TAFSEER

HUB – E – ALI[asws]

Dedication

We hereby dedicate Tafseer Hub-e-Ali[asws] to our Masters, the Holy Prophet[saww] and the Twelve Holy Imams[asws] of the Holy Ahl-ul-Bayt[asws] whose statements (Ahadith) have been compiled in the interpretation 'Tafseer' of the Holy Quran.

FOREWORD

بِسْمِ اللّٰهِ الرَّحْمـَنِ الرَّحِيمِ

IN THE NAME OF ALLAH[azwj] THE BENEFICENT THE MERCIFUL

It is incredible that despite the Holy Prophet[saww] having left two weighty things to hold on to firmly, commentaries are being written on the Holy Quran based on theology, philosophy, logic and historical data etc. Hadeeth seems to play a very minor role in these commentaries. In fact some have been written by the amalgamation of the views of both the Sunni and Shiah commentators.

It is clear from the evidence available that whosoever expresses his own opinion on the Holy Quran has blasphemed and reserved his seat in the Fire of Hell.

Therefore, as attempt has been made to compile an English '*Tafseer'* based on the Ahadith of Masomeen[asws], from primary sources of Tafaseer and Ahadith books, compiled by the companions of Masomeen[asws]. It is important to note in the Tafseer Hub-e-Ali[asws], not a single word of commentary will be from anyone else but the Holy Prophet[saww] and the twelve Divine Imams of the Holy Ahl Al-Bayt[asws].

This is based on the Ahadeeth below:

عن هشام بن سالم، عن أبي عبدالله (عليه السلام) ، قال: «من فسر القرآن برأيه فأصاب لم يؤجر، و إن أخطأ كان إثمه عليه».

From Hisham Bin Salim, who has said:

'Abu Abdullah[saww] having said: 'The one who explains the Quran by his opinion, if he gets it right there would be no Reward for him, and if he errs, it would be a sin against him'.[1]

وعن أبي الجارود ، عن أبي جعفر (عليه السلام) ، قال : ما علمتم فقولوا ، وما لم تعلموا فقولوا : الله أعلم ، فان الرجل ينتزع الاية ، فيخر فيها أبعد ما بين السماء والأرض .

And from Abu Al-Jaroud says:

Abu Ja'far[asws] said: 'When you know about it say it, and when you do not know about it, say 'Allah[azwj] Knows', when a man interprets a Verse, he is further from it than the distance between the sky and the earth'.[2]

[1] (العيّاشي تفسير 1: 17/ 2.)

HADEETH AL SAQALAYN

الديلمي، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al-Daylami, and Abu Al-Hassan Muhammad Bin Shazaan, from Zayd Bin Thabit who said that:

'The Rasool Allah[saww] said: 'I[saww] am leaving behind among you two weighty things – the Book of Allah[azwj] and Ali[asws] Bin Abu Talib[asws]. And, Ali[asws] is higher for you than the Book of Allah, because he[asws] is an explainer for you about the Book of Allah[azwj]'.[3]

Hub-e-Ali[asws] Team

[2] Wasail ul Shia, Vol. 27, H. 33599
[3] ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86

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FUNDAMENTAL HADEETH: THE LOVE OF ALI[asws]

ما ذكره الشيخ الصدوق أبو جعفر محمد بن بابويه (رحمة الله عليه) عن أبيه قال: حدثني عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصفهاني عن إبراهيم بن محمد الثقفي، عن محمد بن أسلم الطوسي قال: حدثنا أبو رجاء قتيبة بن سعيد، عن حماد بن زيد قال: حدثني عبد الرحمان السراج، عن نافع، عن عبد الله بن عمر قال: سالنا رسول الله صلى الله عليه وآله عن علي بن أبي طالب عليه السلام، فغضب صلى الله عليه وآله وقال: ما بال أقوام يذكرون من له عند الله منزلة ومقام كمنزلتي ومقامي إلا النبوة ؟

What the Sheikh Al-Sadouq Abu Ja'far Muhammad Bin Babuwayh (r.a.) has related from his father who said that Hassan Al-Mu'dhab narrated from Ahmad Bin Ali Al-Isfahani from Ibrahim Bin Muhammad Al-Saqafi from Muhammad Bin Aslam Al-Toosi from Abu Raja'a Qutayban Bin Saeed from Hammad Bin Zayd from Abdul Rahman Bin Siraaj from Nafe' from Abdullah Bin Umar who said that:

'We asked the Holy Prophet[saww] about Ali[asws] Ibn Abi Talib[asws]. He[saww] got annoyed and said: 'What is it about people who are mentioning him[asws] whose status and standing with Allah[azwj] is the same as my[saww] status and standing, except for the Prophet-hood?

ألا ومن أحب عليا فقد أحبني، ومن أحبني رضي الله عنه، ومن رضي الله عنه كافأه بالجنة.

Indeed! And the one who loves Ali[asws] has loved me[saww], whoever has loved me[saww] Allah[azwj] is Pleased with him, and the one whom Allah[azwj] is Pleased with will be rewarded with the Paradise.

ألا ومن أحب عليا لا يخرج من الدنيا حتى يشرب من الكوثر، ويأكل من طوبى، ويرى مكانه من الجنة.

Indeed! And the one who loves Ali[asws] will not exit the world until he has drunk from *AL-Kawthar*, and has eaten from the (tree of) *Tooba*, and has seen his place in the Paradise.

ألا ومن أحب عليا قبل الله منه صلاته وصيامه وقيامه، واستجاب الله دعاءه.

Indeed! And the one who loves Ali[asws], Allah[azwj] will accept from him his Prayers, his Fasts, and his stance and Allah[azwj] will Answer his supplications.

ألا ومن أحب عليا استغفرت له الملائكة، وفتحت له أبواب الجنة الثمانية يدخلها من أي باب شاء بغير حساب.

Indeed! And the one who loves Ali[asws] the Angels ask for his Forgiveness, the eight doors of Paradise will be opened for him, and he can enter through any door without Accounting.

ألا ومن أحب عليا أعطاه الله كتابه بيمينه، وحاسبه حساب الانبياء.

Indeed! And the one who loves Ali[asws] will be given his book in his right hand, and will have his Accounting done with the Accounting of the Prophets[as].

ألا ومن أحب عليا هون الله عليه سكرات الموت، وجعل قبره روضة من رياض الجنة

Indeed! And the one who loves Ali[asws], Allah[azwj]'s Ease will be upon him during the ecstasy of death, and his grave would be Made to be a garden from the Gardens of Paradise.

ألا ومن أحب عليا أعطاه (الله) بكل عرق في بدنه حوراء، وشفع في ثمانين من أهل بيته، وله بكل شعرة في بدنه مدينة في الجنة.

Indeed! And the one who loves Ali[asws], Allah[azwj] will Give him as many *Houris* as there are parts of his body, and intercession for eighty persons of his family, and for him would be as many cities in Paradise as there are hairs on his body.

ألا ومن أحب عليا بعث الله إليه ملك الموت كما يبعثه للانبياء، ودفع الله عنه هول منكر ونكير، ونور قبره (وفسحه مسيرة سبعين عاما) ، وبيض وجهه يوم القيامة وكان مع حمزة سيد الشهداء.

Indeed! And the one who loves Ali[asws], Allah[azwj] will send the Angel of death to him just like He Allah[azwj] Sends him to the Prophets[asws], and Allah[azwj] will Repulse from him the fear of *Munkar* and *Nakeer*, and Illuminate his grave, and Expand it to the width of the distance of seventy years of travel, and Whiten his face on the Day of Judgement and he would be with Hamza[as] the Chief of the martyrs.

ألا ومن أحب عليا أظله الله في ظل عرشه مع الصديقين والشهداء والصالحين، وآمنه يوم الفزع الاكبر من أهوال الصاخة.

Indeed! And the one who loves Ali[asws], Allah[azwj] will Shade him in the shadow of the Throne Along with the Truthful, and the Martyrs and the Righteous, and Secure him on the Day of Great Panic from the horrors of the Scream.

ألا ومن أحب عليا أثبت الله الحكم في قلبه، وأجرى على لسانه الصواب، وفتح الله عليه أبواب الرحمة.

Indeed! And the one who loves Ali[asws], Allah[azwj] will Prove the Judgements in his heart, and Make the correct speech to flow upon his tongue, and Allah[azwj] will Open for him the Gates of Mercy.

ألا ومن أحب عليا سمي في السماوات أسير الله في الارض ، وباهى به ملائكة السماوات وحملة العرش.

Indeed! And the one who loves Ali[asws] will be known in the heavens as a prisoner of Allah[azwj] in the earth, and the Angels of the Heavens and the Bearers of the Throne would boast about it.

ألا ومن أحب عليا ناداه ملك من تحت العرش: (يا عبد الله) استأنف العمل، فقد غفر الله لك الذنوب كلها.

Indeed! And the one who loves Ali[asws], an Angel will Call out to him from beneath the Throne '(O servant of Allah[azwj]), resume your deeds for Allah[azwj] has Forgiven your sins, All of them.

ألا ومن أحب عليا جاء يوم القيامة ووجهه كالقمر ليلة البدر.

Indeed! And the one who loves Ali[asws] will go to the Day of Judgement with his face (radiating) like the full moon at night.

ألا ومن أحب عليا وضع الله على رأسه تاج الملك، وألبسه حلة العز والكرامة.

Indeed! And the one who loves Ali[asws], Allah[azwj] will Place a crown on his head and clothe him with a garment of splendour and dignity.

ألا ومن أحب عليا مر على الصراط كالبرق الخاطف (ولم ير صعوبة المرور).

Indeed! And the one who loves Ali[asws] will pass over the Bridge like a streak of lightning (and will not be hampered by the passing ones).

ألا ومن أحب عليا كتب الله له براءة من النار، وجوازا على الصراط، وأمانا من العذاب، ولم ينشر له ديوان، ولم ينصب له ميزان، وقيل له: ادخل الجنة بلا حساب

Indeed! And the one who loves Ali[asws], Allah[azwj] will Write for him remoteness from the Fire, and a permit to cross the Bridge, and a safety from Punishment, and will not Publicise his Register (of deeds), and will not Set up the Scale for him, and it will be said to him: 'Enter the Paradise without Accounting!'

ألا ومن أحب عليا صافحته الملائكة وزاره الانبياء وقضى الله عزوجل له كل حاجة.

Indeed! And the one who loves Ali[asws] will receive handshakes from the Angels and will be visited by the Prophets[asws] and Allah[azwj] will Fulfil his every need.

ألا ومن أحب آل محمد أمن من الحساب والميزان والصراط.

Indeed! And the one who loves the Progeny[asws] of the Holy Prophet[saww] will be safe from the Accounting, and the Scale and the Bridge.

ألا ومن مات على حب آل محمد أنا كفيله بالجنة مع الانبياء.

Indeed! And the one who dies being upon the love of the Progeny[asws] of the Muhammad[saww] I[saww] guarantee for him the Paradise, to be with the Prophets[as].

ألا ومن أبغض آل محمد جاء يوم القيامة مكتوب بين عينيه: آيس من رحمة الله.

Indeed! And the one who hates the Progeny[asws] of Muhammad[saww], will go on the Day of Judgement with 'Despaired of the Mercy of Allah[azwj]' written between his eyes.

ألا ومن مات على بغض آل محمد مات كافرا.

Indeed! And the one who dies upon the hatred of the Progeny[asws] of Muhammad[saww] dies an Infidel.

ألا ومن مات على بغض آل محمد لم يشم رائحة الجنة

Indeed! And the one who dies upon the hatred towards the Progeny[asws] of Muhammad[saww] will never be able to smell the aroma of Paradise.' [4]

[4] 82 : تأويل‌الآيات‌الظاهرة ص : and 125 : بحارالأنوار ج : 65 ص

INTRODUCTION

CAN THE MAGNIFICENT QURAN BE KNOWN?

و عن عبدالرحمن بن الحجاج، قال: سمعت أبا عبدالله (عليه السلام) يقول: «ما أبعد عقول الرجال من تفسير القرآن».

And from Abdul Rahman Bin Al-Hajjaj who said:

'I heard Abu Abdullah[asws] saying: 'What is more remote from the intellects of the men than the interpretation (Tafseer) of the Quran?'[5]

و عن جابر قال: قال أبو عبدالله (عليه السلام): «يا جابر، إن للقرآن بطنا، و للبطن ظهرا». ثم قال: «يا جابر، و ليس شيء أبعد من عقول الرجال منه، إن الآية لينزل أولها في شيء، و أوسطها في شيء، و آخرها في شيء، و هو كلام متصل يتصرف على وجوه».

And from Jabir, who said:

'Abu Abdullah[asws] said: 'O Jabir! The Quran has an interior, and for the interior there is an exterior'. And then said, 'O Jabir! And there is nothing more remote from the intellects of the men than it. The Verse, its beginning has been Revealed regarding something, and its middle is regarding something, and its ending is regarding something, and it is a Speech which is continuously changing upon its perspectives'.[6]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ثعلبة بن ميمون، عمن حدثه، عن المعلى بن خنيس، قال، قال: أبو عبدالله (عليه السلام): «ما من أمر يختلف فيه اثنان إلا و له أصل في كتاب الله عز و جل، و لكن لا تبلغه عقول الرجال».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Sa'Albat Bin Maymoun, from the one who narrated it to him, from AL-Moala Bin Khunays who said:

'Abu Abdullah[asws] said: 'There is no matter regarding which two (people) have differed in, except that its origin is in the Book of Allah[azwj] Mighty and Majestic, but the intellects of the men cannot reach it'.[7]

WHO ARE THE ONES WHO KNOW IT ALL?

محمد بن يحيى، عن محمد بن الحسين، عن محمد بن عيسى، عن أبي عبدالله المؤمن عن عبدالاعلى مولى آل سام قال: سمعت أبا عبدالله عليه السلام يقول: والله إني لاعلم كتاب الله من أوله إلى آخره كأنه في كفي فيه خبر السماء وخبر الارض، وخبر ما كان، وخبر ما هو كائن، قال الله عزوجل: " فيه تبيان كل شئ

Muhammad Bin Yahya, from Muhammad Bin AL-Husayn, from Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, fro Abdul A'la, the slave of Aal-e Saam who said:

'I heard Abu Abdullah[asws] saying: 'By Allah[azwj]! I[asws] know the Book of Allah[azwj] from its beginning to its end, as if it was in the palm of my[asws] hand. In it is the news of the

[5] (العيّاشي تفسير 1: 17/ 5.)
[6] (العيّاشي تفسير 1: 11/ 2، المحاسن: 300/ 5.)
[7] (الكافي 1: 49/ 6.)

sky and news of the earth, and news of what is past, and news of what will be transpiring'. Allah[azwj] Mighty and Majestic has Said: ***"[16:89] In it is the explanation of everything".***[8]

و عنه: عن أحمد بن محمد، عن البرقي، عن المرزبان بن عمران، عن إسحاق بن عمار، قال: سمعت أبا عبدالله (عليه السلام) يقول: «إن للقرآن تأويلا، فمنه ما قد جاء، و منه ما لم يجيء، فإذا وقع التأويل في زمان إمام من الأئمة، عرفه إمام ذلك الزمان».

And from him, from Ahmad Bin Muhammad, from Al-Barqy, from Al-Marzabaan Bin Umran, from Is'haq Bin Amaar who said:

'I heard Abu Abdullah[asws] saying that: 'The Quran has its explanation. So from it is what has (come) happened, and from it is what has not happened yet. So if there occurs an explanation during the era of an Imam[asws] from the Imams[asws], **the Imam[asws] of that era would recognise it**'.[9]

و عنه: عن الفضل، عن موسى بن القاسم، عن ابن أبي عمير - أو غيره- عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام) قال: «تفسير القرآن على سبعة أوجه منه ما كان، و منه ما لم يكن، بعد ذلك تعرفه الأئمة».

And from him, from AL-Fazl, from Musa Bin AL-Qasim, from Ibn Abu Umeyr, or someone else, from Jameel Bin Daraaj, from Zurara, who has narrated:

Abu Ja'far[asws] has said; 'The explanation of the Quran is upon seventy perspectives. From it is what is past, and from it what has not yet transpired. Thereafter, (only) <u>the Imams[asws] recognises it</u>'.[10]

و عنه: عن أحمد بن محمد بن عيسى، عن عبد الرحمن بن حماد الكوفي، عن الحسين بن علوان و عمر بن مصعب، عن أبي عبدالله (عليه السلام) قال: «إني امرؤ من قريش، و لدني رسول الله (صلى الله عليه و آله) و علمت كتاب الله، و فيه تبيان كل شيء، و فيه بدء الخلق، و أمر السماء و أمر الأرض، و أمر الأولين و أمر الآخرين، و ما يكون، كأني أنظر ذلك نصب عيني».

And from him, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Hamaad Al-Kufy, from Al-Husayn Bin Alwaan and Umar Bin Mas'ab, who has said:

Abu Abdullah[asws] has said: 'I[asws] am a person from Qureysh, and I[asws] am from the Rasool Allah[saww], and **<u>I[asws] know the Book of Allah[azwj]</u>**, and in it is the explanation of All things, and in it is the beginning of the Creation, and matters of the sky, and matters of the earth, and matters of the former ones, and matters of the later ones, and what will be happening, as if I[asws] can see that established in front of my[asws] eyes'.[11]

عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي صلوات الله عليهم قال :سلوني عن كتاب الله، فوالله ما نزلت آية من كتاب الله في ليل ولا نهار، ولا مسير ولا مقام، إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها،

From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws], from <u>Ali[asws] having said: 'Ask me[asws] about the Book of Allah[azwj]</u>, for by Allah[azwj], there is no Verse revealed from the Book of Allah[azwj], neither during the

[8] Al Kafi , Vol. 1, H 605, 229 : الكافي ج : 1 ص
[9] (الدرجات بصائر: 215/ 5.)
[10] (الدرجات بصائر: 216/ 8)
[11] (الدرجات بصائر مختصر: 101)

night nor during the day, neither during the travel nor during the pause, except that the Rasool Allah[saww] read it out to me[asws] and let me[asws] know of its interpretation'.

فقام ابن الكوا فقال: يا أمير المؤمنين فما كان ينزل عليه وأنت غائب عنه ؟ قال: كان [يحفظ علي] رسول الله صلى الله عليه وآله ما كان ينزل عليه من القرآن وأنا غائب حتى أقدم عليه فيقرئنيه ويقول: يا علي أنزل الله بعدك كذا وكذا، وتأويله كذا وكذا فعلمني تأويله وتنزيله

So Ibn Al-Kawa stood up and said, 'O Amir-ul-Momineen[asws], so what about that which was Revealed unto him[saww] whilst you[asws] were absent from him[saww]?' He[asws] said: 'The Rasool Allah[saww] used to memorise it for me[asws] that which was Revealed in my[asws] absence, until he[saww] would come to me[asws] and recite it to me[asws] and would say; 'O Ali[asws]! Allah[azwj] Revealed such and such during your[asws] absence and its interpretation is such and such. So he[saww] would let its interpretation be known to me[asws] Along with its revelation'.[12]

عن علقمة بن قيس قال: قال علي: سلوني يا أهل الكوفة قبل أن لا تسألوني فوالذي نفسي بيده ما نزلت آية إلا وأنا أعلم أين نزلت وفيمن نزلت أفي سهل أم في جبل أم في مسير أم في مقام.

From Alqama Bin Qays who said:

'Ali[asws] said: 'Ask me[asws], O people of Al-Kufa, before you cannot ask me[asws]. By the One[azwj] in Whose Hand is my[asws] soul, a Verse was not Revealed except that I[asws] know where it was Revealed, and for whom it was Revealed, be it on the coast or be it on a mountain, or be it during travel, or during a pause (in travel)'.[13]

WHO CAN INTERPRET THE HOLY QURAN?

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ في قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَابِ

"He[azwj] is Who has revealed the Book to you. Some of its Verses are Decisive, they are the basis of the Book, and others are Allegorical. Then as for those in whose hearts there is perversity they follow the part of it which is Allegorical, seeking to mislead and seeking to give it (their own) interpretation; but none knows its interpretation except Allah, and 'وَالرَّاسِخُونَ فِي الْعِلْمِ' those who are firmly rooted in knowledge say: We believe in it, it is All from our Lord; and none do mind except those having understanding".[14]

عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن أيوب بن الحر وعمران بن علي، عن أبي بصير، عن أبي عبدالله عليه السلام قال: نحن الراسخون في العلم ونحن نعلم تأويله

A number of our companions, from Ahmad ibn Muhammad from Al-Husayn Bin Sa'id from Al-Nazr Bin Suwayd from Ayyub Bin Al-Hurr and Imran Bin Ali, from Abu Baseer, who has narrated the following:

[12] Bihar Ul Anwaar – VOL 89 P 78
[13] Shawahid Al Tanzeel – H 37
[14] The Holy Quran - CH 3 V 7

Abu Abdullah[asws] has said: 'We[asws] 'نحن الراسخون في العلم' are the ones firmly rooted in the Knowledge and we[asws] know its interpretation".[15]

الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان عن عبدالرحمن بن كثير، عن أبي عبدالله عليه السلام قال: الراسخون في العلم أمير المؤمنين والائمة من بعده عليهم السلام

AL-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, from Ali Bin Hasaan, from Abd Al-Rahman Bin Kaseer, who has narrated:

Abu Abdullah[asws] has said: '***(3:7) "those who are firmly rooted in knowledge"*** are Amir-ul-Momineen[asws] and the Imams[asws] from after him[asws]'.[16]

WHO CANNOT INTERPRET THE HOLY QURAN?

عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُ عَنِ الْحُكُومَةِ قَالَ مَنْ حَكَمَ بِرَأْيِهِ بَيْنَ اثْنَيْنِ فَقَدْ كَفَرَ وَ مَنْ فَسَّرَ آيَةً مِنْ كِتَابِ اللَّهِ فَقَدْ كَفَرَ

From Ammar Bin Musa, who has narrated:

'I asked Abu Abdullah[asws] about the rulings, he[asws] said: 'The one who gives a ruling by his opinion in what is between the two (covers), so he has blasphemed (committed Kufr), and the one who interprets a Verse from the Book of Allah[azwj], so he has blasphemed (committed Kufr)'.[17]

عَنِ النَّبِيِّ ص قَالَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَ قَالَ ص مَنْ تَكَلَّمَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ

From the Prophet[saww] having said: 'The one who speaks regarding the Quran without knowledge, so let him take his place in the Fire. And he[saww] said: 'The one who speaks regarding the Quran by his opinion, even if he is right, he is mistaken'.[18]

عن هشام بن سالم، عن أبي عبدالله (عليه السلام) «1»، قال: «من فسر القرآن برأيه فأصاب لم يؤجر، و إن أخطأ كان إثمه عليه».

From Hisham Bin Salim, who has said:

'Abu Abdullah[saww] has said: 'The one who explains the Quran by his **opinion**, if he gets it right there would be no Reward for him, and if he errs, it would be a sin against him'.[19]

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من فسر القرآن برأيه، إن أصاب لم يؤجر، و إن أخطأ فهو أبعد من السماء».

From Abu Bseer, the following is narrated:

[15] Al Kafi - H 549
[16] Al Kafi - H 551
[17] Bihar Ul Anwaar – V 89 CH 10 H 15
[18] Bihar Ul Anwaar – V 89 CH 10 H 20
[19] (العيّاشي تفسير 1: 17/ 2.)

'Abu Abdullah[asws] has said: 'The one who explains the Quran by his **opinion**, if he gets it right, there would be no Reward for him, and if he errs, so he would be more remote (from the truth) than the sky is'.[20]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن القاسم بن سليمان، عن أبي عبدالله (عليه السلام)، قال: «قال أبي (عليه السلام): ما ضرب رجل القرآن بعضه ببعض إلا كفر».
قلت: ذكر محمد بن علي بن بابويه في كتاب (معاني الأخبار) عن بعض العلماء في معنى هذا الحديث:هو أن يفسر آية بتفسير آية أخرى.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from AL-Husayn Bin Saeed, from AL-Nazar Ibn Suweyd, from AL-Qasim Bin Suleyman, who has narrated:

Abu Abdullah[asws] has said that my[asws] father[asws] said: 'There is no man who struck the Quran (Verses) against each other except that he blasphemed (Kufr)'.

(The narrator says) 'Muhammad Bin Ali Bin Babuwayh mentioned in the Book '*Ma'any al-Akhbaar*', from some scholars with regards to the meaning of this Hadeeth, 'It is when he **explains a Verse by another Verse**'.[21]

و قال أمير المؤمنين (عليه السلام) لرجل: «إياك أن تفسر القرآن برأيك حتى تفقهه عن العلماء، فإنه رب تنزيل يشبه كلام البشر و هو كلام الله، و تأويله لا يشبه كلام البشر، كما ليس شيء من خلقه يشبهه، كذلك لا يشبه فعله تبارك و تعالى شيئا من أفعال البشر، و لا يشبه شيء من كلامه كلام البشر، و كلام الله تبارك و تعالى صفته، و كلام البشر أفعالهم، فلا تشبه كلام الله بكلام البشر، فتهلك و تضل».

And Amir-ul-Momineen[asws] said to a man: '<u>Beware of interpreting the Quran by your opinion</u> until you understand it from the knowledgeable ones[asws]. It has been Revealed by the Lord[azwj] in a speech resembling to that of the human beings, but it is the Speech of Allah[azwj], and its interpretation does not resemble the speech of the human beings, just as there is nothing from His[azwj] creatures who would resemble Him[azwj]. Similarly, the Actions of the Blessed and High do not resemble any of the actions of the human beings, nor does any of His[azwj] Speech resemble the speech of the human beings. And the Speech of Allah[azwj] is from His[azwj] Attribute, whilst the speech of the human beings is from their action. Therefore, do not try to compare the Speech of Allah[azwj] to the Speech of the human beings, for you will be destroyed and go astray'.[22]

عن أبي عبد الرحمن السلمي، أن عليا (عليه السلام) مر على قاض فقال: «هل تعرف الناسخ من المنسوخ؟» فقال: لا، فقال: «هلكت و أهلكت، تأويل كل حرف من القرآن على وجوه».

Abu Abdul Rahman Al-Salmy reports the following:

(Amir-ul-Momineen[asws]) Ali[asws] passed by a judge, so he[asws] asked (me): 'Do you recognise the Abrogating from the Abrogated?' I replied: 'No'. So he[asws] said: 'You are destroyed and cause others to be destroyed. The explanation of every letter from the Quran is upon its perspective'.[23]

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[20] (تفسير العيّاشي 1: 17/ 3.)
[21] (الكافي 2: 462/ 17)
[22] (التّوحيد: 264/ 5.)
[23] (تفسير العيّاشي 1: 12/ 9.)

و عنه: بهذا الإسناد، عن ابن أبي عمير، عن بعض أصحابه، قال: سمعت أبا عبدالله (عليه السلام)، يقول: «من خالف كتاب الله و سنة محمد (صلى الله عليه و آله) فقد كفر».

And from him, by this chain, from Ibn Abu Umeyr, from one of his companions who said:

'I heard Abu Abdullah[asws] saying: 'The one who opposes the Book of Allah[azwj] and Sunnah of Muhammad[saww] has blasphemed (Kufr)'.[24]

و قال أبو عبدالله الصادق (عليه السلام): «من فسر برأيه آية من كتاب الله فقد كفر».

And Abu Abdullah Al-Sadiq[asws] said: 'The one who explains a Verse from the Book of Allah[azwj] by his opinion has blasphemed (Kufr)'.[25]

WHOM WE SHOULD TURN TO?

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِي إِلَيْهِمْ فَاسْأَلُواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُونَ (16:43)

"[16:43] And We did not send before you any but men to whom We sent revelation, so ask the followers of the Reminder if you do not know"

الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان، عن عمه عبدالرحمن بن كثير قال: قلت لابي عبدالله عليه السلام: " فاسألوا أهل الذكر إن كنتم لا تعلمون " قال: الذكر محمد صلى الله عليه وآله ونحن أهله المسؤولون، قال: قلت: قوله: " وإنه لذكر لك ولقومك وسوف تسألون " قال: إيانا عنى ونحن أهل الذكر ونحن المسؤولون

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awramat, from Ali Bin Hasaan, from his uncle Abdul Rahman Bin Kaseer who said:

'I said to Abu Abdullah[asws], ***"[16:43] so ask the people of the Reminder if you do not know"***, he[asws] said: 'The Reminder (Al-Zikr) is Muhammad[saww], and we[asws] are the ones who should be asked of'. I said, ***"[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned"***, he[asws] said: 'It means us[asws], and we[asws] are the people[asws] of the Reminder (Ahl Al-Zikr) and we[asws] are to be asked of'.[26]

إِنَّ هَـذَا الْقُرْآنَ يِهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (17:9)

"[17:9] Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward".

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبدالحميد عن موسى بن أكيل النميري، عن العلاء بن سيابة، عن أبي عبدالله عليه السلام في قوله تعالى " إن هذا القرآن يهدي للتي هي أقوم " قال: يهدي إلى الامام،

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Muha Bin Akeyl AL-Numeyri, from AL-A'la Bin Sayabat, who has said:

[24] (الكافي 1: 56/ 6.)
[25] (تفسير العيّاشي 1: 18/ 6.)
[26] Al Kafi - H 539

'Abu Abdullah[asws] regarding the Statement of the High: ***"[17:9] Surely this Quran guides to that which is most upright"***, he[asws] said: 'Guiding through the Imam[asws]'.[27]

و قال أبو جعفر الباقر (عليه السلام)- في حديث له مع قتادة، و قد أخطأ قتادة في تفسير آية- فقال (عليه السلام): «يا قتادة، إنما يعرف القرآن من خوطب به».

And Abu Ja'far Al-Baqir[asws] said in a Hadeeth of his[asws] with Qatada, and Qatada has erred in interpreting a Verse, so he[asws] said: 'O Qatada! But rather, you should try to understand the Quran from the ones[asws] who are addressed by it'.[28]

محمد بن علي بن بابويه في (الغيبة)، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثني عمي محمد بن أبي القاسم (رحمه الله)، عن محمد بن علي الصيرفي الكوفي، عن محمد بن سنان، عن المفضل بن عمر، عن جابر بن يزيد الجعفي، عن سعيد بن المسيب، عن عبد الرحمن بن سمرة، قال: قال رسول الله (صلى الله عليه و آله): «لعن الله المجادلين في دين الله على لسان سبعين نبيا، و من جادل في آيات الله فقد كفر، قال الله عز و جل: ما يُجادِلُ فِي آياتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلادِ و من فسر القرآن برأيه فقد افترى على الله الكذب، و من أفتى بغير علم لعنته ملائكة السماء و الأرض، كل بدعة ضلالة، و كل ضلالة سبيلها إلى النار».

Muhammad Bin Ali Bin Babuwayh in 'Al-Ghaybat', said: 'Narrated to us Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Abu Al-Qasim, from Muhammad Bin Ali Al-Sayrafi Al-Kufy, from Muhammad Bin Sinan, from AL-Mufazzal Bin Umar, from Jabir Bin Yazeed Al-Ju'fy, from Saeed Bin Al-Musayyab, from Abdul Rahman Bin Samrat who said:

'The Rasool Allah[saww] said: 'The Curse of Allah[azwj] is upon the disputers in the Religion of Allah[azwj] upon the tongues of seventy Prophets[as]. And the one who disputes regarding a Verse of Allah[azwj], so he has blasphemed. Allah[azwj] Mighty and Majestic has Said: ***"[40:4] None dispute concerning the communications of Allah but those who disbelieve"***. So do not let your hearts be deceived in the cities. And the one who interprets the Quran by his opinion, so he has forged a lie against Allah[azwj], and the one who issues *Fatwas* without knowledge is Cursed by the Angels of the sky and the earth. Every innovation is a straying, and every straying has a way to the Fire'.

قال عبدالرحمن بن سمرة: فقلت: يا رسول الله، أرشدني إلى النجاة، فقال: «يا بن سمرة، إذا اختلفت الأهواء، و تفرقت الآراء، فعليك بعلي بن أبي طالب، فإنه إمام أمتي، و خليفتي عليهم من بعدي، و هو الفاروق الذي يتميز به بين الحق و الباطل، من سأله أجابه، و من استرشده أرشده، و من طلب الحق عنده وجده، و من التمس الهدى لديه صادفه، و من لجأ إليه أمنه، و من استمسك به أنجاه، و من اقتدى به هداه.

Abdul Rahman Bin Samrat said, 'I said, 'O Rasool Allah[saww] guide me to the salvation'. So he[saww] said: 'O Bin Samrat! If the desires differ and the opinions are split, so it is upon you to be with Ali[asws] Bin Abu Talib[asws], for he[asws] is the Imam[asws] of my[saww] community, and my[saww] Caliph over them from after me[saww], and he[asws] is the Differentiator (Al-Farouq) who differentiates between the Truth and the falsehood. The one who asks him[asws], he[asws] answers him, and the one will seek guidance from him[asws], he[asws] will guide him, and the one who looks for the truth in his[asws] presence, he would find it, and the one who sought guidance from him[asws] came across it, and one who resorted to him[asws] found security, and the one who attached himself to him[asws] was Saved, and the one who followed him[asws] was guided by him[asws].

[27] Al Kafi - H 564
[28] (الكافي 8: 312/ 485.)

يا بن سمرة، سلم منكم من سلم له و والاه، و هلك من رد عليه و عاداه- يا بن سمرة- إن عليا مني روحه من روحي، و طينته من طينتي، و هو أخي و أنا أخوه، و هو زوج ابنتي- فاطمة سيدة نساء العالمين من الأولين و الآخرين- و إن منه إمامي أمتي و ابني و سيدي شباب أهل الجنة الحسن و الحسين و تسعة من ولد الحسين، تاسعهم قائم أمتي يملأ الأرض قسطا و عدلا كما ملئت جورا و ظلما».

O Bin Samrat! The safe one among you is the one who submitted to him[asws] and befriended him[asws], and the destroyed is the one who rejected him[asws] and was inimical to him[asws]. O Bin Samrat! Ali[asws] is from me[saww] . His[asws] soul is from my[saww] soul, and his[asws] clay (Teenat) is from my[saww] clay, and he[asws] is my[saww] brother, and I[saww] am his[asws] brother, and he[asws] is the husband of my[saww] daughter[asws] Fatima[asws], the Chieftess of the women of the worlds from the former ones and the later ones. And from him[asws] are the Imams[asws] of my[asws] community, and the Chiefs of the youths of Paradise Al-Hassan[asws], and Al-Husayn[asws], and nine from the sons[asws] of Al-Husayn[asws]. The ninth one of them is Al-Qaim[asws] of my[saww] community who will fill the earth with equity and justice just as it had been filled with tyranny and injustice'.[29]

WHO HAS BEEN GIVEN THIS BOOK?

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ أُوْلَـئِكَ يُؤْمِنُونَ بِهِ وَمن يَكْفُرْ بِهِ فَأُوْلَـئِكَ هُمُ الْخَاسِرُونَ (2:121)

"[2:121] Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers".

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي ولاد قال: سألت أبا عبدالله عليه السلام عن قول الله عزوجل: " الذين آتيناهم الكتاب يتلونه حق تلاوته أولئك يؤمنون به " قال: هم الائمة عليهم السلام

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Walaad who said:

'I asked Abu Abdullah[asws] about the Statement of the Mighty and Majestic: ***"[2:121] Those to whom We have given the Book read it as it ought to be read. These believe in it"***, he[asws] said: 'They[asws] are the Imams[asws]'.[30]

قال: وقال رسول الله صلى الله عليه وآله: لو ان الناس قرؤا القرآن كما انزل الله عزوجل ما اختلف اثنان.

And the Rasool Allah[saww] said: 'If the people were to recite the Quran as it had been Revealed by Allah[azwj] Mighty and Majestic, no two would have differed'.[31]

محمد بن يحيى، عن محمد بن الحسين، عن يزيد شعر، عن هارون بن حمزة عن أبي عبدالله عليه السلام قال: سمعته يقول: " بل هو آيات بينات في صدور الذين اوتوا العلم " قال: هم الائمة عليهم السلام خاصة

Muhammad Bin Yahya, from Muhammad Bin AL-Husayn, from Yazeed Sha'r, from Haroun Bin Hamza, who has said:

'I heard Abu Abdullah[asws] saying: ***"[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge"***. He[asws] said: 'They[asws] are the Imams[asws] especially'.

[29] (كمال الدّين و تمام النعمة: 256/ 1)
[30] Al Kafi - H 560
[31] Tafseer Noor Al Saqalayn – P 726 H 15

WHO COLLECTED THE MAGNIFICENT QURAN?

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عمرو بن أبي المقدام عن جابر قال: سمعت أبا جعفر عليه السلام يقول: ما ادعى أحد من الناس أنه جمع القرآن كله كما أنزل إلا كذاب، وما جمعه وحفظه كما نزله الله تعالى إلا علي بن أبي طالب عليه السلام والائمة من بعده عليهم السلام

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Amro Bin Abu AL-Maqdaam, from Jabir who said:

'I heard Abu Ja'far[asws] saying: 'No one from the people has claimed that he gathered All of the Quran as it had been Revealed except for a liar. And no one has collected it, and preserved it as it had been Revealed by Allah[azwj] the High except for Ali[asws] Bin Abu Talib[asws], and the Imams[asws] from after him[asws]'.[32]

في تفسير على بن ابراهيم باسناده إلى ابى بكر الحضرمي عن ابى عبد الله عليه السلام قال: ان رسول الله صلى الله عليه وآله قال لعلى صلوات الله عليه: يا على القرآن خلف فراشي في الصحف الحرير والقراطيس فخذوه واجمعوا ولا تضيعوه كما ضيع اليهود التوراة، فانطلق على صلوات الله عليه فجمعه في ثوب اصفر ثم ختم عليه في بيته وقال: لا ارتدى حتى اجمعه فانه عليه السلام كان الرجل ليأتيه فيخرج إليه بغير رداء حتى جمعه.

In the Tafseer of Ali Bin Ibrahim (Qummi), by his chain going up to Abu Bakr Al-Hazramy, who has narrated:

'Abu Abdullah[asws] having said: 'The Rasool Allah[saww] said to Ali[asws]: 'O Ali[asws]! The Quran is behind my[saww] bed in the sheets of silk and papers. So take these and gather it, and do not let it go to waste just as the Jews wasted the Torah'. So Ali[asws] went, and collected it All in a yellow cloth, then completed it in his[asws] house and said: 'I[asws] will not wear (a shawl) until I[asws] gather it'. So he[asws] was a man who came to it without a shawl until he[asws] had gathered it'.[33]

علي عليه السلام يجمع القرآن ويعرضه على الناس فلما رآى غدرهم وقلة وفائهم له لزم بيته وأقبل على القرآن يؤلفه ويجمعه، فلم يخرج من بيته حتى جمعه وكان في الصحف والشظاظ والأسيار والرقاع. فلما جمعه كله وكتبه بيده على تنزيله وتأويله والناسخ منه والمنسوخ، بعث إليه أبو بكر أن اخرج فبايع. فبعث إليه علي عليه السلام: (إني لمشغول وقد آليت نفسي يمينا أن لا أرتدي رداء إلا للصلاة حتى أؤلف القرآن وأجمعه).

Ali[asws] started collecting the Quran to present it to the people. When he[asws] saw their treachery and their lack of loyalty to him[asws], he[asws] turned towards the Quran to compile it. He[asws] did not come out from his[asws] house until he[asws] had collected it, and it used to be written on the paper, and on the wood, and the skin, and other bits. When he[asws] had compiled the whole of it, and (was in the process of) writing it by his[asws] own hand in accordance with its Revelation, and its explanation, and the Abrogating and the Abrogated, Abu Bakr sent for him[asws] to come out and pay Allegiance to him. Ali[asws] sent a message to him: 'I[asws] am busy and have taken it upon myself[asws] that I[asws] shall not put on a robe except for Prayer until I[asws] have compiled the Quran and collected it'.

فسكتوا عنه أياما فجمعه في ثوب واحد وختمه، ثم خرج إلى الناس وهم مجتمعون مع أبي بكر في مسجد رسول الله. فنادى علي عليه السلام بأعلى صوته: (يا أيها الناس، إني لم أزل منذ قبض رسول الله صلى الله عليه وآله مشغولا بغسله ثم بالقرآن حتى جمعته كله في هذا الثوب الواحد. فلم ينزل الله تعالى على رسول الله صلى الله عليه وآله آية إلا وقد

[32] Al Kafi - H 602
[33] Tafseer Noor Al Saqalayn – P 726 H 14

جمعتها، وليست منه آية إلا وقد جمعتها وليست منه آية إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها). ثم قال لهم علي عليه السلام: لئلا تقولوا غدا: (إنا كنا عن هذا غافلين).

So they kept quiet from him[asws] for a few days. He[asws] collected it in one piece of cloth and sealed it, then came out to the people, and they had gathered around Abu Bakr in the Masjid of the Rasool Allah[saww]. Ali[asws] called out in a loud voice: 'O you people! Since the passing away of the Rasool Allah[saww], I[asws] have been preoccupied with his[saww] washing, then with the Quran, and did not cease until I[asws] have collected All of it in this one cloth. There is no Verse that Allah[azwj] the High has Sent down on the Rasool Allah[azwj] but I[asws] have collected it, and there is no Verse from it except that I[asws] have collected it, and there is no Verse from it except that the Rasool Allah[saww] had read it out to me[asws] and made known its explanation to me[asws]'. Then Ali[asws] said to them: 'Lest you say tomorrow that ***"[7:172] Surely we were heedless of this"***.

ثم قال لهم علي عليه السلام: لئلا تقولوا يوم القيامة إني لم أدعكم إلى نصرتي ولم أذكركم حقي، ولم أدعكم إلى كتاب الله من فاتحته إلى خاتمته. فقال عمر: ما أغنانا ما معنا من القرآن عما تدعونا إليه ثم دخل علي عليه السلام بيته.

Then Ali[asws] said to them: 'Lest you say on the Day of Judgement that I[asws] did not call you to help me[asws] and did not remind you of my[asws] right, and did not call you to the Book of Allah[azwj] from its beginning up to its end'. Umar said, 'What we have from the Quran is sufficient for us, but rather, you[asws] are calling us to yourself[asws]'. Then Ali[asws] entered his[asws] house'.[34]

ففي الحديث عن مولانا باقر العلم أبي جعفر محمد بن علي (عليهما السلام)، قال: «ما يستطيع أحد أن يدعي أنه جمع القرآن كله ظاهره و باطنه غير الأوصياء».

In a Hadeeth from our Master, Expounder of the knowledge, Abu Ja'far Muhammad Bin Ali[asws] having said: 'No one has been able to claim that he collected all of the Quran, its apparent, and its hidden, apart from the successors (of Rasool Allah[saww])'.[35]

العياشي: عن الأصبغ بن نباتة قال: [لما] قدم أمير المؤمنين (عليه السلام) الكوفة، صلى بهم أربعين صباحا يقرأ بهم: سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى قال: فقال المنافقون: لا و الله، ما يحسن ابن أبي طالب أن يقرأ القرآن، و لو أحسن أن يقرأ القرآن لقرأ بنا غير هذه السورة.

Al-Ayyashi – From AL-Asbagh Bin Nabata who said:

'When Amir-ul-Momineen[asws] proceeded to Al-Kufa, he[asws] Prayed with them for forty morning reciting with them ***"[87:1] Glorify the name of your Lord, the Most High"***. The hypocrites said, 'No, by Allah[azwj]! The son[asws] of Abu Talib[asws] is not being good in reciting the Quran, and it would be better if he[asws] were to recite the Quran with us by other than this Chapter'.

قال: فبلغه ذلك، فقال: «ويل لهم، إني لأعرف ناسخه من منسوخه، و محكمه من متشابهه، و فصله من فصاله، و حروفه من معانيه. و الله ما من حرف نزل على محمد (صلى الله عليه و آله) إلا أني أعرف فيمن نزل، و في أي يوم، و في أي موضع.

[34] Kitaab Sulaym Bin Qays Al Hilali – H 4 (EXTRACT)
[35] (بصائر الدرجات: 213/ 1)

He (Al-Asbagh) said, 'That reached him[asws], so he[asws] said: 'Woe be unto them! I[asws] recognise its Abrogating from its Abrogated, and it's Decisive from its Allegorical, and its Separated from its Joint, and its Letters from its Meanings. By Allah[azwj]! There is no letter which was Revealed unto Muhammad[saww] except that I[asws] recognise for which one it was Revealed, and in which day, and regarding which subject.

ويل لهم، أما يقرءون إِنَّ هذا لَفِي الصُّحُفِ الْأُولى صُحُفِ إِبْراهِيمَ وَ مُوسى «1» و الله عندي، ورثتهما من رسول الله (صلى الله عليه و آله)، و قد أنهى لي رسول الله (صلي الله عليه و آله) [صحف] إبراهيم و موسى (عليهما السلام). ويل لهم- و الله- أنا الذي أنزل الله في: وَ تَعِيَها أُذُنٌ واعِيَةٌ «2»، فإنما كنا عند رسول الله (صلى الله عليه و آله) فيخبرنا بالوحي فأعيه أنا و من يعيه، فإذا خرجنا قالوا: ما ذا قال آنفا؟».

Woe be unto them! But they are reciting ***"[87:18] Most surely this is in the earlier scriptures [87:19] The scriptures of Ibrahim and Musa"***. By Allah[azwj]! These are in my[asws] possession, and I[asws] inherited these two from the Rasool Allah[saww], and the Rasool Allah[saww] handed over to me[asws] the Scriptures of Ibrahim[as] and Musa[as]. Woe be unto them! By Allah[azwj], I[asws] (am the one) about whom Allah[azwj] Revealed: ***"[69:12] and that the retaining ear would retain it"***. But rather, we used to be in the presence of the Rasool Allah[saww], so he[saww] would inform us by the Revelation, so I[asws] would hear it and retain it. So when we would go out, they would say: ***"[47:16] What was it that he said just now?"*** [36]

عن السكوني، عن جعفر، عن أبيه، عن جده، عن أبيه (عليهم السلام)، قال: قال رسول الله (صلى الله عليه و آله): «إن فيكم من يقاتل على تأويل القرآن- كما قاتلت على تنزيله- و هو علي بن أبي طالب (عليه السلام)».

From AL-Sakuny, it is narrated:

'From Ja'far[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from his[asws] father[asws] having said: 'The Rasool Allah[saww] said: 'Among you is one who would fight for (ensuring its correct) explanation of the Quran just I[saww] fought for (protecting) its Revelation, <u>and he is Ali Bin Abu Talib</u> '.[37]

SPEECHES ABOUT THE COLLECTION OF THE QURAN COMPILED BY AMIR-UL-MOMINEEN[asws]

للقرآن يا أبا الحسن، شيئ أريد أن أسألك عنه: رأيتك خرجت بثوب مختوم عليه فقلت: (يا أيها الناس، إني لم أزل مشغولا برسول الله صلى الله عليه وآله، بغسله وتكفينه ودفنه. ثم شغلت بكتاب الله حتى جمعته، فهذا كتاب الله مجموعا لم يسقط منه حرف)، فلم أر ذلك الكتاب الذي كتبت وألفت.

(Talha then said) O Abu Al-Hassan[asws], I would like to ask you[asws] something about the Quran. I saw you[asws] coming out with a sealed cloth to them (Abu Bakr and his companions in the Masjid-e-Nabavi). You[asws] said: 'O you people! I[asws] had been busy in looking after (at the Shahadat of) the Rasool Allah[saww] with matters such as washing him[saww], and shrouding him[saww], and burying him[saww]. Then I[asws] occupied myself[asws] with the Book of Allah[azwj] until I[asws] collected (all of) it, so this is the Book of Allah[azwj] collected without a letter missing from it'. I (Talha) have never seen that Book which you[asws] wrote and composed (where it is?)'.

[36] (تفسير العيّاشي 1: 14/ 1، ينابيع المودّة: 120)
[37] (تفسير العيّاشي 1: 15/ 6)

THE QURAN COLLECTED BY UMAR AND USMAN

ولقد رأيت عمر بعث إليك - حين استخلف - أن ابعث به إلي، فأبيت أن تفعل. فدعا عمر الناس، فإذا شهد اثنان على آية قرآن كتبها وما لم يشهد عليها غير رجل واحد رماها ولم يكتبه وقد قال عمر - وأنا أسمع -: (إنه قد قتل يوم اليمامة رجال كانوا يقرؤون قرآنا لا يقرأه غيرهم فذهب)، وقد جاءت شاة إلى صحيفة - وكتاب عمر يكتبون - فأكلتها وذهب ما فيها، والكاتب يومئذ عثمان فما تقولون؟

And I (Talha) have seen Umar, when he became the Caliph, sent someone to you[asws] that you[asws] should send it (the Quran) to him. You[asws] refused to do it. Umar called the people, so when two people bore witness to a Verse of the Quran, he would write it down, and what no more than one person bore witness to, he threw it out and he did not get it written, and Umar said – and I was listening: 'On the Day of Yamama (a battle), men who would recite of the Quran (who had memorised it) were killed, and what they did not recite has been lost'. And a goat came to the Parchment and ate it – which Umar had made them (people) to write down, and what was in it had been lost, and the Book today written by Usman, what do you[asws] say about it?

وسمعت عمر يقول وأصحابه الذين ألفوا ما كتبوا على عهد عثمان: (إن الأحزاب كانت تعدل سورة البقرة، والنور ستون ومائة آية، والحجرات تسعون آية) فما هذا؟ وما يمنعك - يرحمك الله - أن تخرج إليهم ما قد ألفت للناس؟ وقد شهدت عثمان حين أخذ ما ألف عمر فجمع له الكتاب وحمل الناس على قراءة واحدة ومزق مصحف أبي بن كعب وابن مسعود وأحرقهما بالنار. فما هذا؟

And I (Talha) heard Umar say, as well as his companions who composed it in the era of Usman that, 'Al-Ahzaab (Chapter 33) was equal to Surah Al-Baqarah (Chapter 2), and Al-Noor (Chapter 24) had one hundred and sixty Verses, and Al-Hujuraat (Chapter 49) had ninety Verses, so what is this? And what prevented you[asws] – may Allah[azwj] have Mercy on you[asws] – to bring out to the people what you[asws] had composed? And I witnessed Usman when he took what Umar had composed, so he composed the Book and made the people agree over one recitation and ripped the Parchments of Ubay Bin Ka'ab and Ibn Mas'ood and burnt both of these in the fire. So what is this?'

RASOOL ALLAH[saww] DICTATED THE QURAN TO AMIR-UL-MOMINEEN[asws]

فقال أمير المؤمنين عليه السلام: يا طلحة، إن كل آية أنزلها الله في كتابه على محمد صلى الله عليه وآله عندي بإملاء رسول الله صلى الله عليه وآله وخطي بيدي، وتأويل كل آية أنزلها الله على محمد صلى الله عليه وآله وكل حلال أو حرام أو حد أو حكم أو أي شيئ تحتاج إليه الأمة إلى يوم القيامة عندي مكتوب بإملاء رسول الله وخط يدي حتى أرش الخدش.

Amir-ul-Momineen[asws] said: 'O Talha, All the Verses which Allah[azwj] Sent down in His[azwj] Book upon Muhammad[saww] is in my[asws] possession, by the dictation of the Rasool Allah[saww] and in my[asws] writing by my[asws] hand, and the explanation of all that Allah[azwj] Sent down upon Muhammad[saww], and all the Permissible or Prohibitions, or Limits, or Orders, or anything which the community will need up to the Day of Judgement is in my[asws] possession in a written form by the dictation of the Rasool Allah[saww], and in my[asws] writing, to the extent of the compensation for a scratch'.

قال طلحة: كل شيئ من صغير أو كبير أو خاص أو عام، كان أو يكون إلى يوم القيامة فهو مكتوب عندك؟ قال: نعم، وسوى ذلك أن رسول الله صلى الله عليه وآله أسر إلي في مرضه مفتاح ألف باب من العلم يفتح كل باب ألف باب. ولو أن الأمة منذ قبض الله نبيه اتبعوني وأطاعوني لأكلوا من فوقهم ومن تحت أرجلهم رغدا إلى يوم القيامة.

Talha said, 'All things, small or great, or specific or general, has occurred and will be (happening) up to the Day of Judgement, so it is written, and it is in your[asws] possession?' He[asws] said: 'Yes, and that the Rasool Allah[saww] divulged a secret to me[asws] during his[saww] illness, which opened a thousand doors of the knowledge, each of the doors opened to a thousand (further) doors. And had the community, since Allah[azwj] Captured His[azwj] Prophet[saww], had followed me[asws], and had obeyed me[asws], they would have eaten (sustenance) from above them and from under their feet, plentifully, up to the Day of Judgement'.

SUPPORT FOR THE PRESENT QURAN DURING OUR ERA

قال طلحة: ما أراك - يا أبا الحسن - أجبتني عما سألتك عنه من أمر القرآن ألا تظهره للناس؟ قال عليه السلام: يا طلحة، عمدا كففت عن جوابك. قال: فأخبرني عما كتب عمر وعثمان، أقرآن كله أم فيه ما ليس بقرآن؟ قال عليه السلام: بل هو قرآن كله، إن أخذتم بما فيه نجوتم من النار ودخلتم الجنة، فإن فيه حجتنا وبيان أمرنا وحقنا وفرض طاعتنا.

Talha said, 'What is your[asws] opinion – O Abu Al-Hassan[asws] – answer me[asws] to what I have asked you about the matter of the Quran, will you[asws] be displaying it to the people?' He[asws] said: 'O Talha, I[asws] intentionally held back from answering you'. He said, 'So inform me of what was written by Umar and Usman, is it all the Quran, or there is in it which is not the Quran?' He[asws] said, 'But rather, all of it is the Quran. If you were to take to it with what is in it, you will be rescued from the Fire and will enter the Paradise, for in it are our[asws] Proofs, and the explanation of our[asws] matters and our[asws] rights, and the obligation of obedience to us[asws]'.

فقال طلحة: حسبي، أما إذا كان قرآنا فحسبي. ثم قال طلحة: فأخبرني عما في يديك من القرآن وتأويله وعلم الحلال والحرام، إلى من تدفعه ومن صاحبه بعدك؟ قال عليه السلام: إلى الذي أمرني رسول الله صلى الله عليه وآله أن أدفعه إليه. قال: من هو؟ قال: وصيي وأولى الناس بالناس بعدي، ابني هذا الحسن، ثم يدفعه ابني الحسن عند موته إلى ابني هذا الحسين، ثم يصير إلى واحد بعد واحد من ولد الحسين، حتى يرد آخرهم على رسول الله صلى الله عليه وآله حوضه. وهم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم.

Talha said, 'It is sufficient if it is the Quran, so it is sufficient for me'. Then Talha said, 'So, inform me about the Quran which is in your[asws] hands, and its explanation, and the knowledge of the Permissible and the Prohibited, to whom will you[asws] be handing it over to, and who is your[asws] companion after you[asws]?'

Ali[asws] said: 'To the one[asws] the Rasool Allah[saww] has ordered me[asws] to hand it over to him[asws]'. He said, 'Who is he[asws]?' He[asws] said: 'My[asws] successor and the first of the people to the people after me[asws], this son[asws] of mine[asws] Al-Hassan[asws], then my[asws] son[asws] Al-Hassan[asws] will hand it over, during his passing away, to this son[asws] of mine[asws] Al-Husayn[asws], then it will be passed to one after the other from the sons[asws] of Al-Husayn[asws], until the last of them[asws] will return it to the Rasool Allah[saww] at his[saww] Fountain. And they[asws] are with the Quran and the Quran is with them[asws], it will not separate from them[asws] nor will they[asws] separate from it'. [38]

[38] Kitaab Sulaym Bin Qays Al Hilali – H 11 (EXTRACT)

قَالَ أَبُو جَعْفَرٍ ع يَقُومُ الْقَائِمُ بِأَمْرٍ جَدِيدٍ وَ كِتَابٍ جَدِيدٍ وَ قَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ لَيْسَ شَأْنُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَتِيبُ أَحَداً وَ لَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةُ لَائِمٍ

Abu Ja'far[asws] said: 'Al-Qaim[asws] will make a stand with new commands, and **a** new Book, and new Judgements, being harsh upon the Arabs, not dealing with them except by the sword, not sparing even one of them, and not taking any accusations regarding Allah[azwj] from any accuser'.[39]

عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن بعض أصحابه، عن أبي الحسن (عليه السلام) قال: قلت له: جعلت فداك إنا نسمع الآيات في القرآن ليس هي عندنا كما نسمعها ولا نحسن أن نقرأها كما بلغنا عنكم، فهل نأثم؟ فقال: لا، اقرؤوا كما تعلمتم فسيجيئكم من يعلمكم

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from one of his companions, who has said:

'I said Abu Al-Hassan[asws], 'May I be sacrificed for you[asws], we are hearing Verses of the Quran, and these are not what we have as we are hearing them, and we consider it good that we should read it as these have reached us from you[asws], so are we sinning?' So he[asws] said: 'No, recite these as you have learnt them, for there will be coming to you the one[asws] who will teach you (the correct Verses)'.[40]

روى جابر، عن أبي جعفر عليه السلام أنه قال: إذا قام قائم آل محمد عليهم السلام ضرب فساطيط لمن يعلم الناس القرآن، على ما أنزل الله جل جلاله، فأصعب ما يكون على من حفظ اليوم لانه يخالف فيه التأليف

Jabir reported from Abu Ja'far[asws] that he[asws] said: 'When Al-Qaim[asws] of the Progeny[asws] of Muhammad[saww] makes a stand, he[asws] will teach the Quran to the people according to what was Revealed by Allah[azwj], Majestic is His[azwj] Majesty, so it would become difficult for the ones who has memorised it today because it would be different in its composition'.[41]

GENERAL CONTENT

عن الاصبغ بن نباتة قال: قال علي عليه السلام: نزل القرآن أرباعا فربع فينا، وربع في عدونا، وربع سنن وأمثال وربع فرائض وأحكام فلنا كرائم القران.

From Al-Asbagh Bin Nabata who said:

'Ali[asws] said: 'The Quran has been Revealed in quarters, so **a** quarter is regarding us[asws], and a quarter is regarding our[asws] enemies, and a quarter is regarding the Sunnah and the examples, and a quarters is regarding the Obligations and the Ordinances. So for us[asws] is the Prestige of the Quran'.[42]

قال جعفر بن محمد الصادق عليه السلام: أما والله لوقرئ القرآن كما انزل لالفيتمونا فيه مسمين كما سمي من كان قبلنا، وقال عليه السلام: نزل القرآن أربعة أرباع: ربع فينا، وربع في عدونا، وربع قصص وأمثال، وربع قضايا وأحكام، ولنا أهل البيت فضائل القرآن .

[39] Bihar Ul Anwaar – VOL 52 CH 27
[40] Al Kafi – H 3526
[41] Bihar Ul Anwaar – V 52 CH 27 H 85
[42] Shawahid Al Tanzeel – H 58

Ja'far Bin Muhammad Al-Sadiq[asws] said: 'But, by Allah[azwj]! If the Quran is recited as it was revealed, there would have been therein our[asws] names just like the names of the ones who were before us[asws]'. And he[asws] said: 'The Quran has been Revealed in four quarters – A quarter of it is regarding us[asws], a quarter of it is regarding our[asws] enemies, and a quarter are stories and examples, and a quarter are Judgements and Ordinances – and for us[asws] the People[asws] of the Household, are the virtues of the Quran'.[43]

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن الفضيل بن يسار، قال: قلت لأبي عبدالله (عليه السلام): إن الناس يقولون: إن القرآن نزل على سبعة أحرف؟ فقال: «كذبوا أعداء الله، و لكنه نزل على حرف واحد، من عند الواحد».

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from AL-Fazeyl Bin Yasaar who said:

'I said to Abu Abdullah[asws] that, 'The people are saying that the Quran was Revealed upon seven letters?' So he[asws] said: 'They lie, enemies of Allah[azwj]! But, it was Revealed upon one letter from the Presence of the One[azwj]'.[44]

عن محمد بن مسلم، قال: قال أبو جعفر (عليه السلام): «يا محمد، إذا سمعت الله ذكر أحدا من هذه الأمة بخير، فهم نحن، و إذا سمعت الله ذكر قوما بسوء ممن مضى، فهم عدونا».

From Muhammad Bin Muslim who said:

'Abu Ja'far[asws] said: 'O Muhammad! If you hear Allah[azwj] Mention anyone from this community with goodness, so that is us[asws], and if you hear Allah[azwj] Mention a people with evil, the ones from the past, so they are our[asws] enemies'.[45]

عن عمر بن حنظلة، عن أبي عبدالله (عليه السلام): عن قول الله: قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ فلما رآني أتتبع هذا و أشباهه من الكتاب، قال: «حسبك كل شيء في الكتاب من فاتحته إلى خاتمته مثل هذا فهو في الأئمة عنى به».

From Umar Bin Hanzala, who has narrated:

'Abu Abdullah[asws], about the Statement of Allah[azwj]: ***"[13:43] Say: Allah is sufficient as a witness between me and you and the one who has knowledge of the Book"***. So when he[asws] saw me following this and similar to it from the Book, he[asws] said: 'Everything in the Book, from *Al-Fatiha* to its end, similar to this, so it is in the Imams[asws], (this is what) is Meant by it'.[46]

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال: قلت لأبي عبدالله (عليه السلام) أنتم الصلاة في كتاب الله عز و جل، و أنتم الزكاة، و أنتم الحج؟ فقال: «يا داود، نحن الصلاة في كتاب الله عز و جل، و نحن الزكاة، و نحن الصيام، و نحن الحج، و نحن الشهر الحرام، و نحن البلد الحرام، و نحن كعبة الله، و نحن قبلة الله، و نحن وجه الله، قال الله تعالى: فَأَيْنَما تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ، و نحن الآيات، و نحن البينات.

And it is supported by this, what has been reported Abu Ja'far Al-Tusi by his chain going up to Al-Fazl Bin Shazaan, from Dawood Bin Kaseer who said:

[43] Bihar Ul Anwaar – VOL 89 P 74
[44] (الكافي 2: 461/ 13.)
[45] (تفسير العيّاشي 1: 13/ 3.)
[46] Tafseer Al Burhan – H 179

‘I said to Abu Abdullah[asws], ‘You[asws] (Imams[asws]) are the Prayer in the Book of Allah[azwj] Mighty and Majestic, and your[asws] are the Zakat, and you[asws] are the Pilgrimage?’ He[asws] said: ‘O Dawood! We[asws] are the Prayer in the Book of Allah[azwj] Mighty and Majestic, and we[asws] are the Zakat, and we[asws] are the Fasts, and we[asws] are the Pilgrimage, and we[asws] are the Sacred Months, and we[asws] are the Sacred cities, and we[asws] are the Kabah of Allah[azwj], and we[asws] are the direction (Qiblah) of Allah[azwj], and we[asws] are the Face of Allah[azwj]. Allah[azwj] Said: ***“[2:115] therefore, whither you turn, thither is Allah's Face”***, and we[asws] are the Signs, and we[asws] are the Evidence’.

و عدونا في كتاب الله: الفحشاء و المنكر و البغي، و الخمر و الميسر، و الأنصاب و الأزلام، و الأصنام و الأوثان، و الجبت و الطاغوت، و الميتة و الدم و لحم الخنزير.

And our[asws] enemies in the Book of Allah[azwj] are: -The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine’.[47]

[47] (تأويل الآيات 1: 19/ 2)

WHAT IF AN EXPLANATION FROM THE HOLY MASUMEEN[ASWS] CANNOT BE FOUND FOR A VERSE?

The Holy Quran – Ch 59 V 7

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):

وعنه عن أحمد بن محمد، عن علي بن الحكم، عن حسان أبي علي عن أبي عبد الله (عليه السلام) - في حديث - قال: حسبكم أن تقولوا ما نقول، وتصمتوا عما نصمت، إنكم قد رأيتم أن الله عز وجل لم يجعل لأحد في خلافنا خيرا

And it is reported from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisaan Abu Ali, who has narrated:

'Abu Abdullah[asws] in a Hadeeth that: 'It is sufficient for you that you should say that which we say, and observe silence in that in which we keep silent, as you have seen that Allah[azwj] has not kept any good for anyone in opposition to us[asws,48]

وعن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عبد الرحمن بن الحجاج ، عن هاشم صاحب البريد ، قال : قال أبو عبدالله (عليه السلام) - في حديث - : أما انه شر عليكم أن تقولوا بشيء ما لم تسمعوه منا .

And from Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr, from Abdul Rahman bin Al Hajaaj, from Hisham Saahib Al Bareed who said that:

Abu Abdullah[asws] said in a Hadeeth: 'But, It is an evil for you that you should say anything that you have not heard from us[asws,49].

[48] Wasaail Al Shia – VOL 27 H 33392
[49] Wasaail Al Shia – H 33227

CHAPTER 1

AL FATIHA

(7 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

عن جابر عن النبي صلى الله عليه وآله حديث طويل يقول فيه عليه السلام حاكيا عن الله تعالى واعطيت امتك كنزا من كنوز عرشى فاتحة الكتاب.

From Jabir,

from the Holy Prophet[saww], in a lengthy Hadeeth in which He[azwj] has Said to him[saww]: 'I[azwj] have Given, from Allah[azwj] to you[saww] and your[saww] community, a Treasure from the Treasures of the Throne - the 'Opening of the Book''.[50]

في كتاب الخصال عن أبى عبد الله عليه السلام قال: رن ابليس أربع رنات اولهن يوم لعن، وحين أهبط إلى الارض، وحين بعث محمد صلى الله عليه وآله على حين فترة من الرسل، وحين انزلت ام الكتاب.

In the book *Al-Kahsaail*:

(it is reported) from Abu Abdullah[asws]: 'Iblees[la] shrieked four shrieks. First one was on the day when he[la] was Cursed, and when he[la] was cast down to the earth, and when Muhammad[saww] was Sent after a period from the Messengers[as], and when the 'Mother of the Book' (Umm Al-Kitaab) was Sent down'.[51]

ابن بابويه، قال: حدثني أبي (رحمه الله)، قال: حدثني محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن حسان، عن إسماعيل بن مهران، قال: حدثني الحسن بن علي بن أبي حمزة البطائني، عن أبيه، قال: قال أبو عبدالله (عليه السلام): «اسم الله الأعظم مقطع في أم الكتاب».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Ahmad, from Muhammad Bin Hasaan, from Ismail Bin Mahraan, from Al-Hassan Bin Ali Bin Abu Hamza Al-Bata'iny, from his father who said:

'Abu Abdullah[asws] said: 'The Most Magnificent Name of Allah[azwj] (Al-Ism A'azam) is a segment in the Mother of the Book (Umm Al-Kitaab)'.[52]

محمد بن يحيى، عن احمد بن محمد، عن محمد بن سنان، عن سلمة بن محرز قال: سمعت ابا جعفر عليه السلام يقول: من لم يبرأه الحمد لم يبرأه شئ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Salmat Bin Mahraz who said:

[50] Tafseer Noor Al Saqalayn CH 1 – H 5
[51] Tafseer Noor Al Saqalayn CH 1 – H 3
[52] Tafseer Al Burhan – H 229 (ثواب الأعمال: 104.)

'I heard from Abu Ja'far[asws] saying: **'One who did not get free (from illness) with *Al-Hamd* will not get healthy by anything**'.[53]

(أمالي الشيخ) بإسناده، قال: قال الصادق (عليه السلام): «من نالته علة، فليقرأ الحمد في جيبه سبع مرات، فإن ذهبت، و إلا فليقرأها سبعين مرة، و أنا الضامن له العافية».

Amaaly of Al-Shaykh – by his chain, said:

'Al-Sadiq[asws] said: 'The one who has been defeated by an illness, so he recites 'Al-Hamd' upon himself seven times, and if it goes away, or else he recites it seventy times, and I[asws] would be a guarantor for his good health'.[54]

عن اسمعيل بن أبان يرفعه إلى النبي صلى الله عليه وآله قال: قال رسول الله صلى الله عليه وآله لجابر بن عبد الله: يا جابر ألا أعلمك أفضل سورة انزلها الله في كتابه ؟ قال: فقال جابر: بلى بأبى انت وامى يا رسول الله علمنيها، قال: فعلمه الحمد لله ام الكتاب، قال: ثم قال له: يا جابر الا اخبرك عنها ؟ قال: بلى بابى انت وامى فاخبرني، قال: هي شفاء من كل داء الا السام يعنى الموت

From Ismail Bin Aban,

with an unbroken chain going up to the Prophet[saww], said, 'The Rasool Allah[saww] said to Jabir Bin Abdullah: 'O Jabir! Shall I[saww] teach you the most preferred Chapter which Allah[azwj] Revealed in His[azwj] Book?' Jabir said, 'Yes, may my father (be sacrificed for) you[saww] as well as my mother, O Rasool Allah[saww], teach it to me'. He (the narrator) said, 'So he[saww] taught him *Al-Hamd*, Mother of the Book, then said: 'O Jabir! Shall I[saww] inform you about it?' He said, 'Yes, may my father (be sacrificed for) you[saww] as well as my mother, inform me'. He[saww] said: 'It is a healing from every illness except for the poison, meaning the death'.[55]

عن على بن ابراهيم عن أبيه عن ابن أبى عمير عن معوية بن عمار عن ابى عبد الله عليه السلام قال: لو قرأت الحمد على ميت سبعين مرة ثم ردت فيه الروح ما كان ذلك عجبا

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Muawiya Bin Amaar,

from Abu Abdullah[asws] having said: 'If Sura *Al-Hamd* is recited seventy times over a dead body, and then if the soul comes back into it that would not be a surprise'.[56]

OVERVIEW

و قال (عليه السلام) في حديث آخر: «لو شئت لأوقرت سبعين بعيرا في تفسير فاتحة الكتاب».

And he[asws] (Amir-ul-Momineen[asws]) said in another Hadeeth: 'If I[asws] so desired to, I[asws] would have loaded seventy camels, with the explanation of 'Opening of the Book' (Surah Al-Fatiha)'.[57]

[53] Tafseer Noor Al Saqalayn CH 1 – H 7
[54] Tafseer Al Burhan – H 248 (الأمالي 1: 290.)
[55] Tafseer Al Ayyashi
[56] Tafseer Noor Al Saqalayn – CH 1 – H 8
[57] (مناقب ابن شهر آشوب 2: 43، ينابيع المودّة: 65.)

عن محمد بن سنان عن أبى الحسن موسى بن جعفر عن أبيه عليهما السلام قال: قال لابي حنيفة ماسورة أولها تحميد وأوسطها اخلاص وآخرها دعاء ؟ فبقى متحيرا ثم قال: لا أدرى فقال أبو عبد الله عليه السلام: السورة التى أولها تحميد، وأوسطها اخلاص، و آخرها دعاء: سورة الحمد

From Muhammad Bin Sinan,

from Abu Al-Hassan Musa Bin Ja'far[asws], from his[asws] father[asws] having said to Abu Hanifa: 'Which is the Chapter whose beginning is Praise, and its middle is sincerity, and its ending is a supplication?' So he remained in confusion, then said, 'I do not know'. So Abu Abdullah[asws] said; 'The Chapter whose beginning is Praise, and its middle is sincerity, and its ending is a supplication is *Sura Al-Hamd*'.[58]

في تفسير العياشي عن يونس بن عبد الرحمن عمن رفعه قال: سألت ابا عبد الله عليه السلام عن قول الله " ولقد آتيناك سبعا من المثانى والقرآن العظيم " قال: هي سورة الحمد وهى سبع آيات منها: " بسم الله الرحمن الرحيم " وانما سميت المثانى لانها تثنى في الركعتين.

In *Tafseer Ayyashi* from Yunus Bin Abdul Rahman from the one with an unbroken chain who said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***'And certainly We have given you seven of the oft repeated (verses) and the grand Quran." 15:87***, he[asws] said: 'It is the Chapter of *Al-Hamd* and it contains seven Verses including ***"In the Name of Allah the Beneficent the Merciful"***, and it is called '*Masany*' because it is (recited) twice in the two cycles (of Prayer)'.[59]

عن أبي بكر الحضرمي، قال: قال أبو عبدالله (عليه السلام): «إذا كانت لك حاجة، فاقرأ المثاني و سورة أخرى، وصل ركعتين، وادع الله». قلت: أصلحك الله، و ما المثاني؟ قال: «فاتحة الكتاب بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ».

From Abu Bakr Al-Hazramy who said,

'Abu Abdullah[asws] said: 'Whenever you have a need, so recite 'The seven oft-repeated Verses' (*Al-Masany*) and another Chapter, and Pray two cycles of Prayer, and supplicate to Allah[azwj]'. I said, 'May Allah[azwj] Keep you[asws] well, and what are 'The seven oft-repeated Verses?' He[asws] said: 'The Opening of the Book – In the Name of Allah[azwj] the Beneficent the Merciful. The Praise is due to Allah[azwj] the Lord[azwj] of the Worlds (i.e. the Chapter)'.[60]

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن أبي سلام النحاس، عن بعض أصحابنا، عن أبي جعفر عليه السلام قال: نحن المثاني الذي أعطاه الله نبينا محمدا صلى الله عليه وآله ونحن وجه الله نتقلب في الارض بين أظهركم ونحن عين الله في خلقه ويده المبسوطة بالرحمة على عباده، عرفنا من عرفنا وجهلنا من جهلنا وإمامة المتقين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Salaam Al-Nahaas, from one of our companions,

from Abu Ja'far[asws] having said: 'We[asws] are the double (*Al-Masany*) which Allah[azwj] Gave to our[asws] Prophet[saww], and we[asws] are the Face of Allah[azwj]. We[asws] move in the earth in your full view, and we[asws] are the Eyes of Allah[azwj] among His[azwj] creatures,

[58] Tafseer Al Ayyashi CH 1 H 2
[59] Tafseer Noor Al Saqalayn – CH 1 – H 11
[60] (تفسير العيّاشي 1: 21/ 11.)

and His[azwj] Hand Extended with the Mercy upon His[azwj] servants. The one who recognised us[asws] has recognised us[asws], and the one who is ignorant of us[asws] is ignorant of us[asws], and we[asws] are the Imams[asws] of the Pious'.[61]

في عيون الاخبار حدثنا محمد بن القاسم المفسر الاستر آبادى رضى الله عنه قال: حدثنا يوسف بن محمد بن زياد، وعلى بن محمد بن سيار عن أبويهما، عن الحسن بن على بن محمد بن على بن موسى بن جعفر بن محمد بن على بن الحسين بن على بن ابي طالب، عن ابيه على بن محمد، عن أبيه محمد بن على، عن أبيه على بن موسى الرضا، عن أبيه موسى بن جعفر، عن آبائه عن امير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله قال الله عزوجل: قسمت فاتحة الكتاب بينى وبين عبدى فنصفها لى ونصفها لعبدي، ولعبدي ما سأل،

In *Uyoon Al-Akhbaar* – Narrated to us Muhammad Bin Al-Qasim the commentator Al-Astrabadi[ar] who said: It has been narrated to us from Yusuf Bin Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayaar, from their forefathers, who from:

Al-Hasan[asws] Bin Ali[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Musa[asws] Bin Ja'far[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], as well as his father Ali[asws] Bin Muhammad[asws], from his father Muhammad[asws] Bin Ali[asws], from his father Ali[asws] Bin Musa[asws] Al-Reza[asws], from his father Musa[asws] Bin Ja'far[asws], from his[asws] forefathers[asws], from the Amir-ul-Momineen[asws] who said: 'The Rasool Allah[saww] said that Allah[azwj] Mighty and Majestic Said: 'I[azwj] have Divided the 'Opening of the Book' between Myself[azwj] and My[azwj] servant. So half of it is for Me[azwj] and half of it is for My[azwj] servant, and for My[azwj] servant is whatever he asks for'.

إذا قال العبد: **بسم الله الرحمن الرحيم** قال الله جل جلاله: بدأ عبدى باسمى وحق على ان اتمم له اموره وابارك له في أحواله

When the servant says ***"In the Name of Allah[azwj] the Beneficent, the Merciful"***, Allah[azwj] Says: 'My[azwj] servant has begun with My[azwj] Name, and it is his right that I[azwj] should Complete for him his affairs and Bless him in his condition'.

فإذا قال: **الحمد لله رب العالمين** قال جل جلاله: حمدني عبدى وعلم ان النعم التى له من عندي، وان البلايا التى دفعت عنه فبتطولى اشهدكم انى اضيف له إلى نعم الدنيا نعم الاخرة، وادفع عنه بلايا الاخرة كما دفعت عنه بلايا الدنيا

So when he says ***"All Praise is due to Allah[azwj] the Lord[azwj] of the Worlds"***, the Majestic Says: 'My[azwj] servant has Praised me and knows that the bounties that are with him are from Me[azwj], and the afflictions that have been dispelled from him are by Me[azwj]. I[azwj] Make you (Angels[as] and Prophets[as]) to be My[asws] witnesses that I[azwj] will Increase his bounties of the world with the Bounties of the Hereafter, and will Dispel from him his afflictions of the Hereafter just like I[azwj] have Dispelled from him his afflictions of the world'.

وإذا قال: **الرحمن الرحيم** قال الله جل جلاله: شهدلى عبدى انى الرحمن الرحيم، اشهدكم لاوفرن من رحمتى حظه، ولاجزلن من عطائي نصيبه،

And when he says ***"The Beneficent, the Merciful"***, Allah[azwj] Says: 'My[azwj] servant has testified that I[azwj] am the Beneficent, the Merciful. Be My[azwj] witnesses that I[azwj] will Grant him a share from My[azwj] Mercy, and a prime portion of My[azwj] Gifts to him'.

[61] Al Kafi - H 351

فإذا قال: **مالك يوم الدين** قال الله تعالى: اشهدكم كما اعترف انى انا الملك يوم الدين لاسهلن يوم الحساب حسابه، ولا تجاوزن عن سيئاته،

When he says ***"Master of the Day of Judgement"***, Allah[azwj] Says: 'Be My[azwj] witnesses (Angels[as] and Prophets[as]). Just as he has acknowledged the fact that I[azwj] am the Master of the Day of Judgement, I[azwj] will Make[azwj] his accounting to be easy for him on the Day of Accounting, and will Overlook his sins'.

فإذا قال العبد: **اياك نعبد** قال الله عزوجل: صدق عبدى، اياى يعبد اشهدكم لاثيبنه على عبادته ثوابا يغبطه كل من خالفه في عبادته لى:

When the servant says ***"To You we worship"***, Allah[azwj] Says: 'My[azwj] servant has spoken the truth that he has worshipped Me[azwj]. Be My[azwj] witnesses (Angels[as] and Prophets[as]) that I[azwj] shall Grant him such Rewards for his worship that those who had opposed him in his worship to Me[azwj], would envy him'.

فإذا قال: **واياك نستعين** قال الله تعالى: بى استعان، والى التجأ، اشهدكم لاعيننه على أمره، ولاغيثنه في شدايده ولآخذن بيده يوم نوائبه،

When he says ***"And to You do we turn for help"***, Allah[azwj] Says: 'He has asked Me[azwj] for Support to Me[azwj] he has sought Refuge. Be My[azwj] witnesses that I[azwj] shall Help him in his affairs, and will rescue him from harsh conditions and will Hold his hand in days of difficulties'.

فإذا قال: **اهدنا الصراط المستقيم** إلى آخر السورة قال الله جل جلاله: هذا العبدى ولعبدي ما سأل، فقد استجبت لعبدي وأعطيته ما أمل، وآمنته مماوجل منه.

When he says ***"Guide us to be on the Straight Path"*** till the end of the Chapter, Allah[azwj] Majestic is his[azwj] Majesty Says: 'This is for My[azwj] servant, and to him is what he asks for. I[azwj] have Answered to My[azwj] servant and Granted him what he wanted, and Protected him from what he feared'.[62]

و روى في (الفقيه) فيما ذكر الفضل- يعني الفضل بن شاذان- من العلل عن الرضا (عليه السلام) أنه قال: «أمر الناس بالقراءة في الصلاة، لئلا يكون القرآن مهجورا مضيعا، و ليكون محفوظا مدروسا، فلا يضمحل و لا يجهل. و إنما بدأ بالحمد دون سائر السور، لأنه ليس شيء من القرآن و الكلام جمع فيه من جوامع الخير و الحكمة ما جمع في سورة الحمد، و ذلك أن قوله عز و جل: الْحَمْدُ لِلَّهِ هو أداء لما أوجب الله عز و جل على خلقه من الشكر، و الشكر لما وفق عبده من الخير.

And it has been reported in Al-Faqih regarding what has been mentioned by Al-Fazl, meaning Al-Fazl Bin Shazaan from Al-Illal, who has said:

'Al-Reza[asws] said: 'He[azwj] Commanded the people to recite in the Salat (Prayer), so that the Quran would not become abandoned and wasted, and that it should become preserved, learnt, so do not let it fade and do not be ignorant of it. But rather, begin with *Al-Hamd* instead of the rest of the Chapters, because **there is nothing from the Quran and the Speech in which is gathered together the whole of the Good and the Wisdom what has been Gathered in *Surah Al-Hamd***, and that is the Statement of the Mighty and Majestic: "The Praise is due to Allah[azwj]" – It is Calling to

[62] Tafseer Noor Al Saqalayn - CH 1 – H 9

what Allah[azwj] Mighty and Majestic has Obligated upon His[azwj] creatures from the appreciation. And the Thanksgiving is what is in accordance with His[azwj] servant from the good.

رَبِّ الْعالَمِينَ توحيد و تمحيد له، و إقرار بأنه الخالق المالك لا غيره. الرَّحْمنِ الرَّحِيمِ استعطافه و ذكر آلائه و نعمائه على جميع خلقه. مالِكِ يَوْمِ الدِّينِ إقرار له بالبعث، و الحساب، و المجازاة، و إيجاب ملك الآخرة له، كإيجاب ملك الدنيا.

"The Lord[azwj] of the Worlds", is the Oneness and the Praise to Him[azwj], and the acceptance that He[azwj] is most certainly the Creator, not someone else. "The Beneficent, the Merciful", is the appealing to Him[azwj] and remembering the Favours, and His[azwj] Bounties upon all of His[azwj] creatures. "Master of the Day of Judgement", is acceptance to Him[azwj] of the Resurrection, and the Accounting, and the Compensation, and the affirmation that He[azwj] is the King of the Hereafter, just as the affirmation that He[azwj] is the King of the world.

إِيَّاكَ نَعْبُدُ رغبة و تقرب إلى الله تعالى ذكره، و إخلاص له بالعمل دون غيره. وَ إِيَّاكَ نَسْتَعِينُ استزادة من توفيقه، و عبادته، و استدامة لما أنعم عليه و نصره. اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ استرشاد لدينه، و اعتصام بحبله، و استزادة في المعرفة لربه عز و جل و كبريائه و عظمته.

"Thee do we worship", is a wish to be closer to Allah[azwj], Elevated is His[azwj] Mention, and of being sincere to Him[azwj] with the deeds instead of someone else. "And Thee do we beseech for Help", is seeking more of His[azwj] Guidance, and His[azwj] worship, and for the continuation of what He[azwj] has Favoured to him, and for His[azwj] Help. "Guide us to be upon the Straight Path", is Guidance to His[azwj] Religion, and holding to His[azwj] Rope, and the continuation to be with the recognition of his Lord[azwj] Mighty and Majestic, and His[azwj] Greatness and Magnificence.

صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ تأكيد في السؤل و الرغبة، و ذكر لما قد تقدم من نعمه على أوليائه، و رغبة في مثل تلك النعم. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ استعاذة من أن يكون من المعاندين الكافرين، المستخفين به و بأمره و نهيه. وَ لَا الضَّالِّينَ اعتصام من أن يكون من الذين ضلوا عن سبيله من غير معرفة، و هم يحسبون أنهم يحسنون صنعا. و قد اجتمع فيها من جوامع الخير و الحكمة، من أمر الآخرة و الدنيا، ما لا يجمعه شيء من الأشياء».

"The path of those on whom You[azwj] have Bestowed Bounties", is the denial in the asking and the wishing, and (instead) remembering what has proceeded from His[azwj] Bounties upon His[azwj] Guardians, and wishing for the similar of those Bounties. "Not of those upon whom is Your[azwj] Anger", is the seeking of Refuge from becoming one of the obstinate ones, the infidels, and the belittling of His[azwj] Commands and His[azwj] Prohibitions. "Nor of those who have strayed", is not budging from becoming from the ones who have strayed from His[azwj] Way, from other than the understanding, and they reckon that they are acting in a goodly manner. And there has been Gathered therein (*Surah Al-Hamd*) from the whole of the Good and the Wisdom, from the matters of the Hereafter and the world, what has not been Gathered in anything from the things'.[63]

VERSE 1

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

[63] (من لا يحضره الفقيه 1: 203/ 928)

In the name of Allah, the Beneficent, the Merciful.

عن أبي حمزة عن أبي جعفر عليه السلام قال. سرقوا أكرم آية في كتاب الله: "بسم الله الرحمن الرحيم"

From Abu Hamza, from Abu Ja'far[asws] that: **'They have stolen** the most prestigious Verse in the Book of Allah[azwj] ***"In the Name of Allah[azwj] the Beneficent the Merciful"***.[64]

عن عيسى بن عبدالله، عن أبيه، عن جده، عن علي (عليه السلام)، قال: بلغه أن أناسا ينزعون بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ، فقال: «هي آية من كتاب الله، أنساهم إياها الشيطان».

From Isa Bin Abdullah, from his father, from his grandfather: (reported) from Ali[asws] said: 'It reached him[asws] that they had removed 'In the Name of Allah[azwj] the Beneficent, the Merciful', so he[asws] said: 'It is a Verse from the Book of Allah[azwj], the Satan[la] made them remove it'.[65]

و في الحديث عن مولى الأمة و إمامها أمير المؤمنين علي بن أبي طالب (عليه السلام) أن عبدالله بن عباس جاءه (عليه السلام) يسأله عن تفسير القرآن، فوعده بالليل، فلما حضر قال: «ما أول القرآن؟». قال: الفاتحة. قال: «و ما أول الفاتحة؟» قال: بسم الله. قال: «و ما أول بسم الله؟». قال: بسم. قال: «و ما أول بسم؟». قال: الباء، فجعل (عليه السلام) يتكلم في الباء طول الليل، فلما قرب الفجر قال: «لو زادنا الليل لزدنا».

And in the Hadeeth, from Master[asws] of the community and its Imam[asws] Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] that: 'Abdullah Bin Abbas came to him[asws] asking him[asws] about interpretation of the Quran. So he[asws] promised him for the night. So when he came, he said, 'What is the first (start) of the Quran?' He[asws] said: 'Al-Fatiha'. He said, 'And what is the start of Al-Fatiha?' He[asws] said: 'Bismillah' (In the Name of Allah[azwj])'. He said, 'And what is the start of Bismillah?' He[asws] said: 'Bism' (In the Name). He said, 'And what is the start of 'Bism'?' He[asws] said: 'The 'Ba'. **So** he[asws] went on to speak about the 'Ba' for most of the night. When it was near to the dawn, he[asws] said: 'Had the night increased for us, I[asws] would increase more (of this explanation)'.[66]

(التهذيب): محمد بن الحسن الطوسي، بإسناده عن محمد بن علي بن محبوب، عن العباس، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبدالله (عليه السلام) عن السبع المثاني و القرآن العظيم، أ هي الفاتحة؟ قال: «نعم». قلت: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ من السبع؟ قال: «نعم، هي أفضلهن».

Al-Tehzeeb – Muhammad Bin Al-Hassan Al-Tusi, by his chain from Muhammad Bin Ali Bin Mahboub, from Al-Abbas, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said:

'I asked Abu Abdullah[asws] about the Seven Oft-repeated Verses (Sab'a Al-Masany), 'Are these Al-Fatiha?' He[asws] said: 'Yes'. I said, 'In the Name of Allah[azwj] the Beneficent, the Merciful' is from the seven?' He[asws] said: 'Yes, it is the best of them'.[67]

[64] Tafseer Noor Al Saqalayn CH 1 – H 12
[65] (تفسير العيّاشي 1: 21/ 12.)
[66] (الصراط المستقيم 1: 219.)
[67] (التّهذيب 2: 289/ 1157.)

و قال النبي (صلى الله عليه و آله): «إذا مر المؤمن على الصراط، فيقول: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ أطفئ لهب النار، و تقول: جز- يا مؤمن- فإن نورك قد أطفأ لهبي».

And the Prophet[saww] said: 'When a Believer passes upon the Bridge (Al-Siraat), he would be saying, 'In the Name of Allah[azwj], the Beneficent, the Merciful', it would extinguish a flame of the Fire, and it would say: 'Hurry, O Believer, for your light is extinguishing my flame'.[68]

و قال النبي (صلى الله عليه و آله): «إذا قال المعلم للصبي: [قل:] بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ [فقال الصبي: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ] كتب الله براءة للصبي، و براءة لأبويه، و براءة للمعلم [من النار]».

And the Prophet[saww] said: 'When the teacher says to the young boy, 'Say, In the Name of Allah[azwj], the Beneficent, the Merciful!', so the young boy says, 'In the Name of Allah[azwj], the Beneficent, the Merciful', Allah[azwj] Decrees remoteness from the Fire for the young boy, and remoteness for his father, and remoteness for the teacher'.[69]

الزمخشري في (ربيع الأبرار): عن النبي (صلى الله عليه و آله): «لا يرد دعاء أوله بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ فإن أمتي يأتون يوم القيامة، و هم يقولون: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ فتثقل حسناتهم في الميزان، فتقول الأمم: ما أرجح موازين أمة محمد (صلى الله عليه و آله)! فيقول الأنبياء: إن ابتداء كلامهم ثلاثة أسماء من أسماء الله تعالى، لو وضعت في كفة الميزان، و وضعت سيئات الخلق في كفة أخرى، لرجحت حسناتهم».

Al-Zamakshary in 'Rab'i Al-Abraar', from the Prophet[saww]: 'Don't leave out calling at its inception, ***"In the Name of Allah, the Beneficent, the Merciful"***, for my[saww] community would be coming on the Day of Judgement, and they would be saying: 'In the Name of Allah[azwj], the Beneficent, the Merciful', so their deeds would become heavier upon the Scale. The (other) communities would be saying, 'What outweighed the Scale of the community of Muhammad[saww]?' The Prophets[as] would be saying: 'They initiated their speech with three Names from the Names of Allah[azwj]. If these were to be placed upon one hand of the Scale, and the sins of (all) of the creatures were to be placed upon the other hand, their deeds would outweigh their (sins)'.[70]

(جامع الأخبار): عن ابن مسعود، عن النبي (صلى الله عليه و آله): «من أراد أن ينجيه الله من الزبانية التسعة عشر، فليقرأ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ فإنها تسعة عشر حرفا، ليجعل الله كل حرف منها عن واحد منهم».

Jam'i Al-Akhbaar – From Ibn Mas'oud,

from the Prophet[saww]: 'The one who wants that Allah[azwj] should Rescue him from the nineteen Angels of Hell (Al-Zabaniyya), so he should recite 'In the Name of Allah[azwj], the Beneficent, the Merciful', for it has nineteen letters. Allah[azwj] would Make each letter from it against one of them'.[71]

عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «كان رسول الله (صلى الله عليه و آله) يجهر ب بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ و يرفع صوته بها، فإذا سمع المشركون ولوا مدبرين، فأنزل الله: وَ إِذا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلى أَدْبارِهِمْ نُفُوراً».

From Abu Hamza,

[68] (جامع الأخبار: 42.)
[69] (جامع الأخبار: 42.)
[70] (ربيع الأبرار 2: 336)
[71] (جامع الأخبار: 42.)

from Abu Ja'far[asws] having said: 'The Rasool Allah[saww] **would recite louder** ' بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ' 'In the Name of Allah[azwj], the Beneficent, the Merciful' and raise his voice by it. Whenever the Polytheists heard it, they would turn back. So Allah[azwj] Revealed: ***"[17:46] and when you mention your Lord alone in the Quran they turn their backs in aversion"***.[72]

عنه: بإسناده عن محمد بن الحسين، عن محمد بن حماد بن زيد ، عن عبدالله بن يحيى الكاهلي، عن أبي عبدالله (عليه السلام)، قال: «بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ أقرب إلى اسم الله الأعظم من ناظر العين إلى بياضها».

From him, by his chain, from Muhammad Bin Al-Husayn, from Muhammad Bin Hamaad Bin Zayd, from Abdullah Bin Yahya Al-Kahily, (who has narrated):

'Abu Abdullah[asws] has said: 'بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ' 'In the Name of Allah[azwj], the Beneficent, the Merciful' is closer to the Most Magnificent Name of Allah[azwj] (Al-Ism Al-A'azam) than as the vision of the eye is to its whiteness (very close)'.[73]

وفى كتاب التوحيد باسناده إلى صفوان بن يحيى عمن حدثه عن ابى عبد الله عليه السلام انه سئل عن بسم الله الرحمن الرحيم ؟ فقال: الباء بهاء الله والسين سناء الله والميم ملك الله، قال: قلت الله ؟ قال: الالف آلاء الله على خلقه من النعيم بولايتنا، اللام الزام الله خلقه ولايتنا قلت، فالهاء ؟ قال: هو ان لمن خالف محمدا وآل محمد صلوات الله عليهم، قلت: الرحمن، قال بجميع العالم قلت: الرحيم ؟ قال: بالمؤمنين خاصة.

And in the book of *Tawheed* by its chain to Al-Safwan Bin Yahya from the one who narrated it to him: from Abu Abdullah[asws] where he questioned about 'بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ', He[asws] said: 'The '*Ba*' is for *Bahaullah* (Beauty of Allah[azwj]) and the '*Seen*' is for *Sanaullah* (The Splendour of Allah[azwj]) and the '*Meem*' is for *Mulkullah* (The Kingdom of Allah[azwj])'. He (the narrator) said, 'I said, '(What about) 'Allah?' He[asws] said: 'The '*Alif*' stands for the Favours of Allah[azwj] to His[azwj] creatures which He[azwj] has Graced by our[asws] *Wilayah*; and '*Laam*' is (*Lazaam*) Necessitation by Allah[azwj] our[asws] Wilayah upon His[azwj] creatures '. I said: '(What about) '*Lah*?' He[asws] said: 'It is for the one who opposes Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. I said: 'الرَّحْمنِ'?' He[asws] said: 'To the whole world'. I said: 'الرَّحِيمِ'?' He[asws] said: '<u>To the Believers especially</u>'.[74]

عن صفوان الجمال قال: قال أبو عبد الله عليه السلام: ما أنزل الله من السماء كتابا الا وفاتحته بسم الله الرحمن الرحيم، وانما كان يعرف انقضاء السورة بنزول بسم الله الرحمن الرحيم ابتداء للاخرى.

From Safwan Al-Jamal who said, 'Abu Abdullah[asws] said: 'Allah[azwj] has not Sent down from the sky a Book but it has opened with بسم الله الرحمن الرحيم, but rather, it was understood upon the ending of the Chapter by the Revelation of 'بسم الله الرحمن الرحيم' and the start of another one'.[75]

عدة من أصحابنا عن سهل بن زيادة عن ادريس الحارثى عن محمد بن سنان عن مفضل بن عمر قال: قال أبو عبد الله عليه السلام: احتجبوا من الناس كلهم ببسم الله الرحمن الرحيم وبقل هو الله أحد، اقرأها عن يمينك وعن شمالك ومن بين يديك ومن خلفك ومن فوقك ومن تحتك، وإذا دخلت على سلطان جائر فاقرأها حين تنظر إليه ثلاث مرات، واعقد بيدك اليسرى ثم لا تفارقها حتى تخرج من عنده.

[72] (تفسير العياشي 1: 20/ 6.)
[73] (التّهذيب 2: 289/ 1159.)
[74] Tafseer Noor Al Saqalayn CH 1 – H 47
[75] Tafseer Noor Al Saqalayn CH 1 – H 13

A number of our companions from Sahl Bin Ziyad, from Idrees Al-Harisy, from Muhammad Bin Sinan, from MufazzAl-Bin Umar who said:

Abu Abdullah[asws] said: 'Protect yourselves from all the people by 'بسم الله الرحمن الرحيم' and by 'هو الله أحد' ***"Say He Allah is One"***. Recite these on your right and on your left and on your front and on your back and above your (head) and below (on your feet). And if you have to go to an unjust authority (Sultan), then recite these three times when you see him, and **close your left fist, then do not open it until you come out from his presence**'.[76]

وفيه عن الصادق عليه السلام حديث طويل وفيه، ولربما ترك بعض شيعتنا في افتتاح أمره بسم الله الرحمن الرحيم فيمتحنه الله عزوجل بمكروه لينبهه على شكر الله تبارك وتعالى والثناء عليه، ويمحق عنه وصمة تقصيره عند تركه قول بسم الله الرحمن الرحيم.

And in it from Al-Sadiq[asws], a lengthy *Hadeeth* and in it is: 'Perhaps some of our Shites would ignore the recitation of 'بسم الله الرحمن الرحيم' at the inception of an affair, Allah[azwj] the Mighty the Majestic would Plan to Place him in a trial so that he would thank Allah[azwj] Blessed and High, and Praise Him[azwj], and that would destroy the stigma of his negligence in the recitation of 'بسم الله الرحمن الرحيم'.[77]

في مهج الدعوات باسنادنا إلى محمد بن الحسن الصفار من كتاب فضل الدعاء باسناده إلى معاوية بن عمار عن الصادق عليه السلام انه قال: بسم الله الرحمن الرحيم اسم الله الاكبر - أو قال: الاعظم.

In *Mahj Al-Dawaat* by our chain going up to Muhammad Bin Al-Hassan Al-Saffar from *Kitab Fazl Al-Do'a* by its chain to Muawiya Bin Amaar, who has said:

(Imam) Al-Sadiq[asws] said: 'بسم الله الرحمن الرحيم' is the Great Name of Allah[azwj]', or he[asws] said 'الاعظم' the Magnificent'.[78]

محمد بن يحيى عن أحمد بن محمد عن على بن مهزيار عن يحيى بن أبى عمران الهمداني قال: كتبت إلى أبى جعفر عليه السلام جعلت فداك ما تقول في رجل ابتدأ ببسم الله الرحمن الرحيم في صلوته وحده في أم الكتاب فلما صار إلى غير ام الكتاب من السورة تركها فقال العباسي: ليس بذلك بأس ؟ فكتب بخطه يعيدها مرتين على رغم أنفه يعنى العباسي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Mahziyar, from Yahya Bin Abu Imran Al-Hamadani, who said:

'I wrote a letter to Abu Ja'far[asws], 'May I be sacrificed for you[asws], what do you[asws] say about a man who started with 'بسم الله الرحمن الرحيم' in his Prayer once in the Mother of the Book (*Surah Al-Fatiha*), but when he recites a Chapter other than the Mother of the Book, he ignored it? Al-Abbasi said that there is no harm in it'. He[asws] wrote back in his[asws] own writing, **'Recite it twice even if it grinds the nose of Al-Abbasi** (into the ground)'.[79]

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام انه قال: والاجهار ببسم الله الرحمن الرحيم في الصلواة واجب ؟

[76] Tafseer Noor Al Saqalayn CH 1 – H 18
[77] Tafseer Noor Al Saqalayn CH 1 – H 20
[78] Tafseer Noor Al Saqalayn CH 1 – H 22
[79] Tafseer Noor Al Saqalayn CH 1 – H 30

In the book *Al-Khisaal* from Al-Amsh, from Ja'far Bin Muhammad[asws] that he[asws] said: 'Loud recitation of 'بسم الله الرحمن الرحيم' in Salat is obligatory'.[80]

قال (عليه السلام): ثم قال إليه رجل فقال: يا ابن رسول الله أخبرني ما معنى " بسم الله الرحمن الرحيم "؟ فقال علي بن الحسين (عليه السلام): حدثني أبي، عن أخيه، عن أمير المؤمنين (عليه السلام) أن رجلا قام إليه فقال: يا أمير المؤمنين أخبرني عن بسم " الله الرحمن الرحيم " ما معناه؟ فقال (عليه السلام): إن قولك: " الله " أعظم الاسماء ـ من أسماء الله تعالى ـ وهو الاسم الذي لا ينبغي أن يتسمى به غير الله، ولم يتسم به مخلوق.

He (the narrator) said: 'Then one person said, 'O son[asws] of the Rasool Allah[saww], inform me what is the meaning of 'بسم الله الرحمن الرحيم'?' Ali[asws] Bin Al-Husayn[asws] said: 'My[asws] father[asws] narrated to me[asws] from his[asws] brother[asws] from Amir-ul-Momineen[asws] that a man stood up and asked, 'O Amir-ul-Momineen[asws], inform me about 'بسم الله الرحمن الرحيم', what is the meaning of it?' He[asws] replied: 'The Word 'Allah' is the Most Magnificent - from the Names of Allah[azwj] the High - and it is the Name which is not befitting for anyone to be named by apart from Allah[azwj], and cannot be for any of the creatures.'[81]

وباسناده إلى امير المؤمنين عليه السلام انه قال وقد سئل ما الفائدة في حروف الهجاء فقال على عليه السلام ما من حرف الا وهو اسم من اسماء الله عزوجل.

By its chain up to Amir-ul-Momineen[asws] who[asws] when asked: 'What is the benefit of the letters of the Alphabet?' So Ali[asws] said: 'There is no letter from the letters but it is a name from the Names of Allah[azwj] the Mighty the Majestic'.[82]

علي بن إبراهيم، عن أبيه، عن النضر بن سويد، عن هشام بن الحكم أنه سأل أبا عبدالله عليه السلام عن أسماء الله واشتقاقها: الله مما هو مشتق؟ قال: فقال لي: يا هشام الله مشتق من إله والاله يقتضي مألوها والاسم غير المسمى، فمن عبد الاسم دون المعنى فقد كفر ولم يعبد شيئا، ومن عبد الاسم والمعنى فقد كفر وعبد اثنين، ومن عبد المعنى دون الاسم فذاك التوحيد أفهمت يا هشام؟ قال: فقلت: زدني

Ali Bin Ibrahim, from his father, from Al-Nazar Bin Suweyd, from Hisham Bin Al-Hakam, who says:

'I asked Abu Abdullah[asws] about the Names of Allah[azwj] and their Derivatives, 'From what has 'Allah' been derived from?' He[asws] said to me: 'O Hisham! 'Allah' has been derived from '*Ilah*' and '*Alaah*' which necessitates a worshipper and the Name is not the same as the Named. So, the one who worships the Name without the Meaning, so he has blasphemed and has not worshipped anything. And the one who worships the Name and the Meaning, so he has blasphemed as he has worshipped two. And the one who has worshipped the Meaning without the Name, so that is the Oneness (*Al-Tauheed*). Do you understand, O Hisham?' I said, 'Increase it for me'.

قال: إن لله تسعة وتسعين اسما فلو كان الاسم هو المسمى لكان كل اسم منها إلها ولكن الله معنى يدل عليه بهذه الاسماء وكلها غيره، يا هشام الخبز اسم للمأكول والماء اسم للمشروب والثوب اسم للملبوس والنار اسم للمحرق أفهمت يا هشام فهما تدفع به وتناضل به أعداء نا والمتخذين مع الله عزوجل غيره؟ قلت: نعم، قال: فقال: نفعك الله به وثبتك يا هشام، قال هشام فوالله ما قهرني أحد في التوحيد حتى قمت مقامي هذا.

He[asws] said: 'Allah[azwj] has ninety nine Names. Had every Name been (the same as) the Named, then every one of them would be a god, but Allah[azwj] is Evidenced by

[80] Tafseer Noor Al Saqalayn CH 1 – H 38
[81] Tafseer Imam Hassan Al Askari[asws] – S 9
[82] Tafseer Noor Al Saqalayn CH 1 – H 43

these Names, and all of these are other than Him[azwj]. O Hisham! The 'Bread' is a name of a food and the 'Water' is the name of a drink, and the 'Cloth' is a name of the garment, and the 'Fire' is a name of the incinerators. Do you undersand, O Hisham with an understanding by which you can defend against, and struggle against our[asws] enemies, and those that take, along with Allah[azwj], someone else?' I said, 'Yes'. He[asws] said: 'May Allah[azwj] benefit you by it and Keep you to be steadfast, O Hisham'. Hisham said, 'By Allah[azwj]! No one was able to defeat me regarding Oneness (*Al-Tauheed*) until he were to stand in this place of mine (reach to my level of understanding)'.[83]

و روي عن النبي (صلى الله عليه و آله) قال: «من قرأ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ بنى الله له في الجنة سبعين ألف قصر من ياقوتة حمراء، في كل قصر سبعون ألف بيت من لؤلؤة بيضاء، في كل بيت سبعون ألف سرير من زبرجدة خضراء، فوق كل سرير سبعون ألف فراش من سندس و إستبرق، و عليه زوجة من حور العين، و لها سبعون ألف ذؤابة، مكللة بالدر و الياقوت، مكتوب على خدها الأيمن: محمد رسول الله، و على خدها الأيسر: علي ولي الله، و على جبينها الحسن، و على ذقنها: الحسين، و على شفتيها: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ». قلت: يا رسول الله، لمن هذه الكرامة؟ قال: لمن يقول بالحرمة و التعظيم: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ».

And it has been reported from the Prophet[saww] having said: 'بسم الله الرحمن الرحيم' Allah[azwj] would Construct for him in the Paradise seventy thousand castles of red rubies. In each castle would be seventy thousand houses of white pearls. In each house would be seventy thousand beds of green emeralds. On top of each of the beds would be mattresses of silk and brocade upon which would be a wife from the beautiful Houries, and she would have seventy thousand locks of hair crowned with coral and rubies. It will be written on her right cheek, 'محمد رسول الله' 'Muhammad[saww] the Rasool Allah[azwj], and upon her left cheek, 'علي ولي الله' 'Ali[asws] the Guardian from Allah[azwj], and upon her forehead, 'الحسن' 'Al-Hassan[asws]', and upon her chin, 'الحسين' 'Al-Husayn[asws], and upon her lips, 'In the Name of Allah[azwj], the Beneficent, the Merciful'. I said, 'O Messenger[saww] of Allah[azwj]! For whom would be this Prestige?' He[saww] said: 'For the one who says, ''بسم الله الرحمن الرحيم' <u>with sanctity and veneration</u>'.[84]

VERSE 2

الْحَمْدُ للَّهِ رَبِّ الْعَالَمِينَ

The praise is due to Allah, the Lord of the Worlds.

في اصول الكافي باسناده إلى أبى عبد الله عليه السلام قال: من قال أربع مرات إذا اصبح: " الحمدلله رب العالمين " فقد ادى شكر يومه، ومن قالها إذا امسى فقد ادى شكر ليلته.

In *Usool Al-Kafi* by his chain up to

Abu Abdullah[asws] having said: 'The one who recites four times every morning ' الحمدلله رب العالمين' ***"The Praise is due to Allah the Lord of the worlds"*** has given his thanks for his day, and one who says it in the evening has given his thanks for his night'.[85]

[83] Al Kafi - H 230
[84] (جامع الأخبار: 42.)
[85] Tafseer Noor Al Saqalayn – CH 1 – H 63

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن بعض أصحابنا، عن محمد بن هشام، عن ميسر، عن أبي عبدالله (عليه السلام)، قال: «شكر النعمة اجتناب المحارم، و تمام الشكر قول الرجل: الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Hisham, from Maysar,

from Abu Abdullah[asws] having said: 'Appreciation of the Bounties is to keep away from the Prohibitions, and completion of appreciation is the words of the man, ' الحمدلله رب العالمين' ***'The Praise is due to Allah the Lord of the Worlds'***.[86]

في مجمع البيان وقال رسول الله صلى الله عليه وآله وسلم: ان الله تعالى من على بفاتحة الكتاب إلى قوله: " الحمدلله رب العالمين " دعوى أهل الجنة حين شكروا الله حسن الثواب

In *Majma Ul Bayaan* and the Rasool Allah said: 'Verily Allah[azwj] from the 'Opening of the Book' to his Words ***"Praise be to Allah the Lord of the worlds"*** This is the call of the people of Paradise in their appreciation to Allah[azwj] for the beautiful Rewards'.[87]

على بن ابراهيم عن ابيه عن ابن ابى عمير عن بعض اصحابه قال: عطس رجل عند أبى جعفر عليه السلام فقال: الحمدلله فلم يسمته أبو جعفر عليه السلام وقال: نقصنا، حقنا ثم قال إذا عطس أحدكم فليقل: الحمدلله رب العالمين وصلى الله على محمد وأهل بيته، قال فقال الرجل فسمته أبو جعفر عليه السلام.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said, 'A man sneezed in the presence of Abu Ja'far[asws] and said: 'The Praise is due to Allah[azwj]!" So when he was silent, Abu Ja'far[asws] said: 'He has been deficient in our[asws] rights'. The he[asws] said: 'When one of you sneezes, he should immediately say ***"The Praise is due to Allah the Lord of the Worlds"***, and Salutations of Allah[azwj] be upon Muhammad[saww] and the People [asws] his[saww] Household[asws], (Salawaat). He (the narrator) said, 'The man was silenced by what he heard from Abu Ja'far[asws]'.[88]

في الكافي على عن أبيه عن عبد الله بن المغيرة عن جميل عن أبى عبد الله عليه السلام قال: إذا كنت خلف امام فقرأ الحمد وفرغ من قراءتها فقل أنت: الحمد لله رب العالمين ولا تقل آمين.

In *Al-Kafi* - Ali from his father, from Abdullah Bin Mugheira, from Jameel, from Abu Abdullah[asws] having said: 'If you were to be behind the Imam, so recite *Al-Hamd*, and he is free from recitation of *Al-Hamd*, you should say ***"All Praise is due to Allah the Lord of the worlds"***, and **do not say** '*Ameen'*.[89]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن النضر بن سويد، عن أبي بصير، عن أبي عبدالله (عليه السلام) في قوله: الْحَمْدُ لِلَّهِ قال: «الشكر لله». و في قوله: رَبِّ الْعالَمِينَ قال: «خالق الخلق. الرَّحْمنِ بجميع خلقه الرَّحِيمِ بالمؤمنين خاصة».

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Al-Nazar Bin Suweyd, from Abu Baseer, who has narrated:

[86] (الكافي 2: 78/ 10.)
[87] Tafseer Noor Al Saqalayn CH 1 – H 62
[88] Tafseer Noor Al Saqalayn CH 1 – H65
[89] Al Kafi – H 113

'Abu Abdullah[asws] regarding His[azwj] Words: 'الْحَمْدُ لِلَّهِ' ***"The Praise is due to Allah"***, he[asws] said: 'The appreciation to Allah[azwj]'. And regarding His[azwj] Words: 'رَبِّ الْعالَمِينَ' ***"Lord of the Worlds"***, he[asws] said: 'Creator of the creatures. 'الرَّحْمنِ' ***"The Beneficent"*** - with all of the creatures and 'الرَّحِيمِ' ***"The Merciful"*** – 'بالمؤمنين خاصة' with the Believers especially.

مالِكِ يَوْمِ الدِّينِ قال: «يوم الحساب، و الدليل على ذلك قوله: وَ قالُوا يا وَيْلَنا هذا يَوْمُ الدِّينِ يعني يوم الحساب». إِيَّاكَ نَعْبُدُ «مخاطبة الله عز و جل و وَ إِيَّاكَ نَسْتَعِينُ مثله». اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ قال: «الطريق، و معرفة الإمام».

'مالِكِ يَوْمِ الدِّينِ' ***"Master of the Day of Judgement"***, he[asws] said: 'The Day of Accounting, and the evidence to that is His[azwj] Statement: ***"[37:20] And they shall say: O woe to us! this is the day of requital"***, meaning the Day of the Accounting. ***"You do we worship"***, he[asws] said: 'Addressing Allah[azwj] Mighty and Majestic", and ***"You do we beseech for Help"***, similarly'. ***"Guide us to be on the Straight Path"***, he[asws] said: 'The road, and recognition of the Imam[asws]'.[90]

قال الامام (عليه السلام): جاء رجل إلى الرضا (عليه السلام) فقال: يا بن رسول الله أخبرني عن قوله عزوجل " الحمد لله رب العالمين " ما تفسيره؟ قال (عليه السلام): لقد حدثني أبي، عن جدي عن الباقر، عن زين العابدين (عليهم السلام) أن رجلا جاء إلى أمير المؤمنين (عليه السلام) فقال: أخبرني عن قوله عزوجل " الحمد لله رب العالمين " ما تفسيره؟ فقال: " الحمد لله " هو أن عرف الله عباده بعض نعمه عليهم جملا، إذ لا يقدرون على معرفة جميعها بالتفصيل، لانها أكثر من أن تحصى أو تعرف

The Imam[asws] said: 'A person came to Al-Reza[asws] and said: 'O son[asws] of the Messenger[saww] of Allah[azwj], inform me about the Words of Allah[azwj] 'الحمد لله رب العالمين' ***"Praise be to the Lord of the worlds"***, what is its explanation?' He[asws] said: 'My father[asws] narrated to me[asws] from my forefather Al-Baqir[asws] from Zayn-ul-Abideen[asws] that a person came to Amir-ul-Momineen[asws] and said: 'Inform me about the Words of Allah[azwj] 'الحمد لله رب العالمين', what is its explanation?' He[asws] said: ***"The Praise is due to Allah"***, it is the recognition by him of some of Allah[azwj]'s Bounties to him, in summary, as he does not have the ability to recognise all of them in detail, because they are too numerous to list and know.

فقال لهم: قولوا: " الحمد لله " على ما أنعم به علينا. (رب العالمين) وهم الجماعات من كل مخلوق، من الجمادات، والحيوانات: فأما الحيوانات، فهو يقلبها في قدرته، ويغذوها من رزقه، ويحوطها بكنفه ويدبر كلا منها بمصلحته. وأما الجمادات فهو يمسكها بقدرته، يمسك ما اتصل منها أن يتهافت، ويمسك المتهافت منها أن يتلاصق ويمسك السماء أن تقع على الارض إلا باذنه، ويمسك الارض أن تنخسف إلا بأمره، إنه بعباده رؤوف رحيم.

He[asws] said to them: 'Say the Words 'الحمد لله' ***"Praise be to Allah"*** for the Bounties that have been bestowed.' 'رب العالمين' ***"Lord of the Worlds"*** includes the communities of all creatures from the vegetation and animals. As for the animals, he has placed in their hearts ability to fend for themselves and also all about for their betterment. And as for the vegetation, He[azwj] Maintains it by His[azwj] Power, and Maintains it, and Holds the sky so that it does not fall down on the earth except by His[azwj] Permission, and the earth does not collapse except by His[azwj] Command, He[azwj] is Gracious and Merciful to His[azwj] servants.'

[90] (تفسير القمّي 1: 28)

قال (عليه السلام): و (رب العالمين) مالكهم وخالقهم وسائق أرزاقهم، إليهم، من حيث يعلمون، ومن حيث لايعلمون. فالرزق مقسوم، وهو يأتي ابن آدم على أي سيرة سارها من الدنيا، ليس لتقوى متق بزائده، ولا لفجور فاجر بناقصه، وبينه وبينه ستر وهو طالبه. ولو أن أحدكم يفر من رزقه لطلبه رزقه كما يطلبه الموت.

He[asws] said: 'And 'رب العالمين' ***"Lord of the worlds"*** means that He[azwj] is their Master and their Creator and gives them sustenance from whether they know whether they know not. Sustenance has been categorized, and He[azwj] gives to the son of Adam[asws] equally regardless of which way he adopts. The pious does not get more due to his piety nor does the mischief maker get less due to his mischief. Between him and his sustenance that he strives for there is a veil. **If any of you do not go and seek his sustenance, then sustenance will seek him out like death seeks him out.**

قال ـ أمير المؤمنين (عليه السلام) ـ: فقال الله تعالى لهم: قولوا " الحمد لله " على ما أنعم به علينا، وذكرنا به من خير في كتب الاولين من قبل أن نكون. ففي هذا إيجاب على محمد وآل محمد لما فضله وفضلهم، وعلى شيعتهم أن يشكروه بما فضلهم ـ به على غيرهم

Amir-ul-Momineen[asws] said: 'Allah[azwj] Said to them, 'Keep saying 'الحمد لله' ***"Praise be to Allah"*** for the Bounties that have been given to you, and We[azwj] have Mentioned it with it the good in the Former Books beforehand. So in this is an obligation to Muhammad[saww] and his[saww] Progeny[asws] that they[asws] been Favoured with to be above all others and **their Shites, that they should be thankful with what they have been Favoured by being above all others except for them[asws].**'[91]

وبأسناده إلى العباد بن عبد الخالق عمن حدثه عن ابى عبد الله عليه السلام قال: ان لله عزوجل اثنى عشر الف عالم كل عالم منهم أكبر من سبع سموات وسبع أرضين، ما يرى عالم منهم ان لله عزوجل عالما غيرهم وانا الحجة عليهم

By his chain going up to Al-Abaad Bin Abdul Khaliq, from the one who narrated it:

'Abu Abdullah[asws] has said; 'Surely Allah[azwj] Mighty and Majestic Created twelve thousand worlds each one of them being greater than the seven heavens and seven firmaments, and there is no world from them in which they think that there is a world other than theirs, and I[asws] am the Proof over all of them.'[92]

وعن أبى جعفر عليه السلام حديث طويل وفيه: لعلك ترى ان الله انما خلق هذا العالم الواحداو ترى ان الله لم يخلق غيركم ؟ بلى والله لقد خلق ألف ألف عالم، وألف ألف آدم، انت في آخر تلك العوالم واولئك الادميين.

And from Abu Ja'far[asws] in a lengthy *Hadeeth*, and in it: 'Perhaps you think that Allah[azwj] has Created this world only and you think that He[azwj] did not create others besides you? Yes, by Allah[azwj]! He[azwj] has Created a thousands upon thousands (a million) of worlds, and a thousands upon thousands of Adams[asws]. You are in the last of these worlds and the last of the Adams[asws]'.[93]

حدثنا محمد بن الحسين عن صفوان بن يحيى عن بعض رجاله عن ابى عبد الله عليه السلام عن ابيه عن على بن الحسين عن امير المؤمنين عليه السلام قال ان لله بلدة خلف المغرب يقال لها جابلقا وفى جابلقا سبعون الف امة ليس منها امة الا مثل هذه الامة فما عصوا الله طرفة عين فما يعملون عملا ولا يقولون قولا الا الدعاء على الاولين والبرائة منهما والولاية لاهل بيت رسول الله صلى الله عليه وآله.

[91] Tafseer Imam Hassan Al Askari[asws] – S 11
[92] Tafseer Noor Al Saqalayn – CH 1 – H 72
[93] Tafseer Noor Al Saqalayn CH 1 – H 70

It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from one of his men, who has narrated:

'Abu Abdullah[asws], from his[asws] father[asws], from Ali[asws] Bin Al-Husayn[asws], from Amir-ul-Momineen[asws] having said that: 'Allah[azwj] has a city behind the West, which is called Jaabalqa, and in Jaabalqa there are seventy thousand communities. There is no community from it like this community. They do not disobey Allah[azwj] even for the blink of an eye. They do not perform any deed, nor do they speak any words except that they supplicate against the first two and keep away from them both (Tabarra), and they are on the Wilayah of the People[asws] of the Household of the Messenger[saww] of Allah[azwj]'.[94]

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابى عمير عن ابى ايوب عن ابان بن تغلب قال كنت عند ابى عبد الله عليه السلام فدخل عليه رجل من اهل اليمن فقال يا اخا اهل اليمن عندكم علماء قال نعم قال فما بلغ من علم عالمكم قال يسير في ليلة مسيرة شهرين يزجر الطير ويقفوا الاثر

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayub, from Aban Bin Taghlub who said:

'I was in the presence of Abu Abdullah[asws] when a man from the inhabitants of Yemen came up to him[asws]'. He[asws] said: 'O Yemeny brother, are there knowledgeable ones among you?' He said, 'Yes'. He[asws] said: 'What has reached you of the knowledge of your knowledgeable ones?' He said, 'He would travel in one night the travel distance of two months of the flight of the bird and the effects would remain'.

فقال أبو عبد الله عليه السلام عالم المدينة اعلم من عالمكم قال فما بلغ من علم عالم المدينة قال يسير في ساعة من النهار مسيرة شمس سنة حتى يقطع اثنى عشر الف مثل عالمكم هذا ما يعلمون ان الله خلق آدم ولا ابليس قال فيعرفونكم قال نعم ما افترض عليهم الا ولايتنا والبرائة من عدونا.

Abu Abdullah[asws] said: 'The knowledgeable one[asws] of Al-Medina is more knowledgeable than your knowledgeable ones'. He said, 'And what has reached from the knowledge of the knowledgeable one Al-Medina?' He[asws] said: 'He[asws] travels in one hour of the day, the travel distance of a year's travel of the sun, to the extent that he cuts through twelve thousand worlds the like of this world of yours whose inhabitants are not aware that Allah[azwj] Created Adam[as] or Iblees[la]'. He asked, 'Do they recognise you[asws]?' He[asws] said: 'Yes. They have not been Obligated anything except for our[asws] Wilayah and the keeping away (Tabarra) from our[asws] enemies'.[95]

حدثنا احمد بن موسى عن الحسين بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال ان من وراء عين شمسكم هذه اربعين عين شمس فيها خلق كثير وان من وراء قمركم اربعين قمرا فيها خلق كثير لا يدرون ان الله خلق آدم ام لم يخلقه الهموا الهاما لعنة فلان وفلان.

It has been narrated to us by Ahmad Bin Musa, from Al-Husayn Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has narrated:

[94] Basaair Al Darajaat – P10 CH 14 – H1
[95] Basaair Al Darajaat – P10 CH 14 – H15

Abu Abdullah[asws] said: 'Behind this sun of yours there are forty suns in which are numerous creatures, and that behind this moon of yours there are forty moons in which are numerous creatures. They do not know whether Allah[azwj] Created Adam[as] or not. He[azwj] has Inspired them with an Inspiration, so they send curses upon that one and that one'.[96]

حدثنا احمد بن محمد بن الحسين قال حدثنى احمد بن ابراهيم عن عمار عن ابراهيم بن الحسين عن بسطام عن عبد الله بن بكير قال حدثنى عمر بن يزيد عن هشام الجواليقى عن ابى عبد الله عليه السلام قال ان لله مدينة خلف البحر سعتها مسيرة اربعين يوما فيها قوم لم يعصوا الله قط ولا يعرفون ابليس ولا يعلمون خلق ابليس نلقاهم في كل حين فيسألونا عما يحتاجون إليه ويسألونا الدعاء فنعلمهم ويسئلونا عن قائمنا حتى يظهر

It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn, from Ahmad Bin Ibrahiim, from Amaar, from Ibrahim Bin Al-Husayn, from Bastaan, from Abdullah Bin Bakeyr, from Amro Bin Yazeed, from Hashaam Al-Jawalayqi, who has narrated:

Abu Abdullah[asws] having said that: 'Allah[azwj] has a city behind the ocean. Its capacity (area) is the travel distance of forty days. In it are a people who do not disobey Allah[azwj] at all, and do not recognise Iblees[la], nor do they know of the creation of Iblees[la]. We[sws] meet them all the time. They ask us[asws] of whatever their requirements may be, and they ask us[asws] to pray for them. We[asws] teach them, and they ask us[asws] about our[asws] Qaim[asws] until he[asws] makes his[asws] appearance.

وفيهم عبادة واجتهاد شديد ولمدينتهم ابواب مابين المصراع إلى المصراع مأة فرسخ لهم تقديس واجتهاد شديدا لو رأيتموهم لاحتقرتم عملكم يصلى الرجل منهم شهرا لا يرفع راسه من سجوده طعامهم التسبيح ولباسهم الورق ووجوههم مشرقة بالنور إذا رأوا منا واحد لحسوه واجتمعوا إليه واخذوا من اثره إلى الارض يتبركون به

And among them, they perform worship with great diligence, and for their city there are doors, the distance between one of its shutter to the other shutter is of forty *Farsakhs*. They perform (acts of worship) with great reverence and diligence. If you were to see them, you would despise your own deeds. The man among them Prays for a month without raising his head from prostration. Their food is the Praise, and their clothing is the paper, and their faces are shining by the light. If one of you were to see one of them, you would gather around him, and take from him the effects of it to the earth in order to be blessed by it.

لهم دوى إذا صلوا اشد من دوى الريح العاصف فيهم جماعة لم يضعوا السلاح منذ كانوا ينتظرون قائمنا يدعون ان يريهم اياه وعمر احدهم الف سنة إذا رأيتهم رأيت الخشوع والاستكانه وطلب ما يقربهم إليه إذا حبسنا ظنوا ان ذلك من سخط يتعاهدون ساعة التى نائتيهم فيها

Their sounds, which, they make whilst Praying, is more severe than the sound made by the wind. The warriors among them have not put down their weapons since the time they have been waiting for our[asws] Qaim[asws] claiming that lest they should see him[asws] even if the age of one of them is of a thousand years. If you were to see them, you will see reverence and submissiveness, and they seek that which will bring them closer to him[asws]. If we[asws] are imprisoned, they think that this is from the difficulties of the time in which we[asws] will be coming to them.

[96] Basaair Al Darajaat – P10 CH 14 – H3

لا يسئمون لا يفترون يتلون كتاب الله كما علمناهم وان فيما نعلمهم مالو تلى على الناس لكفروا به ولانكروه يسئلوننا عن الشئ إذا ورد عليهم من القرآن ولا يعرفونه فإذا اخبرناهم به انشرحت صدورهم لما يسمعون منا ويسئلوا الله طول البقاء وان لا يفقدونا ويعلمون ان المنة من الله عليهم فيما نعلمهم عظيمة

They do not get bored, nor do they fabricate. They recite the Book of Allah[azwj] just as we[asws] have taught them, and that what we[asws] have taught them is what they recite to the people. They neither disbelieve in it, nor do they deny any of it. They ask us[asws] about something which they come across from the Quran, and they do not understand it, and if they are informed about it, their chests are pleased by it when they hear it from us[asws]. They ask Allah[azwj] to lengthen our[asws] stay and that they should not lose us[asws], and they know that this is a Favour from Allah[azwj] to them, for what we[asws] have taught them is great.

ولهم خرجة مع الامام إذا قاموا يسبقون فيها اصحاب السلاح منهم ويدعون الله ان يجعلهم ممن ينتصر به لدينهم فيهم كهول وشبان وإذا رأى شاب منهم الكهل جلس بين يديه جلسة العبد لا يقوم حتى يأمره لهم طريق اعلم به من الخلق إلى حيث يريد الامام

They will come out with the Imam[asws] if he[asws] makes a stand. Among them is an armed group and they supplicate to Allah[azwj] that He[azwj] should Make them to be the ones by whom the Religion will triumph, including the elderly and the young ones of them. And if you were to see the young ones from them sees a middle-aged person, he would sit in front of him like the sitting of a slave, not getting up until he orders them. For them is a way which they know of from the people, as to what is required by the Imam[asws].

فإذا امرهم الامام بامر قاموا ابدا حتى يكون هو الذى يأمرهم بغيره لو انهم وردوا على مابين المشرق والمغرب من الخلق لافنوهم في ساعة واحدة لا يختل الحديد فيهم ولهم سيوف من حديد غير هذا الحديد لو ضرب احدهم بسيفه جبلا لقده حتى يفصله يغزو بهم الامام الهند والديلم والكرك والترك والروم وبربر وما بين جابرسا إلى جابلقا وهما مدينتان واحدة بالمشرق واخرى بالمغرب لا يأتون على اهل دين الا دعوهم إلى الله والى الاسلام والى الاقرار بمحمد صلى الله عليه وآله ومن لم يسلم قتلوه حتى لا يبقى بين المشرق والمغرب وما دون الجبل احد الا اقر.

If the Imam[asws] were to order them with a command, they will keep to it forever until he[asws] issues an order other than that. If they respond to what is in between the East and the West from the creatures, they would do it in an hour. The iron does not break them as their swords are made of a metal other than this iron. If one of them were to strike at the mountain with his sword, it would disintegrate. The Imam[asws] will rise supported by them, Al-Hind (India), and Al-Daylam (Persia) and Al-Kark, and Al-Tark, and Al-Roum (Rome), and Berber (North Africa), and what is in between Jabarsa upto Jabalqa, and these two are cities. One of them is in the East and the other one is in the West. They will not come to a people of a religion except that they will invite them to Allah[azwj], and to Islam, and to the acceptance of Muhammad[saww], and the one who does not submit, they will kill him, until there will not remain anyone in between the East and the West, and what is inside the mountain, except that he will accept (Islam)'.[97]

حدثنا سلمة بن الخطاب عن سليمان بن سماعة وعبد الله بن محمد عن عبد الله ابن القاسم عن سماعة يرفعه إلى الحسن وابى الجارود وذكراه عن ابن سعيد الهمداني قال قال الحسن بن على عليه السلام ان لله مدينة في المشرق ومدينة في المغرب على كل واحد سور من حديد في كل سور سبعون الف مصراع يدخل من كل مصراع سبعون الف لغة ادمى

[97] Basaair Al Darajaat – P10 CH 14 – H4

ليس منها لغة الا مخالف الاخرى وما فيها لغة الا وقد علمناها وما فيهما وما بينها ابن نبى غيرى وغير اخى وانا الحجة عليهم.

It has been narrated to us by Salmat Bin Al-Khattab, from Suleyman Bin Sama'at and Abdullah Bin Muhammad, from Abdullah Al-Qasim, from Sama'at with an unbroker chain going up to Al-Husayn and Abu Al-Jaroud, from Abu Saeed Al-Hamdany who said:

'Al-Hassan Bin Ali[asws] said that: 'Allah[azwj] has a city in the East and a city in the West. Each one of them has a wall of iron, and on each wall are seventy thousand shutters. From each of the shutters are people who speak seventy thousand languages, with each language being different than the other, and there is no language therein but we[asws] know of it, and what is in them and what is in between them, and there is no son[asws] of a Prophet[as] other than myself[asws], and other than my[asws] brother[asws], and I[asws] am the Proof[asws] over them'.[98]

حدثنا سلمة عن احمد بن عبد الرحمن بن عبد ربه الصيرفى عن محمد بن سليمان عن يقطين الجواليقى عن قلقلة عن ابى جعفر عليه السلام قال ان الله خلق جبلا محيطا بالدنيا من زبرجد خضر وانما خضرة السماء من خضرة ذلك الجبل وخلق خلقا ولم يفرض عليهم شيئا مما افترض على خلقه من صلوة وزكوة وكلهم يلعن رجلين من هذه الامة وسماهما.

It has been narrated to us by Salmat, from Ahmad Bin Abdul Rahmaan Bin Abd Rabih Al-Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al-Jawalayqi, from Qalqalat, who has narrated:

'Abu Ja'far[asws] has said that: 'Allah[azwj] Created a mountain of green aquamarine which encompasses the world, and that mountain is more greener than the vegetation under the sky. And He[azwj] Created creatures, and did not Obligate them anything from what He[azwj] has Obligated upon the creatures from the Prayers and the *Zakat*, and <u>all of them are invoking curses upon two men from this community'. He[asws] named them both'.[99]</u>

حدثنا احمد بن الحسين عن على بن زيات عن عبيد الله بن عبد الله الدهقان عن ابى الحسن عليه السلام قال سمعته يقول ان الله خلق هذا النطاق زبرجدة خضراء فمن خضرتها اخضرت السماء قال قلت وما النطاق قال الحجاب ولله وراء ذلك سبعون الف عالم اكثر من عدد الانس والجن وكلهم يلعن فلانا وفلانا.

It has been narrated to us by Ahmad Bin Al-Husayn, from Ali Bin Ziyaat, from Ubeydullah Bin Abdullah Al-Dahqaan, who has narrated:

'I heard Abu Al-Hassan[asws] say that: 'Allah[azwj] has Created this Domain of green aquamarine. It is from its greenery that the sky appears as such'. I said, 'And what is the Domain?' He[asws] said: 'The veil. By Allah[azwj], behind that (veil) are seventy thousand worlds, more numerous that the number of the human beings, and the Jinn, and <u>all of them curse that one and that one</u>'.[100]

حدثنا محمد بن هارون عن ابى يحيى الواسطي عن سهل بن زياد عن عجلان ابى صالح قال سئلت ابا عبد الله عليه السلام عن قبة آدم فقلت له هذه قبة آدم فقال نعم ولله قباب كثيرة اما ان خلف مغربكم هذا تسعة وثلثين مغربا ارضا بيضاء ومملوة خلقا يستضيئون بنورنا لم يعصوا الله طرفة عين لا يدرون اخلق الله آدم ام لم يخلقه يبرؤن من فلان وفلان قيل له كيف هذا يتبرؤن من فلان وفلان وهم لا يدرون اخلق الله آدم ام لم يخلقه فقال للسائل اتعرف ابليس قال لا الا بالخبر قال فأمرت باللعنة والبرائة منه قال نعم قال فكذلك امر هؤلاء.

[98] Basaair Al Darajaat – P10 CH 14 – H5
[99] Basaair Al Darajaat – P10 CH 14 – H6
[100] Basaair Al Darajaat – P10 CH 14 – H7

It has been narrated to us by Muhammad Bin Haroun, from Abu yahya Al-Waasity, from Sahl Bin Ziyad, from Ajlaan Abu Saleh who said:

'I asked Abu Abdullah[asws] about Adam[as]'s dome. I said to him[asws], 'This is Adam[as]'s dome'. He[asws] said: 'Yes, by Allah[azwj], there are many domes, and that behind this West of yours, are thirty nine white earths, and are full of creatures, who get illuminated by our[asws] light. They do not disobey Allah[azwj] even for the blink of an eye. They do not know that Allah[azwj] Created Adam[as] or whether He[azwj] did not Create him[as]. They keep away (Tabarra) from that one and that one'. I said to him[asws], 'How do they keep away from that one and that one, and they do not know whether Allah[azwj] has Created Adam[as] or did not Create him[as]?' He[asws] said to the questioner: 'Do you know Iblees[la]?' He said, 'No, except by the news'. He[asws] said: 'You have been ordered for the curses and the keeping away from him[la]?' He said, 'Yes'. He[asws] said: 'And such is the matter for those ones'.[101]

وروى يعقوب بن يزيد عن ابن ابى عمير عن رجاله عن ابى عبد الله عليه السلام رفع الحديث إلى الحسن بن على انه قال ان لله مدينتين احدهما بالمشرق والاخرى بالمغرب عليهما سور من حديد وعلى كل مدينة منهما سبعون الف الف مصراع من ذهب وفيها سبعون الف الف لغة يتكلم كل لغة بخلاف لغة صاحبه وانا اعرف جميع اللغات وما فيهما وما بينهما وما عليهما حجة غيرى وغير الحسين عليه السلام اخى

It has been reported by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from his man, who has narrated:

'Abu Abdullah[asws] has narrated with an unbroken chain from Al-Hassan Bin Ali[asws] having said that: 'Allah[azwj] has two cities, one of them in the East, and the other in the West. In both of them are walls of iron, and on each of the two cities are seventy thousand, thousand shutters of gold, and in them seventy thousand, thousand languages are spoken, each language being different to the other language, and I[asws] understand all the languages, and what is in them, and what is between them, and there is no Proof[asws] over them other than myself[asws] and my[asws] brother Al-Husayn[asws]'.[102]

VERSE 3

الرَّحْمـنِ الرَّحِيمِ

The Beneficent, the Merciful.

في مجمع البيان وروى أبو سعيد الخدرى عن النبي صلى الله عليه وآله ان عيسى بن مريم قال: الرحمن رحمن الدنيا، والرحيم رحيم الاخرة.

In *Majma Ul Bayan* and the narrator Abu Saeed Al-Khudhry, from the Holy Prophet[saww]: 'Verily Isa Bin Maryam[as] said: '***"The Beneficent"*** is Beneficent in the world, and ***"The Merciful"*** is Merciful in the hereafter'.[103]

في تفسير على بن ابراهيم في الموثق عن ابى عبد الله عليه السلام انه قال: بعد ان شرح الحمدلله رب العالمين " الرحمن " بجميع خلقه " الرحيم " بالمؤمنين خاصة مالك يوم الدين قال يوم الحساب.

[101] Basaair Al Darajaat – P10 CH 14 – H8
[102] Basaair Al Darajaat – P10 CH 14 – H11
[103] Tafseer Noor Al Saqalayn CH 1 – H 53

In the commentary of Ali Bin IBrahim In Al-Mowthiq, from Abu Abdullah[asws] who[asws] said after the explanation of ***"The Praise is due to Allah the Lord of the worlds"***, '***"The Beneficent"*** to all of His[azwj] creation, ***"The Merciful"*** to the Believers especially, ***"Master of the Day of Judgement"*** Day of Accounting'.[104]

وروى عن الصادق عليه السلام انه قال: الرحمن اسم خاص بصفة عامة والرحيم اسم عام بصفة خاصة.

And it has been narrated from Al-Sadiq[asws]: **"*The Beneficent*"** is a special Name with general Characteristics, and ***"the Merciful"*** is a general Name with special Charateristics'.[105]

في نهج البلاغة: رحيم لا يوصف بالرقة.

In *Nahj-ul-Balagah*: 'Merciful, Whose Mercy is indescribable'.[106]

في كتاب الاهليلجة قال الصادق عليه السلام: ان الرحمة وما يحدث لنا منها شفقة ومنها جود، وان رحمة الله ثوابه لخلقه وللرحمة من العباد شيئان أحدهما يحدث في القلب الرأفة والرقة لما يرى بالمرحوم من الضر والحاجة وضروب البلاء والاخر ما يحدث منا بعد الرأفة واللطف على المرحوم والمعرفة منا بما نزل به، وقد يقول القائل ! انظر إلى رحمة فلان وانما يريد الفعل الذى حدث عن الرقة التى في قلب فلان وانما يضاف إلى الله عزوجل من فعل ما حدث عنا من هذه الاشياء واما المعنى الذى في القلب فهو منفى عن الله كما وصف عن نفسه، فهو رحيم لارحمة رقة.

In the book *Al-Ahliyaljat*, Al-Sadiq[asws] said: 'Verily the mercy which is referred to us[asws], from that is pathos and generosity, and the Mercy of Allah[azwj] is His[azwj] Reward to His[azwj] creation. And, the mercy of the servants is when one of the two things happens. One of this is the clemency and tenderness he feels in his heart when he sees someone is adversity and need and struck by affliction. And another, when he is told about a deceased and he feels compassion and kindness to him and the speakers would say, 'Look at the mercy of that person'. And he wanted to act based upon the tenderness in his heart for that person, and it is more with Allah[azwj] the Mighty and Majestic than what happens with us from this thing, for Allah[azwj] is far from having an organ, like the description of Himself, for He[azwj] is Merciful, and His[azwj] Mercy is not a creation'.[107]

قال الامام (عليه السلام): " الرحمن ": العاطف على خلقه بالرزق، لايقطع عنهم مواد رزقه، وإن انقطعوا عن طاعته. " الرحيم " بعباده المؤمنين في تخفيفه عليهم طاعاته وبعباده الكافرين في الرفق بهم في دعائهم إلى موافقته.

The Imam[asws] said: 'الرحمن' ***"The Beneficent"*** – He[azwj] Gives sustenance to His creation which never gets cut off even if they cut off their obedience to Him[azwj]. ***"The Merciful"*** – With the Believing servants, He[azwj] makes their obedience easy for them, and for the disbelieving servants approves their supplications with Kindness.'

قال: وإن أمير المؤمنين (عليه السلام) قال: " الرحمن " هو العاطف على خلقه بالرزق. قال: ومن رحمته أنه لما سلب الطفل قوة النهوض والتعذي جعل تلك القوة في امه، ورققها عليه لتقوم بتربيته وحضانته، فان قسا قلب ام من الامهات أوجب تربية هذا الطفل ـ وحضانته ـ على سائر المؤمنين، ولما سلب بعض الحيوانات قوة التربية لاولادها، والقيام بمصالحها، جعل تلك القوة في الاولاد لتنهض حين تولد وتسير إلى رزقها المسبب لها.

[104] Tafseer Noor Al Saqalayn – CH 1 – H 75
[105] Tafseer Noor Al Saqalayn CH 1 – H 54
[106] Tafseer Noor Al Saqalayn CH 1 – H 51
[107] Tafseer Noor Al Saqalayn CH 1 – H 52

He[asws] said: 'The Amir-ul-Momineen[asws] said: ***"The Beneficent"*** – He[azwj] Gives sustenance to His[azwj] creation. It is His[azwj] Mercy that when a child does not yet have the strength to run around and acquire its sustenance, He[azwj] Gives that strength to his mother so that she can look after the child. And if the mother does not look after the child then it becomes more than obligatory for the rest of the Believers to look after the child. Some animals have not been given this instinct to look after their young ones and so they start looking for their own sustenance very shortly after birth.

قال (عليه السلام): وتفسير قوله عزوجل " الرحمن ": أن قوله " الرحمن " مشتق من الرحمة سمعت رسول الله (صلى الله عليه وآله) يقول: قال الله عزوجل: أنا " الرحمن ". وهي ـ من ـ الرحم شققت لها إسما من إسمي، من وصلها وصلته، ومن قطعها قطعته. ثم قال علي (عليه السلام): أو تدري ما هذه الرحم التي من وصلها وصله الرحمن، ومن قطعها قطعه الرحمن؟ فقيل يا أمير المؤمنين: حث بهذا كل قوم على أن يكرموا أقرباءهم ويصلوا أرحامهم.

He[asws] said in the explanation of ***"The Beneficent"***: 'The Word 'Beneficent' has been derived from the Mercy. I have heard the Rasool Allah[saww] say: Allah[azwj] Said: "I[azwj] am 'the Beneficent' and it is derived from the Mercy, a Name from My[azwj] Names, whoever connects to it I shall be Connected to him, and whoever cuts himself from it then I shall cut him off from My[azwj] Mercy.' Then Ali[asws] said: 'Do you know what this Mercy is that whoever connects to it is connected to the Beneficent?' They said: 'O Amir-ul-Momineen[asws]! 'Every community has been urged by this to honour their relatives maintain good relations with them.'

فقال لهم: أيحثهم على أن يصلوا أرحامهم الكافرين، وأن يعظموا من حقره الله، وأوجب احتقاره من الكافرين؟ قالوا: لا، ولكنه حثهم على صلة أرحامهم المؤمنين. قال: فقال: أوجب حقوق أرحامهم، لاتصالهم بآبائهم وامهاتهم؟ قلت: بلى يا أخا رسول الله. قال: فهم إذن إنما يقضون فيهم حقوق الآباء والامهات.

So he[asws] said to them: 'Have any of them obligated to maintain good relations with the disbelievers, and respect the ones whom He[azwj] Has Belittled, and Enjoined the contempt of the disbelievers?' They said: 'No, but we have been urged to have good relations with the Believers.' He[asws] said: 'Has He[azwj] not has Enjoined this due to their connection with their fathers and mothers?' They said: Yes, O brother[asws] of the Messenger[saww] of Allah[azwj].' He[asws] said: 'Understand then, that by doing this they are making up the rights of their mothers and fathers.'

قلت: بلى يا أخا رسول الله (صلى الله عليه وآله). قال: فآباؤهم وامهاتهم إنما غذوهم في الدنيا ووقوهم مكارهها، وهي نعمة زائلة، ومكروه ينقضي، ورسول ربهم ساقهم إلى نعمة دائمة لا تنقضي، ووقاهم مكروها مؤبدا لا يبيد، فأي النعمتين أعظم؟ قلت: نعمة رسول الله (صلى الله عليه وآله) أعظم وأجل وأكبر.

They said: 'Yes O brother of the Messenger of Allah[saww].' He[asws] said: 'Their fathers and mothers provide them with sustenance in this world and prevent them from the abhorrent and this is a declining bounty whilst the Rasool Allah[saww] gives them everlasting bounties and saved them from eternal difficulties, so which is a greater bounty?' The Bounty of the Rasool Allah[saww] is greater and larger.'

قال: فكيف يجوز أن يحث على قضاء حق من صغر ـ الله ـ حقه، ولا يحث على قضاء حق من كبر ـ الله ـ حقه؟ قلت: لا يجوز ذلك. قال: فاذا حق رسول الله (صلى الله عليه وآله) أعظم من حق الوالدين، وحق رحمه أيضا أعظم من حق رحمهما، فرحم رسول الله (صلى الله عليه وآله) أولى بالصلة، وأعظم في القطيعة فالويل كل الويل لمن قطعها، والويل كل الويل لمن لم يعظم حرمتها. أوما علمت أن رحمة رحم رسول الله (صلى الله عليه وآله) حرمة رسول الله، وأن حرمة

رسول الله حرمة الله تعالى، وأن الله أعظم حقا من كل منعم سواه، وأن كل منعم سواه إنما أنعم حيث قيضه لذلك ربه، ووفقه له.

He[asws] said: 'How can it be that He[azwj] should Urge the fulfillment of a smaller right and does not Urge the fulfillment of a greater right? That is not possible. The right of the Rasool Allah[saww] is greater that the right of the parents, and the right of his[saww] relatives also is greater that the right of their own relatives. So the maintenance of relations with the relatives of the Rasool Allah[saww] is greater and more highly prohibited to be cut off. So woe upon woe be on the one who cuts it off, and woe upon woe be on the one does not respect his[saww] relatives. Do you not know that the sanctity of the relatives of the Rasool Allah[saww] is the sanctity of the Rasool Allah[saww] and that the sanctity of the Rasool Allah[saww] is the sanctity of Allah[azwj]. Surely, Allah[azwj]'s Right is greater than all, even from all the Bounties of His[azwj], and every Bounty apart from it. But rather, He[azwj] Chooses where it is destined to be for He[azwj] is it's Lord[azwj], and that Bounty is compatible with him.'

أما علمت ما قال الله تعالى لموسى بن عمران؟ قلت: بأبي أنت وأمي ما الذي قال له؟ قال (عليه السلام): قال الله تعالى: يا موسى أتدري ما بلغت برحمتي إياك؟ فقال موسى: أنت أرحم بي من أبي وامي. قال الله تعالى: يا موسى وإنما رحمتك امك لفضل رحمتي، فأنا الذي رققتها عليك، وطيبت قلبها لتترك طيب وسنها لتربيتك، ولو لم أفعل ذلك بها لكانت هي وسائر النساء سواء.

Do you not know what Allah[azwj] Said to Musa Bin Imran[asws]?' I said, 'May my father and mother be sacrificed for you[asws], what was it that He[azwj] Said to him[as]?' He[asws] said: 'Allah[azwj] the High Said: 'O Musa[asws]! Do you know what has reached to you[as] of My[azwj] Mercy?' Musa[asws] said: 'You[azwj] are more Merciful to me [as] than my father and mother.' Allah[azwj] the High Said: 'O Musa [as]! But rather, the mercy of your mother to you[as] was a Grace of My[azwj] Mercy, and it was I[azwj] Who inclined her towards you[as], and Refined her heart to avoid her rest for your upbringing, and if I[azwj] had not Done that with her, then she would have been to you like any other woman.'[108]

ثم قال أمير المؤمنين (عليه السلام): إن الرحم التي اشتقها الله عزوجل من رحمته بقوله: أنا " الرحمن " هي رحم محمد (صلى الله عليه وآله)، وإن من إعظام الله إعظام محمد (صلى الله عليه وآله) وإن من إعظام محمد (صلى الله عليه وآله) إعظام رحم محمد، وإن كل مؤمن ومؤمنة من شيعتنا هو من رحم محمد وإن إعظامهم من إعظام محمد (صلى الله عليه وآله). فالويل لمن استخف بشئ من حرمة محمد (صلى الله عليه وآله)، وطوبى لمن عظم حرمته، وأكرم رحمه ووصلها

Then Amir-ul-Momineen[asws] said: The Mercy which Allah[azwj] Mighty and Majestic has Derived with His Mercy in His[azwj] Words "I am the Beneficent" – This is for the relatives of Muhammad[saww], and whoever considers Allah[azwj] to be Great has considered Muhammad[saww] to be so, and whoever magnified Muhammad[saww] has magnified relatives of Muhammad[saww], and that all Believing men and Believing women from our[asws] Shites are from the relatives of Muhammad[saww] and respecting them is to respect Muhammad[saww]. So woe be upon the one who belittles anything from the sanctity of Muhammad[saww], and good news is for the one who respects his[saww] sanctity, and honours his[saww] relatives, and maintains good relations with them.'[109]

[108] Tafseer Imam Hassan Al Askari[asws] – S 12
[109] Tafseer Imam Hassan Al Askari[asws] – S 12

قال الامام (عليه السلام): وأما قوله تعالى " الرحيم " (فان أمير المؤمنين (عليه السلام) قال:) رحيم بعباده المؤمنين، ومن رحمته أنه خلق مائة رحمة، وجعل منها رحمة واحدة في الخلق كلهم، فبها يتراحم الناس، وترحم الوالدة ولدها، وتحنو الامهات من الحيوانات على أولادها.

The Imam[asws] said: 'And as for the Words of Allah[azwj] 'الرحيم' ***"The Merciful"*,** the Amir-ul-Momineen[asws] said: 'He[azwj] is Merciful to His[azwj] Believing servants. And from His[azwj] Mercy He[azwj] Created a hundred Mercies and He[azwj] Allocated one of it to all of the creatures, and from that people are merciful towards each other, and the mother is merciful to her child, and the mothers of the animals are merciful to their young ones.'

فاذا كان يوم القيامة أضاف هذه الرحمة ـ الواحدة ـ إلى تسعة وتسعين رحمة فيرحم بها أمة محمد (صلى الله عليه وآله)، ثم يشفعهم فيمن يحبون له الشفاعة من أهل الملة حتى أن الواحد ليجئ إلى مؤمن من الشيعة، فيقول: اشفع لي. فيقول: وأي حق لك علي؟ فيقول: سقيتك يوما ماءا. فيذكر ذلك، فيشفع له، فيشفع فيه، ويجيئه آخر فيقول: إن لي عليك حقا، فاشفع لي. فيقول: وما حقك علي؟ فيقول: استظللت بظل جداري ساعة في يوم حار. فيشفع له، فيشفع فيه، ولا يزال يشفع حتى يشفع في جيرانه وخلطائه ومعارفه، فان المؤمن أكرم على الله مما تظنون.

So when it will be the Day of Judgement, He[azwj] will Increase this One Mercy to the other ninety nine parts and be Merciful by it upon the community of Muhammad[saww] and will Accept the intercession for those that they love to intercede with to the extent that one will come to a Believer from the Shites and will be saying, 'Intercede for me'. So he will say, 'What right do you have over me?' He will say: 'I quenched your thirst with water one day.' So he will remember that and intercede for him. Another one will come and say, 'I have a right over you, so intercede for me'. He will say, 'And what is your right over me?' He will say: 'You rested for a while under the shadow of my wall for a while on a hot day.' He will intercede for him for that. This intercession will not cease until it cover his neighbours and familiar people, for the Believer is more prestigious in the Presence of Allah[azwj] than what you imagine.'[110]

VERSE 4

مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgement.

عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام) أنه كان يقرأ: مالِكِ يَوْمِ الدِّينِ.

From Muhammad Bin Ali Al-Halby,

from Abu Abdullah[asws], that he[asws] used to recite: "Master (*Maalik*) of the Day of Judgement".[111]

في مجمع البيان وقال رسول الله صلى الله عليه وآله ان الله تعالى من على بفاتحة الكتاب إلى قوله و " مالك يوم الدين " قال جبرئيل: ما قالها مسلم الا صدقه الله واهل سمائه.

In *Majma-ul-Bayaan* –

[110] Tafseer Imam Hassan Al Askari[asws] – S 13
[111] (تفسير العيّاشي 1: 22/ 21.)

And The Rasool Allah[saww] said: 'Verily, Allah[azwj] has Favoured me[saww] with the 'Opening of the Book' to His[azwj] Words ***"Master of the Day of Judgement"***. Jibraeel said: 'No Muslim (Submitter) says this but Allah[azwj] and the inhabitants of the sky ratify him'.[112]

في اصول الكافي باسناده إلى الزهري قال: كان على بن الحسين عليه السلام إذا قرأ مالك يوم الدين يكررها حتى يكاد أن يموت.

In *Usool Al-Kafi* by its chain going up to Al-Zuhry who said:

'Whenever Ali[asws] Bin Al-Husayn[asws], recited 'مالك يوم الدين' ***"Master of the Day of Judgement"*,** he[asws] would repeat it so many times until as he[asws] would almost collapse'.[113]

قال الامام (عليه السلام): (مالك يوم الدين) أي قادر على إقامة يوم الدين، وهو يوم الحساب، قادر على تقديمه على وقته، وتأخيره بعد وقته، وهو المالك أيضا في يوم الدين، فهو يقضي بالحق، لا يملك الحكم والقضاء في ذلك اليوم من يظلم ويجور، كما في الدنيا من يملك الاحكام.

The Imam (Hassan Al-Askari[asws]) said: 'مالك يوم الدين' ***"Master of the Day of Judgement"*** 'Yes, He[azwj] is Powerful enough to establish the Day of Judgement, and this is the Day of Reckoning, and He[azwj] is Powerful enough to Bring it forward or Move it back from its pre-determined time, and He is the Master as well during that Day and will be Judging with the Truth, there will be no authority on that Day for those who used to be unjust and oppressors in the world from among the rulers, to issue orders like they used to issue in the world.'[114]

VERSE 5

إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ

Thee do we worship and Thee do we beseech for help.

في مجمع البيان قال رسول الله صلى الله عليه وآله: ان الله تعالى من على بفاتحه الكتاب إلى قوله " اياك نعبد " اخلاص للعبادة " واياك نستعين " افضل ما طلب به العباد حوائجهم.

In *Majma Ul Bayaan said:* -

Rasool Allah[saww] said: 'Verily Allah[azwj] the High Favoured me[saww] by the Opening of the Book. On His[azwj] Words ***"You do we worship"*** is the sincerity of the worship ***"And You do we seek Help from"*** The worshipper seeks by this, his preferable needs'.[115]

قال الامام (عليه السلام) (إياك نعبد وإياك نستيعن) قال الله تعالى: قولوا: يا أيها الخلق المنعم عليهم. " إياك نعبد " أيها المنعم علينا، ونطيعك مخلصين مع التذلل والخضوع بلا رياء، ولا سمعة. "

[112] Tafseer Noor Al Saqalayn – CH 1 – H 76
[113] Tafseer Noor Al Saqalayn CH 1 – H 78
[114] Tafseer Imam Hassan Al Askari[asws] – S 14
[115] Tafseer Noor Al Saqalayn – CH 1 – H 82

The Holy Imam[asws] said: ***"You do we worship and from You do we beseech for help"*** "Allah[azwj] the High Said: 'Say! O creatures on whom I have Blessed with bounties, ***"You do we worship",*** O the One Who has Bestowed bounties upon us, we obey you sincerely with the pleading and the humbleness without show off or for reputation.'

واياك نستعين " منك: نسأل المعونة على طاعتك لنؤديها كماأمرت، ونتقي من دنيانا مانهيت عنه، ونعتصم ـ من الشيطان الرجيم، ومن سائر مردة الجن والانس من المضلين، ومن المؤذين الظالمين ـ بعصمتك.

"And from You do we seek help" – We seek help from You[azwj] so that we can obey You[azwj] as You[azwj] have Ordered, and stay away in our world from what You[azwj] have Prohibited and be safe from the Castaway Satan, and from all the other disgraced Jinn and straying Men, and from being hurt by the unjust, and have safety in You[azwj].'[116]

قال الامام الحسن بن على (عليه السلام): قال أمير المؤمنين (عليه السلام): قال رسول الله (صلى الله عليه وآله): قال الله عزوجل: قولوا " إياك نستعين " على طاعتك وعبادتك، وعلى دفع شرور أعدائك، ورد مكائدهم، والمقام على ما أمرت به

The Imam Hassan Bin Ali[asws] said: 'The Amir-ul-Momineen[asws] said: 'The Rasool Allah[saww] said: 'Allah[azwj] Said: 'Say ***"You do we beseech for Help"*** For worshipping You[azwj] and obeying You[azwj] and for Repelling the mischief of Your[azwj] enemies and their plots, and be established on what You[azwj] have Commanded for.'[117]

في كتاب الاحتجاج للطبرسي (ره) حديث طويل عن النبي صلى الله عليه وآله وسلم وفيه يقول لاصحابه قولوا " اياك نعبد " أي واحدا لانقول كما قالت الدهرية: ان الاشياء لابد ولها وهى دائمة، ولاكما قال الثنوية الذين قالوا ان النور والظلمة هما المدبر ان، ولاكما قال مشركوا العرب ان أوثاننا آلهة، فلا نشرك بك شيئا ولا ندعو من دونك الها كما يقول هؤلاء الكافر، ولا نقول كما تقول اليهود والنصارى ان لك ولدا تعاليت عن ذلك علوا كبيرا.

In the book *Al-Ihtijaj* of Al-Tabarsy[ar], in a lengthy *Hadeeth*

from the Prophet[saww] in which he[saww] spoke to his[saww] companions regarding the Words ***"You[azwj] do we worship"***: 'Yes, One only, and do not say what the *Dahriyya* (Eternalists) say: 'Verily all things have no beginning and they are eternal', or like what the *Thanawiyya* (Dualists) who say: 'Verily light and darkness are the two governing forces', and not like what the Arab Polytheists say: 'Verily our idols are gods'. So we do not associate any one with You[azwj] and we do not call upon anyone apart from You[azwj] as God, just like these Infidels, and we do not say like the saying of the Jews and the Christians that there is a son with You[azwj]. You[azwj] are much Higher and Greater than all this'.[118]

في تفسير العياشي عن الحسن بن محمد الجمال عن بعض اصحابنا قال: اجتمع أبو عبد الله مع رجل من القدرية عند عبد الملك بن مروان، فقال القدري لابي عبد الله عليه السلام سل عما شئت، فقال له. اقرأ سورة الحمد، قال: فقرأها فقال الاموى - وانا معه - مافى سورة الحمد علينا، انا لله وانا إليه راجعون، قال: فجعل القدري يقرأ سورة الحمد حتى بلغ قول الله تبارك وتعالى: " اياك نعبد واياك نستعين " فقال له جعفر: قف من تستعين ؟ وما حاجتك إلى المعونة ؟ ان الامر اليك، فبهت الذى كفروالله لا يهدى القوم الظاليمن.

[116] Tafseer Imam Hassan Al Askari[asws] – S 15
[117] Tafseer Imam Hassan Al Askari[asws] – S 18
[118] Tafseer Noor Al Saqalayn CH 1 – H 84

In the commentary of *Al-Ayyashi* - from Al-Hassan Bin Muhammad Al-Jamaal, from one of our companions who said:

Abu Abdullah[asws] met a man from the Qadiriyya sect, in the court of Abdul Malik Bin Marwan. The Qadiriyya said to Abu Abdullah[asws]: 'Ask whatever you may'. He[asws] said to him: 'Recite the Chapter "*Al-Hamd*". A person said: 'Recite it' - and I was with him – 'for there is nothing in the Chapter *Al-Hamd* against us. We are from Allah[azwj] and to Him[azwj] do we return'. When the Qadiriyya recited *Surah Al-Hamd* until he reached the Words of Allah[azwj] the Blessed and the High ***"You do we worship and to You[azwj] do we beseech for help"***, So Ja'far[asws] said to him: 'Pause! Who are you beseeching for Help? And, what is your need for seeking His[azwj] help? The affair is to you'. He was dumbstruck like the one who disbelieves, and Allah[azwj] does not Guide the unjust people.

(p.s.) The Qadiriyya believe that people have complete choice in their affairs and Allah[azwj] does not have any Meddling in that'.[119]

VERSE 6

اهدِنَـــا الصِّرَاطَ المُستَقِيمَ

Guide us (to be) on the Straight path.

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن عبدالله بن الصلت، عن يونس بن عبد الرحمن، عمن ذكره، عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الصراط المستقيم أمير المؤمنين علي (عليه السلام)».

And from him, his father, from Muhammad Bin Ahmad Bin Ali Bin Al-Salt, from Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from the one who mentioned it, from Ubeydullah Al-Halby,

from Abu Abdullah[asws] having said: 'The Straight Path is Amir-ul-Momineen Ali[asws]'.[120]

و عنه: قال: حدثنا محمد بن القاسم الأسترآبادي المفسر، قال: حدثنا يوسف بن محمد بن زياد، و علي بن محمد بن سيار، عن أبويهما، عن الحسن بن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، في قوله: اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ قال: «أدم لنا توفيقك، الذي به أطعناك فيما مضى من أيامنا، حتى نطيعك كذلك في مستقبل أعمارنا. و الصراط المستقيم هو صراطان: صراط في الدنيا، و صراط في الآخرة فأما الطريق المستقيم في الدنيا، فهو ما قصر عن الغلو، و ارتفع عن التقصير، و استقام فلم يعدل إلى شيء من الباطل. و أما الطريق

الآخر، [فهو] طريق المؤمنين إلى الجنة، الذي هو مستقيم، لا يعدلون عن الجنة إلى النار، و لا إلى غير النار سوى الجنة».

And from him, from Muhammad Bin Al-Qasim Al-Astarabady the commentator, from Yusuf Bin Muhammad Bin Ziyad, and Ali Bin Muhammad Bin sayaar, from their forefathers, from Al-Hassan[asws] Bin Ali[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Musa[asws] Bin Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] regarding His[azwj] Words: ***"Guide us (to be) on the Straight Path"***, said: 'May we remain being inclined to You[azwj], by which we obeyed You[azwj] during our bygone days, until we

[119] Tafseer Noor Al Saqalayn – CH 1 – H 83
[120] (معاني الأخبار: 32/ 2، شواهد التنزيل 1: 61/ 96)

obey You[azwj] similarly in the future, in our affairs. And ***"The Straight Path"*** are two Paths – A Path in the world, and a Path in the Hereafter. As for the Straight Road in the world, so it is what is reduced (Takseer) from the exaggeration (Ghuloo), and higher than the reduction (Takseer), and mending of the ways. So do not amend anything towards the falsehood. And as for the other Road, so it is the road of the Believers to the Paradise, on which they are upon, not diverting from the Paradise to the Fire, and not towards anything other than the Fire, apart from the Paradise'.[121]

و عنه، قال: و قال جعفر بن محمد الصادق (عليه السلام) في قوله عز و جل: اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ، قال: «يقول: أرشدنا إلى الصراط المستقيم، و أرشدنا للزوم الطريق المؤدي إلى محبتك، و المبلغ دينك، و المانع من أن نتبع أهواءنا فنعطب، أو نأخذ بآرائنا فنهلك».

And from him who said,

'And Ja'far Bin Muhammad Al-Sadiq[asws] said regarding the Statement of the Mighty and Majestic: ***"Guide us (to be) on the Straight Path"***, 'Guide us to the Straight Path, and Guide us to the road which is necessary to Your[azwj] Love, and that which reaches Your[azwj] Religion, and that which prevents us from following our own desires for we would be corrupted, or taking to our own opinions, for we would be destroyed'.[122]

و عنه، قال: حدثنا أبي، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: حدثني ثابت الثمالي، عن سيد العابدين علي بن الحسين (صلى الله عليهما) [قال]: «ليس بين الله و بين حجته حجاب، و لا لله دون حجته ستر، نحن أبواب الله، و نحن الصراط المستقيم، و نحن عيبة «1» علمه، و نحن تراجمة وحيه، و نحن أركان توحيده، و نحن موضع سره».

And from him, from his father, from Ali Bin Ibrahim Bin Hisham, from his father, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar, from Thabit Al-Thumaly, who has said:

'The Chief of the worshippers Ali[asws] Bin Al-Husayn[asws] having said: 'There is not Veil between Allah[azwj] and His[azwj] Proof[asws], nor any concealment between Allah[azwj] and His[azwj] Proof[asws]. We[asws] are the Gateways of Allah[azwj], and we[asws] are the Straight Path, and we[asws] are the Depositories of His[azwj] Knowledge, and we[asws] are the interpreters of His[azwj] Revelation, and we[asws] are the Pillars of His[azwj] Oneness (Tauheed), and we[asws] are the Place of His[azwj] Secrets'.[123]

فيمن لا يحضره الفقيه وفيما ذكره الفضل من العلل عن الرضا عليه السلام انه قال: اهدنا الصراط المستقيم استرشاد لدينه، واعتصام بحبله واستزادة في المعرفة لربه عزوجل ولعظمته وكبريائه.

In *Man La Yahdhur Al-Faqih* and in it is what mentioned Al-Fadhl from Al-Illal

from Al-Reza[asws] who[asws] said regarding ***"Keep us on the Straight Path"*:** The Guidance to His[azwj] Religion, and to be attached to His[azwj] Rope and the increase in the recognition of his Lord[azwj] Mighty and Majestic, and His[azwj] Magnificence and His[azwj] Greatness'.[124]

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[121] (معاني الأخبار: 33/ 4.)
[122] (معاني الأخبار: 33/ ذيل الحديث 4.)
[123] (معاني الأخبار: 35/ 5، ينابيع المودّة: 477.)
[124] Tafseer Noor Al Saqalayn – CH 1 – H 85

قال: و حدثني أبي، عن حماد، عن أبي عبدالله (عليه السلام) في قوله: الصِّراطَ الْمُسْتَقِيمَ. قال: «هو أمير المؤمنين (عليه السلام) و معرفته، و الدليل على أنه أمير المؤمنين قوله: وَ إِنَّهُ فِي أُمِّ الْكِتابِ لَدَيْنا لَعَلِيٌّ حَكِيمٌ و هو أمير المؤمنين (عليه السلام) في أم الكتاب.

He said, 'My father narrated to me, from Hamaad, who has said:

'Abu Abdullah[asws] regarding His[azwj] Words: "The Straight Path", he[asws] said: 'It is Amir-ul-Momineen[asws] and recognising him[asws],and the evidence to it that he[asws] is Amir-ul-Momineen[asws] is His[azwj] Words: ***"[43:4] And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom"***, and it is Amir-ul-Momineen[asws] in the Mother of the Book'.[125]

ابن شهر آشوب: عن (تفسير وكيع بن الجراح): عن سفيان الثوري، عن السدي، عن أسباط و مجاهد، عن عبد الله بن عباس في قوله: اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ. قال: قولوا- معاشر العباد-: أرشدنا إلى حب محمد و أهل بيته (عليهم السلام).

Ibn Shehr Ashob, from Waki'a Bin Al-Jarah's interpretation, from Sufyan Al-Sowry, from Al-Saday, from Asbat and Mujahid, from Abdullah Bin Abbad regarding:

His[azwj] Words: "***Guide us (to be) on the Straight Path"***, he[asws] said: 'Say – O group of servants – Guide us to be on the Love of Muhammad[saww] and the People[asws] of his[saww] Household'.[126]

و عن (تفسير الثعلبي) رواية ابن شاهين، عن رجاله، عن مسلم بن حيان، عن أبي بريدة في قوله تعالى: اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ. قال: صراط محمد و آله (عليهم السلام).

And from Tafseer Al-Sa'alby, a report of Ibn Shaheen, from his men, from Muhammad Bin Hayaan, from Abu Breyda,

regarding the Words of the High: "***Guide us (to be) on the Straight Path***", he[asws] said: 'The Path of Muhammad[saww] and his[asws] Progeny[asws]'.[127]

في تفسير على بن ابراهيم في الموثق عن أبى عبد الله عليه السلام " اهدنا الصراط المستقيم " قال: الطريق ومعرفة الامام.

In the commentary of Ali Bin Ibrahim, in *Al-Mowthiq*,

from Abu Abdullah[asws] about ***"Guide us (to be) on the Straight Path".*** He[asws] said: 'The way and recognition of the Imam[asws]'.[128]

وباسناده إلى أبى عبد الله عليه السلام قال: والله نحن الصراط المستقيم.

By its chain going up to Abu Abdullah[asws] that: 'By Allah[azwj]! We[asws] are *"The Straight Path"*'.[129]

[125] (تفسير القمّي 1: 28.)
[126] (مناقب ابن شهر آشوب 3: 73.)
[127] (ابن شهر آشوب 3: 73، شواهد التنزيل 1: 57/ 86)
[128] Tafseer Noor Al Saqalayn – CH 1 – H 88
[129] Tafseer Noor Al Saqalayn CH 1 – H 89

في اصول الكافي إلى ابى جعفر عليه السلام قال: اوحى الله إلى نبيه صلى الله عليه وآله وسلم " واستمسك بالذى أوحى اليك انك على صراط مستقيم " قال: انك على ولاية على وعلى عليه السلام هو الصراط المستقيم.

In *Usool Al-Kafi* (a chain) going up to

Abu Ja'far[asws] who[asws] said: 'Allah[azwj] Revealed unto His[azwj] Prophet[saww] ***"Therefore hold fast to that which has been revealed to you; surely you are on the right path" 43:43***. He[asws] said: 'You[saww] are on the *Wilayah* of Ali[asws] and he[asws] is *"The Straight Path"*'.[130]

على بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبى الحسن الماضي عليه السلام قال: قلت " افمن يمشى مكبا على وجهه أهدى أمن يمشى سويا على صراط مستقيم " قال، ان الله ضرب مثل من حاد عن ولاية على كمثل من يمشى على وجهه لا يهتدى لامره وجعل من تبعه سويا على صراط مستقيم، و الصراط المستقيم امير المؤمنين عليه السلام.

Ali Bin Muhammad, from one of our companions, from Ibn Mahboob, from Muhammad Bin Al-Fazayl, from Abu Al-Hassan Al-Maazy

(Imam Musa Al-Kadhim[asws]) – I asked him[asws] about ***"What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?" 67:22*** He[asws] said: 'Allah[azwj] has Struck an example of the one who is away from the Wilayah of Ali[asws] to be like the one who walks upon his face, not being guided in his affairs and Made the one who follows him[asws] to be upon the Straight Path. And ***"The Straight Path"*** is Amir-ul-Momineen[asws]'.[131]

حدثنا حبيب بن أبي ثابت، عن سعيد بن جبير: عن ابن عباس قال: قال رسول الله صلى الله عليه وآله لعلي بن أبي طالب: أنت الطريق الواضح وأنت الصراط المستقيم، وأنت يعقوب المؤمنين.

Narrated to us Habib Bin Abu Thabit, from Saeed Bin Jubeyr,

from Ibn Abbas who said that, 'The Rasool Allah said to Ali Bin Abu Talib[asws]: 'You[asws] are the clear way, and you[asws] are the ***"Straight Path"***, and you[asws] are the Yaqoub[as] of the Believers'.[132]

في كتاب كمال الدين وتمام النعمة باسناده إلى خيثمة الجعفي عن أبى جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصراط المستقيم إلى الله عزوجل، ونحن من نعمة الله على خلقه.

In the book *KamaAl-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

from Abu Ja'far[asws] in a lengthy Hadeeth and in it he[asws] said: 'And we[asws] are the Clear Way and the Straight Path to Allah[azwj] Mighty and Majestic, and we[asws] are the Favour of Allah[azwj] upon His[azwj] creation'.[133]

عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله وسلم: إن الله جعل عليا وزوجته وأبناء حجج الله على خلقه وهم أبواب العلم في أمتي من اهتدى بهم هدي إلى صراط مستقيم.

[130] Tafseer Noor Al Saqalayn CH 1 – H 99
[131] Tafseer Noor Al Saqalayn CH 1 – H 100
[132] Shawahid Al Tanzeel – H 88
[133] Tafseer Noor Al Saqalayn – CH 1 – H 104

From Jabir Bin Abdullah who said that,

'The Rasool Allah[saww] said: 'Verily Allah[azwj] has Made Ali[asws], and his[asws] wife[asws], and his[asws] sons[asws] to be Proofs of Allah[azwj] on His[azwj] creatures, and they[asws] are the Gateways of knowledge in my[saww] community. The one who gets guided by them[asws], will be guided to ***"the Straight Path"***'.[134]

عن جابر بن عبد الله الانصاري قال: قال رسول الله صلى الله عليه وآله وسلم: اهتدوا بالشمس، فإذا غاب الشمس فاهتدوا بالقمر، فإذا غاب القمر فاهتدوا بالزهرة، فإذا غابت الزهرة فاهتدوا بالفرقدين. فقيل: يا رسول الله ما الشمس وما القمر وما الزهرة وما الفرقدان ؟ قال: الشمس أنا، والقمر علي والزهرة فاطمة، والفرقدان الحسن والحسين عليهم السلام .

From Jabir Bin Abdullah Al-Ansari who said:

'The Rasool Allah[saww] said: 'Be guided by the sun, if the sun is absent, be guided by the moon, if the moon is absent be guided by *Al-Zuhra* (Venus), if *Al-Zuhra* is absent, then be guided by *Al-Faraqdayn* (Two stars)'. It was said to him[saww]: 'O Messenger of Allah[saww]! What is the sun, and the moon and the Venus and the two stars?' He[saww] said: 'I[saww] am the sun, and the moon is Ali[asws], and the Venus (Al-Zuhra) is Fatima[asws], and the two stars are Al-Hassan[asws] and Al-Husayn[asws]'.[135]

و عنه: و حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: وصف أبو عبدالله (عليه السلام) الصراط، فقال: «ألف سنة صعود، و ألف سنة هبوط، و ألف سنة حدال». «3»

And from him, from his father, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Gayas who said:

'Abu Abdullah[asws] described the Bridge (Al-Siraat), so he[asws] said: 'A thousand years of ascent, and a thousand years of descent, and a thousand years of walk'.[136]

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا عبد الرحمن بن محمد الحسيني، قال: أخبرنا أبو جعفر أحمد بن عيسى بن أبي مريم العجلي، قال: حدثنا محمد بن أحمد بن عبدالله بن زياد العرزمي، قال: حدثنا علي بن حاتم المنقري، عن المفضل بن عمر، قال: سألت أبا عبدالله (عليه السلام) عن الصراط، فقال: «هو الطريق إلى معرفة الله عز و جل، و هما صراطان: صراط في الدنيا، و صراط في الآخرة. فأما الصراط الذي في الدنيا، فهو الإمام المفترض الطاعة، من عرفه في الدنيا و اقتدى بهداه، مر على الصراط الذي هو جسر جهنم في الآخرة، و من لم يعرفه في الدنيا، زلت قدمه عن الصراط في الآخرة، فتردى في نار جهنم».

And from him, from Ahmad Bin Al-Hassan Al-Qataan, from Abdul Rahman Bin Muhammad Al-Husayni, from Abu Ja'far Ahmad Bin Isa Bin Abu Maryam Al-Ajaly, from Muhammad Bin Ahmad Bin Abdullah Bin Ziyad Al-Arzamy, from Ali Bin Haatim Al-Munqary, from Al-Mufazzal Bin Umar who said, 'I asked Abu Abdullah[asws] about the Bridge (Al-Siraat), so he[asws] said: 'It is the Path to the recognition of Allah[azwj] Mighty and Majestic, and there are two Paths – a Path in the world, and a Path in the Hereafter. So as for the Path which is in the world, so he[asws] is the Imam[asws] the obedience to whom[asws] is obligatory. The one who recognises him[asws] in the world and follow his[asws] guidance, would pass by the road which is a Bridge over the Hell in the Hereafter, and the one who does not recognise

[134] Shawahid Al Tanzeel – H 89
[135] Shawahid Al Tanzeel – H 91
[136] (تفسير القمّي 1: 29.)

him[asws] in the world, his feet would slip from the Bridge in the Hereafter, and he would fall into the Fire of Hell'.[137]

و عنه: عن سعدان بن مسلم، عن أبي عبدالله (عليه السلام)، قال: سألته عن الصراط، قال: «هو أدق من الشعر، و أحد من السيف فمنهم من يمر عليه مثل البرق، و منهم من يمر عليه مثل عدو الفرس، و منهم من يمر عليه ماشيا، و منهم من يمر عليه حبوا، متعلقا، فتأخذ النار منه شيئا و تترك بعضا».

And from him, from Sa'dan Bin Muslim,

from Abu Abdullah[asws], said, 'I asked him[asws] about the Bridge (Al-Siraat), he[asws] said: 'It is thinner than a hair, and shaper than the sword. And among them would one who would pass over it like the lightning, and among them would be the one who would pass over it like the galloping horse, and among them would be one who would pass over it like walking, and among them would be one who would pass over it like crawling, sticking. So the Fire would take some from it and leave some'.[138]

و قال النبي (صلى الله عليه و آله): «إذا مر المؤمن على الصراط، فيقول: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ أطفئ لهب النار، و تقول: جز- يا مؤمن- فإن نورك قد أطفأ لهبي».

And the Prophet[saww] said: 'When the believer passes on the Bridge saying ***"In the Name of Allah[azwj] the Beneficent the Merciful"*** it would turn off the flame of the Fire and it will say to him: "Pass quickly, O believer, for your light is extinguishing my Flame'.[139]

وباسناده إلى سعد بن طريف عن أبي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله وسلم: يا على إذا كان يوم القيامة أقعد أنا وأنت وجبرئيل على الصراط فلم يجز أحد الامن كان معه كتاب فيه براءة بولايتك.

And by its chain going up to Sa'd Bin Tareef,

from Abu Ja'far[asws] who[asws] said that the Messenger of Allah[saww] said: 'When it will be the Day of Judgement, O Ali[asws]! I[saww] and you[asws] and Jibraeel will sit upon the Bridge (Al-Siraat) and will not permit anyone unless he has with him a book in which your[asws] Wilayah can be seen'.[140]

VERSE 7

صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ

The path of those upon whom Thou hast bestowed favours. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.

في كتاب معاني الاخبار باسناده إلى جعفر بن محمد عليهما السلام قال قول الله عزوجل في الحمد: صراط الذين انعمت عليهم يعنى محمدا وذريته صلوات الله عليهم.

In the book Ma'ani Al-Akhbar by its chain going up to

[137] (معاني الأخبار: 32/ 1)
[138] (تفسير القمّي 1: 29.)
[139] (جامع الأخبار: 42.)
[140] Tafseer Noor Al Saqalayn CH 1 – H 98

Ja'far Bin Muhammad[asws] who[asws] said regarding the Words of Allah[azwj] the Mighty and Majestic, in *Al-Hamd* ***"The Path of those upon whom You have Bestowed Favours"***: 'It means, **Muhammad[saww] and his[saww] Descendants[asws]**'.[141]

و عن ابن أبي عمير، عن ابن أذينة، عن أبي عبدالله (عليه السلام) في قوله: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ. قال: «المغضوب عليهم: النصاب، و الضالين: الشكاك الذين لا يعرفون الإمام».

And from Ibn Abu Umeyr, from Ibn Azina,

from Abu Abdullah[asws] regarding His[azwj] Words: ***"Not (the Path) of those upon whom is Your Anger, nor of those who have gone astray",*** he[asws] said: 'Those upon whom is the Anger are the Hostile ones (The Nasibis), and the ones who have gone astray are the sceptics who have not recognised the Imam[asws]'.[142]

و عنه، قال: حدثنا الحسن بن محمد بن سعيد الهاشمي، قال: حدثنا فرات بن إبراهيم، قال: حدثني عبيد بن كثير، قال: حدثنا محمد بن مروان، قال: حدثنا عبيد بن يحيى بن مهران، قال: حدثنا محمد بن الحسين، عن أبيه، عن جده، قال: قال رسول الله (صلى الله عليه و آله) في قول الله عز و جل: صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ قال: «شيعة علي الذين أنعمت عليهم بولاية علي بن أبي طالب، لم يغضب عليهم و لم يضلوا».

And from him, from Al-Hassan Bin Muhammad Bin Saeed Al-Hashimy, from Furaat Bin Ibrahim, from Ubeyd Bin Kaseer, from Muhamma Bin Marwaan, from Ubeyd Bin yahya Bin Mahraan, from Muhammad Bin Al-Husayn, from his father, from his grandfather who said:

'The Rasool Allah[saww] regarding the Statement of Allah[azwj] Mighty and Majestic: "The Path upon who You[azwj] have Bestowed Favours, not of those upon whom is Your[azwj] Anger, nor of those who go astray", he[asws] said: 'Shites of Ali[asws] Bin Abu Talib[asws] are the ones upon whom He [azwj] Bestowed the Favour of the Wilayah of Ali[asws] Bin Abu Talib[asws]. He[azwj] will never be Angry over them, and they will never go astray'.[143]

و عنه، قال: حدثنا محمد بن القاسم الأسترآبادي المفسر، قال: حدثني يوسف بن المتوكل، عن محمد بن زياد، و علي بن محمد بن سيار، عن أبويهما، عن الحسن بن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، في قول الله عز و جل: صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ قال: «أي قولوا: اهدنا صراط الذين أنعمت عليهم، بالتوفيق لدينك و طاعتك، و هم الذين قال الله عز و جل: وَ مَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً» «1». و حكي هذا بعينه عن أمير المؤمنين (عليه السلام).

And from him, from Muhammad Bin Al-Qasim Al-Astarabady the commentator, from Yusuf Bin Al-Mutawakkil, from Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayaar, from their forefathers, from Al-Hassan[asws] Bin Ali[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Musa[asws] Bin Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] regarding the Statement of Allah[azwj] Mighty and Majestic: "The Path of those upon whom You[azwj] have Bestowed Favours", he[asws] said: 'Yes, say, 'Guide us to the Path of those upon whom You[azwj] have Bestowed Favours, by the inclination to Your[azwj] Religion, and being obedient to You[azwj], and they are the ones for whom Allah[azwj] Mighty and Majestic has Said: ***"[4:69] And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a***

[141] Tafseer Noor Al Saqalayn – CH 1 – H 101
[142] (تفسير القمّي 1: 29.)
[143] (معاني الأخبار: 36/ 8، شواهد التنزيل 1: 66/ 105.)

goodly company are they". And this has been narrated exactly like this from Amir-ul-Momineen[asws].

قال: ثم قال: «ليس هؤلاء المنعم عليهم بالمال و صحة البدن، و إن كان كل هذا نعمة من الله ظاهرة، ألا ترون أن هؤلاء قد يكونون كفارا أو فساقا، فما ندبتم إلى أن تدعوا بأن ترشدوا إلى صراطهم، و إنما أمرتم بالدعاء بأن ترشدوا إلى صراط الذين أنعم عليهم بالإيمان بالله، و التصديق لرسوله، و بالولاية لمحمد و آله الطيبين، و أصحابه الخيرين المنتجبين، و بالتقية الحسنة التي يسلم بها من شر عباد الله، و من الزيادة في آثام أعداء الله و كفرهم، بأن تداريهم و لا تغريهم بأذاك و أذى المؤمنين، و بالمعرفة بحقوق الإخوان».

He (the narrator) said, 'Then he[asws] said: 'They are not the ones who have been Favoured by the wealth, and the health of the body, and all these are apparent Favours from Allah[azwj]. You will see this with those who had become infidels or immoral. So what is their remorse that you are being called to be guided to their paths, but rather you are being called to be guided to the path of those upon whom is the Favour of the Belief in Allah[azwj], and the ratification of His[azwj] Messenger[saww], and the Wilayah of Muhammad[saww] and his[saww] goodly Progeny[asws], and his[saww] good companions, the chosen ones, and the good dissimulation by which you keep safe from the evil of the servants of Allah[azwj], and from the increase in the sins of the enemies of Allah[azwj] and their infidelity, by hiding from them and their temptations to harm you and harm the Believers, and by the recognition of the rights of the (Believing) brothers'.[144]

عن رجل عن أبى عمير رفعه في قوله " غير المغضوب عليهم وغير الظالين " وهكذا نزلت قال: المغضوب عليهم فلان وفلان والنصاب، والظالين الشكاك الذين لا يعرفون الامام

From a man from Abu Umeyr from a chain going up to the Messenger of Allah[saww] regarding His[azwj] Words ***"Not of those upon whom is Your Wrath nor of those who have gone astray"*** and this is how it has been Revealed, said: 'Those upon whom is Wrath is **that one, and that one, and that one (Abu Bakr, and Umar, and Usman), and the Nasibis**, and those who have gone astray are the skeptics who do not recognise their Imam[asws].[145]

في كتاب الاحتجاج للطبرسي وروينا بالاسانيد المقدم ذكرها عن أبى الحسن العسكري عليه السلام ان أبا الحسن الرضا عليه السلام قال: ان من تجاوز بأمير المؤمنين عليه السلام العبودية فهو من المغضوب عليهم ومن الضالين.

In the book *Al-Ihtijaj* of Al-Tabarsy and narrated to us by its chains mentioned before, it has been mentioned from Abu Al-Hassan Al-Askary[asws] from Abu Al-Hassan Al-Reza[asws] who[asws] said: 'Whoever exaggerates with Amir-ul-Momineen[asws] from that of a worshipper, so he is from those upon whom is Wrath (of Allah[azwj]) and from those who have gone astray'.[146]

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[144] (معاني الأخبار: 36/ 9.)
[145] Tafseer Al Ayyashi – CH 1 H 28
[146] Tafseer Noor Al Saqalayn – CH 1 – H 110

CHAPTER 2

AL-BAQARAH

(286 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

العياشي: عن عمرو بن جميع، رفعه إلى علي (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): من قرأ أربع آيات من أول البقرة، و آية الكرسي، و آيتين بعدها، و ثلاث آيات من آخرها، لم ير في نفسه و أهله و ماله شيئا يكرهه، و لم يقربه الشيطان، و لم ينس القرآن».

Al Ayyashi, from Amro Bin Jami'e, raising it to

Ali[asws] having said: 'Rasool-Allah[saww] said: 'The one who recited four Verse from the start of *Al-Baqarah*, and the Verse of the Chair (الكرسي), and two Verses after it, and three Verses from its end, would not see in himself, and his family, and his wealth anything which he dislikes, and Satan[la] will not come closer to him, and he will not forget the Quran'.[147]

ابن بابويه و العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة البقرة و آل عمران جاءتا يوم القيامة تظلانه على رأسه، مثل الغمامتين، أو مثل العباءتين».

Ibn Babuwayh and Al Ayyashi – from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who recited *Surah Al-Baqarah* and *Surah Aal e Imraan*[as], (Chapter 2 and 3) these two would come on the Day of Judgement shading upon his head like two clouds, or like two cloaks'.[148]

تعلموا سورة البقرة، وآل عمران، فان أخذهما بركة، وتركهما حسرة، ولا يستطيعهما البطلة ـ يعني السحرة ـ وإنهما ليجيئان يوم القيامة كأنهما غمامتان أو عقابتان أو فرقان من طير صواف، يحاجان عن صاحبهما، ويحاجهما رب العالمين رب العزة يقولان: يارب الارباب إن عبدك هذا قرأنا، وأظمأنا نهاره، وأسهرنا ليله، وأنصبنا بدنه. يقول الله تعالى: يا أيها القرآن فكيف كان تسليمه لما أنزلته فيك من تفصيل علي ابن أبي طالب أخي محمد رسول الله؟ يقولان: يا رب الارباب وإله الالهة، والاه، ووالى أولياءه، وعادى أعداءه، إذا قدر جهر، وإذا عجز اتقى وأسر.

'Learn *Surah Al-Baqarah* and *Aal-e-Imaraan*[as] for they bring about blessings, and their avoidance is regret, and their learning cannot be acquired for falsehood i.e., for magic. These will both come on the Day of Judgement like two birds in the clouds and plead on behalf of their readers to the Lord[azwj] of the Worlds, the Almighty Lord[azwj], and will both say: 'O Lord! Your servant has recited us, gave us rest during the day and kept us awake during the night and established us in his body.' Allah[azwj] will Say: "O You Quran! Did they submit to the virtues of Ali[asws] ibn Abi Talib[asws], the brother of Muhammad Rasool-Allah[saww] that I had Placed in you two?" They will both

[147] تفسير العيّاشي 1: 25/ 3
[148] ثواب الأعمال: 104

reply: 'O Lord[azwj] of the Worlds! They befriended him[asws] and his[asws] friends, and became inimical to his[asws] enemies, and made it known according to their abilities and when they could not, they observed dissimulation and kept it a secret.'

يقول الله عزوجل: فقد عمل إذا بكما كما أمرته، وعظم من حقكما ما عظمته. ياعلي أما تسمع شهادة القرآن لوليك هذا؟ ـ ف ـ يقول علي: بلى يا رب. فيقول الله عزوجل: فاقترح له ما يريد. فيقترح له ما يزيد على أماني هذا القارئ من الاضعاف المضاعفات بما لا يعلمه إلا الله عزوجل. فيقول الله عزوجل: " قد أعطيته ما اقترحت ياعلي ".

Allah[azwj] will Say: 'Then they have performed as I[azwj] had Commanded and have considered great that which made you two great. O Ali[asws]! Did you hear this witness for the Quran for your friends?' Ali[asws] will respond: 'Yes O Lord!' Allah[azwj] will Say: 'Then ask whatever you feel like for your friends.' He[asws] will then ask for his[asws] friends such things that will exceed all the reader's aspirations and desires, and their number will be unknown to all except Allah[azwj]. Allah[azwj] will Say: 'O Ali[asws]! I have Accepted your[asws] request on behalf of your[asws] friends.'

قال رسول الله (صلى الله عليه وآله): وإن والدي القارئ ليتوجان بتاج الكرامة، يضئ نوره من ميسرة عشرة آلاف سنة، ويكسيان حلة لا يقوم لاقل سلك منها مائة ألف ضعف ما في الدنيا، بما يشتمل عليه من خيراتها.

Rasool-Allah[saww] said: 'And the parents of the readers of the Quran will have a crown of prestige on their heads, the lights of which will stretch to a distance of ten thousand years journey, and will be clothed in fabrics which would be better than a hundred thousand times of what is in the world, and will be protected from the environment.'

ثم يعطي هذا القارئ الملك بيمينه في كتاب، والخلد بشماله في كتاب، يقرأ من كتابه بيمينه: قد جعلت من أفاضل ملوك الجنان، ومن رفقاء ـ محمد ـ سيد الانبياء و ـ علي ـ خير الاوصياء، والائمة من بعدهما سادة الاتقياء. ويقرأ من كتابه بشماله: قد أمنت الزوال والانتقال عن هذا الملك، وأعذت من الموت والاسقام وكفيت الامراض والاعلال، وجنبت حسد الحاسدين، وكيد الكائدين.

'Then the reader will get a written deed to a kingdom in his right hand and be given the permission for everlasting life in his left hand. It will be written in the deed 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad[saww] the leader of the Prophets, and Ali[asws] the best of the successors[as] and the Imams[asws] after him[asws], the pious masters.' And it will be written in the permit of the left hand, 'You will not see a decline in this kingdom of yours, and you have been freed from death and illnesses and from the envy of the envious and the plots of the plotters.'

ثم يقال له: أقرأ ـ و ـ ارق، ومنزلك عند آخر آية تقرؤها. فاذا نظر والداه إلى حليتيهما وتاجيهما قالا: ربنا أنى لنا هذا الشرف ولم تبلغه أعمالنا؟ فقال لهما كرام ملائكة الله ـ عن الله ـ عزوجل: هذا لكما لتعليمكما ولد كما القرآن.

'Then they will tell him: 'Start reading the Quran and keep climbing, for your destination lies when you come to the last Verse.' Then the parents will look at their clothes and crown and ask: 'For which of our deeds have we been honoured as such?' The honourable Angels of Allah[azwj] will say to them from Allah[azwj]: 'This is because both of you taught your children to read the Quran.'[149]

[149] Tafseer Imam Hassan Al Askari[asws] – S 31 (Extract)

VERSE 1

الم {1}

[2:1] Alif Lam Meem

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): ما معنى قول الله عز و جل الم؟ قال (عليه السلام): «أما الم في أول البقرة فمعناه: أنا الله الملك، و أما في أول آل عمران فمعناه: أنا الله المجيد».

Ibn Babuwayh, from Abu Al Hassan Muhamman Bin Haroun Al Zanjany, regarding what Ali Bin Ahmad Al Baghdady Al Waraq wrote to him, from Ma'az Bin Al masny Al Anbary, from Abdullah Bin Asma, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far[asw] Bin Muhammad[asw] Bin Ali[asw] Bin Al-Husayn[asw] Bin Ali[asw] Bin Abu Talib[asws], 'What is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[3:1] Alif Lam Meem***?' He[asws] said: 'As for the ***[3:1] Alif Lam Meem*** in the beginning of *Al-Baqarah*, so its Meaning is: "I[azwj] am Allah[azwj] the King", and as for the one at the beginning of *Aal-e-Imran*[asws], so its Meaning is: "I[azwj] am Allah[azwj] the Glorious".[150]

وروى أبو إسحاق الثعلبي في تفسيره مسندا إلى على بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله " الم " فقال في الالف ست صفات من صفات الله عزوجل،

And it has been reported from Abu Is'haq Al Tha'aby in his commentary

(It has been narrated) from Ali[asws] Bin Musa Al-Reza[asws] that a questioner asked Ja'far[asws] Ibn Muhammad Al-Sadiq[asws] about His[azwj] Words *"Alif Laam Meem"*. He[asws] said: 'In *"Alif"* are six Attributes from the Attributes of Allah[azwj] the Mighty and Majestic.

" الابتداء " فان الله عزوجل ابتدأ جميع الخلق والالف ابتداء الحروف

The "Beginning" – Allah[azwj] Initiated the whole of the creation and *"Alif"* is the initial letter.

و " الاستواء " فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" – He[azwj] is Just and is not unfair, and *"Alif"* is straight in itself.

و " لانفراد " فالله فرد والالف فرد

The "Alone" – Allah[azwj] is Alone and *"Alif"* is alone.

و " اتصال الخلق بالله " والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به وهو منقطع عن غيره،

The "Contact" – The creation is Contacted by Allah[azwj] and Allah[azwj] is not contacted by the creation, and all of them are in need of Him[azwj] and He[azwj] is Independent of

[150] عاني الأخبار: 22/ 1.

them. The *"Alif"* as well is not contacted by the other letters whereas it contacts them other letters, and is cut off from the others.

والله تعالى باين بجميع صفاته من خلقه، ومعناه " من الالفة " فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

The "Joiner" - Allah[azwj] is the Source of the attachment between His[azwj] creatures, and *"Alif"* is the reason for the joining of the letters'.[151]

VERSE 2

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ {2}

[2:2] That is the Book, there is no doubt therein is a Guidance for the pious

أبو الحسن علي بن إبراهيم بن هاشم، قال: حدثني أبي، عن يحيى بن أبي عمران، عن يونس، عن سعدان بن مسلم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «الكتاب: علي (عليه السلام) لا شك فيه». هُدىً لِلْمُتَّقِينَ قال: «بيان لشيعتنا».

Abu Al Hassan Ali Bin Ibrahim Bin Hashim said, 'My father narrated to me, from Yahya Bin Abu Imran, from Yunus, from Sa'dan Bin Muslim, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: '***[2:2] the Book*** – Ali[asws], ***there is no doubt therein*** is a ***Guidance for the pious*** – an explanation for our[asws] Shiah'.[152]

ثم قال: " هدى " بيان وشفاء " للمتقين " من شيعة محمد وعلي عليهما الصلاة والسلام. ـ إنهم ـ اتقوا أنواع الكفر فتركوها، واتقوا ـ أنواع ـ الذنوب الموبقات فرفضوها واتقوا إظهار أسرار الله تعالى، وأسرار أزكياء عباده الاوصياء بعد محمد (صلى الله عليه وآله)، فكتموها. واتقوا ستر العلوم عن أهلها المستحقين لها، وفيهم نشروها.

Then He[azwj] Said: ***[2:2] Guidance*** an explanation and a healing ***for the pious*** from among the Shiah of Muhammad[saww] and Ali[asws]. They are the ones who avoid all forms of disbelief and all kinds of sins and exposing the secrets of Allah[azwj] and the secrets of pious worshippers and the successors[asws] after Muhammad[saww], and do not disclose them. And they unveil the knowledge to the deserving ones and advertise it.'[153]

تأويله: قال علي بن إبراهيم رحمه الله، عن أبيه، عن محمد بن أبي عمير، عن جميل بن صالح، عن المفضل، عن جابر، عن أبي جعفر عليه السلام قال * (الم) * وكل حرف في القرآن مقطعة من حروف اسم الله الاعظم الذي يؤلفه الرسول والامام عليهما السلام فيدعو به فيجاب. قال: قلت قوله * (ذلك الكتاب لاريب فيه) * فقال: * (الكتاب) * أميرالمؤمنين لاشك فيه، إنه إمام * (هدى للمتقين) *، فالآيتان لشيعتنا هم المتقون * (الذين يؤمنون بالغيب) * وهو البعث والنشور، وقيام القائم، والرجعة. * (ومما رزقناهم ينفقون) * قال: مما علمناهم من القرآن يتلون.

Ali Bin Ibrahim from his father from Muhammad Bin Abu Umeyr from Jameel Bin Saaleh, from Al Mufazzal, from Jabir,

[151] Tafseer Noor Al Saqalayn Ch 2 – H 9
[152] تفسير القمي 1: 30.
[153] Tafseer Imam Hassan Al Askari[asws] – S 33 (Extract)

(It has been narrated) from Abu Ja'far[asws], said: 'All the Abbreviated letters in the Quran are from the letters of the Great Name of Allah[azwj] which was written by the Rasool[saww] and the Imam[asws]. Supplicate by this and it will be Answered'. ***[2:2] That is the Book, there is no doubt therein*** said: '(The Book) is Amir-ul-Momineen[asws], there is no doubt in it, he[asws] is the Imam[asws] a ***Guidance for the pious [2:3] those who believe in the unseen*** and that is the Resurrection, the publicising (of deeds), and the rising of Al-Qaim[asws], and the Return (Raj'at) ***and spend out of what we have Given them*** from what we[asws] have taught them from the Quran, they recite it'.[154]

ويؤيده ما رواه أبو جعفر محمد بن بابويه – رحمة الله عليه – باسناده، عن يحيى ابن أبي القاسم قال: سألت الصادق عليه السلام عن قول الله عزوجل * (الم ذلك الكتاب لاريب فيه هدى للمتقين الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون) * فقال: * (المتقون) * هم شيعة علي عليه السلام و * (الغيب) * هو الحجة الغائب.

And this is supported by what was narrated by Abu Ja'far Bin Babuwayh by his chain, from Yahya Ibn Abu Al Qasim who said that,

He (the narrator) asked Al-Sadiq[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:1] Alif Lam Meem [2:2] That is the Book, there is no doubt therein is Guidance for the pious [2:3] those who believe in the unseen and establish the Salat and spend out of what We have Given them.*** He[asws] said: 'The pious are the Shiah of Ali[asws]. The ***Unseen*** is the The Hidden Proof[asws] (الحجة الغائب) (Imam-e-Zaman[ajfj])'.[155]

VERSE 3

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {3}

[2:3] Those who believe in the unseen and establish the Salat and spend out from what We have Given them

قال الامام (عليه السلام): ثم وصف هؤلاء المتقين الذين هذا الكتاب هدى لهم فقال: (الذين يؤمنون بالغيب) يعني بما غاب عن حواسهم من الامور التي يلزمهم الايمان بها، كالبعث ـ والنشور ـ والحساب والجنة والنار، وتوحيد الله تعالى وسائر ما لا يعرف بالمشاهدة. وإنما يعرف بدلائل قد نصبها الله عزوجل ـ عليها ـ كآدم، وحواء، وإدريس ونوح، وإبراهيم، والانبياء الذين يلزمهم الايمان ـ بهم، و ـ بحجج الله تعالى، وإن لم يشاهدوهم ويؤمنون بالغيب، وهم من الساعة مشفقون

Imam Hassan Al-Askari[asws] said: 'Then the characteristics of the pious that are Guided by the Book have been described.' Then He[azwj] said ***[2:3] Those who believe in the unseen*** – That is that which is hidden from the sensory perceptions from the affairs which are obligatory for their belief like the Resurrection, and the Reckoning, and the Paradise, and the Fire, and Unity of Allah[azwj] and all that cannot be seen but can only be established with the Proofs that Allah[azwj] has Established for them like Adam[as], and Hawwa[as], and Idrees[as] and Noah[as], and Ibrahim[as] and the Prophets[as] on whom it is Obligatory to believe in and by whom is the Proof of Allah[azwj], and they have not witnessed them but believed without seeing, and they are in awe of the Hour (Day of Judgement).'[156]

[154] Taweel Al Ayaat Al Zaahira – Ch 2 – H 1
[155] Taweel Al Ayaat Al Zaahira – Ch 2 – H 2
[156] Tafseer Imam Hassan Al Askari[asws] – S 34

ثم أقبل رسول الله (صلى الله عليه وآله) على سلمان فقال: يا أبا عبدالله أنت من خواص إخواننا المؤمنين، ومن أحباب قلوب ملائكة الله المقربين، إنك في ملكوت السماوات والحجب والكرسي والعرشي ومادون ذلك إلى الثرى، أشهر في فضلك عندهم من الشمس الطالعة في يوم لا غيم فيه ولا قتر، ولا غبار في الجو، أنت من أفاضل الممدوحين بقوله: " الذين يؤمنون بالغيب ".

Then Rasool-Allah[saww] addressed Salman[as] and said: 'O father of the servant of Allah[azwj]! You are from my special believing brothers, and the beloved from the heart of the Angels of Proximity. You are as famous in the Skies and the Veils and the Chair and the Throne for your virtues as the sun is seen on a cloudless and clear day, and you are the highest from among those who are referred to in the Words ***[2:3] Those who believe in the unseen***'.[157]

في كتاب كمال الدين وتمام النعمة باسناده إلى عمر بن عبد العزيز عن غير واحد عن داود بن كثير الرقى عن ابى عبد الله عليه السلام في قول الله عزوجل " هدى للمتقين الذين يؤمنون بالغيب " قال. من اقر بقيام القائم عليه السلام انه حق.

In the book Kamaal U Deen Wa Tamaam Al Ne'mat by its chain going up to Umar Bin Abdul Aziz from Dawood Bin Katheer Al Raqi,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the Mighty and Majestic ***[2:2] Guidance for the pious [2:3] those who believe in the unseen***, said: 'One who accepts that the rising of the Al-Qaim[asws] it is true'.[158]

و عنه: بإسناده عن جابر بن عبد الله الأنصاري، عن رسول الله (صلى الله عليه و آله)، في حديث يذكر فيه الأئمة الاثني عشر و فيهم القائم (عليهم السلام)، قال: قال رسول الله (صلى الله عليه و آله): «طوبى للصابرين في غيبته، طوبى للمقيمين على محبتهم، أولئك من وصفهم الله في كتابه، فقال: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.

And from him, by his chain from Jabir Bin Abdullah Al Ansary,

(It has been narrated) from Rasool-Allah[saww], in a Hadeeth in which he[saww] mentioned the twelve Imams[asws] and among them[asws] Al-Qaim[asws], said: 'Rasool-Allah[saww] said: 'Blessed are the patient ones during his[ajfj] Occultation! Blessed are the pious upon their[asws] love! Those are the one whom Allah[azwj] has Described in His[azwj] Book, so he[azwj] Said ***[2:3] those who believe in the unseen***'.[159]

قال الامام (عليه السلام): ثم وصفهم بعد ـ ذلك ـ فقال (ويقيمون الصلاة) يعني باتمام ركوعها وسجودها، وحفظ مواقيتها وحدودها، وصيانتها عما يفسدها وينقضها.

Imam Hassan Al-Askari[asws] said: 'After describing the their characteristics, Allah[azwj] Says ***[2:3] and establish the Salat*** – they are those that complete their bowings, and their Prostrations, and keep to its timings and limits, and stay away from that which spoils or revokes the Salat.'[160]

فلما جاء أبوذر إلى رسول الله (صلى الله عليه وآله) قال له رسول الله: يا أباذر إنك أحسنت طاعة الله، فسخر الله لك من يطيعك في كف العوادي عنك، فأنت من أفضل من مدحه الله عزوجل ـ ب ـ أنه يقيم الصلاة.

[157] Tafseer Imam Hassan Al Askari[asws] – S 32
[158] Tafseer Noor Al Saqalayn Ch 2 – H 11
[159] كفاية الأثر: 60 (Extract)
[160] Tafseer Imam Hassan Al Askari[asws] – S 36

When Abu Dharr[as] came to Rasool-Allah[saww] he was told: 'O Abu Dharr[as]! You are the best in obedience to Allah[azwj], and so Allah[azwj] has Made this lion subservient to you and you are the highest of those for whom Allah[azwj] the Almighty has Said ***[2:3] and establish the Salat***'.[161]

قال الامام (عليه السلام): يعني (ومما رزقناهم) من الاموال، والقوى في الابدان والجاه، والمقدار. (ينفقون): يؤدون من الاموال الزكوات، ويجودون بالصدقات، ويحتملون الكل يؤدون الحقوق اللازمات: كالنفقة في الجهاد إذا لزم، وإذا استحب، وكسائر النفقات الواجبات على الاهلين وذوي الارحام القريبات والآباء والامهات وكالنفقات المستحبات على من لم يكن فرضا عليهم النفقة من سائر القرابات، وكالمعروف بالاسعاف والقرض، والاخذ بأيدي الضعفاء والضعيفات. ويؤدون من قوى الابدان المعونات كالرجل يقود ضريرا، وينجيه من مهلكة أو يعين مسافرا أو غير مسافر على حمل متاع على دابة قد سقط عنها، أو كدفع عن مظلوم ـ قد ـ قصده ظالم بالضرب أو بالاذى. ويؤدون الحقوق من الجاه بأن يدفعوا به عن عرض من يظلم بالوقيعة فيه، أو يطلبوا حاجة بجاههم لمن ـ قد ـ عجز عنها بمقداره. فكل هذا إنفاق مما رزقه الله تعالى.

Imam Hassan Al-Askari[asws] said: ***[2:3] from what We have Given them*** means - from the wealth, strength of the bodies which they spend accordingly. They give out of their wealth the poor-rate (*Zakat*), and they give charity, and give all the rights, like spending in Holy war be it obligatory upon them or recommended, like spending on the dependant family members and the fathers and the mothers which is obligatory and on the near relatives which is recommended, and giving of a loan, or holding the hand of the weak, and using bodily strength to lead the blind safely, traveller or non traveller, or help load luggage on the beast of burden, defend the oppressed from the strike of the unjust or his harm, or to save someone from the ill talk of people or to fulfil the need of someone according to ability – this will all come under the 'spending from what has been Given by Allah[azwj] the High'.'[162]

VERSE 4

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ {4}

[2:4] And those who believe in that which has been Revealed unto you and that which was Revealed before you and they are certain of the Hereafter

قال الامام (عليه السلام): ثم وصف بعد هؤلاء الذين يقيمون الصلاة فقال: " والذين يؤمنون بما انزل اليك ـ يا محمد ـ وما انزل من قبلك " على الانبياء الماضين، كالتوراة والانجيل والزبور، وصحف إبراهيم، وسائر كتب الله تعالى المنزلة على أنبيائه، بأنها حق وصدق من عند رب العالمين، العزيز، الصادق، الحكيم.

Imam Hassan Al Askari[asws] said: 'After having Described the attributes of those that establish the Salat, He[saww] Says ***[2:4] And those who believe in that which has been Revealed unto you*** – O Muhammad[saww] – ***and that which was Revealed before you*** upon the previous Prophets[asws], like the Torah, and the Evangel and the Psalms and the Parchments of Ibrahim[asws] and other Books that Allah[azwj] had Sent down upon the Prophets[as], that it is the Truth from the Lord[azwj] of the Worlds, The Mighty, The True, The Wise.'

وبالدار الآخرة بعد هذه الدنيا يوقنون، ـ و ـ لا يشكون فيها أنها الدار التي فيها جزاء الاعمال الصالحة بأفضل مما عملوه، وعقاب الاعمال السيئة بمثل ما كسبوه.

[161] Tafseer Imam Hassan Al Askari[asws] – S 37
[162] Tafseer Imam Hassan Al Askari[asws] – S 38

(They are certain) of the world of the Hereafter after this world and do not doubt that World in which they will be Rewarded for their good deeds more than what they have earned from them, and will only be Punished for the sins to the extent to which they have committed them.'[163]

VERSE 5

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {5}

[2:5] These are on a Guidance from their Lord and these it is that shall be successful

قال الامام (عليه السلام): ثم أخبر (عن جلالة) هؤلاء الموصوفين بهذه الصفات الشريفة، فقال: " اولئك " أهل هذه الصفات " على هدى " بيان وصواب " من ربهم " وعلم بما أمرهم به " اولئك هم المفلحون " الناجون مما منه يوجلون، الفائزون بما يؤملون

Hassan Al-Askari[asws]: 'Then Allah[azwj] Informs about the majesty of the ones with these honourable attributes and Says ***[2:5] These are***, that is the ones with these attributes, ***on a Guidance from their Lord*** They obey and act upon the Words of the Lord[azwj] and know what they have been Commanded to do, ***and these it is that shall be successful***. They will achieve salvation and be the winners due to their deeds.'[164]

VERSE 6

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ {6}

[2:6] Surely those who disbelieve, it is the same to them whether you warn them, or do not warn them, they will not believe

قال الامام (عليه السلام): ـ ف ـ لما ذكر ـ الله ـ هؤلاء المؤمنين ومدحهم ، ذكر الكافرين المخالفين لهم في كفرهم، فقال: (إن الذين كفروا) بالله وبما آمن به هؤلاء المؤمنون بتوحيد الله تعالى، وبنبوة محمد رسول الله (صلى الله عليه وآله) وبوصيته علي ولي الله ووصي رسول الله، وبالائمة الطاهرين الطيبين خيار عباده الميامين، القوامين بمصالح خلق الله تعالى. " سواء عليهم ءأنذرتهم " خوفتهم " أم لم تنذرهم " لم تخوفهم ـ فهم ـ (لا يؤمنون) ـ أخبر عن علمه فيهم، وهم الذين قد علم الله عزوجل أنهم لا يؤمنون

Imam Hassan Al Askari[asws]: 'After having Discussed the Believers and having Praised them, Allah[azwj] Discusses the infidels and the adversaries of theirs in their disbelief.' He[azwj] Says ***[2:6] Surely those who disbelieve*** that is they disbelieve in Allah[azwj] and that which the Believers believe in the Unity of Allah[azwj] and the Prophethood of Muhammad Rasool-Allah[saww] and in his[saww] successor[asws] Ali[asws] as the Guardian of Allah[azwj] and the successor[asws] of Rasool-Allah[azwj], and the Imams[asws] pure and good and the best worshippers and in charge of the affairs of the creatures of Allah[azwj]. ***it is the same to them whether you warn them*** of the fear of

[163] Tafseer Imam Hassan Al Askari[asws] – S 45
[164] Tafseer Imam Hassan Al Askari[asws] – S 49

the Punishment ***or do not warn them, they will not believe*** tell them about it, and they are those that Allah[azwj] Knows that they will not believe.'[165]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن يزيد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن وجوه الكفر في كتاب الله عز و جل. قال: «الكفر في كتاب الله عز و جل على خمسة أوجه: فمنها كفر الجحود، و الجحود على وجهين، و الكفر بترك ما أمر الله، و كفر البراءة، و كفر النعم،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Yazeed, from Abu Amro Al-Zubeyri,

'I said to Abu Abdullah[asws], '(please) Inform me about the aspects of the disbelief in the Book of Allah[azwj] Mighty and Majestic'. He[asws] said: 'The disbelief in the Book of Allah[azwj] Mighty and Majestic is upon five aspects – So from it is the disbelief of the denial which itself is upon two aspects; and the disbelief of disregarding what Allah[azwj] has Commanded for; and the disbelief of disavowing (*Tabarra*), and disbelief of the Bounties.

فأما كفر الجحود: فهو الجحود بالربوبية، و هو قول من يقول: لا رب، و لا جنة، و لا نار، و هو قول صنفين من الزنادقة، يقال لهم: الدهرية، و هم الذين يقولون: وَ ما يُهْلِكُنا إِلَّا الدَّهْرُ، و هو دين وضعوه لأنفسهم، بالاستحسان، على غير تثبت منهم و لا تحقيق لشيء مما يقولون. قال الله عز و جل: إِنْ هُمْ إِلَّا يَظُنُّونَ، إن ذلك كما يقولون، و قال: إِنَّ الَّذِينَ كَفَرُوا سَواءٌ عَلَيْهِمْ أَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنُونَ، يعني بتوحيد الله تعالى، فهذا أحد وجوه الكفر.

So as for the disbelief of the denial, so it is the denial of the Lordship, and he is the one who says, 'There is no Lord, nor a Paradise, nor a Fire. And it is the two types of speech from the atheists called the Eternalists (الدهرية), and they are the ones who are saying ***[45:24] and nothing destroys us but the passage of time***, and it is a religion which they placed for themselves, with their own approval, without any proof from them nor any investigation of anything from what they are saying. Allah[azwj] Mighty and Majestic Said ***[45:24] they only but conjecture***, that which they are saying. And Said ***[2:6] Surely those who disbelieve, it is alike to them whether you warn them, or do not warn them, they will not believe***, Meaning, in the Oneness of Allah[azwj] the High. So this is one of the aspects of disbelief.

و أما الوجه الآخر من الجحود على معرفة، و هو أن يجحد الجاحد و هو يعلم أنه حق قد استقر عنده، و قد قال الله عز و جل: وَ جَحَدُوا بِها وَ اسْتَيْقَنَتْها أَنْفُسُهُمْ ظُلْماً وَ عُلُوًّا، و قال الله عز و جل: وَ كانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جاءَهُمْ ما عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكافِرِينَ، فهذا تفسير وجهي الجحود».

And as for the other aspect from the denial is the one upon the understanding. And he fights against it, although he knows that it is the Truth, for it has settled within him. And Allah[azwj] Mighty and Majestic Said ***[27:14] And they denied them unjustly out of pride although they were certain of them***. And Allah[azwj] Mighty and Majestic Said ***[2:89] And when there came to them a Book from Allah verifying that which they have, and before they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved it; so Allah's Curse is upon the unbelievers***'.[166]

[165] Tafseer Imam Hassan Al Askari[asws] – S 51
[166] الكافي 2: 287/ 1

VERSE 7

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ {7}

[2:7] Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and there is a grievous Punishment for them

وقال الصادق (عليه السلام): إن رسول الله (صلى الله عليه وآله) لما دعا هؤلاء النفر المعينين في الآية المتقدمة ـ في ـ قوله: " ان الذين كفروا سواء عليهمء أنذرتهم أم لم تنذرهم لا يؤمنون " وأظهر لهم تلك الايات فقابلوها بالكفر أخبر الله عزوجل عنهم بأنه جل ذكره ختم على قلوبهم وعلى سمعهم

Imam Ja'far Al-Sadiq[asws] said: 'When Rasool-Allah[aww] invited a number of the people via this Verse ***[2:7] Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and there is a grievous Punishment for them***and showed them these Verses, they were overcome with disbelief, Allah[azwj] Informed Rasool-Allah[saww] about them and Revealed ***[2:7] Allah has Set a seal upon their hearts and upon their hearing***.

ختما يكون علامة لملائكته المقربين القراء لما في اللوح المحفوظ من أخبار هؤلاء ـ المكذبين ـ المذكور فيه أحوالهم. حتى ـ إذا ـ نظروا إلى أحوالهم وقلوبهم وأسماعهم وأبصارهم وشاهدوا ما هناك من ختم الله عزوجل عليها، ازدادوا بالله معرفة، وبعلمه بما يكون قبل أن يكون يقينا. حتى إذا شاهدوا هؤلاء المختوم على جوارحهم يمرون على ما قرأوه من اللوح المحفوظ، وشاهدوه في قلوبهم وأسماعهم وأبصارهم ازدادوا ـ بعلم الله عزوجل بالغائبات ـ يقينا.

These are the seals which become a sign for the Angels of Proximity to read from the Guarded Tablet the news about these falsifiers to the extent that they see their situation which is in their hearts and their sight and their hearing, and they bear witness to the sealing of their hearts by Allah[azwj], and their understanding increases accordingly and they achieve conviction and they look at those whose hearts have been sealed and recognise those about whom they have read on the Guarded Tablet. And when they witness what is in their hearts and their hearing and their sight, their knowledge about the unseen from Allah[azwj] the Almighty increases and they achieve conviction.[167]

قال الامام (عليه السلام): أي وسمها بسمة يعرفها من يشاء من ملائكته إذا نظر إليها بأنهم الذين لا يؤمنون، " وعلى سمعهم " كذلك بسمات. (وعلى أبصارهم غشاوة) وذلك أنهم لما أعرضوا عن النظر فيما كلفوه وقصروا فيما أريد منهم ـ و ـ جهلوا مالزمهم من الايمان به، فصاروا كمن على عينيه غطاء لا يبصر ـ ما ـ أمامه. فان الله عزوجل يتعالى عن العبث والفساد، وعن مطالبة العباد بما قد منعهم بالقهر منه، فلا يأمرهم بمغالبته، ولا بالمسيرإلى ما ـ قد ـ صدهم بالعجز عنه.

Imam Hassan Al Askari[asws] said: 'They have such signs set on their hearts that the Angels can recognize all of them that will not believe. ***[2:7] and upon their hearing*** – And such is the case for their ears. ***and there is a covering over their eyes*** – And that they turned away from that which they saw and disbelieved and reduced that which was wanted from them and displayed ignorance in that which was Obligatory for them to believe in, and they became like those on whose eyes there was a covering and they cannot see even what is there in front of them. Surely, Allah[azwj] does not like mischief and to compel or force anyone to stay away from

[167] Tafseer Imam Hassan Al-Askari[asws] – S 54

prohibitions, He[azwj] does not Command them as such nor forcefully stop them as such.'

ثم قال: " ولهم عذاب عظيم " يعني في الاخرة العذاب المعد للكافرين، وفي الدنيا أيضا لمن يريد أن يستصلحه بما ينزل به من عذاب الاستصلاح لينبهه لطاعته، أو من عذاب الاصطلام ليصيره إلى عدله وحكمته.

Then the Holy Imam[asws] said: ***and there is a grievous Punishment for them*** – Meaning, in the hereafter the punishment for the infidels, and in the world as well for the one whom He Intends to correct and so Sends down Punishment on him for his correction so that he will become obedient or for diverting him towards His Justice and His Commands.'[168]

فقال رسول الله (صلى الله عليه وآله): " يا أبا الحسن إن الله عزوجل قد أوجب لك بذلك من الفضائل والثواب مالا يعرفه غيره. ينادي مناد يوم القيامة: أين محبو علي بن أبي طالب؟ فيقوم قوم من الصالحين، فيقال لهم: خذوا بأيدي من شئتم من عرصات القيامة فأدخلوهم الجنة. فأقل رجل منهم ينجو بشفاعته من أهل ـ تلك ـ العرصات ألف ألف رجل.

Rasool-Allah[saww] said: 'O Abu Al Hassan[asws]! Surely Allah[azwj] has Allocated for you[asws] those virtues and Rewards that no one knows apart from Him[azwj]. A Caller will Call out on the Day of Judgment: 'Where are those that love Ali Ibn Abu Talib[asws]?' A group from the righteous people will stand up and it will be said to them: 'Take with your hand whoever from the Shiah and enter into Paradise.' The smallest one of them will intercede and take thousands upon thousands with him.'

ثم ينادى مناد: أين البقية من محبي علي بن أبي طالب (عليه السلام)؟ فيقوم قوم مقتصدون فيقال لهم: تمنوا على الله عزوجل ما شئتم. فيتمنون فيفعل بكل واحد ـ منهم ـ ما تمنى، ثم يضعف له مائة ألف ضعف.

Then a Caller will Call out: 'Where are the rest of those that love Ali Ibn Abu Talib[asws]?' A middle group will stand up and it will be said to them: 'Desire from Allah[azwj] whatsoever that you wish.' Then all their desires will be fulfilled and then each one of them will receive a hundred thousand times more than what they had desired for.

ثم ينادى مناد: أين البقية من محبي علي بن أبي طالب (عليه السلام)؟ فيقوم قوم ظالمون لانفسهم، معتدون عليها. فيقال: أين المبغضون لعلي بن أبي طالب (عليه السلام)؟ فيؤتى بهم جم غفير، وعدد عظيم كثير، فيقال: ألا نجعل كل ألف من هؤلاء فداء لواحد من محبي علي بن أبي طالب (عليه السلام) ليدخلوا الجنة. فينجي الله عزوجل محبيك، ويجعل أعداءك فداءهم.

Then a Caller will cry out: 'Where are the rest of those that love Ali Ibn Abu Talib[asws]?' A group of those that have been unjust to themselves will be assailed. Then it will be said: 'Where are those that harboured hatred for Ali Ibn Abu Talib[asws]?' A huge army of them will be brought whose number will be great. It will then be said: 'Make a scapegoat of a thousand of these for every one of those that love Ali Ibn Abu Talib[asws] and make him enter into Paradise.' Allah[azwj] will, thus, Save those that love you[asws] by sacrificing your[asws] enemies for them.'

ثم قال رسول الله (صلى الله عليه وآله): هذا الافضل الاكرم، محبه محب الله و ـ محب ـ رسوله ومبغضه مبغض الله و ـ مبغض ـ رسوله، هم خيار خلق الله من امة محمد (صلى الله عليه وآله). ثم قال رسول الله (صلى الله عليه وآله) لعلي

[168] Tafseer Imam Hassan Al Askari[asws] – S 53

(عليه السلام): انظر. فنظر إلى عبدالله بن ابي وإلى سبعة. ـ نفر ـ من اليهود، فقال: قد شاهدت ختم الله على قلوبهم وعلى سمعهم وعلى أبصارهم.

Then Rasool-Allah[saww] said: 'This is the highest prestige. Love for him[asws] is the love for Allah[azwj] and the love for His Rasool[saww] and the hatred for him[asws] is the hatred of Allah[azwj] and hatred for His Rasool[saww]. They[asws] are the best of the creation of Allah[azwj] from the community of Muhammad[saww].' Then Rasool-Allah[saww] said to Ali[asws]: 'Look!' So he[asws] said: 'I[asws] looked at Abdullah Bin Abi and seven others from the Jews. He[saww]: 'I see that Allah[azwj] has Set a seal on their hearts and on their hearing and on their sight.'

فقال رسول الله (صلى الله عليه وآله): أنت يا علي أفضل شهداء الله في الارض بعد محمد رسول الله. قال: فذلك قوله تعالى: " ختم الله على قلوبهم وعلى سمعهم وعلى أبصارهم غشاوة " تبصرها الملائكة فيعرفونهم بها، ويبصرها رسول الله محمد (صلى الله عليه وآله)، ويبصرها خير خلق الله بعده علي بن أبي طالب (عليه السلام). ثم قال: (ولهم عذاب عظيم) في الآخرة (بما كان) من كفرهم بالله وكفرهم بمحمد رسول الله (صلى الله عليه وآله).

Rasool-Allah[saww] said: 'You[asws] O Ali[asws] are the best witness of Allah[azwj] in the earth after Muhammad Rasool-Allah[saww].' That is the Words of the High ***[2:7] Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes***. The meaning of this is that the Angels know them by these seals, and so does Rasool-Allah[saww] and the best of creation after him[saww] Ali Bin Abu Talib[asws]. Then (Imam Hassan Al Askari[asws]) said: ***and there is a grievous Punishment for them*** – in the Hereafter because they disbelieved in Allah[azwj] and disbelieved in Muhammad Rasool-Allah[saww].'[169]

VERSE 8

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ {8}

[2:8] And from the people there are ones who are saying: We believe in Allah and the Last Day; and they are not at all Believers

قال الامام (عليه السلام) ـ: قال العالم موسى بن جعفر (عليهما السلام): إن رسول الله (صلى الله عليه وآله) لما أوقف أمير المؤمنين علي بن أبي طالب (عليه السلام) في يوم الغدير موقفه المشهور المعروف ثم قال ": يا عباد الله انسبوني. فقالوا: أنت محمد بن عبدالله بن عبدالمطلب بن هاشم بن عبد مناف.

The Holy Imam Hassan Al Askari[asws] said that the Holy Imam Musa Bin Ja'far[asws] said: 'When Rasool-Allah[saww] made Amir-ul-Momineen[asws] stand at a well known place on the day of Ghadeer, he[saww] said to the people: 'O servants of Allah[azwj]! Say to me[saww] my[saww] lineage!' They said: 'You are Muhammad[saww] Bin Abdullah[as] Bin Abdul Muttalib[as] Bin Hashim[as] Bin Abd Manaf[as].'

ثم قال: أيها الناس ألست أولى بكم من أنفسكم؟ قالوا بلى يارسول الله. قال (صلى الله عليه وآله): مولاكم أولى بكم من أنفسكم؟ قالوا بلى يا رسول الله. فنظر إلى السماء، وقال: اللهم اشهد. يقول هو ذلك (صلى الله عليه وآله)، و ـ هم ـ يقولون ذلك ـ ثلاثا ـ. ثم قال: ألا ـ ف ـ من كنت مولاه وأولى به، فهذا علي مولاه وأولى به، اللهم وال من والاه، وعاد من عاداه، وانصر من نصره، واخذل من خذله.

[169] Tafseer Imam Hassan Al Askari[asws] – S 57

Then he[saww] said: 'O people! Am I[saww] not higher to you than your own selves?' They said: 'Yes, O Rasool-Allah[saww]!' He[saww] said: 'A Master to you who is higher than your own selves?' They said: 'Yes, O Rasool-Allah[saww].' He[saww] looked towards the sky and said: 'Our Allah[azwj]! Be Witness to that which they have said!' These words were repeated three times after which he[saww] said: 'Be aware that whomsoever I am the Master of, this Ali[asws] is also the Master of. O Allah[azwj]! Befriend the one who befriends him[asws], be an Enemy of those who is inimical to him[asws], help those that help him[asws] and Abandon those that abandon him[asws].'

ثم قال: قم يا ابابكر، فبايع له بامرة المؤمنين. فقام فبايع له بامرة المؤمنين. ثم قال: قم يا عمر، فبايع له بامرة المؤمنين، فقام فبايع له بامرة المؤمنين. ثم قال بعد ذلك لتمام (التسعة، ثم لرؤساء) المهاجرين والانصار، فبايعوا كلهم. فقام من بين جماعتهم عمر بن الخطاب، فقال: بخ بخ لك يابن أبي طالب، أصبحت مولاي ومولى كل مؤمن ومؤمنة. ثم تفرقوا عن ذلك، وقد وكدت عليهم العهود والمواثيق.

Then he[saww] said: 'Stand up O Abu Bakr!, Pledge your allegiance him[asws] as your Amir-ul-Momineen[asws]!' He stood up and gave allegiance to Amir-ul-Momineen[asws]. Then he[saww] said: 'Stand up O Umar! Pledge your allegiance to him[asws] as your Amir-ul-Momineen[asws]!' He stood up and gave allegiance to Amir-ul-Momineen[asws]. Then he[saww] said to the rest of the nine of them as well as the Emigrants and the Helpers: 'Stand up all of you and give allegiance!' Umar Bin Al Khattab stood up from among the group and said: 'Congratulations, congratulations O son of Abu Talib[asws], you have become my Master and the Master of all believing men and women!' Then they all dispersed after their oaths and covenants had been taken.'

ثم إن قوما من متمرديهم وجبابرتهم تواطأوا بينهم: لئن كانت لمحمد (صلى الله عليه وآله) كائنة، ليدفعن هذا الامر عن علي ولا يتركونه له. فعرف الله تعالى ذلك من قبلهم وكانوا يأتون رسول الله (صلى الله عليه وآله) ويقولون: لقد أقمت علينا أحب (خلق الله) إلى الله وإليك وإلينا، كفيتنا به مؤنة الظلمة لنا والجائرين في سياستنا، وعلم الله تعالى من قلوبهم خلاف ذلك، ومن مواطأة بعضهم لبعض أنهم على العداوة مقيمون، ولدفع الامر عن مستحقه مؤثرون.

Then an obstinate and compulsive group colluded between themselves: 'When Muhammad[saww] passes away we will remove Ali[asws] from this position and will never let him[asws] reach it.' Allah[azwj] the Almighty already had Knowledge about it, and they used to come to Rasool-Allah[saww] and used to say: 'You have established a person over us who is the most beloved to Allah[azwj], and to you[saww] and to us, and has sufficiently helped us and saved us from the unjust and the oppressors in our lives.' And Allah[azwj] Knew, all that which they had concealed in their hearts, in contrary to what they had just said. And they had prior agreements among themselves to firmly oppose, at any cost, to oppose any opportunity which will allow the caliphate to reach its deserving one[asws].'

فأخبر الله عزوجل محمدا عنهم، فقال: يامحمد (ومن الناس من يقول آمنا بالله) الذي أمرك بنصب علي إماما، وسائسا لامتك ومدبرا (وماهم بمؤمنين) بذلك، ولكنهم يتواطؤون على إهلاكك وإهلاكه، يوطنون أنفسهم على التمرد على علي (عليه السلام) إن كانت بك كائنة.

Allah[azwj] the Almighty informed Muhammad[saww] about them: 'O Muhammad[saww] ***[2:8] And from the people there are ones who are saying: We believe in Allah*** This order of yours[saww] of the appointment of Ali[asws] as an Imam[asws] and in charge of their affairs, ***and they are not at all Believers*** but they are conspiring about

eliminating both of you[saww] and have planned an insurgency against Ali[asws] if you[saww] were to pass away.'[170]

حدثنى أبو جعفر احمد ابن محمد عن الحسن بن سعيد عن النضر بن سويد عن يحيى بن الحلبي عن معلى بن ابى عثمان عن ابى بصير عن ابى عبد الله عليه السلام قال قال لى ان الحكم بن عتيبه ممن قال الله ومن الناس من يقول امنا بالله وباليوم الاخر وماهم بمؤمنين فليشرق الحكم وليغرب اما والله لا يصيب العلم الا من اهل بيت نزل عليهم جبرئيل عليه السلام.

It has been narrated to me Abu Ja'far Ahmad Ibn Muhammad, from Al-Hassan Bi Saeed, from Al-Nazar Bin Suwed, from Yahya Bin Al-Halby, from Moala Bin Abu Usman, from Abu Baseer, from Abu Abdullah[asws], said:

'Al-Hakam Bin Otaiba said to me[asws], who said that Allah[azwj] said ***[2:8] And there are some people who say: We believe in Allah and the last day; and they are not at all believers.*** He[asws] said: 'Al-Hakam can go to the East and to the West, but, by Allah[azwj], he will not succeed in acquiring knowledge except from the People[asws] of the Household upon whom[asws] descended Jibraeel[as].'[171]

VERSE 9

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {9}

[2:9] They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and they are not perceiving

قال الامام (عليه السلام): ـ قال ـ الامام ـ موسى بن جعفر (عليه السلام): فاتصل ذلك من مواطأتهم وقيلهم في علي (عليه السلام)، وسوء تدبيرهم عليه برسول الله (صلى الله عليه وآله)، فدعاهم وعاتبهم، فاجتهدوا في الايمان.

Imam Hassan Al-Askari[asws] said that the Imam Musa Bin Ja'far[asws] said: 'When Rasool-Allah[saww] came to know about their ill talk about Ali[asws], he[saww] summoned them, and warned them about striving in the faith.'

وقال أولهم: يا رسول الله والله ما اعتددت بشئ كاعتدادي بهذه البيعة، ولقد رجوت أن يفسح الله بها ـ لي ـ في قصور الجنان، ويجعلني فيها من أفضل النزال والسكان.

The first of them said: 'O Rasool-Allah[saww]! By Allah[azwj] I do not consider anything better in my deeds than this allegiance, and desire for this from Allah[azwj] castles in the Gardens, and that He[azwj] will Make me of the highest of the inhabitants of Paradise.'

وقال ثانيهم: بأبي أنت وأمي يا رسول الله ما وثقت بدخول الجنة، والنجاة من النار إلا بهذه البيعة، والله ما يسرني إن نقضتها أو نكثت بعد ما أعطيت من نفسي ما أعطيت، وإن ـ كان ـ لي طلاع ما بين الثرى إلى العرش لآلي رطبة وجواهر فاخرة.

The second one of them said: 'May my father and mother be sacrificed for you[saww]! I am not depending on anything other than this allegiance for my entry into Paradise and salvation from the Fire. By Allah[azwj]! I will not move from what is in my heart

[170] Tafseer Imam Hassan Al Askari[asws] – S 58
[171] Basaair Al Darajaat – P 1 Ch 6 H 2

even if someone were to place a mountain of luxurious jewels from the earth to the sky.'

وقال ثالثهم: والله يا رسول الله لقد صرت من الفرح بهذه البيعة ـ ـ من السرور ـ والفسح من الآمال في رضوان الله ـ ما أيقنت أنه لو كانت ذنوب أهل الارض كلها علي لمحصت عني بهذه البيعة. وحلف على ماقال من ذلك، ولعن من بلغ عنه رسول الله (صلى الله عليه وآله) خلاف ما حلف عليه. ثم تتابع بمثل هذا الاعتذار من بعدهم من الجبابرة والمتمردين.

And the third of them said: 'By Allah[azwj]! O Rasool-Allah[saww]! I have so much happiness in my heart after taking an oath of allegiance (to Ali[asws]) and I prefer this to any of my other deeds. I am convinced that it will earn me the Pleasure of Allah[azwj] and even if I were to have the sins of all the people of the world on me, still I will be cleansed from them by (honouring) this allegiance. O Rasool-Allah[saww], I strongly denounce these statements (of opposition) being said and curse the one who said them to you. Then the others from the obstinate and compulsive people all said something similar to what he did.'

فقال الله عزوجل لمحمد (صلى الله عليه وآله) (يخادعون الله) يعنى يخادعون رسول الله (صلى الله عليه وآله) بأيمانهم خلاف ما في جوانحهم. (والذين آمنوا) كذلك أيضا الذين سيدهم وفاضلهم علي بن أبي طالب (عليه السلام) ثم قال: (وما يخدعون إلا أنفسهم) وما يضرون بتلك الخديعة إلا أنفسهم، فان الله غني عنهم وعن نصرتهم، ولولا إمهاله لهم لما قدروا على شئ من فجورهم وطغيانهم (ومايشعرون) أن الامر كذلك، وأن الله يطلع نبيه على نفاقهم، وكذبهم وكفرهم ويأمره بلعنهم في لعنة الظالمين الناكثين، وذلك اللعن لايفارقهم: في الدنيا يلعنهم خيار عباد الله، وفي الآخرة يبتلون بشدائد عقاب الله.

'Allah[azwj] Said to Muhammad[saww]: ***[2:9] They are (trying to) deceive Allah*** Meaning - they desire to deceive Rasool-Allah[saww] by the display of their faith which is against what is concealed in their hearts; ***and those who believe*** Similarly, they deceive the Believers that their preference is Ali Ibn Abu Talib[asws]. Then Allah[azwj] Said: ***and they are not deceiving except for themselves*** They do not damage anyone with their deceit except their own selves for Allah[azwj] is Needless of them and their help, and had He[azwj] not given them time they would have no power over anything from their debauchery and tyranny; ***and they are not perceiving*** In this order as well, and Allah[azwj] has Informed His[azwj] Prophet[saww] about their hypocrisy and lies and infidelity and includes them in the Curses sent upon the unjust and those who oppose the allegiance. The good servants of Allah[azwj] will send curses upon (the three of) them and in the Hereafter they would be subjected to the severe Punishment of Allah[azwj].'[172]

في مصباح الشريعة قال الصادق عليه السلام: واعلم انك لا تقدر على اخفاء شئ من باطنك عليه [تعالى] وتصيره مخدوعا بنفسك، قال الله تعالى: " يخادعون الله ورسوله والذين آمنوا وما يخدعون الا انفسهم وما يشعرون ".

In *Misbah Al Shariat*,

Al-Sadiq[asws] said: 'And know that you have no ability to hide anything from inside you to hide from Allah[azwj] and you would end up deceiving yourself'. Allah[azwj] Says: ***[2:9] They are (trying to) deceive Allah (and His Rasool) and those who believe, and they are not deceiving except for themselves and they are not perceiving***'.[173]

[172] Tafseer Imam Hassan Al Askari[asws] – S 59
[173] Tafseer Noor Al Saqalayn Ch 2 – H 21

VERSE 10

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ {10}

[2:10] There is a disease in their hearts, so Allah Increased their disease and they shall have a painful Punishment because they lied

قال الامام ـ (عليه السلام): قال ـ الامام ـ موسى بن جعفر (عليهما السلام): إن رسول الله (صلى الله عليه وآله)، لما اعتذر هؤلاء ـ المنافقين إليه ـ بما اعتذروا، تكرم عليهم بأن قبل ظواهرهم ووكل بواطنهم إلى ربهم، لكن جبرئيل (عليه السلام) أتاه فقال: يا محمد إن العلي الاعلى يقرأ عليك السلام ويقول: اخرج بهؤلاء المردة الذين اتصل بك عنهم في علي (عليه السلام): على نكثهم لبيعته، وتوطينهم نفوسهم على مخالفتهم عليا ليظهر من عجائب ما أكرمه الله به، من طواعية الارض والجبال والسماء له وسائر ما خلق الله ـ لما أوقفه موقفك وأقامه مقامك ـ. ليعلموا أن ولي الله عليا، غني عنهم، وأنه لا يكف عنهم انتقامه منهم إلا بأمر الله الذي له فيه وفيهم التدبير الذي هو بالغه، والحكمة التي هو عامل بها وممض لما يوجبها.

Imam Hassan Al-Askari[asws] said that the Imam Musa[asws] Bin Ja'far[asws] said: 'When Rasool-Allah[saww] heard the excuses of those hypocrites he[saww] honoured them to the extent that he[saww] accepted their apparent excuses and left the matter of their hidden (animosity) to their Lord[azwj], but Jibraeel[as] descended and said: 'The Highest of the High sends you[saww] Greetings and Says: 'Go out with these debauchers who have made excuses about Ali[asws] as per their (concealed) opposition to the allegiance and have followed their desires in their opposition to Ali[asws] so that Ali[asws] may show them some wonders that He[azwj] has Honoured him[asws] with, that is from the earth and the mountains and the skies, all these have been Made subservient to him[asws], and from all that has been Created by Allah[azwj] and so that his[asws] merits becomes clear and they understand the reason why he[asws] has been made to stand in your[saww] place.' Inform them that he[asws] is the Guardian from Allah[azwj] for everyone, not being in need of them, and he[asws] is not seeking revenge from them only due to the Order of Allah[azwj] to him[asws] and he has complete jurisdiction over them and the Wisdom which he acts with prudence and issues orders after deep thinking and with Divine Knowledge and in accordance with the Wish of Allah[azwj].'

فأمر رسول الله (صلى الله عليه وآله) الجماعة ـ من الذين اتصل به عنهم ما اتصل في أمر علي (عليه السلام) والمواطأة على مخالفته ـ بالخروج. فقال لعلي (عليه السلام) ـ لما استقر عند سفح بعض جبال المدينة ـ: يا علي إن الله عزوجل أمر هؤلاء بنصرتك ومساعدتك، والمواظبة على خدمتك، والجد في طاعتك، فان أطاعوك فهو خير لهم، يصيرون في جنان الله ملوكا خالدين ناعمين، وإن خالفوك فهو شر لهم، يصيرون في جهنم خالدين معذبين.

Upon receiving the Divine Commands, Rasool-Allah[saww] ordered the group which had spoken in opposition to the matter of Ali[asws] to come out. He[saww] said to Ali[asws] when he[asws] was standing on one of the mountains of Medina: 'O Ali[asws]! Surely, Allah[azwj] the Almighty has Ordered them to help you[asws] and support you[asws] and remain in your[asws] service, and be obedient to you[asws], and those who do this good will reign in the Gardens like kings for all eternity and those that oppose you, and they are the mischievous of them will abide in Hell for all eternity in punishment.'

ثم قال رسول الله (صلى الله عليه وآله) لتلك الجماعة: اعلموا أنكم إن أطعتم عليا (عليه السلام) سعدتم وإن خالفتموه شقيتم، وأغناه الله عنكم بمن سيريكموه، وبما سيريكموه. ثم قال رسول الله (صلى الله عليه وآله): يا علي سل ربك بجاه محمد وآله الطيبين، الذين أنت بعد محمد سيدهم، أن يقلب لك هذه الجبال ما شئت. فسأل ربه تعالى ذلك، فانقلبت فضة.

Then Rasool-Allah[saww] said to the group: 'Be informed that if you obey Ali[asws] you will be happy and if you oppose him you will be destroyed, and Allah[azwj] is above any Need of you, and what you are about to witness.' Then the Messenger of Allah[saww] said to Ali[asws]: 'O Ali[asws]! Ask your[asws] Lord by Muhammad[saww] and his[saww] goodly Progeny[asws], which you[asws] are the Master of, after Muhammad[saww], to convert these mountains into whatsoever you like.' He[asws] asked his[asws] Lord in this manner and the mountains turned into silver.'

ثم نادته الجبال: " يا علي يا وصي رسول رب العالمين إن الله قد أعدنا لك إن أردت إنفاقنا في أمرك، فمتى دعوتنا أجبناك لتمضي فينا حكمك، وتنفذ فينا قضاءك " ثم انقلبت ذهبا أحمر كلها، وقالت مقالة الفضة، ثم انقلبت مسكا وعنبرا ـ وعبيرا ـ وجواهر ويواقيت، وكل شئ منها ينقلب إليه يناديه: يا أبا الحسن يا أخا رسول الله (صلى الله عليه وآله) نحن المسخرات لك، ادعنا متى شئت لتنفقنا فيما شئت نجبك، ونتحول لك إلى ما شئت.

Then the mountains called out: 'O Ali[asws]! O Successor[asws] of the Rasool[saww] of the Lord[azwj] of the Worlds[saww]! Allah[azwj] has Kept us in your[asws] service and you[asws] can make use of us if you so order and are obedient to your[asws] wisdom, and will implement your[asws] judgment.' Then they all turned into red gold and said whatever was said when they were of silver. Then they turned into Musk and Amber and fragrant, and jewels and rubies and each of them called out: 'O Abu Al-Hassan[asws]! O brother[asws] of Rasool-Allah[saww]! We are subservient to you. Call out to us and spend from us whatever you like and we will answer you and will turn into whatever that you would like us to turn into.'

ثم قال رسول الله (صلى الله عليه وآله): أرأيتم قد أغنى الله عزوجل عليا ـ بما ترون ـ عن أموالكم؟ ثم قال رسول الله (صلى الله عليه وآله): يا علي سل الله عزوجل بمحمد وآله الطيبين الذين أنت سيدهم بعد محمد رسول الله أن يقلب لك أشجارها رجالا شاكي الاسلحة، وصخورها اسودا ونمورا وأفاعي.

Then Rasool-Allah[saww] said: 'Do you see how Allah the Almighty has Made Ali[asws] needless of you and your wealth?' Then Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! Ask Allah the Almighty by Muhammad[saww] and his[saww] goodly Progeny[asws] of whom you[asws] are the Master of, after Muhammad[saww] the Rasool-Allah[saww], that the trees should turn into men bearing armaments and the stones into lions and tigers and snakes.'

فدعا الله علي بذلك، فامتلات تلك الجبال والهضاب وقرار الارض من الرجال الشاكي الاسلحة الذين لا يفي بواحد منهم عشرة آلاف من الناس المعهودين، ومن الاسود والنمور والافاعي حتى طبقت تلك الجبال والارضون والهضاب بذلك ـ و ـ كل ينادي: يا علي يا وصي رسول الله، ها نحن قد سخرنا الله لك، وأمرنا باجابتك ـ كلما دعوتنا ـ إلى اصطلام كل من سلطتنا عليه، فمتى شئت فادعنا نجبك، وبما شئت فامرنا به نطعك. يا على يا وصى رسول الله إن لك عند الله من الشأن العظيم ما لو سألت الله أن يصير لك أطراف الارض وجوانبها هيئة واحدة كصرة كيس لفعل، أو يحط لك السماء إلى الارض لفعل، أو يرفع لك الارض إلى السماء لفعل، أو يقلب لك ما في بحارها الاجاج ماء عذبا أو زئبقا بانا، أو ما شئت من أنواع الاشربة والادهان لفعل ولو شئت أن يجمد البحار ويجعل سائر الارض هي البحار لفعل، فلا يحزنك تمرد هؤلاء المتمردين، وخلاف هؤلاء المخالفين، فكأنهم بالدنيا إذا انقضت. عنهم كأن لم يكونوا فيها (وكأنهم بالآخرة إذا وردت عليهم كأن) لم يزالوا فيها. يا على ان الذى أمهلهم مع كفرهم وفسقهم في تمردهم عن طاعتك هو الذي أمهل فرعون ذا الاوتاد، ونمرود بن كنعان، ومن ادعى الالهية من ذوي الطغيان وأطغى الطغاة إبليس رأس الضلالات. ـ و ـ ما خلقت أنت ولا هم لدار الفناء، بل خلقتم لدار البقاء، ولكنكم تنقلون من دار إلى دار، ولا حاجة لربك إلى من يسوسهم ويرعاهم، ولكنه أراد تشريفك عليهم، وإبانتك بالفضل فيهم ولو شاء لهداهم.

Ali[asws] supplicated accordingly and the mountains became filled with armed soldiers of such nature that even ten thousand soldiers of this world would not be able to defeat a single one of them, and with lions and tigers and snakes, until even the

plateaus were filled with them and they all called out: 'O Ali[asws]! O Successor[asws] of Rasool-Allah[saww], we have all been made subservient to you by Allah[azwj], and will respond to your call, whatever it may be we will fulfill your[asws] command obediently. O Ali[asws]! O Successor[asws] of Rasool-Allah[saww]! Your[asws] status with Allah[azwj] is so great that even if you were to ask for all the surrounding areas of the earth to become a big bag of gold He[azwj] will Do it, or for the sky to fall on to the earth He[azwj] will Do it, or to lift the earth to the sky He[azwj] will Do it, or to turn the salty water of the seas sweet or into mercury or any drink that you[asws] so desire, He[azwj] will Do it, or to freeze the seas and turn the rest of the earth into oceans, He[azwj] will Do it for you, so do not grieve at the rebellion of these rebels and the opposition of these adversaries, for they are in this world as if they were never here and in the hereafter as if they have been there from before. O Ali[asws]! They are in their disbelief and their mischief in their rebellion from your[asws] obedience is just like that of Pharaoh and his armies, and Nimrod Bin Canaan, and the armies of tyranny and the arrogant of all arrogant ones, Iblees, the chief of the straying ones. Neither you[asws] nor they have been created for this temporal world, but have been created for the eternal world, but you[asws] have to be transferred from world to world. Your Lord is Above every need from them, but the Intention is to Grant you[asws] prestige over them and preference over them, and had He[azwj] so Desired, He[azwj] would have Guided them.'

قال (عليه السلام): فمرضت قلوب القوم لما شاهدوه من ذلك، مضافا إلى ما كان ـ في قلوبهم ـ من مرض حسدهم ـ له و ـ لعلي بن أبي طالب (عليه السلام)، فقال الله عند ذلك: (في قلوبهم مرض) أي ـ في ـ قلوب هؤلاء المتمردين الشاكين الناكثين لما اخذت عليهم من بيعة علي بن أبي طالب (عليه السلام) (فزادهم الله مرضا) بحيث تاهت له قلوبهم جزاء بما أريتهم من هذه الآيات ـ و ـ المعجزات (ولهم عذاب أليم بما كانوا يكذبون) محمدا ويكذبون في قولهم: إنا على البيعة والعهد مقيمون.

Imam Hassan Al Askari[asws] said: 'When these people witnessed all this (miracles), the sickness of their hearts increased even more by the sickness of envy for Ali Bin Abu Talib[asws].' Allah[azwj] Said about this: ***[2:10] There is a disease in their hearts*** Yes, in the hearts of these rebels, the doubting ones, there is a disease with which they broke the allegiance of Ali Bin Abu Talib[asws] ***so Allah Increased their disease*** Their hearts were overshadowed when they witnessed these Signs and Miracles ***and they shall have a painful Punishment because they lied*** They falsified the words of Muhammad[saww] and they lied that they would adhere to the allegiance that they pledged to Ali Ibn Abu Talib[asws].'[174]

VERSES 11 & 12

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ {11} أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِنْ لَا يَشْعُرُونَ {12}

[2:11] And when it is said to them, Do not make mischief in the land, they say: But rather, we are reconcilers [2:12] Now surely they themselves are the mischief makers, but they do not perceive

قال الامام (عليه السلام): قال العالم موسى بن جعفر (عليها السلام): ـ و ـ إذا قيل لهؤلاء الناكثين للبيعة في يوم الغدير (لا تفسدوا في الارض) باظهار نكث البيعة لعباد الله المستضعفين فتشوشون عليهم دينهم، وتحيرونهم في مذاهبهم. (قالوا إنما نحن مصلحون) لاننا لا نعتقد دين محمد ولا غير دين محمد ونحن في الدين متحيرون، فنحن نرضى في الظاهر

[174] Tafseer Imam Hassan Al-Askari[asws] – S 60

بمحمد باظهار قبول دينه وشريعته، ونقضي في الباطن إلى شهواتنا، فنتمتع ونترفه ونعتق أنفسنا من رق محمد، ونفكها من طاعة ابن عمه علي، لكي إن اديل في الدنيا كنا قد توجهنا عنده، وإن اضمحل أمره كنا قد سلمنا (من سبي) أعدائه.

Imam Hassan Al-Askari[asws] said that the Imam Musa Bin Ja'far[asws] said: ***[2:11] And when it is said to them*** - To those who rebelled against the allegiance on the day of Ghadeer ***Do not make mischief in the land*** Do not display your rebellion to the allegiance to those servants of Allah[azwj] who are weak and create uncertainty in their Religion, and they become confused in their sect. ***they say: But rather, we are reconcilers*** They say: 'We neither believe in the Religion of Muhammad[saww] nor in any other Religion, but we are mystified by it all, and we accept the apparent in the Religion of Muhammad[saww] and his[saww] Law, to make him[saww] happy, and inwardly we fulfill our desires, and thus we free ourselves from the slavery of Muhammad[saww] and the obedience to the son of his uncle, Ali[asws]. If he[asws] were to succeed in the world we will turn out attention to him[asws] and if his[asws] affairs were to go wrong, we shall be safe from being captive of his[asws] enemies.'

قال الله عزوجل (ألا إنهم هم المفسدون) بما يقولون من امور أنفسهم لان الله تعالى يعرف نبيه (صلى الله عليه وآله) نفاقهم، فهو يلعنهم ويأمر المؤمنين بلعنهم، ولا يثق بهم أيضا أعداء المؤمنين، لانهم يظنون أنهم ينافقونهم أيضا، كما ينافقون أصحاب محمد (صلى الله عليه وآله). فلا يرفع لهم عندهم منزلة، ولا يحلون عندهم محل أهل الثقة.

Allah[azwj] Said: ***[2:12] Now surely they themselves are the mischief makers*** This is because of what they say about the affairs of their hearts and Allah the Almighty Informs His Prophet[saww] about their hypocrisy, <u>and he[saww] sends curses upon them and orders the Believers to send curses upon them</u>, and the enemies of the Believers also do not trust them because they think that they will also be hypocritical with them just like they have been with the companions of Muhammad[saww]. And so they do not raise their status with them nor will they be trusted by them either.'[175]

VERSE 13

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِنْ لَا يَعْلَمُونَ {13}

[2:13] And when it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know

قال ـ الامام ـ (عليه السلام): قال الامام موسى بن جعفر (عليهما السلام): وإذا قيل لهؤلاء الناكثين للبيعة ـ قال لهم خيار المؤمنين كسلمان والمقداد وأبي ذر وعمار: ـ آمنوا برسول الله وبعلي الذي أوقفه موقفه، وأقامه مقامه، وأناط مصالح الدين والدنيا كلها به.

Imam Hassan Al-Askari[asws] said that the Imam Musa Bin Ja'far[asws] said: 'And when it is said to these rebels against the allegiance, by the best of the Believers like Salman[as] and Miqdad[as] and Abu Dharr[as] and Ammar[as], 'Believe in Rasool-Allah[saww] and in Ali[asws] who has been appointed by his[saww] appointment, and established by him[saww] and has been assigned to look after the interests of Religion and the world, all of them by him[asws].'

[175] Tafseer Imam Hassan Al Askari[asws] – S 61

فآمنوا بهذا النبي، وسلموا لهذا الامام (في ظاهر الامر وباطنه) كما آمن الناس المؤمنون كسلمان والمقداد وأبي ذر وعمار. قالوا: في الجواب لمن يقصون إليه، لا لهؤلاء المؤمنين فانهم لا يجترؤون - على - مكاشفتهم بهذا الجواب، ولكنهم يذكرون لمن يقصون إليهم من أهليهم الذين يثقون بهم من المنافقين، ومن المستضعفين ومن المؤمنين الذين هم بالستر عليهم واثقون فيقولون لهم: (أنؤمن كما آمن السفهاء) يعنون سلمان وأصحابه لما أعطوا عليا خالص ودهم، ومحض طاعتهم، وكشفوا رؤوسهم بموالاة أوليائه، ومعاداة أعدائه حتى إذا اضمحل أمر محمد (صلى الله عليه وآله) طحطحهم أعداؤه، وأهلكهم سائر الملوك والمخالفين لمحمد (صلى الله عليه وآله) أي فهم بهذا التعرض لاعداء محمد جاهلون سفهاء،

So believe in this Prophet[saww] and submit to this Imam[asws] in his[asws] apparent orders and hidden ones, just like the believing people like Salman[as] and Miqdad[as] and Abu Dharr[as] and Ammar[as] have believed. They respond by remembering those that excluded them from their families who believe in them from the hypocrites, and from the weak from among the Believers who are veiled from them and say to them: ***Shall we believe as the fools believe?*** referring to Salman[as] and his companions who are sincere in their obedience to him[asws] (Ali[asws])and uncover their heads in their friendship to his[asws] friends and oppose his[asws] enemies even if something goes wrong in the order of Muhammad[saww] they destroy his[asws] enemies and all kings and adversaries of Muhammad[saww], and it is due these characteristics that they were referred to by the hypocrites as ignorant fools.'

قال الله عزوجل: (ألا إنهم هم السفهاء) الاخفاء العقول والآراء، الذين لم ينظروا في أمرمحمد (صلى الله عليه وآله) حق النظر فيعرفوا نبوته، ويعرفوا - به - صحة ما ناطه بعلي (عليه السلام) من أمر الدين والدنيا، حتى بقوا لتركهم تأمل حجج الله جاهلين،

Allah[azwj] the Almighty Said: ***Now surely they themselves are the fools*** - They are of the weak intellects and vision for if they could see the truth in the affair of Muhammad[saww] they would recognize his[saww] Prophet-hood and <u>the correctness of that which has been allocated to Ali</u>[asws] in the affairs of religion and the world, and due to their lack of pondering over this they are ignorant of the Proofs of Allah[azwj].

وصاروا خائفين وجلين من محمد (صلى الله عليه وآله) وذويه ومن مخالفيهم، لا يأمنون أيهم يغلب فيهلكون معه، فهم السفهاء حيث لا يسلم لهم بنفاقهم هذا لا محبة محمد والمؤمنين، ولا محبة اليهود وسائر الكافرين. لانهم به وبهم يظهرون لمحمد (صلى الله عليه وآله) من موالاته وموالاة أخيه علي (عليه السلام) ومعاداة أعدائهم اليهود - والنصارى - والنواصب. كما يظهرون لهم من معاداة محمد وعلي صلوات الله عليهما وموالاة أعدائهم، فهم يقدرون فيهم أن نفاقهم معهم كنفاقهم مع محمد وعلي صلوات الله عليهما. (ولكن لا يعلمون) أن الامر كذلك ، وأن الله يطلع نبيه (صلى الله عليه وآله) على أسرارهم فيخسهم ويلعنهم ويسقطهم.

They became scared of the outcome between Muhammad[saww] and his[saww] companions and their[asws] adversaries, for they were uncertain of who would overcome the other and destroy them. They are the fools for they did not submit due to this hypocrisy and so are neither counted from among those that love Muhammad[saww] and the Believers nor among the Jews and the other infidels. And when they are with Muhammad[saww] they display their apparent support and claim friendship with his[saww] friends and the friends of his[saww] brother Ali[asws] and enmity with his[saww] enemies, the Jews and the Christians and the *Nasibis* (those that harbour hatred towards them[asws]). And likewise they display their apparent support to the enemies of Muhammad[saww] and Ali[asws] and their friends. The enemies realise that by their hypocrisy they are neither here with them nor over there with Muhammad[saww] and Ali[asws]. **"*but they do not know*"** In the affair as well and

Allah[azwj] Informed His Prophet[saww] about their secrets and identify them and lower their esteem.'[176]

VERSES 14 & 15

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ {14} اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {15}

[2:14] And when they meet those who believe, they say: We believe; and when they are alone with their Satans, they say: Surely we are with you, but rather we were only mocking [2:15] Allah shall Pay them back their mockery, and He leaves them alone in their obstinacy, blindly wandering on

ثم يعودون إلى أخدانهم من المنافقين المتمردين المشاركين لهم في تكذيب رسول الله (صلى الله عليه وآله) فيما أداه إليهم عن الله عزوجل من ذكرو تفضيل أمير المؤمنين (عليه السلام) ونصبه إماما على كافة المكلفين. " قالوا - لهم - إنا معكم إنما نحن " على ما واطأناكم عليه من دفع علي عن هذا الامر إن كانت لمحمد كائنة، فلا يغرنكم ولا يهولنكم ما تسمعونه منا من تقريظهم وترونا نجترئ عليهم من مداراتهم ف " إنما نحن مستهزؤن " بهم.

When the hypocrites returned to their fellow hypocrites and idolators they used to falsify Rasool-Allah[saww] and whatever merits that Allah[azwj] had Given to Amir-ul-Momineen[asws] in his[asws] appointment as the Imam and in charge of all. ***[2:14] and when they are alone with their Satans, they say: Surely we are with you*** And what we say to you in our rebellion to this affair of Muhammad[saww], so do not be confused and do not conjecture what you hear about when we meet them in the streets for ***but rather we were only mocking*** with them.'

فقال الله عزوجل: يا محمد " الله يستهزئ بهم " - و - يجازيهم جزاء استهزائهم في الدنيا والآخرة " ويمدهم في طغيانهم " يمهلهم ويتأنى بهم برفقه، ويدعوهم إلى التوبة، ويعدهم إذا تابوا المغفرة، - وهم - يعمهون " لا ينزعون عن قبيح، ولا يتركون أذى لمحمد (صلى الله عليه وآله) وعلي يمكنهم إيصاله إليهما إلا بلغوه.

Allah[azwj] the Mighty and Majestic Said: "O Muhammad[saww]! ***[2:15] Allah shall Pay them back their mockery*** They will be paid back for this mockery in this world and in the Hereafter, ***and He leaves them alone in their obstinacy,*** and He[azwj] allocates them time so that they may repent and if they were to do so, He[azwj] would Forgive them, ***blindly wandering on*** – They will not leave their ugliness nor will they avoid hurting Muhammad[saww] and Ali[asws] to the extent of their abilities.'

قال الامام العالم (عليه السلام): فأما استهزاء الله تعالى بهم في الدنيا فهو أنه - مع أجرائه اياهم على ظاهر أحكام المسلمين لاظهارهم ما يظهرونه من السمع والطاعة، والموافقة - يأمر رسول الله (صلى الله عليه وآله) بالتعريض لهم حتى لا يخفى على المخلصين من المراد بذلك التعريض، ويأمره بلعنهم.

The Imam of the world[asws] said: 'The paying back of their mockery in this world is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying, and their approval of the affair of Rasool-Allah[saww] with their techniques made them unafraid of the sincere Believers by these techniques, until he[saww] ordered curses to be upon them.

[176] Tafseer Imam Hassan Al Askari[asws] – S 62

وأما استهزاؤه بهم في الآخرة فهو أن الله عزوجل إذا أقرهم في دار اللعنة والهوان وعذبهم بتلك الالوان العجيبة من العذاب، وأقر هؤلاء المؤمنين في الجنان بحضرة محمد (صلى الله عليه وآله) صفي الملك الديان، أطلعهم على هؤلاء المستهزئين الذين كانوا يستهزؤن بهم في الدنيا حتى يروا ماهم فيه من عجائب اللعائن وبدائع النقمات، فتكون لذتهم وسرورهم بشماتتهم بهم، كما ـ كان ـ لدتهم وسرورهم بنعيمهم في جنان ربهم.

And the paying back of their mockery in the Hereafter will be that Allah[azwj] will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and place these Believers in the Gardens in the vicinity of Muhammad[saww] in the positions of kings. The Believers will then laugh at them and mock them like they were mocked at in the world before, to the extent that they will see the strange Punishments on them, will experience a happiness and pleasure when they see them in the Punishment, like the pleasure and happiness that they have been Blessed with in the Garden by their Lord[azwj].'[177]

في مجمع البيان في قوله: وإذا لقوا الذين آمنوا الاية وروى عن أبي جعفر الباقر عليه السلام انهم كهانهم قالوا انا معكم أي على دينكم انما نحن مستهزؤن أي نستهزئ بأصحاب محمد صلى الله عليه وآله ونسخربهم في قولنا آمنا.

In Majma Ul Bayaan regarding His[azwj] Words ***[2:14] And when they meet those who believe, they say: We believe; and when they are alone with their Satans, they say: Surely we are with you, but rather we were only mocking*** it has been reported from Abu Ja'far Al Baqir[asws]: 'These are their soothsayers to whom they said: ***Surely we are with you*** meaning, on their religion ***but rather we were only mocking*** meaning, mocking with the companions of Muhammad[saww] and were joking with them with our words 'We believe'.[178]

ابن شهر آشوب: عن الباقر (عليه السلام): «أنها نزلت في ثلاثة- لما قام النبي (صلى الله عليه و آله) بالولاية لأمير المؤمنين (عليه السلام)- أظهروا الإيمان و الرضا بذلك، فلما خلوا بأعداء أمير المؤمنين (عليه السلام) قالُوا إِنَّا مَعَكُمْ إِنَّما نَحْنُ مُسْتَهْزِؤُنَ».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir[asws] having said: 'It was Revealed regarding the three (the first three) – when the Prophet[saww] established the Wilayah of Amir-ul-Momineen[asws] – they manifested the belief and the happiness with that. So when they were alone with the enemies of Amir-ul-Momineen[asws], they said ***[2:14] Surely we are with you, but rather we were only mocking***'.[179]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثنا أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن الرضا (عليه السلام)، قال: سألته عن قول الله عز و جل: اللَّهُ يَسْتَهْزِئُ بِهِمْ. فقال: «إن الله تبارك و تعالى لا يستهزئ، و لكن يجازيهم جزاء الاستهزاء».

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'azy narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Kufy Al hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father,

(It has been narrated) from Al-Reza[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:15] Allah shall Pay them back their mockery***. So

[177] Tafseer Imam Hassan Al Askari[asws] – S 63
[178] Tafseer Noor Al Saqalayn Ch 2 – H 22
[179] المناقب «نحوه» 3: 94

he[asws] said: 'Allah[azwj] Blessed and High does not mock, but He[azwj] would Recompense them for their mocking'.[180]

VERSE 16

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ {16}

[2:16] These are they who buy error for the Guidance, so their bargain shall bring no gain, nor are they the followers of the right direction

قال الامام - (عليه السلام): قال الامام العالم موسى بن جعفر (عليهما السلام): (أولئك الذين اشتروا الضلالة بالهدى) باعوا دين الله واعتاضوا منه الكفر بالله (فما ربحت تجارتهم) أي ما ربحوا في تجارتهم في الآخرة، لانهم اشتروا النار وأصناف عذابها بالجنة التي كانت معدة لهم لو آمنوا (وماكانوا مهتدين) إلى الحق والصواب.

Imam Hassan Al-Askari[asws] said that the Imam of the world Musa Bin Ja'far[asws] said: ***[2:16] These are they who buy error for the Guidance*** In exchange for the Religion of Allah[azwj] they decided to have disbelief in Allah[azwj], ***so their bargain shall bring no gain*** They will have no profit from this deal in the Hereafter because they bought the Fire and its various types of Punishments by selling (their places in) the Paradise which they were Obligated to believe in ***nor are they the followers of the right direction*** – towards the Truth and Rewards.'[181]

VERSES 17 - 20

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ {17} صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ {18}

[2:17] Their example is like the example of one who kindled a fire, but when it had illumined all around him, Allah Took away their light, and left them in utter darkness - they do not see [2:18] Deaf, dumb (and) blind, so they will not be returning

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ {19} يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {20}

[2:19] Or like abundant rain from the sky in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunderbolt for fear of death, and Allah Encompasses the unbelievers [2:20] The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had so Desired, He would have taken away their hearing and their sight; surely Allah has Power over all things

قال الامام - (عليه السلام): قال - موسى بن جعفر (عليها السلام): مثل هؤلاء المنافقين كمثل الذي استوقد نارا أبصر بها ماحوله، فلما أبصر ذهب الله بنورها بريح أرسلها عليها فأطفأها، أو بمطر. كذلك مثل هؤلاء المنافقين الناكثين لما أخذ الله تعالى عليهم من البيعة لعلي بن أبي طالب (عليه السلام) أعطوا ظاهرا بشهادة: أن لا إله إلا الله وحده لا شريك له، وأن

[180] التوحيد: 163/ 1.
[181] Tafseer Imam Hassan Al Askari[asws] – S 64

محمدا عبده ورسوله، وأن عليا وليه ووصيه ووارثه وخليفته في إمته، وقاضي ديونه، ومنجز عداته، والقائم بسياسة عباد الله مقامه، فورث مواريث المسلمين بها ـ ونكح في المسلمين بها ـ ووالوه من أجلها، وأحسنوا عنه الدفاع بسببها، واتخذوه أخا يصونونه مما يصونون عنه أنفسهم بسماعهم منه لها.

Imam Hassan Al-Askari[asws] said that the Musa Bin Ja'far[asws] said: 'The example of these hypocrites - ***[2:17] Their example is like the example of one who kindled a fire, but when it had illumined all around him, Allah Took away their light*** with a gust of wind or by rain. And such is the case of those hypocrites who rebelled after being Told by Allah[azwj] to give allegiance to Ali Ibn Abu Talib[asws] and who apparently bore witness that 'There is no god but Allah[azwj] Who is the One without any partner, and that Muhammad[saww] is His Prophet[saww], and that Ali[asws] is the Guardian from Him[azwj] and his[saww] Trustee and his[saww] inheritor and his[saww] successor[asws] in his[saww] community, and the fulfiller of his[saww] commitments and the fulfiller of his[saww] debts and the establisher of policies of the servants of Allah[azwj].

Those hypocrites thus were able to inherit Muslim's properties because of this witness, and got married due to it, and were offered friendship because of it, and misfortunes were dispelled because of it, and had a good defence because of it, and took a believer as a brother because of it.

فلما جاءه الموت وقع في حكم رب العالمين، العالم بالاسرار، الذي لا يخفى عليه خافية فأخذهم العذاب بباطن كفرهم، فذلك حين ذهب نورهم، وصاروا في ظلمات ـ عذاب الله، ظلمات ـ أحكام الآخرة، لا يرون منها خروجا، ولا يجدون عنها محيصا.

And when death overtakes them and they are brought in front of the Lord of the worlds, the One[azwj] who Knows all secrets, and there is nothing hidden from Him[azwj], they will be in unbearable Punishment because of their hidden disbelief. And this is how their light is taken away from them and they wander in the darkness - the punishment of Allah[azwj] is the darkness – In the order of the Hereafter, they will not see any exit from it nor will they find any refuge from it.'

ثم قال: " صم " يعني يصمون في الآخرة في عذابها. " بكم " يبكمون هناك بين أطباق نيرانها " عمي " يعمون هناك. وذلك نظير قوله عزوجل " ونحشرهم يوم القيامة على وجوههم عميا وبكما وصما مأواهم جهنم كلما خبت زدناهم سعيرا "

Then Allah[azwj] Says: ***[2:18] Deaf*** - Meaning they will be deaf in the Hereafter in their Punishment. ***Dumb*** - They will become speechless in between the layers of Fire. ***Blind*** – They will be blinded over there. That is the warning in the Words of Allah[azwj] ***[17:97] and We will Gather them together on the Day of Judgement upon their faces, blind, dumb, deaf; their abode is Hell; whenever it abates We will Increase the blaze upon them***'.[182]

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسن بن العباس الحريشي، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، بعد وفاة رسول الله (صلى الله عليه و آله) في المسجد و الناس مجتمعون بصورت عال: الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمالَهُمْ، فقال له: ابن عباس: يا أبا الحسن، لم قلت ما قلت؟ قال: قرأت شيئا من القرآن.

[182] Tafseer Imam Hassan Al Askari[asws] – S 65

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Al-Hareyshi,

Abu Ja'far[asws] has said: 'Amir-ul-Momineen[asws] said in a loud voice after the passing away of Rasool-Allah[saww], in the Masjid, and the people had gathered, ***[47:1] (As for) those who disbelieve and from Allah's way, He shall Render their works to be in vain***. So Ibn Abbas said to him[asws], 'O Abu Al-Hassan[asws]! Why did you[asws] say what you[asws] said?' He[asws] said: 'I[asws] recited something from the Quran'.

قال: لقد قلته لأمر. قال: نعم إن الله تعالى يقول في كتابه: ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا، أ فتشهد على رسول الله (صلى الله عليه و آله) أنه استخلف أبا بكر؟ قال: ما سمعت رسول الله (صلى الله عليه و آله) أوصى إلا إليك. قال فهلا بايعتني؟ قال: اجتمع الناس على أبي بكر، فكنت منهم.

He said, 'You[asws] have said a command'. He[asws] said: 'Yes. Allah[azwj] the High is Saying in His[azwj] Book ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. Did you testify to Rasool-Allah[saww] having appointed Abu Bakr as a successor?' He said, 'I heard Rasool-Allah[saww] bequeathing it to you[asws]'. He[asws] said: 'So had you not pledged your allegiance to me[asws]?' He said, 'The people gathered around Abu Bakr, and I was among them'.

فقال أمير المؤمنين (عليه السلام): كما اجتمع أهل العجل على العجل، هاهنا فتنتم، و مثلكم: كَمَثَلِ الَّذِي اسْتَوْقَدَ ناراً فَلَمَّا أَضاءَتْ ما حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُماتٍ لا يُبْصِرُونَ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لا يَرْجِعُونَ».

So Amir-ul-Momineen[asws] said: 'Just as the people of the calf had gathered around the calf. This here is your trial, and your example ***[2:17] Their example is like the example of one who kindled a fire, but when it had illumined all around him, Allah Took away their light, and left them in utter darkness - they do not see [2:18] Deaf, dumb (and) blind, so they will not be returning***'.[183]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قَوْلُهُ عَزَّ وَ جَلَّ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُماتٍ لا يُبْصِرُونَ يَعْنِي قُبِضَ مُحَمَّدٌ (صلى الله عليه وآله) وَ ظَهَرَتِ الظُّلْمَةُ فَلَمْ يُبْصِرُوا فَضْلَ أَهْلِ بَيْتِهِ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir,

From Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***[2:17] Their example is like the example of one who kindled a fire, but when it had illumined all around him, Allah Took away their light, and left them in utter darkness - they do not see***' meaning, the passing away of Muhammad[saww] and the appearance of the darkness, so they cannot see the merits of the People[asws] of his[saww] Household'.[184]

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الآدمي، عن عبد العظيم بن عبد الله الحسني (رضي الله عنه)، عن إبراهيم بن أبي محمود، قال: سألت أبا الحسن الرضا (عليه السلام) عن قول الله تعالى: وَ تَرَكَهُمْ فِي ظُلُماتٍ لا يُبْصِرُونَ فقال: «إن الله تبارك و تعالى لا يوصف بالترك كما يوصف خلقه، و لكنه متى علم أنهم لا يرجعون عن الكفر و الضلالة منعهم المعاونة و اللطف، و خلى بينهم و بين اختيارهم».

[183] تفسير القمي 2: 301
[184] Al Kafi – H 15021 (Extract)

Ibn Babuwayh, from Muhammad Bin Ahmad Al Sanany, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Aadmy, from Abdul Azeem Bin Abdullah Al has any, from Ibrahim Bin Abu Mahmoud who said,

'I asked Abu Al-Hassan Al-Reza[asws] about the Words of Allah[azwj] the High ***[2:17] and left them in utter darkness - they do not see***. So he[asws] said: 'Allah[azwj] Blessed and High Cannot be described like His[azwj] creatures are described. But, when He[azwj] Knew that they would not be returning from the disbelief and the error, stopped Aiding them and Showing them Kindness, and left them between themselves and their own errors'.[185]

قال الامام (عليه السلام): ثم ضرب الله عزوجل مثلا آخر للمنافقين ـ فقال ـ: مثل ما خوطبوا به من هذا القرآن الذي أنزلنا عليك يا محمد، مشتملا على بيان توحيدي، وإيضاح حجة نبوتك، والدليل الباهر القاهر على استحقاق أخيك علي ابن أبي طالب (عليه السلام) للموقف الذي وقفته، والمحل الذي أحللته، والرتبة التي رفعته إليها، والسياسة التي قلدته إياها فهي " كصيب من السماء فيه ظلمات ورعد وبرق "

Imam Hassan Al-Askari[asws] said: Then Allah[azwj] Gives another example for the hypocrites and Says: 'People such as these are confronted by the Quran which has been Sent down to you O Muhammad[saww], mentioning My[azwj] Oneness and the clarification of the arguments of your Prophet-hood, and the compelling Proofs of the entitlements of your[saww] brother Ali Ibn Abu Talib[asws] for the position upheld for him[asws], and the place which has been placed for him[asws], and the elevated grade with which he[asws] has been Honoured with, and the policies which he[asws] collared you with and for the hypocrites is like ***[2:19] Or like abundant rain from the cloud in which is utter darkness and thunder and lightning***.

قال: يا محمد كما أن في هذا لمطر هذه الاشياء، ومن ابتلى به خاف، فكذلك هؤلاء في ردهم لبيعة علي (عليه السلام)، وخوفهم أن تعثر أنت يا محمد على نفاقهم كمن هو في مثل هذا المطر والرعد والبرق، يخاف أن يخلع الرعد فؤاده، أو ينزل البرق بالصاعقة عليه، فكذلك هؤلاء يخافون أن تعثر على كفرهم، فتوجب قتلهم، واستيصالهم " يجعلون أصابعهم في آذانهم من الصواعق حذر الموت ".

Allah[azwj] Said: 'O Muhammad[saww]! They are in this rain and such things like they fear, and such is the state of those in the thunder of the allegiance of Ali[asws], and their fear is that you O Muhammad[saww] would find out about their hypocrisy just like they are in fear in the rain and thunder and lightning, and fear that thunder may rip off their heart or that lightning may strike them down and <u>this is how they fear their disbelief in Ali[asws] which would obligate their being killed by him[asws]</u>. ***they put their fingers into their ears because of the thunderbolt for fear of death***.

كما يجعل هؤلاء المبتلون بهذا الرعد ـ والبرق ـ أصابعهم في آذانهم لئلا يخلع صوت الرعد أفئدتهم، فكذلك يجعلون أصابعهم في آذانهم إذا سمعوا لعنك لمن نكث البيعة ووعيدك لهم إذا علمت أحوالهم (يجعلون أصابعهم في آذانهم من الصواعق حذر الموت) لئلا يسمعوا لعنك ـ ولا ـ وعيدك فتغير ألوانهم فيستدل أصحابك أنهم هم المعنيون باللعن والوعيد، لما قد ظهر من التغير والاضطراب عليهم، فتقوى التهمة عليهم، فلا يأمنون هلاكهم بذلك على يدك وفي حكمك.

This is how these people who are engulfed in thunder and lightning and put their fingers in their ears to block out the noise of thunder, in the same way they put their fingers in their ears when they hear you[saww] sending curses on those who rebelled against the allegiance (of the Wilayah of Amir-ul-Momineen[asws]) and your[saww] promise and they know about their position so that they do not hear your[saww] curses

[185] عيون أخبار الرّضا (عليه السّلام) 1: 123/ 16.

nor your[saww] promises, for they fear that if they did hear then they may blush and your[saww] companions would recognize them by it that these are the people on whom curses have been sent, and they would face destruction for this by you[saww] or from your[saww] order.'

ثم قال: " والله محيط بالكافرين " مقتدر عليهم، لو شاء أظهر لك نفاق منافقيهم وأبدى لك أسرارهم، وأمرك بقتلهم. ثم قال: " يكاد البرق يخطف أبصارهم " وهذا مثل قوم ابتلوا ببرق فلم يغضوا عنه أبصارهم، ولم يستروا منه وجوههم لتسلم عيونهم من تلالئه، ولم ينظروا إلى الطريق الذي يريدون أن يتخلصوا فيه بضوء البرق، ولكنهم نظروا إلى نفس البرق فكاد يخطف أبصارهم. فكذلك هؤلاء المنافقون يكاد ما في القرآن من الآيات المحكمة الدالة على نبوتك الموضحة عن صدقك في نصب أخيك علي (عليه السلام) إماما.

Then Allah[azwj] Says: ***and Allah Encompasses the unbelievers*** 'The Power is with Him[azwj] whether to reveal the hypocrisy of the hypocrites and let you know their secrets or Order you[saww] to kill them.' Then Allah[azwj] Says: ***[2:20] The lightning almost takes away their sight*** This is like the people who are engulfed in lightning and they cover their faces to protect their eyes from not having to witness it, and they cannot even see the walkway which they are walking on, but they look at the actual lightning which would stun their eyes. And such is the situation of these hypocrites who although see from the Quran the decisive Verses which prove your Prophet-hood and your honesty and truthfulness in appointing your brother Ali[asws] as Imam[asws] (but still cannot find the Truth).'

ويكاد ما يشاهدونه منك يا محمد، ومن أخيك علي من المعجزات الدالات على أن أمرك وأمره هو الحق الذي لا ريب فيه، ثم هم مع ذلك لا ينظرون في دلائل ما يشاهدون من آيات القرآن، وآياتك، وآيات أخيك علي بن أبي طالب (عليه السلام)، يكاد ذهابهم عن الحق في حججك يبطل عليهم سائر ماقد علموه من الاشياء التي يعرفونها لان من جحد حقا واحدا، أداه ذلك الجحود إلى أن يجحد كل حق، فصار جاحده في بطلان سائر الحقوق عليه، كالناظر إلى جرم الشمس في ذهاب نور بصره.

And whatever they witness from you O Muhammad[saww]! And from your brother Ali[asws] the miracles which prove this order of yours[saww] as being the truth in which there is no doubt, and then witness with that what they witness in the proofs from the Verses of the Quran and your[saww] signs, and the signs of your brother Ali bin Abu Talib[asws], they almost go towards the Truth in your[saww] proofs. All their deeds which they know about will be Confiscated because of their denial, just like that person who looks directly at the sun and loses his eyesight.'

ثم قال: " كلما أضاء لهم مشوا فيه إذا ظهر ما قد اعتقدوا أنه هو الحجة مشوا فيه: ثبتوا عليه. وهؤلاء كانوا إذا أنتجت خيولهم الاناث، ونساؤهم الذكور، وحملت نخيلهم وزكت زروعهم، وربحت تجارتهم، وكثرت الالبان في ضروع جذوعهم قالوا: يوشك أن يكون هذا ببركة بيعتنا لعلي (عليه السلام) إنه مبخوت مدال ـ فبذلك ـ ينبغي أن نعطيه ظاهر الطاعة لنعيش في دولته.

Then He[azwj] said: ***whenever it shines on them they walk in it*** When the clear arguments are presented to them they accept it as proof. And these are like when their horses reproduced, and their women bore sons, and their farms were spread out and gave good harvests, and their business were profitable, and their camels gave more milk they used to say: 'Without doubt this is due to our allegiance to Ali[asws] for he[asws] is a good person and therefore it is appropriate that we obey him apparently so that our lives would be wealthy.'

" واذا أظلم عليهم قاموا " أي - وإذا - أنتجت خيولهم الذكور، ونساؤهم الاناث، ولم يربحوا في تجارتهم ولا حملت نخيلهم، ولا زكت زروعهم، وقفوا وقالوا: هذا بشؤم هذه البيعة التي بايعناها عليا، والتصديق الذي صدقنا محمدا. وهو نظير ما قال الله عزوجل: يا محمد (إن تصبهم حسنة يقولوا هذه من عند الله وإن تصبهم سيئة يقولوا هذه من عندك).

and when it becomes dark to them they stand still – Meaning, and when horses do not reproduce, and their women bear girls, and they incur losses in the businesses, and their harvest is low, and their agricultural land becomes barren, they say: 'This is all due to the allegiance we paid to Ali[asws] and verification of the truthfulness of Muhammad[saww]. And this is the warning we have where Allah[azwj] the Almighty Says: ***[4:78] and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you***'.

قال الله تعالى: (قل كل من عند الله) بحكمه النافذ وقضائه، ليس ذلك لشؤمي ولا ليمني. ثم قال الله عزوجل " ولو شاء الله لذهب بسمعهم وأبصارهم " حتى - لا - يتهيأ لهم الاحتراز من أن تقف على كفرهم أنت وأصحابك المؤمنون وتوجب قتلهم (إن الله على كل شئ قدير) لا يعجزه شئ.

Allah[azwj] the High Says: ***All is from Allah*** it is by His[azwj] Commands that everything gets Enforced and not by anyone's good or bad deeds.'[186]

VERSE 21

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {21}

[2:21] O you people! Worship your Lord Who Created you and those before you so that you may fear

قال الامام (عليه السلام): - قال علي بن الحسين (عليهما السلام) في قوله تعالى: "يا أيها الناس " يعني سائر - الناس - المكلفين من ولد آدم (عليه السلام). " اعبدوا ربكم " أي أطيعوا ربكم من حيث أمركم من أن تعتقدوا أن لا إله إلا الله وحده لا شريك له، ولا شبيه ولا مثل - له - عدل لا يجور، جواد لا يبخل، حليم لا يعجل، حكيم لا يخطل، وأن محمدا عبده ورسوله (صلى الله عليه وآله)، وأن آل محمد أفضل آل النبيين، وأن عليا أفضل آل محمد، وأن أصحاب محمد المؤمنين منهم أفضل صحابة المرسلين. - وأن أمة محمد أفضل أمم المرسلين -. - كيفية خلق الانسان وتطوراته:

Imam Hassan Al Askari[asws] said that Ali Bin Al Husayn[asws] said about the Words of the High ***[2:21] O you people!*** - Meaning the generality of the people assigned from the children of Adam[asws]. ***Worship your Lord*** Meaning obey your Lord from whatever you have been Ordered to do in your beliefs of – There is no god but Allah[azwj], the One Who has no partner, no one similar nor any example for Him[azwj], Just and not oppressive, Generous and not stingy, Patient and not hasty, Wise and not unwise, and that Muhammad[saww] is His[azwj] servant and His Rasool[saww], and that the Progeny of Muhammad[saww] are more preferable than the progeny of the other Prophets[as], and that Ali[asws] is the most preferable of the Progeny of Muhammad[saww], and that the companions of Muhammad, the Believers from among them, are more preferable than the companions of the (other) Rasools[asws], and that the community of Muhammad[saww] is more preferable than the communities of the (other) Rasools[asws] – this is the nature of people and their development.'[187]

[186] Tafseer Imam Hassan Al Askari[asws] – S 67
[187] Tafseer Imam Hassan Al Askari[asws] – S 68

ثم قال الله عزوجل: (الذي خلقكم) ـ اعبدوا الذي خلقكم ـ من نطفة من ماء مهين، فجعله في قرار مكين، إلى قدر معلوم، فقدره، فنعم القادر الله رب العالمين. قال رسول الله (صلى الله عليه وآله): إن النطفة تثبت في ـ قرار ـ الرحم أربعين يوما نطفة، ثم تصير علقة أربعين يوما، ثم مضغة أربعين يوما، ثم تجعل (بعده عظاما) ثم تكسى لحما، ثم يلبس الله فوقه جلدا، ثم ينبت عليه شعرا، ثم يبعث الله عزوجل إليه ملك الارحام، فيقال له: أكتب أجله وعمله ورزقه، وشقيا يكون أو سعيدا. فيقول الملك: يا رب أني لي بعلم ذلك؟ فيقال له: استمل ذلك من قراء اللوح المحفوظ. فيستمليه منهم.

Then Allah[azwj] the Almighty Said: ***Who Created you*** The servant who has been created from a drop of dirty fluid, and then Kept it in a particular place for a known period of time, and Allah[azwj] the Lord of the Worlds is the most Powerful. Rasool-Allah[saww] said: 'The seed remains as a seed in the womb for forty days, and then becomes a clot for forty days and then becomes a lump of flesh for forty days. Then bones grow and are covered by meat; subsequently, the coat of skin covers it and then hair start to grow. Then Allah[azwj] Sends to him an Angel in the womb and Says to them: 'Write down his life span, and his deeds and his sustenance, and whether he will be a doubter or a helper.' The Angel says: 'O Lord! Where do I get such knowledge from?' Allah[azwj] Says to the Angel: 'Get if from those that can read from the Guarded Tablet.' They will then get it from the them[asws].'[188]

ثم قال عزوجل: " والذين من قبلكم " قال: وخلق الذين من قبلكم من سائر أصناف الناس (لعلكم تتقون). قال: لها وجهان: أحدهما خلقكم، وخلق الذين من قبلكم لعلكم ـ كلكم ـ تتقون، أي لتتقوا كما قال الله تعالى: " وما خلقت الجن والانس الا ليعبدون " والوجه الاخر: اعبدوا ـ ربكم ـ الذي خلقكم، والذين من قبلكم، أي اعبدوه لعلكم تتقون النار " ولعل " من الله واجب لانه أكرم من أن يعني عبده بلا منفعة ويطمعه في فضله ثم يخيبه، ألا تراه كيف قبح من عبد من عباده، إذا قال لرجل: اخدمني لعلك تنتفع بي وبخدمتي، ولعلي أنفعك بها. فيخدمه، ثم يخيبه ولا ينفعه، ف ـ ان ـ الله عزوجل أكرم في أفعاله، وأبعد من القبيح في أعماله من عباده

Then the Almighty Said: ***and those before you***. Imam Hassan Al Askari[asws] said: 'And He[azwj] Created before you all sorts of people ***so that you may fear***. He[asws] said: 'Two different types, from one of which He[azwj] Created you and those before you so that all of you may become pious as Allah the High has Said: ***[51:56] And I have not Created the Jinn and the Humans except that they should worship***. From the second type – worship your Lord Who Created you and those before you – meaning to worship so that you may save yourselves from the Fire. ***so that you*** in the Words of Allah[azwj] it is an Obligation and He[azwj] is far Above that He[azwj] should Place for His[azwj] servant's benefits and bounties and then deprive him of these. You have see how ugly it is for a servant from among the servants that he says to a man: 'Serve me and I shall profit you for it and so he does serve (him), but then he does not give him anything – and Allah[azwj] is more Honourable than this and far from any ugliness in any of His[azwj] Actions, to be reflected from Him to His[azwj] servants.[189]

في اصول الكافي ـ على بن ابراهيم عن العباس بن معروف عن عبد الرحمن بن أبى نجران قال: كتبت إلى أبى جعفر عليه السلام ـ أو قلت له ـ: جعلني الله فداك نعبد الرحمن الرحيم الواحد الاحد الصمد ؟ قال. فقال: ان من عبد الاسم دون المسمى بالاسماء فقد أشرك وكفر وجحد ولم يعبد شيئا، بل ا عبد الله الواحد الاحد الصمد المسمى بهذه الاسماء دون الاسماء، ان الاسماء صفات وصف بها نفسه تعالى.

In Usoon Al Kafi – Ali Bin Ibrahim from Al Abbas Bin Ma'rouf from Abd Ul Rahmaan Bin Abu Najran who said that,

[188] Tafseer Imam Hassan Al Askari[asws] – S 69
[189] Tafseer Imam Hassan Al Askari[asws] – S 71

He wrote to Abu Ja'far[asws] – or said to him[asws]: 'May Allah[azwj] Sacrifice me for you. We worship the Beneficent, the Merciful, the One, the First and the Last?' He[asws] said: 'Verily the one who worships the Name apart from the Named One, has committed Polytheism, and infidelity, and denied Him[azwj], and has not worshipped at all. But, I[asws] worship the One, the First, the Last Who has been Named by these apart from the Names. The Names are the Attributes by which Allah[azwj] has been Attributed'.[190]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، قال: «أفضل العبادة إدمان التفكر في الله تعالى و في قدرته».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men,

(It has been narrated) from Abu Abdullah[asws] having said: ‘The best form of worship is persistence in the pondering regarding Allah[azwj] the High and His[azwj] Power’.[191]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن معمر بن خلاد، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «ليس العبادة كثرة الصلاة و الصوم، إنما العبادة التفكر في أمر الله عز و جل».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalaad who said,

‘I heard Abu Al Hassan Al-Reza[asws] saying: ‘The worship is not the high frequency of the Salat and the Fasts. But rather, the worship is the pondering regarding the Matter of Allah[azwj] Mighty and Majstic’.[192]

على بن ابراهيم عن ابيه عن ابن محبوب عن جميل عن هارون بن خارجة عن أبى عبد الله عليه السلام قال: العبادة ثلثة، قوم عبدوا الله عزوجل خوفا فتلك عبادة العبيد، وقوم عبدوا الله تبارك وتعالى طلب الثواب فتلك عبادة الاجراء، وقوم عبدوا الله عزوجل حبا له فتلك عبادة الاحرار، وهى أفضل العبادة.

Ali Bin Ibrahim from his father from Ibn Mahboub from Jameel from Haroun Bin Kharajat,

(It has been narrated) from Abu Abdullah[asws] having said: 'Worship is of three types. The worship of people who worship Allah[azwj] Mighty and Majestic out of fear, their worship is that of slaves; and the worship of the people who worship Allah[azwj] Blessed and High to seek Rewards, that is the worship of business people; and the worship of the people who worship Allah[azwj] Mighty and Majestic out of love for Him[azwj], that is the worship of the free people, and this is the best worship'.[193]

في عيون الاخبار باسناده إلى الرضا عليه السلام انه قال: النظر إلى ذريتنا عبادة، فقيل له: يابن رسول الله النظر إلى الائمة منكم عبادة أو النظر إلى جميع ذرية النبي صلى الله عليه وآله وسلم ؟ قال: بل النظر إلى جميع ذرية النبي صلى الله عليه وآله عبادة ما لم يفارقوا منهاجه، ولم يتلوثوا بالمعاصى.

In Uyoon Al-Akhbar by its chain going up to Al-Reza[asws] who[asws] said: 'The Looking at our Progeny[asws] is worship'. It was said to him[asws]: 'O son[asws] of Rasool-Allah[saww]:

[190] Tafseer Noor Al Saqalayn Ch 2 – H 41
[191] الكافي 2: 45/ 3
[192] الكافي 2: 45/ 4
[193] Tafseer Noor Al Saqalayn Ch 2 – H 46

'Looking at the Imams[asws] from among you[asws] is worship, or looking at all the Progeny[asws] of the Prophet[saww]?' He[asws] said: 'But, looking at the whole of the Progeny[asws] of the Prophet[saww] is worship, if they are not differentiated from His[saww] Way and are not involved in acts of disobedience'.[194]

VERSE 22

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ {22}

[2:22] Who Made the earth a resting place for you and the sky a canopy and (Who) Sends down rain from the sky then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know

قال الامام الحسن بن على (عليهما السلام): قال الله عزوجل: " الذى جعل لكم الارض فراشا " جعلها ملائمة لطبائعكم، موافقة لاجسادكم، لم يجعلها شديدة الحمى والحرارة فتحرقكم، ولا شديدة البرودة فتجمدكم، ولا شديدة طيب الريح فتصدع هاماتكم، ولا شديدة النتن فتعطبكم، ولا شديدة اللين كالماء فتغرقكم، ولا شديدة الصلابة فتمتنع عليكم في حرثكم وأبنيتكم، ودفن موتاكم، ولكنه عزوجل جعل فيها من المتانة ما تنتفعون به وتتماسكون، وتتماسك عليها أبدانكم وبنيانكم، وجعل فيها من اللين ما تنقاد به لحرثكم وقبوركم وكثير من منافعكم. فلذلك جعل (الارض فراشا) لكم.

Imam Hassan Al-Askari[asws] said: 'Allah the Almighty has Said: ***[2:22] Who Made the earth a resting place for you*** – He[azwj] Made it compatible with your nature, and appropriate to your bodies, did neither Make it extremely hot so that it would burn you, and nor extremely cold that it would freeze you, and not so fragrant that it would give you headaches, and not so septic that it would destroy you, not extremely fluid like water that it would drown you, not extremely hard that it would prohibit you from farming, building houses and burying your dead. But the Almighty[azwj] Made it durable for your life and your bodies and your buildings and Made it from materials from which you find many advantages. That is how He[azwj] ***[2:22] Made the earth a resting place for you***'.

ثم قال عزوجل: (والسماء بناءا) سقفا من فوقكم محفوظا يدير فيها شمسها وقمرها ونجومها لمنافعكم. ثم قال عزوجل: " وأنزل من السماء ماء " يعني المطر ينزله من علا ليبلغ قلل جبالكم وتلالكم وهضابكم وأوهادكم ثم فرقه رذاذا ووابلا وهطلا وطلا لتنشفه أرضوكم، ولم يجعل ذلك المطر نازلا عليكم قطعة واحدة فتفسد أرضيكم وأشجاركم وزروعكم وثماركم.

Then Allah[azwj] the Almighty Said: ***and the sky a canopy*** – A ceiling above you to keep you safe and in it run the sun and moon and stars for your benefits. Then Allah[azwj] Mighty and Majestic Said: ***and (Who) Sends down rain from the sky*** Meaning the rain that falls on the mountains and valleys and then gets distributed in the valleys, sometimes there is heavy rainfall and sometimes a mild one, sometimes in big drops and sometimes in small ones so that it is appropriate for agriculture and plants and fruits.'

ثم قال عزوجل: " فأخرج به من الثمرات رزقا لكم " يعني مما يخرجه من الارض رزقا لكم " فلا تجعلوا لله أندادا " أى أشباها وأمثالا من الاصنام التي لا تعقل ولا تسمع ولا تبصر، ولا تقدر على شئ (وأنتم تعلمون) أنها لا تقدر على شئ من هذه النعم الجليلة التي أنعمها عليكم ربكم.

[194] Tafseer Noor Al Saqalayn Ch 2 – H 48

Then the Almighty Says: ***then brings forth with it subsistence for you of the fruits*** Meaning the fruits that come out of the earth for you to eat. ***therefore do not set up rivals to Allah*** Meaning the idols who neither understand, nor they hear or see and do not have power over anything. ***while you know*** They have no power over anything from these bounties which have been given to you from your Lord[azwj].'[195]

قال: فذلك قوله تعالى (جعل لكم الارض فراشا) تفترشونها لمنامكم ومقيلكم. (والسماء بناء) سقفا محفوظا أن تقع على الارض بقدرته تجري فيها شمسها وقمرها وكواكبها مسخرة لمنافع عباده وإمائه.

He[asws] said: 'So these are the Words of the High ***[2:22] Who Made the earth a resting place for you*** You lie down on this during the night for your sleep and rest. ***and the sky a canopy*** A safe ceiling which holds it from falling on to the earth by His Power and running in it are the Sun and the Moon and the stars which have been made subservient for the benefit of His[azwj] male and female slaves.'

ثم قال رسول الله (صلى الله عليه وآله): لا تعجبوا لحفظه السماء أن تقع على الارض، فان الله عزوجل يحفظ ما هو أعظم من ذلك. قالوا: وما هو؟ قال: أعظم من ذلك ثواب طاعات المحبين لمحمد وآله.

Then Rasool-Allah[saww] said: 'Do not be surprised at the Protection of stopping the sky from falling onto the earth, for Allah the Almighty gives a greater Protection than that.' They said: 'What is that?' He[saww] said: 'Greater than this are the Rewards of the obedience of those that love Muhammad[saww] and his[saww] Progeny[asws].'

ثم قال: (وأنزل من السماء ماء) يعني المطر ينزل مع كل قطرة ملك يضعها في موضعها الذي يأمره به ربه عزوجل. فعجبوا من ذلك. فقال رسول الله (صلى الله عليه وآله): أو تستكثرون عدد هؤلاء؟ إن عدد الملائكة المستغفرين لمحبي علي بن أبي طالب (عليه السلام) أكثر من عدد هؤلاء ـ، وإن عدد الملائكة اللاعنين لمبغضيه أكثر من عدد هؤلاء.

Then Allah[azwj] Says: ***and (Who) Sends down rain from the sky*** That is the rain drops that fall, along with each of these is an Angel who makes it reach its allocated place by the Order of his Almighty Lord.' They were surprised at that. Rasool-Allah[saww] said: 'Do you think that this is a large number?' <u>The number of the Angels who ask forgiveness for the one who loves Ali Bin Abu Talib[asws], is far greater than this, and those Angels that curse those who harbour his[asws] hatred is more numerous than this</u>.'

ثم قال الله عزوجل: " فأخرج به من الثمرات رزقا لكم " ألا ترون كثرة ـ عدد ـ هذه الاوراق والحبوب والحشائش؟ قالوا: بلى يا رسول الله ما أكثر عددها! قال رسول الله (صلى الله عليه وآله): أكثر عددا منها ملائكة يبتذلون لآل محمد (صلى الله عليه وآله) في خدمتهم، أتدرون فيما يبتذلون لهم؟ ـ يبتذلون ـ في حمل أطباق النور، عليها التحف من عند ربهم فوقها مناديل النور، ـ و ـ يخدمونهم في حمل ما يحمل آل محمد منها إلى شيعتهم ومحبيهم، وأن طبقا من تلك الاطباق يشتمل من الخيرات على مالا يفي بأقل جزء منه جميع أموال الدنيا.

Then Allah the Almighty Says: ***then brings forth with it subsistence for you of the fruits*** Do you not see how numerous are these leaves and seeds and grass?' They said: 'Yes, O Rasool-Allah[saww], what is more numerous than these?' Rasool-Allah[saww] said: 'More numerous than these are the Angels that attend the Progeny of Muhammad[saww] in their service. Do you know how they attend to them[asws]?' They attend to them[asws] by carrying the layers of light in which are gifts for them[asws] from

[195] Tafseer Imam Hassan Al Askari[asws] – S 72

their[asws] Lord, and above these layers of light are lamps. They serve them[asws] in what they are carrying the chosen gifts for their[asws] Shiah and those that love them[asws]. This layer is from the layers spread out over the goodness of such value that all the wealth of the world cannot equal even a part of it.'[196]

VERSE 23

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {23}

[2:23] And if you are in doubt as to that which We have Revealed to Our servant, then bring a Chapter like it and call on your witnesses besides Allah if you are truthful

محمد بن يعقوب: عن علي بن إبراهيم، عن أحمد بن محمد البرقي، عن أبيه، عن محمد بن سنان، عن عمار بن مروان، عن منخل، عن جابر، عن أبي عبدالله (عليه السلام)، قال: «نزل جبرئيل (عليه السلام) بهذه الآية على محمد (صلى الله عليه و آله) هكذا: إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنا عَلى عَبْدِنا- في علي- فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Mankhal, from Jabir,

(It has been narrated) from Abu Abdullah[asws] having said: 'Jibraeel[as] descended with this Verse upon Muhammad[saww], like this ***[2:23] And if you are in doubt as to that which We have Revealed to Our servant regarding Ali then bring a Chapter like it'.***[197]

قال الامام (عليه السلام): فلما ضرب الله الامثال للكافرين المجاهرين الدافعين لنبوة محمد (صلى الله عليه وآله) والناصبين المنافقين لرسول الله (صلى الله عليه وآله)، الدافعين ما قاله محمد (صلى الله عليه وآله) في أخيه علي، والدافعين أن يكون ما قاله عن الله تعالى، وهي آيات محمد (صلى الله عليه وآله) ومعجزاته ـ لمحمد ـ مضافة إلى آياته التي بينها لعلي (عليه السلام) بمكة والمدينة، ولم يزدادوا إلا عتوا وطغيانا

Imam Hassan Al-Askari[asws] said: 'When Allah[azwj] Gave the examples for the Infidels who were outspoken against the Prophet-hood of Muhammad[saww] and the Nasibis (Hostile ones) who were hypocritical towards Rasool-Allah[saww], who were against whatever Muhammad[saww] said to his[saww] brother Ali[asws], and against whatever Allah[azwj] had Said to him[saww], and these are the Signs Given to Muhammad[saww] and His[azwj] Miracles for Muhammad[saww] which were shown for Ali[asws] in Mecca and Medina, did not increase them in anything except insolence and tyranny.'

قال الله تعالى لمردة أهل مكة وعتاة أهل المدينة: (وإن كنتم في ريب مما نزلنا على عبدنا) حتى تجحدوا أن يكون محمد رسول الله (صلى الله عليه وآله) وأن يكون هذا المنزل عليه ـ كلامي، مع إظهاري عليه ـ بمكة، الباهرات من الآيات كالغمامة التي كانت يظله بها في أسفاره، والجمادات التي كانت تسلم عليه من الجبال والصخور و الاحجار والاشجار، وكدفاعه قاصديه بالقتل عنه، وقتله إياهم، وكالشجرتين المتباعدتين اللتين تلا صقتا فقعد خلفهما لحاجته، ثم تراجعتا إلى مكانهما كما كانتا، وكدعائه الشجرة فجاءته مجيبة خاضعة ذليلة، ثم أمره لها بالرجوع فرجعت سامعة مطيعة

Allah[azwj] Said to arrogant ones of Mecca and Medina: ***[2:23] And if you are in doubt as to that which We have Revealed to Our servant*** to the extent that you are denying Muhammad[saww] to be Rasool-Allah[azwj] and that which has been

[196] Tafseer Imam Hassan Al Askari[asws] – S 75
[197] الكافي 1: 345/ 26.

Revealed unto him[saww] is not from Me[azwj] and what I[azwj] had made Apparent to him[saww] in Mecca, the clear Signs like the cloud used to give him[saww] shade during his journeys, and the pebbles used to greet him[saww], ones from the mountains and the rocks and stones and the trees, and Dispelled those that tried to kill him[saww], but Killed them instead, and like when the two trees which were separate came to be joined together from which he[saww] fulfilled his[saww] need and then the trees returned back to their respective places afterwards, and like when he[saww] beckoned the tree to come to him[saww] and it came to him[saww] like an obedient and disgraced servant and then ordered it to go back and so it obeyed immediately upon hearing the order.'

(فأتوا) يا معشر قريش واليهود (ويا معشر النواصب) المنتحلين الاسلام، الذين هم منه براء، ويا معشر العرب الفصحاء البلغاء ذوي الالسن. (بسورة من مثله) من مثل محمد (صلى الله عليه وآله)، رجل منكم لا يقرأ ولا يكتب ولم يدرس كتابا، ولا اختلف إلى عالم ولا تعلم من أحد، وأنتم تعرفونه في أسفاره وحضره بقي كذلك أربعين سنة ثم أوتي جوامع العلم ـ حتى علم ـ علم الاولين والآخرين.

then bring O group of Qureysh and the Jews (and O group of Nasibis) who display your belief apparently, those of you who stay away, and O group of Arabs eloquent in your speeches! ***a Chapter like it*** like the one brought by Muhammad[saww], a man from among you who did not read or write in any school, nor did he disagree with a teacher nor learn from any one, and you know about him[saww] in his[saww] journeys and in his[saww] presence, and he[saww] remained among you as well for forty years and then gave you complete knowledge, even the knowledge of the formers ones and the later ones.'

فان كنتم في ريب من هذه الآيات فاتوا من مثل هذا الكلام ليبين أنه كاذب كما تزعمون. لان كل ماكان من عند غير الله فسيوجد له نظير في سائر خلق الله. وإن كنتم معاشر قراء الكتب من اليهود والنصارى في شك مما جاءكم به محمد (صلى الله عليه وآله) من شرائعه، ومن نصبه أخاه سيد الوصيين وصيا بعد أن قد أظهر لكم معجزاته التي منها: أن كلمته الذراع المسمومة، وناطقه ذئب، وحن إليه العود وهو على المنبر ودفع الله عنه السم الذي دسته اليهود في طعامهم، وقلب عليهم البلاء وأهلكهم به، وكثر القليل من الطعام (فاتوا بسورة من مثله) ـ يعني من مثل ـ هذا ـ القرآن ـ من التوراة والانجيل والزبور وصحف إبراهيم (عليه السلام) والكتب الاربعة عشر فانكم لا تجدون في سائر كتب الله سورة كسورة من هذا القرآن. وكيف يكون كلام محمد المتقول أفضل من سائر كلام الله وكتبه، يا معشر اليهود والنصارى.

'And if you are in doubt from these Signs, then bring the like of these Words to that it may prove him[saww] to be false like you conjecture. Because, if this is not from Allah[azwj], then a parallel of it would exist with the rest of the creatures of Allah[azwj]. And O you group of the readers of the Books of the Jews and the Christians are in doubt about what has been Sent with Muhammad[saww] from the rituals, and he[saww] established his[saww] brother[asws] the Master of the Trustees as the trustee[as] after his[saww] miracles had been shown to you from him[saww], the utensil in which was poison spoke to him[saww], and the wolf conversed with him[saww], and the wooden staff grieved for him[saww] when he[saww] was on the pulpit, and Allah[azwj] dispelled the poison which the Jews had mixed in his[saww] food, and returned this affliction back to them and they were destroyed by it and Made it plenty of what little of the food that they ate. ***then bring a Chapter like it*** Meaning the like of this Quran, from the Torah and the Evangel and the Psalms and the Parchments of Ibrahim[asws] and the fourteen Books, for there does not exist in the rest of the Books of Allah[azwj] a Chapter like the chapters of the Quran. And so how can the speech of Muhammad[saww] not be higher than the rest of the Speech of Allah[azwj] in the rest of His Books, O group of Jews and Christians?'

ثم قال لجماعتهم: " وادعوا شهداءكم من دون الله " ادعوا أصنامكم التي تعبدونها ياأيها المشركون، وادعوا شياطينكم يا أيها النصارى واليهود، وادعوا قرناءكم من الملحدين يا منافقي المسلمين من النصاب لآل محمد الطيبين، وسائر أعوانكم على إرادتكم (إن كنتم صادقين) بأن محمدا تقول هذا القرآن من تلقاء نفسه، لم ينزله الله عزوجل عليه، وأن ما ذكره من فضل علي (عليه السلام) على جميع أمته وقلده سياستهم ليس بأمر أحكم الحاكمين.

Then Allah[azwj] said to these groups: ***and call on your witnesses besides Allah*** – Meaning – Call on those idols that you worship to O Polytheists, and call on your satans, O you Christians and Jews, and call on your helpers the Atheists and O hypocrites among the Muslims, those *Nasibis* that keep grudge to the purified Progeny[asws] of Muhammad[saww], and all those that help you in your intentions, ***if you are truthful*** that Muhammad[saww] is speaking this Quran from his[saww] own self and that Allah[azwj] did not Reveal unto him[saww], and that what he[saww] been mentioned of the merits of Ali[asws] to all the communities being in charge of their affairs, is not by the Order of the Most Wise.'[198]

قال على بن الحسين (عليهما السلام): وذلك قوله عزوجل (وإن كنتم) أيها المشركون واليهود وسائر النواصب ـ من ـ المكذبين لمحمد (صلى الله عليه وآله) في القرآن ـ و ـ في تفضيله أخاه عليا، المبرز على الفاضلين، الفاضل على المجاهدين، الذي لا نظير له في نصرة المتقين، وقمع الفاسقين، وإهلاك الكافرين، وبث دين الله في العالمين

Imam Ali Bin Al Husayn[asws] said: 'And that the Words of the Mighty and Majestic ***[2:23] And if you*** – O you polytheists and Jews and others *Nasibis* (Hostile Ones) from the falsifiers of Muhammad[saww] in the Quran and in the virtues of his[saww] brother Ali[asws] who is the highest among the virtuous ones and the most prestigious of Holy warriors and there is no equal to him[asws] in the helping of the pious ones, and the repressor of the mischief makers, and the destroyer of the infidels and the disseminator of the Religion of Allah[azwj] in the World.'

(ان كنتم في ريب مما نزلنا على عبدنا) في إبطال عبادة الاوثان من دون الله، وفي النهي عن موالاة أعداء الله، ومعاداة أولياء الله، وفي الحث على الانقياد لاخي رسول الله (صلى الله عليه وآله)، واتخاذه إماما، واعتقاده فاضلا راجحا، لا يقبل الله عزوجل إيمانا ولا طاعة إلا بموالاته.

[2:23] And if you are in doubt as to that which We have Revealed to Our servant In the invalidation of the worship of idols rather than Allah[azwj], and in the prohibition of friendship of the enemies of Allah[azwj] and the enmity of the friends of Allah[azwj], and the urging of the obedience to the brother[asws] of Rasool-Allah[saww] and to take him[asws] as an Imam[asws], and believe in his[asws] preference over others. Allah[azwj] does not Accept the faith or the worship of anyone except when it is with his[asws] Wilayah.

وتظنون أن محمدا تقوله من عنده، وينسبه إلى ربه ـ فان كان كما تظنون ـ (فأتوا بسورة من مثله) مثل محمد أمي لم يختلف قط إلى أصحاب كتب وعلم ولا تتلمذ لاحد، ولا تعلم منه، وهو من قد عرفتموه في حضره وسفره، لم يفارقكم قط إلى بلد ليس معه منكم جماعة يراعون أحواله، ويعرفون أخباره،

And if you think that Muhammad[saww] is speaking from his[saww] own self and attributes it to his[saww] Lord – and if this is what you think – ***then bring a Chapter like it*** – from a person like Muhammad[saww], unlettered, never argued anything with the people of the Books, nor learnt how to write from the others, nor learnt from them, and you knew about him[saww] when he[saww] was in your presence and when he[saww] was in

[198] Tafseer Imam Hassan Al Askari[asws] – S 76

his[saw] solitude. He[saww] did not separate from the city at all without some of you being with him all the time witnessing his[saww] condition, and understanding his[saww] news.

ثم جاءكم بعد بهذا الكتاب المشتمل على هذه العجائب فان كان متقولا كما تظنون فأنتم الفصحاء والبلغاء والشعراء والادباء الذين لا نظير لكم في سائر ـ البلاد و ـ الاديان، ومن سائر الامم، فان كان كاذبا فاللغة لغتكم وجنسه جنسكم، وطبعه طبعكم، وسيتفق لجماعتكم أو لبعضكم معارضة كلامه ـ هذا ـ بأفضل منه أو مثله. لان ماكان من قبل البشر، لا عن الله، فلا يجوز إلا أن يكون في البشر من يتمكن من مثله، فاتوا بذلك لتعرفوه ـ وسائر النظائر إليكم في أحوالكم ـ أنه مبطل كاذب ـ يكذب ـ على الله تعالى

Then he[saww] brought to you this Book encompassing these miracles, and if he[saww] has said all this from himself[saww] as you conjecture, then you are an eloquent people with rhetoric and poets and writers among you for whom there is no match in other cities and other religions, and other countries. If he[saww] was a liar then his[saww] language is also your language, he[saww] is the same as your species and keeps a nature similar to yours and it is possible that your group or some of you, in opposition may excel him[saww] in his[saww] speech or be similar. For if this is from a person and not from Allah[saww], then it is not possible for there not be something similar to it from another person. So produce that which you know so that the others that know your situation will know that he[saww] is an invalid liar, who[saww] lies about Allah[azwj].

(وادعوا شهداءكم من دون الله) الذين يشهدون بزعمكم أنكم محقون، وأن ما تجيئون به نظير لما جاء به محمد، وشهداءكم الذين تزعمون أنهم شهداؤكم عند رب العالمين لعبادتكم لها، وتشفع لكم إليه (إن كنتم صادقين) في قولكم: أن محمدا (صلى الله عليه وآله) تقوله.

and call on your witnesses besides Allah Those that you think will bear witness to your allegation that you are right, and that you have brought something similar to what Muhammad[saww] brought and your witnesses that will bear witness with the Lord of the worlds and will intercede for you with Him ***if you are truthful*** in what you say that Muhammad[saww] is the one who speaks.'[199]

VERSE 24

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ {24}

[2:24] But if you do not do it, and never shall you do (it), then fear the Fire of which the people and stones are the fuel; it is prepared for the unbelievers

ثم قال عزوجل (فان لم تفعلوا) أي ـ إن لم تأتوا يا أيها المقرعون بحجة رب العالمين (ولن تفعلوا) أي ـ ولا يكون هذا منكم أبدا (فاتقوا النار التي وقودها ـ حطبها ـ الناس والحجارة) توقد ـ ف ـ تكون عذابا على أهلها (أعدت للكافرين) المكذبين بكلامه ونبيه، الناصبين العداوة لوليه ووصيه.

Then the Mighty and Majestic Said: ***[2:24] But if you do not do it*** Meaning you do not accept that this is a Proof of the Lord[azwj] of the Worlds, ***and never shall you do (it)*** i.e. this will never happen from you ever, ***then fear the Fire of which the people and stones are the fuel*** This Fire will inflame and punish those that deserve it. ***it is prepared for the unbelievers*** The deniers of His[azwj] Speech and His Prophet[saww], and the *Nasibis* who have enmity to His[azwj] Guardian and Trustee[asws].'

[199] Tafseer Imam Hassan Al-Askari[asws] – S 92

قال: فاعلموا بعجزكم عن ذلك أنه من قبل الله تعالى ولو كان من قبل المخلوقين لقدرتم على معارضته. فلما عجزوا بعد التقريع والتحدي، قال الله عزوجل (قل لئن اجتمعت الانس والجن على أن يأتوا بمثل هذا القرآن، لا يأتون بمثله ولو كان بعضهم لبعض ظهيرا)

Allah[azwj] Says: "You should understand from your frustrations that this is from Allah[azwj] for had it been from the creatures, you would have had the ability to argue". When they became speechless after hearing this, then Allah the Almighty Said: ***[17:88] Say: If humans and jinn should combine together to bring the like of this Quran, they would not (be able to) bring the like of it, even though they were aiders of each other***'.[200]

ثم قال الله عزوجل: (فان لم تفعلوا) هذا الذى تحديتكم به (ولن تفعلوا) ـ أي ـ ولا يكون ذلك منكم، ولا تقدرون عليه، فاعلموا أنكم مبطلون، وأن محمدا الصادق الامين المخصوص برسالة رب العالمين، المؤيد بالروح الامين، وبأخيه أمير المؤمنين وسيد الوصيين، فصدقوه فيما يخبركم به عن الله من أوامره ونواهيه وفيما يذكره من فضل ـ علي ـ وصيه وأخيه.

Then the Almighty Says: ***[2:24] But if you do not do it*** This which you have been told to do. ***and never shall you do (it)*** Meaning, it will never be done from any of you for you have no ability for it, then know that you are the false ones and that Muhammad[saww] is truthful and trustworthy and has been chosen to be a Rasool[saww] of the Lord[azwj] of the worlds. He[saww] is being helped by the Trustworthy Spirit and his[saww] brother Amir-ul-Momineen[asws] the Chief of the successors[as]. Testify to the truthfulness of what he[saww] informs you of from Allah[azwj] from his[saww] orders and what he[saww] tells you of the virtues of Ali[asws], who is his[saww] successor[as] and brother.

(فاتقوا) بذلك عذاب (النار التي وقودها ـ حطبها ـ الناس والحجارة) حجارة الكبريت أشد الاشياء حرا (أعدت) تلك النار (للكافرين) بمحمد والشاكين في نبوته، والدافعين لحق أخيه علي، والجاحدين لامامته.

then fear– against that punishment ***the Fire of which the people and stones are the fuel*** Stones which will be more intensely hard than all the fiery things ***it is prepared*** This Fire ***for the unbelievers*** in Muhammad[saww] and the doubters of his Prophet-hood, and those that deny the right of his[saww] brother Ali[asws] and fought against his[asws] Imamate.[201]

VERSE 25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ۙ قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ {25}

[2:25] And convey good news to those who believe and do righteous deeds, that they shall have Gardens in which rivers flow; whenever they shall be Given from the fruit thereof, they shall say: This is what was Given to us before; and they shall be Given the like of it, and they shall have pure wives therein, and in them, they shall be abiding eternally

ثم قال تعالى: (وبشر الذين آمنوا) بالله وصدقوك في نبوتك، فاتخذوك نبيا وصدقوك في أقوالك، وصوبوك في أفعالك، واتخذوا أخاك عليا بعدك إماما ولك وصيا مرضيا، وانقادوا لما يأمرهم به وصاروا إلى ما أصارهم إليه، ورأوا له ما

[200] Tafseer Imam Hassan Al Askari[asws] – S 76
[201] Tafseer Imam Hassan Al Askari[asws] – S 92

يرون لك إلا النبوة التي افردت بها. وأن الجنان لا تصير لهم إلا بموالاته وموالاة من ينص لهم عليه من ذريته وموالاة سائر أهل ولايته، ومعاداة أهل مخالفته وعداوته. وأن النيران لا تهدأ عنهم، ولا تعدل بهم عن عذابها إلا بتنكبهم عن موالاة مخالفيهم، ومؤازرة شانئيهم.

Then the High Says: ***[2:25] And convey good news to those who believe*** In Allah[azwj] and testify to your[saww] truthfulness in your[saww] Prophet hood, they accept you[saww] as a Prophet and accept your[saww] words as true, and consider all your[saww] deeds to be correct, and accept your[saww] brother Ali[asws] after you[saww] as the Imam and the Trustee to your[saww] satisfaction, they obey every order that he[asws] orders them and do exactly what he[asws] tells them to do, they consider you[saww] to be the same as him[asws] except for the Prophet hood which is only for you[saww]. As for the Gardens, they will not get them except when they befriend him[asws] and those that are from his[asws] Progeny[asws] and all the other friends of his[asws] friends, and be inimical to those that oppose him[asws] and his[asws] enemies. And as for the Fires, they will not be deserving of that or the Punishments unless they take those who oppose him[asws] as their friends, and support them.'

(وعملوا الصالحات) من أداء الفرائض واجتناب المحارم، ولم يكونوا كهؤلاء الكافرين بك، بشرهم (أن لهم جنات) بساتين (تجري من تحتها الانهار) من تحت أشجارها ومساكنها (كلما رزقوا منها) من تلك الجنان (من ثمرة) من ثمارها (رزقا) وطعاما يؤتون به (قالوا هذا الذي رزقنا من قبل) في الدنيا فأسماؤه كأسماء ما في الدنيا من تفاح وسفرجل ورمان ـ و ـ كذا وكذا. وإن كان ماهناك مخالفا لما في الدنيا فانه في غاية الطيب، وإنه لا يستحيل إلى ما تستحيل إليه ثمار الدنيا من عذرة وسائر المكروهات من صفراء وسوداء ودم ـ وبلغم ـ بل لا يتولد من مأكولهم إلا العرق الذي يجري من أعراضهم أطيب من رائحة المسك.

and do righteous deeds They perform the Obligatory acts and stay away from the Prohibited, and they are not like those who disbelived in you[saww], so give them the good news ***that they shall have Gardens*** Orchards ***in which rivers flow*** beneath the trees and their dwellings ***whenever they shall be Given*** from these gardens ***from the fruit thereof*** from the fruit trees sustenance and the food that they will be given ***they shall say: This is what was Given to us before*** In the world were fruits of the same names as these like apples, quince, pomegranates etc. etc. Contrary to what was in the world, these will be much better and it will be impossible for it to be like the fruits in the world which rot away and go bad in their taste, but they will generate pleasant aromas like musk.'

(وأتوا به) بذلك الرزق من الثمار من تلك البساتين (متشابها) يشبه بعضه بعضا بأنها كلها خيار لا رذل فيها ـ و ـ بأن كل صنف منها في غاية الطيب واللذة ليس كثمار الدنيا ـ التي ـ بعضها ني، وبعضها متجاوز لحد النضج والادراك إلى حد الفساد من حموضة ومرارة وسائر ضروب المكاره، ومتشابها أيضا متفقات الالوان مختلفات الطعوم.

and they shall be Given the like of it Like the sustenance that they used to get in the various orchards, these will be similar to some of them and they will all be good and they will not reject any of them and each type of fruit will be of an excellent quality and its pleasure will not be at a minimum like those in the world which some of them do not ripen and some ripen to the extent that they become bitter in taste and other forms of undesirabilities, and they will be the same but different in taste.

(ولهم فيها) في تلك الجنان (أزواج مطهرة) من أنواع الاقذار والمكاره مطهرات من الحيض والنفاس، لا ولاجات ولا (خراجات ولا دخالات ولاختالات ولا متغايرات) ولا لازواجهن فركات ولا صخابات ولا عيابات ولا فحاشات ومن كل العيوب والمكاره بريات. (وهم فيها خالدون) مقيمون في تلك البساتين والجنات. ـ ما يدل على مؤاخذة الشيعة بمظالم العباد المؤمنين: ـ

therein In these Gardens ***and they shall have pure wives*** Wives who will not have any abhorrence in them and will be free from all defects. They will not be those who enter other people's houses, nor roam about freely outside, nor oppose their husbands, nor plot against their husbands, nor lazy, nor deceiving, nor angry, nor with bad deeds, nor promiscuous and be away from every form of defects or abhorrence ***and in them, they shall be abiding eternally*** established in these orchards and Garens. This is the evidence of the culpability on the injustices suffered by the faithful Shiah from the people.'[202]

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: فِيها وَ أَزْواجٌ مُطَهَّرَةٌ. قال: «لا يحضن و لا يحدثن».

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[2:25] and they shall have pure wives therein***. He[asws] said: 'They neither menstruate nor defacate'.[203]

VERSE 26

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ {26}

[2:26] Surely Allah is not Embarassed from setting forth any example - (that of) a mosquito or anything above it; then as for those who believe, they know that it is the Truth from their Lord, and as for those who disbelieve, they say: What is it that Allah Means by this example: He Causes many to err by it and many He Leads aright by it! but He does not Cause to err by it (any) except for the transgressors

قال الامام ـ (عليه السلام): قال الباقر (عليه السلام): فلما قال الله تعالى: (يا أيها الناس ضرب مثله) وذكر الذباب في قوله: (إن الذين تدعون من دون الله لن يخلقوا ذبابا) الآية ولما قال (مثل الذين اتخذوا من دون الله أولياء كمثل العنكبوت اتخذت بيتا وإن أوهن البيوت لبيت العنكبوت لو كانوا يعلمون). وضرب المثل في هذه السورة بالذي استوقد نارا، وبالصيب من السماء. قالت الكفار والنواصب: وما هذا من الامثال فيضرب؟! يريدون به الطعن على رسول الله (صلى الله عليه وآله).

Imam Hassan Al-Askari[asws] said that Al-Baqir[asws] said: 'When Allah[azwj] the High Said: ***[22:73] O you people! An example is Struck, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly*** and the Verse in which He[azwj] Said: ***[29:41] The example of those who take guardians besides Allah is as the example of the spider that makes for itself a house; and the frailest of the houses is the spider's house did they but know*** And He[azwj] has set forth two Examples in this very chapter which are ***[2:17] Their example is like the example of one who kindled a fire*** and ***[2:19] Or like abundant rain from the sky*** The infidels and the *Nasibis* (Hostile Ones) said: 'So what are these examples that have been set forth?' They intended this to be a snide to Rasool-Allah[saww].

[202] Tafseer Imam Hassan Al Askari[asws] – S 92
[203] تفسير العيّاشي 1: 164/ 11.

فقال الله: يا محمد (إن الله لا يستحي) لا يترك حياء (أن يضرب مثلا) للحق ويوضحه به عند عباده المؤمنين (ما بعوضة) ـ أي ـ ما هو بعوضة المثل (فما فوقها) فوق البعوضة وهو الذباب، يضرب به المثل إذا علم أن فيه صلاح عباده ونفعهم.

Allah[azwj] Said: 'O Muhammad[saww]! ***[2:26] Surely Allah is not Embarassed*** He[saww] does not avoid embarrassment ***from setting forth any example*** so that the Truth may be manifested to the believing servants ***(that of) a mosquito*** be it an example of a mosquito ***or anything above it*** or something bigger and that is of a fly for He[azwj] Gives these examples in Consideration of the correction of His servants and their profit.'

" فأما الذين آمنوا " بالله وبولاية محمد (صلى الله عليه وآله) وعلي وآلهما الطيبين، وسلم لرسول الله (صلى الله عليه وآله) وللائمة (عليهم السلام) أحكامهم وأخبارهم وأحوالهم ـ و ـ لم يقابلهم في أمورهم، ولم يتعاط الدخول في أسرارهم، ولم يفش شيئا مما يقف عليه منها إلا باذنهم (فيعلمون) يعلم هؤلاء المؤمنون الذين هذه صفتهم (أنه) المثل المضروب (الحق من ربهم) أراد به الحق وإبانته، والكشف عنه وإيضاحه.

then as for those who believe In Allah[azwj] and the Wilayah of Muhammad[saww] and Ali[asws] and their Purified Progeny[asws], and accept from Rasool-Allah[saww] and the Imams[asws] their[asws] orders and their[asws] information and their[asws] situations and do not oppose their[asws] affairs and do not interfere in their[asws] secrets and do not disclose anything given to them in trust from them[asws] without their[asws] permission. ***they know*** These believers of such characteristics, that these examples are ***the Truth from their Lord*** intended to manifest the Truth and explain matters.'

" وأما الذين كفروا " بمحمد (صلى الله عليه وآله) بمعارضتهم ـ له ـ في علي بلم؟ وكيف؟ وتركهم الانقياد له في سائر ما أمر به (فيقولون ماذا أراد الله بهذا مثلا يضل به كثيرا ويهدي به كثيرا) يقول الذين كفروا: إن الله يضل بهذا المثل كثيرا ويهدي به كثيرا ـ أي ـ فلا معنى للمثل، لانه وإن نفع به من يهديه فهو يضر به من يضل ـ ـ ه ـ به.

and as for those who disbelieve Those who objected to Muhammad[saww] in what he[saww] said about Ali[asws], by questioning 'Why?' and 'How?' and avoided all that was ordered for them to do ***they say: What is it that Allah Means by this example: He Causes many to err by it and many He Leads aright by it!*** Those who disbelieved said: 'Allah[azwj] Causes many to go astray with these examples and Guides many by them – meaning – What is the meaning of these examples, for if He[azwj] Profits many by Guiding them then many also incur losses due to Him[azwj] Causing them to go astray.'

فرد الله تعالى عليهم قيلهم، فقال (وما يضل به) يعني ما يضل الله بالمثل (إلا الفاسقين) الجانين على أنفسهم بترك تأمله، وبوضعه على خلاف ماأمر الله بوضعه عليه. ـ حديث صلة الرحم، وأن صلة رحم آل محمد (صلى الله عليه وآله) أوجب: ـ

In refutation of what they said Allah[azwj] Said: ***but He does not Cause to err by it (any)*** Meaning - Allah[azwj] does not Lead astray ***except for the transgressors***. Two parties – One who avoids pondering over their selves and those who go against what Allah[azwj] has Commanded them to do – to maintain good relations <u>and the maintaining of good relations with the Progeny[asws] of Muhammad[saww] which is a higher Obligation</u>.[204]

[204] Tafseer Imam Hassan Al Askari[asws] – S 95

[وبالسند المتقدم عن الباقر عليه السلام] وأما قوله: (يضل به... الفاسقين) قال: فهو علي (عليه السلام) يضل الله به من عاداه ويهدي من والاه، قال: (وما يضل به) يعني عليا (إلا الفاسقين) [أ، ر: يعني من خرج من ولايته فهو فاسق].

And by its chain from Al Baqir[asws] as for His[azwj] Words ***but He does not Cause to err by it (any) except for the transgressors*** said: 'This is Ali[asws] that Allah[azwj] Causes his[asws] enemies to go astray by and his[asws] friends to be Guided. He[azwj] Says ***but He does not Cause to err by it (any)*** meaning by Ali[asws] to the transgressors, (meaning the one who exits from the Wilayah, so he is a transgressor)'.[205]

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «إن هذا القول من الله عز و جل رد على من زعم أن الله تبارك و تعالى يضل العباد ثم يعذبهم على ضلالتهم، فقال الله عز و جل: إِنَّ اللَّهَ لا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا ما بَعُوضَةً فَما فَوْقَها».

Ali Bin Ibrahim said,

'Al-Sadiq[asws] said: 'These Words from Allah[azwj] Mighty and Majestic are a refutation against the one who claims that Allah[azwj] Blessed and High Causes the servants to stray and them Punishes them for their straying. So Allah[azwj] Mighty and Majestic Said ***[2:26] Surely Allah is not Embarassed from setting forth any example - (that of) a mosquito or anything above it***'.[206]

VERSE 27

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {27}

[2:27] Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; these it is that are the losers

ثم وصف هؤلاء الفاسقين الخارجين عن دين الله وطاعته منهم، فقال عزوجل: (الذين ينقضون عهد الله) المأخوذ عليهم الله بالربوبية، ولمحمد (صلى الله عليه وآله) بالنبوة، ولعلي بالامامة، ولشيعتهما بالمحبة والكرامة (من بعد ميثاقه) إحكامه وتغليظه.

After having Described the characteristics of these transgressors who have exited from the religion of Allah[azwj] and obedience therein, Allah[azwj] Says: ***[2:27] Who break the Covenant of Allah*** The Covenant that Allah[azwj] Took from them was for His[azwj] Oneness and of Muhammad[saww] of his[saww] Prophet-hood and of Ali[asws] of his[asws] Imamate, and of the Shiah of their love and honour *after its confirmation* after having strengthened it, they break it.

(ويقطعون ما أمر الله به أن يوصل) من الارحام والقرابات أن يتعاهدوهم ويقضوا حقوقهم. وأفضل رحم، وأوجبه حقا رحم محمد (صلى الله عليه وآله) فان حقهم بمحمد (صلى الله عليه وآله) كما أن حق قرابات الانسان بأبيه وأمه، ومحمد (صلى الله عليه وآله) أعظم حقا من أبويه، وكذلك حق رحمه أعظم، وقطيعته ـ أقطع ـ وأفضع وأفضح.

and cut asunder what Allah has Commanded to be joined From the family and near relations and helping them and giving them their rights and higher than this and more obligatory is the right of beneficence to Muhammad[saww], for the rights of

[205] Tafseer Furaat – Ch 2 H 13
[206] تفسير القمي 1: 34.

Muhammad[saww] are like the rights of a person of his father and his mother, and the rights of Muhammad[saww] are greater than those of his father, and similarly the rights of beneficence are also greater and its cutting off is more deadly and flagrant.'

(ويفسدون في الارض) بالبراءة ممن فرض الله إمامته، واعتقاد إمامة من قد فرض الله مخالفته (أولئك) أهل هذه الصفة (هم الخاسرون) خسروا أنفسهم لما صاروا إلى النيران، وحرموا الجنان، فيالها من خسارة ألزمتهم عذاب الابد، وحرمتهم نعيم الابد.

and make mischief in the land By staying away from the obligations that Allah[azwj] has Ordered to his[asws] Imamate, and the belief in the Imamate as Allah[azwj] has Ordered, they oppose it ***these***, the people of these characteristics ***it is that are the losers***. This has incurred losses to their souls and will be abiding in the Fires and prohibited from the Gardens, and this is a great loss to incur eternal punishment and to be forbidden from eternal Bounties.[207]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن عمرو بن عثمان، عن محمد بن عذافر، عن بعض أصحابه، عن محمد بن مسلم، أو أبي حمزة، عن أبي عبدالله، عن أبيه (عليهما السلام)، قال: «قال علي بن الحسين (عليهما السلام)- في حديث فيه- قال: و إياك و مصاحبة القاطع لرحمه، فإني وجدته ملعونا في كتاب الله عز و جل في ثلاثة مواضع، قال الله عز و جل: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ أُولئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعْمى أَبْصارَهُمْ،

And from him, from a number of our companions, from Sahl Bin Ziyad, from Amro bin Usman, from Muhammad Bin Azafar, from one of his companions, from Muhammad Bin Muslim, or Abu Hamza,

'Abu Abdullah[asws], from his[asws] father[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] – in a Hadeeth in which he[asws] said: 'And beware of accompanying the one who severs the ties of kinship, for I[asws] have found him to be Cursed in the Book of Allah[azwj] Mighty and Majestic, in three places. Allah[azwj] Mighty and Majestic Said ***[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes***.

و قال: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثاقِهِ وَ يَقْطَعُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ،

And Said ***[13:25] And those who break the Covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode***.

و قال في البقرة: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثاقِهِ وَ يَقْطَعُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ هُمُ الْخاسِرُونَ».

And Said in (Surah) *Al-Baqarah* ***[2:27] Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; these it is that are the losers***'.[208]

[207] Tafseer Imam Hassan Al Askari[asws] – S 96
[208] الكافي 2: 279/ 7. (Exract)

VERSE 28

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ {28}

[2:28] How do you disbelieve in Allah and you were dead so He Revived you? Then He will Cause you to die and then bring you to life, then to Him you shall be returning

قال الامام (عليه السلام): قال رسول الله (صلى الله عليه وآله) لكفار قريش واليهود: (كيف تكفرون بالله) الذي دلكم على طرق الهدى، وجنبكم إن أطعتموه سبل الردى. (وكنتم أمواتا) في أصلاب آبائكم وأرحام أمهاتكم. (فأحياكم) أخرجكم أحياء (ثم يميتكم) في هذه الدنيا ويقبركم. (ثم يحييكم) في القبور، وينعم فيها المؤمنين بنبوة محمد (صلى الله عليه وآله) وولاية علي (عليه السلام)، ويعذب فيها الكافرين بهما. (ثم إليه ترجعون) في الآخرة بأن تموتوا في القبور بعد، ثم تحيوا للبعث يوم القيامة، ترجعون إلى ما وعدكم من الثواب على الطاعات إن كنتم فاعليها، ومن العقاب على المعاصي إن كنتم مقارفيها.

Imam Hassan Al-Askari[asws] said that Rasool-Allah[saww] said to the disbelieving Qureish and the Jews: ***[2:28] How do you disbelieve in Allah*** Who Shows you the Path of Guidance besides the path of death ***and you were dead*** in the backs of your fathers and wombs of your mothers ***so He Revived you*** He[azwj] took you out alive ***Then He will Cause you to die*** in this world and Place you in your graves ***and then bring you to life*** in your graves and Grant Bounties in them for the Believers in the Prophet-hood of Muhammad[saww] and the Wilayah of Ali[asws] and Punish in them those who disbelieve in them[asws] ***then to Him you shall be returning*** in the Hereafter. You will die in your graves afterwards and then be resurrected alive on the Day of Judgment, and be returned to what has been Promised to you of your Rewards for your obedience, if you had done that, and from the Punishments for the sins, if you had done that.'[209]

VERSE 29

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {29}

[2:29] He it is Who Created for you all of what is in the earth, then He Directed Himself to the sky, so He made it as complete seven skies, and He is a Knower of all things

قال الامام (عليه السلام): ـ قال أمير المؤمنين (عليه السلام): (هو الذي خلق لكم مافي الارض جميعا) خلق لكم ـ مافي الارض جميعا ـ لتعتبروا به وتتوصلوا به إلى رضوانه، وتتوقوا ـ به ـ من عذاب نيرانه.

Imam Hasan Al-Askari[asws] said that Amir-ul-Momineen[asws] said regarding ***[2:29] He it is Who Created for you all of what is in the earth***: 'He[azwj] Created you and all that is in the earth so that you may learn by it as a means to achieve His Pleasure and fear by it the Punishment of His Fires.

" ثم استوى إلى السماء " أخذ في خلقها وإتقانها (فسويهن سبع سموات وهو بكل شئ عليم) ولعلمه بكل شئ علم المصالح فخلق لكم ـ كل ـ ما في الارض لمصالحكم يا بني آدم

[209] Tafseer Imam Hassan Al Askari[asws] – S 97

then He Directed Himself to the sky Took in its creation and its Mastery ***so He made it as complete seven skies, and He is a Knower of all things*** And he[azwj] has the Knowledge of all the interests and so Created everything to be in your interest, O son of Adam[asws]!'[210]

محمد بن يعقوب: بإسناده، عن الحسن بن محبوب، عن أبي جعفر الأحول، عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، قال: «إن الله عز و جل خلق الجنة قبل أن يخلق النار، و خلق الطاعة قبل أن يخلق المعصية، و خلق الرحمة قبل أن يخلق الغضب، و خلق الخير قبل الشر، و خلق الأرض قبل السماء، و خلق الحياة قبل الموت، و خلق الشمس قبل القمر، و خلق النور قبل الظلمة».

Muhammad Bin Yaqoub by its chain from Al Hassan Bin Mahboub from Abu Ja'far Al Hawl from Salaam Bin Al Mustaneyr,

(It has been narrated) from Abu Ja'far[asws], said: 'Verily Allah[azwj] Mighty and Majestic Created Paradise before He[azwj] Created Hell, and Created obedience before He[azwj] Created disobedience, and Created the Mercy before He[azwj] Created the Wrath, and Created the good before He[azwj] Created the evil, and Created the earth before He[azwj] Created the sky, and Created the life before He[azwj] Created death, and Created the Sun before He[azwj] Created the Moon, and Created the light before He[azwj] Created the darkness'.[211]

في عيون الاخبار حدثنا أبو الحسن محمد بن عمرو بن على بن عبد الله البصري بايلاق قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائى قال: حدثنا أبى قال: حدثنا على بن موسى الرضا عليه السلام قال: حدثنى أبى موسى بن جعفر قال: حدثنا أبى جعفر بن محمد قال: حدثنا أبى محمد بن على قال: حدثنا أبى على بن الحسين قال: حدثنا ابن الحسين بن على عليهم السلام، قال: كان على بن أبيطالب عليه السلام بالكوفة في مسجد الجامع إذ قام إليه رجل من اهل الشام فقال يا أمير المؤمنين انى اسئلك عن اشياء فقال سل تفقها ولا تسئل تعنتا فأحدق الناس بأبصارهم

In Uyoon Al Akhbaar Al Ridha[asws] it has been narrated from Abu Al Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al Basri Baylaq who said that it has been narrated from Abu Abdullah Muhammad Bin Ahmad Bin Jabalat Al Wa'az who said that it has been narrated from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Taa'y who said that it has been narrated from his father who said that it has been narrated,

(It has been narrated) from Ali[asws] Bin Musa Al-Ridha[asws] from his[asws] father Musa[asws] Bin Ja'far[asws] from his[asws] father Ja'far[asws] Bin Muhammad[asws] from his[asws] father Muhammad[asws] Bin Ali[asws] from his[asws] father Ali[asws] Bin Al-Husayn[asws] from Husayn[asws] Bin Ali[asws] who[asws] said: 'Ali[asws] Bin Abu Talib[asws] was in Kufa in the Jame'a Mosque. A Syrian man stood up and said: 'O Amir-ul-Momineen[asws], I would like to ask you about things'. He[asws] said: 'Ask to understand, not to be seen of intransigent people'.

وسأله عن ألوان السماوات السبع وأسمائها ؟ فقال له: اسم سماء الدنيا رفيع وهى من ماء ودخان، واسم سماء الثانية قيذوم وهى على لون النحاس، والسماء الثالثة اسمها الماروم وهى على لون الشبه، والسماء الرابعة اسمها ارفلون وهى على لون الفضة، والسماء الخامسة اسمها هيعون وهى على لون الذهب، والسماء السادسة اسمها عروس وهى من ياقوتة خضراء، والسماء السابعة اسمها عجماء وهى درة بيضاء.

[210] Tafseer Imam Hassan Al Askari[asws] – S 99
[211] الكافي 8: 145/ 116

He asked: 'What are the colours of the seven heavens and what are their names?' He[asws] said: 'The sky of this world is called "*Rafi'e*" and it is from water and smoke. The second heaven is called "*Qayzum*" and it is the colour of copper. The third heaven is called "*Al Maroum*" and it is the colour if iron. The fourth heaven is called "*Arfalun*" and it is the colour of silver. The fifth heaven is called "*Hay'oun*" and it is the colour of gold. The sixth heaven is called "*Arous*" and it is the colour of green ruby. The seventh heaven is called "*Ajma'a*" and it is the colour of white pearl'.[212]

VERSES 30 - 33

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ {30}

[2:30] And when your Lord said to the Angels, I am going to Make a Caliph in the earth, they said: Are You going to Make in it one as shall make mischief therein and shed the blood, and we Glorify with Your Praise and extol Your Holiness? He said: I know what you are not knowing

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ {31} قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ {32}

[2:31] And He Taught Adam all the names, then presented them to the Angels; then He said: Tell me the names of those if you are truthful [2:32] They said: Glory be to You! We have no knowledge except for what You have Taught us; surely You are the Knowing, the Wise

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ {33}

[2:33] He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: Did I not Say to you that I Know what is hidden in the skies and the earth and (that) I know what you are manifesting and what you concealing?

قال الامام (عليه السلام): لما قيل لهم (هو الذي خلق لكم ما في الرأض جميعا) الآية، قالوا: متى كان هذا؟ فقال الله عزوجل ـ حين قال ربك للملائكة الذين كانوا في الارض مع إبليس وقد طردوا عنها الجن بني الجان، وخفت العبادة: ـ (إني جاعل في الارض خليفة) بدلا منكم ورافعكم منها فاشتد ذلك عليهم لان العبادة عند رجوعهم إلى السماء تكون أثقل عليهم.

When the Verse ***[2:29] He it is Who Created for you all of what is in the earth*** was recited to him[asws] and they said: 'When did this take place?' So he[asws] said: ***[2:30] And when your Lord said to the Angels*** who were in the earth along with Iblees[la], and the Jinns from the clan of *Jaan*, and worship had been made easy for them, ***I am going to Make a Caliph in the earth*** <u>in your replacement, and will Call you all back up here, and this was very hard for them for their worship, to go back to the skies, and it was most heavy for them</u>.'

[212] Tafseer Noor Al Saqalayn – H 71 (Extract)

(فقالوا) ربنا (أتجعل فيها من يفسد فيها ويسفك الدماء) كما فعلته الجن بنو الجان الذين قد طردناهم عن هذه الارض (ونحن نسبح بحمدك) ننزهك عما لا يليق بك من الصفات (ونقدس لك) نطهر أرضك ممن يعصيك. قال الله تعالى: (إني أعلم مالا تعلمون) إني أعلم من الصلاح الكائن فيمن أجعله بدلا منكم مالا تعلمون. وأعلم أيضا أن فيكم من هو كافر في باطنه ـ ما ـ لا تعلمون ـ ه ـ ـ وهو إبليس لعنه الله ـ.

they said Our Lord[azwj]! ***Are You going to Make in it one as shall make mischief therein and shed the blood*** Just like the Jinn of the Clan of *Jaan* had done, who had been dismissed from the land, ***and we Glorify with Your Praise*** And we do not say that which is not worthy of Your[azwj] Qualities ***and extol Your Holiness?*** and keep your earth clean from the people that do say these things. Allah[azwj] Said ***He said: I know what you are not knowing*** I[azwj] Know the correctness of the creation which will emanate from this replacement of yours, and you do not know that. And I[azwj] also Know that in your midst there is a disbeliever in his hidden self whom you do not know about' - and he is Iblees[la], the accursed.'

ثم قال: (وعلم آدم الاسماء كلها) أسماء أنبياء الله، وأسماء محمد (صلى الله عليه وآله) وعلي وفاطمة والحسن والحسين، والطيبين من آلهما وأسماء خيار شيعتهم وعتاة أعدائهم (ثم عرضهم ـ عرض محمدا وعليا والائمة ـ على الملائكة) أي عرض أشباحهم وهم أنوار في الاظلة.

Then He[azwj] Said ***[2:31] And He Taught Adam all the names*** The names of the Prophets[asws] of Allah[azwj] and the names of Muhammad[saww] and Ali[asws] and Fatima[asws] and Al Hassan[asws] and Al Husayn[asws] and the purified from their[asws] Progeny[asws] and good Shiah of theirs[asws] and their[asws] enemies ***then presented them*** presented Muhammad[saww] and Ali[asws] and the Imams[asws] ***them to the Angels*** meaning their[asws] resemblances, and they[asws] were Lights in the darkness.

(فقال أنبئوني بأسماء هؤلاء إن كنتم صادقين) أن جميعكم تسبحون وتقدسون وأن تركككم ههنا أصلح من إيراد من بعدكم أي فكما لم تعرفوا غيب من ـ في ـ خلالكم فالحري أن لا تعرفوا الغيب الذي لم يكن، كما لا تعرفون أسماء أشخاص ترونها.

then He said: Tell me the names of those if you are truthful You, the group who are Glorifying and Extolling and you have missed the correctness of what I[azwj] have Intended after you, i.e. you do not know the hidden in what I[azwj] Will be Creating in the future and do not know that which is hidden of them[asws] just like you do not know the names of these personalities[asws] that you see.

قالت الملائكة: (سبحانك لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم) ـ العليم ـ بكل شئ، الحكيم المصيب في كل فعل.

[2:32] They said: Glory be to You! We have no knowledge except for what You have Taught us; surely You are the Knowing, the Wise The Knower of every thing and The Wise in all His[azwj] Deeds.

قال الله عزوجل: (يا آدم) أنبئ هؤلاء الملائكة بأسمائهم: أسماء الانبياء والائمة فلما أنبأهم فعرفوها أخذ عليهم العهد، والميثاق بالايمان بهم، والتفضيل لهم.

Allah the Almighty Said ***[2:33] He said: O Adam! Inform them of their names*** The names of the Prophet[saww] and the Imams[asws] ***Then when he had informed them of their names*** The Angels recognised them[asws] and the Covenant was taken from them and the charter that they will believe in them[asws] and accept their[asws] preferences.

قال الله تعالى عند ذلك: (ألم أقل لكم إني أعلم غيب السماوات والارض - سرهما - وأعلم ما تبدون وماكنتم تكتمون) - و - ماكان يعتقده إبليس من الاباء على آدم إن أمر بطاعته، وإهلاكه إن سلط عليه. ومن أعتقادكم أنه لا أحد يأتي بعدكم إلا وأنتم أفضل منه. بل محمد وآله الطيبون أفضل منكم، الذين أنباكم آدم بأسمائهم.

Allah[azwj] said to them ***He said: Did I not Say to you that I Know what is hidden in the skies and the earth*** The secrets contained therein ***and (that) I know what you are manifesting and what you concealing?*** And I[azwj] Know the belief of Iblees[la] if I[azwj] were to Order him[la] to obey Adam[asws], then he[la] will destroy him[as] if I[azwj] Grant him[la] the governance over him[as]. And I[azwj] also Know your belief that no one higher than yourselves will be brought about after you, but Muhammad[saww] and his[saww] Purified Progeny[asws] are higher than you, whose[asws] names Adam[as] has just informed you of'.[213]

[الصدوق] حدثنا علي بن حاتم قال: حدثنا القاسم بن محمد قال: حدثنا حمدان بن الحسين، عن الحسين بن الوليد، عن أبي بكر، عن حنان بن سدير، عن أبي حمزة الثمالي، عن علي بن الحسين (عليه السلام) قال: قلت: لم صار الطواف سبعة أشواط ؟ قال: لأن الله تبارك وتعالى قال للملائكة: * (إنى جاعل في الارض خليفة) * فردوا على الله تبارك وتعالى و * (قالوا أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال إنى أعلم ما لا تعلمون) * وكان لا يحجبهم عن نوره سبعة آلاف عام، فلاذوا بالعرش سبعة آلاف سنة، فرحمهم وتاب عليهم وجعل لهم البيت المعمور الذي في السماء الرابعة وجعله مثابة ووضع البيت الحرام تحت البيت المعمور، فجعله مثابة للناس وأمنا، فصار الطواف سبعة أشواط واجبا على العباد لكل ألف سنة شوطا واحدا.

(Al Sadooq) Narrated from Ali Bin Hatim from Al Qasim Bin Muhammad from Hamdan Bin Al Husayn from Al Husayn Bin Al Waleed from Abu Bakr from Hannan Bin Sudeyr from Abu Hamza Al Sumaly,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws], said when he[asws] was asked: 'Why is the circumambulation (of the Kabah) seven times?' He[asws] said: 'Because Allah[azwj] Blessed and High Said to the Angels ***[2:30] And when your Lord said to the Angels*** (***I am going to Make a Caliph in the earth)*** they retorted to Allah[azwj] Blessed the High ***they said: Are You going to Make in it one as shall make mischief therein and shed the blood, and we Glorify with Your Praise and extol Your Holiness?*** And they were not veiled from His[azwj] Light for seven thousand years, they sought to be excused for seven thousand years, He[azwj] was Merciful to them and Turned to them, and Made for them the *Bayt Al-Mamoor* which is located on the fourth sky, and modelled for mankind the *Bayt Al-Haram* (Kabah) beneath the *Bayt Al-Mamoor*, a resort and a sanctuary. The circumambulation is for seven runs Obligatory for the servants, one run for each of the thousand years'.[214]

على ابن ابراهيم عن ابيه عن احمد بن محمد ابن أبى نصروا بن محبوب جميعا عن المفضل بن صالح عن محمد بن مروان قال: سمعت أبا عبد الله عليه السلام يقول كنت مع أبى في الحجر فبينما هو قائم يصلى إذ أتاه رجل فجلس إليه فلما انصرف سلم عليه ثم قال: انى اسئلك عن ثلثة اشياء لا يعلمها الا انت ورجل آخر، قال ما هي قال: أخبرني أي شى كان سبب الطواف بهذا البيت ؟ فقال. ان الله تعالى لما أمر الملئكة ان يسجدوالادم فردوا عليه فقالوا: اتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال الله عزوجل: انى اعلم مالا تعملون

Ali Bin Ibrahim from his father from Ahmad Bin Muhammad Bin Abu Nasr and Bin Mahboub together from Al Fadhl Bin Saleh from Muhammad Bin Marwan who said,

'I heard Abu Abdullah[asws] say: 'I[asws] was with my[asws] father[asws] at the Rock (Hijr Ismail[asws]) and Praying. A man walked over and sat near him[asws], and when he[asws]

[213] Tafseer Imam Hassan Al Askari[asws] – S 100
[214] Tafseer Abu Hamza Sumaly – Ch 2 H 13

had finished, he greeted him[asws] then said: 'I would like to ask you[asws] about three things that no one knows of except for you[asws] and the other man[asws]'. He[asws] said: 'What is that?' He said: 'Inform me, what is the reason for the circumambulation of this House (*Tawaaf*)?' he[asws] said: 'Verily, when Allah[azwj] Ordered the Angels to prostrate to Adam[asws], they retorted back and said: ***[2:30] Are You going to Make in it one as shall make mischief therein and shed the blood, and we Glorify with Your Praise and extol Your Holiness?*** Allah[azwj] Mighty and Majestic Said ***He said: I know what you are not knowing***.

فغضب عليهم ثم سألوه التوبة فأمرهم ان يطوفوا بالضراح وهو البيت المعمور ومكثوا يطوفون به سبع سنين ويستغفرون الله تعالى مما قالوا ثم تاب عليهم من بعد ذلك ورضى عنهم. فهذا كان اصل الطواف ثم جعل الله البيت الحرام حذو الضراح توبة لمن اذنب من بنى آدم و طهورا لهم، فقال صدقت.

He[azwj] was Angry with them then Asked them to repent. He[azwj] Ordered them to construct 'Zaraah! Which is *'Bayt Al Mamoor'* and circumambulate around it. They did it for seven years and then Allah[azwj] Forgave them and was Pleased with them. This was the origin of *Tawaaf* and then Allah[azwj] Ordered the construction of Bayt Al Haraam so that the Children of Adam[asws] can seek forgiveness by circumambulating around it and get purified'. He said: 'You[asws] have spoken the truth'.[215]

قال: قال هشام بن سالم قال أبو عبد الله عليه السلام: وما علم الملئكة بقولهم " أتجعل فيها من يفسد فيها ويسفك الدماء " لو لا انهم قد كانوا رأوا من يفسد فيها ويسفك الدماء.

Hisham Bin Saalim said that

Abu Abdullah[asws] said: 'And it was in the knowledge of the Angels, in their statement ***[2:30] Are You going to Make in it one as shall make mischief therein and shed the blood*** - for they had seen the mischief and the shedding of the blood (by the Clan of Jaan)'.[216]

في عيون الاخبار حدثنا أبو الحسن محمد بن ابراهيم بن اسحق رضى الله عنه قال حدثنا أبو سعيد النسوي قال حدثنى ابراهيم بن محمد بن هارون قال حدثنا أحمد بن الفضل البلخى قال حدثنى خالي يحيى بن سعيد البلخى عن على بن موسى الرضا عن ابيه عن آبائه عن على عليه السلام قال: بينما أنا امشى مع النبي صلى الله عليه وآله وسلم في بعض طرقات المدينة إذ لقينا شيخ طوال كث اللحية بعيد مابين المنكبين، فسلم على النبي صلى الله عليه وآله وسلم ورحب به ثم التفت إلى فقال: السلام عليك يا رابع الخلفاء ورحمة الله وبركاته، اليس كذلك هو يا رسول الله ؟ فقال له رسول الله صلى الله عليه وآله: بلى ثم مضى

In Uyoon Al Akhbar, it has been narrated from Abu Al Hassan Muhammad Bin Ibrahim Bin Is'haq [as] from Abu Sa'eed Al Noosy from Ibrahim Bin Muhammad Bin Haroun from Ahmad Bin Al Fadhl Al Balkhy from Khaly Yahya Bin Sa'eed Al Balkhy

(It has been narrated) from Ali[asws] Bin Musa Al-Reza[asws] from his[asws] father[asws] from his[asws] forefathers[asws] from Ali[asws], said: 'While I[asws] was walking with the Prophet[saww] in a road of Medina, we[asws] met a tall old man with a bushy beard and broad shoulders. He saluted the Prophet[saww] and greeted him[saww], then turned towards me[asws] and said: 'Peace be upon you O fourth Caliph, and Mercy and Blessing of Allah[azwj] be upon you!' He then turned towards the Prophet[saww] and said: 'Is this not

[215] Tafseer Noor Al Saqalayn – H 78
[216] Tafseer Al Ayyashi – Ch 2 H 4

the case, O Rasool-Allah[saww]?' Rasool-Allah[saww] said to him: 'Yes it is'. The man then walked away.

فقلت: يا رسول الله ماهذا الذى قال لى هذا الشيخ وتصديقك له ؟ قال: أنت كذلك والحمد لله، ان الله عزوجل قال في كتابه: انى جاعل في الارض خليفة والخليفة المجعول فيها آدم عليه السلام، وقال عزوجل: (يا داود انا جعلناك خليفة في الارض فاحكم بين الناس بالحق) فهو الثاني، وقال عزوجل حكاية عن موسى حين قال لهارون عليه السلام: (اخلفنى في قومي واصلح) فهو هارون إذا استخلفه موسى عليه السلام في قومه وهو الثالث، وقال عزوجل (واذان من الله ورسوله إلى الناس يوم الحج الاكبر وكنت انت المبلغ عن الله عزوجل وعن رسوله، وانت وصيى ووزيرى وقاضي دينى والمؤدى عنى، وانت منى بمنزلة هارون من موسى الا انه لانبى بعدى، فانت رابع الخلفاء كما سلم عليك الشيخ، اولاتدرى من هو ؟ قلت: لاقال: ذاك أخوك الخضر عليه السلام فاعلم.

I[asws] said: 'O Rasool-Allah[saww]! What is this that this Sheykh said that you[saww] ratified?' He[saww] said: 'You[asws] are that, and Praise be to Allah[azwj]. Verily Allah[azwj] has Said in His[azwj] Book ***[2:30] I am going to Make a Caliph in the earth*** and so Adam[as] was the first Caliph. And the Might and Majestic Says ***[38:26] O Dawood ! Surely We have Made you a Caliph in the land; so judge between the people with the Truth***; he[as] was the second, and the Mighty and Majestic Relates the story of Musa[as] when he[asws] said to Haroun ***[7:142] Be my Caliph, and act well*** It was Haroun[as] that Musa[as] appointed as Caliph in his[as] community and he was the third. And, the Mighty and Majestic Says ***[9:3] And a proclamation from Allah and His Rasool to the people on the day of the greater Pilgrimage*** and you[asws] were the Preacher from Allah[azwj] Mighty and Majestic and from His[azwj] Rasool[saww], and you[asws] are my[saww] Trustee[asws] and my[saww] successor and the fulfiller of my[saww] debts and the my[saww] representative and your[asws] status with me[saww] is that of Haroun[as] with Musa[as] except that there will be no Prophet[asws] after me[saww]. You[asws] are the fourth Caliph as the Sheykh had greeted you[asws]. Do you[asws] know who he was?' I[asws] said: 'No'. He[saww] said: 'That was your[asws] brother Al-Khizr[as]'.[217]

عن عيسى بن حمزة، قال: قال رجل لأبي عبدالله (عليه السلام): جعلت فداك، إن الناس يزعمون أن الدنيا عمرها سبعة آلاف سنة! فقال: «ليس كما يقولون، إن الله خلق لها خمسين ألف عام فتركها قاعا قفراء خاوية عشرة آلاف عام.

From Isa Bin Hamza who said,

'A man said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! The people are claiming that the world, its age it of seven thousand years!' So he[asws] said: 'It is not as they are saying. Allah[azwj] Created for it fifty thousand years, so Left it empty of its inhabitants for ten thousand years.

ثم بدا لله بداء، فخلق فيها خلقا ليس من الجن و لا من الملائكة و لا من الإنس، و قدر لهم عشرة آلاف عام، فلما قربت آجالهم أفسدوا فيها، فدمر الله عليهم تدميرا. ثم تركها قاعا قفراء خاوية عشرة آلاف عام.

Then Allah[azwj] Began its beginning, so He[azwj] Created in it creatures who were neither from the Jinn, nor from the Angels, nor from the human beings, and Measured out for them ten thousand years. So when they came near to the end of their term, they created mischief therein, so Allah[azwj] Destroyed them with a damaging Destruction. Then He[azwj] left it empty from its inhabitants for ten thousand years.

[217] Tafseer Noor Al Saqalayn – H 73

ثم خلق فيها الجن، و قدر لهم عشرة آلاف عام، فلما قربت آجالهم أفسدوا فيها، و سفكوا الدماء، و هو قول الله أَ تَجْعَلُ فِيها مَنْ يُفْسِدُ فِيها وَ يَسْفِكُ الدِّماءَ كما سفكت بنو الجان، فأهلكهم الله.

Then He[azwj] Created in it, the Jinn, and Measured out for them ten thousand years. So when the end of their term came near, they were mischievous therein, and shed the blood. And these are the Words of Allah[azwj] (the Angels said) ***[2:30] Are You going to Make in it one as shall make mischief therein and shed the blood***, just as the Clan of Jaan had shed?' So Allah[azwj] Destroyed them.

ثم بدا لله فخلق آدم، و قدر له عشرة آلاف عام، و قد مضى من ذلك سبعة آلاف عام و مائتان، و أنتم في آخر الزمان».

Then Allah[azwj] Began the Creation of Adam[as], and Measured out for him, ten thousand years. And, from that, seven thousand two hundred years have passed from that, and you all are in the end of the era'.[218]

حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن الحسن بن موسى عن زرارة قال دخلت على ابى جعفر عليه السلام فسئلني ما عندك من احاديث الشيعة قلت ان عندي منها شيئا كثيرا قد هممت ان اوقد لها نارا ثم احرقها قال ولم هات ما انكرت منها فخطر على بالى الادمون فقال لى ماكان على الملائكة حيث قال اتجعل فيها من يفسد فيها ويسفك الدماء.

It has been narrated to us Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al-Hassan Bin Musa, from Zarara who said:

'Once, I visited Abu Ja'far[asws]. He[asws] asked me: 'What have you got from the Hadeeth of the Shiah?' I said, 'I have many things from these with me. But they (people) have resolved to light a fire and burn these'. He[asws] said: 'And why did you give what is denied from these. These are dangerous for the minds of the people'. He[asws] said to me: 'That was not (even) for the Angels, where they said ***2:30] Are You going to Make in it one as shall make mischief therein and shed the blood***'.[219]

حريز، عمن أخبره، عن أبي عبد الله (عليه السلام)، قال: «لما أن خلق الله آدم، أمر الملائكة أن يسجدوا له. فقالت الملائكة في أنفسها: ما كنا نظن أن الله خلق خلقا أكرم عليه منا، فنحن جيرانه، و نحن أقرب الخلق إليه. فقال الله: أَ لَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّماواتِ وَ الْأَرْضِ وَ أَعْلَمُ ما تُبْدُونَ وَ ما كُنْتُمْ تَكْتُمُونَ فيما أبدوا من أمر بني الجان، و كتموا ما في أنفسهم، فلاذت الملائكة الذين قالوا ما قالوا بالعرش».

Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah[asws] having said: 'When Allah[azwj] Created Adam[as], Commanded the Angels that they should Prostrate to him[as]. So the Angels said within themselves: 'What we used to think is that Allah[azwj] has not Created a creature from prestigious than us, and we are of His[azwj] Proximity, and we are the Closest of the creatures to Him[azwj]'. So Allah[azwj] Said ***[2:33] Did I not Say to you that I Know what is hidden in the skies and the earth and (that) I know what you are manifesting and what you concealing?*** Regarding what they had manifested from the affair of the Clan of Jaan, and concealed what was within their

[218] تفسير العيّاشي 1: 31/ 8.
[219] Basaair Al Darajaat – P 5 Ch 10 H 6

own selves. Thus, it is due to that, that the Angels said what they said by the Throne'.[220]

VERSE 34

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {34}

[2:34] And when We said to the Angels: Prostrate to Adam! So they (all) Prostrated except for Iblees. He refused and was arrogant, and he was one of the unbelievers

قال الامام (عليه السلام): قال الله عزوجل: كان خلق الله لكم ما في الارض جميعا (إذ قلنا للملائكة اسجدوا لآدم) أي في ذلك الوقت خلق لكم.

Imam (Hassan Al-Askari[asws]) said: 'That Allah the Almighty had Created all that was in the earth for you when He[azwj] ***[2:34] And when We said to the Angels: Prostrate to Adam!*** i.e. during that time everything was created for you.

قال: إن الله تعالى لما خلق آدم، وسواه، وعلمه أسماء كل شئ وعرضهم على الملائكة، جعل محمدا وعليا وفاطمة والحسن والحسين (عليهم السلام) أشباحا خمسة في ظهر آدم، وكانت أنوارهم تضئ في الآفاق من السماوات والحجب والجنان والكرسي والعرش، فأمر الله تعالى الملائكة بالسجود لآدم، تعظيما له أنه قد فضله بأن جعله وعاء لتلك الاشباح التي قد عم أنوارها الآفاق.

When Allah[azwj] had Created Adam[asws] and Made him[asws] complete, and Informed him[asws] the names of all things and presented them to the Angels, the personalities of Muhammad[saww] and Ali[asws] and Fatima[asws] and Al Hassan[asws] and Al Husayn[asws] appeared to Adam[asws], and they[asws] used to be Lights twinkling in the horizons of the skies and the Veils and the Chair and the Throne. Allah[azwj] Ordered the Angels to prostrate to Adam[asws] the prostration of reverence to him[asws], because He[azwj] had Granted him[asws] the highness by placing these five Lights[asws] who have lightened up the horizons, to be in his[asws] progeny.'

فسجدوا ـ لادم ـ إلا إبليس أبى أن يتواضع لجلال عظمة الله، وأن يتواضع لانوارنا أهل البيت، وقد تواضعت لها الملائكة كلها واستكبر، وترفع، وكان بابائه ذلك وتكبره من الكافرين.

They (Angels) fell in prostration to Adam[as], except for Iblees[la] who refused to humble himself[la] to the Majesty and Greatness of Allah[azwj] and to humble himself[la] to our[asws] lights, of the People[asws] of the Household[asws]. He[la] played coy with the all the Angels and became arrogant, and considered himself[la] higher, as he used to be among them, and due to this arrogance became one of the unbelievers.'[221]

وقال على بن الحسين (عليهما السلام): حدثني أبي، عن أبيه، عن رسول الله (صلى الله عليه وآله) ـ قال: ـ قال: يا عباد الله إن آدم لما رأى النور ساطعا من صلبه، إذ كان الله قد نقل أشباحنا من ذروة العرش إلى ظهره، رأى النور، ولم يتبين الاشباح.

Imam Ali[asws] Bin Al-Husayn[asws] said that: 'My[asws] father[asws] narrated to me[asws] from his[asws] father[asws] from Rasool-Allah[saww] having said: 'O servants of Allah[azwj]! When

[220] تفسير العيّاشي 1: 33/ 14.
[221] Tafseer Imam Hassan Al-Askari[asws] – S 101

Adam[as] saw the light which rested in his[asws] back, and Allah[azwj] had Transferred our[asws] resemblances from the height of the Throne to his[asws] back, saw the light but could not see the likeness any more.

فقال: يا رب ما هذه الانوار؟ قال الله عزوجل: أنوار أشباح نقلتهم من أشرف بقاع عرشي إلى ظهرك ولذلك أمرت الملائكة بالسجود لك، إذ كنت وعاء لتلك الاشباح. فقال آدم: يا رب لو بينتها لي؟ فقال الله عزوجل: انظر يا آدم إلى ذروة العرش.

He[as] said: 'O Lord! What are these lights?' Allah the Almighty Said: 'These are the lights of the resemblenses of those honourable ones[asws] which were transferred from the Throne to your[as] back and due to whom[asws] I[azwj] Ordered the Angels to prostrate to you[as] since you[as] were a recipient of these resemblenses.' Adam[as] said: 'O Lord! Can you show them[asws] to me[asws]?' Allah the Almighty Said: 'O Adam[as], look towards the height of the Throne!'

فنظر آدم، ووقع نور أشباحنا من ظهر آدم على ذروة العرش، فانطبع فيه صور أنوار أشباحنا التي في ظهره كما ينطبع وجه الانسان في المرآة الصافية فرأي أشباحنا. فقال: يا رب ما هذه الاشباح؟

Adam[as] looked at our[asws] lights which extended from the back of Adam[as] to the height of the Throne and appeared as faces of light on those resemblenses which were apparent just like a person's image appears when he looks at the mirror. Adam[as] said: 'O Lord! Whose images are these?'

قال الله تعالى: يا آدم هذه أشباح أفضل خلائقي وبرياتي: هذا محمد وأنا المحمود الحميد في أفعالي، شققت له اسما من اسمي. وهذا علي، وأنا العلي العظيم، شققت له اسما من اسمي. وهذه فاطمة وأنا فاطر السماوات والارض، فاطم أعدائي عن رحمتي يوم فصل قضائي، وفاطم أوليائي عما يعرهم ويسيئهم فشققت لها اسما من اسمي.

Allah[azwj] Said: 'O Adam[as]! These images are the highest of My Creation and My[azwj] best. This is Muhammad[saww] and I[azwj] am the Praised One in My[azwj] Deeds, and have Named him[saww] from one of My[azwj] Names. And this is Ali[asws] and I[azwj] am the High, the Great and have Named him[asws] from one of My[azwj] Names. This is Fatima[asws] and I[azwj] am the Originator of the skies and the earth. She[asws] will separate My[azwj] enemies from My[azwj] Mercy on the Day of Judgment, and separate My[azwj] friends from what is the cause of their disgrace, and I[azwj] have Named her[asws] from one of My[azwj] Names.'

وهذان الحسن والحسين وأنا المحسن ـ و ـ المجمل شققت اسميهما من اسمي هؤلاء خيار خليقتي كرام بريتي، بهم آخذ، وبهم أعطي، وبهم أعاقب، وبهم أثيب، فتوسل إلي بهم. يا آدم، وإذا دهتك داهية، فاجعلهم إلي شفعاءك، فاني آليت على نفسي قسما حقا ـ أن ـ لا أخيب بهم آملا، ولا أرد بهم سائلا. فذلك حين زلت منه الخطيئة، دعا الله عزوجل بهم، فتاب عليه وغفر له.

'And these two are Al-Hassan[asws] and Al-Husayn[asws], and I[azwj] am the Doer of Good and I[azwj] have Named these two from My Name. These[asws] are the best of My Creatures due to whom[asws] I[azwj] will Honour, and due to whom[asws] I[azwj] will Take away and due to whom[asws] I[azwj] will Grant, and due to whom[asws] I[azwj] will Punish and due to whom[asws] I[azwj] will Reward, so make them[asws] your[asws] intermediaries; and if you are in any difficulty then make them[asws] your intercessors to Me[azwj] for I[azwj] have Sworn on Myself[azwj] Truly that I[azwj] will not disappoint anyone's hopes due to them[asws] nor will I[azwj] reject any supplicant due to them[asws].' This is the reason why, when

Adam[asws] committed the first error and then repented and supplicated to Allah[azwj] by them[asws], Allah[azwj] Forgave him[asws].[222]

في عيون الاخبار عن الرضا عليه السلام حديث طويل وفيه. ان الله تبارك وتعالى خلق آدم فأودعنا صلبه وأمر الملئكة بالسجود له تعظيما لنا واكراما، وكان سجودهم لله تعالى عبودية، ولآدم اكراما وطاعة لكوننا في صلبه، فكيف لا نكون افضل من الملئكة وقد سجدوالآدم كلهم أجمعون.

In Uyoon Al Akhbaar

(It has been narrated) from Al-Reza[asws] in a lengthy Hadeeth and in it: 'Verily, Allah[azwj] Blessed and High Created Adam[as] and Placed us[asws] in his[as] 'Sulb' and Commanded the Angels to prostrate to him[as], in respect for us[asws] and in honour to us[asws], and their prostration was for the worship of Allah[azwj], and to Adam a prestige and obedience for we[asws] were in his[as] '*sulb*'. How can we[asws] not be higher than the Angels and all of them had prostrated to Adam[as]?'[223]

في كتاب كمال الدين وتمام النعمة باسناده إلى محمد بن الفضل عن أبى حمزة الثمالى عن ابى جعفر محمد بن على الباقر عليه السلام حديث طويل وفيه يقول عليه السلام بعدان ذكر وفاة آدم عليه السلام وهبة الله حتى إذا بلغ الصلوة عليه، قال هبة الله. يا جبرئيل تقدم فصل على آدم، فقال له جبرئيل عليه السلام. يا هبة الله ان الله امرنا ان نسجد لابيك في الجنة، فليس لنا ان نؤم احدا من ولده.

In the book Kamaal U Deen Wa Tamaam Al Ne'mat by its chain going up to Muhammad Bin Fadhl from Abu Hamza Al Thumaly

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali Al-Baqir[asws], in a lengthy Hadeeth and in it he[asws] said: 'After the passing away of Adam[as], his[as] son Hibtallah said to Jibraeel[as]: 'Proceed and lead the Salat for Adam[as]'. Jibraeel replied: 'O Hibtallah! Verily Allah[azwj] Ordered us to prostrate to your father[as] in the Garden. It is not for us to lead any of his[as] children'.[224]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عمن أخبره، عن علي بن جعفر، قال: سمعت أبا الحسن (عليه السلام) يقول: «لما رأى رسول الله (صلى الله عليه و آله) تيما و عديا و بني أمية يركبون منبره أفظعه ، فأنزل الله تبارك و تعالى قرآنا يتأسى به: وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبى. ثم أوحى إليه: يا محمد، إني أمرت فلم أطع، فلا تجزع أنت [إذا] أمرت فلم تطع في وصيك».

Muhammad bin Yaqoub from Al Husayn bin Muhammad from Ma'aly Bin Muhammad from Ali Bin Ja'far,

(It has been narrated) that he heard Abu Al-Hassan[asws] say: 'When Rasool-Allah[saww] saw (in a dream) the enemies and the Clan of Umayya on the Pulpit (in a dream), Allah[azwj] Blessed and High Sent down an example in the Quran to follow ***[2:34] And when We said to the Angels: Prostrate to Adam! So they (all) Prostrated except for Iblees*** then Revealed unto him[saww]: 'O Muhammad[saww]! I[azwj] Ordered and he[la] did not obey. Do not worry when you[saww] order and they (people) do not obey about your[saww] Successor[asws]'.[225]

[222] Tafseer Imam Hassan Al Askari[asws] – S 102
[223] Tafseer Noor Al Saqalayn – H 101
[224] Tafseer Noor Al Saqalayn – H 102
[225] الكافي 1: 353/ 73

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ إِبْلِيسَ أَ كَانَ مِنَ الْمَلَائِكَةِ أَمْ كَانَ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ لَا كَرَامَةَ فَأَتَيْتُ الطَّيَّارَ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَهُ وَ قَالَ وَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتَ قَوْلَهُ عَزَّ وَ جَلَّ يا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ مِنْ مُخَاطَبَةِ الْمُؤْمِنِينَ أَ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ قَالَ نَعَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ وَ الضُّلَّالُ وَ كُلُّ مَنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraaj who said:

I asked Abu Abdullah[asws] about Iblees[la], 'Was he[la] from the Angels or was he[la] in charge of something from the matters of the sky?' So he[asws] said: 'He[la] was not from the Angels, nor was he[la] in charge of anything from the matters of the sky, nor was he[la] honourable'. I came up to Al-Tayyaar, so I informed him of what I had heard, He denied it and said, 'How can he[la] not be from the Angels and Allah[azwj] is Saying: ***[2:34] And when We said to the Angels: Prostrate to Adam! So they (all) Prostrated except for Iblees***. Al-Tayyaar came up to him[asws], so he asked him[asws] and I was in his[asws] presence, 'May I be sacrificed for you[asws], do you[asws] see that the Words of the Mighty and Majestic: "O you those who believe", and in another place where the Believers are addressed, are the hypocrites included in this?' The Imam[asws] replied: 'Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently'.[226]

و عنه: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، قال: سمعت أبا عبد الله (عليه السلام) و قد سئل عن الكفر و الشرك أيهما أقدم؟ فقال: «الكفر أقدم، و ذلك أن إبليس أول من كفر، و كان كفره غير شرك، لأنه لم يدع إلى عبادة غير الله، و إنما دعا إلى ذلك بعد فأشرك».

And from him (Al Kulayni), from Ali Bin Ibrahim, from Haroun Bin Muslim, from from Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah[asws] and he[asws] had been asked about the disbelief and the Polytheism, which one of these two preceded the other? So he[asws] said: 'The disbelief preceded, and that is Iblees[la] was the first one to disbelieve. And his[la] disbelief was without Polytheism, because he[la] did not call to the worship of anyone other than Allah[azwj]. But rather, he[la] called to that afterwards, so he[la] associated'.[227]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: سئل عما ندب الله الخلق إليه، أدخل فيه الضلال؟ قال: «نعم، و الكافرون دخلوا فيه، لأن الله تبارك و تعالى أمر الملائكة بالسجود لآدم ، فدخل في أمره الملائكة و إبليس فإن إبليس كان مع الملائكة في السماء يعبد الله، و كانت الملائكة تظن أنه منهم، و لم يكن منهم، فلما أمر الله الملائكة بالسجود لآدم، أخرج ما كان في قلب إبليس من الحسد، فعلمت الملائكة عند ذلك أن إبليس لم يكن منهم».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel,

(It has been narrated) from Abu Abdullah[asws], said, 'He[asws] was asked about what Allah[azwj] Assigned the creatures for; the straying ones are included in it?' He[asws] said: 'Yes, and the disbelievers are included in it, because Allah[azwj] Blessed and High Commanded the Angels for the Prostration to Adam[as], and included in His[azwj]

[226] Al Kafi – H 14861
[227] الكافي 2: 284/ 8.

Command were the Angels and Iblees[la], for Iblees[la] was with the Angels in the sky worshipping Allah[azwj]. And the Angels used to think that he[la] was among them, but he[la] was not among them. So when Allah[azwj] Commanded the Angels for the Prostration to Adam[as], whatever envy was in the heart of Iblees[la] came out. So the Angels knew, during that, that Iblees[la] was not from them'.

فقيل له (عليه السلام): كيف وقع الأمر على إبليس، و إنما أمر الله الملائكة بالسجود لآدم؟! فقال: «كان إبليس منهم بالولاء، و لم يكن من جنس الملائكة، و ذلك أن الله خلق خلقا قبل آدم، و كان إبليس حاكما في الأرض، فعتوا و أفسدوا و سفكوا الدماء، فبعث الله الملائكة فقتلوهم، و أسروا إبليس و رفعوه إلى السماء، فكان مع الملائكة يعبد الله إلى أن خلق الله تبارك و تعالى آدم».

So it was said to the Imam[asws], 'How did the Command become applicable upon Iblees[la], and Allah[azwj] had Commanded the Angels for the Prostration to Adam[as]?' So the Imam[asws] said: 'Iblees[la] was among them by the fidelity, and he[la] was not from the species of the Angels. And that Allah[azwj] Created a creature before Adam[as], and Iblees[la] was a ruler on the earth, so he[la] was tyrannous and spread corruption, and shed the blood. So Allah[azwj] Sent the Angels, so they killed them, and captivated Iblees[la] and raised him[la] up to the sky. Thus, he[la] was with the Angels worshipping Allah[azwj] until Allah[azwj] Blessed and High Created Adam[as]'.[228]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، قال: كان الطيار يقول لي: إبليس ليس من الملائكة، و إنما أمرت الملائكة بالسجود لآدم، فقال إبليس: لا أسجد، فما لإبليس يعصي حين لم يسجد، و ليس هو من الملائكة؟!

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

'Al-Tayaar said to me, 'Iblees[la] was not from the Angels, and but rather it was the Angels who had been Commanded with the Prostration to Adam[as], therefore Iblees[la] said, 'I[la] will not prostrate'. So Iblees [la] did not disobey when he[la] did not Prostrate, as he[la] was not from the Angels?'

قال: فدخلت أنا و هو على أبي عبد الله (عليه السلام)، قال: فأحسن و الله في المسألة فقال: جعلت فداك [أ رأيت] ما ندب الله عز و جل إليه المؤمنين من قوله: يا أَيُّهَا الَّذِينَ آمَنُوا أدخل في ذلك المنافقون معهم؟ قال: «نعم، و الضلال و كل من أقر بالدعوة الظاهرة، و كان إبليس ممن أقر بالدعوة الظاهرة معهم.

(The narrator) said, 'I and he came up to Abu Abdullah[asws], said, 'By Allah[azwj], he[asws] thinks better regarding the question'. So he said, 'May I be sacrificed for you[asws]! What do you[asws] think that what Allah[azwj] Mighty and Majestic Assigned to the Believers from His[azwj] Words ***[2:104] O you who believe!*** And Included in that the hypocrites along with them?' He[asws] said: 'And the straying ones, and everyone who accepted the Call apparently, and Iblees[la] was from the ones who accepted the Call apparently along with them'. [229]

و عن الإمام أبي محمد الحسن العسكري (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لما عرف الله ملائكته فضل خيار أمة محمد (صلى الله عليه و آله) و شيعة علي (عليه السلام) و خلفائه (عليهم السلام)، و احتمالهم في جنب محبة ربهم ما لا تحتمله الملائكة، أبان بني آدم الخيار المتقين بالفضل عليهم. ثم قال: فلذلك فاسجدوا لآدم لما كان مشتملا على أنوار هذه الخلائق الأفضلين.

[228] تفسير القمّي 1: 35.
[229] الكافي 2: 303/ 1.

And from Imam Abu Muhammad Al-Hassan Al-Askary[asws] having said: 'Rasool-Allah[saww] said: 'When Allah[azwj] had Informed the Angels of the preference of the good ones of the community of Muhammad[saww] and the Shiah of Ali[asws] and the Caliphs[asws] of their[asws] and their bearing of the Love of their Lord[azwj] which the Angels have not borne, He[azwj] Made them understand that the good pious ones of the children of Adam[as] were more preferable than them. Then Allah[azwj] Told them to prostrate to Adam[as] for included in him[asws] were the lights of these preferable people[asws].

و لم يكن سجودهم لآدم، إنما كان آدم قبلة لهم يسجدون نحوه لله عز و جل، و كان بذلك معظما مبجلا و لا ينبغي لأحد أن يسجد لأحد من دون الله، يخضع له خضوعه لله، و يعظمه بالسجود له كتعظيمه لله. و لو أمرت أحدا أن يسجد هكذا لغير الله، لأمرت ضعفاء شيعتنا و سائر المكلفين من شيعتنا أن يسجدوا لمن توسط في علوم وصي رسول الله (صلى الله عليه و آله)، و محض وداد خير خلق الله، علي بعد محمد رسول الله (صلى الله عليه و آله)، و احتمل المكاره و البلايا في التصريح بإظهار حقوق الله، و لم ينكر علي حقا أرقبه عليه قد كان جهله أو أغفله.

And they did not prostrate to Adam[as], he[as] was the direction for them in which they prostrated to Allah[azwj] the Almighty, and was a mark of reverence of his[as] majesty. It does not befit anyone to prostrate to anyone other than Allah[azwj], or to be sincere to him like being sincere to Allah[azwj], and to reverence to him by prostrating to him like revering Allah[azwj]. And if I[asws] were to order this prostration to any one apart from Allah[azwj], then I[asws] would have ordered the weak Shiah and the rest of the responsible ones from our[asws] Shiah to prostrate to the one who is the intermediary in the knowledge of Ali[asws] the Trustee[asws] of Rasool-Allah[saww], and sincerely loves the best of the creatures of Allah[azwj] Ali[asws] after Muhammad[saww] the Rasool-Allah[saww], and bears the difficulties and the afflictions in the display of the rights of Allah[azwj] and does not deny the right of Ali[asws]. It is ugly to me[asws] if he were to be ignorant of it or unaware or it'.

ثم قال رسول الله (صلى الله عليه و آله): عصى الله إبليس، فهلك لما كانت معصيته بالكبر على آدم، و عصى الله آدم بأكل الشجرة، فسلم و لم يهلك لما لم يقارن بمعصية التكبر على محمد و آله الطيبين. و ذلك أن الله تعالى قال له: يا آدم، عصاني فيك إبليس، و تكبر عليك فهلك، و لو تواضع لك بأمري، و عظم عز جلالي لأفلح كل الفلاح كما أفلحت، و أنت عصيتني بأكل الشجرة، و بالتواضع لمحمد و آل محمد تفلح كل الفلاح، و تزول عنك وصمة الزلة، فادعني بمحمد و آله الطيبين لذلك. فدعا بهم فأفلح كل فلاح، لما تمسك بعروتنا أهل البيت».

Rasool-Allah[saww] said: 'Iblees[la] disobeyed Allah[azwj] and was destroyed as a result of his[la] disobedience by arrogance over Adam[as]. And Adam[as] disobeyed Allah[azwj] by eating from the tree, but was safe and did not get destroyed because his[as] disobedience did not include arrogance over Muhammad[saww] and his[saww] goodly Progeny[asws] and that is why Allah[azwj] Said to them: 'O Adam[as]! Iblees[la] disobeyed My[azwj] Order in you[as], and was arrogant to you and was destroyed. Had he[la] accepted your[as] reverence as per My[azwj] Order, and respected My[azwj] Greatness and Majesty, he[la] also would have been corrected as you[as] were. And you[as] disobeyed Me[azwj] by eating from the tree, but were completely corrected due to your[as] believing of Muhammad[saww] and his[saww] Progeny[asws] as intermediaries. And the stigma of your[as] humiliation passed away from you[as] when you[as] supplicated to Me[azwj] by Muhammad[saww] and his[saww] goodly Progeny[asws]'. He[as] supplicated by them[asws] and

was completely corrected from everything for his[as] attachment to our[asws] handle of the People of the Household[asws]'.[230]

VERSE 35

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ {35}

[2:35] And We said: O Adam! Dwell you and your wife in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become from the unjust

قال الامام (عليه السلام): إن الله عزوجل لما لعن إبليس بابائه، وأكرم الملائكة بسجودها لآدم، وطاعتهم لله عزوجل أمر بآدم وحواء إلى الجنة وقال: (يا آدم أسكن أنت وزوجك الجنة وكلامنها) من الجنة (رغدا) واسعا (حيث شئتما) بلا تعب. ـ الشجرة التى نهى الله عنها، وأنها شجرة علم محمد (صلى الله عليه وآله): ـ (ولا تقربا هذه الشجرة) ـ شجرة العلم ـ شجرة علم محمد وآل محمد (صلى الله عليه وآله) الذين آثرهم الله عزوجل بها دون سائر خلقه.

Imam Hassan Al-Askari[asws]: 'When Allah[azwj] had Cursed Iblees[la] for his rejection and Honoured the Angels for their prostration to Adam[asws] and their obedience, Allah the Almighty Commanded Adam[asws] and Eve[asws] to go to the Garden and Said ***[2:35] And We said: O Adam! Dwell you and your wife in the Garden and eat from it*** from the Garden ***a plenteous (food)*** Wide variety ***) wherever you two wish to*** without tiredness. The tree which Allah[azwj] Prohibited them from was the tree of the knowledge of Muhammad[saww] ***and do not approach this tree*** The tree of knowledge – The tree of knowledge of Muhammad[saww] and his[saww] Progeny[asws] which Allah[azwj] had kept it exclusively for them[asws] from the rest of creation.'

فقال الله تعالى: (ولا تقربا هذه الشجرة) شجرة العلم فانها لمحمد وآله خاصة دون غيرهم، ولا يتناول منها بأمر الله إلا هم، ومنها ماكان يتناوله النبي (صلى الله عليه وآله) وعلي وفاطمة والحسن والحسين صلوات الله عليهم أجمعين بعد إطعامهم المسكين واليتيم والاسير حتى لم يحسوا بعد بجوع ولا عطش ولا تعب ولا نصب. هى شجرة تميزت من بين أشجار الجنة. إن سائر أشجار الجنة ـ كان ـ كل نوع منه يحمل نوعا من الثمار والمأكول وكانت هذه الشجرة وجنسها تحمل البروالعنب والتين والعناب وسائر أنواع الثمار والفواكه والاطعمة. فلذلك اختلف الحاكون التلك الشجرة، فقال بعضهم: هي برة. وقال آخرون: هي عنبة. وقال آخرون: هي تينة. وقال آخرون: هي عنابة.

Allah[azwj] Said: ***and do not approach this tree*** The tree of knowledge which is for Muhammad[saww] and his[saww] special Progeny[asws] apart from the others, nobody eats from this except for them[asws], and from it ate the Prophet[saww] and Ali[asws] and Fatima[asws] and Al Hassan[asws] and Al Husayn[asws] Peace and Salutation be on all of them[asws] and fed from it the poor and the orphan and the captive until they were never bothered with hunger any more nor thirst nor fatigue nor difficulty. This tree is different from the other trees of Paradise. The other trees of Paradise each bear one type of fruit whilst this tree bears grapes, figs, apples and other kinds of fruits and foods, This is where there is difference of opinion with regards to this tree. Some of them say it was of wheat. Some others say that it was a grape tree. Some others say that it is a fig tree. Some others say that is an apple tree.'

قال الله تعالى: (ولا تقربا هذه الشجرة) تلتمسان بذلك درجة محمد ـ وآل محمد ـ في فضلهم، فان الله تعالى خصهم بهذه الدرجة دون غيرهم، وهي الشجرة التي من تناول منها باذن الله عزوجل ألهم علم الاولين والآخرين من غير تعلم، ومن

[230] التفسير المنسوب إلى الإمام العسكري (عليه السّلام) 385/ 265

تناول ـ منها ـ بغير إذن الله خاب من مراده وعصى ربه (فتكونا من الظالمين) بمعصيتكما والتماسكما درجة قد أوثر بها غير كما إذا أردتماها بغير حكم الله. ـ وسوسة الشيطان، وارتكاب المعصية:

Allah[azwj] Said: ***and do not approach this tree*** Do not covet the status of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] in their merits, for Allah[azwj] has Made them[asws] special with these status apart from others, and this tree is the tree that they[asws] eat from by the Permission of Allah the Almighty, get inspired with the knowledge of the former ones and the later ones without being taught; and whoever were to eat from this tree without the Permission of Allah[azwj] will not achieve his desires and would have disobeyed his Lord. ***and do not approach this tree*** by your sin and your desire for the status which has been exclusively allocated for them[asws] if you were to desire for it without the Permission of Allah[azwj]. The whispering of Satan made them commit the sin.[231]

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». قال: فما تقول في قول الله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى؟

And from him (Ibn Babuwayh), from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali[asws] Bin Musa[asws]. So Al-Mamoun said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Is it not from your[asws] speech that the Prophets[as] are infallible?' He[asws] said: 'Yes'. He said, 'So what are you[asws] with regards to the Words of Allah[azwj] Mighty and Majestic ***[20:121] and Adam disobeyed his Lord, so he strayed***?'

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلا مِنْها رَغَداً حَيْثُ شِئْتُما وَ لا تَقْرَبا هذِهِ الشَّجَرَةَ و أشار لهما إلى شجرة الحنطة فَتَكُونا مِنَ الظَّالِمِينَ، و لم يقل لهما لا تأكلا من هذه الشجرة و لا مما كان من جنسها، فلم يقربا تلك الشجرة، و لم يأكلا منها، و إنما أكلا من غيرها

He[asws] said: 'Allah[azwj] the High Said to Adam[as] ***[2:35] And We said: O Adam! Dwell you and your wife in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree,*** and Indicated to them[as] the wheat tree ***for then you will become from the unjust***. And He[azwj] did not Say to them: "Do not eat from this tree, nor from what was from its type". So they[as] did not go near that tree, and did not eat from it. But rather, they[as] ate from other (trees)'.

لما أن وسوس الشيطان إليهما، و قال: ما نَهاكُما رَبُّكُما عَنْ هذِهِ الشَّجَرَةِ، و إنما نهاكما عن ان تقربا غيرها، و لم ينهكما عن الأكل منها إِلَّا أَنْ تَكُونا مَلَكَيْنِ أَوْ تَكُونا مِنَ الْخالِدِينَ وَ قاسَمَهُما إِنِّي لَكُما لَمِنَ النَّاصِحِينَ، و لم يكن آدم و حواء شاهدا قبل ذلك من يحلف بالله كاذبا فَدَلَّاهُما بِغُرُورٍ، فأكلا منها ثقة بيمينه بالله،

When the Satan[la] whispered to them both[as] and said ***[7:20] Your Lord has not Forbidden you this tree*** but rather He[azwj] has Forbidden you[as] from going near to some other tree, and did not Forbid you[as] from eating from it ***except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you***.

[231] Tafseer Imam Hassan Al Askari[asws] – S 103

And Adam[as] and Hawwa[as] had not witnessed before that anyone who would swear falsely by Allah[azwj] ***[7:22] Then he caused them to fall by deceit***. So the eating from it (was as a result of) his[as] reliance upon the swear by Allah[azwj].

و كان ذلك من آدم (عليه السلام) قبل النبوة، و لم يكن ذلك بذنب كبير يستحق به دخول النار، و إنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتباه الله تعالى و جعله نبيا كان معصوما لا يذنب صغيرة و لا كبيرة،

And that was from Adam[as] before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones Permissible ones which are Permissible upon the Prophets[as] before the descent of the Revelation upon them[as]. So when Allah[azwj] the High Chose him[as] and Made him[as] a Prophet[as], he[as] was infallible with neither a minor nor a major sin to him[as].

قال الله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى ثُمَّ اجْتَباهُ رَبُّهُ فَتابَ عَلَيْهِ وَ هَدى و قال عز و جل: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ».

Allah[azwj] Mighty and Majestic Said ***[20:121] and Adam disobeyed his Lord, so he strayed [20:122] Then his Lord Chose him, so He Turned to him and Guided (him)***. And He[azwj] Said ***[3:33] Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations***'.[232]

في كتاب علل الشرايع حدثنا محمد بن الحسن (ره) قال: حدثنا محمد ابن الحسن الصفار عن ابراهيم بن هاشم عن عثمان عن الحسن بن بشار عن أبى عبد الله عليه السلام قال: سألته عن جنة آدم ؟ فقال جنة من جنان الدنيا، يطلع عليها الشمس و القمر، ولو كانت من جنان الخلد ما خرج منها أبدا.

In the book Illal Al Sharaie It has been narrated by Muhammad Bin Al Hassan from Al Saffar from Ibrahim Bin Hashim from Uthman from Al Hassan Bin Bashaar,

(It has been narrated) from Abu Abdullah[asws] when he asked about the Garden of Adam[asws], he[asws] said: 'This was a garden from the gardens of the world, in which the sun rose and the moon. And, were they from the Gardens of the eternity, they would not have come out of it, ever'.[233]

ابن بابويه، قال: حدثنا أبي، و محمد بن الحسن، قالا: حدثنا سعد بن عبد الله، و عبد الله بن جعفر الحميري، قالا: حدثنا أحمد بن محمد بن عيسى، و أحمد بن أبي عبد الله البرقي، و محمد بن الحسين بن أبي الخطاب، قالوا: حدثنا الحسن بن محبوب، عن محمد بن إسحاق، عن أبي جعفر محمد بن علي، عن آبائه (عليهم السلام)، عن علي (عليه السلام)، عن رسول الله (صلى الله عليه و آله)، قال: «إنما كان لبث آدم و حواء في الجنة حتى أخرجا منها سبع ساعات من أيام الدنيا حتى أهبطهما الله من يومهما ذلك».

Ibn Babuwayh said, 'My father narrated to me, and Muhammad Bin Al Hassan, from Sa'ad Bin Abdullah, and Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Abu Abdullah Al Barq, and Muhammad Bin Al Husayn Bin Abu Al Khataab, from Al Hassan Bin Mahboub, from Muhammad Bin Is'haq,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali[asws], from his[asws] forefathers[asws], from Ali[asws], from Rasool-Allah[saww] having said: 'But rather, Adam[as] and Hawwa[as] remained in the Garden until they were Exited from it, for seven hours

[232] عيون أخبار الرّضا (عليه السّلام) 1: 195/ 1
[233] علل الشرائع: 600/ 55.

from the days of the world, until Allah[azwj] Made them to descend from that very day'.[234]

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا أبو محمد بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): «إن الله تبارك و تعالى خلق الأرواح قبل الأجساد بألفي عام، فجعل أعلاها و أشرفها أرواح محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم)، فعرضها على السماوات، و الأرض، و الجبال، فغشيها نورهم.

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qataan, from Abu Muhammad Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Muhammad Bin Sinan, from Al-MufazzAl-Bin umar who said,

'Abu Abdullah[asws] said: 'Allah[azwj] Blessed and High Created the souls before the bodies by two thousand years. So He[azwj] Made the highest of these and the noblest of these to be the souls of Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] after them[asws]. So He[azwj] Presented these to the skies, and the earth, and the mountains. They were overwhelmed by their[asws] Noor (Light)'.

فقال الله تبارك و تعالى للسماوات و الأرض و الجبال: هؤلاء أحبائي، و أوليائي، و حججي على خلقي، و أئمة بريتي، ما خلقت خلقا أحب إلي منهم، لهم و لمن تولاهم خلقت جنتي، و لمن خالفهم و عاداهم خلقت ناري، فمن ادعى منزلتهم مني، و محلهم من عظمتي عذبته عذابا أليما لا أعذبه أحدا من العالمين، و جعلته مع المشركين في أسفل درك من ناري،

So Allah[azwj] Blessed and High Said to the skies, and the earth, and the mountains: ''These[asws] are My[azwj] Beloved, and My[azwj] Guardians (for My[azwj] Creation), and My[azwj] Proofs over My[azwj] creatures, and My[azwj] righteous Imams[asws]. I[azwj] have not Created a creation more Beloved to Me[azwj] than them[asws]. It is for them[asws], and the ones that love them[asws] that I[azwj] Created My[azwj] Paradise. And for the ones who oppose them[asws], I[azwj] Created My[azwj] Fire. So the one who claims their[asws] status from Me[azwj], and their Place from My[azwj] Greatness, I[azwj] will Punish him with such a grievous Punishment, that I[azwj] will not Punish anyone else from the Worlds, and Make him to be with the Polytheists in the lowest Level of My[azwj] Fire.

و من أقر بولايتهم، و لم يدع منزلتهم مني و مكانهم من عظمتي جعلته معهم في روضات جناتي، و كان لهم فيها ما يشاءون عندي، و أبحتهم كرامتي، و أحللتهم جواري، و شفعتهم في المذنبين من عبادي و إمائي، فولايتهم أمانة عند خلقي، فأيكم يحملها بأثقالها، و يدعيها لنفسه دون خيرتي؟

The one who accepts their[asws] Wilayah, and does not make a claim to their status from Me[azwj], from My[azwj] Greatness. I[azwj] will Make him to be with them[asws] in the Gardens of My[azwj] Paradise. And there shall be for him therein whatsoever he may be desiring for in My[azwj] Presence. And I[azwj] will Endow My[azwj] Prestige upon him, and Permit My[azwj] Neighbourhood for him, and will interceded for the sinners from My[azwj] servants and maids. Thus, their[asws] Wilayah is a Trust with My[azwj] creatures. So which ones of you would bear it with its weight, and claim it for himself beside My[azwj] Goodness?''

[234] الخصال: 396/ 103.

فأبت السماوات و الأرض و الجبال أن يحملنها، و أشفقن من ادعاء منزلتها، و تمني محلها من عظمة ربها، فلما أسكن الله عز و جل آدم و زوجته الجنة، و قال لهما: وَ كُلا مِنْها رَغَداً حَيْثُ شِئْتُما وَ لا تَقْرَبا هذِهِ الشَّجَرَةَ يعني شجرة الحنطة فَتَكُونا مِنَ الظَّالِمِينَ.

So the skies, and the earth, and the mountains refused to bear it, and feared from claiming its status, and wished for its place from the Greatness of their Lord[azwj]. So when Allah[azwj] Mighty and Majestic Settled Adam[as] and his[as] wife in the Paradise, and He[azwj] Said to the two of them ***[2:35] And We Said: O Adam! You and your wife can dwell in the garden and eat from it a plenteous (food) wherever you wish, but do not approach this tree*** Meaning the tree of wheat ***for then you would become of the unjust***'.

فنظرا إلى منزلة محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم)، فوجداها أشرف منازل الجنة، فقالا: يا ربنا، لمن هذه المنزلة؟ فقال الله جل جلاله: ارفعا رءوسكما إلى ساق عرشي. فرفعا رؤوسهما، فوجدا اسم محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم) مكتوبة على ساق العرش بنور من نور الجبار جل جلاله،

So they[as] looked at the status of Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] after them[asws], so the two of them[as] found them[asws] to be of the noblest status in the Paradise. So they[as] said: 'O our[as] Lord[azwj]! For whom is this Status?' So Allah[azwj] Majestic is His[azwj] Majesty, Said: ''Raise your[as] heads towards the Leg of the Throne!'' So they[as] raised their[as] heads, and found the names of Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] after them[asws], Inscribed upon the Leg of the Throne by a Light from the Light of the Compeller, Majestic is His[azwj] Majesty.

فقالا: يا ربنا، ما أكرم أهل هذه المنزلة عليك، و ما أحبهم إليك، و ما أشرفهم لديك؟ فقال الله جل جلاله: لولاهم ما خلقتكما، هؤلاء خزنة علمي، و امنائي على سري، إياكما أن تنظرا إليهم بعين الحسد، و تتمنيا منزلتهم عندي و محلهم من كرامتي، فتدخلا بذلك في نهيي و عصياني، فتكونا من الظالمين.

So they[as] said: 'O our[as] Lord[azwj]! What is the Prestige of the People[asws] of this status to You[azwj], and what is their love for You[azwj], and what is their nobility to You[azwj]?' So Allah[azwj] Majestic is His[azwj] Majesty, Said: ''Had it not been for them[asws], I[azwj] would not have Created the two of you[as]. They[asws] are the Treasurers of My[azwj] Knowledge, and Trustees of My[azwj] Secrets. Beware of looking at them with the envious eye, and wish for their[asws] status with Me[azwj], and their[asws] Places from My[azwj] Prestige, for the two of you[as] would enter into My[azwj] Prohibitions, and disobedience to Me[azwj]. So you would become of the unjust ones''.

قالا: ربنا، و من الظالمون؟ قال: المدعون منزلتهم بغير حق. قالا: ربنا، فأرنا منازل ظالميهم في نارك، حتى نراها كما رأينا منزلتهم في جنتك.

They[as] said: 'Our[as] Lord[azwj]! And who are the unjust ones?' He[azwj] Said: ''The claimants of their[asws] statuses without right'. They[as] said: 'Our[as] Lord[azwj]! Show to us[as] the status of the ones who are unjust to them[asws], in Your[azwj] Fire, until we[as] see it just as we[as] see their[asws] status in Your[azwj] Paradise'.

فأمر الله تبارك و تعالى النار فأبرزت جميع ما فيها من ألوان النكال و العذاب، و قال عز و جل: مكان الظالمين لهم، المدعين لمنزلتهم في أسفل درك منها، كلما أرادوا أن يخرجوا منها أعيدوا فيها، و كلما نضجت جلودهم بدلوا سواها ليذوقوا العذاب. يا آدم، و يا حواء، لا تنظرا إلى أنواري و حججي بعين الحسد فاهبطكما من جواري، و أحل بكما هواني.

So Allah[azwj] Blessed and High Commanded the Fire, so it highlighted all of what was in it from the types of Torture and Punishment. And the Mighty and Majestic Said: ‘‘The place for those who are unjust to them[asws], the claimants for their[asws] status, is in the lowest Level from it. Every time they intend to exit from it, they would be returned to be in it. And every time their skins peel off, it would be replaced by a new one for tasting the Punishment. O Adam[as], and O Hawwa[as]! Do not look at My[azwj] Lights, and My[azwj] Proofs[asws] with the envious eye, for I[azwj] will Cause the two of you[as] to descend from My[azwj] Nearness, and Permit for the two of you[as], the disgrace from Me[azwj]’‘.

فوسوس لهما الشيطان ليبدي لهما ما ووري عنهما من سوآتهما، و قال: ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين، أو تكونا من الخالدين، و قاسمهما إني لكما لمن الناصحين، فدلاهما بغرور، و حملهما على تمني منزلتهم، فنظرا إليهم بعين الحسد،

So the Satan[la] whispered to the two of them[as], to show to them[as] what was hidden to them[as] from their[as] private parts, and said, ‘Your[as] has not Prohibited to the two of you[as] from this tree except that you[as] would become Angels, or you[as] would become from the eternal ones’. And he[la] swore to the two of them[as] that he[la] was from the advisers to the two of them[as]. So he[la] evidence to the two of them[as] by deception, and carried the two of them[as] upon the wishing for their[asws] status. <u>So they[as] looked towards them[asws] with the envious eye</u>.

فخذلا حتى أكلا من شجرة الحنطة، فعاد مكان ما أكلا شعيرا- فأصل الحنطة كلها مما لم يأكلاه، و أصل الشعير كله مما عاد مكان ما أكلاه- فلما أكلا من الشجرة طار الحلي و الحلل عن أجسادهما، و بقيا عريانين وَ طَفِقا يَخْصِفانِ عَلَيْهِما مِنْ وَرَقِ الْجَنَّةِ وَ ناداهُما رَبُّهُما أَ لَمْ أَنْهَكُما عَنْ تِلْكُمَا الشَّجَرَةِ وَ أَقُلْ لَكُما إِنَّ الشَّيْطانَ لَكُما عَدُوٌّ مُبِينٌ قالا رَبَّنا ظَلَمْنا أَنْفُسَنا وَ إِنْ لَمْ تَغْفِرْ لَنا وَ تَرْحَمْنا لَنَكُونَنَّ مِنَ الْخاسِرِينَ قالَ اهْبِطُوا من جواري، فلا يجاورني في جنتي من يعصيني، فاهبطا موكولين إلى أنفسهما في طلب المعاش.

They[as] betrayed to the extent that they[as] ate from the wheat tree, so it returned the place of what they[as] ate from the barley – so the original wheat, all of it was from what they[as] did not eat, and the original barley, all of it was from what was in place what they[as] did eat So when they[as] ate from the tree, their ornaments and their[as] clothes flew away from their[as] bodies, and they[as] remained naked ***[7:22] their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy? [7:23] They said: Our Lord! We have been unjust to ourselves, and if You do not Forgive us, and have mercy upon us, we shall certainly be of the losers [7:24] He said: Get down*** from My[azwj] Nearness, for I[azwj] do not Permit in My[azwj] Paradise, one who disobeys Me[azwj]’‘. So the two of them[as] got down, with the assignment upon themselves[as] for the seeking of the livelihood.

فلما أراد الله عز و جل أن يتوب عليهما جاءهما جبرئيل (عليه السلام)، فقال لهما: إنكما إنما ظلمتما أنفسكما بتمني منزلة من فضل عليكما، فجزاؤكما ما قد عوقبتما به من الهبوط من جوار الله عز و جل إلى أرضه، فاسألا ربكما بحق هذه الأسماء التي رأيتموها على ساق العرش، حتى يتوب عليكما. فقالا: اللهم، إنا نسألك بحق الأكرمين عليك: محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة (عليهم السلام) إلا تبت علينا، و رحمتنا. فتاب الله عليهما، إنه هو التواب الرحيم.

So when Allah[azwj] Mighty and Majestic that He[azwj] should Turn to them[as], Jibraeel[as] came to the two of them[as], so he[as] said: 'But rather, the two of you[as] have been unjust to yourselves[as] by wishing for the status of the ones[asws] who are better than you[as]. Thus, your[as] recompense with what the two of you[as] have been Punished by, is the descent from the Nearness of Allah[azwj] Mighty and Majestic to His[azwj] earth. Therefore, ask your[as] Lord[azwj] for the sake of these names which the two of you[as] saw upon the Leg of the Throne, until He[azwj] Turns to the two of you[as] Mercifully. So the two of you[as] should say: 'Our Allah[azwj]! We[as] ask You[azwj] for the sake of the ones[asws] Prestigous to You[azwj] – Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] to Turn towards us[as], and be Merficul to us[as]'. So Allah[azwj] Turned towards the two of them[as], for He[azwj] is the Oft-turning, the Merciful'.

فلم يزل أنبياء الله بعد ذلك يحفظون هذه الأمانة، و يخبرون بها أوصياءهم، و المخلصين من أممهم فيأبون حملها، و يشفقون من ادعائها، و حملها الإنسان الذي قد عرف، فأصل كل ظلم منه إلى يوم القيامة، و ذلك قول الله عز و جل: إِنَّا عَرَضْنَا الْأَمانَةَ عَلَى السَّماواتِ وَ الْأَرْضِ وَ الْجِبالِ فَأَبَيْنَ أَنْ يَحْمِلْنَها وَ أَشْفَقْنَ مِنْها وَ حَمَلَهَا الْإِنْسانُ إِنَّهُ كانَ ظَلُوماً جَهُولًا».

So, after that, the Prophets[as] never ceased to preserve these trusts, and they[as] were informing their[as] successors[as] about it. And the sincere ones from their[as] communities refused to bear it, and were fearful from their enemies, and it was borne by the Humans who understood, so it is the origin of every injustice coming from it up to the Day of Judgement. And these are the Words of Allah[azwj] Mighty and Majestic ***[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant***'.[235]

VERSE 36

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {36}

[2:36] But the Satan made them both fall from it, and caused them to exit from that (state) in which they were; and We said: Get down, some of you being the enemies of others! And there is for you in the earth an abode and a provision for a time

قال الله تعالى: (فأزلهما الشيطان عنها) عن الجنة بوسوسته وخديعته وإيهامه ـ وعداوته ـ وغروره، بأن بدأ بآدم فقال: (ما نهيكما ربكما عن هذه الشجرة إلا أن تكونا ملكين) إن تناولتما منها تعلمان الغيب، وتقدران على ما يقدر عليه من خصه الله تعالى بالقدرة (أو تكونا من الخالدين) لا تموتان أبدا.

Allah[azwj] Said ***[2:36] But the Satan made them both fall from it*** from the Garden by his[la] whisperings and deceptions and illusions by his[la] enmity and arrogance and came to Adam[asws] and said ***[7:20] Your Lord has not forbidden you this tree except that you may not both become two Angels*** And if you were to eat from it then you will come to have the knowledge of the unseen and have the power of those special ones[asws] who have been Endowed with such powers by Allah[azwj] ***or that you may (not) become of the immortals*** and you will never die.'

[235] معاني الأخبار: 108/ 1

(وقاسمهما) حلف لهما (إني لكما لمن الناصحين) ـ الصالحين ـ. وكان إبليس بين لحيي الحية أدخلته الجنة، وكان آدم يظن أن الحية هي التي تخاطبه، ولم يعلم أن إبليس قد اختبأ بين لحييها. فرد آدم على الحية: أيتها الحية هذا من غرور إبليس لعنه الله كيف يخوننا ربنا؟ أم كيف تعظمين الله بالقسم به وأنت تنسبينه إلى الخيانة وسوء النظر، وهو أكرم الاكرمين؟ أم كيف أروم التوصل إلى ما منعني منه ربي عزوجل، وأتعاطاه بغير حكمة؟

[7:21] And he swore to them both He[la] started taking oaths to them ***Most surely I am a sincere adviser to you*** That he[la] is correcting their[asws] actions. Iblees[la] was in the mouth of a serpent by way of which he[la] had entered the Garden, and Adam[asws] thought that it was the serpent that was talking to him[asws], and he[asws] did not know that it was Iblees[la] who was talking from inside the serpent. Adam[asws] retorted back to the serpent: 'O you serpent! This is from the arrogance of Iblees[la]. Why would our Lord[azwj] defraud us? How are you swearing by Allah[azwj] and you are advocating me[asws] to commit treason and cast an evil eye and He[azwj] is the Kindest of all? Why should I[asws] incline towards that deed which has been forbidden unto me[asws] by my[asws] Lord[azwj] the Almighty and do this without His[azwj] Permission?'

فلما أيس إبليس من قبول آدم منه، عاد ثانية بين لحيي الحية فخاطب حواء من حيث يوهمها أن الحية هي التي تخاطبها، وقال: يا حواء أرأيت هذه الشجرة التي كان الله عزوجل حرمها عليكما، قد أحلها لكما بعد تحريمها لما عرف من حسن طاعتكما له، وتوقيركما إياه؟ وذلك أن الملائكة الموكلين بالشجرة ـ الذين معهم حراب يدفعون عنها سائر حيوان الجنة ـ لا تدفعك عنها إن رمتها فاعلمي بذلك أنه قد أحل لك، وابشري بأنك إن تناولتها قبل آدم كنت أنت المسلطة عليه، الآمرة الناهية فوقه. فقالت حواء: سوف أجرب هذا. فرامت الشجرة فأرادت الملائكة أن تدفعها عنها بحرابها.

When Iblees[la] despaired from Adam[asws], he tried for a second time using the same tactic of hiding inside the mouth of a serpent and approached Eve[asws] who also thought that it was the serpent that was talking to her[asws]. Iblees[la] said: 'Do you[asws] see this tree which Allah the Almighty had Forbidden you[asws] from? Well, He[azwj] has made it Permissible for you[asws] now after its prohibition, and having come to know of your[asws] obedience to Him[azwj] and having considered His[azwj] Order as being Great. And also that the Angels fight against those who wish to eat from this tree and dispel all the other animals of the Garden away from it. If you[asws] were to approach this tree, and they do not stop you[asws], then you can understand from this that it has been made permissible for you[asws]. If you[asws] were to eat from it before Adam[asws] does, then you[asws] will be a degree above him[asws] and your[asws] orders will be above his[asws].' Eve[asws] said: 'Let me try this.' She[asws] went near the tree and the Angels wanted to fight against her[asws] and stop her[asws].

فأوحى الله تعالى إليها: إنما تدفعون بحرابكم من لا عقل له يزجره، فأما من جعلته ممكنا مميزا مختارا، فكلوه إلى عقله الذي جعلته حجة عليه، فان أطاع استحق ثوابي، وإن عصى وخالف ـ أمري ـ استحق عقابي وجزائي. فتركوها ولم يتعرضوا لها، بعد ما هموا بمنعها بحرابهم. فظنت أن الله نهاهم عن منعها لانه قد أحلها بعد ما حرمها.

Allah[azwj] Revealed unto the Angels: 'You are to fight against those who do not possess any intellect and dispel them, but as for one who goes towards it having choice of action and having control, leave that one to his intellect for it is a proof over her[asws]. If she[asws] is obedient then she[asws] will be deserving of reward, and if she[asws] were to sin and go against My[azwj] Order, then she[asws] will be deserving of My[azwj] Punishment and penalty.' So the Angels refrained from frustrating her[asws] and put away their weapons that they used to fight with. She[asws] thought that since Allah[azwj] had stopped them from fighting against her[asws] this was because it had become permissible after it having been prohibited.

فقالت: صدقت الحية، وظنت أن المخاطب لها هي الحية، فتناولت منها ولم تتكرمن نفسها شيئا. فقالت لادم: ألم تعلم أن الشجرة المحرمة علينا قد أبيحت لنا؟ تناولت منها فلم تمنعني أملاكها، ولم أنكر شيئا من حالي. (فذلك حين) أغتر آدم وغلط فتناول، فأصابهما ـ ما ـ قال الله تعالى في كتابه: (فأزلهما الشيطان عنها فأخرجهما) بوسوسته وغروره (مما كانا فيه) من النعيم (وقلنا) يا آدم وياحواء ويا أيتها الحية ويا إبليس (اهبطوا بعضكم لبعض عدو) آدم وحواء وولدهما عدو للحية، وإبليس والحية وأولادهما أعداؤكم (ولكم في الارض مستقر) منزل ومقر للمعاش (ومتاع) منفعة (إلى حين) الموت

She[asws] said to herself: 'The serpent was right.' She thought that it was the serpent that had spoken to her[asws], and so she[asws] ate from the tree and it did not affect her at all. She[asws] said to Adam[asws]: 'Do you know that the tree which was forbidden to us has been made permissible to us? I[asws] have eaten from it and the Angels did not stop me[asws] nor did anything happen to me[asws] from it.' That is when Adam[asws] got deceived and made the error of eating from it, their was as Allah[azwj] has Said in His Book ***[2:36] But the Satan made them both fall from it*** by his[la] whisperings and his[la] deception ***from it*** from bliss ***and We said*** O Adam[asws] and O Hawwa[asws] and O you serpent and Iblees[la] ***Get down, some of you being the enemies of others!*** Adam[asws] and Hawwa[asws] and their[asws] children being enemies of the serpent and Iblees[la] and the serpent being the enemies of their[asws] children ***And there is for you in the earth an abode*** a station and a means of living ***and a provision*** profit ***for a time*** death.[236]

VERSES 37 & 38

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ {37} قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {38}

[2:37] Then Adam received (some) Words from his Lord, so He turned to him (Mercifully); surely He is Oft-returning (to Mercy), the Merciful [2:38] We said: Go down from this (state) altogether; so surely there will come to you a Guidance from Me, then whoever follows My Guidance, no fear shall come upon them, nor shall they be grieving

قال الله تعالى: (فتلقى آدم من ربه كلمات) يقولها، فقالها (فتاب) الله (عليه ـ بها ـ إنه هو التواب الرحيم) ـ التواب ـ القابل للتوبات، الرحيم بالتائبين (قلنا اهبطوا منها جميعا) كان أمر في الاول أن يهبطا، وفي الثاني أمرهم أن يهبطوا جميعا، لا يتقدم أحدهم الآخر. والهبوط إنما كان هبوط آدم وحواء من الجنة، وهبوط الحية أيضا منها فانها كانت من أحسن دوابها، وهبوط إبليس من حواليها، فانه كان محرما عليه دخول الجنة.

Allah[azwj] Said ***[2:37] Then Adam received (some) Words from his Lord,*** which he[asws] spoke ***so He turned to him (Mercifully);*** Allah[azwj,] due to these words ***surely He is Oft-returning (to Mercy), the Merciful*** The Forgiver, the Accepter of repentance, the Merciful towards the repentant. ***[2:38] We said: Go down from this (state) altogether*** As He[azwj] had Ordered before for them to go down, again He[azwj] Ordered all of them to go down, with no one preceding the other. The descent of Adam[asws] and Eve[asws] was from the Garden, and the descent of the serpent as well for it was one of the best of its inhabitants, and <u>the descent of Iblees[la] was from its surroundings for it was prohibited for him[la] to enter into the Garden</u>.

[236] Tafseer Imam Hassan Al Askari[asws] – S 104

(فاما يأتينكم مني هدى) يأتيكم ـ وأودلاكم من بعدكم ـ مني هدى. يا آدم ويا إبليس (فمن تبع هداي فلا خوف عليهم ولا هم يحزنون) لا خوف عليهم حين يخاف المخالفون، ولاهم يحزنون إذا يحزنون.

so surely there will come to you a Guidance from Me, After you[as], a Guidance from Me[azwj] O Adam[asws] and O Iblees[la] ***then whoever follows My Guidance, no fear shall come upon them, nor shall they be grieving*** No fear shall come to him from his adversaries but they will fear, and he shall not have grief for they will grieve.

ـ توسل آدم (عليه السلام) بمحمد (صلى الله عليه وآله) وقبول توبته بهم (عليهم السلام): ـ قال (عليه السلام): فلما زلت من آدم الخطيئة، واعتذر إلى ربه عزوجل، قال: يا رب تب علي، واقبل معذرتي، وأعدني إلى مرتبتي، وارفع لديك درجتي فلقد تبين نقص الخطيئة وذلها في أعضائي وسائر بدني.

Adam[asws] made Muhammad[saww] his intermediary and got his[asws] repentance accepted by him[saww]. The Holy Imam Hassan Al Askari[asws] said: 'When Adam[asws] had committed the first error he[asws] apologized to his Lord Almighty and said: 'O Lord! I repent to you, so excuse me and raise me[asws] back to my[asws] previous position, for the negative effects of this mistake is being felt in my hands as well as all over my body.'

قال الله تعالى: يا آدم أما تذكر أمري إياك بأن تدعوني بمحمد وآله الطيبين عند شدائدك ودواهيك، وفي النوازل ـ التي ـ تبهظك؟ قال آدم: يارب بلى. قال الله عزوجل (له: فتوسل بمحمد) وعلي وفاطمة والحسن والحسين صلوات الله عليهم خصوصا، فادعني أجبك إلى ملتمسك، وأزدك فوق مرادك.

Allah[azwj] said: 'O Adam[asws]! Do you[asws] remember my Command to you[asws] that you[asws] should supplicate to Me[azwj] by Muhammad[saww] and his[saww] goodly Progeny[asws] when in difficulties and afflictions and chaos?' Adam[asws] said: 'O Lord, yes.' Allah the Almighty Said to him[asws]: 'Make intermediaries of Muhammad[saww] and Ali[asws] and Fatima[asws] and Al Hassan[asws] and Al Husayn[asws] especially, supplicate to Me[azwj] and I[azwj] will Answer you[asws] and fulfill your[asws] request and Grant you more than what you[asws] desired for.'

فقال آدم: يارب، يا إلهي وقد بلغ عندك من محلهم أنك بالتوسل ـ إليك ـ بهم تقبل توبتي وتغفر خطيئتي، وأنا الذي أسجدت له ملائكتك، وأبحته جنتك وزوجته حواء أمتك، وأخدمته كرام ملائكتك! قال الله تعالى: يا آدم إنما أمرت الملائكة بتعظيمك ـ و ـ بالسجود ـ لك ـ إذ كنت وعاءا لهذه الانوار، ولو كنت سألتني بهم قبل خطيئتك أن أعصمك منها، وأن أفطنك لدواعي عدوك إبليس حتى تحترز منه لكنت قد جعلت ذلك. ولكن المعلوم في سابق علمي يجري موافقا لعلمي، فالآن فبهم فادعني لاجبك.

Adam[asws] said: 'O Lord! O My Allah[azwj]! The status of these five[asws] with You[azwj] is such that by their intermediacy my[asws] repentance gets accepted and my[asws] sins get forgiven, and I[asws] am the one to whom the Angels were made to prostrate and Your[azwj] Garden was made to be my[asws] abode, and Your[azwj] slave Eve[asws] was made to be my[asws] wife and the Angels were my attendants! Allah[azwj] Said: 'O Adam[asws]! I Ordered the Angels to respect you[asws] by prostration because you[asws] were the receptacle of their[asws] lights, and if you[asws] had asked Me[azwj], before your[asws] commission of the error, to protect you[asws] from the mischief of your[asws] enemy Iblees[la] then I[azwj] would have Given you[asws] that. But, what transpires is what has already been in My[azwj] Knowledge. For now, you[asws] ask from Me[azwj] by them[asws] and I[azwj] will Answer you[asws].'

فعند ذلك قال آدم: " اللهم ـ بجاه محمد وآله الطيبين بجاه محمد وعلي وفاطمة، والحسن والحسين والطيبين من آلهم لما تفضلت ـ علي ـ بقبول توبتي وغفران زلتي وإعادتي من كراماتك إلى مرتبتي ". فقال الله عزوجل: قد قبلت توبتك، وأقبلت برضواني عليك، وصرفت آلائي ونعمائي إليك وأعدتك إلى مرتبتك من كراماتي، ووفرت نصيبك من رحماتي. فذلك قوله عزوجل: (فتلقى آدم من ربه كلمات فتاب عليه إنه هو التواب الرحيم).

When Adam[asws] said that: 'Our Lord! By Muhammad[saww] and his[saww] goodly progeny[asws], and by Muhammad[saww] and Ali[asws] Fatima[asws] and Al Hasan[asws] and Al Husayn[asws] and the goodly among their progeny[asws] whom You[azwj] have Preferred, accept my[asws] repentance and forgive my[asws] error and restore my[asws] honourable position.' Allah the Almighty Said: 'I[azwj] have Accepted your repentance and Turn My[azwj] Pleasure towards you[asws] and Direct My[azwj] Bounties towards you[asws] and Restore your[asws] honourable position to you[asws] and Mercy to you[asws]. And that is the Words of the Almighty ***[2:37] Then Adam received (some) Words from his Lord***'.[237]

عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال: ان الله تبارك وتعالى عرض على آدم في الميثاق ذريته. فمر به النبي صلى الله عليه وآله وهو متكى، على على عليه السلام وفاطمة صلوات الله عليهما تتلوهما والحسن والحسين (ع) يتلوان فاطمة، فقال الله: يا آدم اياك ان تنظر إليهم بحسد اهبطك من جواري،

From Abdul Rahman Bin Katheer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Verily, Allah[azwj] Blessed and High Presented to Adam[as] the Covenant about his[asws] Progeny[asws]. The Prophet[saww] passed by him[asws] along with Ali[asws] and Syeda Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws] came over. Allah[azwj] Said: 'O Adam[as]! Beware of looking towards them enviously for you[asws] will be Cast down from My[azwj] Nearness'.

فلما اسكنه الله الجنة مثل له النبي وعلى وفاطمة والحسن والحسين صلوات الله عليهم، فنظر إليهم بحسد ثم عرضت عليه الولاية فانكرها فرمته الجنة بأوراقها،

So when Allah[azwj] Settled Adam[as] in the Paradise, He[azwj] Created for him[as] a likenesses of the Prophet[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws]. He [as] looked at them[asws] with envy when Presented with their[asws] Wilayah. The covering of the leaves of the Garden fell off him[as].

فلما تاب إلى الله من حسده وأقر بالولاية و دعا بحق الخمسة محمد وعلى وفاطمة والحسن والحسين (ع) غفر الله له، وذلك قوله " فتلقى آدم من ربه كلمات " الآية.

So when he[as] repented to Allah[azwj] from his[asws] envy and accepted their[asws] Wilayah and supplicated for the sake of the Five – Muhammad[saww] and Ali [asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws], Allah[azwj] Forgave him[as], and that is in His[azwj] Words ***[2:37] Then Adam received (some) Words from his Lord, so He turned to him (Mercifully); surely He is Oft-returning (to Mercy), the Merciful***'.[238]

عن جابر قال: سئلت أبا جعفر عليه السلام عن تفسير هذه الآية في باطن القرآن " فاما يأتينكم منى هدى فمن تبع هداى فلا خوف عليهم ولا هم يحزنون " قال: تفسير الهدى علي عليه السلام قال الله فيه " فمن تبع هداى فلا خوف عليهم ولا هم يحزنون "

[237] Tafseer Imam Hassan Al Askari[asws] – S 105
[238] Tafseer Al Ayyashi – H 27

From Jabir who said, 'I asked Abu Ja'far[asws] about the explanation this Verse in the esoteric (Meaning) of the Quran ***[2:37] so surely there will come to you a Guidance from Me, then whoever follows My Guidance, no fear shall come upon them, nor shall they be grieving***, he[asws] said: 'The explanation of 'the Guidance' is Ali[asws] in what Allah[azwj] has Said ***then whoever follows My Guidance, no fear shall come upon them, nor shall they be grieving***'.[239]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ صَاحِبِ الشَّعِيرِ عَنْ كَثِيرِ بْنِ كَلْثَمَةَ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِماتٍ قَالَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي وَ أَنْتَ خَيْرُ الْغَافِرِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي وَ ارْحَمْنِي وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Ali Bin Ibrahim, from his father, from ibn Abu Umeyr, from Ibrahim the owner of the Barley, from Kaseer Bin Kalsama, who has narrated:

Imam[asws], said, regarding the Words of Allah[azwj] Mighty and Majestic: ***[2:37] Then Adam received (some) Words from his Lord***, he[asws] said: 'There is no god except You[azwj], Glory be to You[azwj] our Allah[azwj] and by Your[azwj] Praise, I have acted in an evil manner and have been unjust to myself, so Forgive me and You[azwj] are the best of the Forgivers. There is no god except You[azwj]. Glory be to You[azwj] our Allah[azwj], and by Your[azwj] Praise. I have acted in an evil manner and have been unjust to myself, so Forgive me and be Merciful to me, and You[azwj] are the Most Merciful of the merciful ones. There is no god except You[azwj]. Glory be to You[azwj] our Allah[azwj], and by Your[azwj] Praise. I have acted in an evil manner and have been unjust to myself, so Turn (with Forgiveness) to me for You[azwj] are the Merciful Forgiver'.

وَ فِي رِوَايَةٍ أُخْرَى فِي قَوْلِهِ عَزَّ وَ جَلَّ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِماتٍ قَالَ سَأَلَهُ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْهِمْ.

And in another report regarding the Statement of the Mighty and Majestic: ***"[2:37] Then Adam received (some) Words from his Lord"***, he[asws] said: 'He[as] asked for (forgiveness for) the sake of Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Fatima[asws]'.[240]

VERSE 39

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {39}

[2:39] And those who disbelieve in and reject My Signs, they are the inmates of the Fire, in it they shall be abiding

ثم قال الله عزوجل: (والذين كفروا وكذبوا بآياتنا): الدالات على صدق محمد (صلى الله عليه وآله) على ما جاء به من أخبار القرون السالفة، وعلى ما أداه إلى عباد الله من ذكر تفضيله لعلي (عليه السلام) وآله الطيبين خير الفاضلين والفاضلات بعد محمد سيد البريات (اولئك) الدافعون لصدق محمد في إنبائه ـ والمكذبون له في نصبه لاوليائه ـ علي سيد الاوصياء، والمنتجبين من ذريته الطيبين الطاهرين (أصحاب النار هم فيها خالدون).

[239] Tafseer Al Ayyashi – H 29
[240] Al Kafi – H 14920

Then the Mighty and Majestic Said ***[2:39] And those who disbelieve in and reject My Signs,*** which prove the truthfulness of Muhammad[saww] in what news of the former ones and in the virtues of Ali[asws] and his[asws] goodly progeny[asws] who are the best of the virtuous ones after Muhammad[saww] the Chief of the good ones ***they*** who reject the truthfulness of Muhammad[saww] in his[saww] Prophet hood and falsify his[saww] chosen ones – Ali[asws] the chief of the Trustees and the chosen ones from among his[asws] goodly and purified Progeny[asws] ***are the inmates of the Fire, in it they shall be abiding***'.[241]

VERSE 40

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ {40}

[2:40] O Children of Israel! Remember My Favour which I Bestowed upon you and be faithful to (your) Covenant with Me, I will Fulfill (My) Covenant with you; and of Me, Me alone, should you be fearing

قال الامام (عليه السلام): قال الله عزوجل: (يا بني إسرائيل) ولد يعقوب إسرائيل الله (اذكروا نعمتي التي أنعمت عليكم) لما بعثت محمدا (صلى الله عليه وآله)، وأقررته في مدينتكم، ولم أجشمكم الحط والترحال إليه، وأوضحت علاماته ودلائل صدقه لئلا يشتبه عليكم حاله.

The Imam Hassan Al-Askari[asws] said that Allah the Almighty Said: ***[2:40] O Children of Israel!*** The children of Yaqoub[as] ***Remember My Favour which I Bestowed upon you*** the Sending of Muhammad[saww] as a Prophet and established him[saww] in your city, did not give you the trouble of travelling to him[saww], and Manifested his[saww] Signs and Proofs of his[saww] truthfulness, so that you will not doubt his[saww] condition.

(وأوفوا بعهدي) الذي أخذته على أسلافكم، أنبياؤهم وأمروهم أن يؤدوه إلى أخلافهم ليؤمنوا بمحمد العربي ـ القرشي ـ الهاشمي، المبان بالآيات، والمؤيد بالمعجزات التي منها: أن كلمته ذراع مسمومة، وناطقه ذئب، وحن إليه عود المنبر وكثر الله له القليل من الطعام، وألان له الصلب من الاحجار، وصلب له المياه السيالة ولم يؤيد نبيا من أنبيائه بدلالة إلا جعل له مثلها أو أفضل منها. والذى جعل من أكبر آياته علي بن أبي طالب (عليه السلام) شقيقه ورفيقه، عقله من عقله، وعلمه من علمه، ـ وحكمه من حكمه ـ وحلمه من حلمه، مؤيد دينه بسيفه الباتر بعد أن قطع معاذير المعاندين بدليله القاهر، وعلمه الفاضل، وفضله الكامل.

and be faithful to (your) Covenant with Me which was taken from your ancestors, they were Commanded that they will believe in Muhammad[saww] the Arab, the Qureyshite, the Hashimite, in the clear signs and miracles that came from him[saww] – the speaking of the poisoned arm with him[saww], the speech of the wolf, the wailing of the trunk of the pulpit and the increasing by Allah[azwj] of what was little from the food, the softening of the stones for him[saww] and the freezing of the water to make it hard for him[saww] and he[saww] was Given the <u>miracles similar to that Given to the previous Prophets[asws] or even better than those. And the greatest of all his[saww] signs is Ali Bin Abu Talib[asws]</u> his[saww] brother and his[saww] friend, his[asws] intellect is from his[saww] intellect, his[asws] knowledge is from his[saww] knowledge, his[asws] wisdom is from his[saww] wisdom, his[asws] dream is from his[saww] dream, the helper of his[saww] religion by his[asws] sword after cutting off the arguments of the stubborn people with proofs of stronger and higher knowledge and complete virtuosity.

[241] Tafseer Imam Hassan Al Askari[asws] – S 106

(أوف بعهدكم) الذي أوجبت به لكم نعيم الابد في دار الكرامة ومستقر الرحمة. (وإياي فارهبون) في مخالفة محمد (صلى الله عليه وآله)، فاني القادر على صرف بلاء من يعاديكم على موافقتي، وهم لا يقدرون على صرف انتقامي عنكم إذا آثرتم مخالفتي.

I will Fulfill (My) Covenant with you Those eternal Bounties that I[azwj] have Made Obligatory upon you in the place of Prestige and Mercy. ***and of Me, Me alone, should you be fearing*** In the matter of opposing Muhammad[saww] for I[azwj] have Power over all the afflictions that you get from your enemies, and they have no power to prevent Me[azwj] from taking of Revenge on them for their opposition.[242]

في عيون الاخبار باسناده إلى أمير المؤمنين عليه السلام حديث طويل وفيه وسأله عن ستة من الانبياء لهم اسمان ؟ فقال يوشع بن نون وهو ذوالكفل، ويعقوب و هو اسرائيل.

In Uyoon Akhbar by its chain going up to

Amir-ul-Momineen[asws] in a lengthy Hadeeth and in it he[asws] was asked about the double names of six of the Prophets[as], he[asws] said: 'Joshua Bin Noon[as] and he is Zulkifl, and Yaqoub[as] and he is Israeel'.[243]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن سماعة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ أَوْفُوا بِعَهْدِي قال: «بولاية أمير المؤمنين (عليه السلام) أُوفِ بِعَهْدِكُمْ أوف لكم بالجنة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sama'at,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:40] and be faithful to (your) Covenant with Me***, said: 'By the Wilayah of Amir-ul-Momineen[asws], ***I will Fulfill (My) Covenant with you*** with the Paradise'.[244]

440/ [6]- ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن أبي القاسم، عن محمد بن علي القرشي، قال: حدثنا أبو الربيع الزهراني، قال: حدثنا حريز، عن ليث بن أبي سليم، عن مجاهد، عن ابن عباس، قال: قال رسول الله (صلى الله عليه و آله): «لما أنزل الله تبارك و تعالى: وَ أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ و الله، لقد خرج آدم من الدنيا و قد عاهد [قومه] على الوفاء لولده شيث، فما وفى له،

Ibn babuwayh said, 'My father narrated to us, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Al Al Qarshy, from Abu Al Rabi'e Al Zahrany, from Hareyz, from Lays Bin Abu Suleym, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah[saww] said: 'When Allah[azwj] the High Revealed ***[2:40] and be faithful to (your) Covenant with Me, I will Fulfill (My) Covenant with you***, by Allah[azwj]! Adam[as] had left the world and covenanted with his[as] people upon the loyalty to his[as] son[as] Shees[as], but they were not loyal to him[as].

و لقد خرج نوح من الدنيا و عاهد قومه على الوفاء لولده سام، فما وفت أمته، و لقد خرج إبراهيم من الدنيا و عاهد قومه على الوفاء لولده إسماعيل، فما وفت أمته، و لقد خرج موسى من الدنيا و عاهد قومه على الوفاء. لوصيه يوشع بن نون فما وفت أمته، و لقد رفع عيسى بن مريم إلى السماء و قد عاهد قومه [على الوفاء] لوصيه شمعون بن حمون الصفا فما وفت أمته.

[242] Tafseer Imam Hassan Al Askari[asws] – S 107
[243] Tafseer Noor Al Saqalayn – H 158
[244] الكافي 1: 357/ 89.

And Noah[as] had left from the world and covenanted with his[as] people upon the loyalty to his[as] son[as] saam[as], but his[as] community was not loyal to him[as]. And Ibrahim[as] had gone out from the world, and covenanted his[as] people upon the loyalty to his[as] son[as] Ismail[as], but his[as] community was not loyal to him[as]. And Musa[as] went out from the world and covenanted with his[as] people upon the loyalty to his[as] successor[as] Yoshua Bin Noun[as], but his[as] community was not loyal to him[as]. And Isa[asws] Bin Maryam[as] was Raised to the sky, and he[as] have covenanted with his[as] people upon the loyalty to his[as] successor[as] Shamoun Bin Hamoun Al-Safa[as], but his[as] community was not loyal to him[as].

و إني مفارقكم عن قريب و خارج من بين أظهركم، و قد عهدت إلى أمتي في علي بن أبي طالب، و إنها لراكبة سنن من قبلها من الأمم في مخالفة وصيي و عصيانه، ألا و إني مجدد عليكم عهدي في علي فَمَنْ نَكَثَ فَإِنَّما يَنْكُثُ عَلى نَفْسِهِ وَ مَنْ أَوْفى بِما عاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْراً عَظِيماً.

And very shortly, I[saww] shall be separating and exiting from between you, and I[saww] have covenanted to my[saww] community regarding Ali[asws] Bin Abu Talib[asws]. And they would be riding the ways of the ones who were before them from the communities regarding the opposition to my[saww] successor[asws] and disobeying him[asws]. Indeed! And I[saww] am renewing to you my[saww] covenant regarding Ali[asws] ***[48:10] Therefore whoever breaks (his Covenant), he breaks it only to the injury of his own soul, and whoever fulfills what he has Covenanted with Allah, He will Grant him a Mighty Recompense***.

أيها الناس، إن عليا إمامكم من بعدي، و خليفتي عليكم، و هو وصيي و وزيري و أخي و ناصري، و زوج ابنتي، و أبو ولدي، و صاحب شفاعتي و حوضي و لوائي، من أنكره فقد أنكرني، و من أنكرني فقد أنكر الله عز و جل، و من أقر بإمامته فقد أقر بنبوتي، و من أقر بنبوتي فقد أقر بوحدانية الله عز و جل.

O you people! Ali[asws] is your Imam[asws] from after me[saww], and my[saww] Caliph over you, and he[asws] is my[saww] successor[asws], and my[asws] Vizier, and my[saww] brother[asws] and my[saww] helper, and husband[asws] of my[saww] daughter[asws], and father[asws] of my[saww] sons[asws], and the owner of my[saww] intercession, and my[saww] Fountain, and my[saww] flag. The one who denies him[asws], so he has denied me[asws], and the one who denies me[saww] so he has denied Allah[azwj] Mighty and Majestic. And the one who accepts him[asws] as his Imam[asws], so he has accepted my[saww] Prophet-hood, and the one who accepts my[saww] Prophet-hood, so he has accepted the Oneness of Allah[azwj] Mighty and Majestic.

أيها الناس، من عصى عليا فقد عصاني، و من عصاني فقد عصى الله عز و جل، و من أطاع عليا فقد أطاعني، و من أطاعني فقد أطاع الله عز و جل.

O you people! The one who disobeys Ali[asws] so he has disobeyed me[saww], and the one who disobeys me[saww], so he has disobeyed Allah[azwj] Mighty and Majestic. And the one who obeys Ali[asws], so he had obeyed me[saww], and the one who obeys me[saww], so he has obeyed Allah[azwj] Mighty and Majestic.

يا أيها الناس، من رد على علي في قول أو فعل فقد رد علي، و من رد علي فقد رد على الله عز و جل فوق عرشه.

O you people! The one who repudiates Ali[asws] in words or deeds so he has repudiated me[saww], and the one who repudiates me[saww], so he has repudiated Allah[azwj] Mighty and Majestic upon His[azwj] Throne.

يا أيها الناس، من اختار منكم على علي إماما فقد اختار علي نبيا، و من اختار علي نبيا فقد اختار على الله عز و جل ربا.

O you people! The one from among you who chooses Ali[asws] as an Imam[asws], so he has chosen me[saww] as a Prophet[saww], and the one who chooses me[saww] as a Prophet[saww] so he has Chosen Allah[azwj] Mighty and Majestic as a Lord[azwj].

يا أيها الناس، إن عليا سيد الوصيين، و قائد الغر المحجلين، و مولى المؤمنين، وليه وليي، و وليي ولي الله، و عدوه عدوي، و عدوي عدو الله عز و جل.

O you people! Ali[asws] is the Chief of the successors[as], and the Guide of the resplendent, and the Master of the Believers. His[asws] friend is my[saww] friend, and my[saww] friend is Allah[azwj]'s friend. His[asws] enemy is my[saww] enemy, and my[saww] enemy is the enemy of Allah [azwj] Mighty and Majestic.

أيها الناس، أوفوا بعهد الله في علي يوف لكم بالجنة يوم القيامة».

O you people! Be faithful to the Covenant of Allah[azwj] regarding Ali[asws], and He[azwj] would be Loyal to you with the Paradise on the Day of Judgement'.[245]

المفيد في (الاختصاص): عن محمد بن علي، عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن هشام بن سالم، قال: قلت للصادق (عليه السلام): يا ابن رسول الله، ما بال المؤمن إذا دعا ربما استجيب له، و ربما لم يستجب له، و قد قال الله عز و جل: وَ قالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ؟

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Ali, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Hisham Bin Salim who said,

'I said to Al-Sadiq[asws], 'O son[asws] of Rasool-Allah[saww]! What is the matter that when the Believer supplicates, sometimes he is Answered, and sometimes he does not get Answered, and Allah[azwj] Mighty and Majestic has Said ***[40:60] And your Lord says: Call upon Me, I will Answer you***?'

فقال (عليه السلام): «إن العبد إذا دعا الله تبارك و تعالى بنية صادقة و قلب مخلص، استجيب له بعد وفائه بعهد الله عز و جل، و إذا دعا الله بغير نية و إخلاص لم يستجب له، أ ليس الله تعالى يقول: أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ؟ فمن و فى وفي له».

So he[asws] said: 'When the servant supplicates to Allah[azwj] Blessed and High with true intention and a sincere heart, gets Answered after he has been loyal to the Covenant of Allah[azwj] Mighty and Majestic. And when he supplicates without a (true) intention and sincerity, he does not get Answered. Is Allah[azwj] the High not Saying ***[2:40] and fulfil your covenant with Me as I fulfil My Covenant with you***? So the one who fulfills it, He[azwj] Fulfills it for him'.[246]

VERSE 41

وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ {41}

[245] معاني الأخبار: 372/ 1
[246] الاختصاص: 242

[2:41] And believe in what I have Revealed, verifying that which is with you, and do not become the first to deny it, nor take a small price in exchange for My Verses; and Me alone should you be fearing

قال الامام (عليه السلام): ـ ثم ـ قال الله عزوجل لليهود: (وآمنوا) أيها اليهود (بما أنزلت) على محمد ـ نبيي ـ من ذكر نبوته، وإنباء إمامة أخيه علي (عليه السلام) وعترته ـ الطيبين ـ الطاهرين (مصدقا لما معكم) فان مثل هذا الذكرفي كتابكم أن محمدا النبي سيد الاولين والآخرين، المؤيد بسيد الوصيين وخليفة رسول رب العالمين فاروق هذه الامة، وباب مدينة الحكمة، ووصي رسول ـ رب ـ الرحمة.

Imam Hassan Al-Askari[asws] said: 'Then Allah[azwj] Said to the Jews ***[2:41] And believe*** O Jews! ***in what I have Revealed*** unto My[azwj] Prophet[saww] about the matter of his[saww] Prophet-hood and what news of the Imamate of his[saww] brother Ali[asws] and his[saww] goodly Progeny[asws], the purified ***verifying that which is with you***. The likeness of this remembrance in your Books that Muhammad[saww] is the Master of all the former ones and the later ones, supported by the Master of the successors[as] the Caliph of the Rasool[saww] of the Lord[azwj] of the Worlds, the differentiator of this community, the door to the city of wisdom, and the Successor[asws] of the Rasool[saww] of the Lord[azwj] of Mercy.'

(ولا تشتروا بآياتي) المنزلة لنبوة محمد (صلى الله عليه وآله)، وإمامة علي (عليه السلام)، والطيبين من عترته (ثمنا قليلا) بأن تجحدوا نبوة النبي ـ محمد ـ (صلى الله عليه وآله) وإمامة الامام ـ علي ـ (عليه السلام) ـ وآلهما ـ وتعتاضوا عنها عرض الدنيا، فان ذلك وإن كثر فالى نفاد وخسار وبوار.

nor take a small price in exchange for My Verses that which has been Sent down of the Prophet-hood of Muhammad[saww] and the Imamate of Ali[asws] and the goodly from his[saww] Progeny[asws] and the prophecy of the Prophet-hood of Muhammad[saww] and the Imamate of Imam Ali[asws] and their Progeny[asws] and disbelieve in them for the sake of the earnings of this world which may appear to be a lot but is in fact a loss and a failure.

ثم قال الله عزوجل: (وإياي فاتقون) في كتمان أمر محمد (صلى الله عليه وآله) وأمر وصيه (عليه السلام). فانكم إن تتقوا لم تقدحوا في نبوة النبي ولا في وصية الوصي، بل حجج الله عليكم قائمة، وبراهينه بذلك واضحة، قد قطعت معاذيركم، وأبطلت تمويهكم.

Then the Mighty and Majestic Said: ***and Me alone should you be fearing*** in the concealment of the order about Muhammad[saww] and the order about his[saww] Trustee[asws]. You should fear and do not reject the Prophet-hood of the Prophet[saww] and the Trusteeship of the Trustee[asws], but the proofs of Allah[azwj] have been established to you and the evidence is clear which cuts off your objections and invalidates your plots.

فقال رسول الله (صلى الله عليه وآله): إن الله عزوجل يمهلهم لعلمه بأنه سيخرج من أصلابهم ذريات طيبات مؤمنات. ولو تزيلوا لعذب ـ الله ـ هؤلاء عذابا أليما، إنما يعجل من يخاف الفوت

Rasool-Allah[saww] said: 'Allah the Almighty gives them more time for it is in His[azwj] Knowledge that there will be coming out of them from their progenies, the good

believers, otherwise Allah[azwj] would not have Avoided punishing them severely. The only one hasty in retribution is the one who has fear of losing the opportunity.[247]

العياشي: عن جابر الجعفي، قال: سألت أبا جعفر (عليه السلام) عن تفسير هذه الآية في باطن القرآن وَ آمِنُوا بِما أَنْزَلْتُ مُصَدِّقاً لِما مَعَكُمْ وَ لا تَكُونُوا أَوَّلَ كافِرٍ بِهِ، قال: «يعني فلانا و صاحبه و من تبعهم و دان بدينهم، قال الله يعنيهم: وَ لا تَكُونُوا أَوَّلَ كافِرٍ بِهِ يعني عليا (عليه السلام)».

Al Ayyashi, from Jabir Al Ju'fy who said,

'I asked Abu Ja'far[asws] about the interpretation of this Verse in the esoteric of the Quran - ***[2:41] And believe in what I have Revealed, verifying that which is with you, and do not become the first to deny it***. He[asws] said: 'It Means so and so and his companion and the ones that follow them, and make a religion by their religion. Allah[azwj] Said Meaning them ***and do not become the first to deny it*** – Meaning Ali[asws]'.[248]

VERSE 42

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ {42}

[2:42] And do not mix the Truth with the falsehood and conceal the Truth whilst knowing

قال الامام (عليه السلام): خاطب الله بها قوما من اليهود لبسوا الحق بالباطل بأن زعموا أن محمدا (صلى الله عليه وآله) نبي، وأن عليا وصي، ولكنهما يأتيان بعد وقتنا هذا بخمسمائة سنة.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah[azwj] is Addressing a group of Jews who used to mix truth with falsehood by conjecturing that surely Muhammad[saww] is a Prophet and Ali[asws] is a Trustee but they[asws] will be coming after a period of five hundred years.

فقال الله عزوجل (ولا تلبسوا الحق بالباطل) بأن تقروا بمحمد وعلي من وجه وتجحدوهما من وجه (وتكتموا الحق) من نبوة هذا، وإمامة هذا (وأنتم تعلمون) أنكم تكتمونه وتكابرون علومكم وعقولكم، فان الله إذا كان قد جعل أخباركم حجة، ثم جحدتم لم يضيع ـ هو ـ حجته، بل يقيمها من غير جهتكم فلا تقدروا أنكم تغالبون ربكم وتقاهرونه.

Allah the Mighty and Majestic Said: ***[2:42] And do not mix the Truth with the falsehood*** With one face you accept Muhammad[saww] and Ali[asws] and with one face you reject them ***and conceal the Truth*** This Prophet-hood and this Imamate ***whilst knowing*** you are concealing it that which is in your knowledge and minds, for Allah[azwj] has already Sent to you news of the proofs which are clear to you but if you reject these, and these are proofs, Allah[azwj] will Establish them another way and you have no power to overcome your Lord[azwj] in any way.[249]

VERSE 43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ {43}

[247] Tafseer Imam Hassan Al Askari[asws] – S 108
[248] تفسير العيّاشي 1: 42/ 31.
[249] Tafseer Imam Hassan Al Askari [asws] – S 109

[2:43] And establish the Salat and give the Zakat and bow down with those who are bowing

قال: (أقيموا الصلوة) المكتوبات التي جاء بها محمد (صلى الله عليه وآله)، وأقيموا أيضا الصلاة على محمد وآله الطيبين الطاهرين الذين علي سيدهم وفاضلهم. (وآتوا الزكوة) من أموالكم إذا وجبت، ومن أبدانكم إذا لزمت، ومن معونتكم إذا التمست. (واركعوا مع الراكعين) تواضعوا مع المتواضعين لعظمة الله عزوجل في الانقياد لاولياء الله: لمحمد نبي الله، ولعلي ولي الله، وللائمة بعدهما سادة أصفياء الله.

Imam Hassan Al-Askari[asws] said about ***[2:43] And establish the Salat***: 'The prescribed ones which were brought by Muhammad[saww] and establish as well the salutations on Muhammad[saww] and his[saww] goodly and Purified Progeny[asws] who are the Masters and the Preferred ones. ***and give the Zakat*** from your wealth which is an obligation, and from your bodies which is required and from your helping if requested for it. ***and bow down with those who are bowing*** Humble yourselves with the humble ones to the Greatness of Allah the Almighty in the dissipation of the friends of Allah[azwj] – Muhammad[saww] the Prophet of Allah[azwj] and Ali[asws] the Guardian from Allah[azwj] and the Imams[asws] after them[asws] the adorers of Allah[azwj].[250]

قال رسول الله (صلى الله عليه وآله): من صلى الخمس كفر الله عنه من الذنوب ما بين كل صلاتين، وكان كمن على بابه نهرجار يغتسل فيه كل يوم خمس مرات ـ و ـ لا يبقي عليه من الدرن شيئا إلا الموبقات التي هي جحد النبوة و الامامة أو ظلم إخوانه المؤمنين أو ترك التقية حتى يضر بنفسه وباخوانه المؤمنين.

Rasool-Allah[saww] said: 'One who offers Salat five (Salats), Allah[azwj] expiates his sins between the two Salats, just like as if there is a flowing river by his door and he bathes in it five times a day and there does not remain any filth on him except if he rejects the Prophet-hood and the Imamate or is unjust to his believing brother <u>or if he avoids dissimulation until it affects him adversely and his believing brothers</u>.[251]

العياشي: عن إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ أَقِيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ؟ قال: «هي الفطرة التي افترض الله على المؤمنين».

Al Ayyashi, from Is'haq Bin Amaar who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[2:43] And establish the Salat and give the Zakat***? He[asws] said: 'It is the 'Fitra' which Allah[azwj] has Obligated upon the Believers'.[252]

عن سالم بن مكرم الجمال، عن أبي عبد الله (عليه السلام)، قال: «أعط الفطرة قبل الصلاة، و هو قول الله وَ أَقِيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ».

From Saalim Bin Makram Al Jamaal,

(It has been narrated) from Abu Abdullah[asws] having said: 'Give the Fitra before the Salat, and these are the Words of Allah[azwj] ***[2:43] And establish the Salat and give the Zakat***'.[253]

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[250] Tafseer Imam Hassan Al Askari [asws] – S 110
[251] Tafseer Imam Hassan Al Askari [asws] – S 111
[252] تفسير العيّاشي 1: 42/ 32
[253] تفسير العيّاشي 1: 43/ 36. (Extract)

ابن شهر آشوب: عن أبي عبيدة المرزباني و أبي نعيم الأصفهاني في كتابيهما (في ما نزل من القرآن في علي) و النطنزي في (الخصائص) و روى أصحابنا عن الباقر (عليه السلام) في قوله تعالى: وَ ارْكَعُوا مَعَ الرَّاكِعِينَ «نزلت في رسول الله و علي بن أبي طالب، و هما أول من صلى و ركع».

Ibn Shehr Ashub, from Abu Ubeyda Al Marzabany and Abu naeem Al Isfahany in both their book (in Manaazil Min Al Quran Fi Ali [asws]) and Al Nazary in Al Khasaais, and our companions have reported,

(It has been narrated) from Al-Baqir[asws] regarding the Words of the High ***[2:43] and bow down with those who are bowing***: 'It was Revealed regarding Rasool-Allah[saww] and Ali[asws] Bin Abu Talib[asws], and they both[asws] were the first ones to Pray and bow'.[254]

VERSE 44

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ {44}

[2:44] Are you ordering the people to be good and neglecting your own souls while you read the Book; have you then no sense?

ثم قال الله عزوجل لقوم من مردة اليهود ومنافقيهم المحتجنين الاموال الفقراء، المستأكلين للاغنياء الذين يأمرون بالخير ويتركونه، وينهون عن الشر ويرتكبونه، قال: يا معاشر اليهود (أتامرون الناس بالبر) بالصدقات وأداء الامانات (وتنسون أنفسكم) أفلا تعقلون ما به تأمرون (وأنتم تتلون الكتاب): التوراة الآمرة بالخيرات الناهية عن المنكرات، المخبرة عن عقاب المتمردين، وعن عظيم الشرف الذي يتطول الله به على الطائعين المجتهدين. (أفلا تعقلون) ما عليكم من عقاب الله عزوجل في أمركم بما به لا تأخذون، وفي نهيكم عما أنتم فيه منهمكون. وكان هؤلاء قوم من رؤساء اليهود وعلمائهم احتجنوا أموال الصدقات والمبرات، فأكلوها واقتطعوها،

Then Allah the Mighty and Majestic Said to the group of Jews and hypocrites who used to hold back the money of the needy and the poor, despite being wealthy and used to order people to enjoin good but used to avoid it themselves, and forbid evil but used to commit it themselves: 'O group of Jews! ***[2:44] Are you ordering the people to be good*** by charity and fulfilment of trusts ***and neglecting your own souls*** have you no sense in what you do? ***while you read the Book*** The Torah which orders the doing of good and prohibits evil, gives the news of the Punishment to the rebels and of the great Hoour which Allah[azwj] will Bestow on the obedient and the strugglers ***have you then no sense?*** Do you not understand the Punishment that you will incur in your deeds that you do not perform and the prohibitions that you are engulfed in? And these were some of the chiefs of the Jews and their scholars who took the wealth of the charities and donations for good causes, and ate from these and did not let it reach the deserving ones.[255]

العياشي: عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام)، قال: قلت: قوله: أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ؟ قال: فوضع يده على حلقه، قال كالذابح نفسه.

Al Ayyashi, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah[asws] 'I asked, '(What about) His[azwj] Words ***[2:44] Are you ordering the people to be good and neglecting your own souls***?'

[254] المناقب 2: 13، النور المشتعل: 40/ 1
[255] Tafseer Imam Hassan Al Askari[asws] – S 114

He[asws] Placed his[asws] hand upon his[asws] throat and said: 'It is as if he is slaughtering himself' (means to apply to first your ownself).[256]

و قال علي بن إبراهيم في الآية: نزلت في القصاص و الخطاب، و هوقول أمير المؤمنين (عليه السلام): «و على كل منبر منهم خطيب مصقع، يكذب على الله و على رسوله و على كتابه».

And Ali Bin Ibrahim said about the Verse:

'This has been Revealed about retribution and the speakers, and this is in the words of Amir-ul-Momineen[asws]: 'And on every pulpit of theirs there is a fiery orator, falsifying to Allah[azwj] and to Rasool-Allah[saww] and to His[azwj] Book'.[257]

VERSES 45 & 46

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ {45} الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ {46}

[2:45] And seek Assistance through the patience and the Salat, but rather it is a hard thing except for the humble ones [2:46] Who think that they shall meet their Lord and they would be returning to Him

ثم قال الله عزوجل لسائر اليهود والكافرين المظهرين: (واستعينوا بالصبر والصلوة) ـ أي بالصبر ـ عن الحرام ـ و ـ على تأدية الامانات، وبالصبر على الرئاسات الباطلة، وعلى الاعتراف لمحمد بنبوته ولعلي بوصيته.

Then Allah the Mighty and Majestic Said to the rest of the Jews and the disbelievers who were present there: ***[2:45] And seek Assistance through the patience and the Salat*** - i.e be patient by staying away from the Prohibitions and the fulfilment of trusts and by observing patience from the false governments and recognition of the Prophet-hood of Muhammad[saww] and the Successorship of Ali[asws].

(واستعينوا بالصبر) على خدمتهما، وخدمة من يأمرانكم بخدمته على استحقاق الرضوان والغفران ودائم نعيم الجنان في جوار الرحمن، ومرافقة خيار المؤمنين، والتمتع بالنظر إلى عزة محمد سيد الاولين والآخرين، وعلي سيد الوصيين والسادة الاخيار المنتجبين، فان ذلك أقر لعيونكم، وأتم لسروركم، وأكمل لهدايتكم من سائر نعيم الجنان.

[2:45] And seek Assistance through the patience on serving them[asws] and serving those[asws] that they[asws] order you to do so as is their[asws] right, and you will be deserving of Forgiveness and a life of eternal bliss in the Gardens in the vicinity of the Beneficent, and in the friendship of the good Believers, and enjoy looking at the honour of Muhammad[saww] the Master of the former ones and the later ones, and at the Master of the Successors[asws] and the Chief of the good chosen ones for that will be a coolness to your eyes and you will be in joy and complete bounty from all the other bounties of the Gardens.

واستعينوا أيضا بالصلوات الخمس، وبالصلاة على محمد وآله الطيبين (على قرب الوصول إلى جنات النعيم). (وإنها) أي هذه الفعلة من الصلوات الخمس، و ـ من ـ الصلاة على محمد وآله الطيبين مع الانقياد لاوامرهم والايمان بسرهم وعلانيتهم وترك معارضتهم بلم؟ وكيف؟ (لكبيرة) ـ ل ـ عظيمة. (إلا على الخاشعين) الخائفين من عقاب الله في مخالفته في أعظم فرائضه.

[256] تفسير العياشي 1: 43/ 37.
[257] تفسير القمي 1: 46.

And seek help by the five Salats and by salutations of Muhammad[saww] and his[saww] goodly Progeny[asws], to be near to the Gardens of Bliss. ***but rather it*** Meaning these deeds from the five Salats and from the salutation on Muhammad[saww] and his[saww] goodly Progeny[asws] with obedience to their[asws] orders and belief in their[asws] secrets and what they proclaim and avoid objections like Why? How? i***s a hard thing*** a great thing ***except for the humble ones*** those who fear the retribution of Allah[azwj] for those who oppose the great obligations of His[azwj].

ثم وصف الخاشعين فقال: الذين يظنون أنهم ملاقوا ربهم وأنهم اليه راجعون " الذين يقدرون أنهم يلقون ربهم، اللقاء الذي هو أعظم كراماته لعباده وإنما قال: (يظنون) لانهم لا يدرون بماذا يختم لهم والعاقبة مستورة عنهم (وأنهم إليه راجعون) إلى كراماته ونعيم جناته، لايمانهم وخشوعهم، لا يعلمون ذلك يقينا لانهم لا يأمنون أن يغيروا ويبدلوا.

Then Describing the qualities of the humble ones He[azwj] Says ***[2:46] Who think that they shall meet their Lord and they would be returning to Him*** Those who appreciate their meeting with their Lord, a meeting that is the most prestigious for His[azwj] servants and He[azwj] Says ***Who think*** and they do not know what has been sealed for them and their end is concealed from them ***and they would be returning to Him*** to His Prestige and the bliss of His[azwj] Garden, and they believe in them and are sincere about it, they do not know exactly what is there for them, but it is not safe for them to change and switch back and forth.'[258]

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله: وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلاةِ وَ إِنَّها لَكَبِيرَةٌ إِلَّا عَلَى الْخاشِعِينَ «الخاشع: الذليل في صلاته المقبل عليها، يعني رسول الله و أمير المؤمنين (عليهما السلام)».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir[asws] regarding His[azwj] Words ***[2:45] And seek Assistance through the patience and the Salat, but rather it is a hard thing except for the humble ones***, said: 'The humble – the humiliated during the Salat in front of Him[azwj] – meaning Rasool-Allah[saww] and Amir-ul-Momineen[asws]'.[259]

VERSE 47

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {47}

[2:47] O Children of Israel! Remember My Favour which I Bestowed upon you and that I Preferred you above the (other) nations

قال الامام (عليه السلام): قال: اذكروا نعمتي التي أنعمت عليكم أن بعثت موسى وهارون إلى أسلافكم بالنبوة، فهديناهم إلى نبوة محمد (صلى الله عليه وآله) ووصية ـ علي ـ وإمامة عترته الطيبين. وأخذنا عليكم بذلك العهود والمواثيق التي إن وفيتم بها كنتم ملوكا في جنانه مستحقين لكراماته ورضوانه.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Says ***[2:47] Remember My Favour*** In the Sending to you of Musa[as] and Haroun[as] to your ancestors with Prophet-hood, and they[asws] guided to the Prophet-hood of Muhammad[saww] and the Trusteeship of Ali[asws] and the Imams[asws] of his[asws] goodly Progeny[asws] for which you were covenanted for and oaths were taken from you which if you were to fulfil, it would make you

[258] Tafseer Imam Hassan Al Askari[asws] – S 115 & 116
[259] المناقب 1: 20، تفسير الحبري: 238/ 6.

deserving of being kings in His[azwj] Paradise with His[azwj] Prestige and His[azwj] Pleasure.

(وأني فضلتكم على العالمين) هناك، أي فعلته بأسلافكم، فضلتهم دينا ودنيا: أما تفضيلهم في الدين فلقبولهم نبوة محمد ـ وولاية علي ـ وآلهما الطيبين. وأما ـ تفضيلهم ـ في الدنيا فبأن ظللت عليهم الغمام، وأنزلت عليهم المن والسلوى وسقيتهم من حجر ماءا عذبا، وفلقت لهم البحر، فأنجيتهم وأغرقت أعداءهم فرعون وقومه، وفضلتهم بذلك ـ على ـ عالمي زمانهم الذين خالفوا طرائقهم، وحادوا عن سبيلهم ثم قال الله عزوجل ـ لهم ـ: فاذا كنت ـ قد ـ فعلت هذا بأسلافكم في ذلك الزمان لقبولهم ولايه محمد وآله، فبالحري أن أزيدكم فضلا في هذا الزمان إذا أنتم وفيتم بما آخذ من العهد والميثاق عليكم.

that I Preferred you above the (other) nations Over there, meaning the deeds of their ancestors, excelling in religion and the world. As for the excelling in religion, they accepted the Prophet-hood of Muhammad[saww] and the Wilayah of Ali[asws] and their[asws] goodly Progeny[asws]. As for the Preferring in this world, this was the sending over them cloud covering, and sending down upon them Manna and Quails and gushing water from the rocks, and the parting of the sea for them and salvation from their enemies Pharaoh[la] and his people. And Preferred them over the world during their time period who were their adversaries and on a different way, and guided to their way. Then Allah the Mighty and Majestic Said to them: 'If you were to act according to these deeds of your ancestors during their time, accept the Wilayah of Muhammad[saww] and his[saww] Progeny[asws], it is more appropriate that you should be Preferred in this time period of yours if you were to fulfill the Covenant and the Charter that has been taken from you.'[260]

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: يا بَنِي إِسْرائِيلَ. قال: «هي خاصة بآل محمد».

From Muhammad Bin Ali,

(It has been narrated) from Abu Abdullah[asws], said when I asked are the Words of the High ***[2:47] O Children of Israel!*** He[asws] said: 'This is especially for the Progeny[asws] of Muhammad[saww]'.[261]

عن أبي داود، عمن سمع رسول الله (صلى الله عليه و آله) يقول: «أنا عبد الله اسمي أحمد، و أنا عبد الله اسمي إسرائيل، فما أمره فقد أمرني».

From Abu Dawood,

(It has been narrated) from the one who heard Rasool-Allah[saww] saying: 'I[saww] am a servant of Allah[azwj] and my[saww] name is Ahmad[saww]. And I[saww] am a servant of Allah[azwj] and my name is Israeel[saww]. So whatever they were Commanded with, so He[azwj] has Commanded me[saww]'.[262]

VERSE 48

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ {48}

[260] Tafseer Imam Hassan Al Askari [asws] – S 118
[261] تفسير العيّاشي 1: 44/ 44.
[262] تفسير العيّاشي 1: 44/ 45 (Extract)

[2:48] And fear a Day when one soul shall not avail another in the least, neither shall intercession on its behalf be Accepted, nor shall any compensation be Taken from it, nor shall they be helped

ثم قال الله عزوجل: (واتقوا يوما لا تجزي نفس عن نفس شيئا) لا تدفع عنها عذابا قد استحقته عند النزع. (ولا يقبل منها شفاعة) يشفع لها بتأخير الموت عنها. (ولا يؤخذ منها عدل) لا يقبل ـ منها ـ فداء ـ ب ـ مكانه يمات ويترك هو.

Then Allah the Mighty and Majestic Says: ***[2:48] And fear a Day when one soul shall not avail another in the least*** - Will not be able to dispel the punishment which he deserves at the time of death ***neither shall intercession on its behalf be Accepted*** Interceding for the delaying the time of his ***nor shall any compensation be Taken from it*** No scapegoat or replacement will be accepted in his place to die, and that he himself should be left alone'.[263]

في تفسير على بن ابراهيم قوله: واتقوا يوما لاتجزى نفس عن نفس شيئا ولا يقبل منها شفاعة وهو قوله عليه السلام، والله لوان كل ملك مقرب وكل نبى مرسل شفعوا في ناصب ما شفعوا.

In the Tafseer of Ali Bin Ibrahim of His[azwj] Words ***[2:48] And fear a Day when one soul shall not avail another in the least, neither shall intercession on its behalf be Accepted*** and these are his[asws] words, 'By Allah[azwj]! Even if all the Angels of Proximity and all the Mursil Prophets[asws] were to intercede for the Hostile One (*Nasibi*), it will not be accepted'.[264]

قال الصادق (عليه السلام): وهذا ـ اليوم ـ يوم الموت، فان الشفاعة والفداء لا يغني عنه. فأما في القيامة، فانا وأهلنا نجزي عن شيعتنا كل جزاء، ليكونن على الاعراف بين الجنة والنار " محمد وعلي وفاطمة والحسن والحسين (عليهم السلام) والطيبون من آلهم " فنرى بعض شيعتنا في تلك العرصات ـ ممن كان منهم مقصرا ـ في بعض شدائدها فنبعث عليهم خيار شيعتنا كسلمان والمقداد وأبي ذر وعمار ونظائرهم في العصر الذي يليهم، ثم في كل عصر إلى يوم القيامة فينقضون عليهم كالبزاة والصقور ويتناولونهم كما تتناول البزاة والصقور صيدها، فيزفونهم إلى الجنة زفا. وإنا لنبعث على آخرين من محبينا من خيار شيعتنا كالحمام فيلتقطونهم من العرصات كما يلتقط الطير الحب، وينقلونهم إلى الجنان بحضرتنا.

The Holy Imam Al-Sadiq[asws] said: 'And this ***day*** is the day of death in which no intercession or substitution can be of any use. As for the Day of Judgment, we[asws] and our Household[asws] will reward our Shiah all of their rewards, and on the heights between Paradise and Hell will be Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] and the goodly from among their[asws] Progeny[asws]. We[asws] will see some of our Shiah in these plains to be deficient and some of them will be in difficulties, and we[asws] will send to them our good Shiah like Salman[as] and Miqdad[as] and Abu Dharr[as] and Ammar[as] and those like them from other time periods up to the Day of Judgement, who will snatch them away from these situations like hawks and vultures snatch away their prey and bring them over to our[asws] presence in Paradise.

وسيؤتى ـ ب ـ الواحد من مقصري شيعتنا في أعماله، بعد أن قد حاز الولاية والتقية وحقوق إخوانه، ويوقف بازائه مابين مائة وأكثر من ذلك إلى مائة ألف من النصاب، فيقال له: هؤلاء فداؤك من النار. فيدخل هؤلاء المؤمنون الجنة، وأولئك النصاب النار. وذلك ما قال الله عزوجل: (ربما يود الذين كفروا) يعني بالولاية (لو كانوا مسلمين) في الدنيا منقادين للامامة، ليجعل مخالفوهم فداءهم من النار.

[263] Tafseer Imam Hassan Al Askari[asws] – S 119
[264] Tafseer Noor Al Saqalayn – H 184

For every one Shiah who is deficient in his deeds, after having our[asws] friendship and having observed dissimulation and fulfilling the rights of his brothers, it will be said to them that these - between one hundred, and more, and one hundred thousand *Nasibis* – are your replacements in the Fire, The Believers will be made to enter Paradise and those Hostile Ones (*Nasibis*) will enter into Hell. And that is what Allah the Almighty Said ***[15:2] Often will those who disbelieve*** Meaning those what disbelieved in the Wilayah ***wish that they had been Muslims*** in the world, followed the Imams[asws], then our[asws] adversaries would have been made to enter the Fire instead of our friends.[265]

VERSE 49

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {49}

[2:49] And when We Rescued you from Phraoh's people, who had subjected you to severe torment, killing your sons and sparing your women, and in this there was a grievous Trial from your Lord

قال الامام (عليه السلام): قال تعالى: واذكروا يا بني إسرائيل (إذ نجيناكم) أنجينا أسلافكم (من آل فرعون) وهم الذين كانوا يدنون إليه بقرابته وبدينه ومذهبه (يسومونكم) كانوا بعذبونكم (سوء العذاب) شدة العذاب كانوا يحملونه عليكم.

Imam[asws] said: 'Allah[azwj] Said "And call to mind, O Children of Israel ***[2:49] when We Rescued you*** – Rescued your ancestors ***from Phraoh's people*** And they were on their religion, from their religion and their sect ***who had subjected you*** were punishing you the harsh punishment that they inflicted upon you.

قال: وكان من عذابهم الشديد أنه كان فرعون يكلفهم عمل البناء والطين ويخاف أن يهربوا عن العمل، فأمر بتقييدهم فكانوا ينقلون ذلك الطين على السلاليم إلى السطوح: فربما سقط الواحد منهم فمات أو زمن ولا يحلفون بهم إلى أن أوحى الله عزوجل إلى موسى (عليه السلام): قل لهم: لا يبتدؤن عملا إلا بالصلاة على محمد وآله الطيبين ليخف عليهم. فكانوا يفعلون ذلك، فيخف عليهم.

The Imam[asws] said: 'And from the severe punishments of theirs was that Pahraoh[la] forced them into construction work in the mud, and for fear of their escape, tied them up. They used to transport the mud to the surface for construction. When one of them used to die or fall down, they would not care for him; until Allah [azwj] the Mighty and Majestic Revealed unto Musa[as]: 'Tell them to send salutations on Muhammad[saww] and his[saww] Blessed Progeny[asws] before starting work and it will be easy for them'. They used to do that, and the work became comfortable for them.

وأمر كل من سقط وزمن ممن نسي الصلاة على محمد وآله الطيبين أن يقولها على نفسه إن أمكنه ـ أي الصلاة على محمد وآله ـ أو يقال عليه إن لم يمكنه، فانه يقوم ولا يضره ذلك ففعلوها، فسلموا. (يذبحون أبناءكم) وذلك لما قيل لفرعون: إنه يولد في بني إسرائيل مولود يكون على يده هلاكك، وزوال ملكك. فأمر بذبح أبنائهم، فكانت الواحدة ـ منهن ـ تصانع القوابل عن نفسها ـ لئلا ينم عليها ـ ـ ويتم ـ حملها، ثم تلقي ولدها في صحراء، أو غار جبل، أو مكان غامض وتقول عليه عشر مرات الصلاة على محمد وآله، فيقيض الله ـ له ـ ملكا يربيه، ويدر من اصبع له لبنا يمصه، ومن اصبع طعاما ـ لينا ـ يتغذاه إلى أن نشأ بنو إسرائيل وكان من سلم منهم ونشأ أكثر ممن قتل. (ويستحيون نساءكم) يبقونهن ويتخذونهن إماء، فضجوا إلى موسى وقالوا: يفترعون بناتنا وأخواتنا.

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And it was ordered for all those that had fallen to send salutations on Muhammad[saww] and his[saww] goodly Progeny[asws], and say it to himself if possible – meaning the salutation on Muhammad[saww] and his[saww] Progeny[asws] – and if not possible then get someone to say it for him, and he would become strong and this work would not adversely affect him and he would be safe. ***killing your sons*** And that was what was said to the Pharaoh: 'He will be born from the Children of Israel the birth which will spell your doom and the decline of your kingdom'. He ordered the killing of male children. The women used to bribe the midwives to keep their pregnancies a secret until such time as they complete their time for birth. When they gave birth, they used to hide the baby in a cave or other secret place and recite over it then times the salutation on Muhammad[saww] and his[saww] pious Progeny[asws]. Allah[azwj] used to Ordain an Angel for its upbringing, and milk used to flow from one of its fingers which the baby used to suck from and soft food used to flow from another one of its fingers for its sustenance. As a result of this, the number of children who were safely taken care of in this manner exceeded those that were slaughtered. ***and sparing your women*** They used to let the girls live and make them their slaves. Then they complained to Musa[as] and said: 'They are taking our daughters and sisters as their wives'.

فأمر الله تلك البنات كلما رابهن ريب من ذلك صلين على محمد وآله الطيبين فكان الله يرد عنهن أولئك الرجال، إما بشغل أو مرض أو زمانة أو لطف من ألطافه فلم يفترش منهن أمرأة، بل دفع الله عزوجل ذلك عنهن بصلاتهن على محمد وآله الطيبين.

Allah[azwj] Commanded all of their daughters that they should recite the salutation on Muhammad[saww] and his[saww] Progeny[asws] by which Allah[azwj] used to keep the men away from them, by either involving them in some work or illness and they could not take any one of their women, and Allah[azwj] Dispelled that from them by the salutation on Muhammad[saww] and his[saww] Infallible Progeny[asws].

ثم قال الله عزوجل: (وفي ذلكم) أي في ذلك الانجاء الذي أنجاكم منهم ربكم (بلاء) نعمة (من ربكم عظيم) كبير. قال الله عزوجل: يا بني إسرائيل اذكروا إذ كان البلاء يصرف عن أسلافكم ويخف بالصلاة على محمد وآله الطيبين، أفما تعلمون أنكم إذا شاهدتموه، وآمنتم به كانت النعمة عليكم أعظم ـ وأفضل ـ وفضل الله عليكم ـ أكثر ـ وأجزل؟

The Allah[azwj] Mighty and Majestic Says: ***and in this*** Meaning this situation that your Lord Saved you from ***there was a grievous Trial*** Blessing ***from your Lord*** great. Allah (s.w.t) Mighty and Majestic Says: 'O Children of Israel! Call to mind the affliction that was upon your ancestors which was lightened for them by their secretly sending of salutations on Muhammad[saww] and his[saww] pious Progeny[asws]. Do you not realise that what you witnessed in them and believed by in that this was a great blessing for you, higher than all the blessings of Allah[azwj] on you, and the best one?'[266]

VERSE 50

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ {50}

[2:50] And when We Parted the sea for you, so We Rescued you and Drowned the People of Pharaoh and you were looking on

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قال الامام (عليه السلام): قال الله عزوجل: واذكروا إذ جعلنا ماء البحر فرقا ينقطع بعضه من بعض " فأنجيناكم " هناك وأغرقنا فرعون وقومه " وأنتم تنظرون " إليهم وهم يغرقون

Imam Hassan Al-Askari[asws] said: 'Imam Hassan Al-Askari[asws] said: 'Allah Mighty and Majestic Said: 'Remember when We Parted the water of the sea and Separated some of you from the others ***[2:50] so We Rescued you*** over there and drowned Pharaoh and his people ***and you were looking on*** whilst they were drowning.

وذلك أن موسى (عليه السلام) لما انتهى إلى البحر، أوحى الله عزوجل إليه: قل لبني إسرائيل: جددوا توحيدي وأمروا بقلوبكم ذكر محمد سيد عبيدي وإمائي، وأعيدوا على أنفسكم الولاية لعلي أخي محمد وآله الطيبين، وقولوا: اللهم بجاههم جوزنا على متن هذا الماء. فان الماء يتحول لكم أرضا.

And when Musa[as] had crossed over the sea to the other side, Allah the Almighty Revealed to him[asws]: 'Say to the Children of Israel! Renew your belief in My[azwj] Unity and the Order to remember in your hearts Muhammad[saww] the Chief of My[azwj] servants and My[azwj] Imam, and incline yourselves to the Wilayah of Ali[asws] the brother[asws] of Muhammad[saww] and his[asws] goodly Progeny[asws] and say: 'By the right of them[asws] make us cross over the water.' As for the water, it will become hard earth for you.

فقال لهم موسى ذلك. فقالوا: أتورد علينا ما نكره، وهل فررنا من ـ آل ـ فرعون إلا من خوف الموت؟ وأنت تقتحم بنا هذا الماء الغمر بهذه الكلمات، وما يدرينا ما يحدث من هذه علينا؟

Musa[as] said that to them. They said: 'You order us to do what we dislike, and was it not due to the fear of death from Pharaoh[la] and his people that we fled (we would not do it)? You are now telling us to recite these words and immerse ourselves in this water, and we do not know what will become of us?'

فقال لموسى (عليه السلام) كالب بن يوحنا ـ وهو على دابة له، وكان ذلك الخليج أربعة فراسخ ـ: يا نبي الله أمرك الله بهذا أن نقوله وندخل الماء؟ فقال: نعم. قال: وأنت تأمرني به؟ قال: بلى. ـ

Kalib Bin Yohanna who was riding a horse, and the gulf was of a distance of four *Farsakhs* said to Musa[as]: 'O Prophet of Allah[azwj]! Has Allah[azwj] Ordered you to tell us to recite these words and enter the water?' Musa[as] said: 'Yes.' He said: 'And you are ordering me to do this?' Musa[as] said: 'Yes.'

قال: ـ فوقف وجدد على نفسه من توحيد الله ونبوة محمد وولاية علي بن أبي طالب والطيبين من آلهما ما أمره به، ثم قال: اللهم بجاههم جوزني على متن هذا الماء. ثم أقحم فرسه، فركض على متن الماء، وإذا الماء من تحته كأرض لينة حتى بلغ آخر الخليج، ثم عاد راكضا، ثم قال لبني إسرائيل: يا بني إسرائيل أطيعوا موسى فما هذا الدعاء إلا مفتاح أبواب الجنان، ومغاليق أبواب النيران، ومنزل الارزاق، وجالب على عباد الله وإمائه رضى ـ الرحمن ـ المهيمن الخلاق. فأبوا، وقالوا: ـ نحن ـ لا نسير إلا على الارض.

Imam Hassan Al-Askari[asws] said: 'Yohanna renewed in his heart the Unity of Allah[azwj] and the Prophet-hood of Muhammad[saww] and the Wilayah of Ali Bin Abu Talib[asws] and the goodly from his[asws] Progeny[asws] as he had been ordered to do and then said: 'Our Allah[azwj]! By the sake of them[asws], permit me over this water.' He then turned his horse and galloped towards the surface of the water, and water under him was like softened earth until he reached the end of the gulf, and then rushed back and said to the Children of Israel: 'O Children of Israel! Obey Musa[as] with this supplication which is nothing but the keys to the doors of Paradise and locks the doors of the Fire, and

brings down sustenance, and takes the male and female servants of Allah[azwj] towards the Pleasure of the Beneficent, the Dominant, the Creator.' They refused and said: 'We will not walk except over the earth.'

فأوحى الله إلى موسى: (أن اضرب بعصاك البحر) وقل: اللهم بجاه محمد وآله الطيبين لما فلقته. ففعل، فانفلق، وظهرت الارض إلى آخر الخليج. فقال موسى (عليه السلام): ادخلوها، قالوا: الارض وحلة نخاف أن نرسب فيها. فقال الله عزوجل: يا موسى قل: اللهم بحق محمد وآله الطيبين جففها. فقالها، فأرسل الله عليها ريح الصبا فجفت. وقال موسى: ادخلوها.

Allah[azwj] Revealed unto Musa[as]: ***[26:63] So We Revealed unto Musa: Strike the sea with your staff!*** and say: 'Our Allah[azwj]! For the sake of Muhammad[saww] and his[saww] pious Progeny[asws], part the sea.' He[asws] did that and it parted and revealed the earth up to the end of the gulf. Musa[as] said: 'Enter into it!' They said: 'The earth is wet, we fear that we may sink into it.' Allah the Mighty and Majestic Said: 'O Musa[as], say: 'Our Allah[azwj]! By the right of Muhammad[saww] and his[saww] goodly Progeny[asws], make it dry.' He[asws] said it, and Allah[azwj] sent the wind over it and dried it, and Musa[as] said: 'Enter into it!'

فقالوا: يا نبي الله نحن اثنتا عشرة قبيلة بنو اثني عشر أبا، وإن دخلنا رام كل فريق منا تقدم صاحبه، ولا نأمن وقوع الشر بيننا، فلو كان لكل فريق منا طريق على حدة لامنا ما نخافه. فأمر الله موسى أن يضرب البحر بعددهم اثنتي عشرة ضربة في اثني عشر موضعا إلى جانب ذلك الموضع، ويقول: اللهم بجاه محمد وآله الطيبين بين الارض لنا وأمط الماء عنا. فصار فيه تمام اثني عشر طريقا، وجف قرار الارض بريح الصبا فقال: ادخلوها. فقالوا: كل فريق منا يدخل سكة من هذه السكك لا يدري ما يحدث على الآخرين.

They said: 'O Prophet[asws] of Allah[azwj]! We are twelve tribes, the children of twelve fathers, and if we all enter together then each of us would like to precede the other and there will be conflict between us. If each of us had his own path then this would allay our fears,' Allah[azwj] Ordered Musa[as] to strike the sea with his staff twelve times, and there were twelve paths alongside each other with water between them. Each time he[asws] used to recite, 'Our Allah[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], separate the water from the earth.' Then there were twelve complete paths, all dried up by the wind passing over them. Musa[as] said: Enter into it!' They said: 'All the groups will enter onto the path of these paths but will not know what is happening to the others.'

فقال الله عزوجل: فاضرب كل طود من الماء بين هذه السكك. فضرب وقال: اللهم بجاه محمد وآله الطيبين لما جعلت في هذا الماء طيقانا واسعة يرى بعضهم بعضا ـ منها ـ ، فحدثت طيقان واسعة يرى بعضهم بعضا ـ منها ـ ثم دخلوها. فلما بلغوا آخرها جاء فرعون وقومه، فدحل بعضهم، فلما دخل آخرهم، وهم أولهم بالخروج أمر الله تعالى البحر فانطبق عليهم، فغرقوا، وأصحاب موسى ينظرون إليهم فذلك قوله عزوجل: (وأغرقنا آل فرعون وأنتم تنظرون) إليهم.

Allah the Almighty Said: 'Strike each of the walls of water with your staff.' He[asws] struck and said: 'Our Allah[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], let there be gaps within the water so that some of them can see some of the others.' There appeared huge gaps with the walls of water and some of them could see the others. Then they entered onto the paths. When the last of them reached the end of the gulf, Pharaoh[la] and his people came over and started entering. When the last of them had entered, and the first of then intended to exit, Allah[azwj] Ordered the water to form layers over them, and they drowned, and the companions of Musa[as] were watching that. The Words of the Almighty ***[2:50] so We***

Rescued you and Drowned the People of Pharaoh and you were looking on at them.

قال الله عزوجل لبني إسرائيل في عهد محمد (صلى الله عليه وآله): فاذا كان الله تعالى فعل هذا كله بأسلافكم لكرامة محمد (صلى الله عليه وآله)، ودعاء موسى، دعاء تقرب بهم ـ إلى الله ـ أفلا تعقلون أن عليكم الايمان بمحمد وآله إذ ـ قد ـ شاهدتموه الآن؟

Allah the Mighty and Majestic Said to the Children of Israel during the time period of Muhammad[saww]: 'Allah[azwj] has Done all this for your ancestors by the prestige of Muhammad[saww], and Musa[as] supplicated by them[asws] to Allah[azwj], have you no sense that your belief in Muhammad[saww] and his[saww] Progeny[asws] should be testified to now?'[267]

VERSE 51

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ {51}

[2:51] And when We Appointed a time of forty nights with Musa, then you took to the calf from after him and you were unjust

قال الامام (عليه السلام): كان موسى بن عمران (عليه السلام) يقول لبني إسرائيل: إذا فرج الله عنكم وأهلك أعداءكم آتيكم بكتاب من ربكم، يشتمل على أوامره ونواهيه ومواعظه وعبره وأمثاله. فلما فرج الله تعالى عنهم، أمره الله عزوجل أن يأتي للميعاد، ويصوم ثلاثين يوما عند، أصل الجبل، وظن موسى أنه بعد ذلك يعطيه الكتاب. فصام موسى ثلاثين يوما ـ عند أصل الجبل ـ فلما كان في آخر الايام استاك قبل الفطر. فأوحى الله عزوجل ـ إليه ـ يا موسى أما علمت أن خلوف فم الصائم أطيب عندي من ريح المسك؟ صم عشرا اخر ولاتستك عند الافطار. ففعل ذلك موسى (عليه السلام).

Imam Hassan Al-Askari[asws] said: 'Musa Bin Imran[as] used to say to the Children of Israel: 'When Allah[azwj] Grants you salvation and destroys your enemies, I[as] will bring a Book from your Lord[azwj], in which will be His[azwj] Orders and His[azwj] Prohibitions and His[azwj] Sermons and His[azwj] Lessons and His[azwj] Parables'. When Allah[azwj] Granted them salvation, Allah the Almighty Ordered Musa[as] to keep his promise and fast for thirty days, and come to the mountain. Musa[as] thought that after this (fasting) He[azwj] would Give him the Book. Musa[as] fasted for thirty days on the mountain, and when it was the last day, before the breaking of the fast he[asws] brushed his teeth. Allah the Almighty Revealed to him[asws]: 'O Musa[as]! Do you know that the breath of a Fasting person is better with Me[azwj] than the aroma of musk? Now Fast for ten more days and do not brush your teeth when breaking fast.' Musa[as] did that.

وكان وعد الله عزوجل أن يعطيه الكتاب بعد أربعين ليلة، فأعطاه إياه. فجاء السامرى فشبه على مستضعفي بني إسرائيل، وقال: وعدكم موسى أن يرجع إليكم بعد أربعين ليلة، وهذه عشرون ليلة وعشرون يوما تمت أربعون أخطأ موسى ربه، وقد أتاكم ربكم، أراد أن يريكم: أنه قادر على أن يدعوكم إلى نفسه بنفسه وأنه لم يبعث موسى لحاجة منه إليه. فأظهر لهم العجل الذي كان عمله فقالوا له: فكيف يكون العجل إلهنا؟ قال لهم: إنما هذا العجل يكلمكم منه ربكم كما كلم موسى من الشجرة فالاله في العجل كما كان في الشجرة. فضلوا بذلك وأضلوا.

The Promise of Allah the Mighty and Majestic was to Give him[asws] the Book after forty nights, and He[azwj] Gave it to him[asws]. Samiri[la] came to the Children of Israel of weak faith and placed them in doubt and said to them: 'Musa[as] had promised to you that he[asws] will return back to you after forty nights, and now it has been twenty nights

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and twenty days which is the complete period. Musa[as] was mistaken about his[asws] Lord. The Lord has Come to you Intending for you to see. He[azwj] has Power to Come to you Himself and He[azwj] did not Send for Musa[as] except that He[azwj] needed him[asws] for something.' He showed to them the calf which he[la] had made. They said to him[la]: 'How is it possible for this calf to be our God?' He[la] said to them: 'Your Lord will Speak to you from this calf as He[azwj] Spoke to Musa[as] from the tree. Your God is as in the calf as He[azwj] was in the tree.' He[la] led them astray by that and they went astray.

ـ فلما رجع موسى إلى قومه قال: ـ يا أيها العجل أكان فيك ربنا كما يزعم هؤلاء؟ فنطق العجل وقال: عز ربنا عن أن يكون العجل حاويا له، أو شئ من الشجرة والامكنة عليه مشتملا، لا والله يا موسى ولكن السامري نصب عجلا مؤخره إلى الحائط وحفر في الجانب الآخر في الارض، وأجلس فيه بعض مردته فهو الذي وضع فاه على دبره، وتكلم بما تكلم لما قال: (هذا إلهكم وإله موسى) يا موسى بن عمران ما خذل هؤلاء بعبادتي، وإتخاذي إلها إلا لتهاونهم بالصلاة على محمد وآله الطيبين، وجحودهم بموالاتهم وبنبوة النبي محمد ووصية الوصي حتى أداهم إلى أن اتخذوني إلها.

When Musa[as] returned back to his[asws] people, he[asws] said to them: 'O you calf! Is our Lord[azwj] within you as these people think it to be so?' The calf spoke and said: 'Mighty is our Lord$_{azwj}$ that a calf should encompass Him[azwj], of anything like a tree or any place to be for Him[azwj]. No, by Allah[azwj,] O Musa[as]'. But it was Samiri[la] who had placed the calf with its back to the wall and drilled a wall through it and had placed a person behind it who used to sit there and speak to them through the hole in the back of the calf. They thought that it was the calf that spoke when he said: 'This is your God and the God of Musa[as]. The calf said: 'O Musa[as]! These servants have not taken to my worship nor have taken me as God, but it was because they had become complacent in the sending of salutations to Muhammad[saww] and his[saww] goodly Progeny[asws], and rejected their[asws] friendship and the Prophet-hood of the Prophet Muhammad[saww] and the Trusteeship of the Trustee[asws] until their enmity made them take me as God.'

قال الله عزوجل: فاذا كان الله تعالى إنما خذل عبدة العجل لتهاونهم بالصلاة على محمد ووصيه علي فما تخافون من الخذلان الاكبر في معاندتكم لمحمد وعلي وقد شاهدتموهما، وتبينتم آياتهما ودلائلهما؟

Allah the Mighty and Majestic Said: 'Allah[azwj] had Disgraced the worshippers of the calf due to their complacency in the sending of salutations on Muhammad[saww] and his[saww] Trustee[asws], are you not afraid of an even greater disgrace in your enmity to Muhammad[saww] and Ali[asws] after having witnessed them[asws] and their[asws] signs and proofs?'[268]

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قوله: وَ إِذْ واعَدْنا مُوسى أَرْبَعِينَ لَيْلَةً. قال: «كان في العلم و التقدير ثلاثين ليلة، ثم بد الله فزاد عشرا، فتم ميقات ربه الأول «1» و الآخر أربعين ليلة».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[2:51] And when We Appointed a time of forty nights with Musa***. He[asws] said: 'It was in the Knowledge and the Pre-destination, thirty nights. Then Allah[azwj] Changed it, so He[azwj]

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Increased ten. So he[as] completed the first term of his[as] Lord[azwj], and the other, of forty nights (in total)'.[269]

VERSE 52

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ {52}

[2:52] Then We Pardoned you from after that so that you might be grateful

ثم قال الله عزوجل: (ثم عفونا عنكم من بعد ذلك لعلكم تشكرون) أي عفونا عن أوائلكم عبادتهم العجل، لعلكم يا أيها الكائنون في عصر محمد من بني إسرائيل تشكرون تلك النعمة على أسلافكم وعليكم بعدهم.

Then Allah[azwj] Mighty and Majestic Said: ***[2:52] Then We Pardoned you from after that so that you might be grateful*** Meaning - Forgiving those of them for having worshipped the calf, so that, O you who are in the era of Muhammad[saww], from the Children of Israel, should be thankful for that Favour upon your ancestors and on you after them.

ـ ثم ـ قال (عليه السلام): وإنما عفى الله عزوجل عنهم لانهم دعوا الله بمحمد وآله الطاهرين، وجددوا على أنفسهم الولاية لمحمد وعلي وآلهما الطيبين. فعند ذلك رحمهم الله، وعفا عنهم.

Then Imam Hassan Al-Askari[asws] said: 'And Allah[azwj] the Mighty and Majestic Forgave them because they supplicated to Allah[azwj] by Muhammad[asws] and his[saww] Purified Progeny[asws] and renewed in their hearts the friendship of Muhammad[saww] and Ali[asws] and their[asws] pious Progeny[asws]. When they did that, Allah[azwj] was Merciful to them and Forgave them.'[270]

VERSE 53

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ {53}

[2:53] And when We gave Musa the Book and the Criterion that you might rightly Guided

ثم قال الله عزوجل: (وإذ آتينا موسى الكتاب والفرقان لعلكم تهتدون) قال الامام (عليه السلام): واذكروا إذ آتينا موسى الكتاب وهو التوراة الذي أخذ على بني إسرائيل الايمان به، والانقياد لما يوجبه، والفرقان آتيناه أيضا فرق به ـ ما ـ بين الحق والباطل، وفرق ـ ما ـ بين المحقين والمبطلين.

Then Allah[azwj] Mighty and Majestic Said: ***[2:53] And when We gave Musa the Book and the Criterion that you might rightly Guided*** Imam Hassan Al-Askari[asws] said: 'Remember when We Gave to Musa[as] the Book, and this, the Torah, which he[asws] took to the Children of Israel to have belief in it, and the Obligations that were therein, and the Criterion (Furqaan) given as well which differentiated between Truth and falsehood and the people of the Truth from the people of the falsehood.'

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[269] تفسير العيّاشي 1: 44/ 46.
[270] Tafseer Imam Hassan Al Askari[asws] – S 122

وذلك أنه لما أكرمهم الله تعالى بالكتاب والايمان به، والانقياد له، أوحى الله بعد ذلك إلى موسى (عليه السلام): يا موسى هذا الكتاب قد أقروا به، وقد بقي الفرقان، فرق ما بين المؤمنين والكافرين، والمحقين والمبطلين، فجدد عليهم العهد به، فاني قد آليت على نفسي قسما حقا لا أتقبل من أحد إيمانا ولا عملا إلا مع الايمان به.

And Allah[azwj], after having Honoured them with the Book and their belief in it, and their obedience to it, Revealed unto Musa[as]: "O Musa[as]! This is the Book and they have accepted it, but the criterion is left, which differentiates between Believers and unbelievers, the truthful and the falsifiers, so tell them to renew their oaths, for I[azwj] do not Accept part of a belief or do I accept the faith of any of them or their deeds except by their belief in him.'

قال موسى (عليه السلام): ما هو يا رب؟ قال الله عزوجل: يا موسى تأخذ على بني إسرائيل: أن محمدا خير البشروسيد المرسلين. وأن أخاه ووصيه عليا خير الوصيين. وأن أولياءه الذين يقيمهم سادة الخلق. وأن شيعته المنقادين له، المسلمين له ولاوامره ونواهيه ولخلفائه، نجوم الفردوس الاعلى، وملوك جنات عدن.

Musa[as] said: 'Who is he O Lord?' Allah the Almighty Said: 'O Musa[as]! Take to the Children of Israel that Muhammad[saww] is the best of men and the Chief of the Messengers[asws]; and his[saww] brother and his[saww] Trustee Ali[asws] is the best of the Trustees; and their[asws] friends will be the leaders of the people; and their Shiah and those who are obedient to them[asws], the submitters to them[asws] to their[asws] orders and their[asws] prohibitions, and their[asws] successors are the stars of the lofty *Firdows* and the kings of the Gardens of Eden.'

قال: فأخذ عليهم موسى (عليه السلام) ذلك، فمنهم من اعتقده حقا، ومنهم من أعطاه بلسانه دون قلبه، فكان المعتقد منهم حقا يلوح على جبينه نور مبين ومن أعطى بلسانه دون قلبه ليس له ذلك النور. فذلك الفرقان الذي أعطاه الله عزوجل موسى (عليه السلام) وهو فرق ـ ما ـ بين المحقين والمبطلين.

Imam Hassan Al-Askari[asws] said: 'Musa[as] took this to them. There were those among them who had true belief and there were those among them who only paid lip service. Those from among them, who had true belief, had a manifest light shining from their foreheads, whilst those who had only paid lip service did not have that light. <u>That was the Criterion which Allah the Mighty and Majestic had Given to Musa[as] to differentiate between the truthful and the wrongdoers</u>.'

ثم قال الله عزوجل: (لعلكم تهتدون) أي لعلكم تعلمون أن الذي ـ به ـ يشرف العبد عند الله عزوجل هو اعتقاد الولاية، كما شرف به أسلافكم.

Then Allah the Almighty Said: ***that you might rightly Guided*** Meaning – So that you may know that the matter which gives prestige to a servant with Allah the Almighty is the belief in the friendship of these ones[asws], as were honoured your ancestors by it.[271]

VERSE 54

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ {54}

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[2:54] And when Musa said to his people: O people! You have been unjust to yourselves by taking to the calf, therefore repent to your Creator, so kill your people, that is best for you with your Creator: so He Turned to you (Mercifully), for surely He is the Oft-returning (to mercy), the Merciful

قال الامام (عليه السلام): قال الله عزوجل: واذكروا يا بني إسرائيل (إذ قال موسى لقومه) عبدة العجل (يا قوم إنكم ظلمتم أنفسكم) أضررتم بها (باتخاذكم العجل) إلها (فتوبوا إلى بارئكم) الذي برأكم وصوركم (فاقتلوا أنفسكم) بقتل بعضكم بعضا، يقتل من لم يعبد العجل من عبده (ذلكم خير لكم) ذلكم القتل خير لكم (عند بارئكم) من أن تعيشوا في الدنيا وهو لم يغفر لكم، فيتم في الحياة الدنيا حياتكم ويكون إلى النار مصيركم، وإذا قتلتم وأنتم تائبون جعل الله عزوجل القتل كفارتكم، وجعل الجنة منزلتكم ومقيلكم.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] says: 'Call to mind O Children of Israel! ***[2:54] And when Musa said to his people*** worshippers of the calf ***O people! You have been unjust to yourselves*** adversely affected your selves with it ***by taking to the calf*** as God ***therefore repent to your Creator*** who Created you and your faces ***so kill your people*** by the killing of some of you by some others of you who did not worship the calf ***that is best for you*** This killing is better for your ***with your Creator*** from that you would live in this world and He[azwj] would not Forgive you, and you would finish your life in this world and then go into the Fire. And if you were to do this killing, and you are repentant, Allah the Almighty will Accept this killing as a compensation, and Grant you in Paradise stations for your secure abode.

ثم قال الله عزوجل (فتاب عليكم) قبل توبتكم، قبل استيفاء القتل لجماعتكم وقبل إتيانه على كافتكم، وأمهلكم للتوبة، واستبقاكم للطاعة (إنه هو التواب الرحيم)

Then Allah the Almighty Says: ***so He Turned to you (Mercifully)*** Accepted your repentance, before you completely killed each other, Gave you time to repent and kept you alive for obedience ***for surely He is the Oft-returning (to mercy), the Merciful***.

قال: وذلك أن موسى (عليه السلام) لما أبطل الله عزوجل على يديه أمر العجل، فأنطقه بالخبر عن تمويه السامري، فأمر موسى (عليه السلام) أن يقتل من لم يعبده من عبده، تبرأ أكثرهم وقالوا: لم نعبده.

Imam Hassan Al-Askari[asws] said: 'And when Allah[azwj] had Invalidated the worship of the calf by the hands of Musa[as], He[azwj] Gave it the power of speech in order to Inform the people about the deception of Samiri[la]. Musa[as] ordered that those who did not worship the calf should kill those that had, but most of them distanced themselves and said: 'We did not worship it.'

فقال الله عزوجل لموسى (عليه السلام): أبرد هذا العجل الذهب بالحديد بردا، ثم ذره في البحر، فمن شرب من مائه اسودت شفتاه وأنفه، وبان ذنبه. ففعل فبان العابدون للعجل. فأمر الله اثني عشر ألفا أن يخرجوا على الباقين شاهرين السيوف يقتلونهم.

Allah[azwj] Mighty and Majestic Said to Musa[as]: 'Fragment this golden calf into pieces by the iron, and then throw the pieces into the sea. Those who have drunk from the sea, their lips and noses will turn red, thus displaying their sinfulness.' He[as] did that. Allah[azwj] ordered twelve thousand of those who had not worshipped the calf to come out brandishing their swords and kill the rest of them.

ونادى مناديه: ألا لعن الله أحدا أبقاهم بيد أو رجل، ولعن الله من تأمل المقتول لعله تبينه حميما أو قريبا فيتوقاه، ويتعداه إلى الاجنبي، فاستسلم المقتولون.

And there was a call from a caller: 'The Curse of Allah[azwj] is on the one who defends himself with his hands or feet from being killed, and the Curse of Allah[azwj] is on the one who stays away from killing because he is of the near ones or a stranger'. The guilty ones submitted themselves to be killed.

فقال القاتلون: نحن أعظم مصيبة منهم، نقتل بأيدينا آباءنا ـ وأمهاتنا ـ وأبناءنا وإخواننا وقراباتنا، ونحن لم نعبد، فقد ساوى بيننا وبينهم في المصيبة. فأوحى الله تعالى إلى موسى: يا موسى ـ إني ـ إنما امتحنتهم بذلك لانهم (ما اعتزلوهم لما عبدوا العجل، ولم) يهجروهم، ولم يعادوهم على ذلك.

The killers said: 'We are in great difficulty. We have to kill our fathers and our mothers and our children and our sisters and our near ones with our own hands, and we never worshipped the calf. We are the same with them in punishment'. Allah[azwj] Revealed unto Musa[as]: 'O Musa[as]! I[azwj] have Done this as a trial for them because, when those people worshipped the calf, the others did not distance themselves from sinners and did not become their enemies for that'.

قل لهم: من دعا الله بمحمد وآله الطيبين، يسهل عليه قتل المستحقين للقتل بذنوبهم. فقالوها، فسهل عليهم ـ ذلك ـ، ولم يجدوا لقتلهم لهم ألما.

It was said to them: 'Whoever supplicates to Allah[azwj] by Muhammad[saww] and his[saww] pious Progeny[asws], it will become easier for him to kill those that deserve to be killed for their sins'. They recited this and it became easier for them and they did not feel anything when they killed them.[272]

VERSES 55 & 56

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ {55} ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ {56}

[2:55] And when you said: O Musa! We will not believe in you until we see Allah manifestly, so the thunderbolt seized you while you looked on [2:56] Then We Resurrected you from after your death that you may be grateful

قال: أسلافكم (فأخذتكم الصاعقة) أخذت أسلافكم ـ الصاعقة ـ (وأنتم تنظرون) إليهم (ثم بعثناكم) بعثنا أسلافكم (من بعد موتكم) من بعد موت أسلافكم (لعلكم تشكرون) ـ الحياة ـ أي لعل أسلافكم يشكرون الحياة، التي فيها يتوبون ويقلعون، وإلى ربهم ينيبون، لم يدم عليهم ذلك الموت فيكون إلى النار مصيرهم، وهم فيها خالدون.

Imam Hassan Al-Askari[asws] said: 'Your ancestors ***[2:55] so the thunderbolt seized you*** your ancestors were struck by a thunderbolt ***while you looked on*** at them ***[2:56] Then We Resurrected*** resurrected your ancestors ***from after your death*** after the death of your ancestors ***that you may be grateful*** The life - meaning - that your ancestors may be thankful for sparing of their lives in which they repented and turned back to their Lord[azwj]. Their first death did not get established on them otherwise they would have gone into the Fire and would have lived there eternally.

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قال ـ الامام (عليه السلام) ـ: وذلك أن موسى (عليه السلام) لما أراد أن يأخذ عليهم عهدا بالفرقان ـ فرق ـ ما بين المحقين والمبطلين لمحمد (صلى الله عليه وآله) بنبوته ولعلي (عليه السلام) بامامته، وللائمة الطاهرين بامامتهم، قالوا: (لن نؤمن لك) أن هذا أمر ربك (حتى نرى الله جهرة) عيانا يخبرنا بذلك. فأخذتهم الصاعقة معاينة وهم ينظرون إلى الصاعقة تنزل عليهم.

Imam Hassan Al-Askari[asws] said: 'And when Musa[as] intended to take from them the Covenant by the Criterion, which differentiated between the truthful and the wrongdoers, to Muhammad[saww] by his[saww] Prophet-hood and to Ali[asws] by his[asws] Imamate, and to the purified Imams[asws] by their[asws] Imamate, they said: ***We will not believe in you*** that this is the Order of your[asws] Lord[azwj] ***until we see Allah manifestly*** until we visually see Him[azwj] giving us this news. So the lightning thunderbolt struck them and they looked on at the people on whom the thunderbolt came down.[273]

وقال الله عزوجل: ياموسى إني أنا المكرم لاوليائي، المصدقين بأصفيائي ولا أبالي، وكذلك أنا المعذب لاعدائي، الدافعين حقوق أصفيائي ولا أبالي.

And Allah Mighty and Majestic Said: 'O Musa[as]! I[azwj] Honour My[azwj] friends and those that ratify the truthfulness of My[azwj] great ones[asws] and do not care, and in the same way I[azwj] Punish My[azwj] enemies, these are those who rejected the rights of my great ones[asws] and I[azwj] do not care.'

فقال موسى (عليه السلام) للباقين الذين لم يصعقوا: ماذا تقولون؟ أتقبلون وتعترفون؟ وإلا فأنتم بهؤلاء لا حقون. قالوا: يا موسى لا ندري ما حل بهم ولماذا أصابتهم؟ كانت الصاعقة ما أصابتهم لاجلك، إلا أنها كانت نكبة من نكبات الدهر تصيب البر والفاجر، فان كانت إنما أصابتهم لردهم عليك في أمر محمد وعلي وآلهما فاسأل الله ربك بمحمد وآله هؤلاء الذين تدعونا إليهم أن يحيي هؤلاء المصعوقين لنسألهم لماذا أصابهم ـ ما أصابهم ـ

Musa[as] said to those that remained, not having being struck by the thunderbolt: 'What do you have to say? Do you agree or do you still dispute? Otherwise you will also be included along with them.' They said: 'O Musa[as]! We do not know what had happened and why they were struck by lightning? This is like one of the calamities from the calamities of this world which afflict the good as well as the bad ones, and if this lightning bolt was as a result of their rejection of the order of Muhammad[saww] and Ali[asws] and their[asws] progeny[asws], then ask Allah[azwj] your Lord[azwj] by the sake of Muhammad[saww] and his[saww] Progeny[asws] to bring them back to life, those who have been struck by this thunderbolt of lightning, so that we may question them as to why they were struck so.'

. فدعا الله عزوجل بهم موسى (عليه السلام)، فأحياهم الله عزوجل فقال موسى (عليه السلام): سلوهم لماذا أصابهم؟ فسألوهم، فقالوا: يا بني إسرائيل أصابنا ما أصابنا لابائنا اعتقاد إمامة علي بعد اعتقادنا بنبوة محمد (صلى الله عليه وآله) لقد رأينا بعد موتنا هذا ممالك ربنا من سماواته وحجبه وعرشه وكرسيه وجنانه ونيرانه، فما رأينا أنفذ أمرا في جميع تلك الممالك وأعظم سلطانا من محمد وعلي وفاطمة والحسن والحسين (عليهم السلام)، وإنا لما متنا بهذه الصاعقة ذهب بنا إلى النيران. فناداهم محمد وعلي عليهما الصلاة والسلام: كفوا عن هؤلاء عذابكم. فهؤلاء يحيون بمسألة سائل ـ يسأل ـ ربنا عزوجل بنا وبآلنا الطيبين. وذلك حين لم يقذفونا ـ بعد ـ في الهاوية، وأخرونا إلى أن بعثنا بدعائك يا موسى بن عمران بمحمد وآله الطيبين.

Musa[as] supplicated to Allah[azwj] Mighty and Majestic by them[asws], accordingly and Allah[azwj] Mighty and Majestic brought them back to life. Musa[as] said: 'Ask them as to

[273] Tafseer Imam Hassan Al Askari[asws] – S 124

why they were afflicted?' They questioned them. They replied: 'O Children of Israel! This affliction of ours and of our fathers was due to the rejection of the belief in the Imamate of Ali[asws] after the belief in the Prophet-hood of Muhammad[saww]. We saw after our deaths, the kingdom of our Lord from His[azwj] Heavens and His[azwj] Veils and His[azwj] Throne and His[azwj] Chair and His[azwj] Gardens and His[azwj] Fires. What we saw was that no order is greater in all these kingdoms than the orders from the kingship of Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws], and when we died as a result of this thunderbolt, the Angels took us towards the Fires. Muhammad[saww] and Ali[asws], salutations and felicitations be on them[asws] called out to the Angels: 'Stop these from their punishments! Our Lord the Almighty will Bring them back to life when the supplicants supplicate for them by us[asws] and our[asws] pious Progeny[asws]'. And so they stopped us and did not fling us into the abyss, and made us wait until you[asws], O Musa Bin Imran[asws], supplicated for us to be made alive by the right of Muhammad[saww] and his[saww] goodly Progeny[asws].

فقال الله عزوجل لاهل عصر محمد (صلى الله عليه وآله): فاذا كان بالدعاء بمحمد وآله الطيبين نشر ظلمة أسلافكم المصعوقين بظلمهم أفما يجب عليكم أن لا تتعرضوا لمثل ما هلكوا به إلى أن أحياهم الله عزوجل؟

Allah[azwj] Mighty and Majestic Said to the people in the era of Muhammad[saww]: 'And that due the supplication by Muhammad[saww] and his[asws] goodly Progeny[asws], the affliction of your ancestors who were struck by lightning due to their injustices was averted, would you not like not to be destroyed in a similar manner due to your objections today in your life, by Allah[azwj] Mighty and Majestic?'[274]

سعد بن عبد الله: عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن الحسين بن علوان، عن محمد بن داود العبدي، عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)- في كلامه لابن الكواء- قال له: «اسأل عما بدا لك». فقال: نعم، إن أناسا من أصحابك يزعمون أنهم يردون بعد الموت؟ فقال أمير المؤمنين (عليه السلام): «نعم، تكلم بما سمعت، و لا تزد في الكلام، فما قلت لهم».

Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaalm, from Al Husayn Bin alwaan, from Muhammad Bin Dawood Al Abady, from Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen[asws] – in a speech of his[asws] to Ibn Kawa – said to him, 'Ask whatever occurs to you'. So he said, 'Yes. Some people from your[asws] companions are alleging that they would be returning after the death?' So Amir-ul-Momineen[asws] said: 'Yes. Speak what you heard, and do not exceed in the speech. So, what did you say to them?'

قال: قلت: لا أؤمن بشيء مما قلتم؟ فقال له أمير المؤمنين (صلوات الله عليه): «ويلك، إن الله عز و جل ابتلى قوما بما كان من ذنوبهم، فأماتهم قبل آجالهم التي سميت لهم، ثم ردهم إلى الدنيا ليستوفوا رزقهم، ثم أماتهم بعد ذلك».

He (the narrator) said, 'I said, 'I do not believe in anything from what you are saying?' So Amir-ul-Momineen[asws] said: 'Woe be unto you! Allah[azwj] Mighty and Majestic Tried a people with what was from their sins, so he[azwj] Killed them before their term which was Named for them, then Returned them to the world and Provided livelihood for them, then Killed them after that'.

[274] Tafseer Imam Hassan Al Askari[asws] – S 125

قال: فكبر على ابن الكواء و لم يهتد له، فقال له أمير المؤمنين: «ويلك تعلم أن الله عز و جل قال في كتابه: وَ اخْتارَ مُوسى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقاتِنا فانطلق بهم ليشهدوا له إذا رجعوا عند الملأ من بني إسرائيل أن ربي قد كلمني، فلو أنهم سلموا ذلك له و صدقوه لكان خيرا لهم، و لكنهم قالوا لموسى (عليه السلام): لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً قال الله عز و جل: فَأَخَذَتْكُمُ الصَّاعِقَةُ يعني الموت وَ أَنْتُمْ تَنْظُرُونَ ثُمَّ بَعَثْناكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ فترى- يا ابن الكواء- أن هؤلاء رجعوا إلى منازلهم بعد ما ماتوا؟».

He (the narrator) said, 'So that was grievous upon Ibn Al Kawa, and was not Guided to it. So Amir-ul-Momineen[asws] said to him: 'Woe be unto you! Do you know that Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***[7:155] And Musa chose out of his people seventy men for Our Appointment***. So he[as] went with them to witness for him[as] among the public from the Children of Israel when they return that, 'My[as] Lord[azwj] Spoke to me[as]'. Had they submitted to that and ratified him[as], it would have been better for them, but they said to Musa[as] ***[2:55] And when you said: O Musa! We will not believe in you until we see Allah manifestly so the thunderbolt seized you*** meaning the death ***while you looked on [2:56] Then We Resurrected you from after your death that you may be grateful***. So you see - O Ibn Al Kawa – that they all returned to their houses after what had killed them?'

فقال ابن الكواء: و ما ذلك، ثم أماتهم مكانهم؟ فقال له أمير المؤمنين (عليه السلام): «لا، ويلك! أ و ليس قد أخبرك في كتاب الله حيث يقول: وَ ظَلَّلْنا عَلَيْكُمُ الْغَمامَ وَ أَنْزَلْنا عَلَيْكُمُ الْمَنَّ وَ السَّلْوى؟ فهذا بعد الموت إذ بعثهم».

So Ibn Al kawa said, 'And what was that, then killed theim in their places?' So Amir-ul-Momineen[asws] said to him: 'No, woe be unto you! Or has He[azwj] not Informed you in the Book of Allah[azwj] where He[azwj] is Saying ***[2:57] And We Made the clouds to give shade over you and We Sent to you manna and quails***? So this is after the death, when He[azwj] Resurrected them'.[275]

VERSE 57

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ۖ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {57}

[2:57] And We Made the clouds to give shade over you and We Sent to you manna and quails: Eat of the good things that We have Given you; and they were not unjust to Us but they were unjust to themselves

قال الامام (عليه السلام): قال الله عزوجل: " و " اذكروا يا بني إسرائيل إذ (ظللنا عليكم الغمام) لما كنتم في النيه يقيكم حر الشمس وبرد القمر. (وأنزلنا عليكم المن والسلوى) المن: الترنجبين كان يسقط على شجرهم فيتناولونه والسلوى: السماني طير، أطيب طير لحما، يسترسل لهم فيصطادونه.

Imam Hassan Al-Askari[asws] said; 'Allah Mighty and Majestic Says ***[2:57] And*** Call to mind O Children of Israel! ***We Made the clouds to give shade over you*** Which used to protect you from the heat of the sun and the cold of the moon ***and We Sent to you manna and quails*** Manna, a kind of truffle which settled on their trees which they used to eat, and quails, birds of the sky, whose meat is good, they used to catch them easily.

[275] مختصر بصائر الدرجات: 22

قال الله عزوجل ـ لهم ـ: (كلوا من طيبات ما رزقناكم) واشكروا نعمتي وعظموا من عظمته، ووقروا من وقرته ممن أخذت عليكم العهود والمواثيق ـ لهم ـ محمد وآله الطيبين.

Allah the Almighty Said to them: ***Eat of the good things that We have Given you*** and give thanks for My[azwj] Bounties and consider great the one whom I[azwj] have Made great, and respect those whom I[azwj] have Given respect to from the Covenant taken from you of Muhammad[saww] and his[saww] goodly Progeny[asws].

قال الله عزوجل: " وما ظلمونا " لما بدلوا، وقالوا غير ما أمروا ـ به ـ ولم يفوا بما عليه عوهدوا، لان كفر الكافر لا يقدح في سلطاننا وممالكنا، كما أن إيمان المؤمن لا يزيد في سلطاننا " ولكن كانوا أنفسهم يظلمون " يضرون بها بكفرهم وتبديلهم.

Allah the Almighty Said ***and they were not unjust to Us*** When they changed it and said something other than what they had been ordered to say and did not live up to their covenants, and the disbelief of the disbelievers does not adversely affect Our[azwj] Government and Our[azwj] Kingdom, just like the belief of a believer does not add anything to Our[azwj] Government ***but they were unjust to themselves*** They adversely affected themselves by their disbelief and changes that they made.

ثم ـ قال (عليه السلام): ـ قال رسول الله (صلى الله عليه وآله): عباد الله عليكم باعتقاد ولا يتنا أهل البيت و ـ أن ـ لا تفرقوا بيننا، وانظروا كيف وسع الله عليكم حيث أوضح لكم الحجة ليسهل عليكم معرفة الحق، ثم وسع لكم في التقية لتسلموا من شرور الخلق، ثم إن بدلتم وغيرتم عرض عليكم التوبة وقبلها منكم، فكونوا لنعماء الله شاكرين.

Then Imam Hassan Al-Askari[asws] said: 'Rasool-Allah[saww] said: 'Servants of Allah[azwj]! On you is the belief of our[asws] Wilayah of our[asws] Household[asws], so do not create differences between us[asws], and see how Allah[azwj] has Detailed everything for you and Shown you clear proofs to make it easier for you to understand the truth, then Detailed for you the dissimulation so that you may be safe from the mischief of the people, then if you still wish to change it (the covenant) then the repentance is there for you, before you, it is for your to be thankful to Allah[azwj] for His[azwj] Bounties.[276]

ابن بابويه: عن محمد بن أحمد بن الحسين بن يوسف البغدادي، قال: حدثنا علي بن محمد بن عنبسة »، قال: حدثنا دارم بن قبيصة، قال: حدثنا علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): الكمأة من المن الذي نزل على بني إسرائيل، و هي شفاء للعين و العجوة التي من البرني من الجنة، و هي شفاء من السم».

Ibn Babuwayh, from Muhammad Bin Ahmad Bin Al Husayn Bin Yunus Al Baghdady, from Ali bin Muhammad Bin Anbasa, from Daram Bin Qubeysa,

(It has been narrated) from Ali[asws] Bin Musa Al-Reza[asws], from his[asws] father[asws], from his[asws] forefathers[asws], from Ali[asws] Bin Abu Talib[asws] having said: 'Rasool-Allah[saww] said: 'The truffle is from the Manna which was Sent down upon the Children of Israel, and it is a healing for the eyes and the Ajwa is the fines type of the dates from the Paradise, and it is a healing for the poison'.[277]

أحمد بن محمد بن خالد البرقي: عن محمد بن علي، عن محمد بن الفضيل، عن عبد الرحمن بن زيد بن أسلم، عن أبي عبد الله (عليه السلام) أنه قال: «قال رسول الله (صلى الله عليه و آله): الكمأة من المن، و المن من الجنة، و ماؤها شفاء العين».

[276] Tafseer Imam Hassan Al Askari[asws] – S 126
[277] عيون أخبار الرّضا (عليه السّلام) 1: 75/ 349.

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abdul Rahman Bin Zayd Bin Aslam,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The truffle is from the Manna, and the Manna is from the Paradise, and its water is a healing for the eye'.[278]

محمد بن يعقوب: عن عدة من أصحابنا، عن محمد بن عبد الله، عن عبد الوهاب بن بشير، عن موسى بن قادم، عن سليمان، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ ما ظَلَمُونا وَ لكِنْ كانُوا أَنْفُسَهُمْ يَظْلِمُونَ. قال: «إن الله أعظم و أعز و أجل و أمنع من أن يظلم، و لكنه خلطنا بنفسه، فجعل ظلمنا ظلمه، و ولايتنا ولايته، حيث يقول: إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا يعني الأئمة منا».

Muhammad Bin Yaqoub, from a number of our companions, from Muhammad Bin Abdullah, from Abdul Wahab Bin Basheer, from Musa Bin Qadaam, from Suleyman, from Zarara,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:57] and they were not unjust to Us but they were unjust to themselves***. He[asws] said: 'Surely, Allah[azwj] is Greater, and Mightier, and more Majestic, and more Fortified than to be oppressed, but He[azwj] Mixed us[asws] with Himself[saww], so He[azwj] made oppression to us[asws] as oppression upon Himself[azwj], and our[asws] Wilayah as His[azwj] Wilayah, where He[azwj] is Saying ***[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe*** – Meaning the Imams[asws] from us[asws]'.[279]

VERSE 58

وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ ۚ وَسَنَزِيدُ الْمُحْسِنِينَ {58}

[2:58] And when We said: Enter this town, then eat from it a plenteous (food) wherever you wish, and enter the gate in prostration, and say, 'forgiveness'. We will Forgive you your wrongs and Give more to those who do good (to others)

قال الامام (عليه السلام): قال الله تعالى: واذكروا يا بني إسرائيل " إذ قلنا " لاسلافكم: " ادخلوا هذه القرية " ـ وهي " أريحا " من بلاد الشام، وذلك حين خرجوا من التيه " فكوا منها " من القرية ـ " حيث شئتم رغدا " واسعا، بلا تعب ـ ولا نصب ـ " وادخلوا الباب " باب القرية " سجدا ".

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Said: 'Call to mind, O Children of Israel ***[2:58] And when We said*** to your ancestors ***Enter this town*** and this was 'Areyha' from the towns of Syria and that they had just crossed over from the desert ***then eat from*** from the town ***a plenteous (food) wherever you wish*** Plenty of it, without tiredness, which has been set up ***and enter the gate*** the gate of the town ***in prostration***.

مثل الله تعالى على الباب مثال محمد (صلى الله عليه وآله) وعلي (عليه السلام) وأمرهم أن يسجدوا تعظيما لذلك المثال، ويجددوا على أنفسهم بيعتهما وذكر موالاتهما، وليذكروا العهد والميثاق المأخوذين عليهم لهما.

[278] المحاسن: 527/ 761
[279] الكافي 1: 113/ 11.

Allah[azwj] had Placed on the door of the town the resemblances of Muhammad[saww] and Ali[asws] and ordered them to perform the prostration of reverence to those likenesses, and renew on their selves the allegiances in remembrance of their[asws] Mastership and remember the oath and the covenant that had been taken from them regarding these two[asws].

" وقولوا حطة " أي قولوا: إن سجودنا لله تعالى تعظيما لمثال محمد وعلي واعتقادنا لولايتهما حطة لذنوبنا ومحو لسيئاتنا. قال الله عزوجل: " نغفر لكم " ـ أي ـ بهذا الفعل " خطاياكم " السالفة، ونزيل عنكم آثامكم الماضية.

and say, 'forgiveness' Meaning – say: 'We prostrate to Allah[azwj] in reverence to the resemblances of Muhammad[saww] and Ali[asws] and our belief in their[asws] Wilayah, forgive us our sins and overlook our mistakes.' Allah[azwj] Mighty and Majestic Says: ***We will Forgive you*** Meaning – with this deed of prostration ***your wrongs*** - and remove the sins of your past.

" وسنزيد المحسنين " من كان منكم لم يقارف الذنوب التي قارفها من خالف الولاية، ـ وثبت على ما أعطى الله من نفسه من عهد الولاية ـ فانا نزيدهم بهذا الفعل زيادة درجات ومثوبات وذلك قوله عزوجل " وسنزيد المحسنين ".

and Give more to those who do good (to others) And if from among you did not commit the sins which was committed by the adversaries of the Mastership and remained steadfast on the covenant that was Given to Allah[azwj] of the oath of the Mastership, I[azwj] will Increase his levels and rewards and that is the meaning of the Words ***and Give more to those who do good (to others)***.[280]

عن سليمان الجعفري قال: سمعت أبا الحسن الرضا عليه السلام في قول الله " وقولوا حطة نغفر لكم خطاياكم " قال: فقال أبو جعفر عليه السلام نحن باب حطتكم

From Suleyman Al Ja'fari who said,

I heard Abu Al-Hassan Al-Reza[asws] say about the Words of Allah[azwj] ***[2:58] and say, 'forgiveness'. We will Forgive you your wrongs***: 'Abu Ja'far[asws] said: 'We[asws] are the Door of *Hitta* (Forgiveness) for you'.[281]

VERSE 59

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ {59}

[2:59] But those who were unjust changed it for a word other than that which had been Spoken to them, so We Sent upon those who were unjust a Torment from the sky, because they transgressed

قوله عزوجل: (فبدل الذين ظلموا قولا غير الذي قيل لهم " إنهم لم يسجدوا كما أمروا، ولا قالوا ما أمروا، ولكن دخلوها مستقبليها بأستاهم وقالوا: هطا سمقانا ـ أي حنطة حمراء نتقوتها ـ أحب إلينا من هذا الفعل وهذا القول.

The Words of the Mighty and Majestic ***[2:59] But those who were unjust changed it for a word other than that which had been Spoken to them*** They did not prostrate as they were ordered to nor did they say that which they were ordered to,

[280] Tafseer Imam Hassan Al Askari[asws] – S 127
[281] Tafseer Al Ayyashi – H 47

but they entered into it with their backs by turning around and said: *'Hita Samqana*.' Meaning - This is a high entrance, so why should we bow down when entering. This action and these words are more beloved to us.'

قال الله تعالى: (فأنزلنا على الذين ظلموا) غيروا وبدلوا ما قيل لهم، ولم ينقادوا لولاية محمد وعلي وآلهما الطيبين الطاهرين (رجزا من السماء بما كانوا يفسقون) يخرجون عن أمر الله وطاعته.

Allah[azwj] Said: ***so We Sent upon those who were unjust*** They became arrogant and changed what they said, and they did not accept the Mastership of Muhammad[saww] and Ali[asws] and their[asws] goodly and purified Progeny[asws] ***a Torment from the sky, because they transgressed*** and so they exited from the Order of Allah[azwj] and His[azwj] obedience.

قال: والرجز الذي أصابهم أنه مات منهم بالطاعون في بعض يوم مائة وعشرون ألفا، وهم من علم الله تعالى منهم أنهم لا يؤمنون ولا يتوبون، ولم ينزل هذا الرجز على من علم أنه يتوب، أو يخرج من صلبه ذرية طيبة توحد الله، وتؤمن بمحمد وتعرف موالاة علي وصيه وأخيه.

Imam Hassan Al-Askari[asws] said: 'And the pestilence that afflicted them and killed them by the plague in a part of a day killed one hundred and twenty thousand of them and they were in the Knowledge of Allah[azwj] which one of them did not believe and did not repent, and did not Send down this pestilence on those who in His[azwj] Knowledge had repented, or on those from whose progeny will come out good ones on the Unity of Allah[azwj] and will believe in Muhammad[saww] and will recognize the Wilayah of Ali[asws] his[saww] Trustee[asws] and his[saww] brother[asws].[282]

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «نزل جبرئيل بهذه الآية على محمد (صلى الله عليه و آله) هكذا: فبدل الذين ظلموا آل محمد حقهم قولا غير الذي قيل لهم، فأنزلنا على الذين ظلموا آل محمد حقهم رجزا من السماء بما كانوا يفسقون».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: 'Jibraeel[as] descended with this Verse upon Muhammad[saww], like this ***[2:59] But those who were unjust to the Progeny of Muhammad of their rights changed it for a word other than that which had been Spoken to them, so We Sent upon those who were unjust to the Progeny of Muhammad of their rights a Torment from the sky, because they transgressed***'.[283]

VERSE 60

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ {60}

[2:60] And when Musa Prayed for rain for his people, We said: Strike the rock with your Staff So there gushed from it twelve springs; each tribe knew its

[282] Tafseer Imam Hassan Al Askari[asws] – S 128
[283] الكافي 1: 350/ 58.

drinking place: Eat and drink from the Sustenance of Allah and do not act corruptly in the land, making mischief

ثم قال الله عزوجل: (وإذ استسقى موسى لقومه) قال: واذكروا يا بني إسرائيل إذ استسقى موسى لقومه، طلب لهم السقيا، لما لحقهم العطش في التيه، وضجوا بالبكاء إلى موسى، وقالوا: أهلكنا العطش. فقال موسى: اللهم بحق محمد سيد الانبياء، وبحق علي سيد الاوصياء وبحق فاطمة سيدة النساء، وبحق الحسن سيد الاولياء، وبحق الحسين سيد الشهداء وبحق عترتهم وخلفائهم سادة الازكياء لما سقيت عبادك هؤلاء.

The Allah the Almighty Said: ***[2:60] And when Musa Prayed for rain for his people*** Call to mind O Children of Israel when Musa[as] prayed for rain for his[asws] people, seeking for them water, due to their thirst from the wilderness, and they complained to Musa[as] about it and said: 'Thirst is destroying us'. Musa[as] said: 'Our Lord! By the right of Muhammad[saww] the Chief of the Prophets[asws], and by the right of Ali[asws] the hief of the Trustees[as], and by the right of Fatima[asws] the Head of the noble women, and by the right of Al-Hassan[asws] the Chief of the Guardians, and by the right of Al-Husayn[asws] the Chief of the Martyrs and by the right of their Progeny[asws] and their Caliphs[asws] and leaders of the Pure ones[asws], bring rain to these servants of yours[asws]!'

فأوحى الله تعالى إليه: يا موسى " اضرب بعصاك الحجر " فضربه بها (فانفجرت منه اثنتا عشرة عينا قد علم كل أناس ـ كل قبيلة من بني أب من أولاد يعقوب ـ مشربهم) فلا يزاحم الآخرين في مشربهم.

Allah[azwj] Revealed unto him[asws]: 'O Musa[as]! ***Strike the rock with your Staff*** Hit it with that ***So there gushed from it twelve springs each tribe*** (from the Children of Yaqoub[as] ***knew its drinking place*** did not have to compete with each other for their drinking.

قال الله عزوجل: (كلوا واشربوا من رزق الله) الذي آتاكموه (ولا تعثوا في الارض مفسدين) ولا تسعوا فيها وأنتم مفسدون عاصون.

Allah the Almighty Said ***Eat and drink from the Sustenance of Allah*** which has been Given to you ***and do not act corruptly in the land, making mischief*** do not go about in the land creating corruption.[284]

VERSE 61

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {61}

[2:61] And when you said: O Musa! we cannot be patient upon one food, therefore supplilcate to your Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And humiliation and misery were brought down upon them, and they became deserving of Allah's Wrath; this was so because they disbelieved in the Signs

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of Allah and killed the Prophets unjustly; this was so because they disobeyed and exceeded the limits

ثم قال الله عزوجل: (وإذ قلتم يا موسى لن نصبر على طعام واحد) واذكروا إذ قال أسلافكم: لن نصبر على طعام واحد: المن والسلوى، ولابد لنا من خلط معه. (فادع لنا ربك يخرج لنا مما تنبت الارض من بقلها وقثائها وفومها وعدسها وبصلها. قال موسى ـ أتستبدلون الذي هو أدنى بالذي هو خير) يريد: أتستدعون الادنى ليكون لكم بدلا من الافضل؟ ثم قال: (اهبطوا مصرا) ـ من الامصار ـ من هذا التيه " فان لكم ماسألتم " في المصر.

Then Allah the Almighty Said: ***[2:61] And when you said: O Musa! we cannot be patient upon one food*** Remember your ancestors, who would not be patient on one food, the Manna and Quails, and wanted to mix more with that. ***therefore supplilcate to your Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions*** Musa[as] said: ***Will you exchange that which is better for that which is worse?*** You desire for the deficient in exchange for that which is superior?' Then He[azwj] Said: ***Enter a city*** From the other cities away from this wilderness ***so you will have what you ask for*** in the city.

ثم قال الله عزوجل: (وضربت عليهم الذلة) الجزية اخزوا بها عند ربهم وعند مؤمني عباده، " والمسكنة " هي الفقر والذلة " وباءوا بغضب من الله " احتملوا الغضب واللعنة من الله " ذلك بأنهم كانوا " بذلك الذي لحقهم من الذلة والمسكنة واحتملوه من غضب الله، ذلك بأنهم كانوا " يكفرون بآيات الله " قبل أن تضرب عليهم هذه الذلة والمسكنة (ويقتلون النبيين بغير الحق) وكانوا يقتلونهم بغير حق بلا جرم كان منهم إليهم ولا إلى غيرهم " ذلك بما عصوا " ذلك الخذلان الذي استولى عليهم حتى فعلوا الآثام التي من أجلها ضربت عليهم الذلة والمسكنة، وباؤا بغضب من الله ـ بما عصوا ـ " وكانوا يعتدون " (أي) يتجاوزون أمر الله إلى أمر إبليس.

Then Allah[azwj] Mighty and Majestic Says: ***And humiliation were brought down upon them*** The tributes they paid to their Lord[azwj], they paid to His[azwj] believing servants ***and misery*** This was poverty and disgrace ***and they became deserving of Allah's Wrath*** They became recipients of Wrath and Curses from Allah[azwj] ***this was so because*** The reason why they were afflicted with poverty and disgrace was because ***they disbelieved in the Signs of Allah*** before they were afflicted with this disgrace and poverty ***and killed the Prophets unjustly*** They used to kill them[asws] despite them[asws] not having committed any crime against them or anyone else ***this was so because they disobeyed*** This was due to their disobedience to such an extent that it became obligatory for the afflictions of disgrace and poverty to descend upon them and the Wrath from Allah[azwj] – for their disobedience. ***and exceeded the limits*** Meaning – They used to consider the Order of Iblees[la] to be higher than the order of Allah[azwj].[285]

محمد بن يعقوب: بإسناده، عن يونس، عن ابن سنان، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، و تلا هذه الآية: ذلِكَ بِأَنَّهُمْ كانُوا يَكْفُرُونَ بِآياتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذلِكَ بِما عَصَوْا وَ كانُوا يَعْتَدُونَ. قال: «و الله، ما قتلوهم بأيديهم، و لا ضربوهم بأسيافهم، و لكن سمعوا أحاديثهم فأذاعوها، فأخذوا عليها، فقتلوا، فصار قتلا و اعتداء و معصية».

Muhammad Bin Yaqoub, by his chain, from Yunus, from Ibn Sinan, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah[asws], and recited this Verse ***[2:61] this was so because they disbelieved in the Signs of Allah and killed the Prophets unjustly; this was so because they disobeyed and exceeded the limits***. He[asws]

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said: 'By Allah[azwj]! They did not kill them[as] by their hands, nor did they strike them[as] with their swords, but they heard their[as] Hadeeth and publicised these. So that was taken against them[as], and so they[as] were killed. Thus, they became killers and exceeders of the limits and disobeyers'.[286]

VERSE 62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {62}

[2:62] Surely those who believe, and those who are Jews, and the Christians, and the Sabeans, whoever believes in Allah and the Last Day and does righteous deeds, their Recompense is with their Lord, and there would be no fear for them, nor shall they be grieving

ثم قال الله تعالى: " إن الذين آمنوا " بالله وبما فرض عليهم الايمان به من الولاية لعلي بن أبي طالب والطيبين من آله. " والذين هادوا " يعني اليهود " والنصارى " الذين زعموا أنهم في دين الله متناصرون " والصابئين " الذين زعموا أنهم صبوا إلى دين (الله، وهم بقولهم) كاذبون. (من آمن بالله) من هؤلاء الكفار، ونزع عن كفره، ومن آمن من هؤلاء المؤمنين في مستقبل أعمارهم، وأخلص وفي بالعهد والميثاق المأخوذين عليه لمحمد وعلي وخلفائهما الطاهرين (وعمل صالحا) - ومن عمل صالحا - من هؤلاء المؤمنين. (فلهم أجرهم) ثوابهم (عند ربهم) في الآخرة (ولا خوف عليهم) هناك حين يخاف الفاسقون (ولا هم يحزنون) إذا حزن المخالفون، لانهم لا يعملوا من مخالفة الله ما يخاف من فعله، ولا يحزن له.

Allah[azwj] Said: ***[2:62] Surely those who believe*** In Allah[azwj] and what He[azwj] has Made obligatory on him to have faith in the Wilayah of Ali Bin Abu Talib[asws] and goodly from his[asws] Progeny[asws] ***and those who are Jews*** meaning the Jews ***and the Christians*** those that claim to be the helpers in the Religion of Allah[azwj] ***and the Sabeans*** Who claim to be on the path of Religion of Allah[azwj], and they are false in this claim of theirs ***whoever believes in Allah*** from these infidels who become free from their disbelief, and those who will remain on their belief, from among these Believers, in the future lives of theirs, and are sincere in their oath and covenant that was taken from them of Muhammad[saww] and Ali[asws] and their Purified Caliphs[asws] ***and does righteous deeds*** and does good deeds from these Believers ***their Recompense*** their rewards ***is with their Lord*** in the Hereafter ***and there would be no fear for them*** over there, there will be no fear from the mischief makers ***nor shall they be grieving*** grief from the adversaries, because they did not act in opposition to Allah[azwj] and therefore they will have no fear or grief about those.[287]

VERSE 63

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ {63}

[2:63] And when We Took a Covenant from you and Raised the Toor (mountain) above you: Take hold of what We have Given you with firmness and remember what is in it, perhaps you may fear

[286] الكافي 2: 275/ 6
[287] Tafseer Imam Hassan Al Askari[asws] – S 133

134 قال الامام (عليه السلام): قال الله عزوجل لهم: و ـ اذكروا ـ إذ (أخذنا ميثاقكم) وعهودكم أن تعملوا بما في التوراة، وما في الفرقان الذي أعطيته موسى مع الكتاب المخصوص بذكر محمد وعلي والطيبين من آلهما، بأنهم سادة الخلق، والقوامون بالحق واذ أخذنا ميثاقكم أن تقروا به، وأن تؤدوه إلى أخلافكم، وتأمروهم أن يؤدوه إلى أخلافهم إلى آخر مقدراتي في الدنيا، ليؤمنن بمحمد نبي الله، ويسلمن له ما يأمرهم ـ به ـ في علي ولي الله عن الله، وما يخبرهم به ـ عنه ـ من أحوال خلفائه بعده القوامين بحق الله، فأبيتم قبول ذلك واستكبرتموه. (ورفعنا فوقكم الطور) الجبل، أمرنا جبرئيل أن يقطع من " جبل فلسطين " قطعة على قدر معسكر أسلافكم فرسخا في فرسخ، فقطعها، وجاء بها، فرفعها فوق رؤوسهم.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Mighty and Majestic Said to them, Reminded them ***[2:63] And when We Took a Covenant from you*** and taken oaths from them that you will believe whatever is in the Torah, and what was in the Criterion that was Given to Musa[as] along with the Book especially the remembrance of Muhammad[saww] and Ali[asws] and the goodly from among their[asws] Progeny[asws], for they[asws] are the Masters of the creation, and are firmly on the truth, and the Covenant was taken from you that you will accept them[asws], and transfer this in your generations until the end of times in this world, that they will believe in Muhammad[saww] the Prophet of Allah[azwj], and submit to him[saww] in whatever orders he[saww] may issue to you in the matter of Ali[asws] the Guardian from Allah[azwj] and the news he[saww] gives about him[asws] to you about the Caliphs[asws] after him[asws] who are firmly on the Truth of Allah[azwj]. But, they did not agree to this and became arrogant over it. ***and Raised the Toor (mountain) above you*** The mountain of *Toor*, which the Angel Jibraeel[asws] cut off from 'The mountain of Palestine' and cut off a piece of it which was one *Farsakh* by one *Farsakh* in size, cut it and took it and lifted it over their heads.

فقال موسى (عليه السلام) لهم: إما أن تأخذوا بما امرتم به فيه، وإما أن القي عليكم هذا الجبل. فالجئوا إلى قبوله كارهين إلا من عصمه الله من العناد، فانه قبله طائعا مختارا. ثم لما قبلوه، سجدوا وعفروا، وكثير منهم عفر خديه لا لارادة الخضوع لله، ولكن نظر إلى الجبل هل يقع أم لا، وآخرون سجدوا طائعين مختارين.

Musa[as] said to them: 'Either you accept what I[asws] have ordered you to do or else this mountain will be made to fall over you.' They accepted it reluctantly except for those who were kept away from the enmity by Allah[azwj], they accepted it willingly and by choice. Then, those who had accepted it went into prostration and placed their cheeks on the ground, and most of them did not do this in submission to Allah[azwj], but wanted to see whether the mountain will fall over them or not, but the others prostrated in obedience and by choice'.

ثم قال (عليه السلام) ـ فقال رسول الله (صلى الله عليه وآله): احمدوا الله معاشر شيعتنا على توفيقه إياكم، فانكم تعفرون في سجودكم لا كما عفره كفرة بني إسرائيل، ولكن كما عفره خيارهم.

Then Imam Hassan Al-Askari[asws] said: 'Rasool-Allah[saww] said: 'Praise Allah[azwj], group of our[asws] Shias, for the inclination that He[azwj] has Given you, that you do not place your cheeks on the ground during prostration like the disbelievers from the Children of Israel, but you do it like the good ones from among them'.

قال الله عزوجل: (خذوا ما آتيناكم بقوة) من هذه الاوامر والنواهي من هذا الامر الجليل من ذكر محمد وعلي وآلهما الطيبين. (واذكروا مافيه) فيما آتيناكم، اذكروا جزيل ثوابنا على قيامكم به، وشديد عقابنا على إبائكم له. (لعلكم تتقون) لتتقوا المخالفة الموجبة للعقاب، فتستحقوا بذلك جزيل الثواب.

Allah the Almighty Said: ***Take hold of what We have Given you with firmness*** from these orders and the prohibitions, and this glorious Order of the remembrance

of Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws]. ***and remember what is in it*** in what has been Given to you. Call to mind the great rewards that have been allocated for holding on to this firmly, and the harsh punishments that have been allocated for its abandonment ***perhaps you may fear*** so that you may remain safe from these punishments and become deserving of those great Rewards'.[288]

أحمد بن محمد بن خالد البرقي: [عن أبيه] عن ابن أبي عمير، عن أبي المغرا «4»، عن إسحاق ابن عمار، و يونس، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: خُذُوا ما آتَيْناكُمْ بِقُوَّةٍ أ قوة [في] الأبدان، أو قوة [في] القلب؟ قال: «فيهما جميعا».

Ahmad Bin Muhammad Khalid Al Barqy, from his father, from Ibn Abu Umeyr, from Abu Al Magra, from Is'haq Ibn Amaar, and Yunus who said,

'I asked Abu Abdullah[asws] from the Words of the Mighty and Majestic ***[2:63] Take hold of what We have Given you with firmness*** – strength in the bodies or strength in the heart?' He[asws] said: 'In both of these together'.[289]

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

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

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:63] Take hold of what We have Given you with firmness***, said: 'The Prostrations, and placed the two hands upon the two knees in the Salat, whilst you are bowing'.[290]

VERSE 64

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ {64}

[2:64] Then you turned back after that; so were it not for the Grace of Allah and His Mercy upon you, you would have been among the losers

قال الله عزوجل ـ لهم ـ: (ثم توليتم) يعني تولى أسلافكم (من بعد ذلك) عن القيام به، والوفاء بما عوهدوا عليه. (فلو لا فضل الله عليكم ورحمته) يعني على أسلافكم، لولا فضل الله عليكم بامهاله إياهم للتوبة، وإنظارهم لمحو الخطيئة بالانابة (لكنتم من الخاسرين) المغبونين، قد خسرتم الآخرة والدنيا، لان الآخرة ـ قد ـ فسدت عليكم بكفركم، والدنيا كان لا يحصل لكم نعيمها لاخترامنا لكم، وتبقى عليكم حسرات نفوسكم وأمانيكم التي قد اقتطعتم دونها. ولكنا أمهلناكم للتوبة، وأنظرناكم للانابة، أي فعلنا ذلك بأسلافكم فتاب من تاب منهم، فسعد، وخرج من صلبه من قدر أن يخرج منه الذرية الطيبة التي تطيب في الدنيا ـ بالله تعالى ـ معيشتها، وتشرف في الآخرة ـ بطاعة الله ـ مرتبتها.

Allah[azwj] Mighty and Majestic Said to them: ***[2:64] Then you turned back*** Meaning - your ancestors turned back ***after that*** after being firmly on it and being faithful to the oaths taken from them ***so were it not for the Grace of Allah and His Mercy upon you*** Meaning - upon your ancestors, for having given them the time to repent, and express regret over their mistakes ***you would have been among the losers*** become disadvantaged by incurring loss in the Hereafter as well as in this world. As

[288] Tafseer Imam Hassan Al Askari[asws] – S 134
[289] علل الشرائع: 67/ 1
[290] تفسير العيّاشي 1: 45/ 54.

for the Hereafter, you would have wasted it due to your disbelief, and as for the world, you would not have been the recipients of the bounties, and what would have remained with you would be regretting over yourselves and the aspirations which would have been cut off. But, you were Given time to repent and turn back, meaning your ancestors, some of whom repented and turned back and became good, and the good children that came out from their progeny, which would do good deeds in this world, by Allah[azwj], in their lives, and be honoured in the Hereafter for their obedience to Allah[azwj] by been given high ranks.

وقال الحسين بن على (عليهما السلام): أما إنهم لو كانوا دعوا الله بمحمد وآله الطيبين بصدق من نياتهم، وصحة اعتقادهم من قلوبهم أن يعصمهم حتى لا يعاندوه بعد مشاهدة تلك المعجزات الباهرات، لفعل ذلك بجوده وكرمه. ولكنهم قصروا، وآثروا الهوى بنا ومضوا مع الهوى في طلب لذاتهم.

Imam Hassan Bin Ali Al-Askari[asws] said: 'If from among them, they would have supplicated to Allah[azwj] by Muhammad[saww] and his[saww] Progeny[asws] with true intentions of theirs and the correct beliefs in their hearts, and without raising objections or opposition, after having witnessed these convincing miracles, then Allah[azwj] would have Granted it to them by His[azwj] Generosity and Prestige. But, they fell short of it, and they gave preference to their desires over us[asws] and became involved in their personal pleasures'.[291]

VERSES 65 & 66

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {65} فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ {66}

[2:65] And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised [2:66] So We Made them to be an example to those who were in front of them and those who followed them in posterity, and as an Advice to those fear

ثم قال الله عزوجل: (ولقد علمتم الذين اعتدوا منكم في السبت) لما اصطادوا السموك فيه (فقلنا لهم كونوا قردة خاسئين) مبعدين عن كل خير (فجعلناها) ـ أي ـ جعلنا تلك المسخة التي أخزيناهم ولعناهم بها (نكالا) عقابا وردعا (لما بين يديها) بين يدي المسخة من ذنوبهم الموبقات التي استحقوا بها العقوبات (رما خلفها) للقوم الذين شاهدوهم بعد مسخهم يرتدعون عن مثل أفعالهم لما شاهدوا ماحل بهم من عقابنا (وموعظة للمتقين) يتعظون بها، فيفارقون المخزيات ويعظون ـ بها ـ الناس، ويحذرونهم المرديات.

Then Allah[azwj] Mighty and Majestic Said ***[2:65] And you have known those among you who exceeded the limits of the Sabbath*** When they fished for the fish in it ***so We Said to them: Become apes, despised*** excluded from all good ***[2:66] So We Made them*** meaning – made these transformed ones, by the curses on them ***to be an example*** a punishment that came to them ***to those who were in front of them*** those apes who were present there and their sins which brought upon them what they deserved of the punishment ***and those who followed them in posterity*** the people who saw them after they had turned into apes to stay away from those deeds of theirs that they saw which incurred them this punishment of theirs ***and as an Advice to those fear*** so that they learn a lesson from this and preach to the people to stay away from these actions.

[291] Tafseer Imam Hassan Al Askari[asws] – S 135

وقال علي بن الحسين (عليهما السلام): كان هؤلاء قوما يسكنون على شاطئ بحر، نهاهم الله وأنبياؤه عن اصطياد السمك في يوم السبت. فتوصلوا إلى حيلة ليحلوا بها لانفسهم ما حرم الله، فخذوا أخاديد، وعملوا طرقا تؤدي إلى حياض، يتهيأ للحيتان الدخول فيها من تلك الطرق، ولا يتهيأ لها الخروج إذا همت بالرجوع ـ منها إلى اللجج ـ.

Imam Ali Bin Al Husayn[asws] said: 'These were people who used to live by the sea shore. Allah[azwj] and His[azwj] Prophet[asws] had forbidden them to catch fish on the day of Saturday. They found for themselves a trick to permit them by it which Allah[azwj] had Forbidden. They dug up some grooves which led to ditches so that the fish would swim across into it but would get trapped in the ditches and would not be able to swim back into the sea.

فجاءت الحيتان يوم السبت جارية على أمان الله ـ لها ـ فدخلت الاخاديد وحصلت في الحياض والغدران. فلما كانت عشية اليوم همت بالرجوع منها إلى اللجج لتأمن صائدها، فرامت الرجوع فلم تقدر، وابقيت ليلتها في مكان يتهيأ أخذها ـ يوم الاحد ـ بلا اصطياد لاسترسالها فيه، وعجزها عن الامتناع لمنع المكان لها.

The fish used to swim into these grooves on the day of Saturday, being in the safety of Allah[azwj] to them, and end up in those ditches that had been dug up. When the evening would come and they wanted to swim back into the sea, the could not do it, and they would become trapped overnight in those ditches until Sunday, and were in a position that they could easily be caught by hand without the use of nets, which had been prohibited for them.

فكانوا يأخذونها يوم الاحد، ويقولون: ما اصطدنا يوم السبت، إنما اصطدنا في الاحد، وكذب أعداء الله بل كانوا آخذين لها بأخاديدهم التي عملوها يوم السبت حتى كثر من ذلك مالهم وثراؤهم، وتنعموا بالنساء وغيرهن لاتساع أيديهم به.

They used to take them on Sunday and used to say: 'We did not catch them on Saturday, but we caught them on Sunday. And they lied, these enemies of Allah[azwj], but they had caught them by the ditches which they had dug up on the day of Saturday until they had amassed a lot of wealth by this, and had lots of women and other luxuries and their hands became free (from poverty).

وكانوا في المدينة نيفا وثمانين ألفا، فعل هذا منهم سبعون ألفا، وأنكر عليهم الباقون، كما قص الله تعالى (وسئلهم عن القرية التي كانت حاضرة البحر) الآية. وذلك أن طائفة منهم وعظوهم وزجروهم، ومن عذاب الله خوفوهم، ومن انتقامه وشديد بأسه حذروهم، فأجابوهم عن وعظهم (لم تعظون قوما الله مهلكهم) بذنوبهم هلاك الاصطلام (أو معذبهم عذابا شديدا).

They used to live in the city of Naifa with a population of eighty thousand, seventy thousand of whom were involved in this activity, but the rest of them refrained from it, as Allah [azwj] has Explained in the Verse ***[7:163] And ask them about the town which stood by the sea***. And a group of them preached to them and warned them to fear Allah[azwj] lest they become engulfed in harsh punishments. They replied to them ***[7:164] Why do you preach a people whom Allah will Destroy*** due to their sins which we want to uproot ***or Punish with a severe Punishment?***.

فأجابوا القائلين لهم هذا: (معذرة إلى ربكم) ـ هذا القول منا لهم معذرة إلى ربكم ـ إذ كلفنا الامر بالمعروف والنهي عن المنكر، فنحن ننهى عن المنكر ليعلم ربنا مخالفتنا لهم، وكراهتنا لفعلهم. قالوا: (ولعلهم يتقون) ونعظهم أيضا لعلهم تنجع فيهم المواعظ، فيتقوا هذه الموبقة، ويحذروا عقوبتها.

The preachers said to the violators: ***They said: To be free from blame before your Lord*** These words of ours that we are forbidding you with, is because we want to be

free from blame in front of our Lord[azwj], for He[azwj] has told us to enjoin good and forbid evil, and we are forbidding you to do evil so that our Lord[azwj] will Know that we abhor your activities'. ***and that they may fear*** and we preach them so that they may listen to our preaching and observe piety and fear the repercussions of their actions.

قال الله عزوجل: (فلما عتوا) حادوا وأعرضوا وتكبروا عن قبولهم الزجر (عن ما نهوا عنه قلنا لهم كونوا قردة خاسئين) مبعدين عن الخير، مقصين.

Allah[azwj] Mighty and Majestic Says: ***[2:65] so We Said to them:*** When they strayed away and became arrogant and did not accept the preaching ***Become apes, despised*** banished from all good.

قال فلما نظر العشرة الآلاف والنيف أن السبعين ألفا لا يقبلون مواعظهم، ولا يحفلون بتخويفهم إياهم وتحذيرهم لهم، اعتزلوهم إلى قرية اخرى قريبة من قريتهم وقالوا: نكره أن ينزل بهم عذاب الله ونحن في خلالهم.

Imam Ali Bin Al Husayn[asws] said: 'When the preachers, who were more than ten thousand in number, saw that the violators who were seventy thousand, are not listening to their preaching, they decided not to bother with them anymore and moved out to another town nearby and said: 'We do not want to be included in the Punishment of Allah[azwj] when it descends upon this town.'

فأمسوا ليلة، فمسخهم الله تعالى كلهم قردة ـ خاسئين ـ، وبقي باب المدينة مغلقا لا يخرج منه أحد ـ ولا يدخله أحد ـ. وتسامع بذلك أهل القرى فقصدوهم، وتسنموا حيطان البلد، فاطلعوا عليهم فاذا هم كلهم رجالهم ونساؤهم قردة يموج بعضهم في بعض يعرف هؤلاء الناظرون معارفهم وقراباتهم وخلطاءهم، يقول المطلع لبعضهم: أنت فلان؟ أنت فلانة؟ فتدمع عينه، ويؤمي برأسه (بلا، أو نعم).

They left at night, and Allah[azwj] Converted all of those in the township into apes – despised – and the door of the town remained closed so that nobody entered into it and no one could get out of it. The people of the other towns came to hear about it, they climbed over the wall of the town and saw that all the men and women had become like monkeys, and they recognized some of them that they saw to be their near ones and they asked some of them: 'Are you that person?' Tears rolled out of their cheeks, and they nodded with their heads to indicate yes or no.

فما زالوا كذلك ثلاثة أيام، ثم بعث الله عزوجل ـ عليهم ـ مطرا وريحا فجرفهم إلى البحر، وما بقي مسخ بعد ثلاثة أيام، وإنما الذين ترون من هذه المصورات بصورها فانما هي أشباهها، لا هي بأعيانها ولا من نسلها.

After three days had passed, then Allah[azwj] Sent rain and wind over them which swept them away into the sea and not one of the apes remained after three days. And when you see these faces (of apes today) they are their likeness, and they are neither those ones nor are they from their progenies.[292]

VERSE 67

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۖ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ {67}

[292] Tafseer Imam Hassan Al Askari[asws] – S 136

[2:67] And when Musa said to his people: Surely Allah Commands you that you should sacrifice a cow; they said: Are you taking us to be a laughing stock? He said: I seek Refuge with Allah from being one of the ignorant ones

قال الامام: قال الله عزوجل ليهود المدينة: واذكروا (إذ قال موسى لقومه إن الله يأمركم أن تذبحوا بقرة) تضربون ببعضها هذا المقتول بين أظهركم ليقوم حيا سويا باذن الله عزوجل، ويخبركم بقاتله. وذلك حين القي القتيل بين أظهرهم، فألزم موسى (عليه السلام) أهل القبيلة بأمر الله تعالى أن يحلف خمسون من أماثلهم بالله القوي الشديد إليه ـ موسى و ـ بنى إسرائيل، مفضل محمد وآله الطيبين على البرايا أجمعين ـ إنا ـ ما قتلناه، ولا علمنا له قاتلا، فان حلفوا بذلك غرموا دية المقتول، وإن نكلوا نصوا على القاتل أو أقر القاتل فيقاد منه فان لم يفعلوا حبسوا في محبس ضنك إلى أن يحلفوا أو يقروا أو يشهدوا على القاتل.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Mighty and Majestic Said to the Jews of Medina: 'Remember "***[2:67] And when Musa said to his people: Surely Allah Commands you that you should sacrifice a cow*** And take a part of it and strike the body of this killed person among you, and he will stand up alive by the Permission of Allah the Almighty, and inform you about his murderer'. And that was when they had delivered the body of the slain person among them, and Musa[as] had forced the people of the tribe, by the Command of Allah[azwj], that fifty of their strong men from the Children of Israel, who extol the virtues of Muhammad[saww] and his[saww] Progeny[asws] as the best of all, should swear that they did not kill him, and that they do not know who has done it, so they should pay the penalty of blood-money to the family of the killed person, or if they do not swear, and if they do not reveal the identity of the killer, then they should be held captive, until such time as they either swear, or accept the killing or testify to the killer.

فقالوا: يا نبي الله أما وقت أيماننا أموالنا و ـ لا ـ أموالنا أيماننا؟ قال: لا، هكذا حكم الله. وكان السبب: أن إمرأة حسناء ذات جمال وخلق كامل، وفضل بارع، ونسب شريف وستر ثخين كثر خطابها ، وكان لها بنو أعمام ثلاثة، فرضيت بأفضلهم علما وأثخنهم سترا، وأرادت التزويج به، فاشتد حسد ابني عمه الآخرين له ـ غيضا ـ، وغبطاه عليها لايثارها إياه فعمدا إلى ابن عمهما المرضي، فأخذاه إلى دعوتهما، ثم قتلاه وحملاه إلى محلة تشتمل على أكثر قبيلة في بني إسرائيل، فألقياه بين أظهرهم ليلا. فلما أصبحوا وجدوا القتيل هناك، فعرف حاله، فجاء ابنا عمه القاتلان له، فمزقا ـ ثيابهما ـ على أنفسهما، وحثيا التراب على رؤوسهما، واستعديا عليهم، فأحضرهم موسى (عليه السلام) وسألهم، فأنكروا أن يكونوا قتلوه، أو علموا قاتله.

They said: 'O Prophet of Allah[azwj]! Will our wealth not save us from this swear nor will our swearing save us from our wealth?' Musa[as] said: 'This is the Command of Allah[azwj]. The reason for this is that there was a very beautiful woman who was well known for her virtues, and her lineage was honourable and used to be veiled, and a lot of men wanted to marry her, and she had three cousins, and she agreed to marry one of them who were the most virtuous. This led to the other two brothers to envy him, and so one day they invited him to a meal, and then killed him and dumped his body in the area of a well known clan of the Children of Israel in the middle of the night. When it was morning, they saw the body over there and understood his condition that he was murdered. The two cousins, who had killed him, tore their clothes, placed dust on their faces and came over to demand compensation for him. Musa[as] questioned the clan, but they denied that they had killed him or that they knew the identity of the killer.

فقال: فحكم الله عزوجل على من فعل هذه الحادثه ما عرفتموه، فالتزموه. فقالوا: يا موسى أي نفع في أيماننا ـ لنا ـ إذا لم تدرأ عنا الغرامة الثقيلة؟ أم أي نفع في غرامتنا لنا إذا لم تدرأ عنا الايمان؟ فقال موسى (عليه السلام): كل النفع في طاعة الله والايتمار لامره، والانتهاء عما نهى عنه.

Musa[as] said: 'The Command of Allah[azwj] regarding this deed has been narrated to you and you are aware of it, so act accordingly'. They said: 'O Musa[as]! Where is the advantage in swearing when we have to pay such a heavy penalty? And what is the advantage in paying this penalty when we have to swear that we did not do it?' Musa[as] said: 'All the advantages are that you will be obeying Allah[azwj] and accepting His[azwj] Command, and not to do that which is forbidden to you.

فقالوا: يا نبي الله غرم ثقيل ولا جناية لنا، وأيمان غليظة ولا حق في رقابنا ـ لو ـ أن الله عرفنا قاتله بعينه، وكفانا مؤنته، فادع لنا ربك يبين لنا هذا القاتل لتنزل به ما يستحقه من العقاب، وينكشف أمره لذوي الالباب.

They said: 'O Prophet of Allah[azwj]! This is a heavy penalty and we are not the felons, and the swearing is difficult and it is not right for it to be on our necks. Can't Allah[azwj] Make it known to us who the killer is and we can punish him accordingly. Supplicate to your[asws] Lord[azwj] that deserving punishment should descend on this killer and His[azwj] Command would be a lesson for the people of understanding'.

فقال موسى (عليه السلام): إن الله عزوجل قد بين ما أحكم به في هذا، فليس لي أن أقترح عليه غير ما حكم، ولا أعترض عليه فيما أمر. ألا ترون أنه لما حرم العمل في يوم السبت، وحرم لحم الجمل لم يكن لنا أن نقترح عليه أن يغير ماحكم به علينا من ذلك، بل علينا أن نسلم له حكمه، ونلتزم ما ألزمنا، وهم بأن يحكم عليهم بالذي كان يحكم به على غيرهم في مثل حادثهم

Musa[as] said: 'Allah the Almighty has Commanded me[asws] in such a manner, It is not appropriate for me to issue an order different to this, nor to raise any objection to Him[azwj] in this Command. Do you not see how He[azwj] Prohibited the fishing on Saturdays, and Prohibited the meat of the camel, and so it is not appropriate for us to act differently to what we have been Commanded to do, but it is for us to submit to Him[azwj] in His[azwj] Command, but in fact we are Obligated to act according to the Command and consider all of His[azwj] Orders to be Obligatory upon us, similarly.

فأوحى الله عزوجل إليه: يا موسى أجبهم إلى ما اقترحوا، وسلني أن ابين لهم القاتل ليقتل، ويسلم غيره من التهمة والغرامة، فاني إنما اريد باجابتهم إلى ما اقترحوا توسعة الرزق على رجل من خيار امتك، دينه الصلاة على محمد وآله الطيبين، والتفضيل لمحمد (صلى الله عليه وآله) وعلي بعده على سائر البرايا، اغنية في الدنيا في هذه القضية، ليكون بعض ثوابه عن تعظيمه لمحمد وآله.

Allah[azwj] Revealed to him[asws]: 'O Musa[as]! Accept their request and ask me[azwj] to Reveal the identity of the killer so that the others would be safe from accusations and the penalty. I[azwj] Intend to Answer this request of theirs, and to Allocate sustenance to the man who is the best of your community, and his religion is to send salutations on Muhammad[saww] and his[saww] goodly Progeny[asws] and to give preference to Muhammd[saww] and Ali[asws] after him[saww] over all the rest of the people. I[azwj] Want to enrich him in this world by this Command, by giving him some rewards for his reverence to Muhammad[saww] and his[saww] Progeny[asws]'.

فقال موسى: يا رب بين لنا قاتله. فأوحى الله تعالى إليه: قل لبني إسرائيل إن الله يبين لكم ذلك بأن يأمركم أن تذبحوا بقرة، فتضربوا ببعضها المقتول فيحيى فتسلمون لرب العالمين ذلك، وإلا فكفوا عن المسألة ; والتزموا ظاهر حكمي.

Musa[as] said: 'O Lord, Tell me[asws] who killed him!' Allah[azwj] Revealed to him[asws]: 'Say to the Children of Israel! Allah[azwj] will Reveal the identity of the killer provided you slaughter a cow in sacrifice and strike a piece of it on the body of the slain person,

and the Lord of the Worlds will Make him alive again, otherwise act upon the previous Command'.

فذلك ما حكى الله عزوجل: (وإذ قال موسى لقومه إن الله يأمركم ـ أي سيأمركم ـ أن تذبحوا بقرة) إن أردتم الوقوف على القاتل، وتضربوا المقتول ببعضها ليحيى ويخبر بالقاتل (قالوا - يا موسى ـ أتتخذنا هزوا) ـ و ـ سخرية؟ تزعم أن الله يأمرنا أن نذبح بقرة، ونأخذ قطعة من ميت، ونضرب بها ميتا، فيحيى أحد الميتين بملاقات بعض الميت الآخر ـ له ـ، فكيف يكون هذا؟ (قال ـ موسى ـ أعوذ بالله أن أكون من الجاهلين) أنسب إلى الله تعالى مالم يقل لي، وأن أكون من الجاهلين، اعارض أمر الله بقياسي على ما شاهدت، دافعا لقول الله عزوجل وأمره.

That is what Allah[azwj] Tells us ***[2:67] And when Musa said to his people*** meaning, Orders all of you ***Surely Allah Commands you that you should sacrifice a cow*** if you want to identify the killer, then strike the slain person's body with a piece of it, and he will become alive and inform about his killer ***Are you taking us*** O Musa[as]! ***to be a laughing stock?*** mocking us? You[asws] are telling us that Allah[azwj] has Commanded us to slaughter a cow, and we should take a piece of the dead and strike the body of the dead with it, and that one of the dead will become alive when it comes into contact with the other dead. How is this possible? ***He said: I seek Refuge with Allah from being one of the ignorant ones*** that I[asws] should associate to Allah[azwj] that which He[azwj] has not Said, and I[asws] am not of the ignorant that I should raise objections to the Command of Allah[azwj] by my[asws] analogy over what I have witnessed, and reject the Words of Allah the Mighty and Majestic and His[azwj] Order'.

ثم قال موسى (عليه السلام): أو ليس ماء الرجل نطفة ميتة، وماء المرأة كذلك، ميتان يلتقيان فيحدث الله تعالى من التقاء الميتين بشرا حيا سويا؟ أو ليس بذوركم التي تزرعونها في أرضيكم تتفسخ وتتعفن وهي ميتة، ثم يخرج الله منها هذه السنابل الحسنة البهيجة وهذه الاشجار الباسقة المونقة؟

Then Musa[as] said: 'Is not the sperm of a male dead and so is the fluid of the female, these two dead things meet, Allah[azwj] Produces from these two dead things a live person? Or is not your agriculture which you see that your earth and the seed that you plant are dead, then Allah[azwj] Brings out from these two good things and these are the trees which are alive?[293]

VERSES 68 - 71

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ {68}

[2:68] They said: Call on your Lord for our sake to make it plain to us what it is. Musa said: He says, Surely, it is a cow neither advanced in age nor too young, of middle age between that (and this); therefore do what you are Commanded for

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ {69} قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ {70}

[2:69] They said: Call on your Lord for our sake to make it plain to us what its colour is. Musa said: He says, Surely it is a yellow cow; its colour is yellow, giving delight to the beholders [2:70] They said: Call upon your Lord for our

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sake to make it plain to us what it is, for surely to us the cows are all alike, and if Allah so Desires it, we shall surely be guided aright

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ {71}

[2:71] Musa said: He Says, Surely it is a cow not made submissive that it should plough the land, nor does it irrigate the farm; sound, without a blemish in it. They said: Now you have brought the Truth; so they sacrificed it, though they almost did not do it

فلما بهرهم موسى (عليه السلام) قالوا له: يا موسى (ادع لنا ربك يبين لنا ما هي) - أي - ما صفتها لنقف عليها. فسأل موسى ربه عزوجل، فقال: (إنها بقرة لا فارض) كبيرة (ولا بكر) صغيرة - لم تغبط - (عوان) وسط (بين ذلك) بين الفارض والبكر (فافعلوا ما تؤمرون) إذا امرتم به.

When Musa[as] had made them speechless they said to him[asws]: 'O Musa[as] ***[2:68] Call on your Lord for our sake to make it plain to us what it is*** meaning, describe the qualities to them. Musa[as] supplicated to his[asws] Lord[azwj] the Mighty and Majestic ***Musa said: He says, Surely it is a cow neither advanced in age (and this)*** big ***nor too young,*** small, ***of middle age*** medium ***between that*** in between the two ages ***therefore do what you are Commanded for*** what you have been Ordered to do.

(قالوا - يا موسى - ادع لنا ربك يبين لنا ما لونها) أي لون هذه البقرة التي تريد أن تأمرنا بذبحها. قال - موسى - - عن الله بعد السؤال والجواب - (إنها بقرة صفراء فاقع) حسن الصفرة ليس بناقص يضرب إلى البياض، ولا بمشبع يضرب إلى السواد (لونها) هكذا فاقع (تسر - البقرة - الناظرين) إليها لبهجتها وحسنها وبريقها.

[2:69] They said: Call on your Lord for our sake to make it plain to us what its colour is. Musa said: – after the question and Answer from Allah[azwj] ***He says, Surely it is a yellow cow;*** beautiful yellow, without any blemish, inclining to pale and not towards dark black ***its colour is yellow,***that is brightness ***giving delight to the beholders*** Giving joy with its beauty and its youth.

(قالوا ادع لنا ربك يبين لنا ما هي) ما صفتها؟ - يزيد في صفتها -. (قال - عن الله تعالى - إنه يقول إنها بقرة لا ذلول تثير الارض) لم تذلل لاثارة الارض ولم ترض بها (ولا تسقي الحرث) ولا هي مما تجر الدلاء، ولا تدير النواعير قد أعفيت من ذلك أجمع (مسلمة) من العيوب كلها، لا عيب فيها (لاشية فيها) لا لون فيها من غيرها.

[2:70] They said: Call upon your Lord for our sake to make it plain to us what it is, for surely to us the cows are all alike, and if Allah so Desires it, we shall surely be guided aright what are her qualities? Tell us more about her qualities ***[2:71] Musa said: He Says, Surely it is a cow not made submissive that it should plough the land,*** has not been used to work for ploughing ***nor does it irrigate the farm;*** Nor has she been made to carry the buckets to water the crops and is exempted from all those works ***sound,*** without any defects at all, physical defects ***without a blemish in it*** is not of a different colour over her original one.[294]

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عن الفضل بن شاذان، عن بعض أصحابنا، رفعه إلى أبي عبدالله (عليه السلام)، أنه قال: «من لبس نعلا صفراء لم يزل مسرورا حتى يبليها، كما قال الله: صَفْراءُ فاقِعٌ لَوْنُها تَسُرُّ النَّاظِرِينَ». و قال: «من لبس نعلا صفراء لم يبلها حتى يستفيد علما أو مالا».

From Al Fazal Bin Shazaan, from some of our companions, raising it to

Abu Abdullah[asws] having said: 'The one who wears yellow slippers (shoes), would not cease to be happy until they are worn out, just as Allah[azwj] has Said ***[2:69] its colour is yellow, giving delight to the beholders***'. And he[asws] said: 'The one who wears yellow slippers (shoes), they would not get worn out until he benefits (from) knowledge or wealth'.[295]

VERSES 72 & 73

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ {72} فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {73}

[2:72] And when you killed a man, then you disagreed with respect to that, and Allah was to Bring forth that which you were concealing [2:73] So We Said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah Brings the dead to life, and He Shows you His Signs so that you may understand

فذلك ما قال الله عزوجل: (وإذ قتلتم نفسا فادارءتم فيها) اختلفتم فيها وتدارأتم، ألقى بعضكم الذنب في قتل المقتول على بعض، ودرأه عن نفسه وذويه (والله مخرج) مظهر (ما كنتم تكتمون) ما كان من خبر القاتل، وماكنتم تكتمون من إرادة تكذيب موسى (عليه السلام) باقتراحكم عليه ما قدرتم أن ربه لا يجيبه إليه.

And similarly Allah the Almighty Said: ***[2:72] And when you killed a man, then you disagreed with respect to that,*** They differed in this and some tried to shift the blame onto the others and push the guilt away from himself ***and Allah was to Bring forth*** make apparent ***that which you were concealing*** that was the information on the killer, and what you were hiding in their intentions to falsify Musa[as] in what was ordered to them to the extent to what his[asws] Lord[azwj] did not Answer to him[asws]،

(فقلنا اضربوه ببعضها) ببعض البقرة (كذلك يحيي الله الموتى) في الدنيا والاخرة كما أحيى الميت بملاقاة ميت آخر له. أما في الدنيا فيلاقي ماء الرجل ماء المرأة فيحيي الله الذي كان في الاصلاب والارحام حيا. وأما في الاخرة فان الله تعالى ينزل بين نفختي الصور ـ بعد ما ينفخ النفخة الاولى من دوين السماء الدنيا ـ من البحر المسجور الذي قال الله تعالى ـ فيه ـ (والبحر المسجور) وهي مني كمني الرجال، فيمطر ذلك على الارض فيلقى الماء المني مع الاموات البالية فينبتون من الارض ويحيون.

[2:73] So We Said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah Brings the dead to life in this world and in the Hereafter like when the dead meet the dead. As for this world, the man meets the woman and Allah[azwj] Brings to life that which is in his back and her womb. As for the Hereafter, in the period in between the blowing of the two Trumpets, after the blowing of the first Trumpet, Allah[azwj] will Make Descend from other than the sky of the world, from the swollen sea which Allah[azwj] has Mentioned ***[52:6] And the swollen sea*** semen like the semen of men, which will rain over the earth and the semen will meet the dead particles. Make them grow and will then come out of the earth alive'.

[295] تفسير العيّاشي 1: 47/ 59 و 60.

ثم قال الله عزوجل: (ويريكم آياته) سائر آياته سوى هذه الدلالات على توحيده ونبوة موسى (عليه السلام) نبيه، وفضل محمد (صلى الله عليه وآله) على الخلائق سيد إمائه وعبيده، وتبيينه فضله وفضل آله الطيبين على سائر خلق الله أجمعين. (لعلكم تعقلون) ـ تعتبرون و ـ تتفكرون أن الذي يفعل هذه العجائب لا يأمر الخلق إلا بالحكمة، ولا يختار محمدا وآله إلا لانهم أفضل ذوي الالباب.

Then Allah[azwj] Mighty and Majestic Said ***and He Shows you His Signs*** All the Signs in these proofs for His[azwj] Unity, and the Prophet-hood of Musa[as] being His[azwj] Prophet, and the preference of Muhammad[saww] over the creation being the Chief of all people and His[azwj] servant, and the proofs of his[saww] preference and the preference of his[saww] goodly Progeny[asws] over all the creation altogether ***so that you may understand*** Ponder and think that the One Who Displayed all these Miracles will not Order the creation without there being Wisdom in it, and did not Place Muhammad[saww] and his[saww] Progeny[asws] in charge except that they[asws] are superior to the people of intellect'.[296]

VERSE 74

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {74}

[2:74] Then your hearts hardened after that, so that they were like rocks, or worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water comes out from them, and surely there are some of them which fall down from fear of Allah, and Allah is not at all heedless of what you are doing

قال الامام (عليه السلام): قال الله عزوجل: (ثم قست قلوبكم) عست وجفت ويبست من الخير والرحمة ـ قلوبكم ـ معاشر اليهود (من بعد ذلك) من بعد ما بينت من الآيات الباهرات في زمان موسى (عليه السلام)، ومن الآيات المعجزات التي شاهدتموها من محمد. (فهي كالحجارة) اليابسة لا ترشح برطوبة، ولا ينتفض منها ما ينتفع به، أي أنكم لا حق الله تعالى تؤدون، ولا ـ من ـ أموالكم ولا من مواشيها تتصدقون، ولا بالمعروف تتكرمون وتجودون، ولا الضيف تقرؤن، ولا مكروبا تغيثون، ولا بشئ من الانسانية تعاشرون وتعاملون.

Imam Hassan Al-Askari[asws] said: 'Allah Mighty and Majestic Says ***[2:74] Then your hearts hardened after that*** blind and dried up and withered away from good and Mercy, your hearts, O group of Jews ***after that*** after having been shown convincing signs in the time of Musa[as], and from the Signs and Miracles which you witnessed from Muhammad[saww] ***so that they were like rocks*** completely dry with no moisture on it and nothing comes out of it which is of any benefit; meaning, neither do you fulfill the Right of Allah[azwj], and nor do you do you give charity in your lives from your wealth, nor do you enjoin the doing of good and honour anyone, nor help the weak, nor help your near ones in their lives, nor do you do any humanitarian deeds'.

(أو أشد قسوة) إنما هي في قساوة الاحجار (أو أشد قسوة) أبهم على السامعين ولم يبين لهم، كما يقول القائل: أكلت خبزا أو لحما، وهو لا يريد به أني لا أدري ما أكلت، بل يريد ـ به ـ أن يبهم على السامع حتى لا يعلم ماذا أكل، وإن كان يعلم أنه قد أكل. وليس معناه: بل أشد قسوة، لان هذا استدراك غلط، وهو عزوجل يرتفع ـ عن ـ أن يغلط في خبر ثم يستدرك على نفسه الغلط، لانه العالم بما كان وبما يكون وبما لا يكون أن لو كان كيف كان يكون، وإنما يستدرك الغلط على نفسه المخلوق المنقوص.

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or worse in hardness These are as hard as stones ***or worse in hardness*** these have been Placed in front of the listeners and is not a proof for them, just like a persons says, 'I have eaten bread or meat'. He does not mean by this that he did not know what he ate, but he means by this to place this in front of the listeners until they do not know what he has eaten, and he knows what he has eaten. And this is not the meaning of ***or worse in hardness*** but it conveys a mistake and He[azwj] the Almighty is Higher than this that He[azwj] should Make a mistake in Informing, and then Corrects His[azwj] Own Mistake. This is because He[azwj] is such a Knower that He[azwj] Knows what has happened, and what will happen, and what will not happen, or why it did happen, and the correction of mistakes is for the creatures who are deficient'.

ولا يريد به أيضا: فهي كالحجارة أو أشد أي وأشد قسوة، لان هذا تكذيب الاول بالثاني، لانه قال: (فهي كالحجارة) في الشدة لا أشد منها ولا ألين، فاذا قال بعد ذلك: (أو أشد) فقد رجع عن قوله الاول: أنها ليست بأشد، وهذا مثل أن يقول: لا يجئ من قلوبكم خير لا قليل ولا كثير. فأبهم عزوجل في الاول حيث قال: (أو أشد). وبين في الثاني أن قلوبهم أشد قسوة من الحجارة لا بقوله: (أو أشد قسوة) ولكن بقوله تعالى: (وإن من الحجارة لما يتفجر منه الانهار) أي فهي في القساوة بحيث لا يجئ منها الخير ـ يا يهود ـ وفي الحجارة ما يتفجر منه الانهار فيجئ بالخير والغياث لبني آدم.

And He[azwj] does not Mean by this, as well, that these are like stones or harder, meaning more hard, for the first would be falsified by the second statement, because He[azwj] Said ***so that they were like rocks*** in hardness, meaning, neither harder nor softer, and then Said after that ***or worse in hardness*** and Referred to the first Statement. This is like when someone says, 'There does not come out of your hearts good, not little and not more'. This is how Allah[azwj] Mighty and Majestic Said ***or worse in hardness*** between this second Statement and their hearts, their hearts were harder than the stones ***or worse in hardness*** and Said ***and surely there are some rocks from which streams burst forth*** meaning, from these hearts of yours goodness does not come out of it, O Jews, and from the stones springs burst out is which is goodness for the Children of Adam[asws]'.

(وإن منها) من الحجارة (لما يشقق فيخرج منه الماء) وهو ما يقطر منه الماء فهو خير منها دون الانهار التي يتفجر من بعضها، وقلوبهم لا يتفجر منها الخيرات ولا يشقق فيخرج ـ منها ـ قليل من الخيرات، وإن لم يكن كثيرا. ثم قال الله تعالى: (وإن منها) يعني من الحجارة (لما يهبط من خشية الله) إذا أقسم عليها باسم الله وبأسامي أوليائه: محمد وعلي وفاطمة والحسن والحسين والطيبين من آلهم صلى الله عليهم، وليس في قلوبكم شئ من هذه الخيرات. (وما الله بغافل عما تعملون) بل عالم به، يجازيكم عنه بما هو به عادل عليكم وليس بظالم لكم، يشدد حسابكم، ويؤلم عقابكم.

and surely there are some of them which split asunder so water comes out from them Water comes out of them in drips, apart from those springs which come out of other rocks, and from their hearts, neither does good come out abundantly nor does a little good come out of them. Then Allah[azwj] Says ***and surely there are some of them*** some of the rocks ***which fall down from fear of Allah*** when Allah[azwj]'s Name or the names of His[azwj] friends – Muhammad[saww], and Ali[asws], and Fatima[asws] and Al Hassan[asws] and Al-Husayn[asws] and the goodly from their[asws] Progeny[asws] are recited on them, but, nothing from this goodness is to be found in their hearts ***and Allah is not at all heedless of what you are doing*** but is Aware of this, and will Reward you accordingly for He[azwj] is Just towards you and is not Unjust towards you by being Harsh in your Accounting and hurt you by Punishment'.[297]

[297] Tafseer Imam Hassan Al Askari[asws] – S 141

VERSES 75 - 77

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ {75}

[2:75] Do you then hope that they would believe in you, and a party from among them indeed used to listen to the Speech of Allah, then altered it after having understood it, and they are knowing (of this)

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ {76} أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {77}

[2:76] And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has Disclosed to you that they may contend with you by this before your Lord? Do you not then understand? [2:77] Do they not know that Allah Knows what they keep secret and what they make known?

فقال عزوجل: يا محمد (أفتطمعون) أنت وأصحابك من علي وآله الطيبين (أن يؤمنوا لكم) هؤلاء اليهود الذين هم بحجج الله قد بهرتموهم، وبآيات الله ودلائله الواضحة قد قهرتموهم، أن يؤمنوا لكم، ويصدقوكم بقلوبهم، ويبدوا في الخلوات لشياطينهم شريف أحوالكم.

The Mighty and Majestic Said: 'O Muhammad[saww]! ***[2:75] Do you then hope*** You[saww] and your[saww] companions from Ali[asws] and his[asws] goodly Progeny[asws] ***that they would believe in you*** these Jews who were bedazzled by the Proofs of Allah[azwj] and the Signs of Allah[azwj] and His[azwj] clear Evidence, that they will believe in you[saww] and will bear your[saww] testimony in their hearts, and will relate to their friends from among the Satans, the honourable condition of yours[saww]?

(وقد كان فريق منهم) يعني من هؤلاء اليهود من بني إسرائيل (يسمعون كلام الله) في أصل جبل طور سيناء، وأوامره ونواهيه (ثم يحرفونه) عما سمعوه إذا أدوه إلى من وراءهم من سائر بني إسرائيل (من بعد ما عقلوه) وعلموا أنهم فيما يقولونه كاذبون (وهم يعلمون) أنهم في قيلهم كاذبون. وذلك أنهم لما صاروا مع موسى إلى الجبل، فسمعوا كلام الله، ووقفوا على أوامره، ونواهيه، رجعوا فأدوه إلى من بعدهم فشق عليهم، فأما المؤمنون منهم فثبتوا على إيمانهم وصدقوا في نياتهم.

and a party from among them meaning, some from these Jews from the Children of Israel ***indeed used to listen to the Speech of Allah*** originally on the mount of Toor of Sinai, His[azwj] Orders and Prohibitions ***then altered it*** after listening they would relate to the Children of Israel in its altered state ***after having understood it*** realising that what they are saying to them is false ***and they are knowing (of this)*** that what they are saying is false. And so when they accompanied Musa[as] to the mountain, they heard the Speech of Allah[azwj], and they were aware of His[azwj] Orders and His[azwj] Prohibitions, then returned and related it to the rest of the people, they found it to be abhorrent, but the believers from among them remained steadfast on their beliefs and sincere in their intentions.

وأما أسلاف هؤلاء اليهود الذين نافقوا رسول الله (صلى الله عليه وآله) في هذه القضية فانهم قالوا لبني إسرائيل: إن الله تعالى قال لنا هذا، وأمرنا بما ذكرناه لكم ونهانا، وأتبع ذلك بأنكم إن صعب عليكم ما أمرتكم به فلا عليكم أن - لا تفعلوه، وإن صعب عليكم ما عنه نهيتكم فلا عليكم أن - ترتكبوه وتواقعوه. - هذا - وهم يعلمون أنهم بقولهم هذا كاذبون.

As for the ancestors of these Jews who were hypocritical to Rasool-Allah[azwj] in this matter, said to the Children of Israel: 'Allah[azwj] has Said to you this, and Ordered to us what we are telling you and Prohibited us, and so obey that which you do no find it to be abhorrent from these Orders, but if you do find it to be so then do not do it, and if you find any of the Prohibitions to be difficult for you then it does not matter if you indulge in these. They knew this, but what they are saying, is false.

ثم أظهر الله تعالى (على نفاقهم الآخر) مع جهلهم. فقال عزوجل: (وإذا لقوا الذين آمنوا قالوا آمنا) كانوا إذا لقوا سلمان والمقداد وأباذر وعمارا قالوا آمنا كايمانكم، إيمانا بنبوة محمد (صلى الله عليه وآله)، مقرونا ـ بالايمان ـ بامامة أخيه علي بن أبي طالب (عليه السلام)، وبأنه أخوه الهادي، ووزيره ـ الموالي ـ وخليفته على امته ومنجز عدته، والوافي بذمته والناهض بأعباء سياسته، وقيم الخلق، والذائد لهم عن سخط الرحمن الموجب لهم ـ إن أطاعوه ـ رضى الرحمن. وأن خلفاءه من بعده هم النجوم الزاهرة، والاقمار المنيرة، والشموس المضيئة الباهرة، وأن أولياهم أولياء الله، وأن أعداءهم أعداء الله.

Then Allah[azwj] Displayed, to the other hypocrites, their ignorance. Allah the Almighty Said: ***[2:76] And when they meet those who believe they say*** When they used to meet Salman[as] and Miqdad[as] and Abu Dharr[as] and Ammar[as] they used to say, 'We believe as you believe. We have belief on the Prophet-hood of Muhammad[saww] and we accept with our faith in the Imamate of his[saww] brother Ali Bin Abu Talib[asws], and that this brother[asws] of his[saww] is the Guide, and his[saww] successor – our friend – and his[saww] Caliph on his[saww] community and the fulfiller of his[saww] promises, and the one who frees him[saww] from responsibilities, and the bearer of the burden of his[saww] policies, and the representative of the people such that opposition to him[asws] will result in Harshness from the Beneficent[azwj] being obligatory upon them and in obedience to whom[asws] will obligate Pleasure of the Beneficent[azwj]; and his[saww] Caliphs after him[saww] are the brilliant stars and reflective moons and bright and brilliant suns, and the friends of his[asws] are the friends of Allah[azwj] and the enemies of his[asws] are the enemies of Allah[azwj]'.

فلما أفضى بعض هؤلاء اليهود إلى بعض قالوا: أي شئ صنعتم؟ أخبرتموهم بما فتح الله عليكم من الدلالات على صدق نبوة محمد (صلى الله عليه وآله)، وإمامة أخيه علي (عليه السلام) (ليحاجوكم به عند ربكم) بأنكم كنتم قد علمتم هذا وشاهدتموه فلم تؤمنوا به ولم تطيعوه. وقدروا بجهلهم أنهم إن لم يخبروهم بتلك الآيات لم يكن له عليهم حجة في غيرها

When some those Jews used to meet some of them used to say: 'What have you done? You are informing your people ***Do you talk to them of what Allah has Disclosed to you*** from the evidence on the truthfulness of the Prophet-hood of Muhammad[saww] and the Imamate of his[saww] brother Ali[asws] ***that they may contend with you by this before your Lord?*** That you knew about this and had witnessed it and still did not believe in him[saww] and refused to obey him[saww]?' They thought in their ignorance that if they do not disclose to their people these Signs (parchments in their sleeves) then there will be no proof over them for it.

ثم قال عزوجل: (أفلا تعقلون) أن ـ هذا ـ الذي تخبرونهم ـ به ـ مما فتح الله عليكم من دلائل نبوة محمد (صلى الله عليه وآله) حجة عليكم عند ربكم؟! قال الله عزوجل: (أولا يعلمون)؟ يعني أولا يعلم هؤلاء القائلون لاخوانهم: " أتحدثونهم بما فتح الله عليكم ": (أن الله يعلم ما يسرون) من عداوة محمد (صلى الله عليه وآله) ويضمرونه من أن إظهارهم الايمان به أمكن لهم من اصطلامه وإبارة أصحابه (وما يعلنون) من الايمان ظاهرا ليؤنسوهم، ويقفوا به على أسرارهم فيذيعوها بحضرة من يضرهم. وأن الله لما علم ذلك دبر لمحمد تمام أمره، وبلوغ غاية ما أراده الله ببعثه وأنه يتم أمره، وأن نفاقهم وكيادهم لا يضره.

Then Allah[azwj] Mighty and Majestic Said ***Do you not then understand?*** What you have been informed about that Allah[azwj] Disclosed to you the evidence of the Prophet-hood of Muhammad[saww] is proof over you with your Lord[azwj]? Allah[azwj] the Almighty Said ***[2:77] Do they not know*** Meaning, what they are saying to their brethren ***that Allah Knows what they keep secret*** the enmity towards Muhammad[saww] and what is in their minds when they apparently express their belief in him[saww] and the possibility of being a lesson for his[saww] companions ***and what they make known?*** The expression of their apparent belief, so that they may come to know their secrets and adversely affect them by these. And when Allah[azwj] Disclosed this to Muhammad[saww] all their affairs and Told him[saww] that Allah[azwj] will Make His[azwj] Order reach to its completion, and their hypocrisy will not adversely affect him the least.[298]

قال أبو علي الطبرسي في (مجمع البيان): روي عن أبي جعفر الباقر (عليه السلام) أنه قال: «كان قوم من اليهود ليسوا من المعاندين المتواطئين، إذا لقوا المسلمين حدثوهم بما في التوراة من صفة محمد (صلى الله عليه و آله)، فنهاهم كبراؤهم عن ذلك، و قالوا: لا تخبروهم بما في التوراة من صفة محمد فيحاجوكم به عند ربكم، فنزلت الآية».

Abu Ali Al Tabarsy said in Majma Al Bayaan,

'It has been reported from Abu Ja'far Al-Baqir[asws] having said: 'There was a group of Jews who were neither from the obstinate collaborators. Whenever they used to meet the Muslims, they would discuss with them what was in the Torah from the description of Muhammad[saww]. So their elders forbid them from that, and said, 'Do not bring out to them what is in the Torah from the description of Muhammad[saww], for they would argue against you by in the Presence of their Lord[azwj]'. So the Verse was Revealed'.[299]

VERSE 78

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ {78}

[2:78] And there are among them illiterates who are not knowing the Book except for hearsay, and they do but conjecture

قال الامام (عليه السلام): ـ ثم ـ قال الله عزوجل: يا محمد ومن هؤلاء اليهود (اميون) لا يقرؤون ـ الكتاب ـ ولا يكتبون، كالامي منسوب إلى امه أي هو كما خرج من بطن امه لايقرأ ولا يكتب (لا يعلمون الكتاب) المنزل من السماء ولا المكذب به، ولا يميزون بينهما (إلا أماني) أي إلا أن يقرأ عليهم ويقال لهم: ـ إن ـ هذا كتاب الله وكلامه، لايعرفون إن قرئ من الكتاب خلاف مافيه (وإن هم إلا يظنون)، أي مايقول لهم رؤساؤهم من تكذيب محمد (صلى الله عليه وآله) في نبوته، وإمامة علي (عليه السلام) سيد عترته، وهم يقلدونهم مع أنه محرم عليهم تقليدهم.

The Holy Imam Hassan Al-Askari[asws] said: 'Then Allah the Almighty Said "O Muhammad[saww]! And among these Jews are ***[2:78] illiterates*** who do not know how to read or write just like an '*Ummi*', which is actually associated with '*Umm*', that is as if one has just been born and he does not know how to read or write ***who are not knowing the Book*** the one which has come down from the sky and what it falsifies and cannot differentiate between the two ***except for hearsay*** meaning, unless someone reads it for him and says to him that this is the Book of Allah[azwj] and His[azwj]

[298] Tafseer Imam Hassan Al Askari[asws] – S 142
[299] مجمع البيان 1: 286

Word, he does not know whether that which is being read to him is opposite to what is in the Book or not ***and they do but conjecture*** meaning, what these chiefs are saying to him in falsification of Muhammad[saww] in his[saww] Prophet-hood, and the Imamate of Ali[asws] the Imam of his[saww] Progeny[asws], and they are emulating the chiefs (doing Taqleed of) although it is forbidden to them to be in their Taqleed.

قال: فقال رجل للصادق (عليه السلام): فاذا كان هؤلاء العوام من اليهود لا يعرفون الكتاب إلا بما يسمعونه من علمائهم لا سبيل لهم إلى غيره، فكيف ذمهم بتقليدهم والقبول من علمائهم؟ وهل عوام اليهود إلا كعوامنا يقلدون علماءهم؟ فان لم يجز لاولئك القبول من علمائهم، لم يجز لهؤلاء القبول من علمائهم.

The Holy Imam Hassan Al-Askari[asws] said: ' A person said to Al-Sadiq[asws]: 'These general people from among the Jews did not know the Book until such time as it is read out to them from their Priests and they do not have any way other than this, what is the reason for their condemnation of being in Taqleed and accepting (fatwa) of their Priests? Are these generality of Jews not as our people who also do Taqleed of their Priests? For if it is not permissible for them to accept what they get from their Priests, then it is not permissible for us to accept what we get from our priests.

فقال (عليه السلام): بين عوامنا وعلمائنا وبين عوام اليهود وعلمائهم فرق من جهة وتسوية من جهة، أما من حيث أنهم استووا، فان الله قد ذم عوامنا بتقليدهم علماءهم كما ـ قد ـ ذم عوامهم. وأما من حيث أنهم افترقوا فلا.

Imam Hassan Al-Askari[asws] said: 'In between our people and our priests, and their people and their priests, there is a difference as well as a similarity. For what is similar between the two, Allah[azwj] has also condemned the Muslims for emulating their priests just like their people having been condemned, whether there is a difference between them or not.

قال: بين لي ذلك يا بن رسول الله (صلى الله عليه وآله)! قال (عليه السلام): إن عوام اليهود كانوا قد عرفوا علماءهم بالكذب الصراح، وبأكل الحرام وبالرشاء، وبتغيير الاحكام عن واجبها بالشفاعات والعنايات والمصانعات. وعرفوهم بالتعصب الشديد الذي يفارقون به أديانهم، وأنهم إذا تعصبوا أزالوا حقوق من تعصبوا عليه، وأعطوا ما لا يستحقه من تعصبوا له من أموال غيرهم وظلموهم من أجلهم.

He said: 'Explain this to me O son[asws] of Rasool-Allah[saww]'. Imam[asws] said: 'The generality of the Jews used to be aware that their Priests normally used to lie to them, and eat that which is unlawful and take bribes and amend the Orders of obligations by someone's intercession or as a favour to someone. They knew them that they used to be extremely prejudicial against their enemies, and the one that they were prejudicial against, they would disgrace him and deprive him of his rights, and the one they used to be prejudicial for, they would give him wealth that he did not deserve from the wealth of others who they were prejudicial against, and were unjust and oppressive to him.

وعرفوهم بأنهم يقارفون المحرمات، واضطروا بمعارف قلوبهم إلى أن من فعل ما يفعلونه فهو فاسق، لا يجوز أن يصدق على الله، ولا على الوسائط بين الخلق وبين الله، فلذلك ذمهم ـ الله ـ لما قلدوا من قد عرفوا، ومن قد علموا أنه لا يجوز قبول خبره، ولا تصديقه في حكايته، ولا العمل بما يؤديه إليهم عمن لم يشاهدوه، ووجب عليهم النظر بأنفسهم في أمر رسول الله (صلى الله عليه وآله) إذ كانت دلائله أوضح من أن تخفى، وأشهر من أن لاتظهر لهم.

They knew them that they used to be unlawful in their deeds, and they also knew in their hearts that their deeds are mischievous, and there is no Permission for it to be true with Allah[azwj], and they did not accept the intermediacy of the Prophet[saww]

between people and Allah[azwj], and that is why they were condemned by Allah[azwj] when they did Taqleed even being aware of the (corruption) of their scholars as well as that they were not permitted to take news (decrees/fatwa) from them, nor were they allowed to verify their speech about one[saww] whom they had not seen, and it was obligatory for them to see for themselves in the affair of the Messenger of Allah[saww] whether the evidence was clear or deficient, whether it was apparent or not clear to them.

وكذلك عوام امتنا إذا عرفوا من فقهائهم الفسق الظاهر، والعصبية الشديدة والتكالب على حطام الدنيا وحرامها، وإهلاك من يتعصبون عليه إن كان لاصلاح أمره مستحقا، وبالترفق بالبر والاحسان على من تعصبوا له، وإن كان للاذلال والاهانة مستحقا. فمن قلد من عوامنا ـ من ـ مثل هؤلاء الفقهاء فهم مثل اليهود الذين ذمهم الله تعالى بالتقليد لفسقة فقهائهم.

And it is the same for the people when they are aware that their Jurists are indulging in open mischief, and are extremely prejudicial and scramble for this world and its prohibition, and destroy those whom they are prejudicial against although he was deserving to be corrected by good advice; and the one they are prejudicial to, they treat him with goodness and favours although he is deserving to be disgraced and punished. Whoever from the people were to do Taqleed of these kind of Jurists are like those Jews who have been condemned by Allah [azwj] for doing Taqleed of their mischievous Jurists.

فأما من كان من الفقهاء صائنا لنفسه، حافظا لدينه، مخالفا لهواه، مطيعا لامر مولاه فللعوام أن يقلدوه. وذلك لايكون إلا ـ في ـ بعض فقهاء الشيعة لا جميعهم، فان من ركب من القبائح والفواحش مراكب فسقة فقهاء العامة فلا تقبلوا منهم عنا شيئا، ولا كرامة لهم، وإنما كثر التخليط فيما يتحمل عنا أهل البيت لذلك، لان الفسقة يتحملون عنا، فهم يحرفونه بأسره لجهلهم، ويضعون الاشياء على غير ـ مواضعها و ـ وجوهها لقلة معرفتهم وآخرين يتعمدون الكذب علينا ليجروا من عرض الدنيا ما هو زادهم إلى نار جهنم.

But whoever from the Jurists who control his self, protects his religion, opposes his desires, is obedient to the order of his Master[asws] then the people should consult him (for obtaining traditions of Masomeen[asws]) And this is not but for some of the Fuqaha of the Shias and not all of them (Fuqaha are those who narrate traditions of Mosomeen[asws][300]). And those of them, who indulge in ugly deeds and immorality like the mischievous Jurists of the Muslims, do not accept anything from him, nor give him any reverence. There are many of them who have mixed their words with ours[asws], the People of the Household[asws]. When our[asws] words reach them, they alter them by their ignorance, and they place them wrongly due to their deficient understanding whilst the others deliberately forge lies against us in order to accumulate from this world, and this will be their provision to the Fire of Hell.

ومنهم قوم نصاب لايقدرون على القدح فينا، يتعلمون بعض علومنا الصحيحة فيتوجهون به عند شيعتنا، وينتقصون ـ بنا ـ عند نصابنا ثم يضيفون إليه أضعافه وأضعاف أضعافه من الاكاذيب علينا التي نحن براء منها، فيتقبله ـ المسلمون ـ المستسلمون من شيعتنا على أنه من علومنا فضلوا وأضلوهم.

And among them is a group of *Nasibis* who have no power over our authority. They learn some of our[asws] knowledge correctly, and then take it to our[asws] Shias. They fault us[asws] when they are with those who hate us[asws], then they make additions to it and additions to the additions by attributing lies to us[asws] from which we[asws] distance

[300] Imam Jafar-Al-Sadiq[asws] says: 'We[asws] don't consider a 'Al-Faqih' (the jurist) from them as 'Al Faqih' until he is the 'Mohaddith' (narrator of Hadeeth), 27 149 11 وسائلالشيعة, 2 82 بحارالأنوار. .

ourselves[asws]. The Muslims accept this from them and these lies are accepted by our Shias as being from our[asws] knowledge. And so, they go astray and lead others astray.

وهم أضر على ضعفاء شيعتنا من جيش يزيد على الحسين بن علي (عليهما السلام) وأصحابه فانهم يسلبونهم الارواح والاموال، وللمسلوبين عند الله أفضل الاحوال لما لحقهم من أعدائهم.

And they damage our weak minded Shias more than the damage that was done by the army of Yazeed to Al-Husayn Bin Ali[asws] and to his[asws] companions, for they took their souls and their wealth, and this destruction, with Allah[azwj], is greater in condition by the loss of their rights from their enemies.

وهؤلاء علماء السوء الناصبون المشبهون بأنهم لنا موالون، ولاعدائنا معادون يدخلون الشك والشبهة على ضعفاء شيعتنا، فيضلونهم ويمنعونهم عن قصد الحق المصيب. ـ لا جرم ـ أن من علم الله من قلبه ـ من هؤلاء العوام ـ أنه لا يريد إلا صيانة دينه وتعظيم وليه، لم يتركه في يد هذا الملبس الكافر. ولكنه يقيض له مؤمنا يقف به على الصواب، ثم يوفقه الله تعالى للقبول منه فيجمع له بذلك خير الدنيا والآخرة، ويجمع على من أضله لعن الدنيا وعذاب الآخرة.

These evils scholars of the *Nasibis*, who portray themselves as our[asws] friends and the enemies of our[asws] enemies, create doubts and confusion in our[asws] Shias with infirm faith and lead them astray and prevent them from walking on the right path. But, about whom Allah[azwj] Knows what is in their hearts, from these common people, that he does not want anything, except to safeguard his religion and revere his Guardian[asws], He[azwj] does not leave him in the hands of these infidels in disguise. But, He[azwj] Sends to him a Believer who shows him the right way, and then Allah[azwj] Inclines him to accept his advice, and then Collects for him for this good of this world and the hereafter, and Collects for the one who led him astray, Curses in this world and Punishment in the hereafter.

ثم قال: ـ قال ـ رسول الله (صلى الله عليه وآله): شرار علماء أمتنا المضلون عنا، القاطعون للطرق إلينا، المسمون أضدادنا بأسمائنا، الملقبون أضدادنا بألقابنا، يصلون عليهم وهم للعن مستحقون، ويلعنوننا ونحن بكرامات الله مغمورون، وبصلوات الله وصلوات ملائكته المقربين علينا ـ عن صلواتهم علينا ـ مستغنون.

Then the Holy Imam Hassan Al-Askari[asws] said: 'Rasool-Allah[asws] said: 'The mischievous scholar is the one who leads people away from us[asws] and cuts off from our[asws] ways, calls our[asws] adversaries with our[asws] names, refers to our adversaries with our[asws] titles, sends salutations upon them when they are deserving of curses, and curses us[asws] when we[asws] have been Honoured by Allah[asws] by the Salutations of Allah[asws] and the salutations of His[asws] Angels of Proximity on us[asws] – and we are unconcerned with their salutations to us[asws].[301]

VERSE 79

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ {79}

[2:79] So woe be unto those who write the Book with their hands and then are saying: This is from Allah, so that they may take for it a small price for it;

[301] Tafseer Imam Hassan Al Askari[asws] – S 143

therefore woe unto them for what their hands have written and woe unto them for what they are earning

ثم ـ قال: ـ قيل لامير المؤمنين (عليه السلام): من خير خلق الله بعد أئمة الهدى ومصابيح الدجى؟ قال: العلماء إذا صلحوا. قيل: فمن شر خلق الله بعد إبليس وفرعون ونمرود، وبعد المتسمين بأسمائكم والمتلقبين بألقابكم، والآخذين لامكنتكم، والمتأمرين في ممالككم؟ قال: العلماء إذا فسدوا، هم المظهرون للاباطيل، الكاتمون للحقائق، وفيهم قال الله عزوجل: (اولئك يلعنهم الله ويلعنهم اللاعنون إلا الذين تابوا) الآية. ثم قال الله عزوجل: " فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا " الآية.

Then Imam Hassan Al-Askari[asws] said: 'A person asked Amir-ul-Momineen[asws]: 'Who is better from the creation of Allah[azwj] after the Imams[asws] of Guidance who[asws] are like torches in darkness?' He[asws] said: 'The scholars who are righteous'. He asked: 'Who is the most evil from the creation of Allah[azwj] after Iblees[la] and Pharaoh[la] and Nimrod[la] and those who adopted your[asws] names as their names and your[asws] titles for themselves, who took your[asws] places, and are issuing orders in your jurisdiction?' He[asws] said: 'The scholars who get corrupted, who display the invalid orders and hide the truth and for them Allah[azwj] Says ***[2:159] these it is whom Allah shall curse, and those who curse shall curse them (too) [2:160] Except those who repent*** The Verse. Then Allah[azwj] Says ***[2:79] So woe be unto those who write the Book with their hands and then are saying: This is from Allah, so that they may take for it a small price for it***'.

145 ـ قال الامام (عليه السلام): قال الله عزوجل ـ هذا ـ لقوم من هؤلاء اليهود كتبوا صفة زعموا أنها صفة النبي (صلى الله عليه وآله) وهو خلاف صفته، وقالوا للمستضعفين ـ منهم ـ: هذه صفة النبي المبعوث في آخر الزمان: إنه طويل، عظيم البدن والبطن، أصهب الشعر، ومحمد (صلى الله عليه وآله) بخلافه، وهو يجئ بعد هذا الزمان بخمسمائة سنة. وإنما أرادوا بذلك لتبقى لهم على ضعفائهم رياستهم، وتدوم لهم منهم إصابتهم ويكفوا أنفسهم مؤنة خدمة رسول الله (صلى الله عليه وآله) ـ وخدمة علي (عليه السلام) ـ وأهل خاصته.

The Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Mighty and Majestic Said to those group of Jews who had written up the characteristics which they thought were the characteristics of the Prophet[saww] and these were opposite to his[saww] characteristics, and they said to the weak ones among them: 'These are the characteristics of the Prophet[saww] who will be coming at the end of times – that he[saww] will be tall, heavily built and with a huge belly and red hair, and Muhammad[saww] is different from this, and he[saww] will be coming five hundred years from now;. They wanted all these infirm-faith Jews to keep on following their established government and that the income they receive from them would be maintained and is directed in the service of the Messenger of Allah[saww] and the service of Ali[asws] and their[asws] special ones[asws].

فقال الله تعالى: (فويل لهم مما كتبت أيديهم) من هذه الصفات المحرفات المخالفات لصفة محمد (صلى الله عليه وآله) وعلي (عليه السلام)، الشدة لهم من العذاب في أسوأ بقاع جهنم (وويل لهم) الشدة (لهم من) العذاب ثانية مضافة إلى الاولى (مما يكسبون) من الاموال التي يأخذونها إذا أثبتوا عوامهم على الكفر بمحمد رسول الله، والجحد لوصيه: أخيه علي ولي الله (عليهما السلام).

Allah[azwj] Said ***[2:79] So woe be unto those who write the Book with their hands*** from these characteristics which they altered and were opposite to the characteristics of Muhammad[saww] and Ali[asws], and they will remain in harsh Punishments in the worst parts of Hell ***woe be unto those*** harsh "*to those* who" will bear a second Punishment on top of the first ***for what they are earning*** from the wealth which they take from them after making them steadfast on the disbelief in

Muhammad[saww] the Messenger of Allah[azwj], and the denial of his[saww] Trustee[asws], his[saww] brother Ali[asws] the Guardian from Allah[azwj]'.[302]

العياشي: عن محمد بن سالم، عن أبي بصير، قال: قال جعفر بن محمد (عليه السلام): «خرج عبدالله ابن عمرو بن العاص من عند عثمان، فلقي أمير المؤمنين (عليه السلام)، فقال له: يا علي، بيتنا الليلة في أمر، نرجو أن يثبت الله هذه الأمة. فقال أمير المؤمنين (عليه السلام): لن يخفى علي ما بيتم فيه، حرفتم و غيرتم و بدلتم تسعمائة حرف: ثلاثمائة حرفتم، و ثلاثمائة غيرتم، و ثلاثمائة بدلتم فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هذا مِنْ عِنْدِ اللَّهِ» إلى آخر الآية.

Al Ayyashi, from Muhammad Bin Muslim, from Abu Baseer who said,

'Ja'far Bin Muhammad[asws] said: 'Abdullah Ibn Amro Bin Al Aas came out from the presence of Usmaan, so he met Amir-ul-Momineen[asws]. So he said to him[asws], 'O Ali[asws]! We were in our house tonight regarding this matter (Collection of the Quran). We hope that Allah[azwj] would Affirm this community'. So Amir-ul-Momineen[asws] said: 'It is not hidden from me[asws] what has taken place in it. You have altered, and replaced, and changed nine hundred letters – three hundred you have altered, and three hundred you have replaced, and three hundred you have changed ***[2:79] So woe be unto those who write the Book with their hands and then are saying: This is from Allah***' – up to the end of the Verse'.[303]

VERSE 80

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {80}

[2:80] And they say: Fire shall not touch us except for a number of days. Say: Have you received a Promise from Allah, then Allah will not fail to Fulfill His Promise, or do you speak against Allah what you do not know?

قال الامام (عليه السلام): قال الله عزوجل: (وقالوا) يعني اليهود ـ المصرون ـ المظهرون للايمان، المسرون للنفاق، المدبرون على رسول الله (صلى الله عليه وآله) وذويه بما يظنون أن فيه عطبهم (لن تمسنا النار إلا أياما معدودة) وذلك أنه كان لهم أصهار وإخوه رضاع من المسلمين يسرون كفرهم عن محمد (صلى الله عليه وآله) وصحبه، وإن كانوا به عارفين، صيانة لهم لارحامهم وأصهارهم.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah the Almighty Said ***[2:80] And they say*** Meaning, the Jews who were determines, and displayed belief and kept a secret of their hypocrisy, the plotters against Rasool-Allah[saww] and his[saww] Household[asws] in the hope that they would destroy them[asws] ***Fire shall not touch us except for a number of days*** and that their in-laws and brothers from among the Muslims who kept their disbelief a secret from Muhammad[saww] and his[saww] companions, although they were aware of their condition.

قال لهم هؤلاء: لم تفعلون هذا النفاق الذي تعلمون أنكم به عند الله مسخوط عليكم معذبون؟ أجابهم هؤلاء اليهود: بأن مدة ذلك العذاب الذي نعذب به لهذه الذنوب (أياما معدودة) تنقضي، ثم نصير بعد في النعمة في الجنان، فلا نتعجل المكروه في الدنيا للعذاب الذي ـ هو ـ بقدر أيام ذنوبنا، فانها تفنى وتنقضي، ونكون قد حصلنا لذات الحرية من الخدمة ولذات نعمة الدنيا، ثم لا نبالي بما يصيبنا بعد فانه إذا لم يكن دائما فكأنه قد فنى.

[302] Tafseer Imam Hassan Al Askari[asws] – S 144 & 145
[303] تفسير العيّاشي 1: 47/ 62.

The Muslims said to these Jews: 'Why do you act hypocritically which you know will lead you to Punishment with Allah[azwj]?' These Jews answered back: 'The duration of this punishment for these sins will expire in ***a number of days*** then, after this we will go to Paradise, and we are in no hurry to avert the punishment which will be according to the number of days that we have sinned in this world, and then the time will expire, and we will achieve the pleasure of freedom from serving and the pleasure of the bounties of this world, then we do not care what happens afterwards for it will not be eternal and will eventually come to an end'.

فقال الله عزوجل: (قل ـ يا محمد ـ أتخذتم عند الله عهدا) أن عذابكم على كفركم بمحمد ودفعكم لآياته في نفسه، وفي علي وسائر خلفائه وأوليائه منقطع غير دائم؟ بل ما هو إلا عذاب دائم لا نفاد له، فلا تجترؤا على الآثام والقبائح من الكفر بالله وبرسوله وبوليه المنصوب بعده على امته، ليسوسهم ويرعاهم سياسة الوالد الشفيق الرحيم ـ الكريم ـ لولده، ورعاية الحدب المشفق على خاصته (فلن يخلف الله عهده) فكذلك أنتم بما تدعون من فناء عذاب ذنوبكم هذه في حرز (أم تقولون على الله مالا تعلمون) اتخذتم عهدا؟ أم تقولون؟ بل أنتم في أيهما ادعيتم كاذبون.

Allah[azwj] Mighty and Majestic Says ***Say:*** O Muhammad[saww] ***Have you received a Promise from Allah*** That your Punishment for the disbelief in Muhammad[saww] and your rejection of his[saww] Signs for himself[saww] and for Ali[asws] and the other Caliphs[asws] and Guardians[asws], will be cut off and not be permanent? But, it will not be so but an eternal Punishment that will never stop for them, so you better not commit sins of ugliness by your disbelief in Allah[azwj] and His[azwj] Messenger[saww] and the Guardian[asws] from Him[azwj] who[asws] has been appointed over his[saww] community, so that he[asws] would look after their affairs like the father looks after his son with compassion and mercy, and care for them like his own ***then Allah will not fail to Fulfill His Promise*** and so you are claiming for the punishment of your sins to be perishable, and in this is your safety ***or do you speak against Allah what you do not know?*** Have you taken such a Covenant? Or you are only saying this? But, in both of these cases you are liars'.[304]

VERSE 81

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {81}

[2:81] Yes! Whoever earns evil and his sins beset him on every side, so these are the inmates of the Fire; in it they shall be abiding

ثم قال الله عزوجل ردا عليهم: (بلى من كسب سيئة وأحاطت به خطيئته فأولئك أصحاب النار هم فيها خالدون):

The Allah the Almighty Says ***[2:81] Yes! Whoever earns evil and his sins beset him on every side, so these are the inmates of the Fire; in it they shall be abiding***.

قال الامام (عليه السلام): السيئة المحيطة به هي التي تخرجه عن جملة دين الله وتنزعه عن ولاية الله وترميه في سخط الله ـ و ـ هي الشرك بالله، والكفر به، والكفر بنبوة محمد رسول الله (صلى الله عليه وآله)، والكفر بولاية علي بن أبي طالب (عليه السلام) كل واحد من هذه سيئة تحيط به، أي تحيط بأعماله فتبطلها وتمحقها (فاولئك) عاملوا هذه السيئة المحيطة (أصحاب النار هم فيها خالدون).

[304] Tafseer Imam Hassan Al Askari[asws] – S 146

Imam Hassan Al-Askari[asws]: 'The despicable sins (surround one from every side) is one which takes one out from the whole of the religion of Allah[azwj] and takes away from the Friendship of Allah[azwj] and involves one in the Punishment of Allah[azwj] and this is associating a partner with Allah[azwj], and disbelief in Him[azwj] and the Prophet-hood of Muhammad[saww] the Messenger of Allah[azwj], and disbelief in the Friendship of Ali Bin Abu Talib[asws]. Each one of these sins is a despicable one and the deeds will be despicable and destroyed by these ***so these are*** those who commit such sins ***the inmates of the Fire***'.[305]

محمد بن يعقوب: عن محمد بن يحيى، عن حمدان بن سليمان، عن عبدالله بن محمد اليماني، عن منيع بن الحجاج، عن يونس، عن صباح المزني، عن أبي حمزة، عن أحدهما (عليهما السلام) في قول الله عز و جل: بَلى مَنْ كَسَبَ سَيِّئَةً وَ أَحاطَتْ بِهِ خَطِيئَتُهُ قال: «إذا جحدوا إمامة أمير المؤمنين (عليه السلام) فَأُولئِكَ أَصْحابُ النَّارِ هُمْ فِيها خالِدُونَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani'e Bin Al Hajaaj, from Yunus, from Sabah Al Mazny, from Abu Hamza,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) regarding the Words of Allah[azwj] Mighty and Majestic ***[2:81] Yes! Whoever earns evil and his sins beset him on every side***, said: 'When they fight against the Imamate of Amir-ul-Momineen[asws] ***so these are the inmates of the Fire; in it they shall be abiding***'.[306]

الشيخ في (أماليه) بإسناده عن علي (عليه السلام)، عن النبي (صلى الله عليه و آله) أنه تلا هذه الآية: فَأُولئِكَ أَصْحابُ النَّارِ هُمْ فِيها خالِدُونَ قيل: يا رسول الله، من أصحاب النار؟ قال: «من قاتل عليا بعدي، فأولئك أصحاب النار مع الكفار، فقد كفروا بالحق لما جاءهم، ألا و إن عليا بضعة مني، فمن حاربه فقد حاربني و أسخط ربي». ثم دعا عليا فقال: «يا علي، حربك حربي، و سلمك سلمي، و أنت العلم فيما بيني و بين أمتي».

Al Sheykh in his Amaali, by his chain,

(It has been narrated) from Ali[asws], from the Prophet[saww] having recited this Verse ***[2:81] so these are the inmates of the Fire; in it they shall be abiding***. So it was said, 'O Rasool-Allah[saww]! Who are the inmates of the Fire?' He[saww] said: 'The ones who will fight (against) Ali[asws] after me[saww], so they are the inmates of the Fire along with the Infidels, for they would have disbelieved in the Truth with what I[saww] came to them. Indeed! Ali[asws] is a part of me[saww], so the one who is at war with him[asws], so he is at war with me[saww] and has Angered my[saww] Lord[azwj]'. Then he[saww] called Ali[asws], so he[saww] said: 'O Ali[asws]! Your[asws] war is my[saww] war, and your[asws] peace is my[saww] peace, and you[asws] are the Flag in what is between me[saww] and my[saww] community'.[307]

VERSE 82

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {82}

[2:82] And those who believe and do righteous deeds, these are the dwellers of the Paradise; in it they shall be abiding

[305] Tafseer Imam Hassan Al Askari[asws] – S 147
[306] الكافي 1: 355/ 82.
[307] الأمالي 1: 374.

قال أبويعقوب يوسف بن زياد وعلي بن سيار (رض): حضرنا ليلة على غرفة الحسن بن علي بن محمد (عليهم السلام) وقد كان ملك الزمان له معظما، وحاشيته له مبجلين، إذ مر علينا والي البلد ـ والي الجسرين ـ ومعه رجل مكتوف، والحسن ابن علي (عليهما السلام) مشرف من روزنته. فلما رآه الوالي ترجل عن دابته إجلالا له. فقال الحسن بن علي (عليهما السلام): عد إلى موضعك. فعاد، وهو معظم له، وقال: يابن رسول الله، أخذت هذا، في هذه الليلة، على باب حانوت صيرفي، فاتهمته بأنه يريد نقبه والسرقة منه. فقبضت عليه، فلما هممت أن أضربه خمسمائة ـ سوط ـ ـ وهذا سبيلي فيمن أتهمه ممن آخذه ـ ليكون قد شقى ببعض ذنوبه قبل أن يأتيني ـ ويسألني فيه ـ من لا أطيق مدافعته.

Abu Yaqoub Yusuf Bin Ziyad and Ali Bin Siyar said: 'We were present at the house of Imam Ali[asws] Bin Hassan Al-Askari[asws] one night, and the ruler of the time who used to honour him[asws], passed by with his entourage outside the house, and with him was a captive person. Imam Al-Hassan Bin Ali[asws] was looking outside from his house. When the governor saw him[asws], he dismounted from his horse in respect. Imam Al-Hassan Bin Ali[asws] said: 'Get back on your horse'. He mounted on it, and said: 'O son[asws] of Rasool-Allah[saww]! I have taken this man captive this night from the door of the money changer under suspicion of theft. I captured him and will have him flogged five hundred times and this is the way I deal with those who have been accused as such, so that it would be a lesson for him for some of his sins. Before I could have him flogged, he asked me something which I could not defend against'.

فقال لي: اتق الله ولا تتعرض لسخط الله، فاني من شيعة أمير المؤمنين علي بن أبي طالب (عليه السلام) وشيعة هذا الامام ـ أبي ـ القائم بأمر الله (عليه السلام). فكففت عنه، وقلت: أنا مار بك عليه، فان عرفك بالتشيع أطلقت عنك، وإلا قطعت يدك ورجلك، بعد أن أجلدك ألف سوط. وقد جئتك ـ به ـ يا بن رسول الله فهل هو من شيعة على (عليه السلام) كما ادعى؟

He said to me: 'Have fear of Allah[azwj] and do not be subject to the Wrath of Allah[azwj] for I am from the Shias of Amir-ul-Momineen Ali Bin Abu Talib[asws] and the Shias of this Imam[asws] the father of Al-Qaim[ajfj] (The One[asws] who will rise by the Order of Allah[azwj]). So I stayed away from him and said: I will take you to him[asws] and if he[asws] were to recognize you as one of his[asws] Shias then I shall let you go, but if he[asws] does not then I shall cut off your hands and feet after flogging you a thousand lashes. I have brought him to you[asws], O son[asws] of Rasool-Allah[saww]! Is he one of your[asws] Shias as he claims to be?'

فقال الحسن بن علي (عليهما السلام): معاذ الله، ما هذا من شيعة علي (عليه السلام)، وإنما ابتلاه الله في يدك، لاعتقاده في نفسه أنه من شيعة علي (عليه السلام) فقال الوالي: الآن كفيتني مؤونته، الآن أضربه خمسمائة ـ ضربة ـ لا حرج علي فيها. فلما نحاه بعيدا، قال: ابطحوه، فبطحوه وأقام عليه جلادين، واحدا عن يمينه، وآخر عن شماله، وقال: أوجعاه. فأهويا إليه بعصيهما فكانا لا يصيبان إسته شيئا إنما يصيبان الارض. فضجر من ذلك، وقال: ويلكما تضربان الارض؟ اضربا إسته. ـ فذهبا يضربان إسته ـ فعدلت أيديهما فجعلا يضرب بعضهما بعضا ويصيح ويتأوه.

Imam Al-Hasan Bin Ali[asws] said: 'Allah[azwj] Forbid! He is not from the Shias of Ali[asws], but Alllah[azwj] afflicted him by your hand for his belief for himself that he is from the Shias of Ali[asws]. The governor said: 'I will now have him flogged five hundred lashes which are not fatal, then I shall have his hands cut off'. He said to the attendants: 'Lie him on the ground!' They made him lie on the ground and two executioners stood by him, one on his right and one on his left, and then he said: 'Flog him!' They took out their lashes and started whipping him but their strikes used to hit the ground and not on his back. He said: 'Woe be on you two, you are striking the earth? Strike on his back'. They tried to strike his back but ended up striking each other, and started shouting and moaning.

فقال: ويحكما، أمجنونان أنتما يضرب بعضكما بعضا؟! اضربا الرجل. فقالا: ما نضرب إلا الرجل، وما نقصد سواه، ولكن تعدل أيدينا حتى يضرب بعضنا بعضا. قال: فقال: يا فلان ويا فلان حتى دعا أربعة وصاروا مع الاولين ستة، وقال: أحيطوا به، فأحاطوا به، فكان يعدل بأيديهم، وترفع عصيهم إلى فوق، فكانت لا تقع إلا بالوالي فسقط عن دابته، وقال: قتلتموني، قتلكم الله، ما هذا؟! فقالوا: ما ضربنا إلا إياه! ثم قال لغيرهم: تعالوا فاضربوا هذا. فجاؤا، فضربوه بعد فقال: ويلكم إياي تضربون؟! فقالوا: لا والله، ما نضرب إلا الرجل!

He said: Woe be on you two. Have you both gone mad that you are hitting each other? Hit the man'. They said: 'We are not striking but at the man, and nothing apart from that, but our hands get diverted until we end up hitting each other'. He said: 'O you, and O you!' Until he called over four more to be with the first two and said: 'Surround him'. They surround him and started hitting him, but their hands used to get diverted upwards until they ended up hitting the governor who fell down from his horse and said: 'You are killing me, may Allah[azwj] kill you! What is this?' They said: 'We are not hitting except him!' Then another one of them said: 'Come, let us go and hit him'. He went and ended up striking the other one. He said: 'Woe be on you! Who are you striking at?' They said: 'No, By Allah[azwj], we are not hitting but the man!'

قال الوالي: فمن أين لي هذه الشجات برأسي ووجهي وبدني، إن لم تكونوا تضربوني؟! فقالوا: شلت أيماننا إن كنا ـ قد ـ قصدناك بضرب. فقال الرجل للوالي: يا عبدالله أما تعتبر بهذه الالطاف التي بها يصرف عني هذا الضرب، ويلك ردني إلى الامام، وامتثل في أمره.

The governor said: 'So then, how come there are these wounds on my head, and my face and my body, if you did not inflict them upon me?' They said: 'May our hands be paralysed we had no intention to strike at you'. The man said to the governor: 'O servant of Allah[azwj]! Learn a lesson from this, by which these strikes have been diverted away from me. Woe be on you! Return me to the Imam[asws], and act according to his[asws] order'.

قال: فرده الوالي بعد ـ إلى ـ بين يدي الحسن بن علي (عليهما السلام). فقال: يابن رسول الله، عجبنا لهذا، أنكرت أن يكون من شيعتكم ومن لم يكن من شيعتكم، فهو من شيعة إبليس، وهو في النار، وقد رأيت له من المعجزات ما لا يكون إلا للانبياء. فقال الحسن بن علي (عليهما السلام): قل: أو للاوصياء. ـ فقال: أو للاوصياء ـ.

After this, the governor returned to the Imam Al Hassan Bin Ali[asws] with him and said: 'O son[asws] of Rasool-Allah[saww]! This is strange! You[asws] denied that he was one of your[asws] Shias, and the one who is not one of your[asws] Shias is the Shias of Iblees[la], and he will be in the Fire; and I have seen miracles from him that can only be seen from the Prophets[asws]'. Imam Al-Hassan Bin Ali[asws] said: 'Say: Or from their[asws] Trustees[asws]'. He said: 'Or from their[asws] Trustees[asws]'.

فقال الحسن بن على (عليهما السلام) للوالي: يا عبدالله إنه كذب في دعواه ـ أنه من شيعتنا ـ كذبة لو عرفها ثم تعمدها لابتلى بجميع عذابك له، ولبقي في المطبق ثلاثين سنة، ولكن الله تعالى رحمه لاطلاق كلمة على ما عنى لا على تعمد كذب وأنت يا عبدالله، فاعلم أن الله عزوجل قد خلصه من يديك، خل عنه فانه من موالينا ومحبينا، وليس من شيعتنا.

Imam Al-Hassan Bin Ali[asws] said to the governor: O servant of Allah[azwj]! He was false in making of his claim that he was from our[asws] Shias. He lied, if he was aware of it then he would have been deserving off all your punishments and would have remained in prison for a period of thirty years, but Allah[azwj] was Merciful to him for the words that he did not understand it to be false. And you, O servant of Allah[azwj], know that Allah[azwj] the Almighty has Rescued him from your hands, so overlook his faults

for he is from our[asws] friends and those that love us[asws], but he is not from our[asws] Shias'.

فقال الوالي: ماكان هذا كله عندنا إلا سواء، فما الفرق؟ قال له الامام (عليه السلام): الفرق أن شيعتنا هم الذين يتبعون آثارنا، ويطيعونا في جميع أوامرنا ونواهينا، فاولئك ـ من ـ شيعتنا. فأما من خالفنا في كثير مما فرضه الله عليه فليسوا من شيعتنا.

The governor said: 'With us all of them are the same. What is the difference between them?' The Imam[asws] said to him: 'The difference is that our Shias are those who follow our[asws] footsteps and are obedient to all of our[asws] orders and prohibitions, and they are from our[asws] Shias. Those who act opposite to most of what Allah[azwj] has Obligated to them are not from our Shias'.

قال الامام (عليه السلام) للوالي: وأنت قد كذبت كذبة لو تعمدتها وكذبتها لابتلاك الله عزوجل بضرب ألف سوط، وسجن ثلاثين سنة في المطبق. قال: وما هي يابن رسول الله؟ قال: بزعمك أنك رأيت له معجزات، إن المعجزات ليست له إنما هي لنا أظهرها الله تعالى فيه أبانة لحجتنا وإيضاحا لجلالتنا وشرفنا، ولو قلت: شاهدت فيه معجزات، لم أنكره عليك، أليس إحياء عيسى (عليه السلام) الميت معجزة؟ أهي للميت أم لعيسى؟ أو ليس خلق من الطين كهيئة الطير فصار طيرا باذن الله ـ معجزة ـ أهي للطائر أو لعيسى؟ أو ليس الذين جعلوا قردة خاسئين معجزة، أهي للقردة؟ أو لنبي ذلك الزمان؟ فقال الوالي: أستغفر الله ـ ربي ـ وأتوب إليه.

The Imam[asws] said to the governor: 'You have spoken a lie, which if it had been knowingly spoken, then Allah[azwj] the Almighty would have subjected you to a thousand lashes and thirty years of imprisonment'. He said: 'And what is that O son[asws] of Rasool-Allah[saww]?' He[asws] said: 'Your conjecture that you have seen miracles from him, for these miracles were not from him, but Allah[azwj] had Manifested them to Demonstrate our[asws] proofs and our[asws] glory and our[asws] prestige. And if you still say that these miracles were from him, and then was not bringing the dead back to life by Isa[asws] a miracle? Was this from the dead body or from Isa[asws]? Or was not the creation from the mud a likeness of a bird and for it to fly by the Permission of Allah[azwj] a miracle, from the bird or from Isa[asws]? Or was not the conversion into apes a miracle, from the apes or from the Prophet[asws] of the time?' The governor said: 'I seek forgiveness from Allah[azwj] and I repent to Him[azwj]!'

ثم قال الحسن بن علي (عليهما السلام) للرجل الذي قال إنه من شيعة علي (عليه السلام) يا عبدالله لست من شيعة علي (عليه السلام)، إنما أنت من محبيه، وإنما شيعة علي (عليه السلام) الذين قال عزوجل فيهم: (والذين آمنوا وعملوا الصالحات اولئك أصحاب الجنة هم فيها خالدون). هم الذين آمنوا بالله ووصفوه بصفاته، ونزهوه عن خلاف صفاته، وصدقوا محمدا في أقواله، وصوبوه في كل أفعاله، ورأوا عليا بعده سيدا إماما، وقرما هماما لا يعدله من امة محمد أحد، ولا كلهم إذا اجتمعوا في كفة يوزنون بوزنه، بل يرجح عليهم كما ترجح السماء والارض على الذرة.

Then Al-Hassan Bin Ali[asws] said to the man who had claimed to be a Shias of Ali[asws]: 'O servant of Allah[azwj]! You are not from the Shias of Ali[asws], but you are from those that love him[asws]. The Shias of Ali[asws] are those about whom Allah the Almighty has Said ***[2:82] And those who believe and do righteous deeds, these are the dwellers of the Paradise; in it they shall be abiding*** They are those who have believed in Allah[azwj] and have characterized Him[azwj] with His[azwj] Characteristics and kept away from what are not His[azwj] Characteristics, and ratified Muhammad[saww] in whatever he[saww] said, and considered all of his[saww] actions to be correct, and accept Ali[asws] to be the Chiefs of the Imams[asws] after him[aww], and consider that not one or all of the community of Muhammad[saww] can be of equal weight to him[asws], but on the

scale it will be like the sky and the earth on one hand and a (weight of) a particle on the other'.

وشيعة علي (عليه السلام) هم الذين لا يبالون في سبيل الله أوقع الموت عليهم، أو وقعوا على الموت. وشيعة علي (عليه السلام) هم الذين يؤثرون إخوانهم على أنفسهم، ولو كان بهم خصاصة وهم الذين لا يراهم الله حيث نهاهم، ولا يفقدهم من حيث أمرهم. وشيعة علي (عليه السلام) هم الذين يقتدون بعلي في إكرام إخوانهم المؤمنين.

And the Shias of Ali[asws] are those who, on the Way of Allah[azwj], do not care whether death comes to them or they go towards it. And the Shias of Ali[asws] are those who prefer their brothers over themselves, although they may be in adversities, and they do not look towards that which they have been Prohibited from and do not stay away from that which they have been Ordered to. And the Shias of Ali[asws] are those what keep in mind Ali[asws] when they honour their believing brothers'.

ما عن قولي أقول لك هذا، بل أقوله عن قول محمد (صلى الله عليه وآله)، فذلك قوله تعالى: (وعملوا الصالحات) قضوا الفرائض كلها، بعد التوحيد واعتقاد النبوة والامامة وأعظمها ـ فرضا ـ : قضاء حقوق الاخوان في الله، واستعمال التقية من أعداء الله عزوجل ـ في وجوب الاهتمام بالتقية وقضاء حقوق المؤمنين: ـ

'This is not from my[asws] speech but I[asws] am speaking from the speech of Muhammad[saww] and the Speech of Allah[azwj] ***and do righteous deeds*** fulfill all obligations, after believing in the Unity of Allah[azwj] and the Prophet-hood and the Imamate, and the greater obligations – the fulfillment of the rights of the brothers in Allah[azwj] and acting according to dissimulation, from the enemies of Allah[azwj] the Almighty in the obligation of paying attention to the dissimulation, and the fulfillment of the rights of the Believers'.[308]

VERSE 83

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ {83}

[2:83] And when We Took a Covenant with the Children of Israel: You shall not worship any but Allah and the goodness to the two parents, and to the near of kin and to the orphans and the poor, and you shall speak to the people good words and establish the Salat and give the Zakat. Then you turned back except a few of you and (now too) you are turning away.

قال الامام (عليه السلام): قال الله عزوجل لبني إسرائيل: واذكروا (إذ أخذنا ميثاق بني إسرائيل) عهدهم المؤكد عليهم (لا تعبدون إلا الله): أي لا يشبهوه بخلقه، ولا يجوروه في حكمه، ولا يعملوا ما يراد به ـ وجهه يريدون به ـ وجه غيره.

The Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Mighty and Majestic Said to the children of Israel: Remember ***[2:83] And when We Took a Covenant with the Children of Israel*** A certain oath to them ***You shall not worship any but Allah*** meaning that they will not make resemblance of Him [azwj] with His[azwj] creatures, Him[azwj] nor be compulsive in His [azwj] Judgements, nor act opposite to what He [azwj] Wants, nor Divert what He [azwj] Wants to someone else.

[308] Tafseer Imam Hassan Al Askari[asws] – S 161

(وبالوالدين إحسانا) وأخذنا ميثاقهم بأن يعملوا بوالديهم إحسانا، مكافاة على إنعمامهما عليهم، وإحسانهما إليهم، واحتمال المكروه الغليظ فيهم لترفيههم وتوديعهم (وذي القربى) قرابات الوالدين بأن يحسنوا إليهم لكرامة الوالدين.

and the goodness to the two parents And the Covenant was taken from them that they shall behave goodly to their parents, for the gifts that they gave them, and the goodness that they had done to them, and the difficulties that they bore for them for their lives ***and to the near of kin*** the relatives of the parents, due to the goodness done to them by their parents.

(واليتامى) أي: وأن يحسنوا إلى اليتامى الذين فقدوا آباءهم الكافلين لهم أمورهم، السايقين إليهم غذاءهم وقوتهم، المصلحين لهم معاشهم. (وقولوا للناس) الذين لا مؤونة لهم عليكم (حسنا) عاملوهم بخلق جميل.

and to the orphans meaning, the orphans for whom their fathers had the responsibility to look after their affairs and used to feed them and correct them in their lives ***and you shall speak to the people*** those for whom you do not have the responsibility of, ***good words*** - act with them with beautiful etiquettes.

(وأقيموا الصلاة) الخمس، وأقيموا أيضا الصلاة على محمد وآل محمد الطيبين عند أحوال غضبكم ورضاكم، وشدتكم ورخاكم، وهمومكم المعلقة لقلوبكم (ثم توليتم) أيها اليهود عن الوفاء بما قد نقل إليكم من العهد الذي أداه أسلافكم إليكم (وأنتم معرضون) عن ذلك العهد، تاركين له، غافلين عنه.

and establish the Salat And keep up as well the salutations on Muhammad[saww] and his[saww] goodly Progeny in your situation of anger and happiness and difficulties and ease and keep them[asws] in your hearts ***Then you turned back*** O you Jews, from your faithfulness of the Covenant which your ancestors made to reach you ***and (now too) you are turning away*** from that Covenant you avoided and become heedless of.

قال الامام (عليه السلام): أما قوله تعالى (لا تعبدون إلا الله) فان رسول الله (صلى الله عليه وآله) قال: من شغلته عبادة الله عن مسألته، أعطاه الله أفضل ما يعطي السائلين.

The Holy Imam Hassan Al-Askari[asws] said: 'As for the Words of the High[azwj] ***You shall not worship any but Allah***, Rasool-Allah[saww] said: 'Any one who is too busy in the worship of Allah[azwj] to ask from Him[azwj], then Allah[azwj] Gives him more than what he would have asked for'.[309]

ابن الفارسي في (روضة الواعظين) قال: قال الصادق (عليه السلام) قوله تعالى: وَ بِالْوالِدَيْنِ إِحْساناً قال: «الوالدان محمد و علي (عليهما السلام)».

Ibn Al Farsy, in Rowzat Al Waaizeen, said,

'Al-Sadiq[asws] said regarding the Words of the High ***[2:83] and the goodness to the two parents*** – The two parents – Muhammad[saww] and Ali[asws]'.[310]

محمد بن يعقوب: بسنده عن ابن فضال، عن ثعلبة بن ميمون، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ قُولُوا لِلنَّاسِ حُسْناً. قال: «قولوا للناس حسنا، و لا تقولوا إلا خيرا حتى تعلموا ما هو».

[309] Tafseer Imam Hassan Al Askari[asws] – S 174
[310] روضة الواعظين 1: 105.

Muhammad Bin Yaqoub, by his chain from Ibn Fazaal, from Sa'alba Bin Maymoun, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:83] and you shall speak to the people good words to the people***. Said: 'Speak good words to the people, and do not be saying except what is good until you know what it is'.[311]

و عنه: بسنده عن ابن أبي نجران، عن أبي جميلة المفضل بن صالح، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله تعالى: وَ قُولُوا لِلنَّاسِ حُسْناً. قال: «قولوا للناس أحسن ما تحبون أن يقال فيكم».

And from him (Al Kulayni), by his chain from Ibn Abu Najran, from Abu Jameela Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[2:83] and you shall speak to the people good words***, said: 'Speak such good words to the people, what you would like that they should speak about you'.[312]

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن سدير الصيرفي، قال: قلت لأبي عبد الله (عليه السلام): أطعم سائلا لا أعرفه مسلما؟ فقال: «نعم، أعط من لا تعرفه بولاية و لا عداوة للحق، إن الله عز و جل يقول: وَ قُولُوا لِلنَّاسِ حُسْناً و لا تعط من نصب لشيء من الحق، أو دعا إلى شيء من الباطل».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Sudeyr Al Sayrafi who said,

'I said to Abu Abdullah[asws], 'Shall I feed a beggar if I do not know whether he is a Muslim?' So he[asws] said: 'Yes, give to the one whom you do not know whether he is with the Wilayah and has not enmity to the Truth. Allah[azwj] Mighty and Majestic is Saying ***[2:83] and you shall speak to the people good words to the people***. And do not give (feed) the one who is Hostile (Nasibi) to something from the Truth, or calls to something from the Falsehood'.[313]

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «اتقوا الله و لا تحملوا الناس على أكتافكم، إن الله يقول في كتابه وَ قُولُوا لِلنَّاسِ حُسْناً- قال-: و عودوا مرضاهم، و اشهدوا جنائزهم، و صلوا معهم في مساجدهم حتى [ينقطع] النفس، و حتى تكون المباينة».

From Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'Fear Allah[azwj] and do not burden the people upon your shoulders. Allah[azwj] is Saying in His[azwj] Book ***[2:83] and you shall speak to the people good words to the people***. And visit their sick ones, and be present at their funerals, and Pray along with them in their Masjids to the extent that your soul is cut-off, and to the extent that you become the difference'.[314]

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[311] الكافي 2: 132/ 10.
[312] الكافي 2: 132/ 1.
[313] الكافي 4: 13/ 1.
[314] تفسير العيّاشي 1: 48/ 65.

عن حفص بن غياث، عن جعفر بن محمد (عليه السلام)، قال: «إن الله بعث محمدا (صلى الله عليه و آله) بخمسة أسياف ... فسيف على أهل الذمة، قال الله: وَ قُولُوا لِلنَّاسِ حُسْناً نزلت في أهل الذمة، ثم نسختها أخرى، قوله: قاتِلُوا الَّذِينَ لا يُؤْمِنُونَ بِاللَّهِ» الآية.

From Hafs Bin Ghayas,

(It has been narrated) from Ja'far Bin Muhammad[asws] having said: 'Allah[azwj] Sent Muhammad[saww] with five swords' . . . . . 'So the sword upon the Protected People (أهل الذمة), Allah[azwj] Says ***[2:83] and you shall speak to the people good words to the people***. It was Revealed regarding the Protected People (أهل الذمة). Then it was Abrogated by another ***[9:29] Fight those who do not believe in Allah***' – the Verse'.[315]

وقال على بن أبي طالب (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: أنا وعلي أبوا هذه الامة، ولحقنا عليهم أعظم من حق أبوي ولادتهم، فانا ننقذهم - إن أطاعونا - من النار إلى دار القرار، ونلحقهم من العبودية بخيار الاحرار.

And Ali[asws] Bin Abu Talib[asws] said: 'I[asws] heard from Rasool-Allah[saww] that: 'I[saww] and Ali[asws] are the fathers of this community, and our[asws] rights are higher than those of their fathers who gave them birth, for we[asws] save them, due to their obedience, from the Fire and take them to the Place of happiness, and take them out of slavery and place them with the good free ones'.[316]

وقال الحسن بن على (عليهما السلام): من آثر طاعة أبوي دينه: محمد وعلي (عليهما السلام) على طاعة أبوي نسبه. قال الله عزوجل له: لاؤثرنك كما آثرتني ولا شرفنك بحضرة أبوي دينك، كما شرفت نفسك بايثار حبهما على حب أبوي نسبك.

And Imam Hassan[asws] Bin Ali Al-Askari[asws] said: 'Whoever were to obediently follow the religious fathers Muhammad[saww] and Ali[asws] more than his biological father, Allah[azwj] Mighty and Majestic will Say to him: 'You have followed them as I[azwj] have Told you to follow them[asws], I[azwj] will Honour you by their[asws] presence as you have honoured yourself by following them by your love over the love of your father'.

وأما قوله عزوجل: (وذي القربى) فهم من قراباتك من أبيك وأمك، قيل لك: اعرف حقهم كما أخذ العهد به على بني إسرائيل، وأخذ عليكم معاشر أمة محمد (صلى الله عليه وآله) بمعرفة حق قرابات محمد (صلى الله عليه وآله) الذين هم الائمة بعده، ومن يليهم بعد من خيار أهل دينهم.

And in relation to the Words of the Almighty ***[2:83] and to the near of kin*** And these are the relatives of your father and mother. It has been said to you: Understand the rights just as the covenant was taken from the Children of Israel, and the covenant that has been taken from you as well group of the community of Muhammad[saww] to understand the rights of the relatives of Muhammad[saww] who are the Imams[asws] after him[saww], and from the good ones[asws] of their[asws] religion'.[317]

وقال الامام (عليه السلام): وأما قوله عزوجل: (واليتامى) فان رسول الله (صلى الله عليه وآله) قال: حث الله عزوجل على بر اليتامى لانقطاعهم عن آبائهم. فمن صانهم صانه الله، ومن أكرمهم أكرمه الله، ومن مسح يده برأس يتيم رفقا به جعل الله له في الجنة بكل شعرة مرت تحت يده قصرا أوسع من الدنيا بما فيها وفيها ما تشتهي الانفس وتلذ الاعين، وهم فيها خالدون.

[315] تفسير العيّاشي 1: 48/ 66.
[316] Tafseer Imam Hassan Al Askari[asws] – S 190
[317] Tafseer Imam Hassan Al Askari[asws] – S 201

And the Imam Hassan Al-Askari[asws] said: 'As for the Words of the Mighty and Majestic ***[2:83] and to the orphans*** Rasool-Allah[saww] said: 'Allah[azwj] has Urged you to be good to orphans for they have been cut off from their fathers. The one who guards them will be Guarded by Allah[azwj] and the one who honours them will be Honoured by Allah[azwj], and the one who wipes the head of the orphan with a consoling hand with friendship, Allah[azwj] will Give him in Paradise for each of the hair that came under his hand, a palace wider than the world and what is in it. ***[43:71] and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein for all eternity***'.

وقال الامام (عليه السلام): وأشد من يتم هذا اليتيم، يتيم ـ ينقطع ـ عن إمامه لا يقدر على الوصول إليه، ولا يدرى كيف حكمه فيما يبتلي به من شرايع دينه. ألا فمن كان من شيعتنا عالما بعلومنا، وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره، ألا فمن هداه وأرشده وعلمه شريعتنا كان معنا في الرفيق الاعلى. حدثني بذلك أبي، عن آبائه، عن رسول الله (صلى الله عليه وآله).

And the Imam Hassan Al-Askari[asws] said: 'And the one who is more an orphan than these orphans is the one who is cut-off from his Imam[asws] and does not have the power to go to him[asws] and does not know how to acquire his[asws] orders in the Law of his Religion. It is for our Shias who are knowledgeable with our[asws] knowledge to teach the one who is ignorant of our Law and is cut-off from seeing us[asws] in his separation, and guide him and teach him our[asws] Law like a friend. This has been narrated to me[asws] from my[asws] father[asws] from his[asws] forefathers[asws], from Rasool-Allah[saww]'.

وقال على بن أبي طالب (عليه السلام): من كان من شعيتنا عالما بشريعتنا، وأخرج ضعفاء شيعتنا من ظلمة جهلهم إلى نور العلم الذي حبوناه ـ به ـ جاء يوم القيامة وعلى رأسه تاج من نور يضئ لاهل جميع تلك العرصات، و ـ عليه ـ حلة لا يقوم لاقل سلك منها الدنيا بحذافيرها. ثم ينادي مناد ـ من عند الله ـ: يا عباد الله هذا عالم من بعض تلامذة آل محمد ألا فمن أخرجه في الدنيا من حيرة جهله فيلتشبث بنوره، ليخرجه من حيرة ظلمة هذه العرصات إلى نزه الجنان. فيخرج كل من كان علمه في الدنيا خيرا، أو فتح عن قلبه من الجهل قفلا، أو أوضح له عن شبهة.

Imam Ali Bin Abu Talib[asws] said: 'If there is from our[asws] Shias one who is knowledgeable of our[asws] Law, and expels the weak of our[asws] Shias from the darkness of their ignorance towards the light of the knowledge which we[asws] have endowed him with, will come on the Day of Judgment with a crown of light on his head, the illumination of which will reach all of those on the plains and will be suited in a garment for which there is no comparison in this world. Then a caller will call out from Allah[azwj]: 'O servants of Allah[azwj]! This is a scholar from some of the students of the Progeny[asws] of Muhammad[saww]. In the world, whosoever has been taken out from the confusion of his ignorance to the clearance of his light, he will be taken out from the confusion of the darkness of these plains towards the light of the Gardens. He will then take out all of those that he helped in the world with his knowledge and unlocked the locks of ignorance in their hearts or cleared from them their doubts'.[318]

وأما قوله عزوجل: (والمساكين) فهو من سكن الضر والفقر حركته. ألا فمن واساهم بحواشي ماله، وسمع الله عليه جنانه، وأناله غفرانه ورضوانه.

[318] Tafseer Imam Hassan Al Askari[asws] – S 213 - 215

And as for the Words of the Almighty ***[2:83] and the poor*** - he is the distressed and is poor in his movement. Whoever expands his situation with wealth, Allah[azwj] will Expand for him His[azwj] Garden, and His[azwj] Forgiveness and His[azwj] Pleasure'.[319]

قال الصادق (عليه السلام): (وقولوا للناس) كلهم (حسنا) مؤمنهم ومخالفهم: أما المؤمنون فيبسط لهم وجهه وبشره. وأما المخالفون فيكلمهم بالمداراة لاجتذابهم إلى الايمان، فان ييأس من ذلك يكف شرورهم عن نفسه، وعن إخوانه المؤمنين.

Imam Ja'far Al-Sadiq[asws] said: ***[2:83] and you shall speak to the people good words to the people*** – all of them - to the Believers as well as the adversaries. To the Believers on their face with good etiquettes, and to the adversaries speak to them by concealing from them the faith, and they despair from that as to how to be mischievous to them and their believing brothers'.[320]

وأما قوله عزوجل: (أقيموا الصلوة) فهو أقيموا الصلاة بتمام ركوعها وسجودها و ـ حفظ ـ مواقيتها، وأداء حقوقها التي إذا لم تؤد لم يتقبلها رب الخلائق أتدرون ما تلك الحقوق؟ فهي إتباعها بالصلاة على محمد وعلي وآلهما (عليهم السلام) منطويا على الاعتقاد بأنهم أفضل خيرة الله، والقوام بحقوق الله، والنصار لدين الله.

And as for the Words of the Almighty ***[2:83] and establish the Salat*** At this is the establishment of Salat with all the bowings and prostrations and keeping to its timings, and the fulfillment of its rights without which the Lord[azwj] of creation does not Accept them. Do you know what those rights are? These are the salutations on Muhammad[saww] and Ali[asws] and their Progeny[asws] and to have belief that they[asws] are the best of the creation of Allah[azwj] and the establishers of the Rights of Allah[azwj] and the helpers of the Religion of Allah[azwj]'.

" وآتوا الزكاة " من المال والجاه وقوة البدن: فمن المال مواساة إخوانكم المؤمنين، ومن الجاه إيصالهم إلى ما يتقاعسون عنه لضعفهم عن حوائجهم المترددة في صدورهم. وبالقوة معونة أخ لك قد سقط حماره أو جمله في صحراء أو طريق، وهو يستغيث فلا يغاث تعينه حتى حمل عليه متاعه، وتركبه ـ عليه ـ وتنهضه حتى تلحقه القافلة، وأنت في ذلك كله معتقد لموالاة محمد وآله الطيبين. فان الله يزكي أعمالك ويضاعفها بموالاتك لهم، وبراءتك من أعدائهم.

and give the Zakat from the wealth and status and the strength of the body. From the wealth is equality with your believing brothers, and from the status is to help them to achieve their heart's desires which they are frustrated from reaching, and from bodily strength help your brother physically, for example if his donkey is trapped in a groove or in the desert or a road, and he cries out for help and no one comes to his aid, you help him and get him together again with his people, and you in all this should have the belief in the friendship of Muhammad[saww] and his[saww] Progeny[asws] and that Allah[azwj] will Purify your deeds and Increase them by your friendship with them[asws] and distancing yourself from their[asws] enemies.

قال الله تعالى: (ثم توليتم إلا قليلا منكم) يا معاشر اليهود المأخوذ عليكم من هذه العهود كما أخذ على أسلافكم (وأنتم معرضون) عن أمر الله عزوجل الذي فرضه.

Allah[azwj] Says ***Then you turned back except a few of you*** O you group of Jews from whom this covenant has been taken as was taken with your ancestors ***and***

[319] Tafseer Imam Hassan Al Askari – S 226
[320] Tafseer Imam Hassan Al Askari[asws] – S 240

(now too) you are turning away from the Command of Allah[azwj] the Almighty which is Obligatory for you.[321]

VERSE 84

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ {84}

[2:84] And when We Took a Covenant with you: You shall not shed your blood and you shall not throw your people out of your houses; then you gave a promise while you witnessed

قال الامام (عليه السلام): (وإذ أخذنا ميثاقكم) واذكروا يا بني إسرائيل حين أخذنا ميثاقكم ـ أي أخذنا ميثاقكم ـ على أسلافكم، وعلى كل من يصل إليه الخبر بذلك من أخلافهم الذين أنتم منهم (لا تسفكون دماءكم) لا يسفك بعضكم دماء بعض (ولا تخرجون أنفسكم من دياركم) ولا يخرج بعضكم بعضا من ديارهم (ثم أقررتم) بذلك الميثاق كما أقر به أسلافكم، والتزمتموه كما التزموه (وأنتم تشهدون) بذلك على أسلافكم وأنفسكم.

Imam Hassan Al-Askari[asws] said: 'As for ***[2:84] And when We Took a Covenant with you*** Remember O Children of Israel, the Covenant which was taken from you, meaning, from your ancestors, and all those to whom that news had reached from their progenies and you are among them ***You shall not shed your blood*** do not shed blood of some of you by others ***and you shall not throw your people out of your houses*** do not exile some of you from their homes ***then you gave a promise*** as your ancestors had promised by the Covenant, which you boycotted as they had boycotted ***while you witnessed*** their ancestors as well as themselves'.[322]

VERSE 85

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {85}

[2:85] Then you are those who kill your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they were to come to you as captives, you would ransom them - while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the Recompense of such among you as do this except for disgrace in the life of the world, and on the Day of Resurrection they shall be Sent back to the most grievous Punishment, and Allah is not at all heedless of what you are doing

(ثم أنتم) معاشر اليهود (تقتلون أنفسكم) يقتل بعضكم بعضا ـ على إخراج من يخرجونه من ديارهم ـ (وتخرجون فريقا منكم من ديارهم) غصبا وقهرا (تظاهرون عليهم) تظاهر بعضكم بعضا على إخراج من تخرجونه من ديارهم، وقتل من تقتلونه منهم بغير حق (بالاثم والعدوان) بالتعدي تتعاونون وتتظاهرون.

[2:85] Then you Group of Jews ***are those who kill your people*** some of you kill the others on exiling them from their homes ***and turn a party from among you out of their homes*** in anger and revenge ***backing each other up against them***

[321] Tafseer Imam Hassan Al Askari – S 253 - 255
[322] Tafseer Imam Hassan askar[asws] – S 257

unlawfully helping those who exile them and helping them to kill others undeservedly ***and exceeding the limits*** infringing upon their rights and collaborating against them'.

(وإن يأتوكم) يعني هؤلاء الذين تخرجونهم - أن ترموا إخراجهم وقتلهم ظلما - إن يأتوكم (أسارى) قدأسرهم أعداؤكم وأعداؤهم (تفادوهم) من الاعداء بأموالكم (وهو محرم عليكم إخراجهم) أعاد قوله عزوجل (إخراجهم) ولم يقتصر على أن يقول: " وهو محرم عليكم " لانه لو قال ذلك لرأى أن المحرم إنما هو مفاداتهم.

and if they were to come to you meaning, those that you exiled, got thrown out or killed by the unjust and they come back to you ***as captives*** captured by your enemies and their enemies ***you would ransom them*** by paying the redemption penalty for them ***while their very turning out was unlawful for you*** the Words that Mighty and Majestic Used here ***their very turning out*** and did not Use **"*and it was unlawful for you*"** because that would convey the meaning that it was unlawful for them to redeem the captivated ones'.

ثم قال عزوجل: (أفتؤمنون ببعض الكتاب) وهو الذي أوجب عليكم المفادات (وتكفرون ببعض) وهو الذي حرم قتلهم وإخراجهم، فقال: فاذا كان قد حرم الكتاب قتل النفوس والاخراج من الديار كما فرض فداء الاسراء، فما بالكم تطيعون في بعض، وتعصون في بعض؟ كأنكم ببعض كافرون، وببعض مؤمنون.

Then the Mighty and Majestic Said ***Do you then believe in a part of the Book*** and it is more than obligatory for you to redeem them ***and disbelieve in the other?*** and it is prohibited for you to kill them and exile them. The Book has prohibited you to kill your people and exile them as it has made it obligatory for you to redeem them from captivity. You obey some Orders and rebel against the other ones? It is as if you are believers in some orders and unbelievers in the other orders'.

ثم قال عزوجل: (فما جزاء من يفعل ذلك منكم) يا معاشر اليهود (إلا خزي) ذل (في الحيوة الدنيا) جزية تضرب عليه، يذل بها (ويوم القيامة يردون إلى أشد العذاب) إلى جنس أشد العذاب، يتفاوت ذلك على قدر تفاوت معاصيهم (وما الله بغافل عما تعملون) يعمل هؤلاء اليهود.

Then the Mighty and Majestic Said ***What then is the Recompense of such among you as do this*** O group of Jews ***except for*** abasement ***in the life of the world*** disgrace that you have been hit with and you are abased by it ***and on the Day of Resurrection they shall be Sent back to the most grievous Punishment*** the harshness of which will be proportionate to the sins committed ***and Allah is not at all heedless of what you are doing*** - the deeds of these Jews'.[323]

VERSE 86

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ {86}

[2:86] These are they who buy the life of the world for the Hereafter, so their Punishment shall not be Lightened nor shall they be Helped

ثم وصفهم فقال عزوجل: (أولئك الذين اشتروا الحيوة الدنيا بالآخرة) رضوا بالدنيا وحطامها بدلا من نعيم الجنان المستحق بطاعات الله (فلا يخفف عنهم العذاب ولا هم ينصرون) لا ينصرهم أحد يرفع عنهم العذاب.

[323] Tafseer Imam Hassan askari[asws] – S 257

Then the Mighty and Majestic Described them ***[2:86] These are they who buy the life of the world for the Hereafter*** happy with the world and its debris instead of the Bounties of the Gardens which they would have deserved by obedience to Allah[azwj] ***so their Punishment shall not be Lightened nor shall they be Helped*** there will be no one who can help them by alleviating the punishment from them'.[324]

VERSE 87

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ {87}

[2:87] And We had Given Musa the Book and We Sent successive Rasools after him; and We gave Isa, the son of Maryam, clear Arguments and Strengthened him with the Holy Spirit. What! Whenever a Rasool came to you with that which your souls did not desire, you were arrogant so you belied a group and a group you slew?

قال الامام (عليه السلام): قال الله عزوجل ـ وهو يخاطب هؤلاء اليهود الذين أظهر محمد (صلى الله عليه وآله) المعجزات لهم عند تلك الجبال ويوبخهم ـ: (ولقد آتينا موسى الكتاب) التوراة المشتمل على أحكامنا، وعلى ذكر فضل محمد وعلي وآلهما الطيبين، وإمامة علي بن أبي طالب (عليه السلام) وخلفائه بعده، وشرف أحوال المسلمين له، وسوء أحوال المخالفين عليه.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] the Mighty and Majestic Said and He[azwj] was Addressing those Jews to whom Muhammad[saww] had shown the miracles to, of the mountain: ***[2:87] And We had Given Musa the Book*** The Torah containing Judgments and the mention of the preference of Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws], and the Imamate of Ali Bin Abu Talib[asws] and the Caliphs[asws] after him[asws], and the honourable condition of those that submit to them[asws] and the evil condition of those who oppose them[asws]'.

(وقفينا من بعده بالرسل) جعلنا رسولا في أثر رسول. (وآتينا) أعطينا (عيسى ابن مريم البينات) الايات الواضحات ـ مثل ـ: إحياء الموتى، وإبراء الاكمه والابرص، والانباء بما يأكلون وما يدخرون في بيوتهم (وأيدناه بروح القدس) وهو جبرئيل (عليه السلام)، وذلك حين رفعه من روزنة بيته إلى السماء، وألقى شبهه على من رام قتله فقتل بدلا منه، وقيل: هو المسيح.

and We Sent successive Rasools after him Sent Rasools[asws] one behind the other. ***and We gave Isa, the son of Maryam, clear Arguments*** Clear Signs, for example, giving life to the dead, curing of the blind and the lepers, and the news of the hidden in the caves and houses ***and Strengthened him with the Holy Spirit*** and he is Jibraeel[as], and he lifted him[as] up into the sky from his[as] house, and gave the likeness of his[as] face to the one who intended to kill him[as] and they said: 'He is the Messiah!'[325]

ثم وجه الله العذل نحو اليهود ـ المذكورين ـ في قوله تعالى: (ثم قست قلوبكم) (أفكلما جاءكم رسول بما لا تهوى أنفسكم) فأخذ عهودكم ومواثيقكم بما لا تحبون من بذل الطاعة لاولياء الله الافضلين وعباده المنتجبين محمد وآله الطاهرين لما قالوا لكم كما أداه إليكم أسلافكم الذين قيل لهم: إن ولاية محمد ـ وآل محمد ـ هي الغرض الاقصى والمراد الافضل، ما

[324] Tafseer Imam Hassan askari[asws] – S 257
[325] Tafseer Imam Hassan Al Askari[ASWS] – S 260

خلق الله أحدا من خلقه ولا بعث أحدا من رسله إلا ليدعوهم إلى ولاية محمد وعلي وخلفائه (عليهم السلام) ويأخذ به عليهم العهد ليقيموا عليه وليعمل به سائر عوام الامم.

Then Allah[azwj] Addresses those Jews who have been mentioned in the Words of the High ***[2:74] Then your hearts hardened after that*** : ***[2:87] What! Whenever a Rasool came to you with that which your souls did not desire*** The oath and covenant was taken from you which you did not like from the obedience to the preferable Guardians from Allah[azwj] and His[azwj] Chosen servants Muhammad[saww] and his[saww] Purified Progeny[asws] as had been taken from your ancestors who were told: 'The Mastership of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] is the highest purpose. Allah[azwj] has not Created any one from His[azwj] creation and has not Sent any of His[azwj] Messengers[asws] except Invited them to the Mastership of Muhammad[saww] and Ali[asws] and their[asws] Caliphs[asws] and taken from them the oath and established it to them and that all the nations will act on it'.

فلهذا (استكبرتم) كما استكبر أوائلكم حتى قتلوا زكريا ويحيى، واستكبرتم أنتم حتى رمتم قتل محمد وعلي (عليهما السلام) فخيب الله تعالى سعيكم ورد في نحوركم كيدكم وأما قوله عزوجل: (تقتلون) فمعناه قتلتم، كما تقول من توبخه ويلك كم تكذب وكم تمخرق؟ ولا تريد ما ـ لم ـ يفعله بعد، وإنما تريد: كم فعلت، وأنت عليه موطن.

And about this ***you were arrogant*** as were arrogant your formers ones until they killed Zakariya[as] and Yahya[as], so were you arrogant until you intended to kill Muhammad[saww] and Ali[asws] but Allah[azwj] frustrated your efforts and overturned your plots against you. And as for the Words of the Mighty and Majestic ***and a group you slew?*** the meaning of it is that they killed them. It is as you sometimes say to the one who chides you: 'How long will you lie and for how long will you chide me?' And he does not mean what he will be doing next, but the act that he has already performed and is still happy with it'.[326]

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: أما قوله: أَ فَكُلَّما جاءَكُمْ رَسُولٌ بِما لا تَهْوى أَنْفُسُكُمُ قال أبو جعفر: «ذلك مثل موسى و الرسل من بعده و عيسى (صلوات الله عليهم)، ضرب مثلا لأمة محمد (صلى الله عليه و آله)، فقال الله لهم: فإن جاءكم محمد بما لا تهوى أنفسكم بموالاة علي استكبرتم ففريقا من آل محمد كذبتم، و فريقا تقتلون، فذلك تفسيرها في الباطن».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'As for His[azwj] Words ***[2:87] What! Whenever a Rasool came to you with that which your souls did not desire***: 'That is an Example for Musa[as] and the Rasools[as] from after him[as], and Isa[as]. An example is struck for the community of Muhammad[saww], so Allah[azwj] Said to them: "So when Muhammad[saww] comes to you with what your hearts do not desire, with the Wilayah of Ali[asws], ***you were arrogant so you belied a group*** from the Progeny[asws] of Muhammad[saww] ***and a group you slew?*** So that is its esoteric interpretation'.[327]

VERSE 88

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَا يُؤْمِنُونَ {88}

[326] Tafseer Imam Hassan Al Askari[asws] – S 264
[327] تفسير العيّاشي 1: 49/ 68.

[2:88] And they say: Our hearts are sealed. But, Allah has Cursed them on account of their unbelief; so little it is what they believe

قال الامام (عليه السلام): قال الله عزوجل: (وقالوا) يعنى هؤلاء اليهود الذين أراهم رسول الله (صلى الله عليه وآله) المعجزات المذكورات ـ عند قوله: (فهي كالحجارة) الآية ـ. (قلوبنا غلف) أوعية للخير، والعلوم قد أحاطت بها واشتملت عليها، ثم هي مع ذلك لا تعرف لك يا محمد فضلا مذكورا في شئ من كتب الله، ولا على لسان أحد من أنبياء الله.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah[azwj] the Almighty Said ***[2:88] And they say*** meaning those Jews who had been shown the aforementioned miracles by Rasool-Allah[saww] during the Words ***[2:74] so that they were like rocks*** in the Verse ***Our hearts are sealed*** containers of good and the knowledge which is in them. Despite this claim they do not recognise your[saww] virtues, O Muhammad[saww], which have been mentioned in the Book of Allah[azwj] or from the tongue of any of the Prophets[asws].

فقال الله تعالى ردا عليهم: (بل) ليس كما يقولون أوعية العلوم ولكن قد (لعنهم الله) أبعدهم من الخير (فقليلا ما يؤمنون) قليل إيمانهم، يؤمنون ببعض ما أنزل الله تعالى ويكفرون ببعض، فاذا كذبوا محمدا (صلى الله عليه وآله) في سائر ما يقول، فقد صار ما كذبوا به أكثر، وما صدقوا به أقل. وإذا قرئ (غلف) فانهم قالوا: قلوبنا ـ غلف ـ في غطاء، فلا نفهم كلامك وحديثك. نحو ما قال الله تعالى: (وقالوا قلوبنا في أكنة مما تدعونا إليه وفي آذاننا وقر ومن بيننا وبينك حجاب). وكلا القراءتين حق، وقد قالوا بهذا وبهذا جميعا.

Allah[azwj] Said in Response to them: ***But*** This is not as they say being containers of knowledge but ***Allah has Cursed them*** they are far from good ***so little it is what they believe*** little faith, They believe in some of what has been Sent down from Allah[azwj] and disbelieve in some of it. They falsify Muhammad[saww] in the rest of what he[saww] says, and they reject most of it and ratify only a little. And if you were to read the words ***Our hearts are sealed*** then it would mean their hearts are covered and cannot understand your[saww] words and your[saww] Hadeeth. Allah[azwj] Said about this ***[41:5] And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you*** And both the readings are correct, whether you say it like this or like that, together'.

ثم قال رسول الله (صلى الله عليه وآله): معاشر اليهود تعاندون رسول الله رب العالمين وتأبون الاعتراف بأنكم كنتم بذنوبكم من الجاهلين، إن الله لا يعذب بها، أحدا ولا يزل عن فاعل هذا عذابه أبدا، إن آدم (عليه السلام) لم يقترح على ربه المغفرة لذنبه إلا بالتوبة، فكيف تقترحونها أنتم مع عنادكم.

Then Rasool-Allah[saww] said: 'Group of Jews! You are being inimical to Rasool-Allah[azwj] the Lord of the worlds and yet you admit that you are ignorant of your sins. Allah[azwj] does not Punish for all the sins nor does He[azwj] Stop Punishing for this enmity ever. Had Adam[asws] not turned towards his[asws] Lord[azwj] for forgiveness for his[asws] sins except by repentance, so how do see your fate with this enmity?'[328]

VERSE 89

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ {89}

[328] Tafseer Imam Hassan Al Askari[asws] – S 266

[2:89] And when there came to them a Book from Allah Verifying that which was with them, and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it; so the Curse of Allah is on the unbelievers

قال الامام (عليه السلام): ذم الله تعالى اليهود فقال: (ولما جاءهم) يعنى هؤلاء اليهود - الذين تقدم ذكرهم - وإخوانهم من اليهود، جاءهم (كتاب من عند الله) القرآن (مصدق) ذلك الكتاب (لما معهم) من التوراة التي بين فيها أن محمدا الامي من ولد إسماعيل، المؤيد بخير خلق الله بعده: علي ولي الله. (وكانوا) يعني هؤلاء اليهود (من قبل) ظهور محمد (صلى الله عليه وآله) بالرسالة (يستفتحون) يسألون الله الفتح والظفر (على الذين كفروا) من أعدائهم والمناوين لهم، فكان الله يفتح لهم وينصرهم.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] the High Said in Condemnation of the Jews ***[2:89] And when there came to them*** meaning to those Jews who have been mentioned before and their Jewish brothers, there came to them ***a Book from Allah*** the Quran ***Verifying*** that Book ***that which was with them*** The Torah which contains in it the information that Muhammad[saww] the Meccan will be from the Children of Ismail[asws] and the best of the creation of Allah[azwj] after him[saww], Ali[asws] the Guardian from Allah[azwj]. ***and beforehand*** meaning those Jews before the coming of Muhammad[saww] by his[saww] Prophet-hood ***they used to pray*** ask Allah[azwj] for victory and success ***for victory against those who disbelieve*** from their enemies and adversaries, and Allah[azwj] used to Grant them victory and Help them'

قال الله تعالى: (فلما جاءهم) جاء هؤلاء اليهود (ماعرفوا) من نعت محمد (صلى الله عليه وآله) (كفروا به) وجحدوا نبوته حسدا له وبغيا عليه. قال الله عزوجل: (فلعنة الله على الكافرين). - توسل اليهود أيام موسى (عليه السلام) بمحمد وآله صلوات الله عليهم أجمعين: -

Allah[azwj] Said ***but when there came to them*** came to those Jews ***what they recognised*** the attributes of Muhammad[saww] ***they disbelieved in it*** and they struggled against his[saww] Prophet-hood and envied him[saww] and were stubborn against him[saww]. Allah[azwj] Mighty and Majestic Said ***so the Curse of Allah is on the unbelievers***. The Jews, in the days of Musa[asws], used to make intermediaries of Muhammad[saww] and his[saww] Progeny[asws], may Allah[azwj]'s Salutations be upon them[asws] all'.

قال امير المؤمنين (عليه السلام): إن الله تعالى أخبر رسوله بما كان من إيمان اليهود بمحمد (صلى الله عليه وآله) قبل ظهوره، ومن استفتاحهم على أعدائهم بذكره، والصلاة عليه وعلى آله.

Amir-ul-Momineen[asws] said: 'Allah[azwj] Informed Rasool-Allah[saww] the belief that the Jews used to have about Muhammad[saww] before his[saww] appearance, and used to pray for his[saww] victory over his[saww] enemies and the sending of the salutations on him[saww] and his[saww] Progeny[asws]'.

قال (عليه السلام): وكان الله عزوجل أمر اليهود في أيام موسى وبعده إذا دهمهم أمر، ودهتهم داهية أن يدعوا الله عزوجل بمحمد وآله الطيبين، وأن يستنصروا بهم، وكانوا يفعلون ذلك حتى كانت اليهود من أهل المدينة قبل ظهور محمد (صلى الله عليه وآله) بسنين كثيرة يفعلون ذلك، فيكفون البلاء والدهماء والداهية.

Imam Ali[asws] said: 'And Allah[azwj] Mighty and Majestic had Commanded the Jews In the time of Musa[as] and after him[as], that if in any of their affairs they come across any difficulty, they should supplicate to Allah[azwj] by Muhammad[saww] and his[saww] goodly Progeny[asws], and seek help by them[asws], and that is what they used to do up until the

time of the Jews just before the appearance of Muhammad[saww]. This was done for many years in order to avert afflictions and extreme difficulties'.

وكانت اليهود قبل ظهور محمد النبي (صلى الله عليه وآله) بعشر سنين يعاديهم أسد وغطفان ـ قوم من المشركين ـ ويقصدون أذاهم، وكانوا يستدفعون شرورهم وبلاءهم بسؤالهم ربهم بمحمد وآله الطيبين، حتى قصدهم في بعض الاوقات أسد وغطفان في ثلاثة آلاف فارس إلى بعض قرى اليهود حوالي المدينة، فتلقاهم اليهود وهم ثلاثمائة فارس، ودعوا الله بمحمد وآله الطيبين الطاهرين فهزموهم وقطعوهم.

'And it was ten years before the appearance of Muhammad[saww], the Jews had enemies from the clan of Asad and the clan of Ghatfaan, the clans of the polytheists, whose mischief and adverse effects they averted by supplicating to their Lord[azwj] by Muhammad[saww] and his[saww] goodly Progeny[asws]. The clans of Asad and Ghaftaan attacked them in a particular area around Medina with three thousand horsemen. The Jews mustered up three hundred horsemen for their defence and they supplicated to Allah[azwj] by Muhammad[saww] and his[saww] goodly and Purified Progeny[asws]. The Jews defeated them and hacked them to death'.

فقال أسد وغطفان بعضهما لبعض: تعالوا نستعين عليهم بسائر القبائل. فاستعانوا عليهم بالقبائل وأكثروا حتى اجتمعوا قدر ثلاثين ألفا، وقصدوا هؤلاء الثلاثمائة في قريتهم، فألجأوهم إلى بيوتها وقطعوا عنها المياه الجارية التي كانت تدخل إلى قراهم، ومنعوا عنهم الطعام، واستأمن اليهود منهم فلم يؤمنوهم، وقالوا: لا، إلا أن نقتلكم ونسبيكم وننهبكم.

From the clans of Asad and Ghaftaan, some of them said to some others: 'Come, let us take the help of the rest of the tribes against them'. They took so much help from the tribes that they gathered together thirty thousand soldiers, and came to battle against the three hundred (Jews). The Jews hid in their homes out of fear, and the soldiers cut off the running water from the rivers, which used to flow into the villages and denied them food. The Jews pleaded for peace, which was also denied, to them and they said: 'We will kill you and make captives of you and plunder you'.

فقالت اليهود بعضها لبعض: كيف نصنع؟ فقال لهم أماثلهم وذوو الرأي منهم: أما أمر موسى (عليه السلام) أسلافكم ومن بعدهم بالاستنصار بمحمد وآله؟ أما أمركم بالابتهال إلى الله تعالى عند الشدائد بهم؟ قالوا: بلى. قالوا: فافعلوا. فقالوا: اللهم بجاه محمد وآله الطيبين لما سقيتنا، فقد قطعت الظلمة عنا المياه حتى ضعف شباننا، وتماوتت ولداننا، وأشرفنا على الهلكة.

Some of the Jews said to the others: 'How do we get out of this predicament?' Their elders and advisers said: 'Did not Musa[asws] order your ancestors and those after them to seek help by Muhammad[saww] and his[saww] Progeny[asws]? Did he[asws] not order you to supplicate to Allah[azwj] by them[asws]?' They said: 'Yes'. The adviser said: 'Then do it'. They said: 'Our Lord[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], quench our thirst, the unjust ones have cut off the water from us until our youth have become weak and our children are dying and we have come to our doom'.

فبعث الله تعالى لهم وابلا هطلا سحا أملا حياضهم وآبارهم وأنهارهم وأوعيتهم وظروفهم فقالوا: هذه إحدى الحسنيين: ثم أشرفوا من سطوحهم على العساكر المحيطة بهم، فاذا المطر قد آذاهم غاية الاذى، وأفسد ـ عليهم ـ أمتعتهم وأسلحتهم وأموالهم. فانصرف عنهم لذلك بعضهم، وذلك أن المطر أتاهم في غير أوانه ـ في حمارة القيظ حين لايكون مطر ـ فقال الباقون من العساكر: هبكم سقيتم، فمن أين تأكلون؟ ولئن انصرف عنكم هؤلاء فلسنا ننصرف حتى نقهركم على أنفسكم وعيالاتكم وأهاليكم وأموالكم، ونشفي غيظنا منكم.

Allah[azwj] Sent to them a torrential downpour of rain which filled up their wells and their rivers and utensils and containers and they said: 'This is one of the two goals

achieved'. Then they climbed on their rooftops to look at the state of the soldiers that had been overwhelmed by. The rain had affected them severely by damaging their belongings and weapons and wealth. Some of the soldiers went away from them for that rain was out of season in the summer heat. The remaining soldiers said: 'Now that your thirst has been quenched, where will you get the food? Although these soldiers have gone away from us, we will not go away from you until after overcoming you and your children and your families and your wealth and take our anger out on you'.

فقالت اليهود: إن الذي سقانا بدعائنا بمحمد وآله قادر على أن يطعمنا، وإن الذي صرف عنا من صرفه قادر على أن يصرف الباقين. ثم دعوا الله بمحمد وآله أن يطعمهم. فجاءت قافلة عظيمة من قوافل الطعام قدر ألفي جمل وبغل وحمار موقرة حنطة ودقيقا، وهم لا يشعرون بالعساكر فانتهوا إليهم وهم نيام، ولم يشعروا بهم، لان الله تعالى ثقل نومهم حتى دخلوا القرية، ولم يمنعوهم، وطرحوا فيها أمتعتهم وباعوها منهم فانصرفوا وأبعدوا، وتركوا العساكر نائمة ليس في أهلها عين تطرف، فلما أبعدوا انتبهوا، ونابذوا اليهود الحرب، وجعل يقول بعضهم لبعض: الوحا، الوحا فان هؤلاء اشتد بهم الجوع وسيذلون لنا.

The Jews said: 'The One Who Quenched our thirst by our supplication by Muhammad[saww] and his[saww] Progeny[asws] Holds Power over our food and He[azwj] Who has made some of your soldiers to go away also Holds the Power over the remaining ones to go away from us'. Then they supplicated by Muhammad[saww] and his[saww] Progeny[asws] for their food. A great caravan from the caravans, came by with two thousand camels and mules and donkey laden with wheat and provisions and were unaware of the soldiers who did not stop them for they were fast asleep and not one of them could open their eyes. The caravan offloaded their provisions in the village and left and reached far away from the village before the soldiers could open their eyes. The soldiers decided to attack the Jews and said to each other: 'Hurry up, hurry up! Their hunger would be intense and we will vanquish them'.

قال لهم اليهود: هيهات بل قد أطعمنا ربنا وكنتم نياما: جاءنا من الطعام كذا وكذا، ولو أردنا قتالكم في حال نومكم لتهيأ لنا ولكنا كرهنا البغي عليكم، فانصرفوا عنا وإلا دعونا عليكم بمحمد وآله، واستنصرنا بهم أن يخزيكم كما قد أطعمنا وأسقانا. فأبوا إلا طغيانا فدعوا الله بمحمد وآله واستنصروا بهم.

The Jews said to them: 'Never can you do that for our Lord[azwj] has fed us whilst you were fast asleep. There came to us such and such food, and had we wanted to, we would have killed you in your sleep, but we found it to be abhorrent to be unjust to you. Turn away from us otherwise we will supplicate against you by Muhammad[saww] and his[saww] Progeny[asws], and He[azwj] will Help us and have you disgraced, just like He[azwj] Fed us and Quenched our thirst'. But, they refused in their arrogance. The Jews supplicated to Allah[azwj] by Muhammad[saww] and his[saww] Progeny[asws] and sought help by them[asws].

ثم برز الثلاثمائة إلى (الناس للقاء) فقتلوا منهم وأسروا، وطحطحوهم واستوثقوا منهم باسرائهم، فكانوا لا ينداهم مكروه من جهتهم لخوفهم على من لهم في أيدي اليهود. فلما ظهر محمد (صلى الله عليه وآله) حسدوه، إذ كان من العرب، فكذبوه.

Then the three hundred Jews attacked the enemy soldiers, killing some of them and captivating some and defeated them. They took a covenant from the captives and that is why these clans never conspired against the Jews for fear of their captives

with them. When the advent of Muhammad[saww] took place, they envied him[saww] for being from the Arabs, and so falsified him[saww].[329]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَقَالَ كَانَتِ الْيَهُودُ تَجِدُ فِي كُتُبِهَا أَنَّ مُهَاجَرَ مُحَمَّدٍ (صلى الله عليه وآله) مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَخَرَجُوا يَطْلُبُونَ الْمَوْضِعَ فَمَرُّوا بِجَبَلٍ يُسَمَّى حَدَاداً فَقَالُوا حَدَادٌ وَ أُحُدٌ سَوَاءٌ فَتَفَرَّقُوا عِنْدَهُ فَنَزَلَ بَعْضُهُمْ بِتَيْمَاءَ وَ بَعْضُهُمْ بِفَدَكَ وَ بَعْضُهُمْ بِخَيْبَرَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Zur'at Bin Muhammad, from Abu Baseer, who has said:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and Majestic: ***[2:89] and beforehand they used to pray for victory against those who disbelieve***. He[asws] said: 'The Jews had found in their Book that Muhammad[saww] would emigrate between Ayr and Ohad, so they went out look for these places. They passed by a mountain called Hadaad, so they said, 'Hadaad and Ohad are one and the same'. So they dispersed upon that. Some of them encamped at Tayma and some of them at Fadak, and some of them at Khyber'.

فَاشْتَاقَ الَّذِينَ بِتَيْمَاءَ إِلَى بَعْضِ إِخْوَانِهِمْ فَمَرَّ بِهِمْ أَعْرَابِيٌّ مِنْ قَيْسٍ فَتَكَارَوْا مِنْهُ وَ قَالَ لَهُمْ أَمُرُّ بِكُمْ مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَقَالُوا لَهُ إِذَا مَرَرْتَ بِهِمَا فَآذِنَّا بِهِمَا فَلَمَّا تَوَسَّطَ بِهِمْ أَرْضَ الْمَدِينَةِ قَالَ لَهُمْ ذَاكَ عَيْرٌ وَ هَذَا أُحُدٌ فَنَزَلُوا عَنْ ظَهْرِ إِبِلِهِ وَ قَالُوا قَدْ أَصَبْنَا بُغْيَتَنَا فَلَا حَاجَةَ لَنَا فِي إِبِلِكَ فَاذْهَبْ حَيْثُ شِئْتَ وَ كَتَبُوا إِلَى إِخْوَانِهِمُ الَّذِينَ بِفَدَكَ وَ خَيْبَرَ أَنَّا قَدْ أَصَبْنَا الْمَوْضِعَ فَهَلُمُّوا إِلَيْنَا فَكَتَبُوا إِلَيْهِمْ أَنَّا قَدِ اسْتَقَرَّتْ بِنَا الدَّارُ وَ اتَّخَذْنَا الْأَمْوَالَ وَ مَا أَقْرَبَنَا مِنْكُمْ فَإِذَا كَانَ ذَلِكَ فَمَا أَسْرَعَنَا إِلَيْكُمْ

The ones who were at Tayma longed to be with some of their brothers. A Bedouin from Qays, passed by them so they hired (a camel) from him and he said to them, 'I shall pass with you in between Ayr and Ohad'. They said to him, 'When you pass by these two, point these two places out to us. So when he was in the middle of the land of Al-Medina, he said to them, 'That is Ayr and this is Ohad'. So they descended from the backs of his camels and said, 'We have reached where we wanted to be, therefore we do not have any need for your camels, and so you can go to wherever you like'. And they wrote to their brothers who were at Fadak and Khyber, 'We have got to the place so come to us'. They wrote back to them, 'We have settled in the houses and acquired assets, and there is no one closer to us than you are. So when that event transpires, we would quickly come to you'.

فَاتَّخَذُوا بِأَرْضِ الْمَدِينَةِ الْأَمْوَالَ فَلَمَّا كَثُرَتْ أَمْوَالُهُمْ بَلَغَ تُبَّعَ فَغَزَاهُمْ فَتَحَصَّنُوا مِنْهُ فَحَاصَرَهُمْ وَ كَانُوا يَرِقُّونَ لِضُعَفَاءِ أَصْحَابِ تُبَّعٍ فَيُلْقُونَ إِلَيْهِمْ بِاللَّيْلِ التَّمْرَ وَ الشَّعِيرَ فَبَلَغَ ذَلِكَ تُبَّعَ فَرَقَّ لَهُمْ وَ آمَنَهُمْ فَنَزَلُوا إِلَيْهِ فَقَالَ لَهُمْ إِنِّي قَدِ اسْتَطَبْتُ بِلَادَكُمْ وَ لَا أَرَانِي إِلَّا مُقِيماً فِيكُمْ فَقَالُوا لَهُ إِنَّهُ لَيْسَ ذَاكَ لَكَ إِنَّهَا مُهَاجَرُ نَبِيٍّ وَ لَيْسَ ذَلِكَ لِأَحَدٍ حَتَّى يَكُونَ ذَلِكَ فَقَالَ لَهُمْ إِنِّي مُخَلِّفٌ فِيكُمْ مِنْ أُسْرَتِي مَنْ إِذَا كَانَ ذَلِكَ سَاعَدَهُ وَ نَصَرَهُ

They acquired assets in the land of Al-Medina. When their wealth increased, it (news) reached Tubba and he attacked them. They fortified themselves from him, so he surrounded them. They felt sympathetic towards the weak ones of Tubba and they would throw the dates and the barley towards them at night. So (the news of) that reached Tubba, and he sympathised with them and granted them amnesty. They came down to him. He said to them, 'I have come to like your city and would like to reside among you'. So they said to him, 'It is not for you to dwell in that place,

[329] Tafseer Imam Hassan Al Askari[asws] – S 268

for a Prophet[saww] would be emigrating and that is not for anyone until that happens'. He said to them, 'I will leave behind among you members of my family, so when that happens, they would support him[saww] and help him[saww]'.

فَخَلَّفَ حَيَّيْنِ الْأَوْسَ وَ الْخَزْرَجَ فَلَمَّا كَثُرُوا بِهَا كَانُوا يَتَنَاوَلُونَ أَمْوَالَ الْيَهُودِ وَ كَانَتِ الْيَهُودُ تَقُولُ لَهُمْ أَمَا لَوْ قَدْ بُعِثَ مُحَمَّدٌ لَيُخْرِجَنَّكُمْ مِنْ دِيَارِنَا وَ أَمْوَالِنَا فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّداً (صلى الله عليه وآله) آمَنَتْ بِهِ الْأَنْصَارُ وَ كَفَرَتْ بِهِ الْيَهُودُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ كانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جاءَهُمْ ما عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكافِرِينَ.

So he left behind two tribes, Al-Aws and Al-Khazraj. So when they multiplied, they used to take the wealth of the Jews and the Jews used to say to them, 'But, when Muhammad[saww] is Sent, he[saww] would take you all out from our houses and our wealth'. So when Allah[azwj] Mighty and Majestic Sent Muhammad[saww], the Helpers believed in him[saww], but the Jews denied him[saww], and these are the Words of Allah[azwj] Mighty and Majestic: ***[2:89] and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it; so the Curse of Allah is on the unbelievers***'.[330]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جاءَهُمْ ما عَرَفُوا كَفَرُوا بِهِ قَالَ كَانَ قَوْمٌ فِيمَا بَيْنَ مُحَمَّدٍ وَ عِيسَى صَلَّى اللَّهُ عَلَيْهِمَا وَ كَانُوا يَتَوَعَّدُونَ أَهْلَ الْأَصْنَامِ بِالنَّبِيِّ (صلى الله عليه وآله) وَ يَقُولُونَ لَيَخْرُجَنَّ نَبِيٌّ فَلَيُكَسِّرَنَّ أَصْنَامَكُمْ وَ لَيَفْعَلَنَّ بِكُمْ [وَ لَيَفْعَلَنَّ] فَلَمَّا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَفَرُوا بِهِ.

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar who said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High: ***[2:89] and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it***. He[asws] said: 'A people who were in between (the era of) Muhammad[saww] and Isa[as], and they would inform the idol worshippers about the promised Prophet[saww], and they were saying, 'When the Prophet[saww] comes out, he[saww] would break your idols, and will do this with you, and that with you'. However, when the Rasool Allah[saww] came out, they denied him[saww]'.[331]

العياشي: عن جابر، قال: سألت أبا جعفر (عليه السلام) عن هذه الآية، عن قول الله: فَلَمَّا جاءَهُمْ ما عَرَفُوا كَفَرُوا بِهِ. قال: «تفسيرها في الباطن: لما جاءهم ما عرفوا في علي (عليه السلام) كفروا به، فقال الله فيهم: فَلَعْنَةُ اللَّهِ عَلَى الْكافِرِينَ في باطن القرآن». قال أبو جعفر (عليه السلام): «يعني بني أمية، هم الكافرون في باطن القرآن».

Al Ayyashi, from Jabir who said,

'I asked Abu Ja'far[asws] about this Verse, from the Words of Allah[azwj] ***[2:89] but when there came to them what they recognised, they disbelieved in it***. He[asws] said: 'Its interpretation in the esoteric (Meaning) – When there came to them what they recognised regarding Ali[asws], they disbelieved in it. So Allah[azwj] Said regarding them ***so the Curse of Allah is on the unbelievers*** – in the esoteric (Meaning) of the

[330] Al Kafi – H 14929
[331] Al Kafi – H 14930

Quran'. Abu Ja'far[asws] said: 'It Means the Clan of Umayya, they are the unbelievers, in the esoteric (Meaning) of the Quran'.[332]

VERSE 90

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {90}

[2:90] Evil is that for which they have sold their souls - that they should deny what Allah has Revealed, out of envy that Allah should Send down of His Grace on whomsoever of His servants He so Desires to; thus they have made themselves deserving of Wrath upon Wrath, and for the unbelievers there is a disgraceful Punishment

قال الامام (عليه السلام): ذم الله تعالى اليهود، وعاب فعلهم في كفرهم بمحمد (صلى الله عليه وآله) فقال: (بئسما اشتروا به أنفهسم) أي اشتروها بالهدايا والفضول التي كانت تصل إليهم، وكان الله أمرهم بشرائها من الله بطاعتهم له ليجعل لهم أنفسهم والانتفاع بها دائما في نعيم الآخرة فلم يشتروها، بل اشتروها بما أنفقوه في عداوة رسول الله (صلى الله عليه وآله) ليبقى لهم عزهم في الدنيا، ورياستهم على الجهال، وينالوا المحرمات، وأصابوا الفضولات من السفلة وصرفوهم عن سبيل الرشاد، ووقفوهم على طريق الضلالات.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj], in Condemnation of the Jews, and in faulting their deed in their disbelief in Muhammad[saww] Said: ***[2:90] Evil is that for which they have sold their souls*** meaning, sold the guidance in exchange for frivolous activities, and Allah[azwj] had Commanded them to secure from Allah[azwj] through their obedience to Him[azwj], so that they would remain in eternal bliss in the Hereafter but they did not do so, instead they bought the enmity of Rasool-Allah[saww] to keep their pride in the world, and their governance over the ignorant ones, and engaged in prohibited activities, and misled the people away from the way of guidance and established them on the road of darkness'.

ثم قال عزوجل: (أن يكفروا بما أنزل الله بغيا) أي بما أنزل على موسى (عليه السلام) من تصديق محمد (صلى الله عليه وآله) بغيا (أن ينزل الله من فضله على من يشاء من عباده). قال: وإنما كان كفرهم لبغيهم وحسدهم له لما أنزل الله من فضله عليه وهو القرآن الذي أبان فيه نبوته وأظهر به آيته ومعجزته.

Then the Mighty and Majestic Said ***that they should deny what Allah has Revealed*** meaning, that which was revealed unto Musa[as] for the ratification of Muhammad[saww], they rebelled against it ***out of envy that Allah should Send down of His Grace on whomsoever of His servants He so Desires to***. But rather they disbelieved by their rebellion and their envy of him[saww] of what Allah[azwj] Sent down to him[saww] and that is the Quran which proclaims his[saww] Prophet-hood and Manifested by it his[saww] Signs and his[saww] miracles'.

ثم قال: (فباؤ بغضب على غضب) يعني رجعوا وعليهم الغضب من الله على غضب في أثر غضب، والغضب الاول حين كذبوا بعيسى بن مريم، والغضب الثاني حين كذبوا بمحمد (صلى الله عليه وآله). قال: والغضب الاول أن جعلهم قردة خاسئين، ولعنهم على لسان عيسى (عليه السلام) والغضب الثاني حين سلط الله عليهم سيوف محمد وآله وأصحابه وامته حتى ذللهم بها فاما دخلوا في الاسلام طائعين، وإما أدوا الجزية صاغرين داخرين.

[332] تفسير العيّاشي 1: 50/ 70.

Then Said ***thus they have made themselves deserving of Wrath upon Wrath*** meaning, there was upon them Wrath from Allah[azwj] on top of Wrath. The first Wrath was when they falsified Isa Bin Maryam[as], and the second was their falsifying of Muhammad[saww]. In the first Wrath they were converted into monkeys and disgraced, and Allah[azwj] Cursed them by the tongue of Isa[as]. And in the second Wrath they were overcome by the swords of Muhammad[saww] and his[saww] Progeny[asws] and his[saww] companions and his[saww] community until they were humiliated by it and they entered into the fold of Islam disobediently, and they were belittled by having had to pay tax and were disgraced'.[333]

محمد بن يعقوب: عن علي بن إبراهيم، عن أحمد بن محمد البرقي، عن أبيه، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، قال: «نزل جبرئيل (عليه السلام) بهذه الآية على محمد (صلى الله عليه و آله) هكذا: بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله في علي بغيا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al Mankhal, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: Jibraeel[as] descended with this Verse upon Muhammad[saww] like this ***[2:90] Evil is that for which they have sold their souls - that they should deny what Allah has Revealed regarding Ali out of envy***'.[334]

العياشي: قال أبو جعفر (عليه السلام): «نزلت هذه الآية على رسول الله (صلى الله عليه و آله) [هكذا]: بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله في علي بغيا و قال الله في علي (عليه السلام): أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلى مَنْ يَشاءُ مِنْ عِبادِهِ يعني عليا، قال الله: فَباؤُ بِغَضَبٍ عَلى غَضَبٍ يعني بني أمية وَ لِلْكافِرِينَ يعني بني أمية عَذابٌ مُهِينٌ».

Al Ayyashi –

'Abu Ja'far[asws] said: 'This Verse was Revealed upon Rasool-Allah[saww] like this: ***[2:90] Evil is that for which they have sold their souls - that they should deny what Allah has Revealed regarding Ali out of envy,*** and Allah[azwj] Said regarding Ali[asws] ***that Allah should Send down of His Grace on whomsoever of His servants He so Desires to*** – Meaning Ali[asws]. Allah[azwj] Said ***thus they have made themselves deserving of Wrath upon Wrath*** – Meaning the Clan of Umayya ***and for the unbelievers*** – Meaning the Clan of Umayya ***there is a disgraceful Punishment***'.[335]

VERSE 91

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ {91}

[2:91] And when it is said to them, Believe in what Allah has Revealed, they say: We believe in that which was Revealed to us; and they deny what is besides that, and it is the Truth Verifying what is with them. Say: So why then did you kill Allah's Prophets before if you were Believers?

[333] Tafseer Imam Hassan Al Askari[asws] – S 272
[334] الكافي 1: 345/ 25.
[335] تفسير العيّاشي 1: 50/ 70.

قال الامام (عليه السلام): (وإذا قيل) لهؤلاء اليهود الذين تقدم ذكرهم: (آمنوا بما أنزل الله) على محمد من القرآن المشتمل على الحلال والحرام والفرائض والاحكام. (قالوا نؤمن بما انزل علينا) وهو التوراة (ويكفرون بما وراءه) يعني ما سواه لا يؤمنون به (وهو الحق) والذي يقول هؤلاء اليهود " إنه وراءه " هو الحق! لانه هو الناسخ للمنسوخ الذي قدمه الله تعالى.

Imam Hassan Al-Askari[asws] said: ***[2:91] And when it is said to them*** To those aforementioned Jews ***Believe in what Allah has Revealed*** In Muhammad[saww] from the Quran which contains the Permissible and the Prohibited and the Obligations and the Orders. ***they say: We believe in that which was Revealed to us*** And that is the Torah ***and they deny what is besides that*** meaning, they will not believe in anything else ***and it is the Truth*** and that is what is Said to those Jews, 'they deny that which is the Truth' because this Abrogates that one which Allah[azwj] Sent before'.

قال الله تعالى: (قل فلم تقتلون) لم كان يقتل أسلافكم (أنبياء الله من قبل إن كنتم مؤمنين) بالتوراة، أي (ليس في التوراة الامر) بقتل الانبياء، فاذا كنتم تقتلون الانبياء، فما آمنتم بما انزل عليكم من التوراة، لان فيها تحريم قتل الانبياء. وكذلك إذا لم تؤمنوا بمحمد، وبما انزل عليه وهو القرآن ـ وفيه الامر بالايمان به ـ فأنتم ما آمنتم بعد بالتوراة.

Allah[azwj] Said: ***Say: So why then did you kill*** Those[asws] that were killed by your ancestors ***Allah's Prophets before if you were Believers?*** By the Torah, in which there is not such Order for the killing of the Prophets[asws], and you killed the Prophets[asws]. You do not believe in what has been Sent down to you in the Torah, because in it is the prohibition of killing the Prophets[as]. And similarly, you do not believe in Muhammad[saww] and what has been Sent down upon him[saww] and that is the Quran, and in the Torah was the Order to believe in him[saww]. You are still not having belief in the Torah, even now.

قال رسول الله (صلى الله عليه وآله): أخبر الله تعالى أن من لا يؤمن بالقرآن، فما آمن بالتوراة، لان الله تعالى أخذ عليهم الايمان بهما، لا يقبل الايمان بأحدهما إلا مع الايمان بالآخر. فكذلك فرض الله الايمان بولاية علي بن أبي طالب (عليه السلام) كما فرض الايمان بمحمد فمن قال: آمنت بنبوة محمد وكفرت بولاية علي (عليه السلام) فما آمن بنبوة محمد.

Rasool-Allah[saww] said: 'Allah[azwj] has Informed that the one who does not believe in the Quran, has not believed in the Torah because Allah[azwj] has Told them to have faith in both of them, and will not Accept belief in only one of them except when it is with the other as well. Similarly, Allah[azwj] has Obligated belief in the Wilayah of Ali Bin Abu Talib[asws] just as He[azwj] has Obligated belief in Muhammad[saww]. If one says that he believes in the Prophet-hood of Muhammad[saww] and does not believe in the Wilayah of Ali[asws], has not believed in the Prophet-hood of Muhammad[saww]'.[336]

العياشي: قال جابر: قال أبو جعفر (عليه السلام): «نزلت هذه الآية على محمد (صلى الله عليه و آله) هكذا و الله (و إذا قيل لهم ما ذا أنزل ربكم في علي) يعني بني أمية، قالُوا نُؤْمِنُ بِما أُنْزِلَ عَلَيْنا يعني في قلوبهم، بما أنزل الله عليه وَ يَكْفُرُونَ بِما وَراءَهُ بما أنزل الله في علي وَ هُوَ الْحَقُّ مُصَدِّقاً لِما مَعَهُمْ يعني عليا».

Al Ayyashi – Jabir said,

'Abu Ja'far[asws] said: 'By Allah[azwj]! This Verse was Revealed upon Muhammad[saww] like this: ***[2:91] And when it is said to them, what was that which was Revealed regarding Ali*** Meaning (Addressing) the Clan of Umayya. ***they say: We believe in that which was Revealed to us*** – Meaning in their hearts in what Allah[azwj] Revealed to him[saww] ***and they deny what is besides that*** with what Allah[azwj] Revealed

[336] Tafseer Imam Hassan Al Askari[asws] – S 275 & 276

regarding Ali[asws] ***and it is the Truth Verifying what is with them*** – Meaning Ali[asws]'.[337]

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «قال الله في كتابه يحكى قول اليهود: إِنَّ اللَّهَ عَهِدَ إِلَيْنا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنا بِقُرْبانٍ الآية، و قال: فَلِمَ تَقْتُلُونَ أَنْبِياءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ و إنما أنزل هذا في قوم يهود، و كانوا على عهد محمد (صلى الله عليه و آله) لم يقتلوا أنبياء الله بأيديهم، و لا كانوا في زمانهم، و إنما قتل أوائلهم الذين كانوا من قبلهم، فنزلوا بهم أولئك القتلة، فجعلهم الله منهم، و أضاف إليهم فعل أوائلهم بما تبعوهم و تولوهم».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Says in His[azwj] Book Relating the speech of the Jews ***[3:183] Surely Allah has Enjoined us that we should not believe in any Rasool until he brings us an offering*** – the Verse. And He[azwj] Said ***[2:91] So why then did you kill Allah's Prophets before if you were Believers?*** But rather, this was Revealed regarding the Jewish people, and they were on a Covenant of Muhammad[saww] that they shall not kill the Prophets[as] of Allah[azwj] with their hands. And that (killing) did not take place in their era, but rather, it was their parents who were before them (ancestors), so that killing descended upon them. So Allah[azwj] Made them to be from those ones, and Increased to them the deeds of their (ancestral) parents, due to their having followed them and having supported their deeds'.[338]

VERSE 92

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ {92}

[2:92] And Musa had come to you with clear arguments, then you took to the calf from after him and you were unjust

قال الامام (عليه السلام): قال الله عزوجل لليهود الذين تقدم ذكرهم: (ولقد جاءكم موسى بالبينات) الدلالات على نبوته، وعلى ما وصفه من فضل محمد وشرفه على الخلائق، وأبان عنه من خلافة علي ووصيته، وأمر خلفائه بعده. (ثم اتخذتم العجل ـ إلها ـ من بعده) بعد انطلاقه إلى الجبل، وخالفتم خليفته الذي نص عليه وتركه عليكم، وهو هارون (عليه السلام) (وأنتم ظالمون) كافرون بما فعلتم من ذلك.

Imam Hassan Al-Askari[asws] said: 'Allah the Almighty Said to the aforementioned Jews ***[2:92] And Musa had come to you with clear arguments*** the evidence on his[asws] Prophet-hood and the characteristics of the preference of Muhammad[saww] and his[saww] honour over all creation, and explanation of the Caliphate of Ali[asws] and his[asws] Trusteeship and the matter of the Caliphs[asws] after him[asws]. ***[2:92] And Musa had come to you with clear arguments*** after he[asws] went to the mountain and appointed a Caliph over you whom you turned away from, and he was Haroun[asws] " ***and you were unjust*** and became unbelievers for that actions of yours'.[339]

[337] تفسير العياشي 1: 51/ 71.
[338] تفسير العياشي 1: 51/ 27.
[339] Tafseer Imam Hassan Al Askari[asws] – S 278

VERSE 93

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {93}

[2:93] And when We Took a Covenant with you and raised the mountain over you: Grab hold of what We have Given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief. Say: Evil is that which your belief bids you if you are Believers

قال الامام (عليه السلام): قال الله عزوجل: واذكروا إذ فعلنا ذلك بأسلافكم لما أبوا قبول ماجاءهم به موسى (عليه السلام): من دين الله وأحكامه، ومن الامر بتفضيل محمد وعلي صلوات الله عليهما وخلفائهما على سائر الخلق (خذوا ما آتيناكم) قلنا لهم: خذوا ما آتيناكم من هذه الفرائض (بقوة) قد جعلناها لكم، مكناكم بها، وأزحنا عللكم في تركيبها فيكم (واسمعوا) مايقال لكم و ـ ما ـ تؤمرون به.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Mighty and Majestic Says: 'Remember what your ancestors did when Musa[asws] came to them the Order from the Religion of Allah[azwj] to give preference to Muhammad[saww] and Ali[asws] and their[asws] Caliphs, over the rest of the creation ***[2:93] And when We Took a Covenant with you and raised the mountain over you: Grab hold of what We have Given you*** Saying to them to hold with firmness this obligation ***with firmness*** that which has been brought to you, establish it within you and dispel the illnesses from you ***and be obedient*** to what has been said to you and act according to it.

(قالوا سمعنا) قولك (وعصينا) أمرك، أي إنهم عصوا بعد، وأضمروا في الحال أيضا العصيان (واشربوا في قلوبهم العجل) امروا بشرب العجل الذي كان قد ذرأت سحالته في الماء الذي اامروا بشربه ليتبين من عبده ممن لم يعبده (بكفرهم) لاجل كفرهم امروا بذلك.

They said: We hear your words ***and disobey*** your order; meaning, they would disobey afterwards after having heard presently and hidden their disobedience ***And they were made to imbibe (the love of) the calf into their hearts*** As they had drunk the love of the calf, they were ordered to drink the water so that the worshippers of the calf could be distinguished from between them ***on account of their unbelief*** they had disbelieved in the order by taking to the calf'.

(قل) يا محمد: (بئسما يأمركم به إيمانكم) بموسى كفركم بمحمد وعلي وأولياء الله من أهلهما (إن كنتم مؤمنين) بتوراة موسى، ولكن معاذ الله لا يأمركم إيمانكم بالتوراة الكفر بمحمد وعلي (عليهما السلام).

"*Say*" O Muhammad[saww]! ***Say: Evil is that which your belief bids you*** Your belief in Musa[asws] but disbelief in Muhammad[saww] and Ali[asws] and the Guardians from Allah[azwj] from their Progeny[asws] ***if you are Believers*** The Torah of Musa[asws], God Forbid, does not order you to disbelieve in Muhammad[saww] and Ali[asws].

قال الامام (عليه السلام): قال أمير المؤمنين (عليه السلام): إن الله تعالى ذكر بني إسرائيل في عصر محمد (صلى الله عليه وآله) أحوال آبائهم الذين كانوا في أيام موسى (عليه السلام) كيف أخذ عليهم العهد والميثاق لمحمد وعلي وآلهما الطيبين المنتجبين للخلافة على الخلائق ولاصحابهما وشيعتهما وسائر امة محمد (صلى الله عليه وآله)

Imam Hassan Al-Askari[asws] said: 'Amir-ul-Momineen[asws] said: 'Allah[azwj] Reminded the Children of Israel in the matter of Muhammad[saww] the condition of their forefathers

from whom the oath and the Covenant which had been taken at the time of Musa[as], for Muhammad[saww] and Ali[asws] and their[asws] goodly and chosen Progeny[asws] as Caliphs for the people and for their[asws] companions and their[asws] Shias and the rest of the community of Muhammad[saww]'.

فقال: (وإذ أخذنا ميثاقكم) اذكروا إذ أخذنا ميثاق آبائكم (ورفعنا فوقكم الطور) الجبل لما أبوا قبول ما اريد منهم والاعتراف به (خذوا ما آتيناكم) أعطيناكم (بقوة) ـ يعني ـ بالقوة التي أعطيناكم تصلح ـ لكم ـ لذلك (واسمعوا) أي أطيعوا فيه.

Imam Hassan Al-Askari[asws] said: ***[2:93] And when We Took a Covenant with you*** Remember the covenant which was taken from your forefathers ***and raised the mountain over you*** The mountain, when they refused to accept what was intended from them and did not recognise it ***Grab hold of what We have Given you with firmness*** meaning, by the firmness that which has been given to you for your correctness ***and be obedient*** meaning, be obedient in that'.

(قالوا سمعنا) بآذاننا (وعصينا) بقلوبنا. فأما في الظاهر فأعطوا كلهم الطاعة داخرين صاغرين، ثم قال: (واشربوا في قلوبهم العجل بكفرهم) عرضوا لشرب العجل الذي عبدوه حتى وصل ما شربوه من ذلك إلى قلوبهم.

They said: We hear By their ears ***and disobey*** by their hearts. In outwardly appearance, they accept obedience to all of it but inwardly they belittle it. Then Said ***And they were made to imbibe (the love of) the calf into their hearts*** They were offered to drink the calf by their worship of it until they drank it into their hearts.

وقال: إن بني إسرائيل لما رجع إليهم موسى ـ وقد عبدوا العجل ـ تلقوه بالرجوع عن ذلك، فقال لهم موسى: من الذي عبده منكم حتى انفذ فيه حكم الله؟ خافوا من حكم الله الذي ينفذه فيهم، فجحدوا أن يكونوا عبدوه، وجعل كل واحد منهم يقول: أنا لم أعبده وإنما عبده غيري ووشى بعضهم ببعض.

Imam Hassan Al-Askari[asws] said: 'When Musa[asws] returned back to the Children of Israel, they had worshipped the calf in his[asws] absence but turned away from it, he[asws] asked them: 'Which ones of you worshipped it so that I[asws] can issue the Order of Allah[azwj] on them?' In fear of the Order of Allah[azwj] which would be issued on them, each one of them denied it and blamed the others: 'I did not worship it, but the others did'. They passed the blame around on each other'.

فكذلك ماحكى الله عزوجل عن موسى من قوله للسامري: (وانظر إلى إلهك الذي ظلت عليه عاكفا لنحرقنه ثم لننسفنه في اليم نسفا) ـ فأمره الله، فبرده بالمبارد، وأخذ سحالته فذرأها في البحر العذب، ثم قال لهم: اشربوا منه. فشربوا، فكل من كان عبده اسودت شفتاه وأنفه (ممن كان أبيض اللون ومن كان منهم أسود اللون) ابيضت شفتاه وأنفه، فعند ذلك أنفذ فيهم حكم الله.

And this is how Allah[azwj] the Almighty Says of what Musa[asws] said to Samiri[la] "***[20:97] and look at your god to whom you were devoted to; we will burn it, then we will scatter it in the sea with a scattering*** Allah[azwj] ordered for the calf to be smashed into smithereens and flung into the sweet water, and Ordered them to drink from it. They drank, and whoever had worshipped it, their lips and noses became black, and those whose lips and noses were black from before, turned white. Then the Order of Allah[azwj] was issued on the guilty ones.

ثم قال الله تعالى للموجودين من بني إسرائيل في عصر محمد (صلى الله عليه وآله) على لسانه: (قل) يا محمد لهؤلاء المكذبين بك بعد سماعهم ما اخذ على أوائلهم لك ولاخيك علي ولآلكما ولشيعتكما: (بئسما يأمركم به إيمانكم) أن تكفروا ـ

بمحمد (صلى الله عليه وآله) ـ وتستخفوا بحق علي وآله وشيعته (إن كنتم مؤمنين) كما تزعمون بموسى (عليه السلام) والتوراة.

Then Allah[azwj] Said to those Children of Israel who were present in the era of Muhammad[saww] by his[saww] tongue: ***Say:*** O Muhammad[saww]! To these who falsify you[saww] after having heard of the covenant taken for your[saww] Wilayah and of your[saww] brother Ali[asws] and of your[asws] Progeny[asws] and your[asws] Shias ***Evil is that which your belief bids you*** in your disbelief of Muhammad[saww] and your belittling of the right of Ali[asws] and his[asws] Progeny[asws] and his[asws] Shias ***if you are Believers*** as you claim to be believers in Musa[asws] and the Torah.

قال (عليه السلام): وذلك أن موسى (عليه السلام) ـ كان ـ وعد بني إسرائيل أنه يأتيهم من عند الله بكتاب يشتمل على أوامره ونواهيه وحدوده وفرائضه بعد أن ينجيهم الله تعالى من فرعون وقومه، فلما نجاهم الله وصاروا بقرب الشام، جاءهم بالكتاب من عند الله كما وعدهم وكان فيه: " إني لا أتقبل عملا ممن لم يعظم محمدا وعليا وآلهما الطيبين ولم يكرم أصحابهما وشيعتهما ومحبيهما؟؟؟ حق تكريمهم، يا عبادى ألا فاشهدوا بأن محمدا خيرخليقتي، وأفضل بريتي، وأن عليا أخوه وصفيه ووراث علمه، خليفته في امته وخير من يخلفه بعده، وأن آل محمد أفضل آل النبيين، وأصحاب محمد (صلى الله عليه وآله) أفضل أصحاب المرسلين، وامة محمد (صلى الله عليه وآله) خير الامم أجمعين ".

Imam Hassan Al-Askari[asws] said: 'And similarly from Musa[as], who had promised the Children of Israel that he[as] would bring a Book from Allah[azwj] which would include in it the Orders and the Prohibitions and the Limits and the Obligations, after they had attained salvation from Pharaoh[la] and his[la] people. When Allah[azwj] Saved them and they came near to Damascus, he[as] came to them with the Book from Allah[azwj] as he[as] had promised them and in it was "I[azwj] do not Accept the deed of any one who does not magnify Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws] and does not honour their[asws] companions and their Shias and those that love them[asws] as is their right to be honoured. O My[azwj] servants! Bear witness to Muhammad[saww] being the best of My[azwj] creation and the best of the people, and to Ali[asws] his[saww] brother, who[asws] has his[saww] qualities, and the inheritor of his[saww] knowledge, his[saww] Caliph in his[saww] community and the best of the Caliphs[asws] after him[asws], and that the Progeny[asws] of Muhammad[saww] is preferable to the Prophets[as] and the companions of Muhammad[saww] are preferable to the companions of the Messengers, and the community of Muhammad[saww] is better than all the other communities'.

فقال بنو اسرائيل: لا نقبل هذا يا موسى، هذا عظيم، ثقيل علينا، بل نقبل من هذه الشرائع ما يخف علينا، وإذا قبلناها قلنا: إن نبينا أفضل نبي، وآله أفضل آل وصحابته أفضل صحابة، ونحن امته أفضل من امة محمد، ولسنا نعترف لقوم بالفضل لانراهم ولا نعرفهم.

The Children of Israel said: 'We do not accept this O Musa[as]! This is too much, and heavy for us. But, we accept those laws from this that we find easy and we accept in saying: 'Our Prophet[as] is the best Prophet[as], and his[as] progeny is the preferable progeny and his[as] companions are the preferable companions, and we as a community, are higher than the community of Muhammad[saww]. We do not recognise the preference of a community that we have not seen or know them'.

فأمر الله تعالى جبرئيل، فقطع بجناح من أجنحته من جبل من جبال فلسطين على قدر معسكر موسى (عليه السلام) وكان طوله في عرضه فرسخا في فرسخ. ثم جاء به فوقه على رؤوسهم، وقال: إما أن تقبلوا ما أتاكم به موسى (عليه السلام)، وإما وضعت عليكم الجبل فطحطحتكم تحته. فلحقهم من الجزع والهلع ما يلحق أمثالهم ممن قوبل هذه المقابلة، فقالوا: يا موسى كيف نصنع؟ قال موسى: اسجدوا لله على جباهكم، ثم عفروا خدودكم اليمنى ثم اليسرى في التراب، وقولوا: يا ربنا سمعنا وأطعنا وقبلنا واعترفنا وسلمنا ورضينا ".

Allah[azwj] Ordered Jibraeel[as] who cut off a part of mountain by his wings, a mountain from the mountains of Palestine appropriate in size to the army of Musa[as], one Farsakh by one Farsakh. Then Jibraeel[as] went with it and let it hang in the air over their heads and said: 'Either you accept what Musa[as] has given you or I[as] will let this mountain drop on you and you will be crushed under it'. They were overcome with anxiety and panic on having to accept this acceptance. They said: 'O Musa[as]! How do we do this?' Musa[as] said: 'Prostrate to Allah[azwj] by your foreheads, then place your right cheeks on the ground and then the left cheeks and say: 'O our Lord[azwj]! We hear and we obey and we accept and we testify to it and we submit to it and we are happy with it'.

قال: ففعلوا هذا الذي قال لهم موسى قولا وفعلا، غير أن كثيرا منهم خالف قلبه ظاهر أفعاله وقال بقلبه " سمعنا وعصينا " مخالفا لما قاله بلسانه، وعفروا خدودهم اليمنى ـ بالتراب ـ وليس قصدهم التذلل لله عزوجل، والندم على ما كان منهم من الخلاف ولكنهم فعلوا ذلك ينظرون هل يقع عليهم الجبل أم لا، ثم عفروا خدودهم اليسرى ينظرون كذلك، ولم يفعلوا ذلك كما امروا.

Imam Hassan Al-Askari[asws] said: 'They did what Musa[as] had told them to do with their speech and actions, but many of them opposed in their hearts which they did openly and said to themselves in their hearts ***[2:93] They said: We hear and disobey*** They opposed in their hearts what they said by their tongues, and their placing of their right cheeks on the earth, and they did not want to humiliate themselves before Allah[azwj] the Almighty. Those who were opposed to this done it with regret and to see whether the mountain comes crashing down on them or not. Then they placed their left cheeks on the ground to see the same, and did not do this act as they had been Ordered to do'.

فقال جبرئيل لموسى (عليه السلام) أما إن أكثرهم لله تعالى عاصون، ولكن الله عزوجل أمرني أن ازيل عنهم هذا الجبل عند ظاهر اعترافهم في الدنيا، فان الله تعالى إنما يطالبهم في الدنيا بظواهرهم لحقن دمائهم، وإبقاء الذمة لهم، وإنما أمرهم إلى الله في الآخرة يعذبهم على عقودهم وضمائرهم.

Jibraeel[as] said to Musa[as]: 'Most of them are obedient, but Allah[azwj] has Told me to take this mountain away from them for their apparent acceptance in this world. Allah[azwj] Deals with them in this world by their apparent deeds to preserve their blood and their progenies, but in the hereafter, Allah[azwj] will Punish them on the basis of their beliefs and their consciences'.[340]

العياشي: عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ أُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ. قال: «لما ناجى موسى (عليه السلام)، ربه أوحى إليه: أن يا موسى، قد فتنت قومك. قال: و بماذا، يا رب؟ قال: بالسامري. قال: و ما [فعل] السامري؟ قال: صاغ لهم من حليهم عجلا.

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:93] And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief***. He[asws] said: 'When Musa[as] whispered to his[as] Lord[azwj], He[azwj] Revealed unto him[as]: "O Musa[as]! Your community has been tempted". He[as] said: 'With what, O Lord[azwj]?' He[azwj] Said: "By the Samiri[la]'. He[as] said: 'And what was the deed of Samiri[la]?' He[azwj] Said: "He[la] forged their ornaments into a calf".

[340] Tafseer Imam Hassan Al Askari[asws] – S 290 & 291

قال: يا رب، إن حليهم لتحتمل [أن يصاغ] منها غزال أو تمثال أو عجل، فكيف يفتنهم؟ قال: إنه صاغ لهم عجلا فخار. قال: يا رب، و من أخاره؟ قال: أنا. فقال عندها موسى: إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِها مَنْ تَشاءُ وَ تَهْدِي مَنْ تَشاءُ

He[as] said: 'O Lord[azwj]! Their jewellery which he[la] forged, into a gazelle, or an image, or a calf, so how did he[la] tempt them?' He[azwj] Said: "He[la] forged for them a calf, so it mooed". He[as] said: 'O Lord[azwj]! And who Made it moo?' He[azwj] Said: "I[azwj] did". So during that, Musa[as] said: '***[7:155] You Make err with it whom You so desire to and Guide whom You so Desire to***'.

- قال-: فلما انتهى موسى إلى قومه و رءاهم يعبدون العجل، ألقى الألواح من يده فتكسرت».

He[asws] said: 'So when Musa[as] ended up to his[as] people and saw them worshipping the calf, threw down the Tablets from his[as] hands, so they broke'.

قال أبو جعفر (عليه السلام): «كان ينبغي أن يكون ذلك عند إخبار الله إياه- قال-: فعمد موسى فبرد العجل من أنفه إلى طرف ذنبه، ثم أحرقه بالنار فذره في اليم، فكان أحدهم ليقع في الماء و ما به إليه من حاجة، فيتعرض بذلك للرماد فيشربه، و هو قول الله: وَ أُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ».

Abu Ja'far[asws] said: 'It was befitting for that to happen due to the News Given to him[as] by Allah[azwj]. So Musa[as] cooled down the calf from its nose to its tail, then incinerated it in the fire, and scattered its remnants into the river. So whenever one of them came to the water due to his need, so he ended up drinking its ashes (mixed with the water), and these are the Words of Allah[azwj] ***[2:93] And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief***'.[341]

VERSES 94 – 96

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {94} وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {95}

[2:94] Say: If the house of the Hereafter with Allah is specially for you to the exclusion of the (other) people, then long for death if you are truthful [2:95] And they will never long for it on account of what their hands have sent before, and Allah Knows the unjust

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ {96}

[2:96] And you will find them to be the greediest of men for life (even greedier) than those who are Polytheists; every one of them loves if he could live for a thousand years, and that would not remove him from the Punishment if he were to live (for so long), and Allah Sees what they are doing

قال الامام (عليه السلام): قال الحسن بن علي بن أبي طالب (عليهما السلام): إن الله تعالى لما وبخ - هؤلاء - اليهود على لسان رسوله محمد (صلى الله عليه وآله) وقطع معاذيرهم، وأقام عليهم الحجج الواضحة بأن محمد (صلى الله عليه وآله) سيد النبيين وخير الخلائق أجمعين، وأن عليا سيد الوصيين، وخير من يخلفه بعده في المسلمين، وأن الطيبين من آله هم القوام بدين الله والائمة لعباد الله عزوجل، وانقطعت معاذيرهم وهم لا يمكنهم إيراد حجة ولا شبهة، فجاءوا إلى أن كابروا، فقالوا: لاندري ما تقول، ولكنا نقول إن الجنة خالصة لنا من دونك يا محمد ودون علي ودون أهل دينك وامتك

[341] تفسير العيّاشي 1: 51/ 73

وإنا بكم مبتلون ـ و ـ ممتحنون، ونحن أولياء الله المخلصون وعباده الخيرون، ومستجاب دعاؤنا، غير مردود علينا بشئ من سؤالنا ربنا.

Imam Hassan Al-Askari[asws] said that the Imam Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] said: 'When Allah[azwj] Rebuked these Jews by the tongue of Rasool-Allah[saww] and cut off their excuses, and established upon them the manifest proofs that Muhammad[saww] is the Chief of the Prophets[asws] and the best of all creation, and that Ali[asws] is the Chief of the Trustees, and the best after him[saww] among the Muslims, and the goodly from among his[asws] Progeny[asws] are the establishers of the religion of Allah[azwj] and the Imams to the slaves of Allah[azwj] Mighty and Majestic, and cut off their excuses and it was not possible for them to present any counter proofs, they became arrogant and said: 'We do not know what you[saww] are saying. But, we are saying that the Paradise is exclusively for us apart from you O Muhammad[saww] and apart from O Ali[asws] and apart from those on your[saww] religion and your[saww] community, and you[saww] have involved us in a test, and we are the sincere friends of Allah[azwj], and the best of those that worship Him[azwj], and all our supplications get Answered and nothing gets rejected to us from what we ask from our Lord[azwj]'.

فلما قالوا ذلك قال الله تعالى لنبيه (صلى الله عليه وآله): (قل) يا محمد لهؤلاء اليهود: (إن كانت لكم الدار الاخرة) الجنة ونعيمها (خالصة من دون الناس) محمد وعلي والائمة، وسائر الاصحاب ومؤمني الامة، وأنكم بمحمد وذريته ممتحنون، وأن دعاءكم مستجاب غير مردود (فتمنوا الموت) للكاذبين منكم ومن مخالفيكم، فان محمدا وعلى وذويهما يقولون: " إنهم هم أولياء الله عزوجل من دون الناس الذين يخالفونهم في دينهم، وهم المجاب دعاؤهم " فان كنتم معاشر اليهود كما تدعون، فتمنوا الموت للكاذبين منكم ومن مخالفيكم. (إن كنتم صادقين) بأنكم أنتم المحقون، المجاب دعاؤكم على مخالفيكم، فقولوا: " اللهم أمت الكاذب منا ومن مخالفينا " ليستريح منه الصادقون، ولتزداد حجتكم وضوحا بعد أن قد صحت ووجبت.

When they said, Allah[azwj] Said to His[azwj] Prophet[saww]: "*Say*" O Muhammad[saww] to these Jews ***[2:94] Say: If the house of the Hereafter with Allah*** Paradise and its Bounties ***is specially for you to the exclusion of the (other) people*** Muhammad[saww] and Ali[asws] and the Imams[asws] and the rest of the companions and the believers in the community, and that you have been tested by Muhammad[saww] and his[saww] Progeny[asws], and that your supplications always get Answered and are never rejected ***then long for death*** upon the liars among you and your adversaries, for Muhammad[saww] and Ali[asws] are saying that they[asws] are the friends of Allah[azwj] the Almighty apart from other people who oppose them[asws] in their[asws] religion and it is their[asws] supplications that get Answered. And if you, group of Jews, are as you are claiming to be, invoke death upon those that belie you and oppose you. ***if you are truthful*** If you are on the right and your supplications get Answered against your adversaries, say "Our Allah[azwj], death be upon those that belie us and who opposes us" and the truthful among you can be veiled from them and it will increase your proof after it becomes true and it will become obligatory.

ثم قال لهم رسول الله (صلى الله عليه وآله) بعد ما عرض هذا عليهم: لا يقولها أحد منكم إلا غص بريقه فمات مكانه. وكانت اليهود علماء بأنهم هم الكاذبون، وأن محمدا (صلى الله عليه وآله) وعليا (عليه السلام) ومصدقيهما هم الصادقون، فلم يجسروا أن يدعوا بذلك لعلمهم بأنهم إن دعوا فهم الميتون.

Then Rasool-Allah[azwj] said to them after they could find no excuse: 'Not one of them will ever say this, but his saliva will get stuck in his throat and he will die in his place'. And the Jews knew full well that they themselves are the liars, and that

Muhammad[saww] and Ali[asws] are truthful in what they[asws] say and that they themselves will incur losses if they were to supplicate like this and will meet their death'.

فقال الله تعالى: (ولن يتمنوه أبدا بما قدمت أيديهم) يعني اليهود لن يتمنوا الموت بما قدمت أيديهم من كفرهم بالله، وبمحمد رسول الله ونبيه وصفيه، وبعلي أخي نبيه ووصيه وبالطاهرين من الائمة المنتجبين.

Allah[azwj] Said: ***[2:95] And they will never long for it on account of what their hands have sent before*** Meaning, the Jews will not desire death due to their past actions from their disbelief in Allah[azwj], and in Muhammad[saww] the Messenger of Allah[azwj], His[azwj] Prophet[saww], one with His[azwj] attributes, and in Ali[asws] the brother of His[azwj] Prophet[saww] and His[azwj] Trustee, and in the purified from the chosen Imams[asws].

قال الله تعالى: (والله عليم بالظالمين) اليهود أنهم لا يجسرون أن يتمنوا الموت للكاذب، لعلمهم بأنهم هم الكاذبون، ولذلك آمرك أن تبهرهم بحجتك وتأمرهم أن يدعوا على الكاذب، ليمتنعوا من الدعاء، ويتبين للضعفاء أنهم هم الكاذبون، ثم قال: يا محمد (ولتجدنهم) يعني تجد هؤلاء اليهود (أحرص الناس على حياة) وذلك ليأسهم من نعيم الآخرة ـ لانهماكهم في كفرهم ـ الذي يعلمون أنه لاحظ لهم معه في شئ من خيرات الجنة.

Allah[azwj] Said: ***and Allah Knows the unjust*** The Jews do not want to incur loss by invoking death upon the liars, for they know that they themselves are the liars, and that is why I[azwj] have Ordered you[saww] to silence them with convincing proofs and Ordered them to invoke death upon the liars, and due to this supplication, it will become clear to the weak ones that they themselves are the liars'. Then Said ***[2:96] And you will find them*** meaning, find these Jews to be ***to be the greediest of men for life*** and that they have despaired from the Bounties of the Hereafter, which they have destroyed due to their disbelief, and they know that they will not get anything from the good things of Paradise.

(ومن الذين أشركوا) قال ـ تعالى ـ : هؤلاء اليهود (أحرص الناس على حياة) وأحرص (من الذين أشركوا) على حياة يعني المجوس لانهم لا يرون النعيم إلا في الدنيا، ولا يأملون خيرا في الآخرة، فلذلك هم أشد الناس حرصا على حياة.

(even greedier) than those who are Polytheists These Jews are the greediest of men for life and greedier than the polytheists for their desire to live. Meaning, the Magians (*Majoosi*) have not seen bounties except in this world, and they do not do good for the hereafter, and that is why they are the greediest of the people for life.

ثم وصف اليهود فقال: (يود ـ يتمنى ـ أحدهم لو يعمر ألف سنة وماهو ـ التعمير ألف سنة ـ بمزحزحه ـ بمباعده ـ من العذاب أن يعمر) ـ تعميره ـ وإنما قال: (وما هو بمزحزحه ـ من العذاب ـ أن يعمر) ولم يقل: (وما هو بمزحزحه) فقط لانه لو قال (وما هو بمزحزحه ـ من العذاب ـ والله بصير) لكان يحتمل أن يكون (وما هو) يعني وده وتمنيه (بمزحزحه) فلما أراد: وما تعميره، قال: (وما هو بمزحزحه أن يعمر). ثم قال: (والله بصير بما يعملون) فعلى حسبه يجازيهم ويعدل عليهم ولا يظلمهم.

Then in characterisation of the Jews, Said: ***every one of them loves if he could live for a thousand years, and that would not remove him from the Punishment*** He[azwj] did not Say that they will be Granted a long life, and only Said ***if he were to live (for so long)***, but it is to display their desire for a long life, but it will not be Given

to them and Said ***and Allah Sees what they are doing*** It suffices them that He[azwj] will deal with them with Justice and will not be Unjust to them.[342]

VERSES 97 & 98

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ {97} مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ {98}

[2:97] Say: Who would be an enemy to Jibreel - for he Revealed it to your heart by Permission of Allah, verifying that which was before it and a Guidance and good news for the Believers [2:98] Whoever was the enemy of Allah and His Angels and His Rasools and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers

قال الامام (عليه السلام): قال الحسن بن علي (عليهما السلام): إن الله تعالى ذم اليهود في بغضهم لجبرئيل الذي كان ينفذ قضاء الله فيهم بما يكرهون، وذمهم أيضا وذم النواصب في بغضهم لجبرئيل وميكائيل وملائكة الله النازلين لتأييد علي بن أبي طالب (عليه السلام) على الكافرين حتى أذلهم بسيفه الصارم، فقال: قل يا محمد: (من كان عدوا لجبريل) من اليهود لدفعه عن " بخت نصر " أن يقتله " دانيال " من غير ذنب كان جناه " بخت نصر " حتى بلغ كتاب الله في اليهود أجله، وحل بهم ما جرى في سابق علمه.

Imam Hassan Al-Askari[asws] said that Imam Hassan[asws] Bin Ali[asws] said: 'Allah[azwj] has Condemned the Jews for their hatred of Jibraeel[as] for carrying out the Judgment of Allah[azwj] for them which they found it to be abhorrent, and also Condemns the *Nasibis* in their hatred for Jibraeel[as] and Mikaeel[as] and the Angels of Allah[azwj] that descended for the support of Ali[asws] Bin Abu Talib[asws] against the infidels until they were humiliated by his[asws] strict sword. Allah[azwj] Said: ***[2:97] Say*** O Muhammad[saww]! ***Who would be an enemy to Jibreel*** from the Jews who stopped Daniel[as] from killing Bakht Nasar from whom the sin was not apparent until the Command of Allah[azwj] Came in the Book of Allah[azwj] for the Jews, and whatever they had in their knowledge from beforehand, transpired upon them'

ومن كان أيضا عدوا لجبرئيل من سائر الكافرين، ومن أعداء محمد وعلي المناصبين، لان الله تعالى بعث جبرئيل لعلي (عليه السلام) مؤيدا، وله على أعدائه ناصرا. ومن كان عدوا لجبرئيل لمظاهرته محمدا وعليا (عليهما السلام) ومعاونته لهما وانفاذه لقضاء ربه عزوجل في إهلاك أعدائه على يد من يشاء من عباده. (فانه) يعني جبرئيل (نزله) يعني نزل هذا القرآن (على قلبك) يا محمد (باذن الله) بأمر الله، وهو كقوله: (نزل به الروح الامين. على قلبك لتكون من المنذرين. بلسان عربي مبين). (مصدقا ـ موافقا ـ لما بين يديه) ـ نزل هذا القرآن جبرئيل على قلبك يا محمد مصدقا موافقا لما بين يديه ـ من التوراة والانجيل والزبور وصحف إبراهيم وكتب شيث وغيرهم من الانبياء. ـ في فضائل القرآن، وفضل تعلمه وتعليمه: ـ

And the one who, as well, was the enemy of Jibraeel[as] from the rest of the unbelievers, and from the enemies of Muhammad[saww] and Ali[asws]- they were the *Nasibis*. This was, because Allah[azwj] Sent Jibraeel[as] to support Ali[asws] and Ali[asws] was victorious against his[asws] enemies and against the one who was the enemy of Jibraeel[as] too, so Jibraeel[as] assisted Muhammad[saww] and Ali[asws] in the establishment of the Judgment of their Lord[azwj] the Almighty in the destruction of their[asws] enemies by their[asws] hands whoever from His[azwj] servants. ***for he*** meaning Jibraeel[as] ***Revealed it*** meaning brought down this Quran ***to your heart*** O Muhammad[saww] ***by Permission of Allah*** by the Command of Allah[azwj] and that is as He[azwj] has Said

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[26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language. ***[2:97] verifying that which was before it*** Jibraeel[as] brought down this Quran upon your[saww] heart, O Muhammad[saww] verifying that which has been brought down before, from the Torah, and the Evangel, and the Psalms and the Parchments of Ibrahim[as] and the Books of Shees[as] and other Prophets[as] – regarding the merits of the Quran and its learning and the teaching of it.

قال رسول الله (صلى الله عليه وآله): إن هذا القرآن هو النور المبين، والحبل المتين، والعروة الوثقى، والدرجة العليا، والشفاء الاشفى، والفضيلة الكبرى، والسعادة العظمى، من استضاء به نوره الله، ومن اعتقد به في اموره عصمه الله، ومن تمسك به أنقذه الله، ومن لم يفارق أحكامه رفعه الله، ومن استشفى به شفاه الله، ومن آثره على ما سواه هداه الله، ومن طلب الهدى في غيره أضله الله، ومن جعله شعاره ودثاره أسعده الله، ومن جعله إمامه الذي يقتدي به ومعوله الذي ينتهي إليه، أداه الله إلى جنات النعيم، والعيش السليم، فلذلك قال: (هدى) يعني هذا القرآن هدى (وبشرى للمؤمنين) يعني بشارة لهم في الآخرة.

Rasool-Allah[saww] said: 'This Quran is the manifest light, and the strong rope, and the firmest handle, and the highest station, and the best healing, and the great virtue, and the great happiness. Whoever seeks by it gets the Lights of Allah[azwj], and one who believes by it in its Commands will be Protected by Allah[azwj], and whoever attaches himself to it will be Saved by Allah[azwj], and the one who does not regress from its Laws will be Elevated by Allah[azwj], and the one who seeks to be cured by it will be Cured by Allah[azwj], and the one who Prefers it over all other will be Guided by Allah[azwj], and the one who seeks guidance from other than it will be Left astray by Allah[azwj], and the one makes it his garment will be Made successful by Allah[azwj], and the one who makes it his Imam and his model will be Granted blissful Gardens, and a peaceful life'. And that is what He[azwj] Said: ***a Guidance*** meaning this Quran is the guidance ***and good news for the Believers*** meaning, gives the good news to them of the Hereafter'.

وذلك أن القرآن يأتي يوم القيامة بالرجل الشاحب يقول لربه عزوجل: ـ يا رب ـ هذا أظمأت نهاره، وأسهرت ليله، وقويت في رحمتك طمعه، وفسحت في مغفرتك أمله، فكن عند ظني ـ فيك ـ وظنه. يقول الله تعالى: أعطوه الملك بيمينه، والخلد بشماله، وأفرنوه بأزواجه من الحور العين، واكسوا والديه حلة لا تقوم لها الدنيا بما فيها. فينظر إليهما الخلائق فيعظمونهما وينظران إلى أنفسهما فيعجبان منها ويقولان: يا ربنا أنى لنا هذه ولم تبلغها أعمالنا؟ فيقول الله تعالى: ومع هذا تاج الكرامة، لم ير مثله الراؤن، ولا يسمع بمثله السامعون، ولا يتفكر في مثله المتفكرون.

And that the Quran will come on the Day of Judgment with the pale man saying to its Lord[azwj] the Almighty: 'O Lord[azwj]! This man was thirsty during the day and stayed awake at night due to his reading of me, and I strengthened his desire for Your[azwj] Mercy, and widened his deeds for Your[azwj] Forgiveness, which is what I had thought about him'. Allah[azwj] will Say: 'Give him a kingdom in his right hand and eternal life in his left hand, and congratulate him for his marriage with the virgin Houries, and clothe his parents in such a garment that is not to be found in the world'. The people will look at him and consider their greatness and they will be surprised at themselves and will both say: 'O our Lord[azwj]! This has been given to us but our deeds were not such as to deserve this!' Allah[azwj] will Say: 'And along with that give them the crown of prestige the like of which has never been seen, nor heard of, nor has anyone ever contemplated as such'.

فيقال: هذا بتعليمكما ولدكما القرآن، وتبصير كما إياه بدين الاسلام ورياضتكما إياه على حب محمد رسول الله وعلي ولي الله، وتفقيهكما إياه بفقههما لانهما اللذان لا يقبل الله لاحد إلا بولايتهما ومعاداة أعدائهما عملا، وإن كان ملء مابين الثرى

إلى العرش ذهبا تصدق به في سبيل الله. فتلك من البشارات التي يبشرون بها، وذلك قوله عزوجل: (وبشرى للمؤمنين) شيعة محمد وعلي ومن تبعهم من أخلافهم وذراريهم.

Allah[azwj] will Say: 'This is due to your teaching to your son the Quran, and giving him the vision of the religion of Islam and making him happy on the love of Muhammad[saww] Rasool-Allah[saww] and Ali[asws] the Guardian[asws] from Allah[azwj], and gave him their[asws] understanding that Allah[azwj] does not Accept the deeds of any one except by their[asws] Wilayah and the enmity to their[asws] enemies even if he were to give in charity, a heap of gold from the earth to the Throne, in the way of Allah[azwj].' And this is from the good news which has been Given in the Words of Allah[azwj] ***and good news for the Believers*** The Shias of Muhammad[saww] and Ali[asws], the ones obedient to their[asws] Progeny[asws]'.

ثم قال: (من كان عدوا لله) لانعامه على محمد وعلي وعلى آلهما الطيبين، وهؤلاء الذين بلغ من جهلهم أن قالوا: نحن نبغض الله الذي أكرم محمدا وعليا بما يدعيان. (وجبريل) ومن كان عدوا لجبريل، لان الله جعله ظهيرا لمحمد وعلي (عليهما السلام) على أعداء الله، وظهيرا لسائر الانبياء والمرسلين كذلك. (وملائكته) يعني ومن كان عدوا لملائكة الله المبعوثين لنصرة دين الله، وتأييد أولياء الله، وذلك قول بعض النصاب المعاندين: برئت من جبرئيل الناصر لعلي. و قوله تعالى (ورسله) ومن كان عدوا لرسل الله موسى وعيسى وسائر الانبياء الذين دعوا إلى نبوة محمد وإمامة علي، وذلك قول النواصب: برئنا من هؤلاء الرسل الذين دعوا إلى إمامة علي.

Then He[azwj] Said: ***[2:98] Whoever was the enemy of Allah*** Enmity to Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws], and these are the ones who say from their ignorance: 'We hate Allah[azwj] who honoured Muhammad[saww] and Ali[asws] for His[azwj] having Helped them. ***and Jibreel*** and we are the enemies of Jibraeel[as] because Allah[azwj] Sent him to Muhammad[saww] and Ali[asws] against the enemies of Allah[azwj], and Aided the other Prophets[as] and Messengers[as] as well. ***and Meekaeel*** meaning, and we are the enemies of the Angels of Allah[azwj] for having been Sent to support the religion of Allah[azwj], and helping the friends of Allah[azwj], and these are the words of some *Nasibis* - the enemies: 'We are away from Jibraeel[as] for having helped Ali[asws]'. And the Words of Allah[azwj]: ***and His Rasools*** and the one who was the enemy of Rasool-Allah[saww], Musa[as] and Isa[as] and the rest of the Prophets[as] who called to the Prophet-hood of Muhammad[saww] and the Imamate of Ali[asws]. And that is the words of the *Nasibis*: 'We are away from these Rasools[as] for their having called to the Imamate of Ali[asws]'.

ثم قال: (وجبريل وميكال) أي من كان عدوا لجبرئيل وميكائيل، وذلك كقول من قال من النواصب لما قال النبي (صلى الله عليه وآله) في علي (عليه السلام): " جبرئيل عن يمينه، وميكائيل عن يساره وإسرافيل من خلفه، وملك الموت أمامه، والله تعالى من فوق عرشه ناظر بالرضوان إليه ناصره ".

Then He[azwj] Said: ***and Jibreel and Meekaeel*** meaning, one who was the enemy of Jibraeel[as] and Mikaeel[as] in the words of the *Nasibis*, for the words of the Holy Prophet[saww] when he[saww] said to Ali[asws]: 'Jibraeel is on your[asws] right, and Mikaeel[as] on your[asws] left and Israfeel[as] is behind you[asws] and the Angel of Death is in front of you[asws], and Allah[azwj] Looks from the top of the Throne towards you[asws] with Pleasure at their help'.

قال بعض النواصب: فأنا أبرأ من الله و ـ من ـ جبرئيل وميكائيل والملائكة الذين حالهم مع علي ما قاله محمد. فقال: من كان عدوا لهؤلاء تعصبا على علي بن أبي طالب (عليه السلام) (فان الله عدو للكافرين) فاعل بهم ما يفعل العدو بالعدو من إحلال النقمات وتشديد العقوبات.

A *Nasibi* said: 'I am away from Allah[azwj] and from Jibraeel[as] and Mikaeel[as] and the Angels who are with Ali[asws] as per the saying of Muhammad[saww]'. He[saww] said: 'If any one is the enemy of these in his hatred of Ali[asws] Bin Abu Talib[asws] ***so surely Allah is the enemy of the unbelievers*** will Deal with them like the enemy deals with an enemy by Engulfing them with harsh Punishments'.

وكان سبب نزول هاتين الآيتين ما كان من اليهود أعداء الله من قول سئ في جبرئيل وميكائيل ـ وسائر ملائكة الله ـ وما كان من أعداء الله النصاب من قول أسوء منه في الله وفي جبرئيل وميكائيل، وسائر ملائكة الله: أما ماكان من النصاب، فهو أن رسول الله (صلى الله عليه وآله) لما كان لايزال يقول في علي (عليه السلام) الفضائل التي خصه الله عزوجل بها، والشرف الذي أهله الله تعالى له، وكان في كل ذلك يقول: " أخبرني به جبرئيل عن الله " ويقول في بعض ذلك: " جبرئيل عن يمينه، وميكائيل عن يساره، ويفتخر جبرئيل على ميكائيل في أنه عن يمين علي (عليه السلام) الذي هو أفضل من اليسار، كما يفتخر نديم ملك عظيم في الدنيا يجلسه ـ الملك ـ عن يمينه على النديم الآخر الذي يجلسه على يساره، ويفتخران على إسرافيل الذي خلفه بالخدمة، وملك الموت الذي أمامه بالخدمة، وأن اليمين والشمال أشرف من ذلك كافتخار حاشية الملك على زيادة قرب محلهم من ملكهم ".

And the reason for the Revelation of these two Verses was the speech of the Jews, the enemies of Allah[azwj], the evil speech about Jibraeel[as] and Mikaeel[as] and the other Angels of Allah[azwj]. And more evil was the speech of the *Nasibis*, the enemies of Allah[azwj], in which they spoke about Allah[azwj] and Jibraeel[as] and Mikaeel[as] and other Angels of Allah[azwj]. As for the *Nasibis*, it was because the Messenger of Allah[saww] never stopped extolling the virtues of Ali[asws] which were specially from Allah[azwj] the Almighty for him[asws], and honoured him[asws] which he[asws] was deserving of from Allah[azwj], and was in all of his[saww] speech: "Jibraeel[as] has informed me[saww] from Allah[azwj]" and sometimes he[saww] used to say: "Jibraeel[as] is on his[asws] right, and Mikaeel[as] is on his[asws] left, and Jibraeel[as] prides himself over Mikaeel[as] for being on the right of Ali[asws] for that is being higher than being on the left, like the pride felt by a person who has been seated on the right hand side of the king over the one who has been placed on the left hand side of him. They[as] both pride themselves over Israfeel[as] who provides his service for him[asws] from behind him[asws], and over the Angel of death who provides service for him[asws] in front of him[asws]. The right side and left side are more preferable to those, like the pride felt by the ones who are near to the king over those that are far away from him.

وكان رسول الله (صلى الله عليه وآله) يقول في بعض أحاديثه: إن الملائكة أشرفها عند الله أشدها لعلي بن أبي طالب (عليه السلام) حبا، وإن قسم الملائكة فيما بينهم: والذي شرف عليا (عليه السلام) على جميع الورى بعد محمد المصطفى ". ويقول مرة ـ أخرى ـ: " إن ملائكة السماوات والحجب ليشتاقون إلى رؤية علي ابن أبي طالب (عليه السلام) كما تشتاق الوالدة الشفيقة إلى ولدها البار الشفيق آخر من بقي عليها بعد عشرة دفنتهم "

And Rasool-Allah[saww] used to say in some of his narrations: 'The most prestigious Angel with Allah[azwj] is the one who loves Ali Bin Abu Talib[asws] the most, and the Angels swear between them in this manner: 'By the One[azwj] Who has Honoured Ali[asws] over all others, after Muhammad Mustafa[saww]'. And he[saww] sometimes used to say: 'The Angels of the heavens and the Veils yearn to see Ali[asws] Bin Abu Talib[asws] just like a mother desires to see her good son, who has survived after ten other sons of her have died'.

فكان هولاء النصاب يقولون: إلى متى يقول محمد: جبرئيل وميكائيل والملائكة كل ذلك تفخيم لعلي وتعظيم لشأنه؟ ويقول الله تعالى لعلي خاص من دون سائر الخلق؟ برئنا من رب ومن ملائكة ومن جبرئيل وميكائيل هم لعلي بعد محمد مفضلون. وبرئنا من رسل الله الذين هم لعلي بن أبي طالب بعد محمد مفضلون.

And those *Nasibis* used to say: 'For how long will Muhammad[saww] keep talking about Jibraeel[as] and Mikaeel[as] and all those Angels[as]. All this is only to magnify Ali[asws] and increase his[asws] glory? Allah[azwj] Talks especially about Ali[asws] apart from the rest of the people? We distance ourselves from such a Lord[azwj] and such Angels and from Jibraeel[as] and Mikaeel[as] who give preference to Ali[asws] after Muhammad[saww]. And we distance ourselves from the Rasools[as] of Allah[azwj] who give preference to Ali[asws] Bin Abu Talib[asws].

قال: ثم تناول رسول الله (صلى الله عليه وآله) الحسن بيمينه والحسين بشماله، فوضع هذا على كاهله الايمن، وهذا على كاهله الايسر، ثم وضعهما على الارض، فمشى بعضهما إلى بعض يتجاذبان، ثم اصطرعا، فجعل رسول الله (صلى الله عليه وآله) يقول للحسن: " إيها ـ يا ـ أبا محمد " فيقوى الحسن، ويكاد يغلب الحسين ـ ثم يقوى الحسين (عليه السلام) فيقاومه ـ.

Then Rasool-Allah[saww] placed Al-Hassan[asws] on his[saww] right and Al-Husayn[asws] on his[saww] left and lifted both of them[asws] up on his[saww] shoulders and then placed them both[asws] on the ground. Each of them[asws] started wrestling with the other, and the Messenger of Allah[saww] went and encouragingly said to Al-Hassan[asws]: 'Come on, O Abu Muhammad[asws]', and strengthened Al-Hassan[asws] who almost overcame Al-Husayn[asws], then Al-Husayn[asws] became stronger and almost overcame him[asws]' too.

فقالت فاطمة (عليها السلام): يا رسول الله أتشجع الكبير على الصغير؟ فقال لها رسول الله (صلى الله عليه وآله): يا فاطمة أما إن جبرئيل وميكائيل كما قلت للحسن: " إيها ـ يا ـ أبا محمد " قالا للحسين: " إيها ـ يا ـ أبا عبدالله " فلذلك تقاوما وتساويا ـ أما إن الحسن والحسين حين كان يقول رسول الله (صلى الله عليه وآله) للحسن: " إيها أبا محمد " ويقول جبرئيل: " إيها أبا عبدالله " لو رام كل واحد منهما حمل الارض بما عليها من جبالها وبحارها وتلالها، وسائر ما على ظهرها لكان أخف عليهما من شعرة على أبدانهما، وإنما تقاوما لان كل واحد منهما نظير الآخر ـ هذان قرتا عيني، هذان ثمرتا فؤادي، هذان سندا ظهري، هذان سيدا شباب أهل الجنة من الاولين والآخرين وأبوهما خير منهما، وجدهما رسول الله خيرهم أجمعين.

Fatima[asws] said: 'O Rasool-Allah[saww]! You[saww] are encouraging the elder one[asws] against the little one[asws]?' Rasool-Allah[saww] said to her[asws]: 'O Fatima[asws]! As soon as I[saww] say to Al-Hassan[asws]: "Come on, O Abu Muhammad[asws]!', Jibraeel[as] and Mikaeel[as] say to Al-Husayn[asws]: 'Come on, O Abu Abdullah[asws]!' If any one of them[asws] wanted to lift anything from the earth of its mountains, and seas, and hills and the rest of it, it would be lighter for them[asws] than a single hair on their[asws] bodies. Each one of them[asws] is an equal match in strength to the other. They both[asws] are the coolness for my[saww] eyes, they are both[asws] the fruit of my[saww] heart, they are both[asws] support for my[saww] back, they are both[asws] the Chiefs of the youths of Paradise for the formers ones and the later ones and their[asws] father[asws] is better than them[asws], and their[asws] grandfather[saww] is better than all[asws]'.

فلما قال ذلك رسول الله (صلى الله عليه وآله) قالت اليهود والنواصب: إلى الآن كنا نبغض جبرئيل وحده، والآن قد صرنا نبغض ميكائيل أيضا لادعائهما لمحمد وعلي إياهما ولولديه . فقال الله عزوجل: (من كان عدوا لله وملائكته ورسله وجبريل وميكال فان الله عدو للكافرين ".

When Rasool-Allah[saww] said that, the Jews and the *Nasibis* said: 'Until now we used to consider Jibraeel[as] as our enemy alone, but now we have to hate Mikaeel[as] as well for being the supporter of Muhammad[saww] and his[saww] two (Grand) sons[asws]'. Allah[azwj] the Almighty Said: ***[2:98] Whoever was the enemy of Allah and His Angels and***

His Rasools and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers'.[343]

VERSE 99

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ {99}

[2:99] And We have Revealed to you clear Signs and none disbelieve in these except for the transgressors

قال الامام (عليه السلام) قال الله تعالى: (ولقد أنزلنا إليك) يا محمد (آيات بينات) دالات على صدقك في نبوتك، مبينات عن إمامة علي أخيك ووصيك وصفيك موضحات عن كفر من شك فيك أو في أخيك، أو قابل أمر كل واحد منكما بخلاف القبول والتسليم. ثم قال: (وما يكفر بها) بهذه الآيات الدالات على تفضيلك وتفضيل علي بعدك على جميع الورى (إلا الفاسقون) ـ الخارجون ـ عن دين الله وطاعته، من اليهود الكاذبين، والنواصب المتسمين بالمسلمين

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Said ***[2:99] And We have Revealed to you*** O Muhammad[saww] ***clear Signs*** evidence on your[saww] truthfulness of your[saww] Prophet-hood, clarification of the Imamate of your[saww] brother Ali[asws], your[saww] Trustee and the one[asws] with your[saww] qualities, illustrating the infidelity of any one who doubts you[saww] or your[saww] brother, or accepts every order issued by the two of you[asws] with opposition to acceptance and submission. Then He[azwj] Says ***and none disbelieve in these*** by these Verses which are evidence of your[saww] preference and that of Ali[asws] after you[saww] over all mankind ***except for the transgressors*** The ones who have exited from the Religion of Allah[azwj] and obedience, from the Jewish liars, *and the Nasibis who call themselves Muslims*.[344]

VERSE 100

أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ {100}

[2:100] What! Whenever they make a Covenant, a party of them casts it aside? But, most of them are not believing

قال الامام (عليه السلام): قال الباقر (عليه السلام): قال الله عزوجل وهو يوبخ هؤلاء اليهود الذين تقدم ذكر عنادهم، وهؤلاء النصاب الذين نكثوا ما اخذ من العهد عليهم فقال: (أو كلما عاهدوا عهدا) واثقوا وعاقدوا ليكونوا لمحمد طائعين، ولعلي بعده مؤتمرين، وإلى أمره صابرين (نبذه) نبذ العهد (فريق منهم) وخالفه. قال الله: (بل أكثرهم) أكثر هؤلاء اليهود والنواصب (لا يؤمنون) أي في مستقبل أعمارهم لا يرعون، ولا يتوبون مع مشاهدتهم للايات ومعاينتهم للدلالات.

Imam Hassan Al-Askari[asws] said that Al-Baqir[asws] said: 'Allah[azwj] Mighty and Majestic, in Reprimanding those Jews whose enmity has been mentioned before, and those Nasibis who reneged on the covenant that had been taken from them, Said: ***[2:100] What! Whenever they make a Covenant*** the oath that they would believe and be obedient to Muhammad[saww] and after him[saww] accept Ali[asws] and be patient on his[asws] orders ***casts it aside*** cast aside the covenant ***a party of them*** and opposed it. Allah[azwj] Said: ***But, most of them*** Most of these Jews and *Nasibis* ***are not believing***

[343] Tafseer Imam Hassan Al Askari – S 296 - 299
[344] Tafseer Imam Hassan Al Askari[asws] – S 300

meaning, in their future lives, nor will they repent after having witnessed the signs and evidence'.[345]

VERSES 101 - 103

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ {101}

[2:101] And when there came to them a Rasool from Allah verifying that which was with them, a party of those who were Given the Book threw the Book of Allah behind their backs as if they knew nothing

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ {102}

[2:102] And what they followed was what the Satans recited in the reign of Sulaiman, and Sulaiman did not disbelieve, but the Satans disbelieved, they taught the people sorcery and what was Revealed unto to the two Angels at Babel, Harut and Marut, yet these two taught no one until they had said, "But rather, we are only a trial, therefore do not be a disbeliever." Even then they learnt from these two, what might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's Permission, and they learnt what harmed them and did not profit them, and they knew that he who bought it would have no share in the Hereafter, and evil was the price for which they sold their selves, had they but known this

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ ۖ لَوْ كَانُوا يَعْلَمُونَ {103}

[2:103] And if they had believed and feared, a Reward from Allah would have been better; had they but known (this)

قال الامام (عليه السلام): قال الصادق (عليه السلام): (ولما جاءهم) جاء هؤلاء اليهود ومن يليهم من النواصب (رسول من عند الله ـ مصدق لما معهم ـ) القرآن مشتملا على ـ وصف ـ فضل محمد وعلي، وإيجاب ولايتهما، وولاية أوليائهما، وعداوة أعدائهما (نبذ فريق من الذين أوتوا الكتاب ـ كتاب الله ـ) اليهود التوراة وكتب أنبياء الله (عليهم السلام) (وراء ظهورهم) وتركوا العمل بما فيها وحسدوا محمدا على نبوته، وعليا على وصيته، وجحدوا على ما وقفوا عليه من فضائلهما (كأنهم لا يعلمون) فعلوا من جحد ذلك والرد له فعل من لا يعلم، مع علمهم بأنه حق.

Imam Hassan Al-Askari[asws] said: 'Imam Al-Sadiq[asws] said: ***[2:101] And when there came to them*** Came to these Jews and the *Nasibis* ***a Rasool from Allah verifying that which was with them*** The Quran which contains the qualities and virtues of Muhammad[saww] and Ali[asws], obligating their[asws] Wilayah and the friendship of their[asws] friends, and the enmity to their[asws] enemies ***a party of those who were Given the Book threw the Book of Allah*** The Jews, threw the Torah and the Books of the Prophet[asws] of Allah[azwj] ***behind their backs*** and avoided acting upon that which was in it, and envied Muhammad[saww] on his[saww] Prophet-hood, and Ali[asws] on his[asws] Trusteeship, and struggled against what they knew about their[asws] preferences (over

[345] Tafseer Imam Hassan Al Askari[asws] – S 302

other Divine Representatives[as]) ***as if they knew nothing*** their strived agaisnt them[asws], and denied them[asws] by their actions that they pretended that they did not know these, although they knew fully about the true'.

(واتبعوا) هؤلاء اليهود والنواصب (ما تتلوا) ما تقرأ (الشياطين على ملك سليمان) وزعموا أن " سليمان " بذلك السحر والنيرنجات نال مانالـه من الملك العظيم قصدوهم به عن كتاب الله، وذلك أن اليهود الملحدين والنواصب المشاركين لهم في إلحادهم لما سمعوا من رسول الله (صلى الله عليه وآله) فضائل علي بن أبي طالب (عليه السلام)، وشاهدوا منه ومن علي (عليه السلام) المعجزات التي أظهرها الله تعالى لهم على أيديهما، أفضى بعض اليهود والنصاب إلى بعض وقالوا: ما محمد إلا طالب دنيا بحيل ومخاريق وسحر ونيرنجات تعلمها، وعلم عليا (عليه السلام) بعضها، فهو يريد أن يتملك علينا في حياته، ويعقد الملك لعلي بعده، وليس مايقوله عن الله تعالى بشئ، إنما هو قوله فيعقد علينا وعلى ضعفاء عباد الله بالسحر والنيرنجات التي يستعملها، وأوفر الناس كان حظا من هذا السحر " سليمان بن داود " الذي ملك بسحره الدنيا كلها من الجن والانس والشياطين، ونحن إذا تعلمنا بعض ماكان تعلمه سليمان، تمكنا من إظهار مثل ما يظهره محمد وعلي، وادعينا لانفسنا ما يجعله محمد لعلي، وقد استغنينا عن الانقياد لعلي.

[2:102] And what they followed These Jews and *Nasibis* ***was what the Satans recited in the reign of Sulaiman*** what they had read, and thought that Suleyman[asws] had created this great kingdom based on sorcery taken from the Book of Allah[azwj], and that these Jews and *Nasibis* who were partners with them in this. When they heard from Rasool-Allah[saww] the virtues of Ali[asws] Bin Abu Talib[asws], and having witnessed the miracles which Allah[azwj] Manifested by the hands of both of them[asws]. Some of the Jews and the *Nasibis* said to each other: 'Muhammad[saww] is only seeking this world by using this as an excuse, and the charms and sorcery is what he[saww] has learnt and has also taught Ali[asws] some of that. He[saww] wants to be a king over us during his[saww] lifetime, and intends to hand over the kingdom to Ali[asws] after him[saww]. There is nothing of that which he[saww] is saying is from Allah[azwj]. His[saww] words that he[saww] is using against us and the weak servants of Allah[azwj], are sorcery and charms. And more people have been fortunate to have this sorcery. Suleyman[asws] Bin Dawood[asws] created a kingdom by sorcery over the whole world, from the Jinn, and the people, and the devils. If we were to learn some of the sorcery of Suleyman[asws], it is possible that we also would manifest the like of what Muhammad[saww] and Ali[asws] have manifested, and call the people back to us, who have gone to Muhammad[saww] and Ali[asws], and we will be free from following Ali[asws].

فحينئذ ذم الله تعالى الجميع من اليهود والنواصب فقال الله عزوجل: (نبذوا كتاب الله) الآمر بولاية محمد وعلي (وراء ظهورهم) فلم يعملوا به (واتبعوا ما تتلوا) كفرة (الشياطين) من السحر والنيرنجات (على ملك سليمان) الذين يزعمون أن سليمان به ملك ونحن أيضا به نظهر العجائب حتى ينقاد لنا الناس ونستغني عن الانقياد لعلي (عليه السلام).

Allah[azwj] Condemned all of the Jews and the *Nasibis*. Allah[azwj] Said: ***threw the Book of Allah*** the Order of the Wilayah of Muhammad[saww] and Ali[asws] ***behind their backs*** and did not act upon it ***[2:102] And what they followed was what the Satans recited*** the blasphemy from the sorcery and charms ***in the reign of Sulaiman*** they thought that this is how Suleyman[as] got the kingdom and that we also would be able to manifest strange things by it, until the time that the people would listen to us and then we would be free from following Ali[asws].

قالوا: وكان سليمان كافرا ساحرا ماهرا، بسحره ملك ماملك، وقدر على ماقدر فرد الله تعالى عليهم فقال: (وما كفر سليمان) ولا استعمل السحر كما قال هؤلاء الكافرون (ولكن الشياطين كفروا يعلمون الناس السحر) أي بتعليمهم الناس السحر الذي نسبوه إلى سليمان كفروا، ثم قال: (وما أنزل على الملكين ببابل هاروت وماروت) قال: كفر الشياطين بتعليمهم الناس السحر، وبتعليمهم إياهم بما أنزل الله على الملكين ببال هاروت وماروت - اسم الملكين -.

They said: 'Suleyman[as] was an expert sorcerer, and became the king of the kingdom by sorcery and had power over that which he had'. Allah[azwj] Refuted them by Saying: ***and Sulaiman did not disbelieve*** he[asws] did not use sorcery, as these infidels are talking about ***but the Satans disbelieved, they taught the people sorcery*** meaning, by teaching people the magic that they were associating to Suleyman[asws], they disbelieved. Then He[azwj] Said: ***and what was Revealed unto to the two Angels at Babel, Harut and Marut*** The devils disbelieved by their teaching of magic to the people, and by their teaching of that which was Sent down by Allah[azwj] to the two Angels at Babel, Harut and Marut - the names of the Angels.

قال الصادق (عليه السلام): وكان بعد نوح (عليه السلام) قد كثر السحرة والمموهون، فبعث الله تعالى ملكين إلى نبي ذلك الزمان بذكرما يسحر به السحرة، وذكر ما يبطل به سحرهم ويرد به كيدهم. فتلقاه النبي عن الملكين وأداه إلى عباد الله بأمر الله، وأمرهم أن يقفوا به على السحر وأن يبطلوه، ونهاهم أن يسحروا به الناس. وهذا كما يدل على السم ماهو، وعلى مايدفع به غائلة السم، ثم يقال للمتعلم ذلك: هذا السم، فمن رأيته سم فادفع غائلته بكذا، وإياك أن تقتل بالسم أحدا.

Imam Al Sadiq[asws] said: 'And it was after the time of Noah[asws], that there were numerous magicians and impersonators. Allah[azwj] Sent two Angels to the Prophet[asws] of the time who taught him[asws] how the magic was being done by the magicians and told him how to invalidate their magic and repel its effects. The Prophet[asws] learnt this from the two Angels and taught it to the servants of Allah[azwj] by the Order of Allah[azwj], and instructed them to familiarize themselves with the magic and how to invalidate it, and prohibited them to use magic against the people. And this is like learning about poison and how to repel its effects and then tell the students: 'This is the poison, and if you see someone with its effects, then dispel its effects in this manner, and beware not to poison anyone!'

ثم قال: (وما يعلمان من أحد) وهو أن ذلك النبى أمر الملكين أن يظهرا للناس بصورة بشرين ويعلمانهم ما علمهما الله تعالى من ذلك ويعظاهم فقال الله تعالى: (وما يعلمان من أحد) ذلك السحر وإبطاله (حتى يقولا) للمتعلم: (إنما نحن فتنة): إمتحان. للعباد ليطيعوا الله عزوجل فيما يتعلمون من هذا، ويبطلوا به كيد الساحر، ولا يسحروا لهم. (فلا تكفر) باستعمال هذا السحر وطلب الاضرار به ودعاء الناس إلى أن يعتقدوا ـ بك ـ أنك به تحيي وتميت، وتفعل مالا يقدر عليه إلا الله تعالى، فان ذلك كفر.

Then He[azwj] Said: ***yet these two taught no one*** And that Prophet[asws] ordered the two Angels to appear in front of the people as two men and teach them what Allah[azwj] had taught them from that and test them. Allah[azwj] Said: ***yet these two taught no one*** that magic and how to invalidate it ***until they had said*** to the students ***But rather, we are only a trial*** examination, whether they will be obedient to Allah[azwj] the Almighty in what they have learnt from this, and invalidate with it the effects of the magic, and will not use it on others ***therefore do not be a disbeliever*** by the utilisation of this magic and seek to hurt by it, and claim to the people to believe that you are the one who give life and death, and do things who no one has the power to do except Allah[azwj], for that is disbelief.

قال الله تعالى: (فيتعلمون) يعنى طالبي السحر (منهما) يعنى مما كتبت الشياطين على ملك سليمان من النيرنجات، وما انزل على الملكين ببابل هاروت وماروت، يتعلمون من هذين الصنفين. (ما يفرقون به بين المرء وزوجه) هذا من يتعلم للاضرار بالناس، يتعلمون التفريق بضروب الحيل والتمائم والايهام أنه قد دفن ـ كذا ـ وعمل كذا ليجلب قلب المرأة عن الرجل، وقلب الرجل عن المرأة، ويؤدي إلى الفراق بينهما.

Allah[azwj] Said: ***Even then they learnt from these two*** Meaning the learning of magic ***from these two*** meaning, from what the devils had written on the kingdom of

Suleyman[asws] from the charms, and what the two Angels, Harut and Marut, descended with on Babel, they learnt from these two ***what might cause a separation between a man and his wife*** they learnt from this to hurt the people, and cause separation by tricks and amulets which they buried, and certain actions that they took, by which the heart of the woman would turn against the man and the heart of the man would turn against the woman, and they would achieve separation between them.

ثم قال الله عزوجل: (وما هم بضارين به من أحد إلا باذن الله) أي ما المتعلمون لذلك بضارين به من أحد إلا باذن الله، بتخلية الله وعلمه، فانه لو شاء لمنعهم بالجبر والقهر. ثم قال: (ويتعلمون مايضرهم ولا ينفعهم) لانهم إذا تعلموا ذلك السحر ليسحروا به ويضروا، فقد تعلموا ما يضرهم في دينهم ولا ينفعهم فيه، بل ينسلخون عن دين الله بذلك. (ولقد علموا) هؤلاء المتعلمون (لمن اشتريه) بدينه الذي ينسلخ عنه بتعلمه (ماله في الآخرة من خلاق) من نصيب في ثواب الجنة (ولبئس ما شروا به أنفسهم) ورهنوها بالعذاب (لو كانوا يعلمون) أي لو كانوا يعلمون أنهم قد باعوا الآخرة، وتركوا نصيبهم من الجنة، لان المتعلمين لهذا السحر هم الذين يعتقدون أن لا رسول، ولا إله، ولا بعث، ولا نشور.

Then Allah[azwj] the Almighty Said: ***and they cannot hurt with it any one except with Allah's Permission*** Meaning, what they had learnt, they could not hurt anyone with except by the Permission of Allah[azwj], and Allah[azwj] was Aware of them but He[azwj] Left them alone and did not Stop them by Compulsion and Force. Then He[azwj] Said: ***and they learnt what harmed them and did not profit them*** because they learnt that magic that they could use adversely on others. Their learning, in fact affected themselves adversely in religion and did not profit them in this, and they exited from the religion of Allah[azwj] by that. ***and they knew*** these students ***that he who bought it*** exited from their religion by this learning ***would have no share in the Hereafter*** share of the Rewards of Paradise ***and evil was the price for which they sold their selves,*** and attained the Punishment ***had they but known this*** meaning, had they but known that they had sold their hereafter, and avoided their share in Paradise, by the learning of this magic, they believed that there was no Rasool[asws] Sent to them, and no God, and no resurrection.

فقال: (ولقد علموا لمن اشتراه ماله في الآخرة من خلاق) لانهم يعتقدون أن لا آخرة، فهم يعتقدون أنها إذا لم تكن آخرة فلا خلاق لهم في دار بعد الدنيا، وإن كان ـ بعد الدنيا ـ آخرة فهم مع كفرهم بها لاخلاق لهم فيها. ثم قال: (ولبئس ماشروا به أنفسهم) باعوا به أنفسهم بالعذاب، إذا باعوا الآخرة بالدنيا ورهنوا بالعذاب ـ الدائم ـ أنفسهم (لو كانوا يعلمون) أنهم قد باعوا أنفسهم بالعذاب ولكن لا يعلمون ذلك لكفرهم به. فلما تركوا النظر في حجج الله حتى يعلموا، عذبهم على اعتقادهم الباطل وجحدهم الحق.

He[azwj] Said: ***and they knew that he who bought it would have no share in the Hereafter*** because they believed that there is no Hereafter and there is no afterlife, they will have no share in it after this world. Then He[azwj] Said: ***and evil was the price for which they sold their selves*** they bought Punishment for themselves, they bought this world for the hereafter, and will remain in the Punishment, eternally ***had they but known this*** they bought for themselves the Punishment but they did not know that it is due to their infidelity. When they avoided looking at the Proofs of Allah[azwj] until they knew it, they will be punished for their false beliefs and their struggling against the truth.[346]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبان بن عثمان، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «إن سليمان بن داود (عليهما السلام) أمر الجن أن يبنوا له بيتا من قوارير ـ قال ـ: فبينا هو متكئ على عصاه ينظر إلى

[346] Tafseer Imam Hassan Al Askari[asws] – S 304

الشياطين كيف يعملون، و ينظرون إليه إذ حانت منه التفاتة، فإذا هو برجل معه في القبة ففزع منه، و قال: من أنت؟ قال: أنا الذي لا أقبل الرشا، و لا أهاب الملوك، أنا ملك الموت، فقبضه و هو متكئ على عصاه.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Abaan Bin Usmaan, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'Suleyman Bin Dawood[as] ordered the Jinn that they should build for him a house from glass. So when they were in the middle of that, he[as] was leaning upon his[as] staff overseeing the Satans how they were working, and they were looking at him[as], when there was some noise. He[as] turned and there was a man with him[as] in the dome. So he[as] panicked from him and said: 'Who are you?' He said: 'I am the one who does not accept bribes, nor frightened of the kings. I am the Angel of Death'. So he captured him[as] (His[as] soul) whilst he[as] was leaning upon his[as] staff.

فمكثوا سنة يبنون و ينظرون إليه، و يدانون له، و يعملون حتى بعث الله الأرضة، فأكلت منسأته- و هي العصا- فلما خر تبينت الإنس أن لو كان الجن يعلمون الغيب، ما لبثوا سنة في العذاب المهين، فالجن تشكر الأرضة بما عملت بعصا سليمان، فلا تكاد تراها في مكان إلا وجد عندها ماء و طين.

So that (situation) remained for a year and they were looking at him[as], not approaching him[as], and they were working until Allah[azwj] Sent the woodworm and it ate away at his[as] stick – and it is the staff. So when he[as] fell down, the human beings came to know that if the Jinn had the knowledge of the unseen, they would not have remained in the humiliating punishment for a year. So the Jinn wanted to thank the woodworm for what it had done with the staff of Suleyman[as]. So when they went there to see it, they did not see in its place except for water and clay.

فلما هلك سليمان وضع إبليس السحر و كتبه في كتاب، ثم طواه و كتب على ظهره: هذا ما وضع آصف بن برخيا للملك سليمان بن داود من ذخائر كنوز العلم، و من أراد كذا و كذا فليفعل «1» كذا و كذا، ثم دفنه تحت السرير، ثم استثاره لهم فقرأه فقال الكافرون: ما كان سليمان يغلبنا إلا بهذا، و قال المؤمنون: بل هو عبد الله و نبيه، فقال الله جل ذكره: وَ اتَّبَعُوا ما تَتْلُوا الشَّياطِينُ عَلى مُلْكِ سُلَيْمانَ وَ ما كَفَرَ سُلَيْمانُ وَ لكِنَّ الشَّياطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَ ما أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبابِلَ هارُوتَ وَ مارُوتَ- إلى قوله-: فَيَتَعَلَّمُونَ مِنْهُما ما يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ ما هُمْ بِضارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ».

So when Suleyman[as], Iblees[la] compiled the sorcery and wrote it down in a book. Then he[la] folded it and wrote upon its back, 'This is what Aasif Bin Barkhiya compiled for the kingdom of Suleyman Bin Dawood[as] from the hoarded treasures of the knowledge. And the one who intends such and such, so he should do such and such'. Then he[la] buried it under the bed, then gestured it to them. So it was read, and the unbelievers said, 'Suleyman[as] did not overcome us except by this'. And the Believers said, 'But, he[as] was a servant of Allah[azwj] and His[azwj] Prophet[as]'. Thus, Allah[azwj] Mighty and Majestic Said ***[2:102] And what they followed was what the Satans recited in the reign of Sulaiman, and Sulaiman did not disbelieve, but the Satans disbelieved, they taught the people sorcery and what was Revealed unto to the two Angels at Babel, Harut and Marut*** - up to His[azwj] Words ***Even then they learnt from these two, what might cause a separation between a man and***

his wife; and they cannot hurt with it any one except with Allah's Permission'.[347]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he[asws] said: 'Yes – O Amro –

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَراهُ ما لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ،

And the sorcery, because Allah[azwj] Mighty and Majestic ***[2:102] and they knew that he who bought it (sorcery) would have no share in the Hereafter***'.[348]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ اتَّبَعُوا ما تَتْلُوا الشَّياطِينُ بِوَلَايَةِ الشَّيَاطِينِ عَلى مُلْكِ سُلَيْمانَ وَ يَقْرَأُ أَيْضاً سَلْ بَنِي إِسْرائِيلَ كَمْ آتَيْناهُمْ مِنْ آيَةٍ بَيِّنَةٍ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ جَحَدَ وَ مِنْهُمْ مَنْ أَقَرَّ وَ مِنْهُمْ مَنْ بَدَّلَ وَ مَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ ما جاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقابِ.

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Baseer, who has narrated the following:

Abu Abdullah[asws] said: ***"[2:102] And they followed what the Shaitans chanted of sorcery with the Wilayah of the Satans in the reign of Sulaiman"***. And he[asws] also recited ***"[2:211] Ask the Israelites how many a clear sign have We given them; (and among them were ones who believed, and among them were ones who fought against there, and among them were ones who accepted, and among them were ones who altered them) and whoever changes the favour of Allah after it has come to him, then surely Allah is severe in requiting (evil)."***[349]

VERSE 104

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {104}

[347] تفسير القمّي 1: 54
[348] Al Kafi – H 2454 (Extract)
[349] Al Kafi – H 14888

[2:104] O you who believe! Do not say 'Raina' and say 'Unzurna' and listen, and for the unbelievers there is a painful Punishment

وقال موسى بن جعفر (عليهما السلام): وكانت هذه اللفظة: (راعنا) من ألفاظ المسلمين الذين يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا، أي إرع أحوالنا، واسمع منا كما نسمع منك. وكان في لغة اليهود معناها: اسمع. لا سمعت.

Imam Musa[asws] Bin Ja'far[asws] said: 'And this word '*Raina*' was used by the Muslims with which they used to address Rasool-Allah[saww]. They used to say: '*Raina*', meaning look at our condition, and hear about us like we hear from you[saww]. And in the language of the Jews its meaning used to be: 'Listen. Not-heard you'.

فلما سمع اليهود، المسلمين يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا ويخاطبون بها، قالوا: إنا كنا نشتم محمدا إلى الآن سرا، فتعالوا الآن نشتمه جهرا. وكانوا يخاطبون رسول الله (صلى الله عليه وآله) ويقولون: راعنا، ويريدون شتمه.

When the Jews heard that Muslims used to use the word '*Raina*' when addressing Rasool-Allah[saww], they said: 'We used to insult Muhammad[asws] secretly until now, come, we will now insult him openly'. And they used to address Rasool-Allah[saww] and used to say '*Raina*', intending it to be an insult to him[saww].

ففطن لهم سعد بن معاذ الانصاري، فقال: يا أعداء الله عليكم لعنة الله، أراكم تريدون سب رسول الله (صلى الله عليه وآله) وتوهمونا أنكم تجرون في مخاطبته مجرانا، والله لاسمعتها من أحد منكم إلا ضربت عنقه، ولو لا أني أكره أن أقدم عليكم قبل التقدم والاستيذان له ولاخيه ووصيه على بن أبي طالب (عليه السلام) القيم بامور الامة نائبا عنه فيها، لضربت عنق من قد سمعته منكم يقول هذا.

Sa'd Bin Muaz[ar] said to them: 'O enemies of Allah[azwj], may the Curse of Allah[azwj] be upon you! I see that you intend to swear at Rasool-Allah[saww] and insult him[saww] openly when you address him[saww]. By Allah[azwj]! If I hear this from any one of you I will strike his neck. And were I not to find it abhorrent in preceding him[saww] and his[saww] brother and his[asws] Trustee Ali[asws] Bin Abu Talib[asws], his[saww] representative in the establishment of his[saww] affairs, I would have struck at you, at hearing this from you'.

فأنزل الله: يا محمد (من الذين هادوا يحرفون الكلم عن مواضعه ويقولون سمعنا وعصينا واسمع غير مسمع وراعنا ليا بألسنتهم وطعنا في الدين ـ إلى قوله ـ فلا يؤمنون إلا قليلا). وأنزل (يا أيها الذين آمنوا لا تقولوا راعنا) يعنى فانها لفظة يتوصل بها أعداؤكم من اليهود إلى شتم رسول الله (صلى الله عليه وآله) وشتمكم.

Allah[azwj] Sent down ***[4:46] Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unzurna it would have been better for them and more upright; but Allah has Cursed them on account of their unbelief, so they do not believe but a little***. And Revealed ***[2:104] O you who believe! Do not say 'Raina'*** meaning, these Jews who are your enemies are taking the meaning of insult to Rasool-Allah[saww] and you all.

وقولوا: (انظرنا)، أي قولوا بهذه اللفظة، لا بلفظة راعنا، فأنه ليس فيها ما في قولكم: راعنا، ولا يمكنهم أن يتوصلوا بها إلى الشتم كما يمكنهم بقولهم راعنا (واسمعوا) إذا قال لكم رسول الله (صلى الله عليه وآله) قولا وأطيعوا. (وللكافرين)

يعنى اليهود الشاتمين لرسول الله (صلى الله عليه وآله) (عذاب أليم) وجيع في الدنيا إن عادوا بشتمهم، وفي الآخرة بالخلود في النار.

and say 'Unzurna' Meaning, speak by using this word, and not by the word '*Raina*', for this is not from their language and it is not possible for them to use it in an insulting manner like they do with '*Raina*'. ***and listen*** to what Rasool-Allah[saww] is saying to you and obey him[saww]. ***and for the unbelievers*** meaning the Jews who were insulting Rasool-Allah[saww] ***there is a painful Punishment*** they will face in this world, if they keep on insulting, extended to the Hereafter- living eternally in the Fire.[350]

VERSE 105

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {105}

[2:105] Those who disbelieve from among the People of the Book do not like, nor do the Polytheists, that there should be Revealed unto you, good from your Lord, and Allah Chooses especially for His Mercy whomsoever He so Desires to, and Allah is the Lord of Mighty Grace

قال الامام (عليه السلام): قال علي بن موسى الرضا (عليهما السلام): إن الله تعالى ذم اليهود - والنصارى - والمشركين والنواصب فقال: (ما يود الذين كفروا من أهل الكتاب) اليهود والنصارى (ولا المشركين) ولا من المشركين الذين هم نواصب يغتاظون لذكر الله وذكر محمد وفضائل علي (عليه السلام) وإبانته عن شريف - فضله و - محله (أن ينزل عليكم) - لا يودون أن ينزل عليكم - (من خير من ربكم) من الآيات الزائدات في شرف محمد وعلي وآلهما الطيبين (عليهم السلام) ولا يودون أن ينزل دليل معجز من السماء يبين عن محمد وعلي وآلهما.

Imam Hassan Al-Askari[asws] said that the Imam Ali[asws] Bin Musa Al-Reza[asws] said: 'Allah[azwj], in Condemnation of the Jews, and the Christians and the Polytheists and the *Nasibis*, Said: ***[2:105] Those who disbelieve from among the People of the Book do not like,*** the Polytheists here are the Nasibis who get angry at the Mentioning by Allah[azwj] of Muhammad[saww] and the Preference of Ali[asws] and his[asws] honour and status ***that there should be Revealed unto you, good*** they do not like what has been sent down to you[saww] ***good from your Lord*** from the Verses in honour of Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws] and they do not like the descent of miraculous evidence from the sky in the proof for Muhammad[saww] and Ali[asws] and their[asws] Progeny[asws]'.

فهم لاجل ذلك يمنعون أهل دينهم من أن يحاجوك مخافة أن تبهرهم حجتك وتفحمهم معجزتك، فيؤمن بك عوامهم، ويضطربون على رؤسائهم. فلذلك يصدون من يريد لقاءك يا محمد، ليعرف أمرك بأنه لطيف خلاق سار اللسان، لا تراه ولا يراك خير لك وأسلم لدينك ودنياك. فهم بمثل هذا يصدون العوام عنك.

They are prohibiting the people of their religion from debating with you[saww] in the fear that your[saww] arguments would make them speechless and they would end-up believing in you[saww], and turn away from their Chiefs. And they also prevent anyone who wishes to meet with you[saww] O Muhammad[saww], in order to know your[saww] affair by saying that: 'He[saww] is eloquent with his[saww] tongue. It is better for you if you do not

[350] Tafseer Imam Hassan Al Askari – S 305

go to see him[saww] nor let him[saww] see you, and your religion and the world will be safe'. And this is how they prevent the people from you[saww].

ثم قال الله تعالى: (والله يختص برحمته) وتوفيقه لدين الاسلام وموالاة محمد وعلي (عليهما السلام) (من يشاء والله ذو الفضل العظيم) على من يوفقه لدينه ويهديه لموالاتك وموالاة أخيك علي بن أبي طالب (عليه السلام).

Then Allah[azwj] Said: ***and Allah Chooses especially for His Mercy*** By Giving one the inclination towards the religion, Islam, and the Mastership of Muhammad[saww] and Ali[asws] ***whomsoever He so Desires to, and Allah is the Lord of Mighty Grace*** By Inclining one towards His[azwj] Religion and your[saww] Mastership and the Mastership of your[asws] brother Ali[asws] Bin Abu Talib[asws].[351]

الحسن بن أبي الحسن الديلمي: عمن رواه، بإسناده عن أبي صالح، عن حماد بن عثمان، عن أبي الحسن الرضا، عن أبيه موسى، عن أبيه جعفر (صلوات الله عليهم أجمعين)، في قوله تعالى: يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشاءُ. قال: «المختصون بالرحمة نبي الله و وصيه و عترتهما، إن الله تعالى خلق مائة رحمة، فتسع و تسعون رحمة عنده مذخورة لمحمد و علي و عترتهما، و رحمة واحدة مبسوطة على سائر الموجودين».

Al Hassan Bin Abu Al Hassan Al Daylami, from the one who reported it, by his chain, from Abu Salih, from Hamaad Bin Usmaan,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], from his[asws] father[asws] Musa[asws], from his[asws] father[asws] Ja'far[asws] regarding the Words of the High ***[2:105] and Allah Chooses especially for His Mercy whomsoever He so Desires to***. He[asws] said: 'The Choosing especially (المختصون) with the Mercy is for the Prophet[saww] of Allah[azwj], and his[saww] successor[asws], and their[asws] Family[asws]. Allah[azwj] Created one hundred Mercies, so ninety nine of the Mercies in His[azwj] Presence are hoarded for Muhammad[saww], and Ali[asws], and their[asws] Family[asws], and one Mercy is Out-stretched to the rest of the existing ones'.[352]

VERSES 106 & 107

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {106} أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {107}

[2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than it or the like of it. Do you not know that Allah has Power over all things? [2:107] Do you not know that Allah's is the Kingdom of the skies and the earth? And there is none for you besides Allah, a Guardian or a Helper

قال الامام (عليه السلام): قال محمد بن علي بن موسى الرضا (عليهم السلام): (ما ننسخ من آية) بأن نرفع حكمها (أو ننسها) بأن نرفع رسمها، ونزيل عن القلوب حفظها وعن قلبك يا محمد كما قال الله تعالى (سنقرئك فلا تنسى إلا ماشاء الله) أن ينسيك فرفع ذكره عن قلبك. (نأت بخير منها) يعني بخير لكم، فهذه الثانية أعظم لثوابكم، وأجل لصلاحكم من الآية الاولى المنسوخة (أو مثلها) من الصلاح لكم، أي إنا لا ننسخ ولا نبدل إلا وغرضنا في ذلك مصالحكم.

Imam Hassan Al-Askari[asws] said that Imam Muhammad Bin Ali Bin Musa Al-Reza[asws] said: ***[2:106] Whatever from a Verse We Abrogate*** We Lift the Orders ***or cause it***

[351] Tafseer Imam Hassan Al Askari[asws] – S 310
[352] تأويل الآيات 1: 77/ 55

to be forgotten or Lift the tradition and remove its memorization from the hearts, and from your[saww] heart, O Muhammad[saww] as Allah[azwj] has Said ***[87:6] We will make you recite so you shall not forget, [87:7] Except what Allah pleases*** and its remembrance will be lifted from your[saww] heart. ***We Come with one better than it*** meaning, better for you, and this second one is greater in reward for you, and more corrective for you than the first abrogated Verse ***or the like of it*** for your correction, meaning, that it has not been abrogated of changed, but that it is for your betterment.

ثم قال: يا محمد (ألم تعلم أن الله على كل شئ قدير) فانه قدير يقدر على النسخ وغيره. (ألم تعلم ـ يا محمد ـ أن الله له ملك السماوات والارض) وهو العالم بتدبيرها ومصالحها فهو يدبركم بعلمه (وما لكم من دون الله من ولي) يلي صلاحكم إذ كان العالم بالمصالح هو الله عزوجل دون غيره (ولا نصير) ومالكم ـ من ـ ناصر ينصركم من مكروه إن أراد ـ الله ـ إنزاله بكم، أو عقاب إن أراد إحلاله بكم.

Then He[azwj] Said: ***Do you not know that Allah has Power over all things?*** For He[azwj] is Powerful, and has the Power to abrogate etc. ***[2:107] Do you not know*** O Muhammad[saww]! ***that Allah's is the Kingdom of the skies and the earth?*** and He[azwj] Knows its Plan and its betterment and He[azwj] Plans for you by His[azwj] Knowledge ***And there is none for you besides Allah, a Guardian*** for your betterment as He[azwj], Allah[azwj] the Almighty used to have the Knowledge apart from the others ***or a Helper*** there is no helper to come for your help from what you abhor, if Allah[azwj] Intends to Send it down on you, or from the Punishment, if Allah[azwj] Intends to Destroy you by it.

وقال محمد بن على (عليهما السلام): وربما قدر عليه النسخ والتبديل لمصالحكم ومنافعكم، لتؤمنوا بها، ويتوفر عليكم الثواب بالتصديق بها، فهو يفعل من ذلك ما فيه صلاحكم والخيرة لكم. ثم قال: (ألم تعلم ـ يا محمد ـ أن الله له ملك السماوات والارض) فهو يملكها بقدرته ويصرفها بحسب مشيته لا مقدم لما أخر، ولا مؤخر لما قدم. ثم قال: (ومالكم) يا معشر اليهود والمكذبين بمحمد (صلى الله عليه وآله) والجاحدين بنسخ الشرائع (من دون الله) سوى الله (من ولي) يلي مصالحكم إن لم يل لكم ربكم المصالح (ولا نصير) ينصركم من دون الله فيدفع عنكم عذابه.

Imam Muhammad Bin Ali Al-Baqir[asws] said: 'And our Lord[azwj] Abrogates or Alters for your correction and betterment, so that you may believe by it, and increases the Rewards for you due to your ratification of it, for He[azwj] does that which is for your correction and interests. Then He[azwj] Said: ***[2:107] Do you not know*** O Muhammad[saww]! ***that Allah's is the Kingdom of the skies and the earth?*** He[azwj] Rules over them by His[azwj] Power and does whatever He[azwj] so desires. No one can make it earlier, that which He[azwj] Delays, and none can delay that which He[azwj] Brings it forward.

Then He[azwj] Said: ***And there is none for you*** O group of Jews and those that falsify Muhammad[asws] and fight against the Abrogation of Laws ***besides Allah,*** except for Allah[azwj] ***a Guardian*** that will follow your interests if your Lord[azwj] does not Do that which is ***or a Helper*** a helper for you from other than Allah[azwj] who can dispel from you His[azwj] Punishment.[353]

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قوله: ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِها نَأْتِ بِخَيْرٍ مِنْها أَوْ مِثْلِها. قال: «الناسخ ما حول، و ما ينساها مثل الغيب الذي لم يكن بعد، كقوله: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ ». قال: «فيفعل الله ما يشاء و يحول ما يشاء، مثل قوم يونس إذ بدا له فرحمهم، و مثل قوله: فَتَوَلَّ عَنْهُمْ فَما أَنْتَ بِمَلُومٍ ـ قال-: أدركهم برحمته».

[353] Tafseer Imam Hassan Al Askari[asws] – S 311

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than it or the like of it***. He[asws] said: 'The Abrogating (Verse) is what is around, and what it Abrogates, is like the unseen which has not happened yet. It is like His[azwj] Words ***[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***'. He[asws] said: 'Thus, Allah[azwj] does whatever He[azwj] so Desires to and Keeps around whatever He[azwj] so Desires to, like the people of Yunus[as], when He[azwj] Changed for him[as], so He[azwj] was Merciful to him[as], and like His[azwj] Words ***[51:54] Then turn your back upon them for you are not to blame***'. He[asws] said: 'Made them aware of His[azwj] Mercy'.[354]

عن عمر بن يزيد، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله: ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِها نَأْتِ بِخَيْرٍ مِنْها أَوْ مِثْلِها؟ فقال: «كذبوا ما هكذا هي، إذا كان ينسخها و يأتي بمثلها لم ينسخها». قلت: هكذا قال الله! قال: «ليس هكذا قال تبارك و تعالى». قلت: فكيف؟ قال: «ليس فيها ألف و لا واو، قال: (ما ننسخ من آية أو ننسها نأت بخير منها مثلها)، يقول: ما نميت من إمام أو ننس ذكره نأت بخير منه من صلبه مثله».

From Umar Bin Yazeed, who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than it or the like of it***, so he[asws] said: 'They are lying! It is not like this! If it was Abrogated, and He[azwj] Comes with the like of it, He[azwj] has not Abrogated it!' I said, 'This is what Allah[azwj] has Said!' He[asws] said: 'Allah[azwj] Blessed and High has not Said it like this'. I said: 'So how (has He[azwj] Said it)?' He[asws] said: 'There is neither 'Alif' or 'Waaw' (letters)'. He[asws] said: '***[2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than the like of it***. He[azwj] is Saying: "We[azwj] do not Cause an Imam[asws] to pass away, or his[as] remembrance to be forgotten, We[azwj] Come with better than it from his[as] progeny, the like of him[asws]".[355]

VERSE 108

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {108}

[2:108] Or are you intending to put questions to your Rasool, as Musa was questioned before; and whoever exchanges the belief with the unbelief, so he has strayed from the right Way

قال الامام (عليه السلام): قال علي بن محمد بن علي بن موسى الرضا (عليهم السلام): (أم تريدون) بل تريدون يا كفار قريش واليهود (أن تسئلوا رسولكم) ما تقترحونه من الآيات التي لا تعلمون هل فيها صلاحكم أو فسادكم (كما سئل موسى من قبل) واقترح عليه لما قيل له (لن نؤمن لك حتى نرى الله جهرة فأخذتكم الصاعقة).

Imam Hassan Al-Askari[asws] said that Imam Ali[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Musa[asws] Al-Reza[asws] said: ***[2:108] Or are you intending*** the infidels of Qureish and the Jews ***to put questions to your Rasool*** for the miracles as a result of which you do not know whether you will be corrected by them or resort to mischief ***as Musa***

[354] تفسير العياشي 1: 55/ 77.
[355] تفسير العياشي 1: 56/ 78.

was questioned before as was suggested to him[saww] "And *when you said:* ***[2:55] And when you said: O Musa! We will not believe in you until we see Allah manifestly, so the thunderbolt seized you***'.

(ومن يتبدل الكفر بالايمان) بعد جواب الرسول له إن ما سأله لا يصلح إقتراحه على الله وبعدما يظهر الله تعالى له ما اقترح إن كان صوابا. " ومن يتبدل الكفر بالايمان " بأن لا يؤمن عند مشاهدة مايقترح من الآيات أو لا يؤمن إذا عرف أنه ليس له أن يقترح، وأنه يجب أن يكتفي بما قد أقامه الله تعالى من الدلالات، وأوضحه من الآيات البينات، فيتبدل الكفر بالايمان بان يعاند ولا يلتزم الحجة القائمة عليه (فقد ضل سواء السبيل) أخطأ قصد الطرق المؤدية إلى الجنان، وأخذ في الطرق المؤدية إلى النيران.

and whoever exchanges the belief with the unbelief Rasool-Allah[saww] answered them, after having been questioned, that what they are suggesting him[saww] to ask Allah[azwj] to show to them, it does not befit Him[azwj]. ***and whoever exchanges the belief with the unbelief*** for they will not believe what they have witnessed from what they had suggested, or will not believe when they think that this is not what they had asked for, and that it is satisfactory for him, the evidence that Allah[azwj] has Established, and Manifested the clear Signs, will exchange his faith for disbelief by his enmity and will not consider the proofs that have been established against him as an obligation ***so he has strayed from the right Way*** mistaken in having left the road which was taking him to Gardens, and instead took the road which was taking him to the Fires.[356]

VERSE 109

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {109}

[2:109] Many of the People of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become Manifest to them; but pardon and forgive, until Allah Brings His Command; surely Allah has Power over all things

قال الامام الحسن بن علي أبوالقائم (عليهما السلام): في قوله تعالى: (ود كثير من أهل الكتاب لو يردونكم من بعد إيمانكم كفارا) بما يوردونه عليكم من الشبه (حسدا من عند أنفسهم) لكم بأن أكرمكم بمحمد وعلي وآلهما الطيبين الطاهرين (من بعد ماتبين لهم الحق) بالمعجزات الدالات على صدق محمد وفضل علي وآلهما الطيبين من بعده. (فاعفوا واصفحوا) عن جهلهم، وقابلوهم بحجج الله، وادفعوا بها أباطيلهم (حتى يأتي الله بأمره) فيهم بالقتل يوم فتح مكة، فحينئذ تجلونهم من بلد مكة ومن جزيرة العرب، ولا تقرون بها كافرا. (إن الله على كل شئ قدير) ولقدرته على الاشياء قدر ما هو أصلح لكم في تعبده إياكم من مداراتهم ومقابلتهم بالجدال بالتي هي أحسن.

Imam Hassan[asws] Bin Ali[asws] Abu Al-Qaim[asws] said, regarding the Words of the High ***[2:109] Many of the People of the Book wish that they could turn you back into unbelievers after your faith*** This is what they want as one of their wishes ***out of envy from themselves*** Envying you for having been honoured by Muhammad[saww] and Ali[asws] and their[asws] goodly and Purified Progeny[asws] ***(even) after the truth has become Manifest to them*** by the miracles which were evidence for the truth of Muhammad[saww] and the preference of Ali[asws] and their[asws] goodly Progeny[asws] after him[asws]. ***but pardon and forgive*** their ignorance, and confront them by the Proofs of Allah[azwj] and dispel by these their falsehood ***until Allah Brings His Command*** the

[356] Tafseer Imam Hassan Al Askari[asws] – S 313

killing of the day of the Victory over Mecca, and exiling them from Mecca and the Arabian Peninsula. They will not be able to stay there with their infidelity. ***surely Allah has Power over all things*** He[azwj] has Power over things according to what is better for you, and has given you[asws] the power to argue with the Polytheists in a manner which is beautiful.[357]

VERSE 110

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {110}

[2:110] And establish the Salat and give the Zakat, and whatever good you send ahead for yourselves, you shall find it with Allah; surely Allah Sees what you do

قال الامام (عليه السلام): (أقيموا الصلاة) باتمام وضوئها وتكبيراتها وقيامها وقراءتها وركوعها وسجوها وحدودها. (وآتوا الزكاة) مستحقيها، لا تؤتوها كافرا ولا مناصبا.

Imam Hassan Al-Askari[asws] said: ***[2:110] And establish the Salat*** by completing its ablutions, and its *Takbeers*, and its standings, and its readings, and its bowings, and its prostrations and its limits. ***and give the Zakat*** to the deserving ones, not giving it to the infidels and the *Nasibis*.

قال رسول الله (صلى الله عليه وآله): " المتصدق على أعدائنا كالسارق في حرم الله ". (وما تقدموا لانفسكم من خير) من مال تنفقونه في طاعة الله، فان لم يكن لكم مال، فمن جاهكم تبذلونه لاخوانكم المؤمنين، تجرون به إليهم المنافع، وتدفعون به عنهم المضار.

The Messenger of Allah[saww] said: 'The giver of charity to our[asws] enemies is like a thief stealing in the Kabah'. ***and whatever good you send ahead for yourselves*** from the wealth that you spend in the obedience to Allah[azwj], and if you do not have the wealth, the efforts you make for your believing brothers, in gaining them some benefits or dispelling from them any losses.

(تجدوه عند الله) ينفعكم الله تعالى بجاه محمد وعلي وآلهما يوم القيامة فيحط به سيئاتكم، ويضاعف به حسناتكم، ويرفع به درجاتكم فقال: " تجدوه عند الله " (إن الله بما تعلمون بصير) عالم ليس يخفى عليه شئ: ظاهر فعل، ولا باطن ضمير، فهو يجازيكم على حسب اعتقاداتكم ونياتكم، وليس هو كملوك الدنيا الذي يلتبس على بعضهم، فينسب فعل بعضهم إلى غير فاعله، وجناية بعضهم إلى غير جانيه فيقع ثوابه وعقابه ـ بجهله بما لبس عليه ـ بغير مستحقه.

you shall find it with Allah Allah[azwj] will Give them benefits for the sake of Muhammad[saww] and Ali[asws] and their[asws] Progeny[asws] on the Day of Judgment will eradicate your sins and increase your good deeds, and will Increase by them[asws] your levels. He[azwj] Said: ***surely Allah Sees what you do*** Knows, and there is nothing hidden from Him[azwj], neither the apparent deeds nor the hidden intentions. He[azwj] will Reward in accordance with your beliefs and intentions, and He[azwj] is not like the kings of this world who erroneously reward some, or reward someone else for someone else's deeds, and defrauds some others, for they do this due to their ignorance and give it to the undeserving one.

[357] Tafseer Imam Hassan Al Askari[asws] – S 315

وقال رسول الله (صلى الله عليه وآله): مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم، ولا يقبل الله صلاة بغير طهور، ولا صدقة من غلول. وإن أعظم طهور الصلاة ـ التي لا يقبل الصلاة إلا به، ولا شئ من الطاعات مع فقده ـ موالاة محمد، وأنه سيد المرسلين، وموالاة علي، وأنه سيد الوصيين وموالاة أوليائهما، ومعاداة أعدائهما.

And the Messenger of Allah[saww] said: 'The key to Salat is purification, and its intention is *Takbeer*, and its conclusion is the salutations. And, Allah[azwj] does not Accept the Salat without purification, nor does He [zwj] accept charity from the fraudster. The greatest in Salats is purification for He[azwj] does not Accept Salat without it, nor anything from deeds of obedience without the Mastership of Muhammad[saww] for he[saww] is the Chief of the Rasools[asws], and the Wilayah of Ali[asws] and he[asws] is the Chief of the Trustees[asws], and the friendship of their[asws] friends and the enmity of their[asws] enemies.[358]

VERSES 111 & 112

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ {111} بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {112}

[2:111] And they say: None shall enter the Paradise except one who is a Jew or a Christian. These are their aspirations. Say: Bring your proof if you are truthful [2:112] Yes! Whoever submits himself entirely to Allah and he is the doer of good (to others) would have his Recompense with his Lord, and there would be no fear for him nor shall he be grieving

قال الامام (عليه السلام): قال أمير المؤمنين (عليه السلام) " وقالوا " يعني اليهود والنصارى: قالت اليهود " لن يدخل الجنة إلا من كان هودا " أي يهوديا. وقوله " أو نصارى " يعني وقالت النصارى: لن يدخل الجنة إلا من كان نصرانيا.

Imam Hassan Al-Askari[asws] said that Amir-ul-Momineen[asws] said: ***[2:111] And they say*** Meaning, the Jews and the Christians. The Jews say ***None shall enter the Paradise except one who is a Jew*** meaning the Jews. And the Words ***or a Christian*** means, and the Christians say: 'None shall enter Paradise except if he is a Christian'.

قال امير المؤمنين (عليه السلام): وقد قال غيرهم: قالت الدهرية: الاشياء لا بدء لها، وهي دائمة، ومن خالفنا في هذا ضال مخطئ ـ مفصل ـ. وقالت الثنوية: النور والظلمة هما المدبران، ومن خالفنا في هذا ضل. وقال مشركو العرب: إن أوثاننا آلهة، من خالفنا في هذا ضل. فقال الله تعالى: " تلك أمانيهم " التي يتمنونها " قل ـ لهم ـ هاتوا برهانكم " على مقالتكم " إن كنتم صادقين ".

Amir-ul-Momineen[asws] said: 'And this was said by others as well. The *Dahriyya* (Eternalists) said: 'The things have no beginning, and everything is eternal, and whoever opposes us in this has gone astray and is in error in every detail. The *Thanawiyya* (Dualists) said: 'Light and darkness are the only two controlling the affairs, and whoever opposes us in this has strayed. And the Arab Polytheists said: 'Our idols are gods, and whoever opposes us in this has strayed. Allah[azwj] Said ***These are their aspirations*** which they desire ***Say:*** to them ***Bring your proof*** on what you are saying ***if you are truthful***.

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قال: فقال رسول الله (صلى الله عليه وآله) لاصحابه: قولوا: (اياك نعبد) أي نعبد واحدا لا نقول كما قالت الدهرية: ان الاشياء لابدء لها وهي دائمة، ولا كما قالت الثنوية الذين قالوا: ان النور والظلمة هما المدبران، ولا كما قال مشركو العرب: ان أوثاننا آلهة، فلا نشرك بك شيئا، ولا ندعو من دونك الها كما يقول هؤلاء الكفار، ولا نقول كما قالت اليهود والنصارى: ان لك ولدا، تعاليت عن ذلك ـ علوا كبيرا ـ. قال: فذلك قوله: (وقالوا لن يدخل الجنة الا من كان هودا أو نصارى).

Imam Al-Sadiq[asws] said that Rasool-Allah[saww] said to his[saww] companions: ***[2:111] Thee do we worship*** meaning, we worship One, and we do not say what the 'Eternalists' say that all things have no beginning and they are eternal, and not as the Dualists who say that light and darkness are the governing forces, and not like what the Arab Polytheists say that they idols are the gods. We do not associate with You[azwj] anything, and do not seek from a god other than You[azwj], as the saying of these infidels, and we do not say as the Jews and the Christians do, that You[azwj] have a son, Exalted from all that, Higher and Greater'. He[asws] said: 'And similarly is His[azwj] Words ***[2:111] And they say: None shall enter the Paradise except one who is a Jew or a Christian***'.

وقال غيرهم من هؤلاء الكفار ما قالوا، قال الله تعالى: يا محمد (تلك أمانيهم) التي يتمنونها بلا حجة (قل هاتوا برهانكم) و حجتكم على دعواكم (ان كنتم صادقين) كما أتى محمد ببراهينه التي سمعتموها. ثم قال: (بلى من أسلم وجهه لله) يعنى كما فعل هؤلاء الذين آمنوا برسول الله (صلى الله عليه وآله) لما سمعوا براهينه وحججه (وهو محسن) في عمله لله. (فله أجره ـ ثوابه ـ عند ربه) يوم فصل القضاء (ولا خوف عليهم) حين يخاف الكافرون مما يشاهدونه من العقاب (ولا هم يحزنون) عند الموت لان البشارة بالجنان تأتيهم.

And when other than these infidels said what they did say, Allah[azwj] Said: ***These are their aspirations*** which they desire without any proof ***Say: Bring your proof*** and your proofs of your claims ***if you are truthful*** just like the proofs that Muhammad[saww] has presented which you have heard.

Then He[azwj] Said: ***[2:112] Yes! Whoever submits himself entirely to Allah*** meaning, just like how these believers have acted by the Messenger of Allah[saww] when they heard his[saww] evidence and proofs ***and he is the doer of good (to others)*** in his action for Allah[azwj]. ***would have his Recompense with his Lord*** on the Day of Judgment ***and there would be no fear for him*** the fear that the infidels will have when they witness the Punishment ***nor shall he be grieving*** at the time of death for he will be given the good news of the Paradise.[359]

VERSE 113

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۗ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {113}

[2:113] And the Jews say: The Christians are not upon anything, and the Christians say: The Jews are not upon anything, while they (both) recite the Book. Even thus say those who have no knowledge, similar to what they say; so Allah shall Judge between them on the Day of Judgement in what they are differring

[359] Tafseer Imam Hassan Al Askari[asws] – S 321 & 324

قال الامام (عليه السلام): قال الله تعالى (وقالت اليهود ليست النصارى على شئ) من الدين بل دينهم باطل وكفر، (وقالت النصارى ليست اليهود على شئ) من الدين بل دينهم باطل وكفر (وهم يتلون ـ اليهود ـ الكتاب) التوراة.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Said: ***[2:113] And the Jews say: The Christians are not upon anything*** from the Religion, in fact their Religion is false and infidelity, ***and the Christians say: The Jews are not upon anything*** from the Religion, in fact their religion is false and infidelity ***while they (both)*** the Jews ***recite the Book*** - the Torah'.

فقال: هؤلاء وهؤلاء مقلدون بلا حجة وهم يتلون الكتاب فلا يتأملونه ليعملوا بما يوجبه فيتخلصوا من الضلالة. ثم قال (كذلك قال الذين لا يعلمون) الحق ولم ينظروا فيه من حيث أمرهم الله فقال بعضهم لبعض ـ وهم مختلفون ـ كقول اليهود والنصارى بعضهم لبعض، هؤلاء يكفر هؤلاء، وهؤلاء يكفر هؤلاء. ثم قال الله تعالى (فالله يحكم بينهم يوم القيامة فيما كانوا فيه يختلفون) في الدنيا يبين ضلالهم وفسقهم، ويجازي كل واحد منهم بقدر استحقاقه.

These ones and those ones are emulating (false leaders) without proof, and they read the Book, but they do not ponder over it so that they can act on what it obligates them to do, so that they are liberated from the falsehood. Then He[azwj] Said: "*Even* ***Even thus say those who have no knowledge, similar to what they say*** the truth, and they do not look at what Allah[azwj] has Ordered them.

Some of them said to the others, and they had differed, like the saying of the Jews and the Christians said some of them to some others, these ones have disbelieved, those ones have disbelieved. Then Allah[azwj] Said: ***so Allah shall Judge between them on the Day of Judgement in what they are differring*** in the world, and Expose their straying and their mischief, and Recompense each one of them according to what they deserve.

وقال الحسن بن علي بن أبي طالب (عليهما السلام): انما انزلت الاية لان قوما من اليهود، وقوما من النصارى جاءوا إلى رسول الله (صلى الله عليه وآله) فقالوا: يا محمد اقض بيننا. فقال (صلى الله عليه وآله): قصوا علي قصتكم. فقالت اليهود: نحن المؤمنون بالاله الواحد الحكيم وأوليائه، وليست النصارى على شئ من الدين والحق. وقالت النصارى: بل نحن المؤمنون بالاله الواحد الحكيم وأوليائه وليست هؤلاء اليهود على شئ من الحق والدين.

And Imam Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] said: 'This Verse was Revealed when a group from the Jews and a group from the Christians came over to the Messenger of Allah[saww] and said: 'O Muhammad[saww]! Judge between us'. He[saww] said: 'Relate to me[saww] your stories'. The Jews said: 'We are believers of One God, the Wise, and His[azwj] friends[as], and the Christians are not on anything from the religion and the truth'. And the Christians said: 'In fact, we are believers of One God, the Wise, and His[azwj] friends[asws], and these Jews are not on anything from the truth and the religion'.

فقال رسول الله (صلى الله عليه وآله): كلكم مخطئون مبطلون فاسقون عن دين الله وأمره. فقالت اليهود: كيف نكون كافرين وفينا كتاب الله التوراة نقرأه؟ وقالت النصارى: كيف نكون كافرين وفينا كتاب الله الانجيل نقرأه؟ فقال رسول الله (صلى الله عليه وآله): انكم خالفتم أيها اليهود والنصارى كتاب الله ولم تعملوا به، فلو كنتم عاملين بالكتابين لما كفر بعضكم بعضا بغير حجة، لان كتب الله أنزلها شفاء من العمى، وبيانا من الضلالة، يهدي العاملين بها إلى صراط مستقيم، كتاب الله اذا لم تعملوا به كان وبالا عليكم، وحجة الله اذا لم تنقادوا لها كنتم لله عاصين ولسخطه متعرضين.

Rasool-Allah[saww] said: 'All of you have erred, and are false ones and mischief makers from the religion of Allah[azwj] and His[azwj] Orders'. The Jews said: 'How can we be disbelievers and with us is the Book of Allah[azwj], the Torah, which we read?' And the

Christians said: 'How can we be disbelievers, and with us is the Book of Allah[azwj], the Evangel, which we read?'

Rasool-Allah[saww] said: 'O Jews and Christians! You are going against the Book of Allah[azwj] and are not acting in accordance with it. If you were acting in accordance with these two Books, why would you declare each other to be infidels without proof? This is because the Books of Allah[azwj] have been Sent down as a healing for the communities, and Expose the straying and guide those who act in accordance with them on the Straight Path. If you do not act in accordance with the Book of Allah[azwj], it would be a scourge on you, and if are not led by the proof of Allah[azwj], you will become disobedient to Allah[azwj] and be subject to His Wrath'.[360]

VERSE 114

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {114}

[2:114] And who is more unjust than one who prevents (people) from the Masjids of Allah, that His Name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; for them in the world is disgrace, and for them in the Hereafter is a grievous Punishment

قال: فذلك قوله: (ومن أظلم ممن منع مساجد الله أن يذكر فيها اسمه). وهي مساجد خيار المؤمنين بمكة لما منعوهم من التعبد فيها بأن ألجاءوا رسول الله (صلى الله عليه وآله) إلى الخروج عن مكة (وسعى في خرابها) خراب تلك المساجد لئلا تعمر بطاعة الله، قال الله تعالى (أولئك ماكان لهم أن يدخلوها الا خائفين) أن يدخلوا بقاع تلك المساجد في الحرم الا خائفين من عدله وحكمه النافذ عليهم - أن يدخلوها كافرين - بسيوفه وسياطه (لهم) لهؤلاء المشركين في (الدنيا خزي) وهو طرده اياهم عن الحرم، ومنعهم أن يعودوا اليه (ولهم في الاخرة عذاب عظيم).

Imam Hassan Al-Askari[asws] said: 'And these are is His[azwj] Words ***[2:114] And who is more unjust than one who prevents (people) from the Masjids of Allah, that His Name should be remembered in them,*** And these were the Mosques that the good Muslims had built in Mecca, that they were prevented from worshipping therein and Rasool-Allah[saww] had to leave from Mecca ***and strives to ruin them?*** Ruin those Mosques, which were built in disobedince of Allah[azwj]. Allah[azwj] Said: ***(As for) these, it was not proper for them that they should have entered them except in fear;*** These people will not be able to enter these Mosques except in fear now and the judgment will be enforced on them - the entering of the infidels - by the swords, for these Ploytheists ***for them in the world is disgrace,*** those who expelled them from the Sanctuary and prevented them to go back to him[saww] ***and for them in the Hereafter is a grievous Punishment***'.[361]

أبو علي الطبرسي- في معنى الآية- عن أبي عبد الله (عليه السلام): «أنهم قريش حين منعوا رسول الله (صلى الله عليه و آله) دخول مكة و المسجد الحرام».

Abu Ali Al Tabarsy –

[360] Tafseer Imam Hassan Al Askari[asws] – S 325
[361] Tafseer Imam Hassan Al Askari[asws] – S 330

(It has been narrated) regarding the Meaning of the Verse – from Abu Abdullah[asws] having said: 'These were the Qureysh where they were preventing Rasool-Allah[saww] entering Makkah and the Sacred Masjid'.[362]

VERSE 115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ {115}

[2:115] And for Allah is the East and the West, therefore wherever you turn would be the Face of Allah; surely Allah is Capacious, Knowing

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال: قلت لأبي عبدالله (عليه السلام) أنتم الصلاة في كتاب الله عز و جل، و أنتم الزكاة، و أنتم الحج؟ فقال: «يا داود، نحن الصلاة في كتاب الله عز و جل، و نحن الزكاة، و نحن الصيام، و نحن الحج، و نحن الشهر الحرام، و نحن البلد الحرام، و نحن كعبة الله، و نحن قبلة الله، و نحن وجه الله، قال الله تعالى: فَأَيْنَما تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ، و نحن الآيات، و نحن البينات.

And it is supported by this, what has been reported Abu Ja'far Al-Tusi by his chain going up to Al-Fazl Bin Shazaan, from Dawood Bin Kaseer who said:

'I said to Abu Abdullah[asws], 'You[asws] (Imams[asws]) are the Salat in the Book of Allah[azwj] Mighty and Majestic, and your[asws] are the Zakat, and you[asws] are the Pilgrimage?' He[asws] said: 'O Dawood! We[asws] are the Salat in the Book of Allah[azwj] Mighty and Majestic, and we[asws] are the Zakat, and we[asws] are the Fasts, and we[asws] are the Pilgrimage, and we[asws] are the Sacred Months, and we[asws] are the Sacred cities, and we[asws] are the Kabah of Allah[azwj], and we[asws] are the direction (Qiblah) of Allah[azwj], and we[asws] are the Face of Allah[azwj]. Allah[azwj] Said: ***[2:115] therefore wherever you turn would be the Face of Allah***, and we[asws] are the Signs, and we[asws] are the Evidence'.

و عدونا في كتاب الله: الفحشاء و المنكر و البغي، و الخمر و الميسر، و الأنصاب و الأزلام، و الأصنام و الأوثان، و الجبت و الطاغوت، و الميتة و الدم و لحم الخنزير.

And our[asws] enemies in the Book of Allah[azwj] are: - The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine'.[363]

علي بن إبراهيم: قال العالم (عليه السلام): «فإنها نزلت في صلاة النافلة، فصلها حيث توجهت إذا كنت في سفر، و أما الفرائض فقوله: وَ حَيْثُ ما كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ يعني الفرائض، لا تصليها إلا إلى القبلة».

Ali Bin Ibrahim said,

'The Knowledgeable One[asws] said: 'So it was Revealed regarding the optional Salat, therefore Pray in whichever direction when you are in your travels. And as for the Obligatory (Salat) ***[2:144] and wherever you are, turn your face towards it*** – Meaning the Obligatory (Salat). Do not Pray it except towards the Qiblah'.[364]

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[362] مجمع البيان 1: 361
[363] (تأويل الآيات 1: 19/ 2
[364] تفسير القمّيّ 1: 59.

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يقرأ السجدة و هو على ظهر دابته؟ قال: «يسجد حيث توجهت به، فإن رسول الله (صلى الله عليه و آله) كان يصلي على ناقته و هو مستقبل المدينة، يقول الله عز و جل: فَأَيْنَما تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ».

Ibn Babuwayh said, 'Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from Hamaad, from Al Halby,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the man who Prostrates whilst being on the back of his animal?' He[asws] said: 'He can Prostrate facing whichever direction, for Rasool-Allah[saww] was Praying upon his[saww] she-camel whilst he[saww] was facing towards Al-Medina. Allah[azwj] Mighty and Majestic is Saying ***[2:115] therefore wherever you turn would be the Face of Allah***'.[365]

العياشي: عن حريز، قال: قال أبو جعفر (عليه السلام): «أنزل الله هذه الآية في التطوع خاصة فَأَيْنَما تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ واسِعٌ عَلِيمٌ و صلى رسول الله (صلى الله عليه و آله) إيماء على راحلته أينما توجهت به حين «3» خرج إلى خيبر، و حين رجع من مكة، و جعل الكعبة خلف ظهره».

Al Ayyashi, from Hareez who said,

'Abu Ja'far[asws] said: 'This Verse was Revealed especially regarding the Voluntary (optional) Salats ***[2:115] therefore wherever you turn would be the Face of Allah; surely Allah is Capacious, Knowing***, and Rasool-Allah[saww] upon his[saww] camel wherever it went, when he[saww] went out to Khaybar, and when he[saww] returned from Makkah, and made the Kabah to be behind his[saww] back'.[366]

VERSE 116

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ ۖ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ كُلٌّ لَهُ قَانِتُونَ {116}

[2:116] And they say: Allah has Taken a son. Glory be to Him; But, for Him is whatever is in the skies and the earth; all are obedient to Him

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن علي بن أسباط، عن سليمان مولى طربال، عن هشام الجواليقي، قال: سألت أبا عبد الله (عليه السلام) عن قول: سبحان الله «2»، ما يعنى به؟ قال: «تنزيهه».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al Hasany, from Ali Bin Asbaat, from Suleyman a slave of Tarbaal, from Hisham Al Jawalayqi who said,

'I asked Abu Abdullah[asws] about the Words ***[2:116] Glory be to Him***, what is Meant by it?' He[asws] said: 'He[asws] is above it'.[367]

VERSE 117

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {117}

[365] علل الشرائع: 358/ 1.
[366] تفسير العيّاشي 1: 56/ 80
[367] الكافي 1: 92/ 11

[2:117] Originator of the skies and the earth, and when He Decrees a matter, He says to it, Be, so it becomes

حدثنا احمد بن محمد عن الحسن بن محبوب عن علی بن رئاب عن سدیر قال سمعت حمران بن اعین یسئل عن ابی جعفر علیه السلام عن قول الله تعالی بدیع السموات والارض قال أبو جعفر ان الله ابتدع الاشیاء کلها علی غیر مثال کان قبله وابتدع السموات والارض ولم یکن قبلهن سموات والارضون اما تسمع لقوله تعالی وکان عرشه علی الماء

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab, from Sudeyr who said:

'I heard Hamraan Bin Ayn ask Abu Ja'far[asws] about the Words of Allah[azwj] the High ***[2:117] Originator of the skies and the earth***'. Abu Ja'far[asws] said: 'The beginning of all things for which there were no examples for from before, and the beginning of the heavens and the Earth and there were no heavens and the planets (Earths) before. Have you not heard the Words of the High ***[11:7] and His Throne was upon the water***?'

فقال له حمران بن اعین ارأیت قوله عالم الغیب فلا یظهر علی غیبه احدا فقال له أبو جعفر علیه السلام الا من ارتضی من رسول فانه یسلك بین یدیه ومن خلفه رصدا وکان والله محمد ممن ارتضی واما قوله عالم الغیب فان الله تبارك وتعالی عالم بما غاب عن خلقه فما یقدر من شئ ویقضیه في علمه قبل ان یخلقه وقبل ان یقبضه إلی الملائکة فذلك یا حمران علم موقوف عنده إلیه فیه المشیة فیقضیه إذا اراد ویبدو له فیه فلا یمضیه فاما العلم الذی یقدره الله ویمضیه فهو العلم الذی انتهی إلی رسول الله صلی الله علیه وآله ثم الینا

Hamraan Bin Ayn said to him[asws], 'What do you[asws] think about His[azwj] Words ***[72:26] The Knower of the unseen! So He does not Reveal His secrets to any***' Abu Ja'far[asws] said to him: ***[72:27] Except to him whom He Chooses from the Rasool; for surely He makes a guard to march before him and after him***, and Rasool-Allah[saww] was, by Allah[azwj], from the chosen ones, and as for His[azwj] Words ***[72:26] The Knower of the unseen!*** Surely, Allah[azwj] Blessed and High Knows all that which is hidden from His[azwj] creation. So whatever is Measured out from everything, would already be in His[azwj] Knowledge before He[azwj] Created it, and before Giving it into the custody of the Angels. Now that, O Hamraan, is Knowledge which is Reserved with Him[azwj] and within it is His[azwj] Desire. He[azwj] Makes it happen, and if He[azwj] Intends to, will Amend it and it will not happen. As for the Knowledge, which Allah[azwj] has already Decreed it to happen, it is the Knowledge which ends up to Rasool-Allah[saww], then to us[asws]'.[368]

محمد بن یعقوب: عن محمد بن یحیی، عن عبد الله بن محمد بن عیسی، عن الحسن بن محبوب، عن علي بن رئاب، عن سدیر الصیرفي، قال: سمعت حمران بن أعین یسأل أبا جعفر (علیه السلام) عن قول الله عز و جل: بَدِیعُ السَّماواتِ وَ الْأَرْضِ؟ فقال أبو جعفر (علیه السلام): «إن الله عز و جل ابتدع الأشیاء کلها بعلمه علی غیر مثال کان قبله، فابتدع السماوات و الأرضین و لم یکن قبلهن سماوات و لا أرضون، أما تسمع لقوله: وَ کانَ عَرْشُهُ عَلَی الْماءِ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Sudeyr Al Sayrafi who said,

'I heard Hamran Bin Ayn ask Abu Ja'far [asws] about the Words of Allah [azwj] Mighty and Majestic ***[2:117] Originator of the skies and the earth***? So Abu Ja'far [asws] said: 'Allah [azwj] Mighty and Majestic Began all of the things upon other than an example which was before it. So He[azwj] Began the skies and the firmaments, and there were

[368] Basaair Al Darajaat – P 2 Ch 21 (Rare) H 1

no skies and the firmaments before these. Have you not listened to His [azwj] Words ***[11:7] and His Throne was upon the water***'.[369]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله و من الخلق؟ قال: فقال: «الإرادة من الخلق الضمير، و ما يبدو لهم بعد ذلك من الفعل، و أما من الله تعالى فإرادته للفعل إحداثه لا غير ذلك، لأنه لا يروي و لا يهم و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق، فإرادة الله الفعل لا غير ذلك، يقول له: كن فيكون بلا لفظ و لا نطق بلسان، و لا همة و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له».

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

'I said to Abu Al-Hassan[asws], 'Inform me about the Intention (Will) of Allah[azwj], and of the Creation?' So he[asws] said: 'The Intention from the creatures is the conscience, and whatever begins for them after that is the deed. And as from Allah[azwj] the High, so His[azwj] Intention is the Deed itself and is not apart from that, because He[azwj] neither Narrates, not Concern, nor Contemplates, and these are the qualities denied from it, and these are the qualities of the creatures. So the Intention of Allah[azwj] is the Deed, and not other than that. ***[2:117] He says to it, Be, so it becomes***, without a Word or having Spoken by the tongue, (Utilising) energy or thought, and there is no condition for that, just as there is no condition for Him[azwj] (to exist)'.[370]

VERSES 118 - 121

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۗ كَذَٰلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۚ تَشَابَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ {118}

[2:118] And those who have no knowledge say: Why does not Allah Speak to us or a Sign comes to us? Even thus said those before them, similar to what they are saying; their hearts are all simlar. We have Clarified the Signs for a people who are certain

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ {119} وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {120}

[2:119] We have Sent you with the Truth as a bearer of good news and as a Warner, and you shall not be called upon to answer for the companions of the Blazing Fire [2:120] And the Jews will not be pleased with you, nor the Christians until you follow their creed. Say: Surely Allah's Guidance, it is the Guidance. And if you follow their desires after the Knowledge that has come to you, you shall have no guardian from Allah, nor any helper

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ {121}

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[369] الكافي 1: 200/ 2.
[370] الكافي 1: 85/ 3.

[2:121] Those to whom We have Given the Book recite it as it ought to be recited. They believe in it; and whoever disbelieves in it, these it is that are the losers

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي ولاد، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: الَّذِينَ آتَيْناهُمُ الْكِتابَ يَتْلُونَهُ حَقَّ تِلاوَتِهِ أُولئِكَ يُؤْمِنُونَ بِهِ؟ قال: «هم الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Walaad who said,

'I asked Abu Abdullah[asws] about the Words of the Mighty and Majestic ***[2:121] Those to whom We have Given the Book recite it as it ought to be recited. They believe in it***? He[asws] said: 'They[asws] are the Imams[asws]'.[371]

الحسن بن أبي الحسن الديلمي: عن جعفر بن محمد الصادق (عليه السلام)، في قوله تعالى: الَّذِينَ آتَيْناهُمُ الْكِتابَ يَتْلُونَهُ حَقَّ تِلاوَتِهِ. قال: «يرتلون آياته، و يتفقهون به، و يعملون بأحكامه، و يرجون وعده، و يخافون وعيده، و يعتبرون بقصصه، و يأتمرون بأوامره، و ينتهون بنواهيه ما هو- و الله- حفظ آياته، و درس حروفه، و تلاوة سوره، و درس أعشاره و أخماسه، حفظوا حروفه و أضاعوا حدوده، و إنما هو تدبر آياته و العمل بأحكامه، قال الله تعالى: كِتابٌ أَنْزَلْناهُ إِلَيْكَ مُبارَكٌ لِيَدَّبَّرُوا آياتِهِ».

Al Hassan Bin Abu Al Hassan Al Daylami,

(It has been narrated) from Ja'far[asws] Bin Muhammad Al-Sadiq[asws] regarding the Words of the High ***[2:121] Those to whom We have Given the Book recite it as it ought to be recited***. He[asws] said: 'They are reciting the Verses with deliberation, and they are pondering over it, and acting in accordance with its Judgements, and hoping for its Promises, and are fearing its Threats, and relying upon its stories, and enjoining by its Orders, and forbidding by its Prohibitions. By Allah[azwj]! It is not the memorising of its Verses, and learning of its letters, and recitation of its Chapters, and learning a tenth of it and a fifth of it. The memorised its letters and wasted its Limites. But rather, it is the pondering over its Verses and the acting by its Judgements. Allah[azwj] Says ***[38:29] (It is) a Book We have Revealed to you, Blessed, that they may ponder over its Verses***'.[372]

VERSES 122 & 123

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {122} وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنْصَرُونَ {123}

[2:122] O Children of Israel, Remember My Favour which I Bestowed on you and that I made you excel the nations [2:123] And fear a Day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped

ثم قال الله عزوجل: (واتقوا يوما لا تجزي نفس عن نفس شيئا) لا تدفع عنها عذابا قد استحقته عند النزع. (ولا يقبل منها شفاعة) يشفع لها بتأخير الموت عنها. (ولا يؤخذ منها عدل) لا يقبل ـ منها ـ فداء ـ ب ـ مكانه يمات ويترك هو.

[371] الكافي 1: 168/ 4
[372] إرشاد القلوب: 78.

Then Allah the Mighty and Majestic Says: ***[2:123] And fear a Day when one soul shall not avail another in the least*** - Will not be able to dispel the punishment which he deserves at the time of death ***neither shall intercession on its behalf be Accepted*** Interceding for the delaying the time of his ***nor shall any compensation be Taken from it*** No scapegoat or replacement will be accepted in his place to die, and that he himself should be left alone'.[373]

في تفسير على بن ابراهيم قوله: واتقوا يوما لاتجزى نفس عن نفس شيئا ولا يقبل منها شفاعة وهو قوله عليه السلام، والله لوان كل ملك مقرب وكل نبى مرسل شفعوا في ناصب ما شفعوا.

In the Tafseer of Ali Bin Ibrahim of His[azwj] Words ***[2:123] And fear a Day when one soul shall not avail another in the least, neither shall intercession on its behalf be Accepted*** and these are his[asws] words, 'By Allah[azwj]! Even if all the Angels of Proximity and all the Mursil Prophets[asws] were to intercede for the Hostile One (*Nasibi*), it will not be accepted'.[374]

عن إبراهيم بن الفضيل، عن أبي عبد الله (عليه السلام)، قال: «العدل في قول أبي جعفر (عليه السلام): الفداء».

From Ibrahim Bin Al Fazeyl,

(It has been narrated) from Abu Abdullah[asws] having said: 'The ***[2:123] compensation*** in the words of Abu Ja'far[asws] – the sacrifice'.[375]

VERSE 124

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ {124}

[2:124] And when his Lord Tested Ibrahim with certain words, so He Completed them. He Said: I will Make you an Imam of the people. Ibrahim said: And from my offspring? He Said: My Covenant cannot be attained by the unjust

حدثنا محمد بن هارون عن ابى يحيى الواسطي عن هشام بن سالم ودرست بن ابى منصور الواسطي عنهما عليهما السلام قال الانبياء والمرسلون على اربع طبقات فنبي منباء في نفسه لا يعدو غيرها ونبى يرى في النوم ويسمع الصوت ولا يعاين في اليقظة ولم يبعث إلى احد وعليه امام مثل ماكان ابراهيم على لوط ونبى يرى في منامه ويسمع الصوت و يعاين الملك وقد ارسل إلى طائفة قلوا أو كثروا كما قال الله فارسلناه إلى مائة الف أو يزيدون قال يزيدون ثلثين الفا ونبى يرى في نومه ويسمع الصوت ويعاين في اليقظة و هو امام مثل اولى العزم وقد كان ابراهيم نبيا وليس بامام حتى قال الله انى جاعلك للناس اماما قال ومن ذريتي بانه يكون في ولده كلهم قال لا ينال عهدي الظالمين أي من عبد صنما أو وثنا.

It has been narrated to us by Muhammad Bin Haroun, from Abu Yahya Al-Wasity, from Hashaam bin Saalim and Darsat Bin Abu Mansour Al-Wasity, who has said:

The both of them[asws] having said: 'The Prophets[as] and the Rasools[as] are on four levels. A Prophet[as] who gets the News in his[as] self not with the aid of other than it, and the Nabi[as] who sees in his[as] dream and hears the voice, and does not see with his[as] eyes during the delivery (of the Message) no one is Sent to any of them[asws] at all as an Imam[asws], like the example of what was Ibrahim[as], on Lut[as], and a Prophet[as]

[373] Tafseer Imam Hassan Al Askari[asws] – S 119
[374] Tafseer Noor Al Saqalayn – H 184
[375] تفسير العيّاشي 1: 57/ 86

who sees in his[as] dream, and hears the voice, and sees the Angel with his[as] eyes, and has been Sent a wide range of Messages, or a lot, as Allah[azwj] has Said: "***[37:147] And We sent him to a hundred thousand, rather they exceeded***" He[asws] said: 'They exceeded by thirsty thousand. And a Prophet[as] who sees in his[as] sleep, and hears the voice, and sees with his[as] eyes during the deliver (of the Message), and he[asws] is the Imam[asws] like the Determined Ones (*Ul Al Azm* Rasools[as]). And Ibrahim[as] was a Prophet[as] and he[as] was not an Imam until Allah[azwj] Said: ***[2:124] He Said: I will Make you an Imam of the people. Ibrahim said: And from my offspring?*** By that it would include all of his[as] sons. He[azwj] Said "***My Covenant cannot be attained by the unjust,*** meaning ones who worship the images and idols'.[376]

حدثنا محمد بن عبد الجبار عن ابى عبد الله البرقى عن فضالة عن عبد الحميد بن نصر قال قال أبو عبد الله ينكرون الامام المفترض الطاعة ويجحدون به والله ما في الارض منزلة اعظم عند الله من مفترض الطاعة وقد كان ابراهيم دهرا ينزل عليه الامر من الله وما كان مفترض الطاعة حتى بدا لله ان يكرمه ويعظمه فقال انى جاعلك للناس اماما فعرف ابراهيم ما فيها من الفضل قال ومن ذريتي فقال لا ينال عهدي الظالمين قال أبو عبد الله أي انما هي في ذريتك لا يكون في غيرهم.

It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat, from Abdul Hameed Bin Nasr who said:

'Abu Abdullah[asws] said: 'They are denying the obligatory obedience to the Imam[asws], and they are fighting against it. By Allah[azwj], there is nothing in the earth greater in the Presence of Allah[azwj] than the obligatory obedience, and Ibrahim[as] was around for a long time. The Command Descended upon him[as] from Allah[azwj], and there was no obligatory obedience until Allah[azwj] Honoured him[as] and Made him[as] greater. He[azwj] Said: ***[2:124] He Said: I will Make you an Imam of the people*** Ibrahim[as] realised what it contained of the preference. He[as] said: '***And from my offspring? My Covenant cannot be attained by the unjust***. Abu Abdullah[asws] said: 'But it is to be in his[as] (Holy) descendants, and it will not be (reach) in others'.[377]

محمد بن علي بن بابويه: قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق «1» (رضي الله عنه)، قال: حدثنا حمزة بن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين بن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ إِذِ ابْتَلى إِبْراهِيمَ رَبُّهُ بِكَلِماتٍ ما هذه الكلمات؟ قال: «هي الكلمات التي تلقاها آدم من ربه فتاب عليه، و هو أنه قال: يا رب، أسألك بحق محمد و علي و فاطمة و الحسن و الحسين إلا تبت علي فتاب الله عليه إنه هو التواب الرحيم».

Muhammad Bin Ali Bin Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq narrated to us, from Hamza Bin Al Qasim Al Alawy Al Abaasy, from Ja'far Bin Muhammad Bin Maalik Al Kufy Al Fazary, from Muhammad Bin Al Husayn Bin Zayd Al Ziyaat, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

(It has been narrated) from Al-Sadiq Ja'far Bin Muhammad[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:124] And when his Lord Tested Ibrahim with certain words***, what are these words?' He[asws] said: 'These are the (same) words which Adam[as] received from his[as] Lord[azwj], so He[azwj] Turned (Mercifully) to him[as], and it is that he[as] said: 'O Lord[azwj]! I[as] ask You[azwj] by the right of Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws],

[376] Basaair Al Darajaat – P 8 Ch 1 H 20
[377] Basaair Al Darajaat – P 10 Ch 18 H 12

so Turn towards me[as]'. Therefore Allah[azwj] Turned to him[as] (Mercifully) for He[azwj] is the Oft-returning, the Merciful'.

فقلت له: يا بن رسول الله، فما يعني عز و جل بقوله: فَأَتَمَّهُنَّ؟ قال: «يعني فأتمهن إلى القائم (عليه السلام) اثني عشر إماما، تسعة من ولد الحسين (عليه السلام)».

So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! So what does the Mighty and Majestic Mean by His[azwj] Words ***[2:124] And when his Lord Tested Ibrahim with certain words, so He Completed them***?' He[asws] said: 'It Means – So He[azwj] Completed these to Al-Qaim[ajfj], twelve Imams[asws], nine from the sons[asws] of Al-Husayn[asws]'.

قال المفضل: فقلت له: يا ابن رسول الله، فأخبرني عن قول الله عز و جل: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ ؟ قال: «يعني بذلك الإمامة، جعلها الله في عقب الحسين إلى يوم القيامة».

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

قال: فقلت له: يا بن رسول الله، فكيف صارت الإمامة في ولد الحسين دون ولد الحسن، و هما جميعا ولدا رسول الله (صلى الله عليه و آله) و سبطاه، و سيدا شباب أهل الجنة؟ فقال (عليه السلام): «إن موسى و هارون كانا نبيين مرسلين أخوين، فجعل الله النبوة في صلب هارون دون صلب موسى، و لم يكن لأحد أن يقول: لم فعل الله ذلك؟ و إن الإمامة خلافة الله عز و جل، ليس لأحد أن يقول: لم جعلها الله في صلب الحسين دون صلب الحسن؟ لأن الله هو الحكيم في أفعاله لا يُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُونَ».

He (Al-Mufazzal) said, 'So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! So how did the Imamate come to be in the sons[asws] of Al-Husayn[asws] besides the sons[asws] of Al-Hassan[asws], and they[asws] both are the sons[asws] of Rasool-Allah[saww] and his[saww] grandsons[asws], and the Chiefs of the youths of the people of the Paradise?' So he[asws] said: 'Musa[as] and Haroun[as] were both Prophets[as], Rasools[as], brothers. So Allah[azwj] Made the Prophet-hood to be in the posterity of Haroun[as] beside the posterity of Musa[as], and it was not for anyone to ask, 'Why did Allah[azwj] do that?' And the Imamate is the Caliphate of Allah[azwj] Mighty and Majestic, and it is not for anyone that he should be saying, 'Why did He[azwj] Make it to be in the posterity of Al Husayn[asws] besides the posterity of Al-Hassan[asws]?' This is because He[azwj] is Allah[azwj]. He[azwj] is the Wise in His[azwj] Deeds ***[21:23] He cannot be questioned concerning what He Does and they shall be questioned***'.[378]

عنه: عن محمد بن الحسن، عمن ذكره، عن محمد بن خالد، عن محمد بن سنان، عن زيد الشحام، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تبارك و تعالى اتخذ إبراهيم (عليه السلام) عبدا قبل أن يتخذه نبيا، و إن الله اتخذه نبيا قبل أن يتخذه رسولا، و إن الله اتخذه رسولا قبل أن يتخذه خليلا، و إن الله اتخذه خليلا قبل أن يتخذه إماما، فلما جمع له الأشياء قال: إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً».

From him (Al Kulayni), from Muhammad Bin Al Hassan, from the one who mentioned it, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Zayd Al Shahaam who said,

[378] الخصال: 304/ 84 (Extract)

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Blessed and High Took Ibrahim[as] as a servant before He[azwj] Took him[as] as a Prophet[as], and that Allah[azwj] Took him[as] as a Prophet[as] before He[azwj] Took him[as] as a Rasool[as], and that Allah[azwj] Took him[as] as a Rasool[as] before He[azwj] Took him[as] as a Friend, and that Allah[azwj] Took him[as] as a Friend before He[azwj] Took him[as] as an Imam. Therefore, when the things were gathered for him[as], He[azwj] Said ***[2:124] I will Make you an Imam of the people***'.

قال: «فمن عظمها في عين إبراهيم (عليه السلام): قالَ وَ مِنْ ذُرِّيَّتِي قالَ لا يَنالُ عَهْدِي الظَّالِمِينَ- قال-: لا يكون السفيه إمام التقي».

He[asws] said: 'So from its greatness in the eyes of Ibrahim[as] ***[2:124] Ibrahim said: And from my offspring? He Said: My Covenant cannot be attained by the unjust*** . The foolish one cannot become the Imam of the pious'.[379]

VERSE 125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ {125}

[2:125] And when We Made the House (Kabah) a Pilgrimage for the people and a (place of) security, and: Take for yourselves a place of Salat on the standing-place of Ibrahim. And We Covenanted with Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves

618/ [2]- محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، قال: سألت أبا عبد الله (عليه السلام) عن رجل نسي أن يصلي الركعتين عند مقام إبراهيم (عليه السلام) في طواف الحج و العمرة؟ فقال: «إن كان بالبلد صلى الركعتين عند مقام إبراهيم (عليه السلام)، فان الله عز و جل يقول: وَ اتَّخِذُوا مِنْ مَقامِ إِبْراهِيمَ مُصَلًّى و إن كان قد ارتحل فلا آمره أن يرجع».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Fazeyl, from Abu Al Sabaah Al Kanany who said,

'I asked Abu Abdullah[asws] about a man who forgot to Pray two Cycles at the standing place of Ibrahim[as] during the circumambulation of the Hajj and the Umra?' So he[asws] said: 'If he was in the city, he should Pray two Cycles at the standing place of Ibrahim[as], for Allah[azwj] Mighty and Majestic is Saying ***[2:125] and take for yourselves a place of Salat on the standing-place of Ibrahim***. And if he has not journeyed (back) so he is ordered to return'.[380]

عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن رجل طاف بالبيت طواف الفريضة، في حج كان أو عمرة، و جهل أن يصلي ركعتين عند مقام إبراهيم (عليه السلام). قال: «يصليها و لو بعد أيام، لأن الله يقول: وَ اتَّخِذُوا مِنْ مَقامِ إِبْراهِيمَ مُصَلًّى».

From Al Halby,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about a man who circumambulated the House, the Obligatory Circumambulation during Hajj or Umra,

[379] الكافي 1: 133/ 2.
[380] الكافي 4: 425/ 1

and was ignorant of the fact that he should Pray two Cycles at the standing place of Ibrahim[as]'. The Imam[asws] said: 'He should Pray these two Cycles even if it is after (some) days, because Allah[azwj] is Saying ***[2:125] and take for yourselves a place of Salat on the standing-place of Ibrahim***'.[381]

علي بن إبراهيم: قال الصادق (عليه السلام): «يعني نحيا عنه المشركين». و قال: «لما بنى إبراهيم البيت و حج الناس، شكت الكعبة إلى الله تبارك و تعالى ما تلقاه من أيدي المشركين و أنفاسهم، فأوحى الله إليها، قري كعبتي، فإني أبعث في آخر الزمان قوما يتنظفون بقضبان الشجر و يتخللون».

Ali Bin Ibrahim –

Al-Sadiq[asws] said: 'It Means by it that the Polytheists used to live around it'. And he[asws] said: 'When Ibrahim[as] built the House (Kabah) and the people went for Hajj, the Kabah complained to Allah[azwj] Blessed and High what it had faced from the hands of the Polytheists and their breaths. So Allah[azwj] Revealed unto it: "Soon, My[azwj] Kabah, I[azwj] shall Send at the end of the times a people who would be cleaning with the trunks of the trees and intervening'.[382]

محمد بن يعقوب: عن حميد بن زياد، عن ابن سماعة، عن غير واحد، عن أبان بن عثمان، عن محمد بن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل يقول في كتابه: طَهِّرا بَيْتِيَ لِلطَّائِفِينَ وَ الْعاكِفِينَ وَ الرُّكَّعِ السُّجُودِ فينبغي للعبد أن لا يدخل مكة إلا و هو طاهر، قد غسل عرقه و الأذى و تطهر».

Muhammad Bin yaqoub, from Hameed Bin Ziyad, from Ibn Sama'at, from someone else, from Abaan Bin Usmaan, from Muhammad Bin Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***[2:125] Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves***. Thus it is befitting that the servant should not enter Makka unless he is clean, and has washed his sweat, and his body parts, and is clean'.[383]

VERSE 126

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ {126}

[2:126] And when Ibrahim said: My Lord, Make this city a secure one and provide its people with fruits, such of them as believe in Allah and the Last Day. He said: And whoever disbelieves, I will Grant him enjoyment for a short while, then I will Drive him to the Punishment of the Fire; and it is an evil destination

عن عبد الله بن غالب، عن أبيه، عن رجل، قال: سألت علي بن الحسين (عليه السلام) عن قول الله: وَ لا يَزالُونَ مُخْتَلِفِينَ قال: «عنى بذلك من خالفنا من هذه الامة، و كلهم يخالف بعضهم بعضا في دينهم،

From Abdullah Bin Ghalib, from his father, from a man who said,

[381] تفسير العيّاشي 1: 58/ 92.
[382] تفسير القمّي 1: 59
[383] الكافي 4: 400/ 3.

'I asked Ali[asws] Bin Al-Husayn[asws] about the Words of Allah[azwj] ***[11:118] and they will not stop differing***. He[asws] said: 'It Means by that the ones from this community who opposed us[asws], and all of them are differing with each other in their Religion.

و أما قوله: إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ فأولئك أولياؤنا من المؤمنين، و لذلك خلقهم من الطينة الطيبة، أما تسمع لقول إبراهيم: رَبِّ اجْعَلْ هذا بَلَداً آمِناً وَ ارْزُقْ أَهْلَهُ مِنَ الثَّمَراتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ - قال- إيانا عنى و أولياءه و شيعته و شيعة وصيه، قال: وَ مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلى عَذابِ النَّارِ - قال- عنى بذلك و الله من جحد وصيه و لم يتبعه من أمته، و كذلك و الله حال هذه الامة».

And as for His[azwj] Words ***[11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them***, so they are our [asws] friends from the Believers, and it is for that reason He[azwj] Created them from the good clay. Have you not heard the Words of Ibrahim[as] ***[2:126] My Lord, My Lord, Make this cilty a secure one and provide its people with fruits, such of them as believe in Allah***? It Means us[asws] and his[as] friends, and his[as] Shias and the Shias of his[as] successor[as]. ***He said: And whoever disbelieves, I will Grant him enjoyment for a short while, then I will Drive him to the Punishment of the Fire***. By Allah[azwj]! It Means by that the ones who fought against him[as] and his[as] successor[as] and did not follow him[as] from his[as] community. And similar to that is the state of this community'.[384]

أبو علي الطبرسي في (مجمع البيان)، قال: روي عن أبي جعفر (عليه السلام): «أن المراد بذلك أن الثمرات تحمل إليهم من الآفاق».

Abu Ali Al Tabarsy, in Majma Al Bayaan, said,

'It has been reported from Abu Ja'far[asws]: 'What is intended by that are the fruits being carried to him from the horizons'.

وروي عن الصادق (عليه السلام) أنه قال: «إنما هي ثمرات القلوب، أي حببهم إلى الناس ليثوبوا إليهم».

And it has been reported from Al-Sadiq[asws] having said: 'But rather, these are the fruits of the heart, i.e., to be beloved to the people who would gather and come to them'.[385]

VERSES 127 - 129

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ {127} رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ {128}

[2:127] And when Ibrahim and Ismail raised the foundations of the House (Kabah): Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:128] Our Lord! And Make us both submissive to You and (raise) from our offspring a community submitting to You, and Show us our rituals and Turn to us (Mercifully), surely You are the Oft-returning (to Mercy), the Merciful

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {129}

[384] تفسير العيّاشي 2: 164/ 82
[385] مجمع البيان 1: 387.

[2:129] Our Lord! And Send in them a Rasool from among them who shall recite to them Your Verses and (You) Teach them the Book and the Wisdom, and Purify them; surely You are the Mighty, the Wise

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و الحسين بن محمد، عن عبدويه بن عامر، و محمد بن يحيى، عن أحمد بن محمد، جميعا، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان، عن عقبة ابن بشير، عن أحدهما (عليهما السلام)، قال: «إن الله عز و جل أمر إبراهيم (عليه السلام) ببناء الكعبة، و أن يرفع قواعدها و يري الناس مناسكهم، فبنى إبراهيم و إسماعيل (عليهما السلام) البيت كل يوم سافا حتى انتهى إلى موضع الحجر الأسود».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Al Husayn Bin Muhammad, from Abduweyhu Bin Aamir, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Uqba Ibn Basheer,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]), having said: 'Allah[azwj] Mighty and Majestic Commanded Ibrahim [as] to build the Kabah, and raise its foundations, and show the people their rituals. So Ibrahim[as] and Ismail[as] built the House every day until they ended up at the place of the Black Stone'.

و قال أبو جعفر (عليه السلام) «فنادى أبو قبيس إبراهيم (عليه السلام): أن لك عندي وديعة فأعطاه الحجر، فوضعه موضعه، ثم إن إبراهيم (عليه السلام) أذن في الناس بالحج، فقال: أيها الناس، إني إبراهيم خليل الله، و إن الله يأمركم أن تحجوا هذا البيت فحجوه، فأجابه من يحج إلى يوم القيامة، و كان أول من أجابه من أهل اليمن.

And Abu Ja'far[asws] said: 'So Ibrahim[as] called Abu Qubays: 'In my[as] possession for you is a deposit'. So they brought (carried) the Stone for him[as]. So he[as] placed it in its place. Then Ibrahim[as] proclaimed among the people for the Hajj: 'O you people! I[as] am Ibrahim[as], the Friend of Allah[azwj]! And Allah[azwj] has Commanded you that you should perform Hajj of this House, so perform it!'. Thus, everyone who performs Hajj[as] up to the Day of Judgement is answering him. And the first one to answer him[as] were the people of Yemen'.[386]

العياشي: عن المنذر الثوري، عن أبي جعفر (عليه السلام)، قال: سألته عن الحجر. فقال: «نزلت ثلاثة أحجار من الجنة: الحجر الأسود استودعه إبراهيم (عليه السلام)، و مقام إبراهيم، و حجر بني إسرائيل».

Al-Ayyashi, from Al-Manzar Al-Sowry, from Abu Ja'far[asws], said, 'I asked him[asws] about the (Black) Stone, so he[asws] said: 'Three stones descened from the Paradise – the Stone entrusted by Ibrahim[as], and the standing place of Ibrahim[as], and the stone of the Children of Israel'.

قال أبو جعفر (عليه السلام): «إن الله استودع إبراهيم الحجر الأبيض، و كان أشد بياضا من القراطيس، فاسود من خطايا بني آدم».

Abu Ja'far[asws] said: 'Allah[azwj] Entrusted Ibrahim[as] with the White Stone, and it was intensely whiter than the paper, but it blackened due to the sins of the Children of Adam[as]'.[387]

عن أبي سلمة، عن أبي عبد الله (عليه السلام): «أن الله أنزل الحجر الأسود من الجنة لآدم، و كان البيت درة بيضاء فرفعه الله إلى السماء و بقي أساسه، فهو حيال هذا البيت».

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[386] (Extract) الكافي 4: 205/ 4.
[387] تفسير العيّاشي 1: 59/ 93.

From Abu Salma,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Sent down the Black Stone from the Paradise for Adam[as], and the House was a white pearl. So Allah[azwj] Raised it to the sky and there (only) remained its remnants (basis), so it is around this House (Kabah)'.

و قال: «يدخله كل يوم سبعون ألف ملك، لا يرجعون إليه أبدا، فأمر الله إبراهيم و إسماعيل (عليهما السلام) أن يبنيا البيت على القواعد».

And he[asws] said: 'Every day seventy thousand Angels enter it, not returning back to Him[azwj] ever. So Allah[azwj] Commanded Ibrahim[as] and Ismail[as] they[as] should build the House upon the foundation'.[388]

عن أبي الورقاء، قال: قلت لعلي بن أبي طالب (عليه السلام) أول شيء نزل من السماء، ما هو؟ قال: «أول شيء نزل من السماء إلى الأرض فهو البيت الذي بمكة، أنزله الله ياقوتة حمراء، ففسق قوم نوح في الأرض، فرفعه حيث يقول: وَ إِذْ يَرْفَعُ إِبْراهِيمُ الْقَواعِدَ مِنَ الْبَيْتِ وَ إِسْماعِيلُ».

And Abu Al Warqa said,

'I said to Ali[asws] Bin Abu Talib[asws], 'The first thing which descended from the sky, what was it?' He[asws] said: 'The first thing which descended from the sky to the earth, so it is the House which is at Makkah (Kabah). Allah[azwj] Sent it down as red Sapphire. So the people of Noah[as] transgressed in the earth, so He[azwj] Raised it up, where He[azwj] is Saying ***[2:127] And when Ibrahim and Ismail raised the foundations of the House (Kabah)***'.[389]

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن أمة محمد (عليه الصلاة و السلام)، من هم؟ قال: «امة محمد بنو هاشم خاصة». قلت: فما الحجة في امة محمد أنهم أهل بيته الذين ذكرت دون غيرهم؟ قال: «قول الله: وَ إِذْ يَرْفَعُ إِبْراهِيمُ الْقَواعِدَ مِنَ الْبَيْتِ وَ إِسْماعِيلُ رَبَّنا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنا وَ اجْعَلْنا مُسْلِمَيْنِ لَكَ وَ مِنْ ذُرِّيَّتِنا أُمَّةً مُسْلِمَةً لَكَ وَ أَرِنا مَناسِكَنا وَ تُبْ عَلَيْنا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'Inform me about the community of Muhammad[saww], who are they?' He[asws] said: 'The community of Muhammad[saww], is the Clan of Hashim[as] in particular'. I said, 'So what is the proof in the community of Muhammad[saww] and they are the People[asws] of his[saww] Household who are Mentioned apart from the others?' He[asws] said: 'The Words of Allah[azwj] ***[2:127] And when Ibrahim and Ismail raised the foundations of the House (Kabah): Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:128] Our Lord! And Make us both submissive to You and (raise) from our offspring a community submitting to You, and Show us our rituals and Turn to us (Mercifully), surely You are the Oft-returning (to Mercy), the Merciful***.

فلما أجاب الله إبراهيم و إسماعيل، و جعل من ذريتهم أمة مسلمة، و بعث فيها رسولا منها- يعني من تلك الامة- يتلو عليهم آياته و يزكيهم و يعلمهم الكتاب و الحكمة، ردف إبراهيم (عليه السلام) دعوته الاولى بدعوته الاخرى، فسأل لهم تطهيرا

[388] تفسير العيّاشي 1: 60/ 98.
[389] تفسير العيّاشي 1: 60/ 100.

من الشرك و من عبادة الأصنام، ليصح أمره فيهم، و لا يتبعوا غيرهم، فقال: وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنامَ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيراً مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنْ عَصانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ففي هذه دلالة على أنه لا تكون الأئمة و الامة المسلمة التي بعث فيها محمداً (صلى الله عليه و آله) إلا من ذرية إبراهيم (عليه السلام)، لقوله: اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنامَ».

So when Allah[azwj] Answered Ibrahim[as] and Ismail[as], and Made from their[as] offspring a Muslim (submissive) community, and Sent among them a Rasool[saww] from among them – Meaning from that very community – reciting to them His[azwj] Verses, and purifying them, and teaching them the Book and the Wisdom, so Ibrahim[as] succeeded in his[as] first call by the second call. So he[as] asked for them to be Purified from the Polytheism and from worshipping of the idols, and the correction of their affairs, and they do not follow others. So he[as] said ***[14:35] and Keep me and my sons away from worshiping the idols [14:36] Lord! Surely they have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful***. So, in this is the evidence upon the fact that they would not becomes Imams and the community of Muslims (submitters) in which Muhammad[saww] was to be Sent, except from the offspring of Ibrahim[as], due to His[azwj] Words ***[14:35] and Keep me and my sons away from worshiping the idols***'.[390]

VERSES 130 - 132

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {130} إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ {131} وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ {132}

[2:130] And who shuns the religion of Ibrahim but he who makes a fool of himself, and We Chose him in the world, and in the Hereafter he would be among the righteous [2:131] When his Lord said to him: Submit, he said: I submit myself to the Lord of the worlds [2:132] And the same did Ibrahim bequeath to his sons and (so did) Yaqoub. O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters)

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة ابن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين بن زيد الزيات، عن محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام)- في حديث له [ذكر فيه الكلمات التي ابتلى الله بهن إبراهيم (عليه السلام)]- قال: [«ثم استجابة الله دعوته حين قال: رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى و هذه آية متشابهة، و معناها أنه سأل عن الكيفية، و الكيفية من فعل الله عز و جل، متى لم يعلمها العالم لم يلحقه عيب، و لا عرض في توحيده نقص، فقال الله عز و جل: أَ وَ لَمْ تُؤْمِنْ قالَ بَلى.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq narrated to us, from Hamza Ibn Al Qasim Al Alawy Al Abaasy, from Ja'far Bin Muhammad Bin Maalik Al Kufy Al Fazary, from Muhammad Bin Al Husayn Bin Zayd Al Ziyaat, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

(It has been narrated) from Al-Sadiq Ja'far Bin Muhammad[asws] – in a Hadeeth of his[asws] in which is mentioned the word which Allah[azwj] Tested Ibrahim[as] with – said: 'Then Allah[azwj] Answered his[as] call where he[as] said ***[2:260] And when Ibrahim said:***

[390] تفسير العيّاشي 1: 60/ 101.

My Lord! Show me how You Give life to the dead – and this is an Allegorical Verse, and its Meaning is that he[as] asked about the modality, and the Modality from the Deed of Allah[azwj] Mighty and Majestic, when the Knowledgeable One did not Teach him[as], did not fault Him[azwj] nor did he[as] find any deficiency in His[azwj] Oneness. So Allah[azwj] Mighty and Majestic Said ***He said: What! And do you not believe? He said: Yes (I do)!***

هذه شرط عام، لمن آمن به، متى سئل واحد منهم: أ و لم تؤمن؟ وجب آن يقول: بلى، كما قال إبراهيم (عليه السلام)، و لما قال الله عز و جل لجميع أرواح بني آدم: أَ لَسْتُ بِرَبِّكُمْ قالُوا بَلى، كان أول من قال بلى، محمد (صلى الله عليه و آله)، فصار بسبقه إلى بلى سيد الأولين و الآخرين، و أفضل النبيين و المرسلين، فمن لم يجب عن هذه المسألة بجواب إبراهيم فقد رغب عن ملته]، قال الله عز و جل: وَ مَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْراهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ.

This is a general condition of the one who believes in it, when one from them asks, ***What! And do you not believe?*** It is Obligatory that he[as] says: 'Yes', just as Ibrahim[as] had said, and when Allah[azwj] Mighty and Majestic Said to the souls of the Children of Adam[as] ***[7:172] Am I not your Lord? They said: Yes!*** The first one to say 'Yes', was Muhammad[saww]. Thus he[as] became, by being the first, the Chief of the Former ones and the Later ones, and the highest of the Prophets[as] and the Rasools[as]. So the one who does not answer to this question with the answer of Ibrahim[as], so he has shunned away from his[as] nation. Allah[azwj] Mighty and Majestic Says ***[2:130] And who shuns the religion of Ibrahim but he who makes a fool of himself***.

ثم اصطفاء الله عز و جل إياه في الدنيا، ثم شهادته له في العاقبة أنه من الصالحين في قوله عز و جل: وَ لَقَدِ اصْطَفَيْناهُ فِي الدُّنْيا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ. و الصالحون هم النبي و الأئمة (صلوات الله عليهم)، الآخذون عن الله أمره و نهيه، و الملتمسون الصلاح من عنده، و المجتنبون للرأي و القياس في دينه في قوله عز و جل: إِذْ قالَ لَهُ رَبُّهُ أَسْلِمْ قالَ أَسْلَمْتُ لِرَبِّ الْعالَمِينَ.

Then Allah[azwj] Mighty and Majestic Chose him[as] in the world, then testified for him[as] regarding the Hereafter that he[as] would be from the righteous in His[azwj] Words, the Mighty and Majestic ***and We Chose him in the world, and in the Hereafter he would be among the righteous***. And the righteous, they are the Prophets[as] and the Imams[asws] who are taking from Allah[azwj], His[azwj] Commands and Prohibitions, and are the recepients of righteousness from Him[azwj] and keeping aside from the opinions and the anlogies in His[azwj] Religion, in his[azwj] Words, the Mighty and Majestic ***[2:131] When his Lord said to him: Submit, he said: I submit myself to the Lord of the worlds***.

ثم اقتداء من بعده من الأنبياء (عليهم السلام) به في قوله عز و جل:وَ وَصَّى بِها إِبْراهِيمُ بَنِيهِ وَ يَعْقُوبُ يا بَنِيَّ إِنَّ اللَّهَ اصْطَفى لَكُمُ الدِّينَ فَلا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ».

Then the following the example from after him[as] from the Prophets[as], regarding the Words of the Mighty and Majestic ***[2:132] And the same did Ibrahim bequeath to his sons and (so did) Yaqoub. O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters)***'.[391]

ابن شهر آشوب و غيره، عن صاحب (شرح الأخبار) قال أبو جعفر (عليه السلام) في قوله تعالى: وَ وَصَّى بِها إِبْراهِيمُ بَنِيهِ وَ يَعْقُوبُ يا بَنِيَّ إِنَّ اللَّهَ اصْطَفى لَكُمُ الدِّينَ فَلا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ قال: «بولاية علي (عليه السلام)».

[391] الخصال: 308/ 84

Ibn Shehr Ashub and someone else, from the author of Sharah Al Akhbaar –

Abu Ja'far[asws] said regarding the Words of the High ***[2:132] And the same did Ibrahim bequeath to his sons and (so did) Yaqoub. O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters)***: 'to the Wilayah of Ali[asws]'.[392]

VERSE 133

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ {133}

[2:133] But! Were you all witnesses when death visited Yaqoub, when he said to his sons: What will you be worshiping after me? They said: We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is'haq, one God, and to Him we are submitting

و حدثنا بذلك محمد بن علي البشاري القزويني رضي الله عنه قال حدثنا المظفر بن أحمد القزويني قال حدثنا محمد بن جعفر الكوفي الأسدي عن محمد بن إسماعيل البرمكي عن عبد الله بن داهر عن أبي قتادة الحراني عن وكيع بن الجراح عن سليمان بن مهران عن أبي عبد الله الصادق جعفر بن محمد ع و قول النبي ص أنا ابن الذبيحين يريد بذلك العم لأن العم قد سماه الله عز و جل أبا في قوله أَمْ كُنْتُمْ شُهَداءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قالَ لِبَنِيهِ ما تَعْبُدُونَ مِنْ بَعْدِي قالُوا نَعْبُدُ إِلهَكَ وَ إِلهَ آبائِكَ إِبْراهِيمَ وَ إِسْماعِيلَ وَ إِسْحاقَ و كان إسماعيل عم يعقوب فسماه الله في هذا الموضع أبا

And that has been narrated to us by Muhammad Bin Ali Al Bashaary Al Qazwiny, from Al Muzaffar Bin Ahmad Al Qazwiny, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Dahir, from Abu Qatada Al Harany, from Qaki'e Bin Al Jarrah, from Sulayman Bin Mahran,

(It has been narrated) from Abu Abdullah Al-Sadiq Ja'far[asws] Bin Muhammad[asws] having said: 'And the words of the Prophet[saww] I[saww] am the son[saww] of the two sacrificed ones', intending by that the uncle, because the uncle has been Named by Allah[azwj] Mighty and Majestic as a father in His[azwj] Words ***[2:133] But! Were you all witnesses when death visited Yaqoub, when he said to his sons: What will you be worshiping after me? They said: We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is'haq, one God, and to Him we are submitting***. And Ismail[as] was the uncle of Yaqoub[as], but Allah[azwj] Named him[as] in this place as a father.

و قد قال النبي ص العم والد فعلى هذا الأصل أيضا يطرد قول النبي ص أنا ابن الذبيحين أحدهما ذبيح بالحقيقة و الآخر ذبيح بالمجاز و استحقاق الثواب على النية و التمني فالنبي ص هو ابن الذبيحين من وجهين على ما ذكرناه و للذبح العظيم وجه آخر

And the Prophet[saww] spoke of his[saww] uncle as father. So upon this origin as well you return to the words of the Prophet[saww]: 'I[saww] am the son[saww] of the two sacrificed ones'. One of these is the sacrifice in reality, and the other one is the virtual sacrifice, and the deserving of the Rewards is based upon the intention, and the wishing. So

[392] المناقب 3: 95، شرح الأخبار 1: 236/ 238

the Prophet[saww] is the son[saww] of the two sacrificed ones from two aspects – one is what we[asws] have mentioned it. And the Great Sacrifice is the other aspect'.[393]

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن تفسير هذه الآية من قول الله: إِذْ قالَ لِبَنِيهِ ما تَعْبُدُونَ مِنْ بَعْدِي قالُوا نَعْبُدُ إِلهَكَ وَ إِلهَ آبائِكَ إِبْراهِيمَ وَ إِسْماعِيلَ وَ إِسْحاقَ إِلهاً واحِداً، قال: «جرت في القائم (عليه السلام)».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the interpretation of this Verse from the Words of Allah[azwj] ***[2:133] when he said to his sons: What will you be worshiping after me? They said: We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is'haq, one God***, he[asws] said: 'It (the principle of it) flows regarding Al-Qaim[asws]'.[394]

VERSES 134 & 135

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ {134} وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ {135}

[2:134] They were a community which passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did [2:135] And they say: Be Jews or Christians, you will be rightly Guided. Say: But! (we follow) the Creed of Ibrahim, the True Religion; and he was not from the Polytheists

العياشي: عن الوليد، عن أبي عبد الله (عليه السلام)، قال: «إن الحنيفية هي الإسلام».

Al Ayyashi, from Al Waleed,

(It has been narrated) from Abu Abdullah[asws] having said: '***[2:135] the True Religion*** (الحنيفية), it is Al-Islam'.[395]

عن زرارة، عن أبي جعفر (عليه السلام): «ما أبقت الحنيفية شيئا، حتى إن منها قص الشارب و قلم الأظفار و الختان».

From Zarara,

(It has been narrated) from Abu Ja'far[asws] having said: 'What would remain of the ***[2:135] the True Religion*** (الحنيفية) unless there is from it the cutting of the moustache, and the clipping of the nails, and the circumcission'.[396]

VERSES 136 & 137

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ {136}

[393] الخصال 1 58
[394] تفسير العيّاشي 1: 61/ 102.
[395] تفسير العيّاشي 1: 61/ 103.
[396] تفسير العيّاشي 1: 61/ 104.

[2:136] Say: We believe in Allah and (in) that which had been Revealed unto us, and (in) that which was revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the Prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {137}

[2:137] So if they were to believe as you believe in Him, they would have been Guided on the right course, and if they were to turn back, then they are only in strife, so Allah will Suffice you against them, and He is the Hearing, the Knowing

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن محبوب، عن محمد ابن النعمان، عن سلام، عن أبي جعفر (عليه السلام)، في قوله تعالى: آمَنَّا بِاللَّهِ وَ ما أُنْزِلَ إِلَيْنا. قال: «إنما عنى بذلك عليا و فاطمة و الحسن و الحسين، و جرت بعدهم في الأئمة (عليهم السلام)،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muhammad Ibn Al No'man, from Salaam,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[2:136] Say: We believe in Allah and (in) that which had been Revealed unto us***, said: 'But rather, it Means by that, Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and if flows after them[asws], in the Imams[asws].

[ثم] يرجع القول من الله في الناس، فقال: فَإِنْ آمَنُوا يعني الناس بِمِثْلِ ما آمَنْتُمْ بِهِ يعني عليا و فاطمة و الحسن و الحسين و الأئمة (عليهم السلام): فَقَدِ اهْتَدَوْا وَ إِنْ تَوَلَّوْا فَإِنَّما هُمْ فِي شِقاقٍ».

Then he[asws] returned to the Words from Allah[azwj] regarding the people, so he[asws] said ***[2:137] So if they*** Meaning the people ***were to believe as you*** Meaning Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] ***believe in Him, they would have been Guided on the right course, and if they were to turn back, then they are only in strife***'.[397]

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام)، قال: قلت له: كان ولد يعقوب أنبياء؟ قال: «لا، و لكنهم كانوا أسباط أولاد الأنبياء، و لم يكونوا فارقوا الدنيا إلا سعداء تابوا و تذكروا ما صنعوا».

From Hanaan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'The Children of Yaqoub[as] were Prophets[as]?' He[asws] said: 'No! But, they were the tribes of the children of the Prophets[as], and they did not leave the word except as happy, repentant, and remembering what they had done'.

و روى هذا الحديث محمد بن يعقوب بإسناده عن حنان، عن أبيه، عن أبي جعفر (عليه السلام) بزيادة بعد قوله: «و تذكروا ما صنعوا» و هي قوله (عليه السلام): «إلا الشيخين، فارقا الدنيا و لم يتوبا و لم يذكرا ما صنعا بأمير المؤمنين (عليه السلام)، فعليهما لعنة الله و الملائكة و الناس أجمعين».

[397] الكافي 1: 344/ 19

And this Hadeeth has been reported by Muhammad Bin Yaqoub, by his chain from Hanaan, from his father, from Abu Ja'far[asws] with an increase after his[asws] words 'and remembering what they had done' – and these are his[asws] words: 'Except for the two old men (الشيخين – 1 and 2). They left the world and did not repent, and did not remember what they did with Amir-ul-Momineen[asws], therefore upon them is the Curse of Allah[azwj], and the Angels, and the people altogether'.[398]

VERSE 138

صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ {138}

[2:138] A Dyeing of Allah, and who is better than Allah in dyeing? And Him do we worship

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً. قال: «صبغ المؤمنين بالولاية في الميثاق».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salma Bin Al Khataab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[2:138] A Dyeing of Allah, and who is better than Allah in dyeing?*** He[asws] said: 'The dyeing of the Believers with the Wilayah during the Covenant'.[399]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن داود بن سرحان، عن عبد الله بن فرقد، عن حمران، عن أبي عبد الله (عليه السلام) في قول الله عز و جل صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قال: «الصبغة هي الإسلام».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sarhaan, from Abdullah Bin Farqad, from Hamran,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:138] A Dyeing of Allah, and who is better than Allah in dyeing?*** He[asws] said: 'The Dyeing – it is Al-Islam'.[400]

VERSES 139 - 144

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ {139} أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {140}

[2:139] Say: Are you disputing with us regarding Allah, and He is our Lord and your Lord, and for us are our deeds and for you are your deeds, and we are sincere to Him [2:140] Or, are you saying that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Christians? Say: Are you more knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you are doing

[398] تفسير العيّاشي 1: 62/ 106.
[399] الكافي 1: 350/ 53.
[400] الكافي 2: 12/ 2.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ {141} سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {142}

[2:141] This is a community which has passed away; they shall have what they earned and you shall have what you earn, and you shall not be questioned for what they used to do [2:142] The fools among the people will say: What has turned them from their Qiblah which they had? Say: For Allah is the East and the West; He Guides whom He so Desires to, to the Straight Path

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ {143}

[2:143] And thus We Made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Rasool may become a bearer of witness over you; and We did not Make the Qiblah which you are towards except that We might Distinguish him who follows the Rasool from him who turns back upon his heels, and this was surely hard except for those whom Allah has Guided aright; and Allah was not going to Waste your faith; surely Allah is Affectionate, Merciful with the people

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ {144}

[2:144] We have Seen the turning of your face to the sky, so We shall surely turn you to a Qiblah which you shall be pleased with; turn then your face towards the Sacred Masjid, and wherever you are, turn your face towards it, and those who have been Given the Book surely know that it is the Truth from their Lord; and Allah is not at all heedless of what they are doing

قال (عليه السلام): وذلك أن رسول الله لما كان بمكة أمره الله تعالى أن يتوجه نحو بيت المقدس في صلاته، ويجعل الكعبة بينه وبينها إذا أمكن، وإذا لم يتمكن استقبل بيت المقدس كيف كان. وكان رسول الله (صلى الله عليه وآله) يفعل ذلك طول مقامه بها ثلاث عشرة سنة.

Imam Hassan Al-Askari[asws] said: 'And that when Rasool-Allah[saww] used to be in Mecca, Allah[azwj] Commanded him[saww] to face towards the Bayt Al-Maqdas during his[saww] Salats, and make the Kabah to be in between if possible, and if it is not possible then only towards the direction of Bayt Al-Maqdas as before. And Rasool-Allah[saww] did that for a long duration of thirteen years.

فلما كان بالمدينة، وكان متعبدا باستقبال بيت المقدس استقبله وانحرف عن الكعبة سبعة عشر شهرا، وجعل قوم من مردة اليهود يقولون: والله ما درى محمد كيف صلى حتى صار يتوجه إلى قبلتنا، ويأخذ في صلاته بهدينا ونسكنا. فاشتد ذلك على رسول الله (صلى الله عليه وآله) لما اتصل به عنهم، وكره قبلتهم وأحب الكعبة فجاءه جبرئيل (عليه السلام) فقال له رسول الله (صلى الله عليه وآله): يا جبرئيل لوددت لو صرفني الله عن بيت المقدس إلى الكعبة، فقد تأذيت بما يتصل بي من قبل اليهود من قبلتهم. فقال جبرئيل عيه السلام: فاسأل ربك ان يحولك إليها فانه لا يردك عن طلبتك، ولا يخيبك عن بغيتك.

And when he[saww] was in Medina, he[saww] used to face towards Bayt Al-Maqdas and not towards the Kabah for seventeen months. A group of stubborn Jews came and said: 'By Allah[azwj]! Muhammad[saww] does not know how to Pray to the extent that

he[saww] faces towards our direction and he[saww] has adopted our ways and customs in his[saww] Salats'. Jibraeel[as] came over and Rasool-Allah[saww] said to him: 'O Jibraeel[as]! It would be good if Allah[azwj] were to change the direction from Bayt Al-Maqdas to the Kabah, for I[saww] have been hurt by the talks of the Jews regarding the direction'. Jibraeel[as] said: 'Peace be on you[saww]! Ask your[saww] Lord[azwj], for He[azwj] will never reject anything that you[saww] ask for and will never keep you[saww] away from your[saww] desire'.

فلما استتم دعاءه صعد جبرئيل (عليه السلام) ثم عاد من ساعته فقال: اقرأ يا محمد: (قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضاها فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره) الايات. فقالت اليهود عند ذلك: (ما ولاهم عن قلتهم التي كانوا عليها؟) فأجابهم الله أحسن جواب فقال: (قل لله المشرق والمغرب) وهو يملكهما وتكليفه التحول إلى جانب كتحويله لكم إلى جانب آخر (يهدي من يشاء إلى صراط مستقيم) وهو مصلحتهم، وتؤديهم طاعتهم إلى جنات النعيم.

When his[saww] supplication was completed, Jibraeel[as] flew up into the sky and then came down within a moment and said: 'Read, O Muhammad[saww]! ***[2:144] And We have Seen the turning of your face to the sky, so We shall surely turn you to a Qiblah which you shall be pleased with; turn then your face towards the Sacred Masjid, and wherever you are, turn your face towards it*** The Jews said with regards to that ***[2:142] What has turned them from their Qiblah which they had?*** Allah[azwj] Answered them beautifully by Saying: ***Say: For Allah is the East and the West*** and He[azwj] is the Owner of them and Placing on you the effort to turn in one direction is like Placing on you the effort of turning towards another direction ***He Guides whom He so Desires to, to the Straight Path*** and it is for your betterment, and the obedience to this will take them towards the Blissful Gardens.

ـ قال أبومحمد (عليه السلام): ـ وجاء قوم من اليهود إلى رسول الله (صلى الله عليه وآله) فقالوا: يا محمد هذه القبلة بيت المقدس قد صليت إليها أربع عشرة سنة ثم تركتها الآن أفحقا كان ماكنت عليه؟ فقد تركته إلى باطل، فان ما يخالف الحق فهو باطل. أو باطلا كان ذلك؟ فقد كنت عليه طول هذه المدة، فما يؤمننا أن تكون ـ إلى ـ الآن على باطل؟ فقال رسول الله (صلى الله عليه وآله): بل ذلك كان حقا، وهذا حق، يقول الله: (قل لله المشرق والمغرب يهدي من يشاء إلى صراط مستقيم) إذا عرف صلاحكم يا أيها العباد في استقبال المشرق أمركم به، وإذا عرف صلاحكم في استقبال المغرب أمركم به، وإن عرف صلاحكم في غيرهما أمركم به فلا تنكروا تدبير الله تعالى في عباده وقصده إلى مصالحكم.

Imam Abu Muhammad[asws] said: 'A group of the Jews came over to Rasool-Allah[saww] and said: 'O Muhammad[saww]! This is the direction of Bayt Al-Maqdas in which you[saww] Prayed for fourteen years, but you are avoiding it now, were you[saww] on the truth then? If so, then you[saww] have avoided it and are now on falsehood, for the opposite of truth, is falsehood. Or were you[saww] on falsehood before? You[saww] were on that for a long duration. And we no longer believe that we are on falsehood?' The Messenger of Allah[saww] said: 'But, that was the truth, and so is this one. Allah[azwj] Says: ***[2:142] What has turned them from their Qiblah which they had? Say: For Allah is the East and the West; He Guides whom He so Desires to, to the Straight Path*** If He[azwj] Finds that it is better for you, O servants, to face the East, then He[azwj] would Order you to it, and if He[azwj] Finds that it is better for you to face the West, He[azwj] would Order you to it, and if He[azwj] Finds that some other direction is better for you then He[azwj] will Order you to it. Do not object to the Plan of Allah[azwj] for His[azwj] servants, (as it is) for their betterment'.

ثم قال لهم رسول الله (صلى الله عليه وآله): لقد تركتم العمل يوم السبت، ثم عملتم بعده من سائر الايام، ثم تركتموه في السبت، ثم عملتم بعده، أفتركتم الحق إلى الباطل أو الباطل إلى حق؟ أو الباطل إلى باطل أو الحق إلى حق؟ قولوا كيف شئتم فهو قول محمد وجوابه لكم.

Then Rasool-Allah[saww] said to them: 'You avoided the work on the day of Saturday, then worked during the rest of the days, then avoided it again during Saturday, then worked after that. Did you avoid the truth for the falsehood or falsehood for the truth? Or falsehood for the falsehood or truth for the truth? Say what you like, and that will the words of Muhammad[saww] and his[saww] answer to you'.

قالوا: بل ترك العمل في السبت حق والعمل بعده حق. فقال رسول الله (صلى الله عليه وآله): فكذلك قبلة بيت المقدس في وقته حق، ثم قبلة الكعبة في وقته حق. فقالوا له: يا محمد أفبدا لربك فيما كان أمرك به بزعمك من الصلاة إلى بيت المقدس حين نقلك إلى الكعبة؟

They said: 'But, our avoidance of work on Saturday was truth, and our work after that was also truth'. Rasool-Allah[saww] said: 'And similarly, the direction of Bayt Al-Maqdas during that time was truth, then the direction of the Kabah in this time is also truth'. They said to him[saww]: 'O Muhammad[saww]! Your[saww] Lord[azwj] has Made an innovation by Ordering you[saww], as you claim, to have changed the direction in your[saww] Salat from Bayt Al-Maqdas to the Kabah?'

فقال رسول الله (صلى الله عليه وآله): ما بدا له عن ذلك، فانه العالم بالعواقب، والقادر على المصالح، لا يستدرك على نفسه غلطا، ولا يستحدث رأيا بخلاف المتقدم، جل عن ذلك، ولا يقع أيضا عليه مانع يمنعه من مراده، وليس يبدو إلا لمن كان هذا وصفه وهو عزوجل يتعالى عن هذه الصفات علوا كبيرا.

Rasool-Allah[saww] said: 'There is no innovation in that, for He[azwj] is Aware of the consequences, and has the Power over the betterment, and it is not possible for Him[azwj] to be in error, nor does He[azwj] Issue an Opinion in opposition to what has come before, better than that, nor does an obstacle exist to prevent Him[azwj] from doing whatever He[azwj] Intends to. Innovation does not take place unless these qualities are present in someone, and He[azwj] the Almighty is Higher and Greater than this'.

ثم قال لهم رسول الله (صلى الله عليه وآله): أيها اليهود أخبروني عن الله، أليس يمرض ثم يصح، ويصح ثم يمرض؟ أبدا له في ذلك؟ أليس يحيي ويميت أبدا له؟ أليس يأتي بالليل في أثر النهار، والنهار في أثر الليل؟ أبدا له في كل واحد من ذلك؟ فقالوا: لا. قال: فكذلك الله تعالى تعبد نبيه محمدا بالصلاة إلى الكعبة بعد أن ـ كان ـ تعبده بالصلاة إلى بيت المقدس، وما بدا له في الاول.

Then Rasool-Allah[saww] said to them: 'O Jews! Tell me, does not Allah[azwj] Give illness, then Gives health, and health, then illness? Is there innovation in that? Does He[azwj] not Give life and then death, is this innovation from Him[azwj]? Does He [azwj] not Give night after the day, and the day after the night? Does He[azwj] Innovate in each of that?" They said: 'No'. He[saww] said: 'Similarly, Allah[azwj] Told His[azwj] Prophet, Muhammad[saww] to Pray towards the Kabah after having Told him[saww] to Pray towards Bayt Al-Maqdas, and this is not an innovation from the first'.

ثم قال: أليس الله يأتي بالشتاء في أثر الصيف، والصيف في أثر الشتاء؟ أبدا له في كل واحد من ذلك؟ قالوا: لا. قال: فكذلك لم يبد له في القبلة. قال، ثم قال: أليس قد ألزمكم في الشتاء أو تحترزوا من البرد بالثياب الغليظة؟ وألزمكم في الصيف أن تحترزوا من الحر؟ أفبدا له في الصيف حتى أمركم بخلاف ماكان أمركم به في الشتاء؟ قالوا: لا.

Then he[asws] said: 'Does not Allah[azwj] Bring winter after the summer, and summer after the winter? Does He[azwj] Make innovation in every one of these?' They said: 'No'. Similarly, He[azwj] did not Make innovation in the direction'. Then he[saww] said: 'Has he not Necessitated you to wear heavy clothing in the winter and light clothing in the summer? And made it necessary to save yourselves from the heat? Is there any innovation in Ordering you that which is opposite from the winter?' They said: 'No'.

فقال رسول الله (صلى الله عليه وآله): فكذلكم الله تعالى تعبدكم في وقت لصلاح يعلمه بشئ ثم بعده في وقت آخر لصلاح آخر يعلمه بشئ آخر، فاذا أطعتم الله في الحالين استحققتم ثوابه. وأنزل الله: (ولله المشرق والمغرب فأينما تولوا فثم وجه الله). أي إذا توجهتم بأمره، فثم الوجه الذي تقصدون منه الله وتأملون ثوابه.

Rasool-Allah[saww] said: 'Similarly, Allah[azwj] Wanted your obedience in a particular matter, for a time, and then differently in another time. If you were to be obedient to Allah[azwj] in all conditions, then you will be deserving of His[azwj] Rewards'. Allah[azwj] Sent down ***[2:115] And for Allah is the East and the West, therefore wherever you turn would be the Face of Allah***. Meaning, wherever you turn to by His[azwj] Command, that is where will be the One Whom you refer to as Allah[azwj] and expect Rewards from'.

ثم قال رسول الله (صلى الله عليه وآله): يا عباد الله أنتم كالمريض والله رب العالمين كالطبيب فصلاح المريض فيما يعلمه الطبيب ويدبره به، لا فيما يشتهيه المريض ويقترحه ألا فسلموا لله أمره تكونوا من الفائزين.

Then Rasool-Allah[saww] said: 'O servants of Allah[azwj]! You are like the sick people and Allah[azwj] is like a 'Healer' who cures the illness by His[azwj] Knowledge, and Plans by it. Submit yourselves to the Order of Allah[azwj] so that you may be successful'.

فقيل: يابن رسول الله (صلى الله عليه وآله)، فلم أمر بالقبلة الاولى؟ فقال: لما قال الله عزوجل: (وما جعلنا القبلة التي كنت عليها ـ وهي بيت المقدس ـ إلا لنعلم من يتبع الرسول ممن ينقلب على عقبيه) إلا لنعلم ذلك ـ منه ـ موجودا بعد أن علمناه سيوجد. وذلك أن هوى أهل مكة كان في الكعبة، فأراد الله أن يبين متبع محمد من مخالفه باتباع القبلة التى كرهها، ومحمد يأمر بها، ولما كان هوى أهل المدينة في بيت المقدس، أمرهم بمخالفتها والتوجه إلى الكعبة ليتبين من يوافق محمدا فيما يكرهه، فهو مصدقه وموافقه.

Somebody asked: 'O son[asws] of Rasool-Allah[saww]! Why was the first direction Commanded?' He[saww] said: 'Allah[azwj] Mighty and Majestic Says: ***[2:143] and We did not Make the Qiblah which you are towards*** and this was Bayt Al-Maqdas – ***except that We might Distinguish him who follows the Rasool from him who turns back upon his heels*** those who exist now and those that will come into existence. And the preference of the people of Mecca was the Kabah. Allah[azwj] Intended to distinguish the obedient ones to Muhammad[saww] from his[saww] opponents by getting them to follow the direction which they detest, and Muhammad[saww] had ordered that. And the preference of the people of Medina was Bayt Al-Maqdas, who were ordered the opposite to that by facing towards the Kabah so that the obedient ones of Muhammad[saww] may be distinguished from those that abhor him[saww], and these are the ones who have ratified him[saww] and are compatible with him[saww].

ثم قال: (وإن كانت لكبيرة إلا على الذين هدى الله) أي كان التوجه إلى بيت المقدس في ذلك الوقت كبيرة إلا على من يهدي الله، فعرف أن الله يتعبد بخلاف ما يريده المرء ليبتلي طاعته في مخالفة هواه.

Then He[azwj] Said: ***and this was surely hard except for those whom Allah has Guided aright*** meaning, their facing towards Bayt Al-Maqdas during that time was a

great difficulty for them, except for those who were Guided by Allah[azwj]. Allah[azwj] Knew by Commanding them opposite to what they wanted, so that their obedience can be known.[401]

الشيخ بإسناده عن الطاطري، عن وهيب، عن أبي بصير، عن أحدهما (عليهما السلام)، في قوله: سَيَقُولُ السُّفَهاءُ مِنَ النَّاسِ ما وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كانُوا عَلَيْها قُلْ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ يَهْدِي مَنْ يَشاءُ إِلى صِراطٍ مُسْتَقِيمٍ. فقلت له: أمره الله أن يصلي إلى بيت المقدس؟

Al Sheykh, by his chain from Al Taatary, from Waheyb, from Abu Baseer,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]), regarding His[azwj] Words ***[2:142] The fools among the people will say: What has turned them from their Qiblah which they had? Say: For Allah is the East and the West; He Guides whom He so Desires to, to the Straight Path***. I said to him[asws], 'Allah[azwj] Commanded him[saww] that he[saww] should Pray towards Bayt Al-Maqdas?'

قال: «نعم، ألا ترى أن الله تعالى يقول: وَ ما جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْها إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلى عَقِبَيْهِ وَ إِنْ كانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ ما كانَ اللَّهُ لِيُضِيعَ إِيمانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُفٌ رَحِيمٌ؟

He[asws] said: 'Have you not see that Allah[azwj] the High is Saying ***[2:143] and We did not Make the Qiblah which you are towards except that We might Distinguish him who follows the Rasool from him who turns back upon his heels, and this was surely hard except for those whom Allah has Guided aright; and Allah was not going to Waste your faith; surely Allah is Affectionate, Merciful with the people***?'

قال: «إن بني عبد الأشهل أتوهم و هم في الصلاة، و قد صلوا ركعتين إلى بيت المقدس، فقيل لهم: إن نبيكم قد صرف إلى الكعبة، فتحول النساء مكان الرجال، و الرجال مكان النساء، و صلوا الركعتين الباقيتين إلى الكعبة، فصلوا صلاة واحدة إلى قبلتين، فلذلك سمي مسجدهم مسجد القبلتين».

The Imam[asws] said: 'The Clan of Al-Ashal came to them and they were in the Salats, and had Prayed two Cycles towards Bayt Al-Maqdas, so they said to them, 'Your Prophet[saww] has changed towards the Kabah, so the women have turned to be in the place of men, and the men in place of the women. And they Prayed the remaining two Cycle towards the Kabah, Thus they Prayed one Salat to two Qiblahs, so it is due to that, that Masjid is named as Masjid Qiblatain (Two Qiblahs)'.[402]

الحسكاني في شواهد التنزيل قال: أخبرنا محمد بن عبد الله بن أحمد الصوفي، قال: أخبرنا محمد بن أحمد بن محمد الحافظ: أخبرنا عبد العزيز بن يحيى بن أحمد، قال: حدثني أحمد بن محمد بن عمير، قال: حدثني بشر بن المفضل عن عيسى بن يوسف عن أبي الحسن علي بن يحيى عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن علي عليه السلام: إن الله تعالى إيانا عنى بقوله: (لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا)، فرسول الله صلى الله عليه وآله شاهد علينا، ونحن شهداء الله على خلقه وحجته في أرضه. ونحن الذين قال الله جل اسمه فيهم: (وكذلك جعلناكم أمة وسطا).

Al-Haskany in Shawaahid Al-Tanzeel, said, 'Informed us Muhammad Bin Abdullah Bin Ahmad Al-Sowfy, from Muhammad Bin Ahmad Bin Muhammad Al-Haafiz, from Abdul Azeez Bin Yahya Bin Ahmad, from Ahmad Bin Muhammad Bin Umeyr, from Bashar Bin Al-Mufazzal, from Isa Bin Yusuf, from Abu Al-Hassan Ali Bin Yahya, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly has narrated:

[401] Tafseer Imam Hassan Al Askari[asws] – S 312
[402] التهذيب 2: 43/ 138

Ali[asws] said: 'Allah[azwj] Meant us[asws] by His[azwj] Words: ***"[2:143] that you may be the bearers of witness to the people and (that) the Rasool may become a bearer of witness over you"***. So Rasool-Allah[saww] is a witness over us[asws], and we[asws] are witnesses of Allah[azwj] over His[azwj] creatures, and His[azwj] Proofs in His[azwj] earth. And we[asws] are the ones about whom Allah[azwj] Majestic in His[azwj] Name, said: ***"[2:143] And thus We have made you a medium (just) nation"***.[403]

إنا أهل بيت دعا الله لنا أبونا إبراهيم عليه السلام فقال: (فاجعل أفئدة من الناس تهوي إليهم)، فإيانا عنى الله بذلك خاصة. ونحن الذين عنى الله: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون) إلى آخر السورة، فرسول الله الشاهد علينا ونحن شهداء الله على خلقه وحججه في أرضه. ونحن الذين عنى الله بقوله: (وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس) إلى آخر الآية. فلكل زمان منا إمام شاهد على أهل زمانه.

We[asws] are the People[asws] of the Household for whom[asws] our[asws] father Ibrahim[as] Prayed to Allah[azwj] saying: ***"[14:37] therefore make the hearts of some people yearn towards them and"***, so it is us[asws] whom Allah[azwj] has Meant by that, especially. So the Rasool Allah[saww] is a Witness over us[asws], and we[asws] are the Witnesses of Allah[azwj] over His[azwj] creatures, and His[azwj] Proof in His[azwj] earth. And we[asws] are the ones[asws] Meant by Allah[azwj] by His[azwj] Statement: ***"[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people"***, up to the end of the Verse. So for every era, an Imam[asws] from us[asws] is a Witness over the people of his[asws] era.[404]

حدثنا احمد بن محمد عن ابيه عن محمد عن ابن اذينة عن بريد العجلى قال سئلت ابا جعفر عليه السلام عن قول الله تبارك وتعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا قال نحن امة الوسط ونحن شهداء الله على خلقه وحجته في ارضه.

Narrated to us Ahmad Bin Muhammad, from his father, from Muhammad, from Ibn Azina, from Bureyd Al-Ajaly who said, 'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Blessed and High ***[2:143] And thus We Made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Rasool may become a bearer of witness over you*** said: 'We[asws] are the medium nation, and we[asws] are the witnesses of Allah[azwj] on His[azwj] Creatures in His[azwj] Earth.'[405]

حدثنا يعقوب بن يزيد ومحمد بن الحسين عن ابن ابى عمير عن عمر بن اذينة عن بريد بن معاوية قال قلت لابي جعفر عليه السلام قول الله تعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس قال نحن الائمة الوسط ونحن شهداء الله على خلقه وحجته في ارضه.

Narrated to us Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said:

'I asked from Abu Ja'far[asws] about the Words of Allah[azwj] the High ***[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people***, he[asws] said: 'We[asws] are the Just Imams[asws], and we[asws] are witnesses of Allah[azwj] on His[azwj] creation and His[azwj] Proof in His[azwj] Earth.'[406]

[403] Kitaab Suleym Bin Qays Al Hilali – H 80
[404] Kitaab Sulaym Bin Qays – H 54 (Extract)
[405] Basaair Al Darajaat – P 2 Ch 3 H 11
[406] Basaair Al Darajaat – P 2 Ch 13 H 3

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن عمرو بن ابى المقدام عن ميمون البان عن ابى جعفر عليه السلام في قوله تبارك وتعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس قال عدلا ليكونوا شهداء على الناس قال الائمة ويكون الرسول شهيدا عليكم قال على الائمة.

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Bashir, from Amro Bin Abu Al-Maqdaam, from Maymoun Al-Baan who has said:

Abu Ja'far[asws], regarding His[azwj] Words, Mighty and Majestic ***[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people***, said: 'Equitable, as they[asws] (the Imams[asws]) are witnesses on the people.' I said, '***and (that) the Rasool may become a bearer of witness over you***.' He[asws] said: 'Over the Imams[asws].'[407]

عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: «نحن نمط الحجاز» فقلت: و ما نمط الحجاز؟ قال: «أوسط الأنماط، إن الله يقول: وَ كَذلِكَ جَعَلْناكُمْ أُمَّةً وَسَطاً.

From Abu Baseer who said,

'I heard Abu Ja'far[asws] saying: 'We[asws] are the Standard of Hijaz'. So I said, 'And what is the Standard of Hijaz?' He[asws] said: 'The Medium Standard. Allah[azwj] is Saying ***[2:143] And thus We Made you a medium (just) nation***'.

- ثم قال- إلينا يرجع الغالي، و بنا يلحق المقصر»

Then he[asws] said: 'The exaggerator (الغالي) need to return back to us[asws] and the reducer (المقصر) needs to catch-up with us[asws].'[408] (تفسير العيّاشي 1: 63/ 111)

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «قال الله تعالى: وَ كَذلِكَ جَعَلْناكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً فإن ظننت أن الله عنى بهذه الآية جميع أهل القبلة من الموحدين، أفترى أن من لا تجوز شهادته في الدنيا على صاع من تمر، يطلب الله شهادته يوم القيامة و يقبلها منه بحضرة جميع الأمم الماضية؟ كلا، لم يعن الله مثل هذا من خلقه، يعني الامة التي وجبت لها دعوة إبراهيم (عليه السلام): كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ و هم الأمة الوسطى، و هم خير أمة أخرجت للناس».

From Abu Amro Al zubeyri,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Said ***[2:143] And thus We Made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Rasool may become a bearer of witness over you***. So if they are guessing that Allah[azwj] has Meant by this Verse the whole of the people of the Qiblah (General Muslims) from testifiers to the Oneness of Allah[azwj], the ones who forge the testimony over one Sa'a (unit of measurement) of dates, that Allah[azwj] would Seek his testimony on the Day of Judgement and Accept it from him for all the previous communities in the past?

Never! Allah[azwj] did not Mean it like this from His[azwj] creatures. It (actually) Means the community upon which is Obligated the call of Ibrahim[as] ***[3:110] You are the best of***

[407] Basaair Al Darajaat – P 2 Ch 13 H 3
[408] تفسير العيّاشي 1: 63/ 111.

the communities raised up for the people, and they[asws] are the medium (just) Imams[asws], and they[asws] are the best of the communities raised for the people'.[409]

العياشي: قال أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: ألا تخبرني عن الإيمان، أقول هو و عمل، أم قول بلا عمل؟ فقال: «الإيمان عمل كله، و القول بعض ذلك العمل، مفروض من الله، مبين في كتابه، واضح نوره، ثابتة حجته، يشهد له بها الكتاب و يدعو إليه.

Al Ayyashi, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'Inform me about the Eman (faith) – is it a word and a deed, or is it a word without a deed?' So he[asws] said: 'The Eman is deed, all of it. And the word, some of that is the deed, Obligatory from Allah[azwj], explained in His[azwj] Book, its light is clear, its proof is established. The Book Testifies to it and calls towards it.

و لما أن صرف الله نبيه (صلى الله عليه و آله) إلى الكعبة عن بيت المقدس، قال المسلمون للنبي (صلى الله عليه و آله):أ رأيت صلاتنا التي كنا نصلي إلى بيت المقدس، ما حالنا فيها، و ما حال من مضي من أمواتنا و هم يصلون إلى بيت المقدس؟ فأنزل الله: وَ ما كانَ اللَّهُ لِيُضِيعَ إِيمانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُفٌ رَحِيمٌ فسمى الصلاة إيمانا، فمن اتقى الله حافظا لجوارحه موفيا كل جارحة من جوارحه بما فرض الله عليه، لقي الله مستكملا لإيمانه من أهل الجنة، و من خان في شيء منها، أو تعدى ما أمر فيها، لقي الله ناقص الإيمان».

And when Allah[azwj] Re-directed His[azwj] Prophets[saww] towards the Kabah from Bayt Al-Maqdas, the Muslims said to the Prophet[saww], 'Do you[saww] see our Salats which we had Prayed towards Bayt Al-Maqdas, what is our situation with regards to these, and what is the situation of the ones of us who passed away and they had been Praying towards Bayt Al-Maqdas?' So Allah[azwj] Revealed ***[2:143] and Allah was not going to Waste your Eman; surely Allah is Affectionate, Merciful with the people***. So He[azwj] Named the 'Salat' as 'Eman'. Therefore, the one who fears Allah[azwj], protecting his faculties, fulfilling for every faculty what Allah[azwj] has Obligated upon it, would meet Allah[azwj] as complete of Eman from the people of the Paradise. And the one who betrays anything from these, or exceeded what has been Commanded with regards to these, would meet Allah[azwj] as being deficient of the Eman'.[410]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «إذا استقبلت القبلة بوجهك فلا تقلب وجهك عن القبلة فتفسد صلاتك، فإن الله عز و جل قال لنبيه (صلى الله عليه و آله) في الفريضة: فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرامِ وَ حَيْثُ ما كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ و اخشع ببصرك و لا ترفعه إلى السماء، و ليكن حذاء وجهك في موضع سجودك».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Zararah,

(It has been narrated) from Abu Ja'far[asws] having said: 'When you are facing the Qiblah by your face, so do not turn your face away from the Qiblah, as you will spoil your Salat, for Allah[azwj] Mighty and Majestic Said to His[azwj] Prophet[saww] regarding the Obligatory (Salat) ***[2:144] turn then your face towards the Sacred Masjid, and***

[409] تفسير العيّاشي 1: 63/ 114
[410] تفسير العيّاشي 1: 63/ 115

wherever you are, turn your face towards it, and humble your eyes and do not raise them towards the sky, and your shoes become in place of your prostration'.[411]

الشيخ، بإسناده عن الطاطري، عن محمد بن أبي حمزة، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله الله: وَ ما جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْها إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلى عَقِبَيْهِ أمره به؟ قال: «نعم، إن رسول الله (صلى الله عليه و آله) كان يقلب وجهه في السماء، فعلم الله ما في نفسه، فقال: قَدْ نَرى تَقَلُّبَ وَجْهِكَ فِي السَّماءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضاها».

Al Sheykh, by his chain from Al Taatary, from Muhammad Bin Abu Hamza, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[2:143] and We did not Make the Qiblah which you are towards except that We might Distinguish him who follows the Rasool from him who turns back upon his heels***, was he[saww] Commanded for it?' He[asws] said: 'Yes. Rasool-Allah[saww] used to turn his[saww] face towards the sky (time and again), so Allah[azwj] Knew what was in his[saww] heart, so He[azwj] Said ***[2:144] We have Seen the turning of your face to the sky, so We shall surely turn you to a Qiblah which you shall be pleased with***'.[412]

VERSES 145 - 147

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ {145}

[2:145] And even if you bring to those who have been given the Book every Sign they would not follow your Qiblah, nor are you a follower of their Qiblah, neither are they the followers of each other's Qiblah, and if you follow their desires after the Knowledge that has come to you, then you shall most surely be among the unjust

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ {146} الْحَقُّ مِنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {147}

[2:146] Those whom We have Given the Book recognise him as they are recognising their own sons; and a party of them are concealing the Truth while they know (it) [2:147] The Truth is from your Lord, therefore you should not be of the doubters

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام) قال: «نزلت هذه الآية في اليهود و النصارى، يقول الله تبارك و تعالى: الَّذِينَ آتَيْناهُمُ الْكِتابَ يَعْرِفُونَهُ كَما يَعْرِفُونَ أَبْناءَهُمْ، يعني رسول الله (صلى الله عليه و آله)، لأن الله عز و جل قد أنزل عليهم في التوراة و الإنجيل و الزبور صفة محمد (صلى الله عليه و آله) و صفة أصحابه، و مبعثه و مهاجره، و هو قوله تعالى: مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَماءُ بَيْنَهُمْ تَراهُمْ رُكَّعاً سُجَّداً يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْواناً سِيماهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذلِكَ مَثَلُهُمْ فِي التَّوْراةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ، فهذه صفة رسول الله (صلى الله عليه و آله) و صفة أصحابه في التوراة و الإنجيل، فلما بعثه الله عز و جل، عرفه أهل الكتاب، كما قال جل جلاله».

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Hamaad, from Hareyz,

[411] الكافي 3: 300/ 6.
[412] التهذيب 2: 43/ 137

'Abu Abdullah having said: 'This Verse was Revealed regarding the Jews and the Christians. Allah[azwj] Blessed and High is Saying ***[2:146] Those whom We have given the Book recognise him as they recognise their sons, and a party of them most surely conceal the truth while they know (it)*** Meaning Rasool-Allah[saww], because Allah[azwj] Mighty and Majestic had Revealed for them in the Torah, and the Evangel, and the Psalms, a description of Muhammad[saww] and a description of his[saww] companions, and Sent him[saww], and Emigrated him[saww], and these are the Words of the High ***[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure; their marks are in their faces because of the effect of prostrations; that is their example in the Torah and their example in the Evangel***. So this is a description of Rasool-Allah[saww] and his[saww] companions in the Torah and the Evangel. So when Allah[azwj] Mighty and Majestic Sent him[saww], the People of the Book recognised him[saww] just as the Majestic Said'.[413]

حدثنا عمران بن موسى بن جعفر عن على بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن ابى منصور عمن ذكره عن جابر قال سألت ابا جعفر عليه السلام عن الروح قال يا جابر ان الله خلق الخلق على ثلث طبقات وانزلهم ثلث منازل وبين. ذلك في كتابه حيث قال واصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون

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

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

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

As for what has been Mentioned of the Foremost, they[as] are the Mursil Prophets[as] and non-Mursil Prophets[as]. Allah[azwj] Made to be in them[as] five Spirits – The Holy Spirit, and the Spirit of Faith, and the Spirit of Strength, and the Spirit of Desire, and the Spirit of the Body, and between that in His[azwj] Book is where He[azwj] has Said "***[2:253] We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by rank and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit***".

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

[413] تفسير القمّي 1: 32.

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

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى ارذل العمر لكيلا يعلم بعد علم شيئا فتنتقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان ورح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتية ملك الموت

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He[azwj] has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin. When the sin has been committed he gets taken away from the faith and faith gets taken away from him. If he were to repent to Allah[azwj], Allah[azwj] Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah[azwj] "***[16:70] And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything***". If the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam[as], not coming to them; and there would remain in him the Spirit of the Faith and Spirit of the Body. With the Spirit of the Faith, he worships Allah[azwj], and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المشئمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربك فلا تكونن من الممترين عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكتموا ما عرفوا من الحق بغيا وحسدا فيسلبهم روح الايمان وجعل لهم ثلثة ارواح روح القوة وروح الشهوة و روح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتلف بروح الشهوة ويسير بروح البدن.

And as for what has been Mentioned of the companions of the left Hand, among them are the People of the Book. Allah[azwj] Blessed and High has Said "***[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceAl-the truth while they know (it). [2:147] The truth is from your Lord, therefore you should not be of the doubters***". They recognised the Messenger of Allah[saww] and the successor[asws] to be after him[saww], and they concealed what they recognised from the truth, in rebellion and in envy. Their Spirit of the Faith was take away from them, and they were Made

to be with three Spirits – the Spirit of the Strength, and the Spirit of the Desire, and the Spirit of the Body, then they were likened to be as cattle. He[azwj] Said "***[7:179] they are as cattle, nay, they are in worse errors***", because the animals bear the Spirit of the Strength, and they react by the Spirit of the Desire, and they move around by the Spirit of the Body'.[414]

VERSE 148

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {148}

[2:148] And every one has a destination to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will Bring you all together; surely Allah has Power over all things

محمد بن إبراهيم- المعروف بابن زينب- قال: أخبرنا عبد الواحد بن عبد الله بن يونس، قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن ضريس، عن أبي خالد الكابلي، عن علي بن الحسين، أو عن محمد بن علي (عليهما السلام)، أنه قال: «الفقداء قوم يفقدون من فرشهم فيصبحون بمكة، و هو قول الله عز و جل:يْنَ ما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً ، و هم أصحاب القائم (عليه السلام)».

Muhammad Bin Ibrahim – well known as Ibn Zaynab, from Abdul Wahid Bin Abdullah Bin Yunus, from Muhammad Bin Ja'far Al Qureyshi, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Muhammad Bin Sinan, from Zareys, from Abu Khalid Al Kalby,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws], or Muhammad Bin Ali[asws] having said: 'The missing ones are a people who would be missing from their beds, so in the morning they would be at Makkah, and these are the Words of Allah[azwj] Mighty and Majestic ***[2:148] wherever you are, Allah will Bring you all together***, and <u>they are the companions of Al-Qaim</u>[ajfj].[415]

و عنه، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا علي بن الحسن التيملي، قال: حدثنا الحسن و محمد ابنا علي بن يوسف، عن سعدان بن مسلم، عن رجل، عن المفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): «إذا اذن الإمام دعا الله عز و جل باسمه العبراني، فانتجب له أصحابه «1»، الثلاث مائة و ثلاثة عشر، قزعا كقزع الخريف، و هم أصحاب الألوية منهم من يفتقد من فراشه ليلا فيصبح بمكة، و منهم من يرى يسير في السحاب نهارا، يعرف باسمه و اسم أبيه و حسبه و نسبه».

And from him, from Ahmad Bin Muhammad Bin Saeed Bin Uqda, from Ali Bin Al Hassan Al Taymili, from Al Hassan and Muhammad the sons of Ali Bin Yusuf, from Sa'dan Bin Muslim, from a man, from Al Mufazzal Bin Umar who said,

'Abu Abdullah[asws] said: 'When the Imam[as] shall proclaim and call to Allah[azwj] Mighty and Majestic by His[azwj] Name is Hebrew, so the companions selected for him[asws], the three hundred and thirteen, clouds like the clouds of autumn, and they are the owners of the brigades. Among them would be one who would be missing from his bed at night and in the morning would be at Makkah, and mong them would be the one who would be seen travelling in the clouds during the day, recognised by his name and the name of his father, and his rank and his lineage'.

[414] Basaair Al Darajaat – P 9 Ch 14 H 5
[415] الغيبة للنعماني: 313/ 4

قلت: جعلت فداك، أيهما أعظم إيمانا؟ قال: «الذي يسير في السحاب نهارا، و هم المفقودون، و فيهم نزلت هذه الآية: أَيْنَ ما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً».

I said, 'May I be sacrified for you[asws]! Which of these two are greater in Eman (faith)?' He[asws] said: 'The one who would journey in the clouds during the day, and they are the missing ones, and regarding them this Verse was Revealed ***[2:148] wherever you are, Allah will Bring you all together***'.[416]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاسْتَبِقُوا الْخَيْراتِ أَيْنَ ما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً قَالَ الْخَيْرَاتُ الْوَلَايَةُ وَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى أَيْنَ ما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً يَعْنِي أَصْحَابَ الْقَائِمِ الثَّلَاثَمِائَةِ وَ الْبِضْعَةَ عَشَرَ رَجُلًا قَالَ وَ هُمْ وَ اللَّهِ الْأُمَّةُ الْمَعْدُودَةُ قَالَ يَجْتَمِعُونَ وَ اللَّهِ فِي سَاعَةٍ وَاحِدَةٍ قَزَعٌ كَقَزَعِ الْخَرِيفِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid, who has narrated:

Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***"[2:148] therefore hasten to (do) good works; wherever you are, Allah will bring you all together"***. He[asws] said: '***Good works*** is a reference to *Al-Wilayah*, and the Words of the Blessed and the High: ***"wherever you are, Allah will Bring you all together"*** mean the companions of Al-Qaim[asws], three hundred and some ten men'. He[asws] said: 'And they are, by Allah[azwj], a numbered community'. He[asws] said: 'By Allah[azwj] they would gather together in a single moment, like clouds in the autumn'.[417]

عن أبي سمينة، عن مولى لأبي الحسن (عليه السلام)، قال: سألت أبا الحسن (عليه السلام) عن قوله: أَيْنَ ما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً. قال: «و ذلك- و الله- أن لو قد قام قائمنا يجمع الله إليه شيعتنا من جميع البلدان».

From Abu Sameena,

(It has been narrated) from a slave of Abu Al-Hassan[asws] who said, 'I asked Abu Al-Hassan[asws] about His[azwj] Words ***[2:148] wherever you are, Allah will Bring you all together***. He[asws] said: 'And that – by Allah[azwj] – is that when our[asws] Qaim[asws] rises, Allah[azwj] would Gather to him[asws] our[asws] Shias from all the countries'.[418]

VERSES 149 - 152

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {149} وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ {150}

[2:149] And from whatsoever place you come from, turn your face towards the Sacred Masjid; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do [2:150] And from whatsoever place you come from, turn your face towards the Sacred Masjid; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My Favour on you and that you may walk on the right course

[416] الغيبة للنعماني: 312/ 3.
[417] الكافي 8: 313/ 487
[418] تفسير العيّاشي 1: 66/ 117.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ {151} فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ {152}

[2:151] Even as We have Sent among you a Rasool from among you who recites to you Our Verses and purifies you and teaches you the Book and the Wisdom and teaches you that which you did not know [2:152] Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَذِكْرُ اللَّهِ أَكْبَرُ، يقول: «ذكر الله لأهل الصلاة أكبر من ذكرهم إياه، ألا ترى أنه يقول: فَاذْكُرُونِي أَذْكُرْكُمْ؟».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words '***[29:44] and the Remembrance of Allah is the greatest***, said: 'The Remembrance of Allah[azwj] of the people of the Salat is greater than their remembrance of Him[azwj]. Have you not seen that He[azwj] is Saying ***[2:152] Therefore remember Me, I will Remember you***?'[419]

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، قال: حدثنا أبو محمد جعفر بن أحمد بن سعيد البجلي ابن أخي صفوان بن يحيى، عن علي بن أسباط، عن سيف بن عميرة، عن أبي الصباح بن نعيم العبدي، عن محمد بن مسلم، في حديث يقول في آخره: «تسبيح فاطمة الزهراء (عليها السلام) ذكر الله الكثير [الذي] قال الله عز و جل: فَاذْكُرُونِي أَذْكُرْكُمْ».

Ibn Babuwayh, from Muhammad Bin Al Hassan, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Abu Muhammad Ja'far Bin Ahmad Bin saeed Al Bajaly son of the brother of Safwan Bin Yahya, from Ali Bin Asbaat, from Sayf Bin Umeyra, from Abu Al Sabah Bin Naeem Al Abady, from Muhammad Bin Muslim,

(It has been narrated) in a Hadeeth in which he[asws] (6th Imam[asws]) said at the end of it: 'The Glorification (تسبيح) of Fatima Al-Zahra[asws] is the remembrance of Allah[azwj], the lot, which Allah[azwj] Mighty and Majestic is Speaking about ***[2:152] Therefore remember Me, I will Remember you***'.[420]

VERSES 153 & 154

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {153} وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِنْ لَا تَشْعُرُونَ {154}

[2:153] O you who believe! Seek assistance with the patience and the Salat; surely Allah is with the patient [2:154] And do not speak of those who are slain in Allah's Way as dead; but, (they are) alive, but you are not perceiving

العياشي: عن الفضيل، عن أبي جعفر (عليه السلام)، قال: قال: «يا فضيل، بلغ من لقيت من موالينا عنا السلام، و قل لهم: إني أقول: إني لا اغني عنكم من الله شيئا إلا بورع، فاحفظوا ألسنتكم، و كفوا أيديكم، و عليكم بالصبر و الصلاة، إن الله مع الصابرين».

Al Ayyashi, from Al Fazeyl,

[419] تفسير القمي 2: 150. (Extract)
[420] معاني الأخبار: 194/ 5.

(It has been narrated) from Abu Ja'far[asws] having said: 'O Fazeyl! Deliver to the one you meet from our[asws] *Mawaalis* (in our[asws] Wilayah) our[asws] greetings, and said to them: 'I[asws] am saying: 'I[asws] will not avail you anything from Allah[azwj] except for the piety, therefore protect your tongues, and restrain your hands, and upon you is the patience and the Salat ***[2:153] surely Allah is with the patient***'.[421]

(Please see Ahadeeth under Verse 2:45 for further explanation)

VERSES 155 - 157

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ {155} الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ {156} أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ {157}

[2:155] And We will Test you with something from the fear and the hunger and loss of wealth and lives and fruits; and give good news to the patient [2:156] Who, when a difficulty befalls them, say: Surely we are for Allah and to Him we are returning [2:157] Those are they on whom are Blessings and Mercy from their Lord, and those are the followers of the right course

محمد بن إبراهيم النعماني- المعروف بابن زينب- قال: حدثنا محمد بن همام، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا أحمد بن هلال، قال: حدثنا الحسن بن محبوب، عن علي بن رئاب، عن محمد بن مسلم، عن أبي عبد الله جعفر بن محمد (عليهما السلام)، قال: «إن قدام [قيام] القائم علامات، بلوى من الله تعالى لعباده المؤمنين».

Muhammad Bin Ibrahim Al No'mani – well known as Ibn Zaynab, from Muhammad Bin Hamaam, from Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Hilal, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah Ja'far[asws] Bin Muhammad[asws] having said: 'Surely before the rising of Al-Qaim[asws] there are signs, a Trial from Allah[azwj] the High to His[azwj] believing servants'.

قلت: و ما هي؟ قال: «فذلك قول الله عز و جل: وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوالِ وَ الْأَنْفُسِ وَ الثَّمَراتِ وَ بَشِّرِ الصَّابِرِينَ- قال: لَنَبْلُوَنَّكُمْ يعني المؤمنين بِشَيْءٍ مِنَ الْخَوْفِ من ملوك بني فلان فِي آخر سلطانهم وَ الْجُوعِ بغلاء أسعارهم وَ نَقْصٍ مِنَ الْأَمْوالِ فساد التجارات و قلة الفضل فيها وَ الْأَنْفُسِ موت ذريع وَ الثَّمَراتِ قلة ريع ما يزرع و قلة بركة الثمار وَ بَشِّرِ الصَّابِرِينَ عند ذلك بخروج القائم (عليه السلام)».

I said, 'And what are these?' He[asws] said: 'So that is in the Words of Allah[azwj] Mighty and Majestic ***[2:155] And We will Test you with something from the fear and the hunger and loss of the wealth and the lives and the fruits; and give good news to the patient***'. He[asws] said: '***And We will Test you*** Meaning the Believers ***with something from the fear*** from the kings of the Clan of so and so at the end of their rule; ***and the hunger*** due to the high prices (inflation); ***and loss of the wealth*** spoiling of the businesses and the scarcity of the Grace in it; ***and the lives*** sudden death; ***and the fruits*** insufficiency of revenue from what is planted and insufficiency of the blessings of the fruits; ***and give good news to the patient*** during that, by the rising of Al-Qaim[ajfj]'.

ثم قال: «يا محمد، هذا تأويله، إن الله عز و جل يقول: وَ ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ».

[421] تفسير العيّاشي 1: 68/ 123.

Then he[asws] said: 'O Muhammad! This is its interpretation that Allah[azwj] Mighty and Majestic is Speaking of ***[3:7] but none know its interpretation except Allah, and those who are firmly rooted in the Knowledge***'.[422]

و عنه: عن علي بن محمد، عن صالح بن أبي حماد، رفعه، قال: جاء أمير المؤمنين (عليه السلام) إلى الأشعث بن قيس يعزيه بأخ له، يقال له: عبد الرحمن، فقال له أمير المؤمنين: «إن جزعت فحق الرحم أتيت، و إن صبرت فحق الله أديت، على أنك إن صبرت جرى عليك القضاء و أنت محمود، و إن جزعت جرى عليك القضاء و أنت مذموم».

And from him, from Ali Bin Muhammad, from Salih Bin Abu Hamaad, raising it, said,

'Amir-ul-Momineen[asws] went to Al Ash'as Bin Qays to comfort him for (the death of) his brother, called Abdul Rahman. So Amir-ul-Momineen[asws] said to him: 'I[asws] came to you for the grief which is the right of the womb (relationship), and if you are patient then the right of Allah[azwj] is fulfilled, upon that if you were patient the pre-destination would follow you and you would be a praised one, and if you grieve then pre-destination would follow you and you would be a condemned one'.

فقال له الأشعث: إنا لله و إنا إليه راجعون! فقال أمير المؤمنين (عليه السلام): «أ تدري ما تأويلها؟» فقال الأشعث: أنت غاية العلم و منتهاه. فقال له: «أما قولك: إنا لله، فإقرار منك بالملك، و أما قولك: و إنا إليه راجعون، فإقرار منك بالهلاك».

So Al Ahs'as said to him[asws], '***[2:156] Surely we are for Allah and to Him we are returning***'. So Amir-ul-Momineen[asws] said: 'Do you know what its interpretation is?' So Al Ash'as said, 'You[asws] are the height of the Knowledge and its limit'. So he[asws] said to him: 'As for your saying ***[2:156] Surely we are for Allah***, so it is acceptance from you of the King[azwj], and as for your saying ***and to Him we are returning***, so it is the acceptance from you of the destruction (your death)'.[423]

العياشي: عن الثمالي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ. قال: «ذلك جوع خاص، و جوع عام فأما بالشام فإنه عام، و أما الخاص بالكوفة يخص و لا يعم و لكنه يخص بالكوفة أعداء آل محمد (صلى الله عليه و آله) فيهلكهم الله بالجوع، و أما الخوف فإنه عام بالشام، و ذلك الخوف إذا قام القائم (عليه السلام)، و أما الجوع فقبل قيام القائم، و ذلك قوله: وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ».

Al Ayyashi, fom Al Sumaly who said,

'I asked Abu Ja'far [asws] about the Words of Allah[azwj] ***[2:155] And We will Test you with something from the fear and the hunger***. He[asws] said: 'That is a particular hunger, and the general hunger so it would be at Syria, for it would be general (widespread), and as for the particular (hunger) is would be at Al-Kufa and not be general but it would be in particular at Al-Kufa for the enemies of the Progeny[asws] of Muhammad[saww], so Allah[azwj] would Destroy them by the hunger. And as for the fear, so it would be general at Syria, and that is the fear when Al-Qaim[ajfj] rises; and as for the hunger, it would be before the rising of Al-Qaim[ajfj], and these are His[azwj] Words ***[2:155] And We will Test you with something from the fear and the hunger***'.[424]

و عن الصادق (عليه السلام): «قال الله عز و جل: وَ بَشِّرِ الصَّابِرِينَ أي بالجنة و المغفرة».

[422] الغيبة: 250/ 5، ينابيع المودة: 421.
[423] الكافي 3: 261/ 40.
[424] تفسير العيّاشي 1: 68/ 125

And from Al-Sadiq[asws] having said: 'Allah[azwj] Mighty and Majestic Says ***[2:155] and give good news to the patient*** – i.e., of the Paradise and the Forgiveness'.[425]

VERSE 158

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ {158}

[2:158] Surely the Safa and the Marwa are among the Rituals appointed by Allah; so whoever makes a Pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان جميعا، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) أقام بالمدينة عشر سنين لم يحج، ثم أنزل الله عز و جل عليه: وَ أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجالًا وَ عَلى كُلِّ ضامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فأمر المؤذنين أن يؤذنوا بأعلى أصواتهم، بأن رسول الله (صلى الله عليه و آله) يحج في عامه هذا، فعلم به من حضر المدينة و أهل العوالي و الأعراب، فاجتمعوا لحج رسول الله (صلى الله عليه و آله)، و إنما كانوا تابعين ينظرون ما يؤمرون به و يتبعونه، أو يصنع شيئا فيصنعونه.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan altogether, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] stayed in Al-Medina for ten years without performing Hajj. Then Allah[azwj] Revealed ***[22:27] And proclaim among the people for the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path***. Thus, he[saww] ordered the Callers that they should call out in their loud voices that Rasool-Allah[saww] would be performing the Hajj in this year. So the ones present in Al-Medina, and the people of Al-Awaali (العوالي) and the Bedouins came to know it. So they gathered for the Hajj of Rasool-Allah[saww]. But rather, they were followers awaiting to see what he[saww] would be ordering them for and follow him[saww], or he[saww] does something, so they would do it as well'.

فخرج رسول الله (صلى الله عليه و آله) في أربع بقين من ذي القعدة، فلما انتهى إلى ذي الحليفة زالت الشمس، فاغتسل ثم خرج حتى أتى المسجد الذي عند الشجرة، فصلى فيه الظهر، و عزم بالحج مفردا، و خرج حتى انتهى إلى البيداء عند الميل الأول، فصف له سماطان، فلبى بالحج مفردا، و ساق الهدي ستا و ستين أو أربعا و ستين، حتى انتهى إلى مكة في سلخ أربع من ذي الحجة، فطاف بالبيت سبعة أشواط، ثم صلى ركعتين خلف مقام إبراهيم (عليه السلام).

So Rasool-Allah[saww] went out during the four days remaining from (the Month of) Zi-Al Qa'da. So when he[saww] ended up at Zu Al Haleyfa (six or seven miles from Al Medina), then sun was still (in the sky). So he[saww] washed, then went until he[saww] came to Al-Masjid in which there was a tree. So he[saww] Prayed Al-Zohar (Midday Salat) in it, and made the intention for the Hajj, solely. And he[saww] went out until he[saww] ended up at Al-Bayda (and it is a smooth land in between Makkah and Al-Medina) in the first mile. So the (people) stood in two rows for him[saww], and he[saww] made the intention solely for Hajj. He[saww] herded his[saww] sacrificial animals, which numbered sixty six or sixty four heads, until he[saww] ended up at Makkah during the

[425] مصباح الشريعة: 186.

first four days from (the Month of) Zu Al Hijja. So he[saww] circumambulated the House with seven rounds, then Prayed two Cycles behind *Maqaam* Ibrahim[as].

ثم عاد إلى الحجر فاستلمه، و قد كان استلمه في أول طوافه، ثم قال: إن الصفا و المروة من شعائر الله، فابدأ بما بدأ الله عز و جل و إن المسلمين كانوا يظنون أن السعي بين الصفا و المروة شيء صنعه المشركون، فأنزل الله عز و جل: إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما.

Then he[saww] returned to the Rock (الحجر), so he[saww] took it in his[saww] hand, and he[saww] had taken it during the first of his[saww] circumambulations. Then he[saww] said: 'Al-Safa and Al-Marwa are from Rituals of Allah[azwj]. So begin with what Allah[azwj] Mighty and Majestic Began with'. And the Muslims used to think that Al-Saee (brisk walking) between Al-Safa and Al-Marwa was something which the Polytheists used to do'. So Allah[azwj] Revealed ***[2:158] Surely the Safa and the Marwa are among the rituals Appointed by Allah; so whoever makes a Pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both***.

ثم أتى الصفا فصعد عليه، و استقبل الركن اليماني، فحمد الله و أثنى عليه، و دعا مقدار ما يقرأ سورة البقرة مترسلا، ثم انحدر إلى المروة فوقف عليها، كما توقف على الصفا، ثم انحدر و عاد إلى الصفا فوقف عليها، ثم انحدر إلى المروة حتى فرغ من سعيه.

Then he[saww] came to Al-Safa and ascended it, and turned towards Al-Rukn Al-Yamaani. So he[saww] Praised Allah[azwj] and Extolled Him[azwj], then spoke for as long as what it takes to read Surah Al-Baqarah without rushing it. Then he[saww] came down to Al-Marwa and paused at it just as he[saww] had paused at Al-Safa. Then he[saww] came down and returned to Al-Safa and paused at it. Then he[saww] came down to Al-Marwa, until he[saww] had done it seven times.

فلما فرغ من سعيه و هو على المروة، أقبل على الناس بوجهه، فحمد الله و أثنى عليه، ثم قال: إن هذا جبرئيل- و أومأ بيده إلى خلفه- يأمرني أن آمر من لم يسق هديا أن يحل، و لو استقبلت من أمري ما استدبرت لصنعت مثل ما أمرتكم، و لكني سقت الهدي، و لا ينبغي لسائق الهدي أن يحل حتى يبلغ الهدي محله».

So when he[saww] was free from his[saww] Sa'ee, and he[saww] was at Al-Marwa, he[saww] turned to face the people. So he[saww] Praised Allah[azwj] and Extolled Him[azwj], then said: 'This here is Jibraeel[as] – and he[saww] gestured by his[saww] hand towards behind his[saww] back – 'ordering me[saww] that I[saww] should order the one who has not herded his sacrificial animal that he should dress up (Come out from the state of Ihram). In the future I[saww] will not do this but I[saww] shall do similar to what I[saww] ordered you all to do. But I[saww] have already herded my[saww] sacrificial animals, and it is not befitting for the one who has herded his sacrificial animal that he should dress up until the sacrificial animal reaches its place.

قال: «فقال له رجل من القوم: لنخرجن حجاجا و رؤوسنا و شعورنا تقطر. فقال له رسول الله (صلى الله عليه و آله): أما إنك لن تؤمن بهذا أبدا. فقال: سراقة بن مالك بن جعشم الكناني: يا رسول الله، علمنا ديننا كأنا خلقنا اليوم، فهذا الذي أمرتنا به لعامنا هذا، أم لما يستقبل؟ فقال له رسول الله (صلى الله عليه و آله): بل هو للأبد إلى يوم القيامة. ثم شبك أصابعه، و قال:دخلت العمرة في الحج إلى يوم القيامة».

He[asws] said: 'So a man from the people said to him[saww], 'We have been made to come out as Pilgrims and our heads feel as if they are being pulled'. So Rasool-Allah[saww] said to him: 'But you will never believe in this, ever!' So Sara'iq Bin Malik Bin Ja'sham Al Kanany said, 'O Rasool-Allah[saww]! We have learned our Religion as if

we have been Created today. So this which you[saww] ordered us with, is for this year of ours, or for the future (as well)?' So Rasool-Allah[saww] said to him: 'But, it is forever up to the Day of Judgement'. Then he[saww] clasped his[saww] fingers and said: 'The Umra is included in the Hajj up to the Day of Judgement'.[426]

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام)، قال: «سمي الصفا صفا، لأن المصطفى آدم (عليه السلام) هبط عليه، فقطع للجبل اسم من اسم آدم (عليه السلام)، يقول الله عز و جل: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ و هبطت حواء على المروة، و إنما سميت المروة، لأن المرأة هبطت عليها، فقطع للجبل اسم من اسم المرأة».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

(It has been narrated) from Abu Abdullah[asws] having said: 'Safa has been named as Safa because Adam[as] was Chosen (*Mustafa*) to descend upon it. So the name of the mountain is from the name of Adam[as]. Allah[azwj] Mighty and Majestic is Saying ***[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations***. And Hawwa[as] descended upon the Marwa, and it has been named as Marwa because the woman (Al-Imra') descended upon it, so the name of the mountain is from the name 'Al-Imra'a' (the woman)'.[427]

و عنه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «إن إبراهيم (عليه السلام) لما خلف إسماعيل (عليه السلام) بمكة عطش الصبي، و كان فيما بين الصفا و المروة شجر، فخرجت امه حتى قامت على الصفا، فقالت: هل بالوادي من أنيس؟ فلم يجبها أحد، فمضت حتى انتهت إلى المروة، فقالت: هل بالوادي من أنيس؟ فلم يجبها أحد، ثم رجعت إلى الصفا، فقالت كذلك حتى صنعت ذلك سبعا، فأجرى الله ذلك سنة.

And from him (Al Sadouq) who said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Ibrahim[as], when he[as] left Ismail[as] behind at Makkah, the young boy became thirsty, and there used to be a tree in between Al-Safa and Al-Marwa. So his[as] mother went out until she[as] stood upon Al-Safa, so she[as] said: 'Is there any kind person in the valley?' But, no one answered her[as]. So she[as] went until she[as] ended up at Al-Marwa, so she[as] said: 'Is there any kind person in the valley?' But, no one answered her[as]. So she[as] returned back to Al-Safa. She[as] said similar to that, to the extent that she[as] did that seven times. Therefore, Allah[azwj] Caused that to be a Sunnah.

فأتاها جبرئيل، فقال لها: من أنت؟ فقالت: أنا ام ولد إبراهيم، فقال لها: إلى من وكلكم؟ فقالت: أما إذا قلت ذلك، فقد قلت له حيث أراد الذهاب: يا إبراهيم، إلى من تكلنا؟ فقال: إلى الله عز و جل، فقال جبرئيل: لقد وكلكم إلى كاف.

Jibraeel[as] came to her[as] and said to her[as], 'Who are you[as]?' She[as] said: 'I[as] am the mother of the son[as] of Ibrahim[as]'. So he[as] said to her[as]: 'To whom did he[as] entrust you[as]?' So she[as] said: 'I[as] had said that. I[as] asked him[as] when he[as] intended to leave:

[426] الكافي 4: 245/ 4 (Extract)
[427] علل الشرائع: 431/ 1.

'To whom do you[as] entrust us[as]?' So he[as] said: 'To Allah[azwj] Mighty and Majestic'. So Jibraeel[as] said: 'He[as] has entrusted you to the One who is Sufficient'.

قال: «و كان الناس يتجنبون الممر بمكة لمكان الماء، ففحص الصبي برجله فنبعت زمزم، و رجعت من المروة إلى الصبي و قد نبع الماء، فأقبلت تجمع التراب حوله مخافة أن يسيح الماء، و لو تركته لكان سيحا».

The Imam[asws] said: 'And the people used to avoid the passageway at Makkah for a place for the water. So the young boy (Ismail[as]) struck (the ground) with his[as] feet, so the Zamzam (spring) gushed forth, and she[as] returned from Al-Marwa to the boy, and (saw that) the water had sprung. So she gathered the sand around it fearing that the water would evaporate, and had she[as] left it so it did not evaporate'.

قال: «فلما رأته الطير حلقت عليه- قال-: فمر ركب من اليمن، فلما رأوا الطير حلقت عليه، قالوا: ما حلقت إلا على الماء، فأتوهم ليستقوهم فسقوهم من الماء، و أطعمهم الركب من الطعام، و أجرى الله عز و جل لهم بذلك رزقا، فكان الركب يمر بمكة فيطعمونهم من الطعام، و يسقونهم من الماء».

The Imam[asws] said: 'So when the birds saw it, they flew towards it. Riders from Yemen passed by, so when they saw the birds to have encircled it, they said, 'They would not have encircled except upon the water'. So they came over to them[as] to be quenched (from the thirst). So they[as] quenched them from the water, and the riders fed them[as] from the food. And Allah[azwj] Mighty and Majestic Made that to flow for them[as] as sustenance. The riders used to pass by Makkah, and they would feed them[as] from the food, and they[as] would quench them from the water'.[428]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن معاوية بن حكيم، عن محمد ابن أبي عمير، عن الحسن بن علي الصيرفي، عن بعض أصحابنا، قال: سئل أبو عبد الله (عليه السلام) عن السعي بين الصفا و المروة، فريضة أم سنة؟ فقال: «فريضة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muawiya Bin Hakeem, from Muhammad Ibn Abu Umeyr, from Al Hassan Bin Ali Al Sayrafi, from one of our companions who said,

'Abu Abdullah[asws] was asked about the Sa'ee between Al-Safa and Al-Marwa, is it an Obligation or optional?' So he[asws] said: 'An Obligation'.

قلت: أ و ليس قال الله عز و جل: فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما؟ قال: «كان ذلك في عمرة القضاء، إن رسول الله (صلى الله عليه و آله) شرط عليهم أن يرفعوا الأصنام من الصفا و المروة، فتشاغل رجل و ترك السعي حتى انقضت الأيام، و أعيدت الأصنام، فجاءوا إليه، فقالوا: يا رسول الله، إن فلانا لم يسع بين الصفا و المروة، و قد أعيدت الأصنام؟ فأنزل الله عز و جل: فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما [أي و عليهما الأصنام]».

I said, 'Or is not Allah[azwj] Mighty and Majestic Saying ***[2:158] there is no blame on him if he goes round them both***?' He[asws] said: 'Such was that during Umra 'Al Qaza'a', that Rasool-Allah[saww] plaed a condition upon them that they would raise the idols from Al-Safa and Al-Marwa. So a man became pre-occupied and left the Sa'ee until the days elapsed, and the idols returned, so they came to the Prophet[saww] and said, 'O Rasool-Allah[saww]! So and so did not perform Sa'ee between Al-Safa and Al-Marwa, and the idols have returned?' So Allah[azwj] Mighty and Majestic Revealed

[428] علل الشرائع: 432/ 1

[2:158] there is no blame on him if he goes round them both – i.e., (and even though) there are idols upon these two'.[429]

عنه: عن علي بن إبرهيم، عنه أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعا، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)- في حديث حج النبي (صلى الله عليه و آله)-: «أنه (عليه السلام) بعد ما طاف بالبيت و صلى ركعتيه، قال (صلى الله عليه و آله): إن الصفا و المروة من شعائر الله، فابدأ بما بدأ الله عز و جل به، و إن المسلمين كانوا يظنون أن السعي بين الصفا و المروة شيء صنعه المشركون، فأنزل الله عز و جل: إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما».

From him (Al Kulayni), from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, altogether, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] – in a Hadeeth of the Prophet[saww] having said after he[saww] had circumambulated the House and Prayed two Cycles: 'Al-Safa and Al-Marwa are two Rituals of Allah[azwj], therefore begin by what Allah[azwj] Mighty and Majestic Began with. And the Muslims used to think that the Sa'ee between Al-Safa and Al-Marwa was something which the Polytheists did, so Allah[azwj] Mighty and Majestic Revealed ***[2:158] Surely the Safa and the Marwa are among the Rituals appointed by Allah; so whoever makes a Pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both***'.[430]

الشيخ في (التهذيب): بإسناده عن موسى بن القاسم، عن ابن أبي عمير، عن حماد، عن الحلبي، قال: سألت أبا عبد الله (عليه السلام) عن المرأة تطوف بين الصفا و المروة و هي حائض؟ قال: «لا، لأن الله تعالى يقول: إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ».

Al Sheykh, in Al Tehzeeb, by his chain, from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Hamaad, from Al Halby who said,

'I asked Abu Abdullah[asws] about the woman who goes around Al-Safa and Al-Marwa whilst she is unclean?' He[asws] said: 'No, (she should not) because Allah[azwj] the High is Saying ***[2:158] Surely the Safa and the Marwa are among the Rituals appointed by Allah***'.[431]

VERSES 159 & 160

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۙ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ {159} إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ {160}

[2:159] Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book, those are the ones whom Allah shall Curse, and the cursing ones shall curse them (too) [2:160] Except those who repent and amend and make manifest (the Truth), these it is to whom I Turn (Mercifully); and I am the Oft-returning (to mercy), the Merciful

العياشي: عن ابن أبي عمير، عمن ذكره، عن أبي عبد الله (عليه السلام): «إِنَّ الَّذِينَ يَكْتُمُونَ ما أَنْزَلْنا مِنَ الْبَيِّناتِ وَ الْهُدى في علي (عليه السلام)».

[429] الكافي 4: 435/ 8.
[430] الكافي 4: 435/ 8.
[431] التهذيب 5: 394/ 1373.

Al Ayyashi, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] ***[2:159] Surely those who are concealing what We Revealed from the the clear Proofs and the Guidance*** regarding Ali[asws]'.[432]

عن حمران، عن أبي جعفر (عليه السلام)، في قول الله: إِنَّ الَّذِينَ يَكْتُمُونَ ما أَنْزَلْنا مِنَ الْبَيِّناتِ وَ الْهُدى مِنْ بَعْدِ ما بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتابِ «يعني بذلك نحن، و الله المستعان».

From Hamran,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[2:159] Surely those who are concealing what We Revealed from the the clear Proofs and the Guidance after having Clarified it for the people in the Book***, said: 'It Means us[asws] by that, and Allah[azwj] is the Helper'.[433]

قال الامام (عليه السلام): قوله عزوجل: (ان الذين يكتمون ما أنزلنا من البينات) من صفة محمد وصفة علي وحليته (والهدى من بعد ما بيناه للناس في الكتاب) ـ قال: ـ والذى أنزلناه من ـ بعد ـ الهدى، هو ما أظهرناه من الايات على فضلهم ومحلهم.

Imam Hassan Al-Askari[asws] said: 'The Words of the Mighty and Majesti ***[2:159] Surely those who are concealing what We Revealed from the the clear Proofs*** The qualities of Muhammad[saww] and the qualities of Ali[asws] and their[asws] features ***and the Guidance after having Clarified it for the people in the Book*** And the guidance that was Revealed after, was Manifested from the Signs on their[asws] virtues and status'.

كالغمامة التي كانت تظلل رسول الله (صلى الله عليه وآله) في أسفاره، والمياه الاجاجة التي كانت تعذب في الابار والموارد ببصاقه والاشجار التى كانت تتهدل ثمارها بنزوله تحتها، والعاهات التى كانت تزول عمن يمسح يده عليه، أو ينفث بصاقه فيها.

'Like the cloud which shaded Rasool-Allah[saww] in his[saww] journeys, and the salty water of the wells which turned sweet by his[saww] saliva, and the trees which used to lower their fruits when he[saww] sat by them, and the disabilities which passed away when he[saww] touched them by his[saww] hand, or by his[saww] saliva'.

وكالايات التي ظهرت على علي (عليه السلام) من تسليم الجبال والصخور والاشجار قائلة: " يا ولي الله، ويا خليفة رسول الله (صلى الله عليه وآله) " والسموم القاتلة التي تناولها من سمى باسمه عليها ولم يصبه بلاؤها، والافعال العظيمة: من التلال والجبال التي قلعها ورمى بها كالحصاة الصغيرة، وكالعاهات التي زالت بدعائه، والافات والبلايا التي حلت بالاصحاء بدعائه، وسائرها مما خصه الله تعالى به من فضائله.

'And like the Signs which were manifested by Ali[asws] from the salutations of the mountain and the rocks and the trees who said: 'O Guardian from Allah[azwj], and O Caliph of Rasool-Allah[saww]!' And the poison which would have killed the one who had partaken it, did not harm the one who took it by his[asws] name, and great deeds from the uprooting of the hills and mountains and throwing them like small pebbles, and the disabilities which passed away due to his[asws] supplications, and the difficulties

[432] تفسير العيّاشي 1: 71/ 136.
[433] تفسير العيّاشي 1: 71/ 137.

and the afflictions which afflicted healthy people by his[asws] negative supplications, and the rest of the things that Allah[azwj] Specialised him[asws] with from his[asws] virtues'.

فهذا من الهدى الذي بينه الله للناس في كتابه، ثم قال: (اولئك) ـ أي اولئك ـ الكاتمون؟؟ لهذه الصفات من محمد (صلى الله عليه وآله) ومن علي (عليه السلام) المخفون لها عن طالبيها الذين يلزمهم ابداؤها لهم عند زوال التقية (يلعنهم الله) يلعن الكاتمين (ويلعنهم اللاعنون). فيه وجوه: منها (يلعنهم اللاعنون) أنه ليس أحد محقا كان أو مبطلا الا وهو يقول: لعن الله الظالمين الكاتمين للحق،

'This is from the Guidance of Allah[azwj] Explained to the people in His[azwj] Book. Then He[azwj] Said: ***these it is*** meaning those who cut off these qualities from Muhammad[saww] and from Ali[asws] and concealed them from those who seek them, which they have been necessitated to give in the absence of dissimulation ***these it is whom Allah shall Curse,*** Curses on those who conceal (the Just) ***and the cursing ones shall curse them (too)*** Firstly, ***and the cursing ones shall curse them (too)*** there is not a single one of the true ones or the false ones, but he will say: 'Curse of Allah[azwj] be on the unjust who concealed the Truth'.

ان الظالم الكاتم للحق ذلك يقول أيضا لعن الله الظالمين الكاتمين، فهم على هذا المعنى في لعن كل اللاعنين، وفي لعن أنفسهم.

The unjust one who concealed that truth will also say "Curse of Allah[azwj] be on the unjust, the concealers'. They, in this meaning, join all other in sending the curses, and also in sending curse upon themselves'.

ومنها: أن الاثنين اذا ضجر بعضهما على بعض وتلاعنا ارتفعت اللعنتان، فاستأذنتا ربهما في الوقوع لمن بعثتا عليه.

And from this, secondly, if one person is annoyed with another one and they curse each other, the two curses get elevated and they seek permission from their Lord[azwj] to fall upon the ones who sent them.

فقال الله عزوجل للملائكة: انظروا، فان كان اللاعن أهلا للعن وليس المقصود به أهلا فأنزلوهما جميعا باللاعن. وان كان المشار اليه أهلا، وليس اللاعن أهلا فوجهوهما اليه. وان كانا جميعا لها أهلا، فوجهوا لعن هذا إلى ذلك، ووجهوا لعن ذلك إلى هذا.

Allah[azwj] Mighty and Majestic Says to the Angels[as]: 'Look, if the one who cursed is himself deserving of being cursed, and the other one is not deserving of it, then Send down the curses from both of them upon the one who deserves. And if the one who cursed is not deserving of it, but the other one is, then send both the curses upon that deserving one. And if both of them are deserving of being cursed, then send this curse upon that one and that curse upon this one.

وان لم يكن واحد منهما لها أهلا لايمانهما، وان الضجر أحوجهما إلى ذلك، فوجهوا اللعنتين إلى اليهود الكاتمين نعت محمد وصفته؟؟ (صلى الله عليه وآله) وذكر علي (عليه السلام) وحليته، والى النواصب الكاتمين لفضل علي، والدافعين لفضله.

And if none of them are deserving of being cursed due to their being believers, and they are only doing this due to their annoyance with each other, then divert them towards the Jews who concealed the qualities of Muhammad[saww] and the mention of Ali[asws] and his[asws] features, and towards the *Nasibis* who conceal the virtues of Ali[asws], and reject his[asws] (Divine) attributes'.

ثم قال الله عزوجل: (الا الذين تابوا) من كتمانه (وأصلحوا) أعمالهم، وأصلحوا ماكانوا أفسدوه بسوء التأويل فجحدوا به فضل الفاضل واستحقاق المحق (وبينوا) ما ذكره الله تعالى من نعت محمد (صلى الله عليه وآله) وصفته ومن ذكر علي (عليه السلام) وحليته، وما ذكره رسول الله (صلى الله عليه وآله) (فاولئك أتوب عليهم) أقبل توبتهم (وأنا التواب الرحيم).

The Allah[azwj] Mighty and Majestic Said: ***[2:160] Except those who repent*** from their concealment ***and amend*** their deeds, and make amendments to the mischief that they had created by their evil explanations and fought by it the attributes of the preferable ones and rights of the rightful ones ***and make manifest (the Truth)*** what Allah[azwj] has Mentioned from the characteristics of Muhammad[saww] and his[saww] qualities and from the mention of Ali[asws] and his[asws] elevated qualities, and what the Messenger of Allah[saww] has mentioned ***these it is to whom I Turn (Mercifully)*** Accept their repentance ***and I am the Oft-returning (to mercy), the Merciful***'.

ثم ـ قال: ـ قيل لامير المؤمنين (عليه السلام): من خير خلق الله بعد أئمة الهدى ومصابيح الدجى؟ قال: العلماء إذا صلحوا. قيل: فمن شر خلق الله بعد إبليس وفرعون ونمرود، وبعد المتسمين بأسمائكم والمتلقبين بألقابكم، والآخذين لامكنتكم، والمتأمرين في ممالككم؟ قال: العلماء إذا فسدوا، هم المظهرون للاباطيل، الكاتمون للحقائق، وفيهم قال الله عزوجل: (اولئك يلعنهم الله ويلعنهم اللاعنون إلا الذين تابوا) الآية. ثم قال الله عزوجل: " فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا " الآية.

Then Imam Hassan Al-Askari[asws] said: 'A person asked Amir-ul-Momineen[asws]: 'Who is better from the creatures of Allah[azwj] after the Imams[asws] of Guidance who[asws] are like torches in darkness?' He[asws] said: 'The scholars who are righteous'. He asked: 'Who is the most evil from the creatures of Allah[azwj] after Iblees[la] and Pharaoh[la] and Nimrod[la] and those who adopted your[asws] names as their names and your[asws] titles for themselves, who took your[asws] places, and are issuing orders in your jurisdiction?' He[asws] said: 'The scholars who get corrupted, who display the invalid orders and hide the Truth and for them Allah[azwj] Says ***[2:159] these it is whom Allah shall Curse, and the cursing ones shall curse them (too) [2:160] Except those who repent***'. The Verse.[434]

VERSES 161 & 162

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ {161} خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ {162}

[2:161] Surely those who disbelieve and die while they are disbelievers, these are the ones on whom is the Curse of Allah and the Angels and all the people [2:162] Abiding in it; their Punishment shall not be Lightened nor shall they be Respited

قال الامام (عليه السلام): قال الله تعالى: (ان الذين كفروا) بالله في ردهم نبوة محمد (صلى الله عليه وآله)، وولاية علي بن أبي طالب (عليه السلام) (وماتوا وهم كفار) على كفرهم (اولئك عليهم لعنة الله) يوجب الله تعالى لهم البعد من الرحمة، والسحق من الثواب (والملائكة) وعليهم لعنة الملائكة يلعنونهم (والناس أجمعين) ولعنة الناس أجمعين كل يلعنهم، لان كل المأمورين المنهيين يلعنون الكافرين، والكافرون أيضا يقولون: لعن الله الكافرين، فهم في لعن أنفسهم أيضا (خالدين فيها) في اللعنة، في نار جهنم (لا يخفف عنهم العذاب) يوما ولا ساعة (ولاهم ينظرون) لا يؤخرون ساعة، ولا يخل بهم العذاب.

[434] Tafseer Imam Hassan Al-Askari[asws] – S 333 & 144

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Says: ***[2:161] Surely those who disbelieve*** in Allah[azwj] by their rejection of the Prophet-hood of Muhammad[saww] and the Wilayah of Ali[asws] Bin Abu Talib[asws] ***and die while they are disbelievers*** on this disbelief of theirs ***these it is on whom is the Curse of Allah*** Allah[azwj] Obligates Distancing them from His[azwj] Mercy and the Crushing of their Rewards ***and the Angels*** and on them are the curses of the Angels who curse them ***and all the people*** and the curses of all that men who curse the disbelievers, and the disbelievers also say: 'Curse of Allah[azwj] be on the disbelievers". They themselves come under their own curses as well ***[2:162] Abiding in it*** in these curses, in the Fire of Hell ***their Punishment shall not be Lightened*** not for a day or a moment ***nor shall they be Respited*** Not delayed for a moment, and nor will there be a period empty of Punishment.

قال على بن الحسين (عليه السلام): قال رسول الله (صلى الله عليه وآله): ان هؤلاء الكاتمين لصفة ـ محمد ـ رسول الله صلى، والجاحدين لحلية علي ولي الله اذا أتاهم ملك الموت ليقبض أرواحهم، أتاهم بأفظع المناظر، وأقبح الوجوه، فيحيط بهم عند نزع أرواحهم مردة شياطينهم الذين كانوا يعرفونهم، ثم يقول ملك الموت: أيشري؟؟ أيتها النفس الخبيثة الكافرة بربها بجحد نبوة نبيه، وامامة علي وصيه بلعنة من الله وغضبه،

Imam Ali[asws] Bin Al-Husayn[asws] said that Rasool-Allah[saww] said: 'For those who concealed the qualities of Muhammad[saww] Rasool-Allah[azwj], and fought against the features of Ali[asws] the Guardian from Allah[azwj], the Angel of Death come to capture their souls in a horrible sight and in an ugly face, overcomes them by chaining their souls with the demons that they used to know. Then the Angel of Death says to them: 'Why did you, O bad soul, disbelieve in the Lord[azwj] by fighting against the Prophet-hood of His[azwj] Prophet[saww], and the Imamate of Ali[asws], his[saww] Trustee? Curse of Allah[azwj] and His[azwj] Wrath be on you'.

ثم يقول: ارفع رأسك وطرفك وانظر، ـ فينظر ـ فيرى دون العرش محمدا (صلى الله عليه وآله) على سرير بين يدي عرش الرحمن، ويرى عليا (عليه السلام) على كرسي بين يديه، وسائر الائمة (عليهم السلام) على مراتبهم الشريفة بحضرته، ثم يرى الجنان قد فتحت أبوابها، ويرى القصور والدرجات والمنازل التي تقصر عنها أماني المتمنين،

Then the Angel of Death says to him: 'Raise your head and yourself and look'. He looks up and sees Muhammad[saww] seated in front of the Throne of the Beneficent, and sees Ali[asws] seated on a chair in front of him[saww], and the rest of the Imams[asws] present around them[asws]. Then he sees the Gardens with their doors open wide, and sees the palaces, and the levels, and such status that even the desiring ones fall deficient in their desires.

فيقول له: لو كنت لاولئك مواليا كانت روحك يعرج بها إلى حضرتهم، وكان يكون مأواك في تلك الجنان، وكانت تكون منازلك فيها، وان كنت على مخالفتهم، فقد حرمت ـ على ـ حضرتهم، ومنعت مجاورتهم، وتلك منازلك، واولئك مجاوروك ومقاربوك، فانظر. فيرفع له عن حجب الهاوية، فيراها بما فيها من بلاياها ودواهيها وعقاربها وحياتها وأفاعيها وضروب عذابها وأنكالها، فيقال له: فتلك اذن منازلك. ثم تمثل له شياطينه هؤلاء الذين كانوا يغوونه ويقبل منهم مقرنين معه هناك في تلك الاصفاد والاغلال، فيكون موته بأشد حسرة وأعظم أسف.

The Angel of Death says to him: 'Had you been loyal to them[asws], your soul would have been elevated to be in their[asws] presence and you would have been in these Gardens and those would have been your levels in them. And you have been in their[asws] opposition, and so these have been prohibited for you to be in their[asws] presence, and have been prevented to be near to them[asws]. Look!' The veils of the abyss will be lifted from him, and he will see in there the afflictions, and the

difficulties, and the scorpions and the snakes, and the striking Punishments. It will be said to him: 'And these are your levels'. Then those Satans are shown to him whom he used to listen to and accept what they said to him, and he will see them captivated in handcuffs and shackles. His death will be of intense regret for him'.[435]

VERSE 163

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ {163}

[2:163] And your God is one God! There is no god but He; He is the Beneficent, the Merciful

قال الامام (عليه السلام): والهكم الذي أكرم محمدا (صلى الله عليه وآله) وعليا (عليه السلام) بالفضيلة وأكرم آلهما الطيبين بالخلافة، وأكرم شيعتهم بالروح والريحان والكرامة والرضوان (اله واحد) لا شريك له ولا نظير ولا عديل.

Imam Hassan Al-Askari[asws] said: 'Your God is the One Who Honoured Muhammad[saww] and Ali[asws] by virtues and Honoured their[asws] Progeny[asws] by the Caliphate, and Honoured their[asws] Shias by blissful fragrance and the Prestige and Pleasure ***[2:163] one God*** There is no partner with Him[azwj], and no equal and no one like Him[azwj].

(لا اله الا هو) الخالق، البارئ، المصور، الرازق، الباسط، المغني، المفقر، المعز، المذل. (الرحمن) يرزق مؤمنهم وكافرهم، وصالحهم وطالحهم، لا يقطع عنهم مواد فضله ورزقه، وان انقطعوا هم عن طاعته. (الرحيم) بعباده المؤمنين من شيعة آل محمد (صلى الله عليه وآله)، وسع لهم في التقية يجاهرون، باظهار موالاة أولياء الله ومعاداة أعدائه اذا قدروا، ويسترونها اذا عجزوا.

There is no God but He The Creator, the Rightful, the Fashioner, the Sustainer, the Expander, the Enricher, the Impoverisher, the Honourer, the Dishonourer. ***the Beneficent*** Sustains the believers and the disbelievers, the good and the bad, does not cut off from them their sustenance by His[azwj] Grace even if they cut off their obedience to Him[azwj]. ***the Merciful*** to the believing worshippers from the Shias of the Progeny[asws] of Muhammad[saww], by Extending to them the scope of *Taqqiya*, to display their friendship to the Friends[asws] of Allah[azwj] and enmity to their[asws] enemies accordingly, and to hide it, if frustrated.

قال رسول الله (صلى الله عليه وآله): ولو شاء لحرم عليكم التقية، وأمركم بالصبر على ما ينالكم من أعدائكم عند اظهاركم الحق. ألا فأعظم فرائض الله تعالى عليكم بعد فرض موالاتنا ومعاداة أعدائنا استعمال التقية على أنفسكم واخوانكم ـ ومعارفكم، وقضاء حقوق اخوانكم ـ في الله. ألا وان الله يغفر كل ذنب بعد ذلك ولا يستقصي. فأما هذان فقل من ينجو منهما الا بعد مس عذاب شديد، الا أن يكون لهم مظالم على النواصب والكفار، فيكون عذاب هذين على اولئك الكفار والنواصب قصاصا بما لكم عليهم من الحقوق، ومالهم اليكم من الظلم، فاتقوا الله ولا تتعرضوا لمقت الله بترك التقية، والتقصير في حقوق اخوانكم المؤمنين.

Rasool-Allah[saww] said: 'And had He[azwj] so Desired, He[azwj] would have Forbidden '*Taqqiya*' (dissimulation) on you, and Ordered you to remain patient on the hostilities of your enemies, in the manifestation of the truth. <u>But, the greatest Obligation Imposed on you by Allah[azwj] after the Obligation of being in our[asws] Wilayah and the enmity of our[asws] enemies, is the utilisation of dissimulation upon yourselves and your brothers and your knowledge, and the fulfilment of the rights of your brethren</u>.

[435] Tafseer Imam Hassan Al-Askari[asws] – S 334

But, Allah[azwj] will Forgive all other sins other than those and will not Inquire. However, these two are such that none will achieve salvation except after being touched by harsh Punishment. But, if you have grievance against the *Nasibis* and the infidels, the punishment of these two things will be on those infidels and the Nasibis, for you have rights of retribution on them as they have no right to be unjust to you. Fear Allah[azwj], and do not fight against enemies of Allah[azwj] by avoiding dissimulation, and being deficient in the rights of your believing brothers'.[436]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا محمد بن سعيد بن يحيى البزوري، قال حدثنا إبراهيم بن الهيثم البلدي، قال: حدثنا أبي، عن المعافى بن عمران، عن إسرائيل، عن المقدام بن شريح بن هاني، عن أبيه، قال: إن أعرابيا قام يوم الجمل إلى أمير المؤمنين (عليه السلام)، فقال: يا أمير المؤمنين، أتقول: إن الله واحد؟ قال: فحمل الناس عليه، و قالوا: يا أعرابي، أما ترى ما فيه أمير المؤمنين من تقسم القلب؟! فقال أمير المؤمنين (عليه السلام): دعوه، فإن الذي يريده الأعرابي هو الذي نريده من القوم»

Ibn babuwayh, from Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Muhammad Bin Saeed Bin Yahya Al Bazoury, from Ibrahim Bin Al Haysam Al balady, from his father, from Al ma'afy Bin Imran, from Israil, from Al Maqdam Bin Shareeh Bin Hany, from his father who said,

'A Bedouin stood up to Amir-ul-Momineen[asws]on the Day of the (battle of the) Camel and said, 'O Amir-ul-Momineen[asws]! Are you saying that Allah[azwj] is One?' So the people loaded upon him and said, 'O Bedouin! Can't you see what Amir-ul-Momineen[asws] is dealing with, from the division of the hearts?' So Amir-ul-Momineen[asws] said: 'Leave him, for that which the Bedouin wants, it is that which we[asws] want from the people'.

ثم قال: «يا أعرابي، إن القول في أن الله واحد على أربعة أقسام: فوجهان منها لا يجوزان على الله عز و جل، و وجهان يثبتان فيه فأما اللذان لا يجوزان عليه: فقول القائل: واحد، يقصد به باب الأعداد، فهذا ما لا يجوز، لأن من لا ثاني له لا يدخل في باب الأعداد، أما ترى أنه كفر من قال: ثالث ثلاثة؟! و قول القائل: هو واحد «4» من الناس، يريد به النوع من الجنس، فهذا ما لا يجوز عليه لأنه تشبيه، و جل ربنا عن ذلك و تعالى.

Then he[asws] said: 'O Bedouin! The speech regarding the fact that Allah[azwj] is One is upon four types – so two aspect from it are not permissible to Allah[azwj] Mighty and Majestic, and two aspects are proof regarding it. So as for the two which are not permissible, so it is the speech of the speaker who says 'One' intending by it the door of the numbers. So this is not permissible, because the One who has not second for Him[azwj] cannot be Included in the door of the numbers. Have you not seen that the one who says 'Third of the three' so he has blasphemed? And the speech of the speaker, 'He is one from the people', intending by it the type of gender, so this is not permissible for Him[azwj], because there is no resemblance of Him[azwj], and our Lord[azwj] is more Majestic and Higher than that.

و أما الوجهان اللذان يثبتان فيه: فقول القائل: هو واحد ليس له في الأشياء شبه، كذلك ربنا، و قول القائل: إنه ربناأحدي المعنى، يعني به أنه لا ينقسم في وجود، و لا عقل، و لا وهم، كذلك ربنا عز و جل».

And as for the two aspects which prove it, so it is the speech of the speaker, 'He[azwj] is One and there is nothing from the things which resemble Him[azwj], such is our Lord[azwj]. And the speech of the speaker, 'He[azwj] is our Lord[azwj], One in the meaning,

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intending by it that He[azwj] cannot be divided regarding existence, not by the intellect, nor by the imagination. Such is our Lord[azwj] Mighty and Majestic'.[437]

VERSE 164

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {164}

[2:164] Surely in the Creation of the skies and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits the people, and the water that Allah Sends down from the sky, then gives life with it to the earth after its death and Spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the sky and the earth, there are signs for a people who understand

قال الامام (عليه السلام): لما توعد رسول الله (صلى الله عليه وآله) اليهود والنواصب في جحد النبوة والخلافة، قال مردة اليهود وعتاة النواصب: من هذا الذي ينصر محمدا وعليا على أعدائهما؟ فأنزل الله عزوجل (ان في خلق السموات والارض) بلا عمد من تحتها تمنعها من السقوط، ولا علاقة من فوقها تحبسها من الوقوع عليكم،

Imam Hassan Al-Askari[asws] said: 'When Rasoo-Allah[saww] rebuked the Jews and the *Nasibis* for their fighting against the Prophet-hood and the Caliphate, the stubborn ones of the Jews and the sarcastic *Nasibis*, said: 'Who is the one who helps Muhammad[saww] and Ali[asws] against their[asws] enemies?' Allah[azwj] the Almighty Sent down ***[2:164] Surely in the Creation of the skies and the earth*** without any pillars underneath to prevent it from falling down, and no connection from above it to stop it from falling upon you.

وأنتم يا أيها العباد والاماء اسرائي في قبضتي، الارض من تحتكم لا منجا لكم منها أين هربتم، والسماء من فوقكم لا محيص لكم عنها أين ذهبتم، فان ـ شئت أهلكتكم بهذه، وان ـ شئت أهلكتكم بتلك. ثم في السماوات من الشمس المنيرة في نهاركم لتنتشروا في معايشكم، ومن القمر المضئ لكم في ليلكم لتبصروا في ظلماته، وألجاؤكم بالاستراحة بالظلمة إلى ترك مواصلة الكد الذي ينهك أبدانكم.

And you, O male and female slaves, are My[azwj] prisoners in My[azwj] Grip. The earth is under you, yet you cannot run away anywhere, and the sky is above you, but there is no way for you to avert its (shade). If I[azwj] so Desire, I[azwj] Can Destroy you by them. Then, in the sky there is the sun which shines during the day to enable you to earn your livelihood, and the moon which reflects the light during the night to enable you to see in the darkness, and you have tranquillity by the darkness which compels you to rest your tired bodies.

(واختلاف الليل والنهار) المتتابعين الكادين عليكم بالعجائب التي يحدثها ربكم في عالمه من اسعاد واشقاء، واعزاز واذلال، واغناء وافقار، وصيف وشتاء، وخريف وربيع، وخصب وقحط، وخوف وأمن. (والفلك التي تجري في البحر بما ينفع الناس) التي جعلها الله مطاياكم لا تهدأ ليلا ولا نهارا، ولا تقضيكم علفا ولا ماء، وكفاكم بالرياح مؤونة تسييرها بقواكم التي كانت لا تقوم لها لو ركدت عنها الرياح لتمام مصالحكم ومنافعكم وبلوغكم الحوائج لانفسكم.

and the alternation of the night and the day Which come in succession to you, wonders which your Lord[azwj] has Caused in the Universe from the goodness and the

[437] التوحيد: 83/ 3

evil, the honourable and the disgraceful, the rich and the poor, Summer and Winter, Autumn and Spring, the harvest and the drought, and fear and peace. ***and the ships that run in the sea with that which profits the people***. Allah[azwj] Makes them run night and day in your obedience. They do not ask for grass or water, and has Sent the wind to make it easier for you otherwise you would have had to use your strength, had He[azwj] not Sent the wind for your betterments and benefit for your needs.

(وما أنزل الله من السماء من ماء) وابلا وهطلا ورذاذا لا ينزل عليكم دفعة واحدة فيغرقكم ويهلك معايشكم، لكنه ينزل متفرقا من علا حتى يعم الاوهاد والتلال والقلاع. (فأحيا به الارض بعد موتها) فيخرج نباتها وحبوبها وثمارها. (وبث فيها من كل دابة) منها ماهو لاكلكم ومعايشكم، ومنها سباع ضارية حافظة عليكم ولانعامكم، لئلا تشد عليكم خوفا من افتراسها.

and the water that Allah Sends down from the sky A barrage does not come down to you at once which would drown you and destroy your dwellings, but He[azwj] Sends it down separately until it fills the hills and valleys. ***then gives life with it to the earth after its death*** the vegetation and grain and fruits come out of it. ***and Spreads in it all (kinds of) animals*** from these are those that are your livelihood, and from these are those who are a means of safety to you and your bounties, they do not run away from fear of being eaten by ferocious animals'.

(وتصريف الرياح) المربية لحبوبكم، المبلغة لثماركم، النافية لركد الهواء والاقتار عنكم (والسحاب) الواقف (المسخر) المذلل (بين السماء والارض) يحمل أمطارها، ويجري باذن الله ويصبها حين يؤمر. (لايات) دلائل واضحات (لقوم يعقلون) يتفكرون بعقولهم أن من هذه العجائب من آثار قدرته، قادر على نصرة محمد وعلي وآلهما (عليهما السلام) على من تأذاهما وجعل العاقبة الحميدة لمن يواليه، فان المجازاة ليست على الدنيا، وانما هي ـ على ـ الاخرة التي يدوم نعيمها ولا يبيد عذابها.

and the changing of the winds sustains your provisions and ripens your fruits, does not let it stagnate and reduces your tiredness ***and the clouds*** standing ***made subservient*** humbled ***between the sky and the earth,*** bearing the rain, and go by the Permission of Allah[azwj] and pour down wherever He[azwj] Orders it to be. ***there are signs for a people who understand*** clear evidence ***there are signs for a people who understand*** who ponder with their intellects that this is one of the wonders of the effects of His[azwj] Power, has the Power on helping Muhammad[saww] and Ali[asws] and their[asws] Progeny[asws], and for whoever were to accept this as correct, He[azwj] will Make Good the consequences for him who are in their[asws] Mastership, because the struggle is not for this world, but it is for the hereafter which has everlasting Bliss, and away from its Punishments.[438]

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «يا هشام، إن الله تبارك و تعالى بشر أهل العقل و الفهم في كتابه، فقال: فَبَشِّرْ عِبادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولئِكَ الَّذِينَ هَداهُمُ اللَّهُ وَ أُولئِكَ هُمْ أُولُوا الْأَلْبابِ.

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ash'ary, from one of our companions, from Hisham Bin Al-Hakam who said,

'Abu Al-Hassan[asws] Musa[asws] Bin Ja'far[asws] said to me: 'O Hisham! Allah[azwj] Blessed and High has Given good News for the people of the intellect and the understanding,

[438] Tafseer Imam Hassan Al-Askari[asws] – S 338

in His[azwj] Book, so He[azwj] Said ***[39:17] therefore give good news to My servants, [39:18] Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding***'.

يا هشام، إن الله تبارك و تعالى أكمل للناس الحجج بالعقول، و نصر النبيين بالبيان، و دلهم على ربوبيته بالأدلة، فقال: إِلهُكُمْ إِلهٌ واحِدٌ لا إِلهَ إِلَّا هُوَ الرَّحْمنُ الرَّحِيمُ إِنَّ فِي خَلْقِ السَّماواتِ وَ الْأَرْضِ وَ اخْتِلافِ اللَّيْلِ وَ النَّهارِ وَ الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِما يَنْفَعُ النَّاسَ وَ ما أَنْزَلَ اللَّهُ مِنَ السَّماءِ مِنْ ماءٍ فَأَحْيا بِهِ الْأَرْضَ بَعْدَ مَوْتِها وَ بَثَّ فِيها مِنْ كُلِّ دَابَّةٍ وَ تَصْرِيفِ الرِّياحِ وَ السَّحابِ الْمُسَخَّرِ بَيْنَ السَّماءِ وَ الْأَرْضِ لَآياتٍ لِقَوْمٍ يَعْقِلُونَ.

O Hisham! Allah[azwj] Blessed and High Completed the Argument to the people by the intellect, and Supported the Prophets[as] with the Explanations, And Proved His[azwj] Lordship by the evidence, so He[azwj] Said ***[2:163] And your Allah is one Allah! There is no god but He; He is the Beneficent, the Merciful. [2:164] Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people of intellect***'.[439]

VERSES 165 - 167

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ {165}

[2:165] And from the people there are ones who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah; and if those who are unjust had seen, the Punishment when they see it, that the Power is wholly Allah's and that Allah is Severe in requiting (evil)

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ {166} وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ {167}

[2:166] When those who were followed shall renounce those who followed (them), and they see the Punishment and their ties are cut asunder [2:167] And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah Show them their deeds to be intense regret to them, and they shall not be coming out from the Fire

قال الامام (عليه السلام): قال الله عزوجل لما آمن المؤمنون، وقبل ولاية محمد وعلي (عليهما السلام) العاقلون، وصد عنها المعاندون (ومن الناس ـ يا محمد ـ من يتخذ من دون الله أندادا) أعداء يجعلونهم لله أمثالا (يحبونهم كحب الله) يحبون تلك الانداد من الاصنام كحبهم لله (والذين آمنوا أشد حبا لله) من هؤلاء المتخذين الانداد مع الله، لان المؤمنين يرون الربوبية لله وحده لا يشركون ـ به ـ.

Imam Hassan Al-Askari[asws] said: 'When the Believers believed, and the intellectuals accepted the Wilayah of Muhammad[saww] and Ali[asws] and the enemies shut

[439] الكافي 1: 10/ 12

themselves from it, Allah[azwj] Said: ***[2:165] And from the people there are ones*** O Muhammad[saww] ***who take for themselves objects of worship besides Allah*** enemies who set up for Allah[azwj] examples ***whom they love as they love Allah*** they love those objects of worship, from the idols, as they love Allah[azwj] ***and those who believe are stronger in love for Allah*** than those who have taken to these objects of worship for the believers can see the Divinity of Allah[azwj], Who is One and do not be associating with Him[azwj] any'.

ثم قال: يا محمد (ولو يرى الذين ظلموا) باتخاذ الاصنام أندادا واتخاذ الكفار والفجار أمثالا لمحمد وعلي (عليهما السلام) (اذ يرون العذاب) حين يرون العذاب الواقع بهم لكفرهم وعنادهم (أن القوه لله جميعا) يعلمون أن القوة لله يعذب من يشاء، ويكرم من يشاء، لا قوة للكفار يمتنعون بها من عذابه (وأن الله شديد العذاب) ويعلمون أن الله شديد العقاب لمن تخذ الانداد مع الله.

Then Allah[azwj] Said: 'O Muhammad[saww]! ***and if those who are unjust had seen*** by taking to the idols for worship and the taking of the infidels and the wrong doers, as equal to Muhammad[saww] and Ali[asws] ***the Punishment when they see it*** see the actual Punishment come upon them for their disbelief and their enmity ***that the Power is wholly Allah's*** they realise that Allah[azwj] has the Power to Punish whosoever He[azwj] Desires to, and Honours whosoever He[azwj] Desires to, and the infidels have no power to avert the Punishment from them ***and that Allah is Severe in requiting (evil)*** and they know Allah[azwj] will be Severe in His[azwj] Revenge to those that have taken others with Allah[azwj]'.

ثم قال: (اذ تبرأ الذين اتبعوا) لو رأى هؤلاء الكفار الذين اتخذوا الانداد حين تبرأ اتبعوا الرؤساء (من الذين اتبعوا) الرعايا والاتباع (وتقطعت بهم الاسباب) فنيت حيلهم، ولا يقدرون على النجاة من عذاب الله بشئ (وقال الذين اتبعوا) الاتباع (لو أن لناكرة) يتمنون لو كان لهم كرة: رجعة إلى الدنيا (فنتبرأ منهم) هناك (كما تبرءوا منا) ههنا.

Then Allah[azwj] Said: ***[2:166] When those who were followed shall renounce*** when they see those infidels who had taken to the idols, will distance themselves from following their chiefs ***those who followed (them)*** the people and the followers ***and they see the Punishment and their ties are cut asunder*** that they do not have the power to save them from any of the Punishment of Allah[azwj] ***2:167] And those who followed shall say*** to the ones they followed ***Had there been for us a return*** they will wish they had a way to return to the world ***then we would renounce them*** over there ***as they have renounced us*** over here.

قال الله عزوجل: (كذلك) ـ كما ـ تبرأ بعضهم من بعض (يريهم الله أعمالهم حسرات عليهم) وذلك أنهم عملوا في الدنيا لغير الله، فيرون أعمال غيرهم التي كانت لله قد عظم الله ثواب أهلها، ورأوا أعمال أنفسهم لا ثواب لها اذ كانت لغير الله، أو كانت على غير الوجه الذي أمر الله به.

Allah[azwj] the Almighty Says: ***Thus*** As some of them renounce some of them ***will Allah Show them their deeds to be intense regret to them*** and that they had worked in the world for other than Allah[azwj]. They will see that others who had worked for Allah[azwj] have received great Rewards from Allah[azwj], and they will look at their own selves and see that they do not have any Rewards with them as their efforts were for other than Allah[azwj], or they had carried out their deeds in a manner, other than the way Allah[azwj] had Commanded them to perform.

قال الله تعالى (وما هم بخارجين من النار) كان عذابهم سرمدا دائما، وكانت ذنوبهم كفرا، لا تلحقهم شفاعة نبي، ولا وصي، ولا خير من خيار شيعتهم.

Allah[azwj] Says: ***and they shall not be coming out from the Fire*** for their Punishment will be everlasting, and their sins were those of disbelief. They will neither receive the intercession of a Prophet[asws], nor of a Trustee[asws], and nor of a good Shias of their[asws] Shiass.

قال على بن الحسين (عليه السلام): قال رسول الله (صلى الله عليه وآله): ما من عند ولا أمة زال عن ولايتنا، وخالف طريقتنا، وسمى غيرنا بأسمائنا وأسماء خيار أهلنا الذي اختاره الله للقيام بدينه ودنياه، ولقبه بألقابنا وهو لذلك يلقبه معتقدا، لا يحمله على ذلك تقية خوف، ولا تدبير مصلحة دين، الا بعثه الله يوم القيامة ومن كان قد اتخذه من دون الله وليا، وحشر اليه الشياطين الذين كانوا يغوونه.

Imam Ali[asws] Bin Al-Husayn[asws] said that Rasool-Allah[saww] said: 'There is no male or female slave (believer) who avoids our[asws] Wilayah, and opposes our[asws] ways, and names others with our[asws] names and the names of the best of our[asws] Family[asws] whom[asws] Allah[azwj] has Given the authority to establish His[azwj] Religion in His[azwj] world, and entitles them with our[asws] titles, and he believes in entitling them, and is not in dissimulation due to fear and not in any plan for the interests of religion, but Allah[azwj] will Resurrect him on the Day of Judgement as if he had taken a Guardian apart from Allah[azwj], and Make him to be together with the Satans who used to lead him astray'.

فقال ـ له ـ: يا عبدي أربا معي، هؤلاء كنت تعبد؟ واياهم كنت تطلب؟ فمنهم فاطلب ثواب ماكنت تعمل، لك معهم عقاب اجرائك. ثم يأمر الله تعالى أن يحشر الشيعة الموالون لمحمد وعلي وآلهما (عليهم السلام) ممن كان في تقية لا يظهر ما يعتقده، وممن لم يكن عليه تقية، وكان يظهر ما يعتقده.

Allah[azwj] will Say to him : 'O My[azwj] servant, is there any Lord[azwj] with Me[azwj], those that you used to worship? And used to seek from them? So, seek Rewards for the deeds that you performed. Your recompense is with them'. Then Allah[azwj] will Command to bring the Shiass who are in the Wilayah of Muhammad[saww] and Ali[asws] and their Progeny[asws] who did not manifest their beliefs due to dissimulation, and when there was no dissimulation on them, they used to manifest their beliefs.

فيقول الله تعالى: انظروا حسنات شيعة محمد وعلي فضاعفوها. قال: فيضاعفون حسناتهم أضعافا مضاعفة. ثم يقول الله تعالى: انظروا ذنوب شيعة محمد وعلي. فينظرون: فمنعم من قلت ذنوبه فكانت مغمورة في طاعاته، فهؤلاء السعداء مع الاولياء والاصفياء. ومنهم من كثرت ذنوبه وعظمت، فيقول الله تعالى: قدموا الذين كانوا لا تقية عليهم من أولياء محمد وعلي، فيقدمون.

Allah[azwj] will Say: 'Look at the good deeds of the Shias of Muhammad[saww] and Ali[asws] and increase them'. The Imam[asws] said: 'They will increase their good deeds manifold'. Then Allah[azwj] will Say: 'Look at the sins of the Shias of Muhammad[saww] and Ali[asws]'. They will look and see that from them will be those with less sins and will be overwhelmed by the deeds of obedience, they will be happy with the Guardians and the Trustees. And from them will be those with a lot of sins including the grave ones. Allah[azwj] will Say: 'Bring those ones on whom there was no dissimulation, from the ones in the Wilayah of Muhammad[saww] and Ali[asws]'. They will be brought.

فيقول الله تعالى: انظروا حسنات عبادي هؤلاء النصاب الذين اتخذوا الانداد من دون محمد وعلي ومن دون خلفائهم، فاجعلوها لهؤلاء المؤمنين، لما كان من اغتيابهم لهم بوقيعتهم فيهم، وقصدهم إلى أذاهم فيفعلون ذلك، فتصير حسنات النواصب لشيعتنا الذين لم يكن عليهم تقية.

Allah[azwj] will Say: 'Look at the good deeds of My[azwj] servants, those *Nasibis* who took to others apart from Muhammad[saww] and Ali[asws], and apart from their[asws] Caliphs. Make these to be for the believers, because when they used to fall into their hands, they used to plot to hurt them and they continued on that'. They (the angels) will transfer the good deeds of the Nasibis to our[asws] Shias on whom there was no (condition of) dissimulation.

ثم يقول: انظروا إلى سيئات شيعة محمد وعلي، فان بقيت لهم علي هؤلاء النصاب بوقيعتهم فيهم زيادات، فاحملوا على اولئك النصاب بقدرها من الذنوب التي لهؤلاء الشيعة. فيفعل ذلك. ثم يقول الله عزوجل: ائتوا بالشيعة المتقين لخوف الاعداء، فافعلوا في حسناتهم وسيئاتهم، وحسنات هؤلاء النصاب وسيئاتهم ما فعلتم بالاولين.

Then He[azwj] will Say: 'Look at the sins of the Shias of Muhammad[saww] and Ali[asws]. If there remains anything from them on these *Nasibis*, place these on them and increase them. Burden those *Nasibis* in accordance to the sins they committed against these Shiass'. They will do that. Then Allah[azwj] the Almighty will Say: 'Bring those Shiass who used to fear their enemies, and do the same with their good deeds and bad deeds, and the good deeds and bad deeds of the *Nasibis*, what you did with the first group'.

فيقول النواصب: يا ربنا هؤلاء كانوا معنا في مشاهدنا حاضرين، وبأقاويلنا قائلين، ولمذاهبنا معتقدين! فيقال: كلا والله يا أيها النصاب ماكانوا لمذاهبكم معتقدين، بل كانوا بقلوبهم لكم إلى الله مخالفين، وان كانوا بأقوالكم قائلين، وبأعمالكم عاملين للتقية منكم معاشر الكافرين، قد اعتددنا لهم بأقاويلهم وأفاعيلهم اعتدادنا بأقاويل المطيعين وأفاعيل المحسنين، اذ كانوا بأمرنا عاملين:

The *Nasibis* will say: 'O our Lord[azwj]! These ones used to be with us in what we used to witness in our presence, and ratified what we used to say, and believed what we used to believe!' It will be said to them: 'No, by Allah[azwj]! O you Nasibis! They were not believers in your religion, but their hearts were to Allah[azwj], opposed to you. And although they used to say what you said, and used to do what you did but only due to *'Taqqiya'* (dissimulation). They are being counted, by their words and their deeds, with the obedient deeds and good words, for they performed in accordance with what they had been Ordered to'.

قال رسول الله (صلى الله عليه وآله): فعند ذلك تعظم حسرات النصاب اذا رأوا حسناتهم في موازين شيعتنا أهل البيت، ورأوا سيئات شيعتنا على ظهور معاشر النصاب، وذلك قوله عزوجل (كذلك يريهم الله أعمالهم حسرات عليهم).

Rasool-Allah[saww] said: 'There will be intense regret for the *Nasibis* when they see their good deeds on the scale of our[asws] Shiass of the People[asws] of the Household, and when they see the sins of our[asws] Shiass loaded onto them. And that is the Words of the Almighty ***Thus will Allah Show them their deeds to be intense regret to them***'.[440]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن عمرو بن ثابت، عن جابر، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْداداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ.

Muhammad Bin Yaqoub, from Muhammad in Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Amro Bin Saabit, from Jabir who said,

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'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:165] And from the people there are ones who take for themselves objects of worship besides Allah, whom they love as they love Allah***.

قال: «هم و الله أولياء فلان و فلان، اتخذوهم أئمة دون الإمام الذي جعله الله للناس إماما، فلذلك قال: وَ لَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَ أَنَّ اللَّهَ شَدِيدُ الْعَذابِ إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوُا الْعَذابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبابُ وَ قالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَما تَبَرَّؤُا مِنَّا كَذلِكَ يُرِيهِمُ اللَّهُ أَعْمالَهُمْ حَسَراتٍ عَلَيْهِمْ وَ ما هُمْ بِخارِجِينَ مِنَ النَّارِ».

The Imam[asws] said: '<u>By Allah[azwj], they are so and so (1) and so and so (2). They (people) took them as imams besides the Imam[asws] which Allah[azwj] had Made as an Imam[asws] for the people</u>. So it is due to that ***[2:165] and if those who are unjust had seen, the Punishment when they see it, that the Power is wholly Allah's and that Allah is Severe in requiting (evil) [2:166] When those who were followed shall renounce those who followed (them), and they see the Punishment and their ties are cut asunder [2:167] And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah Show them their deeds to be intense regret to them, and they shall not be coming out from the Fire***'.

ثم قال أبو جعفر (عليه السلام): «هم- و الله، يا جابر- أئمة الظلمة و أشياعهم».

Then Abu Ja'far[asws] said: 'By Allah[azwj]! They are the unjust imams and (also) their adherents'.[441]

عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قول الله: وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْداداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ قالا: «هم آل محمد (صلى الله عليه و آله)».

From Zarara and Hamraan and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[2:165] And from the people there are ones who take for themselves objects of worship besides Allah, whom they love as they love Allah; and those who believe are stronger in love for Allah***, both said: '<u>They are the Progeny[asws] of Muhammad[saww]</u>'.[442]

عن منصور بن حازم، قال: قلت لأبي عبد الله (عليه السلام): وَ ما هُمْ بِخارِجِينَ مِنَ النَّارِ؟ قال: «أعداء علي (عليه السلام) هم المخلدون في النار أبد الآبدين، و دهر الداهرين».

From Mansour Bin Haazim who said,

'I said to Abu Abdullah[asws], '***[2:167] and they shall not be coming out from the Fire***?' He[asws] said: 'Enemies of Ali[asws], they would be abiding eternally in the Fire, for ever and ever, and for all time, for all eternity'.[443]

[441] الكافي 1: 305/ 11.
[442] تفسير العيّاشي 1: 72/ 143.
[443] تفسير العيّاشي 1: 73/ 145

VERSES 168 & 169

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {168} إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {169}

[2:168] O you people! Eat out of what is in the earth the lawful and good things, and do not follow the footsteps of the Satan; surely, he is your open enemy [2:169] He only enjoins you for the evil and the immoralities and that you may speak against Allah what you do not know

قال الامام (عليه السلام) قال الله عزوجل: (يا أيها الناس كلوا مما في الارض) من أنواع ثمارها وأطعمتها (حلالا طيبا) لكم اذا أطعتم ربكم في تعظيم من عظمه، والاستخفاف بمن أهانه وصغره (ولا تتبعوا خطوات الشيطان) ما يخطو بكم اليه، ويغركم به من مخالفة من جعله الله رسولا أفضل المرسلين، وأمره بنصب من جعله الله أفضل الوصيين، وسائر من جعل خلفاءه وأولياءه. (انه لكم عدو مبين) يبين لكم العداوة، ويأمركم إلى مخالفة أفضل النبيين ومعاندة أشرف الوصيين.

Imam Hassan Al-Askari[asws] said that Allah[azwj] Mighty and Majestic Said: ***[2:168] O you people! Eat out of what is in the earth*** from its fruits and its foods ***the lawful and good things*** if you obey your Lord[azwj] in considering him to be great whom He[azwj] has Made to be great, and to consider him to be little whom He[azwj] has Made to be insignificant ***and do not follow the footsteps of the Satan*** which he has laid out to you, and deceives you to oppose the one whom Allah[azwj] has Sent as a Rasool[saww] being the highest of the Rasools[asws], and Ordered him[saww] to appoint the one[asws] whom Allah[azwj] has Made to be the highest of the Trustees[asws], and the rest of His[azwj] Caliphs[asws] and His[azwj] Guardians[asws] who have been Sent. ***surely he is your open enemy*** his enmity is clear to you, and he[la] orders you to oppose the highest of the Prophets[saww] and be inimical to the most honourable of Trustees[asws].

(انما يأمركم) الشيطان (بالسوء) بسوء المذهب والاعتقاد في خير خلق الله ـ محمد رسول الله ـ وجحود ولاية أفضل أولياء الله بعد محمد رسول الله (صلى الله عليه وآله) (وأن تقولوا على الله مالا تعلمون) بامامة من لم يجعل الله له في الامامة حظا، ومن جعله من أراذل أعدائه وأعظمهم كفرا ـ به ـ.

[2:169] He only enjoins you The Satan[la] ***for the evil and the immoralities*** evil religious beliefs against the best of the creation of Allah[azwj] – Muhammad[saww] the Rasool[saww] of Allah[azwj] – and fight against the Wilayah of the best of the Guardians[asws] of Allah[azwj] after Muhammad[saww] Rasool-Allah[saww] ***and that you may speak against Allah what you do not know***in the imamate of the one whom Allah[azwj] did not Send the Imamate, and the one whom He[azwj] has Made to be an enemy, and magnify him, and disbelieve by it (what has been sent).

قال على بن الحسين (عليهما السلام): قال رسول الله (صلى الله عليه وآله): فضلت على الخلق أجمعين، وشرفت على جميع النبيين، واختصصت بالقرآن العظيم، واكرمت بعلي سيد الوصيين، وعظمت بشيعته خير شيعة النبيين والوصيين.

Imam Ali[asws] Bin Al-Husayn[asws] said: 'Rasool-Allah[saww] said: 'I[saww] have been preferred over all the people, and been honoured over all the Prophets[asws], and have been made to be special by the Great Quran, and have been made to be prestigious by Ali[asws] the Chief of the Trustees[asws], have been magnified by his[asws] Shias being better than the Shias of the other Prophets[asws] and other Trustees[asws]'.

وقيل لي: يا محمد قايل نعمائي عليك بالشكر الممتري للمزيد. فقلت: يا ربي وما أفضل ما اشكرك به؟ فقال لي: يا محمد أفضل ذلك بثك فضل أخيك علي، وبعثك سائر عبادي على تعظيمه وتعظيم شيعته،

And He[azwj] Said to me[saww]: 'O Muhammad[saww]! Be thankful for My[azwj] Bounties to you[saww], a lot'. I[saww] said: 'O my[saww] Lord[azwj]! What is the best one that I[saww] should be thankful for to You[azwj]?' Allah[azwj] Said to me[saww]: 'O Muhammad[saww]! The best of that which I[azwj] Gave to you[saww] is the Magnificence of your[saww] brother Ali[asws], and you[saww] should tell the rest of My[azwj] servants to revere him[asws] and revere his[asws] Shias.

وأمرك اياهم أن لا يتوادوا الا في، ولا يتباغضوا الا في، ولا يوالوا ولا يعادوا الا في، وأن ينصبوا الحرب لابليس وعتاة مردته الداعين إلى مخالفتي وأن يجعلوا جنتهم منهم العداوة لاعداء محمد وعلي، وأن يجعلوا أفضل سلاحهم على ابليس وجنوده تفضيل محمد على جميع النبيين، وتفضيل علي على سائر امته أجمعين، واعتقادهم بأنه الصادق لا يكذب، والحكيم لا يجهل، والمصيب لا يغفل،

And, I[azwj] Order you[saww] to tell them not to be inimical except for My[azwj] sake, and not to have hatred except for My[azwj] sake, and not to have friendship except for My[azwj] sake. And, they should declare war on Iblees[la] and the stubborn ones who call to My[azwj] opposition, and make to be enemies those that are the enemies of Muhammad[saww] and Ali[asws], And, they should make their best weapon against Iblees[la] and his[la] army, by giving superiority to Muhammad[saww] over all of the Prophets[asws], and by giving superiority of Ali[asws] over the rest of the communities altogether, and have the belief that they[asws] are truthful, and never lie, and are wise and are never ignorant, and are aware and are never unaware.

والذي بمحبته تثقل موازين المؤمنين، وبمخالفته تخف موازين الناصبين، فاذا هم فعلوا ذلك كان ابليس وجنوده المردة أخسا المهزومين وأضعف الضعيفين.

And by loving them[asws], the scales of the believers will be heavier, and by harbouring hatred for them[asws], the scales of the *Nasibis* will be lighter. When they (believers) do that, it will be a great defeat for Iblees[la] and his[la] army of stubborn ones who will be chained and become the weakest of the weak.[444]

الشيخ في (التهذيب): بإسناده عن الحسن بن محبوب، عن أبي خالد الكوفي، رفعه، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): العبادة سبعون جزءا أفضلها طلب الحلال».

Al Sheykh in Al Tahzeeb, by his chain from Al Hassan Bin Mahboub, from Abu Khalid Al Kufy, raising it,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'The worship has seventy parts, and the best of it is the seeking of the Permissible sustenance'.[445]

عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: «لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ- قال- كل يمين بغير الله فهي من خطوات الشيطان».

From Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: '***[2:168] and do not follow the footsteps of the Satan*** – Every oath taken by other than Allah[azwj], so it is from the footsteps of the Satan[la]'.[446]

[444] Tafseer Imam Hassan Al-Askari[asws] – S 342 & 343
[445] التهذيب 6 لا 324/ 891

VERSE 170

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۗ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ {170}

[2:170] And when it is said to them, Follow what Allah has Revealed, they say: But! We follow what we found our fathers upon. What! Even though their fathers had no sense at all, nor did they follow the right way

قال الامام (عليه السلام): وصف الله هؤلاء المتبعين لخطوات الشيطان فقال (واذا قيل لهم) تعالوا إلى ما أنزل الله في كتابه من وصف محمد (صلى الله عليه وآله)، وحلية علي (عليه السلام)، ووصف فضائله، وذكر مناقبه والى الرسول، وتعالوا إلى الرسول لتقبلوا منه ما يأمركم به قالوا: " حسبنا ما وجدنا عليه آباءنا من الدين والمذهب " فاقتدوا بآبائهم في مخالفة رسول الله (صلى الله عليه وآله) ومنابذة علي ولي الله، قال الله عزوجل: (أو لو كان آباؤهم لا يعقلون) ـ لا يعلمون ـ (شيئا ولا يهتدون) إلى شئ من الصواب.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Described the characteristics of the followers of the footsteps of the Satan. He[azwj] Said: ***[2:170] And when it is said to them*** come to what Allah[azwj] has Sent down in His[azwj] Book from the characteristics of Muhammad[saww], and the features of Ali[asws], and the characteristics of his[asws] virtues, and the mention of his[asws] qualities, and to the Rasool[saww]. And, come to the Rasool[saww] to the acceptance from him[saww] what he[saww] orders you to. They said: 'Sufficient for us is what we found with us from the religion of our fathers'. They follow their fathers in opposition to Rasool-Allah[saww] and the enmity to Ali[asws] the Guardian from Allah[azwj]. Allah[azwj] the Almighty Said: ***What! Even though their fathers had no sense at all*** did not know ***nor did they follow the right way*** to anything from the right.

قال على بن الحسين (عليهما السلام): قال رسول الله (صلى الله عليه وآله): يا عباد الله اتبعوا أخي ووصيي علي بن أبي طالب (عليه السلام) بأمر الله، ولا تكونوا كالذين اتخذوا أربابا من دون الله تقليدا لجهال آبائهم الكافرين بالله، فان المقلد دينه ممن لا يعلم دين الله، يبوء بغضب من الله، ويكون من اسراء ابليس لعنه الله،

Imam Ali Bin Al-Husayn[asws] said that Rasool-Allah[saww] said: 'O servants of Allah[azwj]! Follow my[saww] brother and my[saww] Trustee Ali Bin Abu Talib[asws] by the order of Allah[azwj]. And do not be like those who take lords apart from Allah[azwj] in their emulation (Taqleed) of their ignorant fathers who have disbelieved in Allah[azwj], for their emulators (Muqallideen) are from those that do not know the Religion of Allah[azwj] and get engulfed by the Wrath from Allah[azwj] and become captives of Iblees[la].

واعلموا أن الله عزوجل جعل أخي عليا أفضل زينة عترتي، فقال ـ الله ـ: من والاه وصافاه ووالى أولياءه وعادى أعداءه جعلته ـ من ـ أفضل زينة جناني، ومن أشرف أوليائي وخلصائي، ومن أدمن محبتنا أهل البيت فتح الله عزوجل له من الجنة ثمانية أبوابها، وأباحه جميعها، يدخل مما شاء منها، وكل أبواب الجنان تناديه: يا ولي الله ألم تدخلني؟ ألم تخصني من بيننا؟.

And know, that Allah[azwj] Mighty and Majestic has Made my[saww] brother Ali[asws] to be the best adornment of my[saww] Family[asws]. Allah[azwj] Says: 'Whoever befriends him[asws] and his[asws] friends, to be his[asws] friends, and be an enemy to his[asws] enemies, will be made to be an adornment in My[azwj] Paradise, and from the prestigious ones of My[azwj] Friends and Special ones. And, one who loves us[asws] the People of the

[446] تفسير العيّاشي 1: 74/ 150.

Household[asws], Allah[azwj] the Almighty will Open for him all doors of Paradise, to enter in it from which ever one of them, and all the doors will call out to him: 'O Friend of Allah[azwj], will you not enter by me?' Will you not make me special from between us?'[447]

VERSE 171

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ {171}

[2:171] And the example of those who disbelieve is as the example of the one (goat-herd) who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand

قال الامام (عليه السلام): قال الله عزوجل (ومثل الذين كفروا) في عبادتهم للاصنام، واتخاذهم للانداد من دون محمد وعلي ـ صلوات الله عليهما ـ (كمثل الذي ينعق بما لا يسمع) ـ يصوت بما لا يسمع ـ (الا دعاء ونداء) لا يفهم مايراد منه فيغيث المستغيث، ويعين من استعانه (صم بكم عمي) عن الهدى في اتباعهم الانداد من دون الله، والاضداد لاولياء الله الذين سموهم بأسماء خيار خلائف الله، ولقبوهم بألقاب أفاضل الائمة الذين نصبهم الله لاقامة دين الله (فهم لا يعقلون) أمر الله عزوجل.

Imam Hassan Al-Askari[asws] said that Allah[azwj] the Almighty Says: ***[2:171] And the example of those who disbelieve*** in their worshipping to the idols and their taking others as equal from other than Muhammad[saww] and Ali[asws] ***is as the example of the one (goat-herd) who calls out to that which hears no more*** does not hear the voice ***than a call and a cry*** does not understand what is wanted from him, when the helpers come over for his help ***deaf, dumb (and) blind*** from the Guidance due to their worshipping of the others apart from Allah[azwj]. In addition, they name them with the names of the best Caliphs[asws] of Allah[azwj] and entitle them with the titles of the preferable Imams[asws] whom Allah[azwj] has Appointed for the establishment of the Religion of Allah[azwj] ***so they do not understand*** the Command of Allah[azwj] the Mighty and Majestic.

قال علي بن الحسين (عليهما السلام): هذا في عباد الاصنام، وفي النصاب لاهل بيت محمد (صلى الله عليه وآله) نبي الله، هم أتباع ابليس وعتاة مردته، سوف يصيرون إلى الهاوية.

Imam Ali[asws] Bin Al-Husayn[asws] said: 'This Verse is regarding the idol worshippers, and the *Nasibis* who hate the People[asws] of the Household of Muhammad[saww] the Prophet[saww] of Allah[azwj]. They are the followers of Iblees[la] and obedient to his[la] stubborn ones. Soon they will be taken to the Abyss'.

ثم قال رسول الله (صلى الله عليه وآله): تعوذوا بالله من الشيطان الرجيم، فان من تعوذ بالله منه أعاذه الله ـ وتعوذوا ـ من همزاته ونفخاته ونفثاته. أتدرون ماهي؟ أما همزاته: فما يلقيه في قلوبكم من بغضنا أهل البيت.

Then Rasool-Allah[saww] said: 'Seek refuge with Allah[azwj] from the Outcast Satan, for the one who seeks refuge with Allah[azwj], Allah[azwj] Grants him refuge. And seek refuge from his[la] slandering, blowing and whispering. Do you know what this is? As for his[la] slandering, it is when you harbour in your hearts the hatred for us[asws] the People of the Household[asws]'.

[447] Tafseer Imam Hassan Al-Askari[asws] – S 344 & 345

قالوا: يا رسول الله وكيف نبغضكم بعد ما عرفنا محلكم من الله ومنزلتكم؟ قال (صلى الله عليه وآله): بأن تبغضوا أولياءنا وتحبوا أعداءنا، فاستعيذوا بالله من محبة أعدائنا وعداوة أوليائنا، فتعاذوا من بغضنا وعداوتنا، فان من أحب أعداءنا فقد عادانا ونحن منه براء، والله عزوجل منه برئ.

They said: 'O RAsool-Allah[saww] How can we harbour hatred for you[saww] after having realised your[asws] places with Allah[azwj] and your[asws] stations?' He[saww] said: 'If you hate our[asws] friends and love our[asws] enemies. Seek refuge with Allah[azwj] from the love of our[asws] enemies and the enmity to our[asws] friends. Seek refuge from hating us[asws] and being our[asws] enemies, for the one who loves our[asws] enemies is our[asws] enemy and we[asws] are away from him, and Allah[azwj] Mighty and Majestic is Away from him'.[448]

VERSES 172 & 173

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ {172} إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {173}

[2:172] O you who believe! Eat of the good things that We have Provided you with, and give thanks to Allah if Him it is that you are worshipping [2:173] He has only Forbidden you what dies of itself, and blood, and flesh of the swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful

قال الامام (عليه السلام): قال الله عزوجل: (يا أيها الذين آمنوا) بتوحيد الله، ونبوة محمد (صلى الله عليه وآله) رسول الله، وبامامة علي ولي الله: (كلوا من طيبات ما رزقناكم واشكروا لله) على مارزقكم منها بالمقام على ولاية محمد وعلي

Imam Hassan Al-Askari[asws] said that Allah[azwj] the Almighty Said: ***[2:172] O you who believe!*** in the Oneness of Allah[azwj], and the Prophet-hood of Muhammad[saww] the Rasool[saww] of Allah[azwj], and in the Imamate of Ali[asws] the Guardian from Allah[azwj] ***Eat of the good things that We have Provided you with, and give thanks to Allah*** on the sustenance that Allah[azwj] has Given to you as well as <u>for being rewarded with the Wilayah of Muhammad[saww] and Ali[asws]</u>.

ليقيكم الله تعالى بذلك شرور الشياطين المتمردة على ربها عزوجل، فانكم كلما جددتم على أنفسكم ولاية محمد وعلي (عليهما السلام) تجدد على مردة الشياطين لعائن الله، وأعاذكم الله من نفخاتهم ونفثاتهم.

Allah[azwj] has Established you by that to keep you safe from the mischief of the stubborn Satans, and when you renew the Wilayah of Muhammad[saww] and Ali[asws] on yourselves, the Curses of Allah[azwj] get renewed on the stubborn Satans, and Allah[azwj] Gives you Refuge from their blowing and whisperings.

فلما قاله رسول الله (صلى الله عليه وآله) قيل: يا رسول الله وما نفخاتهم؟ قال: هي ما يتفخون به عند الغضب في الانسان الذي يحملونه على هلاكه في دينه ودنياه، وقد ينفخون في غير حال الغضب بما يهلكون به. أتدرون ما أشد ما ينفخون به؟ هو ما ينفخون بأن يوهموه أن أحدا من هذه الامة فاضل علينا، أو عدل لنا أهل البيت، كلا ـ والله ـ بل جعل الله تعالى محمدا (صلى الله عليه وآله) ثم آل محمد فوق جميع هذه الامة، كما جعل الله تعالى السماء فوق الارض وكما زاد نور الشمس والقمر على السهى.

[448] Tafseer Imam Hassan Al-Askari[asws] – S 346 & 347

When Rasool-Allah[saww] said this, they said: 'O Rasool-Allah[saww]! What are their blowings?' He[saww] said: 'This is what he[la] blows in the human when he is angry, which leads him to destruction in his religion and in his world, and blows into him in conditions other than anger and gets him to be destroyed. Do you know the most severe form of all the blowings? This is when he[la] blows into a person that a man from this community is higher than us[asws], or equal to us[asws] -the People[asws] of the Household. No, by Allah[azwj]! but, Allah[azwj] has Made Muhammad[saww], then the Progeny[asws] of Muhammad[saww] to be higher than the whole of this community, just like Allah[azwj] Made the sky to be above the earth, and like the intensity of the light of the sun and the moon over the light of the distant stars'.

قال رسول الله (صلى الله عليه وآله): وأما نفثاته: فأن يرى أحدكم أن شيئا بعد القرآن أشقى له من ذكرنا أهل البيت ومن الصلاة علينا، فان الله عزوجل جعل ذكرنا أهل البيت شفاء للصدور، وجعل الصلوات علينا ماحية للاوزار والذنوب، ومطهرة من العيوب ومضاعفة للحسنات.

The Messenger of Allah[saww] said: 'And as for the whisperings, it is when you think that after the Quran, there is anything else which will be a healing for him other than the remembrance of the People[asws] of the Household and from sending salutations upon us[asws]. This is because Allah[azwj] Mighty and Majestic has Made our[asws] remembrance as a healing for the hearts, and Made the salutations upon us[asws] to be an erasing for the burden of sins, and a cleansing of faults and increasing of the good deeds'.

قال الامام (عليه السلام): قال الله عزوجل: (إن كنتم إياه تعبدون) ـ أي إن كنتم إياه تعبدون ـ فاشكروا نعمة الله بطاعة من أمركم بطاعته من محمد وعلي وخلفائهم الطيبين.

Imam Hassan Al-Askari[asws] said that Allah[azwj] the Almighty Said: ***if Him it is that you are worshipping*** meaning, if it is Him[azwj] that you worship then be thankful for the bounties of Allah[azwj] by being obedient to His[azwj] Commands, communicated to you from Muhammad[saww] and Ali[asws] and their[asws] goodly Caliphs[asws].

ثم قال عزوجل: (إنما حرم عليكم الميتة) التي ماتت حتف أنفها بلا ذباحة من حيث أذن الله فيها (والدم ولحم الخنزير) أن تأكلوه (وما أهل به لغير الله) ما ذكر إسم غير الله عليه من الذبائح، وهي التي يتقرب بها الكفار بأسامي أندادهم التي اتخذوها من دون الله.

Then the Almighty[azwj] Said: ***[2:173] He has only Forbidden you what dies of itself*** died open-mouthed without having been slaughtered, from whatever the Permission of Allah[azwj] was in that ***and blood, and flesh of the swine*** for you to eat it ***and that over which any other (name) than (that of) Allah has been invoked*** a name other than that of Allah[azwj] mentioned over it from the slaughter, for then you will be near to the infidels by the names of their idols which they have taken (as their lord) apart from Allah[azwj].

ثم قال عزوجل: (فمن اضطر) إلى شئ من هذه المحرمات (غير باغ) وهو غير باغ ـ عند الضرورة ـ على إمام هدى (ولا عاد) ولا معتد قوال بالباطل في نبوة من ليس بنبي، أو إمامة من ليس بامام (فلا إثم عليه) في تناول هذه الاشياء (إن الله غفور رحيم) ستار لعيوبكم أيها المؤمنون، رحيم بكم حين أباح لكم في الضرورة ما حرمه في الرخاء.

The Allah[azwj] the Almighty Said: ***but whoever is driven to necessity,*** to anything from those Forbidden things ***not desiring,*** and he is not desirous - in his necessities – on the Imam[asws] of Guidance ***nor exceeding the limit,*** nor aggressively say

falsehood in the prophet-hood of one who is not a Prophet[asws], or Imamate of one who is not an Imam[asws] ***no sin shall be upon him;*** in the eating of these things ***surely Allah is Forgiving, Merciful*** by Veiling your faults, O you believers, His[azwj] Mercy is extended to you when it becomes necessary for you, what He[azwj] had Prohibited to you in your ease'.[449]

عن بعض أصحابنا، قال: أتت امرأة إلى عمر، فقالت: يا أمير المؤمنين، إني فجرت، فأقم في الحد، فأمر برجمها، و كان علي أمير المؤمنين (عليه السلام) حاضرا، قال: فقال له: «سلها كيف فجرت؟» قالت: كنت في فلاة من الأرض، أصابني عطش شديد، فرفعت لي خيمة فأتيتها، فأصبت فيها رجلا أعرابيا، فسألته الماء، فأبى علي إلا أن امكنه من نفسي، فوليت عنه هاربة، فاشتد بي العطش حتى غارت عيناي، و ذهب لساني، فلما بلغ ذلك مني أتيته فسقاني و وقع علي.

From one of our companion who said,

'A woman came to Umar, so she said, 'O commander of the faithful! I have committed adultery, therefore apply the Limits of the Law'. So he ordered for her to be stoned (to death), and Amir-ul-Momineen[asws] was present. So he[asws] said to him: 'Ask her, how did she commit adultery?' She said, 'I was in the wilderness of the earth. I was struck by extreme thirst, and I came across a tent. Therein was a Bedouin man, so I asked him for the water. So he refused it except that I allow him upon myself. So I turned away from him fleeing. But the thirst intensified to the extent that my eyes were sunk, and my tongue went (could not speak). So when I reached to that point, I went to him, and he quenched my thirst and came upon me'.

فقال له علي (عليه السلام): «هذه التي قال الله: فَمَنِ اضْطُرَّ غَيْرَ [باغٍ وَ لا عادٍ فَلا إِثْمَ عَلَيْهِ و هذه غير] باغية و لا عادية، فخل سبيلها». فقال عمر: لولا علي لهلك عمر.

So Ali[asws] said to him: 'This is the one for whom Allah[azwj] Says ***[2:173] but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him*** and this is neither desiring not exceeding the limit, so open the way for her'. So Umar said, 'Had it no been for Ali[asws], Umar would have been destroyed!'[450]

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال: قلت لأبي عبدالله (عليه السلام) أنتم الصلاة في كتاب الله عز و جل، و أنتم الزكاة، و أنتم الحج؟ فقال: «يا داود، نحن الصلاة في كتاب الله عز و جل، و نحن الزكاة، و نحن الصيام، و نحن الحج، و نحن الشهر الحرام، و نحن البلد الحرام، و نحن كعبة الله، و نحن قبلة الله، و نحن وجه الله، قال الله تعالى: فَأَيْنَما تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ، و نحن الآيات، و نحن البينات.

And it is supported by this, what has been reported Abu Ja'far Al-Tusi by his chain going up to Al-Fazl Bin Shazaan, from Dawood Bin Kaseer who said:

'I said to Abu Abdullah[asws], 'You[asws] (Imams[asws]) are the Salat in the Book of Allah[azwj] Mighty and Majestic, and your[asws] are the Zakat, and you[asws] are the Hajj (Pilgrimage)?' The Imam[asws] said: 'O Dawood! We[asws] are the Salat in the Book of Allah[azwj] Mighty and Majestic, and we[asws] are the Zakat, and we[asws] are the Soam (Fasts), and we[asws] are the Hajj (Pilgrimage), and we[asws] are the Sacred Months, and we[asws] are the Sacred cities, and we[asws] are the Kabah of Allah[azwj], and we[asws] are the direction (Qiblah) of Allah[azwj], and we[asws] are the Face of Allah[azwj]. Allah[azwj] Said: ***[2:115] therefore wherever you turn would be the Face of Allah***, and we[asws] are the Signs, and we[asws] are the Evidence'.

[449] Tafseer Imam Hassan Al Askari[asws] – S 348 & 349
[450] تفسير العيّاشي 1: 74/ 155

و عدونا في كتاب الله: الفحشاء و المنكر و البغي، و الخمر و الميسر، و الأنصاب و الأزلام، و الأصنام و الأوثان، و الجبت و الطاغوت، و الميتة و الدم و لحم الخنزير.

And our[asws] enemies in the Book of Allah[azwj] are: -The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine'.[451]

VERSES 174 - 176

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۙ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {174}

[2:174] Surely those who are concealing what Allah has Revealed from the Book and take a small price for it, they are eating nothing but fire into their bellies, and Allah will not Speak to them on the Day of Judgement, nor will He Purify them, and they shall have a painful Punishment

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ {175} ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ {176}

[2:175] These are they who buy error (in exchange for) the right direction and the Punishment (in exchange for) Forgiveness; so what is their patience upon the Fire [2:176] That is because Allah has Revealed the Book with the Truth; and surely those who are differing regarding the Book are in a far division

قال الامام (عليه السلام): قال الله عزوجل في صفة الكاتمين لفضلنا أهل البيت: (إن الذين يكتمون ما أنزل الله من الكتاب) المشتمل على ذكر فضل محمد (صلى الله عليه وآله) على جميع النبيين، وفضل علي (عليه السلام) على جميع الوصيين (ويشترون به ـ بالكتمان ـ ثمنا قليلا) يكتمونه ليأخذوا عليه عرضا من الدنيا يسيرا، وينالوا به في الدنيا عند جهال عباد الله رياسة.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Said in Describing the characteristics of those that conceal our[asws] virtues of the People of the Household[asws]: ***[2:174] Surely those who are concealing what Allah has Revealed from the Book*** containing the mention of the superiority of Muhammad[saww] on all the Prophets[asws], and the superiority of Ali[asws] on all the Trustees ***and take a small price for it*** for their concealment They conceal them in order to take some land of this world and intend by it to govern the ignorant servants of Allah[azwj].

قال الله تعالى: " اولئك ما يأكلون في بطونهم ـ يوم القيامة ـ الا النار " بدلا من ـ إصابتهم ـ اليسير من الدنيا لكتمانهم الحق. (ولا يكلمهم الله يوم القيامة) بكلام خير بل يكلمهم بأن يلعنهم ويخزيهم ويقول: بئس العباد أنتم، غيرتم ترتيبي، وأخرتم من قدمته، وقدمتم من أخرته وواليتم من عاديته، وعاديتم من واليته.

Allah[azwj] Says: ***they are eating nothing but fire into their bellies*** On the Day of Judgement ***but fire*** instead of the little they took from the world for the concealment of the truth. ***and Allah will not Speak to them on the Day of Judgement*** with good talk, but will Speak to them by Cursing and humiliating them, and Say: 'You are an evil servant, who overturned My[azwj] sequence, and delayed the one whom[asws] I[azwj]

[451] (تأويل الآيات 1: 19/ 2

Placed to be first, and placed first the one whom[la] I[azwj] Placed at the bottom (Rejected), and befriended My[azwj] enemies and were inimical to My[azwj] Friends.

(ولا يزكيهم) من ذنوبهم، لان الذنوب إنما تذوب وتضمحل إذا قرن بها موالاة محمد وعلي وآلهما الطيبين (عليهم السلام) فأما ما يقرن بها الزوال عن موالاة محمد وآله، فتلك ذنوب تتضاعف، وأجرام تتزايد، وعقوباتها تتعاظم. (ولهم عذاب أليم) موجع في النار.

nor will He Purify them from their sins, because sins melt and vanish when there is the Wilayah of Muhammad[saww] and Ali[asws] and their goodly Progeny[asws] and if the Wilayah of Muhammad[saww] and Ali[asws] is not there, the sins get increased, and their crimes are multiplied, and their Punishment is greater. ***and they shall have a painful Punishment*** painful in the Fire.

(اولئك الذين اشتروا الضلالة بالهدى) أخذوا الضلالة عوضا عن الهدى والردى في دار البوار بدلا من السعادة في دار القرار ومحل الابرار. (والعذاب بالمغفرة) اشتروا العذاب الذي استحقوه بموالاتهم لاعداء الله بدلا من المغفرة التي كانت تكون لهم لو والوا أولياء الله (فما أصبرهم على النار) ما أجرأهم على عمل يوجب عليهم عذاب النار.

[2:175] These are they who buy error (in exchange for) the right direction They took darkness instead of guidance and a place in the House of Destruction in exchange of happiness in the House of Bliss and the place of the good people. ***and the Punishment (in exchange for) Forgiveness*** bought Punishment which they deserved for befriending the enemies of Allah[azwj] in exchange for the Forgiveness they would have received by befriending the Friends of Allah[azwj] ***so what is their patience upon the Fire*** what gave them the audacity to perform deeds which obligated upon them the Punishment of the Fire.

(ذلك) يعني ذلك العذاب الذي وجب على هولاء بآثامهم وإجرامهم لمخالفتهم لامامهم، وزوالهم عن موالاة سيد خلق الله بعد محمد نبيه، أخيه وصفيه. (بأن الله نزل الكتاب بالحق) نزل الكتاب الذي توعد فيه من مخالف المحقين وجانب الصادقين، وشرع في طاعة الفاسقين، نزل الكتاب بالحق أن ما يوعدون به يصيبهم ولا يخطئهم. (وإن الذين اختلفوا في الكتاب) فلم يؤمنوا به، قال بعضهم: إنه سحر. وبعضهم: إنه شعر، وبعضهم: إنه كهانة (لفي شقاق بعيد) مخالفة بعيدة عن الحق، كأن الحق في شق وهم في شق غيره يخالفه.

[2:176] That is meaning, that Punishment which was obligated on those due to their sins which emboldened them to oppose their Imam[asws], and their declining the friendship of the Chief of the creation of Allah[azwj] after Muhammad[saww] His[azwj] Prophet[saww], his[saww] brother and one with his[azwj] qualities. ***because Allah has Revealed the Book with the Truth*** Sent down the Book which Promised Punishment to the one who opposed the rightful and stayed away from the truthful, and followed the mischief makers.

He[azwj] Sent down the Book with the truth, that the Promised Punishment will come and there is no error in that. ***and surely those who are differing regarding the Book*** they do not believe in it. Some of them say: 'This is sorcery'. Some of them: 'This is poetry'. Some of them: 'This is foretelling ***are in a far division*** opposition, far from the truth. When they doubt the truth, their perception takes them further in the opposite direction.[452]

[452] Tafseer Imam Hassan Al Askari[asws] – S 352

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن عبد الله بن مسكان، عمن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَما أَصْبَرَهُمْ عَلَى النَّارِ. قال: «ما أصبرهم على فعل ما يعلمون أنه يصيرهم إلى النار!».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usmaan Bin Isa, from Abdullah Bin Muskaan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:175] so what is their patience upon the Fire***, said: 'What is their patience upon a deed what they are knowing that it would taken them to the Fire!'[453]

أبو علي الطبرسي: عن علي بن إبراهيم، بإسناده عن أبي عبد الله (عليه السلام): «ما أجرأهم على النار!».

Abu Ali Al Tabarsy, from Ali Bin Ibrahim, by his cahin,

(It has been narrated) from Abu Abdullah[asws] having said (regarding ***[2:175] so what is their patience upon the Fire***): 'What is their audacity upon the Fire!'[454]

VERSE 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ {177}

[2:177] It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the Last Day and the Angels and the Book and the Prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and establish the Salat and give the Zakat; and the fulfillers of their promise when they make a promise, and the patient during distress and affliction and in time of conflicts - these are they who are true (to themselves) and these are they who are pious

قال الامام (عليه السلام): قال علي بن الحيسن (عليهما السلام): (ليس البر أن تولوا) الآية قال: إن رسول الله (صلى الله عليه وآله) لما فضل عليا (عليه السلام) وأخبر عن جلالته عند ربه عزوجل، وأبان عن فضائل شيعته وأنصار دعوته، ووبخ اليهود والنصارى على كفرهم، وكتمانهم لذكر محمد وعلي وآلهما (عليهم السلام) في كتبهم بفضائلهم ومحاسنهم، فخرت اليهود والنصارى عليهم.

Imam Hassan Al-Askari[asws] said that the Imam Ali[asws] Bin Al-Husayn[asws], regarding the above Verse ***[2:177] It is not righteousness that you turn*** said: 'When Rasool-Allah[saww] informed about the superiority of Ali[asws] and his[asws] majesty with his[asws] Lord[azwj] Mighty and Majestic, and the superiority of his[asws] Shias and those to his[asws] call, and rebuked the Jews and the Christians for their infidelity, and their concealing the mention of Muhammad[saww] and Ali[asws] and their[asws] Progeny[asws] in their Books, and their[asws] virtues and their goodness, the Jews and Christians expressed their pride towards him[saww].

[453] الكافي 2: 206/ 2.
[454] مجمع البيان 1: 470

فقالت اليهود ": قد صلينا إلى قبلتنا هذه الصلاة الكثيرة، وفينا من يحيي الليل صلاة إليها، وهي قبلة موسى التي أمرنا بها.

The Jews said: 'We have Prayed a lot towards our direction, and there are some among us who have Prayed all night long, and our direction is which Musa[as] has ordered it to be'.

وقالت النصارى: قد صلينا إلى قبلتنا هذه الصلاة الكثيرة، وفينا من يحيي الليل صلاة إليها، وهي قبلة عيسى التي أمرنا بها.

The Christians said: 'We have Prayed a lot towards our direction, and there are some among us who have Prayed all night long, and our direction is that which Isa[as] has ordered it to be'.

وقال كل واحد من الفريقين: أترى ربنا يبطل أعمالنا هذه الكثيرة، وصلواتنا إلى قبلتنا لانا لانتبع محمدا على هواه في نفسه وأخيه؟!

And each of the two groups said: 'Do you see our Lord[azwj] Invalidating these numerous deeds of ours, and our Salats to our directions simply because we do not follow Muhammad[saww] on his self desires, and his[saww] brother[asws]?'

فأنزل الله تعالى: قل يا محمد (صلى الله عليه وآله) (ليس البر) الطاعة التي تنالون بها الجنان وتستحقون بها الغفران والرضوان. (أن تولوا وجوهكم) بصلاتكم (قبل المشرق) أيها النصارى، (و) قبل (المغرب) أيها اليهود، وأنتم لامر الله مخالفون وعلى ولي الله مغتاظون.

Allah[azwj] Sent down: 'Say, O Muhammad[saww]! ***[2:177] It is not righteousness*** obedience which will take one to Paradise and make one to be deserving of being Forgiven and to attain Divine Pleasure. ***that you turn your faces*** by your Salats ***the East*** O you Christians ***and*** in the direction of ***the West*** O you Jews, and you are both against the Command of Allah[azwj] and oppose the Guardian of Allah[azwj]'.

(ولكن البر من آمن بالله) بأنه الواحد الاحد، الفرد الصمد، يعظم من يشاء ويكرم من يشاء، ويهين من يشاء ويذله، لا راد لامره، ولا معقب لحكمه وآمن ب (اليوم الآخر) يوم القيامة التي أفضل من يوافيها محمد سيد المرسلين وبعده علي أخوه ووصيه سيد الوصيين، والتي لا يحضرها من شيعة محمد أحد إلا أضاءت فيها أنواره، فسار فيها إلى جنات النعيم، هو وإخوانه وأزواجه وذرياته والمحسنون إليه، والدافعون في الدنيا عنه، ولا يحضرها من أعداء محمد أحد إلا غشيته ظلماتها فيسير فيها إلى العذاب الاليم هو وشركاؤه في عقده ودينه ومذهبه، والمتقربون كانوا في الدنيا إليه لغير تقية لحقتهم - منه -.

but righteousness is this that one should believe in Allah that He[azwj] is One, the First, the Last, He[azwj] Magnifies Whomsoever He[azwj] so Desires to, and Make to be prestigious whomsoever He[azwj] Desires to, and Belittles whomsoever He[azwj] Desires to and Disgraces him. There is none who can repel His[saww] Command, and none who can overturn His[azwj] Command and be secure. ***and the Last Day*** The Day of Judgement in which the highest one will be Muhammad[saww] the Chief of the Rasools[as] and after him[asws] will be Ali[asws], his[saww] brother and his[saww] Trustee[asws], the Chief of the Trustees[as]. The Day in which not a single Shias will be present, but rays of light will illuminate from him, immersed in which he will go to the Gardens of Bliss, him, along with his brothers and his wives and his progeny and those that were good to him, defended him in the world. Not a singe of the enemies of Muhammad[saww] will be present there, but covered in darkness, and dragged towards the painful Punishment, him along with those who held the same beliefs and religion, and his

near ones who were associated with him during the times when Taqqiya was not applicable (conditions of non-dissimulation).

والتي تنادي الجنان فيها: إلينا، إلينا أولياء محمد وعلي وشيعتهما، وعنا عنا أعداء محمد وعلي وأهل مخالفتهما. وتنادي النيران: عنا عنا أولياء محمد وعلي وشيعتهما، وإلينا إلينا أعداء محمد وعلي وشيتهما.

The Gardens will call out: 'Come here to us, come here to us, O friends of Muhammad[saww] and Ali[asws] and their[asws] Shias. Stay away from us O enemies of Muhammad[saww] and Ali[asws] and those who opposed them[asws]'. And the Fires will call out: 'Away, away, friends of Muhammad[saww] and Ali[asws] and their[asws] Shias, and come to us, come to us enemies of Muhammad[saww] and Ali[asws] and their[asws] Shias'.

يوم تقول الجنان: يا محمد ويا علي إن الله تعالى أمرنا بطاعتكما، وأن تأذنا في الدخول إلينا من تدخلانه، فاملا انا بشيعتكما، مرحبا بهم وأهلا وسهلا. وتقول النيران: يا محمد ويا علي إن الله تعالى أمرنا بطاعتكما، وأن يحرق بنا من تأمراننا بحرقه، فاملا انا بأعدائكما.

The Day in which the Gardens will say: 'O Muhammad[saww] and O Ali[asws]! Allah[azwj] has Ordered us to be in your[asws] obedience. And if you[asws] allow us to enter, we will allow anyone you[asws] wish, so fill us up with your[asws] Shias. Welcome to them'. The Fires will say: 'O Muhammad[saww] and O Ali[asws]. Allah[azwj] has Ordered us to be in your[asws] obedience. And If you[asws] order us to burn anyone we shall burn him, so fill us up with your[asws] enemies'.

(والملائكة) ومن آمن بالملائكة بأنهم عباد معصومون، لا يعصون الله عزوجل ما أمرهم، ويفعلون ما يؤمرون، وإن أشرف أعمالهم في مراتبهم التي قد رتبوا فيها من الثرى إلى العرش الصلاة على محمد وآله الطيبين، واستدعاء رحمة الله ورضوانه لشيعتهم المتقين، واللعن للمتابعين لاعدائهم المجاهرين والمنافقين.

and the Angels And believe in the Angels to be infallible servants, who do not disobey Allah[azwj] the Almighty in what He[azwj] Orders them to, and they do not do that which He[azwj] has not Ordered them to. And, the most prestigious deed which they have been Commanded to perform, according to their rank, from the bottom of the earth to the Throne, is to send Salutations on Muhammad[saww] and his[saww] goodly Progeny[asws], and supplicate for the Mercy of Allah[azwj] and His[azwj] Pleasure for their[asws] pious Shias, and to curse their[asws] open enemies, the followers (the enemies) and the hypocrites.

(والكتاب) ويؤمنون بالكتاب الذي أنزل الله، مشتملا على ذكر فضل محمد وعلي (عليهما السلام) سيد (المسلمين والوصيين) والمخصوصين بمالم يخص به أحدا من العالمين، وعلى ذكر فضل من تبعهما وأطاعهما من المؤمنين، وبغض من خالفهما من المعاندين والمنافقين.

and the Book and believe in the Book that Allah[azwj] has Sent down, containing the mention of the virtues of Muhammad[saww] and Ali[asws], the Chiefs of the Muslims and the Trustees, and the specialties which no one else has been made special with in the universe, and on the mention of the virtues of their[asws] followers and obedient ones from the believers, and mention of the hatred from their[asws] opponents from the enemies and the hypocrites.

(والنبيين) ـ ومن ـ آمن بالنبيين أنهم أفضل خلق الله أجمعين، وأنهم كلهم دلوا على فضل محمد سيد المرسلين، وفضل علي سيد الوصيين، وفضل شيعتهما على سائر المؤمنين بالنبيين؟ وبأنهم كانوا بفضل محمد وعلي معترفين ولهما بما خصهما ـ الله ـ به مسلمين،

and the Prophets, Believe in the Prophets[asws] being the most preferable of the whole of Allah[azwj]'s creation, and all of them[asws] are evidence of the superiority of Muhammad[saww] the Chief of the Messengers[asws], and the superiority of Ali[asws] the Chief of the Trustees[asws], and the superiority of their[asws] Shias over the rest of the believers of the Prophets[as]. And they all confessed to the superiority of Muhammad[saww] and Ali[asws] and their[asws] specialties and became Muslims by it.

وإن الله تعالى أعطى محمدا (صلى الله عليه وآله) من الشرف والفضل مالم تسم إليه نفس أحد من النبيين إلا نهاه الله تعالى عن ذلك وزجره وأمره أن يسلم لمحمد وعلي وآلهما الطيبين فضلهم، وأن الله قد فضل محمدا بفاتحة الكتاب على جميع النبيين، وما أعطاها أحدا قبله إلا ما أعطى سليمان بن داود (عليه السلام) منها " بسم الله الرحمن الرحيم " فرآها أشرف من جميع ممالكه التي أعطيها.

And Allah[azwj] has Given to Muhammad[saww] the prestige and superiority that has not been Given to any one of the Prophets[asws], but Allah[azwj] Prevented them[asws] from that and shunned them[asws] Ordered them[asws] to submit to the superiority of Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws]. Allah[azwj] Preferred Muhammad[saww] by the 'Opening of the Book' (*Al Fatiha*) over all other Prophets[as], and did not Give this to any one before him[saww] except for Suleyman Bin Dawood[as] from it ***In the Name of Allah the Beneficent the Merciful***, which he[as] regarded it to be the most prestigious of all his kingdom that was Given to him[as].

فقال: يارب ما أشرفها من كلمات إنها لآثر عندي من جميع ممالكي التي وهبتها لي. قال الله تعالى: يا سليمان وكيف لا يكون كذلك وما من عبد ولا أمة سماني بها إلا أوجبت له من الثواب ألف ضعف ما أوجب لمن تصدق بألف ضعف ممالكك. يا سليمان، هذه سبع ما أهبه لمحمد سيد النبيين، تمام فاتحة الكتاب إلى آخرها.

He[as] (Suleyman) said: 'O Lord[azwj]! How prestigious are these Words, that I[as] regard them to be better than all the kingdom that has been endowed to me[as]'. Allah[azwj] Said: 'O Suleyman[as]! And how can that not be so, for if any one were to Name Me[azwj] by these, I[azwj] would Obligate upon him from the Rewards that are a thousand times greater than if one were to give in charity a thousand times your kingdom. O Suleyman[as]! This is one seventh (1/7) of what I[azwj] have Endowed to Muhammad[saww] Chief of the Rasools[asws], the complete 'Opening of the Book' (*Surah Al Fatiha*) up to the end'.

فقال: يا رب أتأذن لي أن أسألك تمامها؟ قال الله تعالى: يا سليمان اقنع بما أعطيتك، فلن تبلغ شرف محمد، وإياك أن تقترح علي درجة محمد وفضله وجلاله، فاخرجك عن ملكك كما أخرجت آدم عن تلك الجنان لما اقترح درجة محمد في الشجرة التي أمرته أن لا يقربها، يروم أن يكون له فضلهما، وهي شجرة أصلها محمد، وأكبر أغصانها علي، وسائر أغصانها آل محمد على قدر مراتبهم، وقضبانها شيعته وأمته على ـ قدر ـ مراتبهم وأحوالهم، إنه ليس لاحد (يا سليمان من درجات الفضائل عندي ما لمحمد).

He[as] said: 'O Lord[azwj]! Permit me[as] to ask You[azwj] for the whole of it?' Allah[azwj] Said: 'O Suleyman[as]! Be content with what I[azwj] have Given you[as], for you[as] will never reach the prestige of Muhammad[saww]. And beware of suggesting to Me[azwj] for the level of Muhammad[saww], and his[saww] superiority and his[saww] majesty, or else I[azwj] will throw you[as] away from your[as] kingdom just the way I[azwj] threw Adam[asws] away from that Garden when he[asws] desired reach the level of Muhammad[saww] by approaching to the tree which I[azwj] had Ordered him[as] not to go near it, as that was exclusive for My superior ones[asws]. And this tree, the root of it is Muhammad[saww] and its largest branch is Ali[asws] and the rest of its branches are the Progeny[asws] of Muhammad[saww] in accordance with their[asws] status, and its leaves are the Shias of their[asws]

community in accordance with their status and conditions. O Suleyman[as]! It is not for anyone to have these levels of virtues with Me[azwj] that are for Muhammad[saww]'.

فعند ذلك قال سليمان: يا رب قنعني بما رزقتني. فأقنعه. فقال: يا رب سلمت ورضيت، وقنعت وعلمت أن ليس لاحد مثل درجات محمد.

Upon hearing that, Suleyman[as] said: 'O Lord[azwj]! Make me[asws] to be content with what You[azwj] have Given to me[asws]'. He[azwj] Made him[as] to be content with that. He[as] said: 'O Lord[azwj]! I submit and am pleased and content and know that the levels of Muhammad[saww] are not for anyone else.

(وآتى المال على حبه) أعطى في الله المستحقين من المؤمنين على حبه للمال وشدة حاجته إليه، يأمل الحياة ويخشى الفقر، لانه صحيح شحيح. (ذوي القربى) أعطى لقرابة النبي الفقراء هدية أوبرا لا صدقة، فان الله عزوجل قد أجلهم عن الصدقة،

and give away wealth out of love for Him Give for Allah[azwj] to the deserving from the believers who love Him[azwj], the wealth, as he has an extreme need of it, hopes for life and fears poverty and it is correct ***to the near of kin*** give to the near ones of the Prophet[saww], the poor, as a gift for they are far from receiving charity, for Allah[azwj] Mighty and Majestic has Made them to be above from being recipients of charity.

وآتى قرابة نفسه صدقة وبرا وعلى أي سبيل أراد. (واليتامى) وآتى اليتامى من بني هاشم الفقراء برا، لا صدقة، وآتى يتامى غيرهم صدقة وصلة. (والمساكين) مساكين الناس. (وابن السبيل) المجتاز المنقطع به لا نفقة معه. (والسائلين) الذين يتكففون ويسألون الصدقات. (وفى الرقاب) المكاتبين يعينهم ليؤدوا فيعتقوا.

And, give to the near ones of yourself charity in whatever way you intend to. ***and the orphans*** and give to the orphans from the Clan of Hashim[asws], the poor of them, but not charity. However, give to the other orphans charity. ***and the needy*** the needy from the people ***and the wayfarer*** the travellers who do not have the means ***and the beggars*** those who ask for charity ***and for (the emancipation of) the captives*** who have an agreed price for their freedom.

قال: فان لم يكن له مال يحتمل المواساة، فليجدد الاقرار بتوحيد الله، ونبوة محمد رسول الله (صلى الله عليه وآله)، وليجهر بتفضيلنا، والاعتراف بواجب حقوقنا أهل البيت وبتفضيلنا على سائر ـ آل ـ النبيين وتفضيل محمد على سائر النبيين، وموالاة أوليائنا، ومعاداة أعدائنا، والبراءة منهم كائنا من كان، آباءهم وأمهاتهم وذوي قراباتهم ومودّاتهم، فان ولاية الله لا تنال إلا بولاية أوليائه ومعاداة أعدائه.

He[asws] said: 'As for the one who does not have the wealth to help his brothers, should renew his acceptance in the Unity of Allah[azwj], and the Prophet-hood of Muhammad[saww] the Messenger of Allah[saww], and recite our[asws] virtues, and recognise our[asws] rights the People of the Household[asws] and our[asws] superiority over the rest of the Progenies of the Prophets[as] and the superiority of Muhammad[saww] over the rest of the Prophets[as], and befriend our[asws] friends, and enmity towards our[asws] enemies, and stay away from them whoever they may be, their fathers or mothers or near ones or friends, for the friendship of Allah[azwj] cannot be attained except by befriending His[azwj] Friends and being inimical to His[azwj] enemies.

(وأقام الصلوة) قال: والبر، بر من أقام الصلاة بحدودها، وعلم أن أكبر حدودها الدخول فيها، والخروج منها معترفا بفضل محمد (صلى الله عليه وآله) سيد عبيده وإمائه والموالاة لسيد الاوصياء وأفضل الاتقياء علي سيد الابرار، وقائد الاخيار، وأفضل أهل دار القرار بعد النبي الزكي المختار.

and establish the Salat He[asws] said: 'And the righteousness, more rightful is the one who establishes the Salat by its limits, and knows that the biggest limit by which you can enter into it and exit out of it (Salat) is to recognise the superiority of Muhammad[saww] Chief of the male and female slaves (of Allah[azwj]) and the Master-ship of the Chief of the Trustees[asws] and the highest of the Pious Ali[asws] Chief of the good people, and the Guide of the best people, and the best one of the House of Bliss after the Prophet[saww] the Pure, the Chosen one.

(وآتى الزكوة) الواجبة عليه لا خوانه المؤمنين، فان لم يكن له مال يزكيه فزكاة بدنه وعقله، وهو أن يجهر بفضل علي والطيبين من آله إذا قدر، ويستعمل التقية عند البلايا إذا عمت، والمحن إذا نزلت، والاعداء إذا غلبوا، ويعاشر عباد الله بما لا يثلم دينه، ولا يقدح في عرضه.

and give the Zakaat; The obligatory to the believing brothers. As for the one who does not have the wealth, should purify himself by the *Zakaat* of his body and his intellect, by manifesting the virtues of Ali[asws] and the goodly from his[asws] Progeny[asws] as per his ability, and should utilise *Taqqiya* during afflictions when they occur, and tribulations when they descend, and the enemies when they overcome, and interact with the people in such a way that his religion is not affected nor his honour.

وبما يسلم معه دينه ودنياه، فهو باستعمال التقية يوفر نفسه على طاعة مولاه، ويصون عرضه الذي فرض الله ـ عليه ـ صيانته، ويحفظ على نفسه أمواله التي قد جعلها الله له قياما، ولدينه وعرضه وبدنه قواما،

And, he safeguards his Religion and his world by the utilisation of *Taqqiya*, and makes his self to be more in the obedience of his Master[azwj] and protects the honour which Allah[azwj] has Obligated upon him to protect. And, safeguards his wealth, which Allah[azwj] Wants him to protect, and his religion and his honour and his body.

ولعن المغضوب عليهم الآخذين من الخصال بأرذلها، ومن الخلال بأسخطها لدفعهم الحقوق عن أهلها وتسليمهم الولايات إلى غير مستحقها.

And Curse be upon those who have taken characteristics of disgrace and they repel the rights from the rightful-ones[asws] and submit to the master-ship of those who are not deserving of it.

ثم قال: (والموفون بعهدهم إذا عاهدوا) قال: ومن أعظم عهودهم أن لا يستروا ما يعلمون من شرف من شرفه الله، وفضل من فضله الله، وأن لا يضعوا الاسماء الشريفة على من لا يستحقها من المقصرين والمسرفين الضالين الذين ضلوا عمن دل الله عليه بدلالته واختصه بكراماته، الواصفين له بخلاف صفاته، والمنكرين لما عرفوا من دلالاته وعلاماته، الذين سموا بأسمائهم من ليسوا بأكفائهم من المقصرين المتمردين.

Then He[azwj] Said: ***and the fulfillers of their promise when they make a promise,***and the ones who magnify their promises should not veil what they know from the one who has been Made to be prestigious by Allah[azwj], and the virtues of the ones who have been Made virtuous by Allah[azwj], and should not give prestigious names to the ones not deserving of them from the 'Al-Muqasreen wal Musrafeen' (Reducers and the Extravagant), the Straying ones who strayed from the evidence of Allah[azwj]. And, they attributed false attributes to those who have been Given Higher Status by Allah[azwj] by His[azwj] Honour, and the deniers – who even after understanding the their[asws] evidence and their[asws] signs (rejected them), as they named the 'Reducers and the stubborn' with their[asws] names.

ثم قال: (والصابرين في البأساء) يعني في محاربة الاعداء، ولا عدو يحاربه أعدى من إبليس ومردته، يهتف به، ويدفعه وإياهم بالصلاة على محمد وآله الطيبين (عليهم السلام). (والضراء) الفقر والشدة، ولا فقر أشد من فقر المؤمن، يلجأ إلى التكفف من أعداء آل محمد،

Then He[azwj] Said: ***and the patient during distress*** meaning during the wars with their enemies, and there is no bigger enemy than Iblees[la] and his[la] stubborn ones, whom they will be at war with, and they should repel them[la] with salutations upon Muhammad[saww] and his[saww] goodly Progeny[asws]. ***and affliction*** poverty and hardship, and there is no poverty greater than the poverty of a believer who has to ask for his need from an enemy of the Progeny[asws] of Muhammad[saww].

يصبر على ذلك، ويرى ما يأخذه من ماله مغنما يلعنهم به، ويستعين بما يأخذه على تجدد ذكر ولاية الطيبين الطاهرين. (وحين البأس) عند شدة القتال يذكر الله، ويصلى على محمد رسول الله (صلى الله عليه وآله) وعلى علي ولي الله، ويوالي بقلبه ولسانه أولياء الله، ويعادي كذلك أعداء الله.

He should be patient on that and should look at that which he takes as booty and curse them (enemies of Ahlul Bayiat[asws]) and should seek help on the renewal of the remembrance of the Mastership of the goodly and the Purified[asws]. ***and in time of conflicts*** in times of lots of killings should remember Allah[azwj] and send Salutations on Muhammad[saww] Rasool-Allah[azwj] and on Ali[asws] the Guardian from Allah[azwj] and befriend them[asws] with his heart and his tongue the Guardians from Allah[azwj] and be inimical, similarly, to the enemies of Allah[azwj].

قال الله عزوجل: (اولئك) أهل هذه الصفات التي ذكرها، والموصوفون بها الذين صدقوا) في إيمانهم فصدقوا أقاويلهم بأفاعيلهم. (وأولئك هم المتقون) لما أمروا باتقائه من عذاب النار، ولما أمروا باتقائه من شرور النواصب الكفار.

Allah[azwj] Mighty and Majestic Said: ***these are*** who have just been described and mentioned above, have been Described as ***they who are true (to themselves)*** in their faith and truthful in their speech and deeds. ***and these are they who are pious*** when Ordered to be guard from the Punishment of the Fire, and when they are told to guard against the mischief of the *Nasibis*, the infidels.[455]

أبو علي الطبرسي: المروي عن أبي جعفر و أبي عبد الله (عليهما السلام) «ذوي القربى: قرابة النبي (صلى الله عليه و آله)».

Abu Ali Al Tabarsy,

(It has been) reported from Abu Ja'far[asws] and Abu Abdullah[asws] having said: '***[2:177] the near of kin*** – relatives of the Prophet[saww]'. [456]

VERSES 178 & 179

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ {178}

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ {179}

[455] Tafseer Imam Hassan Al Askari[asws] – S 353
[456] مجمع البيان 1: 477

[2:178] O you who believe! The retaliation is Prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the blood wit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a Mercy; so whoever exceeds the limit after this he shall have a painful Punishment [2:179] And there is life for you in (the law of) the retaliation, O men of understanding, that you may fear

قال الامام (عليه السلام): قال على بن الحسين (عليهما السلام). (يا أيها الذين آمنوا كتب عليكم القصاص في القتلى) يعني المساواة، وأن يسلك بالقاتل طريق المقتول الذي سلكه به لما قتله (الحر بالحر والعبد بالعبد والاثنى بالانثى) تقتل المرأة بالمرأة إذا قتلتها.

Imam Hassan Al-Askari[asws] said that Imam Ali[asws] Bin Al-Husayn[asws] said: ***[2:178] O you who believe! The retaliation is Prescribed for you in the matter of the slain*** meaning, equality. The method used by the killer to kill, he should also be killed in the same manner ***the free for the free, and the slave for the slave, and the female for the female*** the female should kill the female, if she were to kill.

(فمن عفي له من أخيه شئ) فمن عفى له ـ القاتل ـ ورضي هو وولي المقتول أن يدفع الدية وعفى عنه بها (فاتباع) من الولي (المطالبة، و) تقاص (بالمعروف وأداء) من (المعفو له) القاتل (باحسان) لا يضاره ولا يماطله ـ لقضائها ـ (ذلك تخفيف من ربكم ورحمة) إذا أجاز أن يعفو ولي المقتول عن القاتل على دية يأخذها، فانه لو لم يكن له إلا القتل أو العفو لقلما طاب نفس ولي المقتول بالعفو بلا عوض يأخذه فكان قلما يسلم القاتل من القتل.

but if any remission is made The one who excuses the killer, and his successor is also happy with this, and that the killer will be excused by the payment of the blood money ***by his (aggrieved) brother*** from the successors ***then prosecution (for the bloodwit) should be made*** for the killing ***and payment should be made to him in a good manner*** No avoiding it, or delaying it ***this is an alleviation from your Lord and a Mercy*** The Permission has been given to the successor of the murdered to excuse the killer by taking the blood money. Had this not been the case, very few killers would have been excused by the successors of the murdered ones, for the killing.

(فمن اعتدى بعد ذلك) من اعتدى بعد العفو عن القتل بما يأخذه من الدية فقتل القاتل بعد عفوه عنه بالدية التي بذلها ورضي هو بها (فله عذاب أليم) في الآخرة عند الله عزوجل، وفي الدنيا القتل بالقصاص لقتله من لا يحل له قتله.

so whoever exceeds the limit after this After having excused the killer by having taken the blood money from him (the killer) and having excused him by this and being happy with this, abandons this and kills him ***he shall have a painful Punishment*** in the Hereafter with Allah[azwj] Mighty and Majestic, and in this world he will be killed by the law of 'Qassaas' (retaliation), for it was not permissible for him to kill the killer.

قال الله عزوجل: (ولكم) يا أمة محمد (في القصاص حيوة) لان من هم بالقتل فعرف أنه يقتص منه، فكف لذلك عن القتل كان حياة للذي ـ كان ـ هم بقتله، وحياة لهذا الجاني الذي أراد أن يقتل، وحياة لغيرهما من الناس، إذا علموا أن القصاص واجب لا يجرأون على القتل مخافة القصاص (يا أولي الالباب) أولي العقول " لعلكم تتقون ".

Allah[azwj] Mighty and Majestic Said: ***[2:179] And there is life for you in (the law of) the retaliation*** O community of Muhammad[saww]! Because, the one who intends to kill

would know that 'Qassaas' (retaliation) would be imposed upon him, and will stay away from that killing. In this way the intended murderer and the intended victim both remain alive. And, there is life for others among the people, when they know that the law of 'Qassaas' (retaliation) is an obligation, they would not dare to kill in the fear of 'Qassaas' (retaliation) ***O men of understanding*** people of intellect ***that you may fear***.

قال على الحسين (عليهما السلام): عباد الله هذا قصاص قتلكم لمن تقتلونه في الدنيا وتفنون روحه، أولا أنبئكم بأعظم من هذا القتل، وما يوجب ـ الله ـ على قاتله مما هو أعظم من هذا القصاص؟ قالوا: بلى يابن رسول الله.

Imam Ali[asws] Bin Al-Husayn[asws] said: 'Servants of Allah[azwj]! This is the 'Qassaas' (retaliation) for your killings when you kill in this world, and destroy his soul. Shall I[asws] give you the news that which is greater than this killing, and that which Allah[azwj] has Obligated upon the killer to be punished by far greater that this 'Qassaas' (retaliation)?' They said: 'Yes, (inform us) O son[asws] of Rasool-Allah[saww]!'

قال: أعظم من هذا القتل أن تقتله قتلا لا ينجبر، ولا يحيى بعده أبدا. قالوا: ما هو؟ قال: أن تضله عن نبوة محمد وعن ولاية علي بن أبي طالب صلوات الله عليهما وتسلك به غير سبيل الله، وتغريه باتباع طريق أعداء علي (عليه السلام) والقول بامامتهم ودفع علي عن حقه، وجحد فضله، ولا تبالي باعطائه واجب تعظيمه. فهذا هو القتل الذي هو تخليد هذا المقتول في نار جهنم، خالدا مخلدا أبدا فجزاء هذا القتل مثل ذلك الخلود في نار جهنم.

He[asws] said: 'Greater than this killing is the one after which there is no correction and there is no life after it ever'. They said: 'What is that?' He[asws] said: 'When you lead astray someone from the Prophet-hood of Muhammad[saww] and from the Wilayah of Ali[asws] Bin Abu Talib[asws], and direct him to a way other than the way of Allah[azwj], and entice him to follow the way of the enemies of Ali[asws] and the speech of their imams and dispel Ali[asws] from his[asws] rights, and fight against his[asws] virtues, and does not care about following the obligation of his[asws] reverence. This is the killing for which the killed one will abide eternally in the Fire of Hell. And the recompense for this killing is that, the killer will also abide eternally in the Fire of Hell'.[457]

محمد بن خالد البرقي: عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصاصُ أ هي لجماعة المسلمين؟ قال: «هي للمؤمنين خاصة».

Muhammad Bin Khalid Al Barqy, from one of his companions,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[2:178] O you who believe! The retaliation is Prescribed for you***, is it for all of the Muslims?' He[asws] said: 'It is for the 'Momineen' (Believers) in particular'.[458]

VERSE 180

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ {180}

[2:180] Bequest is Prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon the pious

[457] Tafseer Imam Hassan Al-Askari[asws] – S 354 & 355
[458] تفسير العيّاشي 1: 75/ 159.

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن ابن بكير، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سألته عن الوصية للوارث، فقال: «تجوز». قال: ثم تلا هذه الآية: إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْوالِدَيْنِ وَ الْأَقْرَبِينَ.

Muhammad Bin Yaqoub, from a number of our copanions, from Sahl Bin ziyad, from Ahmad Bin Muhmad Bin Abu Nasr, from Ibn Bakeyr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the bequest to the heir, so he[asws] said: (it is) 'Allowed'. Then he[asws] recited this Verse ***[2:180] Bequest is Prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives***'.[459]

العياشي: عن عمار بن مروان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ. قال: «حق جعله الله في أموال الناس لصاحب هذا الأمر». قال: قلت: لذلك حد محدود؟ قال: «نعم». قلت: كم؟ قال: «أدناه السدس، و أكثره الثلث».

Al Ayyashi, from Amaar Bin Marwaan,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[2:180] if he leaves behind wealth*** – the bequest. He[asws] said: 'A right which Allah[azwj] has Made to be in the wealth of the people for the Master[asws] of this Command'. I said, 'Is there a limit which limits it?' He[asws] said: 'Yes'. I said, 'How much?' He[asws] said: 'The lowest of it is the sixth, and the highest of it is the third'.[460]

عن السكوني، عن جعفر بن محمد، عن أبيه، عن علي (عليه السلام)، قال: «من لم يوص عند موته لذوي قرابته ممن لا يرث، فقد ختم عمله بمعصية».

From Al Sakuny, from Ja'far Bin Muhammad, from his father,

(It has been narrated) from Ali[asws] having said: 'The one who does not bequeath during his death to his near relatives from the ones who do not inherit, so he has ended his deeds with the disobedience'.[461]

عن ابن مسكان، عن أبي بصير، عن أحدهما (عليهما السلام)، في قوله تعالى: كُتِبَ عَلَيْكُمْ إِذا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْوالِدَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ. قال: «هي منسوخة، نسختها آية الفرائض التي هي المواريث فَمَنْ بَدَّلَهُ بَعْدَ ما سَمِعَهُ فَإِنَّما إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ يعني بذلك الوصي».

From Ibn Muskaan,

(It has been narrated) from Abu Baseer, from one of them[asws] (5th or 6th Imam[asws]) regarding the Words of the High ***[2:180] Bequest is Prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon the pious***. The Imam[asws] said: 'This has been Abrogated. It is the the Verse of the Obligations of the

[459] الكافي 7: 10/ 5
[460] تفسير العيّاشي 1: 76/ 163.
[461] تفسير العيّاشي 1: 76/ 166.

inheritance which Abrogates it ***[2:181] So the one who alters it after he has heard it, the sin of it then is only upon those who alter it*** – Meaning that bequest'.[462]

VERSES 181 & 182

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {181} فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {182}

[2:181] So the one who alters it after he has heard it, the sin of it then is only upon the one who alters it; surely Allah is Hearing, Knowing [2:182] But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely, Allah is Forgiving, Merciful

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن رجل أوصى بماله في سبيل الله. فقال: «أعطه لمن أوصى به له، و إن كان يهوديا أو نصرانيا، إن الله تعالى يقول: فَمَنْ بَدَّلَهُ بَعْدَ ما سَمِعَهُ فَإِنَّما إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about a man who bequeathed his wealth in the Way of Allah[azwj]. So he[asws] said: 'Give it to the one whom he bequeathed to, even if he were a Jew or a Christian. Allah[azwj] is Saying ***[2:181] So the one who alters it after he has heard it, the sin of it then is only upon the one who alters it; surely Allah is Hearing, Knowing***'.[463]

عن محمد بن سوقة، قال: سألت أبا جعفر (عليه السلام) عن قول الله: فَمَنْ بَدَّلَهُ بَعْدَ ما سَمِعَهُ فَإِنَّما إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ. قال: «نسختها التي بعدها فَمَنْ خافَ مِنْ مُوصٍ جَنَفاً أَوْ إِثْماً يعني الموصى إليه، إن خاف جنفا من الموصي إليه في ثلثه جميعا، فيما أوصى به إليه، مما لا يرضى الله به في خلاف الحق، فلا إثم على الموصى إليه أن يبدله إلى الحق، و إلى ما يرضى الله به من سبيل الخير».

From Muhammad Bin Sowqat who said,

'I asked Abu Ja'far[asws] about the Words of Allah [azwj] ***[2:181] So the one who alters it after he has heard it, the sin of it then is only upon the one who alters it***. He[asws] said: 'It is Abrogated by the one which is after it ***[2:182] But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator***, Meaning the testator to him, if he fears injustice from the testator to him in all of the third, with regards to what is being bequeathed to him, from what Allah[azwj] is not Pleased with being against the right, so there is no sin upon the legator if he were to change it to the right, and to what Allah[azwj] is Pleased with from the way of the good'.[464]

[462] تفسير العيّاشي 1: 77/ 167.
[463] الكافي 7: 14/ 1.
[464] تفسير العياشي 1: 78/ 172.

VERSES 183 & 184

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {183} أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ {184}

[2:183] O you who believe! Fasting is Prescribed for you, as it was Prescribed for those before you, so that you may fear [2:184] For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor person; so whoever does good spontaneously it is better for him; and that your Fasting is better for you if you know

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبيه، عن جده الحسن بن علي بن أبي طالب (عليه السلام)، عن رسول الله (صلى الله عليه و آله)، في مسائل سأل عنها اليهود، منها: قال اليهودي: يا محمد، فأخبرني لأي شيء فرض الله الصوم على أمتك بالنهار ثلاثين يوما، و فرض على الأمم أكثر من ذلك؟

Ibn Babuwah, from Muhammad Bin Ali Majalawiya, from his uncle Muhammad Bin Abu Al Qsim, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al Hassan Bin Abdullah, from his father,

(It has been narrated) from his grandfather[asws] Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws], from Rasool-Allah[saww], regarding the questions asked by the Jew – from these, the Jew said, 'O Muhammad[saww]! Inform me, for which reason did Allah[azwj] Obligate the Fasting upon your[saww] community during the day, for thirty days, and Obligated upon the (other) communities, more than that?'

قال النبي (صلى الله عليه و آله): «إن آدم (عليه السلام) لما أكل من الشجرة بقيت في بطنه ثلاثين يوما، ففرض الله على ذريته الجوع و العطش ثلاثين يوما، و الذي يأكلونه تفضل من الله عز و جل عليهم، و كذلك كان على آدم (عليه السلام)، ففرض الله عز و جل على أمتي ذلك» ثم تلا رسول الله (صلى الله عليه و آله) هذه الآية: كُتِبَ عَلَيْكُمُ الصِّيامُ كَما كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّاماً مَعْدُوداتٍ.

The Prophet[saww] said: 'When Adam[as] ate from the tree, it remained in his[as] belly for thirty days, therefore Allah[azwj] Oligated hunger and thirst upon his[as] offspring for thirty days, and that which they are eating is the Grace of Allah[azwj] Mighty and Majestic to them. And such was the case upon Adam[as], so Allah[azwj] Mighty and Majestic Obligated that upon my[saww] community'. Then Rasool-Allah[saww] recited this Verse ***[2:183] O you who believe! Fasting is Prescribed for you, as it was Prescribed for those before you, so that you may fear [2:184] For a certain number of days***'.

قال اليهودي: صدقت- يا محمد- فما جزاء من صامها؟ قال النبي (صلى الله عليه و آله): «ما من مؤمن يصوم شهر رمضان احتسابا، إلا أوجب الله له سبع خصال: أولها: يذوب الحرام في جسده، و الثانية: يقرب من رحمة الله، و الثالثة: يكون قد كفر خطيئة أبيه آدم (عليه السلام)، و الرابعة: يهون الله عليه سكرات الموت، و الخامسة: أمان من الجوع و العطش يوم القيامة، و السادسة: يعطيه الله براءة من النار، و السابعة: يطعمه الله من ثمرات الجنة».

The Jew said, 'You[saww] have spoken the truth – O Muhammad[saww] – so what is the Recompense from its Fasting?' The Prophet[saww] said: 'There is none from the Believers who Fasts the Month of Ramadhan in anticipation (for the Rewards) except

that Allah[azwj] Obligates seven qualities for him: The first of it – The Prohibited melts away in his body; and the second – He gets closer to the Mercy of Allah[azwj]; and the third – It becomes an expiation for the error of his father[as] Adam[as]; and the fourth – Allah[azwj] would make the pangs of death to be easier for him; and the fifth – Security from the hunger and the third on the Day of Judgement; and the sixth – Allah[azwj] would Give him Release from the Fire; and the seventh – Allah[azwj] would Feed him from the fruits of the Pardise'.

قال: صدقت، يا محمد.

(The Jew) said: 'You[saww] have spoken the truth, O Muhammad[saww]'.[465]

و عنه، في (الفقيه): بإسناده عن سليمان بن داود المنقري، عن حفص بن غياث النخعي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن شهر رمضان لم يفرض الله صيامه على أحد من الأمم قبلنا». فقلت له: فقول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيامُ كَما كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ؟ قال: «إنما فرض الله عز و جل صيام شهر رمضان على الأنبياء دون الأمم، ففضل الله به هذه الامة، و جعل صيامه فرضا على رسول الله (صلى الله عليه و آله) و على أمته».

And from him, in Al Faqeeh, by his chain from Suleyman Bin Dawood Al Manqary, from Hafs Bin Ghayas Al Nakhai'e who said,

'I heard Abu Abdullah[asws] saying: 'The Month of Ramazan, Allah[azwj] did not Obligate its Fasts upon anyone from the communities before us'. So I said to him[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[2:183] O you who believe! Fasting is Prescribed for you, as it was Prescribed for those before you***?' He[asws] said: 'But rather, Allah[azwj] Mighty and Majestic Obligated the Fasts of the Month of Ramazan upon the Prophets[as] (only), apart from the communities. So Allah[azwj] has Preferred by it, this community, and Made its Fasts as an Obligation upon Rasool-Allah[saww] and upon his[saww] community (as well)'.[466]

العياشي: عن البرقي، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيامُ قال: «هي للمؤمنين خاصة».

Al Ayyashi, from Al Barqy, from one of our companions,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[2:183] O you who believe! Fasting is Prescribed for you***. He[asws] said: '<u>This is for the Believers in particular</u>'.[467]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد الجوهري، عن سليمان بن داود، عن سفيان بن داود، عن سفيان بن عيينة، عن الزهري، عن علي بن الحسين (عليهما السلام)، قال: «فأما صوم السفر و المرض، فإن العامة قد اختلفت في ذلك فقال قوم: يصوم، و قال آخرون: لا يصوم، و قال قوم: إن شاء صام، و إن شاء أفطر، و أما نحن فنقول يفطر في الحالين جميعا فإن صام في السفر أو في حال المرض فعليه القضاء، فإن الله عز و جل يقول: فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ عَلى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Suleyman Bin Dawood, from Sufyan Bin Dawood, from Sufyan Bin Ayayna, from Al Zuhry,

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[465] أمالي الصدوق: 161/ 1
[466] من لا يحضره الفقيه 2: 61/ 267.
[467] تفسير العيّاشي 1: 78/ 174.

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: 'So as for the Fasting during the travel and the sickness, so the general Muslim have differed with regards to that. There is a group which said, 'Fast', and another group says, 'Do not Fast', and a group says, 'Fast if you so wish to and don't (observe) it if you so wish to'. But, we[asws] are saying, 'Do not Fast in all these conditions, for if one were to Fast during the travel or during the condition of sickness, so upon him would be its fulfilment, for Allah[azwj] Mighty and Majestic is Saying ***but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days***'.[468]

العياشي: عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «لم يكن رسول الله (صلى الله عليه و آله) يصوم في السفر تطوعا و لا فريضة، يكذبون على رسول الله (صلى الله عليه و آله)، نزلت هذه الآية و رسول الله (صلى الله عليه و آله) بكراع الغميم عند صلاة الفجر، فدعا رسول الله (صلى الله عليه و آله) بإناء فشرب، و أمر الناس أن يفطروا، فقال قوم: قد توجه النهار، و لو صمنا يومنا هذا؟ فسماهم رسول الله (صلى الله عليه و آله) العصاة، فلم يزالوا يسمون بذلك الاسم حتى قبض رسول الله (صلى الله عليه و آله)».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] did not Fast during the travel, voluntarily or Obligatory. They were beliying Rasool-Allah[saww], so this Verse was Revealed at Kara'a Al-Ghaym (A place between Makkah and Al-Medina), during the Dawn Salat. So Rasool-Allah[saww] called for a contained and drank (water), and ordered the people that they should break Fast. So the people said, 'We are travelling during the day, and had you[saww] Fasted with us during this day of ours?' So Rasool-Allah[saww] named them as 'The disobedient'. So they did not cease to be called with that name until Rasool-Allah[saww] passed away'.[469]

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعامُ مِسْكِينٍ. قال: «الشيخ الكبير، و الذي يأخذه العطاش».

And from him, from Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:184] and those who are not able to do it may effect a redemption by feeding a poor person***. He[asws] said: 'The elderly person, and the one who is grabbed by the thirst (ill)'.[470]

و عنه: عن أحمد بن محمد، عن ابن فضال، عن ابن بكير، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعامُ مِسْكِينٍ. قال: «الذين كانوا يطيقون الصوم فأصابهم كبر أو عطاش أو شبه ذلك، فعليهم لكل يوم مد».

And from him, from Ahmad Bin Muhammad, from Ibn Fazaal, from Ibn Bakeyr, from one of our companions,

(It has been narrated) from Abu Abdullah[asws] regarding the Word of Allah[azwj] Mighty and Majestic ***[2:184] and those who are not able to do it may effect a***

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[468] الكافي 4: 86/ 1
[469] تفسير العيّاشي 1: 81/ 190.
[470] الكافي 4: 116/ 1. (Extract)

redemption by feeding a poor person, said: 'The ones who cannot bear the Fasting, being hit by old age, or thirst, or something resembling that, so upon them is for every day, a 'Mudd' (a fistful of food)'.[471]

و عن رفاعة، عن أبي عبد الله (عليه السلام)، في قوله: وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعامُ مِسْكِينٍ. قال: «المرأة تخاف على ولدها، و الشيخ الكبير».

And from Rafa'at,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[2:184] and those who are not able to do it may effect a redemption by feeding a poor person***. He[asws] said: 'The woman who is afraid for her child (infant), and the old man'.[472]

و عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: « [الشيخ] الكبير، و الذي به العطاش، لا حرج عليهما أن يفطرا في رمضان، و تصدق كل واحد منهما في كل يوم بمد من طعام، و لا قضاء عليهما، فإن لم يقدرا فلا شيء عليهما».

And from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'The old man, and the one who is with the thirst, there is nothing wrong that they should break during the Month of Ramazan, and each one of them should give in charity for every day of these, a 'Mudd' (handful) of food, and there is no fulfilling (paying back) upon them. So if they are not able to, so there is nothing upon them'.[473]

VERSE 185

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ {185}

[2:185] The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people and clear Proofs from the Guidance and the Criterion; therefore whoever of you is present in the Month, he shall Fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah Desires ease for you, and He does not Desire for you the difficulty, and (He Desires) that you should complete the number and that you should exclaim the Greatness of Allah for His having Guided you and that you may give thanks

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عبد الله بن المغيرة، عن عمرو الشامي، عن أبي عبد الله (عليه السلام)، قال: «إن الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق السماوات و الأرض فغرة الشهور شهر الله عز ذكره و هو شهر رمضان، و قلب شهر رمضان ليلة القدر، و نزل القرآن في أول ليلة من شهر رمضان، فاستقبل الشهر بالقرآن».

Muhammad Bn Yaqoub, from Ali Bn Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Al Shamy,

[471] الكافي 4: 116/ 5
[472] تفسير العيّاشي 1: 79/ 180
[473] تفسير العيّاشي 1: 79/ 181

(It has been narrated) from Abu Abdullah[asws] having said: 'The months with Allah[azwj] are twelve months in the Book of Allah[azwj], the day when the skies and the earth were Created. So Allah[azwj] Mighty is His[azwj] Mentioned, Commenced the months with a months and it is the Month of Ramazan, and the heart of the Month of Ramazan is the Night of Pre-destination (ليلة القدر), and the Quran was Revealed during the first night of the Month of Ramazan. Therefore, welcome the Month with the (recitation of) the Quran'.[474]

و عنه: عن علي بن إبراهيم، عن أبيه و علي بن محمد، عن القاسم بن محمد، عن سليمان بن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: شَهْرُ رَمَضانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ و إنما انزل في عشرين سنة بين أوله و آخره. فقال أبو عبد الله (عليه السلام): «نزل القرآن جملة واحدة في شهر رمضان إلى البيت المعمور، ثم نزل في طول عشرين سنة».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs Bin Ghayaas,

(It has been narrated) from Abu Abdullah, said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:185] The Month of Ramazan is that in which the Quran was Revealed***, but rather it was Revealed during twenty years between its first and its last'. So Abu Abdullah[asws] said: 'The Quran was Revealed as a whole in one go during the Month of Ramazan to the Frequented House (البيت المعمور), and then it was Revealed in length over twenty years'.

ثم قال: «قال النبي (صلى الله عليه و آله): نزلت صحف إبراهيم في أول ليلة من شهر رمضان، و أنزلت التوراة لست مضين من شهر رمضان، و أنزل الإنجيل لثلاث عشرة ليلة خلت من شهر رمضان، و انزل الزبور لثمان عشرة خلون من شهر رمضان، و انزل القرآن في ثلاث و عشرين من شهر رمضان».

Then he[asws] said: 'The Prophet[saww] said: 'The Parchment of Ibrahim[as] was Revealed during the first night from the Month of Ramazan, and the Torah was Revealed when two (days) had not lapsed from the Month of Ramazan, and the Evangel, when thirteen nights from the Month of Ramazan, and the Psalms was Revealed on the eighteenth from the Month of Ramazan, and the Quran was Revealed during the twenty third from the Month of Ramazan'.[475]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، عن هشام بن سالم، عن سعد، عن أبي جعفر (عليه السلام)، قال: كنا عنده ثمانية رجال، فذكرنا رمضان، فقال: «لا تقولوا: هذا رمضان، و لا ذهب رمضان، و لا جاء رمضان، فإن رمضان اسم من أسماء الله عز و جل لا يجيء و لا يذهب، و إنما يجيء و يذهب الزائل، و لكن قولوا: شهر رمضان، فالشهر مضاف إلى الاسم، و الاسم اسم الله عز ذكره، و هو الشهر الذي انزل فيه القرآن جعله مثلا وعيدا».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Sa'ad,

(It has been narrated) from Abu Ja'far[asws], said, 'There were eight men in his[asws] presence, and we mentioned Ramazan, so he[asws] said: 'Do not say, 'This is Ramazan', nor say, 'Ramazan has gone', nor 'Ramazan has come', for Ramazan is a Name from the Names of Allah[azwj] Mighty and Majestic. He[azwj] neither comes or goes. But rather, the one who comes or goes is the obsolescent. But, you should be

[474] الكافي 4: 65/ 1
[475] الكافي 2: 460/ 6

saying, 'The Month of Ramazan', for the month is an addition to the Name, and the Name is a Name of Allah[azwj] Mighty is His[azwj] Mention, and it is the Month in which the Quran was Revealed. Make it to be an example and a festival (عيدا)'.[476]

و عنه: عن علي بن إباهيم، عن أبيه، عن ابن سنان- أو عن غيره - عمن ذكره، قال: سألت أبا عبد الله (عليه السلام) عن القرآن و الفرقان، أ هما شيئان، أو شيء واحد؟ فقال (عليه السلام): «القرآن: جملة الكتاب، و الفرقان: المحكم الواجب العمل به».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Sinan – or someone else – from the one who mentioned it, said,

'I asked Abu Abdullah[asws] about the Quran and the Criterion (الفرقان), are these two things, or one thing?' So he[asws] said: 'The Quran – the whole of the Book, and the Criterion – the Decisive, the Obligatory to act upon it'.[477]

و عنه: بإسناده عن علي بن الحسن بن فضال، عن محمد بن خالد الأصم، عن ثعلبة بن ميمون، عن معمر بن يحيى، أنه سمع أبا جعفر (عليه السلام) يقول: «لا يسأل الله عز و جل عبدا عن صلاة بعد الفريضة، و لا عن صدقة بعد الزكاة، و لا عن صوم بعد شهر رمضان».

And from him, by his chain, from Ali Bin Al Hassan Bin Fazaal, from Muhammad Bin Khalid Al Asam, from Sa'alba Bin Maymoun, from Moamar Bin Yahya,

Who heard Abu Ja'far[asws] saying: 'Allah[azwj] Mighty and Majestic will not Question a servant about a Salat after the Obligatory ones, nor about charity after (the payment of) the Zakat, nor about a Fast after (having Fasted) the Month of Ramazan'.[478]

و عنه: قال أبو عبد الله (عليه السلام) فَلْيَصُمْهُ قال: «الصوم فوه لا يتكلم إلا بالخير».

And from him (Al Ayyashi) –

Abu Abdullah[asws] said regarding ***[2:185] he shall Fast therein*** – The Fast – so he shall not speak except with the goodness'.[479]

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله تعالى: يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لا يُرِيدُ بِكُمُ الْعُسْرَ. قال: «اليسر: أمير المؤمنين، و العسر: فلان و فلان».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir[asws] regarding the Words of the High ***[2:185] Allah Desires ease for you, and He does not Desire for you the difficulty***. He[asws] said: 'The ease – Amir-ul-Momineen[asws], and the difficulty – so and so and so and so'.[480]

العياشي: عن الثمالي، عن أبي جعفر (عليه السلام)، في قول الله: يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لا يُرِيدُ بِكُمُ الْعُسْرَ. قال: «اليسر: علي (عليه السلام)، و فلان و فلان العسر، فمن كان من ولد آدم (عليه السلام) لم يدخل في ولاية فلان و فلان».

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[476] الكافي 4: 69/ 2.
[477] الكافي 2: 461/ 11.
[478] التهذيب 4: 153/ 242
[479] تفسير العياشي 1: 81/ 188.
[480] المناقب 3: 103.

Al Ayyashi, from Al Sumaly,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[2:185] Allah Desires ease for you, and He does not Desire for you the difficulty***. He[asws] said: 'The ease – Ali[asws], and so and so and so and so is (a reference to) the difficulty. So the one who was from the sons of Adam[as] would not enter the Wilayah of so and so and so and so'.[481]

أحمد بن محمد بن خالد البرقي: عن بعض أصحابه، رفعه، في قول الله عز و جل: يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لا يُرِيدُ بِكُمُ الْعُسْرَ «اليسر: الولاية، و العسر: الخلاف، و موالاة أعداء الله».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from one of his companions, raising it,

(It has been narrated) regarding the Words of Allah[azwj] Mighty and Majestic ***[2:185] Allah Desires ease for you, and He does not Desire for you the difficulty***. He[asws] (6th Imam[asws]) said: 'The ease – Al-Wilayah; and the difficulty – the opposition, and the friends of the enemies of Allah[azwj]'.[482]

عن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام)، قال: قلت له: جعلت فداك، ما يتحدث به عندنا أن النبي (صلى الله عليه و آله) صام تسعة و عشرين أكثر مما صام ثلاثين، أحق هذا؟ قال: «ما خلق الله من هذا حرفا، ما صامه النبي (صلى الله عليه و آله) إلا ثلاثين، لأن الله يقول: وَ لِتُكْمِلُوا الْعِدَّةَ فكان رسول الله (صلى الله عليه و آله) ينقصه؟!».

From Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'May I be sacrificed for you[asws]! What is being narrated in our presence is that the Prophet[saww] Fasted twenty nine (days) more than he[saww] Fasted thirty, is this true?' He[asws] said: 'Allah[azwj] did not Create a word from this. The Prophet[saww] did not Fast except for thirty, because Allah[azwj] is Saying ***[2:185] and (He Desires) that you should complete the number***. So Rasool-Allah[saww] was deficient in it (nouzobilla)?'[483]

و عنه: عن بعض أصحابنا، رفعه، في قول الله عز و جل: وَ لِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ. قال: «التكبير: التعظيم، و الهداية: الولاية».

And from him, from one of our companions, raising it,

(It has been narrated) regarding the Words of Allah[azwj] Mighty and Majestic ***[2:185] and that you should exclaim the Greatness of Allah for His having Guided you***. He[asws] (6th Imam[asws]) said: 'The exclamation (التكبير) – the reverence; and the Guidance – the Wilayah'.[484]

أحمد بن محمد بن خالد البرقي: عن بعض أصحابنا، رفعه، في قول الله تبارك و تعالى: وَ لِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ وَ لَعَلَّكُمْ تَشْكُرُونَ، قال: «الشكر: المعرفة».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from one of our companions, raising it with an unbroken chain,

[481] تفسير العياشي 1: 82/ 191
[482] المحاسن: 186/ 199
[483] تفسير العيّاشي 1: 82/ 194
[484] المحاسن: 142/ 36.

(It has been narrated) regarding the Words of Allah[azwj] Blessed and High ***[2:185] and that you should exclaim the Greatness of Allah for His having Guided you and that you may give thanks***, he[asws] said: 'The thanks – is the recognition (المعرفة).

و في قوله: وَ لا يَرْضى لِعِبادِهِ الْكُفْرَ وَ إِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ، فقال: «الكفر هاهنا الخلاف، و الشكر: الولاية و المعرفة».

And regarding His[azwj] Words ***[39:7] and He is not Pleased with disbelief being in His servants; and if you are thankful, He is Pleased with you***, so he[asws] said: 'The 'disbelief' over here is the opposition, and the 'thanks' is the Wilayah and the recognition (المعرفة)'.[485]

VERSE 186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ {186}

[2:186] And when My servants ask you concerning Me, then surely I am very near; I Answer the supplication of the suppliant when he supplicates, so they should answer My Call and believe in Me that they may be Led aright

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حماد، قال: قلت لأبي عبد الله (عليه السلام): أشغل نفسي بالدعاء لإخواني و لأهل الولاية، فما ترى في ذلك؟ قال: «إن الله تبارك و تعالى يستجيب دعاء غائب لغائب، و من دعا للمؤمنين و المؤمنات و لأهل مودتنا، رد الله عليه من آدم إلى أن تقوم الساعة، لكل مؤمن حسنة».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hamaad,

'I said to Abu Abdullah[asws], 'I occupy myself with the supplication for my brothers and the people of Al-Wilayah. So what is your[asws] view regarding that?' He[asws] said: 'Allah[azwj] Blessed and High Answers the supplication of the absentee for the absentee, and the one who supplicates for the believing men and the believing women, and the people of the cordiality for us[asws]. Allah[azwj] Responds to them from the (Creation of) Adam[as] until the Establishment of the Hour, with goodness for every Believer'.

ثم قال: «إن الله فرض الصلوات في أفضل الساعات، فعليكم بالدعاء في أدبار الصلوات» ثم دعا لي و لمن حضره.

Then he[asws] said: 'Allah[azwj] has Obligated the Salats during the best of the times, therefore it is upon you to supplicate after the Salats'. Then he[asws] supplicated for me and for the ones who were present around him[asws].[486]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، قال: قلت لأبي الحسن (عليه السلام): جعلت فداك، إني قد سألت الله حاجة منذ كذا و كذا سنة، و قد دخل قلبي من إبطائها شيء. فقال: «يا أحمد، إياك و الشيطان أن يكون له عليك سبيل حتى يقنطك، إن أبا جعفر (صلوات الله عليه) كان يقول: إن المؤمن يسأل الله عز و جل حاجة، فيؤخر عنه تعجيل إجابتها، حبا لصوته و استماع نحيبه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

[485] المحاسن: 149/ 65
[486] تفسير القمّي 1: 67.

'May I be sacrificed for you[asws]! I have asked Allah[azwj] for a need since such and such a year, and there has entered into my heart something about its slowness (in the Answering)'. So he[asws] said: 'O Ahmad! Beware of the Satan[la] that there becomes for you a way until he[la] make you to despair. Abu Ja'far[asws] used to say: 'The Believers asks Allah[azwj] Mighty and Majestic for a need, so He[azwj] Delays it from it the hastening of its Answering, out of Love for his voice and Hearing of his whisperings'.

ثم قال: «و الله، ما أخر الله عز و جل عن المؤمنين ما يطلبون من هذه الدنيا، خير لهم مما عجل لهم فيها، و أي شيء الدنيا! إن أبا جعفر (عليه السلام) كان يقول: ينبغي للمؤمن أن يكون دعاؤه، في الرخاء نحوا من دعائه في الشدة، ليس إذا أعطي فتر، فلا تمل الدعاء، فإنه من الله عز و جل بمكان.

Then he[asws] said: 'By Allah[azwj]! Allah[azwj] Mighty and Majestic does not Delay from the Believers what they are seeking from this world, the betterment for them from what is to be Hastened for them regarding it, and what thing is the world? Abu Ja'far[asws] used to say: 'It is befitting for the Believer that he supplicates to Him[azwj], during the prosperity similar to his supplication during the difficulties, if it is not Given during a particular time period. Therefore, do not get tired of the supplication, for it has a place with Allah[azwj] Mighty and Majestic.

و عليك بالصبر، و طلب الحلال، و صلة الرحم، و إياك و مكاشفة الناس، فإنا أهل بيت نصل من قطعنا، و نحسن إلى من أساء إلينا، فنرى- و الله- في ذلك العاقبة «1» الحسنة. إن صاحب النعمة في الدنيا إذا سأل فاعطي طلب غير الذي سأل، و صغرت النعمة في عينه، فلا يشبع من شيء، و إن كثرت النعم كان المسلم من ذلك على خطر للحقوق التي تجب عليه، و ما يخاف من الفتنة فيها،

And it is upon you to be patient, and the seeking of the Permissible, and the maintaining of the good relations with the relatives. And beware of disclosure of the people, for we[asws] the People[asws] of the Household maintain good relations with the ones to cut it off from us[asws], and we[asws] are good to the ones who offend us[asws]. So we[asws] see – by Allah[azwj] – in that, the good consequence. If the owner of the Bounties (affluent person) in the world were to ask, so he is Given more than what he asks for, and the Bounties gets belittled in his eyes, so he is not satisfied with anything. The abundance of the Bounties places a Muslim in danger of (not fulfilling) the rights which are Obligatory upon him, and what he fears from the strife regarding it.

أخبرني عنك لو أني قلت لك قولا أ كنت تثق به مني؟». فقلت: جعلت فداك، إذا لم أثق بقولك فبمن أثق و أنت حجة الله على خلقه؟ قال: «فكن بالله أوثق، فإنك على موعد من الله عز و جل، أليس الله عز و جل يقول: وَ إِذا سَأَلَكَ عِبادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذا دَعانِ و قال: لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ و قال: وَ اللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَ فَضْلًا فكن بالله عز و جل أوثق منك بغيره، و لا تجعلوا في أنفسكم إلا خيرا، فإنه يغفر لكم».

Inform me about yourself. If I[asws] were to say something to you, would you[asws] trust it from me[asws]? So I said, 'May I be sacrificed for you[asws]! If I don't trust your[asws] words, so whom will I trust and you[asws] are the Proof[asws] of Allah[azwj] over His[azwj] creatures?' The Imam[asws] said: 'So become more trusting upon Allah[azwj], for you are upon a Promise from Allah[azwj] Mighty and Majestic. Is Allah[azwj] no Saying ***[2:186] And when My servants ask you concerning Me, then surely I am very near; I Answer the supplication of the suppliant when he supplicates***; and Said ***[39:53] do not despair of the Mercy of Allah***; and Said ***[2:268] and Allah Promises you Forgiveness from Himself and Grace***. So become more trusting upon Allah[azwj]

Mighty and Majestic than upon others, and do not make in yourself anything except for the good, for He[azwj] would Forgive you'.[487]

VERSE 187

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ {187}

[2:187] It is made lawful to you to go to your wives on the night of the Fast; they are an apparel for you and you are an apparel for them; Allah Knew that you acted unfaithfully to yourselves, so He has turned to you (Mercifully) and Excused you; so now be in contact with them and seek what Allah has Ordained for you, and eat and drink until the white thread becomes distinct from the black thread at Dawn, then complete the Fast till night, and have not contact with them while you keep to the Masjids; these are the Limits of Allah, so do not go near them. Thus does Allah Clarifies His Signs for the people that they may fear

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، و أحمد بن إدريس، عن محمد ابن عبد الجبار، جميعا، عن صفوان بن يحيى، عن ابن مسكان، عن أبي بصير، عن أحدهما (عليهما السلام)، في قول الله عز و جل: أُحِلَّ لَكُمْ لَيْلَةَ الصِّيامِ الرَّفَثُ إِلى نِسائِكُمْ.

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, and Ahmad Bin Idrees, from Muhammad Ibn Abdul Jabbar, altogether, from Safwan Bin Yahya, from Ibn Muskan,

(It has been narrated) from Abu Baseer, from one of them[asws] (5th or 6th Imam[asws]), regarding the Words of Allah[azwj] Mighty and Majestic ***[2:187] It is made lawful to you to go your wives on the night of the Fast***'.

قال: «نزلت في خوات بن جبير الأنصاري، و كان مع النبي (صلى الله عليه و آله) في الخندق و هو صائم، فأمسى و هو على تلك الحال، و كانوا قبل أن تنزل هذه الآية، إذا نام أحدهم حرم عليه الطعام و الشراب، فجاء خوات إلى أهله حين أمسوا، فقال: هل عندكم طعام؟ فقالوا: لا، لا تنم حتى نصلح لك طعاما فاتكأ فنام، فقالوا له: قد فعلت، قال: نعم.

He[asws] said: 'It was Revealed regarding Khawaat Bin Jubeyr Al-Ansary, and he was with the Prophet[saww] during the (battle of) Khandaq, and they were Fasting. So evening came and he was in that condition, and it was before the Revelation of this Verse, that when one of them goes to sleep then the food and drink was Forbidden unto him. So Khawaat came to his wife in the evening and said, 'Is there anything (to eat) with you?' So she said, 'No. Do not go to sleep until I sort out the food for you'. But he leant back, and fell asleep. They said, 'You have done that'. He said, 'Yes'.

فبات على تلك الحال فأصبح، ثم غدا إلى الخندق فجعل يغشى عليه، فمر به رسول الله (صلى الله عليه و آله)، فلما رأى الذي به أخبره كيف كان أمره، فأنزل الله عز و جل فيه الآية: وَ كُلُوا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ».

[487] الكافي 2: 354/ 1

So he spent the entire night in that condition until the morning. Then he went to the (battle of) Khandaq, and was overcome with unconsciousness. Rasool-Allah[saww] passed by him, so when he[saww] saw what happened to him, he informed him[saww] of what his matter was. So Allah[azwj] Mighty and Majestic Revealed regarding it, the Verse ***[2:187] and eat and drink until the white thread becomes distinct from the black thread at Dawn'.***[488]

و عنه: عن علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد، جميعا، عن ابن أبي عمير، عن الحلبي، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ. فقال: «بياض النهار من سواد الليل».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ibn Abu Umeyr, from Al Halby who said,

'I asked Abu Abdullah[asws] about the Words of the High ***[2:187] the white thread becomes distinct from the black thread***, so he[asws] said: 'The whiteness of the dawn from the blackness of the night'.[489]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «حدثني أبي، عن جدي، عن آبائه (عليهم السلام): أن عليا (صلوات الله عليه) قال: يستحب للرجل أن يأتي أهله أول ليلة من شهر رمضان، لقول الله عز و جل: أُحِلَّ لَكُمْ لَيْلَةَ الصِّيامِ الرَّفَثُ إِلى نِسائِكُمْ و الرفث: المجامعة».

And from him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al HassanBin Raashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'My[asws] father[asws] narrated to me[asws], from his[asws] grandfather[asws], from his [asws] forefather[asws] that Ali[asws] said: 'It is recommended that the man should come to his wife in the first night of the Month of Ramazan, due to the Words of Allah[azwj] Mighty and Majestic ***[2:187] It is made lawful to you to go to your wives on the night of the Fast***, and 'And to go to your wives – it is the copulation'.[490]

VERSE 188

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ {188}

[2:188] And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن زياد بن عيسى، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ لا تَأْكُلُوا أَمْوالَكُمْ بَيْنَكُمْ بِالْباطِلِ. فقال: «كانت قريش تقامر الرجل بأهله و ماله، فنهاهم الله عز و جل عن ذلك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Ziyad Bin Isa who said,

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488 الكافي 4: 98/ 4
489 الكافي 4: 98/ 3.
490 الكافي 4: 180/ 3.

'I asked Abu Abdullah [asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:188] And do not swallow up your property among yourselves by false means***, so he[asws] said: 'The Qureysh man used to gamble with his family (at stake) and his wealth, so Allah[azwj] Mighty and Majestic Prohibited them from that'.[491]

عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن عبد الله بن بحر، عن عبد الله بن مسكان، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل في كتابه: وَ لا تَأْكُلُوا أَمْوالَكُمْ بَيْنَكُمْ بِالْباطِلِ وَ تُدْلُوا بِها إِلَى الْحُكَّامِ. فقال: «يا أبا بصير، إن الله عز و جل قد علم أن في الامة حكاما يجورون، أما إنه لم يعن حكام أهل العدل، و لكنه عنى حكام أهل الجور.

From him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Bin Muskaan, from Abu Baseer who said,

'I said to Abu Abdullah[asws], 'The Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[2:188] And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges***. So he[asws] said: 'O Abu Baseer! Allah[zwj] Mighty and Majestic Knew that in the community there would be judges, who would be unjust. But, He[azwj] did not Mean the just judges, but He[azwj] Mean the judges who are unjust (only).

يا أبا محمد، إنه لو كان [لك] على رجل حق، فدعوته إلى حكام أهل العدل، فأبى عليك إلا أن يرافعك إلى حكام أهل الجور ليقضوا له، لكان ممن حاكم إلى الطاغوت، و هو قول الله عز و جل: أَ لَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِما أُنْزِلَ إِلَيْكَ وَ ما أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحاكَمُوا إِلَى الطَّاغُوتِ».

O Abu Muhammad! If there was a right for you upon a man and you call him to a judge who is just, so he refuses to you except that he would raise (the matter with) you to an unjust judge to pass judgement for you, who be from the ones went for judgement to a tyrant. And these are the words of Allah[azwj] Mighty and Majestic ***[4:60] Have you not seen those who are alleging that they believe in what has been Revealed to you and what was Revealed before you? They desire to summon one another to the Judgement of the tyrant***'.[492]

VERSE 189

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {189}

[2:189] They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the Pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should fear; and go into the houses by their doors and fear Allah, that you may be successful

حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن بعض اصحابه عن سعد الاسكاف قال قلت لابي جعفر عليه السلام قوله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم فقال يا سعد انها اعراف لا يدخل الجنة الا من عرفهم وعرفوه واعراف لا يدخل النار الا من انكرهم وانكروه

[491] الكافي 5: 122/ 1
[492] الكافي 7: 411/ 3

It has been narrated to us by Muhammad Bin Al-Husayn, from Muha Bin Sa'dan, from Abdullah Bin Al-Qasim, from one of his companions, from Sa'd Al-Askaaf who said:

'I said to Abu Ja'far[asws], the Words of the Mighty and Majestic ***[7:46] and upon the heights there shall be men recognising all by their marks***. He[asws] said: 'They[asws] are the "A'raaf" (Recognisers) who will not let anyone enter the Paradise except the one who recognises them[asws] and they[asws] will recognise him, and will not let anyone enter the Fire except the one who denies them[asws] and they[asws] will deny him.

واعراف لا يعرف الله الا بسبيل معرفتهم فلا سواء ما اعتصمت به المعتصمة ومن ذهب مذهب الناس ذهب الناس إلى عين كدرة يفرغ بعضها في بعض ومن اتى آل محمد اتى عينا صافية تجرى بعلم الله ليس لها نفاد ولا انقطاع ذلك وان الله لو شاء لا ريهم شخصه حتى يأتوه من بابه لكن جعل الله محمدا وآل محمد الابواب التى تؤتى منه و ذلك قوله وليس البر بان تأتوا البيوت من ظهورها ولكن البر من اتقى وآتوا البيوت من ابوابها.

And the recognisers, Allah[azwj] cannot be recognised except by the way of their[asws] recognition. They are not equal to the one who stages a sitting and those that sit in it. And the one who went on the religion of the people, the people went to a turbid spring emptying one on to the other, and the one who came to the Progeny[asws] of Muhammad[saww], came to a clean spring flowing with the knowledge of Allah[azwj], for which there is no depletion nor interruption (in the flow), and that Allah[azwj], had He[azwj] so Desired, would not have Nurtured the person until he came to His[azwj] door, because Allah[azwj] has Made Muhammad[saww] and the Progeny[asws] of Muhammad[saww] as Doors which are from Him[azwj], and these are His[azwj] Words "***[2:189] and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should fear; and go into the houses by their doors***".[493]

الشيخ، بإسناده عن أبي الحسن محمد بن أحمد بن داود، قال: أخبرنا أحمد بن محمد بن سعيد، عن الحسن بن القاسم، عن علي بن إبراهيم، قال: حدثني أحمد بن عيسى بن عبد الله، عن عبد الله بن علي بن الحسين، عن أبيه، عن جعفر بن محمد (عليه السلام)، في قوله عز و جل: قُلْ هِيَ مَواقِيتُ لِلنَّاسِ وَ الْحَجِّ. قال: «لصومهم و فطرهم و حجهم».

Al Sheykh, by his chain from Abu Al Hassan Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Bin Saeed, from Al Hassan Bin Al Qasim, from Ali Bin Ibrahim, from Ahmad Bin Isa Bin Abdullah, from Abdullah Bin Ali Bin Al Husayn, from his father,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws] regarding the Words of the Mighty and Majestic ***[2:189] Say: They are times appointed for (the benefit of) men, and (for) the Pilgrimage***. He[asws] said: 'For their Fasts, and the breaking of their Fasts, and for the Pigrimage'.[494]

محمد بن يعقوب: عن الحسين بن محمد الأشعري، عن معلى، عن محمد بن جمهور، عن سليمان بن سماعة، عن عبد الله بن القاسم، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام): «الأوصياء هم أبواب الله عز و جل التي يؤتى منها، و لولاهم ما عرف الله عز و جل، و بهم احتج الله تبارك و تعالى على خلقه».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad Al Ashary, from Moala, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Abu Baseer who said,

[493] Basaair Al Darajaat – P 10 Ch 16 H 11
[494] التهذيب 4: 166/ 472

'Abu Abdullah[asws] said: 'The successors[asws], they[asws] are the Doors of Allah[azwj] Mighty and Majestic through which you have to come from, and had it not been for them[asws] Allah[azwj] would not have been recognised, and it is by them[asws] that Allah[azwj] Blessed and High Argues over His[azwj] creatures'.[495]

الطبرسي في (الاحتجاج): عن الأصبغ بن نباتة، قال: كنت جالسا عند أمير المؤمنين (عليه السلام) فجاءه ابن الكواء، فقال: يا أمير المؤمنين، [من البيوت في] قول الله عز و جل وَ لَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِها وَ لكِنَّ الْبِرَّ مَنِ اتَّقى وَ أْتُوا الْبُيُوتَ مِنْ أَبْوابِها؟

Al Tabarsy, in Al Ihtijaj, from Al Asbagh Bin Nabata who said,

'I, as seated in the presence of Amir-ul-Momineen[asws], so Ibn Al-Kawa came up and said, 'O Amir-ul-Momineen[asws]! Who are the Houses in the Words of Allah[azwj] Mighty and Majestic ***[2:189] and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should fear; and go into the houses by their doors***?'

فقال (عليه السلام): «نحن البيوت التي أمر الله بها أن تؤتى من أبوابها، نحن باب الله و بيوته التي يؤتى منها، فمن بايعنا و أقر بولايتنا فقد أتى البيوت من أبوابها، و من خالفنا و فضل علينا غيرنا فقد أتى البيوت من ظهورها».

So he[asws] said: 'We[asws] are the Houses which Allah[azwj] has Commanded that you should be coming from its Doors. So the one who has pledged his allegiance to us[asws], and has accepted our[asws] Wilayah, so he has come to the Houses by its Doors; and the one who has opposed us[asws], and preferred others over us[asws], so he has come to the Houses from its backs'.[496]

العياشي: عن سعد، عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية: وَ لَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِها وَ لكِنَّ الْبِرَّ مَنِ اتَّقى وَ أْتُوا الْبُيُوتَ مِنْ أَبْوابِها. فقال: «آل محمد (صلى الله عليه و آله) أبواب الله و سبيله، و الدعاة إلى الجنة، و القادة إليها، و الأدلاء عليها إلى يوم القيامة».

Al Ayyashi, from Sa'ad,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about this Verse ***[2:189] and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should fear; and go into the houses by their doors***, so he[asws] said: 'The Progeny[asws] of Muhammad[saww] are the Doors of Allah[azwj] and His[azwj] Way, and the Inviters to the Paradise, and the leaders to it, and the Guides to it up to the Day of Judgement'.[497]

VERSES 190 - 193

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {190} وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ {191}

[2:190] And fight in the Way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits

[495] الكافي 1: 149/ 2
[496] الاحتجاج: 227.
[497] تفسير العيّاشي 1: 86/ 210.

[2:191] And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Masjid until they fight with you in it, so if they do fight you, then slay them; such is the recompense of the unbelievers

فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {192} وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۖ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ {193}

[2:192] But if they desist, then surely Allah is Forgiving, Merciful [2:193] And fight with them until there is no more strife, and the Religion is only for Allah, but if they desist, then there should be no hostility except against the unjust

أبو علي الطبرسي: وَ قاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ أي شرك. قال: و هو المروي عن أبي جعفر (عليه السلام).

Abu Ali Al Tabarsy –

[2:193] And fight with them until there is no more strife. He[asws] said: '(Strife) – i.e., Polytheism'.[498]

العياشي: عن الحسن بياع الهروي، يرفعه، عن أحدهما (عليهما السلام)، في قوله: فَلا عُدْوانَ إِلَّا عَلَى الظَّالِمِينَ. قال: «إلا على ذرية قتلة الحسين (عليه السلام)».

Al Ayyashi, from Al Hassan Baya'a Al Harwy,

It was asked from one of them[asws] (5th or 6th Imam[asws]) regarding His[azwj] Words ***[2:193] then there should be no hostility except against the unjust***. He[asws] said: 'Except upon the offspring of whose who killed Al-Husayn[asws]'.[499]

عن إبراهيم، قال: أخبرني من رواه عن أحدهما (عليهما السلام)، قال: قلت: فَلا عُدْوانَ إِلَّا عَلَى الظَّالِمِينَ؟ قال: «لا يعتدي الله سبحانه على أحد، إلا على نسل قتلة «1» الحسين (عليه السلام)».

From Ibrahim who said, 'It has been reported to me from the one whom reported it,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]), 'I asked, '(What about) ***[2:193] then there should be no hostility except against the unjust***?' He[asws] said: 'Allah[azwj], Glory be to Him[azwj] does not Attack anyone except upon the descendants of the killers of Al-Hussan[asws]'.[500]

VERSE 194

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {194}

[2:194] The Sacred Month for the sacred Month and all Sacred things are (under the Law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and fear Allah and know that Allah is with those who fear

[498] مجمع البيان 2: 513
[499] تفسير العيّاشي 1: 86/ 214.
[500] تفسير العيّاشي 1: 87/ 216

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعا، عن ابن أبي عمير، عن معاوية بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن رجل قتل رجلا في الحل، ثم دخل الحرم. فقال: «لا يقتل و لا يطعم و لا يسقى و لا يبايع و لا يؤوى حتى يخرج من الحرم فيقام عليه الحد».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al fazal Bin Shazaan, altogether, from Ibn Abu Umeyr, from Muawiya Bin Amaar who said,

'I asked Abu Abdullah[asws] about a man who killed a man in the resolution (of a matter), then he entered the Sanctuary (الحرم)'. So he[asws] said: 'Do not kill, and do not feed, and do not quench, and do not pledge allegiance, and do not give shelter until he comes out from the Sanctuary, so apply the Limit (of the Law) on him'.

قال: قلت: فما تقول في رجل قتل في الحرم أو سرق؟ قال: «يقام عليه الحد في الحرم، لأنه لم ير للحرم حرمة، و قد قال الله عز و جل: فَمَنِ اعْتَدى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدى عَلَيْكُمْ- فقال-: هذا هو في الحرم- فقال- فَلا عُدْوانَ إِلَّا عَلَى الظَّالِمِينَ».

I said, 'So what are you[asws] saying regarding a man who kills or steals inside the Sanctuary?' he[asws] said: 'Apply the Limit (of the Law) upon him inside the Sanctuary because he did not observe the sanctity of the Sanctuary, and Allah[azwj] Mighty and Majestic has Said ***[2:194] whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you*** – this is inside the Sanctuary – so He[azwj] Said ***[2:193] then there should be no hostility except against the unjust***'.[501]

VERSE 195

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ {195}

[2:195] And spend in the Way of Allah and cast not yourselves to destruction with your own hands, and do good (to others); surely Allah loves the doers of good

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، و سهل بن زياد، عن ابن محبوب، عن يونس بن يعقوب، عن حماد اللحام، عن أبي عبد الله (عليه السلام)، قال: «لو أن رجلا أنفق ما في يديه في سبيل من سبل الله ما كان أحسن و لا وفق، أليس يقول الله تعالى: وَ لا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَ أَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ يعني المقتصدين».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ibn Mahboub, from Yunus Bin Yaqoub, from Hamaa Al Laham,

(It has been narrated) from Abu Abdullah[asws] having said: 'If only a man would spend what is in his hands in a way from the Ways of Allah[azwj], there would be nothing better nor proper'.[502]

VERSE 196

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ

[501] الكافي 4: 227/ 4.
[502] الكافي 4 53/ 7

الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {196}

[2:196] And complete the Hajj and the Umrah for Allah, but if you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by Fasting or alms or sacrificing, then when you are secure, whoever benefits by combining the Umrah with the Hajj (should take) what offering is easy to obtain; but he who cannot find (any offering) should Fast for three days during the Hajj and for seven days when he returns; these (make) ten (days) complete; that is for him whose family is not present in the Sacred Masjid, and be fear Allah, and know that Allah is Severe in requiting (evil)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، قال: كتبت إلى أبي عبد الله (عليه السلام) مسائل بعضها مع ابن بكير، و بعضها مع أبي العباس، فجاء الجواب بإملائه: «سألت عن قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا يعني به الحج و العمرة جميعا، لأنهما مفروضان».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said,

'I wrote to Abu Abdullah[asws] certain questions with Ibn Bakeyr, and some with Abu Al-Abbas, so the answer came with his[asws] dictation: 'You asked about the Words of Allah[azwj] Mighty and Majestic ***[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it*** – it Means the Hajj and the Umrah together, because they are both Obligatory'.

و سألته عن قول الله عز و جل: وَ أَتِمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ. قال: «يعني بتمامهما: أدائهما، و اتقاء ما يتقي المحرم فيهما».

And I had asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:196] And complete the Hajj and the Umrah***. He[asws] said: 'It Means their completeness, and fearing what is Forbidden in these two'.

و سألته عن قوله تعالى: الْحَجِّ الْأَكْبَرِ ما يعني بالحج الأكبر؟ قال: «الحج الأكبر: الوقوف بعرفة و رمي الجمار، و الحج الأصغر: العمرة».

And I had asked him[asws] about the Words of the High ***[9:3] the greater Pilgrimage***, what does it Mean by the greater Pilgrimage?' He[asws] said: 'The greater Pilgrimage (الحج الأكبر) – the pausing at Arafaat, and pelting the stones. And the lesser Pilgrimage – the Umrah'.[503]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن الحسين بن سعيد، عن ابن أبي عمير، و حماد، و صفوان بن يحيى، و فضالة بن أيوب، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «العمرة واجبة على الخلق بمنزلة الحج، من استطاع، لأن الله عز و جل يقول: وَ أَتِمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ و إنما نزلت العمرة بالمدينة، و أفضل العمرة عمرة رجب».

Ibn babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Safaar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from

[503] الكافي 4: 264/ 1.

Ibn Abu Umeyr, and Hamaad, and Safwaan Bin Yahya, and Fazaalat Bin Ayoub, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Umrah is Obligatory upon the creatures at the status of the Hajj, for the one who has the ability for it, because Allah[azwj] Mighty and Majestic is Saying ***[2:196] And complete the Hajj and the Umrah for Allah***. But rather, it was Revealed at Al-Medina, for Umrah, and the best Umrah is the Umrah of Rajab'.[504]

عنه: عن علي، عن أبيه، عن حماد، عن حريز، عمن أخبره، عن أبي عبد الله (عليه السلام)، قال: «مر رسول الله (صلى الله عليه و آله) على كعب بن عجرة و القمل يتناثر من رأسه و هو محرم، فقاله: أ تؤذيك هوامك؟ فقال: نعم، فأنزلت هذه الآية: فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذىً مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فأمره رسول الله (صلى الله عليه و آله) أن يحلق، و جعل الصيام ثلاثة أيام، و الصدقة على ستة مساكين، لكل مسكين مدان، و النسك شاة».

From him, from Ali, from his father, from Hamaad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] passed by Ka'ab Bin Ajra and there had scattered head lice upon him, and he was in Ihraam, so he[saww] said to him: 'Your lice does not hurt you?' So he said, 'Yes'. So this Verse was Revealed ***[2:196] but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by Fasting or alms or sacrificing***. So Rasool-Allah[saww] ordered that he should shave his head, and keep three days of Fasting, and give in charity to six poor people, for every poor person, two handfuls (of food), and sacrifice a lamb'.[505]

و عنه: بإسناده عن موسى بن القاسم، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «دخلت العمرة في الحج إلى يوم القيامة، لأن الله تعالى يقول: فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فليس لأحد إلا أن يتمتع، لأن الله أنزل ذلك في كتابه، و جرت به السنة من رسول الله (صلى الله عليه و آله)».

And from him, by his chain from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Hamaad, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Umrah is included in the Hajj up to the Day of Judgement, because Allah[azwj] the High is Saying ***[2:196] whoever benefits by combining the Umrah with the Hajj (should take) what offering is easy to obtain***. Thus, it is not for anyone except that he enjoys (Umrah), because Allah[azwj] Revealed that in His[azwj] Book, and it has flowed as Sunnah from Rasool-Allah[saww]'.[506]

عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قوله: فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ. قال: «ليكن كبشا سمينا، فإن لم يجد فعجلا من البقر، و الكبش أفضل، فإن لم يجد فموجوءا من الضأن، و إلا ما استيسر من الهدي شاة».

From Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[2:196] whoever benefits by combining the Umrah with the Hajj (should take) what***

[504] علل الشرائع: 408/ 1.
[505] الكافي 4: 358/ 2. (Extract)
[506] التهذيب 5: 25/ 75.

offering is easy to obtain he[asws] said: 'Let it be a fat ram, so if he cannot find it, so a calf from the cow. And the ram is preferable, but if he cannot find it, so a stallion (lamb), or else what is easier as an offering than a lamb'.[507]

عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله: فَصِيامُ ثَلاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ إِذا رَجَعْتُمْ قال: «إذا رجعت إلى أهلك».

From Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[2:196] Fast for three days during the Hajj and for seven days when he returns***, said: 'When he return back to his family'.[508]

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: ذلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حاضِرِي الْمَسْجِدِ الْحَرامِ. قال: «من كان منزله على ثمانية عشر ميلا من بين يديها، و ثمانية عشر ميلا من خلفها، و ثمانية عشر ميلا عن يمينها، و ثمانية عشر ميلا عن يسارها، فلا متعة له، مثل مر و أشباهه».

And from him, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullah[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[2:196] that is for him whose family is not present in the Sacred Masjid***. He[asws] said: 'The one whose house is eighteen miles from his front, and eighteen miles from behind him, and eighteen miles from his right, and eighteen miles from his left, so there is no enjoyment (Umrah) for him, like Marr (a place near Makkah) and those like it'.[509]

VERSE 197

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ {197}

[2:197] The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein, there shall be no (sexual) intercourse nor immorality nor quarrelling during the Hajj; and whatever good you do, Allah Knows it; and make provision, for the best provision is the piety, and fear Me, O people of understanding

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن مثنى الحناط، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «الْحَجُّ أَشْهُرٌ مَعْلُوماتٌ: شوال، و ذو القعدة، و ذو الحجة، ليس لأحد أن يحج فيما سواهن».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin ZIyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Masny Al Hanaat, from Zarara,

[507] تفسير العيّاشي 1: 91/ 235
[508] تفسير العياشي 1: 92/ 239
[509] الكافي 4: 300/ 3

(It has been narrated) from Abu Ja'far[asws] having said: '***[2:197] The Hajj is (performed in) the well-known months*** – Shawaal, and Zul Qaada, and Zul Hijja. It is not for anyone to (perform) Hajj in whatever (months) except for in these'.[510]

و عنه: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعا، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الْحَجُّ أَشْهُرٌ مَعْلُوماتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ.: «و الفرض: التلبية و الإشعار و التقليد، فأي «1» ذلك فعل فقد فرض الحج، و لا يفرض الحج إلا في هذه الشهور التي قال الله عز و جل: الْحَجُّ أَشْهُرٌ مَعْلُوماتٌ: و هو شوال، و ذو القعدة، و ذو الحجة».

And from him, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, altogetr, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:197] The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein***: 'And the Obligations – the Talbiyya, and the Signs, and the leading the sacrificial animal, so if that is done, so the Obligatory Hajj is done. And the Hajj is not Obligatory except in these months which Allah[azwj] Mighty and Majestic is Speaking of ***[2:197] The Hajj is (performed in) the well-known*** – and these are Shawwaal, and Zul Qadah, and Zul Hijjah'.[511]

الشيخ: بإسناده عن موسى بن القاسم، عن علي بن جعفر، قال: سألت أخي موسى (عليه السلام) عن الرفث و الفسوق و الجدال ما هو، و ما على من فعله؟ قال: «الرفث: جماع النساء، و الفسوق: الكذب و المفاخرة، و الجدال: قول الرجل: لا و الله، و بلى و الله. فمن رفث فعليه بدنة ينحرها، و إن لم يجد فشاة، و كفارة الفسوق يتصدق به إذا فعله و هو محرم».

Al Sheykh, by his chain, from Musa Bin Al Qasim,

(It has been narrated) from Ali Bin Ja'far who said, 'I asked Musa[asws] about the intercourse, and the immorality, and the quarrelling, what are these, and what is upon the one who does these?' He[asws] said: 'The intercourse, that is the copulation with the women; and the immorality is the lies and the boasting; and the quarrelling, it is the speech of the man, (such as) 'No, by Allah[azwj], and yes, by Allah[azwj]'. So the one who copulates, upon him is the sacrifice of a camel, and if he does not find it, then a lamb; and the expiation of the immorality is to give in charity, if done whilst in Ihraam'.[512]

VERSE 198

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ {198}

[2:198] There is no blame on you in seeking Grace from your Lord, so when you hasten on from Arafaat, then remember Allah near the Sacred Monument, and remember Him as He has Guided you, although before that you were from the straying ones

العياشي: عن عمر بن يزيد بياع السابري، عن أبي عبد الله (عليه السلام)، في قول الله: لَيْسَ عَلَيْكُمْ جُناحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ: «يعني الرزق، إذا أحل الرجل من إحرامه و قضى نسكه، فليشتر و ليبع في الموسم».

[510] الكافي 4: 289/ 1.
[511] الكافي 4: 289/ 2
[512] التهذيب 5: 297/ 1005.

Al Ayyashi, from Umar Bin Yazeed Baya'a Al Sabiry,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[2:198] There is no blame on you in seeking Grace from your Lord*** – it Means the sustenance. It is permissible for the man when he is free from his Ihraam and has fulfilled his rituals, so he can buy and sell during the season'.[513]

أبو علي الطبرسي: قيل: كانوا يتأثمون بالتجارة في الحج، فرفع الله سبحانه بهذه اللفظة [الإثم] عمن يتجر في الحج» و في هذا تصريح بالإذن في التجارة، قال: و هو المروي عن أئمتنا (عليهم السلام).

Abu Ali Al Tabarsy –

'It is said, 'They used to be sinning by doing business during the Hajj, but Allah[azwj] Glory be to Him[azwj], Lifted (this Restriction) by this Word 'the sin', about the one who does business during the Hajj'. And in this is the permit for the authorisation for the business. He said, 'And it is reported from our Imams[asws]'.

و قال: و قيل: معناه لا جناح عليكم أن تطلبوا المغفرة من ربكم. قال: و رواه جابر، عن أبي جعفر (عليه السلام).

And he said, 'And it is said, 'Its Meaning is that there is no blame upon you all that you should be seeking the Forgiveness from your Lord[azwj]'. He said, 'And Jabir reported if from Abu Ja'far[asws]'.[514]

قال الامام (عليه السلام): قال الله عزوجل للحاج: (فاذا أفضتم من عرفات) ومضيتم إلى المزدلفة (فاذكروا الله عند المشعر الحرام) بآلائه ونعمائه، والصلاة على محمد سيد أنبيائه، وعلى علي سيد أصفيائه، واذكروا الله (كما هديكم) لدينه والايمان برسوله (وإن كنتم من قبله لمن الضالين) عن دينه من قبل أن يهديكم إلى دينه.

The Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Said to the Pilgrims ***[2:198] so when you hasten on from Arafaat*** Hasten on to Muzdalifa ***then remember Allah near the Sacred Monument*** by His[azwj] Signs and Bounties, and send salutations on Muhammad[saww] the Chief of the Prophets[asws] and on Ali[asws] the Chief of the Trustees[as] ***and remember Him as He has Guided you*** to His Religion and the belief in His[azwj] Prophet[saww] ***although before that you were from the straying ones***from His[azwj] Religion before He[azwj] Guided you to it.[515]

VERSE 199

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {199}

[2:199] Then hasten on from where the people hasten on and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful

(ثم أفيضوا من حيث أفاض الناس) ارجعوا من المشعر الحرام من حيث رجع الناس من " جمع " والناس ههنا في هذا الموضع الحاج غير الحمس فان الحمس كانوا لا يفيضون من جمع. (واستغفروا الله) لذنوبكم (إن الله غفور رحيم) للتائبين.

[513] تفسير العيّاشي 1: 96/ 262.
[514] مجمع البيان 2: 527
[515] Tafseer Imam Hassan Al Askari[asws] – S 358

[2:199] Then hasten on from where the people hasten on Return from the Sacred Monument from wherever the people return from "altogether" By the 'people' here is meant the Pilgrims apart from *'Al Hamas*' for these did not used to hasten on from *Muzdalifa*. ***and seek the Forgiveness of Allah*** for your sins ***surely Allah is Forgiving, Merciful*** to your repentance.[516]

Ibn Mahboub, from Abdullah Bin Ghalib, from his father Saeed Bin Al-Musayyab who said:

I heard Ali[asws] Bin Al-Husayn[asws] saying that: 'A man went to Amir-ul-Momineen[asws] and said, 'Inform me, if you[asws] are knowledgeable, about the people, and about those who resemble the people, and about the *Nasnaas*'. So Amir-ul-Momineen[asws] said: 'O Husayn[asws], answer the man'. So Al-Husayn[asws] said: 'As for your word, 'Inform me about the people', so we[asws] are the people, and that is what Allah[azwj] Says in His[azwj] Book: ***"[2:199] Then hasten on from the Place from which the people hasten on"***, therefore it is the Rasool Allah[saw], he[saww] is the one[saww] about whom people should come forward.

وَ أَمَّا قَوْلُكَ أَشْبَاهُ النَّاسِ فَهُمْ شِيعَتُنَا وَ هُمْ مَوَالِينَا وَ هُمْ مِنَّا وَ لِذَلِكَ قَالَ إِبْرَاهِيمُ (عليه السلام) فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ أَمَّا قَوْلُكَ النَّسْنَاسُ فَهُمُ السَّوَادُ الْأَعْظَمُ وَ أَشَارَ بِيَدِهِ إِلَى جَمَاعَةِ النَّاسِ ثُمَّ قَالَ إِنْ هُمْ إِلَّا كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And as for your word, 'Resembling the people', so they are our[asws] Shias, and they are our[asws] friends, and they are from us[asws], and that is what Ibrahim[as] said: ***"[14:36] then whoever follows me, he is surely of me, and whoever disobeys me"***. And as for your words, 'The *Nasnaas*', so they are the vast majority' – and he[asws] gestured by his[asws] hand towards a group of the people, then said: ***[25:44] They are nothing but as cattle; nay, they are straying farther off from the path***.'[517]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعا، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله)- و ذكر (عليه السلام) حج النبي (صلى الله عليه و آله)، إلى أن قال-: و كانت قريش تفيض من المزدلفة و هي جمع، و يمنعون الناس أن يفيضوا منها، فأقبل رسول الله (صلى الله عليه و آله)، و قريش ترجو أن تكون إفاضته من حيث كانوا يفيضون، فأنزل الله عز و جل عليه: ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ يعني إبراهيم و إسماعيل و إسحاق في إفاضتهم منها، و من كان بعدهم».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, altogether, from Ibn Abu Umeyrs, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah [asws] having said: 'Rasool-Allah [saww], – and he[asws] mentioned the Hajj of the Prophet [saww], until he [asws] said: 'And Qureysh were hastening on from Al-Muzdalifa, and it was a group, and they were preventing the people to hasten with them. So Rasool-Allah[saww] came up, and the Qureysh hoped that his[saww] coming would be from where they were coming from. So Allah[azwj] Revealed ***[2:199] Then hasten on from the Place from which the people hasten on and ask the Forgiveness of Allah*** Meaning Ibrahim[as], and Ismail[as], and Is'haq[as] regarding their[as] hastening on from it, and the ones after them[as].'[518]

[516] Tafseer Imam Hassan Al Askari[asws] – S 358
[517] Al Kafi – H 14787
[518] الكافي 4: 247/ 4

عن أبي الصباح، عن أبي عبد الله (عليه السلام)، قال: «إن إبراهيم أخرج إسماعيل إلى الموقف فأفاضا منه، ثم إن الناس كانوا يفيضون منه، حتى إذا كثرت قريش، قالوا: لا نفيض من حيث أفاض الناس، و كانت قريش تفيض من المزدلفة، و منعوا الناس أن يفيضوا معهم إلا من عرفات، فلما بعث الله محمدا (صلى الله عليه و آله) أمره أن يفيض من حيث أفاض الناس، و عنى بذلك إبراهيم و إسماعيل (عليهما السلام)».

From Abu Al Sabah,

(It has been narrated) from Abu Abdullah[asws] having said: 'Ibrahim[as] brought Ismail[as] to the pausing stop, so they[as] hastened from it. Then the people used to hasten from it, until the Qureysh were numerous. They said, 'Do not hasten from when the people hasten on', and the Qureysh used to hasten from Al-Muzdalifa, and prevented the people to hasten along with them except from Arafaat. So when Allah[azwj] Sent Muhammad[saww], He[azwj] Commanded him[saww] to hasten from then the people hastened on, and Meaning by that Ibrahim[as] and Ismail[as]'.[519]

VERSES 200 - 202

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ {200} وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ {201} أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ {202}

[2:200] So when you have performed your rituals, then remember Allah as you remembered your forefathers, rather with a greater remembrance. So, from among the people there is one who says, Our Lord! Give us in the world, and they shall have no portion in the Hereafter [2:201] And among them is one who says: Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:202] They shall have (their) portion of what they have earned, and Allah is Swift in Reckoning

(فاذا قضيتم مناسككم) التي سنت لكم في حجكم (فاذكروا الله كذكركم آباءكم) اذكروا الله بآلائه لديكم وإحسانه إليكم فيما وفقكم له من الايمان بنبوة محمد (صلى الله عليه وآله) سيد الانام واعتقاد وصيه أخيه علي زين أهل الاسلام كذكركم آباءكم بأفعالهم ومآثرهم التي تذكرونها (أو أشد ذكرا) خيرهم بين ذلك ولم يلزمهم أن يكونوا له أشد ذكرا منهم لآبائهم وإن كانت نعم الله عليهم أكثر وأعظم من نعم أبائهم.

[2:200] So when you have performed your rituals which have been enacted for your Pilgrimage ***then remember Allah as you remembered your forefathers*** remember Allah[azwj] for what He[azwj] has Granted you and His[azwj] Favours to you by inclining you to believe in the Prophet hood of the Chief of the creation and belief in the Trusteeship of his[saww] brother Ali[asws] the adornment of the people of Islam just like your fathers have remembered by their actions, and the memories of them that you remember them by ***rather with a greater remembrance*** This is better for them and it is not obligatory upon them to remember Allah[azwj] more than they do their fathers although the bounties of Allah[azwj] are greater than what has been given to them by their fathers.

ثم قال ـ الله ـ عزوجل (فمن الناس من يقول ربنا آتنا في الدنيا) أموالها وخيراتها (وماله في الاخرة من خلاق) نصيب لانه لا يعمل لها عملا ولا يطلب فيها خيرا.

[519] تفسير العيّاشي 1: 97/ 268.

The Allah[azwj] Mighty and Majestic Said: ***So, from among the people there is one who says, Our Lord! Give us in the world*** wealth and its good things ***they shall have no portion*** They did not perform deeds in the acquisition of the good.

(ومنهم من يقول ربنا آتنا في الدنيا حسنة) خيراتها (وفي الاخرة حسنة) من نعم جناتها (وقنا عذاب النار) نجنا من عذاب النار وهم بالله مؤمنون وبطاعته عاملون ولمعاصيه مجانبون (أولئك) الداعون بهذا الدعاء على هذا الوصف (لهم نصيب مما كسبوا) من ثواب ما كسبوا في الدنيا وفي الآخرة.

[2:201] And among them is one who says: Our Lord! Grant us good in the world the good things of this world ***and good in the Hereafter*** the bounties of Paradise ***and Save us from the Punishment of the Fire*** Save us from the punishment of the Fire. They believe in Allah[azwj] and are obedient in their actions and keep away from the sinners ***They*** those who supplicate in this manner ***[2:202] shall have (their) portion of what they have earned*** from the rewards that they strived for in this world and in the Hereafter.

(والله سريع الحساب) لانه لا يشغله شأن عن شأن، ولا محاسبة أحد من محاسبة آخر، فاذا حاسب واحدا فهو في تلك الحال محاسب للكل، يتم حساب الكل بتمام حساب واحد، وهو كقوله (ماخلقكم ولا بعثكم إلا كنفس واحدة) لا يشغله خلق واحد عن خلق آخر ـ ولا بعث واحد عن بعث آخر ـ. ـ

and Allah is Swift in Reckoning Because the occupation of one affair does not stop Him[azwj] to deal with another, nor does the accounting of one delay Him[saww] from taking account of another, and when He[azwj] will Take account of one, at the same time He[azwj] will Take account of everyone, and the accounting of every one will come to an end with the ending of one of them, and He[azwj] ***[31:28] Neither your Creation nor your Resurrection is anything but as a single soul*** The creation of one does not affect the creation of another one nor will the resurrection of one affect the resurrection of another.

قال على بن الحسين (عليهما السلام) وهو واقف بعرفات للزهري: كم تقدر ههنا من الناس؟. قال: اقدر أربعة آلاف ألف وخمسمائة ألف كلهم حجاج قصدوا الله بأمالهم ويدعونه بضجيج أصواتهم.

Imam Ali[asws] Bin Al-Husayn[asws] said to Zuhry, when he[asws] was in Arafaat: 'How many people do you think are over here?' He replied: 'I think there are about four or five hundred thousand, all of them Pilgrims having spent their wealth in the Way of Allah[azwj] supplicating to Allah[azwj] with their voices.'

ـ فقال له: يا زهري ما أكثر الضجيج وأقل الحجيج! فقال الزهري: كلهم حجاج، أفهم قليل؟ ـ. فقال له: يا زهري أدن لي وجهك. فأدناه إليه، فمسح بيده وجهه، ثم قال: انظر. ـ فنظر ـ إلى الناس، قال الزهري: فرأيت أولئك الخلق كلهم قردة، لا أرى فيهم إنسانا إلا في كل عشرة آلاف واحدا من الناس.

He[asws] said to him: 'O Zuhry! The supplicants are numerous but the Pilgrims are few. Zuhry said: 'They are all Pilgrims. You[asws] take them to be few?' He[asws] said to him: 'O Zuhry! Bring your face close to me[asws]' He came nearer and the Holy Imam[asws] touched his face with his[asws] hands and then said: 'Look!' He looked at the people and said: 'I see all of these creatures to be as monkeys. I do not see among them a person except one out of ten thousand of them.'

ثم قال لي: ادن مني يا زهري. فدنوت منه، فمسح بيده وجهي ثم قال: أنظر. فنظرت إلى الناس، قال الزهري: فرأيت اولئك الخلق كلهم ـ خنازير، ثم قال لي: ادن لي وجهك. فأدنيت منه، فمسح بيده وجهي، فاذا هم كلهم ـ ذئبة إلا تلك الخصائص من الناس نفرا يسيرا.

Then he[asws] said to him: 'Come close to me O Zuhry! He went near and the Imam[asws] touched his face and then said: 'Look!' He looked at the people and said: 'I see all of these creatures to be as pigs.' Then the Imam[asws] said to him: 'Bring your face near to me[asws]. He brought his face nearer and the Imam[asws] touched his face and they all appeared to be as wolves with the exception of a few of them who had the characteristics of people.

فقلت: بأبي وامي يابن رسول الله قد أدهشتني آياتك، وحيرتني عجائبك! قال: يا زهري ماالحجيج من هؤلاء إلا النفر اليسير الذين رأيتهم بين هذا الخلق الجم الغفير. ثم قال لي: امسح يدك على وجهك. ففعلت، فعاد اولئك الخلق في عيني ناسا كما كانوا أولا.

Zuhry said: 'May my father and mother be sacrificed for you[asws] O son[asws] of Rasool-Allah[asws]! Your signs have made me senseless and I am in bewilderment!' He[asws] said: 'O Zuhry! There are no Pilgrims here except for a few from the huge crowd that you have seen gathered here.' Then he[asws] said: 'Wipe your face with your hand.' He did that, and he saw with his eyes that the creatures that had gathered there once again appeared to be as human beings like before.'

ثم قال لي: من حج ووالى موالينا، وهجر معادينا، ووطن نفسه على طاعتنا، ثم حضر هذا الموقف مسلما إلى الحجر الاسود ما قلده الله من أماناتنا، ووفيا بما ألزمه من عهودنا، فذلك هو الحاج، والباقون هم من قد رأيتهم.

Then the Imam[asws] said to Zuhry: 'The Pilgrim (is that) who befriends our[asws] friends and keeps away from our[asws] enemies, and submits himself to our[asws] commands, then presents himself here and goes to the Black Stone with what Allah[azwj] has Chained to his neck- to honour our[asws] trusts, and keeps the obligations of our[asws] oaths, that is the Pilgrim, but the rest of them are what you have seen them to be.'[520]

عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب، عن جميل بن صالح، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: رَبَّنا آتِنا فِي الدُّنْيا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً. قال: «رضوان الله و الجنة في الآخرة، و المعاش و حسن الخلق في الدنيا».

From him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:201] Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire***. He[asws] said: 'The Pleasure of Allah[azwj] and the Paradise in the Hereafter, and the good livelihood and morals in the world'.[521]

العياشي: عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) في قول الله: فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آباءَكُمْ أَوْ أَشَدَّ ذِكْراً. قال: «كان الرجل في الجاهلية يقول: كان أبي، و كان أبي، فأنزلت هذه الآية في ذلك».

Al Ayyashi, from Muhammad Bin Muslim who said,

[520] Tafseer Imam Hassan Al Askari[asws] – S 358 & 359
[521] الكافي 5: 71/ 2.

'I asked Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[2:200] So when you have performed your rituals, then remember Allah as you remembered your forefathers, rather with a greater remembrance***. He[asws] said: 'The man during the pre-Islamic period used to be saying, 'My father was such, and my father was such, so this Verse was Revealed with regards to that'.[522]

أبو علي الطبرسي: في قوله تعالى: أُولئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَ اللَّهُ سَرِيعُ الْحِسابِ عن أمير المؤمنين (عليه السلام) أنه قال: «معناه أنه يحاسب الخلق دفعة، كما يرزقهم دفعة».

Abu Ali Al Tabarsy –

Regarding the Words of the High ***[2:202] They shall have (their) portion of what they have earned, and Allah is Swift in Reckoning***, from Amir-ul-Momineen[asws] having said: 'Its Meaning is that He[azwj] would Reckon the creatures in one go, like He[azwj] Sustains them in one go'.[523]

VERSE 203

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ {203}

[2:203] And remember Allah during the numbered days; then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him, (this is) the one who fears, and fear Allah, and know that it is to Him you shall be Gathering together

قال الامام (عليه السلام): (واذكروا الله في أيام معدودات) وهي الايام الثلاثة التي هي أيام التشريق بعد يوم النحر، وهذا الذكر هو التكبير بعد الصلوات المكتوبات يبتدئ من صلاة الظهر يوم النحر إلى صلاة الظهر من آخر أيام التشريق: " الله أكبر، الله أكبر، لا إله إلا الله، والله أكبر، الله أكبر ولله الحمد " (فمن تعجل في يومين) من أيام التشريق فانصرف من حجه إلى بلاده التي هومنها " فلا إثم عليه ".

The Holy Imam Hassan[asws] Al-Askari[asws] said with regard to ***[2:203] And remember Allah during the numbered days*** These are three days of *'Tashreek*' which come after the day of sacrifice. And this remembrance is the *Takbeer* after the prescribed Salats starting from the *Zuhr* Salats on the day of sacrifice to the *Zuhr* Salat of the last day of *Tashreek*, and it is: "God is Great, God is Great, There is no God but Allah[azwj], and God is Great, God is Great and for Allah[azwj] is Praise". ***then whoever hastens off in two days*** from the days of *Tashreek* and completes his Pilgrimage and returns to his city which he came from ***there is no sin on him***.

" ومن تأخر " إلى تمام اليوم الثالث. " فلا إثم عليه " ـ أي لا إثم عليه ـ من ذنوبه السالفة، لانها قد غفرت له كلها بحجته هذه المقارنة لندمه عليها وتوقيه منها. " لمن اتقى " أن يواقع الموبقات بعدها، فانه إن واقعها كان عليه إثمها، ولم تغفر له ـ. ـ تلك الذنوب السالفة بتوبة قد أبطلها بموبقات بعدها، وإنما يغفرها بتوبة يجددها.

and whoever remains behind and completes three days ***there is no sin on him*** Meaning there is no blame on him from his sins of the past for his (sins) have been Forgiven, all of them by his Pilgrimage, the sins that he was regretful of and repented

[522] تفسير العيّاشي 1: 98/ 270.
[523] مجمع البيان 2: 531

for. ***(this is) the one who fears*** This is for those sins that are not repeated otherwise it will invalidate the forgiveness that was given to him and they will need to be repented for once again before they are forgiven.

" واتقوا الله " يا أيها الحاج المغفور لهم سالف ذنوبهم بحجهم المقرون بتوبتهم، فلا تعاودوا الموبقات فيعود إليكم أثقالها، ويثقلكم احتمالها، فلا يغفر لكم إلا بتوبة بعدها. (واعلموا أنكم إليه تحشرون) فينظر في أعمالكم فيجازيكم عليها.

and fear Allah O you Pilgrims! All your past sins have been forgiven due to his repentance, do not encumber your sins and make them unbearable that you will not be forgiven even after your repentance for them. ***and know that it is to Him you shall be Gathering together*** He[azwj] will Look at your deeds and Reward you accordingly.'

قال علي بن الحسين (عليهما السلام): عباد الله اجعلوا حجتكم مقبولة مبرورة، وإياكم وأن تجعلوها مردودة علكيم أقبح الرد، وأن تصدوا عن جنة الله يوم القيامة أقبح الصد ألا وإن ما يحلها محل القبول ما يقترن بها من موالاة محمد وعلي وآلهما الطيبين وإن ما يسفلها ويرذلها ما يقترن بها من اتخاذ الانداد من دون أئمة الحق وولاة الصدق: علي بن أبي طالب (عليه السلام) والمنتجبين ممن يختاره من ذريته وذويه.

Ali Bin Al Husayn[asws] said: 'Servants of Allah[azwj]! Make your Pilgrimage to be Acceptable and beware of it being thrown back at you in an ugly manner, and repel you from the Garden of Allah[azwj] on the Day of Judgement in an ugly manner. The thing that makes your Pilgrimage acceptable is your friendship with Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws] and what belittles it and wastes it is the taking of others apart from the Imams[asws] of right and the governors of truth[asws] Ali[asws] Bin Abu Talib[asws] and the chosen ones from his[asws] Progeny[asws] and relatives.'

ثم قال: قال رسول الله (صلى الله عليه وآله): طوبى للموالين عليا إيمانا بمحمد وتصديقا لمقاله كيف يذكرهم الله بأشرف الذكر من فوق عرشه. وكيف يصلي عليهم ملائكة العرش والكرسي والحجب والسماوات والارض والهواء، وما بين ذلك، وما تحتها إلى الثرى. وكيف يصلي عليهم أملاك الغيوم والامطار، وأملاك البراري والبحار، وشمس السماء وقمرها ونجومها، وحصباء الارض ورمالها، وسائر ما يدب من الحيوانات فيشرف الله تعالى بصلاة كل واحد منها لديه محالهم، ويعظم عنده جلالهم حتى يردوا عليه يوم القيامة.

Then he[asws] said that Rasool-Allah[saww] said: 'Good news to the friends of Ali[asws] who believe in Muhammad[saww] to be truthful in whatever he[saww] said as to how Allah[azwj] has remembered them honourably from the top of the Throne; and how salutations have been sent to them from the Angels of the Throne and the Chair and the Veils and the Heavens and the earth and the air, and what is between that, and from beneath that to the top; and salutations are being sent to them by the Angels of the clouds and the rain and the Angels of the prairies and the seas, and sun and the sky and moon and the stars, the earth and its gravel and sand and other animals who have been honoured, each one of them in its place sends salutations on them, and Allah[azwj] Increases their magnificence for each of these salutations until they return to Him[azwj] on the Day of Judgement.'

وقد شهروا بكرمات الله على رؤوس الاشهاد، وجعلوا من رفقاء محمد وعلي صفي رب العالمين. والويل للمعاندين عليا كفرا بمحمد وتكذيبا بمقاله كيف يلعنهم الله بأخزى اللعن من فوق عرشه. وكيف يلعنهم حملة العرش والكرسي والحجب والسماوات والارض والهواء، وما بين ذلك، وما تحتها إلى الثرى. وكيف يلعنهم أملاك الغيوم والامطار، وأملاك البراري والبحار، وشمس السماء وقمرها ونجومها، وحصباء الارض ورمالها، وسائر ما يدب من الحيوانات.

And they will be made known by the Prestige of Allah[saww] and be made to be the friends of Muhammad[saww] and Ali[asws] qualities of the Lord of the Worlds. Woe be unto those who disbelieved in Muhammad[saww] and falsified in what he[saww] said, how Allah[azwj] Curses from the top of the Throne; and how curses are sent on them from the bearers of the Throne and the Chair and the Veils and the skiess and the earth and the air and what is between them and from underneath up to the top; and how they get cursed by the Angels of the clouds and the rain and the Angels of prairies and the seas and sun and the sky and moon and the stars and the gravels of the earth and its sand and other animals.

فيسفل الله بلعن كل واحد منهم لديه محالهم، ويقبح عنده أحوالهم، حتى يردوا عليه يوم القيامة وقد شهروا بلعن الله ومقته على رؤوس الاشهاد، وجعلوا من رفقاء إبليس ونمرود وفرعون ـ و ـ أعداء رب العالمين. و ـ إن ـ من عظيم ما يتقرب به خيار أملاك الحجب والسماوات الصلاة على محبينا أهل البيت واللعن لشانئينا.

Allah[azwj] reduces their position with every curse from these Angels from their places and increases the ugliness of their condition until they return to Him[azwj] on the Day of Judgement. And they will be made known with these curses on their heads and they will be made to be the friends of Iblees[la] and Nimrod[la] and Pharaoh[la] and the enemies of the Lord of the worlds. The great deed by which the Angels of the heavens and the Veils achieve nearness of Allah[azwj] is the salutations that they send on those that love us[asws] the People[asws] of the Household and sending of curses upon our[asws] enemies.'[524]

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن العبد المؤمن حين يخرج من بيته حاجا لا يخطو خطوة و لا تخطو به راحلته إلا كتب الله له بها حسنة، و محا عنه سيئة، و رفع له بها درجة، فإذا وقف بعرفات، فلو كانت له ذنوب عدد الثرى، رجع كما ولدته أمه، يقال له: استأنف العمل، يقول الله: فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلا إِثْمَ عَلَيْهِ لِمَنِ اتَّقى».

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the believing servant goes out from his house for Hajj, there is no step which he takes during the journey except that Allah[azwj] Writes for him a Reward for each step, and Deletes his sins, and Raises his Level. So when he pauses at Arafaat, even if there were sins upon him of the number of (grains of) sand, he would return as (sinless) as he was when his mother gave him birth. It would be Said to him: 'Resume your work'. Allah[azwj] is Saying ***[2:203] then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him, (this is) the one who fears***'.[525]

عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، في قوله: فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلا إِثْمَ عَلَيْهِ لِمَنِ اتَّقى الآية. قال: «أنتم- و الله- هم، إن رسول الله (صلى الله عليه و آله) قال: لا يثبت على ولاية علي إلا المتقون».

From Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[2:203] then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him, (this is) the one who fears*** – the Verse. He[asws]

[524] Tafseer Imam Hassan Al Askari[asws] – S 360
[525] - تفسير العيّاشي 1: 100/ 283.

said: 'You all (Shias) – by Allah[azwj] – are they. Rasool-Allah[saww] said: '<u>None shall remain steadfast upon the Wilayah of Ali[asws] except for the pious</u>'.[526]

VERSES 204 - 206

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ {204} وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ {205} وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۚ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْمِهَادُ {206}

[2:204] And from the people there is one whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, and he is the worst of the adversaries [2:205] And when he takes control (of the government), he runs along in the land to cause mischief in it and destroys the farm and the lineage, and Allah does not love the mischief [2:206] And when it is said to him, fear Allah; pride carries him off to sin, therefore Hell is sufficient for him; and it is an evil place

قال الامام (عليه السلام): فلما أمر الله عزوجل في الآية المتقدمة لهذه الآيات بالتقوى سرأ وعلانية، أخبر محمدا (صلى الله عليه وآله) أن في الناس من يظهرها ويسر خلافها، وينطوي على معاصي الله، فقال: يا محمد (ومن الناس من يعجبك قوله في الحيوة الدنيا) باظهاره لك الدين والاسلام، وتزينه بحضرتك بالورع والاحسان (ويشهد الله على ما في قلبه) بأن يحلف لك بأنه مؤمن مخلص مصدق لقوله بعمله (وهو ألد الخصام) شديد العداوة والجدال للمسلمين.

The Imam Hassan Al-Askari[asws] said: 'When Allah[azwj] Commanded for piety to be observed openly, in the preceding Verses, He[azwj] Informed Muhammad[saww] that there is one among the people who manifests piety, but is opposite to that in secret, and is disobedient to Allah[azwj]. He[azwj] Said: 'O Muhammad[saww]! ***[2:204] And from the people is one whose speech about the life of this world causes you to wonder*** he manifests Islam as his Religion in your[saww] presence and decorates it beautifully ***and he calls on Allah to witness as to what is in his heart*** He takes oaths to you[saww] that he is a sincere believer and is true in his speech and deeds ***and he is the worst of the adversaries*** harbours extreme enmity and is argumentative to the Muslims.

(وإذا تولى) عنك أدبر (سعى في الارض ليفسد فيها) يعصي بالكفر المخالف لما أظهر لك، والظلم المباين لما وعد من نفسه بحضرتك. (ويهلك الحرث) بأن يحرقه أو يفسده، " والنسل " بأن يقتل الحيوان فينقطع نسله (والله لا يحب الفساد) لا يرضى به ولا يترك أن يعاقب عليه.

[2:205] And when he takes control (of the government) from behind you[saww] ***he runs along in the land to cause mischief in it*** disobeys by his disbelief opposite to what he had displayed and commits open injustice after having promised himself in your[saww] presence. ***and destroys the farm*** by spoiling it or destroying it ***and the lineage*** kills the livestock cuts off their offspring ***and Allah does not love the mischief*** Allah[azwj] is not Pleased with him and will not Avoid Punishing him.

(وإذا قيل له) لهذا الذى يعجبك قوله (اتق الله) ودع سوء صنيعك. (أخذته العزة بالاثم) الذي هو محتقبه، فيزداد إلى شره شرا، ويضيف إلى ظلمه ظلما. (فحسبه جهنم) جزاءا له على سوء فعله، وعذابا. (ولبئس المهاد) يمهدها ويكون دائما فيها.

[526] تفسير العيّاشي 1: 100/ 285.

[2:206] And when it is said to him This man, whose talk you[saww] have found to be strange ***fear Allah*** stop this evil of yours. ***pride carries him off to sin*** and that is due to his arrogance, increases the mischief upon his mischief and injustice upon his injustice. ***therefore Hell is sufficient for him*** as a recompense for him for his mischievous deeds, and the Punishments ***and it is an evil place*** A place wherein he will abide for ever.[527]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن محبوب، عن محمد بن سليمان الأزدي، عن أبي الجارود، عن أبي إسحاق، عن أمير المؤمنين (عليه السلام): وَ إِذا تَوَلَّى سَعى فِي الْأَرْضِ لِيُفْسِدَ فِيها وَ يُهْلِكَ الْحَرْثَ وَ النَّسْلَ بظلمه و سوء سيرته وَ اللَّهُ لا يُحِبُّ الْفَسادَ.

Muhammad Bin yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Muhammad Bin Suleyman Al Azdy, from Abu Al jaroud, from Abu Is'haq,

(It has been narrated) from Amir-ul-Momineen[asws]: '***[2:205] And when he takes control (of the government), he runs along in the land to cause mischief in it and destroys the farm and the lineage***, by his injustices and his evil ways ***and Allah does not love the mischief***'.[528]

العياشي: عن الحسين بن بشار، قال: سألت أبا الحسن (عليه السلام) عن قول الله: وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَياةِ الدُّنْيا. قال: «فلان و فلان». وَ يُهْلِكَ الْحَرْثَ وَ النَّسْلَ: «النسل: هم الذرية، و الحرث: الزرع».

Al Ayyashi, from Al Husayn Bin Bashaar who said,

'I asked Abu Al-Hassan[asws] about the Words of Allah[azwj] ***[2:204] And from the people there is one whose speech about the life of this world causes you to wonder***. He[asws] said: 'So and so and so and so. ***and destroys the farm and the lineage*** – the lineage, that is the offspring, and the farm – the plantation (Fidak)'.[529]

عن سعد الإسكاف، عن أبي جعفر (عليه السلام)، قال: «إن الله يقول في كتابه: وَ هُوَ أَلَدُّ الْخِصامِ بل هم يختصمون». قال: قلت: ما ألد؟ قال: «شديد الخصومة».

From Sa'ad Al Askaf,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] is Saying in His[azwj] Book ***[2:204] and he is the worst of the adversaries***, but they (kept on) quarrelling. I said, 'What is 'the worst' (ألد)?' He[asws] said: 'Intense disputing'.[530]

أبو علي الطبرسي: قال ابن عباس: نزلت الآيات الثلاث في المرائي، لأنه يظهر خلاف ما يبطن قال: و هو المروي عن الصادق (عليه السلام).

Abu Ali Al Tabarsy – Ibn Abbas said,

'The three Verses (204 – 206) were Revealed regarding the (show-off) hypocrites, because they Manifest the disagreement which was concealed'. He said, 'And it is reported from Al-Sadiq[asws]'.[531]

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[527] Tafseer Imam Hassan Al Askari[asws] – S 362
[528] الكافي 8: 289/ 435
[529] تفسير العيّاشي 1: 100/ 287
[530] تفسير العيّاشي 1: 101/ 291

VERSE 207

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ {207}

[2:207] And from the people there is one who sells his self to seek the Pleasure of Allah; and Allah is Affectionate to the servants.

الشيخ في (أماليه)، قال: حدثنا جماعة، عن أبي المفضل، قال: حدثنا محمد بن أحمد بن يحيى ابن صفوان الإمام بأنطاكية، قال: حدثنا محفوظ بن بحر، قال: حدثنا الهيثم بن جميل، قال: حدثنا قيس بن الربيع، عن حكيم بن جبير، عن علي بن الحسين (صلوات الله عليه)، في قول الله عز و جل: وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغاءَ مَرْضاتِ اللَّهِ. قال: «نزلت في علي (عليه السلام) حين بات على فراش رسول الله (صلى الله عليه و آله)».

Al Sheykh in his Amaali, from a group, from Abu Al Maufazzal, from Muhammad Bin ahmad Bin Yahya Ibn Safwan, the Imam at Antioch, from Mahfouz Bin Bahr, from Al haysam Bin Jameel, from Qays Bin Al Rabi'e, form Hakeem Bin Jubeyr,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:207] And from the people there is one who sells his self to seek the Pleasure of Allah***. He[asws] said: 'It was Revealed regarding Ali[asws] when he slept upon the bed of Rasool-Allah[saww]'.[532]

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الحسن بن علي بن زكريا العاصي، قال: حدثنا أحمد بن عبيد الله الغداني، قال: حدثنا الربيع بن سيار، قال: حدثنا الأعمش، عن سالم بن أبي الجعد، يرفعه إلى أبي ذر (رضي الله عنه): أن عليا (عليه السلام) و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد بن أبي وقاص، أمرهم عمر بن الخطاب أن يدخلوا بيتا و يغلق عليهم بابه، و يتشاوروا في أمرهم، و أجلهم ثلاثة أيام، فإن توافق خمسة على قول واحد و أبى رجل منهم، قتل ذلك الرجل، و إن توافق أربعة و أبى اثنان، قتل الاثنان.

Al Sheykh in his Majaalis, from a group, from Abu Al Mufazzal, from Al HassanBin Ali Bin Zakariyya Al Aasy, from Ahmad Bin Ubeydullah Al Ghadany, from Al Rabi'e Bin Sayaar, from Al Amsh, from Saalim Abu Al Ja'ad, raising it to

Abu Dharr[as] having said, 'Ali[asws], and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqaas were ordered by Umar Bin Al-Khattab that they should enter a house and its door should be locked upon them, and they should hold consultations regarding their matter (Caliphate). And he gave them a term of three days, so if five of them were agreed upon one word and a man from among them refuses, so that man should be killed; and if four were in agreement and two refused, so those two should be killed.

فلما توافقوا جميعا على رأي واحد، قال لهم علي بن أبي طالب (عليه السلام): «إني أحب أن تسمعوا مني ما أقول لكم، فإن يكن حقا فاقبلوه، و إن يكن باطلا فأنكروه» قالوا: قل. فذكر فضائله (عليه السلام)، و يقولون بالموافقة، و ذكر علي (عليه السلام) في ذلك: «فهل فيكم أحد نزلت فيه هذه الآية: وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغاءَ مَرْضاتِ اللَّهِ لما وقيت رسول الله (صلى الله عليه و آله) ليلة الفراش غيري» قالوا: لا.

So when all of them had agreed upon one view, Ali[asws] Bin Abu Talib[asws] said to them: 'I[asws] would love it if you could listen from me[asws] what I[asws] have to say to you, so if it is true, then accept it, and if it is false, then reject it'. They said, 'Speak'. So he[asws] mentioned his[asws] merits, and they kept agreeing with it, and Ali[asws] mentioned

[531] مجمع البيان 2: 534
[532] الأمالي 2: 61

during that ‘So is there among you anyone for whom this Verse was Revealed ***[2:207] And from the people there is one who sells his self to seek the Pleasure of Allah***, when what occurred with Rasool-Allah[saww] at night, upon his[saww] bed apart from me[asws]?’ They said, ‘No’.[533]

الثعلبي في (تفسيره)، و ابن عقب في (ملحمته)، و أبو السعادات (في فضائل العشرة)، و الغزالي في (الإحياء) برواياتهم عن أبي اليقظان. و جماعة من أصحابنا، نحو: ابن بابويه، و ابن شاذان، و الكليني، و الطوسي، و ابن عقدة، و البرقي، و ابن فياض، و العبدكي، و الصفواني، و الثقفي، بأسانيدهم عن ابن عباس، و أبي رافع، و هند بن أبي هالة: أنه قال رسول الله (صلى الله عليه و آله): «أوحى الله إلى جبرئيل و ميكائيل: أني آخيت بينكما، و جعلت عمر أحدكما أطول من عمر صاحبه، فأيكما يؤثر أخاه؟ فكلاهما كرها الموت.

Al Sa’alby in his Tafseer, and Ibn Aqab in Malhamat, and Abu Al Sadaat in Faza’il Al Ashra, and Al Ghazaly in Al Ahyaa, by their reports from Abu Al Yaqteen. And a group of our companions, including – Ibn Babuwayh, and Ibn Shazaan, and Al Kulayni, and Al Toosy, and Ibn Aqda and Al Barqy, and Ibn Fayaaz, and Al Abdaky, and Al Safwany, and Al Saqafy, by their chain from Ibn Abbas and Abu Rafi;e, and Hin Bin Abu Halat,

(It has been narrated) from Rasool-Allah[saww] having said: ‘Allah[azwj] Revealed unto Jibraeel[as] and Mikaeel[as]: “I[azwj] Establish brotherhood between the two of you, and Make the life of one of you longer than the life of his companion. So which one of you two prefers his brother (over himself)?” But, each one of the two disliked death.

فأوحى الله إليهما: ألا كنتما مثل ولي علي بن أبي طالب، آخيت بينه و بين محمد نبيي، فآثره بالحياة على نفسه، ثم ظل راقدا على فراشه، يقيه بمهجته، اهبطا إلى الأرض جميعا و احفظاه من عدوه.

So Allah[azwj] Revealed to the two of them: “Why can’t you two be like My[azwj] Guardian[asws] Ali Bin Abu Talib[asws]? I[azwj] Established brotherhood between him[asws] and My[saww] Prophet[saww], so he[asws] preferred his[saww] life over himself[asws], then remained lying upon his[saww] bed, protecting him[saww] by his[asws] heart. Get down, both of you together to the earth and protect him[asws] from his[asws] enemies!”

فهبط جبرئيل فجلس عند رأسه، و ميكائيل عند رجليه، و جعل جبرئيل يقول: بخ بخ، من مثلك يا ابن أبي طالب، و الله يباهي بك الملائكة! فأنزل الله: وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ» الآية.

So Jibraeel[as] descended and seated himself by his[asws] head, and Mikaeel[as] by his[asws] feet, and Jibraeel[as] kept on saying: ‘Congratulations! Congratulations! Who is like you[asws],O son[asws] of Abu Talib[as], and Allah[azwj] Boasts about you[asws] with the Angels!’ So Allah[azwj] Revealed ***[2:207] And from the people there is one who sells his self*** – the Verse’.[534]

الموفق بن أحمد الخوارزمي في (المناقب): بإسناده عن حكيم بن جبير، عن علي بن الحسين (عليه السلام)، قال: «إن أول من شرى نفسه ابتغاء رضوان الله علي بن أبي طالب (عليه السلام)».

Al Mowfaq Bin Ahmad Al Khawarizmy, in Al Manaqib, by his chain from Hakeem Bin Jubeyr,

[533] الأمالي 2: 159 و 165.
[534] مناقب ابن شهر آشوب 2: 64، شواهد التنزيل 1: 96/ 133، كفاية الطالب: 239، الفصول المهمة: 48

(It has been narrated) from Ali[asws] Bin Al Husayn[asws] having said: 'The first one who sold his[asws] self to seek the Pleasure of Allah[azwj] is Ali[asws] Bin Abu Talib[asws]'.[535]

قال الامام (عليه السلام): (ومن الناس يشري نفسه) يبيعها (ابتغاء مرضات الله) عزوجل فيعمل بطاعة الله، ويأمر الناس بها، ويصبر على ما يلحقه من الاذى فيها، فيكون كمن باع نفسه، وسلمها مرضاة الله عوضا منها، فلا يبالى ما حل بها بعد أن يحصل لها رضاء ربها (والله رؤف بالعباد) كلهم.

Imam Hassan Al-Askari[asws] said: ***[2:207] And from the people there is one who sells his self*** he sold himself ***to seek the Pleasure of Allah*** Mighty and Majestic, for his performance in the obedience of Allah[azwj], and orders the people by it, and observes patience in whatever adversely affects him from this, and becomes like the one who has sold his self, and submitted to the Pleasure of Allah[azwj] instead of others. He does not care after this of the consequences after having achieved the Pleasure of his Lord[azwj] ***and Allah is Affectionate to the servants*** all of them.

أما الطالبون لرضاه، فيبلغهم أقصى أمانيهم، ويزيدهم عليها ما لم تبلغه آمالهم وأما الفاجرون في دينه فيتأناهم، ويرفق بهم، ويدعوهم إلى طاعته، ولا يقطع من علم أنه سيتوب عن ذنوبه التوبة الموجبة له عظيم كرامته.

As for those that seek His[azwj] Pleasure, He[azwj] Gives them the maximum of their aspirations but also Increases for them more than what they had aspired for. And, as for the wrongdoers in His[azwj] Religion, He[azwj] Shows leniency with them and Deals with them with Kindness and Calls them to His[azwj] obedience, and doe not Cut them off due to His[azwj] Knowledge that he will repent for his sins, with such repentance, that it will obligate on him great prestige'.[536]

VERSES 208 & 209

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {208} فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {209}

[2:208] O you who believe! Enter into the submission one and all and do not follow the footsteps of the Satan; he is your open enemy [2:209] But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise

قال الامام (عليه السلام): فلما ذكر الله تعالى الفريقين: أحدهما (ومن الناس من يعجبك قوله) والثاني: (ومن الناس من يشري نفسه) وبين حالهما، دعا الناس إلى حال من رضي صنيعه فقال: (يا أيها الذين آمنوا ادخلوا في السلم كافة). يعني في السلم والمسالمة إلى دين الإسلام كافة جماعة ادخلوا فيه، ـ وادخلوا ـ في جميع الاسلام، فتقبلوه واعملوا فيه، ولا تكونوا كمن يقبل بعضه ويعمل به، ويأبى بعضه ويهجره.

Imam Hassan[asws] Al-Askari[asws] said: 'When Allah[azwj] Mentioned the two groups – One of them ***[2:204] And from the people there is one whose speech about the life of this world causes you to wonder*** and the second one ***[2:207] And from the people there is one who sells his self to seek the Pleasure of Allah*** and Spoke about their conditions, Called the people to the condition of the one whose deeds were pleasing. Allah[azwj] Said: ***[2:208] O you who believe! Enter into the submission one and all*** meaning, in submission to the Religion of Islam, as a community – and enter – in the whole of Islam, accept it and act accordingly in it,

[535] مناقب الخوارزمي: 74.
[536] Tafseer Imam Hassan Al Askari[asws] – S 364

and do not be like someone who accept some of it and acts upon it, and refuses some of it and shuns it'.

قال: ومنه الدخول في قبول ولاية علي (عليه السلام) كالدخول في قبول نبوة ـ محمد ـ رسول الله (صلى الله عليه وآله)، فانه لا يكون مسلما من قال: إن محمدا رسول الله، فاعترف به ولم يعترف بأن عليا وصيه وخليفته وخير امته.

He[asws] said: 'And from them were those who entered in the acceptance of the Wilayah of Ali[asws] just like they had entered into the acceptance of the Prophet-hood of Muhammad[saww] Rasool-Allah[saww], for he is not a Muslim who says: 'Muhammad[saww] is Rasool-Allah[azwj], I recognise him[saww] as such, but do not recognise that Ali[asws] is his[saww] Successor[asws], and his[saww] Caliph and the best of his[saww] community'.

(ولا تتبعوا خطوات الشيطان) من يتخطى بكم إليه الشيطان من طرق الغي والضلال، ويأمركم به من ارتكاب الآثام الموبقات (إنه لكم عد ومبين) إن الشيطان لكم عدو مبين، بعداوته يريد اقتطاعكم عن عظيم الثواب، وإهلاككم بشديد العقاب.

and do not follow the footsteps of the Satan the footsteps that Satan[la] has laid down for you to follow on the road to misguidance and straying, and orders you commit destructive sins ***he is your open enemy*** The Satan[la] is your open enemy, by his[la] enmity wants to cut you off from great Rewards, and get you to be destroyed by harsh Punishments.

(فان زللتم) عن السلم والاسلام الذي تمامه باعتقاد ولاية علي (عليه السلام)، ولا ينفع الاقرار بالنبوة مع جحد إمامة علي (عليه السلام)، كما لا ينفع الاقرار بالتوحيد مع جحد النبوة، إن زللتم. (من بعد ما جاءتكم البينات) من قول رسول الله (صلى الله عليه وآله) وفضيلته، وأتتكم الدلالات الواضحات الباهريات على أن محمدا الدال على إمامة علي (عليه السلام) نبي صدق، ودينه دين حق.

[2:209] But if you slip from the submission, and the Islam which became complete by the Wilayah of Ali[asws], and you will not benefit by the acceptance of the prophet-hood whilst fighting against the Imamate of Ali[asws], just like you will not benefit by the acceptance of '*Tawheed*' whilst fighting against the Prophet-hood. You have erred. ***after clear arguments have come to you*** from the words of Rasool-Allah[saww] and his[saww] superiority, and gives to you the clear and illuminating evidence on the Imamate of Ali[asws], he[saww] is a true Prophet[asws], and his[saww] religion is the Religion of the Truth.

(فاعلموا أن الله عزيز حكيم) ـ عزيز ـ قادر على معاقبة المخالفين لدينه والمكذبين لنبيه لا يقدر أحد على صرف انتقامه من مخالفيه، وقادر على إثابة الموافقين لدينه والمصدقين لنبيه (صلى الله عليه وآله) لا يقدر أحد على صرف ثوابه عن مطيعيه.

then know that Allah is Mighty, Wise – Mighty – Able to Punish the opponents of His[azwj] Religion and the rejecters of his[azwj] Prophet[saww]. No one is able to prevent Him[azwj] from Taking Revenge against His[azwj] adversaries. And, is Able to Reward those who agree with His[azwj] Religion and ratify His[azwj] Prophet[saww]. No one is able to stop Him[azwj] from Rewarding those who are obedient to Him[azwj].

حكيم فيما يفعل من ذلك، غير مسرف على من أطاعه وإن أكثر له الخيرات، ولا واضع لها في غير موضعها (وإن أتم له الكرامات)، ولا ظالم لمن عصاه وإن شدد عليه العقوبات.

He[azwj] is Wise in His[azwj] Actions and not Extravagant in lavishing on them more Rewards, nor being Harsh in inappropriately punishing (non-believers), and He[azwj] is Generous to you, and is not Unjust to you if He[azwj] were to Punish you harshly.[537]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن مثنى الحناط، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ. قال: «في ولايتنا».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Masny Al Hanaat, from Abdullah Bin Ajlaan,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:208] O you who believe! Enter into the submission one and all and do not follow the footsteps of the Satan; he is your open enemy***, said: '(Enter) into our[asws] Wilayah'.[538]

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثني محمد بن عيسى بن هارون، قال: حدثني أبو عبد الصمد إبراهيم، عن أبيه، عن جده محمد بن إبراهيم، قال: سمعت الصادق جعفر بن محمد (عليه السلام) يقول في قوله تعالى: ادْخُلُوا فِي السِّلْمِ كَافَّةً، قال: «في ولاية علي بن أبي طالب (عليه السلام)». وَ لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ قال: «لا تتبعوا غيره».

Al Sheykh in his Amaali, from Abu Muhammad Al Fahaam, from Muhammad Bin Isa Bin Haroun, from Abu Abdul Samad Ibrahim, from his father, from his grandfather Muhammad Bin Ibrahim who said,

'I heard Al-Sadiq Ja'far[asws] Bin Muhammad[asws] saying regarding the Words of the High ***[2:208] O you who believe! Enter into the submission one and all***, said: '(Enter) into the Wilayah of Ali[asws] Bin Abu Talib[asws]. ***and do not follow the footsteps of the Satan***, said: 'Do not follow others'.[539]

العياشي: عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ قال: «أ تدري ما السلم؟» قال: قلت: أنت أعلم. قال: «ولاية علي و الأئمة الأوصياء من بعده- قال- و خطوات الشيطان- و الله- ولاية فلان و فلان».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: '***[2:208] O you who believe! Enter into the submission one and all and do not follow the footsteps of the Satan***, do you know what is the submission?' I said, 'You[asws] are more knowing'. He[asws] said: 'Wilayah of Ali[asws] Bin Abu Talib[asws], and the Imams[asws], and the successors[asws] from after him[asws]. And the footsteps of the Satan – by Allah[azwj] – Wilayah of so and so and so and so'. [540]

و في رواية أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ. قال: «هي ولاية الثاني و الأول».

And in a report of Abu Baseer,

[537] Tafseer Imam Hassan Al Askari[asws] – S 366
[538] الكافي 1: 345/ 29
[539] الأمالي 1: 306، ينابيع المودة: 250.
[540] تفسير العيّاشي 1: 102/ 294.

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words '***[2:208] and do not follow the footsteps of the Satan***, said: 'It is the Wilayah of the second one and the first one'.[541]

VERSE 210

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {210}

[2:210] Are they but waiting that Allah should come to them in the shadows of the clouds and the Angels, and the matter would be Decided; and to Allah return (all) the matters

قال الامام (عليه السلام): لما بهرهم رسول الله (صلى الله عليه وآله) بآياته، وقطع معاذيرهم بمعجزاته أبى بعضهم الايمان، واقترح عليه الاقتراحات الباطلة ـ وهي ما ـ قال الله تعالى: (وقالوا لن نؤمن لك حتى تفجر لنا من الارض ينبوعا أو تكون لك جنة من نخيل وعنب فتفجر الانهار خلالها تفجيرا أو تسقط السماء كما زعمت علينا كسفا أو تأتي بالله والملائكة قبيلا) وسائر ما ذكر في الآية،

Imam Hassan[asws] Al-Askari[asws] said: 'When Rasool-Allah[saww] had silenced them with his[saww] Signs, and cut-off their excuses by his[saww] miracles, some of them still did not believe, and made false suggestions to him[saww] – and this is what – Allah[azwj] Says: ***[17:90] And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us [17:91] Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out [17:92] Or you should cause the sky to come down upon us in pieces as you claim, or bring Allah and the Angels face to face (with us)*** and the rest of what has already been mentioned regarding these Verses,

فقال الله عزوجل: يا محمد (هل ينظرون) أي هل ينظر هؤلاء المكذبون بعد إيضاحنا لهم الآيات، وقطعنا معاذيرهم بالمعجزات (إلا أن يأتيهم الله في ظلل من الغمام والملائكة) وتأتيهم الملائكة كما كانوا اقترحوا عليك اقتراحهم المحال في الدنيا في إتيان الله الذي لا يجوز عليه الاتيان، و ـ اقتراحهم ـ الباطل في إتيان الملائكة الذين لا يأتون إلا مع زوال هذا التعبد، وحين وقوع هلاك الظالمين بظلمهم و (وقتك هذا وقت تعبد) لا وقت مجئ الاملاك بالهلاك، فهم في اقتراحهم بمجئ الاملاك جاهلون.

Allah[azwj] Says: 'O Muhammad[saww] ***[2:210] Are they but waiting*** meaning, these deniers do not wait after having been shown clear Signs, and cutting off of their excuses by the miracles ***[2:210] that Allah should come to them in the shadows of the clouds*** and bring to them the Angels as they used to suggest to you[saww]. Their suggestions are impossible in the world – to bring Allah[azwj] to them, which is not permissible, and – their suggestion – in bringing to them the Angels is also invalid for they do not come unless with a decline in this worship and to destroy the unjust due to their injustice. And this era in which you[saww] are, is for submission and worship, and it is not time for bringing on destruction. The ones who ask for the coming of the Angels, are the ignorant ones.

(وقضي الامر) أي هل ينظرون إلا مجئ الملائكة، فاذا جاءوا وكان ذلك قضي الامر بهلاكهم. (وإلى الله ترجع الامور) فهو يتولى الحكم فيها، يحكم بالعقاب على من عصاه ويوجب كريم المآب لمن أرضاه.

[541] تفسير العيّاشي 1: 102/ 299.

and the matter would be Decided Meaning, they are only waiting for the coming of the Angels. If they were to come, then the matter of their destruction would have already been Decided. ***and to Allah return (all) the matters*** He[azwj] is the Judge in all matters. He[azwj] Judges to Punish those that are disobedient and Obligates Prestige during the final return to those that Please Him[azwj].

قال على بن الحسين (عليهما السلام): طلب هؤلاء الكفار الآيات، ولم يقنعوا بما أتاهم منها بما فيه الكفاية والبلاغ حتى قيل لهم: (هل ينظرون إلا أن يأتيهم الله) أي إذا لم يقنعوا بالحجة الواضحة ـ الدافعة ـ فهل ينظرون إلا أن يأتيهم الله، وذلك محال، لان الاتيان على الله لايجوز.

Imam Ali[asws] Bin Al-Husayn[asws] said: 'Those infidels who sought these Signs were not persuaded with what was given to them from them and it was not enough for them until it was Said to them ***[2:210] Are they but waiting that Allah should come to them*** meaning, they were not persuaded by the clear proofs and they waited for Allah[azwj] to come to them, and that is impossible, because for Allah[azwj] to Come to them is not permissible.[542]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعادي «1»، قال: حدثنا أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا علي بن موسى (عليه السلام) عن قول الله عز و جل: هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمامِ وَ الْمَلائِكَةُ. قال: «يقول: هل ينظرون إلا أن يأتيهم الله بالملائكة في ظلل من الغمام، و هكذا نزلت».

Ibn babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'ady, from Ahmad Bin Muhammad Bin Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I asked Al-Reza Ali[asws] Bin Musa[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:210] Are they but waiting that Allah should come to them in the shadows of the clouds and the Angels***. He[asws] said: 'He[azwj] is Saying: "***Are they but waiting that Allah[azwj] should come to them with the Angels in the shadows of the clouds***" – this is how it was Revealed'.

و عن قول الله عز و جل: وَ جاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا. فقال: «إن الله عز و جل لا يوصف بالمجيء و الذهاب، تعالى عن الانتقال، و إنما يعني بذلك: و جاء أمر ربك و الملك صفا صفا».

And about the Words of Allah[azwj] Mighty and Majestic ***[89:22] And your Lord comes and the Angel in rows and rows***, he[asws] said: 'Allah[azwj] Mighty and Majestic cannot be described by the coming and the going. Exalted is He[azwj] from the transference. But rather, it Means by that – And the Command your Lord[azwj] comes, and the Angel, in rows and rows'.[543]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو ابن أبي شيبة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن لله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها، فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو آت،- يعني أمره- حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الاخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضي الأمر و إلى الله ترجع الأمور.

[542] Tafseer Imam Hassan Al Askari[asws] – S 367 & 268
[543] عيون أخبار الرّضا (عليه السّلام) 1: 125/ 19

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

The (narrator says) I heard Abu Ja'far[asws] say from the beginning: 'When Allah[azwj] Wants to Prove to His[azwj] creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be slow in its descent. When the inhabitants of the sky of the world will see that, they will say, 'Our Lord[azwj] is coming.' The Caller will Say: 'No! It is still coming' – meaning His[azwj] Command – until the whole of the sky descends, becoming one with the other, and it will be slow in its descent. Then the Command of Allah[azwj] will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, ***[2:210] and to Allah return (all) the matters***'.[544]

VERSES 211 & 212

سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ ۗ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {211} زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا ۘ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {212}

[2:211] Ask the Children of Israel how many a clear Sign have We Given them; and whoever changes the Favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil) [2:212] The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who fear shall be above them on the Day of Judgement; and Allah Gives Sustenance to whom he so Desires to without measure

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: سَلْ بَنِي إِسْرائِيلَ كَمْ آتَيْناهُمْ مِنْ آيَةٍ بَيِّنَةٍ: «فمنهم من آمن، و منهم من جحد، و منهم من أقر، و منهم من أنكر، و منهم من يبدل نعمة الله».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[2:211] Ask the Children of Israel how many a clear Sign have We Given them***, said: 'So among them were ones who believed, and among them were ones who fought against it, and among them were ones who accepted, and among them were ones who rejected, and among them were ones who changed the Favour of Allah[azwj]'.[545]

VERSE 213

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {213}

[2:213] The people used to be one community; so Allah Sent the Prophets as bearers of good news and as warners, and He Revealed with them the Book

[544] تفسير القمي 2: 77 و 345
[545] تفسير العيّاشي 1: 103/ 304.

with the Truth, that it might judge between people what they differed in; and none but the very people who were given it differed about it after clear Arguments had come to them, revolting among themselves; so Allah Guided those who believed to the Truth about which they differed by His Permission; and Allah Guides whom He so Desires to, to the Straight Path

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كانَ النَّاسُ أُمَّةً واحِدَةً فَقَالَ كَانَ النَّاسُ قَبْلَ نُوحٍ أُمَّةَ ضَلَالٍ فَبَدَا لِلَّهِ فَبَعَثَ الْمُرْسَلِينَ وَ لَيْسَ كَمَا يَقُولُونَ لَمْ يَزَلْ وَ كَذَبُوا يَفْرُقُ اللَّهُ فِي لَيْلَةِ الْقَدْرِ مَا كَانَ مِنْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ مَطَرٍ بِقَدْرِ مَا يَشَاءُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُقَدِّرَ إِلَى مِثْلِهَا مِنْ قَابِلٍ

And by this chain, from Abaan, from Yaqoub Bin Shuayb, who has said:

I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic: ***"[[2:213] The people used to be one community***, so he[asws] said: 'Before the era of Noah[as] the people were a misguided community. So Allah[azwj] Initiated by Sending the Rasools[as] and it is not as they are saying it to be that it never ceased, and they are lying against Allah[azwj] Differentiated in the Night of Power (*Laylat Al-Qadr*) what was from the hardships, or ease, or rain in accordance with what Allah[azwj] Mighty and Majestic so Desired until the similar (Night) like it to come (Next *Laylat Al-Qadr*)'.[546]

عن مسعدة، عن أبي عبد الله (عليه السلام) في قول الله: كانَ النَّاسُ أُمَّةً واحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنْذِرِينَ. فقال: «كان ذلك قبل نوح».

From Mas'ada,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[2:213] The people used to be one community; so Allah Sent the Prophets as bearers of good news and as warners***. So he[asws] said: 'That was before Noah[as]'.

فقيل: فعلى هدى كانوا؟ قال: «بل كانوا ضلالا، و ذلك أنه لما انقرض آدم (عليه السلام) و صالح ذريته، بقي شيث وصيه لا يقدر على إظهار دين الله الذي كان عليه آدم (عليه السلام) و صالح ذريته، و ذلك أن قابيل توعده بالقتل، كما قتل أخاه هابيل، فسار فيهم بالتقية و الكتمان، فازدادوا كل يوم ضلالة حتى لم يبق على الأرض معهم إلا من هو سلف، و لحق الوصي بجزيرة في البحر يعبد الله، فبدا لله تبارك و تعالى أن يبعث الرسل،

So it was said, 'So were they upon Guidance?' He[asws] said: 'But they were upon misguidance, and that was that when Adam[as] and his[as] righteous offspring became extinct, and there remained Shees[as], his[as] successor[as]. he[as] had no power over manifesting the Religion of Allah[azwj] which Adam[as] and his[as] righteous offspring had. And that is because Qabeel[la] warned him[as] of the killing, just as he[la] had killed his[la] brother Habeel[as]. So the dissimulation and the concealment came into them. So, every day the misguidance increased until there did not remain upon the earth along with them except one who was the ancestor, and the successor[as] went to an island in the sea to worship Allah[azwj]. Therefore, Allah[azwj] Blessed and High Began to Send the Rasools[as].

و لو سئل هؤلاء الجهال لقالوا: قد فرغ من الأمر، و كذبوا، إنما شيء يحكم به الله في كل عام». ثم قرأ: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ «فيحكم الله تبارك و تعالى ما يكون في تلك السنة من شدة أو رخاء أو مطر أو غير ذلك».

[546] Al Kafi – H 14488

And if these ignoramuses were to ask by saying, 'He[azwj] is Free from the Commands', and they are lying, but it is a thing which Allah[azwj] Judges by every year (Laylat Al-Qadr)'. Then Imam[asws] recited ***[44:4] Therein every Wise affair is made distinct***. So Allah[azwj] Blessed and High Judges what would be happeing during that year, from the difficulties, or prosperity, or rain, or other than that'.

قلت: أ فضلالا كانوا قبل النبيين أم على هدى؟ قال: «لم يكونوا على هدى، كانوا على فطرة الله التي فطرهم عليها، لا تبديل لخلق الله، و لم يكونوا ليهتدوا حتى يديهم الله، أ ما تسمع يقول إبراهيم: لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ أي ناسيا للميثاق».

I said, 'Is it upon deviation that they used to be before the Prophets[as] or upon Guidance?' The Imam[asws] said: 'They were not coming upon Guidance. They used to be upon ***[30:30] - the nature Made by Allah in which He has Made the people; there is no altering of Allah's creation***, and they did not become Guided by their own selves until Allah[azwj] Guided them. Have you not heard Ibrahim[as] saying ***[6:77] If my Lord had not Guided me I should certainly be of the erring people***, i.e., forgetting the Covenant'.[547]

VERSE 214

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ {214}

[2:214] Or do you think that you would enter the Paradise while there has yet to come to you the like of those who have passed away before you; distress and affliction befell them and they were shaken violently, so that the Rasool and those who believed with him said: When will the help of Allah come? Now surely the Help of Allah is nearby

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقْرَأُ وَ زُلْزِلُوا ثُمَّ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ.

H 14887 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Sayf, from his brother, from his father, from Abu Bakr Bin Muhammad who said:

I heard Abu Abdullah[asws], recite this Verse as: ***[2:214] and they were shaken violently, then shaken violently so that the Rasool said***'.[548]

العياشي: عن محمد بن سنان، قال: حدثني المعافى بن إسماعيل، قال: لما قتل الوليد، خرج من هذه العصابة نفر بحيث أحدث القوم، قال: فدخلنا على أبي عبد الله (عليه السلام)، فقال: «ما الذي أخرجكم عن غير الحج و العمرة؟» قال: فقال القائل منهم: الذي شتت الله من كلمة أهل الشام، و قتل خليفتهم، و اختلافهم فيما بينهم.

Al Ayyashi, from Muhammad Bin Sinan, from Al Ma'afy Bin Ismail who said,

'When Al-Waleed was killed, a person from this group went out after being alienated from the people. He said, 'So we came up to Abu Abdullah[asws], so he[asws] said: 'What makes you to come out at a time which is neither for Hajj nor for the Umrah?' So a

[547] تفسير العيّاشي 1: 104/ 309
[548] Al Kafi – H 14887

speaker from among them said, 'That which Made Allah[azwj] to scatter the speech of the people of Syria, and their Caliph has been killed, and there is differing with regards to what is in-between them'.

قال: «ما تجدون أعينكم إليهم؟- فأقبل يذكر حالاتهم- أليس الرجل منكم يخرج من بيته إلى سوقه فيقضي حوائجه، ثم يرجع و لم تختلف، إن كان لمن كان قبلكم أتى هو على مثل ما أنتم عليه، ليأخذ الرجل منهم فيقطع يديه و رجليه، و ينشره بالمناشير، و يصلب على جذع النخلة، و لا يدع ما كان عليه».

He[asws] said: 'What are your eyes finding about them?' So he came forward and mentioned their situation. He[asws] said: 'Is it not that that man from among you goes out from his house to his market, and fulfills his need, then return and is not opposed? If there were the situation the like of which befell those who were before you, the man from among you would have had his hands and his feet cut off, and it would have been publicised, and he would have been crucified upon the trunk of the palm tree, and beyond that'.

ثم ترك هذا الكلام، ثم انصرف إلى آية من كتاب الله: أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْساءُ وَ الضَّرَّاءُ وَ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَ الَّذِينَ آمَنُوا مَعَهُ مَتى نَصْرُ اللَّهِ أَلا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Then he[asws] left this speech, then went on to a Verse from the Book of Allah[azwj] ***[2:214] Or do you think that you would enter the Paradise while there has yet to come to you the like of those who have passed away before you; distress and affliction befell them and they were shaken violently, so that the Rasool and those who believed with him***'.[549]

VERSES 215 - 218

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {215} كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ۖ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {216}

[2:215] They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it [2:216] Fighting is enjoined upon you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah Knows, while you do not Know

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {217}

[2:217] They ask you concerning the Sacred Month about fighting in it. Say: Fighting in it is a grave matter, and hindering (the people) from Allah's Way and denying Him, and the Sacred Masjid and turning its people out of it, are still graver with Allah, and strife is graver than slaughter; and they will not cease fighting with you until they turn you back from your Religion, if they can; and whoever of you turns back from his Religion, then he dies whilst an

[549] نهج البيان (مخطوط) 1: 52

unbeliever – they are the ones whose works shall be Confiscated in the world and in the Hereafter, and they are the inmates of the Fire; therein they shall be abiding

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {218}

[2:218] Surely those who believed and those who emigrated and strove hard in the Way of Allah these hope for the Mercy of Allah and Allah is Forgiving, Merciful

و في (نهج البيان) عن أبي جعفر (عليه السلام): «الفتنة هنا هنا: الشرك».

And in Nahj Al Bayan,

(It has been narrated) from Abu Ja'far[asws] (regarding ***[2:217] and strife is graver than slaughter***), said: 'The strife – over here is (a reference to) the Polytheism'.[550]

محمد بن يعقوب: بإسناده عن أبان، عن عمر بن يزيد، قال: قلت لأبي عبد الله (عليه السلام): إن المغيرية يزعمون أن هذا اليوم لهذه الليلة المستقبلة. فقال: «كذبوا، هذا اليوم لليلة الماضية لأن أهل بطن نخلة حيث رأوا الهلال، قالوا: قد دخل الشهر الحرام».

Muhammad Bin Yaqoub, by his chain from Abaan, from Umar Bin Yazeed who said,

'I said to Abu Abdullah[asws], 'Al-Mugheira is alleging that this day is for this coming night'. So he[asws] said: 'He is lying! This day is for the last night, because the people in the middle of the Palm trees saw the crescent, they said, 'The Sacred Month has entered'.[551]

VERSE 219

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {219}

[2:219] They ask you about the wine and the gambling. Say: In both of them there is a great sin and profit for the people, and their sin is greater than their profit. And they ask you as to what they should spend. Say: Whatever you can spare. Thus does Allah Clarify to you the Signs, that you may ponder

محمد بن يعقوب: عن أبي علي الأشعري، عن بعض أصحابنا، و علي بن إبراهيم، عن أبيه، جميعا، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن علي بن يقطين، قال: سأل المهدي أبا الحسن (عليه السلام) عن الخمر، قال: هل هي محرمة في كتاب الله عز و جل، فإن الناس إنما يعرفون النهي عنها، و لا يعرفون التحريم لها؟ فقال له أبو الحسن (عليه السلام): «بل هي محرمة في كتاب الله».

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from one of our companions, and Ali Bin Ibrahim, from his father, altogether, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Ali Bin Yaqteen who said,

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[550] نهج البيان (مخطوط) 1: 52.
[551] الكافي 8: 332/ 517.

‘Al-Mahdi (Abbasid ruler) asked Abu Al-Hassan[asws] about the wine. He said, ‘Is it Forbidden in the Book of Allah[azwj] Mighty and Majestic, for the people are recognising that is it Forbidden unto them, but are not recognising its Prohibition (from the Book of Allah[azwj]) for it?’ So Abu Al-Hassan[asws] said to him: ‘But, it is Forbidden in the Book of Allah[azwj]’.

فقال: في أي موضع [هي] محرمة في كتاب الله جل اسمه، يا أبا الحسن؟ فقال: «قول الله جل و عز: إِنَّما حَرَّمَ رَبِّيَ الْفَواحِشَ ما ظَهَرَ مِنْها وَ ما بَطَنَ وَ الْإِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ.

So he (Al-Mahdi) said, ‘In which place is it Forbidden in the Book of Allah[azwj], Majestic is His[azwj] Mention, O Abu Al-Hassan[asws]?’ So he[asws] said: ‘The Words of Allah[azwj] Majestic and Mighty ***[7:33] Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed, and sin and rebellion without right***’.

فأما قوله: ما ظَهَرَ مِنْها يعني الزنا المعلن، و نصب الرايات التي كانت تعرف بها الفواحش في الجاهلية.

So as for His[azwj] Words ***[7:33] those of which are apparent*** – it Means the adultery committed openly, and the establishing of the flag (at the house of a prostitute) by which the immorality used to be recognised, during the pre-Islamic period.

و أما قوله تعالى: ما بَطَنَ يعني ما نكح آباؤكم لأن الناس كانوا قبل أن يبعث النبي (صلى الله عليه و آله) إذا كان للرجل زوجة و مات عنها، تزوج بها ابنه من بعده، إذا لم تكن امه، فحرم الله عز و جل ذلك.

And as for the Words of the High ***[7:33] as well as those that are concealed*** – it Means what your fathers married, because the people used to do it before the Sending of the Prophet[saww], that if a mad had a wife and he dies, his son would marry her from after him, if it was not his mother. Thus, Allah[azwj] Mighty and Majestic Prohibited that.

و أما الإثم: فإنها الخمرة بعينها، و قد قال الله عز و جل في موضع آخر: يَسْئَلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ قُلْ فِيهِما إِثْمٌ كَبِيرٌ وَ مَنافِعُ لِلنَّاسِ فأما الإثم في كتاب الله عز و جل فهي الخمرة و الميسر و إثمهما أكبر، كما قال الله تعالى».

And as for the sin – so it is the wine exactly. And Allah[azwj] Mighty and Majestic has Said in another place ***[2:219] They ask you about the wine and the gambling. Say: In both of them there is a great sin and profit for the people***. So the sin, in the Book of Allah[azwj] Mighty and Majestic, so it is the wine, and the gambling, and their sin is greater just as Allah[azwj] the High has Said’.

فقال المهدي: يا علي بن يقطين، هذه و الله فتوى هاشمية. قال: قلت له: صدقت- و الله- يا أمير المؤمنين، الحمد لله الذي لم يخرج هذا العلم منكم أهل البيت. قال: فو الله، ما صبر المهدي أن قال لي: صدقت، يا رافضي.

So Al-Mahdi said, ‘O Ali Bin Yaqteen, by Allah[azwj], this is a Hashimite verdict (فتوى)’. I said to him[asws], ‘You[asws] have spoken the truth – by Allah[azwj] – O Amir-ul-Momineen[asws]. The Praise is due to Allah [azwj] Who did not Take out this knowledge from you[asws], the People[asws] of the Household’. He (the narrator) said, ‘By Allah[azwj]!

Al Mahdy could not be patient, and said to me, 'You have spoken the truth, O Rejector (رافضي)'.[552]

عن عامر بن السمط، عن علي بن الحسين (عليه السلام)، قال: «الخمر من ستة: التمر، و الزبيب، و الحنطة، و الشعير، و العسل، و الذرة».

From Aamir Bin Al Samt,

(It has been narrated) from Aliasws Bin Al-Husayn[asws] having said: 'The wine is from six (things) – the dates, and the raisins, and the wheat, and the barley, and the honey, and the corn'.[553]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام). في قوله عز و جل: وَ يَسْئَلُونَكَ ما ذا يُنْفِقُونَ قُلِ الْعَفْوَ. قال: «العفو: الوسط».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[2:219] And they ask you as to what they should spend. Say: Whatever you can spare***. He[asws] said: 'The spare – the middle (not too much and not too little)'.[554]

VERSE 220

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {220}

[2:220] In the world and the Hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, so they are your brethren; and Allah Knows the mischief-maker from the peacemaker, and if Allah had so Desired, He would certainly have Caused you to fall into a difficulty; surely Allah is Mighty, Wise

أحمد بن محمد: عن محمد بن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ كانَ فَقِيراً فَلْيَأْكُلْ بِالْمَعْرُوفِ. قال: «ذلك رجل يحبس نفسه عن المعيشة، فلا بأس أن يأكل بالمعروف، إذا كان يصلح لهم أموالهم فإن كان المال قليلا فلا يأكل منه شيئا».

Ahmad Bin Muhammad, from Muhammad Bin Al Fazeyl, from Abu Al Salih Al Kanany,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[4:6], and whoever is poor, let him eat reasonably***. He[asws] said: 'That is a man who is restricted from his livelihood, so there is no problem if he eats reasonably (from the wealth of the orphan in his care) if he is correcting for them in their wealth. But if the wealth is little, so he should not eat from it anything.

قال: قلت: أ رأيت قول الله عز و جل: وَ إِنْ تُخالِطُوهُمْ فَإِخْوانُكُمْ؟ قال: «تخرج من أموالهم قدر ما يكفيهم، و تخرج من مالك قدر ما يكفيك، ثم تنفقه».

[552] الكافي 6: 406/ 1
[553] تفسير العيّاشي 1: 106/ 313
[554] الكافي 4: 52/ 3.

I said, 'What have you[asws] to say about the Words of Allah[azwj] Mighty and Majestic ***[2:220] and if you become co-partners with them, so they are your brethren***?' He[asws] said: 'Taking from their wealth in accordance with what is sufficient for them, and taking from your wealth in accordance with what is sufficient for you, then spending it'.

قلت: أ رأيت إن كانوا يتامى صغارا و كبارا، و بعضهم أعلى كسوة من بعض، و بعضهم آكل من بعض، و مالهم جميعا؟ فقال: «أما الكسوة، فعلى كل إنسان منهم ثمن كسوته، و أما الطعام فاجعلوه جميعا، فإن الصغير يوشك أن يأكل مثل الكبير».

I said, 'What have you[asws] to say if the orphas were small, or big, and some of them wear more expensive clothes than others, and some of them eat more than the others, and their wealth is together?' So he[asws] said: 'As for the apparels, so upon every person from them is the price of his apparels, and as for the food, so make it to be together, so the little one would soon be eating like the bigger one'.[555]

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام): «أنه لما نزلت: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوالَ الْيَتامى ظُلْماً إِنَّما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَ سَيَصْلَوْنَ سَعِيراً خرج كل من كان عنده يتيم، و سألوا رسول الله (صلى الله عليه و آله) في إخراجهم، فأنزل الله تعالى: وَ يَسْئَلُونَكَ عَنِ الْيَتامى قُلْ إِصْلاحٌ لَهُمْ خَيْرٌ وَ إِنْ تُخالِطُوهُمْ فَإِخْوانُكُمْ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ».

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan, from Abdullah Bin Muskaan,

(It has been narrated) from Abu Abdullah[asws] having said: 'When it was Revealed ***[4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire***, every one who had an orphan with him came out and asked Rasool-Allah[saww] for their way out. Thus, Allah[azwj] the High Revealed ***[2:220] And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, so they are your brethren; and Allah Knows the mischief-maker from the peacemaker***'.[556]

VERSE 221

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {221}

[2:221] And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the Fire, and Allah Invites to the Paradise and to Forgiveness by His Permission, and Clarifies His Signs to the people, that they may be mindful

[555] الكافي 5: 130/ 5.
[556] تفسير القمي 1: 72.

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: قال لي أبو الحسن الرضا (عليه السلام): «يا أبا محمد، ما تقول في رجل تزوج نصرانية على مسلمة؟» قلت: جعلت فداك، و ما قولي بين يديك؟ قال: «لتقولن، فإن ذلك تعلم به قولي».

And from him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Al Hassan Bin Al Jahm who said,

'Al-Reza[asws] said to me: 'O Abu Muhammad! What are you saying regarding a man who marries a Christian woman on top of a Muslim woman (as a second wife)?' I said, 'May I be sacrificed for you[asws]! And what are my words in front of you[asws]?' The Imam[asws] said: 'You speak, for by that you would learn my[asws] words'.

قلت: لا يجوز تزويج النصرانية على مسلمة، و لا غير مسلمة. قال: «و لم؟» قلت: لقول الله عز و جل: وَ لا تَنْكِحُوا الْمُشْرِكاتِ حَتَّى يُؤْمِنَّ قال: «فما تقول في هذه الآية: وَ الْمُحْصَناتُ مِنَ الَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ؟ قلت: فقوله: وَ لا تَنْكِحُوا الْمُشْرِكاتِ نسخت هذه الآية. فتبسم، ثم سكت.

I said, 'It is neither allowed to marry a Christian woman on top of a Muslim woman, nor a non-Muslim woman'. He[asws] said: 'And why not?' I said, 'Due to the Words of Allah[azwj] Mighty and Majestic ***[2:221] And do not marry the idolatresses until they believe***'. He[asws] said: 'So what are you saying regarding this Verse ***[5:5] and the chaste from among those who have been Given the Book before you (are lawful for you)***?' I said, 'Therefore ***[2:221] And do not marry the idolatresses*** Abrogates this Verse'. The Imam[asws] smiled, then was silent'.[557]

VERSES 222 & 223

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ {222}

[2:222] And they ask you about the menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstruation and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has Commanded you; surely Allah Loves the repentant, and He Loves those who purify themselves

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنْفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {223}

[2:223] Your wives are a tilth for you, so go into your tilth as you like, and do good beforehand for yourselves, and fear Allah, and know that you will meet Him, and give good news to the Believers

ابن بابويه، في (الفقيه): بإسناده، قال: سأل عبيد الله بن علي الحلبي أبا عبد الله (عليه السلام) عن الحائض، ما يحل لزوجها منها؟ قال: «تتزر بإزار إلى الركبتين و تخرج سرتها، ثم له ما فوق الإزار».

Ibn Babuwayh, in Al Faqeeh, by his chain, said,

[557] الكافي 5: 357/ 6

'Ubeyda Bin Ali Al-Halby asked Abu Abdullah[asws] about the menstruating woman, what is permissible for her husband from her?' He[asws] said: 'She wears the apparel to her two knees, and her navel, then it is for him whatever is above the apparel'.[558]

عنه: بإسناده عن أحمد بن محمد بن عيسى، عن معمر بن خلاد، قال: قال أبو الحسن (عليه السلام): «أي شيء يقولون في إتيان النساء في أعجازهن؟». قلت: إنه بلغني أن أهل المدينة لا يرون به بأسا. فقال: «إن اليهود كانت تقول: إذا أتى الرجل المرأة من خلفها خرج الولد أحول، فأنزل الله عز و جل: نِساؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ من خلف أو قدام، خلافا لقول اليهود، و لم يعن في أدبارهن».

From him, by his chain, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalad who said,

'Abu Al-Hassan[asws] said: 'Which thing are they (people) saying regarding coming to the women in their behind?' I said, 'It has reached me that the people of Al-Medina are not seeing any problem in it'. So he[asws] said: 'The Jews used to say, 'If the man comes to the woman from her behind, the child would come out cross-eyed (squint), so Allah[azwj] Revealed ***[2:223] Your wives are a tilth for you, so go into your tilth as you like***, whether from the front or back, in opposition to the speech of the Jews. And He[azwj] did not Mean in their behinds (Anal intercourse)'.[559]

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «أَنَّى شِئْتُمْ أي متى شئتم في الفرج».

Ali Bin Ibrahim said,

'Al-Sadiq[asws] said: '***[2:223] as you like*** – i.e., whenever you want, into the vagina'.[560]

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابنا، رفعه، قال: «إن الله عز و جل أعطى التوابين ثلاث خصال، لو أعطى خصلة منها جميع أهل السماوات و الأرض لنجوا بها، قوله عز و جل: إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ فمن أحبه الله تعالى لم يعذبه»

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, raising it,

'The Imam[asws] said: 'Allah[azwj] has Given the repentants three qualities. If one of these qualities had been Given to all the inhabitants of the skies and the earth, they would have achieved salvation by it. The Words of the Mighty and Majestic ***[2:222] surely Allah Loves the repentant, and He Loves those who purify themselves***. So the one whom Allah[azwj] the High Loves, He[azwj] would not Punish him'.[561]

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، و علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ. قال: «كان الناس يستنجون بالكرسف و الأحجار، ثم أحدث الوضوء، و هو خلق كريم، فأمر به رسول الله (صلى الله عليه و آله) و صنعه، فأنزل الله في كتابه: إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ».

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj,

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[558] من لا يحضره الفقيه 1: 54/ 204
[559] التهذيب 7: 415/ 1660.
[560] تفسير القمّي 1: 73
[561] الكافي 2: 315/ 5

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:222] surely Allah Loves the repentant, and He Loves those who purify themselves***. He [asws] said: 'The people used to clean their genitals with the old cotton cloth, or the stones, then used the water, and it was good mannerism, when Rasool-Allah[saww] ordered for it, and they did it. So Allah[azwj] Revealed in His[azwj] Book ***[2:222] surely Allah Loves the repentant, and He Loves those who purify themselves***'.[562]

VERSE 224

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {224}

[2:224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly and making peace between the people, and Allah is Hearing, Knowing

محمد بن يعقوب: عن علي، عن أبيه، عن ابن أبي عمير، عن علي بن إسماعيل، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ لا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمانِكُمْ أَنْ تَبَرُّوا وَ تَتَّقُوا وَ تُصْلِحُوا بَيْنَ النَّاسِ. قال: «إذا دعيت لتصلح بين اثنين، فلا تقل: علي يمين أن لا أفعل».

Muhammad Bin Yaqoub, from Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly and making peace between the people***. He[asws] said: 'When you are called to effect reconciliation between two (persons), so do not say, 'I have taken an oath that I shall not do it'.[563]

عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن أبي أيوب الخزاز، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا تحلفوا بالله صادقين و لا كاذبين، فإنه عز و جل يقول: وَ لا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمانِكُمْ».

From him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Ayoub Al Khazaaz who said,

'I heard Abu Abdullah[asws] saying: 'Do no swear an oath by Allah[azwj], be it with honesty or lying, for the Mighty and Majestic is Saying ***[2:224] And make not Allah because of your swearing (by Him) an obstacle***'.[564]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن يحيى بن إبراهيم، عن أبيه، عن أبي سلام المتعبد، أنه سمع أبا عبد الله (عليه السلام) يقول لسدير: «يا سدير، من حلف بالله كاذبا كفر، و من حلف بالله صادقا أثم، إن الله عز و جل يقول: وَ لا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمانِكُمْ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Ibrahim, from his father, from his father,

[562] الكافي 1: 18/ 13.
[563] الكافي 2: 167/ 6.
[564] الكافي 7: 434/ 1

(It has been narrated) from Abu Salaam Al-Mata'bad who heard Abu Abdullah[asws] saying to Sudeyr: 'O Sudeyr! The one who swears an oath by Allah[azwj] as a lie, so he has blasphemed, and the one who swears an oath by Allah[azwj] as true so he has sinned. Allah[azwj] Mighty and Majestic is Saying ***[2:224] And make not Allah because of your swearing (by Him) an obstacle***'.[565]

العياشي: عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تبارك و تعالى و لا إله غيره: وَ لا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمانِكُمْ أَنْ تَبَرُّوا وَ تَتَّقُوا وَ تُصْلِحُوا بَيْنَ النَّاسِ. قال: «هو قول الرجل: لا و الله، و بلى و الله».

Al Ayyashi, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High, and there is no God other than Him[azwj] ***[2:224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly and making peace between the people***. He[asws] said: 'It is the speech of the man, 'No, by Allah[azwj]! and 'Yes, by Allah[azwj]'.[566]

عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، و محمد بن مسلم، عن أبي جعفر (عليه السلام) في قول الله عز و جل: وَ لا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمانِكُمْ. قال: «يعني الرجل يحلف أن لا يكلم أخاه، و ما أشبه ذلك، أولا يكلم امه».

From Mansour Bin Haazim,

(It has been narrated) from Abu Abdullah[asws], and Muhammad Bin Muslim from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:224] And make not Allah because of your swearing (by Him) an obstacle***. He[asws] said: 'It Means, when a man swears and takes an oath that he would not speak to his brother, and similar to that, or that he would not speak to his mother'.[567]

VERSE 225

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ {225}

[2:225] Allah will not Seize you for what is vain in your oaths, but He will Call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول في قول الله عز و جل: لا يُؤاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمانِكُمْ. قال: «اللغو: قول الرجل: لا و الله، و بلى و الله، و لا يعقد على شيء».

Muhammad Bin yaqoub, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic ***[2:225] Allah will not Seize you for what is vain in your oaths***. He[asws] said: 'The vain – the speech of the man, 'No, by

[565] الكافي 7: 434/ 4
[566] تفسير العيّاشي 1: 111/ 337
[567] تفسير العيّاشي 1: 112/ 339

Allah[azwj], and 'Yes, by Allah[azwj], and he does trust upon anything (believe in any of it)'.[568]

VERSES 226 & 227

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {226} وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {227}

[2:226] Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful [2:227] And if they have resolved upon the divorce, then Allah is surely Hearing, Knowing

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سيف، عن محمد بن سليمان، عن أبي جعفر الثاني (عليه السلام)، قال: قلت له: جعلت فداك، كيف صارت عدة المطلقة ثلاث حيض، أو ثلاثة أشهر، و صارت عدة المتوفى عنها زوجها أربعة أشهر و عشرا؟ فقال: «أما عدة المطلقة ثلاثة قروء فلاستبراء الرحم من الولد، و أما عدة المتوفى عنها زوجها، فإن الله عز و جل شرط للنساء شرطا، و شرط عليهن شرطا، فلم يحابهن فيما شرط لهن، و لم يجر فيما شرط عليهن فأما ما شرط لهن في الإيلاء أربعة أشهر إن الله عز و جل يقول: لِلَّذِينَ يُؤْلُونَ مِنْ نِسائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فلم يجوز لأحد أكثر من أربعة أشهر في الإيلاء، لعلمه تبارك و تعالى أنه غاية صبر المرأة عن الرجل،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Sayf, from Muhammad Bin Suleyman,

(It has been narrated) from Abu Ja'far[asws] the Second[asws], 'I said to him[asws], 'May I be sacrificed for you[asws]! How comes the waiting period of the divorced woman is three menstruations, or three months, but the waiting period for the widow is four months and ten days?' So he[asws] said: 'As for the waiting period of the divorced woman being three monthly periods, so it is for the purgation of the womb from the child. And as for the waiting period of the widow, so Allah[azwj] Mighty and Majestic Placed a condition of the (divorced) woman, and placed a condition upon the (widowed) woman. So He[azwj] did not Favour them for what He[azwj] has Stipulated for them. So as for the condition that He[azwj] Placed upon them with regards to the swearing, it is four months. Allah[azwj] Mighty and Majestic is saying ***[2:226] Those who swear that they will not go in to their wives should wait four months***. Thus, it is not Permissible for anyone to wait for more than four months with regards to the swear, for the Blessed and High Knows that it is the limit of the patience of the woman from the man.

و أما ما شرط عليهن، فإنه أمرها أن تعتد إذا مات عنها زوجها أربعة أشهر و عشرا، فأخذ منها له عند موته ما أخذلها منه في حياته عند إيلائه قال الله تبارك و تعالى: يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَ عَشْراً و لم يذكر العشرة أيام في العدة إلا مع الأربعة أشهر، و علم أن غاية صبر المرأة الأربعة أشهر في ترك الجماع، فمن ثم أوجبه لها و عليها».

And as for what condition is upon them, so He[azwj] Commanded her that she should have a waiting period when ther husband dies, for four months and ten days. So He[azwj] Took from her (a term) during his death (of the husband), what He[azwj] Took from him during his lifetime during the swear. Allah[azwj] Blessed and High Says ***[2:234] And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days***, and did not Mention the ten days of the waiting period except with the four months, and Knows that the

[568] الاختصاص: 25

limit of the patience of the woman is four months with regards to the staying away from the man. So from then He[azwj] Enjoined it to her and upon her'.[569]

و عنه: عن علي، عن أبيه، عن حماد بن عيسى، عن عمر بن أذينة، عن بكير بن أعين، و بريد بن معاوية، عن أبي جعفر و أبي عبد الله (عليهما السلام) أنهما قالا: «إذا آلى الرجل أن لا يقرب امرأته، فليس لها قول و لا حق في الأربعة أشهر، و لا إثم عليه في كفه عنها في الأربعة أشهر، فإن مضت الأربعة أشهر قبل أن يمسها، فما سكتت و رضيت فهو في حل وسعة، فإن رفعت أمرها، قيل له: إما أن تفيء فتمسها، و إما أن تطلق، و عزم الطلاق أن يخلي عنها، فإذا حاضت و طهرت طلقها، و هو أحق برجعتها ما لم تمض ثلاثة قروء، فهذا الإيلاء الذي أنزل الله تبارك و تعالى في كتابه و سنة رسول الله (صلى الله عليه و آله)».

And from him, from Ali, from his father, from Hamaad Bin Isa, from Umar Bin Azina, from Bakeyr Bin Ayn, and Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws], who both[asws] said: 'When the man swears that he would not go near his wife, so there is not for her to say, nor any right during the four months, and there is no sin upon him if he refrains from her during the four months. So if the four months pass by before he touches her, so she does not have to remain silent and be pleased, for it is a solution and leeway. So if she raises the matters, it would be said to him, 'Either you fulfill and touch her, or else you divorce her, and the resolution of the divorce is that you separate from her. So when she has menstruated and purified, divorce her. And he has more right to return to her if the three monthly periods have not passed by. So this is the swearing which Allah[azwj] Blessed and High Revealed in His[azwj] Book, and a Sunnah of Rasool-Allah[saww]'.[570]

و عنه: عن أبي علي الأشعري، و محمد بن عبد الجبار، و أبي العباس محمد بن جعفر، عن أيوب ابن نوح، و محمد بن إسماعيل، عن الفضل بن شاذان، و حميد بن زياد، عن ابن سماعة، جميعا، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن الإيلاء، ما هو؟ فقال: «هو أن يقول الرجل لامرأته: و الله، لا أجامعك كذا و كذا. و يقول: و الله، لأغيظنك. فيتربص بها أربعة أشهر، ثم يؤخذ فيوقف بعد الأربعة أشهر، فإن فاء- و هو أن يصالح الرجل أهله- فإن الله غفور رحيم، و إن لم يفئ جبر على أن يطلق، و لا يقع طلاق فيما بينهما، و لو كان بعد الأربعة أشهر، ما لم ترفعه إلى الإمام».

And from him, from Abu Ali Al Ashary, and Muhammad Bin Abdul Jabbar, and Abu Al Abbas Muhammad Bin Ja'far, from Ayoub Ibn Nuh, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, and Hameed Bin Ziyad, from Ibn Sama'at, altogether, from Safwan, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the swear, what is it?' So he[asws] said: 'It is that the man is saying to his wife, 'By Allah[azwj]! I will not copulate with you, such and such', and is saying, 'By Allah[azwj]! I am angry with you'. So he stays away from her for four months, then takes a stand for four months. So if he fulfils it – so it is the reconcilitation of the man with his wife – so Allah[azwj] Forgiving, Merciful. But, if he does not fulfil it, then he is compelled that he should divorce her. And the divorce does not take place in between these two. And if it is after the four months, is what they did not raise it to the Imam[asws]'.[571]

[569] الكافي 6: 113/ 1
[570] الكافي 6: 131/ 7.
[571] الكافي 6: 132/ 9

VERSE 228

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {228}

[2:228] And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has Created in their wombs, if they believe in Allah and the Last Day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير و عدة من أصحابنا، عن سهل بن زياد، عن ابن أبي نصر، جميعا، عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «القرء ما بين الحيضتين».

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and a number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, altogether, from Jameel Bin Daraaj, from Zarara,

(It has been narrated) from Abu Ja'far[asws] having said: 'The course (القرء) – is what is in between the two menstruations'.[572]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت له: أصلحك الله، رجل طلق امرأته على طهر من غير جماع بشهادة عدلين؟ فقال: «إذا دخلت في الحيضة الثالثة فقد انقضت عدتها، و حلت للأزواج».

And from him, from Ali Bin Ibrahimm, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zarara,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'May Allah[azwj] Keep you[asws] well! A man divorces his wife upon purity without having slept with her, by two just witnesses?' So he[asws] said: 'When she enters the third menstruation, so she has fulfilled her waiting period, and is allowed for the marriage'.

قلت له: أصلحك الله، إن أهل العراق يروون عن علي (صلوات الله عليه)، [أنه] قال: هو أحق برجعتها ما لم تغتسل من الحيضة الثالثة؟ فقال: «كذبوا».

I said to him[asws], 'May Allah[azwj] Keep you[asws] well! The people of Iraq are reporting from Ali[asws] that he[asws] said: 'He (the husband) has more right for returning to her, if she has not done her bathing from ther third menstruation?' So he[asws] said: 'They are lying!'[573]

عنه: بإسناده عن أحمد بن محمد، عن الحسين بن سعيد، عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «العدة و الحيض للنساء».

From him, by his chain from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Jameel Bin Daraaj, from Zarara,

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572 الكافي 6: 89/ 2
573 الكافي 6: 86/ 1

(It has been narrated) from Abu Ja'far[asws] having said: 'The waiting period, and the menstruation are for the women'.[574]

VERSE 229

الطَّلَاقُ مَرَّتَانِ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {229}

[2:229] Divorce (is only Permissible) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the Limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the Limits of Allah, so do not exceed them and whoever exceeds the Limits of Allah, those are the unjust ones.

ابن بابويه في (الفقيه): بإسناده عن علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن العلة التي من أجلها لا تحل المطلقة للعدة لزوجها حتى تنكح زوجا غيره. فقال: «إن الله عز و جل إنما أذن في الطلاق مرتين، فقال عز و جل: الطَّلَاقُ مَرَّتَانِ فَإِمْساكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسانٍ يعني في التطليقة الثالثة، و لدخوله فيما كره الله عز و جل له من الطلاق الثالث حرمها عليه، فلا تحل له حتى تنكح زوجاً غيره، لئلا يوقع الناس في الاستخفاف بالطلاق، و لا تضار «1» النساء، فالمطلقة للعدة إذا رأت أول قطرة من الدم الثالث بانت به من زوجها، و لم تحل له حتى تنكح زوجا غيره».

Ibn Babuwah, in Al Faqeeh, by his chain, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I asked Al-Reza[asws] about the cause for which the divorced wife is not permissible for her husband until she marries another husband. So he[asws] said: 'Allah[azwj] Mighty and Majestic has Permitted two divorces, so the Mighty and Majestic Said ***[2:229] Divorce (is only Permissible) twice, then keep (them) in good fellowship or let (them) go with kindness*** – Meaning during the second divorce, and he would be entering into the third divorce which Allah[azwj] Mighty and Majestic Disliked for him, so He[azwj] Prohibited it upon him. So she is not Permissible unto him until she marries another husband, perhaps the people may end up belittling divorce. And do not hurt the women. So, for the divorced woman is the waiting period when she sees the first drop from the third bleeding (menstruation), by which it would be irrevocable from her husband, and she would not be Permissible for him until she marries another husband'.[575]

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «المرأة التي لا تحل لزوجها حتى تنكح زوجا غيره: التي تطلق، ثم تراجع، ثم تطلق، ثم تراجع، ثم تطلق الثالثة، فلا تحل له حتى تنكح زوجا غيره إن الله جل و عز يقول: الطَّلَاقُ مَرَّتَانِ فَإِمْساكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسانٍ و التسريح: هو التطليقة الثالثة».

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The woman who is not Permissible for her husband until she marries another husband – the one who divorces her, then returns back to her, then divorces her, then returns back to her,

[574] التهذيب 1: 398/ 1243.
[575] من لا يحضره الفقيه 3: 324/ 1570.

then divorces her – so she would not be Permissible for him until she marries another husband. Allah[azwj] Mighty and Majestic is Saying ***[2:229] Divorce (is only Permissible) twice, then keep (them) in good fellowship or let (them) go with kindness*** – and the letting go – it is the third divorce'.[576]

عن أبي القاسم الفارسي، قال: قلت للرضا (عليه السلام): جعلت فداك، إن الله يقول في كتابه: فَإِمْساكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسانٍ ما يعني بذلك؟ قال: «أما الإمساك بالمعروف فكف الأذى و إحباء النفقة، و أما التسريح بإحسان فالطلاق على ما نزل به الكتاب».

From Abu Al Qasim Al Farsy who said,

'I said to Al-Reza[asws], 'May I be sacrificed for you[asws]! Allah[azwj] is Saying in His[azwj] Book ***[2:229] then keep (them) in good fellowship or let (them) go with kindness***, what does He[azwj] Mean by that?' He[asws] said: 'As for the keeping in good fellowship, so it is the refraining from hurting, and the gifting of the expenses; and as for letting them go in kindness, so it is the divorce upon what is Revealed by the Book'.[577]

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى: تِلْكَ حُدُودُ اللَّهِ فَلا تَعْتَدُوها وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولئِكَ هُمُ الظَّالِمُونَ. فقال: «إن الله غضب على الزاني فجعل له مائة جلدة، فمن غضب عليه فزاد، فأنا إلى الله منه بريء فذلك قوله تعالى: تِلْكَ حُدُودُ اللَّهِ فَلا تَعْتَدُوها».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High ***[2:229] These are the Limits of Allah, so do not exceed them and whoever exceeds the Limits of Allah these it is that are the unjust***. So he[asws] said: 'Allah[azwj] is Angry upon the adulterer (who exceeds) so He[azwj] Made (the penalty of) a hundred lashes for him. So the one upon whom He[azwj] is Angered against, so it increases (the Anger), therefore we[asws] are away from him to Allah[azwj]. These are the Words of the High ***[2:229] These are the Limits of Allah, so do not exceed them***'.[578]

VERSE 230

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ {230}

[2:230] So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the Limits of Allah, and these are the Limits of Allah which He Clarifies for a people who know

و عنه: عن الرزاز، عن أيوب بن نوح و أبي علي الأشعري، عن محمد بن عبد الجبار، و محمد بن إسماعيل، عن الفضل بن شاذان و حميد بن زياد، عن ابن سماعة، كلهم عن صفوان، عن ابن مسكان، عن أبي بصير، قال: قلت لأبي عبد الله

[576] تفسير العيّاشي 1: 116/ 361.
[577] تفسير العيّاشي 1: 117/ 365.
[578] تفسير العيّاشي 1: 117/ 368

(عليه السلام): المرأة التي لا تحل لزوجها حتى تنكح زوجا غيره؟ قال: «هي التي تطلق، ثم تراجع، ثم تطلق، ثم تراجع، ثم تطلق الثالثة، و هي التي لا تحل لزوجها حتى تنكح زوجا غيره و يذوق عسيلتها».

And from him (Al Kulayni), fro Al Razaz, from Ayoub Bin Nuh and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan and Hameed Bin Ziyad, from Ibn Sama'at, all of them from Safwan, from Ibn Muskaan, from Abu Baseer who said,

'I said to Abu Abdullah[asws], 'The woman who is not Permissible for her husband until she marries someone else?' He[asws] said: 'She is the one who is divorced, then is returned to, then divorced, then returned to, then divorced a third times, and she is the one who is not Permissible for her husband until she marries another husband and he tastes her beauty (sleeps with her)'.[579]

عنه: بإسناده عن علي بن الحسن بن فضال، عن أيوب بن نوح، عن صفوان بن يحيى، عن عبد الله بن مسكان، عن الحسن الصيقل، عن أبي عبد الله (عليه السلام)، قال: قلت له: رجل طلق امرأته، طلاقا لا تحل له حتى تنكح زوجا غيره، فتزوجها و جل متعة، أ تحل للأول؟ قال: «لا، لأن الله تعالى يقول: فَإِنْ طَلَّقَها فَلا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ فَإِنْ طَلَّقَها فَلا جُناحَ عَلَيْهِما أَنْ يَتَراجَعا و المتعة ليس فيها طلاق».

From him, by his chain from Ali Bin Al Hassan Bin Fazal, from Ayoub Bin Nuh, from Safwaan Bin Yahya, from Abdullah Bin Muskaan, from Al Hassan Al Sayqal,

(It has been narrated) from Abu Abdullah[asws] 'I said to him[asws], 'A man divorces his wife with a divorce and she is not Permissible unto him until she marries another husband. So she marries and does a temporary marriage (Mut'a), is she then Permissible for the first (husband)?' He[asws] said: 'No, because Allah[azwj] the High is Saying ***[2:230] So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage)*** – and the temporary marriage (Mut'a), there is no divorce in it'.[580]

VERSES 231 & 232

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {231}

[2:231] And when you divorce the women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's Verses for a mockery, and remember the Favour of Allah upon you, and that which He has Revealed to you from the Book and the Wisdom, Advising you thereby; and fear Allah, and know that Allah is the Knower of all things

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {232}

[579] الكافي 6: 76/ 3
[580] التهذيب 8: 34/ 103.

[2:232] And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with that is Advised he among you who believes in Allah and the Last Day, this is more virtuous and purer for you; and Allah Knows while you do not know

ابن بابويه في (الفقيه): بإسناده عن المفضل بن صالح، [عن الحلبي]، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله تعالى: وَ لا تُمْسِكُوهُنَّ ضِراراً لِتَعْتَدُوا. قال: «الرجل يطلق، حتى إذا كاد أن يخلو أجلها راجعها، ثم طلقها، يفعل ذلك ثلاث مرات [فنهى الله عز و جل عن ذلك]».

Ibn Babuwayh in Al Faqeeh, by his chain from Al Mufazzal Bin Salih, from Al Halby,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked about the Words of Allah[azwj] the High ***[2:231] and do not retain them for injury***. He[asws] said: 'The man who divorces, until she very nearly comes to the end of her term, returns to her, then he divorces her. He does that three times. Therefore Allah[azwj] Mighty and Majestic has Forbidden from that'.[581]

عنه: بإسناده عن البزنطي، عن عبد الكريم بن عمرو، عن الحسن بن زياد، عن أبي عبد الله (عليه السلام)، قال: «لا ينبغي للرجل أن يطلق امرأته ثم يراجعها، و ليس له فيها حاجة، ثم يطلقها، فهذا الضرار الذي نهى الله عز و جل عنه، إلا أن يطلق ثم يراجع و هو ينوي الإمساك».

From him, by his chain from Al Bazanty, from Abdul Kareem Bin Amro, from Al Hassan Bin Ziyad,

(It has been narrated) from Abdullah[asws] having said: 'It is not befitting that the man should divorce his wife then returns to her, and there is no need in that, then he divorces her. So this is the hurting which Allah[azwj] Mighty and Majestic has Forbidden from, except that he divorces her, then returns, and he intends on holding (staying with her)'.[582]

العياشي: عن عمرو بن جميع، رفعه إلى أمير المؤمنين (عليه السلام)، قال: «مكتوب في التوراة: من أصبح على الدنيا حزينا، فقد أصبح لقضاء الله ساخطا، و من أصبح يشكو مصيبة نزلت به، فقد أصبح يشكو الله، و من أتى غنيا فتواضع لغناه، ذهب الله بثلثي دينه، و من قرأ القرآن من هذه الامة ثم دخل النار، فهو ممن كان يتخذ آيات الله هزوا. و من لم يستشر يندم، و الفقر الموت الأكبر».

Al Ayyashi, from Amro Bin Jami'e,

Amir-ul-Momineen[asws] having said: 'It is Written in the Torah – The one who becomes grieving upon the world, so he has become one who is angry at Allah[azwj]'s Judgement; and the one who becomes complaining about the difficulties, they would descend upon him. Thus, he would have become complaining to Allah[azwj]. And the one who comes to a rich person and is humbled by that person's richness, Allah[azwj] would Cause two thirds of his Religion to go away. And the one from the community who recites the Quran, then enters the Fires, so he is from the ones who used to ***[2:231] take Allah's Verses for a mockery***. And the one who did not consult, would regret; and the poverty is the great death'.[583]

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[581] من لا يحضره الفقيه 3: 323/ 1567.
[582] من لا يحضره الفقيه 3: 323/ 1567.
[583] تفسير العيّاشي 1: 120/ 379

VERSE 233

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {233}

[2:233] And the mothers should suckle their children for two complete years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father reasonably; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and fear Allah and know that Allah Sees what you do

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا رضاع بعد فطام». قال: قلت: جعلت فداك، و ما الفطام؟ قال: «الحولان اللذان قال الله عز و جل».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usmaan who said,

'I heard Abu Abdullah[asws] saying: 'There is no suckling after the weaning'. I said, 'May I be sacrificed for you[asws]! And what is the weaning?' He[asws] said: 'The two years which Allah[azwj] Mighty and Majestic Speaks of'.[584]

عنه: عن علي، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الحبلى المطلقة ينفق عليها حتى تضع حملها، و هي أحق بولدها إن ترضعه بما تقبله امرأة اخرى إن الله عز و جل يقول: لا تُضَارَّ والِدَةٌ بِوَلَدِها وَ لا مَوْلُودٌ لَهُ بِوَلَدِهِ وَ عَلَى الْوارِثِ مِثْلُ ذلِكَ».

From him (Al Kulayni), from Ali, from his father, from Ibn Abu Umeyr, from Hamaad, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'The pregnant divorced Woman (is entitled to the) expenses until she places her burden (gives birth), and she had more right that she should suckle it than another woman. Allah[azwj] Mighty and Majestic is Saying ***[2:233] neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir***.

قال: «كانت امرأة منا ترفع يدها إلى زوجها، إذا أراد مجامعتها، تقول: لا أدعك، لأني أخاف أن أحمل على ولدي. و يقول الرجل: لا أجامعك، إني أخاف أن تعلقي فأقتل ولدي. فنهى الله عز و جل أن تضار المرأة الرجل، و أن يضار الرجل المرأة».

He[asws] said: 'A woman from us used to raise her hand to her husband (to prevent) him from copulating with her by saying, 'I will not let you, becaue I fear that I would

[584] الكافي 5: 443/ 3

become pregnant with a child'. And the man was saying, 'I will not copulate with you for fear that I would make you pregnant, so I would kill my child'. So Allah[azwj] Mighty and Majestic Forbid from that, that the woman would hurt the man, and the man would hurt the woman.

و أما قوله: وَ عَلَى الْوارِثِ مِثْلُ ذلِكَ فإنه نهى أن يضار بالصبي، أو يضار امه في الرضاعة، و ليس لها أن تأخذ في رضاعه فوق حولين كاملين، و إن أرادا فصالا عن تراض منهما قبل ذلك، كان حسنا، و الفصال: هو الفطام».

And as for His[azwj] Words ***and a similar duty (devolves) on the (father's) heir***, so He[azwj] Prevented him to be hurt by the boy, or hurt its mother from the suckling. And it is not for her that she should take for his suckling, over the two complete years. And if they both intend the replacement before that, so that is good. And the replacement – it is the weaning'.[585]

VERSE 234

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {234}

[2:234] And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is Aware of what you do

عنه: عن حميد بن زياد، عن ابن سماعة، عن محمد بن أبي حمزة، عن أبي أيوب، عن محمد بن مسلم، قال: جاءت امرأة إلى أبي عبد الله (عليه السلام) تستفتيه في المبيت في غير بيتها، و قد مات زوجها. فقال: «إن أهل الجاهلية كان إذا مات زوج المرأة أحدت عليه امرأته اثني عشر شهرا، فلما بعث الله محمدا (صلى الله عليه و آله) رحم ضعفهن، فجعل عدتهن أربعة أشهر و عشرا، و أنتن لا تصبرن على هذا!».

From him (Al Kulayni), from Hameed Bin Ziyad, from Ibn Sama'at, from Muhammad Bin Abu Hamza, from Abu Ayoub, from Muhammad Bin Muslim who said,

'A woman came up to Abu Abdullah[asws] to issue a Verdict with regards to the spending the night other than her house, and her husband had died. So he[asws] said: 'The people of the ignorance (pre-Islamic period), when the husband of the woman died, she would not adorn herself for twelve months. So when Allah[azwj] Sent Muhammad[saww], was Merciful to the weak women, so He[azwj] Made their waiting period to be four months and (days), and you (women) are not being patient upon this!'[586]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن علي بن رئاب، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن المرأة يتوفى عنها زوجها، و تكون في عدتها، أ تخرج في حق؟ فقال: «إن بعض نساء النبي (صلى الله عليه و آله) سألته، فقالت: إن فلانة توفي عنها زوجها، فتخرج في حق ينوبها؟

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Ra'ib, from Abu Baseer who said,

585 الكافي 6: 103/ 3.
586 الكافي 6: 117/ 10.

‘I asked Abu Abdullah[asws] about the woman whose huband had died, and she came to be in her waiting period, can she go out regarding a right?’ So he[asws] said: ‘One of the wives of the Prophet[saww] asked him[saww], so she said, ‘The husband of so and so has died, can she go out with regards to her delegated right?’

فقال لها رسول الله (صلى الله عليه و آله): أف لكن، قد كنتن قبل أن ابعث فيكن، و إن المرأة منكن إذا توفي عنها زوجها، أخذت بعرة فرمت بها خلف ظهرها، ثم قالت: لا أمتشط و لا اكتحل و لا اختضب حولا كاملا، و إنما أمرتكن بأربعة أشهر و عشر ثم لا تصبرن! لا تمتشط، و لا تكتحل، و لا تختضب، و لا تخرج من بيتها نهارا، و لا تبيت عن بيتها.

So Rasool-Allah[saww] said to her: ‘Uff! But before I[saww] was sent, you all (women) were (in the state) that when a husband of one of you died, she would take dung and throw it behind her back, then she would say, ‘I will neither apply perfume, nor apply Kohl, nor apply dye for a whole year. But rather, you have been Commanded for four months and ten (days), then you are not patient! She should neither apply perfume, nor apply Kohl, nor dye (her hair), nor go out from her house during the day, nor spend the night away from her house’.

فقالت: يا رسول الله، فكيف تصنع إن عرض لها حق؟ فقال: تخرج بعد زوال الشمس، و ترجع عند المساء، فتكون لم تبت عن بيتها». قلت له: فتحج؟ قال: «نعم».

So she said, ‘O Rasool-Allah[saww]! So how should she act when a right presents itself to her?’ So he[saww] said: ‘She should go out after the midday and return during the evening. So she should not be spending the night away from her house’. She said to him[saww], ‘Can she perform Hajj?’ He[saww] said: ‘Yes’.[587]

عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قوله: مَتاعاً إِلَى الْحَوْلِ غَيْرَ إِخْراجٍ. قال: «منسوخة، نسختها: يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَ عَشْراً، و نسختها آية الميراث».

From Abu Baseer,

(It has been narrated) from Abu Ja’far[asws], said, ‘I asked him[asws] about His[azwj] Words ***[2:240] (make) a bequest in favor of their wives of maintenance for a year without turning (them) out***. He[asws] said: ‘It is Abrogated. It is Abrogated by ***[2:234] they should keep themselves in waiting for four months and ten days***. And the Verse of the inheritance Abrogates it’.[588]

VERSE 235

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ {235}

[2:235] And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention it to them, but do not give them a promise in secret unless you speak in a goodly manner, and do not confirm the marriage tie until the writing is fulfilled, and know that

[587] الكافي 6: 117/ 13.
[588] تفسير العيّاشي 1: 122/ 388.

Allah Knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، عن قول الله عز و جل: وَ لكِنْ لا تُواعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفاً. قال: «هو الرجل يقول للمرأة قبل أن تنقضي عدتها: أواعدك بيت آل فلان. ليعرض لها بالخطبة. و يعني بقوله: إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفاً التعريض بالخطبة، و لا يعزم عقدة النكاح حتى يبلغ الكتاب أجله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:235] but do not give them a promise in secret unless you speak in a lawful manner***. The Imam[asws] said: 'He is the man who says to the woman before the completion of her waiting period, 'I promise you the house of the progeny of so and so', in order to introduce himself to her with the address. And it Means by His[azwj] Words ***unless you speak in a goodly manner*** – the introduction for the marriage. ***and do not confirm the marriage tie until the writing is fulfilled***'.[589]

و عنه: عن حميد بن زياد، عن الحسن بن محمد، عن غير واحد، عن أبان، عن عبد الرحمن بن أبي عبد الله، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفاً. قال: «يلقاها فيقول: إني فيك لراغب، و إني للنساء لمكرم، فلا تسبقيني بنفسك. و السر: لا يخلو معها حيث وعدها».

And from him (Al Kulayni), from Hameed Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Abaan, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:235] unless you speak in a goodly manner***. The Imam[asws] said: 'He meets her so he says, 'I am a seeker to you, and I am benevolent with the women, therefore do not precede me by yourself'. And ***[2:235] in secret*** - And to not be alone with her where he promises her'.[590]

عن أبي بصير، عن أبي عبد الله (عليه السلام) في قول الله: لا تُواعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفاً. قال: «المرأة في عدتها تقول لها قولا جميلا ترغبها في نفسك، و لا تقول: إني أصنع كذا، و أصنع كذا. القبيح من الأمر في البضع، و كل أمر قبيح».

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[2:235] but do not give them a promise in secret unless you speak in a goodly manner***. He[asws] said: 'The woman in her waiting period, speak to her beautiful words to incline her to yourself, and do be saying, 'I shall do such and such, and shall do such and such'. The ugliness of the matter with regards to promotion (promoting yourself to her during her waiting period), and all the matters are ugly'.[591]

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[589] الكافي 5: 434/ 1
[590] الكافي 5: 435/ 4.
[591] تفسير العيّاشي 1: 123/ 394.

عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، في قول الله: إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفاً. قال: «يقول الرجل للمرأة و هي في عدتها: يا هذه، لا أحب إلا ما أسرك، و لو قد مضى عدتك لا تفوتيني إن شاء الله، فلا تسبقيني بنفسك. و هذا كله من غير أن يعزموا عقدة النكاح».

From Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[2:235] unless you speak in a goodly manner***'. The Imam[asws] said: 'The man says to the woman whilst she is in her waiting period, 'O you! I do not love except what brings you joy, and if your waiting period passes by do not miss me out, if Allah[azwj] so Desires, therefore do not precede me with yourself'. And all this is not from him intending the bond of marriage'.[592]

VERSE 236

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۚ وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ {236}

[2:236] There is no blame on you if you divorce the women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a reasonable provision; (this is) a duty on the doers of good (to others)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، في الرجل يطلق امرأته، أ يمتعها؟ قال: «نعم، أما يحب أن يكون من المحسنين، أما يحب أن يكون من المتقين؟».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah[asws] regarding the man who divorces, should he provide (sustenance) for her?' The Imam[asws] said: 'Yes. Would you not like to be from the do-gooders? Would you not like to be from the pious?'[593]

الشيخ: بإسناده عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن رجل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: سألته عن الرجل يريد أن يطلق امرأته قبل أن يدخل. قال: «يمتعها قبل أن يطلقها، فإن الله تعالى قال: وَ مَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَ عَلَى الْمُقْتِرِ قَدَرُهُ».

Al Sheykh, by his chain from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from a man, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the man who intended to divorce his wife before he had slept with her'. He[asws] said: 'He should provide for her before he divorces her, for Allah[azwj] the High Said ***[2:236] the wealthy according to his means and the straitened in circumstances according to his means***'.[594]

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592 تفسير العيّاشي 1: 123/ 395.
593 الكافي 6: 104/ 1
594 التهذيب 8: 141/ 489

عن ابن بكير، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: وَ مَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَ عَلَى الْمُقْتِرِ قَدَرُهُ ما قدر الموسع و المقتر؟ قال: «كان علي بن الحسين (عليهما السلام) يمتع براحلته» يعني حملها الذي عليها.

From Ibn Bakeyr who said,

'I asked Abu Abdullah[asws] about the Words of the High ***[2:236] and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a reasonable provision***, what is the measurement for the wealthy and the straitened one?' The Imam[asws] said: 'Ali[asws] Bin Husayn[asws] used to provide with the camel'. It means, to carry for her that which is with her'.[595]

وعنه: عن أحمد بن أبي عبد الله، عن محمد بن علي، عن محمد بن سنان، عن أبي الحسن (عليه السلام) في قوله عز و جل: وَ كانَ بَيْنَ ذلِكَ قَواماً، قال: «القوام هو المعروف، عَلَى الْمُوسِعِ قَدَرُهُ وَ عَلَى الْمُقْتِرِ قَدَرُهُ على قدر عياله، و مؤنتهم التي هي صلاح له و لهم و لا يُكَلِّفُ اللَّهُ نَفْساً إِلَّا ما آتاها».

And from him, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Sinan,

(It has been narrated) from Abu Al-Hassan[asws] regarding the Words of the Mighty and Majestic ***[25:67] and between that by stature***, he[asws] said: 'The stature – It is well known ***[2:236] the wealthy according to his means, and the poor according to his means*** in accordance with his ability. And their provision is that which is correct for him and for them. And Allah[azwj] ***[65:7] Allah does not lay on any soul a burden except to the extent to which He has Granted it***'.[596]

VERSE 237

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {237}

[2:237] And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the kindness between you; surely Allah Sees what you do

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار و أبي العباس محمد بن جعفر الرزاز، [عن أيوب بن نوح] عن ابن سماعة، جميعا، عن صفوان بن يحيى، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إذا طلق الرجل امرأته قبل أن يدخل بها فقد بانت منه، و تتزوج إن شاءت من ساعتها، و إن كان فرض لها مهرا فلها نصف المهر، و إن لم يكن فرض لها مهرا فليمتعها».

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Abu Al Abbas Muhammad Bin Ja'far Al Razaz, from Ayoub Bin Nuh, from Ibn Sama'at, altogether, from safwan Bin Yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the man divocres his wife before having slept with her, so she has become clear from him, and she

[595] تفسير العيّاشي 1: 124/ 400.
[596] الكافي 4: 56/ 8

marries from that very hour. And if there was a dowry in place, so she would be entitled to half of it, and if it is not, then make provision for her'.[597]

صفوان، عن ابن مسكان، عن أبي بصير، و علي بن إبراهيم، عن أبيه و عدة من أصحابنا، عن أحمد بن محمد بن خالد، عثمان بن عيسى، عن سماعة، جميعا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ إِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَ قَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ ما فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَا الَّذِي بِيَدِهِ عُقْدَةُ النِّكاحِ. قال: «هو الأب أو الأخ أو الرجل يوصى إليه، و الذي يجوز أمره في مال المرأة، فيبتاع لها فتجيز، فإذا عفا فقد جاز».

Safwan, from Ibn Muskaan, from Abu Baseer, and Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, Usman Bin Isa, from Sama'at, altogether,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:237] And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie***. The Imam[asws] said: 'He is the father, or the brother, or a man she has recommended, and the one whose authority is allowed in the wealth of the woman. He takes for her, so it is better, and if he were to forego, it is allowed'.[598]

الشيخ بإسناده عن الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن معاوية بن وهب، عن أبي أيوب، عن أبي عبد الله (عليه السلام) قال: «يأتي على الناس زمان عضوض، يعض كل امرئ على ما في يده، و ينسى الفضل، و قد قال الله عز و جل: وَ لا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ و لا ينبري في ذلك الزمان أقوام، يبايعون المضطرين، أولئك هم شرار الناس».

Al Sheykh, by his chain from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Muawiya Bin Wahab, from Abu Ayoub,

(It has been narrated) from Abu Abdullah[asws] having said: 'There will come upon a time upon the people which most hurtful. Each person would bite his hands, and he would forget the kindness. And Allah[azwj] Mighty and Majestic Said ***[2:237] and do not neglect the kindness between you***. And no (group of) people would be able to face up to it. <u>They would be (taking the) pledges of their allegiances by force. They are the most evil of the people</u>'.[599]

VERSE 238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ {238}

[2:238] Protect your Salat and the middle Salat and stand up truly obedient to Allah

الشيخ: بإسناده عن أحمد بن محمد بن عيسى، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عما فرض الله من الصلاة. فقال: «خمس صلوات في الليل و النهار». فقلت: هل سماهن و بينهن في كتابه؟ فقال: «نعم، قال الله عز و جل لنبيه (صلى الله عليه و آله): أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ إِلى غَسَقِ اللَّيْلِ و دلوكها: زوالها، ففي ما بين دلوك الشمس إلى غسق الليل أربع صلوات، سماهن و بينهن و وقتهن، و غسق الليل: انتصافه. ثم قال: وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كانَ مَشْهُوداً فهذه الخامسة.

[597] الكافي 6: 106/ 1.
[598] الكافي 6: 106/ 2.
[599] التهذيب 7: 18/ 80

Al Sheykh, by his chain from Ahmad Bin Muhammad Bin Isa, from Hamaad Bin Isa, from Hareyz, from Zarara,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about what Allah[azwj] has Obligated from the Salats. So he[asws] said: 'Five Salats during the day and the night'. So I said, 'Have these been named and explained in His[azwj] Book?' So he[asws] said: 'Yes. Allah[azwj] Mighty and Mjestic Said to His[azwj] Prophet[saww] ***[17:78] Establish the Salat from the declining of the sun till the darkness of the night***. And its declining is its setting (from the midday). So what is in between the setting of the sun and the darkness of the night are four Salats'. He[asws] mentioned their names, and explained their timings. 'And the darkness of the night is its remedy'. Then he[asws] said: '***and the morning recitation; surely the recitation at dawn was always witnessed***'.

و قال في ذلك: وَ أَقِمِ الصَّلاةَ طَرَفَيِ النَّهارِ و طرفاه: المغرب و الغداة وَ زُلَفاً مِنَ اللَّيْلِ و هي صلاة العشاء الآخرة، و قال: حافِظُوا عَلَى الصَّلَواتِ وَ الصَّلاةِ الْوُسْطى و هي صلاة الظهر، و هي أول صلاة صلاها رسول الله (صلى الله عليه و آله)، و هي وسط النهار، و وسط صلاتين بالنهار: صلاة الغداة، و صلاة العصر».

And he[asws] said regarding that ***[11:114] And establish Salat in the two parts of the day***. And its parts are the evening and the morning ***and in the first hours of the night*** and it is the 'Al-Isha' Salat. And ***[2:238] Protect your Salats, and the Middle Salat***. And it is the 'Al-Zohar Salat', and it is the first Salat which Rasool-Allah[saww] Prayed, and it is in the middle of the day, and in the middle of the two day Salats – The morning Salats, and the 'Al-Asr' Salat'.[600]

ابن بابويه، قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن أبي المغرا حميد بن المثنى العجلي، عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «صلاة الوسطى صلاة الظهر، و هي أول صلاة أنزل الله على نبيه (صلى الله عليه و آله)».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Abu Al Magra Hameed Bin Al Masny Al Ajaly,

(It has been narrated) from Abu Baseer who said, 'I heard Abu Abdullah[asws] saying: '***[2:238] the Middle Salat*** – it is the Midday Salat (صلاة الظهر), and it is the first Salat which Allah[azwj] Revealed upon His[azwj] Prophet[saww]'.[601]

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: حافِظُوا عَلَى الصَّلَواتِ وَ الصَّلاةِ الْوُسْطى وَ قُومُوا لِلَّهِ قانِتِينَ. قال: «الصلوات: رسول الله (صلى الله عليه و آله) و أمير المؤمنين و فاطمة و الحسن و الحسين (سلام الله عليهم)، و الوسطى: أمير المؤمنين وَ قُومُوا لِلَّهِ قانِتِينَ طائعين للأئمة».

From Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[2:238] Protect your Salats and the middle Salat and stand up truly obedient to Allah***. He[asws] said: 'The Salats – Rasool-Allah[saww], and Amir-ul-Momineen[asws], and Fatima[asws], and

[600] التهذيب 2: 241/ 954 (Extract)
[601] معاني الأخبار: 331/ 1.

Al-Hassan[asws], and Al-Husayn[asws]. And the middle (Salat) – Amir-ul-Momineen[asws]. ***and stand up truly obedient to Allah*** – (obedient) to the Imams[asws]'.[602]

VERSE 239

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ {239}

[2:239] But if you are in danger, then (perform your Salat) on foot or on horseback; and when you are secure, then remember Allah, as He has Taught you what you did not know before

محمد بن يعقوب: بإسناده، عن أحمد بن محمد، عن علي بن الحكم، عن أبان، عن عبد الرحمن بن أبي عبد الله، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَإِنْ خِفْتُمْ فَرِجالًا أَوْ رُكْباناً كيف يصلي، و ما يقول إذا خاف من سبع أو لص، كيف يصلي؟ قال: «يكبر و يومئ إيماء برأسه».

Muhammad Bin Yaqoub, by his chain, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abaan, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:239] But if you are in danger, then (perform your Salats) on foot or on horseback***, how should one Pray, and what are you[asws] saying when there is fear from a lion or a thief, how should one Pray?' He[asws] said: 'Exclamation of the Greatness (Takbeer), and making gestures with his head'.[603]

العياشي: عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت له: أخبرني عن صلاة الموافقة. فقال: «فإذا لم يكن النصف من عدوك صليت إيماء، راجلا كنت أو راكبا، فإن الله يقول: فَإِنْ خِفْتُمْ فَرِجالًا أَوْ رُكْباناً تقول في الركوع: لك ركعت و أنت ربي. و في السجود: لك سجدت و أنت ربي. أينما توجهت بك دابتك، غير أنك توجه حين تكبر أول تكبيرة».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'Inform me about the Salat (during the) battle. So he[asws] said: 'If there is no fairness from your enemy, Pray by gestures, either on foot or on horseback, for Allah[azwj] is Saying ***[2:239] But if you are in danger, then (perform your Salats) on foot or on horseback*** saying in your bowing (Ruk'ou), 'To You[azwj] I bow and You[azwj] are my Lord[azwj]'. And during Prostration, 'To You[azwj] I prostrate and You[azwj] are my Lord[azwj]'. Whichever direction your animal may be headed, you face towards where you first Exclaimed the Greatness (Takbeer)'.[604]

عن أبان بن منصور، عن أبي عبد الله (عليه السلام)، قال: «فات أمير المؤمنين (عليه السلام) و الناس يوما [بصفين]- يعني صلاة الظهر و العصر و المغرب و العشاء- فأمرهم أمير المؤمنين (عليه السلام) أن يسبحوا و يكبروا و يهللوا قال: و قال الله: فَإِنْ خِفْتُمْ فَرِجالًا أَوْ رُكْباناً فأمرهم علي (عليه السلام) فصنعوا ذلك ركبانا و رجالا».

From Aban Bin Mansour,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] and the people missed a day (at Siffeen) – meaning the Salats: Al-Zohr, and Al-Asr, and

[602] تفسير العيّاشي 1: 128/ 421.
[603] تفسير العيّاشي 1: 128/ 424
[604] تفسير العيّاشي 1: 129/ 425

Al-Magrib and Al-Isha – So Amir-ul-Momineen[asws] ordered them that they should Glorify, and Exclaim the Greatness (of Allah[azwj]), and Extol (His[azwj] Holiness). He[asws] said: '***[2:239] But if you are in danger, then (perform your Salats) on foot or on horseback***'. Thus Ali[asws] ordered them to do that either on foot or on horseback'.[605]

VERSE 240

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {240}

[2:240] And those of you who die and leave wives behind, (make) a bequest in favour of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of Lawful deeds by themselves, and Allah is Mighty, Wise

عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قوله: مَتاعاً إِلَى الْحَوْلِ غَيْرَ إِخْراجٍ. قال: «منسوخة، نسختها: يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَ عَشْراً، و نسختها آية الميراث».

From Abu Baseer,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about His[azwj] Words ***[2:240] (make) a bequest in favor of their wives of maintenance for a year without turning (them) out***. He[asws] said: 'It is Abrogated. It is Abrogated by ***[2:234] they should keep themselves in waiting for four months and ten days***. And the Verse of the inheritance Abrogates it'.[606]

VERSES 241 & 242

وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ {241} كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {242}

[2:241] And for the divorced women a provision with the goodness; (this is) a duty on those fear [2:242] Allah thus Clarifies to you His Verses that you may understand

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، في الرجل يطلق امرأته، أ يمتعها؟ قال: «نعم، أما يحب أن يكون من المحسنين، أما يحب أن يكون من المتقين؟».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah[asws] regarding the man who divorces, should he provide for her?' He[asws] said: 'Yes. Would you not like to be from the do-gooders? Would you not like to be from the pious?'[607]

الشيخ: بإسناده عن صفوان بن يحيى، عن عبد الله، عن أبي بصير، قال: قلت لأبي جعفر (عليه السلام): وَ لِلْمُطَلَّقاتِ مَتاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ما أدنى ذلك المتاع، إذا كان الرجل معسرا لا يجد؟ قال: «الخمار و شبهه».

[605] تفسير العيّاشي 1: 128/ 423
[606] تفسير العيّاشي 1: 122/ 388.
[607] الكافي 6: 104/ 1

Al Sheykh, by his chain from Safwan Bin Yahya, from Abdullah, from Abu Baseer who said,

'I said to Abu Ja'far[asws], '***[2:241] And for the divorced women a provision with the goodness; (this is) a duty on those who fear***. What is the lowest of that provision, when there is a man who is in (financially) constrained and cannot find it?' He[asws] said: 'The head scarf and what resembles it'.[608]

VERSE 243

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {243}

[2:243] Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah Said to them, Die; then He Revived them; most surely Allah is Gracious to the people, but most of the people are not grateful

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ وَ غَيْرِهِ عَنْ بَعْضِهِمْ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ بَعْضِهِمْ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَ لَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْياهُمْ فَقَالَ إِنَّ هَؤُلَاءِ أَهْلُ مَدِينَةٍ مِنْ مَدَائِنِ الشَّامِ وَ كَانُوا سَبْعِينَ أَلْفَ بَيْتٍ وَ كَانَ الطَّاعُونُ يَقَعُ فِيهِمْ فِي كُلِّ أَوَانٍ فَكَانُوا إِذَا أَحَسُّوا بِهِ خَرَجَ مِنَ الْمَدِينَةِ الْأَغْنِيَاءُ لِقُوَّتِهِمْ وَ بَقِيَ فِيهَا الْفُقَرَاءُ لِضَعْفِهِمْ فَكَانَ الْمَوْتُ يَكْثُرُ فِي الَّذِينَ أَقَامُوا وَ يَقِلُّ فِي الَّذِينَ خَرَجُوا فَيَقُولُ الَّذِينَ خَرَجُوا لَوْ كُنَّا أَقَمْنَا لَكَثُرَ فِينَا الْمَوْتُ وَ يَقُولُ الَّذِينَ أَقَامُوا لَوْ كُنَّا خَرَجْنَا لَقَلَّ فِينَا الْمَوْتُ

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Umar Bin Yazeed and someone else, from some of them, who have narrated:

Abu Abdullah[asws], and some of them from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***[2:243] Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah Said to them, Die; then He Revived them***. These were city folk from the cities of Syria, and there were seventy thousand households and plague used to occur among them every time. So whenever they sensed it, the rich ones would exit the city due to their (financial) strength and the poor would remain due to their (financial) weakness. So the death occurred mostly among those who would remain and less among those who went out. So those who left said, 'Had we been of those who remained, death would frequent among us'. And those who remained said, 'Had we been of those who went out, death would be less among us'.

قَالَ فَاجْتَمَعَ رَأْيُهُمْ جَمِيعاً أَنَّهُ إِذَا وَقَعَ الطَّاعُونُ فِيهِمْ وَ أَحَسُّوا بِهِ خَرَجُوا كُلُّهُمْ مِنَ الْمَدِينَةِ فَلَمَّا أَحَسُّوا بِالطَّاعُونِ خَرَجُوا جَمِيعاً وَ تَنَحَّوْا عَنِ الطَّاعُونِ حَذَرَ الْمَوْتِ فَسَارُوا فِي الْبِلَادِ مَا شَاءَ اللَّهُ ثُمَّ إِنَّهُمْ مَرُّوا بِمَدِينَةٍ خَرِبَةٍ قَدْ جَلَا أَهْلُهَا عَنْهَا وَ أَفْنَاهُمُ الطَّاعُونُ فَنَزَلُوا بِهَا فَلَمَّا حَطُّوا رِحَالَهُمْ وَ اطْمَأَنُّوا بِهَا قَالَ لَهُمُ اللَّهُ عَزَّ وَ جَلَّ مُوتُوا جَمِيعاً فَمَاتُوا مِنْ سَاعَتِهِمْ وَ صَارُوا رَمِيماً يَلُوحُ وَ كَانُوا عَلَى طَرِيقِ الْمَارَّةِ فَكَنَسَتْهُمُ الْمَارَّةُ فَنَحَّوْهُمْ وَ جَمَعُوهُمْ فِي مَوْضِعٍ

He[asws] said: 'So they formed a consensus of their opinions that whenever they sense the plague occurring among them, all of them would go out from the city. So when they sensed the plague affecting them, all of them went out and took precaution against the death. So they travelled in the countryside for as long as Allah[azwj] so

[608] التهذيب 8: 140/ 486.

Desired. Then they passed by a city which was in ruins and its inhabitants had all left, being destroyed by the plague. So they encamped there, and settled their belongings being reassured by it. Allah[azwj] Said to them: “All of you die!” They all died at that instant and became decayed. The passers-by passed by and collected their ashes and gathered them in one place.

فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ يُقَالُ لَهُ حِزْقِيلُ فَلَمَّا رَأَى تِلْكَ الْعِظَامَ بَكَى وَ اسْتَعْبَرَ وَ قَالَ يَا رَبِّ لَوْ شِئْتَ لَأَحْيَيْتَهُمُ السَّاعَةَ كَمَا أَمَتَّهُمْ فَعَمَرُوا بِلَادَكَ وَ وَلَدُوا عِبَادَكَ وَ عَبَدُوكَ مَعَ مَنْ يَعْبُدُكَ مِنْ خَلْقِكَ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَ فَتُحِبُّ ذَلِكَ قَالَ نَعَمْ يَا رَبِّ فَأَحْيِهِمْ قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ قُلْ كَذَا وَ كَذَا فَقَالَ الَّذِي أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَقُولَهُ

So a Prophet[as] from the Prophets[as] of the Children of Israel passed by them, whose[as] name was Hizkeel[as]. So when he[as] saw those bones, he[as] wept and reflected upon it and said: ‘O Lord[azwj]! If You[azwj] so Wish, You[azwj] can Revive them instantly, just as You[azwj] Caused them to die, so they would then inhabit Your[azwj] Country, and bear Your[azwj] servants who would worship You[azwj] along with those from Your[azwj] creatures who worship You[azwj]’. So Allah[azwj] the High Revealed unto him[as]: “Is that what you [as] would like to happen?’ He[as] said: ‘Yes, O Lord[azwj]! Revive them”. So Allah[azwj] Revealed unto him[as]; “Say such and such”. So he[as] said that which Allah[azwj] Mighty and Majestic had Commanded him[as] to say’.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ الِاسْمُ الْأَعْظَمُ فَلَمَّا قَالَ حِزْقِيلُ ذَلِكَ الْكَلَامَ نَظَرَ إِلَى الْعِظَامِ يَطِيرُ بَعْضُهَا إِلَى بَعْضٍ فَعَادُوا أَحْيَاءً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ يُسَبِّحُونَ اللَّهَ عَزَّ ذِكْرُهُ وَ يُكَبِّرُونَهُ وَ يُهَلِّلُونَهُ فَقَالَ حِزْقِيلُ عِنْدَ ذَلِكَ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Abu Abdullah[asws] said: ‘And it was the Great Name (Al-Ism Al-Aazam). So when Hizkeel[as] said that Word, he[as] saw the bones flying towards each other. So they came back alive. Some of them looked at the others Glorifying Allah[azwj] and Exclaiming His[azwj] Greatness and Extolling His[azwj] Holiness. So Hizkeel[as] said during that: ‘I[as] hereby testify that Allah[azwj] has Power over all things’.

قَالَ عُمَرُ بْنُ يَزِيدَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ.

Umar Bin Yazeed (the narrator) said, ‘Abu Abdullah[asws] said: ‘This Verse was Revealed regarding them’.[609]

العياشي: عن حمران بن أعين، عن أبي جعفر (عليه السلام)، قال: قلت له: حدثني عن قول الله: أَ لَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْياهُمْ قلت: أحياهم حتى نظر الناس إليهم، ثم أماتهم من يومهم، أو ردهم إلى الدنيا حتى سكنوا الدور، و أكلوا الطعام، و نكحوا النساء؟

Al Ayyashi, from Hamran Bin Ayn,

from Abu Ja’far[asws], said, ‘I said to him[asws], ‘Narrated to me about the Words of Allah[azwj] ***[2:243] Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah Said to them, Die; then He Revived them***. I said, ‘Revived them until the people looked at them, then killed them the same day, or Returned them to the world until they settled in the houses, and ate the food, and married the women?’

[609] Al Kafi – H 15685

قال: بل ردهم الله حتى سكنوا الدور، و أكلوا الطعام، و نكحوا النساء، و لبثوا بذلك ما شاء الله، ثم ماتوا بآجالهم».

He[asws] said: 'But, Allah[azwj] Returned them until they settled in the houses, and ate the food, and married the women, and remained with that for as long as Allah[azwj] so Desired, then Caused them to die with their term'.[610]

VERSES 244 & 245

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {244} مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۚ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ {245}

[2:244] And fight in the Way of Allah, and know that Allah is Hearing, Knowing [2:245] Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold? And Allah Straitens and Amplifies, and to Him you shall be returning

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الوشاء، عن عيسى بن سليمان النحاس، عن المفضل بن عمر، عن الخيبري و يونس بن ظبيان، قالا: سمعنا أبا عبد الله (عليه السلام) يقول: «ما من شيء أحب إلى الله من إخراج الدراهم إلى الإمام، و إن الله ليجعل له الدرهم في الجنة مثل جبل احد- ثم قال-: إن الله تعالى يقول في كتابه: مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ أَضْعافاً كَثِيرَةً- قال-: هو- و الله- في صلة الإمام».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Isa Bin Suleyman Al Nahaas, from Al Mufazzal Bin Umar, from Al Khaybari and Yunus Bin Zibyan who both said,

'We heard Abu Abdullah[asws] saying: 'There is none from the things more beloved to Allah[azwj] than the taking out of the Dirhams (money) to the Imam[asws], and that Allah[azwj] would Make for him the Dirham in the Paradise like the mountain of Ohad'. Then he [asws] said: 'Allah[azwj] the High is Saying in His[azwj] Book ***[2:245] Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold?*** He[asws] said: 'By Allah[azwj]! It is the maintenance of the goodly relations with the Imam[asws]'.[611]

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال حدثنا محمد بن يحيى العطار، عن أحمد بن محمد، عن عثمان بن عيسى، عن أبي أيوب الخزاز، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما نزلت هذه الآية على النبي (صلى الله عليه و آله): مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها قال رسول الله (صلى الله عليه و آله): اللهم زدني، فأنزل الله و تعالى عليه: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها، فقال رسول الله (صلى الله عليه و آله): اللهم زدني. فأنزل الله تبارك و تعالى: مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ أَضْعافاً كَثِيرَةً فعلم رسول الله (صلى الله عليه و آله) أن الكثير من الله عز و جل لا يحصى، و ليس له منتهى».

Ibn babuwayh, from Muhammad Bin Musa Bin Al Mutawakkal, from Muhammad Bin Yahya Al Ataar, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Ayoub Al Khazaz who said,

'I heard Abu Abdullah[asws] saying: 'When this Verse was Revealed unto the Prophet[saww] ***[27:89] Whoever brings good, he shall have better than it***, Rasool-Allah[saww] said: 'Our Allah[azwj]! Increase it for me[saww]'. So Allah[azwj] the High Revealed unto him[saww] ***[6:160] Whoever comes with a good deed, he shall have ten like it***. So Rasool-Allah[saww] said: 'Our Allah[azwj]! Increase it for me[saww]'. So Allah[azwj] Blessed

[610] تفسير العيّاشي 1: 130/ 433.
[611] الكافي 1: 45/ 2

and High Revealed ***[2:245] Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold?*** Thus, Rasool-Allah[saww] knew that the 'manifold' from Allah[azwj] Mighty and Majestic is beyond counting, and there is no end for it'.[612]

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رحمه الله)، قال: حدثنا أحمد بن يحيى ابن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدي، عن سليمان بن مهران، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ اللَّهُ يَقْبِضُ وَ يَبْصُطُ وَ إِلَيْهِ تُرْجَعُونَ: «يعني يعطي و يمنع».

Ibn Babuwayh, from Ahmad Bin Muhamad Bin Al Haysam Al Ajaly, from Ahmad Bin Yahya Ibn Zakariya Al Qataan, from Bakar Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al Hassan Al Abady, from Suleyman Bin Mahran,

(It has been narrated) from Abu Abdullah[asws] having said regarding the Words of the High ***[2:245] And Allah Straitens and Amplifies, and to Him you shall be returning***: 'Gives and Prevents'.[613]

VERSES 246 - 248

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ لَهُمُ ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ۖ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {246}

[2:246] Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: Raise up for us a king, (that) we may fight in the Way of Allah. He said: May it not be that you would not fight if fighting is Ordained for you? They said: And what reason do we have that we would not fight in the Way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was Ordained for them, they turned back, except a few of them, and Allah Knows the unjust

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ {247}

[2:247] And their Prophet said to them: Surely Allah has Raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has Chosen him in preference to you, and He has Increased him abundantly in knowledge and physique, and Allah Grants His Kingdom to whom He so Desires to, and Allah is Amplegiving, Knowing

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {248}

[2:248] And their Prophet said to them: the sign of his kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left, the Angels carrying it; most surely there is a Sign in this for those who believe

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612 معاني الأخبار: 397/ 54.
613 التوحيد: 161/ 2.

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن هارون بن خارجة، عن أبي بصير، عن أبي جعفر (عليه السلام): «أن بني إسرائيل من بعد موسى (عليه السلام) عملوا بالمعاصي، و غيروا دين الله، و عتوا عن أمر ربهم، و كان فيهم نبي يأمرهم و ينهاهم فلم يطيعوه، و روي أنه إرميا النبي (عليه السلام)، فسلط الله عليهم جالوت، و هو من القبط، فأذلهم، و قتل رجالهم، و أخرجهم من ديارهم و أموالهم، و استعبد نساءهم، ففزعوا إلى نبيهم، و قالوا: سل الله ان يبعث لنا ملكا، نقاتل في سبيل الله.

Ali Bin IBrahim said,

'My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Children of Israel from after Musa[as] used to act in disobedience, and changed the Religion of Allah[azwj] and were arrogant about the Command of their Lord[azwj]. And there was a Prophet[as] among them, ordering them and forbidding them, but they did not obey him[as]. And it is narrated that he[as] Irmiah[as] the Prophet[as]. Therefore Allah[azwj] Caused Goliath to Empower over them, and he was a Coptic. So he humiliated them, and killed their men, and threw them out from their houses and their wealth, and made their women as slaves. So they were scared and came to their Prophet[as] and said, 'Ask Allah[azwj] that He[azwj] should Raise up for us a king. We would fight in the Way of Allah[azwj]'.

و كانت النبوة في بني إسرائيل في بيت، و الملك و السلطان في بيت آخر، لم يجمع الله تعالى لهم النبوة و الملك في بيت واحد، فمن ذلك قالوا لنبي لهم: ابعث لنا ملكا نقاتل في سبيل الله. فقال لهم نبيهم: هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتالُ أَلَّا تُقاتِلُوا قالُوا وَ ما لَنا أَلَّا نُقاتِلَ فِي سَبِيلِ اللَّهِ وَ قَدْ أُخْرِجْنا مِنْ دِيارِنا وَ أَبْنائِنا و كان كما قال الله: فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ.

And the Prophet-hood among the Children of Israel used to be in one household, while the kingdom and the authority used to be in another. Allah[azwj] did not Gather together for them the Prophet-hood and the kingdom in one household. So it is from that, that they said to their Prophet[as], 'Raise up for us a king. We would fight in the Way of Allah[azwj]'. So their Prophet[as] said to them, '***[2:246] May it not be that you would not fight if fighting is Ordained for you? They said: And what reason do we have that we would not fight in the Way of Allah, and we have indeed been compelled to abandon our homes and our children***. And it was as Allah[azwj] has said ***But when fighting was Ordained for them, they turned back, except a few of them, and Allah Knows the unjust***.

فقال لهم نبيهم: إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طالُوتَ مَلِكاً. فغضبوا من ذلك: و قالوا: أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يُؤْتَ سَعَةً مِنَ الْمالِ و كانت النبوة في ولد لاوي، و الملك في ولد يوسف، و كان طالوت من ولد بنيامين أخي يوسف لامه، لم يكن من بيت النبوة، و لا من بيت المملكة.

So their Prophet[as] said to them ***[2:247] Surely Allah has Raised Talut to be a king over you***. So they were angered from that and said ***How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth?*** And the Prophet-hood used to be among the Children of Awayy, and the kingdom among the Children of Yousuf[as], and Talut was from the Children of Benyamin[as], a step-brother of Yousuf[as], neither being from the House of the Prophet-hood nor from the Household of the kingdom (authority).

فقال لهم نبيهم: إِنَّ اللَّهَ اصْطَفاهُ عَلَيْكُمْ وَ زادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشاءُ وَ اللَّهُ واسِعٌ عَلِيمٌ و كان أعظمهم جسما، و كان شجاعا قويا، و كان أعلمهم، إلا أنه كان فقيرا، فعابوه بالفقر، فقالوا: لم يؤت سعة من المال، وَ قالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسى وَ آلُ هارُونَ تَحْمِلُهُ الْمَلائِكَةُ.

So he[as] said to them ***Surely Allah has Chosen him in preference to you, and He has Increased him abundantly in knowledge and physique, and Allah Grants His Kingdom to whom He so Desires to, and Allah is Amplegiving, Knowing***. And he had a well-built physique, and was brave and strong, and was their most knowledgeable one, except that he was poor. So they refused due to his poverty. So they said, 'He has not been Given an abundance of wealth'. And their Prophet[saww] said to them ***[2:248] And their Prophet said to them: the sign of his kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left, the Angels carrying it***'.

و كان التابوت الذي أنزل الله على موسى، فوضعته فيه امه و ألقته في اليم، فكان في بني إسرائيل معظما، يتبركون به، فلما حضرت موسى الوفاة وضع فيه الألواح، و درعه، و ما كان عنده من آيات النبوة، و أودعه يوشع وصيه، فلم يزل التابوت بينهم حتى استخفوا به، و كان الصبيان يلعبون به في الطرقات.

And the Box (Taboot) which Allah[azwj] Sent down upon Musa[as] was the one in which his[as] mother had placed him[as] in when she cast him[as] into the sea. So it was a great thing with the Children of Israel. They used to consider themselves to be Blessed by it. So when death presented itself to Musa[as], he[as] placed the Tablets, and his[as] armour, and whatever was with him[as] from the Signs of the Prophet-hood, and left it with Yoshua[as], his[as] successor[as]. And the Box did not cease to be with them until such time as they belittled it, and the young boys used to play with it in the streets.

فلم يزل بنو إسرائيل في عز و شرف ما دام التابوت عندهم، فلما عملوا بالمعاصي، و استخفوا بالتابوت، رفعه الله عنهم، فلما سألوا النبي بعث الله تعالى طالوت عليهم ملكا، يقاتل معهم، فرد الله عليهم التابوت كما قال: إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسى وَ آلُ هارُونَ تَحْمِلُهُ الْمَلائِكَةُ- قال-: البقية ذرية الأنبياء».

So the honour and nobility did not cease to be among the Children of Israel so long as the Box was with them. So when they acted with the disobedience, and belittled the Box, Allah[azwj] Raised it from them. So when they asked the Prophet[as], Allah[azwj] Raised Talut over them as a king. They fought alongside him, so Allah[azwj] Returned the Box back to them, just as He[azwj] Said ***[2:248] the sign of his kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left, the Angels carrying it***'. He[asws] said: 'The remnants (is a reference to) the offspring of the Prophets[as]'.[614]

ابن بابويه، عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن هارون بن خارجة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ. قال: «كان القليل ستين ألفا».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al No'man, from Haroun Bin Kharajat, from Abu Baseer,

[614] تفسير القمّي 1: 81

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:246] But when fighting was Ordained for them, they turned back, except a few of them***. He[asws] said: 'The few of them were sixty thousand'.[615]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طالُوتَ مَلِكاً قالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ قَالَ لَمْ يَكُنْ مِنْ سِبْطِ النُّبُوَّةِ وَ لَا مِنْ سِبْطِ الْمَمْلَكَةِ قالَ إِنَّ اللَّهَ اصْطَفاهُ عَلَيْكُمْ وَ قَالَ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسى وَ آلُ هارُونَ فَجَاءَتْ بِهِ الْمَلائِكَةُ تَحْمِلُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al-Husayn Bin Sa'd, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Haroun Bin Kharjat, from Abu Baseer, who has narrated:

Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***[2:247] And their Prophet said to them: Surely Allah has Raised Talut to be a king over you*** He[asws] said: 'He[as] was neither from the grandsons of the Prophets[as] nor was he[as] from the grandsons of the kings'. ***He said: Surely Allah has Chosen him in preference to you"***. And Said: ***[2:248] And their Prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left, the Angels carrying it***.

وَ قَالَ اللَّهُ جَلَّ ذِكْرُهُ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَ مَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي فَشَرِبُوا مِنْهُ إِلَّا ثَلَاثَمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا مِنْهُمْ مَنِ اغْتَرَفَ وَ مِنْهُمْ مَنْ لَمْ يَشْرَبْ فَلَمَّا بَرَزُوا قَالَ الَّذِينَ اغْتَرَفُوا لا طاقَةَ لَنَا الْيَوْمَ بِجالُوتَ وَ جُنُودِهِ وَ قَالَ الَّذِينَ لَمْ يَغْتَرِفُوا كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ.

And Allah[azwj] Said: ***[2:249] Surely Allah will Test you with a river; whoever then drinks from it, he is not from me, and whoever does not taste of it, he is surely from me*** So they drank from it except for three hundred and thirteen men. From them were those who drank, and those who did not drink. So when it was time for duel, the ones who had drunk ***they said: We have today no power against Goliath and his forces.*** And those who did not drink ***said: How often has a small party vanquished a numerous army by Allah's Permission, and Allah is with the patient***'.[616]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن أسباط و محمد بن أحمد، عن موسى بن القاسم البجلي، عن علي بن أسباط قال: قلت لأبي الحسن [الرضا] (عليه السلام): جعلت فداك ما ترى، آخذ برا أو بحرا؟ فإن طريقنا مخوف شديد الخطر؟ فقال: «اخرج برا، و لا عليك أن تأتي مسجد رسول الله (صلى الله عليه و آله)، و تصلي ركعتين في غير وقت فريضة، ثم لتستخير الله ، ثم تنظر، فإن عزم الله لك على البحر، فقل الذي قال الله عز و جل: وَ قالَ ارْكَبُوا فِيها بِسْمِ اللَّهِ مَجْراها وَ مُرْساها إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ، فإذا اضطرب بك البحر فاتكئ على جانبك الأيمن، و قل: بسم الله، اسكن بسكينة الله، و قر بقرار الله، و أهدأ بإذن الله، و لا حول و لا قوة إلا بالله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Asbat and Muhammad Bin Ahmad, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Asbat who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'May I be sacrificed for you[asws]! What do you[asws] see, shall I take to the land or the sea?' For our way is full of fear and very dangerous?' So he[asws] said: 'Go out by land, and it is upon you when you come to

[615] معاني الأخبار: 151/ 1.
[616] Al Kafi – H 14946

the Masjid of Rasool-Allah[saww], and Pray two Cycles in a time other than the obligatory one, and then seek the better option (Istikhara) of Allah[azwj], and then consider. So if Allah[azwj] has Intended for you over the sea, so say that which Allah[azwj] Mighty and Majestic has Said ***[11:41] And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful***. So if the sea is turbulent, lean upon your right side and say, 'In the Name of Allah[azwj], calm down by the Tranquility (بسكينة) of Allah[azwj], and be with the Decision of Allah[azwj], and calm down by the Permission of Allah[azwj], and there is no Might and not Power except by Allah[azwj]!'

قلنا: ما السكينة أصلحك الله؟ قال: «ريح تخرج من الجنة لها صورة كصورة الإنسان، و رائحة طيبة، و هي التي نزلت على إبراهيم، فأقبلت تدور حول أركان البيت، و هو يضع الأساطين». قيل له: هي من التي قال الله عز و جل: فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسى وَ آلُ هارُونَ.؟

We said, 'What is the Tranquility (السكينة), may Allah[azwj] Keep you well?' He[asws] said: 'A wind which comes out from the Paradise, which has an image for it like the image of the human being, and it has a good aroma, and it is which descended upon Ibrahim[saww]. So it came and circles around the corners of the House, and it placed the authorities'. It was said to him[asws], 'Is it from which Allah[azwj] Mighty and Majestic Says ***[2:248] in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left***?'

قال: «تلك السكينة في التابوت، و كانت في طست يغسل فيها قلوب الأنبياء، و كان التابوت يدور في بني إسرائيل مع الأنبياء». ثم أقبل علينا، فقال: «ما تابوتكم»؟ قلنا: السلاح. قال: «صدقتم، هو تابوتكم، و إن خرجت برأ فقل الذي قال الله عز و جل: سُبْحانَ الَّذِي سَخَّرَ لَنا هذا وَ ما كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلى رَبِّنا لَمُنْقَلِبُونَ، فإنه ليس من عبد يقولها عند ركوبه فيقع من بعير أو دابة فيصيبه شيء بإذن الله».

He[asws] said: 'That is the Tranquility in the box (التابوت), and it was in a container in which the hearts of the Prophets[as] were washed. And the box revolved among the Children of Israel with the Prophets[as]'. Then he[asws] turned towards us and said: 'What is your box (التابوت)?' We said, 'The weapons'. He[asws] said: 'You speak the truth. It is your box. And If you were to go out by land, so say that which Allah[azwj] Mighty and Majestic Said ***[43:13] Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return***, for there is no servant who says it during his riding a camel or animal, that he would be affected by anything, by the Permission of Allah[azwj]'.

ثم قال: «فإذا خرجت من منزلك فقل: بسم الله آمنت بالله، توكلت على الله، لا حول و لا قوة إلا بالله، فإن الملائكة تضرب وجوه الشياطين، و يقولون: قد سمى الله، و آمن بالله، و توكل على الله، و قال: لا حول و لا قوة إلا بالله».

Then he[asws] said: 'So when you come out from your house, say, 'In the Name of Allah[azwj], I am safe with Allah[azwj]. I place reliance upon Allah[azwj]. There is no Might and no Power except by Allah[azwj]', so the Angels strike the faces of the devils and they say, 'He has Named Allah[azwj], and is safe by Allah[azwj], and is relying upon Allah[azwj], and said, 'There is no Might and no Power except by Allah[azwj]'.[617]

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأكفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال: خرج علينا علي بن أبي طالب (عليه السلام)، و نحن في المسجد

[617] الكافي 3: 471/ 5.

فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين و الآخرين، لم يدع لقائل مقالا، و لا يعلم تأويله إلا الله و الراسخون في العلم، و ليسوا بواحد،

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

'Ali[asws] Bin Abu Talib[asws] came out to us, and we were in the Masjid, so we went to him[asws]. He[asws] said: 'Ask me[asws] before you lose me! Ask me[asws] about the Quran, for in the Quran is Knowledge of the Former ones and the Later ones, not leaving a word to be said by a speaker, ***"[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge"***, and is not with anyone else.

و رسول الله (صلى الله عليه و آله) كان واحدا منهم، علمه الله سبحانه إياه، و علمنيه رسول الله (صلى الله عليه و آله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسى وَ آلُ هارُونَ تَحْمِلُهُ الْمَلائِكَةُ، فأنا من رسول الله (صلى الله عليه و آله) بمنزلة هارون من موسى إلا النبوة، و العلم في عقبنا إلى أن تقوم الساعة»

And Rasool-Allah[saww] was one of them (firmly rooted in the Knowledge). Allah[azwj] the Glorious had Taught him[saww], and Rasool-Allah[saww] learnt it. Then it will not cease to be in his[saww] posterity up to the Day of Judgement'. Then he[asws] recited ***[2:248] and remnants of what the children of Musa and the children of Haroun have left, the angels bearing it***. So I[asws] am of the status with Rasool-Allah[saww] which Haroun[as] had from Musa[as] except for the Prophet-hood, and the Knowledge will be in our[asws] posterity until the Establishment of the Hour'.

ثم قرأ: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ ثم قال: «كان رسول الله (صلى الله عليه و آله) عقب إبراهيم (عليه السلام)، و نحن أهل البيت عقب إبراهيم، و عقب محمد (صلى الله عليه و آله)».

Then he[asws] recited ***[43:28] And He Made it a Word to continue in his posterity***, then said: 'Rasool-Allah[saww] was from the posterity of Ibrahim[as], and we[asws] are the People[asws] of the Household of the posterity of Ibrahim[as], and posterity of Muhammad[saww]'.[618]

ثم قرأ أمير المؤمنين عليه السلام: (بقية مما ترك آل موسى وآل هارون)، وأنا من رسول الله صلى الله عليه وآله بمنزلة هارون من موسى، والعلم في عقبنا إلى أن تقوم الساعة.

Then Amir-ul-Momineen[asws] recited: ***[2:248] and remnants of what the children of Musa and the children of Haroun have left*** and I[asws] am from Rasool-Allah[saww] of the status which Haroun[as] had from Musa[as], and the Knowledge is in our[asws] posterity up to the Establishment of the Hour (Day of Judgement)'.[619]

VERSES 249 & 251

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۚ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ ۚ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ {249}

[618] تأويل الآيات 2: 555/ 10
[619] Kitab Suleym Bin Qays Al Hilali – H 78 (Extract)

[2:249] So when Talut departed with the forces, he said: Surely Allah will Test you with a river; whoever then drinks from it, he is not from me, and whoever does not taste of it, he is surely from me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Goliath and his forces. Those who were certain that they would meet their Lord said: How often has a small party vanquished a numerous army by Allah's Permission, and Allah is with the patient

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {250} فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ {251}

[2:250] And when they went out against Goliath and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people [2:251] So they put them to flight by Allah's Permission. And Dawood slew Goliath, and Allah Gave him the Kingdom and Wisdom, and Taught him of what He so Desired to. And were it not for Allah's Repelling some men with others, the earth would certainly be in a spoilt state; but Allah is Gracious to the worlds

و روي عن أبي عبد الله (عليه السلام) أنه قال: «القليل الذين لم يشربوا و لم يغترفوا ثلاثمائة و ثلاثة عشر رجلا، فلما جاوزوا النهر و نظروا إلى جنود جالوت قال الذين شربوا منه: لا طاقَةَ لَنَا الْيَوْمَ بِجالُوتَ وَ جُنُودِهِ و قال الذين لم يشربوا: رَبَّنا أَفْرِغْ عَلَيْنا صَبْراً وَ ثَبِّتْ أَقْدامَنا وَ انْصُرْنا عَلَى الْقَوْمِ الْكافِرِينَ.

And it has been reported from Abu Abdullah [asws] having said:

'The few who neither drank (from the river) nor scooped from it were three hundred and thirteen men. So when they crossed the river and saw the army of Goliath, the ones who had drunk from it said ***[2:249] We have today no power against Goliath and his forces.*** And the ones who had not drunk from it said ***[2:250] And when they went out against Goliath and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people***'.

فجاء داود حتى وقف بحذاء جالوت، و كان جالوت على الفيل، و على رأسه التاج، و في جبهته ياقوتة، يلمع نورها، و جنوده بين يديه. فأخذ داود من تلك الأحجار حجرا، فرمى به في ميمنة جالوت، فمر في الهواء و وقع عليهم فانهزموا، و أخذ حجرا آخر، فرمى به في ميسرة جالوت، فوقع عليهم فانهزموا، و رمى جالوت بحجر ثالث فصك الياقوتة في جبهته، و وصل إلى دماغه، و وقع إلى الأرض ميتا».

So Dawood[as] went until he[as] paused by the feet of Goliath, and Goliath was upon the elephant, and on his head was the crown, and Sapphire was imbedded into it at the front of it, and its light was shining, and his army was in front of him. So Dawood[as] grabbed three stones from there, and threw it on the right hand side of Goliath. So they slew into the air and struck them, and they were defeated. And he[as] grabbed another stone, so he[as] threw it on the left hand side of Goliath. So it struck them, and

defeated them. And he[as] threw at Goliath, the third stone, and the Sapphire pierced his forehead, and entered into his brain, and he fell down to the earth, dead'.[620]

الطبرسي في (الاحتجاج): عن أبي بصير، عن أبي جعفر الباقر (عليه السلام)، و قد سأله طاوس اليماني، قال: فأخبرني عن شيء قليله حلال و كثيره حرام، ذكره الله عز و جل في كتابه؟ قال: «نهر طالوت قال الله عز و جل: إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ».

Al Tabarsy, in Al Ihtijaj, from Abu Baseer,

(It has been narrated) from Abu Ja'far Al-Baqir[asws], and Tawoos Al-Yamaani had asked him[asws], 'Inform me about a thing, a little of it is Permissible, and a lot of it is Prohibited, and Allah[azwj] has Mentioned it in His[azwj] Book?' He[asws] said: 'The river of Talut. Allah[azwj] Mighty and Majestic Says ***[2:249] except he who takes with his hand as much of it as fills the hand***'.[621]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، قال: قال أبو عبد الله (عليه السلام): «إن الله يدفع بمن يصلي من شيعتنا عمن لا يصلي من شيعتنا، و لو اجتمعوا على ترك الصلاة لهلكوا. و إن الله ليدفع بمن يزكي من شيعتنا عمن لا يزكي من شيعتنا، و لو اجتمعوا على ترك الزكاة لهلكوا. و إن الله ليدفع بمن يحج من شيعتنا عمن لا يحج «1»، و لو اجتمعوا على ترك الحج لهلكوا و هو قول الله عز و جل: وَ لَوْ لا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعالَمِينَ».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel who said,

'Abu Abdullah[asws] said: 'Surely Allah[azwj] Repels (Afflictions) by the ones who Pray from our[asws] Shias, from the ones from our[asws] Shias who do not Pray, and had they got together upon the leaving of the Salat, they would have been destroyed. And surely, Allah[azwj] Repels (Afflictions) by the ones from our[asws] Shias who give the Zakat, from the ones from our Shias who do not give the Zakat, and had they got together upon the leaving of the Zakat, they would have been destroyed. And surely Allah[azwj] Repels (Afflictions) by the ones from our[asws] Shias who perform the Hajj, from the ones from our[asws] Shias who do not perform the Hajj, and had they got together upon the leaving of the Hajj, they would have been destroyed'. And these are the Words of Allah[azwj] Mighty and Majestic ***[2:251] And were it not for Allah's Repelling some men with others, the earth would certainly be in a spoilt state; but Allah is Gracious to the worlds***'.[622]

العياشي: عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: «إن الله يدفع بمن يصلي من شيعتنا عمن لا يصلي من شيعتنا، و لو اجتمعوا على ترك الصلاة لهلكوا.

Al Ayyashi, from Yunus Bin Zibyan,

(It has been narrated) from Abu Abdullah[asws] having said: ''Abu Abdullah[asws] said: 'Surely Allah[azwj] Repels (Afflictions) by the ones who Prays from our[asws] Shias, from the ones from our[asws] Shias who do not Pray, and had they got together upon the leaving of the Salat, they would have been destroyed.

و إن الله ليدفع بمن يصوم منهم عمن لا يصوم من شيعتنا، و لو اجتمعوا على ترك الصيام لهلكوا.

[620] تفسير القمّي 1: 83.
[621] الاحتجاج: 329.
[622] تفسير القمّي 1: 83.

Surely Allah[azwj] Repels (Afflictions) by the ones who Fasts from our[asws] Shias, from the ones from our[asws] Shias who do not Fast, and had they got together upon the leaving of the Fasting, they would have been destroyed.

و إن الله يدفع بمن يزكي من شيعتنا عمن لا يزكي، و لو اجتمعوا على ترك الزكاة لهلكوا.

And surely Allah [azwj] Repels (Afflictions) by the ones from our[asws] Shias who give the Zakat, from the ones from our Shias who do not give the Zakat, and had they got together upon the leaving of the Zakat, they would have been destroyed.

و إن الله يدفع بمن يحج من شيعتنا عمن لا يحج منهم، و لو اجتمعوا على ترك الحج لهلكوا

And surely Allah[azwj] Repels (Afflictions) by the ones from our[asws] Shias who perform the Hajj, from the ones from our [asws] Shias who do not perform the Hajj, and had they got together upon the leaving of the Hajj, they would have been destroyed'.

و هو قول الله تعالى: وَ لَوْ لا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعالَمِينَ، فو الله ما نزلت إلا فيكم، و لا عنى بها غيركم».

And these are the Words of Allah[azwj] Mighty and Majestic ***[2:251] And were it not for Allah's Repelling some men with others, the earth would certainly be in a spoilt state; but Allah is Gracious to the worlds***. So, by Allah[azwj]! It was not Revealed except for you (Shias), and it does not Mean by it other than you all'.[623]

VERSES 252 & 253

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ {252} تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ {253}

[2:252] These are the Verses of Allah: We Recite them to you with the Truth; and most surely you are (one) of the Rasools [2:253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. And if Allah had so Desired, those after them would not have fought one with another after clear Arguments had come to them, but they disagreed; so there were some of them who believed and others who disbelieved; and if Allah had so Dsired they would not have fought one with another, but Allah Does whatever He Intends to

ابْنُ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ الْعَامَّةَ يَزْعُمُونَ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ النَّاسُ كَانَتْ رِضًا بِلَّهِ جَلَّ ذِكْرُهُ وَ مَا كَانَ اللَّهُ لِيَفْتِنَ أُمَّةَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ بَعْدِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ وَ مَا يَقْرَءُونَ كِتَابَ اللَّهِ أَ وَ لَيْسَ اللَّهُ يَقُولُ وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

[623] تفسير العيّاشي 1: 135/ 446

I said to Abu Ja'far[asws] that: 'The generality (of the Muslims) are alleging that the pledging of the allegiances to Abu Bakr where the people gathered was with the Pleasure of Allah[azwj] and Allah[azwj] did not like the strife (Fitna) in the community of Muhammad[saww] after him[saww]. So Abu Ja'far[asws] said: 'Have you not recited the Book of Allah[azwj]? Has not Allah[azwj] said: ***"[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful"***

قَالَ فَقُلْتُ لَهُ إِنَّهُمْ يُفَسِّرُونَ عَلَى وَجْهٍ آخَرَ فَقَالَ أَ وَ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الَّذِينَ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنَّهُمْ قَدِ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ حَيْثُ قَالَ وَ آتَيْنا عِيسَى ابْنَ مَرْيَمَ الْبَيِّناتِ وَ أَيَّدْناهُ بِرُوحِ الْقُدُسِ وَ لَوْ شاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَيِّناتُ وَ لكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شاءَ اللَّهُ مَا اقْتَتَلُوا وَ لكِنَّ اللَّهَ يَفْعَلُ ما يُرِيدُ وَ فِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَى أَنَّ أَصْحَابَ مُحَمَّدٍ (صلى الله عليه وآله) قَدِ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ.

I said to him[asws], 'They are explaining it upon another perspective'. So he[asws] said: 'Has not Allah[azwj] Informed about those who were before them from the communities who had differed from after the Proofs had come to them, where He[azwj] Said: ***"[2:253] and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends"***, and in this is the evidence against the companions of Muhammad[saww] who had differed among (themselves) after him[saww]. ***"So there were some of them who believed and others who denied"***.[624]

الشيخ في (أماليه): قال: أخبرنا محمد بن محمد- يعني المفيد- قال: حدثنا أبو الحسن علي بن بلال، [قال: حدثنا محمد بن الحسين بن حميد بن الربيع اللخمي، قال: حدثنا سليمان بن الربيع النهدي، قال: حدثنا نصر بن مزاحم المنقري قال أبو الحسن علي بن بلال:] و حدثني علي بن عبد الله بن أسد بن منصور الأصفهاني، قال: حدثنا إبراهيم بن محمد بن هلال الثقفي، قال: حدثني محمد بن علي، قال: حدثنا نصر بن مزاحم، عن يحيى بن يعلى الأسلمي، عن علي بن الحزور، عن الأصبغ بن نباتة، قال: جاء رجل إلى علي (عليه السلام)، فقال: يا أمير المؤمنين، هؤلاء القوم الذين نقاتلهم الدعوة واحدة، و الرسول واحد، و الصلاة واحدة، و الحج واحد، فبم نسميهم؟ فقال: «بما سماهم الله تعالى في كتابه».

Al Sheykh in his Amaali, from Muhammad Bin Muhammad – meaning Al Mufeed – from Abu Al Hassan Ali Bin Bilal, from Muhammad Bin Al Husayn Bin Hameed Bin Al Rabi'e Al Khamy, from Suleyman Bin Al Rabi'e Al Nahdy, from Nasr Bin Mazahim Al Manqary, from Al Hassan Bin Bilal, and Ali Bin Abdullah Bin Asad Bin Mansour Al Isfahany, from Ibrahim Bin Muhammad Bin Hilal Al Saqafy, from Muhammad Bin Ali, from Nasr Bin Mazahim, from Yahya Bin Ya'la Al Aslamy, from Ali Bin Hazour, from Al Asbagh Bin Nabata who said,

'A man came to Ali[asws], so he said, 'O Amir-ul-Momineen[asws]! These people who we are fighting against (the battle of the Camel), the call is one, and the Rasool[saww] is one, and the Salat is one, and the Hajj is one, so by what it is that we should be Naming them?' He[asws] said: 'By what Allah[azwj] the High has Named them in the Book of Allah[azwj]'.

[624] Al Kafi – H 14846

فقال: ما كل ما في كتاب الله أعلمه. قال: «أما سمعت الله تعالى يقول في كتابه: تِلْكَ الرُّسُلُ فَضَّلْنا بَعْضَهُمْ عَلى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجاتٍ وَ آتَيْنا عِيسَى ابْنَ مَرْيَمَ الْبَيِّناتِ وَ أَيَّدْناهُ بِرُوحِ الْقُدُسِ وَ لَوْ شاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَيِّناتُ وَ لكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ،

So he said, 'Teach me all what is in the Book of Allah[azwj] (about them)'. So he[asws] said: 'Have you not heard Allah[azwj] the High Saying in His[azwj] Book ***[2:252] These are the Verses of Allah: We Recite them to you with the Truth; and most surely you are (one) of the Rasools [2:253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. And if Allah had so Desired, those after them would not have fought one with another after clear Arguments had come to them, but they disagreed; so there were some of them who believed and others who disbelieved***.

فلما وقع الاختلاف كنا نحن أولى بالله عز و جل، و بالنبي (صلى الله عليه و آله)، و بالكتاب، و بالحق، فنحن الذين آمنوا، و هم الذين كفروا، و شاء الله قتالهم بمشيئته و إرادته».

So when the differing occurred, we[asws] were the closest with Allah[azwj] Mighty and Majestic, and with the Prophet[saww], and with the Book, and with the Truth. So we[asws] are the ones who believed, and they are the ones who disbelieved, and Allah[azwj] Desires that we fight against them by His[azwj] Desire and His[azwj] Intention'.[625]

علي بن إبراهيم، قال: جاء رجل إلى أمير المؤمنين (عليه السلام) يوم الجمل، فقال: يا علي، علام تقاتل أصحاب رسول الله (صلى الله عليه و آله) و من شهد أن لا إله إلا الله، و أن محمدا رسول الله؟ قال: «على آية في كتاب الله، أباحت لي قتالهم». فقال: و ما هي؟

Ali Bin Ibrahim –

'A man came to Amir-ul-Momineen[asws] on the Day of the (battle of the Camel), so he said, 'O Ali[asws]! For what reason are we fighting against the companions of Rasool-Allah[saww], and the ones who testify that there is no God except for Allah[azwj], and that Muhammad[saww] is His[azwj] Rasool[saww]?' He[asws] said: 'Upon a Verse in the Book of Allah[azwj] which has Legalised my[asws] fighting against them'.

قال: «قوله تعالى: تِلْكَ الرُّسُلُ فَضَّلْنا بَعْضَهُمْ عَلى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجاتٍ وَ آتَيْنا عِيسَى ابْنَ مَرْيَمَ الْبَيِّناتِ وَ أَيَّدْناهُ بِرُوحِ الْقُدُسِ وَ لَوْ شاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَيِّناتُ وَ لكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شاءَ اللَّهُ مَا اقْتَتَلُوا وَ لكِنَّ اللَّهَ يَفْعَلُ ما يُرِيدُ».

So he said, 'And what is it?' He[asws] said: 'The Words of the High ***[2:253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. And if Allah had so Desired, those after them would not have fought one with another after clear Arguments had come to them, but they disagreed; so there were some of them who believed and others who disbelieved; and if Allah had so Dsired they would not have fought one with another, but Allah Does whatever He Intends to***'.

[625] الأمالي 1: 200، شرح نهج البلاغة لابن أبي الحديد 5: 258.

فقال الرجل: كفر- و الله- القوم.

So the man said, 'By Allah[azwj]! The people have disbelieved'.[626]

العياشي: عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «بالزيادة بالإيمان يتفاضل المؤمنون بالدرجات عند الله». قلت: و إن للإيمان درجات و منازل يتفاضل بها المؤمنون عند الله؟ قال: «نعم».

Al Ayashi, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws] having said: 'It is by the increase of the faith that the Believer is Preferred by the Levels in the Presence of Allah[azwj]'. I said, 'And for the faith there are Levels and the Ranks by which the Believer is Preferred in the Presence of Allah[azwj]?' He[asws] said: 'Yes'.

قلت: صف لي ذلك- رحمك الله- حتى أفهمه. قال: «ما فضل الله به أولياءه بعضهم على بعض فقال: تِلْكَ الرُّسُلُ فَضَّلْنا بَعْضَهُمْ عَلى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجاتٍ، الآية، و قال: وَ لَقَدْ فَضَّلْنا بَعْضَ النَّبِيِّينَ عَلى بَعْضٍ، و قال: انْظُرْ كَيْفَ فَضَّلْنا بَعْضَهُمْ عَلى بَعْضٍ وَ لَلْآخِرَةُ أَكْبَرُ دَرَجاتٍ، و قال: هُمْ دَرَجاتٌ عِنْدَ اللَّهِ، فهذا ذكر درجات الإيمان و منازله عند الله».

I said, 'Describe that to me – may Allah[azwj] have Mercy on you[asws] – until I understand it'. He[asws] said: 'What Allah [azwj] has Preferred His[azwj] Guardians, some of them over the others, so He[azwj] Said ***[2:253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank*** – the Verse; and Said ***[17:55] and We have Preferred some of the prophets above others***; and Said ***[17:21] See how We have Made some Preferrable to others, and certainly the Hereafter is greater in Levels and greater in Preferment***; and Said ***[3:163] There are (varying) Levels with Allah, and Allah Sees what they are doing***. So this is the Mention of the Levels of the Eman (faith) and the ranks in the Presence of Allah[azwj]'.[627]

VERSES 254 & 255

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ {254}

[2:254] O you who believe! Spend out of what We have Given you before the Day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers they are the unjust

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ {255}

[2:255] Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him nor sleep; for Him is whatever is in the skies and whatever is in the earth; who is he that can intercede with Him except by His Permission? He Knows what is in front of them and what is behind them, and

[626] تفسير القمّي 1: 84.
[627] تفسير العياشي 1: 135/ 447

they cannot comprehend anything out of His Knowledge except what He so Desires, His Chair extends over the skies and the earth, and the preservation of them both does not tire Him, and He is the Exalted, the Magnificent

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد: أنه قرأ أبو الحسن الرضا (عليه السلام): «الله لا إله إلا هو الحي القيوم، لا تأخذه سنة- أي نعاس- و لا نوم، له ما في السماوات و ما في الأرض، و ما بينهما و ما تحت الثرى، عالم الغيب و الشهادة، هو الرحمن الرحيم، من ذا الذي يشفع عنده إلا بإذنه، يعلم ما بين أيديهم و ما خلفهم». قال: «ما بين أيديهم: فأمور الأنبياء، و ما كان، و ما خلفهم: أي ما لم يكن بعد، إلا بما شاء، أي بما يوحى إليهم، و لا يؤده حفظهما، أي لا يثقل عليه حفظ ما في السماوات و الأرض».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Husayn Bin Khalid, said,

'Abu Al-Hassan Al-Reza[asws] recited ***[2:255] Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him*** i.e., forgetfulness ***nor sleep; for Him is whatever is in the skies and whatever is in the earth***, and what is between these two and what is underneath the soil, the Knower of the seen and the unseen. He[azwj] is the Beneficent, the Merciful ***who is he that can intercede with Him except by His Permission? He Knows what is in front of them and what is behind them***. What is in front of them, so it is the orders of the Prophets[as], and what has happened is what is behind them; i.e., Whatever is to happen afterwards will not do so except by what Allah[azwj] so Desires, i.e., by what He[azwj] would Reveal unto them ***and the preservation of them both does not tire Him***, i.e., its preservation is not heavy upon Him[azwj], whatever is in the sky and the earth'.[628]

أحمد بن محمد بن خالد البرقي، بإسناده، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَ ما خَلْفَهُمْ؟ قال: «نحن أولئك الشافعون».

Ahmad Bin Muhammad Bin Khalid Al Barqy, by his chain, said,

'I said to Abu Abdullah[asws], 'The Words of the High ***[2:255] who is he that can intercede with Him except by His Permission?***' He[asws] said: 'We[asws] are those intercessors'.[629]

ابن بابويه: قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا عبد الرحمن بن محمد الحسني ، قال: حدثنا أبو جعفر أحمد بن عيسى بن أبي مريم العجلي، قال: حدثنا محمد بن أحمد بن عبد الله بن زياد العرزمي، قال: حدثنا علي بن حاتم المنقري، عن المفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي، ما هما؟ فقال: «العرش في وجه: هو جملة الخلق، و الكرسي وعاؤه، و في وجه آخر: العرش هو العلم الذي أطلع الله عليه أنبياءه و رسله و حججه. و الكرسي: هو العلم الذي لم يطلع الله عليه أحدا من أنبيائه و رسله و حججه (عليهم السلام)».

Ibn Babuwayh, from Ahmad Bin Al Hassan Al Qataan, from Abdul Rahman Bin Muhammad Al Hasny, from Abu Ja'far Ahmad Bin Isa Bin Abu Maryam Al Ajaly, from Muhammad Bin Ahmad Bin Abdullah Bin Ziyad Al Arzamy, from Ali Bin Hatim Al Manqary, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah[asws] about the Throne and the Chair, what are these two?' So he[asws] said: 'The Throne in a perspective – it is the whole of the creation, and the Chair is its container. And in another perspective, the Throne – it is the Knowledge which Allah[azwj] Notified His[azwj] Prophets[as], and His[azwj] Rasools[as], and His[azwj]

[628] تفسير القمّي 1: 84
[629] المحاسن: 183/ 184

Proofs[asws]. And the Chair – it is the Knowledge which Allah[azwj] did not Notify anyone from His[azwj] Prophets[as], and His[azwj] Rasools[as], and His[azwj] Proofs[asws]'.[630]

عن حماد، عنه (عليه السلام)، قال: رأيته جالسا متوركا برجله على فخذه، فقال له رجل عنده: جعلت فداك، هذه جلسة مكروهة؟ فقال: «لا، إن اليهود قالت: إن الرب لما فرغ من خلق السماوات و الأرض جلس على الكرسي هذه الجلسة ليستريح، فأنزل الله: اللَّهُ لا إِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَ لا نَوْمٌ لم يكن متوركا كما كان».

From Hamaad,

(It has been narrated) from him[asws] (6th Imam[asws]), said, 'I saw him[asws] seated with his[asws] leg upon his[asws] thigh, so a man in his[asws] presence said, 'May I be sacrificed for you[asws], is this the (manner of the) sitting which is disliked?' So he[asws] said: 'No! The Jews said that when the Lord[azwj] was free from the Creating the skies and the earth, sat upon the Chair with this (manner of) seating, to rest'. So Allah[azwj] Revealed ***[2:255] Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him nor sleep***, No, He[azwj] does not Exists like this! (in any postures).[631]

عن الحسن المثنى، عمن ذكره، عن أبي عبد الله (عليه السلام)، قال: «قال أبو ذر: يا رسول الله، ما أفضل ما أنزل عليك؟ قال: آية الكرسي، ما السماوات السبع و الأرضون السبع في الكرسي إلا كحلقة ملقاة بأرض فلاة، ثم و إن فضل العرش على الكرسي كفضل الفلاة على الحلقة».

From Al Hassan Al Masny, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abu Dharr[as] said: 'O Rasool-Allah[saww]! What is the best of what is Revealed upon you[saww]?' He[saww] said: 'The Verse of the Chair. What are the seven skies and the seven firmaments in the Chair, except like the ring thrown in the desert, then the merit of the Chair is like the desert over the ring'.[632]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَ بَنَاتِهِ وَ كَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرَ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَ هِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَتَيْتِنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بُيُوتُكَ بِرِيحِكَ أَطْيَبُ يَا رَسُولَ اللَّهِ قَالَ إِذَا بِعْتِ فَأَحْسِنِي وَ لَا تَغُشِّي فَإِنَّهُ أَتْقَى وَ أَبْقَى لِلْمَالِ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَتَيْتُ بِشَيْءٍ مِنْ بَيْعِي وَ إِنَّمَا أَتَيْتُ أَسْأَلُكَ عَنْ عَظَمَةِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأُحَدِّثُكِ عَنْ بَعْضِ ذَلِكِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Safwaan, from Halaf Bin Hammaad, from Al-Husayn Bin Zayd Al-Hashimy, who has narrated:

Abu Abdullah[asws] said: 'Zaynab the perfume seller came to the wives and the daughters of the Prophet[saww], and she used to sell the perfume to them. The Prophet[saww] came over whilst she was among them. So he[saww] said: 'You bring aroma to our[saww] house'. She said, 'Your[saww] house is better in aroma due to your[saww] fragrance, O Rasool Allah[saww]!' He[saww] said: 'When you sell, do it well and do not cheat, for it would be more pious and protective of the wealth'. She said, 'O Rasool Allah[saww], I did not come to sell anything, but rather I came to ask you[saww] about the

[630] معاني الأخبار: 29/ 1.
[631] تفسير العيّاشي 1: 137/ 452.
[632] تفسير العيّاشي 1: 137/ 455

Magnificence of Allah[azwj] Mighty and Majestic'. So he[saww] said: 'Majestic is the Majesty of Allah[azwj]. I[saww] shall tell you about some of that'.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ عَلَيْهَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ بِمَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الثَّالِثَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ وَ تَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ وَ السَّبْعُ الْأَرَضِينَ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدِّيكِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الدِّيكُ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي التُّخُومِ وَ السَّبْعُ وَ الدِّيكُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ

Then he[saww] said: 'This earth with what is upon it, compared to that which is below it, it like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh'. And he[saww] recited this Verse: ***"[65:12] Allah is He Who created seven Firmaments and of the earth a similar number"***. The seven earths (firmaments) along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (firmaments) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

وَ الصَّخْرَةُ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوتِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الْبَحْرِ الْمُظْلِمِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ عَلَى الْهَوَاءِ الذَّاهِبِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عَلَى الثَّرَى كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ ما بَيْنَهُما وَ ما تَحْتَ الثَّرى ثُمَّ انْقَطَعَ الْخَبَرُ عِنْدَ الثَّرَى

And the rock along with all that it contains, and all that is on it, are upon the back of the whale like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Sarayy) like a ring thrown in the desert'. Then he[saww] recited this Verse: ***"[20:6] To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil"***. Then the information about the soil (Al-Sarayy) is terminated.

وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ وَ الثَّرَى بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا كُلُّهُ وَ سَمَاءُ الدُّنْيَا بِمَنْ عَلَيْهَا وَ مَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ السَّمَاءَانِ وَ مَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي فَوْقَهُمَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ الثَّلَاثُ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil (Al-Sarayy) along with all that these contain and whatever is on it, compared to the first sky is like a ring thrown in the desert. And all of this, and the sky of the world along with what is on it and what is contained within it, compared to that which is above it, is like a ring thrown in the desert. And these two skies and whatever these two contain, and what is on them, compared to what is above these two, are like a ring thrown in the desert. And these three, along with what is contained within them and whatever is on them, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh.

وَ هُنَّ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرَدِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ وَ يُنَزِّلُ مِنَ السَّماءِ مِنْ جِبالٍ فِيها مِنْ بَرَدٍ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْهَوَاءُ عِنْدَ حُجُبِ النُّورِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And these and all that is contained within them and whatever is on them, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert. And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert'. And he[saww] recited this Verse: ***"[24:43] And He sends down of the clouds that are (like) mountains wherein is hail"***. And these seven, and the hidden ocean, and the cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert. And these seven, and the hidden ocean, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْهَوَاءُ وَ حُجُبُ النُّورِ عِنْدَ الْكُرْسِيِّ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ وَ لا يَؤُدُهُ حِفْظُهُما وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْهَوَاءُ وَ حُجُبُ النُّورِ وَ الْكُرْسِيُّ عِنْدَ الْعَرْشِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى [وَ فِي رِوَايَةِ الْحَسَنِ] الْحُجُبُ قَبْلَ الْهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ.

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert'. And he[saww] recited this Verse: ***[2:255] His Chair extends over the skies and the earth, and the preservation of them both does not tire Him, and He is the Exalted, the Magnificent***. And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert'. And he[saww] recite this Verse: ***"[20:5] The Beneficent One, Who is established on the Throne"***. (And in the report of Al-Hassan) – 'The veils before the air about which the hearts are confused'.[633]

VERSE 256

لَا إِكْرَاهَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {256}

[2:256] There is no compulsion in the Religion; the right way has become clearly distinct from error; therefore, whoever disbelieves in the tyrant and believes in Allah he indeed has grabbed hold on the Firmest Handle, which shall not break off, and Allah is Hearing, Knowing

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسين بن سعيد، عن أبيه، عن الحصين بن مخارق، عن أبي الحسن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام) في قوله عز و جل: فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقى، قال: «مودتنا أهل البيت».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn Bin Saeed, from his father, from Al-Haseyn Bin Mukharaq, who says:

[633] Al Kafi – H 14590

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] forefathers[asws] regarding the Words of the Mighty and Majestic ***[2:256] he has grabbed hold of the Firmest Handle***, said: 'Our[asws] cordiality, the People[asws] of the Household'.[634]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن خلف بن حماد الأسدي، عن أبي الحسن العبدي، عن الأعمش، عن عباية بن ربعي، عن عبد الله بن عباس، قال: قال رسول الله (صلى الله عليه و آله): «من أحب أن يتمسك بالعروة الوثقى التي لا انفصام لها فليستمسك بولاية أخي و وصيي علي بن أبي طالب، فإنه لا يهلك من أحبه و تولاه، و لا ينجو من أبغضه و عاداه».

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah Al-Barqy, from his father, from Khalaf Bin Hamaad Al-Asady, from Abu Al-Hassan Al-Abdy, from Al-Amsh, from Abayat Bin Rabi'e, from Abdullah Bin Abbas who said,

'Rasool-Allah[saww] said: 'The one who loves that he should grab hold of the Firmest Handle which is inextricable, so he should attach himself to the Wilayah of my[saww] brother[asws], and my[saww] successor[asws] Ali[asw] Bin Abu Talib[asws], for he will not be destroyed, the one who loves him[asws] and befriends him[asws] , but the one who hates him[asws] and is inimical to him[asws]' will (surely) not be Rescued,.[635]

وعنه، بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «الأئمة من ولد الحسين (عليهم السلام)، من أطاعهم فقد أطاع الله، و من عصاهم فقد عصى الله عز و جل، هم العروة الوثقى، و هم الوسيلة إلى الله تعالى».

And from him, by his chain, said,

'Rasool-Allah[saww] said: 'The Imams[asws] from the sons[asws] of Al-Husayn[asws] – the one who obeys them[asws], has obeyed Allah[azwj], and the one who disobeys them[asws], so he has disobeyed Allah[asws] Mighty and Majestic. They[asws] are ***[2:256] the Firmest Handle***, and they[asws] are the means to Allah[azwj] the High'.[636]

الشيخ الفقيه أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان: رواه من طريق العامة، عن الرضا (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ستكون بعدي فتنة مظلمة، الناجي منها من تمسك بالعروة الوثقى.

Al-Sheykh, in Al-Faqeeh – Abu Al-Hassan Muhammad Bin Ahmad Bin Ali Bin Al-Husayn Bin Shazaan, reporting from the way of the generAl-Muslims,

(It has been narrated) from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'There will happen, after me[saww], dark strife. The saved ones from it would be the one who attaches to ***[2:256] the Firmest Handle***'.

فقيل: يا رسول الله، و ما العروة الوثقى؟ قال: ولاية سيد الوصيين.

So it was said, 'O Rasool-Allah[saww], and what is ***[2:256] the Firmest Handle***?' He[saww] said: 'Wilayah of the Chief of the successors[asws]'.

قيل: يا رسول الله، و من سيد الوصيين. قال: أمير المؤمنين.

634 تأويل الآيات 1: 439/ 10.
635 معاني الأخبار: 368/ 1.
636 عيون أخبار الرّضا (عليه السّلام) 2: 58/ 217

It was said, 'O Rasool-Allah[saww]! And who is the Chief of the successors[asws]?' He[saww] said: 'Amir-ul-Momineen[asws]'.

قيل: يا رسول الله، و من أمير المؤمنين؟ قال: مولى المسلمين و إمامهم بعدي.

It was said, 'O Rasool-Allah[saww]! And who is Amir-ul-Momineen[asws]?' He[saww] said: 'The Master of the Muslims and their Imam[asws] after me[saww]'.

قيل: يا رسول الله، و من مولى المسلمين و إمامهم بعدك؟ قال: أخي علي بن أبي طالب».

It was said, 'O Rasool-Allah[saww]! And who is the Master of the Muslims and their Imam[asws] after you[saww]?' He[saww] said: 'My[saww] brother[asws], Ali[asws] Bin Abu Talib[asws]'.[637]

و عنه، بإسناده عن حذيفة بن أسيد، قال: قال رسول الله (صلى الله عليه و آله): «يا حذيفة، إن حجة الله عليكم بعدي علي بن أبي طالب، الكفر به كفر بالله، و الشرك به شرك بالله، و الشك فيه شك في الله، و الإلحاد فيه إلحاد في الله، و الإنكار له إنكار لله، و الإيمان به إيمان بالله، لأنه أخو رسول الله و وصيه، و إمام أمته، و هو حبل الله المتين، و عروته الوثقى لا انفصام لها، و سيهلك فيه اثنان و لا ذنب له: غال، و مقصر.

From him, by his chain from Huzeyfa Bin Aseyd who said,

'Rasool-Allah[saww] said: 'O Huzeyfa! The Proof[asws] of Allah[azwj] over you, after me[saww] is Ali[asws] Bin Abu Talib[asws]. The disbelief with him[asws] is disbelief with Allah[azwj], and the association with him[asws] is the association with Allah[azwj] (Polytheism), and the doubt in him[asws] is doubt in Allah[azwj], and the heresy in him[asws] is heresy in Allah[azwj], and the rejecting of him[asws] is rejection of Allah[azwj], and the belief in him[asws] is believing in Allah[azwj], because he[asws] is the brother of Rasool-Allah[saww], and his[saww] successor[asws], and the Imam[asws] of his[saww] community, and he[asws] is the strong Rope of Allah[azwj], and ***[2:256] Firmest Handle***, not having any dichotomy in it. And there will be getting destroyed with regards to him[asws], two, and not having sinned for it – the exaggerator (Ghaali) and the reducer (Muqassir).

يا حذيفة، لا تفارقن عليا فتفارقني، و لا تخالفن عليا فتخالفني، إن عليا مني، و أنا منه، من أسخطه فقد أسخطني، و من أرضاه فقد أرضاني».

O Huzeyfa! Do not separate from Ali[asws] for you would have separated from me[saww], and do not oppose Ali[asws] for you would have opposed me[saww]. Ali[asws] is from me [saww] and I[saww] am from him[asws]. Whoever is angry with him[asws] so he is angry with me[saww], and the one who is pleased with him[asws], so he is pleased with me[saww]'.[638]

و عنه: بإسناده، قال رسول الله (صلى الله عليه و آله): «من أحب أن يستمسك بالعروة الوثقى فليستمسك بحب علي و أهل بيته».

And from him, by his chain, 'Rasool-Allah[saww] said: 'The one who loves that he should attach himself to ***[2:256] the Firmest Handle*** so he should attach himself to the love of Ali[asws] and the People[asws] of his[asws] Household'.[639]

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[637] مائة منقبة: 149/ 81.
[638] أمالي الصدوق: 165/ 2.
[639] عيون أخبار الرّضا (عليه السّلام) 2: 58/ 216

و من طريق المخالفين، ما رواه موفق بن أحمد، بإسناده عن عبد الرحمن بن أبي ليلى، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): «أنت العروة الوثقى».

And from the ways of the opponents, is what has been reported by Mofaq Bin Ahmad, by his chain from Abdul Rahman Bin Abu Layli who said,

'Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! You[asws] are ***[2:256] the Firmest Handle***'.[640]

VERSE 257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {257}

[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light; and (as to) those who disbelieve, their guardians are tyrants who extract them from the Light into the darkness; these are the inmates of the Fire, in it they shall be abiding

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ الَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّوَاغِيتُ.

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

Abu Ja'far[asws] said (referring to the 'Tahreef in Quran) in this ***[2:257] and (as to) those who disbelieve, their guardians are the tyrants".*** ('الطَّوَاغِيتُ' instead of 'الطَّاغُوتُ')'.[641]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن عبد العزيز، عن عبد الله بن أبي يعفور، قال: قلت لأبي عبد الله (عليه السلام): إني أخالط الناس، فيكثر عجبي من أقوام لا يتولونكم، و يتولون فلانا و فلانا، لهم أمانة و صدق و وفاء، و أقوام يتولونكم، و ليس لهم تلك الأمانة، و لا الوفاء، و لا الصدق! قال: فاستوى أبو عبد الله (عليه السلام) جالسا، فأقبل علي كالغضبان، ثم قال: «لا دين لمن دان الله بولاية إمام جائر ليس من الله، و لا عتب على من دان بولاية إمام عادل من الله». قلت: لا دين لأولئك، و لا عتب على هؤلاء؟ قال: «نعم، لا دين لأولئك و لا عتب على هؤلاء

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz, from Abdullah Bin Abu Yafour who said,

'I said to Abu Abdullah[asws], 'I mix with the people, so my astonishment increases when I see that the people are not befriending you[asws] and (instead) they are befriending so and so, and so and so. For them they have honesty, and sincerity and the loyalty, whereas there are people who are befriending you[asws], and they do not have that honesty, and the loyalty, and no truthfulness!' He (the narrator) said, 'So Abu Ja'far[asws] sat up straight, and faced towards me as if in anger, then said: 'There is no Religion for the one who makes up a religion of Allah[azwj] by the Wilayah of an unjust Imam who is not from Allah[azwj]! And there is no blame on the one who makes a Religion by the Wilayah of a just Imam[asws] from Allah[azwj]!' I said, 'There is no

[640] مناقب الخوارزمي: 24.
[641] Al Kafi – H 14884

Religion for those ones and there is no blame upon these?' He[asws] said: 'Yes! There is no Religion for those ones and there is no blame upon these'.

- ثم قال-: ألا تسمع لقول الله عز و جل: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ يعني من ظلمات الذنوب إلى نور التوبة و المغفرة، بولايتهم كل إمام عادل من الله.

Then he[asws] said: 'Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light*** Meaning from the darkness of the sins to the Light of the repentance and the Forgiveness, by their[asws] Wilayah, of all the just Imams[asws] from Allah[azwj]'.

و قال: وَ الَّذِينَ كَفَرُوا أَوْلِياؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُماتِ إنما عنى بهذا أنهم كانوا على نور الإسلام، فلما تولوا كل إمام جائر ليس من الله عز و جل، خرجوا بولايتهم إياه من نور الإسلام إلى ظلمات الكفر، فأوجب الله لهم النار مع الكفار، فأولئك أصحاب النار هم فيها خالدون».

And he[asws] said: '***and (as to) those who disbelieve, their guardians are tyrants who extract them from the Light into the darkness***. But rather, it Means by this that they used to be upon the Light of Al-Islam, so when they turned towards all the unjust imams who were not from Allah[azwj] Mighty and Majestic, they exited, due to their Wilayah for them, from the Light of Al-Islam to the darkness of the disbelief. Thus, Allah[azwj] Obligated for them the Fire along with the Infidels, so ***these are the inmates of the Fire, in it they shall be abiding***'.[642]

عن مسعدة بن صدقة، قال: قص أبو عبد الله قصة الفريقين جميعا في الميثاق، حتى بلغ الاستثناء من الله في الفريقين، فقال: «إن الخير و الشر خلقان من خلق الله، و ذلك أن الله قال في كتابه: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أَوْلِياؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُماتِ فالنور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

From Mas'adat Bin Sadaqa who said,

'Abu Abdullah[asws] related the story for the two groups (good and evil) together during the Covenant, until he[asws] reache the Exclusion (separation) from Allah[azwj] regarding the two groups, so he[asws] said: 'The good and the evil are two creatures from the creatures of Allah[azwj], and that is what Allah[azwj] Said in His[azwj] Book ***[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light; and (as to) those who disbelieve, their guardians are tyrants who extract them from the Light into the darkness***. So the Light – they[asws] are the Progeny of Muhammad[saww], and the darkness are their[asws] enemies'.[643]

عن مهزم الأسدي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قال الله تبارك و تعالى: لأعذبن كل رعية دانت بإمام ليس من الله، و إن كانت الرعية في أعمالها برة تقية، و لأغفرن عن كل رعية دانت بكل إمام من الله، و إن كانت الرعية في أعمالها سيئة». قلت: فيعفو عن هؤلاء، و يعذب هؤلاء؟ قال: «نعم، إن الله يقول: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ».

From Mahzam Al Asady who said,

[642] الكافي 1: 307/ 3
[643] تفسير العيّاشي 1: 138/ 461.

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Blessed and High Said: "I[azwj] will Punish every person who makes a religion by an imam who is not from Allah[azwj], and even if that person was benevolent and pious in his deeds. And I[azwj] shall Forgive every person who makes a Religion by every Imam[asws] from Allah[azwj], and even if the person was evil in his deeds'. I said, 'He[azwj] would Forgive these ones and Punish those?' He[asws] said: 'Yes! Allah[azwj] is Saying ***[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light***'

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

Then (the narrator) mentioned the first Hadeeth – A Hadeeth of Ibn Abu Yafour, by the report of Muhammad Bin Al Husayn – and in was the additional (information) – He[asws] said: 'So it is the enemies of Ali Amir-ul-Momineen[asws], they would be abiding in the Fire, and even if, in their religion, they were very pious, and ascetic, and the worshippers. And the Believers, along with Ali[asws], they would be abiding in the Paradise, and even if they used to be, in their deeds, opposite to that'.[644]

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

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir[asws], regarding the Words of the High ***[2:257] and (as to) those who disbelieve*** in the Wilayah of Ali Bin Abu Talib[asws] ***their guardians are the tyrants*** – it was Revealed regarding his[asws] enemies and the ones who followed them. They extracted the people from the Light – and the Light is the Wilayah of Ali[asws] – so took them into the darkness – Wilayah of his[asws] enemies'.[645]

VERSE 258

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {258}

[2:258] Have you not considered him (Nimrod) who disputed with Ibrahim about his Lord, because Allah had Given him the kingdom? When Ibrahim said: My Lord is He who Gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely, Allah Causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not Guide aright the unjust people

أبو علي الطبرسي، قال: قال: و روي عن الصادق (عليه السلام): «أن إبراهيم (عليه السلام) قال له: أحيى من قتلته إن كنت صادقا».

Abu Ali Al Tabarsy said,

[644] تفسير العيّاشي 1: 139/ 462.
[645] المناقب 3: 81.

'And it has been reported from Al-Sadiq[asws] having said: 'Ibrahim[as] said to him Nimrod[la]: 'Revive the ones you[la] have killed if you[la] are truthful'.[646]

VERSE 259

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {259}

[2:259] Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: How will Allah Give it life after its death? So Allah Caused him to die for a hundred years, then Raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: But! You have tarried a hundred years; then look at your food and drink - years have not passed over it; and look at your donkey; and that We may Make you a Sign to the people, and look at the bones, how We Set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has Power over all things

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن هارون بن خارجة، عن أبي عبد الله (عليه السلام)، قال: «لما عملت بنو إسرائيل المعاصي و عتوا عن أمر ربهم، أراد الله أن يسلط عليهم من يذلهم و يقتلهم، فأوحى الله تعالى إلى إرميا: يا إرميا، ما بلد انتجبته من بين البلدان، فغرست فيه من كرائم الشجر، فأخلف فأنبت خرنوبا؟ فأخبر إرميا أحبار بني إسرائيل، فقالوا له: راجع ربك، ليخبرنا ما معنى هذا المثل.

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the Children of Israel acted in disobedience and revolted against the Command of their Lord[azwj], Allah[azwj] Intended them to be overcome by one who would humiliate them and kill them. So Allah[azwj] the High Revealed unto Irmiah[as]: "O Irmiah!" What city from the cities did I[azwj] Chose for the growth of the noblest of the tress, so instead the Kharnouba (tree) grew?" So Irmiah[as] informed the Rabbis of the Children of Israel, so they said, 'Return to your[as] Lord[azwj], to inform us what is the Meaning of this example'.

فصام إرميا سبعا، فأوحى الله إليه: يا إرميا، أما البلد فبيت المقدس، و أما ما أنبت فيه فبنو إسرائيل الذين أسكنتهم فيها، فعملوا بالمعاصي، و غيروا ديني، و بدلوا نعمتي كفرا، فبي حلفت، لأمتحننهم بفتنة يظل الحليم فيها حيرانا، و لا سلطن عليهم شر عبادي ولادة، و شرهم طعاما، فيسلطن عليهم بالجبرية فيقتل مقاتليهم، و يسبي حريمهم، و يخرب ديارهم التي يغترون بها، و يلقي حجرهم الذي يفتخرون به على الناس في المزابل مائة سنة.

Therefore, Irmiah[as] Fasted for seven (days), so Allah[azwj] Revealed unto him[as]: "As for the city, it is Bayt Al-Maqdas, and as for what grew in it, it is the Children of Israel who dwelled therein. They have acted with disobedience, and changed My[azwj] Religion, and altered My[azwj] Bounties with disbelief. Therefore, I[azwj] Swear by Myself[azwj] that I[azwj] will Try them with a strife in which even the forebearing would be confused, and will Empower over them from My[azwj] servant of the most evil birth, and

[646] مجمع البيان 2: 635.

he would spoil their food. So I[azwj] will Empower over them with the compulsive ones who would kill their fighters, and captivate their women, and ruin their house by which they have been conceited, and throw their laps into the dumpyard for one hundred years".

فأخبر إرميا أحبار بني إسرائيل، فقالوا له: راجع ربك، فقل له: ما ذنب الفقراء و المساكين و الضعفاء؟ فصام إرميا سبعا، ثم أكل أكلة فلم يوح إليه شيء، ثم صام سبعا، فأوحى الله إليه: يا إرميا، لتكفن عن هذا، أو لأردن وجهك إلى قفاك».

So Irmiah[as] informed the Rabbis of the Children of Israel, so they said, 'Return to your[as] Lord[azwj] and say to Him[azwj], 'What is the sin of the poor, and the beggars, and the weak ones?' So Irmiah[as] Fasted for seven (days), then ate the food. But, nothing was Revealed unto him[as]. Then he[as] Fasted for seven (days), so Allah[azwj] Revealed unto him[as]: "O Irmiah[as]! Enshroud (refrain) from this, or else I[azwj] shall Turn your[as] face to the back of your[as] neck'.

قال: «ثم أوحى الله تعالى إليه: قل لهم لأنكم رأيتم المنكر فلم تنكروه. فقال أرميا: رب، أعلمني من هو حتى آتيه، فآخذ لنفسي و أهل بيتي منه أمانا؟ قال: ائت موضع كذا و كذا، فانظر إلى غلام أشدهم زمانة، و أخبثهم ولادة، و أضعفهم جسما، و شرهم غذاء، فهو ذلك.

He[asws] said: 'Then Allah[azwj] the High Revealed unto him[as]: "Say to them: 'Because when they saw the evil, they did not reject it'." So Irmiah[as] said: 'Lord[azwj]! Teach me[as], who is the one who would be coming, so I[as] take safety from him for myself[as] and my[as] family?' He[azwj] Said: "Go to such and such a place, and look at a boy, in most difficulties of his time, and or bad birth, and most weak of them in physique, and most evil of them in food, so he is that".

فأتى إرميا ذلك البلد فإذا هو بغلام في خان، زمن، ملقى على مزبلة وسط الخان، و إذا له أم ترمي بالكسر، و تفت الكسر في القصعة، و تحلب عليه خنزيرة لها، ثم تدنيه من ذلك الغلام فيأكله.

So Irmiah[as] came to that city, and there was a boy in a pit who had been thrown into the dustbin of the pit, and if there was a mother for him she would have thrown him and fractured him in the dustbin, and the pigs were feeding him their milk, then when they move away he would eat (the rubbish)'.

فقال إرميا: إن كان في الدنيا الذي وصفه الله فهو هذا. فدنا منه، فقال له: ما اسمك؟ قال: بخت نصر. فعرف أنه هو، فعالجه حتى برئ. ثم قال له: تعرفني؟ قال: لا، أنت رجل صالح. قال: أنا إرميا نبي بني إسرائيل، أخبرني الله أنه سيسلطك على بني إسرائيل فتقتل رجالهم، و تفعل بهم كذا و كذا

So Irmiah[as] said: 'If there was anyone in the world whom Allah[azwj] has Described, so it is him'. He[as] approached him and said to him: 'What is your name?' He said, 'Bakht Nasar'. So he[as] recognised that it was him, and he[as] treated him until he was cured. Then he[as] said to him: 'Do you recognise me?' He said, 'No, you are a righteous man'. He[as] said: 'I[as] am Irmiah[as], Prophet[as] to the Children of Israel. Allah[azwj] Informed me[as] that He[azwj] would be Empowering you upon the Children of Israel, so you would be killing their men, and do with them such and such'.

- قال-: فتاه الغلام في نفسه في ذلك الوقت، ثم قال إرميا: اكتب لي كتابا بأمان منك. فكتب له كتابا، و كان يخرج إلى الجبل و يحتطب، و يدخله المدينة و يبيعه، فدعا إلى حرب بني إسرائيل فأجابوه، و كان مسكنهم في بيت المقدس، و أقبل بخت نصر و من أجابه نحو بيت المقدس، و قد اجتمع إليه بشر كثير، فلما بلغ إرميا إقباله نحو بيت المقدس، استقبله على حمار

له و معه الأمان الذي كتبه له بخت نصر، فلم يصل إليه إرميا من كثرة جنوده و أصحابه، فصير الأمان على قصبة أو خشبة و رفعها، فقال: من أنت؟ فقال: أنا أرميا النبي الذي بشرتك بأنك سيسلطك الله على بني إسرائيل، و هذا أمانك لي.

He[asws] said: 'The boy was astonished within himself at that time. Then Irmiah[as] said: 'Write down a letter of security for me[as], from you'. So he wrote for him[as] a letter. And he used to go to the mountain to gather firewood, and entered the city, so they paid their allegiance to him. So he called them for war against the Children of Israel, and they answered him. And their poor ones used to be in Bayt Al-Maqdas, and Bakht Nasr along with those who answered his call came to near Bayt Al-Maqdas. And a lot of people had gathered for him. So when (the news) reached Irmiah[as], he[as] went to welcome him near Bayt Al-Maqdas, facing him upon a pony and with him[as] was the security letter which Bakht Nasr had wrote out for him[as]. But, Irmiah[as] did not arrive to him due to the numerous soldiers of his and his companions, so he[as] made the letter to be upon a bone or wood and raised it. So he said, 'Who are you[as]?' So he[as] said: 'I[as] am Irmiah[as], the Prophet[as] who gave you the news that Allah[azwj] would be Empowering you upon the Children of Israel, and this is your security letter for me[as]'.

فقال: أما أنت فقد أمنتك، و أما أهل بيتك فإني أرمي من هاهنا إلى بيت المقدس، فإن وصلت رميتي إلى بيت المقدس فلا أمان لهم عندي، و إن لم تصل فهم آمنون. و انتزع قوسه و رمى نحو بيت المقدس، فحملت الريح النشابة حتى علقتها في بيت المقدس، فقال: لا أمان لهم عندي.

So he said, 'As for you[as], so there is safety for you[as], and as for your[as] family, so I would throw (arrow) from here towards Bayt Al-Maqdas. If my throw reaches to Bayt Al-Maqdas, then there is not saftery for them from me, and if it does not reach, so they are safe'. And he grabbed his bow, and fired (the arrow) towards Bayt Al-Maqdas. The wind carried it until it immersed into Bayt Al-Maqdas, so he said, 'There is no safety for them from me'.

فلما وافى نظر إلى جبل من تراب وسط المدينة، و إذا دم يغلي وسطه، كلما ألقي عليه التراب خرج و هو يغلي، فقال: ما هذا؟ فقالوا: هذا [دم] نبي كان لله، فقتله ملوك بني إسرائيل و دمه يغلي، و كلما ألقينا عليه التراب خرج يغلي. فقال بخت نصر: لأقتلن بني إسرائيل أبدا حتى يسكن هذا الدم.

So when he went into the town he saw a mound of sand in the middle of it and blood was oozing out from the middle of it. Everywhere (more) sand was thrown at it, it would come out and flow. So he said, 'What is this?' So they said, 'This is blood of a Prophet[as] who was from Allah[azwj], The kings of the Children of Israel killed him and his[as] blood flows, and wherever we throw the sand at it, it comes out and flows'. So Bakht Nasar said, 'I will kill the Children of Israel forever until this blood settles down'.

و كان ذلك الدم دم يحيى بن زكريا (عليه السلام)، و كان في زمانه ملك جبار يزني بنساء بني إسرائيل، و كان يمر بيحيى بن زكريا، فقال له يحيى: اتق الله- أيها الملك- لا يحل لك هذا. فقالت له امرأة من اللواتي كان يزني بهن حين سكر: أيها الملك اقتل يحيى. فأمر أن يؤتى برأسه، فأتي برأس يحيى (عليه السلام) في طست، و كان الرأس يكلمه، و يقول له: يا هذا، اتق الله، لا يحل لك هذا. ثم غلى الدم في الطست حتى فاض إلى الأرض، فخرج يغلي و لا يسكن، و كان بين قتل يحيى و بين خروج بخت نصر مائة سنة.

And that blood was the blood of Yahya[as] Bin Zakariyya[as], and there was a tyrannous king during his[as] time who committed adultery with the women of the Children of Israel. And he passed by Yahya[as] Bin Zakariyya[as], so Yahya[as] said to him: 'Fear

Allah[azwj] – O you king – this is not Permissible for you'. So a woman with whom he used to commit adultery with when drunk, said, 'O king! Kill Yahya[as]'. So he ordered for his[as] head. So they brought the head of Yahya[as] on a tray, and the head was speaking and was saying to him: 'O you! Fear Allah[azwj]. This is not Permissible for you'. Then blood oozed from the middle of it until it dropped upon the ground. So it came out flowing and would not settle. And in between the killing of Yahya[as] and the rise of Bakht Nasar there was a period of one hundred years.

و لم يزل بخت نصر يقتلهم، و كان يدخل قرية قرية، فيقتل الرجال و النساء و الصبيان، و كل حيوان، و الدم يغلي حتى أفناهم، فقال: بقي أحد في هذه البلاد؟ فقالوا: عجوز في موضع كذا و كذا. فبعث إليها فضرب عنقها على الدم فسكن، و كانت آخر من بقي.

And Bakht Nasar did not cease killing them, and used to enter town upon town, and he would kill the men, and the women, and the children, and every animal, and the blood kept on flowing, until they were exterminated. So he said, 'Does there remain anyone from this country?' So they said, 'An old woman in such and such a place'. So he sent for her, and struck her neck, and the blood flow stopped, and she was the last one who had remained'.

ثم أتى بابل فبنى بها مدينة، و أقام و حفر بئرا، فألقى فيها دانيال، و ألقى معه اللبوة، فجعلت اللبوة تأكل طين البئر، و يشرب دانيال لبنها، فلبث بذلك زمانا. فأوحى الله إلى النبي الذي كان في بيت المقدس: أن اذهب بهذا الطعام و الشراب إلى دانيال، و أقرئه مني السلام. قال: و أين دانيال، يا رب؟ قال: في بئر ببابل في موضع كذا و كذا.

Then he came to Babel and built a city there, and set up, and dug wells, so he threw therein Danyal[as] and threw the lioness along with him[as]. So the lioness went on to eat the clay of the well, and Danyal[as] drank its milk. So that (situation) remained for a time. Allah[azwj] Revealed to the Prophet[as] who was in Bayt Al-Maqdas: "Go with this food and drink to Danyal[as], and Convey My[azwj] Greetings to him[as]". He[as] said: 'And where is Danyal[as], O Lord[azwj]?' He[azwj] Said: "Inside a well in such and such a place".

فأتاه فاطلع في البئر، فقال: يا دانيال؟ فقال: لبيك، صوت غريب. قال: إن ربك يقرئك السلام، و قد بعث إليك بالطعام و الشراب. فدلاه إليه- قال- فقال دانيال: الحمد لله الذي لا ينسى من ذكره، الحمد لله الذي لا يخيب من دعاه، الحمد لله الذي من توكل عليه كفاه، الحمد لله الذي من وثق به لم يكله إلى غيره، الحمد لله الذي يجزي بالإحسان إحسانا، الحمد لله الذي يجزي بالصبر نجاة، الحمد لله الذي يكشف ضرنا عند كربتنا، الحمد لله الذي هو ثقتنا حين تنقطع الحيل منا، الحمد لله الذي هو رجاؤنا حين ساء ظننا بأعمالنا».

So he came over to it and announced, 'O Danyal[as]?' So he[as] said: 'Here I[as] am! A stranger's voice'. He[as] said: 'Your[as] Lord[azwj] Conveys His[azwj] Greetings to you, and has Sent me[as] to you[as] with the food and the drink'. He[as] showed it to him[as], so Danyal[as] said: 'The Praise is for Allah[azwj] Who does not Forget the one who remembers Him[azwj]! The Praise is due to Allah[azwj] Who Suffices the one who relies upon Him[azwj]! The Praise is due to Allah[azwj] Who, the one who trusts in Him[azwj] does not (need to) go to someone else! The Praise is due to Allah[azwj] Who Recompenses good with the Good! The Praise is due to Allah[azwj] Who Recompenses the patience with the salvation! The Praise is due to Allah[azwj] Who Removes our harm during our Afflictions! The Praise is due to Allah[azwj] Who Cuts-off the tricks from us when our confidence (is low)! He[azwj] is our hope when we think our deeds have worsened'.

قال: «فرأى بخت نصر في منامه كأن رأسه من حديد، و رجليه من نحاس، و صدره من ذهب- قال-: فدعا المنجمين، فقال لهم: ما رأيت في المنام؟ قالوا: ما ندري، و لكن قص علينا ما رأيت. فقال: أنا اجري عليكم الأرزاق منذ كذا و كذا، و لا تدرون ما رأيت في المنام؟! و أمر بهم فقتلوا».

He[asws] said: 'Bakht Nasar saw in his dream as if his head was of iron, and his legs were of copper, and his chest was of gold. So he called the astrologers and said to them, 'What did I see in the dream?' They said, 'We do not know, but relate to us what you saw'. So he said, 'I have made the sustenance to flow for you all since such and such (a time), and you do not know what I saw in the dream?' And he ordered for them to be killed.

قال: «فقال له بعض من كان عنده: إن كان عند أحد شيء فعند صاحب الجب، فإن اللبوة لم تتعرض له، و هي تأكل الطين و ترضعه، فبعث إلى دانيال، فقال: ما رأيت في المنام؟ قال: رأيت كأن رأسك من حديد، و رجليك من نحاس، و صدرك من ذهب. فقال: هكذا رأيت، فما ذاك؟ قال: قد ذهب ملكك، و أنت مقتول إلى ثلاثة أيام، يقتلك رجل من ولد فارس».

He[asws] said: 'Someone who was in his presence said, 'If there is anyone who has anything (about this), so it is with the one in the pit, for the lioness does not come to him[as], and she eats the clay and feeds him[as] instead. So he sent for Danyal[as] and said, 'So what did I seen in the dream?' He[as] said: 'You saw as if your head was of iron, and your feet were of copper and your chest was of gold'. So he said, 'This is what I saw! So what was that?' He[as] said: 'Your kingdom has gone away, and you would be killed in three days, a man from Persia would kill you'.

قال: «فقال: إن علي سبع مدائن، على باب كل مدينة حرس، و ما رضيت بذلك حتى وضعت بطة من نحاس على باب كل مدينة، لا يدخل غريب إلا صاحت عليه، حتى يؤخذ- قال- فقال له: إن الأمر كما قلت لك». قال: «فبث الخيل، و قال: لا تلقون أحدا من الخلق إلا قتلتموه كائنا من كان. و كان دانيال جالسا عنده، و قال: لا تفارقني هذه الثلاثة أيام، فإن مضت هذه الثلاثة أيام و أنا سالم قتلتك.

He[asws] said: 'So he (Bakht Nasar) said, 'I have seven cities, upon the gate of each of the cities is a guard, and I would not be happy with that until I place a lock of copper upon the gate of each city. No stranger would enter it except he is called for, until he is seized'. He[as] said to him: 'The matter is as I[as] have said it to you'. He[asws] said: 'So he sent for the cavalry, and said, 'Do not let anyone from the creatures in except that you kill him, whoever he is'. And Danyal[as] was seated in his presence, and he said, 'Do not separate from me during these three days, for it three days pass by, and I am safe, I will have you[as] killed'.

فلما كان في اليوم الثالث ممسيا أخذه الغم، فخرج فتلقاه غلام كان يخدم ابنا له، من أهل فارس، و هو لا يعلم أنه من أهل فارس، فدفع إليه سيفه، و قال: يا غلام، لا تلقى أحدا من الخلق إلا و قتلته، و إن لقيتني أنا فاقتلني. فأخذ الغلام سيفه فضرب به بخت نصر ضربة فقتله.

So when it was the third day, in the evening he was overcome with gloom. So he went out, where he met a young boy whose parents used to serve him, from the Persians, and he did not know that he was from the Persians. So he handed his sword to him and said, 'O boy! Do not meet anyone from the creatures except that you kill him, and even if I were to meet myself, I would kill myself'. The boy grabbed hold of the sword and struck at Bakht Nasar with a strike, and killed him.

فخرج إرميا على حمار و معه تين قد تزوده، و شيء من عصير، فنظر إلى سباع البر و سباع البحر و سباع الجو تأكل الجيف، ففكر في نفسه ساعة، ثم قال: أَنَّى يُحْيِي هذِهِ اللَّهُ بَعْدَ مَوْتِها و قد أكلتهم السباع، فأماته الله مكانه و هو قول الله تبارك

و تعالى: أَوْ كَالَّذِي مَرَّ عَلى قَرْيَةٍ وَ هِيَ خاوِيَةٌ عَلى عُرُوشِها قالَ أَنَّى يُحْيِي هذِهِ اللَّهُ بَعْدَ مَوْتِها فَأَماتَهُ اللَّهُ مِائَةَ عامٍ ثُمَّ بَعَثَهُ أي أحياه.

Irmiah[as] went out upon his donkey with him[as] were some figs as a provision for himself[as], and some honey. So he[as] looked towards the predators of the well, and predators of the sea, and predators of the air eating the dead flesh, so he[as] thought to himself[as] for a while, then said ***[2:259] How will Allah Give it life after its death*** and it has been eaten by the predators?' So Allah[azwj] Caused him[as] to die in his[as] place, and these are the Words of Allah[azwj] Blessed and High ***[2:259] Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: How will Allah Give it life after its death? So Allah Caused him to die for a hundred years, then Raised him to life***, i.e., Revived him[as].

فلما رحم الله بني إسرائيل، و أهلك بخت نصر، رد بني إسرائيل إلى الدنيا، و كان عزير لما سلط الله بخت نصر على بني إسرائيل، هرب و دخل في عين و غاب فيها، و بقي إرميا ميتا مائة سنة، ثم أحياه الله تعالى، فأول ما أحيا منه عيناه في مثل غرقئ البيض، فنظر، فأوحى الله تعالى إليه: كم لبثت؟ قال لبثت يوما. ثم نظر إلى الشمس و قد ارتفعت فقال: أو بعض يوم.

So when Allah[azwj] had Mercy upon the Children of Israel, and destroyed Bakht Nasar, Returned the Children of Israel back to the world. And when Allah[azwj] Empowered Bakht Nasar over the Children of Israel, and Uzayr[as] had escaped and entered in a spring and hid in it, and there remained Irmiah[as] dead for a hundred years. Then Allah[azwj] the High Revived him[as]. So the first of what was Revived from him[as] were his[as] eyes which were like white eggs. So he[as] looked, and Allah[azwj] the High Revealed unto him[as] ***He said: How long have you tarried? He said: I have tarried a day***. Then he[as] looked at the sun and it had risen, so he[as] said ***or a part of a day***.

فقال الله تعالى: بَلْ لَبِثْتَ مِائَةَ عامٍ فَانْظُرْ إِلى طَعامِكَ وَ شَرابِكَ لَمْ يَتَسَنَّهْ أي لم يتغير وَ انْظُرْ إِلى حِمارِكَ وَ لِنَجْعَلَكَ آيَةً لِلنَّاسِ وَ انْظُرْ إِلَى الْعِظامِ كَيْفَ نُنْشِزُها ثُمَّ نَكْسُوها لَحْماً فجعل ينظر إلى العظام البالية المنفطرة تجتمع إليه و إلى اللحم الذي قد أكلته السباع يتألف إلى العظام من هاهنا و هاهنا، و يلتزق بها حتى قام، و قام حماره، فقال: أَعْلَمُ أَنَّ اللَّهَ عَلى كُلِّ شَيْءٍ قَدِيرٌ».

So Allah[azwj] the High Said ***But! You have tarried a hundred years; then look at your food and drink - years have not passed over it*** i.e they have not changed (gone off) ***and look at your donkey; and that We may Make you a Sign to the people, and look at the bones, how We Set them together, then clothed them with flesh***. So he[as] went on to look at the bones which were split and ragged, the predators having eaten its flesh, so there were just bones here and there. And he[as] moved and stood up, and his donkey stood up as well. So he[as] said ***I know that Allah has Power over all things***'.[647]

VERSE 260

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {260}

[2:260] And when Ibrahim said: Lord! Show me how You Revive the dead. He said: Or you do not believe? He said: Yes, but to reassure my heart. He said:

[647] تفسير القمّي 1: 86

So take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا رَأَى إِبْرَاهِيمُ (عليه السلام) مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ الْتَفَتَ فَرَأَى رَجُلًا يَزْنِي فَدَعَا عَلَيْهِ فَمَاتَ ثُمَّ رَأَى آخَرَ فَدَعَا عَلَيْهِ فَمَاتَ حَتَّى رَأَى ثَلَاثَةً فَدَعَا عَلَيْهِمْ فَمَاتُوا

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayyub Al-Khazzaaz, from Abu Baseer, who has narrated:

Abu Abdullah[asws] having said: 'When Ibrahim[as] saw the Kingdom of the skies and the earth, he[as] turned and saw a man committing adultery. So he[as] supplicated against him. He died. Then he[as] saw another one. He[as] supplicated against him, so he died as well, to the extent that he[as] saw a third one, and he[as] supplicated against him and he died too.

فَأَوْحَى اللَّهُ عَزَّ ذِكْرُهُ إِلَيْهِ يَا إِبْرَاهِيمُ إِنَّ دَعْوَتَكَ مُجَابَةٌ فَلَا تَدْعُ عَلَى عِبَادِي فَإِنِّي لَوْ شِئْتُ لَمْ أَخْلُقْهُمْ إِنِّي خَلَقْتُ خَلْقِي عَلَى ثَلَاثَةِ أَصْنَافٍ عَبْداً يَعْبُدُنِي لَا يُشْرِكُ بِي شَيْئاً فَأُثِيبُهُ وَ عَبْداً يَعْبُدُ غَيْرِي فَلَنْ يَفُوتَنِي وَ عَبْداً عَبَدَ غَيْرِي فَأُخْرِجُ مِنْ صُلْبِهِ مَنْ يَعْبُدُنِي

So Allah[azwj] Revealed unto him[as]: "O Ibrahim[as]! If you[as] supplicate, it would be Answered, so do not supplicate against My[azwj] servants, for if I[azwj] had so Desired, I[azwj] would have never Created them. I[azwj] Created My[azwj] creation upon three categories. There is a type of servant who worships Me[azwj] and does not associate anything with Me[azwj], so I[azwj] Reward him; and there is a servant who worships other than Me[azwj] so he won't escape Me[azwj]; and a servant who worships other than Me[azwj], so I[azwj] bring out from his descendants the one who would worship Me[azwj]".

ثُمَّ الْتَفَتَ فَرَأَى جِيفَةً عَلَى سَاحِلِ الْبَحْرِ نِصْفُهَا فِي الْمَاءِ وَ نِصْفُهَا فِي الْبِرِّ تَجِيءُ سِبَاعُ الْبَحْرِ فَتَأْكُلُ مَا فِي الْمَاءِ ثُمَّ تَرْجِعُ فَيَشُدُّ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضاً وَ تَجِيءُ سِبَاعُ الْبَرِّ فَتَأْكُلُ مِنْهَا فَيَشُدُّ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضاً فَعِنْدَ ذَلِكَ تَعَجَّبَ إِبْرَاهِيمُ (عليه السلام) مِمَّا رَأَى وَ قَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى قَالَ كَيْفَ تُخْرِجُ مَا تَنَاسَلَ الَّتِي أَكَلَ بَعْضُهَا بَعْضاً قالَ أَ وَ لَمْ تُؤْمِنْ قالَ بَلى وَ لكِنْ لِيَطْمَئِنَّ قَلْبِي يَعْنِي حَتَّى أَرَى هَذَا كَمَا رَأَيْتُ الْأَشْيَاءَ كُلَّهَا قالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً فَقَطِّعْهُنَّ وَ اخْلِطْهُنَّ كَمَا اخْتَلَطَتْ هَذِهِ الْجِيفَةُ فِي هَذِهِ السِّبَاعِ الَّتِي أَكَلَ بَعْضُهَا بَعْضاً فَخَلَّطَ ثُمَّ جَعَلَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْياً فَلَمَّا دَعَاهُنَّ أَجَبْنَهُ وَ كَانَتِ الْجِبَالُ عَشَرَةً.

Then he[as] turned, so he[as] saw a carcass on the coast of the sea, half of it was in the water and half of it in the sand. The sea predators came and ate what was in the water, then returned and he[as] saw some of them on top of the others eating each other, and the predators of the land came and ate from it. So he[as] saw some of them on top of each other, eating each other. That surprised Ibrahim[as] from what he[as] saw, and said: ***[2:260] And when Ibrahim said: Lord! Show me how You Revive the dead***. How do You[azwj] Bring back that which has consumed each other'. ***He said: Or you do not believe? He said: Yes, but to reassure my heart***, meaning, until he[as] sees this like he sees all the things'. ***"Allah said, So take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you swiftly***. So he[as] cut them and mixed them up just like this corpse has been mixed up inside the lion which some of them consumed the others ***then place on every mountain a part of them, then call them, they will***

come to you swiftly. So when he[as] called them over, they responded. And the mountains were ten in number'.[648]

عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليه السلام)، فقال له المأمون: يا ابن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». فسأله عن آيات من القرآن، فكان فيما سأله أن قال له: فأخبرني عن قول الله: رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى قالَ أَ وَ لَمْ تُؤْمِنْ قالَ بَلى وَ لكِنْ لِيَطْمَئِنَّ قَلْبِي.

From him, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamaad Bin Suleyman Al Neysabouri, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun and in his presence was Al-Reza Ali[asws] Bin Musa[asws]. Mamoun said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Is it not from your[asws] words that the Prophets[as] are infallible?' He[asws] said: 'Yes'. So he asked him[asws] about (some) Verses from the Quran. So from what he asked was that he said to him[asws], 'Inform me about the Words of Allah[azwj] ***[2:260] And when Ibrahim said: Lord! Show me how You Revive the dead. He said: Or you do not believe? He said: Yes, but to reassure my heart***'.

قال الرضا (عليه السلام): «إن الله تبارك و تعالى كان أوحى إلى إبراهيم (عليه السلام): أني متخذ من عبادي خليلا، إن سألني إحياء الموتى أجبته، فوقع في نفس إبراهيم (عليه السلام) أنه ذلك الخليل، فقال: رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى قالَ أَ وَ لَمْ تُؤْمِنْ قالَ بَلى وَ لكِنْ لِيَطْمَئِنَّ قَلْبِي على الخلة قالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْياً وَ اعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

Al-Reza[asws] said: 'Allah[azwj] Blessed and High Revealed unto Ibrahim[as]: "I[azwj] have Taken a friend from My[azwj] servants, if he were to ask Me[azwj] to Revive the dead, I[azwj] shall Answer him". So it occurred in the self of Ibrahim[saww] that he[as] himself was that friend, so he[as] said ***Lord! Show me how You Revive the dead. He said: Or you do not believe? He said: Yes, but to reassure my heart*** – upon the friendship. ***He said: So take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise***

فأخذ إبراهيم (عليه السلام) نسرا و بطا و طاوسا و ديكا فقطعهن و خلطهن، ثم جعل على كل جبل من الجبال التي كانت حوله- و كانت عشرة- منهن جزءا، و جعل مناقيرهن بين أصابعه، ثم دعاهن بأسمائهن، و وضع عنده حبا و ماء، فتطايرت تلك الأجزاء بعضها إلى بعض حتى استوت الأبدان، و جاء كل بدن حتى انضم إلى رقبته و رأسه، فخلى إبراهيم (عليه السلام) عن مناقيرهن فطرن، ثم وقعن و شربن من ذلك الماء، و التقطن من ذلك الحب، و قلن: يا نبي الله، أحييتنا أحياك الله. فقال إبراهيم (عليه السلام): بل الله يحيي و يميت، و هو على كل شيء قدير»

Therefore, Ibrahim[as] took an eagle, and a duck, and a 'Tawoos' and a cockerel. So he[as] cut them up and mixed them, then made them to be upon a mountain from the mountains, which were around him[as] – and these were ten – a part on each of them, and made their beaks to be between his fingers. Then he[as] called them by their names, and placed some seeds and water in his[as] presence. So those part flew back together, (joining up) with each other until the bodies were complete, and every body came and joined with the neck and its head. So Ibrahim[as] left the beaks alone so it joined up with them, and they came and drank from that water, and picked up those seeds, and said: 'O Prophet[as] of Allah[azwj]! You[as] have revived us, May Allah[azwj]

[648] Al Kafi – H 14921

Revive you[as]'. So Ibrahim[as] said: 'But, it is Allah[azwj] Who Revives and Causes to die, and He[azwj] has Power over all things'.

. قال المأمون: بارك الله فيك يا أبا الحسن.

Al-Mamoun said, 'May Allah[azwj] Bless you[asws], O Abu Al Hassan[asws]'.[649]

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن الحكم، قال: كتبت إلى العبد الصالح (عليه السلام) أخبره أني شاك، و قد قال إبراهيم (عليه السلام): رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى و إني أحب أن تريني شيئا من ذلك، فكتب: «إن إبراهيم كان مؤمنا و أحب أن يزداد إيمانا، و أنت شاك و الشاك لا خير فيه».

Muhmammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

'I wrote to al Abd Al-Salih[asws] (7th Imam[asws]) (asking him[asws]) to inform me about doubt, and Ibrahim[as] had said ***[2:260] And when Ibrahim said: My Lord! Show me how You Give life to the dead***, and that I would love it if you could show me something from that'. So he[asws] wrote (back): 'Ibrahim[as] was a Believer and loved it that there should be an increase in his[as] belief, whilst you doubt. And the doubt (is something) there is no good in it'.

و كتب (عليه السلام): «إنما الشك ما لم يأت اليقين، فإذا جاء اليقين لم يجز الشك».

And he[asws] wrote: 'But rather, the doubt is where conviction does not come, for when the conviction comes, there would be no allowance for doubt'.

و كتب: «إن الله عز و جل يقول: وَ ما وَجَدْنا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنا أَكْثَرَهُمْ لَفاسِقِينَ» قال: «نزلت في الشاك».

And he[asws] wrote: 'Surely Allah[azwj] Mighty and Majestic is Saying ***[7:102] And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors*** – it was Revealed regarding the doubt'.[650]

عن محمد بن إسماعيل، عن عبد الله بن عبد الله، قال: جاءني أبو جعفر بن سليمان الخراساني، و قال: نزل بي رجل من خراسان من الحجاج فتذاكرنا الحديث، فقال: مات لنا أخ بمرو، و أوصى إلي بمائة ألف درهم، و أمرني أن اعطي أبا حنيفة منها جزءا، و لم أعرف الجزء كم هو مما ترك؟ فلما قدمت الكوفة أتيت أبا حنيفة، فسألته عن الجزء، فقال لي: الربع.

From Muhammad Bin Ismail, from Abdullah Bin Abdullah who said, 'Abu Ja'far Bin Suleyman Al Khurasany came to me and said,

'A man from the Pilgrims of Khurasan stayed with me, so we mentioned the Hadeeth, so he said, 'A brother of mine died at Merv, and bequeathed to me one hundred thousand Dirhams, and ordered me that I should give Abu Hanifa a part from it, and I did not know how much constituted a part, from what he had left. So when I proceded to Al-Kufa, I came up to Abu Haneefa. I asked him about the 'part', so he said to me, 'A quarter'.

فأبى قلبي ذلك، فقلت: لا أفعل حتى أحج و استقصي المسألة. فلما رأيت أهل الكوفة قد أجمعوا على الربع، قلت لأبي حنيفة: لا سوءة بذلك، لك أوصى بها يا أبا حنيفة، و لكن أحج و استقصي المسألة. فقال أبو حنيفة: و أنا أريد الحج.

[649] عيون أخبار الرّضا (عليه السّلام) 1: 198/ 1
[650] الكافي 2: 293/ 1

But my heart refused to accept that, so I said (to myself), ‘I will not do it until I go for Hajj and investigate the problem. So when I saw the people of Al-Kufa to have formed a consensus over the quarter (being ‘a part’), I said to Abu Haneefa, ‘There is no shame with that, it is to you that it has been bequeathed, but I shall go for Hajj and investigate the matter’. So Abu Haneefa said, ‘And I also intend for Hajj’.

فلما أتينا مكة، و كنا في الطواف فإذا نحن برجل شيخ قاعد، قد فرغ من طوافه، و هو يدعو و يسبح، إذ التفت أبو حنيفة، فلما رآه قال: إن أردت أن تسأل غاية الناس فسل هذا، فلا أحد بعده. قلت: و من هذا؟ قال: جعفر بن محمد.

So when we came to Makkah, and it was during the circumambulation that there was an old man seated, having comepleted his[asws] circumambulation, and he[asws] was supplicating and Glorifying, when Abu Haneefa turned around, so when he saw him[asws], said, ‘If you want to ask, the highest degree of the people, so ask this one, for there is no one after him[asws]’. I said, ‘And who is this?’ He said: ‘Ja’far[asws] Bin Muhammad[asws]’.

فلما قعدت و استمكنت، إذ استدار أبو حنيفة خلف ظهر جعفر بن محمد (عليه السلام)، فقعد قريبا مني فسلم عليه و عظمه، و جاء غير واحد مزدلفين مسلمين عليه و قعدوا. فلما رأيت ذلك من تعظيمهم له اشتد ظهري، فغمزني أبو حنيفة أن تكلم. فقلت: جعلت فداك، إني رجل من أهل خراسان، و إن رجلا مات و أوصى إلي بمائة ألف درهم، و أمرني أن أعطي منها جزءا، و سمى لي الرجل، فكم الجزء، جعلت فداك؟ فقال جعفر بن محمد (عليهما السلام): «يا أبا حنيفة، لك أوصى، قل فيها» فقال: الربع، فقال لابن أبي ليلي: «قل فيها» فقال: الربع.

So when I was seated to listen, Abu Haneefa turned around the back of Ja’far[asws] Bin Muhammad[asws], So he[asws] was seated near to me, and I greeted him[asws] and revered him[asws], and someone else came and greeted and seated himself. So when I saw that from my back, his[asws] Glorification intensified. Abu Haneefa nudged me to speak, so I said, ‘May I be sacrificed for you[asws]! I am a man from the people of Khurasan, and a man died and bequeathed to me one hundred thousand Dirhams, and ordered me that I should give a part from it, and mentioned the name of that man to me. So how much is the ‘part’, may I be sacrificed for you[asws]?’ So Ja’far[asws] Bin Muhammad [asws] said: ‘O Abu Haneefa! It is to you that it has been bequeathed, so speak regarding it’. So he said, ‘The quarter’. So he[asws] said to Abu Layli: ‘Speak regarding it’. So he said, ‘The quarter’.

فقال جعفر (عليه السلام): «من أين قلتم الربع؟». قال: لقول الله: فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً. فقال أبو عبد الله (عليه السلام) لهم، و أنا أسمع هذا: «قد علمت أن الطير أربعة، فكم كانت الجبال، إنما الأجزاء للجبال ليس للطير؟» فقالوا: ظننا أنها أربعة. فقال أبو عبد الله (عليه السلام): «و لكن الجبال عشرة».

So Ja’far[asws] said: ‘From where are you speaking, ‘the quarter’?’ He said: ‘From the Words of Allah[azwj] ***[2:260] So take four of the birds, then train them to follow you, then place on every mountain a part of them***’. So Abu Abdullah[asws] said to them: ‘And I[asws] hear this: ‘He[as] knew that the birds were four, so how many were the mountains? But rather, the parts were for the mountain, not for the birds?’ So they said, ‘We thought that they were four’. So Abu Abdullah[asws] said: ‘But, the mountains were ten (in number) (i.e. a ‘part’ equates to a tenth not a quarter)’.[651]

[651] تفسير العيّاشي 1: 144/ 476

VERSE 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {261}

[2:261] The example of those who spend their property in the Way of Allah is like the example of a grain growing seven ears (with) a hundred grains in every ear; and Allah Multiplies for whomsoever He so desires to; and Allah is Capacious, Knowing

أحمد بن محمد بن خالد البرقي: عن ابن محبوب، عن عمر بن يزيد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إذا أحسن العبد المؤمن عمله ضاعف الله تعالى عمله، لكل حسنة سبع مائة، و ذلك قول الله: وَ اللَّهُ يُضاعِفُ لِمَنْ يَشاءُ فأحسنوا أعمالكم التي تعملونها لثواب الله». فقلت له: و ما الإحسان؟ قال: فقال: «إذا صليت فأحسن ركوعك و سجودك، و إذا صمت فتوق كل ما فيه فساد صومك، و إذا حججت فتوق ما يحرم عليك في حجك و عمرتك- قال-: و كل عمل تعمله لله فليكن نقيا من الدنس».

Ahmad Bin Muhammad Khalid Al Barqy, from Ibn Mahboub, from Umar Bin Yazeed who said,

'I heard Abu Abdullah[asws] saying: 'When a believing servant goes good deeds, Allah[azwj] the High Multiplies each of this deeds by seven hundred times, and these are the Words of Allah[azwj] ***[2:261] and Allah Multiplies for whomsoever He so desires to***. Therefore, perform your good deeds for the Reward of Allah[azwj]'. So I said, 'What is the 'goodness' (of the deeds)?' So he[asws] said: 'When you Pray, so make good bowings and Prostrations, and when you Fast, fear all that would spoil your Fast, and when you perform Hajj fear whatever is Forbidden to you regarding your Hajj and your Umrah'. And he[asws] said: 'And every deed that you do for the Sake of Allah[azwj], let it be pure from the filth'.[652]

الشيخ في (أماليه): قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو القاسم جعفر بن محمد بن قولويه، عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن يونس بن عبد الرحمن، عن الحسن بن محبوب، عن أبي محمد الوابشي، عن أبي عبد الله جعفر بن محمد (عليه السلام)، قال: «إذا أحسن العبد المؤمن عمله ضاعف الله عمله بكل حسنة سبع مائة ضعف و ذلك قوله عز و جل: وَ اللَّهُ يُضاعِفُ لِمَنْ يَشاءُ».

Al Sheykh in his Amaali, from Muhammad Bin Muhammad, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Al Hassan Bin Mahboub, from Abu Muhammad Al Wabishy,

(It has been narrated) from Abu Abdullah Ja'far[asws] Bin Muhammad[asws] having said: 'When a belieing servant does a good deed, Allah[azwj] Multiplies each of his good deed by seven hundred times, and that is in the Words of the Mighty and Majestic ***[2:261] and Allah Multiplies for whomsoever He so desires to***'.[653]

VERSES 262 - 264

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۙ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {262} قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ {263}

652 المحاسن: 254/ 283
653 الأمالي 1: 227.

[2:262] (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their Recompense with their Lord, and they shall have no fear nor shall they be grieving [2:263] Kind words and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {264}

[2:264] O you who believe! Do not invalidate your charity by reproach and injury, like him who spends his property to be seen of the peope and does not believe in Allah and the Last Day; so his example is as the example of a smooth rock with sand upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to control anything of what they have earned; and Allah does not Guide the unbelieving people

علي بن إبراهيم: قال: الصادق (عليه السلام): «قال رسول الله (صلى الله عليه و آله): من أسدى إلى مؤمن معروفا، ثم آذاه بالكلام أو من عليه، فقد أبطل الله صدقته، ثم ضرب فيه مثلا، فقال: كَالَّذِي يُنْفِقُ مالَهُ رِئاءَ النَّاسِ وَ لا يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوانٍ عَلَيْهِ تُرابٌ فَأَصابَهُ وابِلٌ فَتَرَكَهُ صَلْداً لا يَقْدِرُونَ عَلى شَيْءٍ مِمَّا كَسَبُوا وَ اللَّهُ لا يَهْدِي الْقَوْمَ الْكافِرِينَ.

Ali Bin Ibrahim said,

'Al-Sadiq[asws] said: 'Rasool-Allah[saww] said: 'The one who gives (charity) to a Beliver then hurts him with the speech or from it, so Allah[azwj] would Invalidate his charity. Then He[azwj] Struck and example regarding it, so He[azwj] Said ***[2:264] like him who spends his property to be seen of the peope and does not believe in Allah and the Last Day; so his example is as the example of a smooth rock with sand upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to control anything of what they have earned; and Allah does not Guide the unbelieving people***'.

و قال: من كثر امتنانه و أذاه لمن يتصدق عليه بطلت صدقته، كما يبطل التراب الذي يكون على الصفوان».

And he[asws] said: 'The one who gives abundantly then hurts the one to who he has given the charity would invalidate it, just as the dust gets washed off which happens to be upon the large rock (when rain falls upon it)'.[654]

العياشي: عن المفضل بن صالح، عن بعض أصحابه، عن جعفر بن محمد، أو أبي جعفر (عليهما السلام)، في قول الله: يا أَيُّهَا الَّذِينَ آمَنُوا لا تُبْطِلُوا صَدَقاتِكُمْ بِالْمَنِّ وَ الْأَذى إلى آخر الآية. قال: «نزلت في عثمان، و جرت في معاوية و أتباعهما».

Al Ayyashi, from Al Mufazzal Bin Salih, from one of his companions,

(It has been narrated) from Ja'far Bin Muhammad[asws] or Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[2:264] O you who believe! Do not invalidate your charity by reproach and injury*** – up to the end of the Verse. He[asws] said: 'It was Revealed regarding Usman, and it flows regarding Muawiya and the followers of these two'.[655]

[654] تفسير القمّي 1: 91
[655] تفسير العيّاشي 1: 147/ 482

عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، في قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا لا تُبْطِلُوا صَدَقاتِكُمْ بِالْمَنِّ وَ الْأَذى: «لمحمد و آل محمد (عليه الصلاة و السلام)، هذا تأويل. قال: أنزلت في عثمان».

From Salaam Bin Mustaneer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[2:264] O you who believe! Do not invalidate your charity by reproach and injury***: 'To Muhammad[saww] and the Progeny[asws] of Muhammad[saww]. This is (the) explanation'. He[asws] said: 'It was Revealed regarding Usman'.[656]

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا لا تُبْطِلُوا صَدَقاتِكُمْ بِالْمَنِّ وَ الْأَذى إلى قوله: لا يَقْدِرُونَ عَلى شَيْءٍ مِمَّا كَسَبُوا. قال: «صفوان: أي حجر، و الذين ينفقون أموالهم رياء الناس: فلان، و فلان، و فلان، و معاوية، و أشياعهم».

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[2:264] O you who believe! Do not invalidate your charity by reproach and injury*** – up to His[azwj] Words ***they shall not be able to control anything of what they have earned***. He[asws] said: 'Safwan (صفوان) – i.e., a rock, and the ones who were spending their wealth to be seen of the people – so and so (1), and so and so (2), and so and so (3), and Muawiya, and their adherents'.[657]

VERSE 265

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {265}

[2:265] And the example of those who spend their property to seek the Pleasure of Allah and for the certainty of their souls is as the example of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah Sees what you do

عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، في قوله: الَّذِينَ يُنْفِقُونَ أَمْوالَهُمُ ابْتِغاءَ مَرْضاتِ اللَّهِ. قال: «نزلت في علي (عليه السلام)».

From Salaam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far[asws], regarding His[azwj] Words ***[2:265] And the example of those who spend their property to seek the Pleasure of Allah***. He[asws] said: 'It was Revealed regarding Ali[asws]'.[658]

عن أبي بصير، عن أبي عبد الله (عليه السلام): مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوالَهُمُ ابْتِغاءَ مَرْضاتِ اللَّهِ، قال: «علي أمير المؤمنين (عليه السلام) أفضلهم، و هو ممن ينفق ماله ابتغاء مرضاة الله».

From Abu Baseer,

[656] تفسير العيّاشي 1: 147/ 483.
[657] تفسير العيّاشي 1: 148/ 484.
[658] تفسير العيّاشي 1: 148/ 485

(It has been narrated) from Abu Abdullah[asws] ***[2:265] And the example of those who spend their property to seek the Pleasure of Allah***. He[asws] said: 'Ali Amir-ul-Momineen[asws] is the best of them, and he[asws] is from the ones who spent his[asws] wealth seeking the Pleasure of Allah[azwj]'.[659]

VERSE 266

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {266}

[2:266] Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when a whirlwind with fire in it smites it so it becomes incinerated; thus Allah Clarify the Signs to you, that you may reflect

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far[asws] about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he[asws] said: 'Allah[azwj] has armies of winds by which He[azwj] Punishes whomsoever that He[azwj] so Wishes to from the ones who disobey Him[azwj], and from every wind from these is an Angel allocated to it. So if Allah[azwj] Intends to Punish a people by some kind of torment, He[azwj] Reveals to the Angel in charge of that particular type of the winds by which He[azwj] Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قَالَ فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He[asws] said: 'And for every wind from these is a name. Have you not heard the Words of the High[azwj]: ***"[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster"***, and Said: ***"[51:41] When We sent upon them the destructive wind (Al-Aqeem)"***, and Said: ***"[46:24] a blast of wind in which is a painful punishment,"***, and Said: ***[2:266] when a whirlwind with fire in it smites it so it becomes incinerated***. And (others) from winds which have not been Mentioned by which Allah[azwj] Punishes the ones who disobey Him[azwj]'.

[659] تفسير العيّاشي 1: 148/ 486.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He[asws] said: 'And Allah[azwj] Mighty is His[azwj] mention has winds of Mercy which occur, and others besides that which He[azwj] Displays His[azwj] Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah[azwj], and from these are winds which Allah[azwj] has Counted in His[azwj] Book.

فَأَمَّا الرِّيَاحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهِبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah[azwj] Intends the North wind to blow, He[azwj] Commands the Angel whose name is the North (Al-Shimaal), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah[azwj] Intends to Send the South winds, He[azwj] Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Al-Saba* wind, He[azwj] Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Daboura*, He[azwj] Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah[azwj] Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ مَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

Then Abu Ja'far[asws] said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba wind*, but rather these are the Angels who have been entrusted with these.[660]

VERSE 267

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {267}

[2:267] O you who believe! Spend (benevolently) from the good things that you earn and from what We have Extracted for you out from the earth, and do not aim at what is bad that you may spend from of it, while you would not take it yourselves unless you close your eyes (with disdain), and know that Allah is Self-sufficient, Praiseworthy

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن أبان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّباتِ ما كَسَبْتُمْ وَ مِمَّا أَخْرَجْنا لَكُمْ مِنَ الْأَرْضِ وَ لا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ.

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:267] O you who believe! Spend (benevolently) from the good things that you earn and from what We have Extracted for you out from the earth, and do not aim at what is bad that you may spend from of it*.**

قال: «كان رسول الله (صلى الله عليه و آله) إذا أمر بالنخل أن يزكى، يجيء قوم بألوان من التمر، و هو من أردأ التمر يؤدونه عن زكاتهم تمرا، يقال له: الجعرور و المعافارة، قليلة اللحاء، عظيمة النوى، و كان بعضهم يجيء بها عن التمر الجيد، فقال رسول الله (صلى الله عليه و آله): لا تخرصوا هاتين النخلتين، و لا تجيئوا منها بشيء، و في ذلك نزل: وَ لا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ و الإغماض: أن تأخذ هاتين التمرتين».

When Rasool-Allah[saww] ordered for the palm (dates) to be given (in charity) for purification, the people came with various types of dates. There were ones who wanted to give Zakat from dates, calle Al-Ja'our and Al-Muafara, which had little flesh and a great seed inside. And some of them came with good dates. So Rasool-Allah[saww] said: 'These two dates have not ripened, and nothing can come out from these'. And it was with regards to that, it was Revealed ***and do not aim at what is bad that you may spend from of it, while you would not take it yourselves unless you close your eyes (with disdain)***, if they were to take these two dates'.[661]

و في رواية اخرى: عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله تعالى: أَنْفِقُوا مِنْ طَيِّباتِ ما كَسَبْتُمْ. قال: «كان القوم قد كسبوا مكاسب سوء في الجاهلية، فلما أسلموا أرادوا أن يخرجوها من أموالهم ليتصدقوا بها، فأبى الله تبارك و تعالى إلا أن يخرجوا من أطيب ما كسبوا».

And in another report, from Abu Baseer,

[660] Al Kafi – H 14511
[661] الكافي 4: 48/ 9

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[2:267] O you who believe! Spend (benevolently) from the good things that you earn***. He[asws] said: 'The people during the pre-Islamic period had ill-gotten gains, so when they became Muslims they wanted that they should take this from their wealth and give it in charity, so Allah[azwj] Blessed and High Refused except that they should take out from the good things that they have earnt'.[662]

عن زرارة، عن أبي جعفر (عليه السلام)، في قول الله: وَ لا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ. قال: «كانت بقايا في أموال الناس أصابوها من الربا، [من المكاسب] الخبيثة قبل ذلك، فكان أحدهم يتيممها فينفقها و يتصدق بها، فنهاهم الله عن ذلك».

From Zarara,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[2:267] and do not aim at what is bad that you may spend from of it***. He[asws] said: 'There had remained in the wealth of the people what they had earned from the interest from the bad earning before that. So one of the aimed that he would spend and give it in charity with it, but Allah[azwj] Forbid from that'.[663]

عن محمد بن خالد الضبي، قال: مر إبراهيم النخعي على امرأة و هي جالسة على باب دارها بكرة، و كان يقال لها: ام بكر، و في يدها مغزل تغزل به، فقال: يا أم بكر، أما كبرت، ألم يأن لك أن تضعي هذا المغزل؟ فقالت: و كيف أضعه، و سمعت علي بن أبي طالب أمير المؤمنين (عليه السلام) يقول: «هو من طيبات الكسب».

From Muhammad Bin Khalid Al Zaby who said,

'Ibrahim Al-Nakhai'e passed by a woman and she was seated by the door of her house with a spinning wheel. And she was called Umm Bakar, and in her hand was a spindle she was spinning with. So he said, 'O Umm Bakar, you have grown old. Does it not pain you to spin this spindle?' So she said, 'And how do I place it, and I heard Ali[asws] Bin Abu Talib Amir-ul-Momineen[asws] saying it is: '***[2:267] from the good things that you earn***'.[664]

VERSE 268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {268}

[2:268] The Satan promises you the poverty and enjoins you to be immoral, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد ابن أحمد بن يحيى، قال: حدثنا الحسن بن علي، عن عباس، عن أسباط، عن أبي عبد الرحمن، قال: قلت لأبي عبد الله (عليه السلام): إني ربما حزنت فلا أعرف في أهل و لا مال و لا ولد، و ربما فرحت فلا أعرف في أهل و لا مال و لا ولد. فقال: «إنه ليس من أحد إلا و معه ملك و شيطان، فإذا كان فرحه كان من دنو الملك منه، و إذا كان حزنه كان من دنو الشيطان منه، و ذلك قول الله تبارك و تعالى: الشَّيْطانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُمْ بِالْفَحْشاءِ وَ اللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَ فَضْلًا وَ اللَّهُ واسِعٌ عَلِيمٌ».

[662] الكافي 4: 48/ 10.
[663] تفسير العيّاشي 1: 149/ 491.
[664] تفسير العيّاشي 1: 150/ 494

Ibn Babuwayh said, 'My father narrated to me, from Muhammad Bin Yahya Al Ataar, from Muhammad Ibn Ahmad Bin Yahya, from Al Hassan Bin Ali, from Abbas, from Asbat, from Abu Abdul Rahman who said,

'I said to Abu Abdullah[asws], 'Sometimes I grieve such that I neither know my wife, nor wealth, nor children, and sometimes I am so happy that I neither know my wife, nor wealth, nor children'. So he[asws] said: 'There is no one except that there is an Angel with him and a Satan. So when he is happy so the Angel is nearer to him, and when he is in grief then the Satan is nearer to him, and these are the Words of the Blessed and High ***[2:268] The Satan promises you the poverty and enjoins you to be immoral, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing***'.[665]

VERSE 269

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {269}

[2:269] He Gives the Wisdom to whomsoever He so Desires to, and whoever is Give the Wisdom, he indeed is Given a lot of good, and none but people of understanding mind

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن أيوب بن الحر، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً. فقال: طاعة الله، و معرفة الإمام».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ayoub Bin Al Hur, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:269] and whoever is Give the Wisdom, he indeed is Given a lot of good***. So he[asws] said: 'The Obedience of Allah[azwj] and the recognition of the Imam[asws]'.[666]

عنه: بإسناده، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً. قال: «معرفة الإمام، و اجتناب الكبائر التي أوجب الله عليها النار».

From him, by his chain from Yunus, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying regarding ***[2:269] and whoever is Give the Wisdom, he indeed is Given a lot of good***. He[asws] said: 'Recognition of the Imam[asws], and keeping aside from the major sins for which Allah[azwj] has Obligated the Fire'.[667]

عن سليمان بن خالد، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً. فقال: «إن الحكمة: المعرفة و التفقه في الدين، فمن فقه منكم فهو حكيم، و ما من أحد يموت من المؤمنين أحب إلى إبليس من موت فقيه».

From Suleyman Bin Khalid who said,

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[665] علل الشرائع: 93/ 1.
[666] الكافي 1: 142/ 11.
[667] الكافي 2: 216/ 20.

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[2:269] and whoever is Given the Wisdom, he indeed is Given a lot of good***. So he[asws] said: 'The Wisdom – the recognition (of the Imam[asws]) and the pondering in the Religion. So the one who ponders from among you, so he is wise, and there is no one from the Believers who dies is more beloved to Iblees[la] than the death of a jurist (narrator of the Ahadeeth as per definition of the word Faqeeh. Faqeeh i.e., Imam[asws])'.[668]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن بعض أصحابه، رفعه، قال: «قال رسول الله (صلى الله عليه و آله): ما قسم الله للعباد شيئا أفضل من العقل، فنوم العاقل أفضل من سهر الجاهل، و إقامة العاقل أفضل من شخوص الجاهل، و لا بعث الله نبيا و لا رسولا حتى يستكمل العقل، و يكون عقله أفضل من جميع عقول أمته، و ما يضمر النبي في نفسه أفضل من اجتهاد المجتهدين، و ما أدى العبد فرائض الله حتى عقل عنه، و لا بلغ جميع العابدين في فضل عباداتهم ما بلغ العاقل، و العقلاء هم اولوا الألباب، قال الله تبارك و تعالى: وَ ما يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبابِ».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, raising it, said,

'Rasool-Allah[saww] said: 'Allah[azwj] has not Distributed to the servants anything better than the intellect, therefore the sleep of the intellectual is better than the staying awake of the ignorant, and the staying (at home) of the intellectual is better than the going out of the ignorant. And Allah[azwj] did not Send a Prophet[as], nor a Rasool[as] until He[azwj] Completed his[as] intellect, and his[as] intellected became higher than all the intellects of his[as] community. And the thinking of the Prophet[as] within himself[as] is better than the striving of the strivers. And the servants do not fulfil the Obligations of Allah[azwj] until they (use their) intellect about it. And all of the worshippers with virtue of their worshipping cannot reach what the intellectual reaches. And the intellectuals, they are the people of understanding. Allah[azwj] Blessed and High Says ***[2:269] and none but people of understanding mind***'.[669]

و عن الصادق (عليه السلام) قال: «الحكمة ضياء المعرفة، و ميزان التقوى، و ثمرة الصدق، و ما أنعم الله على عباده بنعمة أعظم و أنعم و أرفع و أجزل و أبهى من الحكمة للقلب قال الله عز و جل: يُؤْتِي الْحِكْمَةَ مَنْ يَشاءُ وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً وَ ما يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبابِ».

(It has been narrated) And from Al-Sadiq[asws] having said: 'The Wisdom is the illuminations of the understanding, and scale of the piety, and fruit of the truthfulness. And Allah[azwj] has not Favoured His[azwj] servants with a Bounty greater, and more favourable, and higher, and more liberal, and loftier than the Wisdom of the heart. Allah[azwj] Mighty and Majestic Says ***[2:269] He Gives the Wisdom to whomsoever He so Desires to, and whoever is Give the Wisdom, he indeed is Given a lot of good, and none but people of understanding mind***'.[670]

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، قال: كنا مع الرضا (عليه السلام) بمرو، فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، و كثرة اختلاف الناس فيها، فدخلت على سيدي (عليه السلام)، فأعلمته في خوض الناس فيه، فتبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، و خدعوا عن أديانهم،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim who said,

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[668] تفسير العياشي 1: 151/ 498
[669] الكافي 1: 10/ 11
[670] مصباح الشريعة: 198

'I was with Al-Reza[asws] as Merv, during a gathering at the Mosque on Friday during the beginning of our arrival. So they were narrating the matter of the Imamate, and there was a lot of differing by the people with regards to it. So I came up to my Master[asws] regarding the quarrelling of the people regarding it. So he[asws] smiled at me, then said: 'O Abdul Aziz! The people are ignorant and have been deceived about their religions.

..... فكيف لهم باختيار الإمام، و الإمام عالم لا يجهل، و راع لا ينكل، معدن القدس و الطهارة، و النسك و الزهادة، و العلم و العبادة، مخصوص بدعوة الرسول (صلى الله عليه و آله)، و نسل الطاهرة البتول، لا يغمز فيه في نسب، و لا يدانيه ذو حسب، في النسب من قريش، و الذروة من هاشم، و العترة من الرسول (صلى الله عليه و آله)، و الرضا من الله عز و جل، أشرف الأشراف، و الفرع من بني عبد مناف، نامي العلم، كامل الحلم، مضطلع بالإمامة، عالم بالسياسة، مفروض الطاعة، قائم بأمر الله عز و جل، ناصح لعباد الله، حافظ لدين الله؟

..... So how can there be for them to choose the Imam[asws], and the Imam[asws] is a knowledgeable one, not being ignorant, and a shepherd who does not tire, a mine of holiness and purity, and sacrifices, and ascetism, and the Knowledge, and the worship, specialised by a call of the Rasool[saww], and of being from the purified lineage of 'Al-Batool'. There is no question regarding his[asws] lineage. No one can come near him[asws] regarding the nobility and the Household, from the Qureysh, and from the offspring of Hashim[as], and the Family of Rasool-Allah[saww], and the Pleasure of Allah[azwj] Mighty and Majestic. He[asws] is the noblest of the noble ones, and the branch from the Clan of Abd Manaf, of developed Knowledge, and complete forebearance, well-informed of the Imamate and world politics. The obedience to him[asws] is obligatory, established by the Command of Allah[azwj] Mighty and Majestic, the advisor to the servants of Allah[azwj], a protector of the Religion of Allah[azwj].

إن الأنبياء و الأئمة (صلوات الله عليهم) يوفقهم الله و يؤتيهم من مخزون علمه و حكمه ما لا يؤتيه غيرهم، ليكون علمهم فوق علم أهل زمانهم، في قوله تعالى: أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ، و قوله تبارك و تعالى: وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً،

The Prophets[as] and the Imams[asws], Allah[azwj] Guides then and Gives them from the Tresure of His[azwj] Knowledge and His[azwj] Wisdom which He[azwj] does not Give to other. Therefore their[as] Knowledge comes to be higher than the knowledge of the people of their[as] era, in the Words of the High ***[10:35] Say: Is there any of your associates who guides to the Truth? Say: Allah Guides to the Truth. Is He then Who Guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided?*** And the Words of the Blessed and High ***[2:269] [2:269] He Gives the Wisdom to whomsoever He so Desires to, and whoever is Give the Wisdom, he indeed is Given a lot of good***'.[671]

VERSES 270 & 271

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {270} إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {271}

[2:270] And whatever you spend from the spending, or a vow you vow, surely Allah Knows it; and there unjust shall have no heare no helpers for the unjust [2:271] If you give alms openly, it is good, and if you hide it and give it to the

[671] الكافي 1: 154/ 1 (Extract)

poor, it is better for you; and this will expiate some of your evil deeds; and Allah is Aware of what you do

و عنه: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغرا، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنْ تُبْدُوا الصَّدَقاتِ فَنِعِمَّا هِيَ وَ إِنْ تُخْفُوها وَ تُؤْتُوهَا الْفُقَراءَ فَهُوَ خَيْرٌ لَكُمْ. قال: «ليس من الزكاة، و صلتك قرابتك ليس من الزكاة».

And from him, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[2:271] If you give alms openly, it is good, and if you hide it and give it to the poor, it is better for you***. He[asws] said: 'It is not from the Zakat, and maintaining good relations with your relatives is (also) not from the Zakat'.[672]

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: وَ إِنْ تُخْفُوها وَ تُؤْتُوهَا الْفُقَراءَ فَهُوَ خَيْرٌ لَكُمْ. قال: «ليس تلك الزكاة، و لكن الرجل يتصدق لنفسه، و الزكاة علانية ليس بسر».

Al Ayyashi, from Al Halby,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[2:271] and if you hide it and give it to the poor, it is better for you***. He[asws] said: 'That is not the Zakat, but the man gives in charity for himself, and the Zakat is (given) openly, not secretly'.[673]

VERSES 272 & 273

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۚ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ {272}

[2:272] It is not upon you to Guide them, but Allah Guides whom He so Desires to; and whatever good thing you spend, it is to your own selves; and you are not spending but to seek Allah's Face; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {273}

[2:273] (Alms are) for the poor who are confined in the way of Allah - they cannot go about in the land; the ignorant man reckons them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah Knows it

أبو علي الطبرسي، قال: قال أبو جعفر (عليه السلام): «نزلت الآية في أصحاب الصفة.

Abu Ali Al Tabarsy said,

[672] الكافي 3: 499/ 9
[673] تفسير العيّاشي 1: 151/ 499.

'Abu Ja'far[asws] said: 'It was Revealed regarding the companions of Al-Safa' (devotees of Rasool Allah who were living outside of the Masjid-e-Nabwi in make-shift shelters made out of leafs).[674]

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «إن الله يبغض الملحف».

Al Ayyashi, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far[asws] having said: 'Surely, Allah[azwj] Hates the importunate beggar'.[675]

VERSE 274

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {274}

[2:274] (As for) those who are spending their property by the night and by the day, secretly and openly, they shall have their Recompense with their Lord and they shall have no fear, nor shall they be grieving

ابن بابويه، قال: حدثنا محمد بن عمر بن محمد الجعابي، قال: حدثنا أبو محمد الحسن بن عبد الله بن محمد بن العباس الرازي التميمي، قال: حدثني أبي، قال: حدثني سيدي علي بن موسى الرضا، عن أبيه، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله)- و ذكر عدة أحاديث، ثم قال:- قال: «نزلت: الَّذِينَ يُنْفِقُونَ أَمْوالَهُمْ بِاللَّيْلِ وَ النَّهارِ سِرًّا وَ عَلانِيَةً في علي».

Ibn Babuwayh said, 'Muhammad Bin Umar Bin Muhammad Al Ja'alb narrated to us, from Abu Muhammad Al Hassan Bin Abdullah Bin Muhammad Bin Abbas Al Raz Al Tameemy, from his father,

(It has been narrated) from my Master[asws] Ali[asws] Bin Musa Al-Reza[asws], from his[asws] father[asws], from his[asws] forefathers[asws], from Amir-ul-Momineen[asws] having said: 'Rasool-Allah[saww] said – and he[asws] mentioned a number of Hadeeth, then said: '(The Verse) ***[2:274] (As for) those who are spending their property by the night and by the day, secretly and openly*** was Revealed regarding Ali[asws]'.[676]

المفيد في (الاختصاص): في حديث مسند برجاله، قال رسول الله (صلى الله عليه و آله): «يا علي، ما عملت في ليلتك؟» قال: «و لم يا رسول الله؟». قال: «قد نزلت فيك أربعة معال». قال: «بأبي أنت و أمي، كانت معي أربعة دراهم، فتصدقت بدرهم ليلا، و بدرهم نهارا، و بدرهم سرا، و بدرهم علانية». قال: «فإن الله أنزل فيك الَّذِينَ يُنْفِقُونَ أَمْوالَهُمْ بِاللَّيْلِ وَ النَّهارِ سِرًّا وَ عَلانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ».

Al-Mufeed in Al-Ikhtisaas in a Hadeeth with a chain of his men, who has said:

'The Rasool-Allah[saww] said: 'O Ali[asws]! What did you[asws] do during your[asws] night?' He[asws] said: 'And why (do you[saww] ask) O Rasool-Allah[saww]?' He[saww] said: 'Four qualities were Revealed with regards to you[asws]'. He[asws] said: 'May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww]. I[asws] had four Dirhams with me[asws], so I[asws] gave away one Dirham in charity at night, and one Dirham in the day, and one Dirham secretly, and one Dirham openly'.

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[674] مجمع البيان 2: 666.
[675] تفسير العيّاشي 1: 151/ 500
[676] عيون أخبار الرضا (عليه السلام) 2: 62/ 255.

قال: «فإن الله أنزل فيك: الَّذِينَ يُنْفِقُونَ أَمْوالَهُمْ بِاللَّيْلِ وَ النَّهارِ سِرًّا وَ عَلانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ».

He[saww] said: 'Allah[azwj] has Revealed regarding you[asws] ***[2:274] (As for) those who are spending their property by the night and by the day, secretly and openly, they shall have their Recompense with their Lord and they shall have no fear, nor shall they be grieving***'.[677]

VERSES 275 & 276

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۖ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {275}

[2:275] Those who consume the usury cannot arise except as one whom Satan has afflicted does rise, from the touch. That is because they say, but rather the trading is similar to the interest; and Allah has Permitted trading and Forbidden the usury. So to whomsoever then the Advice has come from his Lord, then he desists, he shall have what has already passed, and his affair is to Allah; so the one who returns (to its practice) - these are the inmates of the Fire; they shall be abiding in it

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ {276}

[2:276] Allah Blights the usury, and He Nourishes the charity, and Allah does not love any ungrateful sinner

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء رأيت قوما يريد أحدهم أن يقوم فلا يقدر أن يقوم من عظم بطنه، فقلت: من هؤلاء يا جبرئيل؟». قال هؤلاء: الَّذِينَ يَأْكُلُونَ الرِّبا لا يَقُومُونَ إِلَّا كَما يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِّ و إذا هم بسبيل آل فرعون، يعرضون على النار غدوا و عشيا، و يقولون: ربنا متى تقوم الساعة؟».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hisham,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'When I[saww] ascended to the sky, I[saww] a people one of who wanted to stand up, but he was not able to due to the hugeness of his belly. So I[saww] said: 'Who are they, O Jibraeel[as]?' He[as] said: 'They are the ones ***[2:275] Those who consume the usury cannot arise except as one whom Satan has afflicted does rise, from the touch***, and they were upon the way of the people of the Pharaoh[la], being presented to the Fire morning and evening, saying, 'Our Lord[azwj]! When will the Hour be Established?'[678]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

[677] الاختصاص: 150
[678] تفسير القمّي 1: 93.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he[asws] said: 'Yes – O Amro –

و أكل الربا، لأن الله عز و جل يقول: الَّذِينَ يَأْكُلُونَ الرِّبا لا يَقُومُونَ إِلَّا كَما يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah[azwj] Mighty and Majestic is Saying ***[2:275] Those who consume the usury cannot arise except as one whom Satan has afflicted does rise, from the touch***'.[679]

العياشي: عن شهاب بن عبد ربه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «آكل الربا لا يخرج من الدنيا حتى يتخبطه الشيطان».

Al Ayyashi, from Shahaab Bin Abd Rabbih who said,

'I heard Abu Abdullah[asws] saying: 'The consumer of the usury (interest) does not exit from the world until the Satan[la] afflicts him'.[680]

ابن بابويه في (الفقيه): بإسناده عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن الناس يزعمون أن الربح على المضطر حرام و هو من الربا؟ فقال: «و هل رأيت أحدا اشترى- غنيا أو فقيرا- إلا من ضرورة؟ يا عمر، قد أحل الله البيع و حرم الربا، فاربح و لا ترب». قلت: و ما الربا؟ قال: «دراهم بدراهم، مثلان بمثل».

Ibn Babuwah in Al Faqeeh, by his chain from Umar Bin Yazeed Baya'a Al Sabiry who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! The people are alleging that the profit is Forbidden upon the compelled one and it is from the usury?' So he[asws] said: 'Have you ever see anyone who bought – be he rich or poor – except from a need? O Umar! Allah[azwj] has Permitted the trading and Forbidden the usury, therefore (go for the) gain and not dust'. I said, 'And what is the usury?' He[asws] said: 'Dirham for the Dirham, like for the like'.[681]

الشيخ: بإسناده عن الحسين بن سعيد، عن ابن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، قال: دخل رجل على أبي جعفر (عليه السلام)، من أهل خراسان، قد عمل بالربا حتى كثر ماله، ثم أنه سأل الفقهاء، فقالوا: ليس يقبل منك شيء إلا أن ترده إلى أصحابه، فجاء إلى أبي جعفر (عليه السلام) فقص عليه قصته، فقال له أبو جعفر (عليه السلام): «مخرجك من كتاب الله عز و جل: فَمَنْ جاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهى فَلَهُ ما سَلَفَ وَ أَمْرُهُ إِلَى اللَّهِ و الموعظة: التوبة».

[679] Al Kafi – H 2454
[680] تفسير العيّاشي 1: 152/ 503.
[681] من لا يحضره الفقيه 3: 176/ 793

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'A man from the people of Khurasan came up to Abu Abu Ja'far[asws], who worked with the usury until he had abundant wealth. Then he asked the jurists, so they said, 'Nothing is Acceptable from you except that you refund it to its owners'. So he came to Abu Ja'far[asws] related the story to him[asws]. So Abu Ja'far[asws] said to him: 'Your way out from the Book of Allah[azwj] Mighty and Majestic is ***[2:275] So to whomsoever then the Advice has come from his Lord, then he desists, he shall have what has already passed, and his affair is to Allah***. And the Advice – the repentance'.[682]

عن علي بن جعفر، عن أخيه موسى، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إنه ليس شيء إلا و قد وكل به ملك، غير الصدقة، فإن الله يأخذها بيده و يربيها، كما يربي أحدكم ولده، حتى يلقاها يوم القيامة و هي مثل احد».

From Ali[asws] son of Ja'far[asws], from his brother Musa[asws], from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'There is nothing except that an Angel has been Allocated to it, apart from the charity, for Allah[azwj] Takes it in His[azwj] Hands and Nourishes it, just as one of you nourishes his children, to the extent that on the Day of Judgement he would meet it and it would be like the (Mount) Ohad'.[683]

الشيخ في (أماليه): بإسناده عن علي (عليه السلام)، عن النبي (صلى الله عليه و آله: أنه تلا هذه الآية: فَأُولئِكَ أَصْحابُ النَّارِ هُمْ فِيها خالِدُونَ قيل: يا رسول الله من أصحاب النار؟ قال: «من قاتل عليا بعدي فأولئك أصحاب النار مع الكفار، فقد كفروا بالحق لما جاءهم، و إن عليا بضعة مني، فمن حاربه فقد حاربني، و أسخط ربي».

Al Sheykh in his Amaali, by his chain,

(It has been narrated) from Ali[asws], from the Prophet[saww] having recited this Verse ***[2:275] these are the inmates of the Fire; they shall be abiding in it***. It was said to him[saww], 'O Rasool-Allah[saww]! Who are the inmates of the Fire?' He[saww] said: 'The one fights against Ali[asws] after me[saww], so these are the inmates of the Fire along with the Infidels, so they would have disbelieve with the Truth when it came to them, and that Ali[asws] is a part from me[saww]. So the one who bttles against him[asws] has battled against me[saww] and has Angered my[saww] Lord[azwj]'.

ثم دعا عليا (عليه السلام)، فقال: «يا علي حربك حربي، و سلمك سلمي، و أنت العلم فيما بيني و بين أمتي بعدي».

Then he[saww] called Ali[asws], so he[saww] said: 'O Ali[asws]! Your[asws] war is my[saww] war, and your[asws] peace is my[asws] peace, and you[asws] are the Flag in what is between me[saww] and my[saww] community after me[saww]'.[684]

VERSES 277 - 279

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {277}

[682] التهذيب 7: 15/ 68
[683] تفسير العيّاشي 1: 153/ 510
[684] الأمالي 1: 374

[2:277] Surely, those who believe and do righteous deeds and establish the Salat and give the Zakat, for them is the Recompense with their Lord, and they shall have no fear, nor shall they be grieving

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ {278} فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ {279}

[2:278] O you who believe! Fear Allah and relinquish what remains (due) from the usury, if you are believers [2:279] But if you do not do it, then be Notified of war from Allah and His Rasool; and if you repent, then you shall have your capital; neither shall you deal unjustly no will you be Dealt with unjustly

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «إن التوبة مطهرة من دنس الخطيئة، قال تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ذَرُوا ما بَقِيَ مِنَ الرِّبا إِنْ كُنْتُمْ مُؤْمِنِينَ- إلى قوله:- تَظْلِمُونَ فهذا ما دعا الله إليه عباده من التوبة، و وعد عليها من ثوابه، فمن خالف ما أمر الله به من التوبة سخط الله عليه، و كانت النار أولى به و أحق».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws] having said: 'The repentance purifies from the filth of the sins. Allah[azwj] the High Says ***[2:278] O you who believe! Fear Allah and relinquish what remains (due) from the usury, if you are believers*** up to His[azwj] Words ***[2:279] nor will you be Dealt with unjustly***'.[685]

أبو علي الطبرسي، قال: روي عن الباقر (عليه السلام): «أن الوليد بن المغيرة كان يربي في الجاهلية، و قد بقي له بقايا على ثقيف، فأراد خالد بن الوليد المطالبة بعد أن أسلم، فنزلت الآية».

Abu Ali Al Tabarsy said,

'It has been reported from Al-Baqir[asws] having said: 'Al-Waleed Bin Al-Mugheira used to nourish (the usury) during the pre-Islamic period, and there had remain to him (the usury) upon the (Clan of) Saqeef. So, Khalid Bin Waleed wanted to seek it after having become Muslim. So this Verse was Revealed'.[686]

علي بن إبراهيم، قال: أخبرني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: «درهم من ربا أعظم عند الله من سبعين زنية بذات محرم في بيت الله الحرام».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel,

(It has been narrated) from Abu Abdullah[asws] having said: 'One Dirham of interest is more grievous in the Presence of Allah[azwj] than seventy adulterers with incest in the Sacred House of Allah[azwj]'.[687]

VERSE 280

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ {280}

[685] تفسير العيّاشي 1: 153/ 512
[686] مجمع البيان 2: 673.
[687] تفسير القمّي 1: 93.

[2:280] And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as charity it is better for you, if you knew

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن الحسن بن محبوب، عن يحيى ابن عبد الله، عن الحسن بن الحسن، عن أبي عبد الله (عليه السلام)، قال: «صعد رسول الله (صلى الله عليه و آله) المنبر ذات يوم، فحمد الله و أثنى عليه و صلى على أنبيائه (صلى الله عليهم)، ثم قال: أيها الناس ليبلغ الشاهد منكم الغائب، ألا و من أنظر معسرا، كان له على الله عز و جل في كل يوم صدقة بمثل ماله حتى يستوفيه».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Yahya Ibn Abdullah, from Al Hassan Bin Al Hassan,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] ascended the Pulpit one day, so he[saww] Praised Allah[azwj] and Extolled Him[azwj] and sent Blessings upon His[azwj] Prophets[as], then said: 'O you people! Those who are present should make it reach to those who are absent that the one who postpones (the collection of the debt) from the one who is in strained circumstances, would have for him to Allah[azwj] Mighty and Majestic, during the Day of Judgement, a charity similar to his wealth until it is paid off'.

ثم قال أبو عبد الله (عليه السلام): وَ إِنْ كانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلى مَيْسَرَةٍ وَ أَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ أنه معسر، فتصدقوا عليه بمالكم فهو خير لكم».

Then Abu Abdullah[asws] said: '***[2:280] And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as charity it is better for you, if you knew*** that he was in straitened circumstances (financially), so to consider your wealth to be a charity to him would be batter for you'.[688]

عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن محمد بن سليمان، عن رجل من أهل الجزيرة يكنى أبا محمد، قال: سأل الرضا (صلوات الله عليه) رجل و أنا أسمع، فقال له: جعلت فداك، إن الله تبارك و تعالى يقول: وَ إِنْ كانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلى مَيْسَرَةٍ أخبرني عن هذه النظرة التي ذكرها الله تعالى في كتابه، لها حد يعرف إذا صار هذا المعسر [إليه] لا بد له من أن ينظر، و قد أخذ مال هذا الرجل و أنفقه على عياله، و ليس له غلة ينتظر إدراكها، و لا دين ينتظر محله، و لا مال غائب ينتظر قدومه؟

From him (Al Kulayni), from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Suleyman, from a man from the people of the island, with the title of Abu Muhammad who said,

'A man asked Al-Reza[asws], and I was listening, so he said to him[asws], 'May I be sacrificed for you[asws]! Allah[azwj] Blessed and High is Saying ***[2:280] And if (the debtor) is in straitness, then let there be postponement until (he is in) ease***. Inform me about this postponement (of the debt) which Allah[azwj] the High has Mentioned in His[azwj] Book. Is there a known limit for it when this difficulty would go away from him inevitably from the one who is postponing, and he has taken the wealth of this man and spent it upon his family, and there is no farm for him that he would wait for harvesting it (in order to pay it back), nor has he lent any debtors that he is waiting for (money to come in), nor any lost property which he hopes to find (one day)?'

[688] الكافي 4: 35/ 4.

قال: «نعم، ينتظر بقدر ما ينتهي خبره إلى الإمام، فيقضي عنه ما عليه من سهم الغارمين إذا كان أنفقه في طاعة الله عز و جل، فإن كان أنفقه في معصية الله فلا شيء له على الإمام».

He[asws] said: 'Yes. He should postpone (collection of the debt) awaiting the reaching of his news to the Imam[asws], so he[asws] would pay off his debts which are upon him if he had spent it in obedience to Allah[azwj] Mighty and Majestic. But, if he has spent it in disobedience to Allah[azwj], so there is nothing upon the Imam[asws] (to pay off)'.

قلت: فما لهذا الرجل الذي ائتمنه و هو لا يعلم فما أنفقه، في طاعة الله أم في معصية الله؟ قال: «يسعى له في ماله فيرده و هو صاغر».

I said, 'So what is there for this man who trusted him and he does not know what he has spent it on, in the obedience to Allah[azwj] or in disobedience to Allah[azwj]?' He[asws] said: 'He should seek his wealth to be returned, and he should yield'.[689]

عن القاسم بن سليمان، عن أبي عبد الله (عليه السلام): قال رسول الله (صلى الله عليه و آله): «أيكم يحب أن ينفصل من فور جهنم؟» فقال القوم: نحن يا رسول الله. فقال: «من أنظر غريما أو وضع لمعسر».

From Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'Which one of you would loved to be separated from the troops of Hell?' So the people said, 'Us, O Rasool-Allah[saww]! So he[saww] said: 'The one who postpones a debt or a situation for the (financially) insolvent'.[690]

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «يبعث الله أقواما من تحت العرش يوم القيامة، وجوههم من نور، و لباسهم من نور، و رياشهم من نور، جلوسا على كراسي من نور».

From Hanan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] would Resurrect a people from underneath the Throne on the Day of Judgement, and their faces would be from light, and their clothing would be from light, and their beards would be from light, seated upon the chairs of light'.

قال: «فيشرف الله لهم الخلق فيقولون: هؤلاء الأنبياء فينادي مناد من تحت العرش: هؤلاء ليسوا بأنبياء».

He[asws] said: 'So Allah[azwj] would Honour them for the people, so they would be saying, 'They are the Prophets[as]'. So a Caller would Call out from underneath the Throne: 'They are not Prophets[as]!'

قال: «فيقولون: هؤلاء شهداء؟» قال: «فينادي مناد من تحت العرش: ليس هؤلاء شهداء، و لكن هؤلاء قوم ييسرون على المؤمنين، و ينظرون المعسر حتى ييسر».

He[asws] said: 'So they would be saying, 'They are the martyrs?' He[asws] said: 'So there would be a Call from underneath the Throne: 'They are not martyrs, but they are a

[689] الكافي 5: 93/ 5.
[690] تفسير العيّاشي 1: 154/ 515. (Extract)

people who used to facilitate the Believers, and were postponed (the debt from) the straitened one until he was in ease'.[691]

VERSES 281 & 282

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {281}

[2:281] And fear a Day in which you shall be returning to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {282}

[2:282] O you who believe! When you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has Taught him, so he should write; and let him who owes the debt dictate, and he should bfear Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness;

And call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and fear to Allah, Allah Teaches you, and Allah Knows all things.

قال أمير المؤمنين (عليه السلام): (شهيدين من رجالكم) قال: من أحراركم من المسلمين ـ العدول ـ.

Amir-ul-Momineen[asws] said: ***[2:282] among your men two witnesses*** from the free Muslims – the just ones -.

قال (عليه السلام): استشهدوهم لتحوطوا بهم أديانكم وأموالكم ولتستعملوا أدب الله ووصيته، فان فيهما النفع والبركة، ولا تخالفوهما فيلحقكم الندم، حيث لا ينفعكم الندم.

[691] تفسير العيّاشي 1: 154/ 518

He[asws] said: 'Call them to witness, and secure your Religion and your wealth by them, and utilise the Method of Allah[azwj] and His[azwj] Testament, for in these are benefits and Blessings, and do not oppose these both, for you will end up in destruction and disappointment, which will not benefit you at all'.

قال أمير المؤمنين (عليه السلام) في قوله عزوجل: (فان لم يكونا رجلين فرجل وامرأتان) قال: عدلت امرأتان في الشهادة برجل واحد، فاذا كان رجلان، أو رجل وامرأتان، أقاموا الشهادة قضي بشهادتهم.

Amir-ul-Momineen (Ali[asws] Ibn Abi Talib[asws]) said regarding the Words of the Almighty ***but if there are not two men, then one man and two women***: 'The amendment of two women in the witnessing for one man, and it was two men, or one man and two women bear witness, then give judgment based on their testimonies'.

قال أمير المؤمنين (عليه السلام): كنا نحن مع رسول الله (صلى الله عليه وآله) ـ وهو يذاكرنا بقوله تعالى: (واستشهدوا شهيدين من رجالكم) قال: أحراركم دون عبيدكم فان الله تعالى قد شغل العبيد بخدمة مواليهم عن تحمل الشهادات وعن أدائها، وليكونوا من المسلمين منكم فان الله عزوجل ـ إنما ـ شرف المسلمين العدول بقبول شهاداتهم، وجعل ذلك من الشرف العاجل لهم، ومن ثواب دنياهم قبل أن يصلوا إلى الآخرة

Amir-ul-Momineen[asws] said: 'I[asws] was with Rasool-Allah[saww], and he[saww] was mentioning to us the Words of the Almighty ***and call in to witness from among your men two witnesses***, said: 'Free men of yours, and not slaves of yours, for Allah[azwj], due to the slaves being busy in serving their masters, has Lifted the burden of bearing witnessing from them, and they should be from the Muslims from among you, for Allah[azwj] the Mighty and Majestic has Honoured the Muslims by accepting their witnessing from them, and has Granted them this reward in the world before they go to the Hereafter.

إذ جاءت امرأة، فوقفت قبالة رسول الله (صلى الله عليه وآله) وقالت: بأبي أنت وامي يا رسول الله أنا وافدة النساء إليك، ما من امرأة يبلغها مسيري هذا إليك إلا سرها ذلك، يا رسول الله، إن الله عزوجل رب الرجال والنساء، وخالق الرجال والنساء، ورازق الرجال والنساء، وإن آدم أبوالرجال والنساء، وإن حواء ام الرجال والنساء، وإنك رسول الله إلى الرجال والنساء. فما بال امرأتين برجل في الشهادة والميراث؟

A woman came up to Rasool-Allah[saww], stood in front of him[saww] and said: 'May my father and my mother be sacrificed for you[saww], O Rasool-Allah[saww]! I am a representative of a woman to you[saww] who has sent me to you[saww] and she is happy with that. O Rasool-Allah[saww]! Allah[azwj] is the Lord[azwj] of men and women, and the Creator of men and women, and the Sustainer of men and women, and Adam[asws] is the father of the men and women, and Eve[as] is the mother of men and women, and you[saww] are Rasool-Allah[saww] to the men and women. What is the reason for having two women or one man in matters of witnessing and inheritance?'

فقال رسول الله (صلى الله عليه وآله): ـ يا ـ أيتها المرأة إن ذلك قضاء من ملك ـ عدل، حكيم ـ لا يجور، ولا يحيف، ولا يتحامل، لا ينفعه ما منعكن، ولا ينقصه مابذل لكن، يدبر الامر بعلمه، يا أيتها المرأة لانكن ناقصات الدين والعقل.

Rasool-Allah[saww] said: 'O you woman! That is the Judgment from the Just and Wise King, Who neither Infringes, nor does He[azwj] Deal unjustly or with Prejudice. That which He[azwj] Prevents you from does not benefit Him[azwj], and that which He[azwj] Gives you does not incur a loss to Him[azwj]. He[azwj] Plans His[azwj] Affairs by His[azwj] Knowledge, O you woman. This is because you are deficient in your Religion and intellect'.

قالت: يا رسول الله وما نقصان ديننا؟ قال: إن إحداكن تقعد نصف دهرها لا تصلي بحيضة، وإنكن تكثرن اللعن، وتكفرن النعمة تمكث إحداكن عند الرجل عشر سنين فصاعدا يحسن إليها، وينعم عليها، فاذا ضاقت يده يوما، أو خاصمها قالت له: ما رأيت منك خيرا قط. فمن لم يكن من النساء هذا خلقها فالذي يصيبها من هذا النقصان محنة عليها لتصبر فيعظم الله ثوابها، فابشري.

She said: 'O Rasool-Allah[saww]! What is the deficiency in our Religion?' He[saww] said: 'A woman sits half of her life without Praying due to her Menses, and curses frequently, and disbelieves in the Bounties. A woman lives with a man for ten years and he is good to her, and gives her bounties. If a day comes when his hand is restricted, she fights with him and says: 'I have never seen from you any good'. And, if this is not found in a woman, then for her patience in this deficiency, Allah[azwj] will Grant her great Rewards. So receive this good news'.

ثم قال لها رسول الله (صلى الله عليه وآله): ما من رجل ردي إلا والمرأة الرديه أردى منه، ولامن امرأة صالحة إلا والرجل الصالح أفضل منها، وما ساوى الله قط امرأة برجل إلا ما كان من تسوية الله فاطمة بعلي (عليهما السلام) وإلحاقها به وهي امرأة تفضل نساء العالمين، وكذلك ما كان من الحسن والحسين وإلحاق الله إياهما بالافضلين الاكرمين لما أدخلهم في المباهلة.

Then Rasool-Allah[saww] said to her: 'There is no wicked man but there is a woman more wicked than him, and there is no woman who is good but there is a man who is better than her. And, Allah[azwj] has not Made woman and man to be equal at all except for the equalisation of Fatima[asws] with Ali[asws] and joined her[asws] with him[asws], and she[asws] is a woman who has preference over the women of the worlds. And, similarly, Al-Hasan[asws] and Al-Husayn[asws]. And Allah[azwj] has Joined both of them[asws] with the most superior ones[asws] and the most prestigious ones[asws] when He[azwj] Included them[asws] in the Imprecation (*Al-Mubahila*)'.

قال أمير المؤمنين (عليه السلام): (ممن ترضون من الشهداء) ممن ترضون دينه وأمانته، وصلاحه وعفته، وتيقظه فيما يشهد به، وتحصيله وتمييزه، فما كل صالح مميز، ولا محصل، ولا كل محصل مميز صالح، وإن من عباد الله لمن هو أهل ـ الجنة ـ لصلاحه وعفته لو شهد لم تقبل شهادته لقلة تمييزه. فاذا كان صالحا عفيفا، مميزا محصلا، مجانبا للمعصية والهوى والميل والتحامل فذلكم الرجل الفاضل، فيه فتمسكوا، وبهديه فاقتدوا، وإن انقطع عنكم المطر فاستمطروا به، وإن امتنع عليكم النبات فاستخرجوا به النبات، وإن تعذر عليكم الرزق فاستدروا به الرزق، فان ذلك ممن لا يخيب طلبه، ولا ترد مسألته.

Amir-ul-Momineen[asws] said: ***from among those whom you choose to be witnesses*** from among those whose religious commitment, trustworthiness, righteousness, modesty and vigilance with which he bears witness, and his distinguishing abilities, and beware, not every righteous and modest person is able to distinguish matters, nor is every such person a righteous one. And there are those from the righteous and modest, who are the people of Paradise, but due to their deficient distinguishing powers their witnessing is not acceptable. But, if a righteous and modest person, is able to distinguish matters, and stays away from disobedience and desires, and prejudice, that is the preferable man in this. Attach yourselves to such a man, and if the rain has stopped falling then supplicate for it by him, and if your vegetation growth has been delayed then supplicate by him, and if your livelihood is restricted then supplicate for its expansion by him, for that man is from those whose supplications are answered and his requests are never rejected'.

وقال: كان رسول الله (صلى الله عليه وآله) يحكم بين الناس بالبينات والايمان في الدعاوي، فكثرت المطالبات والمظالم. فقال رسول الله (صلى الله عليه وآله): يا أيها الناس إنما أنا بشر، وأنتم تختصمون، ولعل بعضكم يكون ألحن بحجته ـ من

بعض ـ وإنما أقضي على نحو ما أسمع منه، فمن قضيت له من حق أخيه بشئ فلا يأخذنه، فانما أقطع له قطعة من النار ـ في كيفية حكم رسول الله (صلى الله عليه وآله):

And Amir-ul-Momineen[asws] said: 'Rasool-Allah[saww] used to give judgment between people based on evidence and faith in the claim (oaths). There were a lot of claims and grievances. Rasool-Allah[saww] said: 'O you people! I[saww] am a mortal, and you are in disputes, and it may happen that I[saww] would make a decision based on someone's argument that I[saww] have heard from him. If there is any right of his brother comes to him unjustifiably, he should not take it, for I[saww] would have torn apart a piece of the fire for him – in the mannerisms of the ruling of Rasool-Allah[saww]'.

وكان رسول الله (صلى الله عليه وآله) إذا تخاصم إليه رجلان في حق، قال للمدعي: لك بينة؟ فان أقام بينة يرضاها ويعرفها، أمضى الحكم على المدعى عليه، وإن لم يكن له بينة، حلف المدعى عليه بالله ما لهذا قبله ذلك الذي إدعاه ولا شئ منه، وإذا جاء بشهود لا يعرفهم بخير ولا شر، قال للشهود: أين قبائلكما؟ فيصفان، أين سوقكما؟ فيصفان، أين منزلكما؟ فيصفان.

And when two men used to bring their dispute to Rasool-Allah[saww] about their rights, he[saww] used to say to the claimant: 'Have you any evidence?' And if he were to establish his evidence and he[saww] was pleased with it and recognised it, he[saww] would pass judgment on the defendant, and if the defendant did not have any evidence to counter it, he[saww] would make him swear an oath by Allah[azwj] that: 'The claim of the claimant against me is wrong and that there is no right of the claimant on me at all'. And if witnesses used to come to him[saww] and he[saww] was not aware of their good or evil nature, he[saww] would say to the witnesses: 'Where is your clan? Which markets do you trade in? Where are your dwellings?'

ثم يقيم الخصوم والشهود بين يديه، ثم يأمر فيكتب أسامي المدعي والمدعى عليه والشهود ويصف ما شهدوا به ثم يدفع ذلك إلى رجل من أصحابه الخيار، ثم مثل ذلك إلى ـ رجل ـ آخر من خيار أصحابه، فيقول: ليذهب كل واحد منكما من حيث لا يشعر الآخر إلى قبائلهما وأسواقهما أو محالهما والربض الذي ينزلانه، فليسأل عنهما، فيذهبان ويسألان.

Then he[saww] would evaluate the witnesses in front of him[saww]. Then he[saww] would order the names of the claimants and the defendants, and the witnesses what they had witnessed, to be written down. Then he[saww] would send a man from a good companion of his[saww] to him, then a similar one to the other one from a good companion of his, saying to them: 'Go to each and every one of them, without them knowing about it, to their clans and their markets and their neighbourhoods and find out about them'. They would go and find out.

فان أتوا خيرا، أو ذكروا فضلا، رجعا إلى رسول الله (صلى الله عليه وآله) فأخبراه به، وأحضر القوم الذين أثنوا عليهما، وأحضر الشهود، وقال للقوم المثنين عليهما: هذا فلان بن فلان، وهذا فلان بن فلان، أتعرفونهما؟ فيقولون: نعم. فيقول: إن فلانا وفلانا جاءني منكم فيهما بنبأ جميل، وذكر صالح، أفكما قالا؟ فاذا قالوا: نعم. قضى حينئذ بشهادتهما على المدعى عليه.

If they brought good news, or mention of virtues, they would return back to Rasool-Allah[saww] and inform him[saww]. The people would be presented who gave the news about them, and the witnesses would also be presented to him[saww]. He[saww] would then say to the informants: 'This is so and so, and this is so and so, do you recognise them?' They would say: 'Yes'. He[saww] would say: 'So and so and so and so came to you and got beautiful news, and rightful mention. Did you say this?' If they said: 'Yes', he[saww] would give judgment based on their testimonies against the defendant'.

وإن رجعا بخبر سئ، ونبأ قبيح دعا بهم، فقال لهم: أتعرفون فلاناوفلانا؟ فيقولون: نعم. فيقول: اقعدوا حتى يحضرا. فيقعدون، فيحضرهما، فيقول للقوم: أهما هما؟ فيقولون: نعم.

And, if they were to come back with bad and ugly news, he[saww] would call the informants and say to them: 'Do you know so and so?' They would say: 'Yes'. He[saww] would say: 'take a seat until they are present'. They would sit down, get the two disputants to be present, then say to the group: 'This one and this one?' They would say: 'Yes'.

فاذا ثبت عنده ذلك، لم يهتك ستر الشاهدين، ولا عابهما ولا بخهما، ولكن يدعو الخصوم إلى الصلح، فلا يزال بهم حتى يصطلحوا لئلا يفتضح الشهود، ويستر عليهم، وكان رؤوفا عطوفا متحننا على امته.

If that were established with him[saww], he would not uncover the secrets of the witnesses, and their faults, and would not deride them, but would tell them to come to an agreement, and would not leave them until they do come to an agreement. He[saww] would never expose the witness and would cover his faults, and he[saww] used to be kind and loving to his[saww] community.

فان كان الشهود من أخلاط الناس، غرباء لا يعرفون، ولا قبيلة لهما ولا سوق ولا دار أقبل على المدعى عليه فقال: ما تقول فيهما. فان قال: ما عرفت إلا خيرا، غير أنهما قد غلطا فيما شهدا علي، أنفذ عليه شهادتهما. فان جرحهما، وطعن عليهما، أصلح بين الخصم وخصمه، وأحلف المدعى عليه، وقطع الخصومة بينهما.

If the witnesses were a mixture of people, unknown strangers, with no clan to them and no market or house, he[saww] would address the defendant saying: 'What have you to say in them?' If he said: 'I do not know except good, but they are mistaken in their witnessing against me, he[saww] would enforce both their testimonies. If he cross examined the witnesses and criticised them, he[saww] would effect a reconciliation between the opponents, and make the defendant swear and oath, and cut off the dispute and rivalry between them.

قال أميرالمؤمنين (عليه السلام) في قوله: (أن تضل إحديهما فتذكر إحديهما الاخرى) قال: إذا ضلت إحداهما عن الشهادة ونسيتها، ذكرت إحداهما بها الاخرى فاستقامتا في أداء الشهادة. عدل الله شهادة امرأتين بشهادة رجل، لنقصان عقولهن ودينهن.

The Commander of the Faithful[asws], regarding His[azwj] Words ***so that if one of the two errs, the second of the two may remind the other***, said: 'If one of the women makes a mistake or forgets, and the other one reminds her, both their testimonies would be established. Allah[azwj] Equated the testimonies of two women with the testimony of one man, due to the deficiency of their intellects and their Religion'.

ثم قال (عليه السلام): معاشر النساء خلقتن ناقصات العقول، فاحترزن من الغلط في الشهادة فان الله تعالى يعظم ثواب المتحفظين والمتحفظات في الشهادة. ولقد سمعت محمدا رسول الله (صلى الله عليه وآله) يقول: ما من امرأتين احترزتا في الشهادة فذكرت إحداهما الاخرى حتى تقيما الحق، وتنفيا الباطل إلا إذا بعثهما الله يوم القيامة عظم ثوابهما، ولا يزال يصب عليهما النعيم ويذكرهما الملائكة ماكان من طاعتهما في الدنيا، وما كانتا فيه من أنواع الهموم فيها، و ـ ما ـ أزاله الله عنهما حتى خلدهما في الجنان.

Then he[asws] said: 'Community of women! You have been created deficient of intellect, save yourselves from making a mistake in your testimony, for Allah[azwj] Grants great Rewards for the men and women who preserve their testimonies correctly'. And I[asws] have heard Muhammad[saww] Rasool-Allah[azwj] say: 'If the two

women are careful in their testimonies, and if one of them reminds the other until the right is established, and falsehood is dispelled, Allah[azwj] will Send to them on the Day of Judgment great Rewards, and their Bounties will never decline and the Angels will talk about their deeds which they performed in the world, and the types of grief and concerns which they went through due to these deeds, until such time Allah[azwj] will Make them to abide eternally in the Gardens'.

وإن فيهن لمن تبعث يوم القيامة، فيؤتي بها قبل أن تعطى كتابها، فترى السيئات بها محيطة، وترى حسناتها قليلة، فيقال لها: يا أمة الله هذه سيئاتك، فأين حسناتك؟ فتقول: لا أذكر حسناتي. فيقول الله لحفظتها: يا ملائكتي تذاكروا حسناتها وتذكروا خيراتها؟؟. فيتذاكرون حسناتها.

And from among the women who will be Resurrected on the Day of Judgment, will be one who, before being presented with her book of deeds, be shown her evil deeds which will be overwhelming, and will be shown her good deeds which will be few. It will be said to her: 'O slave girl of Allah[azwj], these are your sins, where are your good deeds?' She will say: 'I do not remember my good deeds'. Allah[azwj] will Say to the Angels who preserved her deeds: 'O My[azwj] Angels! Remember her favours and remember good deeds?' They will mention her favourable deeds.

يقول الملك الذي على اليمن للملك الذي على الشمال: أما تذكر من حسناتها كذا وكذا؟. فيقول: بلى، ولكني أذكر من سيائتها كذا وكذا، فيعدد. فيقول الملك الذي على اليمين له: أفما تذكر توبتها منها؟ قال لا أذكر.

The Angel on the right will say to the Angel on the left: 'Don't you remember her such and such good deeds?' The Angel on the left will say: 'Yes, but I remember her evil deeds such and such'. He will count them. The Angel on the right will say: 'Do you not remember her repenting for those?' The Angel on the left will say: 'I don't remember'.

قال: أما تذكر أنها وصاحبتها تذاكرتا الشهادة التي كانت عندهما حتى اتفقتا وشهدتا ـ بها ـ ولم يأخذهما في الله لومة لائم؟ فيقول: بلى. فيقول الملك الذي على اليمين للذي على الشمال: أما إن تلك الشهادة منهما توبة ماحية لسالف ذنوبهما، ثم تعطيان كتابهما بأيمانهما، فتجدان حسناتهما كلها مكتوبة ـ فيه ـ وسيئاتهما كلها.

The Angel on the right will say: 'Do you not remember that her and her companion, reminded each other of the correctness of their testimony which they had the responsibility of, until they gave it correctly and did not care about the accusations of the accusers?' The Angel on the left will say: 'Yes'. The Angel on the right will say to the Angel on the left: 'As for that testimony from them, it has wiped out all their prior sins'. Then they will be given their books in their right hands. They will find therein written out all their good deeds and all their evil deeds.'

ثم تجد في آخره: يا أمتي أقمت الشهادة بالحق للضعفاء على المبطلين، ولم تأخذك في الله لومة لائم، فصيرت لك ذلك كفارة لذنوبك الماضية، ومحوا لخطيئاتك السالفة.

They will find written at the end: 'O My[azwj] slave girl! You bore a testimony by the truth for the weak against the false ones, and did not take in Allah[azwj] the accusation of any accuser. That has been taken to be an expiation of your prior sins, and has wiped out all your errors completely'.

قال امير المؤمنين (عليه السلام) في قوله عزوجل: (ولا يأب الشهداء إذا مادعوا) قال: من كان في عنقه شهادة، فلا يأب إذا دعي لاقامتها، وليقمها ولينصح فيها ولا يأخذه فيها لومة لائم، وليأمر بالمعروف، ولينه عن المنكر.

Amir-ul-Momineen[asws], regarding His[azwj] Words ***and the witnesses should not refuse when they are summoned***, said: 'The one who is called to bear witness, should not refuse when summoned to establish it, and he should bear the whole of it and not care about the accusations of any accuser, and should enjoin good and forbid evil'.[692]

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وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ {283}

[2:283] And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him fear Allah, his Lord; and do not conceal the testimony, and whoever conceals it, so he has a sinful heart; and Allah Knows what you do

الشيخ في (التهذيب): بإسناده عن سعد بن عبد الله، عن أحمد بن محمد، عن محمد بن خالد و علي بن حديد، عن علي بن النعمان، عن داود بن الحصين، عن أبي عبد الله (عليه السلام)، في قوله: وَ إِنْ كُنْتُمْ عَلى سَفَرٍ وَ لَمْ تَجِدُوا كاتِباً فَرِهانٌ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضاً فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمانَتَهُ: «أي يأخذ منه رهنا، فإن أمنه و لم يأخذ منه رهنا فليتق الله ربه، الذي يأخذ المال».

Al Sheykh in Al Tehzeeb, by his chain, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Ali Bin Hadeed, from Ali Bin Al No'man, from Dawood Bin Al Haseyn,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[2:283] And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust*** – i.e., takes from him a security. But, if he trusts him and does not take a security from him, so the who takes the wealth should fear Allah[azwj]'.[693]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ مَنْ يَكْتُمْها فَإِنَّهُ آثِمٌ قَلْبُهُ. قال: «بعد الشهادة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Adullah[asws] regarding the Words of the Mighty and Majestic ***[2:283] and do not conceal the testimony, and whoever conceals it, so he has a sinful heart***. He[asws] said: '(Concealing it) after the testimony'.[694]

ابن بابويه في (الفقيه): بإسناده عن جابر، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من كتم الشهادة أو شهد بها ليهدر بها دم امرئ مسلم، أو ليتوي بها مال امرئ مسلم أتى يوم القيامة و لوجهه ظلمة مد البصر، و في وجهه كدوح تعرفه الخلائق باسمه و نسبه، و من شهد شهادة حق ليحيي بها مال امرئ مسلم أتى يوم القيامة و لوجهه نور مد البصر، تعرفه الخلائق باسمه و نسبه»

[692] Tafseer Imam Hassan Al Askari – S 372 & 374 - 378
[693] Tafseer Burhan H 1568 – Al Tehzeeb
[694] الكافي 7: 381/ 2.

Ibn babuwayh in Al Faqeeh, by his chain from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'The one who conceals the testimony, or testifies by it, and wastes the blood of a Muslim by it, or destroys by it the wealth of a Muslim, would come on the Day of Judgement and for his face would be darkness for as far as the eye can see, and in his face would be scratches. The creatures would recognise him by his name and his lineage. And the one who testifies by a rightful testimony, reviving by it the wealth of a Muslim would come on the Day of Judgement and for his face would be light for as far as the eye can see. The creatures would recognise him by his name and his lineage'.

ثم قال أبو جعفر (عليه السلام): «ألا ترى أن الله عز و جل يقول: وَ أَقِيمُوا الشَّهادَةَ لِلَّهِ».

Then Abu Ja'far[asws] said: 'Have you not see that Allah[azwj] Mighty and Majestic is Saying ***[65:2] and establish the testimony for the Sake of Allah***'.[695]

و عنه: و قال (عليه السلام)، في قوله عز و جل: وَ مَنْ يَكْتُمْها فَإِنَّهُ آثِمٌ قَلْبُهُ، قال: «كافر قلبه».

And from him (Al Sadouq) –

And the Imam[asws] (Abu Ja'far[asws]) said regarding the Words of the Mighty and Majestic ***[2:283] and whoever conceals it, so he has a sinful heart***, said: 'A disbelieving heart'.[696]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he[asws] said: 'Yes – O Amro –

..... و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْها فَإِنَّهُ آثِمٌ قَلْبُهُ،

[695] من لا يحضره الفقيه 3: 35/ 114
[696] من لا يحضره الفقيه 3: 35/ 115.

..... And perjury and the concealment of the testimony, because Allah[azwj] Mighty and Majestic is Saying ***[2:283] and do not conceal testimony, and whoever conceals it, so he has a sinful heart***'.[697]

VERSES 284 – 286

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {284}

[2:284] Whatever is in the skies and whatever is in the earth is for Allah; and whether you manifest what is in your minds or hide it, Allah will Call you to account according to it; then He will Forgive whomsoever He so Desires to and Punish whomsoever He so desires to, and Allah has Power over all things

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ {285}

[2:285] The Rasool believes in what has been Revealed unto him from his Lord, and (so do) the Believers; they all believe in Allah and His Angels and His Books and His Rasools; We make no difference between any of His Rasools; and they say: We hear and obey, our Lord! Yours is the Forgiveness and to You is the journey

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {286}

[2:286] Allah does not impose upon any soul a duty but to the extent of its ability; for it is what it has earned and upon it what it has wrought: Our Lord! Do not Punish us if we forget or make a mistake; Our Lord! Do not lay on us a burden as You did Lay on those before us, Our Lord do not Impose upon us that which we have not the strength to bear; and Excuse us and Forgive us and have Mercy on us, You are our Master, so Help us against the unbelieving people

(الاحتجاج): عن موسى بن جعفر، عن أبيه، عن آبائه، عن الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)- في حديث طويل مع يهودي يسأله عن فضائل الأنبياء، و يأتيه أمير المؤمنين (عليه السلام) بما لرسول الله (صلى الله عليه و آله) بما هو أفضل مما اوتي الأنبياء (عليهم السلام)، فكان فيما سأله اليهودي، أنه قال له: فإن هذا سليمان قد سخرت له الرياح، فسارت به في بلاده غدوها شهر و رواحها شهر؟

Al Ihtijaj –

From Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] forefathers[asws], from Al Husayn Bin Ali[asws], from his[asws] father[asws] Ali Bin Abu Talib[asws] – in a lengthy Hadeeth with a Jews asking him [asws] about the merits of the Prophets[as], and Amir-ul-Momineen[asws] gave him (merits) that what Rasool-Allah[saww] had been Given is better than what was Given to the (other) Prophets[as]. So, among what the Jew asked him[asws] was that he said to him[asws], 'So this is Suleyman, the wind had been Made to

[697] Al Kafi – H 2454 (Extract)

be subservient to him[as], so he[as] went by it in the country in a day the journeying of going in a month and coming back in a month?'

فقال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله) أعطي ما هو أفضل من هذا: إنه أسري به من المسجد الحرام إلى المسجد الأقصى مسيرة شهر، و عرج به في ملكوت السماوات مسيرة خمسين ألف عام في أقل من ثلث ليلة، حتى انتهى إلى ساق العرش، فدنا بالعلم فتدلى من الجنة رفرف أخضر، و غشي النور بصره، فرأى عظمة ربه عز و جل بفؤاده، و لم يرها بعينه، فكان كقاب قوسين بينها و بينه أو أدنى فَأَوْحى إِلى عَبْدِهِ ما أَوْحى «1» فكان فيما أوحى إليه الآية التي في سورة البقرة، قوله تعالى: لِلَّهِ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ إِنْ تُبْدُوا ما فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشاءُ وَ يُعَذِّبُ مَنْ يَشاءُ وَ اللَّهُ عَلى كُلِّ شَيْءٍ قَدِيرٌ.

So Ali[asws] said to him: 'Such was that, and Muhammad[saww] was Given what is better than this. He [saww] journeyed from the Sacred Masjid to the Masjid Al-Aqsa, a journey of a month, and ascended into the kindom of the skies and the earth, a journey of fifty thousand years in less than a third of a night, until he[as] ended up to the Base of the Throne. So he[saww] approached with the knowledge, then a green rug from the Paradise dangled for him[as], and his[saww] vision was overwhelmed, and he[saww] saw the Magnificence of his[saww] Lord[azwj] Mighty and Majestic by his[saww] heart, and did not see it with his[saww] eyes, so he[saww] was like two bows between him[saww] and it, ***[53:10] So He Revealed unto His servant what He Revealed***. So from what was Revealed to him[saww] was the Verse which is in Surah Al-Baqarah, the Words of the High ***[2:284] Whatever is in the skies and whatever is in the earth is for Allah; and whether you manifest what is in your minds or hide it, Allah will Call you to account according to it; then He will Forgive whomsoever He so Desires to and Punish whomsoever He so desires to, and Allah has Power over all things***.

و كانت الآية قد عرضت على الأنبياء من لدن آدم (عليه السلام) إلى أن بعث الله تبارك اسمه محمدا (صلى الله عليه و آله)، و عرضت على الأمم فأبوا أن يقبلوها من ثقلها، و قبلها رسول الله (صلى الله عليه و آله) و عرضها على أمته فقبلوها، فلما رأى الله تبارك و تعالى منهم القبول علم أنهم لا يطيقونها، فلما أن سار إلى ساق العرش كرر عليه الكلام ليفهمه، فقال: آمَنَ الرَّسُولُ بِما أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ، فأجاب (صلى الله عليه و آله) مجيبا عنه و عن أمته، فقال: وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ فقال جل ذكره: لهم الجنة و المغفرة علي إن فعلوا ذلك، فقال النبي (صلى الله عليه و آله): أما إذا فعلت بنا ذلك غُفْرانَكَ رَبَّنا وَ إِلَيْكَ الْمَصِيرُ يعني المرجع في الآخرة.

And the Signs which were Presented to the Prophets[as] since Adam[as] that Allah[azwj] the Blessed would Send one whose name would be Muhammad[saww], and Presented it to the (other) communities. But, they refused to accept it due to its weight, and Rasool-Allah[saww] accepted it, and it was Presented to his[saww] community, so they accepted it. So when Allah[azwj] Blessed and High Saw the acceptance from them, Knew that they would not tolerate it. So when he[saww] went to the Base of the Throne, Repeated to him[saww] the Speech for his[saww] understanding, so He[azwj] Said ***[2:285] The Rasool believes in what has been Revealed unto him from his Lord***. So he[saww] answered from himself[saww] and on behalf of his[saww] community ***and (so do) the Believers; they all believe in Allah and His Angels and His Books and His Rasools; We make no difference between any of His Rasools***. So He[azwj], Majestic is His[azwj] Mention Said: "For them is the Paradise and the Forgiveness from Me[saww] if they were to do that". So the Prophet[saww] said: 'So if You[azwj] were to do that with us ***Yours is the Forgiveness and to You is the journey*** – meaning the return in the Hereafter.

قال: فأجابه الله جل ثناؤه: و قد فعلت ذلك بك و بأمتك. ثم قال عز و جل: أما إذا قبلت الآية بتشديدها و عظم ما فيها، و قد عرضتها على الأمم فأبوا أن يقبلوها، و قبلتها أمتك، فحق علي أن أرفعها عن أمتك. و قال: لا يُكَلِّفُ اللَّهُ نَفْساً إِلَّا وُسْعَها لَها ما كَسَبَتْ من خير وَ عَلَيْها مَا اكْتَسَبَتْ من شر.

He[asws] said: 'So Allah[azwj] Majestic is His[azwj] Praise, Answered him[saww]: "And I[azwj] have Done that with you[saww] and your[saww] community". Then the Mighty and Majestic Said: "But if they accept the Signs with its difficulties and magnify what is in these, and I[azwj] has Prsented is to the (other) communities, but they refused to accept it, and your[saww] community accepted it. So it is a right upon Me[azwj] that I[azwj] should Lift it from your[saww] community". And Said ***[2:286] Allah does not impose upon any soul a duty but to the extent of its ability; for it is what it has earned*** from the good ***and upon it what it has wrought*** from the evil.

فقال النبي (صلى الله عليه و آله) لما سمع ذلك: أما فعلت ذلك بي و بأمتي فزدني. قال: سل. قال: رَبَّنا لا تُؤاخِذْنا إِنْ نَسِينا أَوْ أَخْطَأْنا، قال الله عز و جل: لست او آخذ أمتك بالنسيان و الخطأ لكرامتك علي، و كانت الأمم السالفة إذا نسوا ما ذكروا به فتحت عليهم أبواب العذاب، و قد رفعتذلك عن أمتك، و كانت الأمم السالفة إذا أخطأوا أخذوا بالخطإ و عوقبوا عليه، و قد رفعت ذلك عن أمتك لكرامتك علي.

So the Prophet[saww] said when he[saww] heard that: 'Since You[saww] have Done that with me[saww] and my[saww] community, therefore Increase it for me[saww]'. He[azwj] Said: "Ask". He[saww] said ***[2:286] Our Lord! Do not Punish us if we forget or make a mistake***. Allah[azwj] Mighty and Majestic Said: "I[azwj] will not Seize your[saww] community for the forgetfulness and the errors due to your[saww] Prestige with Me[azwj]. And the past communities, when they forgot what I[azwj] had Reminded them of, I[azwj] Opened the Gates of Punishment upon them, and I[azwj] have Lifted that from your[saww] community. And when the past communities used to sin, I [azwj] Seized them due to their sins and Punished them, and I[azwj] have Lifted than from your[saww] community due to your[saww] Prestige with Me[azwj]".

فقال النبي (صلى الله عليه و آله): اللهم إذا أعطيتني ذلك فزدني. فقال الله تعالى له: سل. قال: رَبَّنا وَ لا تَحْمِلْ عَلَيْنا إِصْراً كَما حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنا، يعني بالإصر: الشدائد التي كانت على من كان من قبلنا. فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمه: قد رفعت عن أمتك الآصار التي كانت على من كان من قبلنا. فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمه: قد رفعت عن أمتك الآصار التي كانت على الأمم السالفة: كنت لا أقبل صلاتهم إلا في بقاع من الأرض معلومةاخترتها لهم و إن بعدت، و قد جعلت الأرض كلها لامتك مسجدا و ترابها طهورا، فهذه من الآصار التي كانت على الأمم قبلك، فرفعتها عن أمتك كرامة لك.

The Prophet[saww] said: 'Our Allah[azwj]! Since You[azwj] have Granted me[saww] that, therefore Increase it for me[saww]'. So Allah[azwj] the High Said to him[saww]: "Ask". He [saww] said: '***[2:286] Our Lord! Do not lay on us a burden as You did Lay on those before us***' – meaning by the burden, the difficulties which were upon the ones who were before us'. So Allah[azwj] Mighty and Majestic Answered him[saww] to that, so Blessed is His[azwj] Name Said: "I[azwj] have Lifted the burden from your[saww] community which was upon the communities of the past. I[azwj] did not Accept their Salat except a known place in the earth even if it was remote, and Made the whole of the earth a Masjid for your[saww] community, and its sand pure. So this is from the difficulties which was upon the communities before you[saww]. I[azwj] have thus Lifted it from your[saww] community due to your[saww] prestige.

و كانت الأمم السالفة إذا أصابهم أذى من نجاسة قرضوه من أجسادهم، و قد جعلت الماء لامتك طهورا، فهذه من الآصار التي كانت عليهم، فرفعتها عن أمتك. و كانت الأمم السالفة تحمل قرابينها على أعناقها إلى بيت المقدس، فمن قبلت ذلك منه

أرسلت عليه نارا فأكلته فرجع مسرورا، و من لم أقبل ذلك منه رجع مثبورا، و قد جعلت قربان أمتك في بطون فقرائها و مساكينها، فمن قبلت ذلك منه أضعفت ذلك له أضعافا مضاعفة، و من لم أقبل ذلك منه رفعت عنه عقوبات الدنيا، و قد رفعت ذلك عن أمتك، و هي من الآصار التي كانت على الأمم من قبلك.

And the past communities, whenever the were harmed by the impurities upon their bodies, the had to bite it off, and I[azwj] have Made the water for your[saww] communities for purification. So this is from the difficulties which were upon them. I[azwj] have Lifted it from your[saww] community. And the previous communities had to carry their sacrifices upon their necks to Bayt Al Maqdas. So from whoever that was Accepted, a fire was sent to it which consumed it, so he returned happy, and the one from whom it was not Accepted, returned miserable. And I[azwj] have Made the sacrificial offerrings of your[azwj] community to go into the stomachs of its poor and the needy ones. So the ones from it who accept that I[azwj] shall Multiply for him with a multiplication, and the ones from it who do not accept that, I[azwj] shall Lift from him the Punishment of the world, and I[azwj] have Lifted that from your[saww] community, and it is from the difficulties which was upon the communities from before you[saww].

و كانت الأمم السالفة صلاتها مفروضة [عليها] في ظلم الليل و أنصاف النهار، و هي من الشدائد التي كانت عليهم، فرفعتها عن أمتك و فرضت صلاتهم في أطراف الليل و النهار، و في أوقات نشاطهم.

And the communities before you[saww], its Salat were Obligatory upon it in the darkness of the night and Midday, and it is from the difficulties which were upon them, so I[azwj] Lifted it from your[saww] communities, and Obligated their Salat to be in the points (end and the beginning) of the night and the day, and during the times of their activities.

و كانت الأمم السالفة قد فرضت عليهم خمسين صلاة في خمسين وقتا، و هي من الآصار التي كانت عليهم، فرفعتها عن أمتك و جعلتها خمسا في خمسة أوقات، و هي إحدى و خمسون ركعة، و جعلت لهم أجر خمسين صلاة.

And the past communities, fifty Salat were Obligated upon them during fifty times, and this is from the difficulties which was upon them, so I[azwj] Lifted it from your[saww] communities and Made it a five (Salat) during five times, and these are fifty one Cycles, and Made the Recompense for them to be of fifty Salat.

و كانت الأمم السالفة حسنتهم بحسنة، و سيئتهم بسيئة، و هي من الآصار التي كانت عليهم، فرفعتها عن أمتك، و جعلت الحسنة بعشرة و السيئة بواحدة.

And the past communities had one Reward for each of their good deeds and one sin to be counted as one, and this is from the difficulties which was upon them, so I[azwj] Lifted it from your[saww] community, and Made one good deeds to be Counted as ten, and the sin to be Counted as one.

و كانت الأمم السالفة إذا نوى أحدهم حسنة ثم لم يعملها لم تكتب له، و إن عملها كتبت له حسنة، و إن أمتك إذا نوى أحدهم حسنة ثم لم يعملها كتبت له حسنة و إن لم يعملها، و إن عملها كتبت له عشرة، و هي من الآصار التي كانت عليهم، فرفعتها عن أمتك.

And the past communities, when one of them intended a good deed, then did not do it, it was not Writted down for him, and if he did do it, one Reward was Written down for him, whereas whenone of your[saww] community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he

were to do it, ten are Written down for him. And this is from the difficulties which was upon them, so I Lifted it from your[saww] community.

و كانت الأمم السالفة إذا هم أحدهم بسيئة ثم لم يعملها لم تكتب عليه، و إن عملها كتبت عليه سيئة، و إن أمتك إذا هم أحدهم بسيئة ثم لم يعملها كتبت له حسنة، و هذه من الآصار التي كانت عليهم فرفعتها عن أمتك.

And the past communities, when one of them thought of sinning then did not do it, it was not Writted down for him, and if he did do it, one sin was Written down for him. And if one of your[saww] community thinks of sinning, then does not do it, a good deed is Written down for him, and this is from the difficulties which was upon them, so I[azwj] Lifted it from your[saww] community.

و كانت الأمم السالفة إذا أذنبوا كتبت ذنوبهم على أبوابهم، و جعلت توبتهم من الذنوب: أن حرمت عليهم بعد التوبة أحب الطعام إليهم، و قد رفعت ذلك عن أمتك، و جعلت ذنوبهم فيما بيني و بينهم، و جعلت عليهم ستورا كثيفة، و قبلت توبتهم بلا عقوبة، و لا أعاقبهم بأن احرم عليهم أحب الطعام إليهم.

And the past communities, when they sinned, their sins were written upon their doors, and Made a repentance for them that a seed of food was Prohibited upon them (as a penance if they sinned again), and I[azwj] have Lifted that from your[saww] community, and Made their sins to be between Myself[azwj] and them, and Made a dense Veil to them, and Accepted their repentance without a Punishment, and do not Punish them by Forbidding a seed of food upon them.

و كانت الأمم السالفة يتوب أحدهم من الذنب الواحد مائة سنة، أو ثمانين سنة أو خمسين سنة، ثم لا أقبل توبتهم دون أن أعاقبه في الدنيا بعقوبة، و هي من الآصار التي كانت عليهم، فرفعتها عن أمتك، و إن الرجل من أمتك ليذنب عشرين سنة، أو ثلاثين سنة، أو أربعين سنة، أو مائة سنة، ثم يتوب و يندم طرفة عين، فأغفر له ذلك كله.

And the past communities, one of them used to repent for his sins for a hundred years, or eighty years, or fifty years, then their repentance was not Accepted from them without Punishment in the world, and this is from the difficulties which was upon them, so I[azwj] Lifted it from your[saww] community. And a man from your[saww] community sins for twenty years, or thirty years, or forty years, or a hundred years, then repents and regrets for the blink of an eye, so I[azwj] Forgive that for him, all of it.

فقال النبي (صلى الله عليه و آله): اللهم إذا أعطيتني ذلك كله فزدني. قال: سل. قال: رَبَّنا وَ لا تُحَمِّلْنا ما لا طاقَةَ لَنا بِهِ، فقال تبارك اسمه: قد فعلت ذلك بأمتك، و قد رفعت عنهم جميع بلايا الأمم، و ذلك حكمي في جميع الأمم: أن لا اكلف خلقا فوق طاقتهم.

So the Prophet[saww] said: ‘Our Allah[azwj]! Since You[azwj] have Given all of that to me[saww], so Increase it for me[saww]’. He [azwj] Said: “Ask”. He[saww] said: ‘***[2:286] Our Lord do not Impose upon us that which we have not the strength to bear***’ So Blessed is His[azwj] Name, Said: “I[azwj] have Done that with your[saww] community, and have Lifted from them all of the afflictions of the (past) communities, and that is My[azwj] Judgement in all of the communities, that I [azwj] do not Impose upon a creature above its strength (of toleration)’.

قال (صلى الله عليه و آله): وَ اعْفُ عَنَّا وَ اغْفِرْ لَنا وَ ارْحَمْنا أَنْتَ مَوْلانا، قال الله عز و جل: قد فعلت ذلك بتائبي أمتك. ثم قال (صلى الله عليه و آله): فَانْصُرْنا عَلَى الْقَوْمِ الْكافِرِينَ قال الله عز اسمه: إن أمتك في الأرض كالشامة البيضاء في الثور الأسود، هم القادرون، و هم القاهرون، يستخدمون و لا يستخدمون لكرامتك علي، و حق علي أن اظهر دينك على الأديان حتى لا يبقى في شرق الأرض و غربها دين إلا دينك، و يؤدون إلى أهل دينك الجزية».

He[saww] said: '***[2:286] and Excuse us and Forgive us and have Mercy on us, You are our Master***'. Allah[azwj] Mighty and Majestic Said: "I[azwj] have Done that with the penitient ones of your[saww] community". Then he[saww] said: '***so Help us against the unbelieving people***'. Allah[azwj], Mighty is His[azwj] Name Said: "Your[saww] community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving (you[saww] nor your[saww] prestige for Ali[asws], and it is a right upon Me[azwj] that I[azwj] should Make your[saww] Religion to overcome all the other religions, until there does not remain in the East of the earth, or in the West of it except a religion except for your[saww] Religion, and they would be paying taxation to the people of your[saww] Religion".[698]

محمد بن إبراهيم النعماني: بإسناده عن أبي أيوب المؤدب، عن أبيه، و كان مؤدبا لبعض ولد جعفر بن محمد (عليهما السلام)، قال: قال: «لما توفي رسول الله (صلى الله عليه و آله) دخل المدينة يهودي- و ذكر مسائل مع علي (عليه السلام)- و كان فيما سأله اليهودي أن قال له: ما أول حرف كلم به نبيكم لما أسري به و رجع من عند ربه؟ فقال له علي (عليه السلام): أما أول ما كلم به نبينا (عليه و آله السلام)، قول الله تعالى: آمَنَ الرَّسُولُ بِما أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ قال: ليس هذا أردت.

Muhammad Bin Ibrahim Al No'mani, by his chain from Abu Ayoub Al Mowdab, from his father,

And he was one of the polite ones to Ja'far Bin Muhammad[asws], said, 'He [asws] said: 'When Rasool-Allah[saww] passed away, a Jew entered Al-Medina' – and he[asws] mentioned questions of his with Ali[asws] – and among what the Jew asked was that he said to him[asws], 'What is the first word which Allah[azwj] Spoke by with your[asws] Prophet[saww] when he[saww] ascended and returned from the Presence of his[saww] Lord[azwj]?' So Ali[asws] said to him: 'As for the first of what our Prophet[saww] was Spoken to with are the Words of Allah[azwj] the High ***[2:285] The Rasool believes in what has been Revealed unto him from his Lord***'. He said, 'This is not what I intended'.

قال: فقول رسول الله (صلى الله عليه و آله): وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ قال: ليس هذا أردت. فقال: اترك الأمر مستورا. قال: لتخبرني، أو لست أنت هو؟

He[asws] said: 'So the words of Rasool-Allah[saww] were ***[2:285] and (so do) the Believers; they all believe in Allah***'. He said, 'This is not what I intended'. So he[asws] said: 'Leave the matter as veiled'. He said, 'Tell me, is that not you[asws]?'

فقال: أما إذا أبيت فإن رسول الله (صلى الله عليه و آله) لما رجع من عند ربه، و الحجب ترفع له قبل أن يصير إلى موضع جبرئيل، ناداه ملك: يا أحمد قال: لبيك، فقال: إن الله يقرأ عليك السلام، و يقول لك: اقرأ على السيد الولي السلام. فقال رسول الله (صلى الله عليه و آله): من السيد الولي؟ قال الملك: علي بن أبي طالب.

So he[asws] said: 'But if you insist, so when Rasool-Allah[saww] returned from his[saww] Lord[azwj], and the Veils were Lifted for him[saww] before he[saww] came to the place of Jibraeel[as], an Angel Called out: 'O Ahmad[saww]!' He[saww] said: 'Yes, Here I[saww] am!' So he said: 'Allah[azwj] Conveys His[azwj] Greetings to you[saww] and is Saying to you[saww]: "Convey the Greetings to the Chief of the Guardians[asws]!'. So Rasool-Allah[saww] said: 'Who is the Chief of the Guardians[asws]?' The Angel said: 'Ali[asws] Bin Abu Talib[asws]'.

قال اليهودي: صدقت و الله، إنى لأجده في كتاب أبي، و اليهودي من ولد داود».

[698] الاحتجاج: 220

The Jew said, 'By Allah[azwj]! You[asws] have spoken the truth. I found it in the book of my father'. And the Jew was from the children of Dawood[as]'.[699]

العياشي: عن سعدان، عن رجل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ إِنْ تُبْدُوا ما فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشاءُ وَ يُعَذِّبُ مَنْ يَشاءُ. قال: «حقيق على الله أن لا يدخل الجنة من كان في قلبه مثقال حبة من خردل من حبهما».

Al Ayyashi, from Sa'dan, from a man,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[2:284] and whether you manifest what is in your minds or hide it, Allah will Call you to account according to it; then He will Forgive whomsoever He so Desires to and Punish whomsoever He so desires to***. He[asws] said: 'It is Worthy of Allah[azwj] that He[azwj] would not Let any one enter the Paradise who had in his heart, the weight of a mustard seed of love for those two'.[700]

عن قتادة، قال: كان رسول الله (صلى الله عليه و آله) إذا قرأ هذه الآية: آمَنَ الرَّسُولُ بِما أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ حتى يختمها، قال: «و حق الله، إن لله كتابا قبل أن يخلق السماوات و الأرض بألفي سنة، فوضعه عنده فوق العرش، فأنزل آيتين فختم بهما البقرة، فأيما بيت قرئتا فيه لم يدخله الشيطان».

From Qatada, who said,

'Whenever Rasool-Allah[saww] used to recite this Verse ***[2:285] The Rasool believes in what has been Revealed unto him from his Lord*** until the end of it, said: 'And it is a right of Allah[azwj] that He[azwj] Creates a Book before Creating the skies and the earth by two thousand years. So He[azwj] Placed it upon the Throne, and two Verses were Revealed by which (Surah) Al-Baqarah was Completed with. So whichever house it is recited in, the Satan[la] would not enter it'.[701]

[699] الغيبة للنعماني: 100/ 30.
[700] تفسير العيّاشي 1: 156/ 528.
[701] تفسير العيّاشي 1: 160/ 532.

CHAPTER 3

AAL-E-IMRAAN

(200 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه و العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة البقرة و آل عمران جاءتا يوم القيامة تظلانه على رأسه، مثل الغمامتين، أو مثل العباءتين».

Ibn Babuwayh and Al Ayyashi – from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who recited *Surah Al-Baqarah* and *Surah Aal-e-Imraan*[as], these two would come on the Day of Judgement shading upon his head like two clouds, or like two cloaks'.[702]

و روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله بكل حرف أمانا من حر جهنم، و إن كتبت بزعفران و علقت على امرأة لم تحمل، حملت بإذن الله تعالى، و إن علقت على نخل أو شجر يرمي ثمره أو ورقه، أمسك بإذن الله تعالى».

And it has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (*Aal-e-Imraan*[as]), would be Given by Allah[azwj], for every letter, security from the heat of Hell. And if it is written by Saffron and attached (Amulet) upon a woman who does not get pregnant, will do so by the Permission of Allah[azwj]. And if it is attached upon a palm tree, or a tree which sheds its fruits or leaves, it would hold these by the Permission of Allah[azwj]'.[703]

عن الصادق (عليه السلام)، قال: «إن كتبت بزعفران و علقت على امرأة تريد الحمل، حملت بإذن الله تعالى، و إن علقها معسر، يسر الله أمره، و رزقه الله تعالى».

From Al-Sadiq[asws] having said: 'If it is written by Saffron, and attached upon a woman intending to get pregnant, would do so by the Permission of Allah[azwj] the High. And if one with difficult matters wears it (Amulet), Allah[azwj] would Ease his matters, and would get sustenance from Allah[azwj] the High'.[704]

تعلموا سورة البقرة، وآل عمران، فان أخذهما بركة، وتركهما حسرة، ولا يستطيعهما البطلة ـ يعني السحرة ـ وإنهما ليجيئان يوم القيامة كأنهما غمامتان أو عقابتان أو فرقان من طير صواف، يحاجان عن صاحبهما، ويحاجهما رب العالمين رب العزة يقولان: يارب الارباب إن عبدك هذا قرأنا، وأظمأنا نهاره، وأسهرنا ليله، وأنصبنا بدنه. يقول الله تعالى: يا أيها القرآن فكيف كان تسليمه لما أنزلته فيك من تفصيل علي ابن أبي طالب أخي محمد رسول الله؟ يقولان: يا رب الارباب وإله الالهة، والاه، ووالى أولياءه، وعادى أعداءه، إذا قدر جهر، وإذا عجز اتقى وأسر.

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[702] ثواب الأعمال: 104
[703] مجمع البيان 2: 693 «قطعة منه»
[704] خواص القرآن: 1

'Learn *Surah Al-Baqarah* and *Aal-e-Imaraan*[as] for they bring about blessings, and their avoidance is regret, and their learning cannot be acquired for falsehood i.e., for magic. These will both come on the Day of Judgment like two birds in the clouds and plead on behalf of their readers to the Lord[azwj] of the Worlds, the Almighty Lord[azwj], and will both say: 'O Lord! Your servant has recited us, gave us rest during the day and kept us awake during the night and established us in his body.' Allah[azwj] will Say: "O You Quran! Did they submit to the virtues of Ali[asws] ibn Abi Talib[asws], the brother of Muhammad Rasool-Allah[saww] that I had Placed in you two?" They will both reply: 'O Lord[azwj] of the Worlds! They befriended him[asws] and his[asws] friends, and became inimical to his[asws] enemies, and made it known according to their abilities and when they could not, they observed dissimulation and kept it a secret.'

يقول الله عزوجل: فقد عمل إذا بكما كما أمرته، وعظم من حقكما ما عظمته. ياعلي أما تسمع شهادة القرآن لوليك هذا؟ ـ ف ـ يقول علي: بلى يا رب. فيقول الله عزوجل: فاقترح له ما يريد. فيقترح له ما يزيد على أماني هذا القارئ من الاضعاف المضاعفات بما لا يعلمه إلا الله عزوجل. فيقول الله عزوجل: " قد أعطيته ما اقترحت ياعلي ".

Allah[azwj] will Say: 'Then they have performed as I[azwj] had Commanded and have considered great that which made you two great. O Ali[asws]! Did you hear this witness for the Quran for your friends?' Ali[asws] will respond: 'Yes O Lord!' Allah[azwj] will Say: 'Then ask whatever you feel like for your friends.' He[asws] will then ask for his[asws] friends such things that will exceed all the reader's aspirations and desires, and their number will be unknown to all except Allah[azwj]. Allah[azwj] will Say: 'O Ali[asws]! I have Accepted your[asws] request on behalf of your[asws] friends.'

قال رسول الله (صلى الله عليه وآله): وإن والدي القارئ ليتوجان بتاج الكرامة، يضئ نوره من ميسرة عشرة آلاف سنة، ويكسيان حلة لا يقوم لاقل سلك منها مائة ألف ضعف ما في الدنيا، بما يشتمل عليه من خيراتها.

Rasool-Allah[saww] said: 'And the parents of the readers of the Quran will have a crown of prestige on their heads, the lights of which will stretch to a distance of ten thousand years journey, and will be clothed in fabrics which would be better than a hundred thousand times of what is in the world, and will be protected from the environment.'

ثم يعطي هذا القارئ الملك بيمينه في كتاب، والخلد بشماله في كتاب، يقرأ من كتابه بيمينه: قد جعلت من أفاضل ملوك الجنان، ومن رفقاء ـ محمد ـ سيد الانبياء و ـ علي ـ خير الاوصياء، والائمة من بعدهما سادة الاتقياء. ويقرأ من كتابه بشماله: قد أمنت الزوال والانتقال عن هذا الملك، وأعذت من الموت والاسقام وكفيت الامراض والاعلال، وجنبت حسد الحاسدين، وكيد الكائدين.

'Then the reader will get a written deed to a kingdom in his right hand and be given the permission for everlasting life in his left hand. It will be written in the deed 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad[saww] the leader of the Prophets, and Ali[asws] the best of the successors[as] and the Imams[asws] after him[asws], the pious masters.' And it will be written in the permit of the left hand, 'You will not see a decline in this kingdom of yours, and you have been freed from death and illnesses and from the envy of the envious and the plots of the plotters.'

ثم يقال له: أقرأ ـ و ـ ارق، ومنزلك عند آخر آية تقرؤها. فاذا نظر والداه إلى حليتيهما وتاجيهما قالا: ربنا أنى لنا هذا الشرف ولم تبلغه أعمالنا؟ فقال لهما كرام ملائكة الله ـ عن الله ـ عزوجل: هذا لكما لتعليمكما ولد كما القرآن.

'Then they will tell him: 'Start reading the Quran and keep climbing, for your destination lies when you come to the last Verse.' Then the parents will look at their clothes and crown and ask: 'For which of our deeds have we been honoured as such?' The honourable Angels of Allah[azwj] will say to them from Allah[azwj]: 'This is because both of you taught your children to read the Quran.'[705]

VERSE 1

الم {1}

[3:1] Alif Lam Meem

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): ما معنى قول الله عز و جل الم؟ قال (عليه السلام): «أما الم في أول البقرة فمعناه: أنا الله الملك، و أما في أول آل عمران فمعناه: أنا الله المجيد».

Ibn Babuwayh, from Abu Al Hassan Muhamman Bin Haroun Al Zanjany, regarding what Ali Bin Ahmad Al Baghdady Al Waraq wrote to him, from Ma'az Bin Al masny Al Anbary, from Abdullah Bin Asma, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'What is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[3:1] Alif Lam Meem***?' He[asws] said: 'As for the ***[3:1] Alif Lam Meem*** in the beginning of *Al-Baqarah*, so its Meaning is: "I[azwj] am Allah[azwj] the King", and as for the one at the beginning of *Aal-e-Imran*[asws], so its Meaning is: "I[azwj] am Allah[azwj] the Glorious".[706]

ـ ثم ـ قال: وقال الصادق (عليه السلام) ثم الالف حرف من حروف قولك " الله " دل بالالف على قولك: الله. ودل باللام على قولك: الملك العظيم، القاهر للخلق أجمعين ودل بالميم على أنه المجيد ـ الكريم ـ المحمود في كل أفعاله.

Al-Sadiq[asws] said: 'The ***'Alif'*** is a letter from the letters of yours saying 'Allah'[azwj] evidences over your saying 'Allah'[azwj]. And the evidence by ***'Laam'*** over your saying – The Magnificent King, the Omnipotent, Creator of all. And the evidence by ***'Meem'*** – He[azwj] is The Glorious, The Benevolent, The Praised One in all His[azwj] affairs.[707]

وباسناده إلى أبى بصير عن أبى عبد الله عليه السلام قال: " الم " هو حرف من حروف اسم الله الاعظم المقطع في القرآن، الذى يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب ذلك الكتاب لاريب فيه هدى للمتقين قال: بيان لشيعتنا الذين يؤمنون بالغيب ويقيمون الصلوة ومما رزقناهم ينفقون قال: مما علمناهم يبثون ومما علمناهم من القرآن يتلون.

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah[asws], said: 'The ***"Alif Laam Meem"*** is a letter from the letters of the Magnificent Name of Allah[azwj], abbreviated in the Quran, which the Prophet[saww] and the Imam[asws] composed in the Quran. So if they[asws] supplicate by it, it is Answered'.[708]

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[705] Tafseer Imam Hassan Al Askari[asws] – S 31 (Extract)
[706] معاني الأخبار: 22/ 1.
[707] Tafseer Imam Hassan Al Askari[asws] – S 33
[708] Tafseer Noor Al Thaqalayn CH 2 – H 5

وروى أبو إسحاق الثعلبي في تفسيره مسندا إلى على بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله " الم " فقال في الالف ست صفات من صفات الله عزوجل،

And it has been reported from Abu Is'haq Al-Sa'alby in his commentary from Ali[asws] Bin Musa Al-Reza[asws] that a questioner asked Ja'far[asws] Ibn Muhammad Al-Sadiq[asws] about His[azwj] Words ***"Alif Laam Meem"***. He[asws] said: 'In ***"Alif"*** are six Attributes from the Attributes of Allah[azwj] the Mighty and Majestic.

" الابتداء " فان الله عزوجل ابتدأ جميع الخلق والالف ابتداء الحروف

The "Beginning" (الابتداء) – Allah[azwj] Initiated the whole of the creation and ***"Alif"*** is the initial Letter.

و " الاستواء " فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" (الاستواء) – He[azwj] is Just and is not unfair, and ***"Alif"*** is straight in itself.

و " لانفراد " فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah[azwj] is Alone and ***"Alif"*** is alone.

و " اتصال الخلق بالله " والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah[azwj] and Allah[azwj] is not connected to the creatures, and all of them are in need of Him[azwj] and He[azwj] is Independent of them. The ***"Alif"*** as well is not connected with the other letters whereas the other letters are connected by it.

وهو منقطع عن غيره،

The "Cut off" – And He[azwj] is cut-off from the others (and ***"Alif"*** is cut off from the others).

والله تعالى باين بجميع صفاته من خلقه، ومعناه " من الالفة " فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

The "Joiner" - And Allah[azwj] the High is the Source of the attachment between His[azwj] creatures, and its Meaning is "Harmonious" So, just as Allah[azwj] Mighty and Majestic is the reason for the Harmony of the creatures, similar to that ***"Alif"*** is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.[709]

VERSES 2 - 5

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ {2} نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيلَ {3}

[709] Tafseer Noor Al Thaqalayn Ch 2 – H 9

[3:2] Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist [3:3] He has Revealed to you the Book with the Truth, Verifying that which is before it, and He Revealed the Torah and the Evangel

مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {4} إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ {5}

[3:4] Beforehand, a Guidance for the people, and He sent the Criterion; Surely they who disbelieve in the Signs of Allah they shall have a severe Punishment; and Allah is Mighty, the Lord of Retribution [3:5] Allah - surely nothing is hidden from Him in the earth nor in the sky

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله تبارك و تعالى: الم اللَّهُ لا إِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ نَزَّلَ عَلَيْكَ الْكِتابَ بِالْحَقِّ مُصَدِّقاً لِما بَيْنَ يَدَيْهِ وَ أَنْزَلَ التَّوْراةَ وَ الْإِنْجِيلَ مِنْ قَبْلُ هُدىً لِلنَّاسِ وَ أَنْزَلَ الْفُرْقانَ. قال: «الفرقان: هو كل أمر محكم، و الكتاب: هو جملة القرآن، الذي يصدقه من كان قبله من الأنبياء».

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

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Blessed and High ***[3:2] Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist [3:3] He has Revealed to you the Book with the Truth, Verifying that which is before it, and He Revealed the Torah and the Evangel [3:4] Beforehand, a Guidance for the people, and He sent the Criterion***. He[asws] said: 'The Criterion (الفرقان) – it is every Decisive Command; and the Book (الكتاب) – It is the whole of the Quran, ***Verifying that which is before it*** from the Prophets[as]'.[710]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن سنان أو عن غيره، عمن ذكره، قال: سألت أبا عبد الله (عليه السلام) عن القرآن و الفرقان، أ هما شيئان، أو شيء واحد؟ فقال (عليه السلام): «القرآن: جملة الكتاب، و الفرقان: المحكم الواجب العمل به».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Sinan or from someone else, from the one who mentioned it who said,

'I asked Abu Abdullah[asws] about the Quran, and the Criterion (Furqan), are these two things, or one thing?' So he[asws] said: 'The Quran – It is the whole of the Book, and the Criterion – the Decisive which is Obligatory to act upon'.[711]

(الاحتجاج) للطبرسي- في احتجاج الإمام الصادق (عليه السلام) على الزنادقة- قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتاج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إِنَّ اللَّهَ لا يَخْفى عَلَيْهِ شَيْءٌ».

Al Ihtijaj of Al Tabarsy –

(It has been narrated) regarding an argument of Imam Al-Sadiq[asws] upon the Atheists – who said: 'Or will not the deeds be weighed?' The Imam[asws] replied: 'No, the deeds do not have a body. But rather it is a characteristics of what is done. But rather, the

[710] تفسير القمّي 1: 96.
[711] الكافي 1: 461/ 11

one who needs to weigh something is one who is ignorant of the weight and the number of the things, and does not know its weight or its lightness ***[3:5] Allah - surely nothing is hidden from Him***'.[712]

VERSES 6 & 7

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {6}

[3:6] He is the One Who Shapes you in the wombs as He so Desires to; there is no god but He, the Mighty, the Wise

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {7}

[3:7] He is the One Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال: «إن أناسا تكلموا في القرآن بغير علم، و ذلك أن الله تبارك و تعالى يقول: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتابَ مِنْهُ آياتٌ مُحْكَماتٌ هُنَّ أُمُّ الْكِتابِ وَ أُخَرُ مُتَشابِهاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ ما تَشابَهَ مِنْهُ ابْتِغاءَ الْفِتْنَةِ وَ ابْتِغاءَ تَأْوِيلِهِ وَ ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ الآية، فالمنسوخات من المتشابهات، و المحكمات من الناسخات».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Raziq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] having said: 'There are people who are speaking regarding the Quran without knowledge, and that Allah[azwj] Blessed and High is Saying ***[3:7] He it is Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah*** – so the Abrogated (Verses) are from the Allegorical ones, and the Decisive (Verses) are from the Abrogating ones'.[713]

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأكفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال: خرج علينا علي بن أبي طالب (عليه السلام)، و نحن في المسجد فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين و الآخرين، لم يدع لقائل مقالا، و لا يعلم تأويله إلا الله و الراسخون في العلم، و ليسوا بواحد،

712 الاحتجاج: 351.
713 الكافي 2: 24/ 1.

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

'Ali[asws] Bin Abu Talib[asws] came out to us, and we were in the Masjid, so we went to him[asws]. He[asws] said: 'Ask me[asws] before you lose me! Ask me[asws] about the Quran, for in the Quran is Knowledge of the Former ones and the Later ones, not leaving a word to be said by a speaker, ***"[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge"***, and is not with anyone else.

و رسول الله (صلى الله عليه و آله) كان واحدا منهم، علمه الله سبحانه إياه، و علمنيه رسول الله (صلى الله عليه و آله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسى وَ آلُ هارُونَ تَحْمِلُهُ الْمَلائِكَةُ، فأنا من رسول الله (صلى الله عليه و آله) بمنزلة هارون من موسى إلا النبوة، و العلم في عقبنا إلى أن تقوم الساعة»

And Rasool-Allah[saww] was one of them (firmly rooted in the Knowledge). Allah[azwj] the Glorious had Taught him[saww], and Rasool-Allah[saww] learnt it. Then it will not cease to be in his[saww] posterity up to the Day of Judgement'.[714]

عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام) في قول الله تعالى: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتابَ مِنْهُ آياتٌ مُحْكَماتٌ هُنَّ أُمُّ الْكِتابِ قال: «أمير المؤمنين و الأئمة (عليهم السلام)». وَ أُخَرُ مُتَشابِهاتٌ قال: «فلان و فلان».

From him (Al Kulayni), from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah regarding the Words of Allah[azwj] the High ***[3:7] He it is Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book***, said: 'Amir-ul-Momineen[asws] and the Imams[asws]'. ***and others are Allegorical***, and said: 'So and so and so and so'.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ: «أصحابهم و أهل ولايتهم». فَيَتَّبِعُونَ ما تَشابَهَ مِنْهُ ابْتِغاءَ الْفِتْنَةِ وَ ابْتِغاءَ تَأْوِيلِهِ وَ ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ: «أمير المؤمنين و الأئمة (عليهم السلام)».

then as for those in whose hearts there is perversity – Their companions and the people who befriended them (the enemies of Ahl Al-Bayt[asws])', ***they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge*** – Amir-ul-Momineen[asws] and the Imams[asws]'.[715]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن أيوب بن الحر و عمران بن علي، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «نحن الراسخون في العلم، و نحن نعلم تأويله».

And from him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ayoub Bin Al Hur and Imran Bin Ali, from Abu Baseer,

[714] تأويل الآيات 2: 555/ 10 (Extract)
[715] الكافي 1: 343/ 14.

(It has been narrated) from Abu Abdullah[asws] having said: 'We[asws] are the ones[asws] ***[3:7] firmly rooted in the Knowledge***, and we[asws] know its interpretation'.[716]

و عنه: عن علي بن محمد، عن عبد الله بن علي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن بريد بن معاوية، عن أحدهما (عليهما السلام) في قول الله عز و جل: وَ ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ: «فرسول الله أفضل الراسخين في العلم، قد علمه الله عز و جل جميع ما أنزل عليه من التنزيل و التأويل، و ما كان الله لينزل عليه شيئا لم يعلمه تأويله، و أوصياؤه من بعده يعلمونه كله، و الذين لا يعلمون تأويله إذا قال العالم فيهم بعلم، فأجابهم الله بقوله: يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنا و القرآن خاص و عام، و محكم و متشابه، و ناسخ و منسوخ، فالراسخون في العلم يعلمونه».

And from him (Al Kulayni), from Ali Bin Muhammad, from Abdullah Bin Ali, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Bureyd Bin Muawiya,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) regarding the Words of Allah[azwj] Mighty and Majestic ***[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge***: 'So Rasool-Allah[saww] is the highest of those firmly rooted in the Knowledge. Allah[azwj] Mighty and Majestic had Taught him[saww] all of what was Revealed unto him[saww] from the Revelation and the interpretation, and there was nothing which Allah[azwj] had Revealed unto him[saww] which He[azwj] did not Teach him[asws] (Ali[asws]) of its interpretation, and the successors[asws] from after him[asws] (Ali[asws]) knew all of it. And the ones who did not know of its interpretation when the Knowledgeable one[asws] speaks to them with the Knowledge, so Allah[azwj] Aswered on their behalf ***We believe in it, it is all from our Lord*** – All the Quran is particular and general, and Decisive and Allegorical, and the Abrogating and the Abrogated – those firmly rooted in the Knoweldge know it'.[717]

الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان عن عبدالرحمن بن كثير، عن أبي عبدالله عليه السلام قال: الراسخون في العلم أمير المؤمنين والائمة من بعده عليهم السلام

AL-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, from Ali Bin Hasaan, from Abd Al-Rahman Bin Kaseer, who has narrated:

Abu Abdullah[asws] has said: '***(3:7) "those who are firmly rooted in knowledge"*** are Amir-ul-Momineen[asws] and the Imams[asws] from after him[asws]'.[718]

يا معاوية: إن القرآن حق ونور وهدى ورحمة وشفاء للمؤمنين والذين لا يؤمنون في آذانهم وقر وهو عليهم عمى.

O Muawiya, the Quran is a Truth, and a Light, and a Guidance, and a Mercy, and a Healing for the believers, and the ones who do not believe in their ears and accept, so it is a blindness to them.

يا معاوية، إن الله جل جلاله لم يدع صنفا من أصناف الضلالة والدعاة إلى النار إلا وقد رد عليهم واحتج عليهم في القرآن ونهى فيه عن اتباعهم، وأنزل فيهم قرآنا قاطعا ناطقا عليهم قد علمه من علمه وجهله من جهله.

O Muawiya, Allah[azwj] Majestic is His[azwj] Majesty, did not Leave any type from the variety of misguidance and the callers to the Fire except that He[azwj] has Challenged (Rebutted) it and has Argued against them in the Quran, and has Forbidden it in His[azwj] Book to follow them,

[716] الكافي 1: 166/ 1.
[717] الكافي 1: 166/ 2.
[718] Al Kafi - H 551

and has Sent down regarding them a Quran which cut them off and Spoken against them, so the one who knows it knows it, and the one who is ignorant of it is ignorant of it.

وإني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، (وما يعلم تأويله إلا الله والراسخون في العلم)، الراسخون نحن آل محمد.

And I[asws] heard from the Rasool Allah[saww] say: 'There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an explanation for it, ***[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge***, The ones[asws] firmly rooted in knowledge are us[asws], the Progeny[asws] of Muhammad[saww].

وأمر الله سائر الأمة أن يقولوا: (آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah[azwj] Ordered the rest of the community that they should say ***"[3:7] We believe in it, it is all from our Lord; and none do mind except those having understanding."*** And that they should submit to us[asws] and refer their knowledge to us[asws], and Allah[azwj] has Said ***"[4:83] and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it"***, they[asws] are the ones who should be asked about it and sought.'[719]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال: لما جمع المأمون لعلي بن موسى الرضا (عليه السلام) أهل المقالات، من أهل الإسلام، و الديانات: من اليهود، و النصارى، و المجوس، و الصابئين، و سائر أهل المقالات، فلم يقم أحد إلا و قد ألزمه حجته، كأنه القم حجرا،

Ibn babuwah said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, narrated to us, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab and Ali Bin Abdullah Al-Waraq, from Ali Bin Ibrahim Bin Hashim, from Al-Qasim Bin Muhammad Al-Barmakky, from Abu Al-Salt Al-Harwy who said,

'When Al-Mamoun gathered against Ali[asws] Bin Musa Al-Reza[asws], the debaters from the people of Al-Islam, and the Religions of the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the debaters, so no one stood up except that the proof was necessitated upon him, as if it was inscribed upon a rock.

قام إليه علي بن محمد بن الجهم، فقال له: يا بن رسول الله، أ تقول بعصمة الأنبياء؟ قال: «نعم». قال: فما تقول في قوله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى؟ و في قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ ؟ و في قوله عز و جل في يوسف (عليه السلام): وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِها؟

Ali Bin Muhammad Bin Al-Jahm stood up against him[asws], so he said to him[asws], 'O son[asws] of Rasool-Allah[saww], are you[asws] speaking of the infallibility of the Prophets[as]?' He[saww] said; 'Yes'. He said, 'So what do you[asws] say regarding the Words of the Mighty and Majestic ***[20:121] And Adam disobeyed his Lord, so went astray***? And regarding the Words of the Mighty and Majestic ***[21:87] And Yunus, when he went away in wrath, so he thought that We had no Power over him***? And regarding the Words of the Mighty and Majestic regarding Yusuf[as] ***[12:24] She desired him, and he would have desired her***?

[719] Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

و قوله عز و جل في داود (عليه السلام): وَ ظَنَّ داوُدُ أَنَّما فَتَنَّاهُ ؟و قوله عز و جل في نبيه محمد (صلى الله عليه و آله): وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ؟

And the Words of the Mighty and Majestic regarding Dawood[as] ***[38:24] and Dawood thought that We had Tried him*?** And the Words of the Mighty and Majestic regarding His[azwj] Prophet Muhammad[saww] ***[33:37] and you concealed in your soul what Allah would bring to light***?'

فقال الرضا (عليه السلام): «ويحك- يا علي- اتق الله، و لا تنسب إلى الأنبياء الفواحش، و لا تتأول كتاب الله برأيك، فإن الله تعالى يقول: وَ ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ».

So Al-Reza[asws] said: 'Woe be unto you – O Ali – Fear Allah[azwj] and do not establish the immoralities to the Prophets[as], and do not interpret the Book of Allah[azwj] by your opinion, for Allah[azwj] the High is Saying ***[3:7] and none know its interpretation except Allah, and those who are firmly rooted in Knowledge***'.[720]

VERSES 8 & 9

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ {8} رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {9}

[3:8] Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:9] Our Lord! Surely, You are the Gatherer of the people on a Day about which there is no doubt; surely Allah will not fail (His) Promise

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليه السلام)، و ذكر الحديث إلى أن قال: «يا هشام، إن الله حكى عن قوم صالحين: أنهم قالوا: رَبَّنا لا تُزِغْ قُلُوبَنا بَعْدَ إِذْ هَدَيْتَنا وَ هَبْ لَنا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ حين علموا أن القلوب تزيغ و تعود إلى عماها و رداها، إنه لم يخف الله من لم يعقل عن الله، و من لم يعقل عن الله لم يعقد قلبه على معرفة ثابتة ينظرها و يجد حقيقتها في قلبه، و لا يكون أحد كذلك إلا من كان قوله لفعله مصدقا، و سره لعلانيته موافقا، لأن الله تعالى اسمه لم يدل على الباطن الخفي من العقل إلا بظاهر منه و ناطق عنه».

Muhammad Bin Yaqoub, from Abu Abdullah Al Ashary, from one of our companions, raising it, from Hisham Bin Al Hakam who said,

'Abu Al-Hassan Musa[asws] Bin Ja'far[asws] said to me' – and he[asws] mentioned the Hadeeth until he[asws] said: 'O Hisham! Allah[azwj] has Stated about the righteous people, that they say ***[3:8] Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower*** – where they know that hearts turn aside and return to blindness and destruction. He does not fear Allah[azwj], the one who does not understand about Allah[azwj], and the one who does not understand about Allah[azwj], his heart does not possess firm recognition to ponder over it and find its realities in his heart. And no one can become like that except for the one whose deeds ratify his words, and his hidden and his apparent are compatible, because Allah[azwj], Elevated is His[azwj] Name,

[720] عيون أخبار الرّضا (عليه السّلام) 1: 191/ 1

does not Demonstrate upon the hidden esoteric from the understanding except by the apparent from it, and the spoken from it'.[721]

VERSES 10 - 14

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ {10} كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ {11}

[3:10] (As for) those who disbelieve, neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the Fire [3:11] Like the striving of the people of Pharaoh and those before them; they rejected Our Signs, so Allah Destroyed them on account of their sins; and Allah is Severe in requiting (evil)

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ {12} قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ ۗ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ {13}

[3:12] Say to those who disbelieve: You shall be vanquished, and Driven together to Hell; and evil is the resting-place [3:13] Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the Way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah Strengthens with His Aid whom He Desires to; most surely there is a lesson in this for those who have insight

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ {14}

[3:14] The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of the world; and Allah is He with Whom is the good goal (of life)

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله البرقي، عن الحسن بن أبي قتادة، عن رجل، عن جميل بن دراج، قال: قال أبو عبد الله (عليه السلام): «ما تلذذ الناس في الدنيا و الآخرة بلذة أكثر لهم من لذة النساء، و هو قول الله عز و جل: زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَواتِ مِنَ النِّساءِ وَ الْبَنِينَ إلى آخر الآية- ثم قال-: و إن أهل الجنة ما يتلذذون بشيء من الجنة أشهى عندهم من النكاح، لا طعام و لا شراب».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah Al Barqy, from Al Hassan Bin Abu Qatada, from a man, from Jameel Bin Daraaj who said,

'Abu Abdullah[asws] said: 'What relishes the people in the world and the Hereafter the most is the pleasures of the women, and these are the world of Allah[azwj] Mighty and Majestic ***[3:14] The love of desires, of women and sons*** – up to the end of the Verse'. Then he[asws] said: 'And the people of the Paradise, they would not be relishing anything more desirous with them than the marriage, neither the food nor the drink'.[722]

[721] الكافي 1: 14/ 12.
[722] الكافي 5: 321/ 10.

VERSES 15 - 17

قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَٰلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {15} الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ {16} الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ {17}

[3:15] Say: Shall tell you what is better than these? For those who fear are Gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's Pleasure; and Allah Sees the servants [3:16] Those who say: Our Lord! Surely we believe, therefore Forgive our faults and save us from the Punishment of the Fire [3:17] The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask Forgiveness in the morning times

الشيخ: بإسناده عن الحسين بن سعيد، عن فضالة، عن حسين بن عثمان، عن سماعة، عن أبي بصير، قال: قلت له: المستغفرين بالأسحار؟ فقال: «استغفر رسول الله (صلى الله عليه و آله) في وتره سبعين مرة».

Al Seykh (Al Sadouq), by his chain, from Al Husayn Bin Saeed, from Fazalat, from Husayn Bin Usmaan, from Sama'at, from Abu Baseer who said,

'I said to him[asws] (6th Imam[asws]), '***[3:17] those who ask Forgiveness in the morning times***?' So he[asws] said: 'Rasool-Allah[saww] sought Forgiveness (for his[saww] nation) seventy times in his[saww] *Al-Witr* Prayer'.[723]

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: فِيها وَ أَزْواجٌ مُطَهَّرَةٌ. قال: «لا يحضن و لا يحدثن».

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[3:15] and pure mates***. He[asws] said: 'They neither menstruate nor defacate'.[724]

عن عمر، عن أبي عبد الله (عليه السلام)، قال: «من قال في آخر الوتر في السحر: أستغفر الله و أتوب إليه سبعين مرة و دام على ذلك سنة، كتبه الله من المستغفرين بالأسحار».

From Umar,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who says at the end of *Al-Witr* Prayer in the morning, 'I seek Forgiveness of Allah[azwj] and repent to Him[azwj]', seventy times, and remains upon that for a year, Allah[azwj] would Wirte him to be from ***[3:17] those who ask Forgiveness in the morning times***'.[725]

VERSE 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {18}

[723] التهذيب 2: 130/ 501.
[724] تفسير العيّاشي 1: 164/ 11.
[725] تفسير العيّاشي 1: 165/ 14، 15.

[3:18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, Maintaining His creation with justice; there is no god but He, the Mighty, the Wise

العياشي: عن جابر، قال: سألت أبا جعفر (عليه السلام) عن هذه الآية: شَهِدَ اللَّهُ أَنَّهُ لا إِلهَ إِلَّا هُوَ وَ الْمَلائِكَةُ وَ أُولُوا الْعِلْمِ قائِماً بِالْقِسْطِ لا إِلهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ. قال أبو جعفر (عليه السلام): «شَهِدَ اللَّهُ أَنَّهُ لا إِلهَ إِلَّا هُوَ فإن الله تبارك و تعالى يشهد بها لنفسه، و هو كما قال.

Al Ayyashi, from Jabir who said,

'I asked Abu Ja'far[asws] about this Verse ***[3:18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, Maintaining His creation with justice; there is no god but He, the Mighty, the Wise***. Abu Ja'far[asws] said: '***[3:18] Allah bears witness that there is no god but He***, so Allah[azwj] Blessed and High Testifies it for Himself[saww], and it is as He[saww] has Said.

فأما قوله: وَ الْمَلائِكَةُ فإنه أكرم الملائكة بالتسليم لربهم، و صدقوا و شهدوا كما شهد لنفسه.

As for His[azwj] Words ***and (so do) the Angels***, so it is the most Prestigious of the Angels with the submission to their Lord[azwj], and they ratify and testify just as He[azwj] has Testified for Himself[azwj].

و أما قوله: وَ أُولُوا الْعِلْمِ قائِماً بِالْقِسْطِ فإن اولي العلم الأنبياء و الأوصياء، و هم قيام بالقسط، و القسط: العدل في الظاهر، و العدل في الباطن: أمير المؤمنين (عليه السلام)».

And as for His[azwj] Words ***and those possessed of knowledge, Maintaining His creation with justice***, so the ones possessed with Knowledge are the Prophets[as] and the successors[as], and they[as] stand with the justice. And the justice – it is the justice in the apparent. And the justice in the hidden (esoteric Meaning), it is Amir-ul-Momineen[asws]'.[726]

عن مرزبان القمي، قال: سألت أبا الحسن (عليه السلام) عن قول الله: شَهِدَ اللَّهُ أَنَّهُ لا إِلهَ إِلَّا هُوَ وَ الْمَلائِكَةُ وَ أُولُوا الْعِلْمِ قائِماً بِالْقِسْطِ قال: «هو الإمام».

From Marzaban Al Qummy who said,

'I asked Abu Al-Hassan[asws] about the Words of Allah[azwj] ***[3:18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, Maintaining His creation with justice***, he[asws] said: 'It is the Imam[asws]'.[727]

عن إسماعيل، رفعه إلى سعيد بن جبير، قال: كان على الكعبة ثلاث مائة و ستون صنما، لكل حي من أحياء العرب الواحد و الاثنان، فلما نزلت هذه الآية: شَهِدَ اللَّهُ أَنَّهُ لا إِلهَ إِلَّا هُوَ إلى قوله الْعَزِيزُ الْحَكِيمُ خرت الأصنام في الكعبة سجدا.

From Ismail, raising ti to Saeed Bin Jubeyr who said,

'There were three hundred and sixty idols upon the Kabah, one or two for each district of the Arabs. So when this Verse was Revealed ***[3:18] Allah bears witness***

[726] تفسير العيّاشي 1: 165/ 18.
[727] تفسير العيّاشي 1: 166/ 19.

that there is no god but He, up to His[azwj] Words ***the Mighty, the Wise***, the idols fell down prostrate in the Kabah'.[728]

VERSE 19

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {19}

[3:19] Surely the Religion with Allah is Al-Islam, and those to whom the Book had been Given did not show opposition but after the Knowledge had come to them, out of envy among themselves; and whoever disbelieves in the Signs of Allah then surely Allah is quick in Reckoning

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية. ويؤيده: قوله تعالى (إن الدين عند الله الاسلام) وهولا يتم إلا بالولاية، لانه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام دينا). فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الاسلام، فلاجل ذلك صار الدين الولاية، فتمسك بهاتكن من أهلها الموالين وقل عند لك: الحمد لله رب العالمين.

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic: ***"[107:1] Have you considered him who belied the Religion?"*** He[asws] said: '(Belied) the Wilayah. It means that the Religion is Al-Wilayah. And it is supported by the Word of the High: ***"[3:19] Surely the Religion with Allah is Al-Islam"*** and it is not complete except by Al-Wilayah, because the Glorious One[azwj] Said on the day that He[azwj] Obligated the Wilayah: ***"[5:3] This day have I perfected for you your Religion and completed My Favour on you and Chosen for you Al Islam as a Religion"***. Had it not been for Al-Wilayah, the Religion would not have been perfected, nor would the Favours have been completed, nor would Allah[azwj] the Glorious have been Pleased for us with the Religion of Al-Islam. For that purpose Al-Wilayah became the Religion. So attach to the organization, its people, the *Al-Mawaleen* (those with Al-Wilayah)'.[729]

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir[asws] regarding the Words of the High ***[3:19] Surely the Religion with Allah is Al Islam***, said: 'The submission to Ali[asws] Bin Abu Talib[asws] with the Wilayah'.[730]

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[728] تفسير العيّاشي 1: 166/ 20.
[729] Taweel Al Ayaat Al Zahira – CH 107 H 2
[730] المناقب 3: 95.

VERSES 20 - 22

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {20}

[3:20] But if they dispute with you, say: I have submitted my face to Allah and (so has) the one who follows me; and say to those who have been Given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery (of the Message) and Allah Sees the servants

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {21} أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ {22}

[3:21] Surely, (as for) those who disbelieve in the Signs of Allah and slay the Prophets unjustly and slay those who enjoin justice, announce to them a painful Punishment [3:22] Those are they whose works shall be Confiscated in the world as well as the Hereafter, and they shall have no helpers

سليم بن قيس الهلالي: عن أمير المؤمنين (عليه السلام)- في حديث له مع معاوية- قال له: «يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا، و لم يرض لنا بالدنيا ثوابا. يا معاوية، إن نبي الله زكريا قد نشر بالمناشير، و يحيى بن زكريا قتله «1» قومه و هو يدعوهم إلى الله عز و جل [و ذلك لهوان الدنيا على الله]. إن أولياء الشيطان قد حاربوا أولياء الرحمن، و قد قال الله عز و جل في كتابه: إِنَّ الَّذِينَ يَكْفُرُونَ بِآياتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذابٍ أَلِيمٍ».

Sulaym Bin Qays Al Hilali,

(It has been narrated) from Amir-ul-Momineen[asws] – in a Hadeeth of his[sws] with Muawiya – Imam[asws] said to him: 'O Muawiya, the Prophet[as] of Allah[azwj] Zakariya was sawn by a chainsaw, and Yahya[as] was slaughtered, and his[as] people killed him[as], and he[as] was calling them to Allah[azwj] Mighty and Majestic, and that is how disgraceful the world is to Allah[azwj]. The friends of Satan[la] have always been at war with the friends of the Beneficent[azwj]. Allah[azwj] Says ***[3:21] Surely (as for) those who disbelieve in the Signs of Allah and slay the Prophets unjustly and slay those who enjoin justice, announce to them a painful Punishment***'.[731]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن إسماعيل بن جابر، عن يونس بن ظبيان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قال رسول الله (صلى الله عليه و آله): إن الله عز و جل يقول: ويل للذين يختلون الدنيا بالدين، و ويل للذين يقتلون الذين يأمرون بالقسط من الناس، و ويل للذين يسير المؤمن فيهم بالتقية، أبي يغترون، أم علي يجترءون؟ فبي حلفت لأمتحننهم بفتنة تترك الحكيم منهم حيرانا».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Yunus Bin Zibyan who said,

'I heard Abu Abdullah[asws] saying: 'Rasool-Allah[saww] said: 'Allah[azwj] Mighty and Majestic is Saying: "Woe be unto the ones who are mixing up the world with the Religion! Woe be unto the ones who are killing the ones are enjoining with the justice, from the people! And woe be unto the ones who frighten the Believers

[731] كتاب سليم بن قيس: 158.

among them who are in dissimulation. Are they deceiving Me[azwj], or is it Me[azwj] that they are daring to oppose? I[azwj] Swear by myself[azwj] that I[azwj] shall leave them to be afflicted that even the wise ones among them would become confused!'[732]

VERSES 23 - 25

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ {23}

[3:23] Have you not considered those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they withdraw

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ {24} فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {25}

[3:24] That is because they say: The Fire shall not touch us but for a number of days; and what they have forged deceives them in the matter of their Religion [3:25] Then how will it be when We shall Gather them together on a Day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

واتصل بأبى الحسن على بن محمد العسكرى (عليهما السلام) أن رجلا من فقهاء شيعته كلم بعض النصاب فأفحمه بحجته حتى أبان عن فضيحته، فدخل على علي بن محمد (عليهما السلام) وفي صدر مجلسه دست عظيم منصوب، وهو قاعد خارج الدست، وبحضرته خلق ـ كثير ـ من العلويين وبني هاشم، فما زال يرفعه حتى أجلسه في ذلك الدست، وأقبل عليه فاشتد ذلك على أولئك الاشراف: فأما العلوية فأجلوه عن العتاب، وأما الهاشميون فقال له شيخهم: يابن رسول الله هكذا تؤثر عاميا على سادات بني هاشم من الطالبيين والعباسيين؟ فقال (عليه السلام): إياكم وأن تكونوا من الذين قال الله تعالى فيهم: (ألم تر إلى الذين اوتوا نصيبا من الكتاب يدعون إلى كتاب الله ليحكم بينهم ثم يتولى فريق منهم وهم معرضون) أترضون بكتاب الله عزوجل حكما؟ قالوا: بلى.

Al-Hassan[asws] Ali[asws] Bin Muhammad[asws] Al-Askari[asws] received the news that a man of understanding from his[asws] Shiah had a discussion with a Nasibi[la] and made him understand by his proofs until he was ashamed. He came to Ali[asws] Bin Muhammad[asws] and in the centre of the sitting, a great stage had been set-up, and he[asws] was sitting away from the stage, and in his[asws] presence were a lot of people from the dignitaries and the Clan of Hashim[as] . He[asws] brought him over to the stage and made him sit on it, and the dignitaries accepted this with scepticism and difficulty, but a Sheykh from the Clan of Hashim[as] said: 'O son of Rasool-Allah[saww]! This is how you[asws] are giving preference to an ordinary person over the progeny of the good ones from the Clan of Abbas?' He[asws] said: 'Beware! Do not include yourself among those about whom Allah[azwj] Says ***[3:23] Have you not considered those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they withdraw*** Are you all happy with making the Book of Allah[azwj] as an Order to you?' They said: 'Yes'.

قال: أليس الله تعالى يقول: (يا أيها الذين ءامنوا إذا قيل لكم تفسحوا في المجالس فافسحوا يفسح الله لكم وإذا قيل انشزوا فانشزوا يرفع الله الذين ءامنوا منكم والذين اوتوا العلم درجات)، فلم يرض للعالم المؤمن إلا أن يرفع على المؤمن غير العالم، كما لم يرض للمؤمن إلا أن يرفع على من ليس بمؤمن، أخبروني عنه؟ أقال: يرفع الله الذي اوتوا العلم درجات؟ أو

[732] الكافي 2: 226/ 1.

قال: يرفع الله الذين اوتوا شرف النسب درجات؟ أو ليس قال الله: (قل هل يستوي الذين يعلمون والذين لا يعلمون) فكيف تنكرون رفعي لهذا لما رفعه الله؟ إن كسر هذا لفلان الناصب بحجج الله التي علمه إياها لافضل له من كل شرف في النسب.

He[asws] asked: 'Has not Allah[azwj] Said ***[58:11] O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will Give you ample, and when it is said: Rise up, then rise up. Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels***? Allah[azwj] is not Pleased until you give preference to a believing scholar over a believer who is not a scholar, just like He[azwj] is not Pleased until a Believer is placed higher than the one who is not a believer. You tell me, has not Allah[azwj] Said ***Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels***? Or has He[azwj] Said that He[azwj] will exalt those who are prestigious by their lineage in high degrees? Or has not Allah[azwj] Said ***[39:9] Say: Are those who know and those who do not know alike?*** Why do you disapprove the exalting of this one whom Allah[azwj] has Exalted? He has defeated that particular Hostile One (*Nasibi*) by the Proofs[asws] of Allah[azwj]. This is higher than all the prestige of lineage'.

فقال العباسي: يا بن رسول الله قد شرفت علينا من هو ذو نسب يقصر بنا، ومن ليس له نسب كنسبنا، ومازال منذ أول الاسلام يقدم الافضل في الشرف على من دونه.

The Abbasid said: 'O son[asws] of Rasool-Allah[saww]! You have honoured over us one whose lineage is below ours and is not of the same lineage as ours. It has been the norm from the beginning of Islam to give preference to the prestigious ones over the others'.

فقال (عليه السلام): سبحان الله أليس العباس بايع لابى بكر وهو تيمي والعباس هاشمي؟ أو ليس عبدالله بن العباس كان يخدم عمر بن الخطاب، وهو هاشمي وأبوالخلفاء وعمر عدوي؟ وما بال عمر أدخل البعداء من قريش في الشورى ولم يدخل العباس؟ فان كان رفعنا لمن ليس بهاشمي على هاشمي منكرا فأنكروا على العباس بيعته لابي بكر وعلى عبدالله بن العباس خدمته لعمر بعد بيعته له، فان كان ذلك جائزا فهذا جائز. فكأنما القم هذا الهاشمي حجرا.

He[asws] said: 'Glory be to Allah[azwj]! Did not Abbas pay allegiance to Abu Bakr and he was Taymi and Abbas was Hashimi? Or did not Abdullah Bin Abbas serve Umar Bin Al-Khattab and he was a Hashimite and the father of the Caliphs and Umar my[asws] enemy? Why was it that Umar included the distant ones of Qureish in the consultation council but did not include Abbas? And if my[asws] exaltation of a non-Hashimite over the Hashimite is abhorrent, then you should also consider abhorrent the allegiance paid by Abbas to Abu Bakr and the service provided by Abdullah Bin Abbas to Umar after having paid allegiance to him. And if these are permissible then so is this one'. The Hashimite Sheykh became silent as if a stone was stuck in his throat'.[733]

VERSE 26

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {26}

[3:26] Say: O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from whomsoever

[733] Tafseer Imam Hassan Al Askari[asws] – S 238

You so Desire to, and You Honour whom You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surety, You have Power over all things

عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرِ بْنِ أَبِي سَمَّاكٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قُلِ اللَّهُمَّ مالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشاءُ أَ لَيْسَ قَدْ آتَى اللَّهُ عَزَّ وَ جَلَّ بَنِي أُمَيَّةَ الْمُلْكَ قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيْهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ آتَانَا الْمُلْكَ وَ أَخَذَتْهُ بَنُو أُمَيَّةَ بِمَنْزِلَةِ الرَّجُلِ يَكُونُ لَهُ الثَّوْبُ فَيَأْخُذُهُ الْآخَرُ فَلَيْسَ هُوَ لِلَّذِي أَخَذَهُ.

From him, from Ibrahim bin Abu Bakr Bin Abu Sammaak, from Dawood Bin Farqad, from Abdul A'ala the slave of the progeny of Saam, who has said:

I asked from Abu Abdullah[asws] (about): ***[3:26] Say: O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from whomsoever You so Desire to***. Has not Allah[azwj] Mighty and Majestic Given the kingdom to the Clan of Umayya?' He[asws] said; 'This is not as where you are going with it. Allah[azwj] Gave us[asws] the kingdom and the Clan of Umayya took it away, like the man who has his clothes and another one takes it away from him, so it still does not belong to the one who took it (unlawfully)'.[734]

VERSE 27

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ {27}

[3:27] You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure

ابن بابويه، قال: سئل الحسن بن علي بن محمد (عليهم السلام) عن الموت، ما هو؟ قال: «هو التصديق بما لا يكون، حدثني أبي، عن أبيه، عن جده الصادق (عليه السلام) قال: إن المؤمن إذا مات لم يكن ميتا، و إن الميت هو الكافر، إن الله عز و جل يقول: تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ يعني المؤمن من الكافر، و الكافر من المؤمن».

Ibn babuwayh said,

'Al-Hassan[asws] Bin Ali[asws] Bin Muhammad[asws] was asked about the death, what is it?' He[asws] said: 'It is the ratification of what has not happened yet. My[asws] father[asws] narrated to me[asws], from his[asws] father[asws], from his[asws] grandfather[asws] Al-Sadiq[asws] having said: 'When the Believer dies he does not become dead, and the dead are the Infidels. Allah[azwj] Mighty and Majestic is Saying ***[3:27] You Extract the living from the dead and You Extract the dead from the living*** – Meaning the Believer (born) from the Infidel, and the Infidel (born) from the Believer'.[735]

[734] Al Kafi – H 14837
[735] معاني الأخبار: 290/ 10

VERSES 28 & 29

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۖ وَمَنْ يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ {28}

[3:28] Let not the Believers take the unbelievers for friends rather than Believers; and whoever does this, he shall have nothing from Allah, but you should guard yourselves against them, guarding carefully; and Allah Cautions you Himself; and to Allah is the eventual coming

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {29}

[3:29] Say: Whether you hide what is in your hearts or manifest it, Allah Knows it, and He Knows whatever is in the skies and whatever is in the earth, and Allah has Power over all things

العياشي: عن الحسين بن زيد بن علي، عن جعفر بن محمد، عن أبيه (عليه السلام) قال: «كان رسول الله (صلى الله عليه و آله) يقول: لا إيمان لمن لا تقية له، و يقول: قال الله: إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقاةً».

Al Ayyashi, from Al Husayn Bin Zayd Bin Ali,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws] having said: 'Rasool-Allah[saww] used to say: 'There is no belief for the one who has no dissimulation for him'. And he[saww] said: 'Allah[azwj] Says ***[3:28] but you should guard yourselves against them, guarding carefully***'.[736]

- الامر بالتقية: -

THE ORDER FOR DISSIMULATION

وآمرك أن تستعمل التقية في دينك فان الله عزوجل يقول: (لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين ومن يفعل ذلك فليس من الله في شئ إلا أن تتقوا منهم تقاة).

'And I[asws] order you to observe dissimulation in your Religion, for Allah the Almighty has Said: ***[3:28] Let not the Believers take the unbelievers for friends rather than Believers; and whoever does this, he shall have nothing from Allah, but you should guard yourselves against them, guarding carefully***.

وقد أذنت لك في تفضيل أعدائنا علينا إن ألجأك الخوف إليه - و - في إظهار البراءة منا إن حملك الوجل عليه - و - في ترك الصلوات المكتوبات إذا خشيت على حشاشتك الافات والعاهات، فان تفضيلك أعداءنا علينا عند خوفك لا ينفعهم ولا يضرنا، وإن إظهارك براءتك منا عند تقيتك لا يقدح فينا ولا ينقصنا، ولئن تتبرأ منا ساعة بلسانك وأنت موال لنا بجنانك لتبقي على نفسك روحها التي بها قوامك ومالك الذي به قوامها ، وجاهها الذي به تماسكها، وتصون من عرف بك وعرفت به من أوليائنا وإخواننا وأخواتنا من بعد ذلك بشهور وسنين إلى أن تنفرج تلك الكربة وتزول - به - تلك الغمة فان ذلك أفضل من أن تتعرض للهلاك، وتنقطع به عن عمل في الدين وصلاح إخوانك المؤمنين.

I[asws] authorise you to be friendly to the infidels if you have fear of them, and display avoidance of us[asws] in order to baffle them; and you can postpone your Prayers from their prescribed times if you fear for your lives or calamities or misfortunes, and you

[736] تفسير العيّاشي 1: 166/ 24.

can give preference to our[asws] enemies over us[asws] out of fear as it neither profits them nor does it affect us[asws] adversely. Your display of staying away from us[asws] under dissimulation does neither reduce our[asws] virtues nor does it cause us[asws] any loss, as you are only expressing our[asws] avoidance for an hour by your tongue whilst remaining loyal to us[asws] for the rest of the time in order to save yourself and remain safe, along with those associates of yours that you are not recognised by, and those that are recognized by you, among your brothers and your sisters, until the months and the years pass by and the fear declines from you. This is more preferable for you than destruction so that you may not be cut off from performing the deeds of your religion and the correction of your believing brothers.

وإياك ثم إياك أن تترك التقية التي أمرتك بها، فانك شائط بدمك ودماء إخوانك معرض لنعمتك ونعمتهم للزوال، مذل لهم في أيدي أعداء دين الله، وقد أمرك الله باعزازهم فانك إن خالفت وصيتي كان ضررك على نفسك وإخوانك أشد من ضرر الناصب لنا الكافر بنا.

Beware and beware again from avoiding dissimulation which I[asws] have ordered you to observe, otherwise you will be the cause of spilling your own blood and that of your brothers' as well, causing your bounties and their bounties to decline, and causing them humiliation from the hands of the enemies of Allah[azwj]. Allah[azwj] has Commanded you to bestow honour upon your believing brothers and if your were to go against this order of mine[asws], then the adverse effects of this on you and your brothers will be far more severe than what the *Nasibis* and the Infidels will inflict you with.'[737]

VERSE 30

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ {30}

[3:30] On the Day which every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah Cautions you (about) Himself; and Allah is Compassionate to the servants

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

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

'Ali[asws] Bin Al-Husayn[asws] used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of Rasool-Allah[saww] which was preserved and written down.

[737] Tafseer Imam Hassan Al Askari[asws] – S 84 (Extract)

كَانَ يَقُولُ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُرْجَعُونَ فَتَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ فِي هَذِهِ الدُّنْيَا مِنْ خَيْرٍ مُحْضَراً وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَداً بَعِيداً وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَيْحَكَ يَا ابْنَ آدَمَ الْغَافِلَ وَ لَيْسَ بِمَغْفُولٍ عَنْهُ

He[asws] would say: 'O you people! Fear Allah[azwj] and know that you will be returning to Him[azwj]. So each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have been between it and itself a long time. And Allah[azwj] Himself[azwj] has Cautioned you, and woe be unto you O oblivious son of Adam[as] for He[azwj] is not Oblivious of you.

يَا ابْنَ آدَمَ إِنَّ أَجَلَكَ أَسْرَعُ شَيْءٍ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَثِيثاً يَطْلُبُكَ وَ يُوشِكُ أَنْ يُدْرِكَكَ وَ كَأَنْ قَدْ أَوْفَيْتَ أَجَلَكَ وَ قَبَضَ الْمَلَكُ رُوحَكَ وَ صِرْتَ إِلَى قَبْرِكَ وَحِيداً فَرَدَّ إِلَيْكَ فِيهِ رُوحَكَ وَ اقْتَحَمَ عَلَيْكَ فِيهِ مَلَكَانِ نَاكِرٌ وَ نَكِيرٌ لِمُسَاءَلَتِكَ وَ شَدِيدِ امْتِحَانِكَ

O son of Adam[as], your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, *Naakir* and *Nakeer* to question you and test you severely.

أَلَا وَ إِنَّ أَوَّلَ مَا يَسْأَلَانِكَ عَنْ رَبِّكَ الَّذِي كُنْتَ تَعْبُدُهُ وَ عَنْ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ و عَنْ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ وَ عَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ وَ عَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ ثُمَّ عَنْ عُمُرِكَ فِيمَا كُنْتَ أَفْنَيْتَهُ وَ مَالِكَ مِنْ أَيْنَ اكْتَسَبْتَهُ وَ فِيمَا أَنْتَ أَنْفَقْتَهُ

And indeed! the first thing what they will ask you would be about your Lord[azwj] which you had worshipped, and about your Prophet[saww] who[saww] was sent to you, and about your Religion which you had made it to be, and about your Book which you recited, and about your Imam[asws] whom you had befriended. Then about your life what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

فَخُذْ حِذْرَكَ وَ انْظُرْ لِنَفْسِكَ وَ أَعِدَّ الْجَوَابَ قَبْلَ الِامْتِحَانِ وَ الْمُسَائَلَةِ وَ الِاخْتِبَارِ فَإِنْ تَكُ مُؤْمِناً عَارِفاً بِدِينِكَ مُتَّبِعاً لِلصَّادِقِينَ مُوَالِياً لِأَوْلِيَاءِ اللَّهِ لَقَّاكَ اللَّهُ حُجَّتَكَ وَ أَنْطَقَ لِسَانَكَ بِالصَّوَابِ وَ أَحْسَنْتَ الْجَوَابَ وَ بُشِّرْتَ بِالرِّضْوَانِ وَ الْجَنَّةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَقْبَلَتْكَ الْمَلَائِكَةُ بِالرَّوْحِ وَ الرَّيْحَانِ وَ إِنْ لَمْ تَكُنْ كَذَلِكَ تَلَجْلَجَ لِسَانُكَ وَ دُحِضَتْ حُجَّتُكَ وَ عَيِيتَ عَنِ الْجَوَابِ وَ بُشِّرْتَ بِالنَّارِ وَ اسْتَقْبَلَتْكَ مَلَائِكَةُ الْعَذَابِ بِنُزُلٍ مِنْ حَمِيمٍ وَ تَصْلِيَةِ جَحِيمٍ

So take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. So if you are a Believer having understood your Religion, followed the truthful ones[asws], befriended the friends of Allah[azwj], Allah[azwj] will Provide your argument for you, and make your tongue to speak correctly and give good answers, and you will receive the news of the happiness and the Paradise from Allah[azwj] Mighty and Majestic. And the Angels will welcome you with joyful spirits and aromatic fragrance. If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment will drag you into the Hell and its intense heat.

وَ اعْلَمْ يَا ابْنَ آدَمَ أَنَّ مِنْ وَرَاءِ هَذَا أَعْظَمَ وَ أَفْظَعَ وَ أَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذلِكَ يَوْمٌ مَشْهُودٌ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ ذَلِكَ يَوْمٌ يُنْفَخُ فِي الصُّورِ وَ تُبْعَثَرُ فِيهِ الْقُبُورُ وَ ذَلِكَ يَوْمُ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَناجِرِ كاظِمِينَ وَ ذَلِكَ يَوْمٌ لَا تُقَالُ فِيهِ عَثْرَةٌ وَ لَا يُؤْخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَعْذِرَةٌ وَ لَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَ الْجَزَاءُ بِالسَّيِّئَاتِ فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَ مَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ شَرٍّ وَجَدَهُ

And know, O son of Adam[as] that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah[azwj] Mighty and Majestic will Gather in it the former ones and the later ones. That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors and the hearts would come up to the throat and the stumbling would not be reduced, and no ransom would be taken from anyone, and no excuses would be acceptable from anyone, and no repentance would be Accepted from anyone.

There is nothing except for the Recompense for the good deeds and the Recompense for the evil deeds. So the one who was from the Believers having done a good deed in this world the weight of an atom would find it, and the one was from the Believers having done an evil deed in this world the weight of an atom would find it too.[738]

VERSES 31 & 32

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {31} قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ {32}

[3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins, and Allah is Forgiving, Merciful [3:32] Say: Obey Allah and the Rasool; but if they turn back, then surely Allah does not love the unbelievers

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرَفُوا فَافْعَلُوا وَ مَا عَلَيْكَ إِنْ لَمْ يُثْنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُوماً عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُوداً عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas, who has said:

Abu Abdullah[asws] having said: 'If you have the ability to make yourselves unknown, you better do it. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people whilst you are being Praised in the Presence of Allah[azwj].

إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدِ رَجُلَيْنِ رَجُلٍ يَزْدَادُ فِيهَا كُلَّ يَوْمٍ إِحْسَاناً وَ رَجُلٍ يَتَدَارَكُ مَنِيَّتَهُ بِالتَّوْبَةِ وَ أَنَّى لَهُ بِالتَّوْبَةِ فَوَ اللَّهِ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلَ الْبَيْتِ أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَجَا الثَّوَابَ بِنَا وَ رَضِيَ بِقُوتِهِ نِصْفَ مُدٍّ كُلَّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكَنَّ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهِ خَائِفُونَ وَجِلُونَ وَدُّوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا

Amir-ul-Momineen[asws] used to say: 'There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who corrects himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah[azwj]! If he were to perform prostrations to the extent that his neck breaks off, Allah[azwj] will not Accept deeds from him except by our[asws] Wilayah,

[738] Al Kafi – H 14477

the People[asws] of the Household. Indeed, (Acceptance) is for the ones who recognise our[asws] rights and hope for Reward by us[asws], (they) are pleased with their strength of half a 'Mudd' (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing), and no covering over their head (roof), but still they are very much fearful of Allah[azwj] and are pleased with the (little) share from the world.

وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ وَ الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ مَا الَّذِي أَتَوْا بِهِ أَتَوْا وَ اللَّهِ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهِ خَوْفُهُمْ خَوْفَ شَكٍّ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقَصِّرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah[azwj] has Described them where He[azwj] has Said: ***"[23:60] And those who dispense their charity with their hearts full of fear"***. That's what they come with? By Allah[azwj]! They come with obedience along with the love, and the Wilayah, and they are with regards to that, (but they are still) fearful that it may not be Accepted from them. By Allah[azwj], they are not fearful with the fear of doubt with regards to what they are in from the difficulties of Religion, but they are fearful that they might have been deficient (Muqassir) in our[asws] love and being (less) obedient to us[asws]'.

ثُمَّ قَالَ إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَغْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسُدَ وَ لَا تُرَائِيَ وَ لَا تَتَصَنَّعَ وَ لَا تُدَاهِنَ ثُمَّ قَالَ نَعَمْ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكُفُّ فِيهِ بَصَرَهُ وَ لِسَانَهُ وَ نَفْسَهُ وَ فَرْجَهُ إِنَّ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظْهِرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخَرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: 'If you could afford not to go out of your houses, then do so, as when you go out then it becomes obligatory on you that you would not backbite, and not lie, and not be envious, and not show-off, and not pretend, and not flatter'. Then said: 'Yes, a silo for the Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah[azwj] by his heart, obligates more for himself from Allah[azwj], before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones'.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَافِيَةِ إِذَا رَآهُ مُرْتَكِباً لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْقُوفٌ مُحَاسَبٌ أَ مَا تَلَوْتَ قِصَّةَ سَحَرَةِ مُوسَى (عليه السلام) ثُمَّ قَالَ كَمْ مِنْ مَغْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسَتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَفْتُونٍ بِثَنَاءِ النَّاسِ عَلَيْهِ ثُمَّ قَالَ إِنِّي لَأَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدِ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوًى وَ الْفَاسِقِ الْمُعْلِنِ

So I said to him[asws], 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?' He[asws] said: 'Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa[as]?' Then said: 'How many are proud with what Allah[azwj] has Favoured them with, and how many have been enticed by the Veil of Allah[azwj] upon them, and how many have been infatuated by the praises of the people upon him'. Then said: 'I[asws] hope for the salvation for the ones who recognise our[asws] rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.

ثُمَّ تَلَا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ ثُمَّ قَالَ وَ اللَّهِ مَا أَحَبَّ اللَّهَ مَنْ أَحَبَّ الدُّنْيَا وَ وَالَى غَيْرَنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then he[asws] recited: ***"[3:31] Say: If you love Allah, then follow me, Allah will Love you"***, then said: 'O Hafs, the love is higher than the fear'. Then said: 'By Allah[azwj], Allah[azwj] does not Love the one who loves the world, and takes as a friend other than us[asws], whilst the one who recognises our[asws] rights and loves us[asws], so he has loved Allah[azwj]'.

فَبَكَى رَجُلٌ فَقَالَ أَ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمُ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنْجِيَكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشَفَّعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخْوَفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ] ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَنَباً وَ لَا تَكُنْ رَأْساً يَا حَفْصُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ خَافَ اللَّهَ كَلَّ لِسَانُهُ

A man wept, so he[asws] said: 'Are you crying? Even if the inhabitants of the heavens and the earth, all of them get together crying to Allah[azwj] to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah[azwj] in that condition'. Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool[saww] Allah[azwj] said: 'The one who fears Allah[azwj], would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ (عليه السلام) يَعِظُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشُقَّ قَمِيصَكَ وَ لَكِنِ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa Bin Imran[as] was advising his[as] companions, when a man stood up, and tore his shirt. So Allah[azwj] Revealed unto him[as]: "O Musa[as]! Say to him, 'Do not tear your shirt, but open for Me[azwj] your heart'.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ (عليه السلام) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَانْصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَى حَالِهِ فَقَالَ لَهُ مُوسَى (عليه السلام) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتُهُ حَتَّى يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أُحِبُّ.

Then said: 'Musa[as] Bin Imran[as] passed by a man from his[as] companion, and he was prostrating. So after return back from what he[as] had to do, (Musa[as]) saw him still in prostration. So Musa[as] said to him: 'If (the fulfilment) of your need was in my[as] hands, I[asws] would have fulfilled it for you'. So Allah[azwj] Revealed unto him[as]; "O Musa[as]! Even if he were to prostrate until his neck breaks, I[azwj] will not Accept it until he turns away from what I[azwj] Abhor and towards what I[azwj] Love".'[739]

عنه، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن فضال، عن حفص المؤذن، عن أبي عبد الله (عليه السلام). و عن محمد بن إسماعيل بن بزيع، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام)، في صحيفة أخرجها لأصحابه: «و اعلموا أن الله إذا أراد بعبد خيرا شرح صدره للإسلام، فإذا أعطاه ذلك نطق لسانه بالحق، و عقد قلبه عليه و عمل به، فإذا جمع الله له ذلك تم له إسلامه، و كان عند الله إن مات على ذلك الحال من المسلمين حقا.

From him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Hafs Al Mowzan,

(It has been narrated) from Abu Abdullah[asws], and from Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abu Abdullah[asws], in

[739] الكافي 8: 128/ 98

a Parchment which he[asws] brought out to his[asws] companions: 'And know that if Allah[azwj] Intends good for a servant, He[azwj] opens his chest for the Islam. So He[azwj] Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it. So if Allah[azwj] Gathers that to him, He[azwj] Completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.

و إذا لم يرد الله بعبد خيرا وكله إلى نفسه، و كان صدره ضيقا حرجا، فإن جرى على لسانه حق لم يعقد قلبه عليه، و إذا لم يعقد قلبه عليه لم يعطه الله العمل به، فإذا اجتمع ذلك عليه حتى يموت و هو على تلك الحال كان عند الله من المنافقين، و صار ما جرى على لسانه من الحق الذي لم يعطه الله أن يعقد قلبه عليه، و لم يعطه العمل به حجة عليه يوم القيامة.

And if Allah[azwj] does not Intend good for a servant, He[azwj] Leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allah[azwj] and acts in accordance with it. So if that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allah[azwj]. And all that flowed upon his tongues from the truth which he did not follow Allah[azwj] and his heart did not accept it from him, and he did not act in accordance with it, would be a proof against him on the Day of Judgement.

فاتقوا الله و اسألوه أن يشرح صدوركم للإسلام، و أن يجعل ألسنتكم تنطق بالحق حتى يتوفاكم و أنتم على ذلك، و أن يجعل منقلبكم منقلب الصالحين قبلكم، و لا قوة إلا بالله، و الحمد لله رب العالمين.

So fear Allah[azwj] and ask Him[azwj] that He[azwj] should Open your chests for the Islam, and that He[azwj] should Make your tongues to speak with the truth until you die whilst being upon that, and that He[azwj] should Make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is not Strength except by Allah[azwj], and Praise is due to Allah[azwj] the Lord[azwj] of the worlds.

و من سره أن يعلم أن الله يحبه فليعمل بطاعة الله و ليتبعنا، ألم يسمع قول الله عز و جل لنبيه: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ؟

And the one who wishes that he should know whether Allah[azwj] Loves him, so he should act in obedience to Allah[azwj] and follow us[asws]. Have you not heard the Words of Allah[azwj] Mighty and Majestic to His[azwj] Prophet[saww]: ***[3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you for your sins, and Allah is Forgiving, Merciful***?

و الله لا يطيع الله عبد أبدا إلا أدخل الله عليه في طاعته اتباعنا، و لا و الله لا يتبعنا عبد أبدا إلا أحبه الله، و لا و الله لا يدع أحد اتباعنا أبدا إلا أبغضنا، و لا و الله لا يبغضنا أحد أبدا إلا عصى الله، و من مات عاصيا لله أخزاه الله و أكبه على وجهه في النار، و الحمد لله رب العالمين».

By Allah[azwj], <u>no servant will be in obedience to Allah[azwj] ever until Allah[azwj] Makes him to be included along with obedience to Him[azwj], obedience to us</u>[asws]. And, by Allah[azwj], no servant will be following us[asws] ever until Allah[azwj] Loves him. And, by Allah[azwj], no servant leaves following us[asws] ever except that he hates us[asws]. And, by Allah[azwj], no one ever hates us[asws] except that he disobeys Allah[azwj]. And the one who dies whilst

being in disobedience to Allah[azwj], Allah[azwj] will Disgrace him and Fling him upon his face in the Fire. And Praise is due to Allah[azwj], the Lord[azwj] of the worlds'.[740]

العياشي: عن زياد، عن أبي عبيدة الحذاء، قال: دخلت على أبي جعفر (عليه السلام)، فقلت: بأبي أنت و أمي، ربما خلا بي الشيطان فخبثت نفسي، ثم ذكرت حبي إياكم، و انقطاعي إليكم فطابت نفسي، فقال (عليه السلام): «يا زياد، و يحك، و ما الدين إلا الحب، ألا ترى إلى قول الله تعالى: إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ».

Al Ayyashi, from Ziyad, from Abu Ubeyda Al Haza'a who said,

'I came up to Abu Ja'far[asws], so I said, 'May my father and my mother be sacrificed for you[asws]! Sometimes when I am alone, the Satan[la] spoils my soul, then I remember my love for you[asws], and I dedicate myself to you[asws], so my soul becomes good'. So he[asws] said: 'O Ziyad! Woe be unto you! And is the Religion except the love? Do you not see the Words of Allah[azwj] ***[3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you for your sins***?'[741]

عن بشير الدهان، عن أبي عبد الله (عليه السلام) قال: «قد عرفتم في منكرين كثيرا، و أحببتم في مبغضين كثيرا، و قد يكون حبا لله في الله و رسوله، و حبا في الدنيا، فما كان في الله و رسوله فثوابه على الله تعالى، و ما كان في الدنيا فليس في شيء» ثم نفض يده، ثم قال: «إن هذه المرجئة، و هذه القدرية، و هذه الخوارج ليس منهم أحد إلا يرى أنه على الحق، و إنكم إنما أحببتمونا في الله».

From Basheer Al Dahaan,

(It has been narrated) from Abu Abdullah[asws] having said: 'You have been recognised a lot among the deniers, and loved a lot among the haters. And love occurs for the Sake of Allah [azwj] and His[azwj] Rasool[saww], and love regarding the world. So whatever was regarding Allah[azwj] and His[azwj] Rasool[asws], so its Reward is upon Allah[azwj] the High. And whatever was for the world, so there is nothing in it'. Then he[asws] wiped his[asws] hand, then said: 'These are the Murjiites, and these are the Qadiriyya, and these are the Khawarijites. There is none among them except that he sees that he is upon the Truth, whilst you all (Shiah) love us[asws] for the Sake of Allah[azwj]'.

ثم تلا: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، وَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا و مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ، إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ».

Then he[asws] recited ***[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you***, ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***, ***[4:80] Whoever obeys the Rasool, so he has obeyed Allah***, ***[3:31] If you love Allah, then follow me, Allah will Love you***'.[742]

عن بريد بن معاوية العجلي، قال: كنت عند أبي جعفر (عليه السلام) إذ دخل عليه قادم من خراسان ماشيا، فأخرج رجليه و قد تغلفتا، و قال: أما و الله ما جاء بي من حيث جئت إلا حبكم أهل البيت. فقال أبو جعفر (عليه السلام): «و الله لو أحبنا حجر حشره الله معنا، و هل الدين إلا الحب، إن الله يقول: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ و قال: يُحِبُّونَ مَنْ هاجَرَ إِلَيْهِمْ و هل الدين إلا الحب».

740 الكافي 8: 13/ 1
741 تفسير العيّاشي 1: 167/ 25.
742 تفسير العيّاشي 1: 167/ 26.

From Bureyd Bin Muawiya Al Ajaly who said,

'I was in the presence of Abu Ja'far[asws] when a walker from Khurasan came up. So he brought out his legs and they had been badly bruised, and he said, 'By Allah[azwj]! I have not come from where I come from except for the love of the People[asws] of the Household'. So Abu Ja'far[asws] said: 'By Allah[azwj]! Even if a rock were to love us, Allah[azwj] would Resurrect it with us[asws]. And is the Religion except for the love? Allah[azwj] is Saying ***[3:31] Say: If you love Allah, then follow me, Allah will Love you***. And Said ***[59:9] love those who have fled to them***. And is the Religion except the love?'[743]

عن ربعي بن عبد الله، قال: قيل لأبي عبد الله (عليه السلام): جعلت فداك، إنا نسمي بأسمائكم و أسماء آبائكم، فينفعنا ذلك؟ فقال: «إي و الله، و هل الدين إلا الحب، قال الله: إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ».

From Rabi'e Bin Abdullah who said,

'It was said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! We name (ourselves) with your[asws] name and the names of your[asws] forefathers[asws], so is that beneficial for us?' So he[asws] said: 'Yes, by Allah[azwj]! And is the Religion except the love?' Allah[azwj] Says ***[3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins***'.[744]

VERSES 33 & 34

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33} ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {34}

[3:33] Surely Allah chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring one from the other; and Allah is Hearing, Knowing

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثني محمد بن عيسى، عن هارون، قال: حدثني أبو عبد الصمد إبراهيم، عن أبيه، عن جده- و هو إبراهيم بن عبد الصمد بن محمد بن إبراهيم- قال: سمعت جعفر بن محمد (عليهما السلام) يقرأ: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ- و آل محمد- عَلَى الْعالَمِينَ قال: «هكذا أنزلت».

Al Sheykh (Al Sadouq), in his Amaali, from Abu Muhammad Al Fahaam, from Muhammad Bin Isa, from Haroun, from Abu Abdullah Al Samad Ibrahim, from his father, from his grandfather – and he is Ibrahim Bin Abdul Samad Bin Muhammad Bin Ibrahim – who said,

'I heard Ja'far[asws] Bin Muhammad[asws] recite ***[3:33] Surely Allah Chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran and the Progeny of Muhammad above the nations***, (the Imam[asws]) said: 'This is how it was Revealed!'.[745]

عن هشام بن سالم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ. فقال: «هو: آل إبراهيم و آل محمد على العالمين. فوضعوا اسما مكان اسم».

From Hashim Bin Saalim who said,

[743] تفسير العيّاشي 1: 167/ 27.
[744] تفسير العيّاشي 1: 167/ 28
[745] الأمالي 1: 306

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim***'. So he[asws] said: 'It is 'The Progeny of Ibrahim[as], and the Progeny[asws] of Muhammad[saww] is above (all) the nations'. So they placed a name in place of a name'.[746]

عن أيوب، قال: سمعني أبو عبد الله (عليه السلام) و أنا أقرأ: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ فقال لي: «و آل محمد. كانت فمحوها، و تركوا آل إبراهيم و آل عمران».

From Ayoub who said,

'Abu Abdullah[asws] made me listen to it and I recited '***[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations***, so he[asws] said to me: 'And the Progeny[asws] of Muhammad[saww]. This is how it was, so they deleted it, and left '***the Progeny of Ibrahim and the Progeny of Imran***'.[747]

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: قلت له: ما الحجة في كتاب الله أن آل محمد هم أهل بيته؟ قال: «قول الله تبارك و تعالى: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ و آل محمد. هكذا نزلت عَلَى الْعالَمِينَ ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ و لا تكون الذرية من القوم إلا نسلهم من أصلابهم».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'What is the proof in the Book of Allah[azwj] that the Progeny[asws] of Muhammad[saww], they[asws] are his[saww] Household?' He[asws] said: 'The Words of Allah [azwj] Blessed and High ***[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the nations***'. This is how it was Revealed. ***above the nations [3:34] Offspring one from the other; and Allah is Hearing, Knowing***. And the offspring does no come about from the people except in their lineages from their aslab'.

و قال: اعْمَلُوا آلَ داوُدَ شُكْراً وَ قَلِيلٌ مِنْ عِبادِيَ الشَّكُورُ و آل عمران و آل محمد.

And he[asws] said: '***[34:13] And very few of My servants are the grateful ones***, and the Progeny of Imran and the Progeny[asws] of Muhammad[saww]'.[748]

العياشي: عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام) قال: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ قال: «نحن منهم، و نحن بقية تلك العترة».

Al Ayyashi, from Hanaan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far[asws] having said: '***[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring one from the other***, said: 'We[asws] are from them, and we[asws] are the remaining ones of that Family'.[749]

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[746] تفسير العيّاشي 1: 168/ 30.
[747] تفسير العيّاشي 1: 169/ 34.
[748] تفسير العيّاشي 1: 169/ 35
[749] تفسير العيّاشي 1: 168/ 29.

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». قال: فما تقول في قول الله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى؟

And from him (Ibn Babuwayh), from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali[asws] Bin Musa[asws]. So Al-Mamoun said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Is it not from your[asws] speech that the Prophets[as] are infallible?' He[asws] said: 'Yes'. He said, 'So what are you[asws] with regards to the Words of Allah[azwj] Mighty and Majestic ***[20:121] and Adam disobeyed his Lord, so he strayed***?'

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلا مِنْها رَغَداً حَيْثُ شِئْتُما وَ لا تَقْرَبا هذِهِ الشَّجَرَةَ و أشار لهما إلى شجرة الحنطة فَتَكُونا مِنَ الظَّالِمِينَ، و لم يقل لهما لا تأكلا من هذه الشجرة و لا مما كان من جنسها، فلم يقربا تلك الشجرة، و لم يأكلا منها، و إنما أكلا من غيرها

He[asws] said: 'Allah[azwj] the High Said to Adam[as] ***[2:35] And We said: O Adam! Dwell you and your wife in the Paradise and eat from it a plenteous (food) wherever you wish and do not approach this tree,*** and Indicated to them[as] the wheat tree ***for then you will be from the unjust ones***. And He[azwj] did not Say to them: "Do not eat from this tree, nor from what was from its type". So they[as] did not go near that tree, and did not eat from it. But rather, they[as] ate from other (trees)'.

لما أن وسوس الشيطان إليهما، و قال: ما نَهاكُما رَبُّكُما عَنْ هذِهِ الشَّجَرَةِ، و إنما نهاكما عن ان تقربا غيرها، و لم ينهكما عن الأكل منها إِلَّا أَنْ تَكُونا مَلَكَيْنِ أَوْ تَكُونا مِنَ الْخالِدِينَ وَ قاسَمَهُما إِنِّي لَكُما لَمِنَ النَّاصِحِينَ، و لم يكن آدم و حواء شاهدا قبل ذلك من يحلف بالله كاذبا فَدَلَّاهُما بِغُرُورٍ، فأكلا منها ثقة بيمينه بالله،

When the Satan [la] whispered to them both[as] and said ***[7:20] Your Lord has not Forbidden you this tree*** but rather He[azwj] has Forbidden you[as] from going near to some other tree, and did not Forbid you[as] from eating from it ***except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you***. And Adam[as] and Hawwa[as] had not witnessed before that anyone who would swear falsely by Allah[azwj] ***[7:22] Then he caused them to fall by deceit***. So the eating from it (was as a result of) his[as] reliance upon the swear by Allah[azwj].

و كان ذلك من آدم (عليه السلام) قبل النبوة، و لم يكن ذلك بذنب كبير يستحق به دخول النار، و إنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتباه الله تعالى و جعله نبيا كان معصوما لا يذنب صغيرة و لا كبيرة،

And that was from Adam[as] before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones Permissible ones which are Permissible upon the Prophets[as] before the descent of the Revelation upon them[as]. <u>So when Allah[azwj] the High Chose him[as] and Made him[as] a Prophet[as], he[as] was infallible with neither a minor nor a major sin to him[as]</u>.

قال الله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى ثُمَّ اجْتَباهُ رَبُّهُ فَتابَ عَلَيْهِ وَ هَدى و قال عز و جل: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ».

Allah[azwj] Mighty and Majestic Said ***[20:121] and Adam disobeyed his Lord, so he strayed [20:122] Then his Lord Chose him, so He Turned to him and Guided (him)***. And He[azwj] Said '***[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations***'.[750]

و عن الشيخ الطوسي قدس سره، قال: روى أبو جعفر القلانسي، قال: حدثنا الحسين بن الحسن، قال: حدثنا عمرو بن أبي المقدام، عن يونس بن حباب، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده، عن علي بن أبي طالب (عليهم السلام) قال: «قال رسول الله (صلى الله عليه و آله): ما بال أقوام إذا ذكروا آل إبراهيم و آل عمران استبشروا، و إذا ذكروا آل محمد اشمأزت قلوبهم؟! و الذي نفس محمد بيده، لو أن أحدهم وافى بعمل سبعين نبيا يوم القيامة ما قبل الله منه حتى يوافي بولايتي و ولاية علي بن أبي طالب».

And from Al Sheykh Al Toosy, from Abu Ja'far Al Qalanasy, from Al Husayn Bin Al Hassan, from Amro Bin Abu Al Maqdam, from Yunus Bin Habaab,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali[asws] Al-Baqir[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Ali[asws] Bin Abu Talib[asws] having said: 'Rasool-Allah[saww] said: 'What is the matter with the people that whenever there is a mention of the Progeny of Ibrahim[as] and the Progeny of Imran[as] they are joyful, and when there is a mention of the Progeny[asws] of Muhammad[saww], their hearts are constricted? By the One[azwj] in Whose Hand is the soul of Muhammad[saww], even if one of them comes forward with the deeds of seventy Prophets[as] on the Day of Judgement, Allah[azwj] will not Accept from him until he comes forward with my[saww] Wilayah and the Wilayah of Ali[asws] Bin Abu Talib[asws]'.[751]

VERSES 35 - 42

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّيۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ {35} فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ {36}

[3:35] When a wife of Imran said: My Lord! I vow to You what is in my womb, to be devoted (to Your worship); therefore Accept from me, surely You are the Hearing, the Knowing [3:36] So when she gave birth to it, she said: My Lord! Surely I have brought it forth a female - and Allah was more Knowing of what she gave birth to - and the male is not like the female, and I have named it Maryam, and I seek Refuge with You for her and her offspring from the Pelted Satan

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّاۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًاۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَاۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {37} هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةًۖ إِنَّكَ سَمِيعُ الدُّعَاءِ {38}

[3:37] So her Lord Accepted her with a goodly Acceptance and Made her grow up a good growing, and Gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Maryam! From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure [3:38] That is where

[750] عيون أخبار الرّضا (عليه السّلام) 1: 195/ 1
[751] مصباح الأنوار: 158. «مخطوط»

Zakariya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ {39} قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ {40}

[3:39] Then the Angels called to him as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah, and honourable and chaste and a Prophet from among the good ones [3:40] He said: Lord! How shall there be a son (born) unto me, and old age has already come upon me, and my wife is barren? He said: It is like that, Allah Does whatever He so Desires to

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ {41} وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ {42}

[3:41] He said: My Lord! Make a Sign for me. Said He: Your Sign is that you should not speak to men for three days except by gestures; and remember your Lord much and Glorify Him in the evening and the morning [3:42] And when the Angels said: O Maryam! Allah has Chosen you and Purified you and Chosen you above the women of of the worlds

وقال في قصة يحيى وزكريا: (هنالك دعا زكريا ربه قال رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء) يعني لما رأى زكريا عند مريم فاكهة الشتاء في الصيف، وفاكهة الصيف في الشتاء، وقال لها: (يا مريم أنى لك هذا؟ قالت هو من عند الله إن الله يرزق من يشاء بغير حساب) وأيقن زكريا أنه من عند الله، إذ كان لا يدخل عليها أحد غيره، قال عند ذلك في نفسه: إن الذي يقدر أن يأتي مريم بفاكهة الشتاء في الصيف، وفاكهة الصيف في الشتاء، لقادر أن يهب لي ولدا، وإن كنت شيخا، وكانت امرأتي عاقرا، فهنالك دعا زكريا ربه فقال: (رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء).

(Imam Hassan Al Askari[asws]) said: And He[azwj] Said in the story of Yahya[asws] and Zakariyya[asws]: ***It is from Allah. Surely Allah Gives to whom He so Desires to without measure [3:38] That is where Zakariya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication*** Meaning, when Zakariyya[as] saw that Maryam[as] had the winter fruits in the summer, and summer fruits in the winter, said to her: ***[3:37] He said: O Maryam! From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure***. And Zakariyya[as] ascertained that these were from Allah[azwj], for no one other than himself[asws] had come to her. He[as] said to himself[as]: 'Surely He[azwj] Who has the Power to Give to Maryam[as] winter fruits in the summer, and summer fruits in the winter, does have the Power to Endow to me[as] a son, although I[as] am and old man and my[as] wife is barren. That is the supplication of Zakariyya[as] to his[as] Lord[azwj]. He[as] said: ***[3:38] My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication***.

قال الله عزوجل: (فنادته الملائكة) يعني نادت زكريا. (وهو قائم يصلي في المحراب: إن الله يبشرك بيحيى مصدقا بكلمة من الله) قال: مصدقا يصدق يحيى بعيسى (عليهما السلام): (وسيدا) يعني رئيسا في طاعة الله على أهل طاعته (وحصورا) وهو الذي لا يأتي النساء (ونبيا من الصالحين) ِممشا)سزصزفز(فاث ِمةهلافغ ٍشهي: طوقال: وكان أول تصديق يحيى بعيسى (عليهما السلام) أن زكريا كان لا يصعد إلى مريم في تلك الصومعة غيره، يصعد إليها يسلم، فاذا نزل أقفل عليها، ثم فتح لها من فوق الباب كوة صغيرة يدخل عليها منها الريح.

Allah[azwj] the Almighty Says: ***[3:39] Then the Angels called to him*** Meaning, called to Zakariyya[as]. ***as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah***. A verification, verifying Yahya[as] by Isa[as] ***and honourable*** meaning, governance in the obedience of Allah[azwj] on the obedient people ***and chaste*** and he[as] will be one who will not go to women ***and a Prophet from among the good ones*** an offspring of good Prophets[as]. The verification of Yahya[as] by Isa[as] was that no one apart from Zakariyya[as] used to climb up to the room of Maryam[as] by a ladder. Whenever he[asws] used to climb down, he used to lock it from outside, and then opened a small opening on top of the door, for air to come to her[as].

فلما وجد مريم قد حبلت ساءه ذلك، وقال في نفسه: ما كان يصعد إلى هذه أحد غيري وقد حبلت، الآن أفتضح في بني إسرائيل، لا يشكون أني أحبلتها. فجاء إلى امرأته، فقال لها ذلك، فقالت: يا زكريا لا تخف فان الله لا يصنع بك إلا خيرا.

When he[as] found Maryam[as] to have conceived, he[as] was grieved by this and said to himself[as]: 'No one other than myself[as] climbs up to her[as] and now she[as] is expecting. Soon this will be manifest to the Children of Israel, and they will suspect me[as]. He[asws] went to his[as] wife and told her of that. She said: 'O Zakariyya[as]! Do not fear, for Allah[azwj] will not Deal with you[as] except with Goodness'.

وائتني بمريم أنظر إليها، وأسألها عن حالها، فجاء بها زكريا إلى امرأته، فكفى الله مريم مؤونة الجواب عن السؤال ولما دخلت إلى اختها ـ وهي الكبرى ومريم الصغرى ـ لم تقم إليها امرأة زكريا فأذن الله ليحيى وهو في بطن امة فنخس بيده ـ في بطنها ـ وأزعجها ونادى امه: تدخل إليك سيدة نساء العالمين، مشتملة على سيد رجال العالمين، فلا تقومين إليها؟! فانزعجت، وقامت إليها، وسجد يحيى وهو في بطن امه لعيسى بن مريم.

'Bring Maryam[as] to me so that I can look at her[ass], and ask her[as] about her[as] condition'. Zakariyya[as] went with her[as] to his[as] wife. Allah[azwj] Saved Maryam[as] from the trouble of answering the questions when she[as] entered to her[as] sister – and she was older and Maryam[as] was younger – The wife of Zakariyya[as] did not stand up for her in respect. Allah[azwj] Permitted Yahya[as], and he[as] was in the womb of his[as] mother, to gesture with his[as] hands – inside the womb – disturbed his[as] mother and called out: 'The chieftess of the women of the worlds is entering, containing the chief of the men of the worlds. You are not standing up for her?' She stood up for her[asws], and Yahya[as] prostrated to the mother of Isa[as] Bin Maryam[as], whilst in the womb.[752]

ابن بابويه: قال: حدثني محمد بن علي ما جيلويه، قال: حدثنا علي بن إبراهيم، عن أبيه، عن الريان بن شبيب، قال: دخلت على الرضا (عليه السلام) في أول يوم من المحرم. فقال لي: «يا بن شبيب، أ صائم أنت»؟ فقلت: لا. فقال: «هذا اليوم الذي دعا فيه زكريا (عليه السلام) ربه عز و جل، فقال: رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعاءِ فاستجاب الله له و أمر الملائكة، فنادت زكريا: وَ هُوَ قائِمٌ يُصَلِّي فِي الْمِحْرابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيى فمن صام هذا اليوم ثم دعا الله عز و جل، استجاب له كما استجاب لزكريا (عليه السلام)».

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to me, from Ali Bin Ibrahim, from his father, from Al Rayan Bin Shabeeb who said,

'I came up to Al-Reza[asws] during the first day of Al-Muharran, so he [asws] said to me: 'O Bin Shabeeb! Are you fasting?' So I said, 'No'. He[asws] said: 'This is the day in which Zakariyya[as] supplicated to his[as] Lord[azwj] Mighty and Majestic saying ***[3:38] My Lord! Grant me from You good offspring; surely You are the Hearer of the***

[752] Tafseer Imam Hassan Al Askari[asws] – S 374 (Extract)

supplication. So Allah[azwj] Answered it for him[as] and Commanded the Angels. So they called out: 'Zakariyya!' - ***as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya***'. So the one who Fasts on this day, then supplicates to Allah[azwj] Mighty and Majestic, it would be Answered for him as it was Answered for Zakariyya [as]'.[753]

أبو علي الطبرسي: قال أبو جعفر (عليه السلام): «معنى الآية اصطفاك من ذرية الأنبياء، و طهرك من السفاح، و اصطفاك لولادة عيسى (عليه السلام) من غير فحل». وَ اصْطَفاكِ عَلى نِساءِ الْعالَمِينَ أي على نساء عالمي زمانك لأن فاطمة بنت رسول الله (صلى الله عليها و على أبيها و بعلها و بنيها) سيدة نساء العالمين.

Abu Ali Al Tabarsy said,

'Abu Ja'far[asws] said: 'Meaning of the Verse ***[3:42] Chosen you*** – from the offspring of the Prophets[as], ***and Purified you*** – from the illness, ***and Chosen you*** – for the birth of Isa[as] without a stallion (male) ***and Chosen you above the women of of the worlds*** – i.e above the women of the world of your[as] era, because Syeda Fatima[asws] daughter of Rasool-Allah[saww] (Peace be upon her[asws], and upon her[asws] father[saww], and her[asws] husband[asws], and her[asws] sons[asws]) is the Chieftess of the women of the worlds'.[754]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): أخبرني عن قول رسول الله (صلى الله عليه و آله) في فاطمة: «إنها سيدة نساء العالمين» أ هي سيدة نساء عالمها؟ قال: «ذاك لمريم كانت سيدة نساء عالمها، و فاطمة سيدة نساء العالمين من الأولين و الآخرين».

Ibn Babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah[asws], 'Inform me about the words of Rasool-Allah[saww] regarding Syeda Faima[asws]: 'She[asws] is the Chieftes of the women of the worlds', is she the Chieftess of the women of her[asws] world (era)?' He[asws] said: 'That is for Maryam[as]. She[as] was the Cieftess of the women of her world (era), <u>and Syeda Fatima[asws] is the Chieftess of the women of the Worlds from the Former ones and the Later ones</u>'.[755]

ابن بابويه: قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا سهل بن زياد، عن عبد العظيم بن عبد الله الحسني، قال: سمعت أبا الحسن علي بن محمد العسكري (عليه السلام) يقل: «معنى الرجيم أنه مرجوم باللعن، مطرود من مواضع الخير، لا يذكره مؤمن إلا لعنه، و إن في علم الله السابق أنه إذا خرج القائم (عليه السلام) لا يبقى مؤمن في زمانه إلا رجمه بالحجارة، كما كان قبل ذلك مرجوما باللعن».

Ibn Babuwayh said, 'Muhammad Bin Ahmad Al Sanany narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad, from Abdul Azeem Bin Abdullah Al Hasany who said,

'I heard Abu Al-Hassan Ali[asws] Bin Muhammad Al-Askari[asws] saying: 'Meaning of the ***[3:36] the Pelted*** (Satan[la]) is that he[la] is pelted with the curses, outcast from the places of the good. The Believer does not mention him[la] except that he curses him[la]. And it had preceded in the Knowledge of Allah[azwj] that when Al-Qaim[asws] rises, there

[753] عيون أخبار الرّضا (عليه السّلام) 1: 299/ 58
[754] مجمع البيان 2: 746
[755] معاني الأخبار: 107/ 1

will not remain a Believer in his[asws] era except that he would pelt him[la] with the stones, just as before that he pelted him[la] with the curses'.[756]

العياشي: عن إسماعيل الجعفي، عن أبي جعفر (عليه السلام) قال: قال: «إن امرأة عمران لما نذرت ما في بطنها محررا- قال-: و المحرر للمسجد إذا وضعته دخل المسجد فلم يخرج أبدا، فلما ولدت مريم قالت: رَبِّ إِنِّي وَضَعْتُها أُنْثى وَ اللَّهُ أَعْلَمُ بِما وَضَعَتْ وَ لَيْسَ الذَّكَرُ كَالْأُنْثى وَ إِنِّي سَمَّيْتُها مَرْيَمَ وَ إِنِّي أُعِيذُها بِكَ وَ ذُرِّيَّتَها مِنَ الشَّيْطانِ الرَّجِيمِ فساهم عليها النبيون فأصاب القرعة زكريا، و هو زوج أختها، و كفلها و أدخلها المسجد،

Al Ayyashi, from Ismail Al Ju'fy,

(It has been narrated) from Abu Ja'far[asws] having said: 'The wife of Imran[as], when she vowed whatever was in her belly as a devotee. And the devotee of the Masjid, when born, would enter the Masjid and never come out ever. So when Maryam[as] was born, she (her mother) said ***[3:36] she said: My Lord! Surely I have brought it forth a female - and Allah was more Knowing of what she gave birth to - and the male is not like the female, and I have named it Maryam, and I seek Refuge with You for her and her offspring from the Pelted Satan***. So the Prophets drew lots and Zakariyya[as]'s lot came, and he[as] was the husband of her[as] sister. And he[as] took charge of her, and made her[as] enter into the Masjid.

فلما بلغت ما تبلغ النساء من الطمث و كانت أجمل النساء، فكانت تصلي فيضيء المحراب لنورها، فدخل عليها زكريا فإذا عندها فاكهة الشتاء في الصيف، و فاكهة الصيف في الشتاء، فقال: أَنَّى لَكِ هذا قالَتْ هُوَ مِنْ عِنْدِ اللَّهِ فهنا لك دعا زكريا ربه، قال: إِنِّي خِفْتُ الْمَوالِيَ مِنْ وَرائِي إلى ما ذكر الله من قصة يحيى و زكريا».

So when she[as] reached (the age) which women reach, and she[as] was the most beautiful woman. Whenver she[as] Prayed, the Prayer Niche would be illuminated by her[as] Light. So Zakariyya[as] came up to her[as], and in her[as] presence was winter fruits in the summer, and the summer fruits in the winter. So he[as] said: '***[3:37] O Maryam! From where does this come to you? She said: It is from Allah***. So that is where Zakariyya[as] supplicated to his[as] Lord[azwj] ***[19:5] And surely I fear my relatives after me*** up to what Allah[azwj] Mentioned from the story of Yahya[as] and Zakariyya[as]'.[757]

عن جابر، عن أبي جعفر (عليه السلام) قال: سمعته يقول: «أوحى الله إلى عمران: أني واهب لك ذكرا مباركا يبرئ الأكمه و الأبرص، و يحيي الموتى بإذن الله، و رسولا إلى بني إسرائيل، فأخبر بذلك امرأته حنة، فحملت فوضعت مريم قالَتْ رَبِّ إِنِّي وَضَعْتُها أُنْثى و الأنثى لا تكون رسولا. فقال لها عمران: إنه ذكر يكون منها نبيا. فلما رأت ذلك قالت ما قالت، فقال الله و قوله الحق: وَ اللَّهُ أَعْلَمُ بِما وَضَعَتْ».

From Jabir,

(It has been narrated) from Abu Ja'far[asws], said, 'I heard him[asws] saying: 'Allah[azwj] Revealed unto Imran[as]: "I[azwj] shall be Gifting to you[as] a Blessed male who would cure the blind and the leper, and would revive the dead by the Permission of Allah[azwj], and would be a Rasool [as] to the Children of Israel". So he[as] informed that to his[as] wife Hannah. So she gave birth to Maryam[as] she said, '***[3:36] My Lord! Surely I have brought it forth a female*** – and the female cannot not become a Rasool[as]. So Imran[as] said to her: 'A male from her[as] would become a Prophet[as]'. So when she saw that, she said what she said. So Alah[azwj] Said, and His[azwj] Words are True '***[3:36] and Allah was more Knowing of what she gave birth to***'.

[756] معاني الأخبار: 139/ 1
[757] تفسير العيّاشي 1: 170/ 36

فقال أبو جعفر (عليه السلام): «فكان ذلك عيسى بن مريم (عليه السلام)، فإن قلنا لكم: إن الأمر يكون في أحدنا، فكان في ابنه، أو ابن ابنه، أو ابن ابن ابنه، فقد كان فيه، فلا تنكروا ذلك».

So Abu Ja'far[asws] said: 'So that was Isa[as] Bin Maryam[as]. So when we[asws] say to you all that the matter (Al-Qaim[asws]) would be occurring in one of us[asws], so it would be in his[asws] son[asws], or a son[asws] of his[asws] son[asws], or a son[asws] of his[asws] son[asws] of his[asws] son[asws]. Therefore, do not be denying that'.[758]

عن سيف، عن نجم، عن أبي جعفر (عليه السلام) قال: «إن فاطمة (عليها السلام) ضمنت لعلي (عليه السلام) عمل البيت و العجين و الخبز و قم البيت، و ضمن لها علي (عليه السلام) ما كان خلف الباب نقل الحطب، و أن يجيء بالطعام، فقال لها يوما: يا فاطمة، هل عندك شيء؟ قالت: لا، و الذي عظم حقك، ما كان عندنا منذ ثلاثة أيام شيء نقريك به. قال: أ فلا أخبرتني؟ قالت: كان رسول الله (صلى الله عليه و آله) نهاني أن أسألك شيئا، فقال: لا تسألي ابن عمك شيئا، إن جاءك بشيء عفوا، و إلا فلا تسأليه».

From Sayf, from Najam,

(It has been narrated) from Abu Ja'far[asws] having said: 'Fatima[asws] took the responsibility to Ali[asws] that she[asws] would be doing the housework, and make the dough and the bread, and sweep the house. And Ali[asws] took the responsibility to help her[asws] whatever was behind the door, bring the firewood, and that he[asws] would come with the food. So, one day, he[asws] said to her[asws]: 'O Fatima[asws]! Is there anything with you[asws]?' She[asws] said: 'No. By the One[azwj] who Magnified your[asws] rights, there is nothing with us[asws] since the last three days we[asws] can speak to you[asws] by'. He[asws] said: 'So why did you[asws] not inform me[asws]?' She[asws] said: 'Rasool-Allah[saww] had forbidden me[asws] that I[asws] should ask you[asws] for anything', so he[saww] said: 'Do not ask your[asws] cousin for anything. If he[asws] comes to you[asws] with something, welcome, otherwise do not ask him[asws]'.

قال: «فخرج (صلوات الله عليه) فلقي رجلا فاستقرض منه دينارا، ثم أقبل به و قد أمسى، فلقي المقداد بن الأسود، فقال للمقداد: ما أخرجك في هذه الساعة؟ قال: الجوع، و الذي عظم حقك، يا أمير المؤمنين-

He[asws] (Abu Ja'far[asws] said: 'He[asws] went out and met a man and borrowed a Dinar from him. The he[asws] returned with it. He[asws] met Al-Miqdad Bin Al-Aswad[as]. So he[asws] said to Al-Miqdad: 'What made you[as] to come out in this hour?' He[as] said, 'The hunger, by the One[azwj] Who Magnified your[asws] rights, O Amir-ul-Momineen[asws]!'

قال: قلت لأبي جعفر (عليه السلام): و رسول الله (صلى الله عليه و آله) حي؟ قال: و رسول الله (صلى الله عليه و آله) حي- قال (عليه السلام): فهو أخرجني و قد استقرضت دينارا و سأوثرك به فدفعه إليه فأقبل فوجد رسول الله (صلى الله عليه و آله) جالسا و فاطمة تصلي و بينهما شيء مغطى، فلما فرغت أحضرت ذلك الشيء فإذا جفنة من خبز و لحم قال: يا فاطمة، أنى لك هذا؟ قالت: هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ.

(The narrator) said, 'I said to Abu Ja'far[asws], 'And Rasool-Allah[saww] was alive?' He[asws] said: 'Rasool-Allah[saww] was alive'. He[asws] (Amir-ul-Momineen[asws]) said: 'It would take me[asws] out, and I[asws] had borrowed it, but I[asws] give you[as] the preference for it'. So he[asws] handed it over to him[as]'. So he[asws] returned, and found Rasool-Allah[saww] to be seated, and Fatima[asws] Praying, and in between them was something covered. So when she[asws] was free, she[asws] presented that thing. So it was a bowl of bread and

[758] تفسير العياشي 1: 171/ 39.

meat. He[asws] said: 'O Fatima[asws]! This is with you[asws]?' She[asws] said: '***[3:37] It is from Allah. Surely Allah Gives to whom He so Desires to without measure***'.

فقال رسول الله (صلى الله عليه و آله): ألا أحدثك بمثلك و مثلها؟ قال: بلى، قال: مثل زكريا إذ دخل على مريم المحراب فوجد عندها رزقا قالَ يا مَرْيَمُ أَنَّى لَكِ هذا قالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ فأكلوا منها شهرا، و هي الجفنة التي يأكل منها القائم (عليه السلام) و هي عندنا».

So Rasool-Allah[saww] said: 'Shall I[saww] narrate to you[asws] of something similar to it?' He[asws] said: 'Yes'. He[saww] said: 'An example of Zakariyya[as] when he[as] came up to Maryam[as] in the Prayer Niche, so he[as] found sustenance in her[as] presence. He[as] said: '***[3:37] O Maryam! From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure***'. So they[asws] ate from it for a month. And it is the bowl from which Al-Qaim[asws] would eat, and it is with us[asws]'.[759]

VERSES 43 & 44

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ {43} ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ {44}

[3:43] O Maryam! Be obedient to your Lord and humble yourself, and bow down with those who bow [3:44] That is from the News relating to the unseen which We Reveal unto you; and you were not with them when they cast their pens (to decide) which of them should have Maryam in his charge, and you were not with them when they contended one with another

ابن بابويه: قال: روي عن أبي جعفر (عليه السلام) قال: «أول من سوهم عليه مريم بنت عمران، و هو قول الله عز و جل: وَ ما كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ و السهام ستة».

Ibn Babwayh said, 'It has been reported

(It has been narrated) from Abu Ja'far[asws] having said: 'They drew lots for Maryam[as] daughter of Imran[as], and these are the Words of Allah[azwj] Mighty and Majestic ***[3:44] and you were not with them when they cast their pens (to decide) which of them should have Maryam in his charge***, and their arrows were six (in number)'.[760]

VERSES 45 - 50

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ {45} وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ {46}

[3:45] When the Angels said: O Maryam, surely Allah Gives you good news with a Word from Him (of one) whose name is the the Messiah, Isa son of Maryam, worthy of regard in the world and the Hereafter and of those of Proximity [3:46] And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones

[759] تفسير العيّاشي 1: 171/ 41.
[760] الخصال 156/ 198.

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {47} وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ {48}

[3:47] She said: Lord! How shall there be a son (born) to me, and man has not touched me? He said: It is like that, Allah Creates what He Desires to; when He has Decreed a matter, He only Says to it, Be, so it becomes [3:48] And He will Teach him the Book and the Wisdom and the Torah and the Evangel

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {49}

[3:49] And (Make him) a Rasool to the Children of Israel: That I have come to you with a Sign from your Lord, that I shall create for you from the clay like the form of a bird, then I breathe into it and it becomes a bird by the Permission of Allah; and I shall heal the blind and the leprous, and revive the dead by the Permission of Allah, and I shall inform you of what you have eaten and what you have stored in your houses; most surely there is a Sign in this for you, if you are Believers

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {50}

[3:50] And a verifier of that which is before me of the Torah and that I may allow you part of that which has been Forbidden to you, and I have come to you with a Sign from your Lord therefore fear Allah and obey me

علي بن إبراهيم، قال: حدثنا أحمد بن محمد الهمداني، قال: حدثني جعفر بن عبد الله، قال: حدثني كثير بن عياش، عن زياد بن المنذر أبي الجارود، عن أبي جعفر محمد بن علي (عليهما السلام)، في قوله تعالى: وَ أُنَبِّئُكُمْ بِما تَأْكُلُونَ وَ ما تَدَّخِرُونَ فِي بُيُوتِكُمْ. قال: «فإن عيسى (عليه السلام) كان يقول لبني إسرائيل: إني رسول الله إليكم أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْراً بِإِذْنِ اللَّهِ وَ أُبْرِئُ الْأَكْمَهَ وَ الْأَبْرَصَ الأكمه هو الأعمى، قالوا: ما نرى الذي تصنع إلا سحرا فأرنا آية نعلم أنك صادق؟

Ali Bin Ibrahim said, ‘Ahmad Bin Muhammad Al Hamdany narrated to us, from Ja’far Bin Abdullah, from Kaseer Bin Ayaash, from Ziyad Bin Munzar Abu Al Jaroud,

(It has been narrated) from Abu Ja’far Muhammad[asws] Bin Ali[asws] regarding the Words of the High ***[3:49] and I shall inform you of what you have eaten and what you have stored in your houses***. He[asws] said: ‘Isa[as] used to say to the Children of Israel: ‘I[as] am a Rasool[as] of Allah[azwj] to you all ***[3:49] I shall create for you from the clay like the form of a bird, then I breathe into it and it becomes a bird by the Permission of Allah; and I shall heal the blind and the leprous***. ‘Al-Akma’a’ – it is the blindness. They said, ‘We do not see what you[as] have done except for the sorcery. Can you[as] show us a Sign that we may come to know that you[as] are truthful?’

قال: أرأيتم إن أخبرتكم بما تأكلون و ما تدخرون في بيوتكم «1»، يقول: ما أكلتم في بيوتكم قبل أن تخرجوا، و ما ادخرتم إلى الليل، تعلمون أني صادق؟ قالوا: نعم. فكان يقول للرجل: أكلت كذا و كذا، و شربت كذا و كذا، و رفعت كذا و كذا. فمنهم من يقبل منه فيؤمن، و منهم من ينكر فيكفر، و كان لهم في ذلك آية إن كانوا مؤمنين».

He[as] said: '***[3:49] and I shall inform you of what you have eaten and what you have stored in your houses***. He[as] was saying: 'What you have eaten in your houses before you came out, and what you have hoarded for the night. Will you come to know that I[as] am truthful?' They said, 'Yes'. So he[as] said for the man: 'You have eaten such and such, and drunk such and such, and refrained from such and such'. So, from them were one who accepted from it and believed, and from them were ones who denied and disbelieved. And there was a Sign in this for them if they had believed'.[761]

عن أبان بن تغلب، قال: سئل أبو عبد الله (عليه السلام): هل كان عيسى بن مريم أحيى أحدا بعد موته حتى كان له أكل و رزق و مدة و ولد؟ فقال: «نعم، إنه كان له صديق مؤاخ له في الله، و كان عيسى يمر به فينزل عليه، و إن عيسى غاب عنه حينا ثم مر به ليسلم عليه، فخرجت إليه أمه لتسلم عليه، فسألها عنه، فقالت أمه: مات، يا رسول الله. فقال لها: أ تحبين أن تريه، قالت: نعم، قال لها: إذا كان غدا أتيتك حتى أحييه لك بإذن الله تعالى.

From Aban Bin Tablugh who said,

'Abu Abdullah[asws] was asked, 'Did Isa[as] Bin Maryam[as] ever revive anyone after his death to the extent that he ate, and for a term and had children?' So he[asws] said: 'Yes, there was a friend of his[as] whom he[as] had established brotherhood with for the Sake of Allah[azwj]. And Isa[as] used to pass by him and stay with him. Isa[as] was absent for a while, then passed by his house and greeted him. So his mother came out to return the greeting. So he[as] asked about him. So his mother said, 'He died, O Rasool[as] of Allah[azwj]'. So he[as] said to her: 'Would you like to see him (again)?' She said, 'Yes'. He[as] said to her: 'I[as] shall come to you tomorrow and revive him by the Permission of Allah[azwj]'.

فلما كان من الغد أتاها، فقال لها: انطلقي معي إلى قبره، فانطلقا حتى أتيا قبره، فوقف عيسى (عليه السلام) ثم دعا الله فانفرج القبر، و خرج ابنها حيا، فلما رأته امه و رآها بكيا فرحمهما عيسى (عليه السلام) فقال له: أ تحب أن تبقى مع أمك في الدنيا؟ قال: يا رسول الله، بأكل و برزق و مدة، أو بغير مدة و لا رزق و لا أكل؟ فقال له عيسى: بل برزق و أكل و مدة، تعمر عشرين سنة، و تزوج و يولد لك قال: فنعم إذن. فدفعه عيسى (عليه السلام) إلى أمه، فعاش عشرين سنة و ولد له».

So when it was the next day, he[as] came to her and said: 'Come with me to his grave'. So she went with him[as] until she came to his grave. So Isa[as] paused, then supplicated to Allah[azwj]. The grave split open and her son came out alive. So when his mother saw him, and he saw her, they cried. Isa[as] felt merciful to the both of them, so he[as] said to him: 'Would you like to remain with your mother in the world?' He said, 'O Rasool[as] of Allah[azwj]! (Would that be) with the eating, and the sustenance, and a term, or without a term, nor sustenance, nor eating?' So Isa[as] said to him: 'But, (it would be) with the sustenance, and eating, and a term. You shall live for twenty years, and get married, and there would be children for you'. He said, 'Yes, then'. So Isa[as] handed him over to his mother, and he lived for twenty years, and had children'.[762]

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «كان بين داود و عيسى بن مريم أربع مائة سنة، و كانت شريعة عيسى أنه بعث بالتوحيد و الإخلاص، و بما أوصى به نوح و إبراهيم و موسى، و أنزل عليه الإنجيل، و أخذ عليه الميثاق

[761] تفسير القمّي 1: 102.
[762] تفسير العيّاشي 1: 174/ 51.

الذي أخذ على النبيين، و شرع له في الكتاب إقام الصلاة مع الدين و الأمر بالمعروف و النهي عن المنكر، و تحريم الحرام و تحليل الحلال.

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'In between Dawood[as] and Isa[as] Bin Maryam[as] there were four hundred years. And the Law of Isa[as] was that he[as] was Sent with the Oneness, and the sincerity, and with what Noah[as], and Ibrahim[as], and Musa[as] had been bequeathed with. And the Evangel was Revealed unto him[as], and the Covenant was taken from him[as] which was Taken from the Prophets[as]. And there was Initiated for him[as] in the Book, the establishment of the Prayer along with the Religion, and the enjoining of the good, and the forbidding from the evil, and the prohibition of the Prohibited, and the permission for the Permissibles'.

و أنزل عليه في الإنجيل مواعظ و أمثال و حدود، و ليس فيها قصاص و لا أحكام حدود، و لا فرض مواريث، و أنزل عليه تخفيف ما كان نزل على موسى (عليه السلام) في التوراة، و هو قول الله تعالى في الذي قال عيسى بن مريم لبني إسرائيل: وَ لِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ و أمر عيسى من معه ممن اتبعه من المؤمنين أن يؤمنوا بشريعة التوراة و الإنجيل».

And it was Revealed upon him in the Evangel, Advice, and the examples, and the Limits (of the Law). And there was not in it (the Law of) Retribution, nor Judgements of the Limits, nor the Obligations of the inheritances. And it was Revealed unto him[as] lighter than what was Revealed unto Musa[as] in the Torah. And these are the Words of Allah[azwj] the High with regards to what Isa Bin Maryam[as] said to the Children of Israel ***[3:50] And a verifier of that which is before me of the Torah and that I may allow you part of that which has been Forbidden to you***. And Isa[as] ordered the ones who were with him[as] from the ones who followed him[as] from the Believers that they should believe in the Law of the Torah as well as the Evangel'.[763]

VERSES 51 - 54

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ {51} فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ {52}

[3:51] Surely Allah is my Lord and your Lord, therefore worship Him; this is the Straight Path [3:52] But when Isa perceived unbelief on their part, he said: Who will be my helpers to Allah? The disciples said: We are helpers to Allah: We believe in Allah and testify that we are submitting ones

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {53} وَمَكَرُوا وَمَكَرَ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {54}

[3:53] Our Lord! We believe in what You have Revealed and we follow the Rasool, so Write us down with those who bear witness [3:54] And they planned and Allah (also) Planned, and Allah is the best of planners

حَدَّثَنَا ابْنُ مَحْبُوبٍ عَنْ أَبِي يَحْيَى كَوْكَبِ الدَّمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَوَارِيَّ عِيسَى (عليه السلام) كَانُوا شِيعَتَهُ وَ إِنَّ شِيعَتَنَا حَوَارِيُّونَا وَ مَا كَانَ حَوَارِيُّ عِيسَى بِأَطْوَعَ لَهُ مِنْ حَوَارِيِّنَا لَنَا وَ إِنَّمَا قَالَ عِيسَى (عليه السلام) لِلْحَوَارِيِّينَ

[763] تفسير العيّاشي 1: 175/ 52

مَنْ أَنْصارِي إِلَى اللَّهِ قالَ الْحَوارِيُّونَ نَحْنُ أَنْصارُ اللَّهِ فَلَا وَ اللَّهِ مَا نَصَرُوهُ مِنَ الْيَهُودِ وَ لَا قَاتَلُوهُمْ دُونَهُ وَ شِيعَتُنَا وَ اللَّهِ لَمْ يَزَالُوا مُنْذُ قَبَضَ اللَّهُ عَزَّ ذِكْرُهُ رَسُولَهُ (صلى الله عليه وآله) يَنْصُرُونَّا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرَقُونَ وَ يُعَذَّبُونَ وَ يُشَرَّدُونَ فِي الْبُلْدَانِ جَزَاهُمُ اللَّهُ عَنَّا خَيْراً وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ اللَّهِ لَوْ ضَرَبْتُ خَيْشُومَ مُحِبِّينَا بِالسَّيْفِ مَا أَبْغَضُونَا وَ وَ اللَّهِ لَوْ أَدْنَيْتُ إِلَى مُبْغِضِينَا وَ حَثَوْتُ لَهُمْ مِنَ الْمَالِ مَا أَحَبُّونَا.

Narrated to us Ibn Mahboub, from Abu Yahya Kowkab Al-Dam, who has said:

Abu Abdullah[asws] having said that: 'The disciples of Isa[as] were his[as] Shiah, and that our[asws] Shiah are our[asws] disciples and the disciples of Isa[as] were not more obedient to him[as] than our[asws] Shiah are to us[asws]. But rather, Isa[as] said to the disciples: ***[3:52] But when Isa perceived unbelief on their part, he said: Who will be my helpers to Allah? The disciples said: We are helpers to Allah***. So No, by Allah[azwj], none from the Jews helped him[as] nor did they fight for him[as]. And our[asws] Shiah, by Allah[azwj], since Allah[azwj] Made Rasool Allah[saw] to pass away, have never ceased to help us[asws], and they fought for us[asws], and they were burnt, and tortured, and displaced in the cities. May Allah[azwj] Recompense them goodly from us[asws]. And Amir-ul- Momineen[asws] has said: 'By Allah[azwj]! Even if I[asws] were to strike the noses of those who love us[asws] with the sword, they will not hate us[asws], and by Allah[azwj], if I[asws] were to approach those that hate us[asws] and urge them by the wealth they will still not love us[asws]'.[764]

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني، قال: حدثنا أحمد بن محمد بن سعيد الكوفي، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: قلت: لأبي الحسن الرضا (عليه السلام): لم سمي الحواريون حواريين؟ قال: «أما عند الناس فإنهم سموا حواريين لأنهم كانوا قصارين يخلصون الثياب من الوسخ بالغسل، و هو اسم مشتق من الخبز الحوارى، و أما عندنا فسمي الحواريون حواريين لأنهم كانوا مخلصين في أنفسهم و مخلصين لغيرهم من أوساخ الذنوب بالوعظ و التذكر».

Ibn babuwayh said, 'Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'Why were the disciples named as the disciples (حواريين)?' He[asws] said: 'But, with the people they were names as disciples (حواريين) because they used to be washers cleaning the clothes from the dirt by the washing, and it is a name derived from the Al-Hawary bread. And as for with us[asws], so the disciples have been named as disciples because they were cleaning themselves and cleaning others, from the dirt of the sins with the preaching and the remembrance'.[765]

قال: و روى ابن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: فَلَمَّا أَحَسَّ عِيسى مِنْهُمُ الْكُفْرَ: «أي لما سمع و رأى أنهم يكفرون. و الحواس الخمس التي قدرها الله في الناس: السمع للصوت، و البصر للألوان و تمييزها، و الشم لمعرفة الروائح الطيبة و النتنة، و الذوق للطعوم و تمييزها، و اللمس لمعرفة الحار و البارد و اللين و الخشن».

(Ali Bin Ibrahim) said, 'And it has been reported from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[3:52] But when Isa perceived unbelief on their part***: 'When he[as] heard and saw that they had disbelieved. And the sensory perceptions are five which

[764] Al Kafi – H 14844
[765] علل الشرائع: 80/ 1 باب 72

Allah[azwj] has Placed in the people – The hearing of the sounds, and the seeing of the colours and its distinguishing; and the smell to recognise the good and the bad aroma; and the taste of the foods and distinguishing it; and the touch for the recognition of the heat and the cold, and the soft and the coarse'.[766]

ابن بابويه: عن محمد بن إبراهيم بن أحمد بن يونس المعاذي»، قال: حدثني أحمد بن محمد ابن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن قوله: وَ مَكَرُوا وَ مَكَرَ اللَّهُ. فقال: «إن الله تبارك و تعالى لا يمكر، و لكنه عز و جل يجازيهم جزاء المكر».

Ibn Babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'azy, from Ahmad Bin Muhammad Ibn Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I asked Al-Reza[asws] about His[azwj] Words ***[3:54] And they planned and Allah (also) Planned***, so he[asws] said: 'Allah[azwj] Blessed and High does not plot, but He[azwj], the Mighty and Majestic Recompenses them for the plotting'.[767]

(مناقب ابن شهر آشوب): عن الإمام الكاظم (عليه السلام)، في قوله تعالى: فَاكْتُبْنا مَعَ الشَّاهِدِينَ. قال: «نحن هم، نشهد للرسل على أممها».

Manaqib Ibn Shehr Ashub –

(It has been narrated) from Imam Al-Kazim[asws] regarding the Words of the High ***[3:53] so Write us down with those who bear witness***, said: 'We[asws] (are meant here). We[asws] bear witness for the Rasool[saww] upon his[saww] community'.[768]

VERSES 55 - 58

إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {55} فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ {56}

[3:55] And when Allah said: O Isa, I am going to Terminate the period of your stay (on earth) and Cause you to ascend unto Me and Purify you of those who disbelieve and make those who follow you above those who disbelieve to the Day of Judgement; then to Me shall be your return, so I will Decide between you concerning that in which you differed [3:56] Then as to those who disbelieve, I will Punish them with severe Punishment in the world and the Hereafter, and they shall have no helpers

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {57} ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ {58}

[3:57] And as for those who believe and do good deeds, He will Pay them fully their Rewards; and Allah does not love the unjust [3:58] This We Recite to you of the Verses and the Wise Reminder

[766] تفسير القمّي 1: 103
[767] عيون أخبار الرّضا (عليه السّلام) 1: 126/ 19، التوحيد: 163/ 1
[768] المناقب 4: 283.

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل بن صالح، عن حمران بن أعين، عن أبي جعفر (عليه السلام)، قال: «إن عيسى (عليه السلام) وعد أصحابه ليلة رفعه الله إليه فاجتمعوا إليه عند المساء، و هم اثنا عشر رجلا، فأدخلهم بيتا ثم خرج عليهم من عين في زاوية البيت، و هو ينفض رأسه من الماء فقال: إن الله أوحى إلي أنه رافعي إليه الساعة، و مطهري من اليهود، فأيكم يلقى عليه شبحي فيقتل، و يصلب، و يكون معي في درجتي؟ فقال شاب منهم: أنا يا روح الله. قال: فأنت هوذا.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyrs, from Jameel Bin Salih, from Hamran Bin Ayn,

(It has been narrated) from Abu Ja'far[asws] having said: 'Isa[as] made an appointment with his[as] companions on the night Allah[azwj] Raised him[as] unto Himself[azwj]. So they gathered in the evening, and they were twelve men. He[as] made them enter into a house and came out to them from a corner of the house, and he[as] was shaking his[as] head from the water. So he[as] said: 'Allah[azwj] has Revealed unto me[as] that He[azwj] would be Raising me to Him[azwj] now, and Purify me[as] from the Jews (Rabbis), therefore, which one of you would like to impersonate me[as], so he would be killed, and crucified, and become with me[as] in my[as] Level (in the Paradise)?' So a youth from them said, 'I, O Sprit of Allah[azwj]!' He[as] said: 'So you would be that'.

فقال لهم عيسى (عليه السلام): إن منكم لمن يكفر بي قبل أن يصبح اثنتي عشرة كفرة. فقال له رجل منهم: أنا هو يا نبي الله. فقال عيسى (عليه السلام): أ تحس بذلك في نفسك؟ فلتكن هو.

So Isa[as] said to them: 'Among you is one who would deny me[as] with twelve denials before the morning'. So a man from among them said, 'I am he, O Prophet[as] of Allah[azwj]'. So Isa[as] said: 'Do you perceive that in yourself? So you shall be him'.

ثم قال لهم عيسى (عليه السلام): إنكم ستفترقون بعدي على ثلاث فرق فرقتين مفتريتين على الله في النار، و فرقة تتبع شمعون صادقة على الله في الجنة. ثم رفع الله تعالى عيسى (عليه السلام) إليه من زاوية البيت و هم ينظرون إليه».

Then Isa[as] said to them: 'You would be separating after me[as], into three sects. Two sects would be forging (lies) against Allah[azwj], (and would be) in the Fire; and a sect who would be following Sham'oun[as] ratifying to Allah[azwj], (and would be) in the Paradise'. Then Allah[azwj] the High Raised Isa[as] to Himself[azwj] from the corner of the house whilst they were looking at him[as]'.

ثم قال أبو جعفر (عليه السلام): «إن اليهود جاءت في طلب عيسى (عليه السلام) من ليلتهم، فأخذوا الرجل الذي قال له عيسى: إن منكم لمن يكفر بي قبل أن يصبح اثنتي عشرة كفرة، و أخذوا الشاب الذي القي عليه شبح عيسى (عليه السلام)، فقتل و صلب، و كفر الذي قال له عيسى: تكفر قبل أن تصبح اثنتي عشرة كفرة».

Then Abu Ja'far[asws] said: 'The Jews came seeking Isa[as] during the night. So they grabbed the man to whom Isa[as] had said: 'Among you is one who would deny me[as] with twelve denials before the morning'. And they seized the youth who impersonated Isa[as], so they killed him and crucified him. And the one to whom Isa[as] had said: 'Among you is one who would deny me[as] with twelve denials before the morning', expressed disbelief'.[769]

[769] تفسير القمّي 1: 103

VERSE 59

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ {59}

[3:59] Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, Be, and he became

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن ابن سنان، عن أبي عبد الله (عليه السلام): «أن نصارى نجران لما وفدوا على رسول الله (صلى الله عليه و آله) و كان سيدهم الأهتم و العاقب و السيد، و حضرت صلاتهم فأقبلوا يضربون بالناقوس، و صلوا، فقال أصحاب رسول الله (صلى الله عليه و آله): يا رسول الله، هذا في مسجدك؟ فقال: دعوهم.

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

(It has been narrated) from Abu Abdullah[asws] having said: 'The Christians of Najran sent a delegation to Rasool-Allah[saww], and their chiefs were Al-Ahtam, and Al-Aaqab, and Al-Sayad. They performed their Prayers by ringing the bells, and they Prayed. So the companions of Rasool-Allah[saww] said, 'O Rasool-Allah[saww]! This (is being done) in your[saww] Masjid?' So he[saww] said: 'Leave them'.

فلما فرغوا دنوا من رسول الله (صلى الله عليه و آله)، فقالوا له: إلى ما تدعونا؟ فقال: إلى شهادة أن لا إله إلا الله، و أني رسول الله، و أن عيسى عبد مخلوق، يأكل و يشرب و يحدث .قالوا: فمن أبوه؟ فنزل الوحي على رسول الله (صلى الله عليه و آله)، فقال: قل لهم: ما تقولون في آدم أ كان عبدا مخلوقا يأكل و يشرب و يحدث و ينكح؟ فسألهم النبي (صلى الله عليه و آله)، فقالوا: نعم. فقال: فمن أبوه؟ فبهتوا و بقوا ساكتين، فأنزل الله: إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ ثُمَّ قالَ لَهُ كُنْ فَيَكُونُ إلى قوله: فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ.

So when they were free, they approached Rasool-Allah[saww] and said to him[saww], 'To what are you[saww] inviting us?' So he[saww] said: 'To the testimony that there is no god except for Allah[azwj], and that I[saww] am a Rasool[saww] of Allah[azwj], and that Isa[as] was a Created servant who used to eat and drink and defecate'. So they said, 'So who was his[as] father?' So the Revelation came down unto Rasool-Allah[saww]: "Say to them: 'What are you all saying regarding Adam[as], who was a Created servant, eating and drinking and defecating, and marrying?" So the Prophet[saww] asked them. They said, 'Yes'. So he[saww] said: 'So who was his[as] father?' They were astonished and remained silent. Thus, Allah[azwj] Revealed ***[3:59] Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, Be, and he became*** up to His[azwj] Words ***[3:61] and make the Curse of Allah to be upon the liars***.

فقال رسول الله (صلى الله عليه و آله): فباهلوني، فإن كنت صادقا أنزلت اللعنة عليكم، و إن كنت كاذبا نزلت علي. فقالوا: أنصفت. فتواعدوا للمباهلة، فلما رجعوا إلى منازلهم، قال رؤساؤهم السيد و العاقب و الأهتم: إن باهلنا بقومه باهلناه، فإنه ليس بنبي، و إن باهلنا بأهل بيته خاصة فلا نباهله فإنه لا يقدم على أهل بيته إلا و هو صادق،

So Rasool-Allah[saww] said: 'Therefore imprecate with me[saww], so if I[saww] was truthful the Curse would descend upon you all, and if I[saww] was a liar, then it would descend upon me[saww]'. So they said, 'You are being fair'. Thus they agreed upon the imprecation. So when they returned to their houses, their chiefs Al-Sayad, and Al-Aqab and Al-Ahtam said, 'If he[saww] imprecates with his[saww] people, imprecate with him[saww], for he[saww] is not a Prophet[saww]. And if he[saww] were to imprecate with the

People[asws] of his[saww] Household, then do not imprecate with him[saww], for he[saww] would not come forward with his[saww] family except if he[saww] was truthful'.

فلما أصبحوا جاءوا إلى رسول الله (صلى الله عليه و آله) و معه أمير المؤمنين و فاطمة و الحسن و الحسين (صلوات الله عليهم)، فقال النصارى: من هؤلاء؟ فقيل لهم: هذا ابن عمه و وصيه و ختنه علي بن أبي طالب، و هذه ابنته فاطمة، و هذان ابناه الحسن و الحسين. ففرقوا، فقالوا لرسول الله: نعطيك الرضا فاعفنا من المباهلة.

So when it was the morning they came to Rasool-Allah[saww], and with him[saww] were Amir-ul-Momineen[asws], and Syeda Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]. So the Christians said, 'Who are they[asws]?' So it was said to them, 'This is his[saww] cousin[asws], and his[saww] successor[asws], and his[saww] brother-in-law[asws] Ali[asws] Bin Abu Talib[asws], and this is his[saww] daughter[asws] Fatima[asws], and these two are his[saww] grandsons[asws] Al-Hassan[asws] and Al-Husayn[asws]'. So they dispersed and said to Rasool-Allah[saww], 'We shall give you[saww] the satisfaction (taxes) therefore excuse us from the imprecation'.

فصالحهم رسول الله (صلى الله عليه و آله) على الجزية و انصرفوا».

Therefore Rasool-Allah[saww] reconciled with them upon the taxation (to be paid), and they left'.[770]

VERSES 60 & 61

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ {60} فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ {61}

[3:60] (This is) the Truth from your Lord, so be not of the disputers [3:61] But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars

ثم قال لها رسول الله (صلى الله عليه وآله): وما ساوى الله قط امرأة برجل إلا ما كان من تسوية الله فاطمة بعلي (عليهما السلام) وإلحاقها به وهي امرأة تفضل نساء العالمين، وكذلك ما كان من الحسن والحسين وإلحاق الله إياهما بالافضلين الاكرمين لما أدخلهم في المباهلة.

Then Rasool-Allah[saww] said to Syeda[asws]: 'And, Allah[azwj] has not Made woman and man to be equal at all except for the equalisation of Fatima[asws] with Ali[asws] and joined her[asws] with him[asws], and she[asws] is a woman who has preference over the women of the worlds. And, similarly, Al-Hasan[asws] and Al-Husayn[asws]. And Allah[azwj] has Joined both of them[asws] with the most superior ones[asws] and the most prestigious ones[asws] when He[azwj] Included them[asws] in the Imprecation'.

قال رسول الله (صلى الله عليه وآله) فألحق الله فاطمة بمحمد وعلي في الشهادة، وألحق الحسن والحسين بهم (عليهم السلام)، قال الله عزوجل: (فمن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين).

[770] تفسير القمّي 1: 104

Rasool-Allah[saww] said: 'Allah[azwj] Joined Fatima[asws] with Muhammad[saww] and Ali[asws] in the witnessing, and joined Al-Hassan[asws] and Al-Husayn[asws] with them[asws]'. ***[3:61] But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars***.

فكان الابناء الحسن والحسين (عليهما السلام) جاء بهما رسول الله، فأقعدهما بين يديه كجروي الاسد وأما النساء فكانت فاطمة (عليها السلام) جاء بها رسول الله (صلى الله عليه وآله) وأقعدها خلفه كلبوة الاسد وأما الانفس فكان علي بن أبي طالب (عليه السلام) جاء به رسول الله، فأقعده عن يمينه كالاسد، وربض هو (صلى الله عليه وآله) كالاسد، وقال لاهل نجران: هلموا الآن نبتهل، فنجعل لعنة الله على الكاذبين.

At this juncture, the sons were Al-Hassan[asws] and Al-Husayn[asws] that Rasool-Allah[saww] went with. He[saww] made them[asws] sit in front of him[saww] like the cubs of a lion. And, as for the women, it was Fatima[asws] that Rasool-Allah[saww] went with and made her[asws] sit behind him[saww] like a lioness. And, as for the self (near ones), it was Ali[asws] Bin Abu Talib[asws] that Rasool-Allah[saww] went with. He[saww] made him[asws] sit on his[asws] right like a lion, and he[saww] crouched like a lion and said to the people of Najran: 'Come, let us now imprecate! Let the Curse of Allah[azwj] be upon the liars!'

فقال رسول الله (صلى الله عليه وآله): اللهم هذا نفسي وهو عندي عدل نفسي، اللهم هذه ـ نسائي ـ أفضل نساء العالمين، وقال: اللهم هذان ولداي وسبطاي، فأنا حرب لمن حاربوا، وسلم لمن سالموا،

Rasool-Allah[saww] said: 'Our Allah[azwj]! This is my[saww] self and he[asws] is with me[saww] like my[saww] own self. Our Allah[azwj]! This is – my[saww] woman – the highest of the women of the worlds'. And he[saww] said: 'Our Allah[azwj]! These two[asws] are my[saww] sons, and my[saww] grandsons. I[saww] fight against those who fight them[asws], and I am peaceful with those that are peaceful with them[asws].

ميز الله بذلك الصادقين من الكاذبين. فجعل محمدا وعليا وفاطمة والحسن والحسين (عليهم السلام) أصدق الصادقين وأفضل المؤمنين، فأما محمد فأفضل رجال العالمين، وأما علي فهو نفس محمد أفضل رجال العالمين بعده، وأما فاطمة فأفضل نساء العالمين. وأماالحسن والحسين فسيدا شباب أهل الجنة إلا ما كان من ابني الخالة عيسى ويحيى بن زكريا (عليهم السلام) فان الله تعالى ما ألحق صبيانا برجال كاملي العقول إلا هؤلاء الاربعة: عيسى بن مريم، ويحيى بن زكريا، والحسن، والحسين (عليهم السلام):

Allah[azwj] Differentiated between the truthful from the liars by that! He[azwj] Made Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] to be the most truthful and the highest of the believers. As for Muhammad[saww], he[saww] is the highest of the men of the worlds, and as for Ali[asws], he[asws] is the 'Self' of Muhammad[saww], the highest of the men of the worlds after him[saww], and as for Fatima[asws], she[asws] is the highest of the women of the worlds. And as for Al-Hassan[asws] and Al-Husayn[asws], they[asws] are the Chiefs of the youths of the Paradise except for the two cousins, Isa[asws] and Yahya Bin Zakariyya[asws] (John the Baptist), for Allah[azwj] has not Joined boys with men with complete intellects except for these four – Isa Bin Maryam[asws], and Yahya Bin Zakariyya[asws], and Al-Hassan[asws] and Al-Husayn[asws]'.[771]

[771] Tafseer Imam Hassan Al Askari[asws] – S 374 (Extract)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ [لِي] أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ مَا يَقُولُونَ لَكُمْ فِي الْحَسَنِ وَ الْحُسَيْنِ (عليه السلام) قُلْتُ يُنْكِرُونَ عَلَيْنَا أَنَّهُمَا ابْنَا رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَأَيَّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي عِيسَى ابْنِ مَرْيَمَ (عليهما السلام) وَ مِنْ ذُرِّيَّتِهِ داوُدَ وَ سُلَيْمانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسى وَ هارُونَ وَ كَذلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيى وَ عِيسى فَجَعَلَ عِيسَى ابْنَ مَرْيَمَ مِنْ ذُرِّيَّةِ نُوحٍ (عليه السلام)

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

Abu Ja'far[asws] said to me: 'O Abu Al-Jaroud! What are they (people) saying to you all with regards to Al-Hassan[asws] and Al-Husayn[asws]?' I said, 'They are denying us that the two of them[asws] are the sons[asws] of the Rasool Allah[saww]'. He[asws] said: 'So by which thing do you argue against them?' I said, 'We argue against them by the Statement of Allah[azwj] regarding Isa Bin Maryam[as]: ***"[6:84] and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others) [6:85] And Zakariya and Yahya and Isa"***. So He[azwj] Made Isa Bin Maryam[as] to be from the descendants of Noah[as]'.

قَالَ فَأَيَّ شَيْءٍ قَالُوا لَكُمْ قُلْتُ قَالُوا قَدْ يَكُونُ وَلَدُ الِابْنَةِ مِنَ الْوَلَدِ وَ لَا يَكُونُ مِنَ الصُّلْبِ قَالَ فَأَيَّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى لِرَسُولِهِ (صلى الله عليه وآله) فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ قَالَ فَأَيَّ شَيْءٍ قَالُوا قُلْتُ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ أَبْنَاءُ رَجُلٍ وَ آخَرُ يَقُولُ أَبْنَاؤُنَا

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

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ جَلَّ وَ تَعَالَى أَنَّهُمَا مِنْ صُلْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يَرُدُّهَا إِلَّا الْكَافِرُ قُلْتُ وَ أَيْنَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ مِنْ حَيْثُ قَالَ اللَّهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهاتُكُمْ وَ بَناتُكُمْ وَ أَخَواتُكُمْ الْآيَةَ إِلَى أَنِ انْتَهَى إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ حَلائِلُ أَبْنائِكُمُ الَّذِينَ مِنْ أَصْلابِكُمْ فَسَلْهُمْ يَا أَبَا الْجَارُودِ هَلْ كَانَ يَحِلُّ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) نِكَاحُ حَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ كَذَبُوا وَ فَجَرُوا وَ إِنْ قَالُوا لَا فَهُمَا ابْنَاهُ لِصُلْبِهِ.

(The narrator) said, 'Abu Ja'far[asws] said: 'O Abu Al-Jaroud! I[asws] will give it (proof) from the Book of Allah[azwj] that the two of them[asws] are from the progeny of the Rasool Allah[saww]. None shall reject it except for the infidel'. I said, 'May I be sacrificed for you[asws], and where is that?' He[asws] said: 'Where Allah[azwj] Says: ***"[4:23] Forbidden to you are your mothers and your daughters and your sisters*** - the Verse until it ends with the Words of the Blessed and High ***and the wives of your sons who are of your own loins"***. So ask them, O Abu Al-Jaroud, was it Permissible for the Rasool Allah[saww] to marry the wives of the two of them[asws]? If they say, 'Yes', they lie, are mischievous, and if they say, 'No', so the two of them[asws] are from his[saww] seed'.[772]

الشيخ في (أماليه) بإسناده، قال: حدثنا أبو الفتح محمد بن أحمد بن أبي الفوارس، قال: أخبرنا أبو حامد أحمد بن محمد الصائغ، قال: حدثنا محمد بن إسحاق السراج، قال: حدثنا قتيبة بن سعيد، قال: حدثنا حاتم، عن بكير بن مسمار ، عن عامر

[772] Al Kafi – H 14949

بن سعد، عن أبيه، قال: سمعت رسول الله (صلى الله عليه و آله) يقول لعلي ثلاثا، لأن تكون لي واحدة منهن أحب إلي من حمر النعم: سمعت رسول الله (صلى الله عليه و آله) يقول لعلي و خلفه في بعض مغازيه، فقال: «يا رسول الله، تخلفني مع النساء و الصبيان»؟ فقال رسول الله (صلى الله عليه و آله): «أما ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي!».

Al Sheykh, in his Amaali, by his chain from Abu Al Fatah Muhammad Bin Ahmad Bin Abu Al Fawaris, from Abu Hamid Ahmad Bin Muhammad Bin Al Sa'aig, from Muhammad Bin Is'haq Al Siraaj, from Quteyba Bin Saeed, from Hatim, from Bakeyr Bin Masmaar, from Aamir Bin Sa'ad, from his father who said,

'I heard Rasool-Allah[saww] saying for Ali[asws], three (things). If one of these were to be for me it would be more beloved to me than the red camel (everything). I heard Rasool-Allah[saww] saying for Ali[asws], and he[saww] had left him[asws] behind in one of his[saww] military expeditions, so he[asws] said: 'O Rasool-Allah[saww]! You[saww] are leaving me[asws] behind with the women and the children?' So Rasool-Allah[saww] said: 'But are you[asws] not pleased to become from me[saww] of the status which Haroun[as] had from Musa[as], except that there is no Prophet[as] after me[saww]?'

و سمعته يقول يوم خيبر: «لأعطين الراية غدا رجلا يحب الله و رسوله، و يحبه الله و رسوله» قال: فتطاولنا لهذا، قال: «ادعوا لي عليا». فأتى علي (عليه السلام) أرمد العينين، فبصق في عينيه و دفع إليه الراية ففتح الله عليه.

And I heard him[saww] saying on the day of Khaybar: 'I[saww] shall give the flag tomorrow to a man who loves Allah[azwj] and His[azwj] Rasool[saw, Allah[azwj] and His[azwj] Rasool[saww] love him[asws]'. This affected us (as we all desired for it). He[saww] said: 'Call Ali[asws] for me[saww]'. So Ali[asws] came up and he[asws] had two sore eyes. So he[saww] applied his[saww] saliva in his[asws] eyes and handed over the flag to him[asws]. So Allah[azwj] Granted him[asws] victory.

و لما نزلت هذه الآية: نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ دعا رسول الله (صلى الله عليه و آله) عليا و فاطمة و حسنا و حسينا (عليهم السلام)، و قال: «اللهم هؤلاء أهل بيتي».

And when this Verse was Revealed ***[3:61] let us call our sons and your sons and our women and your women and ourselves and yourselves***, Rasool-Allah[saww] called Ali[asws], and Fatima[asws], and Hassan[asws], and Husayn[asws], and said: 'Our Allah[azwj]! These are the People[asws] of my[saww] Household'.[773]

الشيخ في (مجالسه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الحسن بن علي بن زكريا العاصمي، قال: حدثنا أحمد بن عبيد الله الغداني «1»، قال: حدثنا الربيع بن سيار، قال: حدثنا الأعمش، عن سالم ابن أبي الجعد، يرفعه إلى أبي ذر (رضي الله عنه): أن عليا (عليه السلام) و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد بن أبي وقاص أمرهم عمر بن الخطاب أن يدخلوا بيتا و يغلقوا عليهم بابه، و يتشاوروا في أمرهم، و أجلهم ثلاثة أيام، فإن توافق خمسة على قول واحد و أبى رجل منهم قتل ذلك الرجل، و إن توافق أربعة و أبى اثنان قتل الاثنان.

Al Sheykh in his Majaalis, said, 'A group informed us, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariyya Al Asaamy, from Ahmad Bin Ubeydullah Al Ghadany, from Al Rabi'e Bin Sayaar, from Al Amsh, from Saalim Ibn Abu Al Ja'ad, who says:

Abu Dharr[as] having said: 'Ali[asws], and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqaas were ordered by Umar Bin Al-Khattab that they should enter a house and the door would be locked upon them, and that

[773] الأمالي 1: 313، صحيح مسلم 4: 1871/ 32، مسند أحمد بن حنبل 1: 185.

they should hold consultation regarding their matter (Caliphate). And he gave them a term of three days, so if five of them were co-incidental upon one person (to be the next Caliph) and one of them refused, then that man would be killed, and if four of them were co-incidental and two of them refused, those two would be killed'.

فلما توافقوا جميعا على رأي واحد، قال لهم علي بن أبي طالب (عليه السلام): «إني أحب أن تسمعوا مني ما أقول لكم، فإن يكن حقا فاقبلوه، و إن يكن باطلا فأنكروه» قالوا: قل. و ذكر فضائله عليهم و هم يعترفون به. فمما قال لهم: «فهل فيكم أحد أنزل الله عز و جل فيه و في زوجته و ولديه آية المباهلة، و جعل الله عز و جل نفسه نفس رسوله غيري؟» قالوا: لا.

So when they were co-incidental upon one opinion, Ali[asws] Bin Abu Talib[asws] said to them: 'I[asws] would like you all to hear from me[asws] what I[asws] am saying to you, so if it is true then accept it, and if it is false then reject it'. They said, 'Speak'. And he[asws] mentioned his[asws] merits to them which they recognised (accepted). So, from what he[asws] said to them was: 'So is there among you anyone for whom Allah[azwj] Mighty and Majestic Revealed with regards to him, and his wife, and his two sons the Verse of Imprecation, and that Allah[azwj] Mighty and Majestic Made his self to be the self of His[azwj] Rasool[saww], apart from me[asws]?' They said, 'No'.[774]

و رواه الثعلبي في تفسير هذه الآية، عن مقاتل و الكلبي، قال: لما قرأ رسول الله (صلى الله عليه و آله) هذه الآية على وفد نجران و دعاهم إلى المباهلة، فقالوا: نرجع و ننظر في أمرنا و نأتيك غدا. فخلا بعضهم إلى بعض، فقالوا للعاقب و كان ديانهم و ذا رأيهم: يا عبد المسيح، ما ترى؟

And it has been reported from Al Sa'alby regarding the interpretation of this Verse, from Maqatal and Al Kalby who said,

'When Rasool-Allah[saww] recited this Verse upon the delegation of Najran and called them for the Imprecation, they said, 'We will return and consider our matter, and we shall come to you[saww] tomorrow'. So some of them went to the side and said to Al-Aaqab who was their chief and of their opinion, 'O servant of the Messiah! What is your view?'

فقال: و الله لقد عرفتم- يا معاشر النصارى- أن محمدا نبي مرسل، و لقد جاءكم بالفصل من أمر صاحبكم، و الله ما لاعن قوم قط نبيا فعاش كبيرهم، و لا نبت صغيرهم، و لئن فعلتم ذلك لتهلكن، و إن أبيتم إلا دينكم و الإقامة على ما أنتم عليه من القول في صاحبكم، فوادعوا الرجل و انصرفوا إلى بلادكم.

So he said, 'By Allah[azwj]! O group of Christians! You have recognised that Muhammad[saww] is a Prophet[saww] with a Message, and he[saww] has come to you with the merits from the matter of your Master[as]. By Allah[azwj]! No people have been cursed by a Prophet[as] at all and their old ones have lived and their young ones have grown. So if he[saww] were to do that, you will all be destroyed. And if you were to refuse except that you would be upon your Religion and be steadfast upon what you are from the words of your Master[as], so leave the man[saww] and go away to your cities'.

فأتوا رسول الله (صلى الله عليه و آله) و قد غدا محتضنا للحسن و آخذا بيد الحسين و فاطمة تمشي خلفه و علي يمشي خلفها، و هو يقول لهم: «إذا أنا دعوت فأمنوا» فقال اسقف نجران: يا معاشر النصارى، إني لأرى وجوها لو أقسموا على الله أن يزيل جبلا لأزاله، فلا تباهلوا فتهلكوا، و لا يبقى على وجه الأرض نصراني إلى يوم القيامة.

[774] الأمالي 2: 163

So Rasool-Allah[saww] came the next day, carrying Al-Hassan[asws], and holding the hand of Al-Husayn[asws], and Syeda Fatima[asws] was walking behind him[saww] and Ali[asws] walking behind her[asws], and he[saww] was saying to them: 'When I[saww] supplicate, so say 'Ameen''. So the Bishop of Najran said, 'O group of Christians! I am looking at (such) faces that if they[asws] were to swear by Allah[azwj] to eliminate the mountain, it would be eliminated. So do not Imprecate, for you would be destroyed, and there would not remain upon the face of the earth any Christian up to the Day of Judgement'.

فقالوا: يا أبا القاسم، لقد رأينا أننا لا نباهلك، و أن نتركك على دينك و نثبت على ديننا. فقال رسول الله (صلى الله عليه و آله): «فإن أبيتم المباهلة فأسلموا، يكن لكم ما للمسلمين و عليكم ما عليهم». فأبوا، فقال: «إني أنابذكم للحرب» فقالوا: ما لنا بحرب العرب طاقة، و لكن نصالحك على أن لا تغزونا، و لا تخيفنا، و لا تردنا عن ديننا، على أن نؤدي إليك في كل عام ألفي حلة: ألفا في صفر، و ألفا في رجب. فصالحهم النبي (صلى الله عليه و آله) على ذلك.

So they said, 'O Abu Al-Qasim[saww]! It is our view that we shall not Imprecate with you[saww], and we shall leave you[saww] upon your[saww] Religion, and be steadfast upon our Religion'. So Rasool-Allah[saww] said: 'So if you are refusing to Imprecate, then become Muslims, and for you would be what is for the Muslims, and what is upon you is what would be upon them'. But, they refused. So he[saww] said: 'I[saww] hereby warn you of the war'. So they said, 'We do not have the strength to fight a war with the Arabs, but we shall effect a reconciliation upon that there would not be a military expedition against us, nor would we be frightened, nor return from our Religion, and that we shall return to you[saww] during every year two thousand garments – a thousand during Safar and a thousand during Rajab'. So the Prophet[saww] reconciled upon that'.[775]

VERSES 62 - 64

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ {62} فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ {63}

[3:62] Most surely this is the true narrative, and there is no god but Allah; and Allah - He is the Mighty, the Wise [3:63] But if they turn back, then surely Allah Knows the mischief-makers

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ {64}

[3:64] Say: O People of the Book! Come to an equitable word between us and you that we shall not worship any but Allah and (that) we shall not associate anything with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims

محمد بن الحسن الشيباني: روي عن جعفر بن محمد (عليهما السلام): «أن الكلمة هاهنا هي شهادة أن لا إله إلا الله، و أن محمدا رسول الله (صلى الله عليه و آله)، و أن عيسى عبد الله، و أنه مخلوق كآدم».

Muhammad Bin Al Hassan Al Shaybani said,

[775] و عنه في غاية المرام: 300/ 3

'It has been reported from Ja'far Bin Muhammad[asws] having said: 'The (equitable) ***[3:64] word*** referred to over here is the testimony that there is no god except for Allah[azwj], and that Muhammad[saww] is Rasool-Allah[saww], and that Isa[as] is a servant of Allah[azwj] and that he[as] is a created being like Adam[as]'.[776]

VERSES 65 - 67

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ {65} هَا أَنْتُمْ هَٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {66} مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {67}

[3:65] O People of the Book! Why do you dispute about Ibrahim, when the Torah and the Evangel were not Revealed until after him; do you not then understand? [3:66] Behold! You are the ones who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah Knows while you do not know [3:67] Ibrahim was neither a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not from the Polytheists

العياشي: عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام) قال: «قال أمير المؤمنين (عليه السلام): ما كانَ إِبْراهِيمُ يَهُودِيًّا وَ لا نَصْرانِيًّا لا يهوديا يصلي إلى المغرب، و لا نصرانيا يصلي إلى المشرق وَ لكِنْ كانَ حَنِيفاً مُسْلِماً يقول: كان على دين محمد (صلى الله عليه و آله)».

Al Ayyashi, from Ubeydullah Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] said: '***[3:67] Ibrahim was neither a Jew nor a Christian*** – Not a Jew Praying to the west, nor a Christian Praying to the east ***but he was (an) upright (man), a Muslim*** – he[as] was upon the Religion of Muhammad[saww]'.[777]

VERSE 68

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ {68}

[3:68] Most, surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe, and Allah is the Guardian of the Believers

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «من اتقي الله منكم و أصلح فهو منا اهل البيت» قال: منكم اهل البيت؟ قال: «منا اهل البيت، قال فيها ابراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي. قال عمر بن يزيد: قلت له: من آل محمد؟ قال: «اي و الله من آل محمد، اي و الله من أنفسهم، اما تسمع الله يقول: إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ ؟ و قول ابراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي؟».

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: '<u>The one who fears Allah[azwj], from among you, and reforms (himself), so he is from us[asws] the People[asws]</u>

[776] نهج البيان 1: 70 (مخطوط)
[777] تفسير العيّاشي 1: 177/ 60

of the Household'. He said, 'From you[asws] the People[asws] of the Household?' He[asws] said: 'From us[asws], the People[asws] of the Household. Ibrahim[as] said regarding it ***[14:36] so the one who follows me, he is from me***'. Umar Bin Yazeed says, 'I said to him[asws], 'From the Progeny[asws] of Muhammad[saww]?' He[asws] said: 'Yes, by Allah[azwj], from the Progeny[asws] of Muhammad[saww]. Yes, and from their[asws] selves. Have you not heard Allah[azwj] Saying ***[3:68] Surely, the nearest of people to Ibrahim are those who followed him***? And the words of Ibrahim[as] ***[14:36] so the one who follows me, he is from me***?'[778]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن عمر بن يزيد، قال: قال أبو عبد الله (عليه السلام): «أنتم و الله من آل محمد». فقلت: من أنفسهم، جعلت فداك؟ قال: «نعم و الله من أنفسهم» ثلاثا. ثم نظر إلي و نظرت إليه، فقال: «يا عمر، إن الله يقول في كتابه: إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Umar Bin Yazeed who said,

'Abu Abdullah[asws] said: 'By Allah[azwj]! You all (Shiah) from the Progeny[asws] of Muhammad[saww]'. So I said, 'From their[asws] own selves, may I be sacrificed for you[asws]?' He[asws] said: 'Yes, by Allah[azwj]! From their[asws] own selves' – three times. Then he[asws] looked at me and I looked at him[asws]. So he[asws] said: 'O Umar! Allah[azwj] is Saying in His [azwj] Book ***[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe, and Allah is the Guardian of the Believers***'.[779]

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء، رفعه، عن عبد العزيز بن مسلم، عن الرضا (عليه السلام): في حديث وصف الإمام، و من له الإمامة، و يستحقها دون سائر الخلق- إلى أن قال الرضا (عليه السلام): «فلم تزل في ذريته- يعني الإمامة في ذرية إبراهيم (عليه السلام)- يرثها بعض عن بعض، قرنا فقرنا، حتى ورثها الله عز و جل النبي (صلى الله عليه و آله)، فقال جل و تعالى: إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ ،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim,

(It has been narrated) from Al-Reza[asws] in a Hadeeth of the description of the Imam[asws] and the one for whom there is no Imam[asws], and his[asws] being deserving of it apart from the rest of the creatures – until Al-Reza[asws] said: 'So it did not cease to be in his[as] descendants – meaning the Imamate in the descendants of Ibrahim[as] – inherited by one from the other, generation after generation, until Allah[azwj] Mighty and Majestic Made the Prophet[saww] inherit it. So the Majestic and High Said ***[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe, and Allah is the Guardian of the Believers***.

فكانت له خاصة، فقلدها رسول الله (صلى الله عليه و آله) عليا (عليه السلام) بأمر الله عز و جل على رسم ما فرض الله، فصارت في ذريته الأصفياء الذين آتاهم الله العلم و الإيمان بقوله جل و علا: وَ قالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمانَ لَقَدْ لَبِثْتُمْ فِي كِتابِ اللَّهِ إِلى يَوْمِ الْبَعْثِ، فهي في ولد علي (عليه السلام) خاصة إلى يوم القيامة، إذ لا نبي بعد محمد (صلى الله عليه و آله)».

[778] تفسير العيّاشي 2: 231/ 33.
[779] تفسير القمّي 1: 105

So it was especially for him[saww], and Rasool-Allah[saww] collared Ali[asws] with it by the Command of Allah[azwj] Mighty and Majestic upon the Ordinance of what Allah[azwj] had Obligated. So it came to be in his[asws] descendants, the Purified ones[asws], the ones to whom Allah[azwj] gave the Knowledge, and the Belief by the Words of the Majestic and High ***[30:56] And those who are Given Knowledge and the Belief will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection***. So this is regarding Ali[asws] and the sons[asws] of Ali[asws] especially until the Day of Judgement, since there is no Prophet[as] after Muhammad[saww]'.[780]

أحمد بن محمد بن خالد: عن ابن فضال، عن حماد بن عثمان، عن عبد الله بن سليمان الصيرفي، قال: سمعت أبا جعفر (عليه السلام) يقول: «إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا» ثم قال: «أنتم و الله على دين إبراهيم (عليه السلام) و منهاجه، و أنتم أولى الناس به».

Ahmad Bin Muhammad Bin Khalid, from Ibn Fazaal, from Hamaad Bin Usmaan, from Abdullah Bin Suleyman Al Sayrafi who said,

'I heard Abu Ja'far[asws] saying ***[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe***'. Then he[asws] said: 'By Allah[azwj]! You all (Shiah) are upon the Religion of Ibrahim[as] and its agenda, and you (Shiah) are the nearest of the people by it'.[781]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن مثنى، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا قال: «هم الأئمة (عليهم السلام) و من اتبعهم».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Masny, from Abdullah Bin Ajlaan,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe***. He[asws] said: 'They[asws] are the Imams[asws], and the one who follow them[asws]'.[782]

و روى الشيخ الطبرسي، قال: قال علي (عليه السلام): «إن أولى الناس بالأنبياء أعلمهم بما جاءوا به» ثم تلا (عليه السلام): إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ الآية، ثم قال: «إن ولي محمد (صلى الله عليه و آله) من أطاع الله و إن بعدت لحمته، و إن عدو محمد (صلى الله عليه و آله) من عصى الله و إن قربت قرابته».

And Sheykh Al Tabarsy said,

'It has been reported that Ali[asws] said: 'The nearest of the people to the Prophets[as] are know by what they come by with'. Then he[asws] recited the Verse ***[3:68] Most surely the nearest of people to Ibrahim are those who followed him*** – the Verse. Then he[asws] said: 'The friend of Muhammad[saww] is the one who obeys Allah[azwj] even if he is remote by his relationship, and the enemy of Muhammad[saww] is the one who disobeys Allah[azwj] even if he is the nearest of his[saww] kin'.[783]

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[780] الكافي 1: 154/ 1
[781] المحاسن: 147/ 57
[782] الكافي 1: 344/ 20
[783] مجمع البيان 2: 770.

VERSES 69 - 74

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {69} يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ {70}

[3:69] A party of the followers of the Book desire that they should lead you astray, and they lead not astray but their own selves, and they do not perceive [3:70] O People of the Book! Why do you disbelieve in the Signs of Allah while you witness (them)?

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ {71} وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ {72}

[3:71] O People of the Book! Why do you clothe the Truth with the falsehood and hide the truth while you know? [3:72] And a party of the People of the Book say: Indeed belief in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back (to our Qiblah)

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَى اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {73} يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {74}

[3:73] And do not believe but in him who follows your Religion. Say: Surely the (true) Guidance is the Guidance of Allah - that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely Grace is in the Hand of Allah, He Gives it to whomsoever He so Desires to; and Allah is Ample-giving, Knowing [3:74] He specially chooses for His Mercy whomsoever He so Desires to; and Allah is the Lord of Mighty Grace

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ قالَتْ طائِفَةٌ مِنْ أَهْلِ الْكِتابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهارِ وَ اكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ: «أن رسول الله (صلى الله عليه و آله) لما قدم المدينة و هو يصلي نحو بيت المقدس، أعجب ذلك اليهود، فلما صرفه الله عن بيت المقدس إلى البيت الحرام وجدت اليهود من ذلك، و كان صرف القبلة صلاة الظهر، فقالوا: صلى محمد الغداة و استقبل قبلتنا، فآمنوا بالذي انزل على محمد وجه النهار، و اكفروا آخره، يعنون القبلة حين استقبل رسول الله (صلى الله عليه و آله) المسجد الحرام: لَعَلَّهُمْ يَرْجِعُونَ إلى قبلتنا».

And Ali Bin Ibrahim said, ‘And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja’far[asws] having said regarding the Words of the High ***[3:72] And a party of the People of the Book say: Indeed, belief in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back (to our Qiblah)***: ‘When Rasool-Allah[saww] proceeded to Al-Medina, he[saww] used to offer Salat in the direction of Bay Al-Maqdas. That astounded the Jews. So when Allah[azwj] Changed (the direction of Salat) from Bayt Al-Maqdas to the Sacred House (Kabah), the Jews were angered from that. And the changing of the Qiblah was during the Midday Prayer, so they said, ‘Muhammad[saww] Prays in the morning and makes his[saww] direction as our direction, therefore believe in that which has been Revealed unto Muhammad[saww] in the daytime, and disbelieve at the end of it’ – meaning the Qiblah when Rasool-Allah

Prayed facing towards the Sacred Masjid '***perhaps they go back (to our Qiblah)***'.[784]

VERSES 75 - 77

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ {75}

[3:75] And among the People of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a Dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {76} إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {77}

[3:76] Yes, whoever fulfills his promise and fears - then surely Allah Loves those who fear [3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter, and Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment

الشيخ في (أماليه): عن الحفار، قال: أخبرنا عثمان بن أحمد، قال: حدثنا أبو قلابة، قال: حدثنا وهب بن جرير و أبو زيد- يعني الهروي- قالا: حدثنا شعبة، عن الأعمش، عن أبي وائل، عن عبد الله، عن النبي (صلى الله عليه و آله)، قال: «من حلف على يمين يقتطع بها مال أخيه لقي الله عز و جل و هو عليه غضبان» فأنزل الله تصديق ذلك في كتابه إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمانِهِمْ ثَمَناً قَلِيلًا

Al Sheykh in his Amaali, from Al Hafaar, from Usman Bin Ahmad, from Abu Qalaaba, from Wahab Bin Jareer and Abu Zayd – meaning Al Harwy – from Sah'ba, from Al Amsh, from Abu Wa'il, from Abdullah,

(It has been narrated) from the Prophet[saww] having said: 'The one who swears an oath thereby cutting off the wealth of his brother, would meet Allah[azwj] Mighty and Majestic being Wrathful to him'. Thus, Allah[azwj] Ratified that in His[azwj] Book ***[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths***'.[785]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام) قال: «أنزل في العهد إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمانِهِمْ ثَمَناً قَلِيلًا أُولئِكَ لا خَلاقَ لَهُمْ فِي الْآخِرَةِ وَ لا يُكَلِّمُهُمُ اللَّهُ وَ لا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيامَةِ وَ لا يُزَكِّيهِمْ وَ لَهُمْ عَذابٌ أَلِيمٌ و الخلاق: النصيب، فمن لم يكن له نصيب في الآخرة فبأي شيء يدخل الجنة؟!».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razaaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

[784] تفسير القمّي 1: 105
[785] الأمالي 1: 368 (Extract)

(It has been narrated) from Abu Ja'far[asws] having said: 'It was Revealed regarding the oath ***[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter, and Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment*** – and the Caliphate (الخلاق) – is the portion. So the ones for whom there will be no portion (the usurper of the rights of Ahl Al-Bayt[asws]) in the Hereafter, so by which thing would they be entering the Paradise?'[786]

عن أبي حمزة الثمالي، عن علي بن الحسين (عليهما السلام)، قال: «ثلاثة لا يكلمهم الله يوم القيامة، و لا ينظر إليهم، و لا يزكيهم، و لهم عذاب أليم: من جحد إماما من الله، أو ادعى إماما من غير الله، أو زعم أن لفلان و فلان في الإسلام نصيبا».

From Abu Hamza Al Sumaly,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: 'There are three to whom ***[3:77] Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment*** – the one who fought an Imam[asws] from Allah[azwj], or called to an Imam[asws] from other than Allah[azwj], or claimed that so and so and so and so had a share in Al-Islam'.[787]

1761- عن أبي معمر السعدي، قال: قال علي بن أبي طالب (عليه السلام) في قوله: وَ لا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيامَةِ» يعني لا ينظر إليهم بخير، أي لا يرحمهم، و قد يقول العرب للرجل السيد أو الملك: لا تنظر إلينا. يعني أنك لا تصيبنا بخير، و ذلك النظر من الله إلى خلقه».

From Abu Moamar Al Sa'ady who said,

'Ali[asws] Bin Abu Talib[asws] said regarding His[azwj] Words ***[3:77] nor will He Look upon them on the Day of Judgement*** – it Means He[azwj] will not Look at them with good, i.e., would not be Merciful unto them. And the Arab says to the man who is a Chief or a King, 'He did not look at me'. Meaning, he did not give us a good share'. And that is the 'Looking' from Allah[azwj] to His[azwj] creatures'.[788]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you

[786] الكافي 2: 27/ 1.
[787] تفسير العيّاشي 1: 178/ 65.
[788] تفسير العيّاشي 1: 180/ 72

withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he[asws] said: 'Yes – O Amro –

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمانِهِمْ ثَمَناً قَلِيلًا أُولئِكَ لا خَلاقَ لَهُمْ فِي الْآخِرَةِ،

The immersing oath in the immorality, because Allah[azwj] Mighty and Majestic is Saying ***[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter***'.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your[asws] merits and the Knowledge'.[789]

تأويله: ما ذكره الشيخ أبو جعفر الطوسي (ره) في كتابه مصباح الانوار قال: حدثنا محمد بن إسماعيل، قال: حدثنا أبو الحسن المثنى قال: حدثنا علي بن مهروية، قال: حدثنا داود بن سليمان الغازي، قال: حدثنا علي بن موسى، عن أبيه، عن أبيه جعفر، عن أبيه محمد، عن أبيه علي عليهم السلام، عن أبيه الحسين، عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم. حرم الله الجنة على ظالم أهل بيتي وقاتلهم وشانئهم والمعين عليهم. ثم تلا هذه الآية * (اولئك لاخلاق لهم في الآخرة) * الآية

Its explanation is what is mentioned by Al Sheykh Abu Ja'far Al Toosi in his book Misbaah Al Anwaar, from Muhammad Bin Ismail, from Abu Al Hassan Al Masny, from Ali Bin Mahrawiya from Dawood Bin Suleyman Al Ghazy,

(It has been narrated) from Ali[asws] Bin Musa[asws], from his[asws] father[asws], from his[asws] father[asws] Ja'far[asws], from his[asws] father[asws] Muhammad[asws] from his[asws] father[asws] Ali[asws], from his[asws] father[asws] Al-Husayn[asws], from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] having said: 'Rasool-Allah[saww] said: 'Allah[azwj] has Prohibited the Paradise upon the one who is unjust to the People[asws] of my[saww] Household, and killed them[asws], and is resentful towards them[asws], and supports (others) against them[asws]'. Then he[saww] recited this Verse ***[3:77] surely they shall have no portion in the Hereafter*** – the Verse'.[790]

VERSES 78 - 82

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ {78}

[3:78] Most surely there is a party amongst those who distort the Book with their tongue and it is not from the Book, and they say, It is from Allah, whilst it is not from Allah, and they are knowingly telling a lie against Allah

[789] Al Kafi – H 2454
[790] Taweel Al Ayaat Al Zaahira – Ch 3 H 26

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَٰكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ {79}

[3:79] It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your learning (it yourselves)

وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ {80} وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ {81} فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {82}

[3:80] And neither would He enjoin you that you should take the Angels and the Prophets for lords; Would he enjoin you with unbelief after you are Muslims? [3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him, and you must help him. He said: Do you affirm and accept My Pact upon that? They said: We do accept. He said: Then bear witness, and I (too) am of the Bearers of Witness with you [3:82] Whoever therefore turns back after this, these are the ones who are the transgressors

و قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله نبيا من لدن آدم (عليه السلام) فهلم جرا إلا و يرجع إلى الدنيا و ينصر أمير المؤمنين (عليه السلام)، و هو قوله: لَتُؤْمِنُنَّ بِهِ يعني رسول الله وَ لَتَنْصُرُنَّهُ يعني أمير المؤمنين (عليه السلام)، ثم قال لهم في الذر: أَ أَقْرَرْتُمْ وَ أَخَذْتُمْ عَلى ذلِكُمْ إِصْرِي أي عهدي: قالُوا أَقْرَرْنا قالَ الله للملائكة: فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ».

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

(It has been narrated) from Abu Abdullah[asws] having said: Allah[azwj] has not Sent a Prophet[as] from Adam[as], and so forth, except that he[as] would be returning to the world and helping Amir-ul-Momineen[asws]. And these are His[azwj] Words ***[3:81] you must believe in him*** – Meaning Rasool-Allah[saww] ***and you must help him*** – Meaning Amir-ul-Momineen[asws]. Then Allah[azwj] Said to them[as] in the (world of the) Particles ***Do you affirm and accept My Pact upon that?*** i.e., My[azwj] Covenant ***They said: We do accept*** Allah[azwj] Said to the Angels ***Then bear witness, and I (too) am of the Bearers of Witness with you***'.[791]

سعد بن عبد الله: عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عبد الله بن مسكان، عن فيض بن أبي شيبة، قال: سمعت أبا عبد الله (عليه السلام) يقول، و تلا هذه الآية: وَ إِذْ أَخَذَ اللَّهُ مِيثاقَ النَّبِيِّينَ الآية: «لتؤمنن برسول الله (صلى الله عليه و آله)، و لتنصرن عليا أمير المؤمنين (عليه السلام)- قال-: نعم و الله من لدن آدم و هلم جرا، فلم يبعث الله نبيا و لا رسولا إلا رد جميعهم إلى الدنيا حتى يقاتلوا بين يدي علي بن أبي طالب (عليه السلام)».

Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Fayz Bin Abu Shayba who said,

'I heard Abu Abdullah[asws] saying, and he[asws] recited this Verse ***[3:81] And when Allah Took a Covenant with the Prophets*** – the Verse: 'That you[as] (Prophets[as]) would be believing in Rasool-Allah[saww], and would be helping Ali Amir-ul-

[791] تفسير القمّي 1: 106

Momineen[asws]'. They said: 'Yes!' By Allah[azwj]! Since Adam[as] and so forth, Allah[azwj] did not Send a Prophet[as], nor a Rasool[as] except that He[azwj] would be Returning all of them to the world until they fight (to help) in front of Ali[asws] Bin Abu Talib[asws]'.[792]

و روى صاحب كتاب (الواحدة) قال: روى أبو محمد الحسن بن عبد الله الأطروش الكوفي، قال: حدثنا عبد الله بن جعفر بن محمد البجلي، قال: حدثني أحمد بن محمد بن خالد البرقي، قال: حدثني عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي حمزة الثمالي، عن أبي جعفر الباقر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): إن الله تبارك و تعالى أحد واحد، تفرد في وحدانيته، ثم تكلم بكلمة فصارت نورا، ثم خلق من ذلك النور محمدا (صلى الله عليه و آله)، و خلقني و ذريتي،

And the author of the book Al Waahida has reported from Abu Muhammad Al Hassan Bin Abdullah Al Taroush Al Kufy, from Abdullah Bin Ja'far Bin Muhammad Al Bajaly, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far Al-Baqir[asws] having said: 'Amir-ul-Momineen[asws] said: 'Allah[azwj] Blessed and High is One, Unique in His[azwj] Oneness. Then Allah[azwj] Spoke a Word, so 'Al-Noor' (Light) came into being. Then He[azwj] Created from that Light, the Light of Muhammad[saww], and Created me[asws] and my[asws] descendants.

ثم تكلم بكلمة فصارت روحا فأسكنها الله تعالى في ذلك النور، و أسكنه في أبداننا، فنحن روح الله، و كلماته، و بنا احتج على خلقه، فما زلنا في ظلة خضراء حيث لا شمس و لا قمر، و لا ليل و لا نهار، و لا عين تطرف نعبده و نقدسه و نسبحه قبل أن يخلق خلقه،

Then He[azwj] Spoke a Word, so a Spirit came into being. So Allah[azwj] the High Settled it in that Noor, and Settled it in our[asws] bodies. Thus, we[asws] are the Spirit of Allah[azwj], and His[azwj] Word, and it is with us[asws] that He[azwj] Argues over His[azwj] creatures. So we did not cease to be in the green shade when there was no sun, and no moon, and no night, and no day, and we[asws] did not cease to worship Him[azwj], and Extol His[azwj] Holiness, and Glorify Him[azwj] before He[azwj] Created His[azwj] creation.

و أخذ ميثاق الأنبياء بالإيمان و النصرة لنا، و ذلك قوله عز و جل: وَ إِذْ أَخَذَ اللَّهُ مِيثاقَ النَّبِيِّينَ لَما آتَيْتُكُمْ مِنْ كِتابٍ وَ حِكْمَةٍ ثُمَّ جاءَكُمْ رَسُولٌ مُصَدِّقٌ لِما مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ يعني لَتُؤْمِنُنَّ بمحمد (صلى الله عليه و آله) و لتنصرن وصيه، فقد آمنوا بمحمد (صلى الله عليه و آله) و لم ينصروا وصيه، و سينصرونه جميعا.

And He[azwj] Took a Covenant with the Prophets[as] with the belief and the support for us[asws], and that is in the Words of the Mighty and Majestic ***[3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him, and you must help him*** – Meaning, 'You (Prophets [as]) must believe in Muhammad[saww], and must help his[saww] successor[asws]'. So they believed in Muhammad[saww] and did not help his[saww] successor[asws], and the will all be helping him[asws] altogether.

و إن الله أخذ ميثاقي مع ميثاق محمد (صلى الله عليه و آله) بالنصرة بعضنا لبعض، فقد نصرت محمدا (صلى الله عليه و آله) و جاهدت بين يديه، و قتلت عدوه، و وفيت الله بما أخذ علي من الميثاق و العهد و النصرة لمحمد (صلى الله عليه و آله)، و لم ينصرني أحد من أنبيائه و رسله، و ذلك لما قبضهم الله إليه، و سوف ينصرونني».

[792] مختصر بصائر الدرجات: 25.

And that Allah[azwj] Took a Covenenant along with the Covenant of Muhammad[saww] with the supporting of some of us[asws] for others. So I[asws] helped Muhammad[saww] (on behalf of all the Prophets[as]) and fought in front of him[saww], and killed his[saww] enemies, and fulfilled for Allah[azwj] with what the Covenant was Taken from me[asws], and the oath, and the help for Muhammad[saww]. And not one of His[azwj] Prophets[as] and His[azwj] Rasools[as] helped me[asws], and that when Allah[azwj] Made them to pass away, and soon they would all be helping me[asws] (during the Return)'.[793]

الحسن بن أبي الحسن الديلمي، في (كتابه) بإسناده عن فرج بن أبي شيبة، قال: سمعت أبا عبد الله (عليه السلام) يقول و قد تلا هذه الآية: وَ إِذْ أَخَذَ اللَّهُ مِيثاقَ النَّبِيِّينَ لَما آتَيْتُكُمْ مِنْ كِتابٍ وَ حِكْمَةٍ ثُمَّ جاءَكُمْ رَسُولٌ مُصَدِّقٌ لِما مَعَكُمْ لَتُؤْمِنُنَّ بِهِ: «يعني رسول الله (صلى الله عليه و آله) وَ لَتَنْصُرُنَّهُ يعني وصيه أمير المؤمنين، و لم يبعث الله نبيا و لا رسولا إلا و أخذ عليه الميثاق لمحمد (صلى الله عليه و آله) بالنبوة و لعلي (عليه السلام) بالإمامة».

Al Hassan Bin Abu Al Hassan Al Daylami, in his book, by his chain from Faraj Biin Abu Shayba who said,

'I heard Abu Abdullah[asws] saying, and he[asws] recited this Verse ***[3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him*** – Meaning Rasool-Allah[saww] ***and you must help him*** – Meaning his[saww] successor[asws] Amir-ul-Momineen[asws]. And Allah[azwj] never Sent a Prophet[as] nor a Rasool[as] except and He[azwj] against him[as] a Covenant for Muhammad[asws] with the Prophet-hood and for Ali[asws] with the Wilayah'.[794]

العياشي: عن حبيب السجستاني، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ إِذْ أَخَذَ اللَّهُ مِيثاقَ النَّبِيِّينَ لَما آتَيْتُكُمْ مِنْ كِتابٍ وَ حِكْمَةٍ ثُمَّ جاءَكُمْ رَسُولٌ مُصَدِّقٌ لِما مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ فكيف يؤمن موسى بعيسى (عليهما السلام) و ينصره و لم يدركه؟ و كيف يؤمن عيسى بمحمد (عليهما السلام) و ينصره و لم يدركه؟

Al Ayyashi, from Habeeb Al Sajastany who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] ***[3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him, and you must help him***, so how did Musa[as] believe in Isa[as] and help him[as] and he[as] did not see him[as]? And how did Isa[as] believe in Muhammad[saww] and help him[as] and he[as] did not see him[saww]?'

فقال: «يا حبيب، إن القرآن قد طرح منه آي كثيرة، و لم يزد فيه إلا حروف أخطأت بها الكتبة، و توهمتها الرجال، و هذا وهم، فاقرأها: «وَ إِذْ أَخَذَ اللَّهُ مِيثاقَ- امم- النَّبِيِّينَ لَما آتَيْتُكُمْ مِنْ كِتابٍ وَ حِكْمَةٍ ثُمَّ جاءَكُمْ رَسُولٌ مُصَدِّقٌ لِما مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ هكذا أنزلها- يا حبيب- فو الله ما وفت امة من الأمم التي كانت قبل موسى (عليه السلام) بما أخذ الله عليها من الميثاق لكل نبي بعثه الله بعد نبيها، و لقد كذبت الامة التي جاءها موسى (عليه السلام)، لما جاءها موسى (عليه السلام)، و لم يؤمنوا به و لا نصروه إلا القليل منهم، و لقد كذبت امة عيسى (عليه السلام) بمحمد (صلى الله عليه و آله) و لم يؤمنوا به و لا نصروه لما جاء إلا القليل منهم.

So he[asws] said: 'O Habeeb! A lot of Verses have been taken out from the Quran, and there did not increase in it except the letters which the scribes made mistakes in, and the men fanicied it, and this is an illusion. So read it as ***[3:81] And when Allah Took a Covenant with the - nation of the - Prophets: When I have Given you from a***

[793] مختصر بصائر الدرجات: 32، تأويل الآيات 1: 116/ 30
[794] تأويل الآيات 1: 116/ 29.

Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him, and you must help him – this is how it was Revealed – O Habeeb – so, by Allah[azwj], no nation from the nations were loyal, which were before Musa[asws] with what Allah[azwj] Took the Covenant (they acted) against it for every Prophet[as] which Allah[azwj] Sent after their Prophet[as]. And the nation of Musa[as] belied that which Musa[as] came with, and did not believe in it, and did not help him[as] except for a few of them. And the nation of Isa[as] belied in Muhammad[saww] and did not believe in it (the Covenent), and did not help him[saww] with what he[saww] came with, except for a few of them.

و لقد جحدت هذه الأمة بما أخذ عليها رسول الله (صلى الله عليه و آله) من الميثاق لعلي بن أبي طالب (عليه السلام)، يوم أقامه للناس و نصبه لهم، و دعاهم إلى ولايته و طاعته في حياته، و أشهدهم بذلك على أنفسهم، فأي ميثاق أوكد من قول رسول الله (صلى الله عليه و آله) في علي بن أبي طالب (عليه السلام)؟! فو الله ما وفوا، بل جحدوا و كذبوا».

And this nation has had fought against the Covenant which Rasool-Allah[saww] took from them for Ali[asws] Bin Abu Talib[asws], on the day in which he[saww] established him[asws] for the people and appointed him[asws], and called to his[asws] Wilayah, and being obedient to him[asws] during his[saww] lifetime, and made them testify against their (wills). So which Covenant has been more stressed than the words of Rasool-Allah[saww] regarding Ali[asws] Bin Abu Talib[asws]?' By Allah[azwj]! They were not loyal to it, but they fought against it and belied it'.[795]

عن بكير، قال: قال أبو جعفر (عليه السلام): «إن الله أخذ ميثاق شيعتنا بالولاية لنا و هم ذر يوم أخذ الميثاق على الذر بالإقرار له بالربوبية، و لمحمد (صلى الله عليه و آله) بالنبوة، و عرض الله على محمد (صلى الله عليه و آله) أئمته الطيبين و هم أظلة

From Bakeyr who said,

'Abu Ja'far[asws] said: 'Allah[azwj] Took a Covenant with our[asws] Shiah for their Wilayah for us[asws], and they were (in the realm of the) particles, on the day in which the Covenant was Taken on the particles for the acceptance of His[azwj] Lordship, and for Muhammad[saww] for the Prophet-hood. And Allah[azwj] Presented to Muhammad[saww] the goodly Imams[asws], and were the shadows'.

- قال-: خلقهم من الطينة التي خلق منها آدم- قال-: و خلق أرواح شيعتنا قبل أبدانهم بألفي عام، و عرض عليهم و عرفهم رسول الله (صلى الله عليه و آله) عليا (عليه السلام)، و نحن نعرفهم في لحن القول».

They were Created from the (same) clay from which Adam[as] was Created, and the spirits of our[asws] Shiah were Created two thousand years before their bodies, and they were presented to them[asws]. Rasool-Allah[saww] and Ali[asws] recognised them, and we[asws] recognise them from the tone of their speech'.[796]

عن سلام بن المستنير، عن أبي عبد الله (عليه السلام) قال: «لقد تسموا باسم ما سمى الله به أحدا إلا علي بن أبي طالب (عليه السلام)، و ما جاء تأويله». قلت: جعلت فداك متى يجيء تأويله؟ قال: «إذا جاء جمع الله أمامه النبيين و المؤمنين حتى ينصروه، و هو قول الله: وَ إِذْ أَخَذَ اللَّهُ مِيثاقَ النَّبِيِّينَ لَما آتَيْتُكُمْ مِنْ كِتابٍ وَ حِكْمَةٍ إلى قوله تعالى: وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ فيومئذ يدفع رسول الله (صلى الله عليه و آله) اللواء إلى علي بن أبي طالب (عليه السلام)، فيكون أمير الخلائق كلهم أجمعين، يكون الخلائق كلهم تحت لوائه، و يكون هو أميرهم، فهذا تأويله».

[795] تفسير العيّاشي 1: 180/ 73
[796] تفسير العيّاشي 1: 180/ 74

From Salaam Bin Mustaneer,

(It has been narrated) from Abu Abdullah[asws] having said: 'You (Shiah) have been named with a name which Allah[azwj] did not Name anyone except for Ali[asws] Bin Abu Talib[asws], and its explanation has not come yet'. I said, 'May I be sacrificed for you[asws]! When will its explanation come?' He[asws] said: 'When Allah[azwj] Gathers in front of Him[azwj] the Prophets[as] and the Believer until they help him[asws], and these are the Words of Allah[azwj] ***[3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom*** up tp His[azwj] Words ***Then bear witness, and I (too) am of the Bearers of Witness with you***. So, on that day, Rasool-Allah[saww] would hand over the flag to Ali[asws] Bin Abu Talib[asws] therefore he[asws] would become the Emir of all the creatures altogether, and all the creatures would be under his[asws] flag, and he[asws] would become their Emir. So this is its explanation'.[797]

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن ابن سنان، قال: قال أبو عبد الله (عليه السلام): «أول من سبق إلى الميثاق رسول الله (صلى الله عليه و آله)، و ذلك أنه كان أقرب الخلق إلى الله تبارك و تعالى، و كان بالمكان الذي قال له جبرئيل لما أسري به إلى السماء: تقدم- يا محمد- فقد وطئت موطئا لم يطأه ملك مقرب، و لا نبي مرسل، و لولا أن روحه و نفسه كانت من ذلك المكان لما قدر أن يبلغه، فكان من الله عز و جل كما قال الله تعالى: قابَ قَوْسَيْنِ أَوْ أَدْنى، أي بل أدنى، فلما خرج الأمر، وقع من الله إلى أوليائه (عليهم السلام)».

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

'Abu Abdullah[asws] said: 'The first one who preceded to the Covenant was Rasool-Allah[saww], and that he[saww] was the closest of the creatures to Allah[azwj] Blessed and High, and the station which Jibraeel[as] said to him[saww], when he[as] ascended with him[saww] to the sky: 'Go ahead – O Muhammad[saww] – for you [saww] have entered into a foothold where no Angel of Proximity has treaded upon, nor a 'Mursil' Prophet[as]', and that his[saww] spirit and his[saww] self were from that station in accordance to where he[saww] reached. So he[saww] was from Allah[azwj] Mighty and Majestic like what Allah[azwj] the High Said ***[53:9] So he was the measure of two bows or even closer***, yes, but he[saww] was even closer. So when the Command came out, it occurred to His[azwj] Guardians[asws]'.

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

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

فأول ما أخذ الله عز و جل الميثاق على الأنبياء له بالربوبية، و هو قوله: وَ إِذْ أَخَذْنا مِنَ النَّبِيِّينَ مِيثاقَهُمْ، فذكر جملة الأنبياء، ثم أبرز عز و جل أفضلهم بالأسامي، فقال: وَ مِنْكَ يا محمد، فقدم رسول الله (صلى الله عليه و آله) لأنه أفضلهم وَ مِنْ نُوحٍ وَ إِبْراهِيمَ وَ مُوسى وَ عِيسَى ابْنِ مَرْيَمَ فهؤلاء الخمسة أفضل الأنبياء، و رسول الله (صلى الله عليه و آله) أفضلهم،

[797] تفسير العيّاشي 1: 181/ 77

So the first of what Allah[azwj] Mighty and Majestic Took the Covenant upon the Prophets[as] was for His[azwj] Lordship, and these are His[azwj] Words ***[33:7] And when We Took a Covenant from the Prophets***, so He[azwj] Mentioned the total of all the Prophets[as]. Then the Mighty and Majestic the best of them, so He[azwj] Said ***and from you,*** O Muhammad[saww]. Thus, Rasool-Allah[saww] preceded because he[saww] was the best of them ***and from Noah and Ibrahim and Musa and Isa son of Maryam***, so these five are the highest of the Prophets[as], and Rasool-Allah[saww] is the highest of them[as].

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

Then, after that, Rasool-Allah[saww] took a Covenant upon the Prophets[as] by the belief in him[saww], and upon that they would be helping Amir-ul-Momineen[asws], so He[azwj] Said ***[3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you*** Meaning Rasool-Allah[saww] ***you must believe in him, and you must help him*** Meaning Amir-ul-Momineen[asws], so inform your communities of his[asws] news, and the news of his[asws] successors[asws] from the Imams[asws]'.[798]

VERSES 83 - 91

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ {83} قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ {84}

[3:83] Is it other than Allah's Religion that they seek (to follow), and to Him submits whoever is in the skies and the earth, willingly or unwillingly, and to Him shall they be returning [3:84] Say: We believe in Allah and what has been Revealed to us, and what was Revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and what was Given to Musa and Isa and to the Prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {85} كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {86}

[3:85] And whoever seeks a Religion other than Islam, it shall not be Accepted from him, and in the Hereafter he shall be one of the losers [3:86] How shall Allah Guide a people who disbelieved after their believing and (after) they had borne witness that the Rasool was true, and clear arguments had come to them; and Allah does not Guide the unjust people

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ {87} خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ {88} إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {89}

[798] تفسير القمّي 1: 246

[3:87] (As for) these, their Recompense is that upon them is the Curse of Allah and the Angels and of the people, all together [3:88] Abiding in it; their Punishment shall not be Lightened nor shall they be Respited [3:89] Except those who repent after that and amend, then surely Allah is Forgiving, Merciful

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ {90} إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ {91}

[3:90] Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall never be Accepted, and these are they that go astray [3:91] Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be Accepted from one of them, though he should offer to ransom himself with it, these are the ones who shall have a Painful Punishment, and they shall have no helpers

العياشي: عن عمار بن أبي الأحوص، عن أبي عبد الله (عليه السلام): «إن الله تبارك و تعالى خلق في مبتدأ الخلق بحرين: أحدهما عذب فرات، و الآخر ملح أجاج، ثم خلق تربة آدم (عليه السلام) من البحر العذب الفرات، ثم أجراه على البحر الأجاج، فجعله حمأ مسنونا، و هو خلق آدم (عليه السلام)، ثم قبض قبضة من كتف آدم الأيمن، فذرأها في صلب آدم، فقال: هؤلاء في الجنة و لا أبالي [ثم قبض من كتف آدم الأيسر فذرأها في صلب آدم، فقال: هؤلاء في النار و لا أبالي] و لا اسأل عما أفعل و لي في هؤلاء البداء بعد و في هؤلاء، و هؤلاء سيبتلون».

Al Ayyashi, from Amaar Bin Abu Al Hows,

(It has been narrated) from Abu Abdullah[asws] having said: ‘Allah[azwj] Blessed and High Created in the beginning of the creation, two seas – one of the two as sweet, clear, and the other one salty, bitter. Then He[azwj] Created the dust of Adam[as] from the sweet, clear sea. Then Made it to flow upon the bitter sea. So He[azwj] Made it as a sludge, and it is the creation of Adam[as]. Then He[azwj] Grabbed a Handful from the right shoulder of Adam[as], and Placed it in the (صلب) of Adam[as], so He[azwj] Said: “These would be in the Paradise and I[azwj] do not Care”. Then He[azwj] Grabbed a Handful from the left shoulder of Adam[as] and Placed it in the (صلب) of Adam[as], so He[azwj] Said: “These would be in the Fire and I[azwj] do not Care. And I[azwj] will not be Questioned about what I[azwj] Do. And it is up to Me[azwj] to Change with regards to these ones afterwards, and with regards to those, and these ones would be Tested”.

قال أبو عبد الله (عليه السلام): «فاحتج يومئذ أصحاب الشمال و هم ذر على خالقهم، فقالوا: يا ربنا بم أوجبت لنا النار و أنت الحكم العدل من قبل أن تحتج علينا و تبلونا بالرسل و تعلم طاعتنا لك و معصيتنا؟ فقال الله تبارك و تعالى: فأنا أخبركم بالحجة عليكم الآن في الطاعة و المعصية و الإعذار بعد الإخبار».

Abu Abdullah[asws] said: ‘So, on that day, the companions of the left hand argued, and they were particles, against their Creator, so they said, ‘O our Lord[azwj]! Why did You[azwj] Obligate the Fire upon us and You[azwj] are the Just Judge, before You[azwj] Proved it against us, and Tried us with the Rasools[as], and Know our obedience to You[azwj] and our disobedience?’ So Allah[azwj] Blessed and High Said: “So I[azwj] am Informing you with the proof against you right now with regards to the obedience and the disobedience, and the excusing after the news’.

قال أبو عبد الله (عليه السلام): «فأوحى الله إلى مالك خازن النار، أن مر النار تشهق، ثم تخرج عنقا منها، فخرجت لهم، ثم قال الله لهم: ادخلوها طائعين. فقالوا: لا ندخلها طائعين. ثم قال: ادخلوها طائعين أو لأعذبنكم بها كارهين. قالوا: إنما هربنا

إليك منها، و حاججناك فيها حيث أو جبتها علينا، و صيرتنا من أصحاب الشمال، فكيف ندخلها طائعين؟ و لكن ابدأ بأصحاب اليمين في دخولها كي تكون قد عدلت فينا و فيهم».

Abu Abdullah[asws] said: 'So Allah[azwj] Revealed to Maalik, the keeper of the Fire, to make a passage of the Fire to gasp, then take a neck from it and bring it out to them. Then Allah[azwj] Said to them: "Enter it willingly!" So they said, 'We will not enter it willingly'. Then He[azwj] Said: "Enter it willingly or I[saww] shall Punish you all by it for your unwillingness". They said, 'But rather we are at war against You[azwj] from it, and we dispute regarding it to cloak it over us, and You[azwj] have Made us to be from the companions of the Left, so how can we enter it willingly? But, Begin with the companions of the Right in entering it so that it would become justice regardin use and them'.

قال أبو عبد الله (عليه السلام): «فأمر أصحاب اليمين و هم ذر بين يديه، فقال: ادخلوا هذه النار طائعين. قال: فطفقوا يتبادرون في دخولها فولجوا فيها جميعا، فصيرها الله عليهم بردا و سلاما، ثم أخرجهم منها،

Abu Abdullah[asws] said: 'So He[azwj] Commanded the companions of the right, and they were particles in front of Him[azwj], so He[azwj] Said: 'Enter this Fire willingly". They all entered it willingly together. So Allah[azwj] Made it to be cool and safe for them, then Extracted them from it.

ثم إن الله تبارك و تعالى نادى في أصحاب اليمين و أصحاب الشمال: أ لست بربكم؟ فقال أصحاب اليمين: بلى يا ربنا، نحن بريتك و خلقك مقرين طائعين. و قال أصحاب الشمال: بلى يا ربنا نحن بريتك و خلقك كارهين. و ذلك قول الله: وَ لَهُ أَسْلَمَ مَنْ فِي السَّماواتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ- قال-: توحيدهم لله».

The Allah[azwj] Blessed and High Called out among the companions of the Right and the companions of the Left: "Am I[azwj] not your Lord[azwj]!" So the companions of the Right said, 'Yes, O our Lord[azwj]! We are your creatures we accept willingly'. And the companions of the Lef said, 'Yes, O our Lord[azwj]! We are your unwilling creatures'. And that is in the Words of Allah[azwj] ***[3:83] and to Him submits whoever is in the skies and the earth, willingly or unwillingly, and to Him shall they be returning***. They were united to Allah[azwj]'.[799]

عن ابن بكير، قال سألت أبا الحسن (عليه السلام) عن قوله: وَ لَهُ أَسْلَمَ مَنْ فِي السَّماواتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً. قال: «أنزلت في القائم (عليه السلام) إذا خرج باليهود و النصارى و الصابئين و الزنادقة و أهل الردة و الكفار في شرق الأرض و غربها، فعرض عليهم الإسلام، فمن أسلم طوعا أمره بالصلاة و الزكاة و ما يؤمر به المسلم و يجب لله تعالى عليه، و من لم يسلم ضرب عنقه حتى لا يبقى في المشارق و المغارب أحد إلا وحد الله».

From Ibn Bakeyr who said, 'I asked Abu Al-Hassan[asws] about His[azwj] Words ***[3:83] and to Him submits whoever is in the skies and the earth, willingly or unwillingly***, he[asws] said: 'It was Revealed regarding Al-Qaim[asws]. When he[asws] comes out to the Jews, and the Christians, and the Sabeans, and the Atheists, and the people of apostasy, and the Infidels in the east of the earth and its west, so he[asws] would be presenting Al-Islam to them. So the one who submits willingly, he[asws] would order them for the Salat, and the Zakat, and whatever the Muslims have been ordered for and Obligated by Allah[azwj] the High. And the one who does not submit, his neck would be struck until there will not remain in the east and the west anyone except (professing) the Oneness of Allah[azwj]'.

[799] تفسير العيّاشي 1: 182/ 78.

قلت له: جعلت فداك، إن الخلق أكثر من ذلك؟ فقال: «إن الله إذا أراد أمرا قلل الكثير و كثر القليل».

I said to the Imam[asws], 'May I be sacrificed for you[asws], the people would be more than that?' So he[asws] said: 'When Allah[azwj] so Intends, would Command the little to be more, and the more to be little'.[800]

الطبرسي في (مجمع البيان)، في قوله: كَيْفَ يَهْدِي اللَّهُ قَوْماً كَفَرُوا بَعْدَ إِيمانِهِمْ- إلى قوله تعالى- إِلَّا الَّذِينَ تابُوا قيل: نزلت الآيات في رجل من الأنصار يقال له: الحارث بن سويد بن الصامت، و كان قتل المجذر بن زياد البلوي غدرا و هرب، و ارتد عن الإسلام، و لحق بمكة، ثم ندم فأرسل إلى قومه أن يسألوا رسول الله (صلى الله عليه و آله) هل لي من توبة؟ فسألوا، فنزلت الآيات إلى قوله: إِلَّا الَّذِينَ تابُوا

Al Tabarsy, in Majma Al Bayaan,

regarding His[azwj] Words ***[3:86] How shall Allah Guide a people who disbelieved after their believing*** up to the Words of the High ***[3:89] Except those who repent*** – It was Revealed regarding a man from the helpers called Al-Haaris Bin Suweyd Bin Al-Saamit. And he killed Al-Mujzar Bin Ziyad Al-Balawy treacherously and fled, and reneged from Al-Islam, and went to Makkah. Then he regretted it, so he sent a message to his people that they should ask Rasool-Allah[saww], 'Is there repentance for me?' So they asked, and this Verse was Revealed until His[azwj] Words ***[3:89] Except those who repent***.

فحملها إليه رجل من قومه، فقال: إني لأعلم أنك لصدوق، و أن رسول الله (صلى الله عليه و آله) أصدق منك، و أن الله تعالى أصدق الثلاثة. و رجع إلى المدينة، و تاب و حسن إسلامه. قال الطبرسي: و هو المروي عن أبي عبد الله (عليه السلام).

So a man from his people carried it (the message), so he said, 'I know that you are truthful, and that Rasool-Allah[saww] is more truthful than you, and that Allah[azwj] is even more Truthful of the three'. And he returned to Al-Medina, and repented and made good his Islam. Al-Tabarsy said, 'And it is reported from Abu Abdullah[asws]'.[801]

VERSE 92

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {92}

[3:92] You will never attain to righteousness until you spend out of what you love; and whatever thing you spend, Allah Knows of it

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عمر بن عبد العزيز، عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام): «لن تنالوا البر حتى تنفقوا ما تحبون، هكذا فاقرأها».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Umar Bn Abdul Aziz, from Yunus Bin Zibyan,

[800] تفسير العيّاشي 1: 183/ 82.
[801] مجمع البيان 2: 789

(It has been narrated) from Abu Abdullah[asws] having said: '***[3:92] You will never attain to righteousness until you spend what you love*** – Like this it should be read'.[802]

عن المفضل بن عمر، قال: دخلت على أبي عبد الله (عليه السلام) يوما و معي شيء فوضعته بين يديه، فقال: «ما هذا»؟ فقلت: هذه صلة مواليك و عبيدك. قال: فقال لي: «يا مفضل، إني لا أقبل ذلك، و ما أقبله من حاجة بي إليه، و ما أقبله إلا ليزكوا به».

From Mufazzal Bin Umar who said,

'I came up to Abu Abdullah[asws] one day and with me was something which I placed in front of him[asws]. So he[asws] said: 'What is this?' So I said, 'This is a donation of your[asws] friends and your[asws] servants'. So he[asws] said to me: 'O Mufazzal! I[asws] do not accept that, And I[asws] do not accept (anything from you) due to my[asws] need to you, and I[asws] do not accept except to purify you'.

ثم قال: «سمعت أبي يقول: من مضت له سنة لم يصلنا من ماله، قل أو كثر، لم ينظر الله إليه يوم القيامة، إلا أن يعفو الله عنه».

Then he[asws] said: 'I[asws] heard my[asws] father[asws] saying: 'The one for whom a year passes by and he does not arrive with it from his wealth, be it little or a lot, Allah[azwj] would not Look at him on the Day of Judgement, except (what) Allah[azwj] Excuses from it'.

ثم قال: «يا مفضل، إنها فريضة، فرضها الله على شيعتنا في كتابه إذ يقول: لَنْ تَنالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ فنحن البر و التقوى، و سبيل الهدى، و باب التقوى، و لا يحجب دعاؤنا عن الله، اقتصروا على حلالكم، و حرامكم، فسلوا عنه، و إياكم أن تسألوا أحدا من الفقهاء عما لا يعنيكم و عما ستر الله عنكم».

Then he[asws] said: 'O Mufazzal! It is an obligation, which Allah[azwj] has Obligated upon our[asws] Shiah, in His[azwj] Book when He[azwj] Said ***[3:92] You will never attain to righteousness until you spend out of what you love***. So we[asws] are the righteousness and the piety, and the Way of Guidance, and the Door of piety. And do not veil (yourselves) from our[asws] supplications from Allah[azwj], confined to what is Permissible for you, and what is Prohibited for you. So ask about it. And beware of asking anyone from the Jurists about what you can see, and about what Allah[azwj] has Veiled from you'.[803]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن محمد بن شعيب، عن الحسين بن الحسن، عن عاصم، عن يونس، عمن ذكره، عن أبي عبد الله (عليه السلام) أنه كان يتصدق بالسكر، فقيل له: أ تتصدق بالسكر؟ فقال: «نعم، إنه ليس شيء أحب إلي منه، فأنا أحب أن أتصدق بأحب الأشياء إلي».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Shuayb, from Al Husayn Bin Al Hassan, from Aasim, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] that he[asws] used to give sugar in charity. So it was said to him[asws], 'You[asws] are giving charity by the sugar?' So he[asws] said:

[802] الكافي 8: 183/ 209
[803] تفسير العيّاشي 1: 184/ 85.

'Yes. There is not a thing more beloved to me[asws] than it is. Therefore, I[asws] love it that I[asws] should give in charity a thing most beloved to me[asws]'.[804]

VERSE 93

كُلُّ الطَّعَامِ كَانَ حِلًّا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ {93}

[3:93] All food was lawful to the Children of Israel except that which Israel had forbidden to itself, before the Revelation of the Torah. Say: Bring then the Torah and read it, if you are truthful

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد أو غيره، عن ابن محبوب، عن عبد العزيز العبدي، عن عبد الله بن أبي يعفور، عن أبي عبد الله (عليه السلام) قال: «إن إسرائيل كان إذا أكل من لحم الإبل هيج عليه وجع الخاصرة، فحرم على نفسه لحم الإبل، و ذلك قبل أن تنزل التوراة، فلما نزلت التوراة لم يحرمه و لم يأكله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad or someone else, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Abdullah Bin Abu Ya'four,

(It has been) narrated from Abu Abdullah[asws]: 'When the Israelites used to eat from the flesh of the camel, it caused them pain in their lower back. So they forbid upon themselves the flesh of the camel. And that was before the Revelation of the Torah. So when the Torah was Revealed, they neither forbid it nor did they eat it'.[805]

VERSES 94 & 95

فَمَنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {94} قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {95}

[3:94] So whoever fabricates a lie against Allah after that, these are the ones who are the unjust [3:95] Say: Allah has Spoken the Truth, therefore follow the Religion of Ibrahim, the upright one; and he was not from Polytheists

العياشي: عن حبابة الوالبية، قالت: سمعت الحسين بن علي (عليهما السلام) يقول: «ما أعلم أحدا على ملة إبراهيم (عليه السلام) إلا نحن و شيعتنا».

Al Ayyashi, from Habaabat Al Waleed who said,

'I heard Al-Husayn Bin Ali[asws] saying: '<u>I[asws] do not know of anyone being upon the Nation of Ibrahim[as] except for us[asws] and our[asws] Shiah</u>'.[806]

VERSES 96 & 97

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ {96} فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ {97}

[804] الكافي 4: 61/ 3.
[805] الكافي 5: 306/ 9.
[806] تفسير العيّاشي 1: 185/ 88

[3:96] Surely, the first House Appointed for the people is the one at Bekka, Blessed and a Guidance for the nations [3:97] In it are clear Signs, the standing place of Ibrahim, and whoever enters it shall be secure, and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن سيف ابن عميرة، عن أبي زرارة التميمي، عن أبي حسان، عن أبي جعفر (عليه السلام) قال: «لما أراد الله عز و جل أن يخلق الأرض أمر الرياح فضربن وجه الماء حتى صار موجا، ثم أزبد فصار زبدا واحدا فجمعه في موضع البيت، ثم جعله جبلا من زبد، ثم دحا الأرض من تحته، و هو قول الله عز و جل: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبارَكاً».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Zarara Al Tameemy, from Abu Hisaan,

(It has been narrated) from Abu Ja'far[asws] having said: 'When Allah[azwj] Mighty and Majestic Intended to Create the earth, Commanded the winds to strike the face of the water until waves came about, which then became foam. So one foam gathered in the place of the House. Then it became a mountain of foam. Then the ground levelled out underneath it. And it is in the Words of Allah[azwj] Mighty and Majestic ***[3:96] Surely, the first House Appointed for the people is the one at Bekka, Blessed***'.[807]

عنه: عن علي بن إبراهيم، عن أبيه، عن الحسين بن محبوب، عن ابن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبارَكاً وَ هُدىً لِلْعالَمِينَ فِيهِ آياتٌ بَيِّناتٌ ما هذه الآيات البينات؟ قال: «مقام إبراهيم (عليه السلام) حيث قام على الحجر فأثرت فيه قدماه، و الحجر الأسود، و منزل إسماعيل».

From him, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Mahboub, from Ibn Sinan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[3:96] Surely the first House Appointed for the people is the one at Bekka, Blessed and a Guidance for the nations [3:97] In it are clear Signs***. What are these clear Signs?' He[asws] said: 'The standing place of Ibrahim[as] (مقام إبراهيم) where he[as] stood upon the rock, and left his[as] footprints upon it, and the Black Stone (الحجر الأسود), and the camping place of Ismail[as] (منزل إسماعيل)'.[808]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن معاوية بن عمار، قال: قلت لأبي عبد الله (عليه السلام): أقوم اصلي بمكة، و المرأة بين يدي جالسة أو مارة؟ فقال: «لا بأس، إنما سميت بكة لأنها تبك فيها الرجال و النساء».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar who said,

'I said to Abu Abdullah[asws], 'I stand to Pray at Makkahh, and the women sit in front of me or they pass by?' So he[asws] said: 'There is no problem. But rather it has been Named as Bekka, because the men and the women weep (بكة) in it'.[809]

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[807] الكافي 4: 189/ 7.
[808] الكافي 4: 223/ 1.
[809] الكافي 4: 526/ 7.

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ مَنْ دَخَلَهُ كانَ آمِناً البيت عنى أم الحرم؟ قال: «من دخل الحرم من الناس مستجيرا به فهو آمن من سخط الله، و من دخله من الوحوش و الطير كان آمنا من أن يهاج أو يؤذى حتى يخرج من الحرم».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah [azwj] Mighty and Majestic ***[3:97] and whoever enters it shall be secure***. Is it the House which is Meant or the Sanctuary?' He[asws] said: 'The one from the people who enters the Sanctuary, so he is secure from the Wrath of Allah[azwj]. And the one who enters it, from the wild animal and the birds, would be secure from the Pilgrim being hurt, until it exits from the Sanctuary'.[810]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، و الحجال، عن ثعلبة، عن أبي خالد القماط، عن عبد الخالق الصيقل، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ مَنْ دَخَلَهُ كانَ آمِناً. فقال: «لقد سألتني عن شيء ما سألني أحد إلا من شاء الله». قال: «من أم هذا البيت و هو يعلم أنه البيت الذي أمره الله عز و جل به، و عرفنا أهل البيت حق معرفتنا، كان آمنا في الدنيا و الآخرة».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, and Al Hajaal, from Sa'alba, from Abu Khalid Al Qamaat, from Abdul Khaliq Al Sayqal who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[3:97] and whoever enters it shall be secure***, so he[asws] said: 'You have asked me about something which no one has asked me except one whom Allah[azwj] so Desires to. The one who is inside this House, and he knows that it is the House which Allah[azwj] Mighty and Majestic has Commanded for it, and recognises us[asws], the People[asws] of the Household as is our[asws] right to be recognised, would be secure in the world and in the Hereafter'.[811]

عنه: بإسناده عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ مَنْ دَخَلَهُ كانَ آمِناً. قال: «في قائمنا أهل البيت، فمن بايعه، و دخل معه، و مسح على يده، و دخل في عقد أصحابه، كان آمنا».

From him (Al Sadouq), by his chain,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[3:97] and whoever enters it shall be secure***. He[asws] said: 'It is regarding our[asws] Qaim[ajfj] of the People[asws] of the Household. So the one who pledges his allegiance to him[ajfj], and enters with him[ajfj], and wipes upon his[ajfj] hand, and enters in the Covenant of his[ajfj] companions, would be secure'.[812]

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد ابن عيسى، عن الحسين بن سعيد، عن علي بن النعمان، عن سعيد بن عبد الله الأعرج، عن أبي عبد الله (عليه السلام) قال: «موضع البيت بكة، و القرية مكة».

And from him (Al Sadqou) who said, 'My father narrated to us, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Ibn Isa, from Al Husayn Bin Saeed, from Ali Bin Al No'man, from Saeed Bin Abdullah Al Araj,

[810] الكافي 4: 226/ 1
[811] الكافي 4: 545/ 25.
[812] علل الشرائع: 91/ 5

(It has been narrated) from Abu Abdullah[asws] having said: 'The place of the House is Bakka, and the town is Makkah'.[813]

و عنه، قال: حدثنا محمد بن الحسن، قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن فضالة، عن أبان، عن الفضيل، عن أبي جعفر (عليه السلام) قال: «إنما سميت مكة بكة لأنها تبك بها الرجال و النساء، و المرأة تصلي بين يديك و عن يمينك و عن شمالك و معك، و لا بأس بذلك، إنما يكره ذلك في سائر البلدان».

And from him, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Fazaalat, from Abaan, from Al Fazeyl,

(It has been narrated) from Abu Ja'far[asws] having said: 'But rather, Makkah has been named as Bekka because the men and the women weep in it. And the women Pray in front of you, and on your right, and on your left and alongside you, and there is no problem with that. But rather, that is disliked in the rest of the cities'.[814]

عن زرارة، قال: سئل أبو جعفر (عليه السلام) عن البيت، أ كان يحج إليه قبل أن يبعث النبي (صلى الله عليه و آله)؟ قال: «نعم، لا يعلمون أن الناس قد كانوا يحجون، و نخبركم أن آدم و نوحا و سليمان (عليهم السلام) قد حجوا البيت بالجن و الإنس و الطير، و لقد حجه موسى (عليه السلام) على جمل أحمر، يقول: لبيك لبيك، فإنه كما قال الله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبارَكاً وَ هُدىً لِلْعالَمِينَ».

From Zarara who said,

'Abu Ja'far[asws] was asked about the House, did the Pilgrimage take place to it before the Sending of the Prophet[saww]?' He[asws] said: 'Yes, and they do not know that the people used to perform Pilgrimage, and we[asws] are informing you that Adam[as], and Noah[as], and Suleyman[as] had performed the Pilgrimage of the House with the Jinn, and the Human beings and the birds. And Musa[as] had performed the Pilgrimage upon a red camel, saying: 'Here I am, here I am! (لبيك لبيك). Thus, it is as Allah[azwj] the High has Said ***[3:96] Surely the first House Appointed for the people is the one at Bekka, Blessed and a Guidance for the nations***'.[815]

عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إنه وجد في حجر من حجرات البيت مكتوبا: إني أنا الله ذو بكة، خلقتها يوم خلقت السماوات و الأرض، و يوم خلقت الشمس و القمر، و خلقت الجبلين و حففتهما بسبعة أملاك حفا. و في حجر آخر: هذا بيت الله الحرام ببكة تكفل الله برزق أهله من ثلاث سبل، مبارك لهم في اللحم و الماء، أول من نحله إبراهيم (عليه السلام)».

From Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'It can be found in a stone from the stones of the House, inscribed: 'I[azwj] am Allah[azwj] with Bekka. I[azwj] Created it on the day I[azwj] Created the skies and the earth, and the day I[azwj] Created the sun and the moon, and Created the mountains and surrounded these two with seven properties. And in another stone: "This is a Sacred House of Allah[azwj] at Bekka. Allah[azwj] Ensures its people in three ways. Blessed for them regarding the flesh and the water'. The first one to build it was Ibrahim[as]'.[816]

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[813] علل الشرائع: 397/ 3
[814] علل الشرائع: 397/ 4.
[815] تفسير العيّاشي 1: 185/ 90.
[816] تفسير العيّاشي 1: 187/ 97

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «من دخل مكة المسجد الحرام يعرف من حقنا و حرمتنا ما عرف من حقها و حرمتها غفر الله له ذنبه، و كفاه ما أهمه من أمر الدنيا و الآخرة، و هو قوله: وَ مَنْ دَخَلَهُ كانَ آمِناً».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who enters Makkah, the Sacred Masjid, recognising our[asws] rights and our[asws] sanctity what he recognises from its rights and its Sanctity, Allah[azwj] would Forgive his sins, and Suffice for him what affects him from the matters of the world and the Hereafter. And these are His[azwj] Words ***[3:97] and whoever enters it shall be secure***'.[817]

و قال عبد الله بن سنان: سمعته (عليه السلام) يقول فيما ادخل الحرم مما صيد في الحل، قال: «إذا دخل الحرم فلا يذبح، إن الله يقول: وَ مَنْ دَخَلَهُ كانَ آمِناً».

And Abdullah Bin Sinan said,

'I heard him[asws] (6th Imam[asws]) saying regarding what enters the Sanctuary from what is permissible to be hunted: 'When it enters the Sanctuary, so donot slaughter it. Allah[azwj] is Saying ***[3:97] and whoever enters it shall be secure***'.[818]

عن علي بن عبد العزيز، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، قول الله: آياتٌ بَيِّناتٌ مَقامُ إِبْراهِيمَ وَ مَنْ دَخَلَهُ كانَ آمِناً و قد يدخله المرجئ و القدري و الحروري و الزنديق الذي لا يؤمن بالله؟ قال: «لا، و لا كرامة».

From Ali Bin Abdul Aziz who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]. The Words of Allah[azwj] ***[3:97] clear Signs, the standing place of Ibrahim, and whoever enters it shall be secure*** and there enter into it the Murjiites, and the Harouriyya, and the Atheists who do not believe in Allah[azwj]?' He[asws] said: 'No, and not dignity'.

قلت: فمن جعلت فداك؟ قال: «من دخله و هو عارف بحقنا كما هو عارف له، خرج من ذنوبه و كفي هم الدنيا و الآخرة».

I said, 'So who, may I be sacrificed for you[asws]?' He[asws] said: 'The one who enters it and he recognises our[asws] rights just as he recognises its rights, comes out from his sins, and would suffice for them the world and the Hereafter'.[819]

ابن شهر آشوب: عن أمير المؤمنين (عليه السلام) في قوله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ فقال له رجل: أهو أول بيت؟ قال: «لا، قد كان قبله بيوت، و لكنه أول بيت وضع للناس مباركا، فيه الهدى و الرحمة و البركة، و أول من بناه إبراهيم (عليه السلام)، ثم بناه قوم من العرب من جرهم، ثم هدم فبنته العمالقة، ثم هدم فبنته قريش».

Ibn Shehr Ashub,

(It has been narrated) from Amir-ul-Momineen[asws] regarding the Words of the High ***[3:96] Surely the first House Appointed for the people***. So a man said to him[asws], 'Is it the first house?' He[asws] said: 'No! There were houses before it, but it is the first Blessed House Appointed for the people, in which is Guidance, and the Mercy, and the Blessings. And the first one who built it was Ibrahim[as]. Then it was rebuilt by a

[817] تفسير العيّاشي 1: 189/ 102.
[818] تفسير العيّاشي 1: 189/ 104.
[819] تفسير العيّاشي 1: 190/ 107

people from Jarham (Yemen). Then it was demolished, so the Amaalaqat rebuilt it. Then it was demolished, so the Qureysh rebuilt it'.[820]

وعنه في (الاحتجاج): أن الصادق (عليه السلام) قال لأبي حنيفة لما دخل عليه، قال: «من أنت؟» قال: أبو حنيفة. قال (عليه السلام): «مفتي أهل العراق؟» قال: نعم. قال: «بم تفتيهم؟». قال: بكتاب الله، قال (عليه السلام): «و إنك لعالم بكتاب الله: ناسخه، و منسوخه، و محكمه، و متشابهه؟». قال: نعم.

And from him (Al-Tabarsy) in Al-Ihtijaj –

Al-Sadiq[asws] said to Abu Hanifa[la] when he came up to him[asws]: 'Who are you?' He replied, 'Abu Hanifa'. He[asws] said: 'The Mufti (Issuer of Fatwas) of the people of Al-Iraq?' He replied, 'Yes'. He[asws] said: 'By what do you issue Fatwas to them?' He replied, 'By the Book of Allah[azwj]'. He[asws] said: 'And you have the knowledge of the Book of Allah[azwj] – its Abrogating, and its Abrogated, and its Decisive, and its Allegorical (Verses)?' He replied, 'Yes'.

قال: «فأخبرني عن قول الله عز و جل: وَ قَدَّرْنا فِيهَا السَّيْرَ سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ أي موضع هو؟» قال: أبو حنيفة: هو ما بين مكة و المدينة. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه، و قال: «نشدتكم بالله، هل تسيرون بين مكة و المدينة و لا تأمنون على دمائكم من القتل، و لا على أموالكم من السرق؟». فقالوا: اللهم نعم.

He[asws] said: 'So inform me about the Words of Allah[azwj] Mighty and Majestic ***[34:18] and We Apportioned the journey therein: Travel through them nights and days, in security***, which place is it?' Abu Hanifa[la] said, 'It is what is in between Makkah and Al-Medina'. So Abu Abdullah[asws] turned towards those who were seated with him[asws] and said: 'We[asws] adjure you by Allah[azwj]! Have you travelled between Makkah and Al-Medina, and you were not secure for your blood, from being murdered, nor upon your wealth, from it being stolen?' So they said, 'Our Allah[azwj], yes'.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقا، أخبرني عن قول الله عز و جل: وَ مَنْ دَخَلَهُ كانَ آمِناً، أي موضع هو؟» قال: ذلك بيت الله الحرام. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه قال: «نشدتكم بالله، هل تعلمون أن عبد الله بن الزبير، و سعيد بن جبير دخلاه فلم يأمنا القتل؟». قالوا: اللهم نعم.

So Abu Abdullah[asws] said: 'Woe be unto you – O Abu Hanifa – Allah[azwj] is not Saying (anything) but the Truth. Inform me[asws] about the Words of Allah[azwj] Mighty and Majestic ***[3:97] and whoever enters it shall be secure***, which place is it?' He said, 'That is the Sacred House of Allah[azwj]'. So Abu Abdullah[asws] turned towards those seated with him[asws], and said: 'We[asws] adjure you by Allah[azwj]! Do you know that Abdullah Bin Al-Zubeyr, and Saeed bin Jubeyr entered it, so they were not safe from being murdered?' They said, 'Our Allah[azwj], yes'.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقا». فقال أبو حنيفة: ليس لي علم بكتاب الله، إنما أنا صاحب قياس.

So Abu Abdullah[asws] said: 'Woe be unto you – O Abu Hanifa – Allah[azwj] is not Saying except for the Truth'. So Abu Hanifa said, 'There is no knowledge with me, of the Book of Allah[azwj], but rather, 'إنما أنا صاحب قياس' I am an analogist'.[821]

[820] المناقب 2: 43

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن موسى بن القاسم البجلي، و محمد بن يحيى، عن العمركي بن علي جميعا، عن علي بن جعفر، عن أخيه موسى (عليه السلام)، قال: «إن الله عز و جل فرض الحج على أهل الجدة في كل عام، و ذلك قوله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعالَمِينَ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Musa Bin Al Qasim Al Bajaly, and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether, from Ali Bin Ja'far,

(It has been narrated) from his brother[asws] Musa[asws] having said: 'Allah[azwj] Mighty and Majestic Obligated the Hajj upon the people with means during every year, and that is in the Words of the Mighty and Majestic ***[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds***'.

قال: قلت: فمن لم يحج منا فقد كفر؟ فقال: «لا، و لكن من قال: ليس هذا هكذا، فقد كفر».

I said, 'So the ones from us who do not perform the Hajj so he has disbelieved?' So the Imam[asws] said: 'No! But the one who says, 'This is not like this', so he has disbelieved.'[822]

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير ، عن عمر بن أذينة، قال: كتبت إلى أبي عبد الله (عليه السلام) مسائل بعضها مع ابن بكير، و بعضها مع أبي العباس، فجاء الجواب بإملائه (عليه السلام): «سألت عن قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا يعني به الحج و العمرة جميعا لأنهما مفروضان».

From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said,

'I wrote to Abu Abdullah[asws], some questions with Ibn Bakeyr, and some with Abu Al-Abbas, so there came the answer by his[asws] dictation: 'You asked about the Words of Allah[azwj] Mighty and Majestic ***[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it*** – it Means by it the Hajj and the Umrah together, because they are both Obligations'.[823]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا ما السبيل؟ قال: «أن يكون له ما يحج به».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usmaan, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it*** – what is the way (ability)?' He[asws] said: 'That there is for him what it takes to go to Pigrimage with'.

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[821] الاحتجاج: 360
[822] الكافي 4: 265/ 5.
[823] الكافي 4: 264/ 1.

قال: قلت: من عرض عليه ما يحج به فاستحيا من ذلك، أهو ممن يستطيع إليه سبيلا؟ قال: «نعم، ما شأنه يستحيي؟ و لو يحج على حمار أجدع «3» أبتر «4»، فإن كان يطيق أن يمشي بعضا و يركب بعضا فليحج».

I said, 'The one to whom is presented what he can go to Pilgrimage with, but he is embarrassed from that, is he from the ***one who is able to undertake the journey to it***?' He[asws] said: 'Yes, what makes him to be ashamed? Even if he has to go to Pilgrimage upon a donkey with its ears cut off and tailless. And if he can bear to walk part of the way and ride part of it, so he should perform the Pilgrimage'.[824]

و عنه: بإسناده عن أحمد بن محمد، عن الحسين ، عن القاسم بن محمد، عن علي، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا قال: «يمشي إن لم يكن عنده». قلت: لا يقدر على المشي؟ قال: «يمشي و يركب». قلت: لا يقدر على ذلك؟ قال: «يخدم القوم و يخرج [معهم]».

And from him (Al Sadouq), by his chain from Ahmad Bin Muhammad, from Al Husayn, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

'I said to Abu Abdullah[asws], 'The Words of Allah[azwj] Mighty and Majestic ***[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it***. He[asws] said: 'He should walk, if there is no (ride) with him'. I said, 'If he is not able to walk?' He[asws] said: 'He should walk and ride'. I said, 'If he is not able to do that?' He[asws] said: 'He should serve the people and go out with them'.[825]

عن زرارة، قال: قال أبو جعفر (عليه السلام): «بني الإسلام على خمسة أشياء: على الصلاة، و الزكاة، و الصوم، و الحج، و الولاية».

From Zarara who said,

'Abu Ja'far[asws] said: 'The foundation of Al-Islam is upon five things – Upon the Salat, and the Zakat, and the Soam (Fasts), and the Hajj, and the Wilayah'.

قال: قلت: فأي ذلك أفضل؟ قال: «الولاية أفضلهن لأنها مفتاحهن، و الوالي هو الدليل عليهن».

I said, 'So which of that is the highest?' He[asws] said: 'The Wilayah is the highest of these because it is their key, and and the Guardian is the evidence over these'.

قال: قلت: ثم الذي يلي في الفضل؟ قال: قال: «فالصلاة، إن رسول الله (صلى الله عليه و آله) قال: الصلاة عمود دينكم».

I said, 'Then which one follows in the preference?' He[asws] said: 'So it is the Salat. Rasool-Allah[saww] said: 'The Salat is a pillar of your Religion'.

قال: قلت: الذي يليها في الفضل؟ قال: «الزكاة، لأنه قرنها بها، و بدأ بالصلاة قبلها، و قال رسول الله (صلى الله عليه و آله): الزكاة تذهب الذنوب».

I said, 'Which follows it in the preference?' He[asws] said: 'The Zakat, because it has been paired with it, and begins before the Salat, and Rasool-Allah[saww] said: 'The Zakat does away with the sins'.

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[824] الكافي 4: 266/ 1.
[825] التهذيب 5: 10/ 26، الاستبصار 2: 141.

قال: قلت: فالذي يليها في الفضل؟ قال: «الحج، لأن الله يقول: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعالَمِينَ، و قال رسول الله (صلى الله عليه و آله): لحجة متقبلة خير من عشرين صلاة نافلة، و من طاف بهذا البيت طوافا أحصى فيه سبوعه»

I said, 'So which one follows it in the preference?' He[asws] said: 'The Pilgrimage, because Allah[azwj] is Saying ***[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds***. And Rasool-Allah[saww] said: 'An Accepted Pilgrimage is better than twenty optional Salat. And the one who circles this House (Kabah) and is counted in it for a week'.

قال: قلت: ثم ماذا يتبعه؟ قال: «ثم الصوم». قال: قلت: فما بال الصوم آخر ذلك أجمع؟ فقال: «قال رسول الله (صلى الله عليه و آله): الصوم جنة من النار».

I said, 'Then what follows it?' He[asws] said: 'The Soam (Fasting)'. I said, 'So what is the matter that the Soam is at the end of all of that?' He[asws] said: 'Rasool-Allah[saww] said: 'The Soam is a shield against the Fire'.

قال: ثم قال: «إن أفضل الأشياء ما إذا كان فاتك لم يكن لك منه التوبة دون أن ترجع إليه فتؤديه بعينه، إن الصلاة و الزكاة و الحج و الولاية ليس ينفع شيء مكانها دون أدائها، و إن الصوم إذا فاتك أو أفطرت أو سافرت فيه أديت مكانه أياما غيرها، و فديت ذلك الذنب بفدية، و لا قضاء عليك، و ليس مثل تلك الأربعة شيء يجزيك مكانها غيرها».

Then he[asws] said: 'The best of the things, if you were to miss these, there is no repentance for it apart from that you should return to it and pay it back the very same. The Salat, and the Zakat, and the Hajj, and the Wilaah, does not benefit anything in its place except its fulfilment. And the Soam, if it was missed, or broken, or on journeying during it, has to be fulfilled with other days in its place, and the expiation of that is the expiation of the sin, and there is no fulfilment upon you, and there is nothing like these four things that you can recompense others things in their place'.[826]

عن أبي الربيع الشامي، قال: سئل أبو عبد الله (عليه السلام) عن قول الله: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا. فقال: «ما يقول الناس»؟ فقيل له: الزاد و الراحلة.

From Abu Al Rabi'e Al Shamy who said,

'Abu Abdullah[asws] was asked about the Words of Allah[azwj] ***[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it***. So he[asws] said: 'What are the people saying?' So it was said to him[asws], 'The provision and the transport'.

قال: فقال أبو عبد الله (عليه السلام): «سئل أبو جعفر (عليه السلام) عن هذا، فقال: لقد هلك الناس إذن، لئن كان من كان له زاد و راحلة قدر ما يقوت به عياله.

So Abu Abdullah[asws] said: 'Abu Ja'far[asws] was asked about this, so he[asws] said: 'The people are destroyed then, because if one had for himself the provision and the transport, what would he feed his family with'.

[826] تفسير العيّاشي 1: 191/ 109

فقيل له: فما السبيل؟- قال- فقال: «السعة في المال، إذا كان يحج ببعض و يبقي بعضا يقوت به عياله، أليس الله قد فرض الزكاة فلم يجعلها إلا على من يملك مائتي درهم؟».

So it was said to him[asws], 'So what constitutes the ability?' So he[asws] said: 'The ampleness of the wealth. So he goes to the Hajj with some of it, and there remains some to feed his family with. Has not Allah[azwj] Obligated the Zakat, so He[azwj] did not Make it to be except upon the one who owns two hundred Dirhams?'[827]

VERSES 98 - 101

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ {98} قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {99}

[3:98] Say: O People of the Book! Why are you disbelieving in the Signs of Allah? And Allah is a Witness of what you are doing [3:99] Say: O People of the Book! Why are you hindering him who believes from the Way of Allah? You seek (to make) it crooked, while you are witnesses, and Allah is not Heedless of what you are doing

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ {100} وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {101}

[3:100] O you who believe! If you obey a party from among those who have been Given the Book, they will turn you back as unbelievers after you have believed [3:101] But how can you disbelieve while it is you to whom the Verses of Allah are recited, and among you is His Rasool? And whoever holds fast to Allah, he indeed is Guided to a Straight Path

ابن بابويه، قال: حدثنا علي بن الفضل بن العباس البغدادي بالري، المعروف أبي الحسن الخيوطي، قال: حدثنا أحمد بن محمد بن سليمان بن الحارث، قال: حدثنا محمد بن علي بن خلف العطار، قال: حدثنا الحسين الأشقر، قال: قلت لهشام بن الحكم: ما معنى قولكم: إن الإمام لا يكون إلا معصوما؟ فقال: سألت أبا عبد الله (عليه السلام) عن ذلك. فقال: «المعصوم هو الممتنع بالله من جميع محارم الله، و قد قال الله تبارك و تعالى: وَ مَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلى صِراطٍ مُسْتَقِيمٍ».

Ibn Babuwayh said, 'Ali Bin Al fazaal Bin Al Abbas Al Baghdady narrated to us at Al Rayy, from Abu Al Hassan Al Kahyouti, from Ahmad Bin Muhammad Bin Suleyman Bin Al Haaris, from Muhammad Bin Ali Bin Khalaf Al Ataar, from Al Husayn Al Ashqar who said,

'I said to Hashim Bin Al-Hakam, 'What is the meaning of your speech that the Imam[asws] is not except for an Infallible?' So he said, 'I asked Abu Abdullah[asws] about that, so he[asws] said: 'The Infallible, he[asws] is the abstainer by Allah[azwj] from all the Prohibitions of Allah[azwj]. And Allah[azwj] Blessed and High has Said ***[3:101] And whoever holds fast to Allah, he indeed is Guided to a Straight Path***'.[828]

VERSE 102

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ {102}

[827] تفسير العيّاشي 1: 192/ 113
[828] معاني الأخبار: 132/ 2

[3:102] O you who believe! Fear Allah with the piety which is due to Him, and do not die unless you are Muslims

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد، عن أبيه، عن النضر، عن أبي الحسين، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: اتَّقُوا اللَّهَ حَقَّ تُقاتِهِ. قال: «يطاع و لا يعصى، و يذكر فلا ينسى، و يشكر فلا يكفر».

Ibn Babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Safaar, from Ahmad Bin Muhammad, from his father, from Al Nazar, from Al Husayn, from Abu Baseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[3:102] O you who believe! Fear Allah with the piety, which is due to Him***. He[asws] said: 'Obey and do not disobey, and remember so do not forget, and be thankful so do not deny'.[829]

ابن شهر آشوب: عن (تفسير وكيع)، قال: حدثنا سفيان بن مرة الهمداني، عن عبد خير، قال: سألت علي بن أبي طالب (عليه السلام) عن قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقاتِهِ.

Ibn Shehr Ashub, from Tafseer Wakie, from Sufan Bin Marat Al hamdany, from Abd Khayr who said,

'I asked Ali[asws] Bin Abu Talib[asws] about the Words of the High ***[3:102] O you who believe! Fear Allah with the piety, which is due to Him***.

قال: «و الله ما عمل بها غير أهل بيت رسول الله، نحن ذكرنا الله فلا ننساه، و نحن شكرناه فلن نكفره، و نحن أطعناه فلم نعصه، فلما نزلت هذه الآية، قالت الصحابة: لا نطيق ذلك. فأنزل الله تعالى: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

He[asws] said: 'By Allah[azwj]! No one has acted upon it except for the People[asws] of the Household of Rasool-Allah[saww]. We[asws] remember Allah[azwj], so we[asws] do not forget, and we[asws] are thankful to Him[azwj] so we[asws] never deny, and we[asws] obey Him[azwj] so we do not disobey. So when this Verse was Revealed, the companions said, 'We cannot afford to do that'. Thus, Allah[azwj] the High Revealed ***[3:102] Fear Allah with the piety which is due to Him***'.[830]

العياشي: عن الحسين بن خالد، قال: قال أبو الحسن الأول (عليه السلام): «كيف تقرأ هذه الآية يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقاتِهِ وَ لا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ ماذا؟» قلت: مسلمون. فقال: «سبحان الله! يوقع عليهم الإيمان فيسميهم مؤمنين، ثم يسألهم الإسلام، و الإيمان فوق الإسلام!».

Al Ayyashi, from Al Husayn Bin Khalid who said,

'Abu Al-Hassan the First[asws] said: 'How do you recite this Verse ***[3:102] O you who believe! Fear Allah with the piety, which is due to Him, and do not die unless you are Muslims***. What is that?' I said, 'Muslims'. So the Imam[asws] said: 'Glory be to Allah[azwj]! The Eman (belief) occurs to them so they are named as Believers, then He[azwj] asks them to be upon Al-Islam, and the Eman is above Al-Islam!'[831]

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[829] معاني الأخبار: 240/ 1.
[830] المناقب 2: 177
[831] تفسير العيّاشي 1: 193/ 119.

عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: اتَّقُوا اللَّهَ حَقَّ تُقاتِهِ قال: «منسوخة». قلت: و ما نسخها؟ قال: «قول الله فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

From Abu Baseer, who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[3:102] Fear Allah with the piety which is due to Him***. The Imam[asws] said: 'Abrogated'. I said, 'And what Abrogates it?' The Imam[asws] said: 'The Words of Allah[azwj] ***[64:16] Therefore fear Allah as much as you can***'.[832]

VERSE 103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ {103}

[3:103] And hold fast by the Rope of Allah all together and be not disunited, and remember the Favour of Allah on you when you were enemies, then He United your hearts so by His Favour you became brethren; and you were on the brink of a pit of the fire, then He Saved you from it, thus does Allah Clarify to you His Signs that you may be rightly Guided

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَعَالَى وَ كُنْتُمْ عَلى شَفا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْها بِمُحَمَّدٍ هَكَذَا وَ اللَّهِ نَزَلَ بِهَا جَبْرَئِيلُ (عليه السلام) عَلَى مُحَمَّدٍ (صلى الله عليه وآله).

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from his father, who has narrated:

Abu Abdullah[asws] regarding the Words of the High[azwj]: ***"[3:103] and you were on the brink of a pit of fire, then He saved you from it, by Muhammad[saww]***." By Allah[azwj], this is how Jibraeel[as] came down with it upon Muhammad[saww]'.[833]

عن جابر، عن أبي جعفر (عليه السلام) قال: «آل محمد (عليهم السلام) هم حبل الله الذي أمرنا بالاعتصام به، فقال: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لا تَفَرَّقُوا».

From Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Progeny[asws] of Muhammad[saww], they[asws] are the Rope of Allah[azwj] which He[azwj] has Commanded to the holding fast to, so Allah[azwj] Said ***[3:103] And hold fast by the Rope of Allah all together and be not disunited***'.[834]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لا تَفَرَّقُوا. قال: «إن الله تبارك و تعالى علم أنهم سيفترقون بعد نبيهم و يختلفون، فنهاهم عن التفرق كما نهى من كان قبلهم، فأمرهم أن يجتمعوا على ولاية آل محمد (عليهم الصلاة و السلام)، و لا يتفرقوا».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

[832] تفسير العيّاشي 1: 194/ 121.
[833] Al Kafi – H 14656
[834] تفسير العيّاشي 1: 194/ 123.

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[3:103] and be not disunited***, said: 'Allah[azwj] Blessed and High Knew that they would be disuniting after their Prophet[saww] and would be differing, so He[azwj] Prohibited them from the disunity just as He[azwj] had Forbidden the ones who were before them. So Allah[azwj] Commanded them to be united upon the Wilayah of the Progeny[asws] of Muhammad[saww], and not separate'.[835]

ابن شهر آشوب: عن محمد بن علي العنبري، بإسناده عن النبي (صلى الله عليه و آله) أنه سأل أعرابي عن هذه الآية: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً، فأخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام)، و قال: «يا أعرابي، هذا حبل الله فاعتصم به» فدار الأعرابي من خلف علي (عليه السلام) و احتضنه، و قال: اللهم إني أشهدك أني قد اعتصمت بحبلك. فقال رسول الله (صلى الله عليه و آله): «من سره أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا».

Ibn Shehr Ashub, from Muhammad Bin Al Al Anbary, by his chain,

(It has been narrated) from the Prophet[saww] who was asked by a Bedouin about this Verse ***[3:103] And hold fast by the Rope of Allah all together***. So Rasool-Allah[saww] grabbed the hand of Ali[asws] and said: 'O Bedouin! This is a Rope of Allah[azwj] so hold fast by him[asws]'. So the Bedouin walked from behind Ali[asws] and embraced him[asws], and said: 'Our Allah[azwj]! I hereby testify that I have held fast to Your[azwj] Rope'. So Rasool-Allah[saww] said: 'Whoever wishes to look at a man from the people of the Paradise should look at this one'.[836]

محمد بن إبراهيم النعماني- المعروف بابن زينب- قال: حدثنا محمد بن عبد الله بن معمر الطبراني بطبرية سنة ثلاث و ثلاثين و ثلاثمائة- و كان هذا الرجل يوالي يزيد بن معاوية و من النصاب- قال: حدثنا أبي، قال: حدثنا علي بن هاشم، و الحسن بن السكن، قال: حدثنا عبد الرزاق بن همام، قال: أخبرني أبي، عن ميناء مولى عبد الرحمن بن عوف، عن جابر بن عبد الله الأنصاري، قال: و قد على رسول الله (صلى الله عليه و آله) أهل اليمن، فقال النبي (صلى الله عليه و آله): فقالوا: يا رسول الله، و من وصيك؟ فقال: «هو الذي أمركم الله بالاعتصام به، فقال عز و جل: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لا تَفَرَّقُوا».

Muhammad Bin Ibrahim Al No'mani – well known as Ibn Zaynab – from Muhammad Bin Abdullah Bin Moamar Al Tabrany at Tabariyya in the year three hundred and thirty three – and this man used to befriend Yazeed[la] Bin Muawiya and was from the Hostile ones (Naasibi), from his father, from Ali Bin Hashim, and Al Hassan Bin Al Sakan, from Abdula Razaq Bin Hamaam, from his father, from Mayna'a a slave of Abdul Rahman Bin Awf,

(It has been narrated) from Jabir Bin Abdullah Al-Ansary who said, 'The people of Yemen sent a delegation to Rasool-Allah[saww], so they said, 'O Rasool-Allah[saww], and who is your[saww] successor[asws]?' So he[saww] said: 'He[asws] is the one whom Allah[azwj] has Commanded everyone to hold fast unto, so Allah[azwj] Mighty and Majestic Said ***[3:103] And hold fast by the Rope of Allah all together and be not disunited***'.

فقالوا: يا رسول الله، بين لنا ما هذا الحبل؟ فقال: «هو قول الله: إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَ حَبْلٍ مِنَ النَّاسِ فالحبل من الله كتابه، و الحبل من الناس وصيي».

So they said, 'O Rasool-Allah[saww]! Explain to us what this Rope is?' So he[saww] said: '***[3:112] except by a Rope with Allah and a Rope with the people***. So the Rope from Allah[azwj] is His[azwj] Book, and the Rope from the people is my[saww] successor[asws]'.

[835] تفسير القمّي 1: 108
[836] المناقب 3: 76.

فقالوا: يا رسول الله، و من وصيك؟ فقال: «هو الذي أنزل الله فيه: أَنْ تَقُولَ نَفْسٌ يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ».

So they said, 'O Rasool-Allah[saww]! And who is your[saww] successor[asws]?' So he[saww] said: 'He[asws] is the one regarding whom Allah[azwj] Revealed ***[39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of (near to) Allah***'.

فقالوا: يا رسول الله، و ما جنب الله هذا؟ فقال: «هو الذي يقول الله فيه: وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلى يَدَيْهِ يَقُولُ يا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا هو وصيي و السبيل إلي من بعدي».

So they said, 'O Rasool-Allah[saww]! And what is this Side of (close to) Allah[azwj] (جنب الله)?' So he[saww] said: 'He[asws] is the one regarding whom Allah[azwj] Says ***[25:27] And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool*** – He[asws] is my[saww] successor[asws] and the Way from after me[saww]'.

فقالوا: يا رسول الله، بالذي بعثك بالحق نبيا، أرناه فقد اشتقنا إليه. فقال: «هو الذي جعله الله آية للمتوسمين، فإن نظرتم إليه نظر من كان له قلب، أو ألقى السمع و هو شهيد، عرفتم أنه وصيي كما عرفتم أني نبيكم، فتخللوا الصفوف و تصفحوا الوجوه، فمن أهوت إليه قلوبكم فإنه هو، لأن الله عز و جل يقول في كتابه: فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ إليه و إلى ذريته».

So they said, 'O Rasool-Allah[saww]! By the One[azwj] Who Sent you with the Truth as a Prophet[saww], show him[asws] to us for we long for him[asws]'. So he[saww] said: 'He[asws] is the One for whom Allah[azwj] Made ***[15:75] Signs for those who distinguish (the marks)***. So those who look at him[asws] from the ones who have a heart, or o hearing and he sees him[asws], would know that he[asws] is my[saww] successor[asws] just as you know that I[saww] am your Prophet[saww]. So make rows and browse the faces, for the one to whom your hearts incline to, so it is him[asws], because Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***[14:37] therefore make the hearts of some people yearn towards them*** – towards him[asws] and his[asws] descendants'.

ثم قال: فقام أبو عامر الأشعري في الأشعريين، و أبو غرة الخولاني في الخولانيين، و ظبيان و عثمان بن قيس في بني قيس، و عرفة الدوسي في الدوسيين، و لا حق به علاقة، فتخللوا الصفوف، و تصفحوا الوجوه، و أخذوا بيد الأصلع البطين، و قالوا: إلى هذا أهوت أفئدتنا يا رسول الله.

Then (the narrator) said, 'So Abu Aamir Al-Ashary stood up among the Asharites, and Abu Gharat Al-Khowlany among the Khowlanis, and Zibyan and Usman Bin Qays among the Clan of Qays, and Arfat Al-Dowsy among the Dowsis, so they left alone the rows and browsed the faces, and grabbed the hand of the shaven headed one[asws] and said, 'It is to this our hearts incline towards, O Rasool-Allah[saww]!'

فقال النبي (صلى الله عليه و آله): «أنتم نخبة الله حين عرفتم وصي رسول الله قبل أن تعرفوه، فبم عرفتم أنه هو»؟ فرفعوا أصواتهم يبكون، و قالوا: يا رسول الله، نظرنا إلى القوم فلم تحن لهم [قلوبنا]، و لما رأيناه رجفت قلوبنا ثم اطمأنت نفوسنا، فانجاشت» أكبادنا، و هملت أعيننا، و تبلجت صدورنا حتى كأنه لنا أب و نحن عنده بنون.

So the Prophet[saww] said: 'You are the elite of Allah[azwj] whereby you recognised the successor[asws] of Rasool-Allah[saww] before having been introduced to him[asws], so how did you come to recognise that it is him[asws]?' So they wailed in raised voices and said, 'O Rasool-Allah[saww]! We looked at the people, so our hearts did not incline towards them, and when we saw him[asws], our hearts quivered, then our selves were reassured, so our hearts were convinced, and our eyes were filled (with tears), and

our chests were lightened to the extent as if he[asws] was a father to us and we were his[asws] sons in his[asws] presence'.

فقال النبي (صلى الله عليه و آله): «وَ ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ أنتم منه بالمنزلة التي سبقت لكم بها الحسنى، و أنتم عن النار مبعدون».

So the Prophet[saww] said: '***[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge*** and you all are from it at the status which the good preceded for you, and you are remote from the Fire'.

قال: فبقي هؤلاء القوم المسمون حتى شهدوا مع أمير المؤمنين الجمل و صفين فقتلوا بصفين (رحمهم الله)، و كان النبي (صلى الله عليه و آله) بشرهم بالجنة و أخبرهم أنهم يستشهدون مع علي بن أبي طالب (عليه السلام).

He (the narrator) said, 'So those people remained until they witnessed along with Amir-ul-Momineen[asws], the (battles of) the Camel and Siffeen. They were killed at Siffeen, and the Prophet[saww] has given them the good news of the Paradise and informed them that they would be achieving martyrdom with Ali[asws] Bin Abu Talib[asws]'.[837]

السيد الرضي في (الخصائص): قال: حدثني هارون بن موسى، قال: حدثني أحمد بن محمد بن عمار، قال: حدثنا أبو موسى عيسى الضرير البجلي، عن أبي الحسن (عليه السلام) في خطبة خطبها رسول الله (صلى الله عليه و آله) في مرضه، و في الخبر: «فقال رسول الله (صلى الله عليه و آله): ادعوا لي عمي- يعني العباس (رحمه الله)- فدعي له، فحمله و علي (عليه السلام)، حتى أخرجاه، فصلى بالناس و إنه لقاعد، ثم حمل فوضع على المنبر بعد ذلك،

Al Syed Al Razy in Al Khasaais, from Haroun Bin Musa, from Ahmad Bin Muhammad Bin Amaar, from Abu Musa Isa Al Zareer Al Bajaly,

(It has been narrated) from Abu Al-Hassan[asws] in a sermon – in a sermon which Rasool-Allah[saww] sermoned during his[saww] illness, and in the Hadeeth: So Rasool Allah[saww] said: 'Call my[saww] uncle for me' – meaning Al-Abbas. So they called him. So he and Ali[asws] carried him[saww] until they brought him[saww] out. So he[saww] Prayed with the people and he[saww] was seated. Then they carried him[saww] and placed him[saww] upon the Pulpit after that.

فاجتمع لذلك جميع أهل المدينة من المهاجرين و الأنصار، حتى برزت العواتق من خدورها، فبين باك و صائح و مسترجع [و واجم] و النبي (صلى الله عليه و آله) يخطب ساعة و يسكت ساعة، و كان فيما ذكر من خطبته أن قال: يا معاشر المهاجرين و الأنصار، و من حضر في يومي هذا و ساعتي هذه من الإنس و الجن، ليبلغ شاهدكم غائبكم، ألا إني قد خلفت فيكم كتاب الله فيه النور و الهدى، و البيان لما فرض الله تبارك و تعالى من شيء، حجة الله عليكم و حجتي و حجة وليي، و خلفت فيكم العلم الأكبر، علم الدين و نور الهدى و ضياءه، و هو علي بن أبي طالب، ألا و هو حبل الله وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لا تَفَرَّقُوا وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْداءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْواناً وَ كُنْتُمْ عَلى شَفا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْها كَذلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آياتِهِ لَعَلَّكُمْ تَهْتَدُونَ.

So the people of Al-Medina gathered for that, from the Emigrants and the Helpers, to the extent that adolescent girls came out from their veils. So they wailed and cried out and were gloomy. And the Prophet[saww] was addressing for a while, and was silent for a while (due to weakness from the illness). And amongst what he[saww] mentioned from his sermon was that he[saww] said:

[837] الغيبة: 39/ 1

‘O group of the Emigrants and the Helpers! And the one who is present on this day and this hour, from the human beings and the Jinn, those present should make it reach to the absentees that indeed I[saww] have left behind among you all the Book of Allah[azwj] in which is the Noor (Light) and the Guidance, and the explanation of what Allah[azwj] Blessed and High has Obligated from the things, an Argument of Allah[azwj] to you, and my[saww] argument and of my[saww] Guardian[asws]. And I[saww] leave behind among you the great flag, the flag of the Religion and the Noor of Guidance and its illumination, and he[asws] is Ali[asws] Bin Abu Talib[asws].

Indeed, he[asws] is the Rope of Allah[azwj] ***[3:103] And hold fast by the Rope of Allah all together and be not disunited, and remember the Favour of Allah on you when you were enemies, then He United your hearts so by His Favour you became brethren; and you were on the brink of a pit of the fire, then He Saved you from it, thus does Allah Clarify to you His Signs that you may be rightly Guided***.

أيها الناس، هذا علي، من أحبه و تولاه اليوم و بعد اليوم فقد أوفى بما عاهد عليه الله، و من عاداه و أبغضه اليوم و بعد اليوم جاء يوم القيامة أصم و أعمى، لا حجة له عند الله».

O you people! This is Ali[asws]! The one whom loves him[asws] and befriends him[asws] today and after today, so he has fulfilled what Allah[azwj] has Covenanted to him. And the one who is inimical to him[asws] and hates him[asws] today and after today, would come on the Day of Judgement deaf and blind, and will have no argument for himself in the Presence of Allah[azwj]’.[838]

VERSES 104 & 105

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {104} وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ {105}

[3:104] And from among you there should be a community inviting to the better and enjoin what is good and forbid the evil, and these it is that shall be successful [3:105] And be not like those who became divided and disagreed after clear Arguments had come to them, and these are the ones who shall have a grievous Punishment

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ: «فهذه الآية لآل محمد (صلى الله عليه و آله) و من تابعهم يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ».

Ali Bin Ibrahim said, ‘And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja’far[asws] regarding His[azwj] Words ***[3:104] And from among you there should be a community inviting to the better***: ‘So <u>this Verse is for the Progeny[asws] of Muhammad[saww] and the ones that follow them[asws]</u> ***inviting to the better and enjoin what is good and forbid the evil***’.[839]

[838] خصائص أمير المؤمنين: 74
[839] تفسير القمي 1: 108

VERSES 106 & 107

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {106}
وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ {107}

[3:106] On the Day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the Punishment because you disbelieved [3:107] And as to those whose faces turn white, they shall be in Allah's Mercy; in it they shall be abiding

علي بن إبراهيم، قال: حدثني أبي، عن صفوان بن يحيى، عن أبي الجارود، عن عمران بن هيثم، عن مالك بن ضمرة، عن أبي ذر (رحمه الله)، قال: لما نزلت هذه الآية: يَوْمَ تَبْيَضُّ وُجُوهٌ وَ تَسْوَدُّ وُجُوهٌ قال رسول الله (صلى الله عليه و آله): «ترد علي أمتي يوم القيامة على خمس رايات: فراية مع عجل هذه الامة، فأسألهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فحرفناه و نبذناه وراء ظهورنا، و أما الأصغر فعاديناه و أبغضناه و ظلمناه. فأقول: ردوا إلى النار ظماء مظمئين مسودة وجوهكم.

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan Bin Yahya, from Abu Al Jaroud, from Imran Bin Haysam, from Maalik Bin Zamrat,

(It has been narrated) from Abu Dharr[as] who said, 'When this Verse was Revealed ***[3:106] On the Day when (some) faces shall turn white and (some) faces shall turn black***, Rasool-Allah[saww] said: 'My[saww] community will return to me[saww] on the Day of Judgement under five banners. So a banner with the hasty ones of this community I[saww] shall ask them: 'What did you do with the two weighty things from after me[saww]?' They would be saying, 'As for the greater one, so we distorted it and threw it behind our backs, and as for the smaller one, so we were inimical to it, and hated it, and were unjust to it'. So I[saww] shall say: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية مع فرعون هذه الامة، فأقول لهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فحرفناه و مزقناه و خالفناه، و أما الأصغر فعاديناه و قاتلناه. فأقول: ردوا إلى النار ظماء مظمئين مسودة وجوهكم.

Then there shall return to me[saww] a banner with the Pharaoh of this community, so I[saww] shall say to them: 'What did you do with the two weighty things from after me[saww]?' They would be saying, 'As for the greater one, so we distorted it, tore it and violated it. And as for the little one, so we were inimical to it and killed it'. So I[saww] shall be saying: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية مع سامري هذه الامة، فأقول لهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فعصيناه و تركناه، و أما الأصغر فخذلناه و ضيعناه [و صنعنا به كل قبيح]. فأقول: ردوا إلى النار ظماء مظمئين مسودة وجوهكم.

Then there shall return to me[saww] a banner with the Samiri of this community, so I[saww] shall be saying to them: 'What did you do with the two weighty things from after me[saww]?' They would be saying, 'As for the greater one, so we disobeyed it and left it, and as for the little one, so we abandoned it and wasted it, and placed with it every ugliness'. So I[saww] shall say to them: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية ذي الثدية مع أول الخوارج و آخرهم، فأسألهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فمزقناه فبرئنا منه، و أما الأصغر فقاتلناه و قتلناه. فأقول: ردوا إلى النار ظماء مظمئين مسودة وجوهكم.

Then there shall return to me[asws] a banner with the swollen one from the first ones of the Khawarijites and their last ones. So I[saww] shall say to them: 'What did you do with the two weighty things from after me[saww]?' They would be saying, 'As for the greater one, we tore it and disavowed from it, and as for the little one, so we fought against it and killed it'. So I[saww] shall say: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية مع إمام المتقين، و سيد الوصيين، و قائد الغر المحجلين، و وصي رسول رب العالمين، فأقول لهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فاتبعناه و أطعناه، و أما الأصغر فأحببناه و والیناه و وازرناه و نصرناه حتى أهريقت فيهم دماؤنا. فأقول: ردوا إلى الجنة رواء مرويين، مبيضة وجوهكم»

Then there shall return to me[saww] a banner with the Imam[asws] of the pious, and the Chief of the successors[asws], and the Guide of the resplendent, and the successor[asws] of the Rasool[saww] of the Lord[azwj] of the worlds. So I[saww] shall say to them: 'What did you do with the two weighty things from after me[saww]?' They would be saying, 'As for the greater one, so we followed it, and obeyed it. And as for the little one, so we loved it, and allied with it, and helped it and supported it to the extent that our blood was spilt regarding them[asws]'. So I[saww] shall say to them: 'Return to the Paradise, quenched, with your faces having been whitened'.

ثم تلا رسول الله (صلى الله عليه و آله): يَوْمَ تَبْيَضُّ وُجُوهٌ وَ تَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَ كَفَرْتُمْ بَعْدَ إِيمانِكُمْ فَذُوقُوا الْعَذابَ بِما كُنْتُمْ تَكْفُرُونَ وَ أَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَتِ اللَّهِ هُمْ فِيها خالِدُونَ.

Then Rasool-Allah[saww] recited ***[3:106] On the Day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the Punishment because you disbelieved [3:107] And as to those whose faces turn white, they shall be in Allah's Mercy; in it they shall be abiding***'.[840]

VERSES 108 - 110

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ {108} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {109}

[3:108] These are the Verses of Allah which We Recite to you with the Truth, and Allah does not desire any injustice to the creatures [3:109] And whatever is in the skies and whatever is in the earth is Allah's; and to Allah all matters return

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ {110}

[3:110] You are the best of the communities raised up for the people; you enjoin what is right and forbid the evil and believe in Allah; and if the followers

[840] تفسير القمّي 1: 109

of the Book had believed it would have been better for them; Among them (some) are believers and most of them are transgressors

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن سنان، قال: قرئت عند أبي عبد الله (عليه السلام): كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ الآية، فقال أبو عبد الله (عليه السلام): «خير امة يقتلون أمير المؤمنين و الحسن و الحسين ابني علي (عليهم السلام)؟!».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Ibn Sinan who said,

'It was recited in the presence of Abu Abdullah[asws] ***[3:110] You are the best of the communities raised up for for the people*** – the Verse, so Abu Abdullah[asws] said: 'The best of the communities murdered Amir-ul-Momineen[asws], and Al-Hassan[asws], and Al-Husayn[asws], the two sons[asws] of Ali[asws]?'

فقال القارئ: جعلت فداك، كيف نزلت؟ قال: «نزلت (كنتم خير أئمة أخرجت للناس) ألا ترى مدح الله لهم تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُونَ بِاللَّهِ؟».

So the reciter said, 'May I be sacrificed for you[asws]! How was it Revealed?' He[asws] said: 'It was Revealed ***[3:110] You are the best of the Imams raised up for the people***. Do you not see the Praise of Allah[azwj] for them[asws] ***you enjoin what is right and forbid the evil and believe in Allah***?'[841]

العياشي: عن حماد بن عيسى، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «في قراءة علي (عليه السلام) «كنتم خير أئمة أخرجت للناس»- قال-: هم آل محمد (صلى الله عليه و آله)».

Al Ayyashi, from Hamaad Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'In the recitation of Ali[asws] ***[3:110] You are the best of the Imams raised up for for the people*** – said: 'They[asws] are the Progeny[asws] of Muhammad[saww]'.[842]

أبو بصير، عنه (عليه السلام)، قال: قال: «إنما أنزلت هذه الآية على محمد (صلى الله عليه و آله) فيه و في الأوصياء خاصة، فقال: (كنتم «1» خير أئمة أخرجت للناس تأمرون بالمعروف و تنهون عن المنكر) هكذا و الله نزل بها جبرئيل، و ما عنى بها إلا محمدا و أوصياءه (صلوات الله عليهم)».

Abu Baseer,

(It has been narrated) from him[asws] (6th Imam[asws]) having said: 'But rather, this Verse was Revealed unto Muhammad[saww] regarding himself[saww] and regarding the successors[asws] in particular, so He[azwj] Said ***[3:110] You are the best of the Imams raised up for for the people; you enjoin what is right and forbid the evil*** – Like this, by Allah[azwj], Jibraeel[as] desended with it, and it does not Mean by it any except for Muhammad[saww] and his[saww] successors[asws]'.[843]

[841] تفسير القمّي 1: 110.
[842] تفسير العيّاشي 1: 195/ 128.
[843] تفسير العيّاشي 1: 195/ 129.

VERSES 111 & 112

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۖ وَإِنْ يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ {111} ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {112}

[3:111] They will do you no harm, barring a trivial annoyance; and if they fight alongside you they shall turn (their) backs to you, then shall they not be helped [3:112] Humiliation is made to cleave to them wherever they are found, except by a Rope from Allah and a Rope from the people, and they have become deserving of Wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the Signs of Allah and slew the Prophets unjustly; this is because they disobeyed and exceeded the limits

ابن شهر آشوب: عن الباقر (عليه السلام) ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ ما ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ قال: «حبل من الله: كتاب الله، و حبل من الناس: علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir[asws] regarding ***[3:112] Humiliation is made to cleave to them wherever they are found, except by a Rope from Allah***, said: 'A Rope from Allah[azwj] – the Book of Allah[azwj]; ***and a Rope from the people*** – Ali[asws] Bin Abu Talib[asws]'.[844]

أحمد بن محمد بن خالد البرقي: عن عثمان، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام) في قول الله: وَ يَقْتُلُونَ الْأَنْبِياءَ بِغَيْرِ حَقٍّ. فقال: «أما و الله ما قتلوهم بالسيف، و لكن أذاعوا سرهم و أفشوا عليهم فقتلوا».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from usmaan, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[3:112] and slew the Prophets unjustly***. So he[asws] said: 'By Allah[azwj]! They did not kill them[as] by the swords, but they announced their[as] secrets and spread it against them[as], so they killed them'.[845]

العياشي: عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، و تلا هذه الآية: ذلِكَ بِأَنَّهُمْ كانُوا يَكْفُرُونَ بِآياتِ اللَّهِ وَ يَقْتُلُونَ الْأَنْبِياءَ بِغَيْرِ حَقٍّ ذلِكَ بِما عَصَوْا وَ كانُوا يَعْتَدُونَ. قال: «و الله ما ضربوهم بأيديهم، و لا قتلوهم بأسيافهم و لكن سمعوا أحاديثهم و أسرارهم فأذاعوها فأخذوا عليها فقتلوا، فصار قتلا و اعتداء و معصية».

Al Ayyashi, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah[asws], and recited this Verse ***[3:112] this is because they disbelieved in the Signs of Allah and slew the Prophets unjustly; this is because they disobeyed and exceeded the limits***. The Imam[asws] said: 'By Allah[azwj]! They did not strike them[as] with their hands, nor killed them with their swords, but they heard their[as] Hadeeth and their[as] secrets, so they announced these.

[844] المناقب 3: 75
[845] المحاسن: 256/ 290.

So these were taken against them[as], so they[as] ended up being killed, and they exceeded the limits and disobeyed'.[846]

VERSES 113 - 120

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ {113} يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ {114} وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ {115}

[3:113] They are not all alike; from the people of the Book there is an upright community; they recite Allah's Verses during the night while Prostrating [3:114] Believing in Allah and the Last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the righteous [3:115] And whatever good they do, they shall not be denied it, and Allah Knows the pious

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ {116} مَثَلُ مَا يُنْفِقُونَ فِي هَٰذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ أَنْفُسَهُمْ يَظْلِمُونَ {117}

[3:116] (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the Fire; therein they shall be abiding [3:117] The likeness of what they spend in the life of the world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۖ إِنْ كُنْتُمْ تَعْقِلُونَ {118} هَا أَنْتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ ۚ قُلْ مُوتُوا بِغَيْظِكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {119}

[3:118] O you who believe! Do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their chests conceal is greater still; indeed, We have Clarified the Signs to you, if you will understand [3:119] But, you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah Knows what is in the chests

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ {120}

[3:120] If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their plots will not injure you in any way; surely Allah Comprehends what they do

[846] تفسير العياشي 1: 196/ 132.

فرار أبي بكر وعمر في الحروب وسوء أدبهما عند الصلح

FLEEING OF ABU BAKR AND UMAR IN THE BATTLES AND THEIR EVIL MANNERS DURING THE RECONCILIATION

ولست أقول: إن كل من كان مع رسول الله صلى الله عليه وآله كذلك، ولكن أعظمهم وجلهم وعامتهم كانوا كذلك. ولقد كانت معنا بطانة لا تألونا خبالا. قال الله عز وجل: (قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر.

And I[asws] am not saying that all those that were with the Messenger of Allah[saww] were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us group of friends whose help did not get to us. Allah[azwj] Mighty and Majestic has Said ***[3:118] vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still***.

ولقد كان منهم بعض من تفضله أنت وأصحابك - يا ابن قيس - فارين، فلا رمى بسهم ولا ضرب بسيف ولا طعن برمح. إذا كان الموت والنزال لاذ وتوارى واعتل، ولاذ كما تلوذ النعجة العوراء لا تدفع يد لامس، وإذا لقي العدو فر ومنح العدو دبره جبنا ولؤما، وإذا كان عند الرخاء والغنيمة تكلم، كما قال الله: سلقوكم بألسنة حداد أشحة على الخير).

And among them were some whom you and your companion give preference to – O Ibn Qays – deserters who neither shot an arrow, nor struck with a sword, not stabbed with a spear. When there was death and the battle, they resorted to hiding and pretending to be sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness. And when it was during the prosperity and the booty (from the war) they spoke, as Allah[azwj] has Said ***"[33:19] but when the fear is past, they will smite you with sharp tongues, covetous of the goods'.***

فلا يزال قد استأذن رسول الله صلى الله عليه وآله في ضرب عنق الرجل الذي ليس يريد رسول الله صلى الله عليه وآله قتله، فأبى عليه. ولقد نظر رسول الله صلى الله عليه وآله يوما وعليه السلاح تام، فضحك رسول الله صلى الله عليه وآله ثم قال - يكنيه -: (أبا فلان، اليوم يومك)

So he never ceased to seek permission from Rasool-Allah[saww] to strike the neck of the men whom the Rasool-Allah[saww] did not want to kill, so he[saww] would refuse (him). And one day Rasool-Allah[saww] saw him with the weapon (put on him without being in the state of war), so Rasool-Allah[saww] smiled, then said: 'O father of so and so, today is your day'.

فقال الأشعث: ما أعلمني بمن تعني إن ذلك يفر منه الشيطان قال عليه السلام: يا بن قيس، لا آمن الله روعة الشيطان إذ قال

Al-Ash'as said, 'You[asws] have not made it known to me as to who is meant by that, from whom even the Satan[la] would flee'. He[asws] said: 'O Ibn Qays, there is no safety with Allah[azwj] from the sight of the Satan[la] when he said it'.[847]

VERSE 121

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {121}

[3:121] And when you did go forth early in the morning from your family to assign the Believers their positions for war and Allah is Hearing, Knowing

[847] Kitaab Sulaym Bin Qays Al Hilali – H 15 (Extract)

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «سبب نزول هذه الآية أن قريشا خرجت من مكة تريد حرب رسول الله (صلى الله عليه و آله)، فخرج يبتغي موضعا للقتال».

Ali Bin Ibrahim said, my father narrated to me, from Safwan, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The reason for the Revelation of this Verse was that the Qureysh went out from Makkah intending war against Rasool-Allah[saww], so he[saww] went out seeking a place for the fighting'.[848]

و عنه: عن الصادق (عليه السلام) و ابن مسعود: لما قصد أبو سفيان في ثلاثة آلاف من قريش إلى النبي (صلى الله عليه و آله) و يقال: في ألفين. منهم مائتا فارس، و الباقون ركب، لهم سبعمائة درع».

And from him,

(It has been narrated) from Al-Sadiq[asws] and Ibn Masoud: '(It was) when Abu Sufyan went out with three thousand of Qureysh against the Prophet[saww]'. And he said in 'Alfeyn' – 'Among them were two hundred horsemen, and the rest were rode, for them were seven hundred armours'.[849]

VERSES 122 & 123

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {122} وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ {123}

[3:122] When two parties from among you had determined that they should show cowardice, and Allah was the Guardian of them both, and in Allah should the Believers trust [3:123] And Allah did certainly assist you at Badr when you were humble; fear Allah then, that you may be grateful

العياشي: عن أبي بصير، قال: قرأت عند أبي عبد الله (عليه السلام): وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ أَذِلَّةٌ. فقال: «مه، ليس هكذا أنزلها الله إنما أنزلت: و أنتم قليل».

Al Ayyashi, from Abu Baseer who said,

'I recited in the presence of Abu Abdullah[asws] ***[3:123] And Allah did certainly assist you at Badr when you were humble***, so he[asws] said: 'Shh! It is not like this that Allah[azwj] Revealed it. But rather it was Revealed ***[3:123] when you were fewer***'.[850]

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: سأله أبي عن هذه الآية: وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ أَذِلَّةٌ. قال: «ليس هكذا أنزله الله، ما أذل الله رسوله قط، إنما أنزلت: و أنتم قليل».

From Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] having said: 'My[asws] father [asws] was asked about this Verse ***[3:123] And Allah did certainly assist you at Badr when you were humble***. He[asws] said: 'Allah[azwj] did not Reveal it like this. He[azwj] did not

[848] تفسير القمّي 1: 110.
[849] مناقب ابن شهر آشوب 1: 191.
[850] تفسير العيّاشي 1: 196/ 133.

humble Rasool-Allah[saww] at all. But rather, it was Revealed ***[3:123] when you were fewer***'.[851]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، أنه سئل عن معنى قول طلحة بن أبي طلحة لما بارزه علي (عليه السلام): يا قضيم.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hisham,

(It has been narrated) from Abu Abdullah[asws] having been asked about the meaning of the words of Talha Bin Abu Talha when he dueled against Ali[asws], 'O Biter!'

قال: «إن رسول الله (صلى الله عليه و آله) كان بمكة لم يجسر عليه أحد لموضع أبي طالب فأغروا به الصبيان، و كانوا إذا خرج رسول الله (صلى الله عليه و آله) يرمونه بالحجارة و التراب، فشكا ذلك إلى علي (عليه السلام)، فقال: بأبي أنت و أمي يا رسول الله، إذا خرجت فأخرجني معك.

The Imam[asws] said: 'Rasool-Allah[saww] was at Makkah no one would dare be against him[saww] due to the position of Abu Talib[as]. So they lured the young boys that whenever Rasool-Allah[saww] comes out they should throw stones and dirt at him[saww]. So he[saww] complained about that to Ali[asws] who said: 'May my[asws] father[as] and my[asws] mother be sacrificed for you[saww], O Rasool-Allah[saww]! Whenever you[saww] go out, so bring me [asws] out along with you[saww]'.

فخرج رسول الله (صلى الله عليه و آله) و معه أمير المؤمنين (عليه السلام) فتعرض الصبيان لرسول الله (صلى الله عليه و آله) كعادتهم، فحمل عليهم أمير المؤمنين (صلوات الله عليه)، و كان يقضمهم في وجوههم و آنافهم و آذانهم، فكان الصبيان يرجعون باكين إلى آبائهم و يقولون: قضمنا علي، قضمنا علي، فسمي لذلك: القضيم».

So Rasool-Allah[saww] went out, and with him[saww] was Amir-ul-Momineen[asws]. The young boys presented themselves to Rasool-Allah[saww] as was their habit. So Amir-ul-Momineen[asws] attacked them and was biting them in their faces, and their necks and their faces. And the young boys were returning back to their fathers wailing and saying: 'Ali[asws] has bitten us, Ali[asws] has bitten us! So it is for that he[asws] was named as the Biter'.[852]

أبو علي الطبرسي، قال أبو عبد الله (عليه السلام): «نظر رسول الله (صلى الله عليه و آله) إلى جبرئيل بين السماء و الأرض على كرسي من ذهب، و هو يقول: لا سيف إلا ذو الفقار و لا فتى إلا علي».

Abu Ali Al Tabarsy said,

'Abu Abdullah[asws] said: 'Raool-Allah[saww] looked towards Jibraeel[as] between the sky and the earth upon a seat of gold and he[as] was saying: 'There is no sword like Zulfikaar and there is no youth (Believer) like Ali[asws]'.[853]

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ نُعْمَانَ الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَغَضِبَ غَضَباً شَدِيداً قَالَ وَ كَانَ إِذَا غَضِبَ انْحَدَرَ عَنْ جَبِينِهِ مِثْلُ اللُّؤْلُؤِ مِنَ الْعَرَقِ

[851] تفسير العيّاشي 196/ 134.
[852] تفسير القمّي 1: 114
[853] مجمع البيان 2: 826

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Abaan Bin usmaan, from Mo'man Al-Razy, who has narrated:

Abu Abdullah[asws] has said: 'The people ran away being defeated on the Day of Ohad, from the Rasool[saww] of Allah[azwj]. So he[saww] became angry with intense anger'. He[asws] said: 'Whenever he[saww] became angry, sweat would descend from his[saww] forehead like pearls'.

قَالَ فَنَظَرَ فَإِذَا عَلِيٌّ (عليه السلام) إِلَى جَنْبِهِ فَقَالَ لَهُ الْحَقْ بِبَنِي أَبِيكَ مَعَ مَنِ انْهَزَمَ عَنْ رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ لِي بِكَ أُسْوَةٌ قَالَ فَاكْفِنِي هَؤُلَاءِ فَحَمَلَ فَضَرَبَ أَوَّلَ مَنْ لَقِيَ مِنْهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ يَا مُحَمَّدُ فَقَالَ إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جَبْرَئِيلُ (عليه السلام) وَ أَنَا مِنْكُمَا يَا مُحَمَّدُ

He[asws] said: 'So he[saww] looked around so there was Ali[asws] by his[saww] side. So he[saww] said to him[asws]: Join with the sons of your[asws] father (and go after), the ones who have fled from the Rasool[saww] Allah[azwj]'. So he[asws] said: 'O Rasool[saww] of Allah[azwj], you[saww] are an example for me[asws]'. He[saww] said: 'So suffice for me[saww] against these (enemies)'. So he[asws] rode and struck the first one he[asws] met from them'. So Jibraeel[as] said: 'This is the consolation, O Muhammad[saww]!' He[saww] said: 'He[asws] is from me[saww] and I[saww] am from him[asws]'. So Jibraeel[as] said: 'And I am from you[asws] both, O Muhammad[saww]'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَنَظَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى جَبْرَئِيلَ (عليه السلام) عَلَى كُرْسِيٍّ مِنْ ذَهَبٍ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ هُوَ يَقُولُ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

Abu Abdullah[asws] said: 'So the Rasool[saww] of Allah[azwj] looked towards Jibraeel[saww] who was on a seat of gold in between the sky and the earth and he was saying: 'There is not sword except for *Zu Al-Fiqar* and no youth (Believer) like Ali[asws]'.[854]

VERSES 124 & 125

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ {124} بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ {125}

[3:124] When you said to the Believers: Does it not suffice you that your Lord should Assist you with three thousand of the Angels Sent down? [3:125] Yes! if you remain patient and are on your guard, and they (enemies) come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-causing Angels

عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن جابر، عن أبي جعفر (عليه السلام)، قال: «كانت على الملائكة العمائم البيض المرسلة يوم بدر».

From him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Upon the Angels were white turbans sent on the Day of Badr'.[855]

[854] Al Kafi – H 14538
[855] الكافي 6: 461/ 3

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن أبي همام، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: مُسَوِّمِينَ. قال: «العمائم، اعتم رسول الله (صلى الله عليه و آله) فسدلها من بين يديه و من خلفه، و أعتم جبرئيل (عليه السلام) فسدلها من بين يديه و من خلفه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Hamaam,

(It has been narrated) from Abu Al-Hassan[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[3:125] havoc-causing Angels***. He[asws] said: 'The turbans. Rasool-Allah[saww] wore it, so he[saww] let it loose from the front and from the back, and Jibraeel[as] wore it, so he[as] let it loose from the front and from his[as] back'.[856]

عن ضريس بن عبد الملك، عن أبي جعفر (عليه السلام)، قال: «إن الملائكة الذين نصروا محمدا (صلى الله عليه و آله) يوم بدر في الأرض ما صعدوا بعد و لا يصعدون حتى ينصروا صاحب هذا الأمر، و هم خمسة آلاف».

From Zareys Bin Abdul Malik,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Angels who helped Muhammad[saww] on the Day of Badr in the earth did not ascend afterwards nor will they be ascending until they help the Master of this Affair (Al-Qaim[ajfj]), and they are five thousand (in number)'.[857]

VERSES 126 - 129

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ {126} لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ {127}

[3:126] And Allah did not Make it except as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise [3:127] That He may Cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ {128} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {129}

[3:128] There is not for you, in the affair, anything, whether He Turns to them (Mercifully) or Punishes them, for surely they are unjust [3:129] And whatever is in the skiess and whatever is in the earth is Allah's; He Forgives whom He so Desires to and Punishes whom He so Desires to; and Allah is Forgiving, Merciful

الشيخ المفيد في (الاختصاص): عن محمد بن خالد الطيالسي، و محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، قال: تلوت على أبي جعفر (عليه السلام) هذه الآية من قول الله: لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ.

[856] الكافي 6: 460/ 2
[857] تفسير العيّاشي 1: 197/ 138.

Al Sheykh Al Mufeed in Al Ikhtisaas, from Muhammad Bin Khalid Al Tayalasi, and Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar Bin marwaan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed who said,

'This Verse was recited to Abu Ja'far[asws] from the Words of Allah[azwj] ***[3:128] There is not for you, in the affair, anything***'.

قال: «إن رسول الله (صلى الله عليه و آله) حرص أن يكون علي (عليه السلام) ولي الأمر من بعده، و ذلك الذي عنى الله لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ و كيف لا يكون له من الأمر شيء و قد فوض إليه فقال: ما أحل النبي فهو حلالت، و ما حرم النبي فهو حرام؟».

He[asws] said: 'Rasool-Allah[saww] was eager that Ali[asws] would become the Master of the Command from after him[saww], and that is what is Meant by Allah[azwj] ***[3:128] There is not for you, in the affair, anything*** and how can there not be for him[saww] from the affair anything and he[saww] had delegated (the affairs) to him[asws], so he[asws] said: 'So whatever the Prophet[saww] permitted, so it is Permissible, and whatever the Prophet[saww] prohibited, so it is Prohibited?'[858]

العياشي: عن جابر الجعفي، قال: قرأت عند أبي جعفر (عليه السلام) قول الله: لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ. قال: «بلى و الله، إن له من الأمر شيئا و شيئا و شيئا، و ليس حيث ذهبت، و لكني أخبرك أن الله تبارك و تعالى لما أمر نبيه (صلى الله عليه و آله) أن يظهر ولاية علي (عليه السلام) فكر في عداوة قومه له، و معرفته بهم.

Al Ayyashi, from Jabir Al Ju'fy who said,

'I recited in the presence of Abu Ja'far[asws] the Words of Allah[azwj] ***[3:128] There is not for you, in the affair, anything***. He[asws] said: 'Yes, by Allah[azwj]! There is for him[saww] in the affair, a thing, and a thing, and a thing, and it is not as where you are going with it. But, I[asws] inform you that Allah[azwj] Blessed and High, when He[azwj] Commanded His[azwj] Prophet[saww] that he[saww] should manifest the Wilayah of Ali[asws], he[saww] thought regarding the enmity of his[saww] people for him[asws], and recognised it with them.

و ذلك الذي فضله الله به عليهم في جميع خصاله: كان أول من آمن برسول الله (صلى الله عليه و آله) و بمن أرسله، و كان أنصر الناس لله تعالى و لرسوله (صلى الله عليه و آله)، و أقتلهم لعدوهما، و أشدهم بغضا لمن خالفهما، و فضل علمه الذي لم يساوره أحد، و مناقبه التي لا تحصى شرفا.

And that is what Allah[azwj] had Graced him[asws] with against them in all of his[asws] characteristics. He[asws] was the first on who expressed belief in Rasool-Allah[saww] and in what he[saww] was Sent with, and to help the people for the Sake of Allah[azwj] the High and His[azwj] Rasool[saww], and killed both their enemies, and was most hateful to the one who opposed them, and his[asws] Knowledge was superior which no one else had, and countless merits and honour which cannot be counted.

فلما فكر النبي (صلى الله عليه و آله) في عداوة قومه له في هذه الخصال، و حسدهم له عليها ضاق عن ذلك، فأخبر الله تعالى أنه ليس له من هذا الأمر شيء، إنما الأمر فيه إلى الله أن يصير عليا (عليه السلام) وصيه و ولي الأمر بعده،

So when the Prophet[saww] thought regarding the enmity of his[saww] people against him[asws] with regards to these qualities, and their envy against him[asws] he[saww] was constricted from that. So Allah[azwj] the High Informed him[saww] that ***[3:128] There is***

[858] الاختصاص: 332.

not for you, in the affair, anything, but rather, the affair regarding it is for Allah[azwj] that He[azwj] would Make Ali[asws] to be his[saww] successor[asws] and the Master of the Command after him[saww].

فهذا عني الله، و كيف لا يكون له من الأمر شيء، و قد فوض الله إليه أن جعل ما أحل فهو حلال، و ما حرم فهو حرام، قوله: وَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا؟».

So, this is what Allah[azwj] Means. And how can there not be anything for him[saww] from the affair, and Allah[azwj] had Delegated to him[saww] that whatever he[saww] were to permit so it is Permissible, and whatever he[saww] were to forbid so it is Prohibite. His[azwj] Words ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'.[859]

VERSES 130 - 133

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {130} وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ {131}

[3:130] O you who believe! Do not devour usury, making it double and redouble, and fear Allah, that you may be successful [3:131] And fear the Fire which has been prepared for the unbelievers

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {132} وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ {133}

[3:132] And obey Allah and the Rasool, that you may be shown Mercy [3:133] And hasten to Forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the skies and the earth, it is prepared for the pious

ابن شهر آشوب في (المناقب): قال في تفسير يوسف القطان، عن وكيع، عن الثوري، عن السدي، قال: كنت عند عمر بن الخطاب إذ أقبل عليه كعب بن الأشرف و مالك بن الصيف و حيي بن أخطب، فقالوا: إن في كتابكم جنة عرضها السماوات و الأرض، إذا كانت سعة جنة واحدة كسبع سماوات و سبع أرضين، فالجنان كلها يوم القيامة أين تكون؟ فقال عمر: لا أدري.

Ibn Shehr Ashub in Al Manaqib said, 'In the Tafseer of Yusuf Al Qataan, from Waki'e, from Al Sowry, from Al Sady who said,

'I was in the presence of Umar Bin Al-Khattab when Ka'ab Al-Ashraf and Malik Bin Al-Sayf, and Hayy Bin Al-Akhtab came to him, so they said, 'In your Book is a Garden as wide as the skies and the earth. When the width of one Garden is like the seven skies and the seven firmaments, so the all of the Gardens on the Day of Judgement, where would they be?' So Umar said, 'I do not know'.

فبينما هم في ذلك إذ دخل علي (عليه السلام) فقال: «في أي شيء أنتم»؟ فألقى اليهودي المسألة عليه. فقال (عليه السلام) لهم: «خبروني أن النهار إذا أقبل الليل أين يكون [و الليل إذا أقبل النهار أين يكون]؟» قالوا له: في علم الله تعالى يكون. فقال علي (عليه السلام): «كذلك الجنان تكون في علم الله تعالى» فجاء علي (عليه السلام). إلى النبي (صلى الله عليه و آله) و أخبره بذلك، فنزل فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ.

[859] تفسير العيّاشي 1: 197/ 139

So whilst they were in the midst of that, Ali[asws] entered, so he[asws] said: 'In what thing are you in (discussing)?' So, the Jews cast the question to him[asws]. So he[asws] said to them: 'Inform me[asws] that the day, when the night comes about, where does it go, and (about) the night, when the day comes about, where does it go?' So they said to him[asws]: 'It is the the Knowledge of Allah [azwj] the High, where they go'. So Ali[asws] said: 'Similar to that are the Gardens, they would be in the Knowledge of Allah[azwj] the High'. So Ali[asws] came to the Prophet[saww] and informed him[saww] of that. Thus, was Revealed ***[16:43] so ask the People of the Reminder if you do not know***'.[860]

VERSE 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {134}

[3:134] Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon the people; and Allah Loves the doers of good (to others)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه ، عن بعض أصحابه، عن مالك بن حصين السكوني، قال: قال أبو عبد الله (عليه السلام): «ما من عبد كظم غيظا إلا زاده الله عز و جل عزا في الدنيا و الآخرة، و قال الله عز و جل: وَ الْكاظِمِينَ الْغَيْظَ وَ الْعافِينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ [و أثابه الله مكان غيظه ذلك]».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from one of his companions, from Maalik Bin Haseyn Al Sakuny who said,

'Abu Abdullah[asws] said: 'There is none from the servants who restrained his anger except that Allah[azwj] Mighty and Majestic Increased for him in the world and the Hereafter. And Allah[azwj] Mighty and Majestic Said ***[3:134] and those who restrain (their) anger and pardon the people; and Allah Loves the doers of good (to others)***. And Allah[azwj] Rewarded in place of that anger'.[861]

المفيد في (إرشاده)، قال: أخبرني أبو محمد الحسن بن محمد، قال: حدثني جدي، قال: حدثني محمد بن جعفر و غيره، قالوا: وقف على علي بن الحسين (عليهما السلام) رجل من أهل بيته، فأسمعه و شتمه، فلم يكلمه، فلما انصرف قال لجلسائه: «قد سمعتم ما قال هذا الرجل، و أنا أحب أن تبلغوا معي إليه حتى تسمعوا ردي عليه». قال: فقالوا له: نفعل، و لقد كنا نحب أن تقول له و نقول.

Al Mufeed in his Irshaad said, 'Abu Muhammad Al Hassan Bin Muhammad informed me, from his grandfather, from Muhammad Bin Ja'far and someone else who said,

'A man from his[asws] family paused at Ali Bin Al-Husayn[asws]. So he called him[asws] names, and swore (vulgarities) at him[asws]. But, he[asws] did not speak to him[asws]. So when he left, he[asws] said to those seated around him[asws]: 'You have heard what this man has said, and I[asws] would have loved to deliver what is with me[asws] against him until you all hear my[asws] response to him'. So they said to him[asws], 'We do, and we would love it that you[asws] should say for him and we should also say it'.

قال: فأخذ نعليه و مشى و هو يقول: وَ الْكاظِمِينَ الْغَيْظَ وَ الْعافِينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ فعلمنا أنه لا يقول شيئا.

[860] المناقب 2: 352.
[861] الكافي 2: 89/ 5

So he[asws] took his slippers and walked and he[asws] was saying ***[3:134] and those who restrain (their) anger and pardon the people; and Allah Loves the doers of good (to others)***, and we knew that he[asws] had not said anything (against him).

قال: فخرج حتى أتى منزل الرجل فصرخ به، فقال: «قولوا له: هذا علي بن الحسين» قال: فخرج إلينا متوثبا للشر، و هو لا يشك أنه إنما جاء مكافئا له على بعض ما كان منه، فقال له علي بن الحسين (عليهما السلام): «يا أخي، إنك كنت وقعت علي آنفا و قلت، فإن كنت قد قلت ما في فإني استغفر الله منه، و إن كنت قلت ما ليس في فغفر الله لك»

(The narrator) said, 'So he[asws] went out until he[asws] came to the house of the man, so he[asws] shouted out at it saying: 'Say to him that this is Ali[asws] Bin Al-Husayn[asws]'. So he came out ready for the evil, and he had no doubt that he[asws] had come with something equal to him upon some of what had come from himself. So Ali[asws] Bin Al-Husayn[asws] said to him: 'O my[asws] brother! You had come earlier to me[asws] and said certain things about me[asws], so if it was as you had said with regards to me, so I[asws] seek Forgiveness of Allah[azwj] from it. And if it was not as you had said with regards to me[asws], then may Allah[azwj] Forgive you'.

قال: فقبل الرجل بين عينيه، و قال: بل قلت فيك ما ليس فيك، و أنا أحق به.

He (the narrator) said, 'The man kissed him[asws] in between the eyes, and said, 'But, I said regarding you[asws] what is not (to be found) in you[asws], and I am more deserving of it'.[862]

عنه، قال: أخبرني الحسن بن محمد، عن جده، قال: حدثني شيخ من أهل اليمن، قد أتت عليه بضع و سبعون سنة، قال: أخبرني رجل يقال له: عبد الله بن محمد، قال: سمعت عبد الرزاق يقول: جعلت فداك، جارية لعلي بن الحسين (عليهما السلام)، تسكب عليه الماء ليتهيأ للصلاة، فنعست فسقط الإبريق من يد الجارية فشجه، فرفع رأسه إليها، فقالت له الجارية: إن الله تعالى يقول: وَ الْكاظِمِينَ الْغَيْظَ قال: «قد كظمت غيظي» قالت: وَ الْعافِينَ عَنِ النَّاسِ قال لها: «عفا الله عنك» قالت: وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ قال: «اذهبي فأنت حرة لوجه الله».

From him (Al Mufeed) who said, 'Al Hassan Bin Muhammad informed me, from his grandfather, from a Sheykh from the people of Al Yemen who came to him after seven and some years, from a man called Abdullah Bin Muhammad, from Abdul Razaaq saying,

'A maid came running with a jug of water to pour it for him[asws] for the Salat. She was fatigued and the jug dropped from the hand of the maid, and it scarred him[asws]. So he[asws] raised his[asws] head towards her, so she said to him[asws], 'Allah[azwj] the High is Saying ***[3:134] and those who restrain (their) anger***'. He[asws] said: 'I[asws] have restrained my[asws] anger'. She said, '***and pardon the people***'. He[asws] said to her: 'May Allah[azwj] Forgive you'. She said, '***and Allah Loves the doers of good (to others)***'. He[asws] said: 'Go! For you are now free, for the Sake of Allah[azwj]'.[863]

VERSES 135 & 136

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ {135} أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ الْعَامِلِينَ {136}

[862] الإرشاد: 257.
[863] الإرشاد 257

[3:135] And those who when they commit an indecency or do injustice to their own selves remember Allah and ask Forgiveness for their sins - and who Forgives the sins except Allah, and (who) do not knowingly persist in what they have done [3:136] (As for) these - their Reward is Forgiveness from their Lord, and Gardens beneath which rivers flow, to abide in them, and excellent is the Reward of the labourers

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن سالم، عن أحمد بن النضر، عن عمرو ابن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ لَمْ يُصِرُّوا عَلى ما فَعَلُوا وَ هُمْ يَعْلَمُونَ. قال: «الإصرار هو أن يذنب الذنب فلا يستغفر الله، و لا يحدث نفسه بتوبة، فذلك الإصرار».

Muhammad Bin Yaqoub, from Abu Al Ashary, from Muhammad Bin Saalim, from Ahmad Bin Al Nazar, from Amro Ibn Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[3:135] and (who) do not knowingly persist in what they have done***. He[asws] said: 'The persistence – It is the commission of the sin, so he does not seek Forgivess of Allah[azwj], and does not incline himself for the repentance – so that is the persistence'.[864]

عنه، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن فضال، عن حفص بن المؤذن، عن أبي عبد الله (عليه السلام)، و عن محمد بن إسماعيل بن بزيع، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام) - في حديث طويل- قال يعظ أصحابه: «و إياكم و الإصرار على شيء مما حرم الله تعالى في ظهر القرآن و بطنه، و قد قال الله تعالى: وَ لَمْ يُصِرُّوا عَلى ما فَعَلُوا وَ هُمْ يَعْلَمُونَ يعني المؤمنين قبلكم، إذا نسوا شيئا مما اشترط الله في كتابه عرفوا أنهم قد عصوا في تركهم ذلك الشيء، فاستغفروا و لم يعودوا إلى تركه، فذلك معنى قول الله: وَ لَمْ يُصِرُّوا عَلى ما فَعَلُوا وَ هُمْ يَعْلَمُونَ».

From him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Hafs Bin Al Mowzan,

(It has been narrated) from Abu Abdullah[asws], and from Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abu Abdullah[asws] – in a lengthy Hadeeth – said advising his[asws] companions: 'And beware of insisting upon something from what Allah[azwj] has Prohibited in the Apparent of the Quran and its Hidden. And Allah[azwj] the High has Said: ***"[3:135] and (who) do not knowingly persist in what they have done"*** It means that the Believers before them, when they forgot something from what Conditions Allah[azwj] had Placed upon them in His[azwj] Book, would come to the realisation that they had disobeyed Allah[azwj] in their avoidance of that thing. So they would seek Forgiveness and would not repeat it. So that is the meaning of the Words of Allah[azwj]: ***"[3:135] and (who) do not knowingly persist in what they have done"***.[865]

ابن بابويه، قال: حدثني أبي، قال: حدثنا عبد الله بن جعفر الحميري، عن موسى بن جعفر بن وهب البغدادي، عن علي بن معبد، عن علي بن سليمان النوفلي، عن فطر بن خليفة، عن الصادق جعفر بن محمد (عليه السلام)، قال: «لما نزلت هذه الآية: وَ الَّذِينَ إِذا فَعَلُوا فاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ صعد إبليس جبلا بمكة، يقال له: ثور، فصرخ بأعلى صوته بعفاريته فاجتمعوا إليه، فقالوا: يا سيدنا، لم تدعونا «2»؟! قال: نزلت هذه الآية، فمن لها؟ فقام عفريت من الشياطين، فقال: أنا لها بكذا و كذا. فقال: لست لها.

[864] الكافي 2: 219/ 2.
[865] الكافي 8: 10/ 1.

Ibn Babuway said, 'My father narrated to me, from Abdullah Bin Ja'far Al Humeyri, from Musa Bin Ja'far Bin Wahab Al Baghdady, from Ali Bin Ma'bad. From Ali Bin Suleyman Al Nowfaly, from Fatar Bin Jabalat,

(It has been narrated) from Al-Sadiq Ja'far Bin Muhammad[asws] having said: 'When this Verse was Revealed ***[3:135] And those who when they commit an indecency or do injustice to their own selves remember Allah and ask Forgiveness for their sins***, Iblees[la] ascended a mountain at Makkah called Sowr. So he[la] shouted in a high voice for his[la] devils to gather to him[la]. So they said, ;O our Chief! Why did you[la] call us?' He[la] said: 'This Verse has been Revealed, so who will be for it?' So a devil from the Satans stood up and said, 'I[la] will be for it, by (doing) such and such and such and such'. He[la], 'It is not for you'.

فقام آخر فقال مثل ذلك، فقال: لست لها. فقال الوسواس الخناس: أنا لها. فقال: بماذا؟ قال: أعدهم و أمنيهم حتى يواقعوا الخطيئة، فإذا واقعوا الخطيئة أنسيتهم الاستغفار. فقال: أنت لها. فوكله بها إلى يوم القيامة».

So another one stood up and said similar to that. He[la] said, 'It is not for you'. So the Slinking Whisperer (a devil) stood up and said, 'I am for it'. So he[la] said, 'And by what?' He said, 'I will prepare them and make them feel secure until the error occurs. So when the error occurs, I will make them forget the (seeking of) Forgiveness'. So he[la] said, 'You are the one for it. I hereby allocate (this task) to you until the Day of Judgement'.[866]

VERSES 137 & 138

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {137} هَٰذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ {138}

[3:137] (Many) ways of life have passed away before you; therefore travel in the earth and see what was the end of the rejecters [3:138] This is a Clarification for the people, and a Guidance and an Advice to those who fear

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كانَ عاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَى بِذَلِكَ أَيِ انْظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ

He (the narrator) said, 'And I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic: ***"[30:42] Say: Travel in the land, then see how was the end of those before"***. So he[asws] said: 'It means by that, look in the Quran so you will come to

[866] الأمالي: 376/ 5.

know how was the eventual end of those who were before you, and what it is informing you about it'.[867]

VERSES 139 & 140

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ {139} إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {140}

[3:139] And be not infirm, and be not grieving, and you shall have the upper hand if you are Believers [3:140] If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We Bring these days to the people by turns, and that Allah may Know those who believes and take martyrs from among you; and Allah does not love the unjust

العياشي: عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله: وَ تِلْكَ الْأَيَّامُ نُداوِلُها بَيْنَ النَّاسِ. قال: «ما زال منذ خلق الله تعالى آدم دولة لله و دولة لإبليس، فأين دولة الله تعالى، أما هو إلا قائم واحدا؟».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[3:140] and We Bring these days to the people by turns***. He[asws] said: 'There has not ceased to be, since the Creation of Adam[as], the Government of Allah[azwj] and the government of Iblees[la]. So where is the Government of Allah[azwj], except that it is with Al-Qaim[ajfj] alone?'[868]

VERSE 141

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ {141}

[3:141] And that He may Examine those who believe and wipe out the unbelievers

العياشي: عن الحسن بن علي الوشاء، بإسناد له يرسله إلى أبي عبد الله (عليه السلام)، قال: «و الله لتمحصن، و الله لتميزن، و الله لتغربلن حتى لا يبقى منكم إلا الأندر». قلت: و ما الأندر؟ قال: «البيدر، و هو أن يدخل الرجل بيته الطعام يطين عليه، ثم يخرجه قد أكل بعضه بعضا، فلا يزال ينقيه، ثم يكن عليه، ثم يخرجه، حتى يفعل ذلك ثلاث مرات، حتى يبقى ما لا يضره شيء».

Al Ayyashi, from Al Hassan Bin Ali Al Washa, by An unbroken chain of his leading up to

Abu Abdullah[asws] having said: 'By Allah[azwj]! You will be Examined! By Allah[azwj]! You will be Distinguished! By Allah[azwj]! You will be sifted to the extent that there shall remain among you anyone except for the rarest'. I asked, 'And what is the 'rarest'?' He[asws] said: 'The threshed wheat. And it is that the man would enter into his house the food, it would be spoilt. Then he would bring it out having eaten parts of it. So he would not stop purifying it, then putting it back, then bringing it out, until he does it

[867] Al Kafi – H 14797 (Extract)
[868] تفسير العيّاشي 1: 199/ 145

three times, to the extent that it would remain but very little which is unspoilt (unharmed)'.[869]

VERSE 142

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ {142}

[3:142] Do you reckon that you will enter the Paradise while Allah has not yet Known those who strive hard from among you, and (He has not yet) Known the patient ones

العياشي: عن داود الرقي، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله: أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جاهَدُوا مِنْكُمْ. قال: «إن الله هو أعلم بما هو مكونه قبل أن يكونه، و هم ذر، و علم من يجاهد ممن لا يجاهد، كما علم أنه يميت خلقه قبل أن يميتهم، و لم يرهم موتهم و هم أحياء».

From Al Ayyashi, from Dawood Al Barqy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[3:142] Do you reckon that you will enter the Paradise while Allah has not yet Known those who strive hard from among you***. He[asws] said: 'Surely, Allah[azwj] Knows what is going to happen (in the future) before it happens, and they were (in the realm of the) particles. And He[azwj] Knows the one who will be striving hard and from the one who will not, just as He[azwj] Knows that His[azwj] Creatures would be dying before He[azwj] Causes them to die, although they are not seen as dying and they are still alive'.[870]

علي بن إبراهيم، قال: روي أن المغيرة بن العاص كان رجلا أعسر، فحمل في طريقه إلى احد ثلاثة أحجار، فقال: بهذه أقتل محمدا. فلما حضر القتال نظر إلى رسول الله (صلى الله عليه و آله) و بيده السيف، فرماه بحجر فأصاب به رسول الله (صلى الله عليه و آله)، فسقط السيف من يده، فقال: قتلته و اللات و العزى.

Ali Bin Ibrahim said,

'And it has been reported (in a Hadeeth) that Al-Mugheira Bin Al-Aas was a left-handed man, so he carried on his way, with one hand, three stones. So he said, 'By these I shall kill Muhammad[saww]!' So when the battle presented itself, he looked towards Rasool-Allah[saww] and in his[saww] hand was a sword. So he threw a stone which struck Rasool-Allah[saww]. So the sword broke from his[saww] hand. So he said, 'I will kill him[saww], (I swear by) Al-Laat and Al-Uzza'.

فقال أمير المؤمنين (عليه السلام): «كذبت، لعنك الله» فرماه بحجر آخر فأصاب جبهته، فقال رسول الله (صلى الله عليه و آله): «اللهم حيره» فلما انكشف الناس تحير، فلحقه عمار بن ياسر فقتله. و سلط الله على ابن قميئة الشجر، و كان يمر بالشجرة فيقع وسطها فتأخذ من لحمه، فلم يزل كذلك حتى صار مثل الصر، و مات لعنه الله.

So Amir-ul-Momineen[asws] said: 'You have lied! May Allah[azwj] Curse you!' So he threw another stone, and it hit his[saww] forehead. So Rasool-Allah[saww] said: 'Our Allah[azwj]! Confuse him!' So when the people dispersed a bit, he became confused. So Ammar Bin Yaaser came across him and killed him. And Allah[azwj] Caused a tree to fall upon Ibn Qamiya, and he was passing by the tree, so it fell on him and sucked out from

[869] تفسير العيّاشي 1: 199/ 146.
[870] تفسير العيّاشي 1: 199/ 147.

his flesh. That did not cease happening until he became yellow the yellowest bird, and died. May Allah[azwj] Curse him'.

و رجع المنهزمون من أصحاب رسول الله (صلى الله عليه و آله)، فأنزل الله على رسوله: أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جاهَدُوا مِنْكُمْ يعني و لما ير، لأنه عز و جل قد علم قبل ذلك من يجاهد و من لا يجاهد، فأقام العلم مقام الرؤية، لأنه يعاقب الناس بفعلهم لا بعلمه.

And the defeated ones from the companions of Rasool-Allah[saww] returned, so Allah[azwj] Revealed upon His[azwj] Rasool[saww] ***[3:142] Do you reckon that you will enter the Paradise while Allah has not yet Known those who strive hard from among you*** – Meaning when He[azwj] has Seen, because the Mighty and Majestic Knew from before that the one who would strive hard and the one who would not strive hard. So in place of the Knowledge is the Seeing, because He[azwj] would be Punishing the people due to their deeds, not by (what is in) His[azwj] Knowledge'.[871]

VERSE 143

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ {143}

[3:143] And you all were desiring death before you met it, so you have seen it and you were looking at it

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ الآية: «فإن المؤمنين لما أخبرهم الله بالذي فعل بشهدائهم يوم بدر و منازلهم في الجنة رغبوا في ذلك، فقالوا: اللهم أرنا قتالا نستشهد فيه. فأراهم الله إياه يوم احد، فلم يثبتوا إلا من شاء الله منهم، فذلك قوله: وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ» الآية.

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[3:143] And you all were desiring death before you met it*** – the Verse. He[asws] said: 'The Believers, when Allah[azwj] Informed them of how He[azwj] would be Dealing with their Martyrs on the Day of Badr, and their status in the Paradise, they longed for that. So they said, 'Our Allah[azwj]! Show us battles that we would be martyred by'. So Allah[azwj] Showed them the Day of Ohad. So they were not steadfast except for the one whom Allah[azwj] so Desired from among them. So that is in His[azwj] Words ***[3:143] And you all were desiring death before you met it*** – the Verse'.[872]

VERSE 144

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {144}

[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful

[871] تفسير القمّي 1: 118
[872] تفسير القمّي 1: 119

مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصٍ الْمُؤَذِّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَتَبَ بِهَذِهِ الرِّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمَرَهُمْ بِمُدَارَسَتِهَا وَ النَّظَرِ فِيهَا وَ تَعَاهُدِهَا وَ الْعَمَلِ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَغُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah[asws] as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah[asws], wrote this letter to his[asws] companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

قَالَ وَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ الْكُوفِيِّ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ الصَّحَّافِ عَنْ إِسْمَاعِيلَ بْنِ مَخْلَدٍ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَرَجَتْ هَذِهِ الرِّسَالَةُ مِنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِلَى أَصْحَابِهِ

He said, 'Narrated to me A-Hassan Ibn Muhammad, from Ja'far Ibn Muhammad Ibn Malik al-Kufiy from al-Qasim Ibn Al-Rabi' Al-Sahhaf from 'Ismail Ibn Mukhallad Al-Sarraj from Abu Abd Allah[asws].

He said that, 'I brought out this letter of Abu Abdullah[asws] to his[asws] companions -

فَمَا أَحَدٌ أَجْرَأَ عَلَى اللَّهِ وَ لَا أَبْيَنَ ضَلَالَةً مِمَّنْ أَخَذَ بِذَلِكَ وَ زَعَمَ أَنَّ ذَلِكَ يَسَعُهُ وَ اللَّهِ إِنَّ لِلَّهِ عَلَى خَلْقِهِ أَنْ يُطِيعُوهُ وَ يَتَّبِعُوا أَمْرَهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بَعْدَ مَوْتِهِ هَلْ يَسْتَطِيعُ أُولَئِكَ أَعْدَاءُ اللَّهِ أَنْ يَزْعُمُوا أَنَّ أَحَداً مِمَّنْ أَسْلَمَ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَخَذَ بِقَوْلِهِ وَ رَأْيِهِ وَ مَقَايِيسِهِ فَإِنْ قَالَ نَعَمْ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ ضَلَّ ضَلَالًا بَعِيداً وَ إِنْ قَالَ لَا لَمْ يَكُنْ لِأَحَدٍ أَنْ يَأْخُذَ بِرَأْيِهِ وَ هَوَاهُ وَ مَقَايِيسِهِ فَقَدْ أَقَرَّ بِالْحُجَّةِ عَلَى نَفْسِهِ وَ هُوَ مِمَّنْ يَزْعُمُ أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ بَعْدَ قَبْضِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

So what is more audacious to Allah[azwj], nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah[azwj], surely Allah[azwj] has Obligated His[azwj] creatures that they should obey Him[azwj], and follow His[azwj] Commands during the lifetime of Muhammad[saww], and after his[saww] passing away.

Can those enemies of Allah[azwj] who are alleging that anyone who became a Muslim with Muhammad[saww], can take to his own words, and his own opinions, and his own analogies? But if he says, 'Yes, then, surely, he has lied to Allah[azwj] and has strayed a far straying, and if he says, 'No, it is not for anyone that he should take to his opinions, and his desires, and his analogies', so he has argued against himself, and he is from the ones who allege that Allah[azwj] has to be Obeyed, and His[azwj] Orders to be followed after the passing away of the Messenger[saww] of Allah[azwj].

وَ قَدْ قَالَ اللَّهُ وَ قَوْلُهُ الْحَقُّ وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ وَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بَعْدَ قَبْضِ اللَّهِ مُحَمَّداً (صلى الله عليه وآله) وَ كَمَا لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَايِيسِهِ خِلَافاً لِأَمْرِ مُحَمَّدٍ (صلى الله عليه وآله) فَكَذَلِكَ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَايِيسِهِ

Allah[azwj] has said, and His[azwj] words are true: ***[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns***

back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful, and that is something which they knew that Allah[azwj] is to be obeyed and His[azwj] Commands are to be followed during the lifetime of Muhammad[saww], and (as well as) after Allah[azwj] had Made Muhammad[saww] to pass away. And if it was not for anyone from the people who were with Muhammad[saww] that they would take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammad[saww], so similarly it is not for anyone from the people after Muhammad[saww] that they would take to their own desires, and their opinions, and their analogies'.[873]

حَنَانٌ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ النَّاسُ أَهْلَ رِدَّةٍ بَعْدَ النَّبِيِّ (صلى الله عليه وآله) إِلَّا ثَلَاثَةً فَقُلْتُ وَ مَنِ الثَّلَاثَةُ فَقَالَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ سَلْمَانُ الْفَارِسِيُّ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْهِمْ ثُمَّ عَرَفَ أُنَاسٌ بَعْدَ يَسِيرٍ

Hanaan, from his father, who has said:

Abu Ja'far[asws] has said: '<u>The people turned apostate after the Prophet[saww] except for three</u>'. So I said, 'And which three?' So he[asws] said: '<u>Al-Miqdad Bin Al-Aswad[sa], and Abu Dharr Al-Ghaffari[sa], and Salman Al-Farsy</u>[sa], may the Mercy of Allah[azwj] and His[azwj] Blessing be upon them[sa]. Then the people realised after a while'.

وَ قَالَ هَؤُلَاءِ الَّذِينَ دَارَتْ عَلَيْهِمُ الرَّحَى وَ أَبَوْا أَنْ يُبَايِعُوا حَتَّى جَاءُوا بِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مُكْرَهاً فَبَايَعَ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ.

And he[asws] said: 'They[as] are the ones upon whom the grinding stone turned, but they still refused to pledge their[as] allegiances until they went to Amir-ul-Momineen[asws], so they pledged their[as] allegiances under threat, and these are the Words of Allah[azwj] the High: ***[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful***.'[874]

ابْنُ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ الْعَامَّةَ يَزْعُمُونَ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ النَّاسُ كَانَتْ رِضًا لِلَّهِ جَلَّ ذِكْرُهُ وَ مَا كَانَ اللَّهُ لِيَفْتِنَ أُمَّةَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ بَعْدِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ وَ مَا يَقْرَءُونَ كِتَابَ اللَّهِ أَ وَ لَيْسَ اللَّهُ يَقُولُ وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

I said to Abu Ja'far[asws] that: 'The generality (of the Muslims) are alleging that the pledging of the allegiances to Abu Bakr where the people gathered was with the Pleasure of Allah[azwj] and Allah[azwj] did not like the strife (Fitna) in the community of Muhammad[saww] after him[saww]. So Abu Ja'far[asws] said: 'Have you not recited the Book of Allah[azwj]? Has not Allah[azwj] said: ***[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful***'.

[873] Al Kafi – H 14449 (Extract)
[874] الكافي 8: 245/ 341.

قَالَ فَقُلْتُ لَهُ إِنَّهُمْ يُفَسِّرُونَ عَلَى وَجْهٍ آخَرَ فَقَالَ أَ وَ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الَّذِينَ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنَّهُمْ قَدِ اخْتَلَفُوا مِنْ بَعْدِ مَا جاءَتْهُمُ الْبَيِّناتُ حَيْثُ قَالَ وَ آتَيْنا عِيسَى ابْنَ مَرْيَمَ الْبَيِّناتِ وَ أَيَّدْناهُ بِرُوحِ الْقُدُسِ وَ لَوْ شاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَيِّناتُ وَ لكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شاءَ اللَّهُ مَا اقْتَتَلُوا وَ لكِنَّ اللَّهَ يَفْعَلُ ما يُرِيدُ وَ فِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَى أَنَّ أَصْحَابَ مُحَمَّدٍ (صلى الله عليه وآله) قَدِ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ.

I said to him[asws], 'They are explaining it upon another perspective'. So he[asws] said: 'Has not Allah[azwj] Informed about those who were before them from the communities who had differed from after the Proofs had come to them, where He[azwj] Said: ***"[2:253] and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. And if Allah had so Desired, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had so Desired they would not have fought one with another, but Allah Does what He intends"***, and in this is the evidence against the companions of Muhammad[saww] who had differed among (themselves) after him[saww]. **"*So there were some of them who believed and others who denied*"**.[875]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ أَبِي الْعَلَاءِ الْخَفَّافِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ النَّبِيِّ (صلى الله عليه وآله) انْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ وَ هُوَ يَقُولُ أَنَا مُحَمَّدٌ أَنَا رَسُولُ اللَّهِ لَمْ أُقْتَلْ وَ لَمْ أَمُتْ فَالْتَفَتَ إِلَيْهِ فُلَانٌ وَ فُلَانٌ فَقَالَا الْآنَ يَسْخَرُ بِنَا أَيْضاً وَ قَدْ هُزِمْنَا وَ بَقِيَ مَعَهُ عَلِيٌّ (عليه السلام) وَ سِمَاكُ بْنُ خَرَشَةَ أَبُو دُجَانَةَ رَحِمَهُ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-A'ala Al-Khaffaf, who has narrarted:

Abu Abdullah[asws] has said: 'When the people were defeated on the Day of Ohad and fled from the Prophet[saww], he[saww] turned towards them with his[saww] face and was saying: 'I[saww] am Muhammad[saww]! I[saww] am the Rasool Allah[saww]! I[saww] have neither been killed nor have I[saww] died'. So and so, and so and so turned towards him[saww] saying, 'Now he[saww] is mocking with us as well and we have been defeated. And there remained with him[saww] Ali[asws] and Samaak Bin Kharsha[as] Abu Dujana[as], may Allah[azwj] have Mercy on him.

فَدَعَاهُ النَّبِيُّ (صلى الله عليه وآله) فَقَالَ يَا أَبَا دُجَانَةَ انْصَرِفْ وَ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيٌّ فَأَنَا هُوَ وَ هُوَ أَنَا فَتَحَوَّلَ وَ جَلَسَ بَيْنَ يَدَيِ النَّبِيِّ (صلى الله عليه وآله) وَ بَكَى وَ قَالَ لَا وَ اللَّهِ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ لَا وَ اللَّهِ لَا جَعَلْتُ نَفْسِي فِي حِلٍّ مِنْ بَيْعَتِي إِنِّي بَايَعْتُكَ فَإِلَى مَنْ أَنْصَرِفُ يَا رَسُولَ اللَّهِ إِلَى زَوْجَةٍ تَمُوتُ أَوْ وَلَدٍ يَمُوتُ أَوْ دَارٍ تَخْرَبُ وَ مَالٍ يَفْنَى وَ أَجَلٍ قَدِ اقْتَرَبَ فَرَقَّ لَهُ النَّبِيُّ (صلى الله عليه وآله) فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى أَثْخَنَتْهُ الْجِرَاحَةُ وَ هُوَ فِي وَجْهٍ وَ عَلِيٌّ (عليه السلام) فِي وَجْهٍ

So the Prophet[saww] called him[as] over and said: 'O Abu Dujana[as]! Leave, for you[as] are free from your pledge of allegiance. As for Ali[asws], so I[saww] am him[asws] and he[asws] is me[saww]'. So he came over and sat down in front of the Prophet[saww] and wept, and said, 'No, by Allah[azwj]!' And he[as] raised his[as] head towards the sky and said, 'No, by Allah[azwj]! I[as] will not make myself free from my pledge of allegiance. I[as] gave my[as] pledge of allegiance to you[saww], so where shall I[as] go, to a wife who will die, or a son who will die, or a house which will be ruined and wealth which will be destroyed, and a term (death) which comes nearer?' So the Prophet[saww] left him[as], and he[as] did not

[875] الكافي 8: 270/ 398

stop fighting until he was weakened by the wounds and he[as] was on one side of him[saww] and Ali[asws] was on the other side of him[saww].

فَلَمَّا أُسْقِطَ احْتَمَلَهُ عَلِيٌّ (عليه السلام) فَجَاءَ بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَوَضَعَهُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَ وَفَيْتُ بِبَيْعَتِي قَالَ نَعَمْ وَ قَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) خَيْراً وَ كَانَ النَّاسُ يَحْمِلُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) الْمَيْمَنَةَ فَيَكْشِفُهُمْ عَلِيٌّ (عليه السلام) فَإِذَا كَشَفَهُمْ أَقْبَلَتِ الْمَيْسَرَةُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَ سَيْفُهُ بِثَلَاثِ قِطَعٍ فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله فَطَرَحَهُ بَيْنَ يَدَيْهِ وَ قَالَ هَذَا سَيْفِي قَدْ تَقَطَّعَ فَيَوْمَئِذٍ أَعْطَاهُ النَّبِيُّ (صلى الله عليه وآله) ذَا الْفَقَارِ

So when he[as] dropped, Ali[asws] carried him[as] to the Prophet[saww] and placed him[as] in his[saww] presence. So he[as] said, 'O Rasool Allah[saww], have I[as] been loyal to my[as] pledge of allegiance?' He[saww] said: 'Yes'. And the Prophet[saww] said good things for him[as]. And the people were attacking the Prophet[saww] from the right, so Ali[asws] defended him[saww]. So when he[asws] defended him[saww], they attacked the Prophet[saww] from the left. That situation did not cease until his[asws] sword broke into three pieces. So he[asws] came to the Prophet[saww]. He[asws] displayed it in front him[saww] and said: 'This is my[asws] sword which has broken. Thus, it was on that day that the Prophet[saww] gave him[asws] *Za Al-Fiqar* (Zulfiqar).

وَ لَمَّا رَأَى النَّبِيُّ (صلى الله عليه وآله) اخْتِلَاجَ سَاقَيْهِ مِنْ كَثْرَةِ الْقِتَالِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ هُوَ يَبْكِي وَ قَالَ يَا رَبِّ وَعَدْتَنِي أَنْ تُظْهِرَ دِينَكَ وَ إِنْ شِئْتَ لَمْ يُعْيِكَ فَأَقْبَلَ عَلِيٌّ (عليه السلام) إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَسْمَعُ دَوِيّاً شَدِيداً وَ أَسْمَعُ أَقْدِمْ حَيْزُومُ وَ مَا أَهُمُّ أَضْرِبُ أَحَداً إِلَّا سَقَطَ مَيِّتاً قَبْلَ أَنْ أَضْرِبَهُ فَقَالَ هَذَا جَبْرَئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي الْمَلَائِكَةِ

And when the Prophet[saww] saw that (Ali[asws]) was exhausted due to the frequency of the fighting, he[saww] raised his[saww] head towards the sky and he wept and said: 'O Lord[azwj]! You[azwj] Promised me[saww] that You[azwj] would be Making Your[azwj] Religion to prevail, and if You[azwj] so Desire, it would not Tire You[azwj]'. Ali[asws] turned towards the Prophet[saww] and said: 'O Rasool Allah[saww]! I[asws] heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel), and I[asws] did not attack to strike anyone except that he would fall dead before I[asws] struck him. So he[saww] said: 'This was Jibraeel and Mikaeel, and Israfeel among the Angels'.

ثُمَّ جَاءَ جَبْرَئِيلُ (عليه السلام) فَوَقَفَ إِلَى جَنْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ فَقَالَ إِنَّ عَلِيّاً مِنِّي وَ أَنَا مِنْهُ فَقَالَ جَبْرَئِيلُ وَ أَنَا مِنْكُمَا ثُمَّ انْهَزَمَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيٍّ (عليه السلام) يَا عَلِيُّ امْضِ بِسَيْفِكَ حَتَّى تُعَارِضَهُمْ فَإِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْقِلَاصَ وَ جَنَبُوا الْخَيْلَ فَإِنَّهُمْ يُرِيدُونَ مَكَّةَ وَ إِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْخَيْلَ وَ هُمْ يَجْنُبُونَ الْقِلَاصَ فَإِنَّهُمْ يُرِيدُونَ الْمَدِينَةَ

Then Jibraeel[as] went and paused to the side of the Rasool Allah[saww]. He said: 'O Muhammad[saww], this is the comfort'. So he[saww] said: 'Ali[asws] is from me[asws], and I[saww] am from him[asws]'. So Jibraeel said: 'And I am from both of you[asws]. Then the people (enemy) were defeated. So the Rasool Allah[saww] said to Ali[asws]: 'O Ali[asws]! Go with your[asws] sword until you are opposite to them. If you[asws] see them riding the camels and the horses are by their side, then they are intending to go to Makkah. And if you[asws] see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

فَأَتَاهُمْ عَلِيٌّ (عليه السلام) فَكَانُوا عَلَى الْقِلَاصِ فَقَالَ أَبُو سُفْيَانَ لِعَلِيٍّ (عليه السلام) يَا عَلِيُّ مَا تُرِيدُ هُوَ ذَا نَحْنُ ذَاهِبُونَ إِلَى مَكَّةَ فَانْصَرِفْ إِلَى صَاحِبِكَ فَأَتْبَعَهُمْ جَبْرَئِيلُ (عليه السلام) فَكُلَّمَا سَمِعُوا وَقْعَ حَافِرِ فَرَسِهِ جَدُّوا فِي السَّيْرِ وَ كَانَ يَتْلُوهُمْ فَإِذَا ارْتَحَلُوا قَالُوا هُوَ ذَا عَسْكَرُ مُحَمَّدٍ قَدْ أَقْبَلَ فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَ جَاءَ الرُّعَاةُ وَ الْحَطَّابُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا

رَأَيْنَا عَسْكَرَ مُحَمَّدٍ كُلَّمَا رَحَلَ أَبُو سُفْيَانَ نَزَلُوا يَقْدُمُهُمْ فَارِسٌ عَلَى فَرَسٍ أَشْقَرَ يَطْلُبُ آثَارَهُمْ فَأَقْبَلَ أَهْلُ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُوَبِّخُونَهُ

Ali[asws] came up to them, and they were upon their camels, so Abu Sufyan said to Ali[asws], 'O Ali[asws]! What do you[asws] want. That is where we are going, to Makkah. So leave and go to your[asws] companion[saww]'. Jibraeel followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So when they moved, they said, 'It is the army of Muhammad[saww] which is coming'. Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came. So they entered Makkah. They said, 'We saw the army of Muhammad[saww]!' All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

وَ رَحَلَ النَّبِيُّ (صلى الله عليه وآله) وَ الرَّايَةُ مَعَ عَلِيٍّ (عليه السلام) وَ هُوَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ أَشْرَفَ بِالرَّايَةِ مِنَ الْعَقَبَةِ وَ رَآهُ النَّاسُ نَادَى عَلِيٌّ (عليه السلام) أَيُّهَا النَّاسُ هَذَا مُحَمَّدٌ لَمْ يَمُتْ وَ لَمْ يُقْتَلْ فَقَالَ صَاحِبُ الْكَلَامِ الَّذِي قَالَ الْآنَ يَسْخَرُ بِنَا وَ قَدْ هُزِمْنَا هَذَا عَلِيٌّ وَ الرَّايَةُ بِيَدِهِ حَتَّى هَجَمَ عَلَيْهِمُ النَّبِيُّ (صلى الله عليه وآله) وَ نِسَاءُ الْأَنْصَارِ فِي أَفْنِيَتِهِمْ عَلَى أَبْوَابِ دُورِهِمْ وَ خَرَجَ الرِّجَالُ إِلَيْهِ يَلُوذُونَ بِهِ وَ يَثُوبُونَ إِلَيْهِ وَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ قَدْ خَدَشْنَ الْوُجُوهَ وَ نَشَرْنَ الشُّعُورَ وَ جَزَزْنَ النَّوَاصِيَ وَ خَرَقْنَ الْجُيُوبَ وَ حَزَمْنَ الْبُطُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَيْنَهُ قَالَ لَهُنَّ خَيْراً وَ أَمَرَهُنَّ أَنْ يَسْتَتِرْنَ وَ يَدْخُلْنَ مَنَازِلَهُنَّ وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَنِي أَنْ يُظْهِرَ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً الْآيَةَ.

And the Prophet[saww] moved and the flag was with Ali[asws] and he[asws] was in front of him[saww]. So when he[asws] came up with the flag while moving in front and when they reached 'Al-Uqba', and the people saw him[asws], Ali[asws] called out: 'O you people! This is Muhammad[saww]. He[saww] never died and he[saww] was never killed!' So the one who had said, 'He[saww] is mocking us and we have been defeated' (Abu Bakr or Umar)', said, 'This is Ali[asws] and flag is in his[asws] hands', until the Prophet[saww] moved towards them, and the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him[saww] returning from their flight and escape. The women of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied their abdomens for (the grief for) Prophet[saww]. So when he[saww] saw them, he[saww] said good things for them and told them to cover themselves up and enter their respective houses. And he[saww] said: 'Allah[azwj] Promised me[saww] that He[azwj] would Make His[azwj] Religion to prevail over all the Religions'. And Allah[azwj] Revealed unto Muhammad[saww]: ***[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful***', the Verse.[876]

عن الأصبغ بن نباتة، قال: سمعت أمير المؤمنين (عليه السلام) يقول في كلام له يوم الجمل: «يا أيها الناس، إن الله تبارك اسمه و عز جنده لم يقبض نبيا قط حتى يكون له في أمته من يهدي بهداه، و يقصد سيرته، و يدل على معالم سبيل الحق الذي فرض الله على عباده» ثم قرأ: وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ.

From Al Asbagh Bin Nabata who said,

[876] Al Kafi – H 14950

'I heard Amir-ul-Momineen[asws] saying in a speech of his[asws] on the Day of (the battle of) the Camel: 'O you people! Allah[azwj] Blessed is His[azwj] Name, and Mighty is His[azwj] army, did not Cause a Prophet[as] to pass away at all until there became for him[as] in his[as] community the one who Guided by his[as] Guidance, and walked upon his[as] way, and indicated the parameters of the way of the Truth which Allah[azwj] had Obligated upon His[azwj] servants'. Then Amir-ul-Momineen[as] recited ***[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him***'.[877]

عن عبد الصمد بن بشير، عن أبي عبد الله (عليه السلام)، قال «تدرون مات النبي (صلى الله عليه و آله) أو قتل، إن الله يقول: أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ فسم قبل الموت، إنهما سقتاه» فقلنا: إنهما و أبويهما شر من خلق الله.

From Abdul Samad Bin Basheer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Are you all intending that the Prophet would die or be killed. Allah[azwj] is Saying ***[3:144] if then he dies or is killed will you turn back upon your heels?*** So they poisoned (him[saww] before the death, these two had (made him[saww] to) drink it'. So we[asws] said: 'These two, and their two fathers were the most evil from the creatures of Allah[azwj]'.[878]

عن الحسين بن المنذر، قال: سألت أبا عبد الله (عليه السلام) عن قوله: أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ القتل أو الموت؟ قال: «يعني أصحابه الذين فعلوا ما فعلوا».

From Al Husayn Bin Al Manzar who said,

'I asked Abu Abdullah[asws] about His[azwj] Words ***[3:144] if then he dies or is killed will you turn back upon your heels?*** He[asws] said: 'It Means his[saww] companions who did what they did'.[879]

VERSES 145 & 146

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَنَجْزِي الشَّاكِرِينَ {145} وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ {146}

[3:145] And it is not for a soul that it should die except with the Permission of Allah, a fixed term; and whoever desires the Reward of this world, I shall Give him of it, and whoever desires the Reward of the Hereafter I shall Give him of it, and I will Reward the grateful [3:146] And how many a Prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's Way, nor did they weaken, nor did they abase themselves; and Allah Loves the patient

العياشي: عن منصور بن الصيقل، أنه سمع أبا عبد الله جعفر بن محمد (عليهما السلام) يقرأ: «و كاين من نبي قتل معه ربيون كثير» قال: «ألوف و ألوف- ثم قال- إي و الله يقتلون».

Al Ayyashi, from Mansour Bin Al Sayqal,

[877] تفسير العيّاشي 1: 200/ 150
[878] تفسير العيّاشي 1: 200/ 152.
[879] تفسير العيّاشي 1: 200/ 153.

Who heard Abu Abdullah Ja'far[asws] Bin Muhammad[asws] reciting ***[3:146] And how many a Prophet has fought with whom were many worshippers of the Lord***, he[asws] said: 'Thousands upon thousands'. Then he[asws] said: 'Yes, By Allah[azwj], they were killed'.[880]

الشيخ المفيد في (الاختصاص): في حديث سبعين منقبة لأمير المؤمنين (عليه السلام) دون الصحابة، بإسناده عن ابن دأب، و ذكر مناقبه إلى أن قال: ثم ترك الوهن و الاستكانة، إنه انصرف من احد و به ثمانون جراحة، تدخل الفتائل من موضع و تخرج من موضع، فدخل عليه رسول الله (صلى الله عليه و آله) عائدا و هو مثل المضغة على نطع، فلما رآه رسول الله (صلى الله عليه و آله) بكى و قال له: «إن رجلا يصيبه هذا في الله تعالى لحق على الله أن يفعل به و يفعل» فقال مجيبا له و بكى: «بأبي أنت و أمي، الحمد لله الذي لم يرني وليت عنك و لا فررت، بأبي أنت و أمي كيف حرمت الشهادة» قال: «إنها من ورائك إن شاء الله».

Al Sheykh Al Mufeed in Al Ikhtisaas -

In a Hadeeth of seventy merits of Amir-ul-Momineen[asws] apart from the companions, by his chain from Ibn Da'ib, and he mentioned his[asws] merits until he said: 'Then, leaving aside the weakness and the submissiveness, he[asws] left with eighty one open wounds. Then thin thread entering from one place and coming out from another place (stitches). So Rasool-Allah[saww] came up to him[asws] returning, and he[asws] had like the morsel upon the skin. So when Rasool-Allah[saww] saw him[asws], he[saww] wept and said to him[asws]: 'A man who has been hurt by these injuries for the Sake of Allah[azwj] the High has a right upon Allah[azwj] that He[azwj] Does with him what He[azwj] Does'. So he[asws] said responding to him[asws] and wept: 'May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww]! The Praise is for Allah[azwj] who did not Show me[asws] turning away from you[saww] nor did I[asws] flee. May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww], how could I[asws] have prohibited (unto myself[asws]) the martyrdom'.

قال: فقال له رسول الله (صلى الله عليه و آله): «إن أبا سفيان قد أرسل موعده: بيننا و بينكم حمراء الأسد» فقال: «بأبي أنت و أمي، و الله لو حملت على أيدي الرجال ما تخلفت عنك» قال: فنزل القرآن: وَ كَأَيِّنْ مِنْ نَبِيٍّ قاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَما وَهَنُوا لِما أَصابَهُمْ فِي سَبِيلِ اللَّهِ وَ ما ضَعُفُوا وَ مَا اسْتَكانُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ و نزلت الآية فيه قبلها: وَ ما كانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتاباً مُؤَجَّلًا وَ مَنْ يُرِدْ ثَوابَ الدُّنْيا نُؤْتِهِ مِنْها وَ مَنْ يُرِدْ ثَوابَ الْآخِرَةِ نُؤْتِهِ مِنْها وَ سَنَجْزِي الشَّاكِرِينَ.

So Rasool-Allah[saww] said to him[asws]: 'Abu Sufyan had sent his threat – between us and you a red lion'. So he[asws] said: 'May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww]! By Allah[azwj]! Even if I[asws] had been burdened with the men upon my[asws] hands, I[asws] would not have lagged behind from you[saww]'. So the Quran was Revealed ***[3:146] And how many a Prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's Way, nor did they weaken, nor did they abase themselves; and Allah Loves the patient***. And it was Revealed, the Verse regarding it, before it ***[3:145] And it is not for a soul that it should die except with the Permission of Allah, a fixed term; and whoever desires the Reward of this world, I shall Give him of it, and whoever desires the Reward of the Hereafter I shall Give him of it, and I will Reward the grateful***'.

[880] تفسير العيّاشي 1: 201/ 154

ثم ترك الشكاية من ألم الجراحات، و شكت المرأتان إلى رسول الله (صلى الله عليه و آله) ما يلقى، و قالتا: يا رسول الله، قد خشينا عليه مما تدخل الفتائل في موضع الجراحات من موضع إلى موضع، و كتمانه ما يجد من الألم. قال: فعد ما به من أثر الجراحات عند خروجه من الدنيا، فكانت ألف جراحة من قرنه إلى قدمه (صلوات الله عليه).

Then Ali[asws] did not feel the pain from the open wounds, and two women complained to Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! We are scared to him[asws] from where to enter the stitches in a place of the open wounds, from a place to a place, and he[asws] conceals what he[asws] finds from the pain'. He (the narrator) said: 'So the number of what was from the effects of the open wounds during his[asws] exit from the world, so they were a thousand wounds from his[asws] head to his[asws] feet'.[881]

VERSES 147 - 154

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {147} فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {148}

[3:147] And their saying was no other than that they said: Our Lord! Forgive us our sins and our extravagance in our affair and Affirm our feet and help us against the unbelieving people [3:148] So Allah Gave them the Reward of the world and better reward of the Hereafter and Allah Loves those who do good (to others)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ {149} بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ {150} سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ {151}

[3:149] O you who believe! If you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers [3:150] But! Allah is your Guardian and He is the best of the helpers [3:151] We will Cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has not Sent down any authorisation, and their abode is the Fire, and evil is the abode of the unjust

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ {152} إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {153}

[3:152] And certainly Allah made good to you His promise when you slew them by His Permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had Shown you that which you loved; among you were some who desired the world and among you were some who desired the Hereafter; then He Turned you away from them that He might Try you; and He has certainly Pardoned you, and Allah is Gracious to the Believers [3:153] When you ran off precipitately and did not wait for any one, and the Rasool was calling you from your rear, so He Gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is Aware of what you are doing

[881] الإختصاص: 158

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَىٰ طَائِفَةً مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {154}

[3:154] Then Sent down upon you after the sorrow, security, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was Ordained would certainly have gone forth to the places where they would be slain, and that Allah might Test what was in your chests and that He might Purge what was in your hearts; and Allah Knows what is in the chests

أبو علي الطبرسي: في قوله: بَلِ اللَّهُ مَوْلاكُمْ وَ هُوَ خَيْرُ النَّاصِرِينَ قيل: نزلت في المنافقين إذ قالوا للمؤمنين يوم احد، يوم الهزيمة: ارجعوا إلى إخوانكم، و ارجعوا إلى دينهم، عن علي (عليه السلام).

Abu Ali Al Tabarsy –

Regarding His[azwj] Words ***[3:150] But! Allah is your Guardian and He is the best of the helpers***, said, 'It was Revealed regarding the hypocrites when they said to the Believers on the Day of Ohad, day of defeat, 'Return to your bretheren, and return to their Religion, (away) from Ali[asws]!'[882]

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): فَأَثابَكُمْ غَمًّا بِغَمٍّ «فأما الغم الأول فالهزيمة و القتل، و أما الآخر فإشراف خالد بن الوليد عليهم، يقول: لِكَيْلا تَحْزَنُوا عَلى ما فاتَكُمْ من الغنيمة وَ لا ما أَصابَكُمْ يعني قتل إخوانهم وَ اللَّهُ خَبِيرٌ بِما تَعْمَلُونَ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ يعني الهزيمة».

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding ***[3:153] so He Gave you another sorrow instead of (your) sorrow***, said: 'So as for the first sorrow, so it is the defeat and the killing. And as for the other (sorrow), so it was the supervision of Khaleed Bin Waleed against them. He[azwj] is Saying ***so that you might not grieve at what had escaped you*** from the war booty ***nor (at) what befell you*** Meaning the killing of your brethren ***and Allah is Aware of what you are doing [3:154] Then Sent down upon you after the sorrow*** – Meaning the defeat'.[883]

العياشي: عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، و ذكر يوم احد: «أن رسول الله (صلى الله عليه و آله) كسرت رباعيته، و إن الناس ولوا مصعدين في الوادي، و الرسول يدعوهم في أخراهم فأثابهم غما بغم، ثم انزل عليهم النعاس».

Al Ayyashi, from Al Husayn Bin Abu Al A'la,

(It has been narrated) from Abu Abdullah[asws], and he[asws] mentioned the day of Ohad: 'Rasool-Allah[saww]'s four (teeth) were broken, and the people were climbing (the

[882] مجمع البيان 2: 856.
[883] تفسير القمّي 1: 120.

mountain) in the valley, and the Rasool[saww] was calling them from behind them. So they were struch by sorrow after sorrow. Then security descended upon them.

فقلت: النعاس ما هو؟ قال: «الهم، فلما استيقظوا قالوا: كفرنا. و جاء أبو سفيان، فعلا فوق الجبل بإلهه هبل، فقال: اعل هبل. فقال رسول الله (صلى الله عليه و آله) يومئذ: الله أعلى و أجل. فكسرت رباعية رسول الله (صلى الله عليه و آله) و شكت لثته، و قال: نشدتك يا رب ما وعدتني، فإنك إن شئت لم تعبد.

So I said, 'The security, what is it?' He[asws] said: 'The worries. So when they woke up from it, they said, 'We have disbelied'. And Abu Sufyan came, holding the (idol) Hobal upon the mountain, so he said, 'I raise Hobal!' So Rasool-Allah[saww] said: 'Today, Allah[azwj] is Higher Truly!' So Rasool-Allah[saww]'s four (teeth) were broken and he[saww] complained about his[saww] gums and said: 'We Adjure You[azwj], O Lord[azwj] of what You[azwj] have Promised me[saww], for You[azwj], if You[azwj] so Desire, would not be worshipped'.

و قال رسول الله (صلى الله عليه و آله): يا علي، أين كنت؟ فقال: يا رسول الله، لزقت بالأرض. فقال: ذاك الظن بك، فقال: يا علي، ائتني بماء أغسل عني. فأتاه في صحفة «1»، فإذا رسول الله (صلى الله عليه و آله) قد عافه. و قال: ائتني في يدك. فأتاه بماء في كفه، فغسل رسول الله عن لحيته (صلى الله عليه و آله)».

And Rasool-Allah[saww] said: 'O Ali[asws]! Where were you[asws]?' So he[asws] said: 'O Rasool-Allah[saww]! Affixed to the ground'. So he[saww] said: 'That is what you[asws] think'. So he[saww] said: 'O Ali[asws]! Fetch me[asws] some water I[saww] can wash with'. So he[asws] gave it to him[asws] in a large bowl. So it was (something) which Rasool-Allah[saww] did not like, and he[saww] said: 'Give it me[saww] in your[asws] hand'. So he[asws] gave him[saww] the water by his[asws] hand, and Rasool-Allah[saww] washed his[saww] beard with it'.[884]

VERSES 155 & 156

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ {155} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {156}

[3:155] (As for) those of you who turned back on the day when the two armies met, but rather the Satan sought to cause them to stray on account of some deeds they had done, and certainly Allah has Pardoned them; surely Allah is Forgiving, Forbearing [3:156] O you who believe! Be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah Makes this to be an intense regret in their hearts; and Allah Gives life and Causes death and Allah Sees what you are doing

العياشي: عن زرارة، و حمران، و محمد بن مسلم، عن أحدهما (عليهما السلام)، في قوله: إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطانُ بِبَعْضِ ما كَسَبُوا: «فهو في عقبة بن عثمان، و عثمان بن سعد».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) regarding His[azwj] Words ***[3:155] but rather the Satan sought to cause them to stray on account of***

[884] تفسير العيّاشي 1: 201/ 155

some deeds they had done: 'So it is regarding Uqba Bin Usman, and Usmaa Bin Sa'ad'.[885]

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «لما انهزم الناس عن النبي (صلى الله عليه و آله) يوم احد، نادى رسول الله (صلى الله عليه و آله): إن الله قد وعدني أن يظهرني على الدين كله. فقال له بعض المنافقين، و سماهما: فقد هزمنا و تسخر بنا».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the people were defeated (fled) from the Prophet[saww] on the Day of Ohad, Rasool-Allah[saww] called out: 'Surely, Allah[azwj] has Promised me[saww] that He[azwj] would Make me[saww] to overcome over all the Religions!' So some of the hypocrites said to him[saww], and he[asws] named the two of them, 'He[saww] has got us defeated, now he[saww] is mocking with us'.[886]

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطانُ بِبَعْضِ ما كَسَبُوا. قال: «هم أصحاب العقبة».

From Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[3:155] but rather the Satan sought to cause them to stray on account of some deeds they had done***, said: 'They were the companions of Al-Aqaba' (The ten hypocrites who intended to kill Rasool-Allah[saww] by pushing him[saww] into the ravine)'.[887]

VERSES 157 & 158

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ {157} وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ {158}

[3:157] And if you are slain in the Way of Allah or you die, certainly Forgiveness from Allah and Mercy is better than what they are amassing [3:158] And if indeed you die or you are slain, certainly to Allah shall you be Gathered together

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية في قول الله عز و جل: وَ لَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ. قال: فقال: «أ تدري ما سبيل الله»؟ قلت: لا و الله حتى أسمعه منك. قال: «سبيل الله: علي (عليه السلام) و ذريته، من قتل في ولايته قتل في سبيل الله، و من مات في ولايته مات في سبيل الله».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Mankhal, from Jabir,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about this Verse regarding the Words of Allah[azwj] Mighty and Majestic ***[3:157] And if you are slain in the Way of Allah or you die***. He[asws] said: 'Do you know what is the Way of Allah[azwj]?' I said, 'No, by Allah[azwj], until I hear it from you[asws]'. He[asws] said: '<u>The Way</u>

[885] تفسير العيّاشي 1: 201/ 156.
[886] تفسير العيّاشي 1: 201/ 157.
[887] تفسير العيّاشي 1: 201/ 158

of Allah[azwj] is Ali[asws] Bin Abu Talib[asws] and his[asws] descendants. The one who is killed in his[asws] Wilayah has been killed in the Way of Allah[azwj], and the one who dies in his[asws] Wilayah has died in the Way of Allah[azwj]'.[888]

VERSES 159 & 160

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ {159} إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {160}

[3:159] Thus it is due to Mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you; pardon them therefore and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah Loves those who trust [3:160] If Allah Assists you, then there is none that can overcome you, and if He Forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely upon

عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، و عن سعد الإسكاف، عن أبي جعفر (عليه السلام)، قال: «جاء أعرابي- أحد بني عامر- فسأل عن النبي (صلى الله عليه و آله) فلم يجده، قالوا: هو يفرج. فطلبه فلم يجده، قالوا: هو بمنى- قال-: فطلبه فلم يجده، فقالوا: هو بعرفة. فطلبه فلم يجده، قالوا: هو بالمشعر- قال-: فوجده في الموقف، قال: حلوا لي النبي. فقال الناس: يا أعرابي، ما أنكرك، إذا وجدت النبي وسط القوم وجدته مفخما. قال: بل حلوه لي حتى لا أسأل عنه أحدا.

From Safwan Al Jamaal,

(It has been narrated) from Abu Abdullah[asws], and from Sa'ad Al-Askaf, from Abu Ja'far[asws] having said: 'A Bedouin came up – one of the Clan of Aamir – so he asked about the Prophet[saww] but could not find him[saww]. They said, 'He[saww] is at Muzdalifa'. So he sought him[saww] but could not find him[saww]. They said, 'He[saww] is a Mina'. He sought him[saww] but could not find him[saww]. So they said, 'He[saww] is at Arafaat'. He could not find him[saww]. They said, 'He[saww] is with the Signs'. He found him[saww] in the pausing station. He said, 'Describe the Prophet[saww] for me'. The people said, 'O Bedouin! When you find the Prophet[saww] amidst the people, you[saww] find him[saww] to be stressed'. He said, 'But, describe him[saww] for me so that I do not have to ask anyone about him[saww]'.

قالوا: فإن نبي الله أطول من الربعة، و أقصر من الطويل الفاحش، كأن لونه فضة و ذهب، أرجل الناس جمة، و أوسع الناس جبهة، بين عينيه غرة، أقنى الأنف، واسع الجبين، كث اللحية، مفلج الأسنان، على شفته السفلى خال، كأن رقبته إبريق فضة، بعيد ما بين مشاشة المنكبين، كأن بطنه و صدره سواء، سبط البنان، عظيم البراثن، إذا مشى مشى متكفئا، و إذا التفت التفت بأجمعه، كأن يده من لينها متن أرنب، إذا قام مع إنسان لم ينفتل حتى ينفتل صاحبه، و إذا جلس لم يحل حبوته حتى يقوم جليسه.

They said, 'So the Prophet[saww] of Allah[azwj] is taller than the intermediaries, and shorter than the tall immoral ones. His[saww] colour is like silver and gold, and has the strongest of legs, and is wider of forehead than the people. Between his[saww] eyes is a white mark. He[saww] has a curved nose, and wide forehead, and thick beard, separate teeth. On his[saww] lower lip is a mark. His[saww] neck is like a silver jug, and is

[888] معاني الأخبار: 167/ 1.

broad shouldered, as if his[asws] belly and his[saww] chest is the same. His[saww] fingertips are of one who is open-handed, strong wristed. When he[saww] walks, he[saww] walks with a stoop (forward), and when he[saww] turns, he[saww] does so altogether (with whole body). It is as if his[saww] hands are softer than a rabbit. When he[saww] stands with a person, does not leave until his[saww] companion leaves. And when he[saww] sits, does not gather his[saww] garment until those seated get up'.

فجاء الأعرابي، فلما نظر إلى النبي (صلى الله عليه و آله) عرفه، قال بمحجنه على رأس ناقة رسول الله (صلى الله عليه و آله) عند ذنب ناقته، فأقبلت الناس تقول: ما أجرأك، يا أعرابي! قال النبي (صلى الله عليه و آله): دعوه فإنه أرب. ثم قال: ما حاجتك قال: جاءتنا رسلك أن تقيموا الصلاة، و تؤتوا الزكاة، و تحجوا البيت، و تغتسلوا من الجنابة، و بعثني قومي إليك [رائدا] أبغي أن أستحلفك، و أخشى أن تغضب.

So the Bedouin came, and when he looked at the Prophet[saww], recognised him[saww]. He called out by tapping a stick on the head of the camel of Rasool-Allah[saww]. So the people came over saying, 'What is your audacity for, O Bedouin?' The Prophet[saww] said: 'Leave him, for he is a needy one'. Then he[saww] said: 'What is your need?' He said, 'There has come to us your[saww] Message for the Establishment of the Salat, and the giving of the Zakat, and the Hajj of the House, and the washing from the impurity (Janabat), and my people have sent me to you[saww] as a pioneer, and I would like to adjure you[saww], and I fear that you[saww] might get angry'.

قال: لا أغضب، إني أنا الذي سماني الله في التوراة و الإنجيل محمد رسول الله، المجتبى المصطفى، ليس بفحاش و لا سخاب في الأسواق، و لا يتبع السيئة السيئة، و لكن يتبع السيئة الحسنة، فسلني عما شئت، و أنا الذي سماني الله في القرآن وَ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فاسأل عما شئت.

Rasool Allah[saww] said: 'I[saww] will not get angry. I[saww] am the one whom Allah[azwj] has Named in the Torah and the Evangel as Muhammad[saww] Rasool-Allah[saww], the Appointed one, the Chosen one. I[saww] am not with immoralities, nor with the shouting in the markets, nor do I[saww] follow bad tendencies, but I[saww] follow good tendencies. So ask me[saww] whatever you like, and I[saww] am the one whom Allah[azwj] has Named in the Quran ***[3:159] and had you been rough, hard-hearted, they would certainly have dispersed from around you***. Therefore ask me[saww] whatever you like'.

قال: إن الله الذي رفع السماوات بغير عمد هو أرسلك؟ قال: نعم، هو أرسلني. قال: بالله الذي قامت السماوات بأمره هو الذي أنزل عليك الكتاب، و أرسلك بالصلاة المفروضة و الزكاة المعقولة؟ قال: نعم. قال: و هو أمرك بالاغتسال من الجنابة، و بالحدود كلها؟ قال: نعم.

He said, 'Was it the One Who Raised the skies without any pillars Who Sent you[saww]?' He[saww] Yes, He[azwj] Sent me[saww]'. He said, '(Sent) by the One Who Raised the skies by His[azwj] Command, He[azwj] is the One Who has Sent the Book unto you[saww], and Sent you[saww] with the Obligatory Salat and the reasonable Zakat?' He[saww] said: 'Yes'. He said, 'And He[azwj] Commanded you[saww] with the washing from the impurity (Janaabat) and with all the Limits (of the Law)?' He[saww] said: 'Yes'.

قال: فإنا آمنا بالله، و رسله، و كتابه، و اليوم الآخر، و البعث، و الميزان، و الموقف، و الحلال، و الحرام، صغيره و كبيره. قال: فاستغفر له النبي (صلى الله عليه و آله) و دعا له».

He said, 'Thus, I believe in Allah[azwj], and His[azwj] Rasool[saww], and His [azwj] Book, and the Last Day, and the Resurrection, and the Scale, and the Pausing, and the

Permissibles, and the Prohibited, small ones and great ones'. He (the narrator) said, 'The Prophet[saww] sought Forgiveness for him and supplicated for him'.[889]

أحمد بن محمد، عن علي بن مهزيار، قال: كتب إلي أبو جعفر (عليه السلام) أن «سل فلانا أن يشير علي و يتخير لنفسه ، فهو يعلم ما يجوز في بلده، و كيف يعامل السلاطين، فإن المشورة مباركة، قال الله لنبيه في محكم كتابه: فَاعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ وَ شاوِرْهُمْ فِي الْأَمْرِ فَإِذا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ فإن كان ما يقول مما يجوز كنت أصوب رأيه، و إن كان غير ذلك رجوت أن أضعه على الطريق الواضح إن شاء الله وَ شاوِرْهُمْ فِي الْأَمْرِ يعني الاستخارة».

Ahmad Bin Muhammad, from Ali Bin Mahziyar who said,

'Abu Ja'far[asws] wrote to me: 'So and so has asked me[asws] to consult me[asws] for what is better for himself, so he knows well what is allowed in his country, and how the authorities are dealing (with the people). So as for the Blessed consultation, Allah[azwj] Said to His[azwj] Prophet[saww] in the Decisive of His[azwj] Book ***[3:159] pardon them therefore and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah Loves those who trust***. So if what he was saying is from what is allowed, it would be the most desirable opinion, and if was other than that, I[asws] advise him to return to the clear way, if Allah[azwj] so Desires ***and take counsel with them in the affair*** – it Means the Istikhara'.[890]

VERSE 161

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {161}

[3:161] And it was not for a Prophet that he should embezzle; Whosever embezzles will bring what he embezzled with him on the Day of Judgement; then shall every soul be Paid back fully what it has earned, and they shall not be dealt with unjustly

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ ما كانَ لِنَبِيٍّ أَنْ يَغُلَّ: «فصدق الله، لم يكن الله ليجعل نبيا غالا وَ مَنْ يَغْلُلْ يَأْتِ بِما غَلَّ يَوْمَ الْقِيامَةِ و من غل شيئا رآه يوم القيامة في النار، ثم يكلف أن يدخل إليه فيخرجه من النار».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[3:161] And it was not for a Prophet that he should embezzle***, said: 'Thus, Allah[azwj] Spoke the Truth that Allah[azwj] would not Send a Prophet[as] who is an embezzler ***Whosever embezzles will bring what he embezzled with him on the Day of Judgement***. And the one who embezzles a thing would see it in the Fire on the Day of Judgement, then he would undergo pain to enter into it and extract it from the Fire'.[891]

ابن بابويه: عن أبيه، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل بن بزيع، عن صالح بن عقبة، عن علقمة، عن الصادق جعفر بن محمد (عليه السلام)، في حديث طويل قال (عليه السلام) فيه: «ألم ينسبوا نبينا محمدا (صلى الله عليه و آله) إلى أنه يوم بدر أخذ [لنفسه] من المغنم قطيفة حمراء، حتى

[889] تفسير العيّاشي 1: 203/ 164
[890] تفسير العيّاشي 1: 204/ 165.
[891] تفسير القمّي 1: 122.

أظهره الله عز و جل على القطيفة، و برأ نبيه (صلى الله عليه و آله) من الخيانة، و أنزل في كتابه: وَ ما كانَ لِنَبِيٍّ أَنْ يَغُلَّ وَ مَنْ يَغْلُلْ يَأْتِ بِما غَلَّ يَوْمَ الْقِيامَةِ؟!».

Ibn Babuwayh, from his father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail Bin Bazi'e, from Salih Bin Uqba, from Alqamah,

(It has been narrated) from Al-Sadiq Ja'far[asws] Bin Muhammad[asws], in a lengthy Hadeeth in which he[asws] said: 'Did they not accuse Muhammad[saww] that on the Day of Badr he [saww] took for himself[saww], from the war booty, a red velvet (cloth)), until Allah[azwj] Mighty and Majestic Manifested the cloth, and Freed His[azwj] Prophet[saww] from the treachery, and Revealed in His[azwj] Book ***[3:161] And it was not for a Prophet that he should embezzle; Whosever embezzles will bring what he embezzled with him on the Day of Judgement***?'[892]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he[asws] said: 'Yes – O Amro –

و الغلول ، لأن الله عز و جل يقول: وَ مَنْ يَغْلُلْ يَأْتِ بِما غَلَّ يَوْمَ الْقِيامَةِ،

And the embezzlement, because Allah[azwj] Mighty and Majestic is Saying ***[3:161] Whosever embezzles will bring what he embezzled with him on the Day of Judgement***.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your[asws] merits and the Knowledge'.[893]

[892] الأمالي 92/ 3
[893] Al Kafi – H 2454 (Extract)

VERSES 162 & 163

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ {162} هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ {163}

[3:162] Is then he who follows the Pleasure of Allah like him who has made himself deserving of Wrath from Allah, and his abode is Hell; and it is an evil destination [3:163] There are (varying) Levels with Allah, and Allah Sees what they are doing

العياشي: عن عمار بن مروان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: أَ فَمَنِ اتَّبَعَ رِضْوانَ اللَّهِ كَمَنْ باءَ بِسَخَطٍ مِنَ اللَّهِ وَ مَأْواهُ جَهَنَّمُ وَ بِئْسَ الْمَصِيرُ. فقال: «هم الأئمة، و هم- و الله، يا عمار- درجات للمؤمنين عند الله، و بموالاتهم و بمعرفتهم إيانا يضاعف الله للمؤمنين حسناتهم، و يرفع الله لهم الدرجات العلا.

Al Ayyashi, from Amaar Bin Marwan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[3:162] Is then he who follows the Pleasure of Allah like him who has made himself deserving of Wrath from Allah, and his abode is Hell; and it is an evil destination***. So he[asws] said: 'They[asws] are the Imams[asws], and there are – by Allah[azwj], O Amaar – Levels for the Believers in the Presence of Allah[azwj], and it is by them being in their[asws] Wilayah and their[asws] recognition of us[asws] that Allah[azwj] would Increase their good deeds for them, and Allah[azwj] would Raise their Levels (even) higher'.

و أما قوله، يا عمار: كَمَنْ باءَ بِسَخَطٍ مِنَ اللَّهِ إلى قوله: الْمَصِيرُ فهم و الله الذين جحدوا حق علي ابن أبي طالب (عليه السلام) و حق الأئمة منا أهل البيت، فباءوا بذلك بسخط من الله».

And as for His[azwj] Words, O Amaar: ***like him who has made himself deserving of Wrath from Allah*** up to His[azwj] Words ***an evil destination***, so they are, by Allah[azwj], the ones who fought against the right of Ali[asws] Ibn Abu Talib[asws] and the rights of the Imams[asws] from us[asws], the People[asws] of the Household. Thus, by that, they have made themselves deserving of Wrath from Allah[azwj].[894]

عن أبي الحسن الرضا (عليه السلام) أنه ذكر قول الله: هُمْ دَرَجاتٌ عِنْدَ اللَّهِ قال: «الدرجة ما بين السماء إلى الأرض».

From Abu Al-Hassan Al Reza[asws] having mentioned the Words of Allah[azwj] ***[3:163] There are (varying) Levels with Allah***, said: 'The (one) Level is that which is between the sky and the earth'.[895]

VERSE 164

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {164}

[3:164] Certainly Allah Conferred a Benefit upon the Believers when He Sent among them a Rasool from among themselves, reciting to them His Verses

[894] تفسير العيّاشي 1: 205/ 167
[895] تفسير العيّاشي 1: 205/ 168.

and purifying them, and teaching them the Book and the Wisdom, although before that they were surely in manifest error

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن كثير، عن حسين بن نصر بن مزاحم، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن علي (عليه السلام)، قال: «نحن الذين بعث الله فينا رسولا يتلو علينا آياته و يزكينا و يعلمنا الكتاب و الحكمة».

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Al-Qasim, from Ubeyd Bin Katheer, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Suleym Bin Qays Al-Hilali,

'Ali[asws] said: 'We[asws] are the ones among whom Allah[azwj] Sent the Rasool, Recited to us[asws] the Verses, and Purified us[asws], and Taught us[asws] the Book and the Wisdom.'[896]

في الكافي عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن أبى الحسن الاول عليه السلام قال: بعث الله عزوجل محمدا صلى الله عليه وآله رحمة للعالمين في سبع وعشرين من رجب، فمن صام ذلك اليوم كتب الله له صيام ستين شهرا.

In Al-Kafi – a number of our companions, from Sahl Bin Ziyad, from one of our companions,

'Abu Al-Hassan[asws] the First[asws], said: 'Allah[azwj] Mighty and Majestic Sent Muhammad[saww], the Mercy to the Worlds on the 27th Rajab. The one who Fasts on that day, Allah[azwj] will Write for him the Fasts of sixty months.'[897]

حدثنا الحسن بن على عن احمد بن هلال عن خلف بن حماد عن عبد الرحمن بن الحجاج قال قال أبو عبد الله عليه السلام ان النبي صلى الله عليه وآله كان يقرأ ويكتب و يقرأ ما لم يكتب.

It has been narrated to us Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamaad, from Abdul Rahman Bin Al-Hajjaj who said:

'Abu Abdullah[asws] said: 'The Prophet[saww] was able to read and write, and (also) read what he[saww] had not written himself[saww]'.[898]

VERSES 165 – 168

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {165} وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ {166}

[3:165] Or, when a difficulty befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: From where is this? Say: It is from yourselves; surely Allah has Power over all things [3:166] And what befell you on the day when the two armies met (at Ohad) was with Allah's Prmission, and that He might Know the Believers

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ {167} الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {168}

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[896] تأويل الآيات 2: 2: 692/ 1.
[897] Tafseer Noor Al Thaqalayn – CH 62 – H 14
[898] Basaair Al Darajaat – P 5 Ch 4 H 5

[3:167] And that He might Know those who are hypocrites; and it was said to them: Come, fight in Allah's Way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best Knows what they conceal [3:168] Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth

العياشي: عن محمد بن أبي حمزة، عمن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله: أَ وَ لَمَّا أَصابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْها. قال: «كان المسلمون قد أصابوا ببدر مائة و أربعين رجلا: قتلوا سبعين رجلا، و أسروا سبعين رجلا، فلما كان يوم احد أصيب من المسلمين سبعون رجلا، فاغتموا بذلك، فأنزل الله تبارك و تعالى: أَ وَ لَمَّا أَصابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْها».

Al Ayyashi, from Muhammad Bin Abu Hamza, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[3:165] Or, when a difficulty befell you, and you had certainly afflicted (the unbelievers) with twice as much***, having said: 'The Muslims had afflicted one hundred and forty men at Badr – killed seveny men, and captivated seventy men. So when it was the day of Ohad, seventy men from the Muslims had been afflicted. They felt dejected by that, so Allah [azwj] Blessed and High Revealed ***[3:165] Or, when a difficulty befell you, and you had certainly afflicted (the unbelievers) with twice as much***'.[899]

VERSES 169 – 171

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ {169} فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {170} يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ {171}

[3:169] And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being provided sustenance from their Lord [3:170] Rejoicing in what Allah has Given them out of His Grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they be grieving [3:171] They rejoice on account of Favour from Allah and (His) Grace, and that Allah will not waste the Reward of the Believers

ابْنُ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ بُرَيْدٍ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ قَالَ هُمْ وَ اللَّهِ شِيعَتُنَا حِينَ صَارَتْ أَرْوَاحُهُمْ فِي الْجَنَّةِ وَ اسْتَقْبَلُوا الْكَرَامَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلِمُوا وَ اسْتَيْقَنُوا أَنَّهُمْ كَانُوا عَلَى الْحَقِّ وَ عَلَى دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَبْشَرُوا بِمَنْ لَمْ يَلْحَقْ بِهِمْ مِنْ إِخْوَانِهِمْ مِنْ خَلْفِهِمْ مِنَ الْمُؤْمِنِينَ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

Ibn Mahboub, from Al-Haris Bin Muhammad Bin Al-No'man, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic: ***[3:170] Rejoicing in what Allah has Given them out of His Grace and they rejoice for***

[899] تفسير العيّاشي 1: 205/ 169.

the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they be grieving. He[asws] said: 'By Allah[azwj]! These are our[asws] Shiah, when their souls will arrive in the Paradise, and they will be Welcomed honourably from Allah[azwj] Mighty and Majestic, they would come to know and be convinced that they were upon the 'الْحَقِّ' Just, and upon the Religion of Allah[azwj] Mighty and Majestic, and they would receive the good news of the ones whom they had left behind from their brethren from the Believers. There would be no fear to come upon them, nor would they be in any grief'.[900]

عنه: بإسناده قال: «إن أمير المؤمنين (عليه السلام) قال لأبي بكر يوما: وَ لا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتاً بَلْ أَحْياءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ و أشهد أن محمدا رسول الله (صلى الله عليه و آله) مات شهيدا، و الله ليأتينك، فأيقن إذا جاءك، فإن الشيطان غير متخيل به، فأخذ علي (عليه السلام) بيد أبي بكر فأراه النبي (صلى الله عليه و آله)، فقال (عليه السلام): «يا أبا بكر، آمن بعلي و بأحد عشر من ولده، إنهم مثلي إلا النبوة و تب إلى الله مما في يدك فإنه لا حق لك فيه. قال: ثم ذهب فلم يره».

From him (Al Kulayni), by his chain, who said,

'Amir-ul-Momineen[asws] said to Abu Bakr one day: '***[3:169] And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being provided sustenance from their Lord***, and I[asws] testify that Muhammad[saww], the Rasool[saww] of Allah[azwj] died as a martyr. And, by Allah[azwj] he[saww] would be coming to you. So have conviction when he[saww] does come to you, for the Satan[la] cannot impersonate him[saww]. So Ali[asws] grabbed the hand of Abu Bakr and showed him the Prophet[saww]. So he[saww] said: 'O Abu Bakr! Believe in Ali[asws] and in eleven from his[asws] sons[asws]. They[asws] are all like me[saww] except for the Prophet-hood. And repent from what is in your hands, for there is no right regarding it for you'. (The narrator) said, 'Then he[saww] went away and was not seen'.[901]

VERSES 172 - 177

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ {172} الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ {173}

[3:172] The ones who responded to the call of Allah and the Rasool (at Ohad) after the wound had befallen them, those among them who do good (to others) and are pious shall have a great Reward [3:173] Those to whom the people said: Surely the people have gathered against you, therefore fear them; but this increased their faith, and they said: Allah is Sufficient for us and most excellent is the Protector

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ {174} إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ {175}

[3:174] So they returned with Favour from Allah and (His) Grace, no evil touched them and they followed the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:175] It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

[900] الكافي 8: 156/ 146
[901] الكافي 1: 448/ 13

وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ۚ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۗ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ {176} إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ {177}

[3:176] And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah Intends that He should not Give them any portion in the Hereafter, and they shall have a grievous Punishment [3:177] Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful Punishment

حدثنا محمد بن الحسين عن عبد الله بن جبلة عن داود الرقى عن ابى حمزة الثمالى عن ابى الحجاز قال قال امير المؤمنين عليه السلام ان رسول الله صلى الله عليه وآله ختم مأة الف نبى واربعة وعشرين الف نبى وختمت انا مأة الف وصى واربعة وعشرين الف وصى وكلفت وما تكلف الأوصياء قبلى والله المستعان وان رسول الله صلى الله عليه وآله قال في مرضه لست اخاف عليك ان تضل بعد الهدى ولكن اخاف عليك فساق قريش وعاديتهم حسبنا الله ونعم الوكيل على ان ثلثى القرآن فينا وفى شيعتنا فما كان من خير فلنا ولشيعتنا ثلث الباقي اشركنا فيه الناس فما كان فيه من شر فلعدونا ثم قال قيل هل يستوى الذين يعلمون والذين لا يعلمون إلى آخر الاية فنحن اهل البيت وشيعتنا اولوا الالباب والذين لا يعلمون عدونا وشيعتنا هم المهتدون.

It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Jabala, from Dawood Al-Raqy, from Abu Hamza Al-Thumaly, from Abu Al-Hajaar who said:

'Amir-ul-Momineen[asws] said: 'Rasool-Allah[saww] was the seal of one hundred and twenty four thousand Prophets[as] and I[asws] am the seal of one hundred and twenty four thousand successors[as] and have been mandated with what the successors[as] before me[asws] had been charged with, and Allah[azwj] is the Helper, and Rasool-Allah[saww] said during his[saww] illness: 'I[saww] am not afraid for you to go astray after the guidance, but I[saww] am afraid for you from the mischief of the Quraish and their enmity ***[3:173] Allah is Sufficient for us and most excellent is the Protector'.*** Two-thirds of the Quran is regarding us[asws] and our[asws] Shiah, and what was the best in it, it is for us[asws] and for our[asws] Shiah. The remaining one-third, the people are associated with us[asws], and what was about the evil in it, it is for our[asws] enemies'. Then said: '***[39:9] Say: Are those who know and those who do not know alike? Only the men of understanding are mindful*** up to the end of the Verse. We[asws] are the People[asws] of the Household and our[asws] Shiah are the ***men of understanding***, and ***those who do not know*** are our[asws] enemies, and our[asws] Shiah are the ones who have been Guided'.[902]

العياشي: عن سالم بن أبي مريم، قال: قال لي أبو عبد الله (عليه السلام): «إن رسول الله (صلى الله عليه و آله) بعث عليا (عليه السلام) في عشرة اسْتَجابُوا لِلَّهِ وَ الرَّسُولِ مِنْ بَعْدِ ما أَصابَهُمُ الْقَرْحُ إلى أَجْرٌ عَظِيمٌ إنما نزلت في علي (عليه السلام)».

Al Ayyashi, from Saalim Bin Abu Maryam who said,

'Abu Abdullah[asws] said to me: 'Rasool-Allah[saww] Sent Ali[asws] in (a company of) ten ***[3:172] The ones who responded to the call of Allah and the Rasool (at Ohad) after the wound had befallen them*** up to ***a great Reward***. But rather, it was Revealed regarding Ali[asws]'.[903]

[902] Basaair Al Darajaat – P 3 Ch Rare H 2
[903] تفسير العيّاشي 1: 206/ 171

1988/ [5]- عن جابر، عن محمد بن علي (عليهما السلام)، قال: «لما وجه النبي (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) و عمار بن ياسر إلى أهل مكة قالوا: بعث هذا الصبي، و لو بعث غيره إلى أهل مكة، و في مكة صناديد قريش و رجالها؟! و الله، الكفر أولى بنا مما نحن فيه فساروا، و قالوا لهما، و خوفوهما بأهل مكة و غلظوا عليهما الأمر، فقال علي (عليه السلام): «حسبنا الله و نعم الوكيل».

From Jabir,

(It has been narrated) from Muhammad[asws] Bin Ali[asws] having said: 'When the Prophet[saww] directed Amir-ul-Momineen[asws] and Amaar Bin Yaasir to the people of Makkah, they said, '(He[saww]) sent this boy, and had he[saww] sent someone else to the People of Makkah, and in Makkah are the braves of Qureysh and their men? By Allah[azwj], the disbelief is closer to us from what we are in'. So they left, and said to the two of them, and scared them of the people of Makkah, and their cruelty against them two. So Ali[asws] said: '***[3:173] Allah is Sufficient for us and most excellent is the Protector***'.

و مضيا، فلما دخلا مكة أخبر الله نبيه (صلى الله عليه و آله) بقولهم لعلي (عليه السلام)، و بقول علي (عليه السلام) لهم، فأنزل الله بأسمائهم في كتابه، و ذلك قول الله: الَّذِينَ قالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزادَهُمْ إِيماناً وَ قالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوانَ اللَّهِ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ

And they kept going, So when they entered Makkah, Allah[azwj] Informed His[azwj] prophet[saww] of their speech to Ali[asws], and of the speech of Ali[asws] to them. Thus, Allah[azwj] Revealed, with their names, in His[azwj] Book, and these are the Words of Allah[azwj] ***[3:173] Those to whom the people said: Surely the people have gathered against you, therefore fear them; but this increased their faith, and they said: Allah is Sufficient for us and most excellent is the Protector [3:174] So they returned with Favour from Allah and (His) Grace, no evil touched them and they followed the Pleasure of Allah; and Allah is the Lord of Mighty Grace***.

و إنما نزلت: ألم تر إلى فلان و فلان لقوا عليا و عمارا فقالا: إن أبا سفيان و عبد الله بن عامر و أهل مكة قد جمعوا لكم فاخشوهم. فزادهم إيمانا، و قالوا: حسبنا الله و نعم الوكيل».

But rather, it was Revealed ***[3:173] Have you not see so and so, and so and so who met Ali and Amaar, so they said: Abu Sufyan and Abdullah Bin Aamir and the people of Makkah have gathered against you, therefore fear them; but this increased their faith, and they said: Allah is Sufficient for us and most excellent is the Protector***'.[904]

VERSE 178

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُهِينٌ {178}

[3:178] And let not those who disbelieve think that Our Granting them respite is better for their souls; We Grant them respite only that they may add to their sins; and they shall have a disgraceful Punishment

[904] تفسير العيّاشي 1: 206/ 172

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: قلت له أخبرني عن الكافر، الموت خير له أم الحياة؟ فقال: «الموت خير للمؤمن و الكافر». قلت: و لم؟ قال: «لأن الله يقول: وَ ما عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرارِ، و يقول: وَ لا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّما نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّما نُمْلِي لَهُمْ لِيَزْدادُوا إِثْماً وَ لَهُمْ عَذابٌ مُهِينٌ».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'Inform me about the Infidel, the death is better for him or the life?' So he[asws] said: 'The death it better for the Believer (as well as) the Infidel'. I said, 'And why?' He[asws] said: 'Because Allah[azwj] is Saying ***[3:198] and what is with Allah is best for the righteous***, and is Saying ***[3:178] And let not those who disbelieve think that Our Granting them respite is better for their souls; We Grant them respite only that they may add to their sins; and they shall have a disgraceful Punishment***'.[905]

عن يونس، رفعه، قال: قلت له: زوج رسول الله (صلى الله عليه و آله) ابنته فلانا؟ قال: «نعم». قلت: فكيف زوجه الأخرى؟ قال: «قد فعل، فأنزل الله: وَ لا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّما نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إلى عَذابٌ مُهِينٌ».

From Yunus, raising it, said,

'I said to him[asws] (6th Imam[asws]), 'Rasool-Allah[saww] was the husband of the daughter of so and so?' He[asws] said: 'Yes'. I said, 'So how come he[saww] married the other's (daughter)?' He[asws] said: 'He[saww] did it, so Allah[azwj] Revealed ***[3:178] And let not those who disbelieve think that Our Granting them respite is better for their souls;*** up to ***a disgraceful Punishment***'.[906]

VERSE 179

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ {179}

[3:179] Allah will not leave the Believers in the condition which you are in until He Distinguishes the bad from the good; nor is Allah going to Make you acquainted with the unseen, but Allah Chooses of His Rasools whom He so Desires to; therefore believe in Allah and His Rasools; and if you believe and fear then you shall have a great Reward

العياشي: عن عجلان أبي صالح، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا تمضي الأيام و الليالي حتى ينادي مناد من السماء: يا أهل الحق اعتزلوا. يا أهل الباطل، اعتزلوا. فيعزل هؤلاء من هؤلاء، و يعزل هؤلاء من هؤلاء». قال: قلت: أصلحك الله، يخالط هؤلاء هؤلاء بعد ذلك النداء؟ قال: «كلا، إنه يقول في الكتاب: ما كانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلى ما أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ».

Al Ayyashi, from Ajlaan Abu Salih who said,

'I heard Abu Abdullah[asws] saying: 'Neither the days nor the nights will pass away until a Caller Calls from the sky: 'O people of the Truth, renounce! O people of the falsehood, renounce!' So these ones who renounce from those ones, and those ones would renounce from these ones'. I said, 'May Allah[azwj] Keep you[asws] well! These ones and those ones would mix after that Call?' He[asws] said: 'No! He[azwj] is

[905] تفسير العيّاشي 1: 206/ 173.
[906] تفسير العيّاشي 1 لا 207/ 174

Saying in His[azwj] Book ***[3:179] Allah will not leave the Believers in the condition which you are in until He Distinguishes the bad from the good***'.[907]

VERSE 180

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ ۖ بَلْ هُوَ شَرٌّ لَهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {180}

[3:180] And let not those reckon, who are niggardly in giving away that which Allah has Granted them out of His Grace, that it is good for them; but, it is worse for them; they shall have what they were niggardly of to cleave to their necks on the Day of Judgement; and Allah's is the Heritage of the skies and the earth; and Allah is Aware of what you do

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الله بن مسكان، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: سَيُطَوَّقُونَ ما بَخِلُوا بِهِ يَوْمَ الْقِيامَةِ. فقال: «يا محمد، ما من أحد يمنع من زكاة ماله شيئا إلا جعل الله عز و جل ذلك يوم القيامة ثعبانا من النار مطوقا في عنقه، ينهش من لحمه حتى يفرغ من الحساب، و هو قول الله عز و جل: سَيُطَوَّقُونَ ما بَخِلُوا بِهِ يعني ما بخلوا به من الزكاة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Muskaan, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement***, so he[asws] said: 'O Muhammad! There is none from prevents from the Zakat anything of his wealth, except that Allah[azwj] Mighty and Majestic would Make for him on the Day of Judgement two clothes from the Fire to cleave to his neck, eating away at his flesh until he is free from the Reckoning. And these are the Words of Allah[azwj] Mighty and Majestic ***[3:180] they shall have what they were niggardly of to cleave to their necks*** – Meaning what he was niggardly of from the Zakat'.[908]

VERSES 181 - 184

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۘ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ {181} ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {182}

[3:181] Allah has certainly Heard the saying of those who said: Surely Allah is poor and we are rich. We will Record what they say, and their killing the prophets unjustly, and We will Say: Taste the Punishment of the incineration [3:182] This is for what your own hands have sent before and because Allah is not in the least unjust to the servants

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ {183} فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ {184}

[907] تفسير العيّاشي 1: 207/ 175.
[908] الكافي 3: 502/ 1.

[3:183] (Those are they) who said: Surely Allah has Enjoined us that we should not believe in any Rasool until he brings us an offering which the Fire consumes. Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful? [3:184] But if they reject you, so indeed were rejected before you Rasools who came with clear Arguments and the Psalms and the Illuminating Book

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن مروك بن عبيد، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «لعن الله القدرية، لعن الله الخوارج، لعن الله المرجئة، لعن الله المرجئة». قال: قلت: لعنت هؤلاء مرة مرة، و لعنت هؤلاء مرتين؟

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubeyd, from a man,

Abu Abdullah[asws] having said: 'May Allah[azwj] Curse the Qadiriyya, may Allah Curse the Khawarijites, may Allah[azwj] Curse the Murjiites, may Allah[azwj] Curse the Murjiites!' I said, 'You[saww] have cursed these ones, once, and cursed those ones twice?'

قال: «إن هؤلاء يقولون: إن قتلتنا مؤمنون، فدماؤنا متلطخة بثيابهم إلى يوم القيامة، إن الله حكى عن قوم في كتابه: أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنا بِقُرْبانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّناتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صادِقِينَ- قال-: «كان بين القائلين و القاتلين خمسمائة عام، فألزمهم الله القتل برضاهم ما فعلوا».

He[asws] said: 'Those ones are saying, 'If the Believers killed us, so our blood would stain their garments until the Day of Judgement. Allah[azwj] has Related about a people in His[azwj] Book ***[3:183] (Those are they) who said: Surely Allah has Enjoined us that we should not believe in any Rasool until he brings us an offering which the Fire consumes. Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?*** In between the speakers and the killers was a time period of five hundred years, so Allah[azwj] Obliged them with the killing due to their being pleased with what they had done'.[909]

العياشي: عن سماعة، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله: قُلْ قَدْ جاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّناتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صادِقِينَ: «و قد علم أن هؤلاء لم يقتلوا، و لكن فقد كان هواهم مع الذين قتلوا، فسماهم الله تعالى قاتلين لمتابعة هواهم و رضاهم لذلك الفعل».

Al Ayyashi, from Sama'at who said,

'I heard Abu Abdullah[asws] saying regarding the Words of Allah[azwj] ***[3:183] Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?***: 'And He[azwj] Knew that they had not killed them, but they were in agreement with the ones who killed, so Allah[azwj] the High Named them as the killers, due to their liking and their agreement with that deed'.[910]

عن محمد بن الأرقط، عن أبي عبد الله (عليه السلام)، قال لي: «تنزل الكوفة»؟ قلت: نعم. قال: «فترون قتلة الحسين بين أظهركم؟». قال: قلت: جعلت فداك ما رأيت منهم أحدا «! قال: «فإذن أنت لا ترى القاتل إلا من قتل، أو من ولي القتل، ألم

[909] الكافي 1: 300/ 1
[910] تفسير العيّاشي 1: 208/ 180.

تسمع إلى قول الله: قُلْ قَدْ جاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّناتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صادِقِينَ فأي رسول قتل الذين كان محمد (صلى الله عليه و آله) بين أظهرهم، و لم يكن بينه و بين عيسى (عليهما السلام) رسول؟! إنما رضوا قتل أولئك فسموا قاتلين».

From Muhammad Bin Al Arqat,

Abu Abdullah[asws] said to me: 'You are staying At Al-Kufa?' I said, 'Yes'. He[asws] said: 'So are you seeing the ones who killed Al-Husayn[asws] still among you?' I said, 'May I be sacrificed for you[asws]! I have not seen even one from them!' He[asws] said: 'So then you do not see the killer except for the one (who actually) killed, or the one who was responsible for the killing. Have you not heard the Words of Allah[azwj] ***[3:183] Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?*** So which Rasool[as] did they kill when Muhammad[saww] was still among you, and there was no Prophet[as] between him[saww] and Isa[as]? <u>But rather, they were happy with the killing done by those, so Allah[azwj] has Named them as killers</u>'.[911]

VERSE 185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {185}

[3:185] Every self shall shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure

علي بن إبراهيم، قال: حدثني أبي، عن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة يدعى محمد (صلى الله عليه و آله) فيكسى حلة و ردية، ثم يقام على يمين العرش، ثم يدعى إبراهيم (عليه السلام) فيكسى حلة بيضاء، فيقام على يسار العرش، ثم يدعى بعلي أمير المؤمنين (عليه السلام) فيكسى حلة و ردية، فيقام على يمين النبي، ثم يدعى بإسماعيل (عليه السلام) فيكسى حلة بيضاء، فيقام على يسار إبراهيم (عليه السلام)،

Ali Bin Ibrahim said, 'My father narrated to me, from Suleyman Al Daylami, from Abu Baseer,

Abu Abdullah[asws] having said: 'When it will be the Day of Judgement, Muhammad[saww] would be Called, and he[saww] would be clothed in a rosy robe. Then he[saww] would stand on the right of the Throne. Then Ibrahim[as] would be Valled and be clothed in a white robe, and stand by the left of the Throne. Then Ali Amir-ul-Momineen[asws] would be Called, so he[asws] would be wearing a rosy robe, and would stand on the right of the Prophet[saww]. Then they would Call Ismail[as], clothed in a white robe, and would stand on the left of Ibrahim[as].

ثم يدعى بالحسن (عليه السلام) فيكسى حلة و ردية، فيقام على يمين أمير المؤمنين (عليه السلام)، ثم يدعى بالحسين (عليه السلام) فيكسى حلة و ردية، فيقام على يمين الحسن (عليه السلام)، ثم يدعى بالأئمة فيكسون حللا و ردية، فيقام كل واحد عن يمين صاحبه، ثم يدعى بالشيعة فيقومون أمامهم، ثم يدعى بفاطمة (عليها السلام) و نسائها من ذريتها و شيعتها فيدخلون الجنة بغير حساب.

[911] تفسير العيّاشي 1: 209/ 183

Then Al-Hassan[asws] would be Called, and would be wearing a rosy robe, and he[asws] would stand on the right of Amir-ul-Momineen[asws]. Then Al-Husayn[asws] would be Called, wearing a rosy robe, and he[asws] would stand on the right of Al-Hassan[asws]. Then the Imams[asws] would be Called, so they would all be wearing rosy robes, and each one of them[asws] would stand on the right of each other (in a row). Then the Shiah would be Called, so they would be standing in front of them[asws]. Then they would Call Syeda Fatima[asws] and the women from her[asws] descendants, and her[asws] Shiah (women). So they would all be entering the Paradise without Reckoning.

ثم ينادي مناد من بطنان العرش من قبل رب العزة و الأفق الأعلى: نعم الأب أبوك يا محمد، و هو إبراهيم، و نعم الأخ أخوك، و هو علي بن أبي طالب و نعم السبطان سبطاك، و هما الحسن و الحسين، و نعم الجنين جنينك، و هو محسن، و نعم الأئمة الراشدون ذريتك، و هم فلان و فلان إلى آخرهم، و نعم الشيعة شيعتك.

Then a Caller would Call out from the Middle of the Throne, from in front of the Lord[azwj] of the Honour, and the high horizon: 'The best of the fathers is your[saww] father[as], O Muhammad[saww], and he[as] is Ibrahim[as]. And the best of the brother is your[saww] brother[asws], and he[asws] is Ali[asws] Bin Abu Talib[asws]. And the best of the grandsons are your[saww] grandsons[asws], and they (two) are Al-Hassan[asws] and Al-Husayn[asws]. And the best of the unborn is your[saww] unborn, and he[as] is Mohsin[as]. And the best of the righteous Imams are your[saww] children, and they[asws] are so and so, and so and so' – up to the last of them. And the best of the Shiah are your[saww] Shiah!

ألا إن محمدا و وصيه و سبطيه و الأئمة من ذريته هم الفائزون ثم يؤمر بهم إلى الجنة، و ذلك قوله: فَمَنْ زُحْزِحَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فازَ».

Indeed! Muhammad[saww], and his[saww] successor[asws], and his[saww] grandsons[asws], and the Imams[asws] from his[asws] offspring, they are the succeeding ones. Then they would be Commanded to go to the Paradise, and that is in His[azwj] Words ***[3:185] then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded***'.[912]

سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «ليس من مؤمن إلا و له قتلة و موتة، إنه من قتل نشر حتى يموت، و من مات نشر حتى يقتل».

Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-MunkhAl-Bin Jameel, from Jabir Bin Yazeed,

'Abu Ja'far[asws] has said: 'There is none from 'مؤمن' (the Believers) except that there would be for him a killing (martyredom) and a (natural) death. The one who gets killed (martyred) would be Resurrected until he dies (a natural death) and the one who dies would be resurrected until he is killed (martyred)'.

ثم تلوت على أبي جعفر (عليه السلام) هذه الآية: كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ فقال: «و منشورة» قلت: قولك: «و منشورة» ما هو؟ قال: «هكذا انزل بها جبرئيل (عليه السلام) على محمد (صلى الله عليه و آله): «**كل نفس ذائقة الموت و منشورة**»

Then Abu Ja'far[asws] Recited this Verse ***[3:185] Every self shall shall taste the death***, so he[asws] said: '***And would be Raised***'. I said, 'Your[asws] words 'And would be

[912] تفسير القمّي 1: 128

Raised', what is it?' The Imam[asws] said: 'This is how Jibraeel[as] Descended with upon Muhammad[saww] ***[3:185] Every soul shall taste of death and would be Raised***.

ثم قال: «ما في هذه الامة أحد، بر و لا فاجر، إلا و ينشر، فأما المؤمنون فينشرون إلى قرة أعينهم، و أما الفجار فينشرون إلى خزي الله إياهم، ألم تسمع أن الله تعالى يقول: وَ لَنُذِيقَنَّهُمْ مِنَ الْعَذابِ الْأَدْنى دُونَ الْعَذابِ الْأَكْبَرِ؟».

Then he[asws] said: 'And there is no one in this community, righteous or immoral, except that he would be Raised. So as for 'المؤمنون' the Believers, they would be Raised to the delight of their eyes. And as for the immoral, they would be Raised to disgrace of Allah[azwj] upon them'.[913]

VERSE 186

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ {186}

[3:186] You shall certainly be Tested respecting your wealth and your selves, and you shall certainly hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and fear, surely this is one of the affairs (which should be) determined upon

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه (رحمه الله)، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن محمد بن سنان و حدثنا علي بن أحمد بن محمد بن عمران الدقاق، و محمد بن أحمد السناني، و علي بن عبد الله الوراق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب (رضي الله عنهم)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي، عن محمد بن إسماعيل، عن علي بن العباس، قال: حدثنا القاسم بن الربيع الصحاف، عن محمد بن سنان: أن علي بن موسى (عليه السلام) كتب إليه في جواب مسائله في قوله: لَتُبْلَوُنَّ فِي أَمْوالِكُمْ وَ أَنْفُسِكُمْ: «في أموالكم بإخراج الزكاة، و في أنفسكم بتوطين النفس على الصبر».

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, and it has been narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, and Muhammad Bin Ahmad Al Sanany, and Ali Bin Abdullah Al Waraq, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabi'e Al Sahaf, from Muhammad Bin Sinan,

who said that Ali[asws] Bin Musa[asws] wrote to him in answer to his question regarding the Words of Allah[azwj] ***[3:186] You shall certainly be Tested respecting your wealth and your selves*** saying: 'Regarding your wealth by the taking out of the Zakat, and regarding yourselves by settling yourselves upon the patience'.[914]

العياشي: عن أبي خالد الكابلي، قال: قال علي بن الحسين (عليهما السلام): «لوددت أنه اذن لي فكلمت الناس ثلاثا، ثم صنع الله بي ما أحب» قال بيده على صدره، ثم قال: «و لكنها عزمة من الله أن نصبر» ثم تلا هذه الآية: وَ لَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِينَ أَشْرَكُوا أَذىً كَثِيراً وَ إِنْ تَصْبِرُوا وَ تَتَّقُوا فَإِنَّ ذلِكَ مِنْ عَزْمِ الْأُمُورِ و أقبل يرفع يده و يضعها على صدره.

Al Ayyashi, from Abu Khalid Al Kalby who said,

[913] مختصر بصائر الدرجات: 17 (Extract)
[914] عيون أخبار الرّضا (عليه السّلام) 2: 89/ 1.

'Ali[asws] Bin Al Husayn[asws] said: 'I[asws] like it if He[azwj] would Allow me[asws] so I[asws] would speak about three people (the enemies of Ahl Al-Bayt[asws]), then Allah[azwj] can Deal with me[asws] with what I[asws] like'. Then he[asws] placed his[asws] hand upon his [asws] chest, then said: 'But it is a Determination from Allah[azwj] that we[asws] be patient'. Then he[asws] recited this Verse ***[3:186] and you shall certainly hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and fear, surely this is one of the affairs (which should be) determined upon***, and he approached and placed his[asws] hand upon his[asws] chest'.[915]

VERSE 187

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ {187}

[3:187] And when Allah Took a Covenant with those who were Given the Book: You shall make it known to men and you shall not conceal it; but they cast it behind their backs and took a small price for it; so evil is that which they buy

علي بن إبراهيم، في رواية أبي الجارود، عن أبي جعفر (عليه السلام) وَ إِذْ أَخَذَ اللَّهُ مِيثاقَ الَّذِينَ أُوتُوا الْكِتابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَ لا تَكْتُمُونَهُ: «و ذلك أن الله أخذ ميثاق الذين أوتوا الكتاب في محمد (صلى الله عليه و آله) ليبيننه للناس إذا خرج و لا يكتمونه فَنَبَذُوهُ وَراءَ ظُهُورِهِمْ يقول: نبذوا عهد الله وراء ظهورهم وَ اشْتَرَوْا بِهِ ثَمَناً قَلِيلًا فَبِئْسَ ما يَشْتَرُونَ».

Ali Bin Ibrahim – In a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] ***[3:187] And when Allah Took a Covenant with those who were Given the Book: You shall make it known to men and you shall not conceal it*****,** said: 'And that is that ***Allah Took a Covenant with those who were Given the Book*** regarding Muhammad[saww] that they should make him[saww] known to the people when he[saww] comes out, ***and you shall not conceal it; but they cast it*** the Covenant of Allah[azwj] ***behind their backs and took a small price for it; so evil is that which they buy***'.[916]

VERSE 188

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ {188}

[3:188] Do not reckon those who rejoice for what they have done and love that they should be praised for what they have not done - so do by no means think them to be safe from the Punishment, and they will have a painful Punishment

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَلا تَحْسَبَنَّهُمْ بِمَفازَةٍ مِنَ الْعَذابِ يقول: ببعد من العذاب وَ لَهُمْ عَذابٌ أَلِيمٌ.

And in a report of Abu Al Jaroud,

[915] تفسير العيّاشي 1: 210/ 189
[916] تفسير القمّي 1: 128

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[3:188] so do by no means think them to be safe from the Punishment***: 'As being remote from the Punishment ***and they will have a painful Punishment***'.[917]

VERSES 189 & 190

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {189} إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ {190}

[3:189] And Allah's is the Kingdom of the skies and the earth, and Allah has Power over all things [3:190] Most surely in the Creation of the skies and the earth and the alternation of the night and the day there are Signs for men who understand

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «من لم يدله خلق السماوات و الأرض، و اختلاف الليل و النهار، و دوران الفلك و الشمس و القمر، و الآيات العجيبات على أن وراء ذلك أمرا أعظم منه، فهو في الآخرة أعمى و أضل سبيلا».

Ibn babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrate) from Abu Ja'far[asws] having said: 'The one who is not guided by the Creation of the skies and the earth, and the alternation of the night and the day, and the orbits of the planets, and the sun and the moon, and the wonderful Signs, to the fact that behind that is a great Command, so he would be blind in the Hereafter and strayed from the Way'.[918]

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليه السلام): يا هشام، إن لكل شيء دليلا، و دليل العقل التفكر، و دليل التفكر الصمت».

Muhammad Bin Yaqoub, from Abu Abdullah Al Ashary, from one of his companions, from Hisham Bin Al Hakam who said,

'Abu Al-Musa[asws] Bin Ja'far[asws] said to me: 'O Hisham! For every thing there is evidence, and the evidence for the intellect is the pondering, and the evidence for the pondering is the silence'.[919]

و عنه: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن أبان، عن الحسن الصيقل، قال: سألت أبا عبد الله (عليه السلام) عما يروي الناس: أن تفكر ساعة خير من قيام ليلة، قلت: كيف يتفكر؟ قال: «يمر بالخربة أو بالدار، فيقول: أين ساكنوك، أين بانوك، ما لك لا تتكلمين؟».

And from him, from Ali Bin Ibrahim, from his father, from one of his companions, from Abaan, from Al Hassan Al Sayqal who said,

'I asked Abu Abdullah[asws] about what the people are reporting that pondering for a while is better than standing (up for the Prayer) at night. I said, 'How to ponder?'

[917] تفسير القمّي 1: 129
[918] التوحيد: 455/ 6 (Extract)
[919] الكافي 1: 10 و 12/ 12 (Extract)

He[asws] said: 'One passes by the ruins (of places) or by the (ruined) house, so one would be saying, 'Where is your dwelling? Where is your foundation? How come you are not speaking?'[920]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، قال: «أفضل العبادة إدمان التفكر في الله تعالى و في قدرته».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men,

(It has been narrated) from Abu Abdullah[asws] having said: 'The best form of worship is persistence in the pondering regarding Allah [azwj] the High and His[azwj] Power'.[921]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن معمر بن خلاد، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «ليس العبادة كثرة الصلاة و الصوم، إنما العبادة التفكر في أمر الله عز و جل».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalaad who said,

'I heard Abu Al-Hassan Al-Reza[asws] saying: 'Ther worship is not the high frequency of the Prayers and the Fasts. But rather, the worship is the pondering regarding the Matter of Allah[azwj] Mighty and Majstic'.[922]

خرج رسول الله (صلى الله عليه و آله) ذات يوم على قوم و هم يتفكرون، فقال: «ما لكم لا تتكلمون؟» فقالوا: نتفكر في خلق الله تعالى. فقال: «و كذلك فافعلوا و تفكروا في خلقه، و لا تتفكروا فيه».

Rasool-Allah[saww] went out one day to a people and they were pondering, so he[saww] said: 'What is the matter with you all that you are not speaking?' They said, 'We are pondering regarding the Creation of Allah[azwj] the High'. So he[saww] said: 'And such is what you should do. And ponder regarding His[azwj] creation, and do not ponder regarding Him[azwj]'.[923]

VERSES 191 - 199

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {191} رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {192}

[3:191] Those who remember Allah standing and sitting and lying on their sides and reflect on the Creation of the skies and the earth: Our Lord! You have not Created this in vain! Glory be to You; save us then from the Punishment of the Fire [3:192] Our Lord! Surely whosoever You Cause to enter the Fire, him it is that You have indeed Brought to disgrace, and there shall be no helpers for the unjust

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ {193} رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ {194}

920 الكافي 2: 45/ 2.
921 الكافي 2: 45/ 3
922 الكافي 2: 45/ 4
923 الدر المنثور 2: 408، المحجة البيضاء 8: 193.

[3:193] Our Lord! Surely we heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! Forgive us therefore our sins, and cover our evil deeds and make us die with the righteous [3:194] Our Lord! And Grant us what You have Promised us by Your Rasools; and Disgrace us not on the Day of Resurrection; surely You do not fail to Fulfill the Promise

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ {195}

[3:195] So their Lord Answered them: That I will not Waste the work of a worker among you, whether male or female, the one of you being from the other; so those who fled and were turned out of their homes and persecuted in My Way and who fought and were slain, I will cover their evil deeds, and I will Cause them to enter Gardens beneath which rivers flow; a Reward from Allah, and with Allah is the best Reward

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ {196} مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ {197} لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ {198}

[3:196] Let it not deceive you that those who disbelieve go to and fro in the cities [3:197] A brief enjoyment! Then their abode is Hell, and evil is the resting-place [3:198] But as to those who fear their Lord, they shall have Gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {199}

[3:199] And the People of the Book there are those who believe in Allah and (in) that which has been Revealed to you and (in) that which has been Revealed to them, being humble before Allah; they do not take a small price for the Signs of Allah; these it is that have their Reward with their Lord; surely Allah is quick in Reckoning

محمد بن يعقوب: عن علي، عن أبيه، عن ابن محبوب، عن أبي حمزة، عن أبي جعفر (عليه السلام) في قول الله عز و جل: الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَ قُعُوداً وَ عَلى جُنُوبِهِمْ. قال: «الصحيح يصلي قائما و قعودا، و المريض يصلي جالسا، وَ عَلى جُنُوبِهِمْ الذي يكون الأضعف من المريض الذي يصلي جالسا».

Muhammda Bin Yaqoub, from Ali, from his father, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[3:191] Those who remember Allah standing and sitting and lying on their sides***, said: 'The correct (of health) Prays standing and seated, and the sick Prays whilst seated. ***and lying on their sides*** – the weak from the illness and those who Pray seated'.[924]

[924] الكافي 3: 411/ 11.

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثني رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهم السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة منصرفه من النهروان،- و ذكر خطبة فيها أسماؤه من كتاب الله سبحانه، قال فيها- و أنا الذاكر، يقول الله تبارك و تعالى: الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَ قُعُوداً وَ عَلى جُنُوبِهِمْ».

Ibn Babuwayh said, 'Anu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya at Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jabir Al Ju'fy,

Abu Ja'far Muhammad[asws] Bin Ali[asws] having said: 'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] sermoned at Al-Kufa, after returning from (the battle of) Al-Naharwaan – and he[asws] mentioned in the sermon in which were mentioned his[asws] names in the Book of Allah[azwj] the Glorious. He[asws] said in it: 'And I[asws] am the rememberer (Al-Zaakir) Allah[azwj] the High is Speaking of ***[3:191] Those who remember Allah standing and sitting and lying on their sides***'.[925]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد- يعني المفيد- قال: أخبرنا المظفر البلخي الوراق، قال: أخبرنا أبو علي محمد بن همام الإسكافي الكاتب، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا أحمد بن محمد بن عيسى، قال: حدثنا الحسن بن محبوب، عن أبي حمزة الثمالي، عن أبي جعفر محمد ابن علي الباقر (عليهما السلام)، قال: «لا يزال المؤمن في صلاة ما كان في ذكر الله، قائما أو جالسا أو مضطجعا، إن الله تعالى يقول: الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَ قُعُوداً وَ عَلى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّماواتِ وَ الْأَرْضِ رَبَّنا ما خَلَقْتَ هذا باطِلًا سُبْحانَكَ فَقِنا عَذابَ النَّارِ».

Al Sheykhin his Amaali, from Muhammad Bin Muhammad – meaning Al Mufeed – from Al Muzaffar Al Balkhy Al Waraq, from Abu Ali Muhammad Bin Haman Al Askafy the scribe, from Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Al Hasan Bin Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far Muhammad[asws] Ibn Ali Al-Baqir[asws] having said: 'The believer does not cease to remember Allah[azwj] in Prayer, standing, or seated, or lying. Allah[azwj] the High is Saying ***[3:191] Those who remember Allah standing and sitting and lying on their sides and reflect on the Creation of the skies and the earth: Our Lord! You have not Created this in vain! Glory be to You; save us then from the Punishment of the Fire***'.[926]

و روى الشيباني في (نهج البيان): عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن هذه الآيات التي أواخر آل عمران نزلت في علي (عليه السلام) و في جماعة من أصحابه، و ذلك أن النبي (صلى الله عليه و آله) لما أمره الله تعالى بالمهاجرة إلى المدينة بعد موت عمه أبي طالب (رحمة الله عليه)، و كان قد تحالفت عليه قريش بأن يكبسوا عليه ليلا و هو نائم، فيضربوه ضربة رجل واحد، فلم يعلم من قاتله، فلا يؤخذ بثاره،

An Al Shaybani has reported in Nahj Al Bayaan,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] having said: 'These Verses which are at the end of Aal-e-Imraan (3rd Chapter) were Revealed regarding Ali[asws] and regarding a group of his[asws] companions. And that is, when Allah[azwj] the High Commanded (Rasool-Allah[saww]) for the emigration to Al-Medina after the passing away for his[saww] uncle Abu Talib[as], and the Qureysh had allied against him[saww] to murder him[saww] at night when he[saww] would be asleep. So they would all

[925] معاني الأخبار: 59/ 9.
[926] الأمالي 1: 76

strike with one strike, so that it would not be known who murdered him[saww], so he would not be seized for its consequences.

فأمر الله بأن يبيت مكانه ابن عمه عليا (عليه السلام)، و يخرج ليلا إلى المدينة، ففعل ما أمره الله به، و بيت مكانه على فراشه عليا (عليه السلام)، و أوصاه أن يحمل أزواجه إلى المدينة، فجاء المشركون من قريش لما تعاقدوا عليه و تحالفوا، فوجدوا عليا (عليه السلام) مكانه فرجعوا القهقرى، و أبطل الله ما تعاقدوا عليه و تحالفوا.

So Allah[azwj] Commanded that his[saww] cousin[asws] Ali[asws] sleep in his[saww] place, and he[saww] should go out of Al-Medina at night. So Rasool Allah[saww] did what Allah[azwj] had Commanded him[saww] for, and made Ali[asws] sleep in his[saww] place upon his[saww] bed, and advised Ali[asws] to bring his[saww] family to al-Medina. So the Polytheists from the Qureysh came, from the ones who had formed a pact and allied for it, but they found Ali[asws] to be in his[saww] place. So they returned back upon their heels, and Allah[azwj] invalidated what they had vowed against him[saww] and allied for.

ثم إن عليا (عليه السلام) حمل أهله و أزواجه إلى المدينة فعلم أبو سفيان بخروجه و سيره إلى المدينة فتبعه ليردهم، و كان معهم عبد له أسود، فيه شدة و جرأة في الحرب، فأمره سيده أن يلحقه فيمنعه عن المسير حتى يلقاه بأصحابه، فلحقه، فقال له: لا تسر بمن معك إلى أن يأتي مولاي. فقال (عليه السلام) له: ويلك، ارجع إلى مولاك و إلا قتلتك.

Then Ali[asws] brought his[saww] family members among the men and women to Al-Medina. Abu Sufyan came to know of his[asws] exit and Ali's[asws] journey to Al-Medina. So he followed him[asws] in order to return him[asws]. And he had for himself a black slave in which was ferociousness and boldness in the ware. So his master ordered him that he should meet up with Ali[asws] and prevent him[asws] from the journey until his companions come up (to form a bigger resistance). So he met up with Ali[asws] and said to him[asws], 'You[asws] will not journey with the ones who are with you[asws] until I bring you[asws] to my master'. So he[asws] said to him: 'Woe be unto you! Return to your master or else I[asws] will kill you'.

فلم يرجع، فشال علي (عليه السلام) سيفه و ضربه، فأبان عنقه عن جسده، و سار بالنساء و الأهل، و جاء أبو سفيان فوجد عبده مقتولا، فتبع عليا (عليه السلام) و أدركه، فقال له: يا علي، تأخذ بنات عمنا من عندنا من غير إذننا، و تقتل عبدنا! فقال: أخذتهم بإذن من له الإذن، فامض لشأنك. فلم يرجع، و حاربه على ردهم بأصحابه يومه أجمع، فلم يقدروا على رده، و عجزوا عنه هو و أصحابه، فرجعوا خائبين.

But, he did not return. So Ali[asws] unsheathed his[asws] sword and struck him, and his head fell off from his head. And he[asws] marched on with the women and the family members. Abu Sufyan came and found his slave killed. So he followed Ali[asws] and met up with him[asws]. So he said to him[asws], 'O Ali[asws]! You[asws] are taking the daughters and the cousins without our permission and you[asws] are killing our slaves?' So he[asws] said: 'I[asws] took them by the permission of the one for whom the permission was to be taken from. So get on with your business'. But, he did not return, and fought against him[asws] for returning him[asws], with the help of his companions for the whole day. But, they could not turn him[asws] back, and he and his companions were frustrated from him[asws], so they returned as failures.

و سار علي (عليه السلام) بأصحابه و قد كلوا من الحرب و القتال، فأمرهم علي (عليه السلام) بالنزول ليستريحوا و يسير بمن معه، فنزلوا و صلوا على ما يتمكنون، و طرحوا أنفسهم عجزا يذكرون الله تعالى في هذه الحالات كلها إلى الصباح، و يحمدونه، و يشكرونه، و يعبد.

And Ali[asws] marched on with his[asws] companions, and he[asws] had told his[asws] companions that a battle may be imposed upon them. So Ali[asws] ordered them to encamp for rest and then journey with the ones with them. So they encamped and Prayed as what was possible, and threw themselves (prostrate) remembering Allah[azwj] the High in all these situation until the morning. And they Praised Him[azwj], and thanked Him[azwj], and worshipped.

ثم سار بهم إلى المدينة، إلى النبي (صلى الله عليه و آله)، و نزل جبرئيل (عليه السلام) قبل وصولهم، فحكى للنبي (صلى الله عليه و آله) حكايتهم، و تلا عليه الآيات من آخر آل عمران إلى قوله: إِنَّكَ لا تُخْلِفُ الْمِيعادَ فلما وصل (عليه السلام) بهم إلى النبي (صلى الله عليه و آله)، قال له: إن الله سبحانه قد أنزل فيك و في أصحابك قرآنا، و تلا عليه الآيات من آخر آل عمران إلى آخرها» و الحمد لله رب العالمين.

Then Ali[asws] went with them to Al-Medina, to the Prophet[saww], and Jibraeel[as] descended before their arrival. So he[as] told the Prophet[saww] of their story, and recited to him[saww] the Verses from the end of Aal-e-Imraan[as] (3rd Chapter) up to His[azwj] Words ***[3:194] surely You do not fail to Fulfill the Promise***. So when Ali[asws] arrived with them to the Prophet[saww], Rasool Allah[saww] said to Ali[asws]: 'Allah[azwj], Glory be to Him[azwj] has Revealed regarding you[asws] and regarding your[asws] companions Verses in the Quran'. And Rasool Allah[saww] recited to Ali[asws] the Verses from the end of (the Chapter of) Aal e Imraan[as] up to its last one'. And the Praise is for Allah[azwj] the Lord[azwj] of the Worlds'.[927]

و روى الشيخ المفيد في (الاختصاص): بإسناده إلى علي بن أسباط، عن غير واحد من أصحاب ابن دأب، و ذكر حديثا يتضمن أن لأمير المؤمنين (عليه السلام) سبعين منقبة لا يشركه فيها أحد من أصحاب رسول الله (صلى الله عليه و آله)، منها: أول خصاله المواساة. قالوا: قال رسول الله (صلى الله عليه و آله) له: «إن قريشا قد أجمعوا على قتلي، فنم على فراشي» فقال: «بأبي أنت و امي، السمع و الطاعة لله و لرسوله»

And Al Sheykh Al Mufeed has reported in Al Ikhtisaas by his chain going up to Ali Bin Asbaat, from someone else from a companions of Ibn Da'ib, and he mentioned a Hadeeth that –

'For Amir-ul-Momineen[asws] there are seventy merits in which there is no association with anyone one from the companions of Rasool-Allah[saww] from these or highest qualities and consolation. They said, 'Rasool-Allah[saww] said to him[asws]: 'The Qureysh have untied upon murdering me[saww], therefore sleep upon my[saww] bed'. So he[asws] said: 'May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww]. The hearing and the obedience is for the Sake of Allah[azwj] and His[azwj] Rasool[saww]'.

فنام على فراشه، و مضى رسول الله (صلى الله عليه و آله) لوجهه، و أصبح علي (عليه السلام) و قريش تحرسه، فأخذوه فقالوا: أنت الذي غدرتنا منذ الليلة؟ فقطعوا له قضبان الشجر، فضرب حتى كادوا يأتون على نفسه، ثم أفلت من بين أيديهم، و أرسل إليه رسول الله (صلى الله عليه و آله) و هو في الغار أن «اكثر ثلاثة أباعر: واحدا لي، و واحدا لأبي بكر، و واحدا للدليل، و احمل أنت بناتي إلى أن تلحق بي» ففعل.

So Ali[asws] slept upon his[saww] bed, and Rasool-Allah[saww] went to his[saww] direction. And Ali[asws] was surrounded by the Qureysh, so they grabbed him[asws] and said: 'Are you the one who has been deceiving us since last night?' So he[asws] cut off for himself[asws] a branch of the tree, and struck with it when they were almost close to him[asws], and then escaped from their hands. And Rasool-Allah[saww] sent a message to him[asws] whilst he[saww] was in the cave that, 'Take three camels – one for me[saww], and one for

[927] نهج البيان 1: 79

Abu Bakr, and one for the guide, and bring my[saww] daughter to meet me[saww]. So he[asws] did it'.

[و منه خصاله (عليه السلام) الحفيظة و الكرم] قال ابن دأب: فما الحفيظة و الكرم؟ قالوا: مشى على رجليه، و جعل بنات رسول الله (صلى الله عليه و آله) على الظهر، و كمن النهار و سار بهن الليل ما شيا على رجليه، فقدم على رسول الله (صلى الله عليه و آله) و قد تعلقت قدماه دما و مدة، فقال له رسول الله (صلى الله عليه و آله): «أ تدري ما نزل فيك»؟ فأعلمه بما لا عوض له لو بقي في الدنيا ما كانت الدنيا باقية.

And from it is his[asws] quality of the generousity. Ibn Da'aib said, 'And what is the generousity: 'They said, 'Walking by his[asws] feet, and carrying the daughters of Rasool-Allah[saww] upon his[asws] back, and day and night marching upon his[asws] feet. So he[asws] proceded to Rasool-Allah[saww] and his[asws] feet were bleeding from the duration (of the journey). So Rasool-Allah[saww] said to him[asws]: 'Do you[asws] know what has been Revealed regarding you[asws]?' So he[saww] made it know to him[asws] of what there was no compensation for, even if there remains in the world for as long as it remains.

قال: «يا علي، نزل فيك فَاسْتَجابَ لَهُمْ رَبُّهُمْ أَنِّي لا أُضِيعُ عَمَلَ عامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثى فالذكر أنت، و الإناث بنات رسول الله، يقول الله تبارك و تعالى: فَالَّذِينَ هاجَرُوا وَ أُخْرِجُوا مِنْ دِيارِهِمْ وَ أُوذُوا فِي سَبِيلِي وَ قاتَلُوا وَ قُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئاتِهِمْ إلى قوله: وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوابِ».

He[saww] said: 'O Ali[asws], there has been Revealed regarding you[asws] ***[3:195] So their Lord Answered them: That I will not Waste the work of a worker among you, whether male or female,*** so the male is you[asws], and the female is the daughter of Rasool-Allah[saww]. Allah[azwj] the Blessed and High is Saying ***so those who fled and were turned out of their homes and persecuted in My Way and who fought and were slain, I will cover their evil deeds,*** up to His[azwj] Words ***and with Allah is the best Reward***'.[928]

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: رَبَّنا إِنَّنا سَمِعْنا مُنادِياً يُنادِي لِلْإِيمانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا. قال: «هو أمير المؤمنين (عليه السلام) نودي من السماء: أن آمن برسول الله فآمن به».

From Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[3:193] Our Lord! Surely we heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe***. He[asws] said: '<u>He[asws] is Amir-ul-Momineen[asws]</u>. A Call came from the sky: 'Believe in Rasool-Allah[saww]!' So I [asws] believed in him[saww].[929]

عن الأصبغ بن نباتة، عن علي (عليه السلام)، في قوله تعالى: ثَواباً مِنْ عِنْدِ اللَّهِ، وَ ما عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرارِ. قال: «قال رسول الله: أنت الثواب، و أصحابك الأبرار».

From Al Asbagh Bin Nabata,

Ali[asws] regarding the Words of the High ***[3:195] a Reward from Allah***, ***[3:198] and that which is with Allah is best for the righteous***. Rasool-Allah[saww] said: '<u>You[asws] are the reward (O Ali[asws]), and your[asws] companions are the righteous</u>'.[930]

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[928] الإختصاص: 146.
[929] تفسير العيّاشي 1: 211/ 194.
[930] تفسير العيّاشي 1: 211/ 194.

عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «الموت خير للمؤمن، لأن الله يقول: وَ ما عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرارِ».

From Muhammad Bin Muslim,

Abu Ja'far[asws] having said: 'The death is better for the Believers because Allah[azwj] is Saying ***[3:198] and that which is with Allah is best for the righteous***'.[931]

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يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {200}

[3:200] O you who believe! Be patient and excel in patience and remain steadfast, and fear Allah, that you may be successful

حدثنا محمد بن عيسى واحمد بن محمد عن الحسن بن محبوب عن يعقوب السراج قال قلت لابي عبد الله عليه السلام تخلوا الارض من عالم منكم حى ظاهر تفزع إليه الناس في حلالهم وحرامهم فقال يا ابا يوسف لا ان ذلك لبين في كتاب الله تعالى فقال يا ايها الذين آمنوا اصبروا وصابروا عدوكم ممن يخالفكم ورابطوا امامكم واتقوا الله فيما يأمركم وفرض عليكم.

It has been narrated to us by Muhammad Bin Isa, and Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Yaqoub Al-Siraaj who said:

'I said to Abu Abdullah[asws], 'Will the earth ever be empty from a Knowledgeable one[asws] from among you[asws] that the people can resort to regarding their Permissibles and their Prohibitions?' He[asws] said: 'O Abu Yusuf, No. That has been Explained in the Book of Allah[azwj]. He[azwj] Said: ***[3:200] O you who believe! Be patient and excel in patience***, from your enemies that are against you, "***and remain steadfast***" with your Imam[asws] "***and fear Allah[azwj]***", for what He[azwj] has Ordered you and Obligated upon you'.[932]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن ابن أبي حمزة «1»، عن أبي بصير، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صابِرُوا وَ رابِطُوا. فقال: «اصبروا على المصائب، و صابروهم على التقية، و رابطوا على ما تقتدون به، وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ».

Ibn babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Aal Husayn Bin Abu Al Khataab, from Ali Bin Asbaat, from Ibn Abu Hamza, from Abu Baseer, said,

'I asked Abu Al-Hassan[asws] about the Words of Allah[azwj] Mighty and Majestic ***[3:200] O you who believe! Be patient and excel in patience and remain steadfast***. So he[asws] said: '***Be patient*** - upon the difficulties, ***and excel in patience*** – they are the ones upon the dissimulation, ***and remain steadfast*** – upon what you (Shiah) are following ***and fear Allah, that you may be successful***.'[933]

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن أحمد بن البندنيجي، عن عبيد الله بن موسى العباسي، عن هارون بن مسلم، عن القاسم بن عروة، عن بريد بن معاوية العجلي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، في قوله: يا أَيُّهَا

[931] تفسير العيّاشي 1: 212/ 196.
[932] Basaair Al Darajaat – P 10 Ch 10 H 16
[933] معاني الأخبار: 369/ 1.

الَّذِينَ آمَنُوا اصْبِرُوا وَ صابِرُوا وَ رابِطُوا. قال: «اصبروا على أداء الفرائض، و صابروا عدوكم، و رابطوا إمامكم المنتظر».

Muhammad Bin Ibrahim Al No'mani, from Ali Bin Ahmad Bin Al Bandanayji, from Ubeydullah Bin Musa Al Abbas, from Haroun Bin Muslim, from Al Qasim Bin Urwa, from Bureyd Bin Muawiya Al Ajaly,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali Al-Baqir[asws] regarding His[azwj] Words ***[3:200] O you who believe! Be patient and excel in patience and remain steadfast, and fear Allah, that you may be successful***. He[asws] said: '***Be patient*** upon the fulfilment of the Obligations, ***and excel in patience*** from your enemies, ***and remain steadfast*** upon your Imam[asws], the Awaited one[asws]'.[934]

عنه، قال: أخبرنا علي بن أحمد، قال: أخبرنا عبيد الله بن موسى، عن علي بن إبراهيم بن هاشم، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر محمد ابن علي، عن أبيه علي بن الحسين (عليهم السلام): «أن ابن عباس بعث إليه من يسأله عن هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صابِرُوا وَ رابِطُوا فغضب علي بن الحسين (عليهما السلام) و قال للسائل: وددت أن الذي أمرك بهذا واجهني به- ثم قال-: نزلت في أبي وفينا، و لم يكن الرباط الذي أمرنا به بعد، و سيكون ذلك ذرية من نسلنا المرابط».

From him (Al No'mani), from Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ali Bin Ibrahim Bin Hashim, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja'far Muhammad Ibn Ali[asws], from his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws]. Ibn Abbas sent someone to him[asws] to ask about this Verse ***[3:200] O you who believe! Be patient and excel in patience and remain steadfast***. So Ali[asws] Bin Al-Husayn[asws] got angry and said to the questioner: 'I[asws] would have like it that the one who ordered you with this would face me!' Then he[asws] said: It was Revealed regarding my[asws] father[asws] and regarding us[asws], and the steadfastedness has not been Commanded for after it, and that would be happening by our[asws] descendants, the steadfast ones'.

ثم قال: «أما إن في صلبه- يعني ابن عباس- وديعة ذرئت لنار جهنم، سيخرجون أقواما من دين الله أفواجا، و ستصبغ الأرض بدماء فراخ من فراخ آل محمد (عليهم السلام)، تنهض تلك الفراخ في غير وقت، و تطلب غير مدرك، و يرابط الذين آمنوا، و يصبرون و يصابرون حتى يحكم الله و هو خير الحاكمين».

Then he[asws] said: 'But, in his loins' – meaning Ibn Abbas – 'are offspring assigned to the Fire of Hell. People would be exiting from the Religion of Allah[azwj] in armies, and the earth would be stained by the blood of the young ones upon young ones from the Progeny[asws] of Muhammad[saww]. Those young ones would be arisen before their time, and would be sought without being aware of it, and those who believe would be steadfast, and observe patience, and excel in patience until Allah[azwj] Judges, and He[azwj] is the best of the judges'.[935]

العياشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: «اصْبِرُوا يقول: عن المعاصي وَ صابِرُوا على الفرائض وَ اتَّقُوا اللَّهَ يقول: مروا بالمعروف و انهوا عن المنكر

Al Ayyashi, from Mas'ada Bin Sadaqa,

[934] الغيبة: 199/ 13
[935] الغيبة: 199/ 12.

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High ***[3:200] Be patient***, He[azwj] is Saying – Upon the sin; ***and excel in patience*** – upon the Obligations; ***and fear Allah*** – enjoining the good and forbidding from the evil'.

- ثم قال- و أي منكر أنكر من ظلم الامة لنا و قتلهم إيانا! وَ رابِطُوا يقول: في سبيل الله، و نحن السبيل فيما بين الله تعالى و خلقه، و نحن الرباط الأدنى، فمن جاهد عنا، فقد جاهد عن النبي (صلى الله عليه و آله) و ما جاء به من عند الله لَعَلَّكُمْ تُفْلِحُونَ يقول: لعل الجنة توجب لكم إن فعلتم ذلك، و نظيرها من قول الله: وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعا إِلَى اللَّهِ وَ عَمِلَ صالِحاً وَ قالَ إِنَّنِي مِنَ الْمُسْلِمِينَ «2» و لو كانت هذه الآية في المؤذنين كما فسرها المفسرون لفاز القدرية و أهل البدع معهم».

Then he[asws] said: 'And which evil is more evil than the injustices perpetrated by the community upon us[asws] and their killing us[asws]? ***and remain steadfast*** – in the Way of Allah[azwj]. And we[asws] are the Way of Allah[azwj] regarding what is between Allah[azwj] the High and His[azwj] creatures, and we[asws] are the steadfast ones. So the one who fought against us[asws] has fought against the Prophet[saww] and what he[saww] came with from the Presence of Allah[azwj] ***that you may be successful*** – perhaps the Paradise would be Obligated for you if you were to do that. And its counterpart is from the Words of Allah[azwj] ***[41:33] And who speaks better than he who calls to Allah and does righteous deeds, and says: I am from the submitters?*** And had this Verse been regarding the Callers to the Prayer (Muezzins) as is being interpreted by the commentators, the success is for the Qadiriyya and the people of the innovations among them'.[936]

عن بريد، عن أبي جعفر (عليه السلام)، في قوله: اصْبِرُوا يعني بذلك عن المعاصي وَ صابِرُوا يعني التقية وَ رابِطُوا يعني الأئمة (عليهم السلام)». ثم قال: «أ تدري ما معنى البدوا ما لبدنا، فإذا تحركنا فتحركوا؟ وَ اتَّقُوا اللَّهَ ما لبدنا، ربكم لَعَلَّكُمْ تُفْلِحُونَ».

From Bureyd,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[3:200] Be patient*** – it Means by that, upon the sin; ***and excel in patience*** – Meaning the dissimulation; ***and remain steadfast***'. Then he[asws] said: 'Do you know what is the meaning of the remaining (steadfast) what we[asws] are steadfast upon, so when we[asws] make a move, so you move (as well)? ***and fear Allah, your Lord for what we want so that you may be successful***'.

قال: قلت: جعلت فداك، إنما نقرؤها وَ اتَّقُوا اللَّهَ قال: «أنتم تقرؤنها كذا، و نحن نقرؤها هكذا».

I said, May I be sacrificed for you[asws]! But rather, we are reciting it as ***and fear Allah***'. He[asws] said: 'You all are reciting it like that, and we[asws] are reciting it like this'.[937]

[936] تفسير العيّاشي 1: 212/ 197.
[937] تفسير العيّاشي 1: 213/ 202.

CHAPTER 4

AL-NISAA

(176 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

العياشي: عن زر بن حبيش، عن أمير المؤمنين علي بن أبي طالب (عليه السلام) قال: «من قرأ سورة النساء في كل جمعة أمن من ضغطة القبر».

Al Ayyashi, from Zar bin Habeysh,

(It has been narrated) from Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] having said: 'The one who recites *Surah Al-Nisaa* (Chapter 4) during every Friday would be secure from the squeezing of the grave'.[938]

VERSE 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا {1}

[4:1] O you people! Fear your Lord, Who Created you from a single being and Created its mate from it and spread from these two, many men and women; and fear, by Whom you demand one of another the ties of relationship; surely Allah was Ever-Watchful over you

عن الشيباني في (نهج البيان): سئل الصادق (عليه السلام) عن التقوى، فقال (عليه السلام): «هي طاعته فلا يعصى، و أن يذكر فلا ينسى، و أن يشكر فلا يكفر».

From Al Shaybani in Nahj Al Bayan,

'Al-Sadiq[asws] was asked about the piety (fearing Allah[azwj]), so he[asws] said: 'This is being obedient to Him[azwj] therefore do not disobey, and Remembering Him[azwj] therefore do not forget, and being grateful and do not disbelieve'.[939]

ابن بابويه، قال: حدثنا علي بن محمد بن أحمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «سميت حواء حواء لأنها خلقت من حي، قال الله عز و جل: خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ وَ خَلَقَ مِنْها زَوْجَها».

Ibn Babuwayh, from Ali Bin Muhammad Bin Ahmad, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

938 تفسير العيّاشي 1: 215/ 1.
939 نهج البيان 1: 80 (مخطوط)

(It has been narrated) from Abu Abdullah[asws] having said: 'Hawwa[as] was named as Hawwa[as] because she[as] had been Created from a live being (حي). Allah[azwj] Mighty and Majestic Says ***[4:1] Created you from a single being and Created its mate from it***'.[940]

عنه: عن علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «سميت المرأة مرأة لأنها خلقت من المرء».

From him, from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The woman was named as a 'woman' because she was Created from the (clay of the) man'.[941]

عن أبي بكر الحضرمي، عن أبي جعفر (عليه السلام)، قال: قال لي: «ما يقول الناس في تزويج آدم (عليه السلام) و ولده؟» قال: قلت: يقولون: إن حواء كانت تلد لادم في كل بطن غلاما و جارية، فتزوج الغلام الجارية التي من البطن الاخر الثاني، و تزوج الجارية الغلام الذي من البطن الاخر الثاني حتى توالدوا.

From Abu Bakr Al Hazramy,

(It has been narrated) from Abu Ja'far [asws], said, 'He[asws] said to me: 'What are the people saying regarding the marriage of Adam[as] and his[as] children?' I said, 'They are saying that Hawwa[as] gave birth for Adam[as] in every pregnancy, a slave and a maid. So the slave married the maid which was from the other pregnancy, and the maid married the slave who was from the other pregnancy until they reproduced'.

فقال أبو جعفر (عليه السلام): «ليس هذا كذاك، يحجكم المجوس، و لكنه لما ولد آدم هبة الله و كبر سأل الله تعالى أن يزوجه، فأنزل الله تعالى له حوراء من الجنة فزوجها إياه، فولدت له أربعة بنين، ثم ولد لادم (عليه السلام) ابن آخر، فلما كبر أمره فتزوج إلى الجان، فولد له أربع بنات، فتزوج بنو هذا بنات هذا،

So Abu Ja'far[asws] said: 'It is not like that! The Magians argue against you (like that). But, when Hibtullah was born unto Adam[as] and became big, he[as] asked Allah[azwj] to get him to be married. So Allah[azwj] the High Sent down Hourie from the Paradise to be married to him. So she gave birth to four sons. Then Adam[as] got another son to be married. So when he was big, ordered him to be married to the Jinn. So she gave birth to four daughters. Thus the son of this one married the daughter of this one.

فما كان من جمال فمن قبل الحوراء، و ما كان من حلم فمن قبل آدم (عليه السلام)، و ما كان من حقد فمن قبل الجان، فلما توالدوا أصعد الحوراء إلى السماء».

So whatever was from the beauty, so it is from the Houries, and what was from the forbearance, so it is from Adam[as], and what was from the malice so it is from the Jinn. After having given birth, the Houries ascended to the sky'.[942]

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[940] علل الشرائع: 16/ 1 باب 14
[941] علل الشرائع: 16/ 1.
[942] تفسير العيّاشي 1: 216/ 6

و عنه: عن أبيه، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد ابن أورمة، عن النوفلي، عن علي بن داود اليعقوبي، عن الحسن بن مقاتل، عمن سمع زرارة، يقول: سئل أبو عبد الله (عليه السلام) عن بدء النسل من آدم كيف كان؟ و عن بدء النسل من ذرية آدم، فإن أناسا من عندنا يقولون: إن الله تبارك و تعالى أوحى إلى آدم أن يزوج بناته ببنيه، و إن هذا الخلق كله أصله من الإخوة و الأخوات؟! فقال أبو عبد الله (عليه السلام): «تعالى الله عن ذلك علوا كبيرا! يقول من قال هذا: بأن الله جل و عز خلق صفوة خلقه و أحباءه و أنبياءه و رسله و المؤمنين و المؤمنات و المسلمين و المسلمات من حرام، و لم يكن له من القدرة أن يخلقهم من حلال، و قد أخذ ميثاقهم على الحلال الطهر الطاهر الطيب.

And from him (Al Sadouq), from his father, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Ibn Awrama, from Al Nowfaly, from Ali Bin Dawood Al Yaqouby, from Al Hassan Bin Maqatal, from the one who heard Zarara saying,

'I asked Abu Abdullah[asws] about the beginning of the offspring from Adam[as], how did this come about? And about the offspring from the offspring of Adam[as], (2nd generation) for there are people who are saying, 'Allah[azwj] the High Revealed unto Adam[as] that he[as] should get his[as] daughters to be married to his[as] sons, and that the people, all of them, their origin is from brothers and sisters?' So Abu Abdullah[asws] said: 'Allah[azwj] is Higher than that, Higher, Greater! The one who said this is saying that Allah[azwj] Majestic and Mighty Created the elite of His[azwj] creatures, and the ones Beloved to Him[azwj], and His[azwj] Prophets[as], and His[azwj] Rasools[as], and the believing men, and the believing women, and the Muslim men, and the Muslim women unlawfully, and did not have the ability to Create them lawfully, and He[azwj] has Taken the Covenant upon the Lawful, and the Purified, and the good'.

فو الله لقد نبئت أن بعض البهائم تنكرت له أخته، فلما نزا عليها و نزل، كشف له عنها، فلما علم أنها أخته، أخرج غرموله، ثم قبض عليه بأسنانه حتى قطعه فخر ميتا، و آخر تنكرت له امه ففعل هذا بعينه، فكيف الإنسان في انسيته و فضله و علمه؟!

And Allah[azwj] has (even) Informed some of the animals that it should keep away from its sister. So when it descends upon it and when it find out that it is its sister, grabs it by its teeth until it cuts it, so it falls down dead. And it also dislikes (copulating) with its mother and it acts in the same way. So how can the human being (do this) forgetting his perferrence and his knowledge?'[943]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله (عز ذكره): وَ اتَّقُوا اللَّهَ الَّذِي تَسائَلُونَ بِهِ وَ الْأَرْحامَ إِنَّ اللَّهَ كانَ عَلَيْكُمْ رَقِيباً. قال: فقال: «هي أرحام الناس، إن الله عز و جل أمر بصلتها، و عظمها، ألا ترى أن الله جعلها معه؟!».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj], Mighty is His[azwj] Mention ***[4:1] and fear, by Whom you demand one of another the ties of relationship; surely Allah was Ever-Watchful over you***. So he[asws] said: 'It is the relationships with the people. Allah[azwj] Mighty and Majestic has Commanded of its maintenance, and to magnifiy these. Do you not see that Allah[azwj] has Made him (human being) with these?'[944]

[943] (Extract) علل الشرائع: 18/ 2.
[944] الكافي 2: 120/ 1.

و عنه: بإسناده عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): صلوا أرحامكم و لو بالتسليم، يقول الله تبارك و تعالى: وَ اتَّقُوا اللَّهَ الَّذِي تَسائَلُونَ بِهِ وَ الْأَرْحامَ إِنَّ اللَّهَ كانَ عَلَيْكُمْ رَقِيباً».

And from him (kulayni), by his chain from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] said: 'Maintain your relationships even if it be with 'Salaam' (greetings of peace). Allah[azwj] Blessed and High is Saying ***[4:1] and fear, by Whom you demand one of another the ties of relationship; surely Allah was Ever-Watchful over you***'.[945]

و عنه: بإسناده عن الوشاء، عن محمد بن الفضيل الصيرفي، عن الرضا (عليه السلام)، قال: «إن رحم آل محمد- الأئمة- لمعلقة بالعرش، تقول: اللهم صل من وصلني، و اقطع من قطعني، ثم هي جارية في أرحام المؤمنين». ثم تلا هذه الآية وَ اتَّقُوا اللَّهَ الَّذِي تَسائَلُونَ بِهِ وَ الْأَرْحامَ.

And from him (Kulayni), by his chain from Al Washa, from Muhammad Bin Al Fazeyl Al Sayrafi,

(It has been narrated) from Al-Reza[asws] having said: 'The maintenance of relationship with the Progeny[asws] of Muhammad[saww] – the Imams[asws] – is attached to the Throne as: "Our Allah[azwj]! Maintain relationship with the one who maintains it with me[asws], and Cut it off from the one who cuts it off with me[asws]. Then it flows in the relationships of the Believers'. Then he[asws] recited this Verse ***[4:1] and fear, by Whom you demand one of another the ties of relationship***'.[946]

أبو علي الطبرسي: في معنى الآية: و اتقوا الأرحام أن تقطعوها، و هو المروي عن أبي جعفر (عليه السلام).

Abu Ali Al Tabarsy –

Regarding the Meaning of this Verse ***[4:1]***, said, 'Fear the cutting off of the relationships'. And it is reported from Abu Ja'far[asws]'.[947]

VERSE 2

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا {2}

[4:2] And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime

و قال الشيباني في (نهج البيان)، في قوله تعالى: وَ لا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ، قال ابن عباس: لا تتبدلوا الحلال من أموالكم بالحرام من أموالهم لأجل الجودة و الزيادة فيه، قال: و هو المروي عن أبي جعفر و أبي عبد الله (عليهما السلام).

And Al Shaybani said in Nahj Al Bayaan,

Regarding the Words of the High ***[4:2] and do not substitute worthless (things) for (their) good (ones)***, 'Ibn Abbas said, 'Do not change the Permissible from your

[945] الكافي 2: 124/ 22.
[946] الكافي 2: 125/ 26.
[947] مجمع البيان 3: 6.

own properties with the Prohibited from their properties and in order to increase the quality in it'. He (Al-Tabarsy) said, 'And it is reported from Abu Ja'far[asws] and Abu Abdullah[asws]'.[948]

VERSE 3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا {3}

[4:3] And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن نوح بن شعيب، و محمد بن الحسن، قال: سأل ابن أبي العوجاء هشام بن الحكم، فقال: أليس الله حكيما؟ قال: بلى، هو أحكم الحاكمين. قال: فأخبرني عن قوله عز و جل: فَانْكِحُوا ما طابَ لَكُمْ مِنَ النِّساءِ مَثْنى وَ ثُلاثَ وَ رُباعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَواحِدَةً أليس هذا فرض؟ قال: بلى.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Nuh Bin Shayb and Muhammad Bin Al Hassan who said,

'Abu Al-Awja asked Hisham Bin Al-Hakam, 'Is not Allah[azwj] Wise?' He said, 'Yes, He[azwj] is the most Wise'. He said, 'So informe me about the Words of the Mighty and Majestic ***[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one***, is this not an Obligation?' He said, 'Yes'.

قال: فأخبرني عن قوله عز و جل: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّساءِ وَ لَوْ حَرَصْتُمْ فَلا تَمِيلُوا كُلَّ الْمَيْلِ أي حكيم يتكلم بهذا؟ فلم يكن عنده جواب، فرحل إلى المدينة، إلى أبي عبد الله (عليه السلام)، فقال: «يا هشام في غير وقت حج و لا عمرة؟» قال: نعم جعلت فداك، لأمر أهمني، إن ابن أبي العوجاء سألني عن مسألة لم يكن عندي فيها شيء قال: «و ما هي»؟ قال: فأخبره بالقصة.

He said, 'So inform me about the Words of the Mighty and Majestic ***[4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination***, which Wise (person) would speak with these (Words?)'. There was no answer with him, so he went to Al-Medina, to Abu Abdullah[asws]. So he[asws] said: 'O Hisham! This is neither the time for Hajj nor Umra?' He said, 'Yes, may I be sacrificed for you[asws]! There is a matter worrying me. Ibn Abu Al-Awja asked me a question and there was nothing which I had to answer him with'. He[asws] said: 'And what is it?' He (the narrator) said, 'And he (Hisham) related to him[asws] the story'.

فقال له أبو عبد الله (عليه السلام): «أما قوله عز و جل: فَانْكِحُوا ما طابَ لَكُمْ مِنَ النِّساءِ مَثْنى وَ ثُلاثَ وَ رُباعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَواحِدَةً يعني في النفقة، و أما قوله: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّساءِ وَ لَوْ حَرَصْتُمْ فَلا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوها كَالْمُعَلَّقَةِ يعني في المودة».

[948] نهج البيان 1: 81 (مخطوط).

So Abu Abdullah[asws] said to him: 'As for the Words of the Mighty and Majestic ***[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one*** – it Means with regards to the expenses. And as for His[azwj] Words ***[4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense*** – it Means with regards to the cordiality'.

قال: فلما قدم عليه هشام بهذا الجواب و أخبره، قال: و الله، ما هذا من عندك.

He (the narrator) said, 'So when Hisham proceeded with this answer (to Ibn Abu Al Awja) and informed him, he said, 'By Allah[azwj]! This is not from you'.[949]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، عن زرارة، و محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «إذا جمع الرجل أربعا فطلق إحداهن فلا يتزوج الخامسة حتى تنقضي عدة المرأة التي طلق». و قال: «لا يجمع الرجل ماءه في خمس».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj, from Zarara, and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: 'When a man who has gathered four (wives), and he divorces one, so he should not marry the fifth until the waiting time of the woman who has been divorced, passes by'.[950]

العياشي: عن يونس بن عبد الرحمن، عمن أخبره، عن أبي عبد الله (عليه السلام)، قال: «في كل شيء إسراف إلا في النساء، قال الله: فَانْكِحُوا ما طابَ لَكُمْ مِنَ النِّساءِ مَثْنى وَ ثُلاثَ وَ رُباعَ، و قال: و أحل الله ما ملكت أيمانكم».

Al Ayyashi, from Yunus Bin Abdul Rahman, from the one who informed him,

(It has been narrated) from Abu Abdullah[asws] having said: 'In everything there is extravagance except regarding the women. Allah[azwj] Says ***[4:3] then marry such women as seem good to you, two and three and four***'. And he[asws] said: 'And Allah[azwj] has Permitted whatever your right hands possess'.[951]

VERSE 4

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا {4}

[4:4] And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن عثمان بن عيسى، عن سعيد بن يسار، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، امرأة دفعت إلى زوجها مالا من مالها ليعمل به، و قالت حين دفعت إليه: أنفق منه، فإن حدث بك حدث فما أنفقت منه كان حلالا طيبا، فإن حدث بي حدث فما أنفقت منه فهو حلال طيب؟ فقال: «أعد علي- يا سعيد- المسألة»

[949] الكافي 5: 362/ 1.
[950] الكافي 5: 429/ 1.
[951] تفسير العيّاشي 1: 218/ 13.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usmaan Bin Isa, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! A woman hands over some of her wealth to her husband to do some business with it, and she said whilst handing it over to him, 'Spend from it, so if something happens with you (death), then whatever you have spent from it was Permissible and good. And if something were to happen to me (death), so whatever you have spent from it, is Permissibe and good'. So he[asws] said: 'Leave this question with me[asws], O Sa'ad'.

فلما ذهبت أعيدها عليه اعترض فيها صاحبها، و كان معي حاضرا، فأعاد عليه مثل ذلك، فلما فرغ أشار بإصبعه إلى صاحب المسألة، فقال: «يا هذا إن كنت تعلم أنها قد أفضت بذلك إليك فيما بينك [و بينها] و بين الله عز و جل فحلال طيب» ثلاث مرات. ثم قال: «يقول الله عز و جل في كتابه: فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً».

So when I went, I returned to question him[asws], its owner (the one who was involved in the case) was present there with me, so he repeated to him[asws] the like of that. So when he[asws] was free, he[asws] gestured by his[asws] fingers towards him and said: 'O this, if you knew that she has delegated it to you with that, in what is between you and between her and between Allah[azwj] Mighty and Majestic, so it is Permissible and good' – three times'. Then he[asws] said: 'Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***[4:4] but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result***'.[952]

عنه: عن عدة من أصحابنا، عن سهل بن زياد، و أحمد بن محمد، عن الحسن بن محبوب، عن علي بن رئاب، عن زرارة، عن أبي عبد الله (عليه السلام)، قال: «لا يرجع الرجل فيما يهب لامرأته، و لا المرأة فيما تهب لزوجها حيز أو لم يحز «1» أليس الله تبارك و تعالى يقول: وَ لا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئاً و قال: فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً فهذا يدخل في الصداق و الهبة».

From him (Al Kulayni), from a number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Zarara,

(It has been narrated) from Abu Abdullah[asws] having said: 'The man does not return what his wife has gifted to him, nor the woman what her husband has gifted her, whether possession has taken place or not. Is not Allah[azwj] Blessed and High is Saying ***[2:229] and it is not lawful for you to take any part of what you have given them***, and Said ***[4:4] but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result***'.[953]

عن حمران، عن أبي عبد الله (عليه السلام)، قال: «اشتكى رجل إلى أمير المؤمنين (عليه السلام) فقال له: سل من امرأتك درهما من صداقها، فاشتر به عسلا فاشربه بماء السماء، ففعل ما أمر به فبرىء، فسئل أمير المؤمنين (عليه السلام) عن ذلك: أ شيء سمعته من النبي (صلى الله عليه و آله)؟ قال: لا، و لكني سمعت الله يقول في كتابه: فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً و قال: يَخْرُجُ مِنْ بُطُونِها شَرابٌ مُخْتَلِفٌ أَلْوانُهُ فِيهِ شِفاءٌ لِلنَّاسِ و قال: وَ نَزَّلْنا مِنَ السَّماءِ ماءً مُبارَكاً فاجتمع الهنيء المريء و البركة و الشفاء، فرجوت بذلك البرء».

From Hamran,

(It has been narrated) from Abu Abdullah[asws] having said: 'A man complained to Amir-ul-Momineen[asws] (about stomach pain), so he[asws] said to him: 'Ask your wife for

[952] الكافي 5: 136/ 1.
[953] الكافي 7: 30/ 3

two Dirhams from her dowry, and buy some honey with it. Drink it with rain water'. So he did what he was ordered to and was cured. So he asked Amir-ul-Momineen[asws] about that, 'Is this something you[asws] heard from the Prophet[saww]?' He[asws] said: 'No! But I[asws] heard Allah[azwj] Saying in His[azwj] Book ***[4:4] but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result***; and Said ***[16:69] There comes forth from its belly a beverage of many colours, in which there is healing for the people***; and Said ***[50:9] And We Send down from the sky Blessed water***. So there had gathered the enjoyment, and the wholesome result, and the Blessing, and the Healing. Therefore hope for the healing with that'.[954]

عن علي بن رئاب، عن زرارة، قال: لا ترجع المرأة فيما تهب لزوجها، حيزت أو لم تحز، أليس الله يقول: فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً.

From Ali Bin Ra'ib, from Zarara who said,

'The woman has nor recourse to what she had gifted to her husband, whether she obtains it or not. Is not Allah[azwj] Saying ***[4:4] but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result***'.[955]

VERSE 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا {5}

[4:5] And do not give away your property to the foolish which Allah has made for you a (means of) support, and maintain them out of it, and clothe them and speak to them good words

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لا تُؤْتُوا السُّفَهاءَ أَمْوالَكُمُ: «فالسفهاء: النساء و الولد، إذا علم الرجل أن امرأته سفيهة مفسدة، و ولده سفيه مفسد، لم ينبغ له أن يسلط واحدا منهما على ماله الذي جعل الله له قياما، يقول: معاشا، قال: وَ ارْزُقُوهُمْ فِيها وَ اكْسُوهُمْ وَ قُولُوا لَهُمْ قَوْلًا مَعْرُوفاً فالمعروف: العدة».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[4:5] And do not give away your property to the foolish***, said: 'The foolsih – the women and the children when the man knows that his wife is foolish and mischievous, and his children are foolish and mischievous. It does not befit him that he should let one of them to be in charge of his wealth which Allah[azwj] has Made as a means of support for livelihood. He [azwj] Said ***and maintain them out of it, and clothe them and speak to them good words***. So the good words are – the preparation'.[956]

العياشي: عن يونس بن يعقوب، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ لا تُؤْتُوا السُّفَهاءَ أَمْوالَكُمُ. قال: «من لا تثق به».

Al Ayyashi, from Yunus Bin Yaqoub who said,

[954] تفسير العيّاشي 1: 219/ 18
[955] تفسير العيّاشي 1: 219/ 19.
[956] تفسير القمّي 1: 131.

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[4:5] And do not give away your property to the foolish***. He[asws] said: 'The one who cannot be entrusted with it'.[957]

عن إبراهيم بن عبد الحميد، قال: سألت أبا جعفر (عليه السلام) عن هذه الآية وَ لا تُؤْتُوا السُّفَهاءَ أَمْوالَكُمُ. قال: «كل من يشرب المسكر فهو سفيه».

From Ibrahim Bin Abdul Hameed who said,

'I asked Abu Ja'far[asws] about this Verse ***[4:5] And do not give away your property to the foolish***. He[asws] said: 'Every one who drinks intoxicants, so he is the foolish'.[958]

عن علي بن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: وَ لا تُؤْتُوا السُّفَهاءَ أَمْوالَكُمُ. قال: «هم اليتامى، لا تعطوهم أموالهم حتى تعرفوا منهم الرشد». فقلت: فكيف يكون أموالهم أموالنا؟ فقال: «إذا كنت أنت الوارث لهم».

From Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah[asws], 'I asked him[asws] about the Words of Allah[azwj] ***[4:5] And do not give away your property to the foolish***. He[asws] said: 'They are the orphans. Do not give them their property until you recognise the rightful guidance from them'. So I said, 'So how can they property become our property?' So he[asws] said: 'When you were the heir for them'.[959]

و في خبر آخر: سئل أبو جعفر (عليه السلام) عن قول الله عز و جل وَ لا تُؤْتُوا السُّفَهاءَ أَمْوالَكُمُ قال: «لا تؤتوها شراب الخمر، و لا النساء» ثم قال: «و أي سفيه أسفه من شراب الخمر؟».

And in another Hadeeth –

'Abu Ja'far[asws] was asked about the Words of Allah[azwj] Mighty and Majestic ***[4:5] And do not give away your property to the foolish***. He[asws] said: 'Neither give it to the drunkard, nor the women'. Then he[asws] said: 'And which foolish (person) is more foolish than the drunkard?'[960]

VERSE 6

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا {6}

[4:6] And test the orphans until they attain marriageable age; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner

[957] تفسير العياشي 1: 220/ 20.
[958] تفسير العياشي 1: 220/ 22.
[959] تفسير العياشي 1: 220/ 23
[960] من لا يحضره الفقيه 4: 168/ 586.

ابن بابويه في (الفقيه): روي عن الصادق (عليه السلام) أنه سئل عن قول الله عز و جل: فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْداً فَادْفَعُوا إِلَيْهِمْ أَمْوالَهُمْ. قال: «إيناس الرشد: حفظ المال».

Ibn Babuwayh in Al Faqeeh –

'It has been reported from Al-Sadiq[asws] having been asked about the Words of Allah[azwj] Mighty and Majestic ***[4:6] then if you find in them maturity of intellect, make over to them their property***. He[asws] said: 'The ***maturity of intellect*** – preservation of the wealth'.[961]

و في رواية محمد بن أحمد بن يحيى، عن محمد بن الحسين، عن عبد الله بن المغيرة، عمن ذكره عن أبي عبد الله (عليه السلام)، قال في تفسير هذه الآية: «إذا رأيتموهم و هم يحبون آل محمد فارفعوهم درجة».

And in a report of Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Al Husayn, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] having said regarding the interpretation of this Verse (***[4:6] then if you find in them maturity of intellect***): 'When you see them and they love the Progeny[asws] of Muhammad[saww], so raise them a level (i.e. they are becoming mature)'.[962]

عنه: بإسناده عن أحمد بن محمد، عن محمد بن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ مَنْ كانَ فَقِيراً فَلْيَأْكُلْ بِالْمَعْرُوفِ، قال: «فذاك رجل يحبس نفسه عن المعيشة، فلا بأس أن يأكل بالمعروف إذا كان يصلح لهم أموالهم، فإن كانت المال قليلا، فلا يأكل منه شيئا».

From him (Al Kulayni), by his chain from Ahmad Bin Muhammad, from Muhammad Bin Al Fazeyl, from Abu Al Sabah Al Kanany,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[4:6] and whoever is poor, let him eat reasonably***. He[asws] said: 'So that is a man whose livelihood is restricted, so there is no problem that he should eat reasonably when there is enough from their wealth. So if the wealth is a little, he should not eat anything from it'.[963]

و قال الطبرسي في قوله تعالى: وَ مَنْ كانَ فَقِيراً فَلْيَأْكُلْ بِالْمَعْرُوفِ: معناه: من كان فقيرا فليأخذ من مال اليتيم قدر الحاجة و الكفاية على جهة القرض، ثم يرد عليه ما أخذ [منه إذا وجد]. قال: و هو المروي عن الباقر (عليه السلام).

And Al-Tabarsy said regarding the Words of the High ***4:6] and whoever is poor, let him eat reasonably***. Its Meaning is, 'The one who was poor, so he can take from the wealth of the orphans in accordance to the need and the sufficiency upon the point of the debt. Then he should return it back what he had taken from it, when he finds it'. He said, 'And it is reported from Al-Baqir[asws]'.[964]

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[961] من لا يحضره الفقيه 4: 164/ 575.
[962] من لا يحضره الفقيه 4: 165/ 576.
[963] الكافي 5: 130/ 5.
[964] مجمع البيان 3: 17

VERSE 7

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَفْرُوضًا {7}

[4:7] Men shall have a share of what the parents and the near relatives leave, and women shall have a share of what the parents and the near relatives leave, whether there is little or much of it; a stated share

VERSE 8

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا {8}

[4:8] And when there are present at the division the relatives and the orphans and the needy, give them (something) out from it and speak to them kind words

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: وَ إِذا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبى وَ الْيَتامى وَ الْمَساكِينُ فَارْزُقُوهُمْ مِنْهُ. قال: «نسختها آية الفرائض».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[4:8] And when there are present at the division the relatives and the orphans and the needy, give them (something) out from it***. He[asws] said: 'The Verse of the Obligations Abrogates it'.[965]

VERSE 9 & 10

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا {9} إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا {10}

[4:9] And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them fear Allah, and let them speak right words [4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة، قال: قال أبو عبد الله (عليه السلام): «أوعد الله تبارك و تعالى في مال اليتيم عقوبتين: إحداهما عقوبة الآخرة النار، و أما عقوبة الدنيا فقوله عز و جل: وَ لْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعافاً خافُوا عَلَيْهِمْ الآية، يعني ليخش أن أخلفه في ذريته كما صنع بهؤلاء اليتامى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah[asws] said: 'Allah[azwj] Blessed and High has Prepared regarding the wealth of the orphans, two Punishments, one of them is the Fire in the Hereafter. As

[965] تفسير العيّاشي 1: 222/ 34.

for the other one in the world, so these are the Words of the Mighty and Majestic ***[4:9] And let those fear who, should they leave behind them weakly offspring, would fear on their account*** – the Verse, it Means leaving behind in his offspring and they would be dealt with as those orphans are dealt with'.[966]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن عجلان أبي صالح، قال: سألت أبا عبد الله (عليه السلام) عن آكل مال اليتيم. فقال: «هو كما قال الله تعالى: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوالَ الْيَتامى ظُلْماً إِنَّما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَ سَيَصْلَوْنَ سَعِيراً». ثم قال (عليه السلام) من غير أن أسأله: «من عال يتيما حتى ينقطع يتمه، أو يستغني بنفسه، أوجب عز و جل له الجنة كما أوجب النار لمن أكل مال اليتيم».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Ajlaan Bin Abu Salih who said,

'I asked Abu Abdullah[asws] about eating the wealth of the orphans. So he[asws] said: 'It is like what Allah[azwj] the High has Said ***[4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire***'. Then he[asws] said from other than what I had asked him[asws]: 'The one who takes care of the orphan until his being an orphan is cut off (grows up), or he becomes self-sufficient, the Mighty and Majestic Obligates the Paradise for him just as He[azwj] has Obligated the Fire for the one who eats the wealth of the orphans'.[967]

و عنه: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق بن مهران، عن الحسين بن ميمون، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «انزل في مال اليتيم من أكله ظلما: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوالَ الْيَتامى ظُلْماً إِنَّما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَ سَيَصْلَوْنَ سَعِيراً و ذلك أن آكل مال اليتيم يجيء يوم القيامة و النار تلتهب في بطنه حتى يخرج لهب النار من فيه، و يعرفه أهل الجمع أنه آكل مال اليتيم».

And from him (Al Kulayni), from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] having said: 'It was Revealed with regards to the one who eats the wealth of the orphans unjustly ***[4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire***. And that is that the eater of the wealth of the orphans unjustly would come on the Day of Judgement, and the Fire would be festering in his belly to the extent that a flame of the Fire would come out from him, and the people gathered would recognise that he has eaten the wealth of the orphans (unjustly)'.[968]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء رأيت قوما تقذف في أفواههم النار و تخرج من أدبارهم. فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الذين يأكلون أموال اليتامى ظلما».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hisham Bin Saalim,

Abu Abdullah[asws] has said that Rasool-Allah[saww] said: 'When I[saww] was ascended to the sky, I[saww] saw a people and Fire was being thrown into their mouths and it was

[966] الكافي 5: 128/ 1.
[967] الكافي 5: 128/ 2
[968] الكافي 5: 126/ 3.

coming out from their backs. So I[saww] said: 'Who are they, O Jibraeel[as]?' So he[as] said: 'They are the ones who were eating the wealth of the orphans unjustly'.[969]

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: قلت: في كم تجب لآكل مال اليتيم النار؟ قال: «في درهمين».

From Muhammad Bin Msulim,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]), 'I asked, 'Regarding eating how much wealth of the orphans Obligates the Fire?' The Imam[asws] said: 'Regarding two Dirhams'.[970]

عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام)، قال: سألته عن الكبائر. فقال: «منه أكل مال اليتيم ظلما» و ليس في هذا بين أصحابنا اختلاف، و الحمد لله.

(It has been narrated) from Ubeyd Bin Zarara, who says 'I asked Abu Abdullah[asws] about the major sins, so he[asws] said: 'From these is the eating of the wealth of the orphans unjustly'. (Zarara) said, 'And there is no differing about this between our companions. Allah Praise is for Allah[azwj]'.[971]

عن أبي بصير، قال: قلت لأبي جعفر (عليه السلام): أصلحك الله، ما أيسر ما يدخل به العبد النار؟ قال: «من أكل من مال اليتيم درهما، و نحن اليتيم».

From Abu Baseer who said,

'I said to Abu Ja'far[asws], 'May Allah[azwj] Keep you[asws] well! What is the easiest which makes the servant enter the Fire?' He[asws] said: 'The one who eats Dirham one from the wealth of the orphans. And we[asws] are the orphans'.[972]

VERSE 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {11}

[4:11] Allah Enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an Ordinance from Allah: Surely Allah is Knowing, Wise

969 تفسير القمّي 1: 132.
970 تفسير العيّاشي 1: 223/ 40.
971 تفسير العيّاشي 1: 225/ 46.
972 تفسير العيّاشي 1: 225/ 48

العياشي: عن أبي جميلة المفضل بن صالح، عن بعض أصحابه، عن أحدهما (عليهما السلام)، قال: «إن فاطمة (صلوات الله عليها) انطلقت إلى أبي بكر فطلبت ميراثها من نبي الله (صلى الله عليه و آله)، فقال: إن نبي الله لا يورث، فقالت: أكفرت بالله و كذبت بكتابه؟ قال الله: يُوصِيكُمُ اللَّهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ».

Al Ayyashi, from Abu Jameela Al Mufazzal Bin Salih, from one of his companions,

(It has been narrated) from one of them[asws] (5th or 6th Imam [asws]) having said: 'Syeda Fatima[asws] went to Abu Bakr and sought her[asws] inheritance from the Prophet[saww] of Allah[azwj], so he said, 'A Prophet[as] of Allah[azwj] does not leave inheritance'. So she[asws] said: 'Are you disbelieving in Allah[azwj] and belying His[azwj] Book? Allah[azwj] Says ***[4:11] Allah Enjoins you concerning your children: The male shall have the equal of the portion of two females***'.[973]

ابن بابويه، قال: حدثنا علي بن أحمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن علي بن العباس، قال: حدثنا القاسم بن الربيع الصحاف، عن محمد بن سنان، أن أبا الحسن الرضا (عليه السلام) كتب إليه فيما كتب من جواب مسائله: «علة إعطاء النساء نصف ما يعطى الرجال من الميراث، لأن المرأة إذا تزوجت أخذت، و الرجل يعطي، فلذلك وفر على الرجال، و علة أخرى في إعطاء الذكر مثلي ما تعطى الأنثى، لأن الأنثى من عيال الذكر إن احتاجت، و عليه أن يعولها و عليه نفقتها، و ليس على المرأة أن تعول الرجل، و لا تؤخذ بنفقته إن احتاج، فوفر على الرجال لذلك، و ذلك قول الله عز و جل الرِّجالُ قَوَّامُونَ عَلَى النِّساءِ بِما فَضَّلَ اللَّهُ بَعْضَهُمْ عَلى بَعْضٍ وَ بِما أَنْفَقُوا مِنْ أَمْوالِهِمْ».

Ibn Babuwayh said, 'Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabi'e Al Sahaaf, from Muhammad Bin Sinan that –

'Abu Al-Hassan Al-Reza[asws] wrote to him in answer to his question: 'The reason for giving to the women half of what is given to them from the inheritance is because the woman, when she gets marries, takes it whilst the man gives. So it is for that is the provision for the men. And another reason regarding the giving to the male double of what is given to the female is because the female is from the family of the male and it is upon him to look after her and upon him is her expense, and it is not upon the woman to look after the man or to bear his expenses. Thus it is set aside for them man due to that, and these are the Words of Allah[azwj] Mighty and Majestic ***[4:34] Men are the maintainers of women because Allah has Made some of them to excel others and because they spend out of their property***'.[974]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام و حماد، عن الأحول، قال: قال لي ابن أبي العوجاء: ما بال المرأة المسكينة الضعيفة تأخذ سهما واحدا، و يأخذ الرجل سهمين؟ قال: فذكر ذلك بعض أصحابنا لأبي عبد الله (عليه السلام)، فقال: «إن المرأة ليس عليها جهاد و لا نفقة و لا معقلة ، فإنما ذلك على الرجل، فلذلك جعل للمرأة سهما و للرجل سهمين».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham and Hamaad,

(It has been narrated) from Al-Ahowl who said, 'Ibn Ali Awja said to me, 'What is it about the women, the poor, the weak, that she takes one share, and the man takes two shares?' So some of our companions mentioned that to Abu Abdullah[asws], so he[asws] said: 'The woman, neither is there Jihad upon her, nor expenses, nor the

[973] تفسير العيّاشي 1: 225/ 49.
[974] علل الشرائع: 570/ 1، عيون أخبار الرّضا (عليه السّلام) 2: 98/ 1.

blood money. But rather, that is upon the man, and it is due to that the woman has one share and the man has two shares'.[975]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «ورث علي (عليه السلام) علم رسول الله (صلى الله عليه و آله)، و ورثت فاطمة (عليها السلام) تركته».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zarara,

(It has been narrated) from Abu Ja'far[asws] having said: 'Ali[asws] inherited the Knowledge of Rasool-Allah[saww], and Syeda Fatima[asws] inherited his[saww] estate'.[976]

ابن بابويه في (الفقيه): بإسناده عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): إن الدين قبل الوصية، ثم الوصية على أثر الدين، ثم الميراث بعد الوصية، فإن أولى القضاء كتاب الله عز و جل».

Ibn babuwayh in Al Faqeeh, by his chain from Aasim Bin Hameed, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir-ul-Momineen[asws] said: 'The debts are before the bequest, then it is the bequest upon the footsteps of the debts, then the inheritance after the bequest. So the highest Judge is the Book of Allah[azwj] Mighty and Majestic'.[977]

VERSES 12 - 14

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ ۚ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَٰلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ ۚ وَصِيَّةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ {12}

[4:12] And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.

تِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ {13} وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ {14}

[4:13] These are Allah's Limits, and whoever obeys Allah and His Rasool, He will Cause him to enter Gardens beneath which rivers flow, to abide in them;

975 الكافي 7: 85/ 3.
976 الكافي 7: 86/ 1.
977 من لا يحضره الفقيه 4: 143/ 489.

and this is the great achievement [4:14] And whoever disobeys Allah and His Rasool and goes beyond His Limits, He will Cause him to enter the Fire to abide in it, and he shall have an abasing Punishment

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد، عن محسن بن أحمد، عن أبان بن عثمان، عن إسماعيل الجعفي، عن أبي جعفر (عليه السلام)، في زوج و أبوين، قال: «للزوج النصف، و للام الثلث، و للأب ما بقي». و قال في امرأة و أبوين، قال: «للمرأة الربع و للام الثلث، و ما بقي للأب».

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain, from Ahmad Bin Muhammad, from Mohsin Bin Ahmad, from Aban Bin Usman, from Ismail Al Ju'fy,

(It has been narrated) from Abu Ja'far[asws] regarding a husband and parents. He[asws] said: 'For the husband is the half, and for the mother is a third, and for the father is what remains'. And he[asws] said regarding the wife and parents: 'For the wife is the quarter, and for the mother is a third, and what remains is for the father'.[978]

VERSES 15 & 16

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ ۖ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا {15} وَاللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَآذُوهُمَا ۖ فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا {16}

[4:15] And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them [4:16] And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to Mercy), the Merciful

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال: «كل سورة النور نزلت بعد سورة النساء، و تصديق ذلك أن الله عز و جل أنزل عليه في سورة النساء وَ اللَّاتِي يَأْتِينَ الْفاحِشَةَ مِنْ نِسائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا و السبيل الذي قال الله عز و جل: سُورَةٌ أَنْزَلْناها وَ فَرَضْناها وَ أَنْزَلْنا فِيها آياتٍ بَيِّناتٍ لَعَلَّكُمْ تَذَكَّرُونَ الزَّانِيَةُ وَ الزَّانِي فَاجْلِدُوا كُلَّ واحِدٍ مِنْهُما مِائَةَ جَلْدَةٍ وَ لا تَأْخُذْكُمْ بِهِما رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ لْيَشْهَدْ عَذابَهُما طائِفَةٌ مِنَ الْمُؤْمِنِينَ».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

(It has been narrated) from Abu Ja'far[asws] having said: '*Surah Al-Noor* (Chapter 24) was Revealed after *Surah Al-Nisa* (Chapter 4), and the ratification of that is that Allah[azwj] Mighty and Majestic Revealed in Surah Al-Nisaa ***[4:15] And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them*** and the way is that which Allah[azwj] Mighty and Majestic Says ***[24:1] (This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24:2] (As for) the adulteress and the***

[978] التهذيب 9: 284/ 1028

adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you are believing in Allah and the Last Day, and let a party of believers witness their Punishment'.[979]

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن هذه الآية وَ اللَّاتِي يَأْتِينَ الْفاحِشَةَ مِنْ نِسائِكُمْ، قال: هذه منسوخة». قال: قلت: كيف كانت؟ قال: «كانت المرأة إذا فجرت، فقام عليها أربعة شهود، ادخلت بيتا و لم تحدث، و لم تكلم، و لم تجالس، و أوتيت فيه بطعامها و شرابها حتى تموت».

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about this Verse ***[4:15] And as for those who are guilty of an indecency from among your women***. He[asws] said: 'This is Abrogated'. I said, 'How was it?' He[asws] said: 'When the woman transgressed, four witnesses were established against her, she was made to enter a house and not come out, nor speak, nor (attend) a gathering, and she was given her food and drink until she died'.

قلت: فقوله: أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا؟ قال: «جعل السبيل الجلد، و الرجم، و الإمساك في البيوت». قلت: قوله: وَ الَّذانِ يَأْتِيانِها مِنْكُمْ؟ قال: «يعني البكر إذا أتت الفاحشة التي أتتها هذه الثيب فَآذُوهُما- قال- تحبس فَإِنْ تابا وَ أَصْلَحا فَأَعْرِضُوا عَنْهُما إِنَّ اللَّهَ كانَ تَوَّاباً رَحِيماً».

I said, 'His[azwj] Words ***or Allah opens some way for them***?' He[asws] said: 'Makes a way for the whipping, and the stoning, and the holding in the houses'. I said, 'His[azwj] Words ***[4:16] And as for the two who are guilty of indecency from among you***?' He[asws] said: 'It Means the virgin when she comes to the indecency which she comes to ***give them both a punishment*** – imprisonment ***then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to Mercy), the Merciful***'.[980]

VERSES 17 & 18

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {17} وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا {18}

[4:17] But rather, the Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah Turns (Mercifully), and Allah is ever Knowing, Wise [4:18] And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have Prepared a painful Punishment

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعا، عن ابن أبي عمير، عن جميل بن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إذا بلغت النفس ها هنا- و أشار بيده إلى حلقه- لم يكن للعالم توبة». ثم قرأ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهالَةٍ.

Muhammad Bin yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan altogether, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

[979] الكافي 2: 24/ 27
[980] تفسير العيّاشي 1: 227/ 61.

'I heard Abu Abdullah[asws] saying: 'When the soul reaches over here' – and he[asws] gestured by his[asws] hand to his[asws] neck – 'there is no Repentance for the knowledgeable one'. Then he[asws] recited ***[4:17] But rather, the Repentance with Allah is only for those who do evil in ignorance***'.[981]

ابن بابويه في (الفقيه)، قال: قال رسول الله (صلى الله عليه و آله) في آخر خطبة خطبها: «من تاب قبل موته بسنة تاب الله عليه». ثم قال: «إن السنة لكثيرة، و من تاب قبل موته بشهر تاب الله عليه». ثم قال: «و إن الشهر لكثير [و من تاب قبل موته بجمعة تاب الله عليه». ثم قال: «إن الجمعة لكثير] و من تاب قبل موته بيوم تاب الله عليه». ثم قال: «و إن يوما لكثير، و من تاب قبل موته بساعة تاب الله عليه». ثم قال: «و إن الساعة لكثيرة، و من تاب [قبل موته] و قد بلغت روحه هذه- و أهوى بيده إلى حلقه- تاب الله عليه».

Ibn Babuwayh in Al Faqeeh, said,

'Rasool-Allah[saww] said in the last of his[saww] sermons: 'The one who repents a year before his death, Allah[azwj] Turns towards him'. Then he[saww] said: 'The year is a lot, and the one who repents a month before his death, Allah[azwj] Turns towards him'. Then he[saww] said: 'And the month is a lot. And the one who repents a week before his death, Allah[azwj] Turns towards him'. Then he[saww] said: 'A week is a lot. And the one who repents a day before his death, Allah[azwj] Turns towards him'. Then he[saww] said: 'And the day is a lot. And the one who repents an hour before his death, Allah[azwj] Turns towards him'. Then he[saww] said: 'And the hour is a lot. And the one who repents before his death – and his soul has reached over here' – and he[saww] gestured by his[saww] hand towards his[saww] throat – 'Allah[azwj] Turns towards him'.[982]

عن الحلبي، عن أبي عبد الله (عليه السلام)، في قول الله: وَ لَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئاتِ حَتَّى إِذا حَضَرَ أَحَدَهُمُ الْمَوْتُ قالَ إِنِّي تُبْتُ الْآنَ. قال: «هو الفرار تاب حين لم تنفعه التوبة، و لم تقبل منه».

From Al Halby,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***4:18] And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent***. He[asws] said: 'He is the fleer (from the battlefield) who repents when the repentance is of no benefit for him, and is not Acceptable from him'.[983]

VERSE 19

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا {19}

[4:19] O you who believe! It is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it

[981] الكافي 1: 37/ 3.
[982] من لا يحضره الفقيه 1: 79/ 354
[983] تفسير العيّاشي 1: 228/ 63.

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا لا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّساءَ كَرْهاً: «فإنه كان في الجاهلية في أول ما أسلموا من قبائل العرب إذا مات حميم الرجل و له امرأة ألقى الرجل ثوبه عليها، فورث نكاحها بصداق حميمه الذي كان أصدقها، يرث نكاحها كما يرث ماله،

And from him (Ali Bin Ibrahim) who said,

'And in a report of Abu Al Jaroud, from Abu Ja'far[asws] regarding His[azwj] Words ***[4:19] O you who believe! It is not lawful for you that you should take women as heritage against (their) will***, said: 'During the pre-Islamic period of ignorance, when the first of the Arab tribes who embraced Islam, when a close friend of the man died and he had a wife, the man would place a piece of cloth over her, thus inheriting her in marriage with the dowry of the friend which he had given her. He inherited her in marriage just like inheriting wealth.

فلما مات أبو قيس بن الأسلت ألقى محصن بن أبي قيس ثوبه على امرأة أبيه و هي كبيشة بنت معمر بن معبد، فورث نكاحها ثم تركها لا يدخل بها و لا ينفق عليها، فأتت رسول الله (صلى الله عليه و آله)، فقالت: يا رسول الله، مات أبو قيس بن الأسلت، فورث ابنه محصن نكاحي فلا يدخل علي و لا ينفق علي، و لا يخلي سبيلي فألحق بأهلي؟

So when Abu Qays Bin Al-Aslat dies, (his son) Mohsin Bin Abu Qays placed his cloth over the wife of his father, and she was Kabisha Bin Moamar Bin Maeed. So he inherited her in marriage, then left her, not copulating with her nor bearing any of ther expenses. So she came to Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! Abu Qays Bin Al-Aslat dies, so his son Mohsin inherited me in marriage, but neither does he copulate with me nor spend upon me, nor leave me alone to go on my way to be with my family?'

فقال رسول الله (صلى الله عليه و آله): ارجعي إلى بيتك، فإن يحدث الله في شأنك شيئا أعلمتك، فنزل: وَ لا تَنْكِحُوا ما نَكَحَ آباؤُكُمْ مِنَ النِّساءِ إِلَّا ما قَدْ سَلَفَ إِنَّهُ كانَ فاحِشَةً وَ مَقْتاً وَ ساءَ سَبِيلًا فلحقت بأهلها. و كانت نساء في المدينة قد ورث نكاحهن كما ورث نكاح كبيشة غير أنه ورثهن من الأبناء، فأنزل الله يا أَيُّهَا الَّذِينَ آمَنُوا لا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّساءَ كَرْهاً».

So Rasool-Allah[saww] said: 'Return to your house, so if Allah[azwj] Narrates something regarding your problem, I[saww] shall let you know'. So it was Revealed ***[4:22] And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way***. So she went to her family. And the women in Al-Medina used to be inherited in marriage just like the inheriting of Kabisha, being inherited by the sons. So Allah[azwj] Revealed ***[4:19] O you who believe! It is not lawful for you that you should take women as heritage against (their) will***'.[984]

VERSES 20 & 21

وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا {20} وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا {21}

[4:20] And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong? [4:21] And how can

[984] تفسير القمّي 1: 134

you take it when one of you has already gone in to the other and they have made with you a firm covenant?

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن بريد، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ أَخَذْنَ مِنْكُمْ مِيثاقاً غَلِيظاً. قال: «الميثاق هي الكلمة التي عقد بها النكاح، و أما قوله: غَلِيظاً فهو ماء الرجل يفضيه إلى امرأته».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Bureyd who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:21] And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?*** He[asws] said: 'The covenant – it is the words by which the marriage was solemnised'.[985]

VERSES 22 & 23

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا {22} حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {23}

[4:22] And marry not the woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way [4:23] Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful

واما ما ذكرت انهم يستحلون نكاح ذوات الارحام التى حرم الله في كتابه فانهم زعموا انه انما حرم علينا بذلك نكاح نساء النبي صلى الله عليه وآله فان احق ما بدء منه تعظيم حق الله وكرامة رسوله وتعظيم شأنه وما حرم الله على تابعيه ونكاح نسائه من بعد قوله وما كان لكم ان تؤذوا رسول الله صلى الله عليه وآله ولا ان تنكحوا ازواجه من بعده ابدا ان ذلكم كان عند الله عظيما وقال الله تبارك وتعالى النبي اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم ثم قال ولا تنحكوا ما نكح آباؤكم من النساء الا ما قد سلف انه كان فاحشة ومقتا وساء سبيلا

(Al-Sadiq[asws]) said: 'And what you have mentioned is that they have permitted for themselves to marry those women whom Allah[azwj] has Forbidden in His[azwj] Book, for they are thinking that it has only been Forbidden to us to marry the wives of the Prophet[saww], and it is more rightful to start from magnifying the Right of Allah[azwj] and the prestige of His[azwj] Rasool[saww] and the magnification of his[saww] glory, and what Allah[azwj] has Forbidden his[saww] followers to marry his[saww] wives after His[azwj] Words, and it is not for you to injure the Rasool-Allah[saww] nor marry any of his[saww] wives from after him[saww] ever, for that is a great (sin) with Allah[azwj]. And Allah[azwj] Blessed and

[985] الكافي 5: 560/ 19 (Extract)

High has Said ***[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers***, and he[saww] is a father to them. Then He[azwj] Said ***[4:22] And marry not the woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way***'.[986]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد، جميعا، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: يا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنا لَكَ أَزْواجَكَ قلت: كم أحل له من النساء؟ قال: «ما شاء من شيء».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ibn Abu Umeyr, from Hamaad, from Al-Halby, who says:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[33:50] O Prophet! Surely We have Made lawful for you, your wives***. I said, 'How many women were Permissible unto him[saww]?' He[asws] said: 'Whatever he[saww] so desired'.

قلت: قوله: لا يَحِلُّ لَكَ النِّساءُ مِنْ بَعْدُ وَ لا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْواجٍ، فقال: «لرسول الله (صلى الله عليه و آله) أن ينكح ما شاء من بنات عمه، و بنات عماته، و بنات خاله، و بنات خالاته، و أزواجه اللاتي هاجرن معه، و أحل له أن ينكح من عرض المؤمنين بغير مهر، و هي الهبة، و لا تحل الهبة إلا لرسول الله (صلى الله عليه و آله)، فأما لغير رسول الله (صلى الله عليه و آله) فلا يصلح نكاح إلا بمهر، و ذلك معنى قوله تعالى: وَ امْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَها لِلنَّبِيِّ».

I said, '(What about) His[azwj] Words ***[33:52] It is not allowed to you to take women afterwards***? He[asws] said: 'For Rasool-Allah[saww], that he[saww] should marry whoever he[saww] so desires to, from daughters of his[saww] paternal uncles, and daughters of his[saww] paternal aunts, and daughters of his[saww] maternal uncles, and daughter of his[saww] maternal aunts, and his[saww] wives who emigrated with him[asws]. And it was Permissible for him[saww] to marry from the presentation of the Believers without dowry, and this is the gift. And the gifting is not Permissible except for Rasool-Allah[saww]. And as for those other than Rasool-Allah[saww], so the marriage is not correct except with the dower, and that is the Meaning of the Words of the High ***[33:50] and a believing woman if she gave herself to the Prophet***'.

قلت: أ رأيت قوله تعالى: تُرْجِي مَنْ تَشاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ تَشاءُ؟ قال: «من آوى فقد نكح، و من أرجى فلم ينكح».

I said, 'What do you[asws] think about the Words of the High ***[33:51] You may put off whom you please of them, and you may take to you whom you please***?' He[asws] said: 'The one whom he[saww] took to, so he[saww] married her, and the one whom he[saww] put off is the one whom he[saww] did not marry'.

قلت: قوله: لا يَحِلُّ لَكَ النِّساءُ مِنْ بَعْدُ؟ قال: «إنما عنى به النساء اللاتي حرم عليه في هذه الآية: حُرِّمَتْ عَلَيْكُمْ أُمَّهاتُكُمْ وَ بَناتُكُمْ وَ أَخَواتُكُمْ إلى آخر الآية، و لو كان الأمر كما يقولون، كان قد أحل لكم ما لم يحل له، إن أحدكم يستبدل كلما أراد، و لكن ليس الأمر كما يقولون، إن الله عز و جل أحل لنبيه (صلى الله عليه و آله) ما أراد من النساء، إلا ما حرم عليه في هذه الآية التي في النساء».

I said, '(What about) His[azwj] Words ***[33:52] It is not allowed to you to take women afterwards***?' He[asws] said: 'But rather, it Means by it, the women who were Prohibited to him[saww] in this Verse ***[4:23] Forbidden to you are your mothers and your***

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daughters and your sisters – up to the end of the Verse. And if the matter was as your are saying it to be, it would have been Permissible for you all that which was Prohibited unto him[saww], and one of you would have been able to change (wives) everytime you so wanted to. But the matter is not as you are saying it to be. Allah[azwj] Mighty and Majestic Permitted for His[azwj] Prophet[saww] whoever he[saww] so wanted from the women, except what is Prohibited to him[saww] in this Verse which is in *(Surah) Al-Nisa*'.[987]

العياشي: عن الحسين بن زيد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تعالى قد حرم علينا نساء النبي (صلى الله عليه و آله) بقول الله: وَ لا تَنْكِحُوا ما نَكَحَ آباؤُكُمْ مِنَ النِّساءِ».

Al Ayyashi, from Al Husayn Bin Zayd who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] the High has Forbidden to us the wives of the Prophet[saww] by the Words of Allah[azwj] ***[4:22] And marry not the woman whom your fathers married***'.[988]

VERSE 24

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَٰلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {24}

[4:24] And (Prohibited) are all married women except those whom your right hands possess (this is) Allah's Ordinance to you, and Lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you enjoy with, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise

حدثنا على بن ابراهيم بن هاشم قال حدثنا القسم بن الربيع الوراق عن محمد بن سنان عن صباح المدايني عن المفضل انه كتب إلى ابى عبد الله عليه السلام فجائه هذا الجواب من ابى عبد الله عليه السلام

It has been narrated to us by Ali Bin Ibrahim Bin Hashaam, from Al-Qasim Bin Al-Rabi'e Al-Waraaq, from Muhammad Bin Sinan, from Sabaah Al-Madaainy, from Al-Mufazzal, who has narrated:

He wrote to Abu Abdullah[asws], so there came from Abu Abdullah[asws]:

واما ما ذكرت ان الشيعة يترادفون المرأة الواحدة فاعوذ بالله ان يكون ذلك من دين الله ورسوله انما دينه ان يحل ما احل الله ويحرم ما حرم الله سراء؟؟ ان ما احل الله من النساء في كتاب المتعة في الحج اجلهما ثم لم يحرمهما فإذا اراد الرجل المسلم ان يتمتع من المرأة فعلى كتاب الله وسنته نكاح غير سفاح تراضيا على ما احبا من الاجرة والاجل كما قال الله فما استمتعتم به منهن فاتوهن اجورهن ولا جناح عليكم فيما تراضيتم به من بعد الفريضة

And as for your mentioning that the Shias are synonymously marrying one woman, so I[asws] seek refuge with Allah[azwj] for that to be from the Religion of Allah[azwj] and His[azwj] Messenger[saww], but rather their Religion is to permit what Allah[azwj] has Made Permissible, and to prohibit that which Allah[azwj] has Made Prohibited.

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[987] الكافي 5: 387/ 1.
[988] تفسير العيّاشي 1: 230/ 70.

It is happiness what Allah[azwj] has Permitted from the women in the Book the pleasure (Muta'a) in the Pilgrimage, postponing both of these then not Prohibiting them. So if a Muslim man intends to enjoy (Muta'a) the woman in accordance with the Book of Allah[azwj] and the Sunnah, then it is a marriage and not adultery, both of them being in agreement with the love and the recompense and the term, as Allah[azwj] has Said ***[4:24] Then as to those whom you enjoy with, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed***.

ان هما احبا ان يمدا في الاجل على ذلك الاجر فاخر يوم من اجلها قبل ان ينقضى الاجل قبل غروب الشمس مدا فيه وزادا في الاجل ما احبا فان مضى آخر يوم منه لم يصلح الا ما امر مستقبل وليس بينهما عدة من سواه فانه اتحادت سواه اعتدت خمسة و الاربعين يوما وليس بينهما ميراث ثم ان شائت تمتعت من آخر فهذا حلال لهما إلى يوم القيمة ان هي شائت من سبعة وان هي شائت من عشرين ان ما بقيت في الدنيا كل هذا حلال لهما على حدود الله ومن يتعد حدود الله فقد ظلم نفسه

If both of them would like to increase the term on that same dowry, they can do so up until one day before the term runs out, and before sun has set they can increase the term whatsoever they like. If the last day from it has passed, it would not be correct except there would be no waiting period in between these days. And if they would like to do it again or with someone else then the woman would have to wait forty-five days, and there would be no inheritance issues between them.

Then if she likes, she can enjoy (Muta'a) with someone else. So this is Permissible for them both up to the Day of Judgement. And if she likes then she can do it with seven (different men) and if she likes she can do it twenty (different men) as long as they remain in the world. All this is Permissible for them both upon the Limits of Allah[azwj], and the one who exceeds the Limits of Allah[azwj], so he has been unjust to himself.

وإذا اردت المتعة في الحج فاحرم من العقيق واجعلها متعة فمتى ما قدمت طفت بالبيت واستسلمت الحجر الاسود وفتحت به وختمت سبعة اشواط ثم تصلى ركعتين عند مقام ابراهيم ثم اخرج من البيت فاسع بين الصفا والمروة سبعة اشواط تفتح بالصفا وتختم بالمروة فإذا فعلت ذلك فصبرت حتى إذا كان يوم التروية صنعت ما صنعت بالعقيق ثم احرم بين الركن والمقام بالحج فلم تزل محرما حتى تقف بالموقف ثم ترمى الجمرات وتذبح وتحل وتغتسل ثم تزور البيت فإذا انت فعلت ذلك فقد احللت وهو قول الله فمن تمتع بالعمرة إلى الحج فما استيسر من الهدى ان تذبح

And if you decide to enjoy (Muta'a) in the Pilgrimage, then tie the Ehraam with the carnelian (Aqeeq), and make it to be an enjoyment. So when you proceed, circumambulate the House and kiss the Black Stone, and begin with it and end seven cycles by it. Then Pray two Cycles near Maqaam e Ibrahim[as]. Then come out from the House, then walk (Sa'ee) in between Al-Safa and Al-Marwa seven times, beginning with Al-Safa and ending at Al-Marwa. So when you have done that, observe patience until the Day of Tarwiyya, then do what you did with the carnelian (Aqeeq). Then tie the Ehraam in between Al-Rukn and Al-Maqaam for the Pilgrimage, and do not cease to be in Ehraam until you stand at the standing place, then throw the pebbles (Rami Al-Jamaraat), and give the sacrifice (Qurbani), then open the Ehraam and perform the bath, then visit the House'.[989]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قوله عز و جل: وَ الْمُحْصَناتُ مِنَ النِّساءِ إِلَّا ما مَلَكَتْ أَيْمانُكُمْ. قال: «هو أن يأمر الرجل

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عبده و تحته أمته، فيقول له: اعتزل امرأتك و لا تقربها، ثم يحبسها عنه حتى تحيض، ثم يمسها، فإذا حاضت بعد مسه إياها ردها عليه بغير نكاح».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far[asws] about the Words of the Mighty and Majestic ***[4:24] And (Prohibited) are all married women except those whom your right hands possess***. He[asws] said: 'It is what the man orders his slave who is under him, so he says to him, 'Withdraw from your wife and do not go near her. Then he captivates her from him until she menstruates, then he touches her. So when she menstruates after his touching her, returns her without having copulated with her'.[990]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد و علي بن إبراهيم، عن أبيه، جميعا عن ابن أبي نجران، عن عاصم بن حميد، عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن المتعة. فقال: «نزلت في القرآن: فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لا جُناحَ عَلَيْكُمْ فِيما تَراضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said,

'I asked Abu Ja'far[asws] about the temporary marriage (المتعة), so he[asws] said: 'It was Revealed in the Quran ***[4:24] Then as to those whom you enjoy with, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed***'.[991]

و عنه: عن علي بن إبراهيم، عن أبيه عن ابن أبي عمير، عن عمر بن أذينة، عن زرارة، قال: جاء عبد الله بن عمر الليثي إلى أبي جعفر (عليه السلام)، فقال له: ما تقول في متعة النساء؟ فقال: «أحلها الله في كتابه و على لسان نبيه (صلى الله عليه و آله)، فهي حلال إلى يوم القيامة».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zarara who said,

'Abdullah Bin Umar Al Laysi came to Abu Ja'far[asws] and said to him[asws], 'What are you[asws] saying regarding the temporary marriage with the women?' So he[asws] said: 'Allah[azwj] has Permitted it in His[azwj] Book and upon the tongue of His[azwj] Prophet [saww], therefore it is Permissible up to the Day of Judgement'.

فقال: يا أبا جعفر، مثلك يقول هذا و قد حرمها عمر و نهى عنها؟ فقال: «و إن كان فعل». قال: إني أعيذك بالله من ذلك، أن تحل شيئا حرمه عمر. قال: فقال له: «فأنت على قول صاحبك، و أنا على قول رسول الله (صلى الله عليه و آله)، فهلم الا عنك أن القول ما قال رسول الله (صلى الله عليه و آله) و أن الباطل ما قال صاحبك».

So he said, 'O Abu Ja'far[asws]! You[asws] are saying like this and Umar had forbidden it and prevented from it?' So he [asws] said: 'And it was being done'. He said, 'My father sought Refuge with Allah[azwj] from that, that he should permit for himself something which Umar had forbidden it'. He[asws] said: 'Thus you are upon the words of your companion , and I[asws] am upon the words of Rasool-Allah[saww]. So come to what Rasool-Allah[saww] said, and it invalidates what your companion has said'.

990 الكافي 5: 481/ 2.
991 الكافي 5: 448/ 1.

قال: فأقبل عبد الله بن عمر، فقال: أ يسرك أن نساءك و بناتك و أخواتك و بنات عمك يفعلن؟ قال: فأعرض عنه أبو جعفر (عليه السلام) حين ذكر نساءه و بنات عمه.

So Abdullah Bin Umar came back and said. 'So they will keep you[asws] busy, your[asws] wives, and your[asws] daughters, and your[asws] sisters, and daughters of your[asws] uncle?' So Abu Ja'far[asws] turned away from him when he mentioned his[asws] wives and daughters of his[asws] uncle'.[992]

و عنه: عن محمد بن يحيى، عن عبد الله بن محمد، عن علي بن الحكم، عن أبان بن عثمان، عن أبي مريم، عن أبي عبد الله (عليه السلام)، قال: «المتعة نزل بها القرآن، و جرت بها السنة من رسول الله (صلى الله عليه و آله)».

And from him, from Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abu Maryam,

from Abu Abdullah[asws] having said: 'The temporary marriage was descended with by the Quran and it flowed by the Sunnah of Rasool-Allah[saww]'.[993]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن الحسن بن رباط، عن حريز، عن عبد الرحمن بن أبي عبد الله، قال: سمعت أبا حنيفة يسأل أبا عبد الله (عليه السلام) عن المتعة، فقال: «عن أي المتعتين تسأل؟» قال: سألتك عن متعة الحج، فأنبئني عن متعة النساء، أحق هي؟ فقال: «سبحان الله! أما قرأت كتاب الله عز و جل فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً». فقال أبو حنيفة: و الله لكأنها آية لم أقرأها قط.

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Al Hassan Bin Rabaat, from Hareez, from Abdul Rahman Bin Abu Abdullah who said,

'I heard Abu Hanifa[la] ask Abu Abdullah[asws] about the temporary marriage, so he[asws] said: 'Which temporary marriage are you[la] asking about?' He[la] said, 'I[la] am asking you[asws] about the Mut'a of the Hajj, therefore inform me about the Mut'a of the women, is it truth?' So he[asws] said: 'Glory be to Allah[azwj]! Have you[la] not read the Book of Allah[azwj] Mighty and Majestic ***[4:24] Then as to those whom you enjoy with, give them their dowries as appointed***?' So Abu Hanifa[la] said, 'By Allah[azwj]! But it was a Verse which I[la] had never read!'[994]

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «قال جابر بن عبد الله عن رسول الله (صلى الله عليه و آله) أنهم غزوا معه فأحل لهم المتعة و لم يحرمها، و كان علي (عليه السلام) يقول: لولا ما سبقني به ابن الخطاب ما زنى إلا شقي.

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] having said: 'Jabir Bin Abdullah said, from Rasool-Allah[saww], that he was on a military expedition with him[saww], and he[saww] Permitted the temporary marriage for them, and did not Prohibit it. And Ali[asws] was saying: 'Had the son of Khattab not preceded me[asws], none would have committed the adultery except for the wretch'.[995]

[992] الكافي 5: 449/ 4
[993] الكافي 5: 449/ 5.
[994] الكافي 5: 449/ 6
[995] تفسير العيّاشي 1: 233/ 85.

VERSES 25 - 28

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {25}

[4:25] And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that your being patient is better for you, and Allah is Forgiving, Merciful

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {26} وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا {27} يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا {28}

[4:26] Allah Intends to explain to you, and to Guide you into the ways of those before you, and to Turn to you (Mercifully), and Allah is Knowing, Wise [4:27] And Allah Intends that He should Turn to you (Mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation [4:28] Allah Intends that He should Lighten your burdens, and man is created weak

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هذه الآية منسوخة، نسختها فَإِنْ أَتَيْنَ بِفاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ ما عَلَى الْمُحْصَناتِ مِنَ الْعَذابِ».

Then (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'This Verse (Chapter 24 Verse 33) is Abrogated. It has been Abrogated by ***[4:25] then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women***'.[996]

الطبرسي: وَ مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أي من لم يجد منكم غنى. قال: و هو المروي عن أبي جعفر (عليه السلام).

Al Tabarsy –

'***[Shakir 4:25] And whoever among you has not within his power ampleness of means***, i.e., the one from among you who is not self-sufficient' And it is reported from Abu Ja'far[asws]'.[997]

[996] تفسير القمّي 2: 102
[997] مجمع البيان 3: 54.

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن داود بن الحصين، عن أبي العباس البقباق، قال: قلت لأبي عبد الله (عليه السلام): يتزوج الرجل الأمة بغير علم «1» أهلها؟ قال: «هو زنا، إن تعالى يقول: فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ».

Al Sheykh in Al Tehzeeb, by his chain, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Al Haseyn, from Abu Al Abbas Al Baqbaaq who said,

'I said to Abu Abdullah[asws], 'The man marries a slave girl without the knowledge (permission) of her family (owner)?' He[asws] said: 'It is the adultery. Allah[azwj] the High is Saying ***[4:25] so marry them with the permission of their masters***'.[998]

و عنه: عن علي، عن أبيه، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «قضى أمير المؤمنين (عليه السلام) في العبيد و الإماء إذا زنا أحدهم أن يجلد خمسين جلدة إن كان مسلما أو كافرا أو نصرانيا، و لا يرجم و لا ينفى».

And from him (Al Kulayni), from Ali, from his father, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir-ul-Momineen[asws] judged regarding the slave man and the slave girl, when one of them commits adultery that they should be whipped with fifty lashes, whether they are Muslim, or unbelieves, or Christians, and not be stoned nor exiled'.[999]

و عنه: بإسناده عن علي بن إبراهيم، عن أبيه، [عن ابن أبي نصر] ، عن جميل، عن بريد، عن أبي عبد الله (عليه السلام)، قال: «إذا زنا العبد ضرب خمسين، فإن عاد ضرب خمسين، فإن عاد ضرب خمسين إلى ثماني مرات، فإن زنا ثماني مرات قتل، و أدى الإمام قيمته إلى مواليه من بيت المال».

And from him (Al Sadouq), by his chain, from Ali Bin Ibrahim, from his father, from Ibn Abu Nasr, from Jameel, from Bureyd,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the slave commits adultery he should be whipped with fifty lashes. So if he repeats it, he is whipped with fifty lashes, and if he repeats it, he is whipped with fifty lashes, to the extent that he repeats it eight times, so he should be killed. And the Imam[asws] would pay his price to his master, from the public treasury'.[1000]

و عنه: بإسناده عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن الحارث، عن بريد العجلي، عن أبي جعفر (عليه السلام) في الأمة تزني. قال: «تجلد نصف الحد، كان لها زوج أو لم يكن».

And from him (Al Sadouq), b his chain from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboob, from Al Haris, from Bureyd Al Ajaly,

(It has been narrated) from Abu Ja'far[asws] regarding the slave girl who committed adultery. He[asws] said: 'She should be whipped with fifty lashes, whether she had a husband or not'.[1001]

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[998] التهذيب 7: 348/ 1424.
[999] الكافي 7: 234/ 23
[1000] التهذيب 10: 28/ 87.
[1001] التهذيب 10: 27/ 82.

VERSES 29 & 30

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا {29} وَمَنْ يَفْعَلْ ذَٰلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا {30}

[4:29] O you who believe! Do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your selves; surely Allah is Merciful to you [4:30] And whoever does this aggressively and unjustly, We will soon Cast him into Fire; and that is easy for Allah

العياشي: عن أسباط بن سالم، قال: كنت عن أبي عبد الله (عليه السلام) فجاءه رجل، فقال له: أخبرني عن قول الله: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَأْكُلُوا أَمْوالَكُمْ بَيْنَكُمْ بِالْباطِلِ؟ قال: «عنى بذلك القمار، و أما قوله: وَ لا تَقْتُلُوا أَنْفُسَكُمْ، عنى بذلك الرجل من المسلمين يشد على المشركين وحده، يجيء في منازلهم فيقتل، فنهاهم الله عن ذلك».

Al Ayyashi, from Asbaat Bin Saalim who said,

'I was with Abu Abdullah[asws] when a man came up and said to him[asws], 'Inform me about the Words of Allah[azwj] ***[4:29] O you who believe! Do not devour your property among yourselves falsely***?' He[asws] said: 'Allah[azwj] Means by that, the gambling. And as for His[azwj] Words ***and do not kill your people***, it Means by that the man from the Muslims who is strong over the Polytheists on his own, so he comes in their houses and kills. Thus, Allah[azwj] has Forbidden from that'.[1002]

عن إسحاق بن عبد الله بن محمد بن علي بن الحسين (عليه السلام)، قال: حدثني الحسن بن زيد، عن أبيه، عن علي بن أبي طالب (عليه السلام)، قال: «سألت رسول الله (صلى الله عليه و آله) عن الجبائر تكون على الكسير، كيف يتوضأ صاحبها، و كيف يغتسل إذا أجنب؟ قال: يجزيه المسح بالماء عليها في الجنابة و الوضوء.

From Is'haq Bin Abdullah Bin Muhammad Bin Ali Bin Al Husayn [asws], from Al Hassan Bin Zayd, from his father,

(It has been narrated) from Ali[asws] Bin Abu Talib[asws] having said: 'I[asws] asked Rasool-Allah[saww] about the splint which comes to be upon the broken (bones), how shall he perform the ablution, and how shall he wash when in need of major ablution?' He[asws]: 'He is allowed to do the wiping with the water over it during the major ablution and the ablution'.

قلت: فإن كان في برد يخاف على نفسه إذا أفرغ الماء على جسده؟ فقرأ رسول الله (صلى الله عليه و آله) وَ لا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كانَ بِكُمْ رَحِيماً».

I said, 'So if it was during the cold (weather) and he fears upon himself of placing the water upon his body?' So Rasool-Allah[saww] recited ***[4:29] and do not kill your selves; surely Allah is Merciful to you***'.[1003]

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَأْكُلُوا أَمْوالَكُمْ بَيْنَكُمْ بِالْباطِلِ. قال: «نهى عن القمار، و كانت قريش تقامر الرجل بأهله و ماله، فنهاهم الله عن ذلك».

From Muhammad Bin Ali,

[1002] تفسير العيّاشي 1: 235/ 98.
[1003] تفسير العيّاشي 1: 236/ 102

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[4:29] O you who believe! Do not devour your property among yourselves falsely***'. He[asws] said: 'Forbidden from the gambling, and the Qureysh used to gamble with the man with his family members and his wealth, so Allah[azwj] has Forbidden from that'.

و قرأ قوله تعالى: وَ لا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كانَ بِكُمْ رَحِيماً. قال: «كان المسلمون يدخلون على عدوهم في المغارات، فيتمكن منهم عدوهم فيقتلهم كيف شاء، فنهاهم الله أن يدخلوا عليهم في المغارات».

And I recited the Words of the High ***[4:29] and do not kill your selves; surely Allah is Merciful to you***. He[asws] said: 'The Muslims used to enter upon their enemies in the caves, and whoever was able to from among them so he would be killing them howsoever he so desired to. So Allah[azwj] Forbid them from entering upon them in the caves'.[1004]

ابن بابويه في (الفقيه): قال الصادق (عليه السلام): «من قتل نفسه متعمدا فهو في نار جهنم خالدا فيها، قال الله تعالى: وَ لا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كانَ بِكُمْ رَحِيماً وَ مَنْ يَفْعَلْ ذلِكَ عُدْواناً وَ ظُلْماً فَسَوْفَ نُصْلِيهِ ناراً وَ كانَ ذلِكَ عَلَى اللَّهِ يَسِيراً».

Ibn Babuwayh in Al Faqeeh said,

'Al-Sadiq[asws] said: 'The one who kills a person intentionally so he would be in the Fire of Hell to abide therein eternally. Allah[azwj] the High Says ***[4:29] and do not kill your selves; surely Allah is Merciful to you [4:30] And whoever does this aggressively and unjustly, We will soon Cast him into Fire; and that is easy for Allah***'.[1005]

VERSE 31

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا {31}

[4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، قال: سمعت موسى بن جعفر (عليهما السلام) يقول: «لا يخلد الله في النار إلا أهل الكفر و الجحود و أهل الضلال و أهل الشرك، و من اجتنب الكبائر من المؤمنين لم يسأل عن الصغائر، قال الله تبارك و تعالى: إِنْ تَجْتَنِبُوا كَبائِرَ ما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr who said,

'I heard Musa[asws] Bin Ja'far[asws] saying: 'Allah[azwj] will not Keep eternally in the Fire any except for the people of disbelief, and the people of ingratitude, and the people of misguidance, and the people of association (الشرك). <u>And the ones from the Believers who keep away from the major sins, would not be questioned about the minor sins</u>. Allah[azwj] Blessed and High Said ***[4:31] If you shun the great sins which***

[1004] تفسير العيّاشي 1: 236/ 103.
[1005] من لا يحضره الفقيه 3: 374/ 1767.

you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering'.[1006]

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) الْمَسْجِدَ الْحَرَامَ وَ هُوَ مُتَّكِئٌ عَلَيَّ فَنَظَرَ إِلَى النَّاسِ وَ نَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فُضَيْلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقّاً وَ لَا يَدِينُونَ دِيناً يَا فُضَيْلُ انْظُرْ إِلَيْهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَ فَمَنْ يَمْشِي مُكِبًّا عَلى وَجْهِهِ أَهْدى أَمَّنْ يَمْشِي سَوِيًّا عَلى صِراطٍ مُسْتَقِيمٍ يَعْنِي وَ اللَّهِ عَلِيّاً (عليه السلام) وَ الْأَوْصِيَاءَ (عليهم السلام)

From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja'far[asws], he[asws] was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he[asws] said: 'O Fazeyl, this is how they used to circumambulate during the era of ignorance, not understanding the truth, nor having a Religion by our[asws] Religion. O Fazeyl! Look at them falling down upon their faces (prostrating). May Allah[azwj] Curse these ridiculed creatures falling down upon their faces'. Then he[asws] recited this Verse: ***"[67:22] What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?"*** By Allah[azwj], it means Ali[asws], and the successors[asws]'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَا فُضَيْلُ لَمْ يَتَسَمَّ بِهَذَا الِاسْمِ غَيْرُ عَلِيٍّ (عليه السلام) إِلَّا مُفْتَرٍ كَذَّابٌ إِلَى يَوْمِ الْبَأْسِ هَذَا أَمَا وَ اللَّهِ يَا فُضَيْلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرَكُمْ وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَ لَا يَتَقَبَّلُ إِلَّا مِنْكُمْ وَ إِنَّكُمْ لَأَهْلُ هَذِهِ الْآيَةِ إِنْ تَجْتَنِبُوا كَبائِرَما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً يَا فُضَيْلُ أَ مَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكُفُّوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ ثُمَّ قَرَأَ أَ لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ أَنْتُمْ وَ اللَّهِ أَهْلُ هَذِهِ الْآيَةِ.

Then he[asws] recited this Verse: ***"[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by"***. O Fazeyl! It is Amir-ul-Momineen[asws]. No one has been named with this name apart from Ali[asws], except for the impostor, a liar up to the Day of Judgement. But this, by Allah[azwj] O Fazeyl, there is no Pilgrimage apart from yours, and no Forgiveness of sins except for you (Shias), and no Acceptance except from you (Shiah), and it is you all that are mentioned in this Verse: ***"[4:31] If you shun the great sins which you are Forbidden, We will do away with your small sins and Cause you to enter an honourable place of entering."*** O Fazeyl! Are you not pleased that you are establishing the Salat, and giving the Zakat, and withholding your tongues, and we[asws] would be making you to enter the Paradise?' Then he[asws] recited: ***"[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up Salat and pay the poor-rate"***. You (Shiah) are the ones who are referred to in this Verse'.[1007]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن الحلبي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنْ تَجْتَنِبُوا كَبائِرَ ما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً، قال: «الكبائر: التي أوجب الله عليها النار».

[1006] التوحيد: 407/ 6 (Extract)
[1007] Al Kafi – H 14882

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering***, said: 'The major sins – the ones for which the Fire is Obligated'.[1008]

الشيخ في (التهذيب): بإسناده عن أبي العباس أحمد بن محمد بن سعيد بن عقدة الحافظ الهمداني، عن أبي جعفر محمد بن المفضل بن إبراهيم الأشعري، قال: حدثنا الحسن بن علي بن زياد- و هو الوشاء الخزاز، و هو ابن بنت إلياس، و كان قد وقف ثم رجع فقطع- عن عبد الكريم بن عمرو الخثعمي، عن عبد الله ابن أبي يعفور و معلى بن خنيس، عن أبي الصامت، عن أبي عبد الله (عليه السلام)، قال: «أكبر الكبائر سبع: الشرك بالله العظيم، و قتل النفس التي حرم الله عز و جل إلا بالحق، و أكل مال اليتيم، و عقوق الوالدين، و قذف المحصنات، و الفرار من الزحف، و إنكار ما أنزل الله.

Al Shekh in Al Tehzeeb, by his chain from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Aqada l Hafiz Al Hamdany, from Abu Ja'far Muhammad Bin Al Mufazzal Bin Ibrahim Al Ashary, from Al Hassan Bin Ali Bin Ziyad – and he is Al Washa Al Khazaz, and he is the son of the daughter of Ilyas – from Abdul Kareem Bin Amro Al Khash'amy, from Abdullah Ibn Abu Yafour and Moala Bin Khunays, from Abu Al Saamit,

(It has been narrated) from Abu Abdullah[asws] having said: 'The most major of the major sins are seven – The association with Allah[azwj] the Magnificent, and killing of a person which Allah[azwj] Mighty and Majestic has Forbidden except with the right, and the consuming of the property of the orphan, and disobedience to the parents, and accusing the chaste women, and the fleer from the war, and the denier of what Allah[azwj] has Revealed'.

فأما الشرك بالله العظيم فقد بلغكم ما أنزل الله فينا، و ما قال رسول الله (صلى الله عليه و آله)، فردوه على الله و على رسوله. و أما قتل النفس الحرام فقتل الحسين (عليه السلام) و أصحابه. و أما أكل أموال اليتامى فقد ظلمنا فيئنا و ذهبوا به. و أما عقوق الوالدين فإن عز و جل قال في كتابه: النَّبِيُّ أَوْلى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْواجُهُ أُمَّهاتُهُمْ، و هو أب لهم، فعقوه في ذريته و في قرابته.

So as for the association with Allah[azwj] the Magnificent is concenrned, it has reached you what Allah[azwj] has Revealed with regards to us[asws], and what Rasool-Allah[saww] has said, therefore refer to Allah[azwj] and to His[azwj] Rasool[saww]'. And as for the killing of the forbidden person, so they killed Al-Husayn[asws] and his[asws] companions. And as for the consuming of the property of the orphans, so they were unjust to us[asws] regarding our[asws] Fey (Khums) and went away with it. And as for the disobedience to the parents, so Allah[azwj] mighty and Majestic has Said in His[azwj] Book ***[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers***, and he[saww] was a (spiritual) father to them, but they disobeyed him[saww] regarding his[saww] offspring and regarding his[saww] near of kin.

و أما قذف المحصنات فقد قذفوا فاطمة (عليها السلام) على منابرهم. و أما الفرار من الزحف فقد أعطوا أمير المؤمنين (عليه السلام) البيعة طائعين غير مكرهين، ثم فروا عنه و خذلوه. و أما إنكار ما أنزل الله عز و جل، فقد أنكروا حقنا و جحدوه، و هذا مما لا يتعاجم فيه أحد، و الله يقول: إِنْ تَجْتَنِبُوا كَبائِرَ ما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً».

[1008] الكافي 2: 211/ 1.

And as for accusing the chaste women, so they accused Syeda Fatima[asws] upon their Pulpits. And as for the fleeing from the battlefield, so they had given the pledge of allegiance to Amir-ul-Momineen[asws] willingly and without abhorrence, then they gled from it and abandoned him[asws]. And as for denying what Allah[azwj] Mighty and Majestic has Revealed, so they denied out[asws] rights and fought against it. And this is from what no one can hide from. Allah[azwj] is Saying ***[4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering***'.[1009]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو- و أكبر الكبائر الشرك بالله، يقول الله: (و من يشرك بالله فقد حرم الله عليه الجنة) ، و بعده اليأس من روح الله، لأن الله عز و جل يقول: إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكافِرُونَ

So he[asws] said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah[azwj]. Allah[azwj] is Saying; "And the one who Associates with Allah[azwj], so Allah[azwj] has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah[azwj], because Allah[azwj] Mighty and Majestic is Saying ***[12:87] and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people***.

ثم الأمن من مكر الله، لأن الله عز و جل يقول: فَلا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخاسِرُونَ،

Then is the security from the Scheme of Allah[azwj], because Allah[azwj] Mighty and Majestic is Saying ***[7:99] What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who lose out***.

و منها عقوق الوالدين، لأن الله سبحانه جعل العاق جبارا شقيا، و قتل النفس التي حرم الله إلا بالحق، لأن الله عز و جل يقول فَجَزاؤُهُ جَهَنَّمُ خالِداً فِيها، إلى آخر الآية،

And from it is the disobedience to the parents, because Allah[azwj], the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah[azwj] has Prohibited to kill except with the right to do so, because Allah[azwj] the

[1009] التهذيب 4: 149/ 417.

Mighty and Majestic is Saying ***[4:93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it*** – up to the end of the Verse.

و قذف المحصنة، لأن الله عز و جل يقول: لُعِنُوا فِي الدُّنْيا وَ الْآخِرَةِ وَ لَهُمْ عَذابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah[azwj] Mighty and Majestic is Saying ***[24:23] Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and they shall have a grievous Punishment***.

و أكل مال اليتيم، لأن الله عز و جل يقول: إِنَّما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَ سَيَصْلَوْنَ سَعِيراً،

And the devourer of the wealth of the orphan, because Allah[azwj] Mighty and Majestic is Saying ***[4:10] (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter Blazing Fire***.

و الفرار من الزحف، لأن الله عز و جل يقول: وَ مَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفاً لِقِتالٍ أَوْ مُتَحَيِّزاً إِلى فِئَةٍ فَقَدْ باءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْواهُ جَهَنَّمُ وَ بِئْسَ الْمَصِيرُ،

And the fleer from the battlefield, because Allah[azwj] Mighty and Majestic is Saying ***[8:16] If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!***

و أكل الربا، لأن الله عز و جل يقول: الَّذِينَ يَأْكُلُونَ الرِّبا لا يَقُومُونَ إِلَّا كَما يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah[azwj] Mighty and Majestic is Saying ***[2:275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.***

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَراهُ ما لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ،

And the sorcery, because Allah[azwj] Mighty and Majestic ***[2:102] And they knew that the buyers of (sorcery) would have no share in the happiness of the Hereafter.***

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذلِكَ يَلْقَ أَثاماً يُضاعَفْ لَهُ الْعَذابُ يَوْمَ الْقِيامَةِ وَ يَخْلُدْ فِيهِ مُهاناً،

And the adultery, because Allah[azwj] Mighty and Majestic is Saying ***[25:68] and whosoever does this shall pay the penalty [25:69] The Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy***.

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمانِهِمْ ثَمَناً قَلِيلًا أُولئِكَ لا خَلاقَ لَهُمْ فِي الْآخِرَةِ،

The immersing oath in the immorality, because Allah[azwj] Mighty and Majestic is Saying ***[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter***.

و الغلول ، لأن الله عز و جل يقول: وَ مَنْ يَغْلُلْ يَأْتِ بِما غَلَّ يَوْمَ الْقِيامَةِ،

And the embezzlement, because Allah[azwj] Mighty and Majestic is Saying ***[3:161] Whosever embezzles will bring what he embezzled with him on the Day of Judgement***.

و منع الزكاة المفروضة لأن الله عز و جل يقول: فَتُكْوى بِها جِباهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

The prevention (Non-payment) of the obligatory Zakat ***[9:35] then their foreheads and their sides and their backs shall be branded with it***.

و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْها فَإِنَّهُ آثِمٌ قَلْبُهُ،

And perjury and the concealment of the testimony, because Allah[azwj] Mighty and Majestic is Saying ***[2:283] and do not conceal testimony, and whoever conceals it, his heart is surely sinful***.

و شرب الخمر، لأن الله عز و جل نهى عنها، كما نهى عن عبادة الأوثان، و ترك الصلاة متعمدا، أو شيئا مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمدا فقد برىء من ذمة الله و ذمة رسوله،

And drinking of the intoxicants, because Allah[azwj] Mighty and Majestic has Prohibited from it just as He[azwj] has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah[azwj] has Obligated, because Rasool-Allah[saww] said: 'The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah[azwj] and the responsibility of His[azwj] Rasool[saww]'.

و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah[azwj] Mighty and Majestic is Saying ***[13:25] For them is the Curse and theirs the ill abode***'.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your[asws] merits and the Knowledge'.[1010]

VERSE 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {32}

[4:32] And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His Grace; surely Allah is a Knower all things

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: ذلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشاءُ من عباده، و في قوله تعالى: وَ لا تَتَمَنَّوْا ما فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلى بَعْضٍ: «إنهما نزلتا في أمير المؤمنين (عليه السلام) ».

[1010] Al Kafi – H 2454

Ibn Shehr Ahsub,

'Al-Baqir[asws] and Al-Sadiq[asws] regarding the Words of the High ***[57:21] that is the Grace of Allah: He Gives it to whom He so Desires to***, from His[azwj] servants, and regarding the Words of the High ***[4:32] And do not covet that by which Allah has made some of you excel others***, said: 'Both of these were Revealed regarding Amir-ul-Momineen[asws]'.[1011]

العياشي: عن عبد الرحمن بن أبي نجران، قال: سألت أبا جعفر (عليه السلام) «1» عن قول الله: وَ لا تَتَمَنَّوْا ما فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلى بَعْضٍ. قال: «لا يتمنى الرجل امرأة الرجل و لا ابنته، و لكن يتمنى مثلهما».

Al Ayyashi, from Abdul Rahman Bin Abu Najran who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] ***[4:32] And do not covet that by which Allah has made some of you excel others***, said: 'The man should not covet the wife of (another) man nor his sons, but he can covet similar to it'.[1012]

VERSE 33

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا {33}

[4:33] And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a Witness over all things

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، قال: سألت أبا الحسن الرضا (عليه السلام) عن قول الله عز و جل: وَ لِكُلٍّ جَعَلْنا مَوالِيَ مِمَّا تَرَكَ الْوالِدانِ وَ الْأَقْرَبُونَ وَ الَّذِينَ عَقَدَتْ أَيْمانُكُمْ، قال: «إنما عنى بذلك الأئمة (عليهم السلام) بهم عقد الله عز و جل أيمانكم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboob who said,

'I asked Abu Al Hassan Al Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:33] And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements*** – but rather, it Means by that the Imams[asws] with whom Allah[azwj] Mighty and Majestic has Contracted by your right hands'.[1013]

VERSE 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا {34}

[4:34] Men are the maintainers of women because Allah has Made some of them to excel others and because they spend out of their property; the good

[1011] المناقب 3: 99
[1012] تفسير العيّاشي 1: 239/ 115.
[1013] الكافي 1: 168/ 1.

women are therefore obedient, guarding the unseen as Allah has Guarded; and (as to) those on whose part you fear desertion, advise them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great

الشيخ في (التهذيب): بإسناده عن علي بن الحسن بن فضال، عن محمد و أحمد ابني الحسن، عن علي بن يعقوب، عن مروان بن مسلم، عن إبراهيم بن محرز، قال: سأل أبا جعفر (عليه السلام) رجل و أنا عنده، فقال: قال رجل لامرأته: أمرك بيدك. قال: «أنى يكون هذا و الله يقول: الرِّجالُ قَوَّامُونَ عَلَى النِّساءِ! ليس هذا بشيء».

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain from Ali Bin Al Hassan Bin Fazaal, from Muhammad and Ahmad the son of Al Hassan, from Ali Bin Yaqoub, from Marwaan Bin Muslim, from Ibrahim Biin Mahraz who said,

'A man asked Abu Ja'far[asws] and I was in his[asws] presence, 'A man says to his wife, 'Your affairs are in your hands'.' He[asws] said: 'How can this be, and Allah[azwj] is Saying ***[4:34] Men are the maintainers of women***! This is with nothing (no effect)'.[1014]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه، عن أحمد بن أبي عبد الله، عن أبيه، عن أبي الحسن البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي بن أبي طالب (عليهم السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله) فسأله أعلمهم عن مسائل، فكان فيما سأله. قال له: ما فضل الرجال على النساء؟ فقال النبي (صلى الله عليه و آله): كفضل السماء على الأرض، و كفضل الماء على الأرض، فالماء يحيي الأرض [و بالرجال تحيا النساء] و لولا الرجال ما خلق الله النساء، يقول الله عز و جل: الرِّجالُ قَوَّامُونَ عَلَى النِّساءِ بِما فَضَّلَ اللَّهُ بَعْضَهُمْ عَلى بَعْضٍ وَ بِما أَنْفَقُوا مِنْ أَمْوالِهِمْ.

Ibn Babuway, from Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Bin Abu Abdullah [asws], from his father, from Abu Al Hassan Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] having said: 'A number of Jews came to Rasool-Allah[saww] and asked him[asws] certain questions, and from what they asked him[asws] was, 'What is the excellence of the man over the woman?' So the Prophet[saww] said: 'Like the excellence of the sky over the earth, and like the water over the earth, for the water revives the earth, and by the men, the women are revived, and had it not been for the men, Allah[azwj] would not have Created the women. Allah[azwj] is Saying ***[4:34] Men are the maintainers of women because Allah has Made some of them to excel others and because they spend out of their property***'.

قال اليهودي: لأي شيء كان هكذا؟ فقال النبي (صلى الله عليه و آله): خلق الله عز و جل آدم من طين، و من فضلته و بقيته خلقت حواء، و أول من أطاع النساء آدم، فأنزله الله عز و جل من الجنة، و قد بين فضل الرجال على النساء في الدنيا، ألا ترى إلى النساء كيف يحضن و لا يمكنهن العبادة من القذارة، و الرجال لا يصيبهم شيء من الطمث؟! قال اليهودي: صدقت، يا محمد».

The Jew said, 'By which thing is it like this?' So the Prophet[saww] said: 'Allah[azwj] Mighty and Majestic Created Adam[as] from clay, and Created Hawwa[as] from its remains, and the first one who obeyed Adam [as] was the woman. So Allah[azwj] Mighty and Majestic Made them descend from the Garden, and Explained the excellence of the man over the woman in the world. Have you not seen the women how they menstruate and it is not possible for them to worship due to the filth, and the men are not affected with

[1014] التهذيب 8: 88/ 302.

anything from the menstruation?' The Jew said, 'You[saww] have spoken the truth, O Muhammad[saww]'.[1015]

الطبرسي، في معنى الهجر: روي عن أبي جعفر (عليه السلام)، قال: «يحول ظهره إليها» و في معنى الضرب: روي عن أبي جعفر (عليه السلام): «أنه الضرب بالسواك».

Al Tabarsy,

(It has been narrated) regarding the Meaning of ***[4:34] and leave them alone*** – It has been reported from Abu Ja'far[asws] having said: 'He turns his back on her'. And regarding the Meaning of ***[4:34] and beat them*** – It has been reported from Abu Ja'far[asws] having said: 'It is the beating with the toothbrush (symbolically)'.[1016]

VERSE 35

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا {35}

[4:35] And if you fear a breach between the two, then appoint a judge from his family and a judge from her family; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن علي ابن أبي حمزة، قال: سألت العبد الصالح (عليه السلام) عن قول الله عز و جل: وَ إِنْ خِفْتُمْ شِقاقَ بَيْنِهِما فَابْعَثُوا حَكَماً مِنْ أَهْلِهِ وَ حَكَماً مِنْ أَهْلِها، قال: «يشترط الحكمان إن شاءا فرقا، و إن شاءا جمعا، ففرقا أو جمعا جاز».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

'I asked Al-Abd Salih[asws] (7th Imam[asws]) about the Words of Allah[azwj] Mighty and Majestic ***[4:35] And if you fear a breach between the two, then appoint a judge from his family and a judge from her family***. He[asws] said: 'The two judges are required, if they so desire, (effect) separation, and if so desire (effect) togetherness. Thus, separation or togetherness, it is allowable'.[1017]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن سماعة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَابْعَثُوا حَكَماً مِنْ أَهْلِهِ وَ حَكَماً مِنْ أَهْلِها، أ رأيت إن استأذن الحكمان، فقالا للرجل و المرأة: أليس قد جعلتما أمركما إلينا في الإصلاح و التفريق؟ فقال الرجل و المرأة: نعم. و أشهدا بذلك شهدوا عليهما، أ يجوز تفريقهما؟ قال: «نعم، و لكن لا يكون إلا على طهر من المرأة من غير جماع من الزوج».

And from him (Al Kulyani), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:35] then appoint a judge from his family and a judge from her family***, 'Do you think that the two judges are allowed, so they say to the man and the woman, 'Have you not made both of your matters to us regarding the reconciliation and the separation?'

[1015] علل الشرائع: 512/ 1، أمالي الصدوق: 161/ 1
[1016] مجمع البيان 3: 69
[1017] الكافي 6: 146/ 1.

So the man and the woman says, 'Yes'. So both of their witnesses testify to that, is it permissible for them to effect a separation?' He[asws] said: 'Yes, but it does not happen until the woman is clean from not having copulated from the spouse'.

قيل له: أ رأيت إن قال أحد الحكمين: قد فرقت بينهما، و قال الآخر: لم افرق بينهما، فقال: «لا يكون تفريق حتى يجتمعا جميعا على التفريق، فإذا اجتمعا على التفريق جاز تفريقهما».

It was said to him[asws], 'Do you[asws] see that if one of the two judges were to say, 'I have decided for the separation between the two of them', and the other one says, 'I do not effect a separation between the two of them?' So he[asws] said: 'The separate does not come about until there is consensus between the two judges upon the separation. So if they were to co-incide upon the separation, their separation is permitted'.[1018]

VERSES 36 - 40

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا {36}

[4:36] And worship Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا {37} وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا {38}

[4:37] Those who are niggardly and bid people to be niggardly and hide what Allah has Given them out of His Grace; and We have Prepared for the unbelievers a disgraceful Punishment [4:38] And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the Last Day; and as for him whose associate is the Satan, an evil associate is he!

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۚ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا {39} إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا {40}

[4:39] And what (harm) would it have done them if they had believed in Allah and the Last Day and spent (benevolently) of what Allah had Given them? And Allah Knows them [4:40] Surely Allah does not do injustice to the weight of a particle, and if it is a good deed He Multiplies it and gives from Himself a great Recompense

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) أحد الوالدين، و علي الآخر» فقلت: أين موضع ذلك في كتاب الله؟ قال: «اقرأ وَ اعْبُدُوا اللَّهَ وَ لا تُشْرِكُوا بِهِ شَيْئاً وَ بِالْوالِدَيْنِ إِحْساناً».

Al Ayyashi, from Abu Baseer,

[1018] الكافي 6: 146/ 4

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] is one of the parents, and also is Ali[asws]. So I said, 'Where is that stated in the Book of Allah[azwj]?' He[asws] said: 'Recite ***[4:36] And worship Allah and do not associate any thing with Him and be good to the parents***'.[1019]

و عنه، قال: و روي عن النبي (صلى الله عليه و آله): «أنا و علي أبوا هذه الامة».

And from him (Ibn Shehr Ashub) –

'And it has been reported from the Prophet[saww] having said: 'I[saww] and Ali[asws] are two (spiritual) fathers of this community'.[1020]

و روى ابن شهر آشوب أيضا عنه (عليه السلام): «أنا و علي أبوا هذه الامة، فعلى عاق والديه لعنة الله».

And Ibn Shehr Ashub reported as well that,

'He[saww] said: 'I[saww] and Ali[asws] are two (spiritual) fathers of this community, so upon the ones disobedient to their parents is the Curse of Allah[azwj]'.[1021]

قال: فكيف يجوز أن يحث على قضاء حق من صغر ـ الله ـ حقه، ولا يحث على قضاء حق من كبر ـ الله ـ حقه؟ قلت: لا يجوز ذلك. قال: فاذا حق رسول الله (صلى الله عليه وآله) أعظم من حق الوالدين، وحق رحمه أيضا أعظم من حق رحمهما، فرحم رسول الله (صلى الله عليه وآله) أولى بالصلة، وأعظم في القطيعة فالويل كل الويل لمن قطعها، والويل كل الويل لمن لم يعظم حرمتها. أوما علمت أن رحمة رحم رسول الله (صلى الله عليه وآله) حرمة رسول الله، وأن حرمة رسول الله حرمة الله تعالى، وأن الله أعظم حقا من كل منعم سواه، وأن كل منعم سواه إنما أنعم حيث قيضه لذلك ربه، ووفقه له.

Imam[asws] said: 'How could it be possible that a small right should be so highly recommended by Allah[azwj] whilst the greater right would not be so highly recommended by Him[azwj]? This is impossible. The rights of Rasool-Allah[saww] has to be greater than the rights of the parents, and the rights of Prophet[saww]'s relatives also have to be greater than the rights of their relatives; therefore the mercy of Rasool-Allah[saww] is, surely, even higher and more highly prohibited to be cut off. So every woe be on the one who cuts it off, and every woe be on the one who does not hold high respect for Prophet[saww]'s relatives. Do you not know that the sanctity of the relatives of Rasool-Allah[saww] is the sanctitiy of Rasool-Allah[saww] and the sanctity of Rasool-Allah[saww] is the Sanctity of Allah[azwj]. Surely, Allah[azwj] 's Rights are Higher than all other (rights), so only that person would be given all Bounties, whom He[azwj] Choses.'[1022]

VERSE 41

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا {41}

[4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them?

[1019] تفسير العيّاشي 1: 241/ 128.
[1020] مناقب ابن شهر آشوب 3: 105.
[1021] مناقب ابن شهر آشوب 3: 105
[1022] Tafseer Imam Hassan Al Askari[asws] – S 12

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن يعقوب بن يزيد، عن زياد القندي، عن سماعة، قال: قال أبو عبد الله (عليه السلام) في قول الله عز و جل: فَكَيْفَ إِذا جِئْنا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنا بِكَ عَلى هؤُلاءِ شَهِيداً. قال: «نزلت في امة محمد (صلى الله عليه و آله) خاصة، في كل قرن منهم إمام منا شاهد عليهم، و محمد (صلى الله عليه و آله) في كل قرن شاهد علينا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Sama'at who said,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them?*** He[asws] said: 'It was Revealed regarding the community of Muhammad[saww] in particular. In every era from them is an Imam[asws] from us[asws] as a witness against them, and Muhammad[saww], in every era, is a witness over us[asws]'.[1023]

العياشي: عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله: فَكَيْفَ إِذا جِئْنا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنا بِكَ عَلى هؤُلاءِ شَهِيداً؟ قال: «يأتي النبي (صلى الله عليه و آله) يوم القيامة من كل امة بشهيد، بوصي نبيها، و أوتي بك- يا علي- شهيدا على امتي يوم القيامة».

Al Ayyashi, from Abu Baseer who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] ***[4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them?*** He[asws] said: 'On the Day of Judgement, they would bring a witness from every community and with the successor[as] of its Prophet[as], and they would bring you[asws] – O Ali[asws] – as a witness over my[saww] community on the Day of Judgement'.[1024]

حدثنا الحسين بن محمد عن معلى بن محمد قال حدثنى أبو الفضل المدايني عن ابى مريم الانصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرته اتاه ملكان اسمهما منكر ونكير فاول من يسئلانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذباه

It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-Fazal-Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysh who said:

'I heard Ali[asws] say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord[azwj], then about his Prophet[saww], then about his Wali[asws] (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished'.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذبذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا ذلك لاسبيل له وقد قيل للنبى صلى الله عليه وآله من الولى يا نبى الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا نتبع آياتك من قبل ان نذل ونخزى تمام ضلالتهم جهالتهم بالايات وهم الاوصياء

A man said to him[asws], 'For the one who recognises his Lord[azwj], and his Prophet[saww], and does not recognise his Guardian[asws]?' He[asws] said: 'Not to those, and not to

[1023] الكافي 1: 146/ 1.
[1024] تفسير العيّاشي 1: 242/ 131

those, and one whom Allah[azwj] Let's astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet[saww], 'Who is the Guardian[asws] O Prophet[saww]?' He[saww] said: 'Your Guardian in this era is Ali[asws], and the one[asws] after him[asws], his[asws] successor[asws], and for every era there is a knowledgeable one[asws] that Allah[azwj] Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets[as], 'Our Lord[azwj], Send to us a Messenger so that we may follow Your[azwj] Signs before we become disgraced and discredited'. They were completely misguided and ignorant from the Signs, as were (established) for the successors[as] (of their Prophets[as])

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

Allah[azwj] Answered them. He[azwj] Said ***"[20:135] Await: So you will come to know who is the follower of the even path and who goes right."*** So, their waiting was that they said, 'We are at the moment waiting to recognise the successor[as] until we end up recognising the Imam[asws]. So, due to that Allah[azwj] enabled them to recognise that. The successors[asws] are the Masters of the Bridge (Al-Siraat). They will be made to pause to them[asws]. None will enter the Paradise except the one who recognises them[asws] and they[asws] recognise him, and none will enter the Fire except the one who denies them[asws] and they[asws] deny him, because they[asws] are the recognisers (*Urafaa*) of Allah[azwj] whom Allah[azwj] Made them[asws] to be recognised when the Covenant was taken with them, and has Described them in His[azwj] Book. The Mighty and Majestic Said ***"[7:46] And on the Heights are men who know them all by their marks"***.

هم الشهداء على اوليائهم والنبى الشهيد عليهم اخذ لهم مواثيق العباد بالطاعة واخذ النبي صلى الله عليه وآله عليهم المواثيق بالطاعة فجرت نبوته عليهم وذلك قول الله فكيف إذا جئنا من كل امة بشهيد وجئنا بك على هؤلاء شهيدا يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الارض ولا يكتمون الله حديثا.

They[asws] are witnesses over their[asws] friends, and the prophet[saww] is the witness over them[asws], having taken a Covenant for them[asws] over the servants of their obedience to them[asws], and the Prophet[saww] took a Covenant to them[asws] for their[asws] obedience to him[saww]. His[saww] Prophet-hood flows through them[asws], and that is the Statement of Allah[azwj] ***[4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them? [4:42] On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah***'.[1025]

VERSE 42

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا {42}

[4:42] On that Day will those who disbelieved and disobeyed the Rasool desire that the earth were levelled with them, and they shall not hide any facts from Allah

[1025] Basaair Al Darajaat – P10 Ch 16 H 9

العياشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن جده (عليهم السلام)، قال: «قال أمير المؤمنين (عليه السلام) في خطبته يصف هول يوم القيامة: ختم على الأفواه فلا تكلم، فتكلمت الأيدي، و شهدت الأرجل، و نطقت الجلود بما عملوا فلا يكتمون الله حديثا».

Al Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws], from his[asws] grandfather[asws] having said: 'Amir-ul-Momineen[asws] said in his[asws] sermon describing the horrors of the Day of Judgement: 'There would be a seal over their mouths so they shall not (be able to) speak. So their hands would speak, and their feet would bear witness, and their skins would speak with what they had done. ***[4:42] and they shall not hide any facts from Allah***'.[1026]

VERSES 43 & 44

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا {43}

[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated until you know what you are saying, nor when you are under an Obligation to perform a bath - unless (you are) travelling on the road - until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ {44}

[4:44] Have you not considered those to whom a portion of the Book has been Given? They buy error and desire that you should go astray from the Way

عن محمد بن الفضل، عن أبي الحسن (عليه السلام)، في قول الله: لا تَقْرَبُوا الصَّلاةَ وَ أَنْتُمْ سُكارى حَتَّى تَعْلَمُوا ما تَقُولُونَ قال: «هذا قبل أن يحرم الخمر».

From Muhammad Bin Al Fazal,

(It has been narrated) from Abu Al-Hassan[asws] regarding the Words of Allah[azwj] ***[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated until you know what you are saying***, said: 'This is before the Prohibition of the wine'.[1027]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن حماد بن عيسى، عن الحسين ابن المختار، عن أبي اسامة زيد الشحام، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: لا تَقْرَبُوا الصَّلاةَ وَ أَنْتُمْ سُكارى. فقال: «سكر النوم».

Muhamma Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamaad Bin Isa, from Al Husayn ibn Al Mukhtar, from Abu Asama Zayd Al Shahaam who said,

[1026] تفسير العياشي 1: 242/ 133.
[1027] تفسير العيّاشي 1: 242/ 135.

'I said to Abu Abdullah[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated***?' So he[asws] said: 'It is the intoxication of the sleep'.[1028]

عن الحلبي، قال: سألته عن قول الله: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَقْرَبُوا الصَّلاةَ وَ أَنْتُمْ سُكارى حَتَّى تَعْلَمُوا ما تَقُولُونَ. قال: «لا تقربوا الصلاة و أنتم سكارى، يعني سكر النوم، يقول: و بكم نعاس يمنعكم أن تعلموا ما تقولون في ركوعكم و سجودكم و تكبيركم، و ليس كما يصف كثير من الناس يزعمون أن المؤمن يسكر من الشراب، و المؤمن لا يشرب مسكرا، و لا يسكر».

From Al Halby who said,

'I asked him[asws] (5th Imam[asws]) about the Words of Allah[azwj] ***[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated until you know what you are saying***. He[asws] said: '***[4:43] Do not go near the Prayer when you are Intoxicated*** – Meaning the intoxication of the sleep. And with you is drowsiness and you should be knowing what you are saying in your Bowings and Prostrations and your Exclamations.

And it is no like what a lot of the people are claiming that the 'Momin' (believer) gets intoxicated from the drink. <u>And the Believer neither drinks the intoxicants nor does he get drunk</u>'.[1029]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، قال: سألت أبا عبد الله (عليه السلام) عن الجنب، يجلس في المساجد؟ قال: «لا، و لكن يمر فيها كلها إلا المسجد الحرام، و مسجد الرسول (صلى الله عليه و آله)».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

'I asked Abu Abdullah[asws] about the 'Junub' (state of impurity requiring major ablution), can he sit in the Masjids?' He[asws] said: 'No! But he can pass in all of them except for the Sacred Masjid, and the Masjid of Rasool-Allah[saww]'.[1030]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا يعقوب بن يزيد، عن حماد بن عيسى، عن حريز، عن زرارة و محمد بن مسلم، عن أبي جعفر (عليه السلام)، قالا: قلنا له: الحائض و الجنب يدخلان المسجد أم لا؟ قال: «الحائض و الجنب لا يدخلان المسجد إلا مجتازين، إن الله تبارك و تعالى يقول: وَ لا جُنُباً إِلَّا عابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareez, from Zarara and Muhammad Bin Muslim,

(It has been narrated) that they said, 'We both asked from Abu Ja'far[asws], 'The menstruating woman and the man in requirement of major ablution, can they both enter the Masjid or not?' He[asws] said: 'The menstruating woman and the man in requirement of major ablution cannot enter the Masjid except as passers by. Allah[azwj] Blessed and High is Saying ***[4:43] nor when you are under an Obligation to***

[1028] الكافي 3: 371/ 15
[1029] تفسير العيّاشي 1: 242/ 137.
[1030] الكافي 3: 450

perform a bath - unless (you are) travelling on the road - until you have washed yourselves'.[1031]

عن زرارة، عن أبي جعفر (عليه السلام)، قال: «أتى رسول الله (صلى الله عليه و آله) عمار بن ياسر، فقال: يا رسول الله، أجنبت الليلة و لم يكن معي ماء؟ قال: كيف صنعت؟ قال: طرحت ثيابي ثم قمت على الصعيد فتمعكت، فقال: هكذا يصنع الحمار، إنما قال الله: فَتَيَمَّمُوا صَعِيداً طَيِّباً، قال: فضرب بيده الأرض، ثم مسح إحداهما على الاخرى، ثم مسح يديه بجبينه، ثم [مسح] كفيه، كل واحد منهما على الاخرى».

From Zarara,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amaar Bin Yasser came to Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! I came to be in requirement of a major ablution last night and there was no water with me?' He[saww] said: 'And what did you do?' He said, 'I removed my clothes and rolled upon the ground'. So he[saww] said: 'This is what the donkeys do. But rather, Allah[azwj] is Saying ***[4:43] betake yourselves to pure earth***. Then strike your hand upon the earth, then wipe one of them upon the other. Then wipe your forhead with your hand, then wipe your hands. Each one of them upon the other'.[1032]

VERSES 45 & 46

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا {45} مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {46}

[4:45] And Allah best Knows your enemies; and Allah Suffices as a Guardian, and Allah Suffices as a Helper [4:46] Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unzurna it would have been better for them and more upright; but Allah has Cursed them on account of their unbelief, so they do not believe but a little

وقال موسى بن جعفر (عليهما السلام): وكانت هذه اللفظة: (راعنا) من ألفاظ المسلمين الذين يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا، أي إرع أحوالنا، واسمع منا كما نسمع منك. وكان في لغة اليهود معناها: اسمع. لا سمعت.

Imam Musa Bin Ja'far[asws] said: 'And this word '*Raina*' was used by the Muslims with which they used to address Rasool-Allah[saww]. They used to say: '*Raina*', meaning look at our condition, and hear about us like we hear from you[saww]. And in the language of the Jews its meaning used to be: 'Listen. Not-heard you'.

فلما سمع اليهود، المسلمين يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا ويخاطبون بها، قالوا: إنا كنا نشتم محمدا إلى الآن سرا، فتعالوا الآن نشتمه جهرا. وكانوا يخاطبون رسول الله (صلى الله عليه وآله) ويقولون: راعنا، ويريدون شتمه.

[1031] علل الشرائع 2: 288/ 1 باب (210)
[1032] تفسير العيّاشي 1: 244/ 144.

When the Jews heard that Muslims used to use the word '*Raina*' when addressing Rasool-Allah[saww], they said: 'We used to insult Muhammad[asws] secretly until now, come, we will now insult him openly'. And they used to address Rasool-Allah[saww] and used to say '*Raina*', intending it to be an insult to him[saww].

ففطن لهم سعد بن معاذ الانصاري، فقال: يا أعداء الله عليكم لعنة الله، أراكم تريدون سب رسول الله (صلى الله عليه وآله) وتوهمونا أنكم تجرون في مخاطبته مجرانا، والله لاسمعتها من أحد منكم إلا ضربت عنقه، ولو لا أني أكره أن أقدم عليكم قبل التقدم والاستيذان له ولاخيه ووصيه على بن أبي طالب (عليه السلام) القيم بامور الامة نائبا عنه فيها، لضربت عنق من قد سمعته منكم يقول هذا.

Sa'd Bin Muaz[ar] said to them: 'O enemies of Allah[azwj], may the Curse of Allah[azwj] be upon you! I see that you intend to swear at Rasool-Allah[saww] and insult him[saww] openly when you address him[saww]. By Allah[azwj]! If I hear this from any one of you I will strike his neck. And were I not to find it abhorrent in preceding him[saww] and his[saww] brother and his[asws] Trustee Ali[asws] Bin Abu Talib[asws], his[saww] representative in the establishment of his[saww] affairs, I would have struck at you, at hearing this from you'.

فأنزل الله: يا محمد (من الذين هادوا يحرقون الكلم عن مواضعه ويقولون سمعنا وعصينا واسمع غير مسمع وراعنا ليا بألسنتهم وطعنا في الدين ـ إلى قوله ـ فلا يؤمنون إلا قليلا). وأنزل (يا أيها الذين آمنوا لا تقولوا راعنا) يعنى فانها لفظة يتوصل بها أعداؤكم من اليهود إلى شتم رسول الله (صلى الله عليه وآله) وشتمكم.

Allah[azwj] Sent down ***[4:46] Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unzurna it would have been better for them and more upright; but Allah has Cursed them on account of their unbelief, so they do not believe but a little***. And Revealed ***[2:104] O you who believe! Do not say Raina and say Unzurna*** meaning, these Jews who are your enemies are taking the meaning of insult to Rasool-Allah[saww] and you all.

وقولوا: (انظرنا)، أي قولوا بهذه اللفظة، لا بلفظة راعنا، فأنه ليس فيها ما في قولكم: راعنا، ولا يمكنهم أن يتوصلوا بها إلى الشتم كما يمكنهم بقولهم راعنا (واسمعوا) إذا قال لكم رسول الله (صلى الله عليه وآله) قولا وأطيعوا. (وللكافرين) يعنى اليهود الشاتمين لرسول الله (صلى الله عليه وآله) (عذاب أليم) وجيع في الدنيا إن عادوا بشتمهم، وفي الآخرة بالخلود في النار.

[2:104] and say Unzurna Meaning, speak by using this word, and not by the word '*Raina*', for this is not from their language and it is not possible for them to use it in an insulting manner like they do with '*Raina*'. ***and listen*** to what Rasool-Allah[saww] is saying to you and obey him[saww]. ***and for the unbelievers*** meaning the Jews who were insulting the Rasool-Allah[saww] ***there is a painful Punishment*** they will face in this world, if they keep on insulting, extended to the Hereafter - living eternally in the Fire.[1033]

VERSE 47

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {47}

[1033] التفسير المنسوب إلى الامام العسكري (عليه السّلام): 478/ 305

[4:47] O you who have been Given the Book! Believe that which We have Revealed, Verifying what you have, before We Alter faces then turn them on their backs, or Curse them as We Cursed the violaters of the Sabbath, and the Command of Allah will be carried out

العياشي: و روي عن عمرو بن شمر، عن جابر، قال: قال أبو جعفر (عليه السلام): «نزلت هذه الآية على محمد (صلى الله عليه و آله) هكذا: يا أيها الذين أوتوا الكتاب آمنوا بما أنزلت في علي مصدقا لما معكم من قبل أن نطمس وجوها فنردها على أدبارها أو نلعنهم، إلى قوله: مفعولا. و أما قوله: مُصَدِّقاً لِما مَعَكُمْ يعني مصدقا برسول الله (صلى الله عليه و آله)».

Al Ayyashi, from Amro Bin Shimr, from Jabir who said,

'Abu Ja'far[asws] said: 'This Verse was Revealed unto Muhammad like this: ***[4:47] O you who have been Given the Book! Believe that which We have Revealed regarding Ali[asws], Verifying what you have, before We Alter faces then turn them on their backs, or Curse them*** – up to His[azwj] Words ***as We will be carried out***. And as for His[azwj] Words ***Verifying what you have*** – it Means verifying Rasool-Allah[saww]'.[1034]

VERSE 48

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا {48}

[4:48] Surely, Allah does not Forgive that anything should be associated with Him, and Forgives what is besides that to whomsoever He so Desires to; and whoever associates anything with Allah, he devises a great sin

ابن بابويه في (الفقيه)، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ ما دُونَ ذلِكَ لِمَنْ يَشاءُ هل تدخل الكبائر في المشيئة؟. فقال: «نعم، ذاك إليه عز و جل، إن شاء عاقب» عليها، و إن شاء عفا».

Ibn Babuwayh in Al Faqeeh, said,

'Al-Sadiq[asws] was asked bout the Words of Allah[azwj] Mighty and Majestic ***[4:48] Surely Allah does not Forgive that anything should be associated with Him, and Forgives what is besides that to whomsoever He so Desires to*** – are the major sins included in the exception?' So he[asws] said: 'Yes, that is up to Him[azwj], the Mighty and Majestic to Punish if He[azwj] so Desires to, and Forgive if He[azwj] so Desires to'.[1035]

و عنه: قال: حدثنا محمد بن محمد بن الغالب الشافعي، قال أخبرنا أبو محمد مجاهد بن أعين بن داود، قال: أخبرنا عيسى بن أحمد العسقلاني، قال: أخبرنا النضر بن شميل، قال: أخبرنا إسرائيل، قال: أخبرنا ثوير، عن أبيه، أن عليا (عليه السلام) قال: «ما في القرآن آية أحب إلي من قوله عز و جل: إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ ما دُونَ ذلِكَ لِمَنْ يَشاءُ».

And from him (Al Sadouq), from Muhammad Bin Muhammad Bin Al Ghalib Al Shafi'e, from Abu Muhammad Mujahid Bin Ayn Bin Dawood, from Isa Bin Ahmad Al Asqalany, from Al Nazar Bin Shameel, from Israeel, from Suweyr, from his father who said,

'Ali[asws] said: 'There is not in the Quran a Verse more beloved to me[asws] that the Words of the Mighty and Majestic ***[4:48] Surely Allah does not Forgive that***

[1034] تفسير العيّاشي 1: 245/ 168
[1035] من لا يحضره الفقيه 3: 376/ 1780.

anything should be associated with Him, and Forgives what is besides that to whomsoever He so Desires to'.[1036]

و عنه: بإسناده، عن العباس بن بكار الضبي، عن محمد بن سليمان الكوفي البزاز، قال: حدثنا عمرو بن خالد، عن زيد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه أمير المؤمنين علي ابن أبي طالب (عليهم السلام)، قال: «المؤمن على أي حال مات، و في أي يوم مات و ساعة قبض، فهو صديق شهيد، و لقد سمعت حبيبي رسول الله (صلى الله عليه و آله) يقول: لو أن المؤمن خرج من الدنيا و عليه مثل ذنوب أهل الأرض لكان الموت كفارة لتلك الذنوب.

And from him (Al Sadouq), from Al Abaas Bin Bakaar Al Zaby, from Muhammad Bin Suleyman Al Kufy Al Bazaz, from Amro Bin Khalid, from Zayd,

(It has been narrated) from his father[asws] Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws] Al-Husayn[asws] Bin Ali[asws], from his[asws] father[asws] Amir-ul-Momineen Ali[asws] Ibn Abu Talib[asws] having said: 'The Believer, whichever state he dies in, and in whichever day he dies, or hour which he passes away in, so he is a truthful martyr. And I[asws] have heard my[asws] beloved Rasool-Allah[saww] saying: 'Even if the Believer exits from the world and there are sins upon him like (all) the people of the earth, his death would be an expiation for those sins'.

ثم قال: من قال: لا إله إلا الله بإخلاص، فهو بريء من الشرك، و من خرج من الدنيا لا يشرك بالله شيئا دخل الجنة، ثم تلا هذه الآية: إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ ما دُونَ ذلِكَ لِمَنْ يَشاءُ من محبيك و شيعتك، يا علي».

Then he[saww] said: 'The one who says, 'There is no god except for Allah[azwj] with sincerity, so he would be away from the association (الشرك), and the one who exits from the world without having associated anything with Allah[azwj], would enter the Paradise'. Then he[saww] recited the Verse ***[4:48] Surely, Allah does not Forgive that anything should be associated with Him, and Forgives what is besides that to whomsoever He so Desires to***, from those that love you[asws] and your[asws] Shias, O Ali[asws]!'

قال أمير المؤمنين (عليه السلام): «فقلت: يا رسول الله هذا لشيعتي؟» قال: إي و ربي، إنه لشيعتك، و إنهم ليخرجون [يوم القيامة] من قبورهم يقولون: لا إله إلا الله، محمد رسول الله، علي بن أبي طالب حجة الله، فيؤتون بحلل خضر من الجنة، و أكاليل من الجنة، و تيجان من الجنة، [و نجائب من الجنة] فيلبس كل واحد منهم حلة خضراء، و يوضع على رأسه تاج الملك و إكليل الكرامة، ثم يركبون النجائب فتطير بهم إلى الجنة لا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ».

Amir-ul-Momineen[asws] said: 'So I[asws] said: 'O Rasool-Allah[saww]! This is for my[asws] Shias (only)?' Rasool Allah[saww] said: 'Yes, by my[saww] Lord[azwj], it is for your[asws] Shias. And they would be coming out from their graves on the Day of Judgement and they would be saying, 'There is no god except for Allah[azwj], Muhammad[saww] is His[azwj] Rasool[saww], Ali[asws] Bin Abu Talib[asws] is the Proof of Allah[azwj]'. So they would be Given green robes from the Paradise, and garlands from the Paradise, and crowns from the Paradise, and rides from the Pardise. So each one of them would be wearing a green robe, and a crown of kings would be placed upon his head, and the garlands of prestige. Then they would be riding the rides and fly with them to the Paradise ***[21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised***'.[1037]

[1036] التوحيد: 409/ 8.
[1037] من لا يحضره الفقيه 4: 295/ 892

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: «أما قوله: إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ [يعني أنه لا يغفر] لمن يكفر بولاية علي (عليه السلام). و أما قوله: وَ يَغْفِرُ ما دُونَ ذلِكَ لِمَنْ يَشاءُ يعني لمن والى عليا (عليه السلام)».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'As for His[azwj] Words ***[4:48] Surely, Allah does not Forgive that anything should be associated with Him***- i.e. He[azwj] does not Forgive the one who denies the Wilayah of Ali[asws]. And as for His[azwj] Words ***and Forgives what is besides that to whomsoever He so Desires to*** – i.e., the one who is in the Wilayah of Ali[asws]'.[1038]

VERSES 49 - 53

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۚ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا {49} انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَفَىٰ بِهِ إِثْمًا مُبِينًا {50}

[4:49] Have you not considered those who attribute purity to themselves? Nay, Allah Purifies whom He so Desires to; and they shall not be wronged the husk of a date stone [4:50] See how they forge the lie against Allah, and this is sufficient as a manifest sin

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا {51} أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا {52} أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذًا لَا يُؤْتُونَ النَّاسَ نَقِيرًا {53}

[4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe [4:52] Those are they whom Allah has Cursed, and whomever Allah Curses you shall not find any helper for him [4:53] Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone

علي بن إبراهيم، قال: هم الذين سموا أنفسهم بالصديق، و الفاروق، و ذي النورين.

Ali Bin Ibrahim said,

'They are the ones who called themselves as Siddique, and Al Farouq, and Zul-Noorayn'.[1039]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ رَايَةٍ تُرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ.

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has narrated the following:

Abu Abdullah[asws] having said: 'Every flag raised before the rising of Al-Qaim[asws], so its owner is a tyrant (طَاغُوتٌ) who worships someone apart from Allah[azwj] Mighty and Majestic'.[1040]

[1038] تفسير العياشي 1: 245/ 149.
[1039] تفسير القمي 1: 140

وما أنت وطلحة والزبير بأحقر جرما ولا أصغر ذنبا وأهون بدعة وضلالة ممن استنالك ولصاحبك الذي تطلب بدمه ووطئا لكم ظلمنا أهل البيت وحملاكم على رقابنا، فإن الله يقول: (ألم تر إلى الذين أوتوا نصيبا من الكتاب يؤمنون بالجبت والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلا أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا أم لهم نصيب من الملك فإذا لا يؤتون الناس نقيرا أم يحسدون الناس على ما آتاهم الله من فضله)، فنحن الناس ونحن المحسودون.

(Amir-ul-Momineen[asws]) said: 'And neither are you, or Talha and Al-Zubayr any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us[asws], the People[asws] of the Household, and burdened you upon our[asws] necks, for Allah[azwj] has Said ***[4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe [Shakir 4:52] Those are they whom Allah has Cursed, and whomever Allah Curses you shall not find any helper for him [4:53] Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone [4:54] Or do they envy the people for what Allah has given them of His grace?"***, so we[asws] are the people and we[asws] are the envied ones'.

قال الله عز وجل: (فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرا)، فالملك العظيم أن جعل الله فيهم أئمة من أطاعهم أطاع الله ومن عصاهم عصى الله والكتاب والحكمة النبوة. فلم تقرون بذلك في آل إبراهيم وتنكرونه في آل محمد؟

Allah[azwj] Mighty and Majestic Says ***[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient as a Blazing Fire***, so the Great Kingdom is that Allah[azwj] Made Imams[asws] to be among them, the one who obeys them[asws] has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj], and the book, and the Wisdom, and the Prophet-hood. Why do you accept that with regards to the Progeny of Ibrahim[as], and are denying it with regards to the Progeny[asws] of Muhammad[saww]?'[1041]

حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن ابن اذينه عن بريد العجلى عن ابى جعفر عليه السلام في قول الله تبارك وتعالى الم تر إلى الذين اوتو نصيبا من الكتاب يؤمنون بالجبت والطاغوت فلان وفلان ويقولون للذين كفروا هؤلاء اهدى من الذين آمنوا سبيلا يقولون لائمة الضلال والدعاة إلى النار هؤلاء اهدى من آل محمد واوليائهم سبيلا اولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا ام لهم نصيب من الملك يعنى الامام والخلافة فإذا لا يؤتون الناس نقيرا عن الناس الذين عنى الله.

Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly who has narrated the following:

Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High ***[4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities***, Imam[asws] said: 'So and so, and so and so.' *and* ***say of those who disbelieve: These are better guided in the path than those who believe***. They say for the imams of misguidance and callers to the Fire that these

[1040] الكافي 8: 295/ 452.
[1041] Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

are better guides on the path than the Progeny[asws] of Muhammad[saww] and their[asws] friends ***[4:52] Those are they whom Allah has Cursed, and whomever Allah Curses you shall not find any helper for him [4:53] Or have they a share in the Kingdom?*** It means the Imam[asws] and the Caliphate ***But then they would not give to people even the speck in the date stone*** by the 'people', it means giving to Allah[azwj].(spending it in Allah[azwj] Way)'.[1042]

VERSES 54 & 55

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا {54} فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا {55}

[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient as a Blazing Fire

الرد على الحديث المختلق بكتاب الله تعالى

THE REFUTATION OF THE FABRICATED HADEETH, BY THE BOOK OF ALLAH[azwj] THE HIGH

وفيما يكذب قولكم على رسول الله صلى الله عليه وآله قوله تعالى: (أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما) ، فالكتاب النبوة، والحكمة السنة، والملك الخلافة، ونحن آل إبراهيم.

And what belies your statements to the Rasool-Allah[saww] are the Words of Allah[azwj] the High ***[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom***, for the Book is the Prophet-hood, and the Wisdom is the Sunnah, and the Kingdom is the Caliphate, and we[asws] are the Progeny[asws] of Ibrahim[as]'.[1043]

حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابي جعفر عليه السلام في قول الله تعالى ام يحسدون الناس على ما اتيهم الله من فضله قال نحن المحسودون.

Narrated to us Ahmad Bin Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl has reported the following:

Abu Ja'far[asws] regarding the Words of Allah[azwj] the High ***'[4:54] or do they envy the people for what Allah has Given them of His Grace?*** Imam[asws] said: 'We[asws] are the envied ones.'[1044]

حدثنا يعقوب بن يزيد عن محمد بن الحسين عن محمد بن ابى عمير عن عن ابن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام في قول الله تبارك وتعالى ام يحسدون الناس على ما اتيهم الله من فضله فنحن الناس المحسودون على ما اتانا الله الامامة دون خلق الله

[1042] Basaair Al Darajaat – P 1 Ch 16 H 3
[1043] Kitab Suleym Bin Qays Al Hilali – H 4 (Extract)
[1044] Basaair Al Darajaat – P 1 Ch 17 H 3

Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Abu Azina, from Bureyd Bin Muawiya, who has reported:

Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High ***[4:54] Or do they envy the people for what Allah has Given them of His Grace?*** Imam[asws] said: 'We[asws] are the envied people for what Allah[azwj] has Given to us[asws] the Imamate, apart from the Creation of Allah[azwj].'[1045]

و عنه: عن علي بن إبراهيم، عن أبيه، عن محمد بن أبي عمير، عن عمر بن أذينة، عن بريد العجلي، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَ الْحِكْمَةَ وَ آتَيْناهُمْ مُلْكاً عَظِيماً، قال: «جعل منهم الرسل و الأنبياء و الأئمة، فكيف يقرون في آل إبراهيم و ينكرونه في آل محمد (صلى الله عليه و آله)»

And from him, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Al Ajaly,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[4:54] But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom***, having said: 'Allah[azwj] Made from them[as] the Rasools[as] and the Prophets[as], so how are they (people) accepting with regards to the Progeny of Ibrahim[as] and are denying with regards to the Progeny[asws] of Muhammad[saww]?'

؟! قال: قلت: وَ آتَيْناهُمْ مُلْكاً عَظِيماً؟ قال: «الملك العظيم أن جعل فيهم أئمة، من أطاعهم أطاع الله، و من عصاهم عصى الله، فهو الملك العظيم».

(The narrator) says, 'I asked, '***and We have Given them a Grand Kingdom***?' He[asws] said: 'The Great Kingdom – He[azwj] Made among them the Imams[asws], so the one who obeys them[asws] has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj]. So it is the Great Kingdom'.[1046]

حدثنا يعقوب بن يزيد عن محمد بن الحسين عن محمد بن ابى عمير عن عن ابن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام في قول الله تبارك وتعالى ام يحسدون الناس على ما اتيهم الله من فضله فنحن الناس المحسودون على ما اتانا الله الامامة دون خلق الله

Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Abu Azina, from Bureyd Bin Muawiya, who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Blessed and High ***[4:54] Or do they envy the people for what Allah has given them of His grace?*** Imam[asws] said: 'We[asws] are the envied people on what Allah[azwj] has Given to us[asws] the Imamate, apart from the Creation of Allah[azwj].'[1047]

حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن ابى بصير عن ابي جعفر عليه السلام في قول الله تعالى ام يحسدون الناس على ما اتيهم الله من فضله فقد اتينا آل ابراهيم الكتاب والحكمة واتيناهم ملكا عظيما قال الطاعة المفروضة.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer said:

[1045] Basaair Al Darajaat – P 2 CH 17 H 5
[1046] الكافي 1: 160/ 5
[1047] Basaair Al Darajaat – P 1 Ch 17 H 5

Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***'[4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom***, said: 'Enforced obedience.'[1048]

VERSES 56 & 57

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا {56} وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا {57}

[4:56] (As for) those who disbelieve in Our Signs, We shall Make them enter the Fire; Every time their skins are thoroughly burned, We will Change them for other skins, that they may taste the Punishment; surely Allah is Mighty, Wise [4:57] And (as for) those who believe and do good deeds, We will Make them enter Gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure wives, and We shall Make them enter a dense shade

ابن بابويه، في (الفقيه)، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: لَهُمْ فِيها أَزْواجٌ مُطَهَّرَةٌ. قال: «الأزواج المطهرة: اللاتي لا يحضن و لا يحدثن».

Ibn Babuwayh in Al Faqeeh, said,

'Al-Sadiq[asws] was asked about the Words of Allah[azwj] Mighty and Majestic ***[4:57] they shall have therein pure mates***. He[asws] said: 'The pure wives – The ones who neither menstruate nor defecate'.[1049]

VERSE 58

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا {58}

[4:58] Surely Allah Commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah Advises you with what is excellent; surely Allah is Seeing, Hearing

2464/ [4]- و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن إسحاق بن عمار، عن ابن أبي يعفور، عن معلى بن خنيس، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَماناتِ إِلى أَهْلِها. قال: «أمر الله الإمام الأول أن يدفع إلى الإمام الذي بعده كل شيء عنده».

And from him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Sinan, from Is'haq Bin Aamir, from Ibn Abu Yafour, from Moala Bin Khunays who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:58] Surely, Allah Commands you to make over trusts to their owners***. He[asws] said:

[1048] Basaair Al Darajaat – P 1 Ch 17 H 2
[1049] من لا يحضره الفقيه 1: 50/ 195.

'Allah[azwj] Commands the first Imam[asws] to hand over to the Imam[asws] who is after him[asws], every thing which is with him[asws]'.[1050]

حدثنا احمد بن محمد عن ابن فضال عن ابى جميلة عن محمد بن الحلبي عن ابى عبد الله عليه السلام قال الامام يعرف بثلث خصال انه اولى الناس بالذى كان قبله و عنده سلاح رسول الله صلى الله عليه وآله وعنده الوصية وهو الذى قال الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها وقال السلاح فينا بمنزلة التابوت في بنى اسرائيل يدور الملك حيث دار السلاح كما كان يدور حيث دار التابوت.

It has been narrated to us by Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Muhammad Bin Al-Halby, who has said:

Abu Abdullah[asws] said: 'The Imam[asws] is known by three characteristics. He[asws] is the first of the people by the ones who were before him[asws], and with him[asws] will be the weapons of Rasool-Allah[saww], and with him[asws] will be the will, and he[asws] is the one about whom[asws] Allah[azwj] the High Says ***[4:58] Surely Allah Commands you to make over trusts to their owners***'. And said: 'The weapons with us[asws] are at the status of the Coffin which was with the Children of Israel. The Kingdom will follow wherever the weapons are, just like where the Coffin did'.[1051]

أبو جعفر (عليه السلام) إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ، قال: «فينا نزلت، و الله المستعان».

Abu Ja'far[asws] said regarding ***[4:58] surely Allah Advises you with what is excellent***: 'It was Revealed regarding us[asws], and Allah[azwj] is the Helper'.[1052]

و في رواية ابن أبي يعفور، عن أبي عبد الله (عليه السلام)، قال: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمانات إِلى أَهْلِها وَ إِذا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ، قال: «أمر الله الإمام أن يدفع ما عنده إلى الإمام الذي بعده، و أمر الأئمة أن يحكموا بالعدل، و أمر الناس أن يطيعوهم».

And in a report of Abu Yafour,

(It has been narrated) from Abu Abdullah[asws] having said regarding ***[4:58] Surely Allah Commands you to make over trusts to their owners and that when you judge between people you judge with justice***: 'Allah[azwj] Commands the Imam[asws] that he[asws] should hand over what is with him[asws] to the Imam[asws] who is after him[asws], and Commands the Imams[asws] that they should judge with the justice, and Commands the people that they should follow them[asws]'.[1053]

VERSE 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {59}

[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Rasool, if you believe in Allah and the Last Day; this is better and very good in the end

[1050] الكافي 1: 218/ 4.
[1051] Basaair Al Darajaat – P 4 Ch 4 H 22
[1052] تفسير العياشي 1: 249/ 166.
[1053] تفسير العياشي 1: 249/ 167.

العصمة هي المناط في طاعة النبي والأئمة عليهم السلام

THE INFALLIBILITY IS ASSIGNED IN THE OBEDIENCE TO THE PROPHET[saww] AND THE IMAMS[asws]

إنما الطاعة لله ولرسوله ولولاة الأمر الذين قرنهم الله بنفسه ونبيه فقال: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم)، لأن الله إنما أمر بطاعة رسول الله صلى الله عليه وآله لأنه معصوم مطهر لا يأمر بمعصية الله، وإنما أمر بطاعة أولي الأمر لأنهم معصومون مطهرون لا يأمرون بمعصية الله.

'But rather, the obedience to Allah[azwj] and His[azwj] Messenger[saww] and the Wali Al-Amr (those in authority) are those[asws] whom[asws] Allah[azwj] has Joined with Himself[azwj], and His[azwj] Prophet[saww], so He[azwj] Said: ***"[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you"***, the reason why Allah[azwj] Ordered the obedience to the Rasool Allah[saww] is because he[saww] is Infallible, Pure, he[saww] will not order to the disobedience of Allah[azwj], and the reason why He[azwj] Ordered obedience to the Ul-Il-Amr (those in authority) because they[asws] are Infallible, Pure, and they[asws] will not order to the disobedience to Allah[azwj]'.[1054]

الأئمة الأحد عشر عليهم السلام شركاء أمير المؤمنين عليه السلام

THE TWELVE IMAMS[asws] ARE ASSOCIATES OF AMIR-UL-MOMINEEN[asws]

قلت: يا نبي الله، ومن شركائي؟ قال: الذين قرنهم الله بنفسه وبي معه، الذين قال في حقهم: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) فإن (خفتم التنازع في شيئ فارجعوه إلى الله وإلى الرسول وإلى أولي الأمر منكم. قلت: يا نبي الله، ومن هم؟ قال: الأوصياء إلى أن يردوا علي حوضي كلهم هاد مهتد لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم. بهم ينصر الله أمتي وبهم يمطرون، ويدفع عنهم بمستجاب دعوتهم.

I[asws] said: 'O Prophet[saww] of Allah[azwj], and who are my[asws] associates?' He[saww] said: 'The ones[asws] whom Allah[azwj] has Made to be in His[azwj] Proximity and with Him[azwj], regarding whom He[azwj] has Said ***"[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger"***. I[asws] said: 'O Prophet[saww] of Allah[azwj], and who are they?' He[saww] said: 'The successors[asws] until they[asws] come to me[saww] at the Fountain. All of them[asws] are Guides and Guided ones[asws]. Neither will the plots of the plotters harm them[asws], nor the betrayal of those that abandon them[asws]. They[asws] are with the Quran and the Quran is with them[asws]. Neither will they separate from it nor will it separate from them[asws]. It is due to them[asws] that Allah[azwj] will Help my[saww] community, and due to them[asws] that He[azwj] will Make it rain, and Remove from them (calamities) due to the Answering of their[asws] supplications.

فقلت: يا رسول الله، سمهم لي. فقال: ابني هذا - ووضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن له على اسمي، اسمه (محمد) باقر علمي وخازن وحي الله، وسيولد (علي) في حياتك يا أخي، فاقرأه مني السلام. ثم أقبل على الحسين عليه السلام فقال: سيولد لك (محمد بن علي) في حياتك فاقرأه مني السلام. ثم تكملة الاثني عشر إماما من ولدك يا أخي.

[1054] Kitab Suleym Bin Qays Al Hilali – H 54 (Extract)

So I[asws] said, 'O Messenger of Allah[saww], name them[asws] for me[asws]'. He[saww] said: 'This son of mine[asws]' – and he[saww] placed his[saww] hand upon the head of Al-Hassan[asws] – 'then this son of mine[saww]' – and he[saww] placed his[saww] hand upon the head of Al-Husayn[asws]' – then the son of this son of mine[saww]' – and placed his[saww] hand upon the head of Al-Husayn[asws] – 'then the son of his[asws] son whose name is Ali[asws], his[asws] name is my[saww] name (Muhammad), spreader of my[saww] knowledge and treasurer of the Revelation of Allah[azwj], and he[asws] will come to this (world) during your[asws] lifetime, my[saww] brother, so convey my[saww] greetings to him[asws]'. Then he[saww] turned towards Al-Husayn[asws] and said: 'Then will come to you[asws] son (Muhammad Bin Ali[asws]) in your[asws] lifetime, so convey my[saww] greetings to him[asws]'. Then twelve Imams[asws] will be completed from your[asws] sons, O my[saww] brother'.

فقلت: يا نبي الله، سمهم لي. فسماهم لي رجلا رجلا. منهم - والله يا أخا بني هلال - مهدي هذه الأمة الذي يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا. والله إني لأعرف جميع من يبايعه بين الركن والمقام وأعرف أسماء الجميع وقبائلهم.

I said, 'O Prophet[saww] of Allah[azwj], name them[asws] for me[asws]'. He[saww] named them[asws] for me[asws], person by person. Among them – by Allah[azwj], O brother of the Clan of Hilal-– is the Mahdi[asws] of this community who will fill the earth with peace and justice just as it would have been filled with injustice and tyranny. By Allah[azwj], I[saww] recognise all the ones who will be pledging their allegiances to him[asws] between the *Rukn* and *Al-Maqaam* (Places by Kaaba), and recognise all their names and their tribes'.[1055]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ تَلَا أَبُو جَعْفَرٍ (عليه السلام) أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ خِفْتُمْ تَنَازُعاً فِي الْأَمْرِ فَأَرْجِعُوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْكُمْ ثُمَّ قَالَ كَيْفَ يَأْمُرُ بِطَاعَتِهِمْ وَ يُرَخِّصُ فِي مُنَازَعَتِهِمْ إِنَّمَا قَالَ ذَلِكَ لِلْمَأْمُورِينَ الَّذِينَ قِيلَ لَهُمْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uman Bin Azina, from Bureyd Bin Muawiya who said,

'Abu Ja'far[asws] recited ***"[4:59] O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, <u>and to the Guardian[asws] of the Command among you (Ul-Al-Amr)".</u>*** Then said: 'How can He[azwj] Command for their[asws] obedience and then allow them (the people) to dispute with them[asws]. But rather, He[azwj] has Said that to the Commanded ones when He[azwj] Said to them (the people): ***"Obey Allah and obey the Rasool"***.[1056]

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس و علي بن محمد، عن سهل بن زياد أبي سعيد، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ. فقال: «نزلت في علي بن أبي طالب، و الحسن، و الحسين (عليهم السلام)».

And from him (Al Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you***. So he[asws] said: '<u>It was Revealed regarding Ali Bin Abu Talib[asws], and Al Hassan[asws], and Al Husayn[asws]</u>'.

[1055] Kitab Suleym Bin Qays Al Hilali – H 10 (Extract)
[1056] Al Kafi – H 14660

فقلت له: إن الناس يقولون: فما له لم يسم عليا و أهل بيته (عليهم السلام) في كتاب الله عز و جل. قال: «فقولوا لهم: إن رسول الله (صلى الله عليه و آله) نزلت عليه الصلاة و لم يسم الله لهم ثلاثا و لا أربعا، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم، و نزلت عليه الزكاة و لم يسم لهم من كل أربعين درهما درهما، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم، و نزل الحج فلم يقل لهم: طوفوا أسبوعا، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم.

So I said to him[asws], 'The people are saying, 'So why did Allah[azwj] not Name Ali[asws] and his[asws] Family in the Book of Allah[azwj] Mighty and Majestic?' He[asws] said: 'So say to them, 'The Prayer was Revealed unto Rasool-Allah[saww], and Allah[azwj] did not Name for them, whether it was three or four, until it was Rasool-Allah[saww] who interpreted that for them. And the Zakaat was Revealed unto him[saww], but it was not Named for them that it was one Dirham out of forty Dirhams, until it was Rasool-Allah[saww] who interpreted that for them. And the Hajj was Revealed and it was not Said to them: "Circumambulate seven times", until it was Rasool-Allah[saww] who interpreted that for them.

و نزلت أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ و نزلت في علي و الحسن و الحسين، فقال رسول الله (صلى الله عليه و آله) في علي (عليه السلام): ألا من كنت مولاه فعلي مولاه. و قال (عليه السلام): أوصيكم بكتاب الله و أهل بيتي، فإني سألت الله عز و جل أن لا يفرق بينهما حتى يوردهما علي الحوض، فأعطاني ذلك. و قال لا تعلموهم فإنهم أعلم منكم.

And it was Revealed ***[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you***. It was Revealed regarding Ali[asws], and Al Hassan[asws] and Al Husayn[asws]. So, Rasool-Allah[saww] said regarding Ali[asws]: 'Indeed! Whosoever I[saww] was the Master of, so Ali[asws] is his Master'. And he[saww] said: 'I[saww] bequeath to you with the Book of Allah[azwj] and the People[asws] of my[saww] Household. So I[saww] asked Allah[azwj] Mighty and Majestic that there should be no separation between these two until they both return to me[saww] at the Fountain. So He[azwj] Gave me[saww] that'. And he[saww] said: 'Do not (try to) teach them[asws] for they[asws] are more knowledgeable than you'.

و قال: إنهم لن يخرجوكم من باب هدى، و لن يدخلوكم في باب ضلالة، فلو سكت رسول الله (صلى الله عليه و آله) فلم يبين من أهل بيته لادعاها آل فلان و آل فلان، و لكن الله عز و جل أنزل في كتابه تصديقا لنبيه (صلى الله عليه و آله): إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فكان علي و الحسن و الحسين و فاطمة (عليهم السلام)، فأدخلهم رسول الله (صلى الله عليه و آله) تحت الكساء في بيت أم سلمة، و قال: اللهم إن لكل نبي أهلا و ثقلا، و هؤلاء أهلي و ثقلي، فقالت ام سلمة: أ لست من أهلك؟ فقال لها: إنك إلى خير، و لكن هؤلاء أهلي و ثقلي.

And he[saww] said: 'They[asws] would never exit you from the door of Guidance and would never enter you into the door of straying'. Had Rasool-Allah[saww] remained silent, it would not have been clarified to them who the People[asws] of his[saww] Household were, for them to allege it for the progeny of so and so, and the progeny of so and so. But, Allah[azwj] Mighty and Majestic Revealed in His[azwj] Book, in Verification of His[azwj] Prophet[saww] ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***. So Ali[asws], and Al Hassan[asws], and Al Husayn[asws], and Fatima[asws] were in the house of Umm Salma[as], and Rasool-Allah[saww] included them[asws] underneath the Cloak, and said: 'Our Allah[azwj]! For every Prophet[as] there is a family and a weighty thing, and these[asws] are my[saww] family and weighty thing'. So Umm Salma[as] said: 'Am I[as] not from your[saww] family?' So he[saww] said to her[as]: 'You[as] are upon good, but they[asws] are my[saww] family and my[saww] weighty thing'.

فلما قبض رسول الله (صلى الله عليه و آله) كان علي أولى الناس بالناس لكثرة ما بلغ فيه رسول الله (صلى الله عليه و آله)، و إقامته للناس و أخذه بيده، فلما مضى علي (عليه السلام) لم يستطع علي، و لم يكن ليفعل، أن يدخل محمد بن علي و العباس بن علي و لا واحدا من ولده، إذن لقال الحسن و الحسين: إن الله تبارك و تعالى أنزل فينا كما أنزل فيك، و أمر بطاعتنا كما أمر بطاعتك، و بلغ فينا رسول الله (صلى الله عليه و آله) كما بلغ فيك، و أذهب عنا الرجس كما أذهب عنك.

So when Rasool-Allah[saww] passed away, Ali[asws] was higher to the people than the people themselves, due to the frequency of what Rasool-Allah[saww] delivered with regards to him[asws], and established him[asws] for the people and grabbed him[asws] by the hand (At Ghadeer Khumm). So when Ali[asws] passed, he[asws] did not have the leeway, nor did he[asws] do that, that he[asws] should include Muhammad Bin Ali and Al Abbas Bin Ali[as], or any one from his[asws] sons. Thus, Al Hassan[asws] and Al Husayn[asws] said: 'Surely Allah[azwj] Blessed and High Revealed regarding us[asws] just as He[azwj] Revealed regarding you[asws], and Commanded the obedience to us[asws] just as He[azwj] Commanded the obedience to you[asws]. And Rasool-Allah[saww] delivered regarding us[asws] just as he[saww] delivered regarding you[asws]. And He[azwj] Kept the uncleanness from us[asws] just as He[azwj] Kept it away from you[asws]'.

فلما مضى علي (عليه السلام) كان الحسن (عليه السلام) أولى بها لكبره، فلما توفي لم يستطع أن يدخل ولده، و لم يكن ليفعل ذلك، و الله عز و جل يقول: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ فيحلها في ولده، إذن لقال الحسين (عليه السلام): أمر الله تبارك و تعالى بطاعتي كما أمر بطاعتك و طاعة أبيك، و بلغ في رسول الله (صلى الله عليه و آله) كما بلغ فيك و في أبيك، و أذهب عني الرجس كما أذهب عنك و عن أبيك.

So when Ali[asws] passed away, Al Hassan[asws] was the first for it due to his[asws] age. So when he[asws] passed away, he[asws] did not have the leeway to include his[asws] sons, nor did he[asws] do that, and Allah[azwj] Mighty and Majestic is Saying ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***. Thus it was Permissible regarding his[asws] sons. So Al Husayn[asws] said: 'Allah[azwj] has Commanded for the obedience to me[asws] just as He[azwj] had Commanded for the obedience to your[asws] father[asws]. And Rasool-Allah[saww] has devliered regarding me[asws] just as he[saww] had delivered regarding you[asws] and regarding your[asws] father. And He[azwj] Kept the uncleanness away from me[asws] just as He[azwj] has Kept it away from you[asws] and your[asws] father[asws]'.

فلما صارت إلى الحسين لم يكن أحد من أهل بيته يستطيع أن يدعي عليه كما كان هو يدعي على أخيه و على أبيه لو أرادا أن يصرفا الأمر عنه، و لم يكونا ليفعلا، ثم صارت حين أفضت إلى الحسين (عليه السلام) فجرى تأويل هذه الآية: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ ثم صارت من بعد الحسين لعلي بن الحسين، ثم صارت من بعد علي بن الحسين إلى محمد بن علي».

So when it went to Al Husayn[asws], no one from his[asws] family had the leeway to make a claim for it just as he[asws] had made the claim to his[asws] brother[asws] and to his[asws] father[asws], to take the matter, nor did anyone do that. So when it went to Al Husayn[asws], the explanation of this Verse flowed ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***. Them from after Al Husayn[asws] it came to Ali Bin Al Husayn[asws]. Then it went from Ali Bin Al Husayn[asws] to Muhammad Bin Ali[asws]'.

و قال: «الرجس: هو الشك، و الله لا نشك في ربنا أبدا».

And he[asws] said: 'The uncleanness – it is the doubt. By Allah[azwj]! We[asws] do not doubt regarding our[asws] Lord[azwj], ever!'[1057]

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن عبد الله بن محمد الحجال، عن حماد بن عثمان، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، قال: «الأئمة من ولد علي و فاطمة (صلوات الله عليهما) إلى أن تقوم الساعة».

Ibn Babuwayh said, 'My father narrated to us, from Abdullah Bin Ja'far Al Humeyri, from Muhammad Al Husayn Bin Abu Al Khataab, from Abdullah Bin Muhammad Al Hajaal, from Hamaad Bin Usmaan, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you***, said: 'The Imams[asws] from the sons[asws] of Ali[asws] and Syeda Fatima[asws] up to the Day of Judgement'.[1058]

عن عمران الحلبي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إنكم أخذتم هذا الأمر من جذوه- يعني من أصله- عن قول الله: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ و من قول رسول الله (صلى الله عليه و آله): ما إن تمسكتم به لن تضلوا، لا من قول فلان، و لا من قول فلان».

From Imran Al Halby who said,

'I heard Abu Abdullah[asws] saying: 'You all (Shias) have taken this matter from its flame – meaning from its origin – from the Words of Allah[azwj] ***[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you***, and from the words of Rasool-Allah[saww]: 'If you attach yourselves to them[asws] you will never go astray' – neither from the words of so and so nor from the words of so and so (the enemies of Ahl Al-Bayt[asws])'.[1059]

عن عمرو بن سعيد، قال: سألت أبا الحسن (عليه السلام)، عن قوله: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، قال: «علي بن أبي طالب (عليه السلام) و الأوصياء من بعده».

From Amro Bin Saeed who said,

'Abu Al-Hassan[asws] was asked about His[azwj] Words ***[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you***. He[asws] said: 'Ali[asws] Bin Abu Talib[asws] and the successors[asws] from after him[asws]'.[1060]

VERSE 60

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا {60}

[4:60] Have you not seen those who are alleging that they believe in what has been Revealed to you and what was Revealed before you? They desire to

[1057] الكافي 1: 226/ 1
[1058] كما الدين و تمام النعمة: 222/ 8.
[1059] تفسير العيّاشي 1: 251/ 172.
[1060] تفسير العيّاشي 1 لا 253/ 176.

summon one another to the judgement of the tyrant, though they were Commanded to deny him, and the Satan desires to lead them astray into a remote error

العياشي: عن يونس مولى علي، عن أبي عبد الله (عليه السلام)، قال: «من كانت بينه و بين أخيه منازعة فدعاه إلى رجل من أصحابه يحكم بينهما، فأبى إلا أن يرافعه إلى السلطان، فهو كمن حاكم إلى الجبت و الطاغوت، و قد قال الله: يُرِيدُونَ أَنْ يَتَحاكَمُوا إِلَى الطَّاغُوتِ إلى قوله: بَعِيداً».

Al Ayyashi, from Yunus a slave of Ali,

(It has been narrated) from Abu Abdullah[asws] having said: 'One who has a dispute between himself and his brother, so he should invite him to a man from his companions to judge between the two of them. So if he refuses except that he would raise the matter with the authorities, so he is like the one who wants the judgement of the idols and the tyrants. And Allah[azwj] has Said ***[4:60] They desire to summon one another to the judgment of the tyrant*** up to His[azwj] Words ***remote error***'.[1061]

VERSES 61 - 63

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا {61} فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا {62} أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا {63}

[4:61] And when it is said to them: Come to what Allah has Revealed and to the Rasool, you will see the hypocrites turning away from you with (utter) aversion [4:62] But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord [4:63] These are the ones about whom Allah Knows what is in their hearts; therefore turn aside from them and advise them, and speak to them effectual words concerning themselves

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي جُنَادَةَ الْحُصَيْنِ بْنِ الْمُخَارِقِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ وَرْقَاءَ بْنِ حَبَشِيِّ بْنِ جُنَادَةَ السَّلُولِيِّ صَاحِبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ ما فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ فَقَدْ سَبَقَتْ عَلَيْهِمْ كَلِمَةُ الشَّقَاءِ وَ سَبَقَ لَهُمُ الْعَذَابُ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغاً.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Abu Junada Al-Husayn Bin Al-Mukharaq Bin Abdul Rahmaan Bin Warqa Bin Habashy Bin Junada Al-Saluly, who has narrated:

A companion of the Rasool-Allah[azwj], from Abu Al-Hassan the First[asws] regarding the Words of Allah Mighty and Majestic: ***[4:63] These are the ones about whom Allah Knows what is in their hearts*** for the Word of misery has already been Ordained for them and so has the Punishment been Ordained for them ***therefore turn aside from them and advise them, and speak to them effectual words concerning themselves***'.[1062]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَ غَيْرُهُ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ النَّجَاشِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولئِكَ الَّذِينَ يَعْلَمُ اللَّهُ ما فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَ عِظْهُمْ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغاً يَعْنِي وَ اللَّهِ فُلَاناً وَ فُلَاناً

[1061] تفسير العيّاشي 1: 254/ 179.
[1062] Al Kafi – H 14659 (Extract)

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, and someone else, from Mansour Bin Yunus, from Ibn Azina, from Abdullah Bin Najjashy who said:

I heard Abu Abdullah[asws] saying regarding the Statement of Allah[azwj] Mighty and Majestic: ***[4:63] These are the ones about whom Allah Knows what is in their hearts; therefore turn aside from them and advise them, and speak to them effectual words concerning themselves***, Meaning, by Allah[azwj], so and so and so and so (the enemies of Ahl Al-Bayt[asws]).[1063]

VERSES 64 & 65

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا {64} فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا {65}

[4:64] And We did not Send any Rasool but that he should be obeyed by Allah's Permission; and had they, when they were unjust to themselves, come to you and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جاؤُكَ يا علي فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً فَلا وَ رَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ يا علي فِيما شَجَرَ بَيْنَهُمْ يعني فيما تعاهدوا، و تعاقدوا عليه بينهم من خلافك، و غصبك ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ عليهم يا محمد على لسانك من ولايته وَ يُسَلِّمُوا تَسْلِيماً لعلي (عليه السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Ibn Azina, from Zarara,

(It has been narrated) from Abu Ja'far[asws] having said: '***[4:64] and had they, when they were unjust to themselves, come to you*** O Ali[asws] ***and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge*** O Ali[asws] ***of that which has become a matter of disagreement among them*** Meaning what they have agreed between them from behind you[asws] and usurped you[asws] (of your[asws] rights) ***and then do not find any straitness in their hearts as to what you have decided*** against them O Muhammad[saww] upon your[saww] tongue from his[asws] Wilayah ***and submit with entire submission*** to Ali[asws]'.[1064]

حدثنا محمد بن عيسى عن ابى احمد وجمال عن سعيد بن غزوان قال سمعت ابا عبد الله عليه السلام يقول والله لو آمنوا بالله وحده واقاموا الصلوة واتوا الزكوة ثم لم يسلموا لكانوا بذلك مشركين ثم تلا هذه الاية فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت و يسلمو تسليما.

It has been narrated to us by Muhammad Bin Isa, from Abu Ahmad and Jamaal, from Saeed Bin Gazwaan who said:

[1063] Al Kafi – H 14974
[1064] تفسير القمّي 1: 142

'I heard Abu Abdullah[asws] say: 'By Allah[azwj], if you believe in Allah[azwj] as One, and establish the Prayer, and give the Zakat, but then you do not submit (to us[asws]), you would be, by that, 'Mushrik' (Polytheists)'. Then he[asws] recited this Verse ***[4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission***'.[1065]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة أو بريد، عن أبي جعفر (عليه السلام)، قال: قال: «لقد خاطب الله أمير المؤمنين (عليه السلام) في كتابه». قال: قلت: في أي موضع؟

And from him (Al Kulayni) from Ali Bin Ibrahim,, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zarara or Bureyd,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] has Addressed Amir-ul-Momineen[asws] in His[azwj] Book'. I said, 'In which place?'

قال: «في قوله تعالى: وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً فَلا وَ رَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَيْنَهُمْ فيما تعاقدوا عليه، لئن أمات الله محمدا ألا يردوا هذا الأمر في بني هاشم ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ عليهم من القتل أو العفو وَ يُسَلِّمُوا تَسْلِيماً».

The Imam[asws] said: 'In the Words of the High ***[4:64] And We did not Send any Rasool but that he should be obeyed by Allah's Permission; and had they, when they were unjust to themselves, come to you and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them***, regarding what they had agreed against him that if Allah[azwj] Causes Muhammad[saww] to pass away, they would not let this matter (Caliphate) to return among the Clan of Hashim[as] ***and then do not find any straitness in their hearts as to what you have decided*** against them from the killing or the forgiveness ***and submit with entire submission***'.[1066]

سعد بن عبد الله القمي: عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن محمد بن أبي عمير، عن عمر بن أذينة، عن عبد الله بن النجاشي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَلا وَ رَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيماً.

Sa'ad Bin Abdullah Al Qummi, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Abdullah Bin Al Najashy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them and then do not find any straitness in their hearts as to what you have decided and submit with entire submission***.

قال: «عنى بهذا عليا (عليه السلام)، و تصديق ذلك في قوله تعالى: وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جاؤُكَ يعني عليا فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ يعني النبي (صلى الله عليه و آله)».

[1065] Basaair Al Darajaat – P 10 Ch 20 H 8
[1066] الكافي 1: 322/ 7.

He[asws] said: 'It Means by this – Ali[asws], and the verification of that is in the Words of the High '***[4:64] and had they, when they were unjust to themselves, come to you*** Meaning Ali[asws] ***and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them*** Meaning the Prophet[saww]'.[1067]

عن جابر، عن أبي جعفر (عليه السلام): فَلا وَ رَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مما قضى محمد و آل محمد وَ يُسَلِّمُوا تَسْلِيماً».

From Jabir,

(It has been narrated) from Abu Ja'far[asws] ***[4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them and then do not find any straitness in their hearts as to what*** Muhammad[saww] and the Progeny[asws] of Muhammad[saww] ***have decided and submit with entire submission***'.[1068]

VERSES 66 - 68

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا {66} وَإِذًا لَآتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا {67} وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا {68}

[4:66] And if We had Prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were Advised, it would have certainly been better for them and best in strengthening (them) [4:67] And then We would certainly have given them from Ourselves a great Recompense [4:68] And We would certainly have Guided them to the Straight Path

و عنه: عن أحمد بن مهران، عن عبد العظيم، عن بكار، عن جابر، عن أبي جعفر (عليه السلام)، قال: «هكذا نزلت هذه الآية: و لو أنهم فعلوا ما يوعظون به في علي لكان خيرا لهم».

And from him, from Ahmad Bin Mahran, from Abdul Azeem, from Bakra, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'This Verse was Revealed like this ***[4:66] and if they had done what they were Advised regarding Ali[asws] it would have certainly been better for them***'.[1069]

2541/ [4]- العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام): «وَ لَوْ أَنَّا كَتَبْنا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ للإمام تسليما أَوِ اخْرُجُوا مِنْ دِيارِكُمْ رضا له ما فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَ لَوْ أن أهل الخلاف فَعَلُوا ما يُوعَظُونَ بِهِ لَكانَ خَيْراً لَهُمْ يعني في علي (عليه السلام)».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: '***[4:66] And if We had Prescribed for them: Lay down your lives*** for the Imam[asws] in submission ***or go forth from your homes*** for his[asws] pleasure, ***they would not have done it except a few of them; and if they*** the people of the opposition ***had done what they were***

[1067] الكافي 1: 322/ 7.
[1068] تفسير العيّاشي 1: 256/ 186.
[1069] الكافي 1: 351/ 60.

Advised, it would have certainly been better for them – Meaning regarding Ali[asws]'.[1070]

VERSE 69

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا {69}

[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!

و عنه، قال: حدثنا محمد بن القاسم الأسترآبادي المفسر، قال: حدثني يوسف بن المتوكل، عن محمد بن زياد، و علي بن محمد بن سيار، عن أبويهما، عن الحسن بن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، في قول الله عز و جل: صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ قال: «أي قولوا: اهدنا صراط الذين أنعمت عليهم، بالتوفيق لدينك و طاعتك، و هم الذين قال الله عز و جل: وَ مَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً». و حكي هذا بعينه عن أمير المؤمنين (عليه السلام).

And from him, from Muhammad Bin Al-Qasim Al-Astarabady the commentator, from Yusuf Bin Al-Mutawakkil, from Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayaar, from their forefathers, from Al-Hassan[asws] Bin Ali[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Musa[asws] Bin Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] regarding the Statement of Allah[azwj] Mighty and Majestic: "The Path of those upon whom You[azwj] have Bestowed Favours", he[asws] said: 'Yes, say, 'Guide us to the Path of those upon whom You[azwj] have Bestowed Favours, by the inclination to Your[azwj] Religion, and being obedient to You[azwj], and they are the ones for whom Allah[azwj] Mighty and Majestic has Said: ***[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!***'. And this has been narrated exactly like this from Amir-ul-Momineen[asws].

قال: ثم قال: «ليس هؤلاء المنعم عليهم بالمال و صحة البدن، و إن كان كل هذا نعمة من الله ظاهرة، ألا ترون أن هؤلاء قد يكونون كفارا أو فساقا، فما ندبتم إلى أن تدعوا بأن ترشدوا إلى صراطهم، و إنما أمرتم بالدعاء بأن ترشدوا إلى صراط الذين أنعم عليهم بالإيمان بالله، و التصديق لرسوله، و بالولاية لمحمد و آله الطيبين، و أصحابه الخيرين المنتجبين، و بالتقية الحسنة التي يسلم بها من شر عباد الله، و من الزيادة في آثام أعداء الله و كفرهم، بأن تداريهم و لا تغريهم بأذاك و أذى المؤمنين، و بالمعرفة بحقوق الإخوان».

He (the narrator) said, 'Then Imam[asws] said: 'They are not the ones who have been Favoured by the wealth, and the health of the body, and all these are apparent Favours from Allah[azwj]. You will see this with those who had become infidels or immoral. So what is their remorse that you are being called to be guided to their paths, but rather you are being called to be guided to the path of those upon whom is the Favour of the Belief in Allah[azwj], and the ratification of His[azwj] Messenger[saww], and the Wilayah of Muhammad[saww] and his[saww] goodly Progeny[asws], and his[saww] good companions, the chosen ones, and the good dissimulation by which you keep safe from the evil of the servants of Allah[azwj], and from the increase in the sins of the

[1070] تفسير العيّاشي 1: 256/ 188.

enemies of Allah[azwj] and their infidelity, by hiding from them and their temptations to harm you and harm the Believers, and by the recognition of the rights of the (Believing) brothers'.[1071]

حدثنا الحسين بن محمد عن احمد بن محمد عن الحسن بن العباس بن حريش عن ابى جعفر عليه السلام قال ان لنافى ليالى الجمعة لشانا من الشأن

It has been narrated to us Al-Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Bin Hareesh, who has said:

Abu Ja'far[asws] has said: 'During Friday nights there is splendour for us[asws] from the splendours'. I said, 'May I be sacrificed for you, which splendour?'

قلت جعلت فداك أي شأن قال تؤذن للملائكة والنبيين والأوصياء الموتى وارواح الأوصياء والوصى الذى بين ظهرانيكم يعرج بها إلى السماء فيطوفون بعرش ربها اسبوعا وهم يقولون سبوح قدوس رب الملائكة والروح حتى إذا فرغوا صلوا خلف كل قائمة له ركعتين

His[asws] Permission is Granted to the Angels and the Prophets[as] and the successors[as] who have died, and the souls of the successors[as] as well as the successor[asws] who is present among you to ascend to the sky. They circle the Throne of their[as] Lord[azwj] seven times, and they keep saying: "Glorious and Holy is the Lord of the Angels and the Spirits", until when they are free, they Pray behind every column two cycles of Prayer.

ثم ينصرفون فتنصرف الملائكة بما وضع الله فيها من الاجتهاد شديدا عظامهم لما رأو وقد زيد في اجتهادهم وخوفهم مثله وينصرف النبيون والأوصياء وارواح الأحياء شديدا حبهم وقد فرحوا اشد الفرح لانفسهم ويصبح الوصي والأوصياء قد الهموا الهاما من العلم علما جما مثل جم الغفير ليس شئ اشد سرورا منهم اكتم فوالله لهذا اعز من عند الله من كذا وكذا عندك حصنة قال يا محبور والله مايلهم الأقرار بما ترى الا الصالحون

Then they disperse. The Angels walk away with what Allah[azwj] Places in them from the severe struggle and it increases them for hard work and their fear. Similarly, the Prophets[as] and the successors[as] and the souls of the living walk away with extreme love and they become happy with extreme happiness for themselves, and the successors[asws] become inspired with great inspiration of knowledge like legions of it. There is nothing, which can conceal the extreme happiness, for, by Allah[azwj], this is more dearer from Allah[azwj] than such and such castle with you. O Mahbour, and Allah[azwj] does not Inspire except the righteous'.

قلت والله ما عندي كثير صلاح قال لا تكذب على الله فان الله قد سماك صالحا حيث يقول اولئك مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين يعنى الذين آمنوا بنا وبامير المؤمنين وملائكته وانبيائه وجميع حججه عليه وعلى محمد واله الطيبين والطاهرين الأخيار الأبرار السلام.

I said, 'By Allah[azwj], there is not a lot of righteousness in me'. He[asws] said: 'Do not lie to Allah[azwj], for Allah[azwj] Calls you righteous where He[azwj] Says ***[4:69] these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!*** It means those who believe in us[asws] and Amir-ul-Momineen[asws], and His[azwj] Angels, and His[azwj] Prophets[as], and all His[azwj] Proofs and Muhammad[saww] and His[azwj]

[1071] (معاني الأخبار: 36/ 9.)

Progeny[asws], the Goodly ones, and the Pure ones, and the best, the righteous, on them be Peace'.[1072]

قال الامام (عليه السلام) (صراط الذين أنعمت عليهم) أي قولوا: إهدانا صراط الذين أنعمت عليهم بالتوفيق لدينك وطاعتك. وهم الذين قال الله تعالى " ومن يطع الله والرسول فاولئك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن اولئك رفيقا ".

The Holy Imam[asws] said about ***"[1:7] The path of those on whom You have Bestowed Blessings"*** are those who are fortunate enough to be blessed with Your religion and Your obedience and these are the ones about who Allah[azwj] has Said ***[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!***

وحكى هذا بعينه عن أمير المؤمنين (عليه السلام) قال: ثم قال: ليس هؤلاء المنعم عليهم بالمال وصحة البدن، وإن كان كل هذا نعمة من الله ظاهرة ألا ترون أن هؤلاء قد يكونون كفارا، أو فساقا؟

In this regard it has been related from Amir-ul-Momineen[asws] that: 'These are not who have been blessed with wealth and good health, although these are also apparent blessings, as these things have been given to the disbelievers and mischief makers as well.'

فما ندبتم ـ إلى ـ أن تدعوا بأن ترشدوا إلى صراطهم، وإنما امرتم بالدعاء لان ترشدوا إلى صراط الذين أنعم ـ الله ـ عليهم: بالايمان بالله، والتصديق برسوله وبالولاية لمحمد وآله الطيبين وأصحابه الخيرين المنتجبين وبالتقية الحسنة التي يسلم بها: من شر عباد الله، (ومن الزيادة في أيام أعداء الله وكفرهم) بأن تداريهم فلا تغريهم بأذاك وأذى المؤمنين وبالمعرفة بحقوق الاخوان من المؤمنين فانه ما من عبد ولا أمة والى محمدا وآل محمد وعادى من عاداهم إلا كان قد اتخذ من عذاب الله حصنا منيعا، وجنة حصينة.

You have not been Ordered to supplicate to be on their path, but you have been ordered to be guided towards their path on whom Allah[azwj] 's Blessings have been Bestowed, who believe in Allah[azwj], verify His Prophet[saww] and are friends with Muhammad[saww] and his Purified Progeny[asws] and their[asws] good companions and keep safe from the mischief of the servants of Allah[azwj] (On most of the days are inimical to Allah[azwj] and disbelieve in Him) and do not hurt the believers and are aware of the rights of their brothers from among the believers. And if any of them were to befriend Muhammad[saww] and his[saww] Family[asws] and an enemy to their enemies, has taken for himself a strong fort and a shield against the Punishment of Allah[azwj].'[1073]

2542/ [1]- محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن أبي الصباح الكناني، عن أبي جعفر (عليه السلام)، قال: «أعينونا بالورع فإنه من لقي الله عز و جل منكم بالورع كان له عند الله فرجا، و إن الله عز و جل يقول: وَ مَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً فمنا النبي، و منا الصديق، و منا الشهداء، و منا الصالحون».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Al Sabah Al Kanany, from

[1072] Basaair Al Darajaat – P 3 Ch 8 H 2
[1073] Tafseer Imam Hassan Al Askari[asws] – S 22

Abu Ja'far[asws] having said: 'Help us[asws] with the piety, for the one who meets Allah[azwj] with the piety would have relief for himself in the Presence of Allah[azwj]. And Allah[azwj] Mighty and Majestic is Saying ***[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!*** Thus, from us[asws] is the Prophet[saww], and from us[asws] is the Truthful, and from us[asws] are the Martyrs, and from us[asws] are the Righteous'.[1074]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله (عليه السلام)- في حديث له مع أبي بصير- قال له (عليه السلام): «يا أبا محمد، لقد ذكركم الله في كتابه، فقال: فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً فرسول الله (صلى الله عليه و آله) في الآية النبيون، و نحن في هذا الموضع الصديقون و الشهداء، و أنتم الصالحون، فتسموا بالصلاح كما سماكم الله عز و جل».

And from him (Al Kulayni), from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father,

(It has been narrated) from Abu Abdullah[asws] – in a Hadeeth of his[asws] with Abu Baseer – said to him: 'O Abu Muhammad! Allah[azwj] has Mentioned you all in His[azwj] Book. He[azwj] Said: ***[4:69] these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!*** So Rasool-Allah[saww] in the Verse is 'from among the Prophets[as]', and we[asws], in this place are the 'truthful and the martyrs', and you all are the 'righteous', therefore adopt this name by the righteousness as Allah[azwj] Mighty and Majestic has Named you'.[1075]

ابن بابويه، قال: أخبرنا المعافى بن زكريا، قال: حدثنا أبو سليمان أحمد بن أبي هراسة، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن عثمان بن أبي شيبة، قال: حدثنا حريز، عن الأعمش، عن الحكم بن عتيبة، عن قيس بن أبي حازم، عن أم سلمة، قالت: سألت رسول الله (صلى الله عليه و آله) عن قول الله سبحانه: فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً.

Ibn Babuwayh said, 'Al Ma'afy Bin Zakariya narrated to us, from Abu Suleyman Ahmad Bin Abu Harisa, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hamaad Al Ansary, from Usman Bin Abu Sheyba, from Hareyz, from Al Amsh, from Al Hakam Bin Uteyba, from Qays Bin Abu Hazam,

(It has been narrated) from Umm Salma[as] having said, 'I[as] asked Rasool-Allah[saww] about the Words of Allah[azwj] the Glorious ***[4:69] these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!***

قال: «الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ أنا وَ الصِّدِّيقِينَ علي بن أبي طالب وَ الشُّهَداءِ الحسن و الحسين وَ الصَّالِحِينَ حمزة وَ حَسُنَ أُولئِكَ رَفِيقاً الأئمة الاثنا عشر بعدي».

He[saww] said: '***[4:69] those upon whom Allah has Bestowed Favours from among the Prophets***, thats is myself[saww], ***and the Truthful*** is Ali[asws] Bin Abu Talib[asws] ***and the Martyrs*** are Al-Hassan[asws] and Al-Husayn[asws] ***and the Righteous*** is Hamza[as] ***and a goodly company are they*** are the twelve Imams[asws] after me[saww]'.[1076]

[1074] الكافي 2: 63/ 12.
[1075] الكافي 8: 35/ 6 (Extract)
[1076] كفاية الأثر: 182

الشيخ في (أماليه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو عبد الله جعفر بن محمد بن الحسن العلوي الحسيني (رضي الله عنه)، قال: حدثنا موسى بن عبد الله بن موسى بن عبد الله بن الحسن، قال: حدثني أبي، عن جدي، عن أبيه عبد الله بن الحسن، عن أبيه و خاله علي بن الحسين، عن الحسن و الحسين ابني علي بن أبي طالب، عن أبيهما علي بن أبي طالب (عليهم السلام)، قال: «جاء رجل من الأنصار إلى النبي (صلى الله عليه و آله) فقال: يا رسول الله، ما أستطيع فراقك، و إني لأدخل منزلي فأذكرك فأترك ضيعتي و أقبل حتى أنظر إليك حبا لك، فذكرت إذا كان يوم القيامة و ادخلت الجنة فرفعت في أعلى عليين فكيف لي بك يا نبي الله؟

Al Sheykh (Al Sadouq) in his Amaali, said, 'A group informed us, from Abu Al Mufazzal, from Abu Abdullah Ja'far Bin Muhammad Bin Al Hassan Al Alawy Al Husayni, from Musa Bin Abdullah Bin Musa Bin Abdullah Bin Al Hassan, from his father, from his grandfather, from his father Abdullah Bin Al Hassan,

(It has been narrated) from his father and his uncle Ali[asws] Bin Al Husayn[asws], from Al-Hassan[asws] and Al-Husayn[asws], sons[asws] of Ali[asws] Bin Abu Talib[asws], from their[asws] father Ali[asws] Bin Abu Talib[asws] having said: 'A man from the Helpers came to the Prophet[saww] and said, 'O Rasool-Allah[saww]! I cannot bear your[saww] separation. And I come to my house, so I remember you[saww], and I leave my community and return until I look at you[saww] with love for you[saww]. You[saww] had mentioned that when it will be the Day of Judgement and I enter the Paradise and would be Raised to the loftiest status, so how would I be with you[saww], O Prophet[saww] of Allah[azwj]?'

فنزلت: وَ مَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً. فدعا النبي (صلى الله عليه و آله) الرجل فقرأها عليه و بشره بذلك».

So it was Revealed ***[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!*** So the Prophet[saww] called over the man and recited it to him, and gave him the good news with that'.[1077]

عنه: في كتاب (مصباح الأنوار): عن أنس بن مالك، قال: صلى بنا رسول الله (صلى الله عليه و آله) في بعض الأيام صلاة الفجر، ثم أقبل علينا بوجهه الكريم فقلت: يا رسول الله، إن رأيت أن تفسر لنا قول الله عز و جل: فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً

From him, in the book Misbah Al Anwaar,

(It has been narrated) from Anas Bin Malik who said, 'We Prayed the Dawn Prayer with Rasool-Allah[saww] in one of the days, then he[saww] turned towards us with a benevolent face. So I said, 'O Rasool-Allah[saww]! I see if you[saww] could interpret for us the Words of Allah[azwj] Mighty and Majestic ***[4:69] these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!***

فقال (صلى الله عليه و آله): «أما النبيون فأنا، و أما الصديقون فأخي علي بن أبي طالب (عليه السلام)، و أما الشهداء فعمي حمزة، و أما الصالحون فابنتي فاطمة و أولادها الحسن و الحسين».

So he[saww] said: 'As for the Prophets[as], so it is myself[saww], and as for the Truthful, so it is my[saww] brother[asws] Ali[asws] Bin Abu Talib[asws], and as for the Martyrs, so it is my[saww]

[1077] أمالي الطوسي 2: 233.

uncle Hamza[as], and as for the Righteous, so it is my[saww] daughter[asws] Fatima[asws], and her[asws] sons[asws] Al-Hassan[asws] and Al-Husayn[asws]'.

قال العباس: و كيف كان بدء خلقكم، يا رسول الله؟ قال: «يا عم، لما أراد الله تعالى أن يخلقنا تكلم بكلمة خلق منها نورا، ثم تكلم بكلمة فخلق منها روحا، فمزج النور بالروح، فخلقني و أخي عليا و فاطمة و الحسن و الحسين، فكنا نسبحه حين لا تسبيح، و نقدسه حين لا تقديس، فلما أراد الله تعالى أن ينشئ الصنعة فتق نوري، فخلق منه نور العرش، فنور العرش من نوري، و نوري من نور الله، و نوري أفضل من نور العرش.

Al-Abbas said, 'And how was the beginning of their[asws] creation, O Rasool-Allah[saww]?' He[saww] said: 'O uncle! When Allah[azwj] the High Intended to Create us[asws], He[azwj] Spoke a Word and Created Light from it. Then He[azwj] Spoke a Word, so He[azwj] Created a Spirit from it. So the Light blended with the Spirit to Create me[saww], and my[saww] brother[asws] Ali[asws], and Fatima[asws], and Al Hassan[asws], and Al Husayn[asws]. Thus, we[asws] Glorified Him[azwj] when there was nor Glorification, and Extolled His[azwj] Holiness where there was no Extollation. So when He[azwj] Wanted to Establish His[azwj] Work, He[azwj] Split my[saww] Light and Created the Light of the Throne from it. And so, the Light of the Throne is from my[saww] Light, and my[saww] Light if from the Light of Allah[azwj], and my[saww] Light is higher than the Light of the Throne.

ثم فتق نور أخي علي بن أبي طالب، فخلق منه نور الملائكة، فنور الملائكة من نور علي، و نور علي من نور الله، و علي أفضل من الملائكة، ثم فتق نور ابنتي فاطمة، فخلق منه نور السماوات و الأرض، فالسماوات و الأرض من نور ابنتي فاطمة، و نور ابنتي فاطمة من نور الله عز و جل، و ابنتي فاطمة أفضل من السماوات و الأرض،

Then He[azwj] Split the Light of my[saww] brother[asws] Ali[asws] Bin Abu Talib[asws], and from it were Created the Angels. So, the Light of the Angels is from the Light of Ali[asws], and the Light of Ali[asws] is from the Light of Allah[azwj], and Ali[asws] is higher than the Angels'. Then He[azwj] Aplit the Light of my [saww] daughter Fatima[asws], and from it was Created the Light of the skies and the earth. So, the skies and the earth are from the Light of my[saww] daughter Fatima[asws], and the Light of my [saww] daughter[asws] Fatima[asws] is from the Light of Allah[azwj] Mighty and Majestic, and my[saww] daughter[asws] Fatima[asws] is higher than the skies and the earth.

ثم فتق نور ولدي الحسن، و خلق منه نور الشمس و القمر، فنور الشمس و القمر من نور الحسن، و نور ولدي الحسن من نور الله، و الحسن أفضل من الشمس و القمر، ثم فتق نور ولدي الحسين، فخلق منه الجنة و الحور العين، فنور الجنة و الحور من نور ولدي الحسين، و نور ولدي الحسين من نور الله، و ولدي الحسين أفضل من الجنة و الحور العين.

Then He[azwj] Split the Light of my[saww] son[asws] Al Hassan[asws], and Created from it the Light of the sun and the moon. So the Light of the sun and the moon is from the Light of Al Hassan[asws], and the Light of my[saww] son[asws] Al Hassan[asws] is from the Light of Allah[azwj], and Al Hassan[asws] is higher than the sun and the moon. Then He[azwj] Spli the Light of my[saww] son[asws] Al Husayn[asws], and from it were Created the Paradise, and the Maiden Houries. So the Light of the Paradise and the Houries is from the Light of my[saww] son[asws] Al Husayn[asws], and the Light of my[saww] son[asws] Al Husayn [asws] is from the Light of Allah[azwj], and my[saww] son[asws] Al Husayn is higher than the Paradise and the Maiden Houries'.

ثم أمر الله الظلمات أن تمر بسحائب الظلم، فأظلمت السماوات على الملائكة، فضجت الملائكة بالتسبيح و التقديس، و قالت: إلهنا و سيدنا منذ خلقتنا و عرفتنا هذه الأشباح لم نر بؤسا، فبحق هذه الأشباح إلا ما كشفت عنا هذه الظلمة، فأخرج الله من نور ابنتي فاطمة قناديل فعلقها في بطنان العرش، فأزهرت السماوات و الأرض، ثم أشرقت بنورها، فلأجل ذلك سميت الزهراء،

The Allah[azwj] Commanded the darkness that it should pass with the cloud of darkness, so it darkened the skies upon the Angels. The Angels erupted with the sound of the Glorification and the Extollation, and said: 'Our Allah[azwj] and our Master[azwj]! Since You[azwj] Created us and introduced us to these resemblances we have not seen misery. Therefore, for the sake of these resemblances, Remove this darkness from us!' So Allah[azwj] Extracted from the Light of my[saww] daughter[asws] Fatima[asws], a lantern and attached it in the middle of the Throne. So the skies and the earth bloomed, then shone with her[asws] Light. Thus, it is due to that, she[asws] has been called 'Al Zahra' (The illuminated).

فقالت الملائكة: إلهنا و سيدنا، لمن هذا النور الزاهر الذي قد أشرقت به السماوات و الأرض؟ فأوحى الله إليها: هذا نور اخترعته من نور جلالي لأمتي فاطمة بنت حبيبي و زوجة وليي و أخي نبيي و أبي حججي على عبادي، أشهدكم يا ملائكتي أني قد جعلت ثواب تسبيحكم و تقديسكم لهذه المرأة و شيعتها و محبيها إلى يوم القيامة».

So the Angels said: 'Our Allah[azwj] and our Master[azwj]! From whom is this bright Light by which the skies and the earth have shone?' So Allah[azwj] Revealed unto them: "This is the Light initiated from My[azwj] Majestic of My[azwj] community, Fatima[asws] the daughter[asws] of My[azwj] Beloved, and the wife[asws] of My[azwj] Guardian and the brother[asws] of My[azwj] Prophet[saww] and the father[asws] of My[azwj] Proofs[asws] over My[azwj] servants. Be witnesses, O My[azwj] Angels! I[azwj] have Made the Rewards of your Glorifications and your Extollations for this woman [sws] and her[asws] Shiah and those that love her[asws] up to the Day of Judgement".

فلما سمع العباس من رسول الله (صلى الله عليه و آله) ذلك وثب قائما و قبل ما بين عيني علي (عليه السلام)، و قال: و الله أنت- يا علي- الحجة البالغة لمن آمن بالله تعالى و اليوم الآخر.

So when Al Abbas heard that from Rasool-Allah[saww], he leapt up standing and kissed Ali[asws] between the eyes, and said, 'By Allah[azwj]! You[asws] – O Ali[asws] – are the Significant Proof (الحجة البالغة) for the one who believes in Allah[azwj] the High, and the Last Day'.[1078]

VERSES 70 - 74

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا {70} يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوِ انْفِرُوا جَمِيعًا {71} وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا {72}

[4:70] That is the Grace from Allah, and Sufficient is Allah as the Knower [4:71] O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:72] And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah Conferred a benefit on me that I was not present with them

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا {73} فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {74}

[4:73] And if Grace from Allah comes to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty great success [4:74] Therefore

[1078] مصباح الأنوار: 69 «مخطوط».

let those fight in the Way of Allah, who sell this world's life for the Hereafter; and whoever fights in the Way of Allah, then be he slain or be he victorious, We shall Grant him a mighty Recompense

قال: و روي عن أبي جعفر (عليه السلام): أن المراد بالثبات: السرايا، و بالجميع: العسكر.

He (Al Sadouq) said, 'And it has been reported,

(It has been narrated) from Abu Ja'far[asws] having said: 'What is Meant by the ***[4:71] detachments*** are the brigades, ***go forth altogether*** – the (whole) army'.[1079]

العياشي: عن سليمان بن خالد، عن أبي عبد الله (عليه السلام): «يا أَيُّهَا الَّذِينَ آمَنُوا فسماهم مؤمنين و ليس هم بمؤمنين، و لا كرامة، قال: يا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُباتٍ أَوِ انْفِرُوا جَمِيعاً إلى قوله: فَأَفُوزَ فَوْزاً عَظِيماً و لو أن أهل السماء و الأرض قالوا: قد أنعم الله علي إذ لم أكن مع رسول الله (صلى الله عليه و آله)، لكانوا بذلك مشركين، و إذا أصابهم فضل من الله قال: يا ليتني كنت معهم فأقاتل في سبيل الله».

Al Ayyashi, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah[asws] having said: '***[4:71] O you who believe!*** – so they were Named as Believers and they were not with the Believers nor prestige. He[azwj] Says ***4:71] O you who believe! Take your precaution, then go forth in detachments or go forth altogether*** up to His[azwj] Words ***[4:73] a mighty great success***. And if the people of the sky and the earth were to say, 'Allah[azwj] has Conferred upon me a benefit that I was not with Rasool-Allah[saww]', they would be, by that, Polytheists. And when Grace from Allah[azwj] comes to them, they say, 'Oh! If only I was with them, I would have fought in the Way of Allah[azwj]!'[1080]

VERSES 75 & 76

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا {75}

[4:75] And what reason have you that you should not fight in the Way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! Cause us to go forth from this town, whose people are oppressors, and give us from You a Guardian and give us from You a (persistent) helper

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۖ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا {76}

[4:76] Those who believe, fight in the Way of Allah, and those who disbelieve fight in the way of the tyrant. Fight therefore against the friends of the Satan; surely the strategy of the Satan is weak

العياشي: عن سعيد بن المسيب، عن علي بن الحسين (صلوات الله عليه)، قال: «كانت خديجة ماتت قبل الهجرة بسنة، و مات أبو طالب بعد موت خديجة بسنة، فلما فقدهما رسول الله (صلى الله عليه و آله) سئم المقام بمكة، و دخله حزن شديد، و

[1079] مجمع البيان 3: 112.
[1080] تفسير العيّاشي 1: 257/ 191.

أشفق على نفسه من كفار قريش، فشكا إلى جبرئيل ذلك، فأوحى الله إليه: يا محمد، أخرج من القرية الظالم أهلها و هاجر إلى المدينة، فليس لك اليوم بمكة ناصر، و انصب للمشركين حربا. فعند ذلك توجه رسول الله (صلى الله عليه و آله) إلى المدينة».

Al Ayashi, from Saeed Bin Al Musayyab,

(It has been narrated) from Ali[asws] Bin Al Husayn[asws] having said: 'Syeda Khadija[asws] passed away a year before Al-Hijra (Emigration), and Abu Talib[asws] passed away a year after Khadija[asws] did. So when Rasool-Allah[saww] lost them[as] he[saww] got tired of being at Makkah, and intense grief entered him[saww], and he[saww] pitied himself[saww] from the Qureysh Infidels. Thus, he[saww] complained about that to Allah[azwj] and Allah[azwj] Revealed unto him[saww] through Jibraeel[as]: "O Muhammad[saww]! Get out from the town whose residents are oppressors and emigrate to Al-Medina, for there is no helper for you[saww] in Makkah today, and establish a war against the Polytheists". Therefore, during that, Rasool-Allah[saww] diverted himself[saww] to Al-Medina'.[1081]

عن حمران، عن أبي جعفر (عليه السلام)، قال: الْمُسْتَضْعَفِينَ مِنَ الرِّجالِ وَ النِّساءِ وَ الْوِلْدانِ الَّذِينَ يَقُولُونَ رَبَّنا أَخْرِجْنا مِنْ هذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُها إلى نَصِيراً، قال: «نحن أولئك».

From Hamran,

(It has been narrated) from Abu Ja'far[asws] having said: '***[4:75] of the weak among the men and the women and the children, (of) those who say: Our Lord! Cause us to go forth from this town, whose people are oppressors*** to a (persistent) helper'. He[asws] said: 'We[asws] are they (the oppressed)'.[1082]

VERSES 77 & 78

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا {77}

[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up the Prayer and pay the Zakat; but when fighting is Prescribed for them, then a party of them fear men as they ought to have feared Allah, or with an even greater fear, and say: Our Lord! Why have You Prescribed the fighting for us? If only You could delay it for us to a near term? Say: The provision of this world is little, and the Hereafter is better for him who fears and you shall not be wronged the husk of a date stone

أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَٰذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۖ فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا {78}

[4:78] Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but

[1081] تفسير العيّاشي 1: 257/ 192
[1082] تفسير العيّاشي 1: 257/ 193.

what is the matter with these people that they do not come to understanding an event

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) الْمَسْجِدَ الْحَرَامَ وَ هُوَ مُتَّكِئٌ عَلَيَّ فَنَظَرَ إِلَى النَّاسِ وَ نَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فُضَيْلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقّاً وَ لَا يَدِينُونَ دِيناً يَا فُضَيْلُ انْظُرْ إِلَيْهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَ فَمَنْ يَمْشِي مُكِبًّا عَلى وَجْهِهِ أَهْدى أَمَّنْ يَمْشِي سَوِيًّا عَلى صِراطٍ مُسْتَقِيمٍ يَعْنِي وَ اللَّهِ عَلِيّاً (عليه السلام) وَ الْأَوْصِيَاءَ (عليهم السلام)

From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja'far[asws], he[asws] was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he[asws] said: 'O Fazeyl, this is how they used to circumambulate during the era of ignorance, not understanding the truth, nor having a Religion but (they knew it only) by our[asws] Religion. O Fazeyl! Look at them falling down upon their faces (prostration, offering Salat). May Allah[azwj] Curse these ridiculed creatures falling down upon their faces'. Then he[asws] recited this Verse: ***"[67:22] What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?"*** By Allah[azwj], it means Ali[asws], and the successors[asws].

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَا فُضَيْلُ لَمْ يَتَسَمَّ بِهَذَا الِاسْمِ غَيْرُ عَلِيٍّ (عليه السلام) إِلَّا مُفْتَرٍ كَذَّابٌ إِلَى يَوْمِ الْبَأْسِ

Then he[asws] recited this Verse: ***"[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for"***. O Fazeyl! It is Amir-ul- Momineen[asws]. No one has been named with this name apart from Ali[asws], except for the impostor, a liar up to the Day of Judgement.

هَذَا أَمَا وَ اللَّهِ يَا فُضَيْلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرَكُمْ وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَ لَا يَتَقَبَّلُ إِلَّا مِنْكُمْ وَ إِنَّكُمْ لَأَهْلُ هَذِهِ الْآيَةِ إِنْ تَجْتَنِبُوا كَبائِرَما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً يَا فُضَيْلُ أَ مَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكُفُّوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ ثُمَّ قَرَأَ أَ لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ أَنْتُمْ وَ اللَّهِ أَهْلُ هَذِهِ الْآيَةِ.

But this, by Allah[azwj] O Fazeyl, there is no Pilgrimage apart from yours, and no Forgiveness of sins except for you (Shiah), and no Acceptance except from you (Shiah), and it is you all that are mentioned in this Verse: ***[4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering***. O Fazeyl! Are you not pleased that you are establishing the Prayer, and giving the Zakaat, and withholding your tongues, and we[asws] would be making you to enter the Paradise?' Then he[asws] recited: ***[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up the Prayer and pay the Zakaat***. You (Shiah) are the ones who are referred to in this Verse'.[1083]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ اللَّهِ لَلَّذِي صَنَعَهُ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) كَانَ خَيْراً لِهَذِهِ الْأُمَّةِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ اللَّهِ لَقَدْ

[1083] Al Kafi – H 14882

نَزَلَتْ هَذِهِ الْآيَةُ أَ لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ إِنَّمَا هِيَ طَاعَةُ الْإِمَامِ وَ طَلَبُوا الْقِتَالَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ مَعَ الْحُسَيْنِ (عليه السلام) قالُوا رَبَّنا لِمَ كَتَبْتَ عَلَيْنَا الْقِتالَ لَوْ لا أَخَّرْتَنا إِلى أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَ نَتَّبِعِ الرُّسُلَ أَرَادُوا تَأْخِيرَ ذَلِكَ إِلَى الْقَائِمِ (عليه السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Al-Al-Sabbaah Bin Abdul Hameed, from Muhammad Bin Muslim, who has narrated:

Abu Ja'far[asws] has said: 'By Allah[azwj], that which Al-Hassan Bin Ali[asws] did was better for this community from all that upon which the sun rises. By Allah[azwj], this Verse had been Revealed: ***[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up the Prayer and pay the Zakaat***, but rather, it is the obedience to the Imam[asws], and they sought to fight, ***but when fighting is Prescribed for them*** alongside Al-Husayn[asws] they ***say: Our Lord! Why have You Prescribed the fighting for us? If only You could delay it for us to a near term?*** we would have responded to Your[azwj] Call and we would have followed the Rasools[as]. They intended to delay that to Al-Qaim[asws]'.[1084]

الحلبي، عنه (عليه السلام)، كُفُّوا أَيْدِيَكُمْ قال: «يعني ألسنتكم».

Al Halby,

(It has been narrated) from him[asws] (6th Imam[asws]) regarding ***[4:77] Withhold your hands***, he[asws] said: 'It Means withhold your tongues'.[1085]

و في رواية الحسن بن زياد العطار، عن أبي عبد الله (عليه السلام)، في قوله: كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلاةَ، قال: «نزلت في الحسن بن علي، أمره الله تعالى بالكف». فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتالُ، قال: «نزلت في الحسين بن علي، كتب الله عليه و على أهل الأرض أن يقاتلوا معه».

And in a report of Al Hassan Bin Ziyad Al Ataar,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up the Prayer***, having said: 'It was Revealed regarding Al-Husayn[asws] Bin Ali[asws]. Allah[azwj] the High Commanded him[asws] for the restraint'. ***but when fighting is Prescribed for them*** – he[asws] said: 'It was Revealed regarding Al-Husayn[asws] Bin Ali[asws]. Allah[azwj] Prescribed to him[asws] and upon the peple of the earth that they should fight alongside him[asws]'.[1086]

VERSE 79

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا {79}

[4:79] Whatever benefit comes to you (O people), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have Sent you (O Prophet), to people as a Rasool; and Allah is Sufficient as a Witness

[1084] Al Kafi – H 14954
[1085] تفسير العياشي 1: 258/ 197.
[1086] تفسير العياشي 1: 258/ 198

و قال علي بن إبراهيم: قوله تعالى: وَ إِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هذِهِ مِنْ عِنْدِ اللَّهِ وَ إِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ يعني الحسنات و السيئات. ثم قال: في آخر الآية ما أَصابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَ ما أَصابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ فكيف هذا و ما معنى القولين؟

And Ali Bin Ibrahim said,

'The Words of the High ***[4:78] Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah*** Meaning the good benefits as well as the misfortunes. Then He[azwj] Said in another Verse ***[4:79] Whatever benefit comes to you (O people), it is from Allah, and whatever misfortune befalls you, it is from yourself*** – so how can this be, and what is the Meaning of the two Statements (Verses)?'

فالجواب في ذلك: أن معنى القولين جميعا عن الصادقين (عليهم السلام) أنهم قالوا: «الحسنات في كتاب الله على وجهين، و السيئات على وجهين. فمن الحسنات التي ذكرها الله الصحة، و السلامة، و الأمن، و السعة في الرزق، و قد سماها الله حسنات، وَ إِنْ تُصِبْهُمْ سَيِّئَةٌ يعني بالسيئة ها هنا المرض، و الخوف، و الجوع، و الشدة يَطَّيَّرُوا بِمُوسى وَ مَنْ مَعَهُ أي يتشأموا به.

So the answer regardring that is that the Meaning of both these two Verses, from the two Truthful ones (5th and the 6th Imams[asws]) having said: 'The good benefits in the Book of Allah[azwj] are upon two aspects, and the misfortunes are upon two aspects. So from the good benefits are what Allah[azwj] Mentioned – the good health, and the peace, and the security, and the abundance in the sustenance. And Allah[azwj] has Named these are good benefits. ***and whatever misfortune befalls you*** – the Meaning of the misfortunes over here is the sickness, and the fear, and the hunger ***[7:131] they attributed it to the ill-luck of Musa and those with him*** i.e., they were pessimistic about it.

و الوجه الثاني من الحسنات يعني به أفعال العباد، و هو قوله: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها و مثله كثير.

And the second aspect from the good benefits – it means by the deeds of the servant. And these are His[azwj] Words ***[6:160] Whoever comes with a good deed, he shall have ten like it*** and much more like it.

و كذلك السيئات على وجهين، فمن السيئات: الخوف، و الجوع، و الشدة، و هو ما ذكرناه في قوله: وَ إِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسى وَ مَنْ مَعَهُ و عقوبات الذنوب فقد سماها الله سيئات، و الوجه الثاني من السيئات يعني بها أفعال العباد التي يعاقبون عليها، و هو قوله: وَ مَنْ جاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ و قوله: ما أَصابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَ ما أَصابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ يعني ما عملت من ذنوب فعوقبت عليها في الدنيا و الآخرة

And similar to that, the misfortunes are upon two aspects. So, from the misfortunes are the fear, and the hunger, and the difficulties, and it is what we[asws] mentioned in His[azwj] Words ***[7:131] and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him*** – and the consequences (Punishment) of the sins, So Allah[azwj] has Named is as evil. And the second aspect of the misfortunes – it means by it the deeds of the servants which deserves Punishment upon them, and these are His[azwj] Words ***[27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire***; and His[azwj] Words ***[4:79] Whatever benefit comes to you (O people), it is from Allah, and whatever misfortune befalls you,***

it is from yourself – it Means what they do from the sins, so there is Punishment for it in the world and the Hereafter'.

فمن نفسك بأعمالك، لأن السارق يقطع، و الزاني يجلد و يرجم، و القاتل يقتل، و قد سمى الله تعالى العلل، و الخوف، و الشدة، و عقوبات الذنوب كلها سيئات، فقال: وَ ما أَصابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ بأعمالك، و قوله: قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ يعني الصحة، و العافية، و السعة. و السيئات التي هي عقوبات الذنوب من عند الله.

So, from yourself with your deeds, is that the thief gets (his hands) cut off, and the adulterer is whipped and stoned, and the murderer is killed. And Allah[azwj] has Named the illnesses, and the fear, and the difficulties, and all these consequences of the sins as misfortunes. So He [azwj] Said ***[4:79] Whatever benefit comes to you (O people)*** due to your deeds. And His[azwj] Words ***[4:78] Say: All is from Allah*** – Meaning the good health, and the well-being, and the abundance (of Sustenance). And the misfortunes are which is the Punishment of the sins from Allah[azwj]'.[1087]

VERSES 80 & 81

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا {80} وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {81}

[4:80] Whoever obeys the Rasool, so he has obeyed Allah, and whoever turns back, so We have not Sent you as a keeper over them [4:81] And they are saying: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah Writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is Sufficient as a Protector

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، قال: «من أتى الله بما أمر به من طاعة محمد (صلى الله عليه و آله) فهو الوجه الذي لا يهلك، و كذلك قال: مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al-Jamal,

(It has been narrated) from Abu Abdullah[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[28:88] Everything will perish except for His Face***, said: 'The one who obeys Allah[azwj] with what He[azwj] has Commanded for from the obedience to Muhammad[saww], so it is the Face which will not perish, and similarly He[azwj] Said ***[4:80] Whoever obeys the Rasool, so he has obeyed Allah***'.[1088]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن أبي زاهر، عن علي بن إسماعيل، عن صفوان بن يحيى، عن عاصم بن حميد، عن أبي إسحاق النحوي، قال: دخلت على أبي عبد الله (عليه السلام) فسمعته يقول: «إن الله عز و جل أدب نبيه على محبته، فقال: وَ إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ ثم فوض إليه فقال عز و جل: وَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا، و قال عز و جل: مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Ismail, from Safwan Bin Yahya, from Aasim Bin Hameed, from Abu Is'haq Al-Nahwy who said,

[1087] تفسير القمّي 1: 144
[1088] الكافي 1: 111/ 2

'I came up to Abu Abdullah[asws], so I heard him[asws] saying: 'Allah[azwj] Mighty and Majestic Educated His[azwj] Prophet[saww] upo His[azwj] Love, so He[azwj] Said ***[68:4] And you are upon magnificent morals***, the Delegated to him[saww] so the Mighty and Majestic Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. And the Mighty and Majestic Said ***[4:80] Whoever obeys the Rasool, so he has obeyed Allah***.

قال: ثم قال: «و إن نبي الله فوض إلى علي (عليه السلام) و ائتمنه، فسلمتم و جحد الناس، فو الله لنحبكم أن تقولوا إذا قلنا، و أن تصمتوا إذا صمتنا، و نحن فيما بينكم و بين الله عز و جل، ما جعل الله لأحد خيرا في خلاف أمرنا».

Then he[asws] said: 'The Prophet[saww] authorised (matters) to Ali[asws] and entrusted him[asws]. So you submitted to him[asws] and the people fought against him[asws]. So, by Allah[azwj]! We[asws] would love it if you say that which we[asws] say, and you keep quiet when we[asws] are silent. And we[asws] are regarding what is between you and Allah[azwj] Mighty and Majestic. Allah[azwj] has not Made goodness to be for anyone in opposition to our[asws] commands'.[1089]

حدثنا يعقوب بن يزيد عن زياد القندى عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال قلت له كيف كان يصنع امير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فان عاد قال يحده ثلث مرات فان عاد كان يقتله قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك ان الله لما ادب نبيه انتدب ففوض إليه وان الله حرم مكة وان رسول الله حرم المدينة

It has been narrated to us by Yaqoub Bin Yazeed, from Zyad Al-Qindy, from Abdullah Bin Sinan, who has said:

'I asked Abu Abdullah[asws], 'How did Amir-ul-Momineen[asws] deal with the drinker of alcohol?' He[asws] said: 'He[asws] limited it'. I said, 'And if he returned to it?' He[asws] said: 'He[asws] limited it three times, and if he returned to it, he[asws] killed him'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He[asws] said: '(Yes it's the) Same'. I considered that as great (major issue). He[asws] asked from me: 'Don't you consider that to be great? When Allah[azwj] Enlightened His[azwj] Prophet[saww] (with the best morality) and He[azwj] Completed it, He[azwj] Placed to him[saww] (the Religion). Allah[azwj] Sanctified Mecca, and the Rasool Allah[saww] sanctified Al-Medina.

فاجاز الله له ذلك وان الله حرم الخمر وان رسول الله حرم المسكر فاجاز الله ذلك كله وان الله فرض الفرايض من الصلب وان رسول الله صلى الله عليه وآله يطعم الجد فاجاز الله ذلك له ثم قال حرف وما حرف من يطع الرسول فقد اطاع الله.

So Allah[azwj] Permitted for him[saww] all of that. Allah[azwj] Prohibited the alcohol, and the Rasool Allah[saww] prohibited all intoxicants. Allah[azwj] Permitted that for him[saww]; and Allah[azwj] Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet[saww]) and that the Rasool Allah[saww] included in it the ancestors. Allah[azwj] Permitted for him[saww] all of that. Then he[asws] said to him: 'O Fazeyl, they have distorted (*Tahreef*), and what have they distorted ***[4:80] Whoever obeys the Rasool, so he has obeyed Allah***'.[1090]

العياشي: عن زرارة، عن أبي جعفر (عليه السلام)، قال: «ذروة الأمر و سنامه و مفتاحه، و باب الأنبياء، و رضا الرحمن، الطاعة للإمام بعد معرفته- ثم قال- إن الله يقول: مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ إلى حَفِيظاً أما لو أن رجلا قام ليله، و صام نهاره، و تصدق بجميع ماله، و حج جميع دهره، و لم يعرف ولاية ولي الله فيواليه، و تكون جميع أعماله بولايته

[1089] الكافي 1: 207/ 1
[1090] Basaair Al Darajaat CH 4 H13

منه إليه، ما كان له على الله حق في ثواب، و لا كان من أهل الإيمان- ثم قال- أولئك المحسن منهم يدخله الله الجنة بفضله و رحمته».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Ja'far[asws] having said: 'The peak of the matter and its keys, and the door of the Prophets[as], and the Pleasure of the Beneficent, is in the obedience to the Imam[asws] after having recognised him[asws]'. Then he[asws] said: 'Allah[azwj] is Saying ***[4:80] Whoever obeys the Rasool, so he has obeyed Allah*** up to His[azwj] Words ***a keeper over them***. But, even if a man stands during his nights (for the Prayer), and Fasts during his days, and gives all of his wealth in charity, and goes on Hajj in all of his times, and he does not recognise the Wilayah of the Guardian[asws] of Allah[azwj] to be in his[asws] Wilayah for all of his deeds to be by the Wilayah from him to Him[azwj], there would be no right for him upon Allah[azwj] for the Rewards, even if he was from the people of the faith'. Then he[asws] said: 'Those of them who have been good to the others, Allah[azwj] would Enter him into the Paradise by His[azwj] Grace and His[azwj] Mercy'.[1091]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن سليمان الجعفري، قال: سمعت أبا الحسن (عليه السلام) يقول في قول الله تبارك و تعالى: إِذْ يُبَيِّتُونَ ما لا يَرْضى مِنَ الْقَوْلِ، قال: «يعني فلانا و فلانا و أبا عبيدة بن الجراح فَأَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفى بِاللَّهِ وَكِيلًا.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Suleyman Al Ja'fary who said,

'I heard Abu Al Hassan[asws] saying regarding the Words of Allah[azwj] Blessed and High ***[4:108] when they meditate by night words which please Him not***, said: 'It Means so and so and so and so , and Abu Ubeyda Ibn Al Jarrah ***[4:81] therefore turn aside from them and trust in Allah, and Allah is Sufficient as a Protector***'.[1092]

VERSE 82

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا {82}

[4:82] Do they not then ponder on the Quran? And if it were from anyone other than Allah, they would have found in it many a discrepancy

(الاحتجاج) للطبرسي: روي عن أمير المؤمنين (عليه السلام) في حديث، قال: «و الله سبحانه يقول: ما فَرَّطْنا فِي الْكِتابِ مِنْ شَيْءٍ، و ذكر أن الكتاب يصدق بعضه بعضا، و أنه لا اختلاف فيه، فقال سبحانه: وَ لَوْ كانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلافاً كَثِيراً و إن القرآن ظاهره أنيق، و باطنه عميق، لا تفنى عجائبه، و لا تنقضي غرائبه، و لا تكشف الظلمات إلا به».

Al Ihtijaj of Al Tabarsy –

'It has been reported from Amir-ul-Momineen[asws] in a Hadeeth, having said: 'And Allah[azwj] the Glorious is Saying ***[6:38] We have not neglected anything in the Book***, and Mentioned that the Book, parts of it Verify the others, and that there is no discrepancy within it. So the Glorious Said ***[4:82] Do they not then ponder on the***

[1091] تفسير العيّاشي 1: 259/ 202.
[1092] الكافي 8: 334/ 525.

Quran? And if it were from anyone other than Allah, they would have found in it many a discrepancy'. And the Quran, its apparent is wonderful, and its esoteric is profound, its wonders will never cease, and its amazements will never pass away, and its intricacies cannot be uncovered except by itself'.[1093]

VERSE 83

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا {83}

[4:83] And when there comes to them news of security or fear they publicise it; and if they had referred it to the Rasool and to those in authority among them, those among them who can search out the Knowledge of it would have known it, and were it not for the Grace of Allah upon you and His Mercy, you would have certainly followed the Satan except for a few

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن محمد بن عجلان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله عز و جل عير أقواما بالإذاعة في قوله عز و جل: وَ إِذا جاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذاعُوا بِهِ فإياكم و الإذاعة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Mighty and Majestic Rebuked people for the publicising in the Words of Allah[azwj] Mighty and Majestic ***[4:83] And when there comes to them news of security or fear they publicise it***, therefore, beware of the pulicising'.[1094]

وإني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، (وما يعلم تأويله إلا الله والراسخون في العلم)، الراسخون نحن آل محمد.

(Amir-ul-Momineen[asws] said:) 'And I[asws] heard from the Rasool-Allah[saww] say: 'There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an explanation for it, ***"[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge"***, The ones[asws] firmly rooted in knowledge are us[asws], the Progeny[asws] of Muhammad[saww].

وأمر الله سائر الأمة أن يقولوا: (آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah[azwj] Ordered the rest of the community that they should say ***"[3:7] We believe in it, it is all from our Lord; and none do mind except those having understanding."*** And that they should submit to us[asws] and refer their knowledge to us[asws], and Allah[azwj] has Said ***[4:83] and if they had referred it to the Rasool and to those in authority among them, those among them who can search out the Knowledge of it would have known it***, they[asws] are the ones who should be asked about it and sought.[1095]

[1093] الاحتجاج: 262، نهج البلاغة: 61 (الخطبة 17) (Extract)
[1094] الكافي 2: 274/ 1.
[1095] Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

العياشي: عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلى أُولِي الْأَمْرِ مِنْهُمْ، قال: «هم الأئمة».

Al Ayyashi, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[4:83] And when there comes to them news of security or fear they publicise it; and if they had referred it to the Rasool and to those in authority among them***, said: 'They[asws] are the Imams[asws]'.[1096]

العياشي: عن زرارة، عن أبي جعفر (عليه السلام)، و حمران، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ. قال: «فضل الله: رسوله، و رحمته: ولاية الأئمة (عليهم السلام)».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Ja'far[asws]; and Hamran from Abu Abdullah[asws] regarding the Words of the High ***[4:83] and were it not for the Grace of Allah upon you and His Mercy***, said: 'The Grace of Allah[azwj] – His[azwj] Rasool[saww], and His[azwj] Mercy – Wilayah of the Imams[asws]'.[1097]

عن محمد بن الفضيل، عن العبد الصالح (عليه السلام)، قال: «الرحمة: رسول الله (صلى الله عليه و آله)، و الفضل: علي بن أبي طالب (عليه السلام)».

From Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Abd Salih[asws] (7th Imam[asws]) having said: 'The Mercy – Rasool-Allah[saww], and the Grace – Ali[asws] Bin Abu Talib[asws]'.[1098]

VERSE 84

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا {84}

[4:84] Fight then in Allah's Way; this is not imposed on you except in relation to yourself, and rouse the believers to fervour maybe Allah will Restrain the fighting of those who disbelieve and Allah is Strongest in prowess and Strongest to Give an exemplary Punishment

عَنْهُ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُصَلِّي فَأَجْعَلُ بَعْضَ صَلَاتِي لَكَ فَقَالَ ذَلِكَ خَيْرٌ لَكَ فَقَالَ يَا رَسُولَ اللَّهِ فَأَجْعَلُ نِصْفَ صَلَاتِي لَكَ فَقَالَ ذَلِكَ أَفْضَلُ لَكَ فَقَالَ يَا رَسُولَ اللَّهِ فَإِنِّي أُصَلِّي فَأَجْعَلُ كُلَّ صَلَاتِي لَكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذاً يَكْفِيَكَ اللَّهُ مَا أَهَمَّكَ مِنْ أَمْرِ دُنْيَاكَ وَ آخِرَتِكَ

From him, from Ali Bin Hadeed, from Maraazam, who has narrated:

Abu Abdullah[asws] has said that a man came up to the Rasool Allah[saww] and said, 'O Rasool Allah[saww]! Can I make half of my Salats for you[saww]?' So he[saww] said: 'That

[1096] تفسير العيّاشي 1: 260/ 205.
[1097] تفسير العيّاشي 1: 260/ 207.
[1098] تفسير العيّاشي 1: 261/ 209.

would be preferable for you'. So he said, 'O Rasool Allah[saww], so when I Pray, can I make the whole of my Salat for you[saww]?' So the Rasool Allah[saww] said: 'Then Allah[azwj] would Suffice for you for what concerns you from the affairs of your world and your Hereafter'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ كَلَّفَ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَا لَمْ يُكَلِّفْهُ أَحَداً مِنْ خَلْقِهِ كَلَّفَهُ أَنْ يَخْرُجَ عَلَى النَّاسِ كُلِّهِمْ وَحْدَهُ بِنَفْسِهِ إِنْ لَمْ يَجِدْ فِئَةً تُقَاتِلُ مَعَهُ وَ لَمْ يُكَلِّفْ هَذَا أَحَداً مِنْ خَلْقِهِ قَبْلَهُ وَ لَا بَعْدَهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَقاتِلْ فِي سَبِيلِ اللَّهِ لا تُكَلَّفُ إِلَّا نَفْسَكَ ثُمَّ قَالَ وَ جَعَلَ اللَّهُ أَنْ يَأْخُذَ لَهُ مَا أَخَذَ لِنَفْسِهِ فَقَالَ عَزَّ وَ جَلَّ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها وَ جُعِلَتِ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِعَشْرِ حَسَنَاتٍ.

Then Abu Abdullah[asws] said that: 'Allah[azwj] Mandated the Rasool Allah[saww], with what He[azwj] never Mandated anyone from His[azwj] creatures. He[azwj] Mandated to him[saww] that he[saww] should go out to all of the people alone, by himself[saww], even if he[saww] could find a group who would fight alongside him[saww]. And He[azwj] never Mandated this to anyone from His[azwj] creatures before him[saww], nor after him[saww]'. Then he[asws] recited this Verse: ***[4:84] Fight then in Allah's Way; this is not imposed on you except In relation to yourself***. Then said: 'And Allah[azwj] Made it such that he[saww] should take for Him[azwj] what he[saww] takes for himself[saww]. So Allah[azwj] Said: ***"[6:160] Whoever brings a good deed, he shall have ten like it"***, and Made the Salat to the Rasool Allah[saww] by ten (times) the Rewards'.[1099]

العياشي، عن سليمان بن خالد، قال: قلت لأبي عبد الله (عليه السلام): قول الناس لعلي (عليه السلام): إن كان له حق فما منعه أن يقوم به؟ قال: فقال: «إن الله لا يكلف هذا إلا إنسانا واحدا: رسول الله (صلى الله عليه و آله)، قال: فَقاتِلْ فِي سَبِيلِ اللَّهِ لا تُكَلَّفُ إِلَّا نَفْسَكَ وَ حَرِّضِ الْمُؤْمِنِينَ فليس هذا إلا للرسول، و قال لغيره: إِلَّا مُتَحَرِّفاً لِقِتالٍ أَوْ مُتَحَيِّزاً إِلى فِئَةٍ فلم يكن يومئذ فئة يعينونه على أمره».

Al Ayyashi, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah, 'The people are saying with regards to Ali[asws], 'If the right was his[asws], what prevented him[asws] to stand up for it?' So he[asws] said: 'Allah[azwj] has not Imposed this upon anyone except for one human – Rasool-Allah[saww]. He[azwj] Said ***[4:84] Fight then in Allah's Way; this is not imposed on you except in relation to yourself, and rouse the believers to fervour*** – so this is not for anyone except the Rasool[saww]. And He[azwj] Said for the others ***[8:16] unless he turns aside for the sake of fighting or withdraws to a company***, so there wasn't any company in those days who would support him[asws] in his[asws] matter'.[1100]

عن زيد الشحام، عن جعفر بن محمد (عليه السلام)، قال: «ما سئل رسول الله (صلى الله عليه و آله) شيئا قط فقال: لا، إن كان عنده أعطاه، و إن لم يكن عنده قال: يكون إن شاء الله، و لا كافأ بالسيئة قط، و ما لقي سرية مذ نزلت عليه فَقاتِلْ فِي سَبِيلِ اللَّهِ لا تُكَلَّفُ إِلَّا نَفْسَكَ إلا ولي بنفسه».

From Zayd Al Hisham,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws] having said: 'What Rasool-Allah[saww] was not asked at all and he[saww] said: 'No!' If it was with him[saww], he[saww] gave it, and if it was not with him[saww], he[saww] said: 'It will happen, if Allah[azwj] so Deisres it. He[saww] did not reward the evil deeds at all, and di not mee with a brigade since the Verse was Revealed unto him[saww] ***[4:84] Fight then in Allah's Way; this***

[1099] الكافي 8: 274/ 414.
[1100] تفسير العيّاشي 1: 261/ 211

is not imposed on you except in relation to yourself except that he[saww] guarded by himself[saww]'.[1101]

عن الثمالي، عن عيص، عن أبي عبد الله (عليه السلام)، قال: «رسول الله (صلى الله عليه و آله) كلف- ما لم يكلف به أحد- أن يقاتل في سبيل الله وحده، - و قال- إنما كلفتم اليسير من الأمر، أن تذكروا الله».

From Al Sumaly, from Ays,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] was Imposed with – what no one else was Imposed with – that he[saww] should finght in the Way of Allah[azwj] (even if) alone'.

And Imam[asws] said: 'But rather, you have been Imposed with the easy matters, that you should Remember Allah[azwj]'.[1102]

VERSES 85 - 87

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۖ وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقِيتًا {85}

[4:85] Whoever joins himself in a good cause shall have a share of it, and whoever joins himself in an evil cause shall bear the responsibility of it, and Allah Oversees all things

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا {86} اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا {87}

[4:86] And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same); surely Allah is a Reckoner of all things [4:87] Allah, there is no god but He - He will most certainly Gather you together on the Day of Judgement, there is no doubt in it; and who is more true in narration than Allah?

الطبرسي، قال: ذكر علي بن إبراهيم في تفسيره عن الصادقين (عليهما السلام): «أن المراد بالتحية في الآية السلام و غيره من البر».

Al Tabarsy said, 'Ali Bin Ibrahim mentioned in his commentary,

(It has been narrated) from the two Truthful ones (5th and 6th Imam[asws]) having said: 'The Intended ***[4:86] with a greeting*** in the Verse is the 'Salam' and other righteousness'.[1103]

ابن بابويه: عن أبي عبد الله (عليه السلام)، قال: حدثني أبي، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام): «إذا عطس أحدكم فسمتوه، قولوا: رحمكم الله، و هو يقول: يغفر الله لكم و يرحمكم، قال الله تبارك و تعالى: وَ إِذا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْها أَوْ رُدُّوها».

Ibn Babuwayh,

[1101] تفسير العيّاشي 1: 261/ 212.
[1102] تفسير العيّاشي 1: 262/ 214. (Extract)
[1103] مجمع البيان 3: 131.

(It has been narrated) from Abu Abdullah[asws] having said: 'My[asws] father[asws] narrated to me[asws], from his[asws] forefathers[asws], from Amir-ul-Momineen[asws] having said: 'When one of you sneezes, so supplicate for him by saying, 'May Allah[azwj] have Mercy upon you!', and he should be saying, 'May Allah[azwj] Forgive you and have Mercy upon you!' Allah[azwj] Blessed and High Says ***[4:86] And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same)***'.[1104]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام) ، قال: «قال رسول الله (صلى الله عليه و آله): السلام تطوع، و الرد فريضة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The Salam is voluntary, but its reply is an Obligation'.[1105]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب، عن جميل، عن أبي عبيدة الحذاء، عن أبي جعفر (عليه السلام)، قال: «مر أمير المؤمنين علي (عليه السلام) بقوم فسلم عليهم فقالوا: عليك السلام و رحمة الله و بركاته و مغفرته و رضوانه. فقال لهم أمير المؤمنين (عليه السلام): لا تجاوزوا بنا مثل ما قالت الملائكة لأبينا إبراهيم (عليه السلام) [إنما] قالوا: رحمة و بركاته عليكم أهل البيت».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir-ul-Momineen Ali[asws] passed by a group of people, so they greeted him saying, 'Peace be upon you[asws], and Mercy of Allah[azwj] and His[azwj] Blessings, and His[azwj] Forgiveness, and His[azwj] Pleasure'. So Amir-ul-Momineen[asws] said to them: 'Do not exceed with us[asws] like what the Angels said to our[asws] father Ibrahim[as]. But rather, say, 'Mercy and His[azwj] Blessings upon you[asws], O People[asws] of the Household'.[1106]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن علي بن الحكم، عن أبان، عن الحسن بن المنذر، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من قال: السلام عليكم فهي عشر حسنات، و من قال: السلام عليكم و رحمة الله فهي عشرون حسنة، و من قال: السلام عليكم و رحمة الله و بركاته فهي ثلاثون حسنة».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban, from Al Hassan Bin Al Manzar who said,

'I heard Abu Abdullah[asws] saying: 'The one who says, 'Peace be upon you!', so it is ten Rewards, and the one who says, 'Peace be upon you and the Mercy of Allah[azwj]!', so it is twenty Rewards, and the one who sais, 'Peace be upon you, and the Mercy of Allah[azwj] and His[azwj] Blessings!', so it is thirty Rewards'.[1107]

و عنه: عن علي بن إبراهيم، عن أبيه، عن صالح بن السندي، عن جعفر بن بشير، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «ثلاثة ترد عليهم رد الجماعة و إن كان واحدا: عند العطاس، يقال: يرحمكم الله، و إن لم يكن معه غيره، و الرجل يسلم على الرجل فيقول: السلام عليكم، و الرجل يدعو للرجل فيقول: عافاكم الله، و إن كان واحدا فإن معه غيره».

[1104] الخصال: 633.
[1105] الكافي 2: 471/ 1
[1106] الكافي 2: 472/ 13.
[1107] الكافي 2: 471/ 9

And from him, from Ali Bin Ibrahim, from his father, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Mansour Bin Hazim,

from Abu Abdullah[asws] having said: 'There are three to whom you should respond in plural form although he is one – During sneezing say, 'May Allah[azwj] has Mercy on you (all)!' even though there is no one else with him; and the man who greets another man, so he should be saying, 'Peace be upon you (all)!' And the man replies to the man, so he should be saying, 'May Allah[azwj] Forgive you[asws]!', even though he is alone and no one else is with him'.[1108]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يسلم عليه و هو في الصلاة. قال: «يرد: سلام عليكم، و لا يقول: و عليكم السلام، فإن رسول الله (صلى الله عليه و آله) كان قائما يصلي، فمر به عمار بن ياسر فسلم عليه عمار، فرد عليه النبي (صلى الله عليه و آله) هكذا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the man who greets (another) whilst he is Praying. He[asws] said: 'He should reply, 'Peace be upon you!', and he should not be saying, 'And upon you be Peace!', for Rasool-Allah[saww] was standing in his[saww] Prayer, and Amaar Bin Yasser passed by. So Amaar greeted him[saww], and the Prophet[saww] replied like this'.[1109]

و عنه: بإسناده عن سعد، عن أحمد بن الحسن، عن عمرو بن سعيد، عن مصدق بن صدقة، عن عمار الساباطي، عن أبي عبد الله (عليه السلام)، قال: سألته عن السلام على المصلي. فقال: «إذا سلم عليك رجل من المسلمين و أنت في الصلاة، فرد عليه فيما بينك و بين نفسك، و لا ترفع صوتك».

And from him, by his chain from Sa'ad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Masdaq Bin Sadaqa, from Amaar Al Sabaty,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the greetings upon the Praying one, so he[asws] said: 'When a man from the Muslims greets you whilst you are in the Prayer, so repond to him in what is between you and and yourself, and do not raise your voice'.[1110]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «لا تسلموا على اليهود، و لا على النصارى، و لا على المجوس، و لا على عبدة الأوثان، و لا على موائد شرب الخمر، و لا على صاحب الشطرنج و النرد، و لا على المخنث، و لا على الشاعر الذي يقذف المحصنات، و لا على المصلي، لأن المصلي لا يستطيع أن يرد السلام، لأن التسليم من المسلم تطوع، و الرد عليه فريضة، و لا على آكل الربا، و لا على رجل جالس على غائط، و لا على الذي في الحمام، و لا على الفاسق المعلن بفسقه».

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws] having said: 'Neither send greetings upon the jews, nor upon the Christians, nor upon the Magians, and upon the idol worshippers, nor upon drinker of wine upon the table, nor

[1108] الكافي 2: 472/ 10
[1109] الكافي 2: 366/ 1.
[1110] التهذيب 2: 331/ 1365.

upon the one playing chess and the dice, nor upon the bisexual, nor upon the poet against the chaste (women), nor upon the Praying ones because the Praying one does not have the ability to return the greeting, because the initiation of the greeting is voluntary and the reponse is an Obligation, nor upon the consumer of the interest, nor upon a man seated upon the toilet, nor upon the who is in the bath, nor upon the self-declared evil-doer'.[1111]

VERSES 88 - 90

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۚ أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۖ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا {88}

[4:88] What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has Made them return (to unbelief) for what they have earned? Do you wish to Guide him whom Allah has Caused to err? And whomsoever Allah Causes to err, you shall by no means find a way for him

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا {89}

[4:89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they emigrate in Allah's Way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا {90}

[4:90] Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had so Desired, He would have Given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not Given you a way against them

وَ لَا يَفْرَقَنَّ أَحَدٌ مِنْكُمْ أَلْزَمَ اللَّهُ قَلْبَهُ طَاعَتَهُ وَ خَشْيَتَهُ مِنْ أَحَدٍ مِنَ النَّاسِ مِمَّنْ أَخْرَجَهُ اللَّهُ مِنْ صِفَةِ الْحَقِّ وَ لَمْ يَجْعَلْهُ مِنْ أَهْلِهَا فَإِنَّ مَنْ لَمْ يَجْعَلِ اللَّهُ مِنْ أَهْلِ صِفَةِ الْحَقِّ فَأُولَئِكَ هُمْ شَيَاطِينُ الْإِنْسِ وَ الْجِنِّ وَ إِنَّ لِشَيَاطِينِ الْإِنْسِ حِيلَةً وَ مَكْراً وَ خَدَائِعَ وَ وَسْوَسَةً بَعْضِهِمْ إِلَى بَعْضٍ يُرِيدُونَ إِنِ اسْتَطَاعُوا أَنْ يَرُدُّوا أَهْلَ الْحَقِّ عَمَّا أَكْرَمَهُمُ اللَّهُ بِهِ مِنَ النَّظَرِ فِي دِينِ اللَّهِ الَّذِي لَمْ يَجْعَلِ اللَّهُ شَيَاطِينَ الْإِنْسِ مِنْ أَهْلِهِ إِرَادَةَ أَنْ يَسْتَوِيَ أَعْدَاءُ اللَّهِ وَ أَهْلُ الْحَقِّ فِي الشَّكِّ وَ الْإِنْكَارِ وَ التَّكْذِيبِ فَيَكُونُونَ سَوَاءً كَمَا وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ مِنْ قَوْلِهِ وَدُّوا لَوْ تَكْفُرُونَ كَما كَفَرُوا فَتَكُونُونَ سَواءً ثُمَّ نَهَى اللَّهُ أَهْلَ النَّصْرِ بِالْحَقِّ أَنْ يَتَّخِذُوا مِنْ أَعْدَاءِ اللَّهِ وَلِيّاً وَ لَا نَصِيراً

And let no one from among you, whom Allah[azwj] has Necessitated upon his heart, obedience to Him[azwj] and being humble to Him[azwj], should fear any one from the people from whom Allah[azwj] has Removed the qualities of the truth and did not Make him to be deserving of it. So the one whom Allah[azwj] has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans[la] among

[1111] الخصال: 484/ 57

the Humans and the Jinn. And it is the Satans[la] among the Humans that trick, and plot, and deceive, and whisper (cast doubts) from some of them to the others, attempting to divert the people of the truth, whom Allah[azwj] has Honoured by Granting them the insight into the Religion of Allah[azwj], and insight which Allah[azwj] has not Considered the Satans[la] among the Humans to be deserving of it, Intending thereby not to equalise the enemies of Allah[azwj] to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal as Allah[azwj] the High has Described in His[azwj] Book: ***"[4:89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike"***. Then Allah[azwj] prohibited the people of the truth that they should take the enemies of Allah[azwj] as guardians or as helpers.

فَلَا يُهَوِّلَنَّكُمْ وَ لَا يَرُدَّنَّكُمْ عَنِ النَّصْرِ بِالْحَقِّ الَّذِي خَصَّكُمُ اللَّهُ بِهِ مِنْ حِيلَةِ شَيَاطِينِ الْإِنْسِ وَ مَكْرِهِمْ مِنْ أُمُورِكُمْ تَدْفَعُونَ أَنْتُمُ السَّيِّئَةَ بِالَّتِي هِيَ أَحْسَنُ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ رَبِّكُمْ بِطَاعَتِهِ وَ هُمْ لَا خَيْرَ عِنْدَهُمْ لَا يَحِلُّ لَكُمْ أَنْ تُظْهِرُوهُمْ عَلَى أُصُولِ دِينِ اللَّهِ فَإِنَّهُمْ إِنْ سَمِعُوا مِنْكُمْ فِيهِ شَيْئاً عَادَوْكُمْ عَلَيْهِ وَ رَفَعُوهُ عَلَيْكُمْ وَ جَهَدُوا عَلَى هَلَاكِكُمْ وَ اسْتَقْبَلُوكُمْ بِمَا تَكْرَهُونَ

So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allah[azwj] has Specialised you with from the tricks of the Satans[la] from the Humans, and their plots in your affairs. You should repel the bad by that which is good in what is between you and them, seeking by that the Pleasure of your Lord[azwj] by being obedient to Him[azwj]. And they are such that there is no good with them.

It is not permissible for you to display to them the Principles of the Religion of Allah[azwj] (Usool Al-Deen) for they are such that they would hear something from you, be inimical against you, and raise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

وَ لَمْ يَكُنْ لَكُمُ النَّصَفَةُ مِنْهُمْ فِي دُوَلِ الْفُجَّارِ فَاعْرِفُوا مَنْزِلَتَكُمْ فِيمَا بَيْنَكُمْ وَ بَيْنَ أَهْلِ الْبَاطِلِ فَإِنَّهُ لَا يَنْبَغِي لِأَهْلِ الْحَقِّ أَنْ يُنْزِلُوا أَنْفُسَهُمْ مَنْزِلَةَ أَهْلِ الْبَاطِلِ لِأَنَّ اللَّهَ لَمْ يَجْعَلْ أَهْلَ الْحَقِّ عِنْدَهُ بِمَنْزِلَةِ أَهْلِ الْبَاطِلِ أَ لَمْ يَعْرِفُوا وَجْهَ قَوْلِ اللَّهِ فِي كِتَابِهِ إِذْ يَقُولُ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ أَكْرِمُوا أَنْفُسَكُمْ عَنْ أَهْلِ الْبَاطِلِ وَ لَا تَجْعَلُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَهُ الْمَثَلُ الْأَعْلَى وَ إِمَامَكُمْ وَ دِينَكُمُ الَّذِي تَدِينُونَ بِهِ عُرْضَةً لِأَهْلِ الْبَاطِلِ فَتُغْضِبُوا اللَّهَ عَلَيْكُمْ فَتَهْلِكُوا فَمَهْلًا مَهْلًا

And there is no remedy for you from them in the government of the corrupts. So understand your status in what is between you and the people of the falsehood, for it does not befit the people of the truth to descend to the level of the people of the falsehood. (This is due to the fact) that Allah[azwj] did not Make for the people of the falsehood who does not understand His[azwj] Perspective, the status which is with Him[azwj] for the people of the truth.[1112]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانٍ عَنِ الْفَضْلِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ جاؤُكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقاتِلُوكُمْ أَوْ يُقاتِلُوا قَوْمَهُمْ قَالَ نَزَلَتْ فِي بَنِي مُدْلِجٍ لِأَنَّهُمْ جَاءُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا إِنَّا قَدْ حَصِرَتْ صُدُورُنَا أَنْ نَشْهَدَ أَنَّكَ رَسُولُ اللَّهِ فَلَسْنَا مَعَكَ وَ لَا مَعَ قَوْمِنَا عَلَيْكَ قَالَ قُلْتُ كَيْفَ صَنَعَ بِهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ وَاعَدَهُمْ إِلَى أَنْ يَفْرُغَ مِنَ الْعَرَبِ ثُمَّ يَدْعُوهُمْ فَإِنْ أَجَابُوا وَ إِلَّا قَاتَلَهُمْ.

[1112] Al Kafi – H 14449 (Extract)

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan, from Al-Fazl Abu Al-Abbas, who has narrated:

Abu Abdullah[asws] regarding the Words of Allah[azwj]: ***"[4:90] or who come to you, their hearts shrinking from fighting you or fighting their own people"***, he[asws] said: 'Revealed with regards to the Clan of Mudlaj because they had come to the Rasool Allah[saww], so they said, 'There are restrictions in our chests that we should testify that you[saww] are the Rasool Allah[saww], for we are neither with you[saww] nor are we with our people against you[saww]'. So I said, 'How did the Rasool Allah[saww] deal with them?' He[asws] said; 'He[saww] said that he[saww] would leave them until he[saww] was free from dealing with the Arabs, then he[saww] would call them (to Al-Islam), to see if they answered or else he[saww] would fight against them'.[1113]

VERSES 91 - 93

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا {91}

[4:91] You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا ۚ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {92}

[4:92] And it does not befit a Believer to kill a Believer except by mistake, and whoever kills a Believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا {93}

[4:93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، و ابن أبي عمير، جميعا، عن معمر بن يحيى، عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يظاهر من امرأته، يجوز عتق المولود في الكفارة؟ فقال: «كل العتق يجوز فيه المولود إلا في كفارة القتل، فإن الله عز و جل يقول: فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ يعني بذلك مقرة قد بلغت الحنث».

[1113] الكافي 8: 327/ 504

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and Ibn Abu Umeyr altogether, from Ma'mar Bin Yahya,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked [asws] about the man does 'Zihaar' against his wife, is it permissible for him free a new-born slave for the expiation?' So he[asws] said: 'Freeing of every slave is permissible except for the expiation of murder, for Allah[azwj] Mighty and Majestic is Saying ***[4:92] the freeing of a believing slave (suffices)*** – Meaning by that one (a slave) who has reached puberty and is able to affirm the faith'.[1114]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن محمد بن سليمان، عن أبيه، قال: قلت لأبي عبد الله (عليه السلام): ما تقول في الرجل يصوم شعبان و شهر رمضان؟ فقال: «هما الشهران اللذان قال الله تبارك و تعالى: شَهْرَيْنِ مُتَتابِعَيْنِ تَوْبَةً مِنَ اللَّهِ».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Muhammad Bin Suleyman, from his father who said,

'I said to Abu Abdullah[asws], 'What are you[asws] saying regarding the man who Fasts during Shaban and the Month of Ramandhan?' So he[asws] said: 'These are both the Months which Allah[azwj] the High Speaks about ***[4:92] two months successively: a penance from Allah***'.[1115]

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً، قال: «من قتل مؤمنا على دينه، فذلك المتعمد الذي قال الله عز و جل في كتابه: وَ أَعَدَّ لَهُ عَذاباً عَظِيماً».

Al Sheykh in Al Tehzeeb, by his chain, from Al Husayn Bin Saeed, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah [azwj] Mighty and Majestic ***[4:93] And whoever kills a Believer intentionally***. He[asws] said: 'The one who kills a Believers upon his Religion, so that it the intentional (killing) which Allah[azwj] Speaks of in His[azwj] Book ***and Prepare for him a Painful Punishment*'.**

قلت: فالرجل يقع بينه و بين الرجل شيء فيضربه بسيفه فيقتله؟ قال: «ليس ذلك المتعمد الذي قال الله عز و جل».

I said, 'So the man, there occurs between him and the man, something, and he strikes him with his sword and kills him?' He[asws] said: 'That is not the intentional (killing) which Allah[azwj] Mighty and Majestic Speaks of'.[1116]

و عنه: بإسناده عن الحسن بن محبوب، عن عبد الله بن سنان، و ابن بكير، عن أبي عبد الله (عليه السلام)، قال: سئل عن المؤمن يقتل المؤمن متعمدا، أله توبة؟

And from him (Al Sadouq), by his chain, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, and Ibn Bakeyr,

(It has been narrated) from Abu Abdullah[asws], said, 'He[asws] was asked about the Believer who kills the Believer intentionally, is there repentance for him?'

[1114] الكافي 7: 462/ 15
[1115] الكافي 4: 92/ 5. (Extract)
[1116] التهذيب 10: 164/ 656

فقال: «إن كان قتله لإيمانه فلا توبة له، و إن كان قتله لغضب أو لسبب شيء من أمر الدنيا فإن توبته أن يقاد منه، فإن لم يكن علم به انطلق إلى أولياء المقتول فأقر عندهم بقتل صاحبهم، فإن عفوا عنه و لم يقتلوه أعطاهم الدية، و أعتق نسمة، و صام شهرين متتابعين، و أطعم ستين مسكينا توبة إلى الله».

So he[asws] said: 'If he killed him due to his beliefs, so there is no repentance for him. And if he killed him due to anger, or for a reason of something from the matters of the world, so its repenance is that he should be driven to go to inform the guardians of the victim, and accept in their presence that he killed their companions. So if they were to forgive him and do not kill him, he should give them the blood-money compensation, and free a person, and Fast two months consecutively, and feed sixty poor people, as a repenance to Allah[azwj]'.[1117]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he[asws] said: 'Yes – O Amro –

و منها عقوق الوالدين، لأن الله سبحانه جعل العاق جبارا شقيا، و قتل النفس التي حرم الله إلا بالحق، لأن الله عز و جل يقول فَجَزاؤُهُ جَهَنَّمُ خالِداً فِيها، إلى آخر الآية،

And from it is the disobedience to the parents, because Allah[azwj], the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah[azwj] has Prohibited to kill except with the right to do so, because Allah[azwj] the Mighty and Majestic is Saying ***[4:93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it eternally*** – up to the end of the Verse.[1118]

VERSES 94 - 99

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {94} لَا يَسْتَوِي

[1117] التهذيب 10: 165/ 659.
[1118] Al Kafi – H 2454 (Extract)

الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا {95}

[4:94] O you who believe! When you go to war in Allah's Way, so investigate, and do not say to any one who offers you peace: You are not a Believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah Conferred a Benefit on you; therefore investigate; surely Allah is Aware of what you do [4:95] The holders back from among the Believers, not having any injury, and those who strive hard in Allah's Way with their property and their persons are not equal; Allah has Made the strivers with their property and their persons to excel the holders back by a Level, and to each (class) Allah has Promised good; and Allah shall Grant to the strivers above the holders back a Mighty Recompense

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {96} إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۚ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا {97}

[4:96] (High) Levels from Him and Forgiveness and Mercy, and Allah is Forgiving, Merciful [4:97] Surely, (as for) those whom the Angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these are the ones whose abode is Hell, and it is an evil resort

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا {98} فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا {99}

[4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape) [4:99] So these, it may be, Allah will Pardon them, and Allah is Pardoning, Forgiving

قال: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يا عِبادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي واسِعَةٌ يقول: «لا تطيعوا أهل الفسق من الملوك، فإن خفتموهم أن يفتنوكم عن دينكم، فإن أرضي واسعة، و هو يقول: فِيمَ كُنْتُمْ قالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ. فقال: أَ لَمْ تَكُنْ أَرْضُ اللَّهِ واسِعَةً فَتُهاجِرُوا فِيها، ثم قال: كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ، أي فاصبروا على طاعة الله فإنكم إليه ترجعون».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

Abu Ja'far[asws] regarding His[azwj] Words ***[29:56] O My servants who believe! Surely My earth is vast***, he[azwj] is Saying 'Do not obey the mischievous people from the kings. So if you fear them that they would be trying you from your Religion, then My[azwj] earth is vast'. And He[azwj] is Saying ***[4:97] In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein?*** Then Said ***[29:57] Every soul must taste of death,*** i.e., be patient upon the obedience to Allah[azwj], so it is to Him[azwj] that you shall be returning'.[1119]

[1119] تفسير القمّي 2: 151

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن علي بن أسباط، عن سليم مولى طربال، قال: حدثني هشام، عن حمزة بن الطيار، قال: قال لي أبو عبد الله (عليه السلام): «الناس على ستة أصناف» قال: قلت له: أ تأذن لي أن أكتبها؟ قال: «نعم».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Suleym Mowla Tarbaal, from Hisham, from Hamza Bin Al Tayyar who said,

'Abu Abdullah[asws] said to me: 'The people are of six types'. I said to him[asws], 'Do you[asws] permit me to write it down?' He[asws] said: 'Yes'.

قلت: و ما أكتب؟ قال: «اكتب أهل الوعيد من أهل الجنة، و أهل النار، و اكتب وَ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صالِحاً وَ آخَرَ سَيِّئاً». قال: قلت من هؤلاء؟ قال: «وحشي منهم». قال: «و اكتب وَ آخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ» قال: «و اكتب إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجالِ وَ النِّساءِ وَ الْوِلْدانِ لا يَسْتَطِيعُونَ حِيلَةً وَ لا يَهْتَدُونَ سَبِيلًا لا يستطيعون حيلة إلى الكفر، و لا يهتدون سبيلا إلى الإيمان فَأُولئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ».

I said, 'And what shall I write?' He[asws] said: 'The Promised ones, from the people of the Paradise and the people of the Fire. And write - ***[9:102] And others have confessed their sins, they have mingled a good deed and an evil one***'. I said, 'And who are they?' He[asws] said: 'The savages are among them'. He[asws] said: 'And write - ***[9:106] And others are made to await Allah's Command, whether He Punishes them or whether He turns to them (Mercifully)***'. And he[asws] said: 'And write - ***[4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape)*** They cannot dodge the disbelief, nor are they Guided to the way of the Belief ***[4:99] So these, it may be, Allah will Pardon them, and Allah is Pardoning, Forgiving***'.

قال: «و اكتب أَصْحابُ الْأَعْرافِ» قال: قلت: و ما أصحاب الأعراف؟ قال: «قوم استوت حسناتهم و سيئاتهم، فإن أدخلهم النار فبذنوبهم، و إن أدخلهم الجنة فبرحمته».

The Imam[asws] said: 'And write – ***[7:48] And the dwellers of the Heights***'. I said, 'And what are the dweller of the Heights?' He[asws] said: 'A people whose good deeds and their evil deeds are equal, so if they would be entering the Fire it would be due to their sins, and if they would be entering the Paradise, it would be due to His[azwj] Mercy'.[1120]

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن بعض أصحابه، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن المستضعف؟ فقال: «هو الذي لا يهتدي حيلة إلى الكفر فيكفر، و لا يهتدي سبيلا إلى الإيمان، لا يستطيع أن يؤمن و لا يستطيع أن يكفر، فهم الصبيان، و من كان من الرجال و النساء على مثل عقول الصبيان مرفوع عنهم القلم».

And from him (Al Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, from Zarara who said,

'I asked Abu Ja'far[asws] about ***[4:98] the weak***?' So he[asws] said: 'He is the one who does not have the guidance in order to dodge the disbelief, so he disbelieves, nor does he have the Guidance to a way to the belief. He does not have the ability that he should believe nor does he have the ability that he should disbelieve. So they are

[1120] الكافي 2: 281/ 1

the children, and the man and the woman who have the intellect of the children. The Pen is Raised from them (their deeds are not Accounted for)'.[1121]

و عنه: عن أبي خديجة، عن أبي عبد الله (عليه السلام)، قال: «المستضعفون من الرجال و النساء لا يَسْتَطِيعُونَ حِيلَةً وَ لا يَهْتَدُونَ سَبِيلًا- قال- لا يستطيعون سبيل أهل الحق فيدخلوا فيه، و لا يستطيعون حيلة أهل النصب فينصبوا- قال- هؤلاء لا يدخلون الجنة بأعمال حسنة، و باجتناب المحارم التي نهى الله عنها، و لا ينالون منازل الأبرار».

And from him, (Al Ayyashi), from Abu Khadeeja,

(It has been narrated) from Abu Abdullah[asws] having said: 'The weak ones from the men and the women ***[4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape)*** – they do not have the ability to find the way of the people of the Truth in order to be included with them, nor do they have the ability to dodge the people of the 'Nasab' (Hostile ones), so he becomes hostile (to the People[asws] of the Household). They will not be entering the Paradise by their good deeds, and by keeping away from the Prohibition which Allah[azwj] has Forbidden them from, nor would they be attaining the Leves of the Righteous'.[1122]

VERSE 100

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {100}

[4:100] And whoever emigrates in Allah's Way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Recompense is indeed with Allah, and Allah is Forgiving, Merciful

عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، عن النضر بن سويد، عن يحيى الحلبي، عن بريد بن معاوية، عن محمد بن مسلم، قال: قلت لأبي عبد الله (عليه السلام): أصلحك الله، بلغنا شكواك و أشفقنا، فلو أعلمتنا أو علمتنا من؟ فقال: «إن عليا (عليه السلام) كان عالما، و العلم يتوارث، فلا يهلك عالم إلا بقي من بعده من يعلم مثل علمه، أو ما شاء الله».

From him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah[asws], 'May Allah[azwj] Keep you[asws] well! Your [asws] complaint has reached us and we sympathise, if only you[asws] would let us know or let us know who[asws] (would be your[asws] successor[asws]?' So he[asws] said: 'Ali[asws] was a Knowledgeable one, and the knowledge is inherited. A knowledgeable one[asws] does not pass away except that there remains after him[asws] one[asws] who has knowledge similar to his[asws], or whatever Allah[azwj] so Desires'.

قلت: أ فيسع الناس إذا مات العالم أن لا يعرفوا الذي بعده؟ فقال: «أما أهل هذه البلدة فلا- يعني المدينة- و أما غيرها من البلدان فبقدر مسيرهم، إن الله يقول: وَ ما كانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ».

[1121] الكافي 2: 297/ 1.
[1122] تفسير العيّاشي 1: 268/ 245.

I said, 'Is there leeway (any excuse) for the people, when the knowledgeable one[asws] passes away, that they do not recognise the one[asws] who would be after him[asws]?' So he[asws] said: 'As for the people of this city – meaning Al-Medina – so, no! And as for other cities, so it is in accordance to their distance. Allah[azwj] is Saying ***[9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?***'

قال: قلت: أ رأيت من مات في ذلك؟ فقال: «هو بمنزلة وَ مَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهاجِراً إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ قال: قلت: فإذا قدموا، فبأي شيء يعرفون صاحبهم؟ قال: «يعطى السكينة و الوقار و الهيبة».

I said, 'What is your[asws] view with regards to the one who dies during that (search for the successor[asws] of the Imam[asws])?' So he[asws] said: 'He would be at the status of ***[4:100] and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Recompense is indeed with Allah***'. I said, 'So when they proceed, by which thing would they recognise their Master[asws]?' Imam[asws] said: 'He would be overcome with tranquillity, and the dignity, and awsomeness'.[1123]

VERSE 101

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا {101}

[4:101] And when you journey in the earth, there is no blame on you if you shorten the Prayer, if you fear that those who disbelieve will cause you distress, surely the unbelievers were always your open enemy

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و أحمد بن إدريس، و محمد بن يحيى، عن أحمد بن محمد، جميعا، عن حماد بن عيسى، عن حريز، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَلَيْسَ عَلَيْكُمْ جُناحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا، قال: «في الركعتين تنقص منهما واحدة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ahmad Bin Idrees, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Hamad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[4:101] there is no blame on you if you shorten the Prayer, if you fear that those who disbelieve will cause you distress***. He[asws] said: 'Regarding the two Cycles becomes one Cycle.[1124]

و عنه: بإسناده عن أحمد بن محمد، عن محمد بن عيسى، عن عبد الله بن المغيرة، عن إسماعيل بن أبي زياد، عن جعفر، عن أبيه (عليهما السلام)، قال: «سبعة لا يقصرون الصلاة: الجابي يدور في جبايته، و الأمير الذي يدور في إمارته، و التاجر الذي يدور في تجارته من سوق إلى سوق، و الراعي و البدوي الذي يطلب مواطن القطر و منبت الشجر، و الرجل يطلب الصيد يريد به لهو الدنيا، و المحارب الذي يقطع الطريق».

And from him, by his chain from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

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[1123] الكافي 1: 311/ 3.
[1124] الكافي 3: 458/ 4.

(It has been narrated) from Ja'far[asws], from his[asws] father[asws] having said: 'Seven do not shortern their Prayer – the collector circling in his rounds; and the ruler who travels in his emirate; and the businessman who travels regarding his business from a market to another market; and the shepherd and the Bedouin who is seeking a place in a country and trees; and the man seeking the fishing just for the sport of the world; and the warrior who blocks the way'.[1125]

ابن بابويه في (الفقيه): بإسناده عن زرارة، و محمد بن مسلم، أنهما قالا: قلنا لأبي جعفر (عليه السلام): ما تقول في صلاة السفر، كيف هي، و كم هي؟ فقال: «إن الله عز و جل يقول: وَ إِذا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُناحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاةِ فصار التقصير في السفر واجبا كوجوب التمام في الحضر».

Ibn Babuwayh in Al Faqeeh, by his chain from Zarara, and Muhammad Bin Muslim who both said,

'We said to Abu Ja'far[asws], 'What are you[asws] saying with regards to the travel Salat, how is it, and how much is it?' So he[asws] said: 'Allah[azwj] Mighty and Majestic is Saying ***[4:101] And when you journey in the earth, there is no blame on you if you shorten the Prayer*** – so the shortening during the travle is as obligatory as the complete during 'Al Hazar' (الحضر)'.

قالا: قلنا: إنما قال الله عز و جل: فَلَيْسَ عَلَيْكُمْ جُناحٌ و لم يقل: افعلوا، فكيف أوجب ذلك كما أوجب التمام في الحضر؟ فقال (عليه السلام): «أو ليس قد قال الله عز و جل: إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما ألا ترون أن الطواف بهما واجب مفروض، لأن الله عز و جل ذكره في كتابه و صنعه نبيه (عليه السلام)، و كذلك التقصير في السفر شيء صنعه النبي (صلى الله عليه و آله) و ذكره الله تعالى في كتابه».

We said, 'But, Allah[azwj] Mighty and Majestic Says ***[4:101] there is no blame on you,*** and does not Say "Do it!" So how can it be as Obligatory as the complete during 'Al-Hazar'?' So Imam[asws] said: 'Does not Allah[azwj] Mighty and Majestic Say ***[2:158] Surely the Safa and the Marwa are among the Signs Appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both***. Do you not see that circling both of them is an Imposed Obligation, because Allah[azwj] Mighty and Majestic Mentions it in His[azwj] Book, and His[azwj] Prophet[saww] did it. And similar to that is the shortening (of the Salat) during the travel, a thing which the Prophet[saww] did it, and Allah[azwj] the High Mentioned it in His[azwj] Book'.

قالا: فقلنا له: فمن صلى في السفر أربعا، أ يعيد أم لا؟ قال: «إن كان قد قرئت عليه آية التقصير و فسرت له فصلى أربعا، أعاد، و إن لم يكن قرئت عليه و لم يكن يعلمها، فلا إعادة عليه، و الصلوات كلها في السفر الفريضة ركعتان كل صلاة، إلا المغرب فإنها ثلاث، ليس فيها تقصير، تركها رسول الله (صلى الله عليه و آله) في السفر و الحضر ثلاث ركعات».

We said to him[asws], 'So the one who Prays four (Cycles) during the travel, does he have to repeat it or not?' He[asws] said: 'If the Verse of the shortening has been recited to him, and the detail of the four (Cylces) has been explained to him, he should repeat it. And if it has not been recited to him and he does not know about it, so he does not have to repeat it. And all of these Prayers during the travel, the Obligation is of two Cycles except for the Evening Prayer (المغرب) for it is of three Cycles. There

[1125] التهذيب 3: 214/ 524

is no shortening in it. Rasool-Allah[saww] left it during the travel and 'Al Hazar' as three Cycles'.[1126]

VERSES 102 & 103

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا {102}

[4:102] And when you are among them so establish the Salat for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and Pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has Prepared a disgraceful Punishment for the unbelievers

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا {103}

[4:103] Then when you have finished the Salat, remember Allah standing and sitting and reclining; but when you are secure (from danger) so establish the Prayer; surely the Prayer is a timed Ordinance for the Believers

ابن بابويه في (الفقيه): بإسناده، قال زرارة و الفضيل: قلنا لأبي جعفر (عليه السلام): أ رأيت قول الله عز و جل: إِنَّ الصَّلاةَ كانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً؟. قال: «يعني كتابا مفروضا، و ليس يعني وقت فوتها، إن جاز ذلك الوقت ثم صلاها لم تكن صلاة مؤداة، و لو كان ذلك كذلك لهلك سليمان بن داود (عليه السلام) حين صلاها لغير وقتها، و لكن متى ذكرها صلاها».

Ibn babuwayh in Al-Faqih, by his chain, Zurara and Al-Fazeyl said,

'We said to Abu Ja'far[asws], 'Do you[asws] see the Words of Allah[azwj] Mighty and Majestic ***[4:103] surely prayer is a timed ordinance for the Believers***?' He[asws] said: '<u>It Means Decreed to be obligatory, and it does not mean its time would lapse</u>. If that was the case, then if its time lapse, then it was Prayed, it would not count as Salat. And had it been that, Suleyman Bin Dawood[as] would have perished where he[as] Prayed at other than its time, but when remembered it, offered the Prayer'.[1127]

ابن بابويه في (الفقيه): بإسناده عن عبد الرحمن بن أبي عبد الله، عن الصادق (عليه السلام)، أنه قال: «صلى النبي (صلى الله عليه و آله) بأصحابه في غزاة ذات الرقاع ففرق أصحابه فرقتين، فأقام فرقة بإزاء العدو و فرقة خلفه، فكبر و كبروا، فقرأ و أنصتوا، فركع و ركعوا، فسجد و سجدوا،

Ibn Babuwayh in Al Faqeeh, by his chain, from Abdul Rahman Bin Abu Abdullah,

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[1126] من لا يحضره الفقيه 1: 278/ 1266.
[1127] من لا يحضره الفقيه 1: 129/ 606 و 607 (Extract)

(It has been narrated) from Al-Sadiq[asws] having said: 'The Prophet[saww] offered the Prayer with his[saww] companions during the military expedition of Zaat Al-Riqaa. He[saww] divided his[saww] companions into two groups. He[saww] got one group to stand in front of the enemies, and one group behind him[saww]. He[saww] exclaimed Takbeer, and they exclaimed Takbeer. He[saww] recited (Chapters of the Quran) and they listened silently. He[saww] bowed and they bowed. He[saww] Prostrated and they Prostrated.

ثم استمر رسول الله (صلى الله عليه و آله) قائما فصلوا لأنفسهم ركعة، ثم سلم بعضهم على بعض، ثم خرجوا إلى أصحابهم فقاموا بإزاء العدو، و جاء أصحابهم فقاموا خلف رسول الله (صلى الله عليه و آله) فكبر و كبروا، و قرأ فأنصتوا، و ركع فركعوا، و سجد فسجدوا، ثم جلس رسول الله (صلى الله عليه و آله) فتشهد، ثم سلم عليهم فقاموا فقضوا لأنفسهم ركعة، ثم سلم بعضهم على بعض،

Then Rasool-Allah[saww] continued standing and he[saww] Prayed one Cycle for himself[saww]. Then they greeted each other. Then he[saww] went out to his[saww] companions and stood in front of the enemy, and his[saww] companions came over and stood behind Rasool-Allah[saww]. He[saww] exclaimed Takbeer and they exclaimed Takbeer. And he[saww] recited, and they listened silently. And he[saww] bowed, so they bowed, and he[saww] Prostrated, so they Prostrated. Then Rasool-Allah[saww] was seated for the (bearing of) the testimonies. Then he[saww] greeted them. Then he[saww] stood and Prayed one Cycle for himself[saww], and they sent greetings upon each other.

و قد قال الله تعالى لنبيه (صلى الله عليه و آله): وَ إِذا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاةَ فَلْتَقُمْ طائِفَةٌ مِنْهُمْ مَعَكَ وَ لْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذا سَجَدُوا فَلْيَكُونُوا مِنْ وَرائِكُمْ وَ لْتَأْتِ طائِفَةٌ أُخْرى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَ لْيَأْخُذُوا حِذْرَهُمْ وَ أَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَ أَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً واحِدَةً وَ لا جُناحَ عَلَيْكُمْ إِنْ كانَ بِكُمْ أَذىً مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَ خُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكافِرِينَ عَذاباً مُهِيناً فَإِذا قَضَيْتُمُ الصَّلاةَ فَاذْكُرُوا اللَّهَ قِياماً وَ قُعُوداً وَ عَلى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلاةَ إِنَّ الصَّلاةَ كانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً

And Allah[azwj] the High has Said to His[azwj] Prophet[saww] ***[4:102] And when you are among them so establish the Prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and Pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has Prepared a disgraceful Punishment for the unbelievers [4:103] Then when you have finished the Prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) so establish the Prayer; surely the Prayer is a timed Ordinance for the Believers***.

فهذه صلاة الخوف التي أمر الله عز و جل بها نبيه (صلى الله عليه و آله)».

So this is the Salat of fear which Allah[azwj] Mighty and Majestic Commanded His[azwj] Prophet[saww] with'.[1128]

[1128] من لا يحضره الفقيه 1: 293/ 1337

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال في صلاة المغرب: «في السفر لا يضرك أن تؤخر ساعة ثم تصليها إن أحببت أن تصلي العشاء الآخرة، و إن شئت مشيت ساعة إلى أن يغيب الشفق، إن رسول الله (صلى الله عليه و آله) صلى صلاة الهاجرة و العصر جميعا، و المغرب و العشاء الآخرة جميعا، و كان يؤخر و يقدم،

From Muhammad Bin Muslim,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) having said with regards to the Evening (المغرب) Prayer: 'During the journey it would not harm you if you delay for a while, then Pray it. I[asws] would love you to Pray the Night (العشاء) Salat, and if you like you can wait for a while until the twilight disappears. Rasool-Allah[saww] Prayed the midday Prayer and the afternoon Prayer together, and the evening and the night Prayer together, and he[saww] used to delay it and bring it forward.

إن الله تعالى قال: إِنَّ الصَّلاةَ كانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً إنما عنى وجوبها على المؤمنين لم يعن غيرهم، إنه لو كان كما يقولون لم يصل رسول الله (صلى الله عليه و آله) هكذا، و كان أعلم و أخبر، و لو كان خيرا لأمر به محمد رسول الله (صلى الله عليه و آله)،

Allah[azwj] the High is Says ***[4:103] surely the Prayer is a timed Ordinance for the Believers***. But rather, it Means its Obligation upon the Believers and does not Mean anything else. Had it been as they are saying it, then (even) Rasool-Allah[saww] did not Pray like this, and he[saww] was more knowing and informed. And had it been better, Rasool-Allah[saww] would have ordered for it.

و قد فات الناس مع أمير المؤمنين (عليه السلام) يوم صفين صلاة الظهر و العصر و المغرب و العشاء الآخرة و أمرهم علي أمير المؤمنين (عليه السلام) فكبروا و هللوا و سبحوا رجالا و ركبانا لقول الله: فَإِنْ خِفْتُمْ فَرِجالًا أَوْ رُكْباناً فأمرهم علي (عليه السلام) فصنعوا ذلك».

And the people had missed with Amir-ul-Momineen[asws], on the Day of Siffeen, the midday, and the afternoon, and the evening, and the night Prayers. And Ali Amir-ul-Momineen[asws] ordered the, so they exclaimed Takbeer, and extolled (the Holiness), and Glorified on foot and upon horseback due to the Words of Allah[azwj] ***[2:239] But if you are in danger, then (say your prayers) on foot or on horseback***. Thus, Ali[asws] ordered them, and so they did that'.[1129]

عن منصور بن خالد، قال: سمعت أبا عبد الله (عليه السلام) و هو يقول: «إِنَّ الصَّلاةَ كانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً- قال- لو كانت موقوتا كما يقولون لهلك الناس، و لكان الأمر ضيقا، و لكنها كانت على المؤمنين كتابا موجوبا».

From Mansour Bin Khalid who said,

'I heard Abu Abdullah[asws] and he[asws] was saying ***[4:103] surely the Prayer is a timed Ordinance for the Believers***'. He[asws] said: 'Had it been a timed Ordinance as they are saying it to be, the people would be destroyed, for it would be a restrictive Order. But it is an Ordinance upon the Believers as an Obligation'.[1130]

[1129] تفسير العيّاشي 1: 273/ 258.
[1130] تفسير العيّاشي 1: 273/ 260.

VERSES 104 - 113

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۖ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {104} إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا {105}

[4:104] And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise [4:105] Surely We have Revealed the Book to you with the Truth that you may judge between people by means of that which Allah has Shown you; and be not an advocate on behalf of the treacherous

وَاسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {106} وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا {107} يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا {108}

[4:106] And ask Forgiveness of Allah; surely Allah is Forgiving, Merciful [4:107] And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not Love him who is treacherous, sinful [4:108] They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which Pleases Him not, and Allah Encompasses what they do

هَا أَنْتُمْ هَٰؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا {109} وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا {110} وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {111}

[4:109] Behold! You are they who (may) plead for them in this world's life, but who will plead for them with Allah on the Day of Judgement, or who shall be their protector? [4:110] And whoever does evil or acts unjustly to himself, then asks Forgiveness of Allah, he shall find Allah Forgiving, Merciful [4:111] And whoever commits a sin, he only commits it against himself; and Allah is Knowing, Wise

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا {112} وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا {113}

[4:112] And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a slander and a manifest sin [4:113] And were it not for Allah's Grace upon you and His Mercy a party of them had certainly designed to bring you to perdition and they do not bring (anyone) to perdition but their own souls, and they shall not harm you in any way, and Allah has Revealed to you the Book and the Wisdom, and He has Taught you what you did not know, and Allah's Grace on you is very great

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسن، قال: وجدت في نوادر محمد بن سنان، عن عبد الله بن سنان، قال: قال أبو عبد الله (عليه السلام): «لا و الله ما فوض الله الكتاب إلى أحد من خلقه إلا إلى رسول الله (صلى الله عليه و آله) و إلى الأئمة (عليهم السلام)، قال عز و جل: إِنَّا أَنْزَلْنا إِلَيْكَ الْكِتابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِما أَراكَ اللَّهُ و هي جارية في الأوصياء (عليهم السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Hassan who said,

'And what we have found in rarities – : 'Abu Abdullah[asws] said: 'No, By Allah[azwj], Allah[azwj] has not Authorised anyone from His[azwj] creatures except to the Rasool Allah[saww], and to the Imams[asws]. He[azwj] Said: ***[4:105] Surely We have Revealed the Book to you with the Truth that you may judge between people by means of that which Allah has Shown you***, and this has flowed in the successors[asws]'.[1131]

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «إن أناسا من رهط بشير الأدنين، قالوا: انطلقوا بنا إلى رسول الله (صلى الله عليه و آله)، و قالوا: نكلمه في صاحبنا أو نعذره، إن صاحبنا بريء،

And Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'A number of people from the near ones of Basheer said, 'Come with us to Rasool-Allah[saww] and said, 'We shall speak regarding our companion or forgive him, if our companions is blameless.

فلما أنزل الله يَسْتَخْفُونَ مِنَ النَّاسِ وَ لا يَسْتَخْفُونَ مِنَ اللَّهِ إلى قوله: وَكِيلًا فأقبلت رهط بشير، فقالوا: يا بشير، استغفر الله و تب إليه من الذنب. فقال: و الذي أحلف به ما سرقها إلا لبيد فنزلت وَ مَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْماً ثُمَّ يَرْمِ بِهِ بَرِيئاً فَقَدِ احْتَمَلَ بُهْتاناً وَ إِثْماً مُبِيناً.

So when Allah[azwj] Revealed ***[4:108] They hide themselves from men and do not hide themselves from Allah*** up to His[azwj] Words ***[4:109] their protector?*** So they said, 'O Basheer! Seek Forgiveness from Allah[azwj] and repent to Him[azwj] from the sins. So he said, 'I swear by it except what Labeyd has stolen' So it was Revealed ***[4:112] And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a slander and a manifest sin***.

ثم إن بشيرا كفر و لحق بمكة، و أنزل الله في النفر الذين أعذروا بشيرا و أتوا النبي (صلى الله عليه و آله) ليعذروه قوله: وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكَ وَ رَحْمَتُهُ لَهَمَّتْ طائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَ ما يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَ ما يَضُرُّونَكَ مِنْ شَيْءٍ وَ أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتابَ وَ الْحِكْمَةَ وَ عَلَّمَكَ ما لَمْ تَكُنْ تَعْلَمُ وَ كانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيماً».

Then Basheer disbelieved and attached himself with Makkah, and Allah[azwj] Revealed regarding the ones who forgave Basheer, and came to the Prophet[saww] to forgive him, in His[azwj] Words is ***[4:113] And were it not for Allah's Grace upon you and His Mercy a party of them had certainly designed to bring you to perdition and they do not bring (anyone) to perdition but their own souls, and they shall not harm you in any way, and Allah has Revealed to you the Book and the Wisdom, and He has Taught you what you did not know, and Allah's Grace on you is very great***'.[1132]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِذْ يُبَيِّتُونَ ما لا يَرْضى مِنَ الْقَوْلِ قَالَ يَعْنِي فُلَاناً وَ فُلَاناً وَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Suleyman Al-Ja'fary who said:

[1131] الكافي 1: 210/ 8.
[1132] تفسير القمي 1: 152

I heard Abu Al-Hassan[asws] saying regarding the Statement of Allah[azwj] Blessed and High: ***[4:108] They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which Pleases Him not***, he[asws] said: 'It means so and so and so and so, and Abu Ubeyda Bin Al-Jarrah'.[1133]

العياشي: عن عبد الله بن حماد الأنصاري، عن عبد الله بن سنان، قال: قال أبو عبد الله (عليه السلام): «الغيبة أن تقول في أخيك ما هو فيه مما قد ستره الله عليه، فأما إذا قلت ما ليس فيه، فذلك قول الله: فَقَدِ احْتَمَلَ بُهْتاناً وَ إِثْماً مُبِيناً».

Al Ayyashi, from Abdullah Bin Hamaad Al Ansary, from Abdullah Bin Sinan who said,

'Abu Abdullah[asws] said: 'The backbiting is (that which) you are saying regarding your brother what he is (indulging) in it from what Allah[azwj] has Veiled him. So if you were to say what he is not (indulging) in, so that is in the Words of Allah[azwj] ***[4:112] he indeed takes upon himself the burden of a slander and a manifest sin***'.[1134]

VERSE 114

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {114}

[4:114] There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's Pleasure, We will Give him a Mighty Recompense

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن الله فرض التمحل في القرآن» قلت: و ما التمحل»، جعلت فداك؟ قال: «أن يكون وجهك أعرض من وجه أخيك فتمحل له، و هو قول الله: لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْواهُمْ».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hamaa, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] has Obligated the tolerance in the Quran'. I said, 'And what is the tolerance, may I be sacrificed for you[asws]?' He[asws] said: 'It so happens when your face turns away from the face of your brother, so you have to be tolerant to him. And these are the Words of Allah[azwj] ***[4:114] There is no good in most of their secret counsels***'.[1135]

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن حماد، عن عبد الله بن سنان، عن أبي الجارود، قال: قال أبو جعفر (عليه السلام): «إذا حدثتكم بشيء فاسألوني عنه من كتاب الله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hamaad, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far[asws] said: 'When you come across something new, so ask me[asws] about it from the Book of Allah[azwj]'.

[1133] الكافي 8: 334/ 525.
[1134] تفسير العياشي 1: 275/ 270.
[1135] تفسير القمي 1: 152.

ثم قال في بعض حديثه: «إن رسول الله (صلى الله عليه و آله) نهى عن القيل و القال، و فساد المال، و كثرة السؤال» فقيل له: يا بن رسول الله، أين هذا من كتاب الله؟ قال: «إن الله عز و جل يقول: لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْواهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاحٍ بَيْنَ النَّاسِ و قال: وَ لا تُؤْتُوا السُّفَهاءَ أَمْوالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِياماً » و قال: لا تَسْئَلُوا عَنْ أَشْياءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ».

Then he[asws] said in one of his[asws] Hadeeth: 'Rasool-Allah[saww] Prohibited from the gossip, and the corruption with the money, and (from asking) the loads of questions'. So it was said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Where is this from the Book of Allah[azwj]?' He[asws] said: 'Allah[azwj] Mighty and Majestic is Saying ***[4:114] There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people***. And Said ***[4:5] And do not give away your property to the foolish which Allah has made for you a (means of) support***. And Said ***[5:101] O you who believe! Do not put questions about things which if declared to you may trouble you***'.[1136]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْواهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ. قال: «يعني بالمعروف القرض».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[4:114] There is no good in most of their secret counsels except (in his) who enjoins charity or goodness***, said: 'It Means the goodness of the lending (a loan)'.[1137]

VERSES 115 & 116

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا {115} إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا {116}

[4:115] And whoever is hostile to the Rasool after the Guidance has become manifest to him, and follows other than the way of the Believers, We will Turn him to that to which he has (himself) turned and Make him enter Hell; and it is an evil resort [4:116] Surely Allah does not Forgive that anything should be associated with Him, and He Forgives what is besides this to whom He so Desires to; and whoever associates anything with Allah, he indeed strays off into a remote error

العياشي: عن حريز، عن بعض أصحابنا، عن أحدهما، (عليهما السلام)، قال: «لما كان أمير المؤمنين في الكوفة أتاه الناس، فقالوا: اجعل لنا إماما يؤمنا في شهر رمضان، فقال: لا، و نهاهم أن يجتمعوا فيه، فلما أمسوا جعلوا يقولون: ابكوا في رمضان وا رمضاناه، فأتاه الحارث الأعور في أناس، فقال: يا أمير المؤمنين، ضج الناس و كرهوا قولك، فقال عند ذلك: دعوهم و ما يريدون، ليصلي بهم من شاءوا، ثم قال: فمن يَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ ما تَوَلَّى وَ نُصْلِهِ جَهَنَّمَ وَ ساءَتْ مَصِيراً».

Al Ayyashi, from Hareyz, from one of his companions,

[1136] الكافي 1: 48/ 5
[1137] الكافي 4: 34/ 3.

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) having said: 'When Amir-ul-Momineen[asws] was is Al-Kufa, the people came to him[asws] and said, 'Be our Salat leader in these days of ours during the Month of Ramadhan'. So he[asws] said: 'No!' And he[asws] forbade them to gather during it (Month of Ramadhan). So when they were not with him[asws], they went on saying, 'Weep in Ramadhan, 'O Ramadhan!' So Al-Haris Al-Awr came to him[asws] among a group of people, so he said, 'O Amir-ul-Momineen[asws]! The people are raising a commotion and hated what you[asws] said'. So he[asws] said during that: 'Leave them and what they are intending, to Pray with whomsoever they like to'. Then he[asws] said: 'So the one who ***[4:115] follows other than the way of the Believers, We will Turn him to that to which he has (himself) turned and Make him enter Hell; and it is an evil resort***'.[1138]

عن عمرو بن أبي المقدام، عن أبيه، عن رجل من الأنصار، قال: خرجت أنا و الأشعث الكندي و جرير البجلي حتى إذا كنا بظهر الكوفة بالفرس، مر بنا ضب، فقال الأشعث و جرير: السلام عليك يا أمير المؤمنين. خلافا على علي بن أبي طالب (عليه السلام)، فلما خرج الأنصاري، قال لعلي (عليه السلام)، فقال علي (عليه السلام): «دعهما فهو إمامهما يوم القيامة، أما تسمع إلى الله و هو يقول: نُوَلِّهِ ما تَوَلَّى».

From Amro Bin Abu Al Maqdam, from his father, from a man from the Helpers who said,

'I and Al-Ash'az Al Kindy, and Jareer Al-Bajaly went out by horseback until we were at the back of Al-Kufa. A Lizard passed by us, so Al-Ash'as and Jareer said, 'Peace be upon you, O Amir-ul-Momineen!' – In opposition to Ali[asws] Bin Abu Talib[asws]. So when the Helper went out, he told Ali[asws]. So Ali[asws] said: 'Leave them, so it would be their Imam on the Day of Judgement. Have you not listened to Allah[azwj] and He[azwj] is Saying ***[4:115] We will Turn him to that to which he has (himself) turned***?'[1139]

VERSES 117 & 118

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا {117} لَعَنَهُ اللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا {118}

[4:117] They do not call besides Him on anything but female deities, and they do not call on anything but a rebellious Satan [4:118] Allah has Cursed him; and he said: Most certainly I will take of Your servants an appointed portion

العياشي: عن محمد بن إسماعيل الرازي، عن رجل سماه، عن أبي عبد الله (عليه السلام)، قال: دخل رجل على أبي عبد الله (عليه السلام)، فقال: السلام عليك يا أمير المؤمنين، فقام على قدميه، فقال: «مه، هذا اسم لا يصلح إلا لأمير المؤمنين (عليه السلام)، الله سماه به و لم يسم به أحد غيره فرضي به إلا كان منكوحا، و إن لم يكن به ابتلي به، و هو قول الله في كتابه: إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِناثاً وَ إِنْ يَدْعُونَ إِلَّا شَيْطاناً مَرِيداً».

Al Ayyashi, from Muhammad Bin Ismail Al Razy, from a man he named,

(It has been narrated) from Abu Abdullah[asws], said: 'A man came up to Abu Abdullah[asws] so he said, 'Peace be upon you[asws], O Amir-ul-Momineen[asws]! So he[asws] stood up on his[asws] feet and said: 'Muh! (Silence!) This is a name which is not correct except for Amir-ul-Momineen[asws] (i.e., Ali[asws]). Allah[azwj] Called him[asws] by it. And He[azwj] did not Call anyone else by it. So none would be pleased by it except a

[1138] تفسير العيّاشي 1: 275/ 272.
[1139] تفسير العيّاشي 1: 275/ 273

passive homosexual. And if he came by it, he would be Tried by it. And it is in the Words of Allah[azwj] in His[azwj] Book ***[4:117] They do not call besides Him on anything but female deities, and they do not call on anything but a rebellious Satan***'.

قال: قلت: فما ذا يدعى به قائمكم؟ قال: «يقال له: السلام عليك يا بقية الله، السلام عليك يا ابن رسول الله».

I said, 'So what is that by which we can call your[asws] Qaim[ajfj]?' He[asws] said: 'You say to him[ajfj], 'Peace be upon you[asws] O Remaining one of Allah[azwj]! Peace be upon you[asws] O son[asws] of Rasool-Allah[saww]!'[1140]

VERSE 119

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا {119}

[4:119] And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and I will bid them so that they shall alter Allah's creation; and whoever takes the Satan for a guardian rather than Allah he indeed shall suffer a manifest loss

العياشي: عن محمد بن يونس، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، في قول الله: وَ لَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ، قال: «أمر الله بما أمر به».

Al Ayyashi, from Muhammad Bin Yunus, from one of his companions,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[4:119] and I will bid them so that they shall alter Allah's creation***, he[asws] said: '(Alter) The Commands of Allah[azwj] by what He[azwj] has Commanded with'.[1141]

عن جابر، عن أبي جعفر (عليه السلام)، في قول الله: وَ لَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ، قال: «دين الله».

From Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[4:119] and I will bid them so that they shall alter Allah's creation***, he[asws] said: '(Alter) The Religion of Allah[azwj]'.[1142]

VERSE 120

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا {120}

[4:120] He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive

[1140] تفسير العيّاشي 1: 276/ 274
[1141] تفسير العيّاشي 1: 276/ 275.
[1142] تفسير العيّاشي 1: 276/ 276.

العياشي: عن جابر، عن النبي (صلى الله عليه و آله)، قال: «كان إبليس أول من ناح، و أول من تغنى، و أول من حدا، قال: لما أكل آدم من الشجرة تغنى، فلما اهبط حدا به، فلما استقر على الأرض ناح، فأذكره ما في الجنة.

Al Ayyashi, from Jabir,

(It has been narrated) from the Prophet[saww] having said: 'Iblees[la] was the first one to lament, and the first one to sing, and the first one to be limited. When Adam[as] ate from the tree, he[la] sang. So when he[la] descended (to the earth) he[la] was limited by it. So when he[la] settled on the land, he[la] lamented, and remembered what was in the Garden'.

فقال آدم: رب هذا الذي جعلت بيني و بينه العداوة لم أقو عليه و أنا في الجنة، و إن لم تعني عليه لم أقو عليه. فقال الله: السيئة بالسيئة، و الحسنة بعشر أمثالها إلى سبع مائة. قال: رب زدني، قال: لا يولد لك ولد إلا جعلت معه ملكين يحفظانه. قال: رب زدني. قال: التوبة معروضة في الجسد ما دام فيه الروح. قال: رب زدني. قال: أغفر الذنوب و لا أبالي. قال: حسبي.

So Adam[as] said: 'Lord[azwj]! This is the one whom You[azwj] Made enmity to be between me[as] and between him[la] and I[as] do not have the strength against him[la], and I[as] am in the Garden, and if You[azwj] do not Give me the means against him[la], I[as] will not have the strength against him[la]'. So Allah[azwj] Said: "The evil deed for an evil deed, and the (Reward) of the good deed is multiplied by its like up to seven hundred (times)". He[as] said: 'Lord[azwj]! Increase it for me[as]'. He[azwj] Said: "There shall not be born a child unto you[as] except that I[azwj] shall Allocate two Angels to it in order to protect it". He[as] said: 'Lord[azwj]! Increase it for me[as]'. He[azwj] Said: 'The repentance is presented in the body (Accepted) for as long as there is the soul in it". He[as] said: 'Lord[azwj]! Increase it for me[as]'. He [azwj] Said: "I[azwj] will Forgive the sins and I[azwj] do not care". He[as] said: '(This is) sufficient for me[as]'.

قال: فقال إبليس: رب هذا الذي كرمته علي و فضلته، و إن لم تفضل علي لم أقو عليه. قال: لا يولد له ولد إلا ولد لك ولدان. قال: رب زدني. قال: تجري منه مجرى الدم في العروق. قال: رب زدني. قال: تتخذ أنت و ذريتك في صدورهم مساكن. قال: رب زدني. قال: تعدهم و تمنيهم وَ ما يَعِدُهُمُ الشَّيْطانُ إِلَّا غُرُوراً».

He[asws] said: 'Iblees[la] said, 'Lord[azwj]! This is the one whom You[azwj] have Honoured above me[la] and Merited him[as]. And if You[azwj] do not Give me[la] merits, I[la] will not have the strength against him[as]'. He[azwj] Said: "No child shall be born unto him[as] except that there shall be two for you[la]". He[la] said, 'Lord[azwj]! Increase it for me[la]'. He[azwj] Said: "You[la] shall (be able to) flow into him[as] like the flowing of the blood in the veins". He[la] said, 'Lord[azwj]! Increase it for me[la]'. He[azwj] Said: "You[la] and your[la] offspring (shall be able to) dwell in their chests". He[la] said, 'Lord[azwj]! Increase it for me[la]'. He[azwj] Said: "***[4:120] He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive***".[1143]

VERSES 121 - 124

أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا {121} وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا {122}

[1143] تفسير العيّاشي 1: 276/ 277

[4:121] These are they whose abode is Hell, and they shall not find any refuge from it [4:122] And (as for) those who believe and do good, We will Make them enter into Gardens beneath which rivers flow, to abide therein for ever; (it is) a Promise of Allah, true, and who is Truer of Word than Allah?

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ ۗ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {123} وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا {124}

[4:123] (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be Requited for it, and besides Allah he will find for himself neither a Guardian nor a Helper [4:124] And whoever does good deeds whether male or female and is a Believer - these shall enter the Paradise, and they shall not be dealt with a least unjustly

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «لما نزلت هذه الآية مَنْ يَعْمَلْ سُوءاً يُجْزَ بِهِ قال بعض أصحاب رسول الله (صلى الله عليه و آله): ما أشدها من آية! فقال لهم رسول الله (صلى الله عليه و آله): أما تبتلون في أموالكم و في أنفسكم و ذراريكم؟ قالوا: بلى. قال: هذا مما يكتب الله لكم به الحسنات، و يمحو به السيئات».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] having said: 'When this Verse was Revealed ***[4:123] whoever does evil, he shall be Requited for it***, some of the companions of Rasool-Allah[saww] said: 'How difficult it is, from the Verses!'. So Rasool-Allah[saww] said to them: 'Are you not being (indulged in) the Tribulation regarding your wealth, and regarding your selves and your offspring?' They said, 'Yes'. He[saww] said: 'This is from what Allah[azwj] has Prescribed for you by the good deeds, and Obliterated by it, the evil deeds'.[1144]

VERSES 125 & 126

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا {125} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا {126}

[4:125] And who is better in Religion than he who submits his purporse entirely to Allah? And he is the doer of good (to others) and follows the Nation of Ibrahim, the upright one, and Allah Took Ibrahim as a friend [4:126] And whatever is in the skies and whatever is in the earth is Allah's; and Allah Encompasses all things

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عمن ذكره، قال: قلت لأبي عبد الله (عليه السلام): لم اتخذ الله عز و جل إبراهيم خليلا؟ قال: «لكثرة سجوده على الأرض».

Ibn Babuwayh, from Muhammad Bin Musa Bin Al Mutawakkal, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from the one who mentioned it who said,

[1144] تفسير العيّاشي 1: 277/ 278

'I said to Abu Abdullah[asws], 'Why did Allah[azwj] Mighty and Majestic Take Ibrahim[asws] as a friend?' He[asws] said: 'Due to the abundance of his[as] Prostrations upon the earth'.[1145]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «سمعت أبي يحدث، عن أبيه (عليه السلام)، أنه قال: اتخذ الله عز و جل إبراهيم خليلا، لأنه لم يرد أحدا، و لم يسأل أحدا غير الله عز و جل».

And from him (Al Sadouq), from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan Al Reza[asws] having said: 'I[asws] heard my[asws] father[asws] narrating from his[asws] father having said: 'Allah[azwj] Mighty and Majestic Took Ibrahim[as] as a friend, because he[as] did not refer to anyone, and did not ask anyone apart from Allah[azwj] Mighty and Majestic'.[1146]

و عنه، قال: حدثنا أحمد بن محمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أحمد الأسدي الكوفي، عن سهل بن زياد الآدمي، عن عبد العظيم بن عبد الله الحسني، قال: سمعت علي بن محمد العسكري (عليه السلام) يقول: «إنما اتخذ الله عز و جل إبراهيم خليلا لكثرة صلاته على محمد و أهل بيته (صلوات الله عليهم)».

And from him (Al Sadouq), from Ahmad Bin Muhammad Al Sanany, from Muhammad Bin Ahmad Al Asady Al Kufy, from Sahl Bin Ziyad Al Aadamy, from Abdul Azeem Bin Abdullah Al Hasany who said,

'I heard Ali[asws] Bin Muhammad Al-Askari[asws] saying: 'But rather, Allah[azwj] Mighty and Majestic Took Ibrahim[as] as a friend due to the abundance of his[as] greetings upon Muhammad[saww] and his[saww] Household'.[1147]

قال: فقالت النصارى: يا محمد إن الله تعالى لما أظهر على يد عيسى من الاشياء العجيبة ما أظهر، فقد اتخذه ولد ا على جهة الكرامة. فقال لهم رسول الله (صلى الله عليه وآله): فقد سمعتم ما قلته لليهود في هذا المعنى الذي ذكرتموه.

Imam Hassan Al-Askari[asws] said: 'The Christians said: 'O Muhammad[saww]! When Allah[azwj] Manifested by the hands of Isa[as] strange things that He[azwj] Manifested, He[azwj] Took him[as] to be His[azwj] son by the way of giving prestige'. Rasool-Allah[saww] said to them: 'You have heard what I[saww] have said to the Jews in this meaning that you are mentioning to me[saww]'.

ثم أعاد (صلى الله عليه وآله) ذلك كله، فسكتوا إلا رجلا واحد منهم، فقال له: يا محمد أو لستم تقولون: إن إبراهيم خليل الله؟ ـ قال: قد قلنا ذلك. فقال: ـ فاذا قلتم ذلك فلم منعتمونا من أن نقول: إن عيسى ابن الله؟ فقال رسول الله (صلى الله عليه وآله): إنهما لم يشتبها، لان قولنا: إن إبراهيم خليل الله، فانما هو مشتق من الخلة والخلة: فأما الخلة فانما معناها الفقر والفاقة، فقد كان خليلا إلى ربه فقيرا، وإليه منقطعا، وعن غيره متعففا معرضا مستغنيا، وذلك لما أريد قذفه في النار، فرمي به في المنجنيق فبعث الله تعالى جبرئيل (عليه السلام) وقال له: أدرك عبدي.

Then he[saww] repeated that to all of them. They were all silent, except for one man from them who said: 'O Muhammad[saww]! Are you[saww] not saying that Ibrahim[asws] is the Friend of Allah[azwj]?' He[saww]: 'We say that'. He said: 'If you[saww] are saying that, why are you[saww] stopping us saying that Isa[asws] is the son of Allah[azwj]?'

[1145] علل الشرائع: 34/ 1.
[1146] علل الشرائع: 34/ 2
[1147] علل الشرائع: 34/ 3.

Rasool-Allah[saww] said: 'These two are not similar. We[saww] are saying that Ibrahim[asws] is the Friend (*Khaleel*) of Allah[azwj], it is derived from '*Khullat*' or '*Khallat*'. If you take as being derived from '*Khullat*', then it stands for poverty and destitution. The Friend of Allah[azwj] is needy to his[asws] Lord[azwj], and to Him[azwj] he[asws] is, being cut off from the others, needless of others. And that when he[asws] was catapulted into the fire, Allah[azwj] Sent Jibraeel[as] and Said to him: 'Consider My[azwj] servant'.

فجاءه فلقيه في الهواء، فقال: كلفني ما بدا لك فقد بعثني الله لنصرتك. فقال: بل حسبي الله ونعم الوكيل، إني لا أسأل غيره ولا حاجة لي إلا إليه. فسماه خليله أي، فقيره ومحتاجه، والمنقطع إليه عمن سواه.

He[as] flew and met him[as] in mid-air, and said: 'Ask me, for Allah[azwj] has Sent me for your[as] help'. He[as] said: 'But sufficient for me[as] is Allah[azwj] and is the best Disposer of affairs. I[as] do not ask other than Him[azwj], and have no need from any, other than Him[azwj]'. He[asws] was Named as Friend (*Khaleel*), poor to Him[azwj], needy of Him[azwj], and the one cut off from all apart from Him[azwj].

وإذا جعل معنى ذلك من الخلة وهو أنه قد تخلل ـ به ـ معانيه، ووقف على أسرار لم يقف عليها غيره كان معناه العالم به وباموره، ولا يوجب ذلك تشبيه الله بخلقه، ألا ترون أنه إذا لم ينقطع إليه لم يكن خليله؟ وإذا لم يعلم بأسراره لم يكن خليله؟ وأن من يلده الرجل، وإن أهانه وأقصاه، لم يخرج عن أن يكون ولده؟ لان معنى الولادة قائم.

And if you were to take that meaning from '*Khullat*', and he[as] would be involved, by this meaning, and was Made aware of such secrets that apart from him[as] no one else had the knowledge of, and His[azwj] Orders, and this does not necessitate the likening of Allah[azwj] with His[azwj] creation. Do you see that had he[as] not cut himself off from others, he[as] would not have been His[azwj] Friend? And if he[as] was not aware of His[azwj] Secrets he[as] would not have been His[azwj] Friend? And one who is a son of a man, whether he is insulted by him or thrown out, it does not exit him from being his son? This is because the meaning of son by birth has been established.

ثم إن وجب ـ لانه قال الله: ابراهيم خليلي ـ أن تقيسوا أنتم فتقولوا: إن عيسى ابنه، وجب أيضا كذلك أن تقولوا لموسى: إنه ابنه، فان الذي معه من المعجزات لم يكن بدون ما كان مع عيسى، فقولوا إن موسى أيضا ابنه، وإنه يجوز أن تقولوا على هذا المعنى: شيخه وسيده وعمه ورئيسه وأميره كما قد ذكرته لليهود.

Then it necessitates, because Allah[azwj] has Referred to Ibrahim[asws] as a Friend, in your analogy by saying that Isa[as] is His[azwj] son, then this would also necessitate Musa[as] as well to be referred by you as His[azwj] son, because he[asws] had miracles similar to those of Isa[as]. You would also call Musa[as] as His[azwj] son as well, and it would permit you to say in this meaning: 'His[azwj] Sheikh, and His[azwj] Chief, and His[azwj] Uncle, and His[azwj] President, and His[azwj] Commander, as I mentioned to the Jews'.[1148]

VERSE 127

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا {127}

[1148] Tafseer Imam Hassan Al Askari[asws] – S 323

[4:127] And they ask you for a verdict about the women. Say: Allah Makes Known to you His Verdict concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely Knows it

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يَسْتَفْتُونَكَ فِي النِّساءِ: «فإن نبي الله (صلى الله عليه و آله) سئل عن النساء ما لهن من الميراث؟ فأنزل الله الربع و الثمن».

And Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[4:127] And they ask you for a verdict about the women***, said: 'The Prophet[saww] was asked about the women and what is for them from the inheritance? Thus, Allah[azwj] Revealed, the quarter and the eighth'.[1149]

VERSE 128

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ۚ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {128}

[4:128] And if a woman fears cruelty or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good and fear, then surely Allah is Aware of what you do

محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن علي بن أبي حمزة، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: وَ إِنِ امْرَأَةٌ خافَتْ مِنْ بَعْلِها نُشُوزاً أَوْ إِعْراضاً. فقال: «إذا كان كذلك فهم بطلاقها، قالت له: أمسكني و أدع لك بعض ما عليك، و أحللك من يومي و ليلتي، حل له ذلك، و لا جناح عليهما».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

'I asked Abu Al Hassan[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:128] And if a woman fears cruelty or desertion on the part of her husband***. He[asws] said: 'If it is like that, and he is to divorce her, she says to him, 'Hold me and I shall leave for you some of what is upon you, and permit you from my days and my nights. She permits that for him, and there is no blame upon them both'.[1150]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ إِنِ امْرَأَةٌ خافَتْ مِنْ بَعْلِها نُشُوزاً أَوْ إِعْراضاً. فقال: «هي المرأة تكون عند الرجل فيكرهها، فيقول لها: إني أريد أن أطلقك، فتقول له: لا تفعل، إني أكره أن يشمت بي، و لكن انظر في ليلتي فاصنع بها ما شئت، و ما كان سوى ذلك من شيء فهو لك، و دعني على حالتي.

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad, from Al Halby,

[1149] تفسير القمّي 1: 153.
[1150] الكافي 6: 145/ 2.

(It has been narrated) form Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:128] And if a woman fears cruelty or desertion on the part of her husband***, so he[asws] said: 'She is the wife whose husband does not like her, so he says to her, 'I want to divorce you'. So she says to him, 'Do not do it! I do not want to be gloated over, but consider during my night, and do with it whatsoever you like, and whatever thing was other than that, so it is for you, and leave me upon my situation'.

فهو قوله تبارك و تعالى: فَلا جُناحَ عَلَيْهِما أَنْ يُصْلِحا بَيْنَهُما صُلْحاً و هذا هو الصلح».

So these are the Words of the Blessed and High ***[4:128] there is no blame on them, if they effect a reconciliation between them*** – and this is the reconciliation'.[1151]

VERSE 129

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۚ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {129}

[4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and fear, then surely Allah is Forgiving, Merciful

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن نوح بن شعيب، و محمد بن الحسن، قال: سأل ابن أبي العوجاء هشام بن الحكم، فقال: أليس الله حكيما؟ قال: بلى، هو أحكم الحاكمين. قال: فأخبرني عن قوله عز و جل: فَانْكِحُوا ما طابَ لَكُمْ مِنَ النِّساءِ مَثْنى وَ ثُلاثَ وَ رُباعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَواحِدَةً أليس هذا فرض؟ قال: بلى.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Nuh Bin Shayb and Muhammad Bin Al Hassan who said,

'Abu Al-Awja asked Hisham Bin Al-Hakam, 'Is not Allah[azwj] Wise?' He said, 'Yes, He[azwj] is the most Wise'. He said, 'So informe me about the Words of the Mighty and Majestic ***[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one***, is this not an Obligation?' He said, 'Yes'.

قال: فأخبرني عن قوله عز و جل: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّساءِ وَ لَوْ حَرَصْتُمْ فَلا تَمِيلُوا كُلَّ الْمَيْلِ أي حكيم يتكلم بهذا؟ فلم يكن عنده جواب، فرحل إلى المدينة، إلى أبي عبد الله (عليه السلام)، فقال: «يا هشام في غير وقت حج و لا عمرة؟» قال: نعم جعلت فداك، لأمر أهمني، إن ابن أبي العوجاء سألني عن مسألة لم يكن عندي فيها شيء قال: «و ما هي»؟ قال: فأخبره بالقصة.

He said, 'So inform me about the Words of the Mighty and Majestic ***[4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination***, which Wise (person) would speak with these (Words?)'. There was no answer with him, so he went to Al-Medina, to Abu Abdullah[asws]. So the Imam[asws] said: 'O Hisham! This is neither the time for Hajj nor Umra?' He said, 'Yes, may I be sacrificed for you[asws]!

[1151] الكافي 6: 145/ 2.

There is a matter worrying me. Ibn Abu Al-Awja asked me a question and there was nothing which I had to answer him with'. He[asws] said: 'And what is it?' He (the narrator) said, 'And he (Hisham) related to him[asws] the story'.

فقال له أبو عبد الله (عليه السلام): «أما قوله عز و جل: فَانْكِحُوا ما طابَ لَكُمْ مِنَ النِّساءِ مَثْنى وَ ثُلاثَ وَ رُباعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَواحِدَةً يعني في النفقة، و أما قوله: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّساءِ وَ لَوْ حَرَصْتُمْ فَلا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوها كَالْمُعَلَّقَةِ يعني في المودة».

So Abu Abdullah[asws] said to him: 'As for the Words of the Mighty and Majestic ***[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one*** – it Means with regards to the expenses. And as for His[azwj] Words ***[Shakir 4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense*** – it Means with regards to the cordiality'.

قال: فلما قدم عليه هشام بهذا الجواب و أخبره، قال: و الله، ما هذا من عندك.

He (the narrator) said, 'So when Hisham proceeded with this answer (to Ibn Abu Al Awja) and informed him, he said, 'By Allah[azwj]! This is not from you'.[1152]

العياشي: عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّساءِ وَ لَوْ حَرَصْتُمْ، قال: «في المودة».

Al Ayyashi, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[4:129] And you have it not in your power to do justice between wives, even though you may wish (it)***. He[asws] said: 'With regards to the affection'.[1153]

VERSE 130

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا {130}

[4:130] And if they separate, Allah will Render them both free from want out of His Ampleness, and Allah is Ample-giving, Wise

محمد بن يعقوب: بإسناده عن أحمد بن أبي عبد الله، عن محمد بن علي، عن حمدويه بن عمران، عن ابن أبي ليلى، قال: حدثني عاصم بن حميد، قال: كنت عند أبي عبد الله (عليه السلام) فأتاه رجل فشكا إليه الحاجة فأمره بالتزويج. قال: فاشتدت به الحاجة، فأتى أبا عبد الله (عليه السلام) فسأله عن حاله، فقال له: اشتدت بي الحاجة، قال: «فارق» ففارق. قال: ثم أتاه فسأله عن حاله، فقال: أثريت و حسن حالي.

Muhammad Bin Yaqoub, by his chain from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Hamdawiya Bin Imran, from Ibn Abu Layli, from Aasim Bin Hameed who said,

'I was in the presence of Abu Abdullah[asws], so a man came up and complained to him[asws] of the need. So he[asws] ordered him to get married. His need intensified, so he came to Abu Abdullah[asws]. He[asws] asked him about his situation, so he said, 'My

[1152] الكافي 5: 362/ 1.
[1153] تفسير العيّاشي 1: 279/ 285.

needs have intensified'. He[asws] said: 'Separate'. So he separated. Then he came to him[asws], so he[asws] asked him about his situation. He said, 'I am enriched and my situation is good'.

فقال أبو عبد الله (عليه السلام): «إني أمرتك بأمرين أمر الله بهما، قال الله عز و جل: وَ أَنْكِحُوا الْأَيامى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبادِكُمْ إلى قوله: واسِعٌ عَلِيمٌ و قال: وَ إِنْ يَتَفَرَّقا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ».

So Abu Abdullah [asws] said: 'I[asws] ordered you with two orders which Allah [azwj] has Commanded with. Allah[azwj] Mighty and Majestic Says ***[24:32] And marry those among you who are single and those who are fit among your male slaves (and your female slaves; if they are needy, Allah will Make them free from want out of His Grace); and Allah is Ample-giving, Knowing***. And Said ***[4:130] And if they separate, Allah will Render them both free from want out of His Ampleness***'.[1154]

VERSES 131 - 134

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا {131}

[4:131] And whatever is in the skies and whatever is in the earth is Allah's and certainly We Enjoined those who were Given the Book before you and (We Enjoin) you too that you should be fear Allah; and if you disbelieve, then surely whatever is in the skies and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {132} إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا {133} مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا {134}

[4:132] And whatever is in the skies and whatever is in the earth is Allah's, and Allah is Sufficient as a Protector [4:133] If He so Desires to, He can Make you pass away, O people! And bring others; and Allah has the Power to do this. [4:134] Whoever desires the reward of this world, then with Allah is the Reward of this world and the hereafter; and Allah is Hearing, Seeing

في (مصباح الشريعة و مفتاح الحقيقة) من كلام الصادق (عليه السلام)، قال (عليه السلام): «أفضل الوصايا و ألزمها أن لا تنسى ربك، و أن تذكره دائما و لا تعصيه، و تعبده قاعدا و قائما، و لا تغتر بنعمته، و اشكره أبدا، و لا تخرج من تحت أستار رحمته و عظمته و جلاله فتضل و تقع في ميدان الهلاك، و إن مسك البلاء و الضراء و أحرقتك نيران المحن.

In *Misbaah Al Sharia* and *Miftaah Al Haqeeqa*,

(It has been narrated) from the speech of Al-Sadiq[asws] having said: 'The best of the advices, and it has been necessitated, is that you should not forget your Lord[azwj] and that you should remember Him[azwj] always and not disobey Him[azwj], and worship Him[azwj] seated and standing, and not be deceived by His Grace, and be grateful to Him for ever, and do not come out from under the cover of His[azwj] Mercy, and His[azwj] Magnificence, and His[azwj] Majesty, for you will go astray and end up in the field of

[1154] الكافي 5: 331/ 6

destruction, and be touched by the afflictions and the harm, and be burned by the fires of misfortunes'.[1155]

و روي أن رجلا استوصى رسول الله (صلى الله عليه و آله) فقال (صلى الله عليه و آله): «لا تغضب قط، فإن فيه منازعة ربك». فقال: زدني. فقال (صلى الله عليه و آله): «إياك و ما يعتذر منه، فإن فيه الشرك الخفي». فقال: زدني.

And it has been reported that a man sought advice from Rasool-Allah[saww] so he[saww] said: 'Do not get angry at all, for therein is dispute with your Lord[azwj]'. So he said, 'Increase it for me'. So he[saww] said: 'Beware and do not apologise from it, for therein is hidden Polytheism'. So he said, 'Increase it for me'.

فقال (صلى الله عليه و آله): «صل صلاة مودع، فإن فيه الوصلة و القربى». فقال: زدني. فقال (صلى الله عليه و آله): «استحي من الله تعالى استحياءك من صالحي جيرانك، فإن فيه زيادة اليقين، و قد أجمع الله ما يتواصى به المتواصون من الأولين و الآخرين في خصلة واحدة و هي التقوى، قال الله عز و جل: وَ لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ وَ إِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ و فيه جماع كل عبادة صالحة، و به وصل من وصل إلى الدرجات العلى و الرتبة القصوى، و به عاش من عاش بالحياة الطيبة و الانس الدائم، قال الله عز و جل: إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهَرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ».

So he[saww] said: 'Pray the Salat of Cordiality, for therein is the maintenance of relations and the near of kin'. He said, 'Increase it for me'. So he[saww] said: 'Be embarrassed from Allah[azwj] the High, like your embarrassment from your neighbour, for therein is the increase of conviction, and Allah[azwj] has Gathered what the advisers have advised by, from the former ones and the later ones in one quality, and it is the piety. Allah[azwj] Mighty and Majestic Says ***[4:131] and certainly We Enjoined those who were Given the Book before you and (We Enjoin) you too that you should be fear Allah***. And therein is gathered all the worship of the righteous, and by it arrives, the one who arrives the lofty Levels and maximum rank, and by it lives the one who lives with the good life and the eternal humans. Allah[azwj] Mighty and Majestic Says ***[54:54] Surely the pious shall be in Gardens and Rivers, [54:55] In a truthful seat in the Presence of a Powerful King***'.[1156]

VERSES 135 & 136

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {135}

[4:135] O you who believe! Be maintainers of justice, bearers of witness of Allah's Sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in Compassion; therefore do not follow (your) low desires, lest you deviate; and if you turn back or turn aside, then surely Allah is Aware of what you do

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا {136}

[4:136] O you who believe! Believe in Allah and His Rasool and the Book which He has Revealed to His Rasool and the Book which He Revealed before; and

[1155] مصباح الشريعة: 162.
[1156] مصباح الشريعة: 162.

whoever disbelieves in Allah and His Angels and His Rasools and the Last Day, he indeed strays off into a remote error

الشيخ: بإسناده عن سهل بن زياد، عن إسماعيل بن مهران، عن محمد بن منصور الخزاعي، عن علي بن سويد السائي، عن أبي الحسن (عليه السلام)، قال: «كتب أبي في رسالته إلي و سألته عن الشهادات لهم، قال: فأقم الشهادة لله عز و جل و لو على نفسك أو الوالدين أو الأقربين فيما بينك و بينهم، فإن خفت على أخيك ضرا فلا».

Al Sheykh (Al Sadouq), by his chain from Sahl Bin Ziyad, from Ismail Bin Mahran, from Muhammad Bin Mansour Al Khazai'e, from Ali Bin Suweyd Al Sa'aie,

(It has been narrated) from Abu Al-Hassan[asws] having said: 'My[asws] father[asws] wrote in his[asws] message to me[asws] and he[asws] was asked about the testimony for them. He[asws] said: 'So establish the testimoty for the Sake of Allah[azwj] Mighty and Majestic even though it be against your own selves, or the parents, or the near relatives, with regards to what is between you and them. So if you fear harm over your brother, so no'.[1157]

الطبرسي: قيل معناه: إِنْ تَلْوُوا أي تبدلوا الشهادة، أَوْ تُعْرِضُوا أي تكتموها. قال: و هو المروي عن أبي جعفر (عليه السلام).

Al-Tabarsy – 'Its Meaning is said to be - ***[4:135] and if you turn back*** i.e., change it ***or turn aside*** i.e., conceal it'. And it is reported from Abu Ja'far[asws]'.[1158]

VERSE 137

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا {137}

[4:137] Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will neither Forgive them nor Guide them in the Way

العياشي: عن جابر، قال: قلت لمحمد بن علي (عليه السلام)، قول الله في كتابه: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ؟ قال: «هما، و الثالث و الرابع و عبد الرحمن و طلحة، و كانوا سبعة عشر رجلا».

Al-Ayyashi, from Jabir who said,

'I said to Muhammad[asws] Bin Ali[asws], '(What about) the Words of Allah[azwj] in His[azwj] ***Book [4:137] Surely (as for) those who believe then disbelieve***, he[asws] said: 'Those two, and the third, and the fourth, and Abdul Rahmaf (Ibn Awf), and Talha, and they were seventeen men'.

قال: «لما وجه النبي (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام)، و عمار بن ياسر (رحمه الله) إلى أهل مكة، [قالوا: بعث هذا الصبي، و لو بعث غيره- يا حذيفة- إلى أهل مكة.] و في مكة صناديدها؟ و كانوا يسمون عليا (عليه السلام) الصبي، لأنه كان اسمه في كتاب الله الصبي، لقول الله: وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعا إِلَى اللَّهِ وَ عَمِلَ صالِحاً و هو صبي وَ قالَ إِنَّنِي مِنَ الْمُسْلِمِينَ».

He[asws] said: 'When the Prophet[saww] directed Ali[asws] Bin Abu Talib[asws] and Ammar Yaasir to the people of Makkah, they said, 'He[saww] has sent this boy, and if only

[1157] التهذيب 6: 276/ 757
[1158] مجمع البيان 3: 190.

he[saww] had sent someone else – O Huzeyfa – to the people of Makkah, and in Makkah are its braves?' And they used to call Ali[asws] 'the boy', because his[asws] name in the Book of Allah[azwj] is 'the boy' (الصبي) in the Words of Allah[azwj] ***[41:33] And who speaks better than he who calls to Allah and does good deeds,*** and he[asws] is the boy (صبي) ***and says: I am from the submitters?***'.[1159]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة و علي بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدادُوا كُفْراً لَنْ تُقْبَلَ تَوْبَتُهُمْ.

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama and Ali Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[4:137] Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief*** – their repentance will not be Accepted.

قال: «نزلت في فلان و فلان و فلان آمنوا بالنبي (صلى الله عليه و آله) في أول الأمر و كفروا حيث عرضت عليهم الولاية حين قال النبي (صلى الله عليه و آله): من كنت مولاه فهذا علي مولاه، ثم آمنوا بالبيعة لأمير المؤمنين (عليه السلام)، ثم كفروا حيث مضى رسول الله (صلى الله عليه و آله) فلم يقروا بالبيعة، ثم ازدادوا كفرا بأخذهم من بايعه بالبيعة لهم، فهؤلاء لم يبق فيهم من الإيمان شيء».

The Imam[asws] said: 'It was Revealed regarding so and so, and so and so, and so and so. They believed in the Prophet[saww] during the first (period) of the matter, and disbelieved when he[saww] presented to them the Wilayah where the Prophet[saww] said: 'The one whom I[saww] was a Master of, so Ali[asws] is his Master'. Then they believed (by accepting to) pledge their allegiances to Amir-ul-Momineen[asws]. Then they disbelieved when Rasool-Allah[saww] passed away and did not pledge their allegiances. Then they increased in disbelief by taking to the one they pledged their allegiances to. So these are the ones, there did not remain among them anything from the belief'.[1160]

VERSES 138 - 140

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا {138} الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا {139}

[4:138] Announce to the hypocrites that they shall have a painful Punishment
[4:139] Those who take the unbelievers for guardians rather than the Believers. Do they seek honour from them? Then surely all Honor is for Allah

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِثْلُهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا {140}

[4:140] And indeed He has Revealed to you in the Book that when you hear

[1159] تفسير العياشي 1: 279/ 286
[1160] الكافي 1: 348/ 42

Allah's Signs disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; Allah will Gather together the hypocrites and the unbelievers all in Hell

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب، عن شعيب العقرقوفي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتابِ أَنْ إِذا سَمِعْتُمْ آياتِ اللَّهِ يُكْفَرُ بِها إلى آخر الآية. فقال: «إنما عنى بهذا [إذا سمعت] الرجل [الذي] يجحد الحق و يكذب به و يقع في الأئمة، فقم من عنده و لا تقاعده كائنا من كان».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Shuayb Al Aqarquqy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:140] And indeed He has Revealed to you in the Book that when you hear Allah's Signs disbelieved in*** - up to the end of the Verse. So he[asws] said: 'But rather, it Means by this that when the man hears what which is against the Truth and it being belied with, and (the discussion) occurs with regards the Imam[asws], so stand up from their presence and it does not matter who is seated there'.[1161]

و عنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «فرض على السمع أن يتنزه عن الاستماع إلى ما حرم الله، و أن يعرض عما لا يحل له مما نهى الله عز و جل عنه، و الإصغاء إلى ما أسخط الله عز و جل، فقال في ذلك: وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتابِ أَنْ إِذا سَمِعْتُمْ آياتِ اللَّهِ يُكْفَرُ بِها وَ يُسْتَهْزَأُ بِها فَلا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ثم استثنى الله عز و جل موضع النسيان، فقال: وَ إِمَّا يُنْسِيَنَّكَ الشَّيْطانُ فَلا تَقْعُدْ بَعْدَ الذِّكْرى مَعَ الْقَوْمِ الظَّالِمِينَ».

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

(It has been narrated) from Abu Abdullah[asws] having said: 'It has been Obligated upon the hearing that it should rise above hearing what Allah[azwj] has Forbidden, and turn away from what is not Permissible for it from what Allah[azwj] Mighty and Majestic has Forbidden from it and listening to what Angers Allah[azwj] Mighty and Majestic. Thus, He[azwj] Said regarding that ***[4:140] And indeed He has Revealed to you in the Book that when you hear Allah's Signs disbelieved in and mocked at do not sit with them until they enter into some other discourse***. Then Made and exclusion for the forgetfulness so He[azwj] Said ***[6:68] and if the Satan causes you to forget, then do not sit after recollection with the unjust people***'.[1162]

الكشي: عن خلف، عن الحسن بن طلحة المروزي، عن محمد بن عاصم، قال: سمعت الرضا (عليه السلام) يقول: «يا محمد بن عاصم، بلغني أنك تجالس الواقفة»؟ قلت: نعم، جعلت فداك، أجالسهم و أنا مخالف لهم، قال: «لا تجالسهم، فإن الله عز و جل يقول: وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتابِ أَنْ إِذا سَمِعْتُمْ آياتِ اللَّهِ يُكْفَرُ بِها وَ يُسْتَهْزَأُ بِها فَلا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذاً مِثْلُهُمْ يعني بالآيات الأوصياء، و الذين كفروا بها يعني الواقفة».

Al Kashy, from Khalaf, from Al Hassan Bin Talha Al Marouzy, from Muhammad Bin Aasim who said,

'I heard Al-Reza[asws] saying: 'O Muhammad Bin Aasim! It has reached me[asws] that you sit with 'Al-Waqifa'? He said, 'Yes, May I be sacrificed for you[asws]. I sit with them, and I am an opponent to them'. He[asws] said: 'Do not sit with them, for Allah[azwj] Mighty

[1161] الكافي 2: 280/ 8.
[1162] الكافي 2: 29/ 1

and Majestic is Saying ***[4:140] And indeed He has Revealed to you in the Book that when you hear Allah's Signs disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them*** – It Means by the Signs, the successors[asws]; and the ones who disbelieve in them[asws] – it Means (here) the 'Al-Waqifa'.[1163]

VERSE 141

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِنَ الْمُؤْمِنِينَ ۚ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا {141}

[4:141] Those who wait for an occasion about you then if you have a victory from Allah they say: Were we not with you? And if there is a share (of victory) for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the Believers? So Allah shall Judge between you on the Day of Judgement, and Allah will by no means Give the unbelievers a way against the Believers

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رحمه الله)، قال: حدثني أبي، قال حدثني أحمد بن علي الأنصاري، عن أبي الصلت الهروي، عن الرضا (عليه السلام)، في قول الله جل جلاله: وَ لَنْ يَجْعَلَ اللَّهُ لِلْكافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا. قال: «فإنه يقول: و لن يجعل الله للكافرين على المؤمنين حجة، و لقد أخبر الله تعالى عن كفار قتلوا النبيين بغير الحق، و مع قتلهم إياهم لن يجعل الله لهم على أنبيائه (عليهم السلام) سبيلا».

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Al Harwy,

(It has been narrated) from Al-Reza[asws] regarding the Words of Allah[azwj] Majestic is His[azwj] Majesty ***[4:141] and Allah will by no means Give the unbelievers a way against the Believers***. He[asws] said: 'So He[azwj] is Saying: "And Allah will by no means Give the unbelievers an argument against the Believers. And Allah[azwj] the High has Informed about the unbelievers that they killed the Prophets[as] unjustly. And with them having killed them[asws], Allah[azwj] will never Make a way for them against His[azwj] Prophets[as]'.[1164]

VERSES 142 - 144

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا {142} مُذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا {143}

[4:142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them, and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little [4:143] Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah Causes to err, you shall not find a way for him

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا {144}

[1163] رجال الكشي: 457/ 864.
[1164] عيون أخبار الرّضا (عليه السّلام) 2: 204/ 5.

[4:144] O you who believe! Do not take the unbelievers for friends rather than the Believers; Are you intending that you should give to Allah a manifest proof against yourselves?

محمد بن يعقوب: عن محمد بن يحيى، عن الحسين بن إسحاق، عن علي بن مهزيار، عن محمد ابن عبد الحميد و الحسين بن سعيد، جميعا، عن محمد بن الفضيل، قال: كتبت إلى أبي الحسن (عليه السلام) أسأله عن مسألة فكتب (عليه السلام) إلي: «إِنَّ الْمُنافِقِينَ يُخادِعُونَ اللَّهَ وَ هُوَ خادِعُهُمْ وَ إِذا قامُوا إِلَى الصَّلاةِ قامُوا كُسالى يُراؤُنَ النَّاسَ وَ لا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا مُذَبْذَبِينَ بَيْنَ ذلِكَ لا إِلى هؤُلاءِ وَ لا إِلى هؤُلاءِ وَ مَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ليسوا من الكافرين، و ليسوا من المؤمنين «1»، و ليسوا من المسلمين، يظهرون الإيمان و يصيرون إلى الكفر و التكذيب، لعنهم الله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Bin Maziyar, from Muhammad Ibn Abdul Hameed and Al Husayn Bin Saeed altogether, from Muhammad Bin Al Fazeyl who said,

'I wrote to Abu Al-Hassan[asws] asking him[asws] certain questions, so he[asws] wrote back to me: '***[4:142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them, and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little [4:143] Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah Causes to err, you shall not find a way for him*** – They are neither from the unbelievers, and not from the believers, and not from the Muslims. They display the faith and they come to the disbelief and the belying. Allah[azwj] Curse them'.[1165]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن سيف بن عميرة، عن سليمان بن عمرو، عن أبي المغرا الخصاف رفعه، قال: قال أمير المؤمنين (عليه السلام): «من ذكر الله عز و جل في السر فقد ذكر الله كثيرا، إن المنافقين كانوا يذكرون الله علانية و لا يذكرونه في السر، فقال الله عز و جل: يُراؤُنَ النَّاسَ وَ لا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Sayf Bin Umeyra, from Suleyman Bin Amro, from Abu Al Magra Al Khasaaf, raising it, said,

'Amir-ul-Momineen[asws] said: 'The one who remembers Allah[azwj] Mighty and Majestic in secret so he has remembered Allah[azwj] a lot. The hypocrites used to remember Allah[azwj] in public and did not remember Him[azwj] in the secret. So Allah[azwj] Mighty and Majestic Said ***[4:142] they do it only to be seen of men and do not remember Allah except for a little***'.[1166]

و عنه: عن علي بن إبراهيم، عن أبيه و محمد بن إسماعيل، عن الفضل بن شاذان جميعا، عن حماد بن عيسى، عن حريز، عن زرارة، قال: قال أبو جعفر (عليه السلام): «لا تقم إلى الصلاة متكاسلا و لا متناعسا و لا متثاقلا، فإنهما من خلال النفاق، فإن الله سبحانه نهى المؤمنين أن يقوموا إلى الصلاة و هم سكارى، يعني سكر النوم. و قال للمنافقين: وَ إِذا قامُوا إِلَى الصَّلاةِ قامُوا كُسالى يُراؤُنَ النَّاسَ وَ لا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazal Bin Shazaan altogether, from Hamaad Bin Isa, from Hareyz, from Zarara who said,

'Abu Ja'far[asws] said: 'Do not stand for the Prayer lazily or sluggishly, for these are from the mannerisms of the hypocrisy. Allah[azwj] the Glorious has Forbidden the

[1165] الكافي 2: 290/ 2.
[1166] الكافي 2: 364/ 2.

Believers that they should be standing for the Salat whilst they are intoxicated – meaning the intoxication of the sleep. And He[azwj] Said for the hypocrites ***[4:142] and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little***'.[1167]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثنا أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، قال: سألت علي بن موسى الرضا (عليه السلام) عن قوله: يُخادِعُونَ اللَّهَ وَ هُوَ خادِعُهُمْ ، فقال: «إن الله تبارك و تعالى لا يخادع، و لكنه يجازيهم جزاء الخديعة».

Ibn babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al ma'azy, from Ahmad Bin Muhammad Bin Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Ali Bin Fazal, from his father who said,

'I asked Ali[asws] Bin Musa Al-Reza[asws] about His[azwj] Words ***[4:142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them***, so he[asws] said: 'Allah[azwj] does not deceive, but He[azwj] Recompenses them Recompense of the deceit'.[1168]

(مناقب ابن شهر آشوب): عن الباقر (عليه السلام)، في قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا الْكافِرِينَ أعداءه أَوْلِياءَ مِنْ دُونِ الْمُؤْمِنِينَ علي بن أبي طالب (عليه السلام).

Manaqib Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir[asws] regarding the Words of the High ***[4:144] O you who believe! Do not take the unbelievers for friends rather than the Believers*** – Ali[asws] Bin Abu Talib[asws]'.[1169]

VERSES 145 - 147

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا {145} إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا {146} مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا {147}

[4:145] Surely the hypocrites are in the lowest stage of the Fire and you shall not find a helper for them [4:146] Except those who repent and amend and hold fast to Allah and are sincere in their Religion to Allah, these are with the Believers, and Allah will Grant the Believers a mighty Reward [4:147] Why should Allah Punish you if you are grateful and believe? And Allah is the Grateful, Knowing

بعض ما جرى عند موت أبي بكر

SOME OF WHAT HAPPENED AT THE TIME OF ABU BAKR'S DEATH

فلقيت محمد بن أبي بكر فقلت: هل شهد موت أبيك غير أخيك عبد الرحمن وعائشة وعمر؟ قال: لا. قلت: وهل سمعوا منه ما سمعت؟ قال: سمعوا منه طرفا فبكوا وقالوا: يهجر. فأما كل ما سمعت أنا فلا.

[1167] الكافي 3: 299/ 1.
[1168] عيون أخبار الرّضا (عليه السّلام) 1: 126/ 19
[1169] المناقب 2: 9

(Suleym said), ‘I met Muhammad Bin Abu Bakr, so I asked, ‘Did anyone witness the death of your father after from your brother Abdul Rahmaan and Ayesha and Umar’? He said, ‘No’. I said, ‘And did they hear what you heard?’ He said, ‘They heard parts of it, so they wept and said, ‘He is out of his mind’. But as for hearing all of what I heard, no’.

أبو بكر يشاهد رسول الله وعليا عليهما السلام عند الموت

ABU BAKR WITNESSED THE RASOOL ALLAH[saww] AND ALI[asws] AT THE TIME OF DEATH

قلت: والذي سمعوا منه ما هو؟ قال: دعا بالويل والثبور، فقال له عمر: يا خليفة رسول الله، ما لك تدعو بالويل والثبور؟ قال: هذا رسول الله وعلي معه يبشرني بالنار ومعه الصحيفة التي تعاهدنا عليها في الكعبة وهو يقول: (لعمري لقد وفيت بها فظاهرت على ولي الله أنت وأصحابك، فأبشر بالنار في أسفل السافلين).

I said, ‘And that which you heard from him, what was it?’ He said, ‘He called for the woe and the destruction (upon himself), so Umar said to him, ‘O Caliph of the Rasool Allah[saww], what is it with you that you are calling for the woe and the destruction?’ He said, ‘This here is the Rasool Allah[saww] and Ali[asws] is with him[saww], giving me the news of the Fire, and with them is the agreement which we had made a pact on in the Kaabah, and he[saww] is saying: ‘By my[saww] life, you have been faithful by it, and you and your companion have overcome the Guardian of Allah[azwj], so receive news of the Fire in the lowest levels of it’.

فلما سمعها عمر خرج وهو يقول: إنه ليهجر. قال: لا والله ما أهجر، أين تذهب؟ قال عمر: أنت ثاني اثنين إذ هما في الغار. قال: الآن أيضا؟ أو لم أحدثك: أن محمدا - ولم يقل رسول الله - قال لي وأنا معه في الغار: (إني أرى سفينة جعفر وأصحابه تعوم في البحر). فقلت: أرنيها. فمسح وجهي فنظرت إليها فاستيقنت عند ذلك أنه ساحرفذكرت لك ذلك بالمدينة فاجتمع رأيي ورأيك على أنه ساحر؟ فقال عمر: (يا هؤلاء إن أباكم يهجر فاخبوه واكتموا ما تسمعون منه لا يشمت بكم أهل هذا البيت). ثم خرج وخرج أخي وخرجت عائشة ليتوضأوا للصلاة، فأسمعني من قوله ما لم يسمعوا.

When Umar heard it, he went out and he was saying, ‘He is out of his mind’. He said, ‘No, by Allah[azwj] I am not out of my mind, where are you going?’

Umar said, ‘You were the second of the two in the cave’. He said, ‘Now as well? Or have I not narrated to you that Muhammad[saww] – and he did not say ‘Rasool Allah[saww’ – said to me, and I was with him[saww] in the cave: ‘I[saww] can see the ship of Ja’far[ar] and his[ar] companions floating in the sea’. So I said, ‘Show it to me’. So he[saww] wiped my face. So I looked at him[saww] and was convinced by that, that he[saww] is was a magician. I mentioned that to you at Al-Medina. So we were both coincidental in our opinions that he was a magician?’

Umar said, ‘O you all, your father is out of his mind, so let it fade, and conceal what you have heard from him, lest the People[asws] of the Household gloat over you’. Then he went out, and my brother went out, and Ayesha went out to perform ablution for the Prayer. So he made me hear from his words which he did not let them hear.[1170]

[1170] Kitab Suleym Bin Qays Al Hilali – H 37 (Extract)

أصحاب الصحيفة الملعونة في تابوت جهنم

THE COMPANIONS OF THE ACCURSED AGREEMENT ARE IN THE FIRE OF HELL

فقال علي عليه السلام: لست بقائل غير شيئ واحد. أذكركم بالله أيها الأربعة - يعنيني وأبا ذر والزبير والمقداد -: سمعت رسول الله صلى الله عليه وآله يقول: إن تابوتا من نار فيه اثنا عشر رجلا، ستة من الأولين وستة من الاخرين، في جب في قعر جهنم في تابوت مقفل، على ذلك الجب صخرة. فإذا أراد الله أن يسعر جهنم كشف تلك الصخرة عن ذلك الجب فاستعرت جهنم من وهج ذلك الجب ومن حره.

Ali[asws] said: 'I[asws] am not going to say apart from one thing. I[asws] remind you four' – meaning myself (Salman[ar]), and Abu Dharr[ar], and Al-Zubeyr and Al-Miqdad[ar] – 'I[asws] heard the Messenger of Allah[saww] say that: 'There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit in the bottom of Hell inside a locked coffin, on top of which is a rock. Whenever Allah[azwj] Intends to increase the heat of Hell, He[azwj] will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit and its heat'.

قال علي عليه السلام: فسألت رسول الله صلى الله عليه وآله عنهم - وأنتم شهود به - عن الأولين، فقال: أما الأولون فابن آدم الذي قتل أخاه، وفرعون الفراعنة، والذي حاج إبراهيم في ربه، ورجلان من بني إسرائيل بدلا كتابهم وغيرا سنتهم، أما أحدهما فهود اليهود والاخر نصر النصارى، وإبليس سادسهم. وفي الاخرين الدجال وهؤلاء الخمسة أصحاب الصحيفة والكتاب وجبتهم وطاغوتهم الذي تعاهدوا عليه وتعاقدوا على عداوتك يا أخي، وتظاهرون عليك بعدي، هذا وهذا حتى سماهم وعدهم لنا. قال سلمان: فقلنا: صدقت، نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله.

Ali[asws] said: 'I[asws] asked Rasool-Allah[saww] about them – and you four are witness to it – about the former ones, he[saww] said: 'But as for the former ones, it is the son[as] of Adam[as] who killed his brother[as], and Pharaoh of the Pharaohs, and the one who argued with Ibrahim[sa] about his[as] Lord[azwj], and two men from the Children of Israel who altered their Books and replaced their ways, as for one of them made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees[la] is the sixth of them.

And regarding the later ones, it included these five, the companions of the agreement and the writing, and are their obligors and their tyrants who made their vows and held on to their beliefs on being inimical to you[asws] O my[saww] brother, and they will make appear to you[asws] after me[saww], this one and this one, until he[saww] named them and counted them for us. Salman[ar] said, 'We said, 'You[asws] have spoken the truth, we testify that we have heard that from Rasool-Allah[saww]'.[1171]

VERSES 148 - 152

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا {148} إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا {149}

[4:148] Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing [4:149] If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful

[1171] Kitab Suleym Bin Qays Al Hilali – H 4 (Extract)

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا {150}

[4:150] Surely those who disbelieve in Allah and His Rasools and (those who) desire to make a distinction between Allah and His Rasools and are saying: We believe in some and disbelieve in others, and desire to take a way between (this and) that

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا {151} وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {152}

[4:151] These it is that are truly unbelievers, and We have Prepared for the unbelievers a disgraceful Punishment [4:152] And those who believe in Allah and His Rasools and do not make a distinction between any of them - Allah will Grant them their rewards; and Allah is Forgiving, Merciful

العياشي: بإسناده عن الفضل بن أبي قرة، عن أبي عبد الله (عليه السلام)، في قول الله: لا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ، قال: «من أضاف قوما فأساء ضيافتهم فهو ممن ظلم، فلا جناح عليهم فيما قالوا فيه».

Al Ayyashi, by his chain from Al Fazal Bin Abu Qarat,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[4:148] Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done***. He[asws] said: 'The one who is a guest of a people, and he misused their hospitality, so he is from the one who is unjust. Therefore, there is no blame upon them in speaking with regards to it'.[1172]

VERSES 153 & 154

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ ۚ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَٰلِكَ ۚ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا {153}

[4:153] The People of the Book ask you to bring down to them a Book from the sky; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We Pardoned this; and We gave to Musa clear authorisation

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا {154}

[4:154] And We lifted the mountain (Sinai) over them at the Covenant and We Said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We Made with them a firm Covenant

قال الامام (عليه السلام): قال الله عزوجل لهم: و ـ اذكروا ـ إذ (أخذنا ميثاقكم) وعهودكم أن تعملوا بما في التوراة، وما في الفرقان الذي أعطيته موسى مع الكتاب المخصوص بذكر محمد وعلي والطيبين من آلهما، بأنهم سادة الخلق، والقوامون بالحق واذ أخذنا ميثاقكم أن تقروا به، وأن تؤدوه إلى أخلافكم، وتأمروهم أن يؤدوه إلى أخلافهم إلى آخر

[1172] تفسير العيّاشي 1: 283/ 296.

مقدراتي في الدنيا، ليؤمنن بمحمد نبي الله، ويسلمن له ما يأمرهم ـ به ـ في علي ولي الله عن الله، وما يخبرهم به ـ عنه ـ من أحوال خلفائه بعده القوامين بحق الله، فأبيتم قبول ذلك واستكبرتموه. (ورفعنا فوقكم الطور) الجبل، أمرنا جبرئيل أن يقطع من " جبل فلسطين " قطعة على قدر معسكر أسلافكم فرسخا في فرسخ، فقطعها، وجاء بها، فرفعها فوق رؤوسهم.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah the Almighty Said to them, Reminded them ***[2:63] And when We took a Promise from you*** and taken oaths from them that you will believe whatever is in the Torah, and what was in the Criterion that was Given to Musa[as] along with the Book especially the remembrance of Muhammad[saww] and Ali[asws] and the goodly from among their[asws] Progeny[asws], for they are the Master of the creation, and are firmly on the truth, and the covenant was taken from you that you will accept them[asws], and transfer this in your generations until the end of times in this world, that they will believe in Muhammad[saww] the Prophet of Allah[azwj], and submit to him[saww] in whatever order he[saww] may issue to you in the matter of Ali[asws] the Guardian from Allah[azwj] and the news he[saww] gives about him[asws] to you about the Caliphs[asws] after him[asws] who are firmly on the truth of Allah[azwj]. But, they did not agree to this and became arrogant over it. ***and Lifted the mountain over you***. The mountain of *Toor*, which the Angel Jibraeel[asws] cut off from 'The mountain of Palestine' and cut off a piece of it which was one *Farsakh* by one *Farsakh* in size, cut it and took it and lifted it over their heads.[1173]

VERSE 155

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {155}

[4:155] Therefore, for their breaking their Covenant and their disbelief in the Signs of Allah and their killing the Prophets wrongfully and their saying: Our hearts are covered; But, Allah Set a seal upon them owing to their unbelief, so they shall not believe except for a few

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الآدمي، عن عبد العظيم بن عبد الله الحسني (رضي الله عنه)، عن إبراهيم بن أبي محمود، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن قول الله عز و جل: خَتَمَ اللَّهُ عَلى قُلُوبِهِمْ وَ عَلى سَمْعِهِمْ، قال: «الختم هو الطبع على قلوب الكفار عقوبة على كفرهم، كما قال الله عز و جل: بَلْ طَبَعَ اللَّهُ عَلَيْها بِكُفْرِهِمْ فَلا يُؤْمِنُونَ إِلَّا قَلِيلًا».

Ibn Babuwayh, from Muhammad Bin Ahmad Al Sanany, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Admy, from Abdul Azeem Bin Abdullah Al Hasny, from Ibrahim Bin Abu Mahmoud,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:7] Allah has Set a seal upon their hearts and upon their hearing***. He[asws] said: 'The seal – it is the imprinting upon the hearts of the unbelievers due to their disbelief, just as Allah[azwj] Mighty and Majestic Says ***[4:155] But, Allah Set a seal upon them owing to their unbelief, so they shall not believe except for a few***'.[1174]

[1173] Tafseer Imam Hassan Al Askari[asws] – S 134
[1174] عيون أخبار الرّضا (عليه السّلام) 1: 123/ 16

VERSE 156

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا {156}

[4:156] And for their unbelief and for their having uttered against Maryam a grievous slander

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح بن عقبة، عن علقمة، عن الصادق (عليه السلام)، في حديث قال فيه: «ألم ينسبوا مريم بنت عمران (عليهما السلام) إلى أنها حملت بعيسى من رجل نجار اسمه يوسف؟».

Ibn Babuwayh, from his father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail, from Salih Bin Uqba, from Alqama,

(It has been narrated) from Al-Sadiq[asws] in a Hadeeth in which he[asws] said: 'Did they not ascribe to Maryam[as] daughter of Imran[as] that she[as] was expecting Isa[as] from a man, a carpenter called Yusuf? (Joseph the Carpenter)'[1175]

VERSES 157 - 159

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا {157}

[4:157] And their saying: Surely we have killed the Messiah, Isa son of Maryam, the Rasool of Allah; and they did not kill him and they did not crucify him, but it appeared to them so, and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for certain

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {158} وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا {159}

[4:158] But! Allah Raised him up to Himself; and Allah is Mighty, Wise [4:159] And there is not one of the People of the Book except that he believes in this before his death, and on the Day of Judgement he shall be a witness against them

ثم قال علي بن إبراهيم: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن أبي حمزة، عن شهر بن حوشب، قال: قال لي الحجاج: يا شهر، إن آية في كتاب الله قد أعيتني. فقلت: أيها الأمير، أية آية هي؟ فقال: قوله: وَ إِنْ مِنْ أَهْلِ الْكِتابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ، و الله إني لآمر باليهودي و النصراني فيضرب عنقه ثم أرمقه بعيني فما أراه يحرك شفتيه حتى يخمد!

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Abu Hamza,

(It has been narrated) from Shahr Bin Hawshab who said, 'Al-Hajjaj said to me, 'O Shahr! A Verse in the Book of Allah [azwj] has exhausted me'. So I said, 'O Emir! Which Verse is it?' So he said, 'His[azwj] Words ***[4:159] And there is not one of the***

[1175] الأمالي: 92/ 2

People of the Book except that he believes in this before his death. By Allah[azwj]! I am the Emir of the Jews and the Christians, and I strike their necks, then look at him with my own eyes. So I do not see them move their lips until they die!'

فقلت: أصلح الله الأمير، ليس على ما تأولت. قال: كيف هو؟ قلت: إن عيسى ينزل قبل يوم القيامة إلى الدنيا فلا يبقى أهل ملة يهودي و لا غيره إلا آمن به قبل موته، و يصلي خلف المهدي، قال: ويحك، أنى لك هذا، و من أين جئت به؟ فقلت: حدثني به محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، فقال: جئت بها و الله من عين صافية.

So I said, 'May Allah[azwj] Correct the Emir! This is not as you are explaining it'. He said, 'How is it?' I said, 'Isa[as] would descend to the world before the Day of Judgement, so there would not remain a Jew or someone else from the people of the nations, except that he would believe in him[as] before his[as] death. And he[as] would Pray behind Al-Mahdi[asws]'. He said, 'Woe be unto you! How can this be for you, and from which spring did you bring it?' So I said, 'It was narrated to me by Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws]'. So he said, 'By Allah[azwj]! You have brought it from the clear spring'.[1176]

العياشي: عن الحارث بن المغيرة، عن أبي عبد الله (عليه السلام)، في قول الله: وَ إِنْ مِنْ أَهْلِ الْكِتابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَ يَوْمَ الْقِيامَةِ يَكُونُ عَلَيْهِمْ شَهِيداً، قال: «هو رسول الله (صلى الله عليه و آله)».

Al Ayyashi, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[4:159] And there is not one of the People of the Book except that he believes in this before his death, and on the Day of Judgement he shall be a witness against them***, said: 'He[saww] is Muhammad[saww]'.[1177]

عن المفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ إِنْ مِنْ أَهْلِ الْكِتابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ. فقال: «هذه نزلت فينا خاصة، إنه ليس رجل من ولد فاطمة يموت و لا يخرج من الدنيا حتى يقر للإمام بإمامته كما أقر ولد يعقوب ليوسف حين قالوا: تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنا».

From Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[4:159] And there is not one of the People of the Book except that he believes in this before his death***. So he[asws] said: 'This was Revealed regarding us[asws] in particular. There is none from the men from the children of Syeda Fatima[asws] who dies, and does not exit from the world until he accepts the Imam[asws] with his[asws] Imamate just as the children of Yaqub[as] accepted to Yusuf [as] where they said ***[12:91] They said: By Allah! Now has Allah certainly Preferred you over us***'.[1178]

عن جابر، عن أبي جعفر (عليه السلام)، في قوله: وَ إِنْ مِنْ أَهْلِ الْكِتابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَ يَوْمَ الْقِيامَةِ يَكُونُ عَلَيْهِمْ شَهِيداً. قال: «ليس من أحد من جميع الأديان يموت إلا رأى رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) حقا من الأولين و الآخرين».

From Jabir,

[1176] تفسير القمّي 1: 158.
[1177] تفسير العيّاشي 1: 283/ 299
[1178] تفسير العيّاشي 1: 283/ 300

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[4:159] And there is not one of the People of the Book except that he believes in this before his death, and on the Day of Judgement he shall be a witness against them***. He[asws] said: 'There is no one from all the Religions, who dies except that he sees Rasool-Allah[saww] and Amir-ul-Momineen[asws] truly, from the former ones and the later ones'.[1179]

VERSE 160

فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا {160}

[4:160] Due to the iniquity of those who are Jews did We Forbid to them the good things which had been made Lawful for them and for their hindering many (people) from Allah's Way

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد أو غيره، عن ابن محبوب، عن عبد العزيز العبدي، عن عبد الله بن أبي يعفور، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من زرع حنطة في أرض فلم يزك زرعه، أو خرج زرعه كثير الشعير، فبظلم عمله في ملك رقبة الأرض، أو بظلم لمزارعيه و أكرته، لأن الله عز و جل يقول: فَبِظُلْمٍ مِنَ الَّذِينَ هادُوا حَرَّمْنا عَلَيْهِمْ طَيِّباتٍ أُحِلَّتْ لَهُمْ يعني لحوم الإبل و البقر و الغنم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad or someone else, from Ibn Mahboub, from Abul Aziz Al Abdy, from Abdullah Bin Abu Yafour, said,

'I heard Abu Abdullah[asws] saying: 'The one who plants wheat in a land, and does not purify his harvest, or a lot of barley is harvested, so it is the injustice of his work on the land which he owns or the workers, because Allah[azwj] Mighty and Majestic is Saying ***[4:160] Due to the iniquity of those who are Jews did We Forbid to them the good things which had been made Lawful for them*** – Meaning the flesh of the camel, and the cow and the sheep'.

و قال: «إن إسرائيل كان إذا أكل من لحم الإبل هيج عليه وجع الخاصرة، فحرم على نفسه لحم الإبل، و ذلك قبل أن تنزل التوراة، فلما نزلت التوراة لم يحرمه و لم يأكله».

And Imam[asws] said: 'If an Israelite used to eat from the flesh of the camel, used to suffer pain in his lower back, therefore they prohibited unto themselves the flesh of the camel; and that was before the Revelation of the Torah. So when the Torah was Revealed, they neither prohibited it nor did they eat it'.[1180]

VERSES 161 - 164

وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا {161} لَٰكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ ۚ وَالْمُقِيمِينَ الصَّلَاةَ ۚ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا {162}

[4:161] And their taking usury even though they were Forbidden it; and their devouring the property of people falsely, and We have Prepared for the unbelievers from among them a painful Punishment [4:162] But the deeply

[1179] تفسير العيّاشي 1: 284/ 303
[1180] الكافي 5: 306/ 9.

rooted in Knowledge among them and the Believers believe in what has been Revealed unto you and what was Revealed before you, and those who keep up the Prayers and those who give the Zakat and the believers in Allah and the Last Day, these it is whom We will give a mighty Recompense

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُودَ زَبُورًا {163} وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا {164}

[4:163] Surely, We have Revealed to you as We Revealed unto Noah, and the Prophets after him, and We Revealed unto Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and Isa and Ayoub and Yunus and Haroun and Sulaiman, and We Gave to Dawood Psalms [4:164] And (We Sent) Rasools We have Mentioned to you before and Rasools We have not Mentioned to you; and to Musa, Allah Addressed His Word, speaking (to him)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ قَدْ كَانَ آدَمُ (عليه السلام) وَصَّى هِبَةَ اللَّهِ أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهَدُونَ نُوحاً وَ زَمَانَهُ الَّذِي يَخْرُجُ فِيهِ وَ كَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّداً (صلى الله عليه وآله) وَ إِنَّمَا عَرَفُوا نُوحاً بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنا نُوحاً إِلى قَوْمِهِ إِلَى آخِرِ الْآيَةِ وَ كَانَ مَنْ بَيْنَ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَّوْا كَمَا سُمِّيَ مَنِ اسْتَعْلَنَ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلًا قَدْ قَصَصْناهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أُسَمِّ الْمُسْتَخْفِينَ كَمَا سَمَّيْتُ الْمُسْتَعْلِنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

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

Abu Ja'far[asws] having said that: 'And Adam[as] had bequeathed to Hibbat-Allah[as] that he[as] should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah[as] and the time of his[as] coming out and that is what has come in the will of every Prophet[as] until Allah[azwj] Sent Muhammad[saww], and they recognised Noah[as] by the Knowledge which was in their possession, and it is in the Words of Allah[azwj] Mighty and Majestic: ***[11:25] And We had Sent Noah to his people*** up to the end of the Verse. And there were in between Adam[as] and Noah[as], Prophets[as] who were in hiding and it is for that reason their[as] mention is hidden in the Quran. So they[as] have not been named as have been named the proclaimed Prophets[as], greetings be upon all of them[as], and it is the Statement of Allah[azwj]; ***"[4:164] And (We Sent) Rasools We have Mentioned to you before and Rasools We have not Mentioned to you"***, meaning the hidden ones from the Prophets[as] have not been named as the proclaimed ones have been named'.[1181]

العياشي: عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام)، قال: «إني أوحيت إليك كما أوحيت إلى نوح و النبيين من بعده «1»، فجمع له كل وحي».

Al Ayyashi, from Zarara and Hamran,

[1181] Al Kafi – H 14540 (Extract)

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] having said regarding ***[4:163] Surely We have Revealed to you as We Revealed unto Noah, and the Prophets after him***: 'So He[azwj] Gathered for him[saww] all the Revelations'.[1182]

عن الثمالي، عن أبي جعفر (عليه السلام)، قال: «كان ما بين آدم و بين نوح من الأنبياء مستخفين و مستعلنين، و لذلك خفي ذكرهم في القرآن فلم يسموا كما سمي من استعلن من الأنبياء، و هو قول الله عز و جل: وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَ كَلَّمَ اللَّهُ مُوسى تَكْلِيماً يعني لم أسم المستخفين كما سميت المستعلنين من الأنبياء».

From Al Sumaly,

(It has been narrated) from Abu Ja'far[asws] having said: 'There were in between Adam[as] and Noah[as] from the un-Mentioned and the Mentioned Prophets[as], for that did not Mention their[as] names in the Quran. So He[azwj] did not Name them[as] like He[azwj] Named from the Mentioned Prophets [as], and these are the Words of Allah[azwj] Mighty and Majestic ***[4:164] and Rasools We have not Mentioned to you; and to Musa, Allah Addressed His Word, speaking (to him)*** – Meaning, He[azwj] did not Name the un-Mentioned ones like He[azwj] Named the Mentioned ones from the Prophets[as]'.[1183]

VERSES 165 & 166

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {165} لَٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ ۖ أَنْزَلَهُ بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا {166}

[4:165] (We Sent) Rasools as the givers of Good News and as warners, so that people should not have a plea against Allah after the (coming of) Rasools; and Allah is Mighty, Wise [4:166] But Allah Bears witness by what He has Revealed to you that He has Revealed it with His Knowledge, and the Angels bear witness (also); and Allah is sufficient as a Witness

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إنما أنزلت: لكِنِ اللَّهُ يَشْهَدُ بِما أَنْزَلَ إِلَيْكَ في علي أَنْزَلَهُ بِعِلْمِهِ وَ الْمَلائِكَةُ يَشْهَدُونَ وَ كَفى بِاللَّهِ شَهِيداً».

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

(It has been narrated) from Abu Abdullah[asws] having said: 'But rather, it was Revealed as ***[4:166] But Allah Bears witness by what He has Revealed to you regarding Ali[asws] that He has Revealed it with His Knowledge, and the Angels bear witness (also); and Allah is sufficient as a Witness***'.[1184]

VERSES 167 - 170

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا {167} إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا {168} إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا {169}

[4:167] Surely (as for) those who disbelieve and hinder (men) from Allah's Way, they indeed have strayed off into a remote straying [4:168] Surely (as for)

[1182] تفسير العيّاشي 1: 285/ 305.
[1183] تفسير العيّاشي 1: 285/ 306
[1184] تفسير القمّي 1: 159.

those who disbelieve and act unjustly Allah will not Forgive them nor Guide them to a Path [4:169] Except the Path of Hell, to abide in it for ever, and this is easy to Allah

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {170}

[4:170] O you people! Surely the Rasool has come to you with the Truth from your Lord, therefore believe, (it shall be) good for you and If you disbelieve, then surely whatever is in the skies and the earth is Allah's; and Allah is Knowing, Wise

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن محمد بن الفضيل، عن [أبي حمزة، عن] أبي جعفر (عليه السلام)، قال: «نزل جبرئيل (عليه السلام) بهذه الآية هكذا إِنَّ الَّذِينَ كَفَرُوا وَ ظَلَمُوا آل محمد حقهم لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَ لا لِيَهْدِيَهُمْ طَرِيقاً إِلَّا طَرِيقَ جَهَنَّمَ خالِدِينَ فِيها أَبَداً وَ كانَ ذلِكَ عَلَى اللَّهِ يَسِيراً، ثم قال: يا أَيُّهَا النَّاسُ قَدْ جاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ في ولاية علي فَآمِنُوا خَيْراً لَكُمْ وَ إِنْ تَكْفُرُوا بولاية علي فَإِنَّ لِلَّهِ ما فِي السَّماواتِ وَ الْأَرْضِ».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al Hasny, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: 'Jibraeel[as] descended with this Verse like this ***[4:168] Surely (as for) those who disbelieve and act unjustly to the Progeny f Muhammad[saww] of their rights Allah will not Forgive them nor Guide them to a Path [4:169] Except the Path of Hell, to abide in it for ever, and this is easy to Allah***'.

ثم قال: يا أَيُّهَا النَّاسُ قَدْ جاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ في ولاية علي فَآمِنُوا خَيْراً لَكُمْ وَ إِنْ تَكْفُرُوا بولاية علي فَإِنَّ لِلَّهِ ما فِي السَّماواتِ وَ الْأَرْضِ».

Then Allah[azwj] Said ***[4:170] O you people! Surely the Rasool has come to you with the Truth from your Lord regarding the Wilayah of Ali therefore believe, (it shall be) good for you and If you disbelieve in the Wilayah of Ali then surely whatever is in the skies and the earth is Allah's***'.[1185]

VERSE 171

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۖ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَٰهٌ وَاحِدٌ ۖ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۘ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا {171}

[4:171] O People of the Book! Do not exaggerate in your Religion, and do not speak against Allah except for the Truth; But rather the Messiah, Isa son of Maryam is only a Rasool of Allah and His Word which He Communicated to Maryam and a Spirit from Him; believe therefore in Allah and His Rasools, and say not, Three. Desist, it is better for you; But rather Allah is only one God; far be It from His Glory that He should have a son, whatever is in the skies and whatever is in the earth is His, and Allah is Sufficient for a Protector

[1185] الكافي 1: 351/ 59.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن الحجال، عن ثعلبة، عن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ رُوحٌ مِنْهُ، قال: «هي روح الله مخلوقة خلقها الله في آدم و عيسى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hajaal, from Sa'alba, from hamran who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[4:171] and a Spirit from Him***, said: 'It is the Spirit of Allah[azwj], a creature Created by Allah[azwj] in Adam[as] and Isa[as]'.[1186]

VERSES 172 -175

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا {172}

[4:172] The Messiah does by no means disdain that he should be a servant of Allah, nor do the Angels of Proximity, and whoever disdains His Service and is proud, He will Gather them all together to Himself.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۖ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {173}

[4:173] Then as for those who believe and do good, He will Pay them fully their Rewards and give them more out of His Grace; and as for those who disdain and are proud, He will Punish them with a painful Punishment. And they shall not find for themselves besides Allah a Guardian or a Helper

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا {174} فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا {175}

[4:174] O people! Surely there has come to you manifest Proof from your Lord and We have Sent to you clear Light [4:175] Then as for those who believe in Allah and hold fast by Him, He will Cause them to enter into His Mercy and Grace and Guide them to Himself on a Straight Path

(مناقب ابن شهر آشوب): أبو الورد، عن أبي جعفر (عليه السلام): وَ يَزِيدُهُمْ مِنْ فَضْلِهِ الآية. لآل محمد.

Manaqib Ibn Shehr Ashub, from Abu Al Warad,

(It has been narrated) from Abu Ja'far[asws] having said: '***[4:173] and give them more out of His Grace*** – the Verse. To the Progeny[asws] of Muhammad[saww]'.[1187]

العياشي: عن عبد الله بن سليمان، قال: قلت لأبي عبد الله (عليه السلام) قوله: يا أَيُّهَا النَّاسُ قَدْ جاءَكُمْ بُرْهانٌ مِنْ رَبِّكُمْ وَ أَنْزَلْنا إِلَيْكُمْ نُوراً مُبِيناً؟ قال: «البرهان محمد (عليه و آله السلام)، و النور علي (عليه السلام)». قال: قلت له صِراطاً مُسْتَقِيماً؟ قال: الصراط المستقيم علي (عليه السلام)».

Al Ayyashi, from Abdullah Bin Suleyman who said,

[1186] الكافي 1: 103/ 2.
[1187] المناقب 4: 421

'I said to Abu Abdullah[asws], '(What about) ***[4:174] O people! Surely there has come to you manifest Proof from your Lord and We have Sent to you clear Al-Noor (Light)***?' He[asws] said: 'The manifest Proof is Muhammad[saww], and the Al-Noor is Ali[asws]'. I said, '(And) the Straight Path?' He[asws] said: 'The Straight Path is Ali[asws]'.[1188]

VERSE 176

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {176}

[4:176] They ask you for a Verdict, Say: Allah Gives you a Verdict concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah Clarifies to you, lest you err; and Allah Knows all things

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن عمر بن أذينة، عن بكير، عن أبي جعفر (عليه السلام)، قال: «إذا مات الرجل و له اخت لها نصف ما ترك من الميراث بالآية كما تأخذ البنت لو كانت، و النصف الباقي يرد عليها بالرحم، إذا لم يكن للميت وارث أقرب منها، فإن كان موضع الاخت أخ أخذ الميراث كله بالآية لقول الله: وَ هُوَ يَرِثُها إِنْ لَمْ يَكُنْ لَها وَلَدٌ و إن كانتا أختين أخذتا الثلثين بالآية، و الثلث الباقي بالرحم، و إن كانوا إخوة رجالا و نساء فللذكر مثل حظ الأنثيين، و ذلك كله إذا لم يكن للميت ولد، أو أبوان، أو زوجة».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Umar Bin Azina, from Bakeyr,

(It has been narrated) from Abu Ja'far[asws] having said: 'When the man dies and there is a sister for him, for her shall be half of what he leaves from the inheritance by the Verse just as the daughter would have taken if she had been there, and the half of the remainder would return to her by the womb (blood relationship), if it is not for the death, hear nearest one would inherit it. So if in the places of the sister there was a brother, he would take all of the inheritance by the Verse by the Words of Allah[azwj] ***[4:176] and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds*** by the Verse, and the remaining third would be by the womb. And if there were brothers for the man and the woman, so for the male would be like the portion of two females. And all that is when there is no son for the dead person, or parents, or spouse'.[1189]

[1188] تفسير العيّاشي 1: 285/ 308.
[1189] تفسير القمّي 1: 159.

CHAPTER 5

AL-MA'IDA

(120 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة المائدة في كل يوم خميس لم يلبس إيمانه بظلم، و لم يشرك بربه أحدا.

Ibn Babuwayh, by his chain, from Abu Al Jaroud,

Abu Ja'far[asws] has said: 'The one who recites *Surah Al-Ma'aida* during every Thursday would never clothe his faith with injustice, and would never associate anyone with his Lord[azwj]'.[1190]

العياشي: عن زرارة بن أعين، عن أبي جعفر (عليه السلام)، قال: «قال علي بن أبي طالب (صلوات الله عليه): نزلت المائدة قبل أن يقبض النبي (صلى الله عليه و آله) بشهرين أو ثلاثة».

Al Ayyashi, from Zarara Bin Ayn,

Abu Ja'far[asws] has said: 'Ali[asws] Bin Abu Talib[asws] said: '(*Surah*) *Al-Ma'aida* was Revealed two to three months before the passing away of the Prophet[saww]'.[1191]

الشيخ: بإسناده عن الحسين بن سعيد، عن حماد، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «جمع عمر بن الخطاب أصحاب النبي (صلى الله عليه و آله) و فيهم علي (عليه السلام)، فقال: ما تقولون في المسح على الخفين؟ فقام المغيرة بن شعبة، فقال: رأيت رسول الله (صلى الله عليه و آله) يمسح على الخفين. فقال علي (عليه السلام): قبل المائدة أو بعدها؟ فقال: لا أدري. فقال علي (عليه السلام): سبق الكتاب الخفين، إنما أنزلت المائدة قبل أن يقبض بشهرين أو ثلاثة».

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Hamaad, from Hareez, from Zarara, who says:

'I heard Abu Ja'far[asws] saying: 'Umar Bin Al-Khattab gathered the companions of the Prophet[saww], and among them was Ali[asws], so he said, 'What are you all saying regarding the wiping upon the socks (during ablution)?' So Al-Mugheira Bin Sha'ba stood up and said, 'I saw Rasool-Allah[saww] wiping upon the socks'. So Ali[asws] said: 'Before (the Revelation of *Surah*) *Al-Ma'aida* or after it?' He said, 'I don't know'. So Ali[asws] said: 'The (matter of the) two socks preceded the Book (*Surah Al-Ma'aida*). But rather, *Surah Al-Ma'aida* was Revealed before the passing away (of the Prophet[saww]) by two months or three'.[1192]

1190 ثواب الأعمال: 105.
1191 تفسير العيّاشي 1: 288/ 1.
1192 التهذيب 1: 361/ 1091.

و عن رسول الله (صلى الله عليه و آله) قال: «من قرأها اعطي من الأجر عشر حسنات، و محي عنه عشر سيئات، و رفع له عشر درجات، بعدد كل يهودي و نصراني يتنفس».

And from Rasool-Allah[saww] having said: 'The one who recites it (*Surah Al-Ma'aida*) would be Given from the Recompense, ten Rewards, and ten sins would be deleted from him, and he would be raised by ten Levels, of the number of every Jew and Christian alive'.[1193]

VERSE 1

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ {1}

[5:1] O you who believe! Fulfill the Obligations. The cattle quadrupeds are Permissible for you except that which is recited to you, not violating the Prohibition against game when you are entering upon the performance of the Pilgrimage; surely Allah orders what He desires

عنه، قال: أخبرنا الحسين بن محمد بن عامر، عن المعلى بن محمد البصري، عن ابن أبي عمير، عن أبي جعفر الثاني (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ، قال: «إن رسول الله (صلى الله عليه و آله) عقد عليهم لعلي (عليه السلام) بالخلافة في عشرة مواطن، ثم أنزل يا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ التي عقدت عليكم لأمير المؤمنين (عليه السلام)».

From him (Ali Bin Ibrahim) who said, 'Al Husayn Bin Muhammad Bin Aamir informed us, from Al Moala Bin Muhammad Al Basry, from Ibn Abu Umeyr,

(It has been narrated) from Abu Ja'far[asws]-the second, regarding Allah[azwj]'s Words ***[5:1] O you who believe! Fulfill the Obligations***, he[asws] said: 'Rasool-Allah[saww] covenanted with them for Ali[asws] with regards to the Caliphate at ten places. Then (the Verse) was Revealed ***[5:1] O you who believe! Fulfill the Obligations*** which I[saww] covenanted with you for Amir-ul-Momineen[asws]'.[1194]

2876/ [7]- العياشي، عن جعفر بن أحمد، عن العمركي بن علي، عن علي بن جعفر بن محمد، عن أخيه موسى (عليه السلام)، عن علي بن الحسين (عليهما السلام)، قال: «ليس في القرآن يا أَيُّهَا الَّذِينَ آمَنُوا إلا و هي في التوراة: يا أيها المساكين».

Al Ayyashi, from Ja'far Bin Ahmad, from Al Amraky Bin Ali, from Ali Bin Ja'far Bin Muhammad,

(It has been narrated) from his brother Musa[asws], from Ali[asws] Bin Al-Husayn[asws] having said: 'There is not in the Quran ***[5:1] O you who believe!*** Except that it is in the Torah : "O you who are poor".[1195]

عن وهب بن وهب، عن جعفر بن محمد، عن أبيه (عليهما السلام): «أن عليا (عليه السلام) سئل عن أكل لحم الفيل و الدب و القرد، فقال: ليس هذا من بهيمة الأنعام التي تؤكل».

From Wahab Bin Wahab,

[1193] مصباح الكفعمي
[1194] تفسير القمّي 1: 160.
[1195] تفسير العيّاشي 1: 289/ 8.

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws] having said: 'Ali[asws] was asked about the flesh of the elephant, and the bear, and the monkey, so he[asws] said: 'This is not from ***The cattle quadrupeds*** which you eat'.[1196]

VERSE 2 & 3

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۘ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {2}

[5:2] O you who believe! Do not violate the Signs Appointed by Allah nor the Sacred Month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the Sacred House seeking the Grace and Pleasure of their Lord; and when you are free from the Obligations of the Pilgrimage, then hunt, and let not hatred of a people - because they hindered you from the Sacred Masjid - incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and fear Allah; surely Allah is Severe in requiting (evil)

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ۙ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {3}

[5:3] Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your Religion, so fear them not, and fear Me. This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion, but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، [و الحسين بن إبراهيم بن أحمد بن هشام بن المؤدب، و علي بن عبد الله الوراق، و حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قالوا:] حدثنا علي بن إبراهيم بن هاشم سنة سبع و ثلاث مائة، قال: حدثني أبي، عن أبي أحمد محمد بن زياد الأزدي. و أحمد بن محمد بن أبي نصر البزنطي، جميعا، عن أبان بن عثمان الأحمر، عن أبان بن تغلب، عن أبي جعفر محمد بن علي الباقر (صلوات الله عليهما) أنه قال في قوله عز و جل: حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ الآية، قال: «الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ معروف وَ ما أُهِلَّ لِغَيْرِ اللَّهِ بِهِ يعني ما ذبح للأصنام. و أما الْمُنْخَنِقَةُ فان المجوس كانوا لا يأكلون الذبائح و يأكلون الميتة، و كانوا يخنقون البقر و الغنم، فإذا اختنقت و ماتت أكلوها. وَ الْمُتَرَدِّيَةُ كانوا يشدون عينها و يلقونها من السطح، فإذا ماتت أكلوها. وَ النَّطِيحَةُ كانوا يناطحون بالكباش، فإذا مات أحدها أكلوه.

Ibn Babuwayh said, 'Ahmad Bin Ziyad Ja'far Al Hamdany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Bin Al Mowdab, and Ali Bin Abdullah Al Waraq, and Hamza Bin Muhammad Bin Ahmad Bin Ja'far Bin Muhammad Bin Zayd Bin Ali Bin Al Husayn [asws] Bin Ali Bin Abu Talib [asws], from Ali Bin Ibrahim Bin Hashim in the year three hundred and seven, from his father, from Abu

[1196] تفسير العيّاشي 1: 290/ 12.

Ahmad Muhammad Bin Zayd Al Azdy, and Ahmad Bin Muhammad Bin Abu Nasr Al Zubeyri, altogether, from Aban Bin Usman Al Ahmar, from Aban Biin Taghlub,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali Al-Baqir[asws] having said regarding the Words of the Mighty and Majestic ***[5:3] Forbidden to you is that which dies of itself, and blood, and flesh of swine*** – the Verse, said: 'The dead, and the blood, and the flesh of the swine is well known, ***and that on which any other name than that of Allah has been invoked*** Means what has been slaughtered for the idols. And as for ***and the strangled (animal)***, so the Magians were not eating the slaughtered and they were eating the dead, and they used to strangle the cows and the sheep, so when it was strangled and died, they ate it. ***and that killed by a fall*** they used to pull it and throw it from the roof, so if it died, they would eat it. ***and that killed by being smitten with the horn***, they used to have (it fight with the) rams, and if it died, they would eat it.

وَ ما أَكَلَ السَّبُعُ إِلَّا ما ذَكَّيْتُمْ فكانوا يأكلون ما يقتله الذئب و الأسد، فحرم الله عز و جل ذلك وَ ما ذُبِحَ عَلَى النُّصُبِ كانوا يذبحون لبيوت النيران، و قريش كانوا يعبدون الشجر و الصخر فيذبحون لهما. وَ أَنْ تَسْتَقْسِمُوا بِالْأَزْلامِ ذلِكُمْ فِسْقٌ، قال: كانوا يعمدون إلى جزور فيجزئونه عشرة أجزاء، ثم يجتمعون عليه فيخرجون السهام و يدفعونها إلى رجل، و السهام عشرة: سبعة لها أنصباء، و ثلاثة لا أنصباء لها، فالتي لها أنصباء: الفذ، و التوأم، و المسبل، و النافس، و الحلس، و الرقيب، و المعلى. فالفذ له سهم، و التوأم له سهمان، و المسبل له ثلاثة أسهم، و النافس له أربعة أسهم، و الحلس له خمسة أسهم، و الرقيب له ستة أسهم، و المعلى له سبعة أسهم،

and that which wild beasts have eaten, except what you slaughter – they used to eat what was killed by the wolf and the lion, so Allah[azwj] Mighty and Majestic Prohibited that ***and what is sacrificed on stones set up (for idols)*** they used to slaughter for the fire-houses (houses for worshipping the fire), and the Quraish used to worship the tree and the rock, so they used to slaughter for the sake of these. ***and that you divide by the arrows; that is a transgression*** they were resorting to the roots and divide these into ten parts, have a consensus over it and hand these arrows to a man. The arrows were ten in number, seven of which had a head and three did not. So the ones which had heads were *Al-Faz*, and *Al-Taw'am*, and *Al-Masbal* and *Al-Nafas*, and *Al-Halas*, and *Al-Raqeeb*, and *Al-Moala*. So *Al-Faz* had one share, and *Al-Tawa'im* had two shares, and *Al-Masbak* had three shares, and *Al-Nafas* had four shares, and *Al-Halas* had five shares, and *Al-Raqeeb* had six shares, and *Al-Moala* had seven shares.

و التي لا أنصباء لها: السفيح و المنيح و الوغد، و ثمن الجزور على من لا يخرج له من الأنصباء شيء، و هو القمار، فحرمه الله عز و جل».

And the one which did not have a head for it were the *Al-Safeeh*, and *Al-Mani'e*, and *Al-Wagad*, and the prices were paid by the one from whom one of these came out. And it is the gambling, therefore Allah[azwj] Mighty and Majestic Prohibited it'.[1197]

العياشي: عن محمد بن عبد الله، عن بعض أصحابه قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، لم حرم الله الميتة و الدم و لحم الخنزير؟ فقال: «إن الله تبارك و تعالى لم يحرم ذلك على عباده و أحل لهم ما سواه من رغبة منه تبارك و تعالى فيما حرم عليهم، و لا زهد فيما أحل لهم، و لكنه خلق الخلق و علم ما يقوم به أبدانهم و ما يصلحهم فأحله و أباحه تفضلا منه عليهم لمصلحتهم، و علم ما يضرهم فنهاهم عنه و حرمه عليهم، ثم أباحه للمضطر و أحله لهم في الوقت الذي لا يقوم بدنه إلا به، فأمره أن ينال منه بقدر البلغة لا غير ذلك».

[1197] الخصال: 451/ 57.

Al Ayyashi, from Muhammad Bin Abdullah, from one of his companions who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! Why did Allah[azwj] Prohibit the dead, and the blood, and the flesh of the swine?' So the Imam[asws] said: 'Allah[azwj] Blessed and High did Prohibit that upon His[azwj] servants, and Permit the rest for the (squashing) of their desires from it from what the Blessed and High had Prohibited them, nor due to ascetisim regarding what He[azwj] Permitted for them, but He[azwj] Created the creatures, and is More Knowing of what is good for their bodies and what is correct for them, so He[azwj] Permitted them and Detailed it for them for their correctiveness, and is more Knowing of what is harmful for them, so He[azwj] Prevented them from it and Prohibited them. Then He[saww] neutralised it for the compelled one and Permitted it for him in a situation that this body would not survive except by it, so He[azwj] Commanded it that he should take from it in accordance to the need and nothing other than that'.

ثم قال: «أما الميتة فإنه لا يدنو منها أحد و لا يأكلها إلا ضعف بدنه، و نحل جسمه، و وهنت قوته، و انقطع نسله، و لا يموت آكل الميتة إلا فجأة. و أما الدم فانه يورث الكلب، و قسوة القلب، و قلة الرأفة و الرحمة، لا يؤمن أن يقتل ولده و والديه، و لا يؤمن على حميمه، و لا يؤمن على من صحبه.

Then he[asws] said: 'As for the dead, so no one would approach it and eat from it except that it would weaken his body, and his body would become thin, and his strength would decline, and his offspring would be cut off, and its eater would not die except for suddenly. And as for the blood, so it is the inheritance of the dogs, and it hardens the heart, and have lack of compassion and mercy, and (the eater of the blood) would not feel secured from his children and his parents, nor on his spouse, nor upon his friends.

و أما لحم الخنزير فإن الله مسخ قوما في صورة شيء شبه الخنزير و القرد و الدب، و ما كان من الأمساخ، ثم نهى عن أكل مثله لكي لا ينتفع بها و لا يستخف بعقوبته. و أما الخمر فانه حرمها لفعلها و فسادها».

And as for the flesh of the swine – so Allah[azwj] Metamorphosed a people in the image of something which resembles the swine, and the monkeys, and the bears. And whatever was from the metamorphosed, then He[azwj] Prohibited from eating from that which resembles it, and they would not benefit from eating it, nor would it Lighten their Punishment. And as for the intoxicants, so He[azwj] Prohibited it for its repercussions and its mischief'.

و قال: «إن مدمن الخمر كعابد وثن، و يورثه ارتعاشا، و يذهب بنوره، و يهدم مروءته، و يحمله على أن يجسر على المحارم من سفك الدماء، و ركوب الزنا، و لا يؤمن إذا سكر أن يثب على حرمه و هو لا يعقل ذلك، و الخمر لم يرد شاربها إلا إلى كل شر».

And the Imam[asws] said: 'The one who is habitual in partaking from the intoxicant is like the one who worships the idols, and he would inherit the trembling, and his Light (which guides towards belief) would go away from him, and destroys his chivalry, and carries him towards shedding the blood which is Forbidden, and would indulge in the adultery, and he is not secure when he is drunk that he would jump upon his

sacred (women) and he would not have the intellect for that. And the intoxicant does not return its partaker except to every evil'.[1198]

العياشي: عن عمرو بن شمر، عن جابر، قال: قال أبو جعفر (عليه السلام) في هذه الآية: الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلا تَخْشَوْهُمْ وَ اخْشَوْنِ: «يوم يقوم القائم (عليه السلام) يئس بنو امية فهم الَّذِينَ كَفَرُوا يئسوا من آل محمد (صلى الله عليه و آله)».

Al Ayyashi, from Amro Bin Shimr, from Jabir who said,

'Abu Ja'far[asws] said regarding this Verse ***[5:3] This day have those who disbelieve despaired of your Religion, so fear them not, and fear Me***: 'The day of the rising of Al-Qaim[asws], the Clan of Umayya would despair, for they are ***those who disbelieve*** having despaired from the Progeny[asws] of Muhammad[saww]'.[1199]

علي بن إبراهيم، قال: حدثني أبي، عن صفوان بن يحيى، عن العلاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «آخر فريضة أنزلها الله تعالى الولاية، ثم لم ينزل بعدها فريضة، ثم أنزل: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ بكراع الغميم فأقامها رسول الله (صلى الله عليه و آله) بالجحفة ، فلم ينزل بعدها فريضة».

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan Bin Yahya, from Al A'la, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] having said: 'The last Obligation which Allah[azwj] the High Revealed was Al-Wilayah, then no Obligation was Revealed after it. Then it was Revealed ***[5:3] This day have I Perfected for you your Religion*** at Kara'a Al-Ghameem, so Rasool-Allah[saww] established it at Al-Johfa. Thus, there was no Obligation Revealed after it'.[1200]

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية. ويؤيده: قوله تعالى (إن الدين عند الله الاسلام) وهولا يتم إلا بالولاية، لانه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام دينا). فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الاسلام، فلاجل ذلك صار الدين الولاية، فتمسك بهاتكن من أهلها الموالين وقل عند لك: الحمد لله رب العالمين.

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah[asws] regarding the Statement of the Mighty and Majestic: ***"[107:1] Have you considered him who belied the Religion?"*** The Imam[asws] said: '(Belied) the Wilayah. <u>It means that the Religion is Al-Wilayah</u>.

And it is supported by the Words of the High: ***"[3:19] Surely the Religion with Allah is Islam"*** and it is not complete except by Al-Wilayah, because the Glorious One[azwj] Said on the day that He[azwj] Obligated the Wilayah: ***[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion***. Had it not been for Al-Wilayah, the religion would not have been perfected, nor would the Favours have been completed, nor would Allah[azwj] the Glorious have been Pleased for us with the Religion of Al-Islam. It is for

[1198] تفسير العيّاشي 1: 291/ 15.
[1199] تفسير العيّاشي 1: 292/ 19
[1200] تفسير القمّي 1: 162

that purpose Al-Wilayah became the Religion. So attach yourselves to the organization, its people, the *Al-Mawaleen* (those with Al-Wilayah)'.[1201]

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، قال: كنا مع الرضا (عليه السلام) بمرو، فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، و كثرة اختلاف الناس فيها، فدخلت على سيدي (عليه السلام)، فأعلمته في خوض الناس فيه، فتبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، و خدعوا عن أديانهم،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim who said,

'I was with Al-Reza[asws] as Merv, during a gathering at the Mosque on Friday during the beginning of our arrival. So they were narrating the matter of the Imamate, and there was a lot of differing by the people with regard to it. So I came up to my Master[asws] regarding the quarrelling of the people regarding it. So he[asws] smiled at me, then said: 'O Abdul Aziz! The people are ignorant and have been deceived about their religions.

إن الله عز و جل لم يقبض نبيه (صلى الله عليه و آله) حتى أكمل له الدين، و أنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال و الحرام، و الحدود و الأحكام، و جميع ما يحتاج إليه الناس كملا، و قال عز و جل: ما فَرَّطْنا فِي الْكِتابِ مِنْ شَيْءٍ و أنزل فيه ما أنزل في حجة الوداع- و هي آخر عمره (صلى الله عليه و آله)-: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلامَ دِيناً، و أمر الإمامة من تمام الدين،

Allah[azwj] Mighty and Majestic did not Cause His[azwj] Prophet[saww] to pass away until Completing the Religion for him[saww], and Revaled the Quran unto him [saww] in which is the explanation of every thing, regarding the Permissibles, and the Prohibition, and the Limits (of the Law) and the Ordinances, and all of what the people would be needing from him[saww] in totality. And the Mighty and Majestic Said ***[6:38] We have not neglected anything in the Book*** and Revealed in it what He[azwj] Revealed during the Farewell Pilgrimage – and it was at then end of his[saww] lifetime ***[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion***. And the matter of Imamate is from the Completion of the Religion.

و لم يمض رسول الله (صلى الله عليه و آله) حتى بين لامته معالم دينهم، و أوضح لهم سبيلهم، و تركهم على قصد سبيل الحق، و أقام لهم عليا (عليه السلام) علما و إماما، و ما ترك شيئا تحتاج إليه الامة إلا بينه، فمن زعم أن الله عز و جل لم يكمل دينه فقد رد كتاب الله، و من رد كتاب الله فهو كافر به.

And Rasool-Allah[saww] did not leave (this world) until he[saww] had explained the matters of their Religion to his[saww] community, and clarified for them their way, and left them facing the Way of the Truth. And he[saww] nominated for them Ali[asws] as a flag and an Imam[asws]. And he[saww] did not leave anything out which the community would need from him[saww] except that he[saww] explained it. So the one who claims that Allah[azwj] Mighty and Majestic did not Complete His[azwj] Religion, so he has rejected the Book of Allah[azwj], and the one who rejects the Book of Allah[azwj] so he has disbelieved in it'.[1202]

[1201] Taweel Al Ayaat Al Zahira – CH 107 H 2
[1202] الكافي 1: 154/ 1 (Extract)

الطبرسي، قال: حدثنا السيد العالم أبو الحمد مهدي بن نزار الحسيني، قال: حدثني أبو القاسم عبيد الله ابن عبد الله الحسكاني، قال: أخبرنا أبو عبد الله الشيرازي، قال: أخبرنا أبو بكر الجرجاني، قال: أخبرنا أبو أحمد البصري، قال: حدثنا أحمد بن عمار بن خالد، قال: حدثنا يحيى بن عبد الحميد الحماني، قال: حدثنا قيس بن الربيع، عن أبي هارون العبدي، عن أبي سعيد الخدري، أن رسول الله (صلى الله عليه و آله) لما نزلت هذه الآية، قال: «الله أكبر على إكمال الدين و إتمام النعمة و رضا الرب برسالتي و ولاية علي بن أبي طالب (عليه السلام) من بعدي».

Al Tabarsy said, 'Al Syed Al Aalim Abu Al Hamd Al Mahdy Bin Nazar Al Husayni narrated to us, from Abu Al Qasim Ubeydullah Ibn Abdullah Al Haskany, from Abu Abdullah Al Shirazi, from Abu Bakr Al Jarjany, from Abu Ahmad Al Basry, from Ahmad Bin Amaar Bin Khalid, from Yahya Bin Abdul Hameed Al Hamany, from Qays Bin Al Rabi'e, from Abu Haroun Al Abdy,

(It has been narrated) from Abu Saeed Al-Khudry who said, 'When this Verse was Revealed (5:3), Rasool-Allah[saww] said: 'Allah[azwj] is the Greatest for the Perfection of the Religion and the Completion of the Favours, and Allah[azwj] is Pleased with my[saww] Messengership and the Wilayah of Ali[asws] Bin Abu Talib[asws] from after me[saww]'.

و قال: «من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله».

And he[saww] said: 'The one for whom I[saww] was the Master of, so Ali[asws] is his Master. Our Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to him who is inimical to him[asws], and the Help the one the one helps him[asws], and Abandon the one who abandons him[asws]'.[1203]

السيد الرضي في كتاب (المناقب): عن محمد بن إسحاق، عن أبي جعفر (عليه السلام)، عن أبيه، عن جده، قال: «لما انصرف رسول الله (صلى الله عليه و آله) من حجة الوداع نزل أرضا يقال لها: ضوجان، فنزلت هذه الآية يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فلما نزلت عصمته من الناس، نادى: الصلاة جامعة.

Al Syed Al Razy in the book Al Manaqib, from Muhammad Bin Is'haq,

(It has been narrated) from Abu Ja'far[asws], from his[asws] father[asws], from his[asws] grandfather having said: 'When Rasool-Allah[saww] finished the Farewell Pilgrimage, encamped at a land called Zawjan, so this Verse was Revealed ***[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people***. So when ***Protect you from the people*** was Revealed, Rasool Allah[saww] called for the congregational Prayer.

فاجتمع الناس إليه و قال (عليه السلام): من أولى منكم بأنفسكم؟ فضجوا بأجمعهم، و قالوا: الله و رسوله. فأخذ بيد علي بن أبي طالب (عليه السلام)، و قال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله، فإنه مني و أنا منه، و هو مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي.

So the people gathered and he[saww] said: 'Who is higher among you than your own selves?' They all grumbled and said, 'Allah[azwj] and His[azwj] Rasool[saww]'. So he[saww] grabbed Ali[asws] Bin Abu Talib[asws] and said: 'The one whom I[saww] was a Master of, so Ali[asws] is his Master! Our Allah[azwj]! Befriend the one who befriends him[asws], and Inimical to the one who is inimical to him[asws], and Help the one who helps him[asws], and Abandon the one who abandons him[asws], for he[asws] is from me[saww] and I[saww] am

[1203] مجمع البيان 3: 246

from him[asws], and he[asws] is from me[saww] of the status of Haroun[as] from Musa[as] except that there is no Prophet[saww] after me[saww]'.

و كانت آخر فريضة فرضها الله تعالى على امة محمد (صلى الله عليه و آله)، ثم أنزل الله تعالى على نبيه الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلامَ دِيناً».

And it was the last Obligation which Allah[azwj] the High Obligated upon the community of Muhammad[saww], then Allah[azwj] Revealed unto His[azwj] Prophet[saww] ***[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion***'.

قال أبو جعفر (عليه السلام): «فقبلوا من رسول الله (صلى الله عليه و آله) كل ما أمرهم الله من الفرائض في الصلاة و الصوم و الزكاة و الحج، و صدقوه على ذلك».

Abu Ja'far[asws] said: 'So they received from Rasool-Allah[saww] everything which Allah[azwj] Commanded them, from the Obligation regarding the Prayer, and the Fasts, and the Zakat, and the Hajj, and ratified him[saww] upon that'.

قال ابن إسحاق: قلت لأبي جعفر (عليه السلام): متى كان ذلك؟ قال: «لسبع عشرة ليلة خلت من ذي الحجة سنة عشر، عند منصرفه من حجة الوداع، و كان بين ذلك و بين وفاة النبي (صلى الله عليه و آله) مائة يوم.

Ibn Is'haq said, 'I said to Abu Ja'far[asws], 'When was that?' He[asws] said: 'Seventeen nights from *Zil-Hajj* in the year ten (Hijra) during the returning from the Farewell Pilgrimage. And between that and the passing away of the Prophet[saww] were a hundred days'.[1204]

عن جعفر بن محمد الخزاعي، عن أبيه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما نزل رسول الله (صلى الله عليه و آله) عرفات يوم الجمعة أتاه جبرئيل (عليه السلام)، فقال له: يا محمد، إن الله يقرئك السلام، و يقول لك: قل لامتك الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ بولاية علي بن أبي طالب وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلامَ دِيناً و لست انزل عليكم بعد هذا، قد أنزلت عليكم الصلاة و الزكاة و الصوم و الحج، و هي الخامسة، و لست أقبل هذه الأربعة إلا بها».

From Ja'far Bin Muhammad Al Khazai'e, from his father who said,

'I heard Abu Abdullah[asws] saying: 'When Rasool-Allah[saww] encamped at Arafaat on the day of Friday, Jibraeel[as] came up to him[saww] as said to him[saww]: 'O Muhmammad[saww]! Allah[azwj] Conveys His[azwj] Greeting to you[saww] and is Saying to you[saww]: "Say to your[saww] community ***[5:3] This day have I Perfected for you your Religion*** by the Wilayah of Ali Bin Abu Talib[asws] ***and Completed My Favour on you and Chosen for you Islam as a Religion*** and there will not be Revealed upon you all (Obligations) after this, for there has been Revealed unto you the Prayer, and the Zakat, and the Fasts, and the Hajj, and this is the fifth, <u>and these four are not Acceptable except by it (the fifth)</u>'.[1205]

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «تمام النعمة: دخول الجنة».

From Hisham Bin Saalim,

[1204] غاية المرام: 337/ 6
[1205] تفسير العيّاشي 1: 293/ 21

(It has been narrated) from Abu Abdullah[asws] having said: 'Completion of the Favours – Entry into the Paradise'.[1206]

إعلان الولاية في غدير خم

DECLARATION OF AL-WILAYAH IN GHADEER KHUMM

قال: أنشدكم الله في قول الله: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) ، وقوله: (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون)، ثم قال: (ولم يتخذ من دون الله ولا رسوله ولا المؤمنين وليجة)، فقال الناس: (يا رسول الله، أخاص لبعض المؤمنين أم عام لجميعهم)؟ فأمر الله عز وجل رسوله أن يعلمهم فيمن نزلت الآيات وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وصيامهم وزكاتهم وحجهم.

He[asws] (Amir-ul-Momineen[asws])said: 'I[asws] adjure you to Allah[azwj] regarding the Words of Allah[azwj] ***"[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you"***, and His[azwj] Words ***"[5:55] Only Allah is your Guardian and His Rasool and those who believe, those who keep up the Prayers and pay the Zakat while they are bowing"***, then Said ***[9:16] Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as a confidant***. So the people said, 'O Rasool Allah[saww], is this especially for some of the believers or general for all of them?' Allah[azwj] Mighty and Majestic Ordered His[azwj] Messenger[saww] that he[saww] should teach them as to the ones[asws] for whom the Verse Came down, and that he[saww] should explain about the 'Wilayah' just as he[saww] had explained to them their Prayers, and their Fasts, and their Zakat, and their Pilgrimage.

فنصبني بغدير خم وقال: (إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس مكذبوني، فأوعدني لأبلغنها أو يعذبني. قم يا علي).

So he[saww] nominated me[asws] at Ghadeer Khumm and said that: 'Allah[azwj] Sent me[saww] with a Message which constricted my[saww] chest and I[saww] saw that the people would not believe me[saww]. He[azwj] Promised me[saww] that I[saww] should preach it or else He[azwj] would Punish me[saww]. Arise! O Ali[asws]'.

ثم نادى بالصلاة جامعة، فصلى بهم الظهر، ثم قال: (أيها الناس، إن الله مولاي وأنا مولى المؤمنين وأولى بهم من أنفسهم. ألا من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله).

Then he[saww] called for the congregational Prayer, so we all Prayed with him[asws] Al-Zohr (Midday Prayer), then said: 'O you people! Surely Allah[azwj] is my[saww] Master (Mola), and I[saww] am the Master of the believers and higher to them than their own selves. Beware! The one to whom I[saww] was the Master of, Ali[asws] is his Master. Our Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to the one who is inimical to him[asws], and Help the one who helps him[asws] and Abandon the one who abandons him[asws]'.

فقام إليه سلمان الفارسي فقال: يا رسول الله، ولاؤه كما ذا؟ فقال: (ولاؤه كولايتي، من كنت أولى به من نفسه فعلي أولى به من نفسه)، وأنزل الله تبارك وتعالى: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا). فقال سلمان

[1206] تفسير العيّاشي 1: 293/ 23

الفارسي: يا رسول الله، أنزلت هذه الآيات في علي خاصة؟ فقال رسول الله صلى الله عليه وآله: بل فيه وفي أوصيائي إلى يوم القيامة).

So Salman Al-Farsi[as] stood up in front of him[saww] and said, 'O Rasool Allah[saww], be submissive to him[asws] like what?' He[saww] said: 'Be submissive to him[asws] like you[as] are submissive to me[saww]. The one to whom I[saww] am higher than his own self, so Ali[asws] is higher to him than his own self', and Allah[azwj] Blessed and High Sent down ***[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion***. So Salman Al-Farsi[as] said, 'O Rasool Allah[saww], this Verse has Descended regarding Ali[asws] especially?' The Rasool Allah[saww] said: 'Indeed, it is regarding him[asws], and regarding my[saww] successors up to the Day of Judgement'.

ثم قال رسول الله صلى الله عليه وآله: (يا سلمان، اشهد أنت ومن حضرك بذلك وليبلغ الشاهد الغائب). فقال سلمان الفارسي: يا رسول الله، بينهم لنا. فقال: (علي أخي ووزيري ووصيي ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي، وأحد عشر إماما من ولده. أولهم ابني الحسن، ثم الحسين، ثم تسعة من ولد الحسين واحدا بعد واحد. القرآن معهم وهم مع القرآن لا يفارقونه حتى يردوا علي الحوض).

Then the Rasool Allah[saww] said: 'O Salman[as], you and those who are present are witnesses of that, and those present should make it reach to the ones who are absent'. Salman Al-Farsi[as] said, 'O Rasool Allah[saww], explain it for us'. So he[saww] said: 'Ali[asws], who is my[saww] brother, and my[saww] Vizier, and my[saww] successor, and my[saww] inheritor, and my[saww] Calliph in my[saww] community, and the Guardian of every believer after me[saww], and eleven Imams[asws] from his sons[asws]. The first of them[asws] is my[saww] son Al-Hassan[asws], then Al-Husayn[asws], then nine from the sons[asws] of Al-Husayn[asws], one after the other. The Quran is with them[asws] and they[asws] are with the Quran. Neither will it separate from them[asws] nor will they separate from it until they[asws] return to the Fountain'.

فقام اثنا عشر رجلا من البدريين فقالوا: نشهد أنا سمعنا ذلك من رسول الله كما قلت سواء لم تزد فيه ولم تنقص حرفا، وأشهدنا رسول الله صلى الله عليه وآله على ذلك. وقال بقية السبعين: قد سمعنا ذلك ولم نحفظ كله، وهؤلاء الاثنا عشر خيارنا وأفضلنا. فقال عليه السلام: صدقتم، ليس كل الناس يحفظ، بعضهم أحفظ من بعض.

Twelve men from the people of Badr stood up and said, 'We testify that we heard that from the Rasool Allah[saww] as you[asws] have said it exactly, neither have you[asws] added nor you[asws] have been deficient by a single letter, and Rasool Allah[saww] made us witnesses on that'. And the remaining seventy said, 'We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us'. So he[asws] said: 'You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others'.

فقام من الاثني عشر أربعة: أبو الهيثم بن التيهان وأبو أيوب الأنصاري وعمار بن ياسر وخزيمة بن ثابت ذو الشهادتين رحمهم الله، فقالوا: نشهد أنا قد سمعنا قول رسول الله صلى الله عليه وآله وحفظناه أنه قال يومئذ وهو قائم وعلي قائم إلى جنبه. ثم قال رسول الله صلى الله عليه وآله: (يا أيها الناس، إن الله أمرني أن أنصب لكم إماما ووصيا يكون وصي نبيكم فيكم وخليفتي في أمتي وفي أهل بيتي من بعدي والذي فرض الله على المؤمنين في كتابه طاعته وأمركم فيه بولايته. فراجعت ربي خشية طعن أهل النفاق وتكذيبهم، فأوعدني لأبلغها أو ليعذبني).

Four out of the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah[azwj] have Mercy on them – so they said, 'We testify that we

have heard the words of Rasool Allah[saww] and we have preserved it that he[saww] said, one day, and he[saww] was standing, and Ali[asws] was standing beside him[saww]. Then Rasool Allah[saww] said: 'O you people! Allah[azwj] has Ordered me[saww] that I[saww] should nominate for you an Imam[asws] and a successor[asws] who will be the successor[asws] of your Prophet[saww] among you, and my[saww] Caliph in my[saww] community, and among the People[asws] of my[saww] Household after me[saww], and the one[asws] for whom Allah[azwj] has Obligated upon the believers, in His[azwj] book, obedience to him[asws], and has Ordered to you all in it for his[asws] 'Wilayah'. So I[saww] referred it back to my[saww] Lord out of fear of the hypocrites and their belying it, so He[azwj] Promised me[saww] that (He[azwj] will Protect me[saww]) but if I[saww] do not preach it, he[azwj] would Punish me[saww]'.

ثم قال رسول الله صلى الله عليه وآله: (أيها الناس، إن الله - جل اسمه - أمركم في كتابه بالصلاة وقد بينتها لكم وسننتها، والزكاة والصوم والحج فبينتها وفسرتها لكم، وأمركم في كتابه بالولاية وإني أشهدكم أيها الناس أنها خاصة لعلي بن أبي طالب والأوصياء من ولدي وولد أخي ووصيي، علي أولهم ثم الحسن ثم الحسين ثم تسعة من ولد الحسين ابني، لا يفارقون الكتاب ولا يفارقهم حتى يردوا علي الحوض.

Then the Rasool Allah[saww] said: 'O you people! Surely Allah[azwj] – Majestic is His[azwj] Name – has Ordered you all in His[azwj] Book for the Prayer and I[saww] have explained it for you and its mannerism, and the Zakat, and the Soam (Fasting), and the Hajj (Pilgrimage). So I[saww] explained these to you and interpreted them for you all, and He[azwj] Ordered you all in His[azwj] Book for the 'Wilayah', and I[saww] adjure you, O you people, that it is especially for Ali[asws] Bin Abu Talib[asws] and the successors[asws] from my[saww] sons[asws] and the sons[asws] of my[saww] brother and my[saww] successor[asws]. Ali[asws] is the first of them[asws], then Al-Hassan[asws], then Al-Husayn[asws], then nine from the sons[asws] of Al-Husayn[asws] - my[saww] son[asws]. Neither will the Book be separated from them[asws] nor will they[asws] separate from it until they[asws] return to the Fountain.

يا أيها الناس، إني قد أعلمتكم مفزعكم وإمامكم بعدي ودليلكم وهاديكم وهو أخي علي بن أبي طالب، وهو فيكم بمنزلتي فيكم، فقلدوه دينكم وأطيعوه في جميع أموركم، فإن عنده جميع ما علمني الله وأمرني الله أن أعلمه إياه وأعلمكم أنه عنده، فاسألوه وتعلموا منه ومن أوصيائه بعده، ولا تعلموهم ولا تتقدموهم ولا تتخلفوا عنهم، فإنهم مع الحق والحق معهم لا يزايلوه ولا يزايلهم).

O you people! I[saww] have made known to you your 'Guide' and your Imam[asws] after me[saww], and your evidence and your guide, and he[asws] is Ali[asws] Bin Abu Talib[asws], and he[asws] is among you at the status that I[saww] have among you.

So emulate him[asws] (do his[asws] Taqleed), and obey him[asws] in all of your affairs, for in his[asws] possession is what Allah[azwj] has Taught me[saww], and Ordered me[saww] for, and I[saww] have made it known to him[asws], and I[saww] am letting you know that it is with him[asws]. So ask him[asws] and learn from him[asws] and from the successors[asws] after him[asws], and do not try to teach them[asws] nor precede them[asws] not be left behind them[asws], for they[asws] are with the truth and the truth is with them[asws], neither will they[asws] leave it nor will it leave them[asws]'.[1207]

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن حماد بن ابى اسامة قال كنت عند ابى عبد الله عليه السلام وعنده رجل من المغيرية فسئل عن شئ من السنن فقال مامن شئ يحتاج إليه ولد آدم الا وقد خرجت فيه السنة من الله ومن رسوله ولولا ذلك ما احتج فقال المغيرى وبما احتج فقال أبو عبد الله عليه السلام قوله اليوم اكملت لكم دينكم واتممت عليكم نعمتي حتى فرغ من الاية فلو لم يكمل سنته وفرايضه وما يحتاج إليه الناس بما احتج به.

[1207] Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Basheer, from Hamaad Bin Abu Osama who said:

'I was in the presence of Abu Abdullah[asws], and with him[asws] was a man from Al-Mugheyriya. He asked him[asws] about something from the Sunnah. He[asws] said: 'There is nothing that a son of Adam[as] would need from him[asws] except that there will come out from it the Sunnah from Allah[azwj], and from His[azwj] Rasool[saww], and had it not been for that, what would be the argument?' Al-Mugheyriya said, 'And by what is the argument?' Abu Abdullah[asws] said: 'His[azwj] words: ***This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion*** until he[asws] had finished reciting the Verse. He[asws] said: 'Had He[azwj] not Completed His[azwj] Sunnah, and His[azwj] Obligations, and whatever that the people would need from him[asws], by what would He[azwj] Argue with?'[1208]

VERSE 4

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۙ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {4}

[5:4] They ask you as to what is Permissible for them. Say: The good things are Permissible for you, and what you have taught the beasts and birds of prey, training them to hunt - you teach them of what Allah has Taught you - so eat of that which they catch for you and mention the Name of Allah over it; and fear Allah; surely Allah is swift in Reckoning

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد بن عيسى، جميعا، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، أنه قال: «في كتاب علي (صلوات الله عليه)، في قوله عز و جل: وَ ما عَلَّمْتُمْ مِنَ الْجَوارِحِ مُكَلِّبِينَ قال: هي الكلاب».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'In the book of Ali[asws], regarding the Words of the Mighty and Majestic ***[5:4] and what you have taught the beasts and birds of prey, training them to hunt***, said: 'There are the (hunting) dogs'.[1209]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد، جميعا، عن أحمد بن محمد بن أبي نصر، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام) عن الرجل يرسل الكلب على الصيد فيأخذه، و لا يكون معه سكين يذكيه بها، أ يدعه حتى يقتله و يأكل منه؟ قال: «لا بأس به، قال الله عز و جل: فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ و لا ينبغي أن يأكل مما قتل الفهد».

And from him (Yaqoub Al Kulayni), from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Daraaj who said,

[1208] Basaair Al Darajaat – P 10 Ch 18 H 50
[1209] الكافي 6: 202/ 1.

'I asked Abu Abdullah[asws] about the man who sent the dog to the hunt, so it catches it, and he does not have a knife with him to purify it by, so he leaves it until it dies, and he eats from it?' He[asws] said: 'There is no problem with it. Allah[azwj] Mighty and Majestic Says ***[5:4] so eat of that which they catch for you***. And it is not befitting that you should eat from what the Leopard had killed'.[1210]

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: وَ ما عَلَّمْتُمْ مِنَ الْجَوارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ. قال: «لا بأس بأكل ما أمسك الكلب، مما لم يأكل الكلب منه، فإذا أكل الكلب منه قبل أن تدركه فلا تأكله».

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[5:4] and what you have taught the beasts and birds of prey, training them to hunt - you teach them of what Allah has Taught you - so eat of that which they catch for you and mention the Name of Allah over it***. He[asws] said: 'There is no problem in eating what the (hunting dog) has caught, from what the dog did not eat from. So if the dog has eaten from it, and you are aware of it, so do not eat it'.[1211]

VERSE 5

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۖ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {5}

[5:5] This day (all) the good things are Permissible for you; and the food of those who have been Given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been Given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies the faith, his work indeed would be Confiscated, and in the Hereafter he shall be one of the losers

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي الجارود، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ طَعامُ الَّذِينَ أُوتُوا الْكِتابَ حِلٌّ لَكُمْ وَ طَعامُكُمْ حِلٌّ لَهُمْ، فقال (عليه السلام): «الحبوب و البقول».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[5:5] and the food of those who have been Given the Book is lawful for you and your food is lawful for them***, so the Imam[asws] said: 'The grain and the beans'.[1212]

الشيخ: بإسناده عن الحسين بن سعيد، عن محمد بن خالد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: وَ طَعامُ الَّذِينَ أُوتُوا الْكِتابَ حِلٌّ لَكُمْ، فقال: «العدس و الحمص و غير ذلك».

[1210] الكافي 6: 204/ 8
[1211] تفسير العيّاشي 1: 295/ 33.
[1212] الكافي 6: 264/ 6

Al Sheykh (Al Sadouq), by his chain from Al Husayn Bin Saeed,rom Muhammad Bin Khalid, from Ibn Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[5:5] and the food of those who have been Given the Book is lawful for you***, so he[asws] said: 'The lentils and chickpeas, and other things like that'.[1213]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن علي بن رئاب، عن زرارة ابن أعين، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ الْمُحْصَناتُ مِنَ الَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ، فقال: «هذه منسوخة بقوله: وَ لا تُمْسِكُوا بِعِصَمِ الْكَوافِرِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Ra'ib, from Zarara Ibn Ayn who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[5:5] and the chaste from among those who have been Given the Book before you (are lawful for you)***. So he[asws] said: 'This (Verse) has been Abrogated by His[azwj] Words ***[60:10] and hold not to the ties of marriage of unbelieving women***'.[1214]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: قال لي أبو الحسن الرضا (عليه السلام): «يا أبا محمد، ما تقول في رجل تزوج نصرانية على مسلمة؟» قلت: جعلت فداك، و ما قولي بين يديك؟ قال: «لتقولن، فإن ذلك تعلم به قولي».

And from him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Al Hassan Bin Al Jahm who said,

'Al-Reza[asws] said to me: 'O Abu Muhammad! What are you saying regarding a man who marries a Christian woman on top of a Muslim woman (as a second wife)?' I said, 'May I be sacrificed for you[asws]! And what are my words in front of you[asws]?' He[asws] said: 'You speak, for by that you would learn my[asws] words'.

قلت: لا يجوز تزويج النصرانية على مسلمة، و لا غير مسلمة. قال: «و لم؟» قلت: لقول الله عز و جل: وَ لا تَنْكِحُوا الْمُشْرِكاتِ حَتَّى يُؤْمِنَّ قال: «فما تقول في هذه الآية: وَ الْمُحْصَناتُ مِنَ الَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ؟ قلت: فقوله: وَ لا تَنْكِحُوا الْمُشْرِكاتِ نسخت هذه الآية. فتبسم، ثم سكت.

I said, 'It is neither allowed to marry a Christian woman on top of a Muslim woman, nor a non-Muslim woman'. He[asws] said: 'And why not?' I said, 'Due to the Words of Allah[azwj] Mighty and Majestic ***[2:221] And do not marry the idolatresses until they believe***'. He[asws] said: 'So what are you saying regarding this Verse ***[5:5] and the chaste from among those who have been Given the Book before you (are lawful for you)***?' I said, 'Therefore ***[2:221] And do not marry the idolatresses*** Abrogates this Verse'. He[asws] smiled, then was silent'.[1215]

عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: وَ الْمُحْصَناتُ مِنَ الْمُؤْمِناتِ. قال: «هن المسلمات».

From Ibn Sinan,

[1213] التهذيب 9: 88/ 374
[1214] الكافي 5: 358/ 8.
[1215] الكافي 5: 357/ 6

(It has been narrated) from Abu Abdullah[asws], said, 'I said, '(What about) ***[5:5] and the chaste from among the believing women***?' He[asws] said: 'They are the Muslim women'.[1216]

حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسين بن عثمان عن محمد بن الفضيل عن ابى حمزة قال سئلت ابا جعفر عليه السلام عن قول الله تبارك وتعالى ومن يكفر بالايمان فقد حبط عمله وهو في الاخرة من الخاسرين قال تفسيرها في بطن القرآن يعنى من يكفر بولاية على وعلى هو الايمان

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Blessed and High, ***[5:5] and whoever denies the faith, his work indeed would be Confiscated, and in the Hereafter he shall be one of the losers***, said: 'In it esoteric interpretation of the Quran it means one who denies the Wilayah of Ali[asws], and Ali[asws] is the Faith.'[1217]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي، عن حماد ابن عثمان، عن عبيد بن زرارة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ مَنْ يَكْفُرْ بِالْإِيمانِ فَقَدْ حَبِطَ عَمَلُهُ، قال: «ترك العمل الذي أقر به، [من ذلك] أن يترك الصلاة من غير سقم و لا شغل».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Hamaad Ibn Usmaan, from Ubeyd Bin Zarara who said,

'I asked Abu Abdullah about the Words of Allah[azwj] Mighty and Majestic ***[5:5] and whoever denies the faith, his work indeed would be Confiscated***, he[asws] said: 'Leaving the deed which he has accepted. From that is leaving of the Prayer without (a reason of) sickness or occupation'.[1218]

عن أبان بن عبد الرحمن، قال: سمعت أبا عبد الله (عليه السلام) يقول: «أدنى ما يخرج به الرجل من الإسلام أن يرى الرأي بخلاف الحق فيقيم عليه». قال: وَ مَنْ يَكْفُرْ بِالْإِيمانِ فَقَدْ حَبِطَ عَمَلُهُ. و قال: «الذي يكفر بالإيمان: الذي لا يعمل بما أمر الله به، و لا يرضى به».

From Aban Bin Abdul Rahman who said,

'I heard Abu Abdullah[asws] saying: 'The lowest of what makes the man to exit from Al Islam is that he opines the opinion opposite to the Truth, and stands up to it'. He[asws] said: '***[5:5] and whoever denies the faith, his work indeed would be Confiscated***'. And said: '***[5:5] and whoever denies the faith*** – the one who does not do what Allah[azwj] has Commanded for, nor is he happy with it'.[1219]

VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ {6}

[1216] تفسير العيّاشي 1: 295/ 36.
[1217] Basaair Al Darajaat – P 2 Ch Rare H 5
[1218] الكافي 2: 283/ 5.
[1219] تفسير العيّاشي 1: 297/ 42.

[5:6] O you who believe! When you rise up for Prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He Wishes to Purify you and that He may Complete His Favour on you, so that you may be grateful

الشيخ: عن المفيد محمد بن محمد بن النعمان، عن أحمد بن محمد بن الحسن- يعني ابن الوليد- عن أبيه، عن محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، و عن الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن ابن أبي عمير، عن ابن أذينة، عن ابن بكير، قال: قلت لأبي عبد الله (عليه السلام): قوله: إِذا قُمْتُمْ إِلَى الصَّلاةِ ما يعني بذلك- إذا قمتم إلى الصلاة؟- قال: «إذا قمتم من النوم». قلت: ينقض النوم الوضوء؟ فقال: «نعم، إذا كان يغلب على السمع، و لا يسمع الصوت».

Al Sheukh (Al Sadouq) from Al Mufeed Muhammad Bin Muhammad Bin Al No'man, from Ahmad Bin Muhammad Bin Al Hassan – meaning Ibn Al Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, an from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Azina, from Ibn Bakeyr who said,

'I said to Abu Abdullah[asws], '(What about) His[azwj] Words ***[5:6] When you rise up for Prayer*** – what is Meant by that – when you rise up for the Prayer?' He[asws] said: 'When you rise up from the sleep'. I said, 'The sleep invalidates the ablution?' So he[asws] said: 'Yes, when the hearing is overcome, and he does not hear the sound'.[1220]

محمد بن يعقوب: عن محمد بن الحسن و غيره، عن سهل بن زياد، عن علي بن الحكم، عن الهيثم بن عروة التميمي، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرافِقِ فقلت: هكذا؟ و مسحت من ظهر كفي إلى المرفق. فقال: «ليس هكذا تنزيلها، إنما هي: فاغسلوا وجوهكم و أيديكم من المرافق. فقام، ثم أمر يده من مرفقه إلى أصابعه.

Muhammad Bin Yaqoub, from Muhammad Bin Al Hassan and someone else, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Al Haysam Bin Urwat Al Tamimi who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[5:6] wash your faces and your hands as far as the elbows***, so I said, 'Like this?' – and I wiped from the back of my palm to the elbow. So he[asws] said: 'Not like this, lower than it. But rather, it is to wash your faces and your hand from the elbows'. So he[asws] stood, and gestured by his[asws] hand from the elbow to his[asws] fingers'.[1221]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «الأذنان ليسا من الوجه، و لا من الرأس».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: 'The two ears are not from (Par of) the face, nor from (part of) the head'.

[1220] التهذيب 1: 7/ 9
[1221] الكافي 3: 28/ 5.

قال: و ذكر المسح، فقال: «امسح على مقدم رأسك، و امسح على القدمين و ابدأ بالشق الأيمن».

He (the narrator) said, ‘And I mentioned the wiping, so he[asws] said: ‘Wipe on the top of your head, and wipe upon the two feet, and begin with the right’.[1222]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: أَوْ لامَسْتُمُ النِّساءَ، قال: «هو الجماع، و لكن الله ستير يحب الستر، فلم يسم كما تسمون».

And from him (Yaqoub Al Kulayni), from Ali Bin Ibrahim, from his father, from ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah[asws], said, ‘I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[5:6] or you have touched the women***, he[asws] said: ‘It is the copulation, but Allah[azwj] is the Concealer. He[azwj] Loves the secrecy, so He[azwj] did not Name it like what you are naming it as’.[1223]

العياشي: عن أبي بكر بن حزم، قال: توضأ رجل، فمسح على خفيه، فدخل المسجد فصلى، فجاء علي (عليه السلام) فوطئ على رقبته فقال: «ويلك، تصلي على غير وضوء؟!» فقال: أمرني عمر بن الخطاب. قال: فأخذ بيده، فانتهى به إليه، فقال: «انظر ما يروي هذا عليك» و رفع صوته، فقال: نعم أنا أمرته، إن رسول الله (صلى الله عليه و آله) مسح. قال: «قبل المائدة، أو بعدها؟» قال: لا أدري. قال: «فلم تفتي و أنت لا تدري؟ سبق الكتاب الخفين».

Al Ayyashi, from Abu Bakr Bin Hazam who said,

‘A man performed ablution, so he wiped upon his socks, and he entered the Masjid and Prayed, So Ali[asws] came up and held him by the neck and said: ‘Woe be unto you! You are Praying without ablution?’ So he said, ‘Umar Bin Al-Khattab ordered me such’. He (the narrator said), ‘So he[asws] grabbed him by his hand and ended him up to him and said: ‘Look at what he is reporting against you’ – in a raised voice. So he said, ‘Yes, I did order him such. Rasool-Allah[saww] wiped (the socks)’. He[asws] said: ‘Was that before (Revelation of Surah) Al-Ma’aida or after it?’ He said, ‘I do not know’. He[asws] said: ‘So why did you issue a verdict (Fatwa) and you don’t know? (Wiping upon) the two socks was before the (Revelation) of the Book (*Surah Al Ma’aida*)’.[1224]

عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن التيمم، فقال: «إن عمار بن ياسر أتى النبي (صلى الله عليه و آله) فقال: أجنبت و ليس معي ماء. فقال: كيف صنعت يا عمار؟ قال: نزعت ثيابي، ثم تمعكت على الصعيد. فقال: هكذا يصنع الحمار، إنما قال الله: فَامْسَحُوا بِوُجُوهِكُمْ وَ أَيْدِيكُمْ مِنْهُ. ثم وضع يديه جميعا على الصعيد، ثم مسحهما، ثم مسح من بين عينيه إلى أسفل حاجبيه، ثم دلك إحدى يديه بالأخرى على ظهر الكف، بدءا باليمين».

From Zarara who said,

‘I asked Abu Ja’far[asws] about the ‘Tayammum’, so he[asws] said: ‘Amaar Bin Yaasir came to the Prophet[saww] and said, ‘I am in requirement of major ablution and there is no water with me’. So he[saww] said: ‘What did you do, O Amaar?’ He said, ‘I removed my clothes and rolled upon the ground’. So he[saww] said: ‘This is what the donkeys do. But rather, Allah[azwj] Says ***[5:6] and wipe your faces and your hands***

[1222] الكافي 3: 29/ 2
[1223] الكافي 5: 555/ 5
[1224] تفسير العياشي 1: 297/ 46.

therewith'.Then place the whole of your hand upon the dust, then wipe it, then wipe what is inbetween your eyes up to the bottom of your eyebrows, then wipe one of your hands upon the other to the back of the palm, beginning with the right'.[1225]

VERSES 7 - 11

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {7} يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {8}

[5:7] And remember the Favour of Allah on you and His Covenant with which He Bound you firmly, when you said: We have heard and we obey, and Allah, surely Allah knows what is in the chests [5:8] O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and fear Allah; surely Allah is Aware of what you are doing

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {9} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {10} يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {11}

[5:9] Allah has Promised to those who believe and do righteous deeds (that) they shall have Forgiveness and a mighty Recompense [5:10] And (as for) those who disbelieve and belie our Signs, these are the companions of the blazing Fire [5:11] O you who believe! Remember Allah's Favour on you when a people had determined to stretch forth their hands towards you, but He Withheld their hands from you, and fear Allah; and on Allah let the Believers rely

الطبرسي، عن أبي الجارود، عن أبي جعفر (عليه السلام): «أن المراد بالميثاق ما بين لهم في حجة الوداع من تحريم المحرمات، و كيفية الطهارة، و فرض الولاية».

Al Tabarsy, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Meaning of the Covenant is what was between them during the Farewell Pilgrimage from the Prohibition of the Prohibited, and the state of the cleanliness, <u>and the Obligation of the Wilayah</u>'.[1226]

VERSES 12 - 14

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۖ وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {12}

[5:12] And certainly Allah Made a Covenant with the Children of Israel, and We Raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up the Prayer and pay the Zakat and believe in My Rasools and

[1225] تفسير العيّاشي 1: 302/ 63
[1226] مجمع البيان 3: 260

assist them and offer to Allah a goodly gift, I will most certainly Cover your evil deeds, and I will most certainly Cause you to enter into Gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ۖ يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۙ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ {13} وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ {14}

[5:13] But on account of their breaking their Covenant We Cursed them and Made their hearts to be hard; they altered the Words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah Loves those who do good (to others) [5:14] And with those who say, We are Christians, We made a Covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the Day of Judgement; and Allah will Inform them of what they had been doing

علي بن إبراهيم، قال: قال علي (عليه السلام): «إن عيسى بن مريم عبد مخلوق، فجعلوه ربا فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ».

Ali Bin Ibrahim said,

'Ali[asws] said: 'Isa[as] Bin Maryam[as] was a Created servant but they took him as Lord ***[5:13] and they neglected a portion of what they were reminded of***'.[1227]

محمد بن يعقوب: عن علي بن إبراهيم، عن إسماعيل بن محمد المكي، عن علي بن الحسن، عن عمرو بن عثمان، عن الحسين بن خالد، عمن ذكره، عن أبي الربيع الشامي، قال: قال لي أبو عبد الله (عليه السلام): «لا تشتر من السودان أحدا، فإن كان لا بد فمن النوبة، فإنهم من الذين قال الله عز و جل: وَ مِنَ الَّذِينَ قالُوا إِنَّا نَصارى أَخَذْنا مِيثاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ أما إنهم سيذكرون ذلك الحظ، و سيخرج مع القائم (عليه السلام) منا عصابة منهم، و لا تنكحوا من الأكراد أحدا، فإنهم جنس من الجن كشف عنهم الغطاء».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, Ismail Bin Muhammad Al Makky, from Ali Bin Al Hassan, from Amro Bin Usman, from Al Husayn Bin Khalid, from the one who mentioned it, from Abu Al Rabi'e Al Shamy who said,

'Abu Abdullah[asws] said to me: 'Do not buy anyone from the Sudan, for it is inevitable that he would be from the Nubis, for they are the ones for whom Allah[azwj] Mighty and Majestic Says ***[5:14] And with those who say, We are Christians, We made a Covenant, but they neglected a portion of what they were reminded of***. But, they would be reminded of that portion, and a gang of them would be coming out with Al-Qaim[asws]. And do not marry anyone from the Kurds, for they are a race from the Jinn from whom the cover has been Removed'.[1228]

[1227] تفسير القمّي 1: 164.
[1228] الكافي 5: 352/ 2.

VERSES 15 - 19

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۚ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ {15} يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {16}

[5:15] O People of the Book! Indeed Our Rasool has come to you clarifying to you much of what you concealed of the Book and passing over much; indeed, there has come to you the Noor (Light) and a clear Book from Allah [5:16] With it Allah Guides him who will follow His Pleasure into the ways of safety and brings them out of utter darkness into the Light by His Permission and Guides them to the Straight Path.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {17}

[5:17] Certainly they disbelieve who say: Surely, Allah - He is the Messiah, son of Marium. Say: Who then could control anything as against Allah if He Wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the Kingdom of the skies and the earth and what is between them; He Creates whatever He Desires to; and Allah has Power over all things

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۚ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۖ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ الْمَصِيرُ {18}

[5:18] And the Jews and the Christians say: We are the sons of Allah and His Beloved ones. Say: Why does He then Punish you for your faults? But, you are mortals from among those whom He has Created, He Forgives whom He Desires to and Punishes whom He Desires to; and Allah's is the Kingdom of the skies and the earth and what is between them, and to Him is the eventual coming

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {19}

[5:19] O followers of the Book! Indeed Our Rasool has come to you explaining to you after an interval of the Rasools, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has Power over all things

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ ثَابِتِ بْنِ دِينَارٍ الثُّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فِي رُكْنِ الْبَيْتِ وَ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَّ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ اشْهَدْ لَآتِيَنَّهُ فَلَأَسْأَلَنَّهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوِ ابْنُ نَبِيٍّ أَوْ وَصِيُّ نَبِيٍّ قَالَ فَاذْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُخْجِلُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi'e who said:

'We went on Pilgrimage with Abu Ja'far[asws] in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa'u, the retainer of Umar Bin Al-Khattaab. So Nafa'u looked towards Abu Ja'far[asws] in the corner of the House and the people had gathered around him'. Nafa'u said, 'O Commander of the Faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad[asws] Bin Ali[asws]'. He said, 'Be a witness for I shall ask him[asws] about certain matters that nobody can answer with regard to it except for a Prophet[as] or a son[asws] of a Prophet[as], or a successor[asws] of a Prophet[as]'. He said, 'So go ahead and ask him[asws], perhaps you can embarrass him[asws]'.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَاةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَلَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ أَوِ ابْنُ نَبِيٍّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَخْبِرْنِي كَمْ بَيْنَ عِيسَى وَ بَيْنَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ سَنَةٍ قَالَ أُخْبِرُكَ بِقَوْلِي أَوْ بِقَوْلِكَ قَالَ أَخْبِرْنِي بِالْقَوْلَيْنِ جَمِيعاً قَالَ أَمَّا فِي قَوْلِي فَخَمْسُمِائَةِ سَنَةٍ وَ أَمَّا فِي قَوْلِكَ فَسِتُّمِائَةِ سَنَةٍ

So Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far[asws]. He said, 'O Muhammad[asws] Bin Ali[asws]! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their Permissibles, and their Prohibitions, and I have come to ask you[asws] about certain matters that none can answer with regard to it except for a Prophet[as], or a successor[asws] of a Prophet[as], or son[asws] of a Prophet[as]'. He (the narrator) said, 'Abu Ja'far[asws] raised his[asws] head and said; 'Ask, or shall I[asws] begin for you?' He said, 'Inform me, how many years were there in between Isa[as] and Muhammad[saww]?' He[asws] said: 'Shall I[asws] inform you in accordance to your words or to mine[asws]?' He said, 'Inform me in accordance to both together'. He[asws] said: 'In accordance to my[asws] words, so there were five hundred years, and in accordance to your words there were six hundred years'.[1229]

VERSE 20

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ {20}

[5:20] And when Musa said to his people: O people! Remember the Favour of Allah upon you when He Raised Prophets among you and Made you kings and Gave you what He had not Given to any other among the nations

سعد بن عبد الله، قال: حدثني جماعة من أصحابنا، عن الحسن بن علي بن أبي عثمان، و إبراهيم ابن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِذْ جَعَلَ فِيكُمْ أَنْبِياءَ وَ جَعَلَكُمْ مُلُوكاً، فقال: «الأنبياء: رسول الله (صلى الله عليه و آله)، و إبراهيم، و إسماعيل و ذريته، و الملوك: الأئمة (عليهم السلام).

Sa'ad Bin Abdullah said, 'A group of our companions narrated to me, from Al Hassan Bin Ali Bin Abu Usmaan, and Ibrahim Ibn Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

[1229] Al Kafi – H 14541 (Extract)

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[5:20] when He Raised Prophets among you and Made you kings***, so he[asws] said: 'The Prophets – Rasool-Allah[saww], and Ibrahim[as], and Ismail[as] and his[as] offspring; and the kings – The Imams[asws]'.[1230]

VERSES 21 - 26

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ {21} قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ {22}

[5:21] O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will turn back losers [5:22] They said: O Musa! Surely there is a strong people in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۚ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ {23} قَالُوا يَا مُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ {24}

[5:23] Two men of those who feared, upon both of whom Allah had Bestowed a favour, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are Believers [5:24] They said: O Musa! We shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both whilst we will sit down over here

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ {25} قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ {26}

[5:25] He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the transgressing people [5:26] He said: So it shall surely be Forbidden unto them for forty years, they shall wander about in the land, therefore do not grieve for the transgressing people

عن حريز، عن بعض أصحابه، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): و الذي نفسي بيده لتركبن سنن من كان قبلكم، حذو النعل بالنعل، و القذة بالقذة، حتى لا تخطئون طريقهم، و لا تخطئكم سنة بني إسرائيل».

From Hareez, from one of his companions,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'By the One[azwj] in Whose Hand is my[saww] soul, you all (Muslims) would be riding upon the ways of the ones who were before you, just like the slipper follows the slipper, and step by step, to the extent that you would not be erring from their ways, nor erring from the Sunnah of the Children of Israel.

إن رسول الله (صلى الله عليه و آله) لما قبض لم يكن على أمر الله إلا علي و الحسن و الحسين و سلمان و المقداد و أبو ذر، فمكثوا أربعين حتى قام علي (عليه السلام) فقاتل من خالفه».

[1230] مختصر بصائر الدرجات: 28. (Extract)

When Rasool-Allah[saww] passed away, there did not come upon the Command of Allah[azwj] except for Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Salman[as], and Al-Miqdad[as], and Abu Dharr[as]. So it remained (like that) until Ali[asws] rose up, and fought the ones who opposed him[asws]'.[1231]

عن زرارة و حمران، و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: يا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ، قال: «كتبها لهم ثم محاها».

From Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] regarding His[azwj] Words ***[5:21] Enter the Holy land which Allah has Prescribed for you***, said: 'Prescribed it, then Obliterated it'.[1232]

عن أبي بصير، قال: قال أبو عبد الله (عليه السلام) لي: «إن بني إسرائيل قال لهم: ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ فلم يدخلوها حتى حرمها عليهم و على أبنائهم، و إنما دخلها أبناء الأبناء».

From Abu Baseer who said,

'Abu Abdullah[asws] said to me: 'It was Said to the Children of Israel ***[5:21] Enter the Holy land which Allah has Prescribed for you***, but they did not enter it until it was Prohibited to them and upon their children. But rather, their grandchildren entered it'.[1233]

عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام) أنه سئل عن قول الله: ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ، قال: «كتبها لهم ثم محاها، ثم كتبها لأبنائهم فدخلوها، و الله يمحو ما يشاء و يثبت و عنده أم الكتاب».

From Mas'adat Biin Sadaqa,

(It has been narrated) from Abu Abdullah[asws] having been asked about the Words of Allah[azwj] ***[5:21] Enter the Holy land which Allah has Prescribed for you***, said: 'Allah[azwj] Prescribed it for them, then Obliterated it, then Prescribed it for their children, so they entered it. And Allah[azwj] Obliterates and Confirms whatever He[azwj] so Desires to, and with Him[azwj] is the Mother of the Book'.[1234]

عن داود الرقي، قال: سمعت أبا عبد الله (عليه السلام)، يقول: «كان أبو جعفر (عليه السلام) يقول: نعم الأرض الشام، و بئس القوم أهلها، و بئس البلاد مصر، أما إنها سجن من سخط الله عليه، و لم يكن دخول بني إسرائيل مصر إلا من سخطه و لمعصية منهم لله، لأن الله قال: ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ يعني: الشام، فأبوا أن يدخلوها، فتاهوا في الأرض أربعين سنة، في مصر و فيافيها، ثم دخلوها بعد أربعين سنة- قال- و ما كان خروجهم من مصر، و دخولهم الشام إلا من بعد توبتهم و رضا الله عنهم».

From Dawood Al Raqy who said,

'I heard Abu Abdullah[asws] saying: 'Abu Ja'far[asws] used to say: 'The best of the lands is Syria (الشام) and the most evil of the people are its inhabitants; and the most evil of the cities is Egypt, but rather, it is a prison for the one upon whom is the Wrath of

[1231] تفسير العيّاشي 1: 303/ 68 (Extract)
[1232] تفسير العيّاشي 1: 304/ 69.
[1233] تفسير العيّاشي 1: 304/ 70.
[1234] تفسير العيّاشي 1: 304/ 72.

Allah[azwj], and the Children of Israel did not enter it except from His[azwj] Wrath and for disobedience among them to Allah[azwj], because Allah[azwj] Says ***[5:21] Enter the Holy land which Allah has Prescribed for you*** Meaning Syria, but they refused to enter it. So they wandered in the earth for forty years, in Egypt and its deserted wilderness. Then they entered it after forty years, and it was not their coming out from Egypt, and their entry into Syria was after their repentance and Allah[azwj] Pleasure about them.

و قال: «إني لأكره أن آكل من شيء طبخ في فخارها، و ما أحب أن أغسل رأسي من طينها، مخافة أن يورثني ترابها الذل، و يذهب بغيرتي».

And he[asws] said: 'I[asws] dislike eating anything cooked in their pots, and I[asws] do not like washing my[asws] head from its clay, fearing lest I[asws] would inherit the disgrace from its dust, and my[asws] honour would go away'.[1235]

VERSES 27 - 31

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ {27} لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ {28}

[5:27] And relate to them the story of the two sons of Adam with the Truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. He said: I will most certainly slay you. (The other) said: But rather, Allah only Accepts from those who are pious [5:28] If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you, surely I fear Allah, the Lord of the Worlds

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۚ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ {29} فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ {30}

[5:29] I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the Fire, and this is the Recompense of the unjust [5:30] Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۚ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ {31}

[5:31] Then Allah Sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe unto me! Do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regretted

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهِدَ إِلَى آدَمَ (عليه السلام) أَنْ لَا يَقْرَبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتُ الَّذِي كَانَ فِي عِلْمِ اللَّهِ أَنْ يَأْكُلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَهِدْنا إِلى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْماً فَلَمَّا أَكَلَ آدَمُ (عليه السلام) مِنَ الشَّجَرَةِ أُهْبِطَ إِلَى الْأَرْضِ فَوُلِدَ لَهُ هَابِيلُ وَ أُخْتُهُ تَوْأَمٌ وَ وُلِدَ لَهُ قَابِيلُ وَ أُخْتُهُ تَوْأَمٌ ثُمَّ

[1235] تفسير العياشي 1: 305/ 75.

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

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

إِنَّ آدَمَ (عليه السلام) أَمَرَ هَابِيلَ وَ قَابِيلَ أَنْ يُقَرِّبَا قُرْبَاناً وَ كَانَ هَابِيلُ صَاحِبَ غَنَمٍ وَ كَانَ قَابِيلُ صَاحِبَ زَرْعٍ فَقَرَّبَ هَابِيلُ كَبْشاً مِنْ أَفَاضِلِ غَنَمِهِ وَ قَرَّبَ قَابِيلُ مِنْ زَرْعِهِ مَا لَمْ يُنَقَّ فَتُقُبِّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُ قَابِيلَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبا قُرْباناً فَتُقُبِّلَ مِنْ أَحَدِهِما وَ لَمْ يُتَقَبَّلْ مِنَ الْآخَرِ إِلَى آخِرِ الْآيَةِ وَ كَانَ الْقُرْبَانُ تَأْكُلُهُ النَّارُ فَعَمَدَ قَابِيلُ إِلَى النَّارِ فَبَنَى لَهَا بَيْتاً وَ هُوَ أَوَّلُ مَنْ بَنَى بُيُوتَ النَّارِ فَقَالَ لَأَعْبُدَنَّ هَذِهِ النَّارَ حَتَّى تَتَقَبَّلَ مِنِّي قُرْبَانِي

Adam[as] ordered Habeel[as] and Qabeel[la] that they should make an offering. And Habeel[as] was a shepherd and Qabeel[la] was a farmer. Habeel[as] presented a ram from the best of his[as] sheep, and Qabeel presented from his farm what had not ripened yet. So the offering of Habeel[as] was Accepted and the offering of Qabeel[las] was not Accepted, and these are the Words of Allah[azwj] Mighty and Majestic: ***[5:27] And relate to them the story of the two sons of Adam with the Truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other*** up to the end of the Verse. And it was that the offering was consumed by the Fire. So Qabeel[la] resorted to the Fire and built for it a house and it was the first of the houses to be built for the fire. He[la] said, 'I[la] will worship this fire until my[la] offering is Accepted from me[la]'.

ثُمَّ إِنَّ إِبْلِيسَ لَعَنَهُ اللَّهُ أَتَاهُ وَ هُوَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ فِي الْعُرُوقِ فَقَالَ لَهُ يَا قَابِيلُ قَدْ تُقُبِّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُكَ وَ إِنَّكَ إِنْ تَرَكْتَهُ يَكُونُ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ وَ يَقُولُونَ نَحْنُ أَبْنَاءُ الَّذِي تُقُبِّلَ قُرْبَانُهُ فَاقْتُلْهُ كَيْلَا يَكُونَ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ فَقَتَلَهُ فَلَمَّا رَجَعَ قَابِيلُ إِلَى آدَمَ (عليه السلام) قَالَ لَهُ يَا قَابِيلُ أَيْنَ هَابِيلُ فَقَالَ اطْلُبْهُ حَيْثُ قَرَّبْنَا الْقُرْبَانَ فَانْطَلَقَ آدَمُ (عليه السلام) فَوَجَدَ هَابِيلَ قَتِيلًا فَقَالَ آدَمُ (عليه السلام) لُعِنْتِ مِنْ أَرْضٍ كَمَا قَبِلْتِ دَمَ هَابِيلَ وَ بَكَى آدَمُ (عليه السلام) عَلَى هَابِيلَ أَرْبَعِينَ لَيْلَةً

Then Iblees[la] came to him[la] and he[la] used to flow in the son of Adam[la] like the flowing of blood in the veins. So he[la] said to him[la], 'O Qabeel[la]! The offering of Habeel[as] has been Accepted whilst your[la] offering has not been Accepted, and if you[la] were to leave him[as], his[as] descendants would pride themselves over your[la] descendants and they will be saying to them, 'We are the descendants of the one[as] whose offering was Accepted'. So kill him[as] so that he[as] would not have descendants to be able to gloat over your[la] descendants'. So he[la] killed him[as]. When Qabeel[la] returned to Adam[as], he[as] said to him[la]: 'O Qabeel[la], where is Habeel[as]?' He[la] said, 'Seek him[as] where we offered the offerings'. So Adam[as] went and found Habeel[la] murdered. Adam[as] said: 'Curse be upon the land which accepted the blood of Habeel[as]. And Adam[as] wept upon Habeel[as] for forty nights.[1236]

[1236] Al Kafi – H 14540 (Extract)

أحمد بن محمد بن خالد البرقي، عن محمد بن علي، عن عبيس بن هشام، عن عبد الكريم- و هو كرام بن عمرو الخثعمي- عن عمر بن حنظلة، قال: قلت لأبي عبد الله (عليه السلام): إن آية في القرآن تشككني؟ قال: «و ما هي؟» قلت: قول الله: إِنَّما يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ قال: «و أي شيء شككت فيها» قلت: من صلى و صام و عبد الله قبل منه؟ قال: «إنما يتقبل الله من المتقين العارفين» ثم قال: «أنت أزهد في الدنيا أم الضحاك بن قيس؟» قلت: لا بل الضحاك بن قيس. قال: «فذلك لا يتقبل الله منه شيئا مما ذكرت».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Ali, from Ubeys Bin Hisham, from Abdul Kareem – and he is Karaam Bin Amro Al Khash'amy – from Umar Bin Hanzala who said,

'I said to Abu Abdullah[asws], 'There is a Verse in the Quran which has placed me in doubt?' He[asws] said: 'And which one is it?' I said, 'The Words of Allah[azwj] ***[5:27] But rather, Allah only Accepts from those who are pious***'. He[asws] said: 'Who Prayed, and Fasted, and worshipped Allah[azwj] before it? But rather, Allah[azwj] only Accepts from the pious, the knowledgeable ones (العارفين)'. Then he[asws] said: 'Are you more ascetic in the world or Al-Zahaak Bin Qays?' I said, 'No, but it is Al-Zahaak Bin Qays'. He[asws] said: 'Thus, Allah[azwj] would not Accept from him anything from what you mentioned'.[1237]

ثم قال (عليه السلام): فان من اتبع هواه، واعجب برأيه كان كرجل سمعت غثاء العامة تعظمه وتصفه، فأحببت لقاءه من حيث لا يعرفني لانظر مقداره ومحله فرأيته في موضع قد أحدق به خلق من غثاء العامة، فوقفت منتبذا عنهم، متغشيا بلثام أنظر إليه وإليهم، فما زال يراوغهم حتى خالف طريقهم ففارقهم، ولم يعد فتفرقت العامة عنه لحوائجهم، وتبعته أقتفي أثره، فلم يلبث أن مر بخباز فتغفله، فأخذ من دكانه رغيفين مسارقة، فتعجبت منه، ثم قلت في نفسي: لعله معاملة.

Imam Hassan Al-Askari[asws] said: 'The one who follows his desires and his opinions is like the one about whom I[asws] hear that he is being considered by rubbish people as a great person and [asws]I wish to meet him but in a way that he would not recognize me so that [asws]I can witness his status among them. And so it happened that I[asws] saw that a horde of common people had surrounded him and I[asws] also covered up my[asws] face with a piece of cloth and stood in the corner to observe. After he had finished talking, the crowd dispersed and he went on his way. I[asws] followed him and saw that he stopped at a baker's shop and then he stole a couple of loaves of bread from the shop and walked away. I[asws] was surprised at having witnessed this. Then I[asws] said to myself, maybe they know each other.

ثم مر بعده بصاحب رمان، فما زال به حتى تغفله فأخذ من عنده رمانتين مسارقة فتعجبت منه، ثم قلت ـ في نفسي ـ: لعله معاملة، ثم أقول: وما حاجته ـ إذا ـ إلى المسارقة؟! ثم لم أزل أتبعه حتى مر بمريض، فوضع الرغيفين والرمانتين بين يديه ومضى، وتبعته حتى استقر في بقعة من صحراء فقلت له: يا عبدالله لقد سمعت بك ـ خيرا ـ وأحببت لقاءك، فلقيتك، لكني رأيت منك ما شغل قلبي، وإني سائلك عنه، ليزول به شغل قلبي. قال: ما هو؟ قلت: رأيتك مررت بخباز فسرقت منه رغيفين، ثم مررت بصاحب الرمان فسرقت منه رمانتين! قال: فقال لي: قبل كل شئ حدثني من أنت؟ قلت له: رجل من ولد آدم من امة محمد (صلى الله عليه وآله). قال: حدثني ممن أنت؟ قلت: رجل من أهل بيت رسول الله (صلى الله عليه وآله).

Then he carried on and stopped at a pomegranate shop and I[asws] saw him steal two pomegranates from there. I[asws] was surprised and this but then I said to myself that maybe they know each other. But then I[asws] thought that if they knew each other then why did he need to steal? Then he carried on and stopped by a sick person and placed both loaves of bread and both pomegranates in front of him and walked away. I[asws] followed him until he went into a forest and stopped there. I[asws]

[1237] المحاسن: 168/ 129.

approached him and said to him: 'O servant of God! I[asws] had heard good things about you and wanted to meet you but I[asws] saw you do things, which my heart did not accept, and so I[asws] would like to ask you about that. He said: 'What is it that you would like to know?' I said: 'I[asws] saw you pass by a baker's shop and steal two loaves of bread from it and then I[asws] saw you pass by a pomegranate shop and steal two pomegranates from it.' Instead of replying to this he questioned me before I[asws] could complete what I[asws] wanted to say: 'Who are you?' I[asws] replied: 'I[asws] am a man from the sons of Adam[as] and a member of the community of Muhammad[saww] and a member of his[saww] household[asws].

قال: أين بلدك؟ قلت: المدينة. قال: لعلك جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب؟ قلت: بلى. قال لي: فما ينفعك شرف ـ أهلك و ـ أصلك مع جهلك بما شرفت به، وتركك علم جدك وأبيك لئلا تنكر ما يجب أن تحمد وتمدح فاعله! قلت: وما هو؟ قال: القرآن كتاب الله. قلت: وما الذي جهلت منه؟ قال: قول الله عزوجل: " من جاء بالحسنة فله عشر أمثالها ومن جاء بالسيئة فلا يجزى الا مثلها " وإني لما سرقت الرغيفين كانت سيئتين، ولما سرقت الرمانتين كانت سيئتين فهذه أربع سيئات، فلما تصدقت بكل واحدة منها كانت أربعين حسنة، فانتقص من أربعين حسنة أربع (حسنات بأربع سيئات) بقي لي ست وثلاثون حسنة.

Perhaps you are Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws]?' I[asws] said to him: 'Yes I am.' He said: 'What profit did you gain from the honour of your family when you are ignorant of their honour and you have ignored the knowledge of your forefathers?' I[asws] said 'What have I ignored?' He said: 'The Quran which is the Book of Allah[azwj].' I[asws] said: 'What is it that I am ignorant of from it?' He said: ' The Words of Allah the Mighty - ***[6:160] Whoever comes with a good deed, he shall have ten like it, and whoever comes with an evil deed, he shall be Recompensed only with the like of it, and they shall not be dealt with unjustly.*** When I stole two loaves of bread I got two sins, and when I stole two pomegranates I got two sins for that and that makes four sins, and when I gave it all in charity I got forty rewards for it, and when you take that off I am left with thirty six net rewards to my credit.'

قلت: ثكلتك امك أنت الجاهل بكتاب الله تعالى، أما سمعت قول الله تعالى: " انما يتقبل الله من المتقين " إنك لما سرقت الرغيفين كانت سيئتين ولما سرقت الرمانتين كانت سيئتين، ولما دفعتهما إلى غير صاحبهما، بغير أمر صاحبهما، كنت إنما أضفت أربع سيئات إلى أربع سيئات، ولم تضف أربعين حسنة إلى أربع سيئات. فجعل يلاحظني ، فتركته وانصرفت.

I[asws] said: 'May your mother sit in your grief! You are the one ignorant of the Book of Allah[azwj] and not I[asws]. Have you not heard the Words of Allah[azwj] - ***[5:27] Allah only Accepts from those who are pious***. – When you stole two loaves of bread you ended up with two bad deeds, and then you stole two pomegranates and you ended up with four, and then you gave these to someone else without the permission of the owners and so you ended up with four more bad deeds.' He looked at me[asws] astonished, and I[asws] left him in that state and walked away. '

قال الصادق (عليه السلام): بمثل هذا التأويل القبيح المستنكر يضلون ويضلون. وهذا ـ نحو ـ تأويل معاوية ـ عليه ما يستحق ـ لما قتل عمار بن ياسر (ره) فارتعدت فرائص خلق كثير، وقالوا: قال رسول الله (صلى الله عليه وآله): عمار تقتله الفئة الباغية.

Al Sadiq[asws] said: 'This is the kind of interpretation that people do and not only do they go astray but lead others astray as well. This is like the interpretation of Muawiya which he did on the Martyrdom of Ammar Yasir and a lot of people got

worried and said that Rasool-Allah[saww] had said that Ammar would be killed by a rebellious group.'

فدخل عمرو بن العاص على معاوية، وقال: يا أمير المؤمنين قد هاج الناس واضطربوا. قال: لماذا؟ قال: لقتل عمار بن ياسر، حيث قال رسول الله (صلى الله عليه وآله): عمار تقتله الفئة الباغية. فقال له معاوية: دحضت في قولك، أنحن قتلناه؟ إنما قتله علي بن أبي طالب لما ألقاه بين رماحنا. فاتصل ذلك بعلي (عليه السلام)، فقال (عليه السلام): إذا رسول الله (صلى الله عليه وآله) هو الذي قتل حمزة (ره) لما ألقاه بين رماح المشركين.

Amro Bin Al-Aas came to Muawiya and said: 'O Commander of the faithful! The people are aroused and are panicking.' Muawiya said: 'Why?' Amro said: 'Due to the killing of Ammar Bin Yasir for the Messenger of Allah[saww] had said that Ammar would be killed by a rebellious group.' Muawiya said to him: 'I refute your words. Did we kill him? It was Ali Bin Abi Talib[asws] that killed him for why did he bring him between the spears? Put this blame on Ali[asws].' The Holy Imam[asws] said: 'Then Rasool-Allah[saww] killed Hamza for having placed him between the spears of the polytheists.'[1238]

VERSE 32

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَٰلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ {32}

[5:32] For this reason did We Prescribe to the Children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our Rasools came to them with clear Arguments, but even after that many of them certainly act extravagantly in the land

محمد بن يعقوب، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن عقبة، عن أبي خالد القماط، عن حمران، قال: قلت لأبي جعفر (عليه السلام): ما معنى قول الله عز و جل: مِنْ أَجْلِ ذلِكَ كَتَبْنا عَلى بَنِي إِسْرائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسادٍ فِي الْأَرْضِ فَكَأَنَّما قَتَلَ النَّاسَ جَمِيعاً؟ قال: قلت: و كيف فَكَأَنَّما قَتَلَ النَّاسَ جَمِيعاً فإنما قتل واحدا! قال: «يوضع في موضع من جهنم إليه ينتهي شدة عذاب أهلها، لو قتل الناس جميعا إنما كان يدخل ذلك المكان». قلت: فإن قتل آخر؟ قال: «يضاعف عليه».

Muhammad Bin Yaqoub said, 'Ali Bin Ibrahim narrated to me, from his father, from Ibn Abu Umeyr, from Ali Bin Uqba, from Abu Khalid Al Qamaat, from Hamran who said,

'I said to Abu Ja'far[asws], 'What is the meaning of the Words of Allah[azwj] Mighty and Majestic ***[5:32] For this reason did We Prescribe to the Children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men***? So how can it be as if he has killed all the people, when he has only killed one?' He[asws] said: 'He would be Placed in a place in Hell where would end up those inhabitants who would suffer harsh Punishment, such that if they had killed all the people, they would have ended up in that place'. I said, 'So if he were to kill another one?' He[asws] said: 'It (Punishment) would be increased upon him'.[1239]

[1238] Tafseer Imam Hassan Al Askari[asws] – S 20 (Extract)
[1239] الكافي 7: 271/ 1

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام)، قال: قلت له: قول الله عز و جل: مَنْ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسادٍ فِي الْأَرْضِ فَكَأَنَّما قَتَلَ النَّاسَ جَمِيعاً؟ قال: «من أخرجها من ضلال إلى هدى فكأنما أحياها، و من أخرجها من هدى إلى ضلال فقد قتلها».

And from him (Yaqoub Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[5:32] whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men***?' He[asws] said: 'The one who pulls someone from straying to Guidance, so it is as if he has revived it (brought back to life a soul), and the one who drags someone from Guidance to straying, so he has killed it'.[1240]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من سقى الماء في موضع يوجد فيه الماء، كان كمن أعتق رقبة، و من سقى الماء في موضع لا يوجد فيه الماء، كان كمن أحيا نفسا و وَ مَنْ أَحْياها فَكَأَنَّما أَحْيَا النَّاسَ جَمِيعاً».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who quenches (thirst) with the water in a place in which water is found, would be like the one who freed a slave; and the one who quences with the water in a place in which water is not to be found, would be like the one who revived a soul ***[5:32] and whoever keeps it alive, it is as though he kept alive all men***'.[1241]

الطبرسي: روي عن أبي جعفر (عليه السلام): «المسرفون هم الذين يستحلون المحارم، و يسفكون الدماء».

Al Tabarsy – It has been reported

(It has been narrated) from Abu Ja'far[asws] having said: 'The mischievous ones – they are the ones who Permit the Prohibited, and shed the blood'.[1242]

VERSES 33 & 34

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {33} إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ {34}

[5:33] But rather, the Recompense of those who wage war against Allah and His Rasool and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the Hereafter they shall have a grievous Punishment [5:34] Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful

[1240] الكافي 2: 168/ 1.
[1241] الكافي 4: 57/ 3.
[1242] مجمع البيان 3: 290.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد ، عن علي بن الحكم، و حميد بن زياد، عن ابن سماعة، عن غير واحد من أصحابه، جميعا، عن أبان بن عثمان، عن أبي صالح، عن أبي عبد الله (عليه السلام)، قال: «قدم على رسول الله (صلى الله عليه و آله) قوم من بني ضبة مرضى، فقال لهم رسول الله (صلى الله عليه و آله): أقيموا عندي، فإذا برئتم بعثتكم في سرية، فقالوا: أخرجنا من المدينة.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Hameed Biin Ziyad, from Ibn Sama'at, from someone else from his friends, altogether from Aban Bin Usman, from Abu Salih,

(It has been narrated) from Abu Abdullah[asws] having said: 'A group of sick people from the Clan of Zabba came to Rasool-Allah[saww]. So Rasool-Allah[saww] said to them: 'Encamp near me[saww], so when you get better I[saww] shall send you all upon your way'. So they said, 'Get us out of Al-Medina'.

فبعث بهم إلى إبل الصدقة يشربون من أبوالها، و يأكلون من ألبانها، فلما برئوا و اشتدوا قتلوا ثلاثة ممن كان في الإبل، فبلغ رسول الله (صلى الله عليه و آله) فبعث إليهم عليا (عليه السلام)، و إذا هم في واد، قد تحيروا ليس يقدرون أن يخرجوا منه، قريبا من أرض اليمن، فأسرهم و جاء بهم إلى رسول الله (صلى الله عليه و آله)، فنزلت هذه الآية عليه إِنَّما جَزاءُ الَّذِينَ يُحارِبُونَ اللَّهَ وَ رَسُولَهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَساداً أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ مِنْ خِلافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ فاختار رسول الله (صلى الله عليه و آله) القطع، فقطع أيديهم و أرجلهم من خلاف».

So he[saww] sent them (some) camels as charity, and they used to drink from their urine and eat from their milk. So when they were cured and became strong, they killed three people who were looking after the camels. (The news of) that reached Rasool-Allah[saww], so he[saww] sent Ali[asws] towards them, and they were found to be in a valley, wandering around, not being able to get out from it, somewhere near Yemen. So he[asws] captivated them and came with them to Rasool-Allah[saww]. Thus this Verse was Revealed ***[5:33] But rather, the Recompense of those who wage war against Allah and His Rasool and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world***. Thus Rasool-Allah[saww] chose the cutting, so he[saww] had their hands and their feet cut off on opposite sides'.[1243]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: إِنَّما جَزاءُ الَّذِينَ يُحارِبُونَ اللَّهَ وَ رَسُولَهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَساداً أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ إلى آخر الآية، فقلت: أي شيء عليهم من هذه الحدود التي سمى الله عز و جل؟ قال: «ذلك إلى الإمام، إن شاء قطع، و إن شاء نفى، و إن شاء صلب، و إن شاء قتل».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] the High ***[5:33] But rather, the Recompense of those who wage war against Allah and His Rasool and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off*** – up to the end of the Verse. So I said, 'Which thing is applicable against them, from these Limits which Allah[azwj] Mighty and Majestic has Named?' He[asws] said: 'That is up to the Imam[asws]. If he[asws] so desires he[asws] shall (opt for the) cutting, or the exiling, or crucifying, or the killing'.

[1243] الكافي 7: 245/ 1

قلت: النفي إلى أين؟ قال (عليه السلام): «ينفى من مصر إلى مصر آخر- و قال- إن عليا (عليه السلام) نفى رجلين من الكوفة إلى البصرة».

I said, 'The exiling is to where?' He[asws] said: 'He[asws] would exile them from a city to another city'. And he[asws] said: 'Ali[asws] exiled two men from Al-Kufa to Al-Basra'.[1244]

محمد بن يعقوب: عن علي بن محمد، عن علي بن الحسن التيمي، عن علي بن أسباط، عن داود بن أبي يزيد، عن عبيدة بن بشير الخثعمي، قال: سألت أبا عبد الله (عليه السلام) عن قاطع الطريق، فقلت: إن الناس يقولون إن الإمام فيه مخير، أي شيء شاء صنع؟

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al Hassan Al Taymi, from Ali Bin Asbaat, from Dawood Bin Abu Yazeed, from Ubeyda Bin Bashir Al Khash'amy who said,

'I asked Abu Abdullah[asws] about the one who cuts-off the road of the people (bandits), so I said, 'The people are saying that the Imam[asws] has a choice regarding that. He[asws] can do whatsoever he[asws] likes to'.

قال: «ليس أي شيء شاء صنع، و لكنه يصنع بهم على قدر جنايتهم، من قطع الطريق فقتل و أخذ المال، قطعت يده و رجله و صلب، و من قطع الطريق فقتل و لم يأخذ المال قتل، و من قطع الطريق و أخذ المال [و لم يقتل] قطعت يده و رجله من خلاف، و من قطع الطريق و لم يأخذ مالا و لم يقتل نفي من الأرض».

He[asws] said: 'It is not that he[asws] does whatsoever he[asws] likes to, but he[asws] does with them in accordance to their crime. The one who cuts-off the road and murders and seizes the property, so he[asws] would cut-off his hands and his feet, and crucify him. And the one who cuts-off the road and murders, but does not seize the property, he[asws] would have him killed. And the one who cuts-off the road and seizes the property, but does not murder, he[asws] would have his hand and his leg cut off from opposite sides. And the one who cuts-off the road, and does not seize the property and does not murder, so the Imam[asws] would have him exiled from the land'.[1245]

VERSE 35

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {35}

[5:35] O you who believe! Fear Allah and seek a means of nearness to Him and strive hard in His Way that you may be successful

ابن شهر آشوب، قال: قال أمير المؤمنين (عليه السلام) في قوله تعالى: وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ: «أنا وسيلته».

Ibn Shehr Ashub who said,

'Amir-ul-Momineen[asws] said regarding the Words of the Hgih ***[5:35] and seek a means of nearness to Him***: 'I[asws] am the means (وسيلته)'.[1246]

محمد بن الحسن الصفار: عن أبي الفضل العلوي، قال: حدثني سعيد بن عيسى الكريزي البصري، عن إبراهيم بن الحكم بن ظهير، عن أبيه، عن شريك بن عبد الله، عن عبد الأعلى الثعلبي، عن أبي تمام، عن سلمان الفارسي (رحمه الله)، عن أمير المؤمنين (عليه السلام)، في قول الله تبارك و تعالى: قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قال: «أنا

[1244] الكافي 7: 245/ 3.
[1245] الكافي 7: 247/ 11.
[1246] المناقب 3: 75

هو الذي عنده علم الكتاب». و قد صدقه الله، و قد أعطاه الوسيلة في الوصية و لا تخلى امة من وسيلة إليه و إلى الله تعالى، فقال: يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ.

Muhammad Bin Al Saffar, from Abu Al Fazal Al Alawy, from Saeed Bin Isa Al Kareyzy Al Basry, from Ibrahim Bin Al Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Sa'alby, from Ibu Tameem, from Salman Al Farsi [as],

(It has been narrated) from Amir-ul-Momineen[asws] regarding the Words of Allah[azwj] Blessed and High ***[13:43] Say: Allah is Sufficient as a witness between me and you and whoever has Knowledge of the Book***: 'I[asws] am the one who has the Knowledge of the Book. And Allah[azwj] Ratified it, and He[azwj] has Given the Means (الوسيلة) in the successor[as]. And the community will never be devoid of a Means (الوسيلة) to Allah[azwj] the High, so He[azwj] Said ***[5:35] O you who believe! Fear Allah and seek a means of nearness to Him***'.[1247]

قال: و روي عن سعد بن طريف، عن الأصبغ بن نباتة، عن علي (عليه السلام)، قال: «في الجنة لؤلؤتان إلى بطنان العرش، إحداهما بيضاء، و الاخرى صفراء، في كل واحدة منهما سبعون ألف غرفة، أبوابها و أكوابها من عرق واحد، فالبيضاء: الوسيلة لمحمد و أهل بيته، و الصفراء لإبراهيم و أهل بيته».

And from him (Al Sadouq) who said, 'And it has been reported from Saeed Bin Tareyf, from Al Asbagh Bin Nabata,

(It has been narrated) from Ali[asws] having said: 'In the Paradise there are two pearls to the middle of the Throne – one of them is white, and the other one is yellow. In each one of them there are seventy thousand rooms. Its doors and its glasses are from one lodge. Thus, the white one is the means to Muhammad[saww] and his[saww] Household[asws]; and the yellow is to Ibrahim[as] and his[as] Household'.[1248]

VERSES 36 & 37

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ {36} يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُقِيمٌ {37}

[5:36] Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the Punishment of the Day of Judgement, it shall not be Accepted from them, and they shall have a painful Punishment [5:37] They would desire to exit from the Fire, and they shall not be coming out from it, and for them a lasting Punishment

العياشي: عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: «عدو علي (عليه السلام) هم المخلدون في النار، قال الله: وَ ما هُمْ بِخارِجِينَ مِنْها».

Al Ayyashi, from Abu Baseer who said,

[1247] بصائر الدرجات: 236/ 21
[1248] مجمع البيان 3: 293

'I heard Abu Ja'far[asws] saying: 'The enemies of Ali[asws], they would be living eternally in the Fire. Allah[azwj] Says ***[5:37] and they shall not be coming out from it***'.[1249]

عن منصور بن حازم، قال: قلت لأبي عبد الله (عليه السلام): وَ ما هُمْ بِخارِجِينَ مِنْها، قال: «أعداء علي هم المخلدون في النار أبد الآبدين، و دهر الداهرين».

From Mansour Bin Haazim who said,

'I said to Abu Abdullah[asws], '(What about) ***[5:37] and they shall not be coming out from it***?' The Imam[asws] said: 'The enemies of Ali[asws], they would be eternally in the Fire for ever and ever, and for all eternity'.[1250]

VERSES 38 - 40

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {38} فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {39} أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {40}

[5:38] And (as for) the man who steals and the woman who steals, cut off their hands as a Punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise [5:39] But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (Mercifully); surely Allah is Forgiving, Merciful [5:40] Do you not know that Allah - His is the Kingdom of the skies and the earth; He Punishes whosoever He Desires to; and Forgives whosoever He Desires to, and Allah has Power over all things

الشيخ: بإسناده عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن إسحاق بن عمار، عن أبي إبراهيم (عليه السلام)، قال: «تقطع يد السارق، و يترك إبهامه و صدر راحته، و تقطع رجله، و يترك عقبه يمشي عليها».

Al Sheykh (Al Sadouq), by his chain from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Amaar,

(It has been narrated) from Abu Ibrahim[asws] (7th Imam[asws]) having said: 'Cut-off the hand of the thief and leave his thumb and the front of his palm (راحته), and cut-off his leg and leave his heel to walk upon' (if he steals again).[1251]

و عنه: بإسناده عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن محمد بن مسلم، قال: قلت: لأبي عبد الله (عليه السلام): في كم تقطع يد السارق؟ فقال: «في ربع دينار».

And from him (Yaqoub Al Kulayni), from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah[asws]: 'For how much (value of money) should the hand of the thief be cut-off?' So he[asws] said: 'A quarter of a Dinar'.

قال: قلت له: في درهمين؟ فقال: «في ربع دينار، بلغ الدينار ما بلغ». قال: فقلت له: أ رأيت من سرق أقل من ربع دينار، هل يقع عليه حين سرق اسم السارق، و هل هو عند الله سارق في تلك الحال؟ فقال: «كل من سرق من مسلم شيئا، قد حواه

[1249] تفسير العيّاشي 1: 317/ 100
[1250] تفسير العيّاشي 1: 317/ 101
[1251] التهذيب 10: 102/ 399

و أحرزه، فهو يقع عليه اسم السارق، و هو عند الله السارق، و لكن لا يقطع إلا في ربع دينار أو أكثر، و لو قطعت يد السارق فيما هو أقل من ربع دينار لألفيت عامة الناس مقطعين».

I said, 'For two Dirhams?' So he[asws] said: 'For a quarter of a Dinar, it reaches the Dinar what it reaches'. So I said to him[asws], 'The one who stole less that a quarter of a Dinar, would he be entitled to be named as a thief, and would he be a thief in the Presence of Allah[azwj] in that situation?' So he[asws] said: 'Every one who steals anything from a Muslim, and kept it, so the name of a thief would occur upon him, and he would be a thief in the Presence of Allah[azwj], but (his hands) would not be cut except if it is a quarter of a Dinar or more. And if the hand of a thief were to be cut for something less than a quarter of a Dinar, you will find most people's hands to have been cut-off'.[1252]

قال: و كتب إلينا أبو محمد يذكر عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن عامة أصحابه يرفعه إلى أمير المؤمنين (عليه السلام)، أنه كان إذا قطع يد السارق ترك له الإبهام و الراحة، فقيل له: يا أمير المؤمنين، تركت عامة يده؟ قال: فقال لهم: «فإن تاب فبأي شيء يتوضأ؟ لأن الله يقول: وَ السَّارِقُ وَ السَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُما جَزاءً بِما كَسَبا نَكالًا مِنَ اللَّهِ وَ اللَّهُ عَزِيزٌ حَكِيمٌ فَمَنْ تابَ مِنْ بَعْدِ ظُلْمِهِ وَ أَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ».

Al Ayyashi said, 'And Abu Muhammad wrote to us mentioning from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from most of his companions,

It was put to Amir-ul-Momineen[asws] who had cut the hand of the thief and left the thumb and the palm, so it was said to him[asws], 'O Amir-ul-Momineen[asws]! You[asws] have left most of his hand?' He[asws] said to them: 'If he were to repent, with what would he perform ablution? Because Allah[azwj] is Saying ***[5:38] And (as for) the man who steals and the woman who steals, cut off their hands as a Punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise [5:39] But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (Mercifully); surely Allah is Forgiving, Merciful***'.[1253]

عن زرقان صاحب ابن أبي دؤاد و صديقه بشدة، قال: رجع ابن أبي داود ذات يوم من عند المعتصم و هو مغتم، فقلت له في ذلك، فقال: وددت اليوم أني قد مت منذ عشرين سنة. قال: قلت له: و لم ذاك؟ قال: لما كان من هذا الأسود أبي جعفر بن محمد بن علي بن موسى اليوم بين يدي أمير المؤمنين المعتصم، قال: قلت له: و كيف كان ذلك؟ قال: إن سارقا أقر على نفسه بالسرقة، و سأل الخليفة تطهيره بإقامة الحد عليه، فجمع لذلك الفقهاء في مجلسه، و قد أحضر محمد بن علي، فسألنا عن القطع في أي موضع يجب أن يقطع. قال: فقلت: من الكرسوع [قال: و ما الحجة في ذلك؟ قال: قلت: لأن اليد هي الأصابع و الكف إلى الكرسوع] لقول الله في التيمم: فَامْسَحُوا بِوُجُوهِكُمْ وَ أَيْدِيكُمْ»، و اتفق معي على ذلك قوم.

From Zarqaan, a companion of Ibn Abu Dawood and his friend Bashada who said,

'One day Ibn Abu Dawood came back from the presence of Al-Mo'tasim, and he was gloomy, so I spoke to him with regards to that. He said, 'Today I wished that I had died twenty years ago'. I said to him, 'And why is that?' He said, 'It was because of this blackie Abu Ja'far Bin Muhammad[asws] Bin Ali[asws] Bin Musa[asws] was in front of the commander of the faithful Al-Mo'tasim'. I said, 'And how was that?' He said, 'A thief had accepted the theft by himself and asked the Caliph to purify him by establishing the Limit upon him. Thus, for that, the jurists gathered in his gathering, and Muhammad[asws] Bin Ali[asws] was present. So he (the Caliph) asked us about the

[1252] الكافي 7: 221/ 6
[1253] تفسير العيّاشي 1: 318/ 103

cutting-off, which place is it obligatory to cut?' So I said, 'From the wrist'. He said, 'And what is the proof for that?' I said, 'Because the hand is the fingers and the palm up to the wrist, as per the Words of Allah[azwj] regarding the Tayammum ***[4:43] then wipe your faces and your hands***'. And a group formed a consensus of agreeing with me'.

و قال آخرون: بل يجب القطع من المرفق. قال: و ما الدليل على ذلك؟ قالوا: لأن الله لما قال: وَ أَيْدِيَكُمْ إِلَى الْمَرافِقِ في الغسل دل ذلك على أن حد اليد هو المرفق.

And the others said, 'But, it is obligatory to cut from the elbows'. He said, 'And what is the evidence upon that?' They said, 'Because when Allah[azwj] Said ***[5:6] wash your faces and your hands as far as the elbows*** regarding the washing, that proves that the Limit of the hand is to the elbows'.

قال: فالتفت إلى محمد بن علي، فقال: ما تقول في هذا، يا أبا جعفر؟ فقال: «قد تكلم القوم فيه يا أمير المؤمنين». قال: دعني مما تكلموا به، أي شيء عندك: قال: «اعفني عن هذا، يا أمير المؤمنين». قال: أقسمت عليك بالله لما أخبرت بما عندك فيه.

He (the narrator) said, 'He (the Caliph) turned towards Muhammad[asws] Bin Ali[asws], so he said, 'What are you[asws] saying with regards to this, O Abu Ja'far[asws]?' So he[asws] said: 'The people have spoken with regards to this, O commander of the faithful'. He said, 'Leave me from what they spoke by. Which thing is with you[asws]?' He[asws] said: 'Excuse me from this, O commander of the faithful'. He said, 'I adjure you[asws] with Allah[azwj] to inform me of what is with you[asws]'.

فقال: «اما إذا أقسمت علي بالله إني أقول إنهم أخطأوا فيه السنة، فإن القطع يجب أن يكون من مفصل اصول الأصابع، فيترك الكف». قال: و ما الحجة في ذلك؟ قال: «قول رسول الله (صلى الله عليه و آله): السجود على سبعة أعضاء: الوجه، و اليدين، و الركبتين، و الرجلين. فإذا قطعت يده من الكرسوع، أو المرفق لم يبق له يد يسجد عليها، و قال الله تبارك و تعالى: وَ أَنَّ الْمَساجِدَ لِلَّهِ يعني به هذه الأعضاء السبعة التي يسجد عليها، فَلا تَدْعُوا مَعَ اللَّهِ أَحَداً و ما كان لله لم يقطع».

He[asws] said: 'But, as you have sworn to me[asws] by Allah[azwj], I[asws] am saying that they have erred regarding the Sunnah, for the cutting-off is obligatory from the root of the fingers, so you leave the palm'. He said, 'And what is the proof of that?' He[asws] said: 'The words of Rasool-Allah[saww]: 'The Prostration is upon seven parts – The Face, the two hands, and the two knees, and the two feet'. So if you were to cut-off the hand from the writs, or the elbows, there would not remain any hand for him to do the Prostration with. And Allah[azwj] Blessed and High says ***[72:18] And that the Masjids are Allah's*** Meaning by it, these seven parts which are utilised for the Prostration. ***[72:18] therefore call not upon any one with Allah***. And what was for Allah[azwj] cannot be cut-off'.

قال: فأعجب المعتصم ذلك، فأمر بقطع يد السارق من مفصل الأصابع دون الكف.

He (the narrator) said, 'So that astounded Al Mo'tasim, and he ordered for the hand of the thief to be cut-off from the roots of the fingers, below the wrist'.[1254]

[1254] تفسير العيّاشي 1: 319/ 109

VERSES 41 & 42

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۛ وَمِنَ الَّذِينَ هَادُوا ۛ سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {41}

[5:41] O you Rasool! Let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah Intends, you cannot control anything for him with Allah. Those are they for whom Allah does not Intend that He should Purify their hearts; they shall have disgrace in this world, and they shall have a grievous Punishment in the Hereafter

سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ ۚ فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {42}

[5:42] (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in anyway; and if you judge, judge between them with equity; surely Allah Loves those who judge equitably

الطبرسي، قال: سبب نزول الآية: قال الباقر (عليه السلام): «إن امرأة من خيبر ذات شرف بينهم زنت مع رجل من أشرافهم، و هما محصنان، فكرهوا رجمهما، فأرسلوا إلى يهود المدينة، و كتبوا إليهم أن يسألوا النبي (صلى الله عليه و آله) عن ذلك، طمعا في أن يأتي لهم برخصة، فانطلق قوم منهم، كعب بن الأشرف، و كعب بن أسيد و شعبة بن عمر و مالك بن الصيف، و كنانة بن أبي الحقيق و غيرهم، فقالوا: يا محمد، أخبرنا عن الزاني و الزانية إذا احصنا، ما حدهما؟

Al-Tabarsy said, ‘The reason for the Revelation of this Verse – Al-Baqir[asws] said: ‘One day a woman from Khyber, with honour among them, committed adultery with a noble man of theirs. They disliked it to stone them, so they sent a message to the Jews of Al-Medina and wrote to them to ask the Prophet[saww] about that, in the greed that he[saww] would give them allowance. So a group went and among them were Ka’ab Bin Al-Ashraf, and Ka’ab Bin Aseyd, and Sha’ba Bin Umar and Malik Bin Al-Sayf, and Kanana Bin Abu Al-Haqeeq and others. So they said, ‘O Muhammad[saww]! Inform us about the adulterer and the adulteress, what are both their Limits (of the Law)?’

قال: و هل ترضون بقضائي في ذلك؟ فقالوا: نعم. فنزل جبرئيل (عليه السلام) بالرجم، فأخبرهم بذلك، فأبوا أن يأخذوا به، فقال جبرئيل: اجعل بينك و بينهم ابن صوريا. و وصفه له، فقال النبي (صلى الله عليه و آله): هل تعرفون شابا أمرد أبيض أعور، يسكن فدكا، يقال له: ابن صوريا؟ قالوا: نعم. قال: فأي رجل هو فيكم؟ قالوا: أعلم يهودي بقي على ظهر الأرض بما أنزل الله على موسى (صلى الله عليه)».

Rasool Allah[saww] said: ‘And are you happy with my[saww] judgement regarding that?’ So they said, ‘Yes’. So Jibraeel[as] descended with the (Verse of) stoning. So he[saww] informed about that, but they refused to act upon it. So Jibraeel[as] said: ‘Make Ibn Sowriya to be between you[saww] and them’ – and described him to him[saww]’. So the

Prophet[saww] said: 'Do you all recognise a young one-eyed man who lives at Fadak, called Ibn Sowriya?' They said, 'Yes'. He[saww] said: 'So what kind of man is he, among you?' They said, 'He is the most knowledgeable among the Jews about what Allah[azwj] Revealed unto Musa[as]'.

قال: «فأرسلوا إليه ففعلوا، فأتاهم عبد الله بن صوريا، فقال له النبي (صلى الله عليه و آله): إني أنشدك الله الذي لا إله إلا هو، الذي أنزل التوراة على موسى و فلق لكم البحر، و أنجاكم، و أغرق آل فرعون، و ظلل عليكم الغمام، و أنزل عليكم المن و السلوى، هل تجدون في كتابكم الرجم على من أحصن؟ قال ابن صوريا: نعم، و الذي ذكرتني به لولا خشية أن يحرقني رب التوراة إن كذبت أو غيرت ما اعترفت لك، و لكن أخبرني كيف هي في كتابك يا محمد؟ قال: إذا شهد أربعة رهط عدول أنه قد أدخله فيها كما يدخل الميل في المكحلة وجب عليه الرجم.

He[saww] said: 'So send for him'. They did that, and Abdullah Bin Sowriya came up, so the Prophet[saww] said to them: 'I[saww] adjure you to Allah[azwj], there is no god but He[azwj], Who Revealed the Torah unto Musa[as], and Parted the sea for you, and Resuced you, and Drowned the people of the Pharaoh[la], and Shaded you by the clouds, and Caused the Manna and the Quails to descend upon you – did you find in your Book, the (penalty of) stoning upon the one who commits adultery?' Ibn Sowriya said, 'Yes, by the One Who[azwj] Made me to remember it. Had I not feared that the Lord[azwj] of the Torah would Incinerate me, I would have lied or changed what you[saww] have recognised. But, inform me, how is it in your[saww] Book, O Muhammad[saww]?' He[saww] said: 'When a group of four just men witness it, that he has entered her, just like the '*Meel*' enters into the container, the stoning is obligated upon them'.

فقال ابن صوريا: هكذا أنزل الله في التوراة على موسى. فقال له النبي (صلى الله عليه و آله): فما ذا كان أول ما ترخصتم به أمر الله و رسوله؟ قال: كنا إذا زنى الشريف تركناه، و إذا زنى الضعيف أقمنا عليه الحد، فكثر الزنا في أشرافنا حتى زنى ابن عم ملك لنا فلم نرجمه، ثم زنى رجل آخر فأراد الملك رجمه، فقال له قومه: لا، حتى ترجم فلانا- يعنون ابن عمه- فقالوا: تعالوا نجتمع فلنضع شيئا دون الرجم، يكون على الشريف و الوضيع، فوضعنا الجلد و التحميم، و هو أن يجلدا أربعين جلدة، ثم يسود وجههما ثم يحملان على حمارين، فيجعل وجهاهما من قبل دبر الحمار، و يطاف بهما، فجعلوا هذا مكان الرجم.

So Ibn Sowriya said, 'This is how Allah[azwj] has Revealed in the Torah upon Musa[as]'. So the Prophet[saww] said to him: 'So if it was like that, then what gave you the leeway in the Command of Allah[azwj] and His[azwj] Rasool[as]?' He said, 'If the adulterer is the noble man, we leave him, and if the adulterer is the weak, we establish the Limit (of the Law) against him. Most of the adultery is committed among our noble people, to the extent that the cousin of the king committed it, we did not stone him. Then another man committed adultery, so the king intended to have him stoned, but the people said to him, 'No, until you stone such and such' – meaning his cousin. So they said, 'Come, let us gather together and put something else in place of the stoning, to come upon the nobles and the lowly. So we replaced it by the whipping and 'Al-Tahmeen', and it is the whipping of forty lashes, then we blacken the faces of both of them, then make them to be carried by two donkeys, being carried with their faces at the back of the donkeys, which circles with them. So we have made this to be in place of the stoning'.

فقالت اليهود لابن صوريا: ما أسرع ما أخبرته به. فقال لهم: أنه أنشدني بالتوراة، و لولا ذلك لما أخبرته به.

The Jews said to Ibn Sowriya, 'What was the hurry in informing him[saww] about it?' He said, 'He[saww] adjured me with the Torah, and had it not been for that, I would not have informed him of it'.

فأمر بهما النبي (صلى الله عليه و آله) فرجما عند باب مسجده، و قال: أنا أول من أحيا أمرك إذا أماتوه. فأنزل الله سبحانه فيه يا أَهْلَ الْكِتابِ قَدْ جاءَكُمْ رَسُولُنا يُبَيِّنُ لَكُمْ كَثِيراً مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتابِ وَ يَعْفُوا عَنْ كَثِيرٍ.

The Prophet[saww] ordered for both of them to be stoned at the door of his[saww] Masjid and said: 'I[saww] am the first one to revive your matter when it had died out'. Thus, Allah[azwj], Glory be to Him[azwj], Revealed with regards to it ***[5:15] O People of the Book! Indeed Our Rasool has come to you clarifying to you much of what you concealed of the Book and passing over much***'.[1255]

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن شريك، عن جابر، قال: قرأ رجل عند أبي جعفر (عليه السلام): وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظاهِرَةً وَ باطِنَةً، قال: «أما النعمة الظاهرة فالنبي (صلى الله عليه و آله)، و ما جاء به من معرفة الله عز و جل و توحيده،

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

'In the presence of Abu Ja'far[asws], a man recited ***[31:20] and Bestowed upon you His Favours (both) apparent and hidden***. He[asws] said: 'As for the apparent Favour, so it is the Prophet[saww] and what he[saww] came with from the recognition of Allah[azwj] Mighty and Majestic and His[azwj] Oneness.

و أما النعمة الباطنة فولايتنا أهل البيت، و عقد مودتنا، فاعتقد و الله قوم هذه النعمة الظاهرة و الباطنة، و اعتقدها قوم ظاهرة، و لم يعتقدوها باطنة، فأنزل الله: يا أَيُّهَا الرَّسُولُ لا يَحْزُنْكَ الَّذِينَ يُسارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قالُوا آمَنَّا بِأَفْواهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ «1»، ففرح رسول الله (صلى الله عليه و آله) عند نزولها، إذ لم يتقبل الله تعالى إيمانهم إلا بعقد ولايتنا و محبتنا».

And as for the hidden Favour, so it is our[asws] Wilayah, the People[asws] of the Household, and the contract for our[asws] cordiality. By Allah[azwj]! This community was Contracted to believe in the apparent Favour and the hidden Favour. But, the people believed in the apparent, and did not believe in the hidden, so Allah[azwj] Revealed ***[5:41] O Rasool! Do not let those grieve you, those who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe***. So Rasool-Allah[saww] was happy during its Revelation, since Allah[azwj] the High would not be Accepting their belief except by belief in our[asws] Wilayah, and the love for us[asws]'.[1256]

VERSES 43 & 44

وَكَيْفَ يُحَكِّمُونَكَ وَعِنْدَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَٰلِكَ ۚ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ {43} إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ {44}

[5:43] And how do they make you a judge and they have the Torah wherein is Allah's Judgment? Yet they turn back after that, and these are not the Believers [5:44] Surely We Revealed the Torah in which was Guidance and a Light; with it the Prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the Priests and the Monks, because

[1255] مجمع البيان 3: 299 (Extract)
[1256] تفسير القمّي 2: 165

they were required to guard of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My Signs; and whoever did not judge by what Allah Revealed, those are they that are the unbelievers

العياشي: عن مالك الجهني، قال: قال أبو جعفر (عليه السلام): إِنَّا أَنْزَلْنَا التَّوْراةَ فِيها هُدىً وَ نُورٌ إلى قوله: بِمَا اسْتُحْفِظُوا مِنْ كِتابِ اللَّهِ، قال: «فينا نزلت».

Al Ayyashi, from Maalik Al Jahny who said,

'Abu Ja'far[asws] said: '***[5:44] Surely We Revealed the Torah in which was Guidance and a Light*** up to His[azwj] Words ***required to guard of the Book of Allah***, said: 'It was Revealed regarding us[asws]'.[1257]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن بعض أصحابه، عن عبد الله بن كثير، عن عبد الله بن مسكان، رفعه، قال: قال رسول الله (صلى الله عليه و آله): «من حكم في درهمين بحكم جور، ثم جبر عليه كان من أهل هذه الآية وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْكافِرُونَ.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of his companions, from Abdullah Bin Kaseer, from Abdullah Bin Muskaan, raising it, said,

'Rasool-Allah[saww] said: 'The one who judges regarding two Dirhams with an unjust judgement, then is compulsive against him, and he comes under this Verse ***[5:44] and whoever did not judge by what Allah Revealed, those are they that are the unbelievers***'.

فقلت: و كيف يجبر عليه؟ فقال: «يكون له سوط و سجن، فيحكم عليه، فإن رضي بحكومته، و إلا ضربه بسوطه، و حبسه في سجنه».

So I said, 'And how is he compulsive against him?' So he[asws] said: 'He[asws] judges against him for the whipping or the imprisonment. Thus, if he[asws] is pleased with his judgement and has him whipped or imprisoned'.[1258]

عن أبي العباس، عن أبي عبد الله (عليه السلام)، قال: «من حكم في درهمين بغير ما أنزل الله فقد كفر». قلت: كفر بما أنزل الله، أو بما نزل على محمد (صلى الله عليه و آله)؟ قال: «ويلك، إذا كفر بما انزل على محمد (صلى الله عليه و آله) [أليس] قد كفر بما أنزل الله؟!».

From Abu Al Abbas,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who judges regarding two Dirhams with other than what Allah[azwj] has Revealed, so he has disbelieved'. I said, 'Disbelieved in what Allah[azwj] Revealed, or in what what Revealed unto Muhammad[saww]?' He[asws] said: 'Woe be unto you! When he disbelieves in what was Revealed unto Muhammad[saww], has he not disbelieved in what Allah[azwj] Revealed?'[1259]

[1257] تفسير العيّاشي 1: 322/ 118.
[1258] الكافي 7: 408/ 3
[1259] تفسير العيّاشي 1: 324/ 127

أَبَانٌ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَتْ عَلَيْنَا أُمُّ خَالِدٍ الَّتِي كَانَ قَطَعَهَا يُوسُفُ بْنُ عُمَرَ تَسْتَأْذِنُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَ يَسُرُّكَ أَنْ تَسْمَعَ كَلَامَهَا قَالَ فَقُلْتُ نَعَمْ قَالَ فَأَذِنَ لَهَا قَالَ وَ أَجْلَسَنِي مَعَهُ عَلَى الطِّنْفِسَةِ قَالَ ثُمَّ دَخَلَتْ فَتَكَلَّمَتْ فَإِذَا امْرَأَةٌ بَلِيغَةٌ فَسَأَلَتْهُ عَنْهُمَا فَقَالَ لَهَا تَوَلَّيْهِمَا قَالَتْ فَأَقُولُ لِرَبِّي إِذَا لَقِيتُهُ إِنَّكَ أَمَرْتَنِي بِوَلَايَتِهِمَا قَالَ نَعَمْ

Abaan, from Abu Baseer who said:

'I was seated in the presence of Abu Abdullah[asws] when mother of Khalid who had been cut off by Yusuf Bin Umar came up, seeking permission to see him[asws]. Abu Abdullah[asws] said: 'Would you like to listen to her speech?' I said, 'Yes'. He[asws] said: 'Grant her permission', and he[asws] made me sit alongside him[asws] upon the seat. Then she came in. She spoke eloquently. So she asked about the two of them. He[asws] said to her: 'Befriend the two of them' She said, 'Shall I say to my Lord[azwj] when I meet Him[azwj] that you[asws] ordered me to befriend them?' He[asws] said: 'Yes'.

قَالَتْ فَإِنَّ هَذَا الَّذِي مَعَكَ عَلَى الطِّنْفِسَةِ يَأْمُرُنِي بِالْبَرَاءَةِ مِنْهُمَا وَ كَثِيرٌ النَّوَّاءُ يَأْمُرُنِي بِوَلَايَتِهِمَا فَأَيُّهُمَا خَيْرٌ وَ أَحَبُّ إِلَيْكَ قَالَ هَذَا وَ اللَّهِ أَحَبُّ إِلَيَّ مِنْ كَثِيرٍ النَّوَّاءِ وَ أَصْحَابِهِ إِنَّ هَذَا تَخَاصَمَ فَيَقُولُ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْكافِرُونَ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الظَّالِمُونَ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْفاسِقُونَ.

She said, 'But the one who is seated with you[asws] upon the seat (Abu Baseer) has ordered me to keep away (Tabarra) from those two whilst Kaseer Al-Nawa has ordered me to befriend those two. So, which one is better and more beloved to you[asws]?' He[asws] said: 'By Allah[azwj]! This one here (Abu Baseer) is more beloved to me[asws] than Kaseer Al-Nawa and his companions. This one here argues by saying: ***"[5:44] and whoever did not judge by what Allah Revealed, those are they that are the unbelievers"; "[5:45] and whoever did not judge by what Allah Revealed, those are they that are the unjust"; "[5:47] And the followers of the Injeel should have judged by what Allah Revealed in it; and whoever did not judge by what Allah Revealed, those are they that are the transgressors"***.[1260]

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَتْ عَلَيْهِ أُمُّ خَالِدٍ الَّتِي كَانَ قَطَعَهَا يُوسُفُ بْنُ عُمَرَ تَسْتَأْذِنُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَ يَسُرُّكَ أَنْ تَسْمَعَ كَلَامَهَا فَقُلْتُ نَعَمْ فَقَالَ أَمَّا الْآنَ فَأْذَنْ لَهَا قَالَ وَ أَجْلَسَنِي مَعَهُ عَلَى الطِّنْفِسَةِ

Al-Husayn Bin Muhammad La Ashary, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Aban Bin Usman, from Abu Baseer who said:

I was seated in the presence of Abu Abdullah[asws] when Umm Khalid, who had been cut off by Yusuf Bin Umar, came up and sought permission to see him[asws]. So Abu Abdullah[asws] said; 'Would it please you to hear her words?' So I said, 'Yes'. He[asws] said: 'As for now, give permission to her'. And he[asws] made me sit on settee along with him[asws]'.

ثُمَّ دَخَلَتْ فَتَكَلَّمَتْ فَإِذَا امْرَأَةٌ بَلِيغَةٌ فَسَأَلَتْهُ عَنْهُمَا فَقَالَ لَهَا تَوَلَّيْهِمَا قَالَتْ فَأَقُولُ لِرَبِّي إِذَا لَقِيتُهُ إِنَّكَ أَمَرْتَنِي بِوَلَايَتِهِمَا قَالَ نَعَمْ قَالَتْ فَإِنَّ هَذَا الَّذِي مَعَكَ عَلَى الطِّنْفِسَةِ يَأْمُرُنِي بِالْبَرَاءَةِ مِنْهُمَا وَ كَثِيرٌ النَّوَّاءُ يَأْمُرُنِي بِوَلَايَتِهِمَا فَأَيُّهُمَا خَيْرٌ وَ أَحَبُّ إِلَيْكَ قَالَ هَذَا وَ اللَّهِ أَحَبُّ إِلَيَّ مِنْ كَثِيرٍ النَّوَّاءِ وَ أَصْحَابِهِ إِنَّ هَذَا يُخَاصِمُ فَيَقُولُ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْكافِرُونَ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الظَّالِمُونَ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْفاسِقُونَ.

[1260] Al Kafi – H 14519

Then she came in, and she spoke. She was an eloquent woman. So she asked about the two of them. So he[asws] said: 'Consider them as friends. She said, 'So shall I say to my Lord[azwj] when I meet Him[azwj] that you[asws] have ordered me to befriend these two?' So he[asws] said: 'Yes'. She said, 'This one who is with you[asws] upon the settee has ordered me to distance myself from those two, and Kusayr Al-Nawaa has ordered me to befriend those two. So which one is better and more beloved to you[asws]?' He[asws] said: 'By Allah[azwj]! This one is more beloved to me[asws] than Kusayr Al-Nawaa and his companions. This one here debates by saying: ***"[5:44] and whoever did not judge by what Allah Revealed, those are they that are the unbelievers"; "[5:45] and whoever did not judge by what Allah Revealed, those are they that are the unjust"; "[5:47] And the followers of the Injeel should have judged by what Allah Revealed in it; and whoever did not judge by what Allah Revealed, those are they that are the transgressors"***.[1261]

VERSE 45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {45}

[5:45] And We prescribed to them in it that a life is for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and (that there is) retaliation in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah Revealed, those are they that are the unjust

و عنه: بإسناده عن محمد بن أحمد بن يحيى، عن علي بن محمد القاساني، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «سأل رجل أبي عن حروب أمير المؤمنين (عليه السلام)، و كان السائل من محبينا، فقال له: أبو جعفر (عليه السلام): بعث الله محمدا (صلى الله عليه و آله) بخمسة أسياف- و ذكر الأسياف إلى أن قال- و أما السيف المغمود فالسيف الذي يقام به القصاص، قال الله تعالى: النَّفْسَ بِالنَّفْسِ الآية».

And from him (Al Sadouq), by his chain, from Muhammad Bin Ahmad Bin Yahya, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Ghayaas,

(It has been narrated) from Abu Abdullah[asws] having said: 'A man asked my[asws] father[asws] about the battles of Amir-ul-Momineen[asws], and the questioner was from those that love us[asws], so Abu Ja'far[asws] said to him: 'Allah[azwj] Sent Muhammad[saww] with five swords' – and he[asws] mentioned the (five) swords, until he[asws] said – 'And as for the Sheathed Sword (المغمود), so it is the sword by which he[saww] established the retaliation. Allah[azwj] the High Says ***[5:45] a life is for a life*** – the Verse.[1262]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، فقال: «يكفر عنه من ذنوبه بقدر ما عفا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby,

[1261] Al Kafi – H 14767
[1262] التهذيب 6: 137/ 230. (Extract)

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[5:45] but he who foregoes it***, so he[asws] said: 'His sins would be expiated in accordance with what he excuses'.[1263]

VERSES 46 & 47

وَقَفَّيْنَا عَلَىٰ آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ ۖ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ {46} وَلْيَحْكُمْ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۚ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {47}

[5:46] And We Sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Torah and We Gave him the Evangel in which was Guidance and a Light, and verifying what was before it of Torah and a Guidance and Advice for those who feared [5:47] And the followers of the Evangel should have judged by what Allah Revealed in it; and whoever did not judge by what Allah Revealed, those are they that are the transgressors

العياشي: عن أبي جميلة، عن بعض أصحابه، عن أحدهما (عليهما السلام)، قال: «قد فرض الله في الخمس نصيبا لآل محمد (صلوات الله عليهم)، فأبى أبو بكر أن يعطيهم نصيبهم حسدا و عداوة، و قد قال الله: وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْفاسِقُونَ. و كان أبو بكر أول من منع آل محمد (عليهم السلام) حقهم، و ظلمهم، و حمل الناس على رقابهم، و لما قبض أبو بكر استخلف عمر على غير شورى من المسلمين، و لا رضا من آل محمد (عليهم السلام)، فعاش عمر بذلك، لم يعط آل محمد حقهم، و صنع ما صنع أبو بكر».

Al Ayyashi, from Abu Jameela, from one of his companions,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) having said: 'Allah[azwj] had Obligated with regards to *Al-Khums* a share for the Progeny[asws] of Muhammad[saww]. Abu Bakr refused to give them[asws] their[asws] share out of envy and enmity, and Allah[azwj] has Said ***[5:47] those are they that are the transgressors***. And Abu Bakr was the first one to prevent the Progeny[asws] of Muhammad[saww] from their[asws] rights and was unjust to them, and made the people as a burden upon their[asws] necks. And when Abu Bakr died, Umar became the Caliph without consultation from the Muslims, and he was not happy with the Progeny[asws] of Muhammad[saww]. Thus Umar lived like that, did not give the Progeny[asws] of Muhammad[saww] their[asws] rights, and did what Abu Bakr had done'.[1264]

VERSE 48

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {48}

[5:48] And We have Revealed to you the Book with the Truth, verifying what is before it of the Book and a Guardian over it, therefore judge between them by what Allah has Revealed, and do not follow their low desires (to turn away) from the Truth which has come to you; for every one of you did We Appoint a Law and a Way, and if Allah had so Desired, He would have Made you (all) a

[1263] الكافي 7: 358/ 1.
[1264] تفسير العيّاشي 1: 325/ 130

single people, but that He might Test you in what He Gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you had been differring

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن هشام بن سالم، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: «لا يحلف اليهودي، و لا النصراني، و لا المجوسي بغير الله، إن الله عز و جل يقول: فَاحْكُمْ بَيْنَهُمْ بِما أَنْزَلَ اللَّهُ».

Muhammad Bin Yaqoubm from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Saalim, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah[asws] having said: 'Do not swear at the Jews, nor at the Christians, nor at the Magians without Allah[azwj]. Allah[azwj] Mighty and Majestic is Saying ***[5:48] therefore judge between them by what Allah has Revealed***'.[1265]

VERSES 49 & 50

وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ {49}

[5:49] And that you should judge between them by what Allah has Revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has Revealed to you; but if they turn back, then know that Allah Desires to Afflict them on account of some of their faults; and most surely many of the people are transgressors

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ {50}

[5:50] Is it then the judgment of (the times of) ignorance that they are desiring? And who is better than Allah to Judge for a people who are certain?

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، رفعه، عن أبي عبد الله (عليه السلام)، قال: «القضاة أربعة: ثلاثة في النار، و واحد في الجنة، رجل قضى بجور، و هو يعلم، فهو في النار، و رجل قضى بجور، و هو لا يعلم، فهو في النار، و رجل قضى بالحق، و هو لا يعلم، فهو في النار، و رجل قضى بالحق، و هو يعلم، فهو في الجنة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it,

(It has been narrated) from Abu Abdullah[asws] having said: 'The judges are four – three of them would be in the Fire, and one would be in the Paradise. A man who judges with injustice and he knows, so he would be in the Fire; and a man who judges with injustice and he does not know, so he would be in the Fire; and a man who judges with the Truth and he does not know, so he would be in the Fire; and a man who judges with the Truth and he knows, so he would be in the Paradise'.[1266]

[1265] الكافي 7: 451/ 4.
[1266] الكافي 7: 407/ 1.

العياشي: عن أبي بصير، عن أبي جعفر (عليه السلام)، قال «إن الحكم حكمان: حكم الله، و حكم الجاهلية». ثم قال: وَ مَنْ أَحْسَنُ مِنَ اللَّهِ حُكْماً لِقَوْمٍ يُوقِنُونَ، قال: «فاشهد أن زيدا قد حكم بحكم الجاهلية» يعني في الفرائض.

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'The judgements are (two kinds of) judgements – Judgement of Allah[azwj] and the judgement of the (times of) ignorance'. Then he[asws] said: '***[5:50] And who is better than Allah to Judge for a people who are certain?*** So I[asws] testify that Zayd had judged with a judgement of the (times of) ignorance'. – Meaning regarding the Obligations'.[1267]

VERSE 51

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {51}

[5:51] O you who believe! Do not take the Jews and the Christians as friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not Guide the unjust people

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «من اتقي الله منكم و أصلح فهو منا اهل البيت» قال: منكم اهل البيت؟ قال: «منا اهل البيت.

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who fears Allah[azwj], from among you, and reforms (himself), so he is from us[asws] the People[asws] of the Household'. He said, 'From you[asws] the People[asws] of the Household?' He[asws] said: 'From us[asws], the People[asws] of the Household.

قال عمر بن يزيد: قلت له: من آل محمد؟ قال: «اي و الله من آل محمد، اي و الله من أنفسهم.

Umar Bin Yazeed says, 'I said to him[asws], 'From the Progeny[asws] of Muhammad[saww]?' He[asws] said: 'Yes, by Allah[azwj], from the Progeny[asws] of Muhammad[saww]. Yes, and from their[asws] own selves'.[1268]

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: «من أحب آل محمد و قدمهم علي جميع الناس بما قدمهم من قرابة رسول الله (صلى الله عليه و آله)، فهو من آل محمد (عليه السلام) لتوليه آل محمد (عليهم السلام)، لأنه من القوم بأعيانهم، و انما هو منهم بتوليه و اتباعه إياهم، و كذلك حكم الله في كتابه وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ .

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who loves the Progeny[asws] of Muhammad[saww], and places them[asws] first (prioritise) in front of the whole of the people altogether with what they have been prioritised with from the relatives of Rasool-Allah[saww], so he is from the Progeny[asws] of Muhammad[saww] due to his befriending of the Progeny[asws] of Muhammad[saww], because the people are with

[1267] تفسير العيّاشي 1: 325/ 132.
[1268] تفسير العيّاشي 2: 231/ 33. (Extract)

their dignitaries. But rather, he is from them[asws] by being in their[asws] Wilayah and of his following them[asws]. And thus, is the Judgement of Allah[azwj] in His[azwj] Book ***[5:51] and whoever amongst you takes them for a friend, then surely he is one of them***'.[1269]

VERSE 52

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسَرُّوا فِي أَنْفُسِهِمْ نَادِمِينَ {52}

[5:52] But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will Bring the victory or a Punishment from Himself, so that they shall be regretting on account of what they hid in their souls

و قال: عن داود الرقي، قال: سأل أبا عبد الله (عليه السلام) رجل و أنا حاضر عن قول الله: فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلى ما أَسَرُّوا فِي أَنْفُسِهِمْ نادِمِينَ، فقال: «أذن في هلاك بني امية بعد إحراق زيد بسبعة أيام».

And Dawood Al Barqy said,

'A man asked Abu Abdullah[asws] and I was present, about the Words of Allah[azwj] ***[5:52] but it may be that Allah will Bring the victory or a Punishment from Himself, so that they shall be regretting on account of what they hid in their souls***, so he[asws] said: '(Allah[azwj]) Gave the Permission of the Destruction of the Clan of Umayya, seven days after the burning of (the body of) Zayd'.[1270]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ صَنَعْتُمْ بِعَمِّي زَيْدٍ قُلْتُ إِنَّهُمْ كَانُوا يَحْرُسُونَهُ فَلَمَّا شَفَّ النَّاسُ أَخَذْنَا جُثَّتَهُ فَدَفَنَّاهُ فِي جُرُفٍ عَلَى شَاطِئِ الْفُرَاتِ فَلَمَّا أَصْبَحُوا جَالَتِ الْخَيْلُ يَطْلُبُونَهُ فَوَجَدُوهُ فَأَحْرَقُوهُ فَقَالَ أَ فَلَا أَوْقَرْتُمُوهُ حَدِيداً وَ أَلْقَيْتُمُوهُ فِي الْفُرَاتِ صَلَّى اللَّهُ عَلَيْهِ وَ لَعَنَ اللَّهُ قَاتِلَهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man he mentioned, from Suleyman Bin Khalid who said:

'Abu Abdullah[asws] said to me: 'What did you do to my[asws] uncle Zayd?' I said, 'They were guarding him, so when the people dispersed, we took his body and buried him in on a cliff on the shores of Al-Furaat. When it was the morning, the horsemen came looking for him, so they found him and burnt his body'. He[asws] said: 'So why did you not tie iron to him and throw him in Al-Furaat? Greetings of Allah[azwj] be upon him, and Curse of Allah[azwj] be upon his killers'.[1271]

VERSE 53

وَيَقُولُ الَّذِينَ آمَنُوا أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ {53}

[1269] تفسير العيّاشي 2: 231/ 34 (Extract)
[1270] تفسير العيّاشي 1: 325/ 133.
[1271] Al Kafi – H 14612

[5:53] And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall be Confiscated, so they shall become losers

العياشي: عن أبي بصير، قال: سمعت أبو جعفر (عليه السلام) يقول: «إن الحكم بن عيينة، و سلمة، و كثير النواء، و أبا المقدام، و التمار- يعني سالما- أضلوا كثيرا ممن ضل من هؤلاء الناس، و إنهم ممن قال الله: وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ وَ ما هُمْ بِمُؤْمِنِينَ، و إنهم ممن قال الله: أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمانِهِمْ يحلفون بالله إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمالُهُمْ فَأَصْبَحُوا خاسِرِينَ».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Ja'far[asws] saying: 'Al-Hakam Bin Ayayna, and Salma, and Kaseer Al-Nawa, and Abu Al-Maqdam, and Al-Tamaar' meaning Saalma – had led astray a great deal from these people, and they are from the ones for whom Allah[azwj] Says ***[2:8] And there are some people who say: We believe in Allah and the Last Day; and they are not at all Believers***, and they are from the ones for whom Allah[azwj] Says ***[5:53] Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall be Confiscated, so they shall become losers***'.[1272]

VERSE 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ {54}

[5:54] O you who believe! Whoever from among you turns back from his Religion, then Allah will Bring a people, He shall Love them and they shall love Him, humble before the Believers, mighty against the unbelievers, they shall strive hard in Allah's Way and shall not fear the censure of any censurer; this is Allah's Grace, He Gives it to whom He so Desires to, and Allah is Ample-Giving, Knowing

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا علي بن الحسن بن فضال، قال: حدثنا محمد بن عمر و محمد بن الوليد، قالا: حدثنا حماد بن عثمان، عن سليمان بن هارون العجلي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن صاحب هذا الأمر محفوظ له [أصحابه]، لو ذهب الناس جميعا أتى الله [له] بأصحابه، و هم الذين قال الله عز و جل: فَإِنْ يَكْفُرْ بِها هؤُلاءِ فَقَدْ وَكَّلْنا بِها قَوْماً لَيْسُوا بِها بِكافِرِينَ، و هم الذين قال الله عز و جل فيهم: فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكافِرِينَ».

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

'I heard Abu Abdullah[asws] saying: 'The companions of the Master of this Affair (Al-Qaim[asws]) are Preserved for him[asws]. If all the people were to go away, Allah[azwj] would Give him[asws] his[asws] companions, and they are the ones for whom Allah[azwj] Mighty and Majestic Says ***[6:89] therefore if they disbelieve in it We have already Entrusted with it a people who are not disbelievers in it***, and they are the ones for whom Allah[azwj] Mighty and Majestic Says with regard to them ***[5:54] then Allah***

[1272] تفسير العيّاشي 1: 326/ 134

will Bring a people, He shall Love them and they shall love Him, humble before the Believers, mighty against the unbelievers'.[1273]

الطبرسي: قيل: «هم أمير المؤمنين علي (عليه السلام) و أصحابه، حين قاتل من قاتله من الناكثين و القاسطين و المارقين». قال: و روي ذلك عن عمار، و حذيفة، و ابن عباس. ثم قال: و هو المروي عن أبي جعفر و أبي عبد الله (عليهما السلام).

Al Tabarsy said,

'They are Amir-ul-Momineen Ali[asws] and his[asws] companions, where they would be fighting against the ones who fight, from the breakers of the Covenant, and the unjust, and the renegades'. He (Tabarsy) said, 'And that has been reported from Amaar, and Huzeyfa, and Ibn Abbas'. Then he said, 'And it is reported from Abu Ja'far[asws] and Abu Abdullah[asws]'.[1274]

و في (نهج البيان) المروي عن الباقر و الصادق (عليهما السلام): «أن هذه الآية نزلت في علي (عليه السلام)».

And in Nahj Al Bayaan,

it has been reported from Al-Baqir[asws] and Al-Sadiq[asws]: '<u>This Verse was Revealed regarding Ali</u>[asws]'.[1275]

VERSE 55

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ {55}

[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد، عن الحسن بن محمد الهاشمي، قال: حدثني أبي، عن أحمد بن عيسى، قال: حدثني جعفر بن محمد، عن أبيه، عن جده (عليهم السلام) في قوله عز و جل: يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَها.

Muhammad bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa who said,

'Ja'far Bin Muhammad[asws] narrated to me, from his[asws] father[asws], from his[asws] grandfather regarding the Words of the Mighty and Majestic ***[16:83] They are recognising the Favour of Allah, then they are denying it***'.

قال: «لما نزلت: إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ اجتمع نفر من أصحاب رسول الله (صلى الله عليه و آله) في مسجد المدينة، فقال بعضهم لبعض: ما تقولون في هذه الآية؟ فقال بعضهم: إن كفرنا بهذه الآية نكفر بسائرها، و إن آمنا فهذا ذل حين يتسلط علينا ابن أبي طالب

[1273] الغيبة: 316/ 12.
[1274] مجمع البيان 3: 321
[1275] نهج البيان 2: 103 (مخطوط)

He[asws] said: 'When the Verse ***[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing***, a number of the companions of Rasool-Allah[saww] gathered in the Masjid of Al-Medina. So, some of them said to the others, 'What are you saying regarding this Verse?' So some of them said, 'We are denying this verse, and denying the rest of it. And if we were to believe in it, this would be a humiliation where the son[asws] of Abu Talib[asws] would be made to overcome us'.

فقالوا: قد علمنا أن محمدا (صلى الله عليه و آله) صادق فيما يقول، و لكن نتولاه و لا نطيع عليا فيما أمرنا، فنزلت هذه الآية: يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَها يعني ولاية علي بن أبي طالب (عليه السلام) وَ أَكْثَرُهُمُ الْكافِرُونَ بالولاية».

So they said, 'We know that Muhammad[saww] is truthful in what he[saww] is saying, but, neither will we befriend nor obey Ali[asws] in what he[saww] is ordering us for'. Thus, this Verse was Revealed ***[16:83] They are recognising the Favour of Allah, then they are denying it***, Meaning the Wilayah of Ali[asws] Bin Abu Talib[asws] ***and most of them are unbelievers*** in the Wilayah'.[1276]

إعلان الولاية في غدير خم

DECLARATION OF AL-WILAYAH IN GHADEER KHUMM

قال: أنشدكم الله في قول الله: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) ، وقوله: (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون)، ثم قال: (ولم يتخذ من دون الله ولا رسوله ولا المؤمنين وليجة)، فقال الناس: (يا رسول الله، أخاص لبعض المؤمنين أم عام لجميعهم)؟ فأمر الله عز وجل رسوله أن يعلمهم فيمن نزلت الآيات وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وصيامهم وزكاتهم وحجهم.

He[asws] (Amir-ul-Momineen[asws])said: 'I[asws] adjure you to Allah[azwj] regarding the Words of Allah[azwj] ***"[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you"***, and His[azwj] Words ***[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing***, then Said ***[9:16] and do not take to any one besides Allah and His Rasool and the Believers as a confidant***. So the people said, 'O Rasool Allah[saww], is this especially for some of the believers or general for all of them?' Allah[azwj] Mighty and Majestic Ordered His[azwj] Messenger[saww] that he[saww] should teach them as to the ones[asws] for whom the Verse Came down, and that he[saww] should explain about the Wilayah just as he[saww] had explained to them their Prayers, and their Fasts, and their Zakat, and their Pilgrimage.

فنصبني بغدير خم وقال: (إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس مكذبوني، فأوعدني لأبلغنها أو يعذبني. قم يا علي).

So he[saww] nominated me[asws] at Ghadeer Khumm and said that: 'Allah[azwj] Sent me[saww] with a Message which constricted my[saww] chest and I[saww] saw that the people would not believe me[saww]. He[azwj] Promised me[saww] that I[saww] should preach it or else He[azwj] would Punish me[saww]. Arise! O Ali[asws]'.

[1276] الكافي 1: 354/ 77.

ثم نادى بالصلاة جامعة، فصلى بهم الظهر، ثم قال: (أيها الناس، إن الله مولاي وأنا مولى المؤمنين وأولى بهم من أنفسهم. ألا من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله).

Then he[saww] called for the congregational Prayer, so we all Prayed with him[asws] Al-Zohr (Midday Prayer), then said: 'O you people! Surely Allah[azwj] is my[saww] Master (Mola), and I[saww] am the Master of the believers and higher to them than their own selves. Beware! The one to whom I[saww] am the Master of, so Ali[asws] is his Master. Our Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to the one who is inimical to him[asws], and Help the one who helps him[asws] and Abandon the one who abandons him[asws]'.[1277]

ابن بابويه، قال: حدثنا علي بن حاتم (رحمه الله)، قال: حدثنا أحمد بن محمد بن سعيد الهمداني، قال: حدثنا جعفر بن عبد الله المحمدي، قال: حدثنا كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الآية. قال: «إن رهطا من اليهود أسلموا، منهم: عبد الله بن سلام، و أسد، و ثعلبة، و ابن يامين، و ابن صوريا، فأتوا النبي (صلى الله عليه و آله) فقالوا: يا نبي الله، إن موسى (عليه السلام) أوصى إلى يوشع بن نون، فمن وصيك يا رسول الله؟ و من ولينا من بعدك؟ فنزلت هذه الآية: إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ

Ibn Babuwayh, from Ali Bin Haatim, from Ahmad Bin Muhammad Bin Saeed Al hamdany, from Ja'far Bin Abdullah Al Muhammady, from Kaseer Bin Ayyash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing***. The Imam[asws] said: 'A number of Jews became Muslims, among them were Abdullah Bin Salaam, and Asad, and Sa'albat, and Ibn Yameen, and Ibn Sowriya. They came to the Prophet[saww] and said, 'O Prophet[saww] of Allah[azwj]! Musa[as] bequeathed to Yishua Bin Noon, so who is your[saww] successor[asws] O Rasool-Allah[saww]? And who is our Guardian[asws] from after you[saww]?' So this Verse was Revealed ***[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing***.

ثم قال رسول الله (صلى الله عليه و آله): قوموا فقاموا و أتوا المسجد، فإذا سائل خارج، فقال: يا سائل، أما أعطاك أحد شيئا؟ قال: نعم، هذا الخاتم. قال: من أعطاكه؟ قال: أعطانيه ذلك الرجل الذي يصلي. قال: على أي حال أعطاك؟ قال: كان راكعا.

Then Rasool-Allah[saww] said: 'Arise!' So they all arose and came to the Masjid, and there was a beggar coming out. So he[saww] said: 'O beggar, did anyone give you anything?' He said, 'Yes, this ring'. He[saww] said: 'Who gave it to you?' He said, 'It was given to me by that man who is Praying'. He[saww] said: 'In which state did he give it to you?' He said, 'Whilst he was bowing'.

فكبر النبي (صلى الله عليه و آله) و كبر أهل المسجد، فقال النبي (صلى الله عليه و آله): علي بن أبي طالب وليكم بعدي. قالوا: رضينا بالله ربا، و بالإسلام دينا، و بمحمد نبيا، و بعلي بن أبي طالب وليا. فأنزل الله عز و جل: وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغالِبُونَ».

[1277] Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

So the Prophet[saww] exclaimed (Takbeer), and so did the people in the Masjid. So the Prophet[saww] said: 'Ali[asws] Bin Abu Talib[asws] is your Guardian after me[saww]'. They said, 'We are pleased with Allah[azwj] as a Lord[azwj], and Islam as a Religion, and Muhammad[saww] as a Prophet[as], and with Ali[asws] Bin Abu Talib[asws] as a Guardian. Thus Allah[azwj] Revealed ***[5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant***'.

و روي عن عمر بن الخطاب أنه قال: و الله لقد تصدقت بأربعين خاتما، و أنا راكع، لينزل في ما نزل في علي ابن أبي طالب فما نزل.

And it has been reported from Umar Bin Al-Khattab having said, 'By Allah[azwj]! I gave away forty rings in charity, whilst I was bowing, for there to be Revealed what was Revealed regarding Ali[asws] Bin Abu Talib[asws], but it was not Revealed'.[1278]

- قصة اسلام عبدالله بن سلام: -

STORY OF THE CONVERSION TO ISLAM BY ABDULLAH BIN SALAM

قال الامام (عليه السلام): قال علي بن الحسن زين العابدين (عليه السلام) وذلك أن رسول الله (صلى الله عليه وآله) (لما آمن به عبدالله بن سلام بعد مسائله التي سألها رسول الله (صلى الله عليه وآله) وجوابه) إياه عنها قال له: يا محمد بقيت واحدة، وهي المسألة الكبرى والغرض الاقصى: من الذي يخلفك بعدك، ويقضي ديونك، وينجز عداتك، ويؤدي أماناتك ويوضح عن آياتك وبيناتك؟

Imam Hassan Al-Askari[asws] said that Imam Ali[asws] Bin Al-Husayn[asws] Zayn Un Abideen[asws] said: 'And that when Abdullah Bin Salam became a Muslim after having clarified his issues with the answers from Rasool-Allah[saww], he said: 'O Muhammad[saww]! There remains one, and this is a major issue and the purpose of it all. Who will be your[saww] Caliph after you[saww], and pay off your[saww] debts, fulfill your[saww] claims, return your[saww] entrustments and illuminate your[saww] Signs and your[saww] proofs?'

فقال رسول الله (صلى الله عليه وآله): أولئك أصحابي قعود، فامض إليهم فسيدلك النور الساطع في دائرة غرة ولي عهدي وصفحة خديه، وسينطق طومارك بأنه هو الوصي، وستشهد جوارحك بذلك فصار عبدالله إلى القوم فرأى عليا (عليه السلام) يسطع من وجهه نور يبهر نور الشمس ونطق طوماره وأعضاء بدنه كل يقول: يابن سلام هذا علي بن أبي طالب (عليه السلام) المالئ جنان الله بمحبيه، ونيرانه بشانئيه، الباث دين الله في أقطار الارض وآفاقها، والنافي للكفر عن نواحيها وأرجائها. فتمسك بولايته تكن سعيدا، واثبت على التسليم له تكن رشيدا.

The Messenger of Allah[saww] said: 'Those are my[saww] companions sitting over there. Go ahead and see which one of them has light coming out of him[asws] apart from others in that circle from his[asws] face and cheeks, and your body will say to you that he[asws] is the Trustee'. Abdullah went towards the group and saw that Ali[asws] had light illuminating from his[asws] face more dazzling than sunlight, and his body parts all said to him: 'O Ibn Salam! This is Ali[asws] Bin Abu Talib[asws] for whom[asws], Allah[azwj] will fill Paradise with those that love him[asws] and the Fires with those that hate him[asws]. He[asws] will spread the religion of Allah[azwj] in parts of the earth and dispel infidelity

[1278] الأمالي: 107/ 4

from its borders. Attach yourself to his[asws] Mastership and you will be happy, and be steadfast upon this acceptance of him[asws] and you will be guided'.

فقال عبدالله بن سلام: ـ يا رسول الله هذا وصيك الذي وعد في التوراة ـ أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله المصطفى، وأمينه المرتضى، وأميره على جميع الورى، وأشهد أن عليا أخوه وصفيه، ووصيه القائم بأمره المنجز لعداته، المؤدي لاماناته، الموضح لآياته وبيناته والدافع للاباطيل بدلائله ومعجزاته، وأشهد أنكما اللذان بشر بكما موسى ومن قبله من الانبياء ودل عليكما المختارون من الاصفياء.

Abdullah Bin Salam said: 'O Rasool-Allah[saww]! This is your[saww] Trustee who[asws] has been promised in the Torah. I bear witness that there is no god but Allah[azwj], One without any partner. I bear witness that Muhammad[saww] is His[azwj] servant and His[azwj] Messenger the Chosen one, and His[azwj] trustworthy one, and the leader to all mankind. And I bear witness that Ali[asws] who[asws] is his[saww] brother and trustee and the one[asws] with his[saww] qualities, will establish his[saww] orders and fulfill his[saww] claims and return his[saww] trusts, and will illustrate his[saww] signs and proofs and dispel the falsehood by his[asws] evidence and his[asws] miracles. And I bear witness that you two[asws] are the ones that Musa[as] and the prophets[as] before him had directed towards, the selected ones[asws].

ثم قال لرسول الله (صلى الله عليه وآله): قد تمت الحجج، وانزاحت العلل، وانقطعت المعاذير فلا عذر لي إن تأخرت عنك، ولا خير في إن تركت التعصب لك. ثم قال: يا رسول الله إن اليهود قوم بهت وإنهم إن سمعوا باسلامي (وقعوا في) فاخبأني عندك ـ فاطلبهم فاذا جاءوك فاسألهم عن حالي ورتبتي بينهم لتسمع قولهم في قبل أن يعلموا باسلامي، وبعده لتعلم أحوالهم.

Then he said to Rasool-Allah[saww]: 'The proofs over me are complete, and the reasons have been clarified, and excuses have been cut off. There is no obstacle left with me to stay away from you[saww], and there is no good in me staying away from you[saww] due to prejudice'. Then he said: 'O Rasool-Allah[saww]! These Jewish people are like animals, and when they hear about my conversion to Islam they will come after me, so hide me with you[saww]. Call them to come to you[saww], ask them about my condition and my status with them, and listen to their talk before letting them know about my conversion to Islam, and then you[saww] will know their condition'.

فخبأه رسول الله (صلى الله عليه وآله) في بيته، ثم دعا قوما من اليهود، فحضروه وعرض عليهم أمره فأبوا، فقال ـ رسول الله (صلى الله عليه وآله) ـ: بمن ترضون حكما بيني وبينكم؟ قالوا: بعبدالله بن سلام. قال: وأي رجل هو؟ قالوا: رئيسنا وابن رئيسنا، وسيدنا وابن سيدنا، وعالمنا وابن عالمنا، وورعنا وابن ورعنا، وزاهدنا وابن زاهدنا.

Rasool-Allah[saww] hid him in his[saww] house, and then called a group of Jews. They came over and he[saww] presented to them his[saww] prophet-hood. They refused to accept it. Rasool-Allah[saww] said: 'Whom would you like to make a representative between me[saww] and you?' They said: 'Abdullah Bin Salam'. Rasool Allah[saww] asked: 'And who is this man?' They said: 'Our chief, the son of our chief, our master the son of our master, our scholar the son of our scholar, our pious one the son of our pious one, our abstemious one the son of our abstemious one'.

فقال رسول الله (صلى الله عليه وآله): أرأيتم إن آمن بي أتؤمنون؟ قالوا: قد أعاذه الله من ذلك ثم أعادها، فأعادوها، فقال: اخرج عليهم يا عبدالله ـ بن سلام ـ وأظهر ما قد أظهره الله لك من أمر محمد. فخرج عليهم وهو يقول: أشهد أن لا إلا الله وحده لا شريك له، و ـ أشهد ـ وأن محمدا عبده ورسوله المذكور في التوراة والانجيل والزبور وصحف إبراهيم وسائر كتب الله، المدلول فيها عليه وعلى أخيه علي بن أبي طالب (عليه السلام).

Rasool-Allah[saww] said: 'If you see him to have believed in me[saww], will you let him be in peace?' They said: 'Allah[azwj] has given him refuge from that'. Then they repeated this. He[saww] said: 'Come out to them, O Abdullah Bin Salam and show them what Allah[azwj] has Shown you from the affair of Muhammad[saww]'. He came out to them and said: 'I bear witness that there is no god but Allah[azwj], One without any partner, and I bear witness that Muhammad is His[azwj] servant and His[azwj] Messenger, the one[saww] mentioned in the Torah and the Evangel and the Psalms and the Parchments of Ibrahim[as] and the rest of the Books of Allah[azwj] which are evidence for him[asws] and his[saww] brother Ali[asws] Bin Abu Talib[asws]'.

فلما سمعوه يقول ذلك قالوا: يا محمد، سفيهنا وابن سفيهنا، وشرنا وابن شرنا وفاسقنا وابن فاسقنا، وجاهلنا وابن جاهلنا، كان غائبا عنا، فكرهنا أن نغتابه. فقال عبدالله: فهذا الذي كنت أخافه يا رسول الله.

When they heard him say that, they said: 'O Muhammad[saww]! He is our fool the son of our fools, and our evil one the son of our evil one, and our mischief maker the son of our mischief maker, and our ignorant one the son of our ignorant one, he was absent from us and so we did not want to ridicule him'. Abdullah said: 'And this is what I was afraid of, O Rasool-Allah[saww]'.

ثم إن عبدالله حسن إسلامه ولحقه القصد الشديد من جيرانه من اليهود، وكان رسول الله (صلى الله عليه وآله) في حمارة القيظ في مسجده يوما إذ دخل عليه عبدالله بن سلام. و ـ قد ـ كان بلال أذن للصلاة والناس بين قائم وقاعد وراكع وساجد، فنظر رسول الله (صلى الله عليه وآله) إلى وجه عبدالله فرآه متغيرا، وإلى عينيه دامعتين، فقال: مالك يا عبدالله؟.

Then the Islam of Abdullah became good and he had great difficulties from his Jewish neighbours. And the Messenger of Allah[saww] was in the masjid, on a very hot day, and Abdullah Bin Salam came over to him[saww]'. And Bilal had completed the call for Prayer and the people were between standing and sitting and bowing and prostrating. Rasool-Allah[saww] looked at the face of Abdullah and saw him to be confused, and had tears in his eyes. He[saww] asked: 'What is the matter O Abdullah?'

فقال يا رسول الله قصدتني اليهود، وأساءت جواري وكل ماعون لي استعاروه مني كسروه وأتلفوه، وما استعرت منهم منعونيه، ثم زاد أمرهم بعد هذا، فقد اجتمعوا وتواطؤوا وتحالفوا على أن لا يجالسني أحد منهم، ولا يبايعني ولا يشاورني ولا يكلمني ولا يخالطني، وقد تقدموا بذلك إلى من في منزلي، فليس يكلمني أهلي وكل جيراننا يهود، وقد استوحشت منهم، فليس لي ـ من ـ أنس بهم، والمسافة ما بيننا وبين مسجدك هذا ومنزلك بعيدة، فليس يمكنني في كل وقت يلحقني ضيق صدر منهم أن أقصد مسجدك أو منزلك.

He said: 'O Rasool-Allah[saww]! The Jews have conspired against me and my neighbours do not return any of my belongings that they had borrowed from me. Then this increased after that, for they got together and colluded between them, that not one of them will sit with me, nor buy from me or sell to me, nor talk to me or seek my advice. This went further, and even those that live in my house, my family do not speak to me, and all my neighbours are Jews, and I fear from them, and there is no love for me from them, and the distance between us and your[saww] masjid and your[saww] house is great, and it is not possible for me to come to your[saww] masjid or your[saww] house all the time. My heart is constricted by this'.

فلما سمع ذلك رسول الله (صلى الله عليه وآله) غشيه ما كان يغشاه عند نزول الوحي عليه من تعظيم أمر الله تعالى، ثم سري عنه وقد انزل عليه: (أنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون. ومن يتول الله ورسوله والذين آمنوا فان حزن الله هم الغالبون).

When Rasool-Allah[saww] heard this, he[saww] went into a trance the like of which used to come upon him[saww] during the descent of Revelation, in respect of the Order of Allah[azwj]. Then it passed from him[saww] and it was Revealed unto him[saww] ***[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing [5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant***.

قال: يا عبدالله بن سلام (إنما وليكم الله) ناصركم الله على اليهود القاصدين بالسوء لك (ورسوله) ـ انما ـ وليك وناصرك (والذين آمنوا الذين – صفتهم أنهم ـ يقيمون الصلاة ويؤتون الزكاة وهم راكعون) أي وهم في ركوعهم. ثم قال: يا عبدالله بن سلام (ومن يتول الله ورسوله والذين آمنوا) من يتولاهم، ووالى أولياءهم، وعادى أعداءهم، ولجأ عند المهمات إلى الله ثم إليهم (فان حزب الله) جنده (هم الغالبون) لليهود وسائر الكافرين، أي فلا يهمنك يابن سلام، فان الله تعالى ـ هو ناصرك ـ وهؤلاء أنصارك، وهو كافيك شرور أعدائك وذائد عنك مكايدهم.

He[saww] said: 'O Abdullah Bin Salam! ***[5:55] But rather, only Allah is your Guardian*** Allah[azwj] will Help you against the Jews who plot against you and their evil to you ***and His Rasool*** He[saww] is your Guardian and your helper ***and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing*** meaning, and they are in their bowing state. Then he[saww] said: ***[5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian*** one who takes them[asws] as guardians, and befriend their[asws] friends, and be inimical to their[asws] enemies, and sought refuge in Allah[saww], then to them ***then surely the party of Allah*** His[azwj] army ***they that shall be triumphant*** over the Jews and the rest of the infidels. Meaning, do not worry O Ibn Salam, for Allah[azwj] is your Helper, and they are your helpers, and He[azwj] is Sufficient against the mischief of your enemies and is Greater for you than their plots'.

فقال رسول الله (صلى الله عليه وآله): يا عبدالله بن سلام أبشر، فقد جعل الله لك أولياء خيرا منهم: الله، ورسوله، والذين آمنوا الذين يقيمون الصلاة، ويؤتون الزكاة، وهم راكعون. فقال عبدالله بن سلام: ـ يا رسول الله ـ من هؤلاء الذين آمنوا؟ فنظر رسول الله (صلى الله عليه وآله) إلى سائل، فقال: هل أعطاك أحد شيئا الآن؟ قال: نعم ذلك المصلي، أشار إلى بأصبعه: أن خذ الخاتم. فأخذته فنظرت إليه والى الخاتم، فاذا هو خاتم علي بن أبي طالب (عليه السلام). فقال رسول الله (صلى الله عليه وآله): الله أكبر، هذا وليكم ـ بعدي ـ وأولى الناس بالناس بعدي علي بن أبي طالب (عليه السلام).

Rasool-[aww] said: 'O Abdullah Bin Salam! Good news for you, for Allah[azwj] has Sent for you friends better than them – Allah[azwj], and His[azwj] Messenger[saww], and those believers who establish Prayer and give Zakat whilst they are bowing down'. Abdullah Bin Salam said: 'O Messenger of Allah[saww], who are these believers?' The Messenger of Allah[saww] looked at the questioner and said: 'Have you been given any thing at the moment?' He said: 'Yes, that Praying one[asws]'. He[asws] indicated with his[asws] finger to take his[asws] ring. I took the ring, and looked at him[asws] and at the ring, and it was the ring of Ali[asws] Bin Abu Talib[asws]'. Rasool-Allah[saww] said: 'Allah[azwj] is Great! This is your Guardian after me[saww] and the Guardian of the people after me[saww], Ali[asws] Bin Abu Talib[asws]'.[1279]

VERSE 56

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ {56}

[1279] Tafseer Imam Hassan Al Askari[asws] – S 301

[5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant

ابن شهر آشوب: عن الباقر (عليه السلام) أنها نزلت في علي (عليه السلام).

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir[asws] having said: 'It (the party of Allah[azwj]) was Revealed regarding Ali[asws]'.[1280]

العياشي: عن صفوان الجمال، قال: قال أبو عبد الله (عليه السلام): «لما نزلت هذه الآية بالولاية، أمر رسول الله (صلى الله عليه و آله) بالدوحات- دوحات غدير خم- فقمت، ثم نودي الصلاة جامعة. ثم قال: أيها الناس، أ لست أولى بكم من أنفسكم؟ قالوا: بلى. قال: فمن كنت مولاه فعلي مولاه، رب وال من والاه، و عاد من عاداه.

Al Ayyashi, from Safwan Al Jamal who said,

'Abu Abdullah[asws] said: 'When this Verse was Revealed with the Wilayah, Rasool-Allah[saww] ordered for a Pulpit – Pulpit at Ghadeer Khumm – So he[saww] arose, then called for the congregational Prayer, then said: 'O you people! Am I[saww] not higher to you than your own selves?' They said, 'Yes'. He[saww] said: 'So whoever I[saww] was a Master of, so Ali[asws] is his Master. Lord[azwj]! Befriend the one who befriends him[asws] and be Inimical to the one who is inimical to him[asws]'.

ثم أمر الناس ببيعته، و بايعه الناس و لا يجيء أحد إلا بايعه، و لا يتكلم، حتى جاء أبو بكر، فقال: يا أبا بكر، بايع عليا بالولاية. فقال: من الله، أو من رسوله؟ فقال: من الله و من رسوله.

Then he[saww] ordered the people to pledge their allegiances to him[asws], and the people did pledge their allegiances. And there did not come anyone except that he pledged his allegiance, and did not speak (argue), until there came Abu Bakr. So he[saww] said: 'O Abu Bakr! Pledge allegiance to Ali[saww] with the Wilayah'. So he said, '(Is this order) from Allah[azwj] and from His[azwj] Rasool[saww]?' So he[saww] said: '(Yes, it is) from Allah[azwj] and His[azwj] Rasool[saww]'.

ثم جاء عمر، فقال: بايع عليا بالولاية. فقال: من الله أو من رسوله؟ فقال: من الله و من رسوله. ثم ثنى عطفيه، فالتقيا، فقال لأبي بكر: لشد ما يرفع بضبعي ابن عمه.

Then Umar came up, so he[saww] said: 'Pledge allegiance to Ali[asws] with the Wilayah'. So he said, '(Is this order) from Allah[azwj] and His[azwj] Rasool[saww]?' So he[saww] said: '(Yes, it is) from Allah[azwj] and from His[azwj] Rasool[saww]'. Then he turned away and met up with Abu Bakr and said to him, 'How intensely he[saww] has raised his[saww] cousin with two arms'.

ثم خرج هاربا من العسكر، فما لبث أن أتى النبي (صلى الله عليه و آله) فقال: يا رسول الله، إني خرجت من العسكر لحاجة، فرأيت رجلا عليه ثياب بيض لم أر أحسن منه، و الرجل من أحسن الناس وجها، و أطيبهم ريحا، فقال: لقد عقد رسول الله (صلى الله عليه و آله) لعلي عقدا لا يحله إلا كافر. فقال: يا عمر، أ تدري من ذاك؟ قال: لا. قال: ذاك جبرئيل (عليه السلام)، فاحذر أن تكون أول من يحله، فتكفر».

[1280] المناقب 3: 4.

Then he went out fleeing from the army, and it was not long before he came to the Prophet[saww], so he said, 'O Rasool-Allah[saww]! I went out from the army for a need, so I saw a man in a white robe which I have not seen better than it before, and the man had the best looking face from the people, and most fragrant aroma, so he said, 'Rasool-Allah[saww] has contracted for Ali[asws] a contract, none shall absolve it except for an unbeliever'. So he[saww] said: O Umar! Do you know who that was?' He said, 'No'. He[saww] said: 'That was Jibraeel[as], so be cautioned lest you become the first one to absolve it, so you will be an unbeliever'.

ثم قال أبو عبد الله (عليه السلام): «لقد حضر الغدير اثنا عشر ألف رجل، يشهدون لعلي بن أبي طالب (عليه السلام) فما قدر على أخذ حقه، و إن أحدكم يكون له المال، و له شاهدان، فيأخذ حقه فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغالِبُونَ في علي (عليه السلام)».

Then Abu Abdullah[asws] said: 'Twelve thousand men were present at Al-Ghadeer, testifying to Ali[asws] Bin Abu Talib[asws]. So what is the justification for taking away his[asws] right, and if one of you has wealth with him, and there are two witnesses for it and you take away his right. ***[5:56] then surely the party of Allah are they that shall be triumphant*** – regarding Ali[asws]'.[1281]

VERSES 57 & 58

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ {57} وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ {58}

[5:57] O you who believe! Do not take for guardians those who take your Religion for a mockery and a joke, from among those who were Given the Book before you and the unbelievers; and fear Allah if you are Believers [5:58] And when you call to the Prayer they make it a mockery and a joke; this is because they are a people who do not understand

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ {59} قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَٰلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۚ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۚ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ {60}

[5:59] Say: O People of the Book! Do you find fault with us except that we believe in Allah and in what has been Revealed to us and what was Revealed before, and that most of you are transgressors? [5:60] Say: Shall I inform you of (him who is) worse than this in Retribution from Allah? (Worse is he) whom Allah has Cursed and brought His Wrath upon, and of whom He Made to be (transformed into) monkeys and pigs, and he who worshipped the Satan; these are worse in place and more erring from the Straight Path

قال الإمام العسكري (عليه السلام): «قال أمير المؤمنين (عليه السلام): أمر الله عباده أن [يسألوه طريق المنعم عليهم، و هم النبيون و الصديقون و الشهداء و الصالحون، و] يستعيذوا [به] من طريق المغضوب عليهم، و هم اليهود الذين قال الله تعالى فيهم: قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَ غَضِبَ عَلَيْهِ وَ جَعَلَ مِنْهُمُ الْقِرَدَةَ وَ الْخَنازِيرَ».

The Imam Al-Askary[asws] said: 'Amir-ul-Momineen[asws] said: 'Allah[azwj] Commanded His[azwj] servants to ask Him[azwj] for them to be upon the Path of those upon Whom

[1281] تفسير العيّاشي 1: 329/ 143

He[azwj] has Favoured – and they[as] are the Prophets[as], and the Truthful, and the Martyrs, and the Righteous, and to seek Refuge from the path of those upon whom is His[azwj] Wrath, and they are the Jews for whom Allah[azwj] Said ***[5:60] Say: Shall I inform you of (him who is) worse than this in Retribution from Allah? (Worse is he) whom Allah has Cursed and brought His Wrath upon, and of whom He Made to be (transformed into) monkeys and pigs***'.[1282]

VERSES 61 & 62

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۚ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ {61} وَتَرَىٰ كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ {62}

[5:61] And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah Knows best what they are concealing [5:62] And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do

قال علي بن إبراهيم: و حدثني أبي، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): من السحت: ثمن الميتة، و ثمن الكلب، و مهر البغي، و الرشوة في الحكم، و أجر الكاهن».

Ali Bin Ibrahim said, 'And my father narrated to me, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] said: 'From ***[5:62] what is unlawfully acquired*** is – the payment for the dead, and the payment for the dogs, and the dowry for the prostitutes, and the bribery in the government, and the payment for the soothsayer'.[1283]

VERSE 63

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ {63}

[5:63] Why do not the Rabbis and the Monks prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، جميعا، عن أحمد بن محمد بن أبي نصر، عن أبان، عن أبي بصير، عن عمر بن رياح، عن أبي جعفر (عليه السلام)، قال: قلت له: بلغني أنك تقول: من طلق لغير السنة أنك لا ترى طلاقه شيئا؟ فقال أبو جعفر (عليه السلام): «ما أقوله، بل الله عز و جل يقوله، أما و الله لو كنا نفتيكم بالجور، لكنا شرا منكم، لأن الله عز و جل يقول: لَوْ لا يَنْهاهُمُ الرَّبَّانِيُّونَ وَ الْأَحْبارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَ أَكْلِهِمُ السُّحْتَ» الآية.

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan, from Abu Baseer, from Umar Bin Riyah,

(It has been narrated) from Abu Ja'far[asws] said, 'I said to him[asws], 'The one who divorces on other than the Sunnah would not see anything from his divorce?' So Abu

[1282] التفسير المنسوب إلى الإمام العسكريّ (عليه السّلام): 50/ 23
[1283] تفسير القمّي 1: 170.

Ja'far[asws] said: 'I[asws] did not say it, but Allah[azwj] Mighty and Majestic is Saying it. But, by Allah[azwj], if we[asws] were to give unjust Verdicts we[asws] would be more evil than you, because Allah[azwj] Mighty and Majestic is Saying ***[5:63] Why do not the Rabbis and the Monks prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired?***' – the Verse'.[1284]

VERSE 64

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ {64}

[5:64] And the Jews say: The Hand of Allah is tied up! Their hands shall be Shackled and they shall be Cursed for what they say. But, both His Hands are spread out, He expends as He so Desires to; and what has been Revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the Day of Judgement; whenever they kindle a fire for war Allah Extinguishes it, and they strive to make mischief in the land; and Allah does not love the mischief-makers

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن علي بن النعمان، عن إسحاق بن عمار، عمن سمعه، عن أبي عبد الله (عليه السلام)، أنه قال في قول الله عز و جل: وَ قالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ: «لم يعنوا أنه هكذا، و لكنهم قد قالوا: قد فرغ من الأمر فلا يزيد و لا ينقص، فقال الله جل جلاله تكذيبا لقولهم: غُلَّتْ أَيْدِيهِمْ وَ لُعِنُوا بِما قالُوا بَلْ يَداهُ مَبْسُوطَتانِ يُنْفِقُ كَيْفَ يَشاءُ أو لم تسمع الله عز و جل يقول: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ؟».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ali Bin Al No'man, from Is'haq Bin Amaar, from the one who heard it,

(It has been narrated) from Abu Abdullah[asws] having said regarding the Words of Allah[azwj] Mighty and Majestic ***[5:64] And the Jews say: The Hand of Allah is tied up! Their hands shall be Shackled***: 'They did not mean it like this, but they said, 'He[azwj] is free from the Command, so neither does He[azwj] Increase it, nor Reduce it. So Allah[azwj] Majestic is His[azwj] Majesty Said in the Invalidation of their words ***Their hands shall be Shackled and they shall be Cursed for what they say. But, both His Hands are spread out, He expends as He so Desires to***. Or have you not heard Allah[azwj] Mighty and Majestic Saying ***[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***'.[1285]

عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، عن محمد بن الحسن الصفار، عن محمد بن عيسى، عن المشرقي، عن أبي الحسن الرضا (عليه السلام)، قال: سمعته يقول: بَلْ يَداهُ مَبْسُوطَتانِ، فقلت له: يدان هكذا؟ و أشرت بيدي إلى يديه، فقال: «لا، لو كان هكذا لكان مخلوقا».

From him, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from Al Mashriky,

[1284] الكافي 6: 57/ 1
[1285] التوحيد: 167/ 1.

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I heard him[asws] saying: '***[5:64] But, both His Hands are spread out***'. So I said, 'Two hands like this?' And I indicated by my hands to his hands. So he[asws] said: 'No'! If it was like this, He[azwj] would have been a created being'.[1286]

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، في قوله: كُلَّما أَوْقَدُوا ناراً لِلْحَرْبِ أَطْفَأَهَا اللَّهُ: «كلما أراد جبار من الجبابرة هلكة آل محمد (عليهم السلام) قصمه الله».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[5:64] whenever they kindle a fire for war Allah Extinguishes it***: 'Whenever a tyrant from the tyrants intends to destroy the Progeny[asws] of Muhammad[saww], Allah[azwj] Annihilates him'.[1287]

VERSES 65 & 66

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ {65} وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ۚ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ ۖ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ {66}

[5:65] And if the followers of the Book had believed and feared, We would have Covered their evil deeds and We would have Made them enter Gardens of Bliss [5:66] And if they had observed the Torah and the Evangel and that which was Revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet; there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربعي بن عبد الله، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ لَوْ أَنَّهُمْ أَقامُوا التَّوْراةَ وَ الْإِنْجِيلَ وَ ما أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ، قال: «الولاية».

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[5:66] And if they had observed the Torah and the Evangel and that which was Revealed to them from their Lord***, said: 'It is the Wilayah'.[1288]

العياشي: عن أبي الصهباء البكري، قال: سمعت علي بن أبي طالب (عليه السلام) و دعا رأس الجالوت، و أسقف النصارى، فقال: «إني سائلكما عن أمر، و أنا أعلم به منكما، فلا تكتماني. ثم دعا اسقف النصارى، فقال: «أنشدك بالله الذي أنزل الإنجيل على عيسى، و جعل على رجله البركة، و كان يبرئ الأكمه و الأبرص و أزال ألم العين، و أحيا الميت، و صنع لكم من الطين طيورا، و أنبأكم بما تأكلون و ما تدخرون» فقال: دون هذا أصدق.

Al Ayyashi, from Al Sah'ba Al Nakry who said,

'I heard Ali[asws] Bin Abu Talib[asws] and he[asws] invited the chief of Al-Jalout, and Asqaf Al-Ansary, so he[asws] said: 'I[asws] want to ask the two of you about a matter, although I[asws] am more knowing about it than the two of you, therefore do not conceal

[1286] التوحيد: 168/ 2
[1287] تفسير العياشي 1: 330/ 148.
[1288] الكافي 1: 342/ 6

anything from me'. Then he[asws] invited Asqaf Al-Ansary: 'I[asws] adjure you with Allah[azwj] Who Revealed the Evangel unto Isa[as], and Made Blessings to be under his[as] feet, and he[as] used to cure the blind and the leper and remove eye pain, and revive the dead, and made for you birds from the clay, and informed you of what you had eaten and what you had been hoarding'. So he said, 'It is most true, even without this'.

فقال علي (عليه السلام): «بكم افترقت بنو إسرائيل بعد عيسى؟» فقال: لا و الله إلا فرقة واحدة. فقال علي (عليه السلام): «كذبت و الله الذي لا إله إلا هو، لقد افترقت أمة عيسى على اثنين و سبعين فرقة، كلها في النار إلا فرقة واحدة، إن الله يقول: مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَ كَثِيرٌ مِنْهُمْ ساءَ ما يَعْمَلُونَ فهذه التي تنجو».

So Ali[asws] said: 'Did the Children of Israel separate into sects after Isa[as]?' So he said, 'No. By Allah[azwj], we are but one sect'. So Ali[asws] said: 'You have lied, by Allah[azwj] the One, there is no god but Him[azwj]. The community of Isa[as] would separate into seventy two sects, all of them would be in the Fire except for one sect. Allah[azwj] is Saying ***[5:66] there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do*** – so this is the one which would be Rescued'.[1289]

VERSE 67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {67}

[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people; surely Allah will not Guide the unbelieving people

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن مسلم، عن جعفر بن عبد الله المحمدي، عن الحسن بن إسماعيل الأفطس، عن أبي موسى المشرقاني، قال: كنت عنده و حضره قوم من الكوفيين، فسألوه عن قول الله عز و جل: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ، فقال: ليس حيث تذهبون، إن الله عز و جل حيث أوحى إلى نبيه (صلى الله عليه و آله) أن يقيم عليا (عليه السلام) للناس علما، اندس إليه معاذ بن جبل، فقال: أشرك في ولايته- أي الأول و الثاني- حتى يسكن الناس إلى قولك و يصدقوك،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ubeyd Bin Muslim, from Ja'far Bin Abdullah Al-Muhammady, from Al-Hassan Bin Ismail Al-Aftas, from Abu Musa Al-Mashraqany who said,

'I was in his[asws] presence, and a group of the people of Al-Kufa came up to him[asws]. So they asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[39:65] If you associate, your deeds would be confiscated***, so he[asws] said: 'It is not as you are going with it. When Allah[azwj] Mighty and Majestic Revealed unto His[azwj] Prophet[saww] that he[saww] should nominate Ali[asws] as a Flag for the people, Ma'az Bin Jabal lurked (among the people), so he said, 'Associate regarding his[asws] Wilayah' – i.e., with the first one and the second one, until the people settle upon your words and ratify you.

[1289] تفسير العيّاشي 1: 330/ 15.

فلما أنزل الله عز و جل: يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ شكا رسول الله (صلى الله عليه و آله) إلى جبرئيل، فقال: «إن الناس يكذبوني و لا يقبلون مني»، فأنزل الله عز و جل: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخاسِرِينَ.

So when Allah[azwj] Mighty and Majestic Revealed ***[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord***, Rasool-Allah[saww] complained to Jibraeel[as]: 'The people are belying me[saww] and are not accepting from me[saww]'. So Allah[azwj] Mighty and Majestic Revealed ***[39:65] If you associate, your deeds would be confiscated and you would end up being from the losers***'.[1290]

لعن أمير المؤمنين عليه السلام لأبي بكر وعمر وعثمان وبراءته منهم

THE CURSING OF AMIR-UL-MOMINEEN[asws] TO ABU BAKR, AND UMAR, AND USMAN AND DISTANCING FROM THEM

هذه واحدة، وأما الثانية فقد أنبأتني عيوني وأتتني الكتب من أولياء عثمان - ممن هو معك يقاتل وتحسب أنه على رأيك وراض بأمرك وهواه معنا وقلبه عندنا وجسده معك - أنك تظهر ولاية أبي بكر وعمر وتترحم عليهما، وتكف عن عثمان ولا تذكره ولا تترحم عليه ولا تلعنه.

This is one thing, and as for the second, my spies have given me the news and the letter from the friends of Usman – from among those who are fighting alongside you[asws], and you[asws] are counting them to be on your[asws] side and being pleased with (them being submitted to) your[asws] command, but they fancy us and their hearts are with us whilst their bodies are with you[asws] – You[asws] apparently display the friendship of Abu Bakr and Umar and invoking Mercy on them both, but pause the same for Usman, and do not mention him, and you are not invoking Mercy for him, nor do you[asws] curse him.

وبلغني عنك: أنك إذا خلوت ببطانتك الخبيثة وشيعتك وخاصتك الضالة المغيرة الكاذبة تبرأت عندهم من أبي بكر وعمر وعثمان ولعنتهم. وادعيت أنك خليفة رسول الله صلى الله عليه وآله في أمته ووصيه فيهم، وأن الله فرض على المؤمنين طاعتك وأمر بولايتك في كتابه وسنة نبيه، وأن الله أمر محمدا أن يقوم بذلك في أمته، وأنه أنزل عليه: (يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس) ،

And it has reached me from you[asws] that, when you[asws] are alone with your[asws] malicious associates, and your[asws] Shiah, and your[asws] special ones, the misguided thieves and liars, you[asws] distance yourself[asws] from Abu Bakr, and Umar, and Usman and curse them all. And you[asws] are claiming that you[asws] are the Caliph of the Rasool Allah[saww] in his[saww] community, and his[saww] successor among them, and that Allah[azwj] has Obligated obedience to you[asws] upon the believers and Ordered for your[asws] 'Wilayah' in His[azwj] Book and the Sunnah of His[azwj] Prophet[saww], and the Allah[azwj] Ordered Muhammad[saww] that he[saww] should establish that in his[saww] community, and it was Sent down upon him[saww] ***[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people***.

فجمع أمته بغدير خم فبلغ ما أمر به فيك عن الله، وأمر أن يبلغ الشاهد الغائب، وأخبرهم أنك أولى بهم من أنفسهم، وأنك منه بمنزلة هارون من موسى.

[1290] تأويل الآيات 2: 522/ 32

So he[saww] gathered his[saww] community at Ghadeer Khumm and preached what he[saww] had been Ordered to with regards to it from Allah[azwj], and ordered that those who were present should make it reach to those who were absent, and informed them that you[asws] are higher to them than their own selves, and you[asws] are from him[saww] of the status which Haroun[as] had from Musa[as]'.[1291]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، و محمد بن الحسين، جميعا، عن محمد بن إسماعيل بن بزيع، عن منصور بن يونس، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: سمعت أبا جعفر (عليه السلام) يقول: «فرض الله عز و جل على العباد خمسا، أخذوا أربعا و تركوا واحدة». قلت: أ تسميهن لي، جعلت فداك؟ فقال: «الصلاة، و كان الناس لا يدرون كيف يصلون، فنزل جبرئيل (عليه السلام) و قال: يا محمد، أخبرهم بمواقيت صلاتهم.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, altogether, from Muhammad Bin Ismail Bin Yazi'ee, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws], said, 'I heard Abu Ja'far[asws] saying: 'Allah[azwj] Mighty and Majestic Obligated five (matters) upon the servants. They took four and left one. I said, 'May I be sacrificed for you[asws]! Could you name these for me?' So he[asws] said: 'The Prayer – and the people were not knowing how they should be Praying, so Jibraeel[as] descended and said: 'O Muhammad[saww]! Inform them of the timings for the Prayers'.

ثم نزلت الزكاة، فقال: يا محمد، أخبرهم من زكاتهم، مثل ما أخبرتهم من صلاتهم. ثم نزل الصوم فكان رسول الله (صلى الله عليه و آله) إذا كان يوم عاشوراء بعث إلى من حوله من القرى، فصاموا ذلك اليوم، فنزل [صوم] شهر رمضان بين شعبان و شوال. ثم نزل الحج، فنزل جبرئيل (عليه السلام) فقال: أخبرهم من حجهم مثل ما أخبرتهم من صلاتهم و زكاتهم و صومهم.

Then the Zakat was Revealed, so he[as] said: 'O Muhammad[saww]! Inform them about their Zakat, just like you[saww] informed them about their Prayers'. Then the Fasting was Revealed, so Rasool-Allah[saww], whenever it was the tenth day, would send a message to the ones around the town, so they Fasted during that day. Then the Fasting for the Month of Ramadhan was Revealed, in between Shabaan and Shawaal. Then the Hajj was Revealed, so Jibraeel [as] descended and said: 'Inform them about their Hajj just like what you[saww] informed them about their Prayers, and their Zakat, and their Fasting'.

ثم نزلت الولاية، و إنما أتاه ذلك في يوم الجمعة بعرفة، أنزل الله تعالى: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي و كان كمال الدين بولاية علي بن أبي طالب (عليه السلام). فقال عند ذلك رسول الله (صلى الله عليه و آله): إن امتي حديثو عهد بالجاهلية، و متى أخبرتهم بهذا في ابن عمي يقول قائل و يقول قائل، فقلت في نفسي، من غير أن ينطق به لساني، فأتتني عزيمة من الله عز و جل بتلة «1» أوعدني إن لم أبلغ، أن يعذبني

Then Al-Wilayah was Revealed ***[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion***, and the Religion was Perfected by the Wilayah of Ali[asws] Bin Abu Talib[asws]. Therefore, Rasool-Allah[saww] said during that: 'My[saww] community has newly emerged from the pre-Islamic ignorance, and when shall I[saww] inform them of this regarding my[saww] cousin[asws], for a speaker would argue, and a speaker would argue. So I[saww] said to myself[saww]: 'I[saww] will not speak of it from my[saww] tongue, for there has been

[1291] Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

Given to me a major thing from Allah[azwj] Mighty and Majestic. He[azwj] has Promised me[saww] that if I[saww] were not to deliver it, He[azwj] would Punish me[saww].

فنزلت يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الْكافِرِينَ فأخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام) فقال: يا أيها الناس، إنه لم يكن نبي من الأنبياء ممن كان قبلي، إلا و قد عمره الله تعالى ثم دعاه فأجابه، فأوشك أن أدعى فأجيب، و أنا مسئول و أنتم مسئولون، فما ذا أنتم قائلون؟ فقالوا: نشهد أنك قد بلغت و نصحت و أديت ما عليك، فجزاك الله أفضل جزاء المرسلين. فقال: اللهم اشهد. ثلاث مرات. ثم قال: يا معشر المسلمين، هذا وليكم من بعدي، فليبلغ الشاهد منكم الغائب».

So it was Revealed ***[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people; surely Allah will not Guide the unbelieving people***. So Rasool-Allah[saww] grabbed the hand of Ali[asws] and said: 'O you people! There has never been a Prophet[as] from the Prophets[as] before me[saww] except that Allah[azwj] the High had Commanded him[as], then Called him[as] and he[as] answered Him[azwj]. Thus, no doubt, I[saww] shall be Called, so I[saww] shall answer. I[saww] shall be Questioned, and you are all to be Questioned. Therefore, what are you all saying about that?' So they said, 'We testify that you[saww] have indeed delivered, and advised, and fulfilled what was upon you[saww]. Thus, your[saww] Recompense is higher than the Recompense of the (other) Rasools[as]'. So he[saww] said: 'Our Allah[azwj], be a Witness!' – three times'. Then Rasool Allah[saww] said: 'O group of Muslims! This one is your Guardian after me[saww], therefore whoever is present should make it reach to those who are absent'.[1292]

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، عن الحسين بن سعيد، عن علي بن النعمان، عن محمد بن مروان، عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، في قوله: يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ، قال: «هي الولاية».

Sa'ad Bin Abdullah, from Ali Bin Ismail Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al No'man, from Muhammad Bin Marwan, from Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message***, said: 'It is Al-Wilayah'.[1293]

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «لما نزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) في حجة الوداع بإعلان أمر علي بن أبي طالب (عليه السلام) يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ إلى آخر الآية، قال: فمكث النبي (صلى الله عليه و آله) ثلاثا حتى أتى الجحفة، فلم يأخذ بيده فرقا من الناس.

From Hanaan Bin Sudeyr, from his father, from Abu Ja'far [asws] having said:

'When Jibraeel[as] descended upon Rasool-Allah[saww] during the Farewell Pilgrimage with the announcement of the matter of Ali[asws] Bin Abu Talib[asws] ***[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord*** – up to the end of the Verse, the Prophet[saww] waited for three days until he[saww] came to Al-Johfa, and he[saww] did not grab the hand of anyone from the people'.

[1292] الكافي 1: 229/ 6 (Extract)
[1293] مختصر بصائر الدرجات: 64

فلما نزل الجحفة يوم الغدير في مكان يقال له مهيعة نادى الصلاة جامعة، فاجتمع الناس، فقال النبي (صلى الله عليه و آله): من أولى بكم من أنفسكم؟ قال: فجهروا، فقالوا: الله و رسوله. ثم قال لهم الثانية، فقالوا: الله و رسوله. ثم قال لهم الثالثة، فقالوا: الله و رسوله.

So when he[saww] encamped at Al-Johfa on the Day of Al-Ghadeer in a place called Mohya, called for the congregational Prayer. So the people gathered and the Prophet[saww] said: 'Who is higher to you than your own selves?' So they all shouted loudly saying, 'Allah[azwj] and His[azwj] Rasool[saww]!' Then he[saww] said it to them for a second time. So they said, 'Allah[azwj] and His[azwj] Rasool[saww]!' Then he[saww] said it to them for the third time, so they said, 'Allah [azwj] and His [azwj] Rasool[saww]!

فأخذ بيد علي (عليه السلام) فقال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله، فإنه مني و أنا منه، و هو مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي».

So he[saww] grabbed the hand of Ali[asws] and said: 'The one to whom I[saww] was a Master of, so Ali[asws] is His[azwj] Master. Our Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to the one who is inimical to him[asws], and Help the one who helps him[asws], and Abandon the one who abandons him[asws], for he[asws] is from me[saww] and I[saww] am from him[asws], and he is from me[saww] of the status which Haroun[as] had from Musa[as], except that there is no Prophet[as] after me[saww]'.[1294]

VERSES 68 & 69

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ {68}

[5:68] Say: O People of the Book! You are not upon anything until you observe the Torah and the Evangel and that which is Revealed to you from your Lord; and surely that which has been Revealed to you from your Lord shall make many of them increase in rebellion and unbelief; grieve not therefore for the unbelieving people

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {69}

[5:69] Surely those who believe and those who are Jews and the Sabians and the Christians, whoever believes in Allah and the Last Day and does good - they shall have no fear nor shall they grieve

حدثنا محمد بن الحسين عن صفوان بن يحيى واحمد بن محمد عن الحسين بن سعيد عن صفوان عن ابن مسكان عن حجر بن زايدة عن حمران عن ابى جعفر عليه السلام في قول الله تعالى يا اهل الكتاب لستم على شئ حتى تقيموا التورية والأنجيل وما انزل اليكم من ربكم وليزيدن كثيرا منهم ما انزل اليك من ربك طغيانا وكفرا قال هي ولاية امير المؤمنين عليه السلام.

Narrated to us Muhammad Bin Al-Husayn, from Safwaan, from Yahya and Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Ibn Muskaan, from Hajr Bin Zayda, from Hamran who said:

[1294] تفسير العيّاشي 1: 332/ 153.

Abu Ja'far[asws], regarding the Words of Allah[azwj] the High ***[5:68] Say: O People of the Book! You are not upon anything until you observe the Torah and the Evangel and <u>that which is Revealed to you from your Lord</u>; and surely <u>that which has been Revealed to you from your Lord</u> shall make many of them increase in rebellion and unbelief; grieve not therefore for the unbelieving people***, said: '<u>This is the Wilayah of Amir-ul-Momineen</u>[asws].'[1295]

VERSES 70 & 71

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ {70} وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ {71}

[5:70] We Made a Covenant with the Children of Israel and We Sent to them Rasools; whenever there came to them a Rasool with what that their souls did not desire, some (of them) did they call liars and some they killed [5:71] And they reckoned that there would be no tribulation, so they became blind and deaf; then Allah Turned to them Mercifully, but many of them became blind and deaf; and Allah is well Seeing what they do

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ عَنْ خَالِدِ بْنِ يَزِيدَ الْقُمِّيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ حَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ قَالَ حَيْثُ كَانَ النَّبِيُّ (صلى الله عليه وآله) بَيْنَ أَظْهُرِهِمْ فَعَمُوا وَ صَمُّوا حَيْثُ قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثُمَّ تابَ اللَّهُ عَلَيْهِمْ حَيْثُ قَامَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ ثُمَّ عَمُوا وَ صَمُّوا إِلَى السَّاعَةِ.

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Husayn, from Khalid Bin Yazeed Al-Qummy, from some of his companions, who has narrated:

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and majestic: ***[5:71] And they reckoned that there would be no tribulation***, he[asws] said: 'This was when the Rasool Allah[saww] was present among them. So they became blind and deaf when the Rasool Allah[saww] passed away. Then Allah[azwj] Turned (Mercifully) towards them when He[azwj] Established Amir-ul-Momineen[asws]. Then they became blind and deaf up to this time'.[1296]

VERSES 72 - 74

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {72}

[5:72] Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! Worship Allah, my Lord and your Lord. Surely, whoever associates (others) with Allah, then Allah has Forbidden to him the Paradise, and his abode is the Fire; and there shall be no helpers for the unjust

[1295] بصائر الدرجات: 94/ 8
[1296] Al Kafi – H 14687

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ {73} أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {74}

[5:73] Certainly they disbelieve who say: Surely Allah is the third of the three; and there is no god but one God, and if they desist not from what they say, a painful Punishment shall befall those among them who disbelieve [5:74] Will they not then turn to Allah and ask His Forgiveness? And Allah is Forgiving, Merciful

العياشي: عن زرارة، قال: كتبت إلى أبي عبد الله (عليه السلام) مع بعض أصحابنا فيما يروي الناس عن النبي (صلى الله عليه و آله) أنه من أشرك بالله فقد وجبت له النار، و من لم يشرك بالله فقد وجبت له الجنة.

Al Ayyashi, from Zarara who said,

'I wrote to Abu Abdullah[asws] along with one of our companions regarding what the people were reporting from the Prophet[saww] having said: 'The one who associates with Allah[azwj], so the Fire is Obligated upon him, and the one who does not associate with Allah[azwj], so the Paradise is Obligated upon him'.

قال: «أما من أشرك بالله فهذا الشرك البين، و هو قول الله: مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

He[asws] said: 'But as for the one who associates with Allah[azwj], so this is the manifest Polytheism, and these are the Words of Allah[azwj] ***[5:72] Surely whoever associates (others) with Allah, then Allah has Forbidden to him the Paradise'***.

و أما قوله: من لم يشرك بالله فقد وجبت له الجنة». قال أبو عبد الله (عليه السلام): «ها هنا النظر، هو من لم يعص الله».

And as for his[saww] words: 'The one who does not associate with Allah[azwj], so the Paradise is Obligated upon him' – Abu Abdullah[asws] said: 'This is where consideration is required. It is the one who did not disobey Allah[azwj]'.[1297]

VERSES 75 & 76

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّىٰ يُؤْفَكُونَ {75} قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {76}

[5:75] The Messiah, son of Marium is not but a Rasool; Rasools before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the Signs clear to them, then behold, how they are turned away [5:76] Say: Are you serving besides Allah that which does not control for you any harm, or any profit? And Allah - He is the Hearing, the Knowing

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، قال: حدثنا أحمد بن علي الأنصاري، عن حسن بن الجهم، عن علي بن موسى الرضا، قال: «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه، محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام) قال: قال الله تعالى: مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَ أُمُّهُ صِدِّيقَةٌ كانا يَأْكُلانِ الطَّعامَ و معناه أنهما كانا يتغوطان».

[1297] تفسير العيّاشي 1: 335/ 158

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Hassan Bin Al Jaham,

(It has been narrated) from Ali[asws] Bin Musa Al-Reza[asws], from Abu Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] Muhammad[asws] Bin Ali[asws], from his [asws] father[asws] Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws] Al-Husayn[asws] Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] having said: 'Allah[azwj] the High Said ***[5:75] The Messiah, son of Marium is not but a Rasool; Rasools before him have indeed passed away; and his mother was a truthful woman; they both used to eat food*** – and its Meaning is that both of the used to defecate'.[1298]

VERSE 77

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ {77}

[5:77] Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of people who went astray before and led many astray and went astray from the right Path

قال الإمام العسكري (عليه السلام): «قال أمير المؤمنين (عليه السلام): أمر الله عباده أن يستعيذوا من طريق الضالين، و هم الذين قال الله فيهم: قُلْ يا أَهْلَ الْكِتابِ لا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَ لا تَتَّبِعُوا أَهْواءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَ أَضَلُّوا كَثِيراً وَ ضَلُّوا عَنْ سَواءِ السَّبِيلِ و هم النصارى، و قال الرضا (عليه السلام) كذلك، ثم قال أمير المؤمنين (عليه السلام): كل من كفر بالله فهو مغضوب عليه و ضال عن سبيل الله».

Imam Al-Askary[asws] said: 'Amir-ul-Momineen[asws] said: 'Allah[azwj] Commanded His[azwj] servants that they should seek Refuge from the Path of the straying ones, and they are the ones regarding whom Allah[azwj] Says ***[5:77] Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of people who went astray before and led many astray and went astray from the right Path*** – and they are the Christians. And Al-Reza[asws] (also) said that. Then Amir-ul-Momineen[asws] said: 'Every one who disbelieved in Allah[azwj], so he is one upon whom is Allah[azwj]'s Wrath, and has strayed from the Way of Allah[azwj]'.[1299]

VERSES 78 - 81

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {78} كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ {79}

[5:78] Those who disbelieved from among the Children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit [5:79] They used not to forbid each other the hateful things (which) they did; certainly evil was that which they were doing

[1298] عيون أخبار الرّضا (عليه السّلام) 2: 201/ 1
[1299] تفسير المنسوب إلى الإمام العسكريّ (عليه السّلام): 50/ 23.

تَرَىٰ كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ {80} وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ {81}

[5:80] You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became Displeased with them and in the Punishment shall they abide [5:81] And had they believed in Allah and the Prophet and what was Revealed to him, they would not have taken them for friends but! most of them are transgressors

علي بن إبراهيم، قال: حدثني أبي، قال: حدثني هارون بن مسلم، عن مسعدة بن صدقة، قال: سأل رجل أبا عبد الله (عليه السلام) عن قوم من الشيعة يدخلون في أعمال السلطان، و يعملون لهم و يحبونهم و يوالونهم؟ قال: «ليس هم من الشيعة، و لكنهم من أولئك» ثم قرأ أبو عبد الله (عليه السلام) هذه الآية: لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرائِيلَ عَلى لِسانِ داوُدَ وَ عِيسَى ابْنِ مَرْيَمَ إلى قوله: وَ لكِنَّ كَثِيراً مِنْهُمْ فاسِقُونَ. قال: «الخنازير على لسان داود، و القردة على لسان عيسى (عليه السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'A man asked Abu Abdullah[asws] about a group of Shias who had entered in the offices of the authorities, and were working for them and loved them, and befriended them?' He[asws] said: 'They are not from the Shias, but they are from them'. Then Abu Abdullah[asws] recited this Verse ***[5:78] cursed by the tongue of Dawood and Isa, son of Marium*** up to His[azwj] Words ***[5:81] most of them are transgressors***. The Imam[asws] said: 'The pigs – by the tongue of Dawood[as], and the monkeys – by the tongue of Isa[as]'.[1300]

العياشي: عن محمد بن الهيثم التميمي، عن أبي عبد الله (عليه السلام)، في قوله: كانُوا لا يَتَناهَوْنَ عَنْ مُنكَرٍ فَعَلُوهُ لَبِئْسَ ما كانُوا يَفْعَلُونَ، قال: «أما إنهم لم يكونوا يدخلون مداخلهم، و لا يجلسون مجالسهم، و لكن كانوا إذا لقوهم ضحكوا في وجوههم و أنسوا بهم».

Al Ayyashi, from Muhammad Bin Al Haysam Al Tamimy,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[5:79] They used not to forbid each other the hateful things (which) they did; certainly evil was that which they were doing***, said: 'But they were not including themselves in their affairs, nor were they seating in their gatherings, but whenever they met them, they used to laugh with them in their faces and loved by them'.[1301]

VERSES 82 - 86

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۖ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ {82} وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {83}

[5:82] Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are Polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; that is because there are Priests and Monks among them and they do not behave proudly [5:83] And when they hear what has been

[1300] تفسير القمّي 1: 176
[1301] تفسير العيّاشي 1: 335/ 161

Revealed to the Rasool you will see their eyes overflowing with tears on account of the Truth that they recognize; they say: Our Lord! We believe, so write us down with the witnesses (of Truth)

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ {84} فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ {85} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {86}

[5:84] And what (reason) have we that we should not believe in Allah and in the Truth that has come to us, while we earnestly desire that our Lord should Cause us to be included with the good people? [5:85] Therefore Allah Rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the Recompense of those who do good (to others) [5:86] And (as for) those who disbelieve and belie Our Signs, these are the companions of the Blazing Fire

العياشي: عن مروان، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: ذكر النصارى و عداوتهم، فقال: قول الله: ذلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَ رُهْباناً وَ أَنَّهُمْ لا يَسْتَكْبِرُونَ، قال: «أولئك كانوا قوما بين عيسى و محمد (عليهما السلام)، ينتظرون مجيء محمد (صلى الله عليه و آله)».

Al Ayyashi, from Marwan, from one of our companions,

(It has been narrated) from Abu Abdullah[asws], said, 'There was a mention of the Christians and their enmity, so he[asws] said: 'The Words of Allah[azwj] ***[5:82] that is because there are Priests and Monks among them and they do not behave proudly*** – they were a people (living) between Isa[as] and Muhammad[saww], awaiting the coming of Muhammad[saww]'.[1302]

VERSES 87 - 89

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {87} وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {88}

[5:87] O you who believe! Do not forbid (yourselves) the good things which Allah has made Permissible for you and do not exceed the limits; surely Allah does not love those who exceed the limits [5:88] And eat of the Permissible and good (things) that Allah has Given you, and fear Allah, in Whom you believe

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ {89}

[5:89] Allah does not Call you to account for what is vain in your oaths, but He Calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the food you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and

[1302] تفسير العيّاشي 1: 335/ 162.

guard your oaths. Thus does Allah make clear to you His Signs, that you may be grateful

3258/ [9]- عن إسحاق بن عمار، قال: سألت أبا الحسن (عليه السلام) عن إِطْعامُ عَشَرَةِ مَساكِينَ مِنْ أَوْسَطِ ما تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أو إطعام ستين مسكينا، أ يجمع ذلك؟ فقال: «لا، و لكن يعطي على كل إنسان كما قال الله».

From Is'haq Bin Amaar who said,

'I asked Abu Al-Hassan[asws] about ***[5:89] the feeding of ten poor men out of the food you feed your families with, or their clothing***, or feed sixty poor men combined?' So he[asws] said: 'No, but give to every human being, as Allah[azwj] has Said'.

قال: قلت: فيعطي الرجل قرابته إذا كانوا محتاجين؟ قال: «نعم».

I said, 'So he should give it to his near of kin if they were needy?' He[asws] said: 'Yes'.

قلت: فيعطيها إذا كانوا ضعفاء من غير أهل الولاية؟ فقال: «نعم، و أهل الولاية أحب إلي».

I said, 'So he should give it to the weak ones from other than the people of Al-Wilayah?' So he[asws] said: 'Yes, <u>but the people of Al-Wilayah are more beloved to me</u>[asws]'.[1303]

عن سماعة بن مهران، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: مِنْ أَوْسَطِ ما تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ في كفارة اليمين، قال: «ما يأكل أهل البيت لشبعهم «1» يوما».

From Sama'at Bin Mahran,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[5:89] out of the food you feed your families with, or their clothing*** regarding the expiation of the oaths. He[asws] said: 'What your family eat, satisfy their hunger for one day'.

قلت: أَوْ كِسْوَتُهُمْ؟ قال: «ثوبين لكل رجل».

I said, '(What about) ***or their clothing***?' He[asws] said: 'Two (pieces) of cloth for every man'.[1304]

VERSES 90 & 91

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ {90} إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ {91}

[5:90] O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; therefore keep away from it therefore that you may be successful [5:91]

[1303] تفسير العيّاشي 1: 336/ 166

[1304] تفسير العيّاشي 1: 337/ 168. (Extract)

The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the Remembrance of Allah and from the Prayer. Will you then not abstain?

العياشي: عن سعيد بن يسار، عن أبي عبد الله (عليه السلام) قال: «إن الله أمر نوحا (عليه السلام) أن يحمل في السفينة من كل زوجين اثنين. فحمل الفحل و العجوة، فكانا زوجا، فلما نضب الماء أمر الله نوحا أن يغرس الحبلة و هي الكرم، فأتاه إبليس فمنعه من غرسها، و أبي نوح (عليه السلام) إلا أن يغرسها، و أبي إبليس أن يدعه يغرسها، و قال: ليست لك و لا لأصحابك، إنما هي لي و لأصحابي فتنازعا ما شاء الله.

Al Ayyashi, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Commanded Noah[as] that he[as] should carry in the ship, two from every pair. So he[as] carried the palm (tree) and Al-Ajwa (dates of the finest quality), which were a pair. So when the water subsided, Allah[azwj] Commanded Noah[as] that he[as] should plant it. So Iblees[la] came to him[as] and prevented him[as] from planting it, and Noah[as] refused except that he[as] would (definitely) plant it, and Iblees[la] refused to let him[as] plant it, and said, 'This is not for you[as], nor for your[as] companions. But rather, it is for me[la] and my[la] companions. So there was a conflict for as long as Allah[azwj] so Desired it.

ثم إنهما اصطلحا على أن جعل نوح (عليه السلام) لإبليس ثلثيها و لنوح (عليه السلام) ثلثها، و قد أنزل الله لنبيه (صلى الله عليه و آله) في كتابه ما قد قرأتموه: وَ مِنْ ثَمَراتِ النَّخِيلِ وَ الْأَعْنابِ تَتَّخِذُونَ مِنْهُ سَكَراً وَ رِزْقاً حَسَناً فكان المسلمون [يشربون] بذلك، ثم أنزل الله آية التحريم، هذه الآية: إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصابُ وَ الْأَزْلامُ- إلى- مُنْتَهُونَ يا سعيد، فهذه آية التحريم، و هي نسخت الآية الاخرى».

Then they both reconciled upon that Noah[as] would make a third of it to be for Iblees[la], and a third to be for Noah[as]. And Allah[azwj] has Revealed to His[azwj] Prophet[saww] in His[azwj] Book what had you have read it ***[16:67] And from the fruits of the palms and the grapes - you obtain from them intoxication and goodly provision***. So the Muslims were drinking that. Then Allah[azwj] Revealed the Verse of the Prohibition, this Verse ***[5:90] O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows*** – up to ***[5:91] will you not then abstain?*** O Saeed! <u>So this is the Verse of the Prohibition, and it Abrogates the other Verse</u>'.[1305]

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن أحمد بن النضر، عن عمرو بن شمر، [عن جابر] ، عن أبي جعفر (عليه السلام) قال: «لما أنزل الله عز و جل على رسوله (صلى الله عليه و آله) إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصابُ وَ الْأَزْلامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطانِ فَاجْتَنِبُوهُ قيل: يا رسول الله، ما الميسر؟ فقال: كل ما تقومر به، حتى الكعاب و الجوز. قيل: فما الأنصاب؟ قال: ما ذبحوا لآلهتهم. قيل: فما الأزلام؟ قال: قداحهم التي يستقسمون بها».

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'When Allah[azwj] Mighty and Majestic Revealed upon His[azwj] Rasool[saww] ***[5:90] Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; therefore keep away from it***, (someone) said, 'O Rasool-Allah[saww], what are the games of chance?' So he[saww] said: 'Everything you gamble with, even if it be heels and walnuts'. It was said, 'So what are the

[1305] تفسير العيّاشي 2: 262/ 40

(sacrificing to) stones set up?' He[saww] said: 'What they slaughter for their gods'. It was said, 'So what is ***(dividing by) arrows***? He[saww] said: 'Their cups which they distribute by'.[1306]

علي بن إبراهيم في (تفسيره)، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصابُ وَ الْأَزْلامُ: «أما الخمر فكل مسكر من الشراب، إذا أخمر، فهو حرام، و ما أسكر كثيره فقليله حرام، و ذلك أن أبا بكر شرب قبل أن يحرم الخمر، فسكر، فجعل يقول الشعر، و يبكي على قتلى المشركين، من أهل بدر، فسمعه النبي (صلى الله عليه و آله) فقال: اللهم أمسك على لسانه. فأمسك على لسانه، فلم يتكلم، حتى ذهب عنه السكر، فأنزل الله تحريمها بعد ذلك.

Ali Bin Ibrahim, in his commentary, said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said regarding the Words of the High ***[5:90] O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows***: 'As for the wine, so it is every intoxicant which is drunk, if it intoxicates, so it is Forbidden. And if a lot of it intoxicates, so a little of it is (also) Forbidden. And it was that Abu Bakr used to drink before the Prohibition of the wine, so he used to be intoxicated. So he went on to say poetry and wept upon the Polytheists who were killed at Badr, and the Prophet[saww] heard it, so he[saww] said: 'Our Allah[azwj]! Withold his tongue'. So his tongue has Held, and he did not speak until the intoxication went away from him. So Allah[azwj] Revealed its Prohibition after that'.[1307]

العياشي: عن أبي الحسن الرضا (عليه السلام)، قال: سمعته يقول: «إن الشطرنج و النرد و أربعة عشر، و كل ما قومر عليه منها، فهو ميسر».

Al Ayyashi,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I heard him[asws] saying: 'The chess and the backgammon (rolling of dice), and fourteen (a game of chance played, with two rows of seven holes) and every thing which is gambled by, so it is a game of chance'.[1308]

عن أبي الصباح، عن أبي عبد الله (عليه السلام)، قال: سألته عن النبيذ و الخمر بمنزلة واحدة هما؟ قال: «لا، إن النبيذ ليس بمنزلة الخمر، إن الله حرم الخمر قليلها و كثيرها، كما حرم الميتة و الدم و الحم الخنزير، و حرم النبي (صلى الله عليه و آله) من الأشربة المسكر، و ما حرم رسول الله (صلى الله عليه و آله) فقد حرمه الله».

From Abu Al Sabah,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about *Al-Nabeedh* (a drink) and the wine, after they both of the same status?' He[asws] said: 'No, *Al-Nabeedh* is not of the status of the wine. Allah[azwj] has Prohibited the wine, a little of it and a lot of it, just as He[azwj] has Prohibited the dead, and the blood, and the flesh of the swine, and the Prophet[as] Prohibited drinking of all intoxicants. And whatever Rasool-Allah[saww] Prohibited, so it was Prohibited b Allah[azwj]'.

[1306] الكافي 5: 122/ 2.
[1307] تفسير القمّي 1: 180 (Extract)
[1308] تفسير العيّاشي 1: 339/ 182.

قلت: أ رأيت رسول الله (صلى الله عليه و آله) كيف كان يضرب في الخمر؟ فقال: «كان يضرب بالنعال، و يزيد كلما أتي بالشارب، ثم لم يزل الناس يزيدون حتى وقف على ثمانين، أشار بذلك علي (عليه السلام) على عمر».

I said, 'Do you[asws] see how Rasool-Allah[saww] was striking with regards to the wine?' So he[asws] said: 'He[saww] used to strike with the slippers, and more for every one who came with the drink. Then the people did not cease increasing until it paused at eighty (lashes)' – and Ali[asws] gestured towards Umar'.[1309]

ابن شهر آشوب: عن القطان في (تفسيره)، عن عمرو بن حمران، عن سعيد، عن قتادة، عن الحسن البصري، قال: اجتمع علي (عليه السلام)، و عثمان بن مظعون، و أبو طلحة، و أبو عبيدة، و معاذ بن جبل، و سهل بن بيضاء، و أبو دجانة الأنصاري في منزل سعد بن أبي وقاص، فأكلوا شيئا، ثم قدم إليهم شيئا من الفضيخ، فقام علي (عليه السلام) فخرج من بينهم فقال عثمان في ذلك، فقال علي (عليه السلام): «لعن الله الخمر، و الله لا أشرب شيئا يذهب بعقلي، و يضحك بي من رآني، و أزوج كريمتي من لا أريد».

Ibn Shehr Ashub, from Al Qataan in his commentary, from Amro Bin Hamran, from Saeed, from Qatada, from Al Hassan Al Basry who said,

'There gathered Ali[asws], and Usman Ibn Maz'oun, and Abu Talha, and Abu Ubeyda, and Ma'az Bin Jabal, and Sahal Bin Bayza, and Abu Dajjana Al Ansary in the house of Sa'ad Bin Abu Waqaas. So they ate something. Then something from *Al-Fazeekh* was brought to them, so Ali[asws] stood up and went out from among them. Usman said something regarding that, so Ali[asws] said: 'Allah[azwj] has Cursed the wine. By Allah[azwj], I[asws] shall not drink anything which takes away my intellect, and the one who sees me[asws] would laugh at me[asws], and marry off my[asws] daughter to the one I[asws] don't want to'.

و خرج من بينهم، فأتى المسجد، و هبط جبرئيل بهذه الآية يا أَيُّهَا الَّذِينَ آمَنُوا يعني هؤلاء الذين اجتمعوا في منزل سعد إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ الآية، فقال علي: «تبا لها، و الله يا رسول الله، لقد كان بصري فيها نافذا منذ كنت صغيرا». قال الحسن: و الله الذي لا إله إلا هو، ما شربها قبل تحريمها، و لا ساعة قط.

And he[asws] went out from between them and came to the Masjid, and Jibraeel[asws] descended with this Verse ***[5:90] O you who believe!*** Meaning those who had gathered in the house of Sa'ad ***Intoxicants and games of chance*** – the Verse. Damn it, O Rasool-Allah[saww]! I[asws] had the insight for it since I[asws] was young'. Al-Hassan (the narrator) said, 'By Allah[azwj], there is no god except for Him[azwj], he[asws] did not drink it before its Prohibition, at no time whatsoever at all'.[1310]

VERSES 92 & 93

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ {92} لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {93}

[5:92] And obey Allah and obey the Rasool and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our Rasool [5:93] On those who believe and do righteous deeds there is no blame for what they eat, when they fear and believe and do good deeds, then

[1309] تفسير العيّاشي 1: 340/ 184.
[1310] المناقب 2: 178

fear and believe, then they fear and do good (to others), and Allah loves those who do good (to others)

الشيخ: بإسناده عن يونس، عن عبد الله بن سنان، قال: قال أبو عبد الله (عليه السلام): «الحد في الخمر أن يشرب منها قليلا أو كثيرا». قال: ثم قال: «أتي عمر بقدامة بن مظعون، و قد شرب الخمر، و قامت عليه البينة، فسأل عليا (عليه السلام) فأمره أن يضربه ثمانين، فقال قدامة: يا أمير المؤمنين، ليس علي حد، أنا من أهل هذه الآية لَيْسَ عَلَى الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ جُناحٌ فِيما طَعِمُوا- قال- فقال علي (عليه السلام): لست من أهلها، إن طعام أهلها لهم حلال، ليس يأكلون و لا يشربون إلا ما أحل الله لهم. ثم قال علي (عليه السلام): إن شارب الخمر إذا شرب لم يدر ما يأكل، و لا ما يشرب، فاجلدوه ثمانين جلدة».

Al Sheykh, by his chain from Yunus, from Abdullah Bin Sinan who said,

'Abu Abdullah[asws] said: 'The Limit (of the Law) is applicable regarding the wine, whether he drinks a little or a lot from it'. Then he[asws] said: 'Umar came to Qadama Bin Maz'oun, and he had drunk the wine, and he established the proof against him. So he asked Ali[asws] and ordered him[asws] to whip him eighty lashes. So Qadama said, O Amir-ul-Momineen[asws]! There is no Limit (Punishment) against me as I am under this Verse ***[5:93] On those who believe and do righteous deeds there is no blame for what they eat***'. So Ali[asws] said: 'You do not come under this Verse, as these are the ones who eat what is Permissible for them. They are not eating and drinking except what is Permissible for them'. Then Ali[asws] said: 'The drinker of the wine, when he drinks, is not away of what he eats, or what he drinks'. Thus he[asws] whipped him eighty lashes'.[1311]

VERSE 94

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ {94}

[5:94] O you who believe! Allah will certainly Try you in respect of some game which your hands and your lances can reach, that Allah might Know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful Punishment

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى و ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنالُهُ أَيْدِيكُمْ وَ رِماحُكُمْ، قال: «حشرت لرسول الله (صلى الله عليه و آله) في عمرة الحديبية الوحوش، حتى نالتها أيديهم و رماحهم».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa and Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[5:94] O you who believe! Allah will certainly Try you in respect of some game which your hands and your lances can reach***, said: 'The wild beasts came close to Rasool-Allah[saww] during the Umra of Al-Hudeybiyya, to the extent that they could be reach by their hands and their spears'.[1312]

[1311] التهذيب 10: 93/ 360.
[1312] الكافي 4: 396/ 1.

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، رفعه في قوله تبارك و تعالى: تَنالُهُ أَيْدِيكُمْ وَ رِماحُكُمْ، قال: «ما تناله «1» الأيدي البيض و الفراخ، و ما تناله الرماح فهو ما لا تصل إليه الأيدي».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it

(to Abu Abdullah[asws]) regarding the Words of the Blessed and High ***[5:94] which your hands and your lances can reach***, said: 'And what could be reached by the hands – eggs and chicken; and what could be reached by the spears is whatever the hands could not reach'.[1313]

VERSE 95

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {95}

[5:95] O you who believe! Do not kill game while you are on Pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kabah or the expiation (of it) is the feeding of the poor or the equivalent of it in Fasting, that he may taste the unwholesome result of his deed; Allah has Pardoned what is gone by; and whoever returns (to it), Allah will Inflict Retribution on him; and Allah is Mighty, Lord of Retribution

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن ابن الفضيل، عن أبي الصباح، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل في الصيد: وَ مَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّداً فَجَزاءٌ مِثْلُ ما قَتَلَ مِنَ النَّعَمِ، قال: «في الظبي شاة، و في حمار وحش بقرة، و في النعامة جزور».

Al Sheykh, in Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Ibn Al Fazeyl, from Abu Sabah who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic regarding the game ***[5:95] and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle***, said: 'Regarding the antelope, a sheep, regarding a donkey a wild beast, and regarding the ostrich, a camel'.[1314]

و عنه: بإسناده عن موسى بن القاسم، عن عبد الرحمن، عن العلاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: أَوْ عَدْلُ ذلِكَ صِياماً، قال: «العدل الهدي ما بلغ يتصدق به، فإن لم يكن عنده فليصم بقدر ما بلغ، لكل طعام مسكين يوما».

And from him, from Musa Bin Al Qasim, from Abdul Rahman, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***or the expiation (of it) is the feeding of the poor or the equivalent of it in Fasting***, said: 'The equivalent of what he gives in charity, so

[1313] الكافي 4: 397/ 4.
[1314] التهذيب 5: 341/ 1180

if he does not have it with him so he should Fast in accordance with what it reaches, for each poor to be fed for one day'.[1315]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ تَلَوْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَوا عَدْلٍ مِنْكُمْ فَقَالَ ذُو عَدْلٍ مِنْكُمْ هَذَا مِمَّا أَخْطَأَتْ فِيهِ الْكُتَّابُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammaad Bin Usmaan who said:

I recited: ***"[5:95] as two just persons among you shall judge"*** in the presence of Abu Abdullah[asws], so he[asws] said: 'Two just ones among you – this is from what the scribes have erred with regards to it' (referring to the compilation mistakes in the Holy Quran - *Tahreef* in the Quran).[1316]

عن زرارة، قال: سمعت أبا جعفر (عليه السلام) يقول يَحْكُمُ بِهِ ذَوا عَدْلٍ مِنْكُمْ] قال: «ذلك رسول الله (صلى الله عليه و آله) و الإمام من بعده، فإذا حكم به الإمام فحسبك».

From Zarara who said,

'I heard Abu Ja'far[asws] saying ***[5:95] as two just persons among you shall judge***, said: 'That is Rasool-Allah[saww] and the Imam[asws] from after him[saww]. So if the Imam[asws] judges by it, it should suffice for you'.[1317]

VERSE 96

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {96}

[5:96] Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on Pilgrimage, and fear Allah, to Whom you shall be Gathered

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عمن أخبره، عن أبي عبد الله (عليه السلام)، قال: «لا بأس بأن يصيد المحرم السمك، و يأكل مالحه و طريه، و يتزود». و قال: أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَ طَعامُهُ مَتاعاً لَكُمْ، قال: «مالحه الذي يأكلون، و فصل ما بينهما: كل طير يكون في الآجام يبيض في البر، و يفرخ في البر، فهو من صيد البر، و ما كان من صيد البر يكون في البر و يبيض في البحر [و يفرخ في البحر] فهو من صيد البحر».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareez, from the one who informed him,

(It has been narrated) from Abu Abdullah[asws] having said: 'There is no problem if the 'Muhrim' (One in Ihraam during the Pilgrimage) catches the fish, and eat from its salt water (fish) or fresh water fish) and keeps a provision of it'. And he[asws] said: '***[5:96] Lawful to you is the game of the sea and its food, a provision for you*** – its salt water (fish) which they are eating, and to judge between the two – every bird in the bush which lays its eggs in the land, and breeds in the land so it is from the game of

[1315] التهذيب 5: 342/ 1184
[1316] Al Kafi – H 14695
[1317] تفسير العيّاشي 1: 344/ 200.

the land. And whatever was from the game of the land which is in the land, and lays its eggs in the sea, and breeds in the sea, so it is from the game of the sea'.[1318]

VERSES 97 & 98

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {97} اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ {98}

[5:97] Allah has Made the Kabah, the sacred house, a standard for the people, and the Sacred Month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah Knows whatever is in the skies and whatever is in the earth, and that Allah is the Knower of all things [5:98] Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful

العياشي: عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرامَ قِياماً لِلنَّاسِ؟ قال: «جعلها الله لدينهم و معايشهم».

Al Ayyashi, from Aban Bin Taghlub who said,

'I said to Abu Abdullah[asws], '(What about) ***[5:97] Allah has Made the Kaaba, the sacred house, a standard for the people***?'. He[asws] said: 'Allah[azwj] Made it for their Religion and their life'.[1319]

الطبرسي: قال سعيد بن جبير: من أتى هذا البيت يريد شيئا للدنيا و الآخرة أصابه. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al Tabarsy, from Saeed Bin Jubeyr,

'The one who comes to this House wanting something from the world and the Hereafter, would get it'. He said, 'And it is reported from Abu Abdullah[asws]'.[1320]

VERSES 99 - 102

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {99} قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ {100}

[5:99] Nothing is (incumbent) upon the Rasool but to deliver (the Message), and Allah Knows what you do openly and what you are hiding [5:100] Say: The bad and the good are not equal, though the abundance of the bad may please you; so fear Allah, O men of understanding, that you may be successful

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ {101} قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ {102}

[1318] الكافي 4: 392/ 1.
[1319] تفسير العيّاشي 1: 346/ 211.
[1320] مجمع البيان 3: 382.

[5:101] O you who believe! Do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being Revealed, they shall be declared to you; Allah Pardons this, and Allah is Forgiving, Forbearing [5:102] A people before you indeed asked such questions, and then became disbelievers on account of them

علي بن إبراهيم، قال: حدثني أبي، عن حنان بن سدير، عن أبيه عن أبي جعفر (عليه السلام): «أن صفية بنت عبد المطلب مات ابن لها فأقبلت، فقال لها عمر بن الخطاب: غطي قرطك، فإن قرابتك من رسول الله (صلى الله عليه و آله) لا تنفعك شيئا. فقالت له: و هل رأيت لي قرطا، يا بن اللخناء؟!

Ali Bin Ibrahim said, 'My father narrated to me from Hanan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far[asws] having said: 'The sons of Safiyya the daughter of Abdul Muttalib[as] died, So Umar Bin Al Khattab said to her, 'Cover your ear ring, for your nearness (kinship) from Rasool-Allah[saww] will not benefit you for anything'. So she said to him, 'Have you ever seen my ear ring O son of the vulgarities!?'

ثم دخلت على رسول الله (صلى الله عليه و آله) فأخبرته بذلك، و بكت، فخرج رسول الله (صلى الله عليه و آله) فنادى: الصلاة جامعة، فاجتمع الناس فقال: ما بال أقوام يزعمون أن قرابتي لا تنفع؟! لو قد قمت المقام المحمود لشفعت في أحوجكم، لا يسألني اليوم أحد من أبوه إلا أخبرته.

Then she came up to Rasool-Allah[saww] and informed him[saww] of that, and cried. So Rasool-Allah[saww] went out and called for the congregational Prayer. So the people gathered, and he[saww] said: 'What is the matter with some people who are claiming that kinship to me[saww] is not beneficial? When I[saww] will stand at the Place of the Praised One[azwj] (المقام المحمود) I[saww] shall intercede among you in your dire need. No one would question me[saww] about his father but I[saww] shall inform him about it'.

فقام إليه رجل، فقال: من أبي يا رسول الله؟ فقال: أبوك غير الذي تدعى إليه، أبوك فلان بن فلان. فقام إليه رجل آخر فقال: من أبي يا رسول الله؟ فقال: أبوك الذي تدعى إليه.

So a man stood up and said, 'Who is my father, O Rasool-Allah[saww]?' So he[saww] said: 'Your father is other than the one you are claiming it to be. Your father is so and so, the son of so and so'. So another man stood up and said, 'Who is my father, O Rasool-Allah[saww]?' So he[saww] said: 'Your father is the one who you are claiming it to be'.

ثم قال رسول الله (صلى الله عليه و آله): ما بال الذي يزعم أن قرابتي لا تنفع لا يسألني عن أبيه؟! فقام إليه عمر فقال: أعوذ بالله يا رسول الله من غضب الله و غضب رسوله، اعف عني، عفا الله عنك، فأنزل الله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَسْئَلُوا عَنْ أَشْياءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ إلى قوله ثُمَّ أَصْبَحُوا بِها كافِرِينَ».

Then Rasool-Allah[saww] said: 'What is the matter with the one who claimed that nearness of kinship to me[saww] is not beneficial, that he is not asking about his father?' So Umar stood up and said, 'I seek Refuge with Allah[azwj], O Rasool-Allah[saww], from the Wrath of Allah[azwj] and His[azwj] Rasool[saww]. Forgive me, may Allah[azwj] Forgive you[saww]'. Thus Allah[azwj] Revealed ***[5:101] O you who believe! Do***

not put questions about things which if declared to you may trouble you up to His[azwj] Words ***[5:102] and then became disbelievers on account of them***'.[1321]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن محمد بن عيسى، عن يونس، عن حماد، عن عبد الله بن سنان، عن أبي الجارود، قال: قال أبو جعفر (عليه السلام): «إذا حدثتكم بشيء فاسألوني عنه من كتاب الله» ثم قال في بعض حديثه: «إن رسول الله (صلى الله عليه و آله) نهى عن القيل، و القال، و فساد المال، و كثرة السؤال» فقيل له: يا بن رسول الله، أين هذا من كتاب الله؟

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Hamaad, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far[asws] said: 'When you come up across something new from the Book of Allah[azwj], so ask me[asws] about it'. Then he[asws] said in one of his[asws] Hadeeth: 'Rasool-Allah[saww] had forbidden the gossip and the spoiling of the wealth, and the large number of questions'. So it was said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Where is this from the Book of Allah[azwj]?'

قال: «إن الله عز و جل يقول: لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْواهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاحٍ بَيْنَ النَّاسِ، و قال: وَ لا تُؤْتُوا السُّفَهاءَ أَمْوالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِياماً، و قال: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَسْئَلُوا عَنْ أَشْياءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ».

He[asws] said: 'Allah[azwj] Mighty and Majestic is Saying ***[4:114] There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people;*** and Said ***[4:5] Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah has Given you to maintain***; and Said ***[5:101] O you who believe! Do not put questions about things which if declared to you may trouble you***'.[1322]

VERSES 103 & 104

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۙ وَلَٰكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ {103} وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ {104}

[5:103] Allah has not Ordained (the superstition of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work, but those who disbelieve fabricate a lie against Allah, and most of them do not understand [5:104] And when it is said to them, Come to what Allah has Revealed and to the Rasool, they say: That which we found our fathers to be upon is sufficient for us. What! Even though their fathers knew nothing and did not follow the right way

العياشي: عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: ما جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَ لا سائِبَةٍ وَ لا وَصِيلَةٍ وَ لا حامٍ.

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[5:103] Allah has not Ordained (the superstition of) a slit-ear she-***

[1321] تفسير القمّي 1: 188
[1322] الكافي 1: 48/ 5.

camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work.

قال: «و إن أهل الجاهلية كانوا إذا ولدت الناقة ولدين في بطن، قالوا: وصلت. فلا يستحلون ذبحها، و لا أكلها، و إذا ولدت عشرا جعلوها سائبة، فلا يستحلون ظهرها، و لا أكلها، و الحام: فحل الإبل، لم يكونوا يستحلون، فأنزل الله أن الله لم يحرم شيئا من هذا».

He[asws] said: 'The people of the pre-Islmic period, when the she-camel gave birth to twins would refer to it as 'Wasalat' (وَصِيلَةٍ), so they would not allow for it to be slaughtered, nor eat it. And when she gave birth to ten, refer to it as 'Saibat' (سائبة), so they would neither allow it to burden her back, nor eat it. And 'Al Haam' (الحام) the stallion camel which they did not consider it to be permissible. Therefore Allah[azwj] Revealed that Allah[azwj] did not Prohibit anything from this'.[1323]

VERSE 105

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {105}

[5:105] O you who believe! Take care of your selves; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will Inform you of what you have been doing

(مصباح الشريعة): روي أن أبا ثعلبة الخشني سأل رسول الله (صلى الله عليه و آله) عن هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ فقال (صلى الله عليه و آله): «آمر بالمعروف و انه عن المنكر و اصبر على ما أصابك حتى إذا رأيت شحا مطاعا، و هوى متبعا، و إعجاب كل ذي رأي برأيه، فعليك بنفسك، و دع عنك أمر العامة».

In Misbah Al Sharia –

'It has been reported that Abu Sa'alba asked Rasool-Allah[saww] about this Verse ***[5:105] O you who believe! Take care of your selves; he who errs cannot hurt you when you are on the right way***. So he[saww] said: 'Enjoining of the good and forbidding of the evil, and being patient upon what happens with you, to the extent that when you see a stingy being obeyed, and desires being followed, and every one with an opinion answering to his opinion, so it is up to you to take care of your own selves, <u>and leave yourself out from the matters of the general Muslims</u>'.[1324]

و في (نهج البيان): عن الصادق جعفر بن محمد (عليهما السلام) أنه قال: «نزلت هذه الآية في التقية».

And in Nahj Al Bayan,

(It has been narrated) from Al-Sadiq Ja'far Bin Muhammad[asws] having said: 'This Verse was Revealed regarding the dissimulation'.[1325]

[1323] تفسير العيّاشي 1: 347/ 213.
[1324] مصباح الشريعة: 18
[1325] نهج البيان 2: 107 (مخطوط)

VERSES 106 - 108

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ {106}

[5:106] O you who believe! Call to witness between you when death approaches one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the Prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ {107}

[5:107] Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust

ذَٰلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۗ وَاتَّقُوا اللَّهَ وَاسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {108}

[5:108] This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and fear Allah, and hear; and Allah does not Guide the transgressing people

واما ما ذكرت انهم يستحلون الشهادات بعضم لبعض على غيرهم فان ذلك ليس هو الا قول الله يا ايها الذين آمنوا شهادة بينكم إذا حضر احدكم الموت حين الوصية اثنان ذوا عدل منكم أو اخران من غيركم ان انتم ضربتم في الارض فاصابتكم مصيبة الموت إذا كان مسافرا وحضره الموت اثنان ذوا عدل من دينه فان لم يجدوا فاخران ممن يقرأ القرآن من غير اهل ولايته يحبسونهما من بعد الصلوة فيقسمان بالله ان ارتبتم لا نشترى به ثمنا قليلا ولو كان به ثمنا قليلا ولو كان ذا قربى ولا نكتم شهادة الله

And as for what you mentioned that they consider it to be permissible to testify in favour of each other and against the others, so that is not the case except for the Statement of Allah[azwj] ***[5:106] O you who believe! Call to witness between you when death approaches one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you***. If he is a traveller and the death presents itself, there should be two just people from his Religion.

So if he cannot find, then two others from the reciters of the Quran from other than the people of Wilayah, confine them after the Prayers. So they should take a vow with Allah[azwj] that they will turn around and be sold for a small price, even though it may be a small price, even though it may be from a relative, and will not conceal the testimony of Allah[azwj].

انا إذا لمن الاثمين فان عثر على انهما استحقا اثما فاخران يقومان مقامهما من الذى استحق عليهم الاوليان من اهل ولايته فيقسمان بالله لشهادتنا احق من شهادتهما وما اعتدينا انا إذا لمن الظالمين ذلك ادنى بالشهادة على وجهها أو تخافوا ان ترد ايمانا بعد ايمانهم واتقوا الله واسمعوا وكان رسول الله صلى الله عليه وآله يقضى بشهادة رجل واحد مع يمين المدعى ولا يبطل حق مسلم ولا يرد شهادة مؤمن

If these two are sinners and that then two others should stand in their place and they also would be people of their Wilayah, so they will both swear upon Allah[azwj] that, 'Our testimony is better than their testimony, and that if we were to exceed the Limits then we would be from the unjust people'. This is the lowest form of testimony upon its perspective, or if they fear that they would turn back from their testimonies after having testified, and fear Allah[azwj] and listen, and that the Rasool Allah[saww] used to judge in favour of the defendant based upon the testimony sworn by one man on oath, and the rights of Muslims cannot be falsified nor can the testimony of a Believer be refuted.

فإذا اخذ يمين المدعى وشهادة الرجل قضى له بحقه وليس يعمل بهذا فإذا كان لرجل مسلم قبل آخر حق يجحده ولم يكن شاهد غير واحد فانه إذا رفعه إلى ولاية الجور ابطلوا حقه ولم يقضوا فيها بقضاء رسول الله صلى الله عليه وآله كان الحق في الجور ان لا يبطل حق رجل فيستخرج الله على يديه حق رجل مسلم ويأجره الله ويجئ عدلا كان رسول الله صلى الله عليه وآله يعمل به

If the defendant swears and the man testifies, his right would be judged to be for him, and this does not get acted upon. If a Muslim man has a right over the other and he fights for it, and there is not witness apart from one, and if he raises the matter with the oppressive governor, his right would be denied, and he will not be judged with regards to it by the Judgement of the Rasool Allah[saww], and that the right thing to do during the oppressive times was not to falsify the rights of a man. Allah[azwj] will Bring out the right of a Muslim man from his hand and Allah[azwj] will Reward him and this will be the justice that the Rasool Allah[saww] used to act upon.[1326]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تبارك و تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا شَهادَةُ بَيْنِكُمْ إِذا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنانِ ذَوا عَدْلٍ مِنْكُمْ أَوْ آخَرانِ مِنْ غَيْرِكُمْ، قلت: ما آخَرانِ مِنْ غَيْرِكُمْ؟ قال: «هما كافران». قلت: ذَوا عَدْلٍ مِنْكُمْ؟ فقال: «مسلمان».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fazeyl, from Abu Al Sabah Al Kanany who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High ***[5:106] O you who believe! Call to witness between you when death approaches one of you, at the time of making the will, two just persons from among you, or two others from among others than you***. I said, '***two others from among others than you***? He[asws] said: 'These are two unbelievers'. I said, '***two just persons from among you***? He[asws] said: 'These are two Muslims'.[1327]

و عنه: عن محمد بن إسماعيل، عن الفضل بن شاذان، و علي بن إبراهيم، عن أبيه، جميعا عن ابن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: أَوْ آخَرانِ مِنْ غَيْرِكُمْ. قال: «إذا كان الرجل في بلد ليس فيه مسلم، جازت شهادة من ليس بمسلم على الوصية».

[1326] Basaair Al Darajaat – P 10 Ch 21 H 1
[1327] الكافي 7: 3/ 1.

And from him, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, and Ali Bin Ibrahim, from his father, together from Ibn Abu Umeyrs, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High ***[5:106] two others from among others than you***. He[asws] said: 'When the man in a city in which there are no Muslims, the witnessing from the one who is not a Muslim is allowed for the bequest'.[1328]

VERSE 109

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۖ قَالُوا لَا عِلْمَ لَنَا ۖ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {109}

[5:109] On the Day when Allah will Assemble the Rasools, then say: What answer were you given? They shall say: We have no knowledge, surely You are the great Knower of the unseen

ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بُرَيْدٍ الْكُنَاسِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ ما ذا أُجِبْتُمْ قالُوا لا عِلْمَ لَنا قَالَ فَقَالَ إِنَّ لِهَذَا تَأْوِيلًا يَقُولُ مَا ذَا أُجِبْتُمْ فِي أَوْصِيَائِكُمُ الَّذِينَ خَلَّفْتُمُوهُمْ عَلَى أُمَمِكُمْ قَالَ فَيَقُولُونَ لَا عِلْمَ لَنَا بِمَا فَعَلُوا مِنْ بَعْدِنَا.

Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al-Kunasy who said:

I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic: ***[5:109] On the Day when Allah will Assemble the Rasools, then say: What answer were you given? They shall say: We have no knowledge, surely You are the Ggreat Knower of the unseen***. So he[asws] said; 'There is an explanation for this. He[azwj] will say: "What response were you[as] given <u>with regards to your[as] successors[as] whom you[saww] left behind among your[as] communities?</u>' So they[as] will say: 'We[as] have no knowledge of what they (the people) did from after us[as]'.[1329]

VERSE 110

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ {110}

[5:110] When Allah will Say: O Isa son of Marium! Remember My Favour on you and upon your mother, when I Strengthened you I with the Holy Spirit, you spoke to the people in the cradle and when of old age, and when I Taught you the Book and the Wisdom and the Torah and the Evangel; and when you determined out of clay a thing like the form of a bird by My Permission, then you breathed into it and it became a bird by My Permission, and you healed the blind and the lepers by My Permission; and when you brought forth the dead by My Permission; and when I Withheld the Children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear sorcery

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[1328] الكافي 7: 4/ 3.
[1329] Al Kafi – H 14982

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، قال: حدثنا أبو عبد الله السياري، عن أبي يعقوب البغدادي، قال: قال ابن السكيت لأبي الحسن الرضا (عليه السلام): لماذا بعث الله تعالى موسى بن عمران (عليه السلام) بيده البيضاء و العصا و آلة السحر، و بعث عيسى (عليه السلام) بالطب، و بعث محمدا (صلى الله عليه و آله) بالكلام و الخطب؟

Ibn Babuwayh, from Ja'far Bin Muhammad Bin Masroor, from Al Husayn Bin Muhammad Bin Aamir, from Abu Abdullah Al Sayyari, from Abu Yaqoub Al Baghdady who said,

'Ibn Sakeet said to Abu Al Hassan Al Reza[asws], 'Why did Allah[azwj] the High Send Musa[as] Bin Imran[as] with the (miracle of the) white hand, and the Staff, and the tool of the magic, and Sent Isa[as] with the cure, and Sent Muhammad[saww] with the speech and the sermoning?'

فقال أبو الحسن (عليه السلام): «إن الله تبارك و تعالى لما بعث موسى (عليه السلام) كان الأغلب على أهل عصره السحر، فأتاهم من عند الله تعالى بما لم يكن عند القوم و في وسعهم مثله، و بما أبطل به سحرهم و أثبت به الحجة عليهم.

So Abu Abdullah[asws] said: 'When Allah[azwj] Blessed and High Sent Musa[as], the sorcery had overwhelmed the people of his[as] era, so He[as] came to them from the Presence of Allah[azwj] the High with what was not with the people nor did they have the ability to the like of it, and he[as] (came) with what their magic could be invalidated, and the Proof could be established against them.

و إن الله تبارك و تعالى بعث عيسى (عليه السلام) في وقت ظهرت فيه الزمانات ، و احتاج الناس إلى الطب، فأتاهم من عند الله تعالى بما لم يكن عندهم مثله، و بما أحيا لهم الموتى، و أبرأ لهم الأكمه و الأبرص، بإذن الله عز و جل، و أثبت به الحجة عليهم.

And Allah[azwj] Blessed and High Sent Isa[as] during a time in which appeared diseases which lasted a long time, and the people were needy for the medication, so he[as] came to them from the Presence of Allah[azwj] the High with what they did not have anything similar to it, and with what he[as] revived the dead, and remove from them the blindness and the leprosy, by the Permission of Allah[azwj] Mighty and Majestic, and by it he[as] established the Proof against them.

و إن الله تبارك و تعالى بعث محمدا (صلى الله عليه و آله) في وقت كان الأغلب على أهل عصره الخطب و الكلام - و أظنه قال: و الشعر- فأتاهم من كتاب الله تعالى و مواعظه و أحكامه ما أبطل به قولهم، و أثبت به الحجة عليهم».

And Allah[azwj] Blessed and High Sent Muhammad[saww] during a time when the eloquency and the speech had overwhelmed the people of his[saww] era' – and I think he[asws] said: 'and the poetry' – 'so he[saww] brought to them from the Book of Allah[azwj], and its Sermons and Judgements which invalidated their words, and he[saww] established the Proof against them'.

قال ابن السكيت: تالله ما رأيت مثلك اليوم قط، فما الحجة على الخلق اليوم؟ فقال (عليه السلام): «العقل يعرف به الصادق على الله فيصدقه، و الكاذب على الله فيكذبه».

Ibn Al-Sakeet said, 'By Allah[azwj]! I have not seen the like of you[saww] today at all. So what is the Proof upon the creatures today?' So he[asws] said: 'The intellect by which is recognised the truthful ones[asws] to Allah[azwj], so it ratifies it, and the liar to Allah[azwj], so it rejects it'.

فقال ابن السكيت: هذا- و الله- هو الجواب.

So Ibn Al-Sakeet said, 'By Allah[azwj]! This is the answer!'[1330]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبَانِ بْنِ تَغْلِبَ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ هَلْ كَانَ عِيسَى ابْنُ مَرْيَمَ أَحْيَا أَحَداً بَعْدَ مَوْتِهِ حَتَّى كَانَ لَهُ أَكْلٌ وَ رِزْقٌ وَ مُدَّةٌ وَ وَلَدٌ فَقَالَ نَعَمْ إِنَّهُ كَانَ لَهُ صَدِيقٌ مُوَاخٍ لَهُ فِي اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَانَ عِيسَى (عليه السلام) يَمُرُّ بِهِ وَ يَنْزِلُ عَلَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Abu Jameela, from Aban Bin Taglib, who has reported:

Abu Abdullah[asws] was asked, 'Did Isa Ibn Maryam[as] revive anyone after his death to the extent that he ate, received sustenance, and had a term, and children?' He[asws] said: 'Yes. He[as] had a friend who he[as] had established brotherhood with for the Sake of Allah[azwj] Blessed and High, and Isa[as] used to pass by him and visit him.

وَ إِنَّ عِيسَى غَابَ عَنْهُ حِيناً ثُمَّ مَرَّ بِهِ لِيُسَلِّمَ عَلَيْهِ فَخَرَجَتْ إِلَيْهِ أُمُّهُ فَسَأَلَهَا عَنْهُ فَقَالَتْ مَاتَ يَا رَسُولَ اللَّهِ فَقَالَ أَ فَتُحِبِّينَ أَنْ تَرَاهُ قَالَتْ نَعَمْ فَقَالَ لَهَا فَإِذَا كَانَ غَداً فَأْتِيكِ حَتَّى أُحْيِيَهُ لَكِ بِإِذْنِ اللَّهِ تَبَارَكَ وَ تَعَالَى

And that Isa[as] remained absent from him for a while, then passed by his house to greet him. His mother came out to him[as]. So he[as] asked her about him. She said, 'He died, O Messenger[as] of Allah[azwj]'. He[as] said: 'Would you love to see him'. She said, 'Yes'. He[as] said to her: 'Come to me [as] tomorrow and I[as] shall revive him for you by the Permission of Allah[azwj] Blessed and High'.

فَلَمَّا كَانَ مِنَ الْغَدِ أَتَاهَا فَقَالَ لَهَا انْطَلِقِي مَعِي إِلَى قَبْرِهِ فَانْطَلَقَا حَتَّى أَتَيَا قَبْرَهُ فَوَقَفَ عَلَيْهِ عِيسَى (عليه السلام) ثُمَّ دَعَا اللَّهَ عَزَّ وَ جَلَّ فَانْفَرَجَ الْقَبْرُ وَ خَرَجَ ابْنُهَا حَيّاً فَلَمَّا رَأَتْهُ أُمُّهُ وَ رَآهَا بَكَيَا فَرَحِمَهُمَا عِيسَى (عليه السلام) فَقَالَ لَهُ عِيسَى أَ تُحِبُّ أَنْ تَبْقَى مَعَ أُمِّكَ فِي الدُّنْيَا فَقَالَ يَا نَبِيَّ اللَّهِ بِأَكْلٍ وَ رِزْقٍ وَ مُدَّةٍ أَمْ بِغَيْرِ أَكْلٍ وَ لَا رِزْقٍ وَ لَا مُدَّةٍ فَقَالَ لَهُ عِيسَى (عليه السلام) بِأَكْلٍ وَ رِزْقٍ وَ مُدَّةٍ وَ تُعَمَّرُ عِشْرِينَ سَنَةً وَ تَزَوَّجُ وَ يُولَدُ لَكَ قَالَ نَعَمْ إِذاً قَالَ فَدَفَعَهُ عِيسَى إِلَى أُمِّهِ فَعَاشَ عِشْرِينَ سَنَةً وَ تَزَوَّجَ وَ وُلِدَ لَهُ.

So when it was the next day, she came over. He[as] said to her: 'Come with me[as] to his grave'. So they went until they arrived at his grave. Isa[as] paused at it, and then supplicated to Allah[azwj]. The grave split apart and her son came out alive. So when his mother saw him, and he saw her, they wept. Isa[as] sympathised with them. Isa[as] said to him: 'Would you like to remain alive with your mother in the world?' He said, 'O Prophet[saww] of Allah[azwj], with eating and sustenance and a term, or without eating and sustenance and a term?' So Isa[as] said to him: 'With eating and sustenance and a term. And you will be living for twenty years and get married and have children'. He said, 'Yes'. When he said that, Isa[as] handed him over to his mother. He thus lived for twenty years, and got married, and had children'.[1331]

ويعضده: ما رواه بحذف الاسناد مرفوعا إلى أبي حمزة الثمالي قال: قلت لمولاي علي بن الحسين عليه السلام: اسالك عن شئ تنفي به عني ما خامر نفسي. قال: ذاك إليك، قلت: أسالك عن الأول والثاني فقال: عليهما لعائن الله كلها مضيا والله مشركين كافرين بالله العظيم.

And what has been reported by the unbroken chain going up to Abu Hamza Al-Thumaly who said,

[1330] علل الشرائع: 121/ 6
[1331] الكافي 8: 337/ 532

'I said to my Master Ali[asws] Bin Al-Husayn[asws], 'I ask you[asws] about something, benefit me by it for my soul.' He[asws] said: 'That will be to you.' I said, 'I ask you[asws] about the first one and the second one.' He[asws] said: 'Curse of Allah[azwj] be on both of them for everything they have done. By Allah[azwj] they were Polytheists, unbelievers by Allah[azwj] the Magnificent.'

قال: قلت: يا مولاي والائمة منكم يحيون الموتى ويبرؤون الاكمه والابرص ويمشون على الماء ؟ فقال عليه السلام: ما أعطى الله نبيا شيئا إلا أعطى محمدا صلى الله عليه وآله مثله، وأعطاه ما لم يعطهم وما لم يكن عندهم، وكلما كان عند رسول الله صلى الله عليه وآله فقد أعطاه أمير المؤمنين ثم الحسن ثم الحسين، ثم إماما بعد إمام إلى يوم القيامة، مع الزيادة التي تحدث في كل سنة وفي كل شهر وفي كل يوم.

I said, 'My Master[asws], and the Imams[asws] among you[asws] used to give life to the dead, and cured the blind and the leper and walked over the water.' He[asws] said: 'Allah[azwj] Has not Given the Prophets[sa] anything but has Given to Muhammad[saww] and his[saww] Progeny[asws] the like of it, and has Given them[asws] what was never Given to them[as] (Prophets) and is never going to be with them[as], and all of this was with the Rasool-Allah[saww], and he[saww] gave it to Amir-ul-Momineen[asws], then Al-Hassan[asws] and Al-Husayn[asws], then to the Imam[asws] after Imam[asws] up to the Day of Judgement, and it increases by more every year, and every month, and every day.'[1332]

VERSE 111

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ {111}

[5:111] And when I Revealed to the disciples, saying, Believe in Me and My Rasool, they said: We believe and testify that we are submitters

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أحمد بن محمد بن سعيد الكوفي، قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، قال: قلت لأبي الحسن الرضا (عليه السلام): لم سمي الحواريون الحواريين؟ قال: «أما عند الناس فإنهم سموا الحواريين لأنهم كانوا قصارين، يخلصون الثياب من الوسخ بالغسل، و هو اسم مشتق من الخبز الحوار ، و أما عندنا فسمي الحواريون الحواريين لأنهم كانوا مخلصين في أنفسهم، و مخلصين لغيرهم من أوساخ الذنوب، بالوعظ و التذكير».

Ibn Babuwayh, from Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ali Bin Al Hassan Bin Ali Bin Fazaal, from his father who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'Why were the discliples called the disciples (الحواريون)?' He[asws] said: 'With the people, they were bleachers, and they were termed as the 'Al-Hawareen' because they were bleachers who spared no effort in purifying their clothes from the dirt with the washing, and it is a name derived from the (white) bread of 'Al-Hawaar'. And as for with us[asws], the disciples were named as 'Al-Hawariyeen' because they were sincere among themselves, and were sincere from the dirt of the sins, with the preaching and the reminders'.

قال: فقلت له: فلم سمي النصارى نصارى؟ قال: «لأنهم كانوا من قرية اسمها ناصرة، من بلاد الشام، نزلتها مريم و نزلها عيسى (عليهما السلام) بعد رجوعهما من مصر».

[1332] Taweel Al Ayaat – CH 36 – H 4

So I said to him[asws], 'So why were the Christians called 'Nasaara'?' He[asws] said: 'Because they were from a town, the name of it was Nasarat', from the country of Syria, in which descended Maryam[as], and there descended in it Isa[as], after their return from Egypt'.[1333]

العياشي: عن محمد بن يوسف الصنعاني، عن أبيه، قال: سألت أبا جعفر (عليه السلام) وَ إِذْ أَوْحَيْتُ إِلَى الْحَوارِيِّينَ، قال: «ألهموا».

Al Ayyashi, from Muhammad Bin Yusuf Al Sana'any, from his father who said,

'I asked Abu Ja'far[asws], '(What about) ***[5:111] And when I Revealed to the disciples***?' He[asws] said: 'He[azwj] Inspired them'.[1334]

VERSES 112 - 115

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ {112} قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ {113}

[5:112] When the disciples said: O Isa son of Marium! Will your Lord Consent to Send down to us food from the sky? He said: Fear Allah if you are Believers [5:113] They said: We desire that we should eat from it and that our hearts should be at rest, and that we may know that you have indeed spoken the Truth to us and that we may testify to it

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ {114} قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ {115}

[5:114] Isa the son of Marium said: O Allah, our Lord! Send down to us food from the sky which should be to us an ever-recurring happiness, to the first one of us and to the last one of us, and a Sign from You, and Grant us means of subsistence, and You are the best of the Providers [5:115] Allah said: Surely I will Send it down to you, but whoever shall disbelieve afterwards from among you, surely I will Punish him with such a Punishment with which I have not Punished anyone from among the nations

قال علي (عليه السلام): وان رسول الله (صلى الله عليه وآله) كان كلما أراد غزوة ورى بغيرها الا غزاة تبوك، فانه عرفهم أنه يريدها! وأمرهم أن يتزودوا لها فتزودوا لها دقيقا يختبزونه في طريقهم، ولحما مالحا وعسلا وتمرا، وكان زادهم كثيرا، لان رسول الله (صلى الله عليه وآله) كان حثهم على التزود لبعد الشقة وصعوبة المفاوز، وقلة ما بها من الخيرات. فساروا أياما، وعتق طعامهم، وضاقت من بقاياه صدورهم، فأحبوا طعاما طريا فقال قوم منهم: يا رسول الله قد سئمنا هذا الذي معنا من الطعام، فقد عتق وصار يابسا وكان يريح ولا صبر لنا عليه.

Imam Ali[asws] said: 'And whenever Rasool-Allah[saww] intended to go on a military expedition, kept the destination a secret except for the expedition to Tabuk. He[saww] made it known what his[saww] intention was'. And, he[saww] ordered them to take a lot of provisions for the journey, and salty meat, and honey and dates, and they took a lot of provisions, because Rasool-Allah[saww] had urged them to take more, due to the envisaged difficulties and told them not to expect comfort on their way. They had

[1333] علل الشرائع: 80/ 1
[1334] تفسير العيّاشي 1: 350/ 221.

travelled for a few days and their food supplied went-off, and their chests were constrained from this, they longed for the fresh food. A group of them said: 'O Rasool-Allah[saww]! We are exasperated with the food that we have with us. It has dried up and is about to give-off odour. We cannot remain patient on this'.

فقال رسول الله (صلى الله عليه وآله): " وما معكم "؟ قالوا: خبز ولحم قديد مالح وعسل وتمر. فقال رسول الله (صلى الله عليه وآله): فأنتم الان كقوم موسى لما قالوا له لن نصبر على طعام واحد، فما الذي تريدون؟ قالوا: نريد لحما طريا قديدا، ولحما مشويا من لحوم الطير، ومن الحلواء المعمول.

Rasool-Allah[saww] said: 'And what is there with you?' They said: 'Bread, and salted meat, and honey and dates'. Rasool-Allah[saww] said: 'You are now like the People of Musa[as] when they said to him[as] that they will not be patient on one food. What is it that you want?' They said: 'We want fresh meat, and roasted meat from the meat of the bird and a sweet dish'.

فقال رسول الله (صلى الله عليه وآله): ولكنكم تخالفون في هذه الواحدة بني اسرائيل، لانهم أرادوا البقل والقثاء والفوم والعدس والبصل، فاستبدلوا الذي هو أدني بالذي هو خير، وأنتم تستبدلون الذي هو أفضل بالذي هو دونه، وسوف أسأله لكم ربى.

Rasool-Allah[saww] said: 'But you are different in this, for one thing, from the Children of Israel, because they wanted herbs and cucumbers and garlic and lentils and onions. They wanted in exchange of that which was inferior from what was better. However, you want that which is better from that which is not available, but I[saww] shall, soon, ask for this for you from my[saww] Lord[azwj]'.

قالوا: يا رسول الله فان فينا من يطلب مثل ما طلبوا من بقلها وقثائها وفومها وعدسها وبصلها. فقال رسول الله (صلى الله عليه وآله): فسوف يعطيكم الله ذلك بدعاء رسول الله، فآمنوا به وصدقوه.

They said: 'O Rasool-Allah[saww]! There are those among us who seek the like of what they wanted from the herbs and cucumbers and garlic and lentils and onions'. Rasool-Allah[saww] said: 'Very soon Allah[azwj] will Give you that by the supplication of Rasool-Allah[saww]. Believe in him[saww] and ratify him[saww]'.

ثم قال لهم رسول الله (صلى الله عليه وآله): يا عباد الله ان قوم عيسى لما سألوا عيسى أن ينزل عليهم مائدة من السماء قال الله وتعالى: (اني منزلها عليكم فمن يكفر بعد منكم فاني اعذبه عذابا لا اعذبه أحدا من العالمين) فأنزلها عليهم، فمن كفر بعد منهم مسخه الله اما خنزيرا، واما قردا واما دبا وأما هرا، واما على صورة بعض من الطيور والدواب التي في البر والبحر حتى مسخوا على أربعمائة نوع من المسخ.

Then Rasool-Allah[saww] said to them: 'O servants of Allah[saww]! When the People of Isa[as] asked Isa[as] to send food down to them from the sky, Allah[azwj] Said: ***[5:115] Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations***. He[azwj] Sent it down to them. Whoever disbelieved after that from them, Allah[azwj] Transformed them to be like a pig, and like an ape, and like a bear, and like a cat, and some to look like the birds and other animals of the land and the sea, to the extent that the Transformation was to four hundred types of creatures.

فان محمدا رسول الله لا يستنزل لكم ما سألتموه من السماء حتى يحل بكافركم ما حل بكفار قوم عيسى (عليه السلام)، وان محمدا أرأف بكم من أن يعرضكم لذلك.

Muhammad[saww] the Rasool[saww] of Allah[azwj] does not ask, for that which you asked for, to be Sent down to you from the sky, in case the disbelievers among you disbelieve like the People of Isa[as], and Muhammad[saww] is kinder to you than to see you afflicted like that'.[1335]

عن الفضيل بن يسار، عن أبي الحسن (عليه السلام)، قال: «إن الخنازير من قوم عيسى، سألوا نزول المائدة فلم يؤمنوا بها، فمسخهم الله خنازير».

From Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Al-Hassan[asws] having said: 'The pigs are from the people of Isa[as]. They asked for the descent of the food, but they did not believe in it, therefore Allah[azwj] Metamorphosed them into pigs'.[1336]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن الحسن الأشعري، عن أبي الحسن الرضا (عليه السلام)، قال: «الفيل مسخ، كان ملكا زناء، و الذئب مسخ، كان أعرابيا ديوثا، و الأرنب مسخ، كانت امراة تخون زوجها، و لا تغتسل من حيضها، و الوطواط مسخ، كان يسرق تمور الناس، و القردة و الخنازير قوم من بني إسرائيل اعتدوا في السبت، و الجريث و الضب فرقة من بني إسرائيل لم يؤمنوا حيث نزلت المائدة على عيسى بن مريم (عليه السلام)، فتاهوا فوقعت فرقة في البحر، و فرقة في البر، و الفأرة فهي الفويسقة، و العقرب كان نماما، و الدب و الوزغ و الزنبور، كانت لحاما يسرق في الميزان».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'The elephant is a metamorphosed (creature), it used to be a adulterous king; and the wolf is a metamorphosed (creature), it used to be the husband of an adulterous wife; and the rabbit is a metamorphosed (creature), it used to be a woman who had betrayed her spouse, and she did not wash from her menses; and the bat is a metamorphosed (creature), it used to be a thief which stole dates of the people; and the monkeys and the pigs used to be a people from the Children of Israel which violated the Sabbath; and the eel and the lizard were a sect from the Children of Israel which did not believe when the food descended upon Isa Bin Maryam[as]. A part of it fell into the sea, and a part of it in the land; and the mouse, so it is Al Faweysaq (الفويسقة), and the scorpion used to be a talebearer; and the bear, and lizard, and wasps used to be a welder which stole in the scale (balance)'.[1337]

VERSES 116 & 117

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {116}

[5:116] And when Allah Said: O Isa son of Marium! Did you say to men, Take me and my mother as two gods besides Allah? He will say: Glory be to You, it did not befit me that I should say what I had no right to (say); if I had said it, You would indeed have Known it; You Know what is in my mind, and I do not know what is in You Mind, surely You are the great Knower of the unseen

[1335] Tafseer Imam Hassan Al Askari[asws] – S 331
[1336] تفسير العيّاشي 1: 351/ 226.
[1337] الكافي 6: 246/ 14.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {117}

[5:117] I did not say to them anything except what You Commanded me with: That I should worship Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when You did cause me to die, You were the Watcher over them, and You are a Witness of all things

العياشي: عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى لعيسى (عليه السلام): أَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ، قال: «لم يقله، و سيقوله، إن الله إذا علم أن شيئا كائن أخبر عنه خبر ما قد كان».

Al Ayyashi, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High to Isa[as] ***[5:116] Did you say to men, Take me and my mother as two gods besides Allah?*** The Imam[asws] said: 'Allah[azwj] has not Said it, and He[azwj] would be Saying it. When Allah[azwj] Knows something which would happen in the future, Informs about it as news as if it has (already) happenned'.[1338]

عن سليمان بن خالد، قال: قلت لأبي عبد الله (عليه السلام)، قول الله لعيسى: أَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ قال الله بهذا الكلام؟ فقال: «إن الله إذا أراد أمرا أن يكون قصه قبل أن يكون، كأن قد كان».

From Suleyman Bin Khalid who said,

'I said to Abu Abdullah[asws], 'The Words of Allah[azwj] to Isa[as] ***[5:116] Did you say to men, Take me and my mother as two gods besides Allah?*** Did Allah Say it with this Speech?' So he[asws] said: 'When Allah[azwj] Intends a matter in the future, relates it before it has happened, as if it had already happenned'.[1339]

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام) ، في تفسير هذه الآية تَعْلَمُ ما فِي نَفْسِي وَ لا أَعْلَمُ ما فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ. قال: «إن اسم الله الأكبر ثلاثة و سبعون حرفا، فاحتجب الرب تبارك و تعالى منها بحرف، فمن ثم لا يعلم أحد ما في نفسه عز و جل، أعطى آدم اثنين و سبعين حرفا، فتوارثها الأنبياء حتى صارت إلى عيسى (عليه السلام)، فذلك قول عيسى (عليه السلام): تَعْلَمُ ما فِي نَفْسِي يعني اثنين و سبعين حرفا من الاسم الأكبر، يقول: أنت علمتنيها، فأنت تعلمها وَ لا أَعْلَمُ ما فِي نَفْسِكَ يقول: لأنك احتجبت من خلقك بذلك الحرف، فلا يعلم أحد في نفسك».

Al Ayyashi, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far[asws] in the explanation of this Verse ***[5:116] You Know what is in my mind, and I do not know what is in You Mind, surely You are the great Knower of the unseen***. He[asws] said: 'The Great Name of Allah[azwj] is of seventy three letters. So the Lord[azwj] Blessed and High Veiled one letter, so no one knows what is in the Mind of the Mighty and Majestic. He[azwj] gave Adam[as] seventy two letters which the Prophets[as] inherited it until it came to be with Isa[as]. Thus these are the words of Isa[as] ***[5:116] You Know what is in my mind*** – meaning the seventy two letters from the Great Name, saying: 'You[azwj] Taught these to me[as], so You[azwj] Know these' ***and I do not know what is in You Mind***, saying: 'Because

[1338] تفسير العيّاشي 1: 351/ 228
[1339] تفسير العيّاشي 1: 351/ 229

You[azwj] have Veiled that one letter from Your[azwj] creatures, therefore no one knows what is in Your[azwj] Mind'.[1340]

VERSES 118 - 120

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {118} قَالَ اللَّهُ هَٰذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {119}

[5:118] If You should Punish them, then surely they are Your servants; and if You should Forgive them, then surely You are the Mighty, the Wise [5:119] Allah will Say: This is the Day when their Truth shall benefit the truthful ones; they shall have Gardens beneath which rivers flow to abide in them for ever: Allah is well Pleased with them and they are well pleased with Allah; this is the mighty achievement

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {120}

[5:120] Allah's is the Kingdom of the skies and the earth and what is in them; and He has Power over all things

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان، عن ضريس، عن أبي جعفر (عليه السلام)، في قول الله: هذا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ. قال: «إذا كان يوم القيامة و حشر الناس للحساب، فيمرون بأهوال يوم القيامة، فلا ينتهون إلى العرصة حتى يجهدوا جهدا شديدا

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Muhammad Bin Al Noman, from Zareys,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[5:118] This is the Day when their Truth shall benefit the truthful ones***. He[asws] said: 'When it will be the Day of Judgement and the people are Ushered for the Reckoning, so they would be passing by the horrors of the Day of Judgement, and they would not end up to the Plains until they have struggled with an intense struggle'.

قال- فيقفوا بفناء العرصة، و يشرف الجبار عليهم و هو على عرشه، فأول من يدعى بنداء يسمع الخلائق أجمعين أن يهتف باسم محمد بن عبد الله النبي القرشي العربي- قال- فيتقدم حتى يقف عن يمين العرش، ثم يدعى باسم وصيه علي بن أبي طالب (عليه السلام) فيتقدم حتى يقف على يسار رسول الله (صلى الله عليه و آله)، ثم يدعى بامة محمد (صلى الله عليه و آله)، فيقفون على يسار علي (عليه السلام)، ثم يدعى بنبي نبي و وصيه، من أولهم إلى آخرهم، و أممهم معهم فيقفون عن يسار العرش».

He[asws] said: 'So they would pause by the courtyard of the Plains, and the Compeller would overseen them and He[azwj] would be upon His[azwj] Throne. So at first the Caller would Call out with a Call which would be heard by all the creatures together, cheering the name of Muhammad[saww] Bin Abdullah[saww], the Prophet[saww], and Qureyshi Arab. So he[saww] would move forwards until he[saww] ends up on the right of the Throne. Then the Caller would Call out the name of his[saww] successor[asws] Ali[asws] Bin Abu Talib[asws]. So he[asws] would move forward until he[asws] pauses upon the left of Rasool-Allah[saww]. Then the Caller would Call out for the community of

[1340] تفسير العيّاشي 1: 351/ 230.

Muhammad[saww], so they would be pausing upon the left of Ali[asws]. Then the Prophet[as] would be Called for, every Prophet[as] with his[as] successor[as], from the first of them to the last of them, and their[as] communities along with them[as], so they would be pausing on the left of the Throne'.

قال: «ثم أول من يدعى للمساءلة القلم- قال- فيتقدم فيقف بين يدي الله تعالى في صورة الآدميين، فيقول الله: هل سطرت في اللوح ما ألهمتك و أمرتك به من الوحي؟ فيقول القلم: نعم يا رب، قد علمت أني قد سطرت في اللوح ما أمرتني و ألهمتني به من وحيك. فيقول الله تعالى: فمن يشهد لك بذلك؟ فيقول: يا رب، و هل أطلع على مكنون سرك خلقا غيرك؟- قال- فيقول له: أفلجت حجتك».

He[asws] said: 'Then the first one to be Called for the Questioning would be the Pen. So it, being in the image of a human being, would move forward and pause in front of Allah[azwj] the High. Allah[azwj] would Say to it: 'Did you write down upon the Tablet what I[azwj] Inspired you with and Commanded you (to write upon) the Tablet, from the Revelations?' So the Pen would be Saying: 'Yes, O Lord[azwj]! You[azwj] have Known that I did write upon the Tablet what You[azwj] Commanded and Inspired me with, from Your [azwj] Revelations'. So Allah[azwj] would Say: "And Who is your witness of that?' So it would say: 'O Lord[azwj]! Has anyone else apart from You[azwj] been notified of Your[azwj] hidden secrets?' So it would be said to it: 'Your argument is successful'.

قال: «ثم يدعى باللوح، فيتقدم في صورة الآدميين، حتى يقف مع القلم، فيقول له: هل سطر فيك القلم ما ألهمته و أمرته به من وحيي؟ فيقول اللوح: نعم يا رب، و بلغته إسرافيل. [فيدعى بإسرافيل] فيتقدم حتى يقف مع القلم و اللوح في صورة الآدميين، فيقول الله: هل بلغك اللوح ما سطر فيه القلم من وحيي؟ فيقول: نعم يا رب، و بلغته جبرئيل. فيدعى بجبرئيل فيتقدم حتى يقف مع إسرافيل، فيقول الله: هل بلغك إسرافيل، ما بلغ؟ فيقول: نعم يا رب، و بلغته جميع أنبيائك، و أنفذت إليهم جميع ما انتهى إلي من أمرك، و أديت رسالاتك «4» إلى نبي نبي، و رسول رسول، و بلغتهم كل وحيك و حكمتك و كتبك، و إن آخرمن بلغته رسالتك و وحيك و حكمتك و علمك و كتابك و كلامك محمد بن عبد الله العربي القرشي الحرمي، حبيبك».

He[asws] said: 'The the Tablet would be Called over, so it, in the image of a human being, would move forward until it pauses with the Pen. So He[azwj] would Say to it: "Did the Pen write upon you what I[azwj] Inspired it and Commanded it to, from the Revelations?" So the Tablet would say: 'Yes, O Lord[azwj]! And I delivered it to Israfeel'. So Israfeel would be Called over, and it, in the image of a human being, would pause along with the Pen, and the Tablet. Allah[azwj] would Say: Did the Tablet deliver to you what was written in it by the Pen, from the Revelations?' So it would say, 'Yes, O Lord[azwj], and I delivered it to Jibraeel[as]'. So Jibraeel[as] would be Called over until he[as] pauses along with Israfeel. Allah[azwj] would Say: 'Did Israfeel deliver to you[as] what he did?' He[as] would say: 'Yes, O Lord[azwj], and I[as] delivered it to all Your[azwj] Prophets[as] all of Your[azwj] Commandments which ended up with me[as], and fulfilled Your[azwj] Message to Prophet[as] (and a) Prophet[as], and I[as] delivered to them[as] each and every of Your[azwj] Revelation, and Your[azwj] Wisdom, and Your[azwj] Book. And the last one I delivered Your[azwj] Message, and Your[azwj] Wisdom, and Your[azwj] Knowledge, and Your[azwj] Book, and Your[azwj] Speech was Muhammad[saww] Bin Abdullah[saww], the Arab, Qureyshi, Your[azwj] Beloved'.

قال أبو جعفر (عليه السلام): «فأول من يدعى من ولد آدم للمساءلة محمد بن عبد الله (صلى الله عليه و آله)، فيدنيه الله، حتى لا يكون خلق أقرب إلى الله تعالى يومئذ منه، فيقول الله: يا محمد، هل بلغك جبرئيل ما أوحيت إليك و أرسلته به إليك من كتابي و حكمتي و علمي، و هل أوحى ذلك إليك؟ فيقول رسول الله (صلى الله عليه و آله): نعم يا رب، قد بلغني جبرئيل جميع ما أوحيته إليه، و أرسلته به من كتابك و حكمتك و علمك، و أوحاه إلي.

Abu Ja'far[asws] said: 'So the first one from the Children of Adam[as] who would be Called for the Questioning would be Muhammad[saww] Bin Abdullah[saww]. He[saww] would approach Allah[azwj] until there would not be any creature closer to Allah[azwj] on that Day, than him[saww].

Allah[azwj] would Say: "O Muhammad[saww]! Did Jibraeel[as] deliver to you[saww] what I[azwj] Revealed unto you[saww], and the Message which I[azwj] Sent to you[saww] from My[azwj] Book, and My[azwj] Wisdom, and My[azwj] Knowledge, and was that Revealed unto you[saww]?' Rasool-Allah[saww] would say: 'Yes, O Lord[azwj]! Jibraeel[as] delived all of what You[azwj] Revealed unto him[as], and the Message You[azwj] Sent with him[as] from Your[azwj] Book, and Your[azwj] Wisdom, and Your[azwj] Knowledge, and it was Revealed unto me[saww]'.

فيقول الله لمحمد: هل بلغت أمتك ما بلغك جبرئيل من كتابي و حكمتي و علمي؟ فيقول رسول الله (صلى الله عليه و آله): نعم يا رب، قد بلغت امتي ما أوحيت إلي من كتابك و حكمتك و علمك، و جاهدت في سبيلك. فيقول الله لمحمد (صلى الله عليه و آله): فمن يشهد لك بذلك؟ فيقول محمد: يا رب أنت الشاهد لي بتبليغ الرسالة، و ملائكتك، و الأبرار من امتي، و كفى بك شهيدا.

So Allah[azwj] would Say to Muhammad[saww]: "Did you[saww] deliver it to your[saww] community what Jibraeel[as] delivered from My[azwj] Book, and My[azwj] Wisdom, and My[azwj] Knowledge?' So Rasool-Allah[saww] would say: 'Yes, O Lord[azwj]! I[saww] did deliver it to my[saww] community what You[azwj] Revealed unto me[saww] from Your[azwj] Book, and Your[azwj] Wisdom, and Your[azwj] Knowledge, and I[azwj] struggled in Your[azwj] Way'. So Allah[azwj] would Say to Muhammad[saww]: 'So who will testify for you[saww] about that?' Muhammad[saww] would say: 'O Lord[azwj]! You[azwj] are a Witness that I[azwj] delivered Your[azwj] Message, and the righteous one[asws] from my[saww] community, and You[azwj] are Sufficient as a Witness'.

فيدعى بالملائكة فيشهدون لمحمد (صلى الله عليه و آله) بتبليغ الرسالة، ثم يدعى بامة محمد (صلى الله عليه و آله) فيسألون: هل بلغكم محمد رسالتي و كتابي و حكمتي و علمي، و علمكم ذلك؟

So they would call the Angel, and they would be testifying for Muhammad[saww] having delivered the Message. Then the community of Muhammad[saww] would be Called and they would be Questioned: 'Did Muhammad[saww] deliver to you all My[azwj] Message, and My[azwj] Book, and My[azwj] Wisdom, and My[azwj] Knowledge, and taught all that to you?'

فيشهدون لمحمد (صلى الله عليه و آله) بتبليغ الرسالة و الحكمة و العلم. فيقول الله لمحمد (صلى الله عليه و آله): فهل استخلفت في أمتك من بعدك من يقوم فيهم بحكمتي و علمي، و يفسر لهم كتابي، و يبين لهم ما يختلفون فيه من بعدك، حجة لي و خليفة في أرضي؟ فيقول محمد (صلى الله عليه و آله): نعم يا رب، قد خلفت فيهم علي بن أبي طالب، أخي، و وزيري، و وصيي، و خير امتي، و نصبته لهم علما في حياتي، و دعوتهم إلى طاعته، و جعلته خليفتي في امتي و إماما تقتدي به الامة «1» بعدي إلى يوم القيامة.

So they would be testifying for Muhammad[saww] having delivered the Message, and the Wisdom, and the Knowledge. So Allah[azwj] would be Saying to Muhammad[saww]: "Did you[saww] appoint in your[saww] community a Caliph from after you[saww], the one who would establish My[azwj] Wisdom and My[azwj] Knowledge among them, and interpret My[azwj] Book for them, and explain to them what they would be differing in from after you[saww], being a Proof of Mine[azwj] and a Caliph in My[azwj] earth?' So Muhamad[saww] would be saying: 'Yes, O Lord[azwj]! I[saww] did appoint a Caliph among them, being

Ali[asws] Bin Abu Talib[asws], my[saww] brother, and my[saww] Vizier, and my[saww] successor, and the best of my[saww] community, and appointed him[asws] as a banner for them during my[saww] lifetime, and called them to be obedient to him[asws], and made him[asws] to be my[saww] Caliph in my[saww] community, and an Imam[asws] and a model for them after me[saww] up to the Day of Judgement'.

فيدعى بعلي بن أبي طالب (عليه السلام) فيقال له: هل أوصى إليك محمد، و استخلفك في أمته، و نصبك علما لأمته في حياته؟ و هل قمت فيهم من بعده مقامه؟ فيقول له علي: نعم يا رب، قد أوصى إلي محمد (صلى الله عليه و آله)، و خلفني في أمته، و نصبني لهم علما في حياته، فلما قبضت محمدا إليك جحدني أمته، و مكروا بي، و استضعفوني، و كادوا يقتلونني، و قدموا قدامي من أخرت، و أخروا من قدمت، و لم يسمعوا مني، و لم يطيعوا أمري، فقاتلتهم في سبيلك حتى قتلوني.

So they would Call out for Ali[asws] Bin Abu Talib[asws], and it would be said to him[asws]: Did Muhammad[saww] bequeath to you[asws], and appointed you[asws] as a Caliph in his[saww] community, and established you[asws] as a banner for his[saww] community during his[saww] lifetime? And did you[asws] stand in his[saww] place after him[saww]?' So Ali[asws] would be saying to Him[azwj]: 'Yes, O Lord[azwj]! Muhammad[saww] did bequeath to me[asws], and made me[asws] to be his[saww] Caliph in his[saww] community, and appointed me[asws] for them as a banner during his[saww] lifetime. So when Muhammad[saww] passed away, his[saww] community fought against me[asws], and plotted against me[asws], and weakend my[asws] position, and very nearly killed me[asws], and brought forward the one whom he[saww] had kept behind, and kept behind the one whom he[saww] had brought forward, and did not listen from me[asws], and did not obey my[asws] orders, therefore I[asws] fought against them in Your[azwj] Way until they eventually killed me[asws]'.

فيقال لعلي (عليه السلام): فهل خلفت من بعدك في امة محمد حجة و خليفة في الأرض، يدعو عبادي إلى ديني و إلى سبيلي؟ فيقول علي (عليه السلام): نعم يا رب، قد خلفت فيهم الحسن ابني و ابن بنت نبيك.

So it would be said to Ali[asws]: 'Did you[asws] appoint a Caliph from after you[asws] in the community of Muhammad[saww] as a Proof and a Caliph in the earth, calling My[azwj] servants to My[azwj] Religion and to My[azwj] Way?' So Ali[asws] would be saying: 'Yes, my[asws] Lord[azwj]! I[asws] appointed as a Caliph among them, Al-Hassan[asws], my[asws] son[asws], and the son[asws] of the daughter[asws] of Your[azwj] Prophet[saww]'.

فيدعى بالحسن بن علي (عليهما السلام)، فيسأل عما سئل عنه علي بن أبي طالب (عليه السلام)- قال- ثم يدعى بإمام إمام، و بأهل عالمه، فيحتجون بحجتهم، فيقبل الله عذرهم، و يجبز حجتهم- قال- ثم يقول الله: هذا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ».

So they would be Calling Al-Hassan[asws] Bin Ali[asws], and he[asws] would be Questioned what Ali[asws] Bin Abu Talib [sws] was Questioned'. He[asws] (Abu Ja'far[asws]) said: 'Then they would be calling Imam[asws] after Imam[asws] and the people of his[asws] time period, and establishing the Proof against them. So Allah[azwj] would be Accepting their excuses. Then Allah[azwj] would be Saying ***[5:118] This is the Day when their Truth shall benefit the truthful ones***'.

قال: ثم انقطع حديث أبي جعفر (عليه و على آبائه السلام).

Then (the narrator) said, 'Then Abu Ja'far[asws] cut off the Hadeeth'.[1341]

[1341] تفسير القمّي 1: 191

CHAPTER 6

AL-AN'AAM

(165 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام) قال: «نزلت سورة الأنعام جملة واحدة، و شيعها سبعون ألف ملك، لهم زجل بالتسبيح و التهليل و التكبير، فمن قرأها سبحوا له إلى يوم القيامة».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'All of the *Surah Al-An'aam* was Revealed in one instant, and was accompanied by seventy thousand Angels Praising it with the Glorification, and the Extollation of the Holiness, and the Exclamation of the Greatness (of Allah[azwj]). So the one who recites it, it would Glorifiy for him up to the Day of Judgement'.[1342]

العياشي: عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن سورة الأنعام نزلت جملة واحدة، و شيعها سبعون ألف ملك حين أنزلت على رسول الله (صلى الله عليه و آله)، فعظموها و بجلوها، فإن اسم الله تبارك و تعالى فيها، في سبعين موضعها، و لو يعلم الناس ما في قراءتها من الفضل ما تركوها».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: '*Surah Al An'aam* was Revealed as a whole in one instant, and seventy thousand Angels accompanied it when it was Revealed unto Rasool-Allah[saww]. So he[saww] magnified it, and respected it, for the Name of Allah[azwj] Blessed and High is in it in seventy places, and had the people know what merits are there in its recitation, they would not leave it'.

ثم قال أبو عبد الله (عليه السلام): «من كان له إلى الله حاجة يريد قضاءها، فليصل أربع ركعات بفاتحة الكتاب و الأنعام، و ليقل في صلاته إذا فرغ من القراءة: يا كريم يا كريم يا كريم، يا عظيم يا عظيم يا عظيم، يا أعظم من كل عظيم، يا سميع الدعاء يا من لا تغيره الأيام و الليالي، صل على محمد و آل محمد، و ارحم ضعفي، و فقري، و فاقتي، و مسكنتي، فإنك أعلم بها مني، و أنت أعلم بحاجتي،

Then Abu Abdullah[asws] said: 'The one has a need for himself to Allah[azwj] and wants it to be Fulfilled, so he should Pray four Cycles with the Opening of the Book (Surah Al-Fatiha) and *Al-An'aam*, and he should say in his Prayer, when he is free from its recitation, 'O Generous, O Generous, O Generous! O Magnificent, O Magnificent, O Magnificent, O the most Magnificent than all the magnificent ones! O Hearer of the supplication! O the One Who is not Changed by the days and the nights, Send Greetings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and have Mercy upon my weakness, and my poverty, and my lack of food, and my being

[1342] تفسير القمّي 1: 193.

needy, for You[azwj] are more Knowing of these than I am, and are more Knowing of my needs.

يا من رحم الشيخ يعقوب حين رد عليه يوسف قرة عينه، يا من رحم أيوب بعد حلول بلائه، يا من رحم محمدا (عليه و آله السلام)، و من اليتم آواه، و نصره على جبابرة قريش، و طواغيتها، و أمكنه منهم، يا مغيث يا مغيث يا مغيث.

O the One Who[azwj] had Mercy on the old Yaqoub[as] where You[azwj] Returned to him[as] Yusuf[as] the delight of his[as] eyes! O the One Who[azwj] had Mercy on Ayoub[as] after his[as] afflictions! O the One Who[azwj] had Mercy on Muhammad[as], and Looked after him[saww] when he[saww] was an orphan, and Helped him[saww] against the Titans of Qureysh, and its tyrants, and Protected him[saww] from them! O the Rescuer, O the Rescuer, O the Rescuer!'

يقوله مرارا، فو الذي نفسي بيده لو دعوت الله بها بعد ما تصلي هذه الصلاة في دبر هذه السورة، ثم سألت الله جميع حوائجك ما بخل عليك، و لأعطاك ذلك إن شاء الله».

Say this repeatedly, for by the One in Whose[azwj] Hand is my[asws] soul, were you to supplicate to Allah[azwj] after having Prayed this Prayer at the end of this Chapter (Surah Al-An'aam), then asked Allah[azwj] for all of your needs, not being niggardly (regarding asking needs), that would be Given to you, if Allah[azwj] so Desires it'.[1343]

و في (مصباح الكفعمي) أيضا: عن النبي (صلى الله عليه و آله): «من قرأها من أولها إلى قوله: تَكْسِبُونَ وكل الله به أربعين ألف ملك، يكتبون له مثل عبادتهم إلى يوم القيامة».

And in Misbaah Al Kafamy as well,

(It has been narrated) from the Prophet[saww] having said: 'The one who recites it (*Surah Al-An'aam*) from its beginning up to its Words ***[6:3] and He Knows what you earn*** (the first three Verses), Allah[azwj] Allocates forty Angels for it, writing down for him the like of their worship, up to the Day of Judgement'.[1344]

و روي عن الصادق (عليه السلام) أنه قال: «من كتبها بمسك و زعفران، و شربها ستة أيام متوالية، يرزق خيرا كثيرا، و لم تصبه سوداء، و عوفي من الأوجاع و الألم بإذن الله تعالى».

And it has been reported,

Al-Sadiq[asws] has said: 'The one who writes it with Musk and Saffron, and drinks its (water) for six days consecutively, would be Sustained with a lot of good, and would not be touched by sadness, and would be healed from the aches and pains, by the Permission of Allah[azwj] the High'.[1345]

VERSE 1

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۖ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ {1}

[1343] تفسير العيّاشي 1: 353/ 1
[1344] مصباح الكفعمي: 439.
[1345] خواص القرآن: 1 «مخطوط»

[6:1] The Praise is due to Allah, Who Created the skies and the earth and Made the darknesses and the Light; then those who disbelieve set up equals with their Lord

وقال الصادق (عليه السلام): قال أمير المؤمنين (عليه السلام): فأنزل الله: (الحمد لله الذي خلق السموات والارض وجعل الظلمات والنور ثم الذين كفروا بربهم يعدلون) فكان في هذه الاية ردا على ثلاثة أصناف منهم: لما قال: (الحمد لله الذي خلق السموات والارض). فكان ردا على الدهرية الذين قالوا: الاشياء لابدء لها وهي دائمة.

And Imam Al-Sadiq[asws] said that Amir-ul-Momineen[asws] said: 'Allah[azwj] Sent down ***[6:1] The Praise is due to Allah, Who Created the skies and the earth and Made the darknesses and the Light; then those who disbelieve set up equals with their Lord.*** In this Verse was the refutation of three types (of ideologies) from them, when He[azwj] Said: ***The Praise is due to Allah, Who Created the skies and the earth***, this is the refutation of the Eternalists who said that all things do not have a beginning and are eternal'.

ثم قال (وجعل الظلمات والنور) فكان ردا على الثنوية الذين قالوا: ان النور والظلمة هما المدبران. ثم قال (ثم الذين كفروا بربهم يعدلون) فكان ردا على مشركي العرب الذين قالوا: ان أوثاننا آلهة.

Then He[azwj] Said: ***and Made the darknesses and the Light*** This was the refutation of the Dualists who said that light and darkness are the two governing forces. Then He[azwj] Said: ***then those who disbelieve set up equals with their Lord*** This was a refutation against the Arab Polytheists who said that their idols are the gods.[1346]

ابْنُ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْغَضَبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلْمَةِ.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far[asws] said: 'Allah[azwj] Created the Paradise before He[azwj] Created the Fire, and Created the obedience before He[azwj] Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the 'النُّورَ' (the Divine Light) before the darkness'.[1347]

العياشي: عن جعفر بن أحمد، عن العمركي بن علي، عن العبيدي، عن يونس بن عبد الرحمن، عن علي بن جعفر، عن أبي إبراهيم (عليه السلام)، قال: «لكل صلاة وقتان، و وقت يوم الجمعة زوال الشمس» ثم تلا هذه الآية: الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ جَعَلَ الظُّلُماتِ وَ النُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ قال: «يعدلون بين الظلمات و النور، و بين الجور و العدل».

Al Ayyashi, from Ja'far Bin Ahmad, from Al Amraky Bin Ali, from Al Abady, from Yunus Bin Abdul Rahman, from Ali Bin Ja'far,

(It has been narrated) from Abu Ibrahim[asws] (7th Imam[asws]) having said: 'For every Prayer there are two timing, and the timing for the day of Friday is the declining of the sun'. Then he[asws] recited this Verse ***[6:1] The Praise is due to Allah, Who***

[1346] Tafseer Imam Hassan Al Askari[asws] – S 324 (Extract)
[1347] Al Kafi – H 14564

Created the skies and the earth and Made the darknesses and the Light; then those who disbelieve set up equals with their Lord. He[asws] said: 'Setting up equals between the darknesses and the Light, and between the tyranny and the justice'.[1348]

VERSE 2

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۖ وَأَجَلٌ مُسَمًّى عِنْدَهُ ۖ ثُمَّ أَنْتُمْ تَمْتَرُونَ {2}

[6:2] He it is Who Created you from clay, then He Decreed a term; and there is a term Named with Him; then you are still doubting

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن الحلبي، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام)، قال: «الأجل المقضي: هو المحتوم الذي قضاه الله و حتمه، و المسمى: هو الذي فيه البداء، يقدم ما يشاء، و يؤخر ما يشاء، و المحتوم ليس فيه تقديم و لا تأخير».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Al Halby, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Pre-detestined term – It is the inevitable whch Allah[azwj] has Destined it to be and Made it to be inevitable; and the Named (term) – It is the one in which is (subject to) change – He[azwj] Brings forwards what He[azwj] so Desires to, and Delays what He[azwj] so Desires to, which the Pre-destined is one in which is neither the Bringing forward nor the delaying'.[1349]

عن حمران، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: ثُمَّ قَضى أَجَلًا وَ أَجَلٌ مُسَمًّى عِنْدَهُ. قال: «المسمى ما سمي لملك الموت في تلك الليلة، و هو الذي قال الله: فَإِذا جاءَ أَجَلُهُمْ لا يَسْتَأْخِرُونَ ساعَةً وَ لا يَسْتَقْدِمُونَ و هو الذي سمي لملك الموت في ليلة القدر، و الآخر له فيه المشيئة، إن شاء قدمه، و إن شاء أخره».

From Hamran,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[6:2] then He Decreed a term; and there is a term Named with Him***. He[asws] said: 'The Named is what is Named for the Angel of Death during that night, and it is which Allah[azwj] Says ***[16:61] so when their term comes they shall not be able to delay (it) for a while nor bring it forward*** , and it is which is Named for the Angel of Death during the Night of Pre-destination (ليلة القدر), and the delaying for it is (Allah[azwj]'s Desire – if He[azwj] so Desires it, Brings it forward, and if He[azwj] so Desires it, Delays it'.[1350]

VERSE 3

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ {3}

[6:3] And He is Allah in the skies and in the earth; He Knows your secret (thoughts) and your open (words), and He knows what you are earning

[1348] تفسير العيّاشي 1: 354/ 4
[1349] تفسير القمّي 1: 194.
[1350] تفسير العيّاشي 1: 354/ 6.

ابن بابويه، قال: حدثنا أحمد بن محمد بن يحيى العطار (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن الحسن بن علي الخزاز ، عن مثنى الحناط، عن أبي جعفر- أظنه محمد بن النعمان- قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ هُوَ اللَّهُ فِي السَّماواتِ وَ فِي الْأَرْضِ قال: «كذلك هو في كل مكان».

Ibn babuwayh said, 'It has been narrated to us by Ahmad Biin Muhammad Bin Yahya Al Ataar, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed. From Al Hassan Bin Ali Al Khazaz, from Masny Al Hanaat, from Abu Ja'far – I think it was Muhammad Bin No'man who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[6:3] And He is Allah in the skies and in the earth***, he[asws] said: 'It is like that. He[azwj] is in every place'.

قلت: بذاته؟ قال: «ويحك، إن الأماكن أقدار، فإذا قلت: في مكان بذاته، لزمك أن تقول: في أقدار، و غير ذلك، و لكن هو بائن من خلقه، محيط بما خلق علما و قدرة و إحاطة و سلطانا و ملكا، و ليس علمه بما في الأرض بأقل مما في السماء، و لا يبعد منه شيء، و الأشياء له سواء، علما و قدرة و سلطانا و ملكا و إحاطة».

I said, 'By His[azwj] Self?' He[asws] said: 'Woe be unto you! If He[azwj] Occupied a place, He[azwj] would have been measured. So if you were to say that He[azwj] is in a particular place by His[azwj] Self, it would necessitate that you should be saying, 'In a measured (place), and other things like that. But, He[azwj] is Separate from His[azwj] creation, Encompassing what He[azwj] Created by Knowledge, and Power, and Comprehension, and Authority, and Kingship. And it is not the case that His[azwj] Knowledge of what is in the earth is less than what is in the sky, nor is anything distant from Him[azwj]. And the things are equal to Him[azwj], in Knowledge, and Power, and Authority, and Kingship, and Comprehension'.[1351]

VERSES 4 - 18

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {4} فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {5}

[6:4] And there does not come to them any Signs from the Signs of their Lord but they turn aside from it [6:5] So they have indeed rejected the Truth when it came to them; so, very soon there shall come to them News of what they were mocking at

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {6} وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ {7}

[6:6] Do they not consider how many a generation We have Destroyed before them, whom We had Established in the earth as We have not Established you, and We Sent the clouds pouring rain upon them in abundance, and We Made the rivers to flow beneath them, then We Destroyed them on account of their sins and Raised up after them another generation [6:7] And if We had Sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear sorcery

[1351] التوحيد: 132/ 15.

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ {8} وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ {9} وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {10}

[6:8] And they say: Why has not an Angel been sent down to him? And had We Sent down an Angel, the matter would have certainly been decided and then they would not have been Respited [6:9] And if We had made him an Angel, We would certainly have Made him a man, and We would certainly have Made confused to them what they make confused [6:10] And certainly Rasools before you were mocked at, but that which they mocked at encompassed the scoffers among them

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {11} قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ {12}

[6:11] Say: Travel in the land, then see what was the end of the beliers [6:12] Say: To Whom belongs what is in the skies and the earth? Say: To Allah; He has Ordained Mercy on Himself; most certainly He will Gather you on the Day of Judgement - there is no doubt about it. (As for) those who have incurred losses upon their souls, they will not believe

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {13} قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {14} قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {15}

[6:13] And to Him Belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing [6:14] Say: Shall I take a Guardian besides Allah, the Originator of the skies and the earth, and He Feeds (others) and is not (Himself) fed. Say: I am Commanded to be the first who submits himself, and you should not be of the polytheists [6:15] Say: Surely I fear, if I disobey my Lord, the Punishment of a grievous Day.

مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَٰلِكَ الْفَوْزُ الْمُبِينُ {16} وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {17} وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ {18}

[6:16] He from whom it is Averted on that Day, Allah indeed has Shown Mercy to him; and this is a manifest achievement [6:17] And if Allah Makes the affliction to touch you, there is none to take it off but He; and if He Makes the good to touch you, then He has Power over all things [6:18] And He is the Supreme, above His servants; and He is the Wise, the Aware

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك لي: " ولو كنت نبيا لكان معك ملك يصدقك ونشاهده، بل لو أراد الله أن يبعث إلينا نبيا لكان إنما يبعث ملكا لا بشرا مثلنا " فالملك لا تشاهده حواسكم، لانه من جنس هذا الهواء، لا عيان منه، ولو شاهدتموه - بأن يزاد في قوى أبصاركم ـ لقلتم: ليس هذا ملكا، بل هذا بشر، لانه إنما كان يظهر لكم بصورة البشر الذي قد ألفتموه لتفهموا عنه مقاله، وتعرفوا به خطابه ومراده، فكيف كنتم تعلمون صدق الملك وأن مايقوله حق؟ بل إنما بعث الله بشرا، وأظهر على يده المعجزات التي ليست في طبائع البشر الذين قد علمتم ضمائر قلوبهم، فتعلمون بعجزكم عما جاء به أنه معجزة وأن ذلك شهادة من الله تعالى بالصدق له، ولو ظهر لكم ملك وظهر على يده ما يعجز عنه البشر، لم يكن في ذلك ما يدلكم أن ذلك ليس في طبائع سائر أجناسه من الملائكة حتى يصير ذلك معجزا.

Then Rasool-Allah[saww] said: 'As for your saying to me[saww]: "And if you were a Prophet[saww] you[saww] would have had with you an Angel who would ratify and bear

witness for you[saww]. But, had Allah[azwj] Intended to Send to us a Prophet[saww], He[azwj] would have sent to us an Angel, and not a person like you[saww]", for the Angel cannot be perceived by your senses, because he is from the like of this air, and cannot be seen by you. And if you were to see him, by an increase in the capacity of your vision, you would say: 'This is not an Angel, but he is a human', because he would appear to you in the form of a human, and you may not understand his speech and what he meant by it. How would you believe in the truthfulness of the Angel that whatever he is saying is the truth? But, Allah[azwj] Sent a human, and Manifested by his[saww] hands miracles which are not in the nature of the humans and you know the condition of their hearts, and know that they would be frustrated when a miracle is shown to them from Allah[azwj] by His[azwj] Truth. And had an Angel appeared to you and a miracle was shown by his hand that would frustrate the human, that would not be evidence for you would not know whether this is not in the nature of the rest of the Angels, that you would be able to refer to it as a miracle'.[1352]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كانَ عاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَى بِذَلِكَ أَيِ انْظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ

He (the narrator) said, 'And I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic: ***"[30:42] Say: Travel in the land, then see how was the end of those before"***. So he[asws] said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it'.[1353]

VERSE 19

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۚ وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۚ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِمَّا تُشْرِكُونَ {19}

[6:19] Say: Which thing is the greatest in testimony? Say: Allah is a Witness between you and me; and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only One Allah, and surely I am clear of that which you are associating (with Him)

علي بن إبراهيم: قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ: «و ذلك أن مشركي أهل مكة قالوا: يا محمد، ما وجد الله رسولا يرسله غيرك؟! ما نرى أحدا يصدقك بالذي تقول. و ذلك في أول ما دعاهم، و هو يومئذ بمكة قالوا: و لقد سألنا عنك اليهود و النصارى، فزعموا أنه ليس لك ذكر عندهم، فأتنا بمن يشهد أنك رسول الله. قال رسول الله (صلى الله عليه و آله): «الله شهيد بيني و بينكم».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

[1352] Tafseer Imam Hassan Al Askari[asws] – S 314 (Extract)
[1353] Al-lKafi – H 14797 (Extract)

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[6:19] Say: Which thing is the greatest in testimony? Say: Allah is a Witness between you and me***, said: 'And that was when the Polytheists of people of Makkah said, 'O Muhammad[saww]! Did Allah[azwj] not Find anyone as a Rasool other than you[saww]? We have not seen anyone who ratifies that which you[saww] are saying'. And that was when he[saww] first called them (to Islam), and he[saww] was in Makkah in those days. They said, 'We have asked the Jews and the Christians about you[saww], so they claimed that there is no mention of you[saww] with them. So who have you[saww] come with to testify that you[saww] are Rasool-Allah[saww]?' Rasool-Allah[saww] said: '***Allah is a Witness between you and me***'.[1354]

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا محمد بن جعفر بن بطة، قال: حدثنا عدة من أصحابنا، عن محمد بن عيسى بن عبيد، قال: قال لي أبو الحسن (عليه السلام): «ما تقول إذا قيل لك: أخبرني عن الله عز و جل، أ شيء هو أم لا شيء؟».

Ibn Babuwayh said, 'Ja'far Bin Muhammad Bin Masroor narrated to us, from Muhammad Bin Ja'far Bin Bata, from a number of our companions, from Muhammad Bin Isa Bin Ubeyd who said,

'Abu Al-Hassan[asws] said to me: 'What would you say if it was said to you, 'Inform me about Allah[azwj], whethere He[azwj] is something, or nothing?'

قال: قلت: قد أثبت الله عز و جل نفسه شيئا، حيث يقول قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ و أقول: إنه شيء لا كالأشياء، إذ في نفي الشيئية عنه نفيه و إبطاله. قال لي: «صدقت، و أحسنت.

I said, 'Allah[azwj] Mighty and Majestic has Established 'something' from Himself[azwj] where He[azwj] is Saying ***[6:19] Say: Which thing is the greatest in testimony? Say: Allah is a Witness between you and me***, and I am saying, 'He[azwj] is not something like the things, wherein is denial of things, denial and invalidation'. He[asws] said to me: 'You have spoken the truth, and good'.

ثم قال الرضا (عليه السلام): «للناس في التوحيد ثلاثة مذاهب: نفي، و تشبيه، و إثبات بغير تشبيه، فمذهب النفي لا يجوز، و مذهب التشبيه لا يجوز، لأن الله تبارك و تعالى لا يشبهه شيء، و السبيل في الطريقة الثالثة إثبات بلا تشبيه».

Then Al-Reza[asws] said: 'For the people, in Oneness, there are three doctrines – Denial, and the resemblance, and Proving without resemblance. So the doctrine of the denial, there is no permission for it, and the doctrine of the resemblance, there is no permission for it, because there is nothing which can resemble Allah[azwj]. And the (correct) way and the method is the third one – proving without resemblance'.[1355]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أحمد بن عائذ، عن ابن أذينة، عن مالك الجهني، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: وَ أُوحِيَ إِلَيَّ هذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَ مَنْ بَلَغَ، قال: «من بلغ أن يكون إماما من آل محمد (صلى الله عليه و آله) فهو ينذر بالقرآن كما أنذر به رسول الله (صلى الله عليه و آله)».

Muhammad Biin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Ahmad Bin A'aiz, from Ibn Azina, from Maalik Al Jahny who said,

'I said to Abu Abdullah[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[6:19] and this Quran has been Revealed to me that with it I may warn you, and***

[1354] تفسير القمي 1: 195
[1355] التوحيد: 107/ 8

whomsoever it reaches. He[asws] said: '***and whomsoever it reaches*** that he[asws] becomes an Imam[asws] from the Progeny[asws] of Muhammad, so he[asws] warns with the Quran just as Rasool-Allah[saww] used to warn with it'.[1356]

العياشي: عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: وَ أُوحِيَ إِلَيَّ هذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَ مَنْ بَلَغَ: «يعني الأئمة من بعده، و هم ينذرون به الناس».

Al Ayyashi, from Zarara and Hamraan,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] regarding His[azwj] Words ***[6:19] and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches***, having said: 'It Means the Imams[asws] from after him[saww], and they[asws] are warning the people by it (the Quran)'.[1357]

عن عبد الله بن بكير، عن محمد، عن أبي جعفر (عليه السلام) في قول الله: لِأُنْذِرَكُمْ بِهِ وَ مَنْ بَلَغَ. قال: «علي (عليه السلام) ممن بلغ».

From Abdullah Bin Bakeyr, from Muhammad,

(It has been narrated) from Abu Ja'far [asws] regarding the Words of Allah[azwj] ***[6:19] that with it I may warn you, and whomsoever it reaches***, said: 'Ali[asws] is from the ones ***whomsoever it reaches***'.[1358]

VERSE 20

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ ۘ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ {20}

[6:20] Those to whom We have Given the Book recognize him as they recognize their sons; (as for) those who have incurred losses to their souls, they will not believe

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية في اليهود و النصارى، يقول الله تبارك و تعالى: الَّذِينَ آتَيْناهُمُ الْكِتابَ [يعني التوراة و الإنجيل] يَعْرِفُونَهُ كَما يَعْرِفُونَ أَبْناءَهُمْ يعني رسول الله (صلى الله عليه و آله) لأن الله جل و عز قد أنزل عليهم في التوراة و الإنجيل و الزبور صفة محمد (صلى الله عليه و آله) و صفة أصحابه و مبعثه و مهاجره، و هو قوله: مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَماءُ بَيْنَهُمْ تَراهُمْ رُكَّعاً سُجَّداً يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْواناً سِيماهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذلِكَ مَثَلُهُمْ فِي التَّوْراةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ «1» فهذه صفة رسول الله (صلى الله عليه و آله) و صفة أصحابه في التوراة و الإنجيل، فلما بعثه الله عز و جل عرفه أهل الكتاب كما قال الله جل جلاله».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hamaad, from Hareez,

(It has been narrated) from Abu Abdullah[asws] having said: 'This Verse was Revealed regarding the Jews and the Christians. Allah[azwj] Blessed and High is Saying ***[6:20] Those to whom We have Given the Book*** Meaning the Torah and the Evangel ***recognize him as they recognize their sons*** Meaning Rasool-Allah[saww], because Allah[azwj] Majestic and Mighty had Revealed unto them in the Torah, and the Evangel, and the Psalms, a description of Muhammad[saww] and a description of his[saww]

[1356] الكافي 1: 344/ 21
[1357] تفسير العيّاشي 1: 356/ 12.
[1358] تفسير العيّاشي 1: 356/ 14.

companions, and his[saww] Mission, and his[saww] emigration. And these are His[azwj] Words ***[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure; their marks are in their faces because of the effect of prostrations; that is their example in the Torah and their example in the Evangel***. So this is a description of Rasool-Allah[saww] and a description of his[saww] companions in the Torah and the Evangel. So when Allah[azwj] Mighty and Majestic Sent him[saww], the People of the Book recognised him[saww] just as Allah[azwj] Said'.[1359]

VERSES 21 - 24

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {21} وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {22}

[6:21] And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His Signs; surely the unjust will not be successful [6:22] And on the Day when We shall Gather them all together, then shall We Say to those who associated others (with Allah): Where are your associates whom you asserted?

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ {23} انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ ۚ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {24}

[6:23] Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not Polytheists [6:24] See how they lie against their own souls, and that which they forged has passed away from them

محمد بن يعقوب: عن علي بن محمد، عن ابن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: قوله عز و جل: وَ اللَّهِ رَبِّنا ما كُنَّا مُشْرِكِينَ. قال: «يعنون بولاية علي (عليه السلام)».

Muhammad Bin Yaqoub, rom Ali Bin Muhammad, from Ibn Al Abbas, from Al Hassan Biin Abdul Rahman, from Aasim Bin Hameed, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] that (Imam[asws]) said, '(Regarding) the Words of the Mighty and Majestic ***[6:23] By Allah, our Lord, we were not Polytheists***, he[asws] said: 'They would be meaning (they were not associating anyone with) the Wilayah of Ali[asws]'.[1360]

الفرق الثلاث والسبعون يوم القيامة

THE SEVENTY THIRD SECT ON THE DAY OF JUDGEMENT

وتلك الفرقة الواحدة من الثلاث والسبعين فرقة هي الناجية من النار ومن جميع الفتن والضلالات والشبهات، وهم من أهل الجنة حقا، وهم سبعون ألفا يدخلون الجنة بغير حساب. وجميع تلك الفرق الاثنتين والسبعين هم المتدينون بغير الحق، الناصرون لدين الشيطان الآخذون عن إبليس وأوليائه،

[1359] تفسير القمّي 1: 32.
[1360] الكافي 8: 287/ 432.

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the Paradise, and seventy thousand of them will enter the Paradise without reckoning. And all those seventy two sects have taken to the Religion without the truth, helping the religion of the Satan[la], taking it from Iblees[la] and his[la] friends.

هم أعداء الله تعالى وأعداء رسوله وأعداء المؤمنين، يدخلون النار بغير حساب. براء من الله ومن رسوله، نسوا الله ورسوله وأشركوا بالله وكفروا به وعبدوا غير الله من حيث لا يعلمون، وهم يحسبون أنهم يحسنون صنعا، يقولون يوم القيامة: (والله ربنا ما كنا مشركين) ، (يحلفون له كما يحلفون لكم ويحسبون أنهم على شيئ ألا إنهم هم الكاذبون).

They are the enemies of Allah[azwj] and His[azwj] Rasool[saww], and the enemies of the Believers, and will be entering the Fire without reckoning. They are remote from Allah[azwj] and from His[azwj] Rasool[saww], having forgotten Allah[azwj] and His[azwj] Rasool[saww] and have associated with Allah[azwj], and denied Him[azwj], and have worshipped others apart from Allah[azwj] without having realised it, and they count themselves as having done something good. They will say on the Day of Judgement ***[6:23] By Allah, our Lord, we were not polytheists***'.[1361]

في كتاب الاحتجاج للطبرسي رحمه الله عن أمير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: وقوله: (أليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون) قال: ذلك في مواطن غير واحد من مواطن ذلك اليوم الذى كان مقداره خمسين ألف سنة. يكفر أهل المعاصي بعضهم ببعض، ويلعن بعضهم بعضا والكفر في هذه الاية البراءة يقول يتبرأ بعضهم من بعض ونظيرها في سورة ابراهيم قول الشيطان: (انى كفرت بما أشركتممون من قبل) وقول ابراهيم خليل الرحمان: (كفرنا بكم يعنى تبرأنا منكم ثم يجتمعون في مواطن اخر فيستنطقون فيه

In the book Al-Ihtijaj Al-Tabarsy, may Allah[azwj] have Mercy on him,

(It has been narrated) from Amir-ul-Momineen[asws], a lengthy Hadeeth in which he[asws] said: 'And His[azwj] Words ***[36:65] On that Day We will Set a seal upon their mouths, and their hands shall speak to Us, and their feet shall testify to what they had been earning*** That will be a Day like none other, the measurement of which will be of fifty thousand years. The sinners will deny each other, and curse each other, and will deny this Verse, it is Saying that they will be distancing themselves from each other and its warning is in *Surah Ibrahim*[as], the words of the Satan[la] ***[14:22] surely, I disbelieved in your associating me with Allah before*** and the words of Ibrahim[asws] the friend of the Beneficent ***[60:4] we declare ourselves to be clear of you*** meaning, "I[as] disassociate from you", then he[as] finished in another meaning by which he spoke to them.

فيقولون: (والله ربنا ما كنا مشركين) وهؤلاء خاصة هم المقرون في دار الدنيا بالتوحيد فلم ينفعهم ايمانهم مع مخالفتهم رسله، وشكهم فيما أتوا به من ربهم، ونقضهم عهوده في اوصيائه، واستبدالهم الذى هو أدنى بالذى هو خير،

He[as] said: ***[6:23] By Allah, our Lord, we were not polytheists*** And those people were especially the one who use to profess to monotheism. Their faith never benefited them along with their opposition to His[azwj] Rasools[as], and their scepticism of their being from their Lord[azwj], and the breaking of their Covenants with their successors[as], and the replacing of that, which was good by that which was lowly.

[1361] Kitab Sulaym Bin Qays Al Hilali – H 7 (Extract)

فكذبهم الله فيما انتحلوه من الايمان بقوله: (انظر كيف كذبوا على انفسهم) فيختم الله على أفواههم ويستنطق الايدى والارجل والجلود، فتشهد بكل معصية كانت منه، ثم يرفع عن ألسنتهم الختم فيقولون لجلودهم: (لم شهدتم علينا قالوا انطقنا الله الذى انطق كل شيئ).

Allah[azwj] Rejected them regarding what they were devoid of the belief according to His[azwj] Words ***[6:24] See how they lie against their own souls***. So Allah[azwj] would Seal their mouths and will Make their hands and their feet and their skins to speak. They will testify to all the sins that transpired from them, then He[azwj] will Lift the seal from their mouths. They will say to their skins ***[41:21] And they shall say to their skins: Why have you testified against us? These shall say: Allah, Who Makes everything to speak has Made us speak***'.[1362]

VERSES 25 - 28

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۚ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {25} وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ ۖ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {26}

[6:25] And among them is one who listens to you, and We have Cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every Sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is nothing but the stories of the ancients [6:26] And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls whilst not being aware of it

وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ {27} بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ {28}

[6:27] And if you could see when they are made to stand before the Fire, then they shall say: If we were Sent back, and we would not reject the Signs of our Lord and we would be of the Believers [6:28] But, what they concealed before shall become manifest to them; and if they were Sent back, they would certainly go back to that which they are forbidden, and surely they are lying

عن خالد، عن أبي عبد الله (عليه السلام)، قال: «وَ لَوْ رُدُّوا لَعادُوا لِما نُهُوا عَنْهُ إنهم ملعونون في الأصل».

From Khalid,

(It has been narrated) from Abu Abdullah[asws] having said: '***[6:28] and if they were Sent back, they would certainly go back to that which they are forbidden*** – they are the Cursed ones in the origin (the Infidels, who, when even given a second life will still not become Believers)'.[1363]

و روي بحذف الإسناد عن جابر بن عبد الله (رحمه الله)، قال: رأيت أمير المؤمنين علي بن أبي طالب (عليه السلام) و هو خارج من الكوفة، فتبعته من ورائه حتى إذا صار إلى جبانة اليهود فوقف في وسطها، و نادى: «يا يهود، يا يهود» فأجابوه

[1362] Noor Al Thaqalayn – CH 36 H 76
[1363] تفسير العيّاشي 1: 359/ 19

من جوف القبور: لبيك لبيك مطلاع. يعنون بذلك يا سيدنا. قال: «كيف ترون العذاب؟» فقالوا: بعصياننا لك كهارون، فنحن و من عصاك في العذاب إلى يوم القيامة.

And it has been reported with a deleted chain,

(It has been narrated) from Jabir Bin Abdullah who said, 'I saw Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] and he[asws] was outside of Al-Kufa. So I followed him[asws] until when we came up to the graveyard of the Jews. Amir-ul-Momineen[asws] paused in the middle of it and called out: 'O Jews, O Jews!' There was a response from the middle of the graves, 'At your[asws] command, at your[asws] command at being called!' – Meaning by that, 'O our Master[asws]'. Amir-ul-Momineen[asws] said: 'How have you seen the Punishment to be?' They said, 'It is by our disobedience to you[asws] that we are subject to Wrath, therefore, us and the ones who disobeyed you[asws] are in the Punishment up to the Day of Judgement'.

ثم صاح صيحة كادت السموات يتفطرن، فوقعت مغشيا على وجهي من هول ما رأيت. فلما أفقت رأيت أمير المؤمنين (عليه السلام) على سرير من ياقوتة حمراء، على رأسه إكليل من جوهر، و عليه حلل خضر و صفر، و وجهه كدائرة القمر، فقلت: يا سيدي، هذا ملك عظيم! قال: «نعم يا جابر، إن ملكنا أعظم من ملك سليمان بن داود، و سلطاننا أعظم من سلطانه».

Then they shrieked a scream by which the skies were almost rendered, so there occurred a dizziness upon my face from the terror of what I saw. So when I woke up, I saw Amir-ul-Momineen[asws] upon a couch of red sapphire. Upon his[asws] head was a crown of jewels, and upon him[asws] was a green and yellow robe, and his[asws] face was radiant like the moon. So I said, 'My Master[asws]! This is a magnificent Kingdom!' Amir-ul-Momineen[asws] said: 'Yes, O Jabir! Our[asws] Kingdom is more Magnificent than the kingdom of Suleyman[as] Bin Dawood[as], and our Authority is greater than his[as] authority'.

ثم رجع، و دخلنا الكوفة، و دخلت خلفه إلى المسجد، فجعل يخطو خطوات و هو يقول: «لا و الله لا فعلت، لا و الله لا كان ذلك أبدا» فقلت: يا مولاي لمن تكلم، و لمن تخاطب و ليس أرى أحدا! فقال (عليه السلام): «يا جابر، كشف لي عن برهوت فرأيت شنبويه و حبترا، و هما يعذبان في جوف تابوت، في برهوت، فناديانى: يا أبا الحسن، يا أمير المؤمنين، ردنا إلى الدنيا نقر بفضلك، و نقر بالولاية لك. فقلت: لا و الله لا فعلت، لا و الله لا كان ذلك أبدا».

Then we returned, and we entered Al-Kufa, and I entered the Masjid behind Amir-ul-Momineen[asws]. So he[asws] went on making footsteps and he[asws] was saying: 'No, by Allah[azwj], I[asws] will not do it! No, by Allah[azwj] that will not be, ever!' So I said, 'O my Master[asws]! Who are you[asws] speaking about, and whom are you[asws] addressing, for I do not see anyone?' So he[asws] said: 'O Jabir! (The Valley of) Barhoot was uncovered for me[asws], so I[asws] saw Shanbuwiya and Hibter, and they were both being Punished in the middle of the coffin in Barhoot. So they both called out to me, 'O Abu Al-Hassan[asws]! O Amir-ul-Momineen[asws]! Return us to the world and we would accept your[asws] merits, and accept your[asws] Wilayah'. So I[asws] said: 'No, by Allah[azwj], I[asws] will not do it! No, by Allah[azwj] that will not be, ever!'

ثم قرأ هذه الآية: وَ لَوْ رُدُّوا لَعادُوا لِما نُهُوا عَنْهُ وَ إِنَّهُمْ لَكاذِبُونَ «يا جابر، و ما من أحد خالف وصي نبي إلا حشره الله أعمى يتكبب في عرصات القيامة».

Then he[asws] recited this Verse '***[6:28] and if they were Sent back, they would certainly go back to that which they are forbidden***. He[asws] said: 'O Jabir! There is

no one who has opposed the successor[as] of a Prophet[as], but Allah[azwj] would Gather him as a blind one in the Plains of the Day of Judgement'.[1364]

VERSES 29 & 30

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {29} وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {30}

[6:29] And they say: There is nothing but our life of this world, and we shall not be Resurrected [6:30] And if you could see when they are made to stand before their Lord. He will Say: Is not this the Truth? They will say: Yes! By our Lord. Allah will Say: Taste then the Punishment because you disbelieved

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

'Ali[asws] Bin Al-Husayn[asws] said: 'Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).'[1365]

VERSES 31 & 32

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَاءَ مَا يَزِرُونَ {31} وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ {32}

[6:31] They are losers indeed who reject the meeting of Allah; until when the Hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! And they shall be bearing their burdens on their backs; now surely evil is that which they are bearing [6:32] And this world's life is nothing but a play and an idle sport and certainly the abode of the Hereafter is better for those who fear; do you not then understand?

الطبرسي: عن الأعمش، عن أبي صالح، [عن أبي سعيد] ، عن النبي (صلى الله عليه و آله)، في هذه الآية، قال: «يرى أهل النار منازلهم من الجنة، فيقولون: يا حسرتنا».

Al-Tabarsy, from Al Amsh, from Abu Salih, from Abu Saeed,

(It has been narrated) from the Prophet[saww], regarding this Verse (31) having said: 'The people of the Fire would see the status (of the Believers) in the Paradise (which

[1364] تأويل الآيات 1: 163/ 2.
[1365] الكافي 3: 258/ 28

they could have also achieved if they had believed), so they would be saying, 'O, our regret!'[1366]

VERSES 33 & 34

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ {33} وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِنْ نَبَإِ الْمُرْسَلِينَ {34}

[6:33] We know indeed that what they say certainly grieves you, but surely they cannnot call you a liar; but the unjust deny the Signs of Allah [6:34] And certainly Rasools before you were belieded, but they were patient on being belied and persecuted until Our Help came to them; and there is none to change the Words of Allah, and certainly there has come to you some News about the Rasools

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ مِيثَمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَرَأَ رَجُلٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَإِنَّهُمْ لا يُكَذِّبُونَكَ وَ لكِنَّ الظَّالِمِينَ بِآياتِ اللَّهِ يَجْحَدُونَ فَقَالَ بَلَى وَ اللَّهِ لَقَدْ كَذَّبُوهُ أَشَدَّ التَّكْذِيبِ وَ لَكِنَّهَا مُخَفَّفَةٌ لا يُكَذِّبُونَكَ لَا يَأْتُونَ بِبَاطِلٍ يُكَذِّبُونَ بِهِ حَقَّكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Yaqoub Bin Shuayb, from Umraan Bin Maysam, who has narrated:

Abu Abdullah[asws] said: 'A man recited to Amir-ul-Momineen[asws] (the following Verse) ***"[6:33] We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah"***. He[asws] said: 'Yes, by Allah[azwj], they had denied him[saww] with an intense denial, but it was hidden. (The meaning of) "***but surely they cannot call you a liar"*** is that 'they would not be able to come up with the refutation in order to belie your[saww] Truth''.[1367]

و عنه: عن محمد بن الحسن و غيره، عن سهل، عن محمد بن عيسى و محمد بن يحيى و محمد بن الحسين، جميعا عن محمد بن سنان، عن إسماعيل بن جابر و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام) في قوله عز و جل: فَإِنَّهُمْ لا يُكَذِّبُونَكَ وَ لكِنَّ الظَّالِمِينَ بِآياتِ اللَّهِ يَجْحَدُونَ: «و لكنهم يجحدون بغير حجة لهم».

And from him, from Muhammad Bin Al Hassan and someone else, from Sahl, from Muhammad Biin Isa and Muhammad Bin Yahya, and Muhammad Bin Al Husayn, altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hamee Bin Abu Al Daleel,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***but surely they cannot call you a liar; but the unjust deny the Signs of Allah***, said: 'They were disputing without any proof for them'.[1368]

عن الحسين بن المنذر، عن أبي عبد الله (عليه السلام) في قوله فَإِنَّهُمْ لا يُكَذِّبُونَكَ. قال: «لا يستطيعون إبطال قولك».

From Al Husayn Bin Al Manzar,

[1366] مجمع البيان 4: 453.
[1367] Al-Kafi – H 14689
[1368] الكافي 1: 233/ 3.

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[6:33] but surely they cannot call you a liar***, said: 'They did not have the ability to invalidate your[saww] words'.[1369]

ابن بابويه، قال: حدثني أبي، عن علي بن أحمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح، عن علقمة، عن أبي عبد الله الصادق (عليه السلام) قال: قال لي: «ألم ينسبوه- يعني رسول الله (صلى الله عليه و آله)- إلى الكذب في قوله إنه رسول من الله إليهم، حتى أنزل الله عز و جل: وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلى ما كُذِّبُوا وَ أُوذُوا حَتَّى أَتاهُمْ نَصْرُنا؟».

Ibn Babuwayh said, 'My father narrated to me, from Ali Bin Ahmad Bin Quteyba, from Hamdan Biin Suleyman, from Noh Bin Shuayb, from Muhammad Bin Ismail, from Salih, from Alqamah,

(It has been narrated) from Abu Abdullah Al-Sadiq[asws], said, 'He[asws] said to me: 'Did they not establish against Rasool-Allah[saww] the lie regarding his[saww] words that he[saww] is a Rasool[saww] from Allah[azwj] to them, until Allah[azwj] Mighty and Majestic Revealed ***[6:34] And certainly Rasools before you were belieded, but they were patient on being belied and persecuted until Our Help came to them***?'[1370]

VERSES 35 - 37

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ {35} إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۘ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ {36} وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {37}

[6:35] And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to the sky so that you should bring them a Sign and if Allah had so Desired He would certainly have Gathered them all on Guidance, therefore be not of the ignorant [6:36] Only those accept who listen; and (as for) the dead, Allah will Resurrect them, then to Him they shall be returning [6:37] And they say: Why has not a Sign been Sent down to him from his Lord? Say: Surely Allah is Able to Send down a Sign, but most of them do not know

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: إِنَّ اللَّهَ قادِرٌ عَلى أَنْ يُنَزِّلَ آيَةً: «و سيريكم في آخر الزمان آيات، منها: دابة الأرض، و الدجال، و نزول عيسى بن مريم (عليه السلام)، و طلوع الشمس من مغربها».

The Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***returning [6:37] Surely Allah is Able to Send down a Sign***, said: 'You would be seeing Signs at the end of the times. From these are – Walker of the earth (دابة الأرض), and the Dajjal, and descent of Isa[as] Bin Maryam[as], and the emergence of the sun from its west'.[1371]

[1369] تفسير العيّاشي 1: 359/ 21.
[1370] الأمالي: 92/ 3
[1371] تفسير القمي 1: 198.

VERSES 38 - 43

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ {38} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَنْ يَشَإِ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {39}

[6:38] And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) communities like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathering [6:39] And they who belie Our Signs are deaf and dumb, in utter darkness; whom Allah Desires to He Causes to err and whom He so Desires to He Places on the Straight Path

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ {40} بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ {41}

[6:40] Say: Tell me if the Punishment of Allah should Seize you or the Hour should come upon you, will you call (on others) besides Allah, if you are truthful [6:41] But, Him you should call upon, so He Removes that for which you pray if He so Desires and you forget what you set up (with Him).

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ {42} فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ {43}

[6:42] And certainly We Sent (messengers) to communities before you then We Seized them with distress and affliction in order that they might humble themselves [6:43] Yet why did they not, when Our Punishment came to them, humble themselves? But their hearts hardened and the Satan made what they did to be fair-seeming to them

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، قال: كنا مع الرضا (عليه السلام) بمرو، فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، و كثرة اختلاف الناس فيها، فدخلت على سيدي (عليه السلام)، فأعلمته في خوض الناس فيه، فتبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، و خدعوا عن أديانهم،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim who said,

'I was with Al-Reza[asws] in Merv (a place in Iran), during a gathering at the Mosque on Friday during the beginning of our arrival. So they were narrating the matter of the Imamate, and there was a lot of differing by the people with regards to it. So I came up to my Master[asws] regarding the quarrelling of the people regarding it. So he[asws] smiled at me, then said: 'O Abdul Aziz! The people are ignorant and have been deceived about their religions.

إن الله عز و جل لم يقبض نبيه (صلى الله عليه و آله) حتى أكمل له الدين، و أنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال و الحرام، و الحدود و الأحكام، و جميع ما يحتاج إليه الناس كملا، و قال عز و جل: ما فَرَّطْنا فِي الْكِتابِ مِنْ شَيْءٍ و أنزل فيه ما أنزل في حجة الوداع- و هي آخر عمره (صلى الله عليه و آله)-: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلامَ دِيناً، و أمر الإمامة من تمام الدين،

Allah[azwj] Mighty and Majestic did not Cause His[azwj] Prophet[saww] to pass away until Completing the Religion for him[saww], and Revealed the Quran unto him [saww] in which is the explanation of every thing, regarding the Permissibles, and the Prohibition, and the Limits (of the Law) and the Ordinances, and all of what the people would be needing from him[saww] in totality. And the Mighty and Majestic Said ***[6:38] We have not neglected anything in the Book*** and Revealed in it what He[azwj] Revealed during the Farewell Pilgrimage – and it was at that the end of his[saww] lifetime ***[5:3] This day have I perfected for you your Religion and Completed My Favour on you and chosen for you Islam as a Religion***. And the matter of Imamate is from the Completion of the Religion.

و لم يمض رسول الله (صلى الله عليه و آله) حتى بين لامته معالم دينهم، و أوضح لهم سبيلهم، و تركهم على قصد سبيل الحق، و أقام لهم عليا (عليه السلام) علما و إماما، و ما ترك شيئا تحتاج إليه الامة إلا بينه، فمن زعم أن الله عز و جل لم يكمل دينه فقد رد كتاب الله، و من رد كتاب الله فهو كافر به.

And Rasool-Allah[saww] did not leave (this world) until he[saww] had explained the matters of their Religion to his[saww] community, and clarified for them their way, and left them facing the Way of the Truth. And he[saww] nominated for them Ali[asws] as a scholar and an Imam[asws]. And he[saww] did not leave anything out which the community would need from him[saww] except that he[saww] explained it. So the one who claims that Allah[azwj] Mighty and Majestic did not Complete His[azwj] Religion, so he has rejected the Book of Allah[azwj], and the one who rejects the Book of Allah[azwj] so he has disbelieved in it'.

هل يعرفون قدر الإمامة و محلها من الأمة، فيجوز فيها اختيارهم؟ إن الإمامة أجل قدرا، و أعظم شأنا، و أعلى مكانا، و أمنع جانبا، و أبعد غورا من أن يبلغها الناس بعقولهم، أو ينالوها بآرائهم، أو يقيموا إماما باختيارهم.

Do they understand the value of the Imamate and its place in the community, so that it justifies their selecting with regards to it? The Imamate is the most majestic in value, and of the greatest position, and of the highest status, than to be kept aside, and it is more remote than to be reached by the people by their pondering with their intellects, or to be attained by their opinions, or to appoint an Imam by their own choice.[1372]

ثم قال علي بن إبراهيم: حدثنا أحمد بن محمد، قال: حدثنا جعفر بن عبد الله، قال: حدثنا كثير ابن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى الَّذِينَ كَذَّبُوا بِآياتِنا صُمٌّ وَ بُكْمٌ. يقول: «صم عن الهدى، و بكم لا يتكلمون بخير فِي الظُّلُماتِ يعني ظلمات الكفر مَنْ يَشَأِ اللَّهُ يُضْلِلْهُ وَ مَنْ يَشَأْ يَجْعَلْهُ عَلى صِراطٍ مُسْتَقِيمٍ و هو رد على قدرية هذه الامة، يحشرهم الله يوم القيامة مع الصابئين و النصارى و المجوس فيقولون: وَ اللَّهِ رَبِّنا ما كُنَّا مُشْرِكِينَ

Then Ali Bin Ibrahim said, 'Ahmad Bin Muhammad narrated to us, from Ja'far Bin Abdullah, from Kaseer Ibn Ayyash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[6:39] And they who belie Our Signs are deaf and dumb***, said: 'Deaf from the Guidance, and dumb, i.e., they do not speak with good ***in utter darkness*** – Meaning the darkness of the disbelief ***whom Allah Desires to He Causes to err and whom He so Desires to He Places on the Straight Path*** and this is the refutation against the Qadiriyya[1373] of this community. Allah[azwj] would Gather them on the Day of

[1372] الكافي 1: 154/ 1 (Extract)
[1373] Sufis, derived from Abul Qadir Gilani

Judgement along with the Sabeans, and the Christians, and the Magians, so they would be saying ***[6:23] By Allah, our Lord, we were not Polytheists***.

يقول الله: انْظُرْ كَيْفَ كَذَبُوا عَلى أَنْفُسِهِمْ وَ ضَلَّ عَنْهُمْ ما كانُوا يَفْتَرُونَ- قال- فقال رسول الله (صلى الله عليه و آله): ألا إن لكل أمة مجوسا، و مجوس هذه الامة الذين يقولون: لا قدر، و لا يزعمون أن المشيئة و القدرة إليهم و لهم».

Allah[azwj] would be Saing ***[6:24] See how they lie against their own souls, and that which they forged has passed away from them***. Rasool-Allah[saww] said: 'Indeed! For every community there are Magians, and the Magians for this community are the ones who are saying, 'There is not Pre-destination, and are claiming that there is not Desire (of Allah[azwj] and the Power against them and for them'.[1374]

علي بن إبراهيم: قال: حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم، قال: حدثنا محمد بن علي، قال: حدثنا محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ الَّذِينَ كَذَّبُوا بِآياتِنا صُمٌّ وَ بُكْمٌ فِي الظُّلُماتِ مَنْ يَشَأِ اللَّهُ يُضْلِلْهُ وَ مَنْ يَشَأْ يَجْعَلْهُ عَلى صِراطٍ مُسْتَقِيمٍ. فقال (عليه السلام): «نزلت في الذين كذبوا بأوصيائهم صُمٌّ وَ بُكْمٌ كما قال الله فِي الظُّلُماتِ من كان من ولد إبليس فإنه لا يصدق بالأوصياء، و لا يؤمن بهم أبدا، و هم الذين أضلهم الله، و من كان من ولد آدم آمن بالأوصياء فهم عَلى صِراطٍ مُسْتَقِيمٍ».

Ali Bin Ibrahim said, 'Jafar Bin Ahmad narrated to us, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[6:39] And they who belie Our Signs are deaf and dumb, in utter darkness; whom Allah Desires to He Causes to err and whom He so Desires to He Places on the Straight Path***. So he[asws] said: 'It was Revealed regarding the ones who belied their[as] successors[as] ***deaf and dumb*** just as Allah[azwj] Says ***in utter darkness***. The one, who was from the children of Iblees[la], so he did not ratify the successors[as], nor would he believe in them, ever. And they are the ones whom Allah[azwj] has Let (them) go astray. The one who was from the children of Adam[as], believed in the successors[asws], so they are ***on the Straight Path***'.[1375]

VERSES 44 & 45

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ {44} فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۚ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {45}

[6:44] But when they forgot that which they had been reminded with, We opened for them the doors of all things, until when they rejoiced in what they were Given We Seized them suddenly; then they were in utter despair [6:45] So the roots of the people who were unjust were cut off; and all Praise is due to Allah, the Lord of the Worlds

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثني عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله تعالى: فَلَمَّا نَسُوا ما ذُكِّرُوا بِهِ فَتَحْنا عَلَيْهِمْ أَبْوابَ كُلِّ شَيْءٍ. قال: «أما قوله: فَلَمَّا نَسُوا ما ذُكِّرُوا بِهِ يعني فلما تركوا ولاية علي أمير المؤمنين (عليه السلام) و قد أمروا بها فَتَحْنا عَلَيْهِمْ أَبْوابَ كُلِّ شَيْءٍ يعني دولتهم في الدنيا، و ما بسط لهم فيها.

[1374] تفسير القمّي 1: 198

[1375] تفسير القمّي 1: 199. (Extract)

Ali Bin Ibrahim said, 'Jafar Bin Ahmad narrated to us, from Abdul Kareem Biin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] the High ***[6:44] But when they forgot that which they had been reminded with, We Opened for them the doors of all things***. He[asws] said: 'As for His[azwj] Words ***[6:44] But when they forgot that which they had been reminded with*** – it Means when they neglected the Wilayah of Ali[asws] Amir-ul-Momineen[asws], and they had been Commanded for it ***We Opened for them the doors of all things***, meaning their governments in the world, and whatever was extended for them in these.

و أما قوله: حَتَّى إِذا فَرِحُوا بِما أُوتُوا أَخَذْناهُمْ بَغْتَةً فَإِذا هُمْ مُبْلِسُونَ يعني بذلك قيام القائم (عليه السلام)، حتى كأنهم لم يكن لهم سلطان قط، فذلك قوله بَغْتَةً فنزلت بخبره «1» هذه الآية على محمد (صلى الله عليه و آله)».

And as for His[azwj] Words ***until when they rejoiced in what they were Given We Seized them suddenly; then they were in utter despair*** – it Means by that the rising of Al-Qaim[asws], to the extent that they would be as if they had never been any authority for them at all. So these are His[azwj] Words ***suddenly***. Thus, the News of it of this Verse was Revealed unto Muhammad[saww]'.[1376]

العياشي: عن أبي الحسن علي بن محمد (عليهما السلام): «أن قنبرا مولى أمير المؤمنين (عليه السلام) ادخل على الحجاج بن يوسف، فقال له: ما الذي كنت تلي من أمر علي بن أبي طالب؟ قال: كنت أوضئه. فقال له: ما كان يقول إذا فرغ من وضوئه؟ قال: كان يتلو هذه الآية فَلَمَّا نَسُوا ما ذُكِّرُوا بِهِ فَتَحْنا عَلَيْهِمْ أَبْوابَ كُلِّ شَيْءٍ حَتَّى إِذا فَرِحُوا بِما أُوتُوا أَخَذْناهُمْ بَغْتَةً فَإِذا هُمْ مُبْلِسُونَ فَقُطِعَ دابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ.

Al-Ayyashi,

(It has been narrated) from Abu Al-Hassan Ali[asws] Bin Muhammad[asws] having said: 'Qanbar, a slave of Amir-ul-Momineen[asws] came up to Hajjaj Bin Yusuf, so he said to him, 'What were you following, from the orders of Ali [asws] Bin Abu Talib[asws]?' He said, 'I was enlightened by it'. So he said to him, 'What was he[asws] saying when he[asws] was free from his ablution?' He said, 'He[asws] used to recite this Verse ***[6:44] But when they forgot that which they had been reminded with, We opened for them the doors of all things, until when they rejoiced in what they were Given We Seized them suddenly; then they were in utter despair [6:45] So the roots of the people who were unjust were cut off; and all Praise is due to Allah, the Lord of the Worlds***'.

فقال الحجاج: كان يتأولها علينا؟ فقال: نعم. فقال: ما أنت صانع إذا ضربت علاوتك؟ قال: إذن أسعد و تشقى. فأمر به فقتله.

So Al-Hajjaj said, 'He[asws] was interpreting it against us?' So he said, 'Yes'. He said, 'What would you do it I strike your head?' He said, 'I would be the happiest and you would be Cursed'. So he (Al Hajjaj) ordered for him (Qanbar) to be killed'.[1377]

عن منصور بن يونس، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله: فَلَمَّا نَسُوا ما ذُكِّرُوا بِهِ إلى قوله: فَإِذا هُمْ مُبْلِسُونَ، قال: «أخذ بنو امية بغتة، و يؤخذ بنو العباس جهرة».

From Mansour Bin Yunus, from a man,

[1376] تفسير القمّي 1: 220
[1377] تفسير العيّاشي 1: 359/ 22.

(It has been narrated) from Abu Abdullah[asws] regarding Words of Allah[azwj] ***[6:44] But when they forgot that which they had been reminded with*** up to His[azwj] Words ***then they were in utter despair***, he[asws] said: 'The Clan of Umayya were Seized suddenly, and the Clan of Abbas would be Seized gradually'.[1378]

VERSE 46

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ {46}

[6:46] Say: Have you considered that if Allah Takes away your hearing and your sight and Sets a seal upon your hearts, who is the god besides Allah that can bring it to you? See how We Repeat the Signs, yet they turn away

و عنه: قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: قُلْ أَ رَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَ أَبْصارَكُمْ وَ خَتَمَ عَلى قُلُوبِكُمْ، قال: «يقول: إن أخذ الله منكم الهدى مَنْ إِلهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ انْظُرْ كَيْفَ نُصَرِّفُ الْآياتِ ثُمَّ هُمْ يَصْدِفُونَ يقول: يعرضون».

And he (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[6:46] Say: Have you considered that if Allah Takes away your hearing and your sight and Sets a seal upon your hearts***, said: 'If Allah[azwj] were to Seize the Guidance from you ***who is the god besides Allah that can bring it to you? See how We Repeat the Signs, yet they turn away*** – turning their backs'.[1379]

VERSES 47 - 51

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ {47} وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۖ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {48} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ {49}

[6:47] Say: Have you considered if the Punishment of Allah should Seize you suddenly or openly, will any be destroyed but the unjust people? [6:48] And We do not Send Rasools except as announcers of good news and warners, then whoever believes and acts aright, they shall have no fear, nor shall they grieve [6:49] And (as for) those who belie Our Signs, Punishment shall afflict them because they transgressed

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ {50} وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ {51}

[6:50] Say: I do not say to you, I have with me the Treasures of Allah, nor do I know the unseen, nor do I say to you that I am an Angel; I do not follow anything except that which is Revealed unto me. Say: Are the blind and the seeing one alike? Do you not then reflect? [6:51] And warn with it those who

[1378] تفسير العيّاشي 1: 360/ 24
[1379] تفسير القمّي 1: 201.

fear that they shall be Gathered to their Lord - there is neither a Guardian for them, nor any intercessor besides Him - that they may fear

الطبرسي: قال الصادق (عليه السلام): «أنذر بالقرآن من يرجون الوصول إلى ربهم برغبتهم فيما عنده، فإن القرآن شافع مشفع».

Al Tabarsy –

Al-Sadiq[asws] said: 'Warn with the Quran, the ones who are hoping to be arriving to their Lord[azwj] by their wishing for what is in His[azwj] Presence, for the Quran is an intercessor which will intercede'.[1380]

VERSES 52 - 54

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ {52} وَكَذَٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ {53}

[6:52] And do not drive away those who call upon their Lord in the morning and the evening, they desire only His Favour; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust [6:53] And thus do We Try some of them by others so that they say: Are these they upon whom Allah has Conferred benefit from among us? Does not Allah best Know the grateful?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ {54}

[6:54] And when those who believe in Our Signs come to you, say: Peace be on you, your Lord has Ordained on Himself to be Merciful, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful

العياشي: عن الأصبغ بن نباتة، قال: بينما علي (عليه السلام) يخطب يوم الجمعة على المنبر فجاء الأشعث بن قيس يتخطى رقاب الناس، فقال: يا أمير المؤمنين، حالت الحمر بيني و بين وجهك. قال: فقال علي (عليه السلام): «ما لي و ما للضياطرة، أطرد قوما غدوا أول النهار يطلبون رزق الله، و آخر النهار ذكروا الله، أ فأطردهم فأكون من الظالمين؟!».

Al Ayyashi, from Al Asbagh Bin Nabata who said,

'I was in the middle of a sermon being delivered by Ali[asws] on the Pulpit on the day of Friday, so there came Al-Ash'as Bin Qays making way through the necks of the people. He said, 'O Amir-ul-Momineen[asws]! There is a state of redness (tiredness) between my face and yours'. So Ali[asws] said: 'What is it to me[asws] and what is the restlessness! Shall I[asws] dismiss a people who have been seeking the sustenance of

[1380] مجمع البيان 4: 471.

Allah[azwj] in the early part of the day, so that at the end of the day they remember Allah[azwj]? Shall I[asws] dismiss them and become of the unjust?'[1381]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «إذا بلغت النفس هذه- و أهوى بيده إلى حلقه- لم يكن للعالم توبة، و كانت للجاهل توبة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zarara,

(It has been narrated) from Abu Ja'far[asws] having said: 'When the soul reaches here' – and he[asws] gestured by his[asws] hand to his[asws] throat – 'there is no repentance for the scholar, but for the ignorant there is (still) repentance'.[1382]

العياشي: عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: «رحم الله عبدا تاب إلى الله قبل الموت، فإن التوبة مطهرة من دنس الخطيئة، و منقذة من شقاء الهلكة».

Al Ayyashi, from Abu Umeyr Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws] having said: 'May Allah[azwj] have Mercy upon a servant who repents to Allah[azwj] before the death, for the repentance purifies the sins, and saves from the misery of the destruction'.[1383]

VERSES 55 - 58

وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ {55} قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ {56}

[6:55] And thus do We Make distinct the Signs and so that the way of the guilty may become clear [6:56] Say: I am Forbidden to worship those whom you call upon besides Allah. Say: I do not follow your low desires, for then indeed I would have gone astray and I would not be of those who go aright

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ الْحَقَّ ۖ وَهُوَ خَيْرُ الْفَاصِلِينَ {57} قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ {58}

[6:57] Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the Judgement is only Allah's; He Relates the Truth and He is the best of deciders [6:58] Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best Knows the unjust

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن علي بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل لمحمد (صلى الله عليه و آله): قُلْ لَوْ أَنَّ عِنْدِي ما تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَ بَيْنَكُمْ، قال: لو أني أمرت أن أعلمكم الذي أخفيتم في صدوركم من استعجالكم بموتي لتظلموا أهل بيتي من بعدي

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hamaad, from Amro Bin Shimr, from Jabir,

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[1381] تفسير العيّاشي 1: 360/ 26.
[1382] الكافي 2: 319/ 3.
[1383] تفسير العياشي 1: 361/ 27. (Extract)

'Abu Ja'far[asws] has said: 'And Allah[azwj] Mighty and Majestic Said to Muhammad[saww]: ***[6:58] Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me***. He[saww] said: 'Had I[saww] been Commanded to, I[saww] would have informed you all of what you are hiding in your chests of the hastening of my[saww] passing away, so that you would perpetrate injustices to the People[asws] of my[saww] Household from after me[saww]'.[1384]

VERSE 59

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ {59}

[6:59] And with Him are the keys of the unseen - none knows them but He; and He Knows what is in the land and the sea, and there falls not a leaf but He Knows it, nor a grain in the darkness of the earth, nor anything wet nor dry but (it is all) in a clarifying Book

عن الحسين بن خالد، قال: سألت أبا الحسن (عليه السلام) عن قول الله: وَ ما تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُها وَ لا حَبَّةٍ فِي ظُلُماتِ الْأَرْضِ وَ لا رَطْبٍ وَ لا يابِسٍ إِلَّا فِي كِتابٍ مُبِينٍ، فقال: «الورقة: السقط، يسقط من بطن امه من قبل أن يهل الولد».

From Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan[asws] about the Words of Allah[azwj] ***[6:59] and there falls not a leaf but He Knows it, nor a grain in the darkness of the earth, nor anything wet nor dry but (it is all) in a clarifying Book***, so he[asws] said: 'The leaf – the falling, is the falling from the womb of its mother before it appears for the birth (miscarriage)'.

قال: فقلت: و قوله وَ لا حَبَّةٍ؟ قال: «يعني الولد في بطن امه إذا هل و يسقط من قبل الولادة».

So I said, 'And His[azwj] Words ***nor a grain***? He[asws] said: 'It Means the birth from the womb of its mother when it appears and falls, just before the birth'.

قال: قلت: قوله: وَ لا رَطْبٍ؟ قال: «يعني المضغة إذا أسكنت في الرحم قبل أن يتم خلقها، قبل أن ينتقل».

I said, 'His[azwj] Words ***nor anything wet***?' He[asws] said: 'It Means the embryo when it dwells in the womb before its creation is completed, before it is transferred'.

قال: قلت: قوله: وَ لا يابِسٍ؟ قال: «الولد التام».

I said, 'His[azwj] Words ***nor dry***?' He[asws] said: 'The complete birth'.

قال: قلت: فِي كِتابٍ مُبِينٍ؟ قال: «في إمام مبين».

I said, 'كِتابٍ مُبِينٍ' '***in a clarifying Book***?' The Imam[asws] said: 'With a Clarifying Imam[asws]'.[1385]

[1384] الكافي 8: 380/ 574 (Extract)
[1385] تفسير العيّاشي 1: 361/ 29

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ ما تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُها وَ لا حَبَّةٍ فِي ظُلُماتِ الْأَرْضِ وَ لا رَطْبٍ وَ لا يابِسٍ إِلَّا فِي كِتابٍ مُبِينٍ قَالَ فَقَالَ الْوَرَقَةُ السِّقْطُ وَ الْحَبَّةُ الْوَلَدُ وَ ظُلُمَاتُ الْأَرْضِ الْأَرْحَامُ وَ الرَّطْبُ مَا يَحْيَى مِنَ النَّاسِ وَ الْيَابِسُ مَا يُقْبَضُ وَ كُلُّ ذَلِكَ فِي إِمَامٍ مُبِينٍ

He (the narrator) said, 'And I asked him[asws] (Abu Abdullah[asws]) about the Words of Allah[azwj] Mighty and Majestic: ***"[6:59], and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything wet nor dry but (it is all) in a clear book"***. He[asws] said: 'The fallen leaf (is the miscarried child) and the grain is the child, and the darkness of the earth is the womb, and the wet is who lives from the people, and the dry is who has been Captured (died), <u>and all that is in the manifest Imam</u>[asws]'.[1386]

الطبرسي في كتاب (الاحتجاج): روي عن محمد بن أبي عمير، عن عبد الله بن الوليد السمان، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في اولي العزم، و عن صاحبكم؟» يعني أمير المؤمنين (عليه السلام). قال: قلت: ما يقدمون على اولي العزم أحدا.

Al Tabarsy, in the book Al Ihtijaj – 'It has been rerpored from Muhammad Bin Abu Umeyr, from Abdullah Bin Al Waleed Al Samaan who said,

'Abu Abdullah[asws] having said: 'What are the people saying regarding The Determined Ones (اولي العزم) (Prophets[as]) and with regards to your companion[asws]?' Meaning Amir-ul-Momineen[asws]. I said (they say), 'He[asws] is not ahead of any of the Determined Ones'.

قال: فقال: «إن الله تبارك و تعالى قال عن موسى: وَ كَتَبْنا لَهُ فِي الْأَلْواحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً و لم يقل: كل شيء. و قال عن عيسى: وَ لِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ و لم يقل: كل الذي تختلفون،

So he[asws] said: 'Surely, Allah[azwj] Said about Musa[as] ***[7:145] And We Wrote for him in the Tablets from everything, an Advice***, and did not Say "Everything" (as from everything). And Said about Isa[as] ***[43:63] and that I may make clear to you part of what you differ in***, and did not say 'Everything which you are differing in'.

و قال عن صاحبكم- يعني أمير المؤمنين (عليه السلام)-: قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ و قال الله عز و جل: وَ لا رَطْبٍ وَ لا يابِسٍ إِلَّا فِي كِتابٍ مُبِينٍ و علم هذا الكتاب عنده».

And Said about your companion[asws] – Meaning Amir-ul-Momineen[asws]: ***Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book***. And Allah[azwj] Mighty and Majestic Said ***[6:59] nor anything wet nor dry but (it is all) in a Clarifying Book***. <u>And the Knowledge of this Book is with him</u>[asws]'.[1387]

[1386] Al Kafi – H 14797 (Extract)
[1387] الاحتجاج: 375.

VERSES 60 - 64

وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {60} وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ {61}

[6:60] And He it is Who Takes your souls at night (in sleep), and He Knows what you acquire in the day, then He Resurrects you so that an appointed term may be fulfilled; then to Him is your return, then He will Inform you of what you had been doing [6:61] And He is the Supreme, above His servants, and He Sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not neglectful

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ {62} قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {63} قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ {64}

[6:62] Then are they Sent back to Allah, their True Master; now surely His is the Judgement and He is swiftest in taking account [6:63] Say: Who is it that Delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He Delivers us from this, we should certainly be of the grateful ones [6:64] Say: Allah Delivers you from them and from every distress, but again you associate (with Him)

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لِيُقْضى أَجَلٌ مُسَمًّى. قال: «هو الموت ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِما كُنْتُمْ تَعْمَلُونَ».

(Ali Bin Ibrahim) said, ‘And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja’far[asws] regarding His[azwj] Words ***[6:60] so that an appointed term may be fulfilled***. The Imam[asws] said: ‘It is the death ***then to Him is your return, then He will Inform you of what you had been doing***’.

ثم قال: و أما قوله: وَ هُوَ الْقاهِرُ فَوْقَ عِبادِهِ وَ يُرْسِلُ عَلَيْكُمْ حَفَظَةً يعني الملائكة الذين يحفظونكم و يضبطون أعمالكم حَتَّى إِذا جاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنا و هم الملائكة وَ هُمْ لا يُفَرِّطُونَ أي لا يقصرون.

Then the Imam[asws] said: ‘And as for His[azwj] Words ***[6:61] And He is the Supreme, above His servants, and He Sends keepers over you*** Meaning the Angels who Protect you and are preserving your deeds ***until when death comes to one of you, Our messengers cause him to die*** and they are the Angels ***and they are not neglectful*** i.e., they are not deficient’.[1388]

العياشي: عن داود بن فرقد، عن أبي عبد الله (عليه السلام) قال: «دخل مروان بن الحكم المدينة- قال- فاستلقى على السرير، و ثم مولى للحسين (عليه السلام) فقال: رُدُّوا إِلَى اللَّهِ مَوْلاهُمُ الْحَقِّ أَلا لَهُ الْحُكْمُ وَ هُوَ أَسْرَعُ الْحاسِبِينَ- قال- فقال الحسين (عليه السلام) لمولاه: ماذا قال هذا حين دخل؟ قال: استلقى على السرير فقرأ: رُدُّوا إِلَى اللَّهِ مَوْلاهُمُ الْحَقِّ إلى قوله: الْحاسِبِينَ، فقال الحسين (عليه السلام): نعم و الله، رددت أنا و أصحابي إلى الجنة، و رد هو و أصحابه إلى النار».

Al Ayyashi, from Dawood Bin Farqad,

[1388] تفسير القمّي 1: 203.

(It has been narrated) from Abu Abdullah[asws] having said: 'Marwan Bin Al-Hakam entered Al-Medina. So he lied upon the bed, and then (said) to the slave of Al-Husayn[asws] ***[6:62] Then are they Sent back to Allah, their True Master; now surely His is the Judgement and He is swiftest in taking account***. So Al-Husayn[asws] said to his[asws] slave: 'What did this one say when he entered?' He said, 'He lied upon his bed and recited ***[6:62] Then are they Sent back to Allah, their True Master*** up to His[azwj] Words ***taking account***'. So Al-Husayn[asws] said: 'Yes, by Allah[azwj]! I[asws] and my[asws] companions would return to the Paradise, and him and his companions would return to the Fire'.[1389]

VERSES 65 - 67

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ {65} وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ {66} لِكُلِّ نَبَإٍ مُسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ {67}

[6:65] Say: He has the Power to Send on you a Punishment from above you or from beneath your feet, or that He should Throw you into confusion, (making you) of different parties; and make some of you taste the vengeance of others. See how We Repeat the Signs that they may understand [6:66] And your people call it a lie and it is the very Truth. Say: I am not placed in charge of you [6:67] For every prophecy is a term, and you will come to know (it)

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: هُوَ الْقادِرُ عَلى أَنْ يَبْعَثَ عَلَيْكُمْ عَذاباً مِنْ فَوْقِكُمْ. قال: «هو الدخان و الصيحة أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ و هو الخسف أَوْ يَلْبِسَكُمْ شِيَعاً و هو اختلاف في الدين، و طعن بعضكم على بعض وَ يُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ و هو أن يقتل بعضكم بعضا، فكل هذا في أهل القبلة، يقول الله: انْظُرْ كَيْفَ نُصَرِّفُ الْآياتِ لَعَلَّهُمْ يَفْقَهُونَ وَ كَذَّبَ بِهِ قَوْمُكَ وَ هُوَ الْحَقُّ يعني القرآن، كذبت به قريش.

Then (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[6:65] Say: He has the Power to Send on you a Punishment from above you***. He[asws] said: 'It is the Smoke and the Scream ***or from beneath your feet*** and it is the landslide ***or that He should Throw you into confusion*** and it is the differing in the Religion and challenging each other ***and make some of you taste the vengeance of others*** and it is the fighting of each other. So all this is regarding the People of the Qiblah (Muslims). Allah[azwj] is Saying ***See how We Repeat the Signs that they may understand [6:66] And your people call it a lie and it is the very Truth*** Meaning the Quran, the Qureysh belied it'.[1390]

VERSES 68 - 72

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ {68} وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ {69}

[6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse, and if

[1389] مجمع البيان 4: 487.
[1390] تفسير القمي 1: 204.

the Satan causes you to forget, then do not sit after recollection with the unjust people [6:69] And nothing of the Reckoning of their (deeds) shall be against those who fear, but it is a Remider, perhaps they may fear

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذْ مِنْهَا ۗ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۖ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {70}

[6:70] And leave those who have taken their Religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to Destruction for what they earned; they shall have a drink of boiling water and a painful Punishment because they disbelieved.

قُلْ أَنَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ {71} وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ {72}

[6:71] Say: Shall we call on that besides Allah, which neither benefits us nor harm us, and shall we be returned back on our heels after Allah has Guided us, like him whom the Satans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the Guidance of Allah, that is the (true) Guidance, and we are Commanded that we should submit to the Lord of the worlds [6:72] And that you should keep up Prayer and be pious; and He it is to Whom you shall be gathering

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن فضالة بن أيوب، عن سيف بن عميرة، عن عبد الأعلى بن أعين، قال: قال رسول الله (صلى الله عليه و آله): «من كان يؤمن بالله و اليوم الآخر فلا يجلس في مجلس يسب فيه إمام، أو يغتاب فيه مسلم، إن الله يقول في كتابه: وَ إِذا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آياتِنا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَ إِمَّا يُنْسِيَنَّكَ الشَّيْطانُ فَلا تَقْعُدْ بَعْدَ الذِّكْرى مَعَ الْقَوْمِ الظَّالِمِينَ».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Sayf Bin Umeyra, from Abdul A'ala Bin Ayn who said,

'Rasool-Allah[saww] said: 'The one who had believed in Allah[azwj] and the Last Day, so he should not sit in a gathering in which an Imam[asws] is insulted, or in which a Muslim is backbit. Allah[azwj] is Saying in His[azwj] Book ***[6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit after recollection with the unjust people***'.[1391]

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن عبد العظيم بن عبد الله الحسني، قال: حدثني علي بن جعفر، عن أخيه موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «قال علي بن الحسين (عليه السلام): ليس لك أن تقعد مع من شئت، لأن الله تبارك و تعالى يقول: وَ

[1391] تفسير القمي 1: 204

إِذا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آياتِنا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَ إِمَّا يُنْسِيَنَّكَ الشَّيْطانُ فَلا تَقْعُدْ بَعْدَ الذِّكْرى مَعَ الْقَوْمِ الظَّالِمِينَ.

Ibn Babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Ali Bin Al Husayn Al Asadabady, fro Ahmad Bin Abu Abdullah Al Barqy, from Abdul Azeem Bin Abdullah Al Hasny, from Ali Bin Ja'far,

(It has been narrated) from his brother[asws] Musa Bin Ja'far[asws], from his[asws] father[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] said: 'It is not for you to sit with whosoever you like to because Allah[azwj] Blessed and High is Saying ***[6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit after recollection with the unjust people***'.

و ليس لك أن تتكلم بما شئت لأن الله عز و جل قال: وَ لا تَقْفُ ما لَيْسَ لَكَ بِهِ عِلْمٌ، و لأن رسول الله (صلى الله عليه و آله) قال: رحم الله عبدا قال خيرا فغنم، أو صمت فسلم. و ليس لك أن تسمع ما شئت، لأن الله عز و جل يقول: إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤادَ كُلُّ أُولئِكَ كانَ عَنْهُ مَسْؤُلًا.

And it is not for you that you should speak whatsoever you like, because Allah[azwj] Mighty and Majestic Says ***[17:36] And do not follow that of which you have no knowledge of***, and because Rasool-Allah[saww] said: 'May Allah[azwj] have Mercy upon a servant who speaks good or silently submits'. And it is not for you that you should listen to whatsoever you like because Allah[azwj] Mighty and Majestic is Saying ***[17:36] surely the hearing and the sight and the heart, all of these, shall be questioned about***'.[1392]

الطبرسي: قال أبو جعفر (عليه السلام): «لما نزلت «4» فَلا تَقْعُدْ بَعْدَ الذِّكْرى مَعَ الْقَوْمِ الظَّالِمِينَ قال المسلمون: كيف نصنع؟ إن كان كلما استهزأ المشركون بالقرآن قمنا و تركناهم، فلا ندخل إذن المسجد الحرام، و لا نطوف بالبيت الحرام! فأنزل الله تعالى وَ ما عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسابِهِمْ مِنْ شَيْءٍ أمرهم بتذكيرهم [و تبصيرهم] ما استطاعوا».

Al-Tabarsy said,

'Abu Ja'far[asws] said: 'When (the Verse) ***[6:68] then do not sit after recollection with the unjust people*** was Revealed, the Muslims asked, 'What should we do? If whenever the Quran is mocked at we should arise and leave them, so we should not permist (ourselves) to be at the Sacred Masjid, nor circle the Sacred House!' So Allah[azwj] the High Revealed ***[6:69] And nothing of the Reckoning of their (deeds) shall be against those who fear***. They were Ordered to remind them, and enlighten them in accordance to their abilities'.[1393]

VERSE 73

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

[6:73] And He it is Who Created the skies and the earth with the Truth, and on the Day He says: Be, so it becomes. His word is the Truth, and His is the

[1392] علل الشرائع: 605/ 80.
[1393] مجمع البيان 4: 489.

Kingdom on the Day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware

علي بن إبراهيم، قال: قال عز و جل: أَ وَ لَيْسَ الَّذِي خَلَقَ السَّماواتِ وَ الْأَرْضَ بِقادِرٍ إلى قوله تعالى: كُنْ فَيَكُونُ قال: خزائنه في كاف و نون.

Ali Bin Ibrahim said,

'Allah[azwj] Mighty and Majestic Said ***[36:81] Is not He Who Created the skies and the earth able to Create the like of them?*** Up to His[azwj] Words ***Be, so it becomes***, said, 'He[azwj] has Treasured it (everything) in between 'Kaaf' and 'Noon' (كاف و نون)'.[1394]

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

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

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[6:73] the Knower of the unseen and the seen***, said: 'The unseen is what has yet to come into being, and the seen is what has already happenned'.[1395]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله، و من الخلق؟ قال: فقال: «الإرادة من الخلق: الضمير، و ما يبدو لهم بعد ذلك من الفعل. و أما من الله تعالى فإرادته: إحداثه، لا غير ذلك، لأنه لا يروي، و لا يهم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق، فإرادة الله الفعل لا غير ذلك، يقول له: كن، فيكون. بلا لفظ، و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له، فسبحان الذي بيده ملكوت كل شيء و إليه ترجعون».

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

'I said to Abu Al-Hassan[asws], 'Inform me about the Will of Allah[azwj] and the will of the creatures?' He[asws] said: 'The will of the creatures – It is the conscience, and it leads to the act. And as for Allah[azwj] the High, His[azwj] Will – it is His[azwj] Invention. It is not other than Him[azwj], because He[azwj] does not narrate, and does not speculate, and does not think, and these are the Attributes, which are away from Him[azwj], and these are the qualities of the creatures. Allah[azwj]'s Will and the Action are not different. ***[36:82] Say to it: Be, so it becomes***. This is without the Word, and speaking by the tongue, and not by speculation, and not by thinking, and not by mood to do that, as He[azwj] has no moods. ***[36:83] So Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning***'.[1396]

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن مقاتل بن سليمان، قال: قال أبو عبد الله الصادق (عليه السلام): «لما صعد

[1394] تفسير القمّي 2: 218.
[1395] معاني الأخبار: 146/ 1
[1396] الكافي 1: 85/ 3.

موسى (عليه السلام) إلى الطور فناجى ربه عز و جل، قال: رب، أرني خزائنك، فقال: يا موسى، إنما خزائني إذا أردت شيئا أن أقول له: كن، فيكون».

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

Abu Abdullah[asws] Al-Sadiq[asws] said: 'When Musa[as] went to the Toor to speak to his[as] Lord[azwj] Mighty and Majestic, said: 'Lord[azwj]!, Show me Your[azwj] Treasures.' He[azwj] Said: 'O Musa[as]! But My[azwj] Treasure is, I[azwj] Intend something, I[azwj] ***[36:82] Say to it: Be, so it becomes***.'[1397]

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

In Nahj-ul-Balagah, the Imam[asws] said: 'Allah[azwj] Said when Intending the Universe "Be, and it was" – not by sound branching out, and not a call that can be heard, and it is the Speech of the Glorious, Action from Him[azwj], His[azwj] Desire and the like of it. There was no universe like that before, and if there had been one from before, it would neccessitate another god.[1398]

VERSES 74 - 83

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۖ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ {74} وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ {75} فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ {76}

[6:74] And when Ibrahim said to his (step) father, Azar: Do you take idols for gods? Surely I see you and your people in manifest error [6:75] And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be of those who are certain [6:76] So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ {77} فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ {78} إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ {79}

[6:77] Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not Guided me I should certainly be of the erring people [6:78] Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! I am clear of what you are associating (with Allah) [6:79] Surely I have turned myself, being upright, wholly to Him Who Originated the skies and the earth, and I am not of the polytheists

[1397] التوحيد: 133/ 17
[1398] Noor Al Thaqalayn – CH 36 H 93

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِّي فِي اللَّهِ وَقَدْ هَدَانِ ۚ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ {80} وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۚ فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ {81}

[6:80] And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has Guided me indeed; and I do not fear in any way those that you are associating with Him, unless my Lord Pleases; my Lord Comprehends all things in His Knowledge; will you not then mind? [6:81] And why should I fear what you are associating (with Him), whilst you do not fear what you are associating with Allah for which He has not Sent down to you any authorisation for; which then of the two parties is more certain of security, if you know?

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ {82} وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۚ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ {83}

[6:82] Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright [6:83] And this was Our Argument which we gave to Ibrahim against his people; We Exalt in dignity whom We Desire to; surely your Lord is Wise, Knowing

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

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

'Abu Abdullah[asws] said: '***[6:75] And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be of those who are certain***, The seventh sky was scraped off for Ibrahim[as] until he[as] saw what was above the Earth, and the Earth was scraped off for him[as] until he[as] saw what was in the atmosphere, and what was done for Muhammad[saww] was similar to that, as I[asws] can see your companions, and the Imams[asws] to come after, maybe it will be done for them[asws] the similar of that'.[1399]

فقال رسول الله (صلى الله عليه وآله): يا أبا جهل أوما علمت قصة إبراهيم الخليل (عليه السلام) لما رفع في الملكوت، وذلك قول ربي: (وكذلك نري إبراهيم ملكوت السموات والارض وليكون من الموقنين) قوى الله بصره لما رفعه دون السماء حتى أبصر الارض ومن عليها ظاهرين ومستترين فرأى رجلا وامرأة على فاحشة فدعا عليهما بالهلاك فهلكا، ثم رأى آخرين فدعا عليهما بالهلاك، فهلكا، ثم رأى آخرين فهم بالدعاء عليهما،

Rasool-Allah[saww] said: 'O Abu Jahl[la]! Do you not know about the story of Ibrahim[as], the Friend, when he[as] was lifted up into the sky, and those are the Words of my[saww] Lord[azwj] ***[6:75] And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be of those who are certain***. Allah[azwj] Strengthened his[as] vision, when He[azwj] lifted him[as] up into the sky, such that he[as] looked towards the earth and saw all that was therein from its apparent and the hidden. He[asws] saw a

[1399] Basaair Al Darajaat – P 2 Ch 20 H 2

man and woman on obscenities and supplicated for their destruction, and they were destroyed. Then he[as] saw another couple in it and supplicated for their destruction and they were destroyed. Then he saw another and he[as] supplicated against them.

فأوحى الله تعالى إليه: يا إبراهيم اكفف دعوتك من عبادى وإمائي، فاني أنا الغفور الرحيم الحنان الحليم، لا تضرني ذنوب عبادي كما لا تنفعني طاعتهم، ولست أسوسهم لشفاء الغيظ كسياستك، فاكفف دعوتك عن عبادي، فانما أنت عبد نذير لا شريك في المملكة، ولا مهيمن علي، ولا على عبادي وعبادي، معي بين خلال ثلاث: إما تابوا إلى فتبت عليهم، وغفرت ذنوبهم، وسترت عيوبهم.

Allah[azwj] Revealed unto him[as]: 'O Ibrahim[as], stop your[as] supplications against My[azwj] male and female slaves. I[azwj] am Forgiving, the Merciful, the Forbearing, and not affected by the sins of My[azwj] servants just like their obedience does not profit Me[azwj]. I[azwj] do not Deal with them with Anger like you[as] do. So, stop your[as] supplications against My[azwj] servants, for you[as] are a warning servant who is not a partner in My[azwj] Government, and are not dominant on Me[azwj] or over My[azwj] servants. As for My[azwj] servants, I[azwj] Deal with them in three ways – If they repent, then I[azwj] Accept their repentance, and Forgive their sins, and Veil their faults'.

وإما كففت عنهم عذابي لعلمي بأنه سيخرج من أصلابهم ذريات مؤمنون، فأرفق بالآباء الكافرين، وأتأنى بالامهات الكافرات، وأرفع عنهم عذابي ليخرج ذلك المؤمن من أصلابهم، فاذا تزايلوا حل بهم عذابي وحاق بهم بلائي.

'And I[azwj] Withhold from them My[azwj] Punishment, due to My[azwj] Knowledge that there will be coming out from their descendants, some believers. I[azwj] am Lenient towards their infidel fathers, and their infidel mothers, and lift from them My[azwj] Punishment so that those believers would come out of them. And when that awaited ones have appeared, I[azwj] Send to them My[azwj] Punishment and afflictions.

وإن لم يكن هذا ولا هذا فان الذي أعددته لهم من عذابي أعظم مما تريده بهم فان عذابي لعبادي على حسب جلالي وكبريائي. يا إبراهيم فخل بيني بين عبادي، فاني أرحم بهم منك، وخل بيني وبين عبادي فاني أنا الجبار الحليم العلام الحكيم، ادبرهم بعلمي، وانفذ فيهم قضائي وقدري.

When neither this nor that takes place, then I[azwj] Place them in Punishment harsher than what you[as] wanted for them. My[azwj] Punishment to my servants is in accordance to My[azwj] Majesty and Greatness. O Ibrahim[as]! Leave My[azwj] servants to Me[azwj], for I[azwj] am more Merciful to them than you[as] are. Leave Me[azwj] to My[azwj] servants, for I[azwj] am the Compeller, the Forbearing, the Knowing, the Wise. I[azwj] Plan for them by My[azwj] Knowledge, and Establish for them My[azwj] Judgement and My[azwj] Power'.[1400]

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

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

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

[1400] Tafseer Imam Hassan Al Askari[asws] – S 314 (Extract)

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

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

فقال الرضا (عليه السلام): «إن إبراهيم (عليه السلام) وقع إلى ثلاثة أصناف: صنف يعبد الزهرة، و صنف يعبد القمر، و صنف يعبد الشمس، و ذلك حين خرج من السرب «1» الذي اخفي فيه، فلما جن عليه الليل فرأى الزهرة قال: هذا ربي؟! على الإنكار و الاستخبار، فلما أفل الكوكب قال: لا أحب الآفلين لأن الأفول من صفات المحدث لا من صفات القديم،

So Al Reza[asws] said: 'Ibrahim[as] was among three types (of people) – A type which worshipped the Venus (star), and a type which worshipped the Moon, and a type which worshipped the Sun. And that is when he[as] came out of the underground dugout in which he[as] was hiding. So when it was night time he[as] saw the Venus (star). ***said he: Is this my Lord?*** Upon the denial and the information. So when the star set, he[as] said ***he said: I do not love the setting ones*** because setting is from the temporal qualities and not eternal ones.

فلما رأى القمر بازغا قال: هذا ربي؟! على الإنكار و الاستخبار، فلما أفل قال: لئن لم يهدني ربي لأكونن من القوم الضالين «2»، فلما أصبح و رأى الشمس بازغة قال: هذا ربي؟! هذا أكبر من الزهرة و القمر، على الإنكار و الاستخبار، لا على الإخبار و الإقرار، فلما أفلت قال للأصناف الثلاثة من عبدة الزهرة و القمر و الشمس: يا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّماواتِ وَ الْأَرْضَ حَنِيفاً وَ ما أَنَا مِنَ الْمُشْرِكِينَ.

[6:77] Then when he saw the moon rising, he said: Is this my Lord? Upon the denial and the information ***So when it set, he said: If my Lord had not Guided me I should certainly be of the erring people***. ***[6:78] Then when he saw the sun rising, he said: Is this my Lord?*** This is greater than the Venus and the moon, upon the denial and information, not upon the information and the acceptance. Then, when it set, he[as] said with regards to the three types of worshippers, of the Venus, and moon, and the sun: '***O my people! I am clear of what you are associating (with Allah) [6:79] Surely I have turned myself, being upright, wholly to Him Who Originated the skies and the earth, and I am not of the polytheists***.

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

But rather, what Ibrahim[as] intended by what he [as] said, was the invalidation of their religion, and establish with them that the worship is not deserved for that which have the qualities of the Venus, and the moon and the sun. But rather, it is their Creator who is deserving of the worship, and Creator of the skies and the earth. And what he[as] argued by was what Allah[azwj] has Said ***[6:83] And this was Our Argument which we gave to Ibrahim against his people***'. So Al-Mamoun said, 'May Allah[azwj] Bless you[asws], O son[asws] of Rasool-Allah[saww]!'[1401]

[1401] عيون أخبار الرّضا (عليه السّلام) 1: 197/ 1.

محمد بن يعقوب: بإسناده عن أحمد بن محمد بن خالد، عن أبيه، عن النضر بن سويد، عن يحيى بن عمران الحلبي، عن هارون بن خارجة، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمانَهُمْ بِظُلْمٍ، قال: «بشك».

Muhammad Bin Yaqoub, by his chain, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Haroun Bin Kharja, from Abu Baseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[6:82] Those who believe and do not mix up their faith with iniquity***, he[asws] said: '(Mix it) with doubt'.[1402]

و عنه: عن محمد بن يحيى، عن أحمد بن أبي زاهر، عن الحسن بن موسى الخشاب، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمانَهُمْ بِظُلْمٍ، قال: «بما جاء به محمد (صلى الله عليه و آله) من الولاية، و لم يخلطوها بولاية فلان و فلان، فهو الملبس بالظلم».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Abu Zaahir, from Al Hassan Bin Musa Al Khashaab, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[6:82] Those who believe and do not mix up their faith with iniquity***, he[asws] said: 'With what Muhammad[saww] came with from Al-Wilayah, and do not mix up with the Wilayah of so and so, and so and so , for it is the mixing up with the iniquity'.[1403]

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

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

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[6:82] Those who believe and do not mix up their faith with iniquity***, he[asws] said: '(Mix it up) with the Polytheism'.[1404]

VERSES 84 - 90

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۖ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {84} وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِنَ الصَّالِحِينَ {85} وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ {86}

[6:84] And We Gave to him Ishaq and Yaqoub; each did We Guide, and Nuh did We Guide beforehand, and of his descendants, Dawood and Sulaiman and Ayoub and Yusuf and Haroun; and thus do We Recompense those who do good (to others) [6:85] And Zakariya and Yahya and Isa and Ilyas; every one was of the righteous [6:86] And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds

[1402] الكافي 2: 293/ 4.
[1403] الكافي 1: 341/ 3.
[1404] الكافي 5: 14/ 1.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {87} ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ {88}

[6:87] And from among their forefathers and their descendants and their brethren, and We Chose them and Guided them into the Straight Path [6:88] This is Allah's Guidance, He Guides thereby whom He so Desires to of His servants; and if they had associated others (with Him), certainly what they did would have been confiscated from them

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ {89} أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهُدَاهُمُ اقْتَدِهْ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ {90}

[6:89] These are they to whom We Gave the Book and the Wisdom and the Prophet-hood; therefore if they disbelieve in it We have already Entrusted with it a people who are not disbelievers in it [6:90] These are they whom Allah Guided, therefore follow their Guidance. Say: I do not ask you for any Recompense for it; it is nothing but a Reminder to the nations

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ [لِي] أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ مَا يَقُولُونَ لَكُمْ فِي الْحَسَنِ وَ الْحُسَيْنِ (عليه السلام) قُلْتُ يُنْكِرُونَ عَلَيْنَا أَنَّهُمَا ابْنَا رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَأَيَّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي عِيسَى ابْنِ مَرْيَمَ (عليهما السلام) وَ مِنْ ذُرِّيَّتِهِ داوُدَ وَ سُلَيْمانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسى وَ هارُونَ وَ كَذلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيى وَ عِيسى فَجَعَلَ عِيسَى ابْنَ مَرْيَمَ مِنْ ذُرِّيَّةِ نُوحٍ (عليه السلام)

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

Abu Ja'far[asws] said to me: 'O Abu Al-Jaroud! What are they saying to you all with regards to Al-Hassan[asws] and Al-Husayn[asws]?' I said, 'They are denying us that the two of them[asws] are the sons[asws] of the Rasool Allah[saww]'. He[asws] said: 'So by which thing do you argue against them?' I said, 'We argue against them by the Statement of Allah[azwj] regarding Isa Bin Maryam[as]: ***"[6:84] and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others) [6:85] And Zakariya and Yahya and Isa"***. So He[azwj] Made Isa Bin Maryam[as] to be from the descendants of Noah[as]'.

قَالَ فَأَيَّ شَيْءٍ قَالُوا لَكُمْ قُلْتُ قَالُوا قَدْ يَكُونُ وَلَدُ الِابْنَةِ مِنَ الْوَلَدِ وَ لَا يَكُونُ مِنَ الصُّلْبِ قَالَ فَأَيَّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى لِرَسُولِهِ (صلى الله عليه وآله) فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ قَالَ فَأَيَّ شَيْءٍ قَالُوا قُلْتُ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ أَبْنَاءُ رَجُلٍ وَ آخَرُ يَقُولُ أَبْنَاؤُنَا

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

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ جَلَّ وَ تَعَالَى أَنَّهُمَا مِنْ صُلْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يَرُدُّهَا إِلَّا الْكَافِرُ قُلْتُ وَ أَيْنَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ مِنْ حَيْثُ قَالَ اللَّهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهاتُكُمْ وَ بَناتُكُمْ وَ

أَخَواتُكُمْ الْآيَةَ إِلَى أَنِ انْتَهَى إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ حَلائِلُ أَبْنائِكُمُ الَّذِينَ مِنْ أَصْلابِكُمْ فَسَلْهُمْ يَا أَبَا الْجَارُودِ هَلْ كَانَ يَحِلُّ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) نِكَاحُ حَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ كَذَبُوا وَ فَجَرُوا وَ إِنْ قَالُوا لَا فَهُمَا ابْنَاهُ لِصُلْبِهِ.

(The narrator) said, 'Abu Ja'far[asws] said: 'O Abu Al-Jaroud! I[asws] will give it (proof) from the Book of Allah[azwj] that the two of them[asws] are from the progeny of the Rasool Allah[saww]. None shall reject it except for the infidel'. I said, 'May I be sacrificed for you[asws], and where is that?' He[asws] said: 'Where Allah[azwj] Says: ***"[4:23] Forbidden to you are your mothers and your daughters and your sisters*** - the Verse until it ends with the Words of the Blessed and High ***and the wives of your sons who are of your own loins"***. So ask them, O Abu Al-Jaroud, was it Permissible for the Rasool Allah[saww] to marry the wives of the two of them[asws]? If they say, 'Yes', they lie, are mischievous, and if they say, 'No', so the two of them[asws] are from his[saww] seed'.[1405]

حدثنا محمد بن الحسين عن النضر عن عبد الغفار عن ابى عبد الله عليه السلام قال ان الله تعالى قال لنبيه ولقد وصيناك بما وصى به آدم ونوحا وابراهيم من قبلك ان اقيموا الدين ولا تتفرقوا فيه انا يعنى الولاية كبر على المشركين ما تدعوهم إليه يعنى كبر على قومك يا محمد ما تدعوهم من تولية على عليه السلام

It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar, from Abdul Ghaffar, who has narrated:

Abu Abdullah[asws] having said that: 'Allah[azwj] the High Said to His[azwj] Prophet[saww]: ***[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa that be steadfast upon the Religion and be not divided therein;*** It means 'Al-Wilayah', and "***hard to the Polytheists is that which you call them to",*** meaning, it is hard on your[saww] community, O Muhammad[saww], of what you[saww] are calling them to befriend Ali[asws]'.

قال ان الله قد اخذ ميثاق كل نبى وكل مؤمن ليؤمنن بمحمد صلى الله عليه وآله وعلى وبكل نبى وبالولاية ثم قال لمحمد صلى الله عليه وآله اولئك الذين هدى الله فبهديهم اقتده يعنى آدم ونوحا وكل نبى بعده.

Allah[azwj] had Taken the Covenant from every Prophet[as], and every believer to believe in Muhammad[saww] and Ali[asws], and with every Prophet[as] by 'Al-Wilayah'. Then He[azwj] Said to Muhammad[saww]: ***[6:90] These are they whom Allah Guided, therefore follow their Guidance***, meaning Adam[as] and Noah[as] and every Prophet[as] after him[as]'.[1406]

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

From Al Abbas Bin Hilal,

(It has been narrated) from Al-Reza[asws] having said: 'A man came to Abdullah Bin Al-Hassan whilst he was with (the tribe of) Al-Sabala, and asked him about the Pilgrmiage. So he said to him, 'There is Ja'far[asws] Bin Muhammad[asws] who has established himself[asws] for this (these matters), therefore ask him[asws]'. So the man

[1405] Al Kafi – H 14949
[1406] Basaair Al Darajaat – P 10 CH 18 H 35

came up to Ja'far[asws] and asked him[asws]. So he[asws] said to him: 'I[asws] saw you paused near Abdullah Bin Al Hassan, so what did he say to you?' He said, 'I asked him, but he ordered me that I should come to you[asws], and he said, 'Over there is Ja'far[asws] Bin Muhammad[asws]. He[asws] has established himself[asws] for this'.

فقال جعفر (عليه السلام): نعم، أنا من الذين قال الله في كتابه: أُولئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُداهُمُ اقْتَدِهْ سل عما شئت. فسأله الرجل، فأنبأه عن جميع ما سأله».

So Ja'far[asws] said: 'Yes! I[asws] am from those about whom Allah[azwj] Says in His[azwj] Book ***[6:90] These are they whom Allah Guided, therefore follow their Guidance***. Ask whatsoever you like to'. (The narrator) said: 'Thus the man asked him[asws], and he[asws] informed him about all that he asked'.[1407]

VERSE 91

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِنْ شَيْءٍ ۗ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ ۖ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۖ قُلِ اللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ {91}

[6:91] And they do not appreciate Allah with the appreciation that is due to Him when they say: Allah has not Revealed anything to a person. Say: Who Revealed the Book, which Musa brought, a Light and a Guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your forefathers. Say: Allah then Leaves them sporting in their vain discourses

فقال: «ذلك تعيير الله تبارك و تعالى لمن شبهه بخلقه، ألا ترى أنه قال: وَ ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ و معناه إذ قالوا: إن الأرض جميعا قبضته يوم القيامة و السماوات مطويات بيمينه؟ كما قال الله عز و جل: وَ ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قالُوا ما أَنْزَلَ اللَّهُ عَلى بَشَرٍ مِنْ شَيْءٍ، ثم نزه عز و جل نفسه عن القبضة و اليمين فقال: سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ».

So he[asws] said: 'That is the taunting (of people) to Allah[azwj] Blessed and High as the one who resembles His[azwj] creatures. Do you not see that He[azwj] Says ***[39:67] And they do not appreciate Allah with the appreciation that is due to Him***? And its Meaning is that they are saying, 'And the whole of the earth shall be in His[azwj] Grip on the Day of Judgement and the skies having been rolled up in His[azwj] Right Hand? Just as Allah[azwj] Mighty and Majestic Says ***[6:91] And they do not appreciate Allah with the appreciation that is due to Him when they say: Allah has not Revealed anything to a person***, then (Allah[azwj]) Distanced Himself[azwj] from the Grip and the Right Hand (as He[azwj] is higher thank to have any shape/limbs), so He[azwj] Said ***Glory be to Him, and Exalted is He, above what they are associating***'.[1408]

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

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

[1407] تفسير العيّاشي 1: 368/ 55.
[1408] التوحيد: 160/ 1.

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] cannot be described. And how can He[azwj] be described and Allah[azwj] has Said in His[azwj] Book ***[6:91] And they do not appreciate Allah with the appreciation that is due to Him***? Therefore, He[azwj] does not get described by appreciation, except that He[azwj] is greater than that (whatever is said/perceived about Him[azwj])'.[1409]

العياشي: عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: قُلْ مَنْ أَنْزَلَ الْكِتابَ الَّذِي جاءَ بِهِ مُوسى نُوراً وَ هُدىً لِلنَّاسِ تَجْعَلُونَهُ قَراطِيسَ تُبْدُونَها، قال: «كانوا يكتمون ما شاءوا و يبدون ما شاءوا».

Al Ayyashi, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[6:91] Say: Who Revealed the Book which Musa brought, a Light and a Guidance to men, which you make into scattered writings which you show while you conceal much?*** He[asws] said: 'They used to conceal what they so desired to and manifest what they so desired to'.[1410]

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

And in another report,

The Imam[asws] said: 'They used to conceal what they so desired to and manifest what they so desired to'. And the Imam[asws] said: 'The whole Book which was Revealed, so it is with the People[asws] of the Knowledge'.[1411]

VERSE 92

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

[6:92] And this is a Book We have Revealed, Blessed, verifying that, which is before it, and that you may warn the mother town and those around it; and those who believe in the Hereafter believe in it, and they attend to their Prayers constantly

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

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

'I asked Abu Ja'far[asws] Muhammad[asws] Bin Ali[asws] Al-Reza[asws], 'O son[asws] of the Rasool-Allah[saww], why has the Prophet[saww] been called '*Al-Ummy*?'. He[asws] said:

[1409] الكافي 1: 80/ 11.
[1410] تفسير العيّاشي 1 369/ 58.
[1411] تفسير العيّاشي 1: 369/ 59.

'What are the people saying?' I said, 'They are alleging that he[saww] has been called '*Al-Ummy*' because he[saww] was illiterate and could not write well.'

فقال (عليه السلام): «كذبوا عليهم لعنة الله، أنى ذلك و الله يقول في محكم كتابه: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آياتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتابَ وَ الْحِكْمَةَ فكيف كان يعلمهم ما لم يحسن؟ و الله لقد كان رسول الله (صلى الله عليه و آله) يقرأ و يكتب باثنين- أو قال بثلاثة- و سبعين لسانا، و إنما سمي الأمي لأنه كان من أهل مكة، و مكة من أمهات القرى، و ذلك قول الله عز و جل: لِتُنْذِرَ أُمَّ الْقُرى وَ مَنْ حَوْلَها.

He[asws] said: 'They lie! Upon them be the Curse of Allah[azwj], I[asws] for that, say that Allah[azwj] has Said in the Decisive (Verse) of His[azwj] Book ***[62:2] He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom,*** How does he[saww] teach them whilst not been well learned? By Allah[azwj], the Rasool-Allah[saww] was able to read and write in seventy two' - (or said) - 'seventy three languages, and He[asws] has been called '*Al-Ummy*' because he[saww] was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah[azwj] Mighty and Majestic ***[6:92] And that you may warn the mother of towns*** (أُمَّ الْقُرى) ***and those around it'.***[1412]

و عنه، قال: حدثنا محمد بن الحسن، قال: حدثنا سعد بن عبد الله، قال: حدثنا الحسن بن موسى الخشاب، عن علي بن حسان، و علي بن أسباط، و غيره، رفعه، عن أبي جعفر (عليه السلام)، قال: قلت له: إن الناس يزعمون أن رسول الله (صلى الله عليه و آله) لم يكتب و لا يقرأ. فقال: «كذبوا لعنهم الله أنى يكون ذلك و قد قال الله عز و جل: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آياتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتابَ وَ الْحِكْمَةَ وَ إِنْ كانُوا مِنْ قَبْلُ لَفِي ضَلالٍ مُبِينٍ؟ فكيف يعلمهم الكتاب و الحكمة، و ليس يحسن أن يقرأ و يكتب؟». قال: قلت: فلم سمي النبي (صلى الله عليه و آله) الأمي؟ قال: «نسب إلى مكة، و ذلك قول الله ع و جل: لِتُنْذِرَ أُمَّ الْقُرى وَ مَنْ حَوْلَها، و أم القرى مكة، فقيل أمي لذلك».

And it has been narrated from Muhammad Bin Al-Hassan, from Sa'd Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, and Ali Bin Asbaat, and someone else, with a chain going up to,

It was asked from Abu Ja'far[asws] that, 'The people claim that Rasool-Allah[saww] could not write or read.' He[asws] said: 'They lie! Curse of Allah[azwj] be upon them. I[asws] for that say that Allah[azwj] has Said ***[62:2] He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom, although they were from before in clear error.*** How did he[saww] teach them the Book and the Wisdom, without being good at reading and writing?' I said, 'Why was the Prophet[saww] called '*Al-Ummy*?' He[asws] said: 'He[asws] was established in Mecca, and that is the Statement of Allah[azwj] Mighty and Majestic ***[6:92] And and that you may warn the mother of towns and those around her*,** and the mother of towns is Mecca. So he[saww] was referred to as *Ummy* because of that.'[1413]

VERSES 93 & 94

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ {93} وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ {94}

[1412] علل الشرائع: 124/ 1
[1413] علل الشرائع: 125/ 2

[6:93] And who is more unjust than he who forges a lie against Allah, or says: It has been Revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has Revealed? And if only you could see when the unjust shall be in the agonies of death and the Angels shall spread forth their hands: Give up your souls; today you shall be Recompensed with an ignominious Punishment because you spoke against Allah other than the Truth and (because) you showed pride against His Signs [6:94] And certainly you have come to Us alone as We Created you at first, and you have thrown behind your backs the things which We Gave you, and We do not See with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً أَوْ قالَ أُوحِيَ إِلَيَّ وَ لَمْ يُوحَ إِلَيْهِ شَيْءٌ قَالَ نَزَلَتْ فِي ابْنِ أَبِي سَرْحٍ الَّذِي كَانَ عُثْمَانُ اسْتَعْمَلَهُ عَلَى مِصْرَ وَ هُوَ مِمَّنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَوْمَ فَتْحِ مَكَّةَ هَدَرَ دَمَهُ وَ كَانَ يَكْتُبُ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِذَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ كَتَبَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ فَيَقُولُ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) دَعْهَا فَإِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ وَ كَانَ ابْنُ أَبِي سَرْحٍ يَقُولُ لِلْمُنَافِقِينَ إِنِّي لَأَقُولُ مِنْ نَفْسِي مِثْلَ مَا يَجِيءُ بِهِ فَمَا يُغَيِّرُ عَلَيَّ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِ الَّذِي أُنْزِلَ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Safwaan Bin Yahya, from Ibn Muskaan, from Abu Baseer, who has narrated the following:

One of the Imams[asws] said when he[asws] was asked about the Words of Allah[azwj] Mighty and Majestic: ***[6:93] And who is more unjust than he who forges a lie against Allah, or says: It has been Revealed to me; while nothing has been revealed to him***. The Imam[asws] said: 'It was Revealed regarding Ibn Abu Sarh who was the office bearer of Usman over Egypt, and he was from the ones who were with the Rasool Allah[saww] on the Day of the conquest over Mecca whose blood was spared. And he used to write to the Rasool Allah[saww]. So if Allah[azwj] Mighty and Majestic Revealed that: "Surely Allah[azwj] is Most Mighty, Most Wise". He would write, 'Surely Allah[azwj] is Most Aware, Most Wise'. So the Rasool Allah[saww] said to him: 'Leave it, although Allah[azwj] is surely Most Aware, Most Wise'. So Ibn Abu Sarh used to say to the hypocrites, 'I am saying from myself similar to what he[saww] has come up with, so he[saww] does not let me alter it'. So Allah[azwj] Blessed and High Revealed regarding him what He[azwj] Revealed'.[1414]

وفي كتاب (الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، و ذكر حديث قبض روح الكافر، قال (عليه السلام): «فإذا بلغت الحلقوم، ضربت الملائكة وجهه و دبره، و قيل: أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذابَ الْهُونِ بِما كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَ كُنْتُمْ عَنْ آياتِهِ تَسْتَكْبِرُونَ، و ذلك قوله تعالى: يَوْمَ يَرَوْنَ الْمَلائِكَةَ لا بُشْرى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَ يَقُولُونَ حِجْراً مَحْجُوراً فيقولون: حراما عليكم الجنة محرما».

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

(It has been narrated) from Abu Ja'far[asws], and mentioned the Hadeeth of the capture of the soul of the Infidel, he[asws] said: 'So when it reaches the throat, the Angels strike his face and his back and say ***[6:93] Give up your souls; today shall you be***

[1414] Al Kafi – H 14690

Recompensed with an ignominious Punishment because you spoke against Allah other than the Truth and (because) you showed pride against His Signs, and that is His[azwj] Words ***[25:22] On the Day when they will see the Angels, there shall be no good news on that Day for the guilty, and they shall be saying: It is a rigorous Prohibition***, so they (Angels) shall be saying: 'The Paradise is Prohibited unto you with a (rigorous) Prohibition'.[1415]

عن أبي بصير، عن أبي جعفر (عليه السلام) وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً أَوْ قالَ أُوحِيَ إِلَيَّ وَ لَمْ يُوحَ إِلَيْهِ شَيْءٌ وَ مَنْ قالَ سَأُنْزِلُ مِثْلَ ما أَنْزَلَ اللَّهُ، قال: «من ادعى الإمامة دون الإمام (عليه السلام)».

From Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] ***[6:93] And who is more unjust than he who forges a lie against Allah, or says: It has been Revealed to me; while nothing has been revealed to him and he who says: I can reveal the like of what Allah has Revealed?*** The Imam[asws] said: '(It is regarding) the one who claims the Imamate (for himself) when he is not an Imam[asws]'.[1416]

3575/ [7]- ثم قال علي بن إبراهيم: و حدثني أبي «2»، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، أنه قال: «نزلت هذه الآية في معاوية و بني امية و شركائهم و أئمتهم».

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

(It has been narrated) from Abu Abdullah[asws] having said: 'This Verse was Revealed regarding Muawiya, and the Clan of Umayya, and their associates, and their imams'.[1417]

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

Al Ayyashi, from Salaam,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[6:93] today shall you be Recompensed with an ignominious Punishment***. The Imam[asws] said: 'The thirst on the Day of Judgement'.[1418]

VERSES 95 & 96

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذَٰلِكُمُ اللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ {95} فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {96}

[6:95] Surely, Allah is the Splitter of the seed and the stone; He Extracts the living from the dead and He is the Extractor of the dead from the living; that is Allah! How are you then turned away [6:96] He Causes the dawn to break; and He has Made the night for rest, and for the sun and the moon a calculation; that is an Ordained (matter) of the Mighty, the Knowing

[1415] الاختصاص: 359
[1416] تفسير العيّاشي 1: 370/ 61.
[1417] تفسير القمّي 1: 211.
[1418] تفسير العيّاشي 1: 370/ 62.

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل لما أراد أن يخلق آدم (عليه السلام) بعث جبرئيل (عليه السلام) في أول ساعة من يوم الجمعة فقبض بيمينه قبضة بلغت من السماء السابعة إلى السماء الدنيا، و أخذ من كل سماء تربة، ثم قبض قبضة اخرى، من الأرض السابعة العليا إلى الأرض السابعة القصوى،

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

'Abu Abdullah[asws] has said: 'When Allah[azwj] Mighty and Majestic Intended to Create Adam[as], Sent Jibraeel[as] during the first hour of the day of Friday. So he[as] captured in his right hand, and it reached from the seventh sky to the sky of the world, and took from each sky, some dust. Then he[as] grabbed again from the highest seventh firmament to the lowest seventh firmament.

فأمر الله عز و جل كلمته فأمسك القبضة الاولى بيمينه، و القبضة الاخرى بشماله، ففلق الطين فلقتين فذرأ من الأرض ذروا و من السموات ذروا، فقال للذي بيمينه: منك الرسل و الأنبياء و الأوصياء و الصديقون و المؤمنون و الشهداء «1» و من أريد كرامته. فوجب لهم ما قال كما قال.

So Allah[azwj] Mighty and Majestic Commanded him[as] to hold the first grab in his right hand, and the other one in his[as] left hand. So the clay was in two halves. He[azwj] Said: "Leave some from the earth, and leave some from the skies". So He[azwj] Said to the one in his[as] right hand: "From you would be the Rasools[as], and the Prophets[as], and the successors[as], and the Truthful, and the Believers, and the martyrs, and the ones I[azwj] Want to Honour". So it Obligated for them, what He[azwj] Said, as He[azwj] Said it'.

و قال للذي بشماله: منك الجبارون و المشركون و المنافقون و الطواغيت و من أريد هوانه و شقوته. فوجب لهم ما قال كما قال. ثم إن الطينتين خلطتا جميعا، و ذلك قوله تعالى: إِنَّ اللَّهَ فالِقُ الْحَبِّ وَ النَّوى فالحب: طينة المؤمنين التي ألقى الله عليها محبته، و النوى: طينة الكافرين الذين نأوا عن كل خير، و إنما سمي النوى من أجل أنه نأى من الحق ، و تباعد منه.

And Said to the one in his[as] left hand: "From you would be the tyrants, and the Polytheists, and the hypocrites, and the devils, and the ones whom I[azwj] Want to disgrace and humiliation". So it obligated for them what He[azwj] Said, as He[azwj] Said it. Then the two clays were mixed together, and these are the Words of the High ***[6:95] Surely Allah is the Splitter of the seed and the stone***. So the seed – is the clay of the Believer upon whom Allah[azwj] has Conferred His[azwj] Love. And the stone – is the clay of the Infidels who are away from every good. But rather, it is referred to as the stone (النوى) because it is away from the Truth and remote from Him[azwj].

و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فالحي: المؤمن الذي تخرج طينته من طينة الكافر، و الميت الذي يخرج من الحي: هو الكافر الذي يخرج من طينة المؤمن، فالحي: المؤمن، و الميت: الكافر، و ذلك قول الله عز و جل: أَ وَ مَنْ كانَ مَيْتاً فَأَحْيَيْناهُ فكان موته اختلاط طينة مع طينة الكافر، و كان حياته حين فرق الله عز و جل بينهما بكلمته.

And Allah[azwj] Mighty and Majestic Said ***He Extracts the living from the dead and He is the Extractor of the dead from the living***. So the living – it is the Believer who comes out from the clay (lineage) of the Infidel. And the dead, which comes out from the living – it is the Infidel who comes out form the clay (lineage) of the Believer. So the living – it is the Believer, and the dead – it is the Infidel. And these are the Words of Allah[azwj] Mighty and Majestic ***[6:122] Is he who was dead then We Raised him to life***. So his death was his being mixed up with the clay of the Infidel,

and his life was when Allah[azwj] Mighty and Majestic Separated the two by His[azwj] Word.

كذلك يخرج الله عز و جل المؤمن في الميلاد من الظلمة بعد دخوله فيها إلى النور، و يخرج الكافر من النور إلى الظلمة بعد دخوله إلى النور، و ذلك قول الله عز و جل: لِيُنْذِرَ مَنْ كانَ حَيًّا وَ يَحِقَّ الْقَوْلُ عَلَى الْكافِرِينَ».

That is how Allah[azwj] Mighty and Majestic Extracts the Believer, from the darkness which he had entered into, to the light thereby giving him a new life, and Expels the Infidel from the light to the darkness after he had been entered into it (the faith). And these are the Words of Allah[azwj] Mighty and Majestic ***[36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers***'.[1419]

VERSES 97 - 101

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {97} وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ {98}

[6:97] And He it is Who has Made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have Made plain the Signs for a people who know [6:98] And He is the One Who has Brought you into being from a single soul, then there is a (permanent) resting-place and a (temporary) depository; indeed We have Made plain the Signs for a people who understand

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

[6:99] And He is the One Who Sends down water from the sky, then We Extract by it buds of all (plants), then We Extract from it green (foliage) from which We Produce grain piled up (in the earth); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are Signs in this for a people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَصِفُونَ {100} بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {101}

[6:100] And they make the Jinn as associates with Allah, while He Created them, and they falsely attribute to Him sons and daughters without knowledge; Glory be to Him, and highly Exalted is He above what they are ascribing (to Him) [6:101] Wonderful Originator of the skies and the earth! How could He have a son when He has no consort, and He (Himself) Created everything, and He is the Knower of all things

[1419] الكافي 2: 4/ 7

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

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

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

قال- و فيهم جرت فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ». و قال لي: «إن فلانا كان مستودعا فلما كذب علينا سلبه الله إيمانه.

The Imam[asws] said: 'And regarding them flows ***[6:98] then there is a (permanent) resting-place and a (temporary) depository***'. And he[asws] said to me: 'When So and so (Al-Zubeyr) who was ***a (temporary) depository***, he lied against us[asws], Allah[azwj] Confiscated his belief'.[1420]

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

Al Ayyashi, from Abu Baseer,

from Abu Ja'far[asws], said, 'I said, '(What about) ***[6:98] And He it is Who has Brought you into being from a single soul, then there is a (permanent) resting-place and a (temporary) depository***? He[asws] said: 'What are the people of your city saying with regards to it?' I said, 'They are saying, 'The resting place is the womb, and the despository is regarding the confiscation'.

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

So he[asws] said: 'They are lying! The resting place – is what the belief rests in his heart, so it is not removed from it, ever; and the despository – that which the belief is desposited in for a time, then it is Confiscated. And Al Zubeyr was from them'.[1421]

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

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

[1420] الكافي 2: 306/ 4.
[1421] تفسير العيّاشي 1: 371/ 69

'I asked Abu Abdullah[asws], so I said to him[asws], 'May I be sacrificed for you[asws]! Your[asws] Shias are saying that for the Eman is ***there is a (permanent) resting-place and a (temporary) depository***. Therefore, teach me something which when I am killed, my Eman would be complete'.

قال: «قل في دبر كل صلاة فريضة:

The Imam[asws] said: 'Say at the end of every Obligatory Prayer,

رضيت بالله ربا، و بمحمد نبيا، و بالإسلام دينا، و بالقرآن كتابا، و بالكعبة قبلة، و بعلي وليا و إماما، و بالحسن و الحسين و الأئمة (صلوات الله عليهم)، اللهم إني رضيت بهم أئمة فارضني لهم، إنك على كل شيء قدير».

'I am pleased with Allah[azwj] as a Lord[azwj], and Muhammad[saww] as a Prophet, and with Al-Islam as a Religion, and with the Quran as a Book, and with the Kaaba as a Qiblah, and with Ali[asws] as a Guardian and an Imam[asws], and with Al-Hassan[asws] and Al-Husayn[asws] and the Imams[asws]. Our Allah[azwj]! I am pleased with them[asws] as Imams[asws], so Make them[asws] to be pleased with me, You[azwj] have Power over everything'.[1422]

VERSES 102 - 107

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {102} لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ {103}

[6:102] That is Allah, your Lord, there is no god but He; the Creator of all things, therefore worship Him, and He has Charge of all things [6:103] Vision cannot comprehend Him, and He Comprehends (all) vision; and He is the Knower of the subtleties, the Aware

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {104} وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ {105}

[6:104] There has come to you Insight from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you [6:105] And thus do We Repeat the Signs and that they may say: You have read; and that We may Clarify it to a people who know

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {106} وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۗ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {107}

[6:106] Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the Polytheists [6:107] And if Allah had so Desired, they would not have associated others (with Him); and We have not Appointed you as a keeper over them, and you are not placed in charge of them

[1422] التهذيب 2: 109/ 412.

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: سألني أبو قرة المحدث أن أدخله على أبي الحسن الرضا (عليه السلام)، فاستأذنته في ذلك، فأذن لي، فدخل عليه، فسأله عن الحلال و الحرام حتى بلغ سؤاله إلى التوحيد، فقال أبو قرة: إنا روينا أن الله قسم الرؤية و الكلام بين نبيين، فقسم الكلام لموسى، و لمحمد الرؤية؟

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

'Abu Qarat the narrator (of Hadeeth) asked me that I should take him to Abu Al-Hassan[asws] Al-Reza[asws], so I sought permission from him[asws] regarding that. He[asws] permitted me, so we went to him[asws].

He asked him[asws] about the Permissibles and the Prohibited, until his questions reached to the Monotheism (التوحيد), so Abu Qarat said, 'We (the narrators) are reporting that Allah[azwj] has Divide the Sighting and the Speech between two Prophets[as]. So He[azwj] Gave the (division of) the Speech to Musa[as], and to Muhammad[saww] He[azwj] Gave the (division of) the Sighting?'

فقال أبو الحسن (عليه السلام): «فمن المبلغ عن الله إلى الثقلين من الجن و الإنس: لا تدركه الأبصار، و لا يحيطون به علما، و ليس كمثله شيء، أليس محمد (صلى الله عليه و آله)؟ قال: بلى. قال: كيف يجيء رجل إلى الخلق جميعا فيخبرهم أنه جاء من عند الله، و أنه يدعوهم إلى الله بأمر الله فيقول: لا تُدْرِكُهُ الْأَبْصارُ و لا يُحِيطُونَ بِهِ عِلْماً ، و لَيْسَ كَمِثْلِهِ شَيْءٌ، ثم يقول: أنا رأيته بعيني، و أحطت به علما، و هو على صورة البشر؟! أما تستحيون، ما قدرت الزنادقة أن ترميه بهذا، أن يكون يأتي من عند الله بشيء ثم يأتي بخلافه من وجه آخر».

So Abu Al-Hassan[asws] said: 'So who was it that preached from Allah[azwj] to the Jinn and the Humans, that the visions cannot grasp Him[azwj], nor can He[azwj] be comprehended by knowledge, and there is no likeness for Him[azwj]?' Was it not Muhammad[saww]?' He said, 'Yes it was '. He[asws] said: 'So how can a man come to all the creatures and inform them that he is from the Presence of Allah[azwj], and that he is calling them to Allah[azwj] by Allah[azwj]'s Command, so he says ***[6:103] No vision can grasp Him ; [20:110] they do not comprehend Him in knowledge ; [42:11] nothing is like a likeness of Him***, then one goes on to say: 'I have seen Him (Allah[azwj]) with my own eyes! And I comprehended Him (Allah[azwj]) in my knowledge, and that he (Allah[azwj]) was in the image of a man? But, you should be ashamed of yourselves.

Even the Atheists have not been able to say this, that he[saww] brought one thing from the Presence of Allah[azwj] and then came up with something opposite to it'.

قال أبو قرة: فإنه يقول: وَ لَقَدْ رَآهُ نَزْلَةً أُخْرى؟ فقال أبو الحسن (عليه السلام): «إن بعد هذه الآية ما يدل على ما رأى، حيث قال: ما كَذَبَ الْفُؤادُ ما رَأى يقول: ما كذب فؤاده ما رأت عيناه، ثم أخبر بما رأى، فقال: لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى، فآيات الله غير الله، و قد قال الله عز و جل: وَ لا يُحِيطُونَ بِهِ عِلْماً فإذا رأته الأبصار فقد أحاط به العلم، و وقعت المعرفة».

Abu Qarat said, 'But, He[azwj] is Saying ***[53:13] And certainly he saw it in another descent***?' So Abu Al-Hassan[asws] said: 'In the Verse after this, what is the evidence upon what was seen where He[azwj] Says ***[53:11] The heart did not belie what it saw***. He[azwj] is Saying that the heart did not belie what the eyes saw, then Informs about what was seen ***[53:18 He saw of the greatest Signs of his Lord***, so <u>the Sign of Allah[azwj] is other than Allah[azwj]</u>, And Allah[azwj] Mighty and Majestic Said ***[20:110] they do not comprehend Him in knowledge***, so <u>if the eye has seen therefore the knowledge has grasped it, and understanding occurs</u>'.

فقال أبو قرة: فتكذب بالروايات؟ فقال أبو الحسن (عليه السلام): «إذا كانت الروايات مخالفة للقرآن كذبتها، و ما أجمع المسلمون عليه أنه لا يحاط به علما، و لا تدركه الأبصار، و ليس كمثله شيء».

Abu Qarat said, 'So you[asws] are belying the reports?' So Abu Al-Hassan[asws] said: 'If the report opposes the Quran, I[asws] deny it, and what the Muslims have formed a consensus upon is that He[azwj] cannot be grasped by knowledge, nor can the eyes visualise Him[azwj], and there is nothing similar to Him[azwj]'.[1423]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن أبي نجران، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) في قوله تعالى: لا تُدْرِكُهُ الْأَبْصارُ. قال: «إحاطة الوهم، ألا ترى إلى قوله: قَدْ جاءَكُمْ بَصائِرُ مِنْ رَبِّكُمْ ليس يعني بصر العيون فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ليس يعني من البصر بعينه، وَ مَنْ عَمِيَ فَعَلَيْها ليس يعني عمى العيون، إنما عنى إحاطة الوهم، كما يقال: فلان بصير بالشعر، و فلان بصير بالفقه، و فلان بصير بالدراهم، و فلان بصير بالثياب، الله أعظم من أن يرى بالعين».

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

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[6:103] Vision cannot comprehend Him***. He[asws] said: 'Comprehension of the imagination. Have you not seen His[azwj] Words ***[6:104] There has come to you Insight from your Lord; whoever will therefore see, it is for his own soul*** it does not mean the insight of the eyes ***and whoever will be blind*** it does not mean blindness of the eyes. But, rather it means the comprehension of the imagination, just like it is said, 'So and so has an insight into poetry, and so and so has an insight into the jurisprudence, and so and so has an insight into Dirhams, and so and so has an insight into the clothes. Allah[azwj] is Greater than that He[azwj] could be seen with the eyes'.[1424]

VERSES 108 - 111

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ {108} وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ {109}

[6:108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge. Thus have We Made fair seeming to every people their deeds; then to their Lord shall be their return, so He will Inform them of what they did [6:109] And they swear by Allah with the strongest of their oaths, that if a Sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {110} وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ {111}

[6:110] And We will Turn their hearts and their sights, even as they did not believe in it the first time, and We will Leave them in their inordinacy, blindly

[1423] الكافي 1: 74/ 2
[1424] الكافي 1: 76/ 9.

wandering on [6:111] And even if We had Sent down to them the Angels and the dead had spoken to them and We had Brought together all things before them, they would not believe unless Allah so Desires, but most of them are ignorant

علي بن إبراهيم، قال: حدثني أبي، عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: إنه سئل عن قول النبي (عليه السلام): «إن الشرك أخفى من دبيب النمل على صفاة سوداء في ليلة ظلماء».

Ali Bin Ibrahim said, 'My father narrated to me, from Mas'ada,

(It has been narrated) from Abu Abdullah[asws] having said when asked about the Words of the Prophet[saww]: 'The Polytheism is more hidden than the crawling of the ants upon a black surface in a dark night'.

فقال: «كان المؤمنون يسبون ما يعبد المشركون من دون الله، فكان المشركون يسبون ما يعبد المؤمنون، فنهى الله المؤمنين عن سب آلهتهم لكي لا يسب الكفار إله المؤمنين، فيكون المؤمنون قد أشركوا بالله تعالى من حيث لا يعلمون، فقال: وَ لا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْواً بِغَيْرِ عِلْمٍ».

So the Imam[asws] said: 'The believers used to abuse what the Polytheists were worshipping, besides Allah[azwj], and the Polytheists used to abuse what the believers were worshipping. Thus, Allah[azwj] Prohibited the believrs from abusing gods of (others) lest the Infidels abuse the God of the believers, so the believers would end-up associating with Allah[azwj] without being aware of it, so He[azwj] Said ***[6:108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge***'.[1425]

العياشي: عن عمر الطيالسي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: وَ لا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْواً بِغَيْرِ عِلْمٍ. قال: فقال: «يا عمر، هل رأيت أحدا يسب الله؟» قال: فقلت: جعلني الله فداك، فكيف؟ قال: «من سب ولي الله فقد سب الله».

Al Ayashi, from Umar Al Tayalisy,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[6:108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge***, so the Imam[asws] said: 'O Umar! Have you ever seen anyone abuse Allah[azwj]?' I said, 'May I be sacrificed for you[asws], then how?' He[asws] said: 'The one who abuses the 'Wali' (Guardian of) Allah[azwj] so he has abused Allah[azwj]'.[1426]

و قال علي بن إبراهيم: حدثني محمد بن علي بن بلال، عن يونس، قال: اختلف يونس و هشام بن إبراهيم في العالم الذي أتاه موسى (عليه السلام) أيهما كان أعلم؟ و هل يجوز أن يكون على موسى (عليه السلام) حجة في وقته و هو حجة الله على خلقه؟ قال قاسم الصيقل: فكتبوا ذلك إلى أبي الحسن الرضا (عليه السلام) يسألونه عن ذلك، فكتب في الجواب: «أتى موسى (عليه السلام) العالم فأصابه و هو في جزيرة من جزائر البحر إما جالسا و إما متكئا، قال: من أنت؟ قال: أنا موسى بن عمران. قال: أنت موسى بن عمران الذي كلمه الله تكليما؟ قال: نعم. قال: فما حاجتك؟ قال: جئت لتعلمني مما علمت رشدا. قال: إني وكلت بأمر لا تطيقه، و وكلت أنت بأمر لا أطيقه.

And Ali Bin Ibrahim said, 'Muhammad Bin Ali Bin Bilal, from Yunus - said,

[1425] تفسير القمّي 1: 213.
[1426] تفسير العيّاشي 1: 373/ 80

'Yunus and Hisham Bin Ibrahim differed regarding the scholar to whom Musa[as] came to, which one of the two was more knowledgeable. And is it Permissible that such should happen with Musa[as] during his[as] time, and he[as] was the Proof of Allah[azwj] over His[azwj] creatures?' Qasim Al-Saywal said, 'So let us write that to Abu Al-Hassan Al-Reza[asws] asking him[asws] about that'. So he[asws] wrote back in the answer to it: 'Musa[as] came to the scholar, and he was in an island from the islands of the sea, either sitting or reclining. He said, 'Who are you[as]? He[as] said: 'I[as] am Musa[as] Bin Imran[as]'. He said, 'Are you the Musa[as] Bin Imran[as] to whom Allah[azwj] Spoke with a Speech?' He[as] said: 'Yes'. He said, 'So what is your[as] need?' He[as] said: 'I[as] have come so that you would teach me[as] from the rightful (Guidance) you have been Taught'. He said, 'I have been Authorised by a matter which you[as] cannot tolerate, and you[as] have been Authorised by a matter which I cannot tolerate'.

ثم حدثه العالم بما يصيب آل محمد (عليهم السلام) من البلاء و كيد الأعداء حتى اشتد بكاؤهما، ثم حدثه عن فضل آل محمد (عليهم السلام) حتى جعل موسى (عليه السلام) يقول: يا ليتني كنت من آل محمد، و حتى ذكر فلانا و فلانا، و فلانا، و مبعث رسول الله (صلى الله عليه و آله) إلى قومه، و ما يلقى منهم و من تكذيبهم إياه، و ذكر له تأويل هذه الآية: وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصارَهُمْ كَما لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ «1» حين أخذ عليهم الميثاق (عليه السلام)

Then the scholar (Al-Khizr[sa]) narrated to him[as] with what would be meted out to the Progeny[asws] of Muhammad[saww] from the affliction, and plots of the enemies to the extent that their[asws] crying out would be intensified. Then he narrated to him[as] about the merits of the Progeny[asws] of Muhammad[saww] until Musa[as] said: 'O Woe be unto me[as]! If only I[as] was from the Progeny[asws] of Muhammad[saww]!' – to the extent that he (the scholar) mentioned so and so , and so and so , and so and so (Usman), and the Sending of Rasool-Allah[saww] to his[saww] people, and what he[saww] would be facing from them, and from their belying him[saww], and mentioned for him the explanation of this Verse ***[6:110] And We will Turn their hearts and their sights, even as they did not believe in it the first time***, where He[azwj] Took the Covenant from them.[1427]

محمد بن يعقوب: عن الحسين بن محمد، عن علي بن محمد بن سعد، عن محمد بن مسلم، عن إسحاق بن موسى، قال: حدثني أخي و عمي، عن أبي عبد الله (عليه السلام) قال: «ثلاثة مجالس يمقتها الله و يرسل نقمته على أهلها فلا تقاعدوهم و لا تجالسوهم: مجلسا فيه من يصف لسانه كذبا في فتياه، و مجلسا ذكر أعدائنا فيه جديد و ذكرنا فيه رث، و مجلسا فيه من يصد عنا و أنت تعلم».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Is'haq Bin Musa, from his brother and uncle,

(It has been narrated) from Abu Abdullah[asws] having said: 'Three gatherings are Hated by Allah[azwj] and He[azwj] Sends Retribution upon its people, therefore do not sit with them nor gather with them – A gathering in which there is lying regarding the Truth (the relious matters), and a gathering in which the mention of our[asws] enemies is fresh and our[asws] mention is worn-out, and a gathering in which one repels us[asws] and you know about it'.

قال: ثم تلا أبو عبد الله (عليه السلام) ثلاث آيات من كتاب الله كأنما كن في فيه- أو قال في كفه-: وَ لا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْواً بِغَيْرِ عِلْمٍ، وَ إِذا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آياتِنا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ، وَ لا تَقُولُوا لِما تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هذا حَلالٌ وَ هذا حَرامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ.

[1427] تفسير القمّي 2: 38 (Extract)

He (the narrator) said, 'Then Abu Abdullah[asws] recited three Verses from the Book of Allah[azwj] as if these were in the palm of his[asws] hands - ***[6:108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge*** ; ***[6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse*** ; ***[16:116] And, for what your tongues describe, do not utter the lie, saying this is lawful and this is unlawful, in order to forge a lie against Allah***'.[1428]

و قال علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصارَهُمْ يقول: «ننكس قلوبهم فيكون أسفل قلوبهم أعلاها، و نعمي أبصارهم فلا يبصرون الهدى.

And Ali Bin Ibrahim said, 'In a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[6:110] And We will Turn their hearts and their sights*** having said: 'We[azwj] Lower their heards so they become the lowest of the hearts, and Turn their signs so they do not see the Guidance'.

و قال علي بن أبي طالب (عليه السلام): إن أول ما تغلبون عليه من الجهاد: الجهاد بأيديكم، ثم الجهاد بألسنتكم، ثم الجهاد بقلوبكم، فمن لم يعرف قلبه معروفا و لم ينكر منكرا نكس قلبه فجعل أسفله أعلاه، فلا يقبل خيرا أبدا. كَما لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ يعني في الذر و الميثاق وَ نَذَرُهُمْ فِي طُغْيانِهِمْ يَعْمَهُونَ أي يضلون»»

And Ali[asws] Bin Abu Talib[asws] said: 'The first of what is preferable from the Jihad is the Jihad by your hands, then the Jihad by your tongues, then the Jihad by your hearts. So the one whose heart does not recognise the good so he would not deny the deficiency of his heart and would make the lower to be the higher, and would not accept the good, ever. ***even as they did not believe in it the first time*** – Meaning during the (realm of the) Particles and the Covenant ***and We will Leave them in their inordinacy, blindly wandering on***'.[1429]

VERSES 112 - 114

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ {112} وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ {113}

[6:112] And thus did We Make for every Prophet an enemy, the Satans from among the humans and the Jinn, some of them suggesting to others flower discourses to deceive (them), and had your Lord so Desired they would not have done it, therefore leave them and that which they forge [6:113] And that the hearts of those who do not believe in the Hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {114}

[1428] الكافي 2: 280/ 12.
[1429] تفسير القمّي 1: 213.

[6:114] Shall I then seek a judge other than Allah? And He it is Who has Revealed to you the clear Book; and those to whom We have Given the Book know that it is Revealed by your Lord with the Truth, therefore you should not be of the disputers.

و قال علي بن إبراهيم: و حدثني أبي، عن الحسين بن سعيد، عن بعض رجاله، عن أبي عبد الله (عليه السلام) قال: «ما بعث الله نبيا إلا و في أمته شيطانان يؤذيانه و يضلان الناس بعده، فأما صاحبا نوح فقيطفوص و خرام، و أما صاحبا إبراهيم فمكثل و رزام، و أما صاحبا موسى فالسامري و مرعتيبا، و أما صاحبا عيسى فبولس، و مرتيون، و أما صاحبا محمد (صلى الله عليه و آله) فحبتر و زريق».

And Ali Bin Ibrahim said, 'And my father narrated to me, from Al Husayn Bin Saeed, from one of his men,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] did not Send a Prophet[as] except that in his[as] community had two Satans hurting him[as] and straying the people after him[as]. So as for the companions of Noah[as] – they were Qaytafus and Kharaam; and as for the companions of Ibrahim[as] – so they were Maksal and Razaam; and as for the companions of Musa[as] – so they were Al-Samiry and Mar'atayba; and as for the companions of Isa[as] – so they were Bolus and Martiyun; and as for the companions of Muhammad[saww] – so they were Hibter and Zareeq '.[1430]

VERSES 115 - 117

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {115} وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ {116} إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {117}

[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing [6:116] And if you obey most of those in the earth, they will lead you astray from Allah's Way; they follow (nothing) but conjecture and they only lie [6:117] Surely your Lord - He best Knows who goes astray from His Way, and He best knows those who follow the right course

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى صِدْقاً وَ عَدْلًا فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا نَقْرَؤُهَا وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلًا فَقَالَ إِنَّ فِيهَا الْحُسْنَى.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Muhammad Bin Sinan, from Muhammad bin Marwaan who said:

Abu Abdullah[asws] recited: ***"[6:115] And the 'beautiful' Word of your Lord has been accomplished truly and justly"***. I said, 'May I be sacrificed for you[asws], but rather we are reciting it as ***"[6:115] And the Word of your Lord has been accomplished truly and justly"***. So he[asws] said: 'Surely, in it is 'the beautiful'' (referring to the alteration/Tahreef in the Holy Quran).[1431]

[1430] تفسير القمّي 1: 214.
[1431] Al Kafi – H 14697

حدثنا احمد بن محمد عن على بن الحكم عن محمد بن مروان قال قال أبو جعفر عليه السلام إذا دخل احدكم على الامام فلينظر ما يتكلم به فان الامام يسمع الكلام في بطن امه فإذا هي وضعته سطع لها نور ساطع إلى السماء وسقط وفى عضده الايمن مكتوب وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا هو تكلم رفع الله له عمودا ويشرف به على الارض يعلم به اعمالهم.

It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Marwaan who said:

'Abu Ja'far[asws] said: 'When one of you comes to the Imam[asws] he should look at what he speaks about, for the Imam[asws] hears the speech even before appearing to (the lap of) his[asws] mother. A light is established which extends up to the sky, and down, and on his[asws] right shoulder is written ***[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing***. When he[asws] starts to speak, Allah[azwj] Raises for him[asws] a pillar, and he[asws] oversees by it on the Earth and knows by it, their deeds'.[1432]

حدثنا احمد بن محمد بن عمرو بن عبد العزيز عن الحميرى عن يونس بن ظبيان قال قال أبو عبد الله عليه السلام وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم ثم قال هذا حرف في الائمة خاصة ثم قال يا يونس ان الامام يخلقه الله بيده لا يليه احد غيره وهو جعله يسمع ويرى في بطن امه حتى إذا صار إلى الارض خط بين كتفيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

It has been narrated to us by Ahmad Bin Muhammad Bin Amro Bin Abdul Aziz, from Al-Humeyri, from Yunus Bin Zibyan who said:

'Abu Abdullah[asws] said: '***[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing***. Then he[asws] said: 'This letter (Harf) is regarding the Imams[asws] exclusively'. Then he[asws] said: 'O Yunus, Allah[azwj] Created the Imam[asws] with His[azwj] Hands, One[asws] does not follow the Others, and he[asws] is Made to be able to hear and see whilst inside the body of his[asws] mother until when he[asws] comes to the ground, a line is written between his[asws] shoulders ***[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing***'.[1433]

VERSES 118 - 121

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ {118} وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ {119}

[6:118] Therefore eat of that on which Allah's Name has been mentioned if you are Believers in His Signs [6:119] And what reason have you that you should not eat of that on which Allah's Name has been mentioned, and He has already Clarified to you what He has Forbidden to you - excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord - He best Knows those who exceed the limits

[1432] Basaair Al Darajaat – P 9 Ch 7 H 2
[1433] Basaair Al Darajaat - P 9 Ch 11 H 3

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ {120} وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ {121}

[6:120] And abandon open and the secret sin; surely they who earn the sin shall be Recompensed with what they earned [6:121] And do not eat of that on which Allah's Name has not been mentioned, and that is most surely a transgression; and most surely the Satans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be Polytheists

عن حمران، قال: سمعت أبا عبد الله (عليه السلام) يقول في ذبيحة الناصب و اليهودي- قال-: «لا تأكل ذبيحته حتى تسمعه يذكر اسم الله، أما سمعت قول الله: وَ لا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ؟».

From Hamran who said,

'I heard Abu Abdullah[asws] saying regarding the slaughter (animal) of the Hostile One (Nasibi) and the Jews, he[asws] said: 'Do not eat their slaughter (animal) until you hear them mentioned the Name of Allah[azwj]. Have you not heard the Words of Allah[azwj] ***[6:121] And do not eat of that on which Allah's Name has not been mentioned***?'[1434]

مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصٍ الْمُؤَذِّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَتَبَ بِهَذِهِ الرِّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمَرَهُمْ بِمُدَارَسَتِهَا وَ النَّظَرِ فِيهَا وَ تَعَاهُدِهَا وَ الْعَمَلِ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَغُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah[asws] as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah[asws] wrote this letter to his[asws] companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

Included in this letter was -

فَأَعْطُوا اللَّهَ مِنْ أَنْفُسِكُمُ الِاجْتِهَادَ فِي طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُدْرَكُ شَيْءٌ مِنَ الْخَيْرِ عِنْدَهُ إِلَّا بِطَاعَتِهِ وَ اجْتِنَابِ مَحَارِمِهِ الَّتِي حَرَّمَ اللَّهُ فِي ظَاهِرِ الْقُرْآنِ وَ بَاطِنِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ وَ ذَرُوا ظَاهِرَ الْإِثْمِ وَ باطِنَهُ

'So give Allah[azwj] from yourselves, the struggle in obedience to Him[azwj], for Allah[azwj] does not Accept anything from the good with Him[azwj] except by obedience to Him[azwj], and the avoidance of His[azwj] Prohibitions which Allah[azwj] has Prohibited in the apparent of the Quran and in its hidden. Allah[azwj] Blessed and High has Said in His[azwj] Book, and His[azwj] Words are True: ***"[6:120] And abandon open and secret sin"***.

وَ اعْلَمُوا أَنَّ مَا أَمَرَ اللَّهُ بِهِ أَنْ تَجْتَنِبُوهُ فَقَدْ حَرَّمَهُ وَ اتَّبِعُوا آثَارَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتَهُ فَخُذُوا بِهَا وَ لَا تَتَّبِعُوا أَهْوَاءَكُمْ وَ آرَاءَكُمْ فَتَضِلُّوا فَإِنَّ أَضَلَّ النَّاسِ عِنْدَ اللَّهِ مَنِ اتَّبَعَ هَوَاهُ وَ رَأْيَهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

[1434] تفسير العيّاشي 1: 375/ 87.

And know that whatever Allah[azwj] has Ordered you to avoid, so He[azwj] has Prohibited it, and follow the footsteps of the Messenger[saww] of Allah[azwj], and his[saww] Sunnah, so adhere to it and do not follow your own desires, and your opinions, for you will go astray. The most misguided of the people with Allah[azwj] is the one who follows his own desires and his opinion without (following the) Guidance from Allah[azwj].[1435]

VERSES 122 - 124

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ {122} وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ {123}

[6:122] Is he who was dead then We Raised him to life and Made for him a Light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers [6:123] And thus have We Made in every town the great ones to be its guilty ones, that they may plot therein; and they do not plot but against their own souls, and they do not perceive

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۘ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ {124}

[6:124] And when a Sign comes to them they say: We will not believe till we are given the like of what Allah's Rasools are given. Allah best knows where He Places His Message. There shall befall those who are guilty, humiliation from Allah and severe Punishment because of what they planned

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فالحي: المؤمن الذي تخرج طينته من طينة الكافر، و الميت الذي يخرج من الحي: هو الكافر الذي يخرج من طينة المؤمن، فالحي: المؤمن، و الميت: الكافر، و ذلك قول الله عز و جل: أَ وَ مَنْ كانَ مَيْتاً فَأَحْيَيْناهُ فكان موته اختلاط طينة مع طينة الكافر، و كان حياته حين فرق الله عز و جل بينهما بكلمته.

Muhammad Bin Yaqoub from Ali Bin Muhammad from Saleh Bin Abu Hamaad, from Al-Husayn Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

'Abu Abdullah[asws] said: And Allah[azwj] Mighty and Majestic Says ***[6:95] He Brings forth the living from the dead and He is the Bringer forth of the dead from the living.*** The living are the Believers whose clay was taken out from the clay of the unbelievers, and the dead are the ones who have been taken from the live are the unbelievers whose clay have been taken out from the clay of the Believers. The living are the Believers and the dead are the unbelievers, and these are the Words of Allah[azwj] Mighty and Majestic ***[6:122] Is he who was dead then We Raised him to life*** His death was due to the mixing of his clay with the clay of the unbeliever, and his life was when Allah[azwj] Differentiated between them by His[azwj] Word.[1436]

[1435] Al Kafi – H 14449
[1436] 7 /4 :2 الكافي (Extract)

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن منصور بن يونس، عن بريد، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله تبارك و تعالى: أَ وَ مَنْ كانَ مَيْتاً فَأَحْيَيْناهُ وَ جَعَلْنا لَهُ نُوراً يَمْشِي بِهِ فِي النَّاسِ فقال: «ميت لا يعرف شيئا نُوراً يَمْشِي بِهِ فِي النَّاسِ إماما يأتم به كَمَنْ مَثَلُهُ فِي الظُّلُماتِ لَيْسَ بِخارِجٍ مِنْها- قال- الذي لا يعرف الإمام».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Bureyd who said,

'I heard Abu Ja'far[asws] saying regarding the Words of Allah[azwj] Blessed and High ***[6:122] Is he who was dead then We Raised him to life and Made for him a Light by which he walks among the people***: 'The ***dead*** – one who does not recognise anything ***a Light by which he walks among the people*** an Imam[asws] that he follows ***like him whose likeness is that of one in utter darkness whence he cannot come forth?*** – the one who does not recognise the Imam[asws]'.[1437]

و في رواية أخرى، عن بريد العجلي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: أَ وَ مَنْ كانَ مَيْتاً فَأَحْيَيْناهُ وَ جَعَلْنا لَهُ نُوراً يَمْشِي بِهِ فِي النَّاسِ، قال: «الميت: الذي لا يعرف هذا الشأن، يعني هذا الأمر وَ جَعَلْنا لَهُ نُوراً إماما يأتم به يعني علي بن أبي طالب (عليه السلام)».

And in another report, from Bureyd Al Ajaly who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] ***[6:122] Is he who was dead then We Raised him to life and Made for him a Light by which he walks among the people***, he[asws] said: 'The dead – the one who does not recognise this affair, meaning this matter (Al-Wilayah) ***and Made for him a Light*** meaning an Imam[asws] whom he follows, meaning Ali[asws] Bin Abu Talib[asws]'.

قلت: فقوله: كَمَنْ مَثَلُهُ فِي الظُّلُماتِ لَيْسَ بِخارِجٍ مِنْها فقال بيده هكذا: «هذا الخلق الذي لا يعرفون شيئا».

I said, '(What about) His[azwj] Words ***like him whose likeness is that of one in utter darkness whence he cannot come forth?***, so he[asws] said by (gesturing with) his[asws] hands like this: 'This is the creature who does not understand anything'.[1438]

VERSES 125 - 134

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ {125} وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ {126} لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ {127}

[6:125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam, and (for) whomsoever He Intends that He should Let him to err, He makes his chest straitened and narrow as though he were ascending to the sky; thus does Allah lay uncleanness on those who do not believe [6:126] And this is the Path of your Lord, (a) Straight (path); indeed We have made the Signs clear for a people who mind [6:127] They shall have the abode of peace with their Lord, and He is their Guardian because of what they did

[1437] الكافي 1: 142/ 13
[1438] تفسير العيّاشي 1: 376/ 90.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ ۖ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ {128} وَكَذَٰلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ {129}

[6:128] And on the Day when He shall Gather them all together: O assembly of the Jinn! You took away a great part of mankind. And their friends from among the humans shall say: Our Lord! Some of us profited by others and we have reached our appointed term which, You Appointed for us. He shall Say: The Fire is your abode, to abide in it eternally, except what Allah so Desires; surely your Lord is Wise, Knowing [6:129] And thus do We make some of the unjust to befriend others on account of what they earned

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا ۖ وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ {130} ذَٰلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ {131}

[6:130] O assembly of the Jinn and the humans! Did there not come to you Rasools from among you, relating to you My Signs and warning you of the meeting of this Day of yours? They shall say: We testify against ourselves; and this world's life deceived them, and they shall testify against their own souls that they were unbelievers [6:131] This is because your Lord would not Destroy towns unjustly while their people were negligent

وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ {132} وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۚ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ {133} إِنَّ مَا تُوعَدُونَ لَآتٍ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ {134}

[6:132] And all have degrees according to what they do; and your Lord is not Heedless of what they do [6:133] And your Lord is the Self-sufficient one, the Lord of Mercy; if He so Desires, He may Take you off, and make whom He Desires to as successors after you, even as He Raised you up from the seed of another people [6:134] Surely what you are Threatened with must come to pass and you cannot escape (it)

محمد بن يعقوب: عن علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن محمد بن حمران، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: قال: «إن الله عز و جل إذا أراد بعبد خيرا نكت في قلبه نكتة من نور، و فتح مسامع قلبه، و وكل به ملكا يسدده، و إذا أراد بعبد سوءا نكت في قلبه نكتة سوداء، و سد مسامع قلبه، و وكل به شيطانا يضله»

Muhammad Bin Yaqoub, from Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hamran, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic, whenever He[azwj] Intends good with a servant, Places a spot of light in his heart, and Opens the hearing of his heart, and Allocate an Angel to support him. And whenever He[azwj] Intends evil with a servant, Places in his heart a black spot, and Closes the hearing of his heart, and Allocate a devil who strays him'.

ثم تلا هذه الآية: فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلامِ وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً كَأَنَّما يَصَّعَّدُ فِي السَّماءِ.

Then he[asws] recited this Verse ***[6:125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam, and (for) whomsoever He Intends that He should Let him to err, He makes his chest straitened and narrow as though he were ascending to the sky***'.[1439]

ابن بابويه، قال: حدثنا عبد الواحد بن محمد بن عبدوس العطار بنيسابور سنة اثنتين و خمسين و ثلاث مائة، قال: حدثني علي بن محمد بن قتيبة، عن حمدان بن سليمان النيسابوري، قال: سألت أبا الحسن علي بن موسى الرضا (عليهما السلام) عن قول الله عز و جل: فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلامِ.

Ibn Babuwayh said, 'Abdul Wahid Bin Muhammad Bin Abdous Al Ataar narrated to us at neshapour in the year three hundred and fifty two, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman Al Neshapoury who said,

'I asked Abu Al Hassan Ali[asws] Bin Musa Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[6:125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam***

قال: «من يرد الله أن يهديه بإيمانه في الدنيا إلى جنته و دار كرامته في الآخرة يشرح صدره للتسليم لله و الثقة به و السكون إلى ما وعده من ثوابه، حتى يطمئن إليه.

The Imam[asws] said: 'The one for whom Allah[azwj] Intends to Guide him in his faith in the world, to the Paradise and the House of His[azwj] Prestige in the Hereafter, He[azwj] Expands his chest for the submission to Allah[azwj] and be steadfast with it, and the tranquillity to what He[azwj] Promised him from His[azwj] Rewards, until he is content with it.

و من يرد أن يضله عن جنته، و دار كرامته في الآخرة، لكفره به، و عصيانه له في الدنيا، يجعل صدره ضيقا حرجا حتى يشك في كفره، و يضطرب من اعتقاده قلبه حتى يصير كَأَنَّما يَصَّعَّدُ فِي السَّماءِ كَذلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لا يُؤْمِنُونَ».

And the one whom He[azwj] Intends to stray away from His[azwj] Paradise, and the House of His[azwj] Prestige in the Hereafter, Lets him deny it and disobey Him[azwj] in the world, Makes his chest straitened until he doubts in his disbelief, and Lets him be restless in his beliefs until he becomes ***as though he were ascending to the sky; thus does Allah lay uncleanness on those who do not believe***'.[1440]

عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله كَذلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لا يُؤْمِنُونَ، قال: «هو الشك».

From Abu Baseer,

(It has been narrrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[6:125] thus does Allah lay uncleanness on those who do not believe***, said: '(The uncleanness) – it is the doubt'.[1441]

محمد بن يعقوب: بإسناده عن محمد بن عيسى، عن إبراهيم بن عبد الحميد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام) قال: قال: «ما انتصر الله من ظالم إلا بظالم، و ذلك قول الله عز و جل: وَ كَذلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضاً».

[1439] الكافي 1: 126/ 2
[1440] معاني الأخبار: 145/ 2.
[1441] تفسير العيّاشي 1: 377/ 96.

Muhammad Bin Yaqoub, by his chain from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] does not (Let) an unjust triumph except by an unjust one, and these are the Words of Allah[azwj] Mighty and Majestic ***[6:129] And thus do We make some of the unjust to befriend others on***'.[1442]

VERSES 135 - 141

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {135} وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا ۖ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۗ سَاءَ مَا يَحْكُمُونَ {136}

[6:135] Say: O my people! Act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful [6:136] And they set apart a portion for Allah out of what He has Created of tilth and cattle, and say: This is for Allah - so they assert - and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ {137} وَقَالُوا هَٰذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۚ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ {138}

[6:137] And thus their associates have made fair seeming to most of the Polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge [6:138] And they say: These are cattle and tilth prohibited, none shall eat them except such as We please - so they assert - and cattle whose backs are forbidden, and cattle on which they would not mention Allah's Name - forging a lie against Him; He shall Recompense them for what they had been forging

وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۖ وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ {139} قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۚ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ {140}

[6:139] And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will be Recompensing them for their attributing (of falsehood to Allah); surely He is Wise, Knowing [6:140] They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has Given to them forging a lie against Allah; they have indeed gone astray, and they were not rightly Guided

[1442] الكافي 2: 251/ 19.

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {141}

[6:141] And He it is Who Produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and give the due of it on the day of its reaping, and do not act extravagantly; surely He does not Love the extravagant

و عنه: عن أحمد بن إدريس، عن البرقي، عن سعد بن سعد، عن الرضا (عليه السلام) أنه سئل إن لم يحضر المساكين و هو يحصد، كيف يصنع؟ قال: «ليس عليه شيء».

And from him, from Ahmad Bin Idrees, from Al Barqy, from Sa'ad Bin Sa'ad,

(It has been narrated) from Al-Reza[asws] having been asked, 'If there is no poor person (to give to), and he has harvested (his crops) what should a person do?' He[asws] said: 'There is nothing upon him'.[1443]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن معاوية بن شريح، قال: سمعت أبا عبد الله (عليه السلام) يقول: «في الزرع حقان: حق تؤخذ به، و حق تعطيه». قلت: و ما الذي أؤخذ به؟ و ما الذي أعطيه؟ قال: «أما الذي تؤخذ به فالعشر و نصف العشر، و أما الذي تعطيه، فقول الله عز و جل: وَ آتُوا حَقَّهُ يَوْمَ حَصادِهِ يعني من حصدك الشيء بعد الشيء» و لا أعلمه إلا قال: «الضغث ثم الضغث حتى يفرغ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Shareeh who said,

'I heard Abu Abdullah[asws] saying: 'With regards to the plantation there are two rights – a right which one is held responsible for and a right which one must give'. I said, 'And what is that which one is held responsible for? And what is that which one must give?' He[asws] said: 'As for the one which one is held responsible for, so it is then tenth and half of tenth (twentieth); and as for that which you must give is what Allah[azwj] Mighty and Majestic is Saying ***[6:141] and give the due of it on the day of its reaping*** – Meaning from your harvest, the thing after the thing'. (The narrator said), 'And I do not know except that he[asws] said: 'The bale, then the bale until the end'.[1444]

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة و محمد بن مسلم و أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ آتُوا حَقَّهُ يَوْمَ حَصادِهِ فقالوا جميعا: قال أبو جعفر (عليه السلام): «هذا من الصدقة، يعطي المسكين القبضة بعد القبضة، و من الجذاذ الحفنة بعد الحفنة، حتى يفرغ، و تعطي الحارس أجرا معلوما، و يترك من النخل معافارة و ام جعرور، و يترك للحارس أن يكون في الحائط العذق «2»، و العذقان، و الثلاثة لحفظه إياه».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Zarara and Muhammad Bin Muslim and Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[6:141] and give the due of it on the day of its reaping***, so they said altogether, 'Abu Ja'far [asws] said: 'This is from the charity, given to the poor, bunch

[1443] تفسير القمّي 1: 218
[1444] الكافي 3: 564/ 1.

after bunch, and from the fruits, handful after handful, until he is free (from harvesting). The guards is given a specific recompense. And leave out the palm trees Ma'afarah and Um Ja'rour. And leave for the guard what is upon the wall, one bunch or two bunches or three for him having guarded it'.[1445]

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله: وَ آتُوا حَقَّهُ يَوْمَ حَصادِهِ. قال: «أعطه من حضرك من المسلمين، و إن لم يحضرك إلا مشرك فأعطه».

From Abdullah Bin Sinn,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about His[azwj] Words ***[6:141] and give the due of it on the day of its reaping***: 'Give it to the one who is present from the Muslims, and if they are not in your presence except for the Polytheists, so give it to them'.[1446]

عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «لا يكون الحصاد و الجذاذ بالليل، إن الله يقول: وَ آتُوا حَقَّهُ يَوْمَ حَصادِهِ وَ لا تُسْرِفُوا إِنَّهُ لا يُحِبُّ الْمُسْرِفِينَ». قال: «كان فلان بن فلان الأنصاري- سماه- و كان له حرث، و كان إذا أجذه تصدق به، و بقي هو و عياله بغيرشيء، فجعل الله ذلك سرفا».

From Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] having said: 'Do not harvest and irrigate at night. Allah[azwj] is Saying ***[6:141] and give the due of it on the day of its reaping, and do not act extravagantly; surely He does not Love the extravagant***. So and so, the Helper' – named him – 'and he had a farm for himself, and when he harvested he gave it all in charity, and there did not remain anything for himself and his family. So Allah[azwj] Made that to be an extravagance'.[1447]

VERSES 142 - 144

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {142} ثَمَانِيَةَ أَزْوَاجٍ ۖ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۗ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ ۖ نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ {143}

[6:142] And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has Given you and do not follow the footsteps of the Satan; surely he is your open enemy [6:143] Eight in pairs - two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۗ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ ۖ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {144}

[6:144] And two of camels and two of cows. Say: Has He Forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah Enjoined you this? Who, then, is more

[1445] الكافي 3: 565/ 2.
[1446] تفسير العيّاشي 1: 377/ 100.
[1447] تفسير العيّاشي 1: 379/ 105

unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not Guide the unjust people.

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمانِيَةَ أَزْواجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةُ أُحِلَّ لَهُمْ صَيْدُهَا وَ مِنَ الْمَعْزِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الظَّبْيُ الَّتِي تَكُونُ فِي الْمَفَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبَخَاتِيُّ وَ الْعِرَابُ وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجُ الْآخَرُ الْبَقَرُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ غَرِقَتِ الْأَرْضُ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju'fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated:

Abu Abdullah[asws] has said: 'Noah[as] carried eighty pairs in the ship about which Allah[azwj] Mighty and Majestic has Said: ***"[6:143] Eight in pairs - two of sheep and two of goats [6:144] And two of camels and two of cows"***. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.[1448]

VERSE 145

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ {145}

[6:145] Say: I do not find in that which has been Revealed to me anything Forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine - for that surely is unclean - or that which is a transgression, other than (the Name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful

الشيخ: بإسناده، عن الحسين بن سعيد، عن محمد بن أبي عمير، عن ابن أذينة، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن الجريث، فقال: «و ما الجريث؟» فنعته له، فقال: «قُلْ لا أَجِدُ فِي ما أُوحِيَ إِلَيَّ مُحَرَّماً عَلى طاعِمٍ يَطْعَمُهُ» إلى آخر الآية. ثم قال: «لم يحرم الله تعالى شيئا من الحيوان في القرآن إلا الخنزير بعينه، و يكره كل شيء من البحر ليس له قشر مثل الورق، و ليس بحرام و إنما هو مكروه».

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Zarara who said,

'I asked Abu Ja'far[asws] about Al-Jarees (a type of fish), so he[asws] asked: 'And what is Al-Jarees?' So I described it for him[asws]'. He[asws] said: '***[6:145] Say: I do not find in that which has been Revealed to me anything Forbidden for an eater to eat***' –

[1448] Al Kafi – H 14875

up to the end of the Verse. Then he[asws] said: 'Allah[azwj] did not Forbid in the Quran anything from the animals except for the swine in particular and Dislikes everything from the sea which does not have a skin (scale) for it like the paper, and it is not Forbidden, but rather it is disliked'.[1449]

و عنه: بإسناده عن الحسين بن سعيد، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن الجري، و المار ما هي، و الزمير، و ما ليس له قشر من السمك، حرام هو؟

And from him, by his chain from Al Husayn Bin Saeed, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about (الجري، و المار و الزمير) and that which does not have scales from the fish, is it Prohibited?'

فقال لي: «يا محمد، اقرأ هذه الآية التي في الأنعام: قُلْ لا أَجِدُ فِي ما أُوحِيَ إِلَيَّ مُحَرَّماً». قال: فقرأتها حتى فرغت منها، فقال: «إنما الحرام ما حرم الله و رسوله في كتابه، و لكنهم قد كانوا يعافون أشياء فنحن نعافها».

So he[asws] said to me: 'O Muhammad! Read this Verse which is in (*Surah*) *Al Ana*am ***[6:145] Say: I do not find in that which has been Revealed to me anything Forbidden***'. So I recited it until I was free from it, so he[asws] said: 'But rather, the Prohibited is what Allah[azwj] has Prohibited in His[azwj] Book, and His[azwj] Rasool[saww], but they used to excuse (certain) things, so we[asws] excuse them'.[1450]

فقدت من بني إسرائيل أمتان واحدة في البحر و أخرى في البر فلا تأكلوا إلا ما عرفتم

(Amir-ul-Momineen[asws] said) From the Children of Israel, two nations were lost, one went into the sea whereas the other went missing into the land, so do not eat except what you recognise'.[1451]

VERSES 146 - 151

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ {146} فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ {147}

[6:146] And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made Unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a Punishment We Gave them on account of their rebellion, and We are surely Truthful [6:147] But if they give you the lie, then say: Your Lord is the Lord of All-encompassing Mercy; and His Punishment cannot be averted from the guilty people

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ۗ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ {148} قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {149}

[1449] التهذيب 9: 5: 15.
[1450] التهذيب 9: 6/ 16.
[1451] Imam Aliasws Teaches 400 Golden Rules for the World and the Hereafter, 611 : الخصال ج : 2 ص

[6:148] Those who are Polytheists will say: If Allah had so Desired we would not have associated (anything with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our Punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies
[6:149] Say: Then Allah's is the conclusive Argument; so if He so Desires, He would certainly Guide you all

قُلْ هَلُمَّ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَٰذَا ۖ فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ {150}

[6:150] Say: Bring your witnesses who should testify that Allah has Forbidden this, then if they testify, do not bear testify along with them; and follow not the low desires of those who reject Our Signs and of those who do not believe in the Hereafter, and they make (others) equal to their Lord

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ {151}

[6:151] Say: Come I will recite what your Lord has Forbidden to you - (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty - We Provide for you and for them - and do not go near to immoralities, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has Forbidden except for the requirements of justice; this He has Enjoined you with that you may understand

العياشي: عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «حرم على بني إسرائيل كل ذي ظفر و الشحوم إِلَّا ما حَمَلَتْ ظُهُورُهُما أَوِ الْحَوايا أَوْ مَا اخْتَلَطَ بِعَظْمٍ».

Al-Ayyashi, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Prohibited upon the Children of Israel, everything which had clawa, and the fats ***except such as was on their backs or the entrails or what was mixed with bones***'.[1452]

العياشي: عن الحسين، قال: سمعت أبا طالب القمي يروي عن سدير، عن أبي عبد الله (عليه السلام) قال: «نحن الحجة البالغة على من دون السماء و فوق الأرض».

Al Ayyashi, from Al Husayn, from Abu Talib Al Qummi, from Sudeyr,

(It has been narrated) from Abu Abdullah[asws] having said: 'We[asws] are ***[6:149] the conclusive Argument*** over the ones under the sky and above the earth'.[1453]

العياشي: عن أبي بصير، قال: كنت جالسا عند أبي جعفر (عليه السلام) و هو متكئ على فراشه إذ قرأ الآيات المحكمات التي لم ينسخهن شيء من الأنعام و قال: «شيعها سبعون ألف ملك: قُلْ تَعالَوْا أَتْلُ ما حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئاً».

[1452] تفسير العيّاشي 1: 383/ 121
[1453] تفسير العيّاشي 1: 383/ 122.

Al Ayyashi, from Abu Baseer who said,

'I was seated in the presence of Abu Ja'far[asws] and he[asws] was reclining upon his bed when he[asws] recited the Decisive Verses which had not Abrogated anything from (surah) *Al-Anaam*, a said: 'Seventy thousand Angels accompanied ***[6:151] Say: Come I will recite what your Lord has Forbidden to you - (remember) that you do not associate anything with Him***'.[1454]

عن عمرو بن أبي المقدام، عن أبيه، عن علي بن الحسين (صلوات الله عليه)، قال: الْفَواحِشَ ما ظَهَرَ مِنْها وَ ما بَطَنَ، قال: «ما ظهر منها: نكاح امرأة الأب، و ما بطن: الزنا».

From Amro Bin Abu Al Maqdam, from his father,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said ***[6:151] and do not go near to immoralities, those of them which are apparent and those which are concealed***, said: 'What is apparent from it – Marriage to a step-mother, and what is concealed – the adultery'.[1455]

وقال على بن أبي طالب (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: أنا وعلي أبوا هذه الامة، ولحقنا عليهم أعظم من حق أبوي ولادتهم، فانا ننقذهم - إن أطاعونا - من النار إلى دار القرار، ونلحقهم من العبودية بخيار الاحرار.

And Ali[asws] Bin Abu Talib[asws] said: 'I[asws] heard from Rasool-Allah[saww] that: 'I[saww] and Ali[asws] are the fathers of this community, and our[asws] rights are higher than those of their fathers who gave them birth, for we[asws] save them, due to their obedience, from the Fire and take them to the Place of happiness, and take them out of slavery and place them with the good free ones'.[1456]

و عنه بإسناده عن يحيى بن إبراهيم بن أبي البلاد، عن أبيه، عن جده، عن أبي عبد الله (عليه السلام) قال: «لو علم الله شيئا أدنى من أف لنهى عنه و هو من أدنى العقوق، و من العقوق أن ينظر الرجل إلى والديه فيحد النظر إليهما».

And from him (Yaqoub Al Kulayni), from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah[asws] having said: 'Had there been in the Knowledge of Allah[azwj] anything smaller than 'Ugh' (that person would say), He[azwj] would have Prohibited from it, and it (Saying of 'Ugh)) is the lowest of the disobedience. And from the disobedience is that the man look at his parents, so he looks slightly away from them'.[1457]

VERSES 152 - 157

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ {152}

[1454] تفسير العيّاشي 1: 383/ 123.
[1455] تفسير العيّاشي 1: 383/ 124.
[1456] Tafseer Imam Hassan Al Askari[asws] – S 190
[1457] الكافي 2: 261/ 7.

[6:152] And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice - We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's Covenant; this He has Enjoined you with that you may be mindful

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ {153} ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ {154}

[6:153] And (know) that this is My Straight Path, therefore follow it, and follow not (other) ways, for they will lead you away from His Way; this He has Enjoined you with that you may fear [6:154] Again, We Gave the Book to Musa to complete (Our Blessings) on him who would do good (to others), and making plain all things and a Guidance and a Mercy, so that they should believe in the meeting of their Lord.

وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ {155} أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَىٰ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ {156}

[6:155] And this is a Book We have Revealed, Blessed; therefore follow it and fear that Mercy may be Shown to you [6:156] Lest you say that the Book was only Revealed to two parties before us and We were truly unaware of what they read

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ {157}

[6:157] Or lest you should say: If the Book had been Revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and Guidance and Mercy. Who then is more unjust than he who rejects Allah's Signs and turns away from them? We will Recompense those who turn away from Our Signs with an evil Punishment because they turned away

محمد بن الحسن الصفار: عن عمران بن موسى، عن موسى بن جعفر، عن علي بن أسباط، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله تبارك و تعالى: وَ أَنَّ هذا صِراطِي مُسْتَقِيماً فَاتَّبِعُوهُ. قال: «هو و الله علي، هو و الله الصراط و الميزان».

Muhammad Bin Al Hassan Al Saffar, from Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Blessed and High ***[6:153] And (know) that this is My Straight Path, therefore follow it***. He[asws] said: 'By Allah[azwj]! It (My Straight Path) is Ali[asws]. By Allah[azwj]! He[asws] is the Path and the Scale'.[1458]

العياشي، عن بريد العجلي، عن أبي جعفر (عليه السلام)، قال: وَ أَنَّ هذا صِراطِي مُسْتَقِيماً فَاتَّبِعُوهُ وَ لا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ قال: «أ تدري ما يعني ب صِراطِي مُسْتَقِيماً؟» قلت: لا. قال: «ولاية علي و الأوصياء (عليهم السلام)».

[1458] بصائر الدرجات: 99/ 9.

From Al Ayyashi, from Bureyd Al Ajaly,

(It has been narrated) from Abu Ja'far[asws], said, 'I said, '(What about) ***[6:153] And (know) that this is My Straight Path, therefore follow it, and follow not (other) ways, for they will lead you away from His Way***? He[asws] said: 'Do you know what it Means by ***My Straight Path***?' I said, 'No'. He[asws] said: 'Wilayah of Ali[asws] and the successors[asws]'.

قال: «و تدري ما يعني فَاتَّبِعُوهُ؟» قال: قلت: لا. قال: «يعني علي بن أبي طالب (صلوات الله عليه)». قال: «و تدري ما يعني وَ لا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ؟». قلت: لا. قال: «ولاية فلان و فلان، و الله».

He[asws] said: 'And do you know what it Means by ***therefore follow it***?' I said, 'No'. He[asws] said: 'It Means (follow) Ali[asws] Bin Abu Talib[asws]'. The Imam[asws] said: 'And do you know what is Meant by ***and follow not (other) ways, for they will lead you away from His Way***?' I said, 'No'. He[asws] said: 'By Allah[azwj]! It is the Wilayah of so and so and so and so '.

قال: «و تدري ما يعني فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ؟». قلت: لا. قال: «يعني سبيل علي (عليه السلام)».

He[asws] said: 'And do you know what is Meant by ***for they will lead you away from His Way***?' I said, 'No'. He[asws] said: 'It Means (from) the way of Ali[asws]'.[1459]

و عن جابر بن عبد الله: أن النبي (صلى الله عليه و آله) هيأ أصحابه عنده، إذ قال و أشار بيده إلى علي (عليه السلام): وَ أَنَّ هذا صِراطِي مُسْتَقِيماً فَاتَّبِعُوهُ وَ لا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ.

And from Jabir Bin Abdullah who said,

'The Prophet[saww] made it easy for his[saww] companions who were in his[saww] presences when he[saww] said, and gestured by his[saww] hand towards Ali[asws]: '***[6:153] And (know) that this is My Straight Path, therefore follow it, and follow not (other) ways, for they will lead you away from His Way***'.[1460]

VERSE 158

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ {158}

[6:158] Are they waiting for anything but that the Angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come? On the Day when some of the Signs of your Lord shall come, its faith shall not profit a soul, which did not believe before, or earn good through its faith. Say: Wait; we too are waiting

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام واما قوله: " وجاء ربك والملك صفا صفا " وقوله: " هل ينظرون الا أن تأتيم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فذلك كله حق وليست له جثة جل ذكره كجثة خلقه وانه رب كل شئ ورب شئ من كتاب الله عزوجل يكون تأويله على غير تنزيله، ولا يشبه تأويل كلام البشر ولا فعل البشر،

[1459] تفسير العيّاشي 1: 383/ 125.
[1460] المناقب 3: 74.

In the book Al-Ihtijaj Al-Tabarsy –

'Amir-ul-Momineen[asws]: 'And as for His[azwj] Words ***[89:22] And your Lord comes and the angel in ranks*** and His[azwj] Words ***[6:158] They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come***, so that is all true. And there is nothing physical (body) for Him[azwj], like the physical (body) of His[azwj] creatures. And He[azwj] is the Lord[azwj] of everything. The interpretation (Taweel) of the Book of Allah[azwj] Mighty and Majestic is upon other than its Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.[1461]

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله: يَوْمَ يَأْتِي بَعْضُ آياتِ رَبِّكَ لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ قال: «نزلت: أو اكتسبت» فِي إِيمانِها خَيْراً قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ، قال: «إذا طلعت الشمس من مغربها فكل من آمن في ذلك اليوم لا ينفعه إيمانه».

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

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[6:158] On the Day when some of the Signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith***. He[asws] said: 'It was Revealed as ***Or attained good through its faith. Say: Wait; we too are waiting***'.[1462]

محمد بن يعقوب: عن محمد بن يحيى، عن حمدان بن سليمان، عن عبد الله بن محمد اليماني، عن منيع بن الحجاج، عن يونس، عن هشام بن الحكم، عن أبي عبد الله (عليه السلام)، في قول الله: لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ «يعني في الميثاق» أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً، قال: «الإقرار بالأنبياء و الأوصياء و أمير المؤمنين (عليه السلام) خاصة» قال: «لا ينفع نفسا إيمانها لأنها سلبت».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani'e Bin Al Hajaaj, from Yunus, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[6:158] its faith shall not profit a soul which did not believe before***: 'Meaning during the (Taking of the) Covenant'. ***or earn good through its faith***, he[asws] said: 'The acceptance of the Prophets[as], and the successors[as], and Amir-ul-Momineen[asws] in particular ***its faith shall not profit a soul*** because it would be confiscated'.[1463]

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن علي بن رئاب، عن أبي عبد الله (عليه السلام)، أنه قال في قول الله عز و جل: يَوْمَ يَأْتِي بَعْضُ آياتِ رَبِّكَ لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ. فقال (عليه السلام): «الآيات: الأئمة، و الآية المنتظرة: القائم (عليه السلام)، فيومئذ لا ينفع نفسا إيمانها لم تكن آمنت من قبل قيامه بالسيف، و إن آمنت بمن تقدم من آبائه (عليهم السلام)».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hassan Bin Mahboub, from Ali Bin Ra'aib,

[1461] Tafseer Noor Al Saqalayn – Ch 89 H 21
[1462] تفسير القمّي 1: 221
[1463] الكافي 1: 355/ 81

(It has been narrated) from Abu Abdullah[asws] having said regarding the Words of Allah[azwj] Mighty and Majestic ***[6:158] On the Day when some of the Signs of your Lord shall come, its faith shall not profit a soul which did not believe before***, so he[asws] said: 'The Signs – The Imams[asws], and the Sign which is awaited – Al-Qaim[asws]. Thus, on that day ***its faith shall not profit a soul which did not believe before*** his[asws] rising by the sword and believed his[asws] forefathers[asws] from before'.[1464]

أحمد بن محمد بن خالد البرقي: عن علي بن الحكم، عن الربيع بن محمد المسلي، عن عبد الله ابن سليمان العامري، عن أبي عبد الله (عليه السلام) قال: «ما زالت الأرض إلا و لله فيها حجة يعرف الحلال و الحرام، و يدعو إلى سبيل الله، و لا تنقطع الحجة من الأرض إلا أربعين يوما قبل يوم القيامة، فإذا رفعت الحجة اغلق باب التوبة و لم ينفع نفسا إيمانها لم تكن آمنت من قبل أن ترفع الحجة، و أولئك شرار من خلق الله، و هم الذين تقوم عليهم القيامة».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Ali Bin Al Hakam, from Al Rabi'ee Bin Muhammad Al masaly, from Abdullah Ibn Suleyman Al Aamiry,

(It has been narrated) from Abu Abdullah[asws] having said: 'By Allah[azwj]! The earth will not pass away except there is in it a Proof[asws] who recognises the Permissibles and the Prohibited, and call to the Way of Allah[azwj]. And the Proof[asws] will not be cut-off from the earth except for forty days before the Day of Judgement. So when the Proof[asws] would be Lifted, the door of repentance would be closed, ***[6:158] its faith shall not profit a soul which did not believe before*** the Lifting up of the Proof[asws]. And these are the most evil of the creatures of Allah[azwj], and they are the ones to whom the Day of Judgement would be Established'.[1465]

VERSE 159

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ {159}

[6:159] Surely, they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will Inform them of what they did

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن المعلى بن خنيس، عن أبي عبد الله (عليه السلام)، في قوله: إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَ كانُوا شِيَعاً، قال: «فارق القوم و الله دينهم».

Ali Bin Ibrahim said, 'My father said to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Al Moala Bin Khunays,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[6:159] Surely they who divided their religion into parts and became sects***, he[asws] said: 'By Allah[azwj]! The people divided their Religion into sects'.[1466]

VERSE 160

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ {160}

[1464] كمال الدين و تمام النعمة: 336/ 8
[1465] المحاسن: 236/ 202
[1466] تفسير القمّي 1: 222.

[6:160] Whoever comes with a good deed, he shall have ten like it, and whoever comes with an evil deed, he shall be Recompensed only with the like of it, and they shall not be dealt with unjustly

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن البرقي، عن القاسم بن محمد، عن العيص، عن نجم بن حطيم، عن أبي جعفر (عليه السلام)، قال: «من نوى الصوم ثم دخل على أخيه فسأله أن يفطر عنده فليفطر و ليدخل عليه السرور، فإنه يحتسب له بذلك اليوم عشرة أيام، و هو قول الله عز و جل: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Barqy, from Al Qasim Bin Muhammad, from Al Ays, from Najam Bin Hateym,

(It has been narrated) from Abu Ja'far[asws] having said (the example of a good deeds is like): 'The one who begins the Fast, then comes up to his brother, and he asks him to break the Fast with him, so he breaks the Fasts, and the pleasure comes upon him, so he would be Reckoned, for that day, ten such days, and these are the Words of Allah[azwj] Mighty and Majestic ***[6:160] Whoever comes with a good deed, he shall have ten like it***'.[1467]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، قال: سألت أبا الحسن (عليه السلام) عن الصيام في الشهر كيف هو؟ قال: «ثلاث في الشهر في كل عشرة يوم، إن الله تبارك و تعالى يقول: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al Hassan[asws] about the Fasts during the months, how is it (to be done)?' He[asws] said: 'Three during the month, in every ten days of it. Allah[azwj] Blessed and High is saying ***[6:160] Whoever comes with a good deed, he shall have ten like it***'.[1468]

أحمد بن محمد بن خالد البرقي: عن أبيه، عن النضر، عن يحيى الحلبي، عن ابن مسكان، عن زرارة، قال سئل أبو عبد الله (عليه السلام) و أنا جالس عن قول الله عز و جل: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها يجري لهؤلاء ممن لا يعرف منهم هذا الأمر؟ فقال: «إنما هي للمؤمنين خاصة».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Al Nazar, from Yahya Al Halby, from Ibn Muskaan, from Zarara who said,

'Abu Abdullah[asws] was asked and I was seated, about the Words of Allah[azwj] Mighty and Majestic ***[6:160] Whoever comes with a good deed, he shall have ten like it***, does this flow for those one who do not recognise this matter (Al-Wilayah) amongst you[asws]?' So he[asws] said: 'But rather, it is for the Believers especially'.

فقلت له: أصلحك الله، أ رأيت من صام و صلى و اجتنب المحارم و حسن ورعه ممن لا يعرف و لا ينصب؟ فقال: «إن الله يدخل أولئك الجنة برحمته».

So I said to him[asws], 'May Allah[azwj] Keep you well! What do you[asws] say for the ones who Fast, and Pray, and keep away from the Prohibitions, and are good and pious,

[1467] الكافي 4: 150/ 2.
[1468] الكافي 4: 93/ 7.

and are not hostile (to you[asws])?' So he[asws] said: 'Allah[azwj] may Enter them into the Paradise due to His[azwj] Mercy'.[1469]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «كان علي بن الحسين (صلوات الله عليهما) يقول: ويل لمن غلبت آحاده أعشاره».

Ibn Babuwah, from his father, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] used to say: 'Woe be unto the one whose 'one' is overcome by his ten'.

فقلت له: و كيف هذا؟ فقال: «أما سمعت الله عز و جل يقول: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها وَ مَنْ جاءَ بِالسَّيِّئَةِ فَلا يُجْزى إِلَّا مِثْلَها؟ فالحسنة الواحدة إذا عملها كتبت له عشرا، و السيئة الواحدة إذا عملها كتبت له واحدة، فنعوذ بالله ممن يرتكب في يوم واحد عشر سيئات و لا تكون له حسنة واحدة فتغلب حسناته سيئاته».

So I said, 'And how can this be?' He[asws] said: 'Have you not heard Allah[azwj] Mighty and Majestic Saying ***[6:160] Whoever comes with a good deed, he shall have ten like it, and whoever comes with an evil deed, he shall be Recompensed only with the like of it***? So when someone does a good deed, ten are Written for him, and when he does an evil deed, only one is written against him. So we seek Refuge with Allah[azwj] from the one who indulges in ten evil deeds in a day and there is not a single good deed for him, and his good deeds are overcome by his evil deeds'.[1470]

العياشي: عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «قال رسول الله (صلى الله عليه و آله): من صام ثلاثة أيام في الشهر فقيل له: أنت صائم الشهر كله؟ فقال: نعم، فقد صدق، لأن الله تعالى يقول: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها».

Al Ayyashi, from Al Sakuny,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws] having said: 'Rasool-Allah[saww] said: 'The one who Fasts for three days in a month, and it is said to him, 'Did you Fast the whole month?' and he says, 'Yes, so he would have spoken the truth, because Allah[azwj] is Saying ***[6:160] Whoever comes with a good deed, he shall have ten like it***'.[1471]

قال محمد بن عيسى: في رواية شريف، عن محمد بن علي (عليهما السلام): «الحسنة التي عنى الله ولايتنا أهل البيت، و السيئة عداوتنا أهل البيت».

Muhammad Bin Isa said, in a noble report,

(It has been narrated) from Muhammad[asws] Bin Ali[asws]: '<u>The good deed which Allah[azwj] Means is our[asws] Wilayah of the People[asws] of the Household; and the evil deeds are our[asws] enemies, of the People[asws] of the Household</u>'.[1472]

[1469] المحاسن: 158/ 94.
[1470] معاني الأخبار: 248/ 1.
[1471] تفسير العيّاشي 1: 385/ 132
[1472] تفسير العيّاشي 1: 386/ 137.

عن زرارة، عنه (عليه السلام) مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها قال: «من ذكرهما فلعنهما كل غداة كتب الله له سبعين حسنة و محا عنه عشر سيئات، و رفع له عشر درجات».

From Zarara,

(It has been narrated) from him[asws] (6th Imam[asws]) regarding ***[6:160] Whoever comes with a good deed, he shall have ten like it***, said: 'The one who mentions the two of them and curses them every morning, Allah[azwj] Writes for him seventy Rewards, and Deletes ten of his evil deeds, and Raises him by ten Levels'.[1473]

ثم قال (عليه السلام): فان من اتبع هواه، واعجب برأيه كان كرجل سمعت غثاء العامة تعظمه وتصفه، فأحببت لقاءه من حيث لا يعرفني لانظر مقداره ومحله فرأيته في موضع قد أحدق به خلق من غثاء العامة، فوقفت منتبذا عنهم، متغشيا بلثام أنظر إليه وإليهم، فما زال يراوغهم حتى خالف طريقهم ففارقهم، ولم يعد فتفرقت العامة عنه لحوائجهم، وتبعته أقتفي أثره، فلم يلبث أن مر بخباز فتغفله، فأخذ من دكانه رغيفين مسارقة، فتعجبت منه، ثم قلت في نفسي: لعله معاملة.

Imam Hassan Al-Askari[asws] said: 'The one who follows his desires and his opinions is like the one about whom I[asws] hear that he is being considered by rubbish people as a great person and[asws]I wish to meet him but in a way that he would not recognize me so that[asws]I can witness his status among them. And so it happened that I[asws] saw that a horde of common people had surrounded him and I[asws] also covered up my[asws] face with a piece of cloth and stood in the corner to observe. After he had finished talking, the crowd dispersed and he went on his way. I[asws] followed him and saw that he stopped at a baker's shop and then he stole a couple of loaves of bread from the shop and walked away. I[asws] was surprised at having witnessed this. Then I[asws] said to myself, maybe they know each other.

ثم مر بعده بصاحب رمان، فما زال به حتى تغفله فأخذ من عنده رمانتين مسارقة فتعجبت منه، ثم قلت ـ في نفسي ـ: لعله معاملة، ثم أقول: وما حاجته ـ إذا ـ إلى المسارقة؟! ثم لم أزل أتبعه حتى مر بمريض، فوضع الرغيفين والرمانتين بين يديه ومضى، وتبعته حتى استقر في بقعة من صحراء فقلت له: يا عبدالله لقد سمعت بك ـ خيرا ـ وأحببت لقاءك، فلقيتك، لكني رأيت منك ما شغل قلبي، وإني سائلك عنه، ليزول به شغل قلبي. قال: ما هو؟ قلت: رأيتك مررت بخباز فسرقت منه رغيفين، ثم مررت بصاحب الرمان فسرقت منه رمانتين! قال: فقال لي: قبل كل شئ حدثني من أنت؟ قلت له: رجل من ولد آدم من امة محمد (صلى الله عليه وآله). قال: حدثني ممن أنت؟ قلت: رجل من أهل بيت رسول الله (صلى الله عليه وآله).

Then he carried on and stopped at a pomegranate shop and I[asws] saw him steal two pomegranates from there. I[asws] was surprised and this but then I said to myself that maybe they know each other. But then I[asws] thought that if they knew each other then why did he need to steal? Then he carried on and stopped by a sick person and placed both loaves of bread and both pomegranates in front of him and walked away. I[asws] followed him until he went into a forest and stopped there. I[asws] approached him and said to him: 'O servant of God! I[asws] had heard good things about you and wanted to meet you but I[asws] saw you do things, which my heart did not accept, and so I[asws] would like to ask you about that. He said: 'What is it that you would like to know?' I said: 'I[asws] saw you pass by a baker's shop and steal two loaves of bread from it and then I[asws] saw you pass by a pomegranate shop and steal two pomegranates from it.' Instead of replying to this he questioned me before I[asws] could complete what I[asws] wanted to say: 'Who are you?' I[asws] replied: 'I[asws] am a man

[1473] تفسير العيّاشي 1: 387/ 140.

from the sons of Adam[as] and a member of the community of Muhammad[saww] and a member of his[saww] household[asws].

قال: أين بلدك؟ قلت: المدينة. قال: لعلك جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب؟ قلت: بلى. قال لي: فما ينفعك شرف ـ أهلك و ـ أصلك مع جهلك بما شرفت به، وتركك علم جدك وأبيك لئلا تنكر ما يجب أن تحمد وتمدح فاعله! قلت: وما هو؟ قال: القرآن كتاب الله. قلت: وما الذي جهلت منه؟ قال: قول الله عزوجل: " من جاء بالحسنة فله عشر أمثالها ومن جاء بالسيئة فلا يجزى الا مثلها " وإني لما سرقت الرغيفين كانت سيئتين، ولما سرقت الرمانتين كانت سيئتين فهذه أربع سيئات، فلما تصدقت بكل واحدة منها كانت أربعين حسنة، فانتقص من أربعين حسنة أربع (حسنات بأربع سيئات) بقي لي ست وثلاثون حسنة.

Perhaps you are Ja'far Bin Muhammad Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib[asws]?' I[asws] said to him: 'Yes I am.' He said: 'What profit did you gain from the honour of your family when you are ignorant of their honour and you have ignored the knowledge of your forefathers?' I[asws] said 'What have I ignored?' He said: 'The Quran which is the Book of Allah[azwj].' I[asws] said: 'What is it that I am ignorant of from it?' He said: ' The Words of Allah the Mighty - ***[6:160] Whoever comes with a good deed, he shall have ten like it, and whoever comes with an evil deed, he shall be Recompensed only with the like of it, and they shall not be dealt with unjustly.*** When I stole two loaves of bread I got two sins, and when I stole two pomegranates I got two sins for that and that makes four sins, and when I gave it all in charity I got forty rewards for it, and when you take that off I am left with thirty six net rewards to my credit.'

قلت: ثكلتك امك أنت الجاهل بكتاب الله تعالى، أما سمعت قول الله تعالى: " انما يتقبل الله من المتقين " إنك لما سرقت الرغيفين كانت سيئتين ولما سرقت الرمانتين كانت سيئتين، ولما دفعتهما إلى غير صاحبهما، بغير أمر صاحبهما، كنت إنما أضفت أربع سيئات إلى أربع سيئات، ولم تضف أربعين حسنة إلى أربع سيئات. فجعل يلاحظني ، فتركته وانصرفت.

I[asws] said: 'May your mother sit in your grief! You are the one ignorant of the Book of Allah[azwj] and not I[asws]. Have you not heard the Words of Allah[azwj] - ***[5:27] Allah only accepts from those who fear***. – When you stole two loaves of bread you ended up with two bad deeds, and then you stole two pomegranates and you ended up with four, and then you gave these to someone else without the permission of the owners and so you ended up with four more bad deeds.' He looked at me[asws] astonished, and I[asws] left him in that state and walked away. '

قال الصادق (عليه السلام): بمثل هذا التأويل القبيح المستنكر يضلون ويضلون. وهذا ـ نحو ـ تأويل معاوية ـ عليه ما يستحق ـ لما قتل عمار بن ياسر (ره) فارتعدت فرائص خلق كثير، وقالوا: قال رسول الله (صلى الله عليه وآله): عمار تقتله الفئة الباغية.

Al Sadiq[asws] said: 'This is the kind of interpretation that people do and not only do they go astray but lead others astray as well. This is like the interpretation of Muawiya which he did on the Martyrdom of Ammar Yasser[ra] and a lot of people got worried and said that Rasool-Allah[saww] had said that Ammar[ra] would be killed by a rebellious group.'

فدخل عمرو بن العاص على معاوية، وقال: يا أمير المؤمنين قد هاج الناس واضطربوا. قال: لماذا؟ قال: لقتل عمار بن ياسر، حيث قال رسول الله (صلى الله عليه وآله): عمار تقتله الفئة الباغية. فقال له معاوية: دحضت في قولك، أنحن قتلناه؟ إنما قتله علي بن أبي طالب لما ألقاه بين رماحنا. فاتصل ذلك بعلي (عليه السلام)، فقال (عليه السلام): إذا رسول الله (صلى الله عليه وآله) هو الذي قتل حمزة (ره) لما ألقاه بين رماح المشركين.

Amro Bin Al Aas came to Muawiya and said: 'O Commander of the faithful! The people are aroused and are panicking.' Muawiya said: 'Why?' Amro said: 'Due to the killing of Ammar Bin Yasser for the Messenger of Allah[saww] had said that Ammar would be killed by a rebellious group.' Muawiya said to him: 'I refute your words. Did we kill him? It was Ali Bin Abi Talib[asws] that killed him for why did he bring him between the spears? Put this blame on Ali[asws].' The Holy Imam[asws] said: 'Then the Messenger of Allah[saww] killed Hamza for placed him between the spears of the polytheists.'[1474]

VERSES 161 - 165

قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ {161} قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ {162}

[6:161] Say: Surely, (as for) me, my Lord has Guided me to the Straight Path; (to) a most correct Religion, the faith of Ibrahim the upright one, and he was not of the Polytheists [6:162] Say: Surely my Prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds

لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ {163} قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {164}

[6:163] There is no associate for Him; and with that I am Commanded, and I am the first of those who submit [6:164] Say: What! Shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will Inform you of that in which you differed

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {165}

[6:165] And He it is Who has Made you to be successors in the land and Raised some of you above others by (various) grades, that He might Try you by what He has Given you; surely your Lord is Quick to Requite (evil), and He is most surely the Forgiving, the Merciful

عن جابر الجعفي، عن محمد بن علي (عليه السلام)، قال: «ما من أحد من هذه الأمة يدين بدين إبراهيم (عليه السلام) غيرنا و شيعتنا».

From Jabir Al Ju'fy,

(It has been narrated) from Muhammad[asws] Bin Ali[asws] having said: 'There is none from this community who makes it a Religion by the Religion of Ibrahim[as] apart from us[asws] and our[asws] Shias'.[1475]

[1474] Tafseer Imam Hassan Al Askari[asws] – S 20 (Extract)
[1475] تفسير العيّاشي 1: 388/ 144

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هوكذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza[asws],'What would you[asws] say regarding a Hadeeth which is being reported from Al-Sadiq[asws] that, when Al-Qaim[asws] comes out, he[asws] would kill the descendants of the killers of Al-Husayn[asws], for the actions of their forefathers?' So he[asws] said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى ما معناه؟ قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئا كان كمن أتاه، و لو أن رجلا قتل بالمشرق فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعل آبائهم

So I said, 'And the Words of Allah[azwj] Mighty and Majestic ***[6:163] and no bearer of burden shall bear the burden of another***, what does then it Mean?' He[asws] said: 'Allah[azwj] is True in all of His[azwj] Words, <u>but the descendants of the killers of Al-Husayn[asws] would be pleased with the actions of their forefathers</u>. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the East and the man in the West was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah[azwj] Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim[asws] would kill them when he[asws] comes out, for them being pleased with the actions of their forefathers'.

». قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ ببني شيبة، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him[asws], 'With what thing will Al-Qaim[asws] from you, begin with?' He[asws] said: 'He[asws] will begin with the Clan of Shayba, and he[asws] will cut off their hands, because they are thieves in the House of Allah[azwj] Mighty and Majestic'.[1476]

فقال زين العابدين (عليه السلام): إن القرآن ـ نزل ـ بلغة العرب، فهو يخاطب فيه أهل ـ هذا ـ اللسان بلغتهم، يقول الرجل التميمي ـ قد أغار قومه على بلد وقتلوا من فيه ـ: أغرتم على بلد كذا ـ وكذا ـ وقتلتم كذا، ويقول العربي أيضا: نحن فعلنا ببني فلان، ونحن سبينا آل فلان ونحن خربنا بلد كذا، لا يريد أنهم باشروا ذلك، ولكن يريد هؤلاء بالعذل وأولئك بالافتخارأن قومهم فعلوا كذا.

Imam Zayn Ul-Abideen[asws] said: 'The Quran was Sent down in the Arabic language, and addresses the people of this language in their language. For instance a man of Al-Tamimi says – We destroyed a city and killed the people therein, although such and such destroyed the city and such and such killed the people. In the same way an Arab says: 'We are the people of such a clan, and we captured the children of such a clan and we destroyed a particular city.' He does not mean that he himself was involved in it personally, but he means those who actually performed the deed were from among his people.

[1476] عيون أخبار الرّضا (عليه السّلام) 1: 273/ 5

وقول الله تعالى في هذه الآيات إنما هو توبيخ لاسلافهم، وتوبيخ العذل على هؤلاء الموجودين، لان ذلك هو اللغة التي بها أنزل القرآن، فلان هؤلاء الاخلاف أيضا راضون بما فعل أسلافهم، مصوبون ذلك لهم، فجاز أن يقال ـ لهم ـ : أنتم فعلتم، أي إذ رضيتم بقبيح فعلهم.

And the Words of Allah[azwj] in these Verses is a Rebuke to the ancestors and a Rebuke to those who are in the present times, because this is the language in which the Quran was Revealed, for those who are in the progenies are happy with the deeds of their ancestors, and think of them to be correct, and therefore it is appropriate to be said to them: 'You have done this.' Meaning – you are happy with the ugly deeds of your ancestors.[1477]

[1477] Tafseer Imam Hassan Al Askari[asws] – S 139 (Extract)

CHAPTER 7

AL-A'ARAAF

(206 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الأعراف في كل شهر كان يوم القيامة من الذين لا خوف عليهم و لا هم يحزنون، فإن قرأها في كل جمعة كان ممن لا يحاسب يوم القيامة، أما إن فيها محكما، فلا تدعوا قراءتها فإنها تشهد يوم القيامة لكل من قرأها».

Ibn Babuwayh, by his chain from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who recites Surah *Al-A'araaf* during every month would be, on the Day of Judgement, from the ones upon whom will neither be fear nor would they be grieving. If it is recited during every Friday, he would be from the one who would not be Reckoned with on the Day of Judgement. But, this is from the Decisive, so do not leave its recitation, for it would testify on the Day of Judgement for every one who recites it'.[1478]

و روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة جعل الله يوم القيامة بينه و بين إبليس سترا، و كان لآدم رفيقا، و من كتبها بماء ورد و زعفران و علقها عليه لم يقربه سبع و لا عدو ما دامت عليه، بإذن الله تعالى».

And it has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Chapter 7), there would be a veil in between him and Iblees[la], and he would be a friend of Adam[as]. And the one who writes it with the water of flowers and Saffron, and attaches it to himself (Amulet), neither a lion nor an enemy would come near him for as long as it is upon him, by the Permission of Allah[azwj]'.[1479]

VERSE 1

المص {1}

[7:1] Alif Lam Meem Suad

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن جعفر بن محمد (عليه السلام)، قال: «المص، معناه أنا الله المقتدر الصادق».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us regarding what he wrote to the hands to Ali Bin Ahmad Al baghdady Al Waraq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyria, from Sufyan Bin Saeed Al Sowry,

[1478] ثواب الأعمال: 105.
[1479] مصباح الكفعمي: 439

(It has been narrated) from Ja'far Bin Muhammad[asws] having said: '***[7:1] Alif Lam Meem Suad*** – its Meaning is 'I[azwj] am Allah[azwj] the Dominant, the Truthful'.[1480]

VERSES 2 - 10

كِتَابٌ أُنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنْذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ {2} اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَا تَذَكَّرُونَ {3} وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ {4}

[7:2] A Book Revealed to you - so let there be no straitness in your chest on account of it - that you may warn thereby, and a Reminder for the believers [7:3] Follow what has been Revealed to you from your Lord and do not follow guardians besides Him, how little do you mind [7:4] And how many a town that We Destroyed, so Our Punishment came to it by night or while they slept at midday

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ {5} فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ {6} فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ {7}

[7:5] Yet their cry, when Our Punishment came to them, was nothing but that they said: Surely we were unjust [7:6] Most certainly then We will Question those to whom (the Rasools) were Sent, and most certainly We will also question the Rasools [7:7] Then most certainly We will Relate to them with Knowledge, and We were not absent

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {8} وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ {9} وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَا تَشْكُرُونَ {10}

[7:8] And the measuring out on that Day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful [7:9] And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our Signs [7:10] And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.

العياشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام) في خطبة: قال الله: اتَّبِعُوا ما أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِياءَ قَلِيلًا ما تَذَكَّرُونَ ففي أتباع ما جاءكم من الله الفوز العظيم، و في تركه الخطأ المبين».

Al-Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] said in a sermon: 'Allah[azwj] Says ***[7:3] Follow what has been Revealed to you from your Lord and do not follow guardians besides Him*** – thus, in following what came from Allah[azwj] is the great success, and in leaving it is the manifest error'.[1481]

[1480] معاني الأخبار: 22/ 1.
[1481] تفسير العياشي 2: 9/ 4

VERSES 11 - 15

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ {11} قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {12} قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ {13} قَالَ أَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ {14} قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ {15}

[7:11] And certainly, We Created you, then We Shaped you, then We Said to the Angels: Prostrate to Adam. So they prostrated except for Iblees; he was not of those who prostrated [7:12] He Said: What prevented you so that you did not prostrate when I Commanded you? He said: I am better than he is: You have Created me of fire, while him You created of clay [7:13] He Said: Then get down from this (state), for it does not befit you to behave proudly therein. So get out, for you are of the belittled ones [7:14] He said: Respite me until the day when they are Resurrected [7:15] He said: You are of the Respited ones

علي بن إبراهيم، قال: حدثنا أحمد بن محمد، عن جعفر بن عبد الله المحمدي، قال: حدثنا كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَقَدْ خَلَقْناكُمْ ثُمَّ صَوَّرْناكُمْ. قال: «أما خَلَقْناكُمْ فنطفة ثم علقة ثم مضغة ثم عظاما ثم لحما، و أما صَوَّرْناكُمْ فالعين و الأنف و الأذنين و الفم و اليدين و الرجلين، صور هذا و نحوه، ثم جعل الدميم و الوسيم و الجسيم و الطويل و القصير و أشباه هذا».

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Ja'far Bin Abdullah Al Hamdany, from Kaseer Bin Ayaash,

(It has been narrated) from Abu Al-Jaroud, from Abu Ja'far[asws] regarding His[azwj] Words ***[7:11] And certainly We Created you, then We Shaped you***, he[asws] said: 'As for ***We Created you*** – so it is the seed, then a clot, then flesh, then bones. And as for ***then We Shaped you***, so it is the eyes, and the nose, and the two ears, and the mouth, and the two hands, and the two feet – shaped these and similarly, the handsome and the ugly, and the tall and the short, and similar to these'.[1482]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن علي بن يقطين، عن الحسين بن مياح، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «إن إبليس قاس نفسه بآدم، فقال خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ و لو قاس الجوهر الذي خلق الله تعالى منه آدم (عليه السلام) بالنار كان ذلك أكثر نورا و ضياء من النار».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Mayaah, from his father,

(It has been narrated) from Abu Abdullah[asws] having said: 'Iblees[la] compared himself[la] with Adam[as], so he[la] said, '***[7:12] You have Created me of fire, while him You created of clay***, and if only he[la] had compared the essence of which Allah[azwj] the High Created Adam[as] with the fire, that was of greater Light and illumination than the fire'.[1483]

و عنه: عن علي بن إبراهيم، عن أبيه، عن أحمد بن عبد الله العقيلي، عن عيسى بن عبد الله القرشي، قال: دخل أبو حنيفة على أبي عبد الله (عليه السلام) فقال له: «يا أبا حنيفة، بلغني أنك تقيس؟» قال: نعم. قال: «لا تقس، فإن أول من قاس إبليس حين قال خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ فقاس ما بين النار و الطين، و لو قاس نورية آدم بنورية النار عرف فضل ما بين النورين، و صفاء أحدهما على الآخر».

[1482] تفسير القمى 1: 224
[1483] الكافي 1: 47/ 18.

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ahmad Bin Abdullah Al Aqeyli, from Isa Bin Abdullah Al Qarshi who said,

'Abu Haneefa[la] came up to Abu Abdullah[asws], so he[asws] said to him: 'O Abu Haneefa[la], you are using analogy?' He said: 'Yes'. He[asws] said: 'Do not use analogy, for the first one to use analogy was Iblees[la] where he[la] said '***[7:12] You have Created me of fire, while him You created of clay***'. So he[la] compared what was between the fire and the lay, and had he compared the light of Adam[as] and the light of the fire he would have recognised the preference of what was between the two lights, and the purity of the one over the other'.[1484]

VERSES 16 - 18

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ {16} ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ {17} قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا ۖ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ {18}

[7:16] He said: As You Caused me to remain disappointed I will sit in wait for them in Your Straight Path [7:17] Then I will come to them from, in front of them and from behind them, and from their right-hand side and from their left-hand side; and You shall not find most of them to be thankful [7:18] He said: Get out from it, Condemned, driven away; whoever of them will follow you, I will Fill up Hell with you all

ابْنُ مَحْبُوبٍ عَنْ حَنَانٍ وَ عَلِيِّ بْنِ رِئَابٍ عَنْ زُرَارَةَ قَالَ قُلْتُ لَهُ قَوْلُهُ عَزَّ وَ جَلَّ لَأَقْعُدَنَّ لَهُمْ صِراطَكَ الْمُسْتَقِيمَ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمانِهِمْ وَ عَنْ شَمائِلِهِمْ وَ لا تَجِدُ أَكْثَرَهُمْ شاكِرِينَ قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا زُرَارَةُ إِنَّهُ إِنَّمَا صَمَدَ لَكَ وَ لِأَصْحَابِكَ فَأَمَّا الْآخَرُونَ فَقَدْ فَرَغَ مِنْهُمْ.

Ibn Mahboub, from Hanaan and Ali Bin Ra'ib, from Zurara who said:

I said to him[asws], 'The Words of the Mighty and Majestic: ***[7:16] He said: As You Caused me to remain disappointed I will sit in wait for them in Your Straight Path [7:17] Then I will come to them from in front of them and from behind them, and from their right-hand side and from their left-hand side; and You shall not find most of them to be thankful***, so Abu Ja'far[asws] said: 'O Zurara! But rather, he (Satan[la]) is lying in wait for you (Shiah) and for your companions. So as for the other ones, he has finished (free) from them'.[1485]

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «الصراط الذي قال إبليس: لَأَقْعُدَنَّ لَهُمْ صِراطَكَ الْمُسْتَقِيمَ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ الآية، و هو علي (عليه السلام)».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The ***[7:16] Straight Path*** which Iblees [la] spoke about ***[7:16] I will sit in wait for them in Your Straight Path***

[1484] الكافي 1: 47/ 20
[1485] Al Kafi – H 14566

[7:17] Then I will come to them from in front of them – the Verse, (that Straight Path is Amir-ul-Momineen[asws])'.[1486]

الطبرسي: عن الباقر (عليه السلام)، في معنى الآية: «مِنْ بَيْنِ أَيْدِيهِمْ أهون عليهم أمر الآخرة وَ مِنْ خَلْفِهِمْ آمرهم بجمع الأموال و منعها عن الحقوق لتبقى لورثتهم وَ عَنْ أَيْمانِهِمْ أفسد عليهم أمر دينهم، بتزيين الضلالة، و تحسين الشبهة وَ عَنْ شَمائِلِهِمْ بتحبيب اللذات إليهم، و تغليب الشهوات على قلوبهم».

Al-Tabarsy,

(It has been narrated) from Al Baqir[asws] regarding the Meaning of the Verse ***[7:17] in front of them*** (it means Iblees[la] would be) reducing (the importance) of the matter of the Hereafter to them, ***and from behind them*** (it means to) orders them to accumulate the wealth and prevent it from the rights of the remaining inheritors ***and from their right-hand side*** (meaning) spoils the affairs of their Religion by adorning for them the misguidance, and creating doubts and developing likensess (for uncertainity) to them ***and from their left-hand side*** by making the pleasures to be beloved to them, and get their hearts to be overcome by lustful desires'.[1487]

عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يؤتي بإبليس في سبعين غلا و سبعين كبلا ، فينظر الأول الي زفر في عشرين و مائة كبل و عشرين و مائة غل، فينظر إبليس، فيقول: من هذا الذي أضعف الله له العذاب، و أنا أغويت هذا الخلق جميعا؟ فيقال: هذا زفر. فيقول: بما حدد له هذا العذاب؟ فيقال: ببغيه علي علي (عليه السلام).

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'When it will be the Day of Judgement, Iblees[la] would be brought in seventy locks and seventy chains. So he[la] would first look at Zafar being in one hundred and twenty locks and one hundred and twenty chains. So Iblees[la] would be looking and saying, 'Who is this one upon whom Allah[azwj] has Increased the Punishment, and I[la] am the one who tempted the whole of the creatures altogether?' So they would say: 'This is Zafar '. So he[la] would be saying, 'Due to what has this Punishment been Selected for him?' So they would say: 'For having rebelled against Ali[asws]'.

فيقول له إبليس: ويل لك و ثبور لك، أما علمت أن الله أمرني بالسجود لآدم فعصيته، و سألته أن يجعل لي سلطانا علي محمد و أهل بيته و شيعته، فلم يجبني الي ذلك و قال: إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغاوِينَ و ما عرفتهم حين استثناهم، إذ قلت وَ لا تَجِدُ أَكْثَرَهُمْ شاكِرِينَ؟ فمنتك به نفسك غرورا فتوقف بين يدي الخلائق. ثم قال له: ما الذي كان منك الي علي و الي الخلق الذي اتبعوك علي الخلاف؟ فيقول الشيطان- و هو زفر- لإبليس: أنت أمرتني بذلك.

So Iblees[la] would say to him, 'Woe be unto you and ruination to you! Did you not know that Allah[azwj] has Commanded me[la] to Prostrate to Adam[as], but I[la] disobeyed Him[azwj], and I[la] asked Him[azwj] if He[azwj] could Give me[la] the authority over Muhammad[saww] and the People[asws] of his[saww] Household, and his[saww] Shiah. But, He[azwj] did not Answer me[la] for that and Said ***[15:42] Surely, with regards to My servants, you have no authority over them except for the ones who follow you from the deviators***, and did you not recognise them[asws] that they[asws] were excluded when I[la] said ***[7:17] and You shall not find most of them being thankful***?'

[1486] تفسير العيّاشي 2: 9/ 6
[1487] مجمع البيان 4: 623

فيقول له إبليس: فلم عصيت ربك و أطعتني؟ فيرد زفر عليه ما قال الله: إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَ ما كانَ لِي عَلَيْكُمْ مِنْ سُلْطانٍ الي آخر الآية».

So Iblees[la] would say to him, 'Why did you disobey your Lord[azwj] and obey me[la]?' So Zafar would reply back, what Allah[azwj] Said ***[14:22] Surely Allah Promised you the Promise of the Truth, and I gave you promises, then failed to keep them to you, and I had no authority over you*** – up to the end of the Verse'.[1488]

VERSES 19 - 24

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ {19} فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ {20} وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ {21}

[7:19] And (We said): O Adam! Dwell you and your wife in the Garden; so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust [7:20] But the Satan made an evil suggestion to them both that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you

فَدَلَّاهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ {22} قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {23} قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {24}

[7:22] Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations appeared to them, and they both began to cover themselves with the leaves of the Garden; and their Lord called out to them: Did I not Forbid you both from that tree and say to you that the Satan is your open enemy? [7:23] They said: Our Lord! We have been unjust to ourselves, and if You do not Forgive us and have Mercy on us, we shall certainly be of the losers [7:24] He said: Get down, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». قال: فما تقول في قول الله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى؟

And from him (Ibn Babuwayh), from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham who said,

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

[1488] تفسير العيّاشي 2: 223/ 9.

'So what are you[asws] with regards to the Words of Allah[azwj] Mighty and Majestic ***[20:121] and Adam disobeyed his Lord, so he strayed***?'

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلا مِنْها رَغَداً حَيْثُ شِئْتُما وَ لا تَقْرَبا هذِهِ الشَّجَرَةَ و أشار لهما إلى شجرة الحنطة فَتَكُونا مِنَ الظَّالِمِينَ، و لم يقل لهما لا تأكلا من هذه الشجرة و لا مما كان من جنسها، فلم يقربا تلك الشجرة، و لم يأكلا منها، و إنما أكلا من غيرها

He[asws] said: 'Allah[azwj] the High Said to Adam[as] ***[2:35] And We said: O Adam! Dwell you and your wife in the Paradise and eat from it a plenteous (food) wherever you wish and do not approach this tree,*** and Indicated to them[as] the wheat tree ***for then you will be from the unjust ones***. And He[azwj] did not Say to them: "Do not eat from this tree, nor from what was from its type". So they[as] did not go near that tree, and did not eat from it. But rather, they[as] ate from other (trees)'.

لما أن وسوس الشيطان إليهما، و قال: ما نَهاكُما رَبُّكُما عَنْ هذِهِ الشَّجَرَةِ، و إنما نهاكما عن ان تقربا غيرها، و لم ينهكما عن الأكل منها إِلَّا أَنْ تَكُونا مَلَكَيْنِ أَوْ تَكُونا مِنَ الْخالِدِينَ وَ قاسَمَهُما إِنِّي لَكُما لَمِنَ النَّاصِحِينَ، و لم يكن آدم و حواء شاهدا قبل ذلك من يحلف بالله كاذبا فَدَلَّاهُما بِغُرُورٍ، فأكلا منها ثقة بيمينه بالله،

When the Satan[la] whispered to them both[as] and said ***[7:20] Your Lord has not Forbidden you this tree*** but rather He[azwj] has Forbidden you[as] from going near to some other tree, and did not Forbid you[as] from eating from it ***except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you***. And Adam[as] and Hawwa[as] had not witnessed before that anyone who would swear falsely by Allah[azwj] ***[7:22] Then he caused them both to fall by deceit***. So the eating from it (was as a result of) his[as] reliance upon the swear by Allah[azwj].

و كان ذلك من آدم (عليه السلام) قبل النبوة، و لم يكن ذلك بذنب كبير يستحق به دخول النار، و إنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتباه الله تعالى و جعله نبيا كان معصوما لا يذنب صغيرة و لا كبيرة،

And that was from Adam[as] before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones, Permissible ones which are Permissible upon the Prophets[as] before the descent of the Revelation upon them[as]. <u>So when Allah[azwj] the High Chose him[as] and Made him[as] a Prophet[as], he[as] was infallible with neither a minor nor a major sin to him[as]</u>.

قال الله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى ثُمَّ اجْتَباهُ رَبُّهُ فَتابَ عَلَيْهِ وَ هَدى و قال عز و جل: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ».

Allah[azwj] Mighty and Majestic Said ***[20:121] and Adam disobeyed his Lord, so he strayed [20:122] Then his Lord Chose him, so He Turned to him and Guided (him)***. And He[azwj] Said ***[3:33] Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations***'.[1489]

قال الله تعالى: (فأزلهما الشيطان عنها) عن الجنة بوسوسته وخديعته وإيهامه ـ وعداوته ـ وغروره، بأن بدأ بآدم فقال: (ما نهيكما ربكما عن هذه الشجرة إلا أن تكونا ملكين) إن تناولتما منها تعلمان الغيب، وتقدران على ما يقدر عليه من خصه الله تعالى بالقدرة (أو تكونا من الخالدين) لا تموتان أبدا.

[1489] عيون أخبار الرّضا (عليه السّلام) 1: 195/ 1

Allah[azwj] Said ***[7:22] Then he caused them both to fall*** from the Garden by his[la] whisperings and deceptions and illusions by his[la] enmity and arrogance and came to Adam[as] and said ***[7:20] Your Lord has not forbidden you this tree except that you may not both become two Angels*** And if you were to eat from it then you will come to have the knowledge of the unseen and have the power of those special ones[asws] who have been Endowed with such powers by Allah[azwj] ***or that you may (not) become of the immortals*** and you will never die.'

(وقاسمهما) حلف لهما (إني لكما لمن الناصحين) ـ الصالحين ـ. وكان إبليس بين لحيي الحية أدخلته الجنة، وكان آدم يظن أن الحية هي التي تخاطبه، ولم يعلم أن إبليس قد اختبأ بين لحييها. فرد آدم على الحية: أيتها الحية هذا من غرور إبليس لعنه الله كيف يخوننا ربنا؟ أم كيف تعظمين الله بالقسم به وأنت تنسبينه إلى الخيانة وسوء النظر، وهو أكرم الاكرمين؟ أم كيف أروم التوصل إلى ما منعني منه ربي عزوجل، وأتعاطاه بغير حكمة؟

[7:21] And he swore to them both He[la] started taking oaths to them ***Most surely I am a sincere adviser to you*** That he[la] is correcting their[asws] actions. Iblees[la] was in the mouth of a serpent by way of which he[la] had entered the Garden, and Adam[as] thought that it was the serpent that was talking to him[asws], and he[asws] did not know that it was Iblees[la] who was talking from inside the serpent. Adam[as] retorted back to the serpent: 'O you serpent! This is from the arrogance of Iblees[la]. Why would our Lord[azwj] defraud us? How are you swearing by Allah[azwj] and you are advocating me[asws] to commit treason and cast an evil eye and He[azwj] is the Kindest of all? Why should I[asws] incline towards that deed which has been forbidden unto me[asws] by my[asws] Lord[azwj] the Almighty and do this without His[azwj] Permission?'

فلما أيس إبليس من قبول آدم منه، عاد ثانية بين لحيي الحية فخاطب حواء من حيث يوهمها أن الحية هي التي تخاطبها، وقال: يا حواء أرأيت هذه الشجرة التي كان الله عزوجل حرمها عليكما، قد أحلها لكما بعد تحريمها لما عرف من حسن طاعتكما له، وتوقيركما إياه؟ وذلك أن الملائكة الموكلين بالشجرة ـ الذين معهم حراب يدفعون عنها سائر حيوان الجنة ـ لا تدفعك عنها إن رمتها فاعلمي بذلك أنه قد أحل لك، وابشري بأنك إن تناولتها قبل آدم كنت أنت المسلطة عليه، الآمرة الناهية فوقه. فقالت حواء: سوف أجرب هذا. فرامت الشجرة فأرادت الملائكة أن تدفعها عنها بحرابها.

When Iblees[la] despaired from Adam[as], he tried for a second time using the same tactic of hiding inside the mouth of a serpent and approached Eve[as] who also thought that it was the serpent that was talking to her[asws]. Iblees[la] said: 'Do you[asws] see this tree which Allah the Almighty had Forbidden you[asws] from? Well, He[azwj] has made it Permissible for you[asws] now after its prohibition, and having come to know of your[asws] obedience to Him[azwj] and having considered His[azwj] Order as being Great. And also that the Angels fight against those who wish to eat from this tree and dispel all the other animals of the Garden away from it. If you[asws] were to approach this tree, and they do not stop you[asws], then you can understand from this that it has been made permissible for you[asws]. If you[asws] were to eat from it before Adam[as] does, then you[asws] will be a degree above him[asws] and your[asws] orders will be above his[asws].' Eve[as] said: 'Let me try this.' She[asws] went near the tree and the Angels wanted to fight against her[asws] and stop her[asws].

فأوحى الله تعالى إليها: إنما تدفعون بحرابكم من لا عقل له يزجره، فأما من جعلته ممكنا مميزا مختارا، فكلوه إلى عقله الذي جعلته حجة عليه، فان أطاع استحق ثوابي، وإن عصى وخالف ـ أمري ـ استحق عقابي وجزائي. فتركوها ولم يتعرضوا لها، بعد ما هموا بمنعها بحرابهم. فظنت أن الله نهاهم عن منعها لانه قد أحلها بعد ما حرمها.

Allah[azwj] Revealed unto the Angels: 'You are to fight against those who do not possess any intellect and dispel them, but as for one who goes towards it having

choice of action and having control, leave that one to his intellect for it is a proof over her[as]. If she[as] is obedient then she[as] will be deserving of reward, and if she[as] were to sin and go against My[azwj] Order, then she[as] will be deserving of My[azwj] Punishment and penalty.' So the Angels refrained from frustrating her[asws] and put away their weapons that they used to fight with. She[asws] thought that since Allah[azwj] had stopped them from fighting against her[asws] this was because it had become permissible after it having been prohibited.

فقالت: صدقت الحية، وظنت أن المخاطب لها هي الحية، فتناولت منها ولم تتكرمن نفسها شيئا. فقالت لادم: ألم تعلم أن الشجرة المحرمة علينا قد أبيحت لنا؟ تناولت منها فلم تمنعني أملاكها، ولم أنكر شيئا من حالي. (فذلك حين) أغتر آدم وغلط فتناول، فأصابهما ـ ما ـ قال الله تعالى في كتابه: (فأزلهما الشيطان عنها فأخرجهما) بوسوسته وغروره (مما كانا فيه) من النعيم (وقلنا) يا آدم وياحواء ويا أيتها الحية ويا إبليس (اهبطوا بعضكم لبعض عدو) آدم وحواء وولدهما عدو للحية، وإبليس والحية وأولادهما أعداؤكم (ولكم في الارض مستقر) منزل ومقر للمعاش (ومتاع) منفعة (إلى حين) الموت

She[asws] said to herself: 'The serpent was right.' She thought that it was the serpent that had spoken to her[asws], and so she[asws] ate from the tree and it did not affect her at all. She[asws] said to Adam[as]: 'Do you know that the tree which was forbidden to us has been made permissible to us? I[asws] have eaten from it and the Angels did not stop me[asws] nor did anything happen to me[asws] from it.' **"*That is when*"** Adam[as] got deceived and made the error of eating from it, their was as Allah[azwj] has Said in His Book **"*But the Satan made them both fall from it and caused them to depart*"** by his[la] whisperings and his[la] deception **"*from it*"** from bliss **"*and We said*"** O Adam[as] and O Eve[as] and O you serpent and Iblees[la] ***[7:24] He said: Get down, some of you being the enemies of others*** Adam[as] and Eve[as] and their[asws] children being enemies of the serpent and Iblees[la] and the serpent being the enemies of their[asws] children ***and there is for you in the earth an abode*** a station and a means of living ***and a provision*** profit ***for a time*** - death.[1490]

ثم قال علي بن إبراهيم: حدثني أبي، رفعه، قال: سئل الصادق (عليه السلام) عن جنة آدم أمن جنان الدنيا كانت، أم من جنان الآخرة؟ فقال: «كانت من جنان الدنيا، تطلع فيها الشمس و القمر، و لو كانت من جنان الآخرة ما أخرج منها أبدا آدم و لم يدخلها إبليس».

Then Ali Bin Ibrahim said, 'My father narrated to me, with an unbroken chain, said,

'Al-Sadiq[asws] was asked about the Garden of Adam[as] whether this was from the Gardens of the world or from Gardens of the Hereafter?' So he[asws] said: 'It was from the gardens of the world, there used to emerge in it the sun and the moon. And had it been from the Gardens of the Hereafter, Adam[as] would not have had to exit from it ever nor would Iblees[la] have entered it'.

قال: «أسكنه الله الجنة و أتى بجهالة إلى الشجرة فأخرجه لأنه خلق خلقة لا تبقى إلا بالأمر و النهي و الغذاء و اللباس و الاكتنان و النكاح، و لا يدرك ما ينفعه مما يضره إلا بالتوقيف، فجاءه إبليس، فقال له: إنكما إذا أكلتما من هذه الشجرة التي نهاكما الله عنها صرتما ملكين، و بقيتما في الجنة أبدا، و إن لم تأكلا منها أخرجكما الله من الجنة.

He[asws] said: 'Allah[azwj] Settled him[as] in the Garden, and he[as] came to the tree out of ignorance. So he[as] was thrown out because His[azwj] creation cannot remain except by the Orders and the Prohibitions, and the sustenance (food and drink), and the

[1490] Tafseer Imam Hassan Al Askari[asws]

clothing, and the marriage. One does not understand what benefits him and what harms him except by the text of a few things. So Iblees[la] came and said to him[as], 'If the two of you[as] were to eat from this tree which Allah[azwj] had Forbidden, you[as] would become two Angels, and would remain in the Garden forever. And if you were not to eat from it, Allah[azwj] would Make you leave the Garden'.

و حلف لهما أنه لهما ناصح، كما قال الله عز و جل حكاية عنه: ما نَهاكُما رَبُّكُما عَنْ هذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونا مَلَكَيْنِ أَوْ تَكُونا مِنَ الْخالِدِينَ وَ قاسَمَهُما إِنِّي لَكُما لَمِنَ النَّاصِحِينَ فقبل آدم قوله، فأكلا من الشجرة، فكان كما حكى الله فبدت لهما سوءاتهما، و سقط عنهما ما ألبسهما الله من لباس الجنة و أقبلا يستتران بورق الجنة، فناداهما ربهما: أَ لَمْ أَنْهَكُما عَنْ تِلْكُمَا الشَّجَرَةِ وَ أَقُلْ لَكُما إِنَّ الشَّيْطانَ لَكُما عَدُوٌّ مُبِينٌ

And he swore (by Allah[azwj]) to them both[as] that he[la] is a sincere adviser to the two of them[as], just as Allah[azwj] Mighty and Majestic has Related about it ***[7:20] Your Lord has not forbidden you this tree except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you***. So Adam[as] accepted his[la] words, and ate from the tree. Thus, it was as Allah[azwj] has Related ***[7:22] their evil inclinations appeared to them*** and the clothing which Allah[azwj] had Clothed them with in the Garden fell down from them[as], ***and they both began to cover themselves with the leaves of the Garden; and their Lord called out to them: "Did I not Forbid you both from that tree and say to you that the Satan is your open enemy?***"

فقالا كما حكى الله عز و جل عنهما: رَبَّنا ظَلَمْنا أَنْفُسَنا وَ إِنْ لَمْ تَغْفِرْ لَنا وَ تَرْحَمْنا لَنَكُونَنَّ مِنَ الْخاسِرِينَ فقال الله لهما: اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَ مَتاعٌ إِلى حِينٍ- قال- إلى يوم القيامة».

So they[as] said as Allah[azwj] Mighty and Majestic has Related ***[7:23] They said: Our Lord! We have been unjust to ourselves, and if You do not Forgive us and have Mercy on us, we shall certainly be of the losers***. So Allah[azwj] Said to them both[as] ***[7:24] Get down, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time*** – he[asws] said: 'Up to the Day of Judgement'.

قال: «فهبط آدم على الصفا، و إنما سميت الصفا لأن صفوة الله انزل عليها، و نزلت حواء على المروة، و إنما سميت المروة لأن المرأة أنزلت عليها، فبقي آدم أربعين صباحا ساجدا يبكي على الجنة، فنزل عليه جبرئيل (عليه السلام) فقال: يا آدم، الم يخلقك الله بيده، و نفخ فيك من روحه، و أسجد لك ملائكته؟ قال: بلى. قال: و أمرك أن لا تأكل من الشجرة، فلم عصيته؟ قال: يا جبرئيل، إن إبليس حلف لي بالله إنه لي ناصح، و ما ظننت أن خلقا يخلقه الله يحلف بالله كاذبا».

He[asws] said: 'So Adam[as] descended upon Al-Safa, and it has been named as Al-Safa because the Elite of Allah[azwj] (صفوة الله) descended upon it. And Hawwa[as] descended upon Al-Marwa, and it has been named as Al-Marwa because the woman (المرأة) descended upon it. Adam[as] remained in prostration for forty mornings weeping for the Garden, so Jibraeel[as] descended unto him[as] and said: 'O Adam[as]! Did not Allah[azwj] Create you[as] by His[azwj] Hands, and Blew into you[as] from His[azwj] Spirit, and the Angels prostrated to you[as]?' He[as] said: 'Yes'. He[as] said: 'And you[as] were Commanded that you[as] shall not eat from the tree, so why did you[as] disobey?' He[as] said: 'O Jibraeel[as]! Iblees[la] swore to me by Allah[azwj] that he[la] is a sincere adviser to

me[as], and I [as] did not think that a creature Created by Allah[azwj] would swear falsely by Allah[azwj]'.[1491]

العياشي: عن موسى بن محمد بن علي، عن أخيه أبي الحسن الثالث (عليه السلام)، قال: «الشجرة التي نهى الله آدم و زوجته أن يأكلا منها شجرة الحسد، عهد إليهما ألا ينظر إلى من فضل الله عليه، و على خلائقه بعين الحسد، و لم يجد الله له عزما».

Al Ayyashi, from Musa Bin Muhammad Bin Ali,

(It has been narrated) from his brother Abu Al-Hassan[asws] the Third, having said: 'The tree which Allah[azwj] Forbid Adam[as] and his[as] wife to eat from was the tree of jealousy (envy). They[as] had been Covenanted that they[as] would not look (with envy) towards the ones whom Allah[azwj] had Given more merits, and towards His[azwj] creation with the eye of jealousy. And Allah[azwj] did not find any determination in Him[as]'.[1492]

VERSES 25 - 27

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ {25} يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ {26} يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ {27}

[7:25] He (also) said: Therein shall you live, and therein shall you die, and from it shall you be coming out [7:26] O children of Adam! We have indeed Sent down to you clothing to cover your shame, and (clothing) for good appearance and clothing of piety, that is the best. That is from the Signs of Allah that they may be mindful [7:27] O children of Adam! let not the Satan cause you to fall into affliction as he got your parents expelled from the Garden, snatching off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have Made the Satans to be the guardians of those who do not believe

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: يا بَنِي آدَمَ، قالا: «هي عامة».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] regarding His[azwj] Words ***[7:26] O children of Adam!*** Both[asws] having said: 'It is general (in context)'.[1493]

قال: و في رواية أبي الجارود عن أبي جعفر (عليه السلام) في قوله: يا بَنِي آدَمَ قَدْ أَنْزَلْنا عَلَيْكُمْ لِباساً يُوارِي سَوْآتِكُمْ وَ رِيشاً، قال: «فأما اللباس فالثياب التي يلبسون، و أما الرياش فالمتاع و المال، و أما لباس التقوى فالعفاف، إن العفيف لا تبدو له عورة، و إن كان عاريا من الثياب، و الفاجر بادي العورة و إن كان كاسبا من الثياب، يقول الله تعالى: وَ لِباسُ التَّقْوى ذلِكَ خَيْرٌ يقول: العفاف خير ذلِكَ مِنْ آياتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ».

[1491] تفسير القمّي 1: 43
[1492] تفسير العيّاشي 2: 9/ 8.
[1493] تفسير العيّاشي 2: 11/ 13.

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[7:26] O children of Adam! We have indeed Sent down to you clothing to cover your shame, and (clothing) for good appearance***, having said: 'As for the clothing, so these are the clothes which are being worn, and as for the good appearance, so it is for the enjoyment and the wealth, and as for the clothing of piety, so it is the honour. The honourable do not display their nakedness, even if it was the wearing of clothing which, display the nakedness. And the immoral displays nakedness even though it may be by the abundance of the clothing. Allah[azwj] is Saying ***and clothing of piety, that is the best***. He[azwj] is Saying: "Chastity is better" ***That is from the Signs of Allah that they may be mindful***'.[1494]

VERSE 28

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {28}

[7:28] And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely, Allah does not Command for immoralities; are you saying against Allah what you do not know?

حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن منصور قال سألته عن قول الله تعالى وإذا فعلوا فاحشة قالوا وجدنا عليه آباءنا والله امرنا بها قل ان الله لا يأمر بالفحشاء اتقولون على الله ما لا تعلمون فقال ارايت احدا يزعم ان الله امر بالزنا وشرب الخمر أو بشئ من هذه المحارم فقلت لا فقال ما هذه الفاحشة التى يدعون ان الله امر بها فقلت الله اعلم ووليه قال فان هذه في ائمة الجور ادعوا ان الله امرهم بالايتمام بقوم لم يأمر الله بالايتمام بهم فرد الله ذلك عليهم واخبرنا انهم قد قالوا عليه الكذب فسمى الله منهم فاحشة.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Mansour who said,

'I asked him[asws] about the Words of Allah[azwj] ***[7:28] And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely Allah does not Command for immoralities; are you saying against Allah what you do not know?*** He[asws] said: 'Do you see anyone who thinks that Allah[azwj] has Ordered to commit adultery, or drink intoxicants, or for anything from these Prohibitions?' I said, 'No.' He[asws] said: 'What is this evil claim that Allah[azwj] has Ordered such.' I said, 'Allah[azwj] Knows and His[azwj] guardian[asws].' He[asws] said: 'This is regarding the unjust imams who claim that Allah[azwj] has Ordered these for the people, but Allah[azwj] never Ordered these for the people. Allah[azwj] has Rebutted that to them and Informed us that they are speaking lies against Him[azwj]. Allah[azwj] has Referred to them as the Immoral.'[1495]

[1494] تفسير القمّي 1: 225
[1495] Basaair Al Darajaat – P 1 Ch 16 H 4

VERSES 29 & 30

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ {29} فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ {30}

[7:29] Say: My Lord has Enjoined Justice, and set upright your faces at every Masjid and call on Him, being sincere to Him in the Religion; as He Originated you, so shall you also return [7:30] A party has He Guided aright and (as for another) party, straying is justly their due, surely they took the Satans for guardians besides Allah, and they think that they are rightly Guided.

أبو بصير، عن أحدهما (عليهما السلام) قال: «هو إلى القبلة، ليس فيها عبادة الأوثان، خالصا مخلصا».

Abu Baseer,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) having said: '(***[7:29] and set upright your faces at every Masjid***) It is towards the Qiblah. There is no idol worshipping therein, being truly sincere'.[1496]

عن الحسين بن مهران، عن أبي عبد الله (عليه السلام)، في قوله: وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «يعني الأئمة».

From Al Husayn Bin Mahran,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[7:29] and set upright your faces at every Masjid*** – said: 'It Means the (Divine) Imams[asws]'.[1497]

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: كَما بَدَأَكُمْ تَعُودُونَ فَرِيقاً هَدى وَ فَرِيقاً حَقَّ عَلَيْهِمُ الضَّلالَةُ. قال: «خلقهم حين خلقهم مؤمنا و كافرا، و شقيا و سعيدا، و كذلك يعودون يوم القيامة مهتديا و ضالا، يقول: إِنَّهُمُ اتَّخَذُوا الشَّياطِينَ أَوْلِياءَ مِنْ دُونِ اللَّهِ وَ يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ و هم القدرية الذين يقولون لا قدر، و يزعمون أنهم قادرون على الهدى و الضلالة، و ذلك إليهم إن شاءوا اهتدوا، و إن شاءوا ضلوا، و هم مجوس هذه الامة،

And from him (Ali Bin Ibrahim) who said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[7:29] as He Originated you, so shall you also return [7:30] A party has He Guided aright and (as for another) party, straying is justly their due***. He[asws] said: 'He[azwj] Created them as Believers, and Infidels, and wretched, and happy; and similar to that they shall be returning on the Day of Judgement as being rightly Guided, and having strayed. He[azwj] is Saying ***surely they took the Satans for guardians besides Allah, and they think that they are rightly Guided***, and they are the Qadiriyya who are saying that there is no Pre-destination, and are alleging that they have power over the Guidance and the straying, and that it is up to them if they so desire to be Guided, and if they so desire they can go astray. They are the Magians of this community.

و كذب أعداء الله، المشيئة و القدرة لله كَما بَدَأَكُمْ تَعُودُونَ من خلقه شقيا يوم خلقه، كذلك يعود إليه شقيا، و من خلقه سعيدا يوم خلقه، كذلك يعود إليه سعيدا. قال رسول الله (صلى الله عليه و آله): الشقي من شقي في بطن امه، و السعيد من سعد في بطن امه».

[1496] تفسير العيّاشي 2: 12/ 20.
[1497] تفسير العيّاشي 2: 12/ 18.

And the enemies of Allah[azwj] are liars. The Desire and the Power is for Allah[azwj] ***[7:29] as He Originated you, so shall you also return***. The one who was Created as a wretch would be a wretch up to the Day of Judgement, and thus return to Him[azwj] as a wretch. And the one who was Created successful on the day he was born, would similarly return to Him[azwj] as a successful one. Rasool-Allah[saww] said: 'The wretch is a wretch from the womb of his mother, and the successful one is successful from the womb of his mother'.[1498]

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن محمد بن أحمد، عن أحمد ابن محمد السياري ، قال: حدثنا محمد بن عبد الله بن مهران الكرخي، قال: حدثنا حنان بن سدير، عن أبيه، عن أبي إسحاق الليثي، عن أبي جعفر محمد بن علي (عليهما السلام)، في قوله تعالى: كَما بَدَأَكُمْ تَعُودُونَ فَرِيقاً هَدى وَ فَرِيقاً حَقَّ عَلَيْهِمُ الضَّلالَةُ إِنَّهُمُ اتَّخَذُوا الشَّياطِينَ أَوْلِياءَ مِنْ دُونِ اللَّهِ: «يعني أئمة الجور دون أئمة الحق وَ يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Ahmad Ibn Muhammad Al Sayyari, from Muhammad Bin Abdullah Bin Mahran Al Karkhy, from Hanaan Bin Sudeyr, from his father, from Abu Is'haq Al Laysi,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali[asws] regarding the Words of Allah[azwj] the High ***[7:29] as He Originated you, so shall you also return [7:30] A party has He Guided aright and (as for another) party, straying is justly their due, surely they took the Satans for guardians besides Allah*** – Meaning the imams of Misguidance besides the Imams[asws] of the Truth ***and they think that they are rightly Guided***'.[1499]

VERSE 31

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {31}

[7:31] O Children of Adam! Take to your adornments at every Masjid, and eat and drink and be not extravagant; surely He does not Love the extravagant

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة ابن أيوب، عن ابن سنان، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «في العيدين «1» و الجمعة».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Ibn Ayoub, from Ibn Sinan,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[7:31] Take to your adornments at every Masjid***, said: 'During the two Eids and the Friday'.[1500]

و قال: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «العيدان و الجمعة».

And he[asws] said: '***[7:31] Take to your adornments at every Masjid*** – the two Eids and the Friday'.[1501]

[1498] تفسير القمّي 1: 226
[1499] علل الشرائع: 610/ 81
[1500] الكافي 3: 424/ 8

و عنه: بإسناده عن محمد بن أحمد بن داود، عن محمد بن الحسن، عن محمد بن يحيى، عن محمد بن أحمد بن يحيى، عن رجل، عن الزبير بن عقبة، عن فضال بن موسى بن النهدي، عن العلاء بن سيابة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «الغسل عند لقاء كل إمام».

And from him (Al Sadouq), by his chain, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Al Hassan, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya, from a man, from Al Zubeyr Bin Uqba, from Fazaal Bin Musa Bin Al Nahdy, from Al A'ala Bin Sayaaba,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[7:31] Take to your adornments at every Masjid***, said: 'The bathing during meeting every Imam[asws]'.[1502]

عن الحسين بن مهران، عن أبي عبد الله (عليه السلام)، في قول الله: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «يعني الأئمة».

From Al Husayn Bin Mahran,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[7:31] Take to your adornments at every Masjid***, said: 'It Means the Imams[asws]'.[1503]

عن خيثمة بن أبي خيثمة، قال: كان الحسن بن علي (عليه السلام) إذا قام إلى الصلاة لبس أجود ثيابه، فقيل له: يا بن رسول الله، لم تلبس أجود ثيابك؟ فقال: «إن الله تعالى جميل يحب الجمال، فأتجمل لربي، و هو يقول: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ فأحب أن ألبس أجود ثيابي».

From Khaysama Biin Abu Khaysama who said, 'Whenever Al-Husayn Bin Ali[asws] used to stand for the Prayer, would do so in the finest of his [asws] clothes. So it was said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Why do you wear the finest of your[asws] clothes (for the Prayer)?' So he[asws] said: 'Allah[azwj] the High is Beautiful and loves the beauty, thus I[asws] beautify myself[asws] for my[asws] Lord[azwj], and these are His [azwj] Words ***[7:31] Take to your adornments at every Masjid*** – therefore I[asws] love to dress up in the best of my[asws] clothes (for the Prayer)'.[1504]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن الجاموراني، عن الحسن بن علي بن أبي حمزة، عن سيف بن عميرة، عن إسحاق بن عمار، قال: قلت لأبي عبد الله (عليه السلام): يكون للمؤمن عشرة أقمصة؟ قال: «نعم». قلت: عشرون؟ قال: «نعم». قلت: ثلاثون؟ قال: «نعم، ليس هذا من السرف، إنما السرف أن تجعل ثوب صونك ثوب بذلك».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Sayf Bin Umeyra, from Is'haq Bin Amaar who said,

'I said to Abu Abdullah[asws], 'Can there be for a Believer, ten shirts?' He[asws] said: 'Yes'. I said, 'Twenty?' He[asws] said: 'Yes'. I said, 'Thirty?' He[asws] said: 'Yes, this is not from the extravagance. But rather, the extravagance is that you make a dress a repair for a dress by that (to waste a dress/resources)?'[1505]

[1501] الكافي 6: 489/ 7.
[1502] التهذيب 6: 110/ 197.
[1503] تفسير العيّاشي 2: 13/ 22.
[1504] تفسير العيّاشي 2: 14/ 29.
[1505] الكافي 6: 441/ 4.

VERSE 32

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {32}

[7:32] Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions? Say: These are for the Believers in the life of this world, especially on the Day of Judgement; thus do We Clarify the Signs for a people who know

عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن عيسى، عن صفوان، عن يونس بن إبراهيم، قال: دخلت على أبي عبد الله (عليه السلام)، و علي جبة خز و طيلسان خز، فنظر إلي، فقلت: جعلت فداك، علي جبة خز و طيلسان خز، فما تقول فيه؟ فقال: «لا بأس بالخز» قلت: و سداه إبريسم؟ فقال: «و ما بأس بإبريسم، فقد أصيب الحسين (عليه السلام) و عليه جبة خز».

And from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Safwan, from Yunus Bin Ibrahim who said,

'I came up to Abu Abdullah[asws], and upon me was a silk robe and a silk mantle. He[asws] looked towards me, so I said, 'May I be sacrificed for you[asws]! Upon me is a silk robe and a silk mantle, so what are you[asws] saying about that?' So he[asws] said: 'There is no problem with silk'. I said, 'And if it has an emblem on it?' So he[asws] said: 'There is no problem with an emblem. Al-Husayn[asws] was injured and upon him[asws] was a silk robe'.

ثم قال: «إن عبد الله بن عباس لما بعثه أمير المؤمنين (عليه السلام) إلى الخوارج يواقفهم، لبس أفضل ثيابه، و تطيب بأفضل طيبه، و ركب أفضل مراكبه، فخرج، فواقفهم، فقالوا: يا بن عباس، بينا أنت أفضل الناس إذ أتيتنا في لباس الجبابرة و مراكبهم! فتلا عليهم هذه الآية: قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبادِهِ وَ الطَّيِّباتِ مِنَ الرِّزْقِ فألبس و أتجمل، فإن الله جميل يحب الجمال، و ليكن من حلال».

Then he[asws] said: 'Abdullah Ibn Abbas, when Amir-ul-Momineen[asws] sent him to the Khwarijites to halt them, wore the best of his clothes, perfumed with the best of the perfumes, and rode the best of his rides. Thus, he went out to halt them. They said, 'O Ibn Abbas! Between us, you are the best of the people, but you have come to us in the clothing of the tyrants and their riders?' So he recited this Verse to them ***[7:32] Say: Who has prohibited the adornments of Allah, which He has Brought forth for His servants and the good provisions?*** Therefore, you should wear and beautify, for Allah[azwj] is Beautiful and Loves beauty, provided it is from Permissible (means)'.[1506]

و عنه: عن علي بن محمد بن بندار، عن أحمد بن أبي عبد الله، عن محمد بن علي، رفعه «2»، قال: مر سفيان الثوري في المسجد الحرام فرأى أبا عبد الله (عليه السلام) و عليه ثياب كثيرة القيمة حسان، فقال: و الله لآتينه و لأوبخنه. فدنا منه، فقال: يا بن رسول الله، و الله ما لبس رسول الله (صلى الله عليه و آله) مثل هذا اللباس، و لا علي، و لا أحد من آبائك.

And from him, from Ali Bin Muhammad Bin Bandaar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, raising it, said,

'Sufyan Al-Sowry passed by the Sacred Masjid and saw Abu Abdullah[asws], and upon him[asws] were expensive clothes, so he said, 'And Allah[azwj] Gives it and Takes it'. So

[1506] الكافي 6: 442/ 7.

we approached him[asws] and said, 'O son[asws] of Rasool-Allah[saww]! By Allah[azwj]! Neither Rasool-Allah[saww] wore (these kind of) clothes, nor Ali[asws], nor anyone from your[asws] forefathers'.

فقال له أبو عبد الله (عليه السلام): «كان رسول الله (صلى الله عليه و آله) في زمان قتر مقتر، و كان يأخذ لقتره و اقتداره، و إن الدنيا بعد ذلك أرخت عزاليها، فأحق أهلها بها أبرارها- ثم تلا- قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبادِهِ وَ الطَّيِّباتِ مِنَ الرِّزْقِ فنحن أحق من أخذ منها ما أعطاه الله عز و جل غير أني- يا ثوري- ما ترى علي من ثوب إنما ألبسه للناس» ثم اجتذب يد سفيان فجرها إليه، ثم رفع الثوب الأعلى و أخرج ثوبا تحت ذلك على جلده غليظا، فقال (عليه السلام): «هذا ألبسه لنفسي، و ما رأيته للناس» ثم جذب ثوبا على سفيان أعلاه غليظ خشن، و داخل ذلك الثوب لين، فقال: «لبست هذا الأعلى للناس، و لبست هذا لنفسك تسرها».

So Abu Abdullah[asws] said to him: 'Rasool-Allah[saww] was in the era of scarcity, and took to whatever was available to him[saww]. The world, after that, has loosened (economically), so its righteous people are deserving of it'. – Then he[asws] said: '***[7:32] Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?*** Thus, we[asws] are deserving of taking from it what Allah[azwj] Mighty and Majestic has Given . Apart from that – O sowry – do not tool at the clothes, as I[asws] have worn them for the people'. Then he[asws] grabbed the hand of Sowry and raised the clothes higher, and showed the cloth which was under that, upon his[asws] skin which was coarse. He[asws] said: 'I[asws] wear these for myself[asws], and what you see is for the people'. Then he[asws] pulled out a cloth which was coarse and inside that was a smooth cloth, so he[asws] said: 'Wear this outside one for the people, and wear this for yourself, and be pleased with it'.[1507]

و عنه: عن محمد بن يحيى، عن محمد بن أحمد، عن محمد بن عبد الله بن أحمد، عن علي بن النعمان، عن صالح بن حمزة، عن أبان بن مصعب، عن يونس بن ظبيان- أو المعلى بن خنيس- قال: قلت لأبي عبد الله (عليه السلام): ما لكم من هذه الأرض؟ فتبسم، ثم قال: «إن الله تبارك و تعالى بعث جبرئيل (عليه السلام) و أمره أن يخرق بإبهامه ثمانية أنهار في الأرض، منها سيحان، و جيحان، و هو نهر بلخ، و الخشوع: و هو نهر الشاش، و مهران: و هو نهر الهند، و نيل مصر، و دجلة و الفرات، فما سقت و استقت فهو لنا، و ما كان لنا فهو لشيعتنا، و ليس لعدونا منه شيء إلا ما غضب عليه، و إن ولينا لفي أوسع فيما بين ذه إلى ذه- يعني ما بين السماء و الأرض، ثم تلا هذه الآية-: قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَياةِ الدُّنْيا المغصوبين عليها خالِصَةً لهم يَوْمَ الْقِيامَةِ يعني بلا غصب».

And from him (Al Kulayni), from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Abdullah Bin Ahmad, from Ali Bin Al No'man, from Salih Bin Hamza, from Abaan Bin Mas'ab, from Yunu Bin Zabyan – or Moala Bin Khunays – who said,

'I said to Abu Abdullah[asws], 'What is there for you[asws] from this earth?' So he[asws] smiled, then said: 'Allah[azwj] Blessed and High Sent Jibraeel[as], and Commanded him[as] that he[as] should scratch with his[as] thumb eight rivers in the earth. From these is Sayhan, and Jayhan – and these are the Balkan rivers; and Al-Khushou – and it is the river Al-Shaash; and Mahraan – and it a river in India, and Nile in Egypt, and Dajla, and Ephurates (in Iraq).

فما سقت و استقت فهو لنا، و ما كان لنا فهو لشيعتنا، و ليس لعدونا منه شيء إلا ما غضب عليه، و إن ولينا لفي أوسع فيما بين ذه إلى ذه- يعني ما بين السماء و الأرض، ثم تلا هذه الآية-: قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَياةِ الدُّنْيا المغصوبين عليها خالِصَةً لهم يَوْمَ الْقِيامَةِ يعني بلا غصب».

So whatever, is nourished by these, so it is for us[asws], and whatever was for us[asws], so it is for our[asws] Shiah, and there is nothing for our[asws] enemies except what is the

[1507] الكافي 6: 442/ 8.

Wrath against them. And what is for us[asws] is more extensive than from here to there' – meaning what is between the sky and the earth. Then he[asws] recited this Verse ***[7:32] Say: These are for the Believers in the life of this world*** (what has been) usurped against them ***especially on the Day of Judgement*** – Meaning without usurpation'.[1508]

VERSE 33

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {33}

[7:33] Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed, and sin and rebellion without right, and that you associate with Allah that for which He has not Sent down any authorisation for, and that you say against Allah what you do not know

حدثنا احمد بن محمد عن محمد بن الحسن عن الحسين بن سعيد عن ابى وهب عن محمد بن منصور قال سألت عبدا صالحا عليه السلام عن قول الله تبارك وتعالى انما حرم ربى الفواحش ما ظهر منها وما بطن فقال ان القرآن له ظهر وبطن فجميع ما حرم في الكتاب هو الظاهر والباطن من ذلك ائمة الجور وجميع ما احل من الكتاب وهو الظاهر والباطن من ذلك ائمة الحق.

Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Al-Hassan, from Al-Husayn Bin Saeed, from Abu Wahab, from Muhammad Mansour who said:

'I asked Abd Al Salih[asws] (Seventh Imam Musa-Al-Kazim[asws]) regarding the Words of Allah[azwj] Blessed and High ***[7:33] Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed***, Imam[asws] said: 'For the Quran there is an apparent and a hidden. All that is Prohibited in the Book is the apparent, and the hidden from that are the unjust Imams, and all that is Permissible from the Book is the apparent, and the hidden from that are the True Imams[asws] .'[1509]

الشيخ: بإسناده عن البرقي، عن النضر بن سويد، عن الحلبي، عن عمرو بن أبي المقدام، عن أبيه، عن علي بن الحسين (عليه السلام)، قال: «الْفَواحِشَ ما ظَهَرَ مِنْها وَ ما بَطَنَ ما ظهر نكاح امرأة الأب، و ما بطن: الزنا».

Al Shyekh (Al Sadouq), by his chain, from Al Barqy, from Al Nazar Bin Suweyd, from Al Halby, from Amro Bin Abu Al Maqdaam, from his father,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: '***[7:33] the immoralities, those of which are apparent as well as those that are concealed*** – what was apparent was the marriage with the step-mother, and what was concealed was the adultery'.[1510]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن أبي وهب، عن محمد بن منصور، قال: سألت عبدا صالحا عن قول الله عز و جل: قُلْ إِنَّما حَرَّمَ رَبِّيَ الْفَواحِشَ ما ظَهَرَ مِنْها وَ ما بَطَنَ. قال: فقال: «إن القرآن

[1508] الكافي 1: 337/ 5
[1509] Basaair Al Darajaat – P 1 Ch 16 H 2
[1510] التهذيب 7: 472/ 1894.

له ظهر و بطن، فجميع ما حرم الله في القرآن هو الظاهر، و الباطن من ذلك أئمة الجور، و جميع ما أحل الله تعالى في الكتاب هو الظاهر، و الباطن من ذلك أئمة الحق».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

'I asked Abd l Salih[asws] (7th Imam[asws]) about the Words of Allah[azwj] Mighty and Majestic ***[7:33] Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed***. So he[asws] said: 'Surely, the Quran has an apparent for it and a hidden. So the totality of what Allah[azwj] has Prohibited in the Quran, it is apparent, and the hidden from that are the unjust imams. And the totality of what Allah[azwj] the High has Permitted in the Book, so it is the apparent, and the hidden from that are the rightful Imams[asws]'.[1511]

و عنه: عن أبي علي الأشعري، عن بعض أصحابنا، و علي بن إبراهيم، عن أبيه، جميعا، عن الحسن بن علي بن أبي حمزة، عن أبيه عن علي بن يقطين، عن أبي الحسن (عليه السلام)، قال: قال: «قول الله عز و جل: قُلْ إِنَّما حَرَّمَ رَبِّيَ الْفَواحِشَ ما ظَهَرَ مِنْها وَ ما بَطَنَ وَ الْإِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ فأما قوله: ما ظَهَرَ مِنْها يعني الزنا المعلن، و نصب الرايات التي كانت ترفعها الفواجر الفواحش في الجاهلية.

And from him (Al Kulayni), from Abu Al A'ala Al Ashary, from one of our companions, and Ali Bin Ibrahim, from his father, together, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan[asws] having said: 'The Words of Allah[azwj] Mighty and Majestic ***[7:33] Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed, and sin and rebellion without right*** – so as for His[azwj] Words ***those of which are apparent*** it Means the open (announced) adultery, and the establishment of the flags which the tyrants had raised, the immoral ones during the pre-Islamic period'.

و أما قوله عز و جل: وَ ما بَطَنَ يعني ما نكح من أزواج الآباء، لأن الناس كانوا قبل أن يبعث النبي (صلى الله عليه و آله) إذا كان للرجل زوجة و مات عنها، تزوجها ابنه من بعده، إذا لم تكن امه، فحرم الله عز و جل ذلك، و أما الْإِثْمَ فإنها الخمر بعينها».

And as for the Words of the Mighty and Majestic ***those that are concealed*** – it Means the marriage of the step-mother, because the people used to do that before the Prophet[saww] was Sent. Whenever the man died leaving a widow, she would marry his son after him, if she was not his biological mother. So Allah[azwj] Mighty and Majestic Prohibited that. And as for the '***and sin'*** so these are the intoxicants which are Meant by it'.[1512]

VERSES 34 - 39

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ {34} يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۙ فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {35} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {36}

[1511] الكافي 1: 305/ 10.
[1512] الكافي 6: 406/ 1.

[7:34] And for every community there is a term, so when their term arrives they shall not (be able to) delay it, nor shall they (be able to) bring it forward [7:35] O children of Adam! if there comes to you Rasools from among you relating to you My Verses, then whoever fears and acts aright - they shall have no fear nor shall they grieve [7:36] And (as for) those who reject Our Signs and turn away from them arrogantly - these are the inmates of the Fire they shall abide in it eternally.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ {37}

[7:37] Who is then more unjust than he who forges a lie against Allah or rejects His Signss? (As for) those, their portion of the Book shall reach them, until when Our Rasools come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall testify against themselves that they were unbelievers

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِنْ لَا تَعْلَمُونَ {38} وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ {39}

[7:38] He will say: Enter into Fire among the nations that have passed away before you from among Jinn and the humans; whenever a community shall enter, it shall curse its sister (community), until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord! These led us astray, therefore give them a double Punishment of the Fire. He will say: Every one shall have double but you do not know [7:39] And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the Punishment for what you earned

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلاقِيكُمْ- إلى قوله- تَعْمَلُونَ- قال- تعد السنين، ثم تعد الشهور، ثم تعد الأيام، ثم تعد الساعات، ثم تعد النفس فَإِذا جاءَ أَجَلُهُمْ لا يَسْتَأْخِرُونَ ساعَةً وَ لا يَسْتَقْدِمُونَ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al-Azdy,

Abu Abdullah[asws] having said: '***[62:8] Say: (As for) the death from which you are fleeing from, so it will surely meet you, then you shall be sent back to the Knower of the hidden and the apparent, and He will Inform you of that which you had done***, Count the years, then count the months, then count the days, then count the hours, then count the (النفس) seconds ***[7:34] And for every community there is a term, so when their term arrives they shall not (be able to) delay it, nor shall they (be able to) bring it forward***'.[1513]

العياشي: عن أبي عبد الله (عليه السلام) في قوله: فَإِذا جاءَ أَجَلُهُمْ لا يَسْتَأْخِرُونَ ساعَةً وَ لا يَسْتَقْدِمُونَ، قال: «هو الذي يسمى لملك الموت».

[1513] الكافي 3: 262/ 44

Al-Ayyashi,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[7:34] so when their term arrives they shall not (be able to) delay it, nor shall they (be able to) bring it forward***, said: 'It is what is named as the Angel of Death''.[1514]

الطبرسي في قوله تعالى: رَبَّنا هؤُلاءِ أَضَلُّونا، قال الصادق (عليه السلام): «يعني أئمة الجور».

Al-Tabarsy –

Regarding ***[7:38] Our Lord! These led us astray***, Al-Sadiq[asws] said: 'It Means the unjust imams'.[1515]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال في قوله تعالى: وَ ما أَضَلَّنا إِلَّا الْمُجْرِمُونَ: «إذ دعونا إلى سبيلهم، ذلك قول الله عز و جل فيهم حين جمعهم إلى النار: قالَتْ أُخْراهُمْ لِأُولاهُمْ رَبَّنا هؤُلاءِ أَضَلُّونا فَآتِهِمْ عَذاباً ضِعْفاً مِنَ النَّارِ و قوله: كُلَّما دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَها حَتَّى إِذَا ادَّارَكُوا فِيها جَمِيعاً برىء بعضهم من بعض، و لعن بعضهم بعضا.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Adam Bin Is'haq, from Abdul Razzaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

(It has been narrated) from Abu Ja'far[asws] having said regarding the Words of the High ***[26:99] And none but the guilty led us astray***, said: 'When they call us to their ways, that is in the Words of Allah[azwj] Mighty and Majestic with regards to them when He[azwj] shall Gather them to the Fire ***[7:38] the last of them shall say with regard to the foremost of them: Our Lord! These led us astray, therefore give them a double Punishment of the Fire*** and His[azwj] Words ***[7:38] whenever a community shall enter, it shall curse its sister (community), until when they have all come up with one another into it***, some of them would be disavowing the others, and some of them would be cursing the others'.[1516]

VERSE 40 & 41

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ {40} لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ {41}

[7:40] Surely (as for) those who belie Our Signs and turn away in arrogance from them, the doors of the sky shall not be opened for them, nor would they be entering the Paradise until the camel passes through the eye of the needle; and thus do We Recompense the guilty [7:41] They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.

العياشي: عن منصور بن يونس، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله: إِنَّ الَّذِينَ كَذَّبُوا بِآياتِنا وَ اسْتَكْبَرُوا عَنْها لا تُفَتَّحُ لَهُمْ أَبْوابُ السَّماءِ وَ لا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِياطِ، قال: «نزلت في طلحة و الزبير، و الجمل جملهم».

Al Ayyashi, from Mansour Bin Yunus, from a man,

[1514] تفسير العيّاشي 2: 17/ 39.
[1515] مجمع البيان 4: 644.
[1516] الكافي 2: 26/ 1 (Extract)

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[7:40] Surely (as for) those who belie Our Signs and turn away in arrogance from them, the doors of the sky shall not be opened for them, nor would they be entering the Paradise until the camel passes through the eye of the needle; and thus do We Recompense the guilty***, said: 'It was Revealed regarding Talha, and Al-Zubeyr, and the camel (which was) their camel'.[1517]

الطبرسي: روي عن أبي جعفر الباقر (عليهما السلام) أنه قال: «أما المؤمنون فترفع أعمالهم و أرواحهم إلى السماء، فتفتح لهم أبوابها، و أما الكافر فيصعد بعمله و روحه حتى إذا بلغ إلى السماء نادى مناد: اهبطوا به إلى سجين، و هو واد بحضر موت يقال له: برهوت».

Al-Tabarsy – It has been reported,

(It has been narrated) from Abu Ja'far Al-Baqir[asws] having said: 'As for the Believers, so their deeds would be raised along with their spirits, to the sky, and its doors would be opened up for them. And as for the Infidels, so there shall ascend their spirits along with their deeds. When they reach to the sky, a Caller would Call out: 'Descend with these to Sijjeen!' – And it is a valley at Hazramaut called Barhoot'.[1518]

VERSES 42 & 43

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {42} وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۖ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ {43}

[7:42] And (as for) those who believe and do righteous deeds, We do not impose on any soul a duty except to the extent of its ability - they are the dwellers of the Garden; in it they shall abide eternally [7:43] And We will Remove whatever of ill-feeling is in their chests; the rivers shall flow beneath them and they shall say: All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us; certainly the Rasools of our Lord brought the Truth; and it shall be cried out to them that this is the Garden of which you are Made to be inheritors of for what you did

محمد بن يعقوب: عن الحسين بن محمد، عن المعلى بن محمد، عن أحمد بن محمد، عن ابن هلال، عن أبيه، عن أبي السفاتج، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الْحَمْدُ لِلَّهِ الَّذِي هَدانا لِهذا وَ ما كُنَّا لِنَهْتَدِيَ لَوْ لا أَنْ هَدانَا اللَّهُ. قال: «إذا كان يوم القيامة دعي بالنبي (صلى الله عليه و آله) و بأمير المؤمنين و الأئمة من ولده، فينصبون للناس، فإذا رأتهم شيعتهم قالوا: الْحَمْدُ لِلَّهِ الَّذِي هَدانا لِهذا وَ ما كُنَّا لِنَهْتَدِيَ لَوْ لا أَنْ هَدانَا اللَّهُ يعني: هدانا الله في ولاية أمير المؤمنين و الأئمة من ولده (عليهم السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Al Moala Bin Muhammad, from Ahmad Bin Muhammad, from Ibn Hilal, from his father, from Abu Al Safataj, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[7:42] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us***. He[asws] said: 'When it will be the Day of Judgement, the Prophet[saww] would be Called, and

[1517] تفسير العيّاشي 2: 17/ 40.
[1518] مجمع البيان 4: 646.

Amir-ul-Momineen [asws], and the Imams[asws] from his[asws] sons[asws]. So they[asws] would be established (for intercession) for the people. So when their[asws] Shiah would see them, they would say ***[7:42] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us*** – meaning, Allah[azwj] having Guided them regarding the Wilayah of Amir-ul-Momineen[asws], and the Imams[asws] from his[asws] sons[asws]'.[1519]

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)، قال: «ما من مؤمن يدخل الجنة إلا كان له من الأزواج خمسمائة حوراء، مع كل حوراء سبعون غلاما و سبعون جارية، كأنهن اللؤلؤ المنثور، و كأنهن اللؤلؤ المكنون، و تفسير المكنون بمنزلة اللؤلؤ في الصدف، لم تمسه الأيدي و لم تره الأعين، و أما المنثور فيعني في الكثرة، و له سبعة قصور، في كل قصر سبعون بيتا و في كل بيت سبعون سريرا، على كل سرير سبعون فراشا، عليها زوجة من الحور العين

In the book *Sifat Al-Jannat WAl-Al-Naar* – from Abu Ja'far Ahmad Bin Muhammad Bin Isa, who said that it has been narrated from Saeed Bin Junaah, from Awf Bin Abdullah Al-Azdy,

'Abu Abdullah[asws] said: 'There will be no one from the Believers who will enter the Paradise, but he will have as wives, fifty thousand Houries, with each of the Houries will be seventy young boys and seventy attendants going around, as if they were scattered pearls, and they (Houries) will be like hidden pearls, and the explanation of "***the hidden***" is like the pearl in the oyster, never been touched by the hand and never been seen by the eye, and as for the "***scattered***", it is in the meaning of numerous; and for (the Believer) will be seven palaces, with each palace having seventy houses, and in every house will have seventy beds, on all the beds will be seventy mattresses, on which will be the wife from the Maiden Hourie.

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ أنهار من ماء غير آسن صاف ليس بالكدر وَ أَنْهارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ لم يخرج من ضروع المواشي وَ أَنْهارٌ مِنْ عَسَلٍ مُصَفًّى لم يخرج من بطون النحل وَ أَنْهارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ لم يعصره الرجال بأقدامهم، فإذا اشتهوا الطعام جاءتهم طيور بيض يرفعن أجنحتهن، فيأكلون من أي الألوان اشتهوا، جلوسا إن شاءوا أو متكئين، و إن اشتهوا الفاكهة سعت إليهم الأغصان، فأكلوا من أيها اشتهوا، قال: وَ الْمَلائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بابٍ سَلامٌ عَلَيْكُمْ بِما صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ».

[7:43] the rivers shall flow beneath them rivers of water which does not change, clear and not muddy.' ***[47:15] and rivers of milk the taste whereof does not change,*** which never come out from the udders of livestock ***and rivers of honey clarified*** which never came out of the stomach of the bee ***and rivers of drink delicious to those who drink,*** not the juice from men squashing the grapes with their feet. Whenever they desire food, the birds will come to them, holding their eggs. They will eat them in whichever state that they so desire, sitting or reclining, and if they desire the fruits, the branches will seek them out. They will eat from them whatsoever that they desire.' He[asws] said: '***[13:23] and the angels will enter in upon them from every gate: [13:24] Peace be on you because you were constant, how excellent, is then, the issue of the abode***.'[1520]

[1519] الكافي 1: 346/ 33.
[1520] الاختصاص: 352.

VERSES 44 & 45

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {44} الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ {45}

[7:44] And the dwellers of the paradise will call out to the inmates of the Fire: Surely, we have found what our Lord Promised us to be true; have you too found what your Lord Promised to be true? They will say: Yes. Then a proclaimer would proclaim among them that the Curse of Allah is on the unjust [7:45] Those who hinder (people) from Allah's Way and seek to make it crooked, and they are disbelievers in the Hereafter

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «المؤذن: أمير المؤمنين (صلوات الله عليه)، يؤذن أذانا يسمع الخلائق كلها، و الدليل على ذلك قول الله عز و جل في سورة براءة: وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ فقال أمير المؤمنين (عليه السلام): كنت أنا الأذان في الناس».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Abu Al-Hassan[asws] having said: 'The proclaimer (المؤذن) is Amir-ul-Momineen[asws], who would proclaim (أذانا) which all the creatures would hear. And the evidence upon that are the Words of Allah[azwj] Mighty and Majestic in Surah Bra'aat (Chapter 9) ***[9:3] And a proclamation from Allah and His Rasool***, so Amir-ul-Momineen[asws] said: 'I[asws] would be the proclaimer among the people'.[1521]

و عنه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليه السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة منصرفه من النهروان، و بلغه أن معاوية يسبه و يعيبه و يقتل أصحابه، فقام خطيبا، فحمد الله و أثنى عليه، و صلى على رسول الله (صلى الله عليه و آله)،

And from him (Al Sadouq) who said, 'Abu Al Abbas Muhammad Bin Ibrahim Is'haw Al Talaqany narrated to us, from Abdul Aziz Bin Yahya At Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali[asws] having said: 'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] gave a sermon at Al-Kufa, after leaving from (the battle of) Al-Naharwan, and it reached him[asws] that Muawiya is insulting him[asws] and faulting him[asws] and is killing his[asws] companions. So he[asws] stood up to address. He[asws] Praised Allah[azwj] and Extolled Him[azwj], and sent greetings upon Rasool-Allah[saww]'.

و ذكر الخطبة إلى أن قال فيها: و أنا المؤذن في الدنيا و الآخرة، قال الله عز و جل: فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أنا ذلك المؤذن، و قال: وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ فأنا ذلك الأذان».

And (Abu Ja'far[asws] mentioned the sermon until he[asws] said in it: 'And I[asws] am the 'Muezzin' (Caller) in the world and the Hereafter. Allah[azwj] Mighty and Majestic Says ***[7:44] Then a Muezzin will call out among them that the Curse of Allah is upon***

[1521] تفسير القمّي 1: 231

the unjust. I[asws] am that Muezzin. And He[azwj] Said '***[9:3] And a proclamation from Allah and His Rasool***. So I [asws] am that 'Azaan'.[1522]

VERSES 46 - 49

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ {46} وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ {47}

[7:46] And between the two there shall be a veil, and upon the heights there shall be men recognising all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they shall be hoping to [7:47] And when their eyes shall be turned towards the inmates of the Fire, they shall say: Our Lord! Do no Place us with the unjust

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ {48} أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۚ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ {49}

[7:48] And the dwellers of the heights shall call out to men whom they will recognise by their marks saying: Of no avail were to you your amassings and your behaving arrogantly [7:49] Are these they about whom you swore that Allah will not bestow Mercy on them? Enter the garden; you shall have no fear, nor shall you be grieving

حدثنا محمد بن الحسين عن عبد الرحمن بن ابى هاشم عن سالم بن ابى سلمه عن الهلقام عن ابى جعفر عليه السلام في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال نحن اولئك الرجال الائمة منا يعرفون من يدخل النار ومن يدخل الجنة كما تعرفون في قبائلكم الرجل منكم يعرف من فيها من صالح أو طالح.

It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashaam, from Saalim Bin Abu Salmah, from Al-Halqam, who has narrated:

'Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[7:46] and upon the heights there shall be men recognising all by their marks***. He[asws] said: 'We[asws] are those men[asws]. The Imams[asws] from us[asws] recognise the ones who will enter the Fire, and the ones who will enter the Paradise, just as you recognise in your tribes, the men from among you, recognising the ones from it from the good or evil'.[1523]

حدثنا الحسين بن محمد عن معلى بن محمد قال حدثنى أبو الفضل المدايني عن ابى مريم الانصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرته اتاه ملكان اسمهما منكر ونكير فاول من يسئلانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذباه

It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-Fazal Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysh who said:

'I heard Ali[asws] say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord[azwj], then

[1522] معاني الأخبار: 59/ 9
[1523] Basaair Al Darajaat – P 10 Ch 16 H 1

about his Prophet[saww], then about his Wali[asws] (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished'.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذبذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا ذلك لاسبيل له وقد قيل للنبى صلى الله عليه وآله من الولى يا نبى الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا نتبع آياتك من قبل ان نذل ونخزى تمام ضلالتهم جهالتهم بالايات وهم الاوصياء

A man said to him[asws], 'For the one who recognises his Lord[azwj], and his Prophet[saww], and does not recognise his Wali[asws]?' He[asws] said: 'Not to those, and not to those, and one whom Allah[azwj] Let's astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet[saww], 'Who is the Wali[asws] O Prophet[saww]?' He[saww] said: 'Your Wali in this era is Ali[asws], and the one[asws] after him[asws], his[asws] successor[asws], and for every era there is a knowledgeable one[asws] that Allah[azwj] Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets[as], 'Our Lord[azwj], Send to us a Messenger so that we may follow Your[azwj] Signs before we become disgraced and discredited'. They were completely misguided and ignorant from the Signs, as were (established) for the successors[as] (of their Prophets[as])

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

Allah[azwj] Answered them. He[azwj] Said ***[20:135] Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who is Guided***. So, their waiting was that they said, 'We are at the moment waiting to recognise the successor[as] until we end up recognising the Imam[asws]. So, due to that Allah[azwj] enabled them to recognise that. The successors[asws] are the Masters of the Bridge (Al-Siraat). They will be made to pause to them[asws]. None will enter the Paradise except the one who recognises them[asws] and they[asws] recognise him, and none will enter the Fire except the one who denies them[asws] and they[asws] deny him, because they[asws] are the recognisers (*Urafaa*) of Allah[azwj] whom Allah[azwj] Made them[asws] to be recognised when the Covenant was taken with them, and has Described them in His[azwj] Book. The Mighty and Majestic Said ***[7:46] and upon the heights there shall be men recognising all by their marks***'.[1524]

علي بن إبراهيم، قوله تعالى: فَأَمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ قال: قال الصادق (عليه السلام): «كل امة يحاسبها إمام زمانها، و يعرف الأئمة أولياءهم و أعداءهم بسيماهم، و هو قوله تعالى: وَ عَلَى الْأَعْرافِ رِجالٌ [و هم الأئمة] يَعْرِفُونَ كُلًّا بِسِيماهُمْ فيعطون أولياءهم كتبهم بأيمانهم، فيمرون إلى الجنة بغير حساب، و يعطون أعداءهم كتبهم بشمالهم، فيمرون إلى النار بلا حساب،

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[69:19] So as for him who is given his book in his right hand***, said, 'Al-Sadiq[asws] said: 'Each community would be Accounted with

[1524] Basaair Al Darajaat – P 10 Ch 16 H 9

the Imam[asws] of their time, and the Imams[asws] recognise their friends and their[asws] enemies by their marks, and these are the Words of the High ***[7:46] and upon the heights there shall be men recognising all by their marks***, so they[asws] would be giving to their[asws] friends, their book in their right hand, so they will be passing by to the Paradise without Accounting. And they[asws] would be giving to their[asws] enemies, their books in their left hand, so they will be passing by to the Fire without Accounting.

فإذا نظر أولياؤهم في كتبهم يقولون لإخوانهم: هاؤُمُ اقْرَؤُا كِتابِيَهْ إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسابِيَهْ فَهُوَ فِي عِيشَةٍ راضِيَةٍ أي مرضية، فوضع الفاعل مكان المفعول».

So when their[asws] friends see their brothers, they would be saying to them ***[69:19] Come and read my book: [69:20] I thought that I would meet my account [69:21] So he shall be in a life of pleasure***, i.e., being pleased. So the doer is in the place of the done' (الفاعل مكان المفعول).[1525]

حدثنا المنبه عن الحسين بن علوان عن سعد بن طريف عن ابى جعفر عليه السلام قال سألته عن هذه الاية وعلى الاعراف رجال يعرفون كلا بسيماهم قال يا سعد آل محمد لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم و انكروه واعراف لا يعرف الله الا بسبيل معرفتهم.

It has been narrated to us by Al-Manbah, from Al-Husayn Bin Alwaan, from Sa'ad Bin Tareyf, who has narrated:

'I asked Abu Ja'far[asws] about this Verse ***[7:46] and upon the heights there shall be men recognising all by their marks***. He[asws] said: 'O Sa'ad, the Progeny[asws] of Muhammad[saww] will not let anyone enter the Paradise except the one who recognises them[asws] and they[asws] recognise him, nor will they let anyone enter the Fire except the one who has denied them[asws], and they[asws] denied him, and the 'Heights…' means Allah[azwj] cannot be Recognised, except by the way of recognising them[asws]'.[1526]

حدثنا الحسين بن محمد بن عامر عن معلى بن محمد عن محمد بن جمهور عن عبد الله بن عبد الرحمن عن الهيثم بن واقد عن مقرن قال سمعت ابا عبد الله عليه السلام يقول جاء ابن الكوا إلى امير المؤمنين عليه السلام فقال يا امير المؤمنين وعلى الاعراف رجال يعرفون كلا بسيماهم فقال نحن الاعراف نعرف انصارنا بسيماهم و نحن الاعراف الذين لا يعرف الله عزوجل الا على الصراط فلا يدخل الجنة الا من عرفنا ونحن عرفناه ولا يدخل النار الا من انكرنا وانكرناه ان الله لو شاء لعرف العباد نفسه ولكن جعلنا ابوابه وصراطه وسبيله والوجه الذى يؤتى منه فمن عدل عن ولايتنا أو فضل علينا غيرنا فانهم عن الصراط لناكبون ولا سواء من اعتصم الناس به ولا سواء من ذهب حيث ذهب الناس ذهب الناس إلى عيون كدرة يفرغ بعضها في بعض وذهب من ذهب الينا إلى عين صافية تجرى بامور لانفاد لها ولا انقطاع.

It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahmaan, from Al-Hasam Bin Waaqid, from Muqaran who said:

'I heard Abu Abdullah[asws] say: 'Ibn Kawaa came up to Amir-ul-Momineen[asws] and said, 'O Amir-ul-Momineen[asws], ***[7:46] and upon the heights there shall be men recognising all by their marks***. He[asws] said: 'We[asws] are the "A'raaf" (Recognisers). We[asws] recognise our[asws] helpers, and we[asws] are the "A'raaf" (Recognisers) who, Allah[azwj] Mighty and Majestic cannot be recognised except on their[asws] Path. We[asws]

[1525] (تفسير القمّي 2: 384)
[1526] Basaair Al Darajaat – P 10 Ch 16 H 4

will not let anyone enter the Paradise except for the one, who recognises us[asws], and we will recognise him, and we[asws] will not let anyone enter the Fire except for the one who denies us[asws] and we[asws] will deny him. If Allah[azwj] so Desires to, He[azwj] can Recognise the servants Himself[azwj], but He[azwj] has Made us to be His[azwj] Doors, and His[azwj] Path, and His[azwj] Way, and His[azwj] Perspective to get to Him[azwj]. The one who turned away from our[asws] Wilayah, or preferred others over us[asws], so he is the one who will fall headlong from the Bridge (Al-Siraat), and the one who stayed with it (Al-Wilayah) is not equal to the one who went where the people went. The people went to the turbid springs and some of it emptied into the others, whilst the one who came to us[asws] came to the clear spring flowing constantly without depletion or being cut off'.[1527]

و عنه: عن علي بن محمد بن علي بن سعد الأشعري، عن حمدان بن يحيى، عن بشير بن حبيب، عن أبي عبد الله (عليه السلام)، أنه سئل عن قول الله عز و جل: وَ بَيْنَهُما حِجابٌ وَ عَلَى الْأَعْرافِ رِجالٌ. قال: «سور بين الجنة و النار، عليه محمد (صلى الله عليه و آله) و علي و الحسن و الحسين و فاطمة و خديجة الكبرى (عليهم السلام)، فينادون: اين محبونا؟ أين شيعتنا؟ فيقبلون إليهم، فيعرفونهم بأسمائهم و أسماء آبائهم، و ذلك قوله عز و جل: يَعْرِفُونَ كُلًّا بِسِيماهُمْ فيأخذون بأيديهم فيجوزون بهم الصراط و يدخلونهم الجنة».

And from him (saffar Al Qummi), from Ali Bin Muhammad Bin Ali Bin Sa'ad Al Ashary, from Hamdan Bin Yahya, from Basheer Bin Habeeb,

(It has been narrated) from Abu Abdullah[asws] being asked about the Words of Allah[azwj] Mighty and Majestic ***[7:46] And between the two there shall be a veil, and upon the heights there shall be men***, said: Snatching (which would take place) between the Paradise and the Fire, upon which would be Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Fatima[asws], and Khadeeja[as]. So they[asws] would be calling out: 'Where are those that love us[asws]? Where are our[asws] Shiah?' So they would be brought in front of them[asws], and they would recognise them by their marks, and the names of their fathers. And these are the Words of the Mighty and Majestic ***recognising all by their marks***. So they[asws] would be grabbing them by their hands, and crossing the Bridge by them, and entereing them into the Paradise'.[1528]

العياشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: «أنا يعسوب المؤمنين، و أنا أول السابقين، و خليفة رسول رب العالمين، و أنا قسيم الجنة و النار، و أنا صاحب الأعراف».

Al Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Ali[asws] having said: 'I[asws] am the 'Yasoub' of the Believers, and I[asws] am the first of the precedeing ones, and Caliph of Rasool[saww] of the Lord[azwj] of the Worlds, and I[asws] am the Divider of the Paradise and the Fire, and I[asws] am the Master of the Heights (الأعراف)'.[1529]

[1527] Basaair Al Darajaat – P 10 Ch 16 H 8
[1528] مختصر بصائر الدرجات: 53
[1529] تفسير العيّاشي 2: 17/ 42.

VERSE 50

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۚ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ {50}

[7:50] And the inmates of the Fire shall call out to the dwellers of the Paradise, saying: Pour upon us some water or of that which Allah has Given you. They shall say: Surely Allah has Prohibited these both to the unbelievers

العياشي: عن إبراهيم بن عبد الحميد، عن أحدهما، قال: «أن أهل النار يموتون عطاشى، و يدخلون قبورهم عطاشى، و يحشرون عطاشى، و يدخلون جهنم عطاشى، فترفع لهم قراباتهم من الجنة، فيقولون: أفيضوا علينا من الماء أو مما رزقكم الله».

Al Ayyashi, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) having said: 'The inmates of the Fire would be dying thirsty, and would be entering their graves thirsty, and would be gathering (on the Day of Judgement) thirsty, and would be entering Hell thirsty, so their nearness from the Paradise would be raised, so they would be saying ***[7:50] Pour upon us some water or of that which Allah has Given you***'.[1530]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق: يوم يلتقي أهل السماء و أهل الأرض، و يوم التناد: يوم ينادي أهل النار أهل الجنة: أَنْ أَفِيضُوا عَلَيْنا مِنَ الْماءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ، و يوم التغابن: يوم يغبن أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالموت فيذبح».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Isfahany, from Suleyman Bin Dawood, from Hafs Bin Ghayas:

'Abu Abdullah[asws] has said: 'The Day of Meeting – The Day the people of the sky would meet the people of the earth. And the Day of Calling – The Day the people of the Fire would call out to the people of the Paradise ***[7:50] And the inmates of the Fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has Given you***. And the Day of Loss and Gain (التغابن) – The Day the people of the Paradise would gain over the people of the Fire. And the Day of Regret – The Day they will bring the death, so it (the death) would be slaughtered'.[1531]

VERSES 51 – 53

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ {51} وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ {52}

[7:51] Those who take their Religion for an idle sport and a play and life of the world deceives them; so on the Day We shall Forsake them, as they neglected the meeting of this Day of theirs and as they denied Our Signs [7:52] And

[1530] تفسير العيّاشي 2: 19/ 49.
[1531] معاني الأخبار: 156/ 1

certainly We have Brought them a Book which We have Clarified with Knowledge, a Guidance and a Mercy for a people who believe

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {53}

[7:53] Are they waiting for anything except for its explanation? On the Day when its explanation comes about, those who neglected it before will say: Indeed the Rasools of our Lord brought the Truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be Sent back so that we should do (deeds) other than those which we did? Indeed, they have lost their souls and that which they forged has gone away from them

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ ما كانَ رَبُّكَ نَسِيًّا؟ و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْساهُمْ أَنْفُسَهُمْ أُولئِكَ هُمُ الْفاسِقُونَ، و قوله عز و جل: فَالْيَوْمَ نَنْساهُمْ كَما نَسُوا لِقاءَ يَوْمِهِمْ هذا أي بتركهم الاستعداد للقاء يومهم هذا».

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqaam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza[asws] Ali[asws] Bin Musa[asws] about the Words of Allah[azwj] Mighty and Majestic ***[9:67] They have forgotten Allah; so He has forgotten them***. So he[asws] said: 'Allah[azwj] Blessed and High, neither forgets nor does He[azwj] slip, but rather <u>it is the creatures who forget and have slip of mind</u>. Have you not heard the Mighty and Majestic ***[19:64] and your Lord is not forgetful***? But rather, He[azwj] Recompenses the one who forgets Him[azwj] and forgets his meeting Him[azwj] on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said ***[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors***, and the Words of the Mighty and Majestic ***[7:51] so on the Day We shall Forsake them, as they neglected the meeting of this Day of theirs***'.[1532]

VERSE 54

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {54}

[7:54] Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command; surely His is the Creation and the Command; Blessed is Allah, the Lord of the Worlds

[1532] عيون أخبار الرّضا (عليه السّلام) 1: 125/ 18

صاحب (ثاقب المناقب): أسنده إلى أبي هاشم الجعفري، عن محمد بن صالح الأرمني، قال: قلت لأبي محمد الحسن العسكري (عليه السلام): عرفني عن قول الله تعالى: لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ. فقال (عليه السلام): «لله الأمر من قبل أن يأمر، و من بعد أن يأمر بما يشاء».

The author of Saaqib Al-Manaqib, with his chain going up to Hashim Al-Ja'fary, from Muhammad Bin Salih Al-Armany said,

'I said to Abu Muhammad Al-Hassan Al-Askary[asws], 'Make me to understand the Words of Allah[azwj] the High ***[30:4] Allah's are the Commands before and after***, so he[asws] said: 'Allah[azwj]'s is the Command before He[azwj] Commands it, and from after He[azwj] Commands with whatsoever He[azwj] so Desires to'.

فقلت في نفسي: هذا تأويل قول الله: أَلا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبارَكَ اللَّهُ رَبُّ الْعالَمِينَ. فأقبل (عليه السلام) علي، و قال: «هو كما أسررت في نفسك أَلا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبارَكَ اللَّهُ رَبُّ الْعالَمِينَ».

So I said to myself, 'This is the explanation of the Words of Allah[azwj] ***[7:54] surely His is the Creation and the Command; Blessed is Allah, the Lord of the Worlds***'. So he[asws] turned towards me and said: 'It is just as you are concealing it within yourself ***[7:54] surely His is the Creation and the Command; Blessed is Allah, the Lord of the Worlds***'.

فقلت: أشهد أنك حجة الله، و ابن حجته على عباده.

I said, 'I hereby testify that you[asws] are the Proof[asws] of Allah[azwj], and a son[asws] of the Proof[asws] over His[azwj] servants'.[1533]

[أبو عمرو الخوري] قرأت في فضائل فاطمة بنت رسول الله صلى الله عليه ورضي عنها تأليف أبي القاسم المنيعي عبد الله بن محمد بن عبد العزيز، حدثنا يحيى بن جعفر الواسطي، قال: حدثنا كثير بن هشام، قال: حدثنا عيسى، يعني ابن إبراهيم الهاشمي، قال: حدثنا الثمالي، قال: سمعت علي بن الحسين يقول: لما دنا ولادة فاطمة أمر رسول الله صلى الله عليه ابنة عميس وام أيمن أن ائتيا فاطمة، فاقرئا عندها آية الكرسي، و * (إن ربكم الله الذى خلق السموت والأرض في ستة أيام ثم استوى على العرش يغشى اليل النهار يطلبه حثيثا والشمس والقمر والنجوم مسخرت م بأمره ألا له الخلق والأمر تبارك الله رب العلمين) * وعوذاها بالمعوذتين.

Abu Amro Al-Khuri read in The virtues of Fatima[asws], the daughter of Rasool-Allah[saww] and was pleased with the author Abu Al-Qasim Al-Maniyi Abdullah Bin Muhammad Bin Abdul Aziz, narrated to us Yahya Bin Ja'far Al-Wasity who said that it was narrted from Kathir Bin Hisham who said that it was narrated from Isa, meaning Ibn Ibrahim Al-Hashimi who said that it was narrated from Al-Thumali who said:

'I heard Ali[asws] Bin Al-Husayn[asws] saying: 'When Rasool-Allah[saww] was blessed with (Syeda) Fatima[asws], he[saww] ordered the daughter of Umays and Umm Ayman to bring Fatima[asws]. He[saww] read over her[asws] the *Ayat Al-Kursy*, and ***[7:54] Surely your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command; surely His is the Creation and the Command; Blessed is Allah, the***

[1533] الثاقب في المناقب: 564/ 502.

Lord of the Worlds and sought Refuge for her[asws] by the "*Mawuzatain*" (Surah *Al-Naas and Surah Al-Falaq*).[1534]

VERSES 55 & 56

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ {55} وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ {56}

[7:55] Call on your Lord humbly and secretly; surely He does not love those who exceed the limits [7:56] And do not make mischief in the earth after it has been set in order, and call on Him fearing and hoping; surely the Mercy of Allah is close to those who do good (to others)

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مُسْكَانَ عَنْ مُيَسِّرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلاحِها قَالَ فَقَالَ يَا مُيَسِّرُ إِنَّ الْأَرْضَ كَانَتْ فَاسِدَةً فَأَصْلَحَهَا اللَّهُ عَزَّ وَ جَلَّ بِنَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلاحِها .

And from him, from Muhammad Bin Ali, from Ibn Muskan, from Muyassar has narrated:

It was said to Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic: ***[7:56] And do not make mischief in the earth after it has been set in order***, so he[asws] said: 'O Muyassar, verily the earth used to be in a state of disorder, so Allah[azwj] Mighty and Majestic Corrected it by His[azwj] Prophet[saww], therefore He[azwj] Said: ***[7:56] And do not make mischief in the earth after it has been set in order***'.[1535]

VERSES 57 & 58

وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ {57} وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ {58}

[7:57] And He it is Who Sends forth the winds bearing good news before His Mercy, until, when they bring up a laden cloud, We Drive it to a dead land, then We Send down water upon it, then bring forth with it of fruits of all kinds; thus shall We Bring forth the dead that you may be mindful [7:58] And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We Repeat the Signs for a people who give thanks

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

[1534] Tafseer Abu Hamza Al Thumaly - H 379
[1535] Al Kafi – H 14468

'Ali[asws] Bin Al-Husayn[asws] said: 'Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).'[1536]

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He[asws] said: 'And Allah[azwj], Mighty is His[azwj] mention, has winds of Mercy which occur, and others besides that which He[azwj] Displays His[azwj] Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah[azwj], and from these are winds which Allah[azwj] has Enumerated in His[azwj] Book.[1537]

VERSES 59 - 64

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {59} قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ {60} قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَٰكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {61} أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {62}

[7:59] We had Sent Noah to his people, so he said: O people! Worship Allah, you have no god other than Him; I fear for you the Punishment of a grievous Day [7:60] The chiefs of his people said: Most surely we see you in clear error [7:61] He said: O my people! there is no error in me, but I am the Rasool from the Lord of the Worlds [7:62] I deliver to you the Message of my Lord, and I offer you good advice and I know from Allah what you do not know

أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ {63} فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ {64}

[7:63] What! Do you wonder that a Reminder has come to you from your Lord through a man from among you, that he might warn you and that you might fear and so that Mercy may be shown to you? [7:64] But they called him a liar, so We Delivered him and those with him in the ark, and We Drowned those who belied Our Signs; surely they were a blind people.

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز و جل الدنيا كلها في زمن نوح (عليه السلام)، و فيهم الأطفال و من لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza[asws], 'What was the reason for Allah[azwj] Mighty and Majestic to Drown all of the world during the era of Noah[as], and among them were children and ones who had no sin upon them?'

[1536] الكافي 3: 258/ 28
[1537] Al Kafi – H 14511 (Extract)

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا و لا طفل فيهم، ما كان الله عز و جل ليهلك بعذابه من لا ذنب له. و أما الباقون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و أتاه».

So he[asws] said: 'There were no children among them, because Allah[azwj] Mighty and Majestic Sterilised the backbones of the people of Noah[as] and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were no children among them. Allah[azwj] Mighty and Majestic did not Destroy by His[azwj] Punishment, the one who did not have a sin upon him. And as for the remainder of them, from the people of Noah[as], He[azwj] Drowned them due to their belying the Prophet[as] of Allah[azwj] - Noah[as], and the rest of them drowned due to their being pleased with the belying of the beliers. And the one who was absent from a matter and was happy with it, is like the one who was present and came to it (participated in it)'.[1538]

VERSES 65 - 72

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ {65} قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ {66} قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَٰكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {67}

[7:65] And to Ad (We Sent) their brother Hud. He said: O people! Worship Allah, you have no God other than Him; will you not then fear? [7:66] The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars [7:67] He said: O people! There is no folly in me, but I am a Rasool of the Lord of the Worlds

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ {68} أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ ۚ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۖ فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ {69}

[7:68] I deliver to you the Message of my Lord and I am a faithful adviser to you [7:69] What! Do you wonder that a Reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Noah's people and increased you in excellence in respect of make; therefore remember the Favours of Allah, that you may be successful

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {70} قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {71} فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ {72}

[7:70] They said: Have you come to us that we may worship Allah alone and give up what our fathers used to worship? Then bring to us what you threaten us with, if you are of the truthful ones [7:71] He said: Indeed Punishment and Wrath from your Lord have occurred upon you; what! Do you dispute with me about names which you and your fathers have given? Allah has not Sent any authorisation for them; wait then, I too with you will be of those who are

[1538] علل الشرائع: 30/ 1

waiting [7:72] So We Delivered him and those with him by Mercy from Us, and We Cut off the last of those who rejected Our Signs and were not believers.

العياشي: عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) قال: «إن علي بن الحسين (صلوات الله عليه) كان في المسجد الحرام جالسا، فقال له رجل من أهل الكوفة. قال علي (عليه السلام): «إن إخواننا بغوا علينا»؟

Al Ayyashi, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] was seated in the Sacred Masjid, so a man from the people of Al-Kufa said to him[asws], 'Ali[asws] has said: 'Our[asws] brothers would rebel against us[asws]?'

فقال له علي بن الحسين (صلوات الله عليه): يا عبد الله، أما تقرأ كتاب الله: وَ إِلى عادٍ أَخاهُمْ هُوداً ؟ فأهلك الله عادا، و أنجى هودا: وَ إِلى ثَمُودَ أَخاهُمْ صالِحاً فأهلك الله ثمودا و أنجى صالحا».

So Ali[asws] Bin Al-Husayn[asws] said to him: 'O Abdullah! Have you not read the book of Allah[azwj] ***[7:65] And to Aad (We Sent) their brother Hud***? So, Allah[azwj] Destroyed (the people of) Aad and Rescued Hud[as] ***[11:61] And to Samood (We Sent) their brother Salih***, so Allah[azwj] Destroyed (the people of) Samood and rescued Salih[as]'.[1539]

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا محمد بن مسعود، قال: حدثني أبو صالح خلف بن حماد الكشي، قال: حدثنا سهل بن زياد، قال: حدثني محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، قال: قال الرضا (عليه السلام): «ما أحسن الصبر و انتظار الفرج، أما سمعت قول الله عز و جل: وَ ارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ و فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ فعليكم بالصبر فإنه إنما يجيء الفرج على اليأس، فقد كان الذين من قبلكم اصبر منكم».

Ibn Babuwayh said, 'Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy narrated to us, from Muhammad Bin Masoud, from Abu Salih Khalaf Bin Hamaad Al Kashy, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu nasr who said,

'Al-Reza[asws] said: 'How good is the patience and the awaiting for the Relief (Al-Qaim[asws]). Have you not hear the Words of Allah[azwj] Mighty and Majestic ***[11:93] and watch, surely I too am watching with you [7:71] wait then, I too am with you with those who are waiting***. Thus, it is upon you to be with the patience, for the Relief would come upon the despair. So the ones who were before you were more patient that you are'.[1540]

محمد بن الحسن الصفار: عن الحسين بن محمد، عن معلى بن محمد و محمد بن جمهور، عن عبد الله بن عبد الرحمن، عن الهيثم بن واقد، عن أبي يوسف البزاز، عن أبي عبد الله (عليه السلام)، قال: تلا هذه الآية: فَاذْكُرُوا آلاءَ اللَّهِ فقال: «أ تدري ما آلاء الله؟» قلت: لا. قال: «هي أعظم نعم الله على خلقه و هي ولايتنا».

Muhammad Bin Al Saffar, from Al Husayn Bin Muhammad, from Moala Bin Muhammad and Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqad, from Abu usuf Al Bazaz,

(It has been narrated) from Abu Abdullah[asws], said. 'I recited this Verse ***[7:69] therefore remember the Favours of Allah***, so he[asws] said: 'Do you know what

[1539] تفسير العيّاشي 2: 151/ 43.
[1540] كمال الدين و تمام النعمة: 645/ 5

Favours of Allah[azwj]?' I said, 'No'. He[asws] said: 'It is the greatest Favour of Allah[azwj] upon His[azwj] creature, and it is our[asws] Wilayah'.[1541]

VERSES 73 - 79

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۖ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ {73} وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ {74}

[7:73] And to Samood (We sent) their brother Salih. He said: O people! Worship Allah, you have no God other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you - a Sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful Punishment will Seize you [7:74] And remember when He Made you successors after Ad and settled you in the land - you make mansions on its plains and hew out houses in the mountains - remember therefore Allah's Favours and do not act corruptly in the land, making mischief

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ {75} قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ {76}

[7:75] The chief of those who were arrogant among his people said to those who were considered weak, to those who believed from among them: Do you know that Salih is sent by his Lord? They said: Surely, we are believers in what he has been Sent with [7:76] Those who were arrogant said: Surely we are deniers of what you believe in.

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ {77} فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {78} فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَٰكِنْ لَا تُحِبُّونَ النَّاصِحِينَ {79}

[7:77] So they slew the she-camel and revolted against their Lord's Commandment, and they said: O Salih! Bring us what you threatened us with, if you are one of the Rasools [7:78] Then the earthquake seized them, so they became motionless bodies in their abode [7:79] Then he turned away from them and said: O my people I did certainly deliver to you the Message of my Lord, and I gave you good advice, but you do not love those who give good advice.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَأَلَ جَبْرَئِيلَ (عليه السلام) كَيْفَ كَانَ مَهْلَكُ قَوْمِ صَالِحٍ (عليه السلام) فَقَالَ يَا مُحَمَّدُ إِنَّ صَالِحاً بُعِثَ إِلَى قَوْمِهِ وَ هُوَ ابْنُ سِتَّ عَشْرَةَ سَنَةً فَلَبِثَ فِيهِمْ حَتَّى بَلَغَ عِشْرِينَ وَ مِائَةَ سَنَةٍ لَا يُجِيبُونَهُ إِلَى خَيْرٍ قَالَ وَ كَانَ لَهُمْ سَبْعُونَ صَنَماً يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ يَا قَوْمِ بُعِثْتُ إِلَيْكُمْ وَ أَنَا ابْنُ سِتَّ عَشَرَ سَنَةً وَ قَدْ بَلَغْتُ عِشْرِينَ وَ مِائَةَ سَنَةٍ وَ أَنَا أَعْرِضُ عَلَيْكُمْ أَمْرَيْنِ إِنْ شِئْتُمْ فَاسْأَلُونِي حَتَّى أَسْأَلَ إِلَهِي فَيُجِيبَكُمْ فِيمَا سَأَلْتُمُونِي السَّاعَةَ وَ إِنْ شِئْتُمْ سَأَلْتُ آلِهَتَكُمْ فَإِنْ أَجَابَتْنِي بِالَّذِي أَسْأَلُهَا خَرَجْتُ عَنْكُمْ فَقَدْ سَئِمْتُكُمْ وَ سَئِمْتُمُونِي قَالُوا قَدْ أَنْصَفْتَ يَا صَالِحُ

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

[1541] بصائر الدرجات: 101/ 3

Abu Ja'far[asws] having said: 'The Rasool-Allah[saww] asked Jibraeel[as]: 'How were the people of Salih[as] destroyed?' So he said: 'O Muhammad[saww]! Salih[as] was Sent to his[as] people when he was sixteen years old. So he[saww] was with them until he[as] reached the age of one hundred and twenty years, they did not answer him[as] to the good. And they had for themselves seventy idols which they worshipped apart from Allah[azwj] Mighty and Majestic. So when he[as] saw that among them, he[as] said: 'O people! I[as] was Sent to you all when I[as] was sixteen years old, and I[as] have now reached one hundred and twenty years, and I[as] present to you all two matters. If you like you can ask me until I[as] ask my[as] God[azwj] so He[azwj] would Answer you with regards to what you have asked me of within a short while. And if you like, I[as] would ask your gods, so if they answer me[as] by that which I[as] have asked them of, I[as] would go away from you all. So I[as] would have silenced you all and you would have silenced me[as]'. They said, 'You[as] are being fair, O Salih[as]'.

فَاتَّعَدُوا لِيَوْمٍ يَخْرُجُونَ فِيهِ قَالَ فَخَرَجُوا بِأَصْنَامِهِمْ إِلَى ظَهْرِهِمْ ثُمَّ قَرَّبُوا طَعَامَهُمْ وَ شَرَابَهُمْ فَأَكَلُوا وَ شَرِبُوا فَلَمَّا أَنْ فَرَغُوا دَعَوْهُ فَقَالُوا يَا صَالِحُ سَلْ فَقَالَ لِكَبِيرِهِمْ مَا اسْمُ هَذَا قَالُوا فُلَانٌ فَقَالَ لَهُ صَالِحٌ يَا فُلَانُ أَجِبْ فَلَمْ يُجِبْهُ فَقَالَ صَالِحُ مَا لَهُ لَا يُجِيبُ قَالُوا ادْعُ غَيْرَهُ قَالَ فَدَعَاهَا كُلَّهَا بِأَسْمَائِهَا فَلَمْ يُجِبْهُ مِنْهَا شَيْءٌ فَأَقْبَلُوا عَلَى أَصْنَامِهِمْ فَقَالُوا لَهَا مَا لَكِ لَا تُجِيبِينَ صَالِحاً فَلَمْ تُجِبْ فَقَالُوا تَنَحَّ عَنَّا وَ دَعْنَا وَ آلِهَتَنَا سَاعَةً

So they prepared for the day that they will be going out for it. So they went out with their idols upon their backs, and prepared their food and drinks. So they ate and drank. When they finished, they called him[as] over. They said, 'O Salih[as]! Ask!'. So he[as] said to their elder: 'What is the name of this one?' He said, 'Such and such'. So he[as] said to it: 'O such and such! Answer me[as]!' So it did not answer him[as]'. So Salih[as] said: 'What is the matter with it that it does not answer?' They said, 'Ask another one'. So he[as] asked all of them by their names, but they did not answer him[as] anything. So they turned towards their idols and said to them: 'What is the matter with you all that you do not answer Salih[as]?' They did not answer. So they said, 'Step away from us and leave us and our idols for a while'.

ثُمَّ نَحَّوْا بُسُطَهُمْ وَ فُرُشَهُمْ وَ نَحَّوْا ثِيَابَهُمْ وَ تَمَرَّغُوا عَلَى التُّرَابِ وَ طَرَحُوا التُّرَابَ عَلَى رُءُوسِهِمْ وَ قَالُوا لِأَصْنَامِهِمْ لَئِنْ لَمْ تُجِبْنَ صَالِحاً الْيَوْمَ لَتُفْضَحْنَ قَالَ ثُمَّ دَعَوْهُ فَقَالُوا يَا صَالِحُ ادْعُهَا فَدَعَاهَا فَلَمْ تُجِبْهُ فَقَالَ لَهُمْ يَا قَوْمِ قَدْ ذَهَبَ صَدْرُ النَّهَارِ وَ لَا أَرَى آلِهَتَكُمْ تُجِيبُونِي فَاسْأَلُونِي حَتَّى أَدْعُوَ إِلَهِي فَيُجِيبَكُمُ السَّاعَةَ

Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, 'If you do not answer Salih[as] today, you will be exposed'. Then they called him[as] over, so they said, 'O Salih[as]! Call to these (idols)'. So he[as] called upon them. They did not answer him[as]. So he [as] said to them: 'O People! Half the morning has passed and I[as] have not seen your gods to have answered me[as]. So ask me[as], and I[as] shall ask my[as] God[azwj], and He[azwj] will Answer you shortly'.

فَانْتَدَبَ لَهُ مِنْهُمْ سَبْعُونَ رَجُلًا مِنْ كُبَرَائِهِمْ وَ الْمَنْظُورِ إِلَيْهِمْ مِنْهُمْ فَقَالُوا يَا صَالِحُ نَحْنُ نَسْأَلُكَ فَإِنْ أَجَابَكَ رَبُّكَ اتَّبَعْنَاكَ وَ أَجَبْنَاكَ وَ يُبَايِعُكَ جَمِيعُ أَهْلِ قَرْيَتِنَا فَقَالَ لَهُمْ صَالِحٌ (عليه السلام) سَلُونِي مَا شِئْتُمْ فَقَالُوا تَقَدَّمْ بِنَا إِلَى هَذَا الْجَبَلِ وَ كَانَ الْجَبَلُ قَرِيباً مِنْهُمْ فَانْطَلَقَ مَعَهُمْ صَالِحٌ فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ قَالُوا يَا صَالِحُ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِنْ هَذَا الْجَبَلِ السَّاعَةَ نَاقَةً حَمْرَاءَ شَقْرَاءَ وَبْرَاءَ عُشَرَاءَ بَيْنَ جَنْبَيْهَا مِيلٌ

Seventy men from their elders were delegated to him[as] from the approved ones from among them, so they said, 'O Salih[as]! We ask you, so if your[as] Lord[azwj] were to answer us, we would follow you[as] and answer to you[as], and pledge our allegiances to

you[as], all the people of our town altogether'. So Salih[as] said to them: 'Ask me[as] whatsoever you like'. So they said, 'Walk with us towards this mountain', and the mountain was quite near to them. So Salih[as] went with them. When he[as] came up to the mountain, they said, 'O Salih[as]! Call upon your[as] Lord[azwj] for us, to bring out for us from this mountain this very moment, a blonde, tame, red she-camel with a distance of a mile between the two sides of the mountain'.

فَقَالَ لَهُمْ صَالِحٌ لَقَدْ سَأَلْتُمُونِي شَيْئاً يَعْظُمُ عَلَيَّ وَ يَهُونُ عَلَى رَبِّي جَلَّ وَ عَزَّ قَالَ فَسَأَلَ اللَّهَ تَعَالَى صَالِحٌ ذَلِكَ فَانْصَدَعَ الْجَبَلُ صَدْعاً كَادَتْ تَطِيرُ مِنْهُ عُقُولُهُمْ لَمَّا سَمِعُوا ذَلِكَ ثُمَّ اضْطَرَبَ ذَلِكَ الْجَبَلُ اضْطِرَاباً شَدِيداً كَالْمَرْأَةِ إِذَا أَخَذَهَا الْمَخَاضُ ثُمَّ لَمْ يَفْجَأْهُمْ إِلَّا رَأْسُهَا قَدْ طَلَعَ عَلَيْهِمْ مِنْ ذَلِكَ الصَّدْعِ فَمَا اسْتُتِمَّتْ رَقَبَتُهَا حَتَّى اجْتَرَّتْ ثُمَّ خَرَجَ سَائِرُ جَسَدِهَا ثُمَّ اسْتَوَتْ قَائِمَةً عَلَى الْأَرْضِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا يَا صَالِحُ مَا أَسْرَعَ مَا أَجَابَكَ رَبُّكَ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا فَصِيلَهَا فَسَأَلَ اللَّهَ عَزَّ وَ جَلَّ ذَلِكَ فَرَمَتْ بِهِ فَدَبَّ حَوْلَهَا

So Salih[as] said to them: 'You have asked me[as] for something which is great for me[as], and is easy for my[as] Lord[azwj] Majestic and Mighty'. Salih[as] asked Allah[azwj] the High for that. The mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body came out, and it stood erect upon the ground. So when they all saw that, they said, 'O Salih[as], with what ease has your[as] Lord[azwj] Answered you[as]. Call upon your[as] Lord[azwj] for us to bring out for us its young'. So he[as] asked Allah[azwj] Mighty and Majestic for that. She brought it (babies) out and walked around them.

فَقَالَ لَهُمْ يَا قَوْمِ أَ بَقِيَ شَيْءٌ قَالُوا لَا انْطَلِقْ بِنَا إِلَى قَوْمِنَا نُخْبِرُهُمْ بِمَا رَأَيْنَا وَ يُؤْمِنُونَ بِكَ قَالَ فَرَجَعُوا فَلَمْ يَبْلُغِ السَّبْعُونَ إِلَيْهِمْ حَتَّى ارْتَدَّ مِنْهُمْ أَرْبَعَةٌ وَ سِتُّونَ رَجُلًا وَ قَالُوا سِحْرٌ وَ كَذِبٌ قَالُوا فَانْتَهُوا إِلَى الْجَمِيعِ فَقَالَ السِّتَّةُ حَقٌّ وَ قَالَ الْجَمِيعُ كَذِبٌ وَ سِحْرٌ قَالَ فَانْصَرَفُوا عَلَى ذَلِكَ ثُمَّ ارْتَابَ مِنَ السِّتَّةِ وَاحِدٌ فَكَانَ فِيمَنْ عَقَرَهَا

So he[as] said to them: 'O people! Does there remain anything else?' They said, 'No. Come with us to our people. We shall inform them of what we have seen and they will believe in you[as]'. So they returned, but before the seventy of them could reach them, sixty four of them had reneged, and they were saying, This is sorcery and a lie'. This was reflected by all of them. So the remaining six were saying that it is the truth, whilst all the others were saying that it is a lie and sorcery. Then they all dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slayed it.

قَالَ ابْنُ مَحْبُوبٍ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجُلًا مِنْ أَصْحَابِنَا يُقَالُ لَهُ سَعِيدُ بْنُ يَزِيدَ فَأَخْبَرَنِي أَنَّهُ رَأَى الْجَبَلَ الَّذِي خَرَجَتْ مِنْهُ بِالشَّامِ قَالَ فَرَأَيْتُ جَنْبَهَا قَدْ حَكَّ الْجَبَلَ فَأَثَّرَ جَنْبُهَا فِيهِ وَ جَبَلٍ آخَرَ بَيْنَهُ وَ بَيْنَ هَذَا مِيلٌ.

Ibn Mahboub (the narrator) said, 'I narrated this Hadeeth to a man from our companions called Saeed Bin Yazeed. He informed me that he had seen the mountain from which (the she-camel) came out, in Syria. He said, 'I saw its sides where the mountain split up, and the impact of it on its sides and the other side of it, and in between it and this one was a distance of a mile'.[1542]

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاك، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاك، و روي الخطيب في (التاريخ) عن

[1542] Al Kafi – H 14661

جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاك، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiya by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

'The Prophet[saww] said: 'O Ali[asws]! 'أشقى' The most cruel of the former ones is the slayer of the she-camel, and most cruel one of the later ones would be your[asws] murderer'.[1543]

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتهما واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قطام.

Ibn Abbas said,

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Salih[as], and both of their stories are one (the same), because Qadaar was in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'. (For whom they both did what they did)'.[1544]

VERSES 80 - 84

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ {80} إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ {81}

[7:80] And (We sent) Lut when he said to his people: What! Do you commit an indecency, which any one in the world has not done before you? [7:81] You come to males in lust besides females; but you are an extravagant people

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ {82} فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ {83} وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {84}

[7:82] And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves) [7:83] So We Delivered him and his followers, except for his wife; she was of those who remained behind [7:84] And We Rained upon them a rain; consider then what was the end of the guilty

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاكٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُّونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِيناً حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

[1543] المناقب 3: 309.
[1544] المناقب 3: 309.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said:

Abu Abdullah[asws] having said that: 'Allah[azwj] Sent four Angels (to Prophet Ibrahim[as]) for the destruction of the people of Lut[as] – Jibraeel[as], and Mikaeel[as], and Israfeel[as], and Karoubeel[as] and they had obscured their faces. They greeted him[as]. He[as] did not recognise them and saw them as good persons. So he[as] said (to himself[as]), 'No one shall attend to them except for myself personally', and he[as] was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he[as] placed it in front of them, ***"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them".***

فَلَمَّا رَأَى ذَلِكَ جَبْرَئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتِ امْرَأَتُهُ سَارَةُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel[as] saw that, he[as] removed the turban from his[as] face and from his[as] head. Ibrahim[as] recognised him[as]. He[as] said: 'You[as] are he[as]!' He[as] said: 'Yes', and his[as] wife passed by and he[as] gave her[as] the good news of Is'haq[as], and after Is'haq[as] of Yaqoub[as]. So she[as] said what Allah[azwj] has Stated, and they[as] answered her[as] with what is in the Mighty Book. So Ibrahim[as] said to them: 'What have you[as] come for?' They[as] said to him[as]: 'For the destruction of the people of Lut[as]'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشَرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِداً قَالَ لَا قَالَ إِنَّ فِيها لُوطاً قالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيها لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كانَتْ مِنَ الْغابِرِينَ ثُمَّ مَضَوْا

So he[as] said to them[as]: 'Suppose there were a hundred Believers among them, would you[as] destroy them?' Jibraeel[as] said: 'No'. He[as] said: 'If there were fifty?' He[as] said: 'No'. He[as] said, 'If there were thirty?' He[as] said; No'. He[as] said: 'If there were twenty?' He[as] said: 'No'. He[as] said: 'if there were ten?' He[as] said; 'No'. He[as] said: 'If there were five?' He[as] said: 'No'. He[as] said: 'If there was one?' He[as] said: 'No'. ***"[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind"***. Then they[as] left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلَ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجادِلُنا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطاً وَ هُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُّونَ فَلَمَّا رَآهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيَّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرَئِيلُ (عليه السلام) لَا نَعْجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askari Abu Muhammad[asws] said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah[azwj] Mighty and Majestic: ***"[11:74] he began to plead with Us for Lut's people"***. So they[as] came to Lut[as] whilst he[as] was in his[as] farm near the city. So they[as] greeted him[as] whilst they[as] had obscured their[as] faces. So when he[as] saw them to be as good persons clad in white turbans and white robes, he[as] said to them[as]: 'Lodging?' They[as]

said: 'Yes'. So he[as] led them[as] and they[as] walked behind him[as]. He[as] regretted having offered lodging to them[as] and said (to himself[as]): 'What shall I[as] do when I[as] come to my[as] people and I recognise them?' So he[as] turned towards them[as] and said: 'You[as] have come to evil creatures of Allah[azwj]'. And Jibraeel[as] had said: 'We[as] will not make haste against them until he[as] testifies by three testimonies'. So Jibraeel[as] said (to himself[as]): 'This is one testimony'. Then they[as] walked for a while, then he[as] turned towards them and said: 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are two'. Then they[as] went, so when they reached the gate of the city, he[as] turned towards them[as] and said; 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّنَتْ فَلَمَّا رَأَوُا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَآهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لا تُخْزُونِ فِي ضَيْفِي أَ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلى رُكْنٍ شَدِيدٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاثَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

Then he[as] entered (the city) and they[as] entered with him[as]. So when his[as] wife saw them[as] of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He[as] has such people with him[as] that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut[as] saw them, he[as] said: 'O people! Fear Allah[azwj] and do not harass regarding my[as] guests. Is there no man with guidance among you? These are my[as] (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You[as] are aware that there is no right for us regarding your daughters, and you[as] well know what we want'. So he[as] said; 'If I[as] had strength or support I[as] would have resorted to a strong corner'. So Jibraeel[as] said (to himself[as]): 'If only he[as] knew how much strength he[as] had'. So they spoke a lot until they[as] entered the house'.

قَالَ فَصَاحَ بِهِ جَبْرَئِيلُ يَا لُوطُ دَعْهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرَئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرَئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرَئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جَبْرَئِيلُ عَجِّلْ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ

He[asws] said: 'Jibraeel[as] shouted: 'O Lut[as]! Call them to enter the house'. So when they entered, Jibraeel[as] pointed by his[as] finger around them, so their eyesight was lost and it is His[azwj] Words: ***"[54:37] but We blinded their eyes"***. Then Jibraeel[as] called out: 'We[as] have been Sent to destroy you all'. So he[as] said: 'O Jibraeel[as], hurry up'. So he[as] said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمَرَهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ اقْتَلَعَهَا جَبْرَئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرَضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He[asws] said; 'So he (Jibraeel[as]) commanded him to carry with him those who were with him[as] except for his[as] wife. Then Jibraeel[as], by his[as] wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of

the dogs and the crowing of the roosters. Then he[as] overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.[1545]

عن جابر بن عبد الله، قال: قال رسول الله (صلى الله عليه و آله): «إن من أخوف ما أخاف على امتي عمل قوم لوط».

From Jabir Bin Abdullah who said,

'Rasool-Allah[saww] said: 'From what I[saww] fear the most from all that I[saww] fear for my[saww] community is the committing of the deeds of the people of Lot[as] (homosexuality)'.[1546]

عن ابن عباس، أن النبي (صلى الله عليه و آله) قال: «من وجدتموه يعمل عمل قوم لوط، فاقتلوا الفاعل و المفعول به».

From Ibn Abbas,

(It has been narrated) from the Prophet[saww] having said: 'When you find someone who has committed the deed of the people of Lot[as] (homosexuality), so kill the doer and the done (the active and the passive)'.[1547]

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وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {85} وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۚ وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {86}

[7:85] And to Madyan (We Sent) their brother Shu'aib. He said: O people! Worship Allah, you have no God other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reformation; this is better for you if you are Believers [7:86] And do not lie in wait in every path, threatening and turning him away from Allah's Way who believes in Him and seeking to make it crooked; and remember when you were few then He Multiplied you, and consider what was the end of the mischief-makers

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ {87} قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَارِهِينَ {88}

[7:87] And if there is a party of you who believe in that which I am Sent with and another party who does not believe, then wait patiently until Allah Judges between us; and He is the best of the Judges [7:88] The chiefs, those who were proud from among his people said: We will most certainly turn you out, O Shuayb, and (also; those who believe with you), from our town, or you come back to our faith. He said: What! Although we dislike (it)?

[1545] الكافي 8: 327/ 505
[1546] الدر المنثور 3: 497.
[1547] الدر المنثور 3: 497.

قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ عَلَى اللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ {89} وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَاسِرُونَ {90} فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {91}

[7:89] Indeed we shall have forged a lie against Allah If we go back to your Religion after Allah has Delivered us from it, and it does not befit us that we should go back to it, except if Allah our Lord so Desires it: Our Lord Comprehends all things in His Knowledge; in Allah do we trust: Our Lord! Decide between us and our people with Truth; and You are the best of deciders [7:90] And the chiefs of those who disbelieved from among his people said: If you follow Shuayb, you shall then most surely be losers [7:91] Then the earthquake Seized them, so they became motionless bodies in their abode

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ {92} فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ {93} وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ {94}

[7:92] Those who called Shuayb a liar were as though they had never dwelt therein; those who called Shuayb a liar, they were the losers [7:93] So he turned away from them and said: O people! I certainly delivered to you the Message of my Lord and I gave you good advice; how shall I then be sorry for an unbelieving people? [7:94] And We did not Send a prophet in a town but We Seized its people with distress and affliction in order that they might humble themselves

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {95} وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ {96}

[7:95] Then We Gave them good in the place of evil until they became many and said: Distress and happiness did indeed befall our fathers. Then We Took them by surprise while they did not perceive [7:96] And if the people of the towns had believed and feared We would certainly have Opened up for them Blessings from the sky and the earth, but they rejected, so We Seized them for what they had earned

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ {97} أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ {98} أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ {99} أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ {100}

[7:97] What! Do the people of the towns then feel secure from Our Punishment coming to them by night while they sleep? [7:98] What! Do the people of the towns feel secure from Our punishment coming to them in the morning while they play? [7:99] What! Do they then feel secure from Allah's Plan? But none feels secure from Allah's plan except the people who shall lose out [7:100] Is it not clear to those who inherit the earth after its (former) residents that if We so Desire We would Afflict them on account of their faults and Set a seal upon their hearts so they would not hear?

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَائِهَا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ {101} وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۖ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ {102}

[7:101] These towns - We Relate to you some of their stories, and certainly their Rasools came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah Set a seal over the hearts of the unbelievers [7:102] And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors

ص، قصص الأنبياء عليهم السلام بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامٍ عَنْ سَعْدٍ الْإِسْكَافِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ أَوَّلَ مَنْ عَمِلَ الْمِكْيَالَ وَ الْمِيزَانَ شُعَيْبٌ النَّبِيُّ ع عَمِلَهُ بِيَدِهِ فَكَانُوا يَكِيلُونَ وَ يُوفُونَ ثُمَّ إِنَّهُمْ بَعْدُ طَفَّفُوا فِي الْمِكْيَالِ وَ بَخِسُوا فِي الْمِيزَانِ فَأَخَذَتْهُمُ الرَّجْفَةُ فَعُذِّبُوا بِهَا فَأَصْبَحُوا فِي دارِهِمْ جاثِمِينَ.

Qasas Al Anbiya, by the chain going up to Al Sadouq, from ibn Mutawakkal, from Al Asadabady, from Al Barqy, from Ibn Mahboub, from Hisham, from Saeed Al Iskaaf,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: 'The first one to fulfil the measure and the weight was the Prophet Shuayb[as]. He[as] used to measure out with his[as] own hands, and he[as] used to fulfil the measurement. Till then, they (The Dwellers of the Thicket) used to cheat in the measure and be deficient in the weighing. So they were Seized by the tremor, and they were Punished by it, and so in the morning they were motionless in their houses'.[1548]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو- و أكبر الكبائر الشرك بالله، يقول الله: (و من يشرك بالله فقد حرم الله عليه الجنة) ، و بعده اليأس من روح الله، لأن الله عز و جل يقول: إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكافِرُونَ

So he[asws] said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah[azwj]. Allah[azwj] is Saying; "And the one who Associates with Allah[azwj], so Allah[azwj] has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah[azwj], because Allah[azwj] Mighty and Majestic is Saying ***[12:87] and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people***.

[1548] بحار الأنوار (ط - بيروت)، ج12، ص: 382 H 6

ثم الأمن من مكر الله، لأن الله عز و جل يقول: فَلا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخاسِرُونَ،

Then is the security from the Scheme of Allah[azwj], because Allah[azwj] Mighty and Majestic is Saying ***[7:99] What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who lose out***.'[1549]

حدثنا محمد بن الحسين عن محمد بن اسماعيل عن صالح بن عقبة عن عبد الله بن محمد الجعفي عن ابى جعفر عن عقبة عن ابى جعفر عليه السلام قال ان الله خلق الخلق فخلق من احب مما احب وكان احب ان يخلقه من طينة الجنة وخلق من ابغض مما ابغض وكان ما ابغض ان يخلقه من طينة النار ثم بعثهم في الظلال

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Saleh Bin Uqaba, from Abdullah Bin Muhammad Al-Ju'fy, from Abu Ja'far, from Uqba who has said:

Abu Ja'far[asws] has said: 'Allah[azwj] Created the creation. He[azwj] Created from Love, the one who loved (us[asws]) and Created him from the clay of the Paradise, and Created the one who hated from the Hate and Created him from the clay of the Fire, then Sent them in the darkness.'

قال قلت أي شئ الظلال قال الم تر إذا ظلل في الشمس شئ وليس بشئ ثم بعث فيهم النبيين يدعونهم إلى الاقرار بالله وهو قوله ولئن سئلتهم من خلقهم ليقولن الله ثم دعاهم إلى الاقرار بالنبيين فاقر بعضهم وانكر بعضهم

I asked, 'What thing is this darkness?' He[asws] said: 'Have you not seen something which is in the shade of the sun, and it is not by a thing? Then Sent among them the Prophets[as] who called them to the acceptance of Allah[azwj], and this is His[azwj] Statement ***[43:87] And if you ask them who Created them, they will surely say: Allah. How then are they turned away?*** Then called them to accept the Prophets[as]. Some of them accepted and some of them denied.

ثم دعاهم إلى ولايتنا فاقر والله بها من احبب وانكرها من ابغض وهو قوله فما كانوا ليؤمنوا بما كذبوا به من قبل ثم قال أبو جعفر عليه السلام كان التكذيب ثمة.

Then called them to our[asws] Wilayah. By Allah[azwj], this was accepted by the one (who was created out) of love and denied by the one (who was created out) of hate, and these are His[azwj] Words ***[7:101] but they would not believe in what they rejected at first***.' Then Abu Ja'far[asws] said: 'There was the denial-before.'[1550]

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن الحكم، قال: كتبت إلى العبد الصالح (عليه السلام) أخبره أني شاك، و قد قال إبراهيم (عليه السلام): رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى و إني أحب أن تريني شيئا من ذلك، فكتب: «إن إبراهيم كان مؤمنا و أحب أن يزداد إيمانا، و أنت شاك و الشاك لا خير فيه».

Muhmammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

'I wrote to al Abd Al-Salih[asws] (7th Imam[asws]) (asking him[asws]) to inform me about doubt, and Ibrahim[as] had said ***[2:260] And when Ibrahim said: My Lord! Show me how You Give life to the dead***, and that I would love it if you could show me something from that'. So he[asws] wrote (back): 'Ibrahim[as] was a Believer and loved it

[1549] Al Kafi – H 2454 (Extract)
[1550] Basaair Al Darajaat – P 2 Ch 12 H 1

that there should be an increase in his[as] belief, whilst you doubt. And the doubt (is something) there is no good in it'.

و كتب (عليه السلام): «إنما الشك ما لم يأت اليقين، فإذا جاء اليقين لم يجز الشك».

And he[asws] wrote: 'But rather, the doubt is where conviction does not come, for when the conviction comes, there would be no allowance for doubt'.

و كتب: «إن الله عز و جل يقول: وَ ما وَجَدْنا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنا أَكْثَرَهُمْ لَفاسِقِينَ» قال: «نزلت في الشاك».

And he[asws] wrote: 'Surely Allah[azwj] Mighty and Majestic is Saying ***[7:102] And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors*** – it was Revealed regarding the doubt'.[1551]

العياشي: عن أبي ذر، قال: قال: و الله ما صدق أحد ممن أخذ الله ميثاقه فوفى بعهد الله غير أهل بيت نبيهم، و عصابة قليلة من شيعتهم، و ذلك قول الله: وَ ما وَجَدْنا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنا أَكْثَرَهُمْ لَفاسِقِينَ و قوله وَ لكِنَّ أَكْثَرَ النَّاسِ لا يُؤْمِنُونَ.

Al-Ayyashi,

(It has been narrated) from Abu Dharr[as] who said, 'By Allah[azwj]! No one ratified, from the one from whom Allah[azwj] Took the Covenant, apart from the People[asws] of the Household of their Prophet[saww], and a few from their[asws] Shiah. And these are the Words of Allah[azwj] ***[7:102] And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors***, and His[azwj] Words ***[13:1] but most people are not believing***'.[1552]

عن ابن عباس قال: و كان رسول الله (صلى الله عليه و آله) إذا ذكر شعيبا يقول: «ذاك خطيب الأنبياء»

From Ibn-Abbas who said,

'And Rasool-Allah[saww], when Shuayb[as] was mentioned, said: 'That is the speaker of the Prophets[as]'.[1553]

عن الباقر (عليه السلام) قال: «أما شعيب فإنه أرسل إلى مدين، و هي لا تكمل أربعين بيتا».

From Al-Baqir[asws] having said: 'As for Shuayb[as], so he[as] was Sent to Madayn, and it was not even forty Household complete'.[1554]

VERSES 103 - 108

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {103} وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {104} حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ {105}

[7:103] Then we Sent after them Musa with Our Signs to Pharaoh and his chiefs, but they disbelieved in them; consider then what was the end of the

[1551] الكافي 2: 293/ 1
[1552] تفسير العيّاشي 2: 23/ 59.
[1553] الدرّ المنثور 3: 501. (Extract)
[1554] كمال الدين و تمام النعمة: 220/ 2.

mischief makers [7:104] And Musa said: O Pharaoh! I am a Rasool from the Lord of the Worlds [7:105] It is a fact that I am not saying anything about Allah except for the Truth: I have come to you indeed with clear Proof from your Lord, therefore send with me the Children of Israel

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {106} فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ {107} وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ {108}

[7:106] He said: If you have come with a Sign, then bring it, if you are of the truthful ones [7:107] So he cast his staff, then it was a clear serpent [7:108] And he drew forth his hand, and so it was white to the beholders.

قال موسى: أَ وَ لَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ. قال فرعون:أْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ فَأَلْقى عَصاهُ فَإِذا هِيَ ثُعْبانٌ مُبِينٌ فلم يبق أحد من جلساء فرعون إلا هرب، و دخل فرعون من الرعب ما لم يملك به نفسه فقال فرعون: نشدتك بالله، و بالرضاع، إلا ما كففتها عني، فكفها، ثم نزع يده، فإذا هي بيضاء للناظرين، فلما أخذ موسى العصا رجعت إلى فرعون نفسه، و هم بتصديقه، فقام إليه هامان، فقال له: بينما أنت إله تعبد، إذ صرت تابعا لعبد!

Musa[as] said: '***[26:30] Suppose I come to you something clear?***. Pharaoh[la] said ***[7:106] He said: If you have come with a Sign, then bring it, if you are of the truthful ones [7:107] So he cast his staff, then it was a clear serpent***. So there did not remain anyone from those who were gathered around Pharaoh[la], except that he fled. And terror entered into Pharaoh[la] and he[la] was not in control of himself[la]. So Pharaoh[la] said, 'We adjure you[as] by Allah[azwj] and by the nurturing (that we nurtured you[as] with), restrain it from me!' So he[as] restrained it. ***[7:108] And he drew forth his hand, and so it was white to the beholders***. So when Musa[as] grabbed the staff, Pharaoh[la] regained control of himself[la], and they ratified it. So Haman stood up to him[la] and said, 'Since you[la] are now a worshipper of a god, therefore I have become of those who worship a servant!'[1555]

VERSES 109 - 112

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ {109} يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ {110} قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ {111} يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ {112}

[7:109] The chiefs of Pharaoh's people said: most surely this is a sorcerer possessed of knowledge [7:110] He intends to turn you out of your land. What counsel do you then give? [7:111] They said: Respite him and his brother, and send collectors into the cities [7:112] That they may bring to you every sorcerer possessed of knowledge

ثم قال فرعون للملأ الذين حوله: إِنَّ هذا لَساحِرٌ عَلِيمٌ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَما ذا تَأْمُرُونَ إلى قوله: لِمِيقاتِ يَوْمٍ مَعْلُومٍ. و كان فرعون و هامان قد تعلما السحر، و إنما غلبا الناس بالسحر، و ادعى فرعون الربوبية بالسحر،

Then Pharaoh[la] said to the chiefs who were around him[la] ***[7:109] The chiefs of Pharaoh's people said: most surely this is a sorcerer possessed of knowledge [7:110] He intends to turn you out of your land. What counsel do you then give? [7:111] They said: Respite him and his brother, and send collectors into the cities [7:112] That they may bring to you every sorcerer possessed of***

[1555] تفسير القمّي 2: 118 (Extract 3)

knowledge [26:38] So the magicians were gathered together at the appointed time on the known day. And Pharaoh[la] and Haman had learnt the sorcery, but rather they had overcome the people with the sorcery. And Pharaoh[la] had claimed the lordship with the sorcery.[1556]

العياشي: عن يونس بن ظبيان، قال: قال: «إن موسى و هارون، حين دخلا على فرعون، لم يكن في جلسائه يومئذ ولد سفاح، كانوا ولد نكاح كلهم، و لو كان فيهم ولد سفاح لأمر بقتلهما. فقالوا: أَرْجِهْ وَ أَخاهُ و أمروه بالتأني و النظر» ثم وضع يده على صدره، قال: «و كذلك نحن لا ينزع إلينا إلا كل خبيث الولادة».

Al-Ayyashi, from Yunus Bin Zabyan who said,

'He[asws] said: 'When Musa[as] and Haroun[as] came up to Pharaoh[la], there was no one in that gathering who was a son of adultery. All of them were sons by marriage. And had there been among them sons of adultery, the command would have been to kill the both of them[as]. ***[7:111] They said: Respite him and his brother*** and he[la] commanded to hold off and the consideration'. Then he[asws] placed his[asws] hand upon his[asws] own chest and said: 'And similar to that are us[asws]. <u>No one removes us[asws] except if he is of evil birth</u>'.[1557]

VERSES 113 - 126

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ {113} قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ {114}

[7:113] And the sorcerers came to Pharaoh (and) said: We must surely have a reward if we are the prevailing ones [7:114] He said: Yes, and you shall certainly be of those who are near (to me)

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ {115} قَالَ أَلْقُوا ۖ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ {116} وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ {117}

[7:115] They said: O Musa! Will you cast, or shall we be the first to cast? [7:116] He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment [7:117] And We Revealed to Musa, saying: Cast your staff; then it devoured their fakes

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ {118} فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ {119} وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ {120} قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ {121} رَبِّ مُوسَىٰ وَهَارُونَ {122}

[7:118] So the truth was established, and invalidated what they had done [7:119] Thus they were vanquished there, and they went back abased [7:120] And the sorcerers fell down prostrating [7:121] They said: We believe in the Lord of the Worlds [7:122] The Lord of Musa and Haroun.

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ {123} لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ {124}

[1556] تفسير القمّي 2: 118 (Extract 4)
[1557] تفسير العيّاشي 2: 24/ 62

[7:123] Pharaoh said: Do you believe in Him before I have given you permission? Surely, this is a plot, which you have secretly devised in this city, that you may turn its people out from it, but you shall come to know [7:124] I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ {125} وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا ۚ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ {126}

[7:125] They said: Surely to our Lord shall we go back [7:126] And you do not take revenge on us except because we have believed in the Signs of our Lord when they came to us! Our Lord: Pour upon us patience and cause us to die in submission

فلما أصبح بعث في المدائن حاشرين، مدائن مصر كلها، و جمعوا ألف ساحر، و اختاروا من الألف مائة، و من المائة ثمانين، فقال السحرة لفرعون: قد علمت أنه ليس في الدنيا أسحر منا، فإن غلبنا موسى فما يكون لنا عندك؟ قال: إِنَّكُمْ إِذاً لَمِنَ الْمُقَرَّبِينَ عندي، أشارككم في ملكي. قالوا: فإن غلبنا موسى، و أبطل سحرنا، علمنا أن ما جاء به ليس من قبل السحر، و لا من قبل الحيلة، و آمنا به، و صدقناه. فقال فرعون: إن غلبكم موسى، صدقته أنا أيضا معكم، و لكن أجمعوا كيدكم، أي حيلتكم».

So when it was the morning, he[la] sent heralds in the city, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, chose eighty. So the magicians said to Pharaoh[la], 'You[la] very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa[as], what would be for us, from you[la]?' He[la] said ***[26:42] He said: Yes, and you will then be of those of proximity***, I[la] shall share with you all from my[la] kingdom'. They said, 'But if Musa[as] were to overcome us, and invalidate our magic, we would know that what he[as] has come with, there is no magic before it, nor is there any excuse before it, and we would believe in it, and ratify him[as]'. So Pharaoh[la] said, 'If Musa[as] were to overcome you, I[la] would also ratify him[as] along with you all, but form a consensus on your plans, i.e. what you all would be doing'.

قال: «و كان موعدهم يوم عيد لهم، فلما ارتفع النهار من ذلك اليوم، جمع فرعون الخلق، و السحرة، و كانت له قبة طولها في السماء ثمانون ذراعا، و قد كانت كسيت بالحديد و الفولاذ المصقول، فكانت إذا وقعت الشمس عليها، لم يقدر أحد أن ينظر إليها، من لمع الحديد، و وهج الشمس، و جاء فرعون و هامان، و قعدا عليها ينظران، و أقبل موسى ينظر إلى السماء، فقالت السحرة لفرعون: إنا نرى رجلا ينظر إلى السماء، و لن يبلغ سحرنا إلى السماء، و ضمنت السحرة من في الأرض.

And the day came which had been promised to them (for the contest). So when the day rose, Pharaoh[la] gathered the creatures, and the magicians, and he[la] had for himself[la] a tall dome, the length of eighty cubits, which had been covered with iron and polished steel. And whenever the sun shone upon it, it was not possible for anyone to be able to look towards it, due to the reflection of the iron from the brightness of the sun. Pharaoh[la] and Haman came up and sat upon it, overlooking everything. And Musa[as] came up and looked at the sky. So the magicians said to Pharaoh[la], 'We see a man who is looking at the sky, and our magic does not reach to the sky, and we can ensure the magic upon the ones in the earth'.

فقالوا لموسى: إِمَّا أَنْ تُلْقِيَ وَ إِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ قال لهم موسى: أَلْقُوا ما أَنْتُمْ مُلْقُونَ فَأَلْقَوْا حِبالَهُمْ وَ عِصِيَّهُمْ فأقبلت تضطرب، و صالت مثل الحيات، و هاجت، فقالوا: بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغالِبُونَ. فهال الناس ذلك، فأوجس في نفسه خيفة موسى، فنودي: لا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلى وَ أَلْقِ ما فِي يَمِينِكَ تَلْقَفْ ما صَنَعُوا إِنَّما صَنَعُوا كَيْدُ ساحِرٍ وَ لا يُفْلِحُ السَّاحِرُ حَيْثُ أَتى.

So they said to Musa[as] ***[7:115] O Musa! Will you cast, or shall we be the first to cast?*** Musa[as] said to them ***[26:43] Musa said to them: Cast what you are going to be casting [26:44] So they cast down their ropes and their sticks*** and these appeared to shake, and move like the excited snakes. So they said ***and said: By the Might of Pharaoh, we shall be victorious***. So that shocked the people. Musa[as] felt fear within himself[as], so We[azwj] Called out ***[20:68] Fear not, surely you shall be the uppermost [20:69] And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wherever he may have come from***.

فألقى موسى عصاه، فذابت في الأرض مثل الرصاص، ثم طلع رأسها، و فتحت فاها، و وضعت شدقها الأعلى على رأس قبة فرعون، ثم دارت، و أرخت شفتها السفلى، و التقمت عصي السحرة، و حبالها، و غلب كلهم، و انهزم الناس حين رأوها، و عظمها، و هولها، مما لم تر العين، و لا وصف الواصفون مثله قبل، فقتل في الهزيمة، من وطء الناس بعضهم بعضا، عشرة آلاف رجل و امرأة و صبي، و دارت على قبة فرعون- قال- فأحدث فرعون و هامان في ثيابهما، و شاب رأسهما، و غشي عليهما من الفزع.

So Musa[as] cast his[as] staff, so it melted into the ground like the lead, then emerged its head, and opened its mouth, and placed its jaw on the top of the dome of Pharaoh[la]. Then it lowered itself, and it swallowed up all of the sticks and ropes of the magicians. And the defeated people, when they saw it, they magnified it, for the eyes had never seen the like of it before, nor had any description of the describers had every described it before. There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh[la] – and Pharaoh[la] and Haman had wetted their clothes, and had been overwhelmed from the panic.[1558]

VERSES 127 - 129

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ {127} قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۖ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ {128} قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ {129}

[7:127] And the chiefs of Pharaoh's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them [7:128] Musa said to his people: Ask for Help from Allah and be patient; surely the earth is Allah's; He Causes such of His servants to inherit it as He so Desires, and the end is for those who are pious [7:129] They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will Destroy your enemy and Make you rulers in the land, then He will See how you act

[1558] تفسير القمّي 2: 118 (Extract 5)

محمد بن يعقوب: بإسناده عن أحمد بن محمد، عن ابن محبوب، عن هشام بن سالم، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام)، قال: «وجدنا في كتاب علي (عليه السلام): إِنَّ الْأَرْضَ لِلَّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ وَ الْعاقِبَةُ لِلْمُتَّقِينَ أنا و أهل بيتي الذين أورثنا الأرض، و نحن المتقون، و الأرض كلها لنا، فمن أحيا أرضا من المسلمين فعمرها فليؤد خراجها للإمام من أهل بيتي،

Muhammad Bin Yaqoub, by his cahin, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Saalim, from Abu Khalid Al Kalby,

(It has been narrated) from Abu Ja'far[asws] having said: 'We[asws] found in the book of Ali[asws] ***[7:128] surely the earth is Allah's; He Causes such of His servants to inherit it as He so Desires, and the end is for those who are pious***. We[asws] the People[asws] of the Household are the ones who have inherited the earth, and we[asws] are the pious, and the whole of the earth belongs to us[asws]. So the one from the Muslims who revives the land, so he should pay the tax to the Imam[asws] from my[asws] Household.

و له ما أكل منها [فإن تركها، أو أخربها، و أخذها رجل من المسلمين من بعده، فعمرها و أحياها، فهو أحق بها، من الذي تركها، يؤدي خراجها إلى الإمام من أهل بيتي و له ما أكل منها] حتى يظهر القائم (عليه السلام) من أهل بيتي بالسيف فيحويها و يحوزها و يمنعها، و يخرجهم منها، كما حواها رسول الله (صلى الله عليه و آله) و منعها، إلا ما كان في أيدي شيعتنا، فإنه يقاطعهم على ما في أيديهم، و يترك الأرض في أيديهم».

And from him is what he eats from it. Thus, if he were to leave it, and it becomes barrem, and no other Muslim were to seize from after him, and establishes it and revives it, so he is more deserving of it than the one who left it. He should pay its tax to the Imam[asws] from my[asws] Household, and for him is what he eats from it until the appearance of Al-Qaim[asws] from the People[asws] of my[asws] Household, with the sword. He[asws] would control it, and make them possess it, and prevent it, and drive them out from it, just as Rasool-Allah[saww] had controlled it and prevented it, except what was in the hands of our[asws] Shiah, for it is their portion cut out for them, that which is in their hand. He [asws] will leave the land, which is in their hands'.[1559]

العياشي: عن عمار الساباطي، قال: سمعت أبا عبد الله (عليه السلام) يقول: إِنَّ الْأَرْضَ لِلَّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ، قال: «فما كان لله فهو لرسوله، و ما كان لرسوله فهو للإمام بعد رسول الله (صلى الله عليه و آله)».

Al-Ayyashi, from Amaar Al Sabaaty who said,

'I heard Abu Abdullah[asws] saying ***[7:128] surely the earth is Allah's; He Causes such of His servants to inherit it as He so Desires***. So whatever was for Allah[azwj], so it is for His[azwj] Rasool[saww]. And whatever was for His[azwj] Rasool[saww], so it is for the Imam[asws] after Rasool-Allah[saww]'.[1560]

VERSES 130 - 136

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ {130} فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَٰذِهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {131}

[7:130] And certainly We Seized Pharaoh's people with droughts and diminution of fruits that they may be mindful [7:131] But when good befell

[1559] الكافي 1: 336/ 1
[1560] تفسير العيّاشي 2: 25/ 65.

them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ {132} فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ {133} وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۖ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ {134}

[7:132] And they said: Whatever Sign you may bring to us to enchant us with - we will not believe in you [7:133] Therefore We Sent upon them widespread death, and the locusts and the lice and the frogs and the blood, clear Signs; but they behaved arrogantly and they were a guilty people [7:134] And when the plague fell upon them, they said: O Musa! Pray for us to your Lord as He has Promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the Children of Israel

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَالِغُوهُ إِذَا هُمْ يَنْكُثُونَ {135} فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ {136}

[7:135] But when We Removed the plague from them till a term which they should attain, but they broke (the promise) [7:136] Therefore We Inflicted Retribution on them and Drowned them in the sea because they rejected Our Signs and were heedless of them

العياشي: عن سليمان، عن الرضا (عليه السلام) قوله: لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ قال: «الرجز هو الثلج- ثم قال:- خراسان بلاد رجز».

Al Ayyashi, from Suleyman,

(It has been narrated) from Al-Reza[asws] regarding His[azwj] Words ***[7:134] if you remove the plague from us, we will certainly believe in you***, having said: 'The plage – it was the snow'. Then he[asws] said: 'Khurasan is a city of plague (snow)'.[1561]

قال أبويعقوب: قلت للامام (عليه السلام): فهل كان لرسول الله (صلى الله عليه وآله) ولامير المؤمنين (عليه السلام) آيات تضاهي آيات موسى (عليه السلام)؟ فقال الامام (عليه السلام): علي (عليه السلام) نفس رسول الله (صلى الله عليه وآله)، وآيات رسول الله آيات علي (عليه السلام)، وآيات علي (عليه السلام) آيات رسول الله (صلى الله عليه وآله)، وما من آية أعطاها الله تعالى موسى (عليه السلام) ولا غيره من الانبياء إلا وقد أعطى الله محمدا مثلها أو أعظم منها.

Abu Yaqoub (the narrator of this commentary) said: 'I said to the Imam Hassan Al-Askari[asws]: 'Was there for the Rasool-Allah[saww] and for the Amir-ul-Momineen[asws] any Signs which matched those of Musa[as]? The Imam[asws] said: 'Ali[asws] is the self of the Rasool-Allah[saww], and the Signs of the Rasool-Allah[saww] are the Signs of Ali[asws] and the Signs of Ali[asws] are the Signs of the Rasool-Allah[saww]. And there was no Sign Given to Musa[as] by Allah[azwj] or any other Prophets[as], but Allah[azwj] Gave to Muhammad[saww] its like or greater than it'.

واما العصا التي كانت لموسى (عليه السلام) فانقلبت ثعبانا، فتلقفت ما أتته السحرة من عصيهم وحبالهم، فلقد كان لمحمد (صلى الله عليه وآله) أفضل من ذلك، وهو أن قوما من اليهود أتوا محمدا (صلى الله عليه وآله) فسألوه وجادلوه، فما أتوه

[1561] تفسير العيّاشي 2: 25/ 68.

بشئ إلا أتاهم في جوابه بما بهرهم. فقالوا له: يا محمد إن كنت نبيا فأتنا بمثل عصا موسى. فقال رسول الله (صلى الله عليه وآله): إن الذي أتيتكم به أعظم من عصا موسى، لانه باق بعدي إلى يوم القيامة معرض لجميع الاعداء والمخالفين، لا يقدر أحد منهم أبدا على معارضة سورة منه، وإن عصا موسى زالت ولم تبق بعده فتمتحن، كما يبقى القرآن فيمتحن.

And as for the staff of Musa[asws] which converted into a snake which devoured the sticks and ropes of the magicians, greater than that was Given to Muhammad[saww]. And a group of Jews came up to Muhammad[saww] and asked him[saww] questions and argued with him[saww] and he[saww] did not answer any of them except from their own Book. They said to him[saww]: 'O Muhammad[saww]! If you are a Prophet, then show us the equivalent of the staff of Musa[asws]'. The Rasool-Allah[saww] said: 'What I[saww] have been Given is greater than the staff of Musa[asws], for it will remain until the Day of Judgment, frustrating all of the enemies and the adversaries. Not one will ever have the ability to come up with a chapter like it. And the staff of Musa[asws] passed away and did not remain after him[asws] so that it could be tested, like the remaining of the Quran which can be tested'.

ثم إني سآتيكم بما هو أعظم من عصا موسى (عليه السلام) وأعجب. فقالوا: فأتنا. فقال: إن موسى كانت عصاه بيده يلقيها، فكانت القبط يقول كافرهم: هذا موسى يحتال في العصا بحيلة. وإن الله سوف يقلب خشبا لمحمد ثعابين بحيث لا تمسها يد محمد ولا يحضرها إذا رجعتم إلى بيوتكم واجتمعتم الليلة في مجمعكم في ذلك البيت قلب الله تعالى جذوع سقوفكم كلها أفاعي، وهي أكثر من مائة جذع، فتتصدع مرارات أربعة منكم فيموتون، ويغشى على الباقين منكم إلى غداة غد، فيأتيكم يهود فتخبرونهم بما رأيتم فلا يصدقونكم، فتعود بين أيديهم، وتملا أعينهم ثعابين كما كانت في بارحتكم، فيموت منهم جماعة، ويخبل جماعة، ويغشى على أكثرهم.

Then I[saww] will show you that which is greater than the staff of Musa[asws] and even stranger'. They said: Show us'. He[saww] said: 'Musa[asws] used to keep his[asws] staff up his[asws] sleeve and the Coptics said in their disbelief: 'This is a deception used by Musa[asws] for his[asws] trick'. And Allah[azwj] will convert the sticks into snakes for Muhammad[saww] and the hand of Muhammad[saww] would not have touched them nor will it be in his[saww] presence. When you go back to your homes, and get together in your assembly tonight in that house, Allah[azwj] will Convert all the sticks on the roof to be serpents, and there are more than a hundred sticks there. Four of you will die from this while the rest of you will lose consciousness till the morning. The other Jews will come to you and you will inform them about this affair and what you have seen, but they will not believe you. The sticks will again convert into snakes in front of you all just as they did before, and a group of you will die from this, and a group of you will become insane and most of you will lose consciousness'.

قال الامام (عليه السلام): فو الذي بعثه بالحق نبيا لقد ضحك القوم ـ كلهم ـ بين يدي رسول الله (صلى الله عليه وآله) لا يحتشمونه ولا يهابونه، يقول بعضهم لبعض: انظروا ما ادعي؟ وكيف قد عدا طوره؟ فقال رسول الله (صلى الله عليه وآله): إن كنتم الآن تضحكون، فسوف تكبون وتتحيرون إذا شاهدتم ما عنه تخبرون ألا فمن هاله ذلك منكم، وخشي على نفسه أن يموت أو يخبل فليقل: " اللهم بجاه محمد الذي اصطفيته، علي الذي ارتضيته، وأوليائهم الذين من سلم لهم أمرهم اجتبيته، لما قويتني على ما أرى ". وإن كان من يموت هناك ممن (تحييه وتريد إحياءه) فليدع ـ له ـ بهذا الدعاء، ينشره الله عزوجل ويقويه.

Imam Hassan Al-Askari[asws] said: 'By the One Who Sent Muhammad[saww] as a true Prophet[saww], the whole group of Jews laughed in front of the Rasool-Allah[saww] with no respect or shame. Some of them said to the others: 'Do you see the claim he[saww] has made? How will this come about?' The Rasool-Allah[saww] said: 'Although at the moment you are laughing, very soon you will be crying and be in confusion when you witness that which I[saww] have informed you of. And if any of you were to be in this

condition and wishes to be safe from dying or going insane should say: 'Our Allah[azwj]! By the sake of Muhammad[saww] whom You[azwj] have Chosen, and Ali[asws] that You[azwj] have Chosen by Your[azwj] Pleasure, and their Guardians[asws] who[asws] are in charge of their[asws] affairs, Give me strength on what I see'. And if one of you has died over there and you wish to bring him back to life, should supplicate for him with this supplication. Allah[azwj] the Almighty will Resurrect him and Give him strength'.

قال (عليه السلام): فانصرفوا، واجتمعوا في ذلك الموضع، وجعلوا يهزأون بمحمد (صلى الله عليه وآله) وقوله: " إن تلك الجذوع تنقلب أفاعى ". فسمعوا حركة من السقف، فاذا تلك الجذوع انقلبت أفاعي، وقد ولت رؤوسها عن الحائط وقصدت نحوهم تلتقمهم، فلما وصلت إليهم كفت عنهم، وعدلت إلى ما في الدار من أحباب وجرار وكيزان وصلايات وكراسي وخشب وسلاليم وأبواب، فالتقمتها وأكلتها.

Imam Hassan Al-Askari[asws] said: 'They went away and gathered in that place. They started mocking Muhammad[saww] and said: 'These stick will turn into snakes!' They heard movement from the ceiling, and the stick turn into snakes and their head were seen sliding down the wall threatening to swallow them up, and started coming towards them. There was nothing from the hall from its furnishings, but they swallowed them up'.

فأصابهم ما قال رسول الله (صلى الله عليه وآله) إنه يصيبهم، فمات منهم أربعة، وخبل جماعة وجماعة خافوا على أنفسهم، فدعوا بما قال رسول الله (صلى الله عليه وآله) فقويت قلوبهم. وكانت الاربعة، أتى بعضهم فدعا لهم بهذا الدعاء، فنشروا، فلما رأوا ذلك قالوا: إن هذا الدعاء مجاب به، وإن محمدا صادق، وإن كان يثقل علينا تصديقه واتباعه أفلا ندعوا به لتلين ـ للايمان به، والتصديق له، والطاعة لاوامره وزواجره ـ قلوبنا؟ فدعوا بذلك الدعاء، فحبب الله عزوجل إليهم الايمان وطيبه في قلوبهم، وكره إليهم الكفر، فآمنوا بالله ورسوله. فلما أصبحوا من غد جاءت اليهود، وقد عادت الجذوع ثعابين كما كانت، فشاهدوها وتحيروا، وغلب الشقاء عليهم.

Whatever suffering that the Rasool-Allah[saww] said about them, they suffered it. Four of them died, a group of them went insane and a group of them feared for their lives. They supplicated according to what the Rasool-Allah[saww] had said and their hearts were strengthened. As for the four who had died, some of them supplicated on them with this supplication and they were revived. When they saw that, they said: 'This supplication has been answered, and Muhammad[saww] is truthful, but our hearts are heavy for the ratification of his[saww] truth and being obedient to him[saww]. Why don't we supplicate to make our hearts soft in order to believe in him[saww] and ratify him[saww], and be obedient to him[saww]?' They supplicated accordingly, and Allah[azwj] made them love the faith, and goodness in their hearts, and abhorrence to infidelity, and they believed in Allah[azwj] and His[azwj] Messenger[saww]'. In the morning, the other Jews came up to them, and the sticks turned into snakes once again, and they were astonished to see this, but were overcome with doubt.

قال (عليه السلام): وأما اليد فقد كان لمحمد (صلى الله عليه وآله) مثلها وأفضل منها وأكثر من مرة كان (صلى الله عليه وآله) يحب أن يأتيه الحسن والحسين (عليهما السلام)، وكانا يكونان عند أهليهما أو مواليهما ـ أو دايتهما ـ وكان يكون في ظلمة الليل، فيناديهما رسول الله (صلى الله عليه وآله): يا أبا محمد، يا أبا عبدالله هلما إلي.

Imam Hassan Al-Askari[asws] said: 'And as for the hand, it happened for Muhammad[saww] the like of it, and greater than it, more frequently'. Whenever he[saww] loved to see Al-Hassan[asws] and Al-Husayn[asws], and they[asws] used to be with their[asws] families, or friends or at home, and there used to be the darkness of the night, the Rasool-Allah[saww] would call out: 'O Abu Muhammad[asws], O Abu Abdullah, come towards me[saww]!'

فيقبلان نحوه من ذلك البعد وقد بلغهما صوته، فيقول رسول الله (صلى الله عليه وآله) بسبابته - هكذا - يخرجها من الباب، فتضئ لهما أحسن من ضوء القمر والشمس، فيأتيان، ثم تعود الاصبع كما كانت، فاذا قضى وطره من لقائهما وحديثهما قال: ارجعا إلى موضعكما. وقال بعد بسبابته هكذا، فأضاءت أحسن من ضياء القمر والشمس، قد أحاط بهما إلى أن يرجعا إلى موضعهما، ثم تعود إصبعه (صلى الله عليه وآله) كما كانت من لونها في سائر الاوقات.

They[asws] would rush towards him[saww] in response to the voice of the Rasool-Allah[saww], and they[asws] used to hear the call despite being far away. He[saww] would point his[saww] forefinger from outside the door and the patch would light up for them[asws] better than it would have by the moonlight and the sunshine. Then the finger would become as it was. When he[saww] had completed the purpose of seeing them[asws] and talking to them[asws] he would say: 'Return to your[asws] places'. He[saww] would then point his forefinger out for them[asws] as before and there would be light better than from the moon and the sun, and they[asws] would then return to their[asws] places. Then his[saww] forefinger would return back to what it used to be for the rest of the time'.

- قال: - وأما الطوفان الذي أرسله الله تعالى على القبط فقد أرسل الله تعالى مثله على قوم مشركين، آية لمحمد صلى الله عليه وسلم. فقال: إن رجلا من أصحاب رسول الله (صلى الله عليه وآله) يقال له: " ثابت بن الافلح " قتل رجلا من المشركين في بعض المغازي. فنذرت إمرأة ذلك المشرك المقتول: " لتشربن في قحف رأس ذلك القاتل خمرا ". فلما وقع بالمسلمين يوم احد ما وقع، قتل " ثابت " على ربوة من الارض فانصرف المشركون، واشتغل رسول الله (صلى الله عليه وآله) وأصحابه بدفن أصحابه.

Imam Hassan Al-Askari[asws] said: 'And as for the flood that Allah[azwj] had Sent on the Coptics, Allah[azwj] Sent the like of it on the polytheists, as a Sign for Muhammad[saww]'. A man from the companions of the Rasool-Allah[saww] said to him[saww]: 'Thabit Bin Aflah killed a man from the polytheists in one of the battles. His widow made a vow to drink wine from the skull of the killer'. When the battle of Ohad took place, Thabit got killed in it. The polytheists went away and the Rasool-Allah[saww] was busy with his[saww] companions to bury the dead'.

فجاءت المرأة إلى أبى سفيان تسأله أن يبعث رجلا مع عبد لها إلى مكان ذلك المقتول، فيحز رأسه فيؤتى به لتفي بنذرها، فتشرب في قحفه خمرا، وقد كانت البشارة بقتله أتاها بها عبد لها، فأعتقته وأعطته جارية لها، ثم سألت أبا سفيان، فبعث إلى ذلك المقتول مائتين من أصحابه الجلد في جوف الليل ليحزوا رأسه فيأتونها به. فذهبوا، فجاءت ريح فدحرجت الرجل إلى حدور فتبعوه ليقطعوا رأسه. فجاء من المطر وابل عظيم، فغرق المائتين، ولم يوقف لذلك المقتول ولا لواحد من المائتين على عين ولا أثر، ومنع الله الكافرة مما أرادت. فهذا أعظم من الطوفان آية لمحمد (صلى الله عليه وآله).

The woman went to Abu Sufyan[la] to get him[la] to send some men with his[la] slave to the place of Thabit's death, cut off his head and bring it to her so that she could fulfill her vow of drinking wine from his skull. When she had received the news of the death of Thabit from her slave she set him free. Then on asking Abu Sufyan[la], he[la] sent two hundred of his[la] men towards the place where Thabit had fallen, in the middle of the night to cut off his head and give it to her. When they went, a strong wind came up and displaced the corpse and they went after it to cut off the head. There was heavy rainfall and great hailstorm in which the two hundred men drowned. They could not cut off his head, and no sign or effect of even one of the two hundred remained. Allah[azwj] Prevented the infidels in fulfilling of their intentions. This is a greater flood as a Sign for Muhammad[saww]'.

وأما الجراد المرسل على بني إسرائيل، فقد فعل الله أعظم وأعجب منه بأعداء محمد (صلى الله عليه وآله)، فانه أرسل عليهم جرادا أكلهم ولم يأكل جراد موسى رجال القبط، ولكنه أكل زروعهم. وذلك أن رسول الله (صلى الله عليه وآله) كان

في بعض أسفاره إلى الشام، وقد تبعه مائتان من يهودها في خروجه عنها وإقباله نحو مكة، يريدون قتله، مخافة أن يزيل الله دولة اليهود على يده، فراموا قتله، وكان في القافلة فلم يجسروا عليه.

And as for sending of the locusts on the Children of Israel, a great Act of Allah[azwj] and even stranger than that was sent on the enemies of Muhammad[saww], for the locusts that were sent on them ate them up whilst those sent on the Coptics ate their vegetation. And that happened when the Rasool-Allah[saww] was on one of his[saww] journeys to Damascus. On the way back to Mecca, two hundred Jews followed him[saww] intending to kill him[saww] in the fear that Allah[azwj] would Make the governance of the Jews would come into decline by his[saww] hands, and so they decided to kill him[saww]. He[saww] used to be with the caravan and they had not recourse to him[saww].

وكان رسول الله (صلى الله عليه وآله) إذا أراد حاجة أبعد واستتر بأشجار ملتفة أو بخربة بعيدة فخرج ذات يوم لحاجته فأبعد وتبعوه، وأحاطوا به، وسلوا سيوفهم عليه، فأثار الله تعالى من تحت رجل محمد (صلى الله عليه وآله) من ذلك الرمل جرادا، فاخترشتهم وجعلت تأكلهم، فاشتغلوا بأنفسهم عنه.

Whenever the Rasool-Allah[saww] had the need to relieve himself[saww], he[saww] would go far away from the people towards the trees or in some ruins. One day he[saww] went away from the people for his[saww] need, the enemies followed him[saww] and surrounded him[saww] and unsheathed their swords at him[saww]. Allah[azwj] Produced locusts from underneath the feet of the Rasool-Allah[saww] which swarmed around them and started eating them. They busied themselves with the locusts.

فلما فرغ رسول الله (صلى الله عليه وآله) من حاجته، وهم يأكلهم الجراد، رجع (صلى الله عليه وآله) إلى أهل القافلة، فقالوا ـ له: يا محمد ـ ما بال الجماعة خرجوا خلفك ولم يرجع منهم أحد؟ فقال رسول الله (صلى الله عليه وآله): جاءوا يقتلونني فسلط الله عليهم الجراد فجاءوا، فنظروا إليهم فبعضهم قد مات، وبعضهم قد كاد يموت، والجراد يأكلهم، فما زالوا ينظرون إليهم حتى أتى الجراد على أعيانهم فلم تبق منهم شيئا.

When the Rasool-Allah[saww] was free from his[saww] need, they had been devoured by the locusts. He[saww] returned to the people of the caravan who said to him: 'O Muhammad[saww]! What happened to the people who came behind you[saww] and not one of them has returned?' The Rasool-Allah[saww] said: 'They came to kill me[saww], but Allah[azwj] engulfed them with locusts'. They went over to them and saw that some of them had died, and some of them were close to meeting their death and were being devoured by locusts, which did not stop until nothing of them remained.

وأما القمل فان رسول الله (صلى الله عليه وآله) لما ظهر بالمدينة أمره، وعلا بها شأنه حدث يوما أصحابه عن امتحان الله عزوجل للانبياء (عليهم السلام) وعن صبرهم على الاذى في طاعة الله، فقال في حديثه: إن بين الركن والمقام قبور سبعين نبيا ما ماتوا إلا بضر الجوع والقمل. فسمع ذلك بعض المنافقين من اليهود، وبعض مردة كفار قريش فتآمروا بينهم ـ وتوافقوا: ـ ليلحقن محمدا بهم، فليقتلنه بسيوفهم حتى لا يكذب. فتآمروا بينهم ـ وهم مائتان ـ على الاحاطة به يوم يجدونه من المدينة ـ خاليا ـ خارجا.

And as for the lice – When the Rasool-Allah[saww] had proclaimed his[saww] Prophet-hood in Medina, and his[saww] fame grew, and he[saww] was narrating to his[saww] companion about the trials from Allah[azwj] to His[saww] Prophets[asws] and their[asws] patience and suffering in their[asws] obedience to Allah[azwj], and he[saww] said in a narration: 'In between the Rukn and Maqaam there are the graves of seventy Prophets[asws] who had died of hunger and lice'. Some hypocrites from the Jews overheard this and conspired with some stubborn infidels of the Qureish: 'Let us destroy him[saww] and kill him[saww] with our swords to stop these lies'. They decided

between them, and there were two hundred of them, to kill him[saww] when he[saww] is alone and goes outside of Medina.

فخرج رسول الله (صلى الله عليه وآله): يوما خاليا، فتبعه القوم، فنظر أحدهم إلى ثياب نفسه وفيها قمل، ثم جعل بدنه وظهره يحك من القمل، فأنف منه أصحابه، واستحيا فانسل عنهم، فأبصر آخر ذلك من نفسه فانسل فما زال كذلك حتى وجد ذلك كل واحد من نفسه فرجعوا. ثم زاد ذلك عليهم حتى استولى عليهم القمل، وانطبقت حلوقهم فلم يدخل فيها طعام ولا شراب، فماتوا كلهم في شهرين، منهم من مات في خمسة أيام، ومنهم من مات في عشرة أيام وأقل وأكثر، ولم يزد على شهرين حتى ماتوا بأجمعهم بذلك القمل والجوع والعطش. فهذا القمل الذي أرسله الله على أعداء محمد (صلى الله عليه وآله) آية له.

The Rasool-Allah[saww] went out alone one day, and was followed by this group. One of them noticed that he had lice on his body inside his clothing and started scratching himself. He then separated himself from the group due to embarrassment. Then another one experienced the same thing on himself and he also separated himself from the group. This kept happenning until each one of them had returned back. Then the lice overcame them in their throats as well and they could neither eat nor drink. All of them died within two months of this, some within five days and some within ten days, more or less. None of them survived for more than two months due to the lice and hunger and thirst. This attack of the lice, which Allah[azwj] Sent on the enemies of Muhammad[saww], is a Sign of his[saww] Prophet-hood.

وأما الضفادع، فقد أرسل الله مثلها على أعداء محمد (صلى الله عليه وآله) لما قصدوا قتله فأهلكهم الله بالجرذ، وذلك أن مائتين بعضهم كفار العرب، وبعضهم يهود، وبعضهم أخلاط من الناس اجتمعوا بمكة في أيام الموسم، وهموا أنفسهم ليقتلن محمدا (صلى الله عليه وآله) فخرجوا نحو المدينة، فبلغوا بعض تلك المنازل، وإذا هناك ماء في بركة أو حوض أطيب من مائهم الذي كان معهم، فصبوا ماكان معهم، وملاوا رواياهم ومزاودهم من ذلك الماء وارتحلوا، فبلغوا أرضا ذات جرذ كثيرة، فحطوا رواحلهم عندها فسلطت على مزاودهم ورواياهم وسطايحهم الجرذ فخرقتها وثقبتها، وسالت مياهها في تلك الحرة فلم يشعروا إلا وقد عطشوا ولا ماء معهم.

And as for the frogs, Allah[azwj] Sent the like of this on the enemies of Muhammad[saww] when they had conspired to kill him[saww], and destroyed them by rodents. And they were two hundred of them of the infidels of the Arabs, some of them were Jews and some of them were of other people who had gathered in Mecca during the season and they went out towards Medina to kill Muhammad[saww]. Some of them saw a pool of water which was better than the water which they had with them. They emptied their containers and replaced the water which they had. After they fell asleep, hordes of rodents descended upon them and made holes in their water containers and all their water was spilt out. They were unaware of all this and when they were thirsty they saw that all their water had gone.

فرجعوا القهقرى إلى تلك الحياض التي كانوا تزودوا منها تلك المياه، وإذا الجرذ قد سبقتهم إليها، فثقبت أصولها وسالت في الحرة مياهها. فوقفوا آيسين من الماء وتماوتوا، ولم ينقلب منهم أحد إلا واحد كان لا يزال يكتب على لسانه محمدا، وعلى بطنه محمدا، ويقول: يا رب محمد وآل محمد قد تبت من أذى محمد، ففرج عنى بجاه محمد وآله محمد ". فسلم، وكف الله عنه العطش، فوردت عليه قافلة، فسقوه وحملوه وأمتعة القوم وجمالهم، وكانت ـ الجمال ـ أصبر على العطش من رجالها فآمن برسول الله (صلى الله عليه وآله)، وجعل رسول الله (صلى الله عليه وآله) تلك الجمال والاموال له.

They returned back to the pool and saw that the rodents had got there first and had diverted the water and wasted it all. They despaired from this and died of thirst, and not one of them survived except but one who had recited on his tongue Muhammad[saww] and on his body Muhammad[saww] and said: 'O Lord[azwj] of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]! I have repented from

harming Muhammad[saww]. Rescue me by the sake of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. He was saved, and Allah[azwj] Quenched his thirst and sent a caravan towards him which took him and all the camels that were with him and the corpses to Medina. The camels were more patient than the man in thirst. He expressed belief in Muhammad[saww], and the Rasool-Allah[saww] gave all these camels to the man.

قال (عليه السلام): وأما الدم فان رسول الله (صلى الله عليه وآله) احتجم مرة، فدفع الدم الخارج منه إلى أبي سعيد الخدرى وقال له: غيبه. فذهب، فشربه. فقال له رسول الله (صلى الله عليه وآله): ماذا صنعت به؟ قال: شربته يا رسول الله. قال: أولم أقل لك غيبه؟ فقال: قد غيبته في وعاء حريز.

Imam Hassan Al-Askari[asws] said: 'And as for the blood – And when the Rasool-Allah[saww] was treated for bleeding, the blood which came out, he[saww] told Abu Sa'eed Al-Khuzry[ar] and said to him[ar]: 'Hide this'. He went away and drank it. The Rasool-Allah[saww] said to him: 'What did you do with it'. He[ar] said: 'I drank it, O Rasool-Allah[saww]'. He[saww] said: 'Did I[saww] not tell you to hide it?' He said: 'I have hidden it in a safe container'.

فقال رسول الله (صلى الله عليه وآله): إياك وأن تعود لمثل هذا، ثم أعلم أن الله قد حرم على النار لحمك ودمك لما اختلط بلحمي ودمي. فجعل أربعون من المنافقين يهزأون برسول الله (صلى الله عليه وآله) ويقولون " زعم أنه قد أعتق " الخدرى " من النار لاختلاط دمه بدمه، وما هو إلا كذاب مفتر! أما نحن فنستقذر دمه.

The Rasool-Allah[saww] said: 'Beware! Do not do something like this again. Then know, that Allah[azwj] has Prohibited the Fire to your flesh and your blood for it is now mixed with my[saww] flesh and my[saww] blood'. Forty of the hypocrites came over and started laughing at the Rasool-Allah[saww] upon hearing this, and said: 'He[saww] thinks that he[saww] has freed Al-Khuzry[ar] from the Fire because of his blood having been mixed with his[saww], and this is not but a blatant lie! We consider his blood to be dirty'.

فقال رسول الله (صلى الله عليه وآله): أما إن الله يعذبهم بالدم ويميتهم به، وإن كان لم يمت القبط. فلم يلبثوا إلا يسيرا حتى لحقهم الرعاف الدائم، وسيلان دماء من أضراسهم فكان طعامهم وشرابهم يختلط بالدم فيأكلونه، فبقوا كذلك أربعين صباحا معذبين ثم هلكوا.

The Rasool-Allah[saww] said: 'But, Allah[azwj] will Punish them by the blood and they will die from this, although the Coptics never died by the blood'. Not much time had passed that they were destroyed by the blood which used to come out of their noses and mouth incessantly and used to get mixed with their food and drink when they used to eat. They remained in this punishment for forty days and then died.

وأما السنين ونقص من الثمرات فان رسول الله (صلى الله عليه وآله) دعا على مضر فقال: " اللهم اشدد وطأتك على مضر، واجعلها عليهم سنين كسني يوسف ". فابتلاهم الله بالقحط والجوع، فكان الطعام يجلب إليهم من كل ناحية، فاذا اشتروه وقبضوه لم يصلوا به إلى بيوتهم حتى يتسوس وينتن ويفسد، فيذهب أموالهم، ولا يجعل لهم في الطعام نفع حتى أضربهم الازم والجوع الشديد العظيم حتى أكلوا الكلاب الميتة، وأحرقوا عظام الموتى فأكلوها، وحتى نبشوا عن قبور الموتى فأكلوهم، وحتى ربما أكلت المرأة طفلها، إلى أن مشى جماعة من رؤساء قريش إلى رسول الله (صلى الله عليه وآله)

And as for the years of lack of produce of fruits, The Rasool-Allah[saww] supplicated against the clan of Mudhir: 'Our Allah[azwj]! Intensify the drought on the Mudhir, and Send to them years like the years of Yusuf[asws]'. Allah[azwj] Involved them in drought and hunger. They used to buy food from every side. As soon as they had acquired it,

it used to rot and smell before they could even reach their homes. They got no benefit from the food until they were struck by intense hunger to the extent they resorted to eating their dead dogs, and grilled the bones of the dead and at them, and exhumed the bodies of their dead and eat them, and the women ate their children, until a group of the chiefs of Qureish came to the Rasool-Allah[saww].

فقالوا: يا محمد هبك عاديت الرجال، فما بال النساء والصبيان والبهائم؟ فقال رسول الله (صلى الله عليه وآله): أنتم بهذا معاقبون، وأطفالكم وحيواناتكم ـ بهذا ـ غير معاقبة بل هي معوضة بجميع المنافع حين يشاء ربنا في الدنيا والآخرة، وسوف يعوضها الله تعالى عما أصابهم. ثم عفا عن مضر وقال: " اللهم افرج عنهم " فعاد إليهم الخصب والدعة والرفاهية. فذلك قوله عزوجل فيهم يعدد (عليهم نعمه: (فليعبدوا رب هذا البيت الذي أطعمهم من جوع وآمنهم من خوف).

They said: 'O Muhammad[saww]! We agree that the men are your enemies. What is the fault of the women and the children and the animals?' The Rasool-Allah[saww] said: 'You are being punished by this. As for your children and animals are not punished by this but will be offset by whatever the Benefits our Lord[azwj] will Grant them in the world and in the hereafter from all that they have suffered from this'. Then he[saww] forgave the Mudhir and said: 'Our Lord[azwj]! Rescue them!' Their lands became fertile again and their well being returned to them along with relaxation.[1562]

VERSES 137 – 142

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ {137} وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ ۚ قَالُوا يَا مُوسَى اجْعَل لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ {138}

[7:137] And We Made the people who were deemed weak to inherit the eastern lands and the western ones which We had Blessed; and the Good Word of your Lord was fulfilled in the Children of Israel because they bore up (sufferings) patiently; and We utterly Destroyed what Pharaoh and his people had wrought and what they built [7:138] And We made the Children of Israel to cross the sea; then they came upon a people who kept to the worship of their idols They said: O Musa! Make for us a god as they have (their) gods. He said: Surely you are a people acting ignorantly:

إِنَّ هَٰؤُلَاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ {139} قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ {140} وَإِذْ أَنجَيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ {141} وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ {142}

[7:139] (As to) these, surely that which they are indulging in shall be invalidated and that which have been doing [7:140] He said: What! Shall I seek for you a god other than Allah while He has Made you excel (all) created things? [7:141] And when We Delivered you from Pharaoh's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great Trial from your Lord [7:142] And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the Appointed time of his Lord was complete forty nights, and Musa said to his

[1562] Tafseer Imam Hassan Al Askari[asws] – S 280 - 287

brother Haroun: Be my Caliph, and act well and do not follow the way of the mischief-makers

ابن شهر آشوب، قال علي (عليه السلام) لرأس الجالوت، لما قال له: لم تلبثوا بعد نبيكم إلا ثلاثين سنة، حتى ضرب بعضكم وجه بعض بالسيف. فقال (عليه السلام): «و أنتم، لم تجف أقدامكم من ماء البحر حتى قلتم لموسى (عليه السلام): اجْعَلْ لَنا إِلهاً كَما لَهُمْ آلِهَةٌ».

Ibn Shehr Ashub –

Ali[asws] said to the chief of the Jews, when he said to him[asws], 'It had not been thirty years after your Prophet[as], and you all struck each other's faces with the sword', so he[asws] said to him: 'And you all, had hardly taken your feet out from the seas when you said to Musa[as] ***[7:138] Make for us a god as they have (their) gods***'.[1563]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن إسماعيل، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى خلق الدنيا في ستة أيام ثم اختزلها عن أيام السنة، و السنة ثلاث مائة و أربعة و خمسون يوما، شعبان لا يتم أبدا، شهر رمضان لا ينقص أبدا، و لا تكون فريضة ناقصة، إن الله عز و جل يقول: وَ لِتُكْمِلُوا الْعِدَّةَ و شوال تسعة و عشرون يوما، و ذو القعدة ثلاثون يوما، يقول الله عز و جل: وَ واعَدْنا مُوسى ثَلاثِينَ لَيْلَةً وَ أَتْمَمْناها بِعَشْرٍ فَتَمَّ مِيقاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً و ذو الحجة تسعة و عشرون يوما، و المحرم ثلاثون يوما، ثم الشهور بعد ذلك شهر تام و شهر ناقص».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from one of his companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and High Created the world in six days, then Summarised the days into years, and the year is of three hundred and fifty four days – Shabaan will never be complete (thirty days) ever; the Month of Ramadhan will never be deficient (twenty nine days) ever, and there shall become deficieny in Obligations. Allah[azwj] Mighty and Majestic is Saying ***[2:185] you should complete the number***; and Shawwal is of twenty nine days, And Zul Qadah is of thirty days. Allah[azwj] Mighty and Majestic is Saying ***[7:142] And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the Appointed time of his Lord was complete forty nights***; and Zul Hijjah is of twenty nine days, and Al-Muharran is of thirty days. Then the (other) months after that month are complete and incomplete'.[1564]

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما خرج وافدا إلى ربه واعدهم ثلاثين يوما، فلما زاد الله على الثلاثين عشرا قال قومه: أخلفنا موسى. فصنعوا ما صنعوا».

From Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far[asws] having said: 'Musa[as], when he[as] went out to his[as] Lord[azwj], promised them thirty days. So when Allah[azwj] Increased thirty by ten, his[as] people said, 'Musa[as] has left us behind!' So they made what they made'.[1565]

[1563] المناقب 2: 46.
[1564] الكافي 4: 78/ 2.
[1565] تفسير العيّاشي 2: 26/ 71.

VERSES 143 & 144

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۚ قَالَ لَنْ تَرَانِي وَلَٰكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ {143} قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ {144}

[7:143] And when Musa came at Our appointed time and his Lord Spoke to him, he said: My Lord! Show me (Yourself), so that I may look upon You. He said: You cannot see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord Manifested His Glory to the mountain He Made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to You, I turn to You, and I am the first of the believers [7:144] He said: O Musa! Surely I have chosen you above the people with My Messages and with My Words, therefore take hold of what I give to you and be of the grateful ones

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي ابن موسى (عليه السلام) فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى» فسأله عن آيات من القرآن في الأنبياء، فكان فيما سأله أن قال له: فما معنى قول الله عز و جل: وَ لَمَّا جاءَ مُوسى لِمِيقاتِنا وَ كَلَّمَهُ رَبُّهُ قالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قالَ لَنْ تَرانِي وَ لكِنِ انْظُرْ إِلَى الْجَبَلِ؟ كيف يجوز أن يكون كليم الله موسى ابن عمران (عليه السلام) لا يعلم أن الله عز و جل لا يجوز عليه الرؤية حتى يسأله هذا السؤال؟

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Al Qarshy narrataed to us, from his father, from Hamdaan bin Suleyman Al Neshapouri, from Ali Bin Muhammad Bin Al Jahm who said,

'I was present at the gathering of Al-Mamoun, and in his presence was Al-Reza[asws]. Al-Mamoun said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Is is not from your[asws] own words that the Prophets[as] are infallible?' He[asws] said: 'Yes'. So he asked him[asws] about Verses from the Quran with regards to the Prophets, and from what he said to him[asws] was. 'So what is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[7:143] And when Musa came at Our appointed time and his Lord Spoke to him, he said: My Lord! Show me (Yourself), so that I may look upon You. He said: You cannot see Me but look at the mountain***? How is it that 'The Speaker with Allah[azwj] (Kaleemullah) Musa Ibn Imran did not know that it is not possible for him[as] to see Allah[azwj] Mighty and Majestic, to the extent that he[as] asked his[as] Lord[azwj], this question?'

فقال الرضا (عليه السلام): «إن كليم الله موسى بن عمران (عليه السلام) علم أن الله تعالى عز أن يرى بالأبصار، و لكنه لما كلمه الله عز و جل و قربه نجيا رجع إلى قومه فأخبرهم أن الله عز و جل كلمه و قربه و ناجاه، فقالوا: لن نؤمن لك حتى نسمع كلامه كما سمعت و كان القوم سبع مائة ألف رجل، فاختار منهم سبعين ألفا، ثم اختار منهم سبعة آلاف، ثم اختار منهم سبع مائة، ثم اختار منهم سبعين رجلا لميقات ربه.

So Al-Reza[asws] said: 'Surely the 'Speaker with Allah[azwj]' Musa[as] Bin Imran knew that Allah[azwj] is Mightier than that He[azwj] should be seen with the eyes, but, when Allah[azwj] Mighty and Majestic Spoke to him[as], and Made him[as] to come close, he[as] returned to his[as] people and informed them that Allah[azwj] Mighty and Majestic Spoke to him[as] and Made him[as] come close and Whispered to him[as], so they said, 'We will never believe you[as] until we hear His[azwj] Speech just as you[as] heard. And his people were seven hundred thousand, so he chose seventy thousand from them. Then he[as] chose from

these, seven thousand. Then he[as] chose from these seven hundred. Then chose from these, seventy men for the appointment with his[as] Lord[azwj]'.

فخرج بهم إلى طور سيناء، فأقامهم في سفح الجبل، و صعد موسى (عليه السلام) إلى الطور، فسأل الله تبارك و تعالى أن يكلمه و يسمعهم كلامه، فكلمه الله تعالى ذكره و سمعوا كلامه من فوق و أسفل و يمين و شمال و وراء و أمام، لأن الله تعالى أحدثه في الشجرة، ثم جعله منبعثا منها حتى سمعوه من جميع الوجوه، فقالوا له: لن نؤمن لك بأن الذي سمعناه كلام الله حتى نرى الله جهرة، فلما قالوا هذا القول العظيم و استكبروا و عتوا بعث الله عز و جل عليهم صاعقة، فأخذتهم بظلمهم فماتوا،

So he[as] went out with them to the (mount) Toor of Sinai. He[as] encamped them at the low part of the mountain, and Musa[as] ascended to Al Toor. So he asked Allah[azwj] Blessed and High that He[azwj] should Speak to him[as] so that they would hear His[azwj] Speech. Thus, Allah[azwj], Elevated is His[azwj] Mention, Spoke to him[as] and they heard His[azwj] Speech from the top, and bottom, and right, and left, and back, and front, because Allah[azwj] the High Made it to be in the tree, then Made it to be broadcast from it until it could be heard from all the directions. But, they said to him[as], 'We will never believe you[as] that we heard the Speech of Allah[azwj] until we see Allah[azwj] openly. So when they said this grievous speech, and were arrogant, and revolted, Allah[azwj] Mighty and Majestic Sent against them a thunderbolt which Seized them for their injustice. So they died.

فقال موسى (عليه السلام): يا رب، ما أقول لبني إسرائيل إذا رجعت إليهم و قالوا: إنك ذهبت بهم فقتلتهم لأنك لم تكن صادقا فيما ادعيت من مناجاة الله تعالى إياك؟ فأحياهم الله و بعثهم معه، فقالوا: إنك لو سألت الله أن يريك أن تنظر إليه لأجابك و كنت تخبرنا كيف هو فنعرفه حق معرفته؟

So Musa[as] said: 'O Lord[azwj]! What shall I[as] say to the Children of Israel when I[as] return back to them and they would say, 'You[as] went out with them and killed them because you[as] were not truthful with regards to your[as] clain of Allah[azwj] the High having Spoken to you[as]?' Therefore, Allah[azwj] Revived them and Sent them with him[as]. So they said, 'If only you would ask Allah[azwj] that He[azwj] Should Show Himself[azwj] so that you[as] could look at Him[azwj] and you[as] would informed us how He[azwj] so that we can recognise Him[azwj] as He[azwj] deserves to be'.

فقال موسى (عليه السلام): يا قوم، إن الله لا يرى بالأبصار، و لا كيفية له، و إنما يعرف بآياته، و يعلم بأعلامه. فقالوا: لن نؤمن لك حتى تسأله. فقال موسى (عليه السلام): يا رب، إنك قد سمعت مقالة بني إسرائيل، و أنت أعلم بصلاحهم. فأوحى الله جل جلاله إليه: يا موسى، سلني ما سألوك، فلن أؤاخذك بجهلهم.

So Musa[as] said: 'O people! Surely Allah[azwj] cannot be seen by the eyes, nor is His[azwj] Quality as such. But rather, He[azwj] is recognised by His[azwj] Signs and is Known by what He[azwj] Makes Known'. So they said, we will never believer you[azwj] until you[as] ask Him[azwj]'. So Musa[as] said: 'O Lord[azwj]! You[azwj] have Heard the the speech of the Children of Israel, and You[azwj] are more Knowing of their righteousness. So Allah[azwj] Majestic is His[azwj] Majestic Revealed unto him[as]: "O Musa[as]! Ask Me[azwj] whatever you[as] want to ask, for I[azwj] would never Seize you[as] due to their ignorance".

فعند ذلك قال موسى (عليه السلام): رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قالَ لَنْ تَرانِي وَ لكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكانَهُ و هو يهوي فَسَوْفَ تَرانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ بآية من آياته جَعَلَهُ دَكًّا وَ خَرَّ مُوسى صَعِقاً فَلَمَّا أَفاقَ قالَ سُبْحانَكَ تُبْتُ إِلَيْكَ يقول: رجعت إلى معرفتي بك عن جهل قومي وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ منهم بأنك لا ترى» فقال المأمون: لله درك يا أبا الحسن.

Therefore, it was upon that, that Musa[as] said ***[7:143] My Lord! Show me (Yourself), so that I may look upon You. He said: You cannot see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord Manifested His Glory to the mountain He Made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to You, I turn to You*** I[as] hereby return to my[as] recognition of You[azwj] from the ignorance of my[as] people ***and I am the first of the believers*** from them that You[azwj] cannot be seen'. So Al-Mamoun said, 'Allah[azwj] (Provides) understanding, O Abu Al-Hassan[asws]'.[1566]

و عنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي القاضي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا، قال: «ساخ الجبل في البحر، فهو يهوي حتى الساعة».

And from him (Al Sadqouq) who said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Al Qasim Biin Muhammad Al Isfahany, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Ghayas Al Nakhai'e Al Qazy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[7:143] but when his Lord Manifested His Glory to the mountain He Made it crumble***, he[asws] said: 'The mountain submerged into the sea, so it is there until now'.[1567]

و عنه، قال: حدثنا الحسين بن علي، قال: حدثنا هارون بن موسى، [قال: أخبرني محمد بن الحسن]، قال: أخبرنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن هشام، قال: كنت عند الصادق جعفر بن محمد (عليه السلام) إذ دخل عليه معاوية بن وهب و عبد الملك بن أعين، فقال له معاوية ابن وهب: يا بن رسول الله، ما تقول في الخبر الذي روي عن رسول الله (صلى الله عليه و آله) رأى ربه، على أي صورة رآه؟ و عن الحديث الذي رووه أن المؤمنين يرون ربهم في الجنة، على أي صورة يرونه؟ فتبسم (عليه السلام) ثم قال: «يا معاوية، ما أقبح بالرجل يأتي عليه سبعون سنة أو ثمانون سنة يعيش في ملك الله و يأكل من نعمه، ثم لا يعرف الله حق معرفته؟».

And from him, who said, 'Al Husayn Bin Ali narrated to use, from Haroun Bin Musa, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hisham who said,

'I was in the presence of Al-Sadiq Ja'far Bin Muhammad[asws] when Muawiya Bin Wahab came upon to him[asws], along with Abdul Malik Bin Ayn. So Muawiya Ibn Wahab said to him[asws], 'O son[asws] of Rasool-Allah[saww]! What are you[asws] saying regarding the Hadeeth, which is being reported from Rasool-Allah[saww] that he[saww] saw his[saww] Lord[azwj]. Upon which image did he[saww] see Him[azwj]? And from the Hadeeth which is reported from him[saww] that the Believers would be seeing their Lord[azwj] in the Paradise. Upon which image would they be seeing Him[azwj]?' So he[asws] smiled, then said: 'O Muawiya! What could be more uglier for the man who reached the age of seventy years, or eighty years, living in the Kingdom of Allah[azwj] and eats from His[azwj] Bounties, then he does not recognise Allah[azwj] as He[azwj] deserves to be recognised?'

ثم قال (عليه السلام): «يا معاوية، إن محمدا (صلى الله عليه و آله) لم ير الرب تبارك و تعالى بمشاهدة العيان، و إن الرؤية على وجهين: رؤية القلب و رؤية البصر، فمن عنى برؤية القلب فهو مصيب، و من عنى برؤية البصر فقد كذب و كفر بالله و بآياته، لقول رسول الله (صلى الله عليه و آله): من شبه الله بخلقه فقد كفر.

[1566] عيون أخبار الرّضا (عليه السّلام) 1: 200/ 1
[1567] التوحيد: 120/ 23.

Then he[asws] said: 'O Muawiya! Surely Muhammad[saww] did not see the Lord[azwj] Blessed and High by the sight of the eyes. And the seeing is upon two perspectives – seeing of the heart and seeing of the eyes. So the one who means to see by the heart, he is on the right track, and the one who means to see by the eyesight, so he has lied, and has blasphemed against Allah[azwj] and His[azwj] Signs, for the words Rasool-Allah[saww] are: 'The one who (makes) resemblances of Allah[azwj] with His[azwj] creatures, so he has blasphemed'.

و لقد حدثني أبي، عن أبيه، عن الحسين بن علي (عليهم السلام)، قال: سئل أمير المؤمنين (عليه السلام) فقيل له: يا أخا رسول الله، هل رأيت ربك؟ فقال: كيف أعبد من لم أره؟ لم تره العيون بمشاهدة العيان، و لكن رأته القلوب بحقائق الإيمان.

And my[asws] father[asws] has narrated to me[asws], from his[asws] father[asws], from Al-Husayn Bin Ali[asws] having said: 'Amir-ul-Momineen[asws] was asked, 'O brother[asws] of Rasool-Allah[saww]! Have you[asws] seen your[asws] Lord[azwj]?' So he[asws] said: 'How can I[asws] worship One whom I[asws] have not seen? The eyes cannot see Him[azwj] by the eyesight, but He[azwj] is seen by the hearts by the realities of the faith'.[1568]

وروى بعض اصحابنا عن احمد بن محمد السيارى قال وقد سمعت انا من احمد بن محمد قال حدثنى أبو محمد عبيد بن ابى عبد الله الفارسى وغيره رفعوه إلى ابى عبد الله عليه السلام قال ان الكروبيين قوم من شيعتنا من الخلق الاول جعلهم الله خلف العرش لو قسم نور واحد منهم على اهل الارض لكفاهم ثم قال ان موسى لما سئل ربه ما سأل امر واحدا من الكروبيين فتجلى للجبل فجعله دكا.

And one of our companions has reported from Ahmad Bin Muhammad Al-Sayyari who said that he heard from Ahmad Bin Muhammad, from Abu Muhammad Ubeyd Bin Abu Abdullah Al-Farsy and another one with an unbroken chain going up to Abu Abdullah[asws]:

Abu Abdullah[asws] said: 'From those of the Proximity, there is a group from our[asws] Shiah from the first creation, Allah[azwj] Made them to be behind the Throne. If the light from even one of them were to be divided on the inhabitants of the Earth, it would suffice for them'. Then said: 'When Musa[sa] asked his[sa] Lord[azwj] that he[sa] asked for, He[azwj] Commanded one from the Proximity ones who showed his reflection on the mountain, and made him[as] to faint.'[1569]

VERSES 145 - 147

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا ۚ سَأُرِيكُمْ دَارَ الْفَاسِقِينَ {145} سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ {146} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ {147}

[7:145] And We Ordained for him in the Tablets Advice of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will Show you the abode of the transgressors [7:146] I will turn away from My Signs those who are unjustly proud in the earth; and if they see every Sign they will not believe in It; and if they see the way of rectitude they do not take It for a way, and if they see the way of error they take it for a way; this is because they rejected Our Signs and

[1568] (Extract) كفاية الأثر: 256.
[1569] بصائر الدرجات: 89/ 2.

were heedless of them [7:147] And (as to) those who reject Our Signs and the meeting of the Hereafter, their deeds are null. Shall they be Recompensed except for what they have done?

الطبرسي في كتاب (الاحتجاج): روي عن محمد بن أبي عمير، عن عبد الله بن الوليد السمان، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في اولي العزم، و عن صاحبكم؟» يعني أمير المؤمنين (عليه السلام). قال: قلت: ما يقدمون على اولي العزم أحدا.

Al Tabarsy, in the book Al Ihtijaj – 'It has been rerpored from Muhammad Bin Abu Umeyr, from Abdullah Bin Al Waleed Al Samaan who said,

'Abu Abdullah[asws] having said: 'What are the people saying regarding The Determined Ones (اولي العزم) (Prophets[as]) and with regard to your companion[asws]?' Meaning Amir-ul-Momineen[asws]. I said (they say), 'He[asws] is not ahead of any of the Determined Ones'.

قال: فقال: «إن الله تبارك و تعالى قال عن موسى: وَ كَتَبْنا لَهُ فِي الْأَلْواحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً و لم يقل: كل شيء. و قال عن عيسى: وَ لِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ و لم يقل: كل الذي تختلفون،

So he[asws] said: 'Surely, Allah[azwj] Said about Musa[as] ***[7:145] And We Wrote for him in the Tablets from everything, an Advice***, and did not Say "Everything". And Said about Isa[as] ***[43:63] and that I may make clear to you part of what you differ in***, and did not say 'Everything which you are differing in'.

و قال عن صاحبكم- يعني أمير المؤمنين (عليه السلام)-: قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ و قال الله عز و جل: وَ لا رَطْبٍ وَ لا يابِسٍ إِلَّا فِي كِتابٍ مُبِينٍ و علم هذا الكتاب عنده».

And Said about your companion[asws] – Meaning Amir-ul-Momineen[asws]: ***Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book***. And Allah[azwj] Mighty and Majestic Said ***[6:59] nor anything wet nor dry but (it is all) in a Clarifying Book***. <u>And the Knowledge of this Book is with him</u>[asws]'.[1570]

العياشي: عن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال في الجفر: «إن الله تبارك و تعالى لما أنزل الألواح على موسى (عليه السلام) أنزلها عليه و فيها تبيان كل شيء، كان أو هو كائن إلى أن تقوم الساعة، فلما انقضت أيام موسى أوحى الله إليه أن استودع الألواح، و هي زبرجدة من الجنة، جبلا يقال له (زينة) فأتى موسى الجبل، فانشق له الجبل، فجعل فيه الألواح ملفوفة،

Al-Ayyashi, from Abu Hamza,

(It has been narrated) from Abu Abdullah[asws] having said regarding Al-Jafr: 'When Allah[azwj] Blessed and High Revealed the Tablets upon Musa[as], in it was the explanation of every thing, of what had happened and what is to happen up to the Establishment of the Hour. So when the days of Musa[as] came to an end, Allah[azwj] Revealed unto him[as] to Entrust the Tablets – and these were of Aquamarine from the Paradise – to a mountain calle Zayna. So Musa[as] came to the mountain, and it split up for him[as]. Thus, Musa[as] kept the Tablets wrapped up in it فلما جعلها فيه انطبق الجبل عليها، فلم تزل في الجبل

[1570] الاحتجاج: 375.

آله)، فلما انتهوا إلى
في أيديهم ألقى الله ف

So when he[as] kept these in it, the mountain closed up on it. These did not cease to be in the mountain until Allah[azwj] Sent His[azwj] Prophet Muhammad[saww]. There came some riders from Al-Yemen seeking their Prophet[saww]. So when they ended up at the mountain, it opened up, and the Tablets came out wrapped just as Musa[as] had kept them there. So these people took them. So when these Tablets came to be in their hands, Allah[azwj] Cast terror into their hearts from looking inside the wrapping until they came up with these to Rasool-Allah[saww].

و أنزل الله جبرئيل على نبيه (صلى الله عليه و آله) فأخبره بأمر القوم و بالذي أصابوه، فلما قدموا على النبي (صلى الله عليه و آله) سلموا عليه، ابتدأهم فسألهم عما وجدوا، فقالوا: و ما علمك بما وجدنا؟ قال: أخبرني به ربي، و هو الألواح. قالوا: نشهد أنك لرسول الله. فأخرجوها فدفعوها إليه فنظر إليها و قرأها، و كانت بالعبراني، ثم دعا أمير المؤمنين (عليه السلام) فقال: دونك هذه، ففيها علم الأولين و الآخرين، و هي ألواح موسى، و قد أمرني ربي أن أدفعها إليك.

And Jibraeel[as] descended upon his[as] Prophet[saww] and informed him[saww] of the affair of the people and of that which they had come across. So when they came in front of the Prophet[saww], they greeted him[saww], he[saww] initiated by asking about what they had found'. So they said, 'And what is your[saww] knowledge of what we have found?' He[saww] said: 'My[saww] Lord[azwj] Informed me[saww] that these are the Tablets'. They said, 'We testify that you[saww] are the Rasool-Allah[saww]'. So they brought these out and handed these over to him[saww]. He[saww] looked at them and recited it – and it was in Hebrew. Then he[saww] called Amir-ul-Momineen[asws] and said: 'Take these, for therein is the Knowledge of the former ones and the later ones, and these are the Tablets of Musa[as], and my[saww] Lord[azwj] has Informed me[saww] to hand these over to you[asws]'.

فقال: يا رسول الله، لست أحسن قراءتها. قال: إن جبرئيل أمرني أن آمرك أن تضعها تحت رأسك ليلتك هذه، فإنك تصبح و قد علمت قراءتها. قال: فجعلها تحت رأسه، فأصبح و قد علمه الله كل شيء فيها، فأمره رسول الله (صلى الله عليه و آله) بنسخها، فنسخها في جلد شاة، و هو الجفر، و فيه علم الأولين و الآخرين، و هو عندنا، و الألواح عندنا، و عصا موسى عندنا، و نحن ورثنا النبيين (صلى الله عليهم أجمعين)».

So he[asws] said: 'O Rasool-Allah[saww]! Would it not be better if I[asws] were to recite it?' He[saww] said: 'Jibraeel[as] has told me[saww] that I[saww] should tell you[asws] that you[asws] should place it under your[asws] head during this night. So when you[asws] wake up in the morning, you[asws] would have come to know its recitation'. (Abu Ja'far[asws]) said: 'He[asws] kept it under his[asws] head, and in the morning Allah[azwj] had Taught him[asws] everything which was in it So Rasool-Allah[saww] ordered him[asws] to make a copy of it. So he[asws] made a copy of it in the skin of a sheep. And this is Al-Jafr, and in it is the Knowledge of the former ones and the later ones, and it is with us[asws], and the Tablets of Musa[as], and the Staff of Musa[as] is with us[asws], and we[asws] are the inheritors of the Prophets[as]'.

قال: قال أبو جعفر (عليه السلام): «تلك الصخرة التي حفظت ألواح موسى تحت شجرة في واد يعرف بكذا».

He (the narrator) said, 'Abu Ja'far[asws] said: 'That is the rock which protects the Tablets of Musa[as], under a tree in a valley known as such and such'.[1571]

[1571] تفسير العيّاشي 2: 28/ 77

حدثنا احمد بن محمد عن البرقى عن رجل من الكوفيين عن محمد بن عمر عن عبد الله بن الوليد قال قال أبو عبد الله عليه السلام ما يقول اصحابك في امير المؤمنين عليه السلام و عيسى وموسى انهم اعلم قال قلت ما يقدمون على اولى العزم احدا قال اما انك حاججتهم بكتاب الله لحججتهم قال قلت واين هذا في كتاب الله قال ان الله قال في موسى وكتبنا له في الالواح من كل شئ موعظة ولم يقل كل شئ وقال في عيسى ولابين لكم بعض الذى تختلفون ولم يقل كل شئ وقال في صاحبكم كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب.

It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from a man from Al-Kufa, from Muhammad Bin Umar Abdullah Bin Al-Waleed who said:

'Abu Abdullah[asws] said: 'What do your companions say regarding Amir-ul-Momineen[asws], and Isa[as], and Musa[as], they[as] are more knowledgeable?' I said, '(they think that) Ali[asws] did not surpass any one of the '*Ul Ul Azm'* Ones'. He[asws] said: 'But you should refute with them by providing arguments from the Book of Allah[azwj]'. I said, 'And where is this in the Book of Allah[azwj]?'

He[asws] said: 'Allah[azwj] has Said regarding Musa[as] ***[7:145] And We Wrote for him in the Tablets everything from admonition***, and He[azwj] did not Say everything, and He[azwj] Said regarding Isa[as] ***[43:63] and that I may make clear to you part of what you differ in***, and He[azwj] did not Say everything, and Said regarding your companion (Messenger of Allah[saww]) ***[13:43] Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book***'.[1572]

وعنه: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن شعيب الحداد، عن ضريس الكناسي، قال: كنت عند أبي عبد الله (عليه السلام) و عنده أبو بصير، فقال أبو عبد الله (عليه السلام): «إن داود ورث علم الأنبياء، و إن سليمان ورث داود، و إن محمدا (صلى الله عليه و آله) ورث سليمان، و إنا ورثنا محمدا (صلى الله عليه و آله)، و إن عندنا صحف إبراهيم، و ألواح موسى (عليهما السلام)».

And from him, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Shuayb Al-Hadaad, from Zareys Al-Kanasy who said,

'I was in the presence of Abu Abdullah[asws], and with him[asws] was Abu Baseer. So Abu Baseer said, 'Dawood[as] inherited Knowledge of the Prophets[as], and Sulayman [as] inherited Dawood[as], and Muhammad[saww] inherited Sulayman[as], and we[asws] are the inheritors of Muhammad[saww], and in our[asws] possession are the Parchments of Ibrahim[as], and the Tablets of Musa[as]'.

فقال أبو بصير: إن هذا لهو العلم فقال: «يا أبا محمد، ليس هذا هو العلم، إنما العلم ما يحدث بالليل و النهار، يوما بيوم، و ساعة بساعة».

Abu Baseer said, 'Surely, this is the knowledge'. So he[asws] said: 'O Abu Muhammad! This is not the Knowledge. But rather, the Knowledge is what newly occurs by the night and the day, day after day, and moment after moment'.[1573]

VERSES 148- 151

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ ۚ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ {148} وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {149}

[1572] Basaair Al Darajaat – P 5 Ch 5 H 6
[1573] الكافي 1: 175/ 4

[7:148] And Musa's people made from their ornaments, a calf after him, a (mere) body which gave a mooing sound. What! Could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust [7:149] And when they repented and saw that they had gone astray, they said: If our Lord does not show Mercy to us and Forgive us we shall certainly be of the losers

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ {150} قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {151}

[7:150] And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the Bidding of your Lord? And he threw down the Tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! Surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people [7:151] He said: My Lord! Forgive me and my brother and Cause us to enter into Your Mercy, and You art the most Merciful of the merciful ones

قال الامام (عليه السلام): كان موسى بن عمران (عليه السلام) يقول لبني إسرائيل: إذا فرج الله عنكم وأهلك أعداءكم آتيكم بكتاب من ربكم، يشتمل على أوامره ونواهيه ومواعظه وعبره وأمثاله. فلما فرج الله تعالى عنهم، أمره الله عزوجل أن يأتي للميعاد، ويصوم ثلاثين يوما عند، أصل الجبل، وظن موسى أنه بعد ذلك يعطيه الكتاب. فصام موسى ثلاثين يوما ـ عند أصل الجبل ـ فلما كان في آخر الايام استاك قبل الفطر. فأوحى الله عزوجل ـ إليه ـ يا موسى أما علمت أن خلوف فم الصائم أطيب عندي من ريح المسك؟ صم عشرا اخر ولاتستك عند الافطار. ففعل ذلك موسى (عليه السلام).

Imam Hassan Al-Askari[asws] said: 'Musa Bin Imran[asws] used to say to the Children of Israel: 'When Allah[azwj] Grants you salvation and destroys your enemies, I[asws] will bring a Book from your Lord[azwj], in which will be His[azwj] Orders and His[azwj] Prohibitions and His[azwj] Sermons and His[azwj] Lessons and His[azwj] Parables'. When Allah[azwj] Granted them salvation, Allah the Almighty Ordered Musa[as] to keep his promise and fast for thirty days, and come to the mountain. Musa[as] thought that after this (fasting) He[azwj] would Give him the Book. Musa[as] fasted for thirty days on the mountain, and when it was the last day, before the breaking of the fast he[asws] brushed his teeth. Allah the Almighty Revealed to him[asws]: 'O Musa[as]! Do you know that the breath of a Fasting person is better with Me[azwj] than the aroma of musk? Now Fast for ten more days and do not brush your teeth when breaking fast.' Musa[as] did that.

وكان وعد الله عزوجل أن يعطيه الكتاب بعد أربعين ليلة، فأعطاه إياه. فجاء السامرى فشبه على مستضعفي بني إسرائيل، وقال: وعدكم موسى أن يرجع إليكم بعد أربعين ليلة، وهذه عشرون ليلة وعشرون يوما تمت أربعون أخطأ موسى ربه، وقد أتاكم ربكم، أراد أن يريكم: أنه قادر على أن يدعوكم إلى نفسه بنفسه وأنه لم يبعث موسى لحاجة منه إليه. فأظهر لهم العجل الذي كان عمله فقالوا له: فكيف يكون العجل إلهنا؟ قال لهم: إنما هذا العجل يكلمكم منه ربكم كما كلم موسى من الشجرة فالاله في العجل كما كان في الشجرة. فضلوا بذلك وأضلوا.

The Promise of Allah the Almighty was to Give him[asws] the Book after forty nights, and He[azwj] Gave it to him[asws]. Samiri[la] came to the Children of Israel of weak faith and placed them in doubt and said to them: 'Musa[as] had promised to you that he[asws] will return back to you after forty nights, and now it has been twenty nights and twenty days which is the complete period. Musa[as] was mistaken about his[asws] Lord.

The Lord has Come to you Intending for you to see. He[azwj] has Power to Come to you Himself and He[azwj] did not Send for Musa[as] except that He[azwj] needed him[asws] for something.' He showed to them the calf which he[la] had made. They said to him[la]: 'How is it possible for this calf to be our God?' He[la] said to them: 'Your Lord will Speak to you from this calf as He[azwj] Spoke to Musa[as] from the tree. Your God is as in the calf as He[azwj] was in the tree.' He[la] led them astray by that and they went astray.

ـ فلما رجع موسى إلى قومه قال: ـ يا أيها العجل أكان فيك ربنا كما يزعم هؤلاء؟ فنطق العجل وقال: عز ربنا عن أن يكون العجل حاويا له، أو شئ من الشجرة والامكنة عليه مشتملا، لا والله يا موسى ولكن السامري نصب عجلا مؤخره إلى الحائط وحفر في الجانب الآخر في الارض، وأجلس فيه بعض مردته فهو الذي وضع فاه على دبره، وتكلم بما تكلم لما قال: (هذا إلهكم وإله موسى) يا موسى بن عمران ما خذل هؤلاء بعبادتي، وإتخاذي إلها إلا لتهاونهم بالصلاة على محمد وآله الطيبين، وجحودهم بموالاتهم وبنبوة النبي محمد ووصية الوصي حتى أداهم إلى أن اتخذوني إلها.

When Musa[as] returned back to his[asws] people, he[asws] said to them: 'O you calf! Is our Lord within you as these people conjecture to be so?' The calf spoke and said: 'Mighty is our Lord that a calf should encompass Him[azwj], of anything like a tree or any place to be for Him[azwj]. No, by Allah[azwj,] O Musa[as]'. But it was Samiri[la] who had placed the calf with its back to the wall and drilled a wall through it and had placed a person behind it who used to sit there and speak to them through the hole in the back of the calf. They thought that it was the calf that spoke when he said: 'This is your God and the God of Musa[as]. The calf said: 'O Musa[as]! These servants have not taken to my worship nor have taken me as God, but it was because they had become complacent in the sending of salutations to Muhammad[saww] and his[saww] goodly Progeny[asws], and rejected their[asws] friendship and the Prophet-hood of the Prophet Muhammad[saww] and the Successorship of the successor[asws] until their enmity made them take me as God.'

قال الله عزوجل: فاذا كان الله تعالى إنما خذل عبدة العجل لتهاونهم بالصلاة على محمد ووصيه علي فما تخافون من الخذلان الاكبر في معاندتكم لمحمد وعلي وقد شاهدتموهما، وتبينتم آياتهما ودلائلهما؟

Allah the Almighty Said: 'Allah[azwj] had Disgraced the worshippers of the calf due to their complacency in the sending of salutations on Muhammad[saww] and his[saww] Trustee, are you not afraid of an even greater disgrace in your enmity to Muhammad[saww] and Ali[asws] after having witnessed them[asws] and their[asws] Signs and Proofs?'[1574]

لما ذا لم يقم أمير المؤمنين عليه السلام بالسيف في قضايا السقيفة

WHY AMIR-UL-MOMINEEN[asws] DID NOT MAKE A STAND WITH THE SWORD DURING THE ISSUES OF AL-SAQIFA

فقال الأشعث بن قيس ـ وغضب من قوله ـ: فما يمنعك يا بن أبي طالب حين بويع أخو تيم بن مرة وأخو بني عدي بن كعب وأخو بني أمية بعدهما، أن تقاتل وتضرب بسيفك؟ وأنت لم تخطبنا خطبة ـ منذ كنت قدمت العراق ـ إلا وقد قلت فيها قبل أن تنزل عن منبرك: (والله إني لأولى الناس بالناس وما زلت مظلوما منذ قبض الله محمدا صلى الله عليه وآله). فما منعك أن تضرب بسيفك دون مظلمتك؟

[1574] Tafseer Imam Hassan Al Askari[asws] – S 122

Ash'as Bin Qays said that he was angered from his[asws] words - : 'So, what prevented you[asws], O Ibn Abu Talib[asws], when allegiances were given to the brother of Taym Bin Marat , and the brother of the Clan of Udayy Bin Ka'ab , and the brother of the Clan of Umayya (Usman) after these two, to fight and strike by the sword? And you[asws] have never preached us with a sermon – since you[asws] came to Al-Iraq – except that you[asws] have said in it, before you[asws] came down from your[asws] Pulpit: 'By Allah[azwj], I[asws] am the highest of the people than the people themselves, and I[asws] have not ceased to be an oppressed one since Allah[azwj] Captured Muhammad[saww]'. So what prevented you[asws] to strike by your[asws] sword to do away with being oppressed?'

فقال له علي عليه السلام: يا بن قيس، قلت فاسمع الجواب: لم يمنعني من ذلك الجبن ولا كراهية للقاء ربي، وأن لا أكون أعلم أن ما عند الله خير لي من الدنيا والبقاء فيها، ولكن منعني من ذلك أمر رسول الله صلى الله عليه وآله وعهده إلي. أخبرني رسول الله صلى الله عليه وآله بما الأمة صانعة بي بعده، فلم أك بما صنعوا - حين عاينته - بأعلم مني ولا أشد يقينا مني به قبل ذلك، بل أنا بقول رسول الله صلى الله عليه وآله أشد يقينا مني بما عاينت وشهدت. فقلت: يا رسول الله، فما تعهد إلي إذا كان ذلك؟ قال: إن وجدت أعوانا فانبذ إليهم وجاهدهم، وإن لم تجد أعوانا فاكفف يدك واحقن دمك حتى تجد على إقامة الدين وكتاب الله وسنتي أعوانا.

Ali[asws] said to him: 'O Ibn Qays, you have said, so now listen to the answer. Neither was it the cowardice that prevented me[asws] nor was it abhorrence of meeting my[asws] Lord[azwj], and it was not the knowledge that what is with Allah[azwj] is better for me[asws] than the words and what remains within it, but what prevented me[asws] from that was the order of the Rasool-Allah[saww] and his[saww] oath to me[asws].

Rasool-Allah[saww] informed me[asws] of what the community will be plotting against me[asws] after him[saww]. There was none more knowledgeable than myself[asws] of what they were going to do – when I[asws] saw it with my[asws] own eyes – and more intensely convinced than myself[asws] about it even before that, but I[asws] had more conviction on the words of the Rasool-Allah[saww] than what I[asws] saw with my[asws] own eyes and witnessed. I[asws] said: 'O Messenger of Allah[saww], so what is your[saww] oath to me[asws], if that were to happen?' He[saww] said: 'If you[asws] find helpers, then reject them and struggle against them, and if you[asws] do not find helpers, hold back your[asws] hand and save your[asws] blood, and until such time as you[asws] find helpers for the Establishment of the Religion, and the Book of Allah[azwj], and my[saww] Sunnah'.

وأخبرني صلى الله عليه وآله أن الأمة ستخذلني وتبايع غيري وتتبع غيري. وأخبرني صلى الله عليه وآله أني منه بمنزلة هارون من موسى، وأن الأمة سيصيرون من بعده بمنزلة هارون ومن تبعه والعجل ومن تبعه، إذ قال له موسى: (يا هارون، ما منعك إذ رأيتهم ضلوا ألا تتبعن أفعصيت أمري قال يا بن أم إن القوم استضعفوني وكادوا يقتلونني)، وقال: (يا بن أم لا تأخذ بلحيتي ولا برأسي، إني خشيت أن تقول فرقت بين بني إسرائيل ولم ترقب قولي).

And he[saww] informed me[asws] that the community will be abandoning me[asws] and will pay allegiance to someone else and follow him. And he[saww] informed me[asws] that I[asws] am to him[saww] at the status which Haroun[as] had with Musa[as], and that the community will end up becoming, after him[saww], in a similar position that Haroun[as] faced and the ones that followed him[as], and the calf and the ones that followed it, when Musa[as] said to him[as]: 'O Haroun[as], what prevented you[as], when you[as] saw them going astray and disobeying my[as] orders?' He[as] said ***"[7:150] Son of my mother! Lo! the folk did judge me as weak and almost killed me."***, and said: 'Do not hold me[as] by my[as] beard and my[as] head, I[asws] was afraid to tell the dispersed ones of the Children of Israel, and they did not wait for my[as] words'.

وإنما يعني: إن موسى أمر هارون - حين استخلفه عليهم - إن ضلوا فوجد أعوانا أن يجاهدهم، وإن لم يجد أعوانا أن يكف يده ويحقن دمه ولا يفرق بينهم. وإني خشيت أن يقول لي ذلك أخي رسول الله صلى الله عليه وآله: (لم فرقت بين الأمة ولم ترقب قولي وقد عهدت إليك إن لم تجد أعوانا أن تكف يدك وتحقن دمك ودم أهل بيتك وشيعتك)؟

And it means that Musa[as] ordered Haroun[as] – when he[as] made him[as] to be the Caliph – that when they go astray, so if he[as] were to find helpers then he[as] should strive against them, and if he[as] does not find any helpers then he[as] should hold back his[as] hand and save his[as] blood and not cause friction between them. And I[asws] am afraid that my[asws] brother[saww] the Messenger of Allah[saww] would say to me[asws] that: 'Why did you[asws] create friction between the community and did not heed my[saww] words and what I[saww] had covenanted to you[asws] that if you[asws] do not find helpers then you[asws] should hold back your[asws] hand and save your[asws] blood, and the blood of the People[asws] of your[asws] Household, and your[asws] Shiah?'[1575]

VERSES 152 - 154

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ {152} وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {153} وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۖ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ {154}

[7:152] (As for) those who took the calf (for a god), surely Wrath from their Lord and disgrace in this world's life shall Seize them, and thus do We Recompense the devisers of lies [7:153] And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful [7:154] And when Musa's anger calmed down he took up the Tablets, and in the writing thereof was Guidance and Mercy for those who fear for the sake of their Lord

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفيان ابن عيينة، عن السدي، عن أبي جعفر (عليه السلام)، قال: «ما أخلص عبدا الايمان بالله أربعين يوما- أو قال: ما أجمل عبد ذكر الله عز و جل أربعين يوما- إلا زهده الله عز و جل في الدنيا و بصره داءها و دواءها، و أثبت الحكمة في قلبه، و أنطق بها لسانه- ثم تلا- إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَ ذِلَّةٌ فِي الْحَياةِ الدُّنْيا وَ كَذلِكَ نَجْزِي الْمُفْتَرِينَ فلا ترى صاحب بدعة إلا ذليلا، و مفتريا على الله عز و جل، و على رسوله، و على أهل بيته (صلوات الله عليهم) إلا ذليلا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Manqary, from Sufyan In Ayyayna, from Al Sady,

(It has been narrated) from Abu Ja'far[asws] having said: 'As servant does not maintain sincerity of the faith with Allah[azwj,' – or said – 'A servant does not Remember Allah[azwj] Mighty and Majestic for forty days' – except that Allah[azwj] Mighty and Majestic Purifies him in the world and Shown him his illnesses and their cure, and Affirms the wisdom in his heart, and Makes his tongue to speak by it (wisdom)'. Then he[asws] recited ***[7:152] (As for) those who took the calf (for a god), surely Wrath from their Lord and disgrace in this world's life shall Seize them, and thus do We Recompense the devisers of lies***. So you shall not see the innovator except in disgrace, and the one who forged lies against Allah[azwj] Mighty and Majestic, and

[1575] Kitab Suleym Bin Qays Al Hilali – H 12

against His[azwj] Rasool [saww], and against the People[asws] of his[saww] Household – except in disgrace'.[1576]

VERSES 155 & 156

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّايَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۖ إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ {155} وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ {156}

[7:155] And Musa chose out of his people seventy men for Our Appointment; so when the earthquake Seized them, he said: My Lord! If You had so Desired, You would have Destroyed them before and myself (too); will You Destroy us for what the fools amongst us have done? It is naught but Your Trial, You Make err with it whom You so desire to and Guide whom You so Desire to: You are our Guardian, therefore Forgive us and have Mercy on us, and You are the best of the forgivers [7:156] And Ordain for us good in this world's life and in the Hereafter, for surely we turn to You. He said: (As for) My Punishment, I will Afflict with it whom I so Desire to, and My Mercy encompasses all things; so I will Ordain it (specially) for those who are pious and pay the Zakat, and those who believe in Our Signs.

العياشي: عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «لما ناجى موسى (عليه السلام) ربه أوحى إليه: أن يا موسى، قد فتنت قومك. قال: و بماذا يا رب؟ قال: بالسامري، صاغ لهم من حليهم عجلا. قال: يا رب، إن حليهم لتحتمل أن يصاغ منها غزال أو تمثال أو عجل، فكيف فتنتهم؟ قال: صاغ لهم عجلا فخار. فقال: يا رب، و من أخاره؟ قال: أنا. قال عندها موسى: إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِها مَنْ تَشاءُ وَ تَهْدِي مَنْ تَشاءُ».

Al-Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'When his[as] Lord[azwj] Spoke to Musa[as], He[azwj] Revealed unto him[as]: "O Musa[as]! I[azwj] have Tried your[as] people'. He[as] said: 'And with what, O Lord[azwj]?' He[azwj] Said: "By Al-Samiri who forged out a calf from their ornaments". He[as] said: 'O Lord[azwj]! The ornaments were forged into a gazelle, or an image or a calf, so how did it tempt them?' He[azwj] Said: "Made for them a calf which roared'. So he[as] said: 'And who made it to roar?' He[azwj] Said: 'I[azwj] did". Musa[as] said during that ***[7:155] You Make err with it whom You so desire to and Guide whom You so Desire to***'.[1577]

VERSE 157

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ {157}

[7:157] Those who follow the Rasool, the Prophet, the Ummi, whom they find written down with them in the Torah and the Evangel (who) enjoins them good and forbids them from the evil, and makes lawful to them the good things and

[1576] الكافي 2: 14/ 6.
[1577] تفسير العيّاشي 2: 31/ 85.

makes unlawful to them bad things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honour him and help him, and follow the Light which has been Sent down with him, these it is that are the successful

محمد بن يعقوب: بإسناده عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْراةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهاهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّباتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبائِثَ- إلى قوله-: وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولئِكَ هُمُ الْمُفْلِحُونَ، قال: «النور في هذا الموضع أمير المؤمنين و الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, by his chain,

(It has been narrated) from Abu Abdullah regarding the Words of Allah[azwj] Mighty and Majestic ***[7:157] Those who follow the Rasool, the Prophet, the Ummi, whom they find written down with them in the Torah and the Evangel (who) enjoins them good and forbids them from the evil, and makes lawful to them the good things and makes unlawful to them bad things,*** up to His[azwj] Words ***and follow the Light which has been Sent down with him, these it is that are the successful***, he[asws] said: 'The Light in this place is Amir-ul-Momineen[asws] and the Imams[asws]'.[1578]

حدثنا احمد بن محمد عن ابى عبد الله البرقى عن جعفر بن محمد الصوفى قال سألت ابا جعفر عليه السلام محمد بن على الرضا عليه السلام وقلت له يابن رسول الله لم سمى النبي الامي قال ما يقول الناس قال قلت له جعلت فداك يزعمون انما سمى النبي الامي لانه لم يكتب فقال كذبوا عليهم لعنة الله انى يكون ذلك والله تبارك وتعالى يقول في محكم كتابه هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة فكيف كان يعلمهم مالا يحسن والله لقد كان رسول الله صلى الله عليه وآله يقرأ ويكتب باثنين وسبعين أو بثلثة وسبعين لسانا وانما سمى الامي لانه كان من اهل مكة و مكة من امهات القرى وذلك قول الله تعالى في كتابه لتنذر ام القرى ومن حولها.

It has been narrated to us Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said:

'I said to Abu Ja'far[asws], 'O son of Rasool-Allah[saww], why was the Prophet[saww] called '*Al-Ummy*'?' He[asws] said: 'What do the people say'. I said to him[asws], 'May I be sacrificed for you[asws], they are alleging that the Prophet[saww] was called 'Al-Ummy' because he[saww] could not write'. He[asws] said: 'They are (attributing lies) lying about him[saww], may Allah[azwj] Curse them. I[asws] say that, by Allah[azwj] Blessed and High has Said in His[azwj] Decisive Book ***[62:2] He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom***, How was he[saww] able to teach them if he[saww] was not good in it. By Allah[azwj], the Rasool-Allah[saww] was able to read and write in seventy two to seventy three languages, and he[saww] has been called '*Al-Ummy*' because he[saww] was an inhabitant of Mecca, and Mecca is the mother (*Umm*) of all towns, and that is the Statement of Allah[azwj] the High in His[azwj] Book ***[42:7] And thus have We Revealed to you an Arabic Quran, that you may warn the Mother City and those around it***'.[1579]

في (نهج البيان): روي عن النبي (صلى الله عليه و آله)، أنه قال: «أي الخلق أعجب إيمانا»؟ فقالوا: الملائكة. فقال: «الملائكة عند ربهم، فما لهم لا يؤمنون»؟ فقالوا: الأنبياء. فقال: «الأنبياء يوحى إليهم، فما لهم لا يؤمنون»؟ فقالوا: نحن.

[1578] الكافي 1: 150/ 2.
[1579] Basaair Al Darajaat – P 5 CH 4 H 1

فقال: «أنا فيكم فما لكم لا تؤمنون؟ إنما هم قوم يكونون بعدكم، فيجدون كتابا في ورق فيؤمنون به، و هذا معنى قوله: وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولئِكَ هُمُ الْمُفْلِحُونَ».

In Nahj Al Bayan –

'It has been reported from the Prophet[saww] having said: 'Which creatures are more wonderous in their belief?' So they said, 'The Angels'. So he[saww] said: 'The Angels are in the Presence of their Lord[azwj], so what is for them not to believe in?' So they said, 'The Prophets[as]'. So he[saww] said: 'The Prophets[as] had Revelation descend upon them[as], so what is for them[as] not to believe in?' So they said, 'Us'. So he[saww] said: 'I[saww] am among you all, so what is there for you not to believe in? But rather, these are a people who will have conviction after you all, so they would find a writing (Hadeeth) on paper and they would believe in it, and this is the Meaning of His[azwj] Words ***[7:157] and follow the Light which has been Sent down with him, these it is that are the successful***'.[1580]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرَى بَيْنَ كُلِّ نَبِيَّيْنِ عَشَرَةُ أَنْبِيَاءَ وَ تِسْعَةُ وَ ثَمَانِيَةُ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَ جَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَ كَمَا جَرَى لِآدَمَ وَ هُودٍ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

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

Abu Ja'far[asws] having said: 'So there came in between every two Prophets[as], ten, or nine, or eight Prophets[as], and all of them were Prophets[as], and there happened for every Prophet[as] what happened for Noah[as], as is what had happened to Adam[as], and Hud[as], and Salih[as], and Shuayb[as], and Ibrahim[as] until it ended up to Yusuf Bin Yaqoub[as].

فَلَمَّا نَزَلَتِ التَّوْرَاةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيُّ مُوسَى يُوشَعَ بْنَ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ بِمُحَمَّدٍ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ فَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَعْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَعْنِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَعْنِي فِي التَّوْرَاةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّراً بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بِبَعْضٍ حَتَّى بَلَغَتْ مُحَمَّداً (صلى الله عليه وآله)

So when the Torah was Revealed unto Musa[as], it gave the good News of Muhammad[saww], and in between Yusuf[as] and Musa[as] were Prophets[as]. And Musa[as] had bequeathed to Yoshua bin Noon[as] and he[as] was the young man whom Allah[azwj] Mentioned in His[azwj] Book. The Prophets[as] never ceased to give the good News of Muhammad[saww] until Allah[azwj] Blessed and High Sent the Messiah Isa Bin Maryam[as]. So he[as] gave the good News of Muhammad[saww] and these are the Words of the High: ***"[7:157] they find*** meaning the Jews and the Christians ***written down with them*** meaning the description of Muhammad[saww] ***in the Torah and the Evangel (who) enjoins them good and forbids them evil,"*** and these are the Words of Allah[azwj]: ***"[61:6] And when Isa son of Maryam said giving the good news of an Rasool who will come after me, his name being Ahmad,"***, and Musa[as] and Isa[as]

[1580] مجمع البيان 4: 750.

gave the good news of Muhammad[saww] just as the Prophets[as] had given to one another until it reached Muhammad[saww].[1581]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، بن أبي نصر، عن حماد بن عثمان، عن أبي عبيدة الحذاء، قال سألت أبا جعفر (عليه السلام) عن الاستطاعة و قول الناس؟ فقال و تلا هذه الآية وَ لا يَزالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ: «يا أبا عبيدة، الناس مختلفون في إصابة القول، و كلهم هالك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Biin Muhammad, from Abu Nasr, from hamaad Bin Usmaan, from Abu Ubeyda Al-Haza who said,

'I asked Abu Ja'far[asws] about the capabilities and the words of the people?' He[asws] said and recited this Verse: '***[11:118] and they shall not stop differing [11:119] Except those on whom your Lord has Mercy; and for this did He Create them***. O Abu Ubeyda! The people are differing with regards to the correct Words, and all of them are destroyed'.

قال: قلت قوله تعالى: إِلَّا مَنْ رَحِمَ رَبُّكَ؟ قال: «هم شيعتنا، و لرحمته خلقهم، و هو قوله تعالى: وَ لِذلِكَ خَلَقَهُمْ يقول: لطاعة الإمام الرحمة التي يقول: وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يقول: علم الإمام، و وسع علمه الذي هو من علمه كل شيء، هم شيعتنا.

I said, '(What about) the Words of the High ***[11:119] Except those on whom your Lord has Mercy***?' He[asws] said: 'They are our[asws] Shiah, and it is for His[azwj] Mercy that He[azwj] Created them, and these are the Words of the High ***and for this did He Create them***. He[azwj] is Saying – For the obedience of the Imam[asws] of Mercy for whom[asws] He[azwj] is Saying ***[7:156] and My mercy Extends to all things***. He[azwj] is Saying that the knowledge of the Imam[asws], it is his[asws] Knowledge which extends over all things, from which they learn. And they are our[asws] Shiah'.

ثم قال: فَسَأَكْتُبُها لِلَّذِينَ يَتَّقُونَ يعني ولاية غير الإمام [و طاعته]، ثم قال: يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْراةِ وَ الْإِنْجِيلِ يعني النبي (صلى الله عليه و آله)، و الوصي، و القائم يَأْمُرُهُمْ بِالْمَعْرُوفِ إذا قام وَ يَنْهاهُمْ عَنِ الْمُنْكَرِ و المنكر: من أنكر فضل الإمام، و جحده وَ يُحِلُّ لَهُمُ الطَّيِّباتِ أخذ العلم من أهله وَ يُحَرِّمُ عَلَيْهِمُ الْخَبائِثَ [و الخبائث] قول من خالف وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ و هي الذنوب التي كانوا فيها قبل معرفتهم فضل الإمام وَ الْأَغْلالَ الَّتِي كانَتْ عَلَيْهِمْ و الأغلال: ما كانوا يقولون مما لم يكونوا أمروا به من ترك فضل الإمام، فلما عرفوا فضل الإمام وضع عنهم إصرهم. و الإصر: الذنب، و هي الآصار.

Then Said ***[7:156] so I will ordain it for those fear*** Meaning the wilayah of another Imam and being obedient to him. Then Said ***[7:157] whom they find written down with them in the Torah and the Evangel*** Meaning the Prophet[saww] and the successor[asws], and Al-Qaim[asws] ***(who) enjoins them good*** when he[asws] rises ***and forbids them evil,*** and the evil is the one who denies the merits of the Imam[asws] and fights against him[asws] ***and makes lawful to them the good things*** taking the Knowledge from its rightful ones[asws] ***and makes unlawful to them impure things,*** and the impure things are the words of the ones who oppose ***and removes from them their burden*** and these are the sins which they had indulged in before their recognition of the merits of the Imam[asws] ***and the shackles which were upon them*** and the shackles are what they used to be saying which they had not been ordered to from leaving the merits of the Imam[asws]. So when they recognised the merits of the

[1581] Al Kafi – 14540 (Extract)

Imam[asws], their burdens were removed. And the burden, it is the sin, and it is the heavy burden'.

ثم نسبهم فقال: الذين ءامنوا به يعني بالإمام وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولئِكَ هُمُ الْمُفْلِحُونَ يعني الذين اجتنبوا [الجبت و] الطاغوت أن يعبدوها، و الجبت و الطاغوت: فلان و فلان و فلان، و العبادة: طاعة الناس لهم،

Then he[asws] said: '***[7:157] so (as for) those who believe in him*** meaning with the Imam[asws] ***and honour him and help him, and follow the Light which has been sent down with him, these it is that are the successful***, Meaning the ones who keep aside from the idols and the tyrants ('Jibt' and the 'Taghoot') from worshipping them. And the idols and the tyrants ('Jibt' and the 'Taghoot') are so and so, and so and so, and so and so (Abu Bakr, Umar, and Usmaan). And the worshipping – it is being obedient to them'.

ثم قال: وَ أَنِيبُوا إِلى رَبِّكُمْ وَ أَسْلِمُوا لَهُ ثم جزاهم، فقال:هُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا وَ فِي الْآخِرَةِ، و الإمام يبشرهم بقيام القائم و بظهوره، و بقتل أعدائهم، و بالنجاة في الآخرة، و الورود على محمد (صلى الله عليه و آله) و آله الصادقين على الحوض».

Then Said ***[39:54] And return to your Lord time after time and submit to Him***, then Rewarded them, so he[azwj] Said ***[10:64] They shall have good news in this world's life and in the Hereafter***, and the Imam[asws] gives them the good news of the rising of Al-Qaim[asws] and his[asws] appearance, and of the killing of their enemies, and the salvation in the Hereafter, and the returning to Muhammad[saww] and his[saww] truthful Progeny[asws] to the Fountain'.[1582]

VERSE 158

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ {158}

[7:158] Say: O you people! Surely I am the Rasool-Allah to you all, of Him Whose is the Kingdom of the skies and the earth; there is no god but He; He Brings to life and Causes to die, therefore believe in Allah and His Rasool, the Ummi Prophet who believes in Allah and His Words, and follow him so that you may walk in the right way

ي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبيه، عن جده الحسن بن علي بن أبي طالب (عليه السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله) فقالوا: يا محمد، أنت الذي تزعم أنك رسول الله، و أنك الذي يوحى إليك كما أوحي إلى موسى ابن عمران؟ فسكت النبي (صلى الله عليه و آله) ساعة، ثم قال: نعم، أنا سيد ولد آدم و لا فخر، و أنا خاتم النبيين، و إمام المتقين، و رسول رب العالمين.

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al Hassan Bin Abdullah, from his father, from his grandfather Al Hassan,

Ali[asws] Bin Abu Talib[asws] having said regarding his[asws] grandfather[saww]: 'A number of Jews came to Rasool-Allah[saww], so they said,'O Muhammad[saww]! Are you[asws] the one who is alleging that you[asws] are Rasool[saww] of Allah[azwj], and that Revelation descends

[1582] الكافي 1: 355/ 83

upon you[asws] just as it did unto Musa[as] Bin Imran[as]?' So the Prophet[saww] was silent for a while, then said: 'Yes, I[saww] am the Chief of the sons of Adam[as] and no pride, and I[saww] am the last of the Prophets[as], and Imam of the pious, and a Rasool[saww] of the Lord[azwj] of the Worlds.

قالوا: إلى من، إلى العرب أم إلى العجم، أم إلينا؟ فأنزل الله عز و جل: قُلْ يا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً».

They said, 'To whom, to the Arabs or to the non-Arabs, or to us?' Thus, Allah[azwj] Mighty and Majestic Revealed ***[7:158] Say: O you people! Surely I am the Rasool-Allah to you all***'.[1583]

VERSE 159

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ {159}

[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice

حدثنا على بن اسماعيل عن محمد بن عمرو الزيات عن ابيه عن ابن مسكان عن سدير الصيرفى قال سمعت ابا جعفر عليه السلام يقول انى لا عرف رجلا من اهل المدينة اخذ قبل انطباق الارض إلى الفئة التى قال الله في كتابه ومن قوم موسى امة يهدون بالحق وبه يعدلون لمشاجرة كانت فيما بينهم واصلح بينهم ورجع ولم يقعد فمر بنطفكم فشرب منها يعنى الفرات ثم مر عليك يا ابا الفضل يقرع عليك بابك ومر برجل عليه. مسوح معقل به عشرة موكلون يستقبل في الصيف عين الشمس ويوقد حوله النيران ويدورون به حذاء الشمس حيث دارت كلما مات من العشرة واحد اضاف إليه اهل القرية واحد الناس يموتون والعشرة لا ينقصون فمر به رجل فقال ما قصتك قال له الرجل ان كنت عالما فما اعرفك بامرى ويقال انه ابن آدم القاتل وقال محمد بن مسلم وكان الرجل محمد بن على.

It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from his father, from Ibn Muskaan, from Sudeyr Al-Sayrafi who said:

'I heard Abu Ja'far[asws] say: 'I[asws] know of a man[asws] from the inhabitants of Al-Medina who took to the land about whom[asws] Allah[azwj] Says in His[azwj] Book: ***"[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice"***, a dispute that was between them and effected a reconciliation between them, and returned without having sat down. He[asws] passed your well and drank from it, meaning Al-Furaat, then passed you, O Abu Al-fazal, knocked on your door, and passed a man who had been tied up by ten people, who were making him face the sun in the summer, and lit the fires around him, and were turning him to face the sun wherever it turns. When any of the ten dies, one of the inhabitants of the town takes his place. They all die in turn but their number is never deficient. He[asws] passed by the man and said: 'What is your story?' The man said to him[asws], 'If you[asws] are from the scholars, you[asws] will be aware of my affair'. And it has been said that he was the son of Adam[as], the killer, and Muhammad Bin Muslim said that the man[asws] was Muhammad Bin Ali[asws]'.[1584]

[1583] الأمالي: 157/ 1
[1584] Basaair Al Darajaat – P 8 Ch 12 H 11

VERSES 160 - 162

وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِب بِّعَصَاكَ الْحَجَرَ ۖ فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَىٰ ۖ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ {160}

[7:160] And We Divided them into twelve tribes, as nations; and We Revealed to Musa when his people asked him for water: Strike the rock with your staff, so out flowed from it twelve springs; each tribe knew its drinking place; and We Made the clouds to give shade over them and We Sent to them manna and quails: Eat of the good things We have Given you. And they did not do Us any harm, but they did injustice to their own souls

وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَٰذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَاتِكُمْ ۚ سَنَزِيدُ الْمُحْسِنِينَ {161} فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ {162}

[7:161] And when it was said to them: Reside in this town and eat from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will Forgive you your wrongs: We will Give more to those who do good (to others) [7:162] But those who were unjust among them changed it for a saying other than that which had been spoken to them; so We Sent upon them a pestilence from the sky because they were unjust

قوله عزوجل: (فبدل الذين ظلموا قولا غير الذي قيل لهم " إنهم لم يسجدوا كما أمروا، ولا قالوا ما أمروا، ولكن دخلوها مستقبليها بأستاهم وقالوا: هطا سمقانا ـ أي حنطة حمراء نتقوتها ـ أحب إلينا من هذا الفعل وهذا القول.

The Words of the Mighty and Majestic ***[7:162] But those who were unjust among them changed it for a saying other than that which had been spoken to them*** They did not prostrate as they were ordered to nor did they say that which they were ordered to, but they entered into it with their backs by turning around and said: *'Hita Samqana*.' Meaning - This is a high entrance, so why should we bow down when entering. This action and these words are more beloved to us.'

قال الله تعالى: (فأنزلنا على الذين ظلموا) غيروا وبدلوا ما قيل لهم، ولم ينقادوا لولاية محمد وعلي وآلهما الطيبين الطاهرين (رجزا من السماء بما كانوا يفسقون) يخرجون عن أمر الله وطاعته.

Allah[azwj] Said: ***"so We sent upon those who were unjust"*** They became arrogant and changed what they said, and they did not accept the Wilayah of Muhammad[saww] and Ali[asws] and their[asws] goodly and purified Progeny[asws] ***"a pestilence from the sky because they transgressed"*** and so they exited from the Order of Allah[azwj] and His[azwj] obedience.

قال: والرجز الذي أصابهم أنه مات منهم بالطاعون في بعض يوم مائة وعشرون ألفا، وهم من علم الله تعالى منهم أنهم لا يؤمنون ولا يتوبون، ولم ينزل هذا الرجز على من علم أنه يتوب، أو يخرج من صلبه ذرية طيبة توحد الله، وتؤمن بمحمد وتعرف موالاة علي وصيه وأخيه.

Imam Hassan Al-Askari[asws] said: 'And the pestilence that afflicted them and killed them by the plague in a part of a day killed one hundred and twenty thousand of

them and they were in the Knowledge of Allah[azwj] which one of them did not believe and did not repent, and did not Send down this pestilence on those who in His[azwj] Knowledge had repented, or on those from whose progeny will come out good ones on the Unity of Allah[azwj] and will believe in Muhammad[saww] and will recognize the Wilayah of Ali[asws] his[saww] successor and his[saww] brother.[1585]

VERSES 163 - 166

وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ {163} وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ {164}

[7:163] And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We Try them because they transgressed [7:164] And when a party of them said: Why do you preach a people whom Allah will Destroy or Punish with a severe Punishment? They said: To be free from blame before your Lord, and that they may fear

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ {165} فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {166}

[7:165] So when they neglected what they had been reminded of, We Delivered those who forbade evil and We Seized those who were unjust with an evil Punishment because they transgressed [7:166] Therefore when they revoltingly persisted in what they had been Forbidden, We Said to them: Be (as) apes, despised and hated

ـ قصة أصحاب السبت: ـ

STORY OF COMPANIONS OF THE SABBATH

وقال على بن الحسين (عليهما السلام): كان هؤلاء قوما يسكنون على شاطئ بحر، نهاهم الله وأنبياؤه عن اصطياد السمك في يوم السبت. فتوصلوا إلى حيلة ليحلوا بها لانفسهم ما حرم الله، فخذوا أخاديد، وعملوا طرقا تؤدي إلى حياض، يتهيأ للحيتان الدخول فيها من تلك الطرق، ولا يتهيأ لها الخروج إذا همت بالرجوع ـ منها إلى اللجج ـ.

Imam Ali[asws] Bin Al-Husayn[asws] said: 'These were people who used to live by the sea shore. Allah[azwj] and His[azwj] Prophet[asws] had forbidden them to catch fish on the day of Saturday. They found for themselves a trick which would still allow (them to catch) that Allah[azwj] had Forbidden. They dug up some grooves which led to ditches so that the fish would swim across into it but would get trapped in the ditches and would not be able to swim back into the sea.

فجاءت الحيتان يوم السبت جارية على أمان الله ـ لها ـ فدخلت الاخاديد وحصلت في الحياض والغدران. فلما كانت عشية اليوم همت بالرجوع منها إلى اللجج لتأمن صائدها، فرامت الرجوع فلم تقدر، وابقيت ليلتها في مكان يتهيأ أخذها ـ يوم الاحد ـ بلا اصطياد لاسترسالها فيه، وعجزها عن الامتناع لمنع المكان لها.

[1585] Tafseer Imam Hassan Al Askari[asws] – S 128

The fish used to swim into these grooves on the day of Saturday, being in the safety of Allah[azwj] to them, and end up in those ditches that had been dug up. When the evening would come and they wanted to swim back into the sea, fish were unable swim back, and they would become trapped overnight in those ditches until Sunday, and were in a position that they could easily be caught by hand without the use of nets, which had been prohibited for them.

فكانوا يأخذونها يوم الاحد، ويقولون: ما اصطدنا يوم السبت، إنما اصطدنا في الاحد، وكذب أعداء الله بل كانوا آخذين لها بأخاديدهم التي عملوها يوم السبت حتى كثر من ذلك مالهم وثراؤهم، وتنعموا بالنساء وغيرهن لاتساع أيديهم به.

They used to take them on Sunday and used to say: 'We did not catch them on Saturday, but we caught them on Sunday. And they lied- the enemies of Allah[azwj], but they had caught them by the ditches which they had dug up on the day of Saturday until they had amassed a lot of wealth by doing so, and had lots of women and other luxuries and their hands became free (from poverty).

وكانوا في المدينة نيفا وثمانين ألفا، فعل هذا منهم سبعون ألفا، وأنكر عليهم الباقون، كما قص الله تعالى (وسئلهم عن القرية التي كانت حاضرة البحر) الآية. وذلك أن طائفة منهم وعظوهم وزجروهم، ومن عذاب الله خوفوهم، ومن انتقامه وشديد بأسه حذروهم، فأجابوهم عن وعظهم (لم تعظون قوما الله مهلكهم) بذنوبهم هلاك الاصطلام (أو معذبهم عذابا شديدا).

They used to live in the city of Naifa with a population of eighty thousand, whereas seventy thousand of whom were involved in this activity, but the rest of them refrained from it, as Allah [azwj] has Explained in the Verse ***[7:163] And ask them about the town which stood by the sea***. And a group of them preached to them and warned them to fear Allah[azwj] lest they become engulfed in harsh punishments. They replied to them ***[7:164] Why do you preach a people whom Allah will Destroy*** due to their sins which we want to uproot ***or Punish with a severe Punishment?'***

فأجابوا القائلين لهم هذا: (معذرة إلى ربكم) ـ هذا القول منا لهم معذرة إلى ربكم ـ إذ كلفنا الامر بالمعروف والنهي عن المنكر، فنحن ننهى عن المنكر ليعلم ربنا مخالفتنا لهم، وكراهتنا لفعلهم. قالوا: (ولعلهم يتقون) ونعظهم أيضا لعلهم تنجع فيهم المواعظ، فيتقوا هذه الموبقة، ويحذروا عقوبتها.

The preachers said to the violators: ***They said: To be free from blame before your Lord*** These words of ours that we are forbidding you with, is because we want to be free from blame in front of our Lord[azwj], for He[azwj] has told us to enjoin good and forbid evil, and we are forbidding you to do evil so that our Lord[azwj] will Know that we abhor your activities'. ***And that they may fear*** and we preach them so that they may listen to our preaching and observe piety and fear the repercussions of their actions.

قال الله عزوجل: (فلما عتوا) حادوا وأعرضوا وتكبروا عن قبولهم الزجر (عن ما نهوا عنه قلنا لهم كونوا قردة خاسئين) مبعدين عن الخير، مقصين.

Allah the Almighty Says: ***[7:166] We Said to them*** When they strayed away and became arrogant and did not accept the preaching ***Be (as) apes, despised and hated*** banished from all good.

قال فلما نظر العشرة الآلاف والنيف أن السبعين ألفا لا يقبلون مواعظهم، ولا يحفلون بتخويفهم إياهم وتحذيرهم لهم، اعتزلوهم إلى قرية اخرى قريبة من قريتهم وقالوا: نكره أن ينزل بهم عذاب الله ونحن في خلالهم.

Imam Ali Bin Al-Husayn[asws] said: 'When the preachers, who were more than ten thousand in number, saw that the violators who were seventy thousand, are not listening to their preaching, they decided not to bother with them anymore and moved out to another town nearby and said: 'We do not want to be included in the punishment of Allah[azwj] when it descends upon this town.'

فأمسوا ليلة، فمسخهم الله تعالى كلهم قردة ـ خاسئين ـ، وبقي باب المدينة مغلقا لا يخرج منه أحد ـ ولا يدخله أحد ـ. وتسامع بذلك أهل القرى فقصدوهم، وتسنموا حيطان البلد، فاطلعوا عليهم فاذا هم كلهم رجالهم ونساؤهم قردة يموج بعضهم في بعض يعرف هؤلاء الناظرون معارفهم وقراباتهم وخلطاءهم، يقول المطلع لبعضهم: أنت فلان؟ أنت فلانة؟ فتدمع عينه، ويؤمي برأسه (بلا، أو نعم).

They left at night, and Allah[azwj] Converted all of those in the township into apes – despised – and the door of the town remained closed so that nobody entered into it and no one could get out of it. The people of the other towns came to hear about it, they climbed over the wall of the town and saw that all the men and women had become like monkeys, and they recognized some of them that they saw to be their near ones and they asked some of them: 'Are you that person?' Tears rolled out of their cheeks, and they nodded with their heads to indicate 'yes' or I am.

فما زالوا كذلك ثلاثة أيام، ثم بعث الله عزوجل ـ عليهم ـ مطرا وريحا فجرفهم إلى البحر، وما بقي مسخ بعد ثلاثة أيام، وإنما الذين ترون من هذه المصورات بصورها فانما هي أشباهها، لا هي بأعيانها ولا من نسلها.

After three days had passed, then Allah[azwj] Sent rain and wind over them which swept them away into the sea and not one of the apes remained after three days. And when you see these faces (of apes today) they are their likeness, and they are not those ones nor are they of their progenies.[1586]

سَهْلُ بْنُ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ قَالَ كَانُوا ثَلَاثَةَ أَصْنَافٍ صِنْفٌ ائْتَمَرُوا وَ أَمَرُوا فَنَجَوْا وَ صِنْفٌ ائْتَمَرُوا وَ لَمْ يَأْمُرُوا فَمُسِخُوا ذَرّاً وَ صِنْفٌ لَمْ يَأْتَمِرُوا وَ لَمْ يَأْمُرُوا فَهَلَكُوا.

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

Abu Abdullah[asws] regarding the Words of the High[azwj]: ***[7:165] So when they neglected what they had been reminded of, We Delivered those who forbade evil***. He[asws] said: 'There were of three types – A type who were with the commands and they commanded others, so they were Rescued; and a type who were with the commands but they did not command others, so they were metamorphosed as particles; and a type who were not with the command and did not command others, so they perished'.[1587]

VERSES 167 - 170

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {167}
وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا ۖ مِنْهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ {168}

[1586] Tafseer Imam Hassan Al-Askari[asws] – S 136
[1587] Al Kafi – H 14599

[7:167] And when your Lord Announced that He would certainly Send against them to the Day of Judgement subjecting them to Severe Punishment; most surely your Lord is Quick to requite (evil) and most surely He is Forgiving, Merciful [7:168] And We Divided them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We Tried them with blessings and misfortunes that they might turn

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ {169} وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ {170}

[7:169] Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life and saying: It will be forgiven to us. And if the like good came to them, they would take it (too). Was not a Promise Taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the Hereafter is better for those who fear. Do you not then understand? [7:170] And (as for) those who hold fast by the Book and keep up the Prayer, surely We do not Waste the Recompense of the right doers.

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ الَّذِينَ يُمَسِّكُونَ بِالْكِتابِ وَ أَقامُوا الصَّلاةَ إلى آخره، قال: «نزلت في آل محمد (صلى الله عليه و آله) و أشياعهم».

And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[7:170] And (as for) those who hold fast by the Book and keep up the Prayer*** – up to its end, he[asws] said: 'It was Revealed regarding the Progeny[asws] of Muhammad[saww] and their[asws] Shiah'.[1588]

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

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

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Singled out His[azwj] servants by two verses from His[azwj] Book, that they should not speak until they know, and not reject what they do not know. Allah[azwj] Mighty and Majestic Says ***[7:169] Was not a Promise Taken from them in the Book that they would not speak anything about Allah but the truth***? And Said, ***[10:39] But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them***'.[1589]

[1588] تفسير القمّي 1: 246.
[1589] الكافي 1: 34/ 8.

VERSE 171

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

[7:171] And when We Shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have Given you with firmness, and be mindful of what is in it, so that you may fear

قال الامام (عليه السلام): قال الله عزوجل لهم: و ـ اذكروا ـ إذ (أخذنا ميثاقكم) وعهودكم أن تعملوا بما في التوراة، وما في الفرقان الذي أعطيته موسى مع الكتاب المخصوص بذكر محمد وعلي والطيبين من آلهما، بأنهم سادة الخلق، والقوامون بالحق واذ أخذنا ميثاقكم أن تقروا به، وأن تؤدوه إلى أخلافكم، وتأمروهم أن يؤدوه إلى أخلافهم إلى آخر مقدراتي في الدنيا، ليؤمنن بمحمد نبي الله، ويسلمن له ما يأمرهم ـ به ـ في علي ولي الله عن الله، وما يخبرهم به ـ عنه ـ من أحوال خلفائه بعده القوامين بحق الله، فأبيتم قبول ذلك واستكبرتموه. (ورفعنا فوقكم الطور) الجبل، أمرنا جبرئيل أن يقطع من " جبل فلسطين " قطعة على قدر معسكر أسلافكم فرسخا في فرسخ، فقطعها، وجاء بها، فرفعها فوق رؤوسهم.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah the Almighty Said to them, Reminded them ***[2:63] And when We took a promise from you*** and taken oaths from them that you will believe whatever is in the Torah, and what was in the Criterion that was Given to Musa[as] along with the Book especially the remembrance of Muhammad[saww] and Ali[asws] and the goodly from among their[asws] Progeny[asws], for they are the Master of the creation, and are firmly on the truth, and the covenant was taken from you that you will accept them[asws], and transfer this in your generations until the end of times in this world, that they will believe in Muhammad[saww] the Prophet of Allah[azwj], and submit to him[saww] in whatever order he[saww] may issue to you in the matter of Ali[asws] the Guardian from Allah[azwj] and the news he[saww] gives about him[asws] to you about the Caliphs[asws] after him[asws] who are firmly on the truth of Allah[azwj]. But, they did not agree to this and became arrogant over it. ***and lifted the mountain over you*** The mountain of *Toor*, which the Angel Jibraeel[asws] cut off from 'The mountain of Palestine' and cut off a piece of it which was one *Farsakh* by one *Farsakh* in size, cut it and took it and lifted it over their heads.

فقال موسى (عليه السلام) لهم: إما أن تأخذوا بما امرتم به فيه، وإما أن القي عليكم هذا الجبل. فالجئوا إلى قبوله كارهين إلا من عصمه الله من العناد، فانه قبله طائعا مختارا. ثم لما قبلوه، سجدوا وعفروا، وكثير منهم عفر خديه لا لارادة الخضوع لله، ولكن نظر إلى الجبل هل يقع أم لا، وآخرون سجدوا طائعين مختارين.

Musa[as] said to them: 'Either you accept what I[asws] have ordered you to do or else this mountain will be made to fall over you.' They accepted it reluctantly except for those who were kept away from the enmity by Allah[azwj], they accepted it willingly and by choice. Then, those who had accepted it went into prostration and placed their cheeks on the ground, and most of them did not do this in submission to Allah[azwj], but wanted to see whether the mountain will fall over them or not, but the others prostrated in obedience and by choice'.

ـ ثم قال (عليه السلام) ـ فقال رسول الله (صلى الله عليه وآله): احمدوا الله معاشر شيعتنا على توفيقه إياكم، فانكم تعفرون في سجودكم لا كما عفره كفرة بني إسرائيل، ولكن كما عفره خيارهم.

Imam Hassan Al-Askari[asws] said: 'Rasool-Allah[saww] said: 'Praise Allah[azwj], group of our[asws] Shiah, for the inclination that He[azwj] has Given you, that you do not place your

cheeks on the ground during prostration like the disbelievers from the Children of Israel, but you do it like the good ones from among them'.

قال الله عزوجل: (خذوا ما آتيناكم بقوة) من هذه الاوامر والنواهي من هذا الامر الجليل من ذكر محمد وعلي وآلهما الطيبين. (واذكروا مافيه) فيما آتيناكم، اذكروا جزيل ثوابنا على قيامكم به، وشديد عقابنا على إبائكم له. (لعلكم تتقون) لتتقوا المخالفة الموجبة للعقاب، فتستحقوا بذلك جزيل الثواب.

Allah the Almighty Said: ***[7:171] Take hold of what We have Given you with firmness*** from these orders and the prohibitions, and this glorious Order of the remembrance of Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws]. ***and be mindful of what is in it*** in what has been Given to you. Call to mind the great rewards that have been allocated for holding on to this firmly, and the harsh punishments that have been allocated for its abandonment ***so that you may fear*** so that you may remain safe from these punishments and become deserving of those great rewards'.[1590]

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

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

'Al-Sadiq[asws] said: 'When the Torah was Revealed upon the Children of Israel, they did not accept it. So Allah[azwj] Raised the Mount Toor of Sinai, and Musa[as] said to them: 'If you do not accept it the mountain would fall upon you. Thus, they accepted it and their heads were inclined'.[1591]

و في رواية إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: خُذُوا ما آتَيْناكُمْ بِقُوَّةٍ أ قوة في الأبدان أم قوة في القلوب؟ قال: «فيهما جميعا».

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

'I asked Abu Abdullah about the Words of Allah[azwj] Mighty and Majestic ***[7:171] Take hold of what We have Given you with firmness*** – is it regarding the body or firmness regarding the hearts?' He[asws] said: 'Regarding both of them together'.[1592]

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

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

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[7:171] Take hold of what We have Given you with firmness***, he[asws] said: 'The Prostrations, and the placing of the two hands upon the two knees during the Prayers whilst you are bowing'.[1593]

[1590] Tafseer Imam Hassan Al Askari[asws] – S 134
[1591] تفسير القمّي 1: 246
[1592] تفسير العيّاشي 2: 37/ 101
[1593] تفسير العيّاشي 2: 37/ 102

VERSE 172

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

[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! We testify. Lest you should say on the Day of Judgement: Surely we were heedless of this

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: حُنَفاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ، قال: «الحنيفية من الفطرة التي فطر الله الناس عليها، لا تبديل لخلق الله، قال: فطرهم على المعرفة به».

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

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:31] Being upright for Allah, not associating anything with Him***, he[asws] said: 'The uprightness is from the nature upon which Allah[azwj] Created the people. There is no change in the Creation of Allah[azwj]. He[azwj] Natured them upon the recognition of Him[azwj] by it'.

قال زرارة: و سألته عن قول الله عز و جل: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ قالُوا بَلى الآية، قال: «أخرج من ظهر آدم ذريته إلى يوم القيامة، فخرجوا كالذر، فعرفهم و أراهم نفسه، و لو لا ذلك لم يعرف أحد ربه».

Zurara said, 'And I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes!*** – the Verse. He[asws] said: 'Brought out from the forehead of Adam[as], his[as] descendants up to the Day of Judgement, so they came out like the particles. So He[azwj] Made them recognise Him[azwj], and Showed them His[azwj] Existence, and had it not been for that, no one would recognise his Lord[azwj] (today)'.

و قال: «قال رسول الله (صلى الله عليه و آله): كل مولود يولد على الفطرة، يعني المعرفة بأن الله عز و جل خالقه، كذلك قوله تعالى: وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّماواتِ وَ الْأَرْضَ لَيَقُولُنَّ اللَّهُ».

And he[asws] said: 'Rasool-Allah[saww] said: 'Every birth is a birth upon the nature', - meaning the recognition that Allah[azwj] Mighty and Majestic Created him, and these are the Words of the High ***[39:38] And if you were to ask them, Who Created the skies and the earth? They would say: Allah***'.[1594]

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

[1594] الكافي 2: 10/ 4.

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

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

ثم سكت ساعة، ثم قال: «و إن المؤمنين ليرونه في الدنيا قبل يوم القيامة، أ لست تراه في وقتك هذا؟». قال أبو بصير: فقلت له: جعلت فداك، فأحدث بهذا عنك؟ فقال: «لا، فإنك إذا حدثت به فأنكره منكر جاهل بمعنى ما تقول، ثم قدر أن ذلك تشبيه كفر، و ليست الرؤية بالقلب كالرؤية بالعين، تعالى الله عما يصفه المشبهون و الملحدون».

The he[asws] was silent for a while, then said: 'The Believers are (already) seeing Him[azwj] in the world, before the Day of Judgement. Do you not see Him[azwj] at this time of yours?' Abu Baseer said, 'I said to him[asws], 'May I be sacrificed for you[asws], So I should narrate this from you[asws]?' He[asws] said: 'No, for if you were to narrate it, the denier would deny it, being ignorant of the meaning of what you are saying. Then he will estimate that, that is similar to blasphemy (Kufr), and the visioning with the heart is not the same as visioning with the eyes. Allah[azwj] is Higher from what the comparers and the Atheists describe Him[azwj] to be'.[1595]

على بن ابراهيم عن أبيه عن ابن أبى عمير عن ابن أذينة عن زرارة ان رجلا سأل أبا جعفر عليه السلام عن قوله عزوجل: " واذ اخذ ربك من بنى آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم ألست بربكم قالوا بلى " الاية فقال وأبوه يسمع عليهما السلام حدثنى أبى ان الله عزوجل قبض قبضة من تراب التربة التى خلق منها آدم عليه السلام، فصب عليها العذب الفرات ثم تركها أربعين صباحا، ثم صب عليها الماء المالح الاجاج فتركها أربعين صباحا فلما اختمرت الطينة أخذها فعركها عركا شديدا، فخرجوا كالذر من يمينه وشماله، وأمرهم جميعا ان يقعوا في النار، فدخل أصحاب اليمين فصارت عليهم بردا وسلاما وأبى أصحاب الشمال أن يدخلوها.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zarara –

A man questioned Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! We testify*** - the Verse, said: 'My[asws] father[asws] narrated to me[asws], surely Allah[azwj] Mighty and Majestic, Grabbed in His[azwj] Grip the dust from the dust from which Adam[asws] was Created from, Poured on it the fresh water of the Euphrates and then left it for forty mornings, then Poured on it the salty water, and left it for forty mornings. When it became like dough, Took the mud and had it Scrubbed severely. Particles emerged from it from the right and from the left, and Ordered all of them to fall into the Fire. The ***companions of the right hand*** and it became for them a place of coolness and safety, and not for the ***companions of the left hand*** when they entered it.'[1596]

أمير المؤمنين عليه السلام يقيم الحجة على الأجيال

[1595] (التوحيد: 117/ 20)
[1596] Tafseer Noor Al Thaqalayn – CH 56 H 35

AMIR-UL-MOMINEEN[asws] ESTABLISHED HIS[asws] PROOF ON THE GENERATIONS TO COME

قال سلمان: فلما أن كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنيه الحسن والحسين عليهما السلام، فلم يدع أحدا من أهل بدر من المهاجرين ولا من الأنصار إلا أتاه في منزله فذكرهم حقه ودعاهم إلى نصرته، فما استجاب له منهم إلا أربعة وأربعون رجلا. فأمرهم أن يصبحوا بكرة محلقين رؤوسهم معهم سلاحهم ليبايعوا على الموت. فأصبحوا فلم يواف منهم أحد إلا أربعة. فقلت لسلمان: من الأربعة؟ فقال: أنا وأبو ذر والمقداد والزبير بن العوام. ثم أتاهم علي عليه السلام من الليلة المقبلة فناشدهم، فقالوا: (نصبحك بكرة) فما منهم أحد أتاه غيرنا. ثم أتاهم الليلة الثالثة فما أتاه غيرنا.

Salman[ar] said, 'When it was night time, Ali[asws] made Fatima[asws] ride on a mule, and took both of his[asws] sons[asws], Al-Hassan[asws] and Al-Husayn[asws] by their[asws] hands. He[asws] did not call upon anyone from the people of Badr from the 'al-Mahajir' as well as the 'Al-Ansar' but he[asws] came up to them in their houses. He[asws] reminded them of his[asws] rights, and called upon them to his[asws] help. No one answered his[asws] call for this except for forty-four of them. He[asws] ordered them to shave off their heads and come over the next morning with their weapons to pay allegiance to death. No one was faithful to it except for four. I said to Salman[ar], 'Who were the four?' He[ar] said, 'I[ar], and Abu Dharr[ar], and Miqdad[ar] and Zubayr Bin Al-Awaam'. Then Ali[asws] went back to them on the second night and urged them for help. They said, 'Tomorrow morning'. Not one of them came to him[asws] except for us. Then he[asws] went to them on the third night. No one came to him[asws] apart from us'.

علي عليه السلام يجمع القرآن ويعرضه على الناس فلما رآى غدرهم وقلة وفائهم له لزم بيته وأقبل على القرآن يؤلفه ويجمعه، فلم يخرج من بيته حتى جمعه وكان في الصحف والشظاظ والأسيار والرقاع. فلما جمعه كله وكتبه بيده على تنزيله وتأويله والناسخ منه والمنسوخ، بعث إليه أبو بكر أن اخرج فبايع. فبعث إليه علي عليه السلام: (إني لمشغول وقد آليت نفسي يمينا أن لا أرتدي رداء إلا للصلاة حتى أؤلف القرآن وأجمعه).

Ali[asws] started collecting the Quran to present it to the people. When he[asws] saw their treachery and their lack of loyalty to him[asws], he[asws] turned towards the Quran to collect it. He[asws] did not come out from his[asws] house until he[asws] had collected it, and it used to be written on the paper, and on the wood, and the skin, and other bits. When he[asws] had collected the whole of it, and (was in the process of) writing it by his[asws] own hand in accordance with its Revelation, and its explanation, and the Abrogating and the Abrogated, Abu Bakr sent for him[asws] to come out and pay allegiance to him. Ali[asws] sent a message to him: 'I[asws] am busy and have taken it upon myself[asws] that I[asws] shall not put on a robe except for Prayer until I[asws] have compiled the Quran and collected it'.

فسكتوا عنه أياما فجمعه في ثوب واحد وختمه، ثم خرج إلى الناس وهم مجتمعون مع أبي بكر في مسجد رسول الله. فنادى علي عليه السلام بأعلى صوته: (يا أيها الناس، إني لم أزل منذ قبض رسول الله صلى الله عليه وآله مشغولا بغسله ثم بالقرآن حتى جمعته كله في هذا الثوب الواحد. فلم ينزل الله تعالى على رسول الله صلى الله عليه وآله آية إلا وقد جمعتها، وليست منه آية إلا وقد جمعتها وليست منه آية إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها). ثم قال لهم علي عليه السلام: لئلا تقولوا غدا: (إنا كنا عن هذا غافلين). ثم قال لهم علي عليه السلام: لئلا تقولوا يوم القيامة إني لم أدعكم إلى نصرتي ولم أذكركم حقي، ولم أدعكم إلى كتاب الله من فاتحته إلى خاتمته. فقال عمر: ما أغنانا ما معنا من القرآن عما تدعونا إليه ثم دخل علي عليه السلام بيته.

So they kept quiet from him[asws] for a few days. He[asws] collected in one piece of cloth and sealed it, then came out to the people, and they had gathered around Abu Bakr in the Masjid of Rasool-Allah[saww]. Ali[asws] called out in a loud voice: 'O you people!

I[asws] Since the passing away of Rasool-Allah[saww], I have been preoccupied with his[saww] washing, then with the Quran, and did not cease until I[asws] have collected all of it in this one cloth. There is no Verse that Allah[azwj] the High has Sent down on the Messenger of Allah[azwj] but I[asws] have collected it, and there is no Verse from it except that I[asws] have collected it, and there is no Verse from it except that the Messenger of Allah[saww] had read it out to me[asws] and made known its explanation to me[asws]'. Then Ali[asws] said to them: 'Lest you say tomorrow that ***"[7:172] Surely we were heedless of this"***. Then Ali[asws] said to them: 'Lest you say on the Day of Judgement that I[asws] did not call you to help me[asws] and did not remind you of my[asws] right, and did not call you to the Book of Allah[azwj] from its opening up to its end'. Umar said, 'What we have from the Quran is sufficient for us, but rather, you[asws] are calling us to yourself[asws]'. Then Ali[asws] entered his[asws] house'.[1597]

حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن ابى سنان أو غيره يرفعه إلى ابي عبد الله عليه السلام قال ان حديثنا صعب مستصعب لا يحتمله الا صدور منيرة أو قلوب سليمة واخلاق حسنة ان الله اخذ من شيعتنا الميثاق كما اخذ على بنى آدم حيث يقول عزوجل واذ اخذ ربك من بنى آدم من ظهورهم ذريتهم واشهدهم على انفسهم الست بربكم قالوا بلى فمن وفا لنا وفا الله له بالجنة ومن ابغضنا ولم يؤد الينا حقنا ففى النار خالد مخلد.

Narrated to us Ibrahim Bin Hashim, from Abu Abdullah Al-Barqy, from Abu Sinan or someone else with an unbroken chain going up to

Abu Abdullah[asws], said 'Our[asws] Hadeeth are difficult and become more difficult, none can bear them except the radiant chest, or a tranquil heart, or good morals. Surely Allah[azwj] Took from our[asws] Shiah a covenant just as He[azwj] had Taken from the sons of Adam[as] ***[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord?*** *They said: Yes! we bear witness.* The one who is faithful to us[asws], Allah[azwj] will be Faithful to him by the Paradise, and the one who hates us[asws] and never delivered our[asws] rights to us[asws], will abide in the Fire for all eternity.'[1598]

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

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

Abu Abdullah[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord?*** Said: 'Allah[azwj] Brought out from the back of Adam[sa] his[sa] progeny up to the Day of Judgment like particles. They knew Him[azwj] themselves, and had it not been for that, no one would have recognised his Lord[azwj]. And Said: "Am I[azwj] not

[1597] Kitab Suleym Bin Qays Al Hilali – H 4
[1598] Basaair Al Darajaat – P 1 Ch 7 H 20

your Lord[azwj]?" They said, 'Yes.' He[azwj] Said: "And this here is Muhammad[saww] the Rasool[saww] of Allah[azwj], and Ali[asws] the Amir-ul-Momineen[asws].'[1599]

حدثنى احمد بن محمد عن على بن الحكم عن داود العجلى عن زرارة عن حمران عن ابى جعفر عليه السلام قال ان الله تبارك وتعالى حيث خلق الخق خلق ماء عذبا وماء مالحا اجاجا فامتزج المأان فاخذ طينا من اديم الارض فعركه عركا شديدا فقال لاصحاب اليمين وهم فيهم كالذر يدبون إلى الجنة بسلام وقال لاصحاب الشمال يدبون إلى النار ولا ابالى ثم قال الست بربكم قالوا بلى شهدنا ان تقولوا يوم القيمة انا كنا عن هذا غافلين

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

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

قال ثم اخذ الميثاق على النبيين فقال الست بربكم ثم قال وان هذا محمد رسول الله وان هذا على امير المؤمنين قالوا بلى فثبتت لهم النبوة واخذ الميثاق على اولوا العزم الا انى ربكم ومحمد رسولي وعلى امير المؤمنين واوصياؤه من بعده ولاة امرى وخزان علمي وان المهدى انتصر به لدينى واظهر به دولتي وانتقم به من اعدائي واعبد به طوعا وكرها قالوا اقررنا وشهدنا يا رب

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

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

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

[1599] Basaair Al Darajaat – P 1 Ch 7 H 9

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

He[asws] said: 'It means that he[as] forgot.' Then He[azwj] Ordered the Fire to be inflamed. He[azwj] Said to the companions of the left hand: "Enter it". They did not do it. And Said to the companions of the right hand: "Enter it". They entered it, and it was for them cool and safe. The companions of the left hand said, 'O Lord[azwj], reduce it for us.' He[azwj] Said: "I[azwj] have Reduced it for you, go, enter it!" They did not. Thus it was confirmed (then about), the obedience, and the disobedience, and the *Wilayah*.'[1600]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب «4»، عن صالح بن سهل، عن أبي عبد الله (عليه السلام): «أن بعض قريش قال لرسول الله (صلى الله عليه و آله): بأي شيء سبقت الأنبياء و أنت بعثت آخرهم و خاتمهم؟

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

(It has been narrated) from Abu Abdullah[asws] having said: 'One of the Qureysh said to Rasool-Allah[saww], 'By which thing do you[saww] preceded the Prophets[as] and you[saww] have been Sent at the end of them[as] and as their[as] Last one?'

فقال: «إني كنت أول من آمن بربي، و أول من أجاب حين أخذ الله ميثاق النبيين و أشهدهم على أنفسهم: أ لست بربكم؟ قالوا: بلى. فكنت أنا أول نبي قال بلى، فسبقتهم بالإقرار بالله».

So he[saww] said: 'I[saww] was the first one who believed in my[saww] Lord[azwj], and the first one who answered where Allah[azwj] Took the Covenant from the Prophets[saww] and made them testify against their own selves: '***[7:172] Am I not your Lord? They said: Yes!*** I[saww] was the first Prophet[as] who said, yes. Thus I[saww] preceded them[as] all by the acceptance of Allah[azwj]'.[1601]

و عنه: عن علي بن إبراهيم، عن يعقوب بن يزيد، عن ابن أبي عمير، عن أبي الربيع القزاز، عن جابر، عن أبي جعفر (عليه السلام)، قال: قلت له: لم سمي أمير المؤمنين (عليه السلام) أمير المؤمنين؟ قال: «سماه الله، و هكذا أنزل في كتابه: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ و أن محمدا رسولي، و أن عليا أمير المؤمنين؟».

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

from Abu Ja'far[asws], said, 'I said to him[asws], 'When was Amir-ul-Momineen[asws] named as 'Amir-ul-Momineen'?' He[asws] said: 'Allah[azwj] Named him[asws], and this is how it was Revealed in His[azwj] Book ***[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord?*** And is not Muhammad[saww] My[azwj] Rasool[saww]? And is not Ali[asws] Amir-ul-Momineen?'[1602]

[1600] Basaair Al Darajaat – P 2 Ch 7 H 2
[1601] الكافي 2: 366/ 6
[1602] الكافي 1: 340/ 4.

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

Al Ayyashi, from Rafa'at who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants***. He[asws] said: 'Yes! Allah[azwj] Took the Proof against all of His[azwj] creatures on the Day of the Covenant, like this' – and he[asws] grabbed his[asws] hand'.[1603]

VERSES 173 - 178

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ {173} وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ {174}

[7:173] Or you should say: But rather, only our fathers associated others (with Allah) before, and we were an offspring after them: Will You then Destroy us for deeds of the wrong-doers? [7:174] And thus do We Clarify the Signs, and that perhaps they might return.

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ {175} وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَٰكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۚ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ۚ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ {176}

[7:175] And recite to them the narrative of him to whom We Give Our Signs, but he withdraws himself from them, so the Satan follows him, so he is of those who go astray [7:176] And if We had so Desired, We would certainly have Exalted him thereby; but he clung to the earth and followed his low desires, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our Signs; therefore relate the narrative that they may reflect

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ {177} مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ۖ وَمَنْ يُضْلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ {178}

[7:177] Evil is the likeness of the people who reject Our Signs and are unjust to their own souls [7:178] Whomsoever Allah Guides, he is the one who follows the right way; and whomsoever He Lets to err, these are the losers

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

Ibn Babuwayh said, 'Ali Bin Abdullah Al Waraaq narrated to us, and Muhammad Bin Ahmad Al Sanany, and Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq, from Abu Al Abbas Ahmad Bin

[1603] تفسير العيّاشي 2: 37/ 103

Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Ja'far Bin Suleyman Al Basry, from Abdullah Bin Al Fazal Al Hashmy who said,

'I asked Abu Abdullah Ja'far Bin Muhammad[asws] about the Words of Allah[azwj] Mighty and Majestic ***[7:178] Whomsoever Allah Guides, he is the one who follows the right way; and whomsoever He Lets to err, these are the losers***'.

فقال: «ان الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي اهل الإيمان و العمل الصالح الى جنته، كما قال عز و جل: وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ ما يَشاءُ و قال عز و جل: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ فِي جَنَّاتِ النَّعِيمِ».

So he[asws] said: 'Allah[azwj] Blessed and High would Let the unjust go astray on the Day of Judgement from the Gate of His[azwj] Prestige, and He[azwj] would Guide the people of the belief and the righteous deeds to His[azwj] Paradise, just as the Mighty and Majestic has Said ***[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to***. And the Mighty and Majestic Says ***[10:9] Surely (as for) those who believe and do good, their Lord will Guide them by their faith; there shall flow rivers from beneath them in Gardens of Bliss***'.[1604]

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

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

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

فركب حمارته ليمر في طلب موسى و أصحابه، فامتنعت عليه حمارته، فأقبل يضربها، فأنطقها الله عز و جل، فقالت: ويلك، على ماذا تضربني، أ تريد أن أجيء معك لتدعو علي موسى نبي الله و قوم مؤمنين؟! و لم يزل يضربها حتى قتلها، فانسلخ الاسم من لسانه، و هو قوله: فَانْسَلَخَ مِنْها فَأَتْبَعَهُ الشَّيْطانُ فَكانَ مِنَ الْغاوِينَ وَ لَوْ شِئْنا لَرَفَعْناهُ بِها وَ لكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَ اتَّبَعَ هَواهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ و هو مثل ضربه الله».

So he mounted his donkey in order to go and seek Musa[as] and his[as] companions. But, his donkey refrained from it. So he got down and whipped it. Allah[azwj] Mighty and Majestic Made it to speak, so it said, 'Woe be unto you! For what are you beating me? Do you wish me to come with you in order to supplicate against Musa[as] the Prophet of Allah[azwj] and the Believing people?' But, he did not stop beating it until he killed it. Therefore the Magnificent Name was withdrawn from his tongue, and these are His[azwj] Words ***[7:175] but he withdraws himself from them, so the Satan follows him, so he is of those who go astray [7:176] And if We had so Desired, We would certainly have Exalted him thereby; but he clung to the earth and followed his low desires, so his parable is as the parable of the dog;***

[1604] التوحيد: 241/ 1

if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue – and it is the example Struck by Allah[azwj] about him'.

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

Al-Reza[asws] said: 'None from the animals shall enter the Paradise except for three – Donkey of Bal'am, and the dog of the Companions of the Cave, and the wolf. And the reason for the wolf is that an unjust king sent a policeman in order to gather a Believing people and punish them. And the policeman had a son whom he loved dearly, so the wolf went and ate up his son. So the policeman grieved upon him. Therefore Allah[azwj] would Make that wolf to enter the Paradise for making the pliceman grieve'.[1605]

VERSE 179

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

[7:179] And certainly We have Created for Hell many of the Jinn and the human beings; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones

حدثنا عمران بن موسى بن جعفر عن على بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن ابى منصور عمن ذكره عن جابر قال سألت ابا جعفر عليه السلام عن الروح قال يا جابر ان الله خلق الخلق على ثلث طبقات وانزلهم ثلث منازل وبين. ذلك في كتابه حيث قال واصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون

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

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

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

As for what has been Mentioned of the Foremost, they[as] are the Mursil Prophets[as] and non-Mursil Prophets[as]. Allah[azwj] Made to be in them[as] five Spirits – The Holy

[1605] تفسير القمّي 1: 248

Spirit, and the Spirit of Faith, and the Spirit of Strength, and the Spirit of Desire, and the Spirit of the Body, and between that in His[azwj] Book is where He[azwj] has Said "***[2:253] We have made some of these messengers to excel the others among them are they to whom Allah Spoke, and some of them He Exalted by rank and We Gave clear miracles to Isa son of Marium, and Strengthened him with the Holy Spirit***".

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

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

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى ارذل العمر لكيلا يعلم بعد علم شيئا فتنتقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان ورح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتية ملك الموت

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He[azwj] has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin. When the sin has been committed he gets taken away from the faith and faith gets taken away from him. If he were to repent to Allah[azwj], Allah[azwj] Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah[azwj] "***[16:70] And Allah has Created you, then He Causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything***". If the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam[as], not coming to them; and there would remain in him the Spirit of the Faith and Spirit of the Body. With the Spirit of the Faith, he worships Allah[azwj], and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المشئمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربك فلا تكونن من الممترين عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكتموا ما عرفوا من الحق بغيا وحسدا فيسلبهم روح الايمان وجعل لهم ثلثة ارواح روح القوة وروح

الشهوة و روح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتلف بروح الشهوة ويسير بروح البدن.

And as for what has been Mentioned of the companions of the left Hand, among them are the People of the Book. Allah[azwj] Blessed and High has Said "***[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceAl-the truth while they know (it). [2:147] The truth is from your Lord, therefore you should not be of the doubters***". They recognised the Messenger of Allah[saww] and the successor[asws] to be after him[saww], and they concealed what they recognised from the truth, in rebellion and in envy. Their Spirit of the Faith was take away from them, and they were Made to be with three Spirits – the Spirit of the Strength, and the Spirit of the Desire, and the Spirit of the Body, then they were likened to be as cattle. He[azwj] Said "***[7:179] they are as cattle, nay, they are in worse errors***", because the animals bear the Spirit of the Strength, and they react by the Spirit of the Desire, and they move around by the Spirit of the Body'.[1606]

VERSE 180

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

[7:180] And Allah's are the Best Names, therefore call on Him by these, and leave alone those who violate the sanctity of His Names; they shall be Recompensed for what they did.

محمد بن يعقوب: عن الحسين بن محمد الأشعري، و محمد بن يحيى، جميعا، عن أحمد بن إسحاق، عن سعدان بن مسلم، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ لِلَّهِ الْأَسْماءُ الْحُسْنى فَادْعُوهُ بِها، قال: «نحن- و الله- الأسماء الحسنى التي لا يقبل الله من العباد إلا بمعرفتنا».

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

(It has been narrated) from Abu Abdullah[asws] having said regarding the Words of Allah[azwj] Mighty and Majestic ***[7:180] And Allah's are the Best Names, therefore call on Him by these***: 'By Allah[azwj]! We[asws] are ***the Best Names*** without which Allah[azwj] does not Accept from the servants, except by having recognised us[asws]'.[1607]

المفيد في (الاختصاص): قال الرضا (عليه السلام): «إذا نزلت بكم شديدة فاستعينوا بنا على الله عز و جل، و هو قوله: وَ لِلَّهِ الْأَسْماءُ الْحُسْنى فَادْعُوهُ بِها».

Al Mufeed, in Al Ikhtisas –

'Al-Reza[asws] said: 'When difficulties descend upon you, so seek help by us[asws] to Allah[azwj] Mighty and Majestic – and these are His[azwj] Words ***[7:180] And Allah's are the Best Names, therefore call on Him by these***'.[1608]

[1606] Basaair Al Darajaat – P 9 Ch 14 H 5
[1607] الكافي 1: 111/ 4.
[1608] الاختصاص: 252.

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

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

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

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

I said, 'What do you[saww] say regarding Al-Hassan[asws] and Al-Husayn[asws]?' He[saww] said: 'The two of them[asws] are my[saww] soul; and Fatima[asws] is their[asws] mother. It displeases me[saww] whatever displeases her[asws], and it pleases me[saww] what pleases her[asws]. I[saww] testify to Allah[azwj] that I[saww] am at war with the one who is at war with them[asws], and at peace with the one who is at peace with them[asws]. O Jabir! Whenever you intend to supplicate to Allah[azwj] to be Answered for you, so you should supplicate by their[asws] names, for these are the most beloved of the names to Allah[azwj] Mighty and Majestic'.[1609]

VERSE 181

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ {181}

[7:181] And of those whom We have Created are a people who are Guiding with the Truth and thereby they are doing justice

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ مِمَّنْ خَلَقْنا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ، قال: «هم الأئمة».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[7:181] And of those whom We have Created are a people who are Guiding with the Truth and thereby they are doing justice***, said: 'They[asws] are the Imams[asws]'.[1610]

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

[1609] الاختصاص: 223.
[1610] الكافي 1: 343/ 13.

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

(It has been narrated) from Ali[asws] having said: 'This community will divide into seventy three sects – seventy two of them would be in the Fire, and one would be in the Paradise, and they are the ones for whom Allah[azwj] Mighty and Majestic Said in their favour ***[7:181] And of those whom We have Created are a people who are Guiding with the Truth and thereby they are doing justice*** – and they are myself[asws] and my[asws] Shiah'.[1611]

VERSES 182 - 184

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {182} وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ {183} أَوَلَمْ يَتَفَكَّرُوا ۗ مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ {184}

[7:182] And the ones who reject Our Signs, We Let him be enticed by degrees from whence they know not [7:183] And I Grant them respite; surely My Scheme is effective [7:184] Do they not reflect that their companion has not unsoundness in mind; he is only a plain warner

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

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

'Abu Abdullah[asws] said: 'Surely, Allah[azwj], when He[azwj] Intends good for a servant who commits a sin, Follows him up with vengeance and Makes him remember the repentance. And when He[azwj] Intend Wrath for a servant who commits a sin, follows him up with Bounties and Lets him forget the repentance, and (as a result he) keeps on doing it (the sins). And these are the Words of the Mighty and Majestic ***[7:182] And the ones who reject Our Signs, We Let him be enticed by degrees from whence they know not***'.[1612]

VERSES 185 - 188

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ {185} مَنْ يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ ۚ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {186}

[7:185] Do they not consider the kingdom of the skies and the earth and whatever things Allah has Created, and that perhaps their doom shall be near; what Hadeeth would they then believe in after this? [7:186] Whomsoever Allah causes to err, there is no guide for him; and He Leaves them alone in their inordinacy, blindly wandering on

[1611] مناقب الخوارزمي: 237.
[1612] الكافي 2: 327/ 1

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {187} قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ {188}

[7:187] They, ask you about the Hour, when will be its taking place? Say: The Knowledge of it is only with my Lord; none but He shall Manifest it at its time; it will be momentous in the skies and the earth; it will not come on you but suddenly. They ask you as if you were solicitous about it. Say: Its Knowledge is only with Allah, but most people do not know [7:188] Say: I do not control any benefit or harm for my own soul except as Allah so Desires; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe

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

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

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the High ***[7:188] and had I known the unseen I would have had much of good and no evil would have touched me***, said, 'It Means the pondering (i.e. Had I[saww] pondered over the unseen)'.[1613]

VERSES 189 & 190

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {189} فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا ۚ فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {190}

[7:189] He it is Who Created you from a single being, and of the same (kind) did He Make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If You Give us a good one, we shall certainly be of the grateful ones [7:190] But when He Gives them a good one, they set up with Him associates in what He has Given them; but Exalted is Allah above what they are associating (with Him)

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

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

[1613] معاني الأخبار: 172/ 1.

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali[asws] Bin Musa[asws]. So Al-Mamoun said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Is it not from your[asws] words that the Prophets[as] are infallible?' He[asws] said: 'Yes'. And he mentioned the Hadeeth until Al-Mamoun said to him[asws], 'So what is the Meaning of the Words of Allah[azwj] the High ***[7:190] But when He Gives them a good one, they set up with Him associates in what He has Given them***?'

فقال الرضا (عليه السلام): «إن حواء ولدت لآدم (عليه السلام) خمس مائة بطن، في كل بطن ذكر و أنثى، و إن آدم (عليه السلام) و حواء عاهدا الله تعالى و دعواه، و قالا: لَئِنْ آتَيْتَنا صالِحاً لَنَكُونَنَّ مِنَ الشَّاكِرِينَ فَلَمَّا آتاهُما صالِحاً من النسل خلقا سويا بريئا من الزمانة و العاهة، و كان ما آتاهما صنفين: صنفا ذكرانا، و صنفا إناثا، فجعل الصنفان لله تعالى ذكره شركاء فيما آتاهما، و لم يشكراه كشكر أبويهما له عز و جل، قال الله تعالى: فَتَعالَى اللَّهُ عَمَّا يُشْرِكُونَ».

So Al Reza[asws] said: 'Hawa[as] gave birth for Adam[as] five hundred bellies (pregnancies). In every pregnancy was a male and a female. And they both[as] said: '***[7:189] If You Give us a good one, we shall certainly be of the grateful ones [7:190] But when He Gives them a good one*** from the offspring Created complete and free from sickness and disabilities. And what was Given to them both[as] was of two categories – a category of the males, and a category of the females. So the two categories associated with Allah[azwj] Elevated is His[azwj] Mention, regarding what was Given to them, and were not thankful to Him[azwj] like the gratefulness of both of their parents[as]. Allah[azwj] the High Says ***but Exalted is Allah above what they are associating (with Him)***'.

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

So Al-Mamoun said, 'I testify that you[asws] are the true son[asws] of Rasool-Allah[saww]'.[1614]

VERSES 191 - 199

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ {191} وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ {192} وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ ۚ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ {193}

[7:191] What! Are they associating (with Him) that which does not create any thing, while they are themselves created! [7:192] And they have no power to give them help, nor can they help themselves [7:193] And if you invite them to guidance, they will not follow you; it is the same to you whether you invite them or you are silent.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ {194} أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا ۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ۖ أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ {195}

[7:194] Surely those whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful [7:195] Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite

[1614] عيون أخبار الرّضا (عليه السّلام) 1: 196/ 1.

إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ {196} وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ {197} وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ {198} خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ {199}

[7:196] Surely, my guardian is Allah, Who Revealed the Book, and He Befriends the righteous [7:197] And those whom you call upon besides Him are not able to help you, nor can they help themselves [7:198] And if you invite them to Guidance, they do not hear; and you see them looking towards you, yet they do not see [7:199] Take to Forgiveness and enjoin good and turn aside from the ignorant

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

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

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

فأما السنة من ربه فكتمان السر، قال الله عز و جل: عالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلى غَيْبِهِ أَحَداً إِلَّا مَنِ ارْتَضى مِنْ رَسُولٍ ، و أما السنة من نبيه فمداراة الناس، فإن الله عز و جل أمر نبيه (صلى الله عليه و آله) بمداراة الناس، فقال: خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجاهِلِينَ، و أما السنة من وليه فالصبر على البأساء و الضراء، يقول الله عز و جل: وَ الصَّابِرِينَ فِي الْبَأْساءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولئِكَ الَّذِينَ صَدَقُوا وَ أُولئِكَ هُمُ الْمُتَّقُونَ».

As for the Sunnah from his Lord[azwj], so it is the concealment of the secret. Allah[azwj] Mighty and Majestic ***[72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Rasool***. And as for the Sunnah from his Prophet[saww], so it is the concealment from the people, for Allah[azwj] Mighty and Majestic Commanded His[azwj] Prophet[saww] for concealment from the people, so He[azwj] Said ***[7:199] Take to Forgiveness and enjoin good and turn aside from the ignorant***. And as for the Sunnah from his Guardian[asws], so it is the patience upon the evil and adversities. Allah[azwj] Mighty and Majestic Says ***[2:177] and the patient in tribulation and adversity. Such are the people of truth, the pious***’.[1615]

عن عبد الأعلى، عن أبي عبد الله (عليه السلام)، في قول الله: خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ. قال: «بالولاية» وَ أَعْرِضْ عَنِ الْجاهِلِينَ، قال: «عنها» يعني الولاية.

From Abdul A’ala,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[7:199] Take to Forgiveness and enjoin good***, he[asws] said: ‘With the Wilayah’. ***and turn aside from the ignorant***, he[asws] said: ‘From it’ – meaning, the Wilayah’.[1616]

[1615] معاني الأخبار: 184/ 1، عيون أخبار الرّضا (عليه السّلام) 1: 256/ 9
[1616] تفسير العيّاشي 2: 43/ 127.

VERSES 200 - 203

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ {200} إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ {201}

[7:200] And if a false accusation from the Satan afflicts you, seek Refuge in Allah; surely He is Hearing, Knowing [7:201] Surely those who fear, when a visitation from the Satan afflicts them they become mindful, then they see

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ {202} وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هَٰذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ {203}

[7:202] And their brethren increase them in error, then they cease not [7:203] And when you bring them not a Revelation they say: Why do you not forge it? Say: I only follow what is Revealed to me from my Lord; these are clear Proofs from your Lord and a Guidance and a Mercy for a people who believe

العياشي: عن زيد بن أبي اسامة، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: إِنَّ الَّذِينَ اتَّقَوْا إذا مَسَّهُمْ طائِفٌ مِنَ الشَّيْطانِ تَذَكَّرُوا فَإِذا هُمْ مُبْصِرُونَ، قال: «هو الذنب يهم به العبد فيتذكر فيدعه».

Al Ayashi, from Zayd Bin Abu Asaama,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[7:201] Surely those who fear, when a visitation from the Satan afflicts them they become mindful, then they see***. He[asws] said: 'It is the sin which concerns the servant, then he remembers (Allah[azwj]), so he leaves it'.[1617]

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

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

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

فَاحْذَرُوا أَيُّهَا النَّاسُ مِنَ الذُّنُوبِ وَ الْمَعَاصِي مَا قَدْ نَهَاكُمُ اللَّهُ عَنْهَا وَ حَذَّرَكُمُوهَا فِي كِتَابِهِ الصَّادِقِ وَ الْبَيَانِ النَّاطِقِ وَ لَا تَأْمَنُوا مَكْرَ اللَّهِ وَ تَحْذِيرَهُ وَ تَهْدِيدَهُ عِنْدَ مَا يَدْعُوكُمُ الشَّيْطَانُ اللَّعِينُ إِلَيْهِ مِنْ عَاجِلِ الشَّهَوَاتِ وَ اللَّذَّاتِ فِي هَذِهِ الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ اتَّقَوْا إذا مَسَّهُمْ طائِفٌ مِنَ الشَّيْطانِ تَذَكَّرُوا فَإِذا هُمْ مُبْصِرُونَ

'So be cautious, O you people from the sins and the disobedience to what Allah[azwj] has Forbidden you from and Cautioned you in His[azwj] Truthful Book, and the Speaking Proofs[asws]. And do not feel secure from the Abhorrence of Allah[azwj] and His[azwj] Cautions and His[azwj] Threats from what the accursed Satan[la] calls you to himself[la] from the desires of short duration and the pleasures in this world, for

[1617] تفسير العيّاشي 2: 43/ 128.

Allah[azwj] Mighty and Majestic Said: ***[7:201] Surely those who fear, when a visitation from the Satan afflicts them they become mindful, then they see***'.[1618]

VERSE 204

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ {204}

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

العياشي: عن زرارة، قال: قال أبو جعفر (عليه السلام): «وَ إِذا قُرِئَ الْقُرْآنُ في الفريضة، خلف الإمام فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ».

Al Ayyashi, from Zarara who said,

'Abu Ja'far[asws] said: '***[7:204] And when the Quran is recited*** during the Obligatory (prayers) behind the Prayer leader ***then listen to it and remain silent, perhaps Mercy may be Shown to you***'.[1619]

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن حماد بن عيسى، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: إن عليا (عليه السلام) كان في صلاة الصبح فقرأ ابن الكواء و هو خلفه: وَ لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخاسِرِينَ فأنصت علي (عليه السلام) تعظيما للقرآن حتى فرغ من الآية، ثم عاد في قراءته، ثم أعاد ابن الكواء الآية، فأنصت علي (عليه السلام) أيضا، ثم قرأ فأعاد ابن الكواء فأنصت علي (عليه السلام)، ثم قال: فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لا يَسْتَخِفَّنَّكَ الَّذِينَ لا يُوقِنُونَ ثم أتم السورة، ثم ركع».

Al Sheykh (Al Sadouq) in All Tehzeeb, by his chain from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah[asws] having said: 'Ali[asws] was in (the midst of) the morning Prayer, so Ibn Al-kawa recited, although he was behind him[asws], ***[39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated and you would end up being from the losers***. So, Ali[asws] became silent in reverence to the Quran until he was finished from the verse, then he[asws] returned to his[asws] recitation. Then Ibn Al-Kawa repeated the Verse, so Ali[asws] became silent again, then returned to his[asws] recitation. So Ibn Al-Kawa repeated (for the third time), so Ali[asws] became silent, then said ***[30:60] So be patient; for the Promise of Allah is True and let not those who have no certainty hold you in light estimation***. Then he[asws] completed the Surah, then went into bowing'.[1620]

VERSES 205 & 206

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ {205} إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ {206}

[7:205] And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones

[1618] Al Kafi – H 14477 (Extract)
[1619] تفسير العيّاشي 2: 44/ 131.
[1620] التهذيب 3: 35/ 127 (Extract)

[7:206] Surely those who are with your Lord are not too proud to worship Him, and they declare His Glory and to Him they are prostrating

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن زرارة، عن أحدهما (عليهما السلام)، قال: «لا يكتب الملك إلا ما سمع، و قال الله عز و جل: وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَ خِيفَةً و لا يعلم ثواب ذلك الذكر في نفس الرجل غير الله عز و جل لعظمته».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from hamaad, from Hareez, from Zarara,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) having said: 'The Angel does not write except what he hears, and Allah[azwj] Mighty and Majestic Says ***[7:205] And remember your Lord within yourself humbly and fearing***. And no one knows the Reward of that Remembrance in the self of the man apart from Allah[azwj] Mighty and Majestic due to its Greatness'.[1621]

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد، عن الحسين بن المختار، عن العلاء بن كامل، قال: سمعت أبا عبد الله (عليه السلام) يقول: «وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ عند المساء: لا إله إلا الله، وحده لا شريك له، له الملك و له الحمد، يحيي و يميت، و يميت و يحيي، و هو على كل شيء قدير».

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

'I heard Abu Abdullah[asws] saying: '***[7:205] And remember your Lord within yourself humbly and fearing and in a voice not loud*** during the evening – there is no god except for Allah[azwj], One with no associates to Him[azwj]. For Him[azwj] is the Kingdom and for Him[azwj] is the Praise. He[azwj] Gives life and Causes death, and Causes death and Gives life, and He[azwj] has Power over every thing'.

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

I said, 'And in His[azwj] Hand is the Good?' He[asws] said: 'Surely in His[azwj] Hand is the Good, but you say it like I[asws] have said, ten times, and seek Refuge with Allah[azwj] the Hearing, the Knowing, when the sun emeges, and when it sets, ten times'.[1622]

[1621] الكافي 2: 364/ 4.
[1622] الكافي 2: 383/ 17.

CHAPTER 8

AL-ANFAAL

(75 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

العياشي: عن أبي بصير، عن أبي عبد الله، قال: سمعته يقول: «من قرأ سورة براءة و الأنفال في كل شهر لم يدخله نفاق أبدا، و كان من شيعة أمير المؤمنين (عليه السلام) حقا، و أكل يوم القيامة من موائد الجنة مع شيعته حتى يفرغ الناس من الحساب».

Al Ayyashi, from Abu Baseer,

from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'The one who recites *Surah Bara'at* (Chapter 9), and (*Surah*) *Al-Anfaal* (Chapter 8) during every month, hypocrisy would never enter into him, ever, and he would be from the true Shiah of Amir-ul-Momineen[asws], and would eat on the Day of Judgement from the table of the Paradise along with his[asws] Shiah until the people are free from the Accounting'.[1623]

و عن الصادق (عليه السلام) قال: «الأنفال و براءة واحدة».

And from Al Sadiq[asws] having said: '(*Surahs*) Al Anfaal (Chapter 8) and Bara'at (Chapter 9) are one'.[1624]

الشيخ: بإسناده عن علي بن الحسن بن فضال، عن محمد بن علي، عن أبي جميلة. قال: و حدثني محمد بن الحسن، عن أبيه، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، قال: «سورة الأنفال فيها جدع الأنف».

Al Sheykh (Al Sadouq), by his chain, from Ali Bin Al Hassan Biin Fazaal, from Muhammad Bin Ali, from Abu Jameela, from Muhammad Bin Al Hassan, from his father, from Abu Jameela, from Muhammad Bin Ali Al Halby,

from Abu Abdullah[asws] having said: 'In Surah Al Anfaal there is 'cutting off of the nose (of the enemy)'.[1625]

و من كتاب (خواص القرآن): و روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة فأنا شفيع له يوم القيامة، و شاهد أنه بريء، من النفاق، و كتبت له الحسنات بعدد كل منافق، و من كتبها و علقها عليه لم يقف بين يدي حاكم إلا و أخذ حقه و قضى حاجته، و لم يتعد عليه أحد و لا ينازعه أحد إلا و ظفر به، و خرج عنه مسرورا، و كان له حصنا».

And from the book Khawas Al-Quran –

'And it has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Chapter 8), so it would intercede for him on the Day of Judgement, and testify that he is free from the hypocrisy, and there would be Written for him Rewards

[1623] تفسير العيّاشي 2: 46/ 1.
[1624] مجمع البيان 5: 4.
[1625] التهذيب 4: 133/ 371.

to the number of every hypocrite. And the one who writes it and attaches it (Amulet), he would not pause in front of a ruler except that he would take (achieve) his rights, and fulfill his needs, and no one would be excessive on him nor dispute with him except that he would win against them, and he would come out from it joyful. It would be like a fortress for him'.[1626]

VERSE 1

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۖ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ {1}

[Shakir 8:1] They are asking you about the spoils of war. Say: The spoils of war are for Allah and the Rasool. So fear Allah and set aright matters between you, and obey Allah and His Rasool if you are Believers

الطبرسي: في (جوامع الجامع): قرأ ابن مسعود، و علي بن الحسين زين العابدين، و الباقر و الصادق (عليهم السلام): «يسألونك الأنفال».

Al Tabarsy, in Jawame'a Al Jame'a – Ibn Mas'oud, and

Ali[asws] Bin Al-Husayn[asws] Zayn Al-Abideen[asws], and Al-Baqir[asws], and Al-Sadiq[asws] recited: '***[Shakir 8:1] They are asking you for the spoils of war***'.[1627]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن القاسم بن محمد، عن رفاعة، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، في الرجل يموت لا وارث له و لا مولى، قال: «هو من أهل هذه الآية: يَسْئَلُونَكَ عَنِ الْأَنْفالِ».

And from him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Rafa'at, from Abaan Bin Taghlab,

(It has been narrated) from Abu Abdullah[asws], regarding the man who dies and there is neither an inheritor nor a guardian for him, he[asws] said: 'He is from the the ones who are the people of this Verse ***[Shakir 8:1] They are asking you about the spoils of war***'.[1628]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «من مات و ترك دينا فعلينا دينه و إلينا عياله، و من مات و ترك مالا فلورثته، و من مات و ليس له موال فماله من الأنفال».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usmaan, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who dies and leaves debts, so it is upon us[asws] (to discharge) his debts and his dependants are our[asws] (responsibility). And the one who dies and leaves wealth so it is for his

[1626] خواصّ القرآن: 41 (مخطوط)
[1627] جوامع الجامع: 164
[1628] جوامع الجامع: 164

inheritors. And the one who dies and there is no one for him, so his wealth is from the spoils of war (Al-Anfaal)'.[1629]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن شعيب، عن أبي الصباح، قال: قال لي أبو عبد الله (عليه السلام): «نحن قوم فرض الله طاعتنا، لنا الأنفال، و لنا صفو المال».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Shuayb, from Abu Al Sabah who said,

'Abu Abdullah[asws] said to me: 'We[asws] are the people the obedience to whom has been Obligated by Allah[azwj]. For us[asws] are the spoils of war (Anfaal), and for us[asws] is the clean wealth'.[1630]

و عنه: بإسناده عن سعد بن عبد الله، عن أبي جعفر، عن محمد بن خالد البرقي، عن إسماعيل ابن سهل، عن حماد بن عيسى، عن حريز بن عبد الله، عن محمد بن مسلم، قال: سمعت أبا عبد الله (عليه السلام)، أنه سئل عن الأنفال، فقال: «كل قرية يهلك أهلها أو يجلون عنها فهي نفل لله عز و جل، نصفها يقسم بين الناس، و نصفها لرسول الله (صلى الله عليه و آله)، فما كان لرسول الله (صلى الله عليه و آله) فهو للإمام».

And from him, (Al Sadouq), by his chain, from Sa'ad Bin Abdullah, from Abu Ja'far, from Muhammad Bin Khalid Al Barqy, from Ismail Ibn Sahl, from Hamaad Bin Isa, from Hareez Bin Abdullah, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah[asws] say having been asked about the spoils of war (Al Anfaal), so he[asws] said: 'Every town whose inhabitants have perished or have left (abandoned) it, so it is for Allah[azwj] Mighty and Majestic. Half of it is to be distributed between the people, and half of it is for Rasool-Allah[saww]. So whatever was for Rasool-Allah[saww], so it is for the Imam[asws]'.[1631]

عن بشير الدهان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله فرض طاعتنا في كتابه فلا يسع الناس جهلنا، لنا صفو المال، و لنا الأنفال، و لنا كرائم القرآن».

From Basheer Al Dahaan who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Obligated (people's) obedience to us[asws]. So there is no excuse for the people to be ignorant of it. For us[asws] is the clean wealth, and for us[asws] is the spoils of war (Al-Anfaal), and for us[asws] are the nobilities of the Quran'.[1632]

و في رواية أخرى: عن الثمالي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: يَسْئَلُونَكَ عَنِ الْأَنْفالِ، قال: «ما كان للملوك فهو للإمام».

And in another report, from Al Sumaly who said,

[1629] الكافي 7: 168/ 1.
[1630] الكافي 1: 459/ 17.
[1631] التهذيب 4: 133/ 372
[1632] تفسير العيّاشي 2: 47/ 8.

'I asked Abu Ja'far[asws] about the words of Allah[azwj] ***[Shakir 8:1] They are asking you about the spoils of war***, he[asws] said: 'Whatever was for the kings so it is for the Imams[asws]'.[1633]

VERSES 2 - 8

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {2} الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {3} أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

[8:2] But rather, the Believers are those who when His Verses are recited to them they increase them in faith, and upon their Lord they are relying [8:3] Those who keep up the Prayer and spend out of what We have Given them [8:4] These are the Believers truly; for them are Levels with their Lord and Forgiveness and an honorable sustenance

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ {5} يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ {6}

[8:5] Just as your Lord Caused you to go forth from your house with the Truth, although a party of the Believers were averse to it; [8:6] They disputed with you regarding the Truth after it had been Clarified, as if they were being driven to the death whilst they were looking at it

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ {7} لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ {8}

[8:7] And when Allah Promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah Intended to Manifest the Truth of what was true by His Words and to cut off the roots of the unbelievers [8:8] That He may Manifest the Truth and Invalidate the falsehood, though the guilty were averse to it

العياشي: عن محمد بن يحيى الخثعمي، عن أبي عبد الله (عليه السلام)، في قوله: وَ إِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّها لَكُمْ وَ تَوَدُّونَ أَنَّ غَيْرَ ذاتِ الشَّوْكَةِ تَكُونُ لَكُمْ، فقال: «الشوكة التي في القتال».

Al-Ayyashi, from Muhammad Bin Yahya Al-Khash'amy,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[8:7] And when Allah Promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours***, so he[asws] said: 'The desire which is regarding the fighting'.[1634]

و قال علي بن إبراهيم: رجع الحديث وَ يُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِماتِهِ قال: الكلمات الأئمة (عليهم السلام).

And Ali Bin Ibrahim said,

[1633] تفسير العيّاشي 2: 48/ 17.
[1634] تفسير العياشي 2: 49/ 23

'Referring to the Hadeeth regarding ***[8:7] and Allah Intended to Manifest the Truth of what was true by His Words***, he[asws] said: 'The words of the Imams[asws]'.[1635]

العياشي: عن جابر، قال سألت أبا جعفر (عليه السلام) عن تفسير هذه الآية في قول الله: وَ يُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِماتِهِ وَ يَقْطَعَ دابِرَ الْكافِرِينَ. قال أبو جعفر (عليه السلام): «تفسيرها في الباطن يريد الله فإنه شيء يريده و لم يفعله بعد.

Al-Ayyashi, from Jabir, who said,

'I asked Abu Ja'far[asws] about the interpretation of the Verse regarding the Words of Allah[azwj] ***[8:7] and Allah Intended to Manifest the Truth of what was true by His Words and to cut off the roots of the unbelievers***. Abu Ja'far[asws] said: 'Its esoteric interpretation is Allah[azwj] Intended it, so it was something He[azwj] Wanted it (to happen) but had not done it yet.

و أما قوله: يُحِقَّ الْحَقَّ بِكَلِماتِهِ فإنه يعني يحق حق آل محمد، و أما قوله: بِكَلِماتِهِ قال: كلماته في الباطن علي (عليه السلام) هو كلمة الله في الباطن، و أما قوله: وَ يَقْطَعَ دابِرَ الْكافِرِينَ فهم بنو امية هم الكافرون، يقطع الله دابرهم،

And as for His[azwj] Words ***Manifest the Truth of what was true by His Words*** – it Means He[azwj] Wanted to Manifest the reality of the Truth of the rights of the Progeny[asws] of Muhammad[saww]'. And as for His[azwj] Words ***by His Words***, he[asws] said: 'His[azwj] Word in the esoteric (interpretation) is Ali[asws]. He[asws] is the Word of Allah[azwj] in the esoteric. And as for His[azwj] Words ***and to cut off the roots of the unbelievers***, so they are the Clan of Umayya, they are the unbelievers. Allah[azwj] cut-off their roots.

و أما قوله: لِيُحِقَّ الْحَقَّ فإنه يعني ليحق حق آل محمد حين يقوم القائم (عليه السلام)، و أما قوله: وَ يُبْطِلَ الْباطِلَ يعني القائم (عليه السلام)، فإذا قام يبطل باطل بني امية، و ذلك قوله: لِيُحِقَّ الْحَقَّ وَ يُبْطِلَ الْباطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُونَ».

And as for His[azwj] Words ***[8:8] That He may Manifest the Truth***, so it Means to Manifest the rights of the Progeny[asws] of Muhammad[saww] when Al-Qaim[asws] would rise. And as for His[azwj] Words ***and Invalidate the falsehood***, it Means Al-Qaim[asws] when he[asws] rises, he[asws] would invalidate the falsehood of the Clan of Umayya, and these are His[azwj] Words ***[8:8] That He may Manifest the Truth and Invalidate the falsehood, though the guilty were averse to it***'.[1636]

VERSES 9 & 10

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ {9} وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {10}

[8:9] When you sought Aid from your Lord, so He Answered you: I will Assist you with a thousand of the Angels rank on rank [8:10] And Allah did not Make it except as a good news and that your hearts might be at ease thereby; and there is no victory from Allah; surely Allah is Mighty, Wise

الطبرسي: قيل: إن النبي (صلى الله عليه و آله) لما نظر إلى كثرة عدد المشركين و قلة عدد المسلمين استقبل القبلة، و قال: «اللهم أنجز لي ما وعدتني، اللهم إن تهلك هذه العصابة لا تعبد في الأرض». فما زال يهتف ربه مادا يديه، حتى سقط رداؤه من منكبيه، فأنزل الله: إِذْ تَسْتَغِيثُونَ رَبَّكُمْ الآية. قال: و هو المروي عن أبي جعفر (عليه السلام).

[1635] (Extract) تفسير القمي 1: 270.
[1636] تفسير العياشي 2: 50/ 24.

Al-Tabarsy –

'It is said that the Prophet[saww], when he[saww] looked at the huge numbers of the Polytheists and the little number of the Muslims (Battle of Badr), turned towards the Qiblah and said: 'Our Allah[azwj]! Fulfill for me[saww] what You[azwj] have Promised me[saww]! Our Allah[azwj]! Destroy this group or You[azwj] will not be worshipped in the earth!' So he[saww] did not stop exclaiming to His[azwj] Lord[azwj] with extended hands, until his[saww] robe fell from his[saww] shoulders. Thus, Allah[azwj] Revealed ***[8:9] When you sought Aid from your Lord*** – the Verse. (Tabarsy) said, 'And it is reported from Abu Ja'far[asws]'.[1637]

VERSE 11

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ {11}

[8:11] When He Caused calm to fall on you as a security from Him and Sent down upon you water from the sky that He might thereby Purify you, and Take away from you the uncleanness of the Satan, and that He might Fortify your hearts and Steady (your) footsteps thereby

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): اشربوا ماء السماء فإنه يطهر البدن و يدفع الأسقام، قال الله عز و جل: وَ يُنَزِّلُ عَلَيْكُمْ مِنَ السَّماءِ ماءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطانِ وَ لِيَرْبِطَ عَلى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدامَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] said: 'Drink the water of the sky for it cleanses the body and repels the sicknesses. Allah[azwj] Mighty and Majestic Says ***[8:11] and Sent down upon you water from the sky that He might thereby Purify you, and Take away from you the uncleanness of the Satan, and that He might Fortify your hearts and Steady (your) footsteps thereby***'.[1638]

العياشي: عن جابر، عن أبي عبد الله جعفر بن محمد (عليه السلام)، قال: سألته عن هذه الآية في البطن وَ يُنَزِّلُ عَلَيْكُمْ مِنَ السَّماءِ ماءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطانِ وَ لِيَرْبِطَ عَلى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدامَ. قال: «السماء في الباطن: رسول الله (صلى الله عليه و آله)، و الماء: علي (عليه السلام) جعله الله من رسول الله (صلى الله عليه و آله)، فذلك قوله: ماءً لِيُطَهِّرَكُمْ بِهِ فذلك علي يطهر الله به قلب من والاه.

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Abdullah Ja'far Bin Muhammad[asws], said, 'I asked him[asws] about this Verse in its esoteric (interpretation) ***[8:11] and Sent down upon you water from the sky that He might thereby Purify you, and Take away from you the uncleanness of the Satan, and that He might Fortify your hearts and Steady (your) footsteps thereby***. He[asws] said: 'The 'sky' in the esoteric (Meaning) is

[1637] مجمع البيان 4: 807.
[1638] الكافي 6: 387/ 2.

Rasool-Allah[saww]. And the 'water' – is Ali[asws], Made to be from Rasool-Allah[saww]. So these are His[azwj] Words ***water from the sky that He might thereby Purify you*** – so that is Ali[asws]. Allah[azwj] Purifies the heart of the one who befriends him[asws].

و أما قوله: وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطانِ من والى عليا (عليه السلام) يذهب الرجز عنه، و يقوي قلبه، وَ لِيَرْبِطَ عَلى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدامَ فإنه يعني عليا (عليه السلام)، من والى عليا (عليه السلام) يربط الله على قلبه بعلي (عليه السلام) فيثبت على ولايته».

And as for His[azwj] Words ***and Take away from you the uncleanness of the Satan*** – the one who befriends Ali[asws], the uncleanness goes away from him, and his heart is strengthened ***and that He might Fortify your hearts and Steady (your) footsteps thereby*** – so it Means Ali[asws]. The one who befriends Ali[asws], Allah[azwj] Fortifies his heart by Ali[asws] and is steadfast upon his[asws] Wilayah'.[1639]

عن رجل، عن أبي عبد الله (عليه السلام) في قول الله: وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطانِ، قال: «لا يدخلنا ما يدخل الناس من الشك».

From a man,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[8:11] and Take away from you the uncleanness of the Satan***, he[asws] said: 'Do not let us enter into doubts which the people have entered into'.[1640]

VERSES 12 - 20

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ {12} ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {13} ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ {14}

[8:12] When your Lord Revealed to the Angels: I am with you, therefore make steadfast those who believe. I will Cast terror into the hearts of those who disbelieve. Therefore strike above their heads and strike every fingertip of them [8:13] This is because they opposed Allah and His Rasool; and whoever acts in opposition to Allah and His Rasool, then surely Allah is Severe in requitting (evil) [8:14] Thus (it is) so taste it, and (know) that for the unbelievers is the Punishment of Fire

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ {15} وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ {16}

[8:15] O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them [8:16] And whoever shall turn his back to them on that day - unless he turns aside for the sake of fighting or withdraws to a company - then he, indeed, becomes deserving of Allah's Wrath, and his abode is Hell; and an evil destination it is

[1639] تفسير العيّاشي 2: 50/ 25.
[1640] تفسير العيّاشي 2: 50/ 27

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {17} ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ {18}

[8:17] So you did not slay them, but it was Allah Who Slew them, and you did not smite when you smote (the enemy), but it was Allah Who Smote, and that He might Confer upon the Believers a good gift from Himself; surely Allah is Hearing, Knowing [8:18] This, and that Allah is the weakener of the plots of the unbelievers.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ۖ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ ۖ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ {19} يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ {20}

[8:19] If you sought a judgement, the judgement has then indeed come to you; and if you desist, it would be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the Believers [8:20] O you who believe! Obey Allah and His Rasool and do not turn back from Him while you are hearing

العياشي: عن محمد بن يوسف، قال: أخبرني أبي، قال: سألت أبا جعفر (عليه السلام)، فقلت: إِذْ يُوحِي رَبُّكَ إِلَى الْمَلائِكَةِ أَنِّي مَعَكُمْ، فقال: «إلهام».

Al Ayyashi, from Muhammad Bin Yusuf, from his father who said,

'I asked Abu Ja'far[asws] by saying ***[8:12] When your Lord Revealed to the Angels: I am with you***, so he[asws] said: 'Inspiration'.[1641]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن أبي حمزة، عن عقيل الخزاعي: أن أمير المؤمنين (عليه السلام)، قال: «إن الرعب و الخوف من جهاد المستحق للجهاد و المتوازرين على الضلال، ضلال في الدين، و سلب للدنيا، مع الذل و الصغار، و فيه استيجاب النار بالفرار من الزحف عند حضرة القتال، يقول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا إِذا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفاً فَلا تُوَلُّوهُمُ الْأَدْبارَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza, from Aqeel Al Khazai'e that,

'Amir-ul-Momineen[asws] said: 'The horror and the fear from Jihaad is due to the (true) Jihaad, and the *Mutawazireen* are upon the straying, having strayed in the Religion, and looting for the sake of the world, along with humiliation and the belittling, and due to it the Fire is Obligated upon them due to the fleeing from the marching during the presence of the fighting. Allah[azwj] Mighty and Majestic is Saying ***[8:15] O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them***'.[1642]

العياشي: عن زرارة، عن أحدهما (عليهما السلام)، قال: قلت: الزبير شهد بدرا؟ قال: «نعم، و لكنه فر يوم الجمل، فإن كان قاتل المؤمنين فقد هلك بقتاله إياهم، و إن كان قاتل كفارا فقد باء بغضب من الله حين ولاهم دبره».

Al Ayyashi, from Zarara,

[1641] تفسير العيّاشي 2: 50/ 26.
[1642] الكافي 5: 38/ 1.

(It has been narrated) from one of them[asws] (5th or the 6th Imam[asws]), said, 'I said, 'Zubair was present at (the battle of) Badr?' He[asws] said: 'Yes, but he fled on the day of the (battle of the) Camel. If he had fought against the Believers, so he has perished by having fought them, and he was fighting against the unbelievers so he has Returned by the Wrath from Allah[azwj] where he turned his back from them'.[1643]

عن أبي جعفر (عليه السلام): ما شأن أمير المؤمنين (عليه السلام) حين ركب منه ما ركب، لم يقاتل؟ فقال: «للذي سبق في علم الله أن يكون ما كان لأمير المؤمنين (عليه السلام) أن يقاتل و ليس معه إلا ثلاثة رهط، فكيف يقاتل؟ ألم تسمع قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا إِذا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفاً إلى قوله: وَ بِئْسَ الْمَصِيرُ فكيف يقاتل أمير المؤمنين (عليه السلام) بعد هذا، و إنما هو يومئذ ليس معه مؤمن غير ثلاثة رهط!».

(It has been narrated) from Abu Ja'far[asws], (the narrator asked), 'What was the affair of Amir-ul-Momineen[asws] where he[asws] faced from it what he[asws] faced, and did not fight?' So he[asws] said: 'That which preceded in the Knowledge of Allah[azwj] that it would not happen that Amir-ul-Momineen[asws] should fight, and there were not with him[asws] except for a group of three, so how could he[asws] fight? Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[8:15] O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them*** up to His[azwj] Words ***and an evil destination it is***. Therefore, how could Amir-ul-Momineen[asws] fight after this? But rather, <u>on that day there were not with him[asws] any more than a group of three</u>!'[1644]

عن عمرو بن أبي المقدام، عن علي بن الحسين (عليه السلام)، قال: «ناول رسول الله (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام) قبضة من تراب التي رمى بها في وجوه المشركين، فقال الله: وَ ما رَمَيْتَ إِذْ رَمَيْتَ وَ لكِنَّ اللَّهَ رَمى».

From Amro Bin Abu Al Maqdaam,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: 'Rasool-Allah[saww] handed over to Ali[asws] Bin Abu Talib[asws] a handful from the sand with which to throw upon the faces of the Polytheists, so Allah[azwj] Said ***[8:17] and you did not smite when you smote (the enemy), but it was Allah Who Smote***'.[1645]

ابن شهر آشوب: عن الثعلبي، و سماك «1»، عن عكرمة، عن ابن عباس، في قوله تعالى: وَ ما رَمَيْتَ إِذْ رَمَيْتَ أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): «ناولني كفا من حصباء» فناوله و رمى به في وجوه قريش، فما بقي أحد إلا امتلأت عيناه من الحصباء.

Ibn Shehr Ashub, from Al Sa'alby, and Samaak, from Akrama,

(It has been narrated) from Ibn Abbas regarding His[azwj] Words ***[8:17] and you did not smite when you smote (the enemy), but it was Allah Who Smote*** – the Prophet[saww] said to Ali[asws]: 'Hand over to me[saww] some sand. So he[asws] handed over to him[saww], and he[saww] threw it upon the faces of Quraish. So there did not remain anyone except that his eyes were filled from the sand'.[1646]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد

[1643] تفسير العيّاشي 2: 51/ 29
[1644] تفسير العيّاشي 2: 51/ 30.
[1645] تفسير العيّاشي 2: 52/ 34
[1646] المناقب 1: 189

على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he[asws] said: 'Yes – O Amro –

و الفرار من الزحف، لأن الله عز و جل يقول: وَ مَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفاً لِقِتالٍ أَوْ مُتَحَيِّزاً إِلى فِئَةٍ فَقَدْ باءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْواهُ جَهَنَّمُ وَ بِئْسَ الْمَصِيرُ،

And the fleer from the battlefield, because Allah[azwj] Mighty and Majestic is Saying ***[8:16] And whoever shall turn his back to them on that day - unless he turns aside for the sake of fighting or withdraws to a company - then he, indeed, becomes deserving of Allah's Wrath, and his abode is Hell; and an evil destination it is***'.[1647]

VERSES 21 - 23

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ {21} إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ {22} وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {23}

[8:21] And be not like those who said, We hear, and they were not listening [8:22] Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not have intellect [8:23] And if Allah had Known any good in them He would have Made them listen, and if He were to Make them hear they would turn back while they withdraw.

و قال في (جامع الجوامع): قال الباقر (عليه السلام): «هم بنو عبد الدار، لم يسلم منهم غير مصعب بن‌عمير و سويد بن حرملة، و كانوا يقولون: نحن صم بكم عمي عما جاء به محمد، و قد قتلوا جميعا بأحد، كانوا أصحاب اللواء».

And it is written in Jawame'a Al-Jame'a –

'Al-Baqir[asws] said: 'They were the Clan of Abd Al-Daar. None from them professed to Al-Islam except for Mas'ab Bin Umeyr and Suweyd Bin Hurmala, and they used to say, 'We are deaf, mute and blind from what Muhammad[saww] has come with. And they were all killed at (the battle of) Ohad. They used to be the flag bearers'.[1648]

[1647] Al Kafi – H 2437 (Extract)
[1648] جوامع الجامع: 167

VERSE 24

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ {24}

[8:24] O you who believe! Answer to Allah and His Rasool when he calls you to that which gives you life; and know that Allah Intervenes between a person and his heart, and that to Him you shall be Gathered.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَ لِلرَّسُولِ إِذا دَعاكُمْ لِما يُحْيِيكُمْ قَالَ نَزَلَتْ فِي وَلَايَةِ عَلِيٍّ (عليه السلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic: ***[8:24] O you who believe! Answer to Allah and His Rasool when he calls you to that which gives you life***. He[asws] said: 'It was Revealed regarding the Wilayah of Ali[asws]'.[1649]

علي بن إبراهيم، قال: حدثنا أحمد بن محمد، عن جعفر بن عبد الله، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَ لِلرَّسُولِ إِذا دَعاكُمْ لِما يُحْيِيكُمْ، يقول: «ولاية علي بن أبي طالب، فإن اتباعكم إياه و ولايته أجمع لأمركم و أبقى للعدل فيكم».

Ali Bin Ibrahim said, 'Ahmad Bin Muhammad narrated to us, from Ja'far Bin Abdullah, from Kaseer Bin Ayaash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[8:24] O you who believe! Answer to Allah and His Rasool when he calls you to that which gives you life***, he[asws] said: '(Calls to) Wilayah of Ali[asws] Bin Abu Talib[asws], for your following him[asws] and being in his[asws] Mastership for all of your affairs would make justice to remain amongst you'.

و أما قوله: وَ اعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ، يقول: «يحول بين المرء و معصيته أن تقوده إلى النار، و يحول بين الكافر و طاعته أن يستكمل بها الإيمان، و اعلموا أن الأعمال بخواتيمها».

And as for His[azwj] Words ***[8:24] and know that Allah Intervenes between a person and his heart, and that to Him you shall be Gathered***, he[asws] said: 'Intervenes between the person and his disobedience that would place him in the Fire, and Intevenes between the Infidel and his obedience that would complete the faith thereby. And know that the deeds is by their completion'.[1650]

و في خبر يونس بن عمار، عن أبي عبد الله (عليه السلام)، قال: «لا يستيقن القلب أن الحق باطل أبدا، و لا يستيقن أن الباطل حق أبدا».

And in a Hadeeth of Yunuss Bin Amaar,

[1649] Al Kafi – H 14797
[1650] تفسير القمّي 1: 271

(It has been narrated) from Abu Abdullah[asws] having said: 'His heart will not be convinced that the Truth is falsehood ever, nor will it be convinced that the falsehood is the Truth, ever'.[1651]

VERSES 25 & 26

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {25} وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ {26}

[8:25] And fear a strife which may not smite (only) those of you in particular who are unjust; and know that Allah is Severe in requitting (evil) [8:26] And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He Sheltered you and Strengthened you with His Aid and Gave you of the good things that you might appreciate

العياشي: عن عبد الرحمن بن سالم، عن الصادق (عليه السلام)، في قوله: وَ اتَّقُوا فِتْنَةً لا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً. قال: «أصابت الناس فتنة بعد ما قبض الله نبيه (صلى الله عليه و آله) حتى تركوا عليا (عليه السلام) و بايعوا غيره، و هي الفتنة التي فتنوا بها، و قد أمرهم رسول الله (صلى الله عليه و آله) باتباع علي (عليه السلام) و الأوصياء من آل محمد (عليهم السلام)».

Al Ayyashi, from Abdul Rahman Bin Saalim,

(It has been narrated) from Al-Sadiq[asws] regarding His[azwj] Words ***[8:25] And fear a strife which may not smite (only) those of you in particular who are unjust***. He[asws] said: 'The people were hit by a strife after Allah[azwj] Caused His[azwj] Prophet[saww] to pass away until they left Ali[asws] and pledged their allegiances to others, and this is the 'فتنة' strife which their were Tried with. And Rasool-Allah[saww] had ordered them to follow Ali[asws] and the successors[asws] from the Progeny[asws] of Muhammad[saww]'.[1652]

الطبرسي: عن الحاكم أبي القاسم الحسكاني، قال: حدثنا عنه السيد أبو الحمد مهدي بن نزار الحسني، قال: حدثني محمد بن القاسم بن أحمد، قال: حدثنا أبو سعيد محمد بن الفضل بن محمد، قال: حدثنا محمد بن صالح العرزمي، قال: حدثنا عبد الرحمن بن أبي حاتم، قال: حدثنا أبو سعيد الأشج، عن أبي خلف الأحمر، عن إبراهيم بن طهمان، عن سعيد بن أبي عروبة، عن قتادة، عن سعيد بن المسيب، عن ابن عباس، قال: لما نزلت هذه الآية: وَ اتَّقُوا فِتْنَةً قال النبي (صلى الله عليه و آله): «من ظلم عليا مقعدي هذا بعد وفاتي، فكأنما جحد نبوتي و نبوة الأنبياء قبلي».

Al Tabarsy, from Al Hakim Abu Al Qasim Al Haskany, from Al Syed Abu Al Hamd Mahdy Bi Nazaar Al Hasny, from Muhammad Bin Al Qasim Bin Ahmad, from Abu Saeed Muhammad Bin Al Fazal Bin Muhammad, from Muhammad Bin Salih Al Arzamy, Abdul Rahman Bin Abu Hatim, from Abu Saeed Al Ashaj, from Abu Khalaf Al Ahmar, from Ibrahim Bin Tahmaan, from Saeed Bin Abu Arouba, from Qatada, from Saeed Bin Al Musayyab,

(It has been narrated) from Ibn Abbas who said: 'When this Verse was Revealed ***[8:25] And fear a strife***, the Prophet[saww] said: 'The one who oppresses Ali[asws] sitting in this seat of mine[saww] after my[saww] passing away, so it is as if he has fought against my[saww] Prophet-hood and the Prophet-hood of the Prophets[as] before me[saww]'.[1653]

[1651] تفسير العيّاشي 2: 53/ 39.
[1652] تفسير العيّاشي 2: 53/ 40.
[1653] مجمع البيان 4: 822

VERSES 27 - 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ {27} وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ {28} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {29}

[8:27] O you who believe! Be not unfaithful to Allah and the Rasool, nor be unfaithful to your trusts while you know [8:28] And know that your property and your children are a Trial, and that Allah is He with Whom there is a Mighty Recompense [8:29] O you who believe! If you fear Allah, He will Grant you a distinction and do away with your evils and Forgive you; and Allah is the Lord of Mighty Grace

الطبرسي: عن الباقر و الصادق (عليهما السلام) و الكلبي و الزهري: نزلت في أبي لبابة بن عبد المنذر الأنصاري، و ذلك أن رسول الله (صلى الله عليه و آله) حاصر يهود قريظة إحدى و عشرين ليلة، فسألوا رسول الله (صلى الله عليه و آله) الصلح على ما صالح عليه إخوانهم من بني النضير على أن يسيروا إلى إخوانهم إلى أذرعات و أريحا من أرض الشام، فأبي أن يعطيهم ذلك رسول الله (صلى الله عليه و آله) إلا أن ينزلوا على حكم سعد بن معاذ، فقالوا: أرسل إلينا أبا لبابة، و كان مناصحا لهم، لأن عياله و ماله و ولده كانت عندهم،

Al-Tabarsy,

from Al-Baqir[asws] and Al-Sadiq[asws] and Al-Kalby, and Al-Zuhry: 'It was Revealed regarding Abu Lababa Bin Abdul Munzar Al-Ansary, and that Rasool-Allah[saww] had besieged the Jews of Qureyza for twenty one nights. So Rasool-Allah[saww] was asked for reconciliation upon what the Clan of Al-Nazeyr had reconciled that they can travel to their brother to Azra'at and Areyha from the lands of Syria. He[saww] refused to grant them these terms, but they descended upon the judgement of S'ad Bin Ma'az, so they said, 'Send Abu lababa to us!' He was a means of escape for them, because his family, and his wealth, and his sons were with them.

فبعثه رسول الله (صلى الله عليه و آله) فأتاهم، فقالوا: ما ترى- يا أبا لبابة- أ ننزل على حكم سعد بن معاذ؟ فأشار أبو لبابة بيده إلى حلقه، أنه الذبح فلا تفعلوا، فأتاه جبرئيل (عليه السلام) فأخبره بذلك، قال أبو لبابة: فلو الله ما زالت قدماي من مكانهما حتى عرفت أني قد خنت الله و رسوله، فنزلت الآية فيه،

So Rasool-Allah[saww] sent, and he came up to them, so they said, 'What are we seeing – O Abu Lababa – You have descended upon the judgement of Sa'ad Bin Ma'az?' So, Abu Lababa gestured by his hands towards his throat, 'If I don't do it, I would be slaughtered'. So Jibraeel[as] descended and informed (Rasool-Allah[saww]) about it. Abu Lababa said, 'If only Allah[azwj] had Frozen still my two feet until I had recognised that I have betrayed Allah[azwj] and His[azwj] Rasool[saww]'. Therefore, this Verse was Revealed with regards to it.

فلما نزلت شد نفسه على سارية من سواري المسجد، و قال: و الله لا أذوق طعاما و لا شرابا حتى أموت، أو يتوب الله علي. فمكث سبعة أيام لا يذوق فيها طعاما و لا شرابا، حتى خر مغشيا عليه، ثم تاب الله عليه، فقيل له: يا أبا لبابة، قد تيب عليك. فقال: لا و الله، لا أحل نفسي حتى يكون رسول الله (صلى الله عليه و آله) هو الذي يحلني. فجاءه و حله بيده، ثم قال أبو لبابة: إن من تمام توبتي أن أهجر دار قومي التي أصبت فيها الذنب، و أن أنخلع من مالي. فقال النبي (صلى الله عليه و آله): «يجزيك الثلث أن تصدق به».

So when it was Revealed, he bound himself to a pillar from the pillars of the Masjid and said, 'By Allah[azwj]! I shall not taste food, nor drink until I die, or Allah[azwj] Turns

(Mercifully) towards me'. So he remained (like that) for seven days, not tasting food nor drink, until he was overcome with unconsciousness. Then Allah[azwj] Turned towards him, so it was said to him, 'O Abu Lababa! Here is food for you'. Abu Lababa said, 'No, by Allah[azwj]! I will not permit myself until Rasool-Allah[saww] comes over to permit me'. So he[saww] came up to him and fed him by his[saww] own hands. Then Abu Lababa said, 'For the completion of my repentance is that I shall open the house in which I committed the sin, for my people, and separate myself from my wealth'. So the Prophet[saww] said: 'I[saww] allow you that you should give one third in charity'.[1654]

الطبرسي: عن أمير المؤمنين (عليه السلام): «لا يقولن أحدكم. اللهم إني أعوذ بك من الفتنة، لأنه ليس أحد إلا و هو مشتمل على فتنة، و لكن من استعاذ فليستعذ من مضلات الفتن، فإن الله تعالى يقول: وَ اعْلَمُوا أَنَّما أَمْوالُكُمْ وَ أَوْلادُكُمْ فِتْنَةٌ».

Al-Tabarsy,

(It has been narrated) from Amir-ul-Momineen[asws] having said: 'No one from you should be saying, 'Our Allah[azwj]! I seek Refuge from the strife!' This is because there is no one but he would be included in (tried with) the strife. But if one seeks Refuge, he should seek Refuge from the straying due to the strife, for Allah[azwj] the High is Saying ***[8:28] And know that your property and your children are a Trial***'.[1655]

VERSE 30

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {30}

[8:30] And when those who disbelieved plotted against you that they might confine you or slay you or drive you away; and they plotted and Allah Planned; and Allah is the best of planners

الشيخ: بإسناده، قال: أخبرنا جماعة، منهم الحسين بن عبيد الله، و أحمد بن عبدون، و أبو طالب ابن عرفة، و أبو الحسن الصفار، و أبو علي الحسن بن إسماعيل بن أشناس، قالوا: حدثنا أبو المفضل محمد بن عبد الله بن المطلب الشيباني، قال: حدثنا أحمد بن سفيان بن العباس النحوي، قال: حدثنا أحمد بن عبيد بن ناصح، قال: حدثنا محمد بن عمر بن واقد الأسلمي قاضي الشرقية، قال: حدثنا إبراهيم بن إسماعيل بن أبي حبيبة الأشهلي، عن داود بن الحصين، عن أبي غطفان،

Al Sheykh, by his chain, said, 'A group informed us, among whom were Al Husayn Bin Ubeydullah, and Ahmad Bin Abdoun, and Abu Talib Ibn Arfat, and Abu Al Hassan Al Saffar, and Abu Ali Al Hassan Bin Ismail Bin Ashnaan, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani, from Ahmad Bin Sufyan Bin Al Abbas Al Nahwy, from Ahmad Bin Ibeyd Bin Nasih, from Muhammad Bin Umar Bin Waqad Al Aslamy, the eastern judge, from Ibrahim Bin Ismail Bin Abu Habiba Al Ash'haly, from Dawood Bin Al Haseyn, from Abu Ghatfaan,

عن ابن عباس، قال: اجتمع المشركون في دار الندوة ليتشاوروا في أمر رسول الله (صلى الله عليه و آله)، فأتى جبرئيل رسول الله (صلى الله عليه و آله) و أخبره الخبر، و أمره أن لا ينام في مضجعه تلك الليلة، فلما أراد رسول الله (صلى الله عليه و آله) المبيت أمر عليا (عليه السلام) أن يبيت في مضجعه تلك الليلة، فبات علي (عليه السلام) و تغشى ببرد أخضر حضرمي كان رسول الله (صلى الله عليه و آله) ينام فيه، و جعل السيف إلى جنبه.

(It has been narrated) from Ibn Abbas, who said, 'The Polytheists gathered in the house of Al-Nadwa in order to hold consultations regarding Rasool-Allah[saww]. So

[1654] مجمع البيان 4: 823
[1655] مجمع البيان 4: 824

Jibraeel[as] came to Rasool-Allah[saww] and informed him[saww] of the News, and ordered him[saww] that he[saww] should not sleep in his[saww] bed that night. So when Rasool-Allah[saww] intended to sleep, he[saww] ordered Ali[asws] that he[asws] should sleep in his[saww] bed instead during that night. So Ali[asws] slept and covered himself[asws] with a green cloak which Rasool-Allah[saww] used to sleep in, and kept his[asws] sword by his[asws] side.

فلما اجتمع أولئك النفر من قريش يطوفون و يرصدونه يريدون قتله، فخرج رسول الله (صلى الله عليه و آله) و هم جلوس على الباب، و عددهم خمسة و عشرين رجلا، فأخذ حفنة من البطحاء، ثم جعل يذرها على رؤوسهم، و هو يقرأ: يس وَ الْقُرْآنِ الْحَكِيمِ حتى بلغ فَأَغْشَيْناهُمْ فَهُمْ لا يُبْصِرُونَ فقال لهم قائل: ما تنتظرون؟ قالوا: محمدا.

So when those (Polytheists) number from the Qureysh gathered encircling and observing, intending to kill him[asws], so Rasool-Allah[saww] went out whilst they were seated by the door, and they numbered fifteen men. So he[saww] grabbed a handful of the plain then made its leaves to be over their heads, and he[saww] reciting ***[36:1] Ya Seen [36:2] I swear by the Wise Quran*** up to ***[36:9] so We have Covered them over, so they are not seeing***. So someone said to them, 'What are you all waiting for?' They said, 'Muhammad[saww]'.

قال: خبتم و خسرتم، قد- و الله- مر بكم، فما منكم رجل إلا و قد جعل على رأسه ترابا. قالوا: و الله ما أبصرناه. قال: فأنزل الله عز و جل: وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَيْرُ الْماكِرِينَ.

He said, 'You have failed and you have lost. By Allah[azwj], he[saww] has passed by you all. So there was not a single man among you except that he[saww] made the dust to be upon his head'. They said, 'By Allah[azwj], we have not seen him[saww]'. He[asws] said: 'Thus Allah[azwj] Mighty and Majestic Revealed ***[8:30] And when those who disbelieved plotted against you that they might confine you or slay you or drive you away; and they plotted and Allah Planned; and Allah is the best of planners***'.[1656]

عن زرارة و حمران، عن أبي جعفر و أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله تعالى: وَ اللَّهُ خَيْرُ الْماكِرِينَ. قالا: «إن رسول الله (صلى الله عليه و آله) قد كان لقي من قومه بلاء شديدا حتى أتوه ذات يوم و هو ساجد حتى طرحوا عليه رحم شاة، فأتته ابنته و هو ساجد لم يرفع رأسه، فرفعته عنه و مسحته،

From Zarara and Hamraan,

(It has been narrated) from Abu Ja'far[asws] and Abu Ja'far[asws], and Abu Abdullah[asws] regarding the Words of the High ***[8:30] and Allah is the best of planners***, said: 'Rasool-Allah[saww] had faced afflictions from his[saww] intense afflictions to the extent that one day they came to him[saww] one day whilst he[saww] was in prostration, and dumped the womb of a sheep upon him[saww]. So his[saww] daughter came over, and he[saww] was in prostration and did not raise his[saww] head, so she[asws] raised it from him[saww] and anointed him[saww].

ثم أراه الله بعد ذلك الذي يحب، إنه كان ببدر و ليس معه غير فارس واحد، ثم كان معه يوم الفتح اثنا عشر ألفا، حتى جعل أبو سفيان و المشركون يستغيثون،

Then, after that, Allah[azwj] Showed him[saww] what he[saww] loved. He[saww] was at Badr and there was nothing with him[saww] except for one horse, then on the day of victory (over

[1656] الأمالي 2: 60

Makkah) he[saww] had twelve thousand with him[saww], to the extent that Abu Sufyan and the Polytheists went on to cry out for help.

ثم لقي أمير المؤمنين (عليه السلام) من الشدة و البلاء و التظاهر عليه، و لم يكن معه أحد من قومه بمنزلته، أما حمزة فقتل يوم أحد، و أما جعفر فقتل يوم مؤتة».

Then Amir-ul-Momineen[asws] faced difficulties, and the afflictions, and their false pretences against him[asws], and there was no one with him[asws] from his[asws] people of stature. As for Hamza[as], so he[as] was killed on the day (battle) of Ohad, and as for Ja'far[as], he[as] was killed on the day (battle) of Mu'ta'.[1657]

VERSES 31 - 33

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا ۙ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {31} وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ {32} وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ {33}

[8:31] And when Our Verses are recited to them, they say: We have heard indeed; if we had so desired we could say the like of this; these are nothing but stories of the ancients [8:32] And when they said: O Allah! If this is the Truth from You, then Rain upon us stones from the sky or Inflict upon us a painful Punishment [8:33] But Allah was not going to Punish them whilst you were among them, nor is Allah going to Punish them whilst yet they ask for Forgiveness

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَاتَ يَوْمٍ جَالِساً إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهاً مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَإٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

'One day Rasool Allah[saww] was explaining (matters) in a session, when Amir-ul-Momineen[asws] came over. Rasool Allah[saww] said to him[asws] that: 'In you[asws] there is a similarity with Isa[as] Bin Maryam[as], and had it not been for a sect from my[saww] community saying regarding you[asws] what the Christians are saying regarding Isa[as] Bin Maryam[asws], I[saww] would have said regarding you[asws] such words that none from the people would pass by you[asws] except that he would take the dust from under your[asws] feet seeking Blessings by that'.

قَالَ فَغَضِبَ الْأَعْرَابِيَّانِ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنَ مَرْيَمَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قالُوا أَ آلِهَتُنا خَيْرٌ أَمْ هُوَ ما ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ وَ لَوْ نَشاءُ لَجَعَلْنا مِنْكُمْ يَعْنِي مِنْ بَنِي هَاشِمٍ مَلائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

He[asws] said: 'Two Arabs became angered along with Al-Mugheira Bin Sho'bat as well a number from the Qureish among them. So they said, 'He[saww] was not happy until

[1657] تفسير العيّاشي 2: 54/ 43

he[saww] struck an example for the son[asws] of his[saww] uncle[as] with Isa[as] Bin Maryam[as]. So Allah[azwj] Revealed unto His[azwj] Prophet[saww] Saying: ***[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule) [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Ineed, they are a contentious people. [43:59] He was naught but a servant on whom We Bestowed favour, and We made him an example for the children of Israel [43:60] And if it were Our Will, We could make angels from amongst you*** meaning the Clan of Hashim[as], ***"succeeding each other on the earth"***

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفِهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كانَ هذا هُوَ الْحَقَّ مِنْ عِنْدِكَ أَنَّ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرَقْلًا بَعْدَ هِرَقْلٍ فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

He[asws] said: 'Al-Haaris Bin Amro Al-Fahry became angry and said, 'Our Allah[azwj]! If this was the truth from You[azwj] that the Clan of Hashim[as] will be inheriting from Heraclius and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment'. So Allah[azwj] Revealed against the words of Al-Haaris and this Verse Came down: ***[8:33] But Allah was not going to Punish them whilst you were among them, nor is Allah going to Punish them whilst yet they ask for Forgiveness***.

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبْتَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئاً مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he[saww] said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad[saww], but you[saww] have made for all of the Qureish something from what is in your[saww] hands, for the Clan of Hashim[as] have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أَرْحَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جَنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet[saww] said to him: 'That is not up to me[saww], but that is up to Allah[azwj] Blessed and High'. He said, 'O Muhammad[saww], my heart does not incline me for the repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دافِعٌ مِنَ اللَّهِ ذِي الْمَعارِجِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرَؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهِ نَزَلَ بِهَا جَبْرَئِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهِ مُثْبَتٌ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام)

Then Revelation Came to the Prophet[saww] Saying: ***"[70:1] One demanding, demanded the chastisement which must befall [70:2] Upon the disbelievers, of the Wilayah of Ali[asws] which none can repel [70:3] From Allah, Lord of the Ascending Stairways"***. He (the narrator) said, 'I said, 'May I be sacrificed for you[asws], we do not read it like this'. He[asws] said: 'By Allah[azwj]! This is how Jibraeel Descended with it upon Muhammad[saww], and by Allah[azwj], this is how it is recorded in the Parchment (Mus'haf) of Fatima[asws]'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خابَ كُلُّ جَبَّارٍ عَنِيدٍ .

So the Rasool Allah[saww] said to those who were around him[saww] from the hypocrites: 'Go to your companion, for he has got what he was seeking for'. Allah[azwj] Mighty and Majestic Said: ***"[14:15] And they asked for Judgement and every stubborn opposer was disappointed"***.[1658]

حدثنا محمد بن عبد الحميد عن حيان عن ابيه عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله وهو في نفر من اصحابه ان مقامي بين اظهركم ومفارقتي خير لكم فقام إليه جابر بن عبد الله الانصاري وقال يا رسول الله صلى الله عليه وآله وسلم اما مقامك بين اظهرنا فهو خير لنا فكيف يكون مفارقتك ايانا خير لنا قال اما مقامي بين اظهركم ان الله يقول وما كان الله ليعذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون يعذبهم بالسيف واما مفارقتي اياكم فانه خير لكم فان اعمالكم تعرض على كل اثنين وكل خميس فما كان من حسن حمدت الله عليه وما كان من سيئ استغفرت الله لكم.

It has been narrated to us by Muhammad Bin Abdul Hameed, from Hayaan, from his father, who has narrated:

'Abu Ja'far[asws] says that the Rasool-Allah[saww] said, and he[saww] was among a number of his[saww] companions, that: 'My[saww] presence among you and my[saww] separation (from you, both) are better for you'. Jabir Abdullah Al-Ansary stood up and said, 'O Messenger of Allah[saww], but your[saww] stay among us, it is better for us. How can your[saww] separation from us be better for us?' He[saww] said: 'As for my[saww] stay among you, is that Allah[azwj] has Said: ***[8:33] But Allah was not going to Punish them whilst you were among them, nor is Allah going to Punish them whilst yet they ask for Forgiveness***, Punishing them by the sword. And, as for my[saww] separation from you being better for you, because your deeds will get presented to me[saww] every Monday and Thursday. For what will be from good, I[saww] shall Praise Allah[azwj], and what will be from bad, I[saww] will seek Forgiveness from Allah[azwj] for you'.[1659]

VERSES 34 - 37

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {34} وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {35}

[8:34] And what (excuse) have they that Allah should not Punish them while they hinder (men) from the Sacred Masjid and they were not its guardians; its guardians are only those who are pious, but most of them do not know [8:35] And what is their prayer before the House except for whistling and clapping of hands; so taste them the Punishment, for you disbelieved

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ {36} لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {37}

[8:36] Surely those who disbelieve are spending their wealth to hinder (people) from the Way of Allah; so they shall spend it, then it shall be to them a regret, then they shall be overcome; and those who disbelieve shall be driven to Hell

[1658] الكافي 8: 57/ 18
[1659] Basaair Al Darajaat – P 9 Ch 13 H 5

[8:37] That Allah might Separate the bad from the good, and Place the bad, heaped upon the other then cast it into Hell; these it is that are the losers

الطبرسي: معناه و ما أولياء المسجد الحرام إلا المتقون. قال: و هو المروي عن أبي جعفر (عليه السلام).

Al-Tabarsy –

'It Means that there cannot be the guardians of the Sacred Masjid except for the pious' (the Masoom[asws]- a Prophet[asws] or an Imam[asws]). – and it is reported from Abu Ja'far[asws]'.[1660]

VERSE 38

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ {38}

[8:38] Say to those who disbelieve, if they cease (from persecuting the Believers), then their past (sins) shall be Forgiven; but if they return (keep on repeating these sins), then what happened to the ancients would be for them

العياشي: عن علي بن دراج الأسدي، قال: دخلت على أبي جعفر (عليه السلام)، فقلت له: إني كنت عاملا لبني امية، فأصبت مالا كثيرا، فظننت أن ذلك لا يحل لي. قال: «فسألت عن ذلك غيري؟» قال: قلت: قد سألت، فقيل لي: إن أهلك و مالك و كل شيء لك حرام. قال: «ليس كما قالوا لك».

Al Ayyashi, from Ali Bin Daraaj Al-Asady who said,

'I came up to Abu Ja'far[asws] so I said to him[asws], 'I used to be an office bearer of the Clan of Umayya, and so I attained a lot of wealth. I am thinking that this is not permissible for me'. He[asws] said: 'Have you asked about that anyne other than me[asws]?' I said, 'I did ask, so it was said to me, 'Your family and your wealth, and every thing is Prohibited for you'. He[asws] said: 'It is not as they have said it to you'.

قال: قلت: جعلت فداك فلي توبة؟ قال: «نعم، توبتك في كتاب الله قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ ما قَدْ سَلَفَ».

I said, 'May I be sacrificed for you! Is there repentance for me?' He[asws] said: 'Yes! Your repentance is in the Book of Allah[azwj] ***[8:38] Say to those who disbelieve, if they cease (from persecuting the Believers), then their past (sins) shall be Forgiven***'.[1661]

VERSES 39 & 40

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ {39} وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۚ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ {40}

[8:39] And fight with them until there is no more persecution and all of the Religion is only for Allah; but if they cease, then surely Allah Sees what they do [8:40] And if they turn back, then know that Allah is your Guardian; most excellent is the Guardian and most excellent the Helper

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[1660] مجمع البيان 4: 829

[1661] تفسير العيّاشي 2: 55/ 47.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ قاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَقَالَ لَمْ يَجِئْ تَأْوِيلُ هَذِهِ الْآيَةِ بَعْدُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) رَخَّصَ لَهُمْ لِحَاجَتِهِ وَ حَاجَةِ أَصْحَابِهِ فَلَوْ قَدْ جَاءَ تَأْوِيلُهَا لَمْ يَقْبَلْ مِنْهُمْ لَكِنَّهُمْ يُقْتَلُونَ حَتَّى يُوَحَّدَ اللَّهُ عَزَّ وَ جَلَّ وَ حَتَّى لَا يَكُونَ شِرْكٌ.

Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr Bin Azina, from Muhammad Bin Muslim who said:

I said to Abu Ja'far[asws], 'The Words of Allah[azwj] Mighty and Majestic: ***[8:39] And fight with them until there is no more persecution and all of the Religion is only for Allah***, So he[asws] said: 'The case to which this Verse applies has not come yet. The Rasool Allah[saww] allowed them (the non-Muslims) for his[saww] need and the needs of his[saww] companions. Had there come the case of its implementation, he[saww] would not have accepted from them, but they would not spare their lives until they would have accepted the Oneness of Allah[azwj] Mighty and Majestic and until they would not have remained any Polytheism (Shirk)'.[1662]

العياشي: عن زرارة، قال: قال أبو عبد الله (عليه السلام): «سئل أبي عن قول الله عز و جل: وَ قاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ، فقال: إنه لم يجيء تأويل هذه الآية، و لو قد قام قائمنا بعد، سيرى من يدركه ما يكون من تأويل هذه الآية، و ليبلغن دين محمد (صلى الله عليه و آله) ما بلغ الليل حتى لا يكون شرك على ظهر الأرض كما قال الله».

Al Ayyashi, from Zarara who said,

'Abu Abdullah[asws] said: 'I[asws] asked my[asws] father[asws] about the Words of Allah[azwj] Mighty and Majestic ***[8:39] And fight with them until there is no more persecution and all of the Religion is only for Allah***, so he[asws] said: 'The explanation of this Verse has not come yet. And when our[asws] Qaim[asws] rises afterwards, so we shall see what is to be realised from the explanation of this Verse. And the Religion of Muhammad [saww] shall reach what the night has reached until there shall not remain any Polytheism upon the back of the earth just as Allah[azwj] has Said'.[1663]

VERSE 41

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {41}

[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We Revealed to Our servant, on the Day of Distinction, the day on which the two parties met; and Allah has Power over all things

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا يَفْتَرُونَ وَ يَقْذِفُونَ مَنْ خَالَفَهُمْ فَقَالَ لِي الْكَفُّ عَنْهُمْ أَجْمَلُ ثُمَّ قَالَ وَ اللَّهِ يَا أَبَا حَمْزَةَ إِنَّ النَّاسَ كُلَّهُمْ أَوْلَادُ بَغَايَا مَا خَلَا شِيعَتَنَا قُلْتُ كَيْفَ لِي بِالْمَخْرَجِ مِنْ هَذَا فَقَالَ لِي يَا أَبَا حَمْزَةَ كِتَابُ اللَّهِ الْمُنْزَلُ يَدُلُّ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لَنَا أَهْلَ الْبَيْتِ سِهَاماً ثَلَاثَةً فِي جَمِيعِ الْفَيْءِ ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ

[1662] Al Kafi – H 14691
[1663] تفسير العيّاشي 2: 56

خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى وَ الْيَتامى وَ الْمَساكِينِ وَ ابْنِ السَّبِيلِ فَنَحْنُ أَصْحَابُ الْخُمُسِ وَ الْفَيْءِ وَ قَدْ حَرَّمْنَاهُ عَلَى جَمِيعِ النَّاسِ مَا خَلَا شِيعَتَنَا

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Aasim Bin Humeyd, from Abu Hamza, who has narrated the following:

I asked Abu Ja'far[asws] that, 'Some of our companions are fabricating (Hadeeth) and throwing them against the ones who oppose them'. So he[asws] said to me: 'Refraining from them is more beautiful'. Then said: 'By Allah[azwj], O Abu Hamza! The people, all of them, are the children of the transgressors (adultery) except for our[asws] Shiah'. I said, 'How can there be a way out for me, from this?' So he[asws] said to me: 'The Revealed Book of Allah[azwj] has Evidences against them. Surely, Allah[azwj] Made for us[asws] the People[asws] of the Household three portions in the whole of the spoils of war (Al-Fey). Then Allah[azwj] Said: ***[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin and the orphans and the needy and the wayfarer***. So we[asws] are the owners of *Al-Khums* (the fifth), and the spoils of war (Al-Fey), and it has been Made unlawful to all the people except for our[asws] Shiah.

وَ اللَّهِ يَا أَبَا حَمْزَةَ مَا مِنْ أَرْضٍ تُفْتَحُ وَ لَا خُمُسٍ يُخْمَسُ فَيُضْرَبُ عَلَى شَيْءٍ مِنْهُ إِلَّا كَانَ حَرَاماً عَلَى مَنْ يُصِيبُهُ فَرْجاً كَانَ أَوْ مَالًا وَ لَوْ قَدْ ظَهَرَ الْحَقُّ لَقَدْ بِيعَ الرَّجُلُ الْكَرِيمَةُ عَلَيْهِ نَفْسُهُ فِيمَنْ لَا يَزِيدُ حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ لَيَفْتَدِي بِجَمِيعِ مَالِهِ وَ يَطْلُبُ النَّجَاةَ لِنَفْسِهِ فَلَا يَصِلُ إِلَى شَيْءٍ مِنْ ذَلِكَ وَ قَدْ أَخْرَجُونَا وَ شِيعَتَنَا مِنْ حَقِّنَا ذَلِكَ بِلَا عُذْرٍ وَ لَا حَقٍّ وَ لَا حُجَّةٍ

By Allah[azwj], O Abu Hamza! There is no land which has been conquered, and no fifth (Khums) has been applied on anything from it except that it was unlawful for the one who received it for his genitals or assets. And if the truth were to appear (Al-Qaim[asws]) the man would be desperate to sell himself cheaply to the extent that the man from among them would be prepare to ransom himself with all of his wealth, and seek the salvation for himself. So he will not achieve anything from that. And they have taken us[asws] and our[asws] Shiah out from those rights of ours without an excuse, or right, or proof'.[1664]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، و محمد بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: وَ اعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى، قال: «أمير المؤمنين و الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama, and Muhammad Bin Abdullah, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the High ***[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin***. He[asws] said: 'Amir-ul-Momineen[asws] and the Imams[asws]'.[1665]

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ اعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى، قال: «هم قرابة رسول الله (صلى الله عليه و آله)، و الخمس لله و للرسول و لنا».

[1664] Al Kafi – H 14879 (Extract)
[1665] الكافي 1: 342/ 12

And from him (Al Kulayni), from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abaan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin***, said: 'They are the near of kin of Rasool-Allah[saww], and the fifth (Al-Khums) is for Allah[azwj] and for the Rasool[saww] and for us[asws]'.[1666]

و عنه: بإسناده عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، عن الرضا (عليه السلام)، قال: سئل عن قول الله عز و جل: وَ اعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى. فقيل له: فما كان لله، فلمن هو؟ فقال: «هو لرسول الله (صلى الله عليه و آله)، و ما كان لرسول الله فهو للإمام».

And from him, by his chain, from Ahmad Bin Muhammad, from Ahmad bin Muhammad Bin Abu Nasr,

(It has been narrated) from Al-Reza[asws], said, 'He[asws] was asked about the Words of Allah[azwj] Mighty and Majestic ***[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin***. So it was said to him[asws]: 'So whatever was for Allah, who would it be for?' So he[asws] said: 'It is for Rasool-Allah[saww], and whatever was for Rasool-Allah[saww], so it is for the Imam[asws]'.

فقيل له: أ رأيت إن كان صنف من الأصناف أكثر و صنف أقل، ما يصنع به؟ قال: «ذاك إلى الإمام، أ رأيت رسول الله (صلى الله عليه و آله) كيف يصنع؟ أليس إنما كان يعطي على ما يرى؟ كذلك الإمام».

So it was said to him[asws], 'Supposing that there was one category more and one category was less, what would be done with it?' He[asws] said: 'That is up to the Imam[asws]. Do you see how Rasool-Allah[saww] dealt with it? Is it not that he[saww] gave out as he[saww] saw it to be proper? Like that is how it will be (dealt with) by the Imam[asws]'.[1667]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن عبد الصمد بن بشير، عن حكيم مؤذن بني عبس، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: وَ اعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى. فقال أبو عبد الله (عليه السلام) بمرفقيه على ركبتيه، ثم أشار بيده، ثم قال: «هي و الله الإفادة يوما بيوم، إلا أن أبي جعل شيعته في حل ليزكوا».

And from him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Samad Bin Basheer, from Hakeym the Muazzin of the Clan of Abas who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] the High ***[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin***. So Abu Abdullah[asws] said by placing his[asws] elbows upon his[asws] knees, then gestured with his[asws] hand, then said: 'By Allah[azwj] these are the daily gains, except that my[asws] father[asws] made it to be Permissible for his[asws] Shiah in order to purify them'.[1668]

[1666] الكافي 1: 453/ 2
[1667] الكافي 1: 457/ 7
[1668] الكافي 1: 457/ 10

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن ضريس الكناسي، قال: قال أبو عبد الله (عليه السلام): «من أين دخل على الناس الزنا؟» قلت: لا أدري، جعلت فداك. قال: «من قبل خمسنا أهل البيت، إلا شيعتنا الأطيبين، فإنه محلل لهم بميلادهم».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Zareys Al Kunasy who said,

'Abu Abdullah[asws] said: 'From where does adultery enter upon the people?' I said, 'I don't know, may I be sacrificed for you[asws]'. He[asws] said: 'From accepting (consuming) our[asws] Khums of the People[asws] of the Household, except for our[asws] Shiah, for it is permissible for them in order to cleanse their births'.[1669]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن صباح الأزرق، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «إن أشد ما فيه الناس يوم القيامة أن يقوم صاحب الخمس فيقول: يا رب، خمسي. و قد طيبنا ذلك لشيعتنا لتطيب ولادتهم، و لتزكوا ولادتهم».

And from him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sabah Al Azraq, from Muhammad Bin Muslim,

from one of them[asws] (5th or 6th Imam[asws]) having said: 'The most difficult state in which the people would be on the Day of Judgement is when the owner of Al Khums would stand and say, 'O Lord[azwj], my[asws] Khums'. And we have allowed (gifted) it for our[asws] Shiah in order to make goodly their births, and purify their births'.[1670]

و عنه: عن أحمد بن الحسن بن علي بن فضال، عن أبيه، عن عبد الله بن بكير، عن بعض أصحابه، عن أحدهما (عليهما السلام)، في قول الله تعالى: وَ اعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى وَ الْيَتامى وَ الْمَساكِينِ وَ ابْنِ السَّبِيلِ.

And from him (Al Sadouq), from Ahmad Bin Al Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from one of his companions,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]), regarding the Words of Allah[azwj] ***[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin***.

قال: «خمس الله عز و جل للإمام، و خمس الرسول للإمام، و خمس ذي القربى لقرابة الرسول و الإمام، و اليتامى يتامى آل الرسول، و المساكين منهم، و أبناء السبيل منهم، فلا يخرج منهم إلى غيرهم».

He[asws] said: 'Khums (part) of Allah[azwj] Mighty and Majestic is for the Imam[asws], and Khums of the Rasool[saww] is for the Imam[asws], and Khums of the next of kin of the Rasool[saww] is for the Imam[asws], and the orphans are the orphans of the Progeny[asws] of Rasool[saww], and the poor among them, and the wayfarer from among them. So do not take from them (to give it) to others'.[1671]

عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «في تسعة عشر من شهر رمضان يلتقي الجمعان». قلت: ما معنى قوله: «يلتقي الجمعان؟» قال: «يجتمع فيها ما يريد من تقديمه و تأخيره و إرادته و قضائه».

From Is'haq Bin Amaar,

[1669] الكافي 1: 459/ 16
[1670] الكافي 1: 459/ 20
[1671] التهذيب 4: 125/ 361

(It has been narrated) from Abu Abdullah[asws] having said: 'The nineteenth of the Month of Ramadhan ***[8:41] on the Day of Distinction, the day on which the two parties met***'. I said, 'What is the Meaning of His[azwj] words ***[8:41] the day on which the two parties met***?' He[asws] said: 'They gather in it what He[azwj] Intends from what is to proceed, and what is delayed, and His[azwj] Intention, and its fulfilment'.[1672]

عن عمرو بن سعيد، قال: جاء رجل من أهل المدينة في ليلة الفرقان حين التقى الجمعان، فقال المدني: هي ليلة سبع عشرة من رمضان، قال: فدخلت على أبي عبد الله (عليه السلام)، فقلت له و أخبرته، فقال لي: «جحد المدني، أنت تريد مصاب أمير المؤمنين (عليه السلام)، إنه أصيب ليلة تسع عشرة من شهر رمضان، و هي الليلة التي رفع فيها عيسى بن مريم (عليه السلام)».

From Amro Bin Saeed who said,

'A man from the people of Al-Medina came during the night of the Criterion (ليلة الفرقان) ***[8:41] the day on which the two parties met***. So the Medinite man said, 'It is the seventeenth night of Ramadhan'. I came up to Abu Abdullah, so I said to him[asws] and informed him[asws] about it, so he[asws] said to me: 'The Medinite is denying it. What you are intending is the (night of the) attack upon Amir-ul-Momineen[asws]. He[asws] was attached on the night of the nineteenth of the Month of Ramadhan, and it is the night in which Isa Bin Maryam[as] ascended'.[1673]

بؤسي لما لقيت من هذه الأمة بعد نبيها من الفرقة وطاعة أئمة الضلال والدعاة إلى النار. ولم أعط سهم ذوي القربى منهم إلا لمن أمر الله بإعطائه الذين قال الله: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان)، فنحن الذين عنى الله بذي القربى واليتامى والمساكين وابن السبيل، كل هؤلاء منا خاصة لأنه لم يجعل لنا في سهم الصدقة نصيبا وأكرم الله نبيه صلى الله عليه وآله وأكرمنا أن يطعمنا أوساخ أيدي الناس.

Sulaym said,

'(Amir-ul-Momineen[asws] said): 'I[asws] what had been faced from this community after its Prophet[saww] from its sects and its obedience to the Imams (leaders) of misguidance and the callers to the Fire. And I[asws] will not give to those near relatives from among them except for the ones whom Allah[azwj] has Ordered to be given for whom He[azwj] has Said ***[8:41] if you believe in Allah and in that which We Revealed to Our servant, on the Day of Distinction, the day on which the two parties met; and Allah has Power over all things***, for we[asws] are the ones whom Allah[azwj] has Meant by 'the near relatives and the orphans and the poor and the travellers', all those are for us[asws] exclusively, because He[azwj] has not Made for us[asws] a share in the charity, and Allah[azwj] has Honoured His[azwj] Prophet[saww] and Honoured us[asws] by not Feeding us[asws] from the dirt of the hands of the people'.[1674]

VERSES 42 - 44

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۚ وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ ۙ وَلَٰكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ {42}

[8:42] When you were on the nearer side (of the valley) and they were on the farther side, while the caravan was in a lower place than you; and if you had

[1672] تفسير العيّاشي 2: 64/ 67
[1673] تفسير العيّاشي 2: 64/ 68.
[1674] Kitab Sulaym Bin Qays Al Hilali – H 18 (Extract)

mutually made an appointment, you would certainly have broken away from the appointment, but - in order that Allah might Bring about a matter which was to be done, that he who would perish would do so after clear proof, and he who would live might live after clear proof; and most surely Allah is Hearing, Knowing

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {43}
وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {44}

[8:43] When Allah Showed them to you in your dream as few; and if He had Shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the chests [8:44] And when He Showed them to you, when you met, as few in your eyes and He Made you to appear little in their eyes, in order that Allah might Bring about a matter which was to be done, and to Allah all affairs are to return

العياشي: عن محمد بن يحيى، عن أبي عبد الله (عليه السلام)، في قوله: وَ الرَّكْبُ أَسْفَلَ مِنْكُمْ. قال: «أبو سفيان و أصحابه».

Al-Ayyashi, from Muhammad Bin Yahya,

(It has been narrated) from Abu Abdullah[asws], regarding His[azwj] Words ***[8:42] while the caravan was in a lower place than you***, said: 'Abu Sufyan and his companions'.[1675]

عَنْهُ عَنْ أَبَانٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ إِبْلِيسُ يَوْمَ بَدْرٍ يُقَلِّلُ الْمُسْلِمِينَ فِي أَعْيُنِ الْكُفَّارِ وَ يُكَثِّرُ الْكُفَّارَ فِي أَعْيُنِ الْمُسْلِمِينَ فَشَدَّ عَلَيْهِ جَبْرَئِيلُ (عليه السلام) بِالسَّيْفِ فَهَرَبَ مِنْهُ وَ هُوَ يَقُولُ يَا جَبْرَئِيلُ إِنِّي مُؤَجَّلٌ إِنِّي مُؤَجَّلٌ حَتَّى وَقَعَ فِي الْبَحْرِ

From him, from Abaan, from Zurara, who has narrated:

Abu Ja'far[asws] having said: 'On the Day of Badr, Iblees[la] used to belittle the Muslims in the eyes of the infidels, and magnify the infidels in the eyes of the Muslims. So Jibrael[as] pulled the sword against him[la] and he[la] fled from him[as] and he[la] was saying, 'O Jibraeel[as], I[la] have been Granted a term, I[la] have been Granted a term', until he[la] ended up in the sea'.

قَالَ زُرَارَةُ فَقُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) لِأَيِّ شَيْءٍ كَانَ يَخَافُ وَ هُوَ مُؤَجَّلٌ قَالَ يَقْطَعُ بَعْضَ أَطْرَافِهِ.

Zurara (the narrator) said, 'So I said to Abu Ja'far[asws], 'What was it that he[la] was afraid of since he[la] had been Granted a specific term?' He[asws] said: 'Some parts of his[la] sides to be cut off'.[1676]

[1675] الأمالي 1: 180
[1676] Al Kafi – H 14867

VERSES 45 - 49

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {45} وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {46} وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۚ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ {47}

[8:45] O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful [8:46] And obey Allah and His Rasool and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient [8:47] And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the Way of Allah, and Allah Comprehends what they do

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ ۖ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ {48} إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {49}

[8:48] And when the Satan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is Severe in Punishment [8:49] When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise

العياشي: عن عمرو بن أبي المقدام، عن أبيه، عن علي بن الحسين (عليه السلام)، قال: «لما عطش القوم يوم بدر انطلق علي (عليه السلام) بالقربة يستسقي، و هو على القليب، إذ جاءت ريح شديدة ثم مضت، فلبث ما بدا له، ثم جاءت ريح أخرى ثم مضت، ثم جاءته اخرى كادت أن تشغله و هو على القليب، ثم جلس حتى مضت.

Al Ayyashi, from Amro Bin Abu Al Maqdaam, from his father,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: 'When the people of the day (battle) of Badr were thirsty, Ali[asws] went with a canteen for water. And he[asws] was upon the well when there was a strong gust of wind which then subsided. So he[asws] waited for what it seemed to him[asws]. Then there was another gust of wind, which then passed. Then came another whilst he[asws] was pre-occupied at the well. Then he[asws] sat down until it passed.

فلما رجع إلى رسول الله (صلى الله عليه و آله) أخبره بذلك، فقال رسول الله (صلى الله عليه و آله). أما الريح الأولى فيها جبرئيل مع ألف من الملائكة، و الثانية فيها ميكائيل مع ألف من الملائكة، و الثالثة فيها إسرافيل مع ألف من الملائكة، و قد سلموا عليك، و هم مدد لنا، و هم الذين رآهم إبليس فنكص على عقبيه، يمشي القهقرى حين يقول: إِنِّي أَرى ما لا تَرَوْنَ إِنِّي أَخافُ اللَّهَ وَ اللَّهُ شَدِيدُ الْعِقابِ».

So when he[asws] returned to Rasool-Allah[saww], he[asws] informed him[saww] about that, so Rasool-Allah[saww] said: 'As for the first gust of wind – in it was Jibraeel[as] along with a thousand from the Angels; and the second – in it was Mikaeel[as] along with a thousand from the Angels; and the third – in it was Israfeel[as] along with a thousand from the Angels. And they (all) sent greetings upon you[asws], and they are a help for us, and they are the ones whom Iblees[la] saw and retreated on his[la] heels, walking

backwards where he[la] said, ***[8:48] surely I see what you do not see, surely I fear Allah; and Allah is Severe in Punishment***'.[1677]

VERSES 50 - 54

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا ۙ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ {50} ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {51}

[8:50] And if only you could see when the Angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the Punishment of burning [8:51] This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants

كَدَأْبِ آلِ فِرْعَوْنَ ۙ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ {52} ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۙ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {53} كَدَأْبِ آلِ فِرْعَوْنَ ۙ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا ظَالِمِينَ {54}

[8:52] In the manner of the people of Pharaoh and those before them; they disbelieved in Allah's Signs, therefore Allah Seized them on account of their sins; surely Allah is Strong, Severe in Punishing [8:53] This is because Allah has never changed a Favour which He has Conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing [8:54] In the manner of the people of Pharaoh and those before them; they rejected the Signs of their Lord, therefore We Destroyed them on account of their sins and We Drowned Pharaoh's people, and they were all unjust

- ما يتمثل للمنافقين عند حضور ملك الموت: -

THERE IS NO SITUATION LIKE THAT OF THE HYPOCRITE IN THE PRESENCE OF THE ANGEL OF DEATH

قال الامام (عليه السلام): عن أبيه، عن جده، عن رسول الله (صلى الله عليه وآله)، قال: ما من عبد ولا أمة أعطى بيعة أمير المؤمنين علي (عليه السلام) في الظاهر، ونكثها في الباطن وأقام على نفاقه إلا وإذا جاءه ملك الموت ليقبض روحه تمثل له إبليس وأعوانه. وتمثل النيران وأصناف عذابها لعينيه وقلبه ومقاعده من مضايقها.

The Holy Imam Hassan Al Askari[asws] said relating from his[asws] father[asws] from his[asws] forefather[asws] from Rasool-Allah[saww] that: 'There is no servant nor community who gave allegiance to Amir-ul-Momineen Ali[asws] apparently, and rebelled inwardly, was steadfast in his hypocrisy but that the Angel of death captured his soul like that of Satan[la] and his[la] associates, and made him see the torment of the Fires and various types of punishments, by his eyes, and his heart and his abode therein experiencing the taste of Punishment.'

وتمثل له أيضا الجنان ومنازله فيها لو كان بقي على إيمانه، ووفى ببيعته فيقول له ملك الموت: انظر فتلك الجنان التي لا يقدر قدر سرائها وبهجتها وسرورها إلا الله رب العالمين كانت معدة لك، فلو كنت بقيت على ولايتك لاخي محمد رسول الله (صلى الله عليه وآله) كان إليها مصيرك يوم فصل القضاء، لكنك (نكثت وخالفت) فتلك النيران وأصناف عذابها

[1677] تفسير العيّاشي 2: 65/ 70

وزبانيتها ومرزباتها وأفاعيها الفاغرة أفواهها، وعقاربها الناصبة أذنابها، وسباعها الشائلة مخالبها، وسائر أصناف عذابها هو لك وإليها مصيرك. فعند ذلك يقول: " يا ليتنى اتخذت مع الرسول سبيلا " فقبلت ما أمرني والتزمت من موالاة علي (عليه السلام) ما ألزمني.

'And likewise, he made to view the Gardens and the stations therein for those that remained on their beliefs and faithful to the allegiance (of Amir ul Momaneen[asws]). The Angel of death says to them: 'Look! These are the Gardens and the pleasures you cannot even perceive which Allah[azwj] the Lord[azwj] of the worlds had Prepared for those, who had remained in the friendship of the brother of Muhammad[saww] Rasool-Allah[saww] and that would have been your destiny too, but you rebelled and opposed and these are the Fires and its various types of punishments and the tentacles of creatures and other types of punishments are for you and now this is what you had earned.

They will then lament: "'Oh, only if we had taken along the path of the Rasool[saww]." If only I had accepted what he[saww] had ordered me to do and obligated upon myself the Wilayah of Ali[asws] which he[saww] had deemed obligatory for me.'[1678]

VERSE 55

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ {55}

[8:55] Surely, the vilest of animals in Allah's sight are those who disbelieve, for they will not believe

علي بن إبراهيم: قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد ابن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (صلوات الله عليه)، في قوله: إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لا يُؤْمِنُونَ. قال أبو جعفر (عليه السلام): «نزلت في بني أمية، فهم شر خلق الله، هم الذين كفروا في باطن القرآن، فهم لا يؤمنون».

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

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[8:55] Surely the vilest of animals in Allah's sight are those who disbelieve, then they will not believe***. Abu Ja'far[asws] said: 'It was Revealed regarding the Clan of Umayya, so they are the most evil of the creatures of Allah[azwj]. They are the ones who did not believe in the esoteric of the Quran, so they will not believe (ever)'.[1679]

VERSES 56 - 58

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ {56} فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ {57} وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ {58}

[8:56] Those with whom you made an agreement, then they break their agreement every time and they do not fear [8:57] Therefore if you overcome them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful [8:58] And if you fear treachery on the part

[1678] Tafseer Imam Hassan Al Askari[asws] – S 66
[1679] تفسير القمّي 1: 279

of a people, then throw back to them (the agreement) on terms of equality; surely Allah does not love the treacherous

علي بن إبراهيم: نزلت في معاوية لما خان أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim said,

'It was Revealed regarding Muawiya when he betrayed Amir-ul-Momineen[asws]'.[1680]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن بعض أصحابه، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ثلاث من كن فيه كان منافقا و إن صام و صلى و زعم أنه مسلم: من إذا ائتمن خان، و إذا حدث كذب، و إذا وعد أخلف.

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from one of his companions, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'There are three (characteristics) if one has them, he would be a hypocrite even though he may Fast and Pray and alleges that he is a Muslim – One who, when he is entrusted, betrays it, and when he narrates, lies, and when he promises, he goes against it.

إن الله عز و جل قال في كتابه: إِنَّ اللَّهَ لا يُحِبُّ الْخائِنِينَ، و قال: أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كانَ مِنَ الْكاذِبِينَ ، و في قوله عز و جل: وَ اذْكُرْ فِي الْكِتابِ إِسْماعِيلَ إِنَّهُ كانَ صادِقَ الْوَعْدِ وَ كانَ رَسُولًا نَبِيًّا «1».

Allah[azwj] Mighty and Majestic Said in His[azwj] Book ***[8:58] surely Allah does not love the treacherous*** and Said ***[24:7] then the Curse of Allah be on him if he is one of the liars***, and in the Words of the Mighty and Majestic ***[19:54] And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet***'.[1681]

VERSES 59 & 60

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ {59} وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ {60}

[8:59] And let not those who disbelieve reckon that they shall come in first; surely, they will not escape [8:60] And prepare against them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah Knows them; and whatever thing you will spend in Allah's Way, it will be paid back to you fully and you shall not be dealt with unjustly.

و عنه: بإسناده عن أحمد بن محمد، عن سعيد بن جناح، عن أبي خالد الزيدي، عن جابر، عن أبي جعفر (عليه السلام)، قال: «دخل قوم على الحسين بن علي (صلوات الله عليه) فرأوه مختضبا بالسواد، فسألوه عن ذلك، فمد يده إلى لحيته، ثم قال: أمر رسول الله (صلى الله عليه و آله) في غزاة غزاها أن يختضبوا بالسواد ليقووا به على المشركين».

[1680] تفسير القمي 1: 279.
[1681] الكافي 2: 221/ 8

And from him (Al Kulayni), by his chain, from Ahmad Bin Muhammad, from Saeed Bin Janaah, from Abu Khalid Al Zaydi, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'A group of people came up to Al-Husayn[asws] Bin Ali[asws], so they saw him[asws] dyeing (his[asws] hair and beard) with the black (colour). So they asked him[asws] about that. He[asws] extended his[asws] hand to his[asws] beard, then said: 'Rasool-Allah[saww] ordered during military expeditions that they should dye (their hair and beard) with the black (dye) in order to prevail against the Polytheists'.[1682]

ابن بابويه مرسلا في (الفقيه): قال الصادق (عليه السلام): في قول الله عز و جل وَ أَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ، قال: «منه الخضاب بالسواد».

Ibn Babuwayh with an unbroken chain, in Al Faqeeh said,

'Al-Sadiq[asws], said, 'Regarding the Words of Allah[azwj] Mighty and Majestic ***[8:60] And prepare against them whatever force you can***, he[asws] said: 'From it is the dyeing (hair and beard) with the black (dye)'.[1683]

العياشي: عن محمد بن عيسى، عمن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله: وَ أَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ، قال: «سيف و ترس».

Al Ayyashi, from Muhammad Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[8:60] And prepare against them whatever force you can***, he[asws] said: 'Sword and shield'.[1684]

VERSES 61

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {61}

[8:61] And if they incline towards peace, then incline to it and rely upon Allah; surely He is the Hearing, the Knowing

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن صفوان، عن ابن مسكان، عن الحلبي، عن أبي عبد الله، في قوله تعالى: وَ إِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَها، قلت: ما السلم؟ قال: «الدخول في أمرنا».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Safwaan, from Ibn Muskaan, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[8:61] And if they incline to*** aspects'.[1685] ***wards peace, then incline to it***. I said, 'What is the peace?' He[asws] said: 'The entering into our[asws] matter (Al-Wilayah)'.[1686]

[1682] الكافي 6: 481/ 4.
[1683] من لا يحضره الفقيه 1: 70/ 281، 282. (Extract)
[1684] تفسير العيّاشي 2: 66/ 73.
[1685] الأمالي: 179/ 3
[1686] الكافي 1: 343/ 16

VERSES 62 & 63

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ {62} وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ {63}

[8:62] And if they intend to deceive you - then surely Allah is Sufficient for you; He it is Who Strengthened you with His Help and with the Believers [8:63] And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise

ابن بابويه: قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا جعفر بن سلمة الأهوازي، عن إبراهيم بن محمد الثقفي، قال: حدثنا العباس بن بكار، عن عبد الواحد بن أبي عمرو، عن الكلبي، عن أبي صالح، عن أبي هريرة، عن رسول الله (صلى الله عليه و آله)، قال: «مكتوب على العرش: أنا الله لا إله إلا أنا، وحدي لا شريك لي، و محمد عبدي و رسولي، أيدته بعلي، فأنزل عز و جل: هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ فكان النصر عليا، و دخل مع المؤمنين، فدخل في الوجهين جميعا».

Ibn Babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from Ja'far Bin Salma Al Ahvazy, from Ibrahim Bin Muhammad Al Saqafy, from Al Abbas Bin Bakaar, from Abdul Wahid Bin Abu Amro, from Al Kalby, from Abu Salih, (It has been narrated) from Abu Hureyra,

from Rasool-Allah[saww] having said: 'It is inscribed upon the Throne: "I[azwj] am Allah[azwj]! There is no god except I[azwj], One with no associates for me[saww]! And Muhammad[saww] is My[azwj] servant and My[azwj] Rasool[saww], Strengthened by Ali[asws]. So Allah[azwj] Mighty and Majestic Revealed ***[8:62] He it is Who Strengthened you with His Help and with the Believers***. So the help was Ali[asws], and included with (it- the help) the Believers. So the inclusion was regarding all the aspects'.[1687]

و قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «إن هؤلاء قوم كانوا معه من قريش، فقال الله: فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ وَ أَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ ما فِي الْأَرْضِ جَمِيعاً ما أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَ لكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ فهم الأنصار، كان بين الأوس و الخزرج حرب شديدة و عداوة في الجاهلية، فألف الله بين قلوبهم، و نصر بهم نبيه (صلى الله عليه و آله)، فالذين ألف بين قلوبهم هم الأنصار خاصة».

And (Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'They were the people who were with him[saww] from the Qureysh, so Allah[azwj] Said ***[8:62] then surely Allah is Sufficient for you; He is the One Who Strengthened you with His Help and with the Believers [8:63] And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise***. So they were the Helpers (Al-Ansaar). There used to be an intense battle between the (tribes of) Al-Aws and the Al-Khazraj, and intense enmity during the pre-Islamic period, so Allah[azwj] (Caused) unity between their hears, and helped His[azwj] Prophet[saww] by them. So the ones for whom there was unity between their hearts, they were the Helpers (Al-Ansaar) in particular'.[1688]

[1687] الأمالي: 179/ 3
[1688] تفسير القمّي 1: 279.

VERSES 64 - 69

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ {64} يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {65}

[8:64] O Prophet! Allah is sufficient for you and (for) such of the believers as follow you [8:65] O Prophet! Urge the believers to the fighting; if there are twenty patient ones of you, they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not ponder

الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ {66} مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {67}

[8:66] For the present, Allah has Lightened your burden, and He Knows that there is weakness among you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's Permission, and Allah is with the patient ones [8:67] It is not for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ {68} فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {69}

[8:68] Were it not for an Ordinance from Allah that had already gone forth, surely there would have befallen you a great Punishment for what you had taken to [8:69] Eat then of the lawful and good (things) which you have acquired in war, and fear Allah; surely Allah is Forgiving, Merciful

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد، عن الحسن بن محبوب، عن الحسن بن صالح، عن أبي عبد الله (عليه السلام)، قال: كان يقول: «من فر من رجلين في القتال من الزحف فقد فر، و من فر من ثلاثة في القتال من الزحف فلم يفر».

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Hassan Bin Salih,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who flees from two me during the fighting from the marching so he has fled, and the one who flees from three (soldiers) during the fighting from the marching, so he has not fled ((i.e) retreats to join up with the back up forces)'.[1689]

العياشي: عن عمرو بن أبي المقدام، عن أبيه، عن جده: ما أتى علي يوم قط أعظم من يومين أتيا علي، فأما اليوم الأول فيوم قبض رسول الله (صلى الله عليه و آله)، و أما اليوم الثاني فو الله إني لجالس في سقيفة بني ساعدة، عن يمين أبي بكر، و الناس يبايعونه، إذ قال له عمر: يا هذا، ليس في يديك شيء ما لم يبايعك علي، فابعث إليه حتى يأتيك يبايعك، فإنما هؤلاء رعاع.

[1689] التهذيب 6: 174/ 432.

Al-Ayyashi, from Amro Bin Abu Al Maqdam, from his father,

(It has been narrated) from his grandfather who said, ‘There did not befall upon Ali[asws] any day more grievous than two days. So as for the first day, it was the passing away of Rasool-Allah[saww].

And as for the second day, so by Allah[azwj], I was seated in the tent (Saqeefa) of the Clan of Sa’da on the right of Abu Bakr, and the people were pledging their allegiances to him, when Umar said to him, ‘O you, there is nothing in your hands if Ali[asws] does not pledge his[asws] allegiance to you, therefore send for him to come and pledge his[asws] allegiance to you so that these people can see it’.

فبعث إليه قنفذا فقال له: اذهب فقل لعلي: أجب خليفة رسول الله (صلى الله عليه و آله). فذهب قنفذ، فما لبث أن رجع فقال لأبي بكر: قال لك: «ما خلف رسول الله أحدا غيري».

So, he sent Qunfuz to him[asws] and said to him, ‘Go and say to Ali[asws], ‘Answer to the Caliph of Rasool-Allah[saww]!’ So Qunfuz went. It was not long before he came back and said to Abu Bakr, ‘He[asws] is saying to you: ‘Rasool-Allah[saww] did not (appoint) anyone as a Caliph apart from me[asws]’.

قال: ارجع إليه فقل: أجب، فإن الناس قد أجمعوا على بيعتهم إياه، و هؤلاء المهاجرون و الأنصار يبايعونه، و قريش، و إنما أنت رجل من المسلمين، لك ما لهم و عليك ما عليهم. فذهب إليه قنفذ، فما لبث أن رجع، فقال: قال لك: «إن رسول الله (صلى الله عليه و آله) قال لي و أوصاني أن إذا واريته في حفرته لا أخرج من بيتي حتى أؤلف كتاب الله، فإنه في جرائد النخل و في أكتاف الإبل». قال: قال عمر: قوموا بنا إليه.

He said, ‘Return to him[asws] and say, ‘Answer, for the people have gathered upon pledging their allegiances to him , and these are the Emigrants and the Helpers pledging their allegiances, and Qureysh. But rather, you[asws] are only a man from the Muslims, for you[asws] is what is for them, and upon you[asws] is what is upon them’. So Qunfuz went to him[asws], and it was not long before he returned and said, ‘He[asws] is saying to you: ‘Rasool-Allah[saww] had said to me[asws], and bequeathed unto me[asws] that if I[asws] were to see him in this state, I[asws] am not to come out from my[asws] house until I[asws] compile the Book of Allah[azwj]. So it is in the leaves of the palm (tree) and the shoulder (bones) of the camels’. Umar said, ‘Arise with me to go to him[asws]!’

فقام أبو بكر و عمر و عثمان، و خالد بن الوليد، و المغيرة بن شعبة، و أبو عبيدة بن الجراح، و سالم مولى أبي حذيفة، و قنفذ، و قمت معهم، فلما انتهينا إلى الباب فرأتهم فاطمة (صلوات الله عليها) أغلقت الباب في وجوههم، و هي لا تشك أن لا يدخل عليها إلا بإذنها، فضرب عمر الباب برجله فكسره، ثم دخلوا فأخرجوا عليا (عليه السلام) ملببا.

So, there arose Abu Bakr, and Umar, and Usmaan, and Khalid Bin Waleed, and al-Mugheira Bin Sha’bba, and Abu Ubeyda Bin Al-Jarrah, and Saalim Mawla Abu Huzeyfa, and Qunfuz, and I arose with them. So when we ended up to the door, I saw Fatima[asws] who locked the door in their faces, and there is no doubt that she did not want them to enter without her[asws] permission. So Umar struck the door by his leg and broke it. Then they entered and brought Ali[asws] out with a rope around his[asws] neck.

فخرجت فاطمة (عليها السلام) فقالت: «يا أبا بكر، أ تريد أن ترملني من زوجي، و الله لئن لم تكف عنه لأنشرن شعري، و لأشقن جيبي و لآتين قبر أبي و لأصيحن إلى ربي» فأخذت بيد الحسن و الحسين (عليهما السلام) و خرجت تريد قبر النبي

(صلى الله عليه و آله)، فقال علي (عليه السلام) لسلمان: «أدرك ابنة محمد، فإني أرى جنبي المدينة يكفيان، و الله إن نشرت شعرها، و شقت جيبها، و أتت قبر أبيها، و صاحت إلى ربها لا يناظر بالمدينة أن يخسف بها و بمن فيها».

So, Fatima[asws] came out and she[asws] said: 'O Abu Bakr! Are you intending to widow me[asws] from my[asws] husband? By Allah[azwj], if you were not to desist I[asws] shall display my[asws] hair, and tear my[asws] pocket when I[asws] go to the grave of my[asws] father and shriek (complain) to my[asws] Lord[azwj]!' So she[asws] grabbed the hands of Al-Hassan[asws] and Al-Husayn [asws] and went out intending to be at the grave of the Prophet[saww]. So Ali[asws] said to Salman[as]: 'Go to the daughter[asws] of Muhammad[saww], for I[asws] see the sides of the city sufficiently. By Allah[azwj]! If she[asws] were to display her[asws] hair, and tear her[asws] pocket, and come to the grave of her[asws] father[saww], and shriek (complain) to her[asws] Lord[azwj], you would not see in the city except that it would have submerged (into the ground) along with those in it'.

فأدركها سلمان فقال: يا بنت محمد، إن الله إنما بعث أباك رحمة، فارجعي. فقالت: «يا سلمان، يريدون قتل علي، ما على علي صبر، فدعني حتى آتي قبر أبي فأنشر شعري، و أشق جيبي، و أصيح إلى ربي». فقال سلمان: إني أخاف أن يخسف بالمدينة، و علي بعثني إليك و يأمرك أن ترجعي إلى بيتك و تنصرفي، فقالت: «إذن أرجع و أصبر و أسمع له و أطيع».

So Salman[as] went to her[asws] and said, 'O daughter[asws] of Muhmammad[saww]! Surely your[asws] Lord[azwj] Sent your[asws] father[saww] as a Mercy, therefore, return'. So she[asws] said: 'O Salman[as]! They are intending to kill Ali[asws], I[asws] cannot be patient upon that. So leave me[asws] until I[asws] come to the grave of my[asws] father[saww], and display my[asws] hair, and tear my[asws] pocket, and shriek (complain) to my[asws] Lord[azwj]'. So Salman[as] said: 'I[as] fear that the city would submerge (into the ground), and Ali[asws] has sent me[as] to you[asws] and he[asws] says you[asws] to return to your[asws] house. So she[asws] said: 'I[asws] shall return, and be patient, and listen to him[asws] and obey'.

فأخرجوه من منزله ملببا، و مروا به على قبر النبي (صلى الله عليه و آله) قال: فسمعته يقول: ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي إلى آخر الآية، و جلس أبو بكر في سقيفة بنى ساعدة، و قدم علي (عليه السلام) فقال له عمر: بايع. فقال له علي: «فإن أنا لم أفعل، فمه؟» فقال له عمر: إذن أضرب، و الله، عنقك. فقال له علي: «إذن، و الله، أكون عبد الله المقتول و أخا رسول الله (صلى الله عليه و آله) فقال عمر: أما عبد الله المقتول فنعم، و أما أخو رسول الله فلا، حتى قالها ثلاثا.

Thus, they brought him[asws] out from his house with a rope round his[asws] neck, and passed by the grave of the Prophet[saww]. I heard him[asws] saying: '***[7:150] Son of my mother! Surely, the people reckoned me weak*** up to the end of the Verse. And Abu bakr was seated in the tent (Saqeefa) of the Clan of Sa'da, and Ali[asws] was brought. So Umar said to him[asws], 'Pledge your[asws] allegiance!' So Ali[asws] said to him: 'Suppose I[asws] do not do it, then what?' So Umar said to him, 'Then, by Allah[azwj], I shall strike your[asws] neck'. So Ali[asws] said to him: 'Then by Allah[azwj], then I[asws] shall become a murdered servant of Allah[azwj] and brother of Rasool-Allah[saww]'. So Umar said: 'As for being the murdered servant of Allah[azwj], so yes, and as for being the brother of Rasool-Allah[saww], so no!' – until he said it three times.

فبلغ ذلك العباس بن عبد المطلب، فأقبل مسرعا يهرول، فسمعته يقول: ارفقوا بابن أخي ، و لكم علي أن يبايعكم. فأقبل العباس و أخذ بيد علي (عليه السلام) فمسحها على يد أبي بكر، ثم خلوه مغضبا، فسمعته يقول: «اللهم، إنك تعلم أن النبي (صلى الله عليه و آله) قد قال لي: إن تموا عشرين فجاهدهم، و هو قولك في كتابك: إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صابِرُونَ يَغْلِبُوا مِائَتَيْنِ» قال: و سمعته يقول: «اللهم، و إنهم لم يتموا عشرين». حتى قالها ثلاثا، ثم انصرف.

So (news of) that reached Al-Abbas Bin Abdul Muttalib. He came over running quickly and I heard him saying, 'Refrain from my cousin, he[asws] will pledge his[asws]

allegiance!' So Al-Abbas came over and grabbed the hand of Ali[asws] and wiped it upon the hand of Abu Bakr, then left him[asws] in anger. I heard him[asws] saying: 'Our Allah[azwj]! You[azwj] Know that the prophet[saww] had said to me[asws]: 'If you were to find twenty (supporters), so fight them, and it is Your[azwj] Word in Your[azwj] Book ***[8:65] if there are twenty patient ones of you they shall overcome two hundred***'. And I heard him[asws] saying: 'Our Allah[azwj]! There are no twenty (supporters)!' - to the extent that he[asws] said it three times, then left'.[1690]

VERSE 70

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {70}

[8:70] O Prophet! Say to those of the captives who are in your hands: If Allah Knows anything good in your hearts, He will Give to you better than that which has been taken away from you and will Forgive you, and Allah is Forgiving, Merciful.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ فِي هَذِهِ الْآيَةِ يا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْراً يُؤْتِكُمْ خَيْراً مِمَّا أُخِذَ مِنْكُمْ وَ يَغْفِرْ لَكُمْ قَالَ نَزَلَتْ فِي الْعَبَّاسِ وَ عَقِيلٍ وَ نَوْفَلٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said:

Abu Abdullah[asws], said, 'I heard him[asws] saying regarding this Verse: ***[8:70] O Prophet! Say to those of the captives who are in your hands: If Allah Knows anything good in your hearts, He will Give to you better than that which has been taken away from you and will Forgive you***, he[asws] said: 'This was Revealed regarding Al-Abbas, and Aqeel, and Naufal'.

وَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) نَهَى يَوْمَ بَدْرٍ أَنْ يُقْتَلَ أَحَدٌ مِنْ بَنِي هَاشِمٍ وَ أَبُو الْبَخْتَرِيِّ فَأُسِرُوا فَأَرْسَلَ عَلِيّاً (عليه السلام) فَقَالَ انْظُرْ مَنْ هَاهُنَا مِنْ بَنِي هَاشِمٍ قَالَ فَمَرَّ عَلِيٌّ (عليه السلام) عَلَى عَقِيلِ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ فَحَادَ عَنْهُ فَقَالَ لَهُ عَقِيلٌ يَا ابْنَ أُمِّ عَلَيَّ أَمَا وَ اللَّهِ لَقَدْ رَأَيْتَ مَكَانِي قَالَ فَرَجَعَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ قَالَ هَذَا أَبُو الْفَضْلِ فِي يَدِ فُلَانٍ وَ هَذَا عَقِيلٌ فِي يَدِ فُلَانٍ وَ هَذَا نَوْفَلُ بْنُ الْحَارِثِ فِي يَدِ فُلَانٍ

And he[asws] said that: 'The Rasool Allah[saww] prohibited the killing of anyone from the Clan of Hashim[as] and Abu Al-Bakhtary on the Day of Badr. So they were made captives. The Rasool Allah[saww] sent for Ali[asws] and said: 'Go and see over there, who are the ones from the Clan of Hashim[as]'. So Ali[asws] passed by Aqeel son of Abu Talib[as], may Allah[azwj] Honour his[as] face. He[asws] turned away from him. So Aqeel said to him[asws], 'O son[asws] of my mother[as] Ali[asws]! But, by Allah[azwj], you[asws] can see my situation'. He[asws] returned to the Rasool Allah[saww] and said: 'This is Abu Al-Fazl in the hand of so and so, and this is Aqeel in the hand of so and so, and this is Naufal Bin Al-Haris in the hand of so and so'.

فَقَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى انْتَهَى إِلَى عَقِيلٍ فَقَالَ لَهُ يَا أَبَا يَزِيدَ قُتِلَ أَبُو جَهْلٍ فَقَالَ إِذاً لَا تُنَازَعُونَ فِي تِهَامَةَ فَقَالَ إِنْ كُنْتُمْ أَثْخَنْتُمُ الْقَوْمَ وَ إِلَّا فَارْكَبُوا أَكْتَافَهُمْ فَقَالَ فَجِيءَ بِالْعَبَّاسِ فَقِيلَ لَهُ افْدِ نَفْسَكَ وَ افْدِ ابْنَ أَخِيكَ فَقَالَ يَا مُحَمَّدُ تَتْرُكُنِي أَسْأَلُ قُرَيْشاً فِي كَفِّي فَقَالَ أَعْطِ مِمَّا خَلَّفْتَ عِنْدَ أُمِّ الْفَضْلِ وَ قُلْتَ لَهَا إِنْ أَصَابَنِي فِي وَجْهِي هَذَا شَيْءٌ فَأَنْفِقِيهِ عَلَى وُلْدِكِ وَ

[1690] تفسير العيّاشي 2: 66/ 76

نَفْسِكِ فَقَالَ لَهُ يَا ابْنَ أَخِي مَنْ أَخْبَرَكَ بِهَذَا فَقَالَ أَتَانِي بِهِ جَبْرَئِيلُ (عليه السلام) مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ وَ مَحْلُوفِهِ مَا عَلِمَ بِهَذَا أَحَدٌ إِلَّا أَنَا وَ هِيَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ

So the Rasool Allah[saww] stood up and came up to Aqeel and said to him: 'O Abu Yazeed, Abu Jahl has been killed'. He said, 'Then you[saww] will not be disputing about Tahaamat'. He[saww] said: 'If you are strong people, otherwise tie up their hands'. They came up with Al-Abbas, so he[saww] said: 'Ransom yourself and ransom the son of your brother'. He said, 'O Muhammad[saww]! Let me go and ask the Qureish for ransoming me'. He[saww] said: 'Give from what you have left behind with Umm Al-Fazl and said to her that, 'If this I face this difficulty, so spend upon your children and on yourself'. So he said to him[saww]: 'O son[saww] of my brother[as], who informed you[saww] of this?' He[saww] said: 'Jibraeel[as] came with it to me[saww] from the Presence of Allah[azwj] Mighty and Majestic'. So he said, 'And I had held her on oath that no one would know of this except for myself and her. I hereby testify that you[saww] are the Rasool Allah[saww]'.

قَالَ فَرَجَعَ الْأَسْرَى كُلُّهُمْ مُشْرِكِينَ إِلَّا الْعَبَّاسُ وَ عَقِيلٌ وَ نَوْفَلٌ كَرَّمَ اللَّهُ وُجُوهَهُمْ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْراً إِلَى آخِرِ الْآيَةِ.

He[asws] said; 'All the captives returned as Polytheists except for Al-Abbas, and Aqeel, and Naufal, may Allah[azwj] Honour their faces, and it was regarding them that this Verse was Revealed: ***[8:70] O Prophet! Say to those of the captives who are in your hands: If Allah Knows anything good in your hearts, He will Give to you better than that which has been taken away from you and will Forgive you*** up to the end of the Verse'.[1691]

عن علي بن أسباط، سمع أبا الحسن الرضا (عليه السلام) يقول: «قال أبو عبد الله (عليه السلام): أتي النبي (صلى الله عليه و آله) بمال، فقال للعباس: ابسط رداءك فخذ من هذا المال طرفا. قال: فبسط رداءه فأخذ طرفا من ذلك المال، قال: ثم قال رسول الله (صلى الله عليه و آله): هذا مما قال الله: يا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْراً يُؤْتِكُمْ خَيْراً مِمَّا أُخِذَ مِنْكُمْ وَ يَغْفِرْ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ».

From Ali Bin Asbaat,

Who heard Abu Al-Hassan Al-Reza[asws] saying: 'Abu Abdullah[asws] said: 'The Prophet[saww] came with (some) wealth, so he[saww] said to Al-Abbas: 'Extend your robe and take from a part from this wealth'. So he extended his robe and took a part from that wealth. Then Rasool-Allah[saww] said: 'This is from what Allah[azwj] has Said ***[8:70] O Prophet! Say to those of the captives who are in your hands: If Allah Knows anything good in your hearts, He will Give to you better than that which has been taken away from you and will Forgive you, and Allah is Forgiving, Merciful***'.[1692]

الطبرسي: قال أبو جعفر الباقر (عليه السلام): «كان الفداء يوم بدر كل رجل من المشركين بأربعين أوقية- الأوقية أربعون مثقالا- إلا العباس فإن فداءه كان مائة أوقية، و كان أخذ منه حين أسر عشرون أوقية ذهبا، فقال النبي (صلى الله عليه و آله): ذاك غنيمة، ففاد نفسك و ابني أخيك نوفلا و عقيلا. فقال: ليس معي شيء. فقال: أين الذهب الذي سلمته إلى ام الفضل، و قلت: إن حدث بي حدث فهو لك و للفضل و عبد الله؟ فقال: من أخبرك بهذا! قال: الله تعالى. فقال: أشهد أنك رسول الله، و الله ما اطلع على هذا أحد إلا الله تعالى».

[1691] Al Kafi – H 14692
[1692] تفسير العيّاشي 2: 69/ 80.

Al Tabarsy said,

‘Abu Ja’far Al-Baqir[asws]: ‘The ransoming on the day of (the battle of) Badr for evey man from the Polytheissts was by forty ‘Owqiya’ – one ‘Owqiya being equal to forty Mithqaal (unit of measurement for gold) – except for Al-Abbas, for his ransoming was set at one hundred Owqiya. And there was taken from his when he was captive, twenty Owqiya of gold. So the Prophet[saww] said: ‘That is from the spoils of war, therefore ransom your own self, and your cousin Nowfal, and Aqeel’. So he said, ‘There is nothing with me’. So he[saww] said: ‘Where is the gold which you have kept with Umm Al-Fazal saying, ‘If something happens to me so it is for you, and for Al-Fazal, and Abdullah?’ So he said, ‘Who informed you[saww] about this?’ He[saww] said: ‘Allah[azwj] the High’. So he said, ‘I testify that you[saww] are Rasool-Allah[saww]. By Allah[azwj]! No one had the notification about this except for Allah[azwj]’.[1693]

VERSES 71 & 72

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {71} إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {72}

[8:71] And if they intend to betray you, so they have acted unfaithfully towards Allah before, but He Gave (you) mastery over them; and Allah is Knowing, Wise [8:72] Surely those who believed and fled (their homes) and struggled hard in Allah's Way with their property and their souls, and those who gave shelter and helped - these are guardians of each other; and (as for) those who believed and did not flee, not yours is their Guardianship until they do flee; and if they seek aid from you in the matter of Religion, aid is incumbent upon you except against a people between whom and you there is a treaty, and Allah Sees what you do

ابن شهر آشوب: عن موسى بن عبد الله بن الحسن و معتب و مصادف موليا الصادق (عليه السلام) في خبر أنه لما دخل هشام بن الوليد المدينة أتاه بنو العباس، و شكوا إليه من الصادق (عليه السلام) أنه أخذ تركات ماهر الخصي دوننا، فخطب أبو عبد الله (عليه السلام) فكان مما قال: «إن الله تعالى لما بعث رسول الله (صلى الله عليه و آله) كان أبونا أبو طالب المواسي له بنفسه، و الناصر له، و أبوكم العباس و أبو لهب يكذبانه و يوليان عليه شياطين الكفر، و أبوكم يبغي له الغوائل، و يقود إليه القبائل في بدر، و كان في أول رعيلها، و صاحب خيلها و رجلها، المطعم يومئذ، و الناصب الحرب له-

Ibn Sheh Ahub, fro Musa Bin Abdullah Bin Al Hassan, and Mo’tab, and

Masadaf a slave of Al-Sadiq[asws] reports that when Hisham Bin Abdul Malik entered Al-Medina, the Clan of Abbas came up to him, and complained to him about Al-Sadiq[asws] that he[asws] had taken the legacies of Maher without (anything being for) us. So Abu Abdullah[asws] addressed, and from what he[asws] said was: ‘When Allah[azwj] the High Sent Rasool-Allah[saww], our[asws] father[as] Abu Talib[as] consoled him[saww] with himself[as], and was a helper for him[saww], whereas your father Al-Abbas and Abu Lahab both belied him[saww], and gathered against him[saww] the devils of infidelity. Your father wanted calamities to befall upon him[saww], and led the tribes against him[saww] at Badr, and he was the first of theirs and the commander of their infantry and their

[1693] مجمع البيان 4: 860

cavalry, and provided their meals on that day, and established the war against him[saww]'.

ثم قال-: فكان أبوكم طليقنا و عتيقنا، و أسلم كارها تحت سيوفنا، لم يهاجر إلى الله و رسوله هجرة قط، فقطع الله ولايته منا بقوله تعالى: وَ الَّذِينَ آمَنُوا وَ لَمْ يُهاجِرُوا ما لَكُمْ مِنْ وَلايَتِهِمْ مِنْ شَيْءٍ.

Then he[asws] said: 'Your father was our[asws] freed slave, and professed to Al-Islam unwillingly under our[asws] swords. He did not flee to Allah[azwj] and His[azwj] Rasool[saww] at all. Thus Allah[azwj] Cut-off his Wilayah from us[asws] by His[azwj] Words ***[8:72] and (as for) those who believed and did not flee, not yours is their Guardianship until they do flee***'.

في كلام له- ثم قال-: «هذا مولى لنا مات فحزنا تراثه، إذ كان مولانا، و لأنا ولد رسول الله (صلى الله عليه و آله) و أمنا فاطمة أحرزت ميراثه».

In a speech of his[asws] – then said: 'This is a slave of ours[asws]. When he died his inheritors grieved, when he was our[asws] slave. And we[asws] are the descendants of Rasool-Allah[saww] and Fatima[asws] had the right to his[saww] inheritance'.[1694]

العياشي: عن زرارة، و حمران، و محمد بن مسلم عن أبي جعفر، و أبي عبد الله (عليهما السلام)، قالوا: سألناهما عن قوله: وَ الَّذِينَ آمَنُوا وَ لَمْ يُهاجِرُوا ما لَكُمْ مِنْ وَلايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهاجِرُوا، قال: «بأن أهل مكة لا يرثون أهل المدينة».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws], and Abu Abdullah[asws], both said when asked about His[azwj] Words ***[8:72] and (as for) those who believed and did not flee, not yours is their Guardianship until they do flee***, said: 'The people of Makkah did not (used to) inherit from the people of Al-Medina'.[1695]

VERSES 73 - 75

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ {73} وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {74} وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {75}

[8:73] And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be strife be the land and great mischief [8:74] And (as for) those who believed and fled and struggled hard in Allah's Way, and those who gave shelter and helped, these are the believers truly; they shall have Forgiveness and honorable provision [8:75] And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the Ordinance of Allah; surely Allah Knows all things

العياشي: عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، عن أبيه، عن آبائه (عليهم السلام)، قال: «دخل علي (عليه السلام) على رسول الله (صلى الله عليه و آله) في مرضه، و قد اغمي عليه، و رأسه في حجر جبرئيل، و جبرئيل في

[1694] المناقب 1: 261
[1695] تفسير العيّاشي 2: 70/ 81

صورة دحية الكلبي، فلما دخل علي (عليه السلام) قال له جبرئيل: دونك رأس ابن عمك، فأنت أحق به مني، لأن الله يقول في كتابه: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ.

Al Ayyashi, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws], from his father, from his[asws] forefathers[asws] having said: 'Ali[asws] came up to Rasool-Allah[saww] during his[saww] illness, and he[saww] had fainted, and his[saww] head was upon the lap of Jibraeel[as], and Jibraeel[as] was in the image of Dahiyat Al-Kalby. So when Ali[asws] came over, Jibraeel[as] said to him[asws]: 'Here, please take the head of your[asws] cousin[saww], for you[asws] are more deserving of it than I[as] am, because Allah[azwj] is Saying in His[azwj] Book ***[8:75] and the possessors of relationships are nearer to each other in the Ordinance of Allah***'.

فجلس علي (عليه السلام) و أخذ رأس رسول الله (صلى الله عليه و آله) و وضعه في حجره، فلم يزل رأس رسول الله (صلى الله عليه و آله) في حجره حتى غابت الشمس، و إن رسول الله (صلى الله عليه و آله) أفاق، فرفع رأسه فنظر إلى علي (عليه السلام) و قال: يا علي، أين جبرئيل؟ فقال: يا رسول الله، ما رأيت إلا دحية الكلبي دفع إلي رأسك و قال: يا علي، دونك رأس ابن عمك فأنت أحق به مني، لأن الله يقول في كتابه: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ. فجلست و أخذت رأسك، فلم يزل في حجري حتى غابت الشمس.

So Ali[asws] seated himself[asws] and took and head of Rasool-Allah[saww] and placed is upon his[asws] own lap. The head of Rasool-Allah[saww] did not cease to be upon his [asws] lap until the sun set. And Rasool-Allah[saww] woke up. So he[saww] raised his[saww] head and looked at Ali[asws] and said: 'O Ali[asws], where is Jibraeel[as]?' So he[asws] said: 'O Rasool-Allah[saww], I[asws] saw (him) as a Dahiyat Al-Kalbyy who handed over your[saww] head to me[asws] and said: 'O Ali[asws]! Here, please take the head of your[asws] cousing, for you[asws] are more deserving of it than I[as] am, because Allah[azwj] is Saying in His[azwj] Book ***[8:75] and the possessors of relationships are nearer to each other in the Ordinance of Allah***. Therefore, I[asws] sat down and took your[saww] head, and it has not ceased to be on my[asws] lap until the sun set'.

فقال رسول الله (صلى الله عليه و آله): أ فصليت العصر؟ فقال: لا. قال: فما منعك أن تصلي؟ فقال: قد اغمي عليك، و كان رأسك في حجري، فكرهت أن أشق عليك- يا رسول الله- و كرهت أن أقوم و أصلي و أضع رأسك. فقال رسول الله (صلى الله عليه و آله): اللهم إنه كان في طاعتك و طاعة رسولك حتى فاتته صلاة العصر، اللهم فرد عليه الشمس حتى يصلي العصر في وقتها». قال: «فطلعت الشمس، فصارت في وقت العصر بيضاء نقية، و نظر إليها أهل المدينة، و إن عليا (عليه السلام) قام و صلى، فلما انصرف غابت الشمس و صلوا المغرب».

So Rasool-Allah[saww] said: 'Have you Prayed Al-Asr?' So he[asws] said: 'No'. He[saww] said: 'So, what prevented you[asws] from Praying?' So he[asws] said: 'You[saww] had fainted, and your[saww] head was upon my[asws] lap, so I[asws] disliked that I[asws] should cause any difficulty to you[saww] – O Rasool-Allah[saww] – and did not like it that I[asws] should rise and Pray and place down your[saww] head'. So Rasool-Allah[saww] said: 'Our Allah[azwj]! He [asws] was in Your[azwj] obedience and the obedience of Your[azwj] Rasool[saww] until he[asws] missed Al-Asr Prayer. Our Allah[azwj]! Return the sun until he[asws] Prays Al-Asr during its time!' So, the sun emerged, and there became daylight of the time of Al-Asr. And the people of Al-Medina saw it, and that Ali[asws] arose and Prayed. So when he[asws] finished, the sunset and he[asws] Prayed Al-Maghrib'.[1696]

[1696] تفسير العيّاشي 2: 70/ 82.

CHAPTER 9

AL BARA'AT

(129 VERSES)

MERITS

في كتاب (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة بعثه الله يوم القيامة بريئا من النفاق. و من كتبها و جعلها في عمامته، أو قلنسوته، أمن اللصوص في كل مكان، و إذا هم رأوه انحرفوا عنه، و لو احترقت محلته بأسرها لم تصل النار إلى منزله، و لم تقربه أبدا ما دامت عنده مكتوبة».

In the book Khawas Al Quran –

'It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Chapter 9), Allah[azwj] would Resurrect him on the Day of Judgement free from the hypocrisy. And the one who writes it and makes it to be in his turban, or cap, would be safe from thieves in every place. And if they were to see him, they would turn away from him. And even if the whole neighbourhood were to burn down, its fire would not reach to his house, nor would it ever come near him for as long as it is kept written with him'.[1697]

العياشي: عن أبي بصير، عن أبي عبد الله، قال: سمعته يقول: «من قرأ سورة براءة و الأنفال في كل شهر لم يدخله نفاق أبدا، و كان من شيعة أمير المؤمنين (عليه السلام) حقا، و أكل يوم القيامة من موائد الجنة مع شيعته حتى يفرغ الناس من الحساب».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'The one who recites Surah Bara'at (Chapter 9), and (Surah) Al-Anfaal (Chapter 8) during every month, hypocrisy would never enter into him, ever, and he would be from the true Shiah of Amir-ul-Momineen[asws], and would eat on the Day of Judgement from the table of the Paradise along with his[asws] Shiah until the people are free from the Accounting'.[1698]

الطبرسي: عن علي (عليه السلام): «لم تنزل بسم الله الرحمن الرحيم على رأس سورة براءة لأن بسم الله للأمان و الرحمة، و نزلت براءة لرفع الأمان بالسيف».

Al Tabarsy,

(It has been narrated) Ali[asws] having said: '(The Verse) 'In the Name of Allah[azwj] the Beneficent the Merciful was not Revealed at the top of Surah Bara'at, because 'In the Name of Allah[azwj]' it is for the Safety and the Mercy, and (Surah) Bara'at Lifted the Safety by the sword'.[1699]

و عن الصادق (عليه السلام) قال: «الأنفال و براءة واحدة».

[1697] خواصّ القرآن: 2 «قطعة منه»
[1698] تفسير العيّاشي 2: 46/ 1.
[1699] مجمع البيان 5: 4.

And (It has been narrated) from Al-Sadiq[asws] having said: '(Surahs) Al-Anfaal (Chapter 8), and Bara'at (Chapter 9) are one'.[1700]

عن داود بن سرحان، عن أبي عبد الله (عليه السلام)، قال: «كان الفتح في سنة ثمان، و براءة في سنة تسع، و حجة الوداع في سنة عشر».

From Dawood Bin Sarhaan,

(It has been narrated) from Abu Abdullah[asws] having said: '(Surah) Al-Fatah (Chapter 110) was in year eight, and (Surah) Bara'at was in year nine, and the Farewell Pilgrimage was in year ten' (after migration to Medina from Mecca).[1701]

VERSES 1 – 4

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ {1} فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۙ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ {2} وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ ۙ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ ۖ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ {3} إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {4}

[9:1] Allah and His Rasool disassociate from those who have made a treaty with idolaters [9:2] So go about in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the unbelievers [9:3] And a proclamation from Allah and His Rasool to the people on the day of the greater pilgrimage that Allah and His Rasool are free from (obligations of the treaty) with the idolaters; therefore if you repent, it would be better for you, and if you turn back, then know that you will not frustrate Allah; and announce a painful Punishment to those who disbelieve [9:4] Except those of the idolaters with whom you made a treaty, then they have not broken anything (from it) and have not backed up any one against you, so fulfill their agreement to the end of their term; surely, Allah Loves those who are pious

و عنه، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): إن رسول الله (صلى الله عليه و آله) أمرني أن ابلغ عن الله تعالى أن لا يطوف بالبيت عريان، و لا يقرب المسجد الحرام مشرك بعد هذا العام، و قرأ عليهم بَراءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ، فأجل المشركين الذين حجوا تلك السنة أربعة أشهر حتى يرجعوا إلى مأمنهم، ثم يقتلون حيث وجدوا».

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Muhammad Bin Al fazeyl,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'Amir-ul-Momineen[asws] said: 'Rasool-Allah[saww] ordered me[asws] that I[asws] should deliver from Allah[azwj] that no one should circle the House (Kaaba) naked, nor should any Polytheists go near the Sacred Masjid after this year, and to recite to them ***Allah and His Rasool disassociate from those who have made a treaty with idolaters [9:2] So go about in the land for four months***. So the term for the Polytheists who were performing the pilgrimage during that year was for four months, until they return to

[1700] مجمع البيان 5: 4.
[1701] تفسير العيّاشي 2: 73/ 2

their safe places. Then they have to be fought against, wherever they may be found'.[1702]

و عنه: عن علي بن إبراهيم، عن أبيه و علي بن محمد القاساني، جميعا، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن فضيل بن عياض، قال: سألت أبا عبد الله (عليه السلام) عن الحج الأكبر، فإن ابن عباس كان يقول: يوم عرفة. فقال أبو عبد الله (عليه السلام): «قال أمير المؤمنين (صلوات الله عليه): الحج الأكبر يوم النحر، و يحتج بقوله عز و جل: فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ و هي عشرون من ذي الحجة، و المحرم، و صفر، و شهر ربيع الأول، و عشر من شهر ربيع الآخر، و لو كان الحج الأكبر يوم عرفة لكان أربعة أشهر و يوما».

And from him, rom Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether, from Al Qasim Bin Muhammad, from Sulayman Bin Dawood Al Manqary, from Fazeyl Bin Ayaaz who said,

'I asked Abu Abdullah[asws] about the Greatest Pilgrimage (الحج الأكبر), as Ibn Abbas was saying, 'It is the day of Arafaat'. So Abu Abdullah[asws] said: 'Amir-ul-Momineen[asws] said: 'The Greatest Pilgrimage is on the day of the sacrifice, and it is argued by the Words of the Mighty and Majestic ***[9:2] So go about in the land for four months*** and it is the twentieth of Zilhajj, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten from the moth of Rabbi Al-Aakhar. And if the Greatest Pilgrimage was on the day of Arafaat, it would have been four months and one day'.[1703]

العياشي: عن حريز، عن أبي عبد الله (عليه السلام) قال: «إن رسول الله (صلى الله عليه و آله) بعث أبا بكر مع براءة إلى الموسم، ليقرأها على الناس، فنزل جبرئيل فقال: لا يبلغ عنك إلا علي. فدعا رسول الله (صلى الله عليه و آله) عليا (عليه السلام) و أمره أن يركب ناقته العضباء، و أمره أن يلحق أبا بكر فيأخذ منه براءة و يقرأها على الناس بمكة، فقال أبو بكر: أسخط؟ فقال: لا، إلا أنه انزل عليه أنه لا يبلغ عنك إلا رجل منك.

Al Ayyashi, from Hareyz,

(It has been narrated) from Abu Abdullah[asws] having said: 'Surely, Rasool-Allah[saww] sent Abu Bakr with (Surah) Bara'at during the season (of the Pilgrimage) to recite it to the people. So Jibraeel[as] descended and said: 'None should deliver it except Ali[asws]!' So Rasool-Allah[saww] called Ali[asws] and ordered him[asws] that he[asws] should ride upon his[asws] she-camel Al-Azba'a, and ordered him[asws] that he[asws] should meet up with Abu Bakr and take from him (Surah) Baraat, and recite it to the people at Makkah. So Abu Bakr said, 'Are you[asws] provoking my anger?' So he[asws] said: 'No, except that it has been Revealed unto him[saww]: "None should deliver it from you[saww] except for a man from you[saww]".

فلما قدم على مكة، و كان يوم النحر بعد الظهر، و هو يوم الحج الأكبر، قام ثم قال: إني رسول الله إليكم. فقرأها عليهم بَراءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ عشرين من ذي الحجة، و محرم، و صفر، و شهر ربيع الأول، و عشرا من شهر ربيع الآخر. و قال: لا يطوف بالبيت عريان و لا عريانة و لا مشرك بعد هذا العام، و من كان له عهد عند رسول الله (صلى الله عليه و آله) فمدته إلى هذه الأربعة أشهر».

So when he[asws] proceeded to Makkah, and it was the day of the sacrifice after the mid-day, and it is the day of the Greatest Pilgrimage (الحج الأكبر), he[asws] stood, then said: '<u>I[asws] am a Rasool of Allah[azwj] to you all!</u>' So he[asws] recited it to them ***[9:1] Allah and His Rasool disassociate from those who have made a treaty with idolaters [9:2] So go about in the land for four months***. Twentieth from Zilhajj, and

[1702] تفسير القمّي 1: 282.
[1703] الكافي 4: 290/ 3

Muharram, and Safar, and month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Aakhar. And he[asws] said: 'None should circle the House (Kaaba) naked man nor naked woman, nor any Polytheist (is to be here) after this year. And the one for whom is a treaty with Rasool-Allah[saww], so its term is up to these four months'.[1704]

عن حكيم بن جبير، عن علي بن الحسين (عليه السلام)، قال: «و الله، إن لعلي (عليه السلام) لأسماء في القرآن ما يعرفها الناس». قال: قلت: و أي شيء تقول، جعلت فداك؟ فقال لي: وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ، قال: «فبعث رسول الله (صلى الله عليه و آله) أمير المؤمنين علي (عليه السلام)، و كان هو و الله المؤذن، فأذن بأذان الله و رسوله يوم الحج الأكبر، من المواقف كلها، فكان ما نادى به أن لا يطوف بعد هذا العام عريان، و لا يقرب المسجد الحرام بعد هذا العام مشرك».

From Hakeem Bin Jubeyr,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: 'By Allah[azwj]! There are for Ali[asws], names in the Quran which are not recognised by the people'. I said, 'And which thing are you[asws] talking about, may I be sacrificed for you[sws]?' So he[asws] said to me: '***[9:3] And a proclamation from Allah and His Rasool to the people on the day of the greater pilgrimage***. So Rasool-Allah[saww] sent Amir-ul-Momineen[asws] and he[asws] was, by Allah[azwj], the Caller (المؤذن). Therefore, he[asws] called with the Call of Allah[azwj] and His[azwj] Rasool[saww] on the day of the Greatest Pilgrimage, from every pausing place. So what he[asws] called out with was that: 'No naked person shall circle (the Kaaba) after this year, nor a Polytheits is to come near to the Sacred Masjid after this year'.[1705]

عن حريز، عن أبي عبد الله (عليه السلام)، قال في الأذان: «هو اسم في كتاب الله، لا يعلم ذلك أحد غيري».

From Hareyz,

(It has been narrated) from Abu Abdullah[asws] having said regarding ***[9:3] a proclamation*** (الأذان): 'It is a name in the Book of Allah[azwj]. No one knows that apart from me[asws]'.[1706]

عن حكيم بن جبير، عن علي بن الحسين (عليه السلام)، في قول الله: وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ. قال: «الأذان أمير المؤمنين (عليه السلام)».

From Hakeem Bin Jubeyr,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] regarding the Words of Allah[azwj] '***[9:3] And a proclamation from Allah and His Rasool***. He[asws] said: 'The 'Azaan' is Amir-ul-Momineen[asws]'.[1707]

عن جابر، عن جعفر بن محمد و أبي جعفر (عليهما السلام)، في قول الله: وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ، قالا: «خروج القائم (عليه السلام) و أذان دعوته إلى نفسه».

From Jabir,

[1704] تفسير العيّاشي 2: 73/ 4
[1705] تفسير العيّاشي 2: 76/ 12
[1706] تفسير العيّاشي 2: 76/ 13
[1707] تفسير العيّاشي 2: 76/ 14

(It has been narrated) from Ja'far Bin Muhammad[asws] and Abu Ja'far[asws] regarding the Words of Allah[azwj] '***[9:3] And a proclamation from Allah and His Rasool to the people on the day of the greater pilgrimage***. They[asws] both said: 'Rising of Al-Qaim[asws], and the 'Azaan' is his[asws] call to himself[asws]'.[1708]

عن عبد الرحمن، عن أبي عبد الله (عليه السلام) قال: «يوم الحج الأكبر يوم النحر، و الحج الأصغر العمرة».

From Abdul Rahman,

(It has been narrated) from Abu Abdullah[asws] having said: 'The day of the Greatest Pilgrimage is the day of the sacrifice, and the Smaller Pilgrimage is the Umrah'.[1709]

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن سيف بن عميرة، عن الحارث بن المغيرة النصري، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ.

And from him (Al Sadouq) who said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbaat, from sayf Bin Umeyra, from Al Haris bin Al Mugheira Al Nasry,

(It has been narrated) from Abu Abdullah[asws] when 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic '***[9:3] And a proclamation from Allah and His Rasool to the people on the day of the greater pilgrimage***.

فقال: «إن الله سمى عليا (عليه السلام) من السماء أذانا ، لأنه هو الذي أدى عن رسول الله (صلى الله عليه و آله) براءة، و قد كان بعث بها مع أبي بكر أولا، فنزل عليه جبرئيل (عليه السلام) فقال: يا محمد، إن الله يقول لك: إنه لا يبلغ عنك إلا أنت أو رجل منك. فبعث رسول الله (صلى الله عليه و آله) عند ذلك عليا (عليه السلام)، فلحق أبا بكر، و أخذ الصحيفة من يده، و مضى بها إلى مكة، فسماه الله تعالى أذانا من الله، إنه اسم نحله الله من السماء لعلي (عليه السلام)».

He[asws] said: '<u>Allah[azwj] Named Ali[asws] as Azaan (أذانا)</u> from the names, because he[asws] is the one whom called from Rasool-Allah[saww], (Surah) Bara'at, and he[saww] had sent Abu Bakr with it at first, so Jibraeel[as] descended unto him[saww] and said: 'O Muhammad[saww]! Allah[azwj] is Saying to you[saww]: "It is not to be delivered by any except for yourself[saww] or a man from you[saww]'. So Rasool-Allah[saww] sent Ali[asws], during that. So he[asws] met up with Abu Bakr and took the Parchment from his hands, and went with it to Makkah. Therefore, Allah[azwj] the High Named him[asws] as 'Azaan' (أذانا) from Allah[azwj]. <u>It is a name which Allah[azwj] has Permitted from the names of Ali[asws]</u>'.[1710]

و عنه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليه السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة منصرفه من النهروان، و بلغه أن معاوية يسبه و يعيبه و يقتل أصحابه، فقام خطيبا، فحمد الله و أثنى عليه، و صلى على رسول الله (صلى الله عليه و آله)،

And from him (Al Sadouq) who said, 'Abu Al Abbas Muhammad Bin Ibrahim Is'haw Al Talaqany narrated to us, from Abdul Aziz Bin Yahya At Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jabir Al Ju'fy,

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[1708] تفسير العيّاشي 2: 76/ 15.
[1709] تفسير العيّاشي 2: 76/ 16.
[1710] معاني الأخبار: 298/ 2.

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali[asws] having said: 'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] gave a sermon at Al-Kufa, after leaving from (the battle of) Al-Naharwan, and it reached him[asws] that Muawiya is insulting him[asws] and faulting him[asws] and is killing his[asws] companions. So he[asws] stood up to give a sermon. He[asws] Praised Allah[azwj] and Extolled Him[azwj], and sent greetings upon Rasool-Allah[saww],

و ذكر الخطبة إلى أن قال فيها: و أنا المؤذن في الدنيا و الآخرة، قال الله عز و جل: فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أنا ذلك المؤذن، و قال: وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ فأنا ذلك الأذان».

And (Abu Ja'far[asws] mentioned the sermon until he[asws] said in it: 'And I[asws] am the 'Muezzin' (Caller) in the world and the Hereafter. Allah[azwj] Mighty and Majestic Says ***[7:44] Then a Muezzin will call out among them that the Curse of Allah is upon the unjust***. I[asws] am that Muezzin. And He[azwj] Said '***[9:3] And a proclamation from Allah and His Rasool***. So I [asws] am that 'Azaan'.[1711]

VERSE 5

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5}

[9:5] So when the Sacred Months have passed away, then fight the Polytheists wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and establish Prayer and pay the Zakat, leave their way free for them; surely Allah is Forgiving, Merciful

و عنه: بإسناده عن المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «سأل رجل أبي (عليه السلام) عن حروب أمير المؤمنين (صلوات الله عليه)، و كان السائل من محبينا. فقال له أبو جعفر (عليه السلام): بعث الله محمدا (صلى الله عليه و آله) بخمسة أسياف، فقال فيها:- و أما السيوف الثلاثة المشهورة «1»، فسيف على مشركي العرب، قال الله عز و جل: فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خُذُوهُمْ وَ احْصُرُوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تابُوا يعني آمنوا وَ أَقامُوا الصَّلاةَ وَ آتَوُا الزَّكاةَ فَإِخْوانُكُمْ فِي الدِّينِ فهؤلاء لا يقبل منهم إلا القتل أو الدخول في الإسلام، و أموالهم و ذراريهم سبي- على ما سن رسول الله (صلى الله عليه و آله)- فإنه سبى و عفا و قبل الفداء».

And from him, by his chain from Al Manqary, from Hafs Bin Ghayas,

(It has been narrated) from Abu Abdullah[asws] having said: 'A man asked my[asws] father[asws] about the battles of Amir-ul-Momineen[asws], and the questioner was from those that love us[asws]. So Abu Ja'far[asws] said to him: 'Allah[azwj] Sent Muhammad[saww] with five swords' – and he[asws] mentioned the swords. So he[asws] said regarding it: 'And as for the third famous sword, so it was the sword against the Polytheists of the Arabs. Allah[azwj] Mighty and Majestic Says ***[9:5] then fight the Polytheists wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent*** Meaning express belief ***and establish Prayer and pay the Zakat, [9:11] then they are your brethren in the Religion***. So they are those from whom nothing is acceptable except for the killing or

[1711] معاني الأخبار: 59/ 9

entry into Al-Islam, and their wealth and their offspring as captives – for the captives to be forgiven and ransom accepted'.[1712]

VERSES 6 - 11

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ {6} كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۖ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {7} كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ {8}

[9:6] And if one of the Polytheists seeks asylum from you, grant him asylum till he hears the Words of Allah, then make him reach his place of safety; this is because they are a people who are not knowing [9:7] How can there be an agreement for the idolaters with Allah and with His Rasool; except for those with whom you made an agreement in the Sacred Masjid? So as long as they are straight with you, be straight with them; surely Allah loves the pious [9:8] How (can it be)! For if they were to prevail against you, they would not pay any regard in your case to any responsibility; they please you with their mouths while their hearts do not consent; and most of them are transgressors

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {9} لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ {10} فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {11}

[9:9] They have taken a small price for the Signs of Allah, so they turn away from His Way; surely evil is it that they are doing [9:10] They do not pay any regard to a Believer nor any responsibility; and these are they who are going beyond the limits [9:11] But if they repent and establish Prayer and pay the Zakat, so they are your brethren in faith; and We Clarify the Signs for a people who know

ابن شهر آشوب: عن (تفسير القشيري): أن رجلا قال لعلي بن أبي طالب (عليه السلام): فمن أراد منا أن يلقى رسول الله في بعض الأمر بعد انقضاء الأربعة، فليس له عهد؟ قال علي (عليه السلام): «بلى، إن الله تعالى قال: وَ إِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجارَكَ فَأَجِرْهُ الآية».

Ibn Shehr Ashub, from Tafseer Al Qasheyri,

'A man said to Ali[asws] Bin Abu Talib[asws], 'So the one from us who wants to meet Rasool-Allah[saww] with regards to some matter after the passing of the four (months), so there is no treaty for him?' Ali[asws] said: 'Yes, Allah[azwj] the High Says ***[9:6] And if one of the Polytheists seeks asylum from you, grant him asylum*** – Verse'.[1713]

VERSES 12 & 13

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ ۙ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ {12} أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ {13}

[1712] الكافي 5: 10/ 2
[1713] المناقب 2: 127

[9:12] And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained [9:13] What! Will you not fight a people who broke their oaths and aimed at expelling the Rasool, and they attacked you first; do you fear them? But Allah is more deserving that you should fear Him, if you are Believers

عبد الله بن جعفر الحميري، قال: حدثني محمد بن عبد الحميد و عبد الصمد بن محمد جميعا، عن حنان بن سدير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «دخل علي أناس من أهل البصرة فسألوني عن طلحة و الزبير، فقلت لهم: كانا من أئمة الكفر، إن عليا (عليه السلام) يوم البصرة لما صف الخيل، قال لأصحابه: لا تعجلوا على القوم حتى أعذر فيما بيني و بين الله عز و جل و بينهم،

Abdullah Bin Ja'far Al Humeyri, from Muhammad Bin Abdul Hameed, and Abdul Samad Bin Muhammad altogether, from Hanan Bin Sudeyr who said,

'I heard Abu Abdullah[asws] saying:' Some people from the inhabitants of Al-Basra came over to me[asws]. So they asked me[asws] about Talha and Al-Zubeyr. So I[asws] said to them: 'They are from ***[9:12] the Imams of the disbelief***. Surely, when Ali[asws] arranged the cavalry in rows on the day of Al-Basra (Battle of Jamal), said to his[asws] companions: 'Do not be hasty against a people until excuses (are presented) between myself[asws] and between Allah[azwj] Mighty and Majestic, and between them'.

فقام إليهم، فقال: يا أهل البصرة، هل تجدون علي جورا في حكم؟ قالوا: لا. قال: فحيفا في قسم؟ قالوا: لا. قال: فرغبة في دنيا أخذتها لي و لأهل بيتي دونكم، فنقمتم علي فنكثتم بيعتي؟ قالوا: لا. قال: فأقمت فيكم الحدود، و عطلتها عن غيركم؟ قالوا: لا. قال: فما بال بيعتي تنكث، و بيعة غيري لا تنكث، إني ضربت الأمر أنفه و عينه، فلم أجد إلا الكفر أو السيف.

So he[asws] stood up against them, and said: 'O people of Al-Basra! Have you ever found Ali[asws] to be tyrannous in his[asws] judgement?' They said, 'No!' He[asws] said: 'Any injustice in any department?' They said, 'No!' He[asws] said: 'So was it the desire for the world which seized me[asws] and my[asws] family apart from you, that made you detest Ali[asws], and break your allegiances to me[asws]?' They said, 'No!' He[asws] said: 'So did I[asws] establish the Limits (of the Shariah Law) among you and stopped if from others?' They said, 'No!' He[asws] said: 'So what is the matter than you have broken your allegiances with me[asws], but you did not break allegiances to the others (Abu Bakr, Umar and Usman)? I[asws] struck the matter on its nose and on its eyes and found nothing but the Infidelity (to be dealt with) by the sword'.

ثم ثنى إلى أصحابه ، فقال: إن الله تبارك و تعالى يقول في كتابه: وَ إِنْ نَكَثُوا أَيْمانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لا أَيْمانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ، فقال أمير المؤمنين (عليه السلام): و الذي فلق الحبة و برأ النسمة و اصطفى محمدا (صلى الله عليه و آله) بالنبوة، إنهم لأصحاب هذه الآية، و ما قوتلوا مذ نزلت».

Then he[asws] praised (Allah[azwj] in front of) his[asws] companions, so he[asws] said: 'Allah[azwj] Blessed and High is Saying in His[azwj] Book ***[9:12] And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained***'. So Amir-ul-Momineen[asws] said: 'By the One Who[azwj] Split the seed and Formed the person, and Chose Muhammad[saww] with the Prophet-hood, they (Talha

and Zubair) are the ones referred to in these verses, and there has not been any fight (in accordance with these Verse) since it was Revealed'.[1714]

الشيخ المفيد في (أماليه)، قال: أخبرني أبو الحسن علي بن خالد المراغي، قال: حدثني أبو القاسم الحسن بن علي الكوفي، قال: حدثنا جعفر بن محمد بن مروان، قال: حدثنا أبي، قال: حدثنا إسحاق بن يزيد، قال: حدثنا سليمان بن قرم، عن أبي الجحاف، عن عمار الدهني، قال: حدثنا أبو عثمان مؤذن بني أفصى، قال: سمعت علي بن أبي طالب (عليه السلام) حين خرج طلحة و الزبير لقتاله يقول: «عذيري من طلحة و الزبير، بايعاني طائعين غير مكرهين، ثم نكثا بيعتي من غير حدث أحدثته». ثم تلا هذه الآية: وَ إِنْ نَكَثُوا أَيْمانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لا أَيْمانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ.

Al Sheykh Al Mufeed in his Amaali said, 'Abu Al Hassan Ali Bin Khalid Al Maraghy informed me, from Abu Al Qasim Al Hassan Bin Ali Al Kufy, from Ja'far Bin Muhammad Bin Marwaan, from his father, from Is'haq Bin Yazeed, from Suleyman Bin Qaram, from Abu Al Jahaaf, from Amaar Al Dahny, from Abu Usmaan Muezzin of the Clan of Afsa who said,

'I heard Ali[asws] Bin Abu Talib[asws] saying, when Talha and Al-Zubeyr came to fight against him[asws]: 'I[asws] have excused myself[asws] from Talha and Al-Zubeyr. They had pledged their allegiances to me[asws] willingly, without use of force. Then they broke their allegiances to me[asws] without any new event having transpired'. Then he[asws] recited this Verse ***[9:12] And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained***'.[1715]

عن الحسن البصري، قال: خطبنا علي بن أبي طالب (صلوات الله عليه) على هذا المنبر، و ذلك بعد ما فرغ من أمر طلحة و الزبير و عائشة، صعد المنبر فحمد الله و أثنى عليه، و صلى على رسول الله (صلى الله عليه و آله)، ثم قال: «أيها الناس، و الله ما قاتلت هؤلاء بالأمس إلا بآية تركتها في كتاب الله، إن الله يقول: وَ إِنْ نَكَثُوا أَيْمانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لا أَيْمانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ أما و الله لقد عهد إلي رسول الله (صلى الله عليه و آله)، و قال لي: يا علي، لتقاتلن الفئة الباغية، و الفئة الناكثة، و الفئة المارقة».

From Al Hassan Al Basry who said,

'Ali[asws] Bin Abu Talib[asws] gave a sermon to us upon this very Pulpit, and that was after he[asws] was free from the matter of Talha, and Al-Zubeyr, and Al-Ayesha. He[asws] ascended the Pulpit, so he[asws] Praised Allah[azwj] and Extolled Him[azwj], and sent greeting upon Rasool-Allah[saww], then said: 'O you people! By Allah[azwj]! I[asws] did not fight against them yesterday except for their having left a Verse in the Book of Allah[azwj]. Allah[azwj] is Saying ***[9:12] And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained***. By Allah[azwj]! Rasool-Allah[saww] had covenanted to me[asws] and said to me[asws]: 'O Ali[asws]! You[asws] would be fighting against the rebellious group, and the group of the breakers of the allegiance, and the group of apostates'.[1716]

عن عمار، عن أبي عبد الله (عليه السلام)، قال: «من طعن في دينكم هذا فقد كفر، قال الله: وَ طَعَنُوا فِي دِينِكُمْ- إلى قوله: يَنْتَهُونَ».

From Amaar,

[1714] قرب الإسناد: 46.
[1715] الأمالي: 72/ 7، شواهد التنزيل 1: 209/ 281.
[1716] تفسير العيّاشي 2: 78/ 25

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who taunts with regards to your Religion so he has blasphemed. Allah[azwj] Says ***[9:12] and are taunting regarding your Religion*** up to His[azwj] Words ***they may be restrained***'.[1717]

تأويله: ما ذكره علي بن ابراهيم في تفسيره قال: روي عن أمير المؤمنين عليه السلام أنه قال: ما قاتلت أهل الجمل وأهل صفين إلا بآية من كتاب الله وهي قوله عزوجل * (وإن نكثوا أيمانهم من بعد عهدهم وطعنوا في دينكم فقاتلوا أئمة الكفر إنهم لا أيمان لهم لعلهم ينتهون)

Its explanation is what has been mentioned by Al Bin Ibrahim in his Tafseer by saying,

'It has been reported from Amir-ul-Momineen[asws] having said: 'I[asws] did not fight the people of the camel (Battle of Al-Jamal) and the people of Siffeen (Battles of SIffeen) except by a Verse from the Book of Allah[azwj], and it is the Words of Mighty and Majestic ***[9:12] And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained***'.[1718]

VERSES 14 & 15

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ {14} وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {15}

[9:14] Fight them, Allah will Punish them by your hands and bring them to disgrace, and Help you against them, and heal the chests of a believing people [9:15] And Remove the rage of their hearts; and Allah Turns (Mercifully) to whomsoeve He so Desires to, and Allah is Knowing, Wise

العياشي: عن علي بن عقبة، عن أبيه، قال: دخلت أنا و المعلى على أبي عبد الله (عليه السلام)، فقال: «أبشروا، إنكم على إحدى الحسنيين: شفى الله صدوركم، و أذهب غيظ قلوبكم، و أدالكم على عدوكم، و هو قول الله: وَ يَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ و إن مضيتم قبل أن تروا ذلك مضيتم على دين الله الذي ارتضاه لنبيه (عليه و آله السلام) و لعلي (عليه السلام)».

Al Ayyashi, from Ali Bin Uqba, from his father who said,

'I and Moala came up to Abu Abdullah[asws], so he[asws] said: 'Receive good news! You are upon one of the two honours. Allah[azwj] will Heal your chests, and Remove rage from your hearts, and Make you triumph over your enemies, and these are the Words of Allah[azwj] ***[9:14] and heal the chests of a believing people***. And if you were to pass away before having seen that, so you would have been upon the Religion of Allah[azwj] which He[azwj] Chose for His[azwj] Prophet[saww] and for Ali[asws]'.[1719]

VERSE 16

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {16}

[1717] تفسير العيّاشي 2: 79/ 26.
[1718] Taweel Al Ayaat Al Zaahira – Ch 9 H 6
[1719] تفسير العيّاشي 2: 79/ 29.

[9:16] Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as a confidant; and Allah is Aware of what you are doing

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن المثنى، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جاهَدُوا مِنْكُمْ وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَ لا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَلِيجَةً «يعني بالمؤمنين الأئمة (عليهم السلام) لم يتخذوا الولائج من دونهم».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Al Masny, from Abdullah Bin Ajlaan,

(It has been narrated) from Ja'far[asws] regarding the Words of the High ***[9:16] Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as a confidant***, said: 'Meaning by the Believers – the Imams[asws]. Do not ever take confidants besides them[asws]'.[1720]

و عنه: عن علي بن محمد و محمد بن أبي عبد الله، عن إسحاق بن محمد النخعي، قال: حدثني سفيان بن محمد الضبعي، قال: كتبت إلى أبي محمد (عليه السلام) أسأله عن الوليجة، و هو قول الله تعالى: وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَ لا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَلِيجَةً و قلت في نفسي، لا في الكتاب: من ترى المؤمنين ها هنا؟ فرجع الجواب: «الوليجة: الذي يقام دون ولي الأمر، و حدثتك نفسك عن المؤمنين من هم في هذا الموضع، فهم الأئمة الذين يؤمنون على الله فيجيز أمانهم».

And from him (Yaqoub Al Kulayni), from Ali Bin Muhammad, and Muhammad Bin Abu Abdullah, from Is'haq Bin Muhammad Al Nakhai'e, from Sufyan Bin Muhammad Al Zabai'e who said,

'I wrote to Abu Muhammad[asws] asking him[asws] about the confidant, and these are the Words of Allah[azwj] the High ***[9:16] and do not take to any one besides Allah and His Rasool and the Believers as a confidant***, and I said to myself, 'It is not in the Book. Where can you see a Believer over here?' So the answer came back: 'The confidant – is the one who is in the place of a Guardian[asws]. And I[asws] narrate to you about the Believers who are in this position, so they[asws] are the Imams[asws] who are believing in Allah[azwj], so He[azwj] Authorises their[asws] safety'.[1721]

عن ابن أبان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «يا معشر الأحداث، اتقوا الله و لا تأتوا الرؤساء، دعوهم حتى يصيروا أذنابا، لا تتخذوا الرجال ولائج من دون الله، إنا و الله خير لكم منهم». ثم ضرب بيده إلى صدره.

From Ibn Abaan who said,

'I heard Abu Abdullah[asws] saying: 'O group of juveniles! Fear Allah[azwj] and do not go to the leaders. Leave them to become sinners. Do not take the men as confidants besides Allah[azwj]. By Allah[azwj]! I[asws] am better for you all than them'. Then he[asws] struck by his[asws] hands upon his[asws] chest'.[1722]

أبو الصباح الكناني، قال: قال أبو جعفر (عليه السلام): «يا أبا الصباح، إياكم و الولائج، فإن كل وليجة دوننا فهي طاغوت».

[1720] الكافي 1: 343/ 15.
[1721] الكافي 1: 425/ 9
[1722] تفسير العيّاشي 2: 83/ 32.

Abu Al Sabah Al Kanany who said,

'Abu Ja'far[asws] said: 'O Abu Al-Sabah! Beware of the confidants! For every confidant besides us[asws] is a tyrant'.[1723]

يوم غدير خم على لسان أمير المؤمنين عليه السلام

DAY OF GHADEER KHUMM BY THE TONGUE OF AMIR-UL-MOMINEEN[asws]

قال: فأنشدكم، أتعلمون حيث نزلت (أم حسبتم أن تتركوا ولما يعلم الله الذين جاهدوا منكم ولم يتخذوا من دون الله ولا رسوله ولا المؤمنين وليجة)، قال الناس: يا رسول الله، خاصة في بعض المؤمنين أم عامة لجميعهم؟ فأمر الله عز وجل أن يعلمهم ولاة أمرهم وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وزكاتهم وصومهم وحجهم. فنصبني للناس بغدير خم، ثم خطب وقال: (أيها الناس، إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس تكذبني فأوعدني لأبلغها أو ليعذبني).

He[asws] said: 'With Allah[azwj] as your Witness, do you know that when the Verse ***[9:16] Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as a confidant;*** Descended, the people said, 'O Rasool-Allah[saww], are these regarding certain special believers or the generality of all of them?' Allah[azwj] Mighty and Majestic Ordered him[saww] to teach them about the ones in authority (*Wali Al-Amr*) among them, and explain for them about the Wilayah as he[saww] had explained to them about their Prayers, and their Zakaat, and their Fasts, and their Pilgrimage. He[saww] established me[asws] to the people at Ghadeer Khumm, then preached to them, and said: 'O you people, Allah[azwj] Sent me[saww] with a Message which has constricted my[saww] chest, and I[saww] thought that the people would deny it. He[azwj] Called upon me[saww] to deliver it or else He[azwj] would Punish me[saww]'.

ثم أمر فنودي بالصلاة جامعة، ثم خطب فقال: (أيها الناس، أتعلمون أن الله عز وجل مولاي وأنا مولى المؤمنين وأنا أولى بهم من أنفسهم)؟ قالوا: بلى، يا رسول الله. قال: (قم، يا علي). فقمت، فقال: (من كنت مولاه فعلي هذا مولاه، اللهم وال من والاه وعاد من عاداه).

Then he[saww] ordered the Call to congregational Prayer, then preached. He[saww] said: 'O you people, do you know that Allah[azwj] Mighty and Majestic is my[saww] Master, and I[asws] am the Master of the believers, and I[asws] am higher to them than their own selves?' They said, 'Yes, O Rasool-Allah[saww]'. He [aww] said: 'Arise, O Ali[asws]'. I[asws] stood up. He[saww] said: 'The one whom I[saww] am the Master of, this Ali[asws] is his Master. Our Allah[azwj], Befriend the one who befriends him[asws], and be Inimical to the one who is inimical to him[asws]'.[1724]

VERSES 17 - 22

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ {17}
إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ {18}

[1723] تفسير العيّاشي 2: 83/ 33.
[1724] Kitab Sulaym Bin Qays Al-Hilali – H 11

[9:17] It is not for the Polytheists to visit the Masjids of Allah whilst testifying to infidelity against themselves; these it is whose deeds would be nullified, and in the Fire they shall be abiding eternally [9:18] But rather, only he shall visit the Masjids of Allah who believes in Allah and the Last Day, and establishes the Prayer and pays the Zakat and fears none except Allah; so (as for) these, it may be that they would become of the followers of the right course

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {19} الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ {20}

[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day and strives hard in Allah's Way? They are not equal with Allah; and Allah does not Guide the unjust people [9:20] Those who believed and fled (their homes), and strove hard in Allah's Way with their property and their own selves, are much higher in rank with Allah; and those are they who are the achievers

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ {21} خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ {22}

[9:21] Their Lord Gives them good news of Mercy from Himself and (His) Pleasure and Gardens, wherein lasting Blessings shall be theirs [9:22] Abiding therein for ever; surely Allah has a Mighty Reward with Him

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «نزلت هذه الآية في علي بن أبي طالب (عليه السلام) كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جاهَدَ فِي سَبِيلِ اللَّهِ لا يَسْتَوُونَ عِنْدَ اللَّهِ وَ اللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ ثم وصف علي بن أبي طالب (عليه السلام)، الَّذِينَ آمَنُوا وَ هاجَرُوا وَ جاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوالِهِمْ وَ أَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَ أُولئِكَ هُمُ الْفائِزُونَ ثم وصف ما لعلي (عليه السلام) عنده، فقال: يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَ رِضْوانٍ وَ جَنَّاتٍ لَهُمْ فِيها نَعِيمٌ مُقِيمٌ».

And from him (Ali Bin Ibrahim) who said, ‘And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja’far[asws] having said: ‘This Verse was Revealed regarding Ali[asws] Bin Abu Talib[asws] ***[9:19] like him who believes in Allah and the Last Day and strives hard in Allah's Way? They are not equal with Allah; and Allah does not Guide the unjust people***. Then He[azwj] Described Ali[asws] Bin Abu Talib[asws] ***[9:20] Those who believed and fled (their homes), and strove hard in Allah's Way with their property and their own selves, are much higher in rank with Allah; and those are they who are the achievers***. Then He[azwj] Described what is for Ali[asws] in His[azwj] Presence ***[9:21] Their Lord Gives them good news of Mercy from Himself and (His) Pleasure and Gardens, wherein lasting Blessings shall be theirs***’.[1725]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَ جَعَلْتُمْ سِقايَةَ الْحاجِّ وَ عِمارَةَ الْمَسْجِدِ الْحَرامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ نَزَلَتْ فِي حَمْزَةَ وَ عَلِيٍّ وَ جَعْفَرٍ وَ الْعَبَّاسِ وَ شَيْبَةَ إِنَّهُمْ فَخَرُوا بِالسِّقَايَةِ وَ الْحِجَابَةِ فَأَنْزَلَ اللَّهُ جَلَّ وَ عَزَّ أَ جَعَلْتُمْ سِقايَةَ الْحاجِّ وَ عِمارَةَ الْمَسْجِدِ

[1725] تفسير القمّي 1: 284.

الْحَرامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ كَانَ عَلِيٌّ وَ حَمْزَةُ وَ جَعْفَرٌ صَلَوَاتُ اللَّهِ عَلَيْهِمُ الَّذِينَ آمَنُوا بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwaan Bin yahya, from Ibn Muskan, from Abu Baseer, who has said:

One of them[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day***. He[asws] said: 'This was Revealed regarding Hamza[as], and Ali[asws], and Ja'far[as], and Al-Abbas[as], and Shaeba. They prided themselves for quenching (the thirst) of the Pilgrims. So Allah[azwj] Majestic and Mighty Revealed ***[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day***, and it was Ali[asws], and Hamza[as], and Ja'far[as], may greeting be upon them[as] are the ones who[as] believed in Allah[azwj] and the Last Day, and they[as] fought in the Way of Allah[azwj], and (others) are not equal to them[as] in the Presence of Allah[azwj]'.[1726]

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الحسن بن علي بن زكريا العاصمي، قال: حدثنا أحمد بن عبيد الله الغداني، قال: حدثنا الربيع بن سيار، قال: حدثنا الأعمش، عن سالم بن أبي الجعد، يرفعه إلى أبي ذر (رضي الله عنه): أن عليا (عليه السلام) و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد بن أبي وقاص أمرهم عمر بن الخطاب أن يدخلوا بيتا، و يغلقوا عليهم بابه، و يتشاوروا في أمرهم، و أجلهم ثلاثة أيام، فإن توافق خمسة على قول واحد و أبي رجل منهم قتل ذلك الرجل، و إن توافق أربعة و أبي اثنان قتل الاثنان.

Al Sheykh, in his Majaalis said, 'A group informed us, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariyya Al Aasimy, from Ahmad Bin Ubeydullah Al Ghadany, from Al Rabi'e Bin Sayaar, from Al Amsh, from salim Bin Abu Al Ja'ad, raising it to

Abu Dharr[as] having said: 'Ali[asws], and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqqas, were ordered by Umar Bin Al-Khattab to enter a house, and the door was locked from outside on them, and that they should hold consultations, and their term was set a three days. So if there was a consensus of five upon one word, and one man were to oppose from them, then that man should be killed. And if four were to form a consensus and two were to refuse, so the two should be killed.

فلما توافقوا جميعا على رأي واحد، قال لهم علي بن أبي طالب (عليه السلام): «إني أحب أن تسمعوا مني ما أقول لكم، فإن يكن حقا فاقبلوه، و إن يكن باطلا فأنكروه». قالوا: قل، و ذكر مناقبه لهم و هم يوافقونه على ثبوتها له دونهم. و قال لهم في ذلك: «فهل فيكم أحد نزلت فيه هذه الآية: أَ جَعَلْتُمْ سِقايَةَ الْحاجِّ وَ عِمارَةَ الْمَسْجِدِ الْحَرامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جاهَدَ فِي سَبِيلِ اللَّهِ غيري؟» قالوا: لا.

So when there was a consensus of all upon one view, Ali[asws] Bin Abu Talib[asws] said to them: 'I[asws] would love it if you could listen to what I[asws] am saying to you. So if it is true, then accept it, and if it is false, then reject it'. They said, 'Speak!' And he[asws] mentioned his[asws] own merits to them, and they were in agreement upon its authenticity, besides them all. And he[asws] said to them during that: 'Is there anyone among you for whom this Verse was Revealed ***[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who***

[1726] الكافي 8: 203/ 245.

believes in Allah and the Last Day and strives hard in Allah's Way?, apart from myself[asws]?' They said, 'No!'[1727]

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن أمير المؤمنين (صلوات الله عليه) قيل له: يا أمير المؤمنين، أخبرنا بأفضل مناقبك؟ قال: «نعم، كنت أنا و عباس و عثمان بن أبي شيبة في المسجد الحرام، قال عثمان بن أبي شيبة: أعطاني رسول الله (صلى الله عليه و آله) الخزانة، يعني مفاتيح الكعبة. و قال العباس: أعطاني رسول الله (صلى الله عليه و آله) السقاية، و هي زمزم، و لم يعطك شيئا، يا علي.

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'It was said to Amir-ul-Momineen[asws], 'O Amir-ul-Momineen[asws]! Will you[asws] inform us of the highest of your[asws] merit?' He[asws] said: 'Yes. I[asws], and Abbas, and Usman Bin Abu Sheyba were in the Sacred Masjid. Usman Bin Abu Shayba said, 'Rasool-Allah[saww] gave me the treasure, meaning the keys of the Kaaba'. And Al Abbas said, 'Rasool-Allah[saww] gave me the watering-place, and it is Zamzam, and did not give you[asws] anything, O Ali[asws]'.

قال: فأنزل الله: أَ جَعَلْتُمْ سِقايَةَ الْحاجِّ وَ عِمارَةَ الْمَسْجِدِ الْحَرامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جاهَدَ فِي سَبِيلِ اللَّهِ لا يَسْتَوُونَ عِنْدَ اللَّهِ».

He[asws] said: 'So Allah[azwj] Revealed ***[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day and strives hard in Allah's Way? They are not equal with Allah***'.[1728]

فرات في تفسيره والحسكاني في شواهد التنزيل: حدثني جعفر بن محمد بن هشام، عن عبادة بن زياد، عن أبي معمر سعيد بن خثيم، عن محمد بن خالد الضبي وعبد الله بن شريك العامري، عن سليم بن قيس عن الحسن بن على عليه السلام: إنه حمد الله تعالى وأثنى عليه وقال: (السابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان)، فكما أن للسابقين فضلهم على من بعدهم كذلك لأبي علي بن أبي طالب عليه السلام فضيلته على السابقين بسبقه السابقين.

Furaat in his Commentary (Tafseer), and Al-Haskaany in *Shawaahid Al-Tanzeel*, said, 'Narrated to me Ja'far Bin Muhammad Bin Hashaam, from Abaadat Bin Ziyad, from Abu Ma'mar Saeed Bin Khaseem, from Muhammad Bin Khalid Al-Zaby, and Abdullah Bin Shareek Al-Aamiry, from Sulaym Bin Qays, who has narrated:

Al-Hassan[asws] Bin Ali[asws] Praised Allah[azwj] and Extolled Him[azwj], and said: ***"[9:100] And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness,"*** so if the former ones have a preference over those who came after them, similarly for Ali[asws] Bin Abu Talib[asws] there is a preference over the former ones for being before the former ones.

وقال: (أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله) واستجاب لرسول الله صلى الله عليه وآله وواساه بنفسه. ثم عمه حمزة سيد الشهداء وقد كان قتل معه كثير، فكان حمزة سيدهم بقرابته من رسول الله صلى الله عليه وآله.

And said: ***[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day and***

[1727] الأمالي 2: 159 و 163
[1728] تفسير العياشي 2: 83/ 34.

strives hard in Allah's Way?, and He[azwj] Answered Rasool-Allah[azwj] and made him[asws] (Ali[asws]) to be equal to none but himself[saww].[1729]

VERSES 23 & 24

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {23} قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {24}

[9:23] O you who believe! do not take your fathers and your brothers as friends if they love the infidelity over the belief; and whoever of you takes them as friends, those are the unjust ones [9:24] Say: If your fathers and your sons and your brethren and your wives and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Rasool and striving in His Way, then wait until Allah Brings about His Command: and Allah does not Guide the transgressing people

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية، في قول الله: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا آباءَكُمْ وَ إِخْوانَكُمْ أَوْلِياءَ إلى قوله: الْفاسِقِينَ: «فأما لا تَتَّخِذُوا آباءَكُمْ وَ إِخْوانَكُمْ أَوْلِياءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمانِ فإن الكفر في الباطن في هذه الآية ولاية الأول و الثاني، و هو كفر.

Al Ayashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about this verse regarding the Words of Allah[azwj] ***[9:23] O you who believe! do not take your fathers and your brothers as friends*** up to His[azwj] Words ***[9:24] the transgressing people***. He[asws] said: 'So as for His[azwj] Words ***[9:23] O you who believe! do not take your fathers and your brothers as friends if they love the infidelity over the belief*** – so the infidelity in the esoteric of this Verse is the Wilayah of the first one and the second one , and it is infidelity (كفر)'.

و قوله: عَلَى الْإِيمانِ فالإيمان ولاية علي بن أبي طالب (عليه السلام)، قال: وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولئِكَ هُمُ الظَّالِمُونَ».

And His[azwj] Words ***[9:23] over the belief*** – so the belief is Wilayah of Ali[asws] Bin Abu Talib[asws]. He[azwj] Said ***[9:23] and whoever of you takes them as friends, those are the unjust ones***'.[1730]

VERSE 25

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ {25}

[9:25] Certainly, Allah helped you in a lot of places and on the day of Hunayn, when your great numbers made you wonder, but they availed you nothing and

[1729] Kitaab Sulaym Bin Qays Al Hilali – H 93 (Extract)
[1730] تفسير العياشي 2: 84/ 36

the earth became straitened to you notwithstanding its spaciousness, then you turned back retreating

علي بن إبراهيم، قال: حدثني محمد بن عمرو، قال: كان المتوكل قد اعتل علة شديدة، فنذر إن عافاه الله أن يتصدق بدنانير كثيرة- أو قال: بدراهم كثيرة- فعوفي فجمع العلماء فسألهم عن ذلك، فاختلفوا عليه، فقال أحدهم: عشرة آلاف، و قال بعضهم: مائة ألف.

Ali Bin Ibrahim said, 'Muhammad Bin Amro narrated to me that,

'Al-Mutawakkil became sick with a severe illness, so he vowed that if Allah[azwj] were to Cure him, 'he would give in charity a lot of Dinars', or he said, 'a lot of Dirhams'. So he became healthy, and he gathered the scholars to aske them about that (How much is 'a lot'). They differed among themselves. One of them said, 'Ten thousand', and one of them said, 'A hundred thousand'.

فلما اختلفوا، قال له عبادة: ابعث إلى ابن عمك علي بن محمد بن علي الرضا (عليه السلام) فاسأله عن ذلك، فبعث إليه فسأله، فقال (عليه السلام): «الكثير ثمانون». فقالوا: رد إليه الرسول: فقل من أين قلت ذلك، فقال: «من قوله تعالى: لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَواطِنَ كَثِيرَةٍ فكانت المواطن ثمانين موطنا».

So when they differed, so a slave said to him, 'Send (the question) to your cousin Ali[asws] Bin Muhammad[asws] bin Ali Al-Reza[asws] and ask him[asws] about that'. So he sent to him[asws] to ask him[asws]. He[asws] said: 'A lot – equates to eighty'. So they (Scholars) said, 'Return the messenger back to him[asws] to said, 'From where do you[asws] say this?' So he[asws] replied: 'From the Words of the High ***[9:25] Certainly Allah helped you in a lot of places***. So the places were eighty places'.[1731]

العياشي: عن عجلان، عن أبي عبد الله (عليه السلام) في قول الله تعالى: وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ إلى ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ، فقال: «أبو فلان».

Al Ayyashi, from Ajlaan,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[9:25] and on the day of Hunayn, when your great numbers made you wonder,*** up to ***then you turned back retreating***. So he[asws] said: 'Abu so and so '.[1732]

VERSE 26

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ {26}

[9:26] Then Allah Sent down His tranquillity upon His Rasool and upon the Believers, and Sent down armies which you did not see, and Punished those who disbelieved, and that is the Recompense of the unbelievers

عن الحسن بن علي بن فضال، قال: قال أبو الحسن علي الرضا (عليه السلام) للحسن بن أحمد: «أي شيء السكينة عندكم؟» قال: لا أدري- جعلت فداك- أي شيء هو؟ فقال: «ريح من الله تخرج طيبة، لها صورة كصورة وجه الإنسان، فتكون مع الأنبياء، و هي التي نزلت على إبراهيم خليل الرحمن حيث بنى الكعبة، فجعلت تأخذ كذا و كذا، فبنى الأساس عليها».

[1731] تفسير القمّي 1 لا 284
[1732] تفسير العيّاشي 2: 84/ 38.

From Al Hassan Bin Ali Bin Fazaal who said,

'Abu Al-Hassan Ali Al-Reza[asws] said to Al-Hassan Bin Ahmad: 'Which thing is (considered as) tranquillity among you all?' He said, 'I do not know – may I be sacrificed for you[asws] – which thing is it?' So he[asws] said: 'A wind from Allah[azwj] which comes out well. It has an image like the image of a face of the human being. So it came to be with the Prophets[as], and it is that which descended upon Ibrahim[as], Friend of the Beneficent when he[as] built the Kaaba. So it went on to grab such and such, so he[as] built the foundation over it'.[1733]

علي بن إبراهيم: قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ جُنُوداً لَمْ تَرَوْها وَ عَذَّبَ الَّذِينَ كَفَرُوا و هو القتل. وَ ذلِكَ جَزاءُ الْكافِرِينَ. قال: و قال رجل من بني نصر بن معاوية، يقال له: شجرة بن ربيعة للمؤمنين و هو أسير في أيديهم: أين الخيل البلق و الرجال عليهم الثياب البيض؟ فإنما كان قتلنا بأيديهم، و ما كنا نراكم فيهم إلا كهيئة الشامة؟ قالوا: تلك الملائكة.

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[9:26] Then Allah Sent down His tranquillity upon His Rasool and upon the Believers, and Sent down armies which you did not see, and Punished those who disbelieved***, and it is the killing ***and that is the Recompense of the unbelievers***. And a man from the Clan of Nasr bin Muawiya said, when it was said to him, 'The Bin Rabi'e tree is for the Believers, and it is a captive in their hands', said: 'Where is the Balkan cavalry and the men clad in white? For we were being killed by their hands, and we do not see them among them except as moles?' They said, 'Those were the Angels'.[1734]

محمد بن يعقوب: عن حميد بن زياد، عن عبيد الله بن أحمد الدهقان، عن علي بن الحسن الطاطري، عن محمد بن زياد بياع السابري، عن أبان، عن عجلان أبي صالح، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قتل علي بن أبي طالب (عليه السلام) بيده يوم حنين أربعين».

Muhammad Bin Yaqoub, from Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Al Dahqan, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Ziyad a slave of Al Sabiry, from Abaan, from Ajlan Abu Salih who said,

'I heard Abu Abdullah[asws] saying: 'Ali[asws] Bin Abu Talib killed forty by his[asws] own hands on the day of Hunayn'.[1735]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن محبوب، عن العلاء، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «السكينة: الإيمان».

And from him (Yaqoub Al Kulayni), from a bumber of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: 'The tranquillity (means) the belief'.[1736]

[1733] تفسير العيّاشي 2: 84/ 39.
[1734] تفسير القمّي 1: 288
[1735] الكافي 8: 376/ 566
[1736] الكافي 2: 12/ 3

VERSES 27 - 29

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَٰلِكَ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {27} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ {28} قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ {29}

[9:27] Then will Allah Turn (Mercifully) to whom He Desires to, and Allah is Forgiving, Merciful [9:28] O you who believe! But rather, the Polytheists are nothing but unclean, so they shall not go near the Sacred Masjid after this year of theirs; and if you fear poverty then Allah will Enrich you out of His Grace if so Desires to; surely Allah is Knowing Wise [9:29] Fight those who do not believe in Allah, nor in the Last Day, nor do they sanctify what Allah and His Rasool have sanctified, nor do they make the Religion of Truth to be their Religion, out of those who have been Given the Book, until they pay the tax in acknowledgment of their lowness

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم ابن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، في حديث الأسياف الذي ذكره عن أبيه (عليه السلام)، قال فيه: «و أما السيوف الثلاثة المشهورة: فسيف على مشركي العرب، قال الله عز و جل: فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether, from Al Qasim Ibn Muhammad, from Suleyman Bin Dawood Al manqary, from Hafs Bin Ghayas,

(It has been narrated) from Abu Abdullah[asws], in the Hadeeth of the swords which he[asws] mentioned from his[asws] father[asws] in which he[asws] said: 'And as for the third famous sword, so it is the sword against the Polytheists of the Arabs. Allah[azwj] Mighty and Majestic Says ***[9:5] then fight the Polytheists wherever you find them***'.

قال: «و السيف الثاني على أهل الذمة، قال الله عز و جل: قُولُوا لِلنَّاسِ حُسْناً نزلت هذه الآية في أهل الذمة، ثم نسخها قوله عز و جل: قاتِلُوا الَّذِينَ لا يُؤْمِنُونَ بِاللَّهِ وَ لا بِالْيَوْمِ الْآخِرِ وَ لا يُحَرِّمُونَ ما حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صاغِرُونَ فمن كان منهم في دار الإسلام فلن يقبل منه إلا الجزية أو القتل، و ما لهم فيء، و ذراريهم سبي، و إذا قبلوا الجزية على أنفسهم حرم علينا سبيهم، و حرمت أموالهم، و حلت لنا مناكحتهم، و من كان منهم في دار الحرب حل لنا سبيهم و أموالهم، و لم تحل لنا مناكحتهم، و لم يقبل منهم إلا الدخول في دار الإسلام أو الجزية أو القتل».

He[asws] said: 'And the second sword was against the Protected people (أهل الذمة). Allah[azwj] Mighty and Majestic Says ***[2:83] and you shall speak to the people good words***. This Verse was Revealed regarding the Protected People. Then it was Abrogated by the Words of the Mighty and Majestic [***9:29] Fight those who do not believe in Allah, nor in the Last Day, nor do they sanctify what Allah and His Rasool have sanctified, nor do they make the Religion of Truth to be their Religion, out of those who have been Given the Book, until they pay the tax in acknowledgment of their lowness***. So the one who was among them in the House of Al-Islam, nothing was acceptable from him except for the tax or the killing, and there was no Fey (War booty) for them, and their offspring as captive. So when they accepted the tax upon them, their captives were forbidden unto us, and their wealth was forbidden, and it was permissible for us to marry them. And the one from among

them was in the house of war, their captives were permissible for us and their wealth, and it was not permissible for us to be married to them, and nothing was acceptable from them except for their entry into the house of Al-Islam or the tax, or the killing'.[1737]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن أبي يحيى الواسطي، عن بعض أصحابنا، قال: سئل أبو عبد الله (عليه السلام) عن المجوس، أ كان لهم نبي؟ فقال: «نعم، أما بلغك كتاب رسول الله (صلى الله عليه و آله) إلى أهل مكة: أن أسلموا و إلا نابذتكم بحرب، فكتبوا إلى رسول الله (صلى الله عليه و آله): أن خذ منا الجزية و دعنا على عبادة الأوثان.

And from him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions who said,

'I asked Abu Abdullah[asws] about the Magians, was there a Prophet[as] for them?' So he[asws] said: 'Yes! Has it not reached you, the letter of Rasool-Allah[saww] to the people of Makkah: 'Either you submit or we shall go to war against you'. So they wrote back to Rasool-Allah[saww], 'You[saww] can take the tax from us and leave us upon the worship of the idols'.

فكتب إليهم النبي (صلى الله عليه و آله): إني لست آخذ الجزية إلا من أهل الكتاب. فكتبوا إليه يريدون بذلك تكذيبه: زعمت أنك لا تأخذ الجزية إلا من أهل الكتاب، ثم أخذت الجزية من مجوس هجر. فكتب إليهم النبي (صلى الله عليه و آله): إن المجوس كان لهم نبي فقتلوه، و كتاب أحرقوه، أتاهم نبيهم بكتابهم في اثني عشر ألف جلد ثور».

So the prophet[saww] wrote to them: 'I[saww] do not take the tax except from the People of the Book'. So they wrote back to him[saww], intending to belie that to him[saww], 'You[saww] claim that you[saww] do not take the tax except from the People of the Book, then you[saww] take the tax from the abandoned Magians'. So the Prophet[saww] wrote to them: 'The Magians used to have a Prophet[as] for them, but they killed him[as], and they burnt the Book. Their Prophet[as] gave them their Book in twelve thousand oxen skins'.[1738]

علي بن إبراهيم: قال: حدثنا محمد بن عمر، قال: حدثني إبراهيم بن مهزيار، عن أخيه علي بن مهزيار، عن إسماعيل بن سهل، عن حماد بن عيسى، عن حريز، عن زرارة، قال: قلت: لأبي عبد الله (عليه السلام): ما حد الجزية على أهل الكتاب، و هل عليهم في ذلك شيء موظف لا ينبغي أن يجوز إلى غيره؟

Ali Bin Ibrahim, from Muhammad Bin Umar, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Ismail Bin Sahl, from hamaad Bin Isa, from Hareyz, from Zarara who said,

'I said to Abu Abdullah[asws], 'What is the limit of the tax upon the People of the Book, and is there against them any description in that which cannot be exceeded upon to something else?'

فقال: «ذلك إلى الإمام يأخذ من كل إنسان منهم ما شاء على قدر ماله و ما يطيق، إنما هم قوم فدوا أنفسهم من أن يستعبدوا أو يقتلوا، فالجزية تؤخذ منهم ما يطيقون له أن يتخذ منهم حتى يسلموا، فإن الله قال: حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صاغِرُونَ، و كيف يكون صاغرا و هو لا يكترث لما يؤخذ منه حتى يجد ذلا لما أخذ منه، فيألم لذلك فيسلم».

So he[asws] said: 'That is up to the Imam[asws]. He[asws] takes from every person from them whatsoever he[asws] so desires to in accordance to his wealth and what he can endure. But rather, they are a people who ransomed themselves from being

[1737] الكافي 5: 10/ 2
[1738] الكافي 3: 567/ 4.

enslaved or killed. So the tax is taken from them what then can endure, and is taken from them until they submit, for Allah[azwj] Says ***[9:29] until they pay the tax in acknowledgment of their lowness***. And how can humility come to be and he does not care when it is taken from him, (it is taken) to the extent that he finds disgrace when it is taken from him, So he realises that, and for that reason, he submits'.[1739]

VERSE 30

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۖ ذَٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۚ قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ {30}

[9:30] And the Jews say: Uzayr is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they are imitating the sayings of those who disbelieved before; may Allah Kill them; how deluded they are!

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قال: «قاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ أي لعنهم الله أنى يؤفكون، فسمى اللعنة قتالا، و كذلك قُتِلَ الْإِنْسانُ ما أَكْفَرَهُ أي لعن الإنسان».

Al Tabarsy iin Al Ihtijaj,

(It has been narrated) from Amir-ul-Momineen[asws] having said: '***[9:30] may Allah Kill them; how deluded they are!*** i.e., may Allah[azwj] Curse them, how deluded they are. Allah[azwj] Named the Curse as Kill, and similar to that ***[80:17] The human being was killed (due to) what he denied***, i.e., the human being was Cursed'.[1740]

- احتجاج الرسول (صلى الله عليه وآله) وجداله ومناظرته: -

ARGUMENTATION OF THE MESSENGER OF ALLAH[saww] AND HIS[saww] DISCUSSION AND HIS[saww] DEBATE

ولقد حدثني أبي الباقر (عليه السلام)، عن جدي علي بن الحسين زين العابدين عن أبيه الحسين بن علي سيد الشهداء، عن أمير المؤمنين علي بن أبي طالب صلوات الله عليهم أجمعين أنه اجتمع يوما عند رسول الله (صلى الله عليه وآله) أهل خمسة أديان: اليهود والنصارى، والدهرية، والثنوية ومشركوا العرب.

Imam Hassan Al-Askari[asws] said: 'It has been narrated to me[asws] from Al-Baqir[asws] from my forefather Ali[asws] Bin Al-Husayn Zayn-ul-Abideen[asws] from his[asws] father Al-Husayn[asws] Bin Ali[asws] the Chief of the Martyrs, from Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws], may the salutations of Allah[azwj] be upon them[asws] all that: 'People of five religions had gathered around Rasool-Allah[saww] – The Jews and the Christians, and the *Dahriyya* (Eternalists) and the Dualists and the Arab Polytheists'.

فقالت اليهود: نحن نقول: عزير ابن الله، وقد جئناك يا محمد لننظر ما تقول فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفتنا خصمناك.

The Jews said: 'We are saying that Uzayr is the son of Allah[azwj], and we have come to you[saww] O Muhammad[saww], to see what you[saww] have to say. If you[saww] follow us,

[1739] تفسير القمّي 1: 288.
[1740] الاحتجاج: 250.

then we have preceded you[saww] in Rewards and are higher, and if you[saww] are against us, we will discuss with you[asws].

وقالت النصارى: نحن نقول، إن المسيح ابن الله اتحد به، وقد جئناك لننظر ما تقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفتنا خصمناك.

And the Christians said: 'We are saying that, the Messiah[as] is the son of Allah[azwj] and is united with Him[azwj], and we have come to you[saww] O Muhammad[saww], to see what you[saww] have to say. If you[saww] follow us, then we have preceded you[saww] in Rewards and attained a higher status, and if you[saww] are against us, we will discuss with you[asws].

وقالت الدهرية: نحن نقول: الاشياء لابدء لها وهي دائمة، وقد جئناك لتنظر ما تقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفتنا خصمناك.

And the *Dahriyya* said: 'We are saying that all things have no beginning and they are eternal, and we have come to you[saww] O Muhammad[saww], to see what you[saww] have to say. If you[saww] follow us, then we have preceded you[saww] in rewards and achieved a higher position, and if you[saww] are against us, we will refute you[asws].

وقالت الثنوية: نحن نقول: إن النور والظلمة هما المدبران، وقد جئناك للنظر ماتقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفتنا خصمناك.

And the Dualists said: 'We are saying that light and darkness are two controlling forces of the universe, and we have come to you[saww] O Muhammad[saww], to see what you[saww] have to say. If you[saww] follow us, then we have preceded you[saww] in Rewards and secured an elevated status, and if you[saww] are against us, we will debate with you[asws].

وقال مشركو العرب: نحن نقول إن أوثاننا آلهة وقد جئناك للنظر ما تقول فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفتنا خصمناك.

And the Arab Polytheists said: 'We are saying that our idols are gods, and we have come to you[saww] O Muhammad[saww], to see what you[saww] have to say. If you[saww] follow us, then we have preceded you[saww] in rewards and are of a higher status, and if you[saww] are against us, we will question you[asws].

فقال رسول الله (صلى الله عليه وآله): آمنت بالله وحده لا شريك له، وكفرت بكل معبود سواه. ثم قال لهم: إن الله تعالى بعثني كافة للناس بشيرا ونذيرا، حجة على العالمين وسيرد الله كيد من يكيد دينه في نحره.

Rasool-Allah[saww] said: 'I[saww] believe in One Allah[azwj] without any partner with Him[azwj], and disbelieve in all creators apart from Him[azwj]. Then he[saww] said to them: 'Allah[azwj] has Sent me to all people as a good News and as a 'Warner' to them, a Proof over all the worlds. And Allah[azwj] will Repel all the plots from the plotters against His[azwj] Religion back upon them'.

ثم قال لليهود: أجئتموني لاقبل قولكم بغير حجة؟ قالوا: لا. قال: فما الذي دعاكم إلى القول بأن عزيرا ابن الله؟ قالوا: لانه أحيا لبني إسرائيل التوراة بعد ما ذهبت، ولم يفعل به هذا إلا لانه ابنه.

Then he[saww] said to the Jews: 'You have come to me[saww] so that I[saww] should accept your words without proof?' They said: 'No'. He[saww] said: 'Then what makes you claim that Uzayr is the son of Allah[azwj]?' They said: 'Because, he revived the Torah for the Children of Israel after it had gone away, and he would not have done this had he not been His[azwj] son'.

فقال رسول الله (صلى الله عليه وآله): فكيف صار عزير ابن الله دون موسى وهو الذي جاءهم بالتوراة ورئي منه من المعجزات ما قد علمتم؟ ولئن كان عزير ابن الله لما ظهر من إكرامه باحياء التوراة، فلقد كان موسى بالبنوة أحق وأولى، ولئن كان هذا المقدار من إكرامه لعزير يوجب أنه ابنه، فأضعاف هذه الكرامة لموسى توجب له منزلة أجل من البنوة، لانكم إن كنتم إنما تريدون بالبنوة الولادة على سبيل ما تشاهدونه في دنياكم هذه من ولادة الامهات الاولاد بوطئ آبائهم لهن، فقد كفرتم بالله وشبهتموه بخلقه، وأوجبتم فيه صفات المحدثين، ووجب عندكم أن يكون محدثا مخلوقا، وأن له خالقا صنعه وابتدعه.

Rasool-Allah[saww] said: 'How did Uzayr become the son of Allah[azwj] and not Musa[as] when it was him[asws] that went to them with the Torah (in the first place), and they saw from him[asws] miracles that you know about? And if Uzayr is the son of Allah[azwj] when his prestige was manifested from the revival of the Torah, Musa[as] was more deserving and higher! If this is the scale from the prestige of Uzayr which necessitates him being His[azwj] son, Musa[as]'s prestige is more and it would necessitate him[asws] to have a status higher than that of a son. Your understanding from a son, is to be a product of the union of a father and a mother that you witness in this world. This would make you to be disbelievers in Allah[azwj] for giving Him[azwj] a resemblance to His[azwj] creation, and it would necessitate you in this, by the qualities that you have narrated, that there would be a creator who created Him[azwj], who would be (existing) from the beginning'.

قالوا: لسنا نعني هذا، فان هذا كفر كما ذكرت، ولكنا نعني أنه ابنه على معنى الكرامة، وإن لم يكن هناك ولادة، كما قد يقول بعض علمائنا لمن يريد إكرامه وإبانته بالمنزلة من غيره: يا بني، وإنه ابني. لا على إثبات ولادته منه، لانه قد يقول ذلك لمن هو أجنبي لا نسب بينه وبينه وكذلك لما فعل بعزير ما فعل، كان قد اتخذه ابنا على الكرامة لا على الولادة.

They said: 'We do not mean this, for this is infidelity as you[saww] have mentioned. But, we mean by this that he is His[azwj] son due to the dignity that he had, and there is no birth over there. This is like when some of our scholars, when they intend to bestow status on someone apart from the others, they refer to him as: 'O my son!' and 'He is my son!' There is no birth involved here, for they have referred to him with that and he is a stranger with whom they have no biological connection. And similarly, when Uzayr did that which he did, He[azwj] Took him as a son to bestow prestige, and not as a (son by) birth'.

فقال رسول الله (صلى الله عليه وآله): فهذا ما قلته لكم: إنه إن وجب على هذا الوجه أن يكون عزير ابنه فان هذه المنزلة لموسى أولى، وإن الله تعالى يفضح كل مبطل باقراره ويقلب عليه حجته. إن ما احتججتم به يؤديكم إلى ما هو أكبر مما ذكرته لكم، لانكم قلتم: إن عظيما من عظمائكم قد يقول لاجنبي لانسب بينه وبينه: يا بني، وهذا ابني لا على طريق الولادة، فقد تجدون أيضا هذا العظيم يقول لاجنبي آخر: هذا أخي ولآخر: هذا شيخي، وأبي، ولآخر: هذا سيدي، على سبيل الاكرام، وإن من زاده في الكرامة زاده في مثل هذا القول، فاذا يجوز عندكم أن يكون موسى أخا لله أو شيخا له أو أبا أو سيدا لانه قد زاده في الكرامة على ما لعزيز، كما أن من زاد رجلا في الاكرام فقال له: يا سيدي ويا شيخي وياعمي ويا رئيسي ويا أميري على طريق الاكرام، وإن من زاده في الكرامة زاده في مثل هذا القول، أفيجوز عندكم أن يكون موسى أخا لله، أو شيخا، أو عما أو رئيسا، أو سيدا أو أميرا؟ لانه قد زاده في الاكرام على من قال له: يا شيخي أو يا سيدي أو يا عمي، أو يا رئيسي، أو يا أميري.

Rasool-Allah[saww] said: 'This is what I[saww] have been telling you. If this necessitates Uzayr to be the son of Allah[azwj], then the status of Musa[as] is higher, and Allah[azwj] Exposes all falsehood that is being said and Overturns to him as a proof. You are arguing in your claim that greatness is bestowed upon the stranger, when there is no biological connection between them, by saying about him that, this is my son but not from birth, then it will also be a matter of greater prestige to refer to another stranger, that this is my brother, and to another that, this is my Sheikh, and to another that, this is my Chief, by way of prestige.

It would be a matter of greater prestige by this talk, with you, that Musa[as] should be referred to as the brother of Allah[azwj] or His[azwj] Sheikh, or father or Chief, for these are more prestigious titles. You would say to him: 'O my Chief, and O my Sheikh, and O my uncle, and O my President, O my commander, by way of prestige. The more prestigious a person, then the more prestigious a title he is referred to with. Is it permissible among you to refer to Musa[as] as the brother of Allah[azwj], or Sheikh, or uncle, or president, or chief, or commander? Because the more prestigious a person is the more prestigious way he is referred to: 'O my Sheikh, or O my Chief, or O my Uncle, or O my President, of O my Commander'.

قال: فبهت القوم وتحيروا وقالوا: يا محمد أجلنا نتفكر فيما قلته لنا. فقال: انظروا فيه بقلوب معتقدة للانصاف، يهدكم الله.

Imam Hassan Al-Askari[asws] said: 'The Jews were speechless and confused and said: 'O Muhammad[saww]! Give us some time to ponder over what you[saww] have said to us'. He[saww] said: 'Look into this with a believing heart and Allah[azwj] will Guide you'.

ثم أقبل (صلى الله عليه وآله) على النصارى فقال لهم: وأنتم قلتم: إن القديم عزوجل اتحد بالمسيح ابنه ما الذي أردتموه بهذا القول؟ أردتم أن القديم صار محدثا لوجود هذا المحدث الذي هو عيسى؟ أو المحدث الذي هو عيسى صار قديما لوجود القديم الذي هو الله؟ أو معنى قولكم: " إنه اتحدبه " أنه اختصه بكرامة لم يكرم بها أحدا سواه؟ فان أردتم أن القديم تعالى صار محدثا فقد أبطلتم، لآن القديم محال أن ينقلب فيصير محدثا، وإن أردتم أن المحدث صار قديما فقد أحلتم لان المحدث أيضا محال أن يصير قديما، وإن أردتم أنه اتحد به بأن اختصه واصطفاه على سائر عباده، فقد أقررتم بحدوث عيسى، وبحدوث المعنى الذي اتحد به من أجله، لانه إذا كان عيسى محدثا وكان الله اتحد به بأن أحدث به معنى صار به أكرم الخلق عنده، فقد صار عيسى وذلك المعنى محدثين، وهذا خلاف مابدأتم تقولونه.

Then he[saww] turned towards the Christians and said to them: 'And you are saying that the Almighty Who[azwj], from the beginning is united with the Messiah[as], His[azwj] son. What do you intend with this? Do you intend by this that the One Who[azwj] is from before, is with the one who[asws] was created after, and he[asws] is Isa[asws]? Or that the created one, who is Isa[asws] has been with the eternal One from before Who is Allah[azwj]? Or do you mean by your words "He[azwj] is united with him[asws]", he[asws] has been honoured especially, and no one else other than him[asws] has been so?

If you intend that the eternal High One[azwj] is together with the temporal one, this is invalid, for it is impossible for the eternal Being to be with the temporal one from before. And if you intend that the temporal being is with the Eternal Being, it is impossible, for the temporal being, as well, cannot be with the Eternal Being from before. If you intend that he[as] has been united with Him[azwj], and has been Made to be special and chosen over the rest of His[azwj] servants, then you would be invalidating that he[as] has been united with Him[azwj] from before. And if Allah[azwj] was united with him[as], meaning together with him[as] being the prestigious one of the

creation, and is therefore a temporal being, this would be against what you had said before'.

قال: فقالت النصارى: يا محمد إن الله تعالى لما أظهر على يد عيسى من الاشياء العجيبة ما أظهر، فقد اتخذه ولدا على جهة الكرامة. فقال لهم رسول الله (صلى الله عليه وآله): فقد سمعتم ما قلته لليهود في هذا المعنى الذي ذكرتموه.

Imam Hassan Al-Askari[asws] said: 'The Christians said: 'O Muhammad[saww]! When Allah[azwj] Manifested by the hands of Isa[as] strange things that He[azwj] Manifested, He[azwj] Took him[as] to be His[azwj] son by the way of giving prestige'. Rasool-Allah[saww] said to them: 'You have heard what I[saww] have said to the Jews in this meaning that which you are mentioning to me[saww]'.

ثم أعاد (صلى الله عليه وآله) ذلك كله، فسكتوا إلا رجلا واحد منهم، فقال له: يا محمد أو لستم تقولون: إن إبراهيم خليل الله؟ ـ قال: قد قلنا ذلك. فقال: ـ فاذا قلتم ذلك فلم منعتمونا من أن نقول: إن عيسى ابن الله؟ فقال رسول الله (صلى الله عليه وآله): إنهما لم يشتبها، لان قولنا: إن إبراهيم خليل الله، فانما هو مشتق من الخلة والخلة: فأما الخلة فانما معناها الفقر والفاقة، فقد كان خليلا إلى ربه فقيرا، وإليه منقطعا، وعن غيره متعففا معرضا مستغنيا، وذلك لما أريد قذفه في النار، فرمي به في المنجنيق فبعث الله تعالى جبرئيل (عليه السلام) وقال له: أدرك عبدي.

Then he[saww] repeated that to all of them. They were all silent, except for one man from among them who said: 'O Muhammad[saww]! Are you[saww] not saying that Ibrahim[asws] is the Friend of Allah[azwj]?' He[saww]: 'We say that'. He said: 'If you[saww] are saying that, why are you[saww] stopping us saying that Isa[asws] is the son of Allah[azwj]?'

Rasool-Allah[saww] said: 'These two are not similar. We[saww] are saying that Ibrahim[asws] is the Friend (*Khaleel*) of Allah[azwj], it is derived from '*Khullat*' or '*Khallat*'. If you take as being derived from '*Khullat*', then it stands for poverty and destitution. The Friend of Allah[azwj] is needy to his[asws] Lord[azwj], and to Him[azwj] he[asws] is, being cut off from the others, needless of others. And that when he[asws] was catapulted into the fire, Allah[azwj] Sent Jibraeel[as] and Said to him: 'Consider My[azwj] servant'.

فجاءه فلقيه في الهواء، فقال: كلفني ما بدا لك فقد بعثني الله لنصرتك. فقال: بل حسبي الله ونعم الوكيل، إني لا أسأل غيره ولا حاجة لي إلا إليه. فسماه خليله أي، فقيره ومحتاجه، والمنقطع إليه عمن سواه.

He[as] flew and met him[as] in mid-air, and said: 'Ask me, for Allah[azwj] has Sent me for your[as] help'. He[as] said: 'But sufficient for me[as] is Allah[azwj] and is the best Disposer of affairs. I[as] do not ask other than Him[azwj], and have no need from any, other than Him[azwj]'. He[asws] was Named as Friend (*Khaleel*), poor to Him[azwj], needy of Him[azwj], and the one cut off from all apart from Him[azwj].

وإذا جعل معنى ذلك من الخلة وهو أنه قد تخلل ـ به ـ معانيه، ووقف على أسرار لم يقف عليها غيره كان معناه العالم به وباموره، ولا يوجب ذلك تشبيه الله بخلقه، ألا ترون أنه إذا لم ينقطع إليه لم يكن خليله؟ وإذا لم يعلم بأسراره لم يكن خليله؟ وأن من يلده الرجل، وإن أهانه وأقصاه، لم يخرج عن أن يكون ولده؟ لان معنى الولادة قائم.

And if you were to take that meaning from '*Khullat*', and he[as] would be involved, by this meaning, and was Made aware of such secrets that apart from him[as] no one else had the knowledge of, and His[azwj] Orders, and this does not necessitate the likening of Allah[azwj] with His[azwj] creation. Do you see that had he[as] not cut himself off from others, he[as] would not have been His[azwj] Friend? And if he[as] was not aware of His[azwj] Secrets he[as] would not have been His[azwj] Friend? And one who is a son of a man,

whether he is insulted by him or thrown out, it does not exit him from being his son? This is because the meaning of son by birth has been established.

ثم إن وجب ـ لانه قال الله: ابراهيم خليلي ـ أن تقيسوا أنتم فتقولوا: إن عيسى ابنه، وجب أيضا كذلك أن تقولوا لموسى: إنه ابنه، فان الذي معه من المعجزات لم يكن بدون ما كان مع عيسى، فقولوا إن موسى أيضا ابنه، وإنه يجوز أن تقولوا على هذا المعنى: شيخه وسيده وعمه ورئيسه وأميره كما قد ذكرته لليهود.

Then it necessitates, because Allah[azwj] has Referred to Ibrahim[asws] as a Friend, in your analogy, by saying that Isa[as] is His[azwj] son, then this would also necessitate Musa[as] as well to be referred by you as His[azwj] son, because he[asws] had miracles similar to those of Isa[as]. You would also call Musa[as] as His[azwj] son as well, and it would permit you to say in this meaning: 'His[azwj] Sheikh, and His[azwj] Chief, and His[azwj] Uncle, and His[azwj] President, and His[azwj] Commander, as I mentioned to the Jews'.

فقال بعضهم: وفي الكتب المنزلة أن عيسى قال: أذهب إلى أبي. فقال رسول الله (صلى الله عليه وآله): فان كنتم بذلك الكتاب تعملون، فان فيه: " أذهب إلى أبي وأبيكم " فقولوا: إن جميع الذين خاطبهم كانوا أبناء الله، كما كان عيسى ابنه من الوجه الذي كان عيسى ابنه،

One of them said: 'And it is in the Book Sent down, that Isa[as] said: 'I am going to my Father[azwj]'. Rasool-Allah[saww] said: 'If you are doing things according to that Book, then it is there "I am going to my Father[azwj] and your Father[azwj]". All those that have been addressed here were sons of Allah[azwj] just like Isa[as] was His[azwj] son, by the same token.

ثم إن ما في هذا الكتاب يبطل عليكم هذا ـ المعنى ـ الذي زعمتم أن عيسى من جهة الاختصاص كان ابنا له، لانكم قلتم: إنما قلنا: إنه ابنه لانه تعالى اختصه بما لم يختص به غيره، وأنتم تعلمون أن الذي خص به عيسى لم يخص به هؤلاء القوم الذين قال لهم عيسى: " أذهب إلى أبي وأبيكم " فبطل أن يكون الاختصاص لعيسى، لانه قد ثبت عندكم بقول عيسى لمن لم يكن له مثل اختصاص عيسى، وأنتم إنما حكيتم لفظة عيسى وتأولتموها على غير وجهها لانه إذا قال: " أبي وأبيكم " فقد أراد غير ما ذهبتم إليه ونحلتموه، وما يدريكم لعله عنى: أذهب إلى آدم وإلى نوح إن الله يرفعني إليهم ويجمعني معهم، وآدم أبي وأبوكم وكذلك نوح، بل ما أراد غير هذا

Then, what is in this Book invalidates this meaning of yours that you are thinking of, that son-ship is especially for Isa[as]. You are saying that he[as] is His[azwj] son, for the Almighty has made him[as] to be special apart from others, and you know that Isa[as] was Made to be special which the other people were not made to be, those that were addressed by him[as] when he[as] said: 'I am going to my Father[azwj] and your Father[asws]. This invalidates the specialisation of Isa[as], for it has been established by you that there is no one special like Isa[as] and the same words have been used for others "my[as] Father[azwj] and your Father[azwj]" and could have meant something other than what you have taken it to be for he[as] could be saying that: 'I am going to Adam[as], and to Noah[as]. Allah[azwj] will Elevate me[as] like them and Make me[as] to be with them[as], and Adam[as] is my[as] father and your father, and similarly, Noah[as]. But, in fact, he[as] did not mean anything other than this by it'.

قال: فسكتت النصارى، وقالوا: ما رأينا كاليوم مجادلا ولا مخاصما وسننظر في أمورنا.

Imam Hassan Al-Askari[asws] said: 'The Christians were silenced and said: 'We have not seen an arguer like the one today, and we shall look into our affairs'.

ثم اقبل رسول الله (صلى الله عليه وآله) على الدهرية فقال: وأنتم فما الذي دعاكم إلى القول بأن الاشياء لابدء لها وهي دائمة لم تزل، ولا تزال؟ فقالوا: لانا لا نحكم إلا بما نشاهد، ولم نجد للاشياء حدثا فحكمنا بأنها لم تزل ولم نجد لها انقضاء ولا فناء فحكمنا بأنها لا تزال.

Then Rasool-Allah[saww] turned towards the *Dahriyya* (Eternalists) and said: 'And you are making the claim by your words that all things have no beginning and are eternal, never passed away and will never pass away?' They said: 'We only issue judgment by what we see, and we have not found in things anything temporal, and so we have issued the principle that they have been here from the beginning, and we did not find in them anything that is destructive, and so have issued the principle that they will not pass away'.

فقال رسول الله (صلى الله عليه وآله): أفوجدتم لها قدما، أم وجدتم لها بقاء أبد الآباد؟ فان قلتم: إنكم قد وجدتم ذلك أثبتم لانفسكم أنكم لم تزالوا على هيئتكم وعقولكم بلا نهاية، ولا تزالون كذلك ولئن قلتم هذا دفعتم العيان وكذبكم العالمون الذين يشاهدونكم. قالوا: بل لم نشاهد لها قدما ولا بقاء أبد الاباد.

Rasool-Allah[saww] said: 'Did you find them to be such before the beginning, or did you find that they will remain forever? For if you were to say: 'We have found these to be like that, then you have established for yourselves, that your faces and your intellects will not pass away and will not come to an end, and you will not pass away as well for you are saying this in defiance to the eyes and in falsification to the world that has witnessed you'. They said: 'But we have neither witnessed these from before nor will we be witnessing them into eternity'.

قال رسول الله (صلى الله عليه وآله): فلم صرتم بأن تحكموا بالقدم والبقاء دائما؟ لانكم لم تشاهدوا حدوثها، وانقضاءها أولى من تارك التميز لها مثلكم، يحكم لها بالحدوث والانقضاء والانقطاع لانه لم يشاهد لها قدما ولا بقاء أبد الآباد. أو لستم تشاهدون الليل والنهار وأحدهما بعد الآخر؟ فقالوا: نعم. فقال: أترونهما لم يزالا ولا يزالان؟ فقالوا: نعم. قال: أفيجوز عندكم اجتماع الليل والنهار؟ فقالوا: لا.

Rasool-Allah[saww] said: 'How can you pass judgment on them being from before and their remaining for all eternity? This is because you have neither witnessed their coming into being, and their becoming non-existent. Does this make you higher than the one who like you, passes judgment of their occurrence and non-occurrence because he has not witnessed them being present from before and into all eternity, or do you not witness the night and the day, each one of them after the other?' They said: 'Yes'. He[saww] said: 'Do you not see that both of them, neither of pass away nor both of them?' They said: 'Yes'. He[saww] said: 'Is it possible, with you, that the night and day will become one?' They said: 'No'.

فقال (صلى الله عليه وآله): فاذا ينقطع أحدهما عن الآخر فيسبق أحدهما، ويكون الثاني جاريا بعده. قالوا: كذلك هو. فقال: قد حكمتم بحدوث ما تقدم من ليل ونهار. لم تشاهدوهما، فلا تنكروا لله قدرة ثم قال (صلى الله عليه وآله): أتقولون ما قبلكم من الليل والنهار متناه أم غير متناه؟

He[saww] said: 'If one of them were to be cut off from the other, will the other continue after it?' They said: 'That is so'. He[saww] said: 'Then you have passed judgment on the temporal nature of the bygone day and night, both of which you have not witnessed. Do not be deniers of the Power of Allah[azwj]'. Then he[saww] said: 'What you have said before about the night and the day, are they finite or infinite?

فان قلتم: غير متناه فكيف وصل إليكم آخر بلا نهاية لاوله؟ وإن قلتم: إنه متناه أم غير فقد كان ولا شئ منهما بقديم. قالوا: نعم. قال لهم: أقلتم أن العالم قديم ليس بمحدث وأنتم عارفون بمعنى ما أقررتم به، وبمعنى ما جحدتموه؟ قالوا: نعم.

For if you were to say infinite, then how does the second one come to you without ending the first? And if you were to say finite, then you will have to admit that there was a time when none of them were present'. They said: 'Yes'. He[saww] said to them: 'You have said that the universe does not have a beginning, and did not come into being, and you know the meaning of what you agree to by it and what you fight against? They said: 'Yes'.

قال رسول الله (صلى الله عليه وآله): فهذا الذي نشاهده من الاشياء بعضها إلى بعض مفتخر، لانه لا قوام للبعض الا بما يتصل به، ألا ترى أن البناء محتاجا بعض أجزائه إلى بعض والا لم يتسق، ولم يستحكم، وكذلك سائر ما ترون. وقال (صلى الله عليه وآله): فاذا كان هذا المحتاج ـ بعضه إلى بعض لقوته وتمامه ـ هو القديم، فأخبروني أن لو كان محدثا كيف كان يكون؟ وماذا كانت تكون صفته؟

Rasool-Allah[saww] said: 'This is what we see from the things, some of them are dependent on the others, because some of them cannot be established except by the others. Do you see a construction that some parts are dependent on some others or else it would not stand or be completed. The same is for the rest of what you see'. And he[saww] said: 'If this was all interdependent on each other for strength and completion, and the completed state is eternal, tell me[saww], if the parts were temporal, how would the completed structure be? What would be its qualities?'

قال: فبهتوا ـ وتحيروا ـ وعلموا أنهم لا يجدون للمحدث صفة يصفونه بها الا وهي موجودة في هذا الذي زعموا أنه قديم، فوجموا وقالوا: سننظر في أمرنا.

Imam Hassan Al-Askari[asws] said: 'They were astonished and confused, and knew that they will never find a temporal matter and classify it and think of It as being part of the whole, and then claim the completed state to be eternal. They were dumbstruck and said: 'We will look into our affairs'.

ثم أقبل رسول الله (صلى الله عليه وآله) على الثنوية ـ الذين قالوا: النور والظلمة هما المدبران ـ فقال: وأنتم فما الذي دعاكم إلى ما قلتموه من هذا؟ فقالوا: لانا وجدنا العالم صنفين: خيرا وشرا، ووجدنا الخير ضد الشر، فأنكرنا أن يكون فاعل ـ واحد ـ يفعل الشئ وضده، بل لكل واحد منهما فاعل، ألا ترى أن الثلج محال أن يسخن كما أن النار محال أن تبرد، فأثبتنا لذلك صانعين قديمين: ظلمة ونورا.

Then Rasool-Allah[saww] turned towards the *Thanawiyya* (Dualists) – who said that light and darkness are the two governing forces – and said: 'And you, what is it that makes you to claim that which you say from this?' They said: 'We have found in the universe duality, good and evil, and found good to be opposite of evil. We deny that there is one doer of something as well as its opposite, but each of it has a different doer. You see, ice cannot give heat just like it is impossible for fire to give out coolness. This has proven to us that there are two forces from before, darkness and light'.

فقال لهم رسول الله (صلى الله عليه وآله): أفلستم قد وجدتم سوادا وبياضا، وحمرة وصفرة، وخضرة وزرقة؟ وكل واحدة ضد لسائرها لاستحالة اجتماع اثنين منهما في محل واحد، كما كان الحر والبرد ضدين لاستحالة اجتماعهما في محل واحد؟ قالوا: نعم. قال: فهلا أثبتم بعدد كل لون صانعا قديما ليكون فاعل كل ضد من هذه الالوان غير فاعل الضد الاخر؟! قال: فسكتوا.

Rasool-Allah[saww] said to them: 'Have you not found to be in existence black, and white, and red, and yellow, and green and blue? And each one of them is opposite to the rest of them, and it is impossible for any two of them to be together in one place, just like heat and cold are two opposite and it is impossible for them to be together in one place?' They said: 'Yes'. Then why have you not proven it to yourselves for all these types a different doer, for the doer of one cannot be the doer of the opposite one?' Imam Hassan Al-Askari[asws] said: 'They were silenced'.

ثم قال: وكيف اختلط النور والظلمة، وهذا من طبعه الصعود، وهذه من طبعها النزول؟ أرأيتم لو أن رجلا أخذ شرقا يمشي اليه والاخر غربا أكان يجوز ـ عندكم ـ أن يلتقيا ماداما سائرين على وجوههما؟ قالوا: لا. قال: فوجب أن لا يختلط النور والظلمة، لذهاب كل واحد منهما في غير جهة الاخر، فكيف حدث هذا العالم من امتزاج ماهو محال أن يمتزج؟ بل هما مدبران جميعا مخلوقان، فقالوا: سننظر في امورنا.

Then he[saww] said: 'And how can light be mixed with darkness, and this one has the quality of ascension and this one has the quality of descent? You see, if a man walks towards the east and another to the west, do you find it possible for them to meet up on the way face to face?' They said: 'No'. He[saww] said: 'This necessitates that light and darkness will never mix for each of them is on another direction. How did this universe come into being, from the blending of those that are impossible to blend? But, they are both forces of creation altogether'. They said: 'We will look into our affairs'.

ثم أقبل على مشركي العرب فقال: وأنتم فلم عبدتم الاصنام من دون الله؟ فقالوا: نتقرب بذلك إلى الله تعالى.

Then he[saww] turned towards the Arab Polytheists and said: 'And you, why are you worshipping idols apart from Allah[azwj]?' They said: 'We draw nearer to Allah[azwj] by that'.

فقال: أو هي سامعة مطيعة لربها، عابدة له، حتى تتقربوا بتعظيمها إلى الله؟ قالوا: لا. قال: فأنتم الذين تنحتونها بأيديكم؟ ـ قالوا: نعم. قال: ـ فلئن تعبدكم هي ـ لو كان يجوز منها العبادة ـ

He[saww] said: 'Or do they listen, obey their Lord[azwj] worship Him[azwj], so that you draw closer to Allah[azwj] by their greatness?' They said: 'No'. He[saww] said: 'You are the ones who made them with your hands?' They said: 'Yes'. He[saww] said: 'If they were to worship you then that could have been permissible rather than you to worship them.

أحرى من أن تعبدوها اذا لم يكن أمركم بتعظيمها من هو العارف بمصالحكم وعواقبكم والحكيم فيما يكلفكم؟

Have you been Ordered to revere them by the One Who[azwj] knows your betterment and the consequences, and is Wise in what efforts He[azwj] Places for you to do?

قال: فلما قال رسول الله (صلى الله عليه وآله) هذا اختلفوا: فقال بعضهم: ان الله قد يحل في هياكل رجال كانوا على هذه الصور التي صورناها، فصورنا هذه، نعظمها لتعظيمنا تلك الصور التي حل فيها ربنا.

When Rasool-Allah[saww] said that, there were differences among them. Some of them said: 'Allah[azwj] had Entered in a man who was of such a face which we have, and these are the faces of such people. We revere them with our reverence those faces in whom our Lord[azwj] had Entered'.

وقال آخرون منهم: ان هذه صور أقوام سلفوا كانوا مطيعين لله قبلنا، فمثلنا صورهم وعبدناها تعظيما لله.

And another group of them said: 'These are the images of people who lived in history and they were obedient to Allah[azwj] before us. These are the likeness of their faces, and we worship them in reverence to Allah[azwj]'.

وقال آخرون ـ منهم ـ: ان الله لما خلق آدم، وأمر الملائكة بالسجود له، كنا نحن أحق بالسجود لادم من الملائكة، ففاتنا ذلك،

And another group of them said: 'When Allah[azwj] Created Adam[asws], and Ordered the Angels to prostrate to him[asws], this gives us more right than the prostration of Angels to Adam[as], and that is what we do.

فصورنا صورته فسجدنا لها تقربا إلى الله كما تقربت الملائكة بالسجود لادم إلى الله تعالى، وكما أمرتم بالسجود ـ بزعمكم ـ إلى جهة مكة ففعلتم، ثم نصبتم في غير ذلك البلد ـ بأيديكم ـ محاريب سجدتم اليها، وقصدتم الكعبة لا محاريبكم، وقصدكم في الكعبة إلى الله تعالى لا اليها.

We make the images of him[as] and prostrate to them to be nearer to Allah[azwj], just like the Angels drew closer to Allah[azwj] by prostrating to Adam[as]. And if you[asws] have been ordered to prostrate, as per your[saww] allegation, towards Mecca, and you[saww] are doing that, then you established in other cities, with your hands, niches where you prostrate towards it, and your intention is towards the kaaba and not your niches, and your intention is to Allah[azwj] and not to the Kaaba'.

فقال رسول الله (صلى الله عليه وآله): أخطأتم الطريق وضللتم، أما أنتم ـ وهو (صلى الله عليه وآله) يخاطب الذين قالوا: ان الله يحل في هياكل رجال كانوا على هذه الصور التي صورناها، فصورنا هذه نعظمها لتعظيمنا لتلك الصور التي حل فيها ربنا ـ فقد وصفتم ربكم بصفة المخلوقات، أو يحل ربكم في شئ حتى يحيط به ذلك الشئ؟ فأي فرق بينه اذن وبين سائر مايحل فيه من لونه وطعمه ورائحته ولينه وخشونته وثقله وخفته؟

Rasool-Allah[saww] said: 'You have erred in your ways and have gone astray, and you – (and he[saww] was addressing those who had said: 'Allah[azwj] had Entered into a man who had this face which we have imagined, and made these and revere them in our reverence those faces in which our Lord[azwj] had Entered) – you have attributed to your Lord[azwj] with the attributes of the creatures, or your Lord[azwj] Entered into something until He[azwj] was overcome with that thing? What is the difference then between that and the rest of those which contain colour, and taste and smell, smoothness, and roughness, and heaviness and lightness'?

ولم صار (هذا المحلول) فيه محدثا وذلك قديما دون أن يكون ذلك محدثا وهذا قديما وكيف يحتاج إلى المحال من لم يزل قبل المحال وهو عزوجل لا يزال كما لم يزل؟

And why is the recipient body temporal and that which went into it is eternal apart from the recipient body being eternal and the entering one being temporal, and how did it become needy for a one which will pass away before the eternal one and He[azwj] is the Almighty, who will not Pass away?

فاذا وصفتموه بصفة المحدثات في الحلول فقد لزمكم أن تصفوه بالزوال ـ والحدوث ـ. وأما ما وصفتموه بالزوال والحدوث فصفوه بالفناء، فان ذلك أجمع من صفات الحال والمحلول فيه،

You have attributed the attributes of a temporal being of entering, then it necessitates you to attribute to Him[azwj] the attributes of decline, and of temporal nature. And since you have attributed Him[azwj] with the attributes of entering, and declining, then you also have to attribute Him[azwj] with the attribute of destruction.

وجميع ذلك يغير الذات، فان (جاز أن يتغير) ذات الباري تعالى بحلوله في شئ جاز أن يتغير بأن يتحرك ويسكن ويسود ويبيض ويحمر ويصفر وتحله الصفات التى تتعاقب على الموصوف بها حتى يكون فيه جميع صفات المحدثين، ويكون محدثا ـ عن الله تعالى عن ذلك ـ.

All these are the attributes of the recipient body and the one entering into it, and all these are without the self, for it will have to be permissible for change to take place. If the Self of Allah[azwj] does not Change when Entering into something, then it is also possible for change not to take place with movement or stillness, and blackness and whiteness and redness and yellowness when they enter into something. These are all the attributes of temporal beings and Allah[azwj] is Higher than that'.

ثم قال رسول الله (صلى الله عليه وآله): فاذا بطل ما ظننتموه من أن الله يحل في شئ فقد فسد ما بنيتم عليه قولكم. قال: فسكت القوم، وقالوا: سننظر في أمورنا.

Then Rasool-Allah[saww] said: 'This invalidates your conjecture that Allah[azwj] Enters into something, and therefore you destroyed what you built in your words'. Imam Hassan Al-Askari[asws] said: 'The group were silenced and said: 'We shall look into our affairs'.

ثم أقبل على الفريق الثاني فقال لهم: أخبرونا عنكم اذا عبدتم صور من كان يعبد الله فسجدتم لها وصليتم، فوضعتم الوجوه الكريمة على التراب ـ بالسجود لها ـ فما الذي أبقيتم لرب العالمين؟ أما علمتم أن من حق من يلزم تعظيمه وعبادته أن لايساوى به عبده؟ أرأيتم ملكا عظيما اذا ساويتموه بعبيده في التعظيم والخشوع والخضوع أيكون في ذلك وضع للكبير كما يكون زيادة في تعظيم الصغير؟ فقالوا: نعم.

Then he[saww] turned towards the second group and said to them: 'Tell me, when you worship the images of those who were the worshippers of Allah[azwj], prostrate to them and Pray to them, and place your honourable faces onto the ground, by prostration to them, what have you left for the Lord[azwj] of the worlds? Do you not know it is His[azwj] Right not to be regarded as equal to His[azwj] servants? Do you see a great king, when he is equalled to his servant in veneration, reverence and submission, would belittle him in his greatness like the increase in the reverence to the small one?' They said: 'Yes'.

قال: أفلا تعلمون أنكم من حيث تعظمون الله بتعظيم صور عباده المطيعين له تزرون على رب العالمين؟ قال: فسكت القوم بعد أن قالوا: سننظر في امورنا.

He[saww] said: 'Do you not realise that in revering Allah[azwj] by revering the images of His[azwj] obedient servant, you are insulting the Lord[azwj] of the worlds?' Imam Hassan Al-Askari[asws] said: 'The group was silenced, and afterwards said: 'We shall look into our affairs'.

ثم قال رسول الله (صلى الله عليه وآله) للفريق الثالث: لقد ضربتم لنا مثلا، وشبهتمونا بأنفسكم ولا سواء، وذلك أنا عباد الله مخلوقون مربوبون نأتمر له فيما أمرنا، وننزجر عما زجرنا، ونعبده من حيث يريده منا، فاذا أمرنا بوجه من الوجوه أطعناه ولم نتعد إلى غيره مما لم يأمرنا ولم يأذن لنا، لانا لا ندري لعله ـ ان ـ أراد منا الاول فهو يكره الثاني، وقد نهانا أن نتقدم بين يديه، فلما أمرنا أن نعبده بالتوجه إلى الكعبة أطعنا، ثم أمرنا بعبادته بالتوجه نحوها في سائر البلدان التي نكون بها فأطعنا، فلم نخرج في شئ من ذلك من اتباع أمره، والله عزوجل حيث أمر بالسجود لادم لم يأمر بالسجود لصورته التي هي غيره، فليس لكم أن تقيسوا ذلك عليه، لانكم لا تدرون لعله يكره ما تفعلون اذ لم يأمركم به.

Then Rasool-Allah[saww] said to the third group: 'You have compared yourselves with us and we are not equal. I[saww] am a servant of Allah[azwj], Created and Nourished,

acting in accordance with what we have been Ordered to do, and staying away from what we have been Prohibited from.

We worship Him[azwj] in whichever way He[azwj] Wants us to. If He[azwj] Orders us to a particular way from all the ways, we obey Him[azwj] and do not go in any other way which He[azwj] has neither Ordered us to nor Permitted us. We do not know of His[azwj] Intention from us in the first way and He[azwj] does not Like the second one, and He[azwj] has Prohibited us to precede Him[azwj]. When He[azwj] Ordered us to worship towards the kaaba, we obeyed Him[azwj]. Then He [azwj] Ordered us to worship Him[azwj] by facing towards the Kaaba from the rest of the cities, we obeyed Him[azwj]. We never deviated from anything of His[azwj] order from the beginning. And Allah[azwj] the Almighty Ordered the prostration to Adam[as], He[azwj] did not Order the prostration to his[as] image for that is other than Him[azwj] and it is not for you to draw analogies from, because you do not know that you might be doing that which you have not been Ordered to do'.

وقال لهم رسول الله (صلى الله عليه وآله) أرأيتم لو أذن لكم رجل دخول داره يوما بعينه ألكم أن تدخلوها بعد ذلك بغير أمره؟ أو لكم أن تدخلوا دارا له اخرى مثلها بغير أمره؟ أو وهب لكم رجل ثوبا من ثيابه، أو عبدا من عبيده، أو دابة من دوابه، ألكم أن تأخذوا ذلك؟

And Rasool-Allah[saww] said: 'Do you see, if a man permits you to enter his house one day, does this give you the permit to enter his house after that without his order? Or can you enter another one of his houses without his order? Or if a man endows you a dress from his dresses or a servant from his servants or an animal from his animals, is it for you to take this?'

ـ قالوا: نعم. قال: ـ فان لم تأخذوه، أخذتم آخر مثله؟ قالوا: لا، لانه لم يأذن لنا في الثاني كما أذن لنا في الاول.

They said: 'Yes'. He[saww] said: 'And if you do not take it and decide to take something else like that instead?' They said: 'No, for he has not permitted us to take the second one as he had permitted us to take the first'.

قال (صلى الله عليه وآله): فأخبروني الله تعالى أولى بأن لا يتقدم على ملكه بغير أمره أو بعض المملوكين؟ قالوا: بل الله أولى بأن لا يتصرف في ملكه بغير أمره واذنه. قال: فلم فعلتم، ومتى أمركم أن تسجدوا لهذه الصور؟ قال: فقال القوم: سننظر في امورنا، ثم سكتوا.

He[saww] said: 'Tell me[saww], Is not Allah[azwj] Higher that no one should precede Him[azwj] in any matter in His[azwj] Kingdom without His[azwj] Order or other servants?' They said: 'But, Allah[azwj] is Higher that there should be none preceding Him[azwj] without His[azwj] Order and His[azwj] Permission'. He[saww] said: 'Why then do you do this. When did He[azwj] Order you to prostrate to these images?' Imam Hassan Al-Askari[asws]said: 'The group said: 'We shall look into our affairs', then they were silent.

وقال الصادق (عليه السلام): فوالذي بعثه بالحق نبيا ما أتت على جماعتهم ثلاثة أيام حتى أتوا رسول الله (صلى الله عليه وآله) فأسلموا، وكانوا خمسة وعشرين رجلا من كل فرقة خمسة وقالوا: ما رأينا مثل حجتك يا محمد، نشهد أنك رسول الله.

Imam Al-Sadiq[asws] said: 'By the One Who[azwj] Sent him[saww] as a true Prophet[saww], three days had not passed with that group, when they came over to the Messenger of Allah[saww], and accepted Islam. And there were twenty five men, five from each

group, and said: 'We have not seen proofs the like of yours[saww], O Muhammad[saww]! We bear witness that you[saww] are the Rasool[saww] of Allah[azwj]'.[1741]

عن عطية العوفي، عن أبي سعيد الخدري، قال: قال رسول الله (صلى الله عليه و آله): «اشتد غضب الله على اليهود حين قالوا: عزير ابن الله، و اشتد غضب الله على النصارى حين قالوا: المسيح ابن الله، و اشتد غضب الله على من أراق دمي و آذاني في عترتي».

From Atiya Al Awfy, from Abu Saeed Al Khudry who said,

'Rasool-Allah[saww] said: 'Allah[azwj] Intensified His[azwj] Anger upon the Jews when they said, 'Uzayr is the son of Allah[azwj]'. And Allah[azwj] Intensified His[azwj] Anger upon the Christians when they said, 'The Messiah[as] is the son of Allah[azwj]. And Allah[azwj] Intensified His[azwj] Anger upon the one who shed my[saww] blood and hurt me[saww] with regards to my[saww] Family'.[1742]

VERSE 31

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ {31}

[9:31] They have taken their Rabbis and their Monks for lords besides Allah, and (also) the Messiah son of Marium (as a Lord) and they were not Commanded except that they should worship only one God, there is no God but He; He is (more) Glorious from what they are associating

و قال ع إياكم و التقليد فإنه من قلد في دينه هلك إن الله تعالى يقول اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ فلا و الله ما صلوا لهم و لا صاموا و لكنهم أحلوا لهم حراما و حرموا عليهم حلالا فقلدوهم في ذلك فعبدوهم و هم لا يشعرون

Imam Ja'far Al Sadiq[asws] said: 'Beware of Taqleed! Whosoever collars himself with this in his Religion is destroyed! Surely Allah[azwj] has Said ***[9:31] They have taken their Rabbis and their Monks for lords besides Allah***, No by Allah[azwj]! They did not Pray for them nor Fast for them, but they made permissible which was Forbidden to them, and Forbid that which was Permissible. They (people) emulated them (Priests) in that. So they worshipped them, and they were not realising it.[1743]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عبد الله بن يحيى، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ؟ فقال: «أما و الله ما دعوهم إلى عبادة أنفسهم، و لو دعوهم إلى عبادة أنفسهم ما أجابوهم، و لكن أحلوا لهم حراما، و حرموا عليهم حلالا، فعبدوهم من حيث لا يشعرون».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], '(What about) ***[9:31] They have taken their Rabbis and their Monks for lords besides Allah***?' He[asws] said: 'By Allah[azwj]! They did not invite them (people) to worship them. And had they invited them (people) to worship them, they would not have responded, but they

[1741] Tafseer Imam Hassan Al Askari[asws] – S 323
[1742] تفسير العيّاشي 2: 86/ 43.
[1743] Tas'heeh Ul Itiqaad (Correction Of Beliefs) – Sheykh Al Mufeed

(Priests) permitted for them that which was Forbidden, and forbid them that which was Permissible. Thus they (people) worshipped them from where (a perspective which) they did not even realise'.[1744]

أحمد بن محمد بن خالد البرقي: عن محمد بن خالد، عن حماد، عن ربعي بن عبد الله، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ، قال: «و الله ما صلوا لهم و لا صاموا، و لكن أحلوا لهم حراما، و حرموا عليهم حلالا، فاتبعوهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Khalid, from Hamaad, from Rabi'e Bin Abdullah, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[9:31] They have taken their Rabbis and their Monks for lords besides Allah***. He[asws] said: 'By Allah[azwj]! They (people) neither Prayed to them nor Fasted, but (the priests) permitted for them the Prohibited, and prohibited for them the Permissible, so they (people) followed them'.[1745]

و عنه: عن أبيه، عمن ذكره، عن عمرو بن أبي المقدام، عن رجل، عن أبي جعفر (عليه السلام)، في قول الله تعالى: اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ، قال: «و الله ما صلوا لهم و لا صاموا، و لكن أطاعوهم في معصية الله».

And from him, from his father, from the one who mentioned it, from Amro Bin Abu Al Maqdam, from a man,

(It has been narrated) from Abu Ja'far[asws], regarding the Words of Allah[azwj] the High ***[9:31] They have taken their Rabbis and their Monks for lords besides Allah***, he[asws] said: 'By Allah[azwj]! Neither did they (people) Pray to them, nor Fast, but they obeyed them in disobedience to Allah[azwj]'.[1746]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ وَ الْمَسِيحَ ابْنَ مَرْيَمَ، قال: «أما المسيح فبعض، عظموه في أنفسهم حتى زعموا أنه إله، و أنه ابن الله. و طائفة منهم قالوا: ثالث ثلاثة. و طائفة منهم قالوا: هو الله.

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[9:31] They have taken their Rabbis and their Monks for lords besides Allah, and (also) the Messiah son of Marium (as a Lord)***. He[asws] said: 'And as for the Messiah[as], so some of them magnified it within themselves until they claimed that he[as] is a God, and he[as] is a son of Allah[azwj]. And a group from them said, 'Third of the three'. And a group among them said, 'He[as] is Allah[azwj]'.

و أما قوله: أَحْبارَهُمْ وَ رُهْبانَهُمْ فإنهم أطاعوهم و أخذوا بقولهم، و اتبعوا ما أمروهم به، و دانوا بما دعوهم إليه، فاتخذوهم أربابا بطاعتهم لهم و تركهم أمر الله و كتبه و رسله، فنبذوه وراء ظهورهم، و ما أمرهم به الأحبار و الرهبان اتبعوه و أطاعوهم و عصوا الله، و إنما ذكر هذا في كتابنا لكي يتعظ به، فعير الله بني إسرائيل بما صنعوا، يقول الله: وَ ما أُمِرُوا إِلَّا لِيَعْبُدُوا إِلهاً واحِداً لا إِلهَ إِلَّا هُوَ سُبْحانَهُ عَمَّا يُشْرِكُونَ».

[1744] الكافي 1: 43/ 1.
[1745] المحاسن: 246/ 245.
[1746] المحاسن: 246/ 244.

And as for His[azwj] Words ***their Rabbis and their Monks***, so they (people) obeyed them and took to their words, and followed them whatever they ordered them for, and made it a Religion what they called them to. Thus they took them (Priests) as Lords by they obedience to them, and made them leave the Command of Allah[azwj], and His[azwj] Book, and His[azwj] Rasool[saww]. So they threw it behinds their back. And whatever the Rabbis and the Monks ordered them for, they followed it and obeyed them, and disobeyed Allah[azwj]. But rather, this is Mentioned in our Book in order to learn from it. So Allah[azwj] Admonished the Children of Israel for what they were doing. Allah[azwj] is Saying ***[9:31] and they were not Commanded except that they should worship only one God, there is no God but He; He is (more) Glorious from what they are associating***'.[1747]

VERSE 32

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ {32}

[9:32] They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except to Complete His Light, even though the Infidels are averse to it

محمد بن الحسين، عن محمد بن وهبان، عن أحمد بن جعفر الصولي، عن علي بن الحسين، عن حميد بن الربيع، عن هشيم بن بشير، عن أبي إسحاق الحارث بن عبد الله الحاسدي، عن علي (عليه السلام) قال: «صعد رسول الله (صلى الله عليه و آله) المنبر فقال: إن الله نظر إلى أهل الأرض نظرة فاختارني منهم، ثم نظر ثانية فاختار عليا أخي و وزيري و وارثي و وصيي، و خليفتي في أمتي، و ولي كل مؤمن بعدي،

Muhammad Bin Al Husayn, from Muhammad Bin Wahban, from Ahmad Bin Ja'far Al Sowly, from Ali Bin Al Husayn, from Hameed Bin Al Rabi'e, from Hasheem Bin Basheer, from Abu Is'haq Al Haris Bin Abdullah Al Hasidy,

Ali[asws] has said: 'Rasool-Allah[saww] ascended the Pulpit, so he[saww] said: 'Allah[azwj] looked at the people of the earth with a Consideration, so He[azwj] Chose me[saww] from them. Then He[azwj] Looked with a second Consideration, so He[azwj] Chose Ali[asws], as my[saww] brother, and my[saww] Vizier, and my[saww] inheritor, and my[saww] successor[asws], and my[saww] Caliph in my[saww] community, and my[saww] Guardian of every Believer after me[saww].

من تولاه تولى الله، و من عاداه عادى الله، و من أحبه أحبه الله، و من أبغضه أبغضه الله، و الله لا يحبه إلا مؤمن، و لا يبغضه إلا كافر، و هو نور الأرض بعدي و ركنها، و هو كلمة التقوى و العروة الوثقى،

The one who befriends him[asws] has befriended Allah[azwj], and the one who is inimical to him[asws] is an enemy of Allah[azwj]. And the one who loves him[asws] would be Loved by Allah[azwj], and the one who hates him[asws] would be Hated by Allah[azwj]. And Allah[azwj] does not Love (anyone) except for a Believer, and does not hate (anyone) except for an Infidel. And he[asws] is the Light of the earth after me[saww] and its Pillar. And he[asws] is the Pious Word (كلمة التقوى) and the Firmest Handle (العروة الوثقى)'.

ثم تلا رسول الله (صلى الله عليه و آله) يُرِيدُونَ أَنْ يُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ وَ يَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَ لَوْ كَرِهَ الْكافِرُونَ. يا أيها الناس، ليبلغ مقالتي هذه شاهدكم غائبكم، اللهم إني أشهدك عليهم.

[1747] تفسير القمّي 1: 289.

Then Rasool-Allah[saww] recited ***[9:32] They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except to Complete His Light, even though the Infidels are averse to it***. O you people! These words of mine[saww], those who are present should make it reach to those who are absent! Our Allah[azwj]! I[saww] am a witness over them.

أيها الناس، و إن الله نظر ثالثة، و اختار بعدي و بعد علي بن أبي طالب أحد عشر إماما، واحدا بعد واحد، كلما هلك واحد قام واحد، كمثل نجوم السماء، كلما غاب نجم طلع نجم، هداة مهديون، لا يضرهم كيد من كادهم، و خذلان من خذلهم، [هم] حجة الله في أرضه، و شهداؤه على خلقه، من أطاعهم أطاع الله، و من عصاهم عصى الله، هم مع القرآن و القرآن معهم، لا يفارقهم و لا يفارقونه حتى، يردوا علي الحوض».

O you people! And Allah[azwj] Looked for a third Consideration, and Chose, for after me[saww] and after Ali[asws] Bin Abu Talib[asws], eleven Imams[asws], one after the other. Every time one passes away, another one stands in his[asws] place, like the stars of the sky, every time a stars goes into hiding, another one emerges. They[asws] are the Guided Guides. The plots of the plotters do not harm them, and the one who abandons them[asws] gets abandoned. They[asws] are the Proofs of Allah[azwj] in His[azwj] earth, and witnesses over His[azwj] creation. The one who obeys them[asws] obeys Allah[azwj], and the one who disobeys them[asws] disobeys Allah[azwj]. They[asws] are with the Quran and the Quran is with them. Neither will it separate from them[asws] nor will they[asws] separate from it until they return to me[saww] at the Fountain'.[1748]

ألا وإن الله نظر إلى أهل الأرض نظرة فاختارني منهم، ثم نظر نظرة فاختار أخي عليا ووزيري ووصيي وخليفتي في أمتي وولي كل مؤمن بعدي. فبعثني رسولا ونبيا ودليلا، فأوحى إلي أن أتخذ عليا أخا ووليا ووصيا وخليفة في أمتي بعدي.

Rasool-Allah[saww] said: 'Indeed! And Allah[azwj] Looked towards the inhabitants of the earth with a Glance (Considered it with a Consideration). So He[azwj] Chose me[saww] from among them. Then He[azwj] Looked (Considered) again, so He[azwj] Chose my[saww] brother Ali[asws], as my[saww] Vizier, and my[saww] successor, and my[saww] Caliph in my[saww] community, and the guardian of every believer after me[saww]. He[azwj] Sent me[saww] as a Messenger[saww], and as a Prophet[saww], and as evidence. So He[azwj] Revealed unto me[saww] that I[saww] should take my[saww] brother Ali[asws] to be a guardian, and a Caliph for my[saww] community after me[saww].

ألا وإنه ولي كل مؤمن بعدي، من والاه والاه الله ومن عاداه عاداه الله ومن أحبه أحبه الله ومن أبغضه أبغضه الله. لا يحبه إلا مؤمن ولا يبغضه إلا كافر.

Indeed! He[asws] is the guardian of every believer after me[saww]. The one who befriends him[asws], Allah[saww] will Befriend him, and the one who is inimical to him[asws], Allah[azwj] will be Inimical to him, the one who loves him[asws], Allah[azwj] will Love him, and the one who angers him[asws], Allah[azwj] will be Angry with him. None will love him[asws] except for a believer, and none will hate him except for an infidel.

رب الأرض بعدي وسكنها وهو كلمة الله التقوى وعروة الله الوثقى. أتريدون أن تطفؤوا نور الله بأفواهكم؟ والله متم نوره ولو كره المشركون. ويريد أعداء الله أن يطفؤوا نور أخي، ويأبى الله إلا أن يتم نوره. يا أيها الناس، ليبلغ مقالتي شاهدكم غائبكم. اللهم اشهد عليهم.

[1748] تأويل الآيات 2: 686/ 4

He[asws] is the Lord of the earth (Rabb ul Arz), after me[saww], and he[asws] is the pious Word of Allah[azwj] and the strong Rope of Allah[azwj]. Do you want to extinguish the 'Noor Allah[azwj]' (The Light of Allah[azwj]) with your mouths? And Allah[azwj] will Complete His[azwj] Light even though the Polytheists may not like it. ***[9:32]***. The enemies of Allah[azwj] want to extinguish the Noor of my[saww] brother, and Allah[azwj] Refused that, except that He[azwj] will Ensure the Completion of His[azwj] Noor. O you people! Those who are witnesses to this should make my[saww] words reach to those who are absent from among you. Our Allah[azwj], be a Witness to them!

يا أيها الناس، إن الله نظر نظرة ثالثة فاختار منهم بعدي اثني عشر وصيا من أهل بيتي وهم خيار أمتي منهم أحد عشر إماما بعد أخي واحدا بعد واحد كلما هلك واحد قام واحد منهم.

O you people! Allah[azwj] Looked (Considered) for a third time, so He[azwj] Chose from among them, after me[saww], Twelve Successors from the People[asws] of my[saww] Household, and they[asws] are the best of my[saww] community. Among them[asws] are Eleven Imams[asws] after my[saww] brother[asws], one after the other. Whenever one of them[asws] passes away, another one[asws] will take his[asws] place from them[asws].

مثلهم كمثل النجوم في السماء كلما غاب نجم طلع نجم لأنهم أئمة هداة مهتدون، لا يضرهم كيد من كادهم ولا خذلان من خذلهم بل يضر الله بذلك من كادهم وخذلهم.

Their[asws] example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they[asws] are the Guiding Imams[asws] who are Guided (by Allah[azwj]). The plots of the plotters do not adversely affect them[asws], nor does the abandonment of the ones who abandon them[asws], but Allah[azwj] will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

فهم حجة الله في أرضه وشهداءه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم حتى يردوا على حوضي.

So, they[asws] are the 'Hujjat Allah' (Proofs of Allah[azwj]) in His[azwj] earth, and His[azwj] Witnesses over His[azwj] creatures. The one who obeys them[asws] has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj]. They[asws] are with the Quran and the Quran is with them[asws]. Neither will they[asws] separate from it, nor will it separate from them[asws] until they[asws] return to me[saww] at the (Divine) Fountain (in the Hereafter).

أول الأئمة أخي علي خيرهم، ثم ابني الحسن ثم ابني الحسين ثم تسعة من ولد الحسين، وأمهم ابنتي فاطمة، صلوات الله عليهم. ثم من بعدهم جعفر بن أبي طالب ابن عمي وأخو أخي، وعمي حمزة بن عبد المطلب.

The first of the Imams[asws] is my[saww] brother Ali[asws] who is the best of them[asws]. Then, my[saww] son Al-Hassan[asws], and my[saww] son Al-Husayn. Then, nine from the sons[asws] of Al-Husayn[asws], and their[asw] mother is my[saww] daughter Fatima[asws], may Peace be upon them[asws]. Then, after them[asws], the best is Ja'far Bin Abu Talib[asws] the son of my[saww] uncle[asws] and the brother of my[saww] brother[asws], and my[saww] uncle Hamza Bin Abd Al-Muttalib[asws].

ألا إني محمد بن عبد الله. أنا خير المرسلين والنبيين، وفاطمة ابنتي سيدة نساء أهل الجنة، وعلي وبنوه الأوصياء خير الوصيين، وأهل بيتي خير أهل بيوتات النبيين وابناي سيدا شباب أهل الجنة.

Nay! I[saww] am Muhammad Bin Abd Allah[saww]. I[saww] am the best of the Messengers[as] and the Prophets[as], and Fatima[asws] my[saww] daughter is the Chieftess of the women of the Paradise, and Ali[asws] and his[asws] successor sons[asws] are the best of the successors[as], and the People[asws] of my[saww] Household are the best of the people of the households of the Prophets[as], and my[saww] two sons[asws] are the Chiefs of the youths of the Paradise.

أيها الناس، إن شفاعتي ليرجوها رجاءكم، أفيعجز عنها أهل بيتي؟ ما من أحد ولده جدي عبد المطلب يلقى الله موحدا لا يشرك به شيئا إلا أدخله الجنة ولو كان فيه من الذنوب عدد الحصى وزبد البحر.

O you people! As for my[saww] intercession, it is what you hope for, and it is your desire. Do you reckon that the People[asws] of my[saww] Household will be deprived of it? There is none from the children of my[saww] grandfather Abd Al-Muttalib[as] who will meet Allah[azwj] as a 'Mushrik' (Monotheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

أيها الناس، عظموا أهل بيتي في حياتي ومن بعدي وأكرموهم وفضلوهم، فإنه لا يحل لأحد أن يقوم من مجلسه لأحد إلا لأهل بيتي. إني لو أخذت بحلقة باب الجنة ثم تجلى لي ربي تبارك وتعالى فسجدت وأذن لي بالشفاعة، لم أوثر على أهل بيتي أحدا.

O you people! Magnify the Members[asws] of my[saww] Household in my[saww] lifetime and after me[saww], and honour them[asws] and prefer them[asws], for it is not permissible for anyone to stand up from his place for anyone else except for the people[asws] of my[saww] Household. If I[saww] were to grab hold of the Door of the Paradise, then my[saww] Lord[azwj] Blessed and High is Manifested for me[saww], so I[saww] will prostrate and He[azwj] will Permit me[saww] for the intercession, I[saww] will not give priority to anyone over the People[asws] of my[saww] Household.

أيها الناس، انسبوني من أنا؟ فقام إليه رجل من الأنصار فقال: نعوذ بالله من غضب الله ومن غضب رسوله، أخبرنا - يا رسول الله - من الذي آذاك في أهل بيتك حتى نضرب عنقه وليبر عترته.

O you people! Look at my[saww] lineage. Who am I[saww]?' So a man from the Helpers stood up and said, 'We seek refuge with Allah[azwj] from the Wrath of Allah[azwj], and from the wrath of His[azwj] Messenger[saww]. Inform us, O Messenger of Allah[saww], who is the one who has hurt you[asws] with regards to the People[asws] of your[saww] Household, so that we may strike his neck-off and his family becomes ineffective'.

فقال: انسبوني، أنا محمد بن عبد الله بن عبد المطلب بن هاشم حتى انتسب إلى نزار، ثم مضى في نسبه إلى إسماعيل بن إبراهيم خليل الله، ثم قال: إني وأهل بيتي بطينة طيبة من تحت العرش إلى آدم نكاح غير سفاح لم يخالطنا نكاح الجاهلية.

So he[saww] said: 'I[saww] will introduce my[saww] lineage. I[saww] am Muhammad[saww] Bin Abd Allah[asws] bin Abd Al-Muttalib[asws] Bin Hashim[asws]' – until he[saww] mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail[as] bin Ibrahim[as], the Friend (Khaleel) of Allah[azwj], then said – 'I[saww] and the People[asws] of my[saww] Household are by the good clay from underneath the Throne, up to Adam[as], our (lineage) is through

(holy) matrimony and not through adultery (as some of you). Do not include us[asws] in (those who were born as a result of) the marriages of the ignorance.[1749]

حدثنا احمد بن الحسين بن على عن على بن فضال عن عمرو بن سعيد المدايني عن صدق بن صدقه قال سمعت ابا عبد الله عليه السلام يقول لن تخلو الارض من حجة عالم يحيى فيها ما يميتون من الحق ثم تلا هذه الاية يريدون ان يطفئوا نور الله بافواههم والله متم نوره ولو كره الكافرون.

It has been narrated to us by Ahmad Bin Al-Husayn Bin Ali, from Ali Bin Fazaal, from Amro Bin Saeed Al-Madainy, from Sadaq Bin Sadaqa who said:

'I heard Abu Abdullah[asws] say: 'The earth will never be empty from a Proof[asws], a knowledgeable one[asws] who revives in it what has died from the Truth'. Then he[asws] recited this Verse ***[9:32] They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except to Complete His Light, even though the Infidels are averse to it***'.[1750]

VERSE 33

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {33}

[9:33] He it is Who sent His Rasool with the Guidance and the Religion of the Truth, in order to prevail it over all Religions, even though the Polytheists may be averse to it

ابن بابويه: قال حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن علي بن أبي حمزة، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام)، في قوله عز و جل: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ. قال: «و الله ما نزل تأويلها بعد، و لا ينزل تأويلها حتى يخرج القائم (عليه السلام)، فإذا خرج القائم (عليه السلام) لم يبق كافر بالله العظيم و لا مشرك بالإمام إلا كره خروجه حتى لو كان كافر أو مشرك في بطن صخرة، قالت: يا مؤمن، في بطني كافر فاكسرني و اقتله».

Ibn Babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Asadabady, from Ahmad bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Abu Abdullah[asws] said regarding the Words of the Mighty and Majestic ***[9:33] He it is Who sent His Rasool with the Guidance and the Religion of the Truth, in order to prevail it over all Religions, even though the Polytheists may be averse to it***: '<u>By Allah[azwj]! Its explanation has not descended afterwards, nor will its explanation descend until the rising of Al-Qaim[asws]</u>. So when Al-Qaim[asws] rises, there will not remain an unbeliever in Allah[azwj] the Magnificent, nor an associate with the Imam[asws] except that he would be averse to his [asws] rising, to the extent that if there were to be an Infidel or a Polythesis in the belly of a rock, it would say, 'O Believer! In my belly is an Infidel, so break me and kill him!'[1751]

العياشي: عن أبي المقدام، عن أبي جعفر (عليه السلام)، في قول الله: لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ، قال: «يكون أن لا يبقى أحد إلا أقر بمحمد (صلى الله عليه و آله)».

[1749] Kitaab Sulaym Bin Qays Al Hilali – H 14 (Extract)
[1750] Basaair Al Darajaat – P 10 Ch 10 H 17
[1751] كمال الدين و تمام النعمة: 670/ 16، ينابيع المودة: 423.

Al Ayyashi, from Abu Al Maqdam,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[9:33] in order to prevail it over all Religions, even though the Polytheists may be averse to it***. He[asws] said: 'It would come to be that there would not remain anyone except that he would accept Muhammad[saww]'.[1752]

VERSES 34 & 35

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {34} يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ {35}

[9:34] O you who believe! Surely many of the Rabbis and the Monks eat away the property of the people falsely, and turn (them) from Allah's Way; and (as for) those who hoard up the gold and the silver and do not spend it in Allah's Way, announce to them a painful Punishment [9:35] On the Day when it shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you were hoarding

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن معاذ بن كثير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «موسع على شيعتنا أن ينفقوا مما في أيديهم بالمعروف، فإذا قام قائمنا حرم على كل ذي كنز كنزه حتى يأتيه به فيستعين به على عدوه، و هو قول الله عز و جل في كتابه: وَ الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لا يُنْفِقُونَها فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذابٍ أَلِيمٍ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad bin Muhammad, from Muhammad Bin Sinan, from Ma'az Bin Kaseer who said,

'I heard Abu Abdullah[asws] saying: 'It is upon our[asws] Shiah to spend extensively from what is in their hands with the goodness, for when our[asws] Qaim[asws] rises, the hoarded treasure would be prohibited for every one until he collects all of it and uses it to for support against his[asws] enemies. And these are the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[9:34] and (as for) those who hoard up the gold and the silver and do not spend it in Allah's Way, announce to them a painful Punishment***'.[1753]

الشيخ في (أماليه): قال: أخبرنا جماعة، عن أبي المفضل، و ساق إسناده، قال: قال رسول الله (صلى الله عليه و آله): «لما نزلت هذه الآية وَ الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لا يُنْفِقُونَها فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذابٍ أَلِيمٍ كل مال تؤدى زكاته فليس بكنز، و إن كان تحت سبع أرضين، و كل مال لا تؤدى زكاته فهو كنز، و إن كان فوق الأرض».

Al Sheykh in his Amaali said, 'A group informed us, from Abu Al Mufazzal, and the source of his chain, said,

'Rasool-Allah[saww] said when this Verse was Revealed ***[9:34] and (as for) those who hoard up the gold and the silver and do not spend it in Allah's Way, announce to them a painful Punishment***: 'Every wealth from which Zakat is paid is not considered to be a hoard, even if it was under the seventh firmament. And every

[1752] تفسير العيّاشي 2: 87/ 50.
[1753] الكافي 4: 61/ 4.

wealth from which Zakat has not been paid, so it is a hoard, even if it was on top of the earth'.[1754]

و عنه: بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «مانع الزكاة يجر قصبه في النار».

And from him (Al Sadqouq), by his chain, said,

'Rasool-Allah[saww] said: 'The preventer of Zakat would be pulled by his chin in the Fire'.[1755]

العياشي: عن سعدان، عن أبي جعفر (عليه السلام)، في قول الله تعالى: الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ، قال: «إنما عنى بذلك ما جاوز ألفي درهم».

Al Ayyashi, from Sa'dan,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[9:34] and (as for) those who hoard up the gold and the silver***. He[asws] said: 'But rather, it Means by that what exceeds two thousand Dirhams'.[1756]

VERSES 36 & 37

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۚ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {36} إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ ۖ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ۚ زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {37}

[9:36] Surely, the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al-Qayyim Religion; therefore be not unjust to yourselves regarding them, and fight the Polytheists all together just as they fight you all together; and know that Allah is with the pious [9:37] Postponment (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has Made to be Sacred, and thus violate what Allah has made sacred; the evil of their deeds is made fairseeming to them; and Allah does not Guide the unbelieving people

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن إبراهيم بن محمد بن يوسف، عن محمد ابن عيسى، عن محمد بن سنان، عن فضيل الرسان، عن أبي حمزة الثمالي، قال: كنت عند أبي جعفر محمد بن علي الباقر (عليهما السلام) ذات يوم، فلما تفرق من كان عنده، قال لي: «يا أبا حمزة، من المحتوم الذي لا تبديل له عند الله، قيام قائمنا، فمن شك فيما أقول لقي الله و هو به كافر، و له جاحد».

Muhammad Bin Ibrahim Al No'mani said, 'Ali Bin Al Husayn Informed us, from Muhammad Bin Yahya Al Ataar, Muhammad Bin Hasaan Al Razy, from Muhammad Bin Ali Kufy, from Ibrahim Bin Muhammad Bin Yunus, from Muhammad Ibn Isa, from Muhammad Bin Sinan, from Fazeyl Al rasaan, from Abu Hamza Al Sumaly who said,

[1754] الأمالي 2: 133.
[1755] الأمالي 2: 133.
[1756] تفسير العيّاشي 2: 87/ 53

‘I was in the presence of Abu Ja’far Muhammad[asws] Bin Ali Al-Baqir[asws] one day. So when those who were in his[asws] presence dispersed, he[asws] said to me: ‘O Abu Hamza! From the Ordained (matters) for which there would not be a change in the presence of Allah[azwj], is the rising of our[asws] Qaim[asws]. So the one who doubts in regards to what I[asws] am saying would meet Allah[azwj] whilst having disbelieved by it, and ungrateful for it’.

ثم قال: «بأبي أنت و أمي، المسمى باسمي، و المكنى بكنيتي، السابع من بعدي، بأبي من يملأ الأرض قسطا و عدلا كما ملئت ظلما و جورا».

Then he[asws] said: ‘By my[asws] father[asws] and my[asws] mother[asws]! The named one with my[asws] name, and the teknonymed with my[asws] teknonym, the seventh from after me[asws]. The one who would fill the earth with equity and justice just as it had been filled with injustice and tyranny (beforehand)’.

ثم قال: «يا أبا حمزة، من أدركه فلم يسلم له فما سلم لمحمد و علي (عليهما السلام) و قد حرم الله عليه الجنة، و مأواه النار و بئس مثوى الظالمين. و أوضح من هذا- بحمد الله- و أنور و أبين و أزهر لمن هداه الله و أحسن إليه قول الله عز و جل في محكم كتابه: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنا عَشَرَ شَهْراً فِي كِتابِ اللَّهِ يَوْمَ خَلَقَ السَّماواتِ وَ الْأَرْضَ مِنْها أَرْبَعَةٌ حُرُمٌ ذلِكَ الدِّينُ الْقَيِّمُ فَلا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ و معرفة الشهور- المحرم و صفر و ربيع و ما بعده، و الحرم منها، هي: رجب، و ذو القعدة، و ذو الحجة، و المحرم-

Then he[asws] said: ‘O Abu Hamza! The one who meets him[asws], and does not submit to him[asws], so he has not submitted to Muhammad[saww] and Ali[asws], and Allah[azwj] would Prohibit the Paradise to him, and his abode would be the Fire, and evil is the home of the unjust. And clearer than this – by the Praise of Allah[azwj] – and (with) more light, and explanatory, and bright, for the one whom Allah[azwj] Guides, and Favour him are the Words of Allah[azwj] Mighty and Majestic in the Decisive of His[azwj] Book ***[9:36] Surely the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al Qayyim Religion; therefore be not unjust to yourselves regarding them***. And the recognition of the months – Al-Muharran, and Safar, and Rabi’e and what is after it. And the Sacred from these are – Rajab, and Zil Qadah, and Zil Hijjaj, and Al-Muharram.

لا تكون دينا قيما لأن اليهود و النصارى و المجوس و سائر الملل و الناس جميعا من الموافقين و المخالفين يعرفون هذه الشهور، و يعدونها بأسمائها، و إنما هم الأئمة القوامون بدين الله (عليهم السلام)، و الحرم منها: أمير المؤمنين علي (عليه السلام) الذي اشتق الله تعالى له اسما من اسمه العلي، كما اشتق لرسوله (صلى الله عليه و آله) اسما من اسمه المحمود، و ثلاثة من ولده، أسماؤهم علي بن الحسين، و علي بن موسى، و علي بن محمد، فصار لهذا الاسم المشتق من اسم الله جل و عز حرمة به، و صلوات الله على محمد و آله المكرمين المحترمين به».

These cannot become our[asws] ‘Qayyima’ Religion because the Jews, and the Christians, and the Magians, and the rest of the nations and the people altogether from the approvers and the opponents. They are recognising these months, and are calling these by their names. But rather, they[asws] are the Imams[asws] who are the foundation of the Religion of Allah[azwj]. And the Sacred ones from these – Amir-ul-Momineen Ali[asws] for whom Allah[azwj] the High Derived his[asws] name from His[azwj] Own Name ‘The Most High’ (العلي), just as He [azwj] Derived it for His[azwj] Rasool[saww] a name from His[azwj] Own Name ‘The Most Praised One’ (المحمود), and three from his[asws] sons, their[asws] names are Ali[asws] Bin Al Husayn[asws], and Ali[asws] Bin Musa[asws], and Ali[asws] Bin Muhammad[asws]. So the derivatives of these names are from the Name of Allah[azwj]

Majestic and Mighty Sanctified by it. And the Blessing of Allah[azwj] be upon Muhammad[saww], and his[saww] Progeny[asws], the Honourable, Revered'.[1757]

و عنه، قال: أخبرنا سلامة بن محمد، قال: حدثنا أبو الحسن علي بن عمر المعروف بالحاجي، قال: حدثنا حمزة بن القاسم العلوي العباسي الرازي، قال: حدثنا جعفر بن محمد الحسني، قال: حدثني عبيد بن كثير، قال: حدثنا أحمد بن موسى الأسدي، عن داود بن كثير، قال: دخلت على أبي عبد الله جعفر بن محمد (عليه السلام) بالمدينة، فقال لي: «ما الذي أبطأ بك عنا، يا داود؟» فقلت: حاجة عرضت بالكوفة.

And from him (Al No'mani) who said, 'Salama Bin Muhammad informed us, from Abu Al Hassan Ali Bin Umar Al Marouf at Al Haajy, from Hamza Bin Al Qasim Al Alawy Al Abbasy Al Razy, from Ja'far Bin Muhammad Al Hasny, from Ubeyd Bin Kaseer, from Ahmad Bin Musa Al Asady, from Dawood Bin Kaseer who said,

'I came up to Abu Abdullah Ja'far Bin Muhammad[asws] at Al-Medina. So he[asws] said to me: 'What is it which made you delayed in coming to us[asws], O Dawood?' So I said, 'A need presented itself at Al-Kufa'.

فقال: «من خلفت بها؟» قلت: جعلت فداك، خلفت عمك زيدا، تركته راكبا على فرس متقلدا مصحفا، ينادي بأعلى صوته: سلوني سلوني قبل أن تفقدوني، فبين جوانحي علم جم، قد عرفت الناسخ من المنسوخ، و المثاني و القرآن العظيم، و إني العلم بين الله و بينكم.

So he[asws] said: 'Whom did you leave behind with it?' I said, 'May I be sacrificed for you[asws], your[asws] uncle Zayd. I left him riding upon a horse, wearing a sword, calling out with a loud voice, 'Ask me! Ask me! Before you lose me! For, in between my ribs is great knowledge. I have recognised the Abrogating from the Abrogated, and the Double, and the Magnificent Quran, and I am the knowledgeable one between Allah[azwj] and you all!'

فقال (عليه السلام) لي: «يا داود، لقد ذهبت بك المذاهب» ثم نادى: «يا سماعة بن مهران، ائتني بسلة الرطب» فأتاه بسلة فيها رطب، فتناول منها رطبة فأكلها و استخرج النواة من فيه فغرسها في الأرض، ففلقت و أنبتت و أطلعت و أعذقت، فضرب بيده إلى بسرة من عذق، فشقها و استخرج منها رقا أبيض، ففضه و دفعه إلي، و قال: «اقرأه»

So he[asws] said to me: 'O Dawood! Your doctrines have gone from you'. Then he[asws] called out: 'O Sama'at Bin Mahran! Bring me[asws] a tray of dates!' So he brought for him a tray in which were dates. So he[asws] took a date and ate it, and took the date seed and planted it in the ground. So it split (the ground) and started growing, and sprouted, and stemmed. So he[asws] hit it by his[asws] hand to one of its stems. So it split up and out came from it a white parchment. So he[asws] grabbed it and handed it over to me, and said: 'Read it!'

فقرأته و إذا فيه سطران: الأول: لا إله إلا الله، محمد رسول الله. و الثاني: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنا عَشَرَ شَهْراً فِي كِتابِ اللَّهِ يَوْمَ خَلَقَ السَّماواتِ وَ الْأَرْضَ مِنْها أَرْبَعَةٌ حُرُمٌ ذلِكَ الدِّينُ الْقَيِّمُ أمير المؤمنين علي بن أبي طالب، الحسن بن علي، الحسين بن علي، علي بن الحسين، محمد بن علي، جعفر بن محمد، موسى بن جعفر، علي بن موسى، محمد بن علي، علي بن محمد، الحسن بن علي، الخلف الحجة.

So I read it, and there were two lines. The first was: 'There is no god except for Allah[azwj], Muhammad is His[azwj] Rasool[saww].' The second was - ***[9:36] Surely the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al-***

[1757] الغيبة: 86/ 17

Qayyim Religion – Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws], Al-Hassan[asws] Bin Ali[asws], Al-Husayn[asws] Bin Ali[asws], Ali[asws] Bin Al-Husayn[asws], Muhammad[asws] Bin Ali[asws], Ja'far[asws] Bin Muhammad[asws], Musa[asws] Bin Ja'far[asws], Ali[asws] Bin Musa[asws], Muhammad[asws] Bin Ali[asws], Ali[asws] Bin Muhammad[asws], Al-Hassan[asws] Bin Ali[asws], The successor Al-Hujjat[asws]'.

ثم قال: «يا داود، أ تدري متى كتب هذا في هذا؟» قلت: الله أعلم و رسوله و أنتم. فقال: «قبل أن يخلق آدم بألفي عام».

Then he[asws] said: 'O Dawood! Do you know when was it inscribed in this?' I said, 'Allah[azwj] Knows, and His[azwj] Rasool[saww], and you[asws]'. So he[asws] said: 'Two thousand years befor the Creation of Adam[as]'.[1758]

الشيخ في (الغيبة) رواه بحذف الإسناد، عن جابر الجعفي، قال: سألت أبا جعفر (عليه السلام) عن تأويل قول الله عز و جل: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنا عَشَرَ شَهْراً فِي كِتابِ اللَّهِ يَوْمَ خَلَقَ السَّماواتِ وَ الْأَرْضَ مِنْها أَرْبَعَةٌ حُرُمٌ ذلِكَ الدِّينُ الْقَيِّمُ فَلا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ.

Al Sheykh in Al Ghayba, reporting by the deleted chain, from Jabir Al Ju'fy who said,

'I asked Abu Ja'far[asws] about the explanation of the Words of Allah[azwj] Mighty and Majestic ***[9:36] Surely, the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al-Qayyim Religion; therefore be not unjust to yourselves regarding them***.

قال: فتنفس سيدي الصعداء، ثم قال: «يا جابر، أما السنة فهي جدي رسول الله (صلى الله عليه و آله)، و شهورها اثنا عشر شهرا، فهو أمير المؤمنين، و إلي و إلى ابني جعفر، و ابنه موسى، و ابنه علي، و ابنه محمد، و ابنه علي، و إلى ابنه الحسن، و إلى ابنه محمد الهادي المهدي. اثنا عشر إماما، حجج الله في خلقه، و أمناؤه على وحيه و علمه.

He[asws] breathed a sigh of relief, then said: 'O Jabir! As for the year, so it is my[asws] grandfather[saww] Rasool-Allah[saww]. And its months are twelve months, so these are Amir-ul-Momineen[asws], and up to me[asws] and my[asws] son[asws] Ja'far[asws], and his[asws] son[asws] Musa[asws], and his[asws] son Ali[asws], and his[asws] son[asws] Muhammad[asws], and his[asws] son[asws] Ali[asws], and to his[asws] son[asws] Al-Hassan[asws], and to his[asws] son[asws] Muhammad[asws] the Guide, the Guided one[asws]. Twelve Imams[asws], Proof of Allah[azwj] among His[azwj] creatures, and the Safeguarders of His [azwj] Revelation and His[azwj] Knowledge.

و الأربعة الحرم الذين هم الدين القيم، أربعة منهم يخرجون باسم واحد: علي أمير المؤمنين، و أبي علي بن الحسين، و علي ابن موسى، و علي بن محمد، فالإقرار بهؤلاء هو الدين القيم، فلا تظلموا فيهن أنفسكم، أي قولوا بهم جميعا تهتدوا».

And the four Sacred ones, they[asws] are the ***[9:36] Al-Qayyim Religion*** – the four from among them[asws] coming out with one name – Ali Amir-ul-Momineen[asws], and my[asws] father[asws] Ali[asws] Bin Al-Husayn[asws], and Ali[asws] Ibn Musa[asws], and Ali[asws] Bin Muhammad[asws]. So the acceptance of these ones, it is ***[9:36] Al-Qayyim Religion; therefore be not unjust to yourselves regarding them***, i.e., speak by all of them together in order to be Guided'.[1759]

[1758] الغيبة: 87/ 18

[1759] الغيبة: 149/ 110

السيد شرف الدين النجفي: عن المقلد بن غالب الحسني (رحمه الله)، عن رجاله، بإسناد متصل إلى عبد الله بن سنان الأسدي، عن جعفر بن محمد (عليه السلام)، قال: «قال أبي- يعني محمد الباقر (عليه السلام)- لجابر بن عبد الله: لي إليك حاجة أخلو بك فيها، فلما خلا به، قال: يا جابر، أخبرني عن اللوح الذي رأيته عند امي فاطمة الزهراء (عليها السلام)؟

Al Syed Shaf Al Deen Al Najafy, from Al Muqallad Bin Ghalib Al has any, from his men, by a chain arriving to Abdullah Bin Sinan Al Asady,

(It has been narrated) from Ja'far Bin Muhammad having said:' My[asws] father[asws] – meaning Muhammad Al-Baqir[asws] – said to Jabir Bin Abdullah: 'I[asws] have a need from you and would like to be alone with you'. So when we were alone, he[asws] said: 'O Jabir! Inform me abou the Tabled which you saw with my[asws] mother[asws] Fatima Al-Zahra[asws]'.

فقال: أشهد بالله لقد دخلت على سيدتي فاطمة لأهنئها بولدها الحسين (عليه السلام)، فإذا بيدها لوح أخضر من زمردة خضراء فيه كتابة، أنور من الشمس، و أطيب رائحة من المسك الأذفر. فقلت: ما هذا اللوح، يا بنت رسول الله؟ فقالت: هذا لوح أنزله الله عز و جل على أبي، و قال لي: احفظيه، ففعلت، فإذا فيه اسم أبي و بعلي و اسم ابني و الأوصياء من بعد ولدي الحسين، فسألتها أن تدفعه إلي لأنسخه، ففعلت.

So he said, 'By Allah[azwj]! I saw, when I came up to my[asws] Chieftess Fatima[asws], she[asws] was congratulating her[asws] two sons[asws]. And there was upon her[asws] hands a Tablet, greener than the greenery of an emerald. In it there was some writing, more enlightening than the Sun, and a more pleasant aroma than the aroma of Al-Azfar musk'. So I said, 'What is this Tablet, O daughter[asws] of Rasool-Allah[saww]?' So she[asws] said: 'This is a Tablet which Allah[azwj] Sent down upon my[asws] father[saww] and he[saww] said to me[asws]: 'Guard it'. So I[asws] did it. So there was in it the name of my[asws] father[saww], and of Ali[asws], and names of my[asws] two sons[asws], and the successors[asws] from after my[asws] son[asws] Al Husayn[asws]'. So I asked her[asws] if she[asws] could hand it over to me so that I can make a copy of it'.

فقال له أبي: ما فعلت بنسختك؟ فقال: هي عندي. قال: فهل لك أن تعارضني عليها؟ قال: فمضى جابر إلى منزله، فأتاه بقطعة جلد أحمر. فقال له: انظر في صحيفتك حتى أقرأها عليك، فكان في صحيفته: بسم الله الرحمن الرحيم هذا كتاب من الله العزيز العليم نزل به الروح الأمين على محمد خاتم النبيين، يا محمد: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنا عَشَرَ شَهْراً فِي كِتابِ اللَّهِ يَوْمَ خَلَقَ السَّماواتِ وَ الْأَرْضَ مِنْها أَرْبَعَةٌ حُرُمٌ ذلِكَ الدِّينُ الْقَيِّمُ فَلا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ.

So my[asws] father[asws] said to him: 'What did you do with your copy?' So he said, 'It is in my possession'. He[asws] said: 'Is it permissible for you to present it to me[asws]?' He[asws] said: 'So Jabir went to his house, and brought a section of a red skin. So he[asws] said to him: 'Look into your parchment until I[asws] recite it to you. So there was in his parchment – 'In the Name of Allah[azwj], the Beneficent, the Merciful. This is a Book from Allah[azwj] the Mighty, the All-Knowing. The Trustworthy Spirit descended with it upon Muhammad[saww] the final of the Prophets[as]. O Muhammad[saww]! ***[9:36] Surely the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al Qayyim Religion; therefore be not unjust to yourselves regarding them***.

يا محمد، عظم أسمائي، و اشكر نعمائي، و لا تجحد آلائي، و لا ترج سوائي، و لا تخش غيري، فإنه من يرج سوائي و يخش غيري أعذبه عذابا لا أعذبه أحدا من العالمين.

O Muhammad[saww]! Magnify My[azwj] Names, and appreciate My[azwj] Bountiess, and do not fight My[azwj] Signs, and do not place hope besides in Me[azwj], and do not fear other

than Me[azwj], for the one who hopes in besides Me[azwj] and fears other than Me[azwj], I[azwj] shall Punish him with a Punishment that I[azwj] will not Punish anyone else from the worlds.

يا محمد، إني اصطفيتك على الأنبياء، و اصطفيت وصيك عليا على الأوصياء، و جعلت الحسن عيبة علمي بعد انقضاء مدة أبيه، و الحسين خير أولاد الأولين و الآخرين، فيه تثبت الإمامة و منه العقب، و علي بن الحسين زين العابدين، و الباقر العلم الداعي إلى سبيلي على منهاج الحق، و جعفر الصادق في القول و العمل، تلبس من بعده فتنة صماء، فالويل كل الويل لمن كذب عترة نبيي و خيرة خلقي، و موسى الكاظم الغيظ، و علي الرضا يقتله عفريت كافر يدفن بالمدينة التي بناها العبد الصالح إلى جنب شر خلق الله، و محمد الهادي شبيه جده الميمون، و علي الداعي إلى سبيلي، و الذاب عن حرمي،

O Muhammad[saww]! I[azwj] have Chosen you[saww] over the Prophets[as], and Chosen your[saww] successor[asws] Ali[asws] over the successors[asws], and Made Al-Hassan[asws] the drawer of My[azwj] Knowledge after the passing of the term of his[asws] father[asws], and Al-Husayn[asws] is better than the children of the former ones and the later ones. In him[asws] is the Imamate established and from him[asws] is the posterity. And Ali[asws] Bin Al-Husayn[asws] is the adornment of the worshippers, and Al-Baqir[asws] (the expounder) of the Knowledge is the caller to My[azwj] Way upon the Manifesto of the Truth. And Ja'far[asws] is the truthful in the words and the deeds. After him[asws] silence would be worn due to strife, so woe upon woe be unto the one who belies the Family of My[azwj] Prophet[saww] the best of My[azwj] creatures. And Musa[asws] the subdue of anger. And Ali[asws], the Pleased one, would be killed by an audacious Infidel, and buried in the city built by the righteous servant, besides the evil creature of Allah[azwj]. And Muhammad[asws], resembling the auspiciousness of his[asws] grandfather[saww]. And Ali[asws] caller to My[azwj] Way, the defender of My[azwj] Sanctity.

و القائم في رعيتي، و الحسن الأعز، يخرج منه ذو الاسمين خلف محمد، يخرج في آخر الزمان و على رأسه عمامة بيضاء تظله عن الشمس، و ينادي مناد بلسان فصيح يسمعه الثقلان و من بين الخافقين: هذا المهدي من آل محمد. فيملأ الأرض عدلا كما ملئت جورا».

And Al-Qaim[asws] mong My[azwj] citizens, and one of dearest beauty. There would come from behind him[asws] two names before Muhammad[asws]. He[asws] would come out at the end of the time, and upon his[asws] would be a white turban. He[asws] would be shaded from the Sun. A Caller would call out with an eloquent language, which would be heard by the Jinn and the human beings, and the ones in between the two: 'This is Al-Mahdi[asws] from the Progeny[asws] of Muhammad! So he[asws] would fill the earth with justice just as it had been filled with injustice before hand'.[1760]

VERSES 38 - 41

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ {38} إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {39}

[9:38] O you who believe! What is the matter with you that when it is said to you: Go forth in Allah's Way, instead you cling heavily to the land; are you pleased with the life of the world more than the Hereafter? So what is the enjoyment of the life of the world compared with the Hereafter except for a little [9:39] If you do not go forth, He will Punish you with a painful Punishment

[1760] تأويل الآيات 1: 204/ 13

and replace you with a people other than you, and nothing will harm Him; and Allah has Power over all things

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {40}
انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {41}

[9:40] If you will not help him, Allah certainly Helped him when those who disbelieved expelled him, him being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah Sent down His tranquillity upon him and Strengthened him with armies which you did not see, and Made lowest the words of the one who disbelieved; and the Word of Allah, that is the highest; and Allah is Mighty, Wise [9:41] Go forth light and heavy, and do Jihaad with your property and your selves in the Way of Allah; that is better for you, if you know

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنِ الرِّضَا (عليه السلام) فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ أَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا قُلْتُ هَكَذَا قَالَ هَكَذَا نَقْرَؤُهَا وَ هَكَذَا تَنْزِيلُهَا.

Muhammad, from Ahmad, from Ibn Fazzaal, who has said:

Al-Reza[asws] regarding: ***[9:40] So Allah sent down His tranquillity upon His Rasool and Strengthened him with armies which you did not see***. I said, 'Like this?' He[asws] said: 'This is how we[asws] recite it, and this is how it was Revealed'.[1761]

حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ يُوسُفَ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَقْبَلَ يَقُولُ لِأَبِي بَكْرٍ فِي الْغَارِ اسْكُنْ فَإِنَّ اللَّهَ مَعَنَا وَ قَدْ أَخَذَتْهُ الرِّعْدَةُ وَ هُوَ لَا يَسْكُنُ فَلَمَّا رَأَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حَالَهُ قَالَ لَهُ تُرِيدُ أَنْ أُرِيَكَ أَصْحَابِي مِنَ الْأَنْصَارِ فِي مَجَالِسِهِمْ يَتَحَدَّثُونَ فَأُرِيَكَ جَعْفَراً وَ أَصْحَابَهُ فِي الْبَحْرِ يَغُوصُونَ قَالَ نَعَمْ فَمَسَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِيَدِهِ عَلَى وَجْهِهِ فَنَظَرَ إِلَى الْأَنْصَارِ يَتَحَدَّثُونَ وَ نَظَرَ إِلَى جَعْفَرٍ (عليه السلام) وَ أَصْحَابِهِ فِي الْبَحْرِ يَغُوصُونَ فَأَضْمَرَ تِلْكَ السَّاعَةَ أَنَّهُ سَاحِرٌ.

Humeyd Bin Ziyad, from Muhammad Bin Ayyub, from Ali Bin Asbaat, from Al-Hakam Bin Muskaan, from Yusuf Bin Suheyb, who has said:

Abu Abdullah[asws] having said: 'I heard Abu Ja'far saying that: 'Rasool Allah[saww] said while turning to Abu Bakr in the cave: 'Calm down, for Allah[azwj] is with us'. And he had been taken over by the trepidation, and he was not calm. So when the Rasool Allah[saww] saw his state, he[saww] said to him: 'Would you like me[saww] to show you my[saww] companions from the Helpers narrating in their gathering? So shall I[saww] show you Ja'far[as] and his[as] companions sailing in the sea?' He said, 'Yes'. So the Rasool Allah[saww] wiped his[saww] hand upon his face. He visualised the Helpers narrating, and visualised Ja'far[as] and his[as] companions sailing in the sea. So he avouched in that very moment that he[saww] was a sorcerer'.[1762]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا خَرَجَ مِنَ الْغَارِ مُتَوَجِّهاً إِلَى الْمَدِينَةِ وَ قَدْ كَانَتْ قُرَيْشٌ جَعَلَتْ لِمَنْ أَخَذَهُ مِائَةً مِنَ الْإِبِلِ فَخَرَجَ سُرَاقَةُ بْنُ مَالِكٍ

[1761] Al Kafi – H 15018
[1762] Al kafi – H 14825

بْنِ جُعْشُمٍ فِيمَنْ يَطْلُبُ فَلَحِقَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ اكْفِنِي شَرَّ سُرَاقَةَ بِمَا شِئْتَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said:

Abu Abdullah[asws] said: 'When the Rasool Allah[saww] came out of the cave, he[saww] turned his direction towards Al-Medina, and the Qureysh had placed a reward of one hundred camels for anyone who could capture him[saww]. So Suraqat Bin Malik Bin Jo'sham went out in search. He met up with the Rasool Allah[saww]. So the Rasool Allah[saww] said: 'Our Allah[azwj]! Suffice me[saww] from the evil of Suraqat by whatever You[azwj] so Desire to'.

فَسَاخَتْ قَوَائِمُ فَرَسِهِ فَثَنَى رِجْلَهُ ثُمَّ اشْتَدَّ فَقَالَ يَا مُحَمَّدُ إِنِّي عَلِمْتُ أَنَّ الَّذِي أَصَابَ قَوَائِمَ فَرَسِي إِنَّمَا هُوَ مِنْ قِبَلِكَ فَادْعُ اللَّهَ أَنْ يُطْلِقَ لِي فَرَسِي فَلَعَمْرِي إِنْ لَمْ يُصِبْكُمْ مِنِّي خَيْرٌ لَمْ يُصِبْكُمْ مِنِّي شَرٌّ فَدَعَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَطْلَقَ اللَّهُ عَزَّ وَ جَلَّ فَرَسَهُ فَعَادَ فِي طَلَبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَدْعُو رَسُولُ اللَّهِ (صلى الله عليه وآله) فَتَأْخُذُ الْأَرْضُ قَوَائِمَ فَرَسِهِ فَلَمَّا أَطْلَقَهُ فِي الثَّالِثَةِ قَالَ يَا مُحَمَّدُ هَذِهِ إِبِلِي بَيْنَ يَدَيْكَ فِيهَا غُلَامِي فَإِنِ احْتَجْتَ إِلَى ظَهْرٍ أَوْ لَبَنٍ فَخُذْ مِنْهُ وَ هَذَا سَهْمٌ مِنْ كِنَانَتِي عَلَامَةً وَ أَنَا أَرْجِعُ فَأَرُدُّ عَنْكَ الطَّلَبَ فَقَالَ لَا حَاجَةَ لَنَا فِيمَا عِنْدَكَ.

So the legs of his horse bent and got stuck in the soil. He said, 'O Muhammad[saww]! I know that you[saww] are the one who made the legs of my horse to be stuck, so call upon Allah[azwj] that He[azwj] should Release my horse. If you[saww] do not face goodness from me, you[saww] will not face evil from me either'. So the Rasool Allah[saww] supplicated and Allah[azwj] Mighty and Majestic Released his horse. So he went back in pursuit of Rasool Allah[saww], until he did that three times during each of which the Rasool Allah[saww] supplicated and the earth grabbed the legs of his horse. So when it was Released for the third time, he said, 'O Muhammad[saww]! This is my camel in front of you along with my slave. So if you[saww] need to ride upon it or its milk, so take from it. And this is an arrow from my quiver as a sign, and I am returning and will not be pursuing you[saww]'. So he[saww] said: 'There is no need for us with regards to what is in your possession'.[1763]

قال زرارة: قال أبو جعفر (عليه السلام): «فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلى رَسُولِهِ ألا ترى أن السكينة إنما نزلت على رسوله وَ جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلى- فقال:- هو الكلام الذي تكلم به عتيق».

Zarara said, 'Abu Ja'far[asws] said: '***[9:40] So Allah sent down His tranquillity upon His Rasool***. He did not see the tranquillity. But rather, it descended upon Rasool-Allah[saww] ***and Made lowest the words of the one who disbelieved***. So he[asws] said: 'It is the words which Ateeq spoke with'.[1764]

VERSE 42

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَٰكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ {42}

[9:42] Had there been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they are swearing by Allah: If we had been able to, we would certainly

[1763] Al Kafi – H 14826
[1764] تفسير العيّاشي 2: 88

have gone forth with you; they cause their own souls to perish, and Allah Knows that they are most surely liars

و عنه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد، قالا: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن علي بن عبد الله، عن أبي محمد البرقي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: سَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنا لَخَرَجْنا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَ اللَّهُ يَعْلَمُ إِنَّهُمْ لَكاذِبُونَ. قال: «كذبهم الله عز و جل في قولهم: لَوِ اسْتَطَعْنا لَخَرَجْنا مَعَكُمْ، و قد كانوا مستطيعين للخروج».

And from him (al Sadouq) who said, 'My father narrated to me, and Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abdullah, from Abu Muhammad Al Barqy,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[9:42] and they are swearing by Allah: If we had been able to, we would certainly have gone forth with you; they cause their own souls to perish, and Allah Knows that they are most surely liars***. He[asws] said: 'Allah[azwj] Mighty and Majestic Belied them with regards to their words ***If we had been able to, we would certainly have gone forth with you***, and they did have the ability to go forth'.[1765]

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لَوْ كانَ عَرَضاً قَرِيباً، يقول: «غنيمة قريبة لَاتَّبَعُوكَ».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[9:42] Had there been a near advantage***, said, 'They were saying, 'Had there been (easy to gain) war booty, we would have followed you[saww]'.[1766]

VERSE 43

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ {43}

[9:43] May Allah Excuse you! Why did you give them leave until those who spoke the truth had become manifest to you and you came to know the liars?

ابن بابويه: قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي ابن موسى (عليه السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك إن الأنبياء معصومون؟ قال: «بلى». فقال له المأمون فيما سأله: يا أبا الحسن، فأخبرني عن قول الله تعالى: عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ.

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

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali[asws] Bin Musa[asws]. So Al-Mamoun said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Is it not from you[asws] words that the Prophets[as] are infallible?' He [asws] said: 'Yes'. So Al-Mamoun said to him[asws] regarding what was asked, 'O Abu Al Hassan[asws]! So inform

[1765] التوحيد: 351/ 16.
[1766] تفسير القمّي 1: 290.

me about the Words of Allah[azwj] the High ***[9:43] May Allah Excuse you! Why did you give them leave***?'

قال الرضا (عليه السلام): «هذا مما نزل بإياك أعني و اسمعي يا جارة، خاطب الله تعالى بذلك نبيه (صلى الله عليه و آله) و أراد به أمته، و كذلك قوله عز و جل: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخاسِرِينَ «1». و قوله تعالى: وَ لَوْ لا أَنْ ثَبَّتْناكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلًا. قال: صدقت، يا بن رسول الله.

Al-Reza[asws] said: 'This is from what was Revealed to Mean you, and for the neighbours to listen. Allah[azwj] Addresses His[azwj] Prophet[saww] by that, and Intends by it his[saww] community. And similar to that is His[azwj] Words ***[39:65] If you associate, your deeds would be confiscated and you would end up being from the losers***. And the Words of the High ***[17:74] And had We not Affirmed you, you would have almost inclined towards them a little***'. He said, 'You[asws] have spoken the truth, O son[asws] of Rasool-Allah[saww]'.[1767]

VERSES 44 - 47

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ {44} إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ {45}

[9:44] They do not ask 'leave' from you, the ones who believe in Allah and the Last Day, from striving hard with their wealth and their own selves, and Allah Knows those who are pious [9:45] But rather, the ones who ask for leave are the ones who do not believe in Allah and the Last Day and their hearts are in doubt, so in their doubt they are wavering

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَٰكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ {46} لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {47}

[9:46] And had they intended the going forth, they would have provided equipment for it, but Allah did not Like their going forth, so He Withheld them, and it was said (to them): Hold back with those who hold back [9:47] Had they gone forth with you, they would not have added to you anything except for corruption, and they would have hurried about among you seeking (to sow) dissension among you, and among you there are those who listen to them; and Allah Knows the unjust

العياشي: عن المغيرة، قال: سمعته يقول في قول الله: وَ لَوْ أَرادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً. قال: «يعني بالعدة النية، يقول: لو كان لهم نية لخرجوا».

Al Ayyashi, from Al Mugheira who said,

'I heard him[asws] saying regarding the Words of Allah[azwj] ***[9:46] And had they intended the going forth, they would have provided equipment for it***. He[asws] said: 'It means by the provision – the intention. He[azwj] is Saying: "If they had the intention for it, they would have gone forth'.[1768]

[1767] عيون أخبار الرّضا (عليه السّلام) 1: 202/ 1
[1768] تفسير القمّي 2: 89/ 60

VERSES 48 – 51

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ {48} وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ {49} إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ {50} قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {51}

[9:48] Certainly they sought (to sow) dissension before, and they meditated plots against you until the Truth came, and Allah's Command prevailed although they were averse to it [9:49] And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely Hell encompasses the unbelievers [9:50] If good befalls you, it grieves them, and if difficulties afflict you, they say: Indeed we had taken care of our affairs before; and they turn back and are glad [9:51] Say: Nothing will afflict us except for what Allah has Ordained for us; He is our Master; and upon Allah do the Believers rely

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَ إِنْ تُصِبْكَ مُصِيبَةٌ: «أما الحسنة فالغنيمة و العافية، و أما المصيبة فالبلاء و الشدة يَقُولُوا قَدْ أَخَذْنا أَمْرَنا مِنْ قَبْلُ وَ يَتَوَلَّوْا وَ هُمْ فَرِحُونَ قُلْ لَنْ يُصِيبَنا إِلَّا ما كَتَبَ اللَّهُ لَنا هُوَ مَوْلانا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[9:50] If good befalls you, it grieves them, and if difficulties afflict you***. He[asws] said: 'As for the good so it is the war booty and the health. And as for the difficulties, so it is the affliction and the hardship ***they say: Indeed we had taken care of our affairs before; and they turn back and are glad [9:51] Say: Nothing will afflict us except for what Allah has Ordained for us; He is our Master; and upon Allah do the Believers rely***'.[1769]

VERSE 52

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ {52}

[9:52] Say: Do you await for us except for one of two most excellent things? And we await for you that Allah will Afflict you with Punishment from Himself or by our hands. So wait; we too are awaiting with you

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا يَفْتَرُونَ وَ يَقْذِفُونَ مَنْ خَالَفَهُمْ فَقَالَ لِي الْكَفُّ عَنْهُمْ أَجْمَلُ ثُمَّ قَالَ وَ اللَّهِ يَا أَبَا حَمْزَةَ إِنَّ النَّاسَ كُلَّهُمْ أَوْلَادُ بَغَايَا مَا خَلَا شِيعَتَنَا قُلْتُ كَيْفَ لِي بِالْمَخْرَجِ مِنْ هَذَا فَقَالَ لِي يَا أَبَا حَمْزَةَ كِتَابُ اللَّهِ الْمُنْزَلُ يَدُلُّ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لَنَا أَهْلَ الْبَيْتِ سِهَاماً ثَلَاثَةً فِي جَمِيعِ الْفَيْءِ ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى وَ الْيَتامى وَ الْمَساكِينِ وَ ابْنِ السَّبِيلِ فَنَحْنُ أَصْحَابُ الْخُمُسِ وَ الْفَيْءِ وَ قَدْ حَرَّمْنَاهُ عَلَى جَمِيعِ النَّاسِ مَا خَلَا شِيعَتَنَا

[1769] تفسير القمّي 1: 292.

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Aasim Bin Humeyd, from Abu Hamza, who has narrated the following:

I asked Abu Ja'far[asws] that some of our companions are fabricating (Hadeeth) and throwing them against the ones who oppose them'. So he[asws] said to me: 'Refraining from them is more beautiful'. Then said: 'By Allah[azwj], O Abu Hamza! The people, all of them, are the children of the transgressors (adultery) except for our[asws] Shiah'. I said, 'How can there be a way out for me, from this?' So he[asws] said to me: 'The Revealed Book of Allah[azwj] has Evidences against them. Surely, Allah[azwj] Made for us[asws] the People[asws] of the Household three portions in the whole of the spoils of war (Al-Fey). Then Allah[azwj] Said: ***"[8:41] And know that whatever you take as spoils of war, So! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer"***. So we[asws] are the owners of Al-Khums (the fifth), and the spoils of war (Al-Fey), and it has been Made unlawful to all the people except for our[asws] Shiah.

وَ اللَّهِ يَا أَبَا حَمْزَةَ مَا مِنْ أَرْضٍ تُفْتَحُ وَ لَا خُمُسٍ يُخْمَسُ فَيُضْرَبُ عَلَى شَيْءٍ مِنْهُ إِلَّا كَانَ حَرَاماً عَلَى مَنْ يُصِيبُهُ فَرْجاً كَانَ أَوْ مَالًا وَ لَوْ قَدْ ظَهَرَ الْحَقُّ لَقَدْ بِيعَ الرَّجُلُ الْكَرِيمَةُ عَلَيْهِ نَفْسُهُ فِيمَنْ لَا يَزِيدُ حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ لَيَفْتَدِي بِجَمِيعِ مَالِهِ وَ يَطْلُبُ النَّجَاةَ لِنَفْسِهِ فَلَا يَصِلُ إِلَى شَيْءٍ مِنْ ذَلِكَ وَ قَدْ أَخْرَجُونَا وَ شِيعَتَنَا مِنْ حَقِّنَا ذَلِكَ بِلَا عُذْرٍ وَ لَا حَقٍّ وَ لَا حُجَّةٍ

By Allah[azwj], O Abu Hamza! There is no land which has been conquered, and no fifth (Khums) has been applied on anything from it except that it was unlawful for the one who received it for his genitals or assets. And if the truth were to appear (Al-Qaim[asws]) the man would be desperate to sell himself cheaply to the extent that the man from among them would be prepare to ransom himself with all of his wealth, and seek the salvation for himself. So he will not achieve anything from that. And they have taken us[asws] and our[asws] Shiah out from those rights of ours without an excuse, or right, or proof'.

قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ هَلْ تَرَبَّصُونَ بِنا إِلَّا إِحْدَى الْحُسْنَيَيْنِ قَالَ إِمَّا مَوْتٌ فِي طَاعَةِ اللَّهِ أَوْ إِدْرَاكُ ظُهُورِ إِمَامٍ وَ نَحْنُ نَتَرَبَّصُ بِهِمْ مَعَ مَا نَحْنُ فِيهِ مِنَ الشِّدَّةِ أَنْ يُصِيبَهُمُ اللَّهُ بِعَذابٍ مِنْ عِنْدِهِ قَالَ هُوَ الْمَسْخُ أَوْ بِأَيْدِينَا وَ هُوَ الْقَتْلُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) قُلْ تَرَبَّصُوا فَإِنَّا مَعَكُمْ مُتَرَبِّصُونَ وَ التَّرَبُّصُ انْتِظَارُ وُقُوعِ الْبَلَاءِ بِأَعْدَائِهِمْ.

I said, 'The Words of the Mighty and Majestic: ***[9:52] Say: Do you await for us except for one of two most excellent things?*** He[asws] said: 'But it is death in obedience to Allah[azwj] or realisation of the appearance of Imam[asws] (Al-Qaim[asws]), ***And we await for you that Allah will Afflict you with Punishment from Himself*** and it is metamorphosis ***or by our hands*** and it is the killing. Allah[azwj] Said to His[azwj] Prophet[saww]: ***So wait; we too are awaiting with you***. And the waiting is for the occurrence of the affliction upon their[asws] enemies'.[1770]

VERSES 53 - 57

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَّلَ مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ {53} وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ {54}

[9:53] Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people [9:54] And nothing hinders their

[1770] Al Kafi – H 14879

spendings being Accepted from them, except that they disbelieve in Allah and in His Rasool and they do not come to the Prayer except while they are sluggish, and they do not spend but while they are unwilling to do so

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ {55} وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ {56} لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ {57}

[9:55] Let not then their property and their children excite your admiration; Allah only wishes to Punish them with these in this world's life and (that) their souls may depart while they are unbelievers [9:56] And they are swearing by Allah that they are from among you, and they are not from among you, but they are a people who are afraid (of you) [9:57] If they could find a refuge or caves or places to enter into, they would certainly have turned thereto, running away in all haste

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنِ ثَابِتِ بْنِ أَبِي سَعِيدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمْ قَالُوا حِينَ دَخَلُوا عَلَيْهِ إِنَّمَا أَحْبَبْنَاكُمْ لِقَرَابَتِكُمْ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لِمَا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ مِنْ حَقِّكُمْ مَا أَحْبَبْنَاكُمْ لِلدُّنْيَا نُصِيبُهَا مِنْكُمْ إِلَّا لِوَجْهِ اللَّهِ وَ الدَّارِ الْآخِرَةِ وَ لِيَصْلُحَ لِامْرِئٍ مِنَّا دِينُهُ

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Al-Hassan Bin Ali Bin Fazzaal, from Tha'albat Bin Maymoun, from Aby Amiyya Yusuf Bin Sabit Bin Abu Saeeda, who has narrated the following:

Abu Abdullah[asws] having said when they came up to him and said, 'But rather, we love you[asws] due to your[asws] nearness to the Rasool Allah[saww], and for what Allah[azwj] Mighty and Majestic has Obligated from your[asws] rights. We do not love you[asws] for the sake of the world for getting a share of it from you[asws]. But (we love you[asws]) only for the Sake of Allah[azwj] and the House of the Hereafter and that the man from among us would be able to correct his Religion'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) صَدَقْتُمْ صَدَقْتُمْ ثُمَّ قَالَ مَنْ أَحَبَّنَا كَانَ مَعَنَا أَوْ جَاءَ مَعَنَا يَوْمَ الْقِيَامَةِ هَكَذَا ثُمَّ جَمَعَ بَيْنَ السَّبَّابَتَيْنِ ثُمَّ قَالَ وَ اللَّهِ لَوْ أَنَّ رَجُلًا صَامَ النَّهَارَ وَ قَامَ اللَّيْلَ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ وَلَايَتِنَا أَهْلَ الْبَيْتِ لَلَقِيَهُ وَ هُوَ عَنْهُ غَيْرُ رَاضٍ أَوْ سَاخِطٌ عَلَيْهِ ثُمَّ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ ما مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لا يَأْتُونَ الصَّلاةَ إِلَّا وَ هُمْ كُسالى وَ لا يُنْفِقُونَ إِلَّا وَ هُمْ كارِهُونَ فَلا تُعْجِبْكَ أَمْوالُهُمْ وَ لا أَوْلادُهُمْ إِنَّما يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِها فِي الْحَياةِ الدُّنْيا وَ تَزْهَقَ أَنْفُسُهُمْ وَ هُمْ كافِرُونَ

So Abu Abdullah[asws] said: 'You have spoken the truth, you have spoken the truth'. Then he[asws] said: 'The one who loves us[asws] is as if he is with us[asws], or will come with us[asws] on the Day of Judgement like this' – then he[asws] joined the two forefingers, then said – 'By Allah[azwj]! If the man were to Fast during the day, and stand up (for Prayer) during the night, then meets Allah[azwj] Mighty and Majestic without our[asws] Wilayah, (the People[asws] of the Household) he then would be facing Him[azwj] (in such that) Allah[azwj] would either be Unhappy with him or Angry against him'. Then he[asws] said: 'And these are the Words of Allah[azwj] Mighty and Majestic: ***[9:54] And nothing hinders their spendings being Accepted from them, except that they disbelieve in Allah and in His Rasool and they do not come to the Prayer except while they are sluggish, and they do not spend but while they are unwilling to do so [9:55] Let not then their property and their children***

excite your admiration; Allah only wishes to Punish them with these in this world's life and (that) their souls may depart while they are unbelievers

ثُمَّ قَالَ وَ كَذَلِكَ الْإِيمَانُ لَا يَضُرُّ مَعَهُ الْعَمَلُ وَ كَذَلِكَ الْكُفْرُ لَا يَنْفَعُ مَعَهُ الْعَمَلُ ثُمَّ قَالَ إِنْ تَكُونُوا وَحْدَانِيِّينَ فَقَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَحْدَانِيّاً يَدْعُو النَّاسَ فَلَا يَسْتَجِيبُونَ لَهُ وَ كَانَ أَوَّلَ مَنِ اسْتَجَابَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) وَ قَدْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

Then he[asws] said: 'And such is that belief that the (bad) deed neither had affected it adversely nor is that disbelief that the (good) deed had provided any profit to it'. Then he[asws] said; 'You should become (believers in) Oneness (of Allah[azwj]) for the Rasool[saww] Allah[azwj] had called the people to the Oneness (of Allah[azwj]) but they did not answer him[saww], and the first one who had came forward to him[saww] was Ali[asws] Bin Abu Talib[asws], and the Rasool[saww] Allah[azwj] said: 'You[asws] are from me[saww] of the status which Haroun[as] had from Musa[as] except that there is no Prophet[as] after me[saww]'.[1771]

أحمد بن محمد بن خالد البرقي، عن أبيه، عن علي بن النعمان، عن ابن مسكان، و ابن محبوب، عن علي بن رئاب و عبد الله بن بكير، عن يوسف بن ثابت، عن أبي عبد الله (عليه السلام)، قال: «لا يضر مع الإيمان عمل، و لا ينفع مع الكفر عمل».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Ali Bin Al No'man, from Ibn Muskan, and Ibn Mahboub, from Ali Bin Ra'ib and Abdullah Bin Bakey, from Yusuf Bin Sabir,

(It has been narrated) from Abu Abdullah[asws] having said: '<u>A deed cannot harm with 'Eman' (faith), nor does a deed benefit along with 'Kufr' (Infidelity)</u>'.

ثم قال: «ألا ترى أن الله تبارك و تعالى قال: وَ ما مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ».

Then he[asws] said: 'Have you not seen that Allah[azwj] the High Says ***[9:54] And nothing hinders their spendings being Accepted from them, except that they disbelieve in Allah and in His Rasool***'.[1772]

العياشي: عن يوسف بن ثابت، عن أبي عبد الله (عليه السلام)، قال: قيل له لما دخلنا عليه: إنا أحببناكم لقرابتكم من رسول الله (صلى الله عليه و آله)، و لما أوجب الله من حقكم، ما أحببناكم لدنيا نصيبها منكم إلا لوجه الله و الدار الآخرة، و ليصلح امرؤ منا دينه.

Al Ayyashi, from Yusuf Bin Sabit,

(It has been narrated) from Abu Abdullah[asws], said, 'It was said to him[asws] when we came up to him[asws], 'We all love you[asws] due to your[asws] being the near-relations of Rasool-Allah[saww]. And when Allah[azwj] Made your[asws] Rights to be Obligatory, we do not love you[asws] for the sake of the world and its share from you[asws]. It is only for the sake of Allah[azwj], and the House of the Hereafter, and that you[asws] would correct our affairs in His[azwj] Religion'.

فقال أبو عبد الله (عليه السلام): «صدقتم، صدقتم، من أحبنا جاء معنا يوم القيامة هكذا» ثم جمع بين السبابتين و قال: «و الله لو أن رجلا صام النهار و قام الليل ثم لقي الله بغير ولايتنا، لقيه غير راض، أو ساخط عليه».

[1771] Al Kafi – H 14528
[1772] المحاسن: 166/ 123

Abu Abdullah[asws] said: 'You have spoken the truth, you have spoken the truth. The one who loves us[asws] would come with us[asws] on the Day of Judgement like this!' Then he[asws] joined his[asws] two fingers together, and said: 'By Allah[azwj]! Even if a man were to Fast during the day, and stand (for the Prayer) during the night, then meets Allah[azwj] without having our[asws] Wilayah, he would meet Him[azwj] not being please with him, or Angry with him'.

ثم قال: «و ذلك قول الله: وَ ما مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ- إلى قوله:- وَ هُمْ كافِرُونَ».

Then he[asws] said: 'And these are the Words of Allah[azwj] ***[9:54] And nothing hinders their spendings being Accepted from them, except that they disbelieve in Allah and in His Rasool*** up to His[azwj] Words ***[9:55] while they are unbelievers***

ثم قال: «و كذلك الإيمان لا يضر معه عمل، و كذلك الكفر لا ينفع معه عمل».

Then he[asws] said: 'And similar to that, 'A deed cannot harm with faith, nor does a deed benefit along with Infidelity'.[1773]

- في أن ولاية على (عليه السلام) حسنة لا يضر معها سيئة: -

REGARDING THE WILAYAH OF ALI[asws] IS SUCH A GOOD DEED THAT NO SIN CAN HARM WITH IT

ثم قال رسول الله (صلى الله عليه وآله): إن ولاية علي حسنة لا يضر معها شئ من السيئات وإن جلت إلا ما يصيب أهلها من التطهير منها بمحن الدنيا، وببعض العذاب في الآخرة إلى أن ينجو منها بشفاعة مواليه الطيبين الطاهرين. وإن ولاية أضداد علي ومخالفة علي (عليه السلام) سيئة لا ينفع معها شئ إلا ما ينفعهم بطاعاتهم في الدنيا بالنعم والصحة والسعة، فيردون الآخرة ولا يكون لهم إلا دائم العذاب.

Then Rasool-Allah[saww] said: 'The Wilayah of Ali[asws] is such a good deed that nothing from the sins can do any harm. And if someone were to commit sins then they get purified by the difficulties of this world, and some get punished in the Hereafter and they get salvation from them by the Intercession from the Goodly and Purified Masters[asws]. And the friendship of the enemies and adversaries of Ali[asws] is such a sin that no benefit can be gained from anything except that the benefit gained from being in their obedience in the world with its bounties and good health and wealth, and they would be returning to the Hereafter where there will be nothing for them except for eternal Punishment'.

ثم قال: إن من جحد ولاية علي لا يرى الجنة بعينه أبدا إلا ما يراه بما يعرف به أنه لو كان يواليه لكان ذلك محله ومأواه - ومنزله -، فيزداد حسرات وندامات. وإن من تولى عليا، وبرئ من أعدائه، وسلم لاوليائه لا يرى النار بعينه أبدا إلا ما يراه، فيقال له: لو كنت على غير هذا لكان ذلك مأواك، إلا ما يباشره منها إن كان مسرفا على نفسه - بما دون الكفر - إلى أن ينظف بجهنم كما ينظف القذر من بدنه بالحمام - الحامي - ثم ينتقل منها بشفاعة مواليه.

Then he[saww] said: 'The one who fights against the Wilayah of Ali[asws] will not see Paradise with his eyes ever except what he sees by his understanding that had he been in his[asws] Wilayah then he would have those houses and stations, and this would increase his regret and sorrow. And one who takes Ali[asws] to be his Guardian and stays away from his[asws] enemies, and accepts his[asws] Wilayah will not see the

[1773] تفسير العيّاشي 2: 89/ 61

Fire with his eyes ever except what he will understand from what would be said to him, that had he been on other than this he would have been in that, except the one who has been unjust to his soul, apart from disbelief, will go to Hell for a duration like the cleaning of the body in the shower, and then comes out clean from that by the intercession of his Masters[asws]'.[1774]

VERSES 58 - 60

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ {58} وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ {59} إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {60}

[9:58] And among them is one who blames you with respect to the charities; so if they are given from it they are pleased, and if they are not given from it, then they are full of rage [9:59] And if they were content with what Allah and His Rasool gave them, and had said: Allah is Sufficient for us; Allah will soon Give us (more) out of His Grace and His Rasool as well; surely to Allah do we make our petition [9:60] But rather, the charities are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the wayfarer; an Ordinance from Allah; and Allah is Knowing, Wise

محمد بن يعقوب: عن علي، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن إسحاق بن غالب، قال: قال أبو عبد الله (عليه السلام): «يا إسحاق، كم ترى أهل هذه الآية: فَإِنْ أُعْطُوا مِنْها رَضُوا وَ إِنْ لَمْ يُعْطَوْا مِنْها إِذا هُمْ يَسْخَطُونَ؟» قال: ثم قال: «هم أكثر من ثلثي الناس».

Muhammad Bin Yaqoub, from Ali, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Is'haq Bin Ghalib who said,

'Abu Abdullah[asws] said: 'O Is'haq! How many do you see to be associated with this Verse - ***[9:58] so if they are given from it they are pleased, and if they are not given from it, then they are full of rage***?' Then he[asws] said: 'They are more than two thirds of the people'.[1775]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، و محمد بن مسلم، أنهما قالا لأبي عبد الله (عليه السلام): أ رأيت قول الله عز و جل: إِنَّمَا الصَّدَقاتُ لِلْفُقَراءِ وَ الْمَساكِينِ وَ الْعامِلِينَ عَلَيْها وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقابِ وَ الْغارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ أكل هؤلاء يعطى، و إن كان لا يعرف؟ فقال: «إن الإمام يعطي هؤلاء جميعا، لأنهم يقرون له بالطاعة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz,

(It has been narrated) from Zarara, and Muhammad Bin Muslim who both said to Abu Abdullah[asws], 'How do you[asws] see the Words of Allah[azwj] Mighty and Majestic ***[9:60] But rather, the charities are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of***

[1774] Tafseer Imam Hassan Al Askari[asws] – S 148
[1775] الكافي 2: 302/ 4

Allah and the wayfarer; an Ordinance from Allah – are all these to be given even though they are not recognised as such?' So he[asws] said: 'The Imam[asws] would give to all of them together, because they would be accepting to be in the obedience'.

قال: قلت: فإن كانوا لا يعرفون؟ فقال: «يا زرارة، لو كان يعطي من يعرف دون من لا يعرف ما يوجد لها موضع، و إنما يعطي من لا يعرف ليرغب في الدين فيثبت عليه، فأما اليوم فلا تعطها أنت و أصحابك إلا من يعرف، فمن وجدت من أصحابك هؤلاء المسلمين عارفا فأعطيه دون الناس». ثم قال: «سهم المؤلفة قلوبهم و سهم الرقاب عام، و الباقي خاص».

I said, 'If they were not known?' So he[asws] said: 'O Zarara! If he[asws] were to give to the ones he[asws] recognises besides the ones he[asws] does not recognise, no place would be found for it. But rather, he[asws] gives to the one who is not know so that he would incline towards the Religion and be steadfast upon it. So, as for today, you and your friend should not give to anyone except the ones you know. So, from your companions, if you find the one whom you know from the Muslims, so give it to him besides the (rest of the) people'.[1776]

و عنه: عن علي بن إبراهيم، عن أحمد بن محمد، عن محمد بن خالد، عن عبد الله بن يحيى، عن عبد الله بن مسكان، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: إِنَّمَا الصَّدَقاتُ لِلْفُقَراءِ وَ الْمَساكِينِ؟ قال: «الفقير: الذي لا يسأل الناس، و المسكين: الذي يسأل الناس ، و البائس: أجهدهم، و كل ما فرض الله عز و جل عليك فإعلانه أفضل من إسراره، و كل ما كان تطوعا فإسراره أفضل من إعلانه، و لو أن رجلا يحمل زكاة ماله على عاتقه فقسمها علانية كان ذلك حسنا جميلا».

And from him (Yaqoub Al Kulayni), from Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abdullah Bin Yahya, from Abdullah Biin Muskan, from Abu Baseer, said,

'I said to Abu Abdullah[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[9:60] But rather, the charities are only for the poor and the needy***?' He[asws] said: 'The poor is the one who does not ask the people; and the needy are the ones who ask the people. And the wretched is the more exhausted (financially) than them. And every thing which Allah[azwj] Mighty and Majestic has Obligated upon you, so its (performance in) public is better than its (performance in) private. And everthing which was voluntarily so its (performance in) private is better than its (performance in) public, and even if there was a man who carried the Zakat of his wealth upon his own shoulders to distribute it publicly, that would be good and beautiful'.[1777]

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، [عن العباس]، عن علي بن الحسن، عن سعيد، عن زرعة، عن سماعة، قال: سألته عن الزكاة، لمن يصلح أن يأخذها؟ قال: «هي تحل للذين وصف الله تعالى في كتابه لِلْفُقَراءِ وَ الْمَساكِينِ وَ الْعامِلِينَ عَلَيْها وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقابِ وَ الْغارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ و قد تحل الزكاة لصاحب السبع مائة، و تحرم على صاحب خمسين درهما».

Al Sheykh, in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Ali Bin Al Hassan, from Saeed, from Zara'at, from Sama'at who said,

'I asked him[asws] (6th Imam[asws]) about the Zakat, 'For whom is it correct for it to be taken?' He[asws] said: 'It is Permissible for the ones Described by Allah[azwj] the High in His[azwj] Book ***[9:60] for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the***

[1776] الكافي 3: 496/ 1 (Extract)
[1777] الكافي 3: 50/ 16

wayfarer; an Ordinance from Allah. And Zakat is Permissible for the one who has seven hundred, but Prohibite to the one who has fifty Dirhams'.

فقلت له: كيف يكون هذا؟ فقال: «إذا كان صاحب السبع مائة له عيال كثيرة، فلو قسمها بينهم لم تكفهم، فليعف عنها نفسه، و ليأخذها لعياله. و أما صاحب الخمسين فإنها تحرم عليه إذا كان وحده، و هو محترف يعمل بها، و هو يصيب منها ما يكفيه إن شاء الله».

So I said to him[asws], 'How can this be?' He[asws] said: 'If the one with the seven hundred has a lot of family members, and if he were to distribute it between them, it would not be sufficient for them, so he excuses himself from it but takes it for his family. And as for the one with the fifty, so it is Prohibited to him if he was alone, and he is a professional and works with it, and he would get from it what would suffice for him, if Allah[azwj] so Desires it'.

قال: و سألته عن الزكاة، هل تصلح لصاحب الدار و الخادم؟ فقال: «نعم، إلا أن تكون داره دار غلة، فيخرج له من غلتها دراهم تكفيه لنفسه و عياله، و إن لم تكن الغلة تكفيه لنفسه و عياله في طعامهم و كسوتهم و حاجتهم في غير إسراف، فقد حلت له الزكاة، و إن كان غلتها تكفيهم فلا».

So I asked him[asws] about the Zakat, 'Is it Permissible for the owner of the house and the servants?' So he [asws] said: 'Yes! Unless if his house is a yield house, so he takes from its yield Dirhams which are sufficient for himself and his family. And if the yield is not sufficient for himself and his family regarding their food, and their clothings, and their needs without extravagance, so the Zakat is Permissible for him. And if his yield was sufficient for them, so no!'[1778]

عن الحسن بن راشد، قال: سألت العسكري (عليه السلام) بالمدينة عن رجل أوصى بمال في سبيل الله، فقال: «سبيل الله شيعتنا».

From Al-Hassan Bin Rahid who said,

'I asked Al-Askary[asws] at Al-Medina about a man who bequeathed wealth (to be spent) in the Way of Allah[azwj]. So he[asws] said: 'Way of Allah[azwj] – our[asws] Shiah'.[1779]

VERSE 61

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ {61}

[9:61] And there are some of them who hurt the Prophet and are saying: He is only a hearer; say: A hearer of good for you, he believes in Allah and has faith in the Believers and a Mercy for those of you who believe; and (as for) those who hurt Rasool-Allah, they shall have a painful Punishment

حدثنا عبد الله بن محمد عن محمد بن الحسين بن ابى الخطاب عن محمد بن عبد الله عن يونس عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام ارايت من لم يقر بما يأتكم في ليلة القدر كما ذكر ولم يجحده قال اما إذا قامت عليه الحجة من يثق به في علمنا فلم يثق به فهو كافر واما من لا يسمع ذلك فهو في عذر حتى يسمع ثم قال عليه السلام يؤمن بالله ويؤمن للمؤمنين.

[1778] التهذيب 4: 48/ 127
[1779] تفسير العيّاشي 2: 94/ 81.

It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Abdullah, from Yunus, from Umar Bin Yazeed who said:

'I said to Abu Abdullah[asws], 'I observe that some neither accept what comes to you[asws] in the Night of Power as mentioned nor do they reject it'. He[asws] said: 'But when a clear proof is given to him he should accept it or one who does not trust it, he becomes an infidel, but the one who does not hear that, he has an excuse, until he hears it'. Then he[asws] said: '***[9:61] he who believes in Allah, has faith in the Believers***'.[1780]

و في (نهج البيان): عن الصادق (عليه السلام): أن هذه الآية نزلت في عبد الله بن نفيل المنافق، يسمع كلام رسول الله و ينقله إلى المنافقين، و يعيبه عندهم، و ينم عليه أيضا، فنزل جبرئيل (عليه السلام) فأخبره بذلك المنافق، فأحضره و نهاه عن ذلك و استتابه.

And in Nahj Al Bayan,

(It has been narrated) from Al-Sadiq[asws] having said: 'This Verse was Revealed regarding Abdullah Bin Nufayl, the hypocrite. He used to listen to the speech of Rasool-Allah[saww] and relate it to the hypocrites, and fault him[saww] in their presence, and betray him[saww] as well. So Jibraeel[as] descended and informed him[saww] of that hypocrite. So he[saww] cautioned him, and forbid him from that, and told him to repent'.[1781]

VERSES 62 - 66

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ {62} أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ {63} يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ {64}

[9:62] They are swearing to you by Allah in order to please you and Allah; and His Rasool has a greater right that they should please Him, if they are Believers [9:63] Do they not know that whoever acts in opposition to Allah and His Rasool, he shall surely have the Fire of Hell to abide in it eternally? That is the great disgrace [9:64] The hypocrites fear lest a Chapter should be Revealed against them Explaining to them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you are fearing

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ {65} لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ {66}

[9:65] And if you should question them, they would say: But rather, we were only idly discoursing and playing. Say: Was it at Allah and His Signs and His Rasool that you were mocking at? [9:66] Do not make excuses; you have disbelieved indeed after having believed; if We Pardon a party of you, We will Punish (another) party because they were guilty

[1780] Basaair Al Darajaat – P 5 Ch 3 H 15
[1781] نهج البيان 2: 140 (مخطوط)

العياشي: عن جابر الجعفي، قال: قال أبو جعفر (عليه السلام): «نزلت هذه الآية: وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّما كُنَّا نَخُوضُ وَ نَلْعَبُ إلى قوله: نُعَذِّبْ طائِفَةً» قال: قلت لأبي جعفر (عليه السلام): تفسير هذه الآية؟ قال: «تفسيرها- و الله- ما نزلت آية قط إلا و لها تفسير».

Al Ayyashi, from Jabir Al Ju'fy who said,

'Abu Ja'far[asws] said: 'This Verse was Revealed ***[9:65] And if you should question them, they would say: But rather, we were only idly discoursing and playing*** up to His[azwj] Words ***[9:66] We will Punish (another) party***'. I said to Abu Ja'far[asws], '(What about) the interpretation of this Verse?' He[asws] said: 'It's interpretation – by Allah[azwj] – there was not Revealed a Verse at all except that there is an interpretation for it'.

ثم قال: «نعم، نزلت في التيمي و العدوي و العشرة معهما، إنهم اجتمعوا اثنا عشر فكمنوا لرسول الله (صلى الله عليه و آله) في العقبة، و ائتمروا بينهم ليقتلوه، فقال بعضهم لبعض: إن فطن نقول: إنما كنا نخوض و نلعب. و إن لم يفطن لنقتلنه،

Then he[asws] said: 'Yes, this was Revealed regarding Al-Taymi and Al-Udayy and the family of these two. Twelve of them gathered in order to ambush Rasool-Allah[saww] in Al-Aqaba, and they conferred among them to murder him[saww]. So some of them said to the others, 'If we are caught out we would say, 'But rather we were just talking idly and playing'. And if we are not caught out, we would murder him[saww]'.

فأنزل الله هذه الآية وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّما كُنَّا نَخُوضُ وَ نَلْعَبُ فقال الله لنبيه قُلْ أَ بِاللَّهِ وَ آياتِهِ وَ رَسُولِهِ يعني محمدا (صلى الله عليه و آله) كُنْتُمْ تَسْتَهْزِؤُنَ لا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمانِكُمْ إِنْ نَعْفُ عَنْ طائِفَةٍ مِنْكُمْ يعني عليا (عليه السلام)، إن يعف عنهما في أن يلعنهما على المنابر و يلعن غيرهما فذلك قوله تعالى: إِنْ نَعْفُ عَنْ طائِفَةٍ مِنْكُمْ نُعَذِّبْ طائِفَةً».

Thus, Allah[azwj] Revealed this Verse ***[9:65] And if you should question them, they would say: But rather, we were only idly discoursing and playing.*** So Allah[azwj] Said to His[azwj] Prophet[saww] ***Say: Was it at Allah and His Signs and His Rasool*** Meaning Muhammad[saww] ***that you were mocking at? [9:66] Do not make excuses; you have disbelieved indeed after having believed; if We Pardon a party of you,*** Meaning Ali[asws] if he[asws] abstains from the two of them regarding the cursing of the two of them upon the Pulpit and cursing others, so these are the Words of the High ***if We Pardon a party of you We will Punish (another) party because they were guilty***'.[1782]

- واقعة ليلة العقبة: -

INCIDENT OF THE NIGHT OF AQABA

قال الامام (عليه السلام): ولقد رامت الفجره الكفرة ليلة العقبة قتل رسول الله (صلى الله عليه وآله) - على العقبة - ورام من بقي من مردة المنافقين بالمدينة قتل علي بن أبي طالب (عليه السلام) فما قدروا على مغالبة ربهم، حملهم على ذلك حسدهم لرسول الله (صلى الله عليه وآله) في علي (عليه السلام) لما فخم من أمره، وعظم من شأنه.

Imam Hassan Al-Askari[asws] said: 'And when the immoral infidels intended to murder Rasool-Allah[saww] on the night of Aqaba – by pushing him[saww] into the ravine – the remaining of the stubborn hypocrites in Medina intended to kill Ali[asws] Bin Abu Talib[asws], but they did not have the power to overcome their Lord[azwj]. They bore envy

[1782] تفسير العيّاشي 2: 95/ 84

to Rasool-Allah[saww] and in Ali[asws] when he[saww] gave him[asws] the prestigious order and the greatness of his[asws] majesty'.

من ذلك: أنه لما خرج من المدينة ـ وقد كان خلفه عليها قال له: إن جبرئيل أتاني وقال لي: يا محمد إن العلي الاعلى يقرئك السلام ويقول لك: يا محمد إما أن تخرج أنت ويقيم علي، أو يخرج علي وتقيم أنت، لابد من ذلك، فان عليا قد ندبته لاحدى اثنتين، لا يعلم أحد كنه جلال من أطاعني فيهما، وعظيم ثوابه غيري. فلما خلفه، أكثر المنافقون ـ الطعن ـ فيه، فقالوا: ملّه وسئمه، وكره صحبته فتبعه علي (عليه السلام) حتى لحقه ـ وقد وجد مما قالوا فيه ـ

From that – when they exited from Medina – and left Ali[asws] behind, he[saww] said to them: 'Jibraeel came to me[saww] and said: 'O Muhammad[saww]! The Most High Conveys to you[saww] His[azwj] Salutation and Said: 'Either you[saww] come out (from Medina) and establish Ali[asws] there, or Ali[asws] comes out and you[saww] stay there. The mandate for Ali[asws] is to do one of the two, and no one other than I[azwj] Know the majesty that I[azwj] have Bestowed upon him[asws] for either of these two actions and the great rewards'. Most of the hypocrites who were left behind chided him[asws] and said: 'He[saww] has got some dispute with him[asws] and abhors his[asws] company'. Ali[asws] was grieved at hearing this and so he[asws] went to him[saww] and told him[saww] what he[asws] had heard'.

فقال رسول الله (صلى الله عليه وآله): ما أشخصك عن مركزك؟ قال: بلغني عن الناس كذا وكذا. فقال له: " أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي ".

Rasool-Allah[saww] said: 'Why did you leave from your position?' He[asws] said: 'I heard such and such from the people'. He[saww] said to him[asws]: 'Are you[asws] not happy that you[asws] are of the status from me[saww] which Haroun[asws] had from Musa[asws], except that there will be no Prophet[asws] after me[saww]?'

فانصرف علي (عليه السلام) إلى موضعه، فدبروا عليه أن يقتلوه، وتقدموا في أن يحفروا له في طريقه حفيرة طويلة قدر خمسين ذراعا، ثم غطوها بحصررقاق ونثروا فوقها يسيرا من التراب، بقدر ما غطوا وجوه الحصر، وكان ذلك على طريق علي (عليه السلام) الذى لابد له من سلوكه ليقع هو ودابته في الحفيرة التي قد عمقوها، وكان ما حوالي المحفور أرض ذات حجارة، ودبروا على أنه إذا وقع مع دابته في ذلك المكان كبسوه بالاحجار حتى يقتلوه.

He[saww] told Ali[asws] to return to his[asws] position. They plotted to kill him[asws] on the way by digging a deep hole of fifty cubits long, then covered it up with leaves and threw some soil over it in order to conceal it. This was on the road that was necessary for Ali[asws] to take and there was no alternative to it. This hole was dug in a rocky area and they plotted that when he[asws] falls down into it, they will stone him[asws] to death.

فلما بلغ على (عليه السلام) قرب المكان لوى فرسه عنقه، وأطاله الله فبلغت جحفلته اذنه وقال: يا أمير المؤمنين قد حفر ههنا ودبر عليك الحتف ـ وأنت أعلم ـ لا تمر فيه. فقال له علي (عليه السلام): " جزاك الله من ناصح خيرا، كما تدبر بتدبيري فان الله عزوجل لا يخليك من صنعه الجميل ".

When Ali[asws] came near to the place, the horse turned its neck, and Allah[azwj] elongated it so that its mouth reached near his[asws] ears, and it said: 'O Amir-ul-Momineen[asws]! They have dug a hole here and have plotted, and you[asws] know better. Do not pass from here'. Ali[asws] said to it: 'May Allah[azwj] Reward you for your good advice for you thought good for me[asws]. Allah[azwj] the Almighty will not keep you bereft of physical beauty'.

وسار حتى شارف المكان فتوقف الفرس خوفا من المرور على المكان. فقال علي (عليه السلام): سر باذن الله تعالى سالما سويا، عجيبا شأنك، بديعا أمرك. فتبادرت الدابة، فاذا الله عزوجل قد متن الارض وصلبها ولام حفرها وجعلها كسائر الارض.

And the horse came close to the place and stopped out of fear of passing over it. Ali[asws] said to it: 'Go over it by the Permission of Allah[azwj] in safety and in one piece. Allah[azwj] will Display strange things for you'. The horse galloped across it. Allah[azwj] the Almighty had made the earth over the hole as hard as that surrounding it'.

فلما جاوزها علي (عليه السلام) لوى الفرس عنقه، ووضع جحفلته على اذنه، ثم قال: ما أكرمك على رب العالمين، جوزك على هذا المكان الخاوي؟! فقال أمير المؤمنين (عليه السلام): جازاك الله بهذه السلامة عن تلك النصيحة التي نصحتني.

When Ali[asws] had passed over it, the horse turned its head to be next to his[asws] ears and said: 'How prestigious you are with the Lord[azwj] of the worlds for making you[asws] pass over this void!' The Commander of the Faithful[asws] said: 'Allah[azwj] has Rewarded you for your good advice to me[asws] by making you pass safely over it'.

ثم قلب وجه الدابة إلى ما يلي كفلها والقوم معه بعضهم كان أمامه، وبعضهم خلفه، وقال: اكشفوا عن هذا المكان. فكشفوا ـ عنه ـ فاذا هو خاو، ولا يسير عليه أحد إلا وقع في الحفيرة، فأظهر القوم الفزع، والتعجبب مما رأوا.

Then he[asws] turned his head around towards the group which were with him[asws], some of whom were in front and some were behind, and said: 'Uncover this place'. They uncovered it and saw that it was a pit, and no one could have walked over it without falling down into it. The group displayed panic and were astonished.

فقال على (عليه السلام) للقوم: أتدرون من عمل هذا؟ قالوا: لا ندري. قال (عليه السلام): لكن فرسي هذا يدري. ـ ثم قال: ـ يا أيها الفرس كيف هذا؟ ومن دبر هذا؟ فقال الفرس: يا أمير المؤمنين إذا كان الله عزوجل يبرم ما يروم جهال الخلق نقضه أو كان ينقض ما يروم جهال الخلق إبرامه، فالله هو الغالب والخلق هم المغلوبون فعل هذا يا أمير المؤمنين فلان وفلان وفلان إلى أن ذكر العشرة بمواطاة من أربعة وعشرين، هم مع رسول الله (صلى الله عليه وآله) في طريقه. ثم دبروا ـ هم ـ على أن يقتلوا رسول الله (صلى الله عليه وآله) على العقبة والله عزوجل من وراء حياطة رسول الله (صلى الله عليه وآله)، وولي الله لا يغلبه الكافرون.

Ali[asws] said to the people: 'Do you know who has done this?' They said: 'We do not know'. He[asws] said: 'But, my horse knows'. Then he[asws] said: 'O you horse! How did this happen? Who has plotted this?' The horse said: 'O Amir-ul-Momineen[asws]! If Allah[azwj] Wanted to strengthen an affair, and the ignorant ones wanted to spoil it, He[azwj] will Make it happen, or spoil that which the ignorant ones wanted to strengthen. Allah[azwj] is the Overcomer and the creation is the one, which is overcome. This deed was done by so and so, O Amir-ul-Momineen[asws]'. The horse named ten of them and said: 'And this was done by the collusion of twenty four of them who are on the road with Rasool-Allah[saww]. Then they plotted to kill the Rasool-Allah[saww] at Aqaba, and Allah[azwj] the Almighty is Supporting Rasool-Allah[saww] and is the Guardian for him[saww] and will not let the unbelievers overcome him[saww]'.

فأشار بعض أصحاب أمير المؤمنين (عليه السلام) بأن يكاتب رسول الله (صلى الله عليه وآله) بذلك ويبعث رسولا مسرعا، فقال أمير المؤمنين (عليه السلام): إن رسول الله إلى محمد رسوله الله (صلى الله عليه وآله) أسرع وكتابه إليه أسبق، فلا يهمنكم هذا.

Some companions indicated to Amir-ul-Momineen[asws] to send a letter to Rasool-llah[saww] about that through someone. Amir-ul-Momineen[asws] said: 'The Message of

Allah[azwj] to Rasool-Allah[saww] will get there quicker than my[asws] message will. Do not worry about this'.

فلما قرب رسول الله (صلى الله عليه وآله) من العقبة التي بازائها فضائح المنافقين والكافرين نزل دون العقبة، ثم جمعهم فقال لهم: هذا جبرئيل الوحي الامين يخبرني: " إن عليا دبر عليه كذا وكذا، فدفع الله عزوجل عنه بألطافه وعجائب معجزاته بكذا وكذا، إنه صلب الارض تحت حافر دابته وأرجل أصحابه، ثم انقلب على ذلك الموضع علي (عليه السلام) وكشف عنه، فرأيت الحفيرة ثم إن الله عزوجل لامها كما كانت لكرامته عليه، وأنه قيل له: كاتب بهذا وأرسل إلى رسول الله، فقال علي: رسول الله إلى رسول الله أسرع، وكتابه إليه أسبق ". ولم يخبرهم رسول الله (صلى الله عليه وآله) بما قال علي (عليه السلام) على باب المدينة: إن من مع رسول الله سيكيدونه ويدفع الله عزوجل عنه.

When Rasool-Allah[saww] came near Aqaba, he[saww] gathered the hypocrites and the infidels and said to them: 'This trustworthy Jibraeel[as] informs me: 'Certain people plotted against Ali[asws], but Allah[azwj] Defended him[asws] miraculously. He[azwj] Leveled the pit with the ground for his[asws] horse and companions to go across it, and Ali[asws] uncovered it for them, and they saw the pit as it was before. They said to him[asws]: 'Send a message to Rasool-Allah[saww]'. Ali[asws] said to them: 'The Message of Allah[azwj] to Rasool-Allah[saww] is quicker as compared with sending a messenger'. And Rasool-llah[saww] did not inform them what Ali[asws] had said at the gate of Medina that: 'With Rasool-Allah[saww] are those that are plotting against him[saww] and Allah[azwj] the Almighty will Defend him[saww]'.

فلما سمع الاربعة والعشرون أصحاب العقبة ما قاله (صلى الله عليه وآله) في أمر علي (عليه السلام) قال بعضهم لبعض: ما أمهر محمدا بالمخرقة، إن فيجا مسرعا أتاه، أو طيرا من المدينة من بعض أهله وقع عليه!؟ إن عليا قتل بحيلة كذا وكذا وهو الذى واطأنا عليه أصحابنا فهو الآن لما بلغه كتم الخبر، وقلبه إلى ضده، يريد أن يسكن من معه، لئلا يمدوا أيديهم على، وهيهات والله ما لبث عليا بالمدينة إلا حينه ـ ولا أخرج محمدا إلى هاهنا إلا حينه ـ وقد هلك علي وهو ههنا هالك لا محالة، ولكن تعالوا حتى نذهب إليه ونظهر له السرور بأمر علي ليكون أسكن لقلبه إلينا، إلى أن نمضي فيه تدبيرنا. فحضروه وهنؤوه على سلامة علي من الورطة التي رامها أعداؤه.

When the twenty-four companions of the Aqaba heard what he[saww] had said in the matter of Ali[asws], they said among themselves: 'Muhammad[saww] is an expert in deceit. He has received the message very quickly from a bird of Medina from some of his[saww] family! Surely Ali[asws] has been killed and he[saww] is finding excuses for it and is telling us this so that our companions who have now been informed, do not get restless and will be calm with him[saww] and will not lay their hands on him[saww]. And Allah[azwj] did not Send Ali[asws] to Medina but for a time and did not Make Muhammad[saww] come out here, but for a time. Ali[asws] has certainly died over there but he[saww] is not telling us the news and is keeping the affair of Ali[asws] a secret. Let us go and wish him[saww] happiness so that his[saww] heart will be at rest over us so that our plot against him[asws] can be easier to achieve'. They came to his[saww] presence and congratulated him[asws] on the safety of Ali[asws] from the enemies'.

ثم ان رسول الله (صلى الله عليه وآله) أمر بالرحيل في أول نصف الليل الاخير، وأمر مناديه فنادى: ألا لايسبقن رسول الله (صلى الله عليه وآله) أحد إلى العقبة، ولا يطأها حتى يجاوزها رسول الله (صلى الله عليه وآله).

Then Rasool-Allah[saww] ordered to leave in the first half of the second part of the night and ordered the caller to call out: 'No one will precede Rasool-Allah[saww] in going to Aqaba nor will anyone cross the ravine before he[saww] does'.

ثم أمر حذيفة أن يقعد في أصل العقبة، فينظر من يمر به، ويخبر رسول الله (صلى الله عليه وآله) وكان رسول الله (صلى الله عليه وآله) أمره أن يستتر بحجر. فقال حذيفة: يا رسول الله إني أتبين الشر في وجوه رؤساء عسكرك، وإني أخاف إن

قعدت في أصل الجبل، وجاء منهم من أخاف أن يتقدمك إلى هناك للتدبير عليك يحس بي، فيكشف عني، فيعرفني وموضعي من نصيحتك فيتهمني ويخافني فيقتلني.

Then he[saww] ordered Huzayfa to sit near the Aqaba and see who passes by and inform Rasool-Allah[saww], and Rasool-Allah[saww] had ordered him to hide behind a rock. Huzayfa said: 'O Rasool-Allah[saww]! I discern evil on the faces of the chiefs of your[saww] soldiers, and I am scared that if I sit behind the rock and those ones that I fear will precede you[saww] over there for their plot against you[saww], and I get discovered, and if they find out that I will inform about them, they might kill me'.

فقال رسول الله (صلى الله عليه وآله): إنك إذا بلغت أصل العقبة، فاقصد أكبر صخرة هناك إلى جانب أصل العقبة وقل لها: " إن رسول الله (صلى الله عليه وآله) يأمرك أن تنفرجي لي حتى أدخل في جوفك، ثم يأمرك أن ينثقب فيك ثقبة أبصر منها المارين، ويدخل علي منها الروح لئلا أكون من الهالكين " فانها تصير إلى ما تقول لها باذن الله رب العالمين.

Rasool-Allah[saww] said: 'When you go to the centre of the Aqaba, go towards a big rock there, on the side, and say to it: "Rasool-Allah[saww] orders you to open up for me and let me enter inside you and hide, and also orders you to keep a small opening for me so that I could see the passers by, the air can enter through it and you will not die". (Go there) It will do as you tell it to, by the Permission of the Lord[azwj] of the Worlds'.

فادى حذيفة الرسالة ودخل جوف الصخرة، وجاء الاربعة والعشرون على جمالهم وبين أيديهم رجالتهم، يقول بعضهم لبعض: من رأيتموه ههنا كائنا من كان فاقتلوه، لئلا يخبروا محمدا أنهم قد رأونا ههنا فينكص محمد، ولا يصعد هذه العقبة إلا نهارا، فيبطل تدبيرنا عليه. وسمعها حذيفة، واستقصوا فلم يجدوا أحدا، وكان الله قد ستر حذيفة بالحجر عنهم فتفرقوا، فبعضهم صعد على الجبل وعدل عن الطريق المسلوك، وبعضهم وقف على سفح الجبل عن يمين وشمال، وهم يقولون، ألا ترون حين محمد كيف أغراه بأن يمنع الناس من صعود العقبة حتى يقطعها هو لنخلوا به ههنا فنمضي فيه تدبيرنا وأصحابه عنه بمعزل؟ وكل ذلك يوصله الله من قريب أو بعيد إلى اذن حذيفة ويعيه.

Huzayfa gave the message to the rock and entered inside it. Twenty four camel riders came up and they had some men with them and some of them said to the others: 'Whoever you see here, regardless of his identity, kill him, for he would inform Muhammad[saww] of what he had seen over here, as we execute our plan against Muhammad[saww]. (We believe that) he[saww] would not climb over here until the morning, thus invalidating our plan for him[saww]'. Huzayfa heard this, but none of them saw him and Allah[azwj] had Veiled Huzayfa by the rock from them and separated them. Some of them climbed on the mountain and some hid away from the known road, while some hid on the left and right of the ravine and they said: 'See how easy Muhammad[saww] has made it for us by prohibiting any one from coming to the Aqaba before he[saww] does until we will cut him[saww] off whilst in isolation from his[saww] companions and achieve our plans?' And they said this, from near and from far away from Huzayfa, but Allah[azwj] Made it reach the ears of Huzayfa'.

فلما تمكن القوم على الجبل حيث أرادوا كلمت الصخرة حذيفة وقالت: إنطلق الآن إلى رسول الله (صلى الله عليه وآله) فأخبره بما رأيت وما سمعت. قال حذيفة: كيف أخرج عنك وإن رآني القوم قتلوني مخافة على أنفسهم من نميمتي عليهم؟ قالت الصخرة: إن الذي مكنك من جوفي، وأوصل إليك الروح من الثقبة التي أحدثها في هو الذي يوصلك إلى نبي الله وينقذك من أعداء الله. فنهض حذيفة ليخرج، وانفرجت الصخرة، فحو له الله طائرا فطار في الهواء محلقا حتى انقض بين يدي رسول الله (صلى الله عليه وآله)، ثم أعيد على صورته، فأخبر رسول الله (صلى الله عليه وآله) بما رأى وسمع.

When the people had settled in whatever places they wanted to, the rock spoke to Huzayfa and said: 'Go right now to Rasool-Allah[saww] and inform him[saww] of what you

have seen and heard'. Huzayfa said: 'How do I come out of you and the people will see me and kill me for fear of their own lives when I inform on them?' The rock said: 'The One[azwj] Who made your place here inside me, and made the air come to you from the hole to breathe from, will Make you reach to the Prophet[saww] of Allah[azwj] and save you from the enemies of Allah[azwj]'. Huzayfa decided to come out, the rock opened up and Allah[azwj] Converted Huzayfa into a bird which flew out in the air until it reached in front of Rasool-Allah[saww], then Converted it back to its original state. Huzayfa informed Rasool-Allah[saww] of what he had seen and heard'.

فقال رسول الله (صلى الله عليه وآله): أوعرفتهم بوجوههم؟ قال: يا رسول الله كانوا متلثمين وكنت أعرف أكثرهم بجمالهم، فلما فتشوا الموضع فلم يجدوا أحدا، أحدروا اللثام فرأيت وجوههم وعرفتهم بأعيانهم وأسمائهم فلان وفلان حتى عد أربعة وعشرين. فقال رسول الله (صلى الله عليه وآله): يا حذيفة إذا كان الله تعالى يثبت محمدا لم يقدر هؤلاء ولا الخلق أجمعون أن يزيلوه، إن الله تعالى بالغ في محمد أمره ولو كره الكافرون.

Rasool-Allah[saww] said: 'Did you recognize them by their faces?' He said: 'O Messenger of Allah[saww]! They had their faces covered but I used to recognize them by their camels. Whey they saw that there was no one there, they uncovered their faces and I saw them and recognized them by sight and their voices. That was so and so' – until he had counted twenty-four of them. Rasool-Allah[saww] said: 'O Huzayfa! If Allah[azwj] Wanted to establish Muhammad[saww], all these people together would not have the power to eradicate him[saww]. Allah[azwj] will establish in Muhammad[saww] His[azwj] Command even if the unbelievers may be averse to it'.

ثم قال: يا حذيفة فانهض بنا أنت وسلمان وعمار، وتوكلوا على الله، فاذا جزنا الثنية الصعبة فأذنوا للناس أو يتبعونا. فصعد رسول الله (صلى الله عليه وآله) وهو على ناقته وحذيفة وسلمان أحدهما آخذ بخطام ناقته يقودها، والآخر خلفها يسوقها، وعمار إلى جانبها، والقوم على جمالهم ورجالتهم منبثون حوالي الثنية على تلك العقبات، وقد جعل الذين فوق الطريق حجارة في دباب فدحرجوها من فوق لينفروا الناقة برسول الله (صلى الله عليه وآله)، وتقع به في المهوى الذي يهول الناظر النظر إليه من بعده.

Then he[saww] said: 'O Huzayfa! Arise! You and Salman[as] and Ammar, and rely upon Allah[azwj]. When we cross the ravine, then call out to the people to follow us'. Rasool-Allah[saww] went, and he[saww] was on his camel, while Huzayfa and Salman[as], one of them was leading the camel while the other was pushing it from behind and Ammar[as] was walking by the side, and the people were on their camels and on foot, passed by the ravine. Those who had climbed on the side of the mountain were holding bags of stones so that they would throw them at the camel of Rasool-Allah[saww] and it will fall with him[saww] into the ravine which was so deep that it would astound the beholder when viewed from afar'.

فلما قربت الدباب من ناقة رسول الله (صلى الله عليه وآله) أذن الله تعالى لها، فارتفعت ارتفاعا عظيما فجاوزت ناقة رسول الله (صلى الله عليه وآله) ثم سقطت في جانب المهوى، ولم يبق منها شئ إلا صار كذلك، وناقة رسول الله (صلى الله عليه وآله) كأنها لا تحس بشئ من تلك القعقعات التي كانت للدباب.

When they threw the stones at the camel of Rasool-Allah[saww], Allah[azwj] Commanded them to pass high over the camel of Rasool-Allah[saww] and then they rested besides the abyss, and there not remained any effect of any stone over there. The camel of Rasool-Allah[saww] did not feel anything from the noise of the rumbling of the stones'.

ثم قال رسول الله (صلى الله عليه وآله) لعمار: اصعد الجبل فاضرب بعصاك هذه وجوه رواحلهم فارم بها. ففعل ذلك عمار، فنفرت بهم، سقط بعضهم فانكسر عضده، ومنهم من انكسرت رجله ومنهم من انكسر جنبه واشتدت لذلك أوجاعهم، فلما جبرت واندملت بقيت عليهم آثار الكسر إلى أن ماتوا.

Then Rasool-Allah[saww] said to Ammar: 'Climb on the mountain and strike at their camels with your stick and make them fall'. Ammar did that, and they fell down from there, some of them breaking their arms, and from them some broke their legs and from them broke their ribs and they were in extreme pain from their injuries. The effects of this remained with them to the day of their death.

ولذلك قال رسول الله (صلى الله عليه وآله) ـ في حذيفة وأمير المؤمنين (عليه السلام) ـ: إنهما أعلم الناس بالمنافقين، لقعوده في أصل العقبة ومشاهدته من مر سابقا لرسول الله (صلى الله عليه وآله)، وكفى الله رسوله أمر من قصد له، وعاد رسول الله (صلى الله عليه وآله) إلى المدينة، فكسى الله الذل والعار من كان قعد عنه، وألبس الخزي من كان دبر على علي (عليه السلام) ما دفع الله عنه.

And that is what Rasool-Allah[saww] said about Huzayfa and Amir-ul-Momineen[asws]: 'These 'two' know the hypocritical people. Huzayfa sat there at the ravine and witnessed those who passed by before Rasool-Allah[saww]. Allah Sufficed for His[azwj] Prophet[saww] in the Order that He[azwj] Wanted for him[saww], and Made Rasool-Allah[saww] reach Medina safely, and Disgraced those that had sat there at the Aqaba and humiliated those that had plotted against Ali[asws] and Defended him[asws] against them'.[1783]

VERSES 67 - 69

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ ۚ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ فَنَسِيَهُمْ ۗ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ {67} وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللَّهُ ۖ وَلَهُمْ عَذَابٌ مُقِيمٌ {68} كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ {69}

[9:67] The hypocritical men and the hypocritical women are each from the other; they enjoin evil and forbid good and withhold their hands; they have fogotten Allah, so He has Fogotten them; surely the hypocrites are the mischievous ones [9:68] Allah has Promised the hypocritical men and the hypocritical women and the unbelievers the Fire of Hell to abide therein eternally; it is sufficient for them; and Allah has Cursed them and they shall have ever-lasting Punishment [9:69] Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the Hereafter, and these are they who are the losers

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ ما كانَ

[1783] Tafseer Imam Hassan Al Askari[asws] – S 265 (Extract)

رَبُّكَ نَسِيًّا؟ و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْساهُمْ أَنْفُسَهُمْ أُولئِكَ هُمُ الْفاسِقُونَ، و قوله عز و جل: فَالْيَوْمَ نَنْساهُمْ كَما نَسُوا لِقاءَ يَوْمِهِمْ هذا أي بتركهم الاستعداد للقاء يومهم هذا».

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqaam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza[asws] Ali[asws] Bin Musa[asws] about the Words of Allah[azwj] Mighty and Majestic ***[9:67] They have forgotten Allah; so He has Forgotten them***. So he[asws] said: 'Allah[azwj] Blessed and High, neither forgets nor does He[azwj] slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic ***[19:64] and your Lord is not forgetful***? But rather, He[azwj] Recompenses the one who forgets Him[azwj] and forgets his meeting Him[azwj] on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said ***[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors***, and the Words of the Mighty and Majestic ***[7:51] That day shall We Forget them as they forgot the meeting of this Day of theirs***'.[1784]

و عنه: بإسناده عن أبي معمر السعداني، عن أمير المؤمنين علي بن أبي طالب (عليه السلام)، قال: «قوله: نَسُوا اللَّهَ فَنَسِيَهُمْ إنما يعني أنهم نسوا الله في دار الدنيا فلم يعملوا بطاعته فنسيهم في الآخرة، أي لم يجعل لهم في ثوابه شيئا فصاروا منسيين من الجنة.

And from him (Al Sadouq), by his chain from Abu Moamar Al Sa'dany,

(It has been narrated) from Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] having said: 'His[azwj] Words ***[9:67] They have forgotten Allah; so He has Forgotten them***: 'But rather, they forgot Allah[azwj] in the house of the world, so they did not act in obedience to Him[azwj]. So He[azwj] would Forget them in the Hereafter, i.e., not to Make a share for them in His[azwj] Rewards. Thus, they would become having been Forgotten from the Paradise'.[1785]

العياشي: عن جابر، عن أبي جعفر (عليه السلام) نَسُوا اللَّهَ قال: قال: «تركوا طاعة الله». فَنَسِيَهُمْ قال: «فتركهم».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws] ***[9:67] They have forgotten Allah***. He[asws] said: 'They left the obedience of Allah[azwj]'. ***so He has Forgotten them*** He[asws] said: 'So He[azwj] Left them'.[1786]

VERSE 70

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {70}

[1784] عيون أخبار الرّضا (عليه السّلام) 1: 125/ 18
[1785] التوحيد: 259/ 5.
[1786] تفسير العيّاشي 2: 95/ 95.

[9:70] Has not the news of those before them come to them; of the people of Noah and Aad and Samood, and the people of Ibrahim and the dwellers of Madayn and the overthrown cities; their Rasools came to them with clear evidence; so it was not Allah Who was unjust to them, but they were unjust to themselves

محمد بن يعقوب: عن علي، عن علي بن الحسين، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُؤْتَفِكَةَ أَهْوى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

Muhammad Bin Yaqoub, from Ali, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, when I asked, '(What about) the Statement of the Mighty and Majestic: ***"[53:53] And He destroyed the Overthrown Cities (of Sodom and Gomorrah)"***. He[asws] said: 'These are the people of Al-Basra. It is the overthrown city'.

قُلْتُ وَ الْمُؤْتَفِكاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّناتِ قَالَ أُولَئِكَ قَوْمُ لُوطٍ ائْتَفَكَتْ عَلَيْهِمُ انْقَلَبَتْ عَلَيْهِمْ.

I said, '(What about) ***"[9:70] and the overthrown cities; their messengers came to them with clear arguments"***. He[asws] said: 'They were the people of Lut[as], their town was turned upside down upon them'.[1787]

VERSE 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {71}

[9:71] And (as for) the Believing men and the Believing women, they are guardians of each other; they enjoin good and forbid evil and keep up the Prayer and pay the Zakat, and obey Allah and His Rasool; (as for) these, Allah will show Mercy to them; surely Allah is Mighty, Wise

العياشي: عن صفوان الجمال، قال: قلت لأبي عبد الله (عليه السلام): بأبي أنت و امي، [تأتيني] المرأة المسلمة قد عرفتني بعملي، و عرفتها بإسلامها و حبها إياكم و ولايتها لكم، و ليس لها محرم. فقال: «إذا جاءتك المرأة المسلمة فاحملها، فإن المؤمن محرم المؤمنة» و تلا هذه الآية وَ الْمُؤْمِنُونَ وَ الْمُؤْمِناتُ بَعْضُهُمْ أَوْلِياءُ بَعْضٍ.

Al Ayyashi, from Safwan Al Jamaal who said,

'I said to Abu Abdullah[asws], 'May my father be sacrificed for you[asws] and my mother! A Muslim woman comes to me having recognised me by my deed, and I recognise her by her Islam, and her love for you[asws] and her Wilayah for you[asws], and there is no *Mahram* for her'. So he[asws] said: 'When a Muslim woman comes to you, so carry her (give her a ride), for the believing men are *Mahram* for the believing women'. And he[asws] recited this Verse ***[9:71] And (as for) the Believing men and the Believing women, they are guardians of each other***'.[1788]

[1787] الكافي 8: 18/ 202.
[1788] تفسير العياشي 2: 96/ 87

VERSE 72

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {72}

[9:72] Allah has Promised to the believing men and the believing women Gardens, beneath which rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the greatest of all is Allah's Goodly Pleasure; that is the Grand Achievement

العياشي: عن ثوير، عن علي بن الحسين (عليه السلام) قال: «إذا صار أهل الجنة في الجنة و دخل ولي الله إلى جناته و مساكنه و اتكأ كل مؤمن على أريكته، حفته خدامه، و تهدلت عليه الأثمار، و تفجرت حوله العيون، و جرت من تحته الأنهار، و بسطت له الزرابي، و وضعت «1» له النمارق، و أتته الخدام بما شاءت شهوته من قبل أن يسألهم ذلك- قال- و يخرج عليه الحور العين من الجنان فيمكثون بذلك ما شاء الله،

Al Ayyashi, from Suweyr,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: ‘When the people of the Paradise go to the Paradise and the friend of Allah[azwj] enters his Garden, and his dwelling, and every Believer reclines upon his recliner, and his servants surround him, and the fruits droop towards him, and the spring flow around him, and rivers flow underneath him, and the carpets are laid down for him, and the cushions are placed for him, and the servants come to him with whatsoever that he so desires even before he asks for that, and the Maiden Houries comes out to him from the Gardens. So they would be remaining in that situation for as long as Allah[azwj] so Desires.

ثم إن الجبار يشرف عليهم، فيقول لهم: أوليائي و أهل طاعتي و سكان جنتي في جواري، ألا هل أنبئكم بخير مما أنتم فيه؟ فيقولون: ربنا، و أي شيء خير مما نحن فيه، نحن فيما اشتهت أنفسنا و لذت أعيننا من النعم في جوار الكريم!- قال- فيعود عليهم القول، فيقولون: ربنا نعم، فأتنا بخير مما نحن فيه.

Then the Compeller would Address them Saying: “My[azwj] friends and the people in My[azwj] obedience, and the dwellers in My[azwj] Paradise in My[azwj] Neighbourhood! Shall I[azwj] Inform you all of something which is better than what you all are in?’ So they would be saying, ‘Our Lord[azwj]! And which thing is better than what we are in? We are in (a state where) we get whatsoever we desire for ourselves, and delights of our eyes from the Bounties in the neighbourhood of the Benevolent!’ He[asws] said: ‘So He[azwj] would Repeat the Words to them, so they would be saying, ‘Yes, Our Lord[azwj]! Give us that which is better than what we are in’.

فيقول لهم تبارك و تعالى: رضاي عنكم و محبتي لكم خير و أعظم مما أنتم فيه». قال: «فيقولون: نعم، يا ربنا، رضاك عنا و محبتك لنا خير لنا و أطيب لأنفسنا».

So the Blessed and High would be Saying to them: “My[azwj] Pleasure about you all, and My[azwj] Love for you all is better and greater than what you all are in”. So they would be saying, ‘Yes, O our Lord[azwj]! Your[azwj] Pleasure about us and Your[azwj] Love for us is better for us and more goodly for ourselves’.

ثم قرأ علي بن الحسين (عليه السلام) هذه الآية وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَ الْمُؤْمِناتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ خالِدِينَ فِيها وَ مَساكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَ رِضْوانٌ مِنَ اللَّهِ أَكْبَرُ ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Then Ali[asws] Bin Al-Husayn[asws] recited this Verse ***[9:72] Allah has Promised to the believing men and the believing women Gardens, beneath which rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the greatest of all is Allah's Goodly Pleasure; that is the Grand Achievement***'.[1789]

الطبرسي في (جوامع الجامع): أبو الدرداء، عن النبي (صلى الله عليه و آله) قال: «عدن دار الله التي لم ترها عين، و لم تخطر على قلب بشر، لا يسكنها غير ثلاثة: النبيون، و الصديقون، و الشهداء، يقول الله عز و جل: طوبى لمن دخلك».

Al Tabarsy, in Jawami'e Al Jami'a, from Abu Al Darda'a,

(It has been narrated) from the Prophet[saww] having said: '(The Garden of) Eden is a House of Allah[azwj] Which no eye has seen, and no heart of a person has been notified of it. None shall dwell in it except for three – The Prophets[as], and the Truthful, and the Martyrs. Allah[azwj] Mighty and Majestic is Saying: "Good News for the one who enters into it!"[1790]

عن زيد بن أرقم، قال رجل لرسول الله (صلى الله عليه و آله): تزعم- يا أبا القاسم- أن أهل الجنة يأكلون و يشربون؟ قال: «نعم و الذي نفسي بيده، إن أحدهم ليعطى قوة مائة رجل في الأكل و الشرب». قال: فإن الذي يأكل تكون له الحاجة و الجنة طيبة لا خبث فيها! قال: «عرق يفيض من أحدهم كريح المسك فيضمر بطنه».

From Zayd Bin Arqam who said,

'A man said to Rasool-Allah[saww], 'You[saww] are claiming – O Abu Al-Qasim[saww] – that the people of the Paradise would be eating and drinking?' He [saww] said: 'Yes, by the One in Whose[azwj] Hand is my[saww] soul. One of you would be given the strength one hundred with regards to the eating and the drinking'. He said, 'So if the one who eats and drinks, there would be a need for him (for toilet), and the Paradise is a goodly place, there is no filth in it'. He[saww] said: 'A sweat would flow out from one of them emitting the aroma of the Musk, so his abdomen would fade (maintain its shape)'.[1791]

VERSE 73

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ {73}

[9:73] O you Prophet! Strive hard against the unbelievers and the hypocrites and be harsh against them; and their abode is Hell, and evil is their destination

ثم قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي جعفر (عليه السلام) قال: «جاهد الكفار و المنافقين بإلزام الفرائض».

Ali ibn Ibrahim has narrated from his father, who from abu al-Jawza' who from al-Hussain ibn 'Ulwan, who from Sa'd ibn Tarif, who from al-Asbagh ibn Nubatah who has said the following :

"Amir-ul-Momineen[asws] has said, 'Allah[azwj] has Made Jihad obligatory upon men and women. Jihad of a man is making his wealth and soul available until he is killed in the way of Allah[azwj]. Jihad of a woman is exercising patience when facing hardships caused by her husband and because of his showing strong' al-Ghirah' (protective

[1789] تفسير العيّاشي 2: 96/ 88.
[1790] جوامع الجامع: 182.
[1791] ربيع الأبرار 1: 248.

feelings) for her. In another Hadith, it is said that Jihad of a woman is to maintain good marital relationship.'[1792]

VERSES 74

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۖ وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {74}

[9:74] They are swearing by Allah that they did not speak it, and certainly they did speak the word of unbelief, and they disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Rasool enriched them out of His Grace; therefore if they repent, it would be good for them; and if they turn back, Allah will Punish them with a painful Punishment in this world and the Hereafter, and they shall not have in the land any guardian or a helper

العياشي: عن جابر بن أرقم، قال: بينا نحن في مجلس لنا و أخي زيد بن أرقم يحدثنا، إذ أقبل رجل على فرسه، عليه هيئة السفر، فسلم علينا، ثم وقف فقال: أ فيكم زيد بن أرقم؟ فقال زيد: أنا زيد بن أرقم، فما تريد؟ فقال الرجل: أ تدري من أين جئت؟ قال: لا. قال: من فسطاط مصر، لأسألك عن حديث بلغني عنك تذكره عن رسول الله (صلى الله عليه و آله). فقال له زيد: و ما هو؟ قال: حديث غدير خم في ولاية علي بن أبي طالب (عليه السلام).

Al Ayyashi, from Jabir Bin Arqam who said,

'Once we were in a gathering and my brother Zayd Bin Arqam was narrating to us, when a man came upon riding upon his horse, and there were signs of lengthy travel upon him. He greeted us, then paused and said, 'Is there a Zayd Bin Arqam amongst you?' So Zayd said, 'I am Zayd. So what is it that you want?' The man said, 'Do you know where I come from?' He said, 'No'. He said, 'From the camps of Egypt, in order to ask you about a Hadeeth which has reached me from you, mentioning in it from Rasool-Allah[saww]'. So Zayd said to him, 'And what is it?' He said, 'Hadeeth of Ghadeer Khumm, of Wilayah of Ali[asws] Bin Abu Talib[asws]'.

فقال: يا بن أخي، إن قبل غدير خم ما أحدثك به، أن جبرئيل الروح الأمين (عليه السلام) نزل على رسول الله (صلى الله عليه و آله) بولاية علي بن أبي طالب (عليه السلام) فدعا قوما أنا فيهم، فاستشارهم في ذلك ليقوم به في الموسم، فلم ندر ما نقول، و بكى (صلى الله عليه و آله) فقال له جبرئيل: ما لك- يا محمد- أ جزعت من أمر الله! فقال: «كلا- يا جبرئيل- و لكن قد علم ربي ما لقيت من قريش إذ لم يقروا لي بالرسالة حتى أمرني بجهادي، و أهبط إلي جنودا من السماء فنصروني، فكيف يقروا لعلي من بعدي!» فانصرف عنه جبرئيل، ثم نزل عليه فَلَعَلَّكَ تارِكٌ بَعْضَ ما يُوحى إِلَيْكَ وَ ضائِقٌ بِهِ صَدْرُكَ.

So he said, 'O my cousin, it was before Ghadeer Khumm what I narrated to you with it. Jibraeel[as], the Trustworthy Spirit descended unto Rasool-Allah[saww] with the Wilayyah of Ali[asws] Bin Abu Talib[asws]. So he[saww] called the people over, and I was among them. So he[saww] consulted with them that he[saww] would be carrying out the Command during the season (Pilgrimage). We did not know what to say. And he[saww] wept. So Jibraeel[as] said to him[saww]: 'What is the matter with you[saww] – O Muhammad[saww] – you[saww] are aggrieved by the Command of Allah[azwj]?' So he[saww] said: 'Never – O Jibraeel[as] – but my[saww] Lord[azwj] Knows what I[saww] face from Qureysh when they did not accept me[saww] for the Message until I[saww] was Commanded for the

[1792] Al-Kafi, vol. 5, pg.9

Jihaad, and there descended unto me[saww] armies from the sky to help me[saww]. So how would they accept Ali[asws] from after me[saww]?' Jibraeel[saww] left him[saww] then it was Revealed unto him[saww] ***[11:12] So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it***'.

فلما نزلنا الجحفة راجعين و ضربنا أخبيتنا نزل جبرئيل (عليه السلام) بهذه الآية: يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ، فبينا نحن كذلك إذ سمعنا رسول الله (صلى الله عليه و آله) و هو ينادي: «يا أيها الناس، أجيبوا داعي الله، أنا رسول الله»

So when we encamped at Al-Johfa, returning, and we were struck with the dust, Jibraeel[as] descended with this Verse ***[5:67] O you Rasool! Deliver what bas been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people***. So when we were in the middle of that, we heard Rasool-Allah[saww] calling out: 'O you people! Answer to the Caller of Allah[azwj]! I[saww] am Rasool-Allah[saww]!'

فأتيناه مسرعين في شدة الحر فإذا هو واضع بعض ثوبه على رأسه، و بعضه على قدميه من الحر، و أمر بقم ما تحت الدوح، فقم ما كان ثم من الشوك و الحجارة،

We came rushing to him[saww] in the extreme heat, and he[saww] had placed some of his robe upon his[saww] head, and some of it upon his[saww] feet due to the heat. And he[saww] ordered for the area to be swept. So we swept what was from the thorns and the stones'.

فقال رجل: ما دعاه إلى قم هذا المكان، و هو يريد أن يرحل من ساعته؟! ليأتينكم اليوم بداهية، فلما فرغوا من القم أمر رسول الله (صلى الله عليه و آله) أن يؤتى بأحداج دوابنا و أقتاب إبلنا و حقائبنا، فوضعنا بعضها على بعض، ثم ألقينا عليها ثوبا، ثم صعد عليها رسول الله (صلى الله عليه و آله) فحمد الله و أثنى عليه، ثم قال: «أيها الناس، إنه نزل علي عشية عرفة أمر ضقت به ذرعا مخافة تكذيب أهل الإفك، حتى جاءني في هذا الموضع وعيد من ربي إن لم أفعل، ألا و إني غير هائب لقوم و لا محاب لقرابتي.

So the man said, 'What made him[saww] call for the sweeping of this place and he[saww] intended to move from there within the hour?' He said, 'In order to not to have any difficulties. So when we were free from the sweeping, Rasool-Allah[saww] ordered us to bring the saddles of our animals, and our camels and our bags. So we place them on top of each other. Then we cast a cloth over it. Then Rasool-Allah[saww] ascended upon it. So he[saww] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you people! There descended unto me[saww] a matter on the evening of Arafaat which constricted my[saww] chest due to the fear of being belied by the people of fabrication, until I[saww] came to this place and a Threat from my[saww] Lord[azwj] if I[azwj] did not do it, so now I[saww] am not fearful of the people nor am I[saww] prejudiced towards my[saww] near relations'.

أيها الناس، من أولى بكم من أنفسكم؟» قالوا: الله و رسوله، قال: «اللهم اشهد، و أنت- يا جبرئيل- فاشهد» حتى قالها ثلاثا. ثم أخذ بيد علي بن أبي طالب (عليه السلام) فرفعه إليه، ثم قال: «اللهم من كنت مولاه فعلي مولاه، اللهم والد من والاه و عاد من عاداه، و انصر من نصره و اخذل من خذله» قالها ثلاثا. ثم قال: «هل سمعتم؟» قالوا: اللهم بلى، قال: «فأقررتم؟» قالوا: اللهم نعم. ثم قال: «اللهم اشهد، و أنت- يا جبرئيل- فاشهد».

O you people! Who is higher to you all than your own selves?' They said, 'Allah[azwj] and His[azwj] Rasool[saww]!' He[saww] said: 'Our Allah[azwj], be a Witness, and you[as] – O Jibraeel[as] – so be a witness'. To the extent that he[saww] said it three times. Then he[saww] grabbed the hand of Ali[asws] Bin Abu Talib[asws] and raised it, then said: 'Our

Allah[azwj]! The one of whom I[saww] was the Master of, so Ali[asws] is his Master! Our Allah[azwj], Befriend the one befriends him[asws] and be Inimical to the one who is inimical to him[asws], and Help the one who helps him[asws], and Abandon the one who abandons him[asws]'. He[saww] said it three times. Then he[saww] said: 'Have you all heard?' They said, 'Our Allah[azwj], Yes!' He[saww] said: 'So you all are accepting it?' They said, 'Our Allah[azwj], yes!' Then he[saww] said: 'Our Allah[azwj]! Be Witness, and you[as] – O Jibraeel[as] – so be a witness'.

ثم نزل فانصرفنا إلى رحالنا، و كان إلى جانب خبائي خباء لنفر من قريش، و هم ثلاثة، و معي حذيفة بن اليمان، فسمعنا أحد الثلاثة و هو يقول: و الله إن محمدا لأحمق إن كان يرى أن الأمر يستقيم لعلي من بعده! و قال آخر: أ تجعله أحمق، ألم تعلم أنه مجنون، قد كاد أن يصرع عند امرأة ابن أبي كبشة؟ و قال الثالث: دعوه إن شاء أن يكون أحمق، و إن شاء أن يكون مجنونا، و الله ما يكون ما يقول أبدا.

Then we encamped, so we left for our luggage, and to the side there were tents for a number of Qureysh, and there were three of them, and with me was Huzayfa Bin al-yaman. So we heard one of the three, and he was saying, 'By Allah[azwj]! Muhammad[saww] is a fool if he[saww] sees that the Command would be established to Ali[asws] from after him[saww]!' And another one said, 'You are making him[saww] to be a fool? Don't you know that he[saww] is insane? There has been a plot to murder him[saww] with a woman of Ibn Abu Kabasha?' And the third one said, 'Leave him[saww], whether he[saww] wants to be a fool or wants to be insane. By Allah[azwj]! It would never happen, what he[saww] is saying it to be, ever!'

فغضب حذيفة من مقالتهم، فرفع جانب الخباء فأدخل رأسه إليهم، و قال: فعلتموها و رسول الله (صلى الله عليه و آله) بين أظهركم و وحي الله ينزل عليكم، و الله لأخبرنه بكرة بمقالتكم.

So Huzayfa got angry from their speech, so he raised the side of the tent and entered his head inside it and said, 'You are doing this, and Rasool-Allah[saww] is among you, and the Revelation of Allah[azwj] has Descended to you? By Allah[azwj]! I will inform him of the contents of your speech'.

فقالوا له: يا أبا عبد الله، و إنك ها هنا و قد سمعت ما قلنا، اكتم علينا فإن لكل جوار أمانة. فقال لهم: ما هذا من جوار الأمانة، و لا من مجالسها، و ما نصحت الله و رسوله إن أنا طويت عنه هذا الحديث. فقالوا له: يا أبا عبد الله، فاصنع ما شئت، فو الله لنحلفن أنا لم نقل، و أنك قد كذبت علينا، أ فتراه يصدقك و يكذبنا و نحن ثلاثة؟ فقال لهم: أما أنا فلا ابالي إذا أديت النصيحة إلى الله و إلى رسوله، فقولوا ما شئتم أن تقولوا.

So they said to him, 'O Abu Abdullah! And you are over here, and have heard what we said. Conceal it for us, for evey neighbour has a right of safety (from his neighbour)'. So he said to them, 'This is not (a matter) from the rights of safety from neighbours, nor from its gatherings. And what Allah[azwj] and His[azwj] Rasool[saww] have advised, I have summarised from it in this narration'. So they said to him, 'O Abu Abdullah[asws]! So do whatever you like, for, by Allah[azwj], we would deny that we ever said it, and that you are lying against us. Do you think that you would be ratified, and you are belying us and there are three of us?' So he said to them, 'As for myself, I do not care, for I have rendered the advice to Allah[azwj] and to His[azwj] Rasool[saww], therefore say whatsoever you want to say'.

ثم مضى حتى أتى رسول الله (صلى الله عليه و آله) و علي (عليه السلام) إلى جانبه محتب بحمائل سيفه، فأخبره بمقالة القوم، فبعث إليهم رسول الله (صلى الله عليه و آله) فأتوه، فقال لهم: «ماذا قلتم؟» فقالوا: و الله ما قلنا شيئا، فإن كنت بلغت عنا شيئا فمكذوب علينا.

Then he went until he came to Rasool-Allah[saww] and Ali[asws] was to his[saww] side, included in his[saww] garment, carrying his[asws] sword. So he informed him[saww] of the speech of the people. So Rasool-Allah[saww] sent for them. They came up to him[saww]. So he[saww] said to them: 'What did you say?' So they said, 'By Allah[azwj]! We have not said anything, and if anything have reached you[saww] from us, so it is an attribution of lies against us'.

فهبط جبرئيل بهذه الآية يَحْلِفُونَ بِاللَّهِ ما قالُوا وَ لَقَدْ قالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلامِهِمْ وَ هَمُّوا بِما لَمْ يَنالُوا، و قال علي (عليه السلام) عند ذلك: «ليقولوا ما شاءوا، و الله إن قلبي بين أضلاعي، و إن سيفي لفي عنقي، و لئن هموا لأهمن».

So Jibraeel[as] descended with this Verse ***[9:74] They are swearing by Allah that they did not speak it, and certainly they did speak the word of unbelief, and they disbelieved after their Islam, and they had determined upon what they have not been able to effect***. And Ali[asws] said during that: 'Let them say whatever they want. By Allah[azwj], my[asws] heart is between my[asws] ribs, and my[asws] sword is (worn) upon my[asws] neck, and if they start (a fight) so let them start it'.

فقال جبرئيل للنبي (صلى الله عليه و آله): اصبر للأمر الذي هو كائن. فأخبر النبي (صلى الله عليه و آله) عليا (عليه السلام) بما أخبره به جبرئيل. فقال: «إذن أصبر للمقادير».

So Jibraeel[as] said to the Prophet[saww]: 'Be patient upon the matter which is bound to happen'. So the Prophet[saww] informed Ali[asws] of what Jibraeel[as] had informed him[saww] of. So he[asws] said: 'Then, I[asws] am patient over the Ordained matters'.

قال أبو عبد الله (عليه السلام): «و قال رجل من الملأ شيخ: لئن كنا بين أقوامنا كما يقول هذا لنحن أشر من الحمير» قال: «و قال آخر شاب إلى جنبه: لئن كنت صادقا لنحن أشر من الحمير».

Abu Abdullah[asws] said: 'And an old man from the chiefs said, 'If this was said among our people like what they were saying, we would be worse than the donkeys'. And another youth to his side said, 'If you are truthful, then we would be worse than the donkeys'.[1793]

و عنه: قال أبان بن تغلب، عنه (عليه السلام): «لما نصب رسول الله (صلى الله عليه و آله) عليا (عليه السلام) يوم غدير خم، فقال: من كنت مولاه فعلي مولاه، ضم رجلان من قريش رؤوسهما و قالا: و الله لا نسلم له ما قال أبدا. فأخبر النبي (صلى الله عليه و آله) فسألهما عما قالا، فكذبا و حلفا بالله ما قالا شيئا، فنزل جبرئيل على رسول الله (صلى الله عليه و آله) يَحْلِفُونَ بِاللَّهِ ما قالُوا الآية». قال أبو عبد الله (عليه السلام): «لقد توليا و ما تابا».

And from him, from Aban Bin Taghlub,

(It has been narrated) from him[asws] having said: 'When Rasool-Allah[saww] nominated Ali[asws] on the Day of Ghadeer Khumm, so he[saww] said: 'The one whom I[saww] was the Master of, so Ali[asws] is his Master'. Two men from the Qureysh held their heads in their hands and said, 'By Allah[azwj]! We will never submit to it, what he[saww] is saying, ever!' So the Prophet[saww] was informed about it, so he[saww] questioned them about what they had said, but they belied it, and swore by Allah[azwj] that they had not said anything. So, Jibraeel[as] descended upon Rasool-Allah[saww] with the Verse ***[9:74]***

[1793] تفسير العيّاشي 2: 97/ 89

They are swearing by Allah that they did not speak it'. Abu Abdullah[asws] said: 'They had turned around, and did not repent'.[1794]

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أحمد بن يحيى ابن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن عبد الله بن الفضل الهاشمي، عن أبيه، عن زياد بن المنذر، قال: حدثني جماعة من المشيخة، عن حذيفة بن اليمان، أنه قال: الذين نفروا برسول الله ناقته في منصرفه من تبوك أربعة عشر: أبو الشرور، و أبو الدواهي، و أبو المعازف، و أبوه، و طلحة، و سعد بن أبي وقاص، و أبو عبيدة، و أبو الأعور، و المغيرة، و سالم مولى أبي حذيفة، و خالد بن الوليد، و عمرو بن العاص، و أبو موسى الأشعري، و عبد الرحمن بن عوف، و هم الذين أنزل الله عز و جل فيهم وَ هَمُّوا بِما لَمْ يَنالُوا.

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al Haysam Al Ajaly, from Ahmad Bin Yahya Ibn Zakariya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abdullah Bin Al Fazal Al Hashimy, from his father, from Ziyad Bin Al Manzar, from a group of the Sheykhs,

(It has been narrated) from Huzayfa Bin Al-Yaman having said, 'The ones who ambushed the she-camel of Rasool-Allah[saww] during his[saww] leaving from Tabuk, were fourteen of them – Abu Al-Sharoor, and Abu Al-Dawahy, and Abu Al-Ma'azaf, and his father, and Talha, and Sa'ad Bin Abu Waqqas, and Abu Ubeyda, and Abu Al-Awr, and Al-Mugheira, and Saalim Mawla Abu Huzayfa, and Khalid Bin Waleed, and Amro Bin Al-Aas, and Abu Musa Al-Ashary, and Abdul Rahman Bin Awf. And they are the ones regarding whom Allah[azwj] Mighty and Majestic Revealed ***[9:74] and they had determined upon what they have not been able to effect***'.[1795]

ابن شهر آشوب: روي أن النبي (صلى الله عليه و آله) لما فرغ من غدير خم و تفرق الناس اجتمع نفر من قريش يتأسفون على ما جرى، فمر بهم ضب، فقال بعضهم: ليت محمدا أمر علينا هذا الضب دون علي. فسمع ذلك أبو ذر، فحكى ذلك لرسول الله (صلى الله عليه و آله) فبعث إليهم و أحضروهم و عرض عليهم مقالتهم فأنكروا و حلفوا، فأنزل الله تعالى: يَحْلِفُونَ بِاللَّهِ ما قالُوا وَ لَقَدْ قالُوا كَلِمَةَ الْكُفْرِ الآية، فقال النبي (صلى الله عليه و آله): «ما أظلت الخضراء و لا أقلت الغبراء أصدق لهجة من أبي ذر».

Ibn Shehr Ashub –

'It has been reported that when the Prophet[saww] was free from Ghadeer Khumm, and the people had dispersed, a numer of Qureysh gathered together, finding excuses over what had happened. A lizard passed by them. So one of them said, 'If only Muhammad[saww] had ordered this lizard upon us rather than Ali[asws]'. Abu Dharr[as] heard that, so he[as] told Rasool-Allah[saww]. So he[saww] sent for them, and cautioned them, and presented to them their speech, but they denied it and swore by it. So Allah[azwj] Revealed ***[9:74] They are swearing by Allah that they did not speak it, and certainly they did speak the word of unbelief*** – the Verse. So the Prophet[saww] said: '<u>Neither has the greenery (of the sky) shaded, nor has the earth carried anyone with a more truthful one than Abu Dharr[as]</u>'.[1796]

VERSES 75 - 79

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ {75} فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {76} فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ {77}

[1794] تفسير العيّاشي 2: 100/ 91
[1795] الخصال: 499/ 6.
[1796] المناقب 3: 41.

[9:75] And there are those of them who made a covenant with Allah: If He Gives us out of His Grace, we will certainly give alms and we will certainly be of the righteous [9:76] But when He Gave them out of His Grace, they became niggardly of it and they turned back and they withdrew [9:77] So He Made hypocrisy to follow as a consequence into their hearts till the Day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ {78} الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۙ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {79}

[9:78] Do they not know that Allah Knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen? [9:79] They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings, and scoff at them; Allah will Pay them back their scoffing, and they shall have a painful Punishment

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هو ثعلبة بن حاطب بن عمرو بن عوف، كان محتاجا فعاهد الله، فلما آتاه الله بخل به». قال: ثم ذكر المنافقين، فقال: أَ لَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَ نَجْواهُمْ وَ أَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ.

(Ali Bin Ibrahim) said, ‘And in a report of Abu Al-Jaroud, from Abu Ja’far[asws] having said: ‘It is Sa’albat Bin Hatib Bin Amro Bin Awf. He used to be a needy person, so he covenanted with Allah[azwj]. But when Allah[azwj] Gave him, he was stingy from it. The the hypocrites are Mentioned ***[9:78] Do they not know that Allah Knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen?***

و قال: و أما قوله: الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقاتِ وَ الَّذِينَ لا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ فجاء سالم بن عمير الأنصاري بصاع من تمر، فقال: يا رسول الله، كنت ليلتي أجيرا لجرير حتى نلت صاعين تمرا، أما أحدهما فأمسكته، و أما الآخر فأقرضه ربي،

And he[as] said: ‘And as for His[azwj] Words ***[9:79] They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings, and scoff at them***. So Saalim Bin Umeyr Al-Ansary came with a ‘Sa’a’ (a unit of measurement) of dates and said, ‘O Rasool-Allah[saww]! I worked for a recompense last night until I got two ‘Sa’as’ of dates. As for one of them, so I have kept it, and as for the other, so I give it for (the Sake of) my Lord[azwj]’.

فأمر رسول الله أن ينبذه في الصدقات، فسخر منه المنافقون، و قالوا: و الله إن الله لغني عن هذا الصاع، ما يصنع الله بصاعه شيئا! و لكن أبا عقيل أراد أن يذكر نفسه ليعطى من الصدقات، فقال: سَخِرَ اللَّهُ مِنْهُمْ وَ لَهُمْ عَذابٌ أَلِيمٌ.

So Rasool-Allah[saww] ordered for it to be distributed as charity. So the hypocrites from among them started mocking, and they said, ‘By Allah[azwj]! Allah[azwj] is Needless of this Sa’a (of dates). Allah[azwj] cannot do anything with his Sa’a!’ But Abu Aqeel wanted to remind himself to be given from the charities. So He[azwj] Said ***[9:78] and***

scoff at them; Allah will Pay them back their scoffing, and they shall have a painful Punishment'.[1797]

VERSE 80

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {80}

[9:80] Ask Forgiveness for them or do not ask Forgiveness for them; even if you ask Forgiveness for them seventy times, Allah will not Forgive them; this is because they disbelieve in Allah and His Rasool, and Allah does not Guide the transgressing people.

العياشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام)، قال: «إن الله تعالى قال لمحمد (صلى الله عليه و آله): إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فاستغفر لهم مائة مرة ليغفر لهم فأنزل الله: سَواءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ، و قال: وَ لا تُصَلِّ عَلى أَحَدٍ مِنْهُمْ ماتَ أَبَداً وَ لا تَقُمْ عَلى قَبْرِهِ فلم يستغفر لهم بعد ذلك، و لم يقم على قبر أحد منهم».

Al- Ayyashi, from Al- Abbas Bin Hilal,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'Allah[azwj] Said to Muhammad[saww] ***[9:80] even if you ask forgiveness for them seventy times, Allah will not Forgive them*** So (when requested) he[saww] would sought forgiveness for them (i.e.,) a hundred times. So Allah[azwj] Revealed ***[63:6] It is Alike to them whether you seek Forgiveness for them or do not seek Forgiveness for them; Allah will never Forgive them; surely Allah does not Guide the transgressing people***, and Said ***[9:84] And never offer the Prayer for any one of them who dies and do not stand by his grave***. So he[saww] never sought Forgiveness for them after that, <u>and never stood at the grave of any one of them</u>'.[1798]

VERSES 81 - 84

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَوْ كَانُوا يَفْقَهُونَ {81} فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ {82}

[9:81] Those who were left behind rejoiced on account of their sitting behind Allah's Rasool and they were abhorred striving in Allah's Way with their property and their own selves, and said: Do not go forth in the heat. Say: The Fire of Hell is more severe in heat. If only they would ponder over it [9:82] So they shall laugh a little and weep much as a Recompense for what they earned

فَإِنْ رَجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ {83} وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ {84}

[9:83] Therefore if Allah Brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me

[1797] تفسير القمي 1: 301.
[1798] تفسير العيّاشي 2: 100/ 92

and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind [9:84] And never offer the Prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Rasool and they shall die in transgression

عن زرارة، قال سمعت أبا جعفر (عليه السلام) يقول: «إن النبي (صلى الله عليه و آله) قال لابن عبد الله بن أبي: إذا فرغت من أبيك فأعلمني. و كان قد توفي، فأتاه فأعلمه، فأخذ رسول الله (صلى الله عليه و آله) نعليه للقيام، فقال له عمر: أليس قد قال الله: وَ لا تُصَلِّ عَلى أَحَدٍ مِنْهُمْ ماتَ أَبَداً وَ لا تَقُمْ عَلى قَبْرِهِ؟! فقال له: ويحك- أو ويلك- إنما أقول: اللهم املأ قبره نارا، و املأ جوفه نارا، و أصله يوم القيامة نارا».

From Zarara who said,

'I heard Abu Ja'far[asws] saying: 'The Prophet[saww] said to Ibn Abdullah Bin Ubayy: 'When you are free (from attending to the body of) your father, so let me[saww] know'. And he (father) had died, and he (son) came up to him[saww] and let him[saww] know. So Rasool-Allah[saww] grabbed his[saww] slippers for the rising, but Umar said to him[saww], 'Has Allah[azwj] not Said ***[9:84] And never offer the Prayer for any one of them who dies and do not stand by his grave***?' So he[saww] said to him: 'Woe be unto you! But rather, I[saww] would be saying: 'Our Allah[azwj]! Fill his grave with the Fire, and Fill his middle with the Fire, and his roots (feet) on the Day of Judgement be in the Fire'.[1799]

VERSES 85 - 93

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ {85} وَإِذَا أُنْزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ {86} رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {87}

[9:85] And let not their property and their children astound you; But rather, Allah only Wants to Punish them with these in the world and (that) their souls may depart whilst they are unbelievers [9:86] And whenever a Chapter is Revealed, saying: Believe in Allah and strive hard along with His Rasool, those having ampleness of means ask permission from you and say: Leave us (behind), that we may be with those who sit back [9:87] They were pleased to be with those who remained behind, and a seal is set upon their hearts so they do not understand

لَٰكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۚ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {88} أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {89}

[9:88] But the Rasool and those who believe with him strive hard with their property and their own selves; and these it is who shall have the good things and these it is who shall be successful [9:89] Allah has Prepared for them Gardens beneath which rivers flow, to abide in them; that is the great achievement

[1799] تفسير العيّاشي 2: 101/ 94.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ {90} لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {91}

[9:90] And the defaulters from among the Bedouins came that permission may be given to them and they sat (at home) the ones who belied Allah and His Rasool; a painful Punishment shall afflict those of them who disbelieved [9:91] It is not upon the weak, nor in the sick, nor in those who do not find what they should spend, to go forth, so long as they are sincere to Allah and His Rasool; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ {92} إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۚ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ {93}

[9:92] Nor upon those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend [9:93] The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has Set a seal upon their hearts so they do not know

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، في قوله: رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوالِفِ. قال: «مع النساء».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[9:87] They were pleased to be with those who remained behind***. He[asws] said: 'The women'.[1800]

عن عبد الله الحلبي، قال: سألته عن قول الله: رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوالِفِ. فقال: «النساء، إنهم قالوا: إن بيوتنا عورة. و كانت بيوتهم في أطراف البيوت حيث يتفرد الناس، فأكذبهم الله، قال: وَ ما هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِراراً و هي رفيعة السمك حصينة».

From Abdullah Al Halby who said,

'I asked him[asws] about the Words of Allah[azwj] ***[9:87] They were pleased to be with those who remained behind***. So he [asws] said: 'The women. They said, 'Our houses are exposed'. And their houses were on the outskirts where the people were attached to them. So Allah[azwj] Belied them by Saying ***[33:13] and they were not exposed; they did not intend except to flee***. And these were fortified'.[1801]

العياشي: عن عبد الرحمن بن حرب، قال: لما أقبل الناس مع أمير المؤمنين (عليه السلام) من صفين أقبلنا معه، فأخذ طريقا غير طريقنا الذي أقبلنا فيه، حتى إذا جزنا النخيلة و رأينا أبيات الكوفة، إذا شيخ جالس في ظل بيت و على وجهه أثر المرض، فأقبل إليه أمير المؤمنين (عليه السلام) و نحن معه حتى سلم عليه و سلمنا معه، فرد ردا حسنا، فظننا أنه قد عرفه.

[1800] تفسير العيّاشي 2: 103/ 97.
[1801] تفسير العيّاشي 2: 103/ 98.

Al Ayyashi, from Abdul Rahman Bin Harb who said,

'When the people returned from Siffeen with Amir-ul-Momineen[asws], we came back with him[asws]. So he[asws] took to a road other than the one which we were in, until we came to the palm trees and saw the signs of Al-Kufa. There was an old man who was sitting under the shade of the house and upon his face were signs of illness. So Amir-ul-Momineen[asws] turned towards him and we were with him[asws] until he[asws] greeted him and we greeted along with him. So he replied with a good reply. So we though that he[asws] knew him.

فقال له أمير المؤمنين: «مالي أرى وجهك متنكرا مصفرا، فمم ذاك، أمن مرض؟»، فقال: نعم. فقال: «لعلك كرهته؟» فقال: ما أحب أنه يعتريني، و لكن احتسب الخير فيما أصابني. قال: «فأبشر برحمة الله و غفران ذنبك، فمن أنت يا عبد الله». فقال: أنا صالح بن سليم.

Amir-ul-Momineen[asws] said to him: 'Why is it that I[asws] see yellowness upon your face. So where is it from, if not from illness?' So he said, 'Yes'. So he[asws] said: 'Perhaps you hate it?' He said, 'I do not like what has seized me, but I reckon it is the good regarding what has afflicted me'. He[asws] said: 'Receive good news, by the Mercy of Allah[azwj], and the Forgiveness of your sins. Where are you from, O servant of Allah[azwj]?' So he said, 'I am Saalih Bin Suleym'.

فقال: «ممن؟» قال: أما الأصل فمن سلامان بن طيئ، و أما الجوار و الدعوة، فمن بني سليم بن منصور. فقال: أمير المؤمنين (عليه السلام): «ما أحسن اسمك، و اسم أبيك، و اسم أجدادك، و اسم من اعتزيت إليه! فهل شهدت معنا غزاتنا هذه؟».فقال: لا، و لقد أردتها، و لكن ما ترى في من لجب الحمى خذلني عنها.

So he[asws] said: 'From where?' He said, 'As for the roots, so I am from Salman Bin Tayy, and as for the neighbourhood so I am from the Clan of Suleym Bin Mansour'. So Amir-ul-Momineen[asws] said: 'How good is your name, and the name of your father, and the name of your grandfathers, and a name is from what you can trace back to it. So, will you be present with us in this (military) expedition of ours?' So he said, 'No, but I do have the intention for it, but what you[asws] see in me from the fever, it is letting me down from it'.

فقال أمير المؤمنين (عليه السلام): «لَيْسَ عَلَى الضُّعَفاءِ وَ لا عَلَى الْمَرْضى وَ لا عَلَى الَّذِينَ لا يَجِدُونَ- إلى آخر الآية- ما قول الناس فيما بيننا و بين أهل الشام؟». قال: منهم المسرور و المحبور فيما كان بينك و بينهم، أولئك أغش الناس لك. فقال له: «صدقت».

So Amir-ul-Momineen[asws] said: '***[9:91] It is not upon the weak, nor in the sick, nor in those who do not find what they should spend*** up to the end of the Verse. What do the people say with regards to what is between us and the people of Syria?' He said, 'Amoong them are those who are happy and contented with regards to what is between you[asws] and them. They are the ones who cheat the people regarding you'. So he[asws] said to him: 'You have spoken the truth'.

قال: و منهم الكاسف الأسف لما كان من ذلك، و أولئك نصحاء الناس لك. فقال له: «صدقت، جعل الله ما كان من شكواك حطا لسيئاتك، فإن المرض لا أجر فيه، و لكن لا يدع على العبد ذنبا إلا حطه، و إنما الأجر في القول باللسان و العمل باليد و الرجل، فإن الله ليدخل بصدق النية و السريرة الصالحة جما من عباده الجنة».

He said, 'And among them are the aggrieved ones, grieving from what was from that, and they are the ones advising the people for you[asws]'. So he[asws] said to him: 'You

have spoken the truth. Allah[azwj] has Made, what was from your complaints to be a reduction for your sins, for the illness, there is no Recompense in it, but it does not leave a sin upon the servant except that it reduces it. But rather, the recompense is in the speech by the tongue, and the deeds with the hands and the feet, for Allah[azwj] would Include it by the sincerity of the intention, and the righteousness of the inner self for a great number of his servants, for the Paradise'.[1802]

عن عبد الرحمن بن كثير، قال: قال أبو عبد الله (عليه السلام): «يا عبد الرحمن، شيعتنا- و الله- لا تتقحم الذنوب و الخطايا، هم صفوة الله الذين اختارهم لدينه، و هو قول الله: ما عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ».

From Abdul Rahman Bin Kaseer who said,

'Abu Abdullah[asws] said: 'O Abdul Rahman! Our[asws] Shiah – by Allah [azwj] – do not get involved in the sins and the eroors. They are the elite of Allah[azwj] whom He[azwj] has Chosen for His[azwj] Religion. And these are the Words of Allah[azwj] ***[9:91there is no way (to blame) against the doers of good***'.[1803]

VERSE 94 - 99

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {94} سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ {95}

[9:94] They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of your news; and now Allah and His Rasool will look at your deeds, then you shall be brought back to the Knower of the unseen and the seen, then He will Inform you of what you were doing [9:95] They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is Hell; a Recompense for what they earned

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ {96} الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {97}

[9:96] They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not Pleased with the transgressing people [9:97] The Bedouins are very hard in unbelief and hypocrisy, and more disposed not to know the Limits of what Allah has Revealed to His Rasool; and Allah is Knowing, Wise

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {98} وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرُبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۚ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {99}

[9:98] And from the Bedouins are those who regard what they spend to be a fine, and they wait (the befalling of) calamities upon you; on them (will be) the

[1802] تفسير العيّاشي 2: 103/ 99
[1803] تفسير العيّاشي 2: 105/ 101

evil calamity; and Allah is Hearing, Knowing [9:99] And from the Bedouins are those who believe in Allah and the Last Day and regard what they spend to be (means of) nearness of Allah and the Rasool's Prayers; surely it shall be means of nearness for them; Allah will Make them enter into His Mercy; surely Allah is Forgiving, Merciful

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: عالِمِ الْغَيْبِ وَ الشَّهادَةِ، فقال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

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

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[9:94] the Knower of the unseen and the seen***. So he[asws] said: 'The unseen – is what has not yet happened; and the seen – is what has already happenned'.[1804]

العياشي: عن داود بن الحصين، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: وَ مِنَ الْأَعْرابِ مَنْ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ يَتَّخِذُ ما يُنْفِقُ قُرُباتٍ عِنْدَ اللَّهِ أ يثيبهم عليه؟ قال: «نعم».

Al Ayashi, from Dawood Bin Al Haseyn,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[9:99] And from the Bedouins are those who believe in Allah and the Last Day and regard what they spend to be (means of) nearness of Allah***, are they Rewarded for it?' He[asws] said: 'Yes'.[1805]

VERSE 100

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {100}

[9:100] And (as for) the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness, Allah is well Pleased with them and they are well pleased with Him, and He has Prepared for them Gardens beneath which rivers flow, to abide in them for ever; that is the Mighty achievement

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

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

[1804] معاني الأخبار: 146/ 1
[1805] تفسير العيّاشي 2: 105/ 102

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

«فصدق أبي رسول الله (صلى الله عليه و آله) سابقا و وقاه بنفسه، ثم لم يزل رسول الله (صلى الله عليه و آله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحته لله عز و جل و رسوله [و إنه أقرب المقربين من الله و رسوله، و قد قال الله عز و جل:] وَ السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه و آله) و أقرب الأقربين،

My[asws] father (Ali[asws]) ratified Rasool-Allah[saww] before, and protected him[saww] with his[asws] own self. Then Rasool-Allah[saww] did not cease to put him[asws] forward in every situation, and sending him[asws] in every difficulty, placing reliance upon him[asws] and being reassured by him[asws] being aware of his[saww] knowledge and his[saww] advice for the Sake of Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww]. And he[asws] is the foremost of the foremost ones from Allah[azwj] and His[azwj] Rasool[saww]. And Allah[azwj] Mighty and Majestic has Said ***[56:10] And the foremost are the foremost, [56:11] These are the ones of proximity***. So my[asws] father[asws] was the foremost of the foremost ones to Allah[azwj] Mighty and Majestic, and to His[azwj] Rasool[saww], and the nearest of the nearest ones.

و قد قال الله تعالى: لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قاتَلَ أُولئِكَ أَعْظَمُ دَرَجَةً ، فأبي كان أولهم إسلاما و إيمانا، و أولهم إلى الله و رسوله هجرة و لحوقا، و أولهم على وجده و وسعه نفقة، قال سبحانه: وَ الَّذِينَ جاؤُ مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنا وَ لِإِخْوانِنَا الَّذِينَ سَبَقُونا بِالْإِيمانِ وَ لا تَجْعَلْ فِي قُلُوبِنا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنا إِنَّكَ رَؤُفٌ رَحِيمٌ،

And Allah[azwj] has Said ***[57:10] They are not alike among you those who spent before the victory and fought (and those who did not): they are more exalted in rank***. So my[asws] father[asws] was the first of them in Al-Islam and in faith, and the first of them to Allah[azwj] and His[azwj] Rasool[saww] emigrating and overtaking (them), and the first one of them upon its passion and the leniency is spending. The Glorious Said ***[59:10] And those who come after them say: Our Lord! Forgive us and those of our brethren who have preceded us in faith, and do not allow any grudge to remain in our hearts towards those who believe, our Lord! Surely You are Kind, Merciful*.**

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه به أحد، و قد قال الله تعالى: وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهاجِرِينَ وَ الْأَنْصارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسانٍ رَضِيَ اللَّهُ عَنْهُمْ، فهو سابق جميع السابقين، فكما أن الله عز و جل فضل السابقين على المختلفين [و المتأخرين، فكذلك] فضل سابق السابقين على السابقين».

And the people in all of the cities are seeking Forgiveness for him[asws] for him[asws] having preceded them to the faith with his[asws] Prophet[saww], and that no one has ever preceded him[asws]. And Allah[azwj] the High Said ***[9:100] And (as for) the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness, Allah is well Pleased with them***. Thus he[asws] preceded all of the preceding ones. So just as Allah[azwj] Mighty and Majestic has Preferred the preceding ones over the differing ones and the late comers, so similar to that He[azwj] has Preferred the most preceding one over the preceding ones'.[1806]

[1806] الأمالي 2: 175

و في (نهج البيان): عن الصادق (عليه السلام): «أنها نزلت في علي (عليه السلام) و من تبعه من المهاجرين و الأنصار و الذين اتبعوهم بإحسان، رضي الله عنهم و رضوا عنه، و أعد لهم جنات تجري من تحتها الأنهار خالدين فيها، ذلك الفوز العظيم».

And in Nahj Al Bayan,

(It has been narrated) from Al-Sadiq[asws] having said: 'It was Revealed regarding Ali[asws] and the ones who followed him[asws] from the Emigrants and the Helpers, ***[9:100] and those who followed them in goodness, Allah is well Pleased with them and He has Prepared for them Gardens beneath which rivers flow, to abide in them for ever; that is the Mighty achievement***'.[1807]

VERSES 101 & 102

وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ ۖ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ {101} وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {102}

[9:101] And from among those who are around you from the Bedouins there are hypocrites, and from the people of Al-Medina; they are stubborn in hypocrisy; you do not know them; We Know them; We will Punish them twice then shall they be Turned back to a grievous Punishment [9:102] And others have confessed their sins, they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully); surely Allah is Forgiving, Merciful

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن علي بن حسان، عن موسى بن بكر، عن رجل، قال: قال أبو جعفر (عليه السلام): «الذين خَلَطُوا عَمَلًا صالِحاً وَ آخَرَ سَيِّئاً فأولئك قوم مؤمنون، يحدثون في إيمانهم من الذنوب التي يعيبها المؤمنون و يكرهونها، فأولئك عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ali Bin Hisaan, from Musa Bin Bakr, from a man who said,

'Abu Ja'far[asws] said: 'The ones who ***[9:102] have confessed their sins, they have mingled a good deed and an evil one***, so they are a group of Believers, who are discussing their faith from the sins which the Believers are faulting, and they abhor these, so they are those ***maybe Allah will Turn to them (Mercifully)***'.[1808]

العياشي: عن محمد بن خالد بن الحجاج الكرخي، عن بعض أصحابه، رفعه إلى خيثمة، قال: قال أبو جعفر (عليه السلام)، في قول الله: خَلَطُوا عَمَلًا صالِحاً وَ آخَرَ سَيِّئاً عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ: «و عسى من الله واجب، و إنما نزلت في شيعتنا المذنبين».

Al Ayyashi, from Muhammad Bin Khalid Bin Al Hajaj Al Karkhy, from one of his companions, raising it to Khaysama who said,

'Abu Ja'far[asws] said regarding the Words of Allah[azwj] ***[9:102] And others have confessed their sins, they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully)***: 'Maybe' from Allah[azwj] is an Obligation. But

[1807] نهج البيان 2: 140 (مخطوط)
[1808] الكافي 2: 300/ 2.

rather, this was Revealed regarding our[asws] Shiah, the sinners (from among them)'.[1809]

عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت له: من وافقنا من علوي أو غيره توليناه، و من خالفنا برئنا منه من علوي أو غيره. قال: «يا زرارة، قول الله أصدق من قولك، أين الذين خلطوا عملا صالحا و آخر سيئا؟».

From Zarara,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'The one who is in agreement with us, from the Alawites and others, we befriend him, and the one who opposes us, we distance ourselves from him, be he an Alawite or others'. He[asws] said: 'O Zarara! The Words of Allah[azwj] are more Truthful than your words. Where are the ones who ***[9:102] have mingled a good deed and an evil one***'.[1810]

VERSES 103 & 104

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {103} أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ {104}

[9:103] Take charity out from their wealth, you would cleanse them and purify them thereby, and pray for them; surely your Prayer is a relief to them; and Allah is Hearing, Knowing [9:104] Do they not know that Allah Accepts repentance from His servants and takes the charities, and that Allah is the Oft-returning (to Mercy), the Merciful?

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد و أحمد بن محمد، جميعا، عن ابن محبوب، عن عبد الله بن سنان، قال: قال أبو عبد الله (عليه السلام): «لما نزلت هذه الآية خُذْ مِنْ أَمْوالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِها و أنزلت في شهر رمضان، و أمر رسول الله (صلى الله عليه و آله) مناديه فنادى في الناس: إن الله فرض عليكم الزكاة كما فرض عليكم الصلاة، ففرض الله عز و جل عليهم من الذهب و الفضة، و فرض الصدقة من الإبل و البقر و الغنم، و من الحنطة و الشعير، و التمر و الزبيب، فنادى فيهم بذلك في شهر رمضان، و عفا لهم عما سوى ذلك».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'Abu Abdullah[asws] said: 'When this Verse was Revealed ***[9:103] Take charity out from their wealth, you would cleanse them and purify them thereby***, and it was Revealed in the Month of Ramadhan, and Rasool-Allah[saww] ordered his[saww] caller to call out among the people: 'Surely Allah[azwj] has Obligated the Zakat upon you just as the Prayer was Obligated upon you'. Thus Allah[azwj] Mighty and Majestic Obligated upon them from the gold, and the silver, and Obligated the charities from the camels, and the cows and the sheep, and from the wheat and the barley, and the dates and the raising. So the call was made among them for that, in the Month of Ramadhan, and they were excused from other than that'.

ثم قال: «ثم لم يعرض لشيء من أموالهم حتى حال عليهم الحول من قابل، فصاموا و أفطروا، فأمر مناديه فنادى في المسلمين: أيها المسلمون، زكوا أموالكم تقبل صلواتكم- قال- ثم وجه عمال الصدقة و عمال الطسوق».

[1809] تفسير العيّاشي 2: 105/ 105.
[1810] تفسير العياشي 2: 106/ 110.

Then he[asws] said: 'Then he[saww] did not Obligate anything from their wealth until a year had passed by them. So they Fasted, and broke their Fasts. So he[saww] ordered his[saww] to call out among the Muslims, 'O you Muslims! Purify your wealth in order for your Prayers to be Acceptable!' Then he[saww] directed the office bearers for the Charity and the office bearers of the land tax'.[1811]

و عنه: عن الحسين بن محمد بن عامر، بإسناده، رفعه، قال: قال أبو عبد الله (عليه السلام): «من زعم أن الإمام يحتاج إلى ما في أيدي الناس فهو كافر، إنما الناس يحتاجون أن يقبل منهم الإمام، قال الله عز و جل: خُذْ مِنْ أَمْوالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِها».

And from him, from Al Husayn Bin Muhammad Bin Aamir, by his chain, raising it, said,

'Abu Abdullah[asws] said: 'The one who claims that the Imam[asws] is needy for what is in the hands of the people so he is an Infidel. But rather, the people are needy that the Imam[asws] should accept from them. Allah[azwj] Mighty and Majestic Says ***[9:103] Take charity out from their wealth, you would cleanse them and purify them thereby***'.[1812]

العياشي: عن علي بن حسان الواسطي، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: خُذْ مِنْ أَمْوالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِها جارية هي في الإمام بعد رسول الله (صلى الله عليه و آله)؟ قال: «نعم».

Al Ayyashi, from Ali Bin Hisaan Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[9:103] Take charity out from their wealth, you would cleanse them and purify them thereby***, does this flow regarding the Imam[asws] after Rasool-Allah[saww]?' He[asws] said: 'Yes.'[1813]

عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «ما من شيء إلا وكل به ملك، إلا الصدقة فإنها تقع في يد الله».

From Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: 'There is nothing except that an Angel has been Allocated for it, except for the Charity, for it occurs in the Hand of Allah[azwj].'[1814]

عن أبي بكر، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): خصلتان لا أحب أن يشاركني فيهما أحد: وضوئي فإنه من صلاتي، و صدقتي من يدي إلى يد السائل فإنها تقع في يد الله تبارك و تعالى».

From Abu Bakr, from Al Sakuny,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww]: 'There are two characteristics, I do not like anyone sharing with me[saww] – My[saww] ablution, for it is from my[saww] Prayer;

[1811] الكافي 3: 497/ 2.
[1812] الكافي 1: 451/ 1.
[1813] تفسير العيّاشي 2: 106/ 111.
[1814] تفسير العياشي 2: 108/ 115.

and my[saww] charity from my[saww] hand to the Hand of the beggar, for it occurs in the Hand of Allah[azwj] Blessed and High'.[1815]

VERSE 105

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {105}

[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what were doing

حدثنا يعقوب بن يزيد عن الحسن بن على الوشاء عن احمد بن عمير عن ابى الحسن عليه السلام قال سأل عن قول الله عزوجل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان اعمال العباد تعرض على رسول الله صلى الله عليه وآله كل صباح ابرارها و فجارها فاحذروا.

It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa'a, from Ahmad Bin Umeyr, who has said:

'Abu Al-Hassan[asws] said, 'I asked about the Words of Allah[azwj] Mighty and Majestic ***[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers***, he[asws] said that: 'The deeds of the servants get presented to Rasool-Allah[saww] every morning, the good ones of it as well as the bad ones of it. So beware!'[1816]

حدثنا احمد بن موسى عن الحسن بن على الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله قوله قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال هم الائمة تعرض عليهم اعمال العباد كل يوم إلى يوم القيمة.

It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Ali Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said:

'Abu Abdullah[asws] regarding the Statement of Allah[azwj] ***[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers***', he[asws] said: 'They[asws] are the Imams[asws]. The deeds of the servants will get presented to them[asws] every day up to the Day of Judgement'.[1817]

حدثنا احمد بن الحسين عن ابيه عن عبد الكريم بن يحيى الخثعى عن بريد العجلى قال قلت لابي جعفر عليه السلام اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال مامن مؤمن يموت ولا كافر فتوضع في قبره حتى تعرض عمله على رسول الله صلى الله عليه وآله وعلى على عليه السلام فهلم جرا إلى آخر من فرض الله طاعته على العباد.

It has been narrated to us by Ahmad Bin Al-Husayn, from his father, fro Abdul Kareem Bin Yahya Al-Khash'ai, from Bureyd Al-Ajaly who said:

'I said to Abu Ja'far[asws] ***[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers***', he[asws] said: 'There is none from the believer who dies, nor an infidel, gets placed in his grave until his deeds get presented to Rasool-Allah[saww], and to Ali[asws]. These get shown to each one[asws]

[1815] تفسير العياشي 2: 108/ 116.
[1816] Basaair Al Darajaat – P 9 Ch 4 H 2
[1817] Basaair Al Darajaat – P 9 Ch 5 H 4

whose the obedience to whom[asws] has been Obligated by Allah[azwj] on the servants'.[1818]

حدثنا ابراهيم بن هاشم عن القاسم بن محمد الزيات عن عبد الله بن ابان الزيات وكان يكنى عبد الرضا قال قلت للرضا عليه السلام ادع الله لى ولاهل بيتى قال أو لست افعل والله ان اعمالكم لتعرض على في كل يوم وليلة فاستعظمت ذلك فقال اما تقرء كتاب الله قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون.

It has been narrated to us by Ibrahim Bin Haashim, from Al-Qasim Bin Muhammad Al-Ziyaat, from Abdullah Bin Abaan Al-Ziyaat, and he used to be called Abdul Reza who said:

'I said to Al-Reza[asws], 'Supplicate to Allah[azwj] for me and for my family'. He[asws] said: 'Or I[asws] may not do it. By Allah[azwj], your deeds get presented to me[asws] during every day and night. Consider that to be great (give importance to that). Have you not read the Book of Allah[azwj] ***[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers***?'[1819]

حدثنا أبو طالب عن حماد بن عيسى عن حريز عن محمد بن مسلم وزرارة قال سئلنا ابا عبد الله عن الاعمال تعرض على رسول الله صلى الله عليه وآله قال ما فيه شك ثم تلا هذه الاية قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان لله شهداء في ارضه.

It has been narrated to us by Abu Talib, from hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim and Zarara who said:

'We asked Abu Abdullah[asws] about the deeds getting presented to Rasool-Allah[saww]. He [asws] said: 'There is no doubt in this'. Then he[asws] recited this Verse ***[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers***'. He[asws] said: 'They[asws] are the witnesses for Allah[azwj] in His[azwj] Earth'.[1820]

و عنه: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «ما لكم تسوءون رسول الله (صلى الله عليه و آله)؟» فقال له رجل: كيف نسوؤه؟ فقال: «أما تعلمون أن أعمالكم تعرض عليه، فإذا رأى فيها معصية ساءه ذلك، فلا تسوءوا رسول الله (صلى الله عليه و آله) و سروه».

And from him, from Ali Bin Ibrahim, from his father, from Usmaan Bin Isa, from Sama'at,

from Abu Abdulah[asws], said, 'I heard him[asws] saying: 'What is the matter with you all that you are displeasing Rasool-Allah[saww]?' So a man said to him[asws], 'How do we displease him[saww]?' So he[asws] said: 'Do you not know that your deeds are presented him[saww]. So when he[saww] sees disobedience in it, that displeases him[saww]. Therefore, do not displease Rasool-Allah[saww], and make him[saww] happy'.[1821]

و عنه: عن أحمد بن مهران. عن محمد بن علي، عن أبي عبد الله الصامت، عن يحيى بن مساور، عن أبي جعفر (عليه السلام) أنه ذكر هذه الآية فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ، قال: «هو و الله علي بن أبي طالب (عليه السلام)».

And from him, from Ahmad Bin Mahran, from Muhammad Bin Ali, from Abu Abdullah Al Saamit, from Yahya Bin Masaawar,

[1818] Basaair Al Darajaat – P 9 Ch 5 H 8
[1819] Basaair Al Darajaat – P 9 Ch 6 H 2
[1820] Basaair Al Darajaat – P 9 Ch 6 H 6
[1821] الكافي 1: 171/ 3.

from Abu Ja'far[asws] having mentioned this Verse ***[9:105] so Allah will See your work and (so will) His Rasool and the Believers***, said: 'By Allah[azwj]! He[asws] is Ali Bin Abu Talib[asws]'.[1822]

و عنه: عن أحمد عن عبد العظيم، عن الحسين بن مياح، عمن أخبره، قال: قرأ رجل عند أبي عبد الله (عليه السلام): وَ قُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ، فقال: «ليس هكذا هي، إنما هي: و المأمونون. فنحن المأمونون».

And from him, from Ahmad, from Abdul Azeem, from Al Hassan Bin Mayaah, from the one who informed him who said,

'A man recited in the presence of Abu Abdullah[asws], '***[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers***. So he[asws] said: 'It is not like this! But rather, it is 'The Entrusted Ones' (المأمونون). So we[asws] are the Entrusted Ones'.[1823]

و عنه: بإسناده عن إبراهيم الأحمري، قال: حدثني محمد بن عبد الحميد، و عبد الله بن الصلت، عن حنان بن سدير، عن أبيه، قال إبراهيم: و حدثني عبد الله بن حماد، عن سدير، عن أبي جعفر (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله) و هو في نفر من أصحابه: إن مقامي بين أظهركم خير لكم من مفارقتي، و إن مفارقتي إياكم خير لكم.

And from him (Al Sadouq), by his chain from Ibrahim Al Ahmary, from Muhammad Bin Abdul Hameed, and Abdullah Bin Al Salt, from Hanaan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said, and he[saww] was among a number of his[saww] companions: 'My presence in front of you all is better for you than my[saww] separation; and my[saww] separation from you all is better for you'.

فقام إليه جابر بن عبد الله الأنصاري، و قال: يا رسول الله، أما مقامك بين أظهرنا فهو خير لنا، فكيف تكون مفارقتك إيانا خيرا لنا؟ فقال: أما مقامي بين أظهركم خير لكم، لأن الله عز و جل يقول: وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ يعني يعذبهم بالسيف،

So Jabir Bin Abdullah Al-Ansary stood up and said, 'O Rasool-Allah[saww]! As for your[saww] presence in front of us, so it is better for us, but how can your[saww] separation from us be better for us?' So he[saww] said: 'As for my[saww] presence being better for you all, it is because Allah[azwj] Mighty and Majestic is Saying ***[8:33] But Allah was not going to Punish them while you were among them, nor is Allah going to Punish them while yet they ask for Forgiveness*** – Meaning Punishing them by the sword.

فأما مفارقتي إياكم فهي خير لكم، لأن أعمالكم تعرض علي كل اثنين و خميس، فما كان من حسن حمدت الله تعالى عليه، و ما كان من سيء استغفرت لكم».

So, as for my[saww] separation from you all being better for you, it is because your deeds are presented to me[as] every Monday and Thursday. So whatever was good from these, I[saww] Praise Allah [azwj] the High, and whatever was evil, I[saww] Forgiveness for you all'.[1824]

[1822] الكافي 1: 171/ 5.
[1823] الكافي 1: 351/ 62
[1824] الأمالي 2: 22.

VERSE 106

وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {106}

[9:106] And others are made to await Allah's Command, whether He Punishes them or whether He turns to them (Mercifully), and Allah is Knowing, Wise

محمد بن يعقوب: عن محمد بن يحيى عن أحمد بن محمد، عن علي بن الحكم، عن موسى بن بكر، عن زرارة، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ آخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ. قال: «قوم كانوا مشركين، فقتلوا مثل حمزة و جعفر و أشباههما من المؤمنين، ثم إنهم دخلوا في الإسلام فوحدوا الله و تركوا الشرك، و لم يعرفوا الإيمان بقلوبهم فيكونوا من المؤمنين فتجب لهم الجنة، و لم يكونوا على جحودهم فيكفروا فتجب لهم النار، فهم على تلك الحال مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zarara,

from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[9:106] And others are made to await Allah's Command***, he[asws] said: 'A (group of) people who used to be Polytheists, so they killed the likes of Hamza[as], and Ja'far[as], and those resembling them[as] from the Believers. Then they entered into Al Islam, so they professed to the Oneness of Allah[azwj] and left the Polytheism, but they did not understand the faith by their hearts. Thus they came to be from the Believers, and so the Paradise was Obligated upon them, and did not come to be fighting against them and disbelieved, so that the Fire became Obligated upon them. So they are upon that state who ***[9:106] await Allah's Command, whether He Punishes them or whether He turns to them (Mercifully)***'.[1825]

عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، قالا: «المرجون هم قوم قاتلوا يوم بدر و احد و يوم حنين و سلموا من المشركين، ثم أسلموا بعد تأخر، فإما يعذبهم، و إما يتوب عليهم».

From Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws], and Abu Abdullah[asws] both having said: 'The awaiters, they were a people who fought on the days of Badr, and the day of Hunayn, and they submitted to Al-Islam from the Polytheists. Then they professed to Al-Islam after a delay. ***[9:106] whether He Punishes them or whether He turns to them (Mercifully)***'.[1826]

عن داود بن فرقد، قال: قلت لأبي عبد الله (عليه السلام): المرجون قوم ذكر لهم فضل علي (عليه السلام) فقالوا: ما ندري لعله كذلك، و ما ندري لعله ليس كذلك؟ قال: «أرجه، قال تعالى: وَ آخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ الآية».

From Dawood Bin Farqad who said,

'I said to Abu Abdullah[asws], 'The awaiters are a people to whom the merits of Ali[asws] were mentioned so they said, 'We do not know, maybe it is like that, and we do not

[1825] الكافي 2: 299/ 1.
[1826] تفسير العيّاشي 2: 110/ 129.

know maybe it is not like that'. He[asws] said: 'It rattled them. Allah[azwj] the High Says ***[9:106] And others are made to await Allah's Command*** – the Verse'.[1827]

VERSES 107 & 108

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {107} لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ {108}

[9:107] And those who built a Masjid to cause harm and for unbelief and to cause disunity among the Believers and an ambush to him who made war against Allah and His Rasool before; and they will certainly swear: We did not desire anything but good; and Allah Testifies that they are most surely liars [9:108] Never stand in it; certainly a Masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah Loves those who purify themselves

وقال موسى بن جعفر (عليه السلام): ولقد اتخذ المنافقون من امة محمد (صلى الله عليه وآله) بعد موت سعد بن معاذ، وبعد انطلاق محمد (صلى الله عليه وآله) إلى تبوك أبا عامر الراهب، اتخذوه أميرا ورئيسا، وبايعوا له، وتواطأوا على انهاب المدينة، وسبي ذراري رسول الله وسائر أهله وصحابته، ودبروا التبييت على محمد (صلى الله عليه وآله) ليقتلوه في طريقه إلى تبوك، فأحسن الله الدفاع عن محمد (صلى الله عليه وآله) وفضح المنافقين وأخزاهم، وذلك أن رسول الله (صلى الله عليه وآله) قال: " لتسلكن سبيل من كان قبلكم حذو النعل بالنعل والقذة بالقذة حتى أن أحدهم لو دخل جحر ضب لدخلتموه ".

Imam Musa[asws] Bin Ja'far[asws] said: 'And the hypocrites from the community of Muhammad[saww], after the death of Sa'd Bin Muaz, and after the start of the expedition of Muhammad[saww] to Tabuk, took Abu Aamir, the monk as a commander and a chief and paid allegiance to him, and colluded with the inhabitants of Medina to plunder the Family of Rasool-Allah[saww] and the rest of the families of the companions. They planned to raid Muhammad[saww] and to kill him[saww] on the way to Tabuk. Allah[azwj] Defended Muhammad[saww] beautifully and Exposed the hypocrites and Disgraced them. And Rasool-Allah[saww] said (to his[saww] companions): 'You will be taking the same path of those before you, like a slipper follows the other slipper, step by step, to the extent that if one of them had entered the hole of a lizard, you will also do the same'.

قالوا: يا بن رسول الله (صلى الله عليه وآله) وماكان هذا العجل؟ وماكان هذا التدبير؟ فقال: اعلموا أن رسول الله (صلى الله عليه وآله) كان تأتيه الاخبار عن صاحب دومة الجندل - وكانت تلك النواحي - له - مملكة عظيمة ممايلي الشام - وكان يهدد رسول الله (صلى الله عليه وآله) بأن يقصده ويقتل أصحابه، ويبيد خضراءهم، وكان أصحاب رسول الله (صلى الله عليه وآله) خائفين وجلين من قبله، حتى كانوا يتناوبون على رسول الله (صلى الله عليه وآله) كل يوم عشرون منهم، كلما صاح صائح ظنوا أن قد طلع أوائل رجاله وأصحابه، وأكثر المنافقون الاراجيف والاكاذيب، وجعلوا يتخللون أصحاب محمد (صلى الله عليه وآله)، ويقولون: إن " اكيدر" قد أعد - لكم - من الرجال كذا، ومن الكراع كذا، ومن المال كذا وقد نادى - فيما يليه من ولايته - ألا قد أبحتكم النهب والغارة في المدينة. ثم يوسوسون إلى ضعفاء المسلمين يقولون لهم: وأين يقع أصحاب محمد من أصحاب اكيدر؟ يوشك أن يقصد المدينة، فيقتل رجالها، ويسبي ذراريها ونساءها. حتى آذى ذلك قلوب المؤمنين، فشكوا إلى رسول الله (صلى الله عليه وآله) ماهم عليه من الجزع.

They said: 'O son of Rasool-Allah[saww]! What is this calf? And what is this plot?' Imam Musa Al-Kazim[asws] said: 'Know that Rasool-Allah[saww] received news from Akeydar,

[1827] تفسير العيّاشي 2: 111/ 134.

the King of Jandal, who had a great kingdom near Syria, and he used to threaten Rasool-llah[saww] that he will kill all his[saww] companions and plunder them. And the companions of Rasool-Allah[saww] used to fear him to the extent that twenty of them used to guard Rasool-Allah[saww] every day taking turns. Every time somebody used to yell or scream, they thought that the skirmishes had started with the soldiers of Akeydar. Most of the hypocrites used to spread false rumours in order to frighten the companions of Muhammad[saww].

They used to say: 'Akeydar has collected an army of so many soldiers, and from so many districts, and so much wealth and had sent callers to the surrounding areas and that he has made it permissible for them to plunder Medina'. Then they placed doubt in the minds of the weak Muslims by saying to them: 'And where is the comparison between the companions of Muhammad[saww] and the companions of Akeydar? There is no doubt that he will march on Medina, kill all the men, and make captives of the children and the women'. This hurt the hearts of the Muslims and they came to Rasool-Allah[saww] to report their worries.

ثم ان المنافقين اتفقوا وبايعوا لابي عامر الراهب الذي سماه رسول الله (صلى الله عليه وآله) " الفاسق "، وجعلوه أميرا عليهم، وبخعوا له بالطاعة، فقال لهم: الرأي أن أغيب عن المدينة، لئلا اتهم، إلى أن يتم تدبيركم. وكاتبوا اكيدر في دومة الجندل ليقصد المدينة ليكونوا هم عليه، وهو يقصدهم فيصطلموه.

Then the hypocrites agreed upon paying allegiance to Abu Aamir the monk whom Rasool-Allah[saww] had referred to as a 'mischief maker'. He became their leader and got their support. He said to them: 'It is my opinion that I should go outside of Medina until your plots succeed. I will write to Akeydar, the King of Jandal, to march on Medina and we will help him in this'.

فأوحى الله تعالى إلى محمد (صلى الله عليه وآله) وعرفه ما أجمعوا عليه من أمره، وأمره بالمسير إلى تبوك. وكان رسول الله (صلى الله عليه وآله) كلما أراد غزوا ورى بغيره، إلا غزاة تبوك، فانه أظهر ماكان يريده، وأمرهم أن يتزودوا لها، وهي الغزاة التي افتضح فيها المنافقون، وذمهم الله في تثبيطهم عنها، وأظهر رسول الله (صلى الله عليه وآله) ما أوحى الله تعالى إليه أن الله سيظهره باكيدر حتى يأخذه، ويصالحه على ألف اوقية ذهب في صفر، وألف اوقيته ذهب في رجب، ومائتي حلة في رجب، ومائتي حلة في صفر، وينصرف سالما إلى ثمانين يوما.

Allah[azwj] Revealed unto Muhammad[saww] and Informed him[saww] about what had been gathered against him[saww] from their affairs, and Ordered him[saww] to proceed towards Tabuk. And whenever the Messenger[saww] used to go on a military expedition, he[saww] used to keep the destination a secret, except for the expedition of Tabuk, about which he[saww] disclosed his[saww] intentions, and ordered the army to take the necessary provisions. This was an expedition by which the hypocrites were exposed, and Allah[azwj] Condemned them for staying away from it and Manifested to Rasool-llah[saww] that he[saww] will defeat the king and make a captive of him, and a peace treaty would be signed by which the king would have to pay a thousand ounces of gold in the month of Safar, and a thousand ounces of gold in the month of Rajab and two hundred garments in Rajab, and two hundred garments in the month of Safar, and that he[saww] would return back safely in eighty days.

فقال لهم رسول الله (صلى الله عليه وآله): إن موسى وعد قومه أربعين ليلة، وإني أعدكم ثمانين ليلة، أرجع سالما غانما ظافرا بلا حرب تكون، ولا أحد يستأسر من المؤمنين. فقال المنافقون: لا والله، ولكنها آخر كراته التي لا ينجبر بعدها، وإن أصحابه ليموت بعضهم في هذا الحر، ورياح البوادي، ومياه المواضع المؤذية الفاسدة ومن سلم من ذلك فبين أسير

في يد اكيدر، وقتيل وجريح. واستأذنه المنافقون بعلل ذكروها: بعضهم يعتل بالحر، وبعضهم بمرض جسده وبعضهم بمرض عياله، فكان رسول الله (صلى الله عليه وآله) يأذن لهم.

Rasool-Allah[saww] said to them: 'Musa[as] had promised to his[asws] people of forty-nights, and I[saww] am giving you a promise of eighty nights within which you shall return back safely, victorious without having to fight a battle, and let no believer cast doubt on that'.

The hypocrites said: 'No by Allah[azwj], but this will be his[saww] last defeat after which he[saww] will never stabilize, and his[saww] companions, some of them will die from the heat, or the wind of the wilderness, and from the contaminated water. Those who survive will be made captive by the hands of Akeydar, and killed, and wounded'. The hypocrites came up with different excuses to leave the expedition. Some gave the reason of excessive heat, some of being sick, some of illness in the family. Rasool-Allah[saww] gave them permission to stay behind.[1828]

- بيان بناء مسجد ضرار -

CONSTRUCTION OF THE ZARAAR MOSQUE

فلما صح عزم رسول الله (صلى الله عليه وآله) على الرحلة إلى تبوك، عمد هؤلاء المنافقون فبنوا خارج المدينة مسجدا، وهو مسجد ضرار، يريدون الاجتماع فيه، ويوهمون أنه للصلاة، وإنما كان ليجتمعوا فيه لعلة الصلاة فيتم تدبيرهم، ويقع هناك ما يسهل لهم به ما يريدون.

When the true intention of Rasool-Allah[saww] of going towards Tabuk, became known, these hypocrites decided to construct a Masjid outside of Medina, and that is the Zaraar Masjid. They intended for it to be a gathering place for them, but they pretended that it was meant for the Prayers. And they used to gather in it for the reason of the Prayer in order to complete their plots, this made it easier for them to achieve their goals.

ثم جاء جماعة منهم إلى رسول الله (صلى الله عليه وآله) وقالوا: يا رسول الله إن بيوتنا قاصية عن مسجدك، وإنا نكره الصلاة في غير جماعة، ويصعب علينا الحضور، وقد بنينا مسجدا، فان رأيت أن تقصده وتصلي فيه لنتيمن ونتبرك بالصلاة في موضع مصلاك، فلم يعرفهم رسول الله (صلى الله عليه وآله) ما عرفه الله تعالى من أمرهم ونفاقهم.

Then a group of them came over to Rasool-Allah[saww] and said: 'O Rasool-Allah[saww]! Our houses are far away from your[saww] Masjid, and we find it difficult to Pray in congregation (with you), can we offer Salaat without congregation (there)? And we have built a Masjid, and if you[saww] find it appropriate, then come and Pray over there in order for it to be blessed by your[saww] Prayer'. Rasool-Allah[saww] did not make it known to them what Allah[azwj] had Informed him[saww] about their affair and their hypocrisy.

فقال (صلى الله عليه وآله): ائتوني بحماري، فاتي باليعفور فركبه يريد نحو مسجدهم، فكلما بعثه - هو وأصحابه - لم ينبعث ولم يمش، وإذا صرف رأسه عنه إلى غيره سار أحسن سير وأطيبه، قالوا: لعل هذا الحمار قد رأى في هذا الطريق شيئا كرهه ولذلك لا ينبعث بحوه.

[1828] Tafseer Imam Hassan Al Askari[asws] – S 309 (Extract)

He[saww] said: 'Bring my[saww] donkey over to me[saww]!' They brought the donkey over to him[saww]. He[saww] climbed upon it to ride it to their Mosque. They all started off towards it, him[saww] and his[saww] companions, but the donkey simply did not move, but when he[saww] turned its head in another direction, it started moving easily and in a goodly manner. They said: 'It looks like this donkey has seen something on this road which it does not like and so it does not want to go this way'.

فقال رسول الله (صلى الله عليه وآله): ائتوني بفرس. فاتي بفرس فركبه، فكلما بعثه نحو مسجدهم لم ينبعث، وكلما حركوه نحوه لم يتحرك حتى إذا ولوا رأسه إلى غيره سار أحسن سير، فقالوا: ولعل هذا الفرس قد كره شيئا في هذا الطريق.

Rasool-Allah[saww] said: 'Bring to me[saww] a horse' He[saww] was given a horse, and he[saww] climbed upon it, and started riding towards their Mosque, but it would not move. But when he[saww] turned its head towards another direction it rode in a goodly manner'. They said: 'This horse does not like something on this road'.

فقال رسول الله (صلى الله عليه وآله): تعالوا نمشي إليه فلما تعاطى هو (صلى الله عليه وآله) ومن معه المشي نحو المسجد جفوا في مواضعهم ولم يقدروا على الحركة، وإذا هموا بغيره من المواضع خفت حركاتهم وخفت أبدانهم، ونشطت قلوبهم.

So Rasool-Allah[saww] said: 'Come, let us walk towards it!' When he[saww] and those with him started walking towards the Mosque, their feet would not move and they had no power over it, but when they faced in another direction, their movement became free and their bodies became light, and their hearts were content.

فقال رسول الله (صلى الله عليه وآله): إن هذا أمر قد كرهه الله، فليس يريده الآن، وأنا على جناح سفر، فأمهلوا حتى أرجع - إن شاء الله - ثم أنظر في هذا نظرا يرضاه الله تعالى. وجد في العزم على الخروج إلى تبوك، وعزم المنافقون على اصطلام مخلفيهم إذا خرجوا.

Rasool-Allah[saww] said: 'This affair of ours is Disliked by Allah[azwj]. He[azwj] does not want us to go there now and we are in the middle of preparation of travel. We shall wait until we come back, Allah[azwj] Willing, then we shall look at this matter and see where the Pleasure of Allah[azwj] lies'. He[saww] made preparations to go out towards Tabuk, and the hypocrites were determined in their opposition, when they dispersed.

وقال موسى بن جعفر (عليهما السلام): وعاد رسول الله (صلى الله عليه وآله) غانما ظافرا، وأبطل - الله تعالى - كيد المنافقين، وأمر رسول الله (صلى الله عليه وآله) باحراق مسجد الضرار، وأنزل الله تعالى: (والذين اتخذوا مسجدا ضرارا وكفرا) الآيات.

Imam Musa Bin Ja'far[asws] said: And Rasool-Allah[saww] returned victorious, Allah[azwj] invalidated the plots of the hypocrites, and Rasool-Allah[saww] ordered the burning down of the Zaraar Mosque, and Allah[azwj] Sent down the Verse ***[9:107] And those who built a Masjid to cause harm and for unbelief and to cause disunity among the Believers and an ambush to him who made war against Allah and His Rasool before; and they will certainly swear: We did not desire anything but good; and Allah Testifies that they are most surely liars***'.[1829]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن المسجد الذي أسس على التقوى. فقال: «مسجد قبا».

[1829] Tafseer Imam Hassan Al Askari[asws] – S 309 (Extract)

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usmaan, from Al Halby,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the ***[9:108] Masjid founded on piety***, so he[asws] said: 'Masjid Quba'.[1830]

عن الحلبي، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله: فِيهِ رِجالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا، قال: «الذين يحبون أن يتطهروا نظف الوضوء، و هو الاستنجاء بالماء- و قال:- نزلت هذه الآية في أهل قبا».

From Al Halby,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[9:108] in it are men who love that they should be purified***. He[asws] said: 'The ones who loved that they should purify with clean ablution, and it is the cleaning with the water (after toilet)'. And he[asws] said: 'This Verse was Revealed regarding the people of Quba'.[1831]

VERSE 109

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {109}

[9:109] Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people

علي بن إبراهيم: قال في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «مسجد الضرار الذي أسس على شفا جرف هار فانهار به في نار جهنم».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'Masjid Al-Zaraar is the one which was founded upon the verge of heat, so it collapsed with it in the Fire of Hell'.[1832]

VERSE 110

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {110}

[9:110] The building which they have built will never cease to be a source of doubt in their hearts, until their hearts are cut into pieces; and Allah is Knowing, Wise

سَهْلٌ عَنْ عُبَيْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَ حُسَيْنُ بْنُ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَ غَضَارَةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ

[1830] الكافي 3: 296/ 2.
[1831] تفسير العيّاشي 2: 112/ 137.
[1832] تفسير القمّي 1: 305

يَرُدَّ ذَلِكَ إِلَيْنَا فَقَالَ أَيَّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكاً أَ يَسُرُّكَ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَ هَرْثَمَةَ وَ إِنَّكَ عَلَى خِلَافِ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَ اللَّهِ مَا يَسُرُّنِي أَنَّ لِيَ الدُّنْيَا بِمَا فِيهَا ذَهَباً وَ فِضَّةً وَ إِنِّي عَلَى خِلَافِ مَا أَنَا عَلَيْهِ

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza[asws] with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him[asws], 'May I be sacrificed for you[asws], we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah[azwj] to return that state to us'. So he[asws] said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah[azwj], it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, whilst I am upon the opposite to what I am upon at present (Al-Wilayah).

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهُ وَ تَعَالَى اعْمَلُوا آلَ داوُدَ شُكْراً وَ قَلِيلٌ مِنْ عِبادِيَ الشَّكُورُ وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسُنَ ظَنُّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ خَفَّتْ مَئُونَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصَّرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِماً إِلَى دَارِ السَّلَامِ

He[asws] said; 'So the one who is contented among you, should be thankful to Allah[azwj]. Allah[azwj] is Saying: ***If you are grateful, I would Increase it more for you***. And the Glorious and High Said: ***give thanks, O family of Dawood! And very few of My servants are the grateful ones***. And think good with Allah[azwj], for Abu Abdullah[asws] used to say; 'The one who thinks about Allah[azwj], Allah[azwj] would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah[azwj] would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah[azwj] would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.

قَالَ ثُمَّ قَالَ مَا فَعَلَ ابْنُ قِيَامَا قَالَ قُلْتُ وَ اللَّهِ إِنَّهُ لَيَلْقَانَا فَيُحْسِنُ اللِّقَاءَ فَقَالَ وَ أَيُّ شَيْءٍ يَمْنَعُهُ مِنْ ذَلِكَ ثُمَّ تَلَا هَذِهِ الْآيَةَ لا يَزالُ بُنْيانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ قَالَ ثُمَّ قَالَ تَدْرِي لِأَيِّ شَيْءٍ تَحَيَّرَ ابْنُ قِيَامَا قَالَ قُلْتُ لَا قَالَ إِنَّهُ تَبِعَ أَبَا الْحَسَنِ (عليه السلام) فَأَتَاهُ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ هُوَ يُرِيدُ مَسْجِدَ النَّبِيِّ (صلى الله عليه وآله) فَالْتَفَتَ إِلَيْهِ أَبُو الْحَسَنِ (عليه السلام) فَقَالَ مَا تُرِيدُ حَيَّرَكَ اللَّهُ

Then said; 'What is the action of Ibn Qayama?' I said, 'By Allah[azwj], he (does not) meet us in a goodly manner'. So he[asws] said: 'And which thing prevents him from that?' Then he[asws] recited this Verse: ***[9:110] The building which they have built will never cease to be a source of doubt in their hearts, until their hearts are cut into pieces***. Then he[asws] said: 'Do you know what was it that confused Ibn Qayama?' I said, 'No'. He[asws] said: 'He chased Abu Al-Hassan[asws], so he came to him[asws] from his[asws] right, and from his[asws] left, and he wanted Masjid of the Prophet[saww]. So Abu Al-Hassan[asws] turned towards him and said: 'What do you want, may Allah[azwj] Confuse you'.

قَالَ ثُمَّ قَالَ أَ رَأَيْتَ لَوْ رَجَعَ إِلَيْهِمْ مُوسَى فَقَالُوا لَوْ نَصَبْتَهُ لَنَا فَاتَّبَعْنَاهُ وَ اقْتَصَصْنَا أَثَرَهُ أَ هُمْ كَانُوا أَصْوَبَ قَوْلًا أَوْ مَنْ قَالَ لَنْ نَبْرَحَ عَلَيْهِ عاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنا مُوسى قَالَ قُلْتُ لَا بَلْ مَنْ قَالَ نَصَبْتَهُ لَنَا فَاتَّبَعْنَاهُ وَ اقْتَصَصْنَا أَثَرَهُ قَالَ فَقَالَ مِنْ هَاهُنَا أُتِيَ ابْنُ قِيَامَا وَ مَنْ قَالَ بِقَوْلِهِ

Then he[asws] said: 'Consider if Musa[as] were to return to them, so they said, 'Had you[as] appointed him (Haroun[as]) for us, so we would have followed him[as] in his[as] footsteps', were they more desirable in their speech or the ones who said, 'We will not leave our devotions for him (Haroun[as]) until Musa[as] returns to us'. So I said, 'No, but the ones who said, 'He[as] has been appointed for us, so we will follow him[as] in his[as] footsteps'. So he[asws] said; 'So it is from there that Ibn Qayama and the ones who speak by his speech come from'.

قَالَ ثُمَّ ذَكَرَ ابْنَ السَّرَّاجِ فَقَالَ إِنَّهُ قَدْ أَقَرَّ بِمَوْتِ أَبِي الْحَسَنِ (عليه السلام) وَ ذَلِكَ أَنَّهُ أَوْصَى عِنْدَ مَوْتِهِ فَقَالَ كُلُّ مَا خَلَّفْتُ مِنْ شَيْءٍ حَتَّى قَمِيصِي هَذَا الَّذِي فِي عُنُقِي لِوَرَثَةِ أَبِي الْحَسَنِ (عليه السلام) وَ لَمْ يَقُلْ هُوَ لِأَبِي الْحَسَنِ (عليه السلام) وَ هَذَا إِقْرَارٌ وَ لَكِنْ أَيُّ شَيْءٍ يَنْفَعُهُ مِنْ ذَلِكَ وَ مِمَّا قَالَ ثُمَّ أَمْسَكَ.

Then he[asws] mentioned Ibn Al-Sarraaj, so he[asws] said: 'He had accepted the death of Abu Al-Hassan[asws] and that is why he bequeathed during his death, so he said, 'All of what I leave behind from the things, even my shirt which is upon my neck, is for the inheritors of Abu Al-Hassan[asws]'. And he never said that it is for Abu Al-Hassan[asws]. And this is his acceptance, but which thing will profit him from that and from what he said?' Then he[asws] was quiet'.[1833]

VERSES 111 & 112

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {111} التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {112}

[9:111] Surely Allah has Bought from the Believers their own selves and their wealth for this, that they shall have the Paradise; they are fighting in Allah's Way, so they kill and are killed; a Promise which is binding on Him in the Torah and the Evangel and the Quran; and who is more loyal to his Covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement [9:112] The Penitent, the worshippers, the Praisers, the Fasters, the Bowers, the Prostraters, the enjoiners of good and the forbidders of evil, the preservers of the Limits of Allah; and give good news to the Believers

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ تَلَوْتُ التَّائِبُونَ الْعابِدُونَ فَقَالَ لَا اقْرَأِ التَّائِبِينَ الْعَابِدِينَ إِلَى آخِرِهَا فَسُئِلَ عَنِ الْعِلَّةِ فِي ذَلِكَ فَقَالَ اشْتَرَى مِنَ الْمُؤْمِنِينَ التَّائِبِينَ الْعَابِدِينَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

Abu Ja'far[asws] said: 'Are you[asws] reciting: ***[9:112] The Penitent, the worshippers***?' So he[asws] said: 'No. Recite "*Al-Ta'ibeen Al-Abideen*" upto the end of it'. So I asked

[1833] Al Kafi – H 14993

about the reason for that, he[asws] said: 'He[azwj] Bought from the Believers (their own selves), the repentant (and) the worshippers'.[1834]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام) قال: «لقي عباد البصري علي بن الحسين (عليه السلام) في طريق مكة، فقال له: يا علي بن الحسين، تركت الجهاد و صعوبته و أقبلت على الحج و لينته، إن الله عز و جل يقول: إِنَّ اللَّهَ اشْتَرى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَعْداً عَلَيْهِ حَقًّا فِي التَّوْراةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ وَ مَنْ أَوْفى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بايَعْتُمْ بِهِ وَ ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abaad Al-Basry met Ali[asws] Bin Al-Husayn[asws] in a road of Makka, so he said to him[asws], 'O Ali[asws] Bin Al-Husayn[asws], you left the Jihaad and its difficulties, and you returned to the Hajj and completed it. Allah [azwj] is Saying ***[9:111] Surely Allah has Bought from the Believers their own selves and their wealth for this, that they shall have the Paradise; they are fighting in Allah's Way, so they kill and are killed; a Promise which is binding on Him in the Torah and the Evangel and the Quran; and who is more loyal to his Covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement***'.

فقال له علي بن الحسين: «أتم الآية»، فقال: التَّائِبُونَ الْعابِدُونَ الْحامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَ النَّاهُونَ عَنِ الْمُنْكَرِ وَ الْحافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِينَ. فقال علي بن الحسين (صلوات الله عليه): «إذا رأينا هؤلاء الذين هذه صفتهم، فالجهاد معهم أفضل من الحج».

So he[asws] said to him: 'Complete the Verse!' So he said, '***[9:112] The Penitent, the worshippers, the Praisers, the Fasters, the Bowers, the Prostraters, the enjoiners of good and the forbidders of evil, the preservers of the Limits of Allah; and give good news to the Believers***'. So Ali[asws] Bin Al-Husayn[asws] said: 'When we see those one with these qualities, only then the Jihaad alongside them is better than the Hajj'.[1835]

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن وهيب بن حفص النخاس، عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ اشْتَرى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ إلى آخر الآية. فقال: «ذلك في الميثاق».

And from him, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Waheyb Bin Hafs Al Nakhaas, from Abu Baseer who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[9:111] Surely Allah has Bought from the Believers their own selves and their wealth for this, that they shall have the Paradise; they are fighting in Allah's Way, so they kill and are killed*** up to the end of the Verse. So he[asws] said: 'That was During the Covenant'.

ثم قرأت: التَّائِبُونَ الْعابِدُونَ الْحامِدُونَ إلى آخر الآية [فقال أبو جعفر (عليه السلام): «لا تقرأ هكذا، و لكن اقرأ: التائبين العابدين، إلى آخر الآية]. ثم قال: «إذا رأيت هؤلاء فعند ذلك هم الذين يشتري منهم أنفسهم و أموالهم» يعني في الرجعة.

[1834] Al Kafi - 15016
[1835] الكافي 5: 22/ 1

Then I recited ***[9:112] The Penitent, the worshippers, the Praisers*** – up to the end of the Verse. So Abu Ja'far[asws] said: 'Do not recite it like this, but recite 'التائبين لعابدين' up to the end of the Verse. Then he[asws] said: 'When you see those, so during that they are the one from whom they selves and their wealth has been Bought, - meaning during the Return (الرجعة)'.[1836]

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن صفوان بن يحيى، عن أبي خالد القماط، عن عبد الرحمن القصير، عن أبي جعفر (عليه السلام) قال: قرأ هذه الآية إِنَّ اللَّهَ اشْتَرى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوالَهُمْ فقال: «هل تدري من يعني؟». فقلت: يقاتل المؤمنون فيقتلون و يقتلون. فقال: «لا، و لكن من قتل من المؤمنين رد حتى يموت، و من مات رد حتى يقتل، و تلك القدرة فلا تنكرها».

And from him, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Safwaan Bin Yahya, from Abu Khalid Al Qamaat, from Abdul Rahman Al Qusayr,

(It has been narrated) from Abu Ja'far[asws], said, 'I recited this Verse ***[9:111] Surely Allah has Bought from the Believers their own selves and their wealth***, so he[asws] said: 'Do you know who is Meant?' So I said, 'The Believers fight, so they kill and are killed'. So he[asws] said: 'No! But, the ones killed from the Believers would return until he dies (a natural death), and the one who dies (a natural death) would return until he is killed. And that is Ordained, so do not deny it'.[1837]

في تفسير العياشي عن زرارة قال: كرهت ان أسأل أبا جعفر عليه السلام عن الرجعة واستخفيت ذلك قلت: لاسئلن مسألة لطيفة ابلغ فيها حاجتى، فقلت: أخبرني عمن قتل أمات ؟ قال: لا، الموت موت والقتل قتل، قلت: ما أحد يقتل الا وقد مات ؟ فقال: قول الله أصدق من قولك، فرق بينهما في القرآن فقال: (أفان مات أو قتل) وقال (لئن متم أو قتلتم لالى الله تحشرون) وليس كما قلت يا زرارة، الموت موت والقتل قتل قلت: فان الله يقول: (كل نفس ذائقة الموت) ؟ قال: من قتل لم يذق الموت، ثم قال: لابد من ان يرجع حتى يذوق الموت.

In Tafseer Qummi, from Zurara who said,

'I disliked that I should ask Abu Ja'far[asws] about the Return (الرجعة), and I concealed that. I said (to myself), 'I will ask him[asws] a subtle question from which my needs would be achieved', so I said, 'Inform me about the one who is killed has he died (a natural death)?' He[asws] said: 'No. The death is death, and the killing is killing'. I said, 'There is none who is killed except that he has died?' So he[asws] said: 'The Words of Allah[azwj] are Truer than your words. There is a difference between the two in the Quran. He[azwj] Said ***[3:144] if then he dies or is killed***, and Said ***[3:158] And if indeed you die or you are slain, certainly to Allah shall you be gathered together***, and it is not as you have said, O Zurara. The death is death, and the killing, is killing'. I said, 'Allah[azwj] is Saying ***[29:57] Every soul must taste of death***?' The one who is killed did not taste the death'. Then he[asws] said: 'It is inevitable that one would return until he tastes the death'.[1838]

VERSES 113 & 114

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ {113} وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ {114}

[1836] مختصر بصائر الدرجات: 21
[1837] مختصر بصائر الدرجات: 23.
[1838] Tafseer Noor Al Saqalayn – Ch 29 H 88

[9:113] It was not (befitting) for the Prophet and those who believe that they should ask forgiveness for the Polytheists, even though they should be their near relatives, after it has become clear to them that they are inmates of the Blazing Fire [9:114] And Ibrahim's asking forgiveness for his uncle was only due to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing

العياشي: عن إبراهيم بن أبي البلاد، عن بعض أصحابه، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في قول الله: وَ ما كانَ اسْتِغْفارُ إِبْراهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَها إِيَّاهُ؟ قلت: يقولون: إن إبراهيم وعد أباه أن يستغفر له؟ قال: «ليس هو هكذا، إن إبراهيم وعده أن يسلم فاستغفر له، فلما تبين له أنه عدو لله تبرأ منه».

Al-Ayyashi, from Ibrahim Bin Abu Al Bilaad, from one of his companions who said,

'Abu Abdullah[asws] said: 'What are the people saying regarding the Words of Allah[azwj] ***[9:114] And Ibrahim's asking forgiveness for his uncle was only due to a promise which he had made to him***?' I said, 'They are saying that Ibrahim[as] promised his[as] uncle that he[as] would seek forgiveness for him?' He[asws] said: 'It is not like that. Ibrahim[as] promised him that if he were to submit, he[as] would seek forgiveness for him. So when it became clear to him[as] that he was an enemy of Allah[azwj], he[as] disavowed himself[as] from him'.[1839]

عن أبي إسحاق الهمداني، [رفعه] عن رجل، قال: صلى رجل إلى جنبي فاستغفر لأبويه، و كانا ماتا في الجاهلية، فقلت: تستغفر لأبويك و قد ماتا في الجاهلية؟ فقال: قد استغفر إبراهيم لأبيه.

From Abu Is'haq Al Hamdany, raising it from a man who said,

'A man Prayed by my side, so he sought forgiveness for his father who had died in the Pre-Islamic period. So I said, 'You are seeking forgiveness for your father and he had died during the Pre-islamic period?' So he said, 'Ibrahim[as] had asked forgiveness for his[as] father'.

فلم أدر ما أرد عليه، فذكرت ذلك للنبي (صلى الله عليه و آله)، فأنزل الله وَ ما كانَ اسْتِغْفارُ إِبْراهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَها إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ، قال: لما مات تبين أنه عدو لله فلم يستغفر له.

So I did not know what to respond to him with. I mentioned that to the Prophet[saww], and Jibraeel[as] descended with ***[9:114] And Ibrahim's asking forgiveness for his uncle was only due to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him***. He[saww] said: 'When he died, it became clear that he was an enemy of Allah[azwj], so he [as] did not seek forgiveness for him'.[1840]

VERSES 115 & 116

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {115} إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {116}

[1839] تفسير العيّاشي 2: 114/ 146

[1840] تفسير العياشي 2: 114/ 148.

[9:115] It was not for Allah that He should Lead a people astray after He has Guided them; until He Clarifies to them what they should guard against; surely Allah is a Knower of all things [9:116] Surely Allah's is the Kingdom of the skies and the earth; He Brings to life and Causes to die; and there is not for you besides Allah any Guardian or Helper

عن عبد الأعلى، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ ما كانَ اللَّهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَداهُمْ حَتَّى يُبَيِّنَ لَهُمْ ما يَتَّقُونَ، قال: «حتى يعرفهم ما يرضيه و ما يسخطه».

From Abd Al-A'ala who said, 'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[9:115] It was not for Allah that He should Lead a people astray after He has Guided them; until He Clarifies to them what they should guard against***, said: 'Until He[azwj] Makes them recognise what Pleases Him[azwj] and what Angers Him[azwj]'.

ثم قال: «أما إنا أنكرنا لمؤمن بما لا يعذر الله الناس بجهالته، و الوقوف عند الشبهة خير من الاقتحام في الهلكة، و ترك رواية حديث لم تحفظ خير لك من رواية حديث لم تحصه، إن على كل حق حقيقة، و على كل صواب نورا، فما وافق كتاب الله فخذوه، و ما خالف كتاب الله فدعوه، و لن يدعه كثير من أهل هذا العالم».

Then he[asws] said: 'But, we[asws] abhor for the Believer (to be) with what Allah[azwj] does not Excuse the people due to their ignorance; and the pausing (precaution) during doubt is better than indulging in destruction; and the leaving of the reporting of the Hadeeth which you have not memorised is better for you than reporting uncountable (numerous) Hadeeth. Upon every truth there is a reality, and upon every Correct thing is a Light, therefore, whatever is compatible with the Book of Allah[azwj], take to it, and whatever is against the Book of Allah[azwj], so leave it, but most of the people of the world will never leave it'.[1841]

VERSES 117 & 118

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ {117} وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ {118}

[9:117] Certainly Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers who followed him in the hour of straitness after the hearts of a group of them were about to deviate, then He Turned to them (Mercifully); surely to them He is Compassionate, Merciful [9:118] And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He Turned to them (Mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to Mercy), the Merciful

الطبرسي: روي عن الرضا علي بن موسى (عليهما السلام)، أنه قرأ: «لقد تاب الله بالنبي على المهاجرين و الأنصار» إلى آخر الآية.

Al Tabarsy –

[1841] تفسير العيّاشي 2: 115/ 150.

'It has been reported from Al-Reza Ali[asws] Bin Musa[asws], he[asws] recited: '***[9:117] Certainly Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers***' – up to the end of the Verse.

و في قوله تعالى: وَ عَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا إلى آخر الآية، قرأ علي بن الحسين زين العابدين و أبو جعفر محمد بن علي الباقر و جعفر بن محمد الصادق (عليهم السلام): «خالفوا».

And with regards to the Words of the High ***[9:118] And to the three who were left behind*** – up to the end of the Verse, the recitation of Ali[asws] Bin Al-Husayn[asws] the Adornment of the Worshippers, and Abu Ja'far Muhammad[asws] Bin Ali Al-Baqir[asws], and Ja'far Bin Muhammad Al-Sadiq[asws] was '(***[9:118] And to the three who***) ***were*** Opposed'.[1842]

الطبرسي: عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، أنه قرأ: «لقد تاب الله بالنبي على المهاجرين و الأنصار». قال أبان: قلت له: يا بن رسول الله، إن العامة لا تقرأ كما عندك؟ قال: «و كيف تقرأ، يا أبان؟».

Al Tabarsy, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah[asws] that he[asws] recited '***[9:117] Certainly Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers***'. Aban said, 'I said to him[asws], 'O son[asws] of Rasool-Allah[saww], the general Muslim do not recite is like you[asws] do?' He[asws] said: 'And how do they recite it, O Aban?'

قال: قلت إنها تقرأ: لَقَدْ تابَ اللَّهُ عَلَى النَّبِيِّ وَ الْمُهاجِرِينَ وَ الْأَنْصارِ «1». فقال: «ويلهم، و أي ذنب كان لرسول الله (صلى الله عليه و آله) حتى تاب الله عليه منه، إنما تاب الله به «2» على أمته».

He said, 'I said, 'But rather, they recite is as ***[9:117] Certainly Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers***'. So he[asws] said: 'Woe be unto them! And for which sin was Rasool-Allah[saww] (indulging) in until Allah[azwj] Turned to him[saww] from it? But rather, Allah[azwj] Turned (Mercifully) with him[saww], to his[saww] community'.[1843]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ فَيْضِ بْنِ الْمُخْتَارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ تَقْرَأُ وَ عَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا قَالَ لَوْ كَانَ خُلِّفُوا لَكَانُوا فِي حَالِ طَاعَةٍ وَ لَكِنَّهُمْ خَالَفُوا عُثْمَانُ وَ صَاحِبَاهُ أَمَا وَ اللَّهِ مَا سَمِعُوا صَوْتَ حَافِرٍ وَ لَا قَعْقَعَةَ حَجَرٍ إِلَّا قَالُوا أُتِينَا فَسَلَّطَ اللَّهُ عَلَيْهِمُ الْخَوْفَ حَتَّى أَصْبَحُوا.

Ali Bin Ibrahim, from Salih Bin Al-Sanady, from Ja'far Bin Basheer, rom Fayz Bin Al-Mukhtar, who has narrated the following:

'I said to Abu Abdullah[asws], 'How do you[asws] read ***"[9:118] And to the three who were left behind"***. He[asws] said; 'Had they been left behind (Khulifu), they would be in a state of obedience. But, they opposed (Khaalafu) – Usman and his two companions . But, by Allah[azwj], they did not hear the sound of hooves, or the rumble of the pebbles except that they said, 'They are coming for us!' Allah[azwj] Made fear to overcome them until the morning'.[1844]

[1842] مجمع البيان 5: 118 و 120.
[1843] الاحتجاج: 76.
[1844] Al Kafi – H 15015

VERSE 119

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ {119}

[9:119] O you who believe! Fear Allah and be with the truthful ones

الصادقون فى القرآن هم الأئمة عليهم السلام

ثم قال علي عليه السلام: أنشدكم الله، هل تعلمون أن الله جل اسمه أنزل في كتابه: (يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين)، فقال سلمان: يا رسول الله، أعامة هي أم خاصة؟ فقال: (أما المأمورون فعامة لأن جماعة المؤمنين أمروا بذلك، وأما الصادقون فخاصة لأخي علي بن أبي طالب وأوصيائي من بعده إلى يوم القيامة).

THE 'TRUTHFUL' IN THE QURAN, THEY[asws] ARE THE IMAMS[asws]

Then Ali[asws] said: 'I[asws] adjure you all to Allah[azwj], do you know that Allah[azwj], Majestic is His[azwj] Name, Sent down in His[azwj] Book ***[9:119] O you who believe! Fear Allah and be with the truthful ones***, so Salman[ar] said, 'O Rasool Allah[saww], is this general or special?' He[saww] said: 'But rather, the ones who have been Ordered are the general, being the group of the believers who have been Ordered with that, and as for the 'Truthful', so it is specially for my[saww] brother Ali[asws] Bin Abu Talib[asws], and my[saww] successors[asws] from after him[asws] up to the Day of Judgement'.

قال علي عليه السلام: وقلت لرسول الله صلى الله عليه وآله في غزوة تبوك: يا رسول الله، لم خلفتني؟ فقال: يا علي، إن المدينة لا تصلح إلا بي أو بك، وأنت مني بمنزلة هارون من موسى إلا النبوة فإنه لا نبي بعدي. فقام رجال ممن معه من المهاجرين والأنصار فقالوا: نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله في غزوة تبوك.

Ali[asws] said: 'And I[asws] said to the Rasool Allah[saww] during the (military) expedition of Tabuk: 'O Rasool Allah[saww], why did you[saww] leave me[asws] behind?' He[saww] said: 'O Ali[asws], Al-Medina cannot be in a correct state except by me[saww] and by you[asws], and you[asws] are from me[saww] of the status which Haroun [as] had from Musa[as] except for the Prophet-hood, that there will be no Prophet[as] after me[saww]'. Some men from the Emigrants and the Helpers stood up and said, 'We testify that we heard that from the Rasool Allah[saww] during the (military) expedition of Tabuk'.[1845]

حدثنا الحسين بن محمد عن الحسن بن على عن احمد بن عايذ عن ابن اذينه عن بريد العجلى قال سئلت ابا جعفر عليه السلام عن قول الله تعالى يا ايها الذين آمنوا اتقوا الله وكونوا مع الصادقين قال ايانا عنى.

Narrated to us Al-Husayn Bin Muhammad, from Al-Hassan Bin Ali, from Ahmad Bin Aayaz, from Ibn Azina, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far[asws] regarding the Words of Allah[azwj] the High ***[9:119] O you who believe! Fear Allah and be with the truthful ones***, said: 'It Means us[asws]'.[1846]

الشيخ في (أماليه): عن أبي عمير، قال: أخبرنا أحمد، قال: حدثنا يعقوب بن يوسف بن زياد، قال: حدثنا حسن بن حماد، عن أبيه، عن جابر، عن أبي جعفر (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ، قال: «مع علي بن أبي طالب (عليه السلام)».

[1845] Kitaab Sulaym Bin Qays Al Hilali – H 25 (Extract)
[1846] Basaair Al Darajaat – P 1 Ch 14 H 1

Al Sheykh (Al Sadouq) in his Amaali, from Abu Umeyr, from Ahmad, from Yaqoub Bin Yusuf Bin Ziyad, from Hassan Bin Hamaad, from his father, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[9:119] O you who believe! Fear Allah and be with the truthful ones***, said: '(Be) with Ali[asws] Bin Abu Talib[asws]'.[1847]

العياشي: عن أبي حمزة الثمالي، قال: قال أبو جعفر (عليه السلام): «يا أبا حمزة، إنما يعبد الله من عرف الله، و أما من لا يعرف الله كأنما يعبد غيره، هكذا ضالا». قلت: أصلحك الله، و ما معرفة الله؟ قال: «يصدق الله و يصدق محمدا رسول الله (صلى الله عليه و آله) في موالاة علي (عليه السلام)، و الائتمام به و بأئمة الهدى من بعده، و البراءة إلى الله من عدوهم، و كذلك عرفان الله».

Al-Ayyashi, from Abu Hamza Al Sumaly who said,

'Abu Ja'far[asws] said: 'O Abu Hamza! But rather, he has worshipped Allah[azwj], the one who recognised Him[azwj], and as for the one who did not recognise Allah[azwj], it is as if he has worshiped other than Him[azwj]. This is how he is lost'. I said, 'May Allah[azwj] Keep you[asws] well, and what is the recognition (معرفة) of Allah[azwj]?' He[asws] said: 'Affirming Allah[azwj], and affirming Muhammad[saww] regarding being in the Wilayah of Ali[asws], and following by it and by the Imams[asws] of Guidance from after him[asws], and the disavowing (distancing) to Allah[azwj] from their[asws] enemies, and it is like that Allah[azwj] is recognised'.

قال: قلت: أصلحك الله، أي شيء إذا عملته أنا استكملت حقيقة الإيمان؟ قال: «توالي أولياء الله، و تعادي أعداء الله، و تكون مع الصادقين كما أمرك الله». قال: قلت: و من أولياء الله، و من أعداء الله؟ فقال: «أولياء الله محمد رسول الله، و علي و الحسن و الحسين و علي بن الحسين، ثم انتهى الأمر إلينا، ثم ابني جعفر- و أومأ إلى جعفر و هو جالس- فمن والى هؤلاء فقد والى الله، و كان مع الصادقين كما أمره الله».

I said, 'May Allah[azwj] Keep you[asws] well! Which thing is it if I were to do it, it would complete the reality of the belief?' He[asws] said: 'Be in the Wilayah of the Guardians[asws] of Allah[azwj], and leaving the enemies of Allah[azwj], and being with the truthful as Allah[azwj] has Commanded you to do so'. I said, 'And who are the Guardians[asws] of Allah[azwj], and who are the enemies of Allah[azwj]?' So he[asws] said: 'The Guardians[asws] of Allah[azwj] are Muhammad Rasool-Allah[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Ali[asws] Bin Al-Husayn[asws], then the matter ends up with us[asws], then my[asws] son[asws] Ja'far[asws], – and he[asws] gestured towards Ja'far[asws], and he [asws] was seated – 'So the one who befriends them[asws], so he has befriended Allah[azwj], and he would be with the truthful just as Allah[azwj] has Commanded him to be'.

قلت: و من أعداء الله، أصلحك الله؟ قال: «الأوثان الأربعة». قال: قلت: من هم؟ قال: «أبو الفصيل و رمع و نعثل و معاوية، و من دان بدينهم، فمن عادى هؤلاء فقد عادى أعداء الله».

I said, 'And who are the enemies of Allah[azwj], may Allah[azwj] Keep you[asws] well?' He[asws] said: 'The four idols'. I said, 'And who are they?' He[asws] said: 'Abu Al-Fazeyl, and Rama'a, and Na'sal (Abu Bakr, Umar and Usmaan), and Muawiya, and the one

[1847] الأمالي 1: 261

who makes his Religion to be by their Religion. So the one who is inimical to them, so he is inimical to the enemies of Allah[azwj]'.[1848]

عن هشام بن عجلان، قال: قلت لأبي عبد الله (عليه السلام): أسألك عن شيء لا أسأل عنه أحدا بعدك، أسألك عن الإيمان الذي لا يسع الناس جهله؟

From Hisham Bin Ajlaan who said,

'I said to Abu Abdullah[asws], 'I ask you[asws] about something which I shall not ask anyone after you[asws]. I ask you[asws] about the belief which there is no leeway for the people to be ignorant of?'

قال: «شهادة أن لا إله إلا الله، و أن محمدا رسول الله، و الإقرار بما جاء من عند الله، و إقام الصلاة، و إيتاء الزكاة، و حج البيت، و صوم شهر رمضان، و الولاية لنا، و البراءة من عدونا، و تكون مع الصادقين».

He[asws] said: 'Testifying that there is no god except for Allah[azwj], and that Muammad[saww] is Rasool-Allah[saww], and the acceptance of what he[saww] came with from the Presence of Allah[azwj], and the establishment of the Prayer, and the giving of the Zakat, and Pilgrimage of the House, and fasting in the Month of Ramadhan, and the Wilayah for us[asws], and the distancing from our[asws] enemies, and being with the truthful'.[1849]

و فيه أيضا: روي أن النبي (صلى الله عليه و آله) سئل عن الصادقين ها هنا، فقال: «هم علي و فاطمة و الحسن و الحسين و ذريتهم الطاهرون إلى يوم القيامة».

And in it as well –

'It has been reported that the Prophet[saww] was asked about the truthful over here (in this Verse), so he[saww] said: 'They[asws] are Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and their[asws] Purified offspring[asws] up to the Day of Judgement'.[1850]

VERSES 120 - 122

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {120}

[9:120] It was not for the people of Al-Medina and those round about them of the Bedouins to remain behind Rasool-Allah, nor should they give preference to their own lives over his; this is because there afflicts them not thirst or fatigue or hunger in Allah's Way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the Recompense of the doers of good

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ {121}

[1848] تفسير العيّاشي 2: 116/ 155
[1849] تفسير العيّاشي 2: 117/ 157.
[1850] نهج البيان 2: 142 «مخطوط».

[9:121] Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may Reward them with the best of what they have done

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ {122}

[9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان، عن يعقوب بن شعيب، قال: قلت لأبي عبد الله (عليه السلام): إذا حدث، على الإمام حدث، كيف يصنع الناس؟ قال: «أين قول الله عز و جل: فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ!- قال- هم في عذر ما داموا في الطلب، و هؤلاء الذين ينتظرونهم في عذر حتى يرجع إليهم أصحابهم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah[asws], 'If an event were to occur, upon the Imam[asws] it occurs (passes away), what should the people do?' He[asws] said: 'The Words of Allah[azwj] Mighty and Majestic ***[9:122] why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?*** – they would be in a state of being excused for as long as they are in the state of searching (as to who the successor[asws] of the Imam[asws] is), and (also) those who were awaiting them would be in a state of being excused until they return back to their companions'.[1851]

عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، عن النضر بن سويد، عن يحيى الحلبي، عن بريد بن معاوية، عن محمد بن مسلم، قال: قلت لأبي عبد الله (عليه السلام): أصلحك الله، بلغنا شكواك و أشفقنا، فلو أعلمتنا أو علمتنا من؟ فقال: «إن عليا (عليه السلام) كان عالما، و العلم يتوارث، فلا يهلك عالم إلا بقي من بعده من يعلم مثل علمه، أو ما شاء الله».

From him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah[asws], 'May Allah[azwj] Keep you[asws] well! Your [asws] complaint has reached us and we sympathise, if only you[asws] would let us know or let us know who[asws] (would be your[asws] successor[asws]?' So he[asws] said: 'Ali[asws] was a Knowledgeable one, and the knowledge is inherited. A knowledgeable one [asws] does not pass away except that there remains after him[asws] one[asws] who has knowledge similar to his[asws], or whatever Allah[azwj] so Desires'.

[1851] الكافي 1: 309/ 1

قلت: أ فيسع الناس إذا مات العالم أن لا يعرفوا الذي بعده؟ فقال: «أما أهل هذه البلدة فلا- يعني المدينة- و أما غيرها من البلدان فبقدر مسيرهم، إن الله يقول: وَ ما كانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ».

I said, 'Is there leeway (any excuse) for the people, when the knowledgeable one[asws] passes away, that they do not recognise the one[asws] who would be after him[asws]?' So he[asws] said: 'As for the people of this city – meaning Al-Medina – so, no! And as for other cities, so it is in accordance to their distance. Allah[azwj] is Saying ***[9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?***'

قال: قلت: أ رأيت من مات في ذلك؟ فقال: «هو بمنزلة وَ مَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهاجِراً إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ قال: قلت: فإذا قدموا، فبأي شيء يعرفون صاحبهم؟ قال: «يعطى السكينة و الوقار و الهيبة».

I said, 'What is your[asws] view with regards to the one who dies during that (search for the successor[asws] of the Imam[asws])?' So he[asws] said: 'He would be at the status of ***[4:100] and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Reward is indeed with Allah***'. I said, 'So when they proceed, by which thing would they recognise their Master[asws]?' He[asws]: 'He [asws] would be with tranquillity, and the dignity, and awsomeness'.[1852]

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا عبد الله بن جعفر، عن علي بن إسماعيل، و عبد الله بن محمد بن عيسى، عن صفوان بن يحيى، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام) قال: قلت له: إذا هلك الإمام فبلغ قوما ليسوا بحضرته؟ قال: «يخرجون في الطلب، فإنهم لا يزالون في عذر ما داموا في الطلب».

Ibn Babuwayh said, 'My father narrated to us, from Abdullah Bin Ja'far, from Ali Bin Ismail, and Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'When the Imam[asws] passes away and (its news) reaches a people who were not in his[asws] presence?' He[asws] said: 'They should go forth in search (as to who the successor[asws] is). Thus they would not cease to be in a state of being excused for as long as they are in their search'.

قلت: يخرجون كلهم أو يكفيهم أن يخرجوا بعضهم؟ قال: «إن الله عز و جل يقول: فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ- قال- هؤلاء المقيمون في السعة حتى يرجع إليهم أصحابهم».

I said, 'Should all of them go forth or would it suffice for some of them to go forth?' Surely Allah[azwj] Mighty and Majestic is Saying ***[9:122] why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?*** Those (remaing ones) should be in their places until their companions return back to them'.[1853]

[1852] الكافي 1: 311/ 3.
[1853] علل الشرائع: 591/ 41

و عنه، قال: حدثنا علي بن أحمد بن محمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن أبي الخير صالح بن أبي حماد، عن أحمد بن هلال، عن محمد بن أبي عمير، عن عبد المؤمن الأنصاري، قال: قلت لأبي عبد الله (عليه السلام): إن قوما يروون أن رسول الله (صلى الله عليه و آله) قال: «اختلاف امتي رحمة؟» فقال: «صدقوا».

And from him (Al Sadouq) who said, 'It has been narrated to us by Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Abu Al Khayr Salih Bin Abu Hamaad, from Ahmad Bin Hilar, from Muhammad Bin Abu Umeyr, from Abdul Momin Al Ansary who said,

'I said to Abu Abdullah[asws] that, 'A (group of) people are reported that Rasool-Allah[saww] said: 'Differences of my[saww] community is a Mercy?' So he[asws] said: 'They are speaking the truth'.

فقلت: إن كان اختلافهم رحمة فاجتماعهم عذاب؟ فقال: «ليس حيث تذهب و ذهبوا، إنما أراد قول الله تعالى: فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فأمرهم الله أن ينفروا إلى رسول الله (صلى الله عليه و آله)، و يختلفوا إليه فيتعلموا، ثم يرجعوا إلى قومهم فيعلموهم، إنما أراد اختلافهم من البلدان لا اختلافا في الدين، إنما الدين واحد، إنما الدين واحد».

So I said, 'If their differences are a Mercy, so is their unity a Punishment?' So he[asws] said: 'This is not where you should be going with it, and (where) they are going. But rather, Allah[azwj] what is intended are the Words of Allah[azwj] ***[9:122] why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?*** Thus Allah[azwj] Commanded them that a number of them should go to Rasool-Allah[saww], place their disputes to him[saww] and he[saww] would teach them, then they should go back to their people, and teach them. But rather, what is intended it is them being from difference cities, not differing in their Religion. But rather, the Religion is one, but rather, the Religion is one'.[1854]

و عنه أيضا في رواية أخرى: ما تقول في قوم هلك إمامهم، كيف يصنعون؟ قال: فقال لي: «أما تقرأ كتاب الله فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ إلى قوله: يَحْذَرُونَ».

And from him (Al-Sadouq) as well, in another Hadeeth (the narrator asked), 'What are you[asws] saying regarding a people whose Imam[asws] has passed away. What should they be doing?' He[asws] said to me: 'Have you not read the Book of Allah[azwj] ***[9:122] why should not then a company from every party from among them*** – up to His[azwj] Words ***they may be cautious?***'

قلت: جعلت فداك، فما حال المنتظرين حتى يرجع المتفقهون؟ قال: فقال لي: «رحمك الله، أما علمت أنه كان بين محمد و عيسى (عليه و على نبينا و آله الصلاة و السلام) خمسون و مائتا سنة، فمات قوم على دين عيسى انتظارا لدين محمد (صلى الله عليه و آله) فآتاهم الله أجرهم مرتين».

I said, '''May I be sacrificed for you[asws]! So what is the state of the awaiting ones until the pondering ones return back to them?' He [asws] said to me: 'May Allah[azwj] have Mercy on you! Do you not know that in between Muhammad[saww] and Isa[asws] there were two hundred and fifty years? So a people who died upon the Religion of Isa[asws] awaiting the Religion of Muhammad[saww], so Allah[azwj] would Reward them twice'.[1855]

[1854] علل الشرائع: 85/ 4

[1855] تفسير العيّاشي 2: 117/ 159

حدثنا احمد بن محمد عن احمد بن ابى نصر قال كتبت إلى الرضا عليه السلام كتابا فكان في بعض ماكتب إليه قال الله عزوجل فسئلوا اهل الذكر ان كنتم لا تعلمون وقال الله وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون فقد فرضت عليكم المسألة ولم يفرض علينا الجواب قال الله عزوجل فان لم يستجيبوا لك فاعلم انما يتبعون اهوائهم ومن اضل ممن اتبع هويه بغير هدى من الله.

Narrated to us Ahmad bin Muhammad, from Ahmad Bin Abu Nasr who said:

'I wrote to Al-Reza[asws] a letter from one of the letters I had written to him[asws], he[asws] said: 'Allah[azwj] Mighty and Majestic has Said ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** and Allah[azwj] has Said ***[9:122] And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?*** It has been Enforced upon you to ask and there is no such Enforcement upon us[asws] to answer. Allah[azwj] Says ***[28:50] But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah?***[1856]

VERSE 123

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {123}

[9:123] O you who believe! Fight those of the unbelievers who are near to you and let them find in you harshness; and know that Allah is with those who are pious

الشيخ: بإسناده عن محمد بن أحمد بن يحيى، عن أحمد بن محمد، قال: حدثنا بعض أصحابنا، عن محمد بن حميد، عن يعقوب القمي، عن أخيه عمران بن عبد الله القمي، عن جعفر بن محمد (عليهما السلام) في قول الله عز و جل: قاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ، قال: «الديلم».

Al Sheykh (Al Sadouq), by his chain, from Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Muhammad, from some of their companions, from Muhammad Bin Hameed, from Yaqoub Al Qummy, from his brother Umran Bin Abdullah Al Qummy,

(It has been narrated) from Ja'far Bin Muhammad[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[9:123] Fight those of the unbelievers who are near to you***, having said: 'Al-Daylam' (Persians).[1857]

VERSES 124 & 125

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ {124} وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ {125}

[9:124] And whenever a Chapter is Revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice [9:125] And as for those in whose

[1856] Basaair Al Darajaat – P 1 Ch 19 H 3
[1857] التهذيب 6: 174/ 345.

hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers

العياشي: عن زرارة بن أعين، عن أبي جعفر (عليه السلام): وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزادَتْهُمْ رِجْساً إِلَى رِجْسِهِمْ. يقول: «شكا إلى شكهم».

Al Ayyashi, from Zarara Bin Ayn,

(It has been narrated) from Abu Ja'far[asws] ***[9:125] And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness***, He[azwj] is Saying: "Doubt upon their doubts".[1858]

VERSES 126 - 129

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ {126} وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {127} لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ {128} فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ {129}

[9:126] Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind [9:127] And whenever a Chapter is Revealed, they cast glances at one another: Has any one seen you? Then they disperse: Allah has Turned away their hearts because they are a people who do not ponder [9:128] Certainly a Rasool has come to you from among yourselves; It is grievous to him that you should be overburdened, being full of concern for you; to the believers (he is) kind, merciful [9:129] But if they turn back, say: Allah is Sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of the Magnificent Throne

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يحيى بن المبارك، عن عبد الله ابن جبلة، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «هكذا أنزل الله عز و جل: لقد جاءنا رسول من أنفسنا عزيز عليه ما عنتنا حريص علينا بالمؤمنين رءوف رحيم».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Ibn Jabalat, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] having said: 'This is how Allah[azwj] Mighty and Majestic Revealed it - ***[9:128] Certainly a Rasool has come to us from among ourselves; grievous it is to him what causes us to be overburdened; to the believers he is kind, merciful***'.[1859]

العياشي: عن ثعلبة، عن أبي عبد الله (عليه السلام)، قال: قال الله تبارك و تعالى: لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ، قال: «فينا». عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ، قال: «فينا». حَرِيصٌ عَلَيْكُمْ، قال: «فينا». بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ، قال: «شركنا المؤمنون في هذه الرابعة و ثلاثة لنا».

Al Ayyashi, from Sa'albat,

[1858] تفسير العيّاشي 2: 118/ 164.
[1859] الكافي 8: 378/ 570

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and High Said ***[9:128] Certainly a Rasool has come to you from among yourselves***: 'It is regarding us[asws]'***; It is grievous to him that you should be overburdened***: 'It is regarding us[asws]'***, being full of concern for you***: 'It is regarding us' ***to the believers (he is) kind, merciful***, said: 'The believers have been associated with us[asws] in this fourth (point), and the three are for us[asws]'.[1860]

عن عبد الله بن سليمان، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ، قال: «من أنفسنا». قال: عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ، قال: «ما عنتنا». قال: حَرِيصٌ عَلَيْكُمْ، قال: «علينا». بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ، قال: «بشيعتنا رءوف رحيم، فلنا ثلاثة أرباعها، و لشيعتنا ربعها».

From Abdullah Bin Suleyman,

(It has been narrated) from Abu Ja'far[asws], said, 'He[asws] recited this Verse ***[9:128] Certainly a Rasool has come to you from among yourselves***, said: 'From among us[asws]'. ***It is grievous to him that you should be overburdened***, said: 'What is burdening us[asws]'. ***being full of concern for you***, said: '(Concerned for us[asws]'. ***to the believers (he is) kind, merciful***, said: 'With our[asws] Shiah he is kind, merciful. Thus, for us is three-quarters of it, and for our[asws] Shiah is a quarter'.[1861]

[1860] تفسير العيّاشي 2: 118/ 165.
[1861] تفسير العيّاشي 2: 118/ 166.

CHAPTER 10

YUNUS[SA]

(109 VERSES)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن فضيل الرسان، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة يونس في كل شهرين أو ثلاثة لم يخف عليه أن يكون من الجاهلين، و كان يوم القيامة من المقربين».

Ibn Babuwayh, by his chain, from Fazeyl Al Rasaan,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who recites *Surah* Yunus[as] during every two months or three, there would be no fear of him becoming of the ignorant ones. And on the Day of Judgement he would be of the Proximity ones'.[1862]

VERSE 1

الر ۚ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {1}

[10:1] Alif Lam Ra. These are the Verses of the Book of the Wise

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرءوف».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us, regarding was he wrote him upon the hands of Ali Bin Ahmad Al Baghdady Al Waraq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[saww]! What is the Meaning of ***[10:1] Alif Lam Ra***?' He[asws] said: 'Its Meaning is – I[azwj] am Allah[azwj], the Kind (الرءوف)".[1863]

VERSE 2

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكَافِرُونَ إِنَّ هَٰذَا لَسَاحِرٌ مُبِينٌ {2}

[10:2] Is it a strange for the people that We Revealed to a man from among them Saying: Warn the people and give good News to those who believe that

[1862] ثواب الأعمال: 106.
[1863] معاني الأخبار: 22/ 1.

for them is a true footing with their Lord. The unbelievers say: This one is a clear sorcerer

عن يونس بن عبد الرحمن، عن أبي عبد الله (عليه السلام)، في قوله: وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ، قال: «الولاية».

From Yunus Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[10:2] and give good News to those who believe that for them is a true footing with their Lord***, he[asws] said: The 'Al-Wilayah'.[1864]

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن يونس، قال: أخبرني من رفعه، إلى أبي عبد الله (عليه السلام)، في قوله تعالى: وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ. قال: «ولاية أمير المؤمنين (عليه السلام)».

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Yunus, from the one who informed him,

It (was) asked from Abu Abdullah[asws] regarding the Words of the High ***[10:2] and give good News to those who believe that for them is a true footing with their Lord***. The Imam[asws] said: The 'Wilayah of Amir-ul-Momineen[asws]'.[1865]

علي بن إبراهيم، قال: حدثني أبي، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ، قال: «هو رسول الله (صلى الله عليه و آله)».

Ali Bin Ibrahim, from his father, from Hamaad bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High ***[10:2] a true footing with their Lord***. He[asws] said: 'He[saww] is Rasool-Allah[saww]'.[1866]

الطبرسي: قيل: إن معنى قَدَمَ صِدْقٍ شفاعة محمد (صلى الله عليه و آله) لهم يوم القيامة. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al Tabarsy said that,

'The Meaning of ***[10:2] a true footing*** is the intercession of Muhammad[saww] for them on the Day of Judgement'. He said, 'And it is reported from Abu Abdullah[asws]'.[1867]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ فَقَالَ هُوَ رَسُولُ اللَّهِ (صلى الله عليه وآله).

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al-Yamani, from the one whom he mentioned:

[1864] تفسير العيّاشي 2: 119/ 4
[1865] الكافي 1: 349/ 50.
[1866] تفسير القمّي 1: 308.
[1867] مجمع البيان 5: 134.

Abu Abdullah[asws] regarding the Statement of Allah[azwj] Blessed and High: ***[10:2] and give good News to those who believe that for them is a true footing with their Lord***, so he[asws] said: 'He[saww] is Rasool-Allah[saww]'.[1868]

VERSES 3 & 4

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يُدَبِّرُ الْأَمْرَ ۖ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ {3} إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {4}

[10:3] Surely your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne, Regulating the affair, there is no intercessor except after His Permission; that is Allah, your Lord, therefore worship Him; will you not then mind? [10:4] To Him is your return, of all (of you); the Promise of Allah is True; He Begins the creation, then Repeats it, in order to Recompense those who believe and do righteous deeds; and (as for) those who disbelieve, they shall have a drink of hot water and painful Punishment because they had disbelieved

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرَضِينَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبِعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah[asws] saying that: 'Allah[azwj] Created the good on the day of Sunday, and He[azwj] did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday'.[1869]

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

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

'Abu Abdullah[asws] has said: 'The one who alleges that Allah[azwj] is from something, or within something, or upon something, 'فقد كفر' so he has blasphemed.[1870]

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

Al-Ayyashi, has narrated:

[1868] Al Kafi – H 15001
[1869] الكافي 8: 145/ 117 (Extract)
[1870] الكافي 1: 99/ 9.

From a man who has said that Abu Ja'far[asws] has narrated (on behalf of) Abu Abdullah[asws] that he said: 'Allah[azwj] Created the skies and the earth in six days, so the year is six days' short'.[1871]

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

From Al-Sabah Bin Sayabat,

'Abu Ja'far[asws] having said: 'Allah[azwj] Created the months as twelve months, and these are of three hundred and sixty days. So He[azwj] Separated six days from it in which He[azwj] created the skies, and the earth. So from then the months are deficient' (29 days in six months).[1872]

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى فقال: «استوى في كل شيء، فليس شيء أقرب إليه من شيء، لم يبعد منه بعيد و لم يقرب منه قريب، استوى في كل شيء».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajaj who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:5] The Beneficent is Established upon the Throne***, so he[asws] said: 'Established in everything. So there is nothing nearer to Him[azwj] than a thing, nor is anything distant from Him[azwj] nor is there anything nearer to Him[azwj]. He[azwj] is Established <u>in</u> everything'.[1873]

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

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

'Abu Abdullah[asws] having said: 'The one who claims that Allah[azwj] is from something, or in something, or upon something, so 'فقد كفر' so he has blasphemed'. I said, 'Explain it for me'. He[asws] said: 'I[asws] mean by the imagining something for Him[azwj], or Grasping Him[azwj], or something preceding Him[azwj]'.

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثا، و من زعم أنه في شيء فقد جعله محصورا، و من زعم أنه على شيء فقد جعله محمولا».

And in another report, he[asws] said: 'The one who thinks that Allah[azwj] is from something, so he Made Him[azwj] out to be something new. And the one who thinks

[1871] تفسير العيّاشي 2: 120/ 6.
[1872] تفسير العيّاشي 2: 120/ 7.
[1873] الكافي 1: 99/ 7.

that He[azwj] is inside something, so he has made Him[azwj] to be fortified. And the one who thinks that He[azwj] is upon something, so he has Made Him[azwj] to be carried'.[1874]

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

From Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir-ul-Momineen[asws] said: 'Surely, Allah[azwj], Majestic is His[azwj] Mention, and Holy are His[azwj] Names, Created the earth before the sky, then Established upon the Throne for the Regulation of the affairs'.[1875]

VERSE 5

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {5}

[10:5] He is the (One) Who Made the sun a brightness and the moon a light, and Ordained for it stations so that you might know the computation of years and the accounting. Allah did not Create it but with the Truth; He Details the Signs for a people who are knowing

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ أَبِي النَّوَارِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) جُعِلْتُ فِدَاكَ لِأَيِّ شَيْءٍ صَارَتِ الشَّمْسُ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ فَقَالَ إِنَّ اللَّهَ خَلَقَ الشَّمْسَ مِنْ نُورِ النَّارِ وَ صَفْوِ الْمَاءِ طَبَقاً مِنْ هَذَا وَ طَبَقاً مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِبَاساً مِنْ نَارٍ فَمِنْ ثَمَّ صَارَتْ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ قُلْتُ جُعِلْتُ فِدَاكَ وَ الْقَمَرُ قَالَ إِنَّ اللَّهَ تَعَالَى ذِكْرُهُ خَلَقَ الْقَمَرَ مِنْ ضَوْءِ نُورِ النَّارِ وَ صَفْوِ الْمَاءِ طَبَقاً مِنْ هَذَا وَ طَبَقاً مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِبَاساً مِنْ مَاءٍ فَمِنْ ثَمَّ صَارَ الْقَمَرُ أَبْرَدَ مِنَ الشَّمْسِ.

Sahl Bin Ziyad, from Ali Bin Hassaan, from Ali Bin Abu Al-Nawaar, from Muhammad Bin Muslim who said:

I said to Abu Ja'far[asws], 'May I be sacrificed for you[asws]. Which is that thing which makes the sun to be hotter than the moon?' So he[asws] said: 'Allah[azwj] Created the sun from the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it with a clothing from the fire. Then it became hotter than the moon'. I said, 'May I be sacrificed for you, and the moon?' He[asws] said: 'Allah[azwj] Created the moon from the illumination of the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it in a clothing of water, so the moon became colder than the sun'.[1876]

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن إسماعيل بن مسلم، قال: حدثنا أبو نعيم البلخي، عن مقاتل بن حيان، عن عبد الرحمن بن أبزى، عن أبي ذر الغفاري (رحمه الله)، قال: كنت آخذا بيد النبي (صلى الله عليه و آله) و نحن نتماشى [جميعا]، فما زلنا ننظر إلى الشمس حتى غابت، فقلت: يا رسول الله، أين تغيب؟ قال: «في السماء، ثم ترفع من سماء إلى سماء حتى ترفع إلى السماء السابعة العليا حتى تكون تحت العرش، فتخر ساجدة، فتسجد معها الملائكة الموكلون بها، ثم

[1874] الكافي 1: 99/ 9.
[1875] تفسير العيّاشي 2: 120/ 7.
[1876] الكافي 8: 241/ 332

تقول: يا رب من أين تأمرني أن أطلع، أمن مغربي أم من مطلعي؟ فذلك قوله عز و جل: وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَها ذلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يعني بذلك صنع الرب العزيز في ملكه، العليم بخلقه».

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Musa Bin Al-Mutawakkil, from Muhammad Bin Abu Ubeydullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed, from Ismail Bin Muslim, from Abu Naeem Al-Balkhy, from MaqatAl-Bin Hayaan, from Abdul Rahman Bin Abzy, who has said:

'Abu Dharr Al-Ghafary[ar] has narrated, 'I[ar] was hand in hand with the Prophet[saww], and we were walking together, so we looked at the sun until it disappeared. So I[ar] said, 'O Rasool-Allah[saww], where does it disappear to?' He[saww] said: 'In the sky, then it rises from sky to sky until it rises to the seventh high sky, to the extent that is comes directly below the Throne. So it pauses in prostration, and the Angels, those who are allocated to it, prostrate along with it. Then it says, 'O Lord[azwj]! Where do You[azwj] Command me to rise from? From my West or from two ascents?' So those are the Words of the Mighty and Majestic ***[36:38] And the sun runs on to a term appointed for it; that is the Measurement of the Mighty, the Knowing***, Meaning by that what the Mighty Lord[azwj] has Made in His[azwj] kingdom, and the Knower of His[azwj] Creation'.

قال: «فيأتيها جبرئيل بحلة ضوء من نور العرش على مقادير ساعات النهار في طوله في الصيف، أو قصره في الشتاء، أو ما بين ذلك في الخريف و الربيع- قال- فتلبس تلك الحلة كما يلبس أحدكم ثيابه ثم ينطلق بها في جو السماء حتى تطلع من مطلعها».

He[saww] said: 'Jibraeel[as] comes to it with a garment of light from the Light of the Throne as per the hours of daylight regarding its length in the Summer, or less in the Winter, or what is between that in the Autumn and the Spring. It wears that Garment (of Light) just like one of you wears his clothes. Then it goes by it in the atmosphere of the sky until it emerges from where it emerges'.

قال النبي (صلى الله عليه و آله): «و كأني بها قد حبست مقدار ثلاث ليال، ثم لا تكسى ضوءها، و تؤمر أن تطلع من مغربها، فذلك قوله عز و جل: إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

The Prophet[saww] said: 'Then it is as if it has imprisoned the light for a Measurement of three nights, then it does not clothe them by its illumination, and it is Commanded to emerge from its west, so that is in the Words of the Mighty and Majestic ***[81:1] When the sun is covered, [81:2] And when the stars darken***.

و القمر كذلك من مطلعه و مجراه في أفق السماء و مغربه و ارتفاعه إلى السماء السابعة، و يسجد تحت العرش، ثم يأتيه جبرئيل بالحلة من نور الكرسي، فذلك قوله عز و جل: هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِياءً وَ الْقَمَرَ نُوراً». قال أبو ذر (رحمه الله): ثم اعتزلت مع رسول الله (صلى الله عليه و آله) فصلينا المغرب.

And the Moon as well has been informed of its course and it rises to the seventh sky, and prostrates underneath the Throne. Then Jibraeel[as] comes to it with a garment of the Light of the Chair (Al-Kursi), so that is in the Words of the Mighty and Majestic ***[10:5] He is the (One) Who Made the sun a brightness and the moon a light***'. Abu Dharr[ar] said, 'Then I[ar] secluded myself[ar] with Rasool-Allah[saww]. So we Prayed the Evening (Al-Maghrib) Prayer'.[1877]

[1877] التوحيد: 280/ 7

VERSES 6 - 8

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ {6} إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ {7} أُولَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ {8}

[10:6] Surely in the alternation of the night and the day, and what Allah has Created in the skies and the earth, there are Signs for a people who are fearing [10:7] Surely those who do not hope in Our meeting and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:8] (As for) those, their abode is the Fire because of what they had earned

و قال علي بن إبراهيم: قوله تعالى: إِنَّ الَّذِينَ لا يَرْجُونَ لِقاءَنا أي لا يؤمنون به وَ رَضُوا بِالْحَياةِ الدُّنْيا وَ اطْمَأَنُّوا بِها وَ الَّذِينَ هُمْ عَنْ آياتِنا غافِلُونَ قال: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Words of the High ***[10:7] Surely those who do not hope in Our meeting*** i.e., not believing in it ***and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs***, said, 'The Signs are Amir-ul-Momineen[asws] and the Imams[asws], and the evidence to that are the words of Amir-ul-Momineen[asws]: 'There is no Sign of Allah[azwj] greater than I[asws]!'[1878]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قلت له: جعلت فداك، إن الشيعة يسألونك عن تفسير هذه الاية: عَمَّ يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ. قال: «ذلك إلي إن شئت أخبرتهم و إن شئت لم أخبرهم- ثم قال:- لكني أخبرك بتفسيرها».

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

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'May I be sacrificed for you[asws]! The Shias are asking you[asws] about the interpretation of this Verse ***[78:1] What are they asking about? [78:2] About the Great News***'. He[asws] said: 'That is upon me[asws], if I[asws] like to I[asws] shall inform them, and if I[asws] like I[asws] shall not inform them'. Then he[asws] said: 'But, I[asws] shall inform you of its interpretation'.

قلت: عَمَّ يَتَساءَلُونَ؟ قال: فقال: «هي في أمير المؤمنين (صلوات الله عليه)، كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

I said, '(What about) ***[78:1] What are they asking about?*** So he[asws] said: 'It is regarding Amir-ul-Momineen[asws]. Amir-ul-Momineen[asws] had said: 'There is no Sign of Allah[azwj] Mighty and Majestic which is greater than I[asws], nor a News from Allah[azwj] greater than I[asws]!'[1879]

الزمخشري في (ربيع الأبرار): عن علي (عليه السلام): «من اقتبس علما من علم النجوم من حملة القرآن، ازداد به إيمانا و يقينا». ثم تلا: إِنَّ فِي اخْتِلافِ اللَّيْلِ وَ النَّهارِ الآية.

[1878] تفسير القمّي 1: 309.
[1879] الكافي 1: 161/ 3

Al Zamakhshary – In Rabi'e Al Abrar,

(It has been narrated) from Ali[asws] having said: 'The one who extracts the knowledge of the stars (Astrology) from the provisions of the Quran, he would increase by it in faith and conviction'. Then he[asws] recited ***[10:6] Surely, in the alternation of the night and the day*** – the Verse'.[1880]

VERSES 9 – 12

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ ۖ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ {9} دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۚ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {10} وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ ۖ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ {11} وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَسَّهُ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ {12}

[10:9] Surely, (as for) those who believe and do righteous deeds, their Lord will Guide them by their faith; there shall flow underneath them rivers in Gardens of bliss [10:10] Their call in it shall be: Glory to You O Allah! And their greeting in it shall be: Peace; and the last of their calls shall be: The Praise is for Allah, the Lord of the Worlds [10:11] And if Allah were to hasten the evil to the people as they desire the hastening on of good, their doom should certainly have been Decreed for them; but We leave those alone who hope not for Our meeting, in their inordinacy, blindly wandering on [10:12] And when harm touches a human being, he calls upon Us, whether lying on his side or sitting or standing; but when We Remove his harm from him, he passes on as though he had never called upon Us on account of a harm that had touched him; thus that which they do is made to be fair-seeming to the extravagant

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق و محمد بن أحمد السناني و علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليه السلام) عن قول الله عز و جل: مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَ مَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِداً.

Ibn Babuwayh, from Ali Bin Abdullah Al Waraq and Muhammad Bin Ahmad Al Sanany and Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ja'far Bin Suleyman Al basry, from Abdullah Bin Al Fazal Al Hashimy who said,

'I asked Abu Abdullah Ja'far[asws] Bin Muhammad[asws] about the Words of Allah[azwj] Mighty and Majestic ***[18:17] whomsoever Allah Guides, so he is the rightly Guided one, and whomsoever He Causes to err, you shall not find for him any friend to lead (him) aright***.

فقال: «إن الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي أهل الإيمان و العمل الصالح إلى جنته، كما قال عز و جل وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ ما يَشاءُ، و قال عز و جل إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ فِي جَنَّاتِ النَّعِيمِ».

So he[asws] said: 'Allah[azwj] Blessed and High would Cause the straying of the unjust on the Day of Judgement from the House of His[azwj] Prestige, and Guide the people of the faith and righteous deeds to His[azwj] Paradise, just as the Mighty and Majestic has

[1880] ربيع الأبرار 1: 117.

Said ***[14:27] and Allah Causes the unjust to go astray, and Allah Does what He Desires to***. And Allah[azwj] Mighty and Majestic Says ***[10:9] Surely (as for) those who believe and do good, their Lord will Guide them by their faith; there shall flow from beneath them rivers in Gardens of Bliss***'.[1881]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، قال: «أما الجنان المذكورة، في الكتاب، فإنهن: جنة عدن، و جنة الفردوس، و جنة النعيم، و جنة المأوى».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al Madany,

(It has been narrated) from Abu Ja'far[asws] having said: 'As for the Gardens which are Mentioned in the Book so these are – the Garden of Eden, and the Garden of Firdous, and the Garden of the Naeem (Bliss) and the Garden of Ma'awa'.

قال: «فإن لله عز و جل جنانا محفوفة بهذه الجنات، و إن المؤمن ليكون له من الجنان ما أحب و اشتهى، يتنعم فيهن كيف يشاء، و إذا أراد المؤمن شيئا أو اشتهى إنما دعواه فيها إذا أراد، أن يقول: سبحانك اللهم، فإذا قالها تبادرت إليه الخدم بما اشتهى من غير أن يكون طلبه منهم أو أمر به، و ذلك قوله عز و جل: دَعْواهُمْ فِيها سُبْحانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيها سَلامٌ يعني الخدام. قال: وَ آخِرُ دَعْواهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ يعني بذلك عند ما يقضون من لذاتهم من الجماع و الطعام و الشراب يحمدون الله عز و جل عند فراغهم».

He[asws] said: 'So Allah[azwj] has Surrounded Gardens with these Gardens, and for the Believer would be what he loves and desires, being blissful in these howsoever he desires to. And when the Believer wants something, or covets it – but rather he would have already called for it when he intended it, and he would be saying ***[10:10] Glory to You O Allah***. So when he says it, the attendants would come to him with it without him having sought it from them or having ordered them for it. And these are the Words of the Mighty and Majestic ***[10:10] Their call in it shall be: Glory to You O Allah! And their greeting in it shall be: Peace*** Meaning the attendands ***and the last of their calls shall be: The Praise is for Allah, the Lord of the Worlds*** Meaning by that what had been Decreed for them from the pleasures from the copulation, and the food, and the drinks, they would be Praising Allah[azwj] Mighty and Majestic during their free time'.[1882]

المفيد في (الاختصاص): بإسناده عن جعفر بن محمد، عن أبيه، عن جده الحسين بن علي بن أبي طالب (عليهم السلام)، عن النبي (صلى الله عليه و آله)- في حديث طويل مع يهودي، و قد سأله عن مسائل- قال (صلى الله عليه و آله): «إذا قال العبد: (سبحان الله) سبح كل شيء معه ما دون العرش، فيعطى قائلها عشر أمثالها، و إذا قال: (الحمد لله) أنعم الله عليه بنعيم الدنيا حتى يلقاه بنعيم الاخرة، و هي الكلمة التي يقولها أهل الجنة إذا دخلوها، و الكلام ينقطع في الدنيا ما خلا الحمد لله، و ذلك قوله: تَحِيَّتُهُمْ فِيها سَلامٌ».

Al Mufeed in Al Ikhtisas, by his chain,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], from the Prophet[saww] – in a lengthy Hadeeth with a Jew, and he had asked him certain questions – he[saww] said: 'When the servant says 'سبحان الله' ***Glory to You O Allah!***, everything which is underneath the Throne Glorifies with him, and its speaker is Given ten of its like. And when he says 'الحمد لله' ***The Praise is for Allah***, Allah[azwj]

[1881] التوحيد: 241/ 1
[1882] الكافي 8: 95/ 69 (Extract)

Favours upon him the bounties of the world attaching these with the Bounties of the Hereafter, and it is the Word which would be spoken by the people of the Paradise when they enter it. And the speech is cut-off in the world except for ***The Praise is for Allah***, and these are His[azwj] Words ***And their greeting in it shall be: Peace***' 'سَلامٌ'.[1883]

VERSES 13 - 17

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۙ وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ {13} ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ {14} وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۙ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {15} قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ {16} فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ {17}

[10:13] And We did Destroy generations before you when they were unjust, and their Rasools had come to them with clear arguments, and they would not believe; thus do We Recompense the guilty people [10:14] Then We Made you successors in the land after them so that We may see how you are acting [10:15] And when Our clear Verses are recited to them, those who are not hoping for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it from myself; I follow nothing but what is Revealed unto me; surely I fear, if I were to disobey my Lord, the Punishment of a Mighty Day [10:16] Say: If Allah had Desired (otherwise) I would not have recited it to you, nor would He have Taught it to you; indeed I have lived a lifetime among you before it; do you not then understand? [10:17] Who is then more unjust than the one who forges a lie against Allah or (who) gives the lie to His Signs? Surely, the guilty shall not be successful

ثم قال علي بن إبراهيم: و أما قوله أَوْ بَدِّلْهُ فإنه حدثني الحسن بن علي، عن أبيه، عن حماد ا بن عيسى، عن أبي السفاتج، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل ائْتِ بِقُرْآنٍ غَيْرِ هذا أَوْ بَدِّلْهُ: «يعني أمير المؤمنين علي بن أبي طالب (عليه السلام) قُلْ ما يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا ما يُوحى إِلَيَّ يعني في علي بن أبي طالب أمير المؤمنين (عليه السلام)».

Then Ali Bin Ibrahim said, 'And as for His [azwj] Words ***[10:15] or change it***, so it was narrated to me by Al Hassan Bin Ali, from his father, from Hamaad Bin Isa, from Abu Al Safaataj,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[10:15] Bring a Quran other than this or change it*** having said: 'It Means Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] ***Say: It does not beseem me that I should change it from myself; I follow nothing but what is Revealed unto me*** Meaning regarding Ali[asws] Bin Abu Talib Amir-ul-Momineen[asws]'.[1884]

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن أحمد بن الحسين، عن عمر بن يزيد، عن محمد بن جمهور، عن محمد بن سنان، عن المفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: ائْتِ بِقُرْآنٍ غَيْرِ هذا أَوْ بَدِّلْهُ، قال: «قالوا: أو بدل عليا (عليه السلام)».

[1883] لاختصاص: 34.
[1884] تفسير القمّي 1: 310

Muhammad Biin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Al Husayn, from Umar Bin Yazeed, from Muhammad Bin Jamhour, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] the High ***[10:15] Bring a Quran other than this or change it***, he[asws] said: 'Or change Ali[asws]'.[1885]

العياشي: عن الثمالي، عن أبي جعفر (عليه السلام)، في قول الله تعالى: وَ إِذا تُتْلى عَلَيْهِمْ آياتُنا بَيِّناتٍ قالَ الَّذِينَ لا يَرْجُونَ لِقاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هذا أَوْ بَدِّلْهُ قُلْ ما يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا ما يُوحى إِلَيَّ: «قالوا: لو بدل مكان علي أبو بكر أو عمر اتبعناه».

Al-Ayyashi, from Al-Sumaly,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] the High ***[10:15] And when Our clear Verses are recited to them, those who are not hoping for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it from myself; I follow nothing but what is Revealed unto me***, he[asws] said: 'They said, 'If only you[saww] would change in place of Ali[asws], Abu Bakr, or Umar, we would follow you[saww]'.[1886]

VERSES 18 - 21

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {18} وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ {19} وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {20} وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ {21}

[10:18] And they are worshipping besides Allah what can neither harm them nor benefit them, and they are saying: These are our intercessors with Allah. Say: Are you informing Allah of what He does not Know of in the skies and the earth? Glory be to Him, and Exalted is He above what they are associating [10:19] And people were nothing but a single nation, so they differed; and had not a Word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that which they were differing on [10:20] And they are saying: Why is not a Sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait - surely I am too, along with you, from those who are waiting [10:21] And when We Make people taste of Mercy after a harm touches them, they devise plots against Our Signs. Say: Allah is Quicker to plan; surely, Our Messengers are writing down what you are plotting of

ابن بابويه، قال: حدثنا علي بن أحمد الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، قال: سألت الصادق (عليه السلام) عن قول الله عز و جل: الم ذلِكَ الْكِتابُ لا رَيْبَ فِيهِ هُدىً لِلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.

[1885] الكافي 1: 347/ 37
[1886] تفسير العيّاشي 2: 120/ 10.

Ibn Babuwayh said, 'Ali Bin Ahmad Al Daqaq, from Muhammad Bin Abu Abdullah Al Kufyy, from Musa Bin Umran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al Qasim who said,

'I asked Al-Sadiq[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:1] Alif Lam Mim [2:2] That is the Book; there is no doubt in it, it is a Guide for the pious [2:3] Those who believe in the unseen***.

فقال: «المتقون: شيعة علي (عليه السلام)، و الغيب: هو الحجة القائم، و شاهد ذلك قول الله عز و جل: وَ يَقُولُونَ لَوْ لا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

So he[asws] said: 'The ***pious*** - the Shias of Ali[asws], and ***the unseen*** – it is Al-Hujjat Al-Qaim[asws]. And the testimony of that are the Words of Allah[azwj] Mighty and Majestic ***[10:20] And they are saying: Why is not a Sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait - surely I am too, along with you, from those who are waiting***'.[1887]

و عنه: بإسناده عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الفرج. قال: «إن الله عز و جل يقول: فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

And from him, by his chain, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I asked him[asws] about the Relief (Al-Qaim[asws]). He[asws] said: 'Surely, Allah[azwj] Mighty and Majestic is Saying ***[10:20] therefore wait - surely I am too, along with you, from those who are waiting***'.[1888]

VERSES 22 & 23

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۖ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {22} فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ ۖ مَتَاعَ الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {23}

[10:22] He it is Who Makes you travel by the land and the sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice due to it, a violent wind overtakes them and the waves surge in on them from all sides, and they think that they are being overwhelmed, they supplicate to Allah, being sincere to Him in obedience: If You were to Rescue us from this, we would become of the grateful ones [10:23] But when He Rescues them, so they are unjustly rebellious in the earth. O you people! But rather, your rebellion is against your own selves – a provision of the life of the world - then to Us shall be your return, so We will Inform you of what you had been doing

العياشي: عن منصور بن يونس، عن أبي عبد الله (عليه السلام): «ثلاث يرجعن على صاحبهن: النكث، و البغي، و المكر، قال الله: يا أَيُّهَا النَّاسُ إِنَّما بَغْيُكُمْ عَلى أَنْفُسِكُمْ».

[1887] كمال الدين و تمام النعمة: 17.
[1888] كمال الدين و تمام النعمة: 645/ 4.

Al Ayyashi, from Mansour Bin Yunus,

(It has been narrated) from Abu Abdullah[asws] having said: 'Three shall return to their perpetrators – the breaking (of the allegiance), and the rebellion, and the plots. Allah[azwj] Says ***[10:23] But rather, your rebellion is against your own selves***'.[1889]

قال: و قال أمير المؤمنين (عليه السلام) في كتابه الذي كتبه إلى شيعته يذكر فيه خروج عائشة إلى البصرة، و عظم خطأ طلحة و الزبير فقال: «و أي خطيئة أعظم مما أتيا! أخرجا زوج رسول الله (صلى الله عليه و آله) من بيتها، و كشفا عنها حجابا ستره الله عليها و صانا حلائلهما في بيوتهما! ما أنصفا لا لله و لا لرسوله من أنفسهما.

(Ali Bin Ibrahim) said,

'And Amir-ul-Momineen[asws] said in his[asws] letter which he[asws] wrote to the Shias, mentioning in it the coming out of Ayesha to Al-Basra and the major error of Talha and Al-Zubayr, so he[asws] said: 'And which error is greater than what these two have come with? They have brought out the wife of Rasool-Allah[saww] from her house, and uncovered from her a veil which Allah[azwj] had Veiled upon her, and kept their own wives in their own houses!' They have not done justice to Allah[azwj] and His[azwj] Rasool[saww]'.

ثلاث خصال مرجعها على الناس في كتاب الله: البغي، و المكر، و النكث، قال الله: يا أَيُّهَا النَّاسُ إِنَّما بَغْيُكُمْ عَلى أَنْفُسِكُمْ ، و قال: فَمَنْ نَكَثَ فَإِنَّما يَنْكُثُ عَلى نَفْسِهِ، و قال: وَ لا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ، و قد بغيا علينا، و نكثا بيعتي، و مكرا بي».

There are three qualities being referenced upon the people in the Book of Allah[azwj] – The rebellion, and the plotting, and the breaking (of the allegiance). Allah[azwj] Said ***[10:23] O you people! Your rebellion is against your own souls***, and Said ***[48:10] Therefore whoever breaks (the Covenant), he breaks it only against his own soul***, and Said ***[35:43] and the evil plans shall not beset any except the planners of it***, and <u>they have rebelled against us[asws], and broke their allegiance with me[asws], and plotted against me[asws]</u>'.[1890]

VERSE 24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ {24}

[10:24] But rather, an example of the life of the world is like water which We Send down from the sky, so by its mingling grows the herbage of the earth of which men and cattle eat, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our Command comes to it, by night or by day, so We Render it as mowed down; as though it had not been in existence yesterday; thus do We Clarify the Signs for a people who reflect

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ ذَكَرَ هَذِهِ الْخُطْبَةَ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) يَوْمَ الْجُمُعَةِ الْحَمْدُ لِلَّهِ أَهْلِ الْحَمْدِ وَ وَلِيِّهِ وَ مُنْتَهَى الْحَمْدِ وَ مَحَلِّهِ الْبَدِيءِ الْبَدِيعِ الْأَجَلِّ

[1889] تفسير العيّاشي 2: 121/ 13
[1890] تفسير القمّي 2: 210.

الْأَعْظَمِ الْأَعَزِّ الْأَكْرَمِ الْمُتَوَحِّدِ بِالْكِبْرِيَاءِ وَ الْمُتَفَرِّدِ بِالْآلَاءِ الْقَاهِرِ بِعِزِّهِ وَ الْمُسَلِّطِ بِقَهْرِهِ الْمُمْتَنِعِ بِقُوَّتِهِ الْمُهَيْمِنِ بِقُدْرَتِهِ وَ الْمُتَعَالِي فَوْقَ كُلِّ شَيْءٍ بِجَبَرُوتِهِ الْمَحْمُودِ بِامْتِنَانِهِ وَ بِإِحْسَانِهِ الْمُتَفَضِّلِ بِعَطَائِهِ وَ جَزِيلِ فَوَائِدِهِ الْمُوَسِّعِ بِرِزْقِهِ الْمُسْبِغِ بِنِعَمِهِ نَحْمَدُهُ عَلَى آلَائِهِ وَ تَظَاهُرِ نَعْمَائِهِ حَمْداً يَزِنُ عَظَمَةَ جَلَالِهِ وَ يَمْلَأُ قَدْرَ آلَائِهِ وَ كِبْرِيَائِهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الَّذِي كَانَ فِي أَوَّلِيَّتِهِ مُتَقَادِماً وَ فِي دَيْمُومِيَّتِهِ مُتَسَيْطِراً خَضَعَ الْخَلَائِقُ لِوَحْدَانِيَّتِهِ وَ رُبُوبِيَّتِهِ وَ قَدِيمِ أَزَلِيَّتِهِ وَ دَانُوا لِدَوَامِ أَبَدِيَّتِهِ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-No'man, who has narrated the following:

Abu Abdullah[asws] mentioned this sermon of Amir-ul-Momineen[asws] on the day of Friday : - 'All Praise is for Allah[azwj] Who[azwj] is Deserving of all Praise and is the Guardian of it, and all Praise ends to Him[azwj] in its rightful place, the Initiator, and Inventor, the Majestic, the Magnificent, the Mighty, the Benevolent, the only One for the Greatness, and the Unique One for the Highness, the Omnipotent with Esteem, and the Overcomer by His[azwj] Omnipotence, the Preventer by His[azwj] Force, the Dominant by His[azwj] Power, Higher than everything by His[azwj] Compulsiveness, the Praised One by His[azwj] Gratitude and by His[azwj] Favours, the Provider by His[azwj] Gifts, and excessive Benefits, the Expansive in His[azwj] Sustenance, the Bestower by His[azwj] Bounties. We Praise Him[azwj] for His[azwj] Bounties and apparent Blessings, with a Praise weighed by His[azwj] Greatness and His[azwj] Majesty, and filled by His[azwj] Blessings and Greatness. And I[asws] testify that there is no god except for Allah[azwj], One with no associates to Him[azwj], Who[azwj] was in His[azwj] Existence as Foremost and in His[azwj] Everlasting. Veiled from the creatures was His[azwj] Oneness, and His[azwj] Lordship, and His[azwj] being Eternal, and they were submitted to the continuance of time.

وَ أَشْهَدُ أَنَّ مُحَمَّداً (صلى الله عليه وآله) عَبْدُهُ وَ رَسُولُهُ وَ خِيَرَتُهُ مِنْ خَلْقِهِ اخْتَارَهُ بِعِلْمِهِ وَ اصْطَفَاهُ لِوَحْيِهِ وَ ائْتَمَنَهُ عَلَى سِرِّهِ وَ ارْتَضَاهُ لِخَلْقِهِ وَ انْتَدَبَهُ لِعَظِيمِ أَمْرِهِ وَ لِضِيَاءِ مَعَالِمِ دِينِهِ وَ مَنَاهِجِ سَبِيلِهِ وَ مِفْتَاحِ وَحْيِهِ وَ سَبَباً لِبَابِ رَحْمَتِهِ ابْتَعَثَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَ هَدْأَةٍ مِنَ الْعِلْمِ وَ اخْتِلَافٍ مِنَ الْمِلَلِ وَ ضَلَالٍ عَنِ الْحَقِّ وَ جَهَالَةٍ بِالرَّبِّ وَ كُفْرٍ بِالْبَعْثِ وَ الْوَعْدِ أَرْسَلَهُ إِلَى النَّاسِ أَجْمَعِينَ رَحْمَةً لِلْعَالَمِينَ بِكِتَابٍ كَرِيمٍ قَدْ فَضَّلَهُ وَ فَصَّلَهُ وَ بَيَّنَهُ وَ أَوْضَحَهُ وَ أَعَزَّهُ وَ حَفِظَهُ مِنْ أَنْ يَأْتِيَهُ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ

And I[asws] testify that Muhammad[saww] is His[azwj] servant, and His[azwj] Messenger[saww], and His[azwj] elite from His[azwj] creatures having Chosen him[saww] with His[azwj] Knowledge and Selected him[saww] for His[azwj] Revelation, and Relied upon him[saww] for His[azwj] Secret, and was Pleased with him[saww] for His[azwj] creatures, Assigned him[saww] for His[azwj] Great Command as a beacon for the Principles of His[azwj] Religion and a Program for His[azwj] Way, and an Opener for His[azwj] Revelation, as a Reason for the Door of His[azwj] Mercy. He[azwj] Sent him[saww] during a gap from the Messengers[as], and Guides from the Knowledge, and during fatigue from the differing and straying from the truth, and ignorance about the Lord[azwj], and denial of the Resurrection, and the Promise that He[azwj] Sent him[saww] to all the people as a Mercy to the Worlds by the Honourable Book which He[azwj] had Excelled it, and Detailed it, and Explained it, and Clarified it, and Strengthened it, and Preserved it from it being approached by the falsehood from its front and from its back.

تَنْزِيلٍ مِنْ حَكِيمٍ حَمِيدٍ ضَرَبَ لِلنَّاسِ فِيهِ الْأَمْثَالَ وَ صَرَّفَ فِيهِ الْآيَاتِ لَعَلَّهُمْ يَعْقِلُونَ أَحَلَّ فِيهِ الْحَلَالَ وَ حَرَّمَ فِيهِ الْحَرَامَ وَ شَرَعَ فِيهِ الدِّينَ لِعِبَادِهِ عُذْراً وَ نُذْراً لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَ يَكُونَ بَلَاغاً لِقَوْمٍ عَابِدِينَ فَبَلَّغَ رِسَالَتَهُ وَ جَاهَدَ فِي سَبِيلِهِ وَ عَبَدَهُ حَتَّى أَتَاهُ الْيَقِينُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً كَثِيراً

A Revelation from the Most Wise and Praised One[azwj]. In it He[azwj] struck examples, and Gave therein Signs for the ones who have intellect. He[azwj] Permitted therein the Permissibles and Prohibited therein the Prohibitions, and Legalised therein the Religion for His[azwj] servants, Giving Excuses and Warnings so that they would become a Proof for the people to Allah[azwj] after the Messengers[as] and become a Preaching for a worshipping people. So he[saww] preached His[azwj] Message, and strived in His[azwj] Way, and worshipped Him[azwj] they were convinced. May Greetings of Allah[azwj] be upon him[saww] and his[saww] Progeny[asws], and submission to him[saww] be a lot of Peace.

أُوصِيكُمْ عِبَادَ اللَّهِ وَ أُوصِي نَفْسِي بِتَقْوَى اللَّهِ الَّذِي ابْتَدَأَ الْأُمُورَ بِعِلْمِهِ وَ إِلَيْهِ يَصِيرُ غَداً مِيعَادُهَا وَ بِيَدِهِ فَنَاؤُهَا وَ فَنَاؤُكُمْ وَ تَصَرُّمُ أَيَّامِكُمْ وَ فَنَاءُ آجَالِكُمْ وَ انْقِطَاعُ مُدَّتِكُمْ فَكَأَنْ قَدْ زَالَتْ عَنْ قَلِيلٍ عَنَّا وَ عَنْكُمْ كَمَا زَالَتْ عَمَّنْ كَانَ قَبْلَكُمْ

I[asws] advise you, O servants of Allah[azwj] to fear Allah[azwj] Who Began the affairs by His[azwj] Knowledge and to Him[azwj] is their journey tomorrow for its end. And in His[azwj] Hand is their extinction, and your extinction, and the expiration for your days, and the extermination of your allocated terms, and the cutting off of your terms. So, very shortly it would pass by you all just as it had left the ones who were before you all.

فَاجْعَلُوا عِبَادَ اللَّهِ اجْتِهَادَكُمْ فِي هَذِهِ الدُّنْيَا التَّزَوُّدَ مِنْ يَوْمِهَا الْقَصِيرِ لِيَوْمِ الْآخِرَةِ الطَّوِيلِ فَإِنَّهَا دَارُ عَمَلٍ وَ الْآخِرَةَ دَارُ الْقَرَارِ وَ الْجَزَاءِ فَتَجَافَوْا عَنْهَا فَإِنَّ الْمُغْتَرَّ مَنِ اغْتَرَّ بِهَا لَنْ تَعْدُوَ الدُّنْيَا إِذَا تَنَاهَتْ إِلَيْهَا أُمْنِيَّةُ أَهْلِ الرَّغْبَةِ فِيهَا الْمُحِبِّينَ لَهَا الْمُطْمَئِنِّينَ إِلَيْهَا الْمَفْتُونِينَ بِهَا أَنْ تَكُونَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ كَماءٍ أَنْزَلْناهُ مِنَ السَّماءِ فَاخْتَلَطَ بِهِ نَباتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ الْأَنْعامُ الْآيَةَ

Servants of Allah[azwj]! Make your striving in this world to provide from these short-lived days for the days of the Hereafter which are prolonged, for this is the house for the deeds and the Hereafter is the house for dwelling in, and the Recompense. So abandon it (the world), for deceived is the one who is deceived by its deception. Do not rely upon the world by attaching your hopes and become the ones who love it, the ones who covet it, the ones who are fascinated by it just like what Allah[azwj] Mighty and Majestic has Said: ***[10:24] But rather, an example of the life of the world is like water which We Send down from the sky, so by its mingling grows the herbage of the earth of which men and cattle eat, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our Command comes to it, by night or by day, so We Render it as mowed down; as though it had not been in existence yesterday; thus do We Clarify the Signs for a people who reflect***'.[1891]

VERSE 25

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {25}

[10:25] And Allah Invites to the House of Al-Salaam and Guides whomsoever He so Desires to the Straight Path

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق، قال: حدثنا سعد بن عبد الله، قال: حدثنا العباس ا بن سعد الأزرق- و كان من العامة- قال: حدثنا عبد الرحمن بن صالح، قال: حدثنا شريك بن عبد الله، عن العلاء ا بن عبد الكريم، قال: سمعت أبا

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جعفر (عليه السلام) يقول في قول الله عز و جل: وَ اللَّهُ يَدْعُوا إِلى دارِ السَّلامِ، فقال: «إن السلام، هو الله عز و جل، و داره التي خلقها لأوليائه الجنة».

Ibn Babuwayh said, 'Ali Bin Abdullah Al Waraq narrated to us, from Sa'ad Bin Abdullah, from Al Abbas Ibn Saeed Al Azraq – and he was from the General Muslims, from Abdul Rahman Bin Salih, from Shareek Bin Abdullah, from Al A'ala Ibn Abdul Kareem who said,

'I heard Abu Ja'far[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic ***[10:25] And Allah Invites to the House of Al-Salaam***, so he[asws] said: 'Al-Salaam – is Him[azwj] (who) is Allah[azwj] Mighty and Majestic, And His[azwj] House is the one which He[azwj] Created for His[azwj] Friends – the Paradise'.[1892]

ابن شهر آشوب: عن علي بن عبد الله بن عباس، عن أبيه، و زيد بن علي بن الحسين (عليهم السلام)، في قوله تعالى: وَ اللَّهُ يَدْعُوا إِلى دارِ السَّلامِ: «يعني به الجنة يَهْدِي مَنْ يَشاءُ إِلى صِراطٍ مُسْتَقِيمٍ يعني به ولاية علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Ali Bin Abdullah Bin Abbas,

(It has been narrated) from his father, and Zayd son of Ali[asws] Bin Al-Husayn[asws], regarding the Words of the High ***[10:25] And Allah Invites to the House of Al-Salaam***: 'It means by it the Paradise ***and Guides whomsoever He so Desires to the Straight Path*** Meaning by it the Wilayah of Ali[asws] Bin Abu Talib[asws]'.[1893]

VERSES 26

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {26}

[10:26] For those who do good is good and more; neither darkness nor disgrace shall cover their faces; these are the dwellers of the Paradise; in it they shall abide eternally

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لِلَّذِينَ أَحْسَنُوا الْحُسْنى وَ زِيادَةٌ: «فأما الحسنى فهي الجنة، و أما الزيادة فالدنيا، ما أعطاهم الله فيها لم يحاسبهم به في الآخرة، و يجمع الله لهم ثواب الدنيا و الآخرة، و يثيبهم بأحسن أعمالهم في الدنيا و الآخرة، يقول الله: وَ لا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَ لا ذِلَّةٌ أُولئِكَ أَصْحابُ الْجَنَّةِ هُمْ فِيها خالِدُونَ».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[10:26] For those who do good is good and more***: 'So as for the good, so it is the Paradise, and as for the more, so it is the world, what Allah[azwj] would Give them in it and would not Reckon them with, in the Hereafter. And Allah[azwj] would Gather for them the Rewards of the world and the Hereafter, and Reward them for the good deeds of their in the world and the Hereafter. Allah[azwj] is Saying ***neither darkness nor disgrace shall cover their faces; these are the dwellers of the Paradise; in it they shall abide eternally***'.[1894]

[1892] معاني الأخبار: 176/ 2.
[1893] المناقب 3: 74، شواهد التنزيل 1: 263/ 358
[1894] تفسير القمّي 1: 311.

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن أبي جميلة و منصور بن يونس، عن محمد بن مروان، عن أبي عبد الله (عليه السلام)، قال: «ما من عين إلا و هي باكية يوم القيامة، إلا عينا بكت من خوف الله، و ما اغرورقت عين بمائها من خشية الله عز و جل إلا حرم الله عز و جل سائر جسدها على النار، و لا فاضت على خده فرهق ذلك الوجه قتر و لا ذلة، و ما من شيء إلا و له كيل أو وزن إلا الدمعة، فإن الله عز و جل يطفئ باليسير منها البحار من النار، فلو أن عبدا بكى في أمة لرحم الله عز و جل تلك الامة ببكاء ذلك العبد».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ibn Fazal, from Abu Jameela and Mansour Bin Yunus, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah[asws] having said: 'There would be none from the eyes except that it would be crying on the Day of Judgement, except for the eye which cried from Fear of Allah[azwj], and an eye would not be filled from its water (tears) due to fear of Allah[azwj] Mighty and Majestic except that Allah[azwj] Mighty and Majestic would Forbid its body upon the Fire, and would not Let there be upon the cheeks of that face darkness or disgrace. And there is none from the things except that for it is a measurement or a weight except for the tears, for Allah[azwj] Mighty and Majestic would Extinguish by the smallest of it, oceans of Fire. So if a servant were to weep for the community, Allah[azwj] Mighty and Majestic would be Merciful upon that community due to the weeping of that servant'.[1895]

VERSE 27

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {27}

[10:27] And (as for) those who have earned evil, the Recompense of an evil is the like of it, and abasement shall come upon them - they shall have none to protect them from Allah - as if their faces had been covered with slices of the dense darkness of the night; these are the inmates of the Fire; in it they shall abide eternally

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ الَّذِينَ كَسَبُوا السَّيِّئاتِ جَزاءُ سَيِّئَةٍ بِمِثْلِها وَ تَرْهَقُهُمْ ذِلَّةٌ ما لَهُمْ مِنَ اللَّهِ مِنْ عاصِمٍ. قال: «هؤلاء أهل البدع و الشبهات و الشهوات يسود الله وجوههم، ثم يلقونه، يقول الله: كَأَنَّما أُغْشِيَتْ وُجُوهُهُمْ قِطَعاً مِنَ اللَّيْلِ مُظْلِماً يسود الله وجوههم يوم القيامة، و يلبسهم الذلة و الصغار، يقول الله: أُولئِكَ أَصْحابُ النَّارِ هُمْ فِيها خالِدُونَ».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[10:27] And (as for) those who have earned evil, the Recompense of an evil is the like of it, and abasement shall come upon them - they shall have none to protect them from Allah***, he[asws] said: 'They are the people of the innovation, and the doubts, and the lustful desires, Allah[azwj] would Darken their faces, then dump them. Allah[azwj] is Saying ***as if their faces had been covered with slices of the dense darkness of the night*** Allah[azwj] would Darken their faces on the Day of Judgement, and Clothe them with disgrace and the belittlement. Allah[azwj] is Saying ***these are the inmates of the Fire; in it they shall abide eternally***'.[1896]

[1895] الكافي 2: 349/ 2.
[1896] تفسير القمّي 1: 311

Yahya Al-halby, from Al-Musna, from Abu Baseer, who has said:

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***[10:27] as if their faces had been covered with slices of the dense darkness of the night***, he[asws] said: 'But, have you seen the house when it is the night, so it would be darker inside than the outside of it. So, like that, their darkness would be increased'.[1897]

VERSES 28 - 35

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَاؤُهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ {28} فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ {29} هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {30}

[10:28] And on the Day when We will Gather them all together, then We will Say to those who associated: In your places, you and your associates! Then We shall Widen (the distance) between them and their associates would say: It was not us that you were worshipping [10:29] Therefore Allah is sufficient as a Witness between us and you that we were quite unaware of your worshipping (us) [10:30] That is where every soul shall become acquainted with what it sent before, and they shall be brought back to Allah, their true Master, and it shall escape from them that which they were forging

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ {31} فَذَٰلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۖ فَأَنَّىٰ تُصْرَفُونَ {32} كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ {33}

[10:31] Say: Who Gives you sustenance from the sky and the earth? Or Who Controls the hearing and the visions? And Who Brings forth the living from the dead, and Brings forth the dead from the living? And Who Regulates the affairs? So they will be saying: Allah. Say then: Will you not then fear? [10:32] So that is Allah, your True Lord; and what is there after the Truth except for the error; how are you then turned back? [10:33] Thus does the Word of your Lord prove to be True against those who transgress that they are not believing

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ {34} قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۗ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ {35}

[10:34] Say: Is there any one among your associates who can begin the creation and then repeat it? Say: Allah Begins the creation then He Repeats it; how are you then deluded? [10:35] Say: Is there any of your associates who guides to the Truth? Say: Allah Guides to the Truth. Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ وَ الْحَجَّالِ جَمِيعاً عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ الْجَرِيرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) يُوَبِّخُونَّا وَ يُكَذِّبُونَّا أَنَّا نَقُولُ إِنَّ صَيْحَتَيْنِ تَكُونَانِ يَقُولُونَ مِنْ أَيْنَ تُعْرَفُ الْمُحِقَّةُ مِنَ

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الْمُبْطِلَةِ إِذَا كَانَتَا قَالَ فَمَا ذَا تَرُدُّونَ عَلَيْهِمْ قُلْتُ مَا نَرُدُّ عَلَيْهِمْ شَيْئاً قَالَ قُولُوا يُصَدِّقُ بِهَا إِذَا كَانَ مَنْ يُؤْمِنُ بِهَا مِنْ قَبْلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ibn Fazzaal and Al-Hajjaal, from Sa'albat, from Abdul Rahmaan Bin Muslama Al-Jariry who said:

I said to Abu Abdullah[asws]: 'They (people) reproach us (Shias) and belie us that we are saying that the two 'announcements' which are to occur. They are saying, 'How would we differentiate between the true one from the false one, if we were to be there?' He[asws] said: 'So what do you respond to them with?' I said, 'We do not respond to them with anything'. He[asws] said: 'Say to them, 'Those who believed in it from before (have faith) would recognise it. Allah[azwj] Mighty and Majestic Says: ***[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?***'[1898]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن عمرو بن عثمان، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «لقد قضى أمير المؤمنين (صلوات الله عليه) بقضية، ما قضى بها أحد كان قبله، و كانت أول قضية قضى بها بعد رسول الله (صلى الله عليه و آله)، و ذلك أنه لما قبض رسول الله (صلى الله عليه و آله) و أفضى الأمر إلى أبي بكر أتي برجل قد شرب الخمر، فقال له أبو بكر: أشربت الخمر؟ فقال الرجل: نعم. فقال: و لم شربتها و هي محرمة؟ فقال: إني لما أسلمت و منزلي بين ظهراني قوم يشربون الخمر و يستحلونها، و لو أعلم أنها حرام اجتنبتها».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usmaan, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] had judged with a judgement which one before him[asws] had judged. And the first judgement which he[asws] judged after Rasool-Allah[saww] was that when Rasool-Allah[saww] passed away, and the command went to Abu Bakr, they brought a man who had drunk the intoxicant. So Abu Bakr said to him, 'You have drunk the intoxicant?' So the man said, 'Yes'. So he said, 'And why did you drink it and it is Forbidden?' So he said, 'When I embraced Islam my people were drinking the intoxicant and had permitted it for themselves, and had I known that it was Forbidden, I would have stayed away from it'.

قال: «فالتفت أبو بكر إلى عمر، فقال: ما تقول- يا أبا حفص- في أمر هذا الرجل؟ فقال: معضلة و أبو الحسن لها. فقال أبو بكر: يا غلام، ادع لنا عليا. فقال عمر: بل يؤتى الحكم في منزله. فأتوه و معهم سلمان الفارسي، فأخبروه بقضية الرجل، فاقتص عليه قصته، فقال علي (عليه السلام) لأبي بكر: ابعث معه من يدور به على مجالس المهاجرين و الأنصار، فمن كان تلا عليه آية التحريم فليشهد عليه، فإن لم يكن تلي عليه آية التحريم فلا شيء عليه.

He[asws] said: 'So Abu Bakr turned towards Umar, so he said, 'What are you saying – O Abu Hafsa – regarding the matter of this man?' So he said, 'It is a dilemma, and Abu Al Hassan[asws] is the one for it (to resolve the matter)'. So Abu Bakr said, 'O boy! Call Ali[asws] for us!' So Umar said, 'But, (we should go) to his[asws] home for the judgement'. So they came, and with him[asws] was Salman Al-Farsi[as]. So they informed him[asws] with the story of the man, so Ali[asws] said to Abu Bakr: 'Send someone with him who can go around to the gatherings of the Emigrants and the Helpers. So if there was on who had recited the Verse of the Prohibition to him, let him testify for it.

[1898] Al Kafi – H 14700

But, if there is no one who had recited to him the (Verse of the) Prohibition, then there is nothing against him'.

ففعل أبو بكر بالرجل ما قال علي (عليه السلام)، فلم يشهد عليه أحد، فخلى سبيله. فقال سلمان لعلي (عليه السلام): لقد أرشدتهم؟ فقال علي (عليه السلام): إنما أردت أن أجدد تأكيد هذه الآية في و فيهم أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ».

So Abu Bakr did with the man what Ali[asws] had said. There was no one who testified against him, so they let him go on his way. So Salman[as] said to Ali, 'You[asws] have guided them?' So Ali[asws] said: '<u>But rather, I[asws] wanted that this Verse be confirmed with regards to me[asws] and them</u> ***[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?***'[1899]

و عنه: عن أبي محمد القاسم بن العلاء (رحمه الله)، بإسناده عن عبد العزيز بن مسلم، عن الرضا (عليه السلام)- في حديث- قال فيه: «إن الأنبياء و الأئمة (صلوات الله عليهم) يوفقهم الله و يؤتيهم من مخزون علمه و حكمه ما لا يؤتيه غيرهم، فيكون علمهم فوق علم أهل زمانهم في قوله تعالى: أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ».

And from him (Yaqoub Al Kulayni), from Abu Muhammad Al Qasim Bin Al A'ala, by his chain from Abdul Aziz Bin Muslim,

(It has been narrated) from Al-Reza[asws] – in a Hadeeth – in which he[asws] said: 'The Prophets[as] and the Imams[asws], Allah[azwj] Guides them[asws] and Gives them[asws] from the Treasures of His[azwj] Knowledge, and His[azwj] Wisdom which He[azwj] did not Give to others. Thus, their[asws] Knowledge came to be higher than the knowledge of the people of their era – regarding the Words of the High ***[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?***'[1900]

العياشي: عن عمرو بن أبي القاسم، قال: سمعت أبا عبد الله (عليه السلام) و ذكر أصحاب النبي (صلى الله عليه و آله)، ثم قرأ: أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ إلى قوله: تَحْكُمُونَ فقلنا: من هو أصلحك الله؟ فقال: «بلغنا أن ذلك علي (عليه السلام)».

Al Ayyashi, from Amro Bin Abu Al Qasim who said,

'I heard Abu Abdullah[asws] and he[asws] mentioned the companions of the Prophet[saww], then recited ***[10:35] Is He then Who Guides to the Truth more worthy to be followed*** up to His[azwj] Words ***how are you judging?***' So we said, 'May Allah[azwj] Keep you[asws] well! Who is he? 'So he[asws] said: 'It has reached us[asws], <u>that is Ali[asws]</u>'.[1901]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ فأما مَنْ يَهْدِي إِلَى الْحَقِّ فهم محمد (صلى الله عليه و آله) و آل محمد (عليهم السلام) من بعده، و أما من لا يَهِدِّي إِلَّا أَنْ يُهْدى فهو من خالف- من قريش و غيرهم- أهل بيته من بعده».

[1899] الكافي 7: 249/ 4.
[1900] الكافي 1: 157/ 1، معاني الأخبار: 100
[1901] تفسير العيّاشي 2: 122/ 18.

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?*** So as for the ones who Guides to the Truth, so they[asws] are Muhammad[saww] and the Progeny[asws] of Muhammad[saww] from after him[saww]. And as for the one who does not find Guidance unless he himself is guided, so he is the one from the opposition – from Qureysh and others – and his family from after him'.[1902]

وقوله صلى الله عليه وآله: (إني تركت فيكم أمرين لن تضلوا ما تمسكتم بهما كتاب الله وعترتي لا تتقدموهم ولا تتخلفوا عنهم ولا تعلموهم فإنهم أعلم منكم)، فينبغي أن لا يكون الخليفة على الأمة إلا أعلمهم بكتاب الله وسنة نبيه وقد قال الله: (أفمن يهدي إلى الحق أحق أن يتبع أمن لا يهدي إلا أن يهدى فما لكم كيف تحكمون)، وقال: (وزاده بسطة في العلم والجسم)، وقال: أو أثارة من علم إن كنتم صادقين وقال رسول الله صلى الله عليه وآله: (ما ولت أمة قط أمرها رجلا وفيهم أعلم إلا لم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ما تركوا)، فما الولاية غير الإمارة على الأمة؟

(Amir-ul-Momineen[asws]) said: 'And his[saww] words: 'I[saww] am leaving among you two matters, you will never go astray if you attach yourselves to them both, Book of Allah[azwj] and my[saww] Family. Do not be in front of them[asws], and do not oppose them[asws], and do not (try to) teach them[asws] for they[asws] are more knowledgeable than you are'. So it is befitting that none should be the Caliph over the community except for the one who is more knowledgeable than them of the Book of Allah[azwj] and the Sunnah of its Prophet[saww], and Allah[azwj] has Said: ***[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?***'[1903]

VERSES 36 - 46

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ {36} وَمَا كَانَ هَٰذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَٰكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {37} أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {38}

[10:36] And most of them do not follow (anything) but conjecture; surely the conjecture will not avail anything against the Truth; surely Allah is a Knower of what they are doing [10:37] And this Quran was not such as could be forged by those besides Allah, but it is a Verification of that which is in front of it and a detail of the Book, there is no doubt in it, is from the Lord of the Worlds [10:38] Or are they saying: He has forged it? Say: Then bring a Chapter like it and invite whom you can besides Allah, if you are truthful

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {39} وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ {40} وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۖ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ {41}

[10:39] But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them; thus did those

[1902] تفسير القمّي 1: 312
[1903] Kitaab Sulaym Bin Qays Al Hilali – H 11 (Extract)

before them belie (the Truth); then look at what was the end of the unjust [10:40] And among them is he who believes in it, and among them is he who does not believe in it, and your Lord is most Knowing of the mischief-makers [10:41] And if they call you a liar, so say: My deeds are for me and your deeds are for you; you are clear of what I do and I am clear of what you are doing

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ {42} وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ۚ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ {43} إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَٰكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ {44}

[10:42] And among them are those who listen to you intently, but can you make the deaf to hear although they will not understand? [10:43] And among them are those who look at you, but can you show the way to the blind though they will not see? [10:44] Surely, Allah does not do any injustice to the people, but the people are unjust to themselves

وَيَوْمَ يَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ {45} وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ {46}

[10:45] And on the Day when He will Gather them as though they had not stayed but an hour of the day, they will be recognising each other. They would lose, the ones who called the meeting with Allah to be a lie, and they are not followers of the right direction [10:46] And if We were to Show you part of what We Threaten them with, or cause you to die, yet to Us is their return, then Allah is the Bearer of Witness to what they had been doing

حدثنا الهيثم النهدي عن محمد بن عمر بن يزيد عن يونس عن ابى يعقوب بن اسحق بن عبد الله عن ابى عبد الله عليه السلام قال ان الله تبارك وتعالى حصر عباده بايتين من كتابه الا يقولوا حتى يعلموا ولا يردوا ما لم يعلموا ان الله تبارك وتعالى يقول لم يؤخذ عليهم ميثاق الكتاب الا يقولوا على الله الا الحق وقال بل كذبوا لما لم يحيطوا بعلمه ولما يأتهم تأويله.

It has been narrated to us by Al-Haysam Al-Nahdy, from Muhammad Bin Umar Bin Yazeed, from Yunus, from Abu Yaqoub Bin Is'haq Bin Abdullah, who has narrated:

Abu Abdullah[asws] having said that: 'Allah[azwj] Blessed and High, Restricted His[azwj] servant by two Verses from His[azwj] Book so that they would say only that which they know, and don't respond to what they do not know. Allah[azwj] Blessed and High Said "***[7:169] Was not the Covenant of the Book Taken from them, that they would not ascribe to Allah anything but the Truth?***" and Said ***[10:39] But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them***'.[1904]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مِنْهُمْ مَنْ لا يُؤْمِنُ بِهِ «فهم أعداء محمد و آل محمد من بعده وَ رَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ الفساد: المعصية لله و لرسوله».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[10:40] and among them is he who does not believe in it***: 'They are the enemies of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] from after him[saww] ***and your***

[1904] Basaair Al Darajaat – P 10 Ch 22 H 3

Lord is most Knowing of the mischief-makers – the mischief, it is the disobedience to Allah[azwj] and His[azwj] Rasool[saww]'.[1905]

سعد بن عبد الله في (بصائر الدرجات): عن أحمد بن محمد بن عيسى و محمد بن الحسين بن أبي الخطاب، عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان، عن زرارة، قال: سألت أبا عبد الله (عليه السلام) عن هذه الأمور العظام من الرجعة و أشباهها. فقال: «إن هذا الذي تسألون عنه لم يجئ أوانه، و قد قال الله عز و جل: بَلْ كَذَّبُوا بِما لَمْ يُحِيطُوا بِعِلْمِهِ وَ لَمَّا يَأْتِهِمْ تَأْوِيلُهُ».

Sa'ad Bin Abdullah in Basaair Al Darajaat, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usmaan, from Zarara who said,

'I asked Abu Abdullah[asws] about these matters of the (decaying) bones from the Return (الرجعة), and similar to these, so he[asws] said: 'This which you are asking about, it is too early for its coming, and Allah[azwj] Mighty and Majestic has Said ***[10:39] But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them***'.[1906]

VERSES 47

وَلِكُلِّ أُمَّةٍ رَسُولٌ ۖ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ {47}

[10:47] And every community had a Rasool; so when their Rasool comes (on the Day of Judgement), the matter would be Decided between them with equity and they shall not be dealt with unjustly

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن تفسير هذه الآية: لِكُلِّ أُمَّةٍ رَسُولٌ فَإِذا جاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَ هُمْ لا يُظْلَمُونَ، قال: «تفسيرها بالباطن: أن لكل قرن من هذه الامة رسولاً من آل محمد يخرج إلى القرن الذي هو إليهم رسول، و هم الأولياء، و هم الرسل».

Al-Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the interpretation of this Verse ***[10:47] And every community had a Rasool; so when their Rasool comes (on the Day of Judgement), the matter would be Decided between them with equity and they shall not be dealt with unjustly***, he[asws] said: 'Its <u>esoteric interpretation</u> is that, for every generation from this community is a Rasool[asws] from the Progeny[asws] of Muhammad[saww], coming out to the generation to which he[asws] is Rasool[asws] for, and they[asws] are the Guardians[asws], and they [asws] are the Rasools[asws]'.

و أما قوله: فَإِذا جاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ، قال: «معناه أن الرسل يقضون بالقسط وَ هُمْ لا يُظْلَمُونَ كما قال الله».

And as for His[azwj] Words ***so when their Rasool comes (on the Day of Judgement), the matter would be Decided between them with equity***, he[asws]

[1905] تفسير القمّي 1: 312.
[1906] مختصر بصائر الدرجات: 24.

said: 'Its Meaning is that he[asws] would be judging equitably ***and they shall not be dealt with unjustly*** just as Allah[azwj] Says'.[1907]

VERSES 48 - 54

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {48} قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ {49} قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ {50} أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ۚ آلْآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {51}

[10:48] And they are saying: When will this threat come about, if you are truthful? [10:49] Say: I do not control for myself any harm, or any benefit except what Allah so Desires; every community has a term; when their term comes, so they shall not be able to delay it for an hour, nor can they hasten it [10:50] Say: Tell me if His Punishment comes to you by night or by day, what then is there of it that the guilty would hasten on? [10:51] And when it occurs, would you believe in it? Now! (you believe), and already you wished to have it hastened on

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ {52} وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ {53} وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ {54}

[10:52] Then it shall be Said to those who were unjust: Taste eternal Punishment; Will you be Reckoned with except for what you earned? [10:53] And they are asking you: Is it true? Say: Yes! By my Lord! It is most surely the Truth, and you will not be escaping it [10:54] And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the Punishment and then it shall be Decided between them equitably and they shall not be dealt with unjustly

العياشي: عن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: إِذا جاءَ أَجَلُهُمْ فَلا يَسْتَأْخِرُونَ ساعَةً وَ لا يَسْتَقْدِمُونَ، قال: «هو الذي سمي لملك الموت (عليه السلام) في ليلة القدر».

Al Ayyashi, from Hamran who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[10:49] when their term comes, so they shall not be able to delay it for an hour, nor can they hasten it***. He[asws] said: 'It is that which is named for the Angel of death during the Night of Pre-destination (ليلة القدر)'.[1908]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: قُلْ أَ رَأَيْتُمْ إِنْ أَتاكُمْ عَذابُهُ بَياتاً: «يعني ليلا أو نهارا ما ذا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ فهذا عذاب ينزل في آخر الزمان على فسقة أهل القبلة و هم يجحدون نزول العذاب عليهم».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

[1907] تفسير العيّاشي 2: 123/ 23
[1908] تفسير العيّاشي 2: 123/ 24.

(It has been narrated) from Abu Ja'far[asws], regarding the Words of the High ***[10:50] Say: Tell me if His Punishment comes to you by night*** Meaning night or day ***what then is there of it that the guilty would hasten on***. So this is the Punishment which would descend at the end of times upon the mischievous ones of the people of the Qiblah (Muslims) and they would be fighting the descent of the Punishment upon them'.[1909]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد الجوهري، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ يَسْتَنْبِئُونَكَ أَ حَقٌّ هُوَ، قال: «ما تقول في علي؟ قُلْ إِي وَ رَبِّي إِنَّهُ لَحَقٌّ وَ ما أَنْتُمْ بِمُعْجِزِينَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from one of our companions,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[10:53] And they are asking you: Is it true?*** He[asws] said: (It means) 'What you are saying regarding Ali[asws]?' ***Say: Yes! By my Lord! It is most surely the Truth, and you will not be escaping it***'.[1910]

العياشي: عن يحيى بن سعيد، عن أبي عبد الله (عليه السلام) عن أبيه، في قول الله: وَ يَسْتَنْبِئُونَكَ أَ حَقٌّ هُوَ، قال: «يستنبئك- يا محمد- أهل مكة عن علي بن أبي طالب (عليه السلام)، إمام هو؟ قُلْ إِي وَ رَبِّي إِنَّهُ لَحَقٌّ».

Al-Ayyashi, from Yahya Bin Saeed,

(It has been narrated) from Abu Abdullah[asws], from his[asws] father[asws], regarding the Words of Allah[azwj] ***[10:53] And they are asking you: Is it true?*** He[asws] said: 'The people of Makkah are asking you[saww] – O Muhammad[saww] – about Ali [asws] Bin Abu Talib[asws], is he[asws] an Imam[asws]? ***Say: Yes! By my Lord! It is most surely the Truth***'.[1911]

ابن شهرآشوب: عن الباقر (عليه السلام)، في قوله: وَ يَسْتَنْبِئُونَكَ أَ حَقٌّ هُوَ، قال: «يسألونك- يا محمد- علي وصيك؟ قل: إي و ربي إنه لوصيي».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir[asws] regarding His[azwj] Words ***[10:53] And they are asking you: Is it true?*** He[asws] said: 'They are asking you[saww] – O Muhammad[saww] – is Ali[asws] your[saww] successor[asws]? ***Say: Yes! By my Lord!*** He[asws] is my[saww] successor[asws]'.[1912]

VERSES 55 - 58

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {55} هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ {56} يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ {57} قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ {58}

[1909] تفسير القمّي 1: 312.
[1910] الكافي 1: 356/ 87.
[1911] تفسير العيّاشي 2: 123/ 25.
[1912] المناقب 3: 61، شواهد التنزيل 1: 267/ 363 و 364.

[10:55] Indeed! Surely Allah's is what is in the skies and the earth; Indeed! Allah's Promise is True, but most of them are not knowing [10:56] He Gives life and Causes death, and to Him you shall be returning [10:57] O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Believers [10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from what which they are amassing

ـ فضل العالم بتأويل القرآن والعالم برحمته ـ

THE PREFERRENCE OF KNOWING THE INTERPRETATION OF THE QURAN AND KNOWING IT BY THEIR[ASWS] MERCY

وقال رسول الله (صلى الله عليه وآله) في قوله تعالى: " يا أيها الناس قد جاءتكم موعظة من ربكم وشفاء لما في الصدور وهدى ورحمة للمؤمنين قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما

And Rasool-Allah[saww] said regarding the Words of the High[azwj] - ***[10:57] O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Believers [10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from what which they are amassing***

قال رسول الله (صلى الله عليه وآله): " فضل الله عزوجل " القرآن والعلم بتأويله " ورحمته " توفيقه لموالاة محمد وآله الطيبين، ومعاداة أعدائهم.

Rasool-Allah[saww] said: 'The Grace of Allah[azwj] Mighty and Majestic – The Quran and the Knowledge with its interpretation; And the Mercy – His[azwj] Inclination for (the Shias) to be in the Wilayah of Muhammad[saww] and the Goodly Progeny[asws] of Muhammad[saww], and being inimical to their[asws] enemies'.

" ثم قال رسول الله (صلى الله عليه وآله): وكيف لا يكون ذلك خيرا مما يجمعون، وهو ثمن الجنة ونعيمها، فانه يكتسب بها رضوان الله تعالى الذي هو أفضل من الجنة ويستحق بها الكون بحضرة محمد وآله الطيبين الذي هو أفضل من الجنة. ـ و ـ إن محمدا وآله الطيبين أشرف زينة في الجنان.

Then Rasool-Allah[saww] said: 'And why should this not be better than all that they are amassing, for by this is earned the Pleasure of Allah[azwj] the High which is better than the Paradise and the whole universes deserves it due to the presence of Muhammad[saww] and his[asws] Goodly Progeny[asws] and that is better than the Paradise. – and - Muhammad[saww] and his[asws] Goodly Progeny[asws] are the most Noble Ornaments in the Gardens.'

ثم قال (صلى الله عليه وآله): يرفع الله بهذا القرآن والعلم بتأويله، وبموالاتنا أهل البيت والتبري من أعدائنا أقواما، فيجعلهم في الخير قادة، تقص آثارهم، وترمق أعمالهم ويقتدى بفعالهم، وترغب الملائكة في خلتهم، وبأجنحتها تمسحهم ، وفي صلواتها ـ تبارك عليهم، و ـ تستغفر لهم ـ حتى ـ كل رطب ويابس ـ يستغفر لهم ـ حتى حيتان البحر وهو امه ـ سباع الطير ـ وسباع البر وأنعامه، والسماء ونجومها.

Then he[saww] said: 'Allah[azwj] has Elevated with this Quran and by its Knowledge of its interpretation, and by our[asws] Wilayah of the People[asws] of the Household and distancing from our enemies, certain people. Allah[azwj] will bring good Guides for them who will copy their[asws] actions and act upon them[asws] and the Angels will desire these

(follower's) friendship and will touch them with their wings and will bless them in their felicitations, and every wet and dry thing will ask for their forgiveness, even the creatures of the sea and land, and even the sky and its stars.'[1913]

العياشي: عن السكوني، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «شكا رجل إلى النبي (صلى الله عليه و آله) وجعا في صدره، فقال: استشف بالقرآن، لأن الله يقول: وَ شِفاءٌ لِما فِي الصُّدُورِ».

Al Ayyashi, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws], from his[asws] father[asws] having said: 'A man complained to the Prophet[saww] of pain in his chest. So he[saww] said: 'Heal yourself by the Quran, because Allah[azwj] is Saying ***[10:57] and a Healing for what is in the chests***'.[1914]

عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)، في قول الله: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذلِكَ فَلْيَفْرَحُوا، قال: «فليفرح شيعتنا هو خير مما أعطي عدونا من الذهب و الفضة».

From Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen[asws] regarding the Words of Allah[azwj] ***[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing***. He[asws] said: 'So our[asws] Shias would be rejoicing. It is better than what our[asws] enemies have been Given from the gold and the silver'.[1915]

4916/ [4]- عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قلت: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ؟ قال: «الإقرار بنبوة محمد (عليه و آله السلام) و الائتمام بأمير المؤمنين (عليه السلام) هو خير مما يجمع هؤلاء في دنياهم».

From Abu Hamza,

(It has been narrated) from Abu Ja'far[asws], said, 'I said, '(What about) ***[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing***?' He[asws] said: 'The acceptance of the Prophet-hood of Muhammad[saww], and the completion of it with Amir-ul-Momineen[asws], it is better from what they are amassing in their world'.[1916]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن محمد بن الفضيل، عن الرضا (عليه السلام)، قال: قلت: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ؟ قال: «بولاية محمد و آل محمد (عليهم السلام) هو خير مما يجمع هؤلاء من دنياهم».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Reza[asws], said, 'I said, '(What about) ***[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing***?' He[asws] said: 'By (being with) the

[1913] Tafseer Imam Hassan Al Askari[asws] – S 2
[1914] تفسير العيّاشي 1: 124/ 27.
[1915] تفسير العيّاشي 2: 124/ 28.
[1916] تفسير العيّاشي 2: 124/ 29.

Wilayah of Muhammad[saww] and the Progeny[asws] of Muhammad[saww], it is better from what they are amassing in their world'.[1917]

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، عن أبيه، عن جده أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، قال: حدثنا سهل بن المرزبان الفارسي، قال: حدثنا محمد بن منصور، عن عبد الله بن جعفر، عن محمد بن الفيض بن المختار، عن أبيه، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده (عليهم السلام)، قال: «خرج رسول (صلى الله عليه و آله) ذات يوم و هو راكب، و خرج علي (عليه السلام) و هو يمشي، فقال له: يا أبا الحسن، إما أن تركب و إما أن تنصرف، فإن الله عز و جل أمرني أن تركب إذا ركبت، و تمشي إذا مشيت، و تجلس إذا جلست، إلا أن يكون حد من حدود الله لا بد لك من القيام و القعود فيه. و ما أكرمني الله بكرامة إلا و قد أكرمك بمثلها، و خصني بالنبوة و الرسالة، و جعلك وليي في ذلك، تقوم في حدوده و في صعب أموره.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy narrated to us, from his father, from his grandfather Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Sahl Bin Al Marzabaan Al Farsy, from Muhammad Bin Mansour, from Abdullah Bin Ja'far, from Muhammad Bin Al Fayz Bin Al Mukhtar, from his father,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali[asws] Al-Baqir[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'One day Rasool-Allah[saww] went out, and he[saww] was riding (upon a mule), and Ali[asws] came out, and he[asws] was walking. So he[saww] said to him[asws]: 'O Abu Al Hassan[asws]! Either you[asws] ride or else you[asws] leave, for Allah[azwj] Mighty and Majestic Commanded me[saww] that you[asws] should ride when I[saww] ride, and you[asws] should walk when I[saww] walk, and you[asws] be seated when I[saww] am seated, except that there comes to be a Limit from the Limits of Allah[azwj] that it is inevitable for you[asws] to stand and be seated with regards to it. And Allah[azwj] has not Honoured me[saww] with an Honour except that He[azwj] had Honoured you[asws] with the like of it, and specialised me[saww] with the Prophet-hood and the Message, and Made you[asws] to be my[asws] successor[asws] with regards to that, to stand in its Limits and in the correctness of its affairs.

و الذي بعث محمدا بالحق نبيا، ما آمن بي من أنكرك، و لا أقر بي من جحدك، و لا آمن بي من كفر بك، و إن فضلك لمن فضلي، و إن فضلي لفضل الله، و هو قول الله عز و جل: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ففضل الله نبوة نبيكم، و رحمته ولاية علي بن أبي طالب فَبِذلِكَ قال: بالنبوة و الولاية فَلْيَفْرَحُوا يعني الشيعة هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ يعني مخالفيهم، من الأهل و المال و الولد في دار الدنيا.

By the One Who[azwj] Sent Muhammad[saww] with the Truth as a Prophet[saww], he has not believed in me[saww], the one who has denied you[asws]; and not accepted me[saww], the one who fought against you[asws]; nor believed in me[saww] the one who rejected you[asws]. And surely, your[asws] Grace is from my[saww] Grace, and my[saww] Grace is Grace of Allah[azwj], and these are the Words of Allah[azwj] Mighty and Majestic ***[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing***. The Grace of Allah[azwj] is the Prophet-hood of your Prophet[saww], and His Mercy is Wilayah of Ali[asws] Bin Abu Talib[asws] ***so it is by that*** – by the Prophet-hood and the Wilayah ***they should be rejoicing*** Meaning the Shias ***it is better from that which they are amassing*** Meaning the opponents, from the family, and the wealth, and the sons in the house of the world'.

[1917] الكافي 1: 350/ 55.

و الله- يا علي- ما خلقت إلا لتعبد ربك، و لتعرف بك معالم الدين، و يصلح بك دارس السبيل، و لقد ضل من ضل عنك، و لن يهتدي إلى الله عز و جل من لم يهتد إليك و إلى ولايتك، و هو قول ربي عز و جل: وَ إِنِّي لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُمَّ اهْتَدى يعني إلى ولايتك.

By Allah[azwj]! O Ali[asws]! Nothing has been Created except for the worship of your[asws] Lord[azwj], and by the recognition of you[asws] as a landmark of the Religion, and the students to correct their ways by you[asws]. And he has strayed, the one who strays away from you[asws], and will never be Guided to Allah[azwj] Mighty and Majestic the one who was not guided to you[asws] and to your[asws] Wilayah. And these are the Words of my[saww] Lord[azwj] Mighty and Majestic ***[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance*** – Meaning, to your[asws] Wilayah.

و لقد أمرني ربي تبارك و تعالى أن أفترض من خلقك ما أفترضه من حقي، و إن حقك لمفروض على من آمن بي، و لولاك لم يعرف حزب الله، و بك يعرف عدو الله، و من لم يلقه بولايتك لم يلقه بشيء، و لقد أنزل الله عز و جل إلي: يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ يعني في ولايتك يا علي وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ و لو لم ابلغ ما أمرت به من ولايتك لحبط عملي، و من لقي الله عز و جل بغير ولايتك فقد حبط عمله، و عد ينجز لي، و ما أقول إلا قول ربي تبارك و تعالى، و إن الذي أقول لمن الله عز و جل أنزله فيك».

And my[saww] Lord[azwj] Blessed and High, has Commanded me[asws] that I[saww] should presume from your[asws] morals what I[saww] have presumed from my[saww] rights, and that your[asws] rights are obligated upon the one who believes in me[saww]. And had it not been for that, the party of Allah[azwj] would not have been recognised. And it is through you[asws] that the enemies of Allah[azwj] are recognised, and the one who does not attach himself to your[asws] Wilayah has attached himself to nothing. And Allah[azwj] Mighty and Majestic has Revealed unto me[saww] ***[5:67] O Messenger! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message***. And if I[saww] were not to deliver what my[saww] Lord[azwj] has Commanded me[saww] with from your[asws] Wilayah, my[saww] deeds would be nullified. And the one who meets Allah[azwj] Mighty and Majestic without having your[asws] Wilayah, so his deeds would (also) be nullified, and leave his Recompense to me[saww]. And I[saww] do not say except for the Words of my[saww] Lord[azwj] Blessed and High. And surely, that which I[saww] say is from Allah[azwj] Mighty and Majestic which He[azwj] has Revealed regarding you[asws]'.[1918]

وروى الشيخ محمد بن يعقوب (ره)، عن أحمد بن محمد، عن (عمر بن) عبد العزيز، عن محمد بن الفضيل، عن الرضا عليه السلام قال: قلت له: قوله تعالى * (قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما يجمعون) * قال: بولاية محمد وآل محمد صلوات الله عليهم [هو خير مما اعطوا: من الذهب والفضة. يعني فليفرحوا شيعتنا] هو خير مما يجمع هؤلاء من دنياهم.

Al Shaykh Muhammad Bin Yaqoub reported, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fazel,

(It has been narrated) from Al-Reza[asws], said, 'I said to him[asws], '(What about) the Words of the High ***[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing***?' He[asws] said: 'It is by the Wilayah of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] upon them. It is better than what they are given from the gold and

[1918] الأمالي: 399/ 13

the silver. It Means, our[asws] Shias are happy, that it is better than what those ones are amassing in their world'.[1919]

وروى محمد بن (مسعود) ، عن الاصبغ بن نباتة، عن أمير المؤمنين عليه السلام في قوله تعالى * (قل بفضل الله وبرحمته فبذلك فليفرحوا) * قال: بذلك فليفرحوا شيعتنا، هو خير مما اعطوا أعداؤنا من الذهب والفضة. يعني: فليفرحوا شيعتنا بولايتهم وحبهم لنا * (هو خير مما يجمعون) * أعداؤهم من متاع الدنيا

It has been reported from Muhammad Bin Masoud, from Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen[asws] regarding the Words of the High ***[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing***. He[asws] said: 'It is due to that, that our[asws] Shias are rejoicing, for it is better than what our[asws] enemies have been given from the gold and the silver. It Means – Our[asws] Shias are rejoicing due to their Wilayah to and their love for us[asws] ***it is better from that which they are amassing*** – their enemies from the enjoyment of the world'.[1920]

الطبرسي، قال: قال أبو جعفر الباقر (عليه السلام): «فضل الله: رسول الله، و رحمته: علي بن أبي طالب (صلوات الله عليه)».

Al Tabarsy said,

'Abu Ja'far Al Baqir[asws] said: '***[10:58] the Grace of Allah*** – Rasool-Allah[saww] ***and His Mercy*** – Ali[asws] Bin Abu Talib[asws]'.[1921]

VERSES 59 - 64

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ {59} وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {60} وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ {61}

[10:59] Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah Allowed you, or are you forging (a lie) against Allah? [10:60] And what will be the thoughts of those who forge lies against Allah on the Day of Resurrection? Most surely Allah is the Lord of Grace to the people, but most of them are not appreciating [10:61] And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are Witnesses over you when you enter into it, and there does not lie concealed from your Lord a minute weight on the earth or in the sky, nor anything less than that nor greater, but it is in a clear Book

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {62} الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {63} لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {64}

[1919] Taweel Al Ayaat – Ch 10 H 7
[1920] Taweel Al Ayaat – Ch 10 H 8
[1921] مجمع البيان 5: 178.

[10:62] Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving [10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah; that is the mighty achievement

المؤمن والكافر والمستضعف

The Believer, and the Infidel, and the weak one

فقلت: أصلحك الله، أيدخل النار المؤمن العارف الداعي؟ قال عليه السلام: لا. قلت: أفيدخل الجنة من لا يعرف إمامه؟ قال عليه السلام: لا، إلا أن يشاء الله. قلت: أيدخل الجنة كافر أو مشرك؟ قال: لا يدخل النار إلا كافر، إلا أن يشاء الله.

I said, 'May Allah[azwj] Keep you[asws] well, will the believer who recognises his caller[asws], enter the Fire?' He[asws] (Amir-ul-Momineen[asws]) said: 'No'. I said, 'Will the one who does not recognise his Imam[asws], enter the Paradise?' He[asws] said: 'No, except if Allah[azwj] so Desires'. I said, 'Will the infidel or the Polytheist enter the Paradise?' He[asws] said, 'None shall enter the Fire except for the infidel, except for what Allah[azwj] so Desires'.

قلت: أصلحك الله، فمن لقي الله مؤمنا عارفا بإمامه مطيعا له، أمن أهل الجنة هو؟ قال: نعم إذا لقي الله وهو مؤمن من الذين قال الله عز وجل: (الذين آمنوا وعملوا الصالحات)، (الذين آمنوا وكانوا يتقون)، (الذين آمنوا ولم يلبسوا إيمانهم بظلم).

I said, 'May Allah[azwj] Keep you[asws] well, the one who meets Allah[azwj] as a Believer, having recognised his Imam[asws] and having been obedient to him[asws], is one of the people of the Paradise?' He[asws] said: 'Yes, if he meets Allah[azwj], and he is a Believer for whom Allah[azwj] has Said ***"[2:82] And (as for) those who believe and do righteous deeds"***, ***"[10:63] Those who believe and guarded"***, ***"[6:82] "It is those who believe and confuse not their beliefs with wrong"***.

قلت: فمن لقي الله منهم على الكبائر؟ قال: هو في مشيته، إن عذبه فبذنبه وإن تجاوز عنه فبرحمته. قلت: فيدخله النار وهو مؤمن؟ قال: نعم بذنبه، لأنه ليس من المؤمنين الذين عنى الله (أنه ولي المؤمنين)، لأن الذين عنى الله (أنه لهم ولي) و(أنه لا خوف عليهم ولا هم يحزنون)، هم المؤمنون (الذين يتقون الله والذين عملوا الصالحات والذين لم يلبسوا إيمانهم بظلم).

I said, 'If one of them meets Allah[azwj] having committed major sins?' He[asws] said: 'He will be at Allah[azwj]'s Desire. If He[azwj] Punishes him, it will be due to his sins, and if He[azwj] Elevates him, it would be due to His[azwj] Mercy'.

I said, 'He will enter the Fire, and he is a Believer?' He[asws] said: 'Yes, due to his sins, because he is not from those Believers about whom Allah[azwj] has Said ***"[3:68] Allah is the Guardian of the believers"***, because Allah[azwj] Means ***"[10:62] Now surely the friends of Allah - they shall have no fear nor shall they grieve"***, they are the Believers ***"[6:82] "It is those who believe and confuse not their beliefs with wrong"***.[1922]

عَنْهُمْ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَهُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيُبَشَّرُ بِهَا فِي دُنْيَاهُ.

From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Abu Jameela, from Jabir, who has narrated the following:

[1922] Tafseer Imam Hassan Al Askari[asws] - H 7 (Extract)

Abu Ja'far[asws] has reported that a man asked the Rasool[saww] Allah[azwj] about the Words of Allah[azwj]: ***[10:64] For them is good news in the life of the world***, he[saww] said: 'This is the good dream which the Believer sees, so he receives good news by it in this world'.[1923]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن علي بن عقبة، عن أبيه، قال: قال لي أبو عبد الله (عليه السلام): «يا عقبة، لا يقبل الله من العباد يوم القيامة إلا هذا الأمر الذي أنتم عليه، و ما بين أحدكم و بين أن يرى ما تقربه عينه إلا أن تبلغ نفسه إلى هذه». ثم أهوى بيده إلى الوريد، ثم اتكأ.

Muhammad Bin Yaqoub, from A number of our companions, from Sahl Bin Ziyad, from Ibn Fazal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah[asws] said to me: 'O Uqba! Allah[azwj] will not Accept (anything) from the servant on the Day of Judgement except this matter (Al-Wilayah) which you are upon, and what is between one of you and between what would delight his eyes except that his soul reaches up to here'. Then he[asws] extended his[asws] hand to the jugular (vein). Then he[asws] reclined.

و كان معي المعلى فغمزني أن أسأله، فقلت: يا بن رسول الله، فإذا بلغت نفسه هذه، أي شيء يرى؟ فقلت له بضع عشرة مرة: أي شيء؟ فقال في كلها: «يرى»، و لا يزيد عليها، ثم جلس في آخرها، فقال: «يا عقبة». فقلت: لبيك و سعديك. فقال: «أبيت إلا أن تعلم؟» فقلت: نعم- يا بن رسول الله- إنما ديني مع دينك، فإذا ذهب ديني كان ذلك، كيف لي بك- يا بن رسول الله- كل ساعة؟ و بكيت، فرق لي، فقال: «يراهما، و الله». فقلت: بأبي و أمي، من هما؟ قال: «ذلك رسول الله (صلى الله عليه و آله)، و علي (عليه السلام)- يا عقبة- لن تموت نفس مؤمنة أبدا حتى تراهما».

And with me was Al-Moala, so he winked at me that I should ask him[asws]. So I said, 'O son[asws] of Rasool-Allah[saww]! So when his soul reaches over here, which thing does one see?' So I said to him[asws] some ten times, 'Which thing?' So he[asws] said to me: 'One sees'. And he[asws] did not elaborate on it. Then he[asws] sat at the end of it, so he[asws] said: 'O Uqba!' So I said, 'At your[asws] service, and disposal!' So he[asws] said: 'You only want to learn?' So I said, 'Yes – O son[asws] of Rasool-Allah[saww] – but rather my Religion is with your[asws] Religion. If my Religion goes, how (bad) that would be. How would I be with you[asws] – O son[asws] of Rasool-Allah[saww] – at that time?' And I cried, so he[asws] feared for me, so he[asws] said: 'He sees both of them[asws], by Allah[azwj]!' So I said, 'May my father and my mother be sacrificed for you[asws], who both?' He[asws] said: 'That is Rasool-Allah[saww], and Ali[asws] – O Uqba – a soul of a Believer never dies ever until he sees them both[asws]'.

قلت: فإذا نظر إليهما المؤمن، أ يرجع إلى الدنيا؟ فقال: «لا، يمضي أمامه، إذا نظر إليهما». فقلت له: يقولان شيئا؟ قال: «نعم، يدخلان جميعا على المؤمن، فيجلس رسول الله (صلى الله عليه و آله) عند رأسه، و علي (عليه السلام) عند رجليه، فيكب عليه رسول الله (صلى الله عليه و آله)، فيقول: يا ولي- الله، أبشر، أنا رسول الله، إني خير لك مما تركت من الدنيا. ثم ينهض رسول الله (صلى الله عليه و آله) فيقوم علي (عليه السلام) حتى يكب عليه، فيقول: يا ولي الله، أبشر أنا علي بن أبي طالب الذي كنت تحب أما لأنفعنك».

I said, 'So when the Believer looks at them[asws], does he return to the world?' So he[asws] said: 'No! He passes away before it, when he looks at both of them[asws]'. So I said to him[asws], 'Do they both[asws] say anything?' He[asws] said: 'Yes! They both come up to the Believer together. Rasool-Allah[saww] sits by his head, and Ali[asws] by his feet. So Rasool-Allah[saww] addresses him saying: 'O friend of Allah[azwj]! Receive good

[1923] Al Kafi – H 14508

news, I[saww] am Rasool-Allah[saww]. I[saww] am better for you than what you have left from the world'. Then Rasool-Allah[saww] rises, so Ali[asws] stands up until he[asws] addresses him saying: 'O friend of Allah[azwj]! Receive good news, I[asws] am Ali[asws] Bin Abu Talib[asws] whom you used to love, and it would be of benefit for you'.

ثم قال: «إن هذا في كتاب الله عز و جل». فقلت: أين- جعلني الله فداك- هذا من كتاب الله؟ قال: «في يونس، قول الله عز و جل ها هنا: الَّذِينَ آمَنُوا وَ كانُوا يَتَّقُونَ لَهُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا وَ فِي الْآخِرَةِ لا تَبْدِيلَ لِكَلِماتِ اللَّهِ ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ».

Then he[asws] said: 'This is in the Book of Allah[azwj] Mighty and Majestic'. So I said, 'May Allah[azwj] Make me to be sacrificed for you[asws] – this is from the Book of Allah[azwj]?' He[asws] said: 'In (Surah) Yunus[as], the Words of Allah[azwj] Mighty and Majestic over here ***[10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah; that is the mighty achievement***'.[1924]

العياشي: عن عبد الرحمن بن سالم الأشل، عن بعض الفقهاء، قال: قال أمير المؤمنين (عليه السلام): أَلا إِنَّ أَوْلِياءَ اللَّهِ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ، ثم قال: «تدرون من أولياء الله؟» قالوا: من هم، يا أمير المؤمنين؟ فقال: «هم نحن و أتباعنا فمن تبعنا من بعدنا، طوبى لنا و طوبى لهم، و طوباهم أفضل من طوبانا».

Al Ayyashi, from Abdul Rahman Bin Saalim Al Ashal, from one of the jurists who said,

'Amir-ul-Momineen[asws] said: '***[10:62] Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving***'. Then he[asws] said: 'Do you all know who the friends of Allah[azwj] are?' They said, 'Who are they, O Amir-ul-Momineen[asws]?' So he[asws] said: 'They are us[asws], and the ones who follow us[asws]. So the ones who follow us[asws] from after us[asws] (Shiah to come later) Blessings are for us[asws] all and Blessings are for them, and their Blessings are higher than our Blessings'.

قيل: يا أمير المؤمنين، ما شأن طوباهم أفضل من طوبانا؟ ألسنا نحن و هم على أمر؟ قال: «لا، لأنهم حملوا ما لم تحملوا، و أطاقوا ما لم تطيقوا».

It was said, 'O Amir-ul-Momineen[asws]! What is the matter that their Blessings are higher than ours? Is it not that us and them are upon one matter?' He[asws] said: 'No! Because they would be carrying what you cannot endure, and they would be tolerating that which you cannot tolerate'.[1925]

عن عبد الرحيم، قال: قال أبو جعفر (عليه السلام): «إنما أحدكم حين تبلغ نفسه هاهنا، فينزل عليه ملك الموت، فيقول له: أما ما كنت ترجو فقد أعطيته، و أما ما كنت تخافه فقد أمنت منه، و يفتح له باب إلى منزله من الجنة، و يقال له: انظر إلى مسكنك من الجنة، و انظر هذا رسول الله و علي و الحسن و الحسين (عليهم السلام) رفقاؤك، و هو قول الله: الَّذِينَ آمَنُوا وَ كانُوا يَتَّقُونَ لَهُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا وَ فِي الْآخِرَةِ».

From Abdul Rahman said,

'Abu Ja'far[asws] said: 'When the soul of one of you reaches over here (throat), so the Angel of Death descends upon him saying to him: 'As for what you had been hoping for, you will be Given it, and as for what you had been fearing, you would be secured from it'. And the Gate of the Paradise would be Opened for him to his house in the

[1924] الكافي 3: 128/ 1
[1925] تفسير العيّاشي 2: 124/ 30.

Paradise, and it is said to him: 'Look towards your dwelling from the Paradise, and look, this is Rasool-Allah[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], your friends. And these are the Words of Allah[azwj] ***[10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter***'.[1926]

ابن شهر آشوب: عن زريق، عن الصادق (عليه السلام)، في قوله تعالى:هُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا ، قال: «هو أن يبشراه بالجنة عند الموت». يعني محمدا و عليا (عليهما السلام).

Ibn Shehr Ashub, from Zareyq,

(It has been narrated) from Al-Sadiq[asws] regarding the Words of the High ***[10:64] For them is good news in the life of the world and in the Hereafter***'. He[asws] said: 'It is that he would be given the good news of the Paradise during the death'. Meaning Muhammad[saww], and Ali[asws]'.[1927]

VERSES 65 - 74

وَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ السَّمِيعُ الْعَلِيمُ {65} أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ {66} هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ {67}

[10:65] And let not their speech grieve you; surely the Might is wholly Allah's; He is the Hearing, the Knowing [10:66] Indeed, whoever is in the skies and whoever is in the earth is Allah's; and they do not (really) follow any associates, who are calling on others besides Allah; they are not following (anything) but conjectures, and they are only lying [10:67] He is the one Who Made for you the night that you might rest in it, and the day giving light; most surely there are Signs in it for a people who would hear

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ ۖ هُوَ الْغَنِيُّ ۖ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَٰذَا ۚ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {68} قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ {69} مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ {70}

[10:68] They say: Allah has Taken a son (for Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the skies and what is in the earth; you have no authorisation for this; are you saying against Allah what you do not know? [10:69] Say: Those who are forging a lie against Allah shall not be successful [10:70] (It is only) a provision in this world, then to Us shall be their return; then We shall Make them taste severe Punishment because they disbelieved

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ {71} فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ {72}

[10:71] And recite to them the News of Noah when he said to his people: O people! If my stay and my reminding (you) of the Signs of Allah is hard on you

[1926] تفسير العيّاشي 2: 124/ 32.
[1927] المناقب 3: 223.

- so upon Allah do I rely - then gather your affairs and your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite [10:72] But if you turn back, I did not ask for any recompense from you; my Reward is only upon Allah, and I am Commanded that I should become of the submitters

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ {73} ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ {74}

[10:73] But they belied him, so We Delivered him and those with him in the ship, and We Made them Caliphs and Drowned those who rejected Our Signs; see then what was the end of the (people) warned [10:74] Then did We Sent after him Rasools to their people, so they came to them with clear arguments, but they would not believe in what they had belied before; thus it is that We Set Seals upon the hearts of those who transgressed

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل، عن صالح بن عقبة، عن عبد الله بن محمد الجعفي و عقبة جميعا، عن أبي جعفر (عليه السلام)، قال: «إن الله عز و جل خلق الخلق، فخلق من أحب، مما أحب، و كان ما أحب أن خلقه من طينة الجنة. و خلق من أبغض مما أبغض، و كان ما أبغض أن خلقه من طينة النار، ثم بعثهم في الظلال».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy and Uqba together,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] Mighty and Majestic Created the creation, so He[azwj] Created the one He[azwj] Loved from what He[azwj] Loved, and whatever He[azwj] Loved, He[azwj] Created it from the clay of the Paradise. And He[azwj] Created the one He[azwj] Disliked from what He[azwj] Disliked, and what He[azwj] Disliked, He[azwj] Created from the clay of the Fire, then Sent them in the (world of) shadows'.

فقلت: و أي شيء الظلال؟ فقال: «ألم تر إلى ظلك في الشمس شيئا و ليس بشيء؟ ثم بعث منهم النبيين، فدعوهم إلى الإقرار بالله عز و جل، و هو قوله عز و جل وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ، ثم دعوهم إلى الإقرار بالنبيين، فأقر بعض و أنكر بعض، ثم دعوهم إلى ولايتنا، فأقر بها و الله من أحب، و أنكرها من أبغض، و هو قوله: فَما كانُوا لِيُؤْمِنُوا بِما كَذَّبُوا بِهِ مِنْ قَبْلُ». ثم قال: أبو جعفر (عليه السلام): «كان التكذيب ثم».

So I said, 'And which thing And which thing is the shadow?' So he[asws] said: 'Have you not looked at the shadow of something in the sun, and it is nothing? Then among them He[azwj] Sent the Prophets[as], so they[as] called them to the acceptance of Allah[azwj] Mighty and Majestic. And these are the Words of the Mighty and Majestic ***[43:87] And if you should ask them who created them, they would certainly say: Allah***. Then they called them to the acceptance of the Prophets[as], so some of them accepted and some of them denied. Then they[as] called them to our[asws] Wilayah, so, by Allah[azwj], the one who was Loved (by Allah[azwj]) accepted it, and the one who was Disliked (by Allah[azwj]) rejected it. And these are His[azwj] Words ***[10:74]***

but they would not believe in what they had belied before'. Then Abu Ja'far[asws] said: 'That was the belying then (at that time)'.[1928]

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: ثُمَّ بَعَثْنا مِنْ بَعْدِهِ رُسُلًا إِلى قَوْمِهِمْ إلى قوله بِما كَذَّبُوا بِهِ مِنْ قَبْلُ، قال: «بعث الله الرسل إلى الخلق و هم في أصلاب الرجال و أرحام النساء، فمن صدق حينئذ صدق بعد ذلك، و من كذب حينئذ كذب بعد ذلك».

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[10:74] Then did We Sent after him Rasools to their people, so they came to them with clear arguments, but they would not believe in what they had belied before***. He[asws] said: 'Allah[azwj] Sent the Rasools[as] to the creatures and they were in the backs of the men and the wombs of the women. So the one who ratified at that time, ratified after that (upon coming to the world), and the one who belied at that time, belied after that (upon coming to the world)'.[1929]

VERSES 75 - 86

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ {75} فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَٰذَا لَسِحْرٌ مُبِينٌ {76} قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ السَّاحِرُونَ {77} قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ {78}

[10:75] Then We Sent from after them Musa and Haroun to Pharaoh and his chiefs with Our Signs, but they were arrogant and they were a guilty people [10:76] So when the Truth came to them from Us they said: Surely this is clear sorcery! [10:77] Musa said: Are you saying (this) for the Truth when it has come to you? Is this sorcery? And the magicians are not successful [10:78] They said: Have you come to us to turn us away from what we found our forefathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you two

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ {79} فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ {80} فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ ۖ إِنَّ اللَّهَ سَيُبْطِلُهُ ۖ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ {81} وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ {82}

[10:79] And Pharaoh said: Come to me with every skillful magician [10:80] And when the magicians came, Musa said to them: Cast down what you have to cast [10:81] So when they cast down, Musa said to them: What you have come with is the sorcery; surely Allah will be Invalidating it; surely Allah does not make the work of mischief-makers to thrive [10:82] And Allah will Show the Truth to be the Truth by His Words, though the guilty may be averse (to it)

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ {83} وَقَالَ مُوسَىٰ يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ {84} فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ {85} وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ {86}

[1928] الكافي 2: 8/ 3.
[1929] تفسير العيّاشي 2: 126/ 36.

[10:83] But none believed in Musa except the offspring of his people, on account of the fear of Pharaoh and their chiefs, lest he should persecute them; and surely Pharaoh was lofty in the land; and surely he was of the extravagant [10:84] And Musa said: O people! If you believe in Allah, then rely upon Him if you are submitters [10:85] So they said: We rely upon Allah: Our Lord! Do not Make us a Trial for the unjust people [10:86] And Rescue us by Your Mercy from the unbelieving people

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ قالَ مُوسى يا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ فَقالُوا عَلَى اللَّهِ تَوَكَّلْنا رَبَّنا لا تَجْعَلْنا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ: «فإن قوم موسى استعبدهم آل فرعون، و قالوا: لو كان لهؤلاء على الله كرامة كما يقولون ما سلطنا عليهم. فقال موسى لقومه: يا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ فَقالُوا عَلَى اللَّهِ تَوَكَّلْنا رَبَّنا لا تَجْعَلْنا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ وَ نَجِّنا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكافِرِينَ».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[10:84] And Musa said: O people! If you believe in Allah, then rely upon Him if you are submitters [10:85] So they said: We rely upon Allah: Our Lord! Do not Make us a Trial for the unjust people***, said: 'The people of Musa[as] had been enslaved by the people of the Pharaoh[la], and they said, 'Had there been Dignity for them from Allah[azwj] as they are saying it to be, we would not have been empowered over them'. So Musa[as] said to his[as] people ***[10:84] And Musa said: O people! If you believe in Allah, then rely upon Him if you are submitters [10:85] So they said: We rely upon Allah: Our Lord! Do not Make us a Trial for the unjust people [10:86] And Rescue us by Your Mercy from the unbelieving people***'.[1930]

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، عن قوله: رَبَّنا لا تَجْعَلْنا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ، قال: «لا تسلطهم علينا فتفتنهم بنا».

Al-Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws], about His[azwj] Words ***[10:85] Our Lord! Do not Make us a Trial for the unjust people***, said: 'Do not empower them over us, so we would end up being tried by them'.[1931]

VERSE 87

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {87}

[10:87] And We Revealed unto Musa and his brother, saying: Provide for your people houses to abide in Egypt and make your (own) houses as a Qiblah (Direction) and establish Prayer; and give good news to the Believers

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون، و قد اجتمع في مجلسه جماعة من العلماء و الفقهاء و المتكلمين، فسألته العلماء عن الفرق بين العترة و الامة و شرف العترة، و ذكر اثني عشر موطنا في تفسير الاصطفاء من القرآن- إلى أن قال:- «و أخرج محمد (صلى الله عليه و آله) الناس من

[1930] تفسير القمّي 1: 314.
[1931] تفسير العيّاشي 2: 127/ 38

مسجده ما خلا العترة حتى تكلم الناس في ذلك، و تكلم العباس، فقال: يا رسول الله، لم تركت عليا و أخرجتنا؟ فقال رسول الله (صلى الله عليه و آله): ما أنا تركته و أخرجتكم، و لكن الله عز و جل تركه و أخرجكم، و في هذا تبيان قوله (صلى الله عليه و آله) لعلي (عليه السلام): أنت مني بمنزلة هارون من موسى».

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

'Al-Reza[asws] was present at a gathering of Al-Mamoun, and there had gathered in his gathering a group of scholars, and the jurists, and the theologians. So the scholars asked him[asws] about the difference between the Family (of Rasool-Allah[saww]) and the community, and the nobility of the Family. And he[asws] mentioned twelve places regarding the interpretation of the 'Choosing' from the Quran – until he[asws] said: 'And Muhammad[saww] expelled the people from his[saww] Masjid except for his[saww] own Family to the extent that the people spoke regarding that, and Al-Abbas spoke, so he said, 'O Rasool-Allah[saww]! Why did you[saww] leave Ali[asws] and expelled us?' So Rasool-Allah[saww] said: 'It was not I[saww] that left him[asws] and expelled you all, but it was Allah[azwj] Mighty and Majestic Who Left him[asws] and Expelled you all'. And in this is an explanation of his[saww] words to Ali[asws]: 'You[asws] are from me[saww] of the status of Haroun[as] from Musa[as]'.

قالت العلماء: و أين هذا من القرآن؟ قال الرضا (عليه السلام): «أوجدكم في ذلك قرانا و أقرؤه عليكم؟» قالوا: هات. قال: «قول الله عز و جل: وَ أَوْحَيْنا إِلى مُوسى وَ أَخِيهِ أَنْ تَبَوَّءا لِقَوْمِكُما بِمِصْرَ بُيُوتاً وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً ففي هذه الاية منزلة هارون من موسى، و فيها أيضا منزلة علي (عليه السلام) من رسول الله (صلى الله عليه و آله)، و مع هذا دليل ظاهر «3» في قول رسول الله (صلى الله عليه و آله) حين قال: ألا إن هذا المسجد لا يحل لجنب إلا لمحمد و آله».

The scholars said, 'And where is this from the Quran?' Al-Reza[asws] said: 'Will you be finding this in the Quran or shall I[asws] recite it to you all?' They said, 'Give it'. He[asws] said: 'The Words of Allah[azwj] Mighty and Majestic ***[10:87] And We Revealed unto Musa and his brother, saying: Provide for your people houses to abide in Egypt and make your (own) houses as a Qiblah (Direction)***. So in this Verse is a status of Haroun[as] from Musa[as], and in it as well is a status of Ali[asws] from Rasool-Allah[saww]. And along with this apparent evidence regarding the words of Rasool-Allah[saww] where he[saww] said: 'Indeed! Surely, this Masjid is not Permissible for one in requirement of a major ablution (لجنب) except for Muhammad[saww] and his[saww] Progeny[asws]'.

قالت العلماء يا أبا الحسن، هذا الشرح و هذا البيان لا يوجد إلا عندكم معشر أهل بيت رسول الله (صلى الله عليه و آله). فقال (عليه السلام): «و من ينكر لنا ذلك، و رسول الله يقول: أنا مدينة العلم و علي بابها، فمن أراد المدينة فليأتها من بابها؟ و فيما أوضحنا و شرحنا من الفضل و الشرف و التقدمة و الاصطفاء و الطهارة، ما لا ينكره إلا معاند لله عز و جل».

The scholars said, 'O Abu Al-Hassan[asws]! This is the narration and the explanation which cannot be found except with you[asws], O group of the People[asws] of the Household of Rasool-Allah[saww]'. So he[asws] said: 'And who can deny us[asws] that, and Rasool-Allah[saww] has said: 'I[asws] am the City of the Knowledge and Ali[asws] is its Gate, so the one who wants (to come to) the city, so he should come to it from its Gate?' And with regards to what I[asws] have clarified, and explained from the merits, and the

nobility, and the preferences, and the Choosing, and the Purity, none can deny it except for the one stubborn to Allah[azwj] Mighty and Majestic'.[1932]

و من (مناقب ابن المغازلي الشافعي) أيضا: يرفعه إلى عدي بن ثابت، قال: خرج رسول الله (صلى الله عليه و آله) إلى المسجد، فقال: «إن الله أوحى إلى نبيه موسى أن ابن لي مسجدا طاهرا لا يسكنه إلا أنت و هارون و ابنا هارون، و إن الله أوحى إلي أن أبني مسجدا طاهرا لا يسكنه إلا انا و علي و فاطمة و ابنا علي».

And from Manaqib Ibn Al Magazili Al Shafei'e as well, raising it to Udayy Bin Sabit who said,

'Rasool-Allah[saww] went out to the Masjid, so he[saww] said: 'Surely Allah[azwj] Revealed unto His[azwj] Prophet[as] Musa[as] that: "Build for Me[azwj] pure Masjid, none should dwell in it except for you[as], and Haroun[as] and the two sons of Haroun'. And Allah[azwj] Revealed unto me[saww] that I[as] should built a pure Masjid, none should dwell in it except for myself[saww], and Ali[asws], and Fatima[asws], and the two sons[asws] of Ali[asws]'.[1933]

VERSES 88 & 89

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ ۖ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ {88} قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ {89}

[10:88] And Musa said: Our Lord! Surely You Gave Pharaoh and his chiefs finery and riches in the life of the world; Our Lord, they lead (people) astray from Your Way: Our Lord! Destroy their riches and harden their hearts so for they will not believe until they see the Painful Punishment [10:89] He said: I have Accepted the supplication of both of you, therefore be steadfast and do not follow the path of those who do not know

وقال أمير المؤمنين (عليه السلام): وأما الطمس لاموال قوم فرعون فقد كان مثله آية لمحمد (صلى الله عليه وآله) وعلي (عليه السلام)، وذلك أن شيخا كبيرا جاء بابنه إلى رسول الله (صلى الله عليه وآله) والشيخ يبكي ويقول: يا رسول الله ابني هذا غذوته صغيرا، وصنته طفلا عزيزا، وأعنته بمالي كثيرا حتى ـ إذا اشتد أزره، وقوي ظهره، وكثر ماله، وفنيت قوتي، وذهب مالي عليه وصرت من الضعف إلى ماترى قعد بي، فلا يواسيني بالقوت الممسك لرمقي.

And Amir-ul-Momineen[asws] said: 'And as for the obliteration of wealth of the people of the Pharaoh[la], the like of this Sign was for Muhammad[saww] and Ali[asws]. And that happened when an old man brought his son over to Rasool-Allah[saww] and wept and said: 'O Rasool-Allah[saww]! This son of mine, since he was little was very dear to me and I spent a lot of wealth on him until he has now become one with a strong back and has a lot of wealth. My strength is gone and all my wealth has gone to him and I am weak as you[saww] can see me sitting here. He does not even comfort me by a little of his strength'.

فقال رسول الله (صلى الله عليه وآله) للشاب: ماذا تقول: قال يا رسول الله لا فضل معي عن قوتي وقوت عيالي. فقال رسول الله (صلى الله عليه وآله) للوالد: ماذا تقول؟ قال: يا رسول الله إن له أنابيرحنطة وشعير وتمر وزبيب، و ـ بدر ـ الدراهم والدنانير وهو غني. فقال رسول الله (صلى الله عليه وآله) للابن: ما تقول؟ قال الابن: يا رسول الله مالي شئ مما قال.

[1932] عيون أخبار الرّضا (عليه السّلام) 1: 232/ 1.
[1933] مناقب عليّ بن أبي طالب (عليه السّلام): 252/ 301.

Rasool-Allah[saww] said to the young man: 'What have you to say?' He said: 'O Rasool-Allah[saww]! I only have that which is sufficient for me and my family'. Rasool-Allah[saww] said to the father: 'What do you say to this?' He said: 'O Rasool-Allah[saww]! He has got piles of barley, dates and raisins and bags of Dirhams and Dinars and he is rich'. Rasool-Allah[saww] said to the son: 'What do you say?' The son said: 'O Rasool-Allah[saww]! I do not have anything from what he says'.

قال رسول الله (صلى الله عليه وآله): إتق الله يافتى، وأحسن إلى والدك المحسن إليك يحسن الله إليك، قال: لا شئ لي. قال رسول الله (صلى الله عليه وآله): فنحن نعطيه عنك في هذا الشهر، فأعطه أنت فيما بعده وقال لاسامة: أعط الشيخ مائة درهم نفقة شهر لنفسه وعياله. ففعل.

Rasool-Allah[saww] said: 'Fear Allah[azwj] and be good to your parent and the benefactor to you, and Allah[azwj] will be Good to you'. He said: 'I have nothing with me'. Rasool-Allah[saww] said: 'We[saww] will give you the allowance for this month, and you give him from next month onwards'. He[saww] said to Osama: 'Give a hundred Dirhams to this Sheikh for this family's monthly expenditure'. He did that.

فلما كان رأس الشهر جاء الشيخ والغلام، فقال الغلام: لا شئ لي. فقال رسول الله (صلى الله عليه وآله): لك مال كثير، ولكنك تمسي اليوم وأنت فقير وقير؟؟؟، أفقر من أبيك هذا، لا شئ لك. فانصرف الشاب، فاذا جيران أنابيره قد اجتمعوا عليه يقولون: حول هذه الانابير عنا. فجاء إلى أنابيره، فاذا الحنطة والشعير والتمر والزبيب قد نتن جميعه، وفسد وهلك، وأخذوه بتحويل ذلك عن جوارهم، فاكترى اجراء بأموال كثيرة فحولوها وأخرجوها بعيدا عن المدينة.

When the start of the month came up, the Sheikh brought his son, who again said: 'I have nothing'. Rasool-Allah[saww] said: 'You have a lot of wealth, but by this evening you will be poor, even poorer than this father of yours. Nothing will be left with you'. The young man went away and saw that his neighbours have gathered by his house complaining: 'We are living around these piles of smelly foodstuff'. He went to the piles of wheat, barley, dates and raisins and saw that they had gone off and a pungent smell was coming out of the pile. He removed them with the help of workers and dumped these outside the city.

ثم ذهب ليخرج إليهم الكراء من أكياسه التي فيها دراهمه ودنانيره فاذا هي ـ قد ـ طمست ومسخت حجارة، وأخذه الحمالون بالاجرة، فباع ماكان له من كسوة وفرش ودار وأعطاها في الكراء، وخرج من ذلك كله صفرا، ثم بقي فقيرا وقيرا لا يهتدي إلى قوت يومه، فسقم لذلك جسده وضني.

Then he went home to pay the porters their due, but when he looked inside the bags he saw that the coins had turned into stones. The porters pressed him for the money, and so he paid them by selling his clothing, furnishings and even the house and gave it to them, and came out of there with nothing. He became so poor that he did not know where his next meal was coming from, and his body was exhausted.

فقال رسول الله (صلى الله عليه وآله): يا أيها العاقون للاباء والامهات اعتبروا، واعلموا أنه كما طمس في الدنيا على أمواله فكذلك جعل بدل ما كان اعد له في الجنة من الدرجات معدا له في النار من الدركات.

Rasool-Allah[saww] said: 'O you who have been disowned by their fathers and mothers, learn a lesson from this! And know that just like his wealth was destroyed in this world, in the same way the Levels which had been prepared for him in Paradise have been replaced by levels in the Fire'.

ثم قال رسول الله (صلى الله عليه وآله): إن الله تعالى ذم اليهود بعبادة العجل من دون الله بعد رؤيتهم لتلك الآيات، فاياكم وأن تضاهوهم في ذلك. وقالوا: وكيف نضاهيهم يا رسول الله؟ قال: بأن تطيعوا مخلوقا في معصية الله وتتوكلوا عليه من دون الله، فتكونوا قد ضاهيتموهم.

Rasool-Allah[saww] said: 'Allah[azwj] Condemned the Jews for worshipping the calf after having witnessed those Signs, so beware of copying them in that'. They asked: 'How would we copy them O Rasool-Allah[saww]?' He[saww] replied: 'By obeying a person in disobedience to Allah[saww] and relying on him apart from Allah[azwj], then you will be copying them'.

قال الامام (عليه السلام): وأما نظيره لعلي بن أبي طالب فان رجلا من محبيه كتب إليه من الشام: يا أمير المؤمنين أنا بعيالي مثقل وعليهم إن خرجت خائف وبأموالي التي ـ اخلفها إن خرجت ـ ضنين، واحب اللحاق بك، والكون في جملتك، والحفوف في خدمتك، فجد لي يا أمير المؤمنين. فبعث إليه علي (عليه السلام): إجمع أهلك وعيالك وحصل عندهم مالك، وصل على ذلك كله على محمد وآله الطيبين، ثم قل: " اللهم هذه كلها ودائعي عندك بأمر عبدك ووليك علي بن أبي طالب " ثم قم وانهض إلي.

Imam Hassan Al-Askari[asws] said: 'And a similar event took place with Ali Bin Abu Talib[asws]. A man from those that love him[asws] wrote to him from Damascus: 'O Amir-ul-Momineen[asws]! I am burdened with my family and am scared of leaving my wealth in case it gets stolen. I would love to come to you[asws] more than I love the universe and spend time in your[asws] service. Advise me O Amir-ul-Momineen[asws]!' Ali[asws] wrote back to him: 'Gather together your family and entrust them with your wealth and recite over them all "O Allah[azwj] Send you Salutation upon Muhammad[saww] and his[saww] Progeny[asws]". Then say "Our Allah[azwj]! I entrust all these to You[azwj] by the order of Your[azwj] Guardian Ali Bin Abu Talib[asws]". Then come over to me'.

ففعل الرجل ذلك، واخبر معاوية بهربه إلى علي بن أبي طالب (عليه السلام) فأمر معاوية أن يسبى عياله ويسترقوا، وأن ينهب ماله. فذهبوا، فألقى الله تعالى عليهم شبه عيال معاوية، وشبه أخص حاشية ليزيد ابن معاوية يقولون: نحن أخذنا هذا المال وهو لنا، وأما عياله فقد استرققناهم وبعثناهم إلى السوق. فكفوا لما رأوا ذلك.

The man did that. The informants of Muawiya informed him that the man had run away to Ali Bin Abu Talib[asws]. Muawiya sent orders to captivate his family and plunder his wealth. The soldiers went to his house but Allah[azwj] made his family members to look like the family members of Muawiya, especially a likeness of Yazeed Bin Muawiya who said to them: 'We have already taken this wealth and it is ours'. As for the family members, they took them to the slave market to sell them, but whoever saw them refused to buy them.

وعرف الله عياله أنه قد ألقى عليهم شبه عيال معاوية وعيال خاصة يزيد، فأشفقوا من أموالهم أن يسرقها اللصوص، فمسخ الله المال عقارب وحيات، كلما قصد اللصوص ليأخذوا منه لدغوا ولسعوا، فمات منهم قوم، وضني آخرون، ودفع الله عن ماله بذلك إلى أن قال علي (عليه السلام) يوما للرجل: أتحب أن يأتيك عيالك ومالك؟ قال: بلى.

Allah[azwj] Made it known to him that his family members were turned to look like the family members of Muawiya and especially Yazeed. For the protection of his wealth from thieves, Allah[azwj] Converted that into scorpions and snakes whenever someone intended to steal from it. Some of the thieves died for trying and others were exhausted. And Allah[azwj] Defended his wealth in this manner. Ali[asws] said to the man one day: 'Would you like your family and your wealth to join you here?' He said: 'Yes' please.

قال على (عليه السلام): اللهم ائت بهم. فاذا هم بحضرة الرجل لا يفقد من جميع عياله وماله شيئا. فأخبروه بما ألقى الله تعالى من شبه عيال معاوية وخاصته وحاشية يزيد عليهم وبما مسخه من أموله عقارب وحيات تلسع اللص الذي يريد أخذ شئ منه. قال على على السلام: إن الله ربما أظهر آية لبعض المؤمنين ليزيد في بصيرته، ولبعض الكافرين ليبالغ في الاعذار إليه.

Ali[asws] said: 'Our Allah[azwj]! Bring them to him'. They appeared in his presence, and there was no one missing either from his family members or anything from his wealth. They informed him of how Allah[azwj] had Converted them to look like the family members of Muawiya and the wealth used to turn into scorpions and snakes which used to bite those who tried to take anything from it. Ali[asws] said: 'Allah[azwj] Manifests Signs to some Believers and it increases their understanding, and to some of the infidels in order to cut-off their excuses'.[1934]

العياشي: عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «كان بين قوله: قَدْ أُجِيبَتْ دَعْوَتُكُما و بين أن أخذ فرعون أربعون سنة».

Al Ayyashi, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws] having said: 'In between His[azwj] Words ***[10:89] He said: I have Accepted the supplication of both of you*** and between the capture (death) of Pharaoh[la] was a span of forty years'.[1935]

VERSES 90 - 92

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا ۖ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَٰهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ {90} آلْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ {91} فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ۚ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ {92}

[10:90] And We Made the Children of Israel to pass across the sea, then Pharaoh and his hosts followed them in rebellion and spite; until when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe and I am of those who are submitters [10:91] What! Now! And you had disobeyed before and you were of the mischief-makers [10:92] But this day We will Rescue you with your body that you may be a sign to those (who will come) after you, and surely the majority of the people are heedless from Our Signs

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن سفيان بن سعيد، قال: سمعت أبا عبد الله جعفر بن محمد الصادق (عليهما السلام)- و كان و الله صادقا كما سمي- يقول: «يا سفيان، عليك بالتقية، فإنها سنة إبراهيم الخليل (عليه السلام)، و إن الله عز و جل قال لموسى و هارون (عليهما السلام): اذْهَبا إِلى فِرْعَوْنَ إِنَّهُ طَغى فَقُولا لَهُ قَوْلًا لَيِّناً لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشى يقول الله عز و جل: كنياه، و قولا له: يا أبا مصعب».(و كان اسم فرعون أبا مصعب الوليد بن مصعب.)

And from him, from Ahmad Bin Al Hassan Al Qatan, from Al Hassan Bin Ali Al Askary, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father, from Sufyan Bin Saeed who said,

[1934] Tafseer Imam Hassan Al Askari[asws] – S 288 & 289
[1935] تفسير العيّاشي 2: 127/ 40.

'I heard Abu Abdullah Ja'far[asws] Bin Muhammad Al-Sadiq[asws] – and by Allah[azwj], he[asws] was as truthful as he[asws] has been named – saying: 'O Sufyan! It is upon you to observe dissimulation, for it is the Sunnah of Ibrahim[as] the Friend, and that Allah[azwj] Mighty and Majestic Said to Musa[as] and Haroun[as] ***[20:43] Go both to Pharaoh, surely he has transgressed [20:44] Then speak to him a gentle word perhaps he may mind or fear***. Allah[azwj] Mighty and Majestic is Saying: "Teknonym him[la], and say to him[la]: 'O Abu Mas'ab!' (And the name of Pharaoh[la] was Abu Mas'ab Al-Waleed Bin Mas'ab).

إلى أن قال: قال: سفيان: فقلت له: يا بن رسول الله، هل يجوز أن يطمع الله عز و جل عباده في كون ما لا يكون؟ قال: «لا». فقلت: فكيف قال الله عز و جل لموسى و هارون (عليهما السلام): لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشى و قد علم أن فرعون لا يتذكر و لا يخشى.

Sufyan (the narrator) said, 'So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Is it permissible that Allah[azwj] Mighty and Majestic would Tempt His[azwj] servants by the fact that will not be happening?' He[asws] said: 'No!' So I said, 'So did Allah[azwj] Mighty and Majestic Say to Musa[as] and Haroun[as] ***[20:44] perhaps he may mind or fear***, and had Known that Pharaoh[la] would not mind nor fear'.

فقال: «إن فرعون قد تذكر و خشي، و لكن عند رؤية البأس، حيث لم ينفعه الإيمان، ألا تسمع الله عز و جل يقول: حَتَّى إِذا أَدْرَكَهُ الْغَرَقُ قالَ آمَنْتُ أَنَّهُ لا إِلهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُوا إِسْرائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ ، فلم يقبل الله عز و جل إيمانه، و قال: آلْآنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ، يقول: نلقيك على نجوة من الأرض، لتكون لمن بعدك علامة و عبرة».

So he[asws] said: 'Pharaoh[la] did mind and did fear, but (he did fear) when he[la] saw the evil (Punishment), where the belief did not benefit him[la]. Have you not heard Allah[azwj] Mighty and Majestic Saying ***[10:90] until when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe and I am of those who submit***. So Allah[azwj] Mighty and Majestic did not Accept his[la] belief and Said ***[10:91] What! Now! And indeed you disobeyed before and you were of the mischief-makers [10:92] But We will this day Deliver you with your body that you may be a Sign to those after you*** – the Verse. He[azwj] is Saying: "We[azwj] will Cast you[la] upon the shore from the earth, for you[la] to become a sign and a lesson for the ones after you[la]'.[1936]

و دخل موسى و أصحابه البحر، و كان أصحابه اثني عشر سبطا، فضرب الله لهم في البحر اثنى عشر طريقا، فأخذ كل سبط في طريق، و كان الماء قد ارتفع على رؤوسهم مثل الجبال، فجزعت الفرقة التي كانت مع موسى (عليه السلام) في طريقه، فقالوا: يا موسى أين إخواننا؟ فقال لهم: معكم في البحر. فلم يصدقوه، فأمر الله البحر، فصارت طاقات، حتى كان ينظر بعضهم إلى بعض، و يتحدثون.

Musa[as] and his[as] companions entered the sea. And his[as] companions were of twelve tribes, so Allah[azwj] Struck twelve pathways for them in the sea, and every tribe took to one pathway. And the water was higher than their heads like the mountains. So a tribe who was with Musa[as] panicked in its pathway and said, 'O Musa[as]! Where are our brothers?' So he[as] said to them: 'With you in the sea'. They refused to ratify him[as], so Allah[azwj] Commanded the sea that it should become such that they could see and talk to each other.

[1936] معاني الأخبار: 385/ 20

و أقبل فرعون و جنوده، فلما انتهى إلى البحر، قال لأصحابه: ألا تعلمون أني ربكم الأعلى؟ قد فرج لي البحر. فلم يجسر أحد أن يدخل البحر، و امتنعت الخيل منه لهول الماء، فتقدم فرعون، حتى جاء إلى ساحل البحر، فقال له منجمه: لا تدخل البحر. و عارضه فلم يقبل منه، و أقبل على فرس حصان، فامتنع الحصان أن يدخل الماء،

Pharaoh[la] and his[la] army came over. So when they ended up at the seashore, he[la] said to his companions, 'Do you not know that I[la] am your highest lord?' The sea has opened up for me[la]'. But, not one of them had the courage to enter the sea, and the horses refrained around the water. So Pharaoh[la] preceded until he came to the coast of the sea. His[la] astrologer said to him[la], 'Do not enter the sea!' And he[la] turned away from him, and did not accept (his advice) from him, and he[la] faced turned towards a horse, but the mare refrained from entering the water.

فعطف عليه جبرئيل، و هو على ماديانة ، فتقدمه و دخل، فنظر الفرس إلى الرمكة فطلبها، و دخل البحر، و اقتحم أصحابه خلفه. فلما دخلوا كلهم، حتى كان آخر من دخل من أصحابه، و آخر من خرج من أصحاب موسى، أمر الله الرياح، فضربت البحر بعضه ببعض، فأقبل الماء يقع عليهم مثل الجبال، فقال فرعون عند ذلك: آمَنْتُ أَنَّهُ لا إِلهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُوا إِسْرائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ فأخذ جبرئيل كفا من حمأ، فدسها في فيه، ثم قال: آلْآنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ».

Jibraeel[la] appeared in front of it, and he[as] was upon a horse, and entered the water. The horse looked at it and entered the water in pursuit of it and all of his[la] companions came up behind him[la]. So when all of them had entered it, until the last one of them had entered into the sea, and the last one from the companions of Musa[as] had exited from it, Allah[azwj] Commanded the wind, so it struck the sea waves against each other. Thus the water came down upon them like the mountains. Pharaoh[la] said during that ***[10:90] I believe that there is no god but He in Whom the Children of Israel believe and I am of those who submit***. So Jibraeel[as] grabbed a handful of dust and inserted it in his[la] mouth, then said ***[10:91] What! now! and indeed you disobeyed before and you were of the mischief-makers***'.[1937]

ابن بابويه، قال: حدثنا عبد الواحد بن عبدوس النيسابوري العطار (رضي الله عنه)، قال: حدثنا علي ابن محمد بن قتيبة النيسابوري، عن حمدان بن سليمان النيسابوري، قال: حدثنا إبراهيم بن محمد الهمداني، قال: قلت لأبي الحسن الرضا (عليه السلام): لأي علة أغرق الله عز و جل فرعون و قد آمن به و أقر بتوحيده؟ قال: «لأنه آمن عند رؤية البأس، و الإيمان عند رؤية البأس غير مقبول، و ذلك حكم الله تعالى في السلف و الخلف

Ibn Babuwayh, from Abdul Wahid Bin Abdous Al Neyshapuri Al Attaar, from Ali Ibn Muhammad Quteyba Al Neyshapuri, from Hamdan Bin Suleyman Al Neyshapuri, Ibrahim Bin Muhammad Al hamdany who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'For which reason did Allah[azwj] Mighty and Majestic Drown Pharaoh[la] and he[la] had believed in Him[azwj] and accepted His[azwj] Oneness?' He[asws] said: 'Because he[la] when he[la] saw the evil, and belief during seeing the evil is not acceptable. And that is the Judgement of Allah[azwj] regarding the ancestors and the posterity'.[1938]

[1937] تفسير القمّي 2: 118 (Extract)
[1938] عيون أخبار الرّضا (عليه السّلام) 2: 77/ 7 (Extract)

VERSES 93 - 95

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {93} فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ ۚ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {94} وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ {95}

[10:93] And We had lodged the Children of Israel in a goodly abode and We Provided them with good things; but they did not differ until the Knowledge had come to them; surely your Lord will Judge between them on the Day of Judgement concerning that in which they differed [10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you; certainly the Truth has come to you from your Lord, therefore you should not be of the disputers [10:95] And you should not be of those who reject the Signs of Allah, (for) then you would become from the losers

علي بن إبراهيم، قال: حدثني أبي، عن عمرو بن سعيد الراشدي، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، قال: «لما أسري برسول الله (صلى الله عليه و آله) إلى السماء، فأوحى الله إليه في علي (صلوات الله عليه) ما أوحى من شرفه و عظمه عند الله، و رد إلى البيت المعمور، و جمع له النبيين فصلوا خلفه، عرض في نفس رسول الله (صلى الله عليه و آله) من عظم ما أوحى الله إليه في علي (عليه السلام)، فأنزل الله: فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقْرَؤُنَ الْكِتابَ مِنْ قَبْلِكَ يعني الأنبياء، فقد أنزلنا عليهم في كتبهم من فضله ما أنزلنا في كتابك لَقَدْ جاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلا تَكُونَنَّ مِنَ الْمُمْتَرِينَ، وَ لا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآياتِ اللَّهِ فَتَكُونَ مِنَ الْخاسِرِينَ». فقال الصادق (عليه السلام): «فوالله ما شك و ما سأل».

Ali Bin Ibrahim said, ‘My father narrated to me, from Amro Bin Saeed Al Raashidy, from Ibn Muskaan,

(It has been narrated) from Abu Abdullah[asws] having said: ‘When Rasool-Allah[saww] was ascended to the sky, so Allah[azwj] Revealed unto him[saww] with regards to Ali[asws], what He[azwj] Revealed from his[asws] nobility and greatness in the Presence of Allah[azwj], and he[saww] returned to the Bayt Al-Ma’mour, and there had gathered for him[saww] the Prophets[as]. So they[as] all Prayed behind him[saww]. It showed in the self of Rasool-Allah[saww] from the greatness of what Allah[azwj] Had Revealed unto him[saww] with regards to Ali[asws]. Allah[azwj] Revealed ***[10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you;*** Meaning the Prophets[as], for We[azwj] had Revealed unto them[as] in their[as] Books from his[asws] merits which We Revealed in your[saww] Book ***certainly the Truth has come to you from your Lord, therefore you should not be of the disputers [10:95] And you should not be of those who reject the Signs of Allah, (for) then you would become from the losers***’. So Al-Sadiq[asws] said: ‘So, by Allah[azwj]! There is no doubt what was asked’.[1939]

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رضي الله عنه)، قال: حدثنا جعفر بن محمد ابن مسعود، عن أبيه، قال: حدثنا علي بن عبد الله، عن بكر بن صالح، عن أبي الخير، عن محمد بن حسان، عن محمد بن عيسى، عن محمد بن إسماعيل الداري، عن محمد بن سعيد الإذخري- و كان ممن يصحب موسى بن محمد بن علي الرضا (عليه السلام)- أن موسى أخبره، أن يحيى بن أكثم كتب إليه يسأله عن مسائل، فيها: و أخبرني عن قول الله عز و جل: فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقْرَؤُنَ الْكِتابَ مِنْ قَبْلِكَ من المخاطب بالاية؟ فإن كان المخاطب بها النبي (صلى الله عليه و آله) أليس قد شك فيما أنزل الله عز و جل إليه؟ و إن كان المخاطب غيره فعلى غيره إذن أنزل القرآن؟

[1939] تفسير القمّي 1: 316.

Ibn Babuwayh said, ‘Al Muzaffar Bin Ja’far Al Alawy narrated to us, from Ja’far Bin Muhammad Ibn Masoud, from his father, from Ali Bin Abdullah, from Bakr Bin Salih, from Abu Al Khayr, from Muhammad Bin Hisan, from Muhammad Bin Isa, from Muhammad Bin Ismail Al Dary,

(It has been narrated) from Muhammad Bin Saeed Al-Azkhary – and he was from the ones who were the companions of Musa Bin Muhammad Bin Ali Al-Reza[asws] – that Musa informed him that Yahya Bin Aksam wrote to him asking him about a problem, and in it was, ‘And inform me about the Words of Allah[azwj] Mighty and Majestic ***[10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you***, who is being Addressed by this Verse? For, if it was the Prophet[saww] who was being Addressed, did he[saww] have doubt in what Allah[azwj] Mighty and Majestic had Revealed unto him[saww]? And if it was someone else, so is it upon someone else that the Quran had been Revealed?’

قال موسى: فسألت أخي علي بن محمد (عليهما السلام) عن ذلك، فقال: «أما قوله: فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقْرَؤُنَ الْكِتابَ مِنْ قَبْلِكَ فإن المخاطب بذلك رسول الله (صلى الله عليه و آله)، و لم يكن في شك مما أنزل الله عز و جل، و لكن قالت الجهلة: كيف لا يبعث إلينا نبيا من الملائكة؟ إنه لم يفرق بينه و بين غيره في الاستغناء عن المأكل و المشرب و المشي في الأسواق.

Musa said, ‘So I asked my brother[asws], Ali[asws] Bin Muhammad[asws] about that, so he[asws] said: ‘As for His[azwj] Words ***[10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you***, so the one Addressed by that is Rasool-Allah[saww], and it was not the doubt about what Allah[azwj] Mighty and Majestic had Revealed unto him[saww], but the ignoramuses said, ‘How come there has not been Sent to us a Prophet[as] from the Angels?’ They could not differentiate between him[saww] and others with regards to being self-sufficient from the eating, and the drinking, and the walking in the markets.

فأوحى الله عز و جل إلى نبيه (صلى الله عليه و آله): فَسْئَلِ الَّذِينَ يَقْرَؤُنَ الْكِتابَ مِنْ قَبْلِكَ بمحضر من الجهلة، هل بعث الله رسولا قبلك إلا و هو يأكل الطعام و يمشي في الأسواق؟ و لك بهم أسوة، و إنما قال: فَإِنْ كُنْتَ فِي شَكٍّ و لم يكن ، و لكن لينصفهم، كما قال له (صلى الله عليه و آله): فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ و لو قال: تعالوا نبتهل فنجعل لعنة الله عليكم.

So, Allah[azwj] Mighty and Majestic Revealed unto His[azwj] Prophet[saww] ***ask those who read the Book before you*** in the presence of the ignorance, ‘Has Allah[azwj] ever Sent a Rasool[as] except that he[as] ate the food, and walked in the markets? And for you[saww] they[as] were examples. But rather, He[azwj] Said ***[10:94] But if you are in doubt***, and did not Say, ‘But in order to do justice to them’, just as He[azwj] Said to him[saww] ***[3:61] then say: Come let us call our sons and your sons and our women and your women and our selves and your selves, then imprecate, so let the Curse of Allah be upon the liars***. And He[azwj] could have Said: “Come, let us imprecate, so let the Curse of Allah[azwj] be upon the liars”.

لم يكونوا يجيبون للمباهلة و قد عرف أن نبيه (صلى الله عليه و آله) مؤد عنه رسالته، و ما هو من الكاذبين، و كذلك عرف النبي (صلى الله عليه و آله) أنه صادق فيما يقول، و لكن أحب أن ينصف من نفسه».

They (the Christians of Najran) would not have been able to answer to the imprecation and would have recognised that he[saww] is indeed Allah[azwj] Prophet[saww], a performer in accordance with His[azwj] Message, and he[saww] is not from the liars, and

thus recognise the Prophet[saww] that he[saww] is a truthful with regards to what he[saww] is saying, but I[azwj] Loved it that he[saww] should do justice from himself'.[1940]

و عنه، قال: حدثنا محمد بن الحسن (رضي الله عنه)، قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن حماد بن عيسى، عن إبراهيم بن عمر، رفعه إلى أحدهما (عليهما السلام)، في قول الله عز و جل لنبيه (صلى الله عليه و آله): فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقْرَؤُنَ الْكِتابَ مِنْ قَبْلِكَ. قال: «قال رسول الله (صلى الله عليه و آله): لا أشك و لا أسأل».

And from him, (Al Sadouq) who said, 'Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar,

It was asked from the one of the two (5th or 6th Imam[asws]) regarding the Words of Allah[azwj] Mighty and Majestic to His[azwj] Prophet[saww] ***[10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you***. He[asws] said: 'Rasool-Allah[saww] said: 'I[saww] do not doubt, nor do I[saww] Question'.[1941]

ابن شهر آشوب: سئل الباقر (عليه السلام) عن قوله تعالى: فَسْئَلِ الَّذِينَ يَقْرَؤُنَ الْكِتابَ مِنْ قَبْلِكَ. فقال: «قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء الرابعة أذن جبرئيل و أقام، و جمع النبيين و الصديقين و الشهداء و الملائكة، ثم تقدمت و صليت بهم، فلما انصرفت قال لي جبرئيل: قل لهم: بم تشهدون؟ قالوا: نشهد أن لا إله إلا الله، و أنك رسول الله، و أن عليا أمير المؤمنين».

Ibn Shehr Ashub –

'Al-Baqir[asws] was asked about the Words of the High ***[10:94] ask those who read the Book before you***. So he[asws] said: 'Rasool-Allah[saww] said: 'When I[saww] was ascended with to the fourth sky, Jibraeel[as] Called out (Azaan for the Prayer), and stood. And the Prophets[as], and the Truthful, and the Martyrs, and the Angels gathered. Then I[saww] proceeded to lead them in the Prayer with them. Jibraeel[as] said to me[saww]: 'Say to them: 'How would you all be testifying?' They said, 'We testify that there is no god except for Allah[azwj], and that you[saww] are Rasool-Allah[saww], and that Ali[asws] is Amir-ul-Momineen[asws]'.[1942]

(تفسير الثعلبي) و (أربعين الخطيب) بإسنادهما عن الحسين بن محمد الدينوري، بإسناده عن علقمة، عن ابن مسعود، عن النبي (صلى الله عليه و آله)، قال: «لما عرج بي إلى السماء، انتهيت مع جبرئيل إلى السماء الرابعة، فرأيت بيتا من ياقوت أحمر، فقال جبرئيل: هذا هو البيت المعمور، خلقه الله تعالى قبل السماوات و الأرض بخمسين ألف عام، ثم قال: قم- يا محمد- فصل.

Tafseer Al Sa'alby and Arbaeen Al Khateeb, by their two chains, from Al Husayn Bin Muhammad Al Daynoury, by his cahin from Alqama, from Ibn Masoud,

(It has been narrated) from the Prophet[saww] having said: 'When I[saww] was ascended with to the sky, I[saww] ended up with Jibraeel[as] to the fourth sky. So I[saww] saw a House of red sapphire. So Jibraeel[as] said: 'This is Bayt Al-Mamour. Allah[azwj] the High, Created it before the skies and the earth by fifty thousand years'. Then said: 'Arise – O Muhammad[saww] – so Pray!'

[1940] علل الشرائع: 129/ 1
[1941] علل الشرائع: 130/ 2.
[1942] البحار 37: 338/ 79 عن تأول الآيات

و جمع الله النبيين فصليت بهم، فلما سلمت أتاني ملك من عند ربي، و قال يا محمد، ربك يقرئك السلام، و يقول لك: سل الرسل على ماذا أرسلتهم من قبلك؟ فسألهم، فقالوا: على ولايتك و ولاية علي بن أبي طالب».

'And Allah[azwj] Gathered the Prophets[as], So I Prayed with them[as]. So when I[saww] greeted (at the end of the Prayer), An Angel came to me[saww] from My[azwj] Lord[azwj] and said: 'O Muhammad[saww]! Your[saww] Lord[azwj] Conveys the Greetings to you[saww] and is saying to you[saww]: "The Rasools[as], upon what did I[azwj] Sent them, from before you[saww]? So I[saww] asked them[as] all. So they said, 'Upon your[saww] Wilayah, and the Wilayah of Ali[asws] Bin Abu Talib[asws]'.[1943]

VERSES 96 & 97

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ {96} وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ {97}

[10:96] Surely those against whom the Word of your Lord has proved True will not be believing [10:97] Even though every Sign should come to them, to the extent that they witness the Painful Punishment

قال: فلما قرعهم بهذا رسول الله (صلى الله عليه وآله) حضره منهم جماعة فعاندوه وقالوا: يا محمد إنك تدعي على قلوبنا خلاف ما فيها ما نكره أن تنزل عليك حجة تلزم الانقياد لها فننقاد. فقال رسول الله (صلى الله عليه وآله): لئن عاندتم هاهنا محمدا، فستعاندون رب العالمين إذ أنطق صحائفكم بأعمالكم، وتقولون: ظلمتنا الحفظة، فكتبوا علينا مالم نفعل فعند ذلك يستشهد جوارحكم فتشهد عليكم.

Imam Hassan Al-Askari[asws] said: 'When Rasool-Allah[saww] read this (Wilayah of Ali[asws]) a group of them came over and argued and said: 'O Muhammad[saww]! You[saww] are demanding from our hearts that which is not there. We are not denying that which has been Revealed unto you[saww] that it is a proof obligating us to follow it'. Rasool-Allah[saww] said: 'If you are arguing now with Muhammad[saww], you will soon be arguing with the Lord[azwj] of the worlds when your deeds are opened up and you would be saying: 'The guarding Angels have been unjust to us, for they have written for us that, which we have not done'. Then the parts of your bodies will bear witness against you'.

فقالوا: لا تبعد شاهدك، فانه فعل الكذابين، بيننا وبين القيامة بعد، أرنا في أنفسنا ماتدعي لنعلم صدقك، ولن تفعله لانك من الكذابين.

So they said: 'Do not push your[asws] witness far away, for that is the deed of liars. The distance between us and the Day of Judgment is great. Show us what you[saww] are claiming so that we can know your[saww] truth, and you[saww] will never do this for you[saww] are from the liars'.

فقال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): استشهد جوارحهم. فاستشهدها علي (عليه السلام)، فشهدت كلها عليهم أنهم لا يودون أن ينزل على امة محمد على لسان محمد خير من عند ربكم آية بينة، وحجة معجزة لنبوته، وإمامة أخيه علي (عليه السلام) مخافة أن تبهرهم حجته، ويؤمن به عوامهم، ويضطرب عليهم كثير منهم.

Rasool-Allah[saww] said to Ali[asws]: 'Take witness from their body parts'. Ali[asws] told them to bear witness. All of their limbs bore witness that: 'They do not like it that, there should Come down upon the community of Muhammad[saww], issued from the tongue

[1943] مائة منقبة: 150/ 82 عن ابن عباس، ينابيع المودة: 82 عن ابن مسعود

of Muhammad[asws], a 'good' from your[saww] Lord[azwj], i.e., a Verse as a miraculous proof of your[saww] Prophet-hood and the Imamate of your[saww] brother Ali[asws]. (They) fear that your[saww] proof would render them speechless and their people would believe in you[saww] and a lot of them would turn away from them'.

فقالوا: يا محمد لسنا نسمع هذه الشهادة التي تدعي أن جوارحنا تشهد بها. فقال: يا علي هؤلاء من الذين قال الله تعالى: (إن الذين حقت عليهم كلمة ربك لا يؤمنون ولو جاءتهم كل آية). ادع عليهم بالهلاك. فدعا عليهم علي (عليه السلام) بالهلاك، فكل جارحة نطقت بالشهادة على صاحبها انفتت حتى مات مكانه.

They said: 'O Muhammad[saww]! We did not hear this testimony that our body parts have borne'. He[saww] said: 'O Ali[asws]! These are the people about whom Allah[azwj] Says: ***[10:96] Surely those against whom the Word of your Lord has proved True will not be believing [10:97] Even though every Sign should come to them, to the extent that they witness the Painful Punishment***. Supplicate for their destruction!' Ali[asws] supplicated for their destruction. All those body parts of theirs that had born witness, fell off from them and they died in their places.

فقال قوم آخرون حضروا من اليهود: ما أقساك يا محمد قتلتهم أجمعين! فقال رسول الله (صلى الله عليه وآله): ما كنت لالين على من اشتد عليه غضب الله تعالى أما إنهم لو سألوا الله تعالى بمحمد وعلي وآلهما الطيبين أن يمهلهم ويقيلهم لفعل بهم كما كان فعل بمن كان من قبل من عبدة العجل لما سألوا الله بمحمد وعلي وآلهما الطيبين، وقال الله لهم على لسان موسى: لو كان دعا بذلك على من قد قتل لاعفاه الله من القتل كرامة لمحمد وعلي وآلهما الطيبين (عليهم السلام).

Another group of Jews, who were present, said: 'You[saww] are hard of heart O Muhammad[saww]! You[saww] killed them all'. Rasool-Allah[saww] said: 'Why should I[saww] be lenient towards those against whom Allah[azwj] is Wrathful? If they had asked Allah[azwj] for the sake Muhammad[saww] and Ali[asws] and their[asws] Progeny[asws], He[azwj] would have Given them more time and Removed this deed from them just like the deed of the calf worshippers was Removed from them when they asked Allah[azwj] for the sake Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws]. And Allah[azwj] Said to them by the tongue of Musa[as]: 'Had they supplicated like that for having killed, Allah[azwj] would have Forgiven them for the killing, for the prestige of Muhammad [aw] and Ali[asws] and their[asws] goodly Progeny[asws]'.[1944]

VERSE 98

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ {98}

[10:98] If only there had been a town which would had believed so that its belief would have benefited it, but the people of Yunus, when they believed, We Removed from them the Punishment of disgrace in the life of the world and We Gave them provision till a while

فلما رأى يونس ذلك نادى في الظلمات: أن لا إله إلا أنت سبحانك، إني كنت من الظالمين. فاستجاب الله له، و أمر الحوت أن يلفظه، فلفظه على ساحل البحر، و قد ذهب جلده و لحمه، و أنبت الله عليه شجرة من يقطين- و هي الدباء- فأظلته عن الشمس، فشكر، ثم أمر الله الشجرة فتنحت عنه، و وقعت الشمس عليه، فجزع، فأوحى الله إليه: يا يونس، لم لم ترحم مائة ألف أو يزيدون و أنت تجزع من ألم ساعة! فقال: يا رب، عفوك عفوك. فرد الله عليه بدنه، و رجع إلى قومه، و آمنوا به، و

[1944] Tafseer Imam Hassan Al Askari[asws] – S 310 (Extract)

هو قوله: فَلَوْ لا كانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَها إِيمانُها إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنا عَنْهُمْ عَذابَ الْخِزْيِ فِي الْحَياةِ الدُّنْيا وَ مَتَّعْناهُمْ إِلى حِينٍ»

So when Yunus[as] saw that, ***[21:87] so he called out in the darkness: There is no god but You, Glory be to You; surely I was of the unjust ones***. So Allah[azwj] Answered him[as] and Commanded the whale that it should spit him[as] out. So it spit him[as] out upon the coast of the sea, and his[as] skin and flesh had dissolved, and Allah[azwj] Caused a pumpkin tree to grow for him[as] – and it is the gourd – It shaded him[as] from the sun. So he[as] was thankful. Then Allah[azwj] Commanded the tree, so it withered away, and the sun shone upon him[as]. So he[as] was alarmed. So Allah[azwj] Revealed unto him[as]: "O Yunus[as]! Why, why did you[as] not have mercy upon a hundred thousand or more, and you[as] are alarmed from the pain of an hour?' So he[as] said: 'O Lord[azwj]! Your[azwj] Forgiveness, Your[azwj] Forgiveness!' So Allah[azwj] Returned his[as] body back to him[as] and he[as] returned to his[as] people, and they believed in him[as], and these are His[azwj] Words ***[10:98] If only there had been a town which would had believed so that its belief would have benefited it, but the people of Yunus, when they believed, We Removed from them the Punishment of disgrace in the life of the world and We Gave them provision till a while***'.[1945]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): لأي علة صرف الله عز و جل العذاب عن قوم يونس و قد أظلهم، و لم يفعل ذلك بغيرهم من الأمم؟

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer who said,

'I said to Abu Abdullah[asws], 'For which reason did Allah[azwj] Mighty and Majestic Exchange the Punishment from the people of Yunus[as] and He[azwj] Had Shaded (Protected) them, and did not do that with other communities?'

فقال: «لأنه كان في علم الله عز و جل أنه سيصرفه عنهم لتوبتهم، و إنما ترك إخبار يونس بذلك، لأنه عز و جل أراد أن يفرغه لعبادته في بطن الحوت، فيستوجب بذلك ثوابه و كرامته».

So he[asws] said: 'Because it was in the Knowledge of Allah[azwj] Mighty and Majestic that it would be Exchanged from them due to their repentance. But rather, left alone Yunus[as] to give the news of that, because the Mighty and Majestic Wanted that he[as] should devote himself[as] to His[azwj] worship in the belly of the whale, so that it would Obligate by that his[as] Rewards and his[as] prestige'.[1946]

محمد بن الحسن الصفار: عن العباس بن معروف، عن سعدان بن مسلم، عن صباح المزني، عن الحارث بن حصيرة، عن حبة العرني، قال: قال أمير المؤمنين (عليه السلام): «إن الله عرض ولايتي على أهل السماوات و على أهل الأرض، أقر بها من أقر، و أنكرها من أنكر، أنكرها يونس فحبسه الله في بطن الحوت حتى أقر بها».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas Bin Marouf, from Sa'dan Bin Muslim, from Sabah Al-Mazny, from Al-Haris Bin Haseyra, from Habat Al-Arany who said,

[1945] تفسير القمّي 1: 317 (Extract)
[1946] علل الشرائع: 77/ 1

‘Amir-ul-Momineen[asws] said: ‘Allah[azwj] Presented my[asws] Wilayah upon the inhabitants of the sky, and upon the inhabitants of the earth, and the one who accepted it, accepted it, and the one who rejected it, rejected it. And Yunus[as] paused (with regards to) it, so Allah[azwj] Captivated him[as] in the belly of the whale until he[as] accepted it’.[1947]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، قال: قال أبو عبد الله (عليه السلام): «ما رد الله العذاب إلا عن قوم يونس، و كان يونس يدعوهم إلى الإسلام فيأبون ذلك فهم أن يدعو عليهم، و كان فيهم رجلان: عابد، و عالم، و كان اسم أحدهما مليخا، و اسم الآخر روبيل، فكان العابد يشير على يونس بالدعاء عليهم، و كان العالم ينهاه، و يقول: لا تدع عليهم فإن الله يستجيب لك، و لا يحب هلاك عباده.

Ali Bin Ibrahim said, ‘My father narrated to me, from Ibn Abu Umeyr, from Jameel who said,

‘Abu Abdullah[asws] said: ‘Allah[azwj] did not Ward off the Punishment except from the people of Yunus[as]. And Yunus[as] used to call them to Al-Islam, so they were refusing that, and they used to call against him. Among them were two men, a worshipper, and a scholar. The name of one of them was Maleyja, and the name of the other one was Roubeel. The worshipper used to indicate to Yunus[as] to supplicate against them, and the scholar used to prevent it, and was saying, ‘Do not supplicate against them, for Allah[azwj] would Answer you[as], and He[azwj] does not like to Destroy His[azwj] servants’.

فقبل قول العابد، و لم يقبل من العالم، فدعا عليهم، فأوحى الله عز و جل إليه: يأتيهم العذاب في سنة كذا و كذا، في شهر كذا و كذا، و في يوم كذا و كذا.

So he[as] accepted the words of the worshipper, and did not accept from the scholar. He[as] supplicated against them. Allah[azwj] Mighty and Majestic Revealed unto him[as]: “There shall come upon them, the Punishment, in such and such a year, in such and such a month, and on such and such a day”.

فلما قرب الوقت خرج يونس من بينهم مع العابد، و بقي العالم فيها، فلما كان ذلك اليوم نزل العذاب، فقال لهم العالم: يا قوم، افزعوا إلى الله فلعله يرحمكم، فيرد العذاب عنكم. فقالوا: كيف نصنع؟ قال: اجتمعوا و اخرجوا إلى المفازة، و فرقوا بين النساء و الأولاد، و بين الإبل و أولادها، و بين البقر و أولادها، و بين الغنم و أولادها، ثم ابكوا، و ادعوا. فذهبوا، و فعلوا ذلك، و ضجوا، و بكوا، فرحمهم الله، و صرف عنهم العذاب، و فرق العذاب على الجبال، و قد كان نزل و قرب منهم.

So when the times approached, Yunus[as] went out from among them along with the worshipper, whilst the scholar remained amongst them. So when it was the day in which the Punishment was due to descend, the scholar said to them, ‘O people! Panic towards Allah[azwj], perhaps He[azwj] would be Merciful to you all, and so the Punishment may be Warded off from you all’. They said, ‘How shall we do that?’ He said, ‘Gather together, and go out to the wasteland, and separate the women, and the children, and camel and its children, and the cow and its children, and the sheep and its children. Then cry out and supplicate’. So they went and did that, and cried out in distress. Allah[azwj] was Merciful to them, and Warded off the Punishment from them, and fragmented itself upon the mountain, and it was quite near to them.

[1947] بصائر الدرجات: 95/ 1.

فأقبل يونس لينظر كيف أهلكهم الله تعالى، فرأى الزارعين يزرعون في أرضهم، قال: لهم: ما فعل قوم يونس. فقالوا له، و لم يعرفوه: إن يونس دعا عليهم فاستجاب الله له، و نزل العذاب عليهم، فاجتمعوا و بكوا، و دعوا، فرحمهم الله، و صرف ذلك عنهم، و فرق العذاب على الجبال، فهم إذن يطلبون يونس ليؤمنوا به.

Yunus[as] returned to see how Allah[azwj] had Destroyed them, but when he[as] saw their farmers cultivating in their own land, said to them: 'What did the people of Yunus[as] do?' So they said, and they did not recognise him[as], 'Yunus[as] supplicated against them and Allah[azwj] Answered for him[as], and it (almost) descended upon them. They gathered together, and cried, and supplicated, and Allah[azwj] was merciful upon them, and Exchanged that from them, and the Punishment fragmented itself upon the mountain. So now, they are seeking Yunus[as] so that they can express their belief in him[as]'.[1948]

VERSES 99 & 100

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ {99} وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ {100}

[10:99] And had your Lord so Desired, all those who are in the earth would have believed, all of them together; will you then force the people until they become Believers? [10:100] And it is not for a soul to believe except by Allah's Permission; and He Casts uncleanness upon those who will not understand

ابن بابويه، قال: حدثنا تميم عن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي، في مسائل سألها المأمون أبا الحسن علي بن موسى الرضا (عليه السلام)، فكان فيما سأله أن قال له المأمون: فما معنى قول الله تعالى: وَ لَوْ شاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعاً أَ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ وَ ما كانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ؟.

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

(It has been narrated) regarding questions which Al-Mamoun asked Abu Al-Hassan Ali[asws] Bin Musa Al-Reza[asws]. So from what he asked, Mamoun said to him[asws], 'So what is the Meaning of the Words of the High ***[10:99] And had your Lord so Desired, all those who are in the earth would have believed, all of them together; will you then force the people until they become Believers? [10:100] And it is not for a soul to believe except by Allah's Permission***?'

فقال الرضا (عليه السلام): «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: إن المسلمين قالوا لرسول الله (صلى الله عليه و آله): لو أكرهت- يا رسول الله- من قدرت عليه من الناس على الإسلام لكثر عددنا و قوينا على عدونا. فقال رسول الله (صلى الله عليه و آله): ما كنت لألقى الله تعالى ببدعة لم يحدث لي فيها شيئا، و ما أنا من المتكلفين.

Al-Reza[asws] said: 'My[asws] father[asws] Musa Bin Ja'far[asws] narrated to me[asws], from his[asws] father[asws] Ja'far Bin Muhammad[asws], from his[asws] father[asws] Muhammad Bin Ali[asws], from his[asws] father[asws] Ali Bin Al Husayn[asws], from his[asws] father[asws] Al Husayn Bin Ali[asws], from his[asws] father[asws] Ali Bin Abu Talib[asws] having said: 'The Muslims said to Rasool-Allah[saww], 'O Rasool-Allah[saww]! If only you[saww] would force the people by

[1948] تفسير القمّي 1: 317 (Extract)

the power against them to be upon Al Islam, it would increase our number and our strength against our enemies'. So Rasool-Allah[saww] said: 'I[saww] am not going to meet Allah[azwj] with an innovation in which there would be nothing for me[saww], and I[saww] am not from the pretenders'.

فأنزل الله تبارك و تعالى عليه: يا محمد وَ لَوْ شاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعاً على سبيل الإلجاء و الاضطرار في الدنيا، كما يؤمنون عند المعاينة و رؤية البأس في الآخرة، و لو فعلت ذلك بهم لم يستحقوا مني ثوابا و لا مدحا، لكني أريد منهم أن يؤمنوا مختارين غير مضطرين، ليستحقوا منى الزلفى و الكرامة و دوام الخلود في جنة الخلد أَ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ.

Thus Allah[azwj] Blessed and High Revealed: "O Muhammad[saww]! ***[10:99] And had your Lord so Desired, all those who are in the earth would have believed, all of them together*** upon the Way of forcing and compulsion in the world, just as they are believing when they see the evil (Punishment) in the Hereafter. And Had I[azwj] done that with them, they would not be deserving of any Rewards from Me[azwj] not any Praise, by I[azwj] Want from them to believe out of choice, not out of compulsion, in order to be deserving from Me[azwj] the nearness, and the Prestige, and spent an eternity of time in the eternal Paradise ***will you then force the people until they become Believers?***

و أما قوله تعالى: وَ ما كانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ فليس ذلك على سبيل تحريم الإيمان عليها، و لكن على معنى أنها ما كانت لتؤمن إلا بإذن الله، و إذنه أمره لها بالإيمان ما كانت مكلفة متعبدة، و إلجاؤه إياها إلى الإيمان عند زوال التكليف و التعبد عنها».

And as for the Words of the High ***[10:100] And it is not for a soul to believe except by Allah's Permission***? So that is not upon the way of a Prohibition against having faith, but it is upon the Meaning that they were not going to believe until Allah[azwj] had Permitted it. And His[azwj] Permission is His[azwj] Command for it for the belief which was responsible and devout, and the forcing it to the faith at the end of the assignment and the worship from it.

فقال المأمون: فرجت عني- يا أبا الحسن- فرج الله عنك.

So Al Mamoun said, 'You[asws] have relieved me – O Abu Al Hassan[asws] – may Allah[azwj] Relieve you[asws]'.[1949]

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس و علي بن محمد، عن سهل بن زياد أبي سعيد، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «الرجس هو الشك، و الله لا نشك في ربنا أبدا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Muhammad Bin Isa, from Yunus, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The uncleanness (الرجس) – it is the doubt. By Allah[azwj], we[asws] do not doubt regarding our[asws] Lord[azwj], ever'.[1950]

[1949] عيون أخبار الرّضا (عليه السّلام) 1: 134/ 33
[1950] الكافي 1: 226/ 1.

في اصول الكافي محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال عن علي بن عقبة عن أبيه قال قال أبو عبد الله عليه السلام: اجعلوا أمركم هذا لله، ولا تجعلوه للناس فاما ما كان لله فهو لله، وما كان للناس فلا يصعد إلى السماء، ولا تخاصموا بدينكم الناس فان المخاصمة ممرضة للقلب،

In Usool Al-Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah[asws] said: 'Make this matter (Al-Wilayah) of yours for the Sake of Allah[azwj], and do not make it for the sake of the people. As for that which was for the Sake of Allah[azwj], so it is for Allah[azwj], and that which was for the sake of the people, so it would not ascend to the sky. And do not quarrel with the people regarding your Religion, for the quarrelling is from the illnesses of the heart.

ان الله عزوجل قال لنبيه صلى الله عليه واله: (انك لا تهدى من أحببت ولكن الله يهدى من يشاء) وقال: (أفأنت تكره الناس حتى يكونوا مؤمنين) ذروا الناس فان الناس أخذوا عن الناس وانكم أخذتم عن رسول الله صلى الله عليه واله و على عليه السلام ولا سواء، وانى سمعت أبى عليه السلام يقول: إذا كتب الله على عبد أن يدخله في هذا الامر كان أسرع إليه من الطير إلى وكره.

Allah[azwj] Mighty and Majestic Said to His[azwj] Prophet[saww] ***[28:56] Surely you cannot guide whom you love, but Allah Guides whom He Desires to***. And Said ***[10:99] will you then force the people till they become Believers?*** Leave the people, for the people are taking from the people, and you (Shias) are taking from Rasool-Allah[saww] and Ali[asws] and no one else. And I[asws] heard my[asws] father[asws] saying: 'When Allah[azwj] Decrees a servant that he should enter into this matter (Al-Wilayah), it would be easier for him that the bird flying to its nest.[1951]

VERSE 101

قُلِ انْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ {101}

[10:101] Say: Look at what is it that is in the skies and the earth; and the Signs and the warners do not avail a people who would not believe

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد بن عبد الله، عن أحمد بن هلال، عن أمية بن علي، عن داود الرقي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تبارك و تعالى: وَ ما تُغْنِي الْآياتُ وَ النُّذُرُ عَنْ قَوْمٍ لا يُؤْمِنُونَ. قال: «الآيات هم آل محمد، و النذر هم الأنبياء (صلوات الله عليهم أجمعين)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ahmad Hilal, from Umeyt Bin Ali, from Dawood Al Raqy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High ***[10:101] and the Signs and the warners do not avail a people who would not believe***. He[asws] said: 'The Signs - they[asws] are the Progeny[asws] of Muhammad[saww]; and the warners – they[asws] are the Prophets[as]'.[1952]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ ما تُغْنِي الْآياتُ وَ النُّذُرُ عَنْ قَوْمٍ لا يُؤْمِنُونَ قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَتَاهُ جَبْرَئِيلُ بِالْبُرَاقِ فَرَكِبَهَا فَأَتَى بَيْتَ الْمَقْدِسِ فَلَقِيَ مَنْ لَقِيَ مِنْ إِخْوَانِهِ مِنَ الْأَنْبِيَاءِ (عليهم السلام) ثُمَّ رَجَعَ فَحَدَّثَ أَصْحَابَهُ أَنِّي أَتَيْتُ بَيْتَ

[1951] Tafseer Noor Al Saqalayn – Ch 28 H 91
[1952] الكافي 1: 16/ 1.

الْمَقْدِسِ وَ رَجَعْتُ مِنَ اللَّيْلَةِ وَ قَدْ جَاءَنِي جَبْرَئِيلُ بِالْبُرَاقِ فَرَكِبْتُهَا وَ آيَةُ ذَلِكَ أَنِّي مَرَرْتُ بِعِيرٍ لِأَبِي سُفْيَانَ عَلَى مَاءٍ لِبَنِي فُلَانٍ وَ قَدْ أَضَلُّوا جَمَلًا لَهُمْ أَحْمَرَ وَ قَدْ هَمَّ الْقَوْمُ فِي طَلَبِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Yahya Al-Kahily, who has said:

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***[10:101] and the Signs and the warners do not avail a people who would not believe***. He[asws] said: 'When ascension took place with the Messenger[saww] of Allah[azwj], Jibraeel came up to him[saww] with *Al-Buraaq* (the ride). So he[saww] rode on it and came to *Bayt Al-Maqdas* (Jerusalem). So he[saww] met the ones whom he[saww] met from his[saww] brothers from the Prophets[as]. Then he[saww] returned and narrated it to his[saww] companions, 'I[saww] came to *Bayt Al-Maqdas*, and returned during the night. Jibraeel came to me[saww] with *Al-Buraaq*, so I[saww] rode upon it, and the sign of that is that I[saww] passed by the camels of Abu Sufyan being watered at the watering hole of the clan of so and so. A red camel of theirs had strayed and the group were looking for it.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّمَا جَاءَ الشَّامَ وَ هُوَ رَاكِبٌ سَرِيعٌ وَ لَكِنَّكُمْ قَدْ أَتَيْتُمُ الشَّامَ وَ عَرَفْتُمُوهَا فَسَلُوهُ عَنْ أَسْوَاقِهَا وَ أَبْوَابِهَا وَ تُجَّارِهَا فَقَالُوا يَا رَسُولَ اللَّهِ كَيْفَ الشَّامُ وَ كَيْفَ أَسْوَاقُهَا قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا سُئِلَ عَنِ الشَّيْءِ لَا يَعْرِفُهُ شُقَّ عَلَيْهِ حَتَّى يُرَى ذَلِكَ فِي وَجْهِهِ قَالَ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَاهُ جَبْرَئِيلُ (عليه السلام) فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ الشَّامُ قَدْ رُفِعَتْ لَكَ فَالْتَفَتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَإِذَا هُوَ بِالشَّامِ بِأَبْوَابِهَا وَ أَسْوَاقِهَا وَ تُجَّارِهَا

So some of them said to the others, 'But rather he[saww] went to Syria whilst riding at speed whereas you have been to Syria and recognise it. So ask him[saww] about its markets, and its doors, and its businessmen'. So they said, 'O Messenger[saww] of Allah[azwj], how is Syria, and how are its markets?' He[asws] said: 'The Messenger[saww], when asked about something that he[saww] did not recognise, he[saww] would not describe it until after seeing it in front of him[saww]. So when they were in the middle of that, Jibraeel came up to him[saww] and said: 'O Rasool Allah[saww], this here is Syria which has been raised for you[saww]!' So the Rasool Allah[saww] turned and visualised Syria, with its doors, and its markets, and its businessmen'.

فَقَالَ أَيْنَ السَّائِلُ عَنِ الشَّامِ فَقَالُوا لَهُ فُلَانٌ وَ فُلَانٌ فَأَجَابَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي كُلِّ مَا سَأَلُوهُ عَنْهُ فَلَمْ يُؤْمِنْ مِنْهُمْ إِلَّا قَلِيلٌ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ ما تُغْنِي الْآياتُ وَ النُّذُرُ عَنْ قَوْمٍ لا يُؤْمِنُونَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَعُوذُ بِاللَّهِ أَنْ لَا نُؤْمِنَ بِاللَّهِ وَ بِرَسُولِهِ آمَنَّا بِاللَّهِ وَ بِرَسُولِهِ (صلى الله عليه وآله).

So he[saww] said: 'Where are the questioners about Syria?' So they said to him[saww], 'It is so and so and so and so '. So the Rasool Allah[saww] answered them with regards to all of what they asked from him[saww]. Even then they did not believe from among them, except for a few, and it is the Statement of Allah[azwj] Blessed and High: ***[10:101] and the Signs and the warners do not avail a people who would not believe***. Then Abu Abdullah[asws] said: 'We[asws] seek Refuge with Allah[azwj] from disbelief in Allah[azwj] and in His[azwj] Rasool[saww]. We[asws] believe in Allah[azwj] and in His[azwj] Messenger[saww]'.[1953]

VERSE 102

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ ۚ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {102}

[1953] Al Kafi – H 15002

[10:102] So are they awaiting except like the days of those who passed away before them? Say: Wait then; I too am with you from the waiting ones

العياشي: عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام) قال: سألته عن شيء في الفرج. فقال: «أو ليس تعلم أن انتظار الفرج من الفرج؟ إن الله يقول: فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

Al Ayyashi, from Muhammad Bin Al Fazeyl, from Abu Al Hassan,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I asked him[asws] about something regarding the Relief (Al-Qaim[asws]). So he[asws] said: 'Or do you not know that the waiting for the Relief is from the Relief? Surely Allah[azwj] is Saying ***[10:102] Wait then; I too am with you from the waiting ones***'.[1954]

VERSE 103

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ {103}

[10:103] Then We Rescue Our Rasools and those who believe – similar to that, it is binding upon Us (that) We Rescue the Believers

العياشي: عن مصقلة الطحان، عن أبي عبد الله (عليه السلام) قال: «ما يمنعكم أن تشهدوا على من مات منكم على هذا الأمر أنه من أهل الجنة؟! إن الله يقول: كَذلِكَ حَقًّا عَلَيْنا نُنْجِ الْمُؤْمِنِينَ».

Al Ayyashi, from Masqalat Al Tahaan,

(It has been narrated) from Abu Abdullah[asws] having said: 'What is preventing you all to testify over the one who dies upon this matter (Al-Wilayah) that he is from the people of the Paradise? Surely, Allah[azwj] is Saying ***[10:103] similar to that, it is binding upon Us (that) We Rescue the Believers***'.[1955]

VERSES 104 – 109

قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَٰكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ {104} وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {105} وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ {106}

[10:104] Say: O you people! If you are in doubt as to my Religion, then (know that) I do not worship those whom you are worshipping besides Allah, but I worship Allah, Who will Cause you to die; and I am Commanded that I should be of the Believers [10:105] And that you should set your face towards the upright Religion; and you should not be of the Polytheists [10:106] And do not call besides Allah on that which can neither benefit you nor harm you, for if you were to do it then you would be of the unjust

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ {107} قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ {108} وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ {109}

[1954] تفسير العيّاشي 2: 138/ 50.
[1955] تفسير العيّاشي 2: 138/ 51

[10:107] And if Allah should Afflict you with a harm, then there is none to remove it but He; and if He Intends good to you there is none to repel His Grace; He Brings it to whom He Desires to of His servants; and He is the Forgiving, the Merciful [10:108] Say: O you people! Indeed there has come to you the Truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you [10:109] And follow what is Revealed unto you and be patient until Allah should give Judgment, and He is the best of the judges.

CHAPTER 11

HUD[SA]

(123 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

العياشي: عن ابن سنان، عن جابر، عن أبي جعفر (عليه السلام) قال: «من قرأ سورة هود في كل جمعة بعثه الله في زمرة المؤمنين و النبيين، و حوسب حسابا يسيرا، و لم يعرف خطيئة عملها يوم القيامة».

Al Ayyashi, from Ibn Sinan, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'The one who recites Surah Hud[as] (Chapter 11) during every Friday, Allah[azwj] would Resurrect him in the group of the Believers and the Prophets[as], and Reckon him with an easy reckoning, and his sins which he had committed would not be Accounted (be Overlooked) on the Day of Judgement'.[1956]

و من كتاب (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة اعطي من الأجر و الثواب بعدد من صدق هودا و الأنبياء (عليهم السلام) و من كذب بهم، و كان يوم القيامة في درجة الشهداء، و حوسب حسابا يسيرا».

And from the book Khawas Al Quran –

'It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (11), would be Given from the Rewards of the number of the ones who ratified Hud[as], and the Prophets[as], and the ones who belied them. And on the Day of Judgement he would be at the level of the martyrs, and would be Reckoned with an easy Reckoning'.[1957]

و روي عن الصادق (عليه السلام): «من كتب هذه السورة على رق ظبي» و يأخذها معه أعطاه الله قوة و نصرا، و لو حاربه مائة رجل لانتصر عليهم و غلبهم، و إن صاح بهم انهزموا، و كل من رآه يخاف منه».

And it has been reported from Al-Sadiq[asws] having said: 'The one who writes this Chapter (11) upon a parchment of an antelope, and takes it with him, Allah[azwj] would Give him the strength and Support. Even if he were to battle against a hundred men, he would be Helped against them and overcome them, and the ones whom he defeated would shriek out, and every one who saw him would be fearful from him'.[1958]

[1956] تفسير العيّاشي 2: 139/ 1.
[1957] عنه جامع الأخبار و الآثار 2: 194/ 4.
[1958] خواص القرآن: 42 «مخطوط».

VERSES 1- 6

الر ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ {1} أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنَّنِي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ {2} وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ {3} إِلَى اللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {4} أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {5} وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُبِينٍ {6}

[11:1] Alif Lam Ra; a Book, its Verses are full of Wisdom, then are explained, from the Wise, the Aware [11:2] That you shall not worship any except for Allah; surely I am a Warner to you from Him and a giver of good news [11:3] And ask Forgiveness from your Lord, then turn repenting to Him; He will Provide you with a goodly provision to an appointed term and Bestow His Grace on every one Endowed with merits; and if you turn back, then surely I fear for you the Punishment of a Big Day [11:4] To Allah is your return, and He has Power over all things [11:5] Indeed they are folding up their chests in order to conceal from Him; Indeed, when they use their garments as a covering, He Knows what they are concealing and what they are making public; He Knows what is in the chests [11:6] And there is no animal in the earth but upon Allah is the sustenance of it, and He Knows its resting place and its depository; all (things) are in a Clarifying Book

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ الْمُشْرِكِينَ كَانُوا إِذَا مَرُّوا بِرَسُولِ اللَّهِ حَوْلَ الْبَيْتِ طَأْطَأَ أَحَدُهُمْ ظَهْرَهُ وَ رَأْسَهُ هَكَذَا وَ غَطَّى رَأْسَهُ بِثَوْبِهِ لَا يَرَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيابَهُمْ يَعْلَمُ ما يُسِرُّونَ وَ ما يُعْلِنُونَ.

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

Abu Ja'far[asws] said: 'Jabir Bin Abdullah[as] has narrated to me[asws] that when the Polytheists used to pass by the Rasool Allah[saww], they would incline their heads and cover their heads with their clothes so that the Rasool-Allah[saww] would not see (recognise) them. So Allah[azwj] Mighty and Majestic Revealed: ***[11:5] Indeed they are folding up their chests in order to conceal from Him; Indeed, when they use their garments as a covering, He Knows what they are concealing and what they are making public; He Knows what is in the chests***'.[1959]

ابن بابويه: في رواية سفيان بن سعيد الثوري، في معنى الر: قال الصادق (عليه السلام): «معناه: أنا الله الرؤوف».

Ibn Babuwayh, in a report of Sufyan Bin Saeed Al Sowry,

(It has been narrated) regarding the Meaning of ***[11:1] Alif Lam Ra***, Al-Sadiq[asws] said: 'It Meaning is: "I[azwj] am Allah[azwj] the Kind".[1960]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) الر كِتابٌ أُحْكِمَتْ آياتُهُ قال: «هو القرآن» مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ قال: «من عند حكيم خبير» وَ أَنِ اسْتَغْفِرُوا رَبَّكُمْ «يعني المؤمنين» و قوله: وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ «هو علي بن أبي طالب (عليه السلام)».

He (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

[1959] Al Kafi – H 14563
[1960] معاني الأخبار: 22/ 1.

(It has been narrated) from Abu Ja'far[asws] regarding ***[11:1] Alif Lam Ra; a Book, its Verses are Wisdom***, said: 'It is the Quran'. ***from the Wise, the Aware***, said: 'From the Presence of Wise, Aware'. ***[11:3] And ask Forgiveness from your Lord***: 'It Means the Believers'. And His[azwj] Words ***[11:3] and Bestow His Grace on every one Endowed with merits***: 'He[asws] is Ali[asws] Bin Abu Talib[asws]'.[1961]

العياشي: عن محمد بن الفضيل، عن جابر، عن أبي جعفر (عليه السلام) قال: «أتى رسول الله (صلى الله عليه و آله) رجل من أهل البادية، فقال: يا رسول الله، إن لي بنين و بنات، و إخوة و أخوات، و بني بنين و بني بنات، و بني إخوة و بني أخوات، و المعيشة علينا خفيفة، فإن رأيت- يا رسول الله- أن تدعوا الله أن يوسع علينا؟

Al Ayyashi, from Muhammad Bin Fazeyl, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'A Man from the people of the desert came to Rasool-Allah[saww], so he said, 'O Rasool-Allah[saww]! I have sons and daughters, and brothers and sisters, and sons of sons, and sons of daughters, and sons of brothers, and sons of sisters, and the life upon us is constrained. So, I think – O Rasool-Allah[saww] – that you[saww] should supplicate to Allah[azwj] that He[azwj] should Expand (sustenance) upon us?'

قال:- و بكى، فرق له المسلمون، فقال رسول الله (صلى الله عليه و آله): وَ ما مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُها وَ يَعْلَمُ مُسْتَقَرَّها وَ مُسْتَوْدَعَها كُلٌّ فِي كِتابٍ مُبِينٍ من كفل بهذه الأفواه المضمونة على الله رزقها صب الله عليه الرزق صبا كالماء المنهمر، إن قليلا فقليلا، و إن كثيرا فكثيرا

He[asws] said: 'And he lamented, so the Muslims feared for him. So Rasool-Allah[saww] said: '***[11:6] And there is no animal in the earth but upon Allah is the sustenance of it, and He Knows its resting place and its depository; all (things) are in a Clarifying Book***. The one who guaranteed his mouth by this, it is Guaranteed upon Allah[azwj] to Sustain him. Allah[azwj] would Pour towards him the Sustenance like the pouring of the flowing water. If it is little, so it is little, and if it is a lot, so it is a lot'.

قال:- ثم دعا رسول الله (صلى الله عليه و آله) و أمن له المسلمون».

He[asws] said: 'Then Rasool-Allah[saww] supplicated for him, and the Muslims said 'Ameen' for him'.[1962]

VERSE 7

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ {7}

[11:7] And He is the One Who Created the skies and the earth in six days and His Throne was upon the water - that He might Test you, which of you is best in deeds; and if you say, surely you shall be Raised up after the death, those who disbelieve would say: This is nothing but a clear sorcery

[1961] تفسير القمي 1: 321.
[1962] تفسير العيّاشي 2: 139/ 3

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

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja'far[asws] has narrated (on behalf of) Abu Abdullah[asws] that he said: 'Allah[azwj] Created the skies and the earth in six days, thus the year is six days' short'.[1963]

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

From Al-Sabah Bin Sayabat,

'Abu Ja'far[asws] having said: 'Allah[azwj] Created the months as twelve months, and these are of three hundred and sixty days. So He[azwj] Separated six days from it in which He[azwj] created the skies, and the earth. So from then the months are deficient'.[1964]

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

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

'Abu Abdullah[asws] has said: 'The one who alleges that Allah[azwj] is from something, or within something, or upon something, so it is entirely on 'فقد كفر' (he has blasphemed)'.[1965]

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرَضِينَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبِعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah[asws] saying that: 'Allah[azwj] Created the good on the day of Sunday, and He[azwj] did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday'.[1966]

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاضْطَرَمَ نَاراً ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَ مِنْ خُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ

[1963] تفسير العيّاشي 2: 120/ 6.
[1964] تفسير العيّاشي 2: 120/ 7.
[1965] الكافي 1: 99/ 9.
[1966] الكافي 8: 145/ 117

وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِيِّ الْأَكْبَرُ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A'ala, from Muhammad Bin Muslim who said:

Abu Ja'far[asws] said to me: 'Everything used to be water, ***[11:7] And He is the One Who Created the skies and the earth in six days and His Throne was upon the water - that He might Test you, which of you is best in deeds***. So Allah[azwj] Mighty is His[azwj] Mention, Commanded the water, so a fire was ignited. Then He[azwj] Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah[azwj] Created the Heavens from that smoke, and Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, 'I am the greatest army of Allah[azwj]', and the wind said, 'I am the greatest army of Allah[azwj], and the fire said, 'I am the greatest army of Allah[azwj]. So Allah[azwj] Mighty and Majestic Revealed unto the wind: "You are My[azwj] greatest army'.[1967]

محمد بن يعقوب: عن محمد بن الحسن، عن سهل بن زياد، عن ابن محبوب، عن عبدالرحمن ابن كثير، عن داود الرقي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ كانَ عَرْشُهُ عَلَى الْماءِ فقال: «ما يقولون؟» قلت: يقولون: إن العرش كان على الماء، و الرب فوقه! فقال (عليه السلام): «كذبوا، من زعم هذا فقد صير الله محمولا، و وصفه بصفة المخلوقين، و لزمه أن الشيء الذي يحمله أقوى منه».

Muhammad Bin Yaqoub, from Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Rahman Ibn Kaseer, from Dawood Al Raqy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Might and Majestic ***[11:7] and His Throne was upon the water***, so he[asws] said: 'What are they (people) saying?' I said, 'They are saying that the Throne was upon the water, and the Lord[azwj] upon it'. So he[asws] said: 'They are lying! The one who alleges this so he has made Allah[azwj] as a carried one, and has described Him[azwj] with the attributes of the created beings, and it necessitates a thing which carries Him[azwj] to be stronger than Him[azwj].

قلت: بين لي، جعلت فداك، فقال: «إن الله حمل دينه و علمه الماء، قبل أن تكون أرض أو سماء، أو جن أو إنس، أو شمس أو قمر، فلما أراد أن يخلق الخلق نثرهم بين يديه، فقال لهم: من ربكم؟ فأول من نطق رسول الله (صلى الله عليه و آله) و أمير المؤمنين و الأئمة (عليهم السلام) فقالوا: أنت ربنا، فحملهم العلم و الدين.

I said, 'Explain it for me, may I be sacrificed for you[asws]'. So he[asws] said: 'Prior to sending His[azwj] Religion and His[azwj] Knowledge to the earth or sky, or Jinn or Humans, or sun or moon, Allah[azwj] Made it to be carried by water. So when He[azwj] Intended that He[azwj] would Create the creation, Scatterred them in front of Him[azwj], so He[azwj] Said to them: "Who is your Lord[azwj]!" So the first one to speak was Rasool-Allah[saww], and Amir-ul-Momineen[asws], and the Imams[asws]. So they[asws] said: 'You[azwj] are our[asws] Lord[azwj]!' Thus He[azwj] Made them to carry the Knowledge and the Religion.

ثم قال للملائكة: هؤلاء حملة ديني و علمي، و أمنائي في خلقي، و هم المسؤولون. ثم قال لبني آدم: أقروا لله بالربوبية، و لهؤلاء النفر بالولاية و الطاعة، فقالوا: نعم- ربنا- أقررنا. فقال الله للملائكة: اشهدوا فقالت الملائكة: شهدنا على أن لا يقولوا غدا: إنا كنا عن هذا غافلين، أو يقولوا: إنما أشرك آباؤنا من قبل، و كنا ذرية من بعدهم أ فتهلكنا بما فعل المبطلون. يا داود، ولايتنا مؤكدة عليهم في الميثاق».

[1967] Al Kafi – H 14516

Then He[azwj] Said to the Angels: "They[asws] carry My[azwj] Religion and My[azwj] Knowledge, and are My[azwj] Trustees among My[azwj] creatures, and they[asws] are to be asked of'. Then He[azwj] Said to the Children of Adam[as]: "Do you[as] accept for Allah[azwj] with the Lordship, and for these persons[asws] with the Wilayah and the obedience?" So he[as] said: 'Yes – our[as] Lord[azwj] – we[as] accept'. So Allah[azwj] Said to the Angels: "Testify! And you would not be saying tomorrow that, 'We were unaware of this', or be saying, 'But rather, our fathers associated from before, and we were the offspring from after them. Will You[azwj] Destroy us with what the false ones had done?" O Dawood! Our[asws] Wilayah was Confirmed to them in the Covenant'.[1968]

و عنه: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفيان بن عيينة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا، قال: «ليس يعني أكثركم عملا، و لكن أصوبكم عملا، و إنما الإصابة خشية الله و النية الصادقة و الحسنة

And from him, from Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Al-Muqary, from Sufyan Bin Ayyayna, who has narrated the following:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[11:7] that He might Test you, which of you is best in deeds***, he[asws] said: 'It does not Mean which one of you has the most deeds, but the most correct deeds. And the correctness is the humbleness to Allah[azwj], and the true intention, and the goodness'.

ثم قال- الإبقاء على العمل حتى يخلص أشد من العمل، ألا و العمل الخالص: الذي لا تريد أن يحمدك عليه أحد إلا الله عز و جل، و النية أفضل من العمل، إلا و إن النية هي العمل- ثم تلا قوله عز و جل- قُلْ كُلٌّ يَعْمَلُ عَلى شاكِلَتِهِ يعني على نيته».

Then said, 'And the remaining upon the deed is more difficult than the deed itself, except that the intention, it is the deed'. Then he[asws] recited the Words of the Mighty and Majestic ***[17:84] Say: Every one acts according to his own disposition*** – Meaning, upon his intention'.[1969]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي، قال: سأل المأمون أبا الحسن علي بن موسى الرضا (عليه السلام) عن قول الله عز و جل: وَ هُوَ الَّذِي خَلَقَ السَّماواتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ كانَ عَرْشُهُ عَلَى الْماءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا.

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

'Al-Mamoun asked Abu Al-Hassan Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[11:7] And He is the One Who Created the skies and the earth in six days and His Throne was upon the water - that He might Test you, which of you is best in deeds***.

فقال: «إن الله تبارك و تعالى خلق العرش و الماء و الملائكة قبل خلق السموات و الأرض، و كانت الملائكة تستدل بأنفسها و بالعرش و بالماء على الله عز و جل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته و نقله فجعله فوق السماوات السبع،

So he[asws] said: 'Surely Allah[azwj] Blessed and High Created the Throne, and the water, and the Angels before He[azwj] Created the skies and the earth. And the Angels

[1968] الكافي 1: 103/ 7
[1969] الكافي 2: 13/ 4

used to infer by themselves, and by the Throne, and by the water, to Allah[azwj] Mighty and Majestic. Then He[azwj] Made His[azwj] Throne to be upon the water, in order to manifest His[azwj] Power by that to the Angels, so that they would come to know that He[azwj] has Power over every thing. Then He[azwj] Raised the Throne by His[azwj] Power and Transferred it, so He[azwj] Made it to be above the seventh sky.

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

And He[azwj] ***[11:7] Created the skies and the earth in six days***, and He[azwj] Took Control upon His[azwj] Throne. And He[azwj] has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Manifest to the Angels what He[azwj] Created from it, a thing after a thing. So they were evidenced by the occurrence of what occurred, to Allah[azwj] the High, time and again. And Allah[azwj] did not Create the Throne for any need of His[azwj], because He[azwj] is above any need of the Throne, and from all of what He[azwj] Created. He[azwj] cannot be described to be upon the Throne, because He[azwj] has no physical form. Elevated is Allah[azwj] from the attributes of His[azwj] creatures, Higher and Great.

و أما قوله عز و جل: لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا فإنه عز و جل خلق خلقه ليبلوهم بتكليف طاعته و عبادته، لا على سبيل الامتحان و التجربة، لأنه لم يزل عليما بكل شيء». فقال المأمون: فرجت عني- يا أبا الحسن- فرج الله عنك.

And as for His[azwj] Words ***[11:7] that He might Test you, which of you is best in deeds***, so He[azwj], the Mighty and Majestic Created His[azwj] creatures in order to Test them by the effort of being obedient to Him[azwj], and worship of Him[azwj], not upon the way of the examination and the experience, because He[azwj] never ceased to be All-Knowing of every thing'. So Al-Mamoun said, 'You[asws] have relieved me – O Abu Al-Hassan[asws] – may Allah[azwj] Relieve you[asws]'.[1970]

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

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

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

[1970] عيون أخبار الرّضا (عليه السّلام) 1: 134/ 33.

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

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

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

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah[azwj] Mighty and Majestic. They are Glorifying during the night and the day, not cooling down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him[azwj] and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech'.[1971]

VERSES 8 - 11

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {8} وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ {9} وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ {10} إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {11}

[11:8] And if We Delay from them the Punishment of a numbered group, they would be saying: What prevents it? Indeed! On the Day which is coming to them, it shall not be averted from them, and that which they scoffed at shall surround them [11:9] And if We Make the human being taste Mercy from Us, then Snatch it from him, he is despairing, ungrateful [11:10] And if We Make him taste a Favor after distress has touched him, he will say: The evils are gone away from me. he is exulting, priding [11:11] Except those who are patient and do righteous deeds, for them is Forgiveness and a great Recompense

عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام): أصحاب القائم (عليه السلام) الثلاثمائة و البضعة عشر رجلا، هم و الله الامة المعدودة التي قال الله في كتابه: وَ لَئِنْ أَخَّرْنا عَنْهُمُ الْعَذابَ إِلى أُمَّةٍ مَعْدُودَةٍ- قال- يجمعون له في ساعة واحدة قزعا كقزع الخريف».

From Abdul A'la Al Halby said,

[1971] التوحيد: 324/ 1.

'Abu Ja'far[asws] said: 'The companions of Al-Qaim[asws], some over three hundred and ten men. By Allah[azwj], it is they who are ***[11:8] numbered group*** which Allah[azwj] has Spoken of in His[azwj] Book ***[11:8] And if We Delay from them the Punishment of a numbered group*** – he[asws] said: 'They would be gathering at one time like a cloud, like the clouds of the autumn'.[1972]

قال شرف الدين النجفي: و يؤيده ما رواه محمد بن جمهور، عن حماد بن عيسى، عن حريز، قال: روى بعض أصحابنا، عن أبي عبد الله (عليه السلام) في قوله تعالى: وَ لَئِنْ أَخَّرْنا عَنْهُمُ الْعَذابَ إِلى أُمَّةٍ مَعْدُودَةٍ. قال: «العذاب هو القائم (عليه السلام)، و هو عذاب على أعدائه، و الامة المعدودة هم الذين يقومون معه، بعدد أهل بدر».

Sharaf Al Deen Al Najafy said – 'And it is supported by what is reported from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from one of his companions,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[11:8] And if We Delay from them the Punishment of a numbered group***. He[asws] said: 'The Punishment – It is Al-Qaim[asws], and it is ***the Punishment*** upon his[asws] enemies. And the ***a numbered group*** – they are the ones who would be making a stand along with him[azwj], being the number of the people of Badr (313)'.[1973]

VERSE 12

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {12}

[11:12] So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it that they are saying: Why has not a treasure been sent down upon him or an angel come with him? But rather, You are only a warner; and Allah is in Charge of all things

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ عَمَّارِ بْنِ سُوَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي هَذِهِ الْآيَةِ فَلَعَلَّكَ تارِكٌ بَعْضَ ما يُوحى إِلَيْكَ وَ ضائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْ لا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جاءَ مَعَهُ مَلَكٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا نَزَلَ قُدَيْدَ قَالَ لِعَلِيٍّ (عليه السلام) يَا عَلِيُّ إِنِّي سَأَلْتُ رَبِّي أَنْ يُوَالِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُ رَبِّي أَنْ يُوَاخِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُ رَبِّي أَنْ يَجْعَلَكَ وَصِيِّي فَفَعَلَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Ammar Bin Suweyd who said:

'I heard Abu Abdullah[asws] saying regarding this Verse: ***[11:12] So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it that they are saying: Why has not a treasure been sent down upon him or an Cngel come with him?***, When Rasool Allah[saww] encamped at Qudeyd and said to Ali[asws]: 'O Ali[asws]! I[saww] asked my[saww] Lord[azwj] to Establish friendship between me[asws] and you[asws], so He[azwj] Did it. And I[saww] asked my[saww] Lord[azwj] to Establish brotherhood between me[saww] and you[asws], so he[azwj] Did it. And I[saww] asked my[saww] Lord[azwj] to Make you[asws] to be my[saww] successor, so He[azwj] Did it.

[1972] تفسير العيّاشي 2: 140/ 8.
[1973] تأويل الآيات 1: 223/ 3.

فَقَالَ رَجُلَانِ مِنْ قُرَيْشٍ وَ اللَّهِ لَصَاعٌ مِنْ تَمْرٍ فِي شَنٍّ بَالٍ أَحَبُّ إِلَيْنَا مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ فَهَلَّا سَأَلَ رَبَّهُ مَلَكاً يَعْضُدُهُ عَلَى عَدُوِّهِ أَوْ كَنْزاً يَسْتَغْنِي بِهِ عَنْ فَاقَتِهِ وَ اللَّهِ مَا دَعَاهُ إِلَى حَقٍّ وَ لَا بَاطِلٍ إِلَّا أَجَابَهُ إِلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى فَلَعَلَّكَ تارِكٌ بَعْضَ ما يُوحى إِلَيْكَ وَ ضائِقٌ بِهِ صَدْرُكَ إِلَى آخِرِ الْآيَةِ.

Two men from Qureysh said, 'By Allah[azwj]! A Sa'a (unit of measurement) of dates in a basket is more beloved to us than what Muhammad[saww] asked his[saww] Lord[azwj] for. So, had he[saww] asked his[saww] Lord[azwj] for an Angel to support him[saww] against his[saww] enemies, or a treasure to make us to be needless by it from the hunger. By Allah[azwj]! He[saww] does not supplicate to Him[azwj], be it true or false, but that He[azwj] Answers him[saww]'. So Allah[azwj], Glorious and High Revealed: ***[11:12] So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it*** – up to the end of the Verse'.[1974]

VERSES 13 - 16

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {13} فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنْتُمْ مُسْلِمُونَ {14} مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ {15} أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ {16}

[11:13] Or, are they saying: He has forged it? Say: Then bring ten chapters like it of your forgery and call upon whom you can besides Allah, if you are truthful [11:14] So if they do not answer you, then know that it is Revealed by Allah's Knowledge and that there is no god but He; will you then be submitting? [11:15] Whoever desired the life of the world and its finery, We will Pay them in full their deeds therein, and they shall not be made to suffer reduction [11:16] These are they for whom there is nothing in the Hereafter except for the Fire, and fruitless would be what they had done in it, and invalidated, what they had been working

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه و علي بن محمد القاساني جميعا، عن القاسم ابن محمد، عن سليمان بن داود المنقري، عن سفيان بن عيينة، عن أبي عبد الله (عليه السلام) قال: «سأل رجل أبي بعد منصرفه من الموقف، فقال: أ ترى يجيب الله هذا الخلق كله؟

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al qasany altogether, from Al Qasim Ibn Muhammad, from Sulayman Bin Dawood Al Manqary, from Sufyan Bin Ayayna,

(It has been narrated) from Abu Abdullah[asws] having said: 'A man asked my[asws] father[asws] after leaving from the Pausing (during Hajj), so he said, 'Do you[asws] think that Allah[azwj] Answers all of these people?'

فقال أبي: ما وقف بهذا الموقف أحد إلا غفر الله له، مؤمنا كان أو كافرا، إلا أنهم في مغفرتهم على ثلاث منازل- و ذكر المنازل الثلاث فقال في الثالثة- و كافر وقف هذا الموقف، زينة الحياة الدنيا، غفر الله له ما تقدم من ذنبه، إن تاب من الشرك فيما بقي من عمره، و إن لم يتب وفاه أجره و لم يحرمه أجر هذا الموقف، و ذلك قوله عز و جل: مَنْ كانَ يُرِيدُ الْحَياةَ الدُّنْيا وَ زِينَتَها نُوَفِّ إِلَيْهِمْ أَعْمالَهُمْ فِيها وَ هُمْ فِيها لا يُبْخَسُونَ أُولئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ ما صَنَعُوا فِيها وَ باطِلٌ ما كانُوا يَعْمَلُونَ».

[1974] الكافي 8: 378/ 572

So my[asws] father[asws] said: 'There is none who has paused at this Pausing Stop except that Allah[azwj] has Forgiven him, be he a Believer or an Infidel, except that that in their being Forgive are three levels' – and he[asws] mentioned the third level, so he[asws] said with regards to the third one – 'And the Infidel pauses at this Pausing Stop, for the finery of the life of the world, Allah[azwj] Forgive him what had preceeded from his sins, if he repented from the Association (الشرك) regarding what remains from his age. And if he does not repent, his Recompense gets Fulfilled and He[azwj] does not Forbid him the Recompense of this Pausing Stop. And these are the Words of the Mighty and Majestic ***[11:15] Whoever desired the life of the world and its finery, We will Pay them in full their deeds therein, and they shall not be made to suffer reduction [11:16] These are they for whom there is nothing in the Hereafter except for the Fire, and fruitless would be what they had done in it, and invalidated, what they had been working***'.[1975]

العياشي: عن عمار بن سويد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «مَنْ كانَ يُرِيدُ الْحَياةَ الدُّنْيا وَ زِينَتَها يعني فلانا و فلانا نُوَفِّ إِلَيْهِمْ أَعْمالَهُمْ فِيها».

Al Ayyashi, from Amaar Bin Suweyd who said,

'I heard Abu Abdullah[asws] saying: '***[11:15] Whoever desired the life of the world and its finery,*** Meaning so and so and so and so ***We will Pay them in full their deeds therein***'.[1976]

VERSE 17

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ ۚ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {17}

[11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it and in front of him is the Book of Musa, a Guide and a Mercy; They are believing in it; and whoever of the clans disbelieves in it, the Fire will be their promised meeting-place. Be not then in doubt thereon: it is the Truth from your Lord, but most of the people are not believing

حدثنا محمد بن الحسين عن عبد الله بن حماد عن ابى الجارود عن الأصبغ بن نباته قال قال امير المؤمنين عليه السلام لو كسرت لى وسادة فقعدت عليها لقضيت بين اهل التورية بتوريتهم واهل الأنجيل بانجيلهم واهل الزبور بزبورهم واهل الفرقان بفرقانهم بقضاء يصعد إلى الله يزهر

It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Hamaad, from Abu Al-Jaroud, from Al-Asbagh Bin Nabata who said:

'Amir-ul-Momineen[asws] said: 'If you set up for me[asws] a platform, I[asws] would have from there judged between the people of the Torah by their Torah, and the people of the Evangel by their Evangel, and the people of the Psalms by their Psalms, and the people of the 'Furqan' (Quran) by the Furqan, decreeing them to follow Allah[azwj].

[1975] الكافي 4: 521/ 10
[1976] تفسير العيّاشي 2: 142/ 11.

والله ما نزلت آية في كتاب الله في ليل أو نهار الا وقد علمت فيمن انزلت ولا ممن مر على راسه المواسى من قريش الا وقد نزلت فيه آية من كتاب الله تسوقه إلى الجنة أو إلى النار

By Allah[azwj] no Verse Came down in the Book of Allah[azwj] in the night or day, except that I[asws] knew for whom it Came down, and there is no 'Al-Mawasy', head from the (Quraish), who passed by but a Verse Came down regarding him from the Book of Allah[azwj] herding him to the Paradise or to the Fire'.

فقام إليه رجل فقال يا امير المؤمنين ما الآية التى نزلت فيك قال له اما سمعت الله يقول افمن كان على بينة من ربه ويتلوه شاهد منه قال رسول الله صلى الله عليه وآله على بينة من ربه وانا شاهد له فيه واتلوه معه.

A man stood up to him[asws] and said, 'O Amir-ul-Momineen[asws], what is the Verse which has Come regarding you[asws]?' He[asws] said to him: 'But you heard Allah[azwj] Say ***[11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it***', Rasool-Allah[saww] said: 'Ali[asws] is Evidence from his[asws] Lord[azwj], and I[saww] am a witness for him[asws] with regard to this, and I[saww] recited with him[asws]'.[1977]

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحوا ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن، منها ما رووه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ فالبينة محمد (صلى الله عليه و آله)، و الشاهد علي (عليه السلام)،

Al-Tabrasy said,

'By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-ul-Momineen[asws] (in the Quran). So for him[asws] (were found) <u>three hundred names in the Quran</u>. From these, what has been reported by the correct chain from Ibn Masoud –the Words of the High[azwj] ***[11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it***, so <u>the clear proof (Bayyina) is Muhammad[saww], and the witness (Al-Shaahid) is Ali[asws]</u>'.[1978]

قال أبان: ثم لقيت أبا الطفيل بعد ذلك في منزله، فحدثني في الرجعة عن أناس من أهل بدر وعن سلمان وأبي ذر والمقداد وأبي بن كعب. وقال أبو الطفيل: فعرضت ذلك الذي سمعته منهم على علي بن أبي طالب عليه السلام بالكوفة، فقال لي: (هذا علم خاص يسع الأمة جهله ورد علمه إلى الله تعالى). ثم صدقني بكل ما حدثوني فيها وقرأ علي بذلك قرآنا كثيرا وفسره تفسيرا شافيا، حتى صرت ما أنا بيوم القيامة بأشد يقينا مني بالرجعة.

Abaan said, 'Then I met Abu Al-Tufayl after that at his house. He narrated to me regarding the Return (Al-Raj'at) about the people from the combatants of Badr, and from Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar], and Abu Bin Ka'ab. And Abu Al-Tufayl said, 'I presented that which I had heard from it, to Ali[asws] Bin Abu Talib[asws] at Al-Kufa. He[asws] said to me: 'This is a special knowledge, and there is leeway for the general public to be ignorant of it to refer its knowledge to Allah[azwj]'. Then he[asws] ratified to me of all what had been narrated to me regarding it, and read out to me regarding that a lot from the Quran and explained its explanation satisfactorily, to the extent that I ended up being more convince about the Return (Al-Raj'at) than the Day of Judgement'.

[1977] Basaair Al Darajaat – P 3 Ch 9 H 2
[1978] الفضائل لابن شاذان: 174 (Extract)

وكان مما قلت: يا أمير المؤمنين، أخبرني عن حوض رسول الله صلى الله عليه وآله، أفي الدنيا هو أم في الآخرة؟ فقال: بل في الدنيا. قلت: فمن الذائد عنه؟ قال: أنا بيدي هذه، فليردنه أوليائي وليصرفن عنه أعدائي. قلت: يا أمير المؤمنين، قول الله تعالى: (وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم، أن الناس...) الآية، ما الدابة؟ قال: يا أبا الطفيل، اله عن هذا.

And from what I said was, 'O Amir-ul-Momineen[asws], inform me about the Fountain of the Messenger of Allah[saww], is it in the world or it is in the Hereafter?' He[asws] said: 'But, it is in the world'. I said, 'So, who is the one who will defend (turn people back) from it?' He[asws] said: 'I[asws] will, by these hands of mine[asws]. So, my[asws] friends will come near it, and my[asws] enemies will be turned back from it'. I said, 'O Amir-ul-Momineen[asws], the Statement of Allah[azwj] ***[27:82] And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them, because people did not have certainty in Our Signs***, what is the creature?' He[asws] said: 'O Abu Al-Tufayl, refrain from this'.

فقلت: يا أمير المؤمنين، أخبرني به جعلت فداك. قال: هي دابة تأكل الطعام وتمشي في الأسواق وتنكح النساء. فقلت: يا أمير المؤمنين، من هو؟ قال: هو زر الأرض الذي إليه تسكن الأرض. قلت: يا أمير المؤمنين، من هو؟ قال: صديق هذه الأمة وفاروقها ورئيسها وذو قرنها. قلت: يا أمير المؤمنين، من هو؟ قال: الذي قال الله عز وجل: (ويتلوه شاهد منه) ، والذي (عنده علم الكتاب)، (والذي جاء بالصدق)، والذي (صدق به) أنا، والناس كلهم كافرون غيري وغيره.

I said, 'O Amir-ul-Momineen[asws], inform me about it, may I be sacrificed for you[asws]'. He[asws] said: 'It is a creature which eats the food, and walks in the markets, and marries the women'. I said, 'O Amir-ul-Momineen[asws], who is he?' He[asws] said: 'He is a necessity for the earth for it to be tranquil'. I said, 'O Amir-ul-Momineen[asws], who is he?' He[asws] said: 'He is the Truthful (Siddique) of this community and its Differentiator (Farouq), and its chief, and its 'Zukarn''. I said, 'O Amir-ul-Momineen[asws], who is he?' He[asws] said: 'The one about whom Allah[azwj] Mighty and Majestic has Said ***"[11:17] and a witness from Him recites it"***, and the one ***"[13:43] and the one who has Knowledge of the Book"***, and the one ***[39:33] And he who comes with the Truth and (he who) ratifies it***, it is I[asws], and all of the people disbelieved apart from me[asws], and him[saww].

قلت: يا أمير المؤمنين، فسمه لي. قال: قد سميته لك. يا أبا الطفيل، والله لو دخلت على عامة شيعتي الذين بهم أقاتل، الذين أقروا بطاعتي وسموني (أمير المؤمنين) واستحلوا جهاد من خالفني، فحدثتهم شهرا ببعض ما أعلم من الحق في الكتاب الذي نزل به جبرئيل على محمد صلى الله عليه وآله وببعض ما سمعت من رسول الله صلى الله عليه وآله لتفرقوا عني حتى أبقى في عصابة حق قليلة، أنت وأشباهك من شيعتي.

I said, 'O Amir-ul-Momineen[asws], name him for me'. He[asws] said; 'I[asws] have named him for you. O Abu Al-Tufayl, by Allah[azwj], if the general public of the Shiah who have fought by my[asws] side come to me[asws], those that have accepted to be obedient to me[asws], and call me[asws] Amir-ul-Momineen, and consider it lawful to fight against the one who opposes me[asws], if I[asws] were to narrate to them for months some of what I[asws] know from the truth regarding the book which Jibraeel descended with upon Mohammed[saww], and some of what I[asws] heard from Rasool-Allah[saww], they will disperse from me[asws] until there will remain only a few of the truthful ones, you and those like you from my[asws] Shiah'.

ففزعت وقلت: يا أمير المؤمنين، أنا وأشباهي نتفرق عنك أو نثبت معك؟ قال: لا، بل تثبتون. ثم أقبل علي فقال: إن أمرنا صعب مستصعب لا يعرفه ولا يقر به إلا ثلاثة: ملك مقرب أو نبي مرسل أو عبد مؤمن نجيب امتحن الله قلبه للإيمان. يا أبا الطفيل، إن رسول الله صلى الله عليه وآله قبض فارتد الناس ضلالا وجهالا، إلا من عصمه الله بنا أهل البيت.

I panicked and said, 'O Amir-ul-Momineen[asws], I and those like me, we will disperse from you[asws], or will we remain steadfast with you[asws]?' He[asws] said: 'No, but you will remain steadfast'. Then he[asws] turned towards me and said: 'Our[asws] matters are difficult, and become more difficult, none understand it nor accept it accept for three – an Angel of Proximity, or a 'Mursil Prophet[as]', or a Believer whose heart was Tested with faith by Allah[azwj]. O Abu Al-Tufayl, when Rasool-Allah[saww] passed away, the people turned apostate by straying and ignorance, except for the ones whom Allah[azwj] Protected by us[asws], the People[asws] of the Household'.[1979]

أفضل مناقب أمير المؤمنين (ع) في القرآن وعند النبي (ص)

THE HIGHEST MERIT OF AMIR-UL-MOMINEEN[asws] IN THE QURAN AND WITH THE PROPHET[saww]

سليم قال: جاء رجل إلى علي بن أبي طالب وأنا أسمع، فقال: أخبرني يا أمير المؤمنين بأفضل منقبة لك؟ قال: ما أنزل الله في من كتابه. قال: وما أنزل الله فيك؟

Sulaym said, 'A man came up to Ali[asws] Bin Abu Talib[asws], and I was listening, so he said, 'Inform me, O Amir-ul-Momineen[asws], of the highest merit for you'. He[asws] said: 'What Allah[azwj] has Revealed regarding me[asws] from His[azwj] book'. He asked, 'And what has Allah[azwj] Revealed regarding you[asws]?'

قال: قوله: (أفمن كان على بينة من ربه ويتلوه شاهد منه)، أنا الشاهد من رسول الله صلى الله عليه وآله. وقوله: (ومن عنده علم الكتاب)، إياي عنى. ولم يدع شيئا مما ذكر الله فيه إلا ذكره.

He[asws] said: 'His[azwj] Words: ***[11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it***, I[asws] am the Witness from the Rasool Allah[saww]. And His[azwj] Words: ***[13:43] and the one who has Knowledge of the Book***, it means me[asws]'. And he[asws] did not leave out anything from what Allah[azwj] had Mentioned regarding him[asws], except that he[asws] mentioned it'.[1980]

الشيخ المفيد (في أماليه)، قال: أخبرنا أبو الحسن علي بن بلال المهلبي، قال: حدثنا علي بن عبد الله بن أسد الإصفهاني، قال: حدثنا إبراهيم بن محمد الثقفي، قال: حدثنا إسماعيل بن أبان، قال: حدثنا الصباح بن يحيى المزني، عن الأعمش، عن المنهال بن عمرو، عن عباد بن عبد الله، قال: قام رجل إلى أمير المؤمنين (عليه السلام) فقال: يا أمير المؤمنين، أخبرني عن قول الله تعالى: أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ.

Al Sheykh Al Mufeed, in his Amaali, said, 'Abu Al Hassan Ali Bin Bilal Al Mahalby informed us, from Ali Bin Abdullah Bin Asan Al Isfahani, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Al Sabaah Bin Yahya Al Mazny, from Al Amsh, from Al Minhal Bin Amro, from Abaad Bin Abdullah who said,

'A man stood up to Amir-ul-Momineen[asws], so he said, 'O Amir-ul-Momineen[asws]! Inform me about the Words of Allah[azwj] ***[11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it***'.

قال: قال: «رسول الله (صلى الله عليه و آله) الذي كان على بينة من ربه، و أنا الشاهد له و منه، و الذي نفسي بيده ما أحد جرت عليه المواسي من قريش إلا و قد أنزل الله فيه من كتابه طائفة. و الذي نفسي بيده لئن تكونوا تعلمون ما قضى الله لنا

[1979] Kitaab Sulaym Bin Qays Al Hilali – A historical Journey (Extract)
[1980] Kitaab Sulaym Bin Qays Al Hilali – H 60

أهل البيت على لسان النبي الامي أحب إلي من أن يكون لي ملء هذه الرحبة ذهبا، و الله ما مثلنا في هذه الامة إلا كمثل سفينة نوح و كباب حطة في بني إسرائيل».

He[asws] said: 'Rasool-Allah[saww] was the one upon a clear Proof from his[saww] Lord[azwj], and I[asws] am the witness for him[saww] and from him[saww]. By the One in Whose[azwj] Hand is My[asws] soul, there is not one from the Qureysh against whom it flowed, except that Allah[azwj] Revealed it from His[azwj] Book, (against) a whole group. By the One in Whose[azwj] Hand is my[asws] soul, if that were to transpire what Allah[azwj] has Decreed for us[asws] the People[asws] of the Household, upon the tongue of the Prophet[saww], would be more beloved to me[asws] than this (whole) place filled with gold. By Allah[azwj]! There is no example for us[asws] in this community except like the example of the ship of Noah[as] and like the door of *Hitta* among the Children of Israel'.[1981]

العياشي: عن بريد بن معاوية العجلي، عن أبي جعفر (عليه السلام)، قال: «الذي على بينة من ربه رسول الله (صلى الله عليه و آله)، و الذي تلاه من بعده الشاهد منه أمير المؤمنين (عليه السلام) ثم أوصياؤه واحدا بعد واحد».

Al Ayyashi, from Yazeed Bin Muawiya Al Ajaly,

(It has been narrated) from Abu Ja'far[asws] having said: 'The one who was upon a clear Proof from his[azwj] Lord[azwj] is Rasool-Allah[saww], and the one who recited it from after him[saww], the witness from him[saww], is Amir-ul-Momineen[asws], then his[asws] successors[asws], one[asws] after one[asws]'.[1982]

VERSE 18 - 22

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {18} الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {19} أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۘ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ {20} أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {21} لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ {22}

[11:18] And who is more unjust than he who forges a lie against Allah? These shall be Presented to their Lord, and the witnesses shall be saying: These are they who lied against their Lord. Indeed, the curse of Allah is upon the unjust [11:19] The ones who are turning (people) away from the Way of Allah and seeking to make it crooked; and they are disbelievers in the Hereafter [11:20] These shall not escape in the earth, nor shall they have any guardians besides Allah; the Punishment shall be Increased for them, they could not bear to hear and they were not seeing [11:21] These are they who have incurred loss for themselves, and what they were forging is gone from them [11:22] Undoubtedly, in the Hereafter they would be the greatest losers

العياشي: عن أبي عبيدة، قال: سألت أبا جعفر (عليه السلام) عن قوله: وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً أُولئِكَ يُعْرَضُونَ عَلى رَبِّهِمْ إلى قوله: يَبْغُونَها عِوَجاً «1». قال: «أي يطلبون لسبيل الله زيغا عن الاستقامة، يحرفونها بالتأويل و يصفونها بالانحراف عن الحق و الصواب».

Al Ayyashi, from Abu Ubeyda who said,

[1981] الأمالي: 145/ 5، شواهد التنزيل 1: 276/ 375

[1982] تفسير العيّاشي 2: 142/ 12.

'I asked Abu Ja'far[asws] about His[azwj] Words ***[11:18] And who is more unjust than he who forges a lie against Allah? These shall be Presented to their Lord*** – up to His[azwj] Words ***[11:19] and seeking to make it crooked***'. He[asws] said: 'That is, they are seeking for the Way of Allah[azwj] to deviate from its integrity, distorting it by the explanations and describing it by the divergence from the Truth and the correctness'.[1983]

و عن النبي (صلى الله عليه و آله) في خبر: «أن الله تعالى فرض على الخلق خمسة، فأخذوا أربعة و تركوا واحدا، فسألوا عن الأربعة، قال: الصلاة و الزكاة و الحج و الصوم». قالوا: فما الواحد الذي تركوا؟ قال: «ولاية علي بن أبي طالب» قالوا: هي واجبة من الله تعالى؟ قال: «نعم، قال الله: وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً» الآيات.

And from the Prophet[saww] in a Hadeeth having said: 'Surely Allah[azwj] the High Obligated upon the creatures, five (matters). So they grabbed four but left one'. So he[saww] was asked about the four. He[saww] said: 'The Prayer, and the Zakat, and the Hajj, and the Fasts'. They said, 'So what is the one which they left?' He[saww] said: 'Wilayah of Ali[asws] Bin Abu Talib[asws]'. They said, 'Is this an obligation from Allah[azwj] the High?' He[saww] said: 'Yes! Allah[azwj] Says ***[11:18] And who is more unjust than he who forges a lie against Allah?***' – the Verse'.[1984]

العياشي: عن أبي عبد الله (عليه السلام) في قوله تعالى: وَ يَقُولُ الْأَشْهادُ. قال: «هم الأئمة (عليهم السلام): هؤُلاءِ الَّذِينَ كَذَبُوا عَلى رَبِّهِمْ».

Al Ayyashi,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[11:18] and the witnesses***. He[asws] said: 'They[asws] are the Imams[asws] who ***shall be saying: These are they who lied against their Lord***'.[1985]

VERSE 23 & 24

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {23} مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ {24}

[11:23] Surely, the ones who believe and do righteous deeds and humble themselves to their Lord, these are the dwellers of the Paradise, in it they will abide eternally [11:24] The example of the two sects is like the blind and the deaf, and the seeing and the hearing: are they equal in comparison? Will you not then ponder?

حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن زيد الشحام عن ابى عبد الله عليه السلام قال قلت له ان عندنا رجلا يسمى كليبا فلا نتحدث عنكم شيئا الا قال انا اسلم فسميناه كليب التسليم قال فترحم عليه ثم قال اتدرون ما التسليم فسكتنا فقال هو والله الاخبات قول الله الذين آمنوا وعملوا الصالحات واخبتوا إلى ربهم

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtaar, from Zayd Al-Shahaam, who has narrated:

[1983] Tafseer Al Burhan – H 5065
[1984] مناقب ابن شهر آشوب 3: 199.
[1985] تفسير العيّاشي 2: 142/ 11.

'I said to Abu Abdullah[asws] that, 'Among us is a man called Kalyba. We do not narrate anything from you[asws], but he says, 'انا اسلم' 'I submit (accept)'. We call him Kaleyb the submitter'. He[asws] invoked mercy upon him, then said: 'Do you know what is the submission?' We remained silent. He[asws] said: 'By Allah[azwj], it is the humbleness. The Words of Allah[azwj] ***[11:23] Surely the ones who believe and do righteous deeds and humble themselves to their Lord***'.[1986]

VERSES 25 - 35

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ {25} أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ {26} فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ {27}

[11:25] And We had Sent Noah to his people (saying): I am a plain warner for you [11:26] That you shall not worship any except for Allah. I fear for you the Punishment of a Painful Day [11:27] But the chiefs of those who disbelieved from among his people said: We do not see you but a person like ourselves, and we do not see any have followed you but those who are the meanest of us at first opinion and we do not see in you any excellence over us; but, we guess you are liars

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ {28} وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۚ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۚ إِنَّهُمْ مُلَاقُو رَبِّهِمْ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ {29}

[11:28] He said: O people! Tell me if I was upon a clear Proof from my Lord, and He has Granted me Mercy from His Presence and it has been obscured from you; shall we compell you to (accept) it whilst you are averse to it? [11:29] And, O people! I do not ask you for wealth in return for it; my Recompense is upon Allah and I am not going to drive away those who believe; they shall meet their Lord, but I see you as a people who are ignorant

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۚ أَفَلَا تَذَكَّرُونَ {30} وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۖ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۖ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ {31}

[11:30] And, O people! Who will help me against Allah if I drive them away? Will you not then mind? [11:31] And I do not say to you that I have the Treasures of Allah nor do I do know the unseen, nor am I saying that I am an Angel, nor am I saying about those whom your eyes belittle (that) Allah will never Grant them (any) good - Allah Knows what is within their own selves - for then I would be from the unjust

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {32} قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ {33} وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ {34} أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ {35}

[11:32] They said: O Noah! You have disputed with us and lengthened the dispute with us, therefore bring upon us what you threaten us with, if you are

[1986] Basaair Al Darajaat – P 10 Ch 20 H 28

of the truthful ones [11:33] He said: But rather, Allah would Bring it upon you if He so Desires to, and you will not be escaping [11:34] And my advice will not profit you if I wanted to advise you if Allah intended that He should Leave you to go astray; He is your Lord, and to Him you shall be returning [11:35] Or are they saying: He has forged it? Say: If I have forged it, upon me is my guilt, and I am clear from what you are guilty of.

العياشي: عن ابن أبي نصر البزنطي، عن أبي الحسن الرضا (عليه السلام)، قال: «قال الله في نوح (عليه السلام): وَ لا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ.- قال:- الأمر إلى الله يهدي و يضل».

Al Ayyashi, from Ibn Abu Nasr Al Bazanty,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'Allah[azwj] Said regarding Noah[as] ***[11:34] And my advice will not profit you if I wanted to advise you if Allah intended that He should Leave you to go astray***. The matters (belongs) to Allah[azwj], He[azwj] Guides, and He[azwj] Lets to stray'.[1987]

عن أبي الطفيل، عن أبي جعفر، عن أبيه (عليهما السلام) في قوله: وَ لا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ. قال: «نزلت في العباس».

From Abu Al Tufayl,

(It has been narrated) from Abu Ja'far[asws], from his[asws] father[asws] regarding His[azwj] Words ***11:34] And my advice will not profit you if I wanted to advise you***, said: 'It was Revealed regarding Al-Abbas[1988] (as his cruel descendants killed descendants of the Rasool Allah)'.[1989]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيعَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الْإِخْلَاصِ وَ خَلْعِ الْأَنْدَادِ وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَى نُوحٍ (عليه السلام) وَ عَلَى النَّبِيِّينَ (عليهم السلام) أَنْ يَعْبُدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَمَرَ بِالصَّلَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْحَلَالِ وَ الْحَرَامِ وَ لَمْ يَفْرِضْ عَلَيْهِ أَحْكَامَ حُدُودٍ وَ لَا فَرَضَ مَوَارِيثَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Ismail Al-Ju'fy, who has narrated:

Abu Ja'far[asws] has said: 'The Law (Sharia) of Noah[as] was that they should worship Allah[azwj] with Oneness (Al-Tauheed), and have sincerity, and not associate others, and this is the nature upon which the people have been Created. And Allah[azwj] Took a Covenant with Noah[as] and to All the Prophets[as] that they[as] would worship Allah[azwj] and will not associate anything with Him[azwj], and Commanded for the Salaat, and the enjoining of the good, and the prohibiting of the bad, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inheritance.

[1987] تفسير العيّاشي 2: 143/ 16.

[1988] Also he was not real uncle of Rasool Allah but a slave which was freed, and hence out of respect was called uncle, see for example Uyun Akhbar al-Reza, vol. 1, pp. 146 and 176 : بحارالأنوار ج : 47 ص

[1989] تفسير العيّاشي 2: 144/ 17

فَهَذِهِ شَرِيعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ سِرّاً وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلا تَبْتَئِسْ بِما كانُوا يَفْعَلُونَ [يَعْمَلُونَ] فَلِذَلِكَ قَالَ نُوحٌ (عليه السلام) وَ لا يَلِدُوا إِلَّا فاجِراً كَفَّاراً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ.

So this is the Law which Noah[as] remained upon among them for a thousand years except for fifty years (950) calling them secretly and in the open. So when they refused and rebelled, he[as] said to his[as] Lord[azwj]: 'I[as] have been overcome, so Help!' So Allah[azwj] Revealed unto him[as]: "No one else from your[as] people are going to believe except for the ones who have already believed, so do not be disheartened at what they have done". So for that reason Noah[as] said: 'They will not give birth to anyone except tyrannous infidels'. So Allah[azwj] Revealed unto him[as] to make the ship'.[1990]

الشيباني في (نهج البيان): عن مقاتل، قال: إن كفار مكة قالوا: إن محمدا افترى القرآن. قال: و روي مثل ذلك عن أبي جعفر و أبي عبد الله (عليهما السلام).

Al Shaybani, in Nahj Al Bayaan, from Maqaatil who said,

'It was the Infidels of Makkah who said, 'Surely Muhammad[saww] has forged the Quran'. He said, 'And similar to that has been reported from Abu Ja'far[asws] and Abu Abdullah[asws]'.[1991]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ قَدْ كَانَ آدَمُ (عليه السلام) وَصَّى هِبَةَ اللَّهِ أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهَدُونَ نُوحاً وَ زَمَانَهُ الَّذِي يَخْرُجُ فِيهِ وَ كَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّداً (صلى الله عليه وآله) وَ إِنَّمَا عَرَفُوا نُوحاً بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنا نُوحاً إِلى قَوْمِهِ إِلَى آخِرِ الْآيَةِ وَ كَانَ مَنْ بَيْنَ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَّوْا كَمَا سُمِّيَ مَنِ اسْتَعْلَنَ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلًا قَدْ قَصَصْناهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أُسَمِّ الْمُسْتَخْفِينَ كَمَا سَمَّيْتُ الْمُسْتَعْلِنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

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

Abu Ja'far[asws] having said that: 'And Adam[as] had bequeathed to Hibbat-Allah[as] that he[as] should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah[as] and the time of his[as] coming out and that is what has come in the will of every Prophet[as] until Allah[azwj] Sent Muhammad[saww], and they recognised Noah[as] by the Knowledge which was in their possession, and it is the Statement of Allah[azwj] Mighty and Majestic: ***[11:25] And We had Sent Noah to his people*** up to the end of the Verse. And there were in between Adam[as] and Noah[as], Prophets[as] who were in hiding and it is for that reason their[as] mention is hidden in the Quran. So they[as] have not been named as have been named the proclaimed Prophets[as], greetings be upon all of them[as], and it is the Statement of Allah[azwj]; ***"[4:164] And (We sent) Rasools We have mentioned to you before and Rasools we have not mentioned to you"***, meaning the hidden

[1990] Al Kafi – H 14872
[1991] نهج البيان 2: 146 (مخطوط).

ones from the Prophets[as] have not been named as the proclaimed ones have been named'.[1992]

VERSES 36 - 39

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ {36} وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُمْ مُغْرَقُونَ {37} وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ {38} فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ {39}

[11:36] And it was revealed to Noah: That none of your people will believe except for those who have already believed, therefore do not grieve at what they have been doing [11:37] And make the ark before Our eyes and (according to) Our Revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned [11:38] And he began to make the ark; and whenever the chiefs from among his people passed by him they mocked at him. He said: If you laugh at us, surely we too will laugh at you as you are laughing [11:39] Soon shall you know who it is upon whom will come a Punishment which would disgrace him, and upon whom would a lasting Punishment come down

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحاً (عليه السلام) لَمَّا غَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَّاساً حَتَّى إِذَا طَالَ النَّخْلُ وَ كَانَ جَبَّاراً طُوَالًا قَطَعَهُ ثُمَّ نَحَتَهُ فَقَالُوا قَدْ قَعَدَ نَجَّاراً ثُمَّ أَلَّفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَّاحاً فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَغَ مِنْهَا.

From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju'fy, who has narrated:

Abu Ja'far[asws] has said that: 'When Noah[as] planted the seeds, his[as] people passed by him[as]. They were laughing at him[as] and were mocking him[as] and were saying, 'He[as] has become a planter (farmer)', until the trees became tall and mighty, he[as] cut them, then carved them. So they said, 'He[as] has become a carpenter'. Then he[as] composed it into a ship. So they passed by him[as] laughing, and mocking, and they were saying, 'He[as] has become a navigator in the wilderness of the earth', until he[as] completed it'.[1993]

VERSES 40 - 43

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ {40} وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ {41} وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ {42} قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ {43}

[11:40] Until when Our Command came and the oven overflowed, We Said: Carry in it from every pair, two, and your own family - except those against whom the Word has already gone forth, and those who believe. And there did not believe with him but a few [11:41] And he said: Embark in it, in the Name of

[1992] Al Kafi – H 14540 (Extract)
[1993] Al Kafi – H 14873

Allah be its sailing and its anchoring; surely my Lord is Forgiving, Merciful [11:42] And it flowed on with them amid waves like mountains; and Noah called out to his son, and he was aloof: O my son! Embark with us and be not with the unbelievers [11:43] He said: I will betake myself (for refuge) to a mountain that shall protect me from the water. (Noah) said: There is no protector today from Allah's Command but He on whom He has Mercy; and a wave intervened between them, so he was of the drowned

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتِ امْرَأَةُ نُوحٍ (عليه السلام) وَ هُوَ يَعْمَلُ السَّفِينَةَ فَقَالَتْ لَهُ إِنَّ التَّنُّورَ قَدْ خَرَجَ مِنْهُ مَاءٌ فَقَامَ إِلَيْهِ مُسْرِعاً حَتَّى جَعَلَ الطَّبَقَ عَلَيْهِ وَ خَتَمَهُ بِخَاتَمِهِ فَقَامَ الْمَاءُ فَلَمَّا فَرَغَ مِنَ السَّفِينَةِ جَاءَ إِلَى الْخَاتَمِ فَفَضَّهُ وَ كَشَفَ الطَّبَقَ فَفَارَ الْمَاءُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from one of his companion, who has narrated:

Abu Abdullah[asws] has said: 'The wife of Noah[as] came whilst he[as] was building the ship. So she said to him[as], 'Water is flowing out from the oven'. So he[as] stood up quickly, until he[as] went and covered it and sealed it with his[as] seal. The water stopped. So when he[as] was free from building the ship, he[as] went to the seal, broke it and uncovered the lid. The water gushed forth'.[1994]

عن الأعمش، رفعه إلى علي (عليه السلام) في قوله: حَتَّى إِذا جاءَ أَمْرُنا وَ فارَ التَّنُّورُ. فقال: «أما و الله ما هو تنور الخبز».

From Al-Amsh, raising it to

Ali[asws] regarding His[azwj] Words ***[11:40] Until when Our Command came and the oven overflowed***, so he[asws] said: 'But, by Allah[azwj], it was not an oven for (the making of) bread'.[1995]

ابن بابويه: عن أبيه (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى، عن موسى بن عمر، عن جعفر بن محمد بن يحيى، عن غالب، عن أبي خالد، عن حمران، عن أبي جعفر (عليه السلام) في قول الله عز و جل: وَ ما آمَنَ مَعَهُ إِلَّا قَلِيلٌ. قال: «كانوا ثمانية».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Bin Yahya, from Musa Bin Umar, from Ja'far Bin Muhammad Bin Yahya, from Ghalib, from Abu Khalid, from Hamran,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[11:40] And there did not believe with him but a few***, he[asws] said: 'They were eighty of them'.[1996]

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمانِيَةَ أَزْواجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةُ أُحِلَّ لَهُمْ صَيْدُهَا وَ مِنَ الْمَعْزِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الظَّبْيُ الَّتِي تَكُونُ فِي الْمَفَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبَخَاتِيُّ وَ الْعِرَابُ وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجُ الْآخَرُ الْبَقَرُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ غَرِقَتِ الْأَرْضُ.

[1994] Al Kafi – H 14871
[1995] تفسير العيّاشي 2: 147/ 25.
[1996] معاني الأخبار: 151/ 1.

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju'fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated:

Abu Abdullah[asws] has said: 'Noah[as] carried eighty pairs in the ship about which Allah[azwj] Mighty and Majestic has Said: ***"[6:143] Eight in pairs - two of sheep and two of goats [6:144] And two of camels and two of cows"***. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.[1997]

عن إبراهيم، عن أبي عبد الله (عليه السلام) «أن نوحا حمل الكلب في السفينة، و لم يحمل ولد الزنا».

From Ibrahim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Surely Noah[as] carried the dog in the ship, but did not carry the son of the adultery (bastard)'.[1998]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز و جل الدنيا كلها في زمن نوح (عليه السلام)، و فيهم الأطفال و من لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza[asws], 'What was the reason for Allah[azwj] Mighty and Majestic to Drown all of the world during the era of Noah[as], and among them were children and ones who had no sin upon them?'

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا و لا طفل فيهم، ما كان الله عز و جل ليهلك بعذابه من لا ذنب له. و أما الباقون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و أتاه».

So he[asws] said: 'There were no children among them, because Allah[azwj] Mighty and Majestic Sterilised the backbones of the people of Noah[as] and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were no children among them. Allah[azwj] Mighty and Majestic did not Destroy by His[azwj] Punishment, the one who did not have a sin upon him. And as for the remainder of them, from the people of Noah[as], He[azwj] Drowned them due to their belying the Prophet[as] of Allah[azwj] - Noah[as], and the rest of them drowned due to their being pleased with the belying of the beliers. And the one who was absent from a matter

[1997] Al Kafi – H 14875
[1998] تفسير العيّاشي 2: 148/ 27.

and was happy with it, is like the one who was present and came to it (participated in it)'.[1999]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن أسباط و محمد بن أحمد، عن موسى بن القاسم البجلي، عن علي بن أسباط قال: قلت لأبي الحسن [الرضا] (عليه السلام): جعلت فداك ما ترى، آخذ برا أو بحرا؟ فإن طريقنا مخوف شديد الخطر؟ فقال: «اخرج برا، و لا عليك أن تأتي مسجد رسول الله (صلى الله عليه و آله)، و تصلي ركعتين في غير وقت فريضة، ثم لتستخير الله ، ثم تنظر، فإن عزم الله لك على البحر، فقل الذي قال الله عز و جل: وَ قالَ ارْكَبُوا فِيها بِسْمِ اللَّهِ مَجْراها وَ مُرْساها إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ، فإذا اضطرب بك البحر فاتكئ على جانبك الأيمن، و قل: بسم الله، اسكن بسكينة الله، و قر بقرار الله، و أهدأ بإذن الله، و لا حول و لا قوة إلا بالله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Asbat and Muhammad Bin Ahmad, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Asbat who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'May I be sacrificed for you[asws]! What do you[asws] see, shall I take to the land or the sea?' For our way is full of fear and very dangerous?' So he[asws] said: 'Go out by land, and it is upon you when you come to the Masjid of Rasool-Allah[saww], and Pray two Cycles in a time other than the obligatory one, and then seek the better option (Istikhara) of Allah[azwj], and then consider. So if Allah[azwj] has Intended for you over the sea, so say that which Allah[azwj] Mighty and Majestic has Said ***[11:41] And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful***. So if the sea is turbulent, lean upon your right side and say, 'In the Name of Allah[azwj], calm down by the Tranquility (بسكينة) of Allah[azwj], and be with the Decision of Allah[azwj], and calm down by the Permission of Allah[azwj], and there is no Might and not Power except by Allah[azwj]!'[2000]

VERSES 44 - 46

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ {44} وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ {45} قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ {46}

[11:44] And it was Said: O earth, swallow down your water, and O sky, clear away; and the water was made to abate and the matter was Decided, and the ark rested upon the (Mount) Judi, and it was said: Away with the unjust people [11:45] And Noah cried out to his Lord and said: Lord! Surely my son is of my family, and Your Promise is the Truth, and You are the Judge of the judges [11:46] He said: O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me of that which you have no knowledge of; I Advise you, lest you may become of the ignorant

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ارْتَفَعَ الْمَاءُ عَلَى كُلِّ جَبَلٍ وَ عَلَى كُلِّ سَهْلٍ خَمْسَةَ عَشَرَ ذِرَاعاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

[1999] (علل الشرائع: 30/ 1.
[2000] الكافي 3: 471/ 5. (Extract)

Abu Abdullah[asws] has said: 'The water (of the storm of Noah[as]) rose above every mountain, and above every coast by fifteen cubits'.[2001]

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مِائَتَيْ ذِرَاعٍ وَ عَرْضُهَا ثَمَانُمِائَةِ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعاً وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ.

Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated:

Abu Abdullah[asws] has said: 'The ship of Noah[as] was of the length of a thousand and two hundred cubits, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy'.[2002]

عن المفضل بن عمر، عن أبي عبد الله (عليه السلام): «استوت على الجودي، هو فرات الكوفة».

From Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws] having said: '***[11:44] and the ark rested upon the (Mount) Judi*** – it is the (Rvier) Furaat of Al-Kufa'.[2003]

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

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

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

فقالت العلماء: فهذا رسول الله (صلى الله عليه و آله) يؤثر عنه أنه قال: «أمتي آلي» و هؤلاء أصحابه يقولون بالخبر المستفاض الذي لا يمكن دفعه: آل محمد: أمته. فقال أبو الحسن (عليه السلام): «أخبروني هل تحرم الصدقة على الآل»؟ قالوا: نعم. قال: «فتحرم على الأمة»؟ قالوا: لا. قال: «هذا فرق بين الآل و الأمة، و يحكم أين يذهب بكم؟ أ ضربتم عن الذكر صفحا أم أنتم قوم مسرفون؟

The scholars said, 'So as for this, Rasool-Allah[saww] preferred from it, for he[saww] said: 'My[saww] community is my[saww] Family'. And those were his[saww] companions who were saying with the news (Hadeeth), which is not possible to repulse: The Progeny[asws] of Muhammad[saww] is his[saww] community'. So Abu Al-Hassan[asws] said: 'You all inform me, is charity prohibited upon the Progeny[asws]'. They said, 'Yes'. He[asws] said: 'So is it Prohibited upon the community?' They said, 'No'. He[asws] said: 'This is the difference between the Progeny[asws] and the community. Woe be unto you all! Where are you all

[2001] Al Kafi – H 14876
[2002] Al Kafi – H 14874
[2003] تفسير العيّاشي 2: 149/ 36.

headed? Are you striking about the Remembrance of the clemency or you are an extravagant people?

أما علمتم أنه وقعت الوراثة و الطهارة على المصطفين المهتدين دون سائرهم»؟ قالوا: و من أين، يا أبا الحسن؟ فقال (عليه السلام): «من قول الله عز و جل: وَ لَقَدْ أَرْسَلْنا نُوحاً وَ إِبْراهِيمَ وَ جَعَلْنا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فاسِقُونَ فصارت وراثة النبوة و الكتاب للمهتدين دون الفاسقين.

But, do you know that the inheritance, and the purification is upon the chosen, the guided ones, apart from the rest of them?' They said, 'And from where is it, O Abu Al-Hassan[asws]?' So he[asws] said: 'From the Words of Allah[azwj] Mighty and Majestic ***[57:26] And certainly We sent Nuh and Ibrahim and We Made the Prophet-hood and the Book to be in their offspring; so among them are those who are guided, and most of them are transgressors***. So the inheritance of the Prophet-hood and the Book is for the guided ones, apart from the transgressors.

أما علمتم أن نوحا (عليه السلام) حين سأل ربه تعالى ذكره، فقال: رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحاكِمِينَ و ذلك أن الله عز و جل وعده أن ينجيه و أهله، فقال له ربه عز و جل: يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ فَلا تَسْئَلْنِ ما لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجاهِلِينَ؟».

But, do you know that Noah[as], when he[as] asked his[as] Lord[azwj], Elevated is His[azwj] Mention, so he[as] said ***[11:45] And Noah cried out to his Lord and said: Lord! Surely my son is of my family, and Your Promise is the Truth, and You are the Judge of the judges***, and that Allah[azwj] Mighty and Majestic had Promised him[as] that He[azwj] would Rescue his[as] family. So his[as] Lord[azwj] Mighty and Majestic Said to him [as] ***[11:46] He said: O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me of that which you have no knowledge of; I Advise you, lest you may become of the ignorant***'.[2004]

VERSES 47 - 49

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ {47} قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِمَّنْ مَعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ {48} تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا ۖ فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ {49}

[11:47] He said: Lord! I seek Refuge in You from asking You that of which I have no knowledge of; and if You do not Forgive me and have Mercy on me, I would be of the losers [11:48] It was Said: O Noah! Descend with Peace from Us and Blessings on you and upon the people from among those who are with you, and there shall be nations whom We will afford provisions (for a while), then a painful Punishment from Us shall afflict them [11:49] These are News of the unseen which We Reveal unto you; you did not know them - (neither) you nor your people - before this; So be patient; surely the end is for the pious

علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان الأحمر، عن موسى بن أكيل النميري، عن العلاء بن سيابة، عن أبي عبد الله (عليه السلام) في قول الله: وَ نادى نُوحٌ ابْنَهُ. فقال: «ليس بابنه، إنما هو ابنه من زوجته، و هو على لغة طيئ، يقولون لا بن المرأة (أبنه). فقال نوح: رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْئَلَكَ ما لَيْسَ لِي بِهِ عِلْمٌ وَ إِلَّا تَغْفِرْ لِي وَ تَرْحَمْنِي أَكُنْ مِنَ الْخاسِرِينَ».

[2004] عيون أخبار الرّضا (عليه السّلام) 1: 229/ 1

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usman Al Ahmar, from Musa Bin Akeyl Al Numeyri, from Al A'ala Bin Saaabat,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[11:42] and Noah called out to his son***. So he[asws] said: 'He was not his[as] son. But rather, he was the son of his wife, and it is upon the language 'طيئ' where he[as] was calling the son of the wife as his own son. So Noah[as] said: '***[11:47] He said: Lord! I seek Refuge in You from asking You that of which I have no knowledge of; and if You do not Forgive me and have Mercy on me, I would be of the losers***'.[2005]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) أَلْفَيْ سَنَةٍ وَ ثَلَاثَمِائَةِ سَنَةٍ مِنْهَا ثَمَانُمِائَةٍ وَ خَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفُ سَنَةٍ إِلَّا خَمْسِينَ عَاماً وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسُمِائَةِ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَ نَضَبَ الْمَاءُ فَمَصَّرَ الْأَمْصَارَ وَ أَسْكَنَ وُلْدَهُ الْبُلْدَانَ ثُمَّ إِنَّ مَلَكَ الْمَوْتِ جَاءَهُ وَ هُوَ فِي الشَّمْسِ فَقَالَ السَّلَامُ عَلَيْكَ فَرَدَّ عَلَيْهِ نُوحٌ (عليه السلام) قَالَ مَا جَاءَ بِكَ يَا مَلَكَ الْمَوْتِ قَالَ جِئْتُكَ لِأَقْبِضَ رُوحَكَ قَالَ دَعْنِي أَدْخُلْ مِنَ الشَّمْسِ إِلَى الظِّلِّ فَقَالَ لَهُ نَعَمْ فَتَحَوَّلَ ثُمَّ قَالَ يَا مَلَكَ الْمَوْتِ كُلُّ مَا مَرَّ بِي مِنَ الدُّنْيَا مِثْلُ تَحْوِيلِي مِنَ الشَّمْسِ إِلَى الظِّلِّ فَامْضِ لِمَا أُمِرْتَ بِهِ فَقَبَضَ رُوحَهُ (عليه السلام).

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions, who has narrated:

Abu Abdullah[asws] has said: 'The life span of Noah[as] was of two thousand and three hundred years, of which eight hundred and fifty were spent before he[as] was Sent (as a Prophet[as]), and a thousand years less fifty years (950) was whilst he[as] was among his[as] people calling them, and five hundred years were after he[as] had disembarked from the ship, and the water subsided, so he[as] built the cities and settled his[as] children in them. Then the Angel of death came whilst he[as] was in the open sun and said: 'Peace be upon you[as]!' So Noah[as] returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you[as] to capture your[as] soul'. He[as] said: 'Leave me whilst I[asws] come out from the open sun and enter into the shade'. So he said to him[as]; 'Yes'. So he[as] transferred himself[as], then said: 'O Angel of Death! All of what has passed by me[as] from the (life of the) world is like my[as] transfer from the open sun into the shade. So fulfil the task you have been Commanded to'. So he captured his[as] soul'.[2006]

VERSES 50 - 60

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ {50} يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي ۚ أَفَلَا تَعْقِلُونَ {51} وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ {52}

[11:50] And to Aad (We Sent) their brother Hud. He said: O my people! Worship Allah, you have no god other than He; you are nothing but forgers (of lies) [11:51] O people! I do not ask of you any Recompense for it; my Recompense is only with Him Who Originated me; do you not then understand? [11:52] And, O people! Ask Forgiveness from your Lord, then turn to Him; He will Send the sky to you pouring down abundance of rain and add strength to your strength, and do not turn back as guilty

[2005] تفسير القمّي 1: 328.
[2006] Al Kafi – H 14877

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ {53} إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ {54}

[11:53] They said: O Hud! You have not come to us with any clear proof and we are not going to leave our gods due to your word, and we are not believers in you [11:54] We are not saying anything except that one of our gods has smitten you with evil. He said: Surely I call Allah to Witness, and you bear witness too, that I am clear of what you are associating

مِنْ دُونِهِ ۖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ {55} إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {56} فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا ۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ {57}

[11:55] Besides Him, therefore scheme against me all together; then give me no respite [11:56] Surely I rely upon Allah, my Lord and your Lord; there is no living creature but He Holds it by its forelock; surely my Lord is upon the Straight Path [11:57] But if you turn back, then indeed I have delivered to you the Message with which I have been Sent to you with, and my Lord will Make to succeed another people in your place, and you cannot do Him any harm; surely my Lord is the Preserver of all things

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ {58} وَتِلْكَ عَادٌ ۖ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ {59} وَأُتْبِعُوا فِي هَٰذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ {60}

[11:58] And when Our Command came to pass, We Delivered Hud and those who believed with him, by Mercy from Us, and We Delivered them from a harsh Punishment [11:59] And this was Aad; they fought against the Signs of their Lord, and disobeyed His Rasools and followed the bidding of every insolent tyrant [11:60] And they were followed by Curse in this world and on the Day of Judgement; Indeed, Aad disbelieved in their Lord; Indeed, away with Aad, the people of Hud

ابن شهر آشوب: قيل لزين العابدين (عليه السلام): إن جدك كان يقول: «إخواننا بغوا علينا». فقال (عليه السلام): «أما تقرأ كتاب الله: وَ إِلى عادٍ أَخاهُمْ هُوداً؟ فهو «1» مثلهم، أنجاه الله و الذين معه، و أهلك عادا بالريح العقيم».

Ibn Shehr Ashub –

'It was said to Zain Al-Abideen[asws], 'Surely your[asws] grandfather[asws] used to say: 'Our[asws] brothers would rebel against us[asws]'. So he[asws] said: 'Have you not read the Book of Allah[azwj] ***[11:50] And to Aad (We Sent) their brother Hud***? So it is similar to them. Allah[azwj] Rescued him[as], and the ones who were with him[as], and Destroyed Aad with the wind (called) Al-Aqeem'.[2007]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَاحَ رَحْمَةٍ وَ رِيَاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَاحِ رَحْمَةً فَعَلَ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيحِ عَذَاباً

[2007] المناقب 3: 218، الاحتجاج: 312.

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, who said:

Abu Ja'far[asws] said that 'Allah[azwj] has winds of Mercy as well as winds of Punishment. So if Allah[azwj] Desires that He[azwj] Turns the winds of Punishment into the winds of Mercy, He[azwj] Does it, but He[azwj] never Makes (winds of) Mercy to be turned into the wind of Punishment'.

قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْماً قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحَوُّلِهِمْ عَنْ طَاعَتِهِ

He[asws] said: 'And it is never the case that He[azwj] is Merciful to all people who obey Him[azwj] and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He[asws] said: 'That is how He[azwj] Acted with the people of Yunus[as]. When they believed, Allah[azwj] Bestowed mercy upon them after having had Ordained for them the Punishment. He[azwj] had Decided, then Enclosed them with His[azwj] Mercy. So He[azwj] Made the Punishment that was pre-destined for them as a Mercy. He[azwj] Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him[azwj]'.

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحُ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرَضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمِ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He[asws] said: 'And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah[azwj] was Wrathful against them. So He[azwj] Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَتْ عَلَى الْخُزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخِرِ الثَّوْرِ تَغَيُّظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَجَّ الْخُزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَّارِ بِلَادِكَ

He[asws] said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He[asws] said: 'So the Keepers grumbled to Allah[azwj] from that. They said, 'Our Lord[azwj]! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You[azwj] from Your[azwj] creatures who built Your[azwj] City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جَبْرَئِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتِ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أُمِرَتْ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He[asws] said: 'So Allah[azwj] Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He[asws] said: 'So it came out from the ones against whom

it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.[2008]

العياشي: عن أبي معمر السعدي، قال: قال علي بن أبي طالب (عليه السلام) في قوله: إِنَّ رَبِّي عَلى صِراطٍ مُسْتَقِيمٍ: «يعني أنه على حق، يجزي بالإحسان إحسانا، و بالسيء سيئا، و يعفو عمن يشاء و يغفر سبحانه و تعالى».

Al Ayyashi, from Abu Moamar Al Sa'ady who said,

'Ali[asws] Bin Abu Talib[asws] said regarding His[azwj] Words ***[11:56] surely my Lord is upon the Straight Path***: 'It Means that He[azwj] is upon the Truth, Recompensing the good with the good, and the evil with the evil, and Excuses the one whom He[azwj] so Desires to, and Forgives. Glorious is He[azwj], Exalted'.[2009]

VERSES 61 - 68

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ {61} قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ {62} قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ {63}

[11:61] And to Samood (We Sent) their brother Salih. He said: O people! Worship Allah, you have no god other than He; He Brought you into being from the earth, and made you dwell in it, therefore ask Forgiveness from Him, then turn repentantly to Him; surely my Lord is Near, Answering [11:62] They said: O Salih! You were one amongst us before this in hope was placed; do you (now) forbid us from worshipping what our forefathers worshipped? And as to that which you are calling us to, we are in doubt [11:63] He said: O people! Tell me, if I come with clear proof from my Lord and He has Granted to me Mercy from Himself - who will then help me against Allah if I disobey Him? Therefore you will not be adding to me other than loss:

وَيَا قَوْمِ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ {64} فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ {65} فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ {66} وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ {67} كَأَنْ لَمْ يَغْنَوْا فِيهَا ۗ أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِثَمُودَ {68}

[11:64] And, O people! This is Allah's she-camel for you, a Sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near Punishment would Seize you [11:65] But they slew her, so he said: Enjoy yourselves in your abode for three days, that is a Promise not to be belied [11:66] So when Our Command came to pass, We Delivered Salih and those who believed with him by Mercy from Us, and (We saved them) from disgrace of that day; surely your Lord is the Strong, the Mighty [11:67] And the Scream Seized those who were unjust, so, by the morning they became motionless bodies in their abodes [11:68] As though they had never dwelt in them; Indeed, Samood disbelieved in their Lord; Indeed, away with Samood

[2008] Al Kafi – H 14512
[2009] تفسير العيّاشي 2: 151/ 42

العياشي: عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) قال: «إن علي بن الحسين (صلوات الله عليه) كان في المسجد الحرام جالسا، فقال له رجل من أهل الكوفة. قال علي (عليه السلام): «إن إخواننا بغوا علينا»؟

Al Ayyashi, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] was seated in the Sacred Masjid, so a man from the people of Al-Kufa said to him[asws], 'Ali[asws] has said: 'Our[asws] brothers would rebel against us[asws]?'

فقال له علي بن الحسين (صلوات الله عليه): يا عبد الله، أما تقرأ كتاب الله: وَ إِلى عادٍ أَخاهُمْ هُوداً ؟ فأهلك الله عادا، و أنجى هودا: وَ إِلى ثَمُودَ أَخاهُمْ صالِحاً فأهلك الله ثمودا و أنجى صالحا».

So Ali[asws] Bin Al-Husayn[asws] said to him: 'O Abdullah! Have you not read the book of Allah[azwj] ***[7:65] And to Aad (We Sent) their brother Hud***? So, Allah[azwj] Destroyed (the people of) Aad and Rescued Hud[as] ***[11:61] And to Samood (We Sent) their brother Salih***, so Allah[azwj] Destroyed (the people of) Samood and rescued Salih[as]'.[2010]

العياشي: عن يحيى بن المساور الهمداني، عن أبيه، قال: جاء رجل من أهل الشام إلى علي بن الحسين (عليه السلام)، فقال: أنت علي بن الحسين؟ قال: «نعم». قال: أبوك الذي قتل المؤمنين؟ فبكى علي بن الحسين، ثم مسح عينيه، فقال: «ويلك، كيف قطعت على أبي أنه قتل المؤمنين؟»

(Ali Bin Ibrahim), from Al-Ayyashi, from Yahya Bin Al-Masawir Al-hamdany, from his father, who said,

'A man from the people of Syria came to Ali[asws] Bin Al-Husayn[asws], so he said, 'Are you[asws] Ali[asws] Bin Al-Husayn[asws]?' He[asws] said: 'Yes'. He said, 'Your[asws] father[asws] is the one who killed the Believers?' So Ali[asws] Bin Al-Husayn[asws] wept, then wiped his[asws] eyes and said; 'Woe be unto you! How can you assert that my[asws] father[asws] killed the Believers?'

قال: قوله: «إخواننا قد بغوا علينا، فقاتلناهم على بغيهم». فقال: «ويلك أما تقرأ القرآن؟» قال: بلى. قال: «فقد قال الله: وَ إِلى مَدْيَنَ أَخاهُمْ شُعَيْباً، وَ إِلى ثَمُودَ أَخاهُمْ صالِحاً «1» فكانوا إخوانهم في دينهم أو في عشيرتهم؟» قال له الرجل: بل في عشيرتهم. قال: «فهؤلاء إخوانهم في عشيرتهم، و ليسوا إخوانهم في دينهم». قال: فرجت عني فرج الله عنك.

He said, 'His[asws] words: 'Our[asws] brothers would rebel against us[asws], so we[asws] shall kill them upon their rebellion'. So he[asws] said: 'Woe be unto you! Have you not read the Quran?' He said, 'Yes'. He[asws] said: 'So Allah[azwj] has Said ***[11:61] And to Samood (We Sent) their brother Salih***. So were they his[as] brothers in their Religion or in their families?' The man said to him[asws], 'But, in their families'. He[asws] said: '<u>So they were his[asws] brothers in their families, and they were not his[asws] brothers in their Religion</u>'. He said, 'You[asws] have relieved me, may Allah[azwj] Relieve you[asws]'.[2011]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَهْلَكَ اللَّهُ عَزَّ وَ جَلَّ قَوْماً قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرُّسُلَ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Ali Bin Abu Hamza, who has narrated:

[2010] تفسير العيّاشي 2: 151/ 43.
[2011] تفسير العيّاشي 2: 20/ 53.

Abu Abdullah[asws] said: ‘Allah[azwj] Mighty and Majestic does not Destroy a people at all until He[azwj] Sends to them, before that, the Rasool[as].

فَيَحْتَجُّوا عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحاً فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوا وَ عَتَوْا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةً عُشَرَاءَ وَ كَانَتِ الصَّخْرَةُ يُعَظِّمُونَهَا وَ يَعْبُدُونَهَا وَ يُذَبِّحُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيّاً رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَّاءِ نَاقَةً عُشَرَاءُ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

They argued against them (the Rasools[as]), so Allah[azwj] Sent Salih[as] to them. He[as] called them towards Allah[azwj]. They did not respond and were insolent to him[as], and said, ‘We will not believe you[as] until you[as] bring out for us from this rock a tame she-camel. And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, ‘If you[as] are as you are alleging to be, a Prophet[as], a Rasool[as], so call upon your[as] Lord[azwj] for us until He[azwj] Brings out for us from this solid rock a tame she-camel’. So Allah[azwj] Brought it out as they had sought from him[as].

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شِرْبَ يَوْمٍ وَ لَكُمْ شِرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمُ شِرْبِهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا غَدَوْا إِلَى مَائِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then Allah[azwj] Blessed and High Revealed unto him[as]: “O Salih[as]! Tell them that Allah[azwj] has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day”. And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah[azwj] so Desired it to.

ثُمَّ إِنَّهُمْ عَتَوْا عَلَى اللَّهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْقِرُوا هَذِهِ النَّاقَةَ وَ اسْتَرِيحُوا مِنْهَا لَا نَرْضَى أَنْ يَكُونَ لَنَا شِرْبُ يَوْمٍ وَ لَهَا شِرْبُ يَوْمٍ ثُمَّ قَالُوا مَنِ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلَ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرُ أَشْقَرُ أَزْرَقُ وَلَدُ زِنًى لَا يُعْرَفُ لَهُ أَبٌ يُقَالُ لَهُ قُدَارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَشْئُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا فَلَمَّا تَوَجَّهَتِ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرِدُهُ تَرَكَهَا حَتَّى شَرِبَتِ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَقَعَدَ لَهَا فِي طَرِيقِهَا فَضَرَبَهَا بِالسَّيْفِ ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئاً فَضَرَبَهَا ضَرْبَةً أُخْرَى فَقَتَلَهَا وَ خَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصِيلُهَا حَتَّى صَعِدَ إِلَى الْجَبَلِ فَرَغَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

Then they rebelled against Allah[azwj] and some of them walked towards the others and said, ‘Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink’. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar. A wretched one of all wretched ones of a sinister character, so they made up for him a reward for it. So when the she-camel went towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

وَ أَقْبَلَ قَوْمُ صَالِحٍ فَلَمْ يَبْقَ أَحَدٌ مِنْهُمْ إِلَّا شَرِكَهُ فِي ضَرْبَتِهِ وَ اقْتَسَمُوا لَحْمَهَا فِيمَا بَيْنَهُمْ فَلَمْ يَبْقَ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَ عَصَيْتُمْ رَبَّكُمْ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنَّ قَوْمَكَ قَدْ طَغَوْا وَ بَغَوْا وَ قَتَلُوا نَاقَةً بَعَثْتُهَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ لَهُمْ مِنْهَا أَعْظَمُ الْمَنْفَعَةِ فَقُلْ لَهُمْ إِنِّي مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّالِثِ

And the people of Salih[as] came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Salih[as] saw that, he[as] came up to them and said, 'O People! What called you all to do what you have done and rebelled against your Lord[azwj]?' So Allah[azwj] Blessed and High unto Salih[as]: "Your[as] people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I[azwj] will be Sending upon you all My[azwj] Punishment after three days. So they were to repent and return (from their ways), I[azwj] shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I[azwj] will Send to them My[azwj] Punishment on the third day".

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمِ إِنِّي رَسُولُ رَبِّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْتُمْ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ تُبْتُ عَلَيْكُمْ فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَعْتَى مَا كَانُوا وَ أَخْبَثَ وَ قَالُوا يا صالِحُ ائْتِنا بِما تَعِدُنا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمِ إِنَّكُمْ تُصْبِحُونَ غَداً وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِيَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّالِثَ وُجُوهُكُمْ مُسْوَدَّةٌ

So Salih[as] came and said to them: 'O people! I[as] am a Rasool[as] of your Lord[azwj]. He[azwj] is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He[azwj] would Forgive you all and Turn towards you (Mercifully)'. So when he[as] said that to them they became more rebellious and treacherous than what they had been and said, 'O Salih[as]! Let it come to us, what you[as] are calling for us, if you[as] are from the Rasools[as], the truthful ones'. He[as] said: 'O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black'.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَ وُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبَلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيماً فَلَمَّا كَانَ الْيَوْمُ الثَّانِي أَصْبَحَتْ وُجُوهُهُمْ مُحْمَرَّةً فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمِ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَوْ أُهْلِكْنَا جَمِيعاً مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانَ آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ أَصْبَحُوا وَ وُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمِ أَتَاكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, 'There has come upon you what Salih[as] had spoken of'. So the rebellious ones among them said, 'We will not listen to the words of Salih[as] and will not accept his[as] words, even though they may be great'. So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, 'O people! There has come upon you what Salih[as] had spoken about for you all'. So the rebellious ones among them said, 'Even if we were all to be destroyed, we will not listen to the words of Salih[as] nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)'. So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people!

There has come upon you what Salih[as] had spoken of for you all'. So the rebellious ones from among them said, 'Let it come upon us what Salih[as] had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَتَاهُمْ جَبْرَئِيلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرْخَةً خَرَقَتْ تِلْكَ الصَّرْخَةُ أَسْمَاعَهُمْ وَ فَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادَهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَحَنَّطُوا وَ تَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرُهُمْ وَ كَبِيرُهُمْ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاغِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَضَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتَهُمْ.

So when it was the middle of the night, Jibraeel[as] came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah[azwj] Destroyed it. They had all died in their homes and on their beds. Then Allah[azwj] Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.[2012]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَأَلَ جَبْرَئِيلَ (عليه السلام) كَيْفَ كَانَ مَهْلَكُ قَوْمِ صَالِحٍ (عليه السلام) فَقَالَ يَا مُحَمَّدُ إِنَّ صَالِحاً بُعِثَ إِلَى قَوْمِهِ وَ هُوَ ابْنُ سِتَّ عَشْرَةَ سَنَةً فَلَبِثَ فِيهِمْ حَتَّى بَلَغَ عِشْرِينَ وَ مِائَةَ سَنَةٍ لَا يُجِيبُونَهُ إِلَى خَيْرٍ قَالَ وَ كَانَ لَهُمْ سَبْعُونَ صَنَماً يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ يَا قَوْمِ بُعِثْتُ إِلَيْكُمْ وَ أَنَا ابْنُ سِتَّ عَشَرَ سَنَةً وَ قَدْ بَلَغْتُ عِشْرِينَ وَ مِائَةَ سَنَةٍ وَ أَنَا أَعْرِضُ عَلَيْكُمْ أَمْرَيْنِ إِنْ شِئْتُمْ فَاسْأَلُونِي حَتَّى أَسْأَلَ إِلَهِي فَيُجِيبَكُمْ فِيمَا سَأَلْتُمُونِي السَّاعَةَ وَ إِنْ شِئْتُمْ سَأَلْتُ آلِهَتَكُمْ فَإِنْ أَجَابَتْنِي بِالَّذِي أَسْأَلُهَا خَرَجْتُ عَنْكُمْ فَقَدْ سَئِمْتُكُمْ وَ سَئِمْتُمُونِي قَالُوا قَدْ أَنْصَفْتَ يَا صَالِحُ

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

Abu Ja'far[asws] having said: 'The Rasool-Allah[saww] asked Jibraeel[as]: 'How were the people of Salih[as] destroyed?' So he said: 'O Muhammad[saww]! Salih[as] was Sent to his[as] people when he was sixteen years old. So he[saww] was with them until he[as] reached the age of one hundred and twenty years, they did not answer him[as] to the good. And they had for themselves seventy idols which they worshipped apart from Allah[azwj] Mighty and Majestic. So when he[as] saw that among them, he[as] said: 'O people! I[as] was Sent to you all when I[as] was sixteen years old, and I[as] have now reached one hundred and twenty years, and I[as] present to you all two matters. If you like you can ask me until I[as] ask my[as] God[azwj] so He[azwj] would Answer you with regards to what you have asked me of within a short while. And if you like, I[as] would ask your gods, so if they answer me[as] by that which I[as] have asked them of, I[as] would go away from you all. So I[as] would have silenced you all and you would have silenced me[as]'. They said, 'You[as] are being fair, O Salih[as]'.

فَاتَّعَدُوا لِيَوْمٍ يَخْرُجُونَ فِيهِ قَالَ فَخَرَجُوا بِأَصْنَامِهِمْ إِلَى ظَهْرِهِمْ ثُمَّ قَرَّبُوا طَعَامَهُمْ وَ شَرَابَهُمْ فَأَكَلُوا وَ شَرِبُوا فَلَمَّا أَنْ فَرَغُوا دَعَوْهُ فَقَالُوا يَا صَالِحُ سَلْ فَقَالَ لِكَبِيرِهِمْ مَا اسْمُ هَذَا قَالُوا فُلَانٌ فَقَالَ لَهُ صَالِحٌ يَا فُلَانُ أَجِبْ فَلَمْ يُجِبْهُ فَقَالَ صَالِحُ مَا لَهُ لَا يُجِيبُ قَالُوا ادْعُ غَيْرَهُ قَالَ فَدَعَاهَا كُلَّهَا بِأَسْمَائِهَا فَلَمْ يُجِبْهُ مِنْهَا شَيْءٌ فَأَقْبَلُوا عَلَى أَصْنَامِهِمْ فَقَالُوا لَهَا مَا لَكِ لَا تُجِيبِينَ صَالِحاً فَلَمْ تُجِبْ فَقَالُوا تَنَحَّ عَنَّا وَ دَعْنَا وَ آلِهَتَنَا سَاعَةً

So they prepared for the day that they will be going out for it. So they went out with their idols upon their backs, and prepared their food and drinks. So they ate and

[2012] Al Kafi – H 14662 (Extract)

drank. When they finished, they called him[as] over. They said, ‘O Salih[as]! Ask!’. So he[as] said to their elder: ‘What is the name of this one?’ He said, ‘Such and such’. So he[as] said to it: ‘O such and such! Answer me[as]!’ So it did not answer him[as]’. So Salih[as] said: ‘What is the matter with it that it does not answer?’ They said, ‘Ask another one’. So he[as] asked all of them by their names, but they did not answer him[as] anything. So they turned towards their idols and said to them: ‘What is the matter with you all that you do not answer Salih[as]?’ They did not answer. So they said, ‘Step away from us and leave us and our idols for a while’.

ثُمَّ نَحَّوْا بُسُطَهُمْ وَ فُرُشَهُمْ وَ نَحَّوْا ثِيَابَهُمْ وَ تَمَرَّغُوا عَلَى التُّرَابِ وَ طَرَحُوا التُّرَابَ عَلَى رُءُوسِهِمْ وَ قَالُوا لِأَصْنَامِهِمْ لَئِنْ لَمْ تُجِبْنَ صَالِحاً الْيَوْمَ لَتُفْضَحْنَ قَالَ ثُمَّ دَعَوْهُ فَقَالُوا يَا صَالِحُ ادْعُهَا فَدَعَاهَا فَلَمْ تُجِبْهُ فَقَالَ لَهُمْ يَا قَوْمِ قَدْ ذَهَبَ صَدْرُ النَّهَارِ وَ لَا أَرَى آلِهَتَكُمْ تُجِيبُونِي فَاسْأَلُونِي حَتَّى أَدْعُوَ إِلَهِي فَيُجِيبَكُمُ السَّاعَةَ

Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, ‘If you do not answer Salih[as] today, you will be exposed’. Then they called him[as] over, so they said, ‘O Salih[as]! Call to these (idols)’. So he[as] called upon them. They did not answer him[as]. So he [as] said to them: ‘O People! Half the morning has passed and I[as] have not seen your gods to have answered me[as]. So ask me[as], and I[as] shall ask my[as] God[azwj], and He[azwj] will Answer you shortly’.

فَانْتَدَبَ لَهُ مِنْهُمْ سَبْعُونَ رَجُلًا مِنْ كُبَرَائِهِمْ وَ الْمَنْظُورِ إِلَيْهِمْ مِنْهُمْ فَقَالُوا يَا صَالِحُ نَحْنُ نَسْأَلُكَ فَإِنْ أَجَابَكَ رَبُّكَ اتَّبَعْنَاكَ وَ أَجَبْنَاكَ وَ يُبَايِعُكَ جَمِيعُ أَهْلِ قَرْيَتِنَا فَقَالَ لَهُمْ صَالِحٌ (عليه السلام) سَلُونِي مَا شِئْتُمْ فَقَالُوا تَقَدَّمْ بِنَا إِلَى هَذَا الْجَبَلِ وَ كَانَ الْجَبَلُ قَرِيباً مِنْهُمْ فَانْطَلَقَ مَعَهُمْ صَالِحٌ فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ قَالُوا يَا صَالِحُ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِنْ هَذَا الْجَبَلِ السَّاعَةَ نَاقَةً حَمْرَاءَ شَقْرَاءَ وَبْرَاءَ عُشَرَاءَ بَيْنَ جَنْبَيْهَا مِيلٌ

Seventy men from their elders were delegated to him[as] from the approved ones from among them, so they said, ‘O Salih[as]! We ask you, so if your[as] Lord[azwj] were to answer us, we would follow you[as] and answer to you[as], and pledge our allegiances to you[as], all the people of our town altogether’. So Salih[as] said to them: ‘Ask me[as] whatsoever you like’. So they said, ‘Walk with us towards this mountain’, and the mountain was quite near to them. So Salih[as] went with them. When he[as] came up to the mountain, they said, ‘O Salih[as]! Call upon your[as] Lord[azwj] for us, to bring out for us from this mountain this very moment, a blonde, tame, red she-camel with a distance of a mile between the two sides of the mountain’.

فَقَالَ لَهُمْ صَالِحٌ لَقَدْ سَأَلْتُمُونِي شَيْئاً يَعْظُمُ عَلَيَّ وَ يَهُونُ عَلَى رَبِّي جَلَّ وَ عَزَّ قَالَ فَسَأَلَ اللَّهَ تَعَالَى صَالِحٌ ذَلِكَ فَانْصَدَعَ الْجَبَلُ صَدْعاً كَادَتْ تَطِيرُ مِنْهُ عُقُولُهُمْ لَمَّا سَمِعُوا ذَلِكَ ثُمَّ اضْطَرَبَ ذَلِكَ الْجَبَلُ اضْطِرَاباً شَدِيداً كَالْمَرْأَةِ إِذَا أَخَذَهَا الْمَخَاضُ ثُمَّ لَمْ يَفْجَأْهُمْ إِلَّا رَأْسُهَا قَدْ طَلَعَ عَلَيْهِمْ مِنْ ذَلِكَ الصَّدْعِ فَمَا اسْتُتِمَّتْ رَقَبَتُهَا حَتَّى اجْتَرَّتْ ثُمَّ خَرَجَ سَائِرُ جَسَدِهَا ثُمَّ اسْتَوَتْ قَائِمَةً عَلَى الْأَرْضِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا يَا صَالِحُ مَا أَسْرَعَ مَا أَجَابَكَ رَبُّكَ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا فَصِيلَهَا فَسَأَلَ اللَّهَ عَزَّ وَ جَلَّ ذَلِكَ فَرَمَتْ بِهِ فَدَبَّ حَوْلَهَا

So Salih[as] said to them: ‘You have asked me[as] for something which is great for me[as], and is easy for my[as] Lord[azwj] Majestic and Mighty’. Salih[as] asked Allah[azwj] the High for that. The mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body came out, and it stood erect upon the ground. So when they all saw that, they said, ‘O Salih[as], with what ease has your[as] Lord[azwj] Answered you[as]. Call upon your[as]

Lord[azwj] for us to bring out for us its young'. So he[as] asked Allah[azwj] Mighty and Majestic for that. She brought it (babies) out and walked around them.

فَقَالَ لَهُمْ يَا قَوْمِ أَ بَقِيَ شَيْءٌ قَالُوا لَا انْطَلِقْ بِنَا إِلَى قَوْمِنَا نُخْبِرُهُمْ بِمَا رَأَيْنَا وَ يُؤْمِنُونَ بِكَ قَالَ فَرَجَعُوا فَلَمْ يَبْلُغِ السَّبْعُونَ إِلَيْهِمْ حَتَّى ارْتَدَّ مِنْهُمْ أَرْبَعَةٌ وَ سِتُّونَ رَجُلًا وَ قَالُوا سِحْرٌ وَ كَذِبٌ قَالُوا فَانْتَهُوا إِلَى الْجَمِيعِ فَقَالَ السِّتَّةُ حَقٌّ وَ قَالَ الْجَمِيعُ كَذِبٌ وَ سِحْرٌ قَالَ فَانْصَرَفُوا عَلَى ذَلِكَ ثُمَّ ارْتَابَ مِنَ السِّتَّةِ وَاحِدٌ فَكَانَ فِيمَنْ عَقَرَهَا

So he[as] said to them: 'O people! Does there remain anything else?' They said, 'No. Come with us to our people. We shall inform them of what we have seen and they will believe in you[as]'. So they returned, but before the seventy of them could reach them, sixty four of them had reneged, and they were saying, This is sorcery and a lie'. This was reflected by all of them. So the remaining six were saying that it is the truth, whilst all the others were saying that it is a lie and sorcery. Then they all dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slayed it.

قَالَ ابْنُ مَحْبُوبٍ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجُلًا مِنْ أَصْحَابِنَا يُقَالُ لَهُ سَعِيدُ بْنُ يَزِيدَ فَأَخْبَرَنِي أَنَّهُ رَأَى الْجَبَلَ الَّذِي خَرَجَتْ مِنْهُ بِالشَّامِ قَالَ فَرَأَيْتُ جَنْبَهَا قَدْ حَكَّ الْجَبَلَ فَأَثَّرَ جَنْبُهَا فِيهِ وَ جَبَلٍ آخَرَ بَيْنَهُ وَ بَيْنَ هَذَا مِيلٌ.

Ibn Mahboub (the narrator) said, 'I narrated this Hadeeth to a man from our companions called Saeed Bin Yazeed. He informed me that he had seen the mountain from which (the she-camel) came out, in Syria. He said, 'I saw its sides where the mountain split up, and the impact of it on its sides and the other side of it, and in between it and this one was a distance of a mile'.[2013]

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاك، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاك، و روي الخطيب في (التاريخ) عن جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاك، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiya by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

'The Prophet[saww] said: 'O Ali[asws]! 'أشقى' The most cruel of the former ones is the slayer of the she-camel, and most cruel one of the later ones would be your[asws] murderer'.[2014]

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتهما واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قطام.

Ibn Abbas said,

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Salih[as], and both of their stories are one (the same), because Qadaar was

[2013] Al Kafi – H 14661
[2014] المناقب 3: 309.

in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'. (For whom they both did what they did)'.[2015]

VERSES 69 - 83

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ {69} فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ {70} وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ {71} قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَٰذَا بَعْلِي شَيْخًا ۖ إِنَّ هَٰذَا لَشَيْءٌ عَجِيبٌ {72} قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۖ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۚ إِنَّهُ حَمِيدٌ مَجِيدٌ {73}

[11:69] And Our messengers came to Ibrahim with good news. They said: Peace! He said: Peace! So it was not before he came with a roasted calf [11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said: Fear not, we are sent to people of Lut [11:71] And his wife was standing (by), so she laughed, then We Gave her the good news of Is'haq and after Is'haq of Yaqoub [11:72] She said: O woe be unto me! Shall I bear a son when I am a very old woman and this my husband is a very old man? This is a strange thing [11:73] They said: Do you wondering at Allah's Command? The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ {74} إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ {75} يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَٰذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ {76}

[11:74] So when fear had gone away from Ibrahim and good news Came to him, he began to plead with Us for Lut's people [11:75] Surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah) [11:76] O Ibrahim! Turn away from this, surely the Command of your Lord has come to pass, and there must come to them a Punishment that cannot be averted

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ {77} وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَا قَوْمِ هَٰؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ۖ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۖ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ {78} قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ {79} قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ {80}

[11:77] And when Our Messengers came to Lut, he was grieved for them, and he lacked the strength to protect them, and said: This is a difficult day [11:78] And his people came to him, rushing on towards him, and they had been doing evil deeds. He said: O people! These are my daughters (nation's daughters)- they are purer for you, so fear Allah and do not disgrace me with regards to my guests; is there not among you one right-minded man? [11:79] They said: You well know that we have no claim on your daughters, and surely you know what we desire [11:80] He said: Ah! If only I had power to suppress you, rather I shall have recourse to a strong support

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۖ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ {81} فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ {82} مُسَوَّمَةً عِنْدَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ {83}

[2015] المناقب 3: 309.

[11:81] They said: O Lut! We are the Messengers of your Lord; they will never be able to reach you; so remove your followers in a part of the night - and let none of you turn back - except for your wife, for whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning near? [11:82] So when Our Command came to pass, We Turned them upside down and Rained down upon them stones of clay, of what had been decreed, one after another [11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاكٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُّونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِيناً حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said:

Abu Abdullah[asws] having said that: 'Allah[azwj] Sent four Angels (to Prophet Ibrahim[as]) for the destruction of the people of Lut[as] – Jibraeel[as], and Mikaeel[as], and Israfeel[as], and Karoubeel[as] and they had obscured their faces. They greeted him[as]. He[as] did not recognise them and saw them as good persons. So he[as] said (to himself[as]), 'No one shall attend to them except for myself personally', and he[as] was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he[as] placed it in front of them, ***"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them".***

فَلَمَّا رَأَى ذَلِكَ جَبْرَئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتِ امْرَأَتُهُ سَارَةُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel[as] saw that, he[as] removed the turban from his[as] face and from his[as] head. Ibrahim[as] recognised him[as]. He[as] said: 'You[as] are he[as]!' He[as] said: 'Yes', and his[as] wife passed by and he[as] gave her[as] the good news of Is'haq[as], and after Is'haq[as] of Yaqoub[as]. So she[as] said what Allah[azwj] has Stated, and they[as] answered her[as] with what is in the Mighty Book. So Ibrahim[as] said to them: 'What have you[as] come for?' They[as] said to him[as]: 'For the destruction of the people of Lut[as]'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشَرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِداً قَالَ لَا قَالَ إِنَّ فِيهَا لُوطاً قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضَوْا

So he[as] said to them[as]: 'Suppose there were a hundred Believers among them, would you[as] destroy them?' Jibraeel[as] said: 'No'. He[as] said: 'If there were fifty?' He[as] said: 'No'. He[as] said, 'If there were thirty?' He[as] said; No'. He[as] said: 'If there were twenty?' He[as] said: 'No'. He[as] said: 'if there were ten?' He[as] said; 'No'. He[as] said: 'If there were five?' He[as] said: 'No'. He[as] said: 'If there was one?' He[as] said: 'No'. ***"[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind"***. Then they[as] left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلَ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجادِلُنا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطاً وَ هُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُّونَ فَلَمَّا رَآهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيَّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرَئِيلُ (عليه السلام) لَا نَعْجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askari Abu Muhammad[asws] said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah[azwj] Mighty and Majestic: ***"[11:74] he began to plead with Us for Lut's people"***. So they[as] came to Lut[as] whilst he[as] was in his[as] farm near the city. So they[as] greeted him[as] whilst they[as] had obscured their[as] faces. So when he[as] saw them to be as good persons clad in white turbans and white robes, he[as] said to them[as]: 'Lodging?' They[as] said: 'Yes'. So he[as] led them[as] and they[as] walked behind him[as]. He[as] regretted having offered lodging to them[as] and said (to himself[as]): 'What shall I[as] do when I[as] come to my[as] people and I recognise them?' So he[as] turned towards them[as] and said: 'You[as] have come to evil creatures of Allah[azwj]'. And Jibraeel[as] had said: 'We[as] will not make haste against them until he[as] testifies by three testimonies'. So Jibraeel[as] said (to himself[as]): 'This is one testimony'. Then they[as] walked for a while, then he[as] turned towards them and said: 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are two'. Then they[as] went, so when they reached the gate of the city, he[as] turned towards them[as] and said; 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّنَتْ فَلَمَّا رَأَوُا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَآهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لا تُخْزُونِ فِي ضَيْفِي أَ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هؤُلاءِ بَناتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلى رُكْنٍ شَدِيدٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاثَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

Then he[as] entered (the city) and they[as] entered with him[as]. So when his[as] wife saw them[as] of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He[as] has such people with him[as] that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut[as] saw them, he[as] said: 'O people! Fear Allah[azwj] and do not harass regarding my[as] guests. Is there no man with guidance among you? These are my[as] (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You[as] are aware that there is no right for us regarding your daughters, and you[as] well know what we want'. So he[as] said; 'If I[as] had strength or support I[as] would have resorted to a strong corner'. So Jibraeel[as] said (to himself[as]): 'If only he[as] knew how much strength he[as] had'. So they spoke a lot until they[as] entered the house'.

قَالَ فَصَاحَ بِهِ جَبْرَئِيلُ يَا لُوطُ دَعْهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرَئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرَئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرَئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جَبْرَئِيلُ عَجِّلْ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ

He[asws] said: 'Jibraeel[as] shouted: 'O Lut[as]! Call them to enter the house'. So when they entered, Jibraeel[as] pointed by his[as] finger around them, so their eyesight was lost and it is His[azwj] Words: ***"[54:37] but We blinded their eyes"***. Then Jibraeel[as] called out: 'We[as] have been Sent to destroy you all'. So he[as] said: 'O Jibraeel[as], hurry up'. So he[as] said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمَرَهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ اقْتَلَعَهَا جَبْرَئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرَضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He[asws] said; 'So he (Jibraeel[as]) commanded him to carry with him those who were with him[as] except for his[as] wife. Then Jibraeel[as], by his[as] wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he[as] overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.[2016]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن سعيد، قال: أخبرني زكريا بن محمد، عن أبيه، عن عمرو، عن أبي جعفر (عليه السلام)، قال: «كان قوم لوط من أفضل قوم خلقهم الله، فطلبهم إبليس الطلب الشديد، و كان من فضلهم و خيرتهم أنهم إذا خرجوا إلى العمل خرجوا بأجمعهم، و تبقى النساء خلفهم، فلم يزل إبليس يعتادهم، فكانوا إذا رجعوا خرب إبليس ما يعملون، فقال بعضهم لبعض: تعالوا نرصد هذا الذي يخرب متاعنا.

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed, from Zakariyya Bin Muhammad, from his father, from Amro,

(It has been narrated) from Abu Ja'far[asws] having said: 'The people of Lut[as] used to be the best of the people Created by Allah[azwj], therefore, Iblees[la] sought them with an intense seeking. And from their merits, and their good things was that they used to go out to the work, they would go out altogether, and the women would remain behind them. So, Iblees[la] did not cease to be accustomed with them. So whenever they used to return, Iblees[la] would spoil whatever they used to work for. So some of them said to the others, 'Come, let us monitor this one who spoils our provisions'.

فرصدوه فإذا هو غلام أحسن ما يكون من الغلمان، فقالوا له: أنت الذي تخرب متاعنا مرة بعد اخرى، فاجتمع رأيهم على أن يقتلوه، فبيتوه عند رجل، فلما كان الليل صاح، فقال له: ما لك؟ فقال: كان أبي ينومني على بطنه. فقال له: تعال فنم على بطني

So they monitored, and there was a boy, as beautiful as a boy can be from the boys. So they said to him, 'Are you the one who spoils our provisions time and again?' So they formed a consensus of their view upon killing him, and so they harboured him with a man, So when it was the night, he started crying, so he said to him, 'What is the matter with you?' So he said, 'My father used sleep me upon his stomach'. So he said to him, 'Come, so sleep upon my stomach'.

قال- فلم يزل يدلك الرجل حتى علمه أن يفعل بنفسه، فأولا علمه إبليس، و الثانية علمه هو، ثم انسل ففر منهم، و أصبحوا فجعل الرجل يخبر بما فعل بالغلام، و يعجبهم منه، و هم لا يعرفونه، فوضعوا أيديهم فيه حتى اكتفى الرجال بعضهم ببعض. ثم جعلوا يرصدون مارة الطريق فيفعلون بهم، حي تنكب مدينتهم الناس، ثم تركوا نساءهم و أقبلوا على الغلمان، فلما رأى أنه قد أحكم أمره في الرجال جاء إلى النساء، فصير نفسه امرأة، فقال: إن رجالكن يفعل بعضهم ببعض: قلن: نعم قد رأينا ذلك، و كل ذلك يعظهم لوط ويوصيهم، و إبليس يغويهم حتى استغنى النساء بالنساء.

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He[asws] said: ‘So the man kept massaging him until he taught him how to do it himself. The first one to teach him was Iblees[la], and the second one was him. Then he[la] slipped away from them, and in the morning the man came with the news of what he had done with the young boy, and they were astounded from it, and they did not understand it. So they instered their hands in it until the men were content with each other. Then they started the passers-by and used to do it with them, to the extent that they plagues their cities and its people. Then they avoided their women and used to come to the young boys. So when he (Iblees[la]) saw that his[la] matter has been decided among the men, he[la] came to the women. So he turned himself[la] into a woman and said, ‘Your men are doing it with each other’. So they said, ‘Yes, we have seen that’. And all that, Lut[as] had advised them against it and exhorted them. And Iblees[la] made them go astray to the extent that the women used to satisfy themselves with the women.

فلما كملت عليهم الحجة، بعث الله جبرئيل و ميكائيل و إسرافيل (عليهم السلام) في زي غلمان عليهم أقبية، فمروا بلوط و هو يحرث، فقال: أين تريدون، ما رأيت أجمل منكم قط! فقالوا: إنا رسل سيدنا إلى رب هذه المدينة. قال: أ و لم يبلغ سيدكم ما يفعل أهل هذه المدينة؟ يا بني إنهم و الله يأخذون الرجال فيفعلون بهم حتى يخرج الدم. فقالوا: أمرنا سيدنا أن نمر وسطها. قال: فلي إليكم حاجة؟ قالوا: و ما هي؟ قال: تصبرون ها هنا إلى اختلاط الظلام

So when the Argument against them was completed, Allah[azwj] Sent Jibraeel[la], and Mikaeel[la], and Israfeel[as] in the attire of young men. So they[as] passed by Lut[as] and he[as] was farming, so he[as] said, ‘Where are you[as] intending, for I[as] have not seen anyone more beautiful than you[as] at all!’ So they[as] said: ‘We[as] are the Messengers Sent by our[as] Master[azwj] to the Lord of this city’. He[as] said: ‘Has it not reached your Lord[azwj] what the people of this city are indulging in? O my[as] sons[as]! By Allah[azwj], they are taking to the men, so they are doing it with them until the blood comes out’. So they[as] said: ‘Our[as] Master[azwj] has Commanded us that we[as] should pass by in the middle of it’. He[as] said: ‘For me[as], there is a need from you[as]’. So they[as] said: ‘And what is it?’ He[as] said: ‘You should patiently await here until the dark’.

- قال- فجلسوا- قال- فبعث ابنته، و قال: جيئي لهم بخبز، و جيئي لهم بماء في القربة، و جيئي لهم عباء يتغطون بها من البرد. فلما أن ذهبت الابنة أقبل المطر بالوادي، فقال لوط: الساعة يذهب بالصبيان الوادي. فقال: قوموا حتى نمضي. و جعل لوط يمشي في أصل الحائط، و جعل جبرئيل و ميكائيل و إسرافيل يمشون وسط الطريق. فقال: يا بني، امشوا هاهنا. فقالوا: أمرنا سيدنا أن نمر في وسطها.

He[asws] said: ‘So he[as] sent for his[as] daughter and said, ‘Come to me[as] with some bread for them, and come to me[as] with water for them in a canteen, and come to me[as] with a robe for them to cover themselves by it from the cold’. So when the daughter went, rain fell upon the valley, so Lut[as] said: ‘At this time the young boys would go into the valley. Arise, until we[as] go from here’. So Lut[as] walked by the wall, and Jibraeel[la], and Mikaeel[la], and Israfeel[as] were walking in the middle of the road. So he[as] said: ‘O my[as] sons[as]! Walk over here’. So they[as] said: ‘Our Master[azwj] has Commanded us[as] that we[as] should walk in the middle of it’.

و كان لوط يستغنم الظلام، و مر إبليس، فأخذ من حجر امرأة صبيا فطرحه في البئر، فتصايح أهل المدينة كلهم على باب لوط، فلما أن نظروا إلى الغلمان في منزل لوط، قالوا: يا لوط، قد دخلت في عملنا. فقال: هؤلاء ضيفي، فلا تفضحوني في ضيفي. قالوا: هم ثلاثة، خذ واحدا و أعطنا اثنين- قال- فأدخلهم الحجرة، و قال لو أن لي أهل بيت يمنعونني منكم».

And Lut[as] was under the cover of darkness, and Ibless[la] passed by. So he[la] seized a young boy from the chamber of a woman and threw him into the well. So all of the

people of the city came yelling at the door of Lut[as]. So when they saw the young men in the house of Lut[as], they said, 'O Lut[as]! You[as] have (also) entered into our deeds'. So he[as] said: 'These are my[as] guests, so do not embarrass me[as] with regards to my[as] guests'. They said, 'They are three, so take one and give us two'. So they entered the chamber, and he[as] said: 'If only there were some of my[as] family members here, they would have prevented you from me[as]'.

قال: «و تدافعوا على الباب، و كسروا باب لوط، و طرحوا لوطا، فقال له جبرئيل: إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فأخذ كفا من بطحاء، فضرب بها وجوههم، و قال: شاهت الوجوه، فعمي أهل المدينة كلهم، و قال لهم لوط: يا رسل ربي، فما أمركم ربي فيهم؟ قالوا: أمرنا أن نأخذهم بالسحر. قال: فلي إليكم حاجة قالوا: و ما حاجتك؟ قال: تأخذونهم الساعة، فاني أخاف أن يبدو لربي فيهم، فقالوا يا لوط: إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ لمن يريد أن يأخذ، فخذ أنت بناتك و امض ودع امرأتك».

He[asws] said: 'They jolted at the door, and broke the door of Lut[as], and set aside Lut[as]. So Jibraeel[la] said to them ***[11:81] They said: O Lut! We are the Messengers of your Lord; they will never be able to reach you***. So he [as] grabbed a plam full of sand and struck their faces with it, and said: '(Be) ugly of the faces!' So all the people of the city became blind. And Lut[as] said to them[as]: 'O Messengers of my[as] Lord[azwj], so what did your[as] Lord[azwj] Command with regards to them?' They[as] said: 'He[azwj] Commanded us that we[as] should seize them at sunrise'. I[as] have need to you[as]'. So they[as] said: 'And what is it?' He[as] said: 'Seize them all now, so I[as] am afraid that my[as] Lord[azwj] may Reconsider them'. So they said: 'O Lut[as]! ***[11:81] surely their appointed time is the morning; is not the morning near?*** So the ones whom you[as] want to take with you[as], so take with yourself[as], your[as] daughters and go, and leave your[as] wife'.

فقال أبو جعفر (عليه السلام): رحم الله لوطا، لو يدري من معه في الحجرة لعلم أنه منصور حيث يقول: لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلى رُكْنٍ شَدِيدٍ أي ركن أشد من جبرئيل معه في الحجرة! فقال الله عز و جل لمحمد (صلى الله عليه و آله) وَ ما هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ من ظالمي أمتك، إن علموا ما عمل قوم لوط».

So Abu Ja'far[asws] said: 'May Allah[azwj] have Mercy on Lut[as]. Had he[as] known the ones who were with him[as] in the chamber, he[as] would have known that he[as] is a Supported one, where he[as] said ***[11:80] He said: Ah! If only I had power to suppress you, rather I shall have recourse to a strong support***, i.e. a support stronger than Jibraeel[la] who was with him[as] in the chamber! So Allah[azwj] Mighty and Majestic Said to Muhammad[saww] ***[11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust***, the unjust ones from your[saww] community, if they were to do what the people of Lut[as] did'.

قال: «و قال رسول الله (صلى الله عليه و آله): من ألح في وطء الرجال لم يمت حتى يدعو الرجال إلى نفسه».

He[asws] said: 'Rasool-Allah[saww] said: 'The one who insisted in having intercourse with the men, would not die until he calls the men to himself (for intercourse)'.[2017]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن أبي حمزة، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام) في قول لوط (عليه السلام): هؤُلاءِ بَناتِي هُنَّ أَطْهَرُ لَكُمْ. قال: «عرض عليهم التزويج».

[2017] الكافي 5: 544/ 5

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah[asws] regarding the words of Lut[as] ***[11:78] O people! These are my daughters - they are purer for you***, he[asws] said: 'Presented them for the marriage'.[2018]

و عنه: عن علي بن إبراهيم، عن أبيه، عن عثمان بن سعيد، عن محمد بن سليمان، عن ميمون البان، قال: كنت عند أبي عبد الله (عليه السلام) فقرئ عنده آيات من هود، فلما بلغ وَ أَمْطَرْنا عَلَيْها حِجارَةً مِنْ سِجِّيلٍ مَنْضُودٍ مُسَوَّمَةً عِنْدَ رَبِّكَ وَ ما هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ قال: فقال: «من مات مصرا على اللواط لم يمت حتى يرميه الله بحجر من تلك الحجارة، تكون فيه منيته، و لا يراه أحد».

And from him, from Ali Bin Ibrahim, from his father, from usmaan Bin Saeed, from Muhammad Bin Suleyman, from Maymoun Al Baan who said,

'I was in the presence of Abu Abdullah[asws] so there was recited in his[asws] presence a Verse from (Chapter) Hud[as]. So when it reached ***[11:82] and Rained down upon them stones of clay, of what had been decreed, one after another [11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust***, so he[asws] said: 'The one who dies having insisted upon sodomy, would not die until Allah[azwj] Pelts him with sones from those stones, resulting in his death, and no one sees it'.[2019]

و عنه، قال: حدثني محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن موسى بن سعدان، عن عبد الله بن القاسم، عن صالح، عن أبي عبد الله (عليه السلام) قال: في قوله تعالى: قُوَّةً. قال: «القوة: القائم (عليه السلام)، و الركن الشديد: ثلاثمائة و ثلاثة عشر».

And from him, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Musa Bin Sa'adan, from Abdullah Bin Al Qasim, from Salih,

(It has been narrated) from Abu Abdullah[asws] having said regarding the Words of the High ***[11:80] power***. He[asws] said: 'The power – Al-Qaim[asws], and the ***strong support*** – three hundred and thirteen'.[2020]

عن أبي عبيدة، عن أبي جعفر (عليه السلام) قال: «إن علي بن أبي طالب (عليه السلام) مر بقوم فسلم عليهم، فقالوا: و عليكم السلام و رحمة الله و بركاته و مغفرته و رضوانه، فقال لهم أمير المؤمنين (عليه السلام): لا تجاوزوا بنا ما قالت الأنبياء لأبينا إبراهيم (عليه السلام)، إنما قالوا: رَحْمَتُ اللَّهِ وَ بَرَكاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ».

From Abu Ubeyda,

(It has been narrated) from Abu Ja'far[asws] having said: 'Ali[asws] Bin Abu Talib[asws] passed by a people, so he[asws] greeted them, so they said, 'And peace be upon you[asws], and the Mercy of Allah[azwj], and His[azwj] Blessings, and His[azwj] Forgiveness, and His[azwj] Pleasure'. So Amir-ul-Momineen[asws] said to them: 'Do not exceed with us[asws] from what the Prophets[as] said, our[asws] father[as] Ibrahim[as]. But rather, you

[2018] الكافي 5: 548/ 7.
[2019] الكافي 5: 548/ 9.
[2020] تفسير القمي 1: 335.

should be saying ***[11:73] The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious***'.[2021]

VERSES 84 - 101

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۚ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ {84} وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ {85} بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {86}

[11:84] And to Madayn (We Sent) their brother Shu'aib. He said: O people! Worship Allah, you have no god other than He, and do not give short measure and weight: surely I see you with properity and surely I fear for you the Punishment of an all-encompassing Day [11:85] And, O people! Give full measure and weight fairly, and defraud the people in their things, and do not act corruptly in the land, making mischief [11:86] What remains with Allah is better for you if you are Believers, and I am not a keeper over you

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ ۖ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ {87} قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۚ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ {88} وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ {89} وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ {90}

[11:87] They said: O Shu'aib! Does your Prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regards to our property? Surely you are the forbearing, the right-directing one [11:88] He said: O people! Have you considered if I was upon a clear Proof from my Lord and He has Given me a goodly sustenance from Himself, and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able to, and with none but Allah is the direction of my affair to a right issue; upon Him do I rely and to Him do I turn [11:89] And, O people! Let not opposition to me make you guilty so that there may befall you the like of what befell the people of Noah, or the people of Hud, or the people of Salih, nor are the people of Lut far off from you [11:90] And ask Forgiveness from your Lord, then turn to Him; surely my Lord is Merciful, Kind

قَالُوا يَا شُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ۖ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ {91} قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ {92} وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۖ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ {93}

[11:91] They said: O Shu'aib! We do not understand much of what you are saying and most surely we see you to be a weak one amongst us, and were it not for your family we would have stoned you, and you are not mighty against us [11:92] He said: O people! Is my family more honourable to you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you are doing [11:93] And, O people! Act according to your ability, I too am acting; you will come to know soon who it is upon whom will

[2021] تفسير العيّاشي 2: 154/ 50

come the Punishment that will disgrace him and who it is that is a liar, and watch, surely I too am watching with you

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ {94} كَأَنْ لَمْ يَغْنَوْا فِيهَا ۗ أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ {95}

[11:94] And when Our Decree came to pass We Delivered Shu'aib, and those who believed with him by Mercy from Us, and the Scream Seized those who were unjust so they became motionless bodies in their abodes [11:95] As though they had never dwelt in them; Indeed, perdition overtook Madayn as had perished Samood

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {96} إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ {97}

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ {98} وَأُتْبِعُوا فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۚ بِئْسَ الرِّفْدُ الْمَرْفُودُ {99} ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ ۖ مِنْهَا قَائِمٌ وَحَصِيدٌ {100} وَمَا ظَلَمْنَاهُمْ وَلَٰكِنْ ظَلَمُوا أَنْفُسَهُمْ ۖ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ {101}

[11:96] And We had Sent Musa with Our Signs and a clear authority [11:97] To Pharaoh and his chiefs, but they followed the bidding of Pharaoh, and Pharaoh's bidding was not rightly directed [11:98] He shall lead his people on the Day of Judgement, and bring them around to the Fire; and evil is the place to which the ones around it would be brought around [11:99] And they are followed by a Curse in this and on the Day of Judgement, evil is the gift which shall be Gifted [11:100] That is News of the towns which We Relate to you; of them are some that stand and (others) mown down [11:101] And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them anything when the Decree of your Lord came to pass; and it did not add to them except for their own ruination

العياشي: عن أحمد بن محمد بن عيسى، عن بعض أصحابه، عن أبي عبد الله (عليه السلام) في قول الله: إِنِّي أَراكُمْ بِخَيْرٍ. قال: «كان سعرهم رخيصا».

Al Ayyashi, from Ahmad Bin Muhammad Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[11:84] surely I see you with properity***. He[asws] said: 'Their price was cheap'.[2022]

عن محمد بن الفضيل، عن الرضا (عليه السلام) قال: سألته عن انتظار الفرج. فقال: «أو ليس تعلم أن انتظار الفرج من الفرج؟- ثم قال- إن الله تبارك و تعالى يقول: وَ ارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ».

From Muhammad Bin Al Fazeyl, from Al Reza [asws], said,

'I asked him[asws] about the awaiting for the Relief (Al-Qaim[asws]), so he[asws] said: 'Or do you not know that awaiting the Relief is from the Relief?' Then he[asws] said: 'Surely Allah[azwj] Blessed and High Said ***[11:93] and watch, surely I too am watching with you***'.[2023]

[2022] تفسير العيّاشي 2: 159/ 61.
[2023] تفسير العيّاشي 2: 159/ 62.

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا محمد بن مسعود، قال: حدثني أبو صالح خلف بن حماد الكشي، قال: حدثنا سهل بن زياد، قال: حدثني محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، قال: قال الرضا (عليه السلام): «ما أحسن الصبر و انتظار الفرج، أما سمعت قول الله عز و جل: وَ ارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ و فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ فعليكم بالصبر فإنه إنما يجيء الفرج على اليأس، فقد كان الذين من قبلكم اصبر منكم».

Ibn Babuwayh said, 'Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy narrated to us, from Muhammad Bin Masoud, from Abu Salih Khalaf Bin Hamaad Al Kashy, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu nasr who said,

'Al-Reza[asws] said: 'How good is the patience and the awaiting for the Relief (Al-Qaim[asws]). Have you not hear the Words of Allah[azwj] Mighty and Majestic ***[11:93] and watch, surely I too am watching with you [7:71] wait then, I too am with you with those who are waiting***. Thus, it is upon you to be with the patience, for the Relief would come upon the despair. So the ones who were before you were more patient that you are'.[2024]

VERSES 102 & 103

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ {102} إِنَّ فِي ذَٰلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَشْهُودٌ {103}

[11:102] And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe [11:103] Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.

ابن بابويه، قال: حدثنا الحسين بن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبيد الله مولى رسول الله (صلى الله عليه و آله)، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه و آله)، و ذكر الحديث و قال فيه: أخبرني عن أول يوم خلق الله عز و جل؟ قال: «يوم الأحد» قال: و لم سمي يوم الأحد؟ قال: «لأنه واحد محدود».

Ibn Babuwayh, from Al-Husayn Bin Yahya Bin Zareys Al-Bajaly, from his father, from Abu Ja'far Amarat Al-Sakry Al-Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al-Karkhy, from Abu Ja'far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Ubeydullah, from Abu Abdullah Bin

Yazeed, from Yazeed Bin Salaam who asked Rasool-Allah[saww] and mentioned the Hadeeth and in it said, 'Inform me about the first day which Allah[azwj] Mighty and Majestic Created?' He[saww] said: 'Sunday'. He said, 'And why is it called 'The First' (الأحد)?' He[saww] said: 'Because it is single and limited'.

قال: فالاثنين؟ قال: « [هو] اليوم الثاني من الدنيا». قال: و الثلاثاء؟ قال: «الثالث من الدنيا». قال: فالأربعاء؟ قال: «اليوم الرابع من الدنيا». قال: فالخميس؟ قال: «هو اليوم الخامس من الدنيا، و هو يوم أنيس، لعن فيه إبليس، و رفع فيه إدريس، قال: فالجمعة؟ قال: «هو يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذلِكَ يَوْمٌ مَشْهُودٌ، و هو شاهد و مشهود»،

He said, 'So (what about) the Monday (الاثنين)?' He[saww] said: 'It is the second day from the world'. He said, '(What about) Tuesday (الثلاثاء)?' He[saww] said: 'The third from the

[2024] كمال الدين و تمام النعمة: 645/ 5

world'. He said, 'So (what about) Wednesday (لأربعاء)?' He[saww] said: 'The fourth day from the world'. He said, 'So (what about) Thursday (الخامس)?' He[saww] said: 'The fifth day from the world, and it is a friendly day. Iblees[la] was Cursed during it, and Idrees[as] was raised in it'. He said, 'So (what about) Friday (الجمع)?' He[saww] said: '***[11:103] this is a Day on which the people shall be gathered together and this is a Day that shall be witnessed***, and ***[85:3] And the witness and the witnessed***'.

قال: فالسبت؟ قال: «يوم مسبوت، و ذلك قوله عز و جل في القرآن: وَ لَقَدْ خَلَقْنَا السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ، [فمن الأحد إلى يوم الجمعة ستة أيام] و السبت معطل». قال: صدقت يا رسول الله.

He said, 'So (what about) Saturday?' He[saww] said: 'It is hibernated day, and these are the Words of the Mighty and Majestic in the Quran ***[50:38] And We have Created the skies and the earth and what is between them in six days***, so from Sunday up to the day of Friday are six days, and the Saturday, is off'. He said, 'You[saww] speak the truth, O Rasool-Allah[saww]!'[2025]

VERSES 104 - 108

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَعْدُودٍ {104} يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ {105} فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ {106} خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ {107} وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۖ عَطَاءً غَيْرَ مَجْذُوذٍ {108}

[11:104] And We do not Delay it but to an appointed term [11:105] On the Day when it shall come, no soul shall speak except by His Permission, then (some) of them shall be miserable and (others) happy [11:106] So as to those who are miserable, they shall be in the Fire; for them shall be sighing and groaning in it [11:107] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:108] And as to those who are made happy, they shall be in the garden, abiding in it for as long as the skies and the earth endure, except what your Lord so desires; a gift which shall never be cut off

العياشي: عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ أَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ إلى آخر الآيتين. قال: «هاتان الآيتان في غير أهل الخلود من أهل الشقاوة و السعادة، إن شاء الله يجعلهم خارجين. و لا تزعم- يا زرارة- إني أزعم ذلك».

Al Ayyashi, from Zarara who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] ***[11:106] So as to those who are miserable, they shall be in the Fire*** – up to the end of the two Verses. He[asws] said; 'These two verses are regarding other than the people of the eternity, from the people of the misery and the happiness. If Allah[azwj] so Desires, they would be Made to exit (from Hell). And do not think – O Zarara – that I[asws] am claiming that'.[2026]

عن مسعدة بن صدقة، قال: قص أبو عبد الله (عليه السلام) قصص أهل الميثاق، من أهل الجنة و أهل النار، فقال في صفات أهل الجنة: «فمنهم من لقي الله شهيدا لرسله». ثم مرفي صفتهم حتى بلغ من قوله: «ثم جاء الاستثناء من الله في

[2025] علل الشرائع: 47/ 33
[2026] تفسير العيّاشي 1: 160/ 67.

الفريقين جميعا، فقال الجاهل بعلم التفسير: إن هذا الاستثناء من الله إنما هو لمن دخل الجنة و النار، و ذلك أن الفريقين جميعا يخرجان منهما، فيبقيان و ليس فيهما أحد.

From Mas'adat Bin Sadaqa who said,

'Abu Abdullah[asws] related the story of the people of the Covenant, from the people of the Paradise and the people of the Fire. So he[asws] with regards to the description of the inhabitants of the Paradise: 'So from among them would be ones who met Allah[azwj] as a martys for His[azwj] Rasools[as]'. Then he[asws] went on to describe them until he[asws] reached his[asws] words: 'Then will come the exception from Allah[azwj] regarding the two sects altogether, so the ignorant of the knowledge of the explanation says, 'This exclusion from Allah[azwj], is for the one who enters the Paradise and the Fire, and that is that both the sect together would be coming out from it (Hell), and so there would not remain a single one of them behind'.

و كذبوا، لكن عنى بالاستثناء أن ولد آدم كلهم و ولد الجان معهم على الأرض، و السماوات تظلهم، فهو ينقل المؤمنين حتى يخرجهم إلى ولاية الشياطين، و هي النار، فذلك الذي عنى الله في أهل الجنة و أهل النار: ما دامَتِ السَّماواتُ وَ الْأَرْضُ يقول: في الدنيا، و الله تبارك و تعالى ليس بمخرج أهل الجنة منها أبدا، و لا كل أهل النار منها أبدا، و كيف يكون ذلك و قد قال الله في كتابه: ماكِثِينَ فِيهِ أَبَداً ليس فيها استثناء؟!

And they are lying! But, what is Meant by the exclusion is that the Children of Adam[as], all of them, and the children of the Jinn along with them upon the earth, and the skies shade them. So it is the turning of the Believer until they take him out to be in the Wilayah of the Devils, and it is the Fire. So that is what Allah[azwj] Means by the people of the Pardise and the people of the Fire ***[11:108] for as long as the skies and the earth endure***. He[azwj] Saying: "In the world". And Allah[azwj] the High would not be Taking out the people of the Paradise, from the Paradise, ever, nor every person from the Fire, ever. And how can that be, and Allah[azwj] Says in His[azwj] Book ***[18:3] Remaining in it for ever***, there being no exception in it?'

و كذلك قال أبو جعفر (عليه السلام): من دخل في ولاية آل محمد (عليهم السلام) دخل الجنة، و من دخل في ولاية عدوهم دخل النار، و هذا الذي عنى الله من الاستثناء في الخروج من الجنة و النار و الدخول».

And thus, Abu Ja'far[asws] said: 'The one who enters the Wilayah of the Progeny[asws] of Muhammad[saww] has entered the Paradise, and the one who enters in the Wilayah of their[asws] enemies has entered the Fire. And this is what Allah[azwj] Means by the exception, regarding the coming out from the Paradise and the Fire, and the entering'.[2027]

ابن بابويه، قال: حدثنا الحسين بن يحيى، عن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر محمد بن عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن زيد بن سلام بن عبد الله، قال: حدثني أبي عبد الله بن زيد، قال: حدثني أبي زيد بن سلام، عن أبيه سلام بن عبد الله، عن عبد الله بن سلام مولى رسول الله (صلى الله عليه و آله) أنه قال: سألت رسول الله (صلى الله عليه و آله)، فقلت: أخبرني أ يعذب الله عز و جل خلقا بلا حجة؟ فقال: «معاذ الله عز و جل».

Ibn Babuwayh said, 'Al Husayn Bin Yahya narrated to us, from Zareys Al Bajaly, from his father, from Abu Ja'far Muhammad Bin Amarat Al Sakry Al Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al Karkhy, Abu Ja'far Ahmad Bin Abdullah Bin Zayd Bin Salaam Bin Abdullah, from Abu Abdullah Bin Zayd, from Abu Zayd Bin Salaam, from his father Salaam Bin Abdullah,

[2027] تفسير العيّاشي 2: 159/ 66.

(It has been narrated) from Abdullah Bin Salaam, a slave of Rasool-Allah[saww] who said, 'I asked Rasool-Allah[saww], so I said, 'Inform me, does Allah[azwj] Mighty and Majestic Punish the creatures without a proof?' So he[saww] said: 'Allah[azwj] Mighty and Majestic Forbid (No!)'.

قلت: فأولاد المشركين في الجنة أم في النار؟ فقال: «إن الله تبارك و تعالى أولى بهم، إنه إذا كان يوم القيامة، و جمع الله عز و جل الخلائق لفصل القضاء يأتي بأولاد المشركين، فيقول لهم: عبيدي و إمائي، من ربكم، و ما دينكم، و ما أعمالكم؟- قال- فيقولون: اللهم ربنا أنت خلقتنا، و أنت أمتنا، و لم تجعل لنا ألسنة ننطق بها، و لا أسماعا نسمع بها، و لا كتابا نقرؤه، و لا رسولا فنتبعه، و لا علم لنا إلا ما علمتنا».

I said, 'So the children of the Polytheists would be in the Paradise or in the Fire?' So he[saww] said: 'Surely Allah[azwj] Blessed and High is the Closest by them. When it will be the Day of Judgement, and Allah[azwj] Mighty and Majestic Gathers the creatures for the Decision and the Judgement, they would bring the children of the Polytheists. So He[azwj] would be Saying to them: "My[azwj] slaves, and My[azwj] maids! Who is your Lord[azwj], and what is your Religion, and what are your deeds?' So they would be saying, 'Our Allah[azwj]! You[azwj] are our Lord[azwj] Who Created us, and You[azwj] (Made) our community, and did not Make for us a tongue to speak with, nor a name which we would be called by, nor a Book which we read, nor a Rasool[as] to follow, nor did we know anything except what You[azwj] Taught us'.

قال: «فيقول لهم عز و جل: عبيدي و إمائي، إن أمرتكم بأمر أ تفعلونه؟ فيقولون: السمع و الطاعة لك، يا ربنا.

He[asws] said: 'So the Mighty and Majestic would be Saying to them: "My[azwj] servants, and My[azwj] maids! If I[azwj] were to Command you with a matter, would you be doing it?' So they would be saying, 'The hearing, and the obedience is for You[azwj], O our Lord[azwj]!'

فيأمر الله عز و جل نارا يقال لها الفلق، أشد شيء في جهنم عذابا، فتخرج من مكانها سوداء مظلمة بالسلاسل و الأغلال، فيأمرها الله عز و جل أن تنفخ في وجوه الخلائق نفخة، فتنفخ، فمن شدة نفختها تنقطع السماء، و تنطمس النجوم، و تجمد البحار، و تزول الجبال، و تظلم الأبصار، و تضع الحوامل حملها، و تشيب الولدان من هولها يوم القيامة،

So Allah[azwj] would Command a Fire called Al-Falaq, the most intense thing in the Hell as Punishment. So it would come out from its place, dark black with chains and shackles. So Allah [azwj] Mighty and Majestic would Command it that it should blow into the faces of the creatures with a blowing. So from the intensity of its blowing, the sky would be obscured and the stars would not be seen, and the oceans would solidify, and the mountains would be removed, and the visions would be darkened, and the pregnancies would be delivered (out of fear and panic), and the children would be grey-haired from its terror on the Day of Judgement.

ثم يأمر الله تبارك و تعالى أطفال المشركين أن يلقوا أنفسهم في تلك النار، فمن سبق له في علم الله عز و جل أن يكون سعيدا، ألقى نفسه فيها، فكانت النار عليه بردا و سلاما، كما كانت على إبراهيم (عليه السلام)، و من سبق له في علم الله عز و جل أن يكون شقيا، امتنع فلم يلق نفسه في النار،

Then Allah[azwj] Blessed and High would Command the children of the Polytheists that they should attach themselves in that Fire. So the one who has preceded in the Knowledge of Allah[azwj] Mighty and Majestic that he would become happy, would attach himself in it. So the Fire would be a coolness and a safety for him, just as it was to Ibrahim[as]. And the one who preceded in the Knowledge of Allah[azwj] Mighty

and Majestic that he would become miserable, would refrain and would not attach himself in the Fire.

فيأمر الله تبارك و تعالى النار فتلتقطه لتركه أمر الله، و امتناعه من الدخول فيها، فيكون تبعا لآبائه في جهنم، و ذلك قوله عز و جل: فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيها زَفِيرٌ وَ شَهِيقٌ خالِدِينَ فِيها ما دامَتِ السَّماواتُ وَ الْأَرْضُ إِلَّا ما شاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِما يُرِيدُ وَ أَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خالِدِينَ فِيها ما دامَتِ السَّماواتُ وَ الْأَرْضُ إِلَّا ما شاءَ رَبُّكَ عَطاءً غَيْرَ مَجْذُوذٍ».

So Allah[azwj] Blessed and High would Command the Fire to attach itself to the one who avoided the Command of Allah[azwj] and refrained from entering into it. So they would become the followers of their forefathers in the Hell. And these are the Words of the Mighty and Majestic ***[11:104] then (some) of them shall be miserable and (others) happy [11:106] So as to those who are miserable, they shall be in the Fire; for them shall be sighing and groaning in it [11:107] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord is the Does whatsoever He Wants to [11:108] And as to those who are made happy, they shall be in the garden, abiding in it for as long as the skies and the earth endure, except what your Lord so desires; a gift which shall never be cut off*** .[2028]

و عنه، قال: حدثنا فضالة، عن القاسم بن بريد، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن الجهنميين. فقال: «كان أبو جعفر (عليه السلام) يقول: يخرجون منها فينتهى بهم إلى عين عند باب الجنة. تسمى عين الحيوان، فينضح عليهم من مائها، فينبتون كما ينبت الزرع، تنبت لحومهم و جلودهم و شعورهم».

And from him, from Fazaalat, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about the 'Hell-dwellers' (الجهنميين), so he[asws] said: 'Abu Ja'far[asws] was saying: 'They would be taken out from it (Hell), so they would end up with them to a Fountain by the Gate of the Paradise, called Ayn Al-Haywaan. So, some of its water would be sprinkled upon them and they would be growing a growth just like the growth of the vegetation – growth of their flesh, and their skins, and their hair'.[2029]

و عنه: عن فضالة، عن عمر بن أبان، قال: سمعت عبدا صالحا يقول في الجهنميين: «إنهم يدخلون النار بذنوبهم، و يخرجون بعفو الله».

And from him, from Fazaalat, from Umar Bin Abaan who said,

'I heard Abd Salih[asws] (7th Imam[asws]) saying regarding the Hell-dwellers (الجهنميين): 'They would be entering the Fire due to their sins, and they would be exiting by the Forgiveness of Allah[azwj]'.[2030]

و عنه: عن عثمان بن عيسى، عن ابن مسكان، عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: «إن قوما يحرقون بالنار حتى إذا صاروا حمما أدركتهم الشفاعة- قال- فينطلق بهم إلى نهر يخرج من رشح أهل الجنة فيغتسلون فيه، فتنبت لحومهم و دماؤهم، و يذهب عنهم قشف النار، و يدخلون الجنة، فيسمون الجهنميين فينادون بأجمعهم: اللهم أذهب عنا هذا الاسم- قال- فيذهب عنهم».

[2028] التوحيد: 390/ 1
[2029] كتاب الزهد: 95/ 256
[2030] كتاب الزهد: 96/ 259

And from him, from Usman Bin Isa, from Ibn Muskaan, from Abu Baseer who said,

'I heard Abu Ja'far[asws] saying: 'There would be a people who would have been incinerated by the Fire until an intimate one would avail them of the intercession. So they would be going with them to a river coming out from the seepage of the people of the Paradise, So they would be bathing in it, and there would grow their flesh and their blood, and their changes which had occurred due to the Fire would go away from them. And they would be entering the Paradise, so they would be called 'The Hell-dwellers' (الجهنميين), so they would be calling out, all of them, 'Our Allah[azwj]! Take away from us, this name'. He[asws] said: 'So He[azwj] would be Taking it out from them'.

ثم قال: «يا أبا بصير، إن أعداء علي هم الخالدون في النار لا تدركهم الشفاعة».

Then he[asws] said: 'O Abu Baseer! It is the enemies of Ali[asws] who would be eternally in the Fire, the intercession not availing them'.[2031]

VERSES 109 - 112

فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَٰؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ {109} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {110} وَإِنَّ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ {111} فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {112}

[11:109] Therefore be not in doubt as to what they worship; they do not worship but as their forefathers worshipped before; and We will Pay them back in full their portion without deficiency [11:110] And We had Given the Book to Musa, but differences arose therein; and had not a Word gone forth from your Lord beforehand, the matter would have been Decided between them; and they are in a grave doubt about it [11:111] And your Lord will Pay back to all their deeds in full; surely He is Aware of what they are doing [11:112] Therefore be steadfast as you are Commanded to, and he who has turned (to Allah) with you, and be not inordinate (O people!), surely He Sees what you are doing

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لَقَدْ آتَيْنا مُوسَى الْكِتابَ فَاخْتُلِفَ فِيهِ قَالَ اخْتَلَفُوا كَمَا اخْتَلَفَتْ هَذِهِ الْأُمَّةُ فِي الْكِتَابِ وَ سَيَخْتَلِفُونَ فِي الْكِتَابِ الَّذِي مَعَ الْقَائِمِ الَّذِي يَأْتِيهِمْ بِهِ حَتَّى يُنْكِرُهُ نَاسٌ كَثِيرٌ فَيُقَدِّمُهُمْ فَيَضْرِبُ أَعْنَاقَهُمْ

And by the above chain (of narrators), who has narrated:

Abu Ja'far[asws] regarding the Words of the Mighty and Majestic: ***[11:110] And We had Given the Book to Musa, but differences arose therein***. He[asws] said: 'They differed just like this community has differed regarding the Book, and they will be differing with regards to the Book with Al-Qaim[asws] which he[asws] will be coming to them with, to the extent that numerous people would deny it. So he[asws] will march against them and strike their necks.[2032]

[2031] كتاب الزهد: 96/ 2
[2032] Al Kafi – H 14880 (Extract)

VERSE 113

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنْصَرُونَ {113}

[11:113] And do not incline towards those who are unjust, so the Fire would touch you, and you have no Guardians besides Allah, then you shall not be helped

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد رفعه، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ لا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ. قال: «هو الرجل يأتي السلطان فيحب بقاءه إلى أن يدخل يده إلى كيسه فيعطيه».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, raising it,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[11:113] And do not incline towards those who are unjust, so the Fire would touch you***. He[asws] said: 'He is the man who comes to the ruler (an authority), for the love of his survival (to remain better off and intends for favours from him) until he (ruler) enters his hand into his bag and gives him (something)'.[2033]

العياشي: عن بعض أصحابنا: قال أحدهم: إنه سئل عن قوله الله: وَ لا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ. قال: «هو الرجل من شيعتنا يقول بقول هؤلاء الجائرين».

Al Ayyashi, from one of our companions who said,

'One of them[asws] (5th or 6th Imams[asws]) said about the Words of Allah[azwj] ***[11:113] And do not incline towards those who are unjust, so the Fire would touch you***. He[asws] said: 'He is the man from our[asws] Shiah who speaks by the words of those tyrants' (adopts their words for worldly gains).[2034]

عن عثمان بن عيسى، عن رجل، عن أبي عبد الله (عليه السلام): وَ لا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ. قال: «أما إنه لم يجعلها خلودا و لكن تمسكم النار، فلا تركنوا إليهم».

From Usman Bin Isa, from a man,

(It has been narrated) from Abu Abdullah[asws] ***[11:113] And do not incline towards those who are unjust, so the Fire would touch you***. He[asws] said: 'But he would not be in it (Hell) for all eternity, but the Fire would touch him, therefore do not incline towards them'.[2035]

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

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

[2033] الكافي 5: 108/ 12.
[2034] تفسير العيّاشي 2: 161/ 71.
[2035] تفسير العيّاشي 2: 161/ 72.

'Ali Bin Al-Husayn[asws] used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech on every Friday in the Masjid of Rasool-Allah[saww] which was preserved and written down.

فَكُونُوا عِبَادَ اللَّهِ مِنَ الْقَوْمِ الَّذِينَ يَتَفَكَّرُونَ وَ لَا تَرْكَنُوا إِلَى الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِمُحَمَّدٍ (صلى الله عليه وآله) وَ لا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَ لَا تَرْكَنُوا إِلَى زَهْرَةِ الدُّنْيَا وَ مَا فِيهَا رُكُونَ مَنِ اتَّخَذَهَا دَارَ قَرَارٍ وَ مَنْزِلَ اسْتِيطَانٍ فَإِنَّهَا دَارُ بُلْغَةٍ وَ مَنْزِلُ قُلْعَةٍ وَ دَارُ عَمَلٍ فَتَزَوَّدُوا الْأَعْمَالَ الصَّالِحَةَ فِيهَا قَبْلَ تَفَرُّقِ أَيَّامِهَا وَ قَبْلَ الْإِذْنِ مِنَ اللَّهِ فِي خَرَابِهَا فَكَأَنْ قَدْ أَخْرَبَهَا الَّذِي عَمَرَهَا أَوَّلَ مَرَّةٍ وَ ابْتَدَأَهَا وَ هُوَ وَلِيُّ مِيرَاثِهَا

(He[asws] said): 'Servants of Allah[azwj]! become of the people who reflect and do not incline towards the world, for Allah[azwj] Mighty and Majestic Said to Muhammad[saww]: ***[11:113] And do not incline towards those who are unjust, so the Fire would touch you***, and do not incline towards the blossoms of the world and what is in it, like those who have taken it to be a house of permanent settlement for it is a lowly house, a shabby home, and a place of deeds. So make provisions in it of the good deeds before its days disperse and before the Call from Allah[azwj] for its destruction, for the One[azwj] Who Destroys it is the One[azwj] Who Built it in the first place and initiated it and He[azwj] is the Guardian of its inheritance'.[2036]

VERSES 114 - 117

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ {114} وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {115} فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ {116} وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ {117}

[11:114] And establish Prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds; that is a Reminder to the mindful [11:115] And be patient, for surely Allah does not Waste the Recompense of the doers of good [11:116] But why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We Delivered from among them? And those who were unjust went after what they are Made to enjoy of plenty, and they were guilty [11:117] And your Lord was not going to Destroy the towns unjustly, whilst their people acted righteously

الشيخ: بإسناده عن أحمد بن محمد بن عيسى، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عما فرض الله من الصلاة. فقال: «خمس صلوات في الليل و النهار». فقلت: هل سماهن و بينهن في كتابه؟ فقال: «نعم، قال الله عز و جل لنبيه (صلى الله عليه و آله): أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ إِلى غَسَقِ اللَّيْلِ و دلوكها: زوالها، ففي ما بين دلوك الشمس إلى غسق الليل أربع صلوات، سماهن و بينهن و وقتهن، و غسق الليل: انتصافه. ثم قال: وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كانَ مَشْهُوداً فهذه الخامسة.

Al Sheykh, by his chain from Ahmad Bin Muhammad Bin Isa, from Hamaad Bin Isa, from Hareyz, from Zarara,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about what Allah[azwj] has Obligated from the Prayers. So he[asws] said: 'Five Prayers during the day and the

[2036] Al Kafi – H 14477 (Extract)

night'. So I said, 'Have these been named and explained in His[azwj] Book?' So he[asws] said: 'Yes. Allah[azwj] Mighty and Mjestic Said to His[azwj] Prophet[saww] ***[17:78] Establish the Prayer from the declining of the sun till the darkness of the night***. And its declining is its setting (from the midday). So what is in between the setting of the sun and the darkness of the night are four Prayers'. He[asws] mentioned their names, and explained their timings. 'And the darkness of the night is its remedy'. Then he[asws] said: '***and the morning recitation; surely the recitation at dawn was always witnessed***'.

و قال في ذلك: وَ أَقِمِ الصَّلاةَ طَرَفَيِ النَّهارِ و طرفاه: المغرب و الغداة وَ زُلَفاً مِنَ اللَّيْلِ و هي صلاة العشاء الآخرة، و قال: حافِظُوا عَلَى الصَّلَواتِ وَ الصَّلاةِ الْوُسْطى و هي صلاة الظهر، و هي أول صلاة صلاها رسول الله (صلى الله عليه و آله)، و هي وسط النهار، و وسط صلاتين بالنهار: صلاة الغداة، و صلاة العصر».

And he[asws] said regarding that ***[11:114] And establish Prayer in the two parts of the day***. And its parts are the evening and the morning ***and in the first hours of the night*** and it is the 'Al-Isha' Prayer. And ***[2:238] Guard strictly your Prayers, especially the Middle Prayer***. And it is the 'Al-Zohar Prayer', and it is the first Prayer which Rasool-Allah[saww] Prayed, and it is in the middle of the day, and in the middle of the two day Prayers – The morning Prayers, and the 'Al-Asr' Prayer'.[2037]

و عنه: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عمن حدثه، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: إِنَّ الْحَسَناتِ يُذْهِبْنَ السَّيِّئاتِ. قال: «صلوات «4» المؤمن بالليل يذهبن بما عمل من ذنب النهار».

And from him, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from the one who narrated it,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[11:114] surely good deeds take away evil deeds***. He[asws] said: 'The Prayer of a Believer at night takes away what sins he committed during the day'.[2038]

VERSES 118 - 122

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ {118} إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ {119} وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ {120} وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ {121} وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ {122}

[11:118] And if your Lord had so Desired it, He would have Made people as a single nation, and they will not stop differing [11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them; and the Word of your Lord is Fulfilled: Certainly I will Fill Hell with the Jinn and the human beings, all together [11:120] And all we Relate to you of the accounts of the Rasools is to strengthen your heart therewith; and in this has come to you the Truth and an advice, and a Reminder for the Believers [11:121] And say to those who do not believe: Act according to your state; surely we too are acting [11:122] And wait; surely we are waiting also

[2037] التهذيب (Extract) 2: 241/ 954
[2038] الكافي 3: 266/ 10

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، بن أبي نصر، عن حماد بن عثمان، عن أبي عبيدة الحذاء، قال سألت أبا جعفر (عليه السلام) عن الاستطاعة و قول الناس؟ فقال و تلا هذه الآية وَ لا يَزالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ: «يا أبا عبيدة، الناس مختلفون في إصابة القول، و كلهم هالك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Biin Muhammad, from Abu Nasr, from hamaad Bin Usmaan, from Abu Ubeyda Al-Haza who said,

'I asked Abu Ja'far[asws] about the capabilities and the words of the people?' He[asws] said and recited this Verse: '***[11:118] and they shall not stop differing [11:119] Except those on whom your Lord has Mercy; and for that did He Create them***. O Abu Ubeyda! The people are differing with regards to the correct Words, and all of them are destroyed'.

قال: قلت قوله تعالى: إِلَّا مَنْ رَحِمَ رَبُّكَ؟ قال: «هم شيعتنا، و لرحمته خلقهم، و هو قوله تعالى: وَ لِذلِكَ خَلَقَهُمْ يقول: لطاعة الإمام الرحمة التي يقول: وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يقول: علم الإمام، و وسع علمه الذي هو من علمه كل شيء، هم شيعتنا.

I said, '(What about) the Words of the High ***[11:119] Except those on whom your Lord has Mercy***?' He[asws] said: 'They are our[asws] Shiah, and it is for His[azwj] Mercy that He[azwj] Created them, and these are the Words of the High ***and for this did He Create them***. He[azwj] is Saying – For the obedience of the Imam[asws] of Mercy for whom[asws] He[azwj] is Saying ***[7:156] and My mercy Extends to all things***. He[azwj] is Saying that the knowledge of the Imam[asws], it is his[asws] Knowledge which extends over all things, from which they learn. And they are our[asws] Shiah'.[2039]

ابن بابويه، قال: حدثنا محمد بن أحمد الشيباني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَ ما خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ، قال: «خلقهم ليأمرهم بالعبادة».

Ibn Babuwayh, from Muhammad Bin Ahmad Al-Shaybani, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Imran Al-Nakhai'e, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

'I asked Abu Abdullah[asws] about the Words of the Mighty and Majestic ***[51:56] And I have not Created the Jinn and the Humans except that they should worship***, he[asws] said: 'Created them for Commanding them for the worship'.

قال: و سألته عن قوله عز و جل: وَ لا يَزالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ ، قال: «خلقهم ليفعلوا ما يستوجبون [به] رحمته فيرحمهم».

(The narrator) said, 'And I asked him[asws] about the Words of the Mighty and Majestic ***[11:118] and they will not stop differing [11:119] Except those upon whom your Lord has Mercy; and for that did He Create them***, he[asws] said: 'Created them so that they would do what would obligate His[azwj] Mercy upon them, so that He[azwj] would be Merciful to them'.[2040]

علي بن إبراهيم: عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لا يزالون مختلفين- في الدين- إلا من رحم ربك، يعني آل محمد و أتباعهم، يقول الله: وَ لِذلِكَ خَلَقَهُمْ يعني أهل رحمة لا يختلفون في الدين».

[2039] الكافي 1: 355/ 83 (Extract)
[2040] علل الشرائع: 13/ 10

Ali Bin Ibrahim, from Abu Al jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: '***[11:118] and they will not stop differing [11:119] Except those upon whom your Lord has Mercy*** – Meaning the Progeny[asws] of Muhammad[saww] and those that follow them[asws]. ***and it is for that did He Create them*** Meaning the people of the Mercy who are not differing in the Religion'.[2041]

عن عبد الله بن غالب، عن أبيه، عن رجل، قال: سألت علي بن الحسين (عليه السلام) عن قول الله: وَ لا يَزالُونَ مُخْتَلِفِينَ قال: «عنى بذلك من خالفنا من هذه الامة، و كلهم يخالف بعضهم بعضا في دينهم،

From Abdullah Bin Ghalib, from his father, from a man who said,

'I asked Ali[asws] Bin Al-Husayn[asws] about the Words of Allah[azwj] ***[11:118] and they will not stop differing***. He[asws] said: 'It Means by that the ones from this community who opposed us[asws], and all of them are differing with each other in their Religion.

و أما قوله: إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ فأولئك أولياؤنا من المؤمنين، و لذلك خلقهم من الطينة الطيبة، أما تسمع لقول إبراهيم: رَبِّ اجْعَلْ هذا بَلَداً آمِناً وَ ارْزُقْ أَهْلَهُ مِنَ الثَّمَراتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ - قال- إيانا عنى و أولياءه و شيعته و شيعة وصيه، قال: وَ مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلى عَذابِ النَّارِ - قال- عنى بذلك و الله من جحد وصيه و لم يتبعه من أمته، و كذلك و الله حال هذه الامة».

And as for His[azwj] Words ***[11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them***, so they are our [asws] friends from the Believers, and it is for that reason He[azwj] Created them from the good clay. Have you not heard the Words of Ibrahim[as] ***[2:126] My Lord, Make it a secure town and Provide its people with fruits, such of them as believe in Allah***? It Means us[asws] and his[as] friends, and his[as] Shiah and the Shiah of his[as] successor[as]. ***He said: And whoever disbelieves, I will Grant him enjoyment for a short while, then I will Drive him to the Punishment of the Fire***. By Allah[azwj]! It Means by that the ones who fought against him[as] and his[as] successor[as] and did not follow him[as] from his[as] community. And similar to that is the state of this community'.[2042]

عن يعقوب بن سعيد، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله: وَ ما خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِقال: «خلقهم للعبادة». قال: قلت: و قوله: وَ لا يَزالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ؟ فقال: «نزلت هذه بعد تلك».

From Yaqoub Bin Saeed,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked about the Words of Allah[azwj] ***[51:56] And I have not Created the Jinn and the Humans except that they should worship***. He[asws] said: 'Created them for the worship'. I said, '(What about) His[azwj] Words ***[11:118] and they will not stop differing [11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them***? He[asws] said: 'This one was Revealed after that'.[2043]

[2041] تفسير القمّي 1: 338.
[2042] تفسير العيّاشي 2: 164/ 82
[2043] تفسير العيّاشي 2: 164/ 83.

VERSE 123

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ {123}

[11:123] And Allah's is the unseen in the skies and the earth, and to Him is Returned the whole of the affairs; therefore worship Him and rely upon Him, and your Lord is not heedless of what you are doing

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، في حديث مرفوع إلى النبي (صلى الله عليه و آله) قال: «جاء جبرئيل (عليه السلام) إلى النبي (صلى الله عليه و آله)، فقال: يا رسول الله، إن الله تبارك و تعالى أرسلني إليك بهدية لم يعطها أحدا قبلك، قال رسول الله (صلى الله عليه و آله): قلت: و ما هي؟

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father,

(It has been narrated) in a Hadeeth with an unbroken chain to the Prophet[saww], said, 'Jibraeel[as] came to the Prophet[saww], so he[as] said: 'O Rasool-Allah[saww]! Allah[azwj] Blessed and High has Sent me[as] to you[saww] with Gift with He[azwj] did not Give to anyone before you[saww]'. So he[saww] said: 'And what is it?'

قال: الصبر، و أحسن منه. قلت: و ما هو؟ قال: الرضا، و أحسن منه. قلت: و ما هو؟ قال: الزهد، و أحسن منه. قلت: و ما هو؟ قال: الإخلاص، و أحسن منه. قلت: و ما هو؟ قال: اليقين، و أحسن منه، قلت: و ما هو، يا جبرئيل؟ قال: إن مدرجة «1» ذلك التوكل على الله عز و جل

He[as] said: 'Patience, and better than it'. He[saww] said: 'And what is it?' He[as] said: 'The (Divine) Pleasure, and better than it'. He[saww] said: 'And what is it?' He[as] said: 'The ascetism, and better than it'. He[saww] said: 'And what is it?' He[as] said: 'The sincerity, and better than it'. He[saww] said: 'And what is it?' He[saww] said: 'The conviction, and better than it'. He[saww] said: 'And what is it, O Jibraeel[la]?' He[as] said: 'Passing (through life) relying upon Allah[azwj] Mighty and Majestic'.

فقلت: و ما التوكل على الله عز و جل؟ فقال: العلم بأن المخلوق لا يضر و لا ينفع، و لا يعطي و لا يمنع، و استعمال اليأس من الخلق، فإذا كان العبد كذلك لم يعمل لأحد سوى الله، و لم يرج و لم يخف سوى الله، و لم يطمع في أحد سوى الله، فهذا هو التوكل.

So he[saww] said: 'And what is the reliance upon Allah[azwj] Mighty and Majestic?' So he[as] said: 'The knowledge that the creatures neither harm, nor benefit, nor give, nor prevent, and the utilisation of the despair from the creatures. So when the servant was like that, he would not act for anyone except for the Sake of Allah[azwj], and would not place hope, nor fear anyone beside Allah[azwj], and would not covet with regards to anyone besides Allah[azwj]. So this is the reliance'.[2044]

فخلق الله عزوجل ملك الموت، فأمات الانسان، ففخر ملك الموت وقال: غلبت الانسان الذي غلب الريح، فمن يغلبني؟ فقال الله عزوجل: أنا القهار الغلاب الوهاب، أغلبك وأغلب كل شئ، فذلك قوله تعالى (إليه يرجع الامر كله).

(Imam Hassan Al-Askari[asws] said: 'So, Allah[azwj] Mighty and Majestic Created the Angel of death, who caused the human being to die, and then the Angel of death prided and said: 'I have overcome the human being who had overcome the wind,

[2044] معاني الأخبار: 260/ 1

who is there to overcome me?' Allah[azwj] Mighty and Majestic Said: 'I am the Subduer, the Overcomer, Bestower I[azwj] Overcome you and everything.' That is the (Meaning of) the Words of Allah[azwj] ***[11:123] And Allah's is the unseen in the skies and the earth, and to Him is Returned the whole of the affairs***'.[2045]

[2045] Tafseer Imam Hassan Al Askari[asws] – S 73

CHAPTER 12

YUSUF[AS]

(111 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة يوسف (عليه السلام) في كل يوم أو في كل ليلة، بعثه الله تعالى يوم القيامة و جماله مثل جمال يوسف (عليه السلام)، و لا يصيبه فزع يوم القيامة، و كان من خيار عباد الله الصالحين». و قال: «إنها كانت في التوراة مكتوبة».

Ibn Babuwayh, by his chain from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who recites Surah Yousuf[as] during every day, or during every night, Allah[azwj] would resurrect him on the Day of Judgement with his beauty being like the beauty of Yousuf[as], and the panic of the Day of Judgement would not him, and he would be from among the best of the righteous ones'. And he[asws] said: 'This is written in the Torah'.

ثم قال: «إن يوسف كان من عباد الله الصالحين و أومن في الدنيا أن يكون زانيا أو فحاشا».

Then he[asws] said: 'Yousuf[as] was from the righteous servants, and safe in the world from becoming an adulterer or an immoral one'.[2046]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن علي بن أسباط، عن عمه يعقوب بن سالم، رفعه، قال: قال أمير المؤمنين (عليه السلام): «لا تعلموا نساءكم سورة يوسف، و لا تقرئوهن إياها فإن فيها الفتن، و علموهن سورة النور فإن فيها المواعظ».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from his uncle Yaqoub Bin Saalim, raising it, said,

'Amir-ul-Momineen[asws] said: 'Do not teach your women *Surah Yousuf*[as], and do not recite it to them for there is strife within it. And teach them *Surah Al-Noor* (Chapter 24) for there is Advice therein'.[2047]

(مجمع البيان): عن رسول الله (صلى الله عليه و آله) أنه قال: «علموا أرقاءكم سورة يوسف، فإنه أيما مسلم تلاها و علمها أهله و ما ملكت يمينه، هون الله تعالى عليه سكرات الموت، و أعطاه من القوة أن لا يحسده مسلم».

Majma Al Bayaan,

(It has been narrated) from Rasool-Allah[saww] having said: 'Teach your slaves Surah Yousuf[as], for whenever a Muslim recites it and teaches his family and what his right

[2046] ثواب الأعمال: 106. تفسير العيّاشي 2: 166/ 1.
[2047] الكافي 5: 516/ 2

hand possesses, Allah[azwj] would Ease for him the pangs of the death, and Give him such Strength that he would not envy a Muslim'.[2048]

و من (خواص القرآن) في سورة يوسف: قال الصادق (عليه السلام): «من كتبها و جعلها في منزله ثلاثة أيام و أخرجها منه إلى جدار من جدران من خارج البيت و دفنها لم يشعر إلا و رسول السلطان يدعوه إلى خدمته، و يصرفه إلى حوائجه بإذن الله تعالى. و أحسن من هذا كله أن يكتبها و يشربها يسهل الله له الرزق، و يجعل له الحظ بإذن الله تعالى».

And from Khawas Al Quran –

With regards to Surah Yousuf[as] – 'Al-Sadiq[asws] said: 'The one who writes it and makes it to be in his house for three days and take it out from it to a wall from the walls outside the house, and buries it, before he is aware of it the messenger of the Sultan (ruling authority) would call him for his service, and give him his needs by the Permission of Allah[azwj]. And better than all this is that if he were to write it and drinks its water, Allah[azwj] would Ease the Sustenance for him, and a fortune would be made for him, by the Permission of Allah[azwj] the High'.[2049]

VERSES 1 – 3

الر ۚ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {1} إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {2} نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ {3}

[12:1] Alif Lam Ra. These are the Verses of the Clarifying Book [12:2] Surely We have Revealed it as an Arabic Quran so that you may understand [12:3] We Narrate to you the best of Narratives, by Our Revealing to you this Quran, though before this you were one of the oblivious ones

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرءوف».

Ibn babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[saww]! What is the Meaning of ***[12:1] Alif Lam Ra***?' He[asws] said: 'Its Meaning is: "I[azwj] am Allah[azwj], the Kind".[2050]

VERSES 4 - 34

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ {4} قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ {5} وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ {6}

[2048] مجمع البيان 5: 315.
[2049] خواص القرآن: 3 «مخطوط».
[2050] معاني الأخبار: 22/ 1.

[12:4] When Yusuf said to his father: O my father! I saw eleven planets and the sun and the moon - I saw them Prostrating to me [12:5] He said: O my son! do not relate your vision to your brothers, so they would plot a plot against you; surely the Satan is an open enemy to man [12:6] And thus will your Lord Choose you and Teach you the interpretation of Hadeeth and Complete His Favour to you and to the Progeny of Yaqoub, as He Completed it upon your your fathers, Ibrahim and Is'haq; surely your Lord is Knowing, Wise

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «تأويل هذه الرؤيا أنه سيملك مصر، و يدخل عليه أبواه و إخوته، فأما الشمس فأم يوسف راحيل، و القمر يعقوب، و أما الأحد عشر كوكبا فإخوته، فلما دخلوا عليه سجدوا شكرا لله و حده حين نظروا إليه، و كان ذلك السجود لله».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

Abu Ja'far[asws] has said: 'The explanation of this dream was that he[as] would be ruling Egypt, and his[as] father and his[as] brothers would be coming up to him[as]. So, As for the sun, so the mother of Yusuf[as] who had departed, and the moon is Yaqoub[as]. And as for the eleven planets, so these were his[as] brothers. So when they came up to him[as] they prostrated for thanking Allah[azwj], the One, when he[as] looked at them. And that was the Prostration for Allah[azwj]'.[2051]

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ {7} إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ {8} اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ {9} قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ {10}

[12:7] Certainly in Yusuf and his brothers there are Signs for the inquirers [12:8] When they said: Certainly Yusuf and his brother are dearer to our father than we are, although there are more of us; surely our father is in manifest error [12:9] Slay Yusuf or cast him out into some land, so that your father's regard may be exclusively for you all, and after that you can become righteous [12:10] A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the well if you must do (it), (so that) some of the travellers may pick him up

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ {11} أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ {12} قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ {13} قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ {14} فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ ۚ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ {15}

[12:11] They said: O our father! What is the matter with you that you do not trust in us with respect to Yusuf? And we are his sincere well-wishers [12:12] Send him with us tomorrow that he may enjoy himself and play, and we would be his protectors [12:13] He said: It grieves me that he goes with you all, and I fear lest the wolf devours him while you are heedless from him [12:14] They said: If the wolf should devour him notwithstanding that we are a (strong) group, we would then be losers [12:15] So when they had gone off with him and they formed a consensus that they would put him down at the bottom of

[2051] - تفسير القمّي 1: 339.

the pit, and We Revealed to him: You will be informing them of this affair of theirs while they do not perceive

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هذا وَ هُمْ لا يَشْعُرُونَ. يقول: «لا يشعرون أنك أنت يوسف، أتاه جبرئيل و أخبره بذلك».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[12:15] You will be informing them of this affair of theirs while they do not perceive***. He[asws] said: '(Meaning) they would not be aware that you[as] are Yusuf[as]'. Jibraeel[as] came to him[as] and informed him[as] of that'.[2052]

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ {16} قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۖ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ {17} وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ {18}

[12:16] And they came to their father at nightfall, weeping [12:17] They said: O our father! We went off racing and left Yusuf by our provisions, so the wolf devoured him, and you will not believe us even though we are truthful [12:18] And they brought his shirt with false blood upon it. He said: But, your souls have induced the matter for you, so patience is beautiful and Allah is He Whose help is Sought for against what you are describing

و قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ جاؤُ عَلى قَمِيصِهِ بِدَمٍ كَذِبٍ. قال: «إنهم ذبحوا جديا على قميصه».

And (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[12:18] And they brought his shirt with false blood upon it***. He[asws] said: 'They had slaughtered an animal upon his[as] shirt'.[2053]

عن أبي جميلة، عن رجل، عن أبي عبد الله (عليه السلام) قال: «لما أتي بقميص يوسف إلى يعقوب قال: اللهم لقد كان ذئبا رفيقا حين لم يشق القميص- قال- و كان به نضح من دم».

From Abu Jameela, from a man,

(It has been narrated) from Abu Abdullah[asws] having said: 'When they brought the shirt of Yusuf[as] to Yaqoub[as], he[as] said: 'Our Allah[azwj]! If it was a wolf, then he was a friend, for the shirt is not torn'. He[asws] said: 'And it was oozing with blood'.[2054]

عن مسمع أبي سيار، عن أبي عبد الله (عليه السلام) قال: «لما القي يوسف في الجب نزل عليه جبرئيل (عليه السلام)، فقال له: يا غلام، ما تصنع هاهنا؟ من طرحك في هذا الجب؟ فقال: إخوتي، لمنزلتي من أبي حسدوني، و لذلك في هذا الجب طرحوني، فقال له جبرئيل (عليه السلام): أ تحب أن تخرج من هذا الجب؟ فقال: ذلك إلى إله إبراهيم و إسحاق و يعقوب.

From Masma'a Abu Sayyar,

[2052] تفسير القمّي 1: 340.
[2053] تفسير القمّي 1: 341.
[2054] تفسير العيّاشي 2: 171/ 9.

(It has been narrated) from Abu Abdullah[asws] having said: 'When Yusuf[as] was cast into the well, Jibraeel[as] descended unto him[as] and said to him[as]: 'O boy, what are you[as] doing over here? Who has left you[as] here in the well?' So he[as] said: 'My[as] brothers, who were envious of my[as] status with my[as] father[as], and it was due to that that they left me in this well'. So Jibraeel[as] said to him: 'Would you[as] like me[as] to take you[as] out from this well?' He[as] said: 'That is up to the God of Ibrahim[as], and Is'haq[as] and Yaqoub[as]'.

فقال له جبرئيل: فإن إله إبراهيم و إسحاق و يعقوب يقول لك: قل: اللهم إني أسألك بأن لك الحمد، لا إله إلا أنت المنان، بديع السماوات و الأرض، ذو الجلال و الإكرام، أن تصلي على محمد و آل محمد، و أن تجعل لي من أمري فرجا و مخرجا، و ترزقني من حيث لا أحتسب.

So Jibraeel[as] said to him[as]: 'So it is the God of Ibrahim[as], and Is'haq[as], and Yaqoub[as] Who is Saying to you[as]: 'Say: "I[as] ask You[azwj] with the Praise for You[azwj]! There is no god except for You[azwj], the Bestower, the Initiator of the skies and the earth, the One with the Majesty and the Prestige, to Send Blessings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and to Make relief in my[as] affair and an exit, and Sustain me[as] from where I[as] have not even considered it".

فقالها يوسف، فجعل الله له من الجب يومئذ فرجا، و من كيد المرأة مخرجا، و آتاه ملك مصر من حيث لم يحتسب».

So Yusuf[as] said it, and Allah[azwj] Made relief for him from the well that very day, and and exit from the plot of the woman, and Gave him[as] the kingdom of Egypt from where he[as] had not even considered it'.[2055]

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ ۖ قَالَ يَا بُشْرَىٰ هَٰذَا غُلَامٌ ۚ وَأَسَرُّوهُ بِضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ {19} وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ {20} وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {21} وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {22}

[12:19] And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! This is a boy; and they concealed him as an article of merchandise, and Allah Knew what they were doing [12:20] And they sold him for a small price, a number of Dirhams, and they attached no value for him [12:21] And the Egyptian who bought him said to his wife: Give him an honourable abode, maybe he will be of benefit to us, or we may adopt him as a son. And thus did We Establish Yusuf in the land and that We might Teach him the interpretation of Hadeeth; and Allah is Pre-dominant over His Affairs, but most people do not know [12:22] And when he reached his maturity, We Gave him Wisdom and Knowledge: and thus do We Recompense those who do good

عن الحسن، عن رجل، عن أبي عبد الله (عليه السلام)، في قوله: وَ شَرَوْهُ بِثَمَنٍ بَخْسٍ دَراهِمَ مَعْدُودَةٍ، قال: «كانت عشرين درهما».

From Al Hassan, from a man,

[2055] تفسير العيّاشي 2: 170/ 6.

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[12:20] And they sold him for a small price, a number of Dirhams***, he[asws] said: 'It was twenty Dirhams'.[2056]

عن أبي الحسن الرضا (عليه السلام) مثله، و زاد فيه: «البخس: النقص، و هي قيمة كلب الصيد، إذا قتل كانت ديته عشرين درهما».

From Abu Al-Hassan Al-Reza[asws], similar to it, and with an increase in it, having said: '***[12:20] a small price*** – The reduced. And it was the price of the hunted dog, when it dies, its compensation was twenty Dirhams'.[2057]

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى، عن محمد بن أحمد، عن أحمد بن هلال، عن محمد بن سنان، عن محمد بن عبد الله بن رباط، عن محمد بن النعمان الأحول، عن أبي عبد الله (عليه السلام): في قول الله عز و جل: وَ لَمَّا بَلَغَ أَشُدَّهُ آتَيْناهُ حُكْماً وَ عِلْماً، قال: «أشده: ثماني عشرة سنة، و استوى: التحى».

Ibn Babuwayh said, 'My father narrated to us, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Muhammad Bin Sinan, from Muhammad Bin Abdullah Bin Rabaat, from Muhammad Bin Al No'man Al Ahowl,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[12:22] And when he reached his maturity, We Gave him Wisdom and Knowledge***. He[asws] said: 'The maturity – Eighteen years, and the completion – when he[as] grew a beard'.[2058]

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {23} وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ {24} وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ ۚ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ {25} قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي ۚ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ {26} وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ {27} فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ {28} يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۚ وَاسْتَغْفِرِي لِذَنْبِكِ ۖ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ {29}

[12:23] And she, in whose house he was, sought to make him yield (to her), and she bolted the doors and said: Here I am, for you! He said: I seek Allah's Refuge; my Lord Gave me a good abode: Surely the unjust do not succeed [12:24] And she had desired him, and he would have desired her, had he not seen the manifest evidence of his Lord; thus We Turned away from him the evil and the immorality; he was one of Our sincere servants [12:25] And they both raced to the door, and she tore his shirt from behind and they met her Master at the door. She said: What is the recompense of him who intends evil to your wife except for imprisonment or a painful punishment? [12:26] He said: She wanted to seduce me; and a witness of her own family testified: If his shirt is torn from the front, she speaks the truth and he is from the liars: [12:27] And if his shirt is torn from behind, she lies and he is from the truthful [12:28] So when he saw his shirt torn from behind, he said: Surely it is a plot of you women; surely your plot is grievous [12:29] Yusuf! Turn aside from this; and (O my wife)! Ask Forgiveness for your sin, surely you were from the wrong-doers

[2056] تفسير العيّاشي 2: 172/ 11.
[2057] تفسير العيّاشي 2: 172/ 12.
[2058] معاني الأخبار: 226/ 1.

و عنه: بإسناده عن علي بن الحسين (عليهما السلام) أنه قال في قول الله تعالى: لَوْ لا أَنْ رَأى بُرْهانَ رَبِّهِ. قال: «قامت امرأة العزيز إلى الصنم فألقت عليه ثوبا، فقال لها يوسف: ما هذا؟ فقال: أستحي من الصنم أن يرانا. فقال لها يوسف: أ تستحين ممن لا يسمع و لا يبصر و لا يفقه و لا يأكل و لا يشرب، و لا أستحي أنا ممن خلق الإنسان و علمه؟! فذلك قوله عز و جل: لَوْ لا أَنْ رَأى بُرْهانَ رَبِّهِ».

And from him, by his chain,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said regarding the Words of Allah[azwj] the High ***[12:24] had he not seen the manifest evidence of his Lord***. He[asws] said: 'The wife of the ruler of Egypt stood up to the idol and cast a piece of cloth upon it. So Yusuf[as] said to her: 'What is this (for)?' So she said, 'I am ashamed from the idol that it should see us'. So Yusuf[as] said to her: 'You are being ashamed from the one who does neither hears, nor sees, nor ponders, nor eats, nor drinks, and I[as] should not be ashamed from the One Who Created the human being and Knows him?' So that is in the Words of the Mighty and Majestic ***[12:24] had he not seen the manifest evidence of his Lord***'.[2059]

عن ابن بسطام، في كتاب (طب الأئمة (عليهم السلام) عن محمد بن القاسم بن منجاب، قال: حدثنا خلف بن حماد، عن عبد الله بن مسكان، عن جابر بن يزيد، قال: قال أبو جعفر الباقر (عليه السلام): «قال جل جلاله: وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِها لَوْ لا أَنْ رَأى بُرْهانَ رَبِّهِ كَذلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشاءَ فالسوء ها هنا الزنا».

From Ibn Bastaam, in the book Tibb Al Aimma [asws], from Muhammad Bin Al Qasim Bin Manjab, from Khalaf Bin Hamaad, from Abdullah Bin Muskaan, from Jabir Bin Yazeed who said,

'Abu Ja'far Al Baqir[asws] said: 'The Most Majestic Says ***[12:24] And she had desired him, and he would have desired her, had he not seen the manifest evidence of his Lord; thus We Turned away from him the evil and the immorality; he was one of Our sincere servants***. So '***the evil***' here is a reference to the adultery'.[2060]

عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: «لما همت به و هم بها، قالت: كما أنت. قال: و لم؟ قالت: حتى اعطي وجه الصنم لا يرانا. فذكر الله عند ذلك، و قد علم أن الله يراه، ففر منها هاربا».

From one of our companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'When she desired him[as], and he[as] desired her, she said, 'As (right where) you are!' He[as] said: 'And why?' She said, 'So that the face of the idol would not see us'. So he[as] remembered Allah[azwj], and he[as] knew that Allah[azwj] is watching him[as], so he[as] fled from her running'.[2061]

عن بعض أصحابنا، عن أبي جعفر (عليه السلام) قال: «أي شيء يقول الناس في قول الله عز و جل: لَوْ لا أَنْ رَأى بُرْهانَ رَبِّهِ»؟ قلت: يقولون: رأى يعقوب عاضا على إصبعه، فقال: «لا، ليس كما يقولون». قلت: فأي شيء رأى؟ قال: «لما همت به و هم بها، قامت إلى صنم معها في البيت، فألقت عليه ثوبا، فقال لها يوسف: ما صنعت؟ قالت: طرحت عليه ثوبا، أستحي أن يرانا، فقال يوسف: فأنت تستحين من صنمك و هو لا يسمع و لا يبصر، و لا أستحي أنا من ربي؟!».

From one of our companions,

[2059] عيون أخبار الرّضا (عليه السّلام) 2: 45/ 162.
[2060] طب الأئمة (عليهم السلام): 55.
[2061] تفسير العيّاشي 2: 173/ 17.

(It has been narrated) from Abu Ja'far[asws] having said: 'Which thing are the people saying regarding the Words of Allah[azwj] Mighty and Majestic ***[12:24] had he not seen the manifest evidence of his Lord***?' I said, 'They are saying, 'He[as] saw Yaqoub[as] biting on his[as] finger'. So he[asws] said: 'No! It is not as they are saying it to be'. I said, 'So which thing did he[as] see?' He[asws] said: 'When she desired him[as], she was standing near the idol which was with her in the house, so she cast a piece of cloth to cover it'. So Yusuf[as] said to her: 'What are you doing?' She said, 'I am placing a cloth over it as I am shy that it would see us'. So Yusuf[as] said to her: 'So you are feeling embarrassed from your idol and he does not hear and does not see, and I[as] should not be embarrassed from my[as] Lord[azwj]?'[2062]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال: لما جمع المأمون لعلي بن موسى الرضا (عليه السلام) أهل المقالات، من أهل الإسلام و الديانات من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات، فلم يقم أحد إلا و قد ألزمه حجته، كأنه القم حجرا، قام إليه علي بن محمد بن الجهم، فقال: يا بن رسول الله، أتقول بعصمة الأنبياء؟ قال: «نعم». فقال له: فما تقول في قوله عز و جل في يوسف. وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِها؟

Ibn babuwah said, 'Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Al Al Salt Al Harawy who said,

'When Al-Mamoun gathered the people of debate to Ali[asws] Bin Musa Al-Reza[asws], from the people of Al-Islam, and the Religions of the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the debaters, so no one stood up except that he was defeated in his argument, as if he had swallowed a stone. Ali Bin Muhammad Al-Jaham stood up, so he said, 'O son[asws] of Rasool-Allah[saww]! Are you[asws] speaking for the infallibility of the Prophets[as]?' He[asws] said: 'Yes'. So he said to him[asws], 'So what are you[asws] saying regarding the Words of the Mighty and Majestic regarding Yusuf[as] ***[12:24] And she had desired him, and he would have desired her***?'

فقال (عليه السلام): «أما قوله تعالى في يوسف (عليه السلام): وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِها فإنها همت بالمعصية، و هم يوسف بقتلها إن أجبرته، لعظم ما تداخله، فصرف الله عنه قتلها و الفاحشة، و هو قوله عز و جل: كَذلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشاءَ و السوء: القتل، و الفحشاء: الزنا».

So he[asws] said: 'As for the Words of the High regarding Yusuf[as] ***[12:24] And she had desired him, and he would have desired her***, so she had desired with the disobedience (in sin), <u>and Yusuf [as] had desired to kill her if she had compelled him[as]</u>. It was grievous what he[as] was considering. Therefore, Allah[azwj] Turned away from him[as], the matter of killing her, and the immorality. And these are the Words of the Mighty and Majestic ***thus We Turned away from him the evil and the immorality***. The evil – the killing, and the immorality – the adultery'.[2063]

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ {30} فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ {31} قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ۖ وَلَئِنْ لَمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ {32} قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا

[2062] تفسير العيّاشي 2: 174/ 19.
[2063] عيون أخبار الرّضا (عليه السّلام) 1: 191/ 1.

تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ {33} فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {34}

[12:30] And women in the city said: The chief's wife seduces her youth (slave) to yield himself, she has passion (for his) love; we see her to be in clear error [12:31] So when she heard of their sly talk she sent for them and prepared for them a reclining couch, and gave each of them a knife, and said (to Yusuf): Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Glory is for Allah! This is not a person; this is none but a noble Angel [12:32] She said: This is he with respect to whom you blamed me, and certainly I sought to seduce him, but he abstained, and if he does not do what I bid order him for, he shall be imprisoned, and he would become of the lowly ones [12:33] He said: Lord! The prison is dearer to me than that to which they are calling me to; and if You do not Turn away their plots from me, I would feel like yearning towards them and become from the ignorant ones [12:34] Thereupon his Lord Answered him and Turned their plots away from him; surely He is the Hearing, the Knowing

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه) قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن مالك بن عطية، عن الثمالي، قال: صليت مع علي بن الحسين (عليهما السلام) الفجر بالمدينة يوم جمعة، فلما فرغ من صلاته و سبحته، نهض إلى منزله و أنا معه.

Ibn Babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiya, from Al Sumaly who said,

'I Prayed with Ali[asws] Bin Al-Husayn[asws] the Dawn Prayer at Al-Medina. So when he[asws] was free from his[asws] Prayer, he[asws] rose to go to his[asws] house and I was with him[asws]'.

فقلت لعلي بن الحسين (عليه السلام): جعلت فداك، متى رأى يوسف الرؤيا؟ فقال: «في تلك الليلة التي بات فيها يعقوب و آل يعقوب شباعا، و بات فيها ذميال طاويا جائعا، فلما رأى يوسف الرؤيا و أصبح يقصها على أبيه يعقوب، فاغتم يعقوب لما سمع من يوسف و بقي مغتما، فأوحى الله عز و جل إليه: أن استعد للبلاء. فقال يعقوب ليوسف: لا تقصص رؤياك على إخوتك فإني أخاف أن يكيدوا لك كيدا، فلم يكتم يوسف رؤياه و قصها على إخوته».

So I said to Ali[asws] Bin Al-Husayn[asws], 'May I be sacrificed for you[asws]! When did Yusuf[as] see the dream?' So he[asws] said: 'During that night which Yaqoub[as] and his[as] Progeny became well fed, and Zamyaal came with arms folded, due to hunger. So when Yusuf[as] saw the dream, and in the morning related it to his[as] father[as] Yaqoub[as], Yaqoub[as] was gloomy when he[as] heard from Yusuf[as] and wept out of grief. So Allah[azwj] Mighty and Majestic Revealed unto him[saww]: "Be prepared for the affliction". So Yaqoub[as] said to Yusuf[as]: 'Do not related your[as] dream to your[as] brothers, for I[as] fear that they would plot against you with a plot'. But, Yusuf[as] did not conceal his dream and related it to his[as] brothers'.

قال: علي بن الحسين (عليه السلام): «و كانت أول بلوى نزلت بيعقوب و آل يعقوب الحسد ليوسف لما سمعوا منه الرؤيا- قال- فاشتدت رقة يعقوب على يوسف، و خاف أن يكون ما أوحى الله عز و جل إليه من الاستعداد للبلاء هو في يوسف خاصة،

Ali[asws] Bin Al-Husayn[asws] said: ‘And that was the first affliction which descended upon Yaqoub[as] and the Progeny of Yaqoub, being the jealousy to Yusuf[as] when they (brothers) heard his[as] dream’. So the tenderness of Yaqoub[as] towards Yusuf[as] increased intensely, and he[as] feared that what Allah[azwj] Mighty and Majestic had Revealed from the preparation for the affliction, would take place, and that it was especially regarding Yusuf[as].

فاشتدت رقته عليه من بين ولده، فلما رأى إخوة يوسف ما يصنع يعقوب بيوسف و تكرمته إياه و إيثاره إياه عليهم، اشتد ذلك عليهم و بدأ البلاء منهم فتآمروا فيما بينهم و قالوا: لَيُوسُفُ وَ أَخُوهُ أَحَبُّ إِلى أَبِينا مِنَّا وَ نَحْنُ عُصْبَةٌ إِنَّ أَبانا لَفِي ضَلالٍ مُبِينٍ اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضاً يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَ تَكُونُوا مِنْ بَعْدِهِ قَوْماً صالِحِينَ أي تتوبون، فعند ذلك قالوا: يا أَباناً ما لَكَ لا تَأْمَنَّا عَلى يُوسُفَ وَ إِنَّا لَهُ لَناصِحُونَ أَرْسِلْهُ مَعَنا غَداً يَرْتَعْ الآية. فقال يعقوب: إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَ أَخافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَ أَنْتُمْ عَنْهُ غافِلُونَ فانتزعه حذرا عليه من أن تكون البلوى من الله عز و جل على يعقوب في يوسف خاصة لموقعه من قلبه و حبه له».

So he[as] was very affectionate towards him[as] from between his[as] sons. So when his[as] brothers saw Yusuf[as], what Yaqoub[as] was doing with him[as], and honouring him[as], and preferring him[as] over them, it was difficult for them and the affliction began from them. So they agreed the matter in between them and said ***[12:8] When they said: Certainly Yusuf and his brother are dearer to our father than we are, although there are more of us; surely our father is in manifest error [12:9] Slay Yusuf or cast him out into some land, so that your father's regard may be exclusively for you all, and after that you can become righteous*** i.e., repentant. So, at that, they said ***[12:11] They said: O our father! What is the matter with you that you do not trust in us with respect to Yusuf? And we are his sincere well-wishers [12:12] Send him with us tomorrow that he may enjoy himself and play, and we would be his protectors [12:13] He said: It grieves me that he goes with you all, and I fear lest the wolf devours him while you are heedless from him***. So he[as] was cautious against them that the affliction from Allah[azwj] Mighty and Majestic should transpire upon Yaqoub[as] with regards to Yusuf[as] especially, and there occurred love for him[as] in his[as] heart’.

قال: «فغلبت قدرة الله و قضاؤه و نافذ أمره في يعقوب و يوسف و إخوته، فلم يقدر يعقوب على دفع البلاء عن نفسه، و لا عن يوسف و ولده، فدفعه إليهم و هو لذلك كاره متوقع للبلوى من الله في يوسف، فلما خرجوا من منزلهم لحقهم مسرعا فانتزعه من أيديهم و ضمه إليه و اعتنقه و بكى و دفعه إليهم، فانطلقوا به مسرعين مخافة أن يأخذه منهم و لا يدفعه إليهم،

He[asws] said: ‘So the Power of Allah[azwj] and His[azwj] Decree Overcame and His[azwj] Command was Established regarding Yaqoub[as] and Yusuf[as] and his[as] brothers. So Yaqoub[as] did not have the ability to defend himself[as] against the affliction, nor from Yusuf[as] and his[as] sons. So he[as] handed him[as] over to them, and he[as] disliked that the affliction from Allah[azwj] should Occur with regards to Yusuf[as]. So when they went out from their house, he[as] dashed towards them and snatched him[as] back from their hands, and embraced him[as] and cried and then handed him[as] back to them. Then he[as] dashed towards them again, but he[as] feared to take him[as] back from them, or to hand him[as] over to them.

فلما أمعنوا به أتوا به غيضة أشجار، فقالوا: نذبحه و نلقيه تحت هذه الشجرة فيأكله الذئب الليلة. فقال كبيرهم: لا تَقْتُلُوا يُوسُفَ و لكن أَلْقُوهُ فِي غَيابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فاعِلِينَ فانطلقوا به إلى الجب فألقوه فيه، و هم يظنون أنه يغرق فيه، فلما صار في قعر الجب ناداهم: يا ولد رومين، أقرئوا يعقوب مني السلام. فلما سمعوا كلامه قال بعضهم لبعض: لا تزولوا من هنا حتى تعلموا أنه قد مات.

So when they were distant with him[as], they came over to an orchard of fruit trees, so they said, 'We should slaughter him[as] and throw him[as] underneath this tree, so the wolf would eat him[as] up during the night'. So the eldest of them said, ***[12:10] Do not slay Yusuf, and cast him down into the bottom of the well if you must do (it)***. So they went with him[as] to the well and threw him[as] into it, and they were guessing that he[as] would drown in it. So when he[as] hit the bottom of the well, he[as] said: 'O sons of 'Rowmein', convey to Yaqoub[as] greeting from me[as]!' So when they heard his[as] speech, they said to each other, 'Do not go away from here until you know that he[as] has died'.

فلم يزالوا بحضرته حتى أيسوا وَ جاؤُ أَباهُمْ عِشاءً يَبْكُونَ قالُوا يا أَبانا إِنَّا ذَهَبْنا نَسْتَبِقُ وَ تَرَكْنا يُوسُفَ عِنْدَ مَتاعِنا فَأَكَلَهُ الذِّئْبُ فلما سمع مقالتهم استرجع و استعبر، و ذكر ما أوحى الله عز و جل إليه من الاستعداد للبلاء، فصبر و أذعن للبلوى، و قال لهم: بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً و ما كان الله ليطعم لحم يوسف الذئب من قبل أن أرى تأويل رؤياه الصادقة».

So they did not go away from his[as] presence until they despaired ***[12:16] And they came to their father at nightfall, weeping [12:17] They said: O our father! We went off racing and left Yusuf by our provisions, so the wolf devoured him***. So when he[as] heard their speech he[as] remembered what Allah[azwj] Mighty and Majestic had Revealed unto him[as] from the preparation for the affliction. So he[as] was patient and succumbed to the affliction, and said to them: '***[12:18] But, your souls have induced the matter for you***, and Allah[azwj] was not going to feed the flesh of Yusuf[as] to the wolf before he saw the true interpretation of his[as] dream'.

قال أبو حمزة: ثم انقطع حديث علي بن الحسين (عليه السلام) عند هذا.

Abu Hamza said, 'Then Ali[asws] Bin Al-Husayn[asws] cut-off the Hadeeth over here'.[2064]

نرجع إلى رواية أبي حمزة عن علي بن الحسين (عليه السلام): قال أبو حمزة: فلما كان من الغد غدوت عليه، فقلت له: جعلت فداك، إنك حدثتني أمس بحديث يعقوب و ولده ثم قطعته، فما كان من قصة إخوة يوسف و قصة يوسف بعد ذلك؟

We return to the report of Abu Hamza, from Ali[asws] Bin Al-Husayn[asws]. Abu Hamza said, 'So when it was the next morning I went to him[asws] and said to him[asws], 'May I be sacrificed for you[asws]! You[asws] narrated to me a Hadeeth yesterday, the Hadeeth of Yaqoub[as] and his[as] sons, then cut it off. So what was the story of the brothers of Yusuf[as] and the sotry of Yusuf[as] after that?'

فقال: «إنهم لما أصبحوا، قالوا: انطلقوا بنا حتى ننظر ما حال يوسف، أمات أم هو حي؟ فلما انتهوا إلى الجب وجدوا بحضرة الجب سيارة، و قد أرسلوا واردهم فأدلى دلوه، فملأ جذب دلوه فإذا هو غلام متعلق بدلوه، فقال لأصحابه يا بُشْرى هذا غُلامٌ فلما أخرجوه أقبل إليهم إخوة يوسف، فقالوا: هذا عبدنا سقط منا أمس في هذا الجب، و جئنا اليوم لنخرجه فانتزعوه من أيديهم، و تنحوا به ناحية، فقالوا: إما أن تقر لنا أنك عبد لنا فنبيعك على بعض هذه السيارة أن تقتلك؟ فقال لهم يوسف: لا تقتلوني و اصنعوا ما شئتم.

So he[asws] said: 'When it was the morning they said, 'Let us go and see what is the condition of Yusuf[as]. Is he[as] dead, or is he[as] alive?' So when they ended up at the well and found travellers present at the well, and they had sent their water-drawer around it who cast his bucket. So there was a boy attached to his bucket. So he said to his companions ***[12:19] He said: O good news! This is a boy***. So when they took him[as] out, the brothers of Yusuf[as] came face to face with them, so they said,

[2064] علل الشرائع: 45/ 1 (Extract)

‘This is our slave who had fallen down in this well yesterday, and we have come today to take him[as] out’. So they snatched him[as] from their hands, and placed him[as] by the side. So they said, ‘Either you[asws] accept that you[as] are our slave, so we can sell you to one of these travellers, or kill you[as]?’ So Yusuf[as] said to them: ‘Do not kill me[as], and I[as] will do whatever you like’.

فأقبلوا به إلى السيارة، فقالوا: من منك يشتري منا هذا العبد فاشتراه رجل منهم بعشرين درهما، و كان إخوته فيه من الزاهدين، و سار به الذي اشتراه من البدو حتى أدخله مصر، فباعه الذي اشتراه من البدو من ملك مصر، و ذلك قول الله عز و جل: وَ قالَ الَّذِي اشْتَراهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْواهُ عَسى أَنْ يَنْفَعَنا أَوْ نَتَّخِذَهُ وَلَداً».

So they faced towards the travellers and said, ‘Whom from among you would like to buy from us this slave?’ So a man from them bought him[as] for twenty Dirhams. And his[as] brothers ***[12:20] attached no value for him***. And the Bedouin who bought him went with him[as] to Egypt. So the king of Egypt bought him[as] from the Bedouin, and these are the Words of Allah[azwj] Mighty and Majestic ***[12:21] And the Egyptian who bought him said to his wife: Give him an honourable abode, maybe he will be of benefit to us, or we may adopt him as a son***’.

قال أبو حمزة: فقلت لعلي بن الحسين (عليه السلام): ابن كم كان يوسف يوم ألقوه في الجب؟ فقال: كان ابن تسع سنين». فقلت: كم كان بين منزل يعقوب يومئذ و بين مصر؟ فقال: «مسيرة اثني عشر يوما».

Abu Hamza said, ‘So I said to Ali[asws] Bin Al-Husayn[asws], ‘How old was Yusuf[as] the day he[as] was thrown into the well?’ So he[asws] said: ‘He[as] was nine years old’. So I said, ‘How much distance was there between the house of Yaqoub[as] and Egypt, in those days?’ He[asws] said: ‘Travel distance of twelve days’.

قال: «و كان يوسف من أجمل أهل زمانه، فلما راهق يوسف راودته امرأة الملك عن نفسه، فقال لها: معاذ الله، إنا من أهل بيت لا يزنون، فغلقت الأبواب عليها و عليه، و قالت: لا تخف. و ألقت نفسها عليه، فأفلت منها هاربا إلى الباب ففتحه فلحقته، فجذبت قميصه من خلفه فأخرجته منه، فأفلت يوسف منها في ثيابه وَ أَلْفَيا سَيِّدَها لَدَى الْبابِ قالَتْ ما جَزاءُ مَنْ أَرادَ بِأَهْلِكَ سُوءاً إِلَّا أَنْ يُسْجَنَ أَوْ عَذابٌ أَلِيمٌ- قال- فهم الملك بيوسف ليعذبه،

He[asws] said: ‘And Yusuf[as] was the most handsome of the people of his[as] era. So when the wife of the king tried to seduce Yusuf[as], he[as] said to her: ‘I[as] seek Refuge with Allah[azwj]! I[as] am from a People of the Household who do not commit adultery’. So she locked the doors on herself and him, and she said, ‘Do not fear’. And she threw herself at him[as]. So he[as] eluded her running towards the door. So he[as] opened it, and she reached out to him[as] and grabbed his[as] shirt from behind him[as] and took it out from him[as]. So Yusuf[as] escaped from her in his[as] clothes ***[12:25] and they met her Master at the door. She said: What is the recompense of him who intends evil to your wife except for imprisonment or a painful punishment?*** Thinking that the king would punish Yusuf[as].

فقال له يوسف: و اله يعقوب، ما أردت بأهلك سوءا، بل هي راودتني عن نفسي، فسل هذا الصبي: أينا راود صاحبه عن نفسه؟- قال- و كان عندها من أهلها صبي زائر لها. فأنطق الله الصبي لفصل القضاء، فقال: أيها الملك انظر إلى قميص يوسف، فإن كان مقدودا من قدامه فهو الذي راودها، و إن كان مقدودا من خلفه فهي التي راودته.

So Yusuf[as] said to him: ‘By the God of Yaqoub[as]! I[as] did not intend evil with your wife, but she desired me for herself. So ask this child, does anyone seduce his owner for himself?’ He[asws] said: ‘And with her was a child from her family who had visited her. So Allah[azwj] Made the child speak in a decisive judgement, so he said, ‘O you king!

Look at the shirt of Yusuf[as]. So if it is torn from its front, so he[as] is the one who desired her, and if it is torn from its behind, so she is the one who desired him[as]'.

فلما سمع الملك كلام الصبي و ما اقتصه، أفزعه ذلك فزعا شديدا، فجيء بالقميص فنظر إليه، فلما رآه مقدودا من خلفه، قال لها: إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ و قال ليوسف: أَعْرِضْ عَنْ هذا و لا يسمعه منك أحد، و اكتمه-

So when the king heard the speech of the child and what he had related, that terrified him with intense terror. So he went to the shirt and looked at it. So when he saw that it was torn from its behind, he said to her ***[12:28] Surely it is a plot of you women; surely your plot is grievous***. And he said to Yusuf[as] ***[12:29] Yusuf! Turn aside from this***, and do not let anyone hear about this from you[as]'.

قال- فلم يكتمه يوسف، و أذاعه في المدينة حتى قالت نسوة منهن: امْرَأَتُ الْعَزِيزِ تُراوِدُ فَتاها عَنْ نَفْسِهِ فبلغها ذلك، فأرسلت إليهن، و هيأت لهن طعاما و مجلسا، ثم أتتهن بأترج و أتت كل واحدة منهن سكينا، ثم قالت ليوسف: اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَ قَطَّعْنَ أَيْدِيَهُنَّ وَ قُلْنَ ما قلن، فقالت لهن: فَذلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ يعني في حبه.

He[asws] said: 'But news regarding Yusuf[as] did not remain hidden, and it was broadcasted in the city until the women from it said ***[12:30] The chief's wife seduces her youth (slave) to yield himself***. So that reached her, so she sent for them, and prepared for them food and a gathering. Then she gave them a lemon, and gave each one of them a knife. Then she said to Yusuf[as] ***[12:31] Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement)*** and they said what they said. So she said to them ***[12:32] She said: This is he with respect to whom you blamed me*** meaning being in his[as] love.

و خرجت النسوة من عندها، فأرسلت كل واحدة منهن إلى يوسف سرا من صاحبتها تسأله الزيارة فأبى عليهن، و قال: إِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَ أَكُنْ مِنَ الْجاهِلِينَ فصرف الله عنه كيدهن.

And the women went out from her presence. So she sent for each one of them to go to Yusuf[as] secretly from her companion to ask for a visitation, but he refused them, and said: ***[12:33] and if You do not Turn away their plots from me, I would feel like yearning towards them and become from the ignorant ones***. Therefore, Allah[azwj] Turned their plots away from him[as].

فلما شاع أمر يوسف و امرأة العزيز و النسوة في مصر، بدا للملك بعد ما سمع قول الصبي ليسجنن يوسف، فسجنه في السجن، و دخل السجن مع يوسف فتيان، و كان من قصتهما و قصة يوسف ما قصه الله في الكتاب».

So when the matter of Yusuf[as] and the wife of the ruler of Egypt became widespread among the women of Egypt, the king, after having the speech of the child, began the imprisonment of Yusuf[as]. So he imprisoned him[as] in the prison, and included with Yusuf[as] in the prison, two youths. And the story of these two, and the story of Yusuf[as] is what Allah[azwj] has Related in the Book'.

قال أبو حمزة: ثم انقطع حديث علي بن الحسين (عليه السلام).

Abu Hamza said, 'Then Ali[asws] Bin Al-Husayn[asws] cut-off the Hadeeth'.[2065]

[2065] علل الشرائع: 48/ 1

VERSES 35 - 56

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ {35} وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {36} قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {37}

[12:35] Then it occurred to them after they had seen the signs that they should imprison him for a time [12:36] And two youths entered the prison with him. One of them said: I saw myself pressing grapes. And the other said: I saw myself carrying bread on my head, the birds ate from it. Inform us of its interpretation; we see you to be of the doers of good [12:37] He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; that is from what my Lord has Taught me; I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the Hereafter

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: ثُمَّ بَدا لَهُمْ مِنْ بَعْدِ ما رَأَوُا الْآياتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ: «فالآيات: شهادة الصبي، و القميص المخرق من دبر، و استباقهما الباب حتى سمع مجاذبتها إياه على الباب، فلما عصاها لم تزل ملحة بزوجها حتى حبسه وَ دَخَلَ مَعَهُ السِّجْنَ فَتَيانِ يقول: عبدان للملك، أحدهما خباز، و الآخر صاحب الشراب، و الذي كذب و لم ير المنام هو الخباز».

Then Ali Bin Ibrahim said, ‘And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja’far[asws] regarding His[azwj] Words ***[12:35] Then it occurred to them after they had seen the signs that they should imprison him for a time***, he[asws]said: ‘So the signs – The testimony of the child, and the shirt which was torn from behind, and both their anticipation to the door to the extent that her enticement of him[as] was heard at the door. So when he[as] disobeyed her, she did not stop pressing her husband until he imprisoned him[as] ***[12:36] And two youths entered the prison with him***. Two slaves of the king. One of them a baker, and the other an owner of the wine. And the one who lied and had not seen a dream, it was the baker’.[2066]

رجع إلى حديث علي بن إبراهيم، و قال أبو عبد الله (عليه السلام)، في قوله: إِنَّا نَراكَ مِنَ الْمُحْسِنِينَ قال: «كان يقوم على المريض، و يلتمس المحتاج، و يوسع على المحبوس».

And returning to a Hadeeth of Ali Bin Ibrahim –

‘And Al-Sadiq[asws] said regarding His[azwj] Words ***[12:36] we see you to be of the doers of good***: ‘He[as] used to stand up (caring) for the sick, and sought (helped) the needy, and extended (space) for the imprisoned’.[2067]

ابن أبي يعفور، عن أبي عبد الله (عليه السلام): قالَ الْآخَرُ إِنِّي أَرانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزاً. قال: أحمل فوق رأسي جفنة فيها خبز، تأكل الطير منه».

Ibn Abu Ya’four,

[2066] تفسير القمّي 1: 344.
[2067] تفسير القمّي 1: 344.

(It has been narrated) from Abu Abdullah[asws] having said: '***[12:36] And the other said: I saw myself carrying bread on my head***. He[asws] said: 'He carried a bowl upon his head in which was bread. The birds ate from it'.[2068]

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {38} يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ {39} مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {40}

[12:38] And I follow the religion of my fathers, Ibrahim and Is'haq and Yaqoub; it is not for us not that we should associate anything with Allah; that is from Allah's Grace upon us and upon the people, but most people are not appreciating [12:39] O my two companions of the prison! Are sundry lords better or Allah the One, the Supreme? [12:40] You are not worshipping besides Him but names which you have named, you and your forefathers; Allah has not Sent down any authority for them; Surely the Judgment is only Allah's; He has Commanded that you shall not worship any but Him; this is Al Qayyim Religion but most people are not knowing

يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ {41} وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ {42}

[12:41] O my two companions of the prison! As for one of you, he shall give his lord wine to drink; and as for the other, he shall be crucified, so the birds shall eat from his head; the matter is Decreed concerning which you two inquired [12:42] And he said to him whom he guessed would be delivered from the two of them: Mention me with your lord; but the Satan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years

ثم قال علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن إسماعيل بن عمر، عن شعيب العقرقوفي، عن أبي عبد الله (عليه السلام) قال: «إن يوسف أتاه جبرئيل، فقال له: يا يوسف، إن رب العالمين يقرئك السلام، و يقول لك: من جعلك في أحسن خلقه؟ قال: فصاح و وضع خده على الأرض، ثم قال: أنت يا رب ثم قال له: و يقول لك: من حببك إلى أبيك دون إخوتك؟- قال:- فصاح و وضع خده على الأرض، و قال: أنت يا رب قال: و يقول لك: و من أخرجك من الجب بعد أن طرحت فيها، و أيقنت بالهلكة؟- قال:- فصاح و وضع خده على الأرض، ثم قال: أنت يا رب. قال: فإن ربك قد جعل لك عقوبة في استغاثتك بغيره فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ».

Then Ali Bin Ibrahim said, 'Al Hassan Bin Ali informed us, from his father, from ismail Bin Umar, from Shuayb Al Aqarquqy,

(It has been narrated) from Abu Abdullah[asws] having said: 'Jibraeel[as] came to Yusuf[as], so he[as] said to him[as]: 'O Yusuf[as]! The Lord[azwj] of the Worlds Conveys His[azwj] Greetings to you[as], and is Saying to you[as]: "Who Made you[as] to be among the best of His[azwj] creatures?" He[asws] said: 'So he[as] he wailed and placed his[as] cheek upon the ground, then said: 'أنت يا رب' 'You[azwj], O Lord[azwj]!'

ثم قال له: و يقول لك: من حببك إلى أبيك دون إخوتك؟- قال:- فصاح و وضع خده على الأرض، و قال: أنت يا رب

[2068] تفسير العيّاشي 2: 177/ 25.

Then he[as] said to him[as]: 'And He[azwj] is Saying to you[as]: "Who Made you[as] to be more beloved to your[as] father[as] apart from your[as] brothers?" He[asws] said: 'He[as] wailed and placed his[as] cheek upon the ground, and said: 'أنت يا رب' 'You[azwj], O Lord[azwj]!"

قال: و يقول لك: و من أخرجك من الجب بعد أن طرحت فيها، و أيقنت بالهلكة؟- قال:- فصاح و وضع خده على الأرض، ثم قال: أنت يا رب.

He[as] said: 'And He[azwj] is Saying to you[as]: "And Who Took you[as] out from the well after being thrown into it, and you[as] were convinced of the destruction?' He[asws] said: 'So he[as] wailed and placed his[as] cheek upon the ground, then said: أنت يا رب 'You[azwj], O Lord[azwj]!"

قال: فإن ربك قد جعل لك عقوبة في استغاثتك بغيره فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ». قال: «فلما انقضت المدة، و أذن الله له في دعاء الفرج، فوضع خده على الأرض، ثم قال: اللهم إن كانت ذنوبي قد أخلقت وجهي عندك، فإني أتوجه إليك بوجه آبائي الصالحين إبراهيم و إسماعيل و إسحاق و يعقوب. ففرج الله عنه».

He[as] said: 'So your[as] Lord[azwj] has Made for you[as] a Punishment due to your[as] seeking for help from other than Him[azwj]. ***[12:42] so he remained in the prison a few years***'. He[asws] said: 'So when the term expired, and Allah[azwj] Permitted for him[as] the supplication for the relief (دعاء الفرج). So he[as] placed his[as] cheek upon the ground, then said: 'Our Allah[azwj]! If there were sins upon me[as], so I[as] have bowed my[as] head in Your[azwj] Presence, So I[as] hereby divert myself[as] towards You[azwj] by the Face (Religion) of my[as] righteous forefathers[as], Ibrahim[as], and Ismail[as], and Is'haq[as], and Yaqoub[as]'. Therefore, Allah[azwj] Relieved him[as]'.

قلت: جعلت فداك، أ ندعوا نحن بهذا الدعاء؟ فقال: «أدع بمثله:

I said, 'May I be sacrificed for you[asws]! Shall I (also) supplicate with this supplication?' So he[asws] said: 'Supplicate with the like of it

اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ (صلى الله عليه و آله) وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ (عليهم السلام)».

'Our Allah[azwj]! If there were sins upon me, so I have bowed my face in Your[azwj] Presence. So I divert myself to You[azwj] by Your[azwj] Prophet[saww], a Prophet[saww] of Mercy, and Ali[asws], and Fatima[asws], and Al-Hassan [asws], and Al-Husayn[asws], and the Imams[asws]'.[2069]

عن يعقوب بن يزيد، رفعه، عن أبي عبد الله (عليه السلام) قال في قول الله تعالى: فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ، قال: «سبع سنين».

From Yaqoub Bin Yazeed, raising it,

(It has been narrated) from Abu Abdullah[asws] having said regarding the Words of Allah[azwj] the High ***[12:42] so he remained in the prison a few years***: (which were) 'Seven years'.[2070]

[2069] تفسير القمّي 1: 344
[2070] تفسير العيّاشي 2: 178/ 30.

عن العباس بن هلال، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «إن يوسف النبي، قال له السجان: إني لأحبك. فقال له يوسف: لا تقل هكذا. فإن عمتي أحبتني فسرقتني، و إن أبي أحبني فحسدني إخوتي فباعوني، و إن امرأة العزيز أحبتني فحبستني».

From Al Abbas Bin Hilal who said,

'I heard Abu Al-Hassan Al-Reza[asws] saying: 'The warden (of the prison) said to Prophet Yusuf[as], 'I love you'. So Yusuf[as] said to him: 'Do not say like this, for my[as] aunt loved me so she stole me[as], and my[as] father[as] loved me[as], so my brothers envied me[as] and they sold me[as], and the wife of the king adored me[as], so she imprisoned me'.[2071]

عن عبد الله بن عبد الرحمن، عمن ذكره، عنه (عليه السلام) قال: «لما قال للفتى: اذكرني عند ربك. أتاه جبرئيل (عليه السلام)، فضرب برجله حتى كشط له عن الأرض السابعة، فقال له: يا يوسف، انظر ماذا ترى؟ قال: أرى حجرا صغيرا، ففلق الحجر، فقال: ماذا ترى؟ قال: أرى دودة صغيرة. قال: فمن رازقها؟ قال: الله.

From Abdullah Bin Abdul Rahman, from the one who mentioned it,

(It has been narrated) from him[asws] (6th Imam[asws]) having said: 'When (Yusuf[as] said to the youth: '***[12:42] Mention me with your lord***, Jibraeel[as] came to him[as], and he[as] (Jibraeel) struck by his[as] leg (on the ground) and (as a result) the seventh layer underneath the earth was revealed, and said to him[as]: 'O Yusuf[as]! What do you[as] see?' He[as] said: 'I[as] see a small stone'. So he[as] split the stone and said: 'What do you[as] see?' He[as] said: 'I[as] see a small insect'. He[as] said: 'So who Sustains it?' He[as] said: 'Allah[azwj]'.

قال: فإن ربك يقول: لم أنس هذه الدودة، في ذلك الحجر، في قعر الأرض السابعة، أ ظننت أني أنساك، حتى تقول للفتى: اذكرني عند ربك؟! لتلبثن في السجن بمقالتك هذه بضع سنين-

He (Jibraeel[as]) said: 'So your[as] Lord[azwj] is Saying: "I[azwj] did not Forget this insect, in that stone, in the bottom of the seventh firmament. Did you[as] think that I[azwj] would Forget you[as], until you[as] ended up saying to the youth ***[12:42] Mention me with your lord***? Therefore, stay in the prison due to your[as] speech, for these some years".

قال- فبكى يوسف عند ذلك، حتى بكت لبكائه الحيطان، قال: فتأذى به أهل السجن، فصالحهم على أن يبكي يوما، و يسكت يوما، فكان في اليوم الذي يسكت أسوء حالا».

He[asws] said: 'So he[as] cried at that, to the extent the walls cried to his[as] wailing. So that annoyed the (other) inmates of the prison, and so they came to an agreement with him[as] upon that, that he[as] would cry for one day, and be silent during the next day. So during the day in which he[as] was supposed to be silent, he[as] was in a worse state'.[2072]

وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ ۖ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ {43} قَالُوا أَضْغَاثُ أَحْلَامٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ {44}

[2071] تفسير العيّاشي 2: 175/ 21.
[2072] تفسير العيّاشي 177: 27

[12:43] And the king said: Surely I see seven fat cows which seven lean ones devoured; and seven green ears (of corn) and (seven) others dried out: O chiefs! Explain my dream to me, if you can interpret the dream [12:44] They said: Confused dreams, and we do not know the interpretation of dreams

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ {45} يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ {46} قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ {47} ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ {48} ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ {49}

[12:45] And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, therefore send me [12:46] Yusuf! O truthful one! Explain to us seven fat cows which seven lean ones devoured, and seven green ears (of corn) and (seven) others dried out, that I may go back to the people so that they may know [12:47] He said: You shall be sowing for seven years continuously, then what you reap leave it in its ear except a little of which you should be eating [12:48] Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except for a little of what you shall have preserved [12:49] Then there will come after that a year in which people shall have rain and in which they shall press (grapes)

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ {50} قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ {51} ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ {52} وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ {53}

[12:50] And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows of their plots [12:51] He said: How was your affair when you desired Yusuf to yield himself (to you)? They said: Glory is for Allah! We knew of no evil on his part. The chief's wife said: Now has the truth become established: I desired him to yield himself (to me), and he is from the truthful ones [12:52] This is that he might know that I have not been unfaithful to him in secret and that Allah does not Guide the plots of the betrayers [12:53] And I do not declare myself free (from blame), for the soul is prove to evil, except what my Lord has had Mercy on, surely my Lord is Forgiving, Merciful

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ {54} قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ {55} وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۖ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ {56}

[12:54] And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a trustworty one [12:55] He said: Place me (in authority) over the treasures of the land, I am a good keeper, knowing well [12:56] And thus did We Give to Yusuf power in the land - he had mastery in it wherever he liked; We Bestow Our Mercy on whomsoever We so Desire to, and We do not Waste the Recompense of those who do good

الطبرسي في كتاب (النبوة): بالإسناد عن أحمد بن محمد بن عيسى، عن الحسين بن علي بن بنت إلياس، قال: سمعت الرضا (عليه السلام) يقول: «و أقبل يوسف (عليه السلام) على جمع الطعام، فجمع في السبع سنين المخصبة، فكبسه في الخزائن، فلما مضت تلك السنون، و أقبلت السنون المجدبة، أقبل يوسف على بيع الطعام، فباعهم في السنة الأولى بالدراهم و الدنانير، حتى لم يبق بمصر و ما حولها دينار و لا درهم إلا صار في ملك يوسف.

Al Tabarsy in the book 'Al Nabuwwa', by the chain from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Ali Bin Bint Ilyas who said,

'I heard Al-Reza[asws] saying: 'And Yusuf[as] came to gather the food. So he[as] gathered during the seven fertile years. So he kept it in the granaries. So when those years passed by, and the seven barren years came by, Yusuf[as] came to sell the food. So he[as] sold during that year for a high price in Dirham and Dinaars (currency), to the extent that there did not remain a Dinar or a Dirham in Egypt and its surrounding areas except it came to be in the kingdom of Yusuf[as].

و باعهم في السنة الثانية بالحلي و الجواهر، حتى لم يبق بمصر و ما حولها حلي و لا جواهر إلى صار في ملكه.

And he[as] sold it to them during the second year for the jewellery and the jewels, until there did not remain in Egypt and its surrounding areas, any jewellery and jewels except that it came to be in his[as] kingdom.

و باعهم في السنة الثالثة بالدواب و المواشي، حتى لم يبق بمصر و ما حولها دابة و ماشية إلا صار في ملكه،

And he[as] sold it to them during the third year for the animals and the livestock, until there did not remain in Egypt and its surrounding areas any animal or livestock except that it came to be in his[as] kingdom.

و باعهم في السنة الرابعة بالعبيد و الإماء، حتى لم يبق بمصر و ما حولها عبد و لا أمة إلا صار في ملكه

And he[as] sold it to them during the fourth years for the slaves and the maids, until there did not remain in Egypt and its surrounding areas any slave or maid except that they came to be in his[as] kingdom.

و باعهم في السنة الخامسة بالدور و العقار، حتى لم يبق بمصر و ما حولها دار و لا عقار إلا صار في ملكه

And he[as] sold it to them during the fifth year for the houses and the properties, until there did not remain in Egypt and its surrounding areas any house or a property except that it came to be in his[as] kingdom.

و باعهم في السنة السادسة بالمزارع و الأنهار، حتى لم يبق بمصر و ما حولها نهر و لا مزرعة إلا صار في ملكه،

And he[as] sold it to them during the sixth year for the farms and the rivers, until there did not remain in Egypt and its surrounding areas a river or a farm except that it came to be in his[as] kingdom.

و باعهم في السنة السابعة برقابهم، حتى لم يبق بمصر و ما حولها عبد و لا حر إلا صار عبدا ليوسف. فملك أحرارهم و عبيدهم و أموالهم، و قال الناس: ما رأينا و لا سمعنا بملك أعطاه الله من الملك ما أعطي هذا الملك حكما و علما و تدبيرا.

And he[as] sold it to them in the seventh year for their own necks, until there did not remain in Eygpt and its surrounding areas a slave or a free one, except that they

came to be as slaves of Yusuf[as]. Thus, he[as] owned their free ones, and their slaves, and their wealth, and the people said, 'We have not seen or heard of a kingdom from the kingdoms which Allah[azwj] has Granted, what this king has been Given from the wisdom, and knowledge, and planning'.

ثم قال يوسف للملك: أيها الملك، ما ترى فيما خولني ربي من ملك مصر و ما حولها»؟ أشر علينا برأيك، فإني لم أصلحهم لافسدهم و لم أنجهم من البلاء لأكون بلاء عليهم، و لكن الله تعالى أنجاهم على يدي. قال الملك: الرأي رأيك.

Then Yusuf[as] said to the king: 'O you king! What did you see regarding what my[as] Lord[azwj] has Empowered me from the kingdom of Egypt and what surrounds it? Point out your opinion to us[as], for I[as] did not correct (their affairs) which were spoilt, and did not save them from the affliction which occurred upon them, but Allah[azwj] the High would Rescue them by my[as] hands'. The king said, 'My opinion is your[as] opinion'.

قال يوسف: إني اشهد الله و أشهدك أيها الملك أني قد أعتقت أهل مصر كلهم، و رددت عليهم أموالهم و عبيدهم، و رددت عليك أيها الملك خاتمك و سريرك و تاجك، على أن لا تسير إلا بسيرتي، و لا تحكم إلا بحكمي.

Yusuf[as] said: 'I[as] keep Allah[azwj] as a Witness, and keep you as a witness, O king, that I[as] hereby free the people of Egypt, all of them, and return to them their wealth, and their slaves, and return to you, O king, your ring (seal), and your couch, and your crown, upon the condition that you will not operate (your affairs) except by my[as] way (of operation), and will not rule except by my[as] way of ruling'.

قال له الملك: إن ذلك لزيني و فخري أن لا أسير إلا بسيرتك، و لا أحكم إلا بحكمك، و لولاك ما قويت عليه و لا اهتديت له، و لقد جعلت سلطاني عزيزا لا يرام، و أنا أشهد أن لا إله إلا الله، وحده لا شريك له، و أنك رسوله، فأقم على ما وليتك، فإنك لدينا مكين أمين».

The king said to him, 'That is excellent for me, and (a matter of) pride for me that I should walk upon your[as] way, and I will not rule except by your[as] way of ruling. And had it not been for you[as], I would not have had the strength over it, nor would I have been guided to it, and you[as] have made my authority to be dear and have no aspiration for it. And I testify that there is no god except for Allah[azwj], One[azwj] with no associates to Him[azwj], and you[as] are His[azwj] Rasool[as]. Therefore, stay upon what is your[as] rule, for you[as] are with us a strong and a trustworthy one'.[2073]

قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن الريان بن الصلت، قال: دخلت على علي بن موسى الرضا (عليه السلام) فقلت له: يا بن رسول الله، إن الناس يقولون: إنك قبلت ولاية العهد، مع إظهارك الزهد في الدنيا.

He (Al Sadouq) said, 'Ahmad Bin Ziyad Bin Ja'far Al hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Rayan Bin Al Salt who said,

'I came to Ali[asws] Bin Musa Al-Reza[asws], so I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! The people are saying that you[asws] accepted the rule (to be the heir apparent - ولاية العهد) along with your display ascetisim of the world'.

قال (عليه السلام): «قد علم الله تعالى كراهتي لذلك، فلما خيرت بين قبول ذلك، و بين القتل، اخترت القبول على القتل. ويحهم، أما علموا أن يوسف (عليه السلام) كان نبيا و رسولا، و لما دفعته الضرورة إلى تولي خزائن العزيز، قال له:

[2073] مجمع البيان 5: 372

اجْعَلْنِي عَلى خَزائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ و دفعتني الضرورة إلى قبول ذلك على إكراه و إجبار، و بعد الإشراف على الهلاك، على أني ما دخلت في هذا الأمر إلا دخول خارج منه. فإلى الله المشتكى و هو المستعان».

He[asws] said: 'Allah[azwj] the High Knows of my[asws] abhorrence to that. So when I[asws] chose between the acceptance of that and the killing, I[asws] chose to accept rather than be killed. Woe be unto them all! Yusuf[as] was a Prophet[as] and a Rasool[as], and when it became necessary to rule over the treasury of the king, he[as] said to him ***[12:55] He said: Place me (in authority) over the treasures of the land, I am a good keeper, knowing well***, and it led me[asws] to the acceptance of that over my[asws] abhorrence and compulsion. After having overlooked the destruction, I[asws] did not enter this matter except for the entering from the fringes of it. So, it is to Allah[azwj] that I[asws] complain, and He[azwj] is the Support'.[2074]

VERSES 57 - 82

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {57} وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ {58} وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ {59} فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ {60} قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ {61}

[12:57] And the Recompense of the Hereafter is better for those who believe and they were pious [12:58] And Yusuf's brothers came up to him, and he knew them, while they did not recognise him [12:59] And when he provided them with their provision, he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts? [12:60] But if you do not bring him to me, you shall have no measure (of grain) from me, nor shall you come near me [12:61] They said: We will strive to make his father yield in respect of him, and we will be doing it

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ {62} فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ {63} قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ {64} وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۖ هَٰذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ {65} قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ ۖ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ {66}

[12:62] And he said to his servants: Put their money back into their bags that they may recognize it when they go back to their family, so that they may come back [12:63] So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will guard him [12:64] He said: Shall I trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Protector, and He is the most Merciful of the merciful ones [12:65] And when they opened their goods, they found their money returned to them. They said: O our father! What (more) can we desire? This is our property returned to us, and we will bring grain for our family and guard our brother, and will have in addition the measure of a camel (load); that is an easy measure [12:66] He said: I will by no means send him with you until you give me a firm covenant in Allah's Name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave

[2074] عيون أخبار الرّضا (عليه السّلام) 2: 139/ 2

him their covenant, he said: Allah is the One in Whom trust is placed regards to what we are saying

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۖ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {67} وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {68} وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ {69}

[12:67] And he said: O my sons ! Do not (all) enter by one gate, and enter by different gates and I cannot avail you anything against Allah; Judgment is only Allah's; on Him do I rely, and upon Him should those who are reliant, rely [12:68] And when they had entered as their father had bidden them, it did not avail them anything against Allah, but (it was only) a desire in the soul of Yaqoub which he satisfied; and surely he was possessed of Knowledge because We had Taught him, but most of the people do not know [12:69] And when they came up to Yusuf, he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they are doing

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ {70} قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ {71} قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ {72} قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ {73}

[12:70] So when he furnished them with their provisions, he placed the drinking cup in his brother's bag. Then a caller called out: O caravan! You are stealing [12:71] They said while they were facing them: What is it that you are missing? [12:72] They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it [12:73] They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ {74} قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ {75} فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ {76} قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرٌّ مَكَانًا ۖ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ {77}

[12:74] They said: But what shall be the requital of this, if you are liars? [12:75] They said: The requital of this is that the person in whose bag it is found shall himself be (held) for the satisfaction thereof; thus do we punish the unjust [12:76] So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We Plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the king's law unless Allah so Desired; We Raise the degrees of whomsoever We so Desire to, and above every one possessed of knowledge, is the All-knowing one [12:77] They said: If he has stolen, so a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in a bad situation and Allah Knows best what you are describing

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {78} قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ {79} فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ

{80} ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ {81} وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ {82}

[12:78] They said: O chief! He has a father, a very old man, therefore retain one of us in his place; surely we see you to be of the doers of good [12:79] He said: I seek Refuge with Allah that we should seize other than him with whom we found our property, for then most surely we would be unjust [12:80] Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's Name, and how you fell short of your duty with respect to Yusuf before? Therefore I will by no means depart from this land until my father permits me or Allah Decides for me, and He is the best of the judges [12:81] Go back to your father and say: O our father! Your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen [12:82] And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful

ابن بابويه في (الفقيه) مرسلا، عن الصادق (عليه السلام): في قول الله عز و جل: وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ، قال: «الزارعون».

Ibn Babuwayh in Al Faqeeh, with an unbroken chain,

(It has been narrated) from Al-Sadiq[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[12:67] and upon Him should those who are reliant, rely***, he[asws] said: 'The farmers'.[2075]

العياشي: عن الثمالي، عن أبي جعفر (عليه السلام) قال: «ملك يوسف مصر و براريها، لم يجاوزها إلى غيرها».

Al Ayyashi, from Al Sumaly,

(It has been narrated) from Abu Ja'far[asws] having said: 'Yusuf[as] ruled Egypt and its prairies. He[as] did not exceed to other areas'.[2076]

عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يحدث، قال: «لما فقد يعقوب يوسف اشتد حزنه عليه و بكاؤه حتى ابيضت عيناه من الحزن، و احتاج حاجة شديدة و تغيرت حاله، و كان يمتار القمح من مصر لعياله في السنة مرتين، للشتاء و الصيف، و إنه بعث عدة من ولده ببضاعة يسيرة إلى مصر مع رفقة خرجت، فلما دخلوا على يوسف، و ذلك بعد ما ولاه العزيز مصر، فعرفهم يوسف و لم يعرفه إخوته لهيبة الملك و عزته. فقال لهم: هلموا بضاعتكم قبل الرفاق. و قال لفتيانه: عجلوا لهؤلاء الكيل و أوفوهم، فإذا فرغتم فاجعلوا بضاعتهم هذه في رحالهم، و لا تعلموهم بذلك. ففعلوا.

From Abu Baseer who said,

'I heard Abu Ja'far[asws] narrate: 'When Yaqoub[as] lost Yusuf[as], it intensified his[as] grief for him[as], and he[as] cried over him[as] to the extent that his eyes turned white from the grief, and want in great need in order to change his[as] condition. And he[as] used to get the wheat from Egypt for his[as] family, twice a year, in the winter and the summer. And he[as] sent a number of his[as] sons with a light provision to travel to Egypt. They went out with some of their comrades. So when they came up to Yusuf[as], and that was after the king of Egypt had made him[as] to be the ruler (over the treasury), so

[2075] من لا يحضره الفقيه 3: 160/ 703.
[2076] تفسير العيّاشي 2: 181/ 41.

he[as] recognised them, but his[as] brothers did not recognise him due to the status of the king and his honour. So he[as] said to them: 'Place your goods with the comrades. And he[as] said to his[as] servants: 'Hurry the measurement for them, and give them full measure. So when they are free from it (receiving their measure), make their money to be (returned) in their own (living) spaces, and do not let them know of that'. So they did it.

ثم قال لهم يوسف: قد بلغني أنه قد كان لكم أخوان لأبيكم، فما فعلا؟ قالوا: أما الكبير منهما فإن الذئب أكله، و أما الصغير فخلفناه عند أبيه و هو به ضنين و عليه شفيق. قال: فإني أحب أن تأتوني به معكم إذا جئتم لتمتاروا فَإِنْ لَمْ تَأْتُونِي بِهِ فَلا كَيْلَ لَكُمْ عِنْدِي وَ لا تَقْرَبُونِ قالُوا سَنُراوِدُ عَنْهُ أَباهُ وَ إِنَّا لَفاعِلُونَ

Then Yusuf[as] said to them: 'It has reached me[as] that there was a brother of yours with your father[as], so what have you done with him?' They said, 'As for the elder of the two (Yusuf[as]), so the wolf ate him up, and as for the younger one (Benyamin[as]), so we left him[as] behind with his[as] father[as], and he[as] conceals him[as] and is affectionate to him[as]'. He[as] said: 'So I[as] would like you to bring him[as] to me[as] with you when you come for the (grain) collection. ***[12:60] But if you do not bring him to me, you shall have no measure (of grain) from me, nor shall you come near me [12:61] They said: We will strive to make his father yield in respect of him, and we will be doing it***.

فلما رجعوا إلى أبيهم و فتحوا متاعهم، وجدوا بضاعتهم في رحالهم، قالوا: يا أَبانا ما نَبْغِي هذِهِ بِضاعَتُنا رُدَّتْ إِلَيْنا و كيل لنا كيل قد زاد حمل بعير فَأَرْسِلْ مَعَنا أَخانا نَكْتَلْ وَ إِنَّا لَهُ لَحافِظُونَ قالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَما أَمِنْتُكُمْ عَلى أَخِيهِ مِنْ قَبْلُ.

So when they returned to their father[as], and opened their bags, they found their money in their bags. ***[12:65] They said: O our father! What (more) can we desire? This is our property returned to us, and we will bring grain for our family and guard our brother, and will have in addition the measure of a camel (load) [12:63] therefore send with us our brother, (so that) we may get the measure, and we will guard him [12:64] He said: Shall I trust in you with respect to him, except as I trusted in you with respect to his brother before***'.

فلما احتاجوا إلى الميرة بعد ستة أشهر، بعثهم يعقوب، و بعث معهم بضاعة يسيرة، و بعث معهم بنياميل و أخذ عليهم بذلك موثقا من الله، لتأتنني به إلا أن يحاط بكم أجمعين، فانطلقوا مع الرفاق حتى دخلوا على يوسف، فقال لهم: معكم بنياميل؟ قالوا: نعم هو في الرحل. قال لهم: فائتوني به.

So when they had the need for the provisions (again) after six months, Yaqoub[as] sent them with light goods, and sent Benyamin[as] with them, and took a covenant from Allah[azwj] with them with regards to that ***[12:66] that you will most certainly bring him back to me, unless you are completely surrounded***'. So they went with the comrades until they came up to Yusuf[as], so he[as] said to them: 'Is Benyamin[as] with you?' They said, 'Yes, he[as] is in the saddle (ride)'. He[as] said to them: 'Bring him[as] to me[as]'.

فأتوا به و هو في دار الملك. قال: أدخلوه وحده. فأدخلوه عليه، فضمه إليه و بكى، و قال له: أنا أخوك يوسف فلا تبتئس بما تراني أعمل، و اكتم ما أخبرتك به و لا تحزن و لا تخف. ثم أخرجه إليهم و أمر فتيته أن يأخذوا بضاعتهم و يعجلوا لهم الكيل، فإذا فرغوا جعلوا المكيال في رحل بنياميل، ففعلوا به ذلك.

So they came with him[as], and he[as] was in the house of the king. He[asws] said: 'He (Benyamin[as]) entered alone and came up to him[as], so he (Yusuf[as]) embraced him[as]

and cried, and said to him[as]: 'I[as] am your[as] brother[as] Yusuf[as]. So do not be disheartened with what you[as] see me[as] do, and conceal what I[as] am informing you[as] with, and do not fear'. Then he[as] brought him[as] out to them, and ordered his[as] servants that they should take their baggage and make the provisions (grain) for them. So when they are free, make the measure to be in the ride of Benyamin[as]'. So they did that.

و ارتحل القوم مع الرفقة فمضوا، فلحقهم يوسف و فتيته فنادوا فيهم قال: أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ قالُوا وَ أَقْبَلُوا عَلَيْهِمْ ما ذا تَفْقِدُونَ قالُوا نَفْقِدُ صُواعَ الْمَلِكِ وَ لِمَنْ جاءَ بِهِ حِمْلُ بَعِيرٍ وَ أَنَا بِهِ زَعِيمٌ قالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ ما جِئْنا لِنُفْسِدَ فِي الْأَرْضِ وَ ما كُنَّا سارِقِينَ قالُوا فَما جَزاؤُهُ إِنْ كُنْتُمْ كاذِبِينَ قالُوا جَزاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزاؤُهُ

And the group climbed upon their rides and started leaving. So they were met by Yusuf[as] and his[as] servants, so they called out among them ***[12:70] Then a caller called out: O caravan! You are stealing [12:71] They said while they were facing them: What is it that you are missing? [12:72] They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it [12:73] They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves [12:74] They said: But what shall be the requital of this, if you are liars? [12:75] They said: The requital of this is that the person in whose bag it is found shall himself be (held) for the satisfaction thereof***

قال: فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَها مِنْ وِعاءِ أَخِيهِ، قالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فقال لهم يوسف: ارتحلوا عن بلادنا: قالُوا يا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَباً شَيْخاً كَبِيراً و قد أخذ علينا موثقا من الله لنرد به إليه: فَخُذْ أَحَدَنا مَكانَهُ إِنَّا نَراكَ مِنَ الْمُحْسِنِينَ إن فعلت قالَ مَعاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنا مَتاعَنا عِنْدَهُ فقال كبيرهم: إني لست أبرح الأرض حتى يأذن لي أبي أو يحكم الله لي.

[12:76] So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. [12:77] They said: If he has stolen, so a brother of his did indeed steal before. So Yusuf[as] said to them: 'Get out from our city!' ***[12:78] They said: O chief! He has a father, a very old man,*** and he[as] has taken a covenant with us from Allah[azwj] that we shall be returning him back to him[as] ***therefore retain one of us in his place; surely we see you to be of the doers of good [12:79] He said: I seek Refuge with Allah that we should seize other than him with whom we found our property***. So the eldest of them said, '***[12:80] Therefore I will by no means depart from this land until my father permits me or Allah Decides for me***'.

و مضى إخوة يوسف حتى دخلوا على يعقوب، فقال لهم: فأين بنياميل؟ قالوا: بنياميل سرق مكيال الملك، فأخذه الملك بسرقته، فحبس عنده، فاسأل أهل القرية و العير حتى يخبروك بذلك، فاسترجع و استعبر و اشتد حزنه، حتى تقوس ظهره».

And the brothers of Yusuf[as] went until they came up to Yaqoub[as], so he[as] said to them: 'So where is Benyamin[as]?' They said, 'Benyamin[as] stole the property of the king, so the king seized him[as] for his theft, and he[as] is imprisoned with him. And inquire in the town and the caravan until they inform you[as] of that'. So he[as] recalled,

and shed tears and his[as] grief intensified to the extent that his[as] back became arched'.[2077]

عن علي بن مهزيار، عن بعض أصحابنا، عن أبيه، عن أبي عبد الله (عليه السلام) قال: «و قد كان هيأ لهم طعاما. فلما دخلوا عليه، قال: ليجلس كل بني أم على مائدة- قال- فجلسوا، و بقي بنيامين قائما، فقال له يوسف: مالك لا تجلس؟ قال له: إنك قلت: ليجلس كل بني أم على مائدة، و ليس لي منهم ابن ام. فقال يوسف: أ ما كان لك ابن ام؟ قال له بنيامين: بلى. قال يوسف: فما فعل؟ قال: زعم هؤلاء أن الذئب أكله.

From Ali Bin Mahziyar, from one of our companions, from his father,

(It has been narrated) from Abu Abdullah[asws] having said: 'And the meal had been prepared for them. So when they came up to him[as] he (Yusuf[as]) said: 'Every son of a (same) mother should be seated at the table'. He[asws] said: 'So they sat down, and there remained Binyamin[as] standing. So Yusuf[as] said to him[as]: 'What is the matter with you that you[as] do not sit?' He[as] said to him[as]: 'You[as] said that every son of a (same) mother should be seated at the table, and there is none from among them a son of a (same) mother'. So Yusuf[as] said: 'Was there a son of a (same) mother for you?' Binyamin[as] said to him[asws]: 'Yes'. Yusuf[as] said: 'So what happenned?' He[as] said: 'They claimed that the wolf ate him[as] up'.

قال: فما بلغ من حزنك عليه؟ قال: ولد لي أحد عشر ابنا، كلهم شققت له اسما من أسمه. فقال له يوسف: أراك قد عانقت النساء و شممت الولد من بعده. قال له بنيامين: إن لي أبا صالحا، و إنه قال: تزوج، لعل الله أن يخرج منك ذرية تثقل الأرض بالتسبيح؟ فقال له: تعال فاجلس معي على مائدتي؟ فقال أخوة يوسف: لقد فضل الله يوسف و أخاه، حتى أن الملك قد أجلسه معه على مائدته».

He[as] said: 'So what was your grief from it?' He[as] said: 'There were born to me eleven sons, all of whom derived their names from his[as] name'. Yusuf[as] said to him: 'I[as] see that you[as] embraced the women (in order to) have a boy after him[as]' (similar to Yusuf[as] in his[as] memory). Binyamin[as] said to him[as]: 'I[as] have a righteous father[as] for me[as], and he[as] said: 'Get married, so that Allah[azwj] would Bring out from you[as] an offspring which would weigh down the ground with the Glorification'. So he[as] said to him[as]: 'Come, and be seated with me[as] at the table'. So the brothers of yusuf[as] said, 'Allah[azwj] has Preferred Yusuf[as] and his[as] brother, to the extent that the king makes him[as] to be seated with him at the table'.[2078]

و في رواية أبي بصير، عن أبي عبد الله (عليه السلام) قال: قيل له، و أنا عنده: إن سالم بن حفصة يروي عنك: أنك تكلم على سبعين وجها لك منها المخرج؟ فقال: «ما يريد سالم مني، أ يريد أن أجيء بالملائكة، فو الله ما جاء بهم النبيون،

And in a report of Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] (when) it was said to him[asws] and I was in his[asws] presence, 'Saalim Bin Hafs is reporting from you[asws] that you[asws] speak upon seventy aspects with there being a way out for you[asws] from (each one of) these?' So he[asws] said: 'What does Saalim want from me[asws]? Does he want that I[asws] should come by with the Angels? By Allah[azwj]! The Prophets[as] did not come with them.

[2077] تفسير العيّاشي 2: 81/ 42
[2078] تفسير العيّاشي 2: 183/ 45.

و لقد قال إبراهيم: إِنِّي سَقِيمٌ. و و الله ما كان سقيما، و ما كذب، و لقد قال: بَلْ فَعَلَهُ كَبِيرُهُمْ. و ما فعله كبيرهم، و ما كذب، و لقد قال يوسف: أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ. و الله ما كانوا سرقوا، و ما كذب».

And Ibrahim[as] had said ***[37:89] I feel sick***. By Allah[azwj], he was not sick and did not lie. And he[as] had said ***[21:63] He said: But (has) the chief of them has done this***. And their chief had not done it, and he[as] did not lie. And Yusuf[as] had said ***[12:70] O caravan! You are stealing***. By Allah[azwj], they had neither stolen it, and nor did he[as] lie'.[2079]

عن رجل من أصحابنا، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله في يوسف: أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ. قال: «إنهم سرقوا يوسف من أبيه، ألا ترى أنه قال لهم، حين قالوا و أقبلوا عليهم: ماذا تفقدون؟ قالوا: نفقد صواع الملك. و لم يقولوا: سرقتم صواع الملك. إنما عنى، أنكم سرقتم يوسف من أبيه».

From a man from our companions,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] regarding Yusuf[as] ***[12:70] O caravan! You are stealing***. He[asws] said: 'They had stolen Yusuf[as] from his father. Do you not see that he[as] said to them, where they said facing him[as] ***[12:71] What is it that you are missing? [12:72] They said: We miss the king's drinking cup***, <u>and they did not say, 'You stole the king's drinking cup'. But rather, it means, 'You stole Yusuf[as] from his[as] father[as]'</u>.[2080]

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن الحجال، عن ثعلبة بن ميمون، عن معمر بن عمر ، عن عطاء، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): لا كذب على مصلح.

And from him, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabaar, from Al Hajaal, from Sa'albat Bin Maymoun, from Moamar Bin Umar, from Ata'a,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'There is no lie upon reconciliation'.

ثم تلا: أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ ثم قال: و الله ما سرقوا و ما كذب. ثم تلا: بَلْ فَعَلَهُ كَبِيرُهُمْ هذا فَسْئَلُوهُمْ إِنْ كانُوا يَنْطِقُونَ ثم قال: و الله ما فعلوه و ما كذب».

Then he[saww] recited ***[12:70] O caravan! You are stealing***'. Then he[saww] said: 'By Allah[azwj], they did not steal, and he[as] did not lie'. Then he[saww] recited ***[21:63] He said: But (has) the chief of them has done this, therefore ask them, if they can speak***'. Then he[saww] said: 'By Allah[azwj]! He had not done it, and he[as] did not lie'.[2081]

VERSES 83 - 101

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {83} وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ {84} قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ {85} قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {86}

[12:83] He (Yaqoub) said: But, your souls have a matter for you, so patience is beautiful; Perhaps Allah will Bring them all together to me; surely He is the

[2079] تفسير العيّاشي 2: 184/ 49
[2080] تفسير العيّاشي 2: 185/ 50.
[2081] الكافي 2: 256/ 22.

Knowing, the Wise [12:84] And he turned away from them, and said: O my sorrow for Yusuf! And his eyes became white from the grief, and he was anguished [12:85] They said: By Allah! You will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish [12:86] He said: But rather, I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: قال له بعض أصحابنا: ما بلغ من حزن يعقوب على يوسف؟ قال: «حزن سبعين ثكلى حرى».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws], said (when) one of our companions said to him[asws], 'What has reached regarding the grief of Yaqoub[as] over Yusuf[as]?' He[asws] said: 'Grief of seventy recently bereaved[2082] ones'.[2083]

محمد بن سهل البحراني، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: «البكاءون خمسة: آدم، و يعقوب، و يوسف، و فاطمة بنت محمد، و علي بن الحسين (عليهم السلام)، و أما يعقوب فبكى على يوسف حتى ذهب بصره، و حتى قيل له: تَفْتَؤُا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضاً أَوْ تَكُونَ مِنَ الْهالِكِينَ».

Muhammad Bin Sahl Al Bahrany, from soone of our companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'The (most) wailing ones are five – Adam[as], and Yaqoub[as], and Yusuf[as], and Fatima[as] daughter[asws] of Muhammad[saww], and Ali [asws] Bin Al-Husayn[asws]. And as for Yaqoub[as], so he[as] wept upon Yusuf[as] the extent that his vision was gone, and until it was said to him[as] ***[12:85] You will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish***'.[2084]

الحسين بن سعيد، في كتاب (التمحيص): عن جابر، قال: قلت لأبي جعفر (عليه السلام) ما الصبر الجميل؟ قال: «ذلك صبر ليس فيه شكوى إلى أحد من الناس. فما شكا شيئا مما أصابه من نوائب الدنيا، إلا أنه قال يوما: انَّما أَشْكُوا بَثِّي وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ ما لا تَعْلَمُونَ».

Al Husayn Bin Saeed, in the book Al Tamhees, from Jabir who said,

'I said to Abu Ja'far[asws], 'What is the beautiful patience?' He[asws] said: 'That is patience in which there is no complaint to anyone from the people. So he (Yaqoub[as]) did not complain about anything that he[as] was afflicted from the episodes of the world, except that he[as] said on the day ***[12:86] But rather, I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know***'.[2085]

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ ۖ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ {87} فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۖ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ {88} قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ {89} قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {90} قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ {91}

[2082] (of a person) greatly saddened at being deprived by death of a loved one.
[2083] تفسير العيّاشي 2: 188/ 58.
[2084] تفسير العيّاشي 2: 188/ 60
[2085] التمحيص: 63/ 143. (Extract)

[12:87] O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people [12:88] So when they came up to him, they said: O Chief! Distress has touched us and our family and we have brought little capital, so give us full measure and be charitable towards us; surely Allah Recompenses the charitable [12:89] He said: Do you know how you treated Yusuf and his brother when you were ignorant? [12:90] They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been Gracious to us; surely he who fears and is patient (is Recompensed) for surely Allah does not waste the Recompense of those who do good [12:91] They said: By Allah! now has Allah certainly Preferred you over us, and we were erroneous

ابْنُ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ قَوْلِ يَعْقُوبَ (عليه السلام) لِبَنِيهِ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ أَ كَانَ يَعْلَمُ أَنَّهُ حَيٌّ وَ قَدْ فَارَقَهُ مُنْذُ عِشْرِينَ سَنَةً قَالَ نَعَمْ قَالَ قُلْتُ كَيْفَ عَلِمَ قَالَ إِنَّهُ دَعَا فِي السَّحَرِ وَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَهْبِطَ عَلَيْهِ مَلَكُ الْمَوْتِ فَهَبَطَ عَلَيْهِ بريالُ وَ هُوَ مَلَكُ الْمَوْتِ فَقَالَ لَهُ بريالُ مَا حَاجَتُكَ يَا يَعْقُوبُ قَالَ أَخْبِرْنِي عَنِ الْأَرْوَاحِ تَقْبِضُهَا مُجْتَمِعَةً أَوْ مُتَفَرِّقَةً قَالَ بَلْ أَقْبِضُهَا مُتَفَرِّقَةً رُوحاً رُوحاً قَالَ لَهُ فَأَخْبِرْنِي هَلْ مَرَّ بِكَ رُوحُ يُوسُفَ فِيمَا مَرَّ بِكَ قَالَ لَا فَعَلِمَ يَعْقُوبُ أَنَّهُ حَيٌّ فَعِنْدَ ذَلِكَ قَالَ لِوُلْدِهِ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ.

Ibn Mahboub, from hanaan Bin Sudeyr, who has said:

I said to Abu Ja'far[asws], 'Inform me about the words of Yaqoub[as] to his[as] sons: ***[12:87] O my sons! Go and inquire respecting Yusuf and his brother***, Did he[as] know that he[as] was alive, and there was a separation of twenty years between them?' He[asws] said: 'Yes'. I said, 'How did he[as] know?' He[asws] said: 'He[as] supplicated before dawn and asked Allah[azwj] Mighty and Majestic that he[azwj] should Send down to him[as] the Angel of Death. So Biryaal descended unto him[as], and he is the Angel of Death. So Biryaal said to him[as]: 'What is your[as] need, O Yaqoub[as]?' He[as] said: 'Inform me about the souls. Do you capture them altogether or separately?' He said, 'But, I capture them separately, soul by soul'. He[as] said to him: 'So inform me, Did you come across the soul of Yusuf[as] in what you have passed by?' He said: 'No'. Thus Yaqoub[as] came to know that he[as] was alive. So, due to that he[as] said ***"[12:87] O my sons! Go and inquire respecting Yusuf and his brother"***.[2086]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

[2086] Al Kafi – H 14686

فقال: نعم- يا عمرو- و أكبر الكبائر الشرك بالله، يقول الله: (و من يشرك بالله فقد حرم الله عليه الجنة) ، و بعده اليأس من روح الله، لأن الله عز و جل يقول: إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكافِرُونَ

So he[asws] said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah[azwj]. Allah[azwj] is Saying; "And the one who Associates with Allah[azwj], so Allah[azwj] has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah[azwj], because Allah[azwj] Mighty and Majestic is Saying ***[12:87] and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people***'.[2087]

عن أبي بصير، عن أبي جعفر (عليه السلام)- قال: «و اشتد حزنه- يعني يعقوب- حتى تقوس ظهره، و أدبرت الدنيا عن يعقوب و ولده، حتى احتاجوا حاجة شديدة و فنيت ميرتهم، فعند ذلك، قال يعقوب لولده: اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ وَ لا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكافِرُونَ فخرج منهم نفر و بعث معهم ببضاعة يسيرة، و كتب معهم كتابا إلى عزيز مصر يتعطفه على نفسه و ولده، و أوصى ولده أن يبدءوا بدفع كتابه قبل البضاعة، فكتب:

From Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'And his[as] grief intensified – meaning Yaqoub[as]'s – to the extent that his[as] back became arched, and the world turned its back on Yaqoub[as] and his[as] sons, until they were in extreme need and they had consumed their provisions. So it was during that, Yaqoub[as] said to his[as] sons ***[12:87] O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people***. So a number of them went out, and he[as] sent with them light provisions, and wrote a letter with them to the King of Egypt, and introduced himself[as] and his[as] sons, and bequeathed to his[as] sons that they should begin by handing over his[as] letter before the provisions. So he[as] wrote: -

بسم الله الرحمن الرحيم: إلى عزيز مصر، و مظهر العدل و موفي الكيل، من يعقوب بن إسحاق بن إبراهيم خليل الله، صاحب نمرود الذي جمع لإبراهيم الحطب و النار ليحرقه بها، فجعلها الله عليه بردا و سلاما و أنجاه منها: أخبرك- أيها العزيز- إنا أهل بيت قديم، لم يزل البلاء إلينا سريعا من الله، ليبلونا بذلك عند السراء و الضراء، و أن مصائب تتابعت علي منذ عشرين سنة

'In the Name of Allah[azwj], the Beneficent, the Merciful – To the King of Egypt, and the Manifester of the justice and the fulfiller of the measurement, from Yaqoub[as] Bin Is'haq[as], Bin Ibrahim[as], a Friend of Allah[azwj], the adversary of Nimrod[la] who gathered the firewood for Ibrahim[as] to be incinerated by the fire. So Allah[azwj] Made it to be a place of coolness and safety for him[as] and Rescued him[as] from it. I[as] hereby inform you – O you king – We[as] are an ancient Household. The afflictions never cease to come quickly upon us[as] from Allah[azwj], in order to Test us by that during the prosperity and the adversity. And the difficulties have followed me[as] for the last twenty years.

أولها: أنه كان لي ابن سميته يوسف، و كان سروري من بين ولدي، و قرة عيني و ثمرة فؤادي، و أن إخوته من غير امه سألوني أن أبعثه معهم يرتع و يلعب، فبعثته معهم بكرة، و أنهم جاءوني عشاء يبكون، و جاءوني على قميصه بدم كذب، فزعموا أن الذئب أكله فاشتد لفقده حزني، و كثر على فراقه بكائي، حتى ابيضت عيناي من الحزن.

[2087] Al Kafi – H 2454 (Extract)

Firstly – I[as] had a son[as] called Yusuf[as], and he[as] was my[asws] pleasure between my[as] sons, and the delight of my[as] eyes and the fruit of my[as] heart. And his[as] brothers from another mother asked me[as] that I[as] should send him[as] with them to enjoy himself and play. So I[as] sent him[as] along with them in the morning, and they came back to me[as] in the evening crying, and came to me[as] with false blood upon his[as] shirt claiming that the wolf ate him[as]. So my[as] grief intensified due to his[as] loss, and my wailing was frequent upon his[as] separation, to the extent that my[as] eyes have become white from the grief'.

و أنه كان له أخ من خالته، و كنت به معجبا و عليه رفيقا، و كان لي أنيسا، و كنت إذا ذكرت يوسف ضممته إلى صدري، فيسكن بعض ما أجد في صدري، و أن إخوته ذكروا لي أنك- أيها العزيز- سألتهم عنه و أمرتهم أن يأتوك به، و إن لم يأتوك به منعتهم الميرة لنا من القمح من مصر، فبعثته معهم ليمتاروا لنا قمحا، فرجعوا إلي فليس هو معهم، و ذكروا أنه سرق مكيال الملك، و نحن أهل بيت لا نسرق، و قد حبسته و فجعتني به، و قد اشتد لفراقه حزني حتى تقوس لذلك ظهري و عظمت به مصيبتي، مع مصائب متتابعات علي. فمن علي بتخلية سبيله و إطلاقه من حبسك، و طيب لنا القمح، و اسمح لنا في السعر، و عجل بسراح آل يعقوب.

And he[as] had a brother (brought up) by his aunt, and I[as] admired him[as] and he[as] was a friend to him[as], and he[as] was beloved to me[as]. And whenever I[as] remembered Yusuf[as], I[as] used to hold him[as] to my[as] chest, and would become tranquil are some of what I[as] would find in my[as] chest. And his[as] brothers mentioned to me[as] that you – O king – asked about him[as], and ordered them that they should bring him[as] to you, and if they were not to bring him[as], you would prevent the provisions for us from the wheat from Egypt. So I[as] sent him[as] along with them, so that we would receive the wheat. So they came back to me[as] and he[as] was not with them. And they mentioned that he[as] had stolen from the property of the king, and we are a Household who do not steal. And you have imprisoned him[as] and so I[asws] am distressed by it. My[as] grief has intensified due to his[as] separation to the extent that my[as] back has become arched, and my[as] difficulties are magnified, along with the difficulties which followed me[as]. Therefore, do a favour to me[as] by clearing his[as] way and releasing him[as] from your detention, and make good for us the wheat, and make allowance for us in the price, and quickly release the Progeny of Yaqoub[as]'.

فلما مضى ولد يعقوب من عنده نحو مصر بكتابه، نزل جبرئيل على يعقوب فقال له: يا يعقوب، إن ربك يقول لك: من ابتلاك بمصائبك التي كتبت بها إلى عزيز مصر؟ قال يعقوب: أنت بلوتني بها عقوبة منك و أدبا لي، قال الله: فهل كان يقدر على صرفها عنك أحد غيري؟ قال يعقوب: اللهم لا. قال: أ فما استحييت مني حين شكوت مصائبك إلى غيري، و لم تستغث بي و تشكو ما بك إلي؟ فقال يعقوب: أستغفرك يا إلهي و أتوب إليك. و أشكو بثي و حزني إليك.

So when the sons of Yaqoub[as] went from his[as] presence to Egypt with his[as] letter, Jibraeel[as] descended unto Yaqoub[as] and said to him[as]: 'O Yaqoub[as]! Your[as] Lord[azwj] is Saying to you[as]: "Who Tested you[as] with your[as] difficulties which you[as] wrote about to the king of Egypt?" Yaqoub[as] said: "You[azwj] Tested me[as] by a Punishment from You[azwj], and an education for me[as]'. Allah[azwj] Said: "So is there anyone else other than Me[azwj] Who has the Power to exchange it from you[as]?' Yaqoub[as] said: 'O Allah[azwj], No!' He[azwj] Said: "Did you[as] not feel ashamed from Me[azwj] where you[as] complained of your[as] difficulties to other than Me[azwj], and did not cry out for help to Me[azwj], and complain about what was with you[as], to Me[azwj]?" So Yaqoub[as] said: 'I[as] seek Your[azwj] Forgiveness, O my[as] God, and repent to You[azwj], and complain of my[as] grief to You[azwj]'.

يا يعقوب، أنا راد إليك يوسف و أخاه، و معيد إليك ما ذهب من مالك و لحمك و دمك، و راد إليك بصرك، و مقوم لك ظهرك، و طب نفسا، و قر عينا، و إن الذي فعلته بك كان أدبا مني لك، فاقبل أدبي.

(Allah[azwj] Said): "O Yaqoub[as]! I[azwj] will Return to you[as], Yusuf[as] and his[as] brother (Benyamin[as]), and what has gone from your[as] wealth, and your[as] flesh, and your[as] blood, and Return to you[as], your[as] vision, and Straighten your[as] back, and Cure yourself[as], and Delight your[as] eyes. And that which I[azwj] have Done with you[as] was an eductation from Me[azwj] to you[as]. Therefore, accept My[azwj] Education".

قال: و مضى ولد يعقوب بكتابه نحو مصر، حتى دخلوا على يوسف في دار المملكة، فقالوا: يا أَيُّهَا الْعَزِيزُ مَسَّنا وَ أَهْلَنَا الضُّرُّ وَ جِئْنا بِبِضاعَةٍ مُزْجاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَ تَصَدَّقْ عَلَيْنا بأخينا بنيامين، و هذا كتاب أبينا يعقوب إليك في أمره. يسألك تخلية سبيله، و أن تمن به عليه

He[asws] said: 'And the sons of Yaqoub[as] went with his[as] letter to Egypt, until they came up to Yusuf[as] in the House of the king. So they said, '

[12:88] O Chief! Distress has touched us and our family and we have brought little capital, so give us full measure and be charitable towards us; without brother Benyamin[as]. And this is a letter of our father[as] Yaqoub[as] to you[as] with regards to his[as] matter, asking you[as] to clear his[as] way, and bestow him[as] to him[as]'.

قال- فأخذ يوسف كتاب يعقوب، فقبله، و وضعه على عينيه، و بكى و انتحب حتى بلت دموعه القميص الذي عليه. ثم أقبل عليهم، فقال: هَلْ عَلِمْتُمْ ما فَعَلْتُمْ بِيُوسُفَ من قبل وَ أَخِيهِ من بعد؟ قالُوا أَ إِنَّكَ لَأَنْتَ يُوسُفُ قالَ أَنَا يُوسُفُ وَ هذا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنا، قالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنا فلا تفضحنا، و لا تعاقبنا اليوم، و اغفر لنا، قالَ لا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ.

He[asws] said: 'So Yusuf[as] took the letter of Yaqoub[as], and kissed it, and placed it upon his[as] eyes, and cried and wailed to the extent that his[as] tears soaked the shirt which was upon him[as]. Then he[as] faced towards them, so he[as] said ***[12:89] He said: Do you know how you treated Yusuf and his brother*** afterwards ***[12:90] They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been Gracious to us; [12:91] They said: By Allah! now has Allah certainly Preferred you over us***, so do not disgrace us, and do not punish us today, and forgive us'. ***[12:92] He said: (There shall be) no reprach against you this day; May Allah Forgive you***'.[2088]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن محمد بن الحسين، عن ابن أبي نجران، عن فضالة بن أيوب، عن سدير الصيرفي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن في صاحب هذا الأمر شبها من يوسف (عليه السلام)». قال: قلت له: كأنك تذكر حياته أو غيبته؟

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from fazalat Bin Ayoub, from Sudeyr who said,

'I heard Abu Abdullah[asws] saying: 'In the Master of this Command (Al-Qaim[asws]), there is a resemblance from Yusuf[as]'. I said, 'Are you[asws] referring to his[asws] life or his[asws] Occultation?'

[2088] تفسير العيّاشي 2: 190/ 65 (Extract)

قال: فقال لي: «و ما تنكر من ذلك هذه الأمة أشباه الخنازير؟ إن إخوة يوسف (عليه السلام) كانوا أسباطا أولاد الأنبياء، تاجروا يوسف و بايعوه و خاطبوه و هم إخوته و هو أخوهم، فلم يعرفوه حتى قال: أنا يوسف، و هذا أخي، فما تنكر هذه الأمة الملعونة أن يفعل الله عز و جل بحجته في وقت من الأوقات كما فعل بيوسف (عليه السلام)»؟

So he[asws] said to me: 'And what can be denied from that for this community resembling the pigs? The brothers of Yusuf[as] were patriarchs (i.e., godfathers), children of the Prophets[as]. They traded Yusuf[as], and (then) they pledged their allegiances to him[as], and addressed him[as]. And they were his[as] brothers, and he[as] was their brother. But, they did not recognise him[as] until he[as] said: 'I[as] am Yusuf[as], and this is my[as] brother (Binyamin[as]. So what can this Accursed community deny that Allah[azwj] Mighty and Majestic would Deal with His[azwj] Proof[asws] during a time from the times, just as He[azwj] Dealt with Yusuf[as]?'

إن يوسف (عليه السلام) كان إليه ملك بمصر، و كان بينه و بين والده مسيرة ثمانية عشر يوما، فلو أراد أن يعلمه لقدر على ذلك، لقد سار يعقوب (عليه السلام) و ولده عند البشارة تسعة أيام من بدوهم إلى مصر، فما تنكر هذه الأمة أن يفعل الله عز و جل بحجته كما فعل بيوسف؟ أن يمشي في أسواقهم، و يطأ بسطهم، حتى يأذن الله في ذلك له، كما أذن ليوسف، قالوا: أَ إِنَّكَ لَأَنْتَ يُوسُفُ قالَ أَنَا يُوسُفُ؟».

Yusuf[as] used to have the kingdom at Egypt, and between him[as] and his[as] parent was a travel distance of eighteen days. If he[as] wanted to make himself[as] known to him[as], he[as] had the ability over that. Yaqoub[as] and his[as] sons, during the receipt of the good news, travelled for nine days from their Bedouins to Egypt. So what can this community deny that Allah[azwj] Mighty and Majestic would Deal with His[azwj] Proof[asws] just as He[azwj] Dealt with Yusuf[as]? He[asws] walks in their markets, and holds sway over them (control over them), until (such time as) Allah[azwj] Permits him[asws] with regards to that, just as He[azwj] Permitted to Yusuf[as]. ***[12:90] They said: Are you indeed Yusuf? He said: I am Yusuf***.[2089]

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ {92} اذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ {93} وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَا أَنْ تُفَنِّدُونِ {94} قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ {95}

[12:92] He said: (There shall be) no reprach against you this day; May Allah Forgive you, and He is the most Merciful of the merciful [12:93] Go with this shirt of mine and cast it upon my father's face, he would regain his vision, and come to me with the whole of your family [12:94] And when the caravan departed, their father said: Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded [12:95] They said: By Allah, you are most surely in your old error

حدثنا محمد بن الحسين عن محمد بن اسماعيل عن ابى اسماعيل السراج عن بشر بن جعفر عن المفضل الجعفي عن ابى عبد الله عليه السلام قال سمعته يقول اتدرى ما كان قميص يوسف قال قلت لا قال ان ابراهيم لما اوقد له النار اتاه جبرئيل بثوب من ثياب الجنة فالبسه اياه فلم يضره معه حر ولابرد فلما حضر ابراهيم الوفاة جعله في تميمته وعلقها على اسحق وعلقها اسحق على يعقوب فلما ولد يوسف علقها عليه وكان في عضده حتى كان من امره ما كان

It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Abu Ismail Al-Siraaj, from Bishr Bin Ja'far, from Al-Mufazzal Al-Ju'fy, who has said:

[2089] الكافي 1: 271/ 4.

'I heard Abu Abdullah[asws] say: 'Do you know what was the shirt of Yusuf[as]?' I said, 'No'. When the fire was kindled for Ibrahim[as], Jibraeel[as] came down with a cloth, from the clothes of the Paradise. With it, neither the heat, nor the cold affected him[as] adversely. When death presented itself to Ibrahim[as], he[as] made an amulet out of it and attached it on Is'haq[as], and Is'haq[as] attached it on Yaqoub[as]. When Yusuf[as] came to this world, he[as] attached it on him[as], and it was in his[as] upper arm until the matter transpired what it did.

فلما اخرج يوسف بمصر القميص من التميمة وجد يعقوب ريحه فهو قوله تعالى انى لأجد ريح يوسف لولا ان تفندون فهو ذلك القميص الذى انزل به من الجنة قلت جعلت فداك فالى من صار ذلك القميص فقال إلى اهله ثم قال كل نبى ورث علمه أو غيره فقد انتهى إلى محمد صلى الله عليه وآله واهل بيته.

When Yusuf[as] was in Egypt, he[as] brought out the shirt from the amulet, Yaqoub[as] found its aroma. These are the Words of Allah[azwj] the High ***[12:94] Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded***, for that was the shirt which had come down from the Paradise'. I said, 'May I be sacrificed for you[asws], to whom has this shirt gone to?' He[asws] said: 'To it's (Ahl) worthy person[as]'. Then said: 'All Prophets[as] inherited his[as] knowledge, and other (things) and it then came to Muhammad[saww] and the People[asws] of his[azwj] Household'.[2090]

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {96} قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {97} قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {98}

[12:96] So when the bearer of good news came he cast it upon his face, so he regained his sight. He said: Did I not say to you that I know from Allah what you do not know? [12:97] They said: O our father! Seek Forgiveness for our sins for us, surely we were erroneous [12:98] He said: Soon I will ask for your Forgiveness from my Lord; surely He is the Forgiving, the Merciful

ابن بابويه: قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن أحمد بن الحسن الميثمي، عن الحسن الواسطي، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «قدم أعرابي على يوسف (عليه السلام) ليشتري منه طعاما، فباعه، فلما فرغ قال له يوسف (عليه السلام): أين منزلك؟ قال له: بموضع كذا و كذا. فقال له: فإذا مررت بوادي كذا و كذا، فقف و ناد: يا يعقوب، يا يعقوب، فإنه سيخرج لك رجل عظيم جميل و سيم، فقل له: لقيت رجلا بمصر و هو يقرئك السلام، و يقول لك: إن وديعتك عند الله عز و جل لن تضيع».

Ibn Babuwayh said, 'Muhammad Bin Ali Al majaylawiya, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Abaan, from Muhammad Bin Awrama, from Ahmad Bin Al Hassan Al Maysami, from Al Hassan Al Wasity, from Hisham Bin Saalim,

'Abu Abdullah[asws] having said: 'A Bedouin came up to Yusuf[as] in order to buy food from him[as]. So he[as] sold it to him. So when it was done, Yusuf[as] said to him: 'Where is your home?' He said to him[asws], 'At such and such a place'. So he[as] said to him: 'So when you pass by such and such a valley, pause over there and call out, 'O Yaqoub[as]! O Yaqoub[as]! So there would be coming out to you a great man, beautiful and handsome. So, say to him, 'I met a man in Egypt and he conveyed greetings to you[as] and is saying to you[as]: 'Your[as] deposit with Allah[azwj] Mighty and Majestic would never go to waste'.

[2090] Basaair Al Darajaat – P 4 Ch 4 H 58

قال: «فمضى الأعرابي حتى انتهى إلى الموضع، فقال لغلمانه: احفظوا علي الإبل. ثم نادى: يا يعقوب، يا يعقوب. فخرج إليه رجل أعمى طويل جسيم جميل يتقى الحائط بيده حتى أقبل، فقال له الرجل: أنت يعقوب؟ قال: نعم، فأبلغه ما قال يوسف، فسقط مغشيا عليه، ثم أفاق، و قال للأعرابي: يا أعرابي، أ لك حاجة إلى الله عز و جل؟ فقال له: نعم، إني رجل كثير المال، و لي ابنة عم ليس يولد لي منها، و أحب ان تدعو الله أن يرزقني ولدا

He[asws] said: 'So the Bedouin went and ended up at that place, so he said to his attendants, 'Guard my camel for me'. Then he called out, 'O Yaqoub[as]! O Yaqoub[as]! So there came out to him a blind man, of a tall body, beautiful, relying upon the wall by his[as] hands until he[as] faced him. So the man said to him[as], 'Are you[as] Yaqoub [as]?' He[as] said: 'Yes'. So he delivered to him[as] what Yusuf[as] had said. He[as] fell unconscious. Then he[as] woke up and said to the Bedouin: 'O Bedouin! Have you any (particular) need to Allah[azwj] Mighty and Majestic?' So he said to him[as], 'Yes. I am a man with a lot of wealth, and for me there is a son from my uncle, but not born from me, and I would love it that you[as] should supplicated to Allah[azwj] to Grant me a son'.

قال- فتوضأ يعقوب، و صلى ركعتين، ثم دعا الله عز و جل، فرزق أربعة بطون- أو قال: ستة أبطن- في كل بطن اثنان.

He[asws] said: 'So Yaqoub[as] performed ablution, and Prayed two Cycles. Then he[as] supplicated to Allah[azwj] Mighty and Majestic. So he was Granted four abdomens (pregnancies)' – or said: 'Six abdomens (pregnancies), in each pregnancy – two (sons)'.

فكان يعقوب (عليه السلام) يعلم أن يوسف (عليه السلام) حي لم يمت، و أن الله تعالى ذكره سيظهره له بعد غيبته، و كان يقول لبنيه: إِنِّي أَعْلَمُ مِنَ اللَّهِ ما لا تَعْلَمُونَ و كان بنوه و أهله و أقرباؤه يفندونه على ذكره ليوسف، حتى إنه لما وجد ريح يوسف، قال: إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْ لا أَنْ تُفَنِّدُونِ قالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلالِكَ الْقَدِيمِ فَلَمَّا أَنْ جاءَ الْبَشِيرُ و هو يهودا ابنه، فألقى قميص يوسف عَلى وَجْهِهِ فَارْتَدَّ بَصِيراً قالَ أَ لَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ ما لا تَعْلَمُونَ».

So Yaqoub[as] knew that Yusuf[as] was alive and had not died, and that Allah[azwj] the high Mentioned that He[azwj] would Make him[as] appear after his[as] Occultation, and was the speech of His[azwj] Prophet[as] ***[12:94] Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded [12:95] They said: By Allah, you are most surely in your old error [12:96] So when the bearer of good news came*** and it was his[as] son Yehouda, ***he cast it upon his face, so he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?***'[2091]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن شريف بن سابق، عن الفضل بن أبي قرة، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): خير وقت دعوتم الله عز و جل فيه الأسحار، و تلا هذه الآية في قول يعقوب (عليه السلام): سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي قال: أخرهم إلى السحر».

And from him (Yaqoub Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Saabiq, from Al fazal Bin Abu Qarat,

Abu Abdullah[asws] has said that Rasool-Allah[saww] said: 'The best time for supplication to Allah[azwj] Mighty and Majestic is during the last part of the night (السحر)'. And he[saww] recited this Verse ***[12:98] He said: Soon I will ask for your Forgiveness from my Lord***. He[saww] said: 'He (Yaqoub[as]) delayed them until the last part of the night'.[2092]

[2091] كمال الدين و تمام النعمة: 141/ 9
[2092] الكافي 2: 346/ 6.

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ {99} وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {100} رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ {101}

[12:99] Then when they came up to Yusuf, he took his parents to lodge with him and said: Enter in safety into Egypt, if Allah so Desires it [12:100] And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! This is the interpretation of my dream before; my Lord has indeed Made it to come true; and He was Good to me when He Brought me out from the prison and brought you from the desert after the Satan had sown dissensions between me and my brothers, surely my Lord is Kind to whom He so Desires to; surely He is the Knowing, the Wise [12:101] Lord! You have Given me from the kingdom and Taught me from the interpretation of the events: Originator of the skies and the earth! You are my Guardian in the world and the Hereafter; Cause me die a Muslim and join me with the righteous

ثم قال علي بن إبراهيم: و حدثني محمد بن عيسى، أن يحيى بن أكثم سأل موسى بن محمد بن علي بن موسى مسائل، فعرضها على أبي الحسن (عليه السلام)، و كان أحدها: أخبرني عن قول الله عز و جل: وَ رَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَ خَرُّوا لَهُ سُجَّداً أسجد يعقوب و ولده ليوسف و هم أنبياء؟

Then Ali Bin Ibrahim said, ‘And Muhammad Bin Isa narrated to me, from Yahya Bin Aksam who asked some questions to Musa Bin Muhammad Bin Ali Bin Musa,

So he presented them to Abu Al-Hassan[asws], and one of them was, ‘Inform me about the Words of Allah[azwj] Mighty and Majestic ***[12:100] And he raised his parents upon the throne and they fell down in prostration before him***. Yaqoub[as] and his[as] sons Prostrated to Yusuf[as], and they were Prophets[as]?’

فأجاب أبو الحسن (عليه السلام): «أما سجود يعقوب و ولده ليوسف، فإنه لم يكن ليوسف، و إنما كان ذلك من يعقوب و ولده طاعة لله، و تحية ليوسف، كما كان السجود من الملائكة لادم و لك يكن لادم، و إنما كان ذلك منهم طاعة لله و تحية لادم،

So Abu Al-Hassan[asws] answered: ‘<u>As for the Prostrations of Yaqoub[as] and his[as] sons to Yusuf[as], so it was not for Yusuf[as]</u>. But rather, that was from Yaqoub[as] and his[as] sons for obedience for the Sake of Allah[azwj], and as a respect for Yusuf[as], just like the Prostrations of the Angels which were done to Adam[as], and they were not to Adam[as], but rather, that was from them, obedience for the Sake of Allah[azwj] and a respect for Adam[as].

فسجد يعقوب و ولده و سجد يوسف معهم شكرا لله تعالى لاجتماع شملهم، ألم تر أنه يقول في شكره ذلك الوقت: رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَ عَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحادِيثِ فاطِرَ السَّماواتِ وَ الْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيا وَ الْآخِرَةِ تَوَفَّنِي مُسْلِماً وَ أَلْحِقْنِي بِالصَّالِحِينَ.

Therefore, Yaqoub[as] and his[as] sons Prostrated, and Yusuf[as] Prostrated along with them to thank Allah[azwj] the High for having Reunited their families. Did you not see that he[as] was saying in his[as] appreciation, during that time ***[12:101] Lord! You have Given me from the kingdom and Taught me from the interpretation of the***

events: Originator of the skies and the earth! You are my Guardian in the world and the Hereafter; Cause me die a Muslim and join me with the righteous?'

فنزل عليه جبرئيل، فقال له: يا يوسف، أخرج يدك، فأخرجها فخرج من بين أصابعه نور، فقال: ما هذا النور، يا جبرئيل؟ فقال: هذه النبوة، أخرجها الله من صلبك لأنك لم تقم لأبيك. فحط الله نوره، و محا النبوة من صلبه، و جعلها في ولد لاوي أخي يوسف، و ذلك لأنهم لما أرادوا قتل يوسف قال: لا تَقْتُلُوا يُوسُفَ وَ أَلْقُوهُ فِي غَيابَتِ الْجُبِّ فشكر الله له ذلك، و لما أرادوا ان يرجعوا إلى أبيهم من مصر و قد حبس يوسف أخاه، قال: فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَ هُوَ خَيْرُ الْحاكِمِينَ فشكر الله له ذلك،

So Jibraeel[as] descended unto him[as] and said to him[as]: 'O Yusuf[as]! Bring out your[as] hand!' So he[as] brought it out, and there came out 'نور' A Light escaping from in between his[as] fingers. So he[as] said: 'What this is Light O Jibraeel[as]?' He[asws] said: 'This is the Prophet-hood. Allah[azwj] Took it out from your[as] back because you[as] did not stand up for your[as] father[as]'. Therefore, Allah[azwj] Removed his[as] Light and Erased the Prophet-hood from his[as] 'صلبه' (descendants) and Made it to be in the sons of Al-Awaie, brother of Yusuf[as]. And that was because when they wanted to kill Yusuf[as], he said ***[12:10] Do not slay Yusuf, and cast him down into the bottom of the well***. So Allah[azwj] Appreciated that to him. And when they wanted to return to their father[as] from Egypt, and Yusuf[as] had detained their brother (Binyamin[as]), he said ***[12:80] Therefore I will by no means depart from this land until my father permits me or Allah Decides for me, and He is the best of the judges***. So Allah[azwj] Appreciated that to him.

فكان أنبياء بني إسرائيل من ولد لاوي، و كان موسى من ولده، و هو موسى بن عمران بن يصهر بن واهث بن لاوي بن يعقوب ابن إسحاق بن إبراهيم.

Thus, the Prophets[as] of the Children of Israel were from the sons of Al-Awaie, and Musa[as] was from his sons, and he[as] is Musa[as] Bin Imran[as] Bin Yas'har[as] Bin Wahas[as] Bin Al-Awaie[as] Bin Yaqoub[as] Ibn Is'haq[as] Bin Ibrahim[as]'.

فقال يعقوب لابنه: يا بني أخبرني ما فعل بك إخوتك حين أخرجوك من عندي؟ قال: يا أبت أعفني من ذلك. قال: فأخبرني ببعضه، فقال: يا أبت، إنهم لما أدنوني من الجب قالوا: انزع قميصك. فقلت لهم: يا إخوتي، اتقوا الله و لا تجردوني. فسلوا علي السكين، و قالوا: لئن لم تنزع لنذبحنك. فنزعت القميص، فألقوني في الجب عريانا

So Yaqoub[as] said to his[as] son[as]: 'O my[as] son! Inform me of what your[as] brothers did with you[as] when they took you[as] out from me[as]?' He (Yusuf[as]) said: 'O father[as]! Excuse me[as] from (detailing) that'. He[as] said: 'So inform me[as] from some of that'. So he[as] said: 'O father[as]! When they took me near the well, they said, 'Take off your[as] shirt!' So I[as] said to them: 'O my brothers! Fear Allah[azwj] and do not strip me'. So they asked me[as] with the knife, and said, 'If you[as] do not take it off, we would slaughter you[as]'. So I[as] took off the shirt and they threw me in the well naked (without a shirt)'.

- قال- فشهق يعقوب شهقة و اغمي عليه، فلما أفاق، قال: يا بني حدثني فقال: يا أبت، أسألك بإله إبراهيم و إسحاق و يعقوب إلى أعفيتني. فأعفاه».

He[asws] said: 'Yaqoub[as] gasped with a gasp and fainted. So when he[as] woke up, he[as] said: 'O my[as] son[as], narrated to me[as] (further)'. So he[as] said: 'O father[as]! I[as] ask you[as]

by the God of Ibrahim[as], and Is'haq[as], and Yaqoub[as] to excuse me[as] (from detailing further)'. So he[as] excused him[as]'.[2093]

ابن بابويه: أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن عبد الله بن المغيرة، عمن ذكره، عن أبي عبد الله (عليه السلام) قال: «استأذنت زليخا على يوسف. فلما دخلت قال: يا زليخا، ما لي أراك قد تغير لونك؟

Ibn Babuwayh said, 'My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Zuleykha sought permission to see Yusuf[as]. So when she came over, he[as] said: 'O Zuleykha! What is the matter that I[as] see that your colour (of your face) has changed?'

قالت: سبحان الذي جعل الملوك بمعصيتهم عبيدا، و جعل العبيد بطاعتهم ملوكا. قال لها: ما الذي دعاك- يا زليخا- إلى ما كان منك؟ قال: حسن وجهك، يا يوسف. فقال لها: كيف لو رأيت نبيا يقال له محمد (صلى الله عليه و آله)، يكون في آخر الزمان، أحسن مني وجها، و أحسن مني خلقا، و أسمح مني كفا؟ قالت: صدقت.

She said, 'Glory be to the One Who Made the kings to become slaves due to their disobedience, and Made the slaves to be kings due to their obedience'. He[as] said to her: 'What is it that makes you to supplicate – O Zuleykha – to what was from you beforehand?' She said, 'Beauty of your[as] face, O Yusuf[as]'. So he[as] said to her: 'If only you could have seen a Prophet[saww] called Muhammad[saww] who would come to be during the end of the times, of a face better than mine[as], and better than me[as] in manners, and more forgiving than me[as] by his[as] palm?' She said, 'You[as] have spoken the truth'.

قال: و كيف علمت أني صدقت؟ قالت: لأنك حين ذكرته وقع حبه في قلبي. فأوحى الله عز و جل إلى يوسف: أنها قد صدقت، و أني قد أحببتها لحبها محمدا، فأمره الله تبارك و تعالى أن يتزوجها».

He[as] said: 'And how do you know that I[as] am speaking the truth?' She said, 'Because, when you[as] mentioned him[saww], there occurred love for him[saww] in my heart'. So Allah[azwj] Mighty and Majestic Revealed unto Yusuf[as]: "She has spoken the truth, and I[azwj] Love her due to her love for Muhammad[saww]". Thus, Allah[azwj] Blessed and High Commanded him[as] to marry her'.[2094]

عن أبي بصير، عن أبي جعفر (عليه السلام)- » - قال: «فساروا تسعة أيام إلى مصر، فلما دخلوا على يوسف في دار الملك، اعتنق أباه فقبله و بكى و رفعه و رفع خالته على سرير الملك، ثم دخل منزله، فادهن و اكتحل و لبس ثياب العز و الملك، ثم رجع إليهم. فما رأوه سجدوا جميعا إعظاما و شكرا لله، فعند ذلك قال: يا أَبَتِ هذا تَأْوِيلُ رُءْيايَ مِنْ قَبْلُ إلى قوله: بَيْنِي وَ بَيْنَ إِخْوَتِي

From Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'So they (Yaqoub[as] and his[as] family) travelled for nine days to Egypt. So when they came up to Yusuf in the house of the king, he[as] embraced his[as] father[as], and kissed him[as], and cried, and raised him[as] and his[as] aunt upon the throne of the king. Then he[as] entered into his chamber, so he[as] cleaned himself[as], and applied kohl, and wore the attire of the honour and the king. Then he[as] returned to them. So when he[as] saw all of them to be in Prostration in

[2093] تفسير القمّي 1: 356
[2094] علل الشرائع: 55/ 1. (Extract)

Magnification and appreciation to Allah[azwj], so it was during that he[as] said ***[12:100] O my father! This is the interpretation of my dream before; my Lord has indeed Made it to come true; and He was Good to me when He Brought me out from the prison and brought you from the desert after the Satan had sown dissensions between me and my brothers***'.[2095]

عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) في قول الله: وَ رَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ قال: «العرش: السرير». و في قوله: وَ خَرُّوا لَهُ سُجَّداً قال: «كان سجودهم ذلك عبادة لله».

From Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[12:100] And he raised his parents upon the throne***, he[asws] said: 'The throne – the (Royal) seat'. And regarding His[azwj] Words ***and they fell down in prostration before him***, he[asws] said: 'Those Prostrations of theirs were for the worship of Allah[azwj]'.[2096]

عن محمد بن مسلم، قال: قلت لأبي جعفر (عليه السلام): كم عاش يعقوب مع يوسف بمصر بعد ما جمع الله ليعقوب شمله، و أراه تأويل رؤيا يوسف الصادقة؟ قال: «عاش حولين».

From Muhammad Bin Muslim who said,

'I said to Abu Ja'far[asws], 'For how long did Yaqoub[as] live with Yusuf[as] in Egypt after Allah[azwj] had Brought together his[as] family, and Shown him[as] the interpretation of the dream of Yusuf[as] to be true?' He[asws] said: 'Lived for two years'.

قلت: فمن كان يومئذ الحجة لله في الأرض، يعقوب أم يوسف؟ قال: «كان يعقوب الحجة، و كان الملك ليوسف، فلما مات يعقوب حمل يوسف عظام يعقوب في تابوت إلى أرض الشام، فدفنه في بيت المقدس، ثم كان يوسف بن يعقوب الحجة».

I said, 'So who was the Proof of Allah[azwj] in the earth, Yaqoub[as] or Yusuf[as]?' He[asws] said: 'Yaqoub[as] was the Proof, and the kingdom was for Yusuf[as]. So when Yaqoub [as] died, Yusuf carried his[as] body in a coffin to the land of Syria, and had him[as] buried in Bayt Al-Maqdis. Then, Yusuf[as] Bin Yaqoub[as] was the Proof'.[2097]

VERSES 102 - 106

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ {102} وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ {103} وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {104} وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ {105} وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {106}

[12:102] That is from the News of the unseen (which) We Reveal unto you, and you were not with them when they resolved upon their affair, and they were plotting [12:103] And most men will not believe even though you desire it eagerly [12:104] And you do not ask them for any recompense for this; it is nothing but a Reminder for the Worlds [12:105] And how many a Sign in the skies and the earth which they pass by, yet they are turning aside from it

[2095] (Extract) تفسير العيّاشي 2: 197/ 83.
[2096] تفسير العيّاشي 2: 197/ 85.
[2097] تفسير العيّاشي 2: 198/ 87.

[12:106] And most of them do not believe in Allah without associating others (with Him)

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يحيى بن المبارك، عن عبد الله ابن جبلة، عن سماعة، عن أبي بصير، و إسحاق بن عمار، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ، قال: «يطيع الشيطان من حيث لا يعلم، فيشرك».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Ibn Jabalat, from Sama'at, from Abu Baseer, and Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[12:106] And most of them do not believe in Allah without associating others (with Him)***, he[asws] said: 'They obey the Satan[la] unknowingly, therefore they associate partners'.[2098]

و عنه: عن علي بن ابراهيم، عن محمد بن عيسى، عن يونس، عن ابن بكير، عن ضريس، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ، قال: «شرك طاعة، و ليس شرك عبادة».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bakeyr, from Zareys,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[12:106] And most of them do not believe in Allah without associating others (with Him)***, he[asws] said: 'Association (شرك) of obedience, and it is not association of worship'.[2099]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن علي بن الحكم، عن موسى بن بكر، عن الفضيل، عن أبي جعفر (عليه السلام)، في قول الله تعالى: وَ ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ. قال: «شرك طاعة و ليس شرك عبادة، و المعاصي التي يرتكبون فهي شرك طاعة، أطاعوا فيها الشيطان فأشركوا بالله في الطاعة لغيره، و ليس بإشراك عبادة، أن يعبدوا غير الله».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Al Fazeyl,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[12:106] And most of them do not believe in Allah without associating others (with Him)***. He[asws] said: 'Association of obedience, and it is not association of worship. And the disobedience which you are committing, so it is the association of obedience. Satan[la] comes during it, thus you end up association with Allah[azwj] the obedience of someone else. And it is not the association of worship, but (it's the obedeience, which is similar to) you are worshipping other than Allah[azwj]'.[2100]

عن يعقوب بن شعيب، قال: سألت أبا عبد الله (عليه السلام): وَ ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ، قال: «كانوا يقولون: نمطر بنوء كذا، و بنوء كذا لا نمطر. و منهم أنهم كانوا يأتون الكهان فيصدقونهم بما يقولون».

From Yaqoub Bin Shuayb who said,

[2098] الكافي 2: 292/ 3
[2099] الكافي 2: 292/ 4
[2100] تفسير القمّي 1: 358.

'I asked Abu Abdullah[asws], '(What about) ***[12:106] And most of them do not believe in Allah without associating others (with Him)***?' He[asws] said: 'They were saying, 'It would rain when a certain star is in a certain place, and it would not rain if the star is in such a place'. And from among them, there were those who used to come to the sooth-sayers, who use to ratify what they were saying'.[2101]

عن مالك بن عطية، عن أبي عبد الله (عليه السلام) في قوله: وَ ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ. قال: «هو الرجل يقول: لو لا فلان لهلكت، و لو لا فلان لأصبت كذا و كذا، و لو لا فلان لضاع عيالي، ألا ترى أنه قد جعل لله شريكا في ملكه، يرزقه و يدفع عنه».

From Malik Bin Atiya,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[12:106] And most of them do not believe in Allah without associating others (with Him)***. He[asws] said: 'It is the speech of the man, 'Had it not been for so and so, I would have perished. And had it not been for so and so, such and such would have afflicted me. And had it not been for so and so, my family would have been lost'. Do you not see that he has made for himself a partner with Allah[azwj] in His[azwj] Kingdom, Sustaining him and Defending him?'

قال: قلت: فيقول: لو لا أن الله من علي بفلان لهلكت؟ قال: «نعم، لا بأس بهذا».

I said, 'So he should be saying, 'Had it not been for Allah[azwj] Favouring me by so and so, I would have perished'. He[asws] said: 'Yes, there is no problem with this'.[2102]

VERSES 107 & 108

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {107} قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ {108}

[12:107] Do they then feel secure that there may come to them an extensive Punishment from Allah or (that) the Hour may come to them suddenly while they are not perceiving? [12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight, and Glory be to Allah, and I am not from of the Polytheists

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن الأحول، عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، في قوله تعالى: قُلْ هذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلى بَصِيرَةٍ أَنَا وَ مَنِ اتَّبَعَنِي، قال: «ذلك رسول الله (صلى الله عليه و آله) و أمير المؤمنين و الأوصياء من بعدهما (عليهم السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Isa, from Ibn Mahboub, from Al Ahowl, from Salaam Bin Mustaneer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[12:108] Say: This is my way: I call to Allah, I and the ones who follow me having***

[2101] تفسير العيّاشي 2: 199/ 91.
[2102] تفسير العيّاشي 2: 200/ 96

insight. He[asws] said: 'That is Rasool-Allah[saww], and Amir-ul-Momineen[asws], and the successors[asws] from after them both[asws]'.[2103]

و عنه: عن علي بن إبراهيم، عن أبيه، قال: قال علي بن حسان لأبي جعفر (عليه السلام): يا سيدي، إن الناس ينكرون عليك حداثة سنك. فقال: «و ما ينكرون من ذلك؟ لقد قال الله عز و جل لنبيه (صلى الله عليه و آله): قُلْ هذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلى بَصِيرَةٍ أَنَا وَ مَنِ اتَّبَعَنِي فو الله ما تبعه إلا علي (عليه السلام) و له تسع سنين، و أنا ابن تسع سنين».

And from him, from Ali Bin Ibrahim, from his father who said,

'Ali Bin Hisan said to Abu Ja'far[asws], 'O my Master[asws]! The people are denying you[asws] due to your[asws] young age'. So he[asws] said: 'And what are they denying from that? Allah [azwj] Mighty and Majestic Said to His[azwj] Prophet[saww] ***[12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight***, for by Allah[azwj]! No one followed him[asws] except for Ali[asws], and he[asws] was nine years old, and I[asws] am (also) a boy of nine years'.[2104]

العياشي: عن إسماعيل الجعفي، قال: قال أبو جعفر (عليه السلام): قُلْ هذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلى بَصِيرَةٍ أَنَا وَ مَنِ اتَّبَعَنِي. قال: فقال: «علي بن أبي طالب (عليه السلام) خاصة».

Al Ayyashi, from Ismail Al Ju'fy who said,

'Abu Ja'far[asws] recited ***[12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight***, so he[asws] said: 'Ali[asws] Bin Abu Talib[asws] in particular'.[2105]

و عنه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب، قال: أخبرنا أبو الحسن أحمد بن محمد بن عبد الله بن حمزة الشعراني العماري، من ولد عمار بن ياسر (رحمه الله)، قال: حدثنا أبو محمد عبيد الله بن يحيى بن عبد الباقي الأذني بأذنه «1»، قال: حدثنا علي بن الحسن المعاني، قال: حدثنا عبد الله بن يزيد، عن يحيى بن عقبة بن أبي العيزار، قال: حدثنا محمد بن حجار، عن يزيد بن الأصم، قال: سأل رجل عمر بن الخطاب، فقال: يا أمير المؤمنين، ما تفسير سُبْحانَ اللَّهِ؟ فقال: إن في هذا الحائط رجلا كان إذا سئل أنبأ، و إذا سكت ابتدأ.

And from him, (Al Sadouq) said, 'Abdullah Bin Muhammad Bin Abdul Wahab narrated to us, from Abu Al Hassan Ahmad Bin Muhammad Bin Abdullah Bin Hamza Al Sha'rany Al Amaary, from a son of Ammar Bin Yaasir, from Abu Muhammad Ubeydullah Bin ahya Bin Abdul Baqy Al Azny, from Ali Bin Al Hassan Al Ma'any, from Abdullah Bin Yazeed, from yahya Bin Uqba Bin Abu Al Ayzaar, from Muhammad Bin Hajaar, from Yazeed Bin Al Asam who said,

'A man asked Umar Bin Al-Khattab, 'O commander of the faithful! What is the explanation of 'سُبْحانَ اللَّهِ' ***[12:108] Glory be to Allah***?' So he said, 'At this wall there is a man[asws], who, if you ask him (anything) he[asws] would answer, and if you were to be silent, he[asws] would initiate'.

فدخل الرجل فإذا هو علي بن أبي طالب (عليه السلام)، فقال: يا أبا الحسن ما تفسير سُبْحانَ اللَّهِ؟ قال: «هو تعظيم جلال الله عز و جل. و تنزيهه عما قال فيه كل مشرك، فإذا قالها العبد صلى عليه كل ملك».

So the man went over and there was Ali[asws] Bin Abu Talib[asws]. So he said, 'O Abu Al Hassan[asws]! What is the explanation of 'سُبْحانَ اللَّهِ' ***[12:108] Glory be to Allah***?' He[asws] said: 'It is the Magnification of the Majesty of Allah[azwj] Mighty and Majestic, and it is

[2103] الكافي 1: 342/ 66
[2104] الكافي 1: 315/ 8.
[2105] تفسير العيّاشي 2: 200/ 99. (Extract)

disliked even if every Polytheist were to say it. So when the servant says it, every Angel sends Blessings upon him'.[2106]

VERSE 109

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ {109}

[12:109] And We have not Sent before you but men from (among) the people of the towns, unto whom We Revealed. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the Hereafter is better for those who are pious; do you not then understand?

ابن بابويه، قال: حدثنا محمد بن القاسم المفسر المعروف بأبي الحسن الجرجاني (رضي الله عنه)، قال: حدثنا يوسف بن محمد بن زياد و علي بن محمد بن سيار، عن أبو يهما، عن الحسن بن علي، عن أبيه علي بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهم السلام)- في حديث- قال فيه مخاطبا: «أو لست تعلم أن الله تعالى لم يخل الدنيا من نبي قط أو إمام من البشر؟ أو ليس الله تعالى يقول: وَ ما أَرْسَلْنا مِنْ قَبْلِكَ يعني إلى الخلق: إِلَّا رِجالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرى؟ فأخبر أنه لم يبعث الملائكة إلى الأرض، فيكونوا أئمة و حكاما، و إنما أرسلوا إلى أنبياء الله».

Ibn babuwah said, 'Muhammad Bin Al Qasim, the commentator well known as Abu Al Hassan Al Jarjany narrated to us, from Yusuf Bin Muhammad Bin Ziyad and Ali Bin Muhammad Bin Sayyar, from Abu Yahma,

(It has been narrated) from Al-Hassan[asws] Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Muhammad[asws], from his[asws] father[asws] Muhammad[asws] Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Musa[asws], from his[asws] father[asws] Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] Al-Sadiq Ja'far[asws] Bin Muhammad[asws] – in a Hadeeth – said in it preaching: 'Do you not know that Allah[azwj] the High will not Keep the world devoid of a Prophet[as] at all, or an Imam[asws], from the human beings? Or, is not Allah[azwj] the High Saying ***[12:109] And We have not Sent before you*** Meaning to the creatures ***but men from (among) the people of the towns, unto whom We Revealed***. So be informed that He[azwj] did not Send the Angels to the earth so that they would become Imams and rulers. But rather, He[azwj] Sent Prophets[as]'.[2107]

VERSES 110 & 111

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ {110}
لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ {111}

[12:110] Until when the Rasools despaired and the people became sure that they were indeed told a lie, Our Help came to them and so We Rescued the one whom We so Desire to; and Our Punishment is not averted from the guilty people [12:111] In their stories there is a lesson for men of understanding. It is not a Hadeeth which could be forged, but a verification of what is before it and a detail of all things and a Guide and a Mercy to a people who believe

[2106] التوحيد: 311/ 1.
[2107] عيون أخبار الرّضا (عليه السّلام) 1: 270/ 1

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليه السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك، إن الأنبياء معصومون؟ قال: «بلى» و ذكر الحديث إلى أن قال فيه: فقال المأمون لأبي الحسن (عليه السلام): فأخبرني عن قول الله تعالى: حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَ ظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جاءَهُمْ نَصْرُنا.

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from Hamdan Bin Suleyman Al Neysabouri, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present in a gathering of Al-Mamoun, and in his presence was Al-Reza Ali[asws] Bin Musa[asws]. So Al-mamoun said to him[asws]: 'O son[asws] of Rasool-Allah[saww]! Is it not from your[asws] speeches that the Prophets[as] are Infallible?' He[asws] said: 'Yes'. And the Hadeeth was mentioned until it was said in it – So Al-Mamoun said to Abu Al-Hassan[asws], 'So inform me about the Words of Allah[azwj] the High ***[12:110] Until when the Rasools despaired and the people became sure that they were indeed told a lie, Our Help came to them and so We Rescued the one whom We so Desire to***'.

قال الرضا (عليه السلام): «يقول الله تعالى حتى إذا استيأس الرسل من قومهم، و ظن قومهم أن الرسل قد كذبوا، جاء الرسل نصرنا».

Al-Reza[asws] said: 'Allah[azwj] the High is Saying: "Until the Rasools[as] despaired from their[as] people, and their[as] people thought that the Rasools[as] had lied, so there came to the Rasools[as], Our[azwj] Help'.[2108]

[2108] عيون أخبار الرّضا (عليه السّلام) 1: 201/ 1.

CHAPTER 13

AL-RA'AD

(43 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام) أنه قال: «من أكثر من قراءة سورة الرعد لم يصبه الله بصاعقة أبدا، و لو كان ناصبيا، و إذا كان مؤمنا أدخله الجنة بغير حساب، و يشفع في جميع من يعرفه من أهل بيته و إخوانه».

Ibn Babuwayh, by his chain,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who frequently recites *Surah Al-Ra'ad*, Allah[azwj] would not Inflict him with a thunderbolt ever, even if he was a Hostile One (Nasibi). And if he was a Believer, He[azwj] would Enter him into the Paradise without Reckoning, and he would intercede with regards to all the ones whom he recognises from his family, and his brethren'.[2109]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر عشر حسنات بوزن كل سحاب مضى، و كل سحاب يكون، و يبعث يوم القيامة من الموفين بعهد الله، و من كتبها و علقها في ليلة مظلمة بعد صلاة العشاء الآخرة على ضوء نار، و جعلها من ساعته على باب سلطان جائر و ظالم، هلك و زال ملكه».

And from Khawas Al Quran –

'It has been reported from the Prophet[saww] having said:' The one who recites this Chapter (13), would have for himself the Recompense of all the clouds in the past, and all the clouds which would come to be (in the future), and he would be Resurrected on the Day of Judgement as one who has been loyal to the Covenant of Allah[azwj]. And the one who writes it and attaches it (Amulet) during a dark night after the *Al-Isha* Prayer, upon the light of fire, and makes it to be upon the door of an unfair and unjust authority, he would be destroyed and his kingdom would vanish'.[2110]

و عن الصادق (عليه السلام): «من كتبها في ليلة مظلمة بعد صلاة العتمة، و جعلها من ساعته على باب السلطان الجائر الظالم، قام عليه عسكره و رعيته، فلا يسمع كلامه، و يقصر عمره و قوله، و يضيق صدره، و إن جعلت على باب ظالم أو كافر أو زنديق، فهي تهلكه بإذن الله تعالى».

And (it has been narrated) from Al-Sadiq[asws] having said: 'The one who writes it during a dark night after the completion of the Prayer, and makes it during that hour upon the door of the unfair and unjust authority, his army would rise against him along with his citizens. So they would not listen to his words, and would be deficient in carrying out his orders and his speech, and his chest would be constricted. And if

[2109] ثواب الأعمال: 106.
[2110] خواص القرآن: 3، مجمع البيان 6: 419

it is made to be upon the door of an unjust, or an Infidel, or an Atheist, so it would destroy it, by the Permission of Allah[azwj]'.[2111]

VERSE 1

المر ۚ تِلْكَ آيَاتُ الْكِتَابِ ۗ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {1}

[13:1] Alif Lam Mim Ra. These are the Verses of the Book; and that which is Revealed to you from your Lord is the Truth, but most people are not believing

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن محمد بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى قول الله عز و جل: المر؟ قال: «المر معناه: أنا الله المحيي المميت الرزاق».

Ibn Babuwayh said, Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us, regarding what he wrote to Ali Bin Ahmad Al Baghdady Al Waraaq , from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Muhammad Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[saww], what is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[13:1] Alif Lam Mim Ra***?' He[asws] said: '***[13:1] Alif Lam Mim Ra***, its Meaning is: 'I[azwj] am Allah[azwj], the (Giver of) life, the (Giver of) death, the Sustainer'.[2112]

VERSES 2 & 3

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ {2} وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۖ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۖ يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {3}

[13:2] Allah is He Who Raised the skies without any pillars that you can see, and He Established upon the Throne and Made the sun and the moon Subdued for you; each flowing to an appointed time; He Regulates the matter, Clarifying the Signs that you may have certainty of meeting your Lord [13:3] And He it is Who Spread the earth and Made in it mountains and rivers, and from each fruit He has made in it pairs, two; He Makes the night cover the day; surely there are Signs in this for a people who reflect

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز و جل: وَ السَّماءِ ذاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه. فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّماواتِ بِغَيْرِ عَمَدٍ تَرَوْنَها؟ فقال: «سبحان الله! أليس الله يقول: بِغَيْرِ عَمَدٍ تَرَوْنَها؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

[2111] خواص القرآن: 42 «مخطوط»
[2112] معاني الأخبار: 22/ 1.

'I asked from Abu Al-Hassan Al-Reza[asws], 'Inform me about the Words of Allah[azwj] Mighty and Majestic ***[51:7] I swear by the sky full of ways***'. He[asws] said: 'Linked to the earth' – and clasped his[asws] fingers together. So I said, 'How can it become linked to the earth, and Allah[azwj] is Saying ***[13:2] Allah is He Who Raised the skies without any pillars that you can see***?' So he[asws] said: 'Glory be to Allah[azwj]! Is Allah[azwj] not Saying ***without any pillars that you can see***?' I said, 'Yes'. So he[asws] said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة، و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، فوق السماء الخامسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوق السماء السادسة، و السماء السابعة فوقها قبة،

I said, 'May I be sacrificed for you[asws], how is that?' He[asws] extended his[asws] left hand and placed his[asws] right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky. And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَماواتٍ طِباقا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ فأما صاحب الأمر فرسول الله (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين». قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لهن فوقنا».

And the Throne of the Beneficent, Blessed and high is above the seventh sky, and these are the Words of Allah[azwj] Mighty and Majestic ***[65:12] Allah is He Who Created seven skies,*** (in layers) ***and of the earth the like of them the Command continues to descend among them***. So as for the Master of the Command, so it is Rasool-Allah[saww], and the successor[asws] after Rasool-Allah[saww], established upon the face of the earth. So the Command Descends upon him[asws] from above the sky of the (seven) skies and the (seven) earths (firmaments)'. I said, 'So what is underneath us except for one earth?' So he[asws] said: 'There is nothing underneath us except for one earth, and the six of these are above it'.[2113]

VERSES 4 & 5

وَفِي الْأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {4} وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {5}

[13:4] And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and having distinct roots - they are watered with one water, and We Prefer some over the other for eating; surely

[2113] تفسير القمّي 2: 328

there are Signs in this for a people who understand [13:5] And if you would wonder, then wondrous is their saying: What! When we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the Fire; in it they shall be abiding eternally

العياشي: عن الخطاب الأعور، رفعه إلى أهل العلم و الفقه من آل محمد (عليه و آله السلام)، قال: «وَ فِي الْأَرْضِ قِطَعٌ مُتَجاوِراتٌ يعني: هذه الأرض الطيبة مجاورة لهذه الأرض المالحة و ليست منها، كما يجاور القوم القوم و ليسوا منهم».

Al Ayyashi, from Al Khataab Al Owr,

It was put to People[asws] with the Knowledge and the understanding from the Progeny[asws] of Muhammad[saww] having said: '***[13:4] And in the earth there are tracts side by side*** – Meaning, this earth, the good land is adjacent to this salty land, and it is not from it, just as the people are adjacent (to each other) but they are not from them (each other)'.[2114]

ابن شهر آشوب: عن الخركوشي في (شرف المصطفى) و الثعلبي في (الكشف و البيان) و الفضل ابن شاذان في (الأمالي) و اللفظ له، بإسنادهم عن جابر بن عبد الله، قال: سمعت رسول الله (صلى الله عليه و آله) يقول لعلي (عليه السلام): «الناس من شجر شتى، و أنا و أنت من شجرة واحدة- ثم قرأ- وَ جَنَّاتٌ مِنْ أَعْنابٍ وَ زَرْعٌ وَ نَخِيلٌ صِنْوانٌ وَ غَيْرُ صِنْوانٍ يُسْقى بِماءٍ واحِدٍ بالنبي و بك».

Ibn Shehr Ashub, from Al Kharkoushy in Sharaf Al Mustafa [saww], and Al Sa'alby in Al Kashf Al Bayaan, and Al Fazal Ibn Shazaan in Al Amaaly, by his chain,

(It has been narrated) from Jabir Bin Abdullah[ra] who said, 'I heard Rasool-Allah[saww] saying to Ali[asws]: 'The people are from a variety of trees (lineage), and I[asws] and you[asws] are from one tree (lineage)' – then he[saww] recited ***[13:4] and gardens of grapes and corn and palm trees having one root and having distinct roots - they are watered with one water*** – <u>by the Prophet[saww] and by you</u>[asws]'.[2115]

VERSE 6

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلَاتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ {6}

[13:6] And they ask you to hasten on the evil before the good, and indeed there have been examples before them; and surely your Lord is the Lord of Forgiveness to the people, despite their injustice; and surely your Lord is severe in Punishing

ابن بابويه، قال: حدثنا أبو علي الحسين بن أحمد البيهقي بنيسابور، سنة اثنتين و خمسين و ثلاثمائة، قال: أخبرنا محمد بن يحيى الصولي، قال: حدثنا ابن ذكوان، قال: سمعت إبراهيم بن العباس يقول: كنا في مجلس الرضا (عليه السلام) فتذاكرنا الكبائر، و قول المعتزلة فيها: إنها لا تغفر، فقال الرضا (عليه السلام): «قال أبو عبد الله (عليه السلام): قد نزل القرآن بخلاف قول المعتزلة، قال الله جل جلاله: وَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلى ظُلْمِهِمْ».

Ibn Babuwayh said, 'Abu Ali Al Husayn Bin Ahmad Al Bayhaqi at Neshapour, in the year three hundred and fifty two, from Muhamma bin Yahya Al Souly, from Ibn Zakwaan who said,

[2114] تفسير العيّاشي 2: 203/ 4.
[2115] شواهد التنزيل 1: 288/ 395

'I heard Ibrahim Bin Al-Abbas saying, 'We were in the gathering of Al-Reza[asws], so we mentioned the major sins, and the saying of the Mu'tazilites that these are not Forgiven. So Al-Reza[asws] said: 'Abu Abdullah[asws] said: 'The Quran has been Revealed against the saying of the Mu'tazilites. Allah[azwj], Majestic is His[azwj] Majesty Says ***[13:6] and surely your Lord is the Lord of Forgiveness to the people, despite their injustice***'.[2116]

VERSE 7

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنْذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ {7}

[13:7] And those who disbelieve say: Why has not a Sign been sent down upon him from his Lord? But rather, you are only a warner, and for every people is a Guide

الشيخ في (مجالسه)، قال: أخبرنا الحسين بن إبراهيم القزويني قال: حدثنا أبو عبد الله محمد ابن وهبان، قال: حدثنا أبو القاسم علي بن حبشي، قال: حدثنا أبو الفضل العباس بن محمد بن الحسين، قال: حدثنا أبي، قال: حدثنا صفوان بن يحيى، عن الحسين بن أبي غندر عن المفضل، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله نبيا أكرم من محمد (صلى الله عليه و آله)، و لا خلق قبله أحدا، و لا أنذر الله خلقه بأحد من خلقه قبل محمد (صلى الله عليه و آله)، فذلك قوله تعالى: هذا نَذِيرٌ مِنَ النُّذُرِ الْأُولى، و قال: إِنَّما أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ فلم يكن قبله مطاع في الخلق، و لا يكون بعده إلى أن تقوم الساعة، في كل قرن إلى أن يرث الله الأرض و من عليها».

Al-Shaykh, in his Majaalis said, 'Al-Husayn Bin Ibrahim Al-Qazwiny informed us from Abu Abdullah Muhammad Ibn Wahban, from Abu Al-Qasi, Ali Bin Habashy, from Abu Al-fazl Al-Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, from Al-Husayn Bin Abu Gandar, from Al-Mufazzal,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] did not Send a Prophet[as] more prestigious than Muhammad[saww], and nor Created anyone before him[saww], from the creatures before Muhammad[saww]. So these are the Words of the High ***[53:56] This is a Warner from the Warners of old*** and Said ***[13:7] But rather, you are only a warner, and for every people is a Guide***. So there has not been anyone obeyed among the creatures before him[saww], and there will not be anyone obeyed after him[saww] up to the Establishment of the Hour, in every century until Allah[azwj] Takes back the earth and the ones who are upon it'.[2117]

حدثنا يعقوب بن يزيد عن ابن ابى عمير عن ابن اذينه عن بريد العجلى عن ابي جعفر عليه السلام في قول الله انما انت منذر ولكل قوم هاد قال رسول الله صلى الله عليه وآله المنذر وفى كل زمان منا هاديا يديهم إلى ما جاء به نبى الله ثم الهداة من بعد على ثم الاوصياء واحدا بعد واحد.

Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly the following:

Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[13:7] But rather, you are only a warner, and for every people is a Guide.*** Said: 'Rasool-Allah[saww] is the warner for every era, it is for us[asws] to Guide them (by holding their hands) to what the

[2116] التوحيد: 406/ 4.
[2117] الأمالي 2: 282.

Prophet[saww] of Allah[azwj] came with, then this Guidance was fulfilled by the successors[asws] one after the other.'[2118]

وعنه عن الحسين عن احمد بن ابى حمزة عن ابان بن عثمان عن ابى مريم عن عبد الله بن عطا قال سمعت ابا عبد الله عليه السلام يقول في هذه الاية انما انت منذر ولكل قوم هاد قال رسول الله صلى الله عليه وآله المنذر وبعلى يهتدى المهتدون.

And from him, from Al-Husayn, from Ahmad Bin Abu Hamza, from Aban Bin Usman, from Abu Maryam, from Abdullah Bin Ataa who said:

'I heard Abu Abdullah[asws] say regarding this Verse ***[13:7] But rather, you are only a warner, and for every people is a Guide***. Imam[asws] Said: 'Rasool-Allah[saww] is the warner and Ali[asws] is the Guide and he[asws] guided those who came forward to receive it (the guidance).'[2119]

على بن الحسين عن على بن فضال عن ابيه عن ابراهيم بن محمد الاشعري عن محمد بن مروان عن نجم قال سمعت ابا جعفر عليه السلام يقول انما انت منذر ولكل قوم هاد قال المنذر رسول الله صلى الله عليه وآله والهادي على عليه السلام.

Ali Bin Al-Husayn, from Ali Bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Muhammad Bin Marwaan, from Najam who said:

'I heard Abu Ja'far[asws] say: '***[13:7] But rather, you are only a warner, and for every people is a Guide***. The Warner is Rasool-Allah[saww], and the Guide is Ali[asws] .'[2120]

وعنه عن الحسين عن النضر بن سويد وفضالة عن موسى بن بكر عن الفضيل قال سئلت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى انما انت منذر ولكل قوم هاد قال كل امام هاد للقرن الذى هو فيهم.

And from him, from Al-Husayn, from Al-Nazar Bin Suweyd and Fazaalat, from Musa Bin Bakr, from Al-Fazeyl who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Blessed and High ***[13:7] But rather, you are only a warner, and for every people is a Guide***, said: 'Each Imam[asws] is a Guide for the century (era) that he[asws] is in.'[2121]

حدثنا على بن الحسين بن محمد عن معلى بن محمد عن محمد بن جمهور عن محمد بن اسمعيل عن سعدان عن ابى بصير على ابي عبد الله عليه السلام قال قلت له انما انت منذر ولكل قوم هاد فقال رسول الله المنذر وعلى الهادى يا ابا محمد فهل منا هاد اليوم قلت بلى جعلت فداك ما زال فيكم هاد من بعد هاد حتى رفعت اليك

Narrated to us Ali Bin Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail, from Sa'daan, from Abu Baseer who said:

'When I said to him[asws] ***[13:7] But rather, you are only a warner, and for every people is a Guide***, he[asws] said: 'Rasool-Allah[saww] is the warner, and Ali[asws] is the Guide. O Abu Muhammad, is there no Guide from us[asws] today?' I said, 'Yes, may I be sacrificed for you[asws], the Guides from amongst you[asws] have not passed away, Guide after Guide until the chain came up to you[asws].'

[2118] Basaair Al Darajaat – P 1 Ch 13 H 1
[2119] Basaair Al Darajaat – P 1 Ch 13 H 2
[2120] Basaair Al Darajaat – P 1 Ch 13 H 3
[2121] Basaair Al Darajaat – P 1 Ch 13 H 6

فقال رحمك الله يا ابا محمد ولو كانت إذا نزلت آية على رجل ثم مات ذلك الرجل ماتت الاية مات الكتاب ولكنه حى جرى فيمن بقى كما جرى فيمن مضى.

He[asws] said: 'May Allah[azwj] have Mercy on you, O Abu Muhammad, and if it was that a Verse Came down upon a man and then that man dies, the Verse would die, the Book would die, but, this is alive and flowing with the one[asws] who remains just like it flowed for the ones[asws] in the past.'[2122]

عن عبد الرحيم القصير، قال: كنت يوما من الأيام عند أبي جعفر (عليه السلام) فقال: «يا عبد الرحيم» قلت: لبيك: قال: «قول الله: إِنَّما أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ إذ قال رسول الله (صلى الله عليه و آله): أنا المنذر و علي الهادي، فمن الهادي اليوم؟» قال: فسكت طويلا، ثم رفعت رأسي، فقلت: جعلت فداك، هي فيكم، توارثونها رجل فرجل حتى انتهت إليك، فأنت- جعلت فداك- الهادي، قال: «صدقت- يا عبد الرحيم- إن القرآن حي لا يموت، و الآية حية لا تموت، فلو كانت الآية إذا نزلت في أقوام فماتوا مات القرآن، و لكن هي جارية في الباقين كما جرت في الماضين».

From Abdul Raheem Al Qusayr who said,

'One day from the days, I was in the presence of Abu Ja'far[asws], so he[asws] said: 'O Abdul Rahman!' I said, 'At your[asws] service!' He[asws] said: 'The Words of Allah[azwj] ***[13:7] But rather, you are only a warner, and for every people is a Guide***. When Rasool-Allah[saww] said: 'I[saww] am the Warner and Ali[asws] is the Guide', so who is the Guide today?'

فسكت طويلا، ثم رفعت رأسي، فقلت: جعلت فداك، هي فيكم، توارثونها رجل فرجل حتى انتهت إليك، فأنت- جعلت فداك- الهادي، قال: «صدقت- يا عبد الرحيم- إن القرآن حي لا يموت، و الآية حية لا تموت، فلو كانت الآية إذا نزلت في أقوام فماتوا مات القرآن، و لكن هي جارية في الباقين كما جرت في الماضين».

He (the narrator) said: 'So I was silent for a long time, then I raised my head, so I said, 'May I be sacrificed for you[asws], it is regarding you[asws] (Imams[asws]). It has been inherited by a man[asws] after a man[asws] until it has ended up to you[asws]. Thus, you[asws] – may I be sacrificed for you[asws] – are the Guide'. He[asws] said: 'You have spoken the Truth – O Abdul Rahman – Surely the Quran is alive and will not be dying, and the Verse is alive and will not be dying. So, had this verse been Revealed about a people, so when they died the Quran would have died. But, it is flowing in the remaining ones[asws] just as it had flowed regarding the past ones[asws]'.

و قال عبد الرحيم: قال: أبو عبد الله (عليه السلام): «إن القرآن حي لم يمت، و إنه يجري كما يجري الليل و النهار، و كما تجري الشمس و القمر، و يجري على آخرنا كما يجري على أولنا».

And Abdul Rahman said, 'Abu Abdullah[asws] said: 'The Quran is alive and will not dies, and it flows like the flowing of the night and the day, and like the flowing of the sun and the moon, and it flows to our[asws] later ones[asws] just as it had flowed to our[asws] former ones'.[2123]

أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان: بإسناده عن عبد الله بن عمر، قال: قال رسول الله (صلى الله عليه و آله): «بي أنذرتم، و بعلي بن أبي طالب اهتديتم- و قرأ: إِنَّما أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ- و بالحسن أعطيتم الإحسان و بالحسين تسعدون و به تشقون، ألا و إن الحسين باب من أبواب الجنة، من عاداه حرم الله عليه ريح الجنة».

[2122] Basaair Al Darajaat – P 1 Ch 13 H 9
[2123] تفسير العيّاشي 2: 203/ 6.

Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Husayn Bin Shazaan, by his chain, from Abdullah Bin Umar who said,

'Rasool-Allah[saww] said: 'By me[saww] you are Warned, and by Ali[asws] Bin Abu Talib[asws] you are being Guided' – and he[saww] recited ***[13:7] But rather, you are only a warner, and for every people is a Guide*** – and by Al-Hassan[asws] you are given the goodness, and by Al-Husayn[asws] you are being happy, and by him[asws] you are being torn apart (with grief). Indeed! Al-Husayn[asws] is a Gate from the Gates of the Paradise. The one who is inimical to him[asws], Allah[azwj] would Forbid for him the aroma of the Paradise'.[2124]

VERSES 8 & 9

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ {8} عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ {9}

[13:8] Allah Knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything [13:9] The Knower of the unseen and the seen, the Great, the Most High

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد ابن عيسى، عن حريز، عمن ذكره، عن أحدهما (عليهما السلام) في قول الله عز و جل: اللَّهُ يَعْلَمُ ما تَحْمِلُ كُلُّ أُنْثى وَ ما تَغِيضُ الْأَرْحامُ وَ ما تَزْدادُ.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hamaad Ibn Isa, from Hareyz, from the one who mentioned it,

(It has been narratd) from one of the two[asws] (5th or 6th Imam[asws]) regarding the Words of Allah[azwj] Mighty and Majestic ***[13:8] Allah Knows what every female bears, and that of which the wombs fall short of completion and that in which they increase***.

قال: «الغيض: كل حمل دون تسعة أشهر: وَ ما تَزْدادُ: كل شيء يزداد على تسعة أشهر، فكلما رأت المرأة الدم الخالص في حملها، فإنها تزداد بعدد الأيام التي رأت في حملها من الدم».

He[asws] said: '***[13:8] short of completion*** – Every pregnancy which is under nine months. ***and that in which they increase*** – Everything which increases to more than nine months. So every time a woman sees the pure blood in her pregnancy, so it is increase by the number of days which she saw the blood in her pregnancy'.[2125]

ابن بابويه: قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: عالِمُ الْغَيْبِ وَ الشَّهادَةِ. فقال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

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

[2124] مائة منقبة: 22/ 4، مقتل الحسين (عليه السّلام) للخوارزمي 1: 145
[2125] الكافي 6: 12/ 2.

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[13:9] The Knower of the unseen and the seen***, so he[asws] said: 'The unseen – what has not happened yet; and the seen – what has already happened'.[2126]

VERSE 10

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ {10}

[13:10] Alike (to Him) among you the one who conceals (his) words and the one who speaks them openly, and the one who hides himself by the night and (the one who) goes forth by the day

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: سَواءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَ مَنْ جَهَرَ بِهِ، قال: «فالسر و العلانية عنده سواء».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[13:10] Alike (to Him) among you the one who conceals (his) words and the one who speaks them openly***. He[asws] said: 'Thus, the secret, and the openness are equal in His[azwj] Presence'.[2127]

VERSE 11

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ {11}

[13:11] For him are Angels following one another, in front of him and behind him, who Guard him by Allah's Command; surely Allah does not Change the condition of a people until they change their own condition; and when Allah Intends evil to a people, there is no averting it, and besides Him they have no Guardian

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) لَمَّا انْقَضَتِ الْقِصَّةُ فِيمَا بَيْنَهُ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ بِالْبَصْرَةِ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ (عليه السلام) ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ تَفْتِنُ النَّاسَ بِالشَّهَوَاتِ وَ تُزَيِّنُ لَهُمْ بِعَاجِلِهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-No'man Abu Ja'far Al-Ahowl, from salaam Bin Al-Mustaneer, who has said:

Abu Ja'far[asws] having said that: 'Amir-ul-Momineen[asws], when the story in between him[asws] and Talha, and Al-Zubeyr, and Ayesha concluded at Al-Basra, he[asws] ascended the Pulpit. So he[asws] Praised Allah[azwj] and Extolled Him[azwj], and sent greetings upon the Rasool Allah[saww], then said: 'O you people! The world is sweet

[2126] معاني الآخبار: 146/ 1.
[2127] تفسير القمي 1: 360

and green, enchanting the people by the desires, and adorning them with its current affairs.

وَ ايْمُ اللَّهِ إِنَّهَا لَتَغُرُّ مَنْ أَمَّلَهَا وَ تُخْلِفُ مَنْ رَجَاهَا وَ سَتُورِثُ أَقْوَاماً النَّدَامَةَ وَ الْحَسْرَةَ بِإِقْبَالِهِمْ عَلَيْهَا وَ تَنَافُسِهِمْ فِيهَا وَ حَسَدِهِمْ وَ بَغْيِهِمْ عَلَى أَهْلِ الدِّينِ

And I[asws] swear by Allah[azwj] that it deceives the one who hopes in it, and breaks the one who wishes for it, and there are people who would be inheriting the regret and the sorrow by advancing towards it and competing with regards to it, by their jealousies and their rebellion against the people of the religion.

وَ الْفَضْلِ فِيهَا ظُلْماً وَ عُدْوَاناً وَ بَغْياً وَ أَشَراً وَ بَطَراً وَ بِاللَّهِ إِنَّهُ مَا عَاشَ قَوْمٌ قَطُّ فِي غَضَارَةٍ مِنْ كَرَامَةِ نِعَمِ اللَّهِ فِي مَعَاشِ دُنْيَا وَ لَا دَائِمِ تَقْوَى فِي طَاعَةِ اللَّهِ وَ الشُّكْرِ لِنِعَمِهِ فَأَزَالَ ذَلِكَ عَنْهُمْ إِلَّا مِنْ بَعْدِ تَغْيِيرٍ مِنْ أَنْفُسِهِمْ وَ تَحْوِيلٍ عَنْ طَاعَةِ اللَّهِ وَ الْحَادِثِ مِنْ ذُنُوبِهِمْ وَ قِلَّةِ مُحَافَظَةٍ وَ تَرْكِ مُرَاقَبَةِ اللَّهِ جَلَّ وَ عَزَّ وَ تَهَاوُنٍ بِشُكْرِ نِعْمَةِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي مُحْكَمِ كِتَابِهِ إِنَّ اللَّهَ لا يُغَيِّرُ ما بِقَوْمٍ حَتَّى يُغَيِّرُوا ما بِأَنْفُسِهِمْ وَ إِذا أَرادَ اللَّهُ بِقَوْمٍ سُوْءاً فَلا مَرَدَّ لَهُ وَ ما لَهُمْ مِنْ دُونِهِ مِنْ والٍ

And they achieve preferences in it by injustice, and animosity, and rebellion, and ungratefulness. By Allah[azwj]! No people lived in the honour and dignity of the Bounties of Allah[azwj] in the life of the world, nor everlasting piety in obedience to Allah[azwj] and the appreciation for His[azwj] Bounties, and all that declined from them except after they had changed themselves, and diverted from the obedience to Allah[azwj], and committed their sins were hardly vigilant, and ignored the Surveillance of Allah[azwj] Majestic and Mighty, and being complacent of appreciation for the Bounties of Allah[azwj], because Allah[azwj] Mighty and Majestic is Saying in the Decisive (Verses) of His[azwj] Book that: ***[13:11] For him are (Witnessing) Angels following one another, in front of him and behind him, who Guard him by Allah's Command; surely Allah does not Change the condition of a people until they change their own condition; and when Allah Intends evil to a people, there is no averting it, and besides Him they have no Guardian***.

وَ لَوْ أَنَّ أَهْلَ الْمَعَاصِي وَ كَسَبَةَ الذُّنُوبِ إِذَا هُمْ حَذِرُوا زَوَالَ نِعَمِ اللَّهِ وَ حُلُولَ نَقِمَتِهِ وَ تَحْوِيلَ عَافِيَتِهِ أَيْقَنُوا أَنَّ ذَلِكَ مِنَ اللَّهِ جَلَّ ذِكْرُهُ بِمَا كَسَبَتْ أَيْدِيهِمْ فَأَقْلَعُوا وَ تَابُوا وَ فَزِعُوا إِلَى اللَّهِ جَلَّ ذِكْرُهُ بِصِدْقِ مِنْ نِيَّاتِهِمْ وَ إِقْرَارٍ مِنْهُمْ بِذُنُوبِهِمْ وَ إِسَاءَتِهِمْ لَصَفَحَ لَهُمْ عَنْ كُلِّ ذَنْبٍ وَ إِذاً لَأَقَالَهُمْ كُلَّ عَثْرَةٍ وَ لَرَدَّ عَلَيْهِمْ كُلَّ كَرَامَةِ نِعْمَةٍ ثُمَّ أَعَادَ لَهُمْ مِنْ صَلَاحِ أَمْرِهِمْ وَ مِمَّا كَانَ أَنْعَمَ بِهِ عَلَيْهِمْ كُلَّ مَا زَالَ عَنْهُمْ وَ أُفْسِدَ عَلَيْهِمْ

And had the people of the disobedience, and the accumulators of the sins been cautious of the decline of the Bounties of Allah[azwj] (for them) and their replacement by His[azwj] Anger and the changing of their health, been convinced that it is from Allah[azwj] for what their own hands have accumulated, they would have changed, and repented, and panicked to Allah[azwj] by the sincerity of their intentions, and acknowledgement of their sins and their offences, He[azwj] would Forgive all the sins and Overlook all the faults, and Return to them all the Prestigious Bounties. Then He[azwj] would Correct their affairs, and from all that He[azwj] had Favoured them by which had declined from them and had been spoilt.

فَاتَّقُوا اللَّهَ أَيُّهَا النَّاسُ حَقَّ تُقَاتِهِ وَ اسْتَشْعِرُوا خَوْفَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَخْلِصُوا الْيَقِينَ وَ تُوبُوا إِلَيْهِ مِنْ قَبِيحِ مَا اسْتَفَزَّكُمُ الشَّيْطَانُ مِنْ قِتَالِ وَلِيِّ الْأَمْرِ وَ أَهْلِ الْعِلْمِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَا تَعَاوَنْتُمْ عَلَيْهِ مِنْ تَفْرِيقِ الْجَمَاعَةِ وَ تَشَتُّتِ الْأَمْرِ وَ فَسَادِ صَلَاحِ ذَاتِ الْبَيْنِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُونَ.

So fear Allah[azwj], O you people, with the rightful fear, and feel the fear of Allah[azwj] and be convinced with sincerity, and repent to Him[azwj] from the ugliness of what the Satan[la] has enticed you with of the fighting against (وَلِيِّ الْأَمْرِ وَ أَهْلِ الْعِلْمِ) the Master[asws] of the Command (Wali Al-Amr) and the People[asws] of the Knowledge after the Rasool Allah[saww] and do not co-operate with those who create differences in the group, and disperse the affairs, and spoil the relationships. Allah[azwj] Accept the repentance and Excuses the sins, and He[azwj] Knows what you are doing'.[2128]

علي بن إبراهيم: إنها قرئت عند أبي عبد الله (عليه السلام) فقال لقارئها: «أ لستم عربا، فكيف تكون المعقبات من بين يديه؟! و إنما المعقب من خلفه».

Ali Bin Ibrahim said –

It was Recited in the presence of Abu Abdullah[asws], so he[asws] said to its reciter: 'Are you all not Arabs? So how can there be the (Witnessing) Angels in front of him? But rather, the (Witnessing) Angels is from behind him[saww]'.

فقال الرجل: جعلت فداك، كيف هذا؟ فقال: «إنما نزلت (له معقبات من خلفه و رقيب من بين يديه يحفظونه بأمر الله) و من ذا الذي يقدر أن يحفظ الشيء من أمر الله؟ و هم الملائكة الموكلون بالناس».

So the man said to him[asws], 'May I be sacrificed for you[asws], how is this?' He[asws] said: '<u>But rather, it was Revealed as</u> ***[13:11] For him are (Witnessing) Angels from behind him and a watchman in front of him, who Guards him by Allah's Command***. And who has the ability for anything against the one who is Guarded by Allah[azwj]'s Command? And they are the Angels allocated to the people'.[2129]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لَهُ مُعَقِّباتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ. يقول: «بأمر الله، من أن يقع في ركي، أو يقع عليه حائط، أو يصيبه شيء حتى إذا جاء القدر، خلوا بينه و بينه، يدفعونه إلى المقادير، و هما ملكان يحفظانه بالليل، و ملكان بالنهار يتعاقبانه».

He (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[13:11] For him are (Witnessing) Angels following one another, in front of him and behind him, who Guard him by Allah's Command***, he[asws] was saying: 'By the Command of Allah[azwj], the one who falls down into a well, or a wall falls down upon him, or something afflicts him, until when the Pre-determination (Ordained matter) comes, they leave him alone with it, handing him over to the Ordained matters. And these two are Angels guarding him by the night, and two Angels by the day watching out for him'.[2130]

عبد الله بن جعفر الحميري: عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، قال: سمعته- يعني الرضا (عليه السلام)- يقول، في قول الله تبارك و تعالى: إِنَّ اللَّهَ لا يُغَيِّرُ ما بِقَوْمٍ حَتَّى يُغَيِّرُوا ما بِأَنْفُسِهِمْ وَ إِذا أَرادَ اللَّهُ بِقَوْمٍ سُوْءاً فَلا مَرَدَّ لَهُ.

Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

[2128] Al Kafi – H 14816
[2129] تفسير القمّي 1: 360.
[2130] تفسير القمّي 1: 360.

'I heard him[asws] – meaning Al-Reza[asws] – saying regarding the Words of Allah[azwj] Blessed and High ***[13:11] surely Allah does not Change the condition of a people until they change their own condition; and when Allah Intends evil to a people, there is no averting it***.

فقال: «إن القدرية يحتجون بأولها، و ليس كما يقولون، ألا ترى أن الله تعالى يقول: وَ إِذا أَرادَ اللَّهُ بِقَوْمٍ سُوْءاً فَلا مَرَدَّ لَهُ و قال نوح: وَ لا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ» - قال- الأمر إلى الله يهدي من يشاء».

So he[asws] said: 'The Qadiriyya are arguing from the beginning, and it is not as they are saying it to be. Have you not seen that Allah[azwj] is Saying ***[13:11] and when Allah Intends evil to a people, there is no averting it***? And Noah[as] said: ***[11:34] And if I intend to give you good advice, my advice will not profit you if Allah Intended that He should Leave you to go astray***. The Matter is for Allah[azwj]. He[azwj] Guides whomsoever He[azwj] so Desires to'.[2131]

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن عبد الله بن الفضل، عن أبيه، قال: سمعت أبا خالد الكابلي يقول: سمعت زين العابدين علي بن الحسين (عليهما السلام) يقول: «الذنوب التي تغير النعم: البغي على الناس، و الزوال عن العادة في الخير و اصطناع المعروف، و كفران النعم، و ترك الشكر، قال الله عز و جل: إِنَّ اللَّهَ لا يُغَيِّرُ ما بِقَوْمٍ حَتَّى يُغَيِّرُوا ما بِأَنْفُسِهِمْ».

Ibn Babuwayh said, 'Ahmad Bin Al Hassan Al Qataan narrated to us, from Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abdullah Bin Al Fazal. From his father who said,

'I heard Abu Khalid Al-Kalby saying that he heard *Zayn Al-Abideen* Ali[asws] Bin Al Husayn[asws] saying: 'The sins which change the Bounties (of Allah[azwj]) – the rebellion against the people, and the vanishing of the good habits and the (innovations to the established-Religion-Ahadith), and the disbelief of the Bounties, and the leaving the thanks (appreciation). Allah[azwj] Mighty and Majestic Says ***[13:11] surely Allah does not Change the condition of a people until they change their own condition***'.[2132]

VERSES 12 & 13

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ {12} وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ {13}

[13:12] He it is Who Shows you the lightning Causing fear and hope and (Who) Raises the heavy cloud [13:13] And the thunder declares His Glory with His Praise, and the Angels too for awe of Him; and He Sends the thunderbolts and Afflicts with them whomsoever He so Desires to, yet they are disputing concerning Allah, and He is Mighty in Wrath

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن بكران النقاش، و محمد بن إبراهيم ابن إسحاق الطالقاني (رضي الله عنهم)، قالوا: حدثنا أحمد بن محمد بن سعيد الهمداني، قال: أخبرنا علي بن الحسن بن فضال، عن أبيه، قال: قال الرضا (عليه السلام) في قوله تعالى: هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفاً وَ طَمَعاً. قال (عليه السلام): «خوفا للمسافر، و طمعا للمقيم».

[2131] قرب الإسناد: 158
[2132] معاني الأخبار: 270/ 2.

Ibn Babuwayh said, 'Ahmad Bin Al Hassan Al Qatan narrated to us, and Muhammad Bin Bakran Al Naqash, and Muhammad Bin Ibrahim Ibn Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'Al-Reza[asws] said regarding the Words of the High ***[13:12] He it is Who Shows you the lightning Causing fear and hope***. He[asws] said: 'The fear for the traveller, and the hope for the resident'.[2133]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) يَقُومُ فِي الْمَطَرِ أَوَّلَ مَا يَمْطُرُ حَتَّى يَبْتَلَّ رَأْسُهُ وَ لِحْيَتُهُ وَ ثِيَابُهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِنَّ الْكِنَّ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبُ عَهْدٍ بِالْعَرْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has said:

Abu Abdullah[asws] having said: 'Ali[asws] used to stand in the first downpour when it rained, to the extent that his[asws] head, and his[asws] beard, and his[asws] clothes would get wet. So it was said to him[asws], 'O Amir-ul-Momineen[asws]! Take shelter, take shelter!' So he[asws] would say that: 'This is water from near the Throne'.

ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْراً فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرُهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أَظُنُّ فَيُلْقِيَهُ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْغِرْبَالِ ثُمَّ يُوحِي اللَّهُ إِلَى الرِّيحِ أَنِ اطْحَنِيهِ وَ أَذِيبِيهِ ذَوَبَانَ الْمَاءِ ثُمَّ انْطَلِقِي بِهِ إِلَى مَوْضِعِ كَذَا وَ كَذَا فَامْطُرِي عَلَيْهِمْ فَيَكُونَ كَذَا وَ كَذَا عُبَاباً وَ غَيْرَ ذَلِكَ

Then he[asws] went on to narrate: 'Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah[azwj] Intends that He[azwj] should Make to grow whatever that He[azwj] so Desires to for them as a Mercy for them, Allah[azwj] Reveals to it. So it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve. Then Allah[azwj] Reveals to the wind to grind it and melt it, dissolving the water. Then it takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.

فَتَقْطُرُ عَلَيْهِمْ عَلَى النَّحْوِ الَّذِي يَأْمُرُهَا بِهِ فَلَيْسَ مِنْ قَطْرَةٍ تَقْطُرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنَ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بِعَدَدٍ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ (عليه السلام) فَإِنَّهُ نَزَلَ مَاءٌ مُنْهَمِرٌ بِلَا وَزْنٍ وَ لَا عَدَدٍ قَالَ

Thus, it rains upon the area which it had been Ordered to. There is no drop from the drops except that there is an Angel with it until he places it in a particular place. There does not descend a drop from the sky except that it is numbered precisely and is of a known weight, except when it was the day of the storm in the era of Noah[as], on that day it poured without measurement or number'.

وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِيَ أَبِي (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غَرَابِيلَ لِلْمَطَرِ هِيَ تُذِيبُ الْبَرَدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لَا يُضِرَّ بِهِ شَيْئاً يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرَدِ وَ الصَّوَاعِقِ نَقِمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهِلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

[2133] عيون أخبار الرّضا (عليه السّلام) 1: 294/ 51.

And Abu Abdullah[asws] narrated to me saying: 'My[asws] father said to me[asws], that Amir-ul-Momineen[asws] said, that the Rasool Allah[saww] said: 'Allah[azwj] Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah[azwj] Harming whosoever He[azwj] so desires from His[azwj] servants'. Then he[asws] said: 'Then the Rasool Allah[saww] said: 'Do not point (accuse) the rain or the crescent, for Allah[azwj] Abhors that'.[2134]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن إسماعيل، عن محمد ابن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام) قال: «يموت المؤمن بكل ميتة إلا الصاعقة، لا تأخذه و هو يذكر الله عز و جل».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Muhammad Ibn Al Fazeyl, from Abu Al Sabah Al Kanany,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Believer dies by every (type of) death except for the thunderbolt. It does not seize him and he is remembering (Zikr) Allah[azwj] Mighty and Majestic'.[2135]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن بريد بن معاوية العجلي، قال: قال أبو عبد الله (عليه السلام): «إن الصواعق لا تصيب ذاكرا» قال: قلت: و ما الذاكر؟ قال: «من قرأ مائة آية».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina Bin Muawiya Al Ajaly who said,

'Surely the thunderbolt does not afflict a rememberer of Allah[azwj] (Al Zakir)'. I said, And what is the rememberer?' He[asws] said: 'The one who recites one hundred Verses (of the Quran)'.[2136]

العياشي: عن يونس بن عبد الرحمن، أن داود قال: كنا عنده فأرعدت السماء، فقال هو: «سبحان من يسبح له الرعد بحمده و الملائكة من خيفته» فقال له أبو بصير: جعلت فداك، إن للرعد كلاما؟ فقال: «يا أبا محمد، سل عما يعنيك، و دع ما لا يعنيك».

Al Ayyyashi, from Yunus Bin Abdul Rahman that Dawood said,

'We were in his[asws] presence, so the sky rumbled (with thunder). So he[asws] said: 'Glory be to the One for Whom ***[13:13] the thunder declares His Glory with His Praise, and the Angels too for awe of Him***'. So Abu Baseer said to him[asws], 'May I be sacrificed for you[asws]! The thunder speaks?' So he[asws] said: 'O Abu Muhammad! Ask about what concerns you, and leave what does not concern you'.[2137]

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن الرعد، أي شيء يقول؟ قال: «إنه بمنزلة الرجل يكون في الإبل فيزجرها، هاي هاي، كهيئة ذلك». قلت: فما البرق؟ قال لي: «تلك من مخاريق الملائكة، تضرب السحاب فتسوقه إلى الموضع الذي قضى الله فيه المطر».

From Abu Baseer,

[2134] Al Kafi – H 14774
[2135] الكافي 2: 363/ 1.
[2136] الكافي 2: 363/ 2.
[2137] تفسير العياشي 2: 207/ 22.

(It has been narrated) from Abu Abdullah[asws] 'I asked him[asws] about the thunder, which thing is it saying?' He[asws] said: 'It is at the status of the man who happens to be among the camels, so he ushers them (by saying) 'Hayy! Hayy! It is like that'. I said, 'So what is the lightning?' He[asws] said to me: 'That is from the instruments of the Angels, striking the clouds by these, so the cloud gets ushered to the place which Allah[azwj] has Ordained for it to be rained therein'.[2138]

الشيخ في (الأمالي)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا نصر بن القاسم بن نصر أبو ليث الفرائضي، و عمرو بن أبي حسان الزيادي، قال: حدثنا إسحاق بن أبي إسرائيل، قال: حدثنا ديلم بن غزوان العبدي، و علي بن أبي سارة الشيباني، قالا: حدثنا ثابت البناني، عن أنس بن مالك، أن رسول الله (صلى الله عليه و آله) بعث رجلا إلى فرعون من فراعنة العرب يدعوه إلى الله عز و جل، فقال لرسول النبي (صلى الله عليه و آله): أخبرني عن هذا الذي تدعوني إليه، أمن فضة هو، أم من ذهب، أم من حديد؟ فرجع إلى النبي (صلى الله عليه و آله)، و أخبره بقوله، فقال النبي (صلى الله عليه و آله): «ارجع إليه فادعه»، قال: يا نبي الله، إنه أعتى من ذلك. قال: «إرجع إليه»

Al Sheykh, in Amaaly, said, 'A group informed us, from Abu Al Mufazzal, from Nasr Bin Al Qasim Bin Nasr Abu Lays Al Fara'izy, and Amro Bin Abu Hasaan Al zayaady, from Is'haq Bin Abu Israil, from Daylam Bin Gazwan Al Abdy, from Ali in Abu Sarat Al Shaybani, from Sabit Al Banany,

(It has been narrated) from Anas Bin Malik who said, 'Rasool-Allah[azwj] sent a man to a Pharaoh from the Pharaohs of the Arabs inviting him to Allah[azwj] Mighty and Majestic. So he replied to Rasool-Allah[saww] saying, 'Inform me about this which you[saww] are inviting me to. Is it gold, or silver, or iron?' So he returned to the Prophet[saww] and informed him[saww] of his words. So the Prophet[saww] said: 'Return to him, and invite him'. He said, 'O Prophet[saww] of Allah[azwj]! He is stronger (more resistant) than that'. He[saww] said: 'Return to him!'

فرجع إليه، فقال كقوله، فبينا هو يكلمه إذ رعدت سحابة رعدة فألقت على رأسه صاعقة ذهبت بقحف رأسه، فأنزل الله جل ثناؤه: وَ يُرْسِلُ الصَّواعِقَ فَيُصِيبُ بِها مَنْ يَشاءُ وَ هُمْ يُجادِلُونَ فِي اللَّهِ وَ هُوَ شَدِيدُ الْمِحالِ.

So he returned to him, and said to him of his[saww] words. So whilst he was speaking to him, when a cloud thundered with a thunder, and a thunderbolt fell down upon his head, and his head wasted away (disintegrated). Therefore, Allah[azwj], Majestic is His[azwj] Praise Revealed ***[13:13] and He Sends the thunderbolts and Afflicts with them whomsoever He so Desires to, yet they are disputing concerning Allah, and He is Mighty in Wrath***'.[2139]

VERSE 14

لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {14}

[13:14] To Him is the true supplication; and those are supplicating to the ones besides Him are not answering them anything, but (they are) like one who stretches forth his two hands towards the water so that it may reach his mouth, but it will not reach it; and what is the supplication of the unbelievers except in error

[2138] تفسير العياشي 2: 207/ 23.
[2139] الأمالي 2: 99.

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ لا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ «فهذا مثل ضربه الله للذين يعبدون الأصنام، و الذين يعبدون آلهة من دون الله، فلا يستجيبون لهم بشيء، و لا ينفعهم إِلَّا كَباسِطِ كَفَّيْهِ إِلَى الْماءِ ليبلغ فاه ليتناوله من بعيد و لا يناله».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[13:14] and those are supplicating to the ones besides Him are not answering them anything***. He[asws] said: 'So this is an example which Allah[azwj] is Striking for the one who are worshipping the idols, and the ones who are worshipping gods besides Allah[azwj]. So they are not answering them with anything, nor are they benefitting them ***but (they are) like one who stretches forth his two hands towards the water so that it may reach his mouth*** in order to take from a distance, and he cannot take it'.[2140]

ثم قال: حدثني أبي، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) قال: «جاء رجل إلى النبي (صلى الله عليه و آله)، فقال: يا رسول الله، رأيت أمرا عظيما، فقال: و ما رأيت؟ قال: كان لي مريض، و نعت له ماء من بئر بالأحقاف يستشفى به في برهوت، قال: فانتهيت و معي قربة و قدح لآخذ من مائها و أصب في القربة و إذا بشيء قد هبط من جو السماء كهيئة السلسلة، و هو يقول: يا هذا، اسقني، الساعة أموت.

Then (Ali Bin Ibrahim) said, 'My father narrated to me, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'A man came up to the Prophet[saww], so he said, 'O Rasool-Allah[saww]! I saw (dream) a great matter'. So he[saww] said: 'And what did you see?' He said, 'I had a patient and wanted to cure him by the well water at Al Ahqaf in order to cure him in Barhoot. He said, 'So I ended up at it, and with me was a canteen and a cup to take the water from it. I poured into the canteen and there was something in it which had fallen from the atmosphere of the sky, like a chain, and he (the person connected to the chain) was saying, 'O you! Quench me, or else I would die this very moment!'

فرفعت رأسي، و رفعت إليه القدح لأسقيه، فإذا رجل في عنقه سلسلة، فلما ذهبت أناوله القدح، اجتذب مني حتى علق بالشمس، ثم أقبلت على الماء أغترف إذ أقبل الثانية و هو يقول: العطش العطش، يا هذا، اسقني، الساعة أموت. فرفعت القدح لأسقيه، فاجتذب مني حتى علق بالشمس، حتى فعل ذلك الثالثة، فقمت و شددت قربتي و لم أسقه.

So I raised my head, and raised the cup towards him to quench him, and there was a man who had been chained to his neck. So when I went to pass him the cup, it was captured from me until it was cast towards the sun. Then I came over to the water to scoop it for a second time, and he was saying, 'Thirst! Thirst! O you, quench me, or else I would die this very moment!' But, it was captured from me and cast towards the sun, to the extent that it happened for a third time. So I stood up and pulled my canteen and did not quench him'.

فقال رسول الله (صلى الله عليه و آله): ذاك قابيل بن آدم الذي قتل أخاه، و هو قوله عز و جل: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ لا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إلى قوله: إِلَّا فِي ضَلالٍ».

So Rasool-Allah[saww] said: 'That is Qabeel[la] son of Adam[as] who killed his[la] brother[as]. And these are the Words of the Mighty and Majestic ***[13:14] and those are supplicating to the ones besides Him are not answering them anything, but***

[2140] تفسير القمّي 1: 361.

(they are) like one who stretches forth his two hands towards the water so that it may reach his mouth, but it will not reach it; and what is the supplication of the unbelievers except in error'.[2141]

VERSE 15

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ {15}

[13:15] And to Allah Prostrate the ones in the skies and the earth, willingly and unwillingly, and their shadows (too) by the morning and the evening

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ لِلَّهِ يَسْجُدُ مَنْ فِي السَّماواتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً الآية: «أما من يسجد من أهل السماوات طوعا، فالملائكة يسجدون لله طوعا، أما من يسجد من أهل الأرض طوعا، فمن ولد في الإسلام فهو يسجد له طوعا، و أما من يسجد له كرها، فمن اجبر على الإسلام، و أما من لم يسجد فظله يسجد له بالغداة و العشي».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[13:15] And to Allah Prostrate the ones in the skies and the earth, willingly and unwillingly*** – the Verse. He[asws] said: 'As for the ones from the inhabitants of the skies who prostrates willingly are the Angels who are Prostrating to Allah[azwj] willingly. And as for the ones from the inhabitants of the earth who Prostrate willingly, so it is the one who was born in Al-Islam Prostrates to Him[azwj] willingly. And as for the one who Prostrates to Him[azwj] unwillingly, so it is the one who was forced into Al-Islam. And as for the one who does not Prostrate, so his shadow prostrates for him by the morning and the evening'.[2142]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن أسباط، عن غالب بن عبد الله، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: وَ ظِلالُهُمْ بِالْغُدُوِّ وَ الْآصالِ. قال: «هو الدعاء قبل طلوع الشمس و قبل غروبها، و هي ساعة إجابة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ghalib Bin Abdullah,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High ***[13:15] and their shadows (too) by the morning and the evening***, he[asws] said: 'It is the supplication before the emerging of the sun, and before its setting, and this is the time for the Answering'.[2143]

VERSES 16 - 18

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ {16} أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ

[2141] تفسير القمّي 1: 361.
[2142] تفسير القمّي 1: 362
[2143] الكافي 2: 379/ 1

فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ {17} لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ {18}

[13:16] Say: Who is the Lord of the skies and the earth? Say: Allah. Say: Do you take then besides Him guardians who do not control any benefit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created a creation like His, so that the creation was confusing to them? Say: Allah is the Creator of all things, and He is the One, the Supreme [13:17] He Sends down water from the sky, then it flows into the valleys according to its measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah Compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which benefits the people, it remains in the earth; thus does Allah Strike examples [13:18] For those who respond to their Lord is goodness; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil Reckoning shall be theirs and their abode is Hell, and evil is the resting-place

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في حديث يذكره في أحوال الكفار: «و ضرب مثلهم بقوله: فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفاءً وَ أَمَّا ما يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ فالزبد في هذا الموضع كلام الملحدين الذين أثبتوه في القرآن، فهو يضمحل و يبطل و يتلاشى عند التحصيل، و الذي ينفع الناس منه فالتنزيل الحقيقي الذي لا يأتيه الباطل من بين يديه و لا من خلفه، و القلوب تقبله، و الأرض في هذا الموضع هي محل العلم و قراره».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Amir-ul-Momineen[asws], in a Hadeeth mentioning in it the conditions of the Infidel: 'And He[azwj] Struck an example by His[azwj] Words ***[13:17] then as for the scum, it passes away as a worthless thing; and as for that which benefits the people, it remains in the earth***. So the scum in this place is the speech of the Atheists which is proven in the Quran. So it decays, and it gets invalidated, and is fades away during the consideration. And that which benefits the people from it, so it is the True Revelation to which the falsehood neither approaches it from in front of it, nor from behind it, and the hearts accepts it. And the earth, in this place, it is the place of the Knowledge and its decision'.[2144]

و قال الطبرسي في معنى سوء الحساب، عن أبي عبد الله (عليه السلام): «هو أن لا يقبل منهم حسنة، و لا يغفر لهم سيئة».

And Al Tabarsy said,

'With regards to the Meaning of ***[13:18] an evil Reckoning***, Abu Abdullah[asws] said: 'It is when the good deeds would not be Acceptable from them, nor would the evil deeds be Forgiven from them'.[2145]

[2144] الاحتجاج: 249.
[2145] مجمع البيان 6: 442

VERSE 19

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {19}

[13:19] Is he then who knows that what has been Revealed to you from your Lord is the Truth like him who is blind? But rather, only those possessing understanding will mind,

ابن شهر آشوب: عن أبي الورد، عن أبي جعفر (عليه السلام) أَ فَمَنْ يَعْلَمُ أَنَّما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ. قال: «علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Abu Al Ward,

(It has been narrated) from Abu Ja'far[asws] regarding ***[13:19] Is he then who knows that what has been Revealed to you from your Lord is the Truth***. He[asws] said: 'Ali[asws] Bin Abu Talib[asws'. [2146]

و قال الحسن بن علي (عليهما السلام): «إذا طلبتم الحوائج فاطلبوها من أهلها، قيل: يا بن رسول الله، و من أهلها؟ قال: «الذين قص الله في كتابه و ذكرهم، فقال: إِنَّما يَتَذَكَّرُ أُولُوا الْأَلْبابِ- قال- هم أولو العقول».

(Yaqoub Al Kulayni) said,

'And Al-Hassan[asws] Bin Ali[asws] said: 'When you seek your needs, so seek them from its rightful ones'. It was said, 'O son[asws] of Rasool-Allah[saww]! Who are its rightful ones?' He[asws] said: 'The one whom Allah[azwj] has Releated about in His[azwj] Book and Mentioned them, so He[azwj] Said ***[13:19] But rather, only those possessing understanding will mind*** – they are the people of the intellect'. [2147]

العياشي: عن عقبة بن خالد، قال: دخلت على أبي عبد الله (عليه السلام) فأذن لي، و ليس هو في مجلسه، فخرج علينا من جانب البيت من عند نسائه و ليس عليه جلباب، فلما نظر إلينا، قال: «أحب لقاءكم» ثم جلس، ثم قال: «أنتم أولو الألباب في كتاب الله، قال الله: إِنَّما يَتَذَكَّرُ أُولُوا الْأَلْبابِ».

Al Ayyashi, from Uqbat Bin Khalid who said,

'I came up to Abu Abdullah[asws], for he[asws] had permitted me, but he[asws] was not in his gathering place. So he[asws] came out to us from the side of the house, from his women's quarters, and he[asws] had no outer overcoat upon him[asws]. So when he looked at us and said: 'I[asws] love to meet you all'. Then he[asws] sat down, then said: 'You (Shias) are the people of the understanding (Mentioned) in the Book of Allah[azwj] ***[13:19] But rather, only those possessing understanding will mind***'. [2148]

عن أبي العباس، عن أبي عبد الله (عليه السلام) قال: «تفكر ساعة خير من عبادة سنة، قال الله: إِنَّما يَتَذَكَّرُ أُولُوا الْأَلْبابِ».

From Ibn Abbas,

[2146] المناقب 3: 61.
[2147] الكافي 1: 15/ 12.
[2148] تفسير العيّاشي 2: 207/ 25

(It has been narrated) from Abu Abdullah[asws] having said: 'Pondering for an hour is better than the worship for a year. Allah[azwj] Says ***[13:19] But rather, only those possessing understanding will mind***'.[2149]

VERSES 20 & 21

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ {20} وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ {21}

[13:20] Those who fulfil the Promise with Allah and do not break the Covenant [13:21] And those who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning

علي بن إبراهيم، قال: حدثني أبي عن محمد بن الفضيل، عن أبي الحسن (عليه السلام) قال: «إن رحم آل محمد (صلى الله عليه و آله) معلقة بالعرش تقول: اللهم صل من وصلني و اقطع من قطعني، و هي تجري في كل رحم، و نزلت هذه الآية في آل محمد، و ما عاهدهم عليه، و ما أخذ عليهم من الميثاق في الذر من ولاية أمير المؤمنين و الأئمة (عليهم السلام) بعده، و هو قوله: الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَ لا يَنْقُضُونَ الْمِيثاقَ الآية،

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Al Fazeyl,

'Abu Al-Hassan[asws] having said: '<u>Surely the kinship of the Progeny[asws] of Muhammad[saww] is attached with the Throne</u>. It is saying: ''Our Allah[azwj]! Maintain good relations with the one who maintains good relations with me, and Cut-off the one who cuts-off from me. And it flows in every kinship. And this Verse was Revealed regarding the Progeny[asws] of Muhammad[saww] and what they (the people) have been Covenanted with, and what was Taken from them from the Covenanted in the (Realm of the) Particles, from the Wilayah of Amir-ul-Momineen[asws] and the Imams[asws] after him[asws]. And these are His[azwj] Words ***[13:20] Those who fulfil the Promise with Allah and do not break the Covenant*** – the Verse.

ثم ذكر أعداهم، فقال: وَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثاقِهِ يعني في أمير المؤمنين (عليه السلام)، و هو الذي أخذ الله عليهم في الذر، و أخذ عليهم رسول الله (صلى الله عليه و آله) بغدير خم ثم قال: أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ ».

Then He[azwj] Mentioned their[asws] enemies ***[13:25] And those who break the promise with Allah after its Covenant*** – <u>Meaning with regards to Amir-ul-Momineen[asws], and this is what was Taken against them in the (Realm of the) Particles, and Rasool-Allah[saww] took it against them at Ghadeer Khumm</u> ***upon them shall be curse and they shall have the evil (issue) of the abode***'.[2150]

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن ابن فضال، عن ابن بكير، عن عمر بن يزيد، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الَّذِينَ يَصِلُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ فقال: «قرابتك».

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazaal, from Ibn Bakeyr, from Umar Bin Yazeed who said,

[2149] تفسير العيّاشي 2: 208/ 26.
[2150] تفسير القمّي 1: 363

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[13:21] And those who join what Allah has Bidden to be joined***. So he[asws] said: 'Your kinship'.[2151]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، عن أبي عبد الله (عليه السلام) قال: «و مما فرض الله عز و جل أيضا في المال من غير الزكاة، قوله عز و جل: الَّذِينَ يَصِلُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran,

'Abu Abdullah[asws] having said: 'And from what Allah[azwj] Mighty and Majestic has Obligated as well in the wealth from other than the Zakat, is the Words of the Mighty and Majestic ***[13:21] And those who join what Allah has Bidden to be joined***'.[2152]

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي، عن حماد بن عثمان قال: دخل رجل على أبي عبد الله (عليه السلام) فشكا إليه رجلا من أصحابه، فلم يلبث أن جاء المشكو، فقال له أبو عبد الله (عليه السلام): «ما لفلان يشكوك؟» فقال له: يشكوني أني أستقضيت منه حقي.

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from hamaad Bin Usman who said,

'A man came up to Abu Abdullah[asws], so he complained to him[asws] about a man from his[asws] companions. So it was not long when the complained one came up. So Abu Abdullah[asws] said to him: 'What is the matter that so and so has complained about you?' So he said to him[asws], 'I demanded my rightful due from him'.

قال: فجلس أبو عبد الله (عليه السلام) مغضبا، ثم قال: «كأنك إذا استقضيت حقك لم تسئ؟! أ رأيت ما حكى الله عز و جل في كتابه: يَخافُونَ سُوءَ الْحِسابِ؟ أ ترى أنهم خافوا الله أن يجور عليهم؟ لا و الله ما خافوا إلا الاستقضاء، فسماه الله عز و جل: سوء الحساب، فمن استقضى فقد أساء».

So Abu Abdullah[asws] sat up in anger, then said: 'It is as if in order to be given your rightful due, you would have to mistreat him? Do you see what Allah[azwj] Mighty and Majestic has Told in His[azwj] Book ***[13:21] and they are fearing the evil Reckoning***? Do you think that they are fearing Allah[azwj] that He[azwj] would be unjust for them? No, By Allah[azwj]! They are not fearing except for (the rightful due) to be Demanded from them. So Allah[azwj] Mighty and Majestic has Called it as 'the evil Reckoning'. So the one who demands his rightful due, so he has injured him'.[2153]

الحسين بن سعيد: عن القاسم، عن عبد الصمد بن بشير، عن معاوية، قال: قال لي أبو عبد الله (عليه السلام): «إن صلة الرحم تهون الحساب يوم القيامة» ثم قرأ: يَصِلُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخافُونَ سُوءَ الْحِسابِ.

Al Husayn Bin Saeed, from Al Qasim, from Abdul Samad Bin Basheer, from MUawiya who said,

'Rasool-Allah[saww] said: 'The maintenance of good relationships with kinship lessens the Reckoning on the Day of Judgement'. Then he[asws] recited ***[13:21] And those***

[2151] الكافي 2: 125/ 27
[2152] الكافي 3: 498/ 8.
[2153] الكافي 5: 100/ 1، تفسير القمّي 1: 363.

who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning'.[2154]

عن الحسن بن موسى قال: روى أصحابنا أنه سئل أبو عبد الله (عليه السلام) عن قول تعالى: وَ الَّذِينَ يَصِلُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ. قال: «هو صلة الامام في كل سنة بما قل أو كثر» ثم قال أبو عبد الله (عليه السلام): «و ما أريد بذلك إلا تزكيتكم».

From Al Hassan Bin Musa who said,

'It has been reported from our companions who asked Abu Abdullah[asws] about the Words of the High ***[13:21] And those who join what Allah has Bidden to be joined***. He[asws] said: 'It is the maintenance of good relations with the Imam[asws] during every year with little or more'. Then Abu Abdullah[asws] said: 'And nothing is meant by that except for cleansing you all'.[2155]

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) في قوله: وَ يَخافُونَ سُوءَ الْحِسابِ قال: «تحسب عليهم السيئات، و لا تحسب لهم الحسنات».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[13:21] and they are fearing the evil Reckoning***. He[asws] said: 'Their evil would be Counted against them, and their good deeds would not be Counted for them'.[2156]

VERSE 22

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ {22}

[13:22] And those who are patient, seeking the Face of their Lord, and establish the Prayer and spend out of what We have Given them, secretly and openly and repel evil with good; for them shall be the (eternal) abode as a consequence

و عنه، قال: و حدثني أبي، عن حماد، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله) لعلي (صلوات الله عليه): يا علي، ما من دار فيها فرحة إلا تبعتها ترحة، و ما من هم إلا و له فرج، إلا هم أهل النار، فإذا عملت سيئة فأتبعها بحسنة تمحها سريعا، و عليك بصنائع الخير، فإنها تدفع مصارع السوء.

And from him (Ali Bin Ibrahim) who said, 'And my father narrated to me, from Hamaad, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! There is none from the houses except that happiness was followed by sadness. And there is none from worries except for it is relief, except for the worries of the people of the Fire. If you[asws] were to do evil, so you[asws] should follow it with a good deed to obliterate it quickly. And it is upon you[asws] to do good, for it repels the evil fighter'.

[2154] الزهد: 37/ 99
[2155] تفسير العيّاشي 2: 209/ 34.
[2156] تفسير العيّاشي 2: 210/ 39.

و إنما قال رسول (صلى الله عليه و آله) لأمير المؤمنين (عليه السلام) على حد التأديب للناس، لا بأن لأمير المؤمنين (عليه السلام) سيئات عملها».

And, but rather, Rasool-Allah[saww] related to Ali[asws], up to the limit of the education for the people. It is not that Amir-ul-Momineen[asws] had done any evil deeds'.[2157]

VERSES 23 & 24

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۖ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ {23} سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى الدَّارِ {24}

[13:23] The Gardens of Eden. They would be entering these along with those who do good from among their forefathers and their spouses and their offspring; and the Angels would be coming to them from every gate [13:24] Peace be on you because you were patient. So, excellent is then, the (eternal) abode as a consequence

و عنه، قال: و حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام) قال: «نحن صبر و شيعتنا أصبر منا، لأنا صبرنا بعلم، و صبروا على ما لا يعلمون».

And from him (Ali Bin Ibrahim) who said, 'And my father narrated to me, from Ibn Abu Umeyrs, from Jameel,

'Abu Abdullah[asws] has said: 'We[asws] are patient, and our[asws] Shias are more patient than us[asws], because we[asws] are patient with the knowledge, and they are patient upon what they are not knowing'.[2158]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن سنان، عن أبي الجارود، عن الأصبغ، قال: قال أمير المؤمنين (عليه السلام): «الصبر صبران: صبر عند المصيبة حسن جميل، و أحسن من ذلك الصبر عند ما حرم الله عز و جل عليك، و الذكر ذكران: ذكر الله عز و جل عند المصيبة، و أفضل من ذلك ذكر الله عند ما حرم عليك فيكون حاجزا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud, from Al Asbagh who said,

'Amir-ul-Momineen[asws] said: 'The patience is two (types of) patience – Patience upon the difficulties is good, beautiful. And better than that is the patience during what Allah[azwj] Mighty and Majestic has Forbidden to you. And the remembrance is two (types of) remembrance – Remembering Allah[azwj] Mighty and Majestic during the difficulties; and higher than that is remembering Allah[azwj] during what Allah[azwj] has Forbidden to you, for it would form a barrier'.[2159]

عن محمد بن الهيثم، عن رجل، عن أبي عبد الله (عليه السلام): سَلامٌ عَلَيْكُمْ بِما صَبَرْتُمْ على الفقر في الدنيا فَنِعْمَ عُقْبَى الدَّارِ- قال- يعني الشهداء».

From Muhammad Al Haysam, from a man,

[2157] تفسير القمّي 1: 364.
[2158] تفسير القمّي 1: 365.
[2159] الكافي 2: 74/ 11.

(It has been narrated) from Abu Abdullah[asws] regarding ***[13:24] Peace be on you because you were patient*** – upon the poverty in the world ***So, excellent is then, the (eternal) abode as a consequence***. He[asws] said: 'Meaning the martyrs'.[2160]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمنِ وَفْداً فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَاناً أُولَئِكَ رِجَالٌ اتَّقَوُا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمْ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated:

Abu Ja'far[asws] having said that: 'The Rasool[saww] of Allah[azwj] was asked about the Words of Allah[azwj]: ***"[19:85] The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours"***, so he[saww] said: 'O Ali[asws]! Surely the delegation will not come up except on rides. These will be the men who feared Allah[azwj], so Allah[azwj] Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنْ نُوقِ الْعِزِّ عَلَيْهَا رَحَائِلُ الذَّهَبِ مُكَلَّلَةً بِالدُّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ خُطُمُهَا جَدْلُ الْأُرْجُوَانِ تَطِيرُ بِهِمْ إِلَى الْمَحْشَرِ

Then he[saww] said to him[asws]: 'O Ali[asws]! By the One[azwj] Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفُ مَلَكٍ مِنْ قُدَّامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَزُفُّونَهُمْ زَفّاً حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ إِنَّ الْوَرَقَةَ مِنْهَا لَيَسْتَظِلُّ تَحْتَهَا أَلْفُ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهِّرَةٌ مُزَكِّيَةٌ قَالَ فَيُسْقَوْنَ مِنْهَا شَرْبَةً فَيُطَهِّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقِطُ مِنْ أَبْشَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَقاهُمْ رَبُّهُمْ شَراباً طَهُوراً مِنْ تِلْكَ الْعَيْنِ الْمُطَهِّرَةِ

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear'. He[saww] said: 'They will quench themselves with a drink from it, so Allah[azwj] will Purify their hearts by it from the 'الْحَسَدِ' (jealousy/envy), and their bodily hair will drop off, and that is the Statement of Allah[azwj]: ***"[76:21] and their Lord shall make them drink a pure drink"***. It will be from that pure fountain'.

قَالَ ثُمَّ يَنْصَرِفُونَ إِلَى عَيْنٍ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَغْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَداً قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَّامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْآفَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبَرْدِ أَبَداً

[2160] تفسير العيّاشي 2: 211/ 43

He[saww] said: ‘Then they will leave to go to another Fountain on the right of the Tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever’. He[saww] said: ‘Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity’.

قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْشُرُوا أَوْلِيَائِي إِلَى الْجَنَّةِ وَ لَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجَبَتْ رَحْمَتِي لَهُمْ وَ كَيْفَ أُرِيدُ أَنْ أُوقِفَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَ السَّيِّئَاتِ

Rasool Allah[saww] said: ‘Then the ‘الْجَبَّارُ’ (Compeller[azwj]) Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: “Usher My[azwj] friends to the Paradise and do not pause them with the creatures from I[azwj] am already Pleased with them and My[azwj] Mercy has been Obligated for them, and how can I[azwj] Want them to be paused, the companions of the good with that of the evil?’

قَالَ فَتَسُوقُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْحَلْقَةَ ضَرْبَةً فَتَصِرُّ صَرِيراً يَبْلُغُ صَوْتُ صَرِيرِهَا كُلَّ حَوْرَاءَ أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ فِي الْجِنَانِ فَيَتَبَاشَرْنَ بِهِمْ إِذَا سَمِعْنَ صَرِيرَ الْحَلْقَةِ فَيَقُولُ بَعْضُهُنَّ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيُفْتَحُ لَهُمُ الْبَابُ فَيَدْخُلُونَ الْجَنَّةَ وَ تُشْرِفُ عَلَيْهِمْ أَزْوَاجُهُمْ مِنَ الْحُورِ الْعِينِ وَ الْآدَمِيِّينَ فَيَقُلْنَ مَرْحَباً بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقَنَا إِلَيْكُمْ وَ يَقُولُ لَهُنَّ أَوْلِيَاءُ اللَّهِ مِثْلَ ذَلِكَ

He[saww] said: ‘The Angels will lead them to the Paradise. So when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah[azwj] has Prepared for His[azwj] friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (door bell), so some of them will say to the others, ‘The friends of Allah[azwj] have come to us, so open the Door for them’. They will enter the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, ‘Congratulations to you for we have been intensely eager in our desire to be with you’, and the friends of Allah[azwj] will say to them similarly’.

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ غُرَفٌ مِنْ فَوْقِها غُرَفٌ مَبْنِيَّةٌ بِمَا ذَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ غُرَفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالدُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ سُقُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ غُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيبَاجِ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ حَشْوُهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٍ مَرْفُوعَةٍ إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكَرَامَةِ أُلْبِسَ حُلَلَ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الدُّرِّ الْمَنْظُومِ فِي الْإِكْلِيلِ تَحْتَ التَّاجِ

Ali[asws] said: ‘O Rasool[saww] Allah[azwj]! Inform us about the Statement of Allah[azwj]; ***“[39:20] But it is for those who fear their Lord. That lofty mansions, one above another, have been built”***, O Rasool[saww] Allah[azwj]’. So he[saww] said: ‘O Ali[asws]! Those are mansions which Allah[azwj] has Built for His[azwj] friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and that is the Statement of Allah[azwj]: ***“[56:34] And raised couches”***. When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown’.

قَالَ وَ أُلْبِسَ سَبْعِينَ حُلَّةَ حَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَنْسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللُّؤْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤاً وَ لِبَاسُهُمْ فِيهَا حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّ سَرِيرُهُ فَرَحاً فَإِذَا اسْتَقَرَّ لِوَلِيِّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجِنَانِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُوَكَّلُ بِجِنَانِهِ لِيُهَنِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدِ اتَّكَأَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحَوْرَاءُ تَهَيَّأُ لَهُ فَاصْبِرْ لِوَلِيِّ اللَّهِ

Rasool Allah[saww] said: 'And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Statement of Allah[azwj]: ***"[22:23] they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk"***. So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah[azwj] settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah[azwj], and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, 'Stay in your place, for the friend of Allah[azwj] is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah[azwj]'.

قَالَ فَتَخْرُجُ عَلَيْهِ زَوْجَتُهُ الْحَوْرَاءُ مِنْ خَيْمَةٍ لَهَا تَمْشِي مُقْبِلَةً وَ حَوْلَهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَنْسُوجَةً بِالْيَاقُوتِ وَ اللُّؤْلُؤِ وَ الزَّبَرْجَدِ وَ هِيَ مِنْ مِسْكٍ وَ عَنْبَرٍ وَ عَلَى رَأْسِهَا تَاجُ الْكَرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مُكَلَّلَتَانِ بِالْيَاقُوتِ وَ اللُّؤْلُؤِ شِرَاكُهُمَا يَاقُوتٌ أَحْمَرُ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يَقُومَ إِلَيْهَا شَوْقاً فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ تَعَبٍ وَ لَا نَصَبٍ فَلَا تَقُمْ أَنَا لَكَ وَ أَنْتَ لِي

Rasool Allah[saww] said: 'So his Hourie wife will come out to him from her tent, walking to welcome him, and around her will be her maids, and upon her would be seventy garments interwoven with the sapphire, and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire. So when she approaches the friend of Allah[azwj], he would understand it and he would get up for her in desire, so she will say to him, 'O friend of Allah[azwj], this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me'.

قَالَ فَيَعْتَنِقَانِ مِقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يُمِلُّهَا وَ لَا تُمِلُّهُ

Rasool Allah[saww] said: 'So they will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

قَالَ فَإِذَا فَتَرَ بَعْضَ الْفُتُورِ مِنْ غَيْرِ مَلَالَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْهَا قَلَائِدُ مِنْ قَصَبٍ مِنْ يَاقُوتٍ أَحْمَرَ وَسَطُهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَ أَنَا الْحَوْرَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَ إِلَيَّ تَنَاهَتْ نَفْسُكَ

Rasool Allah[saww] said: 'So when he calms down without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pears on which would be written, "You, O friend of Allah[azwj] is my beloved, and I am the Hourie, beloved to you. My self is devoted to you and your self is devoted to me".

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يُهَنِّئُونَهُ بِالْجَنَّةِ وَ يُزَوِّجُونَهُ بِالْحَوْرَاءِ قَالَ فَيَنْتَهُونَ إِلَى أَوَّلِ بَابٍ مِنْ جِنَانِهِ فَيَقُولُونَ لِلْمَلَكِ الْمُوَكَّلِ بِأَبْوَابِ جِنَانِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ نُهَنِّئُهُ فَيَقُولُ لَهُمُ الْمَلَكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعْلِمَهُ بِمَكَانِكُمْ

Then Allah[azwj] will Send to him a thousand Angels to congratulate him for being in the Paradise and having been married to the Hourie'. Rasool Allah[saww] said: 'So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, 'Grant us permission to the friend of Allah[azwj], for Allah[azwj] has Sent us to him to congratulate him'. The Angel will say to them, 'Wait until I inform the guard to inform him of your places'.

قَالَ فَيَدْخُلُ الْمَلَكُ إِلَى الْحَاجِبِ وَ بَيْنَهُ وَ بَيْنَ الْحَاجِبِ ثَلَاثُ جِنَانٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعَرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَ تَعَالَى لِيُهَنِّئُوا وَلِيَّ اللَّهِ وَ قَدْ سَأَلُونِي أَنْ آذَنَ لَهُمْ عَلَيْهِ فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيَعْظُمُ عَلَيَّ أَنْ أَسْتَأْذِنَ لِأَحَدٍ عَلَى وَلِيِّ اللَّهِ وَ هُوَ مَعَ زَوْجَتِهِ الْحَوْرَاءِ

Rasool Allah[saww] said: 'So the Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. So he will say to the guard that, 'A thousand Angels are awaiting at the door, having been Sent by the Lord[azwj] of the world, Blessed and High, to congratulate the friend of Allah[azwj] and have asked me to grant them permission to see him'. The guard will say to the Angel, 'This is difficult for me that I should permit anyone to the friend of Allah[azwj] as he is with his Hourie wife'.

قَالَ وَ بَيْنَ الْحَاجِبِ وَ بَيْنَ وَلِيِّ اللَّهِ جَنَّتَانِ قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقَيِّمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعَرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعِزَّةِ يُهَنِّئُونَ وَلِيَّ اللَّهِ فَاسْتَأْذِنْ لَهُمْ فَيَتَقَدَّمُ الْقَيِّمُ إِلَى الْخُدَّامِ فَيَقُولُ لَهُمْ إِنَّ رُسُلَ الْجَبَّارِ عَلَى بَابِ الْعَرْصَةِ وَ هُمْ أَلْفُ مَلَكٍ أَرْسَلَهُمُ اللَّهُ يُهَنِّئُونَ وَلِيَّ اللَّهِ فَأَعْلِمُوهُ بِمَكَانِهِمْ

Rasool Allah[saww] said: 'And in between the guard and the friend of Allah[azwj] are two Gardens'. He[saww] said: 'So the guard will come up to the supervisor and say to him that, 'At the door are a thousand Angels whom the Lord[azwj] of Honour has Sent to congratulate the friend of Allah[azwj], so grant them permission'. The supervisor will proceed to the servants and say to them that, 'A thousand Angels are at the door whom Allah[azwj] has Sent to congratulate the friend of Allah[azwj], so make their places known to him'.

قَالَ فَيُعْلِمُونَهُ فَيُؤْذَنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْغُرْفَةِ وَ لَهَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُوَكَّلٌ بِهِ فَإِذَا أُذِنَ لِلْمَلَائِكَةِ بِالدُّخُولِ عَلَى وَلِيِّ اللَّهِ فَتَحَ كُلُّ مَلَكٍ بَابَهُ الْمُوَكَّلَ بِهِ قَالَ فَيُدْخِلُ الْقَيِّمُ كُلَّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْغُرْفَةِ قَالَ فَيُبَلِّغُونَهُ رِسَالَةَ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بابٍ مِنْ أَبْوَابِ الْغُرْفَةِ سَلامٌ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

Rasool Allah[saww] said: 'So they will make it known to him, and he will tell him to grant permission to the Angels. So they will come up to the friend of Allah[azwj], and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. So he will allow the Angels to enter to be with the friend of Allah[azwj] by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion'. He[saww] said: 'So they would then convey the Message of the Compeller[azwj] Majestic and Mighty to him and that is the Statement of Allah[azwj]: ***"[13:23] and the Angels would be coming to them from every gate"***, from the doors of the Mansion, ***"[13:24] Peace be on you"*** - up to the end of the Verse'.[2161]

[2161] Al Kafi – H 14517

VERSE 25

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۙ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {25}

[13:25] And those who break the promise with Allah after its Covenant and are cutting asunder that which Allah has Commanded to be joined and making mischief in the land; they, for them is the Curse, and for them is the evil abode

علي بن إبراهيم، قال: حدثني أبي عن محمد بن الفضيل، عن أبي الحسن (عليه السلام) قال: «إن رحم آل محمد (صلى الله عليه و آله) معلقة بالعرش تقول: اللهم صل من وصلني و اقطع من قطعني، و هي تجري في كل رحم، و نزلت هذه الآية في آل محمد، و ما عاهدهم عليه، و ما أخذ عليهم من الميثاق في الذر من ولاية أمير المؤمنين و الأئمة (عليهم السلام) بعده، و هو قوله: الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَ لا يَنْقُضُونَ الْمِيثاقَ الآية،

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Abu Al-Hassan[asws] having said: 'Surely the kinship of the Progeny[asws] of Muhammad[saww] is attached with the Throne. It is saying: ''Our Allah[azwj]! Maintain good relations with the one who maintains good relations with me, and Cut-off the one who cuts-off from me. And it flows in every kinship. And this Verse was Revealed regarding the Progeny[asws] of Muhammad[saww] and what they (the people) have been Covenanted with, and what was Taken from them from the Covenanted in the (Realm of the) Particles, from the Wilayah of Amir-ul-Momineen[asws] and the Imams[asws] after him[asws]. And these are His[azwj] Words ***[13:20] Those who fulfil the Promise with Allah and do not break the Covenant*** – the Verse.

ثم ذكر أعداهم، فقال: وَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثاقِهِ يعني في أمير المؤمنين (عليه السلام)، و هو الذي أخذ الله عليهم في الذر، و أخذ عليهم رسول الله (صلى الله عليه و آله) بغدير خم ثم قال: أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ ».

Then He[azwj] Mentioned their[asws] enemies ***[13:25] And those who break the promise with Allah after its Covenant*** – Meaning with regards to Amir-ul-Momineen[asws], and this is what was Taken against them in the (Realm of the) Particles, and Rasool-Allah[saww] took it against them at Ghadeer Khumm ***upon them shall be curse and they shall have the evil (issue) of the abode***'.[2162]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the***

[2162] تفسير القمّي 1: 363

immoralities, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو- ..... و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

So he[asws] said: 'Yes – O Amro – ..... And the breaking of the Covenant, and the boycotting of the relatives, because Allah[azwj] Mighty and Majestic is Saying ***[13:25] For them is the Curse and theirs the ill abode***'.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your[asws] merits and the Knowledge'.[2163]

VERSES 26 - 28

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ {26} وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ {27} الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ {28}

[13:26] Allah Amplifies and Straitens the Sustenance for whomsoever He so Desires to; and they rejoice in the life of the world; and this world's life is nothing compared with the Hereafter except for a temporary enjoyment [13:27] And those who disbelieve say: Why is not a Sign sent down upon him by his Lord? Say: Surely Allah Lets to stray whomsoever He so Desires to, and Guides to Himself those who turn (to Him) [13:28] Those who believe and whose hearts are set at rest by the remembrance of Allah; Indeed, it is by Allah's remembrance that the hearts set at rest

العياشي: عن خالد بن نجيح، عن جعفر بن محمد (عليهما السلام)، في قوله: أَلا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ. فقال: «بمحمد (عليه و آله السلام) تطمئن القلوب، و هو ذكر الله و حجابه».

Al Ayyashi, from Khalid Bin Najeeh,

(It has been narrated) from Ja'far Bin Muhammad[asws] regarding His[azwj] Words ***[13:28] Indeed, it is by Allah's remembrance that the hearts set at rest***, so he[asws] said: 'By Muhammad[saww] the hearts are set at rest, and he[saww] is the remembrance (ذكر) of Allah[azwj] and His[azwj] Hijab (Which Covers Him[azwj])'.[2164]

و عن أنس بن مالك، أنه قال: قال رسول الله (صلى الله عليه و آله): الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ثم قال لي: «أ تدري يا بن ام سليم، من هم؟» قلت: من هم، يا رسول الله؟ قال: «نحن أهل البيت، و شيعتنا».

And from Anas Bin Malik having said,

[2163] Al Kafi – H 2454 (Extract)
[2164] تفسير العيّاشي 2: 211/ 44.

'Rasool-Allah[saww] said: '***[13:28] Those who believe and whose hearts are set at rest by the remembrance of Allah; Indeed, it is by Allah's remembrance that the hearts set at rest***. Then he[saww] said to me: 'Do you know, O son of Umm Saleem, who they are?' I said, 'Who are they, O Rasool-Allah[saww]?' He[saww] said: 'We[asws], the People[asws] of the Household, and our[asws] Shias'.[2165]

VERSE 29

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ {29}

[13:29] (As for) those who believe and do righteous deeds, Tooba is for them and a goodly return

علي بن إبراهيم: قال: حدثني أبي، عن الحسن بن محبوب، عن علي بن رئاب، عن أبي عبيدة، عن أبي عبد الله (عليه السلام) قال: «طوبى: شجرة في الجنة، في دار أمير المؤمنين (عليه السلام)، و ليس أحد من شيعته إلا و في داره غصن من أغصانها، و الورقة من أوراقها تستظل تحتها امة من الأمم».

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

(It has been narrated) from Abu Abdullah[asws] having said: 'Tooba – a tree in the Paradise in the house of Amir-ul-Momineen[asws]. And there is none from his[asws] Shias except that in his house would be a branch from its branches. And the leaf from its leaves can shade under it a community from the communities'.

و قال: «كان رسول الله (صلى الله عليه و آله) يكثر تقبيل فاطمة (عليها السلام)، فأنكرت ذلك عائشة، فقال رسول الله (صلى الله عليه و آله): يا عائشة، إني لما أسري بي إلى السماء، دخلت الجنة، فأدناني جبرئيل من شجرة طوبى، و ناولني من ثمارها فأكلته، فحول الله تعالى ذلك ماء، في ظهري، فلما هبطت إلى الأرض، واقعت خديجة فحملت بفاطمة، فما قبلتها قط إلا وجدت رائحة شجرة طوبى منها».

And he[asws] said: 'Rasool-Allah[saww] frequently used to kiss Fatima[asws], so Ayesha disliked that. So Rasool-Allah[saww] said: 'O Ayesha! When I[saww] was ascended with to the sky, I[saww] entered the Paradise. So Jibraeel[as] took me[saww] close to the Tooba tree, and took for me[saww] from its fruits, so I[saww] ate it. So, Allah[azwj] Converted it to water in my[saww] back. So when I[saww] descended to the earth, I[saww] was with Khadeeja[as], so she[as] was blessed by Fatima[asws]. Therefore, I[saww] do not kiss her[asws] at all, except that (every time) I[saww] find the aroma of the Tooba tree from her[asws]'.[2166]

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)- في حديث الإسراء بالنبي (صلى الله عليه و آله)-، قال فيما رأى ليلة الإسراء، قال: «فإذا شجرة لو أرسل طائر في أصلها، ما دارها سبعمائة سنة، و ليس في الجنة منزل إلا و فيه فنن منها. فقلت: ما هذه يا جبرئيل؟ فقال: هذه شجرة طوبى، قال الله تعالى: طُوبى لَهُمْ وَ حُسْنُ مَآبٍ».

And from him, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws] – in a Hadeeth of the Ascension of the Prophet[saww] – said: 'Regarding what he[saww] saw during the night of the Ascension, he[saww] said: 'So it is (such) a tree that if a bird were to fly to its roots, if won't reach it

[2165] خصائص الوحي المبين: 185/ 138، تأويل الآيات 1: 233/ 11
[2166] تفسير القمّي 1: 365

for seven hundred years. And there is no house in the Paradise, except that in it is a branch from it'. So I[saww] said: 'What is this, O Jibraeel[as]?' So he[as] said: 'This is the Tooba tree'. Rasool-Allah[saww] said: '***[13:29] Tooba is for them and a goodly return***'.[2167]

ابن بابويه: قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رضي الله عنه)، قال: حدثنا جعفر بن محمد ابن مسعود، عن أبيه محمد بن مسعود العياشي، عن جعفر بن أحمد، عن العمركي البوفكي، عن الحسن بن علي ابن فضال، عن مروان بن مسلم، عن أبي بصير، قال: قال الصادق (عليه السلام): «طوبى لمن تمسك بأمرنا في غيبة قائمنا، فلم يزغ قلبه بعد الهداية».

Ibn Babuwayh said, 'Al Muzaffar Bin Ja'far Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Ibn Mas'oud, from his father Muhammad Bin Mas'oud Al Ayyashi, from Ja'far Bin Ahmad, from Al Amarky Al Bowkafy, from Al Hassan Bin Ali Ibn Fazaal, from Marwaan Bin Muslim, from Abu Baseer who said,

'Al-Sadiq[asws] said: 'Tooba is for the one who attaches to our[asws] Matter during the Occultation of our[asws] Qaim[asws]. So his heart would not deviate after the Guidance'.

فقلت له: جعلت فداك، و ما طوبى؟ قال: «شجرة في الجنة، أصلها في دار علي بن أبي طالب (عليه السلام)، و ليس من مؤمن الا و في داره غصن من أغصانها، و ذلك قول الله عز و جل: طُوبى لَهُمْ وَ حُسْنُ مَآبٍ».

So I said to him[asws], 'May I be sacrificed for you[asws]! And what is Tooba?' He[asws] said: 'A tree in the Paradise. Its roots are in the house of Ali[asws] Bin Abu Talib[asws], and there is none from the Believers except that in his house is a branch from its branches. And these are the Words of Allah[azwj] Mighty and Majestic ***[13:29] Tooba is for them and a goodly return***'.[2168]

العياشي: عن عمرو بن شمر، عن جابر، عن أبي جعفر محمد بن علي، عن أبيه، عن آبائه (عليهم السلام)، قال: «بينا رسول الله (صلى الله عليه و آله) جالس ذات يوم، إذ دخلت عليه ام أيمن و في ملحفتها شيء، فقال لها رسول الله (صلى الله عليه و آله): يا ام أيمن، أي شيء في ملحفتك؟ فقالت: يا رسول الله، فلانة بنت فلانة أملكوها فنثروا عليها، فأخذت من نثارها شيئا.

Al Ayyashi, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] was seated one day when Umm Ayman[as] came over to him[saww] in a good dress. So Rasool-Allah[saww] said to her: 'O Umm Ayman! Which thing are you dressed in?' She[as] said, 'O Rasool-Allah[saww]! So and so, daughter of so and so had owned it, so she displayed it and I[as] took something from her display'.

ثم إن ام أيمن بكت، فقال لها رسول الله (صلى الله عليه و آله): ما يبكيك؟ فقالت: فاطمة زوجتها فلم تنثر عليها شيئا!

The Umm Ayman[as] wept, so Rasool-Allah[saww] said to her[as]: 'What make you[as] weep?' So she[as] said, 'Fatima[as] got her married, so she did not display (gift) upon her[asws] anything'.

[2167] تفسير القمّي 2: 11
[2168] معاني الأخبار: 112/ 1

فقال لها رسول الله (صلى الله عليه و آله): لا تبكي، فو الذي بعثني بالحق بشيرا و نذيرا، لقد شهد إملاك فاطمة جبرئيل و ميكائيل و إسرافيل في ألوف من الملائكة، و لقد أمر الله طوبى فنثرت عليهم من حللها و سندسها و إستبرقها و درها و زمردها و ياقوتها و عطرها، فأخذوا منه حتى ما دروا ما يصنعون به، و لقد نحل الله طوبى في مهر فاطمة، فهي في دار علي بن أبي طالب».

So Rasool-Allah[saww] said to her: 'Do not weep! By the One Who[azwj] Sent me[saww] with the Truth as a Giver of Good News and a Warner, the possession of Fatima[asws] are witnessed by Jibraeel[as], and Mikaeel[as], and Israfeel[as] among a thousand from the Angels. And Allah[azwj] has Commanded Tooba, so it displayed to them from its garments, and its silk, and its brocade, and its gems, and its emeralds, and its sapphires, and its perfumes. So they took from it to the extent that they did not know what to do with it. And Allah[azwj] has Made Tooba to be in the dowry of Fatima[asws], and it is in the house of Ali[asws] Bin Abu Talib[asws]'.[2169]

الطبرسي: روى الحاكم أبو القاسم الحسكاني، بالإسناد عن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: «سئل رسول الله (صلى الله عليه و آله) عن طوبى، قال: شجرة أصلها في داري، و فروعها على أهل الجنة، ثم سئل عنها مرة اخرى، فقال: في دار علي. فقيل له في ذلك، فقال: إن داري و دار علي في الجنة بمكان واحد».

Al Tabarsy – 'It has been reported by Al Hakam Abu Al Qasim Al Haskany, by the chain,

(It has been narrated) from Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] was asked about Tooba. He[saww] said: 'A tree, the roots of which are in my[saww] house, and its branches are upon the inhabitants of the Paradise'. Then he[saww] was asked for a second time, so he[saww] said: 'In the house of Ali[asws]'. So it was said to him[saww] during that, so he[saww] said: 'My[saww] house, and the house of Ali[asws] in the Paradise are at one place'.[2170]

الشيخ الفقيه أبو الحسن محمد بن أحمد بن علي بن الحسن بن شاذان، في (مناقب أمير المؤمنين): بإسناده عن بلال بن حمامة، قال: طلع علينا النبي (صلى الله عليه و آله) ذات يوم و وجهه مشرق كدائرة القمر، فقام عبد الرحمن بن عوف، فقال: يا رسول الله، ما هذا النور؟

Al Sheykh Al Faqeeh, Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazaan, in Manaqib Amir-ul-Momineen [asws], by his chain from Bilal Bin Hamama who said,

'The Prophet[saww] came over to us one day and his[saww] face was shining like the circle of the moon. So Abdul Rahman Bin Awf stood up and said, 'O Rasool-Allah[saww]! What is this Light?'

فقال: «بشارة أتتني من ربي في أخي و ابن عمي، و ابنتي، و إن الله قد زوج عليا بفاطمة، و أمر رضوان خازن الجنان فهز شجرة طوبى، فحملت رقاعا- يعني صكاكا- بعدد محبي أهل بيتي، و أنشأ من تحتها ملائكة من نور، و دفع إلى كل ملك صكا،

So he[saww] said: 'Good news came from my[saww] Lord[azwj] regarding my[saww] brother[asws] and cousin[asws], and my[saww] daughter[asws], and that Allah[azwj] had Married Ali[asws] to Fatima[asws], and Commanded the Keeper of the Gardens, so he shook the Tooba tree, so it bore leaves of the number of those that love the People[asws] of my[saww] Household, and set up Angels from the Light beneath it, and handed over one leaf to every Angel.

[2169] تفسير العيّاشي 2: 211/ 45.
[2170] مجمع البيان 6: 448

فإذا استوت القيامة بأهلها، نادت الملائكة في الخلائق: يا محبي علي بن أبي طالب، هلموا خذوا ودائعكم. فلا تلقى محبا لنا أهل البيت إلا دفعت الملائكة إليه صكا فيه فكاكه من النار، فبأخي و ابن عمي و ابنتي فكاك رجال و نساء من النار.

So when the (Day of) Judgement emerges with its people, the Angels would Call out among the creatures: 'O those that love Ali[asws] Bin Abu Talib[asws]! Come, take your deposits!' So there would be no one who loved us[asws] the People[asws] of the Household except that he would be handed over a leaf in which would be his ransom from the Fire. So it is by my[saww] brother[asws] and cousin[asws], and my[saww] daughter[asws], that the men and the women would escape from the Fire'.[2171]

(كشف الغمة): عن جابر بن سمرة، قال: قال رسول الله (صلى الله عليه و آله): «أيها الناس، هذا علي بن أبي طالب، و أنتم تزعمون أني زوجته ابنتي فاطمة، و لقد خطبها إلي أشراف قريش فلم أزوجها ، كل ذلك أتوقع الخبر من السماء، حتى جاءني جبرئيل ليلة أربع و عشرين من شهر رمضان، فقال: يا محمد، العلي الأعلى يقرأ عليك السلام، و قد جمع الروحانيين و الكروبيين في واد يقال له: الأفيح، تحت شجرة طوبى، و زوج فاطمة عليا، و أمرني فكنت الخاطب، و الله تعالى الولي، و أمر شجرة طوبى فحملت الحلي و الدر و الياقوت، ثم نثرته، و أمر الحور العين فاجتمعن و التقطن [فهن] يتهادينه إلى يوم القيامة، و يقلن: هذا نثار فاطمة».

Kashf Al Ghumma, from Jabir Bin Samrat who said,

'Rasool-Allah[saww] said: 'O you people! This is Ali[asws] Bin Abu Talib[asws], and you are all thinking that, why I[saww] married him[asws] to my[saww] daughter[asws] Fatima[asws]. And the noblemen of Qureysh had addressed it, by I[saww] did not marry her[asws] (to any of them). All that occurred by the News from the sky, to the extent that Jibraeel[as] came over to me[saww] on the night of the twenty fourth of the Month of Ramadhan, so he[as] said: 'O Muhammad[saww]! The Highest of the High Conveys His[azwj] Greetings to you[saww], and there have gathered the Spiritualists and the Proximity ones in a valley called Al Afeeh, beneath the Tooba tree, and got Fatima[asws] married to Ali[asws]. And He[azwj] Commanded me[as], so I[as] was the preacher (gave the sermon), and Allah[azwj] the High being the Guardian. And He[azwj] Commanded the Tooba tree, so it bore the garments, and the gems, and the sapphire, then displayed these. Then He[azwj] Commanded the Maiden Houries, so they gathered and they took from these, and these would be gifted to them up to the Day of Judgement, and they were saying: 'This is the confetti from Fatima[asws]'.[2172]

و عن أنس بن مالك، قال: قال رسول الله (صلى الله عليه و آله): «إن في الجنة شجرة يقال لها طوبى، ما في الجنة دار و لا قصر و لا حجرة و لا بيت إلا و فيه غصن من تلك الشجرة، و إن أصلها في داري».

And from Anas Bin Malik who said,

'Rasool-Allah[saww] said: 'In the Paradise is a tree called Tooba. There is no house in the Paradise, nor a castle, nor a chamber, nor a house except that in it is a branch from that tree, and its roots are in my[saww] house'.

ثم أتى عليه ما شاء الله، ثم حدثهم يوما آخر، فقال: «إن في الجنة شجرة يقال لها طوبى، ما في الجنة قصر و لا بيت و لا دار إلا و فيه من تلك الشجرة غصن، و إن أصلها في دار علي»

So there came to him[saww], whatever Allah[azwj] so Desired, so he[saww] narrated to them (again) on another day, so he[saww]: 'In the Paradise is a tree called Tooba. There is

[2171] مائة منقبة: 166/ 92
[2172] كشف الغمة 1: 367.

no castle, nor a house except that in it is a branch from that tree, and its roots are in the house of Ali[asws]'.

فقام عمر فقال: يا رسول الله، أو ليس حدثنا عن هذه، و قلت: أصلها في داري؟ ثم حدثتنا ثانيا و تقول: أصلها في دار علي؟ فرفع النبي (صلى الله عليه و آله) رأسه و قال: «أو ما علمت بأن داري و دار علي واحدة، و حجرتي و حجرة علي واحدة، و قصري و قصر علي واحد، و درجتي و درجة علي واحدة و ستري و ستر علي واحد».

So Umar stood up and said, 'O Rasool-Allah[saww]! Or did you[saww] not narrate to us about this, and said: 'Its roots are in my[saww] house? Then narrated it for a second time and you[saww] are saying: 'Its roots are in the house of Ali[asws]?' So the Prophet[saww] raised his[saww] head and said: 'Or do you not know and my[saww] house and the house of Ali[asws] is one, and my[saww] chamber and the chamber of Ali[asws] is one, and my[saww] castle and the castle of Ali[asws] is one, and my[saww] level and the level of Ali[asws] is one, and my[saww] veil and the veil of Ali[asws] is one'.

فقال: إذا أراد أحدكم أن يأتي أهله، كيف يصنع؟ قال النبي (صلى الله عليه و آله): «إذا أراد أن يأتي أحدنا أهله، ضرب الله بيني و بينه حجابا من نور، فإذا فرغنا من تلك الحاجة، رفع الله عنا ذلك الحجاب» فعرف عمر حق علي (عليه السلام).

So he said, 'When one of you[asws] intends that he[asws] should come to his[asws] spouse, how would he[asws] do it?' The Prophet[saww] said: 'When one of us[asws] intends to come to his[asws] spouse, Allah[azwj] Strikes between me[saww] and him[asws] a veil of Light. So when we[asws] are free from that need, Allah[azwj] Raises that Veil'. So Umar recognised the reality of Ali[asws]'.[2173]

VERSES 30 & 31

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ {30} وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ ۗ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَيْأَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {31}

[13:30] And thus We have Sent you among a community before which other nations have passed away, that you might recite to them what We Reveal to you and (still) they are denying the Beneficent. Say: He is my Lord, there is no god but He; on Him do I rely and to Him is my return [13:31] And even if there were a Quran by which the mountains were made to pass away, or the earth were travelled over by it, or the dead were made to speak thereby; but, the Command is wholly for Allah. Have not yet those who believe known that if Allah please He would certainly Guide all the people? And (as for) those who disbelieve, there will not cease to afflict them because of what they do, a repelling calamity, or it will alight close by their houses, until the Promise of Allah comes about; surely Allah will not fail in (His) Promise

حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابى الحسن الاول عليه السلام قال قلت له جعلت فداك النبي صلى الله عليه وآله ورث علم النبيين كلهم قال لى نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آبائهم من النبوة والعلم قال ما بعث الله نبيا الا وقد كان محمد صلى الله عليه وآله اعلم منه

[2173] جامع الآخبار: 174

It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First[asws], 'May I be sacrificed for you, the Prophet[saww] was the inheritor of the knowledge of the Prophets[as]?' He[as] replied: 'Yes'. I asked, 'From Adam[as] and ending with himself[saww]?' He[asws] said: 'Yes'. I said, 'Inherited from them[as] the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He[asws] said: 'Allah[azwj] did not Send a Prophet[as] unless Muhammad[saww] knew from him[as] (his[as] knowledge)'.

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدهد حين فقده وشك في امره مالى لا ارى الهدهد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لاعذبنه عذابا شديدا أو لا ذبحنه أو ليأتيني بسلطان مبين وانما غضب عليه لانه كان يدله على الماء فهذا وهو طير قد اعطى ما لم يعط سليمان وانما اراده ليدله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

I said, 'Isa Bin Maryam[as] used to revive the dead by the Permission of Allah[azwj]'. He[asws] said: 'You speak the truth'. I said, 'Suleiman Bin Dawood[as] used to understand the speech of the birds'. He[asws] said: 'And Rasool-Allah[saww] had the power over all these. Suleiman Bin Dawood[as] said to the Hoopoe bird when he[as] was on the verge of losing his[as] command. He[as] said: ***[27:20] so he said: What is the matter that cannot see the hoopoe or is it from the absentees?*** And to him[as] were subservient the winds, and the ants, and the humans, and the Jinn, and the devils. And (he) was angry with it. He[as] said ***[27:21] I will punish it with a severe punishment, or slaughter it, or it brings to me a clear authorisation (for its absence)***. He[as] was angry with it because it was a guide for him[as] over the water, and this, and it was a bird, it was given that which was not given to Suleiman[as] and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him[as], and it was not for them to understand the water underneath the air, it was the bird who understood it.'

ان الله يقول في كتابه ولو ان قرانا سيرت به الجبال أو قطعت به الارض أو كلم به الموتى فقد ورثنا نحن هذا القرآن فعندنا ما يقطع به الجبال ويقطع به البلدان ويحيى به الموتى باذن الله ونحن نعرف ما تحت الهواء وان كان في كتاب الله لايات ما يراد بها امر من الأمور التى اعطاه الله الماضين النبيين والمرسلين الا وقد جعله الله ذلك كله لنا في ام الكتاب

Allah[azwj] has Said in His[azwj] Book ***[13:31] And even if there were a Quran by which the mountains were made to pass away, or the earth were travelled over by it, or the dead were made to speak thereby***. We[asws] have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah[azwj], and we[asws] are aware of the water under the air, and in the Book of Allah[azwj] are Verses with which he[saww] could command anything by it that Allah[azwj] had Given to the Prophet[as] and the Messengers before but Allah[azwj] has Made all of that for us[asws] in the Mother of the Book.

ان الله تبارك وتعالى يقول وما من غائبة في السماء والأرض الا في كتاب مبين ثم قال عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فنحن الذين اصطفينا الله فقد ورثنا علم هذا القرآن الذى فيه تبيان كل شئ.

Allah[azwj] Says in His[azwj] Book ***[27:75] And there is nothing concealed in the sky and the earth but it is in a Clarifying Book***. Then Said Mighty and Majestic ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants*** for we[asws] are the ones Chosen by Allah[azwj] and Made to inherit this knowledge of the Quran in which is the explanation of all things.'[2174]

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ لا يَزالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِما صَنَعُوا قارِعَةٌ: «و هي النقمة أَوْ تَحُلُّ قَرِيباً مِنْ دارِهِمْ فتحل بقوم غيرهم، فيرون ذلك و يسمعون به، و الذين حلت بهم عصاة كفار مثلهم، و لا يتعظ بعضهم ببعض، و لا يزالون كذلك حتى يأتي وعد الله الذي وعد المؤمنين من النصر، و يخزي الله الكافرين».

And from him (Ali Bin Ibrahim) who said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[13:31] And (as for) those who disbelieve, there will not cease to afflict them because of what they do, a repelling calamity***. He[asws] said: 'And it is the vengeance ***or it will alight close by their houses,*** befalling other people, so they would be seeing that and hearing it. And the ones upon whom it fell, the disbelievers like them were replaced, and they did not learn from each other. And it will not cease to be like that ***until the Promise of Allah comes about*** which Allah[azwj] has Promised to the believers from the Help, and Allah[azwj] will Humiliate the Infidels'.[2175]

VERSES 32 - 34

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ {32} أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۗ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِنَ الْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33} لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَشَقُّ ۖ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {34}

[13:32] And Rasools before you were mocked at, but I Respited those who disbelieved, then I Seized them; how then was My Punishment? [13:33] Is He then Who watches every soul as to what it earns? And yet they make associates for Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not Know in the earth, or by an apparent from the speech? Rather, their plots are made to appear fair-seeming to those who disbelieve, and they are kept back from the Way; and whom Allah Lets err, he shall have no Guide [13:34] They shall have Punishment in the life of the world, and the Punishment of the Hereafter is more grievous, and they will have no defender against Allah

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَ فَمَنْ هُوَ قائِمٌ عَلى كُلِّ نَفْسٍ بِما كَسَبَتْ وَ جَعَلُوا لِلَّهِ شُرَكاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِما لا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظاهِرٍ مِنَ الْقَوْلِ «الظاهر من القول هو الرزق».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[13:33] Is He then Who watches every soul as to what it earns And yet they make associates for***

[2174] Basaair Al Darajaat – P 3 CH 1 H 3
[2175] تفسير القمي 1: 365.

Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not Know in the earth, or by an apparent from the speech? He[asws] said: '***The apparent from the speech*** – it is the sustenance'.[2176]

VERSES 35 - 37

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ {35} وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ ۖ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۚ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ {36} وَكَذَٰلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ {37}

[13:35] A likeness of the Paradise which the pious are Promised; there flow beneath it rivers, its food and shades are perpetual; this is the consequence of those who are pious, and the consequence of the unbelievers is the Fire [13:36] And those to whom We have Given the Book rejoice in that which has been Revealed to you, and of the confederates are some who deny a part of it. Say: But rather I am only Commanded that I should worship Allah and not associate anything with Him, to Him do I invite (you) and to Him is my return [13:37] And thus have We Revealed it, a Judgment in Arabic, and if you follow their desires after what has come to you of the Knowledge, you shall not have against Allah any Guardian or a defender

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: الَّذِينَ آتَيْناهُمُ الْكِتابَ يَفْرَحُونَ بِما أُنْزِلَ إِلَيْكَ «فرحوا بكتاب الله إذا تلي عليهم، و إذا تلوه تفيض أعينهم دمعا من الفزع و الحزن، و هو علي بن أبي طالب (عليه السلام)».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[13:36] And those to whom We have Given the Book rejoice in that which has been Revealed to you***, said: 'They rejoice by the Book of Allah[azwj] when it is recited to them. And when it is recited, their eyes overflow with tears due to the panic and the grief. And he[asws] is Ali[asws] Bin Abu Talib[asws]'.

وَ مِنَ الْأَحْزابِ مَنْ يُنْكِرُ بَعْضَهُ أنكروا من تأويله ما أنزله في علي و آل محمد (صلوات الله عليهم)، و آمنوا ببعضه، فأما المشركون، فأنكروه كله، أوله و آخره، و أنكروا أن محمدا رسول الله.

and of the confederates are some who deny a part of it – denying its explanation of what is Revealed regarding Ali[asws] and the Progeny[asws] of Muhammad[saww], and they believe in some of it. So as for the Polytheists, so they deny all of it, the first of it and the last of it, and they deny that Muhammad[saww] is Rasool-Allah[saww]'.[2177]

VERSE 38

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ {38}

[2176] تفسير القمي 1: 366.
[2177] تفسير القمي 1: 366 (Extract)

[13:38] And We had Sent Rasools before you and Gave them wives and offspring, and it was not for a Rasool that he should bring a Sign except by the Permission of Allah; for every term there is writing (Decree)

عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْكِنْدِيِّ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي زَمَنِ مَرْوَانَ فَقَالَ مَنْ أَنْتُمْ فَقُلْنَا مِنْ أَهْلِ الْكُوفَةِ فَقَالَ مَا مِنْ بَلْدَةٍ مِنَ الْبُلْدَانِ أَكْثَرَ مُحِبّاً لَنَا مِنْ أَهْلِ الْكُوفَةِ وَ لَا سِيَّمَا هَذِهِ الْعِصَابَةِ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ هَدَاكُمْ لِأَمْرٍ جَهِلَهُ النَّاسُ وَ أَحْبَبْتُمُونَا وَ أَبْغَضَنَا النَّاسُ وَ اتَّبَعْتُمُونَا وَ خَالَفَنَا النَّاسُ وَ صَدَّقْتُمُونَا وَ كَذَّبَنَا النَّاسُ فَأَحْيَاكُمُ اللَّهُ مَحْيَانَا وَ أَمَاتَكُمُ [اللَّهُ] مَمَاتَنَا

From him, from Al-Hassan Bin Ali, from Abdullah Bin Al-Waleed Al-Kindy who said:

'We came up to Abu Abdullah[asws] during the era of Marwaan. He[asws] said: 'Who are you all?' So we said, 'We are from the inhabitants of Al-Kufa'. He[asws] said: 'There is no city from the cities with more people who love us[asws] than the inhabitants of Al-Kufa, and in particular this group. Allah[azwj], Majestic is His[azwj] Mention, has Guided you to a matter which the people are ignorant of, and you love us[asws] whilst the people hate us[asws], and you have followed us whilst the people oppose us[asws], and you have ratified us[asws] and the people have belied us[asws]. So Allah[azwj] has Made you to live our[asws] life and Made you to die our[asws] deaths.

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا يُقِرُّ اللَّهُ بِهِ عَيْنَهُ وَ أَنْ يَغْتَبِطَ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى حَلْقِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنا لَهُمْ أَزْواجاً وَ ذُرِّيَّةً فَنَحْنُ ذُرِّيَّةُ رَسُولِ اللَّهِ (صلى الله عليه وآله).

I[asws] hereby testify for my[asws] father who[asws] used to say: 'There is nothing between you all and your seeing of what delights Allah[azwj] has Kept for your eyes and your rejoicing, except for the reaching of your soul to over here' – and he[asws] gestured by his[asws] hand to his[asws] throat – 'and Allah[azwj] Mighty and Majestic has Said in His[azwj] Book: ***[13:38] And We had Sent Rasools before you and Gave them wives and offspring***. So we[asws] are the offspring of Rasool-Allah[saww]'.[2178]

عن بشير الدهان، عن أبي عبد الله (عليه السلام) قال: «ما آتى الله أحدا من المرسلين شيئا، إلا و قد آتاه محمدا (صلى الله عليه و آله)، و قد آتى الله محمدا كما آتى المرسلين من قبله» ثم تلا هذه الآية: وَ لَقَدْ أَرْسَلْنا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنا لَهُمْ أَزْواجاً وَ ذُرِّيَّةً.

From Basheer Al Dahaan,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] did not Give anything to anyone from the Rasools[as] except that He[azwj] Gave it to Muhammad[saww], and Allah[azwj] had Given to Muhammad[saww] just like what He[azwj] Gave to the Rasools[as] from before him[saww]'. Then he[asws] recited this Verse ***[13:38] And We had Sent Rasools before you and Gave them wives and offspring***'.[2179]

VERSE 39

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ {39}

[2178] الكافي 8: 81/ 38.
[2179] تفسير العيّاشي 2: 214/ 52.

[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، و حفص ابن البختري و غيرهما، عن أبي عبد الله (عليه السلام) قال في هذه الآية: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ قال: فقال: «و هل يمحى إلا ما كان ثابتا، و هل يثبت إلا ما لم يكن؟».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, and Hafs Ibn Al Bakhtary and someone else,

(It has been narrated) from Abu Abdullah[asws] having said regarding this Verse ***[13:39] Allah Obliterates whatever He so Desires to and Establishes***: 'And does He[azwj] Obliterate except what was (previously) Established, and does He[azwj] Establish except what was not before.'[2180]

و عنه: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربعي بن عبد الله، عن الفضيل بن يسار، قال: سمعت أبا جعفر (عليه السلام) يقول: «العلم علمان: فعلم عند الله مخزون لم يطلع عليه أحدا من خلقه، و علم علمه ملائكته و رسله، فما عليه ملائكته و رسله فإنه سيكون، لا يكذب نفسه و لا ملائكته و لا رسله و علم عنده مخزون، يقدم منه ما يشاء، و يؤخر منه ما يشاء، و يثبت ما يشاء».

And from him, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah, from Al Fazeyl Bin Yasaar who said,

'I heard Abu Ja'far[asws] saying: 'The Knowledge is two (types of) Knowledge – A Knowledge Treasured with Allah[azwj] which He[azwj] did not Notify anyone from His[azwj] creatures, and a Knowledge which He[azwj] Taught to His[azwj] Angels and His[azwj] Rasools[as]. Thus, what is with His[azwj] Angels and His[azwj] Rasools[as] is what would be happening (in the future), which belies neither Himself[azwj], nor His[azwj] Angels, nor His[azwj] Rasools[as]. And a Knowledge which is Treasured with Him[azwj]. He[azwj] Brings forward from it whatever He[azwj] so Desires to, and Delays from it whatever He[azwj] so Desires to'.[2181]

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر الباقر (عليه السلام) قال: «إن الله عز و جل، عرض على آدم أسماء الأنبياء و أعمارهم- قال- فمر بآدم اسم داود النبي، فإذا عمره في العالم أربعون سنة، فقال آدم (عليه السلام): يا رب، ما أقل عمر داود و ما أكثر عمري! يا رب، إن أنا زدت داود من عمري ثلاثين سنة، أثبت ذلك له؟ قال: نعم يا آدم. قال: فإني قد زدته من عمري ثلاثين سنة، فأنفذ ذلك له، و أثبتها له عندك و اطرحها من عمري».

Ibn babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboun, from Malik Bin Atiya, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far Al Baqir[asws] having said: 'Allah[azwj] Mighty and Majestic Present to Adam[as] the names of the Prophets[as] and their[as] ages. So Adam[as] passed by the name of the Prophet Dawood[as], and his[as] age in the Knowledge was Forty years. So Adam[as] said: 'O Lord[azwj]! How little is the age of Dawood[as] and how more is my[as] age! O Lord[azwj]! I[as] am more in my[as] age than Dawood[as] by thirty years, is that Established for him[as]?' He[azwj] Said: "Yes, O Adam[as]". He[as] said: 'Since I[as] am

[2180] الكافي 1: 113/ 2
[2181] الكافي 1: 114/ 6.

more in my[as] age than him[asws] by thirty years, Add that to him[as], and Establish it for him[as] with You[azwj], and Subtract it from my[as] age'.

قال أبو جعفر (عليه السلام): «فأثبت الله عز و جل لداود في عمره ثلاثين سنة، و كانت له عند الله مثبتة، و ذلك قول الله عز و جل: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ- قال- فمحا الله ما كان عنده مثبتا لآدم، و أثبت لداود ما لم يكن عنده مثبتا».

Abu Ja'far[asws] said: 'So Allah[azwj] Mighty and Majestic Established for Dawood[as] in his[as] age (and increase of) thirty years, and it was Established before with Allah[azwj], and these are the Words of Allah[azwj] Mighty and Majestic ***[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***. Thus Allah[azwj] Obliterated what was Established with Him[azwj] for Adam[as], and Established for Dawood[as] what was not Established (before) with Him[azwj]'.

قال: «فمضى عمر آدم، فهبط عليه ملك الموت ليقبض روحه، فقال له آدم: يا ملك الموت، إنه قد بقي من عمري ثلاثون سنة. فقال له ملك الموت: يا آدم، ألم تجعلها لا بنك داود النبي، و طرحتها من عمرك حين عرض عليك أسماء الأنبياء من ذريتك، و عرضت عليك أعمارهم، و أنت يومئذ بوادي الروحاء؟- قال- فقال له آدم: ما أذكر هذا- قال- فقال له ملك الموت: يا آدم، لا تجحد، ألم تسأل الله عز و جل أن يثبتها لداود، و يمحوها من عمرك، فأثبتها لداود في الزبور و محاها من عمرك في الذكر؟ قال آدم: حتى أعلم ذلك».

He[asws] said: 'And so the age of Adam[as] came to an end, and the Angel of Death descended unto him[as] to capture his[as] soul. So Adam[as] said to him: 'O Angel of Death! There still remain from my[as] age, thirty years'. So the Angel of Death said to him[as]: 'O Adam[as]! Did you[as] not make it to be for your[as] son[as] Dawood[as], the Prophet[as], and had it Subtracted from your[as] age where you[as] were Presented with the names of the Prophets[as] to be from your[as] offspring, and were Presented with their[as] ages, and in those days you[as] were in the valley of Al-Rawha?' So Adam[as] said to him: 'I do not remember this'. So the Angel of Death said to him: 'O Adam[as]! Do not struggle. Did you[as] not ask Allah[azwj] Mighty and Majestic that He[azwj] should Establish it for Dawood[as], and Obliterate it from your[as] age, so He[azwj] Established it for Dawood[as] in the Psalms, and Obliterated it from your[as] age in the Remembrance?' Adam[as] said: 'Now I[as] remember that'.

قال أبو جعفر (عليه السلام): «و كان آدم صادقا، لم يذكر و لم يجحد، فمن ذلك اليوم أمر الله تبارك و تعالى العباد، أن يكتبوا بينهم إذا تداينوا و تعاملوا إلى أجل مسمى، لنسيان آدم و جحوده ما جعل على نفسه».

Abu Ja'far[asws] said: 'And Adam[as] was truthful. He[as] did not remember, and did not struggle (against it). So from that day onwards, Allah[azwj] Blessed and high Commanded the servants that they should write down between them whenever they lend (to each other) and work to an appointed term, due to the forgetfulness of Adam[as], and his[as] struggling (against) is what he[as] made upon himself [as]'.[2182]

الشيخ في (أماليه): عن شيخه (رحمه الله)، قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو الحسن أحمد بن محمد بن الحسن بن الوليد، عن أبيه، عن محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، قال: سئل أبو جعفر (عليه السلام) عن ليلة القدر، فقال: «تنزل فيها الملائكة و الروح و الكتبة إلى سماء الدنيا، فيكتبون ما هو كائن في أمر السنة، و ما يصيب العباد فيها، و أمر موقوف لله تعالى فيه المشيئة، يقدم فيه ما يشاء، و يؤخر ما يشاء، و هو قوله تعالى: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ».

[2182] علل الشرائع: 553/ 1

Al Sheykh in his Amaali, from his Sheykh, from Muhammad Bin Muhammad, from Abu Al Hassan Ahmad Bin Muhammad Bin Al Hassan Bin Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A'la Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far[asws] about the Night of Pre-determination (ليلة القدر), so he[asws] said: 'There descend during it, the Angels, and the Spirit, and the Scribes, unto the sky of the world. So they write down whatever is going to transpire regarding the matters for the year, and what would afflict the servants in it. And the Command is Reserved for Allah[azwj] the High with regards to it for the Desire. He[azwj] Brings forwards whatever He[azwj] so Desires to, and Delays whatever He[azwj] so Desires to, and these are the Words of the High ***[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***'.[2183]

عن زرارة، عن أبي جعفر (عليه السلام) قال: كان علي بن الحسين (عليه السلام) يقول: «لو لا آية في كتاب الله، لحدثتكم بما يكون إلى يوم القيامة». فقلت له: أية آية؟ فقال: «قول الله: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ».

From Zarara,

(It has been narrated) from Abu Ja'far[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] used to say: 'Had it not been for a verse in the Book of Allah[azwj], I[asws] would have narrated to you all with what is to happen up to the Day of Judgement'. So I said to him[asws], 'Which Verse?' So he[asws] said: 'The Words of Allah[azwj] ***[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***'.[2184]

عن عمرو بن الحمق، قال: دخلت على أمير المؤمنين (عليه السلام) حين ضرب على قرنه، فقال لي: «يا عمرو، إني مفارقكم»، ثم قال: «سنة إلى السبعين فيها بلاء» قالها ثلاثا. فقلت فهل بعد البلاء رخاء؟ فلم يجبني، و اغمنى عليه، فبكت ام كلثوم فأفاق فقال: يا ام كلثوم لا تؤذيني، فانك لو قد ترين ما ارى لم تبكى، ان الملائكة فى السماوات السبع بعضهم خلف بعض و النبيين خلفهم و هذا محمد (صلى الله عليه و آله) أخذ بيدي، يقول: انطلق يا على فما امامك خير لك مما أنت فيه فقلت: بأبي أنت و أمي، قلت لي: إلي السبعين بلاء، فهل بعد السبعين رخاء؟ فقال: «نعم يا عمرو، و إن بعد البلاء رخاء و يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ».

From Amro Bin Al Hamaq who said,

'I came up to Amir-ul-Momineen[asws] when he[asws] was hit upon his[asws] head, so he[asws] said to me: 'O Amro! I[asws] am separating from you all'. Then he[asws] said: 'A year in which there would be seventy afflictions'. He[asws] said it three times. So I said, 'So would there be ease after the afflictions?' So he[asws] did not answer me, and I grieved to him[asws]. So Umm Kulsoom wept loudly, so he[asws] said: 'O Umm Kulsoom! Do not hurt me[asws], for if you had seen what I[asws] saw, you would not wail. The Angels in the seven skies are following behind each other, and the Prophets[as] are behind them, and this is Muhammad[saww] here grabbing hold of my[asws] hand saying: 'Let's go, O Ali[asws], for what is in front of you[asws] is better than what you[asws] are in'. So I said: 'May my father and my mother be sacrificed for you[asws]! You[asws] said to me that there would be seventy affliction, so would there be seventy eases?' So he[asws] said: 'Yes,

[2183] الأمالي 1: 59.
[2184] تفسير العيّاشي 215/ 59

O Amro! And after the affliction is ease ***[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***'.[2185]

قال أبو حمزة: قلت لأبي جعفر (عليه السلام): إن عليا كان يقول: «إلى السبعين بلاء، و بعد السبعين رخاء» و قد مضت السبعون و لم يروا رخاء؟ فقال لي أبو جعفر (عليه السلام): «يا ثابت، إن الله كان قد وقت هذا الأمر في السبعين، فلما قتل الحسين (صلوات الله عليه)، اشتد غضب الله على أهل الأرض، فأخره إلى أربعين و مائة سنة، فحدثناكم فأذعتم الحديث و كشفتم قناع الستر، فأخره الله و لم يجعل لذلك عندنا وقتا» ثم قال: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ.

Abu Hamza said,

'I said to Abu Ja'far[asws], 'Ali[asws] had said: 'To seventy affliction, and afterwards seventy eases'. And the seventy have passed, and eases have not been seen?' So Abu Ja'far[asws] said to me: 'O Sabit! Allah[azwj] had a time for this matter regarding the seventy. So when Al-Husayn[asws] was killed, Allah[azwj] was extremely Angry upon the people of the earth. So He[azwj] Delayed it for one hundred and forty years. So we[asws] narrated to you and you all announced (Publicised) the Hadeeth, and uncovered the mask of concealment. So Allah[azwj] Delayed it and did not Make any particular time for it with us[asws]'. Then he[asws] said ***[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***'.[2186]

عن ابن سنان، عن أبي عبد الله (عليه السلام) يقول: «إن الله يقدم ما يشاء، و يؤخر ما يشاء، و يمحو ما يشاء، و يثبت ما يشاء، و عنده ام الكتاب،- و قال- لكل أمر يريده الله فهو في علمه قبل أن يصنعه، و ليس شيء يبدو له إلا و قد كان في علمه، إن الله لا يبدو له من جهل».

From Ibn Sinan,

(It has been narrated) from Abu Abdullah[asws] saying: 'Allah[azwj] Brings forwards whatever He[azwj] so Desires to, and Delays whatever He[azwj] so Desires to, ***[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***. And he[asws] said: 'For every matter which Allah[azwj] Intends it, so it is in His[azwj] Knowledge before He[azwj] Does it, and there is nothing He[azwj] Begins except that it was (already) in His[azwj] Knowledge. Allah[azwj] does not Begin it from (state of) ignorance'.[2187]

صاحب (الثاقب في المناقب) عن أبي هاشم الجعفري، قال: سأل محمد بن صالح الأرضي أبا محمد، يعني الحسن العسكري (عليه السلام) عن قول الله: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ. فقال (عليه السلام): «هل يمحو إلا ما كان، و هل يثبت إلا ما لم يكن؟!».

The author of Al Saqib Fi Al Manaqib, from Abu Hisham Al Ja'fary who said,

'Muhammad Bin Salih asked the Salih Al-Ardh (The righteous one upon the earth) Abu Muhammad, meaning Al-Hassan Al-Askary[asws], about the Words of Allah[azwj] ***[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***. So he[asws] said: 'Does he[azwj] Obliterate (anything) except what already was, and Establishes (anything) except what was to happen?'

[2185] تفسير العيّاشي 217/ 68.
[2186] تفسير العيّاشي 218/ 69.
[2187] تفسير العيّاشي 218/ 71.

فقلت في نفسي: هذا خلاف قول هشام، إنه لا يعلم بالشيء حتى يكون. فنظر إلي أبو محمد (عليه السلام)، و قال: «الله تعالى، الجبار، العالم بالأشياء قبل كونها، الخالق إذ لا مخلوق، و الرب إذ لا مربوب، و القادر قبل المقدور عليه»، فقلت: أشهد أنك حجة الله، و وليه بقسط، و أنك على منهاج أمير المؤمنين (عليه السلام).

So I said (thought) to myself, 'This is different to the words of Hisham that He[azwj] does not Know anything until it actually happens'. So Abu Muhammad[asws] looked towards me and said: 'Allah[azwj] is the Compeller, and the Knower of the things before they come into being. The Creator when there was not creation, and the Nourisher when there was none to be Nourished, and the Powerful before (Displaying the) Power'. So I said, 'I testify that you[asws] are the Proof of Allah[azwj], and His[azwj] Guardian with equity, and you[asws] are upon the Manifesto of Amir-ul-Momineen[asws]'.[2188]

VERSES 40 - 42

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ {40} أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ {41} وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ {42}

[13:40] And We will either Let you see part of what We Threaten them with or cause you to die (before that), for upon you is only the delivery of the Message, upon Us is the Reckoning [13:41] Do they not see that We Aim at the earth by Reducing its sides? And Allah Judges and there is no Postponing of His Judgement, and He is Swift in Reckoning [13:42] And those before them did indeed plot, but all Planning is Allah's; He Knows what every soul earns, and the unbelievers shall come to know for whom is the consequential (eternal) abode

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن علي، عمن ذكره، عن جابر، عن أبي جعفر (عليه السلام) قال: «كان علي بن الحسين (عليهما السلام)، يقول: إنه يسخي نفسي في سرعة الموت أو القتل فينا، قول الله عز و جل: أَ وَ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُها مِنْ أَطْرافِها و هو فقد العلماء».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from the one who mentioned it, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] Used to say: 'My[asws] soul is generous regarding the quickness of the death, or us[asws] being killed, due to the Words of Allah[azwj] Mighty and Majestic ***[13:41] Do they not see that We Aim at the earth by Reducing its sides?*** And it is (a reference to) the loss of the scholars[asws]'.[2189]

ابن شهر آشوب: عن تفسير وكيع، و سفيان، و السدي، و أبي صالح، أن عبد الله بن عمر قرأ قوله تعالى: أَ وَ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُها مِنْ أَطْرافِها يوم قتل أمير المؤمنين (عليه السلام)، و قال: يا أمير المؤمنين، لقد كنت الطرف الأكبر في العلم، اليوم نقص علم الإسلام، و مضى ركن الإيمان.

Ibn Shehr Ashub, from Tafseer Waki'e, and Sufyan, and Al Sa'ady, and Abu Salih,

(It has been narrated) that Abdullah Bin Umar recited the Words of the High ***[13:41] Do they not see that We Aim at the earth by Reducing its sides***, the day Amir-ul-

[2188] - الثاقب في المناقب: 566/ 507
[2189] الكافي 1: 30/ 6

Momineen[asws] was killed, and said: 'O Amir-ul-Momineen[asws]! You[asws] have been the biggest part regarding the Knowledge. Today the Knowledge of Al-Islam is reduced, and a part of the belief has passed'.[2190]

VERSE 43

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ {43}

[13:43] And those who disbelieve are saying: You are not a Rasool. Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book

حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنى يعقوب بن يزيد عن الحسن بن على بن فضال عن عبد الله بن بكير عن ابى عبد الله عليه السلام قال كنت عنده فذكروا سليمان وما اعطى من العلم وما اوتى من الملك فقال لى وما اعطى سليمان بن داود انما كان عنده حرف واحد من الاسم الاعظم وصاحبكم الذى قال الله قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب و كان والله عند على عليه السلام علم الكتاب فقلت صدقت والله جعلت فداك.

It has been narrated to us Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffaar, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, who has said:

'I was with Abu Abdullah[asws], and I mentioned Suleiman[as] and what he[as] had been Given from the knowledge and what he[as] had been Given from the kingdom'. He[asws] said to me: 'And Suleiman Bin Dawood[as] had not been Given (all of the knowledge) but he[as] had with him[as] one letter from the Great Name (*Ism Aazam*), and your Imam[asws] is the one about whom[asws] Allah[azwj] Says ***Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book***, and by Allah[azwj], with Ali[asws] was the knowledge of the Book'. I said, 'You[asws] have spoken the truth, by Allah[azwj], may I be sacrificed for you[asws]'.[2191]

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن القاسم بن سليمان عن جابر قال قال أبو جعفر عليه السلام في هذه الاية قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال هو على بن ابى طالب عليه السلام.

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleiman, from Jabir who said:

'Abu Abdullah[asws] said regarding this Verse ***[13:43] Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book***: 'He[asws] is Ali[asws] Bin Abu Talib[asws]'.[2192]

حدثنا عبد الله بن احمد عن الحسن بن موسى عن عبد الرحمن بن ابى نجران عن مثنى قال سألته عن قول الله عزوجل ومن عنده علم الكتاب قال نزلت في على عليه السلام بعد رسول الله صلى الله عليه وآله وفى الائمة بعده.

It has been narrated to us Abdullah Bin Ahmad, from Al-Hassan Bin Musa, from Abdul Rahmaan Bin Abu Najran, from Masny who said:

[2190] المناقب 3: 308.
[2191] Basaair Al Darajaat – P 5 Ch 1 H 1
[2192] Basaair Al Darajaat – P 5 Ch 1 H 4

'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***and the one who has Knowledge of the Book***, he[asws] said: 'It was Revealed regarding Ali[asws] after Rasool-Allah[saww], and regarding the Imams[asws] after him[asws]'.[2193]

الطبرسي في كتاب (الاحتجاج): روي عن محمد بن أبي عمير، عن عبد الله بن الوليد السمان، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في اولي العزم، و عن صاحبكم؟» يعني أمير المؤمنين (عليه السلام). قال: قلت: ما يقدمون على اولي العزم أحدا.

Al Tabarsy, in the book Al Ihtijaj – 'It has been rerpored from Muhammad Bin Abu Umeyr, from Abdullah Bin Al Waleed Al Samaan who said,

'Abu Abdullah[asws] having said: 'What are the people saying regarding The Determined Ones (اولي العزم) (Prophets[as]) and with regards to your companion[asws]?' Meaning Amir-ul-Momineen[asws]. I said (they say), 'He[asws] is not ahead of any of the Determined Ones'.

قال: فقال: «إن الله تبارك و تعالى قال عن موسى: وَ كَتَبْنا لَهُ فِي الْأَلْواحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً و لم يقل: كل شيء. و قال عن عيسى: وَ لِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ و لم يقل: كل الذي تختلفون،

So he[asws] said: 'Surely, Allah[azwj] Said about Musa[as] ***[7:145] And We Wrote for him in the Tablets from everything, an Advice***, and did not Say "Everything". And Said about Isa[as] ***[43:63] and that I may make clear to you part of what you differ in***, and did not say 'Everything which you are differing in'.

و قال عن صاحبكم- يعني أمير المؤمنين (عليه السلام)-: قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ و قال الله عز و جل: وَ لا رَطْبٍ وَ لا يابِسٍ إِلَّا فِي كِتابٍ مُبِينٍ و علم هذا الكتاب عنده».

And Said about your companion[asws] – Meaning Amir-ul-Momineen[asws]: ***Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book***. And Allah[azwj] Mighty and Majestic Said ***[6:59] nor anything wet nor dry but (it is all) in a Clarifying Book***. And the Knowledge of this Book is with him[asws].[2194]

[2193] Basaair Al Darajaat – P 5 Ch 1 H 10
[2194] الاحتجاج: 375.

CHAPTER 14

IBRAHIM[SA]

(52 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن عنبسة بن مصعب، عن أبي عبد الله (عليه السلام) انه قال: «من قرا سورة ابراهيم و الحجر في ركعتين جميعا في كل جمعة، لم يصبه فقر ابدا، و لا جنون و لا بلوى».

Ibn Babuwayh, by his chain from Anbasat Bin Mas'ab,

'Abu Abdullah[asws] has said: 'The one who recites Surah Ibrahim[as] (Chapter 14) and Al-Hijr (Chapter 15) in two Cycles (of Prayer) together during every Fiday, poverty would never afflict him ever, nor insanity, nor sorrow'.[2195]

و من (خواص القرآن): روي عن النبي (صلي الله عليه و آله) انه قال: «من قرا هذه السورة اعطي من الحسنات بعدد من عبد الأصنام، و عدد من لم يعبدها، و من كتبها في خرقة بيضاء و علقها علي طفل، امن عليه من البكاء و الفزع، و مما يصيب الصبيان».

And from Khawas Al Quran –

'It has been reported from the Holy Prophet[saww] saying: 'The one who recites this Chapter (14) would be Given from the Rewards of the number of the ones who worshipped the idols, and the number of the ones who did not worship these. And the one who writes it in a white cloth, and attaches it (Amulet) upon a child, it would be a security for him from every wailing and the panic, and from whatever afflicts the children'.[2196]

VERSES 1 - 3

الر ۚ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ {1} اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ {2} الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ {3}

[14:1] Alif Lam Ra. A Book which We Revealed to you that you may bring forth the people, by Permission of their Lord, from darknesses into the Light - to the Path of the Mighty, the Praised [14:2] (Of) Allah, from Him is whatsoever there is in the skies and whatsoever there is in the earth; and woe be unto the Unbelievers from the severe Punishment [14:3] Those who are loving the life of the world over the Hereafter, and are turning away from Allah's Way and desire to make it crooked; these are in a far straying

[2195] - ثواب الأعمال: 107.
[2196] (خواص القرآن)

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرءوف».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraaq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Abu Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[saww]! What is the Meaning of ***[15:1] Alif Lam Ra***?' He[asws] said: 'Its Meaning is: "I[azwj] am Allah[azwj], the Ever-Compassionate (الرءوف)'.[2197]

قال علي بن ابراهيم: في قوله تعالي: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ الر كِتابٌ أَنْزَلْناهُ إِلَيْكَ يا محمد لِتُخْرِجَ النَّاسَ مِنَ الظُّلُماتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ يعني من الكفر الي الإيمان إِلى صِراطِ الْعَزِيزِ الْحَمِيدِ و الصراط: الطريق الواضح، امامة الأئمة (عليهم السلام).

Ali Bin Ibrahim said

(It has been narrated) regarding the Words of the High ***In the Name of Allah[azwj], the Beneficent, the Merciful. [14:1] Alif Lam Ra. A Book which We Revealed to you that you may bring forth the people, by Permission of their Lord***, meaning, from the Infidelity to the belief ***to the Path of the Mighty, the Praised***. And the Path – The clear Path, the Imamate of the Imams[asws]'.[2198]

VERSE 4

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {4}

[14:4] And We did not Send any Rasool except with the language of his own people, so that he might explain to them clearly; So Allah Lets to stray whomsoever He so Desires to and He Guides whomsoever He so Desires to; and He is the Mighty, the Wise

ابن بابويه، قال: حدثنا محمد بن ابراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا ابو العباس احمد بن إسحاق الماذرائي بالبصرة، قال: حدثنا ابو قلابة عبد الملك بن محمد، قال: حدثنا غانم بن الحسن السعدي، قال حدثنا مسلم بن خالد المكي، عن جعفر بن محمد (عليهما السلام)، قال: «ما انزل الله تبارك و تعالي كتابا و لا وحيا الا بالعربية، و كان يقع في مسامع الأنبياء (عليهم السلام)، بألسنة قومهم، و كان يقع في مسامع نبينا (صلي الله عليه و آله) بالعربية،

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Al Abbas Ahmad Bin Is'haq Al Mazrai'e at Al Basra, from Abu Qalaba Abdul Malik Bin Muhammad, from Ghanam Bin Al Hassan Al Sa'ady, from Muslim Bin Khalid Al Makky,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws] having said: 'Allah[azwj] did not Reveal a Book, nor a Revelation except in Arabic. And it used to occur in the hearing of the Prophets[as] in the language of their[as] own people. And it occurred in the hearing of our Prophet[saww] in Arabic.

[2197] معاني الأخبار: 22/ 1.
[2198] تفسير القمّي 1: 367.

فإذا كلم به قومه كلمهم بالعربية، فيقع في مسامعهم بلسانهم، و كان احد لا يخاطب رسول الله (صلي الله عليه و آله) بأي لسان خاطبه الا وقع في مسامعه بالعربية، كل ذلك يترجم له جبرئيل (عليه السلام)، تشريفا من الله عز و جل له (صلي الله عليه و آله)».

So whenever he[saww] spoke to his[saww] people, he[saww] spoke to them in Arabic, and so it occurred in their hearing in their own language. And whenever anyone addressed Rasool-Allah[saww] in whichever language of his, it occurred in his[saww] hearing in Arabic. All that was translated for him[saww] by Jibraeel[as], an Honour for him[saww] from Allah[azwj] Mighty and Majestic'.[2199]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جاءَهُمْ: «يعني القرآن لا يَأْتِيهِ الْباطِلُ مِنْ بَيْنِ يَدَيْهِ». قال: «لا يأتيه الباطل من قبل التوراة، و لا من قبل الإنجيل و الزبور، و أما مِنْ خَلْفِهِ لا يأتيه من بعده كتاب يبطله».

Then Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding the Words of the High ***[41:41] Surely those who disbelieve in the Reminder when it comes to them***, Meaning the Quran ***[41:42] Falsehood has not come to it from before it***, he[asws] said: 'No falsehood came from before it, the Torah, nor from before it, the Evangel and the Psalms. And as for from after it, there will not be coming from after it any Book to falsify (invalidate) it'.

قوله تعالى: لَوْ لا فُصِّلَتْ آياتُهُ ءَ أَعْجَمِيٌّ وَ عَرَبِيٌّ، قال: «لو كان هذا القرآن أعجميا لقالوا: كيف نتعلمه، و لساننا عربي، و أتيتنا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم، و قد قال الله عز و جل: وَ ما أَرْسَلْنا مِنْ رَسُولٍ إِلَّا بِلِسانِ قَوْمِهِ ».

The Words of the High ***if only its Verses had been made clear? What! A foreign language and Arabic!*** He[asws] said: 'If this Quran was in a non-Arabic language they would have said, 'How do we learn it, and our language is Arabic, and he[saww] has brought us a Quran in a non-Arabic language?' So Allah[azwj] Loved it that He[azwj] should Reveal it in their language, and Allah[azwj] Mighty and Majestic has Said ***[14:4] And We did not Send any Rasool but with the language of his own people***'.[2200]

VERSE 5

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {5}

[14:5] And We had Sent Musa with Our Signs, Saying: Bring forth your people from darknesses into the Light and remind them of the Days of Allah; Surely there are Signs in this for every patient, grateful one

ابن بابويه، قال: حدثنا احمد بن محمد بن يحيي العطار، قال: حدثنا سعد بن عبد الله، قال: حدثني يعقوب بن يزيد، عن محمد بن الحسن الميثمي، عن مثني الحناط، قال: سمعت أبا جعفر (عليه السلام) يقول: «ايام الله عز و جل ثلاثة: يوم يقوم القائم، و يوم الكرة، و يوم القيامة».

[2199] علل الشرائع: 126/ 8
[2200] تفسير القمّي 2: 266

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Yahya Al Ataar narrated to us, from Sa' d Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Al Hassan Al Maysami, from Masny Al Hanaat who said,

'I heard Abu Ja'far[asws] saying: 'The Days of Allah[azwj] Mighty and Majestic are three – The day of the rising of Al-Qaim[asws], and the day of the Return, and the Day of Judgement'.[2201]

العياشي: عن ابراهيم بن عمر، عمن ذكره، عن أبي عبد الله (عليه السلام) في قول الله: وَ ذَكِّرْهُمْ بِأَيَّامِ اللَّهِ. قال: «بآلاء الله» يعني نعمه.

Al Ayyashi, from Ibrahim Bin Umar, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[14:5] and remind them of the Days of Allah***. He[asws] said: '(Remind them) of the Favours of Allah[azwj]'. Meaning His[azwj] Bounties'.[2202]

VERSES 6 - 8

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {6} وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ {7} وَقَالَ مُوسَىٰ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ {8}

[14:6] And when Musa said to his people: Remember Allah's Favour to you when He Delivered you from Pharaoh's people, who subjected you to the severe torment, and they were slaughtering your sons and were letting your women live; and in this there was a great Trial from your Lord [14:7] And when your Lord Proclaimed: If you are grateful, I would Increase it more for you, and if you are ungrateful, My Punishment is truly Severe [14:8] And Musa said: If you are ungrateful, you and those on earth all together, surely Allah is Self-sufficient, Praised

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يحيي بن المبارك، عن عبد الله ابن جبلة، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام) قال: «من اعطي الشكر اعطي الزيادة، يقول الله عز و جل: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Ibn Jabalat, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who give thanks would be Given the Increase. Allah[azwj] Mighty and Majestic is Saying ***[14:7] And when your Lord Proclaimed: If you are grateful, I would Increase it more for you***'.[2203]

و عنه: عن عدة من أصحابنا، عن احمد بن محمد بن خالد، عن بعض أصحابنا، عن محمد بن هشام، عن ميسر، عن أبي عبد الله (عليه السلام) قال: «شكر النعمة: اجتناب المحارم، و تمام الشكر: قول الرجل: الحمد لله رب العالمين».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Hisham, from Maysar,

[2201] الخصال: 108/ 75، ينابيع المودة: 424.
[2202] تفسير العيّاشي 2: 222/ 2
[2203] الكافي 2: 78/ 8

(It has been narrated) from Abu Abdullah[asws] having said: 'The appreciation for the Bounties – Keeping aside from the Prohibitions; and the Completion of the appreciation – The words of the man, 'The Praise is for Allah[azwj], Lord[azwj] of the Worlds'.[2204]

و عنه: عن الحسين بن محمد، عن معلي بن محمد، عن الوشاء، عن حماد بن عثمان، قال: خرج أبو عبد الله (عليه السلام) من المسجد، و قد ضاعت دابته، فقال: «لئن ردها الله علي لأشكرن الله حق شكره»

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Hamaad Bin Usmaan who said,

'Abu Abdullah[asws] came out from the Masjid, and his[asws] animal (ride) was lost. So he[asws] said: 'If Allah[azwj] were to Return it to me[asws], I[asws] would thank Allah[azwj] as is His[azwj] Right to be Appreciated'.

قال: «فما لبث أن أتي بها، فقال: «الحمد لله» فقال قائل له: جعلت فداك، أ لست قلت: لأشكرن الله حق شكره؟! فقال أبو عبد الله (عليه السلام): «ألم تسمعني قلت: الحمد لله؟».

He (the narrator) said, 'It was not long before it was brought to him[asws], so he[asws] said: 'The Praise is for Allah[azwj]!' So a speaker said to him[asws], 'May I be sacrificed for you[asws]! Did you[asws] not say: 'I[asws] would thank Allah[azwj] as is His[azwj] Right to be Appreciated?' So Abu Abdullah[asws] said: 'Did you not hear me[asws] say: 'The Praise is for Allah[azwj]'?'[2205]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن يزيد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن وجوه الكفر في كتاب الله عز و جل. قال: «الكفر في كتاب الله عز و جل على خمسة أوجه: فمنها كفر الجحود، و الجحود على وجهين، و الكفر بترك ما أمر الله، و كفر البراءة، و كفر النعم،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Yazeed, from Abu Amro Al-Zubeyri,

'I said to Abu Abdullah[asws] ' (please) Inform me about the aspects of the disbelief in the Book of Allah[azwj] Mighty and Majestic'. He[asws] said: 'The disbelief in the Book of Allah[azwj] Mighty and Majestic is upon five aspects – So from it is the disbelief of the denial which itself is upon two aspects; and the disbelief of disregarding what Allah[azwj] has Commanded for; and the disbelief of disavowing (Tabarra), and disbelief of the Bounties.[2206]

الشيخ في (أماليه) قال: حدثنا الشيخ أبو عبد الله الحسين بن عبيد الله الغضائري (رحمه الله)، عن أبي محمد هارون بن موسى التلعكبري، قال: حدثنا محمد بن همام، قال: حدثنا علي بن الحسين الهمداني، قال: حدثنا أبو عبد الله محمد بن خالد البرقي، عن أبي قتادة القمي، عن داود بن سرحان، قال: كنا عند أبي عبد الله (عليه السلام) إذ دخل عليه سدير الصيرفي، فسلم و جلس، فقال له: «يا سدير، ما كثر مال رجل قط الا عظمت الحجة لله تعالى عليه، فإن قدرتم أن تدفعوها عن أنفسكم فافعلوا. فقال له: يا بن رسول الله، بماذا؟ قال: «بقضاء حوائج إخوانكم من أموالكم».

Al Sheykh in his Amaali, said, 'Abu Abdullah Al Hassan Bin Ubeydullah Al Ghaza'iry narrated to us, from Abu Muhammad Haroun Bin Musa Al Tal'akbary, from Muhammad Bin Hamam, from Ali Bin Al Husayn Al Hamdany, from Abu Abdullah Muhammad Bin Khalid Al Barqy, from Abu qatada Al Qummy, from Dawood Bin Sarhan who said,

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[2204] الكافي 2: 78/ 10
[2205] الكافي 2: 79/ 18.
[2206] الكافي 2: 287/ 1

'We were in the presence of Abu Abdullah[asws] when Sudeyr Al-Sayrafi came up to him[asws]. So he greeted and sat down. So he[asws] said to him: 'O Sudeyr! The wealth of a man does not increase at all except by the greatness of the Argument of Allah[azwj] against him. So if you are able to hand it over from yourselves, so do it'. So he said to him[asws], 'O son[asws] of Rasool-Allah[saww], by what?' He[asws] said: 'By fulfilling the needs of your brothers from your wealth'.

ثم قال: «تلقوا النعم- يا سدير- بحسن مجاورتها، و اشكروا من أنعم عليكم، و أنعموا علي من شكركم، فإنكم إذا كنتم كذلك استوجبتم من الله تعالى الزيادة، و من إخوانكم المناصحة». ثم تلا: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ.

Then he[asws] said: 'Receive the Bounties – O Sudayr – by the goodness of its proximity, and thank the one who favours it upon you, and favour yourselves by your thanks. So if you were to be like that, the Increase would be Obligated upon you from Allah[azwj] the High, and from your brothers, the advice'.[2207]

سَهْلٌ عَنْ عُبَيْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَ حُسَيْنُ بْنُ نُوَيْرِ بْنِ أَبِي فَاخِتَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَ غَضَارَةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرُدَّ ذَلِكَ إِلَيْنَا فَقَالَ أَيَّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكاً أَ يَسُرُّكَ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَ هَرْثَمَةَ وَ إِنَّكَ عَلَى خِلَافِ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَ اللَّهِ مَا يَسُرُّنِي أَنَّ لِيَ الدُّنْيَا بِمَا فِيهَا ذَهَباً وَ فِضَّةً وَ إِنِّي عَلَى خِلَافِ مَا أَنَا عَلَيْهِ

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza[asws] with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him[asws], 'May I be sacrificed for you[asws], we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah[azwj] to return that state to us'. So he[asws] said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah[azwj], it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, whilst I am upon the opposite to what I am upon at present (Al-Wilayah)'.

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهُ وَ تَعَالَى اعْمَلُوا آلَ داوُدَ شُكْراً وَ قَلِيلٌ مِنْ عِبادِيَ الشَّكُورُ وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسُنَ ظَنُّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ خَفَّتْ مَئُونَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصَّرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِماً إِلَى دَارِ السَّلَامِ

He[asws] said; 'So the one who is contented among you, should be thankful to Allah[azwj]. Allah[azwj] is Saying: ***"[14:7] If you are grateful, I would certainly give to you more"***. And the Glorious and High Said: ***"[34:13] give thanks, O family of Dawood! and very few of My servants are grateful"***. And think good with Allah[azwj], for Abu Abdullah[asws] used to say; 'The one who thinks about Allah[azwj], Allah[azwj] would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah[azwj] would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family

[2207] الأمالي 1: 309

would enjoy, and Allah[azwj] would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.[2208]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، جميعا، عن يحيى ابن المبارك، عن عبد الله بن جبلة، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: «من أعطي ثلاثا لم يمنع ثلاثا، من أعطي الدعاء أعطي الإجابة، و من أعطي الشكر أعطي الزيادة، و من أعطي التوكل أعطي الكفاية».

And from him, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, together, from Yahya Ibn Al-Mubarak, from Abdullah Bin Jabalat, from Muawiya Bin Wahab,

Abu Abdullah[asws] having said: 'The one who gives three, is not denied from (the other) three. The one who recites a supplication is given the Answer (Fulfilment); and the one who gives the thanks is given the increase; and the one who gives the reliance is given the sufficiency'.

[ثم] قال: «أ تلوت كتاب الله عز و جل: وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ، و قال: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ، و قال: ادْعُونِي أَسْتَجِبْ لَكُمْ؟».

Then he[asws] said: 'Have you not recited the Book of Allah[azwj] Mighty and Majestic ***[65:3] and whoever relies upon Allah, He is sufficient for him***, and Said ***[14:7] If you are grateful, I would certainly give to you more***, and Said ***[40:60] And your Lord says: Call upon Me, I will answer you***'.[2209]

VERSES 9 - 12

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ وَالَّذِينَ مِنْ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ {9} قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۚ قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ {10}

[14:9] Has there not come to you the news of the ones before you – people of Noah, and Aad, and Samood, and the ones after them whom no one knows except for Allah? Their Rasools come to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that with which you are Sent, and we are in doubt as to that which you calling us towards [14:10] Their Rasools said: Is there doubt about Allah, Originator of the skies and the earth? He invites you to Forgive you your sins and to Respite you till an appointed term. They said: You are nothing but mortals like us; you want to turn us away from what our fathers used to worship; therefore come to us with a clear authority

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {11} وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {12}

[14:11] Their Rasools said to them: We are nothing but person like yourselves, but Allah Bestows upon whomsoever He Desires to from His servants, and it is

[2208] Al Kafi – H 14993
[2209] الكافي 2: 53/ 6.

not for us that we should bring you an authority except by Allah's Permission; and upon Allah should the Believers rely [14:12] And what is upon us except that we should rely upon Allah? And He has Guided us in our ways; and we will bear patiently your hurting us; and upon Allah should rely the relying ones

ابن بابويه في (الفقيه) مرسلا عن الصادق (عليه السلام) في قوله عز و جل: وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ. قال: «الزارعون».

Ibn Babuwayh in Al Faqeeh, with an unbroken chain

(It has been narrated) from Al-Sadiq[asws] regarding the Mighty and Majestic ***[14:12] and upon Allah should rely the relying ones***. He[asws] said: 'The farmers'.[2210]

VERSES 13 & 14

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۖ فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ {13} وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ {14}

[14:13] And those who disbelieved said to their Rasools: We will drive you out from our land, or else you come back into our religion. So their Lord Revealed unto them: We will Destroy the unjust [14:14] And We will Settle you in the land after them; that is for him who fears standing in My Presence and who fears My Threat

علي بن ابراهيم، قال: حدثني أبي رفعه الي النبي (صلى الله عليه و آله) قال: «من آذى جاره طمعا في مسكنه ورثه الله داره، و هو قوله: وَ قالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ- الي قوله- فَأَوْحى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَ لَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ».

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

(It has been narrated) the Holy Prophet[saww] having said: 'The one who hurts his neighbour in the greed regarding his dwelling and that Allah[azwj] would Make him inherit his house. And these are the His[azwj] Words ***[14:13] And those who disbelieved said to their Rasools:*** up to His[azwj] Words ***So their Lord Revealed unto them: We will Destroy the unjust [14:14] And We will Settle you in the land after them***'.[2211]

تحف العقول: عن الإمام علي بن الحسين (عليه السلام) أنه قال- في حديث طويل-: «فخافوا الله أيها المؤمنون من البيات خوف أهل التقوى، فإن الله يقول: ذلِكَ لِمَنْ خافَ مَقامِي وَ خافَ وَعِيدِ فاحذروا زهرة الحياة الدنيا و غرورها و شرورها، و تذكروا ضرر عاقبة الميل إليها، فإن زينتها فتنة، و حبها خطيئة».

Tohfat Al Uqool,

(It has been narrated) from the Imam Ali[asws] Bin Al-Husayn[asws] having said – in a lengthy Hadeeth -: 'O you Believers! They feared Allah[azwj] from the spending, the fear of the people of piety, for Allah[azwj] is Saying ***[14:14] that is for him who fears standing in My Presence and who fears My Threat***. So be cautioned from the blossoms of the life of the world, and its deceptions, and its evils, and remember the

[2210] من لا يحضره الفقيه 3: 160/ 703
[2211] تفسير القمّي 1: 368.

damage of the consequences of inclining towards it, for its adornments are a trial, and the love for it is a sin'.[2212]

VERSE 15

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ {15}

[14:15] And they asked for judgment and every stubborn opposer was disappointed

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَاتَ يَوْمٍ جَالِساً إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهاً مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَإٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

'One day Rasool Allah[saww] was explaining (matters) in a session, when Amir-ul-Momineen[asws] came over. Rasool Allah[saww] said to him[asws] that: 'In you[asws] there is a similarity with Isa[as] Bin Maryam[as], and had it not been for a sect from my[saww] community saying regarding you[asws] what the Christians are saying regarding Isa[as] Bin Maryam[asws], I[saww] would have said regarding you[asws] such words that none from the people would pass by you[asws] except that he would take the dust from under your[asws] feet seeking Blessings by that'.

قَالَ فَغَضِبَ الْأَعْرَابِيَّانِ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنَ مَرْيَمَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قالُوا أَ آلِهَتُنا خَيْرٌ أَمْ هُوَ ما ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ وَ لَوْ نَشاءُ لَجَعَلْنا مِنْكُمْ يَعْنِي مِنْ بَنِي هَاشِمٍ مَلائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

He[asws] said: 'Two Arabs became angered along with Al-Mugheira Bin Sho'bat as well a number from the Qureish among them. So they said, 'He[saww] was not happy until he[saww] struck an example for the son[asws] of his[saww] uncle[as] with Isa[as] Bin Maryam[as]'. So Allah[azwj] Revealed unto His[azwj] Prophet[saww] Saying: ***[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule) [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Ineed, they are a contentious people. [43:59] He was naught but a servant on whom We Bestowed favour, and We made him an example for the children of Israel [43:60] And if it were Our Will, We could make angels from amongst you*** meaning the Clan of Hashim[as], ***"succeeding each other on the earth"***

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفِهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كانَ هذا هُوَ الْحَقَّ مِنْ عِنْدِكَ أَنَّ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرَقْلًا بَعْدَ هِرَقْلٍ فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

[2212] تحف العقول: 273

He[asws] said: 'Al-Haaris Bin Amro Al-Fahry became angry and said, 'Our Allah[azwj]! If this was the truth from You[azwj] that the Clan of Hashim[as] will be inheriting from Heraclius and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment'. So Allah[azwj] Revealed against the words of Al-Haaris and this Verse Came down: ***"[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness"***.

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبْتَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئاً مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he[saww] said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad[saww], but you[saww] have made for all of the Qureish something from what is in your[saww] hands, for the Clan of Hashim[as] have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أَرْحَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جَنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet[saww] said to him: 'That is not up to me[saww], but that is up to Allah[azwj] Blessed and High'. He said, 'O Muhammad[saww], my heart does not incline me for the repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دافِعٌ مِنَ اللَّهِ ذِي الْمَعارِجِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرَؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهِ نَزَلَ بِهَا جَبْرَئِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهِ مُثْبَتٌ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام)

Then Revelation Came to the Prophet[saww] Saying: ***"[70:1] One demanding, demanded the chastisement which must befall [70:2] Upon the disbelievers, of the Wilayah of Ali[asws] which none can repel [70:3] From Allah, Lord of the Ascending Stairways"***. He (the narrator) said, 'I said, 'May I be sacrificed for you[asws], we do not read it like this'. He[asws] said: 'By Allah[azwj]! This is how Jibraeel Descended with it upon Muhammad[saww], and by Allah[azwj], this is how it is recorded in the Parchment (Mus'haf) of Fatima[asws]'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خابَ كُلُّ جَبَّارٍ عَنِيدٍ .

So the Rasool Allah[saww] said to those who were around him[saww] from the hypocrites: 'Go to your companion, for he has got what he was seeking for'. Allah[azwj] Mighty and Majestic Said: ***"[14:15] And they asked for Judgement and every stubborn opposer was disappointed"***.[2213]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «العنيد: المعرض عن الحق».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

[2213] الكافي 8: 57/ 18

(It has been narrated) from Abu Ja'far[asws] having said: 'The stubborn – the one who turns away from the Truth'.[2214]

VERSES 16 & 17

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَاءٍ صَدِيدٍ {16} يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ {17}

[14:16] Hell is before him and he shall be given to drink of festering water [14:17] He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement Punishment before him

الطبرسي: عن أبي عبد الله (عليه السلام): «أي و يسقي مما يسيل من الدم و القيح من فروج الزواني في النار».

Al Tabarsy,

(It has been narrated) from Abu Abdullah[asws]: 'Yes, and he would be quenched from what dripped from the blood and the pus from the genitals of the prostitutes in the Fire'.[2215]

العياشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، قال: «قال أمير المؤمنين (عليه السلام): ان أهل النار لما غلي الزقوم و الضريع في بطونهم كغلي الحميم سألوا الشراب، فاتوا بشراب غساق و صديد يَتَجَرَّعُهُ وَ لا يَكادُ يُسِيغُهُ وَ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكانٍ وَ ما هُوَ بِمَيِّتٍ وَ مِنْ وَرائِهِ عَذابٌ غَلِيظٌ و حميم تغلي به جهنم منذ خلقت، كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرابُ وَ ساءَتْ مُرْتَفَقاً.

Al-Ayyashi, from Mas'adat Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'Amir-ul-Momineen[asws] said: 'When *Al-Zaqoom* and *Al-Zari'e* (plants of Hell) boil in the bellies of the people of Hell, like the boiling of hot water, they would ask for the drink. So they would be brought drippings (from the genitals of prostitutes) and pus ***[14:17] He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement Punishment before him***, and the water has been boiled by the Hell since it was Created, ***[18:29] like molten brass which will scald their faces; evil is the drink and worse is the reclining couch***'.[2216]

VERSES 18 - 20

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ {18} أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {19} وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ {20}

[2214] تفسير القمّي 1: 368.
[2215] مجمع البيان 6: 474.
[2216] تفسير العيّاشي 2: 223/ 7.

[14:18] The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over anything out of what they have earned; this is the great error [14:19] Do you not see that Allah created the heavens and the earth with truth? If He please He will take you off and bring a new creation [14:20] And this is not difficult for Allah

محمد بن يعقوب: عن محمد بن يحيي، عن محمد بن الحسين، عن صفوان بن يحيي، عن العلاء بن رزين، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: «كل من دان الله بعبادة يجهد فيها نفسه و لا امام له من الله، فسعيه غير مقبول، و هو ضال متحير، و الله شانئ لأعماله، و مثله كمثل شاة ضلت عن راعيها و قطيعها، فهجمت ذاهبة و جائية يومها، فلما جنها الليل بصرت بقطيع من غير راعيها، فحنت إليها و اغترت بها، فباتت معها في مربضها،

Muhammad Biin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'Everyone who follows a Religion in the Name of Allah[azwj] with worship, striving himself in it, and there is no Imam[asws] from Allah[azwj] for him, so his striving would not be Acceptable, and he would be straying in confusion, and Allah[azwj] Disdains his deeds. And his example is like the example of a sheep which has strayed away from its shepherd and its flock. So it runs back and forth the whole day. So when the night falls, it sees a flock with another shepherd, so it yearns for it and is deceived by it, and it comes to be in the same pen with them.

فلما أن ساق الراعي قطيعه أنكرت راعيها و قطيعها، فضلت متحيرة تطلب راعيها، و قطيعها، فبصرت بغنم مع راعيها فحنت إليها، و اغترت بها، فصاح بها الراعي: الحقي براعيك و قطيعك، فإنك تائهة متحيرة عن راعيك و قطيعك، فهجمت ذعرة متحيرة نادة، لا راعي لها يرشدها الي مرعاها أو يردها، فبينا هي كذلك إذ اغتنم الذئب ضيعتها فأكلها.

So when the shepherd ushers his flock, he denies it, so it strays in confusion seeking its shepherd. So it sees (other) sheep with their shepherd, so it goes towards them and joins up with them. So the shepherd shouts at it: 'Attach yourself with your own shepherd and your own flock, for you are lost in confusion from your shepherd and your flock!' So it runs around in confusion, with no shepherd for it to guide it to its meadow or repulse (danger) from it. So while it is during that, the wolf attacks it and eats it.

و كذلك و الله- يا محمد- من أصبح من هذه الامة لا امام له من الله عز و جل ظاهرا عادلا، أصبح ضالا تائها، و ان مات علي هذه الحال مات ميتة كفر و نفاق، و اعلم- يا محمد- أن أئمة الجور و أتباعهم لمعزولون عن دين الله، قد ضلوا و أضلوا، فأعمالهم التي يعملونها كرماد اشتدت به الريح في يوم عاصف، لا يقدرون مما كسبوا علي شيء، ذلك هو الضلال البعيد».

By Allah[azwj]! Similar to that – O Muhammad – is the one who has come to be in this community with no Imam[asws] from Allah[azwj] Mighty and Majestic for himself, apparent and just. He becomes lost and confused, and if he were to die upon this condition, he would have died the death of Infidelity and hypocrisy. And know – O Muhammad – that the unjust Imams and their followers are in isolation from the Religion of Allah[azwj]. They have go astray and have led others to go astray, So their deeds which they had been performing are like dust blown away by the wind on a windy day.

They have no control over anything which they have earned. That is the far straying'.[2217]

VERSES 21 - 23

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ ۖ سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ {21} وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {22} وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَامٌ {23}

[14:21] And they shall all come forth before Allah, then the weak shall say to those who were arrogant: Surely we were your followers, can you therefore avert from us anything from the Punishment of Allah? They would say: If Allah had Guided us, we too would have guided you; it is the same to us whether we rage or be patient, there is no place for us to flee to [14:22] And the Satan shall say after the affairs are decided: Surely Allah Promised you the Promise of the Truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful Punishment [14:23] And those who believe and do righteous deeds are made to enter Gardens, beneath which rivers flow, to abiding eternally in them by their Lord's Permission; their greeting therein is, Peace

محمد بن يعقوب: عن علي بن ابراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام). قال: «قال عز و جل يذكر إبليس و تبريه من أوليائه من الإنس يوم القيامة: إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Mighty and Majestic Says Mentioning Iblees[la] and his distancing from his[la] friends from the human beings, on the Day of Judgement ***[14:22] surely I disbelieved in your associating me with Allah before***'.[2218]

العياشي: عن حريز، عمن ذكره، عن أبي جعفر (عليه السلام) في قول الله: وَ قالَ الشَّيْطانُ لَمَّا قُضِيَ الْأَمْرُ، قال: «هو الثاني، و ليس في القرآن وَ قالَ الشَّيْطانُ الا و هو الثاني».

Al Ayyashi, from Hareyz, from the one who mentioned it,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[14:22] And the Satan shall say after the affairs are decided***. He[asws] said: 'He is the

[2217] الكافي 1: 306/ 2
[2218] الكافي 2: 287 ضمن الحديث 1.

second one , and there is nothing in the Quran ‘And the Satan said’, except that it is the second one ’.[2219]

عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يؤتي بإبليس في سبعين غلا و سبعين كبلا ، فينظر الأول الي زفر في عشرين و مائة كبل و عشرين و مائة غل، فينظر إبليس، فيقول: من هذا الذي أضعف الله له العذاب، و أنا أغويت هذا الخلق جميعا؟ فيقال: هذا زفر. فيقول: بما حدد له هذا العذاب؟ فيقال: ببغيه علي علي (عليه السلام).

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: ‘When it will be the Day of Judgement, Iblees[la] would be brought in seventy locks and seventy chains. So he[la] would first look at Zafar being in one hundred and twenty locks and one hundred and twenty chains. So Iblees[la] would be looking and saying, ‘Who is this one upon whom Allah[azwj] has Increased the Punishment, and I[la] am the one who tempted the whole of the creatures altogether?’ So they would say: ‘This is Zafar ’. So he[la] would be saying, ‘Due to what has this Punishment been Selected for him?’ So they would say: ‘For having rebelled against Ali[asws]’.

فيقول له إبليس: ويل لك و ثبور لك، أما علمت أن الله أمرني بالسجود لآدم فعصيته، و سألته أن يجعل لي سلطانا علي محمد و أهل بيته و شيعته، فلم يجبني الي ذلك و قال: إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغاوِينَ و ما عرفتهم حين استثناهم، إذ قلت وَ لا تَجِدُ أَكْثَرَهُمْ شاكِرِينَ؟ فمنتك به نفسك غرورا فتوقف بين يدي الخلائق. ثم قال له: ما الذي كان منك الي علي و الي الخلق الذي اتبعوك علي الخلاف؟ فيقول الشيطان- و هو زفر- لإبليس: أنت أمرتني بذلك.

So Iblees[la] would say to him, ‘Woe be unto you and ruination to you! Did you not know that Allah[azwj] has Commanded me[la] to Prostrate to Adam[as], but I[la] disobeyed Him[azwj], and I[la] asked Him[azwj] if He[azwj] could Give me[la] the authority over Muhammad[saww] and the People[asws] of his[saww] Household, and his[saww] Shias. But, He[azwj] did not Answer me[la] for that and Said ***[15:42] Surely, with regards to My servants, you have no authority over them except for the ones who follow you from the deviators***, and did you not recognise them[asws] where they[asws] were excluded when I[la] said ***[7:17] and You shall not find most of them being thankful***?’

فيقول له إبليس: فلم عصيت ربك و أطعتني؟ فيرد زفر عليه ما قال الله: إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَ ما كانَ لِي عَلَيْكُمْ مِنْ سُلْطانٍ الي آخر الآية».

So Iblees[la] would say to him, ‘Why did you disobey your Lord[azwj] and obey me[la]?’ So Zafar would reply back, what Allah[azwj] Said ***[14:22] Surely Allah Promised you the Promise of the Truth, and I gave you promises, then failed to keep them to you, and I had no authority over you*** – up to the end of the Verse’.[2220]

VERSES 24 - 26

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ {24} تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {25} وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ {26}

[2219] تفسير العيّاشي 2: 223/ 8
[2220] تفسير العيّاشي 2: 223/ 9.

[14:24] Have you not considered how Allah Sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in the sky [14:25] Yielding its fruit in every season by the permission of its Lord? And Allah Sets forth parables for the people that they may be mindful [14:26] And the parable of an evil word is as an evil tree pulled up from the earth's surface; there is not stability for it

حدثنا الحسن بن موسى الخشاب عن عمرو بن عثمان عن محمد بن عذافر عن ابي حمزة الثمالى عن ابي جعفر عليه السلام قال سئلته عن قول الله تعالى شجرة طيبة اصلها ثابت وفرعها في السماء تؤتى اكلها كل حين باذن ربها فقال قال رسول الله صلى الله عليه وآله انا اصلها وعلى فرعها والأئمة اغصانها وعلمنا ثمرها وشيعتنا ورقها يا ابا حمزة هل ترى فيها فضلا قال قلت لا والله لا ارى فيها قال فقال يا ابا حمزة والله ان المولود يولد من شيعتنا فتورق ورقة منها ويموت فتسقط ورقة منها.

Narrated to us Al-Hassan Bin Musa Al-Khashaab, from Amro Bin Usman, from Muhammad Bin Azaafar, from Abu Hamza Al-Thumaly who reported:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] the High ***[14:24] Have you not considered how Allah Sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in the sky [14:25] Yielding its fruit in every season by the permission of its Lord?***' He[asws] said: 'Rasool-Allah[saww] said: 'I[saww] am its origin (root), and Ali[asws] its trunk, and the Imams[asws] are its branches, and our[asws] knowledge is its fruit, and our[asws] Shiites are its leaves. O Abu Hamza! Do you see in it virtues?' I said, 'No, by Allah[azwj], I cannot see in it.' He[asws] said: 'O Abu Hamza, by Allah[azwj], when a baby is born to our[asws] Shias a leaf is added on to it and when he dies, a leaf falls from it.'[2221]

حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن الاحول عن سلام بن المستنير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى كشجرة طيبة اصلها ثابت وفرعها في السماء تؤتى أكلها كل حين باذن ربها فقال الشجرة رسول الله نسبه ثابت في بنى هاشم وفرع الشجرة على وعنصر الشجرة فاطمة واغصانها الأئمة ورقها الشيعة وان الرجل منهم ليموت فتسقط منها ورقة وان المولد منهم ليولد فتورق ورقة قال قلت له جعلت فداك قوله تعالى تؤتى اكلها كل حين باذن ربها قال هو مايخرج من الامام من الحلال والحرام في كل سنة إلى شيعته

Narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said:

'I asked Abu Ja'far[asws] about the Words of Allah[saww] ***like a good tree, whose root is firm and whose branches are in the sky [14:25] Yielding its fruit in every season by the permission of its Lord?*** He[asws] said: 'Rasool-Allah[saww] established it firmly in the Clan of Hashim, and the trunk of the Tree is Ali[asws], and its component is Fatima[asws], and its branches are the Imams[asws], and its leaves are our[asws] Shias, and when a man from them dies, a leaf falls from it, and when there is a birth among them a leaf forms onto it.' I said to him[asws], 'May I be sacrificed for you[asws], His[azwj] Statement ***[14:25] Yielding its fruit in every season by the permission of its Lord?*** He[asws] said: 'This is what comes out from the Imam[asws] from the Permissible and the prohibited during every year to his[asws] Shias.'[2222]

[2221] Basaair Al Darajaat – P 2 Ch 2 H 1
[2222] Basaair Al Darajaat – P 2 Ch 2 H 2

و عنه: عن احمد بن محمد، عن الحسين بن سعيد، عن المفضل بن صالح، عن محمد الحلبي، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُها ثابِتٌ وَ فَرْعُها فِي السَّماءِ. قال: «النبي (صلى الله عليه و آله) و الأئمة هم الأصل الثابت، و الفرع: الولاية لمن دخل فيها».

And from him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Mufazzal Bin Salih, from Muhammad Al Halby,

from Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High ***[14:24] a good word (being) like a good tree, whose root is firm and whose branches are in the sky***. He[asws] said: 'The Prophet[saww] and the Imams[asws], they[asws] are the firm roots; and the branches – the Wilayah for the one who enters into it'.[2223]

عن عبد الرحمن بن سالم الأشل، عن أبيه، عن أبي عبد الله (عليه السلام) ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ الآيتان، قال: «هذا مثل ضربه الله لأهل بيت نبيه، و لمن عاداهم هو مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ ما لَها مِنْ قَرارٍ».

From Abdul Rahman Bin Saalim Al Ashal, from his father,

(It has been narrated) from Abu Abdullah[asws] regarding ***[14:24] Sets forth a parable of a good word (being) like a good tree*** – the two Verses, he[asws] said: 'This is an example which Allah[azwj] has Set for the People[asws] of the Household of His[azwj] Prophet[saww]. And for their enemies it is ***[14:26] the parable of an evil word is as an evil tree pulled up from the earth's surface; there is not stability for it***'.[2224]

VERSE 27

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۚ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ {27}

[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي بصير قال: سمعت أبا عبد الله (عليه السلام) يقول: «إذا وضع الرجل في قبره أتاه ملكان، ملك عن يمينه و ملك عن يساره، و أقيم الشيطان بين عينيه، عيناه من نحاس، فيقال له: كيف تقول في الرجل الذي كان بين ظهرانيكم؟

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: 'When the man is placed in his grave, two Angels come to him. An Angel from his right, and an Angel from his left, and Satan[la] stands in front of his eyes, his[la] eyes being like from copper. So they say to him: 'What are you saying regarding the man who was present among you?'

- قال- فيفزع له فزعة، فيقول إذا كان مؤمنا: أ عن محمد رسول الله (صلى الله عليه و آله) تسألان؟ فيقولان له: نم نومة لا حلم فيها، و يفسح له في قبره تسعة اذرع، و يرى مقعده من الجنة، و هو قول الله عز و جل: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَياةِ الدُّنْيا وَ فِي الْآخِرَةِ و إذا كان كافرا، قالا له: من هذا الرجل الذي خرج بين ظهرانيكم؟ فيقول: لا ادري. فيخليان بينه و بين الشيطان».

[2223] بصائر الدرجات: 80/ 1
[2224] تفسير العيّاشي 2: 225/ 15

He[asws] said: ‘So he gets panic-stricken. So if he is a Believer he would be saying, ‘Is it about Muhammad[saww] Rasool-Allah[saww] that you two are asking about?’ So they both say to him: ‘Sleep the sleep in which there are no dreams’. And the open up his grave for him by nine cubits, and he sees his place from the Paradise. And these are the Words of Allah[azwj] Mighty and Majestic ***[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter***. And if he is an Infidel, they both say to him: ‘Who is this man who came out from among you?’ So he would be saying, ‘I don’t know’. So they leave him to be between him and Satan[la]’.[2225]

العياشي: عن صفوان بن مهران، عن أبي عبد الله (عليه السلام) قال: «ان الشيطان ليأتي الرجل من أوليائنا فيأتيه عند موته، يأتيه عن يمينه و عن يساره ليصده عما هو عليه، فيأبى الله له ذلك، و كذلك قال الله: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَياةِ الدُّنْيا وَ فِي الْآخِرَةِ».

Al Ayyashi, from Safwan Bin Mahran,

(It has been narrated) from Abu Abdullah[asws] having said: ‘Surely Satan[la] comes to the man from our[asws] friends. So he[la] comes to him during his death from his right, and from his left, to dislodge him from what he is upon. So, Allah[azwj] Refuses (to Allow) him[la] to do that. And thus, Allah[azwj] Says ***[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter***’.[2226]

عن أبي بصير، عن أبي عبد الله (عليه السلام): «ان الميت إذا اخرج من بيته شيعته الملائكة الى قبره يترحمون عليه، حتى إذا انتهي به الي قبره، قالت الأرض له: مرحبا بك و أهلا و سهلا، و الله لقد كنت أحب ان يمشي علي مثلك، لا جرم لترى ما اصنع بك، فيوسع له مد بصره، و يدخل عليه في قبره قعيدا القبر منكر و نكير، فيلقيان فيه الروح الي حقويه،

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: ‘When the dead body is taken out from his house, the Angels accompany him to his grave Obtaining Mercy for him, until they end up with him to his grave. The ground says to him: ‘Welcome to you, and hello. By Allah[azwj]! It was always beloved to me that the likes of you would walk upon me. Undoubtedly you will see what I shall be doing with you’. So it extends itself for him for as far as the eye can see. And they enter him in his grave, and Munkar and Nakeer get seated in the grave. They cast into him the spirit into his loins.

فيقعدانه فيسألانه، فيقولان له: من ربك؟ فيقول: الله. فيقولان: و ما دينك؟ فيقول: الإسلام. فيقولان: و من نبيك؟ فيقول: محمد (صلى الله عليه و آله). فيقولان: و من امامك؟ فيقول: علي.

So they both seat themselves besides him, questioning him, saying to him: ‘Who is your Lord[azwj]?’ So he would be saying, ‘Allah[azwj]’. So they would both say: ‘And what is your Religion?’ So he would be saying, ‘Al-Islam’. So they would both say: ‘And who is your Prophet[saww]?’ So he would be saying, ‘Muhammad[saww]?’ So they would both say: ‘And who is your Imam[asws]?’ So he would be saying, ‘Ali[asws]’.

فينادي مناد من السماء: صدق عبدي، افرشوا له في القبر من الجنة، و البسوه من ثياب الجنة، و افتحوا له في قبره بابا الى الجنة، حتى يأتينا و ما عندنا خير له. ثم يقولان له: نم نومة العروس، نم نومة لا حلم فيها.

[2225] الكافي 3: 28/ 10
[2226] تفسير العيّاشي 2: 225/ 16.

So a Caller would Call out from the sky: 'My[azwj] servant has spoken the truth! Spread out for him in the grave from the Paradise, and clothe him in the clothing of the Paradise, and open for him in his grave, Gates to the Paradise until he comes to Us[azwj]. And what is in Our Presence with better for him'. Then they both say to him: 'Sleep, the sleep of a bride. Sleep, the sleep in which there are no dreams'.

و ان كان كافرا، أخرجت له ملائكة يشيعونه الي قبره يلعنونه، حتى إذا انتهي الي الأرض، قالت الأرض: لا مرحبا بك و لا أهلا، اما و الله لقد كنت ابغض ان يمشي علي مثلك، لا جرم لترين ما اصنع بك اليوم، فتضايق عليه حتى تلتقي جوانحه. و يدخل عليه ملكا القبر، و هما قعيدا القبر منكر و نكير-

And if he is an Infidel, the Angels come out with him accompanying him to his grave, cursing him, until they end up to the ground. The ground says, 'Neither there is welcome for you, nor hello. But, by Allah[azwj], it was always hateful that the likes of you would walk upon me. Undoubtedly, you will see what I would be doing with you today'. So it constricts itself to him until his ribs meet each other. And two Angels enter upon on him in the grave, and they seat themselves in the grave – Munkar and Nakeer.

قال: قلت له: جعلت فداك، يدخلان علي المؤمن و الكافر في صورة واحدة؟ فقال: «لا». فيقعدانه فيقولان له: من ربك؟ فيقول: سمعت الناس يقولون، [فيقولان: لا دريت، فما دينك؟ فيقول: سمعت الناس يقولون.] و يتلجلج لسانه. فيقولان: لا دريت، فمن نبيك؟ فيقول: سمعت الناس يقولون، و يتلجلج لسانه. فيقولان: لا دريت.

He (the narrator) said: 'May I be sacrificed for you[asws]! They both enter upon the Believer as well as the Infidel in one (and the same) image?' So he[asws] said: 'No! They both sit him up and say to him: 'Who is your Lord[azwj]?' So he would be saying, 'I heard the people saying'. So they would both say, 'You don't know. So what is your Religion?' So he would be saying, 'I heard the people saying'. And his tongue would hesitate. So they would both say: 'You don't know, So who is your Prophet[saww]?' So he would be saying, 'I heard the people saying', and his tongue would hesitate. So they would both say: 'You don't know'.

فينادي مناد. من السماء: كذب عبدي، افرشوا له في قبره من النار، و البسوه من ثياب النار، و افتحوا له بابا الي النار، حتى يأتينا و ما له عندنا شر له

So a Calle would Call out from the sky: 'My[azwj] servant has lied! Spread out for him in his grave, from the Fire, and clothe him in the clothing of the Fire, and open for him a Gate to the Fire, until he comes to Us[azwj], and what is for him in Our Presence is evil for him'.

- قال- ثم يضربانه بمرزبة معهما ثلاث ضربات ليس منها ضربة الا تطاير قبره نارا، و لو ضربت تلك الضربة علي جبال تهامة، لكانت رميما».

He[asws] said: 'They would both strike him with a sledgehammer which would be with them both, with three strikes. There is no strike from it except that his grave would be filled with the Fire. And if that strike were to be struck upon a mountain it would crumble, as if it was decayed'.

قال ابو عبد الله (عليه السلام): «و يسلط الله عليه في قبره الحيات و العقارب تنهشه نهشا، و الشياطين تغمه غما، يسمع عذابه من خلق الله الا الجن و الإنس، و انه ليسمع خفق نعالهم، و نفض أيديهم، و هو قول الله: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَياةِ الدُّنْيا- قال- عند موته وَ فِي الْآخِرَةِ- قال- في قبره وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ ما يَشاءُ».

Abu Abdullah[asws] said: 'And Allah[azwj] would make emerge in his grave, the snakes, and the scorpions who ravage him with a ravaging, and the devils grieve him with a grief. His Punishment would be heard by all the creatures except for the Jinn and the human beings, and they hear the beating of their shoes, and the shaking of their hands. And these are the Words of Allah[azwj] ***[14:27] Allah Affirms those who believe with the firm Word in the life of the world*** - during his death ***and in the Hereafter,*** - in his grave ***and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to***'.[2227]

و من طريق المخالفين: ما رواه النطنزي، عن ابن عباس، في قوله: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ، قال: بولاية علي بن أبي طالب (عليه السلام).

And from Tareeq Al Mukhalifeen, what has been reported by Al Natanzy,

(It has been narrated) from Ibn Abbas, regarding His[azwj] Words ***[14:27] Allah Affirms those who believe with the firm Word***, said, 'By the Wilayah of Ali[asws] Bin Abu Talib[asws]'.[2228]

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

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

'I asked Abu Abdullah Ja'far Bin Muhammad[asws] about the Words of Allah[azwj] Mighty and Majestic ***[7:178] Whomsoever Allah Guides, he is the one who follows the right way; and whomsoever He Lets to err, these are the losers***'.

فقال: «ان الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي اهل الإيمان و العمل الصالح الى جنته، كما قال عز و جل: وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ ما يَشاءُ و قال عز و جل: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ فِي جَنَّاتِ النَّعِيمِ».

So he[asws] said: 'Allah[azwj] Blessed and High would Let the unjust go astray on the Day of Judgement from the Gate of His[azwj] Prestige, and He[azwj] would Guide the people of the belief and the righteous deeds to His[azwj] Paradise, just as the Mighty and Majestic has Said ***[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to***. And the Mighty and Majestic Says ***[10:9] Surely (as for) those who believe and do good, their Lord will Guide them by their faith; there shall flow rivers from beneath them in Gardens of Bliss***'.[2229]

[2227] تفسير العيّاشي 2: 225/ 18
[2228] شواهد التنزيل 1: 314/ 434
[2229] التوحيد: 241/ 1

VERSES 28 - 30

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ {28} جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ الْقَرَارُ {29} وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ {30}

[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] into Hell they shall be arriving in, and an evil place it is to settle in [14:30] And they set up equals with Allah that they may lead (people) astray from His Way. Say: Enjoy yourselves, for surely your journey is to the Fire

في تفسير العياشي عن محمد بن سابق بن طلحة الانصاري قال: مما قال هارون لابي الحسن موسى عليه السلام حين أدخل عليه: ما هذه الدار ودار من هي ؟ قال: لشيعتنا فترة ولغيرهم فتنة، قال: فما بال صاحب الدار لا ياخذها ؟ قال: أخذت منه عامرة ولا يأخذها الا معمورة، فقال: اين شيعتك فقرأ أبو الحسن عليه السلام: لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تأتيهم البينة قال: فنحن كفار ؟ قال: لا ولكن كما قال: " الم تر إلى الذين بدلوا نعمة الله كفرا وأحلوا قومهم دار البوار " فغضب عند ذلك وغلظ عليه.

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

'From what Haroun said to Abu Al-Hassan Musa[asws] when he[asws] came up to (see) him, 'What is this House (the world), and who is it for?' He[asws] said: 'For our[asws] Shias it is for a (short) period, and for others it is strife (Fitna)'. He said, 'Would the owner of the House mind if ones takes it?' He[asws] said: 'You take from it fully, whilst they (Shias) do not take except for inhabiting it'. So he said, 'Where are your[asws] Shias?' So Abu Al-Hassan[asws] recited ***[98:1] Those who disbelieved from among the followers of the Book and the Polytheists could not have separated (from the faithful) until there had come to them the clear evidence***'. He said, 'So (does that mean) we are infidels?' He[asws] said: 'No, but as He[azwj] has Said: ***[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition***. So he was angry at that, and became more restrictive against him[asws]'.[2230]

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ النَّصْرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْراً قَالَ مَا تَقُولُونَ فِي ذَلِكَ قُلْتُ نَقُولُ هُمُ الْأَفْجَرَانِ مِنْ قُرَيْشٍ بَنُو أُمَيَّةَ وَ بَنُو الْمُغِيرَةِ قَالَ ثُمَّ قَالَ هِيَ وَ اللَّهِ قُرَيْشٌ قَاطِبَةً إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَاطَبَ نَبِيَّهُ (صلى الله عليه وآله) فَقَالَ إِنِّي فَضَّلْتُ قُرَيْشاً عَلَى الْعَرَبِ وَ أَتْمَمْتُ عَلَيْهِمْ نِعْمَتِي وَ بَعَثْتُ إِلَيْهِمْ رَسُولِي فَبَدَّلُوا نِعْمَتِي كُفْراً وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ.

And by this chain, from Abaan Bin Usmaan, from Al-Haris Al-Nasry who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj]: ***[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness***, (Imam[asws]) asked: 'What are you all saying about that?' I said, 'We are saying that these are the two tyrants from the Qureish, the Clan of Umayya and the Clan of Al-Mugheira'. He[asws] said: 'By Allah[azwj], this is about the Qureish in its entirety. Allah[azwj] Blessed and High Addressed His[azwj] Prophet[saww], so He[azwj] Said: "I[azwj] Gave preference to the Qureish over the Arabs, and Completed upon them My[azwj] Favours, and Sent to the My[azwj]

[2230] Tafseer Noor Al Saqalayn – CH 98 H 5

Rasool[saww], so they changed My[azwj] Favour by denial ***and made their people to alight into the abode of perdition***'.[2231]

محمد بن يعقوب: عن الحسين بن محمد، عن معلي بن محمد، عن بسطام بن مرة، عن إسحاق ابن حسان، عن الهيثم بن واقد، عن علي بن الحسين العبدي، عن سعد الإسكاف، عن الأصبغ بن نباتة قال: قال امير المؤمنين (عليه السلام): «ما بال أقوام غيروا سنة رسول الله (صلى الله عليه و آله)، و عدلوا عن وصيه، لا يتخوفون ان ينزل بهم العذاب؟» ثم تلا هذه الآية: أَ لَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْراً وَ أَحَلُّوا قَوْمَهُمْ دارَ الْبَوارِ جَهَنَّمَ ثم قال: «نحن النعمة التي أنعم الله بها علي عباده، و بنا يفوز من فاز يوم القيامة».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Bastaam Bin Marat, from Is'haq Ibn Hasaan, from Al Haysam Bin Waqad, from Ali Bin Al Husayn Al Abdy, from Sa'ad Al Askaaf, from Al Asbagh Bin Nabat who said,

'Amir-ul-Momineen[asws] said: 'What is the matter with the people changing the Sunnah of Rasool-Allah[saww], and turning away from his[saww] successor[asws]? Are they not fearing that the Punishment would descend upon them?' Then he[asws] recited this verse ***[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] into Hell***. Then he[asws] said: 'We[asws] are the Favour which He[azwj] has Favoured upon His[azwj] servants, and it is by us[asws] that the one who succeeds will succeed on the Day of Judgement'.[2232]

VERSE 31

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ {31}

[14:31] Say to My servants who believe that they should establish Prayer and spend out of what We have Given them secretly and openly before the coming of the Day in which there shall be no bartering nor mutual befriending

محمد بن يعقوب: عن محمد بن يحيي، عن احمد بن محمد، عن عثمان بن عيسي، عن سماعة ابن مهران، عن أبي عبد الله (عليه السلام) قال: «ان الله عز و جل فرض للفقراء له في اموال الأغنياء فريضة لا يحمدون الا بأدائها، و هي الزكاة، بها حقنوا دماءهم، و بها سموا مسلمين، و لكن الله عز و جل فرض في اموال الأغنياء حقوقا غير الزكاة، فقال عز و جل: وَ الَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ «1» فالحق المعلوم غير الزكاة، و هو شيء يفرضه الإنسان علي نفسه في ماله، يجب عليه ان يفرضه علي قدر طاقته و سعة حاله «2»، فيؤدي الذي فرض علي نفسه كل يوم، و ان شاء في كل جمعة، و ان شاء في كل شهر.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Ibn Mahran,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic has Necessitated for the poor in the wealth of the rich, an obligation in which they have no option but to fulfill it, and it is the Zakat. By it, their blood is fortified, and by it they are called Muslim. But, Allah[azwj] Mighty and Majestic Obligated in the wealth of the rich certain rights other than Zakat. So Allah[azwj] Mighty and Majestic Said ***[70:24] And those in whose wealth there is a known right***. So, the known right is from other than the Zakat, and it is something which the man obligated upon himself in his wealth, obligating in accordance with his strength and

[2231] Al Kafi – H 14525
[2232] الكافي 1: 169/ 1.

the vastness of this wealth. So he fulfils that which he has obligated upon himself, if he so wishes, every day, and if he so wishes, every Friday, and if he so wishes, every month'.

و قال الله عز و جل ايضا: أَقْرَضُوا اللَّهَ قَرْضاً حَسَناً و هذا غير الزكاة، و قد قال الله عز و جل ايضا يُنْفِقُوا مِمَّا رَزَقْناهُمْ سِرًّا وَ عَلانِيَةً.

And Allah[azwj] Mighty and Majestic Says as well ***[57:18] Lend to Allah a goodly loan***. And this is other than Zakat. And Allah[azwj] Mighty and Majestic has Said as well ***[14:31] and spend out of what We have Given them secretly and openly***'.[2233]

VERSES 32 - 36

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ {32} وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ {33}

[14:32] Allah is He Who Created the skies and the earth and Sent down water from the sky, so He Brought out by it, fruits as a sustenance for you, and He has Subdues the ships for you, that they might run their course in the sea by His Command, and He Subdues the rivers for you [14:33] And He Subdues for you the sun and the moon pursuing their courses, and Subdues for you the night and the day

وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ {34} وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ {35} رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ {36}

[14:34] And He Gives you from all that you ask of Him; and if you were to count Allah's Favours, you will not be able to number these; surely the human being is unjust, ungrateful [14:35] And when Ibrahim said: Lord! Make this city secure, and Keep me and my sons away from worshiping the idols [14:36] Lord! Surely they have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful

العياشي: عن حسين بن هارون- شيخ من اصحاب أبي جعفر (عليه السلام)- عن أبي جعفر (عليه السلام) قال: سمعته يقرا هذه الآية: وَ آتاكُمْ مِنْ كُلِّ ما سَأَلْتُمُوهُ. قال: ثم قال ابو جعفر (عليه السلام): «الثوب، و الشيء لم تسأله إياه أعطاك».

Al Ayyashi, from Husayn Bin Haroun – a sheikh from the companions of Abu Ja'far [asws] –

(It has been narrated) from Abu Ja'far[asws], said, 'I heard him[asws] reciting this Verse ***[14:34] And He Gives you from all that you ask of Him***. Then Abu Ja'far[asws] said: 'The clothes, and the things which you had not asked Him[saww] for, He[azwj] Gives it to you'.[2234]

[2233] (Extract) تفسير العيّاشي 2: 230/ 29.
[2234] تفسير العيّاشي 2: 230/ 30.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا قَرَأَ هَذِهِ الْآيَةَ وَ إِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لا تُحْصُوها يَقُولُ سُبْحَانَ مَنْ لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ نِعَمِهِ إِلَّا الْمَعْرِفَةَ بِالتَّقْصِيرِ عَنْ مَعْرِفَتِهَا كَمَا لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ إِدْرَاكِهِ أَكْثَرَ مِنَ الْعِلْمِ أَنَّهُ لَا يُدْرِكُهُ

H 15039 – Ali Bin Muhammad, from one of his companions, with an unbroken chain, said:

'Whenever Ali[asws] Bin Al-Husayn[asws] used to recite this Verse: ***[14:34] And He Gives you from all that you ask of Him; and if you were to count Allah's Favours, you will not be able to number these***, he[asws] would say: 'Glory be to the One Who[azwj] never Made it to be in anyone the recognition of His[azwj] Favours except for the recognition falling short of (Al-Taqseer) recognising, just as He[azwj] has never Made it to be in anyone the recognition of being aware of Him[azwj] more than the knowledge that He[azwj] cannot be perceived.

فَشَكَرَ جَلَّ وَ عَزَّ مَعْرِفَةَ الْعَارِفِينَ بِالتَّقْصِيرِ عَنْ مَعْرِفَةِ شُكْرِهِ فَجَعَلَ مَعْرِفَتَهُمْ بِالتَّقْصِيرِ شُكْراً كَمَا عَلِمَ عِلْمَ الْعَالِمِينَ أَنَّهُمْ لَا يُدْرِكُونَهُ فَجَعَلَهُ إِيمَاناً عِلْماً مِنْهُ أَنَّهُ قَدُّ وُسْعِ الْعِبَادِ فَلَا يَتَجَاوَزُ ذَلِكَ فَإِنَّ شَيْئاً مِنْ خَلْقِهِ لَا يَبْلُغُ مَدَى عِبَادَتِهِ وَ كَيْفَ يُبْلَغُ مَدَى عِبَادَتِهِ مَنْ لَا مَدَى لَهُ وَ لَا كَيْفَ تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوّاً كَبِيراً.

So gratitude be to the Majestic and Mighty for the recognition of the recognisers by their reduced recognition as appreciation, so He[azwj] Made their reduced recognition as an expression of gratitude, just as He[azwj] Knows that the knowledge of the knowledgeable people would not be able to perceived Him[azwj], so He[azwj] made Belief as knowledge from it, so they cannot exceed that. So no one from His[azwj] creatures can reach the limit of worshipping Him[azwj], and how can one reach the limit of worship of the One Who[azwj] has no Limits for Him[azwj], impossible! Allah[azwj] is Higher than that, Exalted and Great'.[2235]

العياشي: عن الزهري، قال: أتى رجل أبا عبد الله (عليه السلام) فسأله عن شيء فلم يجبه، فقال له الرجل: فإن كنت ابن أبيك فإنك من أبناء عبدة الأصنام. فقال له: «كذبت إن الله أمر إبراهيم أن ينزل إسماعيل بمكة ففعل، فقال إبراهيم: رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِناً وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنامَ ، فلم يعبد أحد من ولد إسماعيل صنما قط، و لكن العرب عبدت الأصنام، و قالت بنو إسماعيل: هؤلاء شفعاؤنا عند الله فكفرت، و لم تعبد الأصنام».

Al-Ayyashi, from Al-Zuhry who said,

'A man came to Abu Abdullah[asws] and asked him[asws] about something, but he[asws] did not answer him. So a man said to him, 'This is because you are the son of your father, sons of those who worshipped the idols'. So he[asws] said to him: 'You are lying! Allah[azwj] Commanded Ibrahim[as] that he[as] should encamp with Ismail[as] at Makkah, so he[as] did it. Ibrahim[as] said ***[14:35] My Lord! Make this city secure, and save me and my sons from worshipping idols***. <u>So no one from the sons of Ismail[as] worshipped idols at all, but it was the Arabs who worshipped the idols</u>. And the Clan of Ismail[as] said, 'These would intercede for us in the Presence of Allah[azwj]. So they blasphemed, but did not worship the idols'.[2236]

ابن شهر آشوب: قال النبي (صلى الله عليه و آله) في قوله تعالى: وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنامَ: «فانتهت الدعوة الى و الى علي»

[2235] الكافي 8: 394/ 592
[2236] تفسير العيّاشي 2: 230/ 31

Ibn Shehr Ashub –

'The Prophet[saww] said regarding the Words of the High ***[14:35] and Keep me and my sons away from worshiping the idols***: 'So the call ended to me[saww] and to Ali[asws]'.

و في خبر: «انا دعوة ابراهيم» و انما عني بذلك الطاهرين، لقوله (صلى الله عليه و آله): «نقلت من أصلاب الطاهرين الى أرحام الطاهرات لم يمسني سفاح الجاهلية».

And in a News (Hadeeth) he[saww] said: 'I[saww] am the Call of Ibrahim[as]'. But rather, what it means by that are the Purified ones[asws], as per his[saww] words: 'We[saww] have been transferred from the Purified foreheads to the Purified laps. The adultery of ignorance (Pre-Islamic period) has not touched me[saww]'.[2237]

Ibn Mahboub, from Abdullah Bin Ghalib, from his father Saeed Bin Al-Musayyab who said:

I heard Ali[asws] Bin Al-Husayn[asws] saying that: 'A man went to Amir-ul-Momineen[asws] and said, 'Inform me, if you[asws] are knowledgeable, about the people, and about those who resemble the people, and about the *Nasnaas*'. So Amir-ul-Momineen[asws] said: 'O Husayn[asws], answer the man'. So Al-Husayn[asws] said: 'As for your word, 'Inform me about the people', so we[asws] are the people, and that is what Allah[azwj] Says in His[azwj] Book: ***"[2:199] Then hasten on from the Place from which the people hasten on"***, therefore it is the Rasool Allah[saw], he[saww] is the one[saww] about whom people should come forward.

وَ أَمَّا قَوْلُكَ أَشْبَاهُ النَّاسِ فَهُمْ شِيعَتُنَا وَ هُمْ مَوَالِينَا وَ هُمْ مِنَّا وَ لِذَلِكَ قَالَ إِبْرَاهِيمُ (عليه السلام) فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ أَمَّا قَوْلُكَ النَّسْنَاسُ فَهُمُ السَّوَادُ الْأَعْظَمُ وَ أَشَارَ بِيَدِهِ إِلَى جَمَاعَةِ النَّاسِ ثُمَّ قَالَ إِنْ هُمْ إِلَّا كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And as for your word, 'Resembling the people', so they are our[asws] Shias, and they are our[asws] friends, and they are from us[asws], and that is what Ibrahim[as] said: ***"[14:36] then whoever follows me, he is surely of me, and whoever disobeys me"***. And as for your words, 'The *Nasnaas*', so they are the vast majority' – and he[asws] gestured by his[asws] hand towards a group of the people, then said: ***[25:44] They are nothing but as cattle; nay, they are straying farther off from the path***.'[2238]

عن أبي عبيدة، عن أبي جعفر (عليه السلام) قال: «من أحبنا فهو منا اهل البيت». فقلت: جعلت فداك، منكم؟ قال: «منا و الله، اما سمعت قول ابراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي؟».

From Abu Ubeyda,

(It has been narrated) from Abu Ja'far[asws] having said: '<u>The one who loves us[asws], so he is from us[asws] the People[asws] of the Household</u>'. So I said, 'May I be sacrificed for you[asws]! From you[asws]?' He[asws] said: 'From us[asws]. By Allah[azwj]! Have you not hear the words of Ibrahim[as] ***[14:36] so the one who follows me, he is from me***'.[2239]

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «من اتقي الله منكم و أصلح فهو منا اهل البيت» قال: منكم اهل البيت؟ قال: «منا اهل البيت، قال فيها ابراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي. قال عمر بن يزيد: قلت له: من آل

[2237] مناقب ابن شهر آشوب 2: 176.
[2238] Al Kafi – H 14787
[2239] تفسير العيّاشي 2: 231/ 32.

محمد؟ قال: «اي و الله من آل محمد، اي و الله من أنفسهم، اما تسمع الله يقول: إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ «4»؟ و قول ابراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي؟».

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who fears Allah[azwj], from among you, and reforms (himself), so he is from us[asws] the People[asws] of the Household'. He said, 'From you[asws] the People[asws] of the Household?' He[asws] said: 'From us[asws], the People[asws] of the Household. Ibrahim[as] said regarding it ***[14:36] so the one who follows me, he is from me***'. Umar Bin Yazeed says, 'I said to him[asws], 'From the Progeny[asws] of Muhammad[saww]?' He[asws] said: 'Yes, by Allah[azwj], from the Progeny[asws] of Muhammad[saww]. Yes, and from their[asws] selves. Have you not hear Allah[azwj] Saying ***[3:68] Surely the nearest of people to Ibrahim are those who followed him***? And the words of Ibrahim[as] ***[14:36] so the one who follows me, he is from me***?'[2240]

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: «من أحب آل محمد و قدمهم علي جميع الناس بما قدمهم من قرابة رسول الله (صلى الله عليه و آله)، فهو من آل محمد (عليه السلام) لتوليه آل محمد (عليهم السلام)، لأنه من القوم بأعيانهم، و انما هو منهم بتوليه و اتباعه إياهم، و كذلك حكم الله في كتابه وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ و قول ابراهيم: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنْ عَصانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who loves the Progeny[asws] of Muhammad[saww], and places them[asws] first (prioritise) in front of the whole of the people altogether with what they have been prioritised with from the relatives of Rasool-Allah[saww], so he is from the Progeny[asws] of Muhammad[saww] due to his befriending of the Progeny[asws] of Muhammad[saww], because the people are with their dignitaries. But rather, he is from them[asws] by being in their[asws] Wilayah and of his following them[asws]. And thus, is the Judgement of Allah[azwj] in His[azwj] Book ***[5:51] and whoever amongst you takes them for a friend, then surely he is one of them***. And the words of Ibrahim[as] ***[14:36] so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful***'.[2241]

المفيد: في (الإختصاص)، قال: حدثني أبو عبد الله محمد بن أحمد الكوفي الخزاز، قال: حدثني أحمد بن محمد بن سعيد الكوفي، عن ابن فضال، عن إسماعيل بن مهران، عن أبي مسروق النهدي، عن مالك بن عطية، عن أبي حمزة، قال: دخل سعد بن عبد الملك- و كان أبو جعفر (عليه السلام) يسميه سعد الخير، و هو من ولد عبد العزيز بن مروان- على أبي جعفر (عليه السلام)، فنشج «1» كما تنشج النساء- قال- فقال له أبو جعفر (عليه السلام): «ما يبكيك يا سعد؟» قال: و كيف لا أبكي و أنا من الشجرة الملعونة في القرآن؟ فقال له: «لست منهم، أنت أموي منا أهل البيت، أما سمعت قول الله عز و جل يحكي عن إبراهيم: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي».

Al Mufeed, in Al Ikhtisas, said, 'Abu Abdullah Muhammad Bin Ahmad Al Kufy al Khazaz narrated to me, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ibn Fazaal, from Ismail Bin Mahran, from Abu Masrouq Al Nahdy, from Mallik Bin Atiya, from Abu Hamza who said,

'Sa'd Bin Abdul Malik came up to Abu Ja'far - and Abu Ja'far[asws] had named him as 'Saad Al Khayr' (the good). And he was from the sons of Abdul Aziz Bin Marwan – so he started crying like the crying of women. So Abu Ja'far[asws] said to him: 'What

[2240] تفسير العيّاشي 2: 231/ 33.
[2241] تفسير العيّاشي 2: 231/ 34

makes you to cry, O Sa'ad?' He said, 'And why should I not cry, and I am from the Accursed Tree (of evil lineage) (Mentioned) in the Quran?' So he[asws] said to him: 'You are not from them. You are an Umayyid from us[asws] the People[asws] of the Household. Have you not heard the Words of Allah[azwj] Mighty and Majestic Relating about Ibrahim[as] ***[14:36] so the one who follows me, he is from me***?'[2242]

VERSE 37

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ {37}

[14:37] Our Lord! I have settled a part of my offspring in a valley without vegetation near Your Sacred House; Our Lord! That they may establish the Prayer; therefore make the hearts of some people yearn towards them and Provide them from the fruits; so that they may be grateful

عن الفضل بن موسى الكاتب، عن أبي الحسن موسى بن جعفر (عليهما السلام) قال: «إن إبراهيم (عليه السلام) لما أسكن إسماعيل (عليه السلام) و هاجر مكة و ودعهما لينصرف عنهما بكيا، فقال لهما إبراهيم (عليه السلام): ما يبكيكما؟ فقد خلفتكما في أحب الأرض إلى الله، و في حرم الله. فقالت له هاجر: يا إبراهيم، ما كنت أرى أن نبيا مثلك يفعل ما فعلت. قال: و ما فعلت؟ فقالت: إنك خلفت امرأة ضعيفة و غلاما ضعيفا، لا حيلة لهما، بلا أنيس من بشر، و لا ماء يظهر، و لا زرع قد بلغ، و لا ضرع يحلب!

From Al Fazal Bin Musa the Scribe,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws] having said: 'When Ibrahim[as] settled Ismail[as] and Hajar[as] at Makkah, and bid farewell to them[as] to leave, they both cried. So Ibrahim [as] said to them both: 'What make you both to cry? For I[as] am leaving you both behind in the ground which is the most Beloved to Allah[azwj], and in the Sanctuary of Allah[azwj]?' So Hajar[as] said to him[as]: 'O Ibrahim[as]! I[as] have not seen a Prophet[as] like you[as] doing what you[as] are doing'. He[as] said: 'And what have I[as] done?' So she[as] said: 'You[as] are leaving behind your[as] weak wife[as], and a weak son[as], with no help for them both, without a friend from the humans, nor water which is apparent, nor vegetation that can be reached, nor a milking udder!'

قال: فرق إبراهيم (عليه السلام) و دمعت عيناه عند ما سمع منها، فأقبل حتى انتهى إلى باب بيت الله الحرام، فأخذ بعضادتي الكعبة، ثم قال: اللهم إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنا لِيُقِيمُوا الصَّلاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ ارْزُقْهُمْ مِنَ الثَّمَراتِ لَعَلَّهُمْ يَشْكُرُونَ».

He[asws] said: 'So Ibrahim[as] separated, and his eyes were tearful with what he[as] had heard from her[as]. So he[as] went until he[as] came to the Gate of the Sacred House of Allah[azwj]. So he[as] grabbed the Kaaba by his[as] hand, then said: ***[14:37] Our Lord! I have settled a part of my offspring in a valley without vegetation near Your Sacred House; Our Lord! That they may establish the Prayer; therefore make the hearts of some people yearn towards them and Provide them from the fruits; so that they may be grateful***'.[2243]

[2242] الاختصاص: 85
[2243] تفسير العيّاشي 2: 232/ 37 (Extract)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زَيْدٍ الشَّحَّامِ قَالَ دَخَلَ قَتَادَةُ بْنُ دِعَامَةَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا قَتَادَةُ أَنْتَ فَقِيهُ أَهْلِ الْبَصْرَةِ فَقَالَ هَكَذَا يَزْعُمُونَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) بَلَغَنِي أَنَّكَ تُفَسِّرُ الْقُرْآنَ فَقَالَ لَهُ قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) بِعِلْمٍ تُفَسِّرُهُ أَمْ بِجَهْلٍ قَالَ لَا بِعِلْمٍ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَإِنْ كُنْتَ تُفَسِّرُهُ بِعِلْمٍ فَأَنْتَ أَنْتَ وَ أَنَا أَسْأَلُكَ قَالَ قَتَادَةُ سَلْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

Qatada Bin Da'ama came up to Abu Ja'far[asws], so he[asws] said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far[asws] said: 'It has reached me[asws] that you are explaining the Quran'. Qatada said to him[asws], 'Yes'. So Abu Ja'far[asws] said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. So Abu Ja'far[asws] said to him: 'So if you are explaining by knowledge, so 'you are' 'who you are' and I[asws] would like to ask you'. Qatada said, 'Ask'.

قَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سَبَإٍ وَ قَدَّرْنا فِيهَا السَّيْرَ سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ فَقَالَ قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِناً حَتَّى يَرْجِعَ إِلَى أَهْلِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) نَشَدْتُكَ اللَّهَ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيُقْطَعُ عَلَيْهِ الطَّرِيقُ فَتُذْهَبُ نَفَقَتُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا اجْتِيَاحُهُ قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

He[asws] said: 'Inform me[asws] about the Words of Allah[azwj] Mighty and Majestic in (the Chapter) *Saba*: ***[34:18] And We Made between them and the towns which We had blessed (other) towns to be easily seen, and We Apportioned the journey therein: Travel through them nights and days, in security***. Qatada said, 'That is for the one who goes out from his house with lawful provisions, and a camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'. So Abu Ja'far[asws] said: 'I[asws] hold you to Allah[azwj], O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'Our Allah[azwj], Yes!'

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيْحَكَ يَا قَتَادَةُ إِنْ كُنْتَ إِنَّمَا فَسَّرْتَ الْقُرْآنَ مِنْ تِلْقَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرِّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ

So Abu Ja'far[asws] said: 'Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

وَيْحَكَ يَا قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يَرُومُ هَذَا الْبَيْتَ عَارِفاً بِحَقِّنَا يَهْوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَعْنِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَنَحْنُ وَ اللَّهِ دَعْوَةُ إِبْرَاهِيمَ (عليه السلام) الَّتِي مَنْ هَوَانَا قَلْبُهُ قُبِلَتْ حَجَّتُهُ وَ إِلَّا فَلَا يَا قَتَادَةُ

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our[asws] rights, loving us[asws] with his heart, just as Allah[azwj] Mighty and Majestic has Said: ***"[14:37] therefore make the hearts of some people yearn towards them"*** and it does not mean the House, for He[azwj] is Saying 'towards them'.

So we[asws] are, by Allah[azwj], the supplication of Ibrahim[as] towards whom[asws] if one loves with one's heart, his Pilgrimage would be Accepted, otherwise it will not be, O Qatada!

فَإِذَا كَانَ كَذَلِكَ كَانَ آمِناً مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا جَرَمَ وَ اللَّهِ لَا فَسَّرْتُهَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيْحَكَ يَا قَتَادَةُ إِنَّمَا يَعْرِفُ الْقُرْآنَ مَنْ خُوطِبَ بِهِ.

So if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement'. Qatada said, 'No offence. By Allah[azwj], I will not explain it except like this'. So Abu Ja'far[asws] said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones[asws] who have been Addressed by it'.[2244]

إن الله يسأل الشهداء من أهل البيت عليهم السلام عن أهل زمانهم

SURELY ALLAH[AZWJ] WILL ASK THE WITNESSES FROM THE PEOPLE[ASWS] OF THE HOUSEHOLD ABOUT THE PEOPLE OF THEIR[ASWS] ERA

إن الله سائل أهل كل زمان ويدعى الشهداء عليهم في زمانهم منا، فمن صدق صدقناه ومن كذب كذبناه. إن رسول الله صلى الله عليه وآله هو المنذر الهادي الرسول إلى الجن والأنس إلى يوم القيامة، لا نبي بعده ولا رسول، ولا ينزل بعد القرآن كتابا. ولكل أهل زمان هاد ودليل وإمام يهديهم ويدلهم ويرشدهم إلى كتاب ربهم وسنة نبيهم، كلما مضى هاد خلف آخر مثله. هم مع الكتاب والكتاب معهم لا يفارقونه ولا يفارقهم حتى يردوا على رسول الله صلى الله عليه وآله حوضه.

Surely, Allah[azwj] will Ask the people of every era, and Call the Witnesses over them who were in their era, from us[asws], so the one who was truthful we[asws] will ratify him, and the one who lied, we[asws] will deny him. Surely, the Rasool Allah[saww] was the Warner, the Guide, the Messenger[saww] to the Jinn and the Human beings up to the Day of Judgement. There will not be a Prophet[as] after him[saww] nor a Messenger[as], nor will a Book Descend after the Quran. And for the people of every era there is a Guide, and an Evidence, and an Imam[asws] who[asws] guides them, and provides evidences to them, and shows them the way to the Book of their Lord[azwj] and the Sunnah of their Prophet[as]. Every time a Guide[asws] passes away, he[asws] leaves behind someone[asws] like himself[asws]. They[asws] are with the Quran and the Quran is with them[asws]. Neither do they[asws] separate from it nor does it separate from them[asws], until they return to the Rasool Allah[saww] to his[saww] Fountain.

إنا أهل بيت دعا الله لنا أبونا إبراهيم عليه السلام فقال: (فاجعل أفئدة من الناس تهوي إليهم)، فإيانا عنى الله بذلك خاصة. ونحن الذين عنى الله: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون) إلى آخر السورة، فرسول الله الشاهد علينا ونحن شهداء الله على خلقه وحججه في أرضه. ونحن الذين عنى الله بقوله: (وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس) إلى آخر الآية. فلكل زمان منا إمام شاهد على أهل زمانه.

We[asws] are the People[asws] of the Household for whom[asws] our[asws] father Ibrahim[as] Prayed to Allah[azwj] saying: ***"[14:37] therefore make the hearts of some people yearn towards them and"***, so it is us[asws] whom Allah[azwj] has Meant by that, especially. And we[asws] are the ones[asws] Meant by Allah[azwj] in: ***"[22:77] O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed"*** up to the end of the Chapter. So the Rasool Allah[saww] is a Witness over us[asws], and we[asws] are the Witnesses of Allah[azwj] over His[azwj] creatures, and His[azwj] Proof in His[azwj] earth. And we[asws] are the ones[asws] Meant by Allah[azwj] by His[azwj] Statement: ***"[2:143] And thus We have made you a medium (just) nation***

[2244] الكافي 8: 311/ 485

that you may be the bearers of witness to the people", up to the end of the Verse. So for every era, an Imam[asws] from us[asws] is a Witness over the people of his[asws] era.[2245]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن الفضيل، عن أبي جعفر (عليه السلام) قال: نظر إلى الناس يطوفون حول الكعبة، فقال: «هكذا كانوا يطوفون في الجاهلية، إنما أمروا أن يطوفوا بها ثم ينفروا إلينا فيعلمونا ولايتهم و مودتهم، و يعرضوا علينا نصرتهم» ثم قرأ هذا الآية: فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Fazeyl,

(It has been narrated) from Abu Ja'far[asws], said, 'He[asws] looked towards the people circling around the Kaaba, so he[asws] said: 'This is how they were circling during the period of ignorance (Pre-Islamic). But rather, they have been ordered to go around it, then come over to us[asws], so we[asws] would teach them their Wilayah for us[asws] and their cordiality for us[asws], and present their support for us[asws]'. Then he[asws] recited this Verse ***[14:37] therefore make the hearts of some people yearn towards them***'.[2246]

ابن بابويه: قال: حدثنا علي بن حاتم، قال: حدثني محمد بن جعفر و علي بن سليمان، قالا: حدثنا أحمد بن محمد، قال: قال الرضا (عليه السلام): «أ تدري لم سميت (الطائف) الطائف؟» قلت: لا. قال: «لأن الله عز و جل لما دعاه إبراهيم (عليه السلام) أن يرزق أهله من كل الثمرات، أمر قطعة من الأردن فسارت بثمارها حتى طافت بالبيت، ثم أمرها أن تنصرف إلى هذا الموضع الذي سمي الطائف، فلذلك سميت الطائف».

Ibn Babuwayh said, 'Ali Bin Haatim narrate to us, from Muhammad Bin Ja'far and Ali Bin Suleyman, from Ahmad Bin Muhammad who said,

'Al-Reza[asws] said: 'Do you know why Al Ta'if has been named as Al Ta'if?' I said, 'No'. He[asws] said: 'Because when Ibrahim[as] supplicated to Him[azwj] that He[azwj] should Provide his[as] family from every fruit, Allah[azwj] Mighty and Majestic Commanded a section of Jordan so it came with its fruits until it circled (Tawaaf) the House. Then He[azwj] Commanded it to leave and go to this place, which is called Al Ta'if. So it is due to that, Al Ta'if has been named as such'.[2247]

العياشي: عن رجل ذكره، عن أبي جعفر (عليه السلام) في قول الله: إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ إلى قوله: لَعَلَّهُمْ يَشْكُرُونَ. قال: فقال أبو جعفر (عليه السلام): «نحن منهم، و نحن بقية تلك الذرية».

Al Ayashi, from a man who mentioned it,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[14:37] I have settled a part of my offspring in a valley without vegetation near Your Sacred House*** up to His[azwj] Words ***so that they may be grateful***. So Abu Ja'far[asws] said: 'We[asws] are from them, and we[asws] are the remaining ones from the offspring'.[2248]

و في رواية اخرى عنه، قال: كنا في الفسطاط عند أبي جعفر (عليه السلام) نحوا من خمسين رجلا، قال: فجلس بعد سكوت كان منا طويلا فقال: «ما لكم لا تنطقون، لعلكم ترون أني نبي؟ لا و الله ما أنا كذلك، و لكن في قرابة من رسول الله (صلى

[2245] Kitaab Sulaym Bin Qays – H 54
[2246] الكافي 1: 322/ 1
[2247] علل الشرائع: 442/ 2
[2248] تفسير العيّاشي 2: 231/ 35.

الله عليه و آله) قريبة، و ولادة، من وصلها وصله الله، و من أحبها أحبه الله، و من أكرمها أكرمه الله، أ تدرون أي البقاع أفضل عند الله منزلة؟». فلم يتكلم أحد، فكان هو الراد على نفسه، فقال: «تلك مكة الحرام، التي رضيها لنفسه حرما، و جعل بيته فيها».

And in another report, from him who said,

'We were in the tent in the presence of Abu Ja'far[asws]. We were approximately fifty men, so there was a lengthy silence from us. So he[asws] said: 'What is the matter with you all that you are not speaking, perhaps you are seeing me[asws] as a Prophet[as]? No, By Allah[azwj]! I[asws] am not that, but I[asws] am in the close near of kin of Rasool-Allah[saww], and as a son. Whoever maintains good relations with them[asws], Allah[azwj] would Maintain Good relations with him, and the one who loves them[asws], Allah[azwj] would Love him, and the one who Honours them[asws], Allah[azwj] would Honour him. Do you know, which is the highest enduring status in the Presence of Allah[azwj]?' So, no one spoke. It was as if he[asws] was replying to himself[asws]. So he[asws] said: 'That is the Sanctuary of Makkah, which He[azwj] is Pleased with as a Sanctuary, and Made it to be His[azwj] House regarding it'.

ثم قال: «أ تدرون أي البقاع أفضل من مكة؟» فلم يتكلم أحد، فكان هو الراد على نفسه، فقال: «ما بين الحجر الأسود إلى باب الكعبة، ذلك حطيم إبراهيم (عليه السلام) نفسه الذي كان يذود فيه غنمه و يصلي فيه، فو الله لو أن عبدا صف قدميه في ذلك المكان، قام النهار مصليا حتى يجنه الليل، و قام الليل مصليا حتى يجنه النهار، ثم لم يعرف لنا حقا أهل البيت و حرمنا حقنا، لم يقبل الله منه شيئا أبدا.

Then he[asws] said: 'Do you all know which is the highest of the enduring than Makkah?' So no one spoke. It was as if he[asws] was replying to himself[asws]. So he[asws] said: 'What is in between the Black Stone up to the Door of the Kaaba. That is the place chosen by Ibrahim[as] for himself[as] where he[as] used to defend his[as] sheep and Pray therein. By Allah[azwj]! If a servant were to arrange his feet in that place, standing the day Praying until the coming of the night, and standing Praying until the day comes over. And then if he does not recognise for us[asws] our[asws] rights of the People[asws] of the Household, and prevent from us[asws] our[asws] rights, Allah[azwj] would not Accept anything from him, ever!

إن أبانا إبراهيم (صلوات الله عليه) كان فيما اشترط على ربه أن قال: فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ أما إنه لم يقل: الناس كلهم، أنتم أولئك رحمكم الله و نظراؤكم، فإنما مثلكم في الناس مثل الشعرة البيضاء في الثور الأسود، أو الشعرة السوداء في الثور الأبيض، و ينبغي للناس أن يحجوا هذا البيت، و أن يعظموه لتعظيم الله إياه، و أن يلقونا أينما كنا، نحن الأدلاء على الله».

Our[asws] father[as] is Ibrahim[as] who had stipulated to his[as] Lord[azwj] saying ***[14:37] therefore make the hearts of some people yearn towards them***. But, he[as] did not speak about all of the people. You (Shias) and your counterparts are those upon whom Allah[azwj] has been Merciful. Your example among the people is like the example of the white hair upon the black bull, or the black hair upon the white bull. And it is befitting for the people that they should perform the Pilgrimage of this House, and Magnify its Reverence of Allah[azwj] for it, and that they should meet us[asws] wherever we[asws] may be. We[asws] are the Guides to Allah[azwj]'.[2249]

[2249] تفسير العيّاشي 2: 233/ 41

VERSES 38 - 47

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ {38} الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ {39} رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ {40} رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ {41}

[14:38] Our Lord! Surely You Know what we hide and what we make public, and nothing is hidden from Allah, neither in the earth nor in the sky [14:39] The Praise is for Allah, Who Gifted to me in old age, Ismail and Is'haq; surely my Lord is the Hearer of the supplication [14:40] Lord! Make me the establisher of the Prayer and from my offspring (too), Our Lord, and Accept my supplication [14:41] Our Lord! Forgive me and my two parents and the Believers on the Day the reckoning would be when the reckoning would be established

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ {42} مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْئِدَتُهُمْ هَوَاءٌ {43} وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ {44}

[14:42] And do not reckon Allah to be oblivious of what the unjust are doing; But rather, He Respites them to a Day on which the eyes shall be staring (in horror) [14:43] Hastening forward, their heads raised, their eyes not reverting back to them and their hearts vacant [14:44] And warn the people of the Day when the Punishment shall come to them, so those who were unjust will be saying: Our Lord! Respite us to a near term, (so) we shall respond to Your Call and we follow the Rasools. Or were you not swearing before (that) there will be no decline for you?

وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ {45} وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ {46} فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ {47}

[14:45] And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We Dealt with them, and We Struck examples for you [14:46] And they had plotted their plot, but their plot is with Allah, though their plot was such that the mountains would move away [14:47] So do not reckon Allah (to be one) failing in His Promise to His Rasools; surely Allah is Mighty, with the Revenge

العياشي: عن السري، قال: سمعت أبا عبد الله (عليه السلام) يقرأ: «رَبَّنا إِنَّكَ تَعْلَمُ ما نُخْفِي وَ ما نُعْلِنُ وَ ما يَخْفى عَلَى اللَّهِ مِنْ شَيْءٍ شأن إسماعيل، و ما أخفى أهل البيت».

Al Ayyashi, from Al Sary who said,

'I heard Abu Abdullah[asws] recite ***[14:38] Our Lord! Surely You Know what we hide and what we make public, and nothing is hidden from Allah*** – glory of Ismail[as]. And that which is (being) hidden – (glory) of the People[asws] of the Household'.[2250]

عن حريز بن عبد الله، عمن ذكره، عن أحدهما (عليهما السلام)، أنه كان يقرأ هذه الآية: «رب اغفر لي و لولدي» يعني إسماعيل و إسحاق.

[2250] تفسير العيّاشي 2: 234/ 44.

Froom Hareez Bin Abdullah, from the one who mentioned it,

(It has been narrated) from one of them[asws] (5th or 6th Imam), who used to recite this Verse as ***[14:41] Our Lord! Forgive me and my two sons*** (لولدي) – Meaning Ismail[as] and Is'haq[as]'.[2251]

عن سعد بن عمر، عن غير واحد ممن حضر أبا عبد الله (عليه السلام)، و رجل يقول: قد ثبت دار صالح و دار عيسى بن علي- ذكر دور العباسين- فقال رجل: أراناها الله خرابا، أو خربها بأيدينا. فقال له أبو عبد الله (عليه السلام): «لا تقل هكذا، بل تكون مساكن القائم و أصحابه، أما سمعت الله يقول: وَ سَكَنْتُمْ فِي مَساكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ؟».

From Sa'ad Bin Umar,

(It has been narrated) from someone else from the one who was present with Abu Abdullah[asws], and a man was saying, 'A house has been established for Salih, and a house for Isa Bin Ali – mentioning the houses of the Abbasides – so a man said, 'May Allah[azwj] Show us their ruins, or ruin them by our hands'. So Abu Abdullah[asws] said to him: 'Do do not speak like this. But, these would become the dwellings of Al-Qaim[asws] and his[asws] companions. Have you not heard Allah[azwj] Saying ***[14:45] And you dwell in the abodes of those who were unjust to themselves***?'[2252]

عن جميل بن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول: «وَ إِنْ كانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبالُ و إن كان مكر بني العباس بالقائم لتزول منه قلوب الرجال».

From Jameel Bin Daraaj who said,

'I heard Abu Abdullah[asws] saying: '***[14:46] And they had plotted their plot, but their plot is with Allah, though their plot was such that the mountains would move away thereby***. And the plots of the Clan of Abbas were such that the hearts of the men would move away thereby'.[2253]

الشيخ في (مجالسه): قال: أخبرنا الحسين بن إبراهيم القزويني، قال: حدثنا أبو عبد الله محمد ابن وهبان، قال: حدثنا أبو القاسم علي بن حبشي، قال: حدثنا أبو الفضل العباس بن محمد بن الحسين، قال: حدثنا أبي، قال: حدثنا صفوان بن يحيى، عن الحسين بن أبي غندر، عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «اتقوا الله، و عليكم بالطاعة لأئمتكم، قولوا ما يقولون، و اصمتوا عما صمتوا، فإنكم في سلطان من قال الله تعالى: وَ إِنْ كانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبالُ- يعني بذلك ولد العباس- فاتقوا الله فإنكم في هدنة، صلوا في عشائرهم، و اشهدوا جنائزهم، و أدوا الأمانة إليهم، و عليكم بحج هذا البيت فأدمنوه، فإن في إدمانكم الحج دفع مكاره الدنيا عنكم و أهوال يوم القيامة».

Al Sheykh in his Majaalis, said, 'Al Husayn Bin Ibrahim Al Qazwiny informed us, from Abu Abdullah Muhammad Ibn Wahbaan, from Abu Al Qasim Ali Bin Habashy, from Abu Al Fazal Al Abbas Bin Muhammad Bin Al Husayn, from his father, from Safwan Bin Yahya, from Al Husayn Bin Abu Gandar, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: 'Fear Allah[azwj]! And it is upon you to be obedient to your Imams[asws]. Speak what they[asws] are speaking, and be quiet when they[asws] are silent, for you are among a ruler from what Allah[azwj] the High Said ***[14:46] their plot was such that the mountains would move away thereby*** – Meaning by that the sons of Abbas – so fear Allah[azwj] for you are in a suspension of hostilities. Pray among their families, and witness their funerals, and fulfill their trusts to them. And it

[2251] تفسير العيّاشي 2: 234/ 45.
[2252] تفسير العيّاشي 2: 235/ 49
[2253] تفسير العيّاشي 2: 235/ 50.

is upon you to perform the Pilgrimage of this House. So make it a habit of it, for in your habit of the Pilgrimage is the defence against their plots of the world, and the horrors of the Day of Judgement'.[2254]

VERSE 48

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ {48}

[14:48] The Day when the earth shall be Changed into a different earth, and the skies (as well), and they shall come forth before Allah, the One, the Supreme

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن عبد الله بن هلال، عن العلاء بن رزين، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: «لقد خلق الله عز و جل في الأرض منذ خلقها سبعة عوالم ليس فيها من ولد آدم، خلقهم من أديم الأرض، فأسكنهم فيها واحدا بعد واحد مع عالمه،

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-Khatab, from Muhammad Bin Abdullah Bin Hilal, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'Allah[azwj] Mighty and Majestic has Created in the earth, since He[azwj] Created it, seven worlds wherein there is no son of Adam[as] in it. He[azwj] Created them from the crust of the earth. So He[azwj] Settled them, one by one with their world.

ثم خلق عز و جل آدم أبا هذا البشر و خلق ذريته منه، لا و الله ما خلت الجنة من أرواح المؤمنين منذ خلقها، و لا خلت النار من أرواح الكفار العصاة منذ خلقها عز و جل، لعلكم ترون أنه إذا كان يوم القيامة، و صير [الله] أبدان أهل الجنة مع أرواحهم في الجنة، و صير أبدان أهل النار مع أرواحهم في النار، أن الله تبارك و تعالى لا يعبد في بلاده، و لا يخلق خلقا يعبدونه و يوحدونه [و يعظمونه]،

Then the Mighty and Majestic Created Adam[as], father of this species, and Created his[as] offspring from him[as]. No, by Allah[azwj], the Paradise is not empty of the souls of the Believers since its creation, and the Fire is not empty from the souls of the disobedient Infidels since its creation by the Mighty and Majestic. Perhaps you are thinking that when it will be the Day of Judgement, and Allah[azwj] Sends the bodies of the people of the Paradise along with their souls to be in the Paradise, and Sends the bodies of the people of the Fire along with their souls to be in the Fire, Allah[azwj] will not be worshipped in His[azwj] Kingdom, nor will He[azwj] Create a creation who will be worshipping Him[azwj], and Extolling His[azwj] Oneness, and Magnifying Him[azwj].

بلى و الله ليخلقن الله خلقا من غير فحولة و لا إناث يعبدونه و يوحدونه و يعظمونه، و يخلق لهم أرضا تحملهم، و سماء تظلهم، أليس الله عز و جل يقول: يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّماواتُ، و قال عز و جل: أَ فَعَيِينا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ».

Yes, by Allah[azwj], Allah[azwj] will Create a creation from others, with no potency and no females who will be worshipping Him[azwj], and Extolling His[azwj] Oneness, and Magnifying Him[azwj], and Create for them an earth which would carrying them, and a sky which would shade them. Is not Allah[azwj] Mighty and Majestic Saying ***[14:48] The***

[2254] الأمالي 2: 280

Day when the earth shall be Changed into a different earth, and the skies (as well). And Allah[azwj] Mighty and Majestic Said ***[50:15] Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation***'.[2255]

في تفسير العياشي عن محمد بن هاشم عمن أخبره عن أبى جعفر عليه السلام قال: قال له الابرش الكلبى: بلغنا انك قلت في قول الله: " يوم تبدل الارض " انها تبدل خبزة فقال أبو جعفر عليه السلام: صدقوا تبدل الارض خبزة نقية في الموقف يأكلون منها، فضحك الابرش وقال: أمالهم شغل بما هم فيه عن أكل الخبز ؟ فقال: ويحك أي المنزلتين هم أشد شغلا وأسوء حالا ؟ إذا هم في الموقف أو في النار يعذبون ؟ فقال: لا في النار، فقال ويحك وان الله يقول: لاكلون من شجر من زقوم فمالئون منها البطون فشاربون عليه من الحميم فشاربون شرب الهيم قال: فسكت.

In the commentary of Al-Ayyashi, from Muhammad Bin Haashim, who was informed,

'Abu Ja'far[asws], replied when Al-Abarsh Al-Kalby asked him[asws], 'They tell me that you[asws] have said regarding the Statement of Allah[azwj] ***[14:48] The Day when the earth shall be Changed*** that it will change into bread.' Abu Ja'far[asws] said: 'True, the earth will be changed into pure bread during the pause, they will eat from it.' Al-Barsh laughed and said, 'The occupation that they will be in, they will be eating bread?' He[asws] said: 'Woe be unto you, which two stations will be for them, a harsh occupation or an evil condition?' Will they be punished during the pause or in the Fire?' He said, 'No, in the Fire.' He[asws] said: 'Woe be unto you, and Allah[azwj] has Said ***[56:52] You shall be eating from a tree of Zaqoom, [56:53] And fill the bellies with it; [56:54] So you shall be drinking over it from the boiling water; [56:55] And drinking as drinks the camel***'.[2256]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ ثَابِتِ بْنِ دِينَارٍ الثُّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فِي رُكْنِ الْبَيْتِ وَ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَّ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ اشْهَدْ لَآتِيَنَّهُ فَلَأَسْأَلَنَّهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوِ ابْنُ نَبِيٍّ أَوْ وَصِيُّ نَبِيٍّ قَالَ فَاذْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُخْجِلُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi'e who said:

'We went on Pilgrimage with Abu Ja'far[asws] in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa'u, the retainer of Umar Bin Al-Khattaab. So Nafa'u looked towards Abu Ja'far[asws] in the corner of the House and the people had gathered around him'. Nafa'u said, 'O Commander of the Faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad[asws] Bin Ali[asws]'. He said, 'Be a witness for I shall ask him[asws] about certain matters that nobody can answer with regards to it except for a Prophet[as] or a son[asws] of a Prophet[as], or a successor[asws] of a Prophet[as]'. He said, 'So go ahead and ask him[asws], perhaps you can embarrass him[asws]'.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَاةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَلَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ أَوِ ابْنُ نَبِيٍّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ.

[2255] الخصال: 358/ 45

[2256] Tafseer Noor Al Thaqalayn – CH 56 H 64

So Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far[asws]. He said, 'O Muhammad[asws] Bin Ali[asws]! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their Permissibles, and their Prohibitions, and I have come to ask you[asws] about certain matters that none can answer with regards to it except for a Prophet[as], or a successor[asws] of a Prophet[as], or son[asws] of a Prophet[as]'. He (the narrator) said, 'Abu Ja'far[asws] raised his[asws] head and said; 'Ask, or shall I[asws] begin for you?'

قَالَ نَافِعٌ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّماواتُ أَيُّ أَرْضٍ تُبَدَّلُ يَوْمَئِذٍ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرْضٌ تَبْقَى خُبْزَةً يَأْكُلُونَ مِنْهَا حَتَّى يَفْرُغَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْحِسَابِ

Nafa'u said, 'So inform me about the Words of Allah[azwj]: ***[14:48] The Day when the earth shall be Changed into a different earth, and the skies (as well)***. Which earth would it be replaced by on the Day?' So Abu Ja'far[asws] said: 'It will be the ground which would become edible, from which they will be eating until such time as Allah[azwj] has Completed the Accounting'.

فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ هُمْ يَوْمَئِذٍ أَشْغَلُ أَمْ إِذْ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ بَلْ إِذْ هُمْ فِي النَّارِ قَالَ فَوَ اللَّهِ مَا شَغَلَهُمْ إِذْ دَعَوْا بِالطَّعَامِ فَأُطْعِمُوا الزَّقُّومَ وَ دَعَوْا بِالشَّرَابِ فَسُقُوا الْحَمِيمَ

Nafa'u said, 'They would be busy (with the accounting) instead to eating'. So Abu Ja'far[asws] said: 'Would they be busy on that Day or would they be in the Fire?' Nafa'u said, 'But they would be in the Fire'. He[asws] said: 'By Allah[azwj], they would not be busy, it's just that when they call for the food, so they will be fed the *Zaqoom* (a tree in Hell), and they will call for drink and they will be quenched with *Al-Hameem* (a river of Hell)'.[2257]

علي بن الحسين (عليهما السلام)، قال و تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ يعني بأرض لم تكتسب عليها الذنوب، بارزة ليس عليها جبال و لا نبات، كما دحاها أول مرة، و يعيد عرشه على الماء كما كان أول مرة، مستقلا بعظمته و قدرته-

Ali[asws] Bin Al Husayn[asws] said: 'And ***[14:48] The Day when the earth shall be Changed into a different earth***, Meaning, into an earth upon which the sins would not have been committed, and there would be no mountains upon it, and no vegetation, just as it had been Flattened the first time, and He[azwj] would Restore the Throne upon the water just as it was the first time around, separate, by His[azwj] Magnificent and His[azwj] Power'.[2258]

VERSES 49 - 52

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ {49} سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ {50} لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {51} هَٰذَا بَلَاغٌ لِلنَّاسِ وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ {52}

[14:49] And you will see the guilty on that day bound together in fetters [14:50] Their shirts made of pitch and the Fire covering their faces [14:51] That Allah may Recompense each soul what it has earned; surely Allah is Swift in reckoning [14:52] This is a clear Notification for the people and that they may

[2257] Al Kafi – H 14541 (Exract)
[2258] تفسير القمّي 2: 252 (Extract)

be Warned thereby, and that they may know that He is One God and that those possessed of understanding may mind

5804/ [2]- قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: سَرابِيلُهُمْ مِنْ قَطِرانٍ: «و هو الصفر الحار الذائب، انتهى حره، يقول الله عز و جل: وَ تَغْشى وُجُوهَهُمُ النَّارُ سربلوا ذلك الصفر فتغشى وجوههم النار».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[14:50] Their shirts made of pitch*** and it is the dissolving heat of the utmost (level) of heat. Allah[azwj] Mighty and Majestic is Saying ***[14:50] and the Fire covering their faces***. That heat would be their garment'.[2259]

[2259] تفسير القمّي 1: 372.

CHAPTER 15

AL-HIJR

(99 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

خواص القرآن: روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد المهاجرين و الأنصار، و من كتبها بزعفران و سقاها امرأة قليلة اللبن كثر لبنها، و من كتبها و جعلها في عضده، و هو يبيع و يشتري، كثر بيعه و شراؤه، و يحب الناس معاملته، و كثر رزقه بإذن الله تعالى ما دامت عليه».

Khawas Al Quran –

'It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Al-Hijr), would be Given from the Rewards of the number of the Emigrants and the Helpers. And the one who writes it with Saffron and gives (its water) to drink, to a woman who is of little milk, her milk would be abundant. And the one who writes it and makes it to be in his upper arm, and he is buying and selling, his buying and selling would be abundant, and the people would love his dealings, and his sustenance would be abundant by the Permission of Allah[azwj] for as long as it is upon him'.[2260]

VERSES 1

الر ۚ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ {1}

[15:1] Alif Lam Ra. These are the Verses of the Book and a Clarifying Quran

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرءوف».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraaq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Abu Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[saww]! What is the Meaning of ***[15:1] Alif Lam Ra***?' He[asws] said: 'Its Meaning is: "I[azwj] am Allah[azwj], the Ever-Compassionate (الرءوف)'.[2261]

[2260] خواص القرآن: 3 «قطعة منه»
[2261] معاني الأخبار: 22/ 1.

VERSES 2 & 3

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ {2} ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ {3}

[15:2] Often will those who disbelieve wish that they had been Muslims [15:3] Leave them alone, that they may eat and enjoy themselves and (that) hope may deceive them, for they will soon be knowing

STATEMENT OF THE HEIGHTS AND THE STANDING OF THE INFALLIBLES[asws] ON THEM

قال الصادق (عليه السلام): وهذا ـ اليوم ـ يوم الموت، فان الشفاعة والفداء لا يغني عنه. فأما في القيامة، فانا وأهلنا نجزي عن شيعتنا كل جزاء، ليكونن على الاعراف بين الجنة والنار " محمد وعلي وفاطمة والحسن والحسين (عليهم السلام) والطيبون من آلهم " فنرى بعض شيعتنا في تلك العرصات ـ ممن كان منهم مقصرا ـ في بعض شدائدها فنبعث عليهم خيار شيعتنا كسلمان والمقداد وأبي ذر وعمار ونظائرهم في العصر الذي يليهم، ثم في كل عصر إلى يوم القيامة فينقضون عليهم كالبزاة والصقور ويتناولونهم كما تتناول البزاة والصقور صيدها، فيزفونهم إلى الجنة زفا. وإنا لنبعث على آخرين من محبينا من خيار شيعتنا كالحمام فيلتقطونهم من العرصات كما يلتقط الطير الحب، وينقلونهم إلى الجنان بحضرتنا. وسيؤتى ـ ب ـ الواحد من مقصري شيعتنا في أعماله، بعد أن قد حازالولاية والتقية وحقوق إخوانه، ويوقف بازائه مابين مائة وأكثر من ذلك إلى مائة ألف من النصاب، فيقال له: هؤلاء فداؤك من النار. فيدخل هؤلاء المؤمنون الجنة، وأولئك النصاب النار. وذلك ما قال الله عزوجل: (ربما يود الذين كفروا) يعني بالولاية (لو كانوا مسلمين) في الدنيا منقادين للامامة، ليجعل مخالفوهم فداءهم من النار.

The Holy Imam Al-Sadiq[asws] said: 'And this *"day"* is the day of death in which no intercession or substitution can be of any use. As for the Day of Judgment, we[asws] and our Household[asws] will reward our Shias all of their Rewards, and upon the heights (الاعراف) between Paradise and Hell will be Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] and the goodly from among their[asws] Progeny[asws]. We[asws] will see some of our Shias in these plains to be deficient and some of them will be in difficulties, and we[asws] will send to them our good Shias like Salman[ar] and Miqdad[ar] and Abu Dharr[ar] and Ammar[ar] and those like them from other time periods, who will snatch them away from these situations like hawks and vultures snatch away their prey and bring them over to our[asws] presence in Paradise. For every one Shias who is deficient in his deeds, after having our[asws] friendship and having observed dissimulation and fulfilling the rights of his brothers, it will be said to them that these - between one hundred, and more, and one hundred thousand *Nasibis* – are your replacements in the Fire, The Believers would be made to enter Paradise and those *Nasibis* will enter into Hell. And that is what Allah the Almighty Said ***[15:2] Often will those who disbelieve*** Meaning those what disbelieved in the Wilayah ***wish that they had been Muslims*** in the world, followed the Imams[asws], then our adversaries would have been made to enter the Fire instead of our friends.[2262]

علي بن إبراهيم: قال: حدثني أبي، عن محمد بن أبي عمير، عن عمر بن أذينة، عن رفاعة، عن أبي عبد الله (عليه السلام) قال: «إذا كان يوم القيامة، نادى مناد من عند الله: لا يدخل الجنة إلا مسلم. فيومئذ يود الذين كفروا لو كانوا مسلمين. ثم قال: ذَرْهُمْ يَأْكُلُوا وَ يَتَمَتَّعُوا وَ يُلْهِهِمُ الْأَمَلُ أي يشغلهم فَسَوْفَ يَعْلَمُونَ».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Rafa'at,

[2262] Tafseer Imam Hassan Al Askari[asws] – S 119

'Abu Abdullah[asws] has said: 'When it will be the Day of Judgement, a Caller would Call out from the Presence of Allah[azwj]: "No one shall enter the Paradise except for a Muslim. Therefore, on that Day, the ones who disbelieved would wish they were Muslims'. Then the Imam[asws] said: '***[15:3] Leave them alone, that they may eat and enjoy themselves and (that) hope may deceive them,*** i.e., their occupations, ***for they will soon be knowing***'.[2263]

سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار ابن مروان، عن المنخل بن جميل، عن جابر بن يزيد، قال: قال أبو عبد الله (عليه السلام): «قال أمير المؤمنين (عليه السلام) في قول الله عز و جل: رُبَما يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كانُوا مُسْلِمِينَ قال: هو إذا خرجت أنا و شيعتي، و خرج عثمان و شيعته، و نقتل بني امية، فعندها يود الذين كفروا لو كانوا مسلمين».

Sa'ad Bin Abdullah said, 'Muhammad Bin Al Husayn Bin Abu Al Khattab narrated to us, from Muhammad Bin Sinan, from Amaar Ibn Marwan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed who said,

'Abu Abdullah[asws] said: 'Amir-ul-Momineen[asws] said regarding the Words of Allah[azwj] Mighty and Majestic ***[15:2] Often will those who disbelieve wish that they had been Muslims***: 'It is when I[asws] and my[asws] Shias come out, and Usman and his adherents come out, and we kill the Clan of Umayya, so during that ***[15:2] Often will those who disbelieve wish that they had been Muslims***'.[2264]

VERSES 4 - 8

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ {4} مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {5} وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ {6} لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {7} مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ {8}

[15:4] And never did We destroy a town but it had a term made known [15:5] No people can hasten on their term nor can they delay (it) [15:6] And they say: O you to whom the Reminder has been Revealed! You are most surely insane [15:7] Why do you not bring to us the Angels if you are of the truthful ones? [15:8] We do not Send the Angels but with the Truth, and then they would not be Respited

ثم قال: يا عبدالله واما قولك: " أو تاتى بالله والملائكة قبيلا يقابلوننا ونعاينهم " فان هذا من المحال الذي لا خفاء به، إن ربنا عزوجل ليس كالمخلوقين يجئ ويذهب، ويتحرك ويقابل شيئا حتى يؤتى به، فقد سألتم بهذا المحال، وإنما هذا الذي دعوت إليه صفة أصنامكم الضعيفة المنقوصة التي لا تسمع ولا تبصر وتعلم ولا تغني عنكم شيئا ولا عن أحد.

Then he[saww] (Rasool-Allah[saww]) said: 'O Abdullah! As for your saying: 'Or if you[saww] were to see Allah[azwj] and a group of the Angels to come face to face with us', and this is impossible to occur! Our Lord[azwj] the Almighty, is not like the creatures that, He[asws], would come and go, and move and come face to face with something or someone. What you have asked for is unattainable, and that which you have claimed are from the weak and deficient attributes of your idols who can neither hear nor see or know anything nor grant you anything, or to any one of you.[2265]

[2263] تفسير القمّي 1: 372.
[2264] مختصر بصائر الدرجات: 18
[2265] Tafseer Imam Hassan Al Askari[asws] – S 314 (Extract)

VERSES 9 - 18

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ {9} وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ {10} وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {11} كَذَٰلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ {12} لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ {13} وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ {14} لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ {15} وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ {16} وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ {17} إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ {18}

[15:9] Surely We Revealed the Reminder and We will be Guardian for it [15:10] And certainly We Sent (Rasools) before you among the former nations [15:11] And there never came a Rasool to them but they mocked him [15:12] Thus do We Make it creep into the hearts of the guilty [15:13] They do not believe in it, and indeed the ways of the former people has already passed away [15:14] And even if We Open for them a gateway of the sky, so that they kept ascending into it [15:15] They would say: But rather, our eyes have been intoxicated, but we are a people bewitched [15:16] And We have Made constellations in the sky and Adorned it for the beholders [15:17] And We Guard these against every accursed Satan [15:18] except from the one who steals a hearing, so there follows him a visible flame

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام)، قال في حديث مجلس المأمون، قال: «الذكر: رسول الله (صلى الله عليه و آله).

Ibn Babuwayh, from Ali Bin Al-Husyan Bin Shazawiya Al-Mu'dab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt:

'Al-Reza[asws] having said in a session with Al-Ma'moun: 'The Reminder (الذكر) is Rasool-Allah[saww]'.[2266]

[1]- ابن شهر آشوب، في قوله تعالى: فَسْئَلُوا أَهْلَ الذِّكْرِ و قوله تعالى: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ لَحافِظُونَ. قال: في تفسير يوسف القطان، و وكيع بن الجراح، و إسماعيل السدي، و سفيان الثوري، أنه: قال الحارث: سألت أمير المؤمنين (عليه السلام) عن هذه الآية؟ فقال: «و الله إنا نحن أهل الذكر، نحن أهل العلم، نحن معدن التأويل و التنزيل».

Ibn Shehr Ashub

(It has been narrated) regarding the Words of the High ***[16:43] so ask the People of the Reminder if you do not know*** and His[azwj] Words ***[15:9] Surely We Revealed the Reminder and We will be Guardian for it***, said, 'In the Tafseer of Yusuf Al-Qataan, and Waki'e Bin Al Jaraah, and Ismail Al Sady, and Sufyan Al Sowry who said, 'Al Haaris said, 'I asked Amir-ul-Momineen[asws] about this Verse, so he[asws] said: 'By Allah[azwj]! Surely we[asws] are the People[asws] of the Reminder, we[asws] are the People[asws] of the Knowledge, we[asws] are the Mines of the Explanation and the Revelation'.[2267]

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، قال: حدثني أبي، عن جده أحمد بن أبي عبد الله، عن أحمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان، عن أبي عبد الله الصادق (عليه السلام) قال: «كان

[2266] عيون أخبار الرّضا (عليه السّلام) 1: 239/ 1 (Extract)
[2267] مناقب ابن شهر آشوب 4: 179.

إبليس (لعنة الله) يخترق السماوات السبع، فلما ولد عيسى (عليه السلام)، حجب عن ثلاث سماوات، و كان يخترق أربع سماوات، فلما ولد رسول الله (صلى الله عليه و آله)، حجب عن السبع كلها، و رميت الشياطين بالنجوم، و قالت قريش: هذا قيام الساعة، كنا نسمع أهل الكتب يذكرونه. و قال عمرو بن أمية، و كان من أزجر أهل الجاهلية: انظروا هذه النجوم التي يهتدى بها، و يعرف بها أزمان الشتاء و الصيف، فإن كان رمي بها، فهو هلاك كل شيء، و إن كانت ثبتت و رمي بغيرها، فهو أمر حدث.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah Al Sadiq[asws] having said: 'Iblees[la] used to penetrate the seven skies. So when (Prophet) Isa[as] was sent (to the eath), he[la] was Veiled (Prevented) from three skies, and he[la] used to penetrate four skies. So when Rasool-Allah[saww] was descended, he[la] was Veiled (Prevented) from all seven, and the Devils were Pelted with the (shooting) stars. And the Qureysh said, 'This is the establishment of the Hour. We heard the People of the Book mentioning it'. And Amro Bin Ameet, who was the expert in predictions among the people of the ignorance, said, 'Look! These are the stars which you are guided by, and by these you recognise the times of the winter and the summer. So if these are what they being pelted with, then everything would be destroyed, but if these were firm, and the Pelting is by the others, so a matter has occurred'.

و أصبحت الأصنام كلها صبيحة مولد النبي ليس منها صنم إلا و هو منكب على وجهه، و ارتجس في تلك الليلة إيوان كسرى، و سقطت منه أربعة عشر شرفة، و غاضت بحيرة ساوة، و فاض وادي السماوة، و خمدت نيران فارس، و لم تخمد قبل ذلك بألف عام، و رأى الموبذان في تلك الليلة في المنام إبلا صعابا تقود خيلا عرابا، و قد قطعت دجلة و انتشرت في بلادهم، و انقصم طاق الملك كسرى من وسطه، و انخرقت عليه دجلة العوراء، و انتشر في تلك الليلة نور من قبل الحجاز، ثم استطار حتى بلغ المشرق، و لم يبق سرير لملك من ملوك الدنيا إلا أصبح منكوسا، و الملك مخرسا لا يتكلم يومه ذلك، و انتزع علم الكهنة، و بطل سحر السحرة، و لم تبق كاهنة في العرب إلا حجبت عن صاحبها، و عظمت قريش في العرب، سموا آل الله عز و جل-

And in the morning of the Zahoor (coming to the world) of the Prophet[saww], all the idols, and there was no idol from these except that it fell down upon its face, and the pillars of the palace of Caesar shook severely, and fourteen of its balconies broke down. And the lake Sawat subsided, and the Al-Samawat valley overflowed. And the flames of Persia were extinguished, which had never been extinguished for a thousand years. And the Magian judge saw in his dream during that night, that the camels were having difficulties in leading the Arabian horses, and that the river Tigris had been cut-off and is spreading in their country, and the roof of the king had been broken in the middle, and that the Tigris had flowed towards it. And a Light spread out during that night from the direction of Al-Hijaz, then it spread out until it reached the east. And there did not remain any bed of a king from the kings of the world except that it was overturned, and the king became speechless and did not speak on that day. And the knowledge of the priests was snatched away, and the sorcery of the sorcerers was invalidated. And there did not remain a priest among the Arabs except that he hid himself from his companion. And the Qureysh was great, and they were called Progeny of Allah[azwj] (آل الله) Mighty and Majestic'.

قال أبو عبد الله الصادق (عليه السلام)- إنما سموا آل الله عز و جل لأنهم في بيت الله الحرام.

Abu Abdullah Al-Sadiq[asws] said: 'But rather, they were names as Progeny of Allah[azwj] (آل الله) Mighty and Majestic because they were in the Sacred House of Allah[azwj]'.

و قالت آمنة: إن ابني- و الله- سقط فاتقى الأرض بيده، ثم رفع رأسه إلى السماء فنظر إليها، ثم خرج مني نور أضاء له كل شيء، و سمعت في الضوء قائلا يقول: إنك قد ولدت سيد الناس، فسميه محمدا.

And Aamina[as] said: 'By Allah[azwj]! My[as] son[saww], fell on the ground upon his[saww] hand, then raised his[saww] head towards the sky and looked towards it. Then a Light came out from within me[as] which illuminated everything, and a speaker was heard saying within the Light: 'You[as] have been blessed by the Chief of the people, so name him[saww] Muhammad[saww]'.

و أتي به عبد المطلب لينظر إليه، و قد بلغه ما قالت امه، فأخذه و وضعه في حجره، ثم قال: الحمد لله الذي أعطاني هذا الغلام الطيب الأردان قد ساد في المهد على الغلمان وفاق شأنه جميع الشان ثم عوذه بأركان الكعبة، و قال فيه أشعارا».

And Abdul Muttalib[as] came over to look at him[as], and what his[saww] mother[as] had said, had reached him[as]. So he[as] took him[saww] and placed him[saww] upon his[as] lap, then said (in prose): 'The Praise is for Allah[azwj] Who has Given me[as] this boy[saww], the goodly one who has prevailed in the cradle over (all) the young men, and his[as] status has surpassed all the statii'. Then he[as] took him[saww] near the Kabah and said poems regarding him[saww]'.

قال: «و صاح إبليس (لعنه الله) في أبالستة، فاجتمعوا إليه، و قالوا: ما الذي أفزعك يا سيدنا؟ فقال لهم: ويلكم، لقد أنكرت السماوات و الأرض منذ الليلة، لقد حدث في الأرض حدث عظيم ما حدث مثله منذ رفع عيسى بن مريم، فاخرجوا و انظروا ما هذا الحدث الذي قد حدث.

He[asws] said: 'And Iblees[la] shrieked among the Devils, so they gathered around him[la] and said, 'What is that which has panicked you[la], O our Chief[la]?' So he[la] said to them, 'Woe be unto you all! I[la] have been denied from the skies and the earth since last night. There has occurred in the earth a great event. No event similar to it has occurred since Isa[as] bin Maryam[as] was Raised up. So go out and look around to see what this event is which has occurred'.

فافترقوا، ثم اجتمعوا إليه، فقالوا: ما وجدنا شيئا. فقال إبليس (لعنه الله)، أنا لهذا الأمر، ثم انغمس في الدنيا، فجالها حتى انتهى إلى الحرم، فوجد الحرم محفوفا بالملائكة، فذهب ليدخل، فصاحوا به فرجع، ثم صار مثل الصر- و هو العصفور- فدخل من قبل حراء، فقال له جبرئيل: وراءك، لعنك الله. فقال له: حرف أسألك عنه يا جبرئيل، ما هذا الحدث الذي حدث منذ الليلة في الأرض؟ فقال له: ولد محمد (صلى الله عليه و آله). فقال له: هل لي فيه نصيب؟ قال: لا، قال: ففي أمته؟ قال: نعم. قال: رضيت».

So they dispersed, then they gathered around him[la], so they said, 'We could not find anything'. So Iblees[la] said, 'I[la] am the one for this matter'. Then he[la] immersed himself[la] in the world. So he[la] wandered around until he[la] ended up to the Sanctuary (الحرم). So he[la] found it to be full of Angels. So he[la] went to enter into it, but he[la] shrieked out and returned. Then he[la] became like a bird – and it is the sparrow, so he[la] entered from the side of Hira. So Jibraeel[as] said to him[la]: 'You[la] go back! Allah[azwj] has Cursed you[la]!' So he[la] said to him[as], 'I[la] would like to ask you[as] one word, O Jibraeel[as]! What is this event which occurred in the earth since last night?' So he[as] said to him[la]: 'Muhammad[saww] has come to (earth)'. So he[la] said, 'Is there a part for

me[la] with regards to it, O Jibraeel[la]?' He[as] said: 'No!' He[la] said, 'And with regards to his[saww] community?' He[as] said: 'Yes'. He[la] said, 'I[la] am pleased'.[2268]

VERSES 19 & 20

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ {19} وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ {20}

[15:19] And the earth - We have Spread it forth and Made in it firm mountains and Caused to grow in it of every suitable thing [15:20] And We Made in it a livelihood for you and for the one for whom you are not the sustainers

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ أَنْبَتْنا فِيها مِنْ كُلِّ شَيْءٍ مَوْزُونٍ: «فإن الله تبارك و تعالى أنبت في الجبال الذهب و الفضة و الجوهر و الصفر و النحاس و الحديد و الرصاص و الكحل و الزرنيخ، و أشباه ذلك لا يباع إلا وزنا».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[15:19] and Caused to grow in it of every suitable thing***. He[asws] said: 'So Allah[azwj] Blessed and High Caused to grow in the mountains, the gold, and the silver, and the jewels, and the yellow (الصفر), and the copper, and the iron, and the lead, and the kohl, and the arsenic, and similar to that not being sold by the weight'.[2269]

VERSE 21

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ {21}

[15:21] And there is not a thing but with Us are the Treasures of it, and We do not Send it down but in a known measure

ابن الفارسي في (الروضة): روى جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، أنه قال: «في العرش تمثال جميع ما خلق الله في البر و البحر، و هذا تأويل قوله تعالى: وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنا خَزائِنُهُ.

Ibn Al-Farsy in Al-Rowzat, reported:

'Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'In the Throne there is an example (similarity) of all that Allah[azwj] Created in the land and the sea. And this is the explanation of the Words of the High ***[15:21] And there is not a thing but with Us are the Treasures of it***'.

و إن بين القائمة من قوائم العرش، و القائمة الثانية خفقان الطير المسرع مسيرة ألف عام، و العرش يكسى كل يوم سبعين ألف لون من النور، لا يستطيع أن ينظر إليه خلق من خلق الله.

And in between the established Pillar of the Throne and to the second Pillar, there is a distance of a thousand years of the flight of a bird. And every day the Throne is

[2268] الأمالي: 235/ 1
[2269] تفسير القمّي 1: 374.

Coated with a thousand colours of Light. There is no creature from the creatures of Allah[azwj] who has the ability to look at it'.

و الأشياء كلها في العرش كحلقة في فلاة، و إن لله ملكا يقال له حزقائيل، له ثمانية عشر ألف جناح، ما بين الجناح إلى الجناح خمسمائة عام، فخطر له خاطر، هل فوق العرش شيء؟ فزاده الله مثلها أجنحة أخرى، فكان له ست و ثلاثون ألف جناح، ما بين الجناح، إلى الجناح خمسمائة عام، ثم أوحى الله إليه: أيها الملك طر، فطار مقدارعشرين ألف عام، لم ينل رأسه قائمة من قوائم العرش، ثم ضاعف الله له في الجناح و القوة و أمره أن يطير، فطار مقدار ثلاثين ألف عام، و لم ينل أيضا، فأوحى الله إليه: أيها الملك، لو طرت إلى نفخ الصور مع أجنحتك و قوتك لم تبلغ إلى ساق العرش. فقال الملك: سبحان ربي الأعلى: فأنزل الله عز و جل: سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى فقال النبي (صلى الله عليه و آله): اجعلوها في سجودكم».

And all the things in the Throne are like a ring in the desert. And Allah[azwj] called Hizkaeel who has eighteen thousand wings on him. What is between the wing to the (next) wing is (a distance of) five hundred years. So a thought came to his mind, 'Is there anything above the Throne?' So Allah[azwj] Increased for him (the number of) more wings, the like of what he had before. So he had thirty six thousand wings, with what is in between one wing to another (a distance of) five hundred years. Then Allah[azwj] Revealed unto him: "O you Angel, fly!" So it flew for a period of twenty thousand years, and it could not get its head to a Pillar from the Pillars of the Throne. Then Allah[azwj] Doubled his wings and his strength, and Commanded him to fly. So he flew for a period of thirty thousand years, and he still could not get there as well. So Allah[azwj] Revealed unto him: "O you Angel! Even if you had flown up to the (time of) the Blowing of the Trumpet, with your wings and your strength, you would not have reached the leg of the Throne'. So the Angel said: 'Glory be to my Lord[azwj], the High'. So Allah[azwj] Mighty and Majestic Revealed ***[87:1] Glorify the Name of your Lord, the Most High***. So the Prophet[saww] said: 'Make it to be in your Prostrations'.[2270]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) يَقُومُ فِي الْمَطَرِ أَوَّلَ مَا يَمْطُرُ حَتَّى يَبْتَلَّ رَأْسُهُ وَ لِحْيَتُهُ وَ ثِيَابُهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِنَّ الْكِنَّ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبُ عَهْدٍ بِالْعَرْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has said:

Abu Abdullah[asws] having said: 'Ali[asws] used to stand in the first downpour when it rained, to the extent that his[asws] head, and his[asws] beard, and his[asws] clothes would get wet. So it was said to him[asws], 'O Amir-ul-Momineen[asws]! Take shelter, take shelter!' So he[asws] would say that: 'This is water from near the Throne'.

ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْراً فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرُهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أَظُنُّ فَيُلْقِيَهُ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْغِرْبَالِ ثُمَّ يُوحِي اللَّهُ إِلَى الرِّيحِ أَنِ اطْحَنِيهِ وَ أَذِيبِيهِ ذَوَبَانَ الْمَاءِ ثُمَّ انْطَلِقِي بِهِ إِلَى مَوْضِعِ كَذَا وَ كَذَا فَامْطُرِي عَلَيْهِمْ فَيَكُونَ كَذَا وَ كَذَا عُبَاباً وَ غَيْرَ ذَلِكَ

Then he[asws] went on to narrate: 'Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah[azwj] Intends that He[azwj] should Make to grow whatever that He[azwj] so Desires to for them as a Mercy for them, Allah[azwj] Reveals to it. So it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve. Then Allah[azwj] Reveals to the wind to grind it and melt it, dissolving the water. Then it

[2270] روضة الواعظين: 47

takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.

فَتَقْطُرُ عَلَيْهِمْ عَلَى النَّحْوِ الَّذِي يَأْمُرُهَا بِهِ فَلَيْسَ مِنْ قَطْرَةٍ تَقْطُرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنَ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بِعَدَدٍ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ (عليه السلام) فَإِنَّهُ نَزَلَ مَاءٌ مُنْهَمِرٌ بِلَا وَزْنٍ وَ لَا عَدَدٍ قَالَ

Thus, it rains upon the area which it had been Ordered to. There is no drop from the drops except that there is an Angel with it until he places it in a particular place. There does not descend a drop from the sky except that it is numbered precisely and is of a known weight, except when it was the day of the storm in the era of Noah[as], on that day it poured without measurement or number'.

وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِيَ أَبِي (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غَرَابِيلَ لِلْمَطَرِ هِيَ تُذِيبُ الْبَرَدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لَا يُضِرَّ بِهِ شَيْئاً يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرَدِ وَ الصَّوَاعِقِ نَقِمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهِلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

And Abu Abdullah[asws] narrated to me saying: 'My[asws] father said to me[asws], that Amir-ul-Momineen[asws] said, that the Rasool Allah[saww] said: 'Allah[azwj] Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah[azwj] Harming whosoever He[azwj] so desires from His[azwj] servants'. Then he[asws] said: 'Then the Rasool Allah[saww] said: 'Do not point (accuse) the rain or the crescent, for Allah[azwj] Abhors that'.[2271]

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

Ibn babuwayh said, 'Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Al Hassan Bin Mahboub, from Maqaatil Bin Suleyman who said,

'Abu Abdullah Al-Sadiq[asws] said: 'When Musa[as] ascended the (Mount) Toor, he[as] called out to his[as] Lord[azwj]: 'Lord[azwj]! Show me[as] Your[azwj] Treasures!' He[azwj] Said: "O Musa[as]! But rather, My[azwj] Treasures are, when I[azwj] Intend for something, I[azwj] Say to it: "Be! So it becomes'.[2272]

VERSES 22 & 23

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ {22} وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ {23}

[15:22] And We Send the winds for fertilisation, then Send down water from the sky, so We Give it to you to drink, and your are not the holders of the store of

[2271] الكافي 8: 239/ 326
[2272] التوحيد: 133/ 17.

it [15:23] And most surely We Bring to life and Cause to die and We are the Inheritors

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far[asws] about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he[asws] said: 'Allah[azwj] has armies of winds by which He[azwj] Punishes whomsoever that He[azwj] so Wishes to from the ones who disobey Him[azwj], and from every wind from these is an Angel allocated to it. So if Allah[azwj] Intends to Punish a people by some kind of torment, He[azwj] Reveals to the Angel in charge of that particular type of the winds by which He[azwj] Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He[asws] said: 'And Allah[azwj] Mighty is His[azwj] mention has winds of Mercy which occur, and others besides that which He[azwj] Displays His[azwj] Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah[azwj], and from these are winds which Allah[azwj] has Counted in His[azwj] Book.

فَأَمَّا الرِّيَاحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهِبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah[azwj] Intends the North wind to blow, He[azwj] Commands the Angel whose name is the North (Al-Shimaal), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah[azwj] Intends to Send the South winds, He[azwj] Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Al-Saba* wind, He[azwj] Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Daboura*, He[azwj] Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah[azwj] Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ مَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

Then Abu Ja'far[asws] said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba wind*, but rather these are the Angels who have been entrusted with these'.[2273]

العياشي: عن ابن وكيع، عن رجل، عن أمير المؤمنين (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): لا تسبوا الريح، فإنها بشر، و إنها نذر، و إنها لواقح، فاسألوا الله من خيرها، و تعوذوا به من شرها».

Al Ayyashi, from Ibn Waki'e, from a man,

(It has been narrated) from Amir-ul-Momineen[asws] having said: 'Rasool-Allah[saww] said: 'Do not revile the wind, for it is a good news, and it is a warning, and it is for fertilisation. So ask Allah[azwj] from its good, and seek Refuge with Him[azwj] from its evil'.[2274]

عن أبي بصير، عن أبي جعفر (عليه السلام) قال: «لله رياح رحمة لواقح، ينشرها بين يدي رحمته».

From Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] has a Wind of Mercy for fertilisation. It displays His[azwj] Mercy in front of it'.[2275]

VERSES 24 & 25

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ {24} وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ {25}

[15:24] And We know those of you who have gone before and We know those who shall come later [15:25] And surely your Lord will Gather them together; surely He is Wise, Knowing

[2273] (Extract الكافي 8: 91/ 63.
[2274] تفسير العيّاشي 2: 239/ 4.
[2275] تفسير العيّاشي 2: 239/ 5

العياشي: عن جابر، عن أبي جعفر (عليه السلام) قال: وَ لَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَ لَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ، قال: «هم المؤمنون من هذه الامة».

Al Ayyyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: '***[15:24] And We know those of you who have gone before and We know those who shall come later***: 'They are the Believers from this community'.[2276]

VERSE 26

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {26}

[15:26] And We have Created the human being from black mud Fashioned into shape

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن النضر بن شعيب، عن عبد الغفار الجازي، عن أبي عبد الله (عليه السلام) قال: «إن الله عز و جل خلق المؤمن من طينة الجنة، و خلق الكافر من طينة النار- و قال- إذا أراد الله عز و جل بعبد خيرا، طيب روحه و جسده، فلا يسمع شيئا من الخير إلا عرفه، و لا يسمع شيئا من المنكر إلا أنكره».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Suayb, from Abdul Ghaffar Al Jaazy,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic Created the believer from the clay of the Paradise, and Created the Infidel from the clay of the Fire'. And he[asws] said: 'When Allah[azwj] Intends good with a servant, He[azwj] Makes good his soul and his body, so he would not hear anything from the good except that he would recognise it, and he would not hear anything from the evil except that he would reject it'.

قال: و سمعته يقول: «الطينات ثلاث: طينة الأنبياء، و المؤمن من تلك الطينة، إلا أن الأنبياء من صفوتها، هم الأصل و لهم فضلهم، و المؤمنون الفرع من طين لازب، كذلك لا يفرق الله عز و جل بينهم و بين شيعتهم

He[asws] said: 'And I heard him[asws] saying: 'The clays are of three types – clay of the Prophets[as]. And the Believers are also from the clay except that the Prophets[as] are from its attributes. They[as] are the origin, and for them[as] is their[as] preference. And the Believers are the branch from the sticky clay. Thus, Allah[azwj] Mighty and Majestic does not Separate them[as] from their[as] Shias'.

- و قال- طينة الناصب من حمأ مسنون، و أما المستضعفون فمن تراب، لا يتحول مؤمن عن إيمانه، و لا ناصب عن نصبه، و لله المشيئة فيهم».

And he[asws] said: 'The Hostile Ones (الناصب) are ***[15:26] from black mud Fashioned into shape***. And as for the weak ones, so they are from dust. Neither does the Believer change from his belief, nor does the Hostile One from his hostility. And Allah[azwj] has His[azwj] Desire with regards to them'.[2277]

[2276] تفسير العيّاشي 2: 240/ 6
[2277] الكافي 2: 2/ 2.

VERSES 27 - 35

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ {27} وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {28} فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {29} فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {30} إِلَّا إِبْلِيسَ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ {31}

[15:27] And the Jinn We Created before from toxic fumes [15:28] And when your Lord Said to the Angels: I am going to Create a person of the essence of black mud Fashioned into shape [15:29] So when I have Made him complete and Blown into him from My Spirit, fall down to him Prostrating [15:30] So the Angels made obeisance, all of them together [15:31] except for Iblees; he refused to become with the Prostrating ones

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ {32} قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {33} قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {34} وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ {35}

[15:32] He said: O Iblees! What is the matter with you that you are not becoming with those who are Prostrating? [15:33] He said: I will not become one to Prostrate to a person whom You have Created of the essence of black mud Fashioned into shape [15:34] He said: So get out from it, for you are to be pelted [15:35] And surely upon you is the Curse until the Day of the Religion

العياشي: عن جابر، عن أبي جعفر (عليه السلام) قال: «قال أمير المؤمنين (عليه السلام): قال الله للملائكة: إِنِّي خالِقٌ بَشَراً مِنْ صَلْصالٍ مِنْ حَمَإٍ مَسْنُونٍ فَإِذا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ ساجِدِينَ «1» قال: و كان ذلك من الله تقدمة منه إلى الملائكة احتجاجا منه عليهم، و ما كان الله ليغير ما بقوم إلا بعد الحجة عذرا و نذرا،

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir-ul-Momineen[asws] said: 'Allah[azwj] Said to the Angels ***[15:28] And when your Lord Said to the Angels: I am going to Create a mortal of the essence of black mud Fashioned into shape [15:29] So when I have Made him complete and Blown into him from My Spirit, fall down to him Prostrating***. And that was from Allah[azwj] as an overview to the Angels to argue from it against them. And it is not for Allah[azwj] to Change the condition of a people except after the Argument as an excuse and a warning.

فاغترف الله غرفة بيمينه- و كلتا يديه يمين - من الماء العذب الفرات، فصلصلها في كفه فجمدت، ثم قال: منك أخلق النبيين و المرسلين و عبادي الصالحين، الأئمة المهديين، الدعاة إلى الجنة، و أتباعهم إلى يوم القيامة و لا ابالي، و لا اسأل عما أفعل و هم يسألون.

So Allah[azwj] Scooped a scoop with His[azwj] Right Hand (His[azwj] Power)– and both of His[azwj] Hands are right – from the fresh water of Al-Furaat (river). So He[azwj] Mixed it in His[azwj] Palm, so it solidified. The He[azwj] Said: "From you I[azwj] shall Create the Prophets[as], and the Mursileen, and My[azwj] righteous servants – the Guiding Imams[asws], the Callers to the Paradise, and those that follow them[asws], and I[azwj] don't Care, and I[azwj] will not be questioned about what I[azwj] Do, and they would be Questioned".

ثم اغترف الله غرفة بكفه الاخرى من الماء الملح الأجاج، فصلصلها في كفه فجمدت، ثم قال لها: منك أخلق الجبارين، و الفراعنة، و العتاة، و إخوان الشياطين، و أئمة الكفر، و الدعاة إلى النار، و أتباعهم إلى يوم القيامة، و لا ابالي، و لا أسأل عما أفعل و هم يسألون.

Then Allah[azwj] Scooped a second scoop by His[azwj] other Palm from the salty bitter water. So He[azwj] Mixed it in His[azwj] Palm, and it solidified. Then He[azwj] Said to it: "From you I[azwj] shall Create the tyrants, and the Pharaohs, and the harsh ones, and the brothers of the Devils, and the Imams of the infidelity, and the callers to the Fire, and their followers up to the Day of Judgement, and I[azwj] don't Care. And I[azwj] will not be questioned about what I[azwj] do, and they would be Questioned".

و اشترط في ذلك البداء فيهم، و لم يشترط في أصحاب اليمين البداء لله فيهم، ثم خلط الماءين في كفه جميعا فصلصلهما، ثم أكفأهما قدام عرشه، و هما بلة من طين».

And He[azwj] Stipulated that in the beginning with regards to them, and did not Stipulate regarding the companions of the right hand, the beginning for the Sake of Allah[azwj] with regards to them. Then He[azwj] Mixed the two waters in His[azwj] Palm together with a Mixing. Then He[azwj] Paused the two of them before his[azwj] Throne, and they were both wetter than clay'.[2278]

(تحفة الإخوان): بالإسناد، عن أبي بصير، عن الصادق (عليه السلام)، أنه قال: أخبرني عن خلق آدم (عليه السلام)، كيف خلقه الله تعالى، قال: «إن الله تعالى لما خلق نار السموم، و هي نار لا حر لها و لا دخان، فخلق منها الجان، فذلك معنى قوله تعالى: وَ الْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ، و سماه مارجا، و خلق منها زوجه و سماها مارجة، فواقعها فولدت الجان، ثم ولد الجان ولدا و سماه الجن، و منه تفرعت قبائل الجن، و منهم إبليس اللعين، و كان يولد للجان الذكر و الأنثى، و يولد الجن كذلك توأمين، فصاروا تسعين ألفا ذكرا و أنثى، و ازدادوا حتى بلغوا عدد الرمال».

In *Tohfat Al-Ikhwaan* by the chain, from Abu Baseer,

'I asked Al-Sadiq[asws], 'Inform me about the creation of Adam[as], how did Allah[azwj] the High Create him[as]?' He[asws] said: 'When Allah[azwj] the High, Created the poisonous fire, and it was a fire with no heat to it and no smoke. He[azwj] Created from it the Jinn. That is the Meaning of the Words of the High ***[15:27] And the Jinn We Created before from toxic fumes*** and Called it *Marjaa*, and Created from it their females and Called them *Marjat*. They bore children, the *Jaan*, then the *Jaan* had children and Called them the *Jinn*, and from them is a tribe of the *Jinn* called *Tafra'at*, and from this tribe is Iblees[la], the accursed, and the *Jaan* bore children, male and female, and the *Jinn* bore as well. They were all ninety thousand male and female, and increased to extent that they became as numerous as the number of grains of sand.'

و تزوج إبليس بامرأة من ولد الجان يقال لها: لهبا بنت روحا بن سلساسل، فولدت منه بيلقيسفكثر أولاد إبليس (لعنة الله) حتى صاروا لا يحصون، و كانوا يهيمون على وجوههم كالذر، و النمل، و البعوض، و الجراد، و الطير، و الذباب. و كانوا يسكنون المفاوز و القفار، و الحياض، و الآجام، و الطرق، و المزابل، و الكنف، و الأنهار، و الآبار، و النواويس، و كل موضع وحش، حتى امتلأت الأرض منهم. ثم تمثلوا بولد آدم بعد ذلك، و هم على صور الخيل، و الحمير، و البغال، و الإبل، و المعز، و البقر، و الغنم، و الكلاب، و السباع، و السلاحف.

And Iblees[la] got married to a woman from the children of the Jinn called Lahba Bint Rawha Bin Salaasal, so from it she gave birth to Bilqees. So the children of Iblees[la] became numerous until they became uncountable, and they used to wander around

[2278] تفسير العيّاشي 2: 240/ 7

like particles, and the ants, and the mosquitoes, and the locusts, and the birds, and the flies. And they used to live in the wild wilderness, and the deserts, and the basins, and the valleys, and the pathways, and the dumps, and the rivers, and the wells, and the tombs, and every wild place, to the extent that the earth was filled up with them. Then they imitated the Children of Adam[as] after that, and they were in the image of the horses, and the donkeys, and the mules, and the camels, and the goats, and the cattle, and the sheep, and the dogs, and the lions, and the turtles.

فلما امتلأت الأرض من ذرية إبليس (لعنه الله) أسكن الله الجان الهواء دون السماء، و أسكن ولد الجن في سماء الدنيا، و أمرهم بالعبادة و الطاعة و هو قوله تعالى: وَ ما خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ. و كانت السماء تفتخر على الأرض، و تقول: إن ربي رفعني فوقك، و أنا مسكن الملائكة، و في العرش و الكرسي و الشمس و القمر و النجوم، و خزائن الرحمة، و مني ينزل الوحي. فقالت الأرض: إن ربي بسطني و استودعني عروق الأشجار و النبات و العيون، و خلق في الثمرات و الأنهار و الأشجار. فقالت لها السماء: ليس عليك أحد يذكر الله تعالى؟

So when the earth filled up with the offspring of Iblees[la], Allah[azwj] Settled the Hinn in the atmosphere under the sky, and Settled the children of the Jinn in the sky of the world, and Commanded them with the worship, and the obedience. And these are the Words of the High ***[51:56] And I have not Created the Jinn and the Humans except that they should worship***. And the sky used to pride over the earth and it was saying: 'My Lord[azwj] has Elevated me to be above you, and I am the dwelling for the Angels, and in me is the Throne, and the Chair, and the sun, and the moon, and the stars, and the Treasures of the Mercy, and it is from me that the Revelation descends'. So the earth said, 'My Lord[azwj] Extended me and Entrusted me with the trees, and the vegetation, and the springs, and Created in me the fruits, and the rivers and the trees'. So the sky said to it: 'Is there no one upon you who worships Allah[azwj] the High?'

فقالت الأرض: يا رب، إن السماء تفتخر علي، إذ ليس علي أحد يذكرك. فنوديت الأرض: أن اسكني، فإني أخلق من أديمك صورة لا مثل لها من الجن، و أرزقه العقل و العلم و الكتاب و اللسان، و انزل عليه من كلامي، ثم أملأ بطنك و ظهرك و شرقك و غربك على مزاج تربك في اللون، و الحرية، و السرية، و افتخري يا أرض على السماء بذلك.

So the earth said: 'O Lord[azwj]! The sky is priding over me, that there is no one upon me who mentions You[azwj]'. So He[azwj] Called out to the earth: "Calm down, for I[azwj] will Create from a human in an image, the like of which is not from the Jinn, and Sustain him with the intellect, and the knowledge, and the Book, and the tongue (language), and Reveal upon him from My[azwj] Speech. Then there shall be filled up, your middle, and your back, and your east, and your west, and be overwhelmed with the colours, and the freedom and the privacy, and O earth, you can pride over the sky by that'.

ثم استقرت الأرض و سألت ربها أن يهبط إليها خلقا، فأذن لها بذلك، على أن يعبدوه و لا يعصوه- قال- و هبط الجن و إبليس اللعين و سكنا الأرض، فأعطوا على ذلك العهد، و نزلوا و هم سبعون ألف قبيلة يعبدون الله حق عبادته دهرا طويلا.

Then the earth stabilised and asked its Lord[azwj] that He[azwj] should Descend upon it a creature. So it was Permitted for that upon (the condition) that he would worship Him[azwj] and would not disobey Him[azwj]. And the Jinn and the accursed Iblees[la] descended and settled in the earth. So the Covenant was Given upon that, and they descended, and they were seventy thousand tribes worshipping Allah[azwj] as He[azwj] Deserves to be worshipped, for a long period of time'.

ثم رفع الله إبليس إلى سماء الدنيا لكثرة عبادته، فعبد الله تعالى فيها ألف سنة، ثم رفع إلى السماء الثانية، فعبد الله تعالى فيها ألف سنة، و لم يزل يعبد الله في كل سماء ألف سنة حتى رفعه الله إلى السماء السابعة، و كان أول يوم في السماء الأولى السبت، و الأحد في الثانية، حتى كان يوم الجمعة صير في السماء السابعة، و كان يعبد الله حق عبادته، و يوحده حق توحيده، و كان بمنزلة عظيمة حتى إذا مر به جبرئيل و ميكائيل، يقول بعضهم لبعض: لقد أعطي هذا العبد من القوة على طاعة الله و عبادته ما لم يعط أحد من الملائكة.

Then Allah[azwj] Raised Iblees[la] to the sky of the world due to the frequency of his[la] worship. So he[la] worshipped Allah[azwj] the High in it for a thousand years. Then he[la] was Raised to the second sky, so he[la] worshipped in it for a thousand years, and did not cease to worship Allah[azwj] in every sky for a thousand years, until Allah[azwj] Raised him to the seventh sky. And it was the first day in the highest sky, the Saturday, and Sunday being the second. Until it was the day of Friday came in the seventh sky, and he used to worship Allah[azwj] as He[azwj] Deserves to be worshipped, and (Extolled) His[azwj] Oneness as His[azwj] Oneness Deserves to be (Extolled). And he[la] was of a magnificent status, to the extent that Jibraeel[as] and the Angels passed by him[la], so some of them said to the others: 'This servant has been Given the strength for the obedience of Allah[azwj] and of worshipping Him[azwj], what has not been Given to the Angels'.

فلما كان بعد ذلك بدهر طويل، أمر الله تعالى جبرئيل أن يهبط إلى الأرض، و يقبض من شرقها و غربها و قعرها و بسطها قبضة، ليخلق منها خلقا جديدا، ليجعله أفضل الخلائق». و حسدا، فقال الله تعالى: ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعالِينَ قالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ و النار تأكل الطين، و أنا الذي عبدتك دهرا طويلا قبل أن تخلقه، و أنا الذي كسوتني الريش و النور، و أنا الذي عبدتك في أكناف السماوات مع الكروبيين و الصافين و المسبحين و الروحانيين و المقربين.

So when it was after that a long time period, Allah[azwj] the High Commanded Jibraeel[la] to descend onto the earth, and capture (clay) from its east, and its west, and its bottom and its top with a handful, in order to Create from it a new creature, to Make it to be the highest of the creatures. And he[la] was envious, so Allah[azwj] the High Said ***[38:75] He said: O Iblees! What prevented you that you should prostrate to him what I Created with My Two hands? Are you arrogant or are you of the Exalted ones? [38:76] He said: I am better than him; You have Created me from fire, and Created him from clay***. And the fire consumes the clay, and I[la] am the one who worshipped You[azwj] for a long time period before You[azwj] Create Him[azwj], and I[la] am the one whom You[azwj] Clothed with the Feathers (Wings) and the Light. And I[la] am the one who worshipped You[azwj] in the horizons of the skies along with the distressed one, and the Pure ones, and the Glorifying ones, and the Spiritual ones, and the ones of Proximity'.

قال الله تعالى: لقد علمت في سابق علمي من ملائكتي الطاعة و منك المعصية، فلم ينفعك طول العبادة لسابق العلم فيك، و قد أبلستك من الخير كله إلى آخر الأبد، و جعلتك مذموما مدحورا شيطانا رجيما لعينا.

Allah[azwj] the High Said: "I[azwj] had Known in the Preceding of My[azwj] Knowledge, the obedience of My[azwj] Angels and the disobedience from you[la]. So the lengthy worship is of no benefit to you[la] in the Preceding of the Knowledge with regards to you[la], and you[la] will despair from the good up to the last of the servants, and I[azwj] (hereby) Make you[la] to be Condemned, Rejected, Satan, Pelted, Accursed".

فعند ذلك تغيرت خلقته الحسنة إلى خلقة كريهة مشوهة، فوثب عليه الملائكة بحرابها و هم يلعنونه، و يقولون له: رجيم ملعون، رجيم ملعون. فأول من طعنه جبرئيل، ثم ميكائيل، ثم إسرافيل، ثم عزرائيل، ثم جميع الملائكة، من كل ناحية و هو

هارب من بين أيديهم، حتى ألقوه في البحر المسجور، فبادرت إليه الملائكة بحراب من نار، فلم يزالوا يطعنونه حتى بلغوه القرار، و غاب عن عيون الملائكة، و الملائكة في اضطراب و السماوات في رجفان من جرأة إبليس اللعين و عصيانه أمر الله.

So upon that, he[la] changed from being of a good nature to a deformed and hateful nature. So the Angels leapt upon him[la] with their spears, and they were cursing him[la]: 'Pelted, Accurse! Pelted, Accursed!' So the first one who stabbed him[la] was Jibraeel[la], then Mikaeel[la], then Israfeel[as], then Azazeel[la], then all the Angels, from every corner. And he[la] was fleeing from being in front of them, until they threw him[la] into the swollen sea. So the Angels took the initiative against him[la] with the spear of Fire, and they did not cease stabbing him[la] until he[la] reached the bottom, and was hidden from the eyes of the Angels. And the Angels were in distress and the skies were turbulent from the audacity of Iblees[la] the Accursed, and his[la] disobedience of the Command of Allah[azwj]'.[2279]

ابن بابويه، قال: حدثنا محمد بن القاسم- المفسر المعروف بأبي الحسن الجرجاني (رضي الله عنه)- قال: حدثنا يوسف بن محمد بن زياد، و علي بن محمد بن سيار، عن أبويهما، عن الحسن بن علي، عن أبيه علي ابن محمد، عن أبيه محمد بن علي، عن أبيه الرضا علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهم السلام)، و ذكر الحديث، قالا: فقلنا له: فعلى هذا لم يكن إبليس لعنه الله أيضا ملكا؟

Ibn Babuwayh said, 'Muhammad Bin Al Qasim, the famous commentator, narrated to us, with Abu Al Hassan Al Jarjany, from Yusuf Bin Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayar, from their fathers,

(It has been narrated) from Al-Hassan Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Muhammad[asws], from his[asws] father[asws] Muhammad Bin Ali[asws], from his[asws] father[asws] Al-Reza[asws] Bin Musa[asws], from his[asws] father Musa[asws] Bin Ja'far[asws], from his[asws] father Al-Sadiq Ja'far[asws] Bin Muhammad[asws], and mentioned the Hadeeth, said: 'So we said to him[asws], 'So, based upon this, does not Iblees[la] happen to be from the Angels, as well?'

فقال: لا، بل كان من الجن، أما تسمعان الله تعالى يقول: وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كانَ مِنَ الْجِنِّ فأخبر عز و جل أنه كان من الجن، و هو الذي قال الله تعالى: وَ الْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ».

So he[asws] said: 'No! But he[la] was from the Jinn. Have you not heard Allah[azwj] the High Saying ***[18:50] And when We Said to the Angels: Prostrate to Adam; they made prostrated except for Iblees. He was from the Jinn***. Thus, Allah[azwj] has Informed that he[la] was from the Jinn, and he[la] is the one for whom Allah[azwj] the High Says ***[15:27] And the Jinn We Created before from toxic fumes***'.[2280]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن عمر بن أذينة، عن الأحول، قال: سألت أبا عبد الله (عليه السلام) عن الروح التي في آدم (عليه السلام) في قوله: فَإِذا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي. قال: «هذه روح مخلوقة، و الروح التي في عيسى (عليه السلام) مخلوقة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Ahowl who said,

[2279] تحفة الإخوان: 62 «مخطوط». (Extract)
[2280] عيون أخبار الرّضا (عليه السّلام) 1: 266/ 1.

'I asked Abu Abdullah[asws] about the Spirit which was in Adam[as] regarding His[azwj] Words ***[15:29] So when I have Made him complete and Blown into him from My Spirit***. He[asws] said: 'This is a created Spirit, and the Spirit which was in Isa[asws] was a created being'.[2281]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، عن القاسم بن عروة، عن عبد الحميد الطائي، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ نَفَخْتُ فِيهِ مِنْ رُوحِي كيف هذا النفخ؟

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Abdul Hameed Al Ta'ie, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[15:29] So when I have Made him complete and Blown into him from My Spirit***. How is this 'Blowing'?'

فقال: «إن الروح متحرك كالريح، و إنما سمي روحا لأنه اشتق اسمه من الريح، و إنما أخرجه على لفظ الريح لأن الأرواح مجانسة للريح، و إنما أضافه إلى نفسه لأنه اصطفاه على سائر الأرواح، كما قال لبيت من البيوت: بيتي و لرسول من الرسل: رسولي و أشباه ذلك، و كل ذلك مخلوق مصنوع محدث مربوب مدبر».

So he[asws] said: 'The Spirit moves like the wind. But rather, it has been names as a Spirit because it derives its name from the wind. But rather, it has been taken upon the word 'the wind' (الريح) because the spirits are in harmonisation with the wind. But rather, it is in addition to its self, because it has been Chosen over the rest of the spirits, just as is said for a house from the house – my house, and for a messenger from the messengers – my messenger, and such like that. And all that is Created, Made, New, Nourished, Masterminded'.[2282]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عما يروون: أن الله تعالى خلق آدم (عليه السلام) على صورته! فقال: «هي صورة محدثة مخلوقة، اصطفاها الله و اختارها على سائر الصور المختلفة، و فأضافها إلى نفسه كما أضاف الكعبة إلى نفسه، و الروح إلى نفسه، فقال: بيتي، و نفخت فيه من روحي».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Jabir, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far[asws] about they (people) are reporting that, Allah[azwj] Created Adam[as] in His[azwj] Own Image'. So he[asws] said: 'It is an image which was a new creation, which Allah[azwj] Chose it over all the rest of the different images, and Preferred it to Himself[saww], just as He[azwj] Added the Kabah to Himself[azwj], and the Spirit to Himself[azwj], so He[azwj] said: "My[azwj] House, and ***[15:29] and Blown into him from My Spirit***'.[2283]

ابن بابويه، قال: حدثنا حمزة بن محمد العلوي (رحمه الله)، قال: أخبرنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ نَفَخْتُ فِيهِ مِنْ رُوحِي. قال: «روح اختاره الله و اصطفاه و خلقه، و أضافه إلى نفسه، و فضله على جميع الأرواح، فأمر فنفخ منه في آدم (عليه السلام)».

[2281] الكافي 1: 103/ 1.
[2282] الكافي 1: 103/ 3
[2283] الكافي 1: 104/ 4

Ibn Babuwayh said, 'Hamza Bin Muhammad Al Alawy narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[15:29] and Blown into him from My Spirit***'. He[asws] said: 'A Spirit Chosen by Allah[azwj], and He[azwj] Chose it, and Created it, and Added it to Himself[azwj], and Preferred it over all the spirits. So He[azwj] Commanded from it to be Blown into Adam[as], from it'.[2284]

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن ابن فضال، عن الحلبي و زرارة، عن أبي عبد الله (عليه السلام) قال: «إن الله تبارك و تعالى أحد صمد، ليس له جوف، و إنما الروح خلق من خلقه، نصر و تأييد و قوة، يجعله الله في قلوب الرسل و المؤمنين».

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Al Halby and Zarara,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and High is One, 'Samad', there is no inside to Him[azwj] (no shape). But rather, the Spirit is a creature from His[azwj] creatures, as an assisstance, and support, and strength. Allah[azwj] has Made it to be in the hearts of the Rasools[as] and the Believers'.[2285]

و عنه، قال: حدثنا محمد بن أحمد السناني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن أحمد بن محمد بن عمران (رضي الله عنه)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا علي بن العباس، قال: حدثنا عبيس بن هشام، عن عبد الكريم بن عمرو، عن أبي عبد الله (عليه السلام) في قوله عز و جل: فَإِذا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي. قال: «إن الله عز و جل خلق خلقا و خلق روحا، ثم أمر ملكا فنفخ فيه، و ليست بالتي نقصت من قدرة الله شيئا، هي من قدرته».

And from him (Sheykh Al Sadouq) who said, 'Muhammad Bin Ahmad Al Sinany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Ahmad bin Muhammad Bin Imran, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Isa Bin Hisham, from Abdul Kareem Bin Amro,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Might and Majestic ***[15:29] So when I have Made him complete and Blown into him from My Spirit***. He[asws] said: 'Allah[azwj] Mighty and Majestic Created creatures and Created spirits. Then He[azwj] Commanded an Angel to Blow the Spirit into him[as], and it was not by the reduction of anything from the Power of Allah[azwj], and it is from the His[azwj] Power'.[2286]

VERSES 36 - 38

قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ {36} قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {37} إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ {38}

[15:36] He said: Lord! So Respite me till the Day they would be Resurrected [15:37] He said: So you are from the Respited ones [15:38] Till the Day of the known time

[2284] التوحيد: 170/ 1
[2285] التوحيد: 171/ 2
[2286] التوحيد: 172/ 6.

ابن بابويه، قال: أخبرنا علي بن حبشي بن قوني (رحمه الله) فيما كتب إلي، قال: حدثنا حميد بن زياد، قال: حدثنا القاسم بن إسماعيل، قال: حدثنا محمد بن سلمة، عن يحيى بن أبي العلاء الرازي: أن رجلا دخل على أبي عبد الله (عليه السلام) فقال: جعلت فداك، أخبرني عن قول الله عز و جل لإبليس: فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ. قال: «إلى يوم الوقت المعلوم، يوم ينفخ في الصور نفخة واحدة، فيموت إبليس ما بين النفخة الأولى و الثانية».

Ibn Babuwayh said, 'Ali Bin Habashy Bin Qawny narrated to us regarding what he wrote to me, from Hameed Bin Ziyad, from Al Qasim Bin Ismail, from Muhammad Bin Salma, from Yahya Bin Abu Al A'la Al Razy that,

'A man came up to Abu Abdullah[asws], so he said, 'May I be sacrificed for you[asws]! Inform me about the Words of Allah[azwj] Mighty and Majestic to Iblees[la] ***[15:37] So you are from the Respited ones [15:38] Till the Day of the known time***'. He[asws] said: '***[15:38] Till the Day of the known time*** – the Day in which the Trumpet would be Blown into with one Blow. So Iblees[la] would die in what is in between the first Blowing and the second Blowing (of the Trumpet)'.[2287]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن يونس، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ قالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ. قال: «يوم الوقت المعلوم، يوم يذبحه رسول الله (صلى الله عليه و آله) على الصخرة التي في بيت المقدس».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad, from Muhammad Bin Yunus, from a man,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High ***[15:36] So Respite me till the Day they would be Resurrected [15:37] He said: So you are from the Respited ones [15:38] Till the Day of the known time***. He[asws] said: '***[15:38] the Day of the known time*** – the Day Rasool-Allah[saww] would slaughter him[la] upon the rock which is in Bayt Al-Maqdas'.[2288]

العياشي: عن أبان، قال: قال أبو عبد الله (عليه السلام): «إن علي بن الحسين (عليه السلام) إذا أتى الملتزم ، قال: اللهم إن عندي أفواجا من ذنوب و أفواجا من خطايا، و عندك أفواجا من رحمة و أفواجا من مغفرة، يا من استجاب لأبغض خلقه إليه إذ قال: فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ استجب لي، و افعل بي كذا و كذا».

Al Ayyashi, from Aban who said,

'Abu Abdullah[asws] said: 'When Ali[asws] Bin Al Husayn[asws] came to 'الملتزم' (near to the Black Stone), he[asws] said: 'Our Allah[azwj]! With me[asws] are armies of sins and armies of errors, and with You[azwj] are armies of Mercy and armies of Forgiveness! O One Who Answered the most abhorrent of His[azwj] creatures when he[la] said ***[15:36] So Respite me till the Day they would be Resurrected***. Answer me[asws], and Bless me[asws] with such and such'.[2289]

عن وهب بن جميع مولى إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول إبليس: رَبِّ فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ قالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ قال له وهب: جعلت فداك، أي يوم هو؟ قال: «يا وهب، أ تحسب أنه يوم يبعث الله فيه الناس؟ إن الله أنظره إلى يوم يبعث فيه قائمنا، فإذا بعث الله قائمنا كان في مسجد الكوفة، و جاء إبليس حتى يجثو بين يديه على ركبتيه، فيقول: يا ويله من هذا اليوم، فيأخذ بناصيته فيضرب عنقه، فذلك اليوم هو الوقت المعلوم».

From Wahab bin Jami'e, a slave of Is'haq Bin Amaar who said,

[2287] علل الشرائع: 402/ 2.
[2288] تفسير القمّي 2: 245.
[2289] تفسير العيّاشي 2: 241/ 12

'I asked Abu Abdullah[asws] about the Words of Iblees[la] ***[15:36] Lord! So Respite me till the Day they would be Resurrected [15:37] He said: So you are from the Respited ones [15:38] Till the Day of the known time***. May I be sacrificed for you[asws]! Which day is it?' He[asws] said: 'O Wahab! Do you reckon that is it the Day in which Allah[azwj] would Resurrect the people? Allah[azwj] has Respited him[la] till the day in which He[azwj] would Send our[asws] Qaim[asws]. He[asws] would be in the Masjid of Al-Kufa, and Iblees[la] would come until he[la] would kneel down in front of him[asws], so he[la] would be saying, 'O woe from this day!' So he[asws] would grab him[la] by his[la] eyebrows and strike his[la] neck off. So that is ***[15:38] the Day of the known time***'.[2290]

VERSES 39 - 42

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ {39} إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ {40} قَالَ هَٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ {41} إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ {42}

[15:39] He said: Lord! With what You Sent me astray, I will make (evil) fair-seeming to them in the earth, and deviate all of them [15:40] Except for Your sincere servants from among them [15:41] He said: This is a Path of Ali, Straight [15:42] Surely, with regards to My servants, you have no authority over them except for the ones who follow you from the deviators

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم، عن هشام بن الحكم، عن أبي عبد الله (عليه السلام) قال: «هذا صراط علي مستقيم».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah[asws] having said: '***[15:41] He said: This is a Path of Ali, Straight***'.[2291]

سعد بن عبد الله، قال: حدثنا موسى بن جعفر بن وهب البغدادي، عن علي بن أسباط، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز و جل: قالَ هذا صِراطٌ عَلَيَّ مُسْتَقِيمٌ، قال: «هو- و الله- علي (عليه السلام)، هو- و الله- الميزان و الصراط المستقيم».

Sa'ad Bin Abdullah said, 'Musa Bin Ja'far Bin Wahab Al Baghdady narrated to us, from Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[15:41] He said: This is a Path of Ali, Straight***. He[asws] said: 'By Allah[azwj]! He[asws] is Ali[asws]. By Allah[azwj]! He[asws] is the Scale and the Straight Path'.[2292]

أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان، في (مناقب أمير المؤمنين (عليه السلام) المائة) قال: الخامس و الثمانون: عن جعفر بن محمد، عن أبيه، عن علي بن الحسين (عليه السلام) عن أبيه (عليه السلام)، قال: «قام عمر بن الخطاب إلى النبي (صلى الله عليه و آله)، فقال: إنك لا تزال تقول لعلي بن أبي طالب: أنت مني بمنزلة هارون من موسى و قد ذكر الله هارون في القرآن و لم يذكر عليا؟ فقال النبي (صلى الله عليه و آله): يا غليظ، يا أعرابي، إنك ما تسمع الله يقول: هذا صراط علي مستقيم».

[2290] تفسير العيّاشي 2: 242/ 14
[2291] الكافي 1: 351/ 63.
[2292] مختصر بصائر الدرجات: 68.

Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Husayn Bin Shazaan,

(It has been narrated) in Manaqib Amir-ul-Momineen[asws], the one hundred, said, 'The eighty fifth – From Ja'far Bin Muhammad[asws], from his[asws] father[asws], from Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws] having said: 'Umar Bin Al Khattab stood up to the Prophet[saww], so he said, 'You[saww] do not stop speaking about Ali[asws] Bin Abu Talib[asws]: 'You[asws] are from me[saww] at the status which Haroun[as] had from Musa[as]', and Allah[azwj] has Mentioned Haroun[as] in the Quran and He[azwj] did not Mentioned Ali[asws]?' So the Prophet[saww] said: 'O vulgar! O Bedouin! Have you not heard Allah[azwj] Saying ***[15:41] He said: This is a Path of Ali, Straight***?'[2293]

(نهج البلاغة): قال أمير المؤمنين (عليه السلام) في الخطبة القاصعة: «فاحذروا عباد الله عدو الله أن يعديكم بدائه، و أن يستفزكم بندائه، و أن يجلب عليكم بخيله و رجله، فلعمري لقد فوق لكم سهم الوعيد، و أغرق إليكم بالنزع الشديد، و رماكم من مكان قريب، فقال: رَبِّ بِما أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ.

In Nahj Al Balagah –

Amir-ul-Momineen[asws] said in the sermon of Al-Qasi'a: 'Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position, and: ***[15:39] He said: Lord! With what You Sent me astray, I will make (evil) fair-seeming to them in the earth, and deviate all of them***'.[2294]

عن جابر، عن أبي جعفر (عليه السلام) قال: قلت: أ رأيت قول الله: إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ ما تفسير هذا؟ قال: «قال الله: إنك لا تملك أن تدخلهم جنة و لا نارا».

From Jabir,

(It has been narrated) Abu Ja'far[asws], said, 'I said, 'Do you[asws] see the Words of Allah[azwj] ***[15:42] Surely, with regards to My servants, you have no authority over them***, what is the explanation of this?' He[asws] said: 'Allah[azwj] Says: "You[la] will not have control over entering them into the Paradise, nor the Fire'.[2295]

عن أبي بصير، قال: سمعت جعفر بن محمد (عليهما السلام) و هو يقول: «نحن أهل بيت الرحمة و بيت النعمة و بيت البركة، و نحن في الأرض بنيان، و شيعتنا عرى الإسلام، و ما كانت دعوة إبراهيم (عليه السلام) إلا لنا و لشيعتنا، و لقد استثنى الله إلى يوم القيامة على إبليس، فقال: إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ».

From Abu Baseer who said,

'I heard Ja'far Bin Muhammad[asws] and he[asws] was saying: 'We[asws], the People[asws] of the Household of the Mercy, and Household of Bounties, and Household of the Blessings. And we[asws] are a structure in the earth, and our[asws] Shias are the bonds of Al-Islam. And the Call of Ibrahim[as] was not for anyone except for us[asws] and for our[asws] Shias. And Allah[azwj] has Excluded Iblees[la] (from us) up to the Day of

[2293] مائة منقبة: 160/ 85
[2294] نهج البلاغة: 287 الخطبة 192.
[2295] تفسير العيّاشي 2: 242/ 16.

Judgement, so He[azwj] Said ***[15:42] Surely, with regards to My servants, you have no authority over them***'.[2296]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ أَبُو بَصِيرٍ وَ قَدْ خَفَرَهُ النَّفَسُ فَلَمَّا أَخَذَ مَجْلِسَهُ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ مَا هَذَا النَّفَسُ الْعَالِي فَقَالَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ كَبِرَ سِنِّي وَ دَقَّ عَظْمِي وَ اقْتَرَبَ أَجَلِي مَعَ أَنَّنِي لَسْتُ أَدْرِي مَا أَرِدُ عَلَيْهِ مِنْ أَمْرِ آخِرَتِي

A number from our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father who said:

'I was in the presence of Abu Abdullah[asws], when Abu Baseer came up to him[asws], and he was panting. So when he took his seat, Abu Abdullah[asws] said to him: 'O Abu Muhammad, what is this heavy breathing for?' He said, 'May I be sacrificed for you[asws], O son[asws] of the Messenger[saww] of Allah[azwj], great is my age, and my bones are creaking, and my term (death) is approaching, besides that I do not know what will happen to me from the matters of the Hereafter'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ وَ إِنَّكَ لَتَقُولُ هَذَا قَالَ جُعِلْتُ فِدَاكَ وَ كَيْفَ لَا أَقُولُ هَذَا فَقَالَ يَا أَبَا مُحَمَّدٍ أَ مَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى يُكْرِمُ الشَّبَابَ مِنْكُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ يُكْرِمُ الشَّبَابَ وَ يَسْتَحْيِي مِنَ الْكُهُولِ فَقَالَ يُكْرِمُ اللَّهُ الشَّبَابَ أَنْ يُعَذِّبَهُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ أَنْ يُحَاسِبَهُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا لَنَا خَاصَّةً أَمْ لِأَهْلِ التَّوْحِيدِ قَالَ فَقَالَ لَا وَ اللَّهِ إِلَّا لَكُمْ خَاصَّةً دُونَ الْعَالَمِ

Abu Abdullah[asws] said: 'O Abu Muhammad, and you are saying this?' He said, 'May I be sacrificed for you[asws], and how can I not say this?' He[saww] said: 'O Abu Muhammad, but do you know that Allah[azwj] the High has Honoured the young ones among you, and is Bashful towards the elderly?' He said, 'May I be sacrificed for you, so how has He[azwj] Honoured the young, and been Bashful towards the elderly?' He[asws] said: 'Allah[azwj] has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning'. He said, 'May I be sacrificed for you[asws], is this especially for us, or for (all) the people of *Tawheed* (Believe in the Unity of Allah[azwj])?' He[asws] said: 'No, by Allah[azwj], it is only for you (Shias) especially, apart from the whole world'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ وَ اللَّهِ مَا أَرَادَ بِهَذَا إِلَّا الْأَئِمَّةَ (عليهم السلام) وَ شِيعَتَهُمْ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

And he[asws] said: 'O Abu Muhammad, Allah[azwj] has Mentioned you all in His[azwj] Book: ***[15:42] Surely, with regards to My servants, you have no authority over them***. And Allah[azwj] has not Intended by this but the Imams[asws] and their[asws] Shias. So, have I[asws] made you happy, O Abu Muhammad?' He said, 'May I be sacrificed for you[asws], increase it for me'.[2297]

VERSES 43 & 44

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ {43} لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ {44}

[2296] تفسير العيّاشي 2: 243/ 18.
[2297] الكافي 8: 33/ 6. (Extract)

[15:43] And surely Hell is the Promised place for all of them [15:44] It has seven gates; for every gate there shall be a separate party of them

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ «فوقوفهم على الصراط».

Then (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[15:43] And surely Hell is the Promised place for all of them***, he[asws] said: 'So they would be pausing upon the Bridge'.[2298]

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثني محمد بن عبد الله، قال: حدثني علي بن الحكم، عن أبان بن عثمان، عن محمد بن الفضيل الزرقي، عن أبي عبد الله، عن أبيه، عن جده (عليهم السلام) قال: «للنار سبعة أبواب: باب يدخل منه فرعون و هامان و قارون، و باب يدخل منه المشركون و الكفار ممن لم يؤمن بالله طرفة عين، و باب يدخل منه بنو امية، هو لهم خاصة لا يزاحمهم فيه أحد، و هو باب لظى، و هو باب سقر، و هو باب الهاوية، تهوي بهم سبعين خريفا، فكلما فارت بهم فورة، قذف بهم في أعلاها سبعين خريفا «1»، فلا يزالون هكذا أبدا خالدين مخلدين، و باب يدخل منه مبغضونا و محاربونا و خاذلونا، و إنه لأعظم الأبواب و أشدها حرا».

Ibn Babuwayh said, 'Ahmad Bin Al Hassan Al Qatan narrated to us, from Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Muhammad Bin Abdullah, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Fazeyl Al Zarqy,

(It has been narrated) from Abu Abdullah[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'For the Fire (Hell) there are seven gates – A gate from which would enter Pharaoh[la], and Haman, and Qaroun; a gate from which would enter the Polytheists, and the Infidels from the ones who did not believe in Allah[azwj] even for the blink of an eye; and a gate from which would enter the Clan of Umayya. It is especially for them. No one else would rival them for it. And it is a gate of Fire, and it is the gate of Saqar, and it is a gate of Hawiya. The would plunge into it for seventy autumns (years). So, whenever the outburst of the Fire completes its surge, it would throw them from the top for seventy autumns (years). So they would not cease to be dealt with like this for ever, for all eternity; and a gate from which (would enter) those who hate us[asws], fought against us[asws], and abandoned us[asws]. And it is the biggest of the gates, and the most intense in heat'.

قال محمد بن الفضيل الزرقي: فقلت لأبي عبد الله (عليه السلام): الباب الذي ذكرته- عن أبيك عن جدك (عليهما السلام)- أنه يدخل منه بنو امية، يدخل منه من مات منهم على الشرك، أو من أدرك منهم الإسلام؟ فقال: «لا، ألم تسمعه يقول: و باب يدخل منه المشركون و الكفار، فهذا الباب يدخل منه كل مشرك و كل كافر لا يؤمن بيوم الحساب، و هذا الباب الآخر يدخل منه بنو امية لأنه هو لأبي سفيان و معاوية و آل مروان خاصة، يدخلون من ذلك الباب، فتحطبهم النار حطبا، لا تسمع لهم فيها واعية، و لا يحيون فيها و لا يموتون».

Muhammad Bin Al Fazeyl Al Zarqy said,

'So I said to Abu Abdullah[asws], 'The gate which was mentioned from your[asws] father[asws], from your[asws] grandfather[asws], that from which would enter the Clan of Umayya. Would it be the ones from among them who died upon the Polytheism, or the ones who were are of Al-Islam?' So he[asws] said: 'No! Did you not hear him[asws]

[2298] تفسير القمّي 1: 376

saying: ‘And a gate from which would enter the Ploytheists, and the Infidels’? So this is the gate from which would enter every Ploytheist, and every Infidel who did not believe in the Day of the Reckoning. And this is another gate from which would enter the Clan of Umayya. And it is for Abu Sufyan, and Muawiya, and the progeny of Marwan especially. They would be entering from that gate. So the Fire would consume them like it does the firewood. Their woes therein would not be heard. They would neither be living therein, nor would they be dying’.[2299]

العياشي: عن أبي بصير، عن جعفر بن محمد (عليهما السلام) قال: «يؤتى بجهنم لها سبعة أبواب: بابها الأول للظالم و هو زريق، و بابها الثاني لحبتر، و الباب الثالث للثالث، و الرابع لمعاوية، و الباب الخامس لعبد الملك، و الباب السادس لعسكر بن هوسر، و الباب السابع لأبي سلامة، فهم أبواب لمن تبعهم».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Ja’far Bin Muhammad[asws] having said: ‘They would be coming with the Hell, and there would be seven gates for it. The first of its gates would be for the unjust, and he is Zareeq ; and its second gate is for Hibter ; and the third is for the third one ; and the fourth one is for Muawiya; and the fifth gate is for Abdul Malik; and the sixth gate is for Askar Bin Howsar; and the seventh gate is for Abu Salamat. So these gates are (also) for the ones who followed them’.[2300]

ابن طاوس في (الدروع الواقية)، قال: في كتاب (زهد النبي (صلى الله عليه و آله)) لأبي محمد جعفر بن أحمد القمي، قال: إنه لما نزلت هذه الآية على النبي (صلى الله عليه و آله) وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ لَها سَبْعَةُ أَبْوابٍ لِكُلِّ بابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ بكى النبي (صلى الله عليه و آله) بكاء شديدا، و بكى أصحابه لبكائه، فلم يدروا ما نزل به جبرئيل (عليه السلام)، و لم يستطع أحد من أصحابه أن يكلمه.

Ibn Tawoos, in Al Durou Al Waqia, said, ‘In the book Zohad (Ascetism) of the Prophet [saww] of Abu Muhammad Ja’far Bin Ahmad Al Qummi, said,

‘When this Verse was Revealed upon the Prophet[saww] ***[15:43] And surely Hell is the Promised place for all of them [15:44] It has seven gates; for every gate there shall be a separate party of them***, the Prophet[saww] wept with an intense weeping, and his[saww] companions wept upon his[saww] weeping. They did not know what Jibraeel[la] came down with, and not even one of his[saww] companions had the ability to speak to him[saww]’.

و كان النبي (صلى الله عليه و آله) إذا رأى فاطمة (عليها السلام) فرح بها، فانطلق بعض أصحابه إلى باب بيتها، فوجد بين يديها شعيرا و هي تطحن فيه، و تقول: وَ ما عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقى فسلم عليها، و أخبرها بخبر النبي (صلى الله عليه و آله) و بكائه، فنهضت و التفت بشملة لها خلق، قد خيطت في اثني عشر مكانا بسعف النخل.

And the Prophet[saww], whenever he[saww] saw Fatima[asws], used to feel happy by it. So one of his[saww] companions went to the door of her[asws] house. He found in front of her[asws] some barley, and she[asws] was grinding it, and she[asws] was saying ***[28:60] and whatever is with Allah is better and more lasting***. So he greeted her[asws], and informed her[asws] with the news of the Prophet[saww] and his[saww] weeping. So she[asws] got up and turned with her[asws] woollen cloak which was worn out, and it had been patched in twelve places with palm leaves.

[2299] الخصال: 361/ 51
[2300] تفسير العيّاشي 2: 243/ 19.

فلما خرجت نظر سلمان الفارسي إلى الشملة و بكى، و قال: وا حزناه، إن قيصر و كسرى في الحرير و السندس، و ابنة محمد رسول الله (صلى الله عليه و آله) عليها شملة صوف خلق قد خيطت في اثني عشر مكانا!

So when she[asws] went out, Salman[as] looked at her[asws] cloak and wept, and said, 'Waah! Its grief! Caesar and Chosroe are in silk and brocade, and the daughter of Muhammad[saww] Rasool-Allah[saww] has upon her[asws] a woollen cloak which has patches in twelve places!'

فلما دخلت فاطمة (عليها السلام) على النبي (صلى الله عليه و آله)، قالت: «يا رسول الله، إن سلمان تعجب من لباسي، فو الذي بعثك بالحق نبيا، ما لي و لعلي منذ خمس سنين إلا مسك كبش نعلف عليه بالنهار بعيرنا، فإذا كان الليل افترشناه، و إن مرفقتنا لمن أدم حشوها ليف». فقال النبي (صلى الله عليه و آله): «يا سلمان، إن ابنتي لفي الخيل السبق».

So when Fatima[asws] came up to the Prophet[saww], she[asws] said: 'O Rasool-Allah[saww]! Salman[as] is astounded from my[asws] clothing. So, by the One Who Sent you[saww] with the Truth as a Prophet[saww], there is nothing for me[asws] and for Ali[asws] since the last five years except for a skin of a ram that we[asws] eat upon it by the day, with our[asws] camel. So when it is the night, we[asws] lie upon it, and for our[asws] pillow is the stuffing of its fibres'. So the Prophet[saww] said: 'O Salman[as]! My[saww] daughter's (example) is the horse in the lead'.

ثم قالت: «يا أبت- فدتك نفسي- ما الذي أبكاك؟». فذكر لها ما نزل به جبرئيل (عليه السلام) من الآيتين المتقدمتين. قال: فسقطت فاطمة (عليها السلام) على وجهها، و هي تقول: «الويل ثم الويل لمن دخل النار».

Then she[asws] said: 'O father[saww]! May my[asws] soul be sacrificed for you[saww], what is that which makes you[saww] to weep?' So he[saww] mentioned to her[asws] what Jibraeel [as] had come down with from the two preceding Verses (15:43 & 44). So Fatima[asws] placed her[asws] face on the ground, and she[asws] was saying: 'The woe upon woe for the one who enters the Fire'.

فسمع سلمان، فقال: يا ليتني كنت كبشا لأهلي، فأكلوا لحمي و مزقوا جلدي، و لم أسمع بذكر النار.

So Salman[as] heard it, and said, 'O I[as] wish I[as] was a ram for my[as] family, so they would eat from my[as] flesh, and tear up my skin, and I[as] had not heard the mention of the Fire!'

و قال أبو ذر: يا ليت امي كانت عاقرا و لم تلدني، و لم أسمع بذكر النار، و قال عمار: يا ليتني كنت طائرا أطير في القفار، و لم يكن علي حساب و لا عقاب، و لم أسمع بذكر النار.

And Abu Dharr[as] said, 'O I[as] wish my[as] mother was barren and did not give birth to me!' And Amaar said, 'O I wish I was a bird flying around in the wasteland, and there would be no Reckoning for me, nor a Punishment, and I had not heard the mention of the Fire!'[2301]

VERSES 45 - 49

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {45} ادْخُلُوهَا بِسَلَامٍ آمِنِينَ {46} وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ {47} لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ {48} نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ {49}

[2301] الدروع الواقية: 58 «مخطوط» (Extract)

[15:45] Surely the pious shall be among gardens and fountains [15:46] Entering them in peace, security [15:47] And We will root out whatever of grudges there would be in their chests - (they shall be) as brethren, on raised couches, face to face [15:48] Toil shall not afflict them in it, nor shall they be ever be ejected from it [15:49] Inform My servants that I am the Forgiving, the Merciful

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَهُ وَ زَادَ فِيهِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ جَوْهَراً وَ جَوْهَرُ وُلْدِ آدَمَ مُحَمَّدٌ (صلى الله عليه وآله) وَ نَحْنُ وَ شِيعَتُنَا بَعْدَنَا حَبَّذَا شِيعَتُنَا مَا أَقْرَبَهُمْ مِنْ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ وَ أَحْسَنَ صُنْعَ اللَّهِ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ اللَّهِ لَوْ لَا أَنْ يَتَعَاظَمَ النَّاسُ ذَلِكَ أَوْ يَدْخُلَهُمْ زَهْوٌ لَسَلَّمَتْ عَلَيْهِمُ الْمَلَائِكَةُ قُبُلًا

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammoun, from Abdullah Bin Abdu Rahmaan, from Abdullah Bin Al-Qasim, from Amro Bin Abu Al-Maqdaam, who has narrated the following:

Abu Abdullah[asws] said: 'Indeed! And for everything is an essence and the essence of the children of Adam[as] is Muhammad[saww], and us[asws], and our[asws] Shias after us[asws]. How lovely are our[asws] Shias! What will be closer to the Throne of Allah[azwj] Mighty and Majestic than them on the Day of Judgement. By Allah[azwj]! Had the people not magnified that, or pride entered into them, the Angels would have greeted them already.

وَ اللَّهِ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَتْلُو الْقُرْآنَ فِي صَلَاتِهِ قَائِماً إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ مِائَةُ حَسَنَةٍ وَ لَا قَرَأَ فِي صَلَوَاتِهِ جَالِساً إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ خَمْسُونَ حَسَنَةً وَ لَا فِي غَيْرِ صَلَاةٍ إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ وَ إِنَّ لِلصَّامِتِ مِنْ شِيعَتِنَا لَأَجْرُ مَنْ قَرَأَ الْقُرْآنَ مِمَّنْ خَالَفَهُ

By Allah[azwj]! There is no servant from our[asws] Shias who recites the Quran whilst standing in his Prayer, except that there are a hundred Rewards for him for every letter of it, nor does he recite it seated in his Prayer, except that there are a fifty Rewards for him for every letter of it, nor in other than Prayers, except that there are ten Rewards for him for every letter of it. And the one from our[asws] Shias who is silent, there is the Reward for him of the recitation of the Quran by the one who is opposed to him.

أَنْتُمْ وَ اللَّهِ عَلَى فُرُشِكُمْ نِيَامٌ لَكُمْ أَجْرُ الْمُجَاهِدِينَ وَ أَنْتُمْ وَ اللَّهِ فِي صَلَاتِكُمْ لَكُمْ أَجْرُ الصَّافِّينَ فِي سَبِيلِهِ أَنْتُمْ وَ اللَّهِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَزَعْنا ما فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ إِنَّمَا شِيعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ عَيْنَانِ فِي الرَّأْسِ وَ عَيْنَانِ فِي الْقَلْبِ أَلَا وَ الْخَلَائِقُ كُلُّهُمْ كَذَلِكَ إِلَّا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَتَحَ أَبْصَارَكُمْ وَ أَعْمَى أَبْصَارَهُمْ.

By Allah[azwj]! You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah[azwj]! You are in your Prayers, and there is for you the Reward of the being in the rows of His[azwj] Way. By Allah[azwj]! You (Shias) are the ones for whom Allah[azwj] has Said: ***[15:47] And We will root out whatever of grudges there would be in their chests - (they shall be) as brethren, on raised couches, face to face***. But rather, our[asws] Shias are the people with four eyes – two eyes in the head and two eyes in the heart. Indeed! And all of the creatures are like that, except that Allah[azwj] has Opened your eyes, and Blinded their eyes'.[2302]

[2302] Al Kafi – H 14708

و من طريق المخالفين، ما نقله أبو نعيم الحافظ، عن رجاله، عن أبي هريرة، قال: قال علي بن أبي طالب (عليه السلام): «يا رسول الله، أيما أحب إليك، أنا أم فاطمة؟ قال: فاطمة أحب إلي منك، و أنت أعز علي منها.

And from the ways of the opposition, what Abu Naeem Al Hafiz copied from his men,

from Abu Hureyra who said, 'Ali Bin Abu Talib[asws] said: 'O Rasool-Allah[saww]! Which one of us[asws] is more beloved to you[saww], I[asws] or Fatima[asws]?' He[saww] said: 'Fatima[asws] is more beloved to me[saww] than you[asws], and you[asws] are more dear to me[saww] than her[asws]'.

و قال: و كأني بك و أنت على حوضي تذود عنه الناس، و إن عليه أباريق عدد نجوم السماء، و إني و أنت و الحسن و الحسين و حمزة و جعفر في الجنة: إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ و أنت معي و شيعتك، ثم قرأ رسول الله (صلى الله عليه و آله): وَ نَزَعْنا ما فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ لا ينظر أحدكم في قفا صاحبه».

And he[saww] said: 'It is as if I[saww] am with you[asws] at the Fountain providing the people from it, and with you[asws] are pitchers of the number of the stars in the sky, and I[saww], and you[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Hamza[as], and Ja'far[as] are in the Paradise are ***[15:47] as brethren, on raised couches, face to face***, and you[asws] and your[asws] Shias are with me[saww]'. Then Rasool-Allah[saww] recited: ***[15:47] And We will root out whatever of grudges there would be in their chests - (they shall be) as brethren, on raised couches, face to face***. Not one of you would look into the palm of his companion'.[2303]

VERSES 50 - 74

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ {50} وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ {51} إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ {52} قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ {53} قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ {54} قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ {55} قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ {56}

[15:50] And that My Punishment - that is the painful Punishment [15:51] And inform them about the guests of Ibrahim [15:52] When they came up to him, they said, Peace. He said: We are scared of you [15:53] They said: Do not be afraid, for we give you the good news of a knowledgeable boy [15:54] He said: Do you give me good news when old age has come upon me? – By what then do you give me good news? [15:55] They said: We give you good news with the Truth, therefore do not become from the despairing ones [15:56] He said: And who despairs of the mercy of his Lord but the erring ones?

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {57} قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ {58} إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ {59} إِلَّا امْرَأَتَهُ قَدَّرْنَا ۙ إِنَّهَا لَمِنَ الْغَابِرِينَ {60}

[15:57] He said: What is your business then, O messengers? [15:58] They said: Surely we are Sent to a guilty people [15:59] Except for the family of Lut: We will rescue them all [15:60] Except for his wife; We (have) ordained that she shall be of those who remain behind

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ {61} قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ {62} قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ {63} وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ {64} فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ {65}

[2303] مجمع الزوائد 9: 173.

[15:61] So when the messengers came to Lut's family [15:62] He said: You are a people unknown to me [15:63] They said: But, we have come to you with that which they were disputing about [15:64] And we have come to you with the Truth, and we are truthful [15:65] Therefore send forth your family in a part of the night and you follow behind them, and let not any one of you turn round, and go forth where you are Commanded to

وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ {66} وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ {67} قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ {68} وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ {69} قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ {70} قَالَ هَٰؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ {71} لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ {72} فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ {73} فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ {74}

[15:66] And We Made known the decree to him, that the roots of these shall be cut off in the morning [15:67] And the people of the town came out rejoicing (at the new arrivals) [15:68] He said: Surely these are my guests, therefore do not disgrace me [15:69] And fear Allah and do not put me to shame [15:70] They said: Have we not forbidden you from (speaking to) people? [15:71] He said: These here are my daughters, if you are the doers (of good) [15:72] By your life! They were blindly wandering on in their intoxication [15:73] So the Scream Seized them at sunrise [15:74] Thus did We Turn it upside down, and Rained down upon them stones of clay

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاكٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُّونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِيناً حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said:

Abu Abdullah[asws] having said that: 'Allah[azwj] Sent four Angels (to Prophet Ibrahim[as]) for the destruction of the people of Lut[as] – Jibraeel[as], and Mikaeel[as], and Israfeel[as], and Karoubeel[as] and they had obscured their faces. They greeted him[as]. He[as] did not recognise them and saw them as good persons. So he[as] said (to himself[as]), 'No one shall attend to them except for myself personally', and he[as] was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he[as] placed it in front of them, ***"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them".***

فَلَمَّا رَأَى ذَلِكَ جَبْرَئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتِ امْرَأَتُهُ سَارَةُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel[as] saw that, he[as] removed the turban from his[as] face and from his[as] head. Ibrahim[as] recognised him[as]. He[as] said: 'You[as] are he[as]!' He[as] said: 'Yes', and his[as] wife passed by and he[as] gave her[as] the good news of Is'haq[as], and after Is'haq[as] of Yaqoub[as]. So she[as] said what Allah[azwj] has Stated, and they[as] answered her[as] with what is in the Mighty Book. So Ibrahim[as] said to them: 'What have you[as] come for?' They[as] said to him[as]: 'For the destruction of the people of Lut[as]'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشَرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِداً قَالَ لَا قالَ إِنَّ فِيها لُوطاً قالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيها لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كانَتْ مِنَ الْغابِرِينَ ثُمَّ مَضَوْا

So he[as] said to them[as]: 'Suppose there were a hundred Believers among them, would you[as] destroy them?' Jibraeel[as] said: 'No'. He[as] said: 'If there were fifty?' He[as] said: 'No'. He[as] said, 'If there were thirty?' He[as] said; No'. He[as] said: 'If there were twenty?' He[as] said: 'No'. He[as] said: 'if there were ten?' He[as] said; 'No'. He[as] said: 'If there were five?' He[as] said: 'No'. He[as] said: 'If there was one?' He[as] said: 'No'. ***"[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind"***. Then they[as] left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلَ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجادِلُنا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطاً وَ هُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُّونَ فَلَمَّا رَآهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيَّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرَئِيلُ (عليه السلام) لَا نَعْجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askary Abu Muhammad[asws] said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah[azwj] Mighty and Majestic: ***"[11:74] he began to plead with Us for Lut's people"***. So they[as] came to Lut[as] whilst he[as] was in his[as] farm near the city. So they[as] greeted him[as] whilst they[as] had obscured their[as] faces. So when he[as] saw them to be as good persons clad in white turbans and white robes, he[as] said to them[as]: 'Lodging?' They[as] said: 'Yes'. So he[as] led them[as] and they[as] walked behind him[as]. He[as] regretted having offered lodging to them[as] and said (to himself[as]): 'What shall I[as] do when I[as] come to my[as] people and I recognise them?' So he[as] turned towards them[as] and said: 'You[as] have come to evil creatures of Allah[azwj]'. And Jibraeel[as] had said: 'We[as] will not make haste against them until he[as] testifies by three testimonies'. So Jibraeel[as] said (to himself[as]): 'This is one testimony'. Then they[as] walked for a while, then he[as] turned towards them and said: 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are two'. Then they[as] went, so when they reached the gate of the city, he[as] turned towards them[as] and said; 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّنَتْ فَلَمَّا رَأَوُا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَآهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لا تُخْزُونِ فِي ضَيْفِي أَ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلى رُكْنٍ شَدِيدٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاثَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

Then he[as] entered (the city) and they[as] entered with him[as]. So when his[as] wife saw them[as] of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He[as] has such people with him[as] that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut[as] saw them, he[as] said: 'O people! Fear Allah[azwj] and

do not harass regarding my[as] guests. Is there no man with guidance among you? These are my[as] (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You[as] are aware that there is no right for us regarding your daughters, and you[as] well know what we want'. So he[as] said; 'If I[as] had strength or support I[as] would have resorted to a strong corner'. So Jibraeel[as] said (to himself[as]): 'If only he[as] knew how much strength he[as] had'. So they spoke a lot until they[as] entered the house'.

قَالَ فَصَاحَ بِهِ جَبْرَئِيلُ يَا لُوطُ دَعْهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرَئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرَئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرَئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جَبْرَئِيلُ عَجِّلْ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ

He[asws] said: 'Jibraeel[as] shouted: 'O Lut[as]! Call them to enter the house'. So when they entered, Jibraeel[as] pointed by his[as] finger around them, so their eyesight was lost and it is His[azwj] Words: ***"[54:37] but We blinded their eyes"***. Then Jibraeel[as] called out: 'We[as] have been Sent to destroy you all'. So he[as] said: 'O Jibraeel[as], hurry up'. So he[as] said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمَرَهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ اقْتَلَعَهَا جَبْرَئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرَضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He[asws] said; 'So he (Jibraeel[as]) commanded him to carry with him those who were with him[as] except for his[as] wife. Then Jibraeel[as], by his[as] wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he[as] overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.[2304]

العياشي: عن محمد بن القاسم، عن أبي عبد الله (عليه السلام) قال: «إن سارة قالت لإبراهيم (عليه السلام): قد كبرت، فلو دعوت الله أن يرزقك ولدا فتقر أعيننا، فإن الله قد اتخذك خليلا، و هو مجيب دعوتك إن شاء الله،

Al Ayyashi, from Muhammad Bin Al Qasim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Sarah[as] said to Ibrahim[as]: 'You[as] have become old. If only you[as] would supplicate to Allah[azwj] that He[azwj] should Grant you[as] a son who would be a delight of our[as] eyes, from Allah[azwj] has Taken you[as] as a friend, and He[azwj] would Answer your[as] supplication, if Allah[azwj] so Desires it'.

فسأل إبراهيم (عليه السلام) ربه أن يرزقه غلاما عليما. فأوحى الله إليه: أني واهب لك غلاما حليما، ثم أبلوك فيه بالطاعة لي-

So Ibrahim[as] asked his[as] Lord[azwj] that He[azwj] should Grant him[as] a knowledgeable boy. So Allah[azwj] Revealed unto him[as]: "I[azwj] will Grant to you[as] a lenient boy, then Test you[as] regarding him by the obedience to Me[azwj]".

قال أبو عبد الله (عليه السلام):- فمكث إبراهيم بعد البشارة ثلاث سنين، ثم جاءته البشارة من الله بإسماعيل مرة اخرى بعد ثلاث سنين».

[2304] Al Kafi – H 14953

Abu Abdullah[asws] said: 'So Ibrahim[as] remained, after the good news, for three years. Then came the good news from Allah[azwj] of Ismail[as], for another time after three years'.[2305]

عن صفوان الجمال، قال: صليت خلف أبي عبد الله (عليه السلام) فأطرق، ثم قال: «اللهم لا تقنطني من رحمتك، ثم جهر، فقال: وَ مَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ».

Fom Safwan Al Jamal who said,

'I Prayed behind Abu Abdullah[asws], so he[asws] became silent, then said: 'Our Allah[azwj]! I[asws] do not despair from Your[azwj] Mercy. Then he[asws] (recited) loudly, so he[asws] said ***[15:56] And who despairs of the mercy of his Lord but the erring ones?***'[2306]

VERSES 75 - 77

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ {75} وَإِنَّهَا لَبِسَبِيلٍ مُقِيمٍ {76} إِنَّ فِي ذَٰلِكَ لَآيَةً لِلْمُؤْمِنِينَ {77}

[15:75] Surely, in this are Signs for those who distinguish (the marks) [15:76] And surely it is on a road that still abides [15:77] Surely there is a Sign in this for the Believers

حدثنا الحسن بن على بن عبد الله عن عيسى بن هشام عن سليمان عن ابى عبد الله قال سأله رجل عن الامام هل فوض الله إليه كمافوض إلى سليمان فقال نعم وذلك انه ساله رجل من مسألة فأجاب وسأله رجل اخر عن تلك المسألة فاجابه بغير جواب الاول ثم سئله اخر عنها فاجابه بغير جواب الاولين ثم قال هذا عطاؤنا فامنن أو اعط بغير حساب هكذا في قرائة على عليه السلام

It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Isa Bin Hashaam, from Suleyman, who has said:

'A man asked Abu Abdullah[asws] about the Imam[asws], has Allah[azwj] Authorised him[asws] as He[azwj] has Authorised Suleyman[as]?' He[asws] said: 'Yes'. And that he[asws] had been asked a question from a man. He[asws] answered him, and another man asked about that (very same) issue. He[asws] answered him different from the first answer. Then another one asked him[asws]. He[asws] answered him differently to the first two. Then he[asws] said: ***[38:39] This is Our Gift, therefore give out freely or withhold, without measure*** Thus recited Ali[asws] Bin Abu Talib[asws]'.

قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الامام قال سبحان الله اما تسمع قول الله تعالى في كتابه ان في ذلك لايات للمتوسمين وهم الائمة وانها لبسبيل مقيم لا يخرج منها ابدا ثم قال نعم ان الامام إذا نظر إلى رجل عرفه وعرف لونه وان سمع كلامه من خلف حايط عرفه وعرف ما هو لان الله يقول ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم ان في ذلك لايات للعالمين فهم العلماء وليس يسمع شيئا من الانس الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

I said, 'May Allah[azwj] Keep you[asws] well. When you[asws] answered that person with this answer, did you[asws] know him?' He[asws] said: 'Glory be to Allah[azwj], have you not heard the Words of Allah[azwj] in His[azwj] Book "***[15:75] Surely in this are Signs for those who distinguish (the marks)***"? And they[asws] are the Imams[asws], and they[asws] are with the Way, not coming out of it, ever'. Then he[asws] said: 'Yes, the Imam[asws], if

[2305] تفسير العيّاشي 2: 244/ 25
[2306] تفسير العيّاشي 2: 247/ 27.

he[asws] looks at a man, he[asws] recognises him even if he[asws] hears his speech from behind a wall. He[asws] recognises him, and recognises what he is, because Allah[azwj] Says: ***[30:22] And from His Signs is the creation of the skies and the earth and the diversity of your tongues and colours; most surely there are Signs in this for the learned***, for they[asws] are the knowledgeable ones, and they[asws] do not listen to anything from the humans, but they[asws] recognise whether he is a rescued one or a perished one. <u>That is the reason why he[asws] answers them by what he[asws] answers them by</u>'.[2307]

ابن بابويه، قال: حدثنا أبو علي أحمد بن يحيى المكتب، قال: حدثنا أحمد بن محمد الوراق، قال: حدثني بشير بن سعيد بن قيلويه العدل بالرافقة، قال: حدثنا عبد الجبار بن كثير التميمي اليماني، قال: سمعت محمد بن حرب الهلالي أمير المدينة يقول: سألت جعفر بن محمد (عليه السلام)، فقلت له: يا بن رسول الله، في نفسي مسألة، أريد أن أسألك عنها، فقال: «إن شئت أخبرتك بمسألتك [قبل أن تسألني]، و إن شئت فسل».

Ibn Babuwayh, from Abu Ali Ahmad Bin Yahya Al-Maktab, from Ahmad Bin Muhammad Al-Waraq, from Basheer Bin Saeed Bin Qaylawiya, from Abdul Jabbar Bin Kaseer Al-Tameemy Al-Yamani, from Muhammad Bin Harb Al-Halaly, the Emir of Al-Medina who said,

'I asked Ja'far Bin Muhammad[asws] , 'O son[asws] of Rasool-Allah[saww]! I have within myself, a certain question which I want to ask you about'. So he[asws] said; 'If you like I[asws] would inform you of your questions before you even ask me[asws] , and if you so like, then ask'.

قال: قلت له: يا بن رسول الله، و بأي شيء تعرف ما في نفسي قبل سؤالي؟ قال: «بالتوسم و التفرس، أما سمعت قول الله عز و جل: إِنَّ فِي ذَلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ ، و قول رسول الله (صلى الله عليه و آله): اتقوا فراسة المؤمن فإنه ينظر بنور الله؟» قال: فقلت: يا بن رسول الله، فأخبرني بمسألتي.

I said, 'O son[asws] of Rasool-Allah[saww]! And by which thing do you[asws] recognise what is within myself before I even ask you[asws] ?' He[asws] said: 'By expectation and insight. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[15:75] Surely in this are signs for those who examine***, and the words of Rasool-Allah[saww]: 'Fear the insight of a Believer for he looks by the Light of Allah[azwj]?' I said, 'O son[asws] of Rasool-Allah[saww], so inform me regarding my questions'.

قال: «أردت أن تسألني عن رسول الله (صلى الله عليه و آله)، [لم] لم يطق حمله علي بن أبي طالب (عليه السلام) عند حطه الأصنام عن سطح الكعبة، مع قوته و شدته و ما ظهر منه في قلع باب القموص بخيبر و الرمي به إلى ورائه أربعين ذراعا، و كان لا يطيق حمله أربعون رجلا، و قد كان رسول الله (صلى الله عليه و آله) يركب الناقة و الفرس و الحمار، و ركب البراق ليلة المعراج، و كل ذلك دون علي (عليه السلام) في القوة و الشدة؟ قال: فقلت له: عن هذا و الله أردت أن أسألك، يا بن رسول الله.

He[asws] said: 'You intend to ask me about Rasool-Allah[saww] as to why did he[saww] carry Ali[asws] Bin Abu Talib[asws] to bring down the idols from the surface of the Kabah, when he[asws] had the strength and the intensity which he[asws] displayed when he[asws] ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah[saww] had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension (المعراج), and all that was lower than Ali[asws] in strength and

[2307] Basaair Al Darajaat – P 7 CH 17 (Rare) H 1

intensity?' I said, 'By Allah [azwj], this is what I intended to ask you[asws], O son[asws] of Rasool-Allah[saww]'.[2308]

حدثنى السندي بن الربيع عن الحسن بن على بن فضلا عن على بن رئاب عن ابى بكر الحضرمي عن ابى جعفر عليه السلام قال ليس مخلوق الا وبين عينيه مكتوب انه مؤمن أو كافر وذلك محجوب عنكم وليس بمحجوب من الائمة من آل محمد صلى الله عليه آله ليس يدخل عليهم احد الا عرفوه هو مؤمن أو كافر ثم تلا هذه الاية ان في ذلك لايات للمتوسمين فهم المتوسمون.

It has been narrated to me Al-Sandy Bin Al-Rabi'e, from Al-Hassan Bin Ali Bin Fazla, from Ali Bin Ra'ib, from Abu Bakr Al-Hazramy, who has said:

Abu Ja'far[asws] has said: 'There is no creature except that between his eyes is written whether he is a believer or an infidel, and that is veiled from you all, but it is not veiled from the Imams[asws] from the Progeny[asws] of Muhammad[saww]. No one comes to them[asws] but they[asws] recognise whether he is a believer or an infidel'. Then he[asws] recited this Verse ***[15:75] Surely, in this are signs for those who distinguish (the marks)***. They[asws] are the distinguishing ones[asws].[2309]

حدثنا ابراهيم بن هاشم عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال بينا امير المؤمنين عليه السلام في مسجد الكوفة إذ جائت امرأة تستعدى على زوجها فقلت لزوجها عليها فغضبت فقالت والله ما الحق فيما قضيت وما تقضى بالسوية ولاتعدل في الرعية ولاقضيتك عند الله بالمرضية

It has been narrated to us by Ibrahim Bin Hashaam, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja'far[asws] says that 'Amir-ul-Momineen[asws] was explaining (something) in the Mosque of Kufa when a woman came up who had antagonised her husband, saying that her husband was angry with her. He[asws] told her that her husband was right in being angry with her. She said, 'By Allah[azwj], there is no truth in your[asws] judgement, you[asws] have not judged equitably, nor have you[asws] done justice among your[asws] citizens, and I will drag you[asws] for Judgement before Allah[azwj] until I am satisfied'.

فنظر إليها مليا ثم قال لها كذبت يا جرية يا بذية يا سلسلع أي التى لا تحبل من حيث تحبل النساء قالت فولت المراة هاربة تولول وتقول ويلى ويلى لقد هتكت يابن ابى طالب عليه السلام سرا كان مستورا

He[asws] looked at her carefully, then said to her: 'You are lying, O audacious, O evil-tongued, O "Salsala" (the one who does not get impregnated from where women get impregnated from). The woman shrieked and ran away, and was saying, 'Woe is unto me, woe is unto me, the son[asws] of Abu Talib[as] has violated my secret which had remained covered'.

قال فلحقها عمرو بن حرث فقال لها يا امة لقد استقبلت عليا عليه السلام بكلام سررتني ثم انه نزعك بكلمة فوليت عنه هاربة تولولين قال ان عليا عليه السلام والله اخبرني بالحق وبما اكتمه من زوجي منذ ولى عصمتي ومن ابوى

Amro Bin Haris ran after her and said to her, 'O mother, you have confronted Ali[asws] with words that have made me happy, then he[asws] removed you with words, due to which you invoked woe upon yourself, and ran away shrieking'. She said, 'Ali[asws] informed me with the truth which I had kept concealed from my husband since he became the guardian of my protection, and from my father'.

[2308] علل الشرائع: 173/ 1. (Extract)
[2309] Basaair Al Darajaat - P 7 Ch 17 H 1

فرجع عمرو إلى امير المؤمنين عليه السلام فاخبره بما قالت له المرأة وقال له فبما تقول ما نعرفك بالكهانة قال له يا عمرو ويلك انها ليست بالكهانة شئ ولكن الله خلق الارواح قبل الابدان بالفى عام فلما ركب الارواح في ابدانها كتب بين اعينهم مؤمن ام كافر وما هم به مبتلون وماهم عليه من سئ من اعمالهم و حسنه وفى قدر اذن الفارة ثم انزل بذلك قرانا على نبيه فقال ان في ذلك لايات للمتوسمين وكان رسول الله صلى الله عليه وآله هو المتوسم ثم انا من بعده والائمة من ذريتي من بعدى هم المتوسمون فلما تأملتها عرفت ما عليها بسيماها.

Amro returned to Amir-ul-Momineen[asws]. He informed him[asws] of what the woman had said to him, and he said to him[asws], 'By what did you speak, by fortune-telling?' He[asws] said to him: 'Woe be unto you, O Amro, it was not a thing by fortune-telling, but, Allah[azwj] Created the spirits before the bodies by two thousand years. When He[azwj] Mounted the spirits into their bodies, He[azwj] Wrote between their eyes whether he was a believer or an infidel, and what they will be plagued by it, and what they will have to them from evil of their deeds and good, even smaller than a rat's ear. Then He[azwj] Sent down with that the Quran upon His[azwj] Prophet[saww]:"***[15:75] Surely in this are signs for those who distinguish (the marks)***", and the Messenger of Allah[saww] was the recogniser, then I[asws] am from after him[saww], and the Imams[asws] from my[asws] progeny[asws] from after me[asws], they[asws] are the recognisers. When I[asws] contemplated on her, I[asws] recognised what it was with her by her mark'.[2310]

حدثنا ابراهيم بن هاشم عن ابى سليمان الديلمى عن معاوية الدهنى عن ابى عبد الله عليه السلام في قول الله عزوجل يعرف المجرمون بسيماهم فيؤخذ بالنواصى والاقدام فقال يا معاوية ما يقولون في هذا قال قلت يزعمون ان الله تبارك وتعالى يعرف المجرمون بسيماهم يوم القيمة فيأمر بهم فيؤخذ بنواصيهم واقدامهم ويلقون في النار قال فقال لى و كيف يحتاج الجبار تبارك وتعالى إلى معرفة خلق انشأهم وهو خلقهم

Muhammad Bin Hassan Al-Saffar, from Ibrahim Bin Hashim, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, from Muawiya Al-Dahny, who has said:

Abu Abdullah[asws], regarding the Statement of Allah[azwj], Blessed and High ***[55:41] The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet,*** said: 'O Muawiya, what are they saying about this?' I said, 'They claim that Allah[azwj] Blessed and High will Recognise the criminals by their marks on the Day of Judgement. He[azwj] will Order them to be seized by their forelocks and their feet, to be flung into the Fire.' He[asws] said to me: 'And how does the need arise for Allah[azwj], the Compeller, the Blessed and High to recognise the creation that He[azwj] Himself[azwj] Created?'

قال فقلت فما ذاك جعلت فداك قال ذلك اوقد قام قائمنا اعطاء الله السيما فيأمر بالكافر فيوخذ بنواصيهم و اقدامهم ثم يخبط بالسيف خبطا.

I said, 'May I be sacrificed for you[asws], and what is that?' He[asws] said: 'That is when Al-Qaim[asws] makes the stand, Allah[azwj] will Give him[asws] the Sign. He[asws] will order the infidels to be seized by their forelocks and their feet, then he[asws] will mark them by the sword.'[2311]

حدثنا أبو طالب عن حماد بن عيسى عن محمد بن مسلم عن ابى جعفر عليه السلام في قول الله تعالى ان في ذلك لايات للمتوسمين قال هم الائمة قال رسول الله صلى الله عليه وآله اتق فراسة المؤمن فانه ينظر بنور الله لقول الله ان في ذلك لايات للمتوسمين.

[2310] Basaair Al Darajaat - P 7 Ch 17 H 2
[2311] Basaair Al Darajaat - P 7 Ch 17 H 8

It has been narrated to us by Abu Talib, from Hamaad Bin Isa, from Muhammad Bin Muslim, who said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] "***[15:75] Surely in this are signs for those who distinguish (the marks)***", having said: 'They[asws] are the Imams[asws]. Rasool-Allah[saww] said: 'Fear the instuition of the believer for he looks by the Light of Allah[azwj], the Statement of Allah[azwj] "***[15:75] Surely, in this are signs for those who distinguish (the marks)***".[2312]

حدثنا احمد بن الحسين عن احمد بن ابراهيم عن الحسن بن البرا عن على بن حسان عن عبد الكريم يعنى ابن كثير قال حججت مع ابى عبد الله عليه السلام فلما صرنا في بعض الطريق صعد على جبل فاشرف فنظر إلى الناس فقال ما اكثر الضجيج واقل الحجيج فقال له داود الرقى يابن رسول الله صلى الله عليه وآله هل يستجيب الله دعاء هذا الجمع الذى ارى قال ويحك يا ابا سليما ان الله لا يغفر ان يشرك به الجاحد لولاية على كعابد وثن

It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Al-Hassan Bin Al-Baraa, from Ali Bin Hasaan, from Abdul Kareem, meaning Ibn Kaseer who said:

'I performed a Pilgrimage with Abu Abdullah[asws], when we were in one of the roads, he[asws] climbed on the mountain and surveyed and looked at the people. He[asws] said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him[asws]: 'O son of Rasool-Allah[saww], will Allah[azwj] Answer the supplication of this gathering which I see?' He[asws] said: 'Woe be unto you O Abu Suleiman. Allah[azwj] does not Forgive the ones who associated partners with Him[azwj], the opponent of the Wilayah of Ali[asws] is like an idol worshipper'.

قال قلت جعلت فداك هل تعرفون محبكم ومبغضكم قال ويحك يابا سليمان انه ليس من عبد يولد الا كتب بين عينيه مؤمن أو كافر ان الرجل ليدخل الينا بولايتنا وبالبرائة من اعدائنا فترى مكتوبا بين عينيه مؤمن أو كافر وقال الله عزوجل ان في ذلك لايات للمتوسمين نعرف عدونا من ولينا.

I said, 'May I be sacrificed for you[asws], are you[asws] recognising the ones who love you[asws] and those who hate you[asws]?' He[asws] said: 'Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes 'Believer', or 'Infidel'. The man, we[asws] let him come to us[asws] with our[asws] Wilayah and keep away from our[asws] enemies, for we[asws] see the writing between his eyes 'Believer', or 'Infidel', and Allah[azwj] Mighty and Majestic has Said regarding that "***[15:75] Surely, in this are signs for those who distinguish (the marks)***". We[asws] recognise our[asws] enemies from our[asws] friends'.[2313]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثنا أبي، قال: حدثني أحمد بن علي الأنصاري، عن الحسن بن الجهم، قال: حضرت مجلس المأمون يوما و عنده علي بن موسى الرضا (عليه السلام) و قد اجتمع الفقهاء، و أهل الكلام من الفرق المختلفة، فسأله بعضهم، فقال له: يا ابن رسول الله، بأي شيء تصح الإمامة لمدعيها؟ قال: «بالنص و الدليل».

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from Ahmad Bin Al Al Ansary, from Al Hassan Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun one day, and in his presence was Ali[asws] Bin Musa Al-Reza[asws], and there had gathered the jurists, and the theologians from

[2312] Basaair Al Darajaat - P 7 Ch 17 H 11
[2313] Basaair Al Darajaat - P 7 Ch 17 H 15

different sects. So one of them asked him[asws] saying, 'O son[asws] of Rasool-Allah[azwj]! With what thing is the Imamate correct to what it is being claimed?' He[asws] said: 'With the link (to Rasool-Allah[saww]) and the evidence'.

قال له: فدلالة الإمام فيما هي؟ قال: «في العلم، و استجابة الدعوة». قال: فما وجه إخباركم بما يكون؟ قال: «ذلك بعهد معهود إلينا من رسول الله (صلى الله عليه و آله)».

He said to him[asws], 'So the evidence of the Imam[asws], what is it with regards to?' He[asws] said: 'Regarding the Knowledge, and the answering of the supplication'. He said, 'So what is the aspect do you[asws] all (Imams[asws] get the news of what is going to happen?' He[asws] said: 'That is with the Covenant which we[asws] have been Covenanted with from Rasool-Allah[saww'.

قال: فما وجه إخباركم بما في قلوب الناس؟ قال (عليه السلام) له: «أما بلغك قول رسول الله (صلى الله عليه و آله): اتقوا فراسة المؤمن فإنه ينظر بنور الله؟». قال: بلى. قال: «فما من مؤمن إلا و له فراسة، ينظر بنور الله على قدر إيمانه، و مبلغ استبصاره و علمه،

He said, 'So what is the aspect with which you[asws] get the news of what is in the hearts of the people?' He[asws] said: 'Has it not the words of Rasool-Allah[saww] reached you: 'Fear the intuition of the Believer, for he looks with the Light of Allah[azwj]?' He said, 'Yes'. He[asws] said: 'So there is none from the Believers except that there is an intuition for him. He looks with the Light of Allah[azwj] in accordance to the level of his belief, and the extent of his vision, and his knowledge.

و قد جمع الله للأئمة منا ما فرقه في جميع المؤمنين، و قال الله تعالى في كتابه العزيز: إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ فأول المتوسمين رسول الله (صلى الله عليه و آله)، ثم أمير المؤمنين (عليه السلام) من بعده، ثم الحسن و الحسين و الأئمة من ولد الحسين (عليهم السلام) إلى يوم القيامة».

And Allah[azwj] has Gathered for the Imams[asws] from us[asws] what differentiates all of the Believers. And Allah[azwj] the High Says in His[azwj] Honourable Book ***[15:75] Surely, in this are signs for those who distinguish (the marks)***. So the first of the distinguishers is Rasool-Allah[saww], then Amir-ul-Momineen[asws] from after him[saww], then Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] from the sons[asws] of Al Husayn[asws] up to the Day of Judgement'.[2314]

عن أبي بصير، عن أبي عبد الله (عليه السلام): «إن في الإمام آية للمتوسمين، و هو السبيل المقيم، ينظر بنور الله و ينطق عن الله، لا يعزب عنه شيء مما أراد».

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: '***[15:75] Surely, in this*** the Imam[asws] ***are Signs for those who distinguish (the marks)***, and he[asws] is ***[15:76] a road that still abides***. He[asws] look with the Light of Allah[azwj], and speaks from Allah[azwj]. Nothing is hidden from him[asws] from what he[asws] wants'.[2315]

[2314] عيون أخبار الرّضا (عليه السّلام) 2: 200/ 1
[2315] تفسير العيّاشي 2: 248/ 31.

VERSES 78 - 84

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ {78} فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُبِينٍ {79} وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ {80} وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ {81} وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ {82} فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ {83} فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {84}

[15:78] And the dwellers of the thicket used to be unjust [15:79] So We Exacted Revenge from them, and they were both upon a clear Imam [15:80] And the dwellers of the Rock belied the Rasools [15:81] And We Gave them Our Signs, but they used to turn aside from them [15:82] And they hewed houses in the mountains to be safe [15:83] So the Scream Seized them in the morning; [15:84] And what they had been earning did not avail them

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «بكى شعيب (عليه السلام) من حب الله عز و جل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله عليه بصره ثم بكى حتى عمي، فرد الله عليه بصره، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفا من النار فقد أجرتك، و إن يكن شوقا إلى الجنة فقد أبحتك.

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-talaqany narrated to us, from Hafs Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah[saww] said: 'Shuayb[as] cried from the love of Allah[azwj] Mighty and Majestic until he was blinded. So Allah[azwj] Returned his eyesight. Then he[as] cried until he[as] was blinded. So Allah[azwj] Returned his[as] eyesight. Then he[as] cried until he[as] was blinded. So Allah[azwj] Returned his[as] eyesight. So when he[as] was in the fourt time, Allah[azwj] Revealed unto him[as]: "O Shuayb[as]! Until when will this be happening from you[as]? If this is happening out of fear from the Fire, so I[azwj] have Requited you[as], and if this is from the desire for the Paradise, so I[azwj] have Endowed it to you[as]".

فقال: إلهي، و سيدي، أنت تعلم أني ما بكيت خوفا من نارك، و لا شوقا إلى جنتك، و لكن عقد حبك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليمي موسى بن عمران».

So he[as] said: 'My[as] God, and my[as] Master! You[azwj] Know that I[as] am not crying out of fear from Your[azwj] Fire, nor out of desire to be in Your[azwj] Paradise, but I[as] contracted Your[azwj] love upon my[as] heart. Thus, I[as] have no patience upon that'. So Allah[azwj], Majestic is His[azwj] Majesty Said: "But if this is so, for this I[azwj] would Make My[azwj] Speaker Musa[as] Bin Imran[as] to serve you[as]'.[2316]

فس، تفسير القمي فَكَذَّبُوهُ قَالَ قَوْمُ شُعَيْبٍ فَأَخَذَهُمْ عَذابُ يَوْمِ الظُّلَّةِ قَالَ يَوْمُ حَرٍّ وَ سَمَائِمَ قَوْلُهُ أَصْحابُ الْأَيْكَةِ الْأَيْكَةُ الْغَيْضَةُ مِنَ الشَّجَرِ.

Tafseer Qummi –

'So they belied him[as] (Prophet (Shuayb[as]), and so they were Seized by a Punishment on the day of darkness. Said, 'The day of heat and toxic fumes'. His (s.w.t.) Words

[2316] علل الشرائع: 1: 57/ 1

***[15:78] And the dwellers of the thicket*,** he[asws] (Imam Al Baqir[asws] said: 'The thicket – is the wrapped up from the trees'.[2317]

ص، قصص الأنبياء عليهم السلام بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامٍ عَنْ سَعْدٍ الْإِسْكَافِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ أَوَّلَ مَنْ عَمِلَ الْمِكْيَالَ وَ الْمِيزَانَ شُعَيْبٌ النَّبِيُّ ع عَمِلَهُ بِيَدِهِ فَكَانُوا يَكِيلُونَ وَ يُوفُونَ ثُمَّ إِنَّهُمْ بَعْدُ طَفَّفُوا فِي الْمِكْيَالِ وَ بَخِسُوا فِي الْمِيزَانِ فَأَخَذَتْهُمُ الرَّجْفَةُ فَعُذِّبُوا بِهَا فَأَصْبَحُوا فِي دارِهِمْ جاثِمِينَ.

Qasas Al Anbiya, by the chain going up to Al Sadouq, from ibn Mutawakkal, from Al Asadabady, from Al Barqy, from Ibn Mahboub, from Hisham, from Saeed Al Iskaaf, from Ali Bin Al Husayn[asws] having said: 'The fir one to fulfil the measure and the weight was the Prophet Shuayb[as]. He[as] used to measure out with his[as] own hands, and he[as] used to fulfil the measurement. Till then, they (The Dwellers of the Thicket) used to cheat in the measure and be deficient in the weighing. So they were Seized by the tremor, and they were Punished by it, and so in the morning they were motionless in their houses'.[2318]

VERSES 85 & 86

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۗ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ {85} إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ {86}

[15:85] And We did not Create the skies and the earth and what is between them except with the Truth; and the Hour is surely coming, so forgive with a gracious forgiveness [15:86] Surely your Lord is the All-Knowing Creator

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني، قال: أخبرنا أحمد بن محمد بن سعيد الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: قال الرضا (عليه السلام) في قول الله عز و جل فَاصْفَحِ الصَّفْحَ الْجَمِيلَ، قال: «العفو من غير عتاب».

Ibn Babuwayh, from Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'Al-Reza[asws] said regarding the Words of Allah[azwj] Mighty and Majestic ***[15:85] so forgive with a gracious forgiveness***, he[asws] said: 'The excusing without reproach'.[2319]

VERSE 87

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ {87}

[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran

وقال الحسن ـ بن علي ـ (عليه السلام): قال أمير المؤمنين (عليه السلام): وإن " بسم الله الرحمن الرحيم " آية من فاتحة الكتاب، وهي سبع آيات تمامها بسم الله الرحمن الرحيم. ـ قال ـ: سمعت رسول الله (صلى الله عليه وآله) يقول: إن الله

[2317] H 4 بحار الأنوار (ط - بيروت)، ج12، ص: 382
[2318] H 6 بحار الأنوار (ط - بيروت)، ج12، ص: 382
[2319] معاني الأخبار: 373/ 1

عزوجل قال لي: يا محمد " ولقد اتيناك سبعا من المثانى والقرآن العظيم " فأفرد الامتنان ـ علي ـ بفاتحة الكتاب، وجعلها بازاء القرآن العظيم وأن فاتحة الكتاب أشرف ما في كنوز العرش.

And Al-Hassan[asws] Bin Ali[asws] said that Amir-ul-Momineen[asws] said: 'The Verse ***[1:1] In the Name of Allah the Beneficent the Merciful*** is one of the Verses of the 'Opening of the Book' which consists of seven Verses, including this one. I have heard Rasool-Allah[saww] say: 'Allah[azwj] Said to me, 'O Muhammad[saww] ***[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran***. Allah[azwj] Referred to it separately in the Opening of the Book and Made it special to the Grand Quran and this Opening of the Book is from the treasures of the Throne.'[2320]

في تفسير العياشي عن يونس بن عبد الرحمن عمن رفعه قال: سألت ابا عبد الله عليه السلام عن قول الله " ولقد آتيناك سبعا من المثانى والقرآن العظيم " قال: هي سورة الحمد وهى سبع آيات منها: " بسم الله الرحمن الرحيم " وانما سميت المثانى لانها تثنى في الركعتين.

In *Tafseer Ayyashi* from Yunus Bin Abdul Rahman from the one with an unbroken chain who said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran***, he[asws] said: 'It is the Chapter of *Al-Hamd* and it contains seven Verses including '" بسم الله الرحمن الرحيم'" ***"In the Name of Allah the Beneficent the Merciful"***, and it is called '*Masany*' because it is (recited) twice in the two cycles (of Salat)'.[2321]

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن أبي سلام النحاس، عن بعض أصحابنا، عن أبي جعفر عليه السلام قال: نحن المثاني الذي أعطاه الله نبينا محمدا صلى الله عليه وآله ونحن وجه الله نتقلب في الارض بين أظهركم ونحن عين الله في خلقه ويده المبسوطة بالرحمة على عباده، عرفنا من عرفنا وجهلنا من جهلنا وإمامة المتقين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Salaam Al-Nahaas, from one of our companions,

(It has been narrated) from Abu Ja'far[asws] having said: '<u>We[asws] are the double (*Al-Masany*)</u> which Allah[azwj] Gave to our[asws] Prophet[saww], and we[asws] are the Face of Allah[azwj]. We[asws] move in the earth in your full view, and we[asws] are the Eyes of Allah[azwj] among His[azwj] creatures, and His[azwj] Hand Extended with the Mercy upon His[azwj] servants. The one who recognised us[asws] has recognised us[asws], and the one who is ignorant of us[asws] is ignorant of us[asws], and we[asws] are the Imams[asws] of the Pious'.[2322]

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن العباس، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن السبع المثاني و القرآن العظيم، هي فاتحة الكتاب؟ قال: «نعم». قلت: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ من السبع؟ قال: «نعم، هي أفضلهن».

Al Sheykh in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

[2320] Tafseer Imam Hassan Al Askari[asws] – S 10 (Extract)
[2321] Tafseer Noor Al Saqalayn – CH 1 – H 11
[2322] Al Kafi - H 351

'I asked Abu Abdullah[asws] about the seven doubles and the Magnificent Quran, is it the Opening of the Book?' He[asws] said: 'yes'. I said, 'In the Name of Allah[azwj], the Beneficent, the Merciful, is from the seven?' He[asws] said: 'Yes, it is the best of them'.[2323]

عن يونس بن عبد الرحمن، عمن ذكره، رفعه، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ لَقَدْ آتَيْناكَ سَبْعاً مِنَ الْمَثانِي وَ الْقُرْآنَ الْعَظِيمَ، قال: «إن ظاهرها الحمد، و باطنها ولد الولد، و السابع منها القائم (عليه السلام)».

From Yunus Bin Abdul Rahman, from the one who mentioned it, raising it, said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran***. He[asws] said: 'Its apparent is 'Al Hamd' (Chapter 1), and its esoteric is a son of the son, and the seventh from it is Al-Qaim[asws]'.[2324]

عن سماعة، قال: قال أبو الحسن (عليه السلام): وَ لَقَدْ آتَيْناكَ سَبْعاً مِنَ الْمَثانِي وَ الْقُرْآنَ الْعَظِيمَ، قال: «لم يعط الأنبياء إلا محمد، و هم السبعة الأئمة الذين يدور عليهم الفلك، و القرآن العظيم: محمد (صلى الله عليه و آله)».

From Sama'at who said,

'Abu Al-Hassan[asws] said: '***[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran***. It has not been Given to the Prophets[as] except for Muhammad[saww], and they[asws] are the seven Imams[asws] for whom the planets are orbiting. And the Magnificent Quran – Muhammad[saww]'.[2325]

VERSE 88

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ {88}

[15:88] Do not strain your eyes after what We have Given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the Believers

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) قال: «لما نزلت هذه الآية لا تَمُدَّنَّ عَيْنَيْكَ إِلى ما مَتَّعْنا بِهِ أَزْواجاً مِنْهُمْ وَ لا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَناحَكَ لِلْمُؤْمِنِينَ قال رسول الله (صلى الله عليه و آله): من لم يتعز بعزاء الله تقطعت نفسه على الدنيا حسرات، و من رمى ببصره إلى ما في يدي غيره كثر همه، و لم يشف غيظه، و من لم يعلم أن لله عليه نعمة، لا في مطعم و لا في مشرب و لا في ملبس «1»، فقد قصر عمله و دنا عذابه، و من أصبح على الدنيا حزينا أصبح على الله ساخطا، و من شكا مصيبة نزلت به فإنما يشكو ربه،

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws] having said: 'When this Verse was Revealed ***[15:88] Do not strain your eyes after what We have Given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the Believers***, Rasool-Allah[saww] said: 'The one who was not consoled by the

[2323] التهذيب 2: 289/ 1157
[2324] تفسير العيّاشي 2: 250/ 37.
[2325] تفسير العيّاشي 2: 251/ 41.

Consolation of Allah[azwj] would cut-off himself from the regrets of the world, and the one who throws his eyes to what is in the hands of someone else would multiply his worries, and his anger would not be healed. And the one who does not know that Allah[azwj] has Favoured him, neither in the food, nor in the drinks, nor in the clothing, so he would fall short in his deeds and approach his Punishment. And the one who becomes aggrieved upon the world, would become Angered with by Allah[azwj]. And the one who complains about the difficulties which descend upon him, so he has complained to his Lord[azwj].

و من دخل النار من هذه الامة ممن قرأ القرآن فهو ممن يتخذ آيات الله هزوا، و من أتى ذا ميسرة فتخشع له طلبا لما في يديه ذهب ثلثا دينه.

And the one who enters the Fire from these communities, from the ones who recite the Quran, so he is from the ones who take the Signs of Allah[azwj] in jest/joke. And the one who comes to one with the facilities, and submits his need to him for what is in his hands, a third of his Religion would go away'.[2326]

VERSES 89 - 93

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ {89} كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ {90} الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ {91} فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ {92} عَمَّا كَانُوا يَعْمَلُونَ {93}

[15:89] And say: Surely I am the plain warner [15:90] Like We Sent down upon the dividers [15:91] Those who made the Quran to be torn into shreds [15:92] So, by your Lord, We would certainly Question all of them [15:93] about what they were doing

العياشي: عن محمد بن مسلم، عن أحدهما، قال في الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ قال: هم قريش».

Al Ayashi, from Muhammad Bin Muslim,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]), having said regarding ***[15:91] Those who made the Quran to be torn into shreds***. He[asws] said: 'They were the Qureysh'.[2327]

VERSES 94 - 96

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {94} إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ {95} الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ {96}

[15:94] Therefore declare openly what you are Commanded with and turn aside from the polytheists [15:95] Surely We will Suffice you against the scoffers [15:96] Those who set up another god with Allah; so they shall soon know

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا سعد بن عبد الله، و محمد بن الحسن الصفار جميعا، قالا: حدثنا محمد بن الحسين بن أبي الخطاب و محمد بن عيسى بن عبيد، قالا: حدثنا صفوان بن يحيى، عن عبد الله بن مسكان، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام) قال: «اكتتم رسول الله (صلى الله عليه و آله) بمكة مختفيا خائفا خمس

[2326] (Extract) تفسير القمّي 1: 381.
[2327] تفسير العيّاشي 2: 251/ 43.

سنين، ليس يظهر أمره، و علي (عليه السلام) معه و خديجة، ثم أمره الله عز و جل أن يصدع بما امر به، فظهر رسول الله (صلى الله عليه و آله) و أظهر أمره».

Ibn Babuwayh said, 'Muhammad Bin Al Hassan narrated to us, from Sa'ad Bin Abdullah, and Muhammad Bin Al Hassan Al Saffar altogether, from Muhammad Bin Al Husayn Bin Abu Al Khataab and Muhammad Bin Isa Bin Ubeyd, from Safwas Bin Yahya, from Abdullah Bin Muskaan, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] concealed in fear, for five years and did not manifest his[saww] matter. And Ali[asws] and Khadija[as] were with him[saww]. Then Allah[azwj] Mighty and Majestic Commanded him[saww] that he[saww] should declare openly what he[saww] had been Commanded with. So Rasool-Allah[saww] declared himself[saww] and his[saww] matter'.[2328]

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أبو القاسم عبد الرحمن بن محمد الحسيني، قال: حدثنا أبو العباس محمد بن علي الخراساني، قال: حدثنا أبو سعيد سهل بن صالح العباسي، عن أبيه و إبراهيم بن عبد الرحمن الآملي ، قال: حدثنا موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب، قال: حدثنا جعفر بن محمد، قال: حدثني أبي محمد بن علي، قال: حدثني أبي علي بن الحسين، قال: حدثني أبي الحسين بن علي (عليهم السلام):

And from him, from Ahmad Bin Al Hassan Al Qatan, from Abu Al Qasim Abdul Rahman Bin Muhammad Al Husayni, from Abu Al Abbas Muhammad Bin Ali Al Khurasany, from Abu Saeed Sahl Bin Salih Al Abbas, from his father, and Ibrahim Bin Abdul Rahman Al Amily,

(It has been narrated) from Musa[asws] Bin Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws]. He said, Ja'far[asws] Bin Muhammad[asws] narrated to me saying: 'My[asws] father[asws] Muhammad[asws] Bin Ali[asws] narrated to me[asws], saying: 'My[asws] father[asws] Ali[asws] Bin Al-Husayn[asws] narrated to me[asws], saying: 'My[asws] father[asws] Al-Husayn[asws] Bin Ali[asws] narrated to me[asws] that:

«أن أمير المؤمنين (عليه السلام) قال ليهودي من يهود الشام و أحبارهم، و قد أخبره فيما أجاب عنه من جواب مسائله: فأما المستهزئون، فقال الله عز و جل: إِنَّا كَفَيْناكَ الْمُسْتَهْزِئِينَ فقتل الله خمستهم، قد قتل كل واحد منهم بغير قتلة صاحبه في يوم واحد أما الوليد بن المغيرة، فإنه مر بنبل لرجل من بني خزاعة قد راشه في الطريق، فأصابته شظية منه فانقطع أكحله حتى أدماه، فمات و هو يقول: قتلني رب محمد

'Amir-ul-Momineen[asws] said to a Jew from the Jews of Syria and their Rabbis, and he[asws] had informed him regarding what he[asws] answered him from the answers to his questions: 'And as for the scoffers, so Allah[azwj] Mighty and Majestic ***[15:95] Surely We will Suffice you against the scoffers***. Thus, Allah[azwj] killed five of them. Each one of them was killed without having killed his attacker, in one say. As for Al-Waleed Bin Al-Mugheira, so he passed nobly by a man from the Clan of Khaza'at on the road, so he was hit by a fragment from the middle of the armour until he bled. So he died, and he was saying, 'It was the Lord[azwj] of Muhammad[saww] Who killed me!'

و أما العاص بن وائل السهمي، فإنه خرج في حاجة له إلى كداء، فتدهده تحته حجر، فسقط فتقطع قطعة قطعة، فمات و هو يقول: قتلني رب محمد

And as for Al-Aas Al-Wa'ily Bin Wa'il Al Sahmy, so he went out for a need of his to a mountain. So he rolled him under a rock, and he was cut down into pieces and

[2328] كمال الدين و تمام النعمة: 344/ 28

pieces. So he died, and he was saying: ‘It was the Lord[azwj] of Muhammad[saww] who killed me!’

و أما الأسود بن عبد يغوث، فإنه خرج يستقبل ابنه زمعة، و معه غلام له، فاستظل بشجرة تحت كداء، فأتاه جبرئيل (عليه السلام)، فأخذ رأسه فنطح به الشجرة، فقال لغلامه: امنع عني هذا فقال: ما أرى أحدا يصنع بك شيئا إلا نفسك. فقتله و هو يقول: قتلني رب محمد».

And as for Al-Sawad Bin Abd Yagous, so he was received by his son Zam’at, and with him was a young boy of his, and he took to a shade of a tree under a mountain. Jibraeel[as] came to him, seized his head and butted it against the tree. He said to his boy, ‘Prevent this from me!’ So he said, ‘I have not seen anyone do anything with you, except that it was yourself’. So he was killed, and he was saying, ‘It was the Lord[azwj] of Muhammad[saww] Who killed me’.

«و أما الحارث بن الطلاطلة، فإنه خرج من بيته في السموم، فتحول حبشيا، فرجع إلى أهله، فقال: أنا الحارث. فغضبوا عليه و قتلوه، و هو يقول: قتلني رب محمد

And as for Al Haaris Bin Al Talaatalat, so he went out from his house regarding some poison, so he changed into (to look like) an Ethiopian. He returned back to his family and said, ‘I am Haaris!’ So they were angered against him and killed him, and he was saying, ‘It was the Lord[azwj] of Muhammad[saww] Who killed me’.

و أما الأسود بن المطلب، فإنه أكل حوتا مالحا، فأصابه غلبة العطش، فلم يزل يشرب الماء حتى انشق بطنه فمات، و هو يقول: قتلني رب محمد.

And as for Al-Aswad Bin Al Matlab, so he ate a salty fish and was overcome with thirst. He did not stop drinking the water until his belly burst, so he died, and he was saying, ‘It was the Lord[azwj] of Muhammad[saww] Who killed me’.

و كل ذلك في ساعة واحدة، و ذلك انهم كانوا بين يدي رسول الله (صلى الله عليه و آله)، فقالوا له: يا محمد، ننتظر بك إلى الظهر، فإن رجعت عن قولك و إلا قتلناك. فدخل النبي (صلى الله عليه و آله) منزله، فأغلق عليه بابه مغتما بقولهم، فأتاه جبرئيل (عليه السلام) ساعته، فقال له: يا محمد، السلام يقرئك السلام، و هو يقول: فَاصْدَعْ بِما تُؤْمَرُ يعني أظهر أمرك لأهل مكة و ادع، وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ. قال: يا جبرئيل، كيف أصنع بالمستهزئين و ما أو عدوني؟ قال: إِنَّا كَفَيْناكَ الْمُسْتَهْزِئِينَ. قال: يا جبرئيل، كانوا عندي الساعة بين يدي. فقال: قد كفيتهم. فأظهر أمره عند ذلك».

And all that was at one time, and that was when they were in front of Rasool-Allah[saww], so they said to him[saww], ‘O Muhammad[saww]! We will respite you[saww] until midday, so if you[saww] were to retract from your[saww] words, otherwise we will kill you[saww]’. So the Prophet[saww] entered his[saww] house, and locked his[saww] door against them, saddened by their words. So Jibraeel[as] came up to him[saww] in that moment and said to him[saww]: ‘O Muhammad[saww]! Allah[azwj] Conveys His[azwj] Greetings to you[saww], and He[azwj] is Saying ***[15:94] Therefore declare openly what you are Commanded with*** Meaning manifest your[saww] matter to the people of Makkah and Invite ***and turn aside from the polytheists***. He[saww] said: ‘O Jibraeel[as]! How shall I[saww] react to the scoffers, and what if they are inimical to me[saww]?’ He[saww] said: ***[15:95] Surely We will Suffice you against the scoffers***’. He[saww] said: ‘O Jibraeel[as]! They were in front

of me[saww] this very hour'. So he[as] said: 'They have been dealt with. So manifest your[saww] matter, in that (situation)'.[2329]

العياشي: عن أبي بصير، عن أبي جعفر (عليه السلام) في قوله: وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها، قال: «نسختها فَاصْدَعْ بِما تُؤْمَرُ».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[17:110] and do not utter your Prayer loudly nor be silent with it***, he[asws] said: 'It was Abrogated by ***[15:94] Therefore declare openly what you are Commanded with***'.[2330]

محمد بن يعقوب: عن محمد بن أبي عبد الله، و محمد بن الحسن، عن سهل بن زياد، و محمد ابن يحيى، عن أحمد بن محمد، جميعا، عن الحسن بن العباس بن الحريش، عن أبي جعفر الثاني (عليه السلام)، قال: قال أبو عبد الله (عليه السلام): «بينا أبي (عليه السلام) يطوف بالكعبة إذا رجل معتجر، قد قيض له، فقطع عليه أسبوعه، حتى أدخله إلى دار جنب الصفا، فأرسل إلي، فكنا ثلاثة، فقال: مرحبا يا بن رسول الله، ثم وضع يده على رأسي، و قال: بارك الله فيك يا أمين الله بعد آبائه، يا أبا جعفر إن شئت فأخبرني، و إن شئت أخبرتك، و إن شئت سألتني، و إن شئت سألتك، و إن شئت فاصدقني، و أن شئت صدقتك، قال: كل ذلك أشاء.

Muhammad Bin Yaqoub, from Muhammad in Au Abdullah, and Muhammad in Al-Hassan, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, together, from Al-Hassan in Al-Abas Bin Al-Hareysh, who has said:

'Abu Ja'far the Second[asws] says that Abu Abdullah[asws] said: 'Once my[asws] father[asws] was circling the Kabah when a 'Mo'tajar' man (One who wears the turban to the edge of his face but nothing under his chin) came by, cut short his circumambulation and took him[asws] to a house besides Al-Safa. He called me[asws] over we were then three of us. He said, 'Welcome, O son[asws] of Rasool-Allah[saww].' Then placed his hand on my[asws] head, and said, 'May Allah[azwj] Bless you[asws], O Trustworthy one of Allah[azwj] after his[asws] forefathers[asws]! O Abu Ja'far, if you[asws] so wish, inform me, and if I so wish I may inform you[asws], and if you[asws] so wish, ask me, and if I so wish I may ask you[asws], and if you[asws] so wish ratify me, and if I so wish I may ratify you.' He[asws] said: 'All that is desirable.'

قال: فإياك أن ينطق لسانك عند مسألتي بأمر تضمر لي غيره، قال: إنما يفعل ذلك من في قلبه علمان يخالف أحدهما صاحبه، و إن الله عز و جل أبي أن يكون له علم فيه اختلاف. قال: هذه مسألتي، و قد فسرت طرفا منها، أخبرني عن هذا العلم الذي ليس فيه اختلاف من يعلمه؟ قال: أما جملة العلم فعند الله جل ذكره، و أما ما لا بد للعباد منه فعند الأوصياء، قال: ففتح الرجل عجيرته، و استوى جالسا، و تهلل وجهه،

He said, 'Beware of speaking by your[asws] tongue about my questions other than what is in your conscience.' He[asws] said: 'This is the act of the one who has in his heart that which contradicts himself, and Allah[azwj] Mighty and Majestic Disdaina knowledge in which there are discrepancies.' He said, 'This is my question, and a part from which you[asws] have explained. Inform me about this knowledge in which there is no discrepancy, who knows this?' He[asws] said: 'As for the total Knowledge, it is with Allah[azwj] Majestic is His[azwj] Remembrance, and as for what the servants need, it is with the succesors[asws].' He[asws] said: 'The man opened up his turban and spread it out and sat down, and his face was cheerful.'

[2329] الخصال: 279/ 25
[2330] تفسير العيّاشي 2: 252/ 45

و قال: هذه أردت، و لها أتيت، زعمت أن علم ما لا اختلاف فيه من العلم عند الأوصياء، فكيف يعلمونه؟ قال: كما كان رسول الله (صلى الله عليه و آله) يعلمه، إلا أنهم لا يرون ما كان رسول الله (صلى الله عليه و آله) يرى، لأنه كان نبيا، و هم محدثون، و إنه كان يفد إلى الله جل جلاله فيسمع الوحي، و هم لا يسمعون. فقال: صدقت يا بن رسول الله، سآتيك بمسألة صعبة، أخبرني عن هذا العلم ما له لا يظهر كما كان يظهر مع رسول الله (صلى الله عليه و آله)؟

And said, 'This is what I wanted, that which you[asws] have given me. You[asws] think that this knowledge, in which there are no discrepancies, is with the successors[asws]. How do they get to know it?' He[asws] said: 'Just as the Rasool-Allah[saww] got to know it, except that they[asws] do not see what the Rasool-Allah[saww] used to see, because he[saww] was a Prophet, and they[asws] are "*Muhaddathun*". And he[saww] during his[saww] delegation to Allah[azwj] Majestic is His[azwj] Majesty, hear the Revelation, and they[asws] did not hear.' He said, 'You[asws] have spoken the truth, O son[asws] of the Rasool-Allah[saww]. I ask you[asws] a more difficult question. Inform me about this knowledge of theirs[asws], how come it does not appear as it had appeared with the Rasool-Allah[saww]?'

قال: فضحك أبي (عليه السلام)، و قال: أبى الله عز و جل أن يطلع على علمه إلا ممتحنا للايمان به، كما قضى على رسول الله (صلى الله عليه و آله) أن يصبر على أذى قومه، و لا يجاهدهم إلا بأمره، فكم من اكتتام قد اكتتم به، حتى قيل له: فَاصْدَعْ بِما تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ، و ايم الله أن لو صدع قبل ذلك لكان آمنا، و لكنه إنما نظر في الطاعة و خاف الخلاف، فلذلك كف، فوددت أن تكون عينك مع مهدي هذه الأمة، و الملائكة بسيوف آل داود بين السماء و الأرض، تعذب أرواح الكفرة من الأموات، و تلحق بهم أرواح أشباههم من الأحياء.

He[asws] said: 'My[asws] father laughed and said: 'Allah[azwj] Mighty and Majestic Disdains to Grant Access to His[azwj] Knowledge to those whom He[azwj] has not Tested for faith, as He[azwj] had Ordained to the Rasool-Allah[saww] that he[saww] would be patient on the sufferings caused by his[saww] people, and would not fight them except by His[azwj] Permission. How many times he[saww] withheld matters from them until He[saww] was Told ***[15:94] Therefore declare openly what you are bidden and turn aside from the polytheists*** and I[asws] swear by Allah[azwj] that had he[saww] conveyed to them before that, he[saww] would have been safe, but he[saww] considered the obedience to Allah[azwj] and feared differences among the people, that is why he[saww] paused. I[asws] would like you to keep your eye on the advent of the Mahdi[asws] of this community, and the Angels by the sword of the people of David[asws] between the sky and the earth will punish the spirits of the unbelievers from the dead, and destroy the spirits from the living that resemble them.'

ثم أخرج سيفا، ثم قال: ها إن هذا منها. قال: فقال أبي: إي و الذي اصطفى محمدا على البشر، قال: فرد الرجل اعتجاره و قال: أنا إلياس، ما سألتك عن أمرك و بي منه جهالة، غير أني أحببت أن يكون هذا الحديث قوة لأصحابك، و سأخبرك بآية أنت تعرفها إن خاصموا بها فلجوا.

Then the man took out his sword, then said, 'This is one of them.' My[asws] father[asws] said: 'Yes, by the One Who[azwj] Chose Muhammad[saww] to the mankind.' The man put on his turban and said, 'I am Ilyas[as]. I did not question you[asws] about your[asws] affair due to ignorance, but rather I loved it that this Hadeeth would strengthen your[asws] companions, and I inform you[asws] by a sign that you[asws] know about, they can debate by it and they will win.'[2331]

[2331] الكافي 1: 188/ 1. (Extract)

VERSES 97 & 98

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ {97} فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ {98}

[15:97] And We Know that you tend to constrict your chest at what they are saying [15:98] Therefore Glorify with the Praise of your Lord, and become from the Prostrating ones

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني جميعا، عن القاسم ابن محمد الأصفهاني، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص إن من صبر صبر قليلا، و من جزع جزع قليلا، ثم قال: عليك بالصبر في جميع أمورك، فإن الله عز و جل بعث محمدا (صلى الله عليه و آله)، فأمره بالصبر و الرفق، فقال: وَ اصْبِرْ عَلى ما يَقُولُونَ وَ اهْجُرْهُمْ هَجْراً جَمِيلًا وَ ذَرْنِي وَ الْمُكَذِّبِينَ أُولِي النَّعْمَةِ،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasaany altogether, from Al Qasim Ibn Muhammad Al Safahany, from Sulayman Bin Dawood Al Manqary, from Hafs Bin Ghayaas who said,

'Abu Abdullah[asws] said: 'O Hafs! The one who is patient, is of little patience, and the one who worries, worries only a little'. Then he[asws] said: 'It is upon you to observe patience in all of your affairs, for Allah[azwj] Mighty and Majestic Sent Muhammad[saww], so He[saww] Commanded him[saww] with the patience and the leniency, so He[azwj] Said ***[73:10] And bear patiently at what they say and avoid them with a becoming avoidance. [73:11] And leave Me and the rejecters, the possessors of ease and plenty***.

و قال تبارك و تعالى: ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَ ما يُلَقَّاها إِلَّا الَّذِينَ صَبَرُوا وَ ما يُلَقَّاها إِلَّا ذُو حَظٍّ عَظِيمٍ

And the Blessed and High Said ***[41:34] Refute (evil) with what is best, So if there is enmity between you and him, as if it is an intimate friend [41:35] And none are made to receive it but those who are patient, and none are made to receive it but those who have a great fortune***.

فصبر رسول الله (صلى الله عليه و آله) حتى نالوه بالعظائم و رموه بها، فضاق صدره، فأنزل الله عز و جل عليه: وَ لَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِما يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ».

And so Rasool-Allah[saww] was patient until they committed the major sins and threw these at him[saww] (accused him[saww] of these). So his[saww] chest was constricted, and Allah[azwj] Mighty and Majestic Revealed ***[15:97] And We Know that you tend to constrict your chest at what they are saying [15:98] Therefore Glorify with the Praise of your Lord, and become from the Prostrating ones***'.[2332]

VERSE 99

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ {99}

[15:99] And worship your Lord until there comes to you certainty

[2332] الكافي 2: 71/ 3.

في كتاب (مصباح الشريعة): قال الصادق (عليه السلام): «هلك العاملون إلا العابدون، و هلك العابدون إلا العالمون، و هلك العالمون إلا الصادقون، و هلك الصادقون إلا المخلصون، و هلك المخلصون إلا المتقون، و هلك المتقون إلا الموقنون، و إن الموقنين لعلى خلق عظيم، قال الله تعالى: وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ.

In the book Misbaah Al Shari'a –

Imam Al-Sadiq[asws] said: 'Destroyed are the workers except for the worshippers! And destroyed are the worshippers except for the scholars! And destroyed are the scholars except for the truthful! And destroyed are the truthful except for the sincere! And destroyed are the sincere except for the convinced! And it is the convinced who are upon the magnificent morals. Allah[azwj] Says ***[15:99] And worship your Lord until there comes to you certainty***'.[2333]

[2333] مصباح الشريعة: 37

CHAPTER 16

AL-NAHL

(128 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن عاصم بن حميد الحناط، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: «من قرأ سورة النحل في كل شهر، كفي المغرم في الدنيا. و سبعين نوعا من أنواع البلاء أهونه الجنون و الجذام و البرص، و كان مسكنه في جنة عدن، و هي وسط الجنان».

Ibn Babuwayh, by his chain, from Aasim Bin Hameed Al Hanaat, from Muhammad Bin Muslim,

Abu Ja'far[asws] has said: 'The one who recites *Surah Al-Nahl* during every month, it would suffice him against the loss of the world, and seventy types of afflictions would be lessened from him, the insanity, and the leprosy, and the vitiligo[2334], and his dwelling would be in the Garden of Eden, and it is in the middle of the Paradise'.[2335]

VERSES 1 & 2

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {1} يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاتَّقُونِ {2}

[16:1] Allah's Command will come, therefore do not hasten it; Glory be to Him, and Exalted is He above what they are describing [16:2] He Sends down the Angels with the Spirit by His Command on whomsoever He Desires from His servants (saying): Give the warning that there is no god except for Me, therefore you should be fearing

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، قال: حدثنا علي بن الحسين، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام) في قوله عز و جل: أَتى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ. قال: «هو أمرنا، أمر الله عز و جل أن لا يستعجل به حتى يؤيده الله بثلاثة أجناد: الملائكة، و المؤمنين، و الرعب، و خروجه كخروج رسول الله (صلى الله عليه و آله)، و ذلك قوله عز و جل: كَما أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ».

Muhammad Bin Ibrahim Al No'mani, from Ali Bin Ahmad, from Ubeydullah Bin Musa Al Alawy, from Ali Bin Al Husayn, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[16:1] Allah's Command will come, therefore do not hasten it***, he[asws] said: 'It is our[asws] Command, the Command of Allah[azwj] Mighty and Majestic, that there is no hastening of it until Allah[azwj] Supports it with three armies – the Angels, and the Believers, and the fear. And his[asws] (Al-Qaim[asws]) rising is like the rising of

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2334

2335 ثواب الأعمال: 107.

Rasool-Allah[saww], and these are the Words of the Mighty and Majestic ***[8:5] Even as your Lord Caused you to go forth from your house with the Truth***'.[2336]

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة): قال: أخبرني أبو المفضل محمد بن عبد الله، قال: أخبرنا محمد بن همام، قال: أخبرنا جعفر بن محمد بن مالك، قال: حدثنا علي بن يونس الخزاز، عن إسماعيل بن عمر بن أبان، عن أبيه، عن أبي عبد الله (عليه السلام) قال: «إذا أراد الله قيام القائم (عليه السلام)، بعث جبرئيل (عليه السلام) في صورة طائر أبيض، فيضع إحدى رجليه على الكعبة و الاخرى على بيت المقدس، ثم ينادي بأعلى صوته أَتى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ

Abu Ja'far Muhammad Bin Jareer Al Tabary in Masnad Fatima [asws], said, 'Abu Al Mufazzal Muhammad Bin Abdullah [asws] informed me, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik, from Ali Bin Yunus Al Khazaz, from Ismail Bin Umar Bin Abaan, from his father,

'Abu Abdullah[asws] has said: 'When Allah[azwj] Intends Al-Qaim[asws] to rise, He[azwj] would Send Jibraeel[as] in the image of a white bird. So he[as] would place one of his feet upon the Kaaba, and the other upon Bayt Al-Maqdas. Then he[as] would call out in a loud voice ***[16:1] Allah's Command will come, therefore do not hasten it***'.

- قال- فيحضر القائم فيصلي عند مقام إبراهيم ركعتين، ثم ينصرف و حواليه أصحابه، و هم ثلاثمائة و ثلاثة عشر رجلا، إن فيهم لمن يسري من فراشه ليلا فيخرج و معه الحجر، فيلقيه فتعشب الأرض».

He[asws] said: 'So, Al-Qaim[asws] would appear, and Pray two Cycles at *Maqaam-e-Ibrahim*[as]. Then he[asws] would leave and his[asws] companions would be around him[asws]. And they would be three hundred and thirteen men. Among them would be ones who would have slept upon their beds at night, and would come out with him[asws] at Al-Hajar (The Black Stone). So they would meet him[asws], and the earth would become greener'.[2337]

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن علي بن أسباط، عن الحسين بن أبي العلاء، عن سعد الإسكاف، قال: أتى رجل أمير المؤمنين (عليه السلام) يسأله عن الروح، أليس هو جبرئيل؟ فقال له أمير المؤمنين (عليه السلام): «جبرئيل (عليه السلام) من الملائكة، و الروح غير جبرئيل» فكرر ذلك على الرجل، فقال له: لقد قلت عظيما من القول، ما أحد يزعم أن الروح غير جبرئيل.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbaat, from Al Husayn Bin Abu Al A'ala, from Sa'ad Al Sakaaf who said,

'A man came up to Amir-ul-Momineen[asws] asking him[asws] about the Spirit, 'Is he not Jibraeel[as]?' So Amir-ul-Momineen[asws] said to him: 'Jibraeel[as] is from the Angels, and the Spirit is other than Jibraeel[as]'. So he[asws] reiterated that upon the man, so he said to him[asws], 'You[asws] have spoken a great thing from the words. There is no one (else) who claim that the Spirit is other than Jibraeel[as]'.

فقال له أمير المؤمنين (عليه السلام): «إنك ضال تروي عن أهل الضلال، يقول الله عز و جل لنبيه (صلى الله عليه و آله): أَتى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ يُنَزِّلُ الْمَلائِكَةَ بِالرُّوحِ و الروح غير الملائكة».

Amir-ul-Momineen[asws] said to him: 'You have strayed reporting from the people of the error. Allah[azwj] is Saying to His[azwj] Prophet[saww] ***[16:1] Allah's Command will come, therefore do not hasten it; Glory be to Him, and Exalted is He above what they***

[2336] الغيبة: 243/ 43
[2337] دلائل الإمامة: 252

are describing [16:2] He Sends down the Angels with the Spirit. And the Spirit is other than the Angels'.[2338]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله عَلى مَنْ يَشاءُ مِنْ عِبادِهِ أَنْ أَنْذِرُوا أَنَّهُ لا إِلهَ إِلَّا أَنَا فَاتَّقُونِ يقول: «بالكتاب و النبوة».

Then (Ali Bin Ibrahim) said: 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[16:2] on whomsoever He Desires from His servants (saying): Give the warning that there is no god except for Me, therefore you should be fearing***. He[azwj] is Saying: "With the Book and the Prophet-hood".[2339]

VERSES 3 - 7

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعَالَىٰ عَمَّا يُشْرِكُونَ {3} خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {4} وَالْأَنْعَامَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ {5} وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ {6} وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ {7}

[16:3] He Created the skies and the earth with the Truth, Exalted is He above what they are describing [16:4] He Created the human being from a seed but he is an open contender [16:5] And He Created the cattle for you; you have in them warm clothing and benefits, and from them do you eat [16:6] And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture) [16:7] And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Kind, Merciful

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن عبد الله بن يحيى الكاهلي، قال: سمعت أبا عبد الله (عليه السلام) يقول- و ذكر الحج- فقال: «قال رسول الله (صلى الله عليه و آله): هو أحد الجهادين، و هو جهاد الضعفاء. و إنا نحن لها هنا، و نحن قريب، و لنا مياه متصلة، ما نبلغ الحج حتى يشق علينا، فكيف أنتم في بعد البلاد؟

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Yahya Al Kahily who said,

'I heard Abu Abdullah[asws] saying – and mentioned the Hajj – so he[asws] said: 'Rasool-Allah[saww] said: 'It is one of the Jihaads (Holy Struggles), and it is the Jihaad of the weak ones. And we are over here for it, and we are nearby, and for us it's water is continuous. We do not reach the Hajj until we go through difficulties, so how is it with you in the remote cities?

و ما من ملك و لا سوقة يصل إلى الحج إلا بمشقة، من تغيير مطعم أو مشرب أو ريح أو شمس لا يستطيع ردها، و ذلك قوله عز و جل: وَ تَحْمِلُ أَثْقالَكُمْ إِلى بَلَدٍ لَمْ تَكُونُوا بالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَؤُفٌ رَحِيمٌ».

And there is none from the kings or the crowd which arrives to the Hajj except with difficulties, from the changing (spoiling) of the food, or the (turbulence of the) winds, or the (heat of the) sun, with no ability to repel it. And these are the Words of the

[2338] الكافي 1: 215/ 6.
[2339] تفسير القمّي 1: 382.

Mighty and Majestic ***[16:7] And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Kind, Merciful***'.[2340]

VERSES 8 - 15

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ {8} وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۚ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {9} هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ {10} يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {11}

[16:8] And the horses and mules and donkeys that you might ride upon them and as an ornament; and He Creates what you are not knowing about [16:9] And upon Allah is (to Show) the right way, and there are some deviating (ways); and had He so Desired He would have guided you all together [16:10] He it is Who Sends down water from the sky for you; by it you drink, and by it (grow) the trees upon which you pasture [16:11] He Causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and from all the fruits; most surely there is a Sign in this for a people who reflect

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {12} وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ {13} وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {14} وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ {15}

[16:12] And He Made subservient to you the night and the day and the sun and the moon, and the stars are made subservient by His Command; surely there are signs in this for a people who ponder [16:13] And what He has Created in the earth from varied vegetation, surely there is a Sign in this for a people who are mindful [16:14] And He it is Who has Made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His Bounty and that you may be thankful [16:15] And He has Cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright

العياشي: عن زرارة، عن أحدهما (عليهما السلام)، قال: سألته عن أبوال الخيل و البغال و الحمير. قال: فكرهها. قلت: أليس لحمها حلالا؟ قال: فقال: «أليس قد بين الله لكم: وَ الْأَنْعامَ خَلَقَها لَكُمْ فِيها دِفْءٌ وَ مَنافِعُ وَ مِنْها تَأْكُلُونَ و قال في الخيل و البغال و الحمير: لِتَرْكَبُوها وَ زِينَةً فجعل للأكل الأنعام التي قص الله في الكتاب، و جعل للركوب الخيل و البغال و الحمير، و ليس لحومها بحرام و لكن الناس عافوها».

Al Ayashi, from Zarara,

(It has been narrated) from one of the two[asws] (5th or 6th Imam[asws]), said, 'I asked him[asws] about the urine of the horses, and the mules and the donkeys. He[asws] said: 'It is abhorrent'. I said, 'Is their flesh not Permissible?' So he[asws] said: 'Has not Allah[azwj] Explained for you ***[16:5] And He Created the cattle for you; you have in them warm clothing and benefits, and from them do you eat***. And He[azwj] Said regarding the horses, and the mules, and the donkeys ***[16:8] that you might ride***

[2340] الكافي 4: 253/ 7. (Extract)

upon them and as an ornament. Thus He[azwj] Made for the eating, the animal which Allah[azwj] has Related in the Book, and Made for the riding, the horses, and the mules, and the donkeys. And their flesh is not Prohibited, but the people excuse (themselves) from it'.[2341]

VERSES 16 & 17

وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ {16} أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ {17}

[16:16] And landmarks; and by the star they are being guided [16:17] Is He then Who Creates, like the one who does not create? Are you not then minding?

محمد بن يعقوب: عن الحسين بن محمد الأشعري، عن معلى بن محمد، عن أبي داود المسترق، قال: حدثنا داود الجصاص، قال: سمعت أبا عبد الله (عليه السلام) يقول: وَ عَلاماتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ، قال: «النجم: رسول الله (صلى الله عليه و آله)، و العلامات: الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad Al Ash'ary, from Moala Bin Muhammad, from Abu Dawood Al Mustaraq, from Dawood Al Hasaas who said,

'I heard Abu Abdullah[asws] saying ***[16:16] And landmarks; and by the star they are being guided***. He[asws] said: 'The star – Rasool-Allah[saww], and the landmarks – The Imams[asws]'.[2342]

العياشي: عن المفضل بن صالح، عن بعض أصحابه، عن أحدهما (عليهما السلام)، في قوله: وَ عَلاماتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قال: «هو أمير المؤمنين (عليه السلام)».

Al Ayyashi, from Al Mufazzal Bin Salih, from one of his companions,

(It has been narrated) from one of the two[asws] (5th or 6th Imam[asws]) regarding His[azwj] Words ***[16:16] And landmarks; and by the star they are being guided***. He[asws] said: 'It is Amir-ul-Momineen[asws]'.[2343]

الطبرسي، قال: قال أبو عبد الله (عليه السلام): «نحن العلامات، و النجم رسول الله (صلى الله عليه و آله)، و لقد قال: إن الله جعل النجوم أمانا لأهل السماء، و جعل أهل بيتي أمانا لأهل الأرض».

Al Tabarsy who said,

'Abu Abdullah[asws] said: 'We[asws] are the landmarks, and the star is Rasool-Allah[saww], and he[saww] had said: 'Surely Allah[azwj] Made the stars as security for the people of the sky, and Made the People[asws] of my[saww] Household as salvation for the people of the earth'.[2344]

VERSES 18 & 19

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ {18} وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ {19}

[2341] تفسير العيّاشي 2: 255/ 6
[2342] الكافي 1: 160/ 1.
[2343] تفسير العيّاشي 2: 255/ 7، شواهد التنزيل 1: 327/ 453.
[2344] مجمع البيان 5: 545.

[16:18] And if you were to count Allah's Favours, you would not be able to number them; surely Allah is Forgiving, Merciful [16:19] And Allah Knows what you are concealing and what you are doing openly

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا قَرَأَ هَذِهِ الْآيَةَ وَ إِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لا تُحْصُوها يَقُولُ سُبْحَانَ مَنْ لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ نِعَمِهِ إِلَّا الْمَعْرِفَةَ بِالتَّقْصِيرِ عَنْ مَعْرِفَتِهَا كَمَا لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ إِدْرَاكِهِ أَكْثَرَ مِنَ الْعِلْمِ أَنَّهُ لا يُدْرِكُهُ

Ali Bin Muhammad, from one of his companions, with an unbroken chain, said:

'Whenever Ali[asws] Bin Al-Husayn[asws] used to recite this Verse: ***[16:18] And if you were to count Allah's Favours, you would not be able to number them***, he[asws] would say: 'Glory be to the One Who[azwj] never Made it to be in anyone the recognition of His[azwj] Favours except for the recognition falling short of (Al-Taqseer) recognising, just as He[azwj] has never Made it to be in anyone the recognition of being aware of Him[azwj] more than the knowledge that He[azwj] cannot be perceived.

فَشَكَرَ جَلَّ وَ عَزَّ مَعْرِفَةَ الْعَارِفِينَ بِالتَّقْصِيرِ عَنْ مَعْرِفَةِ شُكْرِهِ فَجَعَلَ مَعْرِفَتَهُمْ بِالتَّقْصِيرِ شُكْراً كَمَا عَلِمَ عِلْمَ الْعَالِمِينَ أَنَّهُمْ لَا يُدْرِكُونَهُ فَجَعَلَهُ إِيمَاناً عِلْماً مِنْهُ أَنَّهُ قَدُّ وُسْعِ الْعِبَادِ فَلَا يَتَجَاوَزُ ذَلِكَ فَإِنَّ شَيْئاً مِنْ خَلْقِهِ لَا يَبْلُغُ مَدَى عِبَادَتِهِ وَ كَيْفَ يُبْلَغُ مَدَى عِبَادَتِهِ مَنْ لَا مَدَى لَهُ وَ لَا كَيْفَ تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوّاً كَبِيراً.

So gratitude be to the Majestic and Mighty for the recognition of the recognisers by their reduced recognition as appreciation, so He[azwj] Made their reduced recognition as an expression of gratitude, just as He[azwj] Knows that the knowledge of the knowledgeable people would not be able to perceived Him[azwj], so He[azwj] made Belief as knowledge from it, so they cannot exceed that. So no one from His[azwj] creatures can reach the limit of worshipping Him[azwj], and how can one reach the limit of worship of the One Who[azwj] has no Limits for Him[azwj], impossible! Allah[azwj] is Higher than that, Exalted and Great'.[2345]

VERSES 20 - 25

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ {20} أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {21} إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۚ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكِرَةٌ وَهُمْ مُسْتَكْبِرُونَ {22} لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ {23} وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ ۙ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ {24} لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۙ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزِرُونَ {25}

[16:20] And those whom they are calling upon besides Allah have not created anything whilst they are themselves have been Created [16:21] Dead (are they), not living, and they are not aware of when they shall be Resurrected [16:22] Your God is one God; so (as for) those who are not believing in the Hereafter, their hearts are in denial and they are being arrogant [16:23] Undoubtedly, Allah Knows what they are concealing and what they are revealing; surely He does not love the arrogant [16:24] And when it is said to them, what is it that your Lord has Revealed? They say: Stories of the ancients [16:25] That they may bear their burdens entirely on the Day of Judgement, and (also) of the burdens of those whom they are leading astray without knowledge; Indeed, evil is what they are bearing

[2345] Al Kafi – H 15039

علي، بن إبراهيم، قال: حدثني جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، قال: سمعت أبا جعفر (عليه السلام) يقول في قوله: فَالَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ: «يعني أنهم لا يؤمنون بالرجعة أنها حق قُلُوبُهُمْ مُنْكِرَةٌ يعني أنها كافرة وَ هُمْ مُسْتَكْبِرُونَ يعني أنهم عن ولاية علي (عليه السلام) مستكبرون لا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ ما يُسِرُّونَ وَ ما يُعْلِنُونَ إِنَّهُ لا يُحِبُّ الْمُسْتَكْبِرِينَ عن ولاية علي (عليه السلام)».

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

'I heard Abu Ja'far[asws] saying regarding His[azwj] Words ***[16:22] so (as for) those who are not believing in the Hereafter***: 'It Means they are not believing in the Return (الرجعة). It is a reality ***their hearts are in denial*** Meaning they are disbelievers in it ***and they are being arrogant*** Meaning they are being arrogant from the Wilayah of Ali[asws] ***[16:23] Undoubtedly, Allah Knows what they are concealing and what they are revealing; surely He does not love the arrogant*** of the Wilayah of Ali[asws]'.

و قال: «نزلت هذه الآية هكذا: وَ إِذا قِيلَ لَهُمْ ما ذا أَنْزَلَ رَبُّكُمْ في علي قالُوا أَساطِيرُ الْأَوَّلِينَ».

And he[asws] said: 'This Verse was Revealed like this ***[16:24] And when it is said to them, what is it that your Lord has Revealed regarding Ali[asws]? They say: Stories of the ancients***'.[2346]

العياشي: عن جابر عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية وَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لا يَخْلُقُونَ شَيْئاً وَ هُمْ يُخْلَقُونَ أَمْواتٌ غَيْرُ أَحْياءٍ وَ ما يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ. قال: «الذين يدعون من دون الله: الأول و الثاني و الثالث، كذبوا رسول الله (صلى الله عليه و آله) بقوله: والوا عليا و اتبعوه. فعادوا عليا (عليه السلام) و لم يوالوه، و دعوا الناس إلى ولاية أنفسهم، فذلك قول الله: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ».

Al Ayyashi,

(It has been narrated) from Jabir, from Abu Ja'far[asws], said, 'I asked him[asws] about this Verse ***[16:20] And those whom they are calling upon besides Allah have not created anything whilst they are themselves have been Created [16:21] Dead (are they), not living, and they are not aware of when they shall be Resurrected***. He[asws] said: 'The ones who are calling upon besides Allah[azwj] are the first one , the second one and the third one (Usman). They belied Rasool-Allah[saww] of his[saww] words: 'And support Ali[asws] and follow him[asws]'. But, they left Ali[asws] and did not support him[asws], and called the people to their own wilayah. So these are the Words of Allah[azwj] ***[16:20] And those whom they are calling upon besides Allah***'.

قال: «و أما قوله: لا يَخْلُقُونَ شَيْئاً فإنه يعني لا يعبدون شيئا وَ هُمْ يُخْلَقُونَ فإنه يعني و هم يعبدون،

He[asws] said: 'And as for His[azwj] Words ***[16:20] have not created anything*** it Means they are not worshipping anything ***whilst they are themselves have been Created*** it Means they are worshipping.

و أما قوله: أَمْواتٌ غَيْرُ أَحْياءٍ يعني كفارا غير مؤمنين، و أما قوله: وَ ما يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ فإنه يعني أنهم لا يؤمنون، أنهم يشركون إِلهُكُمْ إِلهٌ واحِدٌ فإنه كما قال الله.

And as for His[azwj] Words ***[16:21] Dead (are they), not living,*** it Means Infidels, not Believers ***and they are not aware of when they shall be Resurrected*** it Means

[2346] تفسير القمّي 1: 383.

they are not believing, they are associating ***[16:22] Your God is one God***. So it is as Allah[azwj] Says.

و أما قوله: فَالَّذِينَ لا يُؤْمِنُونَ فإنه يعني عن ولاية علي (عليه السلام) مستكبرون، قال الله لمن فعل ذلك وعيدا منه: لا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ ما يُسِرُّونَ وَ ما يُعْلِنُونَ إِنَّهُ لا يُحِبُّ الْمُسْتَكْبِرِينَ عن ولاية علي (عليه السلام)».

And as for His[azwj] Words ***[16:22] so (as for) those who are not believing*** so they are being arrogant from the Wilayah of Ali[asws]. Allah[azwj] Says to the one who does that ***[16:23] Undoubtedly, Allah Knows what they are concealing and what they are revealing; surely He does not love the arrogant*** about the Wilayah of Ali[asws]'.[2347]

عن مسعدة بن صدقة، قال: مر الحسين بن علي (عليه السلام) بمساكين قد بسطوا كساء لهم، فألقوا عليه كسرا، فقالوا: هلم يا بن رسول الله، فثنى وركه فأكل معهم، ثم تلا إِنَّهُ لا يُحِبُّ الْمُسْتَكْبِرِينَ ثم قال: «قد أجبتكم فأجيبوني» قالوا: نعم- يا ابن رسول الله، فقاموا معه حتى أتوا منزله، فقال للرباب: «أخرجي ما كنت تدخرين».

From Mas'ada Bin Sadaqa who said,

'Al-Husayn[asws] Bin Ali[asws] passed by (some) needy (people) who had spread their mat for themselves. So they cast part of it to him[asws] and said, 'Come, O son[asws] of Rasool-Allah[saww]!' So he[asws] sat down and ate with them. Then he[asws] recited ***[16:23] surely He does not love the arrogant***. Then he[asws] said: 'I responded to you all, so you should respond to me[asws] (as well)'. They said, 'Yes, O son[asws] of Rasool-Allah[saww]!' So they stood up with him[asws] until they came to his[asws] house. So he[asws] said to Al-Rabab[as]: 'Bring out what (food) you[as] had set aside for me[asws]'.[2348]

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدٍ الْأَسَدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ وَ اللَّهِ يَا كُمَيْتُ لَوْ كَانَ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِحَسَّانَ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدُسِ مَا ذَبَبْتَ عَنَّا

And by this chain, from Abaan, from Uqba Bin Basheer Al-Asady, from Al-Kumeyt Bin Zayd Al-asady who said:

'I came up to Abu Ja'far[asws], so he[asws] said: 'By Allah[azwj], O Kumeyt, if we[asws] had in our[asws] possession some wealth, we[asws] would have given you from it, but for you is what the Rasool[saww] Allah[azwj] said to Hassan Bin Sabit: 'The Holy Spirit will not cease to be with you so long as you defend us[saww]'.

قَالَ قُلْتُ خَبِّرْنِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوِسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَ اللَّهِ يَا كُمَيْتُ مَا أُهَرِيقَ مِحْجَمَةٌ مِنْ دَمٍ وَ لَا أُخِذَ مَالٌ مِنْ غَيْرِ حِلِّهِ وَ لَا قُلِبَ حَجَرٌ عَنْ حَجَرٍ إِلَّا ذَاكَ فِي أَعْنَاقِهِمَا.

I said, 'Inform me about the two men '. He (the narrator) said: 'He[asws] took the pillow and folded it unto his[asws] chest' and said: 'By Allah[azwj], O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks'.[2349]

[2347] تفسير العيّاشي 2: 256/ 14.
[2348] تفسير العيّاشي 2: 257/ 15.
[2349] الكافي 8: 102/ 75.

VERSE 26

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {26}

[16:26] Those before them had plotted, so Allah Demolished their building from their foundations, so the roof fell down upon them from above them, and the Punishment came to them from where they were not aware of

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) في قوله: قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيانَهُمْ مِنَ الْقَواعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ أَتاهُمُ الْعَذابُ مِنْ حَيْثُ لا يَشْعُرُونَ. قال: «بيت مكرهم، أي ماتوا فألقاهم الله في النار، و هو مثل لأعداء آل محمد (عليه و عليهم السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[16:26] Those before them had plotted, so Allah Demolished their building from their foundations, so the roof fell down upon them from above them, and the Punishment came to them from where they did were not aware of***. He[asws] said: 'A house (which was) for their plotting. That is, they died and Allah[azwj] Cast them into the Fire, and they are a parable for the enemies of the Progeny[asws] of Muhammad[saww]'.[2350]

ابن بابويه: بإسناده عن الرضا (عليه السلام) عن آبائه، عن علي (عليه السلام) قال: «يوم الأربعاء خر عليهم السقف من فوقهم».

Ibn Babuwayh, by his chain,

(It has been narrated) from Al-Reza[asws], who from his[asws] forefathers[asws], from Ali[asws] having said: 'It was the day of Wednesday that the roof fell down upon them from above them'.[2351]

عن الحسن بن زياد الصيقل، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ و لم يعلم الذين آمنوا فَأَتَى اللَّهُ بُنْيانَهُمْ مِنَ الْقَواعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ»

From Al Hassan Bin Ziyad Al Sayqal,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: '***[16:26] Those before them had plotted,*** and the ones who believed did not know about it ***so Allah Demolished their building from their foundations, so the roof fell down upon them from above them***'.[2352]

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: فَأَتَى اللَّهُ بُنْيانَهُمْ مِنَ الْقَواعِدِ. قال: «كان بيت غدر يجتمعون فيه إذا أرادوا الشر».

From Muhammad Bin Muslim,

[2350] تفسير القمّي 1: 384
[2351] الخصال: 388/ 78.
[2352] تفسير العيّاشي 2: 258/ 22

(It has been narrated) from Abu Ja'far[asws] having said: '***[16:26] so Allah Demolished their building from their foundations***. It was a house of treachery in which they were gathering when they intended the evil'.[2353]

VERSES 27 - 37

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ {27} الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ ۖ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ {28} فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ {29}

[16:27] Then on the Day of Judgement He will Bring them to disgrace and say: Where are the associates you attributed to Me, for whose sake you became hostile? Those who are given the Knowledge would say: Surely the disgrace and the evil is upon the unbelievers this Day [16:28] Those whom the Angels cause to die whilst they are unjust to themselves. Then would they offer submission: We did not used to do any evil. Yes! Surely Allah is more Knowing what you had been doing [16:29] So enter the gates of Hell, to abide therein eternally; so evil is the dwelling place of the arrogant

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۗ لِلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ الْمُتَّقِينَ {30} جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ {31} الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ {32}

[16:30] And it is said to those who are pious: What is it that your Lord has Revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the Hereafter is better; and most excellent is the abode of the pious [16:31] The Gardens of Eden, they shall be entering them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah Recompense the pious [16:32] Those whom the Angels cause to die in a good state, saying: Peace be on you: enter the Paradise for what you had been doing

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {33} فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {34} وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ {35}

[16:33] Are they awaiting except that the Angels should come to them or that the Command of your Lord should Come. Thus did those who were before them; and Allah was not unjust to them, but they were unjust to themselves [16:34] So the evil (consequences) of what they did shall afflict them and that which they mocked at shall encompass them [16:35] And they who associated say: If Allah had so Desired, we would not have worshipped anything besides Him, (neither) us nor our fathers, nor would we have (prescribed) Prohibitions other than His. Thus did those who were before them; So, is then anything incumbent upon Rasools except for a plain delivery (of the Message)?

[2353] تفسير العيّاشي 2: 258/ 23

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {36} إِنْ تَحْرِصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ {37}

[16:36] And We Sent in every nation a Rasool saying: Worship Allah and keep aside from the Idols. So among them were ones whom Allah Guided and among them were ones against whom error was due; therefore travel in the land, then look to see what was the end of the beliers [16:37] If you desire for them to be Guided, yet surely Allah does not Guide one who leads astray, and there is none from the helpers for them

أهل البيت عليهم السلام هم الملجأ في الفتن

The PEOPLE[ASWS] OF THE HOUSEHOLD, THEY[ASWS] ARE THE SHELTER IN THE 'FITNA' (STRIFE)

أما بعد، فإنه لا بد من رحى تطحن ضلالة، فإذا طحنت قامت على قطبها. ألا وإن لطحنها روقا وإن روقها حدها وعلى الله فلها. ألا وإني وأبرار عترتي وأطائب أرومتي أحلم الناس صغارا وأعلمهم كبارا.

Having said that, it does not have to be a hand mill in order to grind the misguidance, for the mill stands upon its pole. Indeed! When it is grinding, it has a limit to it, and upon Allah[azwj] there is not. Indeed! Myself[asws] and my[asws] good Family[asws] and the good ones from my[asws] relatives are the most forbearing of the people when they are young and the most knowledgeable of them in their adulthood.

معنا راية الحق والهدى، من سبقها مرق ومن خذلها محق ومن لزمها لحق. إنا أهل بيت من علم الله علمنا، ومن حكم الله الصادق قبلنا، ومن قول الصادق سمعنا. فإن تتبعونا تهتدوا ببصائرنا وإن تتولوا عنا يعذبكم الله بأيدينا أو بما شاء. نحن أفق الإسلام، بنا يلحق المبطئ وإلينا يرجع التائب.

With us is the banner of the truth and guidance, the one who wants to over take it will exit Religion due to misguidance, and the one who abandons it will perish (meet destruction), and the one who adheres to it will arrive to the truth. Us, the People[asws] of the Household, we teach from the Knowledge of Allah[azwj], and it is from the Wisdom of Allah[azwj] that we speak truthfully, and it is from the truthful speech that we[asws] hear. So, if you all were to follow us[asws], you will be guided by our[asws] vision, and if you turn away from us[asws] you will be Punished by Allah[azwj] by our[asws] hands or in whatever manner that He[azwj] so Desires. We are the zenith (source) of Islam. It is by us[asws] that the one who lags behind can catch up, and the one who repents can return.

والله لولا أن تستعجلوا ويتأخر الحق لنبأتكم بما يكون في شباب العرب والموالي، فلا تسألوا أهل بيت محمد العلم قبل إبانه، ولا تسألوهم المال على العسر فتبخلوهم، فإنه ليس منهم البخل.

By Allah[azwj], if you do not make haste and truth is not delayed, I[asws] would give you the news of that which would even be understood by the youths of the Arabs and their friends. However, do not ask the People[asws] of the Household of Muhammad[saww] about the knowledge before its time, and do not ask them[asws] for the wealth during hardship, lest you consider them[asws] to be miserly, for miserliness is not from them[asws].

وكونوا أحلاس البيوت، ولا تكونوا عجلا بذرا. كونوا من أهل الحق تعرفوا به وتتعارفوا عليه، فإن الله خلق الخلق بقدرته وجعل بينهم الفضائل بعلمه وجعل منهم عبادا اختارهم لنفسه ليحتج بهم على خلقه.

And assume (honourable) positions in your dwellings rather becoming like the wandering calves. Be from the people of the truth and to be recognised by it, for Allah[azwj] Created the creatures by His[azwj] Power and Made preferences to be between them by His[azwj] Knowledge, and Made servants[asws] from among them Chosen by Himself[azwj] in order to establish arguments over His[azwj] creatures by them[asws].

فجعل علامة من أكرم منهم طاعته وعلامة من أهان منهم معصيته. وجعل ثواب أهل طاعته النضرة في وجهه في دار الأمن والخلد الذي لا يورع أهله، وجعل عقوبة أهل معصيته نارا تأجج لغضبه، (وما ظلمهم الله ولكن كانوا أنفسهم يظلمون).

So He[azwj] Made them[asws] to be the 'Signs'. The one who honours them[asws] will be in obedience, and the one who disregards them[asws] will be disobedient. And He[azwj] Made the Reward for the obedient ones to be blissful in their faces in the House of Safety and the eternity in which they will not separate from their families, and Made the Punishment for the people of disobedience to be the Fire which has been ignited by His[azwj] Wrath. ***[16:33] and Allah was not unjust to them, but they were unjust to themselves.***

يا أيها الناس، إنا أهل بيت بنا ميز الله الكذب، وبنا يفرج الله الزمان الكلب وبنا ينزع الله ربق الذل من أعناقكم وبنا يفتح الله وبنا يختم الله. فاعتبروا بنا وبعدونا وبهدانا وبهداهم وبسيرتنا وسيرتهم وميتتنا وميتتهم، يموتون بالدال والقرح والدبيلة، ونموت بالبطن والقتل والشهادة.

O you people! It is through us[asws], the People[asws] of the Household, that Allah[azwj] Exposed the lies, and it is by us[asws] that Allah[azwj] Removes the hardships from the dogs (aggressors), and it is by us[asws] that Allah[azwj] Removes the rope of humiliation from your necks, and it is by us[asws] that Allah[azwj] Begins and it is by us[asws] that Allah[azwj] Ends. So, take lessons by us[asws] and by our[asws] enemies, and by our[asws] guidance and by their guidance, and by our[asws] ways and by their ways, and by our departed ones[asws] and by their dead ones. They die from bad illnesses and ulcers and lumps, whilst we[asws] die from abdominal pain and murder and martyrdom.[2354]

الشيخ في (أماليه) قال: حدثنا أبو عبد الله محمد بن محمد بن النعمان (رحمه الله)، قال: أخبرني أبو الحسن علي بن محمد بن حبيش الكاتب، قال: أخبرني الحسن بن علي الزعفراني، قال: أخبرني أبو إسحاق إبراهيم بن محمد الثقفي، قال: حدثنا عبد الله بن محمد بن عثمان، قال: حدثنا علي بن محمد بن أبي سعيد، عن فضيل بن الجعد، عن أبي إسحاق الهمداني، عن أمير المؤمنين (عليه السلام) فيما كتب لمحمد بن أبي بكر، و لأهل مصر حين ولاه مصر- في حديث طويل- قال (عليه السلام): «يا عباد الله، إن أقرب ما يكون العبد من المغفرة و الرحمة حين يعمل [لله] بطاعته و ينصحه في توبته، عليكم بتقوى الله فإنها تجمع الخير، و لا خير غيرها، و يدرك بها من الخير ما لا يدرك بغيرها من خير الدنيا و خير الآخرة، قال الله عز و جل: وَ قِيلَ لِلَّذِينَ اتَّقَوْا ما ذا أَنْزَلَ رَبُّكُمْ قالُوا خَيْراً لِلَّذِينَ أَحْسَنُوا فِي هذِهِ الدُّنْيا حَسَنَةٌ وَ لَدارُ الْآخِرَةِ خَيْرٌ وَ لَنِعْمَ دارُ الْمُتَّقِينَ».

Al Sheykh in his Amaali said, 'Abu Abdullah Muhammad Bin Muhammad Bin Al No'man narrated to us, from Abu Al Hassan Ali Bin Muhammad Bin Hubays the Scribe, from Al Hassan Bin Ali Al Za'frany, from Abu Is'haq Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Muhammad Bin Usman, from Ali Bin Muhammad Bin Abu Saeed, from Fazeyl Bin Al Ja'ad, from Abu Is'haq Al Hamdany,

(It has been narrated) from Amir-ul-Momineen[asws] regarding what he[asws] wrote to Muhammad Bin Abu Bakr, and to the people of Egypt when he[asws] made him a ruler of Egypt – in a lengthy Hadeeth - said: 'O servants of Allah[azwj]! The closest of what a servant can get to the Forgiveness and the Mercy is where he works in the obedience of Allah[azwj] and he gets guidance through repentance. It is upon you to

[2354] Kitaab Sulaym Bin Qays Al Hilali – H 17

fear Allah[azwj] for in it is all the goodness, and there is no good apart from it. And the good can be perceived what cannot be perceived apart from it, from the good of the world and the good of the Hereafter. Allah[azwj] Mighty and Majestic Says ***[16:30] And it is said to those who are pious: What is it that your Lord has Revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the Hereafter is better; and most excellent is the abode of the pious***'.[2355]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد ابن عيسى، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «كل راية ترفع قبل قيام القائم، فصاحبها طاغوت يعبد من دون الله عز و جل».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from hamaad Ibn Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: '<u>Every flag which is raised before the rising of Al-Qaim[asws], so its owner is a tyrant who worships besides Allah[azwj] Mighty and Majestic</u>'.[2356]

العياشي: عن خطاب بن مسلمة، قال: قال أبو جعفر (عليه السلام): «ما بعث الله نبيا قط إلا بولايتنا و البراءة من أعدائنا، و ذلك قول الله عز و جل في كتابه: وَ لَقَدْ بَعَثْنا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَ اجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَ مِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلالَةُ بتكذيبهم آل محمد (صلوات الله عليهم أجمعين)، ثم قال: فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كانَ عاقِبَةُ الْمُكَذِّبِينَ».

Al Ayyashi, from Khataab Bin Maslama who said,

'Abu Ja'far[asws] said: '<u>Allah[azwj] did not Send a Prophet[as] at all except with our[asws] Wilayah and the distancing (Tabarra) from our[asws] enemies</u>. And these are the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[16:36] And We Sent in every nation a Rasool saying: Worship Allah and keep aside from the Idols. So among them were ones whom Allah Guided and among them were ones against whom error was due*** <u>to their belying the Progeny[asws] of Muhammad[saww]</u>'. Then He[azwj] Said ***therefore travel in the land, then look to see what was the end of the beliers***'.[2357]

VERSES 38 & 39

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {38} لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ {39}

[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not Resurrect the one who dies. Yes! It is a Promise binding upon Him, True, but most of the people are not knowing [16:39] So that He might Manifest to them that about which they are differing in, and that those who disbelieve would know that they were liars

[2355] الأمالي 1: 24
[2356] الكافي 8: 295/ 452.
[2357] تفسير العياشي 2: 258/ 25.

سَهْلٌ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَبَارَكَ وَ تَعَالَى وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمانِهِمْ لا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلى وَعْداً عَلَيْهِ حَقًّا وَ لكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ مَا تَقُولُ فِي هَذِهِ الْآيَةِ قَالَ قُلْتُ إِنَّ الْمُشْرِكِينَ يَزْعُمُونَ وَ يَحْلِفُونَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّ اللَّهَ لَا يَبْعَثُ الْمَوْتَى قَالَ فَقَالَ تَبّاً لِمَنْ قَالَ هَذَا سَلْهُمْ هَلْ كَانَ الْمُشْرِكُونَ يَحْلِفُونَ بِاللَّهِ أَمْ بِاللَّاتِ وَ الْعُزَّى قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَوْجِدْنِيهِ

Sahl, from Muhammad, from his father, from Abu Baseer who said:

'I said to Abu Abdullah[asws] the Words of the Blessed and the High[azwj]: ***[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not Resurrect the one who dies. Yes! It is a Promise binding upon Him, True, but most of the people are not knowing***, he[asws] said: 'O Abu Baseer! What do you (people) say about this Verse?' I replied, 'The Polytheists are alleging and swearing upon oath to Rasool-Allah[saww] that Allah[azwj] does not Resurrect the dead'. Imam[asws] said: 'Woe be unto the ones who say this. Ask them, 'Do the Polytheists swear by Allah[azwj] or by *Al-Laat*, and *Al-Uzza* (names of worshipped idols)?' I replied, 'May I be sacrificed for you[asws], enlighten me'.

قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ لَوْ قَدْ قَامَ قَائِمُنَا بَعَثَ اللَّهُ إِلَيْهِ قَوْماً مِنْ شِيعَتِنَا قِبَاعُ سُيُوفِهِمْ عَلَى عَوَاتِقِهِمْ فَيَبْلُغُ ذَلِكَ قَوْماً مِنْ شِيعَتِنَا لَمْ يَمُوتُوا فَيَقُولُونَ بُعِثَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ مِنْ قُبُورِهِمْ وَ هُمْ مَعَ الْقَائِمِ فَيَبْلُغُ ذَلِكَ قَوْماً مِنْ عَدُوِّنَا فَيَقُولُونَ يَا مَعْشَرَ الشِّيعَةِ مَا أَكْذَبَكُمْ هَذِهِ دَوْلَتُكُمْ وَ أَنْتُمْ تَقُولُونَ فِيهَا الْكَذِبَ لَا وَ اللَّهِ مَا عَاشَ هَؤُلَاءِ وَ لَا يَعِيشُونَ إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَحَكَى اللَّهُ قَوْلَهُمْ فَقَالَ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمانِهِمْ لا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ .

Imam[asws] replied to me: 'O Abu Baseer! When our[asws] Rising One (Al-Qaim[asws]) makes the stand, Allah[azwj] will Send to him[asws] a group from our[asws] Shias with the sheaths of their swords upon their shoulders. So that (news) will reach a group from our[asws] Shias who did not die. So they will say, so and so and so and so and so have been resurrected from their graves and they are with Al-Qaim[asws]. So that (news) will reach a group from our[asws] enemies, so they will say, 'O group of Shias, what lies you speak. This is your government and you are speaking lies about it? No, by Allah[azwj], those have never lived nor will they ever be living up to the Day of Judgement'. He[asws] said: 'So Allah[azwj] Quoted their words, so He[azwj] Said: ***[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not Resurrect the one who dies***'.[2358]

عن سيرين، قال: كنت عند أبي عبد الله (عليه السلام) إذ قال: «ما يقول الناس في هذه الآية وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمانِهِمْ لا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ؟» قال: يقولون: لا قيامة و لا بعث و لا نشور. فقال: «كذبوا و الله، إنما ذلك إذا قام القائم، و كر معه المكرون، فقال أهل خلافكم: قد ظهرت دولتكم، يا معشر الشيعة، و هذا من كذبكم، تقولون: رجع فلان و فلان و فلان.

From Sireen who said, 'I was in the presence of Abu Abdullah[asws] when he[asws] said: 'What are the people saying regarding this Verse ***[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not Resurrect the one who dies***?' He (the narrator) said, 'They are saying that there is neither a Day of Judgement, nor Resurrection, nor (a new) growth'. So he[asws] said: 'By Allah[azwj], they are lying! But rather, that is when Al-Qaim[asws] rises, and the attackers who are with him[asws] attack, the people of the opposition would say, 'Your government has appeared, O group of Shias! And this is from your lies that you all are saying, '<u>So and so , and so and so and so and so have returned</u>.

[2358] الكافي 8: 50/ 14.

لا و الله لا يبعث الله من يموت، ألا ترى أنه قال: وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمانِهِمْ كان المشركون أشد تعظيما للات و العزى من أن يقسموا بغيرها، فقال الله: بَلى وَعْداً عَلَيْهِ حَقًّا، لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَ لِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كانُوا كاذِبِينَ إِنَّما قَوْلُنا لِشَيْءٍ إِذا أَرَدْناهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ».

No, by Allah[azwj]! Allah[azwj] does not Resurrect the dead'. Have you not seen that He[azwj] Says ***[16:38] And they swear by Allah with the most energetic of their oaths***. The Polytheists used to be very severe in their reverence of Al Laat, and Al Uzza than to swear by other than these. So Allah[azwj] Said ***Yes! It is a Promise binding upon Him, True [16:39] So that He might Manifest to them that about which they are differing in, and that those who disbelieve would know that they were liars***'.[2359]

VERSES 40 - 42

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ {40} وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ {41} الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {42}

[16:40] But rather, Our Word for a thing when We Intend it, is that We say to it, Be, and it becomes [16:41] And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew [16:42] Those who are patient and upon their Lord do they are relying

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة، من الله و من الخلق؟ قال: فقال: «الإرادة من الخلق الضمير، و ما يبدو لهم بعد ذلك من الفعل و أما من الله تعالى فإرادته إحداثه، لا غير ذلك، لأنه لا يروي و لا يهم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق، فإرادة الله الفعل، لا غير ذلك، يقول له: كن فيكون، بلا لفظ و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له».

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

'I said to Abu Al-Hassan[asws], 'Inform me about the Intention (Will), is it from Allah[azwj] or from the creation?' He[asws] said: 'The Intention (Will) is from the creation of the conscience, and what appears from these from the deeds. And as for the Intention (Will) from Allah[azwj] the High, so His[azwj] Intention is His[azwj] creation, not other than that, because He[azwj] neither narrates, nor imagines, nor thinks, and these are the characteristics are negating from it, and these are the characteristics of the creatures. So the Intention (Will) of Allah[azwj] is the deed, not other than that. He[azwj] Says to it: "Be!" So it becomes, without a word, nor speaking by a tongue, without (requiring) energy, nor thinking, and there is no 'how' for that, for there is no 'how' for Him[azwj]'.[2360]

VERSES 43 & 44

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {43} بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ {44}

[2359] تفسير العيّاشي 2: 259/ 28.
[2360] الكافي 1: 85/ 3.

[16:43] And We did not Send before you any but men unto whom We Sent Revelation - so ask the People of the Reminder if you do not know – [16:44] With clear arguments and the Scriptures; and We Revealed unto you the Reminder that you may clarify to the people what has been Revealed to them, perhaps they would ponder

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ. قال: «قال رسول الله (صلى الله عليه و آله): الذكر أنا، و الأئمة أهل الذكر».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abdullah Bin Ajlan,

Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[16:43] so ask the People of the Reminder if you do not know***, he[asws] said: 'Rasool-Allah[saww] said: 'I[saww] am the Reminder (الذكر), and the Imams[asws] are the People[asws] of the Reminder (أهل الذكر)'.[2361]

حدثنا محمد بن الحسين عن محمد بن اسمعيل عن منصور بن يونس عن ابى بكر الحضرمي قال كنت عند ابى جعفر عليه السلام ودخل عليه الورد اخو الكميت فقال جعلني الله فداك اخترت لك سبعين مسألة ما يحضرني مسألة واحدة منها قال ولا واحدة ياورد قال بلى قد حضرني واحدة قال وما هي قال قول الله تبارك وتعالى فسئلوا اهل الذكر ان كنتم لا تعلمون قال ياورد امركم الله تبارك وتعالى ان تسئلونا ولنا ان شئنا اجبناكم وان شئنا لم نجبكم.

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al-Hazramy who said:

'I was with Abu Ja'far[asws] when Al-Warad the brother of Al-Kumeyt entered. He said, 'May Allah[azwj] Make me to be sacrificed for you[asws], I had chosen seventy questions for you[asws], but I can only recall one of them.' He[asws] said: 'And not another one, O Warad?' He said, 'Yes, I recall one.' He[asws] said: 'And which one is that?' He said, 'The Statement of Allah[azwj] Blessed and High ***[16:43] so ask the People of the Reminder if you do not know***' He[asws] said: 'O Warad, Allah[azwj] Blessed and High has Commanded you to ask from us[asws] (we[asws] are the *Ahl Al-Zikr*) and it is up to us[asws], if we[asws] like, we[asws] answer you, but if we[asws] find it inappropriate, we[asws] don't (reply).'[2362]

حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان عن ابى عثمان عن المعلى بن خنيس عن ابى عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد فذكرنا له حديث الكلبى انه قال هي في اهل الكتاب قال فلعنه وكذبه.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Abu Usman, from Al-Moala Bin Khunays who has reported the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** said: 'They are the Progeny[asws] of Muhammad[saww].' We mentioned to him[asws] the narration of Al-Kalby

[2361] الكافي 1: 163/ 1. (Extract)
[2362] Basaair Al Darajaat – P 1 Ch 19 H 1

that he said that this is regarding the People of the Book (Jews and Christians). He said that he[asws] cursed them and belied them.'[2363]

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسمعيل بن جابر وعبد الكريم عن عبد الحميد بن ابى الديلم عن ابى عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال كتاب الله الذكر واهله آل محمد الذين امر الله بسئوالهم ولم يؤمروا بسؤال الجهال وسمى الله القرآن ذكرا فقال وانزلنا اليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون.

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following:

Abu Abdullah[asws] regarding the Words of Allah[azwj] the High ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** said: 'The Book of Allah[azwj] is the Reminder, and its People[asws] are the Progeny[asws] of Muhammad[saww] are the ones whom Allah[azwj] has Commanded to ask them[asws] and did not Command to ask the ignorant ones, and Allah[azwj] has Called the Quran, the Reminder and Said ***[16:44] With clear arguments and the Scriptures; and We Revealed unto you the Reminder that you may clarify to the people what has been Revealed to them, perhaps they would ponder***'.[2364]

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابى داود المسترق عن ثعلبة بن ميمون عن زرارة قال قلت لابي جعفر عليه السلام قول الله تبارك وتعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من المعنى بذلك قال قلت فانتم المسؤولون قال نعم قال قلت ونحن السائلون قال نعم قلت فعلينا ان نسئلكم قال نعم قلت وعليكم ان تجيبونا قال لا ذاك الينا ان شئنا فعلنا وان شئنا لم نفعل ثم قال هذا عطاؤنا فامنن أو امسك بغير حساب

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Dawood Al-Mustaraq, from Tha'albat Bin Maymoun who has reported the following:

Zarara asked from Abu Ja'far[asws] the Words of Allah[azwj] Blessed and High ***[16:43] so ask the People of the Reminder if you do not know,*** what is meant by that, are you[asws] the ones to be asked from?' He[asws] said: 'Yes.' I said, 'And we are the ones who ask?' He[asws] said: 'Yes.' I said, 'It is upon us that we have to ask you[asws]?' He[asws] said: 'Yes.' I said, 'And it is upon you[asws] to answer us?' He[asws] said: 'No, that is up to us[asws] if we like we[asws] will do that and if we like we[asws] will not do that.' Then said: '***[38:39] This is Our Gift, therefore give out freely or withhold, without measure***'.[2365]

و عنه: عن محمد، عن أحمد، عن ابن فضال، عن ابن بكير، عن حمزة بن الطيار، أنه عرض على أبي عبد الله (عليه السلام) بعض خطب أبيه، حتى إذا بلغ موضعا منها، قال له: «كف و اسكت». ثم قال أبو عبد الله (عليه السلام): «لا يسعكم فيما ينزل بكم مما لا تعلمون إلا الكف عنه و التثبت، و الرد إلى أئمة الهدى حتى يحملوكم فيه على القصد، و يجلوا عنكم العمى، و يعرفوكم فيه الحق، قال الله تبارك و تعالى: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ».

And from him (Yaqoub Al Kulayni), from Ahmad, from Ibn Fazal, from Ibn Bakeyr,

from Hamza Bin Al Tayaar who presented to Abu Abdullah[asws] one of the sermons of his father, until when he reached a subject from it, he[asws] said: 'Pause, and be silent'. Then Abu Abdullah[asws] said: 'There is no leeway for you with regards to what has

[2363] Basaair Al Darajaat – P 1 Ch 19 H 15
[2364] Basaair Al Darajaat – P 1 Ch 19 H 19
[2365] Basaair Al Darajaat – P 1 Ch 19 H 24

come down to you from what you do not know, except for the pausing from it and (getting the) confirmation for it, and to refer it to the Imams[asws] of Guidance until he[asws] makes you all to bear (understand) its purpose, and makes the blindness to go away from you, and makes you all to recognise the truth which is in it. Allah[azwj] Blessed and High Said ***[16:43] so ask the People of the Reminder if you do not know***'.[2366]

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو و قد اجتمع في مجلسه جماعة من علماء العراق و خراسان، و ذكر الحديث إلى أن قال فيه الرضا (عليه السلام): «نحن أهل الذكر الذين قال الله في كتابه: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ فنحن أهل الذكر، فاسألونا إن كنتم لا تعلمون».

Ibn Babuwayh said, 'Ali Bin Al Husayn Bin Shazawiya Al Mo'dab and Ja'far Bin Muhammad Bin Masroor narrated to us, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayaan Bin Al Salt who said,

'Al-Reza[asws] was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering, from the scholars of Al Iraq and Khurasan', and he mentioned the Hadeeth until Al Reza[asws] said: 'We[asws] are the People[asws] of the Reminder whom Allah[azwj] has Mentioned in His[azwj] Book ***[16:43] so ask the People of the Reminder if you do not know***. So we[asws] are the People[asws] of the Reminder, so you all should be asking us[asws] if you do not know'.

فقالت العلماء: إنما عنى الله بذلك اليهود و النصارى. فقال أبو الحسن (عليه السلام): «سبحان الله، و هل يجوز ذلك؟ إذن يدعونا إلى دينهم، و يقولون: هو أفضل من دين الإسلام».

So the scholars said, 'But rather, what Allah[azwj] has Meant by that are the Jews and the Christians!' So Abu Al Hassan[asws] said: 'Glory be to Allah[azwj]! And is that possible? Then we all are being called to their Religions, and they would be saying that it is higher than the Religion of Al-Islam!'

فقال المأمون: فهل عندك في ذلك شرح بخلاف ما قالوا، يا أبا الحسن؟ فقال (عليه السلام): «نعم، الذكر: رسول الله (صلى الله عليه و آله) و نحن أهله، و ذلك بين في كتاب الله تعالى حيث يقول في سورة الطلاق: فَاتَّقُوا اللَّهَ يا أُولِي الْأَلْبابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْراً رَسُولًا يَتْلُوا عَلَيْكُمْ آياتِ اللَّهِ مُبَيِّناتٍ فالذكر: رسول الله، و نحن أهله».

So Al Mamoun said, 'So, is there an explanation with you[asws] which is different from what they are saying, O Abu Al Hassan[asws]?' He[asws] said: 'Yes. The Reminder (الذكر) is Rasool-Allah[saww], and we[asws] are its People[asws]. And that is explained in the Book of Allah[azwj] where He[azwj] is Saying in *Surah Al Talaaq* ***[65:10therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Rasool who recites to you the clear Verses of Allah***. So the Reminder is Rasool-Allah[saww], and we[asws] are its People[asws]'.[2367]

VERSES 45 - 47

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {45} أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ {46} أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ {47}

[2366] الكافي 1: 40/ 10
[2367] عيون أخبار الرّضا (عليه السّلام) 1: 228/ 1

[16:45] Do the ones who are plotting evil feel secure that Allah will not Cause the earth to submerge them or that Punishment may come upon them from where they are not aware of? [16:46] Or that He may not Seize them in the course of their journeys, then they shall not (be able to) escape [16:47] Or that He may not Seize them by Causing them to suffer gradual loss, for your Lord is Kind, Merciful

العياشي: عن إبراهيم بن عمر، عمن سمع أبا جعفر (عليه السلام) يقول: «إن عهد نبي الله صار عند علي بن الحسين (عليه السلام)، ثم صار عند محمد بن علي (عليه السلام)، ثم يفعل الله ما يشاء، فالزم هؤلاء، فإذا خرج رجل منهم معه ثلاثمائة رجل، و معه راية رسول الله (صلى الله عليه و آله)، عامدا إلى المدينة حتى يمر بالبيداء فيقول: هذا مكان القوم الذين خسف بهم، و هي الآية التي قال الله: أَ فَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذابُ مِنْ حَيْثُ لا يَشْعُرُونَ أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَما هُمْ بِمُعْجِزِينَ».

Al Ayyashi, from Ibrahim Bin Umar, from the one who heard

Abu Ja'far[asws] saying: 'The Covenant of the Prophet[saww] of Allah[azwj] came to be with Ali[asws] Bin Al Husayn[asws], then came to be with Muhammad[asws] Bin Ali[asws], then Allah[azwj] did whatsoever He[azwj] so Desired to. So there is a commitment for those, that when a man[asws] comes out and with him[asws] are three hundred men, and with him[asws] is the flag of Rasool-Allah[saww], he[asws] would deliberately go to Al-Bayda, so he[asws] would be saying: 'This is the place where the people would be submerged with, and it is the Verse which Allah[azwj] Says ***[16:45] Do the ones who are plotting evil feel secure that Allah will not Cause the earth to submerge them or that Punishment may come upon them from where they are not aware of?***'[2368]

عن ابن سنان، عن أبي عبد الله (عليه السلام) سئل عن قول الله تعالى: أَ فَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ، قال: «هم أعداء الله، و هم يمسخون و يقذفون و يسيحون في الأرض».

From Ibn Sinan,

(It has been narrated) from Abu Abdullah[asws] having asked about the Words of Allah[azwj] the High ***[16:45] Do the ones who are plotting evil feel secure that Allah will not Cause the earth to submerge them***, he[asws] said: 'They are the enemies of Allah[azwj], and they would be metamorphosed, and would be thrown, and they would be melt in the earth'.[2369]

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

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

'Ali[asws] Bin Al-Husayn[asws] used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of Rasool-Allah[saww] which was preserved and written down.

[2368] تفسير العيّاشي 2: 261/ 34.
[2369] تفسير العيّاشي 2: 261/ 35.

وَ أَشْعِرُوا قُلُوبَكُمْ خَوْفَ اللَّهِ وَ تَذَكَّرُوا مَا قَدْ وَعَدَكُمُ اللَّهُ فِي مَرْجِعُكُمْ إِلَيْهِ مِنْ حُسْنِ ثَوَابِهِ كَمَا قَدْ خَوَّفَكُمْ مِنْ شَدِيدِ الْعِقَابِ فَإِنَّهُ مَنْ خَافَ شَيْئاً حَذِرَهُ وَ مَنْ حَذِرَ شَيْئاً تَرَكَهُ وَ لَا تَكُونُوا مِنَ الْغَافِلِينَ الْمَائِلِينَ إِلَى زَهْرَةِ الدُّنْيَا الَّذِينَ مَكَرُوا السَّيِّئَاتِ فَإِنَّ اللَّهَ يَقُولُ فِي مُحْكَمِ كِتَابِهِ أَ فَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذابُ مِنْ حَيْثُ لا يَشْعُرُونَ أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَما هُمْ بِمُعْجِزِينَ أَوْ يَأْخُذَهُمْ عَلى تَخَوُّفٍ

You must get your hearts to feel the fear of Allah[azwj] and remember what He[azwj] has Promised you regarding your returning to Him[azwj] from the good Rewards from Him[azwj], just as you fear the harsh Punishment, for the one who fears something would be cautious of it, and the one who is cautious of something would avoid it. And do not become of the oblivious ones, the ones inclined towards the flowers of the world of those who devise evil, for Allah[azwj] Said in His[azwj] Decisive Book: ***[16:45] Do the ones who are plotting evil feel secure that Allah will not Cause the earth to submerge them or that Punishment may come upon them from where they are not aware of? [16:46] Or that He may not Seize them in the course of their journeys, then they shall not (be able to) escape [16:47] Or that He may not Seize them by Causing them to suffer gradual loss***.

فَاحْذَرُوا مَا حَذَّرَكُمُ اللَّهُ بِمَا فَعَلَ بِالظَّلَمَةِ فِي كِتَابِهِ وَ لَا تَأْمَنُوا أَنْ يُنْزِلَ بِكُمْ بَعْضَ مَا تَوَاعَدَ بِهِ الْقَوْمَ الظَّالِمِينَ فِي الْكِتَابِ وَ اللَّهِ لَقَدْ وَعَظَكُمُ اللَّهُ فِي كِتَابِهِ بِغَيْرِكُمْ فَإِنَّ السَّعِيدَ مَنْ وُعِظَ بِغَيْرِهِ وَ لَقَدْ أَسْمَعَكُمُ اللَّهُ فِي كِتَابِهِ مَا قَدْ فَعَلَ بِالْقَوْمِ الظَّالِمِينَ مِنْ أَهْلِ الْقُرَى قَبْلَكُمْ حَيْثُ قَالَ وَ كَمْ قَصَمْنا مِنْ قَرْيَةٍ كانَتْ ظالِمَةً وَ إِنَّمَا عَنَى بِالْقَرْيَةِ أَهْلَهَا حَيْثُ يَقُولُ وَ أَنْشَأْنا بَعْدَها قَوْماً آخَرِينَ فَقَالَ عَزَّ وَ جَلَّ فَلَمَّا أَحَسُّوا بَأْسَنا إِذا هُمْ مِنْها يَرْكُضُونَ يَعْنِي يَهْرُبُونَ قَالَ لا تَرْكُضُوا وَ ارْجِعُوا إِلى ما أُتْرِفْتُمْ فِيهِ وَ مَساكِنِكُمْ لَعَلَّكُمْ تُسْئَلُونَ فَلَمَّا أَتاهُمُ الْعَذابُ قالُوا يا وَيْلَنا إِنَّا كُنَّا ظالِمِينَ فَما زالَتْ تِلْكَ دَعْواهُمْ حَتَّى جَعَلْناهُمْ حَصِيداً خامِدِينَ

So be cautious of what Allah[azwj] has Cautioned you with what He[azwj] has Done with the unjust ones in His[azwj] Book, and do not feel secure from what has been Promised for the unjust people in the Book. By Allah[azwj], Allah[azwj] has Advised you all in His[azwj] Book by way of other people. So, happy is the one who takes a lesson from the advice given to others.[2370]

VERSES 48 - 51

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ {48} وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ {49} يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {50} وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ ۖ فَإِيَّايَ فَارْهَبُونِ {51}

[16:48] Do they not consider what Allah has Created? Its (very) shadows incline from right and left, Prostrating to Allah while they are in humbleness? [16:49] And whatever is in the skies and what is in the earth, from (walking) creatures, and the Angels, and they are not being arrogant [16:50] They are fearing their Lord from above them and are doing what they are commanded to [16:51] And Allah Said: Do not take to two gods, but rather He is One God; so it is Me alone that you should fear

الطبرسي في (الاحتجاج): قال: سئل أبو عبد الله (عليه السلام) قيل له: و لم لا يجوز أن يكون صانع العالم أكثر من واحد؟ قال أبو عبد الله (عليه السلام): «لا يخلو قولك أنهما اثنان من أن يكونا قديمين قويين أو يكونا ضعيفين، أو يكون أحدهما قويا و الآخر ضعيفا، فإن كانا قويين، فلم لا يدفع كل واحد منهما صاحبه و يتفرد بالربوبية؟ و إن زعمت أن أحدهما قوي و الآخر ضعيف ثبت أنه واحد كما تقول للعجز الظاهر في الثاني، و إن قلت: إنهما اثنان لم يخل من أن يكونا متفقين من كل

[2370] Al Kafi – 14477 (Extract)

جهة أو مفترقين من كل جهة، فلما رأينا الخلق منتظما، و الفلك جاريا، و اختلاف الليل و النهار و الشمس و القمر، دل ذلك على صحة الأمر و التدبير و ائتلاف الأمور، و أن المدبر واحد».

Al Tabarsy in Al Ihtijaj, said,

'Abu Abdullah[asws] was asked, 'And why is it not possible for there to be more than one makers of the universe? Abu Abdullah[asws] said: 'Your speech is not without saying that there are two, one who is older and stronger, or weaker. Or one of them is stronger and the other one is weak. For, if both of them are strong, then why does not one of them repel his companions and be alone for the Lordship? And if you claim that one of them is strong, and the other is weak, it proves that there is one, just as you are saying for the apparent deficit in the second one. And if you say that there are two, and that they are co-incidental in every aspect, or separate in every aspect. So when we see the creation as its management, and the planets flowing in orbits, and the alternation of the night and the day, and the sun and the moon, that evidences upon the correctness of the order, and the management of it, and the coalition of the matters, that there is One Mastermind'.[2371]

العياشي: عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا تَتَّخِذُوا إِلهَيْنِ اثْنَيْنِ إِنَّما هُوَ إِلهٌ واحِدٌ يعني بذلك و لا تتخذوا إمامين إنما هو إمام واحد».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: '***[16:51] Do not take to two gods, but rather He is One God***, it Means by that, 'Do not take two Imams (at a time), but rather he[asws] is one Imam[asws]'.[2372]

VERSE 52 - 63

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۚ أَفَغَيْرَ اللَّهِ تَتَّقُونَ {52} وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ {53} ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ {54}

[16:52] And for Him is whatsoever there is in the skies and the earth, and for Him is the Religion and the obedience; will you then be fearing other than Allah? [16:53] And whatever Favour is (bestowed) upon you it is from Allah; then when harm touches you, so it is to Him you are crying for Aid [16:54] Then, when He Removes the harm from you, so a group from among you are associating others with their Lord

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ {55} وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ {56} وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۙ وَلَهُمْ مَا يَشْتَهُونَ {57} وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {58} يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ {59}

[16:55] being ungrateful for what We have Given them; So enjoy yourselves, for soon you would come to know [16:56] And they are setting apart for what they do not know, a portion of what We have Sustained them with. By Allah, you shall most certainly be questioned about that which you had been forging

[2371] الاحتجاج: 333.
[2372] تفسير العياشي 2: 261/ 36

[16:57] And they are ascribing daughters to Allah, Glory be to Him; and for themselves whatever they are desiring [16:58] And when a daughter is announced to one of them his face becomes black and he is full of wrath [16:59] He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it in the dust? Indeed! Evil is what they are judging

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {60} وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ {61}

[16:60] For those who do not believe in the Hereafter it is an evil attribute, and Allah's is the Exalted Example; and He is the Mighty, the Wise [16:61] And if Allah had Seized the people for their injustices, He would not Leave on the earth a single creature, but He Respites them till an appointed term; so when their term comes they shall not be able to delay (it) for a while nor bring it forward

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ {62} تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ {63}

[16:62] And they are ascribing to Allah what they (themselves) are abhorring and their tongues are relating the lie that they shall have the good; Undoubtedly for them is the Fire and that they shall be sent (therein) before (anyone else) [16:63] By Allah, We had Sent (Rasools) to communities before you, but the Satan adorned their deeds for them, so he is their guardian today, and they shall have a painful Punishment

العياشي: عن سماعة، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله: وَ لَهُ الدِّينُ واصِباً. قال: «واجبا».

Al Ayyashi, from Sama'at,

'I asked Abu Abdullah[asws] him[asws] about the Words of Allah[azwj] ***[16:52 and for Him is the Religion and the obedience***. He[asws] said: 'Obligations'.[2373]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي- و ذكر الحديث- إلى أن قال: وَ لِلَّهِ الْمَثَلُ الْأَعْلى الذي لا يشبهه شيء، و لا يوصف، و لا يتوهم، فذلك المثل الأعلى.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Al Husayn Bin Al Hassan, from his father, from Hanan Bin Sudeyr who said,

'I asked Abu Abdullah[asws] about the Throne and the Chair' – and mentioned the Hadeeth – until he[asws] said: '***[16:60] and Allah's is the Exalted Example***, which nothing Resembles Him[azwj], nor can He[azwj] be described, nor can He[azwj] be imagined (there is nothing like Him[azwj]), so that is the Exalted Example'.[2374]

[2373] تفسير العيّاشي 2: 262/ 37
[2374] التوحيد: 321/ 1

العياشي: عن حمران، عن أبي عبد الله (عليه السلام): «الأجل الذي سمي في ليلة القدر، هو الأجل الذي قال الله: فَإِذا جاءَ أَجَلُهُمْ لا يَسْتَأْخِرُونَ ساعَةً وَ لا يَسْتَقْدِمُونَ».

Al Ayyashi, from Hamran,

(It has been narrated) from Abu Abdullah[asws] having said: 'The term is that which is determined during the Night of Pre-determination (ليلة القدر), and it is the term which Allah[azwj] Says ***[16:61] so when their term comes they shall not be able to delay (it) for a while nor bring it forward***'.[2375]

VERSE 64

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۙ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ {64}

[16:64] And We have not Revealed to you the Book except that you clarify to them that which they are differing in, and (as) a Guidance and a Mercy for a people who believe

و من طريق العامة: روى الإمام الحافظ أبو نعيم أحمد بن عبد الله بن أحمد بسنده في (حليته): عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «يا أنس، أسكب لي وضوءا». ثم قام فصلى ركعتين، ثم قال: «يا أنس، أول من يدخل عليك من هذا الباب أمير المؤمنين، و سيد المسلمين، و قائد الغر المحجلين، و خاتم الوصيين».

And from way of the general Muslims, it has been reported by the Imam Al Hafiz Abu Naeem Bin Abdullah Bin Ahmad by his chain in (the book) Hulyat,

(It has been narrated) from Anas who said, 'Rasool-Allah[saww] said: 'O Anas! Pour for me[saww] (water for) ablution'. Then he[saww] stood and Prayed two Cycles, then said: 'O Anas! The one who enters from this door is Amir-ul-Momineen[asws], and Chief of the Muslims, and the Guide for the resplendent, and the last of the successors[as]'.

قال أنس: قلت: اللهم اجعله رجلا من الأنصار، و كتمته، إذ جاء علي (عليه السلام)، فقال: «من هذا، يا أنس؟» فقلت: علي، فقام مستبشرا فاعتنقه، ثم جعل يمسح عرق وجهه بوجهه، و يمسح عرق علي (عليه السلام) بوجهه.

Anas said, 'I said (to myself), 'Our Allah[azwj]! Make it to be a man from the Helpers', and I concealed it when Ali[asws] came over. So he[saww] said: 'Who is this, O Anas?' So I said, 'Ali[asws]!' So he[saww] stood up joyfully and embraced him[asws], then went on to wipe the sweat from his[asws] face by his[saww] own face, and made the sweat of Ali[asws] be upon his[saww] face'.

فقال علي (عليه السلام): «يا رسول الله، لقد رأيتك صنعت شيئا ما صنعت بي من قبل». قال: «و ما يمنعني و أنت تؤدي عني، و تسمعهم صوتي ، و تبين لهم ما اختلفوا فيه بعدي».

So Ali[asws] said: 'O Rasool-Allah[saww]! I[asws] have seen you[saww] doing something which you have not done with me[asws] before'. He[saww] said: 'And what prevents me[saww], and you[asws] are the caller from me[saww], and you[asws] are making them to listen to my[saww] voice, and are clarifying for them what they would be differing in after me[saww]'.[2376]

[2375] تفسير العيّاشي 2: 262/ 38.
[2376] حلية الأولياء 1: 63

VERSES 65 - 67

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ {65} وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ {66} وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ {67}

[16:65] And Allah Sends down water from the sky, so by it the earth is revived after its death; and there is a Sign in this for the people who would listen [16:66] And there is a lesson for you in the cattle; We Quench you from what is in their bellies - from what is between dung and blood - pure milk, palatable for the drinkers [16:67] And from the fruits of the palms and the grapes - you obtain from them the Intoxicants and goodly provision; surely there is a Sign in this for a people who ponder

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، قال: قال أبو عبد الله (عليه السلام): «ليس أحد يغص بشرب اللبن، لأن الله عز و جل: يقول: لَبَناً خالِصاً سائِغاً لِلشَّارِبِينَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny who said,

'Abu Abdullah[asws] said: 'There is no one who chokes on drinking the milk, because Allah[azwj] Mighty and Majestic is Saying ***[16:66] pure milk, palatable for the drinkers***'.[2377]

العياشي: عن سعيد بن يسار، عن أبي عبد الله (عليه السلام) قال: «إن الله أمر نوحا (عليه السلام) أن يحمل في السفينة من كل زوجين اثنين. فحمل الفحل و العجوة، فكانا زوجا، فلما نضب الماء أمر الله نوحا أن يغرس الحبلة و هي الكرم، فأتاه إبليس فمنعه من غرسها، و أبي نوح (عليه السلام) إلا أن يغرسها، و أبي إبليس أن يدعه يغرسها، و قال: ليست لك و لا لأصحابك، إنما هي لي و لأصحابي فتنازعا ما شاء الله.

Al Ayyashi, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Commanded Noah[as] that he[as] should carry in the ship, two from every pair. So he[as] carried the palm (tree) and Al-Ajwa (dates of the finest quality), which were a pair. So when the water subsided, Allah[azwj] Commanded Noah[as] that he[as] should plant it. So Iblees[la] came to him[as] and prevented him[as] from planting it, and Noah[as] refused except that he[as] would (definitely) plant it, and Iblees[la] refused to let him[as] plant it, and said, 'This is not for you[as], nor for your[as] companions. But rather, it is for me[la] and my[la] companions. So there was a conflict for as long as Allah[azwj] so Desired it.

ثم إنهما اصطلحا على أن جعل نوح (عليه السلام) لإبليس ثلثيها و لنوح (عليه السلام) ثلثها، و قد أنزل الله لنبيه (صلى الله عليه و آله) في كتابه ما قد قرأتموه: وَ مِنْ ثَمَراتِ النَّخِيلِ وَ الْأَعْنابِ تَتَّخِذُونَ مِنْهُ سَكَراً وَ رِزْقاً حَسَناً فكان المسلمون [يشربون] بذلك، ثم أنزل الله آية التحريم، هذه الآية: إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصابُ وَ الْأَزْلامُ- إلى- مُنْتَهُونَ يا سعيد، فهذه آية التحريم، و هي نسخت الآية الاخرى».

Then they both reconciled upon that Noah[as] would make a third of it to be for Iblees[la], and a third to be for Noah[as]. And Allah[azwj] has Revealed to His[azwj] Prophet[saww] in His[azwj] Book what had you have read it ***[16:67] And from the fruits of the palms***

[2377] الكافي 6: 336/ 5.

and the grapes - you obtain from them intoxication and goodly provision. So the Muslims were drinking that. Then Allah[azwj] Revealed the Verse of the Prohibition, this Verse ***[5:90] O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows*** – up to ***[5:91] will you not then abstain?*** O Saeed! So this is the Verse of the Prohibition, and it Abrogates the other Verse'.[2378]

VERSES 68 & 69

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ {68} ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {69}

[16:68] And your Lord Revealed unto the bee saying: Make hives from the mountains and from the trees and in what they are constructing [16:69] Then eat from all the fruits and walk in the ways of your Lord submissively. There comes forth from its belly a beverage of many colours, in which there is healing for the people; surely there is a Sign in this for a people who reflect

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي الوشاء، عن رجل، عن حريز بن عبد الله، عن أبي عبد الله (عليه السلام) في قوله: وَ أَوْحى رَبُّكَ إِلَى النَّحْلِ. قال: «نحن النحل الذي أوحى الله إليها: أَنِ اتَّخِذِي مِنَ الْجِبالِ بُيُوتاً أمرنا أن نتخذ من العرب شيعة وَ مِنَ الشَّجَرِ يقول: من العجم وَ مِمَّا يَعْرِشُونَ من الموالي، و الذي يَخْرُجُ مِنْ بُطُونِها شَرابٌ مُخْتَلِفٌ أَلْوانُهُ العلم الذي يخرج منا إليكم».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Ali Al Washa, from Hareyz Bin Abdullah,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[16:68] And your Lord Revealed unto the bee***. He[asws] said: 'We[asws] are the bees whom Allah[azwj] has Revealed unto ***Make hives from the mountains*** Commanded that we[asws] should take from the Arabs, Shias ***and from the trees*** and from the non-Arabs ***and in what they are constructing*** from the slaves ***[16:69] There comes forth from its belly a beverage of many colours***. Its colours, it is the Knowledge which comes out from us[asws] to you all'.[2379]

العياشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام) في قوله: وَ أَوْحى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبالِ بُيُوتاً وَ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُونَ إلى إِنَّ فِي ذلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ: «فالنحل: الأئمة، و الجبال: العرب، و الشجر: الموالي عتاقة، و مما يعرشون: يعني الأولاد و العبيد ممن لم يعتق و هو يتولى الله و رسوله و الأئمة.

Al Ayyashi, from Mas'adat Bin Sadaqa,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[16:68] And your Lord Revealed unto the bee saying: Make hives from the mountains and from the trees and in what they are constructing*** up to ***[16:69] surely there is a Sign in this for a people who reflect***. He[asws] said: 'So ***the bee*** – the Imams[asws]; and ***the mountains*** – the Arabs; and ***the trees*** – the freed slaves; and ***what they are constructing*** – Meaning the children and the slaves from the ones who have not been freed, and they are befriending Allah[azwj], and His[azwj] Rasool[saww], and the Imams[asws].

[2378] تفسير العيّاشي 2: 262/ 40
[2379] تفسير القمّي 1: 387.

و شَرَابٌ المختلف ألوانها: فنون العلم الذي قد يعلم الأئمة شيعتهم: فِيهِ شِفاءٌ لِلنَّاسِ يقول: في العلم شفاء للناس، و الشيعة هم الناس، و غيرهم الله أعلم بهم ما هم».

And ***a beverage of many colours*** – skill of the Knowledge which the Imams[asws] have taught their[asws] Shias ***in which there is healing for the people***. And the Shias, they are the people, and as for the others, Allah[azwj] Knows what they are with'.

قال: «و لو كان كما يزعم أنه العسل الذي يأكله الناس، إذن ما أكل منه و لا شرب ذو عاهة إلا برئ، لقول الله: فِيهِ شِفاءٌ لِلنَّاسِ و لا خلف لقول الله، و إنما الشفاء في علم القرآن، لقوله: وَ نُنَزِّلُ مِنَ الْقُرْآنِ ما هُوَ شِفاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَفهو شفاء و رحمة لأهله لا شك فيه و لا مرية، و أهله: أئمة الهدى الذين قال الله: ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا».

He[asws]: 'And if it was as they are claiming it to be, that it is the honey which the people are eating, then no one with a handicap would eat from it, except that he would be free from it, as per the Words of Allah[azwj] are ***in which there is healing for the people***, and there is no opposing the Words of Allah[azwj]. But rather, the healing is the Knowledge of the Quran, as per His[azwj] Words ***[17:82] And We Reveal from the Quran that which is a Healing and a Mercy for the Believers***. So it is a Healing and a Mercy for its people, there is no doubt in it whatsoever. And its people are the Imams[asws] of Guidance about whom Allah[azwj] Says ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants***'.[2380]

ابن شهر آشوب: عن الرضا (عليه السلام) في هذه الآية: «قال النبي (صلى الله عليه و آله): علي أمير بني هاشم ، فسمي أمير النحل».

Ibn Shehr Ashub,

(It has been narrated) from Al-Reza[asws] regarding this Verse (16:68) having said: 'The Prophet[saww] said: 'Ali[asws] is the Emir of the Clan of Hashim[as], so is called Emir of the bees (أمير النحل)'.[2381]

الحسن بن أبي الحسن الديلمي، بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ أَوْحى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبالِ بُيُوتاً وَ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُونَ. قال: «ما بلغ بالنحل أن يوحى إليها، بل فينا نزلت، و نحن النحل، و نحن المقيمون لله في أرضه بأمره، و الجبال: شيعتنا، و الشجر: النساء المؤمنات».

Al Hassan Bin Abu Al Hassan Al Daylami, by his chain, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[16:68] And your Lord Revealed unto the bee saying: Make hives from the mountains and from the trees and in what they are constructing***, he[asws] said: 'What has reached by the bee (from what) has been revealed unto it? But, it was Revealed regarding us[asws], and we[asws] are the bees, and we[asws] are the establishers for the Sake of Allah[azwj] in His[azwj] earth by His[azwj] Command. And ***the mountains*** are our[asws] Shias, and ***the trees*** are the Believing women'.[2382]

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «لعقة العسل فيها شفاء، قال: مُخْتَلِفٌ أَلْوانُهُ فِيهِ شِفاءٌ لِلنَّاسِ».

[2380] تفسير العيّاشي 2: 263/ 43
[2381] المناقب 2: 315
[2382] تأويل الآيات 1: 256/ 12 عن الديلمي في تفسيره

From Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Lick the honey, for there is a healing therein'. He[azwj] Said: ***[16:69] a beverage of many colours, in which there is healing for the people***'.[2383]

عن سيف بن عميرة، عن شيخ من أصحابنا، عن أبي عبد الله (عليه السلام) قال: كنا عنده، فسأله شيخ، فقال: بي وجع و أنا أشرب له النبيذ، و وصفه لي الشيخ؟ فقال له: «ما يمنعك من الماء الذي جعل الله منه كل شيء حي؟» قال: لا يوافقني.

From Sayf Bin Umeyra, from a Sheykh from our companions,

(It has been narrated) from Abu Abdullah[asws], said, 'I was in his[asws] presence, so an old man asked him[asws], 'I have pain, and I drink intoxicant (النبيذ) for it, and it has been prescribed for me by the Sheykh (of medicine)?' So he[asws] said to him: 'What prevents you from (drinking) the water which Allah[azwj] has Made every living thing?' He said, 'It does not agree with me'.

قال له أبو عبد الله (عليه السلام): «فما يمنعك من العسل؟ قال الله: فِيهِ شِفاءٌ لِلنَّاسِ قال: لا أجده. قال: «فما يمنعك من اللبن الذي نبت منه لحمك، و اشتد عظمك». قال: لا يوافقني. فقال له أبو عبد الله (عليه السلام): «أ تريد أن آمرك بشرب الخمر؟! لا و الله، لا آمرك».

Abu Abdullah[asws] said to him: 'So what prevents you from the honey? Allah[azwj] Says ***[16:69] in which there is healing for the people***?' He said, 'I cannot find it'. He[asws] said: 'So what is preventing you from the milk by which your flesh grows, and your bones get stronger?' He said, 'It does not agree with me'. So Abu Abdullah[asws] said: 'Do you want me[asws] that I[asws] should order you to drink the intoxicant? No, by Allah[azwj], I[asws] will not order it'.[2384]

VERSES 70 - 74

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ {70} وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ {71}

[16:70] And Allah Created you, then He Causes you to die, and among you is one who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is All-Knowing, Powerful [16:71] And Allah has Preferred some of you over the others with regards to Sustenance, so those who are Preferred do not give away their sustenance to those whom their right possess so that they should be equal therein; is it then the Favour of Allah which they deny?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ {72} وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ {73} فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {74}

[2383] تفسير العيّاشي 2: 263/ 42.
[2384] تفسير العيّاشي 2: 264/ 45.

[16:72] And Allah has Made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has Given you of the good things; is it then in the falsehood that they are believing in while it is in the Favour of Allah that they are disbelieving in? [16:73] And they worshipping besides Allah that which does not control for them any sustenance at all from the skies and the earth, nor have they any (such) power [16:74] Therefore do not strike resemblances for Allah; surely Allah Knows and you are not knowing

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن العباس، عن ابن أبي نجران، عن محمد بن القاسم، عن علي بن المغيرة، عن أبي عبد الله (عليه السلام) قال: «إذا بلغ العبد مائة سنة فذلك أرذل العمر».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Muhammad Bin Ahmad, from Al Abbas, from Ibn Abu Najran, from Muhammad Bin Al Qasim, from Ali Bin Al Mugheira,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the servant reaches the age of one hundred years, so that is ***[16:70] the worst part of life*** (أرذل العمر)'.[2385]

الطبرسي: روي عن علي (عليه السلام): «إن أرذل العمر خمس و سبعون سنة». و روي عن النبي (صلى الله عليه و آله) مثل ذلك.

Al-Tabarsy – 'It has been reported from Ali[asws] having said: '***[16:70] the worst part of life*** (أرذل العمر) is the age of seventy five years'.[2386]

حدثنا عمران بن موسى بن جعفر عن على بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن ابى منصور عمن ذكره عن جابر قال سألت ابا جعفر عليه السلام عن الروح قال يا جابر

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

'I asked Abu Ja'far[asws] about the Spirit. He[asws] said: .O Jabir!...

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى ارذل العمر لكيلا يعلم بعد علم شيئا فتنتقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان ورح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتية ملك الموت

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He[azwj] has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin. When the sin has been committed he gets taken away from the faith and faith gets taken away from him. If he were to repent to Allah[azwj], Allah[azwj] Forgives him, and Reduces from the servant one of these four,

[2385] تفسير القمّي 2: 78
[2386] مجمع البيان 5: 574

and that is the Statement of Allah[azwj] ***[16:70] And Allah Created you, then He Causes you to die, and among you is one who is brought back to the worst part of life, so that after having knowledge he does not know anything***. If the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam[as], not coming to them; and there would remain in him the Spirit of the Faith and Spirit of the Body. With the Spirit of the Faith, he worships Allah[azwj], and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death'.[2387]

حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن داود عن ابن هارون العبدى عن محمد عن الاصبغ بن نباته قال اتى رجل امير المؤمنين عليه السلام فقال اناس يزعمون ان العبد لا يزنى وهو مؤمن ولا يسرق وهو مؤمن ولا يشرب الخمرو هو مؤمن ولا يأكل الربوا وهو مؤمن ولا يسفك الدم الحرام وهو مؤمن فقد كبر هذا على وجرح منه صدري حتى زعم ان هذا العبد الذى يصلى إلى قبلتى ويدعو دعوتي ويناكحني واناكحه ويوارثني واوارثه فاخرجه من الايمان من اجل ذنب يسير اصابه

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood, from Ibn Haroun Al-Abady, from Muhammad, from Al-Asbagh Bin Nabata who said:

'A man came up to Amir-ul-Momineen[asws] and said, 'The people are thinking that a believer neither commit adultery, nor does he steals, and nor does he drink the alcohol and nor does he make use of the interest and nor does he sheds blood unlawfully while in the state of a devout believer. This has been a great thing to me and from it my chest is hurting until I think that this is the servant who, to the extent that I thought that this is the servant who Prays to my Qiblah, and supplicates my supplication, and gives to me in marriage and I give to him in marriage, and inherits from me and I inherit from me, that he would come out of the faith for a slight sin of his'.

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا باعيانهم فجعل فيهم اربعة ارواح روح الايمان روح القوة وروح الشهوة ورح البدن ولا يزال العبد مستعملا بهذا الارواح الاربعة حتى تأتى حالات قال وما هذه الحالات فقال على عليه السلام اما اولهن فهو كما قال الله ومنكم من يرد إلى ارذل العمر لكيلا يعلم بعد علم شيئا فهذا ينقص منه جميع الارواح وليس من الذى يخرج من دين الله لان الله الفاعل ذلك به رده إلى ارذل عمره فهو لايعرف للصلوة وقتا ولا يستطيع التهجد بالليل ولا الصيام بالنهار ولا القيام في صف من الناس فهذا نقصان من روح الايمان فليس يضره شئ ان شاء الله

Amir-ul-Momineen[asws] said: ' And as for what had been Mentioned of the companions of the right Hand, they[asws] are the true Believers. He[azwj] Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits, until certain situation take place for him'. He said, 'And what situations are these?' Ali[asws] said: 'As for the first one of them, it is as Allah[azwj] has Said ***[16:70] And Allah Created you, then He Causes you to die, and among you is one who is brought back to the worst part of life, so that after having knowledge he does not know anything***. <u>This is where there has been a reduction from it all the Spirits</u>, and is not from those who have exited from the Religion of Allah[azwj], because that is the Act of Allah[azwj] to Return him to the worst part of life. This is where he does not recognise the Prayer timings, does not Pray the Prayer at night (Tahajjud), nor the Fasting by

[2387] Basaair Al Darajaat – P 9 Ch 14 H 5 (Extract)

the Day, nor does he stand in the rows of the people. This is the deficiency of the Spirit of the Faith. Nothing will adversely affect him, Allah[azwj] Willing'.[2388]

العياشي: عن عبد الرحمن الأشل، قال: قال أبو عبد الله (عليه السلام) عن قول الله: وَ جَعَلَ لَكُمْ مِنْ أَزْواجِكُمْ بَنِينَ وَ حَفَدَةً. قال: «الحفدة: بنو البنت، و نحن حفدة رسول الله (صلى الله عليه و آله)».

Al Ayyashi, from Abdul Rahman Al A'shal who said,

'Abu Abdullah[asws] said about the Words of Allah[azwj] ***[16:72] and has given you sons and grandchildren from your wives***: 'الحفدة are the sons of the daughter, and we[asws] are the الحفدة of Rasool-Allah[saww]'.[2389]

وعنه، قال: حدثنا حميد بن زياد، عن محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في هذه الآية: اللَّهُ نُورُ السَّماواتِ وَ الْأَرْضِ، قلت: لجعفر بن محمد (عليهما السلام): جعلت فداك- يا سيدي- إنهم يقولون: مثل نور الرب؟ قال: «سبحان الله! ليس لله مثل، قال الله: فَلا تَضْرِبُوا لِلَّهِ الْأَمْثالَ».

And from him (Ali Bin Ibrahim) who said, 'Hameed Bin Ziyad narrated to us, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws], regarding this Verse ***[24:35] Allah is Light of the skies and the earth***, I said to Ja'far Bin Muhammad[asws], 'May I be sacrificed for you[asws] – O my Master[asws] – They (people) are saying, 'There is a likeness for the Light of the Lord[azwj]?' He[asws] said: 'Glory be to Allah[azwj]! There is no likeness for Allah[azwj]! Allah[azwj] Says ***[16:74] Therefore do not strike resemblances for Allah***'.[2390]

VERSES 75 & 76

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {75} وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّهْهُ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۙ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {76}

[16:75] Allah Strikes an example of a slave, the property of another, (who) has no power over anything, and the one whom We have Granted from Ourselves a goodly Sustenance so he spends from it secretly and openly; are the two alike? The Praise is for Allah! But, most of them are not knowing [16:76] And Allah Strikes an example of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who orders by the justice, and he is upon the Straight Path?

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن حماد بن عيسى، عن حريز، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن رجل ينكح أمته من رجل، أ يفرق بينهما إذا شاء؟ فقال: «إن كان مملوكه، فليفرق بينهما إذا شاء، إن الله تعالى يقول: عَبْداً مَمْلُوكاً لا يَقْدِرُ عَلى شَيْءٍ فليس للعبد شيء من الأمر، و إن كان زوجها حرا فإن طلاقها عتقها».

Al Sheykh in Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

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[2388] Basaair Al Darajaat – P 9 Ch 14 H 6 (Extract)
[2389] تفسير العيّاشي 2: 264/ 46.
[2390] تفسير القمّي 2: 103 (Extract)

'I asked Abu Abdullah[asws] about a man who marries off his bondmaid to a man, can he effect a separation between the two of them if he so desires to?' So he[asws] said: 'If he was in his possession, so he can effect separation between the two of them if he so desires to. Allah[azwj] is saying ***[16:75] the property of another, (who) has no power over anything***. So there is nothing from the commands for the slave. And if he marries her, then she is free. So if he were to divorce her, so she is a freed slave'.[2391]

و عنه: بإسناده عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن أبان بن عثمان، عن شعيب بن يعقوب العقرقوفي، عن أبي عبد الله (عليه السلام) قال: سئل- و أنا عنده أسمع- عن طلاق العبد. قال: «ليس له طلاق و لا نكاح، أما تسمع الله تعالى يقول: عَبْداً مَمْلُوكاً لا يَقْدِرُ عَلى شَيْءٍ» قال: «لا يقدر على طلاق و لا على نكاح إلا بإذن مولاه».

And from him, by his chain from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abaan Bin Usman, from Shuayb Bin Yaqoub Al Aqarqufy,

'Abu Abdullah[asws] was asked, and I was in his[asws] presence, about the divorce of the slave. He said: 'There is no divorce for him, nor a marriage. Have you not heard Allah[azwj] the High Saying ***[16:75] the property of another, (who) has no power over anything***?' He[asws] said: 'He neither has the power upon the divorce, nor upon the marriage except by the permission of his master'.[2392]

ابن شهر آشوب: عن حمزة بن عطاء، عن أبي جعفر (عليه السلام) في قوله تعالى: هَلْ يَسْتَوِي هُوَ وَ مَنْ يَأْمُرُ بِالْعَدْلِ. قال: «هو علي بن أبي طالب (عليه السلام)، يأمر بالعدل، و هو على صراط مستقيم».

Ibn Shehr Ashub, from Hamza Bin Ata'a,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[16:76] can he be held equal with him who orders by the justice***, he[asws] said: 'He[asws] is Ali[asws] Bin Abu Talib[asws], ordering by the justice ***and he is upon the Straight Path***'.[2393]

VERSES 77 - 81

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {77} وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ {78} أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {79}

[16:77] And Allah's is the unseen of the skies and the earth; and what is the matter of the Hour except as the blink of an eye or it is closer still; surely Allah has Power over all things [16:78] And Allah Brought you out from the wombs of your mothers – and you did not know anything - and He Gave you hearing and sight and hearts that you may give thanks [16:79] Do they not see the birds, constrained in the middle of the sky? None upholds them but Allah; surely there are Signs in that for a people who believe

[2391] التهذيب 7: 340/ 1392.
[2392] التهذيب 7: 347/ 1421.
[2393] المناقب 2: 107

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ {80} وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ {81}

[16:80] And Allah Made dwellings for you in your houses, and He Made for you tents from the skins of the cattle which you find light to carry on the day of your march and on the day of your halting, and from their wool and their fur and their hair, household stuff and a provision for a time [16:81] And Allah Made shelters for you from what He Created, and Made for you places of retreat in the mountains, and Made for you garments to preserve you from the heat and armour to protect you in your fighting; thus does He Complete His Favour upon you, that you may submit

قال علي بن إبراهيم: و في رواية أبي الجارود، في قوله: أَثاثاً قال: «المال»، وَ مَتاعاً قال: «المنافع»، إِلى حِينٍ: «أي إلى حين بلاغها».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) regarding His[azwj] Words ***[16:80] household stuff*** (أَثاثاً), he[asws] (5th Imam[asws]) said: 'The wealth'. ***and a provision***, he[asws] said: 'The benefits', ***for a time***, he[asws] said: 'Until it reaches it (its term)'.[2394]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحَرِّ وَ الْبَرْدِ مِمَّا يَكُونَانِ فَقَالَ لِي يَا أَبَا أَيُّوبَ إِنَّ الْمِرِّيخَ كَوْكَبٌ حَارٌّ وَ زُحَلَ كَوْكَبٌ بَارِدٌ فَإِذَا بَدَأَ الْمِرِّيخُ فِي الِارْتِفَاعِ انْحَطَّ زُحَلُ وَ ذَلِكَ فِي الرَّبِيعِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ الْمِرِّيخُ دَرَجَةً انْحَطَّ زُحَلُ دَرَجَةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْتَهِيَ الْمِرِّيخُ فِي الِارْتِفَاعِ وَ يَنْتَهِيَ زُحَلُ فِي الْهُبُوطِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid who said:

I asked Abu Abdullah[asws] about the heat and the cold, from what do they emanate?' O Abu Ayyub! Mars is a hot planet and Saturn is a cold planet. So if Mars begins to rise, the Saturn goes lower, and that is in the spring. So they do not stop being like that. Every time Mars rises a level, Saturn falls for three months until the Mars ends up high and Saturn ends up in the decline.

فَيَجْلُوَ الْمِرِّيخُ فَلِذَلِكَ يَشْتَدُّ الْحَرُّ فَإِذَا كَانَ فِي آخِرِ الصَّيْفِ وَ أَوَّلِ الْخَرِيفِ بَدَأَ زُحَلُ فِي الِارْتِفَاعِ وَ بَدَأَ الْمِرِّيخُ فِي الْهُبُوطِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ زُحَلُ دَرَجَةً انْحَطَّ الْمِرِّيخُ دَرَجَةً حَتَّى يَنْتَهِيَ الْمِرِّيخُ فِي الْهُبُوطِ وَ يَنْتَهِيَ زُحَلُ فِي الِارْتِفَاعِ فَيَجْلُوَ زُحَلُ وَ ذَلِكَ فِي أَوَّلِ الشِّتَاءِ وَ آخِرِ الْخَرِيفِ فَلِذَلِكَ يَشْتَدُّ الْبَرْدُ

For the Mars that is its hottest time. So when it is at the end of the summer and the beginning of the autumn, Saturn begins to ascend and the Mars begins to descend. So these two do not stop being like that. Every time Saturn rises a level, Mars declines a level, and that is at the beginning of the winter and at the end of the summer. So that is its coldest time.

وَ كُلَّمَا ارْتَفَعَ هَذَا هَبَطَ هَذَا وَ كُلَّمَا هَبَطَ هَذَا ارْتَفَعَ هَذَا فَإِذَا كَانَ فِي الصَّيْفِ يَوْمٌ بَارِدٌ فَالْفِعْلُ فِي ذَلِكَ لِلْقَمَرِ وَ إِذَا كَانَ فِي الشِّتَاءِ يَوْمٌ حَارٌّ فَالْفِعْلُ فِي ذَلِكَ لِلشَّمْسِ هَذَا تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَ أَنَا عَبْدُ رَبِّ الْعَالَمِينَ.

[2394] تفسير القمّي 1: 388.

Every time this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun.[2395]

VERSES 82 & 83

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ {82} يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ {83}

[16:82] So if they turn back, then on you devolves only the clear deliverance (of the Message) [16:83] They are recognising the Favour of Allah, then they are denying it, and most of them are unbelievers

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد، عن الحسن بن محمد الهاشمي، قال: حدثني أبي، عن أحمد بن عيسى، قال: حدثني جعفر بن محمد، عن أبيه، عن جده (عليهم السلام) في قوله عز و جل: يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَها.

Muhammad bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa who said,

'Ja'far Bin Muhammad[asws] narrated to me, from his[asws] father[asws], from his[asws] grandfather regarding the Words of the Mighty and Majestic ***[16:83] They are recognising the Favour of Allah, then they are denying it***'.

قال: «لما نزلت: إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ اجتمع نفر من أصحاب رسول الله (صلى الله عليه و آله) في مسجد المدينة، فقال بعضهم لبعض: ما تقولون في هذه الآية؟ فقال بعضهم: إن كفرنا بهذه الآية نكفر بسائرها، و إن آمنا فهذا ذل حين يتسلط علينا ابن أبي طالب

He[asws] said: 'When the Verse ***[5:55] Only Allah is your Guardian and His Rasool and those who believe, who are establishing Prayers and are giving the Zakaat, and whilst bowing***, a number of the companions of Rasool-Allah[saww] gathered in the Masjid of Al-Medina. So, some of them said to the others, 'What are you saying regarding this Verse?' So some of them said, 'We are denying this verse, and denying the rest of it. And if we were to believe in it, this would be a humiliation where Ali[asws] Bin Abu Talib[asws] would be made to overcome us'.

فقالوا: قد علمنا أن محمدا (صلى الله عليه و آله) صادق فيما يقول، و لكن نتولاه و لا نطيع عليا فيما أمرنا، فنزلت هذه الآية: يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَها يعني ولاية علي بن أبي طالب (عليه السلام) وَ أَكْثَرُهُمُ الْكافِرُونَ بالولاية».

So they said, '<u>We know that Muhammad[saww] is truthful in what he[saww] is saying, but, neither will we befriend nor obey Ali[asws] in what he[saww] is ordering us for</u>'. Thus, this Verse was Revealed ***[16:83] They are recognising the Favour of Allah, then they are denying it***, <u>Meaning the Wilayah of Ali[asws] Bin Abu Talib[asws]</u> ***and most of them are unbelievers*** <u>in the Wilayah</u>'.[2396]

علي بن إبراهيم، قال: حدثني أبي، عن إسحاق بن الهيثم، عن سعد بن ظريف، عن الأصبغ بن نباتة، عن علي (عليه السلام) قال: «ما بال قوم غيروا سنة رسول الله (صلى الله عليه و آله) و عدلوا عن وصيّته، لا يخافون أن ينزل بهم

[2395] الكافي 8: 306/ 474 (Extract)
[2396] الكافي 1: 354/ 77.

العذاب، ثم تلا هذه الآية الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْراً وَ أَحَلُّوا قَوْمَهُمْ دارَ الْبَوارِ جَهَنَّمَ يَصْلَوْنَها وَ بِئْسَ الْقَرارُ». ثم قال: «نحن- و الله- نعمة الله التي أنعم الله بها على عباده، و بنا فاز من فاز».

Ali Bin Ibrahim said, 'My father narrated to me, from Is'haq Bin Al Haysam, from Sa'ad Bin Zareyf, from Al Asbagh Bin Nabata,

(It has been narrated) from Ali[asws] having said: 'What is wrong with the people that they have changed the Sunnah of Rasool-Allah[saww] and altered his[saww] bequest? Are they not afraid that the Punishment would descend upon them?' Then he[asws] recited this Verse ***[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] (Into) hell? They shall enter into it and it is an evil place to settle in***. Then he[asws] said: 'By Allah[azwj]! We[asws] are the Favours of Allah[azwj] Which He[azwj] has Favoured upon His[azwj] servants, and it is by us[asws] will succeed the one who succeeds'.[2397]

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: يَعْرِفُونَ نِعْمَتَ اللَّهِ الآية. قال: «عرفهم ولاية علي (عليه السلام) و أمرهم بولايته، ثم أنكروا بعد وفاته».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir[asws] regarding the Words of the High ***[16:83] They are recognising the Favour of Allah*** – the Verse. He[asws] said: 'He[saww] made them to recognise the Wilayah of Ali[asws], and ordered them for his[asws] Wilayah, then they denied it after his[saww] passing away'.[2398]

VERSES 84 - 89

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ {84} وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ {85} وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ ۖ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ {86}

[16:84] And on the Day when We will Raise up a witness out from every community, then We will not be Allowing those who disbelieve, nor shall they be (Allowed) to solicit Favours [16:85] And when those who are unjust see the Punishment, it shall not be Lightened for them, nor shall they be Respited [16:86] And when those who associated (others with Allah) see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we used to call upon besides You. So Cast their words backs at them: Surely you were lying

وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {87} الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ {88} وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ {89}

[16:87] And they shall tender submission to Allah on that Day; and what they used to forge shall depart from them [16:88] (As for) those who disbelieve and turn away from Allah's Way, We will add Punishment on top of their

[2397] تفسير القمّي 1: 86.
[2398] المناقب 3: 99.

Punishment because they were mischievous [16:89] And on the Day when We will Raise up in every community a witness against them from among themselves, and bring you as a witness against them - and We have Revealed the Book to you Clarifying everything, and a Guidance and Mercy and good news for the submitters

ويؤيد هذا التأويل: ما رواه صاحب كتاب الاحتجاج بإسناده إلى عبد الله بن جعفر الحميري ذكر حديثا مسندا يرفعه إلى حماد اللحام قال: قال أبو عبد الله عليه السلام: نحن والله نعلم ما في السماوات والارض، وما في الجنة وما في النار، وما بين ذلك. قال حماد: فنهنهت إليه النظر. فقال: يا حماد إن ذلك في كتاب الله يقولها ثلاثا، ثم تلا هذه الآية (ويوم نبعث في كل امة شهيدا عليهم من أنفسهم وجئنا بك شهيدا على هؤلاء ونزلنا عليك الكتاب تبيانا لكل شئ وهدى ورحمة وبشرى للمسلمين). إنه من كتاب الله الذي فيه تبيان كل شئ. فمعنى قوله: إنه من كتاب الله (أي أن الذي نعلمه من كتاب الله) الذي فيه تبيان كل شئ يحتاج الناس إليه.

And what supports this explanation, is what has been reported by the author of the book Al-Ihtijaj by his chain to Abdullah Bin Ja'far Al-Humeyri with a chain going up to Hamaad Al-Haam who said that Abu Abdullah[asws] said: 'We[asws], by Allah[azwj], know what is in the heavens and the earth, and what is in Paradise and what is in Hell, and what there is in between that.' Hamaad said, 'I looked towards him[asws].' He[asws] said: 'O Hamaad, that is in the Book of Allah[azwj], He[asws] has Spoken it three times.' The he[asws] recited this Verse ***[16:89] And on the Day when We will Raise up in every community a witness against them from among themselves, and bring you as a witness against them - and We have Revealed the Book to you Clarifying everything, and a Guidance and Mercy and good news for the submitters***. This is from the Book of Allah[azwj] in which is an explanation of all things.' The meaning of his[asws] statement 'This is from the Book of Allah[azwj],' meaning that they know it from the Book of Allah[azwj] in which is the explanation of everything that will be required by the people from them[asws].'[2399]

حدثنا احمد بن محمد عن عبد الرحمن بن ابى نجران عن يونس بن يعقوب عن الحسن بن المغيره عن عبد الاعلى وعبيده بن بشير قال قال أبو عبد الله عليه السلام ابتداء منه والله ان لاعلم مافى السموات وما في الارض وما في الجنة وما في النار وما كان وما يكون إلى ان تقوم الساعة ثم قال اعلمه من كتاب انظر إليه هكذا ثم بسط كفيه ثم قال ان الله يقول انا انزلنا اليك الكتاب فيه تبيان كل شئ.

It has been narrated to us Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Yunus Bin Yaqoub, from Al-Hassan Bin Al-Mugheira, from Abdul A'la and Ubeyda Bin Bashir who said:

Abu Abdullah[asws] said: 'From the beginning, by Allah[azwj], I know what is in the Heavens, and what is in the Earth, and what is in the Paradise, and what is in the Fire, and what has happened, and what will be happening up to the Establishment of the Hour'. Then said: 'I[asws] know all this from looking at the Book'. Then he[asws] extended his[asws] hand, then said: 'Allah[azwj] has Said ***[16:89] and We have Revealed the Book to you Clarifying everything***'.[2400]

حدثنا محمد بن اسماعيل عن محمد بن عمرو الزيات عن عبد الله بن الوليد قال قال لى أبو عبد الله عليه السلام أي شئ يقول الشيعة في عيسى وموسى وامير المؤمنين عليه السلام قلت يقولون ان عيسى وموسى افضل من امير المؤمنين عليه السلام قال فقال ايزعمون ان امير المؤمنين عليه السلام قد علم ما علم رسول الله قلت نعم ولكن لا يقدمون على اولوا العزم من الرسل احدا

[2399] Taweel Al Ayaat – CH 55 H 3
[2400] Basaair Al Darajaat – P 3 Ch 6 H 2

It has been narrated to us Muhammad Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Abdullah Bin Al-Waleed who said:

'Abu Abdullah[asws] said to me: 'What are the statements that (some of) ours followers say regarding Isa[as], and Musa[as] and Amir-ul-Momineen[asws]?' I said, 'They are saying that Isa[as] and Musa[as] are of higher (status) than Amir-ul-Momineen[asws]'. He[asws] said: 'Do they not think that Amir-ul-Momineen[asws] knew what was known to Rasool-Allah[saww]?' I said, 'Yes, and I told them that Ali knew whatever the Prophet[saww] knew but they say that he[asws] was not higher than the '*Ul Ul Azm*' Prophets[as].

قال أبو عبد الله عليه السلام فخاصمهم بكتاب الله قال قلت وفى أي موضع منه اخاصمهم قال قال الله تعالى لموسى وكتبنا له في الالواح من كل شئ علما انه لم يكتب لموسى كل شئ وقال الله تبارك وتعالى لعيسى ولابين لكم بعض الذى تختلفون فيه وقال الله تعالى لمحمد صلى الله عليه وآله وجئنا بك على هؤلاء شهيدا ونزلنا عليك الكتاب تبيانا لكل شئ.

Abu Abdullah[asws] said: 'Debate with them by the Book of Allah[azwj]'. I said, 'And in which subject from it should I debate with them?' He[asws] said: 'Allah[azwj] the High said to Musa[as] ***[7:145] And We Wrote for him in the Tablets everything from the Knowledge***, He[azwj] did not Write for Musa[as] all things, and Allah[azwj] Blessed and High Said for Isa[as] ***[43:63] and that I may make clear to you part of what you differ in***, and Said for Muhammad[saww] ***[16:89] And on the Day when We will Raise up in every community a witness against them from among themselves, and bring you as a witness against them - and We have Revealed the Book to you Clarifying everything***'.[2401]

محمد بن يحيى، عن محمد بن الحسين، عن محمد بن عيسى، عن أبي عبدالله المؤمن عن عبدالاعلى مولى آل سام قال: سمعت أبا عبدالله عليه السلام يقول: والله إني لاعلم كتاب الله من أوله إلى آخره كأنه في كفي فيه خبر السماء وخبر الارض، وخبر ما كان، وخبر ما هو كائن، قال الله عزوجل: " فيه تبيان كل شئ

Muhammad Bin Yahya, from Muhammad Bin AL-Husayn, from Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, fro Abdul A'la, the slave of Aal-e Saam who said:

'I heard Abu Abdullah[asws] saying: 'By Allah[azwj]! I[asws] know the Book of Allah[azwj] from its beginning to its end, as if it was in the palm of my[asws] hand. In it is the news of the sky and news of the earth, and news of what is past, and news of what will be transpiring'. Allah[azwj] Mighty and Majestic has Said: ***[16:89] In it is the clarification of everything***'.[2402]

و عنه: عن علي بن محمد بن سعد، عن حمدان بن سليمان النيسابوري، عن عبد الله بن محمد اليماني، عن مسلم بن الحجاج، عن يونس، عن الحسين بن علوان، عن أبي عبد الله (عليه السلام) قال: «إن الله خلق اولي العزم من الرسل، و فضلهم بالعلم، و أورثنا علمهم و فضلهم، و فضلنا عليهم في علمهم، و علم رسول الله (صلى الله عليه و آله) ما لم يعلموا، و علمنا علم الرسول و علمهم».

And from him, from Ali Bin Muhammad Bin Saeed, from Hamdan Bin Suleyman Al Neshapuri, from Abdullah Bin Muhammad Al Yamani, from Muslim Bin Al Hajaaj, from Yunus, from Al Husayn Bin Alwaan,

from Abu Abdullah[asws] having said: 'Surely Allah[azwj] Created the Determined Ones (اولي العزم) from the Prophets[as], and Graced them with the Knowledge, and Made

[2401] Basaair Al Darajaat – P 5 Ch 5 H 1
[2402] Al Kafi , Vol. 1, H 605, 229 : الكافي ج : 1 ص

us[asws] to inherit their[as] Knowledge and their[as] merits, and Preferred us[asws] above them[as] with regards to their[as] Knowledge, and Taught Rasool-Allah[saww] what He[azwj] did not Teach them[as], and Taught us[asws] the Knowledge of the Rasool[saww] and their[as] Knowledge'.[2403]

عن عبد الملك بن سليمان: أنه وجد في دفين الزمازي رق مكتوب فيه تأريخه ألف و مائتا سنة بخط السريانية، و تفسيره بالعربية، قال: لما وقعت المشاجرة بين موسى بن عمران و الخضر (عليهما السلام) في قوله عز و جل في سورة الكهف في قصة السفينة و الغلام و الجدار، و رجع إلى قومه فسأله أخوه هارون عما استعمله من الخضر، فقال له: علم ما لم يضر جهله، و لكن كان ما هو أعجب من ذلك. قال: و ما هو؟

From Abdul Malik Bin Sulayman, who found in a buried parchment, in which was written the history of one thousand two hundred years, in Assyrian writing, and its explanation in Arabic.

He said, 'When the disagreement occurred between Musa Bin Imran[as] and Al-Khizr[as] regarding the Words of the Mighty and Majestic in Surah Al-Kahf (Chapter 18) in the story of the boat, and the young boy, and the wall, and when he[as] returned to his[as] people, his[as] brother[as] Haroun[as] asked him[as] about what transpired witih Al-Khizr[as]. So he[as] said to him[as]: 'He[as] taught me[as] that which did not harm his[as] ignorance, but there was something which was even stranger than that'. He[as] said: 'What was it?'

قال: بينما نحن على شاطئ البحر وقوف إذ أقبل طائر على هيئة الخطاف فنزل على البحر، فأخذ في منقاره ماء فرمى به إلى المشرق، ثم أخذ ثانية و رمى به إلى المغرب، ثم أخذ ثالثة فرمى به [إلى الجنوب، ثم أخذ رابعة فرمى به إلى الشمال، ثم أخذ فرمى به] إلى السماء، ثم أخذ فرمى به إلى الأرض، ثم أخذ مرة أخرى فرمى به إلى البحر، ثم جعل يرفرف و طار، فبقينا مبهوتين لا نعلم ما أراد الطائر بفعله.

He[as] said: 'We[as] were paused upon the sea shore when a bird came and descended upon the sea. So it took in its beak a drop of water and threw it to towards the east. Then it took a second drop and threw it towards the west. Then it took a third drop, so it threw it towards the south. Then it took a fourth drop and threw it towards the north. Then it took a fifth drop and threw it towards the sky. Then it took a drop and threw it towards the earth. Then it took it again and threw in into the sea. Then it fluttered and flew away. So we[as] remained in astonishment, not knowing what the bird intended by its actions.

فبينما نحن كذلك إذ بعث الله علينا ملكا في صورة آدمي، فقال: ما لي أراكما مبهوتين؟ قلنا: فيما أراد الطائر بفعله، قال: أو ما تعلمان ما أراد؟ قلنا له: الله أعلم. قال: إنه يقول: ليبعثن الله في آخر الزمان نبيا اسمه محمد (صلى الله عليه و آله)، له وصي اسمه علي (عليه السلام)، و علمكما جميعا في علمهما مثل هذه القطرة في هذا البحر.

So we[as] were in the midst of that, when Allah[azwj] Sent unto us[as] and Angel in the image of a human, so he said: 'What is the matter that I see the two of you[as] in astonishment?' We[as] said: 'It is regarding what the bird intended by its actions'. He said: 'So what do you[as] two know about what it intended?' We[as] said: 'Allah[azwj] Knows'. He said: 'Allah[azwj] would be Sending, at the end of the times, a Prophet[saww] whose name would be Muhammad[saww], and there would be a successor[asws] for him[saww] whose name would be Ali[asws], <u>and all of the Knowledge of the both of you[as] compared to their[asws] Knowledge is like this drop in this sea</u>'.[2404]

[2403] بصائر الدرجات: 247/ 2
[2404] الروضة لابن شاذان: 26، عنه البحار 40: 177/ 60.

VERSE 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {90}

[16:90] Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin, and He Forbids the immorality and the evil and the rebellion; He Admonishes you that you may be mindful

العياشي: عن سعد، عن أبي جعفر (عليه السلام): إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسانِ قال: «يا سعد، إن الله يأمر بالعدل و هو محمد (صلى الله عليه و آله)، و الإحسان و هو علي (عليه السلام) و إيتاء ذي القربى و هو قرابتنا، أمر الله العباد بمودتنا و إيتائنا، و نهاهم عن الفحشاء و المنكر، من بغى على أهل البيت و دعا إلى غيرنا».

Al Ayyashi, from Sa'ad,

(It has been narrated) from Abu Ja'far[asws], regarding ***[16:90] Surely Allah Enjoins the doing of justice and the doing of good***. He[asws] said: 'O Sa'ad! Surely Allah[azwj] Commanded for the justice and he[saww] is Muhammad[saww], and the good, so he[asws] is Ali[asws], and the giving to the near of kin, so they are our[asws] near of kin. Allah[azwj] has Commanded the servants to be cordial to us[asws] and to be obedient to us[asws], and Forbidden them from the immoralities, and the evil, the ones who rebelled against the People[asws] of the Household, and called to other than us[asws]'.[2405]

عن إسماعيل الحريري، قال: قلت لأبي عبد الله (عليه السلام): قول الله: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسانِ وَ إِيتاءِ ذِي الْقُرْبى وَ يَنْهى عَنِ الْفَحْشاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ؟ قال: «اقرأ كما أقول لك- يا إسماعيل- إن الله يأمر بالعدل و الإحسان و إيتاء ذي القربى حقه».

From Ismail Al Hareyri who said,

'I said to Abu Abdullah[asws], '(What about) the Words of Allah[azwj] ***[16:90] Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin, and He Forbids the immorality and the evil and the rebellion***?' He[asws] said: 'Read it as I[asws] am saying to you – O Ismail - ***Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin their rights***'.

فقلت: جعلت فداك، إنا لا نقرأ هكذا في قراءة زيد. قال: «و لكنا نقرؤها هكذا في قراءة علي (عليه السلام)».

So I said, 'May I be sacrificed for you[asws]! We do not recite it like this in the recitation of Zayd!' He[asws] said: 'But we[asws] are reciting it like this in the recitation of Ali[asws]'.

قلت: فما يعني بالعدل؟ قال: «شهادة أن لا إله إلا الله». قلت: و الإحسان؟ قال: «شهادة أن محمدا رسول الله (صلى الله عليه و آله)». قلت: فما يعني بإيتاء ذي القربى حقه؟ قال: «أداء إمام إلى إمام بعد إمام» وَ يَنْهى عَنِ الْفَحْشاءِ وَ الْمُنْكَرِ قال: «ولاية فلان و فلان».

I said, 'So what is the meaning of 'With the justice'?' He[asws] said: 'Testimony that there is no god except for Allah[azwj]'. I said, 'And 'the doing of the good'?' He[asws] said: 'Testimony that Muhammad is Rasool-Allah[saww]'. I said, 'So what is the meaning of

[2405] تفسير العياشي 2: 267/ 59.

'and the giving of the near of kin their rights?' He[asws] said: 'Fulfilment (of duties) to an Imam[asws], to an Imam[asws], after an Imam[asws]'.[2406]

عن عامر بن كثير، و كان داعية الحسين بن علي، عن موسى بن أبي الغدير، عن عطاء الهمداني، عن أبي جعفر (عليه السلام) في قول الله: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسانِ وَ إِيتاءِ ذِي الْقُرْبى. قال: «العدل: شهادة أن لا إله إلا الله، و الإحسان: ولاية أمير المؤمنين (عليه السلام)، و ينهى عن الفحشاء: الأول، و المنكر: الثاني، و البغي: الثالث».

From Aamir Bin Kaseer, and he was an advocate for Al Husayn Bin Ali, from Muhas Bin Abu Al Ghadeer, from Ata'a Al Hamdany,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[16:90] Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin***. He[asws] said: 'The justice – Testimony that there is no god except for Allah[azwj]; and the good – Wilayah of Amir-ul-Momineen[asws]; and forbidding from the immoralities – the first one ; and the evil – the second one ; and the rebel – the third one '.[2407]

الحسن بن أبي الحسن الديلمي: بإسناده إلى عطية بن الحارث، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسانِ وَ إِيتاءِ ذِي الْقُرْبى وَ يَنْهى عَنِ الْفَحْشاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ.

Al Hassan Bin Abu Al Hassan Al Dulaymi, by his chain going up to Atiya Bin Al Haaris,

(It has been narrated) from Abu Ja'far[asws], regarding the Words of the High ***[16:90] Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin, and He Forbids the immorality and the evil and the rebellion***.

قال: «العدل: شهادة الإخلاص، و أن محمدا رسول الله (صلى الله عليه و آله)، و الإحسان: ولاية أمير المؤمنين (عليهم السلام)، و الإتيان بطاعتهما (صلوات الله عليهما). و إيتاء ذي القربى: الحسن و الحسين و الأئمة من ولده (عليهم السلام)، وَ يَنْهى عَنِ الْفَحْشاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ و هو من ظلمهم و قتلهم و منع حقوقهم و موالاة أعدائهم، فهو المنكر الشنيع و الأمر الفظيع».

He[asws] said: 'The ***justice*** – the sincere testimony, and that Muhammad is Rasool-Allah[saww]; and the ***good*** – Wilayah of Amir-ul-Momineen, and its doing is to be obedient to both of them[asws]; and the ***giving to the near of kin*** – Al-Hassan[asws] and Al-Husayn[asws] and the Imams[asws] from his[asws] sons[asws]; And the forbidding from ***the immorality and the evil and the rebellion***, so these are the ones who were unjust to them[asws], and murdered them[asws], and prevented their[asws] rights, and befriended their[asws] enemies – thus it is an evil, and a heinous and horrific matter'.[2408]

VERSES 91 - 96

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ {91} وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {92}

[2406] تفسير العياشي 2: 2687/ 60
[2407] تفسير العيّاشي 2: 267/ 62.
[2408] تأويل الآيات 1: 261/ 20

[16:91] And fulfill the Covenant of Allah when you have made a covenant, and do not break the oaths after affirming them, and you have indeed made Allah a surety for you; surely Allah Knows what you are doing [16:92] And be not like her who unravels her yarn, disintegrating it into pieces after having spun it strongly. You make your oaths to be means of deceit between you because (one) community is more numerous than (another) community. But rather, Allah is Testing you by this; and He will Clarify to you on the Day of Judgement that which you were differing in

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ {93} وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ {94} وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {95} مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {96}

[16:93] And had Allah so Desired it He would Make you a single nation, but He Lets err whomsoever He Desires to and Guides whomsoever He Desires to; and you will be Questioned about what you had been doing [16:94] And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's Way and a grievous Punishment be for you [16:95] And do not take a small price in exchange for Allah's Covenant; but rather, what is with Allah is better for you, if only you knew [16:96] What is with you passes away and what is with Allah remains; and We will Recompense those who are patient with their Reward for the best of what they had done

العياشي: عن زيد بن الجهم، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «لما سلموا على علي (عليه السلام) بإمرة المؤمنين، قال رسول الله (صلى الله عليه و آله) للأول: قم فسلم عن علي بإمرة المؤمنين. فقال: أمن الله و من رسوله، يا رسول الله؟ فقال: نعم، من الله و من رسوله

Al Ayyashi, from Zayd Bin Al Jaham,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'When Ali[asws] was announced as Amir-ul-Momineen[asws], Rasool-Allah[saww] said to the first one : 'Stand up and submit to Ali[asws] as Amir-ul-Momineen!' So he said, 'Is this from Allah[azwj] and His[azwj] Rasool[saww], O Rasool-Allah[saww]?' So he[saww] said: 'Yes, it is from Allah[azwj] and from His[azwj] Rasool[saww]'.

ثم قال لصاحبه: قم فسلم على علي بإمرة المؤمنين. فقال: أمن الله و من رسوله؟ قال: نعم، من الله و من رسوله

Then he[saww] said to his companion : 'Stand and submit to Ali[asws] as Amir-ul-Momineen[asws]!' So he said, 'Is this from Allah[azwj] and from His[azwj] Rasool[saww]?' He[saww] said: 'Yes, it is from Allah[azwj] and from His[azwj] Rasool[saww]'.

ثم قال لصاحبه: قم فسلم على علي بإمرة المؤمنين. فقال: أمن الله و من رسوله؟ قال: نعم، من الله و من رسوله

The he[saww] said to his companion: 'Stand and submit to Ali[asws] as Amir-ul-Momineen[asws]!' So he said, 'Is this from Allah[azwj] and from His[azwj] Rasool[saww]?' He[saww] said: 'Yes, it is from Allah[azwj] and His[azwj] Rasool[saww]'.

ثم قال: يا مقداد، قم فسلم على علي بإمرة المؤمنين- قال- فقام و سلم، و لم يقل ما قال صاحباه

The he[saww] said: 'O Miqdad[as]! Stand and submit to Ali[asws] as Amir-ul-Momineen[asws]!' He[asws] said, 'So he[as] stood up and greeted, and did not say that which the others had said'.

ثم قال: قم- يا أبا ذرّ- فسلم على علي بإمرة المؤمنين. فقام و سلم

Then he[saww] said: 'O Abu Dharr[as]! Go and submit to Ali[asws] as Amir-ul-Momineen[asws]!' So he[as] stood up and submitted.

ثم قال: قم- يا سلمان- و سلم على علي بإمرة المؤمنين. فقام و سلم».

Then he[saww] said: 'Stand - O Salman[as] – and submit to Ali[asws] as Amir-ul-Momineen[asws]!' So he[as] stood up and submitted.

قال: «حتى إذا خرجا، و هما يقولان: لا و الله، لا نسلم له ما قال أبدا، فأنزل الله تبارك و تعالى على نبيه: وَ لا تَنْقُضُوا الْأَيْمانَ بَعْدَ تَوْكِيدِها وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا بقولكم: أمن الله و من رسوله؟ إِنَّ اللَّهَ يَعْلَمُ ما تَفْعَلُونَ وَ لا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَها مِنْ بَعْدِ قُوَّةٍ أَنْكاثاً تَتَّخِذُونَ أَيْمانَكُمْ دَخَلًا بَيْنَكُمْ أن تكون أئمة هي أزكى من أئمتكم».

He[asws] said: 'When the two of them went out, and they were both saying, 'No, by Allah[azwj]! We will not submit to him[asws] with what he[saww] has said, ever!' Therefore, Allah[azwj] Blessed and High Revealed unto His[azwj] Prophet[saww] ***[16:91] and do not break the oaths after affirming them, and you have indeed made Allah a surety for you;*** with their speech, 'Is this from Allah[azwj] and from His[azwj] Rasool[saww]?' ***surely Allah Knows what you are doing [16:92] And be not like her who unravels her yarn, disintegrating it into pieces after having spun it strongly. You make your oaths to be means of deceit between you*** in order to become imams. It is purer than your imams'.

قال: قلت: جعلت فداك، إنما نقرؤها أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبى مِنْ أُمَّةٍ فقال: «ويحك- يا زيد- و ما أربى؟! أن تكون أئمة هي أزكى من أئمتكم إِنَّما يَبْلُوكُمُ اللَّهُ بِهِ يعني عليا (عليه السلام) وَ لَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيامَةِ ما كُنْتُمْ فِيهِ تَخْتَلِفُونَ وَ لَوْ شاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً واحِدَةً وَ لكِنْ يُضِلُّ مَنْ يَشاءُ وَ يَهْدِي مَنْ يَشاءُ وَ لَتُسْئَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ وَ لا تَتَّخِذُوا أَيْمانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِها بعد ما سلمتم على علي (عليه السلام) بإمرة المؤمنين وَ تَذُوقُوا السُّوءَ بِما صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ يعني عليا (عليه السلام) وَ لَكُمْ عَذابٌ عَظِيمٌ».

I said, 'May I be sacrificed for you[asws]! But rather, we are reciting it as ***because (one) community is more numerous than (another) community***'. So he[asws] said: 'Woe be unto you – O Zayd – and what is more numerous? In order to become Imams. It is purer than your Imams. ***But rather, Allah is Testing you by this*** Meaning Ali[asws] ***and He will Clarify to you on the Day of Judgement that which you were differing in [16:93] And had Allah so Desired it He would Make you a single nation, but He Causes to err whomsoever He Desires to and Guides whomsoever He Desires to; and you will be Questioned about what you had been doing [16:94] And do not make your oaths a means of deceit between you, lest a foot should slip after its stability*** after having submitted to Ali[asws] as Amir-ul-Momineen ***and you should taste evil because you turned away from Allah's Way*** Meaning Ali[asws] ***and a grievous Punishment be for you***'.

ثم قال لي: «لما أخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام) فأظهر ولايته، قالا جميعا: و الله، ليس هذا من تلقاء الله، و ما هو إلا شيء أراد أن يشرف به ابن عمه. فأنزل الله عليه وَ لَوْ تَقَوَّلَ عَلَيْنا بَعْضَ الْأَقاوِيلِ لَأَخَذْنا مِنْهُ بِالْيَمِينِ

ثُمَّ لَقَطَعْنا مِنْهُ الْوَتِينَ فَما مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حاجِزِينَ وَ إِنَّهُ لَتَذْكِرَةٌ لِلْمُتَّقِينَ وَ إِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ يعني فلانا و فلانا وَ إِنَّهُ لَحَسْرَةٌ عَلَى الْكافِرِينَ وَ إِنَّهُ لَحَقُّ الْيَقِينِ يعني عليا (عليه السلام) فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ».

Then he[asws] said to me: 'When Rasool-Allah[saww] grabbed the hand of Ali[asws], and manifested his[asws] Wilayah, they both said together, 'By Allah[azwj]! This is not what Allah[azwj] has Cast, and it is nothing except something which he[saww] intends to honour his[saww] cousin with'. Therefore Allah[azwj] Revealed against them ***[69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand, [69:46] Then We would certainly have cut off his aorta (vein). [69:47] And not one of you could have withheld Us from him. [69:48] And it is a Reminder for the pious. [69:49] And We know that some of you are beliers. [69:50] And it is a regret to the unbelievers. [69:51] And most surely it is the true certainty [69:52] So Glorify the Name of your Lord, the Magnificent***'.[2409]

عن عبد الرحمن بن سالم الأشل، عنه (عليه السلام)، قال: «التي نقضت غزلها من بعد قوة أنكاثا عائشة هي نكثت أيمانها».

From Abdul Rahman Bin Saalim Al Ashal,

(It has been narrated) from him[asws] having said: '***[16:92] And be not like her who unravels her yarn, disintegrating it into pieces after having spun it strongly*** was Ayesha. She broke her oath'.[2410]

VERSES 97

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {97}

[16:97] Whoever does righteous deeds whether male or female, and he is a Believer, We will Make him live a good life, and We will Recompense them for the best of what they did

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنك قلت له: إذا عرفت الحق فاعمل ما شئت، فقال: «لعن الله أبا الخطاب، و الله ما قلت له هكذا، و لكني قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك، إن الله عز و جل يقول: مَنْ عَمِلَ صالِحاً مِنْ ذَكَرٍ أَوْ أُنْثى وَ هُوَ مُؤْمِنٌ فَأُولئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيها بِغَيْرِ حِسابٍ، و يقول تبارك و تعالى: مَنْ عَمِلَ صالِحاً مِنْ ذَكَرٍ أَوْ أُنْثى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَياةً طَيِّبَةً.

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

'It was said to Abu Abdullah[asws], 'Abu Al-Khattab is mentioning from you[asws], that you[asws] said to him: 'When you recognise the Truth, so do whatsoever you like'. So he[asws] said: 'May Allah[azwj] Curse Abu Al-Khattab! By Allah[azwj], I[asws] did not say it to him like this. But, I[asws] said to him: 'When you recognise the Truth, do whatsoever you like from the good deeds, they would be Accepted from you. Allah[azwj] Mighty and

[2409] تفسير العياشي 2: 268/ 64
[2410] تفسير العيّاشي 2: 269/ 65.

Majestic is Saying ***[40:40] and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure***. And the Blessed and High is Saying ***[16:97] Whoever does righteous deeds whether male or female, and he is a Believer, We will Make him live a good life***'.[2411]

VERSES 98 - 100

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ {98} إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {99} إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ {100}

[16:98] So when you recite the Quran, seek Refuge with Allah from the accursed Satan [16:99] Surely he has no authority over those who believe and relying upon their Lord [16:100] But rather, his authority is only over those who befriend him and those who associate others with Him

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ فَإِذا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ إِنَّهُ لَيْسَ لَهُ سُلْطانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ فَقَالَ يَا أَبَا مُحَمَّدٍ يُسَلَّطُ وَ اللَّهِ مِنَ الْمُؤْمِنِ عَلَى بَدَنِهِ وَ لَا يُسَلَّطُ عَلَى دِينِهِ قَدْ سُلِّطَ عَلَى أَيُّوبَ (عليه السلام) فَشَوَّهَ خَلْقَهُ وَ لَمْ يُسَلَّطْ عَلَى دِينِهِ وَ قَدْ يُسَلَّطُ مِنَ الْمُؤْمِنِينَ عَلَى أَبْدَانِهِمْ وَ لَا يُسَلَّطُ عَلَى دِينِهِمْ

From him, from Ali Bin Al-Hassan, from Mansour bin Yunus, from Abu Baseer, who has narrated the following:

I said to Abu Abdullah[asws] about: ***[16:98] So when you recite the Quran, seek Refuge with Allah from the accursed Satan [16:99] Surely he has no authority over those who believe and relying upon their Lord***, so he[asws] said; 'O Abu Muhammad! <u>By Allah[azwj], he[la] overcomes the Believer upon his body but does not overcome his Religion</u>. He[la] had overcome upon Ayub[as], so he[la] deformed his[as] physique but did not overcome upon his[as] Religion, and he[la] has overcome the Believers upon their bodies but does not overcome upon their Religion'.

قُلْتُ قَوْلُهُ تَعَالَى إِنَّما سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ قَالَ الَّذِينَ هُمْ بِاللَّهِ مُشْرِكُونَ يُسَلَّطُ عَلَى أَبْدَانِهِمْ وَ عَلَى أَدْيَانِهِمْ.

I said, '(What about) the Words of the High: ***[16:100] But rather, his authority is only over those who befriend him and those who associate others with Him***. He[asws] said: 'The ones who associate with Allah[azwj], he[la] overcomes upon their bodies as well as upon their Religions'.[2412]

ابن بابويه، قال: حدثنا أبو أحمد هانئ بن محمد بن محمود العبدي، قال: حدثنا أبي محمد بن محمود، بإسناده، رفعه إلى موسى بن جعفر (عليه السلام) في حديث سؤال الرشيد له. فقال (عليه السلام) في جواب سؤاله: «أعوذ بالله من الشيطان الرجيم بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ» ثم قرأ آية.

Ibn Babuwayh said, 'Abu Ahmad Hany Bin Muhammad Bin Mahmoud Al Abady narrated to us, from Abu Muhammad Bin Mahmoud by his chain,

[2411] معاني الأخبار: 388/ 26.
[2412] Al Kafi – H 14881

It was asked from Musa Bin Ja'far[asws] in a Hadeeth of the question asked by Al-Rasheed to him[asws], so he[asws] said in answer to his question: 'I[asws] seek Refuge with Allah[azwj] from the accursed Satan[la]. In the Name of Allah[azwj] the Beneficent, the Merciful'. Then he[asws] recited the Verse'.[2413]

عن سماعة، عن أبي عبد الله (عليه السلام) في قول الله: فَإِذا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ قلت: كيف أقول؟ قال: «تقول: أستعيذ بالله السميع العليم من الشيطان الرجيم». و قال: «إن الرجيم أخبث الشياطين».

From Sama'at,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[16:98] So when you recite the Quran, seek Refuge with Allah from the accursed Satan***. I said, 'How shall I say it?' He[asws] said: 'I seek Refuge with Allah[azwj], the All-Hearing, the All-Knowing, from the accursed Satan[la]'. And he[asws] said: '(الرجيم) is the worst of the Satans[la]'.[2414]

عن حماد بن عيسى، رفعه إلى أبي عبد الله (عليه السلام) قال: سألته عن قول الله: إِنَّهُ لَيْسَ لَهُ سُلْطانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ إِنَّما سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ. قال: «ليس له أن يزيلهم عن الولاية، فأما الذنوب و أشباه ذلك فإنه ينال منهم كما ينال من غيرهم».

From Hamaad Bin Isa,

raising it to Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[16:99] Surely he has no authority over those who believe and relying upon their Lord [16:100] But rather, his authority is only over those who befriend him and those who associate others with Him***. He[asws] said: 'It is not for him[la] to remove them (Shias) from the Wilayah. So as for the sins, and that which resembles that, so he[la] achieves from them just like he[la] achieves from the others'.[2415]

- آداب قراءة القرآن -

ETTIQUETTES OF READING THE QURAN

ثم قال الحسن أبومحمد الامام (عليه السلام): أما قوله الذي ندبك - الله - إليه، وأمرك به عند قراءة القرآن: " أعوذ بالله - السميع العليم - من الشيطان الرجيم

Then the Imam Abu Muhammad Al Hassan[asws] said: 'The Words of Allah[azwj] that you have been Commanded to say before reading the Quran are – 'I seek refuge with Allah[azwj] Who is the all Hearing, the all Knowing, (Who Protects) from the accursed Satan'.'

" فان أمير المؤمنين (عليه السلام) قال: إن قوله: " أعوذ بالله " أي أمتنع بالله، " السميع " لمقال الاخيار والاشرار ولكل المسموعات من الاعلان والاسرار "

For this Amir-ul-Momineen[asws] said: 'The Words – '*I seek refuge with Allah[azwj] who is the Hearing*' – is that He[azwj] listens to every good and bad things, as well as all manifest and hidden things.'

[2413] عيون أخبار الرضا (عليه السلام) 1: 81/ 9.
[2414] تفسير العيّاشي 2: 270/ 67. (Extract)
[2415] تفسير العيّاشي 2: 270/ 69

العليم " بأفعال الابرار والفجار، وبكل شئ مما كان ومايكون ـ ومالا يكون ـ أن لو كان كيف كان يكو

'The Knowing' – He[azwj] is the Knower of all good and bad acts of the past, present and the future.

" من الشيطان الرجيم " (والشيطان) هو البعيد من كل خير " الرجيم " المرجوم باللعن، المطرود من بقاع الخير والاستعاذة هي ـ م ـ ما قد أمر الله به عباده عند قراءتهم القرآن،

'*From the accursed Satan*' – Satan is far from every good and is a castaway by the Curse and is being pelted away with stones from every good. This is the refuge that Allah[azwj] has Commanded to be sought for the reading of the Quran.

فقال: " فاذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم * انه ليس له سلطان على الذين آمنوا وعلى ربهم يتوكلون * انما سلطانه على الذين يتولونه والذين هم به مشركون " ومن تأدب بأدب الله عزوجل أداه إلى الفلاح الدائم، ومن استوصى بوصية الله كان له خير الدراين.

Allah[azwj] Says: ***[16:98] So when you recite the Quran, seek Refuge with Allah from the accursed Satan [16:99] Surely he has no authority over those who believe and relying upon their Lord [16:100] But rather, his authority is only over those who befriend him and those who associate others with Him*** – And whoever follows these etiquettes, Allah[azwj] will make him achieve eternal success, and whoever listens to the Testament and accepts it, will achieve good in both worlds.'[2416]

VERSES 101 & 102

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۙ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {101} قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ {102}

[16:101] And when We change a Verse in place of a (another) Verse, and Allah is more Knowing of what He Reveals, they say: But rather, you are a forger. But, most of them are not knowing [16:102] Say: The Holy Spirit has descended with it from your Lord with the Truth, that it may establish those who believe and as a Guidance and good news for the submitters

و عنه، قال: و في رواية أبي الجارود عن أبي جعفر (عليه السلام) في قوله: رُوحُ الْقُدُسِ. قال: «هو جبرئيل (عليه السلام)، و القدس: الطاهر لِيُثَبِّتَ الَّذِينَ آمَنُوا هم آل محمد (عليهم السلام) وَ هُدىً وَ بُشْرى لِلْمُسْلِمِينَ».

And from him (Ali Bin Ibrahim) who said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[16:102] The Holy Spirit***. He[asws] said: 'He[as] is Jibraeel[as], and the Holy – the Pure ***that it may establish those who believe*** they[asws] are the Progeny[asws] of Muhammad[saww] ***and as a Guidance and good news for the submitters***'.[2417]

[2416] Tafseer Imam Hassan Al Askari[asws] – S 3
[2417] تفسير القمّي 1: 390.

VERSE 103

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ {103}

[16:103] And We Know that they are saying: But rather, a person teaches him. The tongue of him whom they reproach is foreign, and this is clear Arabic language

علي بن إبراهيم، قال: و هو لسان أبي فكيهة مولى بني الحضرمي، كان أعجمي اللسان، و كان قد اتبع نبي الله و آمن به، و كان من أهل الكتاب، فقالت قريش: هذا- و الله- يعلم محمدا، علمه بلسانه، يقول الله: وَ هذا لِسانٌ عَرَبِيٌّ مُبِينٌ.

Ali Bin Ibrahim said,

'And it is the tongue of Abu Faqeyha, a slave of the Clan of Al Hazramy, who was of a foreign tongue (language), and he had followed the Prophet[saww] and had believed in him[saww]. And he was from the People of the Book (Jews and Christians). So the Qureysh said, 'By Allah[azwj]! This is the one who teaches Muhammad[saww], teaching him[saww] by his tongue. Allah[azwj] is Saying ***[16:103] and this is clear Arabic language***'.[2418]

VERSES 104 & 105

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ {104} إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ {105}

[16:104] The ones who do not believe in the Signs of Allah, Allah will not Guide them, and for them shall be a painful Punishment [16:105] But rather, the ones who forge lies are the ones who do not believe in the Signs of Allah; and they are the liars

العياشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام): أنه ذكر رجلا كذابا ثم قال: «قال الله: إِنَّما يَفْتَرِي الْكَذِبَ الَّذِينَ لا يُؤْمِنُونَ».

Al Ayyashi, from Al Abbas Bin Hilal,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having mentioned a man who had lied, then he[asws] said: 'Allah[azwj] Says ***[16:105] But rather, the ones who forge lies are the ones who do not believe***'.[2419]

VERSES 106 - 111

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَٰكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ {106} ذَٰلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {107} أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ {108} لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ {109} ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {110} يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ {111}

[2418] تفسير القمّي 1: 390

[2419] تفسير العيّاشي 2: 271/ 71.

[16:106] The one who disbelieves in Allah after his having believed, except the one who is compelled while his heart is at rest on account of faith, but he who opens (his) chest to disbelief, so on these is the Wrath of Allah, and they shall have a grievous Punishment [16:107] This is because they love this world's life more than the Hereafter, and that Allah does not Guide the unbelieving people [16:108] They are the ones on whose hearts, and their hearing, and their eyes Allah has Set a seal, and these are the heedless ones [16:109] Undoubtedly they would be the losers in the Hereafter [16:110] Then, your Lord, with respect to those who migrate after they are persecuted, then they struggle hard and are patient, most surely your Lord from after that is Forgiving, Merciful [16:111] The Day when every soul shall come pleading for itself, and every soul shall be paid in full for what it has done, and they shall not be dealt with unjustly

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام)- في حديث طويل- «فأما ما فرض على القلب من الإيمان: فالإقرار، و المعرفة، و العقد، و الرضا، و التسليم بأن لا إله إلا الله وحده لا شريك له إلها واحدا لم يتخذ صاحبة و لا ولدا، و أن محمدا عبده و رسوله (صلوات الله عليه و على آله)، و الإقرار بما جاء به من عند الله من نبي أو كتاب، فذلك ما فرض الله على القلب من الإقرار و المعرفة و هو عمله، و هو قول الله عز و جل: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمانِ وَ لكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْراً».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws] – in a lengthy Hadeeth - : 'As for what Allah[azwj] Obligated upon the heart from the belief – so it is the acceptance, and the recognition, and the Covenant, and the pleasure (being pleased), and the submission that there is no god except for Allah[azwj], One with no associates for Him[azwj], One God Who has neither Taken a companions nor a son, and that Muhammad[saww] is His[azwj] servant and Rasool[saww]. And the acceptance with whatever he[saww] came with from the Presence of Allah[azwj] from the News or the Book. So it is for that, that Allah[azwj] has Obligated upon the heart from the acceptance, and the recognition, and it is His[azwj] Knowledge, and these are the Words of Allah[azwj] Mighty and Majestic ***[16:106] except the one who is compelled while his heart is at rest on account of faith, but he who opens (his) chest to disbelief***'.[2420]

و عنه: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، قال: قيل لأبي عبد الله (عليه السلام): إن الناس يروون: أن عليا (عليه السلام) قال على منبر الكوفة: أيها الناس، إنكم ستدعون إلى سبي، فسبوني، ثم تدعون إلى البراءة مني فلا تبرءوا مني.

And from him, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqa who said,

'It was said to Abu Abdullah[asws] that, 'The people are reporting that Ali[asws] said upon the Pulpit of Al-Kufa: 'O you people! You would all be called for insulting me[asws], so insult me[asws]. Then you would be called to distance yourselves (Tabarra) from me[asws], but do not distance yourselves from me[asws]'.

قال: «ما أكثر ما يكذب الناس على علي (عليه السلام)!!» ثم قال: «إنما قال: إنكم ستدعون إلى سبي فسبوني، ثم تدعون إلى البراءة مني و إني لعلى دين محمد (صلى الله عليه و آله)، و لم يقل: و لا تبرءوا مني».

[2420] الكافي 2: 28/ 1.

He (Abu Abdullah[asws]) said: 'How often the people belied against Ali[asws]!' Then he[asws] said: 'But rather, he[asws] said: 'You would all be called to insult me[asws], so insult me. Then you would be called to distance yourselves from me[asws], and I[asws] am upon the Religion of Muhammad[saww', and he[asws] did not say: 'But do not distance yourselves from me[asws'.

فقال له السائل: أ رأيت إن اختار القتل دون البراءة. فقال: «و الله، ما ذاك عليه، و ما له إلا ما مضى عليه عمار بن ياسر حيث أكرهه أهل مكة و قلبه مطمئن بالإيمان، فأنزل الله عز و جل [فيه]: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمانِ، فقال له النبي (صلى الله عليه و آله) عندها: يا عمار، إن عادوا فعد، فقد أنزل الله عز و جل عذرك، و أمرك أن تعود إن عادوا».

So the questioner said to him[asws], 'Do you[asws] think that I should choose to be killed rather than the distancing (Tabarra)?' So he[asws] said: 'By Allah[azwj]! That is not against him, and not for him, except what happened in the past with Amaar Bin Yaaser where the people of Makkah hated him, and his heart was at rest with the faith. Thus, Allah[azwj] Mighty and Majestic Revealed regarding him ***[16:106] except the one who is compelled while his heart is at rest on account of faith***. So the Prophet[saww] said to him during it: 'If they turn you back, so return, for Allah[azwj] Mighty and Majestic has Revealed an excuse for you, and Commanded you that if they turn you back, return'.[2421]

و عنه: عن علي، عن أبيه، عن ابن أبي عمير، عن جميل، عن محمد بن مروان، قال: قال لي أبو عبد الله (عليه السلام): «ما منع ميثم التمار (رحمه الله) من التقية؟ فو الله، لقد علم أن هذه الآية نزلت في عمار و أصحابه: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمانِ».

And from him, from Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

'Abu Abdullah[asws] said to me: 'What is preventing Maysam Al-Tammar from the dissimulation?' By Allah[azwj]! I[asws] know that this Verse was Revealed with regards to Amaar and his companions ***[16:106] except the one who is compelled while his heart is at rest on account of faith***'.[2422]

الحميري عبد الله بن جعفر: بإسناده عن بكر بن محمد، عن أبي عبد الله (عليه السلام) قال: «إن التقية ترس المؤمن، و لا إيمان لمن لا تقية له». فقلت له: جعلت فداك، أ رأيت قول الله تبارك و تعالى: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمانِ قال: «و هل التقية إلا هذا».

Al Humeyri Abdullah Bin Ja'far, by his chain from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah[asws] having said: 'The dissimulation is a shield of the Believer, and there is no faith for the one if there is no dissimulation for him'. So I said to him[asws], 'May I be sacrificed for you[asws]! (What) do you[asws] think of the Words of Allah[azwj] Blessed and High ***[16:106] except the one who is compelled while his heart is at rest on account of faith***?' He[asws] said: 'And is the dissimulation other than this?'[2423]

عن عبد الله بن عجلان، عن أبي عبد الله (عليه السلام) قال: سألته فقلت له: إن الضحاك قد ظهر بالكوفة، و يوشك أن ندعي إلى البراءة من علي، فكيف نصنع؟ قال: «فابرأ منه». قال: قلت له: أي شيء أحب إليك؟ قال: «أن يمضوا في علي (عليه

[2421] الكافي 2: 173/ 10
[2422] الكافي 2: 174/ 15.
[2423] قرب الاسناد: 17.

السلام) على ما مضى عليه عمار بن ياسر (رحمه الله)، أخذ بمكة فقالوا له: ابرأ من رسول الله، فبرىء منه، فأنزل الله عذره: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمانِ».

From Abdullah Bin Ajlan,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws], so I said to him[asws], 'Al-Zahhak has appeared in Al-Kufa, and we are about to be called to the distancing from Ali[asws], so how do we react?' He[asws] said: 'So distance yourselves from him[asws]'. I said to him[asws], 'Which thing is more beloved to you[asws]?' He[asws] said: 'That should happen with regards to Ali[asws], what happened in the past with Amaar Bin Yaasir. He was seized at Makkah, so they said to him, 'Do you distance yourself from Rasool-Allah[saww]?' So he distanced himself from him[saww]. Thus, Allah[azwj] Revealed his excuse ***[16:106] except the one who is compelled while his heart is at rest on account of faith***'.[2424]

العياشي: عن إسحاق بن عمار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن رسول الله (صلى الله عليه و آله) كان يدعو أصحابه، فمن أراد به خيرا سمع و عرف ما يدعوه إليه، و من أراد به شرا طبع عليه قلبه فلا يسمع و لا يعقل، و هو قوله: أُولئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلى قُلُوبِهِمْ وَ سَمْعِهِمْ وَ أَبْصارِهِمْ وَ أُولئِكَ هُمُ الْغافِلُونَ».

Al Ayyashi, from Is'haq Bin Amaar who said,

'I heard Abu Abdullah[asws] saying: 'Rasool-Allah[saww] used to call his[saww] companions. So the one for whom good was intended, heard and recognised what he was being called to. The one for whom evil was intended, his heart was sealed, so he neither heard nor minded. And these are His[azwj] Words ***[16:108] They are the ones on whose hearts, and their hearing, and their eyes Allah has Set a seal, and these are the heedless ones***'.[2425]

VERSES 112 & 113

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ {112} وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ {113}

[16:112] And Allah Strikes an example of a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's Favours, therefore Allah Made it to taste the utmost degree of hunger and fear because of what they had been doing [16:113] And there had come to them a Rasool from among them, but they belied him, so the Punishment seized them while they were unjust

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عبد الله بن المغيرة، عن عمرو بن شمر، قال: سمعت أبا عبد الله (عليه السلام)، يقول: «إني لألحس أصابعي من الأدم حتى أخاف أن يراني جاري فيرى أن ذلك من التجشع، و ليس ذلك كذلك، و إن قوما أفرغت عليهم النعمة- و هم أهل الثرثار- فعمدوا إلى مخ الحنطة فجعلوه خبزا هجاء، و جعلوا ينجون به صبيانهم حتى اجتمع من ذلك جبل عظيم».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Shimr who said,

[2424] تفسير العيّاشي 2: 272/ 76.
[2425] تفسير العيّاشي 2: 273/ 77.

'I heard Abu Abdullah[asws] saying: 'I[asws] lick my fingers from the food to the extent that I[asws] fear that my[asws] maid might see me[asws], so she would think that it is due to the greed. And it is not like that. There were a people upon whom abundant Bounties were poured – and they are the people of Al-Sarsaar (a river) – so they made their bread into a surplus, and made it to wipe their children (backsides) with it, to the extent that, that dump yard became a huge mountain from that.

قال: «فمر بهم رجل صالح، و إذا امرأة تفعل ذلك بصبي لها، فقال لهم: ويحكم، اتقوا الله عز و جل، و لا تغيروا ما بكم من نعمة. فقالت له: كأنك تخوفنا بالجوع، أما ما دام ثرثارنا يجري فإنا لا نخاف الجوع.

He[asws] said: 'So a righteous man passed by, and a woman was doing that with her child, so he said to them, 'Woe be unto you all! Fear Allah[azwj] Mighty and Majestic, and do not change the Bounties which are with you'. So she said to him, 'As if we are afraid of hunger. But, for as long as Sarsaar (river) is flowing, we have no fear of hunger'.

قال: فأسف الله عز و جل، فأضعف لهم الثرثار، و حبس عنهم قطر السماء و نبات الأرض- قال- فاحتاجوا إلى ذلك الجبل، و إنه كان يقسم بينهم بالميزان».

He[asws] said: 'Allah[azwj] Mighty and Majestic weakened the Sarsaar to them, and withheld from them the drops (rain) from the sky, and the vegetation of the earth'. He[asws] said: '(There came a time) they became needy for that mountain (dump yard), and they used to divide it between them with a scale'.[2426]

العياشي: عن حفص بن سالم، عن أبي عبد الله (عليه السلام) قال: «إن قوما كانوا من بني إسرائيل، يؤتى لهم من طعامهم حتى جعلوا منه تماثيل بمدن كانت في بلادهم يستنجون بها، فلم يزل الله بهم حتى اضطروا إلى التماثيل ينقونها و يأكلون منها، و هو قول الله: وَ ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيها رِزْقُها رَغَداً مِنْ كُلِّ مَكانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذاقَهَا اللَّهُ لِباسَ الْجُوعِ وَ الْخَوْفِ بِما كانُوا يَصْنَعُونَ».

Al Ayyashi, from Hafs bin Saalim,

(It has been narrated) from Abu Abdullah[asws] having said: 'There were a people from the Children of Israel, (so much) food used to come to them, to the extent that they used to make statues out of it and they used to clean their backsides with it. So, Allah[azwj] did not Stop (Punishing) them until they were forced to go to these and eat from these. And these are the Words of Allah[azwj] ***[16:112] And Allah Strikes an example of a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's Favours, therefore Allah Made it to taste the utmost degree of hunger and fear because of what they had been doing***'.[2427]

VERSES 114 & 115

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ {114} إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {115}

[2426] - الكافي 6: 301/ 1.
[2427] تفسير العيّاشي 2: 273/ 78.

[16:114] Therefore eat from what Allah has Given you, lawful and good, and give thanks for Allah's Favour if it is Him that you are worshipping [16:115] But rather, He has Forbidden you what dies of itself, and the blood and the flesh of the swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful

العياشي: عن منصور بن حازم، قال: قلت لأبي عبد الله (عليه السلام): محرم مضطر إلى الصيد و إلى ميتة، من أيهما يأكل؟ قال: «يأكل من الصيد». قلت: أليس قد أحل الله الميتة لمن اضطر إليها؟ قال: «بلى، و لكن ألا ترى أنه يأكل من ماله؟ يأكل الصيد و عليه الفداء».

Al Ayyashi, from Mansour Bin Haazim who said,

'I said to Abu Abdullah[asws], 'A person in *Ihraam* is restless (desperate to eat), either to hunt or eat the dead (animal), which of the two shall he eat?' He[asws] said: 'He should eat from the hunting'. I said, 'Has Allah[azwj] not Made the dead (animal) to be permissible for the one who is desperate?' He[asws] said: 'Yes, but, do you not see that he should be eating from his own wealth? He should eat from the hunting, and upon him would be (to pay the) compensation'.[2428]

VERSES 116 - 124

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ {116} مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ {117} وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۖ وَمَا ظَلَمْنَاهُمْ وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {118} ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {119}

[16:116] And, for what your tongues describe, do not utter the lie, saying this is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not succeed [16:117] A little enjoyment and they shall have a painful Punishment [16:118] And for those who were Jews We Prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves [16:119] Yet surely your Lord, with respect to those who do the evil in ignorance, then repent after that and make amends, most surely your Lord after that is Forgiving, Merciful

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ {120} شَاكِرًا لِأَنْعُمِهِ ۚ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {121} وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {122} ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ {123} إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {124}

[16:120] Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:121] Grateful for His Favours; He Chose him and Guided him on the Straight Path [16:122] And We Gave him good in this world, and in the next he will most surely be from the righteous [16:123] Then We Revealed to you: Follow the Denomination of Ibrahim, the upright one, and he was not from the polytheists [16:124] But rather, the Sabbath was Made to

[2428] - تفسير العيّاشي 2: 274/ 80.

be only for those who differed about it, and surely your Lord will Judge between them on the Day of Judgement what they used to be differing in

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عمار بن مروان، عن سماعة بن مهران، قال: قال لي عبد صالح (صلوات الله عليه): «يا سماعة، أمنوا على فرشهم و أخافوني، أما و الله لقد كانت الدنيا، و ما فيها إلا واحد يعبد الله، و لو كان معه غيره لأضافه الله عز و جل إليه حيث يقول: إِنَّ إِبْراهِيمَ كانَ أُمَّةً قانِتاً لِلَّهِ حَنِيفاً وَ لَمْ يَكُ مِنَ الْمُشْرِكِينَ فصبر بذلك ما شاء الله، ثم إن الله آنسه بإسماعيل و إسحاق فصاروا ثلاثة، أما و الله إن المؤمن لقليل، و إن أهل الكفر لكثير، أ تدري لم ذلك؟» فقلت: لا أدري، جعلت فداك. فقال: «صيروا أنسا للمؤمنين، يبثون إليهم ما في صدورهم فيستريحون إلى ذلك و يسكنون إليه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Sama'at Bin Mahran who said,

'Abd Salih[asws] (7th Imam[asws])) said to me: 'O Sama'at! They are (feel) secure upon their beds and are frightening me[asws]. By Allah[azwj]! The world was (at a stage), and there was no one in it except for one (man) who worshipped Allah[azwj], and had there been someone else, Allah[azwj] would have Supplemented it where He[azwj] is Saying ***[16:120] Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists***. So, that remained for as long as Allah[azwj] so Desired. Then Allah[azwj] Comforted him[as] with Ismail[as], and Is'haq, and so they[as] became three.

أما و الله إن المؤمن لقليل، و إن أهل الكفر لكثير، أ تدري لم ذلك؟» فقلت: لا أدري، جعلت فداك. فقال: «صيروا أنسا للمؤمنين، يبثون إليهم ما في صدورهم فيستريحون إلى ذلك و يسكنون إليه».

By Allah[azwj]! The Believers are few, and the people of disbelief are numerous. Do you know why that is?' So I said, 'I do not know, may I be sacrificed for you[asws]!' So he[asws] said: 'It becomes a source of comfort for the Believers when they narrated what is in their chests to them (others), so they find rest upon that, and feel tranquil'.[2429]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: إِنَّ إِبْراهِيمَ كانَ أُمَّةً قانِتاً لِلَّهِ حَنِيفاً. قال: «و ذلك أنه كان على دين لم يكن عليه أحد غيره، فكان امة واحدة.

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[16:120] Surely Ibrahim was a community, obedient to Allah, upright***. He[asws] said: 'And that is because he[as] was upon a Religion which no one else was on. So he[as] was one community (Allah[azwj]'s Nation)'.[2430]

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام) عن قوله: إِنَّ إِبْراهِيمَ كانَ أُمَّةً قانِتاً لِلَّهِ حَنِيفاً، قال: «شيء فضله الله به».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

[2429] الكافي 2: 190/ 5.
[2430] تفسير القمّي 1: 392. (Extract)

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] about His[azwj] Words ***[16:120] Surely Ibrahim was a community, obedient to Allah, upright***. He[asws] said: 'Something which Allah[azwj] had Preferred him[as] with'.[2431]

VERSE 125

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {125}

[16:125] Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best; surely your Lord Knows those who go astray from His Way, and He Knows those who are Guided aright

وقال الصادق (عليه السلام) ـ وقد ذكرنا عنده الجدال في الدين، وأن رسول الله والائمة (عليهم السلام) قد نهوا عنه ـ فقال الصادق (عليه السلام): لم ينه عنه مطلقا، ولكنه نهى عن الجدال بغير التي هي أحسن أما تسمعون الله عزوجل يقول: " ولا تجادلوا أهل الكتاب إلا بالتي هي أحسن " وقوله تعالى: " ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن ".

Imam Al-Sadiq[asws] said, when it was mentioned in front of him[asws] about debating in Religion, and that Rasool-Allah[saww] and that the Imams[asws] had forbidden it: 'It does not mean perpetual prohibition, but it has been forbidden to debate with others unless it is in a good manner. Have you not heard Allah[azwj] the Almighty Say: ***[29:46] And do not dispute with the followers of the Book except by what is best*** and the Words of the High ***[16:125] Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best***.

فالجدال بالتي هي أحسن قد قرنه العلماء بالدين، والجدال بغير التي هي أحسن محرم حرمه الله تعالى على شيعتنا، وكيف يحرم الله الجدال جملة وهو يقول:" وقالوا لن يدخل الجنة الا من كان هودا او نصارى " وقال الله تعالى: " تلك امانيهم قل هاتوا برهانكم ان كنتم صادقين "؟ فجعل علم الصدق والايمان بالبرهان، وهل يؤتى بالبرهان إلا في الجدال بالتي هي أحسن؟

Argue with them in a manner which is good, and that is what the scholars have been told, and a debate which is not in a good manner, it is forbidden. Allah[azwj] has Made it prohibited to our[asws] Shias. And how can Allah[azwj] have Prohibited all debates and He[azwj] has Said: **"*And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian.*"** And Allah[azwj] Said: **"*These are their vain desires. Says: Bring your proof if you are truthful.*"** True knowledge and faith is based on proofs, and are proofs presented except by arguments which are in a goodly manner?'

فقيل: يابن رسول الله فما الجدال بالتي هي أحسن، والتي ليست بأحسن؟ قال: أما الجدال بغير التي هي أحسن، فان تجادل مبطلا، فيورد عليك باطلا فلا ترده بحجة قد نصبها الله، ولكن تجحد قوله أو تجحد حقا يريد ذلك المبطل أن يعين به باطله، فتجحد ذلك الحق مخافة أن يكون له عليك فيه حجة، لانك لا تدري كيف التخلص منه، فذلك حرام على شيعتنا أن يصيروا فتنة على ضعفاء إخوانهم وعلى المبطلين. أما المبطلون فيجعلون ضعف الضعيف منكم إذا تعاطى مجادلته وضعف ما في يده حجة له على باطله. وأما الضعفاء فتغم قلوبهم لما يرون من ضعف المحق في يد المبطل.

[2431] تفسير العيّاشي 2: 274/ 81

They said to him[asws]: 'O son[asws] of RasoolAllah[saww]! So what is a debate in a good manner, differentiated from one which is not in a goodly manner?' He[asws] said: 'As for the debate which is not in a goodly manner, this is one where you are debating against a falsehood, and he presents to you arguments which are false, and you do not present counter arguments which have been Established by Allah[azwj], but you fight against his words, or fight against the truth which that false person uses to establish his falsehood. You fight against that truth in the fear that it might constitute as proof against you, and you do not know how sincere he is. And that is prohibited for our[asws] Shiites for it might result in mischief among their weak brothers and on the wrongdoers. The wrongdoers go to the weakest of the weak among you, and present arguments, and the weak one does not have with him any proof against the falsehood. The weak become grieved at observing a weak one destroyed at the hands of a wrongdoer.

وأما الجدال بالتي هي أحسن فهو ما أمر الله تعالى به نبيه أن يجادل به من جحد البعث بعد الموت وإحياءه له، فقال الله تعالى حاكيا عنه: (وضرب لنا مثلا ونسي خلقه قال من يحيي العظام وهي رميم). فقال الله في الرد عليه: (قل - يا محمد - يحييها الذي أنشأها أول مرة وهو بكل خلق عليم الذي جعل لكم من الشجر الاخضر نارا فاذا أنتم منه توقدون).

And the debate which is good is the one which Allah[azwj] Ordered His[azwj] Prophet[saww] to do against the one who disputed the resurrection after death and his life. Allah[azwj] Said about this: ***[36:78] And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away?*** Allah[azwj] Said in Refutation to him: ***[36:79] Say:*** O Muhammad[saww]! ***He Who Brought them into existence at first, will Give life to them and He is Aware of all creation [36:80] Who has made for you the fire from the green tree, so you are kindling from it***'.

فأراد الله من نبيه أن يجادل المبطل الذي قال: كيف يجوز أن يبعث هذه العظام وهي رميم؟ قال الله تعالى: (قل يحييها الذي أنشأها أول مرة) أفيعجز من ابتدأ به لا من شئ أن يعيده بعد أن يبلى؟ بل ابتداؤه أصعب عندكم من أعادته. ثم قال: (الذي جعل لكم من الشجر الاخضر نارا) أي إذا كان قد كمن النار الحارة في الشجر الاخضر الرطب يستخرجها، فعرفكم أنه على إعادة ما بلى أقدر.

Allah[azwj] Intended from His Prophet[saww] that he[saww] should argue against the wrongdoer who said: 'How is it possible for these bones to be brought back to life when they have become dust?' Allah[azwj] Said: ***[36:79] Say: He Who Brought them into existence at first, will Give life to them*** How can He[azwj] be frustrated from repeating its creation when He[azwj] initially Created without any thing? But, its initiAl-creation is more difficult than the repeat of it. Then He[azwj] Said: ***[36:80] Who has made for you the fire from the green tree*** Meaning, the One Who[azwj] can Create fire from a wet green tree, you should know that He[azwj] Would have the Ability to create that'.

ثم قال: (أو ليس الذي خلق السموات والارض بقادر على أن يخلق مثلهم بلى وهو الخلاق العليم) أي إذا كان خلق السماوات والارض أعظم وأبعد في أوهامكم وقدركم أن تقدروا عليه من إعادة البالي فكيف جوزتم من الله خلق هذا الاعجب عندكم والاصعب لديكم ولم تجوزوا ماهو أسهل عندكم من إعادة البالي؟ فقال الصادق (عليه السلام): فهذا الجدال بالتي هي أحسن، لان فيها قطع عذرالكافرين وإزالة شبههم.

Then He[azwj] Said: ***[36:81] Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator*** Meaning, the Creation of the skies and the earth was greater and more difficult in your estimation

and power, and so how do you consider that it was Allah[azwj] Who has Created it and is not a surprise for you, but you do not consider Him[azwj] to be able to re-create that, which is easier?' Imam Al-Sadiq[asws] said: 'This is the debate which is in a good manner, for it cuts off the excuses of the infidels and eliminates doubts'.

وأما الجدال بغير التي هي أحسن فأن تجحد حقا لا يمكنك أن تفرق بينه وبين باطل من تجادله، وإنما تدفعه عن باطله بأن تجحد الحق، فهذا هو المحرم لانك مثله، جحد هو حقا، وجحدت أنت حقا آخر.

And as for the debate, which is not good, is where you fight against truth and it becomes impossible to differentiate between the falsehood and that which you are fighting him with, and in fact you defend against falsehood by fighting against the truth. This is what is prohibited for you will have become like him. He fought against the truth, and you fought against another truth'.[2432]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) في قوله تعالى: ادْعُ إِلى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ. قال: «بالقرآن».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[16:125] Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best***. He[asws] said: 'With the Quran'.[2433]

VERSE 126

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ {126}

[16:126] And if you punish, then retaliate with the like of that which you were afflicted with; but if you are patient, it will be best for those who are patient

العياشي: عن الحسين بن حمزة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما رأى رسول الله (صلى الله عليه و آله) ما صنع بحمزة بن عبد المطلب، قال: اللهم لك الحمد، و إليك المشتكى، و أنت المستعان على ما أرى. ثم قال: لئن ظفرت لأمثلن و لأمثلن. قال: فأنزل الله: وَ إِنْ عاقَبْتُمْ فَعاقِبُوا بِمِثْلِ ما عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ فقال رسول الله (صلى الله عليه و آله): أصبر، أصبر».

Al Ayyashi, from Al Husayn Bin Hamza who said,

'I heard Abu Abdullah[asws] saying: 'When Rasool-Allah[saww] saw what had happened with Hamza Bin Abdul Muttalib[as], said: 'Our Allah[azwj]! For You[azwj] is the Praise, and it is to You[azwj] that I[saww] complain, and You[asws] are the Helper against what I[saww] see'. Then he[saww] said: 'If I[saww] am victorious, it will be like for like'. So Allah[azwj] Revealed ***[16:126] And if you punish, then retaliate with the like of that which you were***

[2432] التفسير المنسوب إلى الإمام العسكري (عليه السّلام): 527/ 322
[2433] الكافي 5: 13/ 1.

afflicted with; but if you are patient, it will be best for those who are patient. So Rasool-Allah[saww] said: 'Patience! Patience!'[2434]

VERSES 127 & 128

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ {127} إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ {128}

[16:127] And be patient and your patience is not but by Allah, and do not grieve for them, and do not distress yourself at what they are plotting with [16:128] Surely Allah is with those who are pious and those who are doing good (to others)

محمد بن يعقوب: عن محمد بن الحسن، و غيره، عن سهل، عن محمد بن عيسى، و محمد بن يحيى، و محمد بن الحسين، جميعا، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام)- في حديث- قال فيه: «فلما بعث الله عز و جل محمدا (صلى الله عليه و آله) سلم له العقب من المستحفظين، و كذبه بنو إسرائيل، و دعا إلى الله عز و جل، و جاهد في سبيله،

Muhammad Bin Yaqoub, from Muhammad Bin Al-Hassan, and someone else, from Sahl, from Muhammad Bin Isa, and Muhammad Bin yahya, and Muhammad Bin Al-Husayn, altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam,

Abu Abdullah[asws] – in a Hadeeth – in which he[asws] said: 'So when Allah[azwj] Mighty and Majestic Sent Muhammad[saww], the offspring from those that had preserved it, submitted to him[saww], and the Children of Israel belied him[saww]. And he[saww] called to Allah[azwj] Mighty and Majestic, and struggled in His[azwj] Way.

ثم أنزل الله جل ذكره عليه أن أعلن فضل وصيك فقال: إن العرب قوم جفاة، لم يكن فيهم كتاب، و لم يبعث إليهم نبي، و لا يعرفون نبوة الأنبياء، و لا شرفهم، و لا يؤمنون بي إن أنا أخبرتهم بفضل أهل بيتي.

Then Allah[azwj], Majestic is His[azwj] Mention, Revealed: "Announce the virtues of your[saww] successor". So he[saww] said: 'The Arabs are a harsh people. They do not have a Book among them, nor has a Prophet[as] been Sent to them, nor do they comprehend the Prophet-hood, nor their[as] nobility. They will not believe me[saww] if I[saww] were to inform them of the virtues of the People[asws] of my[saww] Household'.

فقال الله جل ذكره: وَ لا تَحْزَنْ عَلَيْهِمْ، وَ قُلْ سَلامٌ فَسَوْفَ يَعْلَمُونَ، فذكر من فضل وصيه ذكرا، فوقع النفاق في قلوبهم، فعلم رسول الله (صلى الله عليه و آله) ذلك، فقال الله جل ذكره: وَ لَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِما يَقُولُونَ، فَإِنَّهُمْ لا يُكَذِّبُونَكَ وَ لكِنَّ الظَّالِمِينَ بِآياتِ اللَّهِ يَجْحَدُونَ، و لكنهم يجحدون بغير حجة لهم».

So Allah[azwj], Majestic is His[azwj] Mention ***[16:127] and grieve not for them***, ***[43:89] and say, Peace, for they shall soon come to know***. <u>So he[saww] mentioned the virtues of his[saww] successor[asws], and hypocrisy occurred in their hearts</u>'.[2435]

[2434] تفسير العيّاشي 2: 274/ 85
[2435] الكافي 1: 233/ 3 (Extract)

CHAPTER 17

BANU ISRAEEL

(111 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام) قال: «ما من عبد قرأ سورة بني إسرائيل في كل ليلة جمعة، لم يمت حتى يدرك القائم (عليه السلام)، و يكون من أصحابه».

Ibn Babuwayh, by his chain from Al Husayn Bin Abu Al A'ala,

'Abu Abdullah[asws] has said: 'There is none from the servant who recites *Surah Banu Israeel* (Chapter 17) during every Friday night, would not die until he sees Al-Qaim[asws], and becomes from his[asws] companions'.[2436]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة ورق قلبه عند ذكر الوالدين، كان له قنطار في الجنة، و القنطار ألف و مائتا اوقية، و الاوقية خير من الدنيا و ما فيها، و من كتبها و جعلها في خرقة حرير خضراء و حرز عليها و رمى بالنبال، أصاب و لم يخطئ، و إن كتبها في إناء و شرب ماءها لم يتعذر عليه كلام، و انطلق لسانه بالصواب، و ازداد فهما».

And from Khwas Al Quran –

'It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Chapter 17), his heart would be sympathetic at the mention of the parents. For him would be a 'Qintar' (hundredweight) in the Paradise, and the 'Qintar' is of one thousand two hundred troy ounces, and a troy ounce is better than the world and whatever is in it. And the one who writes it, and makes it to be in a green silk cloth, it would be a protection for him, and if the arrows are thrown, they would hit (the target) and would not miss. And if it is written in a container, and its water is drunk, no speech would be impossible for him, and his tongue would express the righteous things, and his understanding would increase'.[2437]

VERSE 1

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {1}

[17:1] Glory be to Him Who Ascended His servant on a night from the Sacred Masjid to Masjid Al-Aqsa of which We have Blessed its precincts, so that We may Show to him Our Signs; surely He is the Hearing, the Seeing

[2436] ثواب الأعمال: 107.
[2437] خواص القرآن: 3 «قطعة منه» و مجمع البيان 6: 607 «قطعة منه».

الطبرسي في (الاحتجاج): عن صفوان بن يحيى، قال: سألني أبو قرة المحدث صاحب شبرمة أن أدخله على أبي الحسن الرضا (عليه السلام)- إلى أن قال- و سأله عن قول الله عز و جل: سُبْحانَ الَّذِي أَسْرى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرامِ إِلَى الْمَسْجِدِ الْأَقْصَى.

Al-Tabarsy in Al-Ihtijaj – From Safwan Bin Yahya who said,

'I asked Qarat Al-Muhaddith, a companion of Shabramat that I would like to see Abu Al-Hassan[asws] Al-Reza[asws], and I asked him[asws] about the Words of Allah[azwj] Mighty and Mjestic ***[17:1] Glory be to Him Who Made His servant to go on a night from the Sacred Masjid to the Masjid Al-Aqsa***'.

فقال أبو الحسن (عليه السلام): قد أخبر الله تعالى أنه أسرى به، ثم أخبر أنه لم أسرى به، فقال: لِنُرِيَهُ مِنْ آياتِنا ،

So Abu Al-Hassan[asws] said: 'Allah[azwj] the High has Informed that He[azwj] Made him[saww] to ascend, and then Informed as to why He[azwj] Made him[saww] to ascend, so He[azwj] Said ***[17:1]So that We may show to him some of Our Signs***.

فآيات الله غير الله، فقد أعذر و بين لم فعل به ذلك، و ما رآه و قال: فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَ آياتِهِ يُؤْمِنُونَ، فأخبر أنه غير الله.

Thus, the Signs of Allah[azwj] is other than Allah[azwj] and He[azwj] has Given the reason as to why He[azwj] did that with him[saww] and what he[saww] saw ***[45:6] then in what Hadeeth would they believe in after Allah and His Signs?*** So He[azwj] Informed that it (Sign) was other than Allah[azwj] (that he[saww] saw)'.[2438]

فَتَلَا أَبُو جَعْفَرٍ (عليه السلام) هَذِهِ الْآيَةَ سُبْحانَ الَّذِي أَسْرى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بارَكْنا حَوْلَهُ لِنُرِيَهُ مِنْ آياتِنا فَكَانَ مِنَ الْآيَاتِ الَّتِي أَرَاهَا اللَّهُ تَبَارَكَ وَ تَعَالَى مُحَمَّداً (صلى الله عليه وآله) حَيْثُ أَسْرَى بِهِ إِلَى بَيْتِ الْمَقْدِسِ أَنْ حَشَرَ اللَّهُ عَزَّ ذِكْرُهُ الْأَوَّلِينَ وَ الْآخِرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ أَمَرَ جَبْرَئِيلَ (عليه السلام) فَأَذَّنَ شَفْعاً وَ أَقَامَ شَفْعاً

Abu Ja'far[asws] recited this Verse: ***"[17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing"***, so Allah[azwj] Blessed and High Showed to Muhammad[saww] certain Signs when He[azwj] Made him[saww] to travel to the *Bayt Al-Maqdas*, was that Allah[azwj] Mighty is His[azwj] Mention, Resurrected from the former ones and the later ones, Prophets[as] and Rasools[as], then Commanded Jibraeel[as] to Call out the *Adhaan* and the *Iqamah*.

وَ قَالَ فِي أَذَانِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ ثُمَّ تَقَدَّمَ مُحَمَّدٌ (صلى الله عليه وآله) فَصَلَّى بِالْقَوْمِ فَلَمَّا انْصَرَفَ قَالَ لَهُمْ عَلَى مَا تَشْهَدُونَ وَ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ أَخَذَ عَلَى ذَلِكَ عُهُودَنَا وَ مَوَاثِيقَنَا

And he recited in his *Adhaan* "Hurry to the Best of the deeds" (حَيَّ عَلَى خَيْرِ الْعَمَلِ). Then Muhammad[saww] proceeded and Prayed with the people. When he[saww] had finished, he[saww] asked them: 'What did you testify to and what did you worship?' They replied, 'We testified that there is no god except Allah[azwj], One with no associates to Him[azwj],

[2438] الاحتجاج 2: 405

and that you[saww] are the Rasool[saww] of Allah[azwj], and it is upon that, that He[azwj] Took a Covenant from us and the Confirmation'.[2439]

علي بن إبراهيم، قال: حكى أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «جاء جبرئيل و ميكائيل و إسرافيل بالبراق إلى رسول الله (صلى الله عليه و آله)، فأخذ واحد باللجام و واحد بالركاب، و سوى الآخر عليه ثيابه، فتضعضعت البراق فلطمها جبرئيل (عليه السلام)، ثم قال لها: اسكني يا براق، فما ركبك نبي قبله، و لا يركبك بعده مثله- قال- فرقت به و رفعته ارتفاعا ليس بالكثير، و معه جبرئيل (عليه السلام) يريه الآيات من السماء و الأرض.

Ali Bin Ibrahim said, 'My father told me, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah[asws] having said: 'Jibraeel[as], and Mikaeel[as], and Israfeel[as] came with Al-Buraaq (the ride) to Rasool-Allah[saww]. So one of them[as] grabbed the harness, and one of them (grabbed) the stirrup, and the other evened his[saww] robe for him[saww]. Al-Buraq became restless, so Jibraeel[as] said to it: 'Calm down, O Buraaq, for no Prophet[saww] has ridden you before him[saww], nor would any ride upon you after him[saww], the like of him[saww]'. So it dispersed with him[saww], and rose up with him[saww], not much, and with him[saww] was Jibraeel[as], showing him[saww] the Signs from the sky and the earth.

قال (صلى الله عليه و آله): فبينا أنا في مسيري، إذ نادى مناد عن يميني: يا محمد. فلم أجبه، و لم ألتفت إليه، ثم نادى مناد عن يساري: يا محمد. فلم أجبه، و لم ألتفت إليه، ثم استقبلتني امرأة كاشفة عن ذراعيها، و عليها من كل زينة الدنيا، فقالت: يا محمد، انظرني حتى أكلمك. فلم ألتفت إليها، ثم سرت فسمعت صوتا أفزعني، فجاوزت،

He[saww] said: 'So whilst I[saww] was in my[saww] journey, a Caller called out from my[saww] right: 'O Muhammad[saww]!' I[saww] did not answer him, nor did I[saww] turn towards him. Then a Caller called out from my[saww] left: 'O Muhammad[saww]!' I[saww] did not answer him, and did not turn towards him. Then a woman faced me[saww], uncovering her arms, and upon her were every adornment of the world. So she said, 'O Muhammad[saww]! Look at me until I speak to you'. I[saww] did not turn towards her. Then a chill ran down my[saww] spine when I[saww] heard a sound which frightened me[saww]. I[saww] ignored it.

فنزل بي جبرئيل، فقال: صل. فنزلت و صليت. فقال لي: أ تدري أين صليت؟ فقلت: لا. فقال: صليت بطيبة، و إليها مهاجرتك. ثم ركبت فمضينا ما شاء الله، ثم قال لي: انزل و صل. فنزلت و صليت، فقال لي: أ تدري أين صليت؟ فقلت: لا. فقال: صليت بطور سيناء، حيث كلم الله موسى تكليما. ثم ركبت فمضينا ما شاء الله، ثم قال: انزل فصل. فنزلت و صليت. فقال لي: أ تدري أين صليت؟ فقلت: لا. فقال: صليت في بيت لحم. و بيت لحم بناحية بيت المقدس، حيث ولد عيسى بن مريم (عليه السلام).

So Jibraeel[as] descended unto me[saww] and said: 'Pray!' So I[saww] descended and Prayed. So he[as] said to me: 'Do you[saww] know where you[saww] have Prayed?' So I[saww] said: 'No'. So he[as] said: 'You[saww] have Prayed at Tayba, and to it is your[saww] emigration'. Then I[saww] rode. So time went by for what Allah[azwj] so Desired, then he[as] said to me[saww]: 'Descend and Pray!' So I[saww] descended and Prayed. So he[as] said to me[saww]: 'Do you[saww] know where you[saww] have Prayed?' So I[saww] said: 'No'. So he[as] said: 'You[saww] Prayed at (Mount) Toor of Sinai, where Allah[azwj] Spoke to Musa[as] with a Speech'. Then I[saww] rode, so time wenty by for what Allah[azwj] so Desired. Then he[as] said to me: 'Descend and Pray!' So I[saww] descended and Prayed. So he[as] said me:

[2439] Al Kafi – H 14541 (Extract)

‘Do you know where you[saww] have Prayed?’ So I[saww] said: ‘No’. So he[as] said: ‘You[saww] Prayed in Bayt Laham. And Bayt Laham is around Bayt Al Maqdas, where Isa Bin Maryam[as] was born’.

ثم ركبت فمضينا حتى أتينا إلى بيت المقدس، فربطت البراق بالحلقة التي كانت الأنبياء تربط بها، فدخلت المسجد، و معي جبرئيل (عليه السلام) إلى جنبي، فوجدنا إبراهيم و موسى و عيسى (عليهم السلام)، فيمن شاء الله من أنبياء الله، قد جمعوا إلي، و أقيمت الصلاة، و لا أشك إلا و جبرئيل يستقدمنا، فلما استووا أخذ جبرئيل بعضدي، فقدمني فأممتهم و لا فخر.

The I[saww] rode, so we[as] went by until we[as] came to Bayt Al Maqdis. So Buraq went to a group where the Prophets[as] were. I[saww] entered the Masjid, and with me[saww] was Jibraeel[as] to my[saww] side. We[as] found Ibrahim[as], and Musa[as], and Isa[as]. So the ones whom Allah[azwj] so Desired to, gathered around me[saww], and I[saww] established the Prayer, and I[saww] not doubt except that Jibraeel[as] would be leading us[as]. So whey they had evened themselves out, Jibraeel[as] grabbed my[saww] upper arm, and forwarded me[saww]. So I[saww] led them[as], and I[saww] do not pride.

ثم أتاني الخازن بثلاثة أوان: إناء فيه لبن، و إناء فيه ماء، و إناء فيه خمر، فسمعت قائلا يقول: إن أخذ الماء غرق و غرقت أمته، و إن أخذ الخمر غوى و غوت أمته، و إن أخذ اللبن هدي و هديت أمته. فأخذت اللبن فشربت منه، فقال جبرئيل: هديت و هديت أمتك.

Then the treasurer came to me with three containers – a container in which was milk, and a container in which was water, and a container in which was wine. So I[saww] heard a speaker saying, ‘If he[saww] takes the water, he[saww] would drown and his[saww] community would drown with him[saww]. And if he[saww] takes the wine, he[saww] would go astray and his[saww] community would go astray. And if he[saww] takes the milk, he[saww] would be Guided, and his[saww] community would be Guided’. So I[saww] took the milk and drank from it. So Jibraeel[as] said: ‘You[saww] are Guided, and your[saww] community is Guided!’

ثم قال لي: ماذا رأيت في مسيرك؟ قلت: ناداني مناد عن يميني. فقال لي: أ و أجبته؟ فقلت: لا، و لم ألتفت إليه. فقال: ذلك داعي اليهود، لو أجبته لتهودت أمتك من بعدك. ثم قال: ماذا رأيت؟ قلت: ناداني مناد عن يساري. فقال: أو أجبته؟ فقلت: لا، و لم ألتفت إليه. فقال: ذلك داعي النصارى، لو أجبته لتنصرت أمتك من بعدك.

Then he[as] said to me[saww]: ‘What did you[saww] see in your[saww] journey?’ I[saww] said: ‘A Caller called out from my[saww] right. So he[as] said to me[saww]: ‘Did you[saww] answer him?’ So I[saww] said: ‘No, and I[azwj] did not turn towards him either’. So he[as] said: ‘That was the Jewish caller. Had you[saww] answered him, your[saww] community would have become Jews from after you[saww]’. Then he[as] said: ‘What did you[saww] see?’ I[saww] said: ‘A Caller called out to me[saww] from my[saww] left’. So he[as] said: ‘Did you[saww] answer him?’ I[saww] said: ‘No, and I[saww] did not turn towards him either’. So he[as] said: ‘That was the Christian caller. Had you[saww] answered him, your[saww] community would have become Christians from after you[saww]’.

ثم قال: ماذا استقبلك؟ فقلت: لقيت امرأة كاشفة عن ذراعيها، عليها من كل زينة الدنيا، فقالت: يا محمد، انظرني حتى أكلمك. فقال لي: أ فكلمتها؟ فقلت: لم أكلمها، و لم ألتفت إليها. فقال: تلك الدنيا، و لو كلمتها لاختارت أمتك الدنيا على الآخرة. ثم سمعت صوتا أفزعني، فقال لي جبرئيل: أ تسمع، يا محمد؟ قلت: نعم. قال: هذه صخرة قذفتها عن شفير جهنم منذ سبعين سنة، فهذا حين استقرت.

Then he[as] said: ‘What did you[saww] face?’ So I[saww] said: ‘I[saww] met a woman who had uncovered her arms, and upon her were every adornments of the world. She said, ‘O

Muhammad[saww]! Look at me until I speak to you[saww]'. So he[as] said to me[saww]: 'Did you[saww] speak to her?' So I[saww] said: 'I[saww] did not speak to her, and did not turn towards her'. So he[as] said: 'That is the world. Had you[saww] spoker to her, your[saww] community would have chosen the world over the Hereafter'. Then I[saww] heard a sound which terrified me[saww], so Jibraeel[as] said to me[saww]: 'Did you[saww] hear, O Muhammad[saww]! I[saww] said: 'Yes'. He[as] said: 'This is a rock which was cast from the brink of Hell seventy years ago, so this is where it has hit the bottom of it'.

قالوا: فما ضحك رسول الله (صلى الله عليه و آله) حتى قبض.

So he[asws] said: 'So Rasool-Allah[saww] did not laugh (after that), until he[saww] passed away'.

قال (صلى الله عليه و آله): فصعد جبرئيل و صعدت معه إلى السماء الدنيا، و عليها ملك يقال له: إسماعيل، و هو صاحب الخطفة التي قال الله عز و جل: إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهابٌ ثاقِبٌ و تحته سبعون ألف ملك، تحت كل ملك سبعون ألف ملك، فقال: يا جبرئيل، من هذا الذي معك؟ فقال: محمد رسول الله. قال: و قد بعث؟ قال: نعم. ففتح الباب، فسلمت عليه و سلم علي، و استغفرت له و استغفر لي، و قال: مرحبا بالأخ [الناصح و النبي] الصالح.

He[saww] said: 'So Jibraeel[as] ascended, and I[saww] ascended with him[as], to the sky of the world, and upon it was an Angel called Ismaeel, and he was in charge of the snatching which Allah[azwj] Mighty and Majestic Speaks of ***[37:10] Except him who snatches a snatch, then there follows him a Blazing Fire***. And under him were seventy thousand Angels, and under each of those Angels were seventy thousand Angels. So he said: 'O Jibraeel[as]! Who is this one[saww] with you[as]?' So he[as] said: 'Muhammad Rasool-Allah[saww]'. He said: 'And he[saww] had been Sent?' He[as] said: 'Yes'. So he opened the gate. So I[saww] greeted him and he greeted me[saww], and I[saww] sought Forgiveness for him, and he sought Forgiveness for me[saww], and said: 'Welcome to the brother the adviser and the Prophet[saww], the Righteous'.

و تلقتني الملائكة حتى دخلت سماء الدنيا، فما لقيني ملك إلا ضاحكا مستبشرا حتى لقيني ملك من الملائكة، لم أر خلقا أعظم منه، كريه المنظر، ظاهر الغضب، فقال لي مثل ما قالوا من الدعاء، إلا أنه لم يضحك، و لم أر فيه من الاستبشار ما رأيت ممن ضحك من الملائكة،

And the Angels kept meeting me[saww] until I[saww] entered the sky of the world. No Angel met me[saww] except that he was laughing, joyful, until I [saww] met and Angel from the Angles. I[saww] had never seen a creature greater than it, unpleasant to view, manifesting the anger. So he said to me what the other said, except that he did not laugh, and I[saww] did not see in him any joyfulness what I[saww] had seen from the laughter of the other Angels.

فقلت: من هذا- يا جبرئيل- فإني قد فزعت منه؟ فقال: يجوز أن تفزع منه، و كلنا نفزع منه، إن هذا مالك خازن النار، لم يضحك قط، و لم يزل منذ ولاه الله جهنم يزداد كل يوم غضبا و غيظا على أعداء الله، و أهل معصيته، فينتقم الله به منهم، و لو ضحك إلى أحد كان قبلك أو كان ضاحكا إلى أحد بعدك لضحك إليك، و لكنه لا يضحك. فسلمت عليه، فرد علي السلام و بشرني بالجنة، فقلت لجبرئيل، و جبرئيل بالمكان الذي وصفه الله: مُطاعٍ ثَمَّ أَمِينٍ: ألا تأمره أن يريني النار؟ فقال له جبرئيل: يا مالك، أر محمدا النار.

So I[saww] said: 'Who is this – O Jibraeel[as] – for I[saww] am scared from him[saww]?' So he[as] said: 'It is permissible that you[saww] should be scared from him, and all of us are scared of him. This is Maalik, the Keeper of the Fire. He does not laugh at all, and he has not ceased being increasingly angry and rageful since Allah[azwj] Made him the

ruler of Hell and the people of the disobedience. Thus, Allah[azwj] Takes Revenge upon them, by him. And had he laughed with anyone before you[saww], or would be laughing with anyone after you[saww], he would have laughed with you[saww], but he does not laugh'. So I[saww] greeted him, and he returned my[saww] greeting, and gave me the good news of the Paradise. So I[saww] said to Jibraeel[as], and Jibraeel was at the status which Allah[azwj] has Described as ***[81:21] Obedient, and trustworthy***: 'Will you[as] not order him to show me the Fire?' So Jibraeel[as] said to him: 'O Maalik! Show Muhammad[saww] the Fire!'

فكشف عنها غطاءها، و فتح بابا منها، فخرج منها لهب ساطع في السماء، و فارت فارتفعت حتى ظننت ليتناولني مما رأيت، فقلت: يا جبرئيل، قل له فليرد عليها غطاءها. فأمرها فقال لها: ارجعي. فرجعت إلى مكانها الذي خرجت منه.

So he uncovered its covering, and opened the gates from it. A flame came out from it shining in the sky, soaring up, until I[saww] though that it would engulf me[saww] from what I[saww] saw. So I[saww] said: 'O Jibraeel[as]! Tell him to return the covering upon it'. So he[as] ordered for it, and he said to it: 'Return!' So it returned to its place which it had come out from.

ثم مضيت فرأيت رجلا آدما جسيما، فقلت: من هذا، يا جبرئيل؟ فقال: هذا أبوك آدم. فإذا هو تعرض عليه ذريته، فيقول: روح طيب و ريح طيبة، من جسد طيب، ثم تلا رسول الله (صلى الله عليه و آله) سورة المطففين على رأس سبع عشرة آية: كَلَّا إِنَّ كِتابَ الْأَبْرارِ لَفِي عِلِّيِّينَ وَ ما أَدْراكَ ما عِلِّيُّونَ كِتابٌ مَرْقُومٌ إلى آخرها.

Then I[saww] went, and I[saww] saw a man or wheatish complexion. So I[saww] said: 'Who is this, O Jibraeel[as]?' He[as] said: 'This is your[saww] father Adam[as]. So when your[saww] offspring were presented to him[as], so he[as] was saying: 'Good (male) soul, good (female) soul, ones with good bodies'. Then Rasool-Allah[saww] recited Surah Al Mutaffiffeen (Chapter 83), seventeen Verses from its start ***[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book*** – up to its end.

قال: فسلمت على أبي آدم و سلم علي، و استغفرت له و استغفر لي، و قال: مرحبا بالابن الصالح، و النبي الصالح، و المبعوث في الزمن الصالح. ثم مررت بملك من الملائكة و هو جالس على مجلس، و إذا جميع الدنيا بين ركبتيه، و إذا بيده لوح من نور، مكتوب فيه كتاب ينظر فيه، و لا يلتفت يمينا و لا شمالا، مقبلا عليه كهيئة الحزين، فقلت: من هذا، يا جبرئيل؟

He[saww] said: 'So I[saww] greeted Adam[as], and he[as] greeted me[saww], and I[saww] sought Forgiveness for him[as] and he[as] sought Forgiveness for me[saww], and said: 'Welcome to the son[saww] of the righteous, and the righteous Prophet[saww], and the one Sent in the righteous era'. Then I[saww] passed by an Angel from the Abgels, and he was seated in a gathering, and the whole of the world was in between his knees. And in his hand was a Tablet of Light, in which was writing he was looking into. He was neither turning to the right nor to the left, facing towards it only, as if he was in grief. So I[saww] said: 'Who is this, O Jibraeel[as]?'

فقال: هذا ملك الموت، دائب في قبض الأرواح. فقلت: يا جبرئيل، أدنني منه حتى أكلمه. فأدناني منه، فسلمت عليه، و قال له جبرئيل: هذا محمد نبي الرحمة الذي أرسله الله إلى العباد، فرحب بي و حياني بالسلام، و قال: أبشر- يا محمد- فإني أرى الخير كله في أمتك. فقلت: الحمد لله المنان ذي النعم و الإحسان على عباده، ذلك من فضل ربي و رحمته علي.

So he[as] said: 'This is the Angel of Death, allocated with the capturing of the souls'. So I[saww] said: 'O Jibraeel[as]! Take me[saww] closer to him until I[saww] speak to him'. So

he[saww] took me[saww] closer to him. I[saww] greeted him, and Jibraeel[as] said to him: 'This is Muhammad[saww], the Prophet[saww] of Mercy whom Allah[azwj] Sent to His[azwj] servants'. So he welcomed me[saww], and greeted me[saww], and said: 'Receive good news – O Muhammad[saww] – for I see all the good in your[saww] community'. So I[saww] said: 'The Praise is for Allah[azwj], the Bestower with the Bounties and the Favours upon His[azwj] servants. That is from the Grace of my[saww] Lord[azwj], and His[azwj] Mercy upon me [saww].

فقال جبرئيل: هو أشد الملائكة عملا. فقلت: أكل من مات، أو هو ميت فيما بعد هذا، تقبض روحه؟ قال: نعم. قلت: تراهم حيث كانوا و تشهدهم بنفسك؟ فقال: نعم. و قال ملك الموت: ما الدنيا كلها عندي فيما سخرها الله لي و مكنني منها، إلا كالدرهم في كف الرجل، يقلبه كيف يشاء، و ما من دار إلا و أنا أتصفحها في كل يوم خمس مرات، و أقول إذا بكى أهل الميت على ميتهم: لا تبكوا عليه، فإن لي فيكم عودة و عودة حتى لا يبقى منكم أحد. قال رسول الله (صلى الله عليه و آله): كفى بالموت طامة، يا جبرئيل. فقال جبرئيل: إن ما بعد الموت أطم و أطم من الموت.

So Jibraeel[as] said: 'He is the most intense of the Angels in his work'. So I[saww] said: 'Everyone who dies, he dies after you capture his soul?' He said: 'Yes'. I[saww] said: 'You see them where they are and are present yourself?' So he said: 'Yes'. And the Angel of Death said: 'What is this world in my presence which Allah[azwj] Made to be subservient to me and has Enabled me from it, except like a Dirham (coin) in the palm of the man. He turns it howsoever he desires to. And there is none from the house except that I browse in it five times a day, and I say to the family of dead when they weep over their dead: 'Do not be weeping over him, for with regards to you all is the returning, the returning, until there does not remain any one from among you'. Rasool-Allah[saww] said: 'Enough with the death, O Jibraeel[as]'. So he[as] said: 'There is nothing more sufficient after the death, and more sufficient than the death'.

قال: ثم مضيت فإذا أنا بقوم بين أيديهم موائد من لحم طيب و لحم خبيث، يأكلون اللحم الخبيث و يدعون الطيب، فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الذين يأكلون الحرام و يدعون الحلال، و هم من أمتك، يا محمد.

He[saww] said: 'Then I[saww] went, and was with a people in front of whom was good meat, and bad meat. They were eating the bad meat, and were leaving the good. So I[saww] said: 'Who are they, O Jibraeel[as]?' So he[as] said: 'They are the ones who were consuming the Prohibited and were leaving out the Permissible, and they are from your[saww] community, O Muhammad[saww]!'

و قال رسول الله (صلى الله عليه و آله): ثم رأيت ملكا من الملائكة، جعل الله أمره عجبا، نصف جسده من النار و النصف الآخر ثلج، فلا النار تذيب الثلج و لا الثلج يطفئ النار، و هو ينادي بصوت رفيع: سبحان الذي كف حر هذه النار فلا تذيب الثلج، و كف برد هذا الثلج فلا يطفئ حر هذه النار، اللهم يا مؤلف بين الثلج و النار ألف بين قلوب عبادك المؤمنين. فقلت: من هذا يا جبرئيل؟ فقال: هذا ملك و كله الله بأكناف السماوات و أطراف الأرضين، و هو أنصح ملائكة الله تعالى لأهل الأرض من عباده المؤمنين، يدعو لهم بما تسمع منه منذ خلق، و ملكان يناديان في السماء، أحدهما يقول: اللهم أعط كل منفق خلفا، و الآخر يقول: اللهم أعط كل ممسك تلفا.

And Rasool-Allah[saww] said:' Then I[saww] saw an Angel from the Angels. Allah[azwj] had Made his matter to be strange. Half of his body was from the fire and the other half was from the ice. Neither was the fire melting the ice, nor was the ice extinguishing the fire, and he was calling out in a loud voice: 'Glory be to Him[azwj] who Restrains the heat of this fire, so it does not melt the ice, and restrains the cold of this ice, so it does not extinguish the heat of this fire! Our Allah[azwj]! O Composer of a thousand compositions of the ice and the fire between the hearts of Your[azwj] believing servants! So I[saww] said: 'Who is this, O Jibraeel[as]?' This is an Angel whom Allah[azwj] has Allocated with the protection of the skies and the ends of the firmaments, and he

is the adviser to the Angels of Allah[azwj] the High of the believing servants, supplicating for them with what he hears from them, since the creation. And two Angels call out in the sky, and one of them is saying: 'Our Allah[azwj]! Replace the spending of every spender', and the other one is saying: 'Our Allah[azwj]! Replace the damage of every one who attaches himself to You[azwj]'.

ثم مضيت فإذا أنا بأقوام لهم مشافر كمشافر الإبل، يقرض اللحم من جنوبهم و يلقى في أفواههم، فقلت: من هؤلاء يا جبرئيل؟ فقال: هؤلاء الهمازون اللمازون. ثم مضيت، فإذا أنا بأقوام ترضخ رؤوسهم بالصخر، فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الذين ينامون عن صلاة العشاء.

Then I[saww] went, and I[saww] was with a people whose heads were bowed down due to the rocks, so I[saww] said: 'Who are they, O Jibraeel[as]?' So he[as] said: 'They are the ones who were sleeping during the evening Prayer'.

ثم مضيت، فإذا أنا بأقوام تقذف النار في أفواههم، و تخرج من أدبارهم، فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الَّذِينَ يَأْكُلُونَ أَمْوالَ الْيَتامى ظُلْماً إِنَّما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَ سَيَصْلَوْنَ سَعِيراً.

Then I[saww] went, so I[asws] was with a group of people, fire was being cast into their mouths, and it was coming out from their backs, so I[saww] said: 'Who are they, O Jibraeel[as]?' So he[as] said: They are the ones ***[4:10] who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter Blazing Fire***'.

ثم مضيت، فإذا أنا بأقوام يريد أحدهم أن يقوم فلا يقدر من عظم بطنه، فقلت: من هؤلاء، يا جبرئيل؟ قال: هؤلاء الَّذِينَ يَأْكُلُونَ الرِّبا لا يَقُومُونَ إِلَّا كَما يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِّ و إذا هم بسبيل آل فرعون، يعرضون على النار غدوا و عشيا، يقولون: ربنا متى تقوم الساعة؟

Then I[saww] went, so I[saww] was with a people, one of who wanted to stand up, but he was not able to due to the hugeness of his belly. So I[saww] said: 'Who are they, O Jibraeel[as]?' He[as] said: 'They are the ones ***[2:275] who swallow down usury cannot arise except as one whom Satan has driven by (his) touch does rise***, and they were upon the way of the people of the Pharaoh[la], being presented to the Fire morning and evening, saying, 'Our Lord[azwj]! When will the Hour be Established?'

قال: ثم مضيت، فإذا أنا بنسوان معلقات بأثدائهن، فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الزواني، يورثن أموال أزواجهن أولاد غيرهم.

He[saww] said: 'Then I[saww] went, and I[saww] was with women being suspended with their breasts. So I[saww] said: 'Who are they, O Jibraeel[as]?' So he[as] said: 'The adulteresses, who were inheriting the wealth from their husbands who were the sons of thers'.

ثم قال رسول الله (صلى الله عليه و آله): اشتد غضب الله على امرأة أدخلت على قوم في نسبهم من ليس منهم، فاطلع على عوراتهم و أكل خزائنهم.

Then Rasool-Allah[saww] said: 'The Anger of Allah[azwj] is Intensified against the woman who includes upon a people, in their kinship, one who is not from them. So they see their nakedness and eat from their treasures'.

قال: ثم مررنا بملائكة من ملائكة الله عز و جل، خلقهم الله كيف شاء، و وضع وجوههم كيف شاء، ليس شيء من أطباق أجسادهم إلا و يسبح الله و يحمده من كل ناحية، بأصوات مختلفة، أصواتهم مرتفعة بالتحميد و البكاء من خشية الله، فسألت

جبرئيل عنهم، فقال: كما ترى خلقوا، إن الملك منهم إلى جنب صاحبه ما كلمه قط، و لا رفعوا رؤوسهم إلى ما فوقها، و لا خفضوها إلى ما تحتهم خوفا من الله و خشوعا.

Then we passed by an Angel from the Angels of Allah[azwj] Mighty and Majestic. Allah[azwj] Created him howsoever He[azwj] Desired to, and Placed their faces howsoever He[azwj] so Desired to. There was nothing from the layers of their bodies but it Glorified Allah [azwj] from every area, in different voices. Their voices were raising with the Praise, and the weeping from the fear of Allah[azwj]. So I[saww] asked Jibraeel[as] about them. He[as] said: 'They have been Created as you[saww] see. An Angel from among them does not speak at all to his companion by his side, nor do they raise their heads to what is above them, nor do their lower them to what is underneath them out of fear from Allah[azwj] and their humility'.

فسلمت عليهم، فردوا علي إيماء برؤوسهم، لا ينظرون إلي من الخشوع، فقال لهم جبرئيل: هذا محمد نبي الرحمة أرسله الله إلى العباد رسولا و نبيا، و هو خاتم النبيين و سيدهم، أ فلا تكلمونه؟ قال: فلما سمعوا ذلك من جبرئيل، أقبلوا علي بالسلام و أكرموني و بشروني بالخير لي و لأمتي.

So I[saww] greeted them, and their replied to me[saww] by the nodding of their heads, not looking towards me[saww] from the fear. So Jibraeel[as] said to them: 'This is Muhammad[saww], Prophet[saww] of Mercy. Allah[azwj] Sent him[saww] to the servants as a Rasool[saww], a Prophet[saww], and he[saww] is the last of the Prophets[as] and their Chief. Will you not be speaking to him[saww]?' He[saww] said: 'So when they heard that from Jibraeel[as], faced towards me[saww] with the greetings, and honoured me[saww], and gave me[saww] the good news with the goodness for me[saww] and my[saww] community'.

قال (صلى الله عليه و آله): ثم صعدنا إلى السماء الثانية، فإذا فيها رجلان متشابهان، فقلت: من هذان، يا جبرئيل؟ فقال لي: ابنا الخالة يحيى و عيسى. فسلمت عليهما و سلما علي، فاستغفرت لهما و استغفرا لي، و قالا: مرحبا بالأخ الصالح و النبي الصالح، و إذا فيها من الملائكة مثل ما في السماء الأولى، و عليهم الخشوع، قد وضع الله وجوههم كيف شاء، ليس منهم ملك إلا يسبح الله و يحمده بأصوات مختلفة.

He[saww] said: 'Then we ascended to the second sky, so there was in it two men resembling each other. So I[saww] said: 'Who are these two, O Jibraeel[as]?' So he[as] said to me[saww]: 'Two cousins, Yahya[as] and Isa[as]'. So I[saww] greeted them both[as], and they both[as] greeted me[saww]. I[saww] sought Forgiveness for both[as] of them, and they both[as] sought Forgiveness for me[saww] and said: 'Welcome to the righteous brother, and the righteous Prophet[saww]!' And in it (the second sky) were Angels the likes of which were in the first sky, and they had humility. Allah[azwj] had Placed their faces howsoever He[azwj] so Desired to. There was no Angel from them except that he Glorified Allah[azwj], and Praised Him[azwj] in difference voices.

ثم صعدنا إلى السماء الثالثة، فإذا فيها رجل فضل حسنه على سائر الخلق كفضل القمر ليلة البدر على سائر النجوم، فقلت: من هذا، يا جبرئيل؟ فقال: هذا أخوك يوسف. فسلمت عليه و سلم علي، و استغفرت له و استغفر لي، فقال: مرحبا بالنبي الصالح و الأخ الصالح و المبعوث في الزمن الصالح. و إذا فيها ملائكة عليهم من الخشوع مثل ما وصفت في السماء الأولى و الثانية، و قال لهم جبرئيل في أمري مثل ما قال للآخرين، و صنعوا بي مثل ما صنع الآخرون.

Then we ascended to the third sky, so there was in it a man the preference of whose beauty over the rest of the creatures was like the preference of the moon on the night of the full moon over the rest of the stars. So I[saww] said: 'Who is this, O Jibraeel[as]?' So he[as] said: 'This is your[saww] brother Yusuf[as]'. So I[saww] greeted him[as] and he[as] greeted me[saww]. And I[saww] sought Forgiveness for him[as], and he[as] sought

Forgiveness for me[saww]. So he[as] said: 'Welcome to the righteous Prophet[saww] and the righteous brother, and the one Sent in the righteous era'. And in it (the third sky) were Angels who had humility similar to what was described with regards to the first and the second sky. And Jibraeel[as] said to them regarding my[saww] matter, similar to what he[as] said to the ones in the other two, and did with me[saww] what he[as] did in the others.

ثم صعدنا إلى السماء الرابعة، و إذا فيها رجل، فقلت: من هذا، يا جبرئيل؟ قال: هذا إدريس، رفعه الله مكانا عليا، فسلمت عليه و سلم علي و استغفرت له و استغفر لي، و إذا فيها ملائكة عليهم من الخشوع مثل ما في السماوات، فبشروني بالخير لي و لامتي. ثم رأيت ملكا جالسا على سرير، تحت يديه سبعون ألف ملك، تحت كل ملك سبعون ألف ملك. فوقع في نفس رسول الله (صلى الله عليه و آله) أنه هو، فصاح به جبرئيل، فقال: قم. فهو قائم إلى يوم القيامة.

Then we ascended to the fourth sky, and in it was a man, so I[saww] said: 'Who is this, O Jibraeel[as]?' He[as] said: 'This is Idrees[as]. Allah[azwj] Raised him[as] to an elevated position'. So I[saww] greeted him[as] and he[as] greeted me[saww]. And I[saww] sought Forgiveness for him[as] and he[as] sought Forgiveness for me[saww]. And in it (the fourth sky) were Angels who had humility similar to what was in the (first three) skies. So they gave me the good news with the goodness for me[saww] and for my[saww] community. Then I[saww] saw and Angel seated upon a couch; under his hand were seventy thousand Angels, and under each of these Angels were seventy thousand Angels'. So it occurred within Rasool-Allah[saww] that he was him[as] (Jibraeel), so Jibraeel[as] shouted at him: 'Stand!' So he will be standing up to the Day of Judgement'.

ثم صعدنا إلى السماء الخامسة، فإذا فيها رجل كهل، عظيم العين، لم أر كهلا أعظم منه، حوله ثلة من أمته فأعجبتني كثرتهم، فقلت: من هذا، يا جبرئيل؟ فقال: هذا المحبب في قومه هارون بن عمران. فسلمت عليه و سلم علي، و استغفرت له و استغفر لي، و إذا فيها من الملائكة الخشوع مثل ما في السماوات.

He[saww] said: 'Then we ascended to the fifth sky, so there was an old man, with great eyes. I [saww] had not seen a man older than him, and around him were a group of his community. So their great numbers astounded me, so I[saww] said: 'Who is this, O Jibraeel[as]?' So he[as] said: 'This is the beloved one of his community Haroun Bin Imran[as]'. So I[saww] greeted him[as] and he[as] greeted me[saww], and I[saww] sought Forgiveness for him[as] and he[as] sought Forgiveness for me[saww]. And in it (the fifth sky) were Angels with humility similar to what was in the (other four) skies'.

ثم صعدنا إلى السماء السادسة، و إذا فيها رجل آدم، طويل، كأنه من شبوة، و لو أن عليه قميصين لنفذ شعره فيهما، فسمعته يقول: تزعم بنو إسرائيل أني أكرم ولد آدم على الله، و هذا رجل أكرم على الله مني. فقلت: من هذا، يا جبرئيل؟ فقال: هذا أخوك موسى بن عمران. فسلمت عليه و سلم علي، و استغفرت له و استغفر لي، و إذا فيها من ملائكة الخشوع مثل ما في السماوات.

Then we ascended to the sixth sky, and in it was a tall man, as if he was from heads of a tribe (شبوة), and if he had two shirts upon him, his hair would have been carried in these two. So I[saww] heard him saying: 'The Children of Israel are alleging that I am the most honourable of the sons of Adam[as], to Allah[azwj], and here is a man[saww] who is more honourable to Allah[azwj] than I am!' So I[saww] said: 'Who is this, O Jibraeel[as]?' So he[as] said: 'This is your[saww] brother Musa Bin Imran[as]. So I[saww] greeted him, and he[as] greeted me[saww], and I[saww] sought Forgiveness for him[as] and he[as] sought Forgiveness for me[saww]. And in it (the sixth sky) were Angels with the humility similar to what was in the (other) skies'.

قال (صلى الله عليه و آله): ثم صعدنا إلى السماء السابعة، فما مررت بملك من الملائكة إلا قالوا: يا محمد، احتجم و أمر أمتك بالحجامة. و إذا فيها رجل أشمط الرأس «4» و اللحية جالس على كرسي، فقلت: يا جبرئيل، من هذا الذي في السماء السابعة على باب البيت المعمور في جوار الله؟ فقال: هذا- يا محمد- أبوك إبراهيم، و هذا محلك و محل من اتقى من أمتك.

He[saww] said: 'Then we ascended to the seventh sky, so we did not pass by an Angel from the Angels except that they said: 'O Muhammad[saww]! Perform cupping and order your[saww] community for the cupping!' And in it was a man who was of dual-coloured head and beard, seated upon a chair. So I[saww] said: 'O Jibraeel[as], who is this one in the seventh sky upon the gate of the Frequented House (البيت المعمور) in the closeness of Allah[azwj]?' So he[as] said: 'This – O Muhammad[saww] – is your[saww] father Ibrahim[as], and this is your[saww] place and the place of the ones who are pious from your[saww] community'.

ثم قرأ رسول الله (صلى الله عليه و آله): إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ، فسلمت عليه و سلم علي، و قال: مرحبا بالنبي الصالح، و الابن الصالح، و المبعوث في الزمن الصالح. و إذا فيها من الملائكة الخشوع مثل ما في السماوات، فبشروني بالخير لي و لامتي.

Then Rasool-Allah[saww] recited ***[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the Guardian of the Believers***. So I[saww] greeted him[as] and he[as] greeted me[saww] and said: 'Welcome to the righteous Prophet[saww], and the righteous son, and the one Sent in the righteous era. And in it (the seventh sky) were Angels with the humility similar to what was in the (other) skies. So they gave me[saww] the good news with the goodness for me[saww] and my[saww] community'.

قال رسول الله (صلى الله عليه و آله): و رأيت في السماء السابعة بحارا من نور يتلألأ، يكاد تلألؤه يخطف بالأبصار، و فيها بحار مظلمة و بحار ثلج ترعد، فكلما فزعت و رأيت هؤلاء سألت جبرئيل، فقال: أبشر يا محمد، و اشكر كرامة ربك، و اشكر الله بما صنع إليك.

Rasool-Allah[saww] said: 'And I[saww] saw in the seventh sky sparkling oceans of light, the sparkle of which almost takes away your vision, and in it were oceans of darkness, and oceans of ice with thunder. So when I[saww] saw these, I[saww] got scared and asked Jibraeel[as], so he[as] said: 'Receive good news, O Muhammad[saww], and be thankful for the Prestige of your[saww] Lord[azwj], and thank Allah [azwj] for what He[azwj] has done with you[saww]'.

قال: فثبتني الله بقوته و عونه حتى كثر قولي لجبرئيل و تعجبي، فقال جبرئيل: يا محمد، تعظم ما ترى؟ إنما هذا خلق من خلق ربك، فكيف بالخالق الذي خلق ما ترى، و ما لا ترى أعظم من هذا من خلق ربك؟ إن بين الله و بين خلقه تسعين ألف حجاب، و أقرب الخلق إلى الله أنا و إسرافيل، و بيننا و بينه أربعة حجب: حجاب من نور، و حجاب من ظلمة، و حجاب من غمام، و حجاب من الماء.

He[saww] said: 'So Allah[azwj] Made me[saww] to be steadfast by His[azwj] Strength and Support until it broke my[saww] speech to Jibraeel[as] and my[saww] astonishment. So Jibraeel[as] said: 'O Muhammad[saww]! You consider it great what you[saww] see? But rather, this is a creation from the creation of your[saww] Lord[azwj]. So how would it be with the Creator Who Created what you[saww] see, and what you[saww] do not see is greater than this from the creation of your[saww] Lord[azwj]? Surely, in between Allah[azwj] and the creatures are thousand Veils, and the creatures closest to Allah[azwj] are I[as] and Israfeel[as], and between us[as] and between Him[azwj] are four Veils – A Veil of Light, and a Veil of darkness, and a Veil of clouds, and a veil of water'.

قال (صلى الله عليه و آله): و رأيت من العجائب التي خلق الله و سخره على ما أراده، ديكا رجلاه في تخوم الأرضين السابعة، و رأسه عند العرش، و ملكا من ملائكة الله، خلقه الله كما أراد، رجلاه في تخوم الأرضين السابعة، ثم أقبل مصعدا حتى خرج في الهواء إلى السماء السابعة، و انتهى فيها مصعدا حتى انتهى قرنه إلى قرب العرش، و هو يقول: سبحان ربي حيثما كنت، لا تدري أين ربك من عظم شأنه، و له جناحان في منكبيه إذا نشرهما جاوزا المشرق و المغرب،

He[saww] said: 'And I[saww] saw from the wonders which Allah[azwj] has Created, and Made it to be subservient upon what He[azwj] Intended, a rooster whose feet are in the edge of the seven firmaments, and its head is in the Presence of the Throne, and it is an Angel from the Angels of Allah[azwj]. Allah[azwj] has Created it just as He[azwj] Intended to in the edges of the seven firmaments. Then it ascended until it went in the air to the seventh sky, and its ascension does not end until it ends up near the Throne, and it is saying: 'Glorified is my Lord[azwj] everywhere'. It does not know where the Glory of your Lord[azwj] is the Greatest. It has two wings in its shoulders. If it were to display them, they would esceed the east and the west.

فإذا كان في السحر، نشر ذلك الديك جناحيه و خفق بهما و صرخ بالتسبيح، يقول: سبحان الله الملك القدوس، سبحان الله الكبير المتعال، لا إله إلا الله الحي القيوم. و إذا قال ذلك سبحت ديوك الأرض كلها، و خفقت بأجنحتها، و أخذت في الصراخ، فإذا سكت ذلك الديك في السماء سكتت ديوك الأرض كلها، و لذلك الديك زغب أخضر و ريش أبيض كأشد بياض، ما رأيته قط، و له زغب أخضر أيضا تحت ريشه الأبيض كأشد خضرة، ما رأيتها قط.

So when it is the dawn, that rooster displays its wings, and flaps with it, and shouts out its Glorification saying: 'Glory be to Allah[azwj], the King, the Holy! Glory be to Allah[azwj] the Great, the most High! There is not God except for Allah[azwj], the Living, the Eternal!' So when it says that, all the roosters of the earth Glorify (Allah[azwj], and flap their wings, and join up with the scream. So when that rooster becomes silent, all the roosters of the earth become silent with it. And for that rooster is green fluff and white feathers of such extreme whiteness which have not been seen at all. And there is also green fluff underneath is jaw of extreme greenness, which has not been seen at all'.

قال (صلى الله عليه و آله): ثم مضيت مع جبرئيل (عليه السلام)، فدخلت البيت المعمور، فصليت فيه ركعتين، و معي أناس من أصحابي عليهم ثياب جدد، و آخرون عليهم ثياب خلقان، فدخل أصحاب الجدد و جلس أصحاب الخلقان، ثم خرجت، فانقاد لي نهران: نهر يسمي الكوثر، و نهر يسمي الرحمة، فشربت من الكوثر و اغتسلت من الرحمة،

He[saww] said: 'Then I[saww] went with Jibraeel[as] and entered Frequented House (البيت المعمور). So I[saww] Prayed two Cycles therein, and with me[saww] were a people from my[saww] companions upon whom were new clothes and others had worn out clothes. So the ones with the new clothes came up and confined the ones with the worn out clothes, then went out. So two Rivers were submitted to me[saww] – a River called Al Kawsar, and a River called Al Rahmat. So I[saww] drank from Al Kawsar and bathed in Al Rahmat.

ثم انقادا لي جميعا حتى دخلت الجنة فإذا على حافتيها بيوتي و بيوت أزواجي، و إذا ترابها كالمسك، فإذا جارية تنغمس في أنهار الجنة، فقلت: لمن أنت، يا جارية؟ قالت: لزيد بن حارثة. فبشرته بها حين أصبحت، و إذا بطيرها كالبخت «1»، و إذا رمانها مثل الدلاء العظام، و إذا شجرة لو أرسل طائر في أصلها ما دارها سبعمائة سنة، و ليس في الجنة منزل إلا و فيه فنن منها، فقلت: ما هذه، يا جبرئيل؟ فقال: هذه شجرة طوبى، قال الله: طُوبى لَهُمْ وَ حُسْنُ مَآبٍ.

Then everything was submitted to me[saww] until I[saww] entered the Paradise. So there was upon its edges was my[saww] house and the houses of my[saww] wives. And its dust is like the Musk, and there was a maiden immersed in the Rivers of the Paradise. So

I[saww] said: 'Who are you for, O maiden?' She said, 'For Zayd Bin Harisa'. So I[saww] gave him the good news of it in the morning. And therein were weird and wonderful birds, and its pomegranates were like the buckets. And there was such a tree that if a bird were to be sent from its roots to its branches, it would take it seven hundred years, and there is no house in the Paradise except in it is a branch from it. So I[saww] said: 'What is this, O Jibraeel[as]?' So he[as] said: 'This is the Tooba tree. Allah[azwj] Says ***[13:29] Tooba is for them and a goodly return***'.

قال رسول الله (صلى الله عليه و آله): فلما دخلت الجنة، رجعت إلى نفسي فسألت جبرئيل عن تلك البحار و هولها و أعاجيبها، قال: هي سرادقات الحجب التي احتجب الله بها، و لو لا تلك الحجب لهتك نور العرش كل شيء فيه.

Rasool-Allah[saww] said: 'So when I[saww] entered the Paradise, I[saww] returned to myself[saww], so I[saww] asked Jibraeel[as] about those oceans, and their surroundings, and their wonders. He[as] said: 'These are pavilions of Veils by which Allah[azwj] Veils Himself[azwj], and had those Veils not been there, the Light of the Throne would have Violated everything in it'.

و انتهيت إلى سدرة المنتهى، فإذا الورقة منها تظل أمة من الأمم، فكنت منها كما قال الله تبارك و تعالى: قابَ قَوْسَيْنِ أَوْ أَدْنى فقال رسول الله (صلى الله عليه و آله): يا رب أعطيت أنبياءك فضائل فأعطني، فقال الله: قد أعطيتك فيما أعطيتك كلمتين من تحت عرشي: لا حول و لا قوة إلا بالله، لا منجى منك إلا إليك.

And I[saww] ended up at the Lote Tree (سدرة المنتهى), so a leaf from it can shade a community from the communities. So I[saww] was from it, as Allah[azwj] Blessed and High Said ***[53:9] So he was the measure of two bows or even closer***. So Rasool-Allah[saww] said: 'O Lord[azwj]! You[azwj] have Granted Your[azwj] Prohets[as], so (now) Grant me[saww]!' So Allah[azwj] Said: "I[azwj] Grant you[saww] two Words from underneath the Throne – There is no Might nor Strength except by Allah[azwj]; There is no Refuge from you[azwj] except with You[azwj]'.

ثم سمعت الأذان، فإذا ملك يؤذن لم ير في السماء قبل تلك الليلة، ثم أممت الملائكة في السماء كما أممت الأنبياء في بيت المقدس، قال: ثم غشيتني ضبابة فخررت ساجدا، فناداني ربي: أني قد فرضت على كل نبي كان قبلك خمسين صلاة، و فرضتها عليك و على أمتك، فقم بها أنت في أمتك.

Then I[saww] heard the Call for Prayer. There was an Angel Calling for the Prayer, who had not been seen in the sky before that night. Then I[saww] led (in the Prayer) the Angels in the sky the Prayer just as I[saww] had led the Prophets[as] in Bayt Al Maqdas. Then I[saww] was overwhelmed and fell down in Prostration, so my[saww] Lord[azwj] Called out to me[saww]: "I[azwj] had Obligated upon every Prophet[as] who was before you[saww], fifty Prayers (daily), and I[azwj] Obligate these upon you[saww] and upon your[saww] community, so you[azwj] establish these in your[saww] community".

فقال رسول الله (صلى الله عليه و آله): فانحدرت حتى مررت بإبراهيم فلم يسألني عن شيء، حتى انتهيت إلى موسى، فقال: ما صنعت، يا محمد؟ فقلت: قال ربي: فرضت على كل نبي كان قبلك خمسين صلاة، و فرضتها عليك و على أمتك. فقال موسى: يا محمد، إن أمتك آخر الأمم و أضعفها، و إن ربك لا يرد عليك شيئا، و إن أمتك لا تستطيع أن تقوم بها، فارجع إلى ربك فسله التخفيف لامتك.

So Rasool-Allah[saww] said: 'So I[saww] descended until I[saww] passed by Ibrahim[as], but he[as] did not ask me[saww] about anything, until I[saww] ended up to Musa[as]. So He[as] said: 'What happened, O Muhammad[saww]?' So I[saww] said: 'My[saww] Lord[azwj] Said: "I[azwj] had Obligated upon every Prophet[as] who was before you[saww], fifty Prayers (daily), and

I[azwj] Obligate these upon you[saww] and upon your[saww] community". So Musa[as] said: 'O Muhammad[saww]! Your[saww] community is the last of the communities, and the weakest of them all, and your[saww] would never Refuse you[saww] anything, and your[saww] community would not be able to establish these. Therefore, return to your[saww] Lord[azwj], and ask Him[azwj] for the Lightening for your[saww] community'.

فرجعت إلى ربي حتى انتهيت إلى سدرة المنتهى، فخررت ساجدا، ثم قلت: فرضت علي و على امتي خمسين صلاة، و لا أطيق ذلك و لا امتي، فخفف عني. فوضع عني عشرا فرجعت إلى موسى فأخبرته، فقال: إرجع، لا تطيق.

So I[saww] returned until I[saww] ended up at the Lote Tree, and fell down prostrating. Then I[saww] said: 'You[azwj] Obligated upon me[saww] and my[saww] community fifty (daily) Prayers, and I[saww] cannot tolerate it, nor can my[saww] community. Therefore, Lighten it from me[saww]'. So He [azwj] Reduced ten from me[saww]. So I[saww] returned to Musa[as] and informed him[as] of it. He[as] said: 'Return! It will not be tolerated'.

فرجعت إلى ربي فسألته، فوضع عني عشرا، فرجعت إلى موسى فأخبرته، فقال: إرجع، و في كل رجعة أرجع إليه أخر ساجدا، حتى رجع إلى عشر صلوات.

So I[saww] returned to my[saww] Lord[azwj] and asked Him[azwj]. So He [azwj] Reduced ten from me[saww]. So I[saww] returned to Musa[as] and informed him[as] of it. He[as] said: 'Return!' And during every return to Him[azwj] with another Prostration, I[saww] returned with a reduction of ten Prayers, until it was ten Prayers.

فرجعت إلى موسى فأخبرته، فقال: لا تطيق. فرجعت إلى ربي فوضع عني خمسا، فرجعت إلى موسى فأخبرته، فقال: لا تطيق. فقلت: قد استحييت من ربي، و لكن أصبر عليها.

So I[saww] returned to Musa[as] and informed him[as] about it, so he[as] said: 'It cannot be tolerated'. So I[saww] returned to my[saww] Lord [azwj], so He [azwj] reduced five from me [saww]. So I [saww] returned to Musa [as] and informed him[as] about it. So he[as] said: 'It cannot be tolerated!' So I[saww] said: 'I[saww] am bashful from my[saww] Lord[azwj], but I[saww] would be patient over these now.

فناداني مناد: كما صبرت عليها، فهذه الخمس بخمسين، كل صلاة بعشر، من هم من أمتك بحسنة يعملها فعملها كتبت له عشرا، و إن لم يعملها كتبت له عشرا، و إن لم يعملها كتبت له واحدة، و من هم من أمتك بسيئة فعملها كتبت عليه واحدة، و إن لم يعملها لم أكتب عليه شيئا».

So a Caller called out to me[saww]: 'If you[saww] are patient upon these, so these five would be (multiplied by) fifty, each Prayer by ten. The one who is from your[saww] community who does these with good deeds, it would be Written ten for him, and if he does not do these good deeds, one would be Written for him. And the one from your[saww] community who does an evil deed, one would be written for him, and if he does not do it, nothing would be written for him'.

فقال الصادق (عليه السلام): «جزى الله موسى عن هذه الامة خيرا». فهذا تفسير قوله تعالى: سُبْحانَ الَّذِي أَسْرى بِعَبْدِهِ لَيْلًا إلى آخر الآية.

Al Sadiq[asws] said: 'May Allah[azwj] Recompense Musa[as] with goodness, from this community'. So this is the explanation of the Words of the High ***[17:1] Glory be to Him Who Ascended His servant on a night*** up to the end of the Verse'.[2440]

محمد بن الحسن الصفار: عن علي بن محمد بن سعيد، عن حمدان بن سليمان، عن عبد الله بن محمد اليماني، عن منيع، عن يونس، عن صباح المزني، عن أبي عبد الله (عليه السلام) قال: «عرج بالنبي (صلى الله عليه و آله) مائة و عشرين مرة، ما من مرة إلا و قد أوصى الله النبي (صلى الله عليه و آله) بولاية علي (عليه السلام) و الأئمة من بعده، أكثر مما أوصاه بالفرائض».

Muhammad Bin Al Hassan Al Saffar, from Ali Bin Muhammad Bin Saeed, from Hamdan Bin Sulayman, from Abdullah Bin Muhammad Al Yamani, from Mani'e, from Yunus, from Sabah Al Mazny,

'Abu Abdullah[asws] having said: 'The Ascension took place with the Prophet[saww] one hundred and twenty times. There was not a single time except that Allah[azwj] Advised the Prophet[saww] with the Wilayah of Ali[asws] and the Imams[asws] from after him[saww], more that what He[azwj] Advised him[saww] with the obligations'.[2441]

فقد روى محمد بن علي بن بابويه في (من لا يحضره الفقيه): عن زيد بن علي بن الحسين، أنه قال: سألت أبي سيد العابدين (عليه السلام)، فقلت له: يا أبت، أخبرني عن جدنا رسول الله (صلى الله عليه و آله) لما عرج به إلى السماء، و أمره ربه عز و جل بخمسين صلاة، كيف لم يسأله التخفيف عن أمته حتى قال له موسى بن عمران (عليه السلام): «ارجع إلى ربك فاسأله التخفيف فإن أمتك لا تطيق ذلك»؟

Muhammad Bin Ali Bin Babuwayh in Man La Yahzar Al Faqih,

'Zayd son of Ali[asws] Bin Al Husayn[asws], said, 'I asked my father[asws] the Chief of the Worshippers, so I said to him[asws], 'O father[asws]! Inform me about our grandfather Rasool-Allah[saww] when he[saww] was ascended with to the sky, and his[saww] Lord[azwj] Mighty and Majestic Commanded him[saww] with fifty (daily) Prayers. How come he[saww] did not ask Him[azwj] to Lighten these from his[saww] community until Musa Bin Imran[as] said to him: 'Return to your[saww] Lord[azwj], and ask Him[azwj] for the Lightening, for your[saww] community would not be able to tolerate that'?'

فقال: «يا بني، إن رسول الله (صلى الله عليه و آله) لا يقترح على ربه عز و جل، و لا يراجعه في شيء يأمره به، فلما سأله موسى (عليه السلام) ذلك، و صار شفيعا لامته إليه لم يجز له أن يرد شفاعة أخيه موسى (عليه السلام)، فرجع إلى ربه عز و جل فسأله التخفيف، إلى أن ردها إلى خمس صلوات».

So he[asws] said: 'O my[asws] son! Rasool-Allah[saww] did not suggest (anything) to his[saww] Lord[azwj] nor did he[saww] return anything with what He[azwj] Commanded him[saww] with. So when Musa[as] asked him[saww] to do that, it became an intercession for his[saww] community, and it was not proper for him[saww] that he[saww] should reject the intercession of his[saww] brother Musa[as] Bin Imran[as]. Thus, he[saww] returned to his[saww] Lord[azwj] Mighty and Majestic, asked Him[azwj] for the Lightening, to it being five Prayers (daily)'.[2442]

و عنه، قال: حدثنا الحسين بن إبراهيم بن أحمد بن هشام المؤدب، و علي بن عبد الله الوراق و أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قالوا: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن يحيى بن أبي عمران و صالح بن السندي،

[2440] تفسير القمّي 2: 3.
[2441] بصائر الدرجات: 99/ 10.
[2442] من لا يحضره الفقيه 1: 126/ 603

عن يونس بن عبد الرحمن، قال: قلت لأبي الحسن موسى بن جعفر (عليهما السلام): لأي علة عرج الله بنبيه (صلى الله عليه و آله) إلى السماء، و منها إلى سدرة المنتهى، و منها إلى حجب النور و خاطبه و ناجاه هناك، و الله لا يوصف بمكان؟

And from him, from Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Mo'dab, and Ali Bin Abdullah Al Waraaq and Ahmad Bin Ziyad Bin Ja'far al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Yahya Bin Abu Umran and Salih Bin Al Sandy, from Yunus Bin Abdul Rahman who said,

'I said to Abu Al-Hassan Musa Bin Ja'far[asws], 'What was the reason for Allah[azwj] to Ascend His[azwj] Prophet[saww] to the sky, and from it to the Lote Tree, and from it to Veils of Light. And He[azwj] Addressed him[saww] and he[saww] whispered to Him[azwj] over there, and Allah[azwj] cannot be described by a place?'

فقال (عليه السلام): «إن الله لا يوصف بمكان، و لا يجري عليه زمان، و لكنه عز و جل أراد أن يشرف به ملائكته و سكان سماواته، و يكرمهم بمشاهدته، و يريه من عجائب عظمته ما يخبر به بعد هبوطه، و ليس ذلك على ما يقوله المشبهون، سبحانه و تعالى عما يصفون».

So he[asws] said: 'Surely, Allah[azwj] cannot be described to be in a place, nor does the time flow for Him[azwj], but the Mighty and Majestic Intended that He[azwj] should Grant the Nobility to His[azwj] Angels and the inhabitants of the skies, and Honour them by looking at him[saww]. And He[azwj] Showed him[saww] from the great wonders what he[saww] informed of after his[saww] descent. And that is not as per what the resemblers (who make resembles of Allah[azwj] nouzobillah) are saying. Glorious is He[azwj] from what they are describing Him[azwj] to be'.[2443]

و في رواية اخرى: عن هشام، عنه (عليه السلام) قال: «لما أسري برسول الله (صلى الله عليه و آله) حضرت الصلاة، فأذن جبرئيل و أقام للصلاة، فقال: يا محمد، تقدم. فقال له رسول الله (صلى الله عليه و آله): تقدم يا جبرئيل. فقال له: إنا لا نتقدم الآدميين منذ أمرنا بالسجود لآدم».

And in another report, from Hisham, from him[asws] (Imam Al-Sadiq[asws]) having said: 'When Rasool-Allah [saww] was ascended with, the Prayer (time) presented itself, so Jibraeel[as] made the Call for the Prayer and established the Prayer saying: 'O Muhammad[saww], proceed (to lead)!' So Rasool-Allah[saww] said to him[as]: 'Proceed, O Jibraeel[as]!' So he[as] said to him[saww]: 'We (Angels) can never lead the human being ever since we were Commanded with the Prostration to Adam[as]'.[2444]

عن هشام بن الحكم، عن أبي عبد الله (عليه السلام) قال: «إن رسول الله (صلى الله عليه و آله) صلى العشاء الآخرة و صلى الفجر في الليلة التي أسري به فيها بمكة».

From Hisham Bin Al Hakam,

'Abu Abdullah[asws] having said: 'Rasool-Allah[saww] Prayed Al-Isha and Al-Fajr at Makkah, during the night of the Ascension'.[2445]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، عن حماد ابن عثمان، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «لما عرج برسول الله (صلى الله عليه و آله) انتهى به جبرئيل إلى مكان فخلى عنه. فقال له: يا جبرئيل، أ تخليني على هذه الحال؟! فقال: أمضه، فو الله، لقد وطئت مكانا ما وطئه بشر و ما مشى فيه بشر قبلك».

[2443] علل الشرائع: 132/ 2.
[2444] تفسير العيّاشي 2: 277/ 5
[2445] تفسير العيّاشي 2: 279/ 11.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Ibn Usmaan, from Abu Baseer,

'Abu Abdullah[asws] has said: 'When Rasool-Allah[saww] was ascended with, Jibraeel[as] ended up witih him[saww] at a place, and left him[saww] alone at it. So he[saww] said: 'O Jibraeel[as], you[saww] are leaving me[as] alone in this situation?' So he[as] said: 'Carry on, for by Allah[azwj], you[saww] have trodden upon a place which no one has trodden one, and no one has ever walked upon it before you[saww]'.[2446]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن القاسم بن محمد الجوهري، عن علي بن أبي حمزة، قال أبا عبد الله (عليه السلام) لأبي بصير و أنا حاضر، «يا أبا محمد، و الله ما جاءت ولاية علي (عليه السلام) من الأرض، و لكن جاءت من السماء».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza, who said,

'Abu Abdullah[asws] said to Abu Baseer, and I was present: 'O Abu Muhammad! By Allah[azwj], the Wilayah of Ali[asws] did not come from the earth, but it came from the sky'.[2447]

الخصيبي في (هدايته): بإسناده عن الصادق (عليه السلام) أنه قال: «لما أسري برسول الله (صلى الله عليه و آله)، رأى في طريق الشام عيرا لقريش بمكان، فقال لقريش حين أصبح: يا معشر قريش، إن الله تبارك و تعالى قد أسرى بي في هذه الليلة من المسجد الحرام إلى المسجد الأقصى- يعني بيت المقدس- حتى ركبت على البراق، و قد أتاني به جبرئيل (عليه السلام)، و هو دابة أكبر من الحمار و أصغر من البغل و خطوتها مد البصر، فلما صرت عليه صعدت إلى السماء و صليت بالنبيين أجمعين، و الملائكة كلهم و رأيت الجنة و ما فيها، و النار و ما فيها، و اطلعت على الملك كله.

Al Khusaybi, is his Hidaaya, by his chain,

'Al-Sadiq[asws] has said: 'When Rasool-Allah[saww] was ascended with, he[saww] on the road to Damascus a camel of the Qureysh at a place. So he[saww] said to the Qureysh in the morning: 'O group of Qureysh! Allah[azwj] Blessed and High Made me[saww] to ascend last night from the Sacred Masjid to the Masjid Al-Aqsa – meaning Bayt Al-Maqdas – and I[saww] rode upon Al-Buraaq which Jibraeel[as] had come with, and it is an animal which is larger than the donkey and small than a mule and its steps were as extensive as the eye could see. So when I[saww] journeyed upon it, it ascended to the sky, and I[saww] Prayed with all the Prophets[as], and all the Angels. And I[saww] saw the Paradise and whatever was in it and the Fire and whatever was in it, and looked at whole Kingdom'.

فقالوا: يا محمد، كذب بعد كذب يأتينا منك مرة بعد مرة، لئن لم تنته عما تقول و تدعي لنقتلنك شر قتلة، تريد أن تأفكنا عن آلهتنا، و تصدنا عما كان يعبد آباؤنا الشم الغطاريف؟ فقال: يا قوم، إنما أتيتكم بالخير، إن قبلتموه، فإن لم تقبلوه فارجعوا، و تربصوا بي، إني متربص بكم، و إني لأرجوا أن أرى فيكم ما آمله من الله، فسوف تعلمون.

So they said, 'O Muhammad[saww]! Lies after lies keep coming from you[saww] to us, time after time. If you[saww] do not end what you[saww] are saying and calling for, we will kill you[saww] with an evil killing. You[saww] are intending to restrain us from our gods, and turn us away from what our noble and high forefathers have been worshipping?' So he[saww] said: 'O people! But rather, I[saww] come to you with the good if you were to

[2446] الكافي 1: 367/ 12.
[2447] الكافي 1: 367/ 13 (Extract)

accept it. And if you were not to accept it, so return, and you wait for me[saww] and I[saww] wait for you, and I[saww] have seen among you what your deeds are, from Allah[azwj], so very soon you shall come to know'.

فقال له أبو سفيان: يا محمد، إن كنت صادقا فيما تقول، فإنا قد دخلنا الشام و مررنا على طريق الشام، فخبرنا عن طريق الشام و ما رأيت فيه، و نحن نعلم أنك لم تدخل الشام، فإن أنت أعطيتنا علامته علمنا أنك نبي و رسول.

So Abu Sufyan said to him[saww], 'O Muhammad[saww]! If you[saww] were truthful regarding what you[saww] are saying, so we have entered Damascus and passed by the roads of Damascus. So inform us about the road of Damascus and what you[saww] have seen in it, and we know very well that you[saww] have never entered Damascus. So if you[saww] were to come to us with its signs, we would know that you[saww] are a Prophet[saww], and a Rasool[saww]'.

فقال: و الله لأخبرنكم بما رأت عيناي الساعة، رأيت عيرا لك يا أبا سفيان، و هي ثلاثة و عشرون جملا يقدمها جمل أرمك، عليه عباءتان قطوانيتان، و فيهما غلامان لك: أحدهما صبيح، و الآخر رياح، في موضع كذا و كذا، و رأيت لك يا هشام بن المغيرة عيرا في موضع كذا و كذا، و هي ثلاثون بعيرا يقدمها جمل أحمر، فيها ثلاثة مما ليك: أحدهم ميسرة، و الآخر سالم و الثالث يزيد، و قد وقع لهم بعير، و يأتونكم يوم كذا و كذا في ساعة كذا و كذا، و وصف لهم جميع ما رأوه في بيت المقدس.

So he[saww] said: 'By Allah[azwj]! I[saww] shall inform you all with what I[saww] saw with my[saww] own eyes, this very moment. I[saww] saw your caravan, O Abu Sufyan, and it is of twenty three camels, led by a camel upon which is a short white cloak, wherein are two young boys of yours – one of them Sabeeh, and the other one Rayaah, in such an such a place. And I[saww] saw for you, O Hisham Bin Al-Mugheira, a caravan in such and such a place, and it is of thirty camels, led by a red camel, wherein are three herders – one of them is Maysara, and the other Saalim, and the third Yazeed. And the caravan would be coming to you on such and such a day in such and in such a time' – and he[saww] described for them all of what he[saww] had seen in Bayt Al-Maqdas.

قال أبو سفيان: أما في بيت المقدس فقد وصفت لنا إياه، و أما العير فقد ادعيت أمرا، فإن لم يوافق قولك، علمنا أنك كذاب، و أن ما تدعيه الباطل.

Abu Sufyan said, 'As for with regards to Bayt Al-Maqdas, so you[saww] have described it for us, and as for the caravan, so you[saww] have made a claim for its matter, so if it is not compatible with your[saww] speech, we will know that you[saww] are a liar, and that your[saww] claim is false'.

فلما كان ذلك اليوم الذي أخبرهم أن العير تأتيهم فيه، خرج أبو سفيان و هشام بن المغيرة حتى لقيا العير و قد أقبلت في الوقت الذي وعده النبي (صلى الله عليه و آله)، فسألا غلمانهم عن جميع ما كانوا فيه، فأخبروهم مثل ما أخبرهم به النبي (صلى الله عليه و آله).

So when it was that day which he[saww] had informed them that the caravan would be reaching them, Abu Sufyan and Hisham Bin Al-Mugheira went out until they met up with the caravan, and it had arrived at the time which the Prophet[saww] had promised that it would. So they asked the boys about all what they had been through, so they informed them similar to what the Prophet[saww] had informed them of'.

فلما أقبلا قال لهما: ما صنعتما؟ فقالا جميعا: لقد رأينا جميع ما قلت، و ما يعلم أحد السحر إلا إياك، و إن لك شيطانا عالما يخبرك بجميع ذلك، و الله لو رأينا ملائكة من السماء تنزل عليك ما صدقناك و لا قلنا إنك رسول الله و لا آمنا بما تقول، فهو علينا سواء، أو عظت أم لم تكن من الواعظين».

So when the caravan arrived, he[saww] said to the two of them: 'What will you do now?' so they both said, 'We have seen all of what you[saww] have said, and no one knows the sorcery except what you[saww] do, and for you[saww] are Satans[la] who inform you[saww] of all that. By Allah[azwj]! Even if we were to see the Angels from the sky descending upon you[saww], we would not ratify you[saww], nor would we ever say that you[saww] are Rasool-Allah[saww], nor believe in what you[saww] are saying, for it is the same to us, whether you preach or do not become from the preachers'.[2448]

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو القاسم جعفر بن محمد بن عبد الله الموسوي في داره بمكة بعشرين و ثلاثمائة، قال: حدثني مؤدبي عبيد الله بن أحمد بن نهيك الكوفي، قال: حدثنا محمد بن زياد بن أبي عمير، قال: حدثني علي بن رئاب، عن أبي بصير، عن أبي عبد الله جعفر بن محمد، عن آبائه، عن علي (عليهم السلام) قال: قال لي رسول الله (صلى الله عليه و آله): «يا علي، إنه لما أسري بي إلى السماء تلقاني الملائكة بالبشارات في كل سماء حتى لقيني جبرئيل (عليه السلام) في محفل من الملائكة، قال: يا محمد، لو اجتمعت أمتك على حب علي، ما خلق الله عز و جل النار.

Al Sheykh in his Majaalis, said' A group informed us, from Abu Al Mufazzal, from Abu Al Qasim Ja'far Bin Muhammad bin Abdullah Al Musawi in his house at Makkah in the year three hundred and twenty, from Mu'daby Ubeydullah Bin Ahmad Bin Naheyk Al Kufi, from Muhammad Bin Ziyad Bin Abu Umeyr, from Ali Bin Ra'ib, from Abu Baseer,

'Abu Abdullah Ja'far[asws] Bin Muhammad[asws], from his[asws] forefathers[asws], from Ali[asws] having said: 'Rasool-Allah[saww] said to me[asws]: 'O Ali[asws]! When I[saww] was ascended with to the sky, the Angels met me[saww] with the good news in every sky, to the extent that Jibraeel[as] took me[saww] to a forum of the Angels and said: 'O Muhammad[saww]! If your[saww] community had united upon the love for Ali[asws], Allah[azwj] Mighty and Majestic would not have Created the Fire.

يا علي، إن الله تعالى أشهدك معي في سبعة مواطن حتى أنست بك. أما أول ذلك: فليلة أسري بي إلى السماء، قال لي جبرئيل (عليه السلام): أين أخوك يا محمد؟ فقلت: خلفته ورائي، فقال: ادع الله عز و جل فليأتك به فدعوت الله عز و جل فإذا مثالك معي، و إذا الملائكة وقوف صفوف، فقلت: يا جبرئيل، من هؤلاء؟ فقال: هؤلاء الذين يباهيهم الله عز و جل بك يوم القيامة، فدنوت فنطقت بما كان و بما يكون إلى يوم القيامة.

O Ali[asws]! Allah[azwj] the High Made you[asws] to be present with me[saww] in seven places until I[saww] (felt) closeness with you[asws]. As for the first of that – So, on the night I[saww] was ascended with to the sky, Jibraeel[as] said to me: 'Where is your[saww] brother[asws], O Muhammad[saww]?' So I[saww] said: 'I[saww] left him[asws] behind me[saww]'. So he[as] said: 'Supplicate to Allah[azwj] Mighty and Majestic, so He[azwj] would Bring him[asws] to you[saww]'. So I[saww] supplicated to Allah[azwj] Mighty and Majestic, so your[asws] resemblance was with me[saww]. And when the Angels paused in rows, I[saww] said: 'O Jibraeel[saww], who are they?' So he[as] said: 'They are the ones whom Allah[azwj] would Boast about you[saww] on the Day of Judgement'. So I[saww] approached, and spoke with what had happened and what has to happen up to the Day of Judgement.

[2448] الهداية الكبرى: 57/ 12

و الثاني: حين أسري بي إلى ذي العرش عز و جل، قال جبرئيل: أين أخوك يا محمد؟ فقلت: خلفته ورائي. فقال: ادع الله عز و جل فليأتك به فدعوت الله عز و جل فإذا مثالك معي، و كشط لي عن سبع سماوات حتى رأيت سكانها و عمارها و موضع كل ملك منها.

And the second – When I[saww] was ascended with to the One with the Throne, Mighty and Majestic, Jibraeel[as] said: 'Where is your[saww] brother[asws], O Muhammad[saww]?' So I[saww] said: 'I[saww] have left him[asws] behind me[saww]'. So he[as] said: 'Supplicate to Allah[azwj] Mighty and Majestic so that He[azwj] would Bring him[asws] to you[saww]'. So I[saww] supplicated to Allah [azwj] Mighty and Majestic, so there was your[asws] resemblance with me[saww], and the seven skies were opened up for me[saww] to the extent that I[saww] saw its inhabitants, and its patient ones, and the place of every Angel from these.

و الثالثة: حين بعثت إلى الجن، فقال لي جبرئيل (عليه السلام): أين أخوك؟ فقلت: خلفته ورائي. فقال: ادع الله عز و جل فليأتك به فدعوت الله عز و جل فإذا أنت معي، فما قلت لهم شيئا و لا ردوا علي شيئا إلا سمعته و وعيته.

And the third – Where I[saww] was Sent to the Jinn, so Jibraeel[as] said to me[saww]: 'Where is your[saww] brother[asws]?' So I [saww] said: 'I[saww] left him[asws] behind me[saww]'. So he[as] said: 'Supplicate to Allah [azwj] Mighty and Majestic, so that He [azwj] would Bring him[asws] to you[saww]'. So I[saww] supplicated to Allah[azwj] Mighty and Majestic, and there you[asws] were, with me[saww]. So there was nothing which I[saww] said to them, nor anything which they responded to me[saww] with, except that you[asws] heard it and realised it (as well).

و الرابعة: خصصنا بليلة القدر، و أنت معي فيها، و ليست لأحد غيرنا.

And the fourth – We[asws] have been specialised with the Night of Pre-destination (ليلة القدر), and you[asws] are with me[asws] in it, and there is no one else apart from us[asws].

و الخامسة: ناجيت الله عز و جل و مثالك معي، فسألت فيك خصالا أجابني إليها إلا النبوة، فإنه قال: خصصتها بك، و ختمتها بك.

And the fifth – I[saww] whispered to Allah[azwj] Mighty and Majestic, and your[asws] resemblance was with me[saww]. So I[saww] asked regarding your[asws] merits, it was Answered for me[saww] except for the Prophet-hood, for He[azwj] Said: "This is especially for you[saww], and ends with you[saww].

و السادسة: لما طفت بالبيت المعمور كان مثالك معي.

And the sixth – When I[saww] circumambulated the Frequented House (البيت المعمور), your[asws] resemblance was with me[saww].

و السابعة: هلاك الأحزاب على يدي و أنت معي.

And the seventh – The destruction of the allies (see Chapter 33) upon my[saww] hands, and you[asws] were with me[saww].

يا علي، إن الله أشرف إلى الدنيا فاختارني على رجال العالمين، ثم اطلع الثانية فاختارك على رجال العالمين، ثم اطلع الثالثة فاختار فاطمة على نساء العالمين، ثم اطلع الرابعة فاختار الحسن و الحسين و الأئمة من ولده على رجال العالمين.

O Ali[asws]! Allah[azwj] Looked over to the world, so He[azwj] Chose me[saww] over the men of the worlds, then Gave it a second Look, so He[azwj] Chose you[asws] over the men of the worlds. Then Gave it a third Look, so He[azwj] Chose Fatima[asws] over the women of the worlds. Then gave it a fourth Look, so He[azwj] Chose Al Hassan[asws], and Al Husayn[asws], and the Imams[asws] from his[asws] sons, over the men of the worlds'.

يا علي، إني رأيت اسمك مقرونا باسمي في أربعة مواطن فأنست بالنظر إليه: إني لما بلغت بيت المقدس في معارجي إلى السماء وجدت على صخرتها: لا إله إلا الله، محمد رسول الله أيدته بوزيره و نصرته به. فقلت: يا جبرئيل: و من وزيري؟ فقال: علي بن أبي طالب (عليه السلام).

O Ali[asws]! I[saww] saw your[asws] name paired with my[saww] name in four places, so I[saww] (felt) closeness to you[asws] by looking at it – When I[saww] reached Bayt Al Maqdas during my[saww] ascension to the sky, I[saww] found (inscribed) upon its rock: 'There is no God except for Allah[azwj], Muhammad[saww] is Rasool-Allah[saww], I[azwj] have Supported him[saww] by his[saww] Vizier and Helped him[saww] by him[asws]'. So I[saww] said: 'O Jibraeel[as], and who is my[saww] Vizier?' So he[as] said: 'Ali[saww] Bin Abu Talib[asws]'.

فلما انتهيت إلى سدرة المنتهى وجدت مكتوبا عليها: لا إله إلا الله، أنا وحدي، و محمد صفوتي من خلقي، أيدته بوزيره و نصرته به. فقلت يا جبرئيل و من وزيري؟ فقال: علي بن أبي طالب.

So when I[saww] ended up to the Lote Tree (سدرة المنتهى), I[saww] found written upon it: 'There is no God except for Allah[azwj], I[azwj] am Alone, and Muhammad[saww] is My[azwj] elite from My[azwj] creatures. I[azwj] support him[saww] by his[saww] Vizier, and help him[saww] by him[asws]'. So I[saww] said: 'O Jibraeel[as], and who is my[saww] Vizier?' So he[as] said: 'Ali[saww] Bin Abu Talib[asws]'.

فلما جاوزت السدرة و انتهيت إلى عرش رب العالمين وجدت مكتوبا على قائمة من قوائم العرش: أنا الله، لا إله إلا أنا وحدي، محمد حبيبي و صفوتي من خلقي، أيدته بوزيره و أخيه و نصرته به.

So when I[saww] exceeded the Lote Tree and ended up to the Throne of the Lord[azwj] of the Worlds, I[saww] found written upon a Pillar from the Pillar of the Throne: "I[azwj] am Allah[azwj]! There is no God except for Me[azwj] Alone! Muhammad[saww] is My[azwj] Beloved and My[azwj] elite from My[azwj] creatures. I[azwj] Support him[saww] by his[saww] Vizier and his[saww] brother, and help him[saww] by him[asws]'.

يا علي، إن الله عز و جل أعطاني فيك سبع خصال: أنا أول من يشق القبر و أنت معي، و أنت أول من يقف معي على الصراط، فتقول للنار: خذي هذا فهو لك، و ذري هذا فليس هولك و أنت أول من يكسى إذا كسيت، و يحيا إذا حييت، و أنت أول من يقف معي عن يمين العرش، و أول من يقرع معي باب الجنة، و أول من يسكن معي في عليين، و أول من يشرب معي من الرحيق المختوم الذي ختامه مسك، و في ذلك فليتنافس المتنافسون».

O Ali[asws]! Allah[azwj] Mighty and Majestic has Given me[saww], with regards to you[asws], seven merits – I[saww] am the first one to come out from my[saww] grave and you[asws] would be with me[asws]; and you[asws] would be the first one to pause with me[saww] upon the Bridge. So the Fire would say: 'Take this one for he is for you[asws], and leave this one for he is not for you[asws]!' and you[asws] would be the first one to be clothed (with the Robes of the Paradise) when I[saww] am clothed, and live (in the Paradise) when I[saww] live in it; and you[asws] would be the first one to pause along with me[saww] at the right of the Throne, and the first one to knock upon the Gate of the Paradise along with me[saww], and the first one to dwell with me[saww] in the Illiyeen, and the first one to

drink with me[saww] ***[83:25] They are made to drink of a pure drink that is sealed [83:26] The sealing of it is (with) musk; and for that let the aspirers aspire***'.[2449]

الشيخ في (أماليه): بإسناده عن الحفار، قال: حدثني ابن الجعابي، قال: حدثنا أبو عثمان سعيد ابن عبد الله بن عجب الأنباري، قال: حدثنا خلف بن درست، قال: حدثنا القاسم بن هارون، قال: حدثنا سهل بن سفيان، عن همام، عن قتادة، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «لما عرج بي إلى السماء دنوت من ربي عز و جل حتى كان بيني و بينه قاب قوسين أو أدنى، فقال: يا محمد، من تحب من الخلق؟ قلت: يا رب، عليا. قال: التفت يا محمد، فالتفت عن يساري فإذا علي بن أبي طالب».

Al Sheykh, in his Amaali, by his chain from Al Hafaar, from Ibn Al Ja'alby, from Abu Usman Saeed Ibn Abdullah Bin Ajab Al Anbary, from Khalaf Bin Darasat, from Al Qasim Bin Haroun, from Sahal Bin Sufyan, from Hamam, from Qatada, from Anas who said,

'Rasool-Allah[saww] said: 'When I[saww] was ascended with to the sky, I[saww] approached my[saww] Lord[azwj] Mighty and Majestic until there was in between me[saww] and Him[azwj] ***[53:9] the measure of two bows or even closer***. So He[azwj] Said: "O Muhammad[saww]! Whom do you[saww] the most from the creatures?" I[saww] said: 'O Lord[azwj]! Ali[asws]!' He[azwj] Said: 'Turn around, O Muhammad[saww]!" So I[saww] turned around from my [saww] right, so there was Ali[asws] Bin Abu Talib[asws]'.[2450]

المفيد في (الاختصاص): عن أحمد بن عبد الله، عن عبيد الله بن محمد العيشي، قال: أخبرني حماد بن سلمة، عن الأعمش، عن زياد بن وهب، عن عبد الله بن مسعود، قال: أتيت (فاطمة (صلوات الله عليها))، فقلت لها: أين بعلك؟ فقالت: «عرج به جبرئيل (عليه السلام) إلى السماء». فقلت: في ماذا؟ فقالت: «إن نفرا من الملائكة تشاجروا في شيء فسألوا حكما من الآدميين، فأوحى الله إليهم أن تخيروا، فاختاروا علي بن أبي طالب».

Al Mufeed, in Al Ikhtisas, from Ahmad Bin Abdullah, from Ubeydullah Bin Muhammad Al Ayyashi, from Hamad Bin Salmat, from Al Amsh, from Ziyad Bin Wahab, from Abdullah Bin Mas'oud who said,

'I came up to Fatim [asws] so I said to Syeda[asws], 'Where is your[asws] husband?' So she[asws] said: 'Gone up to the sky, with Jibraeel[as]'. So I said, 'Regarding what?' So she[asws] said: 'A number of the Angels quarrelled with regards to something, so they asked for a judgement (to be given) by someone from 'الآدميين' (the decesdants of Prophet Adam[as]). So Allah[azwj] Revealed to them that they should choose (a judge), and so they chose Ali[asws] Bin Abu Talib[asws]'.[2451]

DESCRIPTION OF AL BURAAQ

في (صحيفة الرضا (عليه السلام)): قال رسول الله (صلى الله عليه و آله): «إن الله تعالى سخر لي البراق، و هي: دابة من دواب الجنة، ليست بالطويل و لا بالقصير، فلو أن الله عز و جل أذن لها لجالت الدنيا و الآخرة في جرية واحدة، و هي أحسن الدواب لونا».

In Saheefa Al-Reza[asws] – 'Rasool-Allah[saww] said: 'Allah[azwj] the High Made Al-Buraaq to be subservient to me[saww] and it is an animal from the animals of the Paradise, not very long and not very short. If Allah[azwj] were to Permit it, to gallop the world and the Herefater, it would do so in one gallop. And it the best of the animals in colour'.[2452]

[2449] الأمالي 2: 255
[2450] الأمالي 1: 362.
[2451] الاختصاص: 213.
[2452] صحيفة الإمام الرضا (عليه السّلام): 154/ 95.

البرسي: عن ابن عباس: أن النبي (صلى الله عليه و آله) لما جاء جبرئيل (عليه السلام) ليلة الإسراء بالبراق و أمره عن أمر الله بالركوب قال: «ما هذه»؟ فقال: دابة خلقت لأجلك و لها في جنة عدن ألف سنة. فقال له النبي (صلى الله عليه و آله): «و ما سير هذه الدابة؟» فقال: إن شئت أن تجوز بها السماوات السبع و الأرضين السبع فتقطع سبعين ألف عام ألف مرة كلمح البصر قدرت.

Al-Barsy, from Ibn Abbas having said that,

'The Prophet[saww], when Jibraeel[as] came up with Al-Buraaq, and told him[saww] of the Command of Allah[azwj] to ride upon it, said: 'What is this?' So he[as] said: 'An Animal, Created for you and it has been in the Garden of Eden for a thousand years'. So the Prophet[saww] said to him[as]: 'And what is the travelling of this animal?' So he[as] said: 'If you[saww] so desire, by it you[saww] can exceed the seven skies and the seven firmaments. So you[saww] would cut the journey of seven thousand years in one time like the measurement of the twinkling of an eye'.[2453]

العياشي: عن عبد الله بن عطاء، عن أبي جعفر (عليه السلام)، قال: «إن جبرئيل (عليه السلام) أتى بالبراق إلى النبي (صلى الله عليه و آله) و كان أصغر من البغل و أكبر من الحمار، مضطرب الأذنين، عيناه في حوافره، خطوته مد البصر».

Al Ayyashi, from Abdullah Bin Ata'a,

(It has been narrated) from Abu Ja'far[asws] having said: 'Jibraeel[as] came with Al-Buraaq to the Prophet[saww], and it was smaller than the mule and larger than the donkey. Its two ears were trembling, its eyes were in its hooves, its step was for as far as the eye could see'.[2454]

VERSES 2 & 3

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا {2} ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا {3}

[17:2] And We gave Musa the Book and Made it to be a Guidance for the Children of Israel, saying: Do not take a protector besides Me [17:3] The offspring of those whom We Carried with Noah; surely he was a grateful servant

علي بن إبراهيم: قال: حدثني أبي، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) قال: «كان نوح (عليه السلام) إذا أصبح و أمسى يقول: أشهد أنه ما أمسى بي من نعمة في دين أو دنيا فإنها من الله، وحده لا شريك له، له الحمد علي بها و الشكر كثيرا، فأنزل الله: إِنَّهُ كانَ عَبْداً شَكُوراً فهذا كان شكره».

Ali Bin Ibrahim said, 'My father narrated to me, from Ahmad Bin Al Nazar, from Amro Bin Shimr,

(It has been narrated) from Abu Ja'far[asws] having said: 'Whenever it was morning and evening, Noah[as] was saying; 'I[as] testify that whatever Bounty which has come to me[as], so it is from Allah[azwj], One with not associates for Him[azwj]. For Him[azwj] is the

[2453] مشارق أنوار اليقين: 218.
[2454] تفسير العيّاشي 2: 276/ 3.

Praise Elevated by it, and the abundant thanks!' So, Allah[azwj] Revealed ***[17:3] surely he was a grateful servant***. So this was his[as] appreciation'.[2455]

و عنه: عن علي بن محمد، عن بعض أصحابه، عن محمد بن سنان، عن أبي سعيد المكاري، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: قلت له: فما عنى بقوله في نوح (عليه السلام): إِنَّهُ كانَ عَبْداً شَكُوراً؟ قال: «كلمات بالغ فيهن». قلت: و ما هن؟ قال: «كان إذا أصبح قال: أصبحت أشهدك ما أصبحت بي من نعمة أو عافية في دين أو دنيا فإنها منك، وحدك لا شريك لك، فلك الحمد على ذلك، و لك الشكر كثيرا. كان يقولها إذا أصبح ثلاثا، و إذا أمسى ثلاثا».

And from him (Yaqoub Al Kulayni), from Ali Bin Muhammad, from one of his companions, from Muhammad Bin Sinan, from Abu Saeed Al Makary, from Abu Hamza,

'I said to Abu Ja'far[asws], 'So what is the Meaning of His[azwj] Words regarding Noah[as] ***[17:3] surely he was a grateful servant***?' He[asws] said: 'The Words which reached regarding it'. I said, 'And what are these?' And what are these?' He[asws] said: 'Whenever it was morning, he[as] said: 'I[as] testify that there is no bounty which has come, or health in Religion or world, so it is from You[azwj], One with no associates for You[azwj]. For You[azwj] is the Praise upon that, and for You[azwj] is the abundant Thanks'. He[as] used to say this three times in the morning, and when it was the evening, three times'.[2456]

VERSES 4 - 6

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا {4} فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۚ وَكَانَ وَعْدًا مَفْعُولًا {5} ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا {6}

[17:4] And We Decreed to the Children of Israel in the Book: You will make mischief in the land twice, and you will behave insolently with arrogance [17:5] So when the first of the two Threats come, We will Send against you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a Promise always to be accomplished [17:6] Then We will Give you back the turn to prevail against them, and Aid you with wealth and children and Make you more numerous

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْبَطَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ قَضَيْنا إِلى بَنِي إِسْرائِيلَ فِي الْكِتابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ قَالَ قَتْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) وَ طَعْنُ الْحَسَنِ (عليه السلام) وَ لَتَعْلُنَّ عُلُوًّا كَبِيراً قَالَ قَتْلُ الْحُسَيْنِ (عليه السلام)

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammoun, from Abdullah Bin Abdul Rahmaan Al-A'asam, from Abdullah Bin Al-Qasim Al-Batl, who has narrated the following:

Abu Abdullah[asws] regarding the Words of the High: ***[17:4] And We Decreed to the Children of Israel in the Book: You will make mischief in the land twice***, he[asws] said: 'The killing of Ali[asws] Bin Abu Talib[asws] and the stabbing of Al-Hassan[asws]'. ***"and most certainly you will behave insolently with great insolence"***, he[asws] said (this refers to): 'The killing of Al-Husayn[asws]'.

[2455] تفسير القمّي 2: 14.
[2456] الكافي 2: 388/ 38

فَإِذا جاءَ وَعْدُ أُولاهُما فَإِذَا جَاءَ نَصْرُ دَمِ الْحُسَيْنِ (عليه السلام) بَعَثْنا عَلَيْكُمْ عِباداً لَنا أُولِي بَأْسٍ شَدِيدٍ فَجاسُوا خِلالَ الدِّيارِ قَوْمٌ يَبْعَثُهُمُ اللَّهُ قَبْلَ خُرُوجِ الْقَائِمِ (عليه السلام) فَلَا يَدَعُونَ وَتْراً لِآلِ مُحَمَّدٍ إِلَّا قَتَلُوهُ وَ كانَ وَعْداً مَفْعُولًا خُرُوجُ الْقَائِمِ (عليه السلام)

[17:5] So when the first of the two Threats come, So when the help comes for (avenging) the blood of Al-Husayn[asws], ***We will Send against you Our servants, of mighty prowess, so they went to and fro among the houses*** a people whom Allah[azwj] will be Sending before the coming out of Al-Qaim[ajfj] (who will serve him[ajfj] and under his[ajfj] command) they will not leave an enemy of the Progeny[asws] of Muhammad[saww] except that they will kill him. ***and it was a Promise always to be accomplished*** This is the coming of Al-Qaim[asws].

ثُمَّ رَدَدْنا لَكُمُ الْكَرَّةَ عَلَيْهِمْ خُرُوجُ الْحُسَيْنِ (عليه السلام) فِي سَبْعِينَ مِنْ أَصْحَابِهِ عَلَيْهِمُ الْبَيْضُ الْمُذَهَّبُ لِكُلِّ بَيْضَةٍ وَجْهَانِ الْمُؤَدُّونَ إِلَى النَّاسِ أَنَّ هَذَا الْحُسَيْنَ قَدْ خَرَجَ حَتَّى لَا يَشُكَّ الْمُؤْمِنُونَ فِيهِ وَ أَنَّهُ لَيْسَ بِدَجَّالٍ وَ لَا شَيْطَانٍ وَ الْحُجَّةُ الْقَائِمُ بَيْنَ أَظْهُرِهِمْ فَإِذَا اسْتَقَرَّتِ الْمَعْرِفَةُ فِي قُلُوبِ الْمُؤْمِنِينَ أَنَّهُ الْحُسَيْنُ (عليه السلام) جَاءَ الْحُجَّةَ الْمَوْتُ فَيَكُونُ الَّذِي يُغَسِّلُهُ وَ يُكَفِّنُهُ وَ يُحَنِّطُهُ وَ يَلْحَدُهُ فِي حُفْرَتِهِ الْحُسَيْنَ بْنَ عَلِيٍّ (عليه السلام) وَ لَا يَلِي الْوَصِيَّ إِلَّا الْوَصِيُّ.

[17:6] Then We will Give you back the turn to prevail against them This is the coming of Al-Husayn[asws] and seventy of his[asws] companions who will be wearing protective helmets. For each of the helmets would be two facets to demonstrate to the people that this is indeed Al-Husayn[asws] who has come out, until the Believers would have no doubts about it, and that he[asws] is neither Al-Dajjaal[la], nor Satan[la], and Al-Hujjat Al-Qaim[asws] would also come in their support. So when the recognition would be settled in the hearts of the Believers that he[asws] is indeed Al-Husayn[asws], the death will approach Al-Hujjat[asws]. So the one[asws] who would be washing him[asws], and shrouding him[asws], and embalming him[asws], and burying him[asws] in his[asws] grave would be Al-Husayn Bin Ali[asws], no one follows the successor[asws] except for the successor[asws]'.[2457]

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، قال: سمعت محمد بن صالح بن مسعود، قال: حدثني أبو الجارود زياد بن المنذر، عمن سمع عليا (عليه السلام): «يقول العجب كل العجب بين جمادى و رجب».

Muhammad Bin Al- Abbas, from Al-i Bin Abdullah, from Ibrahim Bin Muhammad Al- Saqafy, from Muhammad Bin SAl-ih Bin Mas'ud, from Abu Al- Jaroud Ziyad Bin Al- Manzar, from the one who heard it,

Ali[asws] said: 'Wonder of All wonders between Jamaadi (Month) and Rajab'.

فقام رجل فقال: يا أمير المؤمنين، ما هذا العجب الذي لا تزال تعجب منه؟ فقال: «ثكلتك أمك، و أي العجب أعجب من أموات يضربون كل عدو لله و لرسوله و لأهل بيته، و ذلك تأويل هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَوَلَّوْا قَوْماً غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَما يَئِسَ الْكُفَّارُ مِنْ أَصْحابِ الْقُبُورِ فإذا اشتد القتل قلتم: مات و هلك و أي واد سلك، و ذلك تأويل هذه الآية: ثُمَّ رَدَدْنا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ أَمْدَدْناكُمْ بِأَمْوالٍ وَ بَنِينَ وَ جَعَلْناكُمْ أَكْثَرَ نَفِيراً».

So a man stood up and said, 'O Amir-ul-Momineen[asws]! What is this wonder which you[asws] do not cease to wonder from it?' So he[asws] said: 'May your mother be bereft of you! And which wonder is stranger than the deaths, which are inflicted upon every enemy of Allah[azwj], and His[azwj] Rasool[saww], and the People[asws] of his[saww] Household? And that is the interpretation of this Verse ***[60:13] O you who believe! Do not befriend a people with whom Allah is Angry with; Indeed they despair of the***

[2457] Al Kafi – H 14698

Hereafter as the unbelievers despair of the occupants of the graves. So when the killing intensifies, you say, 'They died and perished, and which valley have they travelled to? And that is the interpretation of this Verse ***[17:6] Then We will Give you back the turn to prevail against them, and Aid you with wealth and children and Make you more numerous***'.[2458]

عن حمران، عن أبي جعفر (عليه السلام) قال: كان يقرأ: بَعَثْنا عَلَيْكُمْ عِباداً لَنا أُولِي بَأْسٍ شَدِيدٍ ثم قال: «هو القائم و أصحابه اولي بأس شديد».

From Hamran,

(It has been narrated) from Abu Ja'far[asws], said, 'He[asws] recited ***[17:5] We will Send against you Our servants, of mighty prowess***, then said: 'He[asws] is Al-Qaim[asws] and his[asws] companions, of mighty prowess'.[2459]

عن رفاعة بن موسى، قال: قال أبو عبد الله (عليه السلام): «إن أول من يكر إلى الدنيا الحسين بن علي (عليه السلام) و أصحابه، و يزيد بن معاوية و أصحابه، فيقتلهم حذوا القذة بالقذة». ثم قال أبو عبد الله (عليه السلام): ثُمَّ رَدَدْنا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ أَمْدَدْناكُمْ بِأَمْوالٍ وَ بَنِينَ وَ جَعَلْناكُمْ أَكْثَرَ نَفِيراً.

From Rafa'at Bin Musa who said,

'Abu Abdullah[asws] said: 'The first one to come back to the world is Al-Husayn Bin Ali[asws] and his[asws] companions, and Yazeed Bin Muawiya and his companions, so he[asws] would be killing them like for like'. Then Abu Abdullah[asws] recited ***[17:6] Then We will Give you back the turn to prevail against them, and Aid you with wealth and children and Make you more numerous***'.[2460]

سعد بن عبد الله: عن محمد بن الحسين بن أبي الخطاب، عن عمر بن عبد العزيز، عن رجل، عن جميل بن دراج، عن المعلى بن خنيس و زيد الشحام، عن أبي عبد الله (عليه السلام) قالا: سمعناه يقول: «إن أول من يكر في الرجعة الحسين بن علي (عليهما السلام)، و يمكث في الأرض أربعين سنة حتى يسقط حاجباه على عينيه من كبره».

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Umar Bin Abdul Aziz, from a man, from Jameel Bin Daraj, from Al Moala Bin Khunays and Zayd Al Shahaam, who have both said from Abu Abdullah[asws]:

'We heard Abu Abdullah[asws] saying: 'The first one to come back in 'الرجعة' the Return is Al-Husayn Bin Ali[asws], and he[asws] would remain in the earth for forty years, until his[asws] eyebrows come down upon his[asws] eyes due to old age'.[2461]

و عنه: عن أحمد بن محمد بن عيسى و محمد بن الحسين بن أبي الخطاب، عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان، عن محمد بن مسلم، قال: سمعت حمران بن أعين و أبا الخطاب يحدثان جميعا- قبل أن يحدث أبو الخطاب ما أحدث- أنهما سمعا أبا عبد الله (عليه السلام) يقول: «أول من تنشق الأرض عنه و يرجع إلى الدنيا، الحسين بن علي (عليهما السلام)، و إن الرجعة ليست بعامة و هي خاصة، لا يرجع إلا من محض الإيمان محضا أو محض الشرك محضا».

And from him, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Al Husayn Bin Abu Al Khataab, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Muhammad Bin

[2458] تأويل الآيات 2: 684/ 2.
[2459] تفسير العيّاشي 2: 281/ 21
[2460] تفسير العيّاشي 2: 282/ 23
[2461] مختصر بصائر الدرجات: 18

Muslim who said, 'I heard Hamran Bin Ayn and Abu Al Khatab narrating together, before Abu Al Khatab did what he did, that they both heard:

Abu Abdullah[asws] saying: 'The first one to cleave the earth and return to the world is Al-Husayn Bin Ali[asws], and that الرجعة the Return is not with the generality, but with the special ones. There shall not return except the one with the purely pure belief, and the one with the purely pure Polytheism'.[2462]

VERSES 7 & 8

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا {7} عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ عُدْتُمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا {8}

[17:7] If you do good, you will do good for your own souls, and if you do evil, it is for these. So when the other Threat comes they would bring you to grief and they would enter the Masjid as they entered it the first time, and they would destroy whatever they gained ascendancy over with an utter destruction [17:8] It may be that your Lord will have Mercy on you, and if you again return (to disobedience) We too will Return (to Punishment), and We have Made Hell a prison for the unbelievers

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن بكران النقاش، و محمد بن إبراهيم ابن إسحاق الطالقاني (رضي الله عنهم)، قالوا: حدثنا أحمد بن محمد بن سعيد الهمداني، قال: أخبرنا علي بن الحسن بن علي بن فضال، عن أبيه، قال: قال الرضا (عليه السلام): «من تذكر مصابنا فبكى أو أبكى لم تبك عينه يوم تبكي العيون، و من جلس مجلسا يحيي فيه أمرنا لم يمت قلبه يوم تموت فيه القلوب».

Ibn babuwayh, from Ahmad Bin Al Hassan Al Qataan, and Muhammad Bin Bakran Al Naqash, and Muhammad Bin Ibrahim Ibn Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Ali Bin Fazal, from his father who said,

'Al-Reza[asws] said: 'The one who metions our[asws] difficulties and cries, and makes (others to) cry, his eye would not cry on the Day when the eyes would be crying. And the one who sits in a gathering, reviving in it our[asws] matter, his heart would not die on the Day when the hearts would be dying in it.

قال: و قال الرضا (عليه السلام) في قوله تعالى: إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَها قال (عليه السلام): «إن أحسنتم أحسنتم لأنفسكم و إن أسأتم فلها رب يغفر لها».

He (the narrator) said, 'Al-Reza[asws] said regarding the Words of the High ***[17:7] If you do good, you will do good for your own souls, and if you do evil, it is for these***: 'If you do good, you would be doing good for your own souls, and if you do evil it is for these, the Lord[azwj] would Forgive these'.[2463]

VERSES 9 - 11

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا {9} وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا {10} وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا {11}

[2462] مختصر بصائر الدرجات: 24

[2463] عيون أخبار الرّضا (عليه السّلام) 1: 294/ 48 و 49.

[17:9] Surely this Quran Guides to that which is most upright and Gives good news to the Believers who are doing righteous deeds that they shall have a great Recompense [17:10] And that (as for) those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:11] And the human being supplicates for evil as he ought to supplicate for good, and the human being was ever hasty

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن موسى ابن أكيل النميري، عن العلاء بن سيابة، عن أبي عبد الله (عليه السلام) في قوله تعالى: إِنَّ هذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ. قال: «يهدي إلى الإمام».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Musa Ibn Akeyl Al Numeyri, from Al A'ala Bin Sayabat,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[17:9] Surely this Quran Guides to that which is most upright***. He[asws] said: 'Guides to the Imam[asws]'.[2464]

ابن بابويه، قال: حدثنا أحمد بن محمد بن عبد الرحمن المقرئ، قال: حدثنا أبو عمرو محمد بن جعفر المقرئالجرجاني، قال: حدثنا أبو بكر محمد بن الحسن الموصلي ببغداد، قال: حدثنا محمد بن عاصم الطريفي، قال: حدثنا عباس بن يزيد بن الحسن الكحال مولى زيد بن علي، قال: حدثني أبي، قال: حدثني موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين (عليهم السلام) قال: «الإمام منا لا يكون إلا معصوما، و ليست العصمة في ظاهر الخلقة فيعرف بها، فلذلك لا يكون إلا منصوصا».

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Abdul Rahman Al Maqry, from Abu Amro Muhammad Bin Ja'far Al Maqry Al Jarjany, from Abu Bakr Muhammad Bin Al Hassan Al Mowsaly at Baghdad, from Muhammad Bin Aasim Al Tareyfi, from Abbas Bin Yazeed Bin Al Hassan Al Kahal salve of Zayd Bin Ali, from his father,

(It has been narrated) from Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] Ja'far Bin Muhammad[asws], from his[asws] father[asws] Muhammad[asws] Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws] having said: 'The Imam[asws] from us is not other than an Infallible. And it is not the infallibility in the apparent nature (as an innocent child) but he[asws] is (surely) recognised by it (through his[asws] sayings and deeds), so it is due to that that he[asws] is not other than an Infallible'.

فقيل له: يا بن رسول الله، فما معنى المعصوم؟ فقال: «هو المعتصم بحبل الله، و حبل الله هو القرآن لا يفترقان إلى يوم القيامة، فالإمام يهدي إلى القرآن، و القرآن يهدي إلى الإمام، و ذلك قول الله عز و جل: إِنَّ هذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ».

So it was said, 'O son[asws] of Rasool-Allah[saww]! So what is the meaning of the infallibility?' So he[asws] said: 'He[asws] holds tightly to the Rope of Allah[azwj], and the Rope of Allah[azwj] is the Quran. Both of them will not separate from each other up to the Day of Judgement, for the Imam[asws] Guides to the Quran, and the Quran Guides to the Imam[asws], and these are the Words of Allah[azwj] Mighty and Majestic ***[17:9] Surely this Quran Guides to that which is most upright***'.[2465]

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام): إِنَّ هذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ، قال: «يهدي إلى الولاية».

[2464] الكافي 1: 169/ 2.
[2465] معاني الأخبار: 132/ 1

From Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far[asws] regarding ***[17:9] Surely this Quran Guides to that which is most upright***, he[asws] said: 'Guides to Al-Wilayah'.[2466]

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «لما خلق الله آدم و نفخ فيه من روحه، وثب ليقوم قبل أن يتم خلقه فسقط، فقال الله عز و جل: وَ كانَ الْإِنْسانُ عَجُولًا».

From Hisham Bin Salim,

'Abu Abdullah[asws] has said: 'When Allah[azwj] Created Adam[as], and Blew into him[as] from His[azwj] Spirit, he[as] leapt up to stand before his[as] creation was complete, so he[as] fell down. So Allah[azwj] Said ***[17:11] and the human being was ever hasty***'.[2467]

VERSE 12

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا {12}

[17:12] And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, so that you may seek Grace from your Lord, and that you might know the computation of the years and the accounting; and We have explained everything in detail

ابن بابويه، قال: حدثنا الحسينبن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر [محمد بن] عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبيد الله مولى رسول الله، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه و آله)، فقال له: فما بال الشمس و القمر لا يستويان في الضوء و النور؟ قال: «لما خلقهما الله عز و جل أطاعا و لم يعصيا شيئا، فأمر الله عز و جل جبرئيل (عليه السلام) أن يمحو [ضوء] القمر فمحاه، فأثر المحو في القمر خطوطا سوداء، و لو أن القمر ترك على حاله بمنزلة الشمس لم يمح، لما عرف الليل من النهار، و لا النهار من الليل، و لا علم الصائم كم يصوم، و لا عرف الناس عدد السنين و الحساب، و ذلك قول الله عز و جل: وَ جَعَلْنَا اللَّيْلَ وَ النَّهارَ آيَتَيْنِ فَمَحَوْنا آيَةَ اللَّيْلِ وَ جَعَلْنا آيَةَ النَّهارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَ الْحِسابَ».

Ibn babuwayh said, 'Al Husayn Bin Yahya Bin Zareys Al Bajaly narrated to us, from his father, from Abu Ja'far Muhammad Bin Amarat Al Sakry Al-Siryani, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al-Karkhy, from Abu Ja'far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Ubeydullah slave of Rasool-Allah[saww], from Abu Abdullah Bin Yazeed,

(It has been narrated) from Yazeed Bin Salaam who asked Rasool-Allah[saww], so he said to him[saww]: 'So what about the sun and the moon not being equal in the radiance and the light?' He[saww] said: 'When Allah[azwj] Mighty and Majestic Created these two, they did not disobey anything. So Allah[azwj] Mighty and Majestic Command Jibraeel[as] to erase the light of the moon, so he[as] erased it. So the effect of the erasure in the moon is (reflected through its) black lines. And had the moon been left upon its condition of the status of the sun by not being erased, the night would not have been recognised from the day, nor the day from the night, nor the Faster, how many he has Fasted, nor would the people have recognised the numbering of the years and

[2466] بصائر الدرجات: 2: 283/ 25.
[2467] تفسير العيّاشي 2: 283/ 27

the accounting. And these are the Words of Allah[azwj] Mighty and Majestic ***[17:12] And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, so that you may seek Grace from your Lord, and that you might know the computation of the years and the accounting***'.[2468]

و قال سلام بن المستنير: قلت لأبي جعفر (عليه السلام): لم صارت الشمس أحر من القمر؟ قال: «إن الله خلق الشمس من نور النار و صفو الماء، طبقا من هذا، و طبقا من هذا، حتى إذا صارت سبعة أطباق ألبسها لباسا من نار، فمن هنالك صارت الشمس أحر من القمر».

And Salaam Bin Al Mustaneer said,

'I said to Abu Ja'far[asws], 'Why did the sun become hotter than the moon?' He[asws] said: 'Allah[azwj] Created the sun from the light of the fire and radiance of the water, a layer from this, and a layer from this until it came to be seven layers, covering it from a covering of fire. So that is where the sun came to be hotter than the moon'.

قلت: فالقمر؟ قال: «إن الله خلق القمر من ضوء النار و صفو الماء، طبقا من هذا، و طبقا من هذا، حتى إذا صارت سبعة أطباق ألبسها الله لباسا من ماء، فمن هنالك صار القمر أبرد من الشمس».

I said, 'And the moon?' He[asws] said: 'Allah[azwj] Created the moon from radiance of the fire and the purity of the water, a layer from this, and a layer from this, until it came to be seven layers, Allah[azwj] Covered it from a covering from water. So that is where the moon came to be colder than the sun'.[2469]

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) فَمَحَوْنا آيَةَ اللَّيْلِ، قال: «هو السواد الذي في جوف القمر».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding ***[17:12] then We Erased the Sign of the night***, he[asws] said: 'It is the 'blackness' which is in the middle (inside) of the moon'.[2470]

عن أبي الطفيل، قال: كنت في مسجد الكوفة، فسمعت عليا (عليه السلام) و هو على المنبر، و ناداه ابن الكواء و هو في مؤخر المسجد، فقال: يا أمير المؤمنين، أخبرني عن هذا السواد في القمر؟ فقال: «هو قول الله: فَمَحَوْنا آيَةَ اللَّيْلِ».

From Abu Tufayl who said,

'I was in Masjid Al-Kufa, so I heard Ali[asws], and he[asws] was upon the Pulpit, and Ibr Kawa called out to him[asws], and he was at the back of the Masjid, so he said, 'O Amir-ul-Momineen[asws]! Inform me about this blackness in the moon?' So he[asws] said: 'It is the Words of Allah[azwj] ***[17:12] then We Erased the Sign of the night***'.[2471]

عن أبي الطفيل، قال: قال علي بن أبي طالب (عليه السلام): «سلوني عن كتاب الله، فإنه ليس من آية إلا و قد عرفت بليل نزلت أم بنهار، في سهل أو في جبل». فقال له ابن الكواء: فما هذا السواد في القمر؟ فقال: «أعمى سأل عن عمياء، أما سمعت الله يقول: وَ جَعَلْنَا اللَّيْلَ وَ النَّهارَ آيَتَيْنِ فَمَحَوْنا آيَةَ اللَّيْلِ وَ جَعَلْنا آيَةَ النَّهارِ مُبْصِرَةً فذلك محوها».

[2468] علل الشرائع: 470/ 33 (Extract)
[2469] تفسير القمّي 2: 17
[2470] تفسير العيّاشي 2: 283/ 28.
[2471] تفسير العيّاشي 2: 283/ 30

From Abu Tufayl who said,

'Ali[asws] Bin Abu Talib[asws] said : 'Ask me[asws] about the Book of Allah[azwj], for there is none from the Verses except that I[asws] recognise whether it was Revealed at night or in the day, at the coast or on a mountain'. So Ibn Al-Kawa said to him[asws], 'So what is this blackness in the moon?' So he[asws] said: 'A blind (man) asking about the blindness (darkness). Have you not heard Allah[azwj] Saying ***[17:12] And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible***? So that is its erasure'.[2472]

VERSES 13 & 14

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا {13} اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا {14}

[17:13] And We have Fastened upon the neck of the human, his own fate, and We will Bring out to him on the Day of Judgement a Book which would be spread wide open [17:14] Read your book! Your own self is sufficient as a reckoner against you this Day

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ كُلَّ إِنسانٍ أَلْزَمْناهُ طائِرَهُ فِي عُنُقِهِ، يقول: «خيره و شره معه حيث كان، لا يستطيع فراقه، حتى يعطى كتابه يوم القيامة بما عمل».

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[17:13] And We have Fastened upon the neck of the human, his own fate***, he[asws] said: 'His good (deeds) and his evil (deeds) would be with him wherever he may be. He would not be able to separate from it until he is Given his book on the Day of Judgement with what he has done'.[2473]

ابن بابويه: بإسناده عن سدير الصيرفي، قال: دخلت أنا و المفضل بن عمر و أبو بصير و أبان بن تغلب على مولانا أبي عبد الله جعفر بن محمد (عليهما السلام)- و ذكر الحديث- و قال فيه: «قال الله تقدس ذكره: وَ كُلَّ إِنسانٍ أَلْزَمْناهُ طائِرَهُ فِي عُنُقِهِ يعني الولاية».

Ibn Babuwayh, from Sudeyr Al Sayrafi who said,

'I and Al-Mufazzal Bin Umar, and Abu Baseer, and Aban Bin Taghlub came up to our Master[asws] Abu Abdullah Ja'far[asws] Bin Muhammad[asws] – and mentioned the Hadeeth – and in it he[asws] said: 'Allah[azwj], Holy is His[azwj] Mention, Said ***[17:13] And We have Fastened upon the neck of the human, his own fate*** – Meaning Al-Wilayah'.[2474]

الحسين بن سعيد في كتاب (الزهد): عن القاسم، عن علي، عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن المؤمن يعطى يوم القيامة كتابا منشورا مكتوبا فيه: كتاب الله العزيز الحكيم، أدخلوا فلانا الجنة».

Al Hassan Bin Saeed in the book Al Zohad, from Al Qasim, from Ali, from Abu Baseer who said,

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[2472] تفسير العيّاشي 2: 283/ 31.
[2473] تفسير القمّي 2: 17.
[2474] كمال الدين و تمام النعمة: 354/ 50، ينابيع المودة: 45.

'I heard Abu Abdullah[asws] saying:'The Believer would be Given his Book on the Day of Judgement, spread wide open. In it would be Inscribed: 'The Book of Allah[azwj], the Mighty, the Wise – Enter such and such into the Paradise!'[2475]

العياشي: عن خالد بن نجيح عن أبي عبد الله (عليه السلام) في قوله: اقْرَأْ كِتابَكَ كَفى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيباً، قال: «يذكر العبد جميع ما عمل و ما كتب عليه، حتى كأنه فعله تلك الساعة، فلذلك قالوا: يا وَيْلَتَنا ما لِهذَا الْكِتابِ لا يُغادِرُ صَغِيرَةً وَ لا كَبِيرَةً إِلَّا أَحْصاها».

Al Ayyashi, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[17:14] Read your book! Your own self is sufficient as a reckoner against you this Day***, he[asws] said: 'The servant would remember all of what he had done and what has been written against him as if he had done in that very moment, so that is why he would be saying ***[18:49] O woe be unto us! What a Book is this! It does not omit anything small nor anything big, but it numbers them (all)***'.[2476]

VERSE 15

مَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا {15}

[17:15] The one who goes aright, so it is for his own self; and the one who goes astray, so he goes astray against it: nor can the bearer of a burden bears the burden of another, and We were never Punishers until We Sent Rasools

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هوكذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salaam Bin Salih Al Harawy who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'What are you[asws] saying regarding a Hadeeth being reported from Al-Sadiq[asws] that when Al-Qaim[asws] rises, he[asws] would kill the offspring of those who killed Al-Husayn[asws] for the deeds of their forefathers?' So he[asws] said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى ما معناه؟ قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئا كان كمن أتاه، و لو أن رجلا قتل بالمشرق فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعل آبائهم».

So, I said, 'And the Words of Allah[azwj] Mighty and Majestic ***[17:15] nor can the bearer of a burden bears the burden of another***, what is its Meaning?' He[asws] said: 'Allah[azwj] is Truthful in all of His[azwj] Words, but the offspring of those who killed Al-Husayn[asws] would be pleased with the actions of their forefathers and would be priding over it. And the one who is pleased with anything is like the one who has

[2475] كتاب الزهد: 92/ 247.
[2476] تفسير العيّاشي 2: 284/ 33.

come to it (done it). And even if a man is killed in the east, and a man is pleased with his killing in the west, in the Presence of Allah[azwj] he is associated with the killing. But rather, Al-Qaim[asws] would be killing them when he[asws] rises, due to them being pleased with the actions of their forefathers'.[2477]

VERSES 16 - 22

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا {16} وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا {17} مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا {18} وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا {19} كُلًّا نُمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا {20} انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا {21} لَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا {22}

[17:16] And when We intend to Destroy a town, We Send Our Commandment to the people of it who lead easy lives, but they transgress therein; thus the Word proves true against it, so We Destroy it with an utter Destruction [17:17] And how many of the generations did We Destroy after Noah! And your Lord is Sufficient as Knowing and Seeing with regard to the sins of His servants [17:18] Whoever was desirous of this present life, We Hasten it to him therein whatsoever We Desire to for whomsoever We Desire it for, then We Assign Hell for; he shall enter it condemned, driven away [17:19] And whoever was desirous of the Hereafter and strives for it as he ought to strive for it, and he is a Believer; (as for) these, their striving shall surely be Appreciated [17:20] All do We Aid - these as well as those - out of the Bounty of your Lord, and the Bounty of your Lord is not confined [17:21] See how We have Made some Preferable to others, and certainly the Hereafter is greater in Levels and greater in Preferment [17:22] Do not associate with Allah any other god, lest you sit down Condemned, Forsaken

العياشي: عن حمران، عن أبي جعفر (عليه السلام) في قوله: «و إذا أردنا أن نهلك قرية أمرنا مترفيها» مشددة منصوبة: «تفسيرها: كثرنا- و قال- لا قرأتها مخففة».

Al-Ayyashi, from Hamran,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[17:16] And when We intend to Destroy a town, We Send Our Commandment to the people of it who lead easy lives*** – It is (a matter which is) strick and set. Its explanation is – We[azwj] Multiply it (its Punishment)'. And he[asws] said: 'Do not recite is lightly'.[2478]

عن حمران، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ إِذا أَرَدْنا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنا مُتْرَفِيها ، قال: «تفسيرها أمرنا أكابرها».

From Hamran, from Abu Ja'far[asws] regarding the Words of the High ***[17:16] And when We intend to Destroy a town, We Send Our Commandment to the people***

[2477] عيون أخبار الرّضا (عليه السّلام) 1: 273/ 5، علل الشرائع: 229/ 1، ينابيع المودة: 424
[2478] التوحيد: 382 ذيل حديث 28.

of it who lead easy lives. He[asws] said: 'Its explanation is – We[azwj] Send our Commandment to its great ones'.[2479]

VERSES 23 & 24

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا {23} وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا {24}

[17:23] And your Lord has Decreed that you shall not worship except Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to both of them a gracious word [17:24] And make yourself submissively gentle to them with compassion, and say: O my Lord! Have Mercy upon them, as they brought me up (when I was) little

الطبرسي في (الاحتجاج): عن يزيد بن عمير بن معاوية الشامي، قال: دخلت على علي بن موسى الرضا (عليه السلام) بمرو، فقلت له: يا بن رسول الله، روي لنا عن الصادق جعفر بن محمد (عليهما السلام)، أنه قال: «لا جبر و لا تفويض، بل أمر بين أمرين» ما معناه؟ فقال: «من زعم أن الله يفعل أفعالنا ثم يعذبنا عليها فقد قال بالجبر، و من زعم أن الله فوض أمر الخلق و الرزق إلى حججه (عليهم السلام) فقد قال بالتفويض، و القائل بالجبر كافر، و القائل بالتفويض مشرك».

Al Tabarsy in Al Ihtijaj, from Yazeed Bin Umeyr Bin Muawiya Al Shamy who said,

'I came up to Ali[asws] Bin Musa Al-Reza[asws] at Merv, so I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! It has been reported to us from Al-Sadiq Ja'far[asws] Bin Muhammad[asws] having said: 'There is no compulsion nor delegation, but it is a matter in between the two matters'. What is the meaning of it?' So he[asws] said: 'The one who alleges that Allah[azwj] Does our deeds, then Punishes us over it, so he had spoken of the compulsion. And the one who alleges that Allah[azwj] had Delegated the matter of the creation and the sustenance to His[azwj] Proofs[asws], so he has spoken of the delegation. And the speaker of the compulation is an Infidel, and the speaker of the delegation is a Polytheist'.

فقلت: يا بن رسول الله، فما أمر بين أمرين؟ فقال: «وجود السبيل إلى إتيان ما أمروا به، و ترك ما نهوا عنه». قلت له: و هل لله مشيئة و إرادة في ذلك؟ فقال: «أما الطاعات فإرادة الله تعالى و مشيئته فيها الأمر بها، و الرضا لها، و المعاونة عليها، و إرادته و مشيئته في المعاصي النهي عنها، و السخط لها، و الخذلان عليها».

So I said, 'O son[asws] of Rasool-Allah[saww]! So what is the matter between the two matters?' So he[asws] said: 'Finding a way to indulge in what He[saww] has Commanded for, and leaving what He[azwj] has Prohibited from'. I said to him[asws], 'Is there for Allah[azwj] a Desire and an Intention regarding that?' So he[asws] said: 'As for the obedience, so the Intention of Allah[azwj] the High and His[azwj] Desire is in what He[azwj] has Commanded for, and being Pleased with it, and supporting it. And His[azwj] Intention, and His[azwj] Desires in the disobedience is His[azwj] Prohibiting from it, and the Anger for it, and the Abandonment for it'.

قلت: فلله عز و جل [فيها] القضاء؟ قال: «نعم، ما من فعل يفعله العباد من خير أو شر إلا و لله فيه قضاء». قلت: فما معنى هذا القضاء؟ قال: «الحكم عليهم بما يستحقونه من الثواب و العقاب في الدنيا و الآخرة».

[2479] الاحتجاج: 414.

I said, 'So is there a Decree of the Mighty and Majestic in it?' He[asws] said: 'Yes. There is none from the servants who does a deed, good or evil, except that, by Allah[azwj], in it is a Decree'.[2480]

و عنه بإسناده عن يحيى بن إبراهيم بن أبي البلاد، عن أبيه، عن جده، عن أبي عبد الله (عليه السلام) قال: «لو علم الله شيئا أدنى من أف لنهى عنه و هو من أدنى العقوق، و من العقوق أن ينظر الرجل إلى والديه فيحد النظر إليهما».

And from him (Yaqoub Al Kulayni), from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah[asws] having said: 'Had there been in the Knowledge of Allah[azwj] anything smaller than 'Ugh' (that person would say), He[azwj] would have Prohibited from it, and it (Saying of 'Ugh)) is the lowest of the disobedience. And from the disobedience is that the man look at his parents, so he looks slightly away from them'.[2481]

VERSE 25

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا {25}

[17:25] Your Lord is more Knowing of what is in your minds; if you become righteous, then He was always Forgiving to the penitent

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «يا أبا محمد، عليكم بالورع و الاجتهاد، و أداء الأمانة، و صدق الحديث، و حسن الصحبة لمن صحبكم، و طول السجود، كان ذلك من سنن الأوابين».

From Abu Baseer,

(It was narrated) from Abu Abdullah[asws] having said: 'O Abu Muhammad! It is upon you all to be with the piety, and the striving, and the fulfilment of the trusts, and the ratification of the Hadeeth, and the goodness for the ones who are in your company, and the prolongation of the Prostrations. That was from the Sunnah of the penitent ones'.[2482]

و عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «من صلى أربع ركعات، فقرأ في كل ركعة خمسين مرة قُلْ هُوَ اللَّهُ أَحَدٌ كانت صلاة فاطمة (عليها السلام)، و هي صلاة الأوابين».

And from Hisham Bin Salim,

'Abu Abdullah[asws] having said: 'The one who Prays four Cycles, reciting in every Cycle 50 times ***[112:1] Say: He, Allah, is One*** (*Surah Al-Ikhlaas*), has Prayed the Prayer of Fatima[asws], and it is the Prayer of the penitent'.[2483]

[2480] الاحتجاج: 414.
[2481] الكافي 2: 261/ 7.
[2482] تفسير العيّاشي 2: 286/ 43.
[2483] تفسير العيّاشي 2: 286/ 44.

VERSES 26 - 28

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا {26} إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا {27} وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا {28}

[17:26] And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully [17:27] Surely the squanderers were always the brothers of the Satans and the Satan was always ungrateful to his Lord [17:28] And if you turn away from them to seek Mercy from your Lord, which you hope for, speak to them a gentle word

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، عن محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) قال: «قوله تعالى: وَ آتِ ذَا الْقُرْبى حَقَّهُ خصوصية خصهم الله العزيز الجبار بها، و اصطفاهم على الامة- قال- فلما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) قال: ادعوا لي فاطمة فدعيت له، فقال: يا فاطمة. قالت: لبيك يا رسول الله. فقال (صلى الله عليه و آله): هذه فدك و هي مما لم يوجف عليه بخيل و لا ركاب، و هي لي خاصة دون المسلمين، و قد جعلتها لك لما أمرني الله تعالى به، فخذيها لك و لولدك».

Ibn Babuwayh, from Ali Bin Al Husayn Bin Shazawiya Al Mo'dab and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayan Bin Al Salt, who says:

'Al-Reza[asws] has said: 'The Words of the High ***[17:26] And give to the near of kin his due*** – Allah[azwj] the Mighty, the Compeller has Specialised them in particular over the community. So when this Verse was Revealed unto Rasool-Allah[saww], he[saww] said: 'Call Fatima[asws] for me[saww]!' So she[asws] was called over for him[saww], so he[saww] said: 'O Fatima[asws]! She[asws] said: 'Here I[asws] am, O Rasool-Allah[saww]!' So he[saww] said: 'This here is Fadak (Plantation), and it is from what no battle was fought for with the horses nor with the camels, and it is for me[saww] exclusively without any share for the Muslims, and I[saww] have made it to be for you[asws] when Allah[azwj] the High Commanded me[saww] for it. Therefore, take it for yourself[asws] and your[asws] children[asws]'.[2484]

على بن محمد عن بعض اصحابنا أظنه السيارى عن على بن أسباط قال: لما ورد أبو الحسن الموسى عليه السلام على المهدى رآه يرد المظالم فقال: يا امير المؤمنين ما بال مظلمتنا لا ترد ؟ فقال له وما ذاك يا ابا الحسن ؟ قال: ان الله تبارك وتعالى لما فتح على نبيه صلى الله عليه وآله فدك وما والاها لم يوجف عليه بخيل ولا ركاب، فأنزل الله على نبيه صلى الله عليه وآله " وآت ذا القربى حقه " فلم يدر رسول الله صلى الله عليه وآله من هم،

Ali Bin Muhammad, from one of our companions, probably Sayyari, from Ali Bin Asbaat who said,

'When Abu Al-Hassan Al-Musa[asws] went to see Al-Mahdy for the return of the confiscated properties, he[asws] said: 'o commander of the momineen, what is the matter that you do not return to us[asws] the properties confiscated from us[asws]?' So he said to him[asws], 'What is that (property), O Abu Al-Hassan[asws]?' He[asws] said: 'Allah[azwj] Blessed and High Gave victory to His[azwj] Prophet[saww] over Fadak and ***[59:6] did not press forward against it any horse or a riding camel***, so Allah[azwj] Revealed upon His[azwj] Prophet[saww] ***[17:26] And give to the near of kin his due***, so Rasool-Allah[saww] did not know who they were.

[2484] عيون أخبار الرّضا (عليه السّلام) 1: 233/ 1.

فراجع في ذلك جبرئيل وراجع جبرئيل عليه السلام ربه فأوحى الله إليه: ان ادفع فدك إلى فاطمة عليها السلام فدعاها رسول الله صلى الله عليه وآله فقال لها: يا فاطمة ان الله امرني ان أدفع اليك فدك، فقال: قد قبلت يا رسول الله من الله ومنك،

So he[saww] referred that to Jibraeel[as], and Jibraeel[as] referred it to his[as] Lord[azwj]. So Allah[azwj] Revealed unto him[saww] that he[saww] should hand over Fadak to Fatima[asws]. So Rasool-Allah[saww] called for her[asws] and said to her[asws]: 'Allah[azwj] has Commanded me[saww] that I[saww] should hand over Fadak to you[asws]'. So she [asws] said: 'I[asws] have accepted it, O Rasool-Allah[saww], from Allah [azwj] and from you[saww]'.

فلم يزل وكلائها فيها حياة رسول الله صلى الله عليه وآله فلما ولى أبو بكر اخرج منها وكلائها، فأتته وسئلته أن يردها عليها فقال لها ائتنى بأسود أو أحمر يشهد لك بذلك، فجائت أمير المؤمنين عليه السلام وام ايمن، فشهدا لها فكتب لها بترك التعرض،

So the caretakers did not cease from it during the lifetime of Rasool-Allah[saww]. When Abu Bakr became the ruler, he exited the caretakers from it. So she[asws] came up to him and asked him that he should return it to her[asws]. So he said to her[asws], 'Bring me a black (man) or a red (man) to testify for you for that'. So Amir-ul-Momineen[asws] came along with Umm Ayman who both testified for her. So he wrote it for her[asws] in order to avoid the confrontation.

فخرجت والكتاب معها فلقيها عمر، فقال: ما هذا معك يا بنت محمد ؟ قالت: كتاب كتبه لى ابن أبى قحافة، قال أرينيه فأبت فانتزعه من يدها ونظر فيه، ثم تفل فيه ومحاه وخرقه، وقال لها: هذا لم يوجف عليه أبوك بخيل ولا ركاب، فضعى الحبال في رقابنا،

So she[asws] went out, and the letter was with her[asws]. Umar came (on) her[asws] (way back) so he said, 'What is this which is with you[asws], O daughter of Muhammad[saww]?' She[asws] said: 'A letter which Ibn Abu Qohafa has written it out for me[saww]'. He said, 'Show it to me'. She[asws] refused. So he snatched it from her[asws] hand and looked into it, then spat at it, then tore it up and destroyed it, and said to her[asws], 'This is what your[asws] father ***[59:6] did not press forward against it any horse or a riding camel***, so he[saww] placed the rope around our throats'.

فقال له المهدى: يا أبا الحسن حدها لى، قال: حد منها جبل احد وحد منها عريش مصر، وحد منها سيف البحر وحد منها دومة الجندل، فقال له: كل هذا ؟ قال: نعم يا أمير المؤمنين هذا كله ان هذا كله مما لم يوجف على أهله رسول الله صلى الله عليه وآله بخيل ولا ركاب، فقال: كثيروا نظر فيه.

So Al-Mahdy said to him[asws], 'O Abu Al-Hassan[asws]! (show) me its boundaries'. He[asws] said: 'The boundary from it is the mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal'. So he said to him[asws], 'All this?' He[asws] said: 'Yes, o commander of the faithful, All of this. All of this is from what Rasool-Allah[saww] ***[59:6] did not press forward against it any horse or a riding camel***, against its owners'. So he said, 'It is a lot. I will consider it'.[2485]

العياشي: عن عبد الرحمن، عن أبي عبد الله (عليه السلام) قال: «لما أنزل الله تعالى وَ آتِ ذَا الْقُرْبى حَقَّهُ وَ الْمِسْكِينَ قال رسول الله (صلى الله عليه و آله): يا جبرئيل، قد عرفت المسكين، فمن ذو القربى؟ قال: هم أقاربك، فدعا حسنا و حسينا و فاطمة، فقال: إن ربي أمرني أن أعطيكم مما أفاء علي- قال- أعطيتكم فداك».

[2485] Tafseer Noor Al Saqalayn – CH 59 H 14

Al Ayyashi, from Abdul Rahman, who has said:

'Abu Abdullah[asws] has said: 'When Allah[azwj] the High Revealed ***[17:26] And give to the near of kin his due and (to) the needy***, Rasool-Allah[saww] said: 'O Jibraeel[as], I[saww] recognised the needy, so who are the near of kin?' He[as] said: 'They[asws] are your[saww] near of kin, Hassan[asws], and Husayn[asws], and Fatima[asws]'. So he[saww] said: 'My[saww] Lord[azwj] has Commanded me[saww] that I[saww] should give to them[asws] from what has been Bestowed upon me[saww]'. He[asws] said: 'Then he[saww] gave them[asws], Fadak'.[2486]

عن عطية العوفي، قال: لما فتح رسول الله (صلى الله عليه و آله) خيبر، و أفاء الله عليه فدك، و أنزل عليه وَ آتِ ذَا الْقُرْبى حَقَّهُ قال: «يا فاطمة، لك فدك».

From Atiya Al Awfy who said,

'When Allah[azwj] gave victory over Khyber to Rasool-Allah[saww], and Allah[azwj] Bestowed Fadak upon him[saww], and Revealed unto him[saww] ***[17:26] And give to the near of kin his due***, he[saww] said: 'O Fatima[asws]! For you[asws] is Fadak'.[2487]

عن عبد الرحمن بن صالح: كتب المأمون إلى عبيد الله بن موسى العبسي يسأله عن قصة فدك، فكتب إليه عبيد الله بن موسى بهذا الحديث، رواه عن الفضل بن مرزوق، عن عطية، فرد المأمون فدك على ولد فاطمة (صلوات الله عليها).

From Abdul Rahman Bin Salih –

Al-Mamoun wrote to Ubeydullah Bin Musa Al-Abasy asking him about the story of Fadak. So Abdullah Bin Musa wrote back with this Hadeeth (which was) reported from Al-Fazal Bin Marzouq, from Atiya. So Al-Mamoun returned Fadak to the children of Fatima[asws].[2488]

عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن قوله: وَ لا تُبَذِّرْ تَبْذِيراً. قال: «من أنفق شيئا في غير طاعة الله فهو مبذر، و من أنفق في سبيل الخير فهو مقتصد».

From Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Abdullah[asws] about His[azwj] Words ***[17:26] and do not squander wastefully***. So he[asws] said: 'The one who spends anything in other than the obedience of Allah[azwj], so he is a squanderer. And the one who spends in the way of good; so he is an economiser'.[2489]

عن عامر بن جذاعة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «اتق الله و لا تسرف و لا تقتر، و كن بين ذلك قواما، إن التبذير من الإسراف، و قال الله: وَ لا تُبَذِّرْ تَبْذِيراً إن الله لا يعذب على القصد».

From Aamir Bin Jaza'at who said,

'I heard Abu Abdullah[asws] saying: 'Fear Allah[azwj] and do not be extravagant nor be stingy, but be in between that. The squandering is from the waste, and Allah[azwj] Says

[2486] تفسير العيّاشي 2: 287/ 46.
[2487] تفسير العيّاشي 2: 287/ 50.
[2488] تفسير العيّاشي 2: 287/ 51
[2489] تفسير العيّاشي 2: 288/ 53.

[17:26] and do not squander wastefully. Surely, Allah[azwj] does not Punish upon the economising'.[2490]

VERSES 29 & 30

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا {29} إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا {30}

[17:29] And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, destitute [17:30] Surely your Lord Extends sustanance for whomsoever He Desires to and He Straitens it; He was always most Informed, All-Seeing of His servants

محمد بن يعقوب: عن علي بن محمد، عن أحمد بن أبي عبد الله، عن أبيه، عن النضر بن سويد، عن موسى بن بكر، عن عجلان، قال: كنت عند أبي عبد الله (عليه السلام) فجاء سائل فقام إلى مكتل فيه تمر، فملأ يده فناوله، ثم جاء آخر فسأله فقام فأخذ بيده فناوله، ثم جاء آخر فسأله فقام فأخذ بيده فناوله، ثم جاء آخر فقال: «الله رازقنا و إياك».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Al Nazar Bin Suweyd, from Musa Bin Bakr, from Ajlan who said,

'I was in the presence of Abu Abdullah[asws], so a beggar came up and stood at the container in which were dates. So he[asws] took a handful and gave it to him. Then another came up and asked him[asws], so he[asws] stood up, took a handful and gave it to him. Then came another and asked him[asws], so he[asws] stood up, took a handful and gave it to him. Then another came up, so he[asws] said: 'Allah[azwj] is our[asws] Sustainer and yours'.

ثم قال: «إن رسول الله (صلى الله عليه و آله) كان لا يسأله أحد من الدنيا شيئا إلا أعطاه، فأرسلت إليه امرأة ابنا لها، فقالت: انطلق إليه فاسأله، فإن قال لك: ليس عندنا شيء، فقل: أعطني قميصك- قال- فأخذ قميصه فرمى به إليه، فأدبه الله تبارك و تعالى على القصد فقال: وَ لا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلى عُنُقِكَ وَ لا تَبْسُطْها كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوماً مَحْسُوراً».

Then he[asws] said:'Rasool-Allah[saww] was such that no one asked him[asws] for anything from the world except that he[saww] gave it to him. So a woman came up to him[saww] with two of her sons, so she said, 'I have come to you[saww] to ask'. So he[saww] said: 'There is nothing in our[saww] possession'. So she said, 'Give me your[saww] shirt'. He[asws] said: 'So he[saww] took off his[saww] shirt and threw it at her. So Allah[azwj] Blessed and High Educated him[saww] for the economising ***[17:29] And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, destitute***'.[2491]

VERSES 31 & 32

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا {31} وَلَا تَقْرَبُوا الزِّنَا ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا {32}

[2490] تفسير العيّاشي 2: 288/ 55.
[2491] الكافي 4: 55/ 7

[17:31] And do not kill your children for fear of poverty; We Give Sustenance to them and to yourselves; surely to kill them is a great wrong [17:32] And do not go near the adultery; it was always an immorality and an evil way

العياشي: عن إسحاق بن عمار، عن أبي إبراهيم (عليه السلام)، قال: «لا يملق حاج أبدا»، قال: قلت: و ما الإملاق؟ قال: «الإفلاس» ثم قال: «قول الله: وَ لا تَقْتُلُوا أَوْلادَكُمْ خَشْيَةَ إِمْلاقٍ».

Al Ayyashi, from Is'haq Bin Amaar,

(It has been narrated) from Abu Ibrahim[asws] (7th Imam[asws]) having said: 'The Pilgrim would never be impoverished (الإملاق), ever'. I said, 'And what is the 'Imlaaq'?' He[asws] said: 'Bankrupt'. Then he[asws] said: '***[17:31] And do not kill your children for fear of poverty***'.[2492]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ لا تَقْرَبُوا الزِّنى إِنَّهُ كانَ فاحِشَةً. يقول: «معصية و مقتا، فإن الله يمقته و يبغضه، و قوله: وَ ساءَ سَبِيلًا و هو أشد الناس عذابا، و الزنا من أكبر الكبائر».

Then he (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[17:32] And do not go near the adultery; it was always an immorality***. He[asws] said: 'A disobedience and an abomination, for Allah[azwj] Abhors it and Hates it. And His[azwj] Words ***and an evil way*** and it (deserves) the harshest of the Punishment for the people. And the adultery is the greatest of the major sins'.[2493]

VERSE 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنْصُورًا {33}

[17:33] And do not kill any one whom Allah has forbidden, except with the right; and whoever is killed unjustly, We have indeed Given to his heir authority, so let him not be excessive with regards to the killing; surely he would always be Aided

عَنْهُ عَنْ صَالِحٍ عَنِ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنا لِوَلِيِّهِ سُلْطاناً فَلا يُسْرِفْ فِي الْقَتْلِ قَالَ نَزَلَتْ فِي الْحُسَيْنِ (عليه السلام) لَوْ قُتِلَ أَهْلُ الْأَرْضِ بِهِ مَا كَانَ سَرَفاً.

From him, from Salih, from Al-Hajjaal, from one of his companions, who has reported:

I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic: ***[17:33] And do not kill any one whom Allah has forbidden, except with the right; and whoever is killed unjustly, We have indeed Given to his heir authority, so let him not be excessive with regards to the killing***. He[asws] said: 'It was Revealed

[2492] تفسير العيّاشي 2: 289/ 62.
[2493] تفسير القمّي 2: 19

regarding Al-Husayn[asws]. Even if all the people of the earth were to be killed for it, it would not be excessive'.[2494]

شرف الدين النجفي، قال: روى بعض الثقات، بإسناده عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز و جل: وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنا لِوَلِيِّهِ سُلْطاناً فَلا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كانَ مَنْصُوراً. قال: «نزلت في الحسين (عليه السلام)، لو قتل وليه أهل الأرض [به] ما كان مسرفا، و وليه القائم (عليه السلام)».

Sharaf Al Deen Al Najafy said, 'It has been reported by one of the trustworthy ones, from one of our companions,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[17:33] and whoever is killed unjustly, We have indeed Given to his heir authority, so let him not be excessive with regards to the killing; surely he would always be Aided***. He[asws] said: 'It was Revealed regarding Al-Husayn[asws]. Even if his[asws] 'وليه' (Appointed Authority) kills all the inhabitants of the earth for it, it would not be excessive. And his[asws] 'وليه' is Al-Qaim[asws]'.[2495]

عن سلام بن المستنير، عن أبي جعفر (عليه السلام) في قوله: وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنا لِوَلِيِّهِ سُلْطاناً فَلا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كانَ مَنْصُوراً. قال: «هو الحسين بن علي (عليه السلام) قتل مظلوما و نحن أولياؤه، و القائم منا إذا قام طلب بثار الحسين، فيقتل حتى يقال: قد أسرف في القتل

From Salaam Bin Mustaneer,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[17:33] and whoever is killed unjustly, We have indeed Given to his heir authority, so let him not be excessive with regards to the killing; surely he would always be Aided***. He[asws] said: 'He[asws] is Al-Husayn Bin Ali[asws], being killed unjustly, and we[asws] are his[asws] 'أولياؤه' (Appointed Authorities), and Al-Qaim[asws] from us[asws], when he[asws] rises, would seek revenge for Al-Husayn[asws], so he[asws] would kill to the extent that it would be said, 'He[asws] has exceeded in the killing'.

- و قال- المقتول: الحسين (عليه السلام) و وليه: القائم، و الإسراف في القتل: أن يقتل غير قاتله إِنَّهُ كانَ مَنْصُوراً فإنه لا يذهب من الدنيا حتى ينتصر برجل من آل الرسول (صلى الله عليهم) يملأ الأرض قسطا و عدلا كما ملئت ظلما و جوار».

And he[asws] said: 'The killed – Al-Husayn[asws], and his[asws] 'وليه' is Al-Qaim[asws]. And the extravagance in the killing, is that one kills other than the killer ***surely he would always be Aided***. So he[asws] would not go away from the world until he[asws] is Aided by a man from the Progeny[asws] of the Rasool[saww] who would fill the earth with equity and justice just as it had been filled with injustice and inequity'.[2496]

و عنه: عن علي بن محمد، عن بعض أصحابه، عن محمد بن سليمان، عن سيف بن عميرة، عن إسحاق بن عمار قال: قلت لأبي الحسن (عليه السلام): إن الله عز و جل يقول في كتابه: وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنا لِوَلِيِّهِ سُلْطاناً فَلا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كانَ مَنْصُوراً فما هذا الإسراف الذي نهى الله عز و جل عنه؟ قال: «نهى أن يقتل غير قاتله، أو يمثل بالقاتل».

And from him (Yaqoub Al Kulayni), from Ali Bin Muhammad, from one of his companions, from Muhammad Bin Sulayman, from Sayf Bin Umeyra, from Is'haq Bin Amaar, said,

[2494] Al Kafi – H 14812
[2495] تأويل الآيات 1: 280/ 10.
[2496] تفسير العيّاشي 2: 290/ 67، ينابيع المودة: 425.

'I said to Abu Al-Hassan[asws], 'Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***[17:33] and whoever is killed unjustly, We have indeed Given to his heir authority, so let him not be excessive with regards to the killing; surely he would always be Aided***, so what is this excess which Allah[azwj] Mighty and Majestic has Prohibited from?' He[asws] said: 'Prohibited from killing other than the killer, or mutilates the killer'.

قلت: فما معنى قوله: إِنَّهُ كانَ مَنْصُوراً؟ قال: «و أي نصرة أعظم من أن يدفع القاتل إلى أولياء المقتول فيقتله، و لا تبعة تلزمه من قتله في دين و لا دنيا؟».

I said, 'So what is the Meaning of His[azwj] Words ***surely he would always be Aided***?' He[asws] said: 'And which Aid is greater than handing over the killer to the guardians of the killed, so that they would kill him, and no responsibility requires him from killing him in Religion and the world?'[2497]

VERSES 34 & 35

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا {34} وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {35}

[17:34] And do not go near to the wealth of the orphan except in a goodly way till he attains his maturity; and fulfill the oath; the oath will always be questioned about [17:35] And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: «إذا بلغ أشده: الاحتلام، ثلاث عشرة سنة».

From Abdullah Bin Sinan,

'Abu Abdullah[asws] having said: '***[17:34] till he attains his maturity*** - The wet dreams, at the age of thirteen years'.[2498]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «القسطاس المستقيم فهو الميزان الذي له لسان».

He (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

'Abu Ja'far[asws] having said: '***[17:35] and weigh with a true balance*** – so it is the Scale which has a tongue for it'.[2499]

VERSE 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا {36}

[17:36] And do not follow that of which you have no knowledge of; surely the hearing and the sight and the heart, all of these, shall be questioned about

[2497] الكافي 7: 370/ 7.
[2498] تفسير العيّاشي 2: 292/ 73.
[2499] تفسير القمّي 2: 19.

و عنه: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن زياد، قال: كنت عند أبي عبد الله (عليه السلام) فقال له رجل: بأبي أنت و امي، إني أدخل كنيفا لي، و لي جيران عندهم جوار يتغنين و يضربن بالعود، فربما أطلت الجلوس استماعا مني لهن، فقال: «لا تفعل».

And from him, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Ziyad who said,

'I was in the presence of Abu Abdullah[asws], so a man said to him[asws], 'May my father and my mother be sacrificed for you[asws], I entered my canopy, and there is a neighbour of mine who sings and beats with the stick (drum), so sometimes I sit for a while to listen to them'. So he[asws] said: 'Do not do it'.

فقال الرجل: و الله، ما أتيتهن، إنما هو سماع أسمعه باذني. فقال: «لله أنت! أما سمعت الله عز و جل يقول: إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤادَ كُلُّ أُولئِكَ كانَ عَنْهُ مَسْؤُلًا؟!» فقال: بلى و الله، لكأني لم أسمع بهذه الآية من كتاب الله من أعجمي و لا عربي، لا جرم أني لا أعود إن شاء الله، و إني لأستغفر الله.

So the man said, 'By Allah[azwj]! I do not go to them, but rather it is the hearing, which hears by my ears'. So he[asws] said: 'You are for the sake of Allah[azwj]. Have you not heard Allah[azwj] Mighty and Majestic Saying ***[17:36] surely the hearing and the sight and the heart, all of these, shall be questioned about***?' So he said, 'Yes, by Allah[azwj]! But, it is as if I have not heard this from the Book of Allah[azwj] from a non-Arab or an Arab. I shall not repeat the offense, if Allah[azwj] so Desires it, and I seek Forgiveness from Allah[azwj]'.

فقال له: «قم فاغتسل وصل ما بدا لك، فإنك كنت مقيما على أمر عظيم، ما كان أسوأ حالك لو مت على ذلك! احمد الله و اسأله التوبة من كل ما يكره، فإنه لا يكره إلا كل قبيح، و القبيح دعه لأهله فإن لك أهلا».

So he[asws] said to him: 'Rise, and wash, and Pray with what has appeared to you, for you were upon a grievous matter. You would have been in an evil condition had you died upon that (situation)'. Praise Allah[azwj] and ask for repentance from everything what He[azwj] Abhors, for He [azwj] does not Abhor except every ugliness. And the ugliness, leave it for those who are deserving of it, provided you can achieve it (to abhor the forbidden) if you are eligible for it'.[2500]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): لا تزول قدم عبد يوم القيامة من بين يدي الله عز و جل، حتى يسأله عن أربع خصال: عمرك فيما أفنيته، و جسدك فيما أبليته، و مالك من أين اكتسبته و أين وضعته؟ و عن حبنا أهل البيت».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Abu Hamza Al sumaly,

'Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'The feet of the servant would not (be allowed to be) moved from in front of Allah[azwj] Mighty and Majestic, until he is asked about four characteristics – Your life, what did you waste it on; and your body, what did you wear it out on; and your wealth, from where did you accumulate it and where did you place (spend) it?' And the love for us[asws], the People[asws] of the Household'.[2501]

[2500] الكافي 6: 432/ 10.
[2501] تفسير القمّي 2: 19

العياشي: عن الحسن، قال: كنت أطيل القعود في المخرج «1» لأسمع غناء بعض الجيران، قال: فدخلت على أبي عبد الله (عليه السلام)، فقال لي: «يا حسن، إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤادَ كُلُّ أُولئِكَ كانَ عَنْهُ مَسْؤُلًا السمع و ما وعى، و البصر و ما رأى، و الفؤاد و ما عقد عليه».

Al Ayyashi, from Al Hassan who said,

'I used to sit for long in the toilet in order to hear the singing of one of the neighbours. I came up to Abu Abdullah[asws], so he[asws] said to me: 'O Hassan! ***[17:36] surely the hearing and the sight and the heart, all of these, shall be questioned about***. The hearing and what it retained, and the sight and what it saw, and the heart and what was Covenanted against it (Al-Wilayah)'.[2502]

VERSES 37 - 40

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا {37} كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا {38} ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا {39} أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا {40}

[17:37] And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height [17:38] All that - the evil of it - is hateful in the sight of your Lord [17:39] That is from what your Lord has Revealed to you from the Wisdom; and do not associate any other god with Allah so you would be Thrown into Hell, blamed, cast away [17:40] Has then your Lord Distinguished you with sons, and Taken daughters from among the Angels? Most surely you are speaking a grievous speech

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: «فرض الله على الرجلين أن لا يمشي بهما إلى شيء من معاصي الله، و فرض عليهما المشيء إلى ما يرضي الله عز و جل فقال: وَ لا تَمْشِ فِي الْأَرْضِ مَرَحاً إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبالَ طُولًا، و قال: وَ اقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْواتِ لَصَوْتُ الْحَمِيرِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al-Zubeyri,

'Abu Abdullah[asws] has said: 'Allah[azwj] has Necessitated upon the two feet that they would not walk to anything from the disobedience of Allah[azwj], and Necessitated upon them to walk towards what Allah[azwj] Mighty and Majestic is Pleased with, so He[azwj] Said ***[17:37] And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height***, and Said ***[31:19] And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys***'.[2503]

VERSES 41 - 43

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا {41} قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا {42} سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا {43}

[2502] تفسير العيّاشي 2: 292/ 74.
[2503] الكافي 2: 28/ 1

[17:41] And certainly We have repeated (Warnings) in this Quran that they may be mindful, but it does not increase them except for their aversion [17:42] Say: If there were with Him gods as they are saying, then certainly they would have been able to seek a way to the One with the Throne [17:43] Glorified is He Exalted is He from what they are saying, Exalted, Great

العياشي: عن علي بن أبي حمزة، عن أبي جعفر (عليه السلام): وَ لَقَدْ صَرَّفْنا فِي هذَا الْقُرْآنِ لِيَذَّكَّرُوا: «يعني و لقد ذكرنا عليا (عليه السلام) في القرآن و هو الذكر فما زادهم إلا نفورا».

Al-Ayyashi, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] ***[17:41] And certainly We have repeated (Warnings) in this Quran that they may be mindful***: 'Meaning – We[azwj] have Mentioned Ali[asws] in the Quran, and he[asws] is the Reminder (الذكر) ***but it does not increase them except for their aversion***'.[2504]

VERSE 44

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {44}

[17:44] The seven skies and the earth and the one therein Glorify Him; and there is not a single thing but it Glorifies Him with His praise, but you do not understand their Glorification; He was always Forbearing, Forgiving

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن علي بن أسباط، عن داود الرقي، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز و جل: وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ. قال: «تنقض الجدر تسبيحها».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Dawood Al Raqy,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[17:44] and there is not a single thing but it Glorifies Him with His praise, but you do not understand their Glorification***. He[asws] said: (For example) 'The cracking of the wall is its Glorification'.[2505]

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

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

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws] having said: 'Rasool-Allah[saww] prohibited from branding the animals upon their faces, and hitting them on their faces, for it Glorifies its Lord[azwj] with Praise'.[2506]

[2504] تفسير العيّاشي 2: 293/ 78
[2505] الكافي 6: 531/ 4
[2506] تفسير العيّاشي 2: 294/ 82

عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام) قال: «ما من طير يصاد في بر و لا بحر، و لا شيء يصاد من الوحش إلا بتضييعه التسبيح».

From Is'haq Bin Amaar,

'Abu Abdullah[asws] having said: 'There is none from the birds that are hunted in the land or the sea, nor anything hunted from the wild animals except that its Glorification is stopped'.[2507]

عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام) أنه دخل عليه رجل فقال له: فداك أبي و امي، إني أجد الله يقول في كتابه: وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ؟ فقال له: «هو كما قال الله تعالى».

From Mas'adat Bin Sadaqat,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws]. A man came up to him[asws] and said to him[asws], 'May my father and my mother be sacrificed for you[asws]! I have found Allah[azwj] Saying in His[azwj] Book ***[17:44] and there is not a single thing but it Glorifies Him with His praise, but you do not understand their Glorification***?' So he[asws] said to him: 'It is as Allah[azwj] has Said it to be'.

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

He said, 'Does the dried up tree Glorify?' So he[asws] said: 'Yes. Have you not heard the timber of the house how it cracks? And that is its Glorification. So Allah[azwj] is Glorified in every situation'.[2508]

VERSES 45 & 46

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا {45} وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا {46}

[17:45] And when you recite the Quran, We Place between you and those who do not believe in the Hereafter, a hidden barrier [17:46] And We place coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord Alone in the Quran, they turn their backs in aversion

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في سؤال يهودي، قال له اليهودي: فإن إبراهيم (عليه السلام) حجب عن نمرود بحجب ثلاث. قال علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله): حجب عن من أراد قتله بحجب خمس، فثلاثة بثلاثة، و اثنان فضل، قال الله عز و جل و هو يصف أمر محمد (صلى الله عليه و آله): وَ جَعَلْنا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا فهذا الحجاب الأول وَ مِنْ خَلْفِهِمْ سَدًّا فهذا الحجاب الثاني فَأَغْشَيْناهُمْ فَهُمْ لا يُبْصِرُونَ فهذا الحجاب الثالث، ثم قال: وَ إِذا قَرَأْتَ الْقُرْآنَ جَعَلْنا بَيْنَكَ وَ بَيْنَ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ حِجاباً مَسْتُوراً «1» فهذا الحجاب الرابع، ثم قال: فَهِيَ إِلَى الْأَذْقانِ فَهُمْ مُقْمَحُونَ فهذه خمسة حجب».

Al-Tabarsy in Al-Ihtijaj –

[2507] تفسير العيّاشي 2: 294/ 83
[2508] تفسير العيّاشي 2: 294/ 84

(It has been narrated) from Musa[asws] Bin Ja'far[asws] from the Amir-ul-Momineen[asws] regarding the question of a Jew – The Jew said to him[asws], 'Ibrahim[as] was veiled from Nimrod by three veils.' Ali[asws] said: 'And in the same way Muhammad[saww] was veiled from those intending to kill him[saww], by five veils. Three with three, plus two virtues. Allah[azwj] Mighty and Majestic Says and He[azwj] has Described the affair of Muhammad[saww] ***[36:9] And We have made in front of them a barrier*** and this is the first veil ***and a barrier behind them,*** and this is the second veil ***so We have Covered them over, so they are not seeing*** and this is the third veil, then Says ***[17:45] And when you recite the Quran, We Place between you and those who do not believe in the Hereafter, a hidden barrier*** this is the fourth veil, then Says ***[36:8] and these reach up to their chins, so they have their heads raised aloft*** and this is the fifth veil.'[2509]

عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «كان رسول الله (صلى الله عليه و آله) يجهر ب بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ و يرفع صوته بها، فإذا سمع المشركون ولوا مدبرين، فأنزل الله: وَ إِذا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلى أَدْبارِهِمْ نُفُوراً».

From Abu Hamza,

'Abu Ja'far[asws] having said: 'The Rasool Allah[saww] would recite louder ' بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ' 'In the Name of Allah[azwj], the Beneficent, the Merciful' and raise his voice by it. Whenever the Polytheists heard it, they would turn back. So Allah[azwj] Revealed: ***[17:46] And We place coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord Alone in the Quran, they turn their backs in aversion***'.[2510]

العياشي: عن زيد بن علي، قال: دخلت على أبي جعفر (عليه السلام) فذكر بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ فقال: «تدري ما نزل في بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ؟» فقلت: لا، فقال: «إن رسول الله (صلى الله عليه و آله) كان أحسن الناس صوتا بالقرآن، و كان يصلي بفناء الكعبة فرفع صوته، و كان عتبة بن ربيعة و شيبة بن ربيعة و أبو جهل بن هشام و جماعة منهم يسمعون قراءته-

Al Ayyashi, from Zayd Bin Ali who said,

'I came up to Abu Ja'far[asws], and I mentioned 'بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ' 'In the Name of Allah[azwj], the Beneficent, the Merciful'. So he[asws] said: 'Do you know what has been Revealed with regards to 'بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ'?' So I said, 'No'. So he[asws] said: 'Rasool-Allah[saww] had the best voice from the people, with the (recitation of the) Quran, and he[saww] was Praying in the courtyard of the Kaaba with a raised voice; and Utba, and Sheyba Bin Rabi'a, and Abu Jahl Bin Hisham and a group of them were listening to his[saww] recitation.

قال و كان يكثر قراءة بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ فيرفع بها صوته- قال- فيقولون: إن محمدا ليردد اسم ربه ترددا، إنه ليحجه، فيأمرون من يقوم فيستمع إليه، و يقولون: إذا جاز بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ فأعلمنا حتى نقوم فنستمع قراءته، فأنزل الله في ذلك وَ إِذا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ- بسم الله الرحمن الرحيم- وَلَّوْا عَلى أَدْبارِهِمْ نُفُوراً».

He[asws] said: 'And mostly whenever he[saww] used to recite 'بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ, he[saww] used to raise his[saww] voice by it. So they were saying, 'Muhammad[saww] is repeating

[2509] الاحتجاج: 213
[2510] تفسير العياشي 1: 20/ 6.

the Name of his[azwj] Lord[azwj] frequently'. So they would pass by him[saww] to listen intently to him[saww] and they were saying, 'If 'بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ' was permissible, so he[saww] would have taught us until we stand and listen to his[saww] reading. So Allah[azwj] Revealed with regards to that ***[17:46] and when you mention your Lord Alone in the Quran,*** - In the Name of Allah[azwj], the Beneficent, the Merciful - ***they turn their backs in aversion***'.[2511]

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي كَتَمُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَنِعْمَ وَ اللَّهِ الْأَسْمَاءُ كَتَمُوهَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا دَخَلَ إِلَى مَنْزِلِهِ وَ اجْتَمَعَتْ عَلَيْهِ قُرَيْشٌ يَجْهَرُ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ يَرْفَعُ بِهَا صَوْتَهُ فَتُوَلِّي قُرَيْشٌ فِرَاراً فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ وَ إِذا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلى أَدْبارِهِمْ نُفُوراً.

Ahmad Bin Muhammad Al-Kufy, from Ali Bin Al-Hassan Bin Ali, from Abdul Rahmaan Bin Abu Najraan, from Haroun, who has said the following:

Abu Abdullah[asws] having said to me: 'They have concealed 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' 'In the Name of Allah[azwj] the Beneficent, the Merciful'. So, by Allah[azwj], they have concealed the Best Name. Rasool Allah[saww], when he[asws] used to enter his[saww] house, and the Quresyh were gathered against him[saww], would say loudly 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' 'In the Name of Allah[azwj], the Beneficent, the Merciful', and raise his[saww] voice with it. The Qureysh would then flee. So Allah[azwj] Mighty and Majestic Revealed with regards to that: ***[17:46] And We place coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord Alone in the Quran, they turn their backs in aversion***.'[2512]

VERSES 47 - 51

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا {47} انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا {48} وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا {49}قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا {50} أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا {51}

[17:47] We are more Knowing of what they are listening to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man bewitched [17:48] Look at what they are likening you to! So they have gone astray and cannot find a way [17:49] And they are saying: What! When we shall have become bones and decayed particles, shall we then be Resurrected as a new creation? [17:50] Say: Even if you become stones or iron, [17:51] Or some other creature which in your minds is even harder (to receive life)! But they would be saying: Who will Return us? Say: Who Originated you the first time. Still they would be shaking their heads at you and saying: When will it be? Say: Maybe it is near

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «الخلق الذي يكبر في صدوركم: الموت».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

[2511] تفسير العيّاشي 2: 295/ 85.
[2512] Al Kafi – H 14835

'Abu Ja'far[asws] having said: '***[17:51] Or some other creature which in your minds is even harder*** - the death'.[2513]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟!

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Qureysh raised objections to Rasool-Allah[saw]. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him[saww] and he had a large bone in his hand, opened his hand, then blew it away and said, 'You[saww] are claiming that your[saww] Lord[azwj] will give life to this after what you[saww] see?'[2514]

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما و رفاتا أ إنا لمبعوثون، من يحيي العظام و هي رميم؟

Al-Ayyashi from Al-Halby,

Abu Abdullah[asws] said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad[saww], if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?'[2515]

VERSES 52 - 55

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا {52} وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا {53} رَبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا {54} وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُودَ زَبُورًا {55}

[17:52] On the Day when He will be Calling you, so you would be answering Him by Praising Him thinking that you tarried only for a little while [17:53] And say to My servants that they should be speaking that which is best; surely the Satan sows discord between them; surely the Satan is an open enemy to human being [17:54] Your Lord is more Knowing of you; He will have Mercy on you if He so Desires to, or He will Punish you if He so Desires to; and We have not Sent you as being in charge of them [17:55] And your Lord is more Knowing of the ones in the skies and the earth; and We have Preferred some of the prophets above others, and to Dawood We gave the Psalms

[2513] تفسير القمّي 2: 21.
[2514] الأمالي 1: 18.
[2515] تفسير العيّاشي 2: 296/ 89.

ابن شهر آشوب: عن أبي معاوية الضرير، عن الأعمش، عن أبي صالح، في قوله تعالى: وَ لَقَدْ فَضَّلْنا بَعْضَ النَّبِيِّينَ عَلى بَعْضٍ قال: فضل الله محمدا (صلى الله عليه و آله) بالعلم و العقل على جميع الرسل، و فضل علي بن أبي طالب (عليه السلام) على جميع الصديقين بالعلم و العقل.

Ibn Shehr Ashub, from Abu Muawiya Al Zareyr, from Al Amsh,

(It has been narrated) from Abu Salih[asws] (7th Imam[asws]) regarding the Words of the High ***[17:55] and We have Preferred some of the prophets above others*** having said: 'Allah[azwj] Preferred Muhammad[saww] with the Knowledge and the intellect over all the other Rasools[as], and Preferred Ali[asws] Bin Abu Talib[asws] over all the Truthful ones, with the Knowledge and the intellect'.[2516]

VERSES 56 - 58

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا {56} أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا {57} وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا {58}

[17:56] Say: Call on those whom you assume (to be gods) besides Him, so they shall not control the removal of distress from you nor change it [17:57] Those whom they call upon, themselves seek the means to their Lord - whoever of them is nearest - and they hope for His Mercy and fear His Punishment; surely the Punishment of your Lord is a thing to be cautious of [17:58] And there is not a town but We will Destroy it before the Day of Judgement or Punish it with a severe Punishment; that was in the Veiled Book

ابن بابويه: مرسلا، عن الصادق (عليه السلام) أنه سئل عن قوله تعالى: وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوها قَبْلَ يَوْمِ الْقِيامَةِ أَوْ مُعَذِّبُوها عَذاباً شَدِيداً قال: «هو الفناء بالموت».

Ibn babuwayh, with an unbroken chain,

(It has been narrated) from Al-Sadiq[asws] being asked about the Words of the High ***[17:58] And there is not a town but We will Destroy it before the Day of Judgement or Punish it with a severe Punishment***, he[asws] said: 'It is the annihilation by the death'.[2517]

محمد بن العباس: عن الحسين بن علي بن زكريا البصري، عن الهيثم بن عبد الله الرماني، قال: حدثني علي بن موسى، قال: «حدثني أبي موسى، عن أبيه جعفر (عليهم السلام)، قال: دخل على أبي بعض من يفسر القرآن، فقال له: أنت فلان؟ و سماه باسمه، قال: نعم. قال: أنت الذي تفسر القرآن؟ قال: نعم. قال: فكيف تفسر هذه الآية: وَ جَعَلْنا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بارَكْنا فِيها قُرىً ظاهِرَةً وَ قَدَّرْنا فِيهَا السَّيْرَ سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ؟ قال: هذه بين مكة و منى.

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ali Bin Zakariyya Al-Basry, from Al-Haysam Bin Abdullah Al-Ramany,

(It has been narrated) from Ali[asws] Bin Musa[asws], said, 'Musa[asws] narrated to my father, from his[asws] father[asws] Ja'far[asws] having said: 'One of the commentators of the Quran came up to My[asws] father[asws], so he[asws] said to him: 'You are so and so?', and named him by his name. He said, 'Yes'. He[asws] said: 'You are the one who interprets

[2516] المناقب 3: 99.
[2517] من لا يحضره الفقيه 1: 118/ 562.

the Quran?' He said, 'Yes'. He[asws] said: 'So how is the interpretation of this Verse ***[34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security***?' He said, 'This is in between Makkah and Mina'.

فقال له أبو عبد الله (عليه السلام): أ يكون في هذا الموضع خوف و قطع؟ قال: نعم، قال: فموضع يقول الله عز و جل: آمن، يكون فيه خوف و قطع؟! قال: فما هو؟ قال: ذاك نحن أهل البيت، قد سماكم الله أناسا، و سمانا قرى.

So Abu Abdullah[asws] said to him: 'Is not fear and being cut-off (by bandits) occur in this place?' He said, 'Yes'. He[asws] said: 'So the place for which Allah[azwj] Mighty and Majestic is Saying ***in security***, can there occur therein fear and cut-off (by bandits)?' He said, 'So what is it?' He[asws] said: 'That is us[asws], the People[asws] of the Household. Allah[azwj] has Named you as people, and Named us[asws] as towns'.

قال: جعلت فداك، أوجدت هذا في كتاب الله أن القرى رجال؟ قال أبو عبد الله (عليه السلام): أليس الله تعالى يقول: وَ سْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيها وَ الْعِيرَ الَّتِي أَقْبَلْنا فِيها، فللجدران و الحيطان السؤال، أم للناس؟ و قال تعالى: وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوها قَبْلَ يَوْمِ الْقِيامَةِ أَوْ مُعَذِّبُوها عَذاباً شَدِيداً فلمن العذاب: للرجال، أم للجدران و الحيطان؟».

He said, 'May I be sacrificed for you[asws]! You[asws] are finding in the Book of Allah[azwj] that town are men?' Abu Abdullah[asws] said: 'Is not Allah[azwj] Saying ***[12:82] And ask the town in which we were and the caravan with which we proceeded***, so the question is to be posed to the partitions and the walls, or the people? And Allah[azwj] the High Says ***[17:58] And there is not a town but We will Destroy it before the Day of Judgement or Punish it with a severe Punishment***, so who is the Punishment for, for the men, or for the partitions and the walls?'[2518]

VERSE 59

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا {59}

[17:59] And nothing prevented Us that We should Send the Signs except that the former ones belied them; and We gave to Samood the she-camel - a clear (Sign) - but they did injustice to it, and We do not Send the Signs except to Cause fear

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ ما مَنَعَنا أَنْ نُرْسِلَ بِالْآياتِ. قال: «و ذلك أن محمدا (صلى الله عليه و آله) سأله قومه أن يأتيهم بآية، فنزل جبرئيل (عليه السلام)، فقال: إن الله عز و جل يقول: وَ ما مَنَعَنا أَنْ نُرْسِلَ بِالْآياتِ إلى قومك إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ و كنا إذا أرسلنا إلى قرية آية فلم يؤمنوا بها أهلكناهم، فلذلك أخرنا عن قومك الآيات».

He (Ali Bin Ibrahim) said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding His[azwj] Words ***[17:59] And nothing prevented Us that We should Send the Signs***, he[asws] said: 'Muhammad[saww] was asked by his[saww] people that he[saww] should come to them with a Sign. So Jibraeel[as] descended and said: 'Allah[azwj] Mighty and Majestic is Saying

[2518] تأويل الآيات 2: 471/ 1

[17:59] And nothing prevented Us that We should Send the Signs except that the former ones belied them. And whenever We[azwj] Sent a Sign to a town, it did not believe in it, so We[azwj] Destroyed them. So it is due to that that We[azwj] Delay the Signs from your[saww] people'.[2519]

VERSE 60

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا {60}

[17:60] And when We Said to you: Surely your Lord Encompasses the people; and We did not Make the dream which We Showed you except as a Trial for the people, and (likewise) the Cursed tree in the Quran; and We Cause them to fear, but it does not increase them with except for the great transgression

آية نزلت في بني أمية

Verse Revealed regarding the Clan of Umayya

ونزل فيكم قول الله عز وجل: (وما جعلنا الرؤيا التي أريناك إلا فتنة للناس والشجرة الملعونة في القرآن)، وذلك حين رآى رسول الله صلى الله عليه وآله اثني عشر إماما من أئمة الضلالة على منبره يردون الناس على أدبارهم القهقرى، رجلان من حيين مختلفين من قريش وعشرة من بني أمية،

And it was regarding you (the Clan of Umayya) that the Words of Allah[azwj] Mighty and Majestic ***[17:60] and We did not Make the dream which We Showed you except as a Trial for the people, and (likewise) the Cursed tree in the Quran*** were Revealed, and that was when Rasool-Allah[saww] saw (in a dream) twelve imams from the imams of misguidance upon his[saww] Pulpit, reverting the people backwards upon their heels. Two men from two different tribes from Qureish, and ten from the Clan of Umayya.

أول العشرة صاحبك الذي تطلب بدمه وأنت وابنك وسبعة من ولد الحكم بن أبي العاص، أولهم مروان، وقد لعنه رسول الله صلى الله عليه وآله وطرده وما ولد حين استمع لنساء رسول الله صلى الله عليه وآله.

The first of the ten is your companion whose blood you are seeking (Usman), and you, and your son, and seven from the sons of Al-Hakam Bin Abu Al-A'as, the first of them being Marwaan. And the Rasool Allah[saww] has cursed him, and expelled him along with his son when they were intently listening in to the (conversations) of the wives of the Rasool Allah[saww].

يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا ولم يرض لنا الدنيا ثوابا. وقد سمعت رسول الله صلى الله عليه وآله أنت ووزيرك وصويحبك، يقول: (إذا بلغ بنو أبي العاص ثلاثين رجلا اتخذوا كتاب الله دخلا وعباد الله خولا ومال الله دولا).

O Muawiya, for us[asws], the People[asws] of the Household, Allah[azwj] has Chosen the Hereafter instead of the world, and Allah[azwj] was not Pleased with the world as a Reward for us[asws]. And you and your Vizier (Amro Al-A'as) and your companions have heard the Rasool Allah[saww] say: 'When the Clan of Abu Al-A'as reach thirty men, they will take the Book of Allah[azwj] to

[2519] تفسير القمّي 2: 21.

deceive by, and the servants of Allah[azwj] as their followers, and the wealth of Allah[azwj] for their own'.

يا معاوية، إن نبي الله زكريا نشر بالمنشار ويحيى ذبح وقتله قومه وهو يدعوهم إلى الله عز وجل، وذلك لهوان الدنيا على الله. إن أولياء الشيطان قديما حاربوا أولياء الرحمن، قال الله: (إن الذين يكفرون بآيات الله ويقتلون النبيين بغير حق ويقتلون الذين يأمرون بالقسط من الناس فبشرهم بعذاب أليم).

O Muawiya, the Prophet[as] of Allah[azwj] Zakariya was sawn by a chainsaw, and Yahya[as] was slaughtered, and his[as] people killed him[as], and he[as] was calling them to Allah[azwj] Mighty and Majestic, and that is how disgraceful the world is to Allah[azwj]. The friends of Satan[la] have always been at war with the friends of the Beneficent[azwj]. Allah[azwj] Says ***"[3:21] Surely (as for) those who disbelieve in the Signs of Allah and slay the Prophets unjustly and slay those among men who enjoin justice, announce to them a painful Punishment"***.

يا معاوية، إن رسول الله صلى الله عليه وآله قد أخبرني أن أمته سيخضبون لحيتي من دم رأسي، وإني مستشهد، وستلي الأمة من بعدي، وأنك ستقتل ابني الحسن غدرا بالسم، وأن ابنك يزيد لعنه الله سيقتل ابني الحسين، يلي ذلك منه ابن الزانية.

O Muawiya, the Rasool Allah[saww] has informed me[asws] that his[asws] community will dye my[asws] beard with the blood from my[asws] head, and I[asws] will be martyred, and after me[asws] the community will follow you, and you will kill my[asws] son Al-Hassan[asws] treacherously by posion, and that your son Yazeed, may Allah[azwj] Curse him, will kill my[asws] son[asws] Al-Husayn[asws], that (deed) will be carried out by the son of a whore.[2520]

في سند الصحيفة السجادية عن أبى عبد الله عليه السلام قال: ان أبى حدثنى عن أبيه عن جده عن على عليه السلام ان رسول الله صلى الله عليه وآله اخذته نعسة وهو على منبره فراى في منامه رجالا ينزون على منبره نزو القردة يردون الناس على أعقابهم القهقرى فاستوى رسول الله صلى الله عليه وآله جالسا والحزن يعرف في وجهه، فأتاه جبرئيل عليه السلام بهذه الآية " وما جعلنا الرؤيا التى اريناك الا فتنة للناس والشجرة المعلونة في القرآن ونخوفهم فما يزيدهم الا طغيانا كبيرا " يعنى بنى امية

In a link Al-Sahifa Al-Sajjadiya, who has narrated:

'Abu Abdullah[asws] has said that my[asws] father[asws] narrated to me[asws] from his[asws] father[asws], from his[asws] grandfather[asws] from Ali[asws] that the Rasool-Allah[saww] brought him[asws] near whilst he[saww] was on the pulpit, that he[saww] had seen in his[saww] dream that men were jumping on his[saww] Pulpit like the jumping of the monkeys, reverting the people backwards and the people were responding and turning. The Rasool-Allah[saww] sat down, and grief was apparent from his[saww] face. Jibraeel[as] came to him[saww] with this Verse ***[17:60] and We did not Make the dream which We Showed you except as a Trial for the people, and (likewise) the Cursed tree in the Quran; and We Cause them to fear, but it does not increase them with except for the great transgression*** - Meaning the Clan of Umayya[la].'

قال: يا جبرئيل أعلى عهدي يكونون وفى زمنى ؟ قال: لا ولكن تدور رحى الاسلام من مهاجرك فتلبث بذلك عشرا، ثم تدور رحى الاسلام على رأس خمس وثلاثين من مهاجرك فتلبث بذلك خمسا، ثم لابد من رحى ضلالة هي قائمة على قطبها ثم ملك الفراعنة، قال: وأنزل الله تعالى في ذلك " انا انزلناه في ليلة القدر * ليلة القدر خير من ألف شهر " يملكها بنو امية ليس فيها ليلة القدر، قال: فاطلع الله عزوجل نبيه صلى الله عليه وآله ان بنى امية تملك سلطان هذه الامة، وملكها طول هذه المدة، فلو طاولتهم الجبال لطالوا عليها حتى يأذن الله تعالى بزوال ملكهم، وهم في ذلك يستشعرون عداوتنا اهل البيت وبغضنا اخبر الله نبيه بما يلقى أهل بيت محمد وأهل مودتهم وشيعتهم منهم في ايامهم وملكهم.

[2520] Kitaab Sulaym Bin Qays Al Hilali – H 25

He[saww] said: 'O Jibraeel, is this going to happen during my[saww] era?' He said (Allah[azwj] Says): 'No, but Islam will rage on and soon afterwards ten of your[saww] Emigrants will adopt that. Then Islam will rage on and thirty five heads from your[saww] Emigrants and five of them will adopt that. Then this ignorance will not change and become established and they[la] will become kings like the Pharaohs used to be.' He[asws] said: 'And Allah[azwj] the High Sent down regarding that ***[97:1] Surely We revealed it in the Night of Predestination [97:3] The Night of Predestination is better than a thousand months*** that the Clan of Umayya[la] rule in, which do not contain the Night of Predestination. Allah[azwj] Made his[azwj] Prophet[saww] to foresee that the Clan of Umayya[la] will rule over this community as Sultans, and their government will be of a long duration, and if they[la] were to call out to the mountain it would follow them, until by the Permission of Allah[azwj] their kingdom will pass away, and during that they[la] will exhibit their[la] animosity toward us[asws] the People of the Household[asws], and hatred towards us[asws] which Allah[azwj] Informed His[azwj] Prophet[saww] of, what they will mete out to the People[asws] of the House of Muhammad[saww] and the people who have affection for them[asws] and their[asws] Shiah during their[la] days and rule.'[2521]

علي بن سعيد، قال: كنت بمكة فقدم علينا معروف بن خربوذ، فقال: قال لي أبو عبد الله (عليه السلام): «إن عليا (عليه السلام) قال لعمر: يا أبا حفص، ألا أخبرك بما نزل في بني أمية؟ قال: بلى. قال: فإنه نزل فيهم وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ فغضب عمر و قال: كذبت، بنو أمية خير منك، و أوصل للرحم».

Ali Bin Saeed said,

'I was at Makkah, so Ma'rouf Bin Kharbouz came over and said, 'Abu Abdullah[asws] said to me: 'Ali[asws] said to Umar: 'O Abu Hafsa! Shall I[asws] inform you with what has been Revealed regarding the Clan of Umayya?' He said, 'Yes'. He[asws] said: 'So it has been Revealed with regards to them ***[17:60] and (likewise) the Cursed tree in the Quran***'. So Umar got angered and said, 'You[asws] are lying! The Clan of Umayya is better than you[asws], and more in maintaining relationships'.[2522]

عن أبي الطفيل، قال: كنت في مسجد الكوفة فسمعت عليا (عليه السلام) يقول، و هو على المنبر و ناداه ابن الكواء، و هو في مؤخر المسجد، فقال: يا أمير المؤمنين، أخبرني عن قول الله: وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ، فقال: «الأفجران من قريش، و من بني امية».

From Abu Tufayl who said,

'I was in Masjid Al-Kufa, so I heard Ali[asws] saying, and he[asws] was upon the Pulpit, and Ibn Al-Kawa called out to him[asws], and he was at the back of the Masjid, saying, 'O Amir-ul-Momineen[asws]! Inform me about the Words of Allah[azwj] ***[17:60] and (likewise) the Cursed tree in the Quran***'. So he[asws] said: 'Two obscene ones from the Qureysh, and from the Clan of Umayya'.[2523]

VERSES 61 - 64

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا {61} قَالَ أَرَأَيْتَكَ هَٰذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا {62} قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا {63}

[2521] Tafseer Noor Al Thaqalayn – Ch 97 H 44
[2522] تفسير العيّاشي 2: 298/ 96.
[2523] تفسير العيّاشي 2: 298/ 99.

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا {64}

[17:61] And when We Said to the Angels: Prostrate to Adam! They Prostrated, except for Iblees, He said: Shall I Prostrate to him whom You have Created from clay? [17:62] He (Iblees) said: Do You See this one whom You have Honoured over me, If You were to Respite me to the Day of Judgement I will cause his progeny to perish except for a few [17:63] He said: Begone! So the ones from them who follow you, then Hell would be your Recompense, a full Recompense [17:64] And deceive whomsoever of them you can with your voice, and collect against them your cavalry and infantry, and share with them in wealth and the children, and hold out promises to them; and the Satan does not make promises to them but to deceive

حرم الله الجنة على الفحاش

ALLAH[azwj] HAS PROHIBITED THE PARADISE TO THE IMMORAL ONES

الحسين بن سعيد في كتاب الزهد والعياشي في تفسيره والكليني في الكافي عن عدة من أصحابنا عن أحمد بن محمد بن خالد عن عثمان بن عيسى عن عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس عن أمير المؤمنين عليه السلام، قال: قال رسول الله صلى الله عليه وآله: إن الله حرم الجنة على كل فحاش بذي قليل الحياء لا يبالي ما قال ولا ما قيل له، فإنك إن فتشته لم تجده إلا لغية أو شرك شيطان.

Al-Husayn Bin Saeed in Kitaab Al-Zohad, and Al-Ayyashi in his Commentary (Tafseer), and Al-Kulayni from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usmaan Bin Isa, from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays, who has narrated the following:

Amir-ul-Momineen[asws] says that Rasool-Allah[saww] said: 'Allah[azwj] has Prohibited the Paradise to every immoral person, who has little shame, who does not care what he says and what is said about him, for if you inspect him (closely) you will not find him to be anything except that Satan[la] has been associated with his birth'.

فقيل: يا رسول الله، وفي الناس شرك شيطان؟ فقال رسول الله صلى الله عليه وآله: أما تقرأ قول الله عز وجل: (وشاركهم في الأموال والأولاد)؟ فقيل: وفي الناس من لا يبالي ما قال وما قيل له؟ فقال: نعم، من تعرض للناس، فقال فيهم وهو يعلم أنهم لا يتركونه فذلك الذي لا يبالي ما قال وما قيل له.

So someone said, 'O Rasool-Allah[saww], and within the people is there a share of Satan[la]?' Rasool-Allah[saww] said: 'But have you not read the Words of Allah[azwj] Mighty and Majestic: ***"[17:64] and share with them in wealth and the children"***?' So he asked, 'And among the people who is one who does not care what he says and what is said about him?' He[saww] said: 'Yes, the one who interrupts (and forces himself to) people, so they speak about him, and he knows that they will not leave him, so that is the one does not care what he says and what is said about him'.[2524]

و عنه: عن الحسين بن محمد، عن معلى بن محمد و عدة من أصحابنا، عن أحمد بن أبي عبد الله جميعا، عن الوشاء، عن موسى بن بكر، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام): «يا أبا محمد، أي شيء يقول الرجل منكم إذا دخلت

[2524] Kitaab Sulaym Bin Qays Al Hilali – H 89

عليه امرأته؟». قلت: جعلت فداك، أ يستطيع الرجل أن يقول شيئا؟ فقال: «ألا أعلمك ما تقول؟» قلت: بلى. قال: «تقول: بكلمات الله استحللت فرجها، و في أمانة الله أخذتها، اللهم إن قضيت لي في رحمها شيئا فاجعله بارا تقيا، و اجعله مسلما سويا، و لا تجعل فيه شركا للشيطان».

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad and a number of our companions, from Ahmad Bin Abu Abdullah altoghter, from Al Washa, from Musa Bin Bakr, from Abu Baseer who said,

'Abu Abdullah[asws] said: 'O Abu Muhammad! Which thing does the man among you say when he goes unto his wife?' I said, 'May I be sacrificed for you[asws]! Does the man have the ability that he should be saying something?' So he[asws] said: 'Shall I[asws] teach you what you should be saying?' I said, 'Yes'. He[asws] said: 'It is by the Words of Allah[azwj] that her chastity is permissible to me, and it is in the Trust of Allah[azwj] that I take her. Our Allah[azwj]! If You[azwj] were to Decree something in her womb, So Make it to be righteous, pious, and Make it to be submissive and complete, and do not Make the Satan to be associated with it'.

قلت: و بأي شيء يعرف ذلك؟ قال له: «أما تقرأ كتاب الله عز و جل، ثم ابتدأ هو: وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ فإن الشيطان يجيء حتى يقعد من المرأة كما يقعد الرجل منها، و يحدث كما يحدث، و ينكح كما ينكح».

I said, 'And by which thing can he recognise that?' He[asws] said to him: 'Have you not read the Book of Allah[azwj] Mighty and Majestic ***[17:64] and share with them in wealth and the children***? So the Satan[la] comes until he[la] sits upon the woman like the man sits, and does what he does, and copulates like he copulates'.

قلت: بأي شيء يعرف ذلك، قال: «بحبنا و بغضنا، فمن أحبنا كان من نطفة العبد، و من أبغضنا كان من نطفة الشيطان».

I said, 'And by which thing does he recognise that?' He[asws] said: 'By love for us[asws], and hatred for us[asws]. So the one who loves us[asws], he was from the seed of the servant, and the one who hates us[asws] was from the seed of Satan[la]'.[2525]

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: سألته عن شرك الشيطان: قوله: وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ. قال: «ما كان من مال حرام فهو شرك الشيطان- قال- و يكون مع الرجل حتى يجامع، فيكون من نطفته و نطفة الرجل إذا كان حراما».

Al Ayyashi, from Muhammad Bin Muslim,

'I asked Abu Ja'far[asws] about the association of the Satan[la] – His[azwj] Words ***[17:64] and share with them in wealth and the children***. He[asws] said: 'What was from the Forbidden wealth, so it is the association with Satan[la], and it would be with the man until he copulates, So it would come to be from his[la] seed, and the seed of the man if it was Forbidden (wealth)'.[2526]

عن سليمان بن خالد، قال: قلت لأبي عبد الله (عليه السلام): ما قول الله: وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ؟ قال: فقال: «قل في ذلك قولا: أعوذ بالله السميع العليم من الشيطان الرجيم».

From Sulayman Bin Khalid said, 'I said to Abdullah[asws], 'What (about) the Words of Allah[azwj] ***[17:64] and share with them in wealth and the children***?' So he[asws] said:

[2525] الكافي 5: 502/ 2
[2526] تفسير العيّاشي 2: 299/ 102.

'Speak with regards to that, the words, 'I seek refuge with Allah[azwj], the Hearing, the Knowing, from the Accursed Satan[la]'.[2527]

VERSE 65

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا {65}

[17:65] Surely (as for) My servants, there is no authority for you over them; and your Lord is Sufficient as a Protector

العياشي: عن جعفر بن محمد الخزاعي، عن أبيه، قال: سمعت أبا عبد الله (عليه السلام) يذكر في حديث غدير خم: «أنه لما قال النبي (صلى الله عليه و آله) لعلي (عليه السلام) ما قال، و أقامه للناس، صرخ إبليس صرخة، فاجتمعت له العفاريت، فقالوا: يا سيدنا، ما هذه الصرخة؟ فقال: ويلكم، يومكم كيوم عيسى- و الله- لأضلن فيه الخلق».

Al Ayyashi, from Ja'far Bin Muhammad Al Khazai'e, from his father who said,

'I heard Abu Abdullah[asws] mentioned in a Hadeeth of Ghadeer Khumm: 'When the Prophet[saww] said to Ali[asws] what he[saww] said, and nominated him[asws] to the people, Iblees[la] shrieked with a shriek, so the Devils gathered around him[la] and said, 'Our Master[la]! What is this shriek (for)?' So he[la] said, 'Woe be unto you all. This day of yours is like the day of Isa[as] – by Allah [azwj] – the people would stray in it'.

قال: «فنزل القرآن: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقاً مِنَ الْمُؤْمِنِينَ- قال- فصرخ إبليس صرخة فرجعت إليه العفاريت، فقالوا: يا سيدنا، ما هذه الصرخة الاخرى؟ فقال: ويحكم، حكى الله- و الله- كلامي قرآنا، و أنزل عليه: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقاً مِنَ الْمُؤْمِنِينَ ثم رفع رأسه إلى السماء، ثم قال: و عزتك و جلالك لألحقن الفريق بالجميع».

He[asws] said: 'So the Quran (Verse) was Revealed ***[34:20] And Satan's thinking did prove true to them, so they followed him, all except a sect from the Believers***. So Iblees[la] shireked with a shriek, and Devils returned back to him[la] and they said, 'O our Master[la]! What is this other shriek (for)?' So he[la] said, 'Woe be unto you all! By Allah[azwj], Allah[azwj] has Related my[la] speech as Quran, and Revealed unto him[saww] ***[34:20] And Satan's thinking did prove true to them, so they followed him, all except a sect from the Believers***. Then he[la] raised his[la] head towards the sky, then said, 'By Your[azwj] Mighty, and Your[azwj] Majesty, I[la] will damage the sect, in totality'.

قال: «فقال النبي (صلى الله عليه و آله): بِسْمِ الرَّحْمنِ الرَّحِيمِ إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ- قال- فصرخ إبليس صرخة، فرجعت إليه العفاريت، فقالوا: يا سيدنا، ما هذه الصرخة الثالثة؟ قال: و الله، من أصحاب علي، و لكن و عزتك و جلالك- يا رب- لأزينن لهم المعاصي حتى ابغضهم إليك».

He[asws] said: 'So the Prophet[saww] said: 'بِسْمِ الرَّحْمنِ الرَّحِيمِ' 'In the Name of Allah[azwj], the Beneficent, the Merciful ***[17:65] Surely (as for) My servants, there is no authority for you over them***'. So Iblees[la] shrieked with a shriek, and the Devils returned back to him[la] and said, 'O our Master[la]! What is this third shriek for?' He[la] said: 'By Allah[azwj]! From the companions of Ali[asws], but, by Your[azwj] Mighty and Your[azwj] Majesty – O Lord[azwj] – I[la] shall adorn the sins for them (to look good) until they would (become) hateful to You[azwj]'.

[2527] تفسير العيّاشي 2: 300/ 107.

قال: فقال أبو عبد الله (عليه السلام): «و الذي بعث بالحق محمدا، للعفاريت و الأبالسة على المؤمن أكثر من الزنابير على اللحم، و المؤمن أشد من الجبل، و الجبل تدنو إليه بالفأس فتنحت منه، و المؤمن لا يستقل عن دينه».

(The narrator) said, 'Abu Abdullah[asws] said: 'By the One Who Sent Muhammad[saww] with the Truth, the Devils and the Satans[la] are more numerous upon the Believers than there are wasps upon the flesh. And the Believer is stronger than the mountain, which can be chipped away by an axe, and can be carved from it, whilst the Believer does not separate from his Religion'.[2528]

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ وَ اللَّهِ مَا أَرَادَ بِهَذَا إِلَّا الْأَئِمَّةَ (عليهم السلام) وَ شِيعَتَهُمْ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

So he[asws] (6th Imam[asws])said: 'O Abu Muhammad, Allah[azwj] has Mentioned you all in His[azwj] Book: ***[17:65] Surely (as for) My servants, there is no authority for you over them; and your Lord is Sufficient as a Protector***. And Allah[azwj] has not Intended by this but the Imams[asws] and their[asws] Shias. So, have I[asws] made you happy, O Abu Muhammad?' He said, 'May I be sacrificed for you[asws], increase it for me'.[2529]

VERSES 66 - 69

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا {66} وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ ۖ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا {67} أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا {68} أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا {69}

[17:66] Your Lord is He Who speeds the ships for you in the sea that you may seek of His Grace; surely He was ever Merciful to you [17:67] And when harm afflicts you in the sea, away go those whom you call upon except for Him; but when He brings you safe to the land, you turn aside; and the human being was ever ungrateful [17:68] What! Do you then feel secure that He will not Cause a tract of land to submerge you or send upon you a tornado? Then you shall not find a protector for yourselves [17:69] Or, do you feel secure that He will (not) Take you back into it another time, then Send on you a fierce gale and thus Drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: قاصِفاً مِنَ الرِّيحِ قال: «هي العاصف» و قوله: تَبِيعاً يقول: وكيلا، و يقال: كفيلا، و يقال: ثائرا.

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[17:69] a fierce gale***. He[asws] said: 'It is the turbulence'. And His[azwj] Words ***[17:69 any aider*** – Helper, Guarantor'.[2530]

[2528] تفسير العيّاشي 2: 301/ 111
[2529] Al Kafi – H 14454 (Extract)
[2530] تفسير القمّي 2: 22

VERSE 70

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا {70}

[17:70] And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We have Sustained them of the good things, and We Preferred them with a Preference over most of those whom We Created

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «إن الله لا يكرم روح كافر، و لكن يكرم أرواح المؤمنين، و إنما كرامة النفس و الدم بالروح، و الرزق الطيب هو العلم».

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

(It has been narrated) from Abu Ja'far[asws] having said: 'Allay[azwj] does not Honour the soul of the Infidel, but He[azwj] Honours the souls of the Believers. But rather, the Honour of the self and the blood is with the soul, and the good sustenance, it is the knowledge'.[2531]

الشيخ في (أماليه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا علي بن محمد بن الحسن ابن كاس القاضي النخعي بالرملة، قال: حدثني جدي سليم بن إبراهيم بن عبيد المحاربي، قال: حدثنا نصر بن مزاحم المنقري، قال: حدثنا إبراهيم بن الزبرقان، عن أبي خالد، عن زيد بن علي، عن أبيه (عليه السلام)، في قوله تعالى: وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ. يقول: «فضلنا بني آدم على سائر الخلق».

Al Sheykh, iin his Amaali said, 'A group informed us, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Al Hassan Ibn Kaas Al Qazy Al Naakhai'e at Al Ramla, from his grandfather Salim Bin Ibrahim Bin Ubeyd Al Maharby, from Nasr Bin Mazahim Al Manqary, from Ibrahim Bin Al Zabarqan, from Abu Khalid,

(It has been narrated) from Zayd son of Ali[asws], from his father[asws] regarding His[azwj] Words ***[17:70] And We have Honoured the Children of Adam***. He[asws] said:'He[azwj] is Saying: "We[azwj] Preferred the Children of Adam[as] over the rest of the creatures".

وَ حَمَلْناهُمْ فِي الْبَرِّ وَ الْبَحْرِ يقول: «على الرطب و اليابس». وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ يقول: «من طيبات الثمار كلها» وَ فَضَّلْناهُمْ يقول: «ليس من دابة و لا طائر إلا هي تأكل و تشرب بفيها، لا ترفع بيدها إلى فيها طعاما و لا شرابا غير ابن آدم، فإنه يرفع إلى فيه بيده طعامه، فهذا من التفضيل».

and We Carry them in the land and the sea, He[azwj] is Saying: "Upon the wet and the dry". ***and We have Sustained them of the good things***, He[azwj] is Saying: "From all the good fruits". ***and We Preferred them*** He[azwj] is Saying: "And there is none from the animals, nor the birds except that it eats and drinks with its mouth, and does not lift it with its hands to its mouth, neither the food nor the drink apart from the Children of Adam[as], for he raises his food by his hand to his mouth. So this is from the Preference.[2532]

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ فَضَّلْناهُمْ عَلى كَثِيرٍ مِمَّنْ خَلَقْنا تَفْضِيلًا، قال: «خلق كل شيء منكبا غير الإنسان، خلق منتصبا».

[2531] تفسير القمّي 1: 22.
[2532] الأمالي 2: 103.

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[17:70] and We Preferred them with a Preference over most of those whom We Created***, he[asws] said: 'Everything has been Created bowed (منكبا) apart from the human being (who has been) Created erect'.[2533]

VERSE 71

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا {71}

[17:71] The Day when We will Call every human being with their Imam; so whoever is Given his Book in his right hand, so they shall be reading their Book; and they shall not be dealt with unjustly

أحمد بن محمد بن خالد البرقي: عن أبيه، عن النضر بن سويد، عن ابن مسكان، عن يعقوب بن شعيب، قال: قلت لأبي عبد الله (عليه السلام): يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ؟ فقال: «يدعو كل قرن من هذه الأمة بإمامهم». قلت: فيجيء رسول الله (صلى الله عليه و آله) في قرنه، و علي (عليه السلام) في قرنه، و الحسن (عليه السلام) في قرنه، و الحسين (عليه السلام) في قرنه، و كل إمام في قرنه الذي هلك بين أظهرهم؟ قال: «نعم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Al Nazar Bin Suweyd, from Ibn Muskan, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah[asws], '(What about) ***[17:71] The Day when We will Call every human being with their Imam***?' So he[asws] said: 'Every generation from this community would be Called with its Imam[asws]'. I said, 'So, Rasool-Allah[saww] would come among his[saww] generation, and Ali[asws] would come among his[asws] generation, and Al-Hassan[asws] would come among his[asws] generation, and Al-Husayn[asws] would come among his[asws] generation, and every Imam[asws] (would come) among his[asws] generation which died during their[asws] presence?' He[asws] said: 'Yes'.[2534]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور «4»، عن صفوان بن يحيى، عن محمد بن مروان، عن الفضيل بن يسار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تبارك و تعالى: يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ. فقال: «يا فضيل، اعرف إمامك، فإنك إذا عرفت إمامك لم يضرك تقدم هذا الأمر أو تأخر، و من عرف إمامه ثم مات قبل أن يقوم صاحب هذا الأمر، كان بمنزلة من كان قاعدا في عسكره، لا بل بمنزلة من قعد تحت لوائه».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Al Fazeyl Bin Yasaar who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High ***[17:71] The Day when We will Call every human being with their Imam***'. So he[asws] said: 'O Fazeyl! Recognise your Imam[asws], for when you recognise your Imam[asws], it would not adversely affect you whether this matter (Rising of Al-Qaim[asws]) proceeds or is delayed. The one who recognises his Imam[asws], then dies before the rising of the

[2533] تفسير العيّاشي 2: 302/ 113
[2534] المحاسن: 144/ 44

Master[asws] of this Command, would be at the status of the one who would be seated in his[asws] army. No! But at the status of the one sat underneath his[asws] flag'.[2535]

عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول أمير المؤمنين (عليه السلام): «الإسلام بدأ غريبا، و سيعود غريبا كما كان، فطوبى للغرباء». فقال: «يا أبا محمد، يستأنف الداعي منا دعاء جديدا كما دعا إليه رسول الله (صلى الله عليه و آله)». فأخذت بفخذه، فقلت: أشهد أنك إمامي. فقال: «أما أنه سيدعى كل أناس بإمامهم: أصحاب الشمس بالشمس، و أصحاب القمر بالقمر، و أصحاب النار بالنار، و أصحاب الحجارة بالحجارة».

From Abu Baseer who said,

'Abu Abdullah[asws] said about the words of Amir-ul-Momineen[asws]: 'Al-Islam began with the poor/weak, and it would revert back as it was. So good news be to the weak'. So he[asws] said: 'O Abu Muhammad! A Caller from among us[asws] would resume with a new Call, just as Rasool-Allah[saww] Called out to them. So I grabbed his[asws] thigh, and said, 'I testify that you[asws] are my Imam[asws]!' So he[asws] said: 'But, every people would be Called with their Imam – the companions (who followed) the sun, with the sun; the companions of the moon, with the moon; and the companions of the fire, with the fire; and the companions of the stones, with the stones'.[2536]

عن بشير الدهان، عن أبي عبد الله (عليه السلام) قال: «أنتم- و الله- على دين الله» ثم تلا يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ ثم قال: «علي إمامنا، و رسول الله (صلى الله عليه و آله) إمامنا، كم من إمام يجيء يوم القيامة يلعن أصحابه و يلعنونه، و نحن ذرية محمد (صلى الله عليه و آله) و امنا فاطمة (عليها السلام)».

From Basheer Al Dahaan,

(It has been narrated) from Abu Abdullah[asws] having said: 'By Allah[azwj]! You (Shias) are all upon the Religion of Allah[azwj]!' Then he[asws] recited ***[17:71] The Day when We will Call every human being with their Imam***'. Then he[asws] said: 'Ali[asws] is our Imam[asws], and Rasool-Allah[saww] is our Imam[asws]. How many an Imam would come on the Day of Judgement cursing his companions, and they would be cursing him. And we[asws] are the descendents of Muhammad[saww], and our[asws] mother is Fatima[asws]'.[2537]

محمد بن العباس، قال: حدثنا محمد بن الحسين، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: فَأَمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ، إلى آخر الكلام: «نزلت في علي (عليه السلام)، و جرت في أهل الايمان مثلا».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn, from Ja'far Bin Abdullah Al-Muhammady, from Kaseer Bin Ayyash, from Abu Al-Jaroud, who has narrated:

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[17:71] so whoever is Given his Book in his right hand*** up to the end of the speech, he[asws] said: 'It was Revealed regarding (the followers of) Ali[asws], and flowed in the people of the faith, similarly'.[2538]

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يدعى كل بإمامه الذي مات في عصره، فإن أثبته أعطي كتابه بيمينه، لقوله: يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ فَمَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَأُولئِكَ يَقْرَؤُنَ كِتابَهُمْ و اليمين

[2535] الكافي 1: 303/ 2
[2536] تفسير العيّاشي 2: 303/ 118.
[2537] تفسير العيّاشي 2: 303/ 120.
[2538] تأويل الآيات 2: 717/ 10

إثبات الامام، لأنه كتاب يقرؤه، إن الله يقول: فَأَمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَيَقُولُ هاؤُمُ اقْرَؤُا كِتابِيَهْ إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسابِيَهْ الآية،

Al-Ayyashi, from Abu Baseer, who had narrated:

'Abu Abdullah[asws] has said: 'When it will be the Day of Judgement, everyone would be called with his respective Imam[asws] in whose era he died in, so if he was proven, then he would be given his book in his right hand ***[17:71] The Day when We will Call every human being with their Imam; so whoever is Given his Book in his right hand, so they shall be reading their Book***, and the right hand proves the Imam[asws], because he[asws] would be reading the book. Allah[azwj] is Saying ***[69:19] So as for him who is given his book in his right hand, he will be saying! Come and read my book [69:20] I thought that I would meet my account*** - the Verse.

و الكتاب: الإمام، فمن نبذه وراء ظهره كما قال: فَنَبَذُوهُ وَراءَ ظُهُورِهِمْ و من أنكره كان من أصحاب الشمال الذين قال الله: وَ أَصْحابُ الشِّمالِ ما أَصْحابُ الشِّمالِ فِي سَمُومٍ وَ حَمِيمٍ وَ ظِلٍّ مِنْ يَحْمُومٍ إلى آخر الآية».

And the book – is the Imam[asws]. So the one who cast him[asws] behind his back just as He[azwj] Said ***[3:187] but they cast it behind their backs and took a small price for it***, and the one who denied him[asws] would be from the companions of the left hand about whom Allah[azwj] Said ***[56:41] And those of the left hand, how wretched are those of the left hand! [56:42] In hot wind and boiling water, [56:43] And the shade of black smoke*** – up to the end of the Verse'.[2539]

حدثنا احمد بن محمد عن الحسن بن محبوب عن عبد الله بن غالب عن جابر عن ابى عبد الله قال لما نزلت هذه الاية يوم ندعو كل اناس بامامهم قال فقال المسلمون يارسول الله صلى الله عليه وآله الست امام الناس كلهم اجمعين فقال انا رسول الله صلى الله عليه وآله إلى الناس اجمعين ولكن سيكون بعدى ائمة على الناس من الله من اهل بيتى يقومون في الناس فيكذبون ويظلمهم ائمة الكفر والضلال واشياعهم الا ومن والاهم واتبعهم وصدقهم فهو منى ومعى وسيلقانى الا ومن ظلمهم واعان على ظلمهم وكذبهم فليس منى ولا معى وانا منه برئ.

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdullah Bin Ghaalib, from Jabir who has narrated the following:

Abdullah[asws] said: 'When this Verse Came down ***[17:71] The Day when We will Call every human being with their Imam***, the Muslims said, 'O Rasool-Allah[saww], are you[saww] not the Imam[asws] for the whole of mankind?' He[saww] said: 'I[saww] am the Rasool-Allah[azwj] to all the people, but, there will be after me[saww] Imams[asws] to the people from Allah[azwj] from the People[asws] of my[saww] Household established within the people. Lies will be forged against them[asws], and they[asws] will be oppressed by the imams of infidelity, and misguidance, and their adherents, and as for the ones who will befriend them[asws], and follow them[asws], and ratify them[asws], they are from me[asws] and with me[asws] and they will be attached to me[saww], and the ones who oppressed them[asws], and helped in oppressing them[asws], and forged lies against them[asws], are not from me[saww], nor are they with me[saww], and I[asws] distance myself[saww] from them.'[2540]

حدثنا الحسين بن محمد عن المعلى بن محمد الاصفهانى عن سلطان بن مرة عن اسحق بن حسان عن الهيثم بن واقد عن على بن الحسين العمرى عن سعد الاسكاف عن الاصبغ بن نباته قال امرنا امير المؤمنين عليه السلام بالمسير إلى المداين

[2539] تفسير العياشي 2: 302/ 115
[2540] Basaair Al Darajaat – P 1 Ch 16 H 1

من الكوفة فسرنا يوم الاحد وتخلف عمرو بن حريث في سبعة نفر فخرجوا إلى مكان بالحيرة تسمى الخورنق قالوا نتنزه فإذا كان يوم الاربعاء لحقنا عليا عليه السلام قبل ان يجمع فبيناهم يتغذون إذ خرج عليهم ضب فصادوه فاخذه عمرو بن حريث فبسط كفا فقال بايعوه هذا امير المؤمنين فبايعه السبعة وعمرو ثامنهم وارتحلوا ليلة الاربعا

It has been narrated to us from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad Al-Isfahany, from Sultan Bin Marat, from Is'haq Bin Hasaan, from Al-Haysam Bin Waqid, from Ali Bin Al-Husayn Al-Amary, from Sa'd Al-Askaaf, from Al-Asbagh Bin Nabata who said:

'Amir-ul-Momineen[asws] ordered us to walk from Al-Kufa to Al-Mada'in. We walked on the day of Sunday, and Amro Bin Hareys follow behind with seven people. We came out to a place called Al-Khurnak. In confusion, we strolled, and when it was Wednesday on our right was Ali[asws]. Before we combined with them, a lizard came out to them, they hunted it and Amro Bin Hareys grabbed it. He stretched out his hand and said, 'I pledge allegiance to it as Amir-ul-Momineen'. The seven of them paid allegiance to it, and Amro was the eighth of them, and they departed on the night of Wednesday.

فقدموا المداين يوم الجمعة وامير المؤمنين على المنبر يخطب ولم يفارق بعضهم بعضا وكانوا جميعا حتى نزلوا باب المسجد فلما دخلوا نظر إليهم امير المؤمنين فقال يا ايها الناس ان رسول الله صلى الله عليه وآله اسر إلى الف حديث في كل حديث الف باب لكل باب مفتاح وانى سمعت الله يقول يوم ندعو كل اناس بامامهم وانى اقسم لكم بالله لتبعثن ثمانية نفر امامهم الضب ولو شئت ان اسميهم فعلت قال فلو رايت عمرو بن حريث ينتقض كما ينتقض السعفة حياء ولوما.

They arrived at Al-Mada'in of the day of Friday, and Amir-ul-Momineen[asws] was giving a sermon on the pulpit, and they had not separated from each other, and they were together until they camped at the door of the Mosque. When they entered, Amir-ul-Momineen[asws] looked at them and said: 'O you people! Rasool-Allah[saww] confided in me[asws] a thousand Hadeeth, in each Hadeeth are a thousand doors, and for every door is a key, and I[asws] have heard Allah[azwj] Say ***[17:71] The Day when We will Call every human being with their Imam***, and I[asws] swear by Allah[azwj] that eight people, among you, will be resurrected by their Imam, the lizard, and if you want I[asws] can name them'. If only you had seen Amro Bin Hareys, he was in shame like the shame of the accused person'.[2541]

VERSE 72

وَمَنْ كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا {72}

[17:72] And whoever was blind with regards to this, he shall (also) be blind in the Hereafter; and more erring from the way

و عنه، قال: حدثنا أبو محمد جعفر بن علي بن أحمد الفقيه القمي الإيلاقي (رضي الله عنه)، قال: أخبرنا أبو محمد الحسن بن محمد بن علي بن صدقة القمي، قال: حدثني أبو عمرو محمد بن عمرو بن عبد العزيز الأنصاري، قال: حدثني من سمع الحسن بن محمد النوفلي ثم الهاشمي، عن الرضا (عليه السلام) أنه قال لعمران الصابي: «إياك و قول الجهال من أهل العمى و الضلال الذين يزعمون أن الله تعالى موجود في الآخرة للحساب و الثواب و العقاب، و ليس بموجود في الدنيا للطاعة و الرجاء، و لو كان في الوجود لله عز و جل نقص و اهتضام لم يوجد في الآخرة أبدا، و لكن القوم تاهوا و عموا و صموا عن الحق من حيث لا يعلمون، و ذلك قوله عز و جل: وَ مَنْ كانَ فِي هذِهِ أَعْمى فَهُوَ فِي الْآخِرَةِ أَعْمى وَ أَضَلُّ سَبِيلًا

And from him, from Abu Muhammad Ja'far Bin Ali Bin Ahmad Al Faqeeh Al Qummi Al Iyaaqi, from Abu Muhammad Al Hassan Bin Muhammad Bin Ali Bin Sadaqat Al Qummi, from Abu Amro

[2541] Basaair Al Darajaat – P 6 Ch 16 H 15

Muhammad Bin Amro Bin Abdul Aziz Al Ansaryy, from the one who heard Al Hassan Bin Muhammad Al Nowfaly, then Al Hashimy,

(It has been narrated) from Al-Reza[asws] having said to Imran Al-Saaby: 'Beware of the speech of the ignoramuses from the blind people and the straying one who are claiming that Allah[azwj] the High Exists in the Hereafter for the reckoning and the Reward and the Punishment, and is Non-existent in the world for the obedience and the hope. And had there been a deficiency and injustice in the Existence of Allah[azwj] Mighty and Majestic, He[azwj] would not have Existsed in the Hereafter ever. But, the people got lost, and become blind and deaf from the Truth from where they are not knowing. And that is in the Words of the Mighty and Majestic ***[17:72] And whoever was blind with regards to this, he shall (also) be blind in the Hereafter; and more erring from the way***.

يعني أعمى عن الحقائق الموجودة، و قد علم ذوو الألباب أن الاستدلال على ما هناك لا يكون إلا بما ها هنا، و من أخذ علم ذلك برأيه، و طلب وجوده و إدراكه عن نفسه دون غيرها، لم يزدد من علم ذلك إلا بعدا، لأن الله تعالى جعل علم ذلك خاصة عند قوم يعقلون و يعلمون و يفقهون».

It Means the blindness from the realities of the Existence, and the ones with the intellect have known that the evidence upon what is over there, does not come to be except with what is over here. And the one who takes that knowledge by his own opinion, and seeks His[azwj] existence and realisation from himself, apart from elsewhere, it would not increase him in anything from that knowledge except for remoteness from it, because Allah[azwj] the High Made that Knowledge especially to be in the possession of a people[asws], who are wise, and knowing, and understanding'.[2542]

عن أبي الطفيل عامر بن واثلة، عن أبي جعفر (عليه السلام)، قال: «جاء رجل إلى أبي، فقال: ابن عباس يزعم أنه يعلم كل آية نزلت في القرآن في أي يوم نزلت، و فيمن نزلت، فقال أبي (عليه السلام): فسله: فيمن نزلت: وَ مَنْ كانَ فِي هذِهِ أَعْمى فَهُوَ فِي الْآخِرَةِ أَعْمى وَ أَضَلُّ سَبِيلًا، و فيمن نزلت: وَ لا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ و فيمن نزلت: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صابِرُوا وَ رابِطُوا؟

From Abu Al Tufayl Aamir Bin Waasila,

'Abu Ja'far[asws] having said: 'A man came to my[asws] father[asws], so he said, 'Ibn Abbas is claiming that he knows every Verse Revealed in the Quran, in which day it was Revealed, and regarding whom it was Revealed'. So my[asws] father[asws] said: 'So ask him, regarding whom it was Revealed ***[17:72] And whoever was blind with regards to this, he shall (also) be blind in the Hereafter; and more erring from the way***; and regarding whom it was Revealed ***[11:34] my advice will not profit you if Allah Intended that He should Leave you to go astray***; and regarding whom it was Revealed ***[3:200] O you who believe! Be patient and excel in patience and remain steadfast***?'

فأتاه الرجل، فغضب و قال: وددت أن الذي أمرك بهذا واجهني به فأسأله، و لكن سله: مع العرش، و فيم خلق، و كم هو، و كيف هو؟ فانصرف الرجل إلى أبي، فقال ما قيل له، فقال أبي: و هل أجابك في الآيات؟ قال: لا. قال: لكني أجيبك فيها بنور و علم غير المدعى و لا المنتحل، أما الأوليان فنزلتا فيه و في أبيه، و أما الاخرى فنزلت في أبي و فينا، و لم يكن الرباط الذي أمرنا به بعد، و سيكون من نسلنا المرابط، و من نسله المرابط».

[2542] عيون أخبار الرّضا (عليه السّلام) 1: 175/ 1، التوحيد: 438/ 1

So the man went to him, but he got angry and said, ‘I would like you (to go to) the one[asws] who ordered you with this to be faced by me, and ask him[asws], ‘With the Throne, regarding whom was it Created, and how much is it, and how is its (description)?’ So the man came back to my[asws] father[asws], and said what was said to him. So my[asws] father[asws] said: ‘And did he answer you with regards to the Verses?’ He said, ‘No’. He[asws] said: ‘I[asws] will answer you regarding these by a Light and Knowledge which can neither be defended against nor can it be impersonated. As for the first two (Verses), so these two were Revealed regarding himself and his father. And as for the last one, so it was Revealed regarding my[asws] father[asws], and regarding us[asws]. And the steadfastedness is not the one which we[asws] have been Commanded by afterwards, and the steadfastedness will be happening from our[asws] descendants[asws], and the steadfastedness from their[asws] descendants[asws]’.[2543]

عن كليب، عن أبي عبد الله (عليه السلام)، قال: سأله أبو بصير و أنا أسمع، فقال له: رجل له مائة ألف، فقال: العام أحج، العام أحج فأدركه الموت و لم يحج حجة الإسلام؟ فقال: «يا أبا بصير، أو ما سمعت قول الله: وَ مَنْ كانَ فِي هذِهِ أَعْمى فَهُوَ فِي الْآخِرَةِ أَعْمى وَ أَضَلُّ سَبِيلًا عمي عن فريضة من فرائض الله».

For Kaleyb,

(It has been narrated) from Abu Abdullah[asws], said, ‘Abu Baseer asked him[asws], and I was listening, ‘A man had one hundred thousand (money), so he said, ‘This year I will perform Hajj, this year I will perform Hajj’. But the death afflicted him and he did not perform Hajj. (Is it) proof of Al-Islam?’ So he[asws] said: ‘O Abu Baseer! Or have you not heard the Words of Allah[azwj] ***[17:72] And whoever was blind with regards to this, he shall (also) be blind in the Hereafter; and more erring from the way***? Blind (oblivious) from an obligation, from the Obligations of Allah[azwj]’.[2544]

عن علي بن الحلبي، عن أبي بصير، عن أحدهما (عليهما السلام)، في قول الله وَ مَنْ كانَ فِي هذِهِ أَعْمى فَهُوَ فِي الْآخِرَةِ أَعْمى وَ أَضَلُّ سَبِيلًا، فقال: «في الرجعة».

From Ali Bin Al Halby, from Abu Baseer,

(It has been narrated) from one of them[asws] (5th or the 6th Imam[asws]) regarding the Words of Allah[azwj] ***[17:72] And whoever was blind with regards to this, he shall (also) be blind in the Hereafter; and more erring from the way***, so he[asws] said: ‘Regarding the Return (الرجعة)’.[2545]

VERSES 73 - 76

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذًا لَاتَّخَذُوكَ خَلِيلًا {73} وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا {74} إِذًا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا {75} وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذًا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا {76}

[17:73] And they plotted to tempt you away from that which We Revealed to you, to make you to substitute against Us with someone else, and then they would have taken you for a friend [17:74] And had We not Affirmed you, you would have almost inclined towards them a little [17:75] In that case We would

[2543] تفسير العيّاشي 2: 305/ 129.
[2544] تفسير العيّاشي 2: 306/ 130.
[2545] تفسير العيّاشي 2: 306/ 131.

have Made you to taste a prolonged life and a prolonged death, then you would not have found for yourself any helper against Us [17:76] And they plotted to scare you off the land that they might expel you from it, and in that case they will not have remained behind you, but for a little while

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، عن أبي الحسن الرضا (عليه السلام)، مما سأله المأمون، فقال له: أخبرني عن قول الله عز و جل: عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ. قال الرضا (عليه السلام): «هذا مما نزل بإياك أعني و اسمعي يا جارة خاطب الله عز و جل بذلك نبيه (صلى الله عليه و آله) و أراد به أمته، و كذلك قوله تعالى: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخاسِرِينَ و قوله تعالى: وَ لَوْ لا أَنْ ثَبَّتْناكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلًا». قال: صدقت، يا بن رسول الله.

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdan Bin Sulayman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] from what Al-Mamoun asked him[asws] saying, 'Inform me about the Words of Allah[azwj] Mighty and Majestic ***[9:43] Allah Pardon you! Why did you give them leave***'. Al-Reza[asws] said: 'This is from what was Revealed Meaning you and Making the neighbour to hear it. Allah[azwj] Mighty and Majestic Addresses by that, His[azwj] Prophet[saww] and Intends by it his[saww] community. And similar to that are His[azwj] Words ***[39:65] If you associate, your deeds would be confiscated and you would end up being from the losers***. And the Words of the High ***[17:74] And had We not Affirmed you, you would have almost inclined towards them a little***'. He said, 'You[asws] have spoken the truth, O son[asws] of Rasool-Allah[saww]!'[2546]

ابن بابويه، قال: حدثنا أبو علي أحمد بن يحيى المكتب، قال: حدثنا أحمد بن محمد الوراق، قال: حدثني بشير بن سعيد بن قيلويه العدل بالرافقة، قال: حدثنا عبد الجبار بن كثير التميمي اليماني، قال: سمعت محمد بن حرب الهلالي أمير المدينة يقول: سألت جعفر بن محمد (عليه السلام)، فقلت له: يا بن رسول الله، في نفسي مسألة، أريد أن أسألك عنها، فقال: «إن شئت أخبرتك بمسألتك [قبل أن تسألني]، و إن شئت فسل».

Ibn Babuwayh, from Abu Ali Ahmad Bin Yahya Al-Maktab, from Ahmad Bin Muhammad Al-Waraq, from Basheer Bin Saeed Bin Qaylawiya, from Abdul Jabbar Bin Kaseer Al-Tameemy Al-Yamani, from Muhammad Bin Harb Al-Halaly, the Emir of Al-Medina who said,

'I asked Ja'far Bin Muhammad[asws] , 'O son[asws] of Rasool-Allah[saww]! I have within myself, a certain question which I want to ask you about'. So he[asws] said; 'If you like I[asws] would inform you of your questions before you even ask me[asws] , and if you so like, then ask'.

قال: قلت له: يا بن رسول الله، و بأي شيء تعرف ما في نفسي قبل سؤالي؟ قال: «بالتوسم و التفرس، أما سمعت قول الله عز و جل: إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ ، و قول رسول الله (صلى الله عليه و آله): اتقوا فراسة المؤمن فإنه ينظر بنور الله؟» قال: فقلت: يا بن رسول الله، فأخبرني بمسألتي.

I said, 'O son[asws] of Rasool-Allah[saww]! And by which thing do you[asws] recognise what is within myself before I even ask you[asws] ?' He[asws] said: 'By expectation and insight. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[15:75] Surely in this are signs for those who examine***, and the words of Rasool-Allah[saww]: 'Fear the insight of a Believer for he looks by the Light of Allah[azwj]?' I said, 'O son[asws] of Rasool-Allah[saww], so inform me regarding my questions'.

[2546] عيون أخبار الرّضا (عليه السّلام) 1: 202/ 1

قال: «أردت أن تسألني عن رسول الله (صلى الله عليه و آله)، [لم] لم يطق حمله علي بن أبي طالب (عليه السلام) عند حطه الأصنام عن سطح الكعبة، مع قوته و شدته و ما ظهر منه في قلع باب القموص بخيبر و الرمي به إلى ورائه أربعين ذراعا، و كان لا يطيق حمله أربعون رجلا، و قد كان رسول الله (صلى الله عليه و آله) يركب الناقة و الفرس و الحمار، و ركب البراق ليلة المعراج، و كل ذلك دون علي (عليه السلام) في القوة و الشدة؟ قال: فقلت له: عن هذا و الله أردت أن أسألك، يا بن رسول الله.

He[asws] said: 'You intend to ask me about Rasool-Allah[saww] as to why did he[saww] carry Ali[asws] Bin Abu Talib[asws] to bring down the idols from the surface of the Kabah, when he[asws] had the strength and the intensity which he[asws] displayed when he[asws] ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah[saww] had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension (المعراج), and all that was lower than Ali[asws] in strength and intensity?' I said, 'By Allah [azwj], this is what I intended to ask you[asws], O son[asws] of Rasool-Allah[saww]'.[2547]

عن عبد الله بن عثمان البجلي، عن رجل: أن النبي (صلى الله عليه و آله) اجتمع عنده رؤساؤهم فتكلموا في علي (عليه السلام)، و كان من النبي (صلى الله عليه و آله) أن يلين لهم في بعض القول، فأنزل الله لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلًا إِذاً لَأَذَقْناكَ ضِعْفَ الْحَياةِ وَ ضِعْفَ الْمَماتِ ثُمَّ لا تَجِدُ لَكَ عَلَيْنا نَصِيراً ثم لا تجد بعدك مثل علي (عليه السلام) وليا.

From Abdullah Bin Usman Al Bajaly, from a man that,

'The Prophet[saww] gathered their chief in his[saww] presence, and spoke to them with regards to Ali[asws]. And the Prophet[saww] was soft-spoken in his[saww] some of his[saww] speech, so Allah[azwj] Revealed ***[17:74] And had We not Affirmed you, you would have almost inclined towards them a little [17:75] In that case We would have Made you to taste a prolonged life and and a prolonged death, then you would not have found for yourself any helper against Us***, then you[saww] will not find after you[saww] the like of Ali[asws] as a 'وليا' (Appointed Authority).[2548]

VERSE 77

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا ۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا {77}

[17:77] A Sunnah of those Rasools We had Sent before you, and you will not find a change in Our Sunnah

عن أبي العباس: عن أبي عبد الله (عليه السلام) في قول الله: سُنَّةَ مَنْ قَدْ أَرْسَلْنا قَبْلَكَ مِنْ رُسُلِنا. قال: «هي سنة محمد (صلى الله عليه و آله) و من كان قبله من الرسل، و هو الإسلام».

From Abu Al Abbas,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[17:77] A Sunnah of those Rasools We had Sent before you***, he[asws] said: 'It is the Sunnah of Muhammad[saww] and the ones who were before him[saww] from the Rasools[as], and it is Al-Islam'.[2549]

[2547] علل الشرائع: 173/ 1. (Extract)
[2548] تفسير العيّاشي 2: 306/ 133.
[2549] تفسير العيّاشي 2: 308/ 135

العياشي: عن بعض أصحابنا، عن أحدهما (عليهما السلام)، قال: «إن الله قضى الاختلاف على خلقه، و كان أمرا قد قضاه في علمه كما قضى على الأمم من قبلكم، و هي السنن و الأمثال تجري على الناس، فجرت علينا كما جرت على الأمم من قبلنا، و قول الله حق،

Al Ayyashi, from one of our companions,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]) having said: 'Allah[azwj] Decreed for there to be differences upon His[azwj] creatures, and the matter had been in His[azwj] Knowledge just as it had been upon the communities who were before you. And it is the Sunnah and the Parables, which flow upon the people. So it would flow to us as it had flowed to the communities who were before us, and the Words of Allah[azwj] are True.

قال الله تبارك و تعالى لمحمد (صلى الله عليه و آله): سُنَّةَ مَنْ قَدْ أَرْسَلْنا قَبْلَكَ مِنْ رُسُلِنا وَ لا تَجِدُ لِسُنَّتِنا تَحْوِيلًا ، و قال: فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَ لَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا، و قال: فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ و قال: لا تَبْدِيلَ لِخَلْقِ اللَّهِ.

Allah[azwj] Blessed and High Said to Muhammad[saww] ***[17:77] A Sunnah of those Rasools We had Sent before you, and you will not find a change in Our Sunnah***. And Said ***[10:102] What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait***. And Said ***[30:30] there is no altering of Allah's creation***.

و قد قضى الله على موسى (عليه السلام) و هو مع قومه يريهم الآيات و العبر، ثم مروا على قوم يعبدون أصناما قالُوا يا مُوسَى اجْعَلْ لَنا إِلهاً كَما لَهُمْ آلِهَةٌ قالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ و استخلف موسى هارون (عليهما السلام) فنصبوا عِجْلًا جَسَداً لَهُ خُوارٌ فَقالُوا هذا إِلهُكُمْ وَ إِلهُ مُوسى و تركوا هارون، فقال: يا قَوْمِ إِنَّما فُتِنْتُمْ بِهِ وَ إِنَّ رَبَّكُمُ الرَّحْمنُ فَاتَّبِعُونِي وَ أَطِيعُوا أَمْرِي قالُوا لَنْ نَبْرَحَ عَلَيْهِ عاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنا مُوسى فضرب لكم أمثالهم، و بين لكم كيف صنع بهم».

And Allah[azwj] had Decreed to Musa[as], and he[as] was with his[as] people, to show them the Signs and the Parables. Then he[as] passed by a people who were worshipping idols. ***[7:138] They said: O Musa! make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly***. And Musa[as] appointed Haroun[as] as Caliph, but they established ***[20:88] so they said: This is your god and the god of Musa***, and they left Haroun[as]. He[as] said ***[20:90] O people! You are only tried by it, and surely your Lord is the Beneficent, therefore follow me and obey my order [20:91] They said: We will not leave our devotion to it until Musa returns to us***. And He[azwj] Struck Examples for you all (to See) how you react to these'.

و قال: «إن نبي الله (صلى الله عليه و آله) لم يقبض حتى أعلم الناس أمر علي (عليه السلام)، فقال: من كنت مولاه فعلي مولاه. و قال: إنه مني بمنزلة هارون من موسى غير أنه لا نبي بعدي.

And he[asws] said: 'The Prophet[saww] of Allah[azwj] did not pass away until he[saww] taught to the people, the matter of Ali[asws]. So he[saww] said: 'The one of who I[saww] was the Master of, so Ali[asws] is his Master'. And he[saww] said: 'He[asws] is from me[saww] of the status which Haroun[as] was from Musa[as], apart from (the fact) that he[asws] is not a Prophet[as] after me[saww]'.

و كان صاحب راية رسول الله (صلى الله عليه و آله) في المواطن كلها، و كان معه في المسجد يدخله على كل حال، و كان أول الناس إيمانا به، فلما قبض نبي الله (صلى الله عليه و آله) كان الذي كان، لما قد قضي من الاختلاف، و عمد عمر فبايع

أبا بكر و لم يدفن رسول الله (صلى الله عليه و آله) بعد، فلما رأى ذلك علي (عليه السلام)، و رأى الناس قد بايعوا أبا بكر خشي أن يفتتن الناس ففرغ إلى كتاب الله و أخذ بجمعه في مصحف،

And he[asws] was the Master of the Flag of Rasool-Allah[saww] in all the places, and was with him[saww] in the Masjid alone in all situations, and he[asws] was the first of the people to believe in him[saww]. So when the Prophet[saww] of Allah[saww] passed away, that which happened, happened. So when the differences occurred, and Umar extended his hand and pledged his allegiance to Abu Bakr, and did not bury Rasool-Allah[saww] afterwards, Ali[asws] saw that, and saw the people to have pledged their allegiances to Abu Bakr, and feared the strife of the people. So he[asws] resolved to compile the Book of Allah[saww], and took all that which was gathered in the Parchments.

فأرسل أبو بكر إليه أن تعال فبايع، فقال علي (عليه السلام): لا أخرج حتى أجمع القرآن فأرسل إليه مرة اخرى، فقال: لا أخرج حتى أفرغ، فأرسل إليه الثالثة عمر رجلا يقال له: قنفذ، فقامت فاطمة بنت رسول الله (صلوات الله عليهما) تحول بينه و بين علي (عليه السلام) فضربها،

So Abu Bakr sent for him[asws] to come and pledge allegiance to him. So Ali[asws] said: 'I[asws] will not come out until I[asws] gather the Quran'. So he sent for him[asws] for a second time, so he[asws] said: 'I[asws] will not come out until I[asws] am free from it'. So Umar sent for him[asws] for the third time, a man called Qunfuz. So Fatima[asws], daughter[asws] of Rasool-Allah[saww], came in between him and Ali[asws], so he hit her[asws].

فانطلق قنفذ و ليس معه علي (عليه السلام)، فخشي أن يجمع علي (عليه السلام) الناس، فأمر بحطب فجعل الحطب حوالي بيته، ثم انطلق عمر بنار، فأراد أن يحرق على علي (عليه السلام) بيته و على فاطمة و الحسن و الحسين (صلوات الله عليهم)، فلما رأى علي (عليه السلام) ذلك خرج فبايع كارها غير طائع».

So Qunfuz returned, and Ali[asws] was not with him. So, due to the fear that Ali[asws] would gather the people, he ordered for the firewood, and placed it around his[asws] house. Then Umar called for the fire, intending to burn the house upon Ali[asws], and upon Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]. So when Ali[asws] saw that, he came out, and his[asws] allegiance was seek abhorrently, unwillingly'.[2550]

VERSE 78

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا {78}

[17:78] Establish the Prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the recitation at dawn was always witnessed

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي بن أبي طالب (عليهما السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله)، فسأله أعلمهم عن مسائل، فكان فيما سأله، [أن] قال: أخبرني عن الله عز و جل، لأي شيء فرض هذه الخمس صلوات، في خمس مواقيت على أمتك، في ساعات الليل و النهار؟

[2550] تفسير العيّاشي 2: 306/ 134

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah, from Abu Al-Hassan Ali Bin Al-Husayn Al-Barqy, from Abdullah Bin Jabalat, from Muawiya Bin Amaar, from Al-Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather[asws] Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] having said: 'A number of Jews came up to Rasool-Allah[saww], so they asked him[asws] to know about certain issues. From what they questioned him[saww] was, 'Inform me about Allah[azwj] Mighty and Majestic, for which thing did He[azwj] Obligate these five (daily) Prayers during the five times, upon your[saww] community, in the hours of the night and the day?'

فقال النبي (صلى الله عليه و آله): إن الشمس عند الزوال لها حلقة تدخل فيها، فإذا دخلت فيها زالت الشمس فيسبح كل شيء دون العرش بحمد ربي جل جلاله، و هي الساعة التي يصلي علي فيها ربي، ففرض الله عز و جل علي و على أمتي فيها الصلاة، و قال: أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ إِلى غَسَقِ اللَّيْلِ ، و هي الساعة التي يؤتى فيها بجهنم يوم القيامة، فما من مؤمن يوافق تلك الساعة أن يكون ساجدا، أو راكعا، أو قائما، إلا حرم الله جسده على النار.

So the Prophet[saww] said: 'The sun, during its meridian, a ring enters into it. So when it enters the ring, the sun sets. So everything underneath the Throne Glorifies my[saww] Lord[azwj] Majestic is His[azwj] Majesty. And this is the times in which my[saww] Lord[azwj] Sends Blessings upon me[saww]. Therefore Allah[azwj] Mighty and Majestic has Obligated the Prayer upon me[saww] and my[saww] community, and Said ***[17:78] Establish Prayer from the declining of the sun till the darkness of the night***. And this is the time in which the Hell would be Brought on the Day of Judgement. So there is none from the Believers who would fall down into Prostration, of bowing, or standing, except that Allah[azwj] would Prohibit his body to the Fire.

و أما صلاة العصر، فهي الساعة التي أكل فيها آدم من الشجرة فأخرجه الله من الجنة، فأمر الله عز و جل ذريته بهذه الصلاة إلى يوم القيامة، و اختارها لامتي، فهي من أحب الصلوات إلى الله عز و جل، و أوصاني أن أحفظها من بين الصلوات.

And as for the mid-afternoon (العصر) Prayer, so it is the time in which Adam[as] ate from the tree. So Allah[azwj] Exited him[as] from the Paradise. Thus, Allah[azwj] Commanded his[as] descendants by this Prayer (العصر) up to the Day of Judgement, and Chose it for my[saww] community. This is the most beloved Prayer to Allah[azwj] Mighty and Majestic, and He[azwj] Bequeathed to me[saww] that I[saww] should preserve it, from between the Prayers.

و أما صلاة المغرب، فهي الساعة التي تاب الله عز و جل فيها على آدم، و كان بين ما أكل من الشجرة و بين ما تاب الله عليه ثلاث مائة سنة من أيام الدنيا، و في أيام الآخرة يوم كألف سنة ما بين العصر و العشاء، فصلى آدم ثلاث ركعات: ركعة لخطيئته، و ركعة لخطيئة حواء، و ركعة لتوبته،

And as for the Evening (المغرب) Prayer, so it is the time in which Allah[azwj] Mighty and Majestic Turned (Mercifully) to Adam[as]. And there was a duration of three hundred years from the days of the world between what he[as] ate from the tree and Allah[azwj] having Turned Mercifully to him[as]. And in the days of the Hereafter, a day is like a thousand years of what is between the 'Asr' and the 'Isha'. So, Adam[as] Prayed three Cycles – one Cycle for his[as] error, and a Cycle for the error of Hawwa[as], and a Cycle for repenting to Him[azwj].

فافترض الله عز و جل هذه الركعات الثلاث على امتي، و هي الساعة التي يستجاب فيها الدعاء، فوعدني ربي عز و جل أن يستجيب لمن دعاه فيها، و هي الصلاة التي أمرني بها ربي في قوله عز و جل: فَسُبْحانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ.

So Allah[azwj] Mighty and Majestic Obligated these Cycles upon my[saww] community, and it is the time in which He[azwj] Answers the supplication. My[saww] Lord[azwj] Mighty and Majestic has Promised me[saww] that He[azwj] would Answer the one who supplicates in it. And it is the time in which my[saww] Lord[azwj] Commanded me[saww] for it, in the Words of the Mighty and Majestic ***[30:17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning***'.

و أما صلاة العشاء الآخرة، فإن للقبر ظلمة، و ليوم القيامة ظلمة، فأمرني الله عز و جل و امتي بهذه الصلاة في ذلك الوقت لتنور القبور، و ليعطيني و امتي النور على الصراط، و ما من قدم مشت إلى صلاة العتمة إلا حرم الله جسدها على النار، و هي الصلاة التي اختارها الله للمرسلين قبلي.

And as for the last Evening (العشاء) Prayer – so there would be darkness in the graves, and darkness on the Day of Judgement. Thus Allah[azwj] Mighty and Majestic Commanded me[saww] and my[saww] community for this Prayer, in that time for the heat of the graves, and He[azwj] would be Giving me[saww] and my[saww] community, the light upon the Bridge (الصراط), and there is none from the feet which would walk to the last Evening (العشاء) Prayer, except that Allah[azwj] would Prohibit its body upon the Fire. And this is the Prayer which Allah[azwj] had Chose for the Mursil Prophets[as] before me[saww].

و أما صلاة الفجر، فإن الشمس إذا طلعت تطلع على قرني شيطان، فأمرني الله عز و جل أن اصلي صلاة الغداة قبل طلوع الشمس، و قبل أن يسجد لها الكافر، فتسجد امتي لله عز و جل، و سرعتها أحب إلى الله عز و جل، و هي الصلاة التي تشهدها ملائكة الليل، و ملائكة النهار. قال اليهودي: صدقت، يا محمد».

And as for the Dawn Prayer, so when the sun emerges, Satan[la] emerges upon my[saww] companions. Therefore, Allah[azwj] Mighty and Majestic Commanded me[saww] that I[saww] should Pray the Dawn Prayer before the emergence of the sun. Beforehand, the Infidels used to prostrate to it, but my[saww] community prostrates to Allah[azwj] Mighty and Majestic, and it is easily the most beloved to Allah[azwj] Mighty and Majestic. And it is the Prayer which is witnessed by the Angels of the night, and Angels of the day'. The Jew said, 'You[saww] have spoken the truth, O Muhammad[saww]'.[2551]

قَالَ فَقُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَمَتَى زَوَّجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ مِنْ عَلِيٍّ (عليه السلام) فَقَالَ بِالْمَدِينَةِ بَعْدَ الْهِجْرَةِ بِسَنَةٍ وَ كَانَ لَهَا يَوْمَئِذٍ تِسْعُ سِنِينَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) وَ لَمْ يُولَدْ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ خَدِيجَةَ (عليها السلام) عَلَى فِطْرَةِ الْإِسْلَامِ إِلَّا فَاطِمَةُ (عليها السلام) وَ قَدْ كَانَتْ خَدِيجَةُ مَاتَتْ قَبْلَ الْهِجْرَةِ بِسَنَةٍ وَ مَاتَ أَبُو طَالِبٍ بَعْدَ مَوْتِ خَدِيجَةَ بِسَنَةٍ

(The narrator) said, 'I said to Ali[asws] Bin Al-Husayn[asws], 'So when did the Messenger[saww] get Fatima[asws] married to Ali[asws]?' He[asws] said: 'At Al-Medina, a year after the Migration, and she was in her[asws] ninth year'. Ali[asws] Bin Al-Husayn[asws] said: 'And there was no birth to the Rasool Allah[saww] from Khadija[as] upon the nature of Al-Islam except for Fatima[asws], and Khadija[as] had passed away a year before the Migration, and Abu Talib[as] had passed away a year after her[as] passing away.

[2551] علل الشرائع: 337/ 1

فَلَمَّا فَقَدَهُمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) سَئِمَ الْمُقَامَ بِمَكَّةَ وَ دَخَلَهُ حُزْنٌ شَدِيدٌ وَ أَشْفَقَ عَلَى نَفْسِهِ مِنْ كُفَّارِ قُرَيْشٍ فَشَكَا إِلَى جَبْرَئِيلَ (عليه السلام) ذَلِكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اخْرُجْ مِنَ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَ هَاجِرْ إِلَى الْمَدِينَةِ فَلَيْسَ لَكَ الْيَوْمَ بِمَكَّةَ نَاصِرٌ وَ انْصِبْ لِلْمُشْرِكِينَ حَرْباً فَعِنْدَ ذَلِكَ تَوَجَّهَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى الْمَدِينَةِ

So when the two of them[as] passed away, the Rasool Allah[saww] got tired of staying at Makkah, and was overcome by intense grief and sympathised with himself[saww] from the infidels of Qureysh. He[saww] informed Jibraeel[as] about that, so Allah[azwj] Revealed unto him[saww]: "Go out from the town where (its) people are unjust and Migrate to Al-Medina, for today there is no helper for you[saww] at Makkah, and establish a war against the Polytheists". So the Rasool Allah[saww] heeded that and directed himself[saww] to Al-Medina'.

فَقُلْتُ لَهُ فَمَتَى فُرِضَتِ الصَّلَاةُ عَلَى الْمُسْلِمِينَ عَلَى مَا هُمْ عَلَيْهِ الْيَوْمَ فَقَالَ بِالْمَدِينَةِ حِينَ ظَهَرَتِ الدَّعْوَةُ وَ قَوِيَ الْإِسْلَامُ وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْمُسْلِمِينَ الْجِهَادَ وَ زَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ فِي الظُّهْرِ رَكْعَتَيْنِ وَ فِي الْعَصْرِ رَكْعَتَيْنِ وَ فِي الْمَغْرِبِ رَكْعَةً وَ فِي الْعِشَاءِ الْآخِرَةِ رَكْعَتَيْنِ وَ أَقَرَّ الْفَجْرَ عَلَى مَا فُرِضَتْ لِتَعْجِيلِ نُزُولِ مَلَائِكَةِ النَّهَارِ مِنَ السَّمَاءِ وَ لِتَعْجِيلِ عُرُوجِ مَلَائِكَةِ اللَّيْلِ إِلَى السَّمَاءِ وَ كَانَ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ يَشْهَدُونَ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) صَلَاةَ الْفَجْرِ فَلِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كانَ مَشْهُوداً يَشْهَدُهُ الْمُسْلِمُونَ وَ يَشْهَدُهُ مَلَائِكَةُ النَّهَارِ وَ مَلَائِكَةُ اللَّيْلِ.

So I (the narrator) said to him[asws], 'So when was the Salat became Obligatory upon the Muslims in the form that they are Praying today?' He[asws] said: 'At Al-Medina when the Call was made apparent, and Al-Islam was strong, and Allah[azwj] Decreed Al-Jihaad upon the Muslims, and the Rasool Allah[saww] increased in the Prayer, seven cycles – two cycles in *Al-Zohr*, and two cycles in *Al-Asr*, and one cycle in *Al-Maghrib*, and two cycles in *Al-Isha*, and accepted *Al-Fajr* upon what it had been Obligated in order to expedite the descent of the Angels of the day from the sky and to expedite that rising of the Angels of the night to the sky. And the Angels of the night and the Angels of the day had been testifying with the Rasool Allah[saww] for Al-Fajr Prayer, so that is the Statement of Allah[azwj]: ***[17:78] surely the recitation at dawn was always witnessed***, witnessed by the Muslims and witnessed by the Angels of the day and Angels of the night'.[2552]

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن يزيد بن خليفة، قال: قلت لأبي عبد الله (عليه السلام): إن عمر بن حنظلة أتانا عنك بوقت. فقال أبو عبد الله (عليه السلام): «إذن لا يكذب علينا». قلت: ذكر أنك قلت: «إن أول صلاة افترضها الله على نبيه (صلى الله عليه و آله) الظهر، و هو قول الله عز و جل: أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ فإذا زالت الشمس لا يمنعك إلا سبحتك، ثم لا تزال في وقت إلى أن يصير الظل قامة، و هو آخر الوقت، فإذا صار الظل قامة دخل وقت العصر، فلم تزل في وقت العصر حتى يصير الظل قامتين، و ذلك المساء». فقال: «صدق».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khalifa who said,

'I said to Abu Abdullah[asws] that, 'Umar Bin Hamzala came to us, from you[asws], with the timings (of the Prayers)'. So Abu Abdullah[asws] said: 'Then he has not lied against us[asws]'. I said, 'He mentioned that you[asws] said: 'The first Prayer which Allah[azwj] Obligated upon His[azwj] Prophet[saww] was Al Zohr (midday), and these are the Words of Allah [azwj] Mighty and Majestic ***[17:78] Establish the Prayer from the declining of the sun***. So when the sun declines, it does not prevent you from Glorification. Then the timing does not decline until the shadow becomes a bit taller, and it is the

[2552] Al Kafi – H 14983 (Extract)

last of the the time. So when the shadows become a bit taller, there enters the time for Al-Asr. So the time for Al-Asr does not decline until the shadow becomes twice (as long), and that is the evening'. So he[asws] said: 'True'.[2553]

و عنه: بإسناده عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، عن عبد الرحمن بن سالم، عن إسحاق بن عمار، قال: قلت لأبي عبد الله (عليه السلام): أخبرني عن أفضل المواقيت في صلاة الفجر؟ قال: «مع طلوع الفجر، إن الله تعالى يقول: إِنَّ قُرْآنَ الْفَجْرِ كانَ مَشْهُوداً يعني صلاة الفجر، تشهده ملائكة الليل و ملائكة النهار، فإذا صلى العبد صلاة الصبح مع طلوع الفجر أثبتت له مرتين تثبته ملائكة الليل، و ملائكة النهار».

And from him, by his chain from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Is'haq Bin Smaar who said,

'I said to Abu Abdullah[asws], 'Inform me about the most preferred time regarding the dawn Prayer?' He[asws] said: 'With the break of dawn. Allah[azwj] the High is Saying ***[17:78] surely the recitation at dawn was always witnessed***, Meaning the Dawn Prayer. The Angels of the night as well as the Angels of the day witness it. So when the servant Prays the morning Prayer at the break of dawn, it is evidence twice, by the Angels of the night, and the Angels of the day'.[2554]

عن سعيد الأعرج، قال: دخلت على أبي عبد الله (عليه السلام) و هو مغضب و عنده نفر من أصحابنا، و هو يقول: «تصلون قبل أن تزول الشمس؟» قال: و هم سكوت، قال: فقلت: أصلحك الله، ما نصلي حتى يؤذن مؤذن مكة، قال: «فلا بأس، أما أنه إذا أذن فقد زالت الشمس».

From Saeed Al A'araj who said, 'I came up to Abu Abdullah[asws] and he[asws] was angry, and in his[asws] presence were a number of our companions, and he[asws] was saying: 'Did you all Pray before the setting of the sun?' And they were silent. So I said, 'May Allah[azwj] Keep you[asws] well! We do not Pray until the Caller of Makkah Calls for the Prayer'. He[asws] said: 'So, no problem, for when he Calls for the Prayer, the sun has set'.

ثم قال: «إن الله يقول: أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ إِلى غَسَقِ اللَّيْلِ فقد دخلت أربع صلوات فيما بين هذين الوقتين، و أفرد صلاة الفجر، قال: وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كانَ مَشْهُوداً فمن صلى قبل أن تزول الشمس فلا صلاة له».

Then he[asws] said: 'Allah[azwj] is Saying ***[17:78] Establish the Prayer from the declining of the sun till the darkness of the night***. So four Prayers are included in what is inbetween these two timings, and the dawn Prayer is singled out. He[azwj] Said ***and the morning recitation; surely the recitation at dawn was always witnessed***. So the one who prays before the setting of the sun, so there is no Prayer for him'.[2555]

VERSE 79

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا {79}

[17:79] And from the night, keep vigil by the optional Prayer; perhaps your Lord will Raise you to a Praiseworthy postion

[2553] الكافي 3: 275/ 1.
[2554] التهذيب 2: 37/ 116.
[2555] تفسير العيّاشي 2: 309/ 140

الشيخ في (أماليه): قال: أخبرنا جماعة عن أبي المفضل، قال: حدثنا يحيى بن علي بن عبد الجبار السدوسي بالسيرجان، قال: حدثني عمي محمد بن عبد الجبار، قال: حدثنا حماد بن عيسى، عن عمر بن أذينة، عن عبد الرحمن بن أذينة العبدي، عن أبيه و أبان مولاهم، عن أنس بن مالك، قال: رأيت رسول الله (صلى الله عليه و آله) يوما مقبلا على علي بن أبي طالب (عليه السلام) و هو يتلو هذه الآية وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نافِلَةً لَكَ عَسى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً فقال: «يا علي، إن ربي عز و جل ملكني الشفاعة في أهل التوحيد من امتي، و حظر ذلك على من ناصبك أو ناصب ولدك من بعدك».

Al Sheykh, in his Amaali, said, 'A group informed us, from Abu Al Mufazzal, from Yahya Bin Ali Bin Abdul Jabbar Al Sadousi at Al Sirjaan, from his uncle Muhammad Bin Abdul Jabbar, from Hamaad Bin Isa, from Umar Bin Azina, from Abdul Rahman Bin Azina Al Abady, from his father, and Aban their slave,

(It has been narrated) from Anas Bin Malik who said, 'One day, I saw Rasool-Allah[saww] facing Ali Bin Abu Talib[asws] and he[saww] was reciting this Verse ***[17:79] And from the night, keep vigil by the optional Prayer; perhaps your Lord will Raise you to a Praiseworthy postion***, so he[saww] said: 'O Ali[asws]! My[saww] Lord[azwj] and Mighty and Majestic Made me[saww] to possess the (right of) Intercession regarding the people of Oneness from my[saww] community, and Prohibited that to the ones hostile (Nasibi) to you[asws] or hostile to your[asws] children from after you[asws]'.[2556]

الشيخ في (التهذيب): بإسناده عن محمد بن أحمد بن يحيى، عن الحسن بن علي بن عبد الله، عن ابن فضال، عن مروان، عن عمار الساباطي، قال: كنا جلوسا عند أبي عبد الله (عليه السلام) بمنى، فقال له رجل: ما تقول في النوافل؟ فقال: «فريضة» قال: ففزعنا و فزع الرجل، فقال أبو عبد الله (عليه السلام): «إنما أعني صلاة الليل على رسول الله (صلى الله عليه و آله)، إن الله يقول: وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نافِلَةً لَكَ».

Al Sheykh in Al Tehzeeb, by his chain, from Muhammad Bin Ahmad Bin Yahya, from Al Hassan Bin Ali Bin Abdullah, from Ibn Fazaal, from Marwan, from Amaar Al Sabaaty who said,

'We were seated in the presence of Abu Abdullah[asws] at Mina, so a man said to him[asws], 'What are you[asws] saying with regards to the optional (Prayers)?' So he[asws] said: 'Obligatory'. So we panicked, and the man (also) panicked. So Abu Abdullah[asws] said: 'But rather, I[asws] mean the night Prayer upon Rasool-Allah[saww]. Allah[azwj] is Saying ***[17:79] And from the night, keep vigil by the optional Prayer***'.[2557]

الشيخ في (أماليه): عن الفحام، عن المنصوري، عن عم أبيه، قال: حدثني الإمام علي بن محمد، بإسناده عن الباقر، عن جابر، قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام): «سمعت النبي (صلى الله عليه و آله) يقول: إذا حشر الناس يوم القيامة ناداني مناد: يا رسول الله، إن الله جل اسمه قد أمكنك من مجازاة محبيك و محبي أهل بيتك، الموالين لهم فيك و المعادين لهم فيك، فكافهم بما شئت فأقول: يا رب، الجنة فأنادي: بوئهم منها حيث شئت فذلك المقام المحمود الذي وعدت به».

Al Sheykh in his Amaali, from Al Fahaam, from Al Mansoury, from the uncle of his father who said,

'The Imam Ali[asws] Bin Muhammad[asws] narrated to me, by his[asws] chain from Al-Baqir[asws], from Jabir having said: 'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] said: 'I[asws] heard the Prophet[saww] saying: 'When the people are crammed on the Day of Judgement, a Caller would Call out to me[saww]: 'O Rasool-Allah[saww]! Allah[azwj], Majestic is His[azwj] Name, has Enabled you[saww] to Recompense the ones who love you[saww], and love the People[asws] of your[saww] Household, those who befriended (others) for

[2556] الأمالي 2: 70.
[2557] التهذيب 2: 242/ 959.

your[saww] sake, and were inimical (to others) for your[saww] sake. Therefore, suffice them with whatsoever you[saww] desire to!' So I[saww] would be saying: 'O Lord[azwj]! The Paradise!' So I[saww] would call out: 'Settle them wheresoever they like (to be settled)! Thus, that is the Praiseworthy Position (المقام المحمود) which I[saww] have been Promised with'.[2558]

عن عبيد بن زرارة، قال: سئل أبو عبد الله (عليه السلام) عن المؤمن، هل له شفاعة؟ قال: «نعم». فقال له رجل من القوم: هل يحتاج المؤمن إلى شفاعة محمد (صلى الله عليه و آله) يومئذ؟ قال: «نعم، للمؤمنين خطايا و ذنوب، و ما من أحد إلا و يحتاج إلى شفاعة محمد (صلى الله عليه و آله) يومئذ».

From Ubey Bin Zarara who said,

'I asked Abu Abdullah[asws] about the Believer, is there Intercession for him?' He[asws] said: 'Yes'. So, a man from the group said to him[asws], 'Will the Believer be in need of the Intercession of Muhammad[saww] on that Day?' He[asws] said: 'Yes. The Believers would have errors and sins upon them, and there is no one but he would be in need of the Intercession of Muhammad[saww] on that Day'.

قال: و سأله رجل عن قول رسول الله (صلى الله عليه و آله): «أنا سيد ولد آدم و لا فخر». قال: «نعم، يأخذ حلقة باب الجنة فيفتحها، فيخر ساجدا، فيقول الله: ارفع رأسك، اشفع تشفع، اطلب تعط، فيرفع رأسه، ثم يخر ساجدا، فيقول الله: ارفع رأسك، اشفع تشفع، و اطلب تعط ثم يرفع رأسه، فيشفع فيشفع، و يطلب فيعطى».

He (the narrator) said, 'And a man asked him[asws] about the words of Rasool-Allah[saww]: 'I[saww] am the Chief of the children of Adam[as], and no pride'. He[asws] said: 'Yes, he[saww] would gran hold of the Knocker on the Gate of the Paradise and he[saww] would open it. He[saww] would fall down Prostrate. So Allah[azwj] would be Saying: "Raise your[saww] head. Intercede with your Intercession. Ask and you[saww] would be Given!" So he[saww] would raise his[saww] head, then fall down Prostrate. So Allah[azwj] would be Saying: "Raise your[saww] head, Intercede with your[saww] Intercession, and seek and you[saww] shall be Given!" Then he[saww] would raise his[saww] head. So he[saww] would intercede, and he[saww] would Intercede, and he[saww] would seek, and he[saww] would be Given it'.[2559]

VERSE 80

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا {80}

[17:80] And say: Lord! Make me to enter a goodly entering, and Cause me to go exit a goodly exit, and Grant me from Yourself an Authority, a persistent helper

ابن شهر آشوب: من كتاب أبي بكر الشيرازي، قال ابن عباس: وَ قُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ يعني مكة. وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطاناً نَصِيراً قال: لقد استجاب الله لنبيه (صلى الله عليه و آله) دعاءه، فأعطاه علي بن أبي طالب (عليه السلام) سلطانا ينصره على أعدائه.

Ibn Shehr Ashub, from the book of Abu Bakr Al Shirazy –

[2558] الأمالي 1: 304.
[2559] تفسير العيّاشي 2: 314/ 150

Ibn Abbas said, '***[17:80] And say: Lord! Make me to enter a goodly entering, and Cause me to go exit a goodly exit*** – Meaning Makkah ***and Grant me from Yourself an Authority, a persistent helper***, said, 'Allah[azwj] Answered the supplication of His[azwj] Prophet[saww], so He[azwj] Gave him[saww] Ali[asws] Bin Abu Talib[asws] as a persistent helping authority (سلطانا ينصره) against his[saww] enemies'.[2560]

VERSE 81

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا {81}

[17:81] And say: The Truth has come and the falsehood has vanished; surely falsehood was always perishable

في مجمع البيان قال ابن مسعود: دخل رسول الله صلى الله عليه واله مكة وحول البيت ثلاثمأة وستون صنما فجعل يطعنها بعود في يده، ويقول: (جاء الحق وزهق الباطل ان الباطل كان زهوقا). (جاء الحق ويبدئ الباطل وما يعيد).

In Majma Al-Bayan, Ibn Mas'ud said,

'Rasool-Allah[saww] entered Makkah, and around the House were three hundred and sixty idols. So he[saww] went and stabbed at these with a stick in his[saww] hand, and was saying: ***[17:81] The Truth has come and the falsehood has vanished; surely falsehood was always perishable***. ***[34:49] The Truth has come, and what the falsehood started, shall not return***'.[2561]

وعن ابن مسعود قال: دخل النبي صلى الله عليه وآله يوم الفتح وحول البيت ثلثمائة وستون صنما، فجعل يطعنها بعود في يده ويقول: " جاء الحق وما يبدئ الباطل وما يعيد " " جاء الحق وزهق الباطل ان الباطل كان زهوقا ".

And from Ibn Mas'ud who said,

'The Prophet[saww], on the day of the victory (over Makkah) entered the House (Kabah), and around the House were three hundred and sixty idols. So he[saww] went on to push them by the stick in his[saww] hand and he[saww] was saying: 'The Truth has come and the Falsehood has returned to where it originated from. ***[17:81] The Truth has come and the falsehood has vanished; surely falsehood was always perishable***'.[2562]

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ قُلْ جاءَ الْحَقُّ وَ زَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً، قال: «إذا قام القائم أذهب دولة الباطل».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al Abbas, from Al Hassan Bin Abdul Rahman, from Aasim Bin Hameed, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[17:81] The Truth has come and the falsehood has vanished; surely***

[2560] المناقب 2: 67، شواهد التنزيل 1: 348/ 479.
[2561] Tafseer Noor Al Saqalayn – CH 34 H 95
[2562] Tafseer Noor Al Saqalayn – CH 110 H 13

falsehood was always perishable, he[asws] said: 'When Al-Qaim[asws] rises, the governments of the falsehood would perish'.[2563]

العياشي: عن حمدويه، عن يعقوب بن يزيد، عن بعض أصحابنا، قال: سألت أبا عبد الله (عليه السلام) عن اللعب بالشطرنج؟ فقال: «الشطرنج من الباطل».

Al Ayyashi, from Hamdawiya, from Yaqoub Bin Yazeed, from one of our companions who said,

'I asked Abu Abdullah[asws] about the playing of the chess'. So he[asws] said: 'The chess is from the falehoods'.[2564]

VERSE 82

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا {82}

[17:82] And We Reveal from the Quran that which is a Healing and a Mercy for the Believers, and it does not increase the unjust except for the loss

عن محمد بن أبي حمزة، رفعه الى أبي جعفر (عليه السلام) قال: «نزل جبرئيل على محمد (صلى الله عليه و آله) بهذه الآية وَ لا يَزِيدُ الظَّالِمِينَ آل محمد حقهم إِلَّا خَساراً».

From Muhammad Bin Abu Hamza, raising it to

Abu Ja'far[asws] having said: 'Jibraeel desceneded unto Muhammad[saww] with this Verse ***[17:82] and it does not increase the unjust to the Progeny[asws] of Muhammad[saww] of their[asws] rights except for the loss'***.[2565]

محمد بن العباس، قال: حدثنا محمد بن خالد البرقي، عن محمد بن علي الصيرفي، عن ابن الفضيل، عن أبي حمزة عن أبي جعفر (عليه السلام) قال: وَ نُنَزِّلُ مِنَ الْقُرْآنِ ما هُوَ شِفاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لا يَزِيدُ الظَّالِمِينَ آل محمد حقهم إِلَّا خَساراً».

Muhammad Bin Al Abbas said, 'Muhammad Bin Khalid Al Barqy narrated to us, from Muhammad Bin Ali Al Sayrafi, from Ibn Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: '***[17:82] And We Reveal from the Quran that which is a Healing and a Mercy for the Believers, and it does not increase the unjust*** to the Progeny[asws] of Muhammad[saww] of their[asws] rights ***except for the loss***'.[2566]

VERSES 83 & 84

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا {83} قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا {84}

[17:83] And when We Bestow a Favour upon the human being, he turns aside and is averse, and when evil afflicts him, he is despairing [17:84] Say: Every

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[2563] الكافي 8: 287/ 432.
[2564] تفسير العياشي 2: 315/ 153.
[2565] تفسير العيّاشي 2: 315/ 155 .
[2566] تأويل الآيات 1: 290/ 28.

one acts according to his own disposition; so your Lord is more Knowing of the one who is best Guided on the Path

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفيان بن عيينة، عن أبي عبد الله (عليه السلام) قال: قال: «النية أفضل من العمل، ألا و إن النية هي العمل، ثم قرأ قوله عز و جل قُلْ كُلٌّ يَعْمَلُ عَلى شاكِلَتِهِ يعني على نيته».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Manqary, from Sufyan Bin Ayayna,

(It has been narrated) from Abu Abdullah[asws] having said: 'The intention is higher han the deed. Indeed, the intention is (actually) the deed. Then he[asws] recited the Words of the Mighty and Majestic ***[17:84] Say: Every one acts according to his own disposition*** – Meaning, upon the intention'.[2567]

عن أبي هاشم، قال: سألت أبا عبد الله (عليه السلام) عن الخلود في الجنة و النار؟ فقال: «إنما خلد أهل النار في النار لأن نياتهم كان في الدنيا أن لو خلدوا فيها، أن يعصو الله أبدا، و إنما خلد أهل الجنة في الجنة لأن نياتهم كانت في الدنيا أن لو بقوا أن يطيعوا الله أبدا، فبالنيات خلد هؤلاء و هؤلاء». ثم تلا قوله: قُلْ كُلٌّ يَعْمَلُ عَلى شاكِلَتِهِ قال: «على نيته».

From Abu Hashim who said,

'I asked Abu Abdullah[asws] about the eternal life in the Paradise and the Fire?' So he[asws] said: 'But rather, the people of the Fire would live eternally in the Fire because their intentions were that had they remained eternally in the world, they would have disobeyed Allah[azwj] for ever. And as for the eternity of the people of the Paradise in the Paradise is because their intentions were in the world, that had they remain, they would have obeyed Allah[azwj] forever. Thus, it is (based upon) the intentions, the eternity of these ones, and those ones'. Then he[asws] recited His[azwj] Words ***[17:84] Say: Every one acts according to his own disposition***. He[asws] said: 'Upon his intention'.[2568]

و عنه: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفيان بن عيينة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا، قال: «ليس يعني أكثركم عملا، و لكن أصوبكم عملا، و إنما الإصابة خشية الله و النية الصادقة و الحسنة

And from him, from Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Al-Muqary, from Sufyan Bin Ayyayna, who has narrated:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[67:2] that He may try you - which of you is best in deeds***, he[asws] said: 'It does not Mean which one of you has the most deeds, <u>but the most correct deeds</u>. And the correctness is the humbleness to Allah[azwj], and the true intention, and the goodness'.

- ثم قال- الإبقاء على العمل حتى يخلص أشد من العمل، ألا و العمل الخالص: الذي لا تريد أن يحمدك عليه أحد إلا الله عز و جل، و النية أفضل من العمل، إلا و إن النية هي العمل- ثم تلا قوله عز و جل- قُلْ كُلٌّ يَعْمَلُ عَلى شاكِلَتِهِ يعني على نيته».

[2567] الكافي 2: 13/ 4.
[2568] تفسير العيّاشي 2: 316/ 158

Then said, 'And the remaining upon the deed is more difficult than the deed itself, except that the intention, it is the deed'. Then he[asws] recited the Words of the Mighty and Majestic ***[17:84] Say: Every one acts according to his own disposition*** – Meaning, upon his intention'.[2569]

VERSE 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا {85}

[17:85] And they are asking you about the Spirit. Say: The Spirit is from the Commands of my Lord, and you are not Given from the knowledge (of it) except for some

علي بن إبراهيم: و ذلك أن اليهود سألوا رسول الله (صلى الله عليه و آله) عن الروح، فقال: «الروح من أمر ربي و ما أوتيتم من العلم إلا قليلا». قالوا: نحن خاصة، قال: «بل الناس عامة».

Ali Bin Ibrahim –

And that the Jews asked Rasool-Allah[saww] about the Spirit, so he[saww] said: ***[17:85] The Spirit is from the Commands of my Lord, and you are not Given from the knowledge (of it) except for some***'. They said, 'Us in particular?' He[saww] said: 'But, the people in general'.

قالوا: فكيف يجتمع هذان- يا محمد- تزعم أنك لم تؤت من العلم إلا قليلا و قد أوتيت القرآن، و أوتينا التوراة، و قد قرأت وَ مَنْ يُؤْتَ الْحِكْمَةَ و هي التوراة فَقَدْ أُوتِيَ خَيْراً كَثِيراً ؟ فأنزل الله تعالى: وَ لَوْ أَنَّ ما فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ما نَفِدَتْ كَلِماتُ اللَّهِ، يقول: علم الله أكثر من ذلك، و ما أوتيتم كثير فيكم، قليل عند الله.

They said, 'So how can these two be (reconciled) together – O Muhammad[saww] – You[saww] are alleging that you[saww] have not been Given from the Knowledge except for a little, and have been Given the Quran, and we have been Given the Torah, and I have read ***[2:269] and whoever is granted Wisdom,*** and it is the Torah ***he indeed is given an abundant good***?' So Allah[azwj] the High Revealed ***[31:27] And were every tree that is in the earth pens and the sea (to supply it with ink), with seven more seas to increase it, the Words of Allah would not come to an end***. He[saww] said: 'The Knowledge of Allah[azwj] is more than that, and whatever has been Given to you is a lot among you, but is little in the Presence of Allah[azwj]'.[2570]

حدثنا يعقوب بن يزيد عن ابن ابى عمير عن هشام بن سالم سمعت ابا عبد الله عليه السلام يقول يسئلونك عن الروح قل الروح من امر ربى قال خلق اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة يوفقهم ويسددهم وليس كلما طلب وجد.

It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from hashaam Bin Saalim, who says:

'I heard Abu Abdullah[asws] say: ***[17:85] And they are asking you about the Spirit. Say: The Spirit is from the Commands of my Lord***, he[asws] said: 'A creation greater than Jibraeel, and Mikaeel, it was not with anyone from the past other than

[2569] الكافي 2: 13/ 4
[2570] تفسير القمي 2: 166

Muhammad[saww], and it is with the Imams[asws], serving them[asws] and assisting them[asws], and there is nothing from all that was sought, but was found'.[2571]

حدثنا احمد بن محمد بن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان الكلبى عن ابى بصير قال قلت لابي عبد الله عليه السلام يسئلونك عن الروح قل الروح من امر ربى وما اوتيتم من العلم الا قليلا قال هو خلق اعظم من جبرئيل وميكائيل كان مع رسول الله يوفقه وهو معنا اهل البيت.

It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan Al-Kalby, from Abu Baseer who said:

'I said to Abu Abdullah[asws] ***[17:85] And they are asking you about the Spirit. Say: The Spirit is from the Commands of my Lord, and you are not Given from the knowledge (of it) except for some***. He[asws] said: 'It is a creation greater than Jibraeel and Mikaeel. It was with Rasool-Allah[saww], serving him[saww], and it is with us[asws], the People[asws] of the Household'.[2572]

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن علي بن أسباط، عن الحسين بن أبي العلاء، عن سعد الإسكاف، قال: أتى رجل أمير المؤمنين (عليه السلام) يسأله عن الروح، أليس هو جبرئيل؟ فقال له أمير المؤمنين (عليه السلام): «جبرئيل (عليه السلام) من الملائكة، و الروح غير جبرئيل». فكرر ذلك على الرجل، فقال له: لقد قلت عظيما من القول، ما أحد يزعم أن الروح غير جبرئيل. فقال له أمير المؤمنين (عليه السلام): «إنك ضال تروي عن أهل الضلال، يقول الله عز و جل لنبيه (صلى الله عليه و آله): أَتى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ يُنَزِّلُ الْمَلائِكَةَ بِالرُّوحِ «1» و الروح غير الملائكة».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbaat, from Al Husayn Bin Abu Al A'la, from Sa'ad Al Askaaf who said,

'A man came up to Amir-ul-Momineen[asws] asking him[asws] about the Spirit, is it not Jibraeel[as]?' So Amir-ul-Momineen[asws] said to him: 'Jibraeel[as] is from the Angels, and the Spirit is other than Jibraeel[as]'. He[asws] re-iterated it on the man, so he said to him[asws], 'You[asws] said a great word. There is no one who claims that the Spirit is other than Jibraeel[as]!' So Amir-ul-Momineen[asws] said to him: 'You have strayed, reporting from the people of error. Allah[azwj] Mighty and Majestic is Saying to His[azwj] Prophet[saww] ***[16:1] Allah's Command has come, therefore do not desire to hasten it; Glory be to Him, and highly Exalted is He above what they are associating (with Him). [16:2] He sends down the angels with the Spirit***. And the Spirit is other than the Angels'.[2573]

عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) في قول الله: وَ ما أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا، قال: «تفسيرها في الباطن أنه لم يؤت العلم إلا أناس يسير فقال: وَ ما أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا منكم».

From Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[17:85] and you are not Given from the knowledge (of it) except for some***. He[asws] said: 'Its explanation in the esoteric is that the knowledge has not been Given except to

[2571] Basaair Al Darajaat – P 9 Ch 18 H 1
[2572] Basaair Al Darajaat – P 9 Ch 18 H 5
[2573] الكافي 1: 215/ 6.

people it is easy for, so He[azwj] Said ***[17:85] and you are not Given from the knowledge (of it) except for some*** from among you all'.[2574]

VERSES 86 - 89

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا {86} إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا {87} قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا {88} وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا {89}

[17:86] And if We so Desired, We would Take away that which We have Revealed to you, then you would not find for yourself any protector against Us [17:87] except for Mercy from your Lord - surely His Grace was always great to you [17:88] Say: If humans and jinn should combine together to bring the like of this Quran, they would not (be able to) bring the like of it, even though they were aiders of each other [17:89] And We have Explained for the peole in this Quran every kind of example, but most of the people refused (to accept) except for the denying of it

محمد بن يعقوب: عن أحمد، عن عبد العظيم، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: «نزل جبرئيل بهذه الآية هكذا: فَأَبى أَكْثَرُ النَّاسِ بولاية علي إِلَّا كُفُوراً».

Muhammad Bin Yaqoub, from Ahmad, from Abdul Azeem, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: 'Jibraeel descended with this Verse like this ***[17:89] but most of the people refused (to accept) the Wilayah of Ali[asws] except for the denying of it***'.[2575]

محمد بن العباس (رحمه الله)، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم الثقفي، عن علي بن هلال الأحمسي، عن الحسن بن وهب بن علي بن بحيرة، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله تعالى: فَأَبى أَكْثَرُ النَّاسِ إِلَّا كُفُوراً، قال: «نزلت في ولاية علي (عليه السلام)».

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Al Saqafy, from Ali Bin Hilal Al Ahmasy, from Al Hassan Bin Wahab Bin Ali Bin Baheera, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] the High ***[17:89] but most of the people refused (to accept) except for the denying of it***, he[asws] said: 'It was Revealed regarding the Wilayah of Ali[asws]'.[2576]

VERSES 90 - 95

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا {90} أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا {91} أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا {92} أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرَؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا {93} وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا {94} قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا {95}

[2574] تفسير العيّاشي 2: 317/ 164.
[2575] الكافي 1: 351/ 64.
[2576] تأويل الآيات 1: 290/ 30، شواهد التنزيل 1: 353/ 482.

[17:90] And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us [17:91] Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out [17:92] Or you should cause the sky to come down upon us in pieces as you claim, or bring Allah and the Angels face to face (with us) [17:93] Or you should have a house of gold, or you should ascend into the sky, and we will not believe in your ascending until you bring down to us a Book which we may read. Say: Glory be to my Lord; am I anything but a Rasool (in the appeance of) a person? [17:94] And what prevented the people from believing when the Guidance came to them except that they were saying: Has Allah Sent a person to be a Rasool? [17:95] Say: Had there been in the earth Angels walking about as settlers, We would have Sent down to them from the sky an Angel as a Rasool

- احتجاجاته (صلى الله عليه وآله) على المشركين والزامهم: -

HIS[SAWW] ARGUMENTATION AGAINST THE POLYTHEISTS AND DEFEATING THEM

قال الحسن بن على (عليهما السلام): فقلت لابي علي بن محمد (عليهما السلام): فهل كان رسول الله (صلى الله عليه وآله) يناظرهم إذا عانتوه ويحاجهم؟ قال: بلى مرارا كثيرة منها: ما حكى الله من قولهم: (وقالوا مال هذا الرسول يأكل الطعام ويمشي في الاسواق لولا انزل إليه ملك) إلى قوله (رجلا مسحورا). (وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم).

Imam Hassan Al-Askari[asws] said: 'I said to my[asws] father[asws] Ali[asws] Bin Muhammad[asws]: 'Did Rasool-Allah[saww] debate with them and held discussions when they were insolent to him[saww]? He said: 'Yes, many times. Allah[azwj] has Spoken about this ***[25:7] And they say: What is the matter with this Rasool? He eats the food and walks around in the markets; If an Angel had been Sent down to him, he would have been a warner along with him [25:8] Or a treasure Given to him, or there be a garden from which he would eat? And the unjust say: You are not following any but a man bewitched***. And ***[43:31] And they say: If only this Quran was Revealed to a man of importance from the two towns***.

(وقالوا لن نؤمن لك حتى تفجر لنا من الارض ينبوعا - إلى قوله - كتابا نقرؤه)

And ***[17:90] And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us [17:91] Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out [17:92] Or you should cause the sky to come down upon us in pieces as you claim, or bring Allah and the Angels face to face (with us) [17:93] Or you should have a house of gold, or you should ascend into the sky, and we will not believe in your ascending until you bring down to us a Book which we may read***.

ثم قيل له في آخر ذلك: لو كنت نبيا كموسى لنزلت علينا الصاعقة في مسألتنا إليك، لان مسألتنا أشد من مسألة قوم موسى لموسى.

Then they said to him[saww] at the end of that: 'If you[saww] were a Prophet[asws] like Musa[asws], a thunderbolt would come down upon us due to the questions that we ask

you[saww], for these are more difficult than those asked by the people of Musa[asws] to Musa[asws]'.

قال: وذلك أن رسول الله (صلى الله عليه وآله) كان قاعدا ذات يوم بمكة بفناء الكعبة إذ اجتمع جماعة من رؤساء قريش منهم: الوليد بن المغيرة المخزومي، وأبوالبختري بن هشام وأبوجهل بن هشام، والعاص بن وائل السهمي، وعبدالله بن أبي امية المخزومي، وكان معهم جمع ممن يليهم كثير، ورسول الله (صلى الله عليه وآله) في نفر من أصحابه يقرأ عليهم كتاب الله ويؤدي إليهم عن الله أمره ونهيه.

He[asws] said: 'And that Rasool-Allah[saww] was one day sitting in the courtyard of the Kaaba, in Mecca, and there was a group of the Chiefs of Qureish present, among them were al-Walid Bin Mugheira al-Makhzumi, and Abu al-Bakhtary Bin Hisham and Abu Jahl Bin Hisham[la], and al-Aas Bin Wail al-Sahmi, and Abdullah Bin Abi Ameet al-Makhzumy. And among them was a large group, and Rasool-Allah[saww] was reading the Book of Allah[azwj] to a number of his[saww] companions, and was explaining to them the Commands and Prohibitions from Allah[azwj]'.

فقال المشركون بعضهم لبعض: لقد استفحل أمر محمد، وعظم خطبه فتعالوا نبدأ بتقريعه وتبكيته وتوبيخه، والاحتجاج عليه، وإبطال ماجاء به ليهون خطبه على أصحابه، ويصغر قدره عندهم، فلعله ينزع عما هو فيه من غيه وباطله وتمرده وطغيانه، فان انتهى وإلا عاملناه بالسيف الباتر. قال أبوجهل: فمن ـ ذا ـ الذي يلي كلامه ومجادلته؟ قال عبدالله بن أبي امية المخزومي: أنا إلى ذلك، أفما ترضاني له قرنا حسيبا، ومجادلا كفيا؟ قال أبوجهل: بلى.

Some of the Polytheists said to each other: 'The affair of Muhammad[saww] has taken grip, and his[saww] sermons are great. Come, let us start talking to him[saww], and reprimand him[saww], and argue against him[saww], and invalidate what he[saww] preaches to his[saww] companions, and belittle him[saww] in front of his[saww] companions. If they stop this evil, falsehood, tyranny and rebellion, then that is the end of it, or else we would have to deal with them by the sword'. Abu Jahl[la] said: 'Which one of us will speak to him[saww] and argue with him[saww]?' Abdullah Bin Abu Ameet al-Makhzumy said: 'I will do that. Are you happy with me being a good arguer?' Abu Jahl[la] said: 'Yes'.

فأتوه بأجمعهم، فابتدأ عبدالله بن أبي امية المخزومي فقال: يا محمد، لقد أدعيت دعوى عظيمة، وقلت مقالا هائلا، زعمت أنك رسول الله رب العالمين، وما ينبغي لرب العالمين وخالق الخلق أجمعين أن يكون مثلك رسولا له! بشرمثلنا، تأكل كما نأكل، وتمشي في الاسواق كما نمشي، فهذا ملك الروم، وهذا ملك الفرس لا يبعثان رسولا إلا كثير المال، عظيم الحال، له قصور ودور ـ وبساتين ـ وفساطيط وخيام وعبيد وخدام، ورب العالمين فوق هؤلاء كلهم أجمعين، فهم عبيده، ولو كنت نبيا لكان معك ملك يصدقك ونشاهده، بل لو أراد الله أن يبعث إلينا نبيا لكان إنما يبعث إلينا ملكا، لا بشرا مثلنا، ما أنت يا محمد إلا مسحورا، ولست بنبي.

They all gathered together and Abdullah Bin Abu Ameet al-Makhzumy said: 'O Muhammad[saww]! You[saww] are making a great claim and making an amazing case. You[saww] think of yourself[saww] to be the Rasool[saww] of the Lord[saww] of the worlds. And it does not befit the Lord[azwj] of the worlds and the Creator of all creation to Make the like of you[saww] to be His[azwj] Rasool[saww]! A man like us who eats like we eat and walks around the market like we do. And there is the Roman Empire, and the Persian Empire. They do not make anyone their messengers unless he has a lot of wealth, and is of a great condition who has a lot of palaces, and houses, and orchards and tents and slaves and attendants, and the Lord[azwj] of the worlds is Higher than all of them, and they are His[azwj] servants. And if you[saww] were a Prophet[asws] you[saww] would have had with you[saww] an Angel who would ratify and bear witness for you[saww]. But, had Allah[azwj] Intended to Send to us a Prophet[asws], He[azwj] would have Sent to us an

Angel, and not a human like you[saww]. O Muhammad[saww]! You[saww] are nothing but under a spell, and not a Prophet[saww]'.

فقال رسول الله (صلى الله عليه وآله): هل بقي من كلامك شئ؟ قال: بلى، لو أراد الله أن يبعث رسولا لبعث أجل من فيما بيننا مالا، وأحسنه حالا، فهلا نزل هذا القرآن ـ الذي تزعم أن الله أنزله عليك، وابتعثك به رسولا ـ على رجل من القريتين عظيم: إما الوليد بن المغيرة بمكة، وإما عروة بن مسعود الثقفي بالطائف.

Rasool-Allah[saww] said: 'Have you anything left to say?' He said: 'Yes. Had Allah[azwj] Intended to Send a Rasool[saww], He[azwj] would have Sent someone rich amongst us, and of good condition. And this Quran which has been Sent down, as you claiming it to be, that Allah[azwj] Sent it down upon you[saww], and Sent you[saww] as a Rasool[saww] with it, why was it not sent down upon a great man from the two towns, like al-Walid Bin Mugheira in Mecca, or Urwat Bin Mas'ud al-Thaqafy in Taif?'

فقال رسول الله (صلى الله عليه وآله): هل بقي من كلامك شئ يا عبدالله؟ قال: بلى، لن نؤمن لك حتى تفجر لنا من الارض ينبوعا بمكة هذه، فانها ذات حجارة وعرة وجبال، تكسح أرضها وتحفرها، وتجري فيها العيون، فاننا إلى ذلك محتاجون، أو تكون لك جنة من نخيل وعنب، فتأكل منها وتطعمنا، فتفجر الانهار خلالها ـ خلال تلك النخيل والاعناب ـ تفجيرا، أو تسقط السماء كما زعمت علينا كسفا، فانك قلت لنا: (وإن يروا كسفا من السماء ساقطا يقولوا سحاب مركوم ولعلنا نقول ذلك.

Rasool-Allah[saww]: 'Do you still have anything to say, O Abdullah?' He said: 'Yes. We will not believe in you[saww] until you make a spring gush forth from the earth in Mecca, for it is a rocky area with rugged mountains, and drill into this earth and make a spring flow from it, for we have need for this, or there should be a garden with you[saww] with palm trees and grapes. You[saww] can eat from this and feed us as well. Make the rivers to flow between them, those trees of dates and grapes, or make the sky to fall upon us, as you[saww] are alleging that you[saww] can, for you[saww] have said to us ***[52:44] And if they should see a portion of the sky coming down, they would say: Piled up clouds*** and you have said it in public'.

ثم قال: ولن نؤمن لك أو تأتي بالله والملائكة قبيلا، تأتي به وبهم وهم لنا مقابلون أو يكون لك بيت من زخرف تعطينا منه، وتغنيا به فلعلنا نطغى، فانك قلت لنا: (كلا إن الانسان ليطغى أن رآه استغنى). ثم قال: أو ترقى في السماء ـ أي تصعد في السماء ـ ولن نؤمن لرقيك ـ لصعودك ـ حتى تنزل علينا كتابا نقرأه: من الله العزيز الحكيم إلى عبدالله بن أبي امية المخزومي ومن معه بأن آمنوا بمحمد بن عبدالله بن عبدالمطلب، فانه رسولي وصدقوه في مقاله فانه من عندي. ثم لا أدري يا محمد إذا فعلت هذا كله اؤمن بك أو لا اؤمن بك، بل لو رفعتنا إلى السماء، وفتحت أبوابها وأدخلتناها لقلنا: إنما سكرت أبصارنا وسحرتنا.

Then he said: 'We will not believe in you[saww], unless if you[saww] were to get Allah[azwj] and a group of the Angels to come face to face with us, or have a treasure house and give us from it, and enrich us from it, for you[saww] have said to us ***[96:6] But, the human being is inordinate, [96:7] Because he sees himself free from want***. Then he said: 'Or if you were to live in the sky, meaning, ascend up into the sky, and we will not believe in your[saww] going up until a Book is Sent down to us and we read in it 'This is from Allah [azwj], the Mighty, the Wise, to Abdullah Bin Abu Ameet Al Makhzumy and those with him, that they should believe in Muhammad[asws] Bin Abdullah[asws] Bin Abdul Muttalib[saww], for he[saww] is My[azwj] Rasool[saww], so ratify him[saww] in what he[saww] says, for he[saww] is from Me[azwj]. Then we do not know, O Muhammad[saww], even after you[saww] were to do all this, whether to believe in you[saww] or not to believe in you[saww]. But, even if you[saww] were to lift us up to the sky, and

open its doors, and make us enter into it, we would say: 'We are either intoxicated or under a spell'.

فقال رسول الله (صلى الله عليه وآله): يا عبدالله أبقي شئ من كلامك؟ قال: يا محمد أو ليس فيما أوردته عليك كفاية وبلاغ؟ مابقي شئ فقل ما بدا لك وافصح عن نفسك إن كانت لك حجة، وأتنا بما سألناك.

The Messenger of Allah[saww] said: 'O Abdullah! Have you anything else to say?' He said: 'O Muhammad[saww]! Or is this not sufficient as a communication? I have nothing left to say to you[saww] and have explained to you[saww] what will constitute as proof, and so give me what I have asked for'.

فقال رسول الله (صلى الله عليه وآله): اللهم أنت السامع لكل صوت، والعالم بكل شئ تعلم ماقاله عبادك. فأنزل الله عليه: يا محمد (وقالوا مال هذا الرسول يأكل الطعام ويمشي في الاسواق ـ إلى قوله ـ رجلا مسحورا). ثم قال الله تعالى: (انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا).

Rasool-Allah[saww] said: 'Our Lord[azwj]! You[azwj] have Heard all that has been spoken, and are the Knower of everything. Let me know what to say to Your[azwj] servants'. Allah[azwj] Sent down upon him[saww]: 'O Muhammad[saww]! ***[25:7] And they say: What is the matter with this Rasool? He eats the food and walks around in the markets; If an Angel had been Sent down to him, he would have been a warner along with him [25:8] Or a treasure Given to him, or there be a garden from which he would eat? And the unjust say: You are not following any but a man bewitched*** Then Allah[azwj] Said: ***[25:9] Look at what examples they are striking for you, so they have gone astray, therefore they shall not be able to find a way***'.

ثم قال الله: يا محمد (تبارك الذي إن شاء جعل لك خيرا من ذلك جنات تجري من تحتها الانهار ويجعل لك قصورا). وأنزل عليه: يا محمد (فلعلك تارك بعض ما يوحى إليك وضائق به صدرك)الآية. وأنزل عليه: يا محمد (وقالوا لولا انزل عليه ملك. ولو أنزلنا ملكا لقضي الامر ـ إلى قوله ـ وللبسنا عليهم ما يلبسون).

Then Allah[azwj] Said: 'O Muhammad[saww]! ***[25:10] Blessed is He Who, if He Desires to, will Give you what is better than that, Gardens beneath which rivers flow, and He will Give you palaces***. And Sent down upon him[saww]: 'O Muhammad[saww]! ***[11:12] Then, it may be that you will give up part of what is Revealed to you and your chest would become straitened by it because they say: Why has not a treasure been Sent down upon him or an Angel come with him? You are only a warner; and Allah is the Custodian over all things.*** And Sent down upon him[saww]: 'O Muhammad[saww]! ***[6:8] And they say: Why has not an Angel been sent down to him? And had We Sent down an Angel, the matter would have certainly been decided and then they would not have been respited [6:9] And if We had made him Angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused***.

فقال له رسول الله (صلى الله عليه وآله): يا عبدالله أما ما ذكرت من أني آكل الطعام كما تأكلون، وزعمت أنه لا يجوز لاجل هذه أن أكون لله رسولا، فانما الامر لله يفعل مايشاء ويحكم ما يريد، وهو محمود، ليس لك ولا لاحد الاعتراض عليه بلم وكيف. ألا ترى أن الله تعالى كيف أفقر بعضا وأغنى بعضا، وأعز بعضا، وأذل بعضا وأصح بعضا وأسقم بعضا، وشرف بعضا ووضع بعضا، وكلهم ممن يأكل الطعام. ثم ليس للفقراء أن يقولوا: لم أفقرتنا وأغنيتهم؟ ولا للوضعاء أن يقولوا: لم وضعتنا وشرفتهم؟ ولا للزمنى والضعفاء أن يقولوا: لم أزمنتنا وأضعفتنا وصححتهم؟ ولا للاذلاء أن يقولوا: لم أذللتنا وأعززتهم؟ ولا لقبائح الصور أن يقولوا: لم قبحتنا وجملتهم؟ بل إن قالوا ذلك كانوا على ربهم رادين، وله في أحكامه منازعين، وبه كافرين، ولكان جوابه لهم: ـ إني ـ أنا الملك، الخافض الرافع، المغني المفقر، المعز المذل،

المصحح المسقم وأنتم العبيد ليس لكم إلا التسليم لي، والانقياد لحكمي، فان سلمتم كنتم عبادا مؤمنين، وإن أبيتم كنتم بي كافرين، وبعقوباتي من الهالكين.

Rasool- Allah[saww] said to him: 'O Abdullah! As for that which you said to me[saww], that I[saww] eat as you do, and think that this does not befit a Rasool[saww] of Allah[azwj]. This is the Affair of Allah[azwj]. He[azwj] Does whatever He[azwj] so Desires, and Issues whatever Command that He[azwj] Wants to, and He[azwj] is the Praised One. It is not for you or for anyone to raise any objection to Him[azwj], 'why or how'. Look how Allah[azwj] has Made some to be poor and some to be rich, some to be honourable and some to be disgraceful, some to be healthy and some to be sick, some to be evil and some to be good, and they all eat food. Then it is not for the poor to say: 'Why did You[azwj] make us poor and them to be rich?' And it is not for the bad to say: 'Why did You[azwj] Make us to be bad and them to be good?' And it is not for the disgraceful to say: 'Why did You[azwj] Make us disgraced and them to be honourable?' And not for the ugly to say: 'Why did You[azwj] Make us to be ugly and them to be beautiful?' But, if they were to say this then they would be raising an objection to their Lord[azwj] and fighting against His[azwj] Commands, and become disbelievers, but they will be Answered: 'I[azwj] am a King, I[azwj] Place down and I[azwj] Raise, Enrich and Impoverish, Honour and Disgrace, Give Health and Illness, and you are slaves. It is not for you, but to submit to Me[azwj], and follow My[azwj] Commands. If you were to submit, then you would become believing servants, and if you disobey, then you will become infidels, and will be (included) in My[azwj] Punishment and be Destroyed'.

ثم أنزل الله تعالى عليه: يا محمد (قل إنما أنا بشر مثلكم) يعني آكل الطعام (يوحى إلي أنما الهكم إله واحد) يعني قل لهم: أنا في البشرية مثلكم، ولكن ربي خصني بالنبوة دونكم، كما يخص بعض البشر بالغناء والصحة والجمال دون بعض من البشر، فلا تنكرواأن يخصني أيضا بالنبوة.

Then Allah[azwj] Sent down upon him[saww]: 'O Muhammad[saww]! ***[18:110] Say: But rather, I am a mortal like you*** meaning, I[saww] eat food ***it is Revealed to me that your God is one God***. Meaning, Say to them: 'I[saww] am one of the mortals like you, but my[saww] Lord[azwj] had Made me[saww] to be special by the Prophet-hood apart from others, just like Extending to some people richness, health, beauty apart from other humans. So, do not deny the Extending to me[saww] of the Prophet-hood'.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: " - إن - هذا ملك الروم، وملك الفرس لا يبعثان رسولا إلا كثير المال، عظيم الحال، له قصور ودور وفساطيط وخيام وعبيد وخدام، ورب العالمين فوق هؤلاء كلهم فهم عبيده " فان الله له التدبير والحكم لا يفعل على ظنك وحسبانك، ولا باقتراحك، بل يفعل ما يشاء، ويحكم ما يريد وهو محمود ياعبدالله إنما بعث الله نبيه ليعلم الناس دينهم، ويدعوهم إلى ربهم، ويكد نفسه في ذلك آناء الليل وأطراف النهار، فلو كان صاحب قصور يحتجب فيها وعبيد وخدم يسترونه عن الناس

Then Rasool-Allah[saww] said: 'And as for your words "And this is the Roman empire, and the Persian empire. They do not make anyone their messengers unless he has a lot of wealth, and of great condition who has a lot of palaces, and houses, and orchards and tents and slaves and attendants, and the Lord[azwj] of the worlds is Higher than all of them, and they are His[azwj] servants", Allah[azwj] has a Plan for them in His[azwj] Wisdom, and does not Act according to your conjecture and counting, nor by your suggestions, but does whatsoever He[azwj] so Desires, and Issues whatever Command that He[azwj] Wants, and He[azwj] is the Praised One, O servants of Allah[azwj]. Allah[azwj] has Sent His[azwj] Prophet[saww] to teach the people their Religion, and call them to their Lord[azwj]. He[saww] has to spend his[saww] nights and days for Him[azwj]. If

he[saww] were to have palaces, he[saww] would be hidden inside them and his[saww] servants and attendants would veil him from the people.

أليس كانت الرسالة تضيع والامور تتباطأ ما؟ أو ترى الملوك إذا احتجبوا كيف يجرى الفساد والقبائح من حيث لا يعلمون به ولا يشعرون؟ يا عبدالله وإنما بعثني الله ولا مال لي ليعرفكم قدرته وقوته، وأنه هو الناصر لرسوله، لا تقدرون على قتله ولا منعه من رسالته ، فهذا أبين في قدرته وفي عجزكم وسوف يظفرني الله بكم فاوسعكم قتلا وأسرا، ثم يظفرني الله ببلادكم، و يستولي عليها المؤمنون من دونكم، ودون من يوافقكم على دينكم.

Would not the Messengership go to waste and the orders delayed? Or have you not see that when the king is hidden, how the mischief and ugliness spreads and he does not even know about it and is unaware of it? O servants of Allah[azwj]! Allah[azwj] has Sent me without any wealth so that I[saww] may make you understand His[saww] Power and Strength. And He[azwj] is the Helper to His[azwj] Rasool[saww], and you have no power to have him[saww] killed or prevent him[saww] from his[saww] Messengership. It has been manifested from His[azwj] Power and your frustration, that soon Allah[azwj] will Make me[saww] victorious over you and Order your killing and captivity. Then Allah[azwj] will Grant me[saww] victory over your city, and will govern over it the believers, apart from you, who are not compatible with your religion'.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك لي: " ولو كنت نبيا لكان معك ملك يصدقك ونشاهده، بل لو أراد الله أن يبعث إلينا نبيا لكان إنما يبعث ملكا لا بشرا مثلنا " فالملك لا تشاهده حواسكم، لانه من جنس هذا الهواء، لا عيان منه، ولو شاهدتموه - بأن يزاد في قوى أبصاركم - لقلتم: ليس هذا ملكا، بل هذا بشر، لانه إنما كان يظهر لكم بصورة البشر الذي قد ألفتموه لتفهموا عنه مقاله، وتعرفوا به خطابه ومراده، فكيف كنتم تعلمون صدق الملك وأن مايقوله حق؟ بل إنما بعث الله بشرا، وأظهر على يده المعجزات التي ليست في طبائع البشر الذين قد علمتم ضمائر قلوبهم، فتعلمون بعجزكم عما جاء به أنه معجزة وأن ذلك شهادة من الله تعالى بالصدق له، ولو ظهر لكم ملك وظهر على يده ما يعجز عنه البشر، لم يكن في ذلك ما يدلكم أن ذلك ليس في طبائع سائر أجناسه من الملائكة حتى يصير ذلك معجزا.

Then Rasool-Allah[saww] said: 'As for your saying to me[saww]: "And if you were a Prophet[saww] you[saww] would have had with you an Angel who would ratify and bear witness for you[saww]. But, had Allah[azwj] Intended to Send to us a Prophet[saww], He[azwj] would have sent to us an Angel, and not a person like you[saww]", for the Angel cannot be perceived by your senses, because he is from the like of this air, and cannot be seen by you. And if you were to see him, by an increase in the capacity of your vision, you would say: 'This is not an Angel, but he is a human', because he would appear to you in the form of a human, and you may not understand his speech and what he meant by it. How would you believe in the truthfulness of the Angel that whatever he is saying is the truth? But, Allah[azwj] Sent a human, and Manifested by his[saww] hands miracles which are not in the nature of the humans and you know the condition of their hearts, and know that they would be frustrated when a miracle is shown to them from Allah[azwj] by His[azwj] Truth. And had an Angel appeared to you and a miracle was shown by his hand that would frustrate the human, that would not be evidence for you would not know whether this is not in the nature of the rest of the Angels, that you would be able to refer to it as a miracle'.

ألا ترون أن الطيور التي تطير ليس ذلك منها بمعجز، لان لها أجناسا يقع منها مثل طيرانها، ولو أن آدميا طار كطيرانها كان ذلك معجزا، فالله عزوجل سهل عليكم الامر، وجعله بحيث تقوم عليكم حجته، وأنتم تقترحون عمل الصعب الذي لا حجة فيه.

Do you not see the birds that fly around, that it is not their miracle for it is in their nature to do so, but if a human were to fly around, then that would be a miracle of

him? Allah[azwj] the Almighty, has Made His[azwj] Orders easy for you, and Sent to you that which can be established as Proof, and you are suggesting a deed which does not constitute as proof for you'.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: " ما أنت إلا رجلا مسحورا " فكيف أكون كذلك، وقد تعلمون أني في صحة التمييز والعقل فوقكم؟ فهل جربتم علي منذ نشأت إلى أن استكملت أربعين سنة جريرة أو زلة أو كذبة أو خيانة أو خطأ من القول، أو سفها من الرأي؟ أتظنون أن رجلا يعتصم طول هذه المدة بحول نفسه وقوتها أو بحول الله وقوته؟ وذلك ما قال الله تعالى: (انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا) إلى أن يثبتوا عليك عمى بحجة أكثر من دعاويهم الباطلة التي تبين عليك تحصيل بطلانها.

As for your saying: 'You[saww] are nothing but under a spell', how can that be the case, and you know that I am of good health, etiquettes and intellect, higher than yours? Have you ever experienced, in the forty years that I[saww] have been among you, any errors, faults, lies, fraud, or mistakes in my[saww] statements, or foolishness in my views? Do you think that a man who would remain like this for such a long time, of his own accord, or is it due to the Protection of Allah[azwj] and His[azwj] Strength? And that is what Allah[azwj] has Said: ***[17:48] Look at what they are likening you to! So they have gone astray and cannot find a way*** by trying to prove to you[saww], and silence your[saww] proofs, and most of their claims are invalid which they utilise against you[saww].

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: لو لا نزل هذا القرآن على رجل من القريتين عظيم: الوليد بن المغيرة بمكة أو عروة بالطائف، فان الله تعالى ليس يستعظم مال الدنيا كما تستعظمه أنت، ولا خطر له عنده كما ـ له ـ عندك، بل لو كانت الدنيا عنده تعدل جناح بعوضة لما سقى كافرا به، مخالفا له شربة ماء، وليس قسمة رحمة الله إليك، بل الله ـ هو ـ القاسم للرحمات، والفاعل لما يشاء في عبيده وإمائه،

Then Rasool-Allah[saww] said: 'And as for your saying: 'Why was it not Sent down upon a great man from the two towns, like al-Walid Bin Mugheira in Mecca, or Urwat in Taif?' Allah[azwj] does not Give any importance to the wealth of this world, like you do, nor is it a danger for Him[azwj] like it is for you, but <u>if the value of the World with Him[azwj] was even equal to the wing of a mosquito, He[azwj] would have kept the infidels thirsty of it</u>, and Prevented them from drinking the water and would not have Distributed His[azwj] Mercy towards you, but Allah[azwj] is the Dispenser of Mercies, and Does whatever He[azwj] so Desires to His[azwj] male and female servants.

وليس هو عزوجل ممن يخاف أحدا كما تخافه ـ أنت ـ لماله وحاله، فتعرفه بالنبوة لذلك، ولا ممن يطمع في أحد في ماله ـ أو في حاله ـ كما تطمع، فتخصه بالنبوة لذلك، ولا ممن يحب أحدا محبة الهوى كما تحب، فتقدم من لا يستحق التقديم. وإنما معاملته بالعدل، فلا يؤثر بأفضل مراتب الدين وجلاله إلا الافضل في طاعته والاجد في خدمته وكذلك لايؤخر في مراتب الدين وجلاله إلا أشدهم تباطؤا عن طاعته، وإذا كان هذا صفته لم ينظر إلى مال ولا إلى حال بل هذا المال والحال من تفضله، وليس لاحد من عباده عليه ضربة لازب.

He[azwj] the Almighty does not fear the wealthy, like you do. And that is how He[azwj] has Introduced the Prophet-hood, that none of them have any greed for wealth and position like you do, and that is how He[azwj] has Chosen His[azwj] Prophets to be. And He[azwj] Does not Love any for His[azwj] 'Own Self' like you do, by preferring the undeserving over the deserving one'. And, His[azwj] Affair is based on Justice, and He[azwj] Does not Grace anyone with status in Religion, unless he is the highest in obedience to Him[azwj] and service; and, He[azwj] Does not lower his status in religion unless he is extremely complacent in his obedience to Him[azwj]. And, this wealth and good condition is a Favour from Him[azwj] and no one is obligated to be its recipient'.

فلا يقال: إذا تفضل بالمال على عبده فلابد ـ من ـ أن يتفضل عليه بالنبوة أيضا لانه ليس لاحد إكراهه، على خلاف مراده ولا إلزامه تفضلا، لانه تفضل قبله بنعمه. ألا ترى يا عبدالله كيف أغنى واحدا وقبح صورته؟ وكيف حسن صورة واحد وأفقره؟ وكيف شرف واحدا وأفقره؟ وكيف أغنى واحدا ووضعه؟ ثم ليس لهذا الغني أن يقول: وهلا اضيف إلى يساري جمال فلان؟ ولا للجميل أن يقول: هلا اضيف إلى جمالي مال فلان؟ ولا للشريف أن يقول: هلا اضيف إلى شرفي مال فلان؟ ولا للوضيع أن يقول: " هلا اضيف إلى ضعتي شرف فلان؟ ولكن الحكم لله، يقسم كيف يشاء ويفعل كما يشاء، وهو حكيم في أفعاله، محمود في أعماله وذلك قوله تعالى: (وقالوا لو لا نزل هذا القرآن على رجل من القريتين عظيم.

'You cannot say to Him[azwj] that: 'Since a person has been given wealth then he should also be Given Prophet-hood as well, because He[asws] cannot be compelled in any of His[azwj] Actions, to Go against what He[azwj] Intended, or Obligated in any way, for He[azwj] has already Granted many a bounty beforehand. Have you not seen, O Abdullah, how someone has been Enriched although he is ugly looking? And how a beautiful person has been Impoverished? How someone has been honoured but is poor? And an Enriched but is disgraceful? Then it is not for a rich man to say: 'Why did I not receive beauty like that person along with my wealth? Or for the beautiful one to say: 'Why does He[azwj] not Increase my beauty by the wealth of that person? And it is not for the honourable to say: 'Can you add the wealth of that person to my honour?' Or for the disgraced one to say: 'Why have I not been given the honour of that person?' But, the Judgment is with Allah[azwj] Who Distributes as He[azwj] Likes and Does what He[azwj] Wants, and He[azwj] is Wise in His[azwj] Deeds. And that is the Words of the High ***[43:31] And they say: If only this Quran was Revealed to a man of importance from the two towns***.

قال الله تعالى: (أهم يقسمون رحمت ربك ـ يا محمد؟ ـ نحن قسمنا بينهم معيشتهم في الحياة الدنيا) فأحوجنا بعضا إلى بعض، أحوجنا: هذا إلى مال ذلك وأحوج ذاك إلى سلعة هذا، ـ وهذا ـ إلى خدمته،

Allah[azwj] Said: ***[43:32] Will they distribute the Mercy of your Lord?*** O Muhammad[asws]! ***We Distribute among them their livelihood in the life of this world***. Some have been made to be needy of others. This man has been made needy of the wealth of that one, and that one has been made needy of some commodity of this one, or for his service.

فترى أجل الملوك وأغنى الاغنياء محتاجا إلى أفقر الفقراء في ضرب من الضروب: إما سلعة معه ليست معه، وإما خدمة يصلح لها لا يتهيأ لذلك الملك أن يستغني ـ إلا ـ به، وإما باب من العلوم والحكم، فهو فقير إلى أن يستفيدها من هذا الفقير، فهذا الفقير يحتاج إلى مال ذلك الملك الغني، وذلك الملك يحتاج إلى علم هذا الفقير أو رأيه أو معرفته، ثم ليس للفقير أن يقول: هلا: اجتمع إلى رأيي وعلمي وما أتصرف فيه من فنون الحكم مال هذا الملك الغني؟ ولا للملك أن يقول هلا اجتمع إلى ملكي علم هذا الفقير. ثم قال: (ورفعنا بعضهم فوق بعض درجات ليتخذ بعضهم بعضا سخريا). ثم قال: يا محمد (ورحمت ربك خير مما يجمعون) يجمع هؤلاء من أموال الدنيا.

Do you see that sometimes the king who is the richest of the rich, becomes needy of one who is the poorest of the poor in a variety of matters – sometimes he has something which the king does not have, or some service he can provide which the king cannot get from anywhere else except from him, or a door from his knowledge or wisdom which the king can benefit from, and the poor man is deprived of the wealth of that rich king, and that king is in need of the knowledge of that poor man or his opinion or understanding. Then it is not for the poor man to say: 'Why was I not given the wealth like that king, on top of the knowledge and wisdom that I have?' Or for the king to say: 'Why was I not given the knowledge and wisdom like that poor man?' Then He[azwj] Said: ***[43:32] and We have Exalted some of them above others in degrees, that some of them may take others in subjection; and the***

Mercy of your Lord is better than what they amass the amassing of these ones from the wealth of this world.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: " لن نؤمن لك حتى تفجر لنا من الارض ينبوعا " إلى آخر ماقلته، فانك اقترحت على محمد رسول الله أشياء: منها ما لو جاءك به لم يكن برهانا لنبوته، ورسول الله يرتفع عن أن يغتنم جهل الجاهلين، ويحتج عليهم بما لا حجة فيه.

Then Rasool-Allah[saww] said: 'And as for your saying: "We will not believe in you[saww] until you make a spring gush forth from the earth in Mecca, for it is a rocky area with rugged mountains" - till the end of what he said – You have suggested to Muhammad[saww] the Rasool[saww] of Allah[azwj], something that does not prove his Prophet-hood, and Rasool-Allah[saww] is higher than to give consideration to the ignorance of the ignorant who ask him[saww] for that in which there is no proof.

ومنها ما لو جاءك به لكان معه هلاكك، وإنما يؤتي بالحجج والبراهين ليلزم عباد الله الايمان بها، لا ليهلكوا بها، فانما اقترحت هلاكك، ورب العالمين أرحم بعباده، وأعلم بمصالحهم من أن يهلكهم كما يقترحون.

And if these miracles were to be shown to you, you will be destroyed, and He[azwj] Shows Proofs which obligate the servants of Allah[azwj] to have a belief by them (miracles) or else be destroyed by these, but you have suggested destruction, and the Lord[azwj] of the worlds is Merciful to His[azwj] servants, and is Aware of their betterment from that which will destroy them.

ومنها المحال الذي لا يصح ولا يجوز كونه، ورسول ـ الله ـ رب العالمين يعرفك ذلك، ويقطع معاذيرك، ويضيق عليك سبيل مخالفته، ويلجئك بحجج الله إلى تصديقه حتى لا يكون لك عنه محيد ولا محيص. ومنها ما قد اعترفت على نفسك أنك فيه معاند متمرد، لا تقبل حجة ولا تصغي إلى برهان، ومن كان كذلك فدواؤه عقاب النار النازل من سمائه أو في جحيمه أو بسيوف أوليائه.

And these things are invalid as their coming into existence is not Permissible, and the Messenger[saww] of the Lord[azwj] of the worlds has informed you of that, and cut off your excuses, and has restricted your way of opposing him[saww], and gives you no option but to ratify him[saww] by the proofs, and for you it has become inevitable and unavoidable. And you have it in your heart that you will become stubborn and will not accept any proof nor hear any evidence. And if you were to do that, you will face the Punishment of the Fire descending from the sky or in Hell or the swords of his[saww] friends'.

وأما قولك يا عبدالله: " لن نؤمن لك حتى تفجر لنا من الارض ينبوعا بمكة فأنها ذات حجارة وصخور وجبال، تكسح أرضها وتحفرها، وتجري فيها العيون فاننا إلى ذلك محتاجون " فانك سألت هذا وأنت جاهل بدلائل الله تعالى. يا عبدالله أرأيت لو فعلت هذا، كنت من أجل هذا نبيا؟ أرأيت الطائف التى لك فيها بساتين؟ أما كان هناك مواضع فاسدة صعبة أصلحتها وذللتها وكسحتها وأجريت فيها عيونا استنبطتها؟ قال: بلى. قال: وهل لك في هذا نظراء؟ قال: بلى. أفصرت بذلك أنت وهم أنبياء؟ قال: لا. قال: فكذلك لا يصير هذا حجة لمحمد لو فعله على نبوته، فما هو إلا كقولك: لن نؤمن لك حتى تقوم وتمشي على الارض أو حتى تأكل الطعام كما يأكل الناس.

And as for your saying, O Abdullah: "We will not believe in you[saww] until you make a spring gush forth from the earth in Mecca, for it is a rocky area with rugged mountains, and drill into this earth and make a spring flow from it, for we have need for this", you have asked for this and you are ignorant of the Proofs of Allah[azwj]. O Abdullah, if you were to see me do this, would that make me a Prophet[saww]?' Do you see that you have orchards in Taif? And that in some of them, there used to be rocky

places, which you leveled with the ground and got holes drilled in them and springs gushed out of them?' He said: 'Yes'. He[saww] said: 'Are there others with you who have done the same?' He said: 'Yes'. He[saww] said: 'Does this make you and them to be Prophets[asws]?' He said: 'No'. He[saww] said: 'In the same way, if I[saww] were to do this, it would not constitute as proof of the Prophet-hood of Muhammad[saww]. This is like your saying: 'We will not believe in you[saww] if you[saww] stand up and walk on the earth or eat food like the people eat'.

واما قولك يا عبدالله: " أو تكون لك جنة من نخيل وعنب فتأكل منها وتطعمنا وتفجر الانهار خلالها تفجيرا " أو ليس لاصحابك ولك جنات من نخيل وعنب بالطائف تأكلون وتطعمون منها، وتفجرون الانهار خلالها تفجيرا؟ أفصرتم أنبياء بهذا؟ قال: لا. قال: فما بال اقتراحكم على رسول الله أشياء، لو كانت كما تقترحون لما دلت على صدقه، بل لو تعاطاها لدل تعاطيه إياها على كذبه، لانه حينئذ يحتج بما لا حجة فيه، ويختدع الضعفاء عن عقولهم وأديانهم ورسول رب العالمين يجل ويرتفع عن هذا.

And as for your saying, O Abdullah: "Or there should be a garden with you[saww] with palm trees and grapes. You[saww] can eat from this and feed us as well. Make the rivers to flow between them", or are there not with you and your companions, gardens with date trees and grapes in Taif that you eat from, and rivers flow between them? Does that make you to be Prophets[asws]?' He said: 'No'. Why do you then suggest to the Rasool[saww] of Allah[saww] something, which if he[saww] were to show it to you would not constitute as evidence for his[saww] truthfulness, but could constitute evidence for his[saww] falsehood, because he[saww] would have shown you that which does hold any proof for him[saww], and would be a deception for the weak for their intellects and their religion, and the Rasool[saww] of the Lord[azwj] of the worlds is remote from this and higher than this'.

ثم قال رسول الله (صلى الله عليه وآله): يا عبدالله واما قولك: " أو تسقط السماء كما زعمت علينا كسفا، فأنك قلت: وإن يروا كسفا من السماء ساقطا يقولوا سحاب مركوم " فان في سقوط السماء عليكم هلاككم وموتكم. فانما تريد بهذا من رسول الله أن يهلكك، ورسول رب العالمين أرحم بك من ذلك ولا يهلكك، ولكنه يقيم عليك حجج الله، وليس حجج الله لنبيه وحده على حسب اقتراح عباده. لان العباد جهال بما يجوز من الصلاح، وبما لا يجوز منه، وبالفساد وقد يختلف اقتراحهم

Then Rasool- Allah[saww] said: 'O Abdullah! As for your saying: "Or make the sky to fall upon us, as you[saww] calim that you[saww] can, for you[saww] have said to us ***[52:44] And if they should see a portion of the sky coming down, they would say: Piled up clouds***, and the falling of the sky on you will result in your destruction and your death. You want that the Rasool[saww] of Allah[saww] should destroy you, and the Rasool[saww] of the Lord[azwj] of the worlds is Merciful to you and will not like to destroy you. But, he[saww] will establish to you Proofs of Allah[azwj], and not a single of the Proofs of Allah[azwj] for His[azwj] Prophet[saww] will be according to what has been suggested by His[azwj] servants, for the servants are ignorant of what is better for them, and what is not permissible for them, and what mischief would emanate from them.

ويتضاد حتى يستحيل وقوعه. ـ إذ لو كانت إقتراحاتهم واقعة لجاز أن تقترح أنت أن تسقط السماء عليكم، ويقترح غيرك أن لا تسقط عليكم السماء بل أن ترفع الارض إلى السماء، وتقع السماء عليها، وكان ذلك يتضاد، ويتنافى أو يستحيل وقوعه ـ والله لا يجري تدبيره على ما يلزم به المحال.

And (sometimes) they suggest that which is impossible. Had you all made different suggestions then it would not be possible (to demonstrate conflicts). You suggest that the sky should fall upon you and another one suggests that the sky should not fall down upon you but the earth should be raised up to the sky, and the sky should

fall upon him, and this is conflicting, and contradictory or impossible to happen. And Allah[azwj] Does not Plan matters in which contradiction is necessitated'.

ثم قال الله رسول الله (صلى الله عليه وآله): وهل رأيت يا عبدالله طبيبا كان دواؤه للمرضى على حسب اقتراحاتهم، وانما يفعل بهم ما يعلم صلاحهم فيه، أحبه العليل أو كرهه، فأنتم المرضى والله طبيبكم، فان انقدتم لدوائه شفاكم، وإن تمردتم عليه أسقمكم، وبعد، فمتى رأيت يا عبدالله مدعي حق قبل رجل أوجب عليه حاكم من حكامهم - فيما مضى - بينة على دعواه على حسب اقتراح المدعى عليه؟ إذن ما كان يثبت لاحد على أحد دعوى ولا حق، ولا كان بين ظالم من مظلوم ولا صادق من كاذب فرق.

Then Rasool-Allah[saww] said: 'And have you not seen, O Abdullah, that the doctor does not prescribe medicine to the patient according to what the patient suggests, but does it according to what he thinks it to be better for the patient, whether the patient likes it or not? You are like the patients and Allah[azwj] is your Doctor. If you were to accept His[azwj] Prescribed Medicine you will be cured, and if you adopt stubbornness, you will be away from it. And, have you ever seen, O Abdullah, when a claimant comes to a Judge, he has to present evidence as per the suggestions of the defendant? Then, no claim would be proven against any defendant, nor the truth, and nor can the oppressor be differentiated from the oppressed, nor the truthful from the liar'.

ثم قال: يا عبدالله واما قولك: " أو تاتى بالله والملائكة قبيلا يقابلوننا ونعاينهم " فان هذا من المحال الذي لا خفاء به، إن ربنا عزوجل ليس كالمخلوقين يجئ ويذهب، ويتحرك ويقابل شيئا حتى يؤتى به، فقد سألتم بهذا المحال، وإنما هذا الذي دعوت إليه صفة أصنامكم الضعيفة المنقوصة التي لا تسمع ولا تبصر وتعلم ولا تغني عنكم شيئا ولا عن أحد.

Then he[saww] said: 'O Abdullah! As for your saying: "Or if you[saww] were to see Allah[azwj] and a group of the Angels to come face to face with us", and this is impossibile to occur! Our Lord[azwj] the Almighty, is not like the creatures that, He[asws], would come and go, and move and come face to face with something or someone. What you have asked for is unattainable, and that which you have claimed are from the weak and deficient attributes of your idols who can neither hear nor see or know anything nor grant you anything, or to any one of you.

يا عبدالله أو ليس لك ضياع وجنان بالطائف وعقار بمكة وقوام عليها؟ قال: بلى.قال: أفتشاهد جميع أحوالها بنفسك أو بسفراء بينك وبين معامليك؟ قال: بسفرائي.

O Abdullah! Do you not have farms and gardens in Taif and in Mecca and have people looking after them?' He said: 'Yes'. He[saww] said: 'Do you witness their condition by yourself or are there ambassadors between you and your workers who inform you of their condition?' He said: 'The ambassadors'.

قال: أرأيت لو قال معاملوك وأكرتك وخدمك لسفرائك: لا نصدقكم في هذه السفارة إلا أن تأتونا بعبدالله بن أبي امية لنشاهد فنسمع ماتقولون عنه شفاها. كنت تسوغهم هذا، أو كان يجوز لهم عندك ذلك؟ قال: لا. قال: فما الذي يجب على سفرائك؟ أليس أن يأتوهم عنك بعلامة صحيحة تدلهم على صدقهم، فيجب عليهم أن يصدقوهم؟ قال: بلى.

He[saww] said: 'Do you see, if the farmers and workers say to your ambassadors: 'We will not ratify in your ambassadorship until you bring to us Abdullah Bin Abu Ameet, that we can see him and hear him, then what you are saying is true'. Will you accept this from them, or is it acceptable for them to say that?' He said: 'No'. He[saww] said: 'What would then be the obligation upon your ambassadors? Would they not have to

give them some correct sign which would prove to them their truth, and become necessary for the workers to ratify the ambassadors?' He said: 'Yes'.

قال: يا عبدالله أرأيت سفيرك لو أنه لما سمع منهم هذا، عاد إليك وقال: قم معي فانهم قد اقترحوا علي مجيئك، أليس يكون ـ هذا ـ لك مخالفا، وتقول له: إنما أنت رسولا لا مشير ولا آمر؟ قال: بلى.

He[saww] said: 'O Abdullah! Do you see that your ambassadors, when they hear this from them, come over to you and say: 'Arise, and come with us for they have summoned you', would this not be against your nature and would you not say to them: 'You are my messengers and not my governors?' He said: 'Yes'.

قال: فكيف صرت تقترح على رسول رب العالمين ما لا تسوغ لاكرتك ومعامليك أن يقترحوه على رسولك إليهم؟ وكيف أردت من رسول رب العالمين أن يستذم إلى ربه، بأن يأمر عليه وينهى، وأنت لا تسوغ مثل هذا لرسولك إلى أكرتك وقوامك؟ هذه حجة قاطعة لابطال جميع ما ذكرته في كل ما اقترحته يا عبدالله.

He[saww] said: 'Then why are you suggesting to the Rasool[saww] of the Lord[azwj] of the worlds that which you do not like from your own ambassadors to ask you? And how did you intend from the Rasool[saww] of the Lord[azwj] of the worlds to give order to Him[azwj] and prevent Him[azwj] and be subject to Condemnation, and you do not want the like of this for your ambassadors to the farmers and your workers? This proof cuts off all your falsehood you have mentioned in all your suggestions, O Abdullah'.

واما قولك يا عبدالله: " أو يكون لك بيت من زخرف " وهو الذهب، أما بلغك أن لعزيز مصر بيوتا من زخرف؟ قال: بلى. قال: أفصار بذلك نبيا؟ قال: لا. قال: فكذلك لا يوجب ذلك لمحمد ـ لو كان له ـ نبوة، ومحمد لا يغتنم جهلك بحجج الله.

And as for your saying, O Abdullah: "Or have a treasure house", and that is gold. Have you not heard that the ruler of Egypt has many treasure houses?' He said: 'Yes'. He[saww] said: 'Does that make him a Prophet[as]?' He said: 'No'. He[saww] said: 'Similarly, this does not mean that Muhammad[saww] is a Prophet[as] if he[saww] were to have those, and Muhammad[saww] does not consider your ignorance as Proof of Allah[azwj]'.

واما قولك يا عبدالله: " أو ترقى في السماء ". ثم قلت: " ولن نؤمن لرقيك حتى تنزل علينا كتابا نقرؤه " يا عبدالله! الصعود إلى السماء أصعب من النزول عنها، وإذا اعترفت على نفسك بأنك لا تؤمن إذا صعدت فكذلك حكم النزول. ثم قلت: " حتى تنزل علينا كتابا نقرؤه، ومن بعد ذلك لا أدري اومن بك أولا اؤمن بك "

'And as for your saying, O Abdullah: 'And we will not believe in your[saww] ascension to the sly until a Book is Sent down to us and we read in it', O Abdullah! Going up into the sky is harder than coming down from it, and you have admitted to yourself that you will not believe in the ascent, and similarly is that for the descent. Then you said: 'Until you[saww] send down to us a Book and we read from it. Then we do not know, O Muhammad[saww], even after you[saww] were to do all this, whether to believe in you[saww] or not to believe in you[saww]'.

فأنت يا عبدالله مقر بأنك تعاند حجة الله عليك، فلا دواء لك إلا تأديبه ـ لك ـ على يد أوليائه من البشر، أو ملائكته: الزبانية، وقد أنزل الله تعالى علي حكمة جامعة لبطلان كل ما اقترحته.

You, O Abdullah, are arguing against the Proofs of Allah[azwj] revealed to you. There is no cure for you but to be disciplined by the hands of His[azwj] friends from the humans,

or the Angels, the Zabaniyya (Angels of Hell). Allah[azwj] has Sent down to you Wisdom which has invalidated all that you have suggested'.

فقال تعالى: (قل ـ يا محمد ـ سبحان ربي هل كنت إلا بشرا رسولا) ما أبعد ربي عن أن يفعل الاشياء على ـ قدر ـ ما يقترحه الجهال بما يجوز وبما لا يجوز وهل كنت إلا بشرا رسولا، لا يلزمني إلا إقامة حجة الله التي أعطاني، وليس لي أن آمر على ربي ولا أنهى ولا اشير، فأكون كالرسول الذي بعثه ملك إلى قوم من مخالفيه فرجع إليه يأمره أن يفعل بهم ما اقترحوه عليه.

Allah[azwj] Said: ***[17:93] Say: Glory be to my Lord; am I anything but a mortal Rasool?*** My[saww] Lord[azwj] is far from Acting according to the suggestions of the ignorant, be they appropriate or inappropriate, and I am not but a human Rasool[saww]. I[saww] am not necessitated, but to establish those Proofs that have been Given to me[saww]. It is not for me[saww] to order to my[saww] Lord[azwj], or to Prevent, or to advise, otherwise I[saww] will become like the messenger who is sent by the king to a people who are adversaries, and then comes back to the king and tells him to act according to what those people are suggesting'.[2577]

VERSES 96 - 99

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا {96} وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۖ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَأْوَاهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا {97} ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا {98} أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا {99}

[17:96] Say: Allah Suffices as a Witness between me and you; surely He is Aware of His servants, All-Seeing [17:97] And the one whom Allah Guides, he is the follower of the right way, and whomsoever He Causes to err, you shall not find for him guardians besides Him; and We will Gather them together on the Day of Judgement upon their faces, blind, dumb, deaf; their abode is Hell; whenever it abates We will Increase the blaze upon them [17:98] This is their Recompense because they disbelieved in Our Signs; and they said What! When we shall have become bones and decayed particles, shall we then indeed be Resurrected into a new creation? [17:99] Do they not consider that Allah, Who Created the skies and the earth, is Able to create their like, and He has Appointed for them a term regarding which there is no doubt? But the unjust refuse (to accept) except for the denying

ثم قال علي بن إبراهيم: حدثني أبي عن ابن أبي عمير، عن سيف بن عميرة، يرفعه إلى علي بن الحسين (عليه السلام) قال: «إن في جهنم واديا يقال له سعير، إذا خبث جهنم فتح سعيرها، و هو قوله: كُلَّما خَبَتْ زِدْناهُمْ سَعِيراً أي كلما انطفت».

Then Ali Bin Ibrahim said, ‘My father narrated to me, from Ibn Abu Umeyr, from Sayf Bin Umeyra, who says

Ali[asws] Bin Al Husayn[asws] having said: ‘In Hell there is a valley called Saeer. When (the Fire of) Hell abates, its blazes are unleashed’. And these are His[azwj] Words

[2577] Tafseer Imam Hassan Al Askari[asws] – S 314

[17:97] whenever it abates We will Increase the blaze upon them. i.e. every time it reduces'.[2578]

العياشي: عن إبراهيم بن عمر، رفعه إلى أحدهما (عليهما السلام)، في قوله تعالى: وَ نَحْشُرُهُمْ يَوْمَ الْقِيامَةِ عَلى وُجُوهِهِمْ، قال: «على جباههم».

Al Ayyashi, from Ibrahim Bin Umar, raising it to one of them[asws]

(The Imam[asws]) regarding the Words of the High ***[17:97] and We will Gather them together on the Day of Judgement upon their faces***. He[asws] said: 'Upon their foreheads'.[2579]

VERSES 100 - 104

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۚ وَكَانَ الْإِنْسَانُ قَتُورًا {100} وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ ۖ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا {101} قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا {102} فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا {103} وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا {104}

[17:100] Say: Had you controlled the Treasures of the Mercy of my Lord, then you would have withheld (them) from fear of spending, and the human being was always niggardly [17:101] And We gave Musa nine clear signs; so ask the Children of Israel. When he came to them, Pharaoh said to him: O Musa, I think you are a man bewitched [17:102] He said: Truly you know that none but the Lord of the skies and the earth has Sent down these as an insight, and O Pharaoh, I think you are to Perish [17:103] So he desired to scare them out of the land, but We Drowned him and those with him all together [17:104] And after it, We said to the Israelites: Dwell in the land: and when the Promise of the Hereafter transpires, we will bring you all as a group

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن محمد بن النعمان، عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ لَقَدْ آتَيْنا مُوسى تِسْعَ آياتٍ بَيِّناتٍ، قال: «الطوفان، و الجراد، و القمل، و الضفادع، و الدم، و الحجر، و البحر، و العصا، و يده».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muhammad Bin Al No'man, from Salaam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[17:101] And We gave Musa nine clear signs***. He[asws] said: 'The storm, and the locusts, and the lice, and the frogs, and the blood, and the rocks, and the sea, and the staff, and his[as] hand'.[2580]

العياشي: عن العباس بن معروف، عن أبي الحسن الرضا (عليه السلام) ذكر قول الله عز و جل: يا فِرْعَوْنُ: «يا عاصي».

Al Ayyashi, from Al Abbas Bin Ma'rouf,

[2578] تفسير القمّي 2: 29
[2579] تفسير العيّاشي 2: 318/ 168.
[2580] الخصال: 423/ 25.

(It has been narrated) from Abu Al Hassan Al Reza[asws] having mentioned the Words of Allah[azwj] Mighty and Majestic ***[17:102] O Pharaoh*** – O disobedient one!'[2581]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَأَرادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ: «أي أراد أن يخرجهم من الأرض، و قد علم فرعون و قومه أن ما أنزل تلك الآيات إلا الله، و أما قوله: فَإِذا جاءَ وَعْدُ الْآخِرَةِ جِئْنا بِكُمْ لَفِيفاً يقول: جميعا».

Ali Bin Ibrahim said,

'And in a report of Abu Al Jaroud, from Abu Ja'far[asws] regarding His[azwj] Words ***[17:103] So he desired to scare them out of the land***: 'I.e. thrown them out from the land. And Pharaoh[la] and his[la] people knew that no one had Revealed these Signs except for Allah[azwj]. And as for His[azwj] Words ***[17:104] and when the Promise of the Hereafter transpires, we will bring you all as a group***. He[azwj] is Saying: "Together".[2582]

VERSES 105 - 109

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا {105} وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا {106} قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا {107} وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا {108} وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا {109}

[17:105] And with the Truth have We Revealed it, and with the Truth did it come; and We have not Sent you but as a giver of good news and as a warner [17:106] And it is a Quran which We have Revealed in portions so that you may read it to the people by slow degrees, and We have Revealed it, Revealing in stages [17:107] Say: Believe in it or don't believe; surely those who are Given the Knowledge before it, when it is recited to them, fall down Prostrate upon their faces in humbleness [17:108] And they are saying: Glory be to our Lord! The Promise of our Lord was always to be fulfilled [17:109] And they fall down on their faces weeping, and it increases them in humbleness

علي بن إبراهيم، قال: حدثني أبي، عن الصباح، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام) قال: قلت له رجل بين عينية قرحة لا يستطيع أن يسجد عليها؟ قال: يسجد ما بين طرف شعره، فإن لم يقدر سجد على حاجبه الأيمن، فإن لم يقدر فعلى حاجبه الأيسر، فإن لم يقدر فعلى ذقنه». قلت: على ذقنه؟ قال: «نعم، أما تقرأ كتاب الله عز و جل: يَخِرُّونَ لِلْأَذْقانِ سُجَّداً».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Sabah, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'A man has soreness in his eyes and is not able to Prostrate?' He[asws] said: 'He should Prostrate upon his hair. And if he is not able to, he should Prostrate on his right eyebrow. And if he is not able to, so upon his left eyebrow. And if he is not able to, so upon his chin'. I said, 'Upon his chin?' He[asws] said: 'Yes, Have you not read the Book of Allah[azwj] Mighty and Majestic ***[17:107] fall down Prostrate upon their faces***?'[2583]

[2581] تفسير العيّاشي 2: 318/ 171
[2582] تفسير القمّي 2: 29.
[2583] تفسير القمّي 2: 3

VERSE 110

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا {110}

[17:110] Say: Call upon Allah or call upon the Beneficent; whichever (Name) you call upon, for Him are the best Names; and do not utter your Prayer loudly nor be silent with it, and seek a way between that

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة، قال: سألته عن قول الله عز و جل: وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها قال: «المخافتة: ما دون سمعك، و الجهر: أن ترفع صوتك شديدا».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[17:110] and do not utter your Prayer loudly nor be silent with it***. He[asws] said: 'The silent is what the others cannot hear, and the loudly is the raising of your voice intensely'.[2584]

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن عبد الله بن سنان، قال: قلت لأبي عبد الله (عليه السلام): على الإمام أن يسمع من خلفه و إن كثروا؟ فقال: «ليقرأ قراءة وسطا، يقول الله تبارك و تعالى: وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah[asws], 'Is it upon the Imam (Prayer leader) that the ones behind him should hear even if they are numerous?' So he[asws] said: 'He should recite a middle recitation. Allah[azwj] Blessed and High is Saying ***[17:110] and do not utter your Prayer loudly nor be silent with it***'.[2585]

علي بن إبراهيم: عن أبيه، عن الصباح، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام) في قوله: وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها، قال: «الجهر بها: رفع الصوت، و التخافت: ما لم تسمع بأذنك، و اقرأ ما بين ذلك».

Ali Bin Ibrahim, from his father, from Al Sabaah, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[17:110] and do not utter your Prayer loudly nor be silent with it***. He[asws] said: 'The loudness of it is the raising of the voice, and the silent (recitation) is what your own ears cannot hear it. And recite what is in between that'.[2586]

عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام): في قوله تعالى: وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها وَ ابْتَغِ بَيْنَ ذلِكَ سَبِيلًا، قال: «كان رسول الله (صلى الله عليه و آله) إذا كان بمكة جهر بصوته، فيعلم بمكانه المشركون، فكانوا يؤذونه، فأنزلت هذه الآية عند ذلك».

From Zarara, and Hamran, and Muhammad Bin Muslim,

[2584] الكافي 3: 315/ 21.
[2585] الكافي 3: 317/ 27
[2586] تفسير القمّي 2: 30.

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[17:110] and do not utter your Prayer loudly nor be silent with it, and seek a way between that***. He[asws] said: 'When Rasool-Allah[saww] was at Makkah, he[saww] used to recite with a raised voice. So the Polytheists came to know of his[saww] whereabouts, and they used to hurt him[saww]. Thus, Allah[azwj] Revealed this Verse, due to that'.[2587]

عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: سألته عن قول الله: وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها وَ ابْتَغِ بَيْنَ ذلِكَ سَبِيلًا، قال: تفسيرها: و لا تجهر بولاية علي (عليه السلام) و لا بما أكرمته به حتى آمرك بذلك وَ لا تُخافِتْ بِها يعني و لا تكتمها عليا (عليه السلام) و أعلمه بما أكرمته به».

From Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] ***[17:110] and do not utter your Prayer loudly nor be silent with it, and seek a way between that***. He[asws] said: 'Its explanation is – And do not recite loudly the Wilayah of Ali[asws] nor with what he[asws] has been Honoured with until you[saww] are Commanded for that. ***nor be silent with it*** Meaning – do not conceal it from Ali[asws] and make it known to him[asws] what he[asws] has been Honoured with'.[2588]

عن جابر، عن أبي جعفر (عليه السلام) قال: سألته عن تفسير هذه الآية في قول الله وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها وَ ابْتَغِ بَيْنَ ذلِكَ سَبِيلًا. قال: «لا تجهر بولاية علي (عليه السلام) فهو الصلاة، و لا بما أكرمته به حتى انزل به، و ذلك قوله: وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها وَ ابْتَغِ بَيْنَ ذلِكَ سَبِيلًا.

From Jabir,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the explanation of this Verse regarding the Words of Allah[azwj] ***[17:110] and do not utter your Prayer loudly nor be silent with it, and seek a way between that***. He[asws] said: 'Do not speak loudly with the Wilayah of Ali[asws] as it is the Prayer (الصلاة), nor with what he[asws] has been Honoured with until it is Revealed unto you[saww]. And these are His[azwj] Words ***[17:110] and do not utter your Prayer loudly nor be silent with it, and seek a way between that***'.

و أما قوله: وَ لا تُخافِتْ بِها فإنه يقول: و لا تكتم ذلك عليا (عليه السلام)، يقول: أعلمه بما أكرمته به فأما قوله: وَ ابْتَغِ بَيْنَ ذلِكَ سَبِيلًا، يقول: تسألني أن آذن لك أن تجهر بأمر علي (عليه السلام)، بولايته. فأذن له بإظهار ذلك يوم غدير خم، فهو قوله يومئذ: اللهم من كنت مولاه فعلي مولاه، اللهم وال من والاه و عاد من عاداه».

And as for His[azwj] Words ***nor be silent with it***, He[azwj] is Saying: "Do not conceal that from Ali[asws]. Make it known to him[asws] what he[asws] had been Honoured with. And as for His[azwj] Words ***and seek a way between that*** He[azwj] is Saying: "Ask Me[azwj] that I[azwj] should Permit that for you[saww] to speak loudly the matter of Ali[asws], of his[asws] Wilayah". So He[azwj] Permitted it for him[saww] to manifest that on the Day of Ghadeer Khumm. Thus, it is his[saww] speech on that Day: 'Our Allah[azwj]! The one whom I[saww] was the Master of, so Ali[asws] is his Master! Our Allah[azwj]! Befriend the one who befriends him [asws], and be Inimical to the one who is inimical to him[asws]'.[2589]

[2587] تفسير العيّاشي 2: 318/ 175.
[2588] تفسير العيّاشي 2: 319/ 178.
[2589] تفسير العيّاشي 2: 319/ 180.

VERSE 111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا {111}

[17:111] And say: The Praise is for Allah, Who has not Taken a son and there is not for Him a partner in the Kingdom, and and there is no Guardian for him from the disgrace; and exclaim His Greateness with Exclamations

العياشي: عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «قال النبي (صلى الله عليه و آله) و قد فقد رجلا، فقال: ما أبطأ بك عنا؟ فقال: السقم و العيال. فقال: ألا أعلمك بكلمات تدعو بهن، و يذهب الله عنك السقم و ينفي عنك الفقر؟ تقول: لا حول و لا قوة إلا بالله العلي العظيم، توكلت على الحي الذي لا يموت، و الحمد لله الذي لم يتخذ ولدا و لم يكن له شريك في الملك، و لم يكن له ولي من الذل و كبره تكبيرا».

Al Ayyashi, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'The Prophet[saww] said: 'A man was lost (absent for a long time), so he[asws] said: 'What made you to be delayed (to come and see) us[asws]?' So he said, 'Illness, and the children'. So he[asws] said: 'Shall I[asws] teach you certain Words which, if you were to supplicate with, Allah[azwj] would Make the illness to go away, and banish the poverty away from you? You should say, 'There is no Might and no Strength except by Allah [azwj], the Exalted, the Magnificent. I rely upon the Living Who does not die. ***[17:111] The Praise is for Allah, Who has not Taken a son and there is not for Him a partner in the Kingdom, and and there is no Guardian for him from the disgrace; and exclaim His Greateness with Exclamations***'.[2590]

عن عبد الله بن سنان، قال: شكوت إلى أبي عبد الله (عليه السلام) فقال: «ألا أعلمك شيئا إذا قلته قضى الله دينك و أنعشك و أنعش حالك؟» فقلت: ما أحوجني إلى ذلك. فعلمه هذا الدعاء: «قل في دبر صلاة الفجر: توكلت على الحي الذي لا يموت، و الحمد لله الذي لم يتخذ ولدا و لم يكن له شريك في الملك، و لم يكن له ولي من الذل و كبره تكبيرا، اللهم إني أعوذ بك من البؤس و الفقر، و من غلبة الدين و السقم، و أسألك أن تعينني على أداء حقك إليك و إلى الناس».

From Abdullah Bin Sinan who said,

'I complained to Abu Abdullah[asws], so he[asws] said: 'Shall I[asws] teach you something, when you say it, Allah[azwj] would Pay off your debts, and Revive you, and Revive your condition?' So I said, 'What is more needful to me than that'. So he[asws] taught him this supplication: 'Say after the Dawn Prayer, 'I rely upon the Living Who does not die. ***[17:111] The Praise is for Allah, Who has not Taken a son and there is not for Him a partner in the Kingdom, and and there is no Guardian for him from the disgrace; and exclaim His Greateness with Exclamations***. Our Allah[azwj]! I seek Refuge with You[azwj] from the misery and the poverty, and from being overwhelmed by the debts and the illness. And I ask You[azwj] to Support me upon the fulfilling of Your[azwj] Right, and to the people'.[2591]

[2590] تفسير العيّاشي 2: 320/ 181.
[2591] تفسير العيّاشي 2: 320/ 182

CHAPTER 18

AL-KAHF

(110 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

محمد بن يعقوب: عن أحمد بن محمد بن أحمد، عن محمد بن أحمد النهدي، عن محمد بن الوليد، عن أبان، عن عامر بن عبد الله بن جذاعة، عن أبي عبد الله (عليه السلام) قال: «ما من عبد يقرأ آخر الكهف إلا تيقظ في الساعة التي يريد».

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad Bin Ahmad, from Muhammad Bin Ahmad Al Nahdyy, from Muhammad Bin Al Waleed, from Abaan, from Aamir Bin Abdullah Bin Jaza'at,

(It has been narrated) from Abu Abdullah[asws] having said: 'There is none from the servants who recites the end (part) of *Al-Kahf* (Chapter 18) except that he would be vigilant during the time that he wants to be'.[2592]

الشيخ في (التهذيب): بإسناده عن علي بن مهزيار، عن أيوب بن نوح، عن محمد بن أبي حمزة قال: قال أبو عبد الله (عليه السلام): «من قرأ سورة الكهف في كل ليلة جمعة كانت كفارة لما بين الجمعة إلى الجمعة».

Al Sheykh, in Al Tehzeeb, by his chain, from Ali Bin Mahziyar, from Ayoub Bin Nouh, from Muhammad Bin Abu Hamza who said,

'Abu Abdullah[asws] said: 'The one who recited Al-Kahf (Chapter 18) during every Friday night, it would be an expiation (for his sins) in what is between the Friday to the (next) Friday'.[2593]

ابن بابويه، قال: حدثني أحمد بن محمد قال: حدثني أبي، عن محمد بن هلال، عن أبيه، عن جده، عن أمير المؤمنين (عليه السلام) يقول: «ما من عبد يقرأ: قُلْ إِنَّما أَنَا بَشَرٌ مِثْلُكُمْ يُوحى إِلَيَّ أَنَّما إلى آخر السورة إلا كان له نورا من مضجعه إلى بيت الله الحرام، فإن من كان له نور في بيت الله الحرام كان له نور إلى بيت المقدس».

Ibn Babuwayh, from Ahmad Bin Muhammad, from his father, from Muhammad Bin Hilal, from his father, from his grandfather,

(It has been narrated) from Amir-ul-Momineen[asws] saying: 'There is none from the servants who recites ***[18:110] Say: But rather, I am only a mortal like you; it is Revealed to me*** up to the end of the Chapter, except that there would be for him a 'نور' Light from his bed up to the Sacred House of Allah[azwj]. So the one for whom there was a 'نور' Light in the Sacred House of Allah[azwj], would be a 'نور' Light up to the *Bayt Al-Maqdas*'.[2594]

[2592] الكافي 2: 462/ 21.
[2593] التهذيب 3: 8/ 26.
[2594] ثواب الأعمال: 107.

و عنه، قال: حدثني محمد بن موسى بن المتوكل، قال: حدثني محمد بن يحيى، قال: حدثني محمد بن أحمد، عن محمد بن حسان، عن إسماعيل بن مهران، قال: حدثني الحسن بن علي، عن أبيه، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الكهف كل ليلة جمعة، لم يمت إلا شهيدا، و يبعثه «1» الله من الشهداء، و وقف يوم القيامة مع الشهداء».

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Hisaan, from Ismail Bin Mahran, from Al Hassan Bin Ali, from his father,

'Abu Abdullah[asws] has said: 'The one who recites *Surah Al-Kahf* (Chapter 18) every Friday night, would not die except as a martyr, and Allah[azwj] would Resurrect him with the martyrs, and he would pause on the Day of Judgement along with the martyrs'.[2595]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة يوم الجمعة، غفر الله له من الجمعة إلى الجمعة، و زيادة ثلاثة أيام، و اعطي نورا يبلغ إلى السماء، و من كتبها و جعلها في إناء زجاج ضيق الرأس و جعله في منزله، أمن من الفقر و الدين هو و أهله، و أمن من أذى الناس».

And from Khwas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Chapter 18) on the day of Friday, Allah[azwj] would Forgive him from the Friday to the (next) Friday, and Increase three days (in addition to three days after Friday), and he would be Given a 'نور' Light which would reach to the sky. And the one who writes it, and makes it to be in a glass container with a narrow head, and makes it to be in his house, would be safe from the poverty and the debts, him and his family, and would be safe from the harm of the people'.[2596]

VERSES 1- 8

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۜ {1} قَيِّمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مِنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا {2} مَاكِثِينَ فِيهِ أَبَدًا {3} وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا {4} مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنْ يَقُولُونَ إِلَّا كَذِبًا {5} فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا {6} إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا {7} وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا {8}

[18:1] The Praise is for Allah, Who Revealed the Book unto His servant and did not Make in it any crookedness [18:2] Straight, that he might warn of severe Punishment from Him and give good news to the Believers who are working righteous deeds that for them is good Recompense [18:3] Remaining in it for ever [18:4] And warn those who are saying: Allah has Taken a son [18:5] They have no knowledge of it, nor had their forefathers; a grievous words that comes out from their mouths; they are speaking nothing but a lie [18:6] Then perhaps you will kill yourself with grief upon their footsteps, that they are not believing in this Hadeeth [18:7] Surely We have Made whatever is upon the earth an adornment for it, so that We may Test them (as to) which of them is best in deeds [18:8] And most surely We will be Making what is upon it as bare ground

[2595] ثواب الأعمال: 107.
[2596] خواص القرآن: 4 «مخطوط» مجمع البيان 6: 690

محمد بن العباس، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسين بن محمد، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: لِيُنْذِرَ بَأْساً شَدِيداً مِنْ لَدُنْهُ. فقال أبو جعفر (عليه السلام): «البأس الشديد: هو علي بن أبي طالب (عليه السلام)، و هو من لدن رسول الله (صلى الله عليه و آله) و قاتل عدوه، فذلك قوله تعالى: لِيُنْذِرَ بَأْساً شَدِيداً مِنْ لَدُنْهُ، و معنى قوله تعالى: لِيُنْذِرَ، يعني رسول الله (صلى الله عليه و آله): بَأْساً شَدِيداً».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Muhammad, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[18:2] that he might warn of severe Punishment from Him***. So Abu Ja'far[asws] said: 'The severe Punishment – he[asws] is Ali[asws] Bin Abu Talib[asws], and he[asws] is from Rasool-Allah[saww], and (will) kill his[saww] enemies, so these are the Words of the High ***[18:2] that he might warn of severe Punishment from Him***. And the Meaning of the Words of the High ***that he***, Means Rasool-Allah[saww] ***might warn*** of the severe Punishment'.[2597]

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَلَعَلَّكَ باخِعٌ نَفْسَكَ يقول: «قاتل نفسك على آثارهم و أما أَسَفاً يقول: حزنا».

And Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding His[azwj] Words ***[18:6] Then perhaps you will kill yourself***, (a metaphor) said: 'Kill yourself[as] upon their footsteps, and as for '*Aasifa*' – He[azwj] is Saying: "Grief".[2598]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: صَعِيداً جُرُزاً. قال (عليه السلام): «أي لا نبات فيها».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[18:8] as bare ground*** . He[asws] said: 'It Means not vegetation upon it'.[2599]

VERSES 9 - 22

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا {9} إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا {10} فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا {11} ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا {12}

[18:9] Or, do you reckon that the Companions of the Cave and the Inscription were of Our wonderous Signs? [18:10] When the youths betook to the cave, so they said: Our Lord! Grant us Mercy from You and Dispose our affair in the right way [18:11] So We Struck (a seal) upon their hearing in the cave for a number of years [18:12] Then We Resurrected them up that We might Know which of the two parties was best able to compute the time for which they remained

[2597] تأويل الآيات 1: 291/ 1
[2598] تفسير القمّي 2: 31.
[2599] تفسير القمّي 2: 31.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى {13} وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَٰهًا ۖ لَقَدْ قُلْنَا إِذًا شَطَطًا {14} هَٰؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۖ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا {15}

[18:13] We relate to you their story with the Truth; surely they were youths who believed in their Lord and We Increased them in Guidance [18:14] And We Strengthened their hearts, when they stood up and said: Our Lord is the Lord of the skies and the earth; we will by no means call upon any god besides Him, so if we say it, then it would be an enormity [18:15] These, our people, have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than one who forges a lie against Allah?

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا {16} وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا {17} وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا {18}

[18:16] And when you turn away from them and what they are worshipping except Allah, betake yourselves to the cave; your Lord will extend to you from His Mercy and Dispose of your affairs towards ease [18:17] And you would have seen the sun when it rose, decline from their cave towards the right hand, and when it set, leaving them behind on the left whilst they were in the middle of it. That is from the Signs of Allah; whomsoever Allah Guides, so he is the rightly Guided one, and whomsoever He Causes to err, you shall not find for him any friend to lead (him) aright [18:18] And you might reckon them to be awake whilst they were asleep and We Turned them about to the right and to the left; and their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۚ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَٰذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَىٰ طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا {19} إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا {20}

[18:19] And thus did We Awaken them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried (stayed) for a day or a part of a day. (Others) said: Your Lord Knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one [18:20] For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed

وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا ۖ رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا {21} سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا {22}

[18:21] And thus did We Make them known (to the people) that they might know that Allah's Promise is True and that as for the Hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them - their Lord Knows them. Those who prevailed in their affair said: We will certainly raise a Masjid over them [18:22] (Some) would be saying: (They were) three, the fourth of them being their dog; and (others) would be saying: Five, the sixth of them being their dog, making guessing at what is unknown; and (others yet) would be saying: Seven, and the eighth of them is their dog. Say: My Lord best Knows their number, none knows them ecept for a few; therefore do not contend with regards to them but with an outward contention, and do not inquire concerning any of them

ثم قال علي بن إبراهيم، حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «كان سبب نزول سورة الكهف، أن قريشا بعثوا ثلاثة نفر إلى نجران: النضر بن الحارث بن كلدة، و عقبة بن أبي معيط، و العاص بن وائل السهمي، ليتعلموا من اليهود و النصارى مسائل يسألونها رسول الله (صلى الله عليه و آله) فخرجوا إلى نجران، إلى علماء اليهود فسألوهم، فقالوا: سلوه عن ثلاث مسائل، فإن أجابكم فيها على ما عندنا فهو صادق ثم سلوه عن مسألة واحدة فإن ادعى علمها فهو كاذب.

Then Ali Bin Ibrahim said, ‘My father narrated to me, from Ibn Abu Umeyr, from Abu Baseer,

‘Abu Abdullah[asws] has said: ‘The Reason for the revelation of *Surah Al-Kahf* (Chapter 18) was that the Qureysh sent three persons to Najran – Al-Nazar Bin Haaris Bin Kaladat, and Uqba Bin Ma’eet, and Al A’as Bin Wa’il Al Sahmy in order to learn from the Jews and the Christians certain questions which they can question Rasool-Allah[saww] with. So they went out to Najran, to the Jewish scholars. They asked them, so they (Jewish scholars) said, ‘Ask him[saww] three questions, and if he[saww] were to answer you with regards to these upon what is with us, so he[saww] is a truthful one. Then (afterwards) ask him[saww] one question, so if he[saww] were to claim to have its knowledge then he[saww] is a liar’.

قالوا: و ما هذه المسائل؟ قالوا: سلوه عن فتية كانوا في الزمن الأول، فخرجوا و غابوا و ناموا، كم بقوا في نومهم حتى انتبهوا، و كم كان عددهم، و أي شيء كان معهم من غيرهم، و ما كان قصتهم؟ و سلوه عن موسى حين أمره الله أن يتبع العالم و يتعلم منه، من هو، و كيف تبعه و ما كان قصته معه؟ و سلوه عن طائف طاف من مغرب الشمس و مطلعها حتى بلغ سد يأجوج و مأجوج، من هو، و كيف كان قصته؟ ثم أملوا عليهم أخبار هذه الثلاث مسائل و قالوا: لهم إن أجابكم بما قد أملينا عليكم فهو صادق و إن أخبركم بخلاف ذلك فلا تصدقوه.

They said, ‘And what are these questions?’ They said, ‘Ask him[saww] about the youths in the former times, so they went out, and were absent, and slept. How long did they remain for in their sleep until they woke up, and what was their number, and which (particular) thing was with them apart from the others, and what was their story? And ask him[saww] about Musa[as] where Allah[azwj] Commanded him[as] to follow the knowledgeable one and learn from him. Who was he, and what was his story?’ They then dictated to them the answers of these three questions and said, ‘If he[saww] were to answer you with what is with us which we have taught you, so he[saww] is a truthful one, and if he[saww] informs you differently to that, then do not ratify him[saww]’.

قالوا: فما المسألة الرابعة؟ قالوا: سلوه متى تقوم الساعة؟ فإن ادعى علمها فهو كاذب، فإن قيام الساعة لا يعلمها إلا الله تبارك و تعالى.

So they said, ‘So what is the fourth question?’ They (Jewish scholars) said, ‘Ask him[saww], when will the Hour be Established? So if he[saww] claims to have its Knowledge, then he[saww] is a liar, for the Establishment of the Hour, none has its Knowledge except for Allah[azwj] Blessed and High’.

فرجعوا إلى مكة و اجتمعوا إلى أبي طالب فقالوا: يا أبا طالب، إن ابن أخيك يزعم أن خبر السماء يأتيه، و نحن نسأله عن مسائل، فإن أجابنا عنها علمنا أنه صادق، و إن لم يجبنا علمنا أنه كاذب، فقال أبو طالب: سلوه عما بدا لكم

They returned to Makkah and gathered around Abu Talib[as], so they said, ‘O Abu Talib[as]! The son[saww] of your[as] brother[as] is claiming that the news of the sky comes to him[saww], and we want to ask him[saww] about certain questions. So if he[saww] were to answer us about these, we would know that he[saww] is truthful, but if he[saww] does not answer us, we would know that he[saww] is a liar’. So Abu Talib[as] said: ‘Ask him[saww] whatever comes to you.

فلما كان بعد أربعين يوما نزل عليه جبرئيل (عليه السلام) بسورة الكهف. فقال رسول الله (صلى الله عليه و آله): يا جبرئيل لقد أبطأت؟ فقال: إنا لا نقدر أن ننزل إلا بإذن الله. فأنزل الله تبارك و تعالى: أَمْ حَسِبْتَ يا محمد أَنَّ أَصْحابَ الْكَهْفِ وَ الرَّقِيمِ كانُوا مِنْ آياتِنا عَجَباً ثم قص قصتهم فقال: إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقالُوا رَبَّنا آتِنا مِنْ لَدُنْكَ رَحْمَةً وَ هَيِّئْ لَنا مِنْ أَمْرِنا رَشَداً».

So, when it was after forty days, Jibraeel[as] descended unto him[saww] with *Surah Al Kahf* (Chapter 18). So Rasool-Allah[saww] said: ‘O Jibraeel[as], you[as] have slowed down?’ So he[as] said: ‘I[saww] have no power that I[as] should descend without the Permission of Allah[azwj]’. Thus, Allah[azwj] Blessed and High Revealed ***[18:9] Or, do you reckon*** O Muhammad[saww], ***that the Companions of the Cave and the Inscription were of Our wonderous Signs?*** Then Related their story, so He[azwj] Said ***[18:10] When the youths betook to the cave, so they said: Our Lord! Grant us Mercy from You and Dispose our affair in the right way***’.

قال: فقال الصادق (عليه السلام): «إن أصحاب الكهف و الرقيم كانوا في زمن ملك جبار عات و كان يدعو أهل مملكته إلى عبادة الأصنام، فمن لم يجبه قتله، و كان هؤلاء قوما مؤمنين يعبدون الله عز و جل، و وكل الملك بباب المدينة وكلاء، و لم يدع أحدا يخرج حتى يسجد للأصنام، و خرج هؤلاء بعلة الصيد، و ذلك أنهم مروا براع في طريقهم فدعوه إلى أمرهم فلم يجبهم، و كان مع الراعي كلب فأجابهم الكلب و خرج معهم-

(The narrator) said, ‘Al-Sadiq[asws] said: ‘The Companions of the Cave and the Inscription used to be in the era of a tyrant king who used to call the people of his kingdom to the worship of the idols. So the one who did not respond to him, he would have him killed. And these were a group of Believers worshipping Allah[azwj] Mighty and Majestic, and the king had allocated guards at the door of the city who did not let anyone go out from the city until he had prostrated to the idols. And they (Companions of the Cave) left by the reason of going fishing, and that when they passed a shepherd on their way, they called him to their matter but he did not respond to them, and there was a dog with the shepherd, which responded and went out with them’.

قال الصادق (عليه السلام): لا يدخل الجنة من البهائم إلا ثلاث: حمارة بلعم بن باعوراء، و ذئب يوسف، و كلب أصحاب الكهف -

Al-Sadiq[asws] said: ‘None from the animals would enter the Paradise except for three – The donkey of Bal’am Bin Ba’oura, and wolf of Yusouf[as], and dog of the Companions of the Cave’.

فخرج أصحاب الكهف من المدينة بعلة الصيد هربا من دين ذلك الملك، فلما أمسوا دخلوا ذلك الكهف و الكلب معهم، فألقى الله عليهم النعاس كما قال الله تبارك و تعالى: فَضَرَبْنا عَلَى آذانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَداً فناموا حتى أهلك الله ذلك الملك و أهل مملكته، و ذهب ذلك الزمان و جاء زمان آخر و قوم آخرون.

‘And the Companions of the Cave went out from the city by the reason of going fishing, fleeing from the Religion of that kingdom. So when they entered that cave, and the dog was with them, Allah[azwj] Cast drowsiness upon them, just as Allah[azwj] Blessed and High Says ***[18:11] So We Struck (a seal) upon their hearing in the cave for a number of years***. So they slept until Allah[azwj] Destroyed that king and the people of his kingdom, and that era went by, and there came another era, and another people.

ثم انتبهوا فقال: بعضهم لبعض: كم نمنا هاهنا؟ فنظروا إلى الشمس قد ارتفعت، فقالوا: نمنا يوما أو بعض يوم. ثم قالوا لواحد منهم: خذ هذا الورق و ادخل المدينة متنكرا ألا يعرفوك فاشتر لنا طعاما، فإنهم إن علموا بنا و عرفونا قتلونا أو ردونا في دينهم،

Then they woke up, so some of them said to others, ‘How long have we been sleeping for over here?’ So they looked at the sun which had risen, so they said, ‘We slept for a day or part of a day’. Then one of them said, ‘Take this coin and enter the city in disguise so they do not recognise you, and buy us some food, for if they come to know us, and recognise us, they would kill us, or return us to their religion’.

فجاء ذلك الرجل فرأى مدينة بخلاف التي عهدها، و رأى قوما بخلاف أولئك، لم يعرفهم و لم يعرفوا لغته و لم يعرف لغتهم، فقالوا له: من أنت، و من أين جئت؟ فأخبرهم، فخرج ملك تلك المدينة مع أصحابه و الرجل معهم حتى وقفوا على باب الكهف، و أقبلوا يتطلعون فيه فقال بعضهم: هؤلاء ثلاثة و رابعهم كلبهم، و قال بعضهم: خمسة و سادسهم كلبهم و قال بعضهم: سبعة و ثامنهم كلبهم و حجبهم الله بحجاب من الرعب فلم يكن أحد يقدم بالدخول عليهم غير صاحبهم، فإنه لما دخل عليهم وجدهم خائفين أن يكونوا أصحاب دقيانوس شعروا بهم، فأخبرهم صاحبهم أنهم كانوا نائمين هذا الزمن الطويل، و أنهم آية للناس، فبكوا و سألوا الله تعالى أن يعيدهم إلى مضاجعهم نائمين كما كانوا، ثم قال الملك: ينبغي أن نبني هاهنا مسجدا نزوره، فإن هؤلاء قوم مؤمنون.

So that man went, but he saw the city to be different to which it was in its era, and saw a people different to those. He neither recognised them, nor did they recognise his language, nor did he recognise their language. So they said to him, ‘Who are you, and where do you come from?’ So he informed them. So the king of the city went out along with his companions, and the man was with them, until they paused at the door of the cave and turned around looking inside it. So some of them said; ‘They are three, and the fourth one is their dog’. And some of them said, ‘They are five and the sixth one is their dog’. And some of them said, ‘Seven, and the sight is their dog’. And Allah [azwj] had Veiled them with a veil of awe. Thus, not one of them proceeded to enter upon them, apart from their companions (who was with them). So when he entered upon them, he found them to be fearful, in case the companions of Daqyanous (the king of their time) would become aware of them. So their companion informed them that they had been sleeping for a long time, and that they are a Sign to the people. So they wept and asked Allah[azwj] the High that He[azwj] should Return them to their beds, sleeping like they had been’. Then the king said, ‘It is befitting that we should build a Masjid here for visitation, for these are a believing people’.

و لهم في كل سنة تقلبان: ينامون ستة أشهر على جنوبهم اليمنى و ستة أشهر على جنوبهم اليسرى و الكلب معهم قد بسط ذراعيه بفناء الكهف، و ذلك قوله: نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ أي خبرهم إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْناهُمْ هُدىً وَ رَبَطْنا عَلى قُلُوبِهِمْ إِذْ قامُوا فَقالُوا رَبُّنا رَبُّ السَّماواتِ وَ الْأَرْضِ لَنْ نَدْعُوَا مِنْ دُونِهِ إِلهاً لَقَدْ قُلْنا إِذاً شَطَطاً هؤُلاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْ لا يَأْتُونَ عَلَيْهِمْ بِسُلْطانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً

And for them, there are two turnings in a year – they are sleeping upon their right side for six months, and for six months, upon their left side, and the dog had extended its paws at the courtyard of the cave. And these are His[azwj] Words ***[18:13] We relate to you their story with the Truth;*** i.e. their news ***surely they were youths who believed in their Lord and We Increased them in Guidance [18:14] And We Strengthened their hearts, when they stood up and said: Our Lord is the Lord of the skies and the earth; we will by no means call upon any god besides Him, so if we say it, then it would be an enormity [18:15] These, our people, have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than one who forges a lie against Allah?***

وَ إِذِ اعْتَزَلْتُمُوهُمْ وَ ما يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَ يُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرفَقاً إلى قوله تبارك و تعالى وَ كَلْبُهُمْ باسِطٌ ذِراعَيْهِ بِالْوَصِيدِ: أي بالفناء لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِراراً وَ لَمُلِئْتَ مِنْهُمْ رُعْباً وَ كَذلِكَ بَعَثْناهُمْ أي أنبهناهم لِيَتَساءَلُوا بَيْنَهُمْ قالَ قائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ إلى قوله وَ لَنْ تُفْلِحُوا إِذاً أَبَداً وَ كَذلِكَ أَعْثَرْنا عَلَيْهِمْ و هم الذين ذهبوا إلى باب الكهف لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ إلى قوله: سَبْعَةٌ وَ ثامِنُهُمْ كَلْبُهُمْ فقال الله لنبيه: قل لهم رَبِّي أَعْلَمُ بِعِدَّتِهِمْ ما يَعْلَمُهُمْ إِلَّا قَلِيلٌ.

[18:16] And when you turn away from them and what they are worshipping except Allah, betake yourselves to the cave; your Lord will extend to you from His Mercy and Dispose of your affairs towards ease up to the Words of the Blessed and High ***[18:18] and their dog (lay) outstretching its paws at the entrance;*** i.e. at the courtyard ***if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them [18:19] And thus did We Awaken them that they might question each other. A speaker among them said: How long have you tarried?*** Up to His[azwj] Words ***[18:20] and then you will never succeed [18:21] And thus did We Make them known (to the people)*** and they had gone to the entrance of the cave ***that they might know that Allah's Promise is True*** up to His[azwj] Words ***[18:22] Seven, and the eighth of them is their dog.*** So Allah[azwj] Said to His[azwj] Prophet[saww] ***Say: My Lord best Knows their number, none knows them ecept for a few***.

ثم انقطع خبرهم، فقال: فَلا تُمارِ فِيهِمْ إِلَّا مِراءً ظاهِراً وَ لا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَداً وَ لا تَقُولَنَّ لِشَيْءٍ إِنِّي فاعِلٌ ذلِكَ غَداً إِلَّا أَنْ يَشاءَ اللَّهُ أخبره أنه إنما أحتبس الوحي عنه أربعين صباحا لأنه قال لقريش: غدا أخبركم بجواب مسائلكم و لم يستثن، فقال الله: وَ لا تَقُولَنَّ لِشَيْءٍ إِنِّي فاعِلٌ ذلِكَ غَداً إِلَّا أَنْ يَشاءَ اللَّهُ إلى قوله: رَشَداً.

Then Allah[azwj] Cut-off their news, so He[azwj] Said ***[18:22] therefore do not contend with regards to them but with an outward contention, and do not inquire concerning any of them [18:23] And do not say of anything: I will do it tomorrow [18:24] Without adding, "If Allah so Desires it"*** up to His[azwj] Words ***[18:24] the right road***.

ثم عطف على الخبر الأول الذي حكى عنهم أنهم يقولون: ثلاثة رابعهم كلبهم، فقال: وَ لَبِثُوا فِي كَهْفِهِمْ ثَلاثَ مِائَةٍ سِنِينَ وَ ازْدَادُوا تِسْعاً و هو حكاية عنهم و لفظه خبر، و الدليل على أنه حكاية عنهم قوله: قُلِ اللَّهُ أَعْلَمُ بِما لَبِثُوا لَهُ غَيْبُ السَّماواتِ وَ الْأَرْضِ».

Then He[azwj] Came back to the first news which He[azwj] Related about them that they were saying ***[18:22] (Some) would be saying: (They were) three, the fourth of them being their dog***, so He[azwj] Said ***[18:25] And they remained in their cave three hundred years plus nine***. And it is a story about them and its words are News, and the evidence upon that it is their story are His[azwj] Words ***[18:26] Say: Allah knows best how long they remained; to Him are (Known) the hidden things of the skies and the earth***'.[2600]

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِرَجُلٍ مَا الْفَتَى عِنْدَكُمْ فَقَالَ لَهُ الشَّابُّ فَقَالَ لَا الْفَتَى الْمُؤْمِنُ إِنَّ أَصْحَابَ الْكَهْفِ كَانُوا شُيُوخاً فَسَمَّاهُمُ اللَّهُ عَزَّ وَ جَلَّ فِتْيَةً بِإِيمَانِهِمْ.

Ali Bin Ibrahim, by an unbroken chain, said:

'Abu Abdullah[asws] said to a man: 'What are considered to be the young ones (*Al-Fati*) among you?' He said to him[asws], 'The youth'. So he[asws] said; 'No! *Al-Fati* is the Believer. The Companions of the Cave were old people, Allah[azwj] Mighty and Majestic Called them 'Young men' due to their belief'.[2601]

عن سليمان بن جعفر الهمداني، قال: قال لي جعفر بن محمد (عليه السلام): «يا سليمان، من الفتى؟ قال: فقلت: له: جعلت فداك، الفتى عندنا الشاب، قال لي: «أما علمت أن أصحاب الكهف كانوا كهولا فسماهم الله فتية بإيمانهم. يا سليمان، من آمن بالله و اتقى فهو الفتى».

From Suleyman Bin Ja'far Al Hamdany who said,

'Ja'far Bin Muhammad said to me: 'O Suleyman! Who is the youth?' So I said to him[asws], 'May I be sacrificed for you[asws]! The youth with us are the young men'. He[asws] said to me: 'But, do you know that the Companions of the Cave were formidable, so Allah[azwj] Named them as youth due to their faith?' O Suleyman! The one who believes in Allah[azwj] and is pious, so he is the youth'.[2602]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «إن مثل أبي طالب مثل أصحاب الكهف، أسروا الإيمان و أظهروا الشرك، فآتاهم الله أجرهم مرتين».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah[asws] has said: 'The example of Abu Talib is like the Companions of the Cave. They concealed their faith, and manifested the Polythiesm, therefore Allah[azwj] Gave them their Recompense twice'.[2603]

عن درست، عن أبي عبد الله (عليه السلام) أنه ذكر أصحاب الكهف، فقال: «كانوا صيارفة كلام و لم يكونوا صيارفة دراهم».

From Darsat,

[2600] تفسير القمّي 2: 31 (Extract)
[2601] الكافي 8: 395/ 595
[2602] تفسير العيّاشي 2: 32/ 11.
[2603] الكافي 1: 373/ 28.

(It has been narrated) from Abu Abdullah[asws] having mentioned the Companions of the Cave, so he[asws] said: 'They used to be changers of the speech (Translators) and they were not changers of the Dirham (money changers)'.[2604]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ خَالِدِ بْنِ عُمَارَةَ عَنْ سَدِيرٍ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع حَدِيثٌ بَلَغَنِي عَنِ الْحَسَنِ الْبَصْرِيِّ فَإِنْ كَانَ حَقّاً فَإِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ قَالَ وَ مَا هُوَ قُلْتُ بَلَغَنِي أَنَّ الْحَسَنَ الْبَصْرِيَّ كَانَ يَقُولُ لَوْ غَلَى دِمَاغُهُ مِنْ حَرِّ الشَّمْسِ مَا اسْتَظَلَّ بِحَائِطِ صَيْرَفِيٍّ وَ لَوْ تَفَرَّثَ كَبِدُهُ عَطَشاً لَمْ يَسْتَسْقِ مِنْ دَارِ صَيْرَفِيٍّ مَاءً

Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindiy from Ja'far ibn Bashir from Khalid ibn 'Umarah from Sadir al-Sayrafiy who has said the following :

'I said to Abu Ja'far[asws] 'A Hadith has reached to me from al-Hassan al-Basriy. If it is a true Hadith then, 'We are for Allah[azwj] and to Him we return.' He[asws] said: 'And what is it?' 'Al-Hassan Al-Basriy used to say that even if his brain comes to a boiling point due to the hot sun, he will not seek shelter of the shadow of a wall that belongs to a money changer. Even if his liver cracks down because of thirst he will not use the water that comes from the house of a money changer'.

وَ هُوَ عَمَلِي وَ تِجَارَتِي وَ فِيهِ نَبَتَ لَحْمِي وَ دَمِي وَ مِنْهُ حَجِّي وَ عُمْرَتِي فَجَلَسَ ثُمَّ قَالَ كَذَبَ الْحَسَنُ خُذْ سَوَاءً وَ أَعْطِ سَوَاءً فَإِذَا حَضَرَتِ الصَّلَاةُ فَدَعْ مَا بِيَدِكَ وَ انْهَضْ إِلَى الصَّلَاةِ أَ مَا عَلِمْتَ أَنَّ أَصْحَابَ الْكَهْفِ كَانُوا صَيَارِفَةً

This is my work and my business, and with it my flesh and blood have grown. And from it I have performed Hajj and 'Umrah.' So he[asws] sat straight, then said: 'Al-Hassan has lied. Take with fairness and give with fairness. When it is time for the Prayer, stop doing business and rise for the Prayer. Did you not know that Companions of the Cave were money-changers'?[2605]

عن محمد: عن أحمد بن علي، عن أبي عبد الله (عليه السلام) في قوله: أَمْ حَسِبْتَ أَنَّ أَصْحابَ الْكَهْفِ وَ الرَّقِيمِ كانُوا مِنْ آياتِنا عَجَباً. قال: «هم قوم فروا، و كتب ملك ذلك الزمان أسماءهم و أسماء آبائهم و عشائرهم في صحف من رصاص، فهو قوله: أَصْحابَ الْكَهْفِ وَ الرَّقِيمِ».

From Muhammad, from Ahmad Bin Ali,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[18:9] Or, do you reckon that the Companions of the Cave and the Inscription were of Our wonderous Signs?*** He[asws] said: 'They were a people who had fled, and the king of that time period inscribed their names, and the names of their fathers, and their families upon a lead parchment. So these are His[azwj] Words ***Companions of the Cave and the Inscription***'.[2606]

عن عبيد الله بن يحيى، عن أبي عبد الله (عليه السلام) أنه ذكر أصحاب الكهف، فقال: «لو كلفكم قومكم ما كلفهم قومهم!». فقيل له: و ما كلفهم قومهم؟ فقال: «كلفوهم الشرك بالله العظيم، فأظهروا لهم الشرك و أسروا الأيمان حتى جاءهم الفرج».

From Ubeydullah Bin Yahya,

[2604] تفسير العيّاشي 2: 322/ 7.
[2605] Al-Kafi, vol. 5, H. 8489, Ch. 32, h, 2
[2606] تفسير العيّاشي 2: 321/ 5.

(It has been narrated) from Abu Abdullah[asws] having mentioned the Companions of the Cave, so he[asws] said: 'If only your people would assign to you what their people made assigned to them!' So it was said to him[asws], 'And what did their people assign to them?' So he[asws] said: 'Assigned to them the Association with Allah[azwj], so their association was made apparent and they concealed their belief until the relief (الفرج) came to them'.[2607]

عن محمد بن سنان عن البطيخي، عن أبي جعفر (عليه السلام) في قوله: لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِراراً وَ لَمُلِئْتَ مِنْهُمْ رُعْباً. قال: «إن ذلك لم يعن به النبي (صلى الله عليه و آله) إنما عني به المؤمنون بعضهم لبعض، لكنه حالهم التي هم عليها».

From Muhammad Bin Sinan, fro Al Bateekh,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[18:18] if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them***. He[asws] said: 'That does not Mean by it, the Prophet[saww]. But rather, what is Meant by it are the Believers, to each other, due to the condition that they (Companions of the Cave) are in'.[2608]

ابن الفارسي: قال الصادق (عليه السلام): «يخرج القائم (عليه السلام) من ظهر الكعبة مع سبعة و عشرين رجلا: خمسة عشر من قوم موسى (عليه السلام) الذين كانوا يهدون بالحق و به يعدلون، و سبعة من أهل الكهف، و يوشع بن نون، و سلمان، و أبو دجانة الأنصاري، و المقداد بن الأسود، و مالك الأشتر، فيكونون بين يديه أنصارا و حكاما».

Ibn Al Farsy said,

'Al-Sadiq[asws] said: 'Al-Qaim[ajfj] would come out from behind the Kaaba with twenty seven men – fifteen from the people of Musa[as] who guided by the Truth and were doing justice by it; and seven from the people of the Cave; and Yoshua Bin Noon[as], and Salman[ra], and Abu Dajjana Al-Ansary[ra], and Al-Miqdad Bin Al-Aswad[ra], and Malik Al-Ashtar[ra]. So they would be coming in front of him[asws] as helpers (and under (his[ajfj]) orders) as rulers'.[2609]

الحسن بن أبي الحسن الديلمي: بحذف الإسناد، مرفوعا إلى ابن عباس (رضي الله عنه)، قال: فقال اليهودي: يا علي، ما كان لون الكلب، و ما اسمه؟ قال علي (عليه السلام): «يا أخا اليهود، أما لون الكلب فكان أبلق بسواد، و أما اسمه فكان قطمير.

Al Hassan Bin Abu Al Hassan Al Daylami, by a deleted chain, raising it to

Ibn Abbas who said, 'So the Jew said, 'O Ali[asws]! What was the colour of the dog, and what was its name?' Ali[asws] said: 'O Jewish brother! As for the colour of the dog, so it was blacker than the black, and as for its name, so it was 'Qitmeer'.

ثم قال علي (عليه السلام) «سألتك بالله- يا يهودي- أ يوافق ما في توراتكم»؟ فقال اليهودي: و الله ما زدت حرفا و لا نقصت حرفا، و أنا أشهد أن لا إله إلا الله، و أن محمدا رسول الله، و أنك- يا أمير المؤمنين وصي رسول الله حقا».

Then Ali[asws] said: 'I[asws] ask you – O Jew – Is it in accordance to what is in your Torah?' So the Jew said, 'By Allah[azwj]! It does not increase by a letter, nor deficient

[2607] تفسير العيّاشي 2: 323/ 9
[2608] تفسير العيّاشي 2: 324/ 13
[2609] روضة الواعظين 2: 266.

by a letter, and I hereby testify that there is no god except for Allah[azwj], and that Muhammad[saww] is Rasool-Allah[saww], and that you[asws] – O Amir-ul-Momineen[asws] are the successor[as] of Rasool-Allah[saww]'.[2610]

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق و محمد بن أحمد السناني و علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليه السلام) عن قول الله عز و جل: مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَ مَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِداً.

Ibn Babuwayh, from Ali Bin Abdullah Al Waraq and Muhammad Bin Ahmad Al Sanany and Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ja'far Bin Suleyman Al basry, from Abdullah Bin Al Fazal Al Hashimy who said,

'I asked Abu Abdullah Ja'far[asws] Bin Muhammad[asws] about the Words of Allah[azwj] Mighty and Majestic ***[18:17] whomsoever Allah Guides, so he is the rightly Guided one, and whomsoever He Causes to err, you shall not find for him any friend to lead (him) aright***.

فقال: «إن الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي أهل الإيمان و العمل الصالح إلى جنته، كما قال عز و جل وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ ما يَشاءُ، و قال عز و جل إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ فِي جَنَّاتِ النَّعِيمِ».

So he[asws] said: 'Allah[azwj] Blessed and High would Cause the straying of the unjust on the Day of Judgement from the House of His[azwj] Prestige, and Guide the people of the faith and righteous deeds to His[azwj] Paradise, just as the Mighty and Majestic has Said ***[14:27] and Allah Causes the unjust to go astray, and Allah Does what He Desires to***. And Allah[azwj] Mighty and Majestic Says ***[10:9] Surely (as for) those who believe and do good, their Lord will Guide them by their faith; there shall flow from beneath them rivers in Gardens of Bliss***'.[2611]

محمد بن يعقوب: عن عدة من أصحابنا عن أحمد بن محمد بن خالد، عن إبراهيم بن عقبة، عن ميسر، عن محمد بن عبد العزيز، عن أبيه، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَلْيَنْظُرْ أَيُّها أَزْكى طَعاماً فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ، قال: «أزكى طعاما: التمر».

Muhamad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Uqba, from Maysar, from Muhammad Bin Abdul Aziz, from his father,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[18:19] then let him see which of them has purest food, so let him bring you provision from it***. He[asws] said: 'Purest food – the dates'.[2612]

VERSES 23 & 24

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا {23} إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا {24}

[2610] إرشاد القلوب: 358 (Extract)
[2611] التوحيد: 241/ 1
[2612] الكافي 6: 345/ 1.

[18:23] And do not say of anything: I will do it tomorrow [18:24] Without adding, "If Allah so Desires it"; and remember your Lord when you forget and say: Maybe my Lord will Guide me to the right road

و عنه، عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن أبي جميلة المفضل ابن صالح، عن محمد الحلبي و زرارة و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام) في قول الله عز و جل: وَ اذْكُرْ رَبَّكَ إِذا نَسِيتَ، قال: «إذا حلف الرجل فنسي أن يستثني، فليستثن إذا ذكر».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Jameela Al Mufazzal Ibn Salih, from Muhammad Al Halby and Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[18:24] and remember your Lord when you forget***, he[asws] said: 'When the man swears an oath, and he forgets (to say) ***"If Allah so Desires it"*** (إن شاء الله), so he should do so when he remembers it'.[2613]

عن أبي حمزة، عن أبي جعفر (عليه السلام): «ذكر أن آدم (عليه السلام) لما أسكنه الله الجنة فقال له: يا آدم لا تقرب هذه الشجرة فقال: نعم، يا رب و لم يستثن، فأمر الله نبيه (صلى الله عليه و آله) فقال: وَ لا تَقُولَنَّ لِشَيْءٍ إِنِّي فاعِلٌ ذلِكَ غَداً إِلَّا أَنْ يَشاءَ اللَّهُ وَ اذْكُرْ رَبَّكَ إِذا نَسِيتَ و لو بعد سنة».

From Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: 'Remember that Adam[as], when Allah[azwj] Settled him[as] in the Paradise, Said to him[as]: "O Adam[as]! Do not go near this Tree", so he[as] said: 'Yes, O Lord[azwj]!', and he[as] did not (say) ***"If Allah so Desires it"***. So, Allah[azwj] Commanded His[azwj] Prophet[saww] Saying ***[18:23] And do not say of anything: I will do it tomorrow [18:24] Without adding, "If Allah so Desires it"; and remember your Lord when you forget*** even though it may be after a year'.[2614]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد و محمد بن يحيى، عن أحمد بن محمد جميعا، عن ابن محبوب، عن ابن رئاب، عن حمزة بن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ اذْكُرْ رَبَّكَ إِذا نَسِيتَ. قال: «ذلك في اليمين، إذا قلت: و الله لا أفعل كذا و كذا، فإذا ذكرت أنك لم تستثن فقل: إن شاء الله».

And from him, from a number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Ibn Ra'ib, from Hamza Bin Hamran who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[18:24] and remember your Lord when you forget***. He[asws] said: 'That is regarding the swear (oath) when you say, 'By Allah[azwj]! I will not do such and such. So when you remember that you did not (say) ***"If Allah so Desires it"***, so say, '***"If Allah so Desires it"***'.[2615]

[2613] الكافي 7: 447/ 1.
[2614] تفسير العياشي 2: 324/ 15.
[2615] الكافي 7: 448/ 3.

VERSES 25 – 27

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا {25} قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۖ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا {26} وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {27}

[18:25] And they remained in their cave three hundred years plus nine [18:26] Say: Allah knows best how long they remained; to Him are (Known) the hidden things of the skies and the earth; being All-Seeing by it and All-Hearing. There is none as a Guardian for them besides Him, and He does not make any one His associate in His Rule [18:27] And recite what has been Revealed to you from the Book of your Lord, there is none who can alter His Words; and you shall not find any refuge besides Him

العياشي: عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «و الله، ليملكن رجل منا أهل البيت الأرض بعد موته ثلاثمائة سنة و يزداد تسعا». قال: قلت: و متى ذلك؟ قال: «بعد موت القائم». قال: قلت: و كم يقوم القائم في عالمه حتى يموت؟ قال: «تسع عشرة سنة، من يوم قيامة إلى يوم موته».

Al-Ayyashi, from Jabir who said, ‘I heard Abu Ja’far[asws] saying: ‘By Allah[azwj]! A man from us[asws] the People[asws] of the Household would be ruling the earth after its death for ***[18:25] three hundred years plus nine***’. I said, ‘And when would that be?’ He[asws] said: ‘After the passing away of Al-Qaim[asws]’. I said, ‘And for how long would Al-Qaim[asws] remain in his[asws] world until he[asws] passes away?’ He[asws] said: ‘Nineteen years, from the day he[asws] rises up to the day he[asws] passes away’.

قال: قلت: فيكون بعد موته هرج؟ قال: «نعم، خمسين سنة- قال- ثم يخرج المنتصر إلى الدنيا فيطلب بدمه و دم أصحابه، فيقتل و يسبي حتى يقال: لو كان هذا من ذرية الأنبياء ما قتل الناس كل هذا القتل فيجتمع الناس عليه أبيضهم و أسودهم

I said, ‘So would there be disorder after his[asws] passing away?’ He[asws] said: ‘Yes, for fifty years’. He[asws] said: ‘The Al-Muntasar[asws] would come out to the world, so he[asws] would be seeking (to avenge) his[asws] (Imam Hussain[asws]) blood and the blood of his[asws] companions. So he[asws] would be killing and captivating to the extent that it would be said, ‘If this one had been from the offspring of the Prophets[as], he would not kill the peope with such killings’. So the people would be gathering to him, their white ones, and their black ones.

فيكثرون عليه حتى يلجئوه إلى حرم الله، فإذا اشتد البلاء عليه مات المنتصر و خرج السفاح إلى الدنيا غضبا للمنتصر، فيقتل كل عدونا جائر و يملك الأرض كلها، فيصلح الله له أمره، و يعيش ثلاثمائة سنة و يزداد تسعا».

So they would increase with him until they force him to the Sanctuary of Allah[azwj]. So when the affliction intensifies against them, Al-Muntasar[asws] would pass away. And Al-Safaah would come out to the world, angered for Al-Muntasar[asws]. So he would be killing all of our[asws] unjust enemies and he would be ruling all of the earth. So Allah[azwj] would Correct for him his affairs, and he would be living for ***[18:25] three hundred years plus nine***’.

ثم قال: أبو جعفر (عليه السلام): «يا جابر، و هل تدري من المنتصر و السفاح؟ يا جابر، المنتصر الحسين، و السفاح أمير المؤمنين (صلوات الله عليهما)».

Then Abu Ja'far[asws] said: 'O Jabir! And do you know who are Al-Muntasar and Al-Safaah! O Jabir! Al-Muntasar is Al-Husayn[asws], and Al-Safah is Amir-ul-Momineen[asws]'.[2616]

VERSE 28

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا {28}

[18:28] And observe patience yourself along with those who call on their Lord morning and evening desiring His Face, and let not your eyes turn away from them, desiring the adornments of the life of the world; and do not follow him whose heart We have Made unmindful to Our Remembrance, and he follows his low desires and his matter was as abandoned

العياشي: عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام) في قوله: وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَداةِ وَ الْعَشِيِّ، قال: «إنما عنى بها الصلاة».

Al Ayyashi, from Zurara and Hamran,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] regarding His[azwj] Words ***[18:28] And observe patience yourself along with those who call on their Lord morning and evening***, he[asws] said: 'But rather, what is Meant by it is the Prayer'.[2617]

علي بن إبراهيم: فهذه الآية: نزلت في سلمان الفارسي، كان عليه كساء فيه يكون طعامه و هو دثاره و رداؤه، و كان كساء من صوف، فدخل عيينة بن حصن على النبي (صلى الله عليه و آله) و سلمان عنده، فتأذى عيينة بريح كساء سلمان، و قد كان عرق فيه و كان يومئذ شديد الحر، فعرق في الكساء، فقال: يا رسول الله، إذا نحن دخلنا عليك فأخرج هذا و حزبه من عندك، فإذا نحن خرجنا فأدخل من شئت فأنزل الله: وَ لا تُطِعْ مَنْ أَغْفَلْنا قَلْبَهُ عَنْ ذِكْرِنا و هو عيينة بن حصن بن حذيفة بن بدر الفزاري.

Ali Bin Ibrahim said,

'And this Verse was Revealed regarding Salman Al-Farsy[ra]. He[ra] had a cloak in which there was his[ra] food, and it (was used) as a covering and a robe, and it was a cloak of wool. Ayayna Bin Hasn came up to the Prophet[saww], and Salman[as] was in his[saww] presence. So the wind blew and the cloak of Salman[as] touched Ayayna, and there was sweat in it, and in those days there was intense heat, and the sweat was in the cloak. So he said, 'O Rasool-Allah[saww]! So when we come over to you[saww], so this one and his[ra] party should go out from your[saww] presence. So when we go out, then let whosoever wants to, come over to you[saww]'. Therefore, Allah[azwj] Revealed ***[18:28] and do not follow him whose heart We have Made unmindful to Our Remembrance*** – and he is Ayayna Bin hasn Bin Huzeyfa Bin Badr Al-Fazary'.[2618]

[2616] تفسير العيّاشي 2: 326/ 24
[2617] تفسير العيّاشي 2: 326/ 25.
[2618] تفسير القمّي 2: 34

VERSES 29 - 31

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا {29} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا {30} أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا {31}

[18:29] And say: The Truth is from your Lord, so let him who desires to, believe, and let him who desires to, disbelieve; We have Prepared for the unjust a Fire, the enclosures of which shall encompass them; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil is the drink and worse is the reclineing couch [18:30] (as for) those who believe and do righteous deeds, We do not Waste the Recompense of the one who does good works [18:31] These it is for whom are Gardens of Perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent is the Recompense and goodly is the reclining couch

محمد بن يعقوب: عن أحمد، عن عبد العظيم، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: «نزل جبرئيل (عليه السلام) بهذه الآية هكذا: وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ في ولاية علي فَمَنْ شاءَ فَلْيُؤْمِنْ وَ مَنْ شاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنا لِلظَّالِمِينَ آل محمد حقهم ناراً».

Muhammad Bin Yaqoub, from Ahmad, from Abdul Azeem, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: 'Jibraeel[as] descended with this Verse, like this - ***[18:29] And say: The Truth regarding Wilayah of Ali[asws], is from your Lord, so let him who desires to, believe, and let him who desires to, disbelieve; We have Prepared for the unjust to the Progeny[asws] of Muhammad[saww] of their[asws] rights, a Fire***'.[2619]

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه (صلوات الله عليهم أجمعين)، في قوله تعالى وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ: «في ولاية علي (عليه السلام) فَمَنْ شاءَ فَلْيُؤْمِنْ وَ مَنْ شاءَ فَلْيَكْفُرْ». و قرأ إلى قوله: أَحْسَنَ عَمَلًا.

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has bee narrated) from Abu Al-Hassan Musa Bin Ja'far[asws], from his[asws] father[asws] regarding the Words of the High ***[18:29] And say: The Truth is from your Lord***: 'Regarding the Wilayah of Ali[asws] ***so let him who desires to, believe, and let him who desires to, disbelieve***'. And he[asws] recited up to His[azwj] Words ***[18:30] good works***.

ثم قال: «قيل للنبي (صلى الله عليه و آله) فَاصْدَعْ بِما تُؤْمَرُ في أمر علي، أنه الحق من ربك، فمن شاء فليؤمن، و من شاء فليكفر، فجعل الله تركه معصية و كفرا».

[2619] الكافي 1: 351/ 64

Then he[asws] said: 'It was Said to the Prophet[saww] ***[15:94] Therefore declare openly what you are Commanded to*** regarding the matter of Ali[asws], it is the Truth from your[saww] Lord[azwj] ***[18:29] so let him who desires to, believe, and let him who desires to, disbelieve***. Thus Allah[azwj] Made the leaving of it (Wilayah) as a sin and blasphemy (كفرا)'.

قال: ثم قرأ: إِنَّا أَعْتَدْنا لِلظَّالِمِينَ لآل محمد ناراً أَحاطَ بِهِمْ سُرادِقُها- الآية،

He (the narrator) said, 'Then he[asws] recited ***We have Prepared for the unjust*** to the Progeny[asws] of Muhammad[saww] ***a Fire, the enclosures of which shall encompass them*** – the Verse.

ثم قرأ:- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ إِنَّا لا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا، يعني بهم آل محمد (صلوات الله عليهم)».

Then he[asws] recited ***[18:30] (as for) those who believe and do righteous deeds, We do not Waste the Recompense of the one who does good works***, Meaning by these the Progeny[asws] of Muhammad[saww]'.[2620]

العياشي: عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: «ابن آدم خلق أجوف لا بد له من الطعام و الشراب، فقال: وَ إِنْ يَسْتَغِيثُوا يُغاثُوا بِماءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ».

Al Ayyashi, from Abdullah Bin Sinan,

Abu Abdullah[asws] having said: 'The son of Adam[as] is of a hollow creation, it is inevitable for him to eat and drink. Thus He[azwj] Said ***[18:29] and if they cry for water, they shall be given water like molten brass which will scald their faces***'.[2621]

قَالَ وَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِ مَسَاكِنِهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ وَ الثِّمَارُ دَانِيَةٌ مِنْهُمْ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ دانِيَةً عَلَيْهِمْ ظِلالُها وَ ذُلِّلَتْ قُطُوفُها تَذْلِيلًا مِنْ قُرْبِهَا مِنْهُمْ يَتَنَاوَلُ الْمُؤْمِنُ مِنَ النَّوْعِ الَّذِي يَشْتَهِيهِ مِنَ الثِّمَارِ بِفِيهِ وَ هُوَ مُتَّكِئٌ وَ إِنَّ الْأَنْوَاعَ مِنَ الْفَاكِهَةِ لَيَقُلْنَ لِوَلِيِّ اللَّهِ يَا وَلِيَّ اللَّهِ كُلْنِي قَبْلَ أَنْ تَأْكُلَ هَذَا قَبْلِي

Rasool-Allah[saww] said: 'And the rivers would flow from underneath his dwelling and these are the Words of Allah[azwj]: ***[18:31] These it is for whom are Gardens of Perpetuity beneath which rivers flow***. And the fruits would come near to them and these are the Words of Mighty and Majestic: ***"[76:14] And close down upon them (shall be) its shadows, and its fruits shall be made near (to them) (as in humility), being easy to reach"***. The Believer would eat from the varieties of fruits by its category whilst leaning (relaxed upon the couch), and the varieties of the fruits will say to the friend of Allah[azwj], 'Eat me before you eat this one'.

قَالَ وَ لَيْسَ مِنْ مُؤْمِنٍ فِي الْجَنَّةِ إِلَّا وَ لَهُ جِنَانٌ كَثِيرَةٌ مَعْرُوشَاتٌ وَ غَيْرُ مَعْرُوشَاتٍ وَ أَنْهَارٌ مِنْ خَمْرٍ وَ أَنْهَارٌ مِنْ مَاءٍ وَ أَنْهَارٌ مِنْ لَبَنٍ وَ أَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيُّ اللَّهِ بِغِذَائِهِ أُتِيَ بِمَا تَشْتَهِي نَفْسُهُ عِنْدَ طَلَبِهِ الْغِذَاءَ مِنْ غَيْرٍ أَنْ يُسَمِّيَ شَهْوَتَهُ قَالَ ثُمَّ يَتَخَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضاً وَ يَتَنَعَّمُونَ فِي جَنَّاتِهِمْ فِي ظِلٍّ مَمْدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبُ مِنْ ذَلِكَ

[2620] تأويل الآيات 1: 292/ 3
[2621] تفسير العيّاشي 2: 327/ 29

Rasool-Allah[saww] said: 'And there is none from the Believer in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So if the friend of Allah[azwj] calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire'. Rasool-Allah[saww] said: 'Then he would seclude himself with his wife, and some of them would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that'.[2622]

VERSES 32 - 43

وَاضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا {32} كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا ۚ وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا {33} وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا {34} وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَٰذِهِ أَبَدًا {35} وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا {36}

[18:32] And strike for them the example of two men; for one of them We Made two gardens of grape vines, and We Surrounded them both with palms, and in the midst of them We Made cornfields [18:33] Both these gardens yielded their fruits, and did not fail at all, and We Caused a river to gush forth in their midst [18:34] And he possessed (abundant) fruit; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers [18:35] And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish [18:36] And I do not think the Hour would be Established, and even if I am returned to my Lord I will most certainly find a returning place better than this

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا {37} لَٰكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا {38} وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا {39} فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِ خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا {40} أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا {41}

[18:37] His companion said to him while disputing with him: Do you disbelieve in Him Who Created you from dust, then from a seed, then He Made you a complete man? [18:38] But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord [18:39] And had you said when you entered your garden: Whatever Allah so Desires, there is no Power except by Allah, If you consider me to be inferior to you in wealth and children [18:40] Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from the sky so that it shall become even ground without a plant [18:41] Or its waters should sink down into the ground so that you are unable to find it

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا {42}وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا {43}

[18:42] And his fruits were ruined; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he was

[2622] Al Kafi – H 14517 (Extract)

saying: Woe be unto me! If only I had not associated anyone with my Lord [18:43] And he had no host to help him besides Allah nor could he defend himself

محمد بن العباس (رحمه الله)، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان، عن القاسم بن عروة، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ اضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنا لِأَحَدِهِما جَنَّتَيْنِ مِنْ أَعْنابٍ وَ حَفَفْناهُما بِنَخْلٍ وَ جَعَلْنا بَيْنَهُما زَرْعاً كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَها وَ لَمْ تَظْلِمْ مِنْهُ شَيْئاً، قال: «هما علي (عليه السلام) و رجل آخر».

Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin usman, from Al Qasim Bin Urwat,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[18:32] And strike for them the example of two men; for one of them We Made two gardens of grape vines, and We Surrounded them both with palms, and in the midst of them We Made cornfields [18:33] Both these gardens yielded their fruits, and did not fail at all***. He[asws] said: 'These two were Ali[asws] and another man (who usurped Imam[asws]'s rights)'.[2623]

المفيد في (الاختصاص): عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن الربيع بن محمد المسلي، عن عبد الله بن سليمان، عن أبي عبد الله (عليه السلام) قال: «لما اخرج علي ملببا وقف عند قبر النبي (صلى الله عليه و آله) قال: يا بن عم، إن القوم استضعفوني و كادوا يقتلونني

Al Mufeed in Al Ikhtisas, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Rabi'e Bin Muhammad Al Masly, from Abdullah Bin Suleyman,

Abu Abdullah[asws] has said: 'When Ali[asws] came out, having gathered his[asws] clothes around him[asws], and paused at the Grave of the Prophet[as], (Amir-ul-Momineen[asws]) said: 'O son[saww] of my[asws] uncle[as]! The people have weakened me[asws] (my[asws] position) and plotted to murder me[asws]'.

- قال- فخرجت يد من قبر رسول الله (صلى الله عليه و آله) يعرفون أنها يده، و صوت يعرفون أنه صوته، نحو أبي بكر: يا هذا: أَ كَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا».

He[asws] (The Imam[asws]) said: 'A hand came out from the Grave of Rasool-Allah[saww], recognised by them (people) that it was his[saww] hand, and a voice was raised, they (people) recognised that it was his[saww] voice, addessing Abu Bakr: 'O you ***[18:37] Do you disbelieve in Him Who Created you from dust, then from a seed, then He Made you a complete man?***'.[2624]

حدثنا عبد الله بن محمد يرفعه باسناد له إلى ابى عبد الله عليه السلام قال لما استخلف أبو بكر اقبل عمر على على عليه السلام فقال اما علمت ان ابا بكر قد استخلف قال على عليه السلام فمن جعله كذلك قال المسلمون رضوا بذلك

It has been narrated to us from Abdullah Bin Muhammad with an unbroken chain going up to Abu Abdullah[asws] having said:

[2623] تأويل الآيات 1: 293/ 5
[2624] الاختصاص: 274.

Abu Abdullah[asws] has said: 'When Abu Bakr became Caliph, Umar came to Ali[asws] and said, 'But, do you[asws] know that Abu Bakr has become Caliph?' Ali[asws] said: 'Who made him to be that?' He said, 'The Muslims are satisfied with that'.

فقال على عليه السلام والله لاسرع ما خالفوا رسول الله صلى الله عليه وآله ونقضوا عهده وسموه بغير اسمه والله ما استخلف رسول الله صلى الله عليه وآله فقال عمر كذبت فعل الله بك وفعل

Ali[asws] said: 'By Allah[azwj], how quickly they have gone against the Rasool Allah[saww], and broke his[saww] pledge, and called him by a name which was not for him. By Allah[azwj], the Rasool Allah[saww] did not appoint him to be Caliph'. Umar said, 'You[asws] are belying that Act of Allah[azwj] Which He[azwj] has Done'.

فقال على عليه السلام ان شئت ان اريك برهانا على ذلك فعلت فقال له عمر ما تزال تكذب على رسول الله صلى الله عليه وآله في حيوته وبعد موته فقال على عليه السلام انطلق بنا لتعلم اينا الكذاب على رسول الله صلى الله عليه وآله في حيوته وبعد موته فانطلق معه حتى اتى إلى القبر فإذا كف فيها اكفرت بالذى خلقك من تراب ثم من نطفة ثم سويك رجلا فقال له على عليه السلام رضيت والله لقد جحدت الله في حيوته وبعد وفاته.

Ali[asws] said: 'If you like I[asws] can show you proof of that which they have done'. Umar said to him[asws], 'Your[asws] belying to the Rasool Allah[saww] does not decline, not during his[saww] lifetime, and not after his[saww] death'. Ali[asws] said: 'Let us go and find out who is the liar regarding the Rasool Allah[saww] during his[saww] lifetime and after his[saww] passing away'. He[asws] went with him until they came to the grave. When he[asws] placed his[asws] palm onto it, (a voice said): 'He has disbelieved, by the One Who[azwj] Created you[asws] from dust, then from clot, then Made you into a proper man'. Ali[asws] said to him: 'Satisfied? By Allah[azwj], he has denied it, during his[saww] lifetime, and after his[saww] passing away'.[2625]

VERSE 44

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا {44}

[18:44] Over here the Wilayah is for Allah, the Truth; He is best in Rewarding and best in (Giving) success

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة و محمد بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، قال سألت أبا عبد الله (عليه السلام). عن قوله تعالى: هُنالِكَ الْوَلايَةُ لِلَّهِ الْحَقِّ، قال: «ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Owramat and Muhammad Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer who said,

'I asked Abu Abdullah[asws] about the Words of the High ***[18:44] Over here the Wilayah is for Allah, the Truth***, he[asws] said: 'Wilayah of Amir-ul-Momineen[asws]'.[2626]

محمد بن العباس (رحمه الله): عن محمد بن همام، عن عبد الله بن جعفر، عن محمد بن عبد الحميد، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: قلت له: قوله تعالى: هُنالِكَ الْوَلايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَواباً وَ خَيْرٌ عُقْباً؟ قال: «هي ولاية علي (عليه السلام)، هي خير ثوابا و خير عقبا».

[2625] Basaair Al Darajaat – P 6 Ch 5 H 6
[2626] الكافي 1: 346/ 34

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Abdullah Bin Ja'far, from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

'I said to Abu Ja'far[asws] '(What about) the Words of the High ***[18:44] Over here the Wilayah is for Allah, the Truth; He is best in Rewarding and best in (Giving) success***?' he[asws] said: 'It is the Wilayah of Ali[asws], it is the best Reward, and best success'.[2627]

VERSES 45 & 46

وَاضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِرًا {45} الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۖ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا {46}

[18:45] And strike for them the example of the life of the world: like water which We Send down from the sky so the herbage of the earth mingles with it, then it becomes dry broken into pieces which the winds scatter; and Allah always had Power over all things [18:46] Wealth and children are an adornment of the life of the world; and the ever-abiding, the righteous works, are better with your Lord in Reward and better in expectation

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ الْكُوفِيُّ وَ هُوَ الْعَاصِمِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ الصَّوَّافِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْهَمْدَانِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يُوصِي أَصْحَابَهُ وَ يَقُولُ أُوصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا غِبْطَةُ الطَّالِبِ الرَّاجِي وَ ثِقَةُ الْهَارِبِ اللَّاجِي

Ahmad Bin Muhammad Bin Ahmad All Kufy, and he is Al-A'asmiy, from Abdul Wahid Bin Al-Sawwaf, from Muhammad Bin Ismail Al-Hamdany who has narrated the following:

Abu Al-Hassan Musa[asws] having said: 'Amir-ul-Momineen[asws] used to bequeath to his[asws] companions saying: 'I[asws] bequeath you to fear Allah[azwj] for it is happiness for the truthful seeker, and a heavy shackle for the runaway fugitive.

وَ اسْتَشْعِرُوا التَّقْوَى شِعَاراً بَاطِناً وَ اذْكُرُوا اللَّهَ ذِكْراً خَالِصاً تَحْيَوْا بِهِ أَفْضَلَ الْحَيَاةِ وَ تَسْلُكُوا بِهِ طَرِيقَ النَّجَاةِ

And be aware of the piety realising it within yourselves, and remember Allah[azwj] with a sincere Remembrance, being revived by it, and journey upon the path of salvation.

انْظُرُوا فِي الدُّنْيَا نَظَرَ الزَّاهِدِ الْمُفَارِقِ لَهَا فَإِنَّهَا تُزِيلُ الثَّاوِيَ السَّاكِنَ وَ تَفْجَعُ الْمُتْرَفَ الْآمِنَ لَا يُرْجَى مِنْهَا مَا تَوَلَّى فَأَدْبَرَ وَ لَا يُدْرَى مَا هُوَ آتٍ مِنْهَا فَيُنْتَظَرَ وُصِلَ الْبَلَاءُ مِنْهَا بِالرَّخَاءِ وَ الْبَقَاءُ مِنْهَا إِلَى فَنَاءٍ

Look at this world with the vision of the ascetics, the ones who have parted from it, for it dislodges its residents and causes distress to the affluent ones who (superficially) feel safe. Do not hope for those that are turned away from it, not knowing what it is that will come from it. So wait patiently for the prosperity upon the arrival of the afflictions from it, and the survival from it up to the end.

فَسُرُورُهَا مَشُوبٌ بِالْحُزْنِ وَ الْبَقَاءُ فِيهَا إِلَى الضَّعْفِ وَ الْوَهْنِ فَهِيَ كَرَوْضَةٍ اعْتَمَّ مَرْعَاهَا وَ أَعْجَبَتْ مَنْ يَرَاهَا عَذْبٌ شِرْبُهَا طَيِّبٌ تَرْبُهَا تَمُجُّ عُرُوقُهَا الثَّرَى وَ تَنْطُفُ فُرُوعُهَا النَّدَى حَتَّى إِذَا بَلَغَ الْعُشْبُ إِبَّانَهُ وَ اسْتَوَى بَنَانُهُ هَاجَتْ رِيحٌ تَحُتُّ الْوَرَقَ وَ

[2627] تأويل الآيات 1: 296/ 6

تُفَرِّقُ مَا اتَّسَقَ فَأَصْبَحَتْ كَمَا قَالَ اللَّهُ هَشِيماً تَذْرُوهُ الرِّياحُ وَ كانَ اللَّهُ عَلى كُلِّ شَيْءٍ مُقْتَدِراً انْظُرُوا فِي الدُّنْيَا فِي كَثْرَةِ مَا يُعْجِبُكُمْ وَ قِلَّةِ مَا يَنْفَعُكُمْ

So its happiness is tainted with the grief, and the survival in it is up to the weakness and the fragility. So it is like a garden, the pasture of which is dense causing those who look at it, to wonder at it. Its drinks are sweet, its covering (soil) is good, its roots are excited in the ground, and its branches drip moisture until the grass reaches its due level. The scent gets triggered under the blades and gets separated from it in the morning, just as Allah[azwj] has Said: ***then it becomes dry broken into pieces which the winds scatter; and Allah always had Power over all things*** Look at this world and the numerous things which cause you to wonder, and the scarcity of the things which benefit you'.[2628]

الشيخ في (التهذيب) بإسناده عن محمد بن أحمد بن يحيى، عن عمر بن علي بن عمر، عن عمه محمد بن عمر، عمن حدثه عن أبي عبد الله (عليه السلام) أنه قال: «إن كان الله عز و جل قال: الْمالُ وَ الْبَنُونَ زِينَةُ الْحَياةِ الدُّنْيا فإن الثمانية ركعات يصليها العبد آخر الليل زينة الآخرة».

Al Sheykh in Al Tehzeeb, by his chain, from Muhammad Bin Ahmad Bin Yahya, from Umar Bin Ali Bin Umar, from his uncle Muhammad Bin Umar, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic has Said ***[18:46] Wealth and children are an adornment of the life of the world***, the eight Cycles which the servant Prays at the end of the night is an adornment of the Hereafter'.[2629]

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن محمد بن فضيل، عن أبيه، عن النعمان بن عمرو الجعفي، قال: حدثنا محمد بن إسماعيل بن عبد الرحمن الجعفي، قال: دخلت أنا و عمي الحصين بن عبد الرحمن علي أبي عبد الله (عليه السلام). فسلم عليه فرد عليه السلام و أدناه، فقال: «ابن من هذا معك»؟

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Fazeyl, from his father, from Al No'man Bin Amro and Al Ju'fy, from Muhammad Bin Ismail Bin Abdul Rahman Al Ju'fy who said,

'My uncle Al-Haseyn Bin Abdul Rahman and I came up to Abu Abdullah[asws]. So I greeted him[asws], and he[asws] returned it, and we approached him[asws], so he[asws] said: 'Whose son is this, with you?'

قال: ابن أخي إسماعيل. قال: «رحم الله إسماعيل و تجاوز عن سيئ عمله، كيف مخلفوه»؟ قال: نحن جميعا بخير ما أبقى الله لنا مودتكم قال: «يا حصين، لا تستصغرن مودتنا، فإنها من الباقيات الصالحات».

He said, 'The son of my brother Ismail'. He[asws] said: 'May Allah[azwj] have Mercy upon Ismail, and Overlook his bad deeds, how did he differ?' He said, 'We are good, for what remain with Allah[azwj] for us is your[asws] cordiality'. He[asws] said: 'O Haseyn! Do not belittle our[asws] cordiality, for it is from the ever-abiding righteous deeds'.

فقال: يا بن رسول الله، ما أستصغرها، و لكن أحمد الله عليها، لقولهم (صلوات الله عليهم أجمعين): «من حمد الله فليقل: الحمد لله على اولي النعم». قيل و ما اولي النعم؟ قال: «ولايتنا أهل البيت».

[2628] Al Kafi – H 14451
[2629] التهذيب 2: 120/ 223

So he (my uncle) said, 'O son[asws] of Rasool-Allah[saww]! I am not belittling it, but I Praise Allah[azwj] for these due to their[asws] words: 'The one who Praises Allah[azwj], so he should say, 'The Praise is for Allah[azwj] for the highest of the Bounties'. It was said, 'And what is the highest of the Bounties?' He[asws] said: 'Our[asws] Wilayah, the People[asws] of the Household'.[2630]

VERSES 47 - 49

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا {47} وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا {48} وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا {49}

[18:47] And the Day on which We will Cause the mountains to pass away and you will see the earth a levelled plain and We will Gather them and not leave any one of them behind [18:48] And they shall be Presented before your Lord in rows: Now you have come to Us as We Created you the first time. But, you thought that We had not Appointed a term for you [18:49] And the Book shall be Placed, then you will see the guilty fearing from what is in it, and they will be saying: O woe be unto us! What a Book is this! It does not omit anything small nor anything big, but it numbers them (all); and they shall find present what they had been doing; and your Lord do not Deal unjustly with anyone

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن أبي عبد الله (عليه السلام) قال: «ما يقول الناس في هذه الآية وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجاً؟». قلت: يقولون: إنها في القيامة. قال: أبو عبد الله (عليه السلام): «ليس كما يقولون، إنما ذلك في الرجعة، يحشر الله في القيامة من كل امة فوجا و يدع الباقين؟! إنما آية القيامة قوله: وَ حَشَرْناهُمْ فَلَمْ نُغادِرْ مِنْهُمْ أَحَداً».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hamaad,

(It has been narrated) from Abu Abdullah[asws] having said: 'What are the people saying regarding this Verse ***[27:83] And on the Day when We will Gather from every nation a party***?' I said, 'They are saying that it is regarding the Day of Judgement'. Abu Abdullah[asws] said: 'It is not as they are saying it. But rather, that is regarding the Return (الرجعة). Would Allah[azwj] Gather on the Day of Judgement, some people from every nation and leave the rest of them? But rather, the verse of the Day of Judgement is ***[18:47] and We will Gather them and not leave any one of them behind***'.[2631]

العياشي: عن خالد بن نجيح، عن أبي عبد الله (عليه السلام) قال: «إذا كان يوم القيامة دفع إلى الإنسان كتابه، ثم قيل له: اقرأ».

Al Ayyashi, from Khalid Bin Najeeh,

'Abu Abdullah[asws] has said: 'When it will be the Day of Judgement, (they) would hand over to the human being his book, then say to him, 'Read'.

[2630] تأويل الآيات 1: 297/ 8
[2631] تفسير القمّي 1: 24.

قلت: فيعرف ما فيه؟ فقال: «إنه يذكره، فما من لحظة و لا كلمة و لا نقل قدم و لا شيء فعله إلا ذكره، كأنه فعله تلك الساعة، فلذلك قالوا: يا وَيْلَتَنا ما لِهذَا الْكِتابِ لا يُغادِرُ صَغِيرَةً وَ لا كَبِيرَةً إِلَّا أَحْصاها».

I said, 'So he would recognise what is in it?' So he[asws] said: 'He would remember it. So there is no moment, or a word, no movement of a foot, nor anything which he did, but he would remember it, as if he had done it at that time. So it is for that that he would be saying ***[18:49] O woe be unto us! What a book is this! It does not omit anything small nor anything big, but it numbers them (all)***'.[2632]

VERSE 50

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ بَدَلًا {50}

[18:50] And when We Said to the Angels: Prostrate to Adam; they made prostrated except for Iblees. He was from the Jinn, so he transgressed the Command of his Lord. What! Would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust

ابن بابويه، قال: حدثنا محمد بن القاسم المفسر المعروف بأبي الحسن الجرجاني (رضي الله عنه)، قال: حدثنا يوسف بن محمد بن زياد، و علي بن محمد بن سيار، عن أبويهما، عن الحسن بن علي، عن أبيه، علي بن محمد، عن أبيه محمد بن علي، عن أبيه علي الرضا، عن أبيه موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهم السلام)- في حديث- قالا: قلنا له: فعلى هذا لم يكن إبليس (لعنه الله) أيضا ملكا. فقال: «لا، بل كان من الجن، أما تسمعان الله تعالى يقول: وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كانَ مِنَ الْجِنِّ فأخبر عز و جل أنه كان من الجن، و هو الذي قال الله تعالى: وَ الْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ».

Ibn Babuwayh said, 'Muhammad Bin Al Qasim the famous commentator with Al Hassan Al jarjany, from Yusuf Bin Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayyar, from their two fathers, from Al Hassan Bin Ali, from his father, Ali Bin Muhammad, in a Hadeeth, said,

'We said to him[asws], 'So, based upon this as well, Iblees[la] was not and Angel'. So he[asws] said: 'No, but he[la] was from the Jinn. Have you two not heard Allah[azwj] the High Saying ***[18:50] And when We Said to the Angels: Prostrate to Adam; they made prostrated except for Iblees. He was from the Jinn***. So Allah[azwj] has Informed that he[la] was from the Jinn for whom Allah[azwj] the High Said ***[15:27] And the jinn We Created before from toxic fire***'.[2633]

العياشي: عن جميل بن دراج، عن أبي عبد الله (عليه السلام) قال: سألته عن إبليس، أ كان من الملائكة؟ و هل كان يلي من أمر السماء شيئا؟ قال: «إنه لم يكن من الملائكة، و لم يكن يلي من أمر السماء شيئا، كان من الجن، و كان مع الملائكة، و كانت الملائكة تراه أنه منها، و كان الله يعلم أنه ليس منها، فلما امر بالسجود كان منه الذي كان».

Al Ayyashi, from Jameel Bin Daraaj,

'I asked Abu Abdullah[asws] about Iblees[la], was he[la] from the Angels? And did he[la] follow anything from the Commands of the sky?' He[asws] said: 'He[la] was not from the Angels, and did not follow anything from the Commands of the sky. He[la] was from the Jinn, but he[la] was (residing) among the Angels. And the Angels used to see that

[2632] تفسير العيّاشي 2: 328/ 34.
[2633] عيون أخبار الرّضا (عليه السّلام) 1: 270/ 1.

he[la] from among them, and Allah[azwj] Taught that he[la] was not from them. So when Commanded for the prostration, he[la] was from it, which he[la] was'.[2634]

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «أمر الله إبليس بالسجود لآدم مشافهة. فقال: و عزتك لئن أعفيتني من السجود لآدم لأعبدنك عبادة ما عبدها خلق من خلقك».

From Hisham Bin Salim,

'Abu Abdullah[asws] has said: 'Allah[azwj] Commanded Iblees[la] with the Prostration to Adam[as], verbally. So he[la] said, 'By Your[azwj] Honour, if You[azwj] could Excuse me[la] from the Prostration to Adam[as], I[la] shall worship You[azwj] with (such a) worship that no creature from Your[azwj] creatures would have worshipped it'.[2635]

VERSE 51 - 53

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا {51} وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا {52} وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا {53}

[18:51] I did not make them witnesses of the Creation of the skies and the earth, nor of the Creation of their own souls; nor did I Take those who lead (others) astray as Aiders [18:52] And on the Day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they will not answer them, and We will Cause a separation between them [18:53] And the guilty shall see the Fire, then they shall know that they are going to fall into it, and they shall not find a place to which they could turn away from it

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان (رحمه الله)، قال: حدثنا أحمد بن يحيى، عن بكر ابن عبد الله بن حبيب، قال: حدثني أحمد بن يعقوب بن مطر، قال: حدثني محمد بن الحسن بن عبد العزيز الأحدب الجنديسابوري، قال: وجدت في كتاب أبي بخطه: حدثنا طلحة بن يزيد، عن عبد الله «1» بن عبيد، عن أبي معمر السعداني، عن أمير المؤمنين علي بن أبي طالب (عليه السلام) قال: «قوله: وَ رَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُواقِعُوها أي أيقنوا أنهم داخلوها».

Ibn babuwayh, from Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Yahya, from Bakr Ibn Abdullah Bin habeeb, from Ahmad Bin Yaqoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz Al Ahdab Al Jundaysaboury who said, 'I found in the book of my father in his own handwriting', from Talhat Bin Yazeed, from Abdullah Bin Ubeyd, from Abu Ma'mar Al Sa'dany,

'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] having said: 'His[azwj] Words ***[18:53] And the guilty shall see the Fire, then they shall know that they are going to fall into it***, i.e., convinced that they would be entering into it'.[2636]

VERSE 54 - 82

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا {54} وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا {55} وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا آيَاتِي وَمَا أُنْذِرُوا هُزُوًا {56} وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ

[2634] تفسير العيّاشي 2: 328/ 36
[2635] تفسير العيّاشي 2: 328/ 37.
[2636] التويد: 267/ 5.

بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا {57} وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا {58} وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا {59}

[18:54] And We have Explained in this Quran every kind of example, and the human being assumes in most things [18:55] And what prevents men from believing when the Guidance comes to them, and from asking Forgiveness from their Lord, except that the way of the ancients should come to them, or that the Punishment should come face to face with them [18:56] And We do not Send the Rasools but as givers of good news and as warners, and those who disbelieve argue with the falsehood that they may nullify the Truth, and they take My Signs, and that with which they are warned with, as a mockery [18:57] And who is more unjust than he who is reminded of the Signs of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have Placed coverings over their hearts lest they should understand it and a deafness in their ears; and if you call them to the Guidance, they will never follow the right course ever [18:58] And your Lord is Forgiving, the Lord of Mercy; were He to Seize them for what they earn, the Punishment would be hastened for them; but for them there is an appointed time at which they shall not find an escape [18:59] And (as for) these towns, We destroyed them when they acted unjustly, and We Fixed an appointed time for their Destruction

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا {60} فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا {61} فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَٰذَا نَصَبًا {62} قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا {63} قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا {64}

[18:60] And when Musa said to his attendant: I will not stop until I reach the junction of the two rivers or I will go on for years [18:61] So when they had reached the junction of the two (rivers) they forgot their fish, and it made its way into the sea, going away [18:62] But when they had gone farther, he said to his attendant: Bring to us our breakfast, certainly we have met with fatigue from this journey of ours [18:63] He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Satan, and it made its way into the river; strange! [18:64] He said: This is what we sought for; so they returned retracing their footsteps

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا {65} قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا {66} قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {67} وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا {68} قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا {69} قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا {70}

[18:65] Then they found a servant from Our servants whom We had Granted Mercy from Us and whom We had Taught knowledge from Ourselves [18:66] Musa said to him: Shall I follow you on condition that you should teach me right Knowledge from what you have been Taught? [18:67] He said: Surely you cannot have patience with me [18:68] And how can you have patience upon that of which you have not got any news of? [18:69] He said: If Allah so desires it, you will find me patient and I shall not disobey you in any matter [18:70] He

said: If you would follow me, so you will not question me about any thing until I myself narrate to you with a mention

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا {71} قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {72} قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا {73}

[18:71] So they went (their way) until when they embarked in the boat, he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing [18:72] He said: Did I not say that you will not be able to have patience with me? [18:73] He said: Do not hold me with what I forgot, and do not constrain me to a difficult thing in my affair

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا {74} قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {75} قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا {76}

[18:74] So they went on until, when they met a boy. So he slew him. (Musa) said: Have you slayed an innocent person who has slayed no one? Certainly you have done an evil thing [18:75] He said: Did I not say to you that you will not be able to have patience with me? [18:76] He said: If I ask you about anything after this, do not keep me in your company; indeed you shall have (then) found an excuse in my case

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا {77} قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا {78}

[18:77] So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Musa) said: If you had so desired to, you could have taken a recompense for it [18:78] He said: This shall be separation between me and you; now I will inform you of the explanation of what with you did not have patience upon

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا {79} وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا {80} فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا {81} وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۚ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا {82}

[18:79] As for the boat, it belonged to (some) poor men who worked on the river and I intended that I should damage it, as there was behind them a king who seized every boat by force [18:80] And as for the boy, his parents were Believers and we feared lest he should make disobedience and ingratitude to come upon them [18:81] So we desired that their Lord might Give them in his place one better than him in purity and nearer to having compassion [18:82] And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord Intended that they should attain their maturity and take out their treasure, a Mercy from your Lord, and I did not do it of my own accord. That is the explanation of what you did not have patience upon

و قال علي بن إبراهيم: حدثني محمد بن علي بن بلال، عن يونس، قال: اختلف يونس و هشام بن إبراهيم في العالم الذي أتاه موسى (عليه السلام) أيهما كان أعلم؟ و هل يجوز أن يكون على موسى (عليه السلام) حجة في وقته و هو حجة الله على خلقه؟ قال قاسم الصيقل: فكتبوا ذلك إلى أبي الحسن الرضا (عليه السلام) يسألونه عن ذلك، فكتب في الجواب: «أتى موسى (عليه السلام) العالم فأصابه و هو في جزيرة من جزائر البحر إما جالسا و إما متكئا، قال: من أنت؟ قال: أنا موسى بن عمران. قال: أنت موسى بن عمران الذي كلمه الله تكليما؟ قال: نعم. قال: فما حاجتك؟ قال: جئت لتعلمني مما علمت رشدا. قال: إني وكلت بأمر لا تطيقه، و وكلت أنت بأمر لا أطيقه.

And Ali Bin Ibrahim said, 'Muhammad Bin Ali Bin Bilal, from Yunus - said,

'Yunus and Hisham Bin Ibrahim differed regarding the scholar to whom Musa[as] came to, which one of the two was more knowledgeable. And is it Permissible that such should happen with Musa[as] during his[as] time, and he[as] was the Proof of Allah[azwj] over His[azwj] creatures?' Qasim Al-Saywal said, 'So let us write that to Abu Al-Hassan Al-Reza[asws] asking him[asws] about that'. So he[asws] wrote back in the answer to it: 'Musa[as] came to the scholar, and he was in an island from the islands of the sea, either sitting of reclining. He said, 'Who are you[as]? He[as] said: 'I[as] am Musa Bin Imran[as]'. He said, 'Are you the Musa[as] Bin Imran[as] to whom Allah[azwj] Spoke with a Speech?' He[as] said: 'Yes'. He said, 'So what is your[as] need?' He[as] said: 'I[as] have come so that you would teach me[as] from the rightful (Guidance) you have been Taught'. He said, 'I have been Authorised by a matter which you[as] cannot tolerate, and you[as] have been Authorised by a matter which I cannot tolerate'.

ثم حدثه العالم بما يصيب آل محمد (عليهم السلام) من البلاء و كيد الأعداء حتى اشتد بكاؤهما، ثم حدثه عن فضل آل محمد (عليهم السلام) حتى جعل موسى (عليه السلام) يقول: يا ليتني كنت من آل محمد، و حتى ذكر فلانا و فلانا، و فلانا، و مبعث رسول الله (صلى الله عليه و آله) إلى قومه، و ما يلقى منهم و من تكذيبهم إياه، و ذكر له تأويل هذه الآية: وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصارَهُمْ كَما لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ «1» حين أخذ عليهم الميثاق (عليه السلام)

Then the scholar (Al Khizr[sa]) narrated to him[as] with what would be meted out to the Progeny[asws] of Muhammad[saww] from the affliction, and plots of the enemies to the extent that their[asws] crying out would be intensified. Then he narrated to him[as] about the merits of the Progeny[asws] of Muhammad[saww] until Musa[as] said: 'O Woe be unto me[as]! If only I[as] was from the Progeny[asws] of Muhammad[saww]!' – to the extent that he (the scholar) mentioned so and so , and so and so , and so and so (Usman), and the Sending of Rasool-Allah[saww] to his[saww] people, and what he[saww] would be facing from them, and from their belying him[saww], and mentioned for him the explanation of this Verse ***[6:110] And We will Turn their hearts and their sights, even as they did not believe in it the first time***, where He[azwj] Took the Covenant from them.

فقال موسى: هَلْ أَتَّبِعُكَ عَلى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْداً فقال الخضر (عليه السلام): إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً وَ كَيْفَ تَصْبِرُ عَلى ما لَمْ تُحِطْ بِهِ خُبْراً؟ فقال موسى (عليه السلام): سَتَجِدُنِي إِنْ شاءَ اللَّهُ صابِراً وَ لا أَعْصِي لَكَ أَمْراً قال الخضر (عليه السلام): فَإِنِ اتَّبَعْتَنِي فَلا تَسْئَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً يقول: لا تسألني عن شيء أفعله، و لا تنكره علي حتى أخبرك أنا بخبره، قال: نعم.

Musa[as] said: ***[18:66] Shall I follow you on condition that you should teach me right Knowledge from what you have been Taught?*** So Al-Khizr[as] said: ***[18:67] He said: Surely you cannot have patience with me [18:68] And how can you have patience upon that of which you have not got any news of?*** So Musa[as] said: ***[18:69] He said: If Allah so desires it, you will find me patient and I shall not disobey you in any matter*** Al-Khizr[as] said: ***[18:70] He said: If you would follow me, so you will not question me about any thing until I myself narrate to***

you with a mention. He[as] was saying: 'Do not question me[as] about anything which I[as] do, and do not deny it to me[as] until I[as] inform you[as] with its news'. He[as] said: 'Yes'.

فمروا ثلاثتهم حتى انتهوا إلى ساحل البحر، و قد شحنت سفينة و هي تريد أن تعبر، فقال أرباب السفينة: نحمل هؤلاء الثلاثة نفر فإنهم قوم صالحون فحملوهم، فلما جنحت السفينة في البحر قام الخضر (عليه السلام) إلى جوانب السفينة فكسرها و حشاها بالخرق و الطين، فغضب موسى (عليه السلام) غضبا شديدا، و قال للخضر (عليه السلام): أَ خَرَقْتَها لِتُغْرِقَ أَهْلَها لَقَدْ جِئْتَ شَيْئاً إِمْراً فقال له الخضر: أَ لَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً. قال موسى (عليه السلام) لا تُؤاخِذْنِي بِما نَسِيتُ وَ لا تُرْهِقْنِي مِنْ أَمْرِي عُسْراً.

So the three of them went by until they came to the coast of the sea, and a ship had been loaded and ready for sail. So the owners of the ship said, 'We will carry these three persons for they are a righteous people. So he carried them. So when the ship ran aground in the sea, Al-Khizr[as] stood up to the side of the ship and broke it, and filled it with the clay. So Musa[as] got angry with an intense anger, and said to Al-Khizr ***[18:71] Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing*** So Al-Khizr[as] said to him[as] ***[18:72] Did I not say that you will not be able to have patience with me?*** Musa[as] said: ***[18:73] Do not hold me with what I forgot, and do not constrain me to a difficult thing in my affair***'.

فخرجوا من السفينة و مروا فنظر الخضر (عليه السلام) إلى غلام يلعب بين الصبيان حسن الوجه كأنه قطعة قمر، و في أذنيه درتان، فتأمله الخضر (عليه السلام)، ثم أخذه فقتله فوثب موسى (عليه السلام) على الخضر (عليه السلام) و جلد به الأرض، فقال: أَ قَتَلْتَ نَفْساً زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئاً نُكْراً؟! فقال الخضر (عليه السلام) أَ لَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً؟! قال موسى (عليه السلام): إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَها فَلا تُصاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْراً.

So they went out from the ship and went by. Al-Khizr[as] looked at a boy with a beautiful face, in between the boys, as if he was a part of the moon, and in his ears were two pearls. Al-Khizr contemplated it, then seized him and killed him. Musa[as] leapt up to Al-Khizr[as] and felled him[as] upon the ground. So he[as] said ***[18:74] Have you slayed an innocent person who has slayed no one? Certainly you have done an evil thing*** So Al Khizr[as] said: ***[18:75] He said: Did I not say to you that you will not be able to have patience with me?*** Musa[as] ***[18:76] He said: If I ask you about anything after this, do not keep me in your company; indeed you shall have (then) found an excuse in my case***'.

فَانْطَلَقا حَتَّى إِذا أَتَيا أَهْلَ قَرْيَةٍ اسْتَطْعَما أَهْلَها [بالعشي] تسمى الناصرة، و إليها تنسب النصارى، و لم يضيفوا أحدا قط، و لم يطعموا غريبا، فاستطعموهم فلم يطعموهم و لم يضيفوهم، فنظر الخضر (عليه السلام) إلى حائط قد زال لينهدم فوضع الخضر يده عليه، و قال: قم بإذن الله تعالى، فقام. فقال موسى (عليه السلام): لم ينبغ لك أن تقيم الجدار حتى يطعمونا و يؤوونا و هو قوله: لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْراً؟

[18:77] So they went on until when they came to the people of a town, in the evening, called Nazareth, and the Christians had been established there and would not let any additions to it at all, and did not feed strangers ***they asked them for food, but they refused to entertain them as guests*** and would not add them (among them). So Al-Khizr[as] looked at a wall ***which was on the point of falling*** so he[as] placed his[as] hands upon it and said: 'Be straight, by the Permission of Allah[azwj], so it became erect and straight. So Musa[as] said: 'It was not befitting of you[as] that you[as] should straighten the wall until they had fed us and lodged us, and these are his[as] words ***If you had so desired to, you could have taken a recompense for it***'.

فقال له الخضر (عليه السلام): هذا فِراقُ بَيْنِي وَ بَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ ما لَمْ تَسْتَطِعْ عَلَيْهِ صَبْراً أَمَّا السَّفِينَةُ التي فعلت بها ما فعلت فَكانَتْ لِمَساكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَها وَ كانَ وَراءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صالحة غَصْباً- كذا نزلت- و إذا كانت السفينة معيوبة، لم يأخذ منها شيئا،

So Al-Khizr[as] said to him[as] ***[18:78] This shall be separation between me and you; now I will inform you of the explanation of what with you did not have patience upon [18:79] As for the boat,*** with which I[as] did with it what I[as] did ***it belonged to (some) poor men who worked on the river and I intended that I should damage it, as there was behind them a king who seized every good boat by force*** This is how it was Revealed – and if it was a faulty boat, he would not seize from it anything.

وَ أَمَّا الْغُلامُ فَكانَ أَبَواهُ مُؤْمِنَيْنِ و طبع كافرا- كذا نزلت- فنظرت إلى جبينه و عليه مكتوب: طبع كافرا: فَخَشِينا أَنْ يُرْهِقَهُما طُغْياناً وَ كُفْراً فَأَرَدْنا أَنْ يُبْدِلَهُما رَبُّهُما خَيْراً مِنْهُ زَكاةً وَ أَقْرَبَ رُحْماً فأبدل الله والديه بنتا ولدت سبعين نبيا

[18:80] And as for the boy, his parents were Believers and his character was that of an Infidel – this is how it was Revealed – so I[as] looked at his forehead and upon it was written 'An Infidel character' ***and we feared lest he should make disobedience and ingratitude to come upon them [18:81] So we desired that their Lord might Give them in his place one better than him in purity and nearer to having compassion***, so Allah[azwj] Changed it by making his mother give birth to a daughter who gave birth to seventy Prophets[as] (in her lineage).

وَ أَمَّا الْجِدارُ الذي أقمته فَكانَ لِغُلامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَ كانَ تَحْتَهُ كَنْزٌ لَهُما وَ كانَ أَبُوهُما صالِحاً فَأَرادَ رَبُّكَ أَنْ يَبْلُغا أَشُدَّهُما وَ يَسْتَخْرِجا كَنزَهُما إلى قوله: ذلِكَ تَأْوِيلُ ما لَمْ تَسْطِعْ عَلَيْهِ صَبْراً».

[18:82] And as for the wall, which I[as] straightened ***it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord Intended that they should attain their maturity and take out their treasure, a Mercy from your Lord, and I did not do it of my own accord. That is the explanation of what you did not have patience upon***'.[2637]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام) قال: «كان ذلك الكنز لوحا من ذهب فيه مكتوب: بسم الله الرحمن الرحيم، لا إله إلا الله، محمد رسول الله [و الأئمة حجج الله]، عجب لمن يعلم أن الموت حق كيف يفرح، عجب لمن يؤمن بالقدر كيف يفرق، عجب لمن يذكر النار كيف يضحك، عجب لمن يرى الدنيا و تصرف أهلها حالا بعد حال كيف يطمئن إليها!».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Muawiya Bin Amaar,

'Abu Abdullah[asws] having said: 'That treasure was a Tablet of gold in which was inscribed: 'In the Name of Allah[azwj] the Beneficent, the Merciful, there is no god except for Allah[azwj], Muhammad is Rasool-Allah[saww], and the Imams[asws] are Proofs of Allah[azwj]. I wonder at the one who knows that the death is reality, how he can be happy. And I wonder at the one who believes in Pre-destination, how he can panic. I wonder at the one who remembers the Fire, how he can laugh. I wonder at the one

[2637] تفسير القمّي 2: 38 (Extract)

who sees the world and the changing of the conditions of its people after their (different) conditions, how he can rest assured by it'.[2638]

علي بن إبراهيم، و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ إِذْ قالَ مُوسى لِفَتاهُ قال: «هو يوشع بن نون و قوله: لا أَبْرَحُ يقول: لا أزال حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُباً- قال- الحقب ثمانون سنة

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[18:60] And when Musa said to his attendant:*** and he[as] was Yoshua Bin Noon[as] ***I will not stop*** he[as] is saying: 'I[as] will not cease' ***until I reach the junction of the two rivers or I will go on for years***. He[asws] said: 'Al-Haqab – is of eighty years.

و قوله: لَقَدْ جِئْتَ شَيْئاً إِمْراً هو المنكر، و كان موسى (عليه السلام) ينكر الظلم، فأعظم ما رأى».

And His[azwj] Words ***[18:71] Certainly you have done a grievous thing*** – it is the evil, and Musa[as] considered the injustice as evil, so it was grievous to him[as] what he[as] saw'.[2639]

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «كان موسى (عليه السلام) أعلم من الخضر (عليه السلام)».

From Hisham Bin Salim, from Abu Abdullah [asws] having said:

'Musa[as] was more knowledgeable than Al-Khizr[as]'.[2640]

و عنه: عن أحمد بن محمد و محمد بن يحيى، عن محمد بن الحسين، عن إبراهيم بن إسحاق الأحمري، عن عبد الله بن حماد، عن سيف التمار، قال: كنا مع أبي عبد الله (عليه السلام) جماعة من الشيعة في الحجر، فقال: «علينا عين؟»، فالتفتنا يمنة و يسرة، فلم نر أحدا، فقلنا: ليس علينا عين. فقال: «و رب الكعبة و رب البنية- ثلاث مرات- لو كنت بين موسى و الخضر لأخبرتهما أني أعلم منهما، و لأنبأتهما عما ليس في أيديهما، لأن موسى و الخضر (عليهما السلام) أعطيا علم ما كان، و لم يعطيا علم ما يكون، و ما هو كائن، حتى تقوم الساعة، و قد ورثناه من رسول الله (صلى الله عليه و آله) وراثة».

And from him, from Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibrahim Bin Is'haq Al Ahmary, from Abdullah Bin Hamaad, from Sayf Al Tamaar who said,

'There was a group of Shiah with Abu Abdullah[asws] in the rock (الحجر), so he[asws] said: 'Are there eyes upon us[asws]?' So we turned around to the right and the left, and did not see anyone, so we said, 'There are no eyes upon us'. So he[asws] said: 'By the Lord[azwj] of the Kaaba and the Lord[azwj] of the Construction' – three times – 'If I[asws] was between Musa[as] and Al-Khizr, I[asws] would have informed both of them[as] that I[asws] am more Knowledgeable that them both. And I[asws] would have given both of them[as] the News of what is not in their hands (what they[as] both have no knowledge of), because Musa[as] and Al-Khizr[as] were Given the Knowledge of what was, and were not Given the Knowledge of what is, and what would be until the Establishment of the Hour, and we[asws] have inherited it from Rasool-Allah[saww] as an inheritance'.[2641]

[2638] تفسير القمّي 2: 40
[2639] تفسير القمّي 2: 40.
[2640] تفسير العيّاشي 2: 330/ 43.
[2641] الكافي 1: 203/ 1.

VERSES 83 - 98

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا {83} إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا {84} فَأَتْبَعَ سَبَبًا {85} حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ۗ قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا {86} قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا {87} وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءً الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا {88}

[18:83] And they are asking you about Zulqarnain. Say: I will recite to you an account of him [18:84] Surely We Established him in the land and Granted him a way from every thing [18:85] So he followed a way [18:86] Until when he reached the place where the sun set, he found it going down into a black sea, and found a people over there. We said: O Zulqarnain! Either give them a Punishment or treat them well [18:87] He said: As for him who is unjust, We will Punish him, then shall he be returned to his Lord, and He will Punish him with an awful Punishment [18:88] And as for him who believes and does righteous deeds, for him shall be a goodly Recompense, and We will Speak to him an easy word from Our Command

ثُمَّ أَتْبَعَ سَبَبًا {89} حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا {90} كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا {91}

[18:89] Then he followed a way [18:90] Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had Given no shelter from It [18:91] Like that! And We had full Knowledge of him

ثُمَّ أَتْبَعَ سَبَبًا {92} حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا {93} قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا {94} قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا {95} آتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا {96} فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا {97} قَالَ هَٰذَا رَحْمَةٌ مِنْ رَبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا {98}

[18:92] Then he followed a way [18:93] Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word [18:94] They said: O Zulqarnain! Gog and Magog are making mischief in the land. Shall we then pay you a tribute on condition that you should make a barrier between us and them [18:95] He said: That in which my Lord has Established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them [18:96] Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten copper which I may pour over it [18:97] So they were neither able to scale it nor could they make a hole in it [18:98] He said: This is a Mercy from my Lord, but when the Promise of my Lord comes to pass He will Level it to the ground, and the Promise of my Lord is ever True

ابن بابويه: عن أبيه، عن محمد بن يحيى العطار ، عن الحسين بن الحسن بن أبان، عن محمد ابن اورمة، قال: حدثني القاسم بن عروة، عن بريد العجلي، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: قام ابن الكواء إلى علي (عليه السلام) و هو على المنبر، فقال: يا أمير المؤمنين، أخبرني عن ذي القرنين، أنبياء كان أم ملكا؟ و أخبرني عن قرنيه، أمن ذهب أم من فضة؟

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Ibn Owramat, from Al Qasim Bin Owramat, from Bureyd Al Ajaly, from Sa'd Bin Tareyf, from Al Asbagh Ibn Nabata who said,

'Ibn Al-Kawa stood up to Ali[asws] whilst he[asws] was upon the Pulpit, so he said, 'O Amir-ul-Momineen[asws]! Inform me about Zulqarnayn, was he as Prophet[as] or a king? And inform me about his two horns (قرنيه), were these from gold or from silver?'

فقال له (عليه السلام): «لم يكن نبيا و لا ملكا و لم يكن قرناه من ذهب و لا فضة، و لكنه كان عبدا أحب الله فأحبه الله، و نصح لله فنصحه الله، و إنما سمي ذا القرنين لأنه دعا قومه إلى الله عز و جل فضربوه على قرنه، فغاب عنهم حينا، ثم عاد إليهم، فضرب على قرنه الآخر، و فيكم مثله». يعني نفسه.

So he[asws] said to him: 'He was neither a Prophet[as] nor a king, and his two horns were neither from gold nor silver, but he was a servant who loved Allah[azwj], and Allah[azwj] Loved him, and he advised for the Sake of Allah[azwj], so Allah[azwj] Advised him. But rather, he was named as Zulqarnayn because he called his people to Allah[azwj] Mighty and Majestic, so they struck upon his horn. He was absent from them for a time, then returned to them, so they struck upon his other horn. And among you is his example'. Meaning himself[asws]'.[2642]

أحمد بن محمد بن خالد البرقي، عن محمد بن عيسى اليقطيني، عن عبيد الله الدهقان، عن درست بن أبي منصور الواسطي، عن إبراهيم بن عبد الحميد، عن أبي الحسن موسى بن جعفر (عليه السلام) قال: «ملك ذو القرنين و هو ابن اثنتي عشرة سنة، و مكث في ملكه ثلاثين سنة».

Ahmad Bin Muhammad Bin Khalid Al Barqi, from Muhammad Bin Isa Al Yaqtayni, from Ubeydullah Al Dahqan, from Darsat Bin Abu Mansour Al Wasity, from Ibrahim Bin Abdul Hameed,

'Abu Al-Hassan Musa[asws] Bin Ja'far[asws] having said: 'He was a boy of twelve years of age, and remained in his kingdom for thirty years'.[2643]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله وَ يَسْئَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْراً.

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[18:83] And they are asking you about Zulqarnain. Say: I will recite to you an account of him***.

قال: «إن ذا القرنين بعثه الله إلى قومه، فضربوه على قرنه الأيمن، فأماته الله خمسمائة عام، ثم بعثه إليهم بعد ذلك فضربوه على قرنه الأيسر، فأماته الله خمسمائة عام، ثم بعثه إليهم، بعد ذلك، فملكه مشارق الأرض و مغاربها، من حيث تطلع الشمس إلى حيث تغرب، فهو قوله: حَتَّى إِذا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَها تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ إلى قوله عَذاباً نُكْراً- قال- في النار، فجعل ذو القرنين بينهم بابا من نحاس و حديد، و زفت و قطران، فحال بينهم و بين الخروج».

He[asws] said: 'Allah[azwj] Sent Zulqarnayn to his people, so he struck upon his right horn, so Allah[azwj] Caused them to die for five hundred years. Then He[azwj] Sent him to him after that, so he struck upon his left horn, so Allah[azwj] Caused them to die for five hundred years, then Sent him to them after that. So he ruled over the east of the

[2642] كمال الدين و تمام النعمة: 393/ 3.
[2643] المحاسن: 193/ 9.

earth and its west, from where the sun emerges to where it sets. So these are His[azwj] Words ***[18:86] Until when he reached the place where the sun set, he found it going down into a black sea, [18:87] an awful Punishment*** – he[asws] said: 'In the Fire. So Zulqarnayn built for them a gate of copper and iron, and asphalt and tar, which came between them and the exit.

ثم قال: أبو عبد الله (عليه السلام): «ليس منهم رجل يموت حتى يولد له من صلبه ألف ولد ذكر- ثم قال- هم أكثر خلق خلقوا بعد الملائكة».

Then he[asws] said: 'There was no man among them who dies until there were born for him, from his loins, a thousand sons'. Then he[asws] said: 'They (Gog and Magog) were more numerous as creatures after the Creation of the Angels'.[2644]

و عنه، قال: حدثنا أحمد بن محمد بن الحسين البزاز، قال: حدثنا محمد بن يعقوب بن يوسف، قال: حدثنا أحمد بن عبد الجبار العطاردي، قال: حدثنا يونس بن بكير، عن محمد بن إسحاق بن يسار المدني، عن عمرو بن ثابت، عن سماك بن حرب، عن رجل من بني أسد، قال: سأل رجل عليا (عليه السلام): أ رأيت ذا القرنين، كيف استطاع أن يبلغ المشرق و المغرب؟ قال: «سخر الله له السحاب، و مد له في الأسباب، و بسط له النور، فكان الليل و النهار عليه سواء».

And from him, from Ahmad Bin Muhammad Bin Al Husayn Al Bazaaz, from Muhammad Bin Yaqoub Bin Yusuf, from Ahmad Bin Abdul Jabbar al Atarady, from Yunus Bin Bakeyr, from Muhammad Bin Is'haq Bin Yasaar al madany, from Amro Bin Sabit, from Samaak Bin Harb, from a man from the Clan of Asad who said,

'A man asked Ali[asws], 'How was Zulqarnayn able to reach the east and the west?' He[asws] said: 'Allah[azwj] Made the cloud to be subservient to him, and Provided for him the facilities, and Bestowed a Light upon him, so the night and the day were the same for him'.[2645]

و عنه، قال: حدثنا أبو طالب المظفر بن جعفر بن المظفر العلوي السمرقندي، قال: حدثنا جعفر ابن محمد بن مسعود، عن أبيه، قال: حدثني محمد بن نصير، قال: حدثني محمد بن عيسى، عن حماد بن عيسى، عن عمرو بن شمر، عن جابر بن يزيد الجعفي، عن جابر بن عبد الله الأنصاري، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «إن ذا القرنين كان عبدا صالحا، جعله الله حجة على عباده فدعا قومه إلى الله عز و جل، و أمرهم بتقواه، فضربوه على قرنه فغاب عنهم زمانا حتى قيل: مات أو هلك، بأي واد سلك؟

And from him, from Abu Talib Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Ibn Muhammad Bin Masoud, from his father, from Muhammad Bin Nusayr, from Muhammad Bin Isa, from Hamaad Bin Isa, from Amro Bin Shimr, from Jabir Bin Yazeed Al Ju'fy, from Jabir bin Abdullah Al Ansary who said,

'I heard Rasool-Allah[saww] saying: 'Zulqarnayn was a righteous servant. Allah[azwj] Made him to be a Proof over His[azwj] servants, so he called his people to Allah[azwj] Mighty and Majestic, and ordered them for the piety. So they struck upon his (head which caused a sign of horn), and he remain absent from them for a time, until it was said, 'He has either died or has been destroyed. By which valley has he travelled?'

ثم ظهر و رجع إلى قومه، فضربوه على قرنه الآخر، و فيكم من هو على سنته، و إن الله عز و جل مكن له في الأرض، و آتاه من كل شيء سببا، و بلغ المشرق و المغرب، و إن الله تبارك و تعالى سيجري سنته في القائم من ولدي، و يبلغه شرق الأرض و غربها حتى لا يبقى سهل و لا موضع من سهل و لا جبل وطئه ذو القرنين إلا يطؤه و يظهر الله له كنوز الأرض و معادنها، و ينصره بالرعب، فيملأ الأرض به عدلا و قسطا كما ملئت جورا و ظلما.»

[2644] تفسير القمي 2: 40
[2645] كمال الدين و تمام النعمة: 393/ 2.

Then he appeared and returned to his people. So they struck upon his other side of head (horn). And among you is one upon his Sunnah, and that Allah[azwj] Mighty and Majestic Enabled for him in the earth, and Gave him a way from every thing, and he reached the east and the west. And Allah[azwj] Blessed and High would be Making his Sunnah to flow regarding Al-Qaim[ajfj] from my[asws] sons[asws], and he[asws] would reach the east of the earth and its west to the extent that there would not remain any coast, nor a place from the coast, and no mountain trodden by Zulqarnayn except that he[asws] would tread upon it. And Allah[azwj] would Manifest for him[asws] the treasures of the earth and its mines, and Help him[asws] with the panic, so he[asws] would fill the earth with justice and equity just as it had been filled with inequity and injustice'.[2646]

عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «إن الله لم يبعث أنبياء ملوكا في الأرض إلا أربعة بعد نوح (عليه السلام) أولهم ذو القرنين و اسمه عياش، و داود، و سليمان، و يوسف. فأما عياش فملك ما بين المشرق و المغرب، و أما داود فملك ما بين الشامات إلى بلاد إصطخر، و كذلك كان ملك سليمان، و أما يوسف فملك مصر و براريها لم يتجاوزها إلى غيرها».

And from Abu Hamza Al Sumaly,

'Abu Ja'far[asws] has said: 'Allah[azwj] did not Send a Prophet[as] as a king in the earth except for four, after Noah[as]. The first of them[as] is Zulqarnayn, and his name is Ayaash, and Dawood[as], and Sulayman[as], and Yusuf[as]. So, as for Ayaash, he ruled what is between the east and the west. And as for Dawood[as], so he[as] ruled what is between Al-Shamaat to the city of Al-Istafar, and similar to that was the rule of Sulayman[as]. And as for Yusuf[as], so he[as] ruled Egypt and its prairies, and did not exceed these to others'.[2647]

عن أبي بصير، عن أبي جعفر (عليه السلام) في قوله: لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِها سِتْراً كَذلِكَ قال: «لم يعلموا صنعة البيوت».

From Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[18:89] Then he followed a way [18:90] Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had Given no shelter from It [18:91] Like that!*** He[asws] said: 'Did not Teach them the building of the houses'.[2648]

محمد بن العباس، قال: حدثنا الحسن بن علي بن عاصم، عن الهيثم بن عبد الله، قال: حدثني مولاي علي بن موسى الرضا، عن أبيه، عن آبائه، عن أمير المؤمنين (عليهم السلام) قال: «قال رسول الله (صلى الله عليه و آله): أتاني جبرئيل (عليه السلام) عن ربه عز و جل، و هو يقول: ربي يقرئك السلام، و يقول لك: يا محمد بشر المؤمنين الذين يعملون الصالحات و يؤمنون بك و بأهل بيتك بالجنة، فلهم عندي جزاء الحسنى، يدخلون الجنة».

Muhammad Bin Al Abbas said, 'Al Hassan Bin Ali Bin Aasim narrated to us, from Al Haysam Bin Abdullah,

(It has been narrated) from my Master Ali[asws] Bin Musa Al-Reza[asws], from his[asws] father[asws], from his[asws] forefathers[asws], from Amir-ul-Momineen[asws] having said :'Rasool-Allah[saww] said: 'Jibraeel[as] came to me[saww] from his[as] Lord[azwj] Mighty and Majestic and he[as] said: 'My[as] Lord[azwj] Conveys His[azwj] Greetings to you[saww], and is

[2646] كمال الدين و تمام النعمة: 394/ 4.
[2647] تفسير العيّاشي 2: 340/ 75
[2648] تفسير العيّاشي 2: 350/ 84.

Saying to you[saww]: "O Muhammad[saww]! Give good news of the Paradise, to the Believers who are doing righteous deeds and believe in you[saww] and the People[asws] of your[saww] Household. So for them, in My[azwj] Presence is ***[18:88] a goodly Recompense*** entering into the Paradise".

و جزاء الحسنى و هي ولاية أهل البيت (عليهم السلام)، دخول الجنة، و الخلود فيها في جوارهم (صلوات الله عليهم).

And the 'goodly Recompense', it is the Wilayah of the People[asws] of the Household, entering into the Paradise, and the living eternally in their[asws] vicinity'.[2649]

قال: و جاء في باطن تفسير أهل البيت (عليهم السلام) ما يؤيد هذا التأويل في تأويل قوله تعالى: أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلى رَبِّهِ فَيُعَذِّبُهُ عَذاباً نُكْراً، قال: «هو يرد إلى أمير المؤمنين (عليه السلام)، فيعذبه عذابا نكرا، حتى يقول: يا ليتني كنت ترابا، أي من شيعة أبي تراب، و معنى ربه أي صاحبه».

He (Sharaf Al-Deen Al-Husayni) said,

'And it has come in the esoteric of the Tafseer of the People[asws] of the Household what is strengthened by this explanation in the explanation of the Words of the High ***[18:87] He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement*** – It refers to (the enemies of) Amir-ul-Momineen[asws]. He (the unjust infidel) would be Punished with an exemplary Punishment until he will say ***[78:40] the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! I wish I were dust!*** i.e., from the Shiah of Abu Turaab[asws]. And the Meaning of ***returned to his Lord*** i.e., to his Master'.[2650]

GOG AND MAGOG

الشيخ في أماليه، قال: أخبرنا ابن الصلت، قال أخبرنا ابن عقدة، قال أخبرنا أبو الحسن القاسم بن جعفر بن أحمد بن عمران المعروف بابن الشامي قراءة، قال: حدثنا عباد بن أحمد العرزمي، قال: حدثني عمي عن أبيه، عن جابر، عن الشعبي، عن أبي رافع، عن حذيفة بن اليمان، عن النبي (صلى الله عليه و آله)، عن أهل يأجوج و مأجوج، قال: «إن القوم لينقرون السد بمعاولهم دائبين، فإذا كان الليل، قالوا: غدا نفرغ فيصبحون و هو أقوى منه بالأمس، حتى يسلم منهم رجل حين يريد الله أن يبلغ أمره، فيقول المؤمن: غدا نفتحه إن شاء الله، فيصبحون ثم يغدون عليه فيفتحه الله، فو الذي نفسي بيده ليمرن الرجل منهم على شاطئ الوادي الذي بكوفان، و قد شربوه حتى نزحوه، فيقول و الله لقد رأيت هذا الوادي مرة، و إن الماء ليجري في عرضه». قيل: يا رسول الله، و متى هذا؟ قال: «حين لا يبقى من الدنيا إلا مثل صبابة الإناء».

Al Sheykh in his Amaali said, 'Ibn Salt informed us, from Ibn Uqdat, from Abu Al Hassan Al Qasi, Bin Ja'far [asws] Bin Ahmad Bin Umran Al Ma'rouf , from Abaad bin Ahmad Al Arzamy, from his unlce, from his father, from Al Sha'aby, from Abu Ra'fa, from Huzyefa Bin Al Yaman,

(It has been narrated) from the Prophet[saww] about the people Gog and Magog (يأجوج و مأجوج), having said: 'The people who are persistently digging with their shovels at the enclosure (barrier). So when it is the night, they say, 'Tomorrow we shall be free from it'. So when the morning comes, it turns out to be stronger than what it was the day before, until (such time as) a man from among them would profess to Al-Islam where Allah[azwj] Intends His[azwj] Command to reach him. So the Believer would be saying, 'Tomorrow I shall open it, if Allah[azwj] so Desires it'. They would come to it and Allah[azwj] would Open it. By the One in Whose Hand is my[saww] soul, the man from

[2649] تأويل الآيات 1: 297/ 9
[2650] تأويل الآيات 2: 761/ 11.

among them would pass by the valley on the shores at Kowfan, and would drink from it until he drains it. So he would be saying, 'By Allah[azwj]! I have seen this valley once, and the water is flowing in its ground'. It was said, 'O Rasool-Allah[saww]! And when will this be?' He[saww] said: 'When there would not remain in the world except the like of leftovers in a container'.[2651]

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) عَنِ الْخَلْقِ فَقَالَ خَلَقَ اللَّهُ أَلْفاً وَ مِائَتَيْنِ فِي الْبَرِّ وَ أَلْفاً وَ مِائَتَيْنِ فِي الْبَحْرِ وَ أَجْنَاسُ بَنِي آدَمَ سَبْعُونَ جِنْساً وَ النَّاسُ وُلْدُ آدَمَ مَا خَلَا يَأْجُوجَ وَ مَأْجُوجَ.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al-Abbas Bin Al-A'ala, from Mujahid, from Ibn Abbas who said:

I asked Amir-ul-Momineen[asws] about the creatures'. He[asws] said: 'Allah[azwj] Created one thousand two hundred (species) in the land, and one thousand two hundred (species) in the sea, and Made seventy species (races) of the Children of Adam[as], and the people are the Children of Adam[as], except for the Gog and Magog'.[2652]

و روى بعض علمائنا الإمامية في كتاب له سماه: (منهج التحقيق إلى سواء الطريق): عن سلمان الفارسي (رضي الله عنه) قال: كنا جلوسا مع أمير المؤمنين (عليه السلام) بمنزله لما بويع عمر بن الخطاب، قال: كنت أنا، و الحسن و الحسين (عليهما السلام)، و محمد بن الحنفية، و محمد بن أبي بكر، و عمار بن ياسر، و المقداد بن الأسود الكندي (رضي الله عنهم)، فقال: قال له ابنه الحسن (عليه السلام): «يا أمير المؤمنين، إن سليمان (عليه السلام) سأل ربه ملكا لا ينبغي لأحد من بعده، فأعطاه ذلك، فهل ملكت مما ملك سليمان بن داود (عليه السلام)»؟

And one of our Imamiya scholars has reported in a book of his called *Manhaj Al Tehqeeq Ila Sawa' Al Tareeq*,

(It has been narrated) from Salman Al-Farsy[as] having said, 'We were seated with Amir-ul-Momineen[asws] at his[asws] house when they (the people) pledged their allegiances to Umar Bin Al-Khattab. It was I[as], and Al-Hassan[asws], and Al-Husayn[asws], and Muhammad Bin Hanafiyya, and Muhammad Bin Abu Bakr, and Ammar Bin Yaasir, and Al-Miqdad Bin Al-Aswad Al-Kindy[as]. So his[asws] son[asws] Al-Hassan[asws] said to him[asws]: 'O Amir-ul-Momineen[asws], Suleyman[as] asked his[as] Lord[azwj] for a kingdom which was not befitting for anyone after him[as], so he[as] was Given that. So do you[asws] possess from what Sulayman[as] Bin Dawood possessed?'

فقال (عليه السلام): «و الذي فلق الحبة و برأ النسمة، إن سليمان بن داود (عليه السلام) سأل الله عز و جل الملك فأعطاه، و إن أباك ملك ما لم يملكه بعد جدك رسول الله (صلى الله عليه و آله) أحد قبله، و لا يملكه أحد بعده». فقال الحسن (عليه السلام): «نريد أن ترينا مما فضلك الله تعالى به من الكرامة»؟ فقال: «أفعل، إن شاء الله تعالى»،

So he[asws] said: 'By the One Who Split the seed and Formed the person, Sulayman Bin Dawood[as] asked Allah[azwj] Mighty and Majestic for the kingdom, so He[azwj] Gave it to him[as], and your[asws] father[asws] possesses what no one possesses after Rasool-Allah[saww], before him[asws], nor will anyone possess after him[asws]'. So Al-Hassan[asws] said: 'We would like you[asws] to show us from what Allah[azwj] has Graced you[asws] with, from the prestige'. So he[asws] said: 'I[asws] shall do it, if Allah[azwj] so Desires it'.

[2651] الأمالي 1: 355.
[2652] الكافي 8: 22/ 274.

فقام أمير المؤمنين (عليه السلام) فتوضأ و صلى ركعتين، و دعا الله عز و جل بدعوات لم يفهمها أحد، ثم أومأ الى جهة المغرب، فما كان بأسرع من أن جاءت سحابة، فوقعت على الدار، و إذا بجانبها سحابة أخرى، فقال أمير المؤمنين (عليه السلام): «أيتها السحابة، اهبطي بإذن الله تعالى»، فهبطت، و هي تقول أشهد أن لا إله إلا الله، و أن محمدا رسول الله، و أنك خليفته و وصيه، من شك فيك فقد ضل سبيل النجاة».

So Amir-ul-Momineen[asws] stood up, performed ablution and Prayed two Cycles, and supplicated to Allah[azwj] Mighty and Majestic with a supplication, which no one understood. Then he[asws] gestured towards the west. So it was not long before a cloud came across, and stopped at the house. And by its side was another cloud. So Amir-ul-Momineen[asws] said: 'O you cloud! Descend by the Permission of Allah[azwj]!' So it descended, and it was saying, 'There is no god except for Allah[azwj], and that Muhammad is Rasool-Allah[saww], and you[asws] are his[saww] Caliph and his[saww] successor. The one doubts regarding you[asws] has strayed from the way of the salvation'.

قال: ثم انبسطت السحابة على وجه الأرض حتى كأنها بساط موضوع، فقال أمير المؤمنين (عليه السلام): «اجلسوا على الغمامة» فجلسنا، و أخذنا مواضعنا، فأشار إلى السحابة الاخرى فهبطت، و هي تقول كمقالة الأولى، و جلس أمير المؤمنين عليها ثم تكلم بكلام، و أشار إليهما بالمسير نحو المغرب، و إذا بالريح قد دخلت تحت السحابتين، فرفعتهما رفعا رفيقا، فتمايلت نحو أمير المؤمنين (عليه السلام)، و إذا به على كرسي، و النور يسطع من وجهه، و وجهه أنور من القمر.

Then the cloud stuck to the groud as if it was a sticky mat. So Amir-ul-Momineen[asws] said: 'Be seated upon the cloud!' So we sat upon it, and it took us from our places. Then he[asws] gestured towards the other cloud, so it descended, and it was saying the speech of the first cloud, and Amir-ul-Momineen[asws] seated himself[asws] upon it, then spoke some words, and gestured to the two clouds to travel towards the west. So it was the wind, which entered underneath the two clouds, and it raised the two clouds along with their passengers. We swayed towards Amir-ul-Momineen[asws] and saw him[asws] seated upon a chair, and the Light was radiating from his[asws] face, and his[asws] face was more radiant than the moon'.

فقال الحسن (عليه السلام) «: يا أمير المؤمنين، إن سليمان بن داود (عليه السلام) كان مطاعا بخاتمه، و أمير المؤمنين بماذا يطاع؟». فقال (عليه السلام): «أنا عين الله في أرضه، و لسانه الناطق في خلقه، أنا نور الله الذي لا يطفأ، أنا باب الله الذي يؤتى منه، و حجته على عباده».

So Al-Hassan[asws] said: 'O Amir-ul-Momineen[asws]! Sulayman Bin Dawood[as] was obeyed due to his[as] ring, and with what does Amir-ul-Momineen[asws] get obeyed?' So he[asws] said: 'I[asws] am the Eyes of Allah[azwj] in His[azwj] earth, and His[azwj] Speaking Tongue among His[azwj] creatures, and I[asws] am the Light of Allah[azwj] which does not get extinguished. I[asws] am the Door, which comes from Him[azwj], and a Proof over His[azwj] creatures'.

ثم قال: «أ تحبون أن أريكم خاتم سليمان بن داود (عليه السلام)؟» قلنا: نعم، فأدخل يده إلى جيبه، فأخرج خاتما من ذهب فصه من ياقوتة حمراء، عليه مكتوب: محمد و علي، قال سلمان: فتعجبنا من ذلك، فقال: «من أي شيء تعجبون؟ و ما العجب من مثلي؟ أنا أريكم اليوم ما لم تروه أبدا».

Then he[asws] said: 'Would you all like me[asws] to show you the ring of Sulayman Bin Dawood[as]?' We said, 'Yes'. So he[asws] entered his[asws] hand into his[asws] pocket, and brought out a ring of gold, embedded with red sapphire, upon which was inscribed: 'Muhammad[saww] and Ali[asws]'. Salman[as] said, 'We were astounded from that'. So

he[asws] said: ‘From which thing are you astounded? And what is so strange from my[asws] example? I [asws] will show you all today, what no one else would ever see’.

فقال الحسن (عليه السلام): «أريد أن تريني يأجوج و مأجوج و السد الذي بيننا و بينهم»، فسارت الريح تحت السحاب، فسمعنا لها دويا كدوي الرعد، و علت في الهواء، و أمير المؤمنين (عليه السلام) يقدمنا، حتى انتهينا إلى جبل شامخ في العلو، و إذا شجرة جافة قد تساقطت أوراقها، و جفت أغصانها، فقال الحسن (عليه السلام): «ما بال هذه الشجرة قد يبست؟» فقال له: «سلها، فإنها تجيبك»، فقال الحسن (عليه السلام): «أيتها الشجرة، مالك قد حدث بك ما نراه من الجفاف؟» فلم تجبه؟ فقال أمير المؤمنين (عليه السلام): «إلا ما أجبته»،

So Al-Hassan[asws] said: ‘I[asws] want you[asws] to show us Gog and Magog, and the barrier which is in between us and them’. So the wind came underneath the cloud, and we hears its bang like the bang of the thunder, and it floated in the air, and Amir-ul-Momineen[asws] was in front of us, until we ended up to a mountain which was lofty in its height. And there was a tree the leaves of which had fallen off, and its branches had dried up. So Al-Hassan[asws] said: ‘What is the matter with this tree which had dried up?’ So he[asws] said to him[asws]: ‘Ask it, for it would answer you[asws]’. So Al-Hassan[asws] said: ‘O you tree! What is the matter with you, and what has happened with you what we see from the drought?’ But it did not answer him[asws]. So Amir-ul-Momineen[asws] said: ‘But why are you not answering him[asws]?’

قال الراوي: و الله لقد سمعتها تقول لبيك لبيك يا وصي رسول الله و خليفته، ثم قالت: يا أبا محمد، إن أباك أمير المؤمنين (عليه السلام) كان يجيئني في كل ليلة وقت السحر، و يصلي عندي ركعتين، و يكثر من التسبيح، فإذا فرغ من دعائه جاءته غمامة بيضاء، ينفح منها رائحة المسك، و عليها كرسي، فيجلس عليه فتسير به، فكنت أعيش بمجلسه و بركته، فانقطع عني منذ أربعين يوما، فهذا سبب ما تراه مني. فقام أمير المؤمنين (عليه السلام)، و صلى ركعتين، و مسح بكفه عليها، فاخضرت و عادت إلى حالها.

The narrator said, ‘By Allah[azwj]! We heard it saying, ‘At your[asws] service! At your[asws] service! O successor[asws] of Rasool-Allah[saww] and his[saww] Caliph!’ Then it said, ‘O Abu Muhammad[asws]! Your[asws] father[asws] Amir-ul-Momineen[asws] comes to me every night at the time of dawn, and Pray two Cycles in my presence, and with abundant Glorification. So when he[asws] is free from his[asws] supplication, a white cloud comes to him[asws], blowing out from it the aroma of Musk, and upon it is a chair, so he[asws] sits himself[asws] upon it so travel by it. So I was alive by his[asws] presence and his[asws] Blessings. This has been cut off from me for forty days, so this is the reason what you[asws] are seeing from me’. So Amir-ul-Momineen[asws] stood up, and Prayed two Cycles, and wiped his[asws] hand upon it. So it became green and returned to its (previous) condition’.

و أمر الريح فسارت بنا، و إذا نحن بملك يده في المغرب، و الاخرى بالمشرق، فلما نظر الملك إلى أمير المؤمنين (عليه السلام)، قال أشهد أن لا إله إلا الله وحده لا شريك له، و أشهد أن محمدا عبده، و رسوله، أرسله بالهدى و دين الحق، ليظهره على الدين كله و لو كره المشركون، و أشهد أنك وصيه و خليفته حقا و صدقا.

And he ordered the wind, so it went with us, and we were with an Angel whose one hand) is in the West, and the other, in the East. So when the Angel look at Amir-ul-Momineen[asws], he said, ‘I testify that there is no god except for Allah[azwj], One with no associates to Him[azwj], and I testify that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww]. He[azwj] Sent him[saww] with the Guidance and the Religion of the Truth, so that He[azwj] may Make it to prevail over all the Religion even though the Polytheists may be averse to it. And I testify that you[asws] are his[saww] successor, and his[saww] ture Caliph, truly’.

فقلت: يا أميرالمؤمنين، من هذا الذي يده في المغرب، و يده الاخرى في المشرق؟ فقال أمير المؤمنين (عليه السلام): «هذا الملك الذي وكله الله تعالى بظلمة الليل وضوء النهار، و لا يزول إلى يوم القيامة، و إن الله تعالى جعل أمر الدنيا إلي، و إن أعمال العباد تعرض علي في كل يوم، ثم ترفع إلى الله تعالى».

So I said, 'O Amir-ul-Momineen[asws]! Who is this one whose one hand is in the west, and the other hand is in the east?' So Amir-ul-Momineen[asws] said: 'This is the Angel whom Allah[azwj] the High has Made responsible (to bring in) the darkness of the night and the brightness of the day, and he will not stop until the Day of Judgement. And that Allah[azwj] the High has Made the Command of the world for me[asws], and that the deeds of the servants as presented to me[asws] during every day, then these are raised to Allah[azwj] the High'.

ثم سرنا حتى وقفنا على سد يأجوج و مأجوج فقال أمير المؤمنين (عليه السلام) للريح «اهبطي بنا مما يلي هذا الجبل» و أشار بيده إلى جبل شامخ في العلو، و هو جبل الخضر (عليه السلام)، فنظرنا إلى السد، و إذا ارتفاعه ما يحد البصر، و هو أسود كقطعة الليل الدامس يخرج من أرجائه الدخان، فقال أمير المؤمنين (عليه السلام): «يا أبا محمد، أنا صاحب هذا الأمر على هؤلاء العبيد»، قال سلمان: فرأيت أصنافا ثلاثة طول أحدهم مائة و عشرون ذراعا، و الثاني طول كل واحد منهم ستون ذراعا، و الثالث يفرش أحد أذنيه تحته، و الاخرى يلتحف بها.

Then we went until we paused upon the barrier of Gog and Magog. So Amir-ul-Momineen[asws] said to the wind: 'Descend with us from what follows this mountain', and he[asws] gestured by his[asws] hand to a mountain which was lofty in its height, and it was the mountain of Al-Khizr[as]. So Amir-ul-Momineen[asws] said: 'O Abu Muhammad[asws]! I[asws] am the Master of this matter over these servants'. Salman said, 'So I[as] saw three types (of people) – the length of one of them was of one hundred and twenty cubit; and the second, each one of them was of sixty cubits; and third, they (had such large ears that) they lie down upon one of their ears using it as a bed, and cover themselves with the other ear'.

ثم إن أمير المؤمنين (عليه السلام) أمر الريح فسارت بنا إلى جبل قاف ، فانتهينا إليه و إذا هو من زمردة خضراء، و عليها ملك على صورة النسر، ثم نظر إلى أمير المؤمنين (عليه السلام)، قال الملك: السلام عليك، يا وصي رسول رب العالمين و خليفته، أ تأذن لي في الرد؟ فرد (عليه السلام)، و قال له: «إن شئت تكلم، و إن شئت أخبرتك عما تسألني عنه». فقال الملك: بل تقول يا أمير المؤمنين. قال: «تريد أن آذن لك أن تزور الخضر (عليه السلام)». فقال: نعم. قال: «قد أذنت لك»

Then Amir-ul-Momineen[asws] ordered the wind, so it went with us to Mount Qaf (See Chapter 50 for detail). So we ended up at it, and it was emrald green, and over it was an Angel of the image of an eagle. Then he looked at Amir-ul-Momineen[asws]. The Angel said, 'Peace be upon you[asws], O successor[asws] of the Rasool[as] of the Lord[azwj] of the Worlds, and his[saww] Caliph, do you[asws] permit me regarding the response?' So he[asws] responded, and said to him: 'If you wish, speak, and if you so wish, I[asws] shall inform you about what you are to ask me[asws] about'. So the Angel said, 'But, you[asws] should be speaking, O Amir-ul-Momineen[asws]'. He[asws] said: 'You want, that I[asws] should allow you to visit Al-Khizr[as]'. So he said, 'Yes'. He[asws] said: 'I[asws] have allowed you'.

فأسرع الملك بعد أن قال: بسم الله الرحمن الرحيم، ثم تمشينا على الجبل هنيئة، فإذا بالملك قد عاد إلى مكانه بعد زيارة الخضر (عليه السلام)، فقال سلمان: يا أمير المؤمنين، رأيت الملك ما زار الخضر إلا حين أخذ إذنك؟ فقال (عليه السلام): «و الذي رفع السماء بغير عمد، لو أن أحدهم رام أن يزول من مكانه بقدر نفس واحد لما زال حتى آذن له، و كذلك يصير حال ولدي الحسن، و بعده الحسين، و تسعة من ولد الحسين، تاسعهم قائمهم». فقلنا: ما اسم الملك الموكل بقاف؟ فقال (عليه السلام): «ترجائيل».

So the Angel ascended after it said, ‘In the Name of Allah[azwj] the Beneficent, the Merciful’. Then we strolled to the mountain pleasantly, and there was the Angel who had returned to his place after having visited Al-Khizr[as]. So Salman[as] said: ‘O Amir-ul-Momineen[asws]! I saw that the Angel did not visit Al-Khizr[as] unless he had taken your[asws] permission?’ So he[asws] said: ‘By the One Who Raised the sky without any pillars, if one of them aspired to disappear from its place for a single breath, it would not do so until I[asws] permit it. And similar to that is condition of my[asws] son[asws] Al-Hassan[asws], and after him[asws], of Al-Husayn[asws], and nine from the sons[asws] of Al-Husayn[asws], the ninth of them[asws] being Al-Qaim[asws]’. So we said, ‘What is the name ofthe Angel allocated to Qaf?’ So he[asws] said: ‘Tarjaeel’.

فقلنا: يا أمير المؤمنين، كيف تأتي كل ليلة إلى هذا الموضع و تعود؟ فقال: «كما أتيت بكم، و الذي فلق الحبة و برأ النسمة، إني لأملك ملكوت السماوات و الأرض، ما لو علمتم ببعضه لما أحتمله جنانكم، إن اسم الله الأعظم ثلاث و سبعون حرفا، و كان عند آصف بن برخيا حرف واحد، فتكلم به فخسف الله تعالى ما بينه و بين عرش بلقيس، حتى تناول السرير، ثم عادت الأرض كما كانت أسرع من طرف النظر، و عندنا نحن- و الله- اثنان و سبعون حرفا، و حرف واحد عند الله تعالى أستأثر به في علم الغيب، و لا حول و لا قوة إلا بالله العلي العظيم، عرفنا من عرفنا، و أنكرنا من أنكرنا».

So we said, ‘O Amir-ul-Momineen[asws]! How do you[asws] come to this place every night and return?’ So he[asws] said: ‘Just as I[asws] have come with you all. By the One Who Split the seed and Formed the person, I[asws] own the kingdoms of the skies and the earth. What if you were to know some of it, you would not be able to bear it in your minds. The Magnificent Names of Allah[azwj] are seventy-three Letters, and in the possession of Aasif Bin Barkhiya was one Letter. So he spoke by it, and Allah[azwj] the High Submerged what was between him and the throne of Bilquees, due to it, until he grabbed the bed. Then the earth returned to what it was, quicker than the blink of an eye. And in our[asws] possession – by Allah[azwj] – are seventy-two letters, and one Letter is with Allah[azwj] the High, by which He[azwj] Accounts for in the Hidden Knowledge. And there is no Power and no Strength except by Allah[azwj], the High, the Magnificent. The one who recognises us[asws], recognises us[asws], and the one who denies us[asws], denies us[asws]’.

ثم قام (عليه السلام): و قمنا، و إذا نحن بشاب في الجبل يصلي بين قبرين، فقلنا: يا أمير المؤمنين، من هذا الشاب؟ فقال (عليه السلام): «صالح النبي (عليه السلام)، و هذان القبران لامه و أبيه، و إنه يعبد الله بينهما، فلما نظر إليه صالح، لم يتمالك نفسه حتى بكى، و أومأ بيده إلى أمير المؤمنين (عليه السلام)، ثم عاد إلى صلاته و هو يبكي، فوقف أمير المؤمنين (عليه السلام) عنده حتى فرغ من صلاته، فقلنا له: مم بكاؤك؟ فقال صالح: «إن أمير المؤمنين (عليه السلام) كان يمر بي عند كل غداة، فيجلس، فتزداد عبادتي بنظري إليه، فقطع ذلك منذ عشرة أيام، فأقلقني ذلك» فتعجبنا من ذلك.

Then he[asws] stood up, and we stood up, and there was a young man in the mountain Praying in between two graves. So we said, ‘O Amir-ul-Momineen[asws]! Who is this young man?’ So he[asws] said: ‘Salih[as], the Prophet[as]. And these two graves are of his[as] mother and his[as] father, and he[as] worship Allah[azwj] in between the two. So when Salih[as] looked at him[asws], he[as] could not control himself[as] until he[as] wept, and gestured by his[as] hand towards Amir-ul-Momineen[asws]. Then he[as] returned to his[as] Prayer and he[as] was weeping. So Amir-ul-Momineen[asws] paused in his[as] presence until he[as] was free from his[as] Prayer. So we said to him[as], ‘What makes you[as] to weep?’ So Salih[as] said: ‘Amir-ul-Momineen[asws] was passing by me[as] every day, so he[asws] sat, and my worship increased by looking at him[asws]. That has been cut-off from me[as] for the past ten days, so that worried me[as]’. We were astounded from that.

فقال (عليه السلام): «تريدون أن أريكم سليمان بن داود (عليه السلام)»؟ فقلنا: نعم فقام و نحن معه، فدخل بنا بستانا ما رأينا أحسن منه، و فيه من جميع الفواكه و الأعناب، و أنهاره تجري، و الأطيار يتجاوبن على الأشجار، فحين رأته الأطيار، أتت ترفرف حوله حتى توسطنا البستان، و إذا سرير عليه شاب ملقى على ظهره، واضع يده على صدره،

So he[asws] said: 'Do you all want me[asws] to show you Sulayman[as] Bin Dawood[as]?' So we said, 'Yes'. So he[asws] stood up, and we stood up with him[asws]. So he[asws] entered with us into an orchard, which we had never seen one more better than it. And in it were all the fruits and the grapes, and rivers flowing, and birds chirping upon the trees. So when the birds saw him[asws], they came fluttering around him[asws] until we were in the middle of the orchard. And there was a couch upon which was a young man, reclining upon his back, and his hands were placed upon his chest.

فأخرج أمير المؤمنين (عليه السلام) الخاتم من جيبه و جعله في إصبع سليمان (عليه السلام)، فنهض قائما، و قال: «السلام عليك يا أمير المؤمنين، و وصي رسول رب العالمين، أنت و الله الصديق الأكبر، و الفاروق الأعظم، قد أفلح من تمسك بك، و قد خاب و خسر من تخلف عنك، و إني سألت الله تعالى بكم أهل البيت، فأعطيت ذلك الملك».

So Amir-ul-Momineen[asws] brought out the ring from his[asws] pocket, and made it to be in the finger of Sulayman[as]. So he[as] got up and said: 'Peace be upon you[asws], O Amir-ul-Momineen[asws], and successor[asws] of the Rasool[saww] of the Lord[azwj] of the Worlds. By Allah[azwj]! You[asws] are the greatest truthful, and the magnificent distributor. The one who attaches himself to you[asws] has succeeded, and disappoint is the one who opposes you[asws]. And I[asws] asked Allah[azwj] the High by you the People[asws] of the Household, so I[as] was Given that kingdom'.

قال سلمان: فلما سمعنا كلام سليمان بن داود (عليه السلام)، لم أتمالك نفسي حتى وقعت على أقدام أمير المؤمنين (عليه السلام) أقبلها، و حمدت الله تعالى على جزيل عطائه، بهدايته إلى ولاية أهل البيت (عليهم السلام)، الذين أذهب الله عنهم الرجس و طهرهم تطهيرا، و فعل أصحابي كما فعلت، ثم سألت أمير المؤمنين (عليه السلام): و ما وراء قال؟ قال (عليه السلام): «وراءه مالا يصل إليكم علمه».

Salman[as] said, 'So when we heard the speech of Sulayman[as] Bin Dawood[as], I[as] could not control myself[as] until I[as] fell down at the feet of Amir-ul-Momineen[asws], kissing them. And I[as] Praised Allah[azwj] the High for the abundance of His[azwj] Grace, and for His[azwj] Gift of the Wilayah of the People[asws] of the Household, the ones from whom[asws] Allah[azwj] has Kept away the uncleannesss and Purified them with a Purifying. And my[as] companions did what I[as] did. Then I[as] asked Amir-ul-Momineen[asws], 'And what did he[as] say afterwards?' He[asws] said: 'After it is the knowledge which did not arrive (known) to you[as]'.

فقلنا: تعلم ذلك يا أمير المؤمنين؟ فقال (عليه السلام): «علمي بما وراءه كعلمي بحال هذه الدنيا و ما فيها» و إني الحفيظ الشهيد عليها بعد رسول الله (صلى الله عليه و آله)، و كذلك الأوصياء من ولدي بعدي». ثم قال (عليه السلام): «إني لأعرف بطرق السماوات من طرق الأرض، نحن الاسم المخزون المكنون، نحن الأسماء الحسنى التي إذا سئل الله تعالى به أجاب، نحن الأسماء المكتوبة على العرش و الكرسي و الجنة و النار، و منا تعلمت الملائكة التسبيح و التقديس، و التوحيد و التهليل و التكبير، و نحن الكلمات التي تلقاها آدم (عليه السلام) من ربه، فتاب عليه».

So we said, 'Can you teach us that, O Amir-ul-Momineen[asws]?' So he[asws] said: 'My[asws] knowledge, after it, is like my[asws] knowledge of the condition of this world and what is in it'. And I[asws] am the protector, the witness over it, after Rasool-Allah[saww], and similar to that are the successors[asws] from my[asws] sons[asws]'. Then he[asws] said: 'I[asws] am more aware of the ways of the skies than the ways of the earth. We[asws] are the Names, which are the hidden treasures. We[asws] are the beautiful Names by

which if Allah[azwj] is asked by, gets Answered. We[asws] are the Names, which are inscribed upon the Throne, and the Chair, and the Paradise and the Fire. And it is from us[asws] that the Angels learnt the Glorification and the Sanctification, and the Oneness, and the Extollations of the Holiness and the Greatness. And we[asws] are the Words, which Adam[as] received from his[as] Lord[azwj], so He[azwj] Turned to him[as].

قال: «أ تريدون أن أريكم عجبا؟» قلنا: نعم. قال: «غضوا أعينكم» ففعلنا، ثم قال: «افتحوها»، ففتحناها، فإذا نحن بمدينة ما رأينا أكبر منها، الأسواق فيها قائمة، و فيها أناس ما رأينا أعظم من خلقهم، على طول النخل، قلنا: يا أمير المؤمنين، من هؤلاء؟ قال: «بقية قوم عاد، كفار لا يؤمنون بالله تعالى، أحببت أن أريكم إياهم، و هذه المدينة و أهلها أريد أن اهلكهم و هم لا يشعرون»، قلنا: يا أمير المؤمنين، تهلكهم بغير حجة؟ قال: «لا، بل بحجة عليهم»،

He[asws] said: 'Do you all want me[asws] to show you a stange (thing)?' We said, 'Yes'. He[asws] said: 'Close your eyes'. So we closed them. Then he[asws] said: 'Open them!' So we opened them, and we were in a city, which we had not seen greater than it. The markets had been established in it, and there were people therein which we had not seen creatures greater than them, tall as the palm tree. We said, 'O Amir-ul-Momineen[asws]! Who are they?' He[asws] said: 'Remnants of the people of Aad. Infidels, not belieing in Allah[azwj] the High. I[asws] liked it that I[asws] should show them to you. And this is the city and its people. I[asws] want to destroy them and they are not aware of it'. We said, 'O Amir-ul-Momineen[asws]! You[asws] will destroy them without a Proof?' He[asws] said: 'No, but, by the Proof against them'.

فدنا منهم، و تراءى لهم، فهموا أن يقتلوه، و نحن نراهم و هم يروننا، ثم تباعد عنهم، و دنا منا، ثم مسح بيده على صدورنا، و صعق فيهم صعقة، قال سلمان: لقد ظننا أن الأرض قد انقلبت، و السماء قد سقطت و أن الصواعق من فيه قد خرجت، فلم يبق منهم في تلك الساعة أحد، قلنا: يا أمير المؤمنين، ما صنع الله بهم؟ قال: «هلكوا، و صاروا كلهم في النار» قلنا: هذا معجز ما رأينا و لا سمعنا بمثله.

He[asws] approached them, and appeared to them, so they undersood that he[asws] would be killing them. And we could see them, and they could see us. Then he distanced himself[asws] from them, and approached us. Then he[asws] wiped his[asws] hand upon our chests, and we were shocked. Salman[as] said, 'We thought that the earth had overturned, and the sky had fallen, and that the lightning which was in it has gone out. So, not a single one of them remained in that time. We said, 'O Amir-ul-Momineen[asws]! What did Allah[azwj] do with them?' He[asws] said: 'Destroyed, and all of them have gone into the Fire'. We said, 'This is a miracle which we have neither seen nor heard the like of it'.

فقال (عليه السلام): «أ تريدون أن أريكم أعجب من ذلك؟» قلنا: لا نطيق بأسرنا على احتمال شيء آخر، فعلى من لا يتولاك و يؤمن بفضلك و عظيم قدرك عند الله تعالى لعنة الله، و لعنة اللاعنين، و الناس و الملائكة أجمعين إلى يوم الدين.

So he[asws] said: 'Do you all want me[asws] to show you (something) stranger than that?' We said, 'No! We cannot tolerate the effects of another thing. Thus, upon the one who does not befriend you[asws], and believe in your[asws] merits, and the greatness of your[asws] worth in the Presence of Allah[azwj] the High, be Curses of Allah[azwj], and the Curses of the cursers, and the people, and the Angels altogether up to the Day of the Religion (Judgement)'.

ثم سألناه الرجوع إلى أوطاننا، فقال: «أفعل ذلك، إن شاء الله تعالى»، و أشار إلى السحابتين فدنتا منا، فقال: «خذوا مواضعكم» فجلسنا على سحابة، و جلس (عليه السلام) على اخرى، و أمر الريح فحملتنا حتى صرنا في الجو، حتى رأينا الأرض كالدرهم، ثم حطتنا في دار أمير المؤمنين (عليه السلام)، في أقل من طرف النظر، و كان وصولنا إلى المدينة

وقت الظهر و المؤذن يؤذن، و كان خروجنا منها وقت علت الشمس، فقلت: أيا لله العجب، كنا في جبل قاف، مسيرة خمس سنين، وعدنا في خمس ساعات من النهار؟

Then we asked him[asws] about the return journey back to our homelands, so he[asws] said: 'I[asws] shall do that, if Allah[azwj] the High so Desires it'. And he[asws] gestured to the two clouds, so they approached us. So he[asws] said: 'Take your places (upon these)'. So we sat upon one cloud, and he[asws] sat upon the other, and ordered the wind, so it carried us until we went in the air, to the extent that we saw the earth like the Dirham (coin). Then these descended us in the house of Amir-ul-Momineen[asws], in less than the blink of the eye. And we had reached Al-Medina at the time of Al-Zohar, and the Caller was making the call (for the Prayer), and we had gone out from it at the time of the emergence of the sun. So I[as] said, 'To Allah[azwj] are the wonders! We were at the Mount Qaf which is of the travel distance of five years, and we returned in five hours of the day?'

فقال أمير المؤمنين (عليه السلام): «لو أنني أردت أن أخرق الدنيا بأسرها و السماوات السبع و أرجع في أقل من الطرف لفعلت، بما عندي من اسم الله الأعظم»، فقلنا: يا أمير المؤمنين، أنت و الله الآية العظمى، و المعجزة الباهرة، بعد أخيك و ابن عمك رسول الله (صلى الله عليه و آله).

So Amir-ul-Momineen[asws] said: 'If I[asws] had wanted to, I[asws] could go through the world and the seven skies easily and return in less than a blink, I[asws] can do so, with what is in my[asws] possession from the Magnificent Names of Allah[azwj]'. So we said, 'O Amir-ul-Momineen[asws]! By Allah[azwj], you[asws] are the Great Sign, and the remarkable miracle, after your[asws] brother[saww] and son[saww] of your[asws] uncle[as], Rasool-Allah[saww]'.[2653]

VERSES 99

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا {99}

[18:99] And on that Day We will Forsake some of them in conflict with others, and the Trumpet will be Blown, so We will Gather them all together

العياشي: عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)، قال: وَ تَرَكْنا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ «يعني يوم القيامة».

Al Ayyashi, from Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen[asws] having said: '***[18:99] And on that Day We will Forsake some of them in conflict with others*** – it Means the Day of Judgement'.[2654]

VERSE 100

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا {100}

[18:100] And We will Present Hell for the unbelievers, exposed to view

[2653] المحتضر: 71، مدينة المعاجز: 91
[2654] تفسير العيّاشي 2: 351/ 87.

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن مفضل بن صالح، عن جابر، عن أبي جعفر (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): أخبرني الروح الأمين أن الله لا إله غيره، إذا وقف الخلائق و جمع الأولين و الآخرين، أتى بجهنم تقاد بألف زمام، أخذ بكل زمام مائة ألف ملك من الغلاظ الشداد، و لها هدة و تحطم و زفير و شهيق، و إنها لتزفر الزفرة، فلو لا أن الله عز و جل أخرها إلى الحساب لأهلكت الجمع،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from MufazzAl-Bin Salih, from Jabir:

'Abu Ja'far[asws] has said: 'The Rasool-Allah[saww] said: 'The Trustworthy Spirit (Jibraeel[as]) has informed me[saww] that Allah[azwj], there is no god apart from Him[azwj], when He[azwj] will Pause the creatures and Gather the former ones and the later ones, Hell will be brought driven by a thousand reins. Each of these reins would be held by a hundred thousand of the cruellest and strongest Angels, and it (Hell) would have a sound like rumbling crash, and exhalation, and inhalation. And it would exhale with such and exhalation, that had Allah[azwj] Mighty and Majestic not Delayed it until the Reckoning, it would have destroyed all.

ثم يخرج منها عنق يحيط بالخلائق، البر منهم و الفاجر، فما خلق الله عبدا من عباده، ملك و لا نبي إلا و ينادي: يا رب نفسي نفسي، و أنت تقول: يا رب أمتي أمتي،

Then a neck would come out of it, overcoming the creatures, be they righteous from among them or immoral. So there would not be any creature from His[azwj] creatures, neither an Angel, nor a Prophet[as] except that he would call out: 'O Lord[azwj]! (Save) My soul! (Save) soul! And you[saww] would be saying: 'O Lord[azwj]! My[saww] community! My[saww] community!'[2655]

VERSE 101 & 102

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا {101} أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا {102}

[18:101] They whose eyes were under a cover from My Reminder and they could not even hear [18:102] What! Do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely, We have Prepared Hell for the unbelievers as a welcome

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، بفرغانة، قال: حدثنا أبي، عن أحمد ابن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي، قال: سأل المأمون الرضا علي بن موسى (عليه السلام) عن قول الله عز و جل: الَّذِينَ كانَتْ أَعْيُنُهُمْ فِي غِطاءٍ عَنْ ذِكْرِي وَ كانُوا لا يَسْتَطِيعُونَ سَمْعاً.

Ibn babuwayh said, 'Tameem Bin Abdullah Bin Tameem Al Qarshy narrated to us at Farghana (in Turkey), from his father, from Ahmad Ibn Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harawy who said,

'Al-Mamoun asked Al-Reza Ali[asws] Bin Musa[asws] about the Words of Allah[azwj] Mighty and Majestic ***[18:101] They whose eyes were under a cover from My Reminder and they could not even hear*.**

[2655] الكافي (Extract) 8: 312/ 486.

فقال (عليه السلام): «إن غطاء العين لا يمنع من الذكر، و الذكر لا يرى بالعيون، و لكن الله عز و جل شبه الكافرين بولاية علي بن أبي طالب (عليه السلام) بالعميان، لأنهم كانوا يستقلون قول النبي (صلى الله عليه و آله) فيه، فلا يستطيعون له سمعا». فقال المأمون: فرجت عني، فرج الله عنك.

So he[asws] said: 'The closing of the eyes does not prevent from the reminder, and the reminder cannot be seen with the eyes. But, Allah[azwj] Mighty and Majestic Made a Resemblance of the Infidels with the Wilayah of Ali[asws] Bin Abu Talib[asws] with the eyes, because they were belittling the words of the Prophet[saww] regarding it, so they were not able to hear it'. So Al-Mamoun said, 'You[asws] have relieved me, may Allah[azwj] Relieve you'.[2656]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسين بن علي بن أبي حمزة، عن أبيه، و الحسين بن أبي العلاء، و عبد الله بن وضاح و شعيب العقرقوفي جميعهم: عن أبي بصير، عن أبي عبد الله (عليه السلام) قلت: قوله: الَّذِينَ كانَتْ أَعْيُنُهُمْ فِي غِطاءٍ عَنْ ذِكْرِي؟ قال: «يعني بالذكر ولاية علي أمير المؤمنين (عليه السلام)، و هو قوله: ذِكْرِي» قلت: قوله لا يَسْتَطِيعُونَ سَمْعاً؟ قال: «كانوا لا يستطيعون إذا ذكر علي (عليه السلام) عندهم أن يسمعوا ذكره لشدة بغض له، و عداوة منهم له و لأهل بيته».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Husayn Bin Ali Bin Abu Hamza, from his father, and Al Husayn Bin Abu Al A'la, from Abdullah Bin Wazah and Shuayb Al Aqarqufy altogether, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws]. I said, '(What about) His[azwj] Words ***[18:101] They whose eyes were under a cover from My Reminder***?' He[asws] said: 'What is Meant by the Reminder is the Wilayah of Amir-ul-Momineen[asws], and it is His[azwj] Words ***My Reminder***'. I said, '(What about) His[azwj] Words ***and they could not even hear***?' He[asws] said: 'They could not hear, when there was a mention of Ali[asws] in their presence due to the intensity of their hatred for him[asws], and their enmity for him[asws] the his[asws] family[asws]'.

قلت قوله: أَ فَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبادِي مِنْ دُونِي أَوْلِياءَ إِنَّا أَعْتَدْنا جَهَنَّمَ لِلْكافِرِينَ نُزُلًا؟ قال (عليه السلام): «يعنيهما و أشياعهما الذين اتخذوهما من دون الله أولياء، و كانوا يرون أنهم بحبهم إياهما، أنهما ينجيانهم من عذاب الله، و كانوا بحبهما كافرين».

I said, '(What about) His[azwj] Words ***[18:102] What! Do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have Prepared Hell for the unbelievers as a welcome***?' He[asws] said: 'It Means those two and the adherents of those two, whom they took as guardians besides Allah[azwj], and they used to see the two of them with they love for them, that these two would Rescue them from the Punishment of Allah[azwj], and they were Infidels due to their love for those two'.

قلت: قوله إِنَّا أَعْتَدْنا جَهَنَّمَ لِلْكافِرِينَ نُزُلًا؟ قال: «أي منزلا، فهي لهما و لأشياعهما عتيدة عند الله».

I said, '(What about) His[azwj] Words ***Surely We have Prepared Hell for the unbelievers as a welcome***?' He[asws] said: 'i.e., a house. So it is Prepared for the both of them , and the adherents of these two, in the Presence of Allah[azwj]'.[2657]

[2656] عيون أخبار الرّضا 1: 136/ 33.
[2657] تفسير القمّي 2: 47

VERSES 103 & 104

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا {103} الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا {104}

[18:103] Say: Shall We Inform you of the greatest losers in deeds? [18:104] They whose labour is lost in the life of the world and they are reckoning that they are good in what they do

علي بن إبراهيم: و في رواية أبى الجارود، عن أبي جعفر (عليه السلام)، قال: «هم النصارى، و القسيسون، و الرهبان، و أهل الشبهات و الأهواء من أهل القبلة، و الحرورية، و أهل البدع».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'They are the Christians, and the Priests, and the Monks, and the people of the doubts, and the whims of the people of the Qiblah (Muslims), and the people of the innovations'.[2658]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام) و قد سأله سائل، قال: يا أمير المؤمنين، أخبرني عن قول الله عز و جل: قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمالًا الآية. قال: «كفرة أهل الكتاب، اليهود و النصارى، و قد كانوا على الحق، فابتدعوا في أديانهم، و هم يحسبون أنهم يحسنون صنعا».

Al-Tabarsy, in Al Ihtijaj,

(It has been narrated) from Amir-ul-Momineen[asws], and a questioner had asked him[asws], 'O Amir-ul-Momineen[asws]! Inform me about the Words of Allah[azwj] Mighty and Majestic ***[18:103] Say: Shall We Inform you of the greatest losers in deeds?*** The Verse'. He[asws] said: 'The People of the Book, the Jews and the Christians disbelieved, and they had been upon the Truth, but they innovated in their Religions, and they were reckoning that what they were doing was good'.[2659]

قال: وجاء رجل إلى أمير المؤمنين (عليه السلام) فقال: يا أمير المؤمنين إن بلالا كان يناظر اليوم فلانا، فجعل ـ بلال ـ يلحن في كلامه، وفلان يعرب، ويضحك من بلال. فقال أمير المؤمنين (عليه السلام): يا عبدالله، إنما يراد إعراب الكلام وتقويمه لتقويم الاعمال وتهذيبها، ماذا ينفع فلانا إعرابه وتقويمه لكلامه إذا كانت أفعاله ملحونة أقبح لحن؟ وما يضر بلالا لحنه في كلامه إذا كانت أفعاله مقومة أحسن تقويم، مهذبة أحسن تهذيب؟

The Holy Imam Hassan Al-Askari[asws] said: 'A man went to Amir-ul-Momineen[asws] and said: 'O Amir-ul-Momineen[asws]! I saw Bilal discussing with someone today and Bilal was making mistakes in his speech and the other man who was an Arab was laughing at Bilal over the mistakes in his speech. Amir-ul-Momineen[asws] said: 'O servant of Allah[azwj]! You only need the strength of speech for the strength of the deeds. What benefit will that person get for the strength in his speech when his deeds are bad and ugly? And what loss will Bilal have due to the lack of his power of expression when his deeds are strong and he is of good stature and is polite?'

قال الرجل: يا أمير المؤمين وكيف ذاك؟ قال: حسب (بلال) من التقويم لافعاله والتهذيب لها أنه لا يرى أحدا نظيرا لمحمد رسول الله (صلى الله عليه وآله) ثم لا يرى أحدا بعده نظيرا لعلي بن أبي طالب، وأنه يرى أن كل من عاند عليا فقد عاند الله ورسوله، ومن أطاعه فقد أطاع الله ورسوله. وحسب فلان من الاعوجاج واللحن في أفعاله التي لا ينتفع معها باعرابه

[2658] تفسير القمي 2: 46.
[2659] الاحتجاج 1: 260.

لكلامه بالعربية، وتقويمه للسانه أن يقدم الاعجاز على الصدور، والاستاه على الوجوه وأن يفضل الخل في الحلاوة على العسل، والحنظل في الطيب، والعذوبة على اللبن يقدم على ولي الله عدو الله الذي لا يناسبه في شئ من الخصال فضله. هل هو إلا كمن قدم مسيلمة على محمد في النبوة والفضل؟

The man said: O Amir-ul-Momineen[asws]! How can that be?' He[asws] said: 'It is sufficient for Bilal in the strength of his deeds and politeness that he does no see anyone as equivalent to Muhammad Rasool-Allah[saww] and then does not see anyone after him[saww] to be the equivalent of Ali Bin Abi Talib[asws], and he sees all those that are the enemies of Ali[asws] to be the enemies of Allah[azwj] and His Rasool[saww], and the obedience of Ali[asws] to be the obedience of Allah[azwj] and His Rasool[saww]. It is sufficient for that person of his deeds and the correct expressions in his speech of Arabic and the strength of his tongue, that is he gives preference to his back over his chest, his backside over his face and (similarly) in sweetness, vinegar over honey, and considers '*Hanzal*' (a very bitter drink) to be tastier than milk. He steps over the Guardian of Allah[azwj] to the enemy of Allah[azwj] and does not relate anything of his[asws] virtues and characteristics. In this act of his, is he not like the one who gives preference to Musaylama the liar over Muhammad[saww] in the matter of Prophethood?

ماهو إلا من الذين قال الله تعالى: " قل هل ننبئكم بالاخرين أعمالا الذين ضل سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا " (هل هو إلا من اخوان) أهل حرورا؟

He is like the one for whom Allah[azwj] has Said ***[18:103] Say: Shall We Inform you of the greatest losers in deeds? [18:104] They whose labour is lost in the life of the world and they are reckoning that they are good in what they do.*** Is he not but from the Khwarijites?'[2660]

VERSES 105 - 108

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا {105} ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا {106} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا {107} خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا {108}

[18:105] These are they who disbelieve in the Signs of their Lord and His Meeting, so their deeds become null, and therefore We will not Set up a Scale for them on the Day of Judgement [18:106] That is their Recompense, Hell, because they disbelieved and held My Sign and My Rasool in mockery [18:107] Surely (as for) those who believe and do righteous deeds, for them are Gardens of Firdows as a welcome [18:108] Abiding therein eternally; they shall not desire removal from them

محمد بن العباس، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال: حدثنا مولاي موسى بن جعفر (عليهما السلام) قال: سألت أبي عن قول الله عز و جل: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ كانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا خالِدِينَ فِيها لا يَبْغُونَ عَنْها حِوَلًا. قال: «نزلت في آل محمد (صلوات الله عليهم أجمعين)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam Bin Saheyl, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood Al Najaar,

[2660] Tafseer Imam Hassan Al Askari[asws] – S 50

(It has been narrated) from my Master Musa[asws] Bin Ja'far[asws] having said: 'I[asws] asked my[asws] father[asws] about the Words of Allah[azwj] Mighty and Majestic ***[18:107] Surely (as for) those who believe and do righteous deeds, for them are Gardens of Firdows as a welcome [18:108] Abiding therein eternally; they shall not desire removal from them***. He[asws] said: 'It was Revealed regarding the Progeny[asws] of Muhammad[saww]'.[2661]

و عنه، قال: حدثنا محمد بن الحسين الخثعمي، عن محمد بن يحيى الحجري، عن عمر بن صخر الهذلي، عن الصباح بن يحيى، عن أبي إسحاق، عن الحارث، عن علي (عليه السلام) أنه قال: «لكل شيء ذروة، و ذروة الجنة الفردوس، و هي لمحمد و آل محمد (صلوات الله عليه و عليهم أجمعين)».

And from him, who said, 'Muhammad Bin Al Husayn Al Khash'amy narrated o us, from Muhammad Bin Yahya Al Hijry, from Umar Bin Sakhar Al Hazly, from Al Sabah Bin Yahya, from Abu Is'haq, from Al Haris,

(It has been narrated) from Ali[asws] having said: 'For everything is a zenith, and the zenith of the Paradise is Al-Firdows, and it is for Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'.[2662]

VERSES 109 - 110

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا {109} قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا {110}

[18:109] Say: If the sea were ink for the Words of my Lord, the sea would be consumed before the Words of my Lord are exhausted, though We were to bring the like of that as ink [18:110] Say: But rather, I am a person like you; it is Revealed to me that your God is one God, therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord

قال أبويعقوب وأبوالحسن: فاتمرا لما أمرا، و ـ قد ـ خرجا وخلفانا هناك، وكنا نختلف إليه، فيتلقانا ببر الآباء وذوي الارحام الماسة. فقال لنا ذات يوم: إذا أتاكما خبر كفاية الله عزوجل أبويكما وإخزائه أعداءهما وصدق وعدي إياهما، جعلت من شكر الله عزوجل أن أفيد كما تفسير القرآن مشتملا على بعض أخبار آل محمد (صلى الله عليه وآله) فيعظم الله تعالى بذلك شأنكما.

Abu Yaqoub and Abu Al-Hassan said: 'Our fathers obeyed the order and left us behind while they both left to go back to their city and there was disagreement between them. When they had left, we used to present ourselves to the Imam[asws] and he[asws] used to behave with us like a father and grandfather behaves with their children. One day he[asws] said to us: 'When you receive the news that your fathers are safe from their enemies by Allah the Almighty, and that my[asws] promise to your fathers has come true, I will thank Allah the Almighty by teaching you the commentary of the Quran by some reports of the progeny of Muhammad[saww] and as a result of which Allah the High will increase your reputation to greatness by it.'

قالا: ففرحنا وقلنا: يابن رسول الله فاذا نأتي (على جميع) علوم القرآن ومعانيه؟ قال (عليه السلام): كلا، إن الصادق (عليه السلام) علم ـ ما أريد أن أعلمكما ـ بعض أصحابه ففرح بذلك، وقال: يابن رسول الله (صلى الله عليه وآله) قد

[2661] تأويل الآيات 1: 298/ 10
[2662] تأويل الآيات 1: 298/ 11.

جمعت علم القرآن كله؟ فقال (عليه السلام): قد جمعت خيرا كثيرا، وأوتيت فضلا واسعا، لكنه مع ذلك أقل قليل ـ من ـ أجزاء علم القرآن، إن الله عزوجل يقول: " قل لو كان البحر مدادا لكمات ربى لنفد البحر قبل أن تنفد كلمات ربى ولو جئنا بمثله مددا "

We were happy to hear that and said: 'O son[asws] of Rasool-Allah[saww]! So we will get all the knowledge of the Quran and its meanings?' He[asws] said: 'Never! Whatever I am going to teach you is what Al-Sadiq[asws] taught to one of his[asws] companions and he was happy with that and said: 'O son[asws] of Rasool-Allah[saww]! So I have now become the recipient of the whole of the Quran?' He[asws] said: 'You have collected a lot of good, and extensive grace, but so little of the parts of its knowledge, for Allah the Almighty Says: ***[18:109] Say: If the sea were ink for the Words of my Lord, the sea would be consumed before the Words of my Lord are exhausted, though We were to bring the like of that as ink*** .

ويقول: " ولو أنما في الارض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله " وهذا علم القرآن ومعانيه، وما أودع من عجائبه، فكم ترى مقدار ما أخذته من جميع هذا ـ القرآن ـ ولكن القدر الذي أخذته، قد فضلك الله تعالى به على كل من لا يعلم كعلمك، ولا يفهم كفهمك.

And He[azwj] Says: ***[31:27] And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end***. And this the knowledge of the Quran and its meanings and extensiveness, see for yourself what you have taken from the whole of the Quran. But what little you have taken, Allah the High has Given you preference over that person does not know what you do and his understanding is not like yours.'[2663]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام) قلت: قوله: قُلْ لَوْ كانَ الْبَحْرُ مِداداً لِكَلِماتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِماتُ رَبِّي وَ لَوْ جِئْنا بِمِثْلِهِ مَدَداً؟

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws]. I said, '(What about) His[azwj] Words ***[18:109] Say: If the sea were ink for the Words of my Lord, the sea would be consumed before the Words of my Lord are exhausted, though We were to bring the like of that as ink***?'

قال: «قد أخبرك أن كلام الله ليس له آخر، و لا غاية، و لا ينقطع أبدا». قال: «ثم قال: قل يا محمد: إِنَّما أَنَا بَشَرٌ مِثْلُكُمْ يُوحى إِلَيَّ أَنَّما إِلهُكُمْ إِلهٌ واحِدٌ فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً، فهذا الشرك شرك رياء.

He[asws] said: 'I[asws] am informing you that the Words of Allah[azwj], there is no last of these, nor is there any end to them, nor would they be cut-off ever'. Then he[asws] said: ***[18:110] Say:*** O Muhammad[saww]! ***But rather, I am a person like you; it is Revealed to me that your God is one God, therefore whoever hopes to meet***

[2663] Tafseer Imam Hassan Al Askari[asws] - Preface

his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord. So this is the Polytheism, the Polytheism of hypocrisy'.[2664]

الإمام أبو محمد العسكري (عليه السلام)، عن أبيه، علي بن محمد (عليهما السلام) في حديث طويل، في مناظرة جماعة من قريش، عن رسول الله (صلى الله عليه و آله): «ثم أنزل الله تعالى: يا محمد، قل: إِنَّما أَنَا بَشَرٌ مِثْلُكُمْ يعني آكل الطعام يُوحى إِلَيَّ أَنَّما إِلهُكُمْ إِلهٌ واحِدٌ يعني قل لهم: أنا في البشرية مثلكم، و لكن خصني ربي بالنبوة دونكم، كما يخص بعض البشر بالغنى و الصحة و الجمال، دون بعض من البشر، فلا تنكروا أن يخصني أيضا بالنبوة».

The Imam Abu Muhammad Al-Askari[asws], from his[asws] father[asws], Ali Bin Muhammad[asws], in a lengthy Hadeeth, during a debate with a group from Qureysh, from Rasool-Allah[saww] having said: 'The Allah[azwj] Revealed ***[18:110] Say:*** O Muhammad[saww]! ***But rather, I am a mortal like you;*** Meaning, I[saww] eat the food ***it is Revealed to me that your God is one God***. Meaning, Say to them: 'I[saww] am among the human beings like you, but my[saww] Lord[azwj] has specialised me[saww] with the Prophet-hood apart from you all, just as some of the humans are specialished with the wealth, and the health, and the beauty, apart from some from the humans. Therefore, do not deny that I[saww] have been specialised as well, with the Prophet-hood'.[2665]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن القاسم بن سليمان، عن جراح المدايني، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً. قال: «الرجل يعمل شيئا من الثواب، لا يطلب به وجه الله، إنما يطلب تزكية الناس، يشتهي أن يسمع به الناس، فهذا الذي أشرك بعبادة ربه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Sulayman, from Jarah Al Mada'iny,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[18:110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord***. He[asws] said: 'The man does something from the good deeds, not seeking the Face (Pleasure) of Allah[azwj]. But rather, he seeks recommendations of the people, desiring to be heard among the people. So this is, which is the association with the worship of his Lord[azwj]'.

ثم قال: «ما من عبد أسر خيرا فذهبت الأيام أبدا، حتى يظهر الله له خيرا، و ما من عبد أسر شرا فذهبت الأيام أبدا، حتى يظهر الله له شرا».

Then he[asws] said: 'There is none from the servants who secretly does good, and his days pass away, until Allah[azwj] Manifests the good for him. And there is none from the servants who secretly does evil, so his days pass away, until Allah[azwj] Manifests the evil for him'.[2666]

و عنه: عن علي بن محمد بن عبد الله، عن إبراهيم بن إسحاق الأحمر، عن الحسن بن علي الوشاء، قال: دخلت على الرضا (عليه السلام) و بين يديه إبريق، يريد أن يتهيأ للصلاة، فدنوت منه لأصب عليه، فأبى ذلك، و قال: «مه، يا حسن»، فقلت: لم تنهاني ان أصب على يدك، تكره أن أوجر؟ قال: «تؤجر أنت، و أوزر أنا».

[2664] تفسير القمي 2: 46.
[2665] Tafseer Imam Hassan Al Askari[asws] – S 314
[2666] الكافي 2: 222/ 4.

And from him, from Ali Bin Muhammad Bin Abdullah, from Ibrahim bin Is'haq Al Ahmar, from Al Hassan Bin Ali Al Washa who said,

'I came up to Al-Reza[asws], and in front of him[asws] was a jug (of water) intending to prepare himself[asws] for the Prayer. So I moved it closer to him[asws] for him[asws] to partake from it, but he[asws] refused that, and said: 'Nah, O Hassan!' So I said, 'Why do you[asws] forbid me that I should pour water upon your[asws] hands. Do you[asws] not like it that I should be recompensed?' He[asws] said: 'You will be Recompensed, and I[asws] would be burdened'.

فقلت له: كيف ذلك؟ فقال: «أما سمعت الله عز و جل يقول: فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً. و ها أنا ذا أتوضأ للصلاة، و هي العبادة، فأكره أن يشركني فيها أحد».

So I said to him[sws], 'How can that be?' So he[asws] said: 'Have you nor heard Allah[azwj] Mighty and Majestic Saying ***[18:110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord***. And here I[asws] am to perform Ablution for the Prayer, and it is the worship, therefore I[asws] did not like anyone to be associated with me with regards to it'.[2667]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «سئل رسول الله (صلى الله عليه و آله) عن تفسير قول الله عز و جل: فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً. فقال: من صلى مراءاة الناس فهو مشرك، و من زكى مراءاة الناس فهو مشرك، و من صام مراءاة الناس فهو مشرك، و من حج مراءاة الناس فهو مشرك، و من عمل عملا مما أمر الله به مراءاة الناس فهو مشرك، و لا يقبل الله عمل مراء».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] was asked about the explanation of Allah[azwj] Mighty and Majestic ***[18:110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord***. So he[saww] said: 'The one who Prays to be seen by the people, so he is a Polytheist; and the one who Gives Zakat to be seen by the people, so he is a Polytheist; and the one who Fasts to be seen by the people, so he is a Polythiest; and the one who goes for Hajj to be seen by the people, so he is a Polytheist; and the one who does deeds from what Allah[azwj] has Commanded for, to be seen by the people, so he is a Polytheist; and Allah[azwj] does not Accept the deeds done to be seen (to show-off)'.[2668]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، و الحسين بن أبي العلاء، و عبد الله بن وضاح، و شعيب العقرقوفي، جميعهم، عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله تعالى: قُلْ إِنَّما أَنَا بَشَرٌ مِثْلُكُمْ قال: «يعني في الخلق، أنه مثلهم مخلوق». يُوحى إِلَيَّ أَنَّما إِلهُكُمْ إِلهٌ واحِدٌ فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً. قال: «لا يتخذ مع ولاية آل محمد ولاية غيرهم، و ولايتهم العمل الصالح، فمن أشرك بعبادة ربه أحدا، فقد أشرك بولايتنا، و كفر بها، و جحد أمير المؤمنين (عليه السلام) حقه و ولايته».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, and Al Husayn Bin Abu Al A'ala, and Abdullah Bin Wazah, and Shuayb Al Aqarquqy, altoghether, from Abu Baseer,

[2667] الكافي 3: 69/ 1.
[2668] تفسير القمّي 2: 47.

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[18:110] Say: But rather, I am a person like you***, Meaning regarding the Creation, that he[saww] is a creature like them' ***it is Revealed to me that your God is one God, therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord***. He[asws] said: 'Do not take with the Wilayah of the Progeny[asws] of Muhammad[saww], the Wilayah of others. Their[asws] Wilayah is the righteous deed, so the one who associates anyone with the worship of his Lord[azwj], so he has associated with our[asws] Wilayah, and disbelieved by it, and fought against Amir-ul-Momineen[asws] of his[asws] rights and his[asws] Wilayah'.[2669]

عن سماعة بن مهران قال: سألت أبا عبد الله (عليه السلام) عن قول الله: فَلْيَعْمَلْ عَمَلًا صالِحاً وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً. قال: «العمل الصالح: المعرفة بالأئمة، وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً: التسليم لعلي (عليه السلام)، لا يشرك معه في الخلافة من ليس ذلك له، و لا هو من أهله».

From Sama'at Bin Mahran who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[18:110] so he should do righteous deeds, and not associate any one in the worship of his Lord***. He[asws] said: 'The ***righteous deeds*** – Recognition of the Imams[asws] and ***and not associate any one in the worship of his Lord*** – the submission to Ali[asws], not associating with him[asws] regarding the Caliphate, the one for whom that (Caliphate) is not, nor is he deserving of it'.[2670]

ثم أنزل الله تعالى عليه: يا محمد (قل إنما أنا بشر مثلكم) يعني آكل الطعام (يوحى إلي أنما الهكم إله واحد) يعني قل لهم: أنا في البشرية مثلكم، ولكن ربي خصني بالنبوة دونكم، كما يخص بعض البشر بالغناء والصحة والجمال دون بعض من البشر، فلا تنكرواأن يخصني أيضا بالنبوة.

Then Allah[azwj] Sent down upon him[saww]: 'O Muhammad[saww]! ***[18:110] Say: But rather, I am a person like you*** meaning, I[saww] eat food ***it is Revealed to me that your God is one God***. Meaning, Say to them: 'I[saww] am (in the appearance of a) person like you, but my[saww] Lord[azwj] had Made me[saww] Special by Prophet-hood apart from others, just like Extending to some people richness, health, beauty apart from other humans. Do not deny the Extending to me[saww] of the Prophet-hood'.[2671]

قوله صلى الله عليه وآله: (سلوني عما بدا لكم)

[2669] تفسير القمّي 2: 47.
[2670] تفسير العيّاشي 2: 353/ 97
[2671] Tafseer-e-Imam Hassan Askari asws, Hadith 314, an extract.

HIS[saww] Statement: 'Ask Me[saww] Whatever Occurs To You'

أبان بن أبي عياش عن سليم بن قيس، عن سلمان وأبي ذر والمقداد: إن نفرا من المنافقين اجتمعوا فقالوا: إن محمدا ليخبرنا عن الجنة وما أعد الله فيها من النعيم لأوليائه وأهل طاعته، وعن النار وما أعد الله فيها من الأنكال والهوان لأعدائه وأهل معصيته. فلو أخبرنا عن آبائنا وأمهاتنا ومقعدنا في الجنة والنار، فعرفنا الذي يبنى عليه في العاجل والآجل

Abaan Bin Abu Ayyash, from Sulaym Bin Qays, from Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar] has said that, 'A number of hypocrites gathered and said, 'Muhammad[saww] is informing us about the Paradise and what Allah[azwj] has Prepared in it from the Bounties for his[saww] friends and the people who obey him[saww], and about the Fire and what Allah[azwj] has Prepared in it from the fetters and the disgrace for his[saww] enemies and the people who disobey him[saww]. So if he[saww] were to inform us about our fathers and our mothers and our places in the Paradise and the Fire, we would be able to understand what is awaiting (for us) sooner or later'.

فبلغ ذلك رسول الله صلى الله عليه وآله، فأمر بلالا فنادى بالصلاة جامعة. فاجتمع الناس حتى غص المسجد وتضايق بأهله.

That reached to the Rasool Allah[saww], so he[saww] ordered Bilal to call out the Call for the Prayer for gathering. So the people gathered to the extent that the Masjid was full and its people were squeezed.

فخرج مغضبا حاسرا عن ذراعيه وركبتيه حتى صعد المنبر، فحمد الله وأثنى عليه ثم قال: أيها الناس، أنا بشر مثلكم أوحى إلي ربي، فاختصني برسالته واصطفاني لنبوته وفضلني على جميع ولد آدم وأطلعني على ما شاء من غيبه.

So he[saww] came out angrily with his[saww] cuffs tucked-up, until he[saww] ascended the Pulpit. So he[saww] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you people! I[saww] am a human being like you all. My[saww] Lord[azwj] has Sent Revelation upon me[saww]. So He[azwj] Specialised me[saww] by His[azwj] Message, and Chose me[saww] for His[azwj] Prophet-hood, and Preferred me[saww] over all the children of Adam[as] and briefed me[saww] with whatever He[azwj] so Desired to from His[azwj] hidden matters.

فاسألوني عما بدا لكم. فوالذي نفسي بيده لا يسألني رجل منكم عن أبيه وأمه وعن مقعده من الجنة والنار إلا أخبرته. هذا جبرئيل عن يميني يخبرني عن ربي فاسألوني.

So ask me[saww] whatsoever that occurs to you all. By the One[azwj] in Whose Hand is my[saww] soul, no man from among you will ask me[saww] about his father and his mother and from their places from the Paradise and the Fire, except that I[saww] will inform him about it. Here is Jibraeel on my[saww] right. He will be informing me[saww] from my[saww] Lord[azwj]. So ask me[saww]'.

سؤال الناس عن أنسابهم وعن الجنة والنار

فقام رجل مؤمن يحب الله ورسوله، فقال: يا نبي الله، من أنا؟ قال: أنت عبد الله بن جعفر، فنسبه إلى أبيه الذي كان يدعى به، فجلس قريرة عينه.

Questions of the people about their lineage and about the Paradise and the Fire

A man who was a believer and loved Allah[azwj] and His[azwj] Messenger[saww], stood up and said, 'O Prophet[saww] of Allah[azwj], who am I?' He[saww] said: 'You are Abdullah Bin Ja'far'. So he[saww] (informed) him of his lineage to his father who was the one he was claiming him to be. So he sat down with delight in his eyes.

ثم قام منافق مريض القلب مبغض لله ولرسوله فقال: يا رسول الله، من أنا؟ قال: أنت فلان بن فلان راع لبني عصمة وهم شر حي في ثقيف، عصوا الله فأخزاهم. فجلس وقد أخزاه الله وفضحه على رؤوس الأشهاد، وكان قبل ذلك لا يشك الناس أنه صنديد من صناديد قريش وناب من أنيابهم

Then a hypocrite stood up, who was sick of heart and had hatred towards Allah[azwj] and towards His[azwj] Messenger[saww]. He said, 'O Rasool Allah[saww], who am I?' He[saww] said: 'You are so and so, the son of so and so who is a shepherd of the Clan of Asmat and they are the evil tribe of Saqeef. They disobeyed Allah[azwj] so He[azwj] Disgraced them'. So he sat down, and Allah[azwj] had Disgraced him and Exposed him to the people who were present, and before that the people had no doubts that he was an important one from the important ones of Qureish, and a tooth from their teeth (equal to their important personalities).

ثم قام ثالث منافق مريض القلب، فقال: يا رسول الله، أفي الجنة أنا أم في النار؟ قال: في النار ورغما فجلس وقد أخزاه الله وفضحه على رؤوس الأشهاد.

Then a third one stood up, a hypocrite, sick of heart, so he said, 'O Rasool Allah[saww] will I be in the Paradise or in the Fire?' He[saww] said: 'In the Fire (and after) being humiliated'. So he sat down, and Allah[azwj] had Disgraced him and Exposed him to the people who were present.

فقام عمر بن الخطاب فقال: رضينا بالله ربا وبالإسلام دينا وبك يا رسول الله نبيا، ونعوذ بالله من غضب الله وغضب رسوله. اعف عنا يا رسول الله عفا الله عنك، واستر سترك الله. فقال صلى الله عليه وآله: عن غير هذا - أو تطلب سواه - يا عمر. فقال: يا رسول الله، العفو عن أمتك.

So Umar Bin Al-Khattab stood up. He said, 'We are pleased with Allah[azwj] as our Lord[azwj], and with Al-Islam as our Religion, and with you[saww], O Rasool Allah[saww] as a Prophet[saww], and we seek refuge with Allah[azwj] from the Anger of Allah[azwj] and the anger of His[azwj] Messenger[saww]. Excuse us, O Rasool Allah[saww], may Allah[azwj] Excuse you, and veil us, may Allah[azwj] Veil you[saww]'. He[saww] said: 'About others – or are you seeking to ask – O Umar?' He said, 'O Rasool Allah[saww], excuse your[saww] community'.

خلق رسول الله وعلى عليهما السلام

فقام علي بن أبي طالب عليه السلام فقال: يا رسول الله، انسبني من أنا، ليعرف الناس قرابتي منك. فقال: يا علي، خلقت أنا وأنت من عمودين من نور معلقين من تحت العرش، يقدسان الملك من قبل أن يخلق الخلق بألفي عام.

Creation of Rasool Allah[saww] and Ali[asws]

Ali[asws] Bin Abu Talib[asws] stood up. He[asws] said: 'O Rasool Allah[saww], lineage me[asws]. Who am I[asws], so that the people would understand my relationship with you[saww]'. He[saww] said: 'O Ali[asws], I[saww] and you[asws] have been Created from two Pillars of Light which were both attached to the bottom of the Throne. These were Extolling the Holiness of the God[azwj] from before he[azwj] Created the creation by two thousand years.

ثم خلق من ذينك العمودين نطفتين بيضاوين ملتويتين. ثم نقل تلك النطفتين في الأصلاب الكريمة إلى الأرحام الزكية الطاهرة، حتى جعل نصفها في صلب عبد الله ونصفها في صلب أبي طالب. فجزء أنا وجزء أنت، وهو قول الله عز وجل: (وهو الذي خلق من الماء بشرا فجعله نسبا وصهرا وكان ربك قديرا).

Then He[azwj] Created from these two Pillars, two white seeds which were joined together. Then He[azwj] Transferred those two seeds into the honourable 'sulb' and into pure immaculate mothers, until He[azwj] Made half of it to be in the 'sulb' of Abdullah[as], and half of it to be in the 'sulb' of Abu Talib[as]. So one part is me[saww], and one part is you[asws], and it is the Statement of Allah[azwj] Mighty and Majestic: ***"[25:54] And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful."***

علي عليه السلام السبب بين الله وخلقه

يا علي، أنت مني وأنا منك. سيط لحمك بلحمي ودمك بدمي. وأنت السبب فيما بين الله وبين خلقه بعدي. فمن جحد ولايتك قطع السبب الذي فيما بينه وبين الله وكان ماضيا في الدركات.

Ali[asws] is the Medium between Allah[azwj] and His[azwj] creatures

O Ali[asws], you[asws] are from me[saww] and I[saww] am from you[asws]. Your[asws] flesh is joined to my[saww] flesh, and your[asws] blood to my[asws] blood. And you[asws] are the medium in what is between Allah[azwj] and His[azwj] creatures after me[saww]. So the one who fights against your[asws] 'Wilayah' has cut-off the Medium which is in between himself and Allah[azwj], and he will spend his time in the Levels of Hell.

يا علي، ما عرف الله إلا بي ثم بك. من جحد ولايتك جحد الله ربوبيته يا علي، أنت علم الله بعدي الأكبر في الأرض، وأنت الركن الأكبر في القيامة.

O Ali[asws], Allah[azwj] cannot be recognised except by me[saww] and by you[asws]. The one who fights against your[asws] 'Wilayah' has fought against the Lordship of Allah[azwj]. O Ali[asws], you[asws] are the Great Banner of Allah[azwj] after me[saww] in the earth, and you are the Great Pillar in the Day of Judgement.

فمن استظل بفيئك كان فائزا، لأن حساب الخلائق إليك ومآبهم إليك، والميزان ميزانك والصراط صراطك والموقف موقفك والحساب حسابك. فمن ركن إليك نجا، ومن خالفك هوى وهلك. اللهم اشهد، اللهم اشهد.

So the one who will be covered by your[asws] 'Wilayah' (protected) would have succeeded, because the Reckoning of the creatures is to you[asws] and what is with them is to you[asws], and the 'al-Mezan' (Divine Scale) is your[asws] Scale, and the Bridge is your[asws] Bridge, and the Pausing will be your[asws] Pausing, and the reckoning will be your[asws] Reckoning. So the one

who comes towards you[asws] will be saved, and the one who opposes you[asws] has deviated and will perish. Our Allah[azwj] be Witness (to this), our Allah[azwj] be Witness (to this)!'

ثم نزل صلى الله عليه وآله.

Then he[saww] descended.[2672]

[2672] Kitaab Sulaym Bin Qays Al Hilali – H 44

CHAPTER 19

MARYAM[as]

(98 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده المتقدم في فضل سورة الكهف، عن الحسن، عن عمر، عن أبان، عن أبي عبد الله (عليه السلام)، قال: «من أدمن قراءة سورة مريم لم يمت حتى يصيب ما يغنيه في نفسه و ماله و ولده، و كان في الآخرة من أصحاب عيسى بن مريم (عليه السلام)، و اعطي في الآخرة مثل ملك سليمان بن داود (عليهما السلام) في الدنيا».

Ibn babuwayh, by his chain which preceded in the merits of Surah Al-Kahf (Chapter 18), from Al Hassan, from Umar, from Aban,

'Abu Abdullah[asws] has said: 'The one who habitually recites Surah Maryam[as] would not die until he attains what enriches him regarding himself, and his wealth, and his children, and in the Hereafter he would be from the companions of Isa Bin Maryam[as]. And he would be Given in the Hereafter the like of the kingdom of Sulayman Bin Dawood[as] in the world'.[2673]

و عن الصادق (عليه السلام): «من كتبها و جعلها في إناء زجاج ضيق الرأس نظيف، و جعلها في منزله كثر خيره، و يرى الخيرات في منامه، كما يرى أهله في منزله، و إذا كتبت على حائط البيت منعت طوارقه و حرست ما فيه، و إذا شربها الخائف أمن بإذن الله تعالى».

And from Al-Sadiq[asws] having said: 'The one who writes it (Chapter 19) and makes it to be in a clean glass container with a narrow head, and makes it to be in his house would get abundant goodness, and he would see goodness in his dreams, just as he sees his family in his home. And when it is written upon a wall of the house, it would prevent its violation and fortify whatever is in it. And when its (water) is drunk by the scared (person), he would be secure by the Permission of Allah[azwj]'.[2674]

VERSE 1

كهيعص {1}

[19:1] Kaf Ha Ya Ayn Suad

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني- فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق- قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى قول الله عز و جل كهيعص؟ قال: «معناه: أنا الكافي، الهادي، الولي، العالم، الصادق الوعد».

[2673] ثواب الأعمال: 108.
[2674] خواص القرآن: 44 (مخطوط)

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us – with regards to what he wrote upon the hands of Ali Bi Ahmad Al Baghday Al Waraq – from Ma'az Bin Al masny Al Anbary, from Abdullah Bin Asma, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[saww]! What is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[19:1] Kaf Ha Ya Ayn Suad***?' He[asws] said: 'Its Meaning is- I[azwj] am the Sufficient, and Guide, the Guardian, the All-Knowing, and True of Promise (الكافي، الهادي، الولي، العالم، الصادق الوعد)'.[2675]

و عنه: عن محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا عبد العزيز بن يحيى الجلودي، قال: أخبرنا محمد بن زكريا، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، قال: حضرت عند جعفر ابن محمد (عليهما السلام)، فدخل عليه رجل فسأله عن كهيعص، فقال (عليه السلام): «كاف: كاف لشيعتنا، هاء: هاد لهم، ياء: ولي لهم، عين: عالم بأهل طاعتنا، صاد: صادق لهم وعده، حتى يبلغ بهم المنزلة التي وعدها إياهم في بطن القرآن».

And from him, from Muhammad bin Ibrahim Bin Is'haq Al Talaqany, from Abdul Aziz Bin Yahya al Jaloudy, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amarat, from his father who said,

'I was in the presence of Ja'far[asws] Bin Muhammad[asws] when a man came up to him[asws], so he asked him [asws] about ***[19:1] Kaf Ha Ya Ayn Suad***. So he[asws] said: 'Kaf – Sufficient for our[asws] Shiah; Ha – As a Guide for them; Ya – A Guardian for them; Ayn – Knowing of the people who are obedient to us[asws]; Suad – True to His[azwj] Promise to them, until He[azwj] Makes them reach the status which He[azwj] has Promised to them in the esoteric of the Quran'.[2676]

و عنه، قال: حدثنا محمد بن علي بن محمد، بن حاتم النوفلي المعروف بالكرماني، قال: حدثنا أبو العباس أحمد بن عيسى الوشاء البغدادي، قال: حدثنا أحمد بن طاهر «1» القمي، قال: حدثنا محمد بن بحر بن سهل الشيباني، قال: حدثنا أحمد بن مسرور، عن سعد بن عبد الله القمي، في حديث له مع أبي محمد الحسن بن علي العسكري (عليهما السلام): قال له: «ما جاء بك، يا سعد؟» فقلت: شوقني أحمد بن إسحاق إلى لقاء مولانا.

And from him, from Muhammad Bin Ali Bin Muhammad Bin Hatim Al Nowfaly Al Ma'rouf at Kermany, from Abu Al Abbas Ahmad Bin Isa Al Waha'a Al Baghday, from Ahmad Bin Tahir Al Qummy, from Muhammad Bin Bahr Bin Sahl Al Shaybany, from Ahmad Bin Masrour, from Sa'ad Bin Abdullah Al Qummy,

(It is narrated) in a Hadeeth of him being with Abu Muhammad Al-Hassan[asws] Bin Ali[asws] Al-Askary[asws] having said to him: 'What have you come with, O Sa'ad?' So I said, 'Ahmad Bin Is'haq increased my desire in me to meet our Master[asws]'.

قال: «و المسائل التي أردت أن تسأل عنها؟». قلت: على حالها، يا مولاي. قال: «فسل قرة عيني عنها». و أومأ بيده إلى الغلام- يعني ابنه القائم (عليه السلام)- فقال لي الغلام: «سل عما بدا لك». و ذكر المسائل إلى أن قال: قلت: فأخبرني- يا بن رسول الله- عن تأويل كهيعص؟

He[asws] said: 'And the questions which you intend to ask about it?' I said, 'Upon its condition, O my Master[asws]'. He[asws] said: 'So ask the delight of my[asws] eyes about it'. And he[asws] gestured with his[asws] hand towards the young boy[asws] – meaning his[asws] son Al-Qaim[asws] – So the young boy [asws] said to me: 'Ask, whatsoever comes to your (mind)'. And he (the narrator) mentioned the questions, until he said, 'I said, 'So,

[2675] معاني الأخبار: 22
[2676] معاني الأخبار: 28/ 6

inform me – O son [asws] of Rasool-Allah[saww] – about the interpretation of ***[19:1] Kaf Ha Ya Ayn Suad***?'

قال: «هذه الحروف من أنباء الغيب، أطلع الله عليها عبده زكريا، ثم قصها على محمد (صلى الله عليه و آله)، و ذلك أن زكريا (عليه السلام) سأل ربه أن يعلمه أسماء الخمسة، فأهبط الله عليه جبرئيل (عليه السلام) فعلمه إياها، فكان زكريا إذا ذكر محمدا و عليا و فاطمة و الحسن (عليهم السلام)، سرى عنه همه و انجلى كربه، و إذا ذكر الحسين (عليه السلام) خنقته العبرة، و وقعت عليه البهرة.

He[asws] said: 'These are the Words from the News of the Hidden matters which Allah[azwj] Notified His[azwj] servant Zakariyya[as], then Related these to Muhammad[saww]. And that Zakariyya[as] asked his[as] Lord[azwj] to Teach him[as] the five Names. So Jibraeel[as] descended upon him[as] and taught him[as] these. Whenever Zakariyya remembered Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], his[as] stress would be relieved and his[as] grief would end. But, whenever he[as] remembered Al-Husayn[asws] the tears would suffocate him[as] and unconsciousness would occur upon him[as].

فقال ذات يوم: إلهي، مالي إذا ذكرت أربعا منهم تسليت بأسمائهم من همومي، و إذا ذكرت الحسين تدمع عيني و تثور زفرتي؟ فأنبأه الله تبارك و تعالى عن قصته، فقال: كهيعص فالكاف: اسم كربلاء، و الهاء: هلاك العترة، و الياء: يزيد (لعنه الله)، و هو ظالم الحسين (عليه السلام)، و العين: عطشه، و الصاد: صبره.

So, one day he[as] said: 'My Allah[azwj]! What is it with me[as] that whenever I[as] remember four of them[asws] my[as] stress goes away, but whenever I[as] remember Al-Husayn[asws], my [as] eyes fill up with tears and my[as] sighs erupt?' So Allah[azwj] Blessed and High Gave him[as] the news of its story, so He[azwj] Said: "***[19:1] Kaf Ha Ya Ayn Suad***. So the Kaf (refers to) the name Karbala; And the Ha (refers to) the massacre of the Family[asws]; and the Ya (refers to) Yazeed[la] and he[la] is the one unjust to Al-Husayn[asws]; and the Ayn (refers to) his[asws] thirst; and the Suad (refers to) his[asws] patience".

فلما سمع بذلك زكريا (عليه السلام) لم يفارق مسجده ثلاثة أيام، و منع فيها الناس من الدخول عليه، و أقبل على البكاء و النحيب، و كانت ندبته: إلهي، أ تفجع خير خلقك بولده. إلهي أ تنزل بلوى هذه الرزية بفنائه، إلهي، أ تلبس عليا و فاطمة ثياب هذه المصيبة، إلهي أ تحل كربة هذه الفجيعة بساحتهما.

So when Zakariyya[as] heard that, he[as] did not separate from his[as] Masjid for three days, and forbid the people to come up to him [asws], and remained upon the weeping and the wailing. And his[as] lamentation was: 'My[as] Allah[azwj]! Will the best of Your[azwj] creatures be mourning its son[asws]? My[as] Allah[azwj]! Will the affliction of this affliction descend with its severity? My[as] Allah[azwj]! Will Ali[asws] and Fatima[asws] be clothed (subjected) with this difficulty? My[as] Allah[azwj]! Will the adversity of this disaster be resolved in their[asws] surroundings?'

ثم كان يقول: إلهي، ارزقني ولدا تقر به عيني على الكبر، و اجعله وارثا وصيا، و اجعل محله مني محل الحسين، فإذا رزقتنيه فافتني بحبه، ثم افجعني به كما تفجع محمدا حبيبك بولده،

Then he[as] was saying: 'My[as] Allah[azwj]! Bestow a son[as] upon me[as] by whom my[as] eyes would be delighted upon the adversity, and Make him[as] to be an inheritor and a successor, and make his[as] place from me[as] to be the place of Al-Husayn[asws]. So when You[azwj] have bestowed him[as] to me[as], so Test me[as] with my[as] love for him[as].

Then Make me[as] to lament over him[as] as Muhammad[saww], Your[azwj] Beloved would be lamenting over his[as] son[asws]'.

فرزقه الله يحيى (عليه السلام) و فجعه به، و كان حمل يحيى (عليه السلام) ستة أشهر، و حمل الحسين (عليه السلام) كذلك».

Therefore, Allah[azwj] Bestowed Yahya[as] to him[as] and he[as] was lamenting for him[as]. And Yahya[as] was borne for six months, and the bearing of Al-Husayn[asws] was like that'.[2677]

VERSES 2 - 11

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا {2} إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا {3} قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا {4} وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا {5} يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا {6} يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا {7} قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا {8} قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا {9} قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا {10} فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا {11}

[19:2] A Remembrance of the Mercy of your Lord to His servant Zakariyya [19:3] When he called upon his Lord in secret [19:4] He said: My Lord! My bones are weakened and my head shines with grey hair, and, my Lord! I have never been unhappy in my supplication to You [19:5] And surely I fear my relatives after me, and my wife is barren, therefore Grant me from Yourself an heir [19:6] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, one with whom You are well Pleased [19:7] O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made before him anyone with his name [19:8] He said: O my Lord! How can I have a son, and my wife is barren, and I myself have reached the infirmity of old age? [19:9] He said: So shall it be, your Lord says: It is easy to Him, and indeed I Created you before, when you were nothing [19:10] He said: My Lord! Give me a Sign. He said: Your Sign is that you will not speak to the people for three nights consecutively despite being able to [19:11] So he went forth to his people from the Prayer Niche, then he made known to them that they should be Glorifying (Allah) morning and evening

علي بن إبراهيم: روى أبو الجارود، عن أبي جعفر (عليه السلام) قوله تعالى: ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا يقول: «ذكر ربك عبده فرحمه»، إِذْ نادى رَبَّهُ نِداءً خَفِيًّا قالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي يقول: «ضعف» وَ لَمْ أَكُنْ بِدُعائِكَ رَبِّ شَقِيًّا يقول: «لم يكن دعائي خائبا عندك».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[19:2] A Remembrance of the Mercy of your Lord to His servant Zakariyya***, he[asws] said: "It is a Remembrance of your Lord[azwj] to His[azwj] servant, so He[azwj] had Mercy upon him[as]". ***[19:3] When he called upon his Lord in secret [19:4] He said: My Lord! My bones are weakened***, he[asws] said: 'Weakness'. ***and, my Lord! I have never***

[2677] كمال الدين و تمام النعمة: 454/ 21

been unhappy in my supplication to You, he[asws] said: 'I[as] have never failed in my[as] supplication (being Answered) by You[azwj]'.

وَ إِنِّي خِفْتُ الْمَوالِيَ مِنْ وَرائِي يقول: «خفت الورثة من بعدي» وَ كانَتِ امْرَأَتِي عاقِراً يقول: «لم يكن لزكريا يومئذ ولد يقوم مقامه، و يرثه، و كانت هدايا بني إسرائيل و نذورهم للأحبار، و كان زكريا رئيس الأحبار، و كانت امرأة زكريا اخت مريم بنت عمران بن ماثان، و بنو ماثان، إذ ذاك رؤساء بني إسرائيل و بنو ملوكهم، و هم من ولد سليمان بن داود،

[19:5] And surely I fear my relatives after me, he[asws] said: 'I[as] fear for the inheritance from after me[as]' ***and my wife is barren***, he[asws] said: In those days there was no son for Zakariyya[as] who would stand in his[as] place and inherit from him[as]. And the Children of Israel used to gift it and vow these for the Rabbis, and Zakariyya[as] was the chief of the Rabbis, and the wife of Zakariyya [as] was a sister of Maryam[as] the daughter of Imran Bin Masan[as], and the Clan of Masan were the chiefs of the Children of Israel and the sons of their kings, and they were from the children of Sulayman[as] Bin Dawood[as].

فقال زكريا: فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ وَ اجْعَلْهُ رَبِّ رَضِيًّا يا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلامٍ اسْمُهُ يَحْيى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا يقول: لم يسم باسم يحيى أحد قبله قالَ رَبِّ أَنَّى يَكُونُ لِي غُلامٌ وَ كانَتِ امْرَأَتِي عاقِراً وَ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا فهو اليؤوس قالَ كَذلِكَ قالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَ قَدْ خَلَقْتُكَ مِنْ قَبْلُ وَ لَمْ تَكُ شَيْئاً قالَ رَبِّ اجْعَلْ لِي آيَةً قالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلاثَ لَيالٍ سَوِيًّا صحيحا من غير مرض».

So Zakariyya[as] said ***therefore Grant me from Yourself an heir [19:6] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, one with whom You are well Pleased [19:7] O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made him before anyone with his name***. No one had been named as 'Yahya' before him[as] ***[19:8] He said: O my Lord! How can I have a son, and my wife is barren, and I myself have reached the infirmity of old age?*** So it is the despair ***[19:9] He said: So shall it be, your Lord says: It is easy to Him, and indeed I Created you before, when you were nothing [19:10] He said: My Lord! Give me a Sign. He said: Your Sign is that you will not speak to the people for three nights consecutively despite being able to*** being healthy without illness'.[2678]

محمد بن العباس، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال حدثني أبو الحسن موسى بن جعفر (عليهما السلام)، قال: «كنت عند أبي يوما قاعدا، حتى أتى رجل فوقف به، و قال: أ فيكم باقر العلم و رئيسه محمد بن علي؟ قيل له: نعم. فجلس طويلا، ثم قام إليه، فقال: يا بن رسول الله، أخبرني عن قول الله عز و جل في قصة زكريا: وَ إِنِّي خِفْتُ الْمَوالِيَ مِنْ وَرائِي وَ كانَتِ امْرَأَتِي عاقِراً الآية؟

Muhammad Bin Al Abbas, from Muhammad Bin hamam Bin Saheyl, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan[asws] Musa Bin Ja'far[asws] having said: 'I[asws] was seated in the presence of my[asws] father[asws] one day, until there came a man who paused by him[asws] and said: 'Is there among you[asws] the Expounder of the Knowledge (باقر العلم) and its chief Muhammad[asws] Bin Ali [asws]?' He[asws] said to him[asws]: 'Yes'. So he sat himself stretched, then stood up to him[asws] and said, 'O son[asws] of Rasool-Allah[saww]! Inform me[asws] about the Words of Allah[azwj] Mighty and Majestic in

[2678] تفسير القمي 2: 48

the story of Zakariyya[as] ***[19:5] And surely I fear my relatives after me, and my wife is barren*** – the Verse'.

قال: «نعم. الموالي بنو العم، و أحب الله أن يهب له وليا من صلبه، و ذلك أنه فيما كان علم من فضل محمد (صلى الله عليه و آله)، قال: يا رب، أما شرفت محمدا و كرمته و رفعت ذكره حتى قرنته بذكرك، فما يمنعك- يا سيدي- أن تهب له ذرية من صلبه فتكون فيها النبوة؟

He[asws] said: 'Yes. The relatives were the sons of the uncles, and he[as] loved it that Allah[azwj] should Gift to him[as] a successor from his[as] bloodline, and that he[as] knew of the merits of Muhammad[saww]. He[as] said: 'O Lord[azwj]! Did You[azwj] not Give nobility to Muhammad[saww], and Honoured him[saww], and Elevated his[saww] mentioned to the extent that You[azwj] Joined it with Your[azwj] Mentioned? So what is Preventing You[azwj] – O my[as] Master[azwj] – to Endow him[as] an offspring from his[saww] bloodline, so the Prophet-hood would come to be in him?'

قال: يا زكريا، قد فعلت ذلك بمحمد و لا نبوة بعده، و هو خاتم الأنبياء، و لكن الإمامة لابن عمه و أخيه علي ابن أبي طالب من بعده، و أخرجت الذرية من صلب علي إلى بطن فاطمة بنت محمد، و صيرت بعضها من بعض، فخرجت منه الأئمة حججي على خلقي، و إني مخرج من صلبك ولدا يرثك و يرث من آل يعقوب، فوهب الله له يحيى (عليه السلام)».

He[azwj] Said: "O Zakariyya[as]! I[azwj] have (already) Done that with Muhammad[saww], and there is no Prophet-hood after him[saww], and he[saww] is the final of the Prophets[as]. But, the Imamate is for the son[asws] of his[saww] uncle[as], and his[saww] brother[asws] Ali[asws] Bin Abu Talib[asws] from after him[saww]. And I[azwj] will Bring out the offspring from the bloodline of Ali[asws] and Fatima[asws] the daughter of Muhammad[saww], and rendered one from the other. So I[azwj] shall Bring out from it the Imams[asws] as My[azwj] Arguments (Proofs) over My[azwj] creatures. And I[azwj] shall Bring out from your[as] bloodline, a son[as] who shall inherit you[as] and inherit from the Progeny of Yaqoub". Thus, Allah[azwj] Endowed Yahya[as] to him[as]'.[2679]

محمد بن العباس، قال: حدثنا حميد بن زياد، عن أحمد بن الحسين بن بكر، قال: حدثنا الحسن ابن علي بن فضال، بإسناده إلى عبد الخالق، قال: سمعت أبا عبد الله (عليه السلام)، يقول في قول الله عز و جل: لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا قال: «ذلك يحيى بن زكريا، لم يكن له من قبل سميا، و كذلك الحسين (عليه السلام) لم يكن له من قبل سميا، و لم تبك السماء إلا عليهما أربعين صباحا».

Muhammad Bin Al Abbas, from Hameed Bin Ziyad, from Ahmad Bin Al Husayn Bin Bakr, from Al Hassan Ibn Ali Bin Fazaal, by his chain going up to Abdul Khaliq who said,

'I heard Abu Abdullah[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic ***[19:7] We have not Made before him anyone with his name***, he[asws] said: 'That is Yahya[as] Bin Zakariyya[as]. No one had been of this name before, and like that is Al-Husayn[asws], no one had been of this name beforehand. And the sky did not weep except for the two of them, for forty mornings'.

قلت: فما كان بكاؤها؟ قال: «تطلع الشمس حمراء- قال- و كان قاتل الحسين (عليه السلام) ولد زنا، و قاتل يحيى ابن زكريا ولد زنا».

[2679] تأويل الآيات 1: 301/ 2

I said, 'So what was its weeping?' He[asws] said: 'The sun emerged (with) redness'. He[asws] said: 'The murderer of Al-Husayn[asws] was born of adultery (a bastard), and the murderer of Yahya[as] Bin Zakariyya[as] was born of adultery (a bastard)'.[2680]

VERSES 12 - 15

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا {12} وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا {13} وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا {14} وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا {15}

[19:12] O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child [19:13] And tenderness from Us and purity, and he was pious [19:14] And dutiful to his parents, and he was not insolent, disobedient [19:15] And peace on him on the day he was born, and on the day he dies, and on the day he is Resurrected to life

وقال في قصة يحيى (يا زكريا إنا نبشرك بغلام اسمه يحيى لم نجعل له من قبل سميا). قال: لم نخلق أحدا قبله اسمه يحيى،

And He[azwj] Said in the story of Yahya[asws] ***[19:7] O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made before him anyone with his name*** He[asws] said: We[azwj] did not Create before him[asws] anyone who had the name 'Yahya'.

فحكى الله قصته إلى قوله: (يا يحيى خذ الكتاب بقوة وآتيناه الحكم صبيا) قال: ومن ذلك الحكم أنه كان صبيا فقال له الصبيان: هلم نلعب. فقال: اوه والله ما للعب خلقنا، وإنما خلقنا للجد لامر عظيم.

Allah[azwj] Relates his[asws] story until His[azwj] Words ***[19:12] O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child*** He[asws] said: 'And from that wisdom of his[as] when he[as] was a boy, the other boys said to him: 'Let us play'. He[asws] said: 'Oh, and Allah[azwj] did not Create us to play, and we have been Created for a great affair'.[2681]

محمد بن العباس، قال: حدثنا علي بن سليمان الرازي، عن محمد بن خالد الطيالسي، عن سيف ابن عميرة، عن حكم بن أيمن، قال: سمعت أبا جعفر (عليه السلام): يقول: «و الله، لقد اوتي علي (عليه السلام) الحكم صبيا، كما اوتي يحيى بن زكريا الحكم صبيا».

Muhammad Bin Al Abbas, from Ali Bin Sulayman Al Razy, from Muhammad Bin Khalid Al Tayalasi, from Sayf Ibn Umeyra, from Hakam Bin Ayman who said,

'I heard Abu Ja'far[asws] saying: 'By Allah[azwj]! Ali[asws] had been Given the Wisdom whilst a child, just as Yahya[as] Bin Zakariyya[as] had been Given the Wisdom whilst a child'.[2682]

أحمد بن محمد بن خالد، قال: و في رواية أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله تبارك و تعالى في كتابه: وَ حَناناً مِنْ لَدُنَّا؟ قال: «كان يحيى إذا دعا و قال في دعائه: يا رب، يا الله ناداه الله من السماء: لبيك يا يحيى، سل حاجتك».

Ahmad Bin Muhammad Bin Khalid said,

[2680] تأويل الآيات 1: 302/ 3
[2681] Tafseer Imam Hassan Al Askari[asws] – S 374
[2682] تأويل الآيات 1: 303/ 6.

'And in a report of Abu Baseer who said, 'I said to Abu Abdullah[asws], '(What about) the Words of Allah[azwj] Blessed and High in His[azwj] ***[19:13] And tenderness from Us***?' He[asws] said: 'Whenever Yahya[as] used to supplicate, said in his[as] supplication: 'O Lord[azwj], O Allah[azwj]!' Allah[azwj] Called out to him[as] from the sky: "Here I[azwj] am, O Yahya! Ask your[as] need!"[2683]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا سعد بن عبد الله، عن أحمد بن حمزة الأشعري، قال: حدثني ياسر الخادم، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «إن أوحش ما يكون هذا الخلق في ثلاثة مواطن: يوم ولد و يخرج من بطن امه فيرى الدنيا، و يوم يموت فيعاين الآخرة و أهلها، و يوم يبعث حيا فيرى أحكاما لم يرها في دار الدنيا،

Ibn Babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Sa'ad Bin Abdullah, from Ahmad bin Hamza Al Ashary, from Yaaser Al Khadim who said,

'I heard Abu Al-Hassan Al-Reza[asws] saying: 'The loneliest (time) for these creatures (people) is during three times – The day of birth and he comes out from the belly of his mother so he sees the world; and the day he dies, so he sees the Hereafter and its inhabitants; and the day he is Resurrected alive, so he sees Judgements that he never saw in the house of the world.

و قد سلم الله عز و جل على يحيى (عليه السلام) في هذه الثلاثة مواطن و آمن روعته، فقال: وَ سَلامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا و قد سلم عيسى بن مريم (عليه السلام) على نفسه في هذه الثلاثة مواطن، فقال: وَ السَّلامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا».

And Allah[azwj] Mighty and Majestic had Sent Peace upon Yahya[as] in these three times Settled his[as] fear, so He[azwj] Said ***[19:15] And peace on him on the day he was born, and on the day he dies, and on the day he is Resurrected to life***. And Isa[as] Bin Maryam[as] has send Peace upon himself[as] in these three times, so he[as] Said ***[19:33] And Peace on me on the day I was born, and on the day I die, and on the day I am Resurrected to life***'.[2684]

VERSES 16 - 26

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا {16}فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا {17} قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَٰنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا {18} قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا {19} قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا {20} قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا {21}

[19:16] And remember Maryam in the Book when she drew aside from her family to an eastern place [19:17] So she took to veil herself from them; then We Sent to her Our Spirit, so he appeared to her completely as a man [19:18] She said: I seek Refuge with the Beneficent Allah from you, if you are pious [19:19] He said: But rather, I am a Messenger of your Lord so that I can endow upon you a pure boy [19:20] She said: How can I have a boy and no mortal has yet touched me, nor have I been unchaste? [19:21] He said: Even so; your Lord says: It is easy to Me: and We will Make him a Sign for the people and a Mercy from Us, and it was a matter Ordained

[2683] المحاسن: 35/ 30.
[2684] الخصال: 107/ 71

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا {22} فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَٰذَا وَكُنْتُ نَسْيًا مَنْسِيًّا {23} فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا {24} وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا {25} فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا {26}

[19:22] So she bore him; then withdrew herself with him to a remote place [19:23] And the pangs (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: I wish I had died before this, and had been quite forgotten! [19:24] Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you [19:25] And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates [19:26] So eat and drink and refresh the eyes. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent, so I shall not speak to any human today

و عنه: بإسناده، عن أبان، عن رجل عن أبي عبد الله (عليه السلام)، قال: «إن مريم (عليها السلام) حملت بعيسى (عليه السلام) تسع ساعات، كل ساعة شهر».

And from him, by his chain, from Abaan, from a man,

'Abu Abdullah[asws] has said: 'Maryam[as] bore Isa[as] for nine hours, each hour, a month'.[2685]

الشيخ في (التهذيب): عن محمد بن أحمد بن داود، عن محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا سعد بن عمرو الزهري، قال: حدثنا بكر بن سالم، عن أبيه، عن أبي حمزة الثمالي، عن علي بن الحسين (عليهما السلام)، في قوله: فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكاناً قَصِيًّا. قال: «خرجت من دمشق حتى أتت كربلاء، فوضعته في موضع قبر الحسين (عليه السلام)، ثم رجعت من ليلتها».

Al Sheykh in Al Tehzeeb, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik, from Sa'ad Bin Amro Al Zuhry, from Bakr Bin Saalim, from his father, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] regarding His[azwj] Words ***[19:22] So she bore him; then withdrew herself with him to a remote place***. He[asws] said: 'She[as]went out from Damascus until she came to Karbala. So she[as] placed it (the infant) in the place of the grave of Al-Husayn[asws], then she[as] returned in the same night'.[2686]

وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصٍ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَتَخَلَّلُ بَسَاتِينَ الْكُوفَةِ فَانْتَهَى إِلَى نَخْلَةٍ فَتَوَضَّأَ عِنْدَهَا ثُمَّ رَكَعَ وَ سَجَدَ فَأَحْصَيْتُ فِي سُجُودِهِ خَمْسَمِائَةِ تَسْبِيحَةٍ ثُمَّ اسْتَنَدَ إِلَى النَّخْلَةِ فَدَعَا بِدَعَوَاتٍ ثُمَّ قَالَ يَا أَبَا حَفْصٍ إِنَّهَا وَ اللَّهِ النَّخْلَةُ الَّتِي قَالَ اللَّهُ جَلَّ وَ عَزَّ لِمَرْيَمَ (عليها السلام) وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُساقِطْ عَلَيْكِ رُطَباً جَنِيًّا.

And by this chain, from Hafs who said:

I saw Abu Abdullah[asws] alone in the gardens of Al-Kufa. He[asws] came to a palm tree, so he[asws] performed ablution near it, then bowed and prostrated. I counted in his[asws] prostration five hundred Glorifications (Tasbeeh). Then he[asws] leaned on the palm tree and supplicated with a supplication. Then he[asws] said: 'O Abu Hafs! By Allah[azwj],

[2685] الكافي 8: 332/ 516.
[2686] التهذيب 6: 73/ 139

it is the very palm tree about which Allah[azwj] Said to Maryam[as]: ***[19:25] And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates***'.[2687]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عدة من أصحابنا، عن علي بن أسباط، عن عمه يعقوب بن سالم، رفعه إلى أمير المؤمنين (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ليكن أول ما تأكل النفساء الرطب، فإن الله عز و جل قال لمريم (عليها السلام) وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُساقِطْ عَلَيْكِ رُطَباً جَنِيًّا.

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from a number of our companions, from Ali Bin Asbaat, from his uncle Yaqoub Bin Saalim,

Amir-ul-Momineen[asws] having said: 'Rasool-Allah[saww] said: 'The first thing what she should eat after childbirth is the dates, for Allah[azwj] Mighty and Majestic Said to Maryam[as] ***[19:25] And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates***'.

قيل: يا رسول الله، فإن لم يكن أوان الرطب؟ قال: سبع تمرات من تمر المدينة، فإن لم يكن فسبع تمرات من تمور أمصاركم، فإن الله عز و جل يقول: و عزتي و جلالي و عظمتي و ارتفاع مكاني، لا تأكل النفساء يوم تلد الرطب، فيكون غلاما إلا كان حليما، فإن كانت جارية كانت حليمة».

It was said, 'O Rasool-Allah[saww]! What if it is not the season for the dates?' He[saww] said: 'There are seven (types of) dates from the dates of Al-Medina, so it will not happen that (all) seven (types of) dates would not be available in your city, for Allah[azwj] Mighty and Majestic is Saying: "And by My[azwj] Honour, and My[azwj] Majesty, and My[azwj] Elevated Status, the woman will not eat the dates on the day of the childbirth and a son is born, except that he would be forbearing. So if it is a female, she would be forbearing'.[2688]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن القاسم بن سليمان، عن جراح المدائني، عن أبي عبد الله (عليه السلام) قال: «إن الصيام ليس من الطعام و الشراب وحده- ثم قال- قالت مريم: إِنِّي نَذَرْتُ لِلرَّحْمنِ صَوْماً أي صمتا».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarah al Mada'iny,

'Abu Abdullah[asws] has said: 'The Fasting is not from the food and the drink alone'. Then he[asws] said: 'Maryam[as] said ***[19:26] So Surely I have vowed a fast to the Beneficent***, i.e., silence'.[2689]

VERSES 27 - 29

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا {27} يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا {28} فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا {29}

[19:27] And she came to her people with him, carrying him. They said: O Maryam! You have come with an amazing thing [19:28] O sister of Haroun! Your father was not a bad man, nor, was your mother a bad woman [19:29] So

[2687] الكافي 8: 143/ 111
[2688] الكافي 6: 22/ 4.
[2689] الكافي 4: 87/ 3.

she pointed towards him. They said: How can we speak to one who was a child in the cradle?

و عنه: بإسناده، عن وهب بن منبه اليماني، قال: إن يهوديا سأل النبي (صلى الله عليه و آله)، فقال: يا محمد، أ كنت في ام الكتاب نبيا قبل أن تخلق؟ قال: «نعم». قال: و هؤلاء أصحابك المؤمنون مثبتون معك قبل أن يخلقوا؟ قال: «نعم».

And from him, by his chain, from Wahab Bin Munbah Al-Yamani who said, 'A Jew asked the Prophet[saww], so he said, 'O Muhammad[saww]! Were you[saww] a Prophet[saww] in the Mother of the Book before you[saww] were Created (came into this world)?' He[saww] said: 'Yes'. He said, 'And these companions of yours[saww], the Believers were steadfast with you[saww] before they were Created?' He[saww] said: Yes'.

قال: فما شأنك لم تتكلم بالحكمة حين خرجت من بطن أمك، كما تكلم عيسى بن مريم على زعمك، و قد كنت قبل ذلك نبيا؟ فقال النبي (صلى الله عليه و آله): «إنه ليس أمري كأمر عيسى بن مريم، إن عيسى بن مريم خلقه الله عز و جل من ام ليس له أب، كما خلق الله آدم من غير أب و لا أم، و لو أن عيسى حين خرج من بطن امه لم ينطق بالحكمة، لم يكن لامه عذر عند الناس، و قد أتت به من غير أب و كانوا يأخذونها كما يؤخذ به مثلها من المحصنات، فجعل الله عز و جل منطقه عذرا لامه».

He said, 'So what is your[saww] matter that you[saww] did not speak with the Wisdom when you[saww] came out from the belly of your[saww] mother[as], just as Isa[as] Bin Maryam[as] spoke as per your[saww] claim, and that he[as] was a Prophet[as] before that?' So the Prophet[saww] said: 'My[saww] matter is not like the matter of Isa[as] Bin Maryam[as]. Allah[azwj] Mighty and Majestic Created him[as] from a mother[as] and there was not father for him[as], just as Allah[azwj] Created Adam[as] without a father or a mother. And if Isa[as] had not spoken with the Wisdom from the belly of his[as] mother, there would not have been an explanation for his[as] mother[as] in the presence of the people. And she[as] had come with him[as] being without a father, and they used to take it as an example from the chastity. Therefore, Allah[azwj] Mighty and Majestic Made him[as] to speak as an explanation for his[as] mother[as]'.[2690]

VERSES 30 - 34

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا {30} وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا {31} وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا {32} وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا {33} ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ {34}

[19:30] He said: I am a servant of Allah; He has Given me the Book and Made me a Prophet [19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live [19:32] And good to my mother, and He has not Made me tyrannous, miserable [19:33] And Peace be upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:34] That is Isa, son of Maryam; Words of the Truth regarding which they are disputing

قال علي بن إبراهيم: قال الصادق (عليه السلام)، في قوله وَ أَوْصانِي بِالصَّلاةِ وَ الزَّكاةِ. قال: «زكاة الرؤوس، لأن كل الناس ليس لهم أموال، و إنما الفطرة على الفقير و الغني و الصغير و الكبير».

Ali Bin Ibrahim said,

[2690] علل الشرائع: 79/ 1

'Al-Sadiq[asws] said regarding His[azwj] Words ***[19:31] and He has Enjoined upon me with the Prayer and the Zakat for as long as I live***, said: 'Zakaat (is upon) the rich, because all the people do not have the wealth. But rather, the *Fitrah* is upon the poor and the rich, and the small and the great'.[2691]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن هشام بن سالم، عن يزيد الكناسي، قال: سألت أبا جعفر (عليه السلام): أ كان عيسى بن مريم (عليه السلام) حين تكلم في المهد حجة لله على أهل زمانه؟ فقال: «كان يومئذ نبيا حجة لله غير مرسل، أما تسمع لقوله حين قال: إِنِّي عَبْدُ اللَّهِ آتانِيَ الْكِتابَ وَ جَعَلَنِي نَبِيًّا وَ جَعَلَنِي مُبارَكاً أَيْنَ ما كُنْتُ وَ أَوْصانِي بِالصَّلاةِ وَ الزَّكاةِ ما دُمْتُ حَيًّا»؟

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy who said,

'I asked Abu Ja'far[asws], 'Was Isa[as] Bin Maryam[as], where he[as] spoke in the cradle, a Proof of Allah[azwj] upon the people of his[as] era?' So he[asws] said: 'In those days a Prophet[as] was a Proof of Allah [azwj] without being a Messenger. Have you not heard his[as] words where he[as] said ***[19:30] He said: I am a servant of Allah; He has Given me the Book and Made me a Prophet [19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live***?'

قلت: فكان يومئذ حجة لله على زكريا في تلك الحال و هو في المهد؟ فقال: «كان عيسى (عليه السلام) في تلك الحال آية للناس، و رحمة من الله لمريم حين تكلم فعبر عنها، و كان نبيا حجة على من سمع كلامه في تلك الحال، ثم صمت فلم يتكلم حتى مضت له سنتان، و كان زكريا الحجة لله عز و جل على الناس بعد ما صمت عيسى (عليه السلام) سنتين، ثم مات زكريا (عليه السلام) فورثه ابنه يحيى الكتاب و الحكمة و هو صبي صغير، أما تسمع لقوله عز و جل يا يَحْيى خُذِ الْكِتابَ بِقُوَّةٍ وَ آتَيْناهُ الْحُكْمَ صَبِيًّا،

I said, 'So in those days the Proof of Allah[azwj] was upon Zakariyya[as] in those conditions, whilst he[as] (Isa[as]) was in the cradle?' So he[asws] said: 'Isa[as], in that situation was a Sign for the people, and a Mercy from Allah[azwj] to Maryam[as] where he[as] spoke across from it. And a Prophet [as] was a Proof of Allah[azwj] upon the one who heard his[as] speech in that situation. Then he[as] was silent and did not speak until two years passed by for him[as]. And Zakariyya[as] was the Proof of Allah[azwj] Mighty and Majestic upon the people after the silence of Isa[as] for two years. Then Zakariyya[as] passed away, and so his[as] son[as] Yahya[as] inherited him[as] with the Book and the Wisdom whilst he[as] was a young boy. Have you not heard the Words of the Mighty and Majestic ***[19:12] O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child***'.

فلما بلغ عيسى (عليه السلام) سبع سنين تكلم بالنبوة و الرسالة، حين أوحى الله تعالى إليه، فكان عيسى (عليه السلام) الحجة على يحيى و على الناس أجمعين، و ليس تبقى الأرض- يا أبا خالد- يوما واحدا بغير حجة لله على الناس منذ يوم خلق الله آدم (عليه السلام)، و أسكنه الأرض».

So when Isa[as] reached the age of seven years, he[as] spoke with the Prophet-hood and the Message, where Allah[azwj] the High Revealed unto him[as]. So Isa[as] was the Proof of Allah[azwj] upon Yahya[as] and upon the people altogether, and there does not remain upon the earth – O Abu Khalid – a single day without a Proof of Allah[azwj]

[2691] تفسير القمّي 2: 50

upon the people, since the day Allah[azwj] Created Adam[as] and Settled him[as] on the earth'.

فقلت: جعلت فداك، أ كان علي (عليه السلام) حجة من الله و رسوله على هذه الامة في حياة رسول الله (صلى الله عليه و آله)؟ فقال: «نعم، يوم أقامه للناس، و نصبه علما، و دعاهم إلى ولايته، و أمرهم بطاعته».

So I said, 'May I be sacrificed for you[asws]! Was Ali[asws] a Proof from Allah[azwj] and His[azwj] Rasool[saww] upon this community during the lifetime of Rasool-Allah[saww]?' So he[asws] said: 'Yes, the day he[saww] nominated him[asws] for the people, and established him[asws] as a flag, and called them to his[asws] Wilayah, and ordered them to be in his[asws] obedience'.

قلت: و كانت طاعة علي (عليه السلام) واجبة على الناس في حياة رسول الله (صلى الله عليه و آله) و بعد وفاته؟ فقال: «نعم»، و لكنه صمت فلم يتكلم مع رسول الله (صلى الله عليه و آله) و كانت الطاعة لرسول الله (صلى الله عليه و آله) على أمته و على علي (عليه السلام) في حياة رسول الله (صلى الله عليه و آله)، و كانت الطاعة من الله و من رسوله على الناس كلهم لعلي (عليه السلام) بعد وفاة رسول الله (صلى الله عليه و آله)، و كان علي (عليه السلام) حكيما عالما».

I said, 'And the obedience to Ali[asws] was obligatory upon the people during the lifetime of Rasool-Allah[saww] and (as well as) after his[saww] passing away?' So he[asws] said: 'Yes. But, he[asws] was silent, and did not speak along with Rasool-Allah[saww], and the obedience to Rasool-Allah[saww] was upon his[saww] community and upon Ali[asws] during the lifetime of Rasool-Allah[saww]. And the obedience from Allah[azwj], and from His[azwj] Rasool[saww] was upon all of the people, for Ali[asws] after the passing away of Rasool-Allah[saww], and Ali[asws] was wise, knowing'.[2692]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب، قال: سألت أبا عبد الله (عليه السلام) عن أفضل ما يتقرب به العباد إلى ربهم، و أحب ذلك إلى الله عز و جل، ما هو؟ فقال: «ما أعلم شيئا بعد المعرفة أفضل من هذه الصلاة، ألا ترى أن العبد الصالح عيسى بن مريم (عليه السلام)، قال: وَ أَوْصانِي بِالصَّلاةِ وَ الزَّكاةِ ما دُمْتُ حَيًّا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

'I asked Abu Abdullah[asws] about the best of what the servants can get close to their Lord[azwj], and the most beloved of that to Allah[azwj] Mighty and Majestic, what is it?' So he[asws] said: 'I[asws] do not know of anything, after the recognition (المعرفة) which is higher that this Prayer. Have you not seen the righteous servant Isa[as] Bin Maryam[as] say ***[19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live***?'[2693]

و عنه: عن محمد بن إبراهيم بن إسحاق، قال: حدثنا أحمد بن محمد الهمداني مولى بني هاشم، قال: حدثنا جعفر بن عبد الله بن جعفر بن عبد الله بن جعفر بن محمد بن علي بن أبي طالب (عليه السلام)، قال: حدثنا كثير بن عياش القطان، عن أبي الجارود زياد بن المنذر، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «لما ولد عيسى بن مريم (عليه السلام) كان ابن يوم كأنه ابن شهرين، فلما كان ابن سبعة أشهر، أخذت والدته بيده و جاءت به إلى الكتاب، فأقعدته بين يدي المؤدب، فقال له المؤدب: قل بسم الله الرحمن الرحيم. فقال عيسى (عليه السلام): بسم الله الرحمن الرحيم.

And from him, from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Hamdany, a slave of the Clan of Hashim [as], from Ja'far Bin Abdullah, son of Ja'far Bin Abdullah, son of Ja'far Bin

[2692] الكافي 1: 313/ 1
[2693] الكافي 3: 264/ 1

Muhammad Bin Ali Bin Abu Talib [asws], from Kaseer Bin Ayyash Al Qatan, from Abu Al Jaroud Ziyad Bin Al Munzar,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali Al-Baqir[asws] having said: 'When Isa[as] Bin Maryam[as] was born, he[as] was like a boy of two months. So when he[as] was a boy of seven months, his[as] mother took him[as] by his[as] hand and came with him[as] to the school. So she[as] seated him[as] in front of the teacher. So the teacher said to him[as], 'Say, 'In the Name of Allah[azwj] the Beneficent, the Merciful'. So Isa[as] said: 'In the Name of Allah[azwj] the Beneficent, the Merciful'.

فقال له المؤدب: قل أبجد فرفع عيسى (عليه السلام) رأسه، فقال: و هل تدري ما أبجد؟ فعلاه بالدرة ليضربه، فقال: يا مؤدب، لا تضربني إن كنت تدري، و إلا فسلني حتى أفسر لك. قال: فسره لي.

So the teacher said to him[as], 'Say, 'Abjad' (The alphabet). So Isa[as] raised his[as] head and said, 'And do you know what the alphabet is?' So he raised the stick to hit him[as] by it, so he[as] said: 'O teacher! Do not strike at me[as] if you know, and detail it for me[as], or else I[as] will explain it to you'. He said, 'Explain it to me'.

فقال: عيسى (عليه السلام): الألف: آلاء الله، و الباء: بهجة الله، و الجيم: جمال الله، و الدال: دين الله، هوز، الهاء: هول جهنم، و الواو: ويل لأهل النار، و الزاي: زفير جهنم، حطي: حطت الخطايا عن المستغفرين، كلمن: كلام الله لا مبدل لكلماته، سعفص: صاع و الجزاء بالجزاء، قرشت: قرشهم فحشرهم.

So Isa[as] said: 'Alif - the Blessings of Allah[azwj]; and the Ba - the Delight of Allah[azwj]; and the Jeem - the Beauty of Allah[azwj]; and the Daal – Religion of Allah[azwj]; the Haa - the terror of Hell; and the Waaw – Woe of the inhabitants of the Fire; and the Zaay – Exhalation of Hell; Hatayy - Settling of the sins from the Forgiven ones; Kalman – Speech of Allah[azwj], there is no Change to His[azwj] Speech; Sa'fayn – A measure of the Recompense with the Recompense; Qarshat – Their sequeezing and their ushering'.

فقال المؤدب: أيتها المرأة خذي بيد ابنك فقد علم و لا حاجة له في المؤدب».

So the teacher said, 'O you lady! Take your[as] son[as] by his[as] hand, for he[as] knows and he[as] has no need for the teacher for him[as]'.[2694]

VERSES 35 - 38

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۖ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {35} وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ {36} فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ {37} أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ لَٰكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ {38}

[19:35] It was not for Allah that He should Take a son; Glory to be Him; when He Decrees a matter, He says to it "Be," so it becomes [19:36] And surely Allah is my Lord and your Lord, therefore worship Him; this is the Straight Path [19:37] But the parties from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day [19:38] How clearly shall they hear and how clearly shall they see on the Day when they come to Us; but the unjust this Day would be clear error

[2694] التوحيد: 236/ 1

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبة بن ميمون، عن معمر بن يحيى، عن داود الدجاجي، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «سئل أمير المؤمنين (عليه السلام) عن قول الله عز و جل: فَاخْتَلَفَ الْأَحْزابُ مِنْ بَيْنِهِمْ ، فقال: انتظروا الفرج في ثلاث». فقيل: يا أمير المؤمنين، و ما هن؟ فقال: «اختلاف أهل الشام بينهم، و الرايات السود من خراسان، و الفزعة في شهر رمضان».

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Al-Mufazzal Bin Ibrahim Bin Qays, from Al-Hassan Bin Ali Bin Fazaal from Sa'albat Bin Maymoun, from Moamar Bin Yahya, from Dawood Al-Dajajy,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali[asws] having said: 'Amir-ul-Momineen[asws] was asked about the Words of Allah[azwj] Mighty and Majestic ***[19:37] But the sects differ among themselves***, so he[asws] said: 'Await the Relief during three (events)'. So it was said, 'O Amir-ul-Momineen[asws]! And what are these?' So he[asws] said: 'Differing of the people of Syria between them, and the black flags from Khurasan, and the terror during the Month of Ramadhan'.

فقيل: و ما الفزعة في شهر رمضان؟ فقال: «أو ما سمعتم قول الله عز و جل في القرآن: إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّماءِ آيَةً فَظَلَّتْ أَعْناقُهُمْ لَها خاضِعِينَ، هي آية تخرج الفتاة من خدرها، و توقظ النائم، و تفزع اليقظان».

So it was said, 'And what is the terror during the Month of Ramadhan?' So he[asws] said: 'Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it***? It is a Sign which would make the young girl come out from her veil, and the sleeping one would be scared, and the awake would be terrified'.[2695]

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، يقول: «الزم الأرض لا تحرك يدك و لا رجلك أبدا حتى ترى علامات أذكرها لك في سنة، و ترى مناديا ينادي بدمشق، و خسفا بقرية من قراها، و تسقط طائفة من مسجدها، فإذا رأيت الترك جازوها، فأقبلت الترك حتى نزلت الجزيرة، و أقبل الروم حتى نزلت الرملة، و هي سنة اختلاف في كل أرض من أرض العرب، و أن أهل الشام يختلفون عند ذلك على ثلاث رايات: الأصهب، و الأبقع، و السفياني، مع بني ذنب الحمار مضر، و مع السفياني أخواله من كلب، فيظهر السفياني، و من معه على بني ذنب الحمار، حتى يقتلوا قتلا لم يقتله شيء قط و يحضر رجل بدمشق، فيقتل هو و من معه قتلا لم يقتله شيء قط، و هو من بني ذنب الحمار، و هي الآية التي يقول الله تبارك و تعالى: فَاخْتَلَفَ الْأَحْزابُ مِنْ بَيْنِهِمْ إلى آخره.

Al Ayyashi, from Jabir Al Ju'fy,

'Abu Ja'far[asws] has said: 'The commitment of the earth is that it will not move your hand, nor your feet ever, until you see such Signs in one year which I[asws] am mentioning to you. And you will see a Caller Calling out at Damascus, and a town from the towns gets submerged (in the land), and several of its Masjids fall down, so you will see the Turks move across it. So the Turks would come over until they encamp at the Island, and the Romans would come over until they encamp at Al-Ramla, and it is a year in which there would be disputes in every land from the lands of the Arabs. And the people of Syria would be disputing during that, over three banners – the 'Bald Eagle', and the 'The Arrow-shaped Leaves', and Al-Sufyani, with the Clan of *Zanb Al-Himaar Muzir*. And with Al-Sufyani would be his maternal uncles from a dog (illegitimate one). So Al-Sufyani and the ones with him would overcome the Clan of *Zanb Al-Himaar*, until they kill them with such a killing which nothing had

[2695] الغيبة: 251/ 8.

been killed before. And a man would appear at Damascus, so he and the one with him would be killed with a killing which nothing had been killed at all (before), and he would be from the Clan of *Zanb Al-Himaar* – and it is the Verse which Allah[azwj] Blessed and High is Speaking of ***[19:37] But the parties from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day***'.[2696]

VERSE 39

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ {39}

[19:39] And warn them of the Day of Regret, when the matter shall have been Decided; and they are (now) in negligence and they are not believing

الحسين بن سعيد في كتاب (الزهد): عن النضر بن سويد، عن درست، عن أبي المغرا، عن أبي بصير، قال: لا أعلمه ذكره إلا عن أبي جعفر (عليه السلام)، قال: «إذا أدخل الله أهل الجنة الجنة و أهل النار النار، جيء بالموت في صورة كبش حتى يوقف بين الجنة و النار. قال: ثم ينادي مناد يسمع أهل الدارين جميعا: يا أهل الجنة، يا أهل النار.

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Nazar Bin Suweyd, from Darast, from Abu Al-Magra, from Abu Baseer who said,

'I do know that it has been mentioned from Abu Ja'far[asws] having said: 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the death would be brought in an image of a ram until it is paused to be in between the Paradise and the Fire. Then a Caller would Call out which all the dwellers would hear: 'O people of the Paradise! O people of the Fire!'

فإذا سمعوا الصوت أقبلوا: قال، فيقال لهم: أ تدرون ما هذا؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا. قال: فيقول أهل الجنة: اللهم لا تدخل الموت علينا. قال: و يقول أهل النار: اللهم أدخل الموت علينا. قال: ثم يذبح كما تذبح الشاة». قال: «ثم ينادي مناد: لا موت أبدا، أيقنوا بالخلود.

So when they hear the voice, they would respond to it, and it would be said to them: 'Do you all know what this is? This is the death, which you used to fear from in the world! So the people of the Paradise would say, 'Our Allah[azwj]! Do not let the death to enter to be with us'. And the people of the Fire would be saying, 'Our Allah[azwj]! Enter the death to be with us'. Then it would be slaughtered the like slaughtering of the sheep'. Then the Caller would Call out: 'There no death any more, forever, so be certain of the immortality'.

قال: فيفرح أهل الجنة فرحا لو كان أحد يومئذ يموت من فرح لماتوا، قال: ثم قرأ هذه الآية: أَ فَما نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَتَنَا الْأُولى وَ ما نَحْنُ بِمُعَذَّبِينَ إِنَّ هذا لَهُوَ الْفَوْزُ الْعَظِيمُ لِمِثْلِ هذا فَلْيَعْمَلِ الْعامِلُونَ

He[asws] said: 'So the people of the Paradise would be so overjoyed, that if one of them could have died of happiness, he would have'. Then he[asws] recited this Verse ***[37:58] Is it then that we are not going to die [37:59] Except our first death? And we shall not be Punished [37:60] Most surely this is the mighty success [37:61] For the like of this then let the workers work***'.

[2696] تفسير العيّاشي 1: 64/ 117

قال: و يشهق أهل النار شهقة لو كان أحد ميتا من شهيق لماتوا، و هو قول الله عز و جل: وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ».

He[asws] said: 'And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah[azwj] Mighty and Majestic ***[19:39] And warn them of the Day of Regret, when the matter shall have been Decided***'.[2697]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن أبي ولاد الحناط، عن أبي عبد الله (عليه السلام)، قال: سئل عن قوله تعالى: وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ. قال: «ينادي مناد من عند الله، و ذلك بعد ما صار أهل الجنة في الجنة و أهل النار في النار: يا أهل الجنة، و يا أهل النار، هل تعرفون الموت في صورة من الصور؟ فيقولون: لا

Ali Bin Ibrahim said, 'My father narrated to me from Al Hassan Bin Mahboub, from Abu Walad Al Hanaat,

(The narrator says) 'I asked Abu Abdullah[asws] about the Words of the High ***[19:39] And warn them of the Day of Regret***. He[asws] said: 'A Caller would Call out from the Presence of Allah[azwj], and that is after the people of the Paradise having gone into the Paradise, and the people of the Fire into the Fire: 'O people of the Paradise, and O people of the Fire! Are you recognising the death in an image from the images?' So they would be saying, 'No!'

فيؤتى بالموت في صورة كبش أملح فيوقف بين الجنة و النار، ثم ينادون جميعا: أشرفوا و انظروا إلى الموت، فيشرفون، ثم يأمر الله به فيذبح، ثم يقال: يا أهل الجنة خلود فلا موت أبدا، و يا أهل النار خلود فلا موت أبدا، و هو قوله تعالى وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَ هُمْ فِي غَفْلَةٍ أي قضي على أهل الجنة بالخلود فيها، و على أهل النار بالخلود فيها».

So they would come with the death in an image of a prettiest ram. So it would be Paused in between the Paradise and the Fire, and he would Call out to all of them: 'Turn and look at the death!' So they would be looking at it. Then Allah[azwj] Command for it to be slaughtered. Then the Caller would say: 'O people of the Paradise, be immortal and do not die ever! And O people of the Fire, be immortal and do not die ever!' And these are the Words of the High ***[19:39] And warn them of the Day of Regret, when the matter shall have been Decided; and they are (now) in negligence***, i.e., Decided upon the people of the Paradise for them to live eternally therein, and upon the people of the Fire for them to live eternally therein'.[2698]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان ابن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق: يوم يلتقي أهل السماء و أهل الأرض، و يوم التناد: يوم ينادي أهل النار أهل الجنة: أَنْ أَفِيضُوا عَلَيْنا مِنَ الْماءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ، و يوم التغابن: يوم يغبن أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالموت فيذبح».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Ibn Dawood, from Hafs Bin Ghayas,

'Abu Abdullah[asws] has said: 'Day of the Meeting (يوم التلاق) – the Day the people of the sky meet the people of the earth; and Day of the Calling (يوم التناد:) – the Day the people of the Fire call out to the people of the Paradise ***[7:50] And the inmates of the Fire shall call out to the dwellers of the Paradise, saying: Pour on us some***

[2697] الزهد: 100/ 273.
[2698] تفسير القمّي 2: 50.

water or of that which Allah has Given you; and Day of Separation (يوم التغابن) - The Day the people of the Paradise would be Separated from the people of the Fire; and Day of Regret (يوم الحسرة) – the Day when the death would be brought (in the image of a ram) and slaughtered'.[2699]

VERSES 40 - 48

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ {40} وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {41} إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا {42} يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا {43} يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا {44} يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا {45} قَالَ أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ ۖ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ ۖ وَاهْجُرْنِي مَلِيًّا {46} قَالَ سَلَامٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ إِنَّهُ كَانَ بِي حَفِيًّا {47} وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا {48}

[19:40] Surely, We Inherit the earth and the ones who are upon it, and to Us they shall be returning [19:41] And mention Ibrahim in the Book; he was a truthful man, a Prophet [19:42] When he said to his father; O father! Why do you worship what neither hears nor sees, nor does it avail you in the least? [19:43] O father! Truly (some) of the Knowledge has come to me which has not come to you, therefore follow me, I will Guide you on an even path [19:44] O father! Do not worship the Satan; the Satan was disobedient to the Beneficent [19:45] O father! I fear that a Punishment from the Beneficent should touch you so that you should be a friend of the Satan [19:46] He said: Do you dislike my gods, O Ibrahim? If you do not stop, I will stone you, and leave me for a while [19:47] He said: Peace be on you, I will seek Forgiveness of my Lord for you; He is ever Affectionate to me [19:48] And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not remain unblessed in calling upon my Lord

عن ابن بابويه حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله عن أحمد بن محمد بن أبي نصر عن أبان بن عثمان عن محمد بن مروان عن أبي جعفر ص قال كان دعاء إبراهيم ع يومئذ يا أحد يا صمد يا من لم يلد و لم يولد و لم يكن له كفوا أحد ثم توكلت على الله فقال كفيت

From Ibn Babuwayh who said, 'Muhammad Bin Ali Al Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Marwan,

from Abu Ja'far[asws] having said: 'The supplication of Ibrahim[as] in those days was: 'O One, O Last, O One who did not beget nor was He[azwj] begotten, nor is there anyone who is a match for Him[azwj]'. Then he [as] placed reliance upon Allah[azwj] so he[as] said: 'Sufficient!'

و قال لما قال الله تعالى للنار كُونِي بَرْداً وَ سَلاماً عَلى إِبْراهِيمَ لم تعمل يومئذ نار على وجه الأرض و لا انتفع بها أحد ثلاثة أيام قال و نزل جبرئيل يحدثه وسط النار قال نمرود من اتخذ إلها فليتخذ مثل إله إبراهيم فقال عظيم من عظمائهم إني عزمت على النيران أن لا تحرقه

He[asws] said: 'When Allah[azwj] Said to the Fire ***[21:69] Become a coolness and safety for Ibrahim*** – and in those days fire had neither burnt upon the face of the earth nor

[2699] معاني الأخبار: 156/ 1.

benefitted anyone for more than three days – Jibraeel[as] descended to be in the midst of the fire. Nimrod[la] said, 'The one who takes a God should take to a God like the God of Ibrahim[as]'. It was a great thing from their great things that one cast upon the fire, and it does not burn him.

قال فخرجت عنق من النار فأحرقته و كان نمرود ينظر بشرفه على النار فلما كان بعد ثلاثة أيام قال نمرود لآزر اصعد بنا حتى ننظر فصعدا فإذا إبراهيم في روضة خضراء و معه شيخ يحدثه

He[asws] said: 'So a neck came out from the fire, and it was burnt. And Nimrod[la] used to oversee the fire from a balcony. So when it was after three days, Nimrod[la] said to Azar, 'Ascend with us to look. So they both climbed, and there was Ibrahim[as] in a green garden, and with him[as] was an old man talking to him[as].

قال فالتفت نمرود إلى آزر فقال ما أكرم ابنك على الله و العرب تسمي العم أبا قال تعالى في قصة يعقوب قالُوا نَعْبُدُ إِلهَكَ وَ إِلهَ آبائِكَ إِبْراهِيمَ وَ إِسْماعِيلَ وَ إِسْحاقَ و إسماعيل كان عم يعقوب ع و قد سماه أبا في هذه الآية

He[asws] said: 'So Nimrod[la] turned towards Azar and said, 'How honourable is your son[as] to Allah[azwj]'. And the Arabs refer to the uncle, as father. Allah[azwj] the High Says in the story of Yaqoub ***[2:133] They said: We will worship your God and the God of your fathers, Ibrahim and Ismail and Ishaq***. And Ismail[as] was the uncle of Yaqoub[as], and has been Named as father in this Verse'.[2700]

و حدثنا بذلك محمد بن علي البشاري القزويني رضي الله عنه قال حدثنا المظفر بن أحمد القزويني قال حدثنا محمد بن جعفر الكوفي الأسدي عن محمد بن إسماعيل البرمكي عن عبد الله بن داهر عن أبي قتادة الحراني عن وكيع بن الجراح عن سليمان بن مهران عن أبي عبد الله الصادق جعفر بن محمد ع و قول النبي ص أنا ابن الذبيحين يريد بذلك العم لأن العم قد سماه الله عز و جل أبا في قوله أَمْ كُنْتُمْ شُهَداءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قالَ لِبَنِيهِ ما تَعْبُدُونَ مِنْ بَعْدِي قالُوا نَعْبُدُ إِلهَكَ وَ إِلهَ آبائِكَ إِبْراهِيمَ وَ إِسْماعِيلَ وَ إِسْحاقَ و كان إسماعيل عم يعقوب فسماه الله في هذا الموضع أبا

And that has been narrated to us by Muhammad Bin Ali Al Bashaary Al Qazwiny, from Al Muzaffar Bin Ahmad Al Qazwiny, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Dahir, from Abu Qatada Al Harany, from Qaki'e Bin Al Jarrah, from Sulayman Bin Mahran,

from Abu Abdullah Al Sadiq Ja'far Bin Muhammad[asws] having said: 'And the words of the Prophet[saww] I[saww] am the son[saww] of the two sacrificed ones', intending by that the uncle, because the uncle has been Named by Allah[azwj] Mighty and Majestic as a father in His[azwj] Words ***[2:133] Or, were you witnesses when death visited Yaqoub, when he said to his sons: What will you worship after me? They said: We will worship your God and the God of your fathers, Ibrahim and Ismail and Ishaq***. And Ismail[as] was the uncle of Yaqoub[as], but Allah[azwj] Named him[as] in this place as a father.

و قد قال النبي ص العم والد فعلى هذا الأصل أيضا يطرد قول النبي ص أنا ابن الذبيحين أحدهما ذبيح بالحقيقة و الآخر ذبيح بالمجاز و استحقاق الثواب على النية و التمني فالنبي ص هو ابن الذبيحين من وجهين على ما ذكرناه و للذبح العظيم وجه آخر

And the Prophet[saww] spoke of his[saww] uncle as father. So upon this origin as well you return to the words of the Prophet[saww]: 'I[saww] am the son[saww] of the two sacrificed ones'. One of these is the sacrifice in reality, and the other one is the virtual sacrifice,

[2700] قصص الأنبياء للراوندي 105

and the deserving of the Rewards is based upon the intention, and the wishing. So the Prophet[saww] is the son[saww] of the two sacrificed ones from two aspects – one is what we[asws] have mentioned it. And the Great Sacrifice is the other aspect'.[2701]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ آزَرَ أَبَا إِبْرَاهِيمَ (عليه السلام) كَانَ مُنَجِّماً لِنُمْرُودَ وَ لَمْ يَكُنْ يَصْدُرُ إِلَّا عَنْ أَمْرِهِ فَنَظَرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنُمْرُودَ لَقَدْ رَأَيْتُ عَجَباً قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُوداً يُولَدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَى يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى يُحْمَلَ بِهِ

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

Abu Abdullah[asws] having said that: 'Azar, the father of Ibrahim[as] was an astrologer for Nimrod[la] and he[la] never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning he said to Nimrod[la], 'I have seen something strange'. He[la] said, 'And what is it?' He said, 'I saw a newborn being born in our land. Our destruction will be by his[as] hands. It will not be long after him[as] being conceived'.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرِّجَالِ فَلَمْ يَدَعِ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يُخْلَصُ إِلَيْهَا وَ وَقَعَ آزَرُ بِأَهْلِهِ فَعَلِقَتْ بِإِبْرَاهِيمَ (عليه السلام) فَظَنَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلَ إِلَى نِسَاءٍ مِنَ الْقَوَابِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمْنَ بِهِ فَنَظَرْنَ فَأَلْزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظَّهْرِ فَقُلْنَ مَا نَرَى فِي بَطْنِهَا شَيْئاً وَ كَانَ فِيمَا أُوتِيَ مِنَ الْعِلْمِ أَنَّهُ سَيُحْرَقُ بِالنَّارِ وَ لَمْ يُؤْتَ عِلْمَ أَنَّ اللَّهَ تَعَالَى سَيُنْجِيهِ

So he[la] was astounded by that and said, 'Has the woman fallen pregnant with him[as] yet?' He said, 'Not yet'. So he[la] separated the women from the men. He[la] did not leave a single woman except that he[la] made her to be in the city, with no man being allowed to be alone with her. Azar went to his wife and Ibrahim[as] was blessed. He thought that he[as] might be the one. So he sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. So Allah[azwj] Mighty and Majestic Made what was in her womb to be transferred to the back. So they said, 'We did not see anything in her tummy'. And what was in his knowledge was that he[as] would be burnt by the fire, and did not know that Allah[azwj] the High would be Rescuing him[as]'.

قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ آزَرُ أَنْ يَذْهَبَ بِهِ إِلَى نُمْرُودَ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبْ بِابْنِكَ إِلَى نُمْرُودَ فَيَقْتُلَهُ دَعْنِي أَذْهَبْ بِهِ إِلَى بَعْضِ الْغِيرَانِ أَجْعَلْهُ فِيهِ حَتَّى يَأْتِيَ عَلَيْهِ أَجَلُهُ وَ لَا تَكُونَ أَنْتَ الَّذِي تَقْتُلُ ابْنَكَ فَقَالَ لَهَا فَامْضِي بِهِ قَالَ فَذَهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ صَخْرَةً ثُمَّ انْصَرَفَتْ عَنْهُ

He[asws] said: 'So when the mother of Ibrahim[as] gave birth to him[as], Azar wanted to go with him[as] to Nimrod[la] to be killed. So his wife said to him, 'Do not go with your son[as] to Nimrod[la] for he[la] will kill him[as]. I shall go with him[as] to one of the caves and leave him[as] there until his[as] death comes to him[as], and you will not become the one to have killed your own son'. So he said to her, 'Take him[as]'. So she went with him[as] to a cave, then placed him[as] in it, and placed a rock to block the entrance of the cave. Then she left him[as].

[2701] 58 1 الخصال

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ رِزْقَهُ فِي إِبْهَامِهِ فَجَعَلَ يَمَصُّهَا فَيَشْخُبُ لَبَنُهَا وَ جَعَلَ يَشِبُّ فِي الْيَوْمِ كَمَا يَشِبُّ غَيْرُهُ فِي الْجُمْعَةِ وَ يَشِبُّ فِي الْجُمْعَةِ كَمَا يَشِبُّ غَيْرُهُ فِي الشَّهْرِ وَ يَشِبُّ فِي الشَّهْرِ كَمَا يَشِبُّ غَيْرُهُ فِي السَّنَةِ فَمَكَثَ مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ ثُمَّ إِنَّ أُمَّهُ قَالَتْ لِأَبِيهِ لَوْ أَذِنْتَ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَافْعَلِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ (عليه السلام) وَ إِذَا عَيْنَاهُ تَزْهَرَانِ كَأَنَّهُمَا سِرَاجَانِ قَالَ فَأَخَذَتْهُ فَضَمَّتْهُ إِلَى صَدْرِهَا وَ أَرْضَعَتْهُ ثُمَّ انْصَرَفَتْ عَنْهُ

He[asws] said: 'Allah[azwj] Mighty and Majestic Made his[as] sustenance to be in his[as] thumb. He[as] would suck it and milk would flow from it. He[as] grew in a day like others grow in a week, and grew in a week like others grow in a month, and grew in a month like others grow in a year. So that situation remained for as long as Allah[azwj] Desired it to remain. Then his[as] mother said to his[as] father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim[as]. His[as] eyes lit up like two lanterns. She grabbed him[as] and pressed him[as] to her bosom, and fed him[as]. Then she left him there.

فَسَأَلَهَا آزَرُ عَنْهُ فَقَالَتْ قَدْ وَارَيْتُهُ فِي التُّرَابِ فَمَكَثَتْ تَفْعَلُ فَتَخْرُجُ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ (عليه السلام) فَتَضُمُّهُ إِلَيْهَا وَ تُرْضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا تَحَرَّكَ أَتَتْهُ كَمَا كَانَتْ تَأْتِيهِ فَصَنَعَتْ بِهِ كَمَا كَانَتْ تَصْنَعُ فَلَمَّا أَرَادَتِ الِانْصِرَافَ أَخَذَ بِثَوْبِهَا فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا اذْهَبِي بِي مَعَكِ فَقَالَتْ لَهُ حَتَّى أَسْتَأْمِرَ أَبَاكَ

Azar asked her about him[as], so she said, 'I have hidden (buried) him in the soil'. She waited, and she would come out for her need, and go to Ibrahim[as], hold him[as] to her bosom, feed him[as], and leave him[as]. So when he[as] started moving, she would still come to him[as] and do as she had done before. So when she wanted to leave, he[as] grabbed her robe. She said to him[as], 'What is the matter?' He[as] said to her: 'Take me[as] with you'. She said, 'Not until your father orders me to'.

قَالَ فَأَتَتْ أُمُّ إِبْرَاهِيمَ (عليه السلام) آزَرَ فَأَعْلَمَتْهُ الْقِصَّةَ فَقَالَ لَهَا ائْتِينِي بِهِ فَأَقْعِدِيهِ عَلَى الطَّرِيقِ فَإِذَا مَرَّ بِهِ إِخْوَتُهُ دَخَلَ مَعَهُمْ وَ لَا يُعْرَفُ قَالَ وَ كَانَ إِخْوَةُ إِبْرَاهِيمَ (عليه السلام) يَعْمَلُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ فَجَاءَتْ بِهِ حَتَّى أَقْعَدَتْهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَآهُ أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَمَكَثَ مَا شَاءَ اللَّهُ

He[asws] said: 'The mother of Ibrahim[as] came to Azar. She related to him the story. He said to her, 'Bring him[as] to me. Make him[as] to be seated upon the road, so when his[as] brothers pass by, make him[as] enter with them, and he[as] will not be noticed'. He[asws] said: 'And the brothers of Ibrahim[as] used to carve the idols and would go with these to the markets and sell them. So she went to him[as], and came with him[as] until she made him[as] to sit upon the road. And his[as] brothers passed by, he[as] entered with them. So when his[as] father saw him[as], he was overwhelmed with the love for him[as]. And so the situation remained as such for as long as Allah[azwj] Desired it to'.

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْماً مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقَدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَماً لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْراً بِبَرَكَةِ ابْنِكِ هَذَا قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقَدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَزَعاً شَدِيداً فَقَالَ لَهُ أَيَّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ ما تَنْحِتُونَ فَقَالَ آزَرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابُ مُلْكِنَا عَلَى يَدَيْهِ.

He[asws] said; 'One day from the days during which, his[as] brothers were in the middle of carving the idols, Ibrahim[as] took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his[as] mother, 'I hope that we receive good luck from the blessings of this son[as] of yours'. He[asws] said; 'So when they were in the middle of that, Ibrahim[as] grabbed hold of the tool and broke the idol which he[as] had carved. So his[as] father got scared and was overcome with severe panic. He said to him[as], 'What would you[as] have done

with it?' Ibrahim[as] said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim[as] said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his[as] mother, 'This is the one due to whom our kingdom would go away, by his[as] hands'.[2702]

VERSES 49 & 50

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا {49} وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا {50}

[19:49] So when he withdrew from them and what they worshipped besides Allah, We Endowed upon him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:50] And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali

محمد بن العباس، قال: حدثنا أحمد بن القاسم، قال: حدثنا أحمد بن محمد السياري، عن يونس بن عبد الرحمن، قال: قلت لأبي الحسن الرضا (عليه السلام): إن قوما طالبوني باسم أمير المؤمنين (عليه السلام) في كتاب الله عز و جل، فقلت لهم: من قوله تعالى وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا. فقال: «صدقت، هو هكذا».

Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Yunus Bin Abdul Rahman who said,

'I said to Abu Al-Hassan Al-Reza[asws] that, 'There are people who are seeking from me the name of Amir-ul-Momineen[asws] in the Book of Allah[azwj] Mighty and Majestic, so I said to them, 'From the Words of the High ***[19:50] and We Made for them a truthful tongue of Ali***', so he[asws] said: 'You have spoken the truth. It is like that'.[2703]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة ابن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين ابن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام) قال: سألته عن قول الله عز و جل: وَ إِذِ ابْتَلى إِبْراهِيمَ رَبُّهُ بِكَلِماتٍ فَأَتَمَّهُنَّ، و ذكر الحديث فيما ابتلاه به ربه، إلى أن قال: «و التوكل، بيان ذلك في قوله: الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَ الَّذِي هُوَ يُطْعِمُنِي وَ يَسْقِينِ وَ إِذا مَرِضْتُ فَهُوَ يَشْفِينِ وَ الَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ وَ الَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ.

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Hamza Ibn Al-Qasim Al-Alawy Al-Abbasy, from Ja'far Bin Muhammad Bin Malik Al-Kufy Al-Fazary, from Muhammad Bin Al-Husayn Ibn Zayd Al-Ziyat, from Muhammad Bin Ziyad Al-Azdy, from Al-MufazzAl-Bin Umar,

'Al-Sadiq Ja'far Bin Muhammad[asws], replied when I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:124] And when his Lord tried Ibrahim with certain words, he fulfilled them***, and he[asws] mentioned the Hadeeth regarding what his[as] Lord[azwj] had Tried him[as] with, until he[asws] said: 'And the reliance, that has been Explained in His[azwj] Words ***[26:78] Who Created me, so He Guides me [26:79] And He is the One Who Feeds me and Quenches me [26:80] And when I am sick, He Heals [26:81] And Who will Cause me to die, then Revive me [26:82] And Who, I hope, will Forgive me my mistakes on the Day of Judgment***.

[2702] Al Kafi - 15005
[2703] تأويل الآيات 1: 304/ 10.

ثم الحكم، و الانتماء إلى الصالحين، في قوله: رَبِّ هَبْ لِي حُكْماً وَ أَلْحِقْنِي بِالصَّالِحِينَ يعني بالصالحين: الذين لا يحكمون إلا بحكم الله عز و جل، و لا يحكمون بالآراء و المقاييس، حتى يشهد له من يكون بعده من الحجج بالصدق، بيان ذلك في قوله: وَ اجْعَلْ لِي لِسانَ صِدْقٍ فِي الْآخِرِينَ أراد في هذه الأمة الفاضلة، فأجابه الله، و جعل له و لغيره من الأنبياء: لِسانَ صِدْقٍ فِي الْآخِرِينَ و هو علي بن أبي طالب (عليه السلام)، و ذلك قوله: وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا. ثم استقصار النفس في الطاعة، في قوله: وَ لا تُخْزِنِي يَوْمَ يُبْعَثُونَ».

Then the Wisdom and the longing to be with the righteous in his[as] words ***[26:83] Lord! Grant me wisdom, and join me with the righteous*** i.e., to be with the righteous ones – the ones who do are not judging except with the Judgement of Allah[azwj] Mighty and Majestic, and are not judging by the opinion and the analogies, until he[as] testified that there should be the truthful argument from after him[as], and that has been Explained in his[as] words ***[26:84] And Make for me a truthful tongue among the later ones***, and he[asws] is Ali[asws] Bin Abu Talib[asws], and these are His[azwj] Words ***[19:50] And We Made for them a truthful tongue of Ali***. Then there is the self-reduction regarding the obedience in his[as] words ***[26:87] And do not Disgrace me on the Day when they are Resurrected***'.[2704]

وعنه، قال: حدثنا أبي، و محمد بن الحسن (رضي الله عنهما)، قالا: حدثنا سعد بن عبد الله، عن يعقوب ابن يزيد، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في حديث غيبة إبراهيم، إلى أن قال: «ثم غاب (عليه السلام) الغيبة الثانية، و ذلك حين نفاه الطاغوت عن بلده، فقال: وَ أَعْتَزِلُكُمْ وَ ما تَدْعُونَ مِنْ دُونِ اللَّهِ وَ أَدْعُوا رَبِّي عَسى أَلَّا أَكُونَ بِدُعاءِ رَبِّي شَقِيًّا.

And from him who said, 'My father narrated to me, and Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, from Yaqoub Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], in a Hadeeth of the occultation of Ibrahim[as], until he[asws] said: 'Then he[as] went into a second occultation, and that is where ***[19:48] And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; maybe I shall not remain unblessed in calling upon my Lord***'.

قال الله تقدس ذكره: فَلَمَّا اعْتَزَلَهُمْ وَ ما يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ وَ كُلًّا جَعَلْنا نَبِيًّا وَ وَهَبْنا لَهُمْ مِنْ رَحْمَتِنا وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا يعني به علي بن أبي طالب (عليه السلام)، لأن إبراهيم (عليه السلام) قد كان دعا الله عز و جل أن يجعل له لسان صدق في الآخرين، فجعل الله تبارك و تعالى له و لإسحاق و يعقوب لسان صدق عليا،

Allah[azwj], Holy is His[azwj] Mention, Said ***[19:49] So when he withdrew from them and what they worshipped besides Allah, We Gave to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:50] And We Made for them a truthful tongue of Ali***, Meaning by it, Ali[asws] Bin Abu Talib[asws], because Ibrahim[as] had supplicated to Allah[azwj] Mighty and Majestic that He[azwj] should Make for him[as] a truthful tongue among the later ones. So Allah[azwj] Blessed and High, Made for him[as], and Is'haq[as], and Yaqoub[as], a truthful tongue of Ali[asws].

فأخبر علي بن أبي طالب (عليه السلام) أن القائم (عليه السلام) هو الحادي عشر من ولده، و أنه المهدي الذي يملأ الأرض عدلا و قسطا، كما ملئت جورا و ظلما، و أنه تكون له غيبة، و حيرة، يضل فيها أقوام، و يهتدي فيها آخرون، و أن هذا كائن كما أنه مخلوق».

[2704] معاني الأخبار: 126/ 1.

Ali[asws] Bin Abu Talib[asws] informed that Al-Qaim[asws], he[asws] is the eleventh Guide from his[asws] sons[asws], and that he[asws] is Al-Mahdi[asws] who would be filling the earth with justice and equity, just as it had been filled before with inequity and injustice. And the Occultation would be happening for him[asws], and there would be confusion during which a people would go astray, and another people would become guided. And this has happened just as it was supposed to'.[2705]

ومن طريق المخالفين: قوله تعالى: وَ اجْعَلْ لِي لِسانَ صِدْقٍ فِي الْآخِرِينَ عن جعفر بن محمد (عليهما السلام)، قال: «هو علي بن أبي طالب (عليه السلام)، عرضت ولايته على إبراهيم (عليه السلام)، فقال: اللهم اجعله من ذريتي، ففعل الله ذلك».

And from Tareeq Al-Mukhalifeen –

The Words of the High ***[26:84] And Make for me a truthful tongue among the later ones*** – from Ja'far[asws] Bin Muhammad[asws] having said: 'He[asws] is Ali[asws] Bin Abu Talib[asws]. His[asws] Wilayah was presented to Ibrahim[asws], so he[as] said: 'Our Allah[azwj]! Make him[asws] to be from my[as] progeny'. Therefore Allah[azwj] did that'.[2706]

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

Al-Tabrasy said,

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

و قوله تعالى: وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا ،

And the Words of the High ***[19:50] And We Granted to them of Our mercy, and We Made for them a truthful tongue of Ali***.

و قوله تعالى: وَ اجْعَلْ لِي لِسانَ صِدْقٍ فِي الْآخِرِينَ،

And the Words of the High ***[26:84] "Grant me honourable mention on the tongue of truth among the later (generations)***

و قوله تعالى: إِنَّ عَلَيْنا جَمْعَهُ وَ قُرْآنَهُ ،

And the Words of the High ***[75:17] Surely on Us is the collecting of it and the reciting of it***.

و قوله تعالى: إِنَّما أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ، فالمنذر رسول الله (صلى الله عليه و آله)، و علي بن أبي طالب (عليه السلام) الهادي.

[2705] كمال الدين و تمام النعمة: 139/ 7
[2706] كشف الغمة 1: 320.

And the Words of the High ***[13:7] You are only a warner and (there is) a guide for every people***, so the warner is Rasool-Allah[saww], and Ali[asws] Bin Abu Talib[asws] is the Guide'.

و قوله تعالى: أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ فالبينة محمد (صلى الله عليه و آله)، و الشاهد علي (عليه السلام)،

And the Words of the High ***[11:17] Is he then who has with him clear proof from his Lord, and a witness from Him recites it***, so the clear proof (Bayyina) is Muhammad[saww], and the witness (Al-Shaahid) is Ali[asws].

و قوله تعالى: إِنَّ عَلَيْنا لَلْهُدى وَ إِنَّ لَنا لَلْآخِرَةَ وَ الْأُولى، و قوله تعالى: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً، و قوله تعالى: أَنْ تَقُولَ نَفْسٌ يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لَمِنَ السَّاخِرِينَ جنب الله علي بن أبي طالب (عليه السلام)،

And the Words of the High ***[92:12] Surely it is upon us to Guide [92:13] And most surely Ours is the hereafter and the former***. And the Words of the High ***[33:56] Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a salutation***. And the Words of the High ***[39:56] Lest a soul should say: O my regret! For what I neglected regarding the Side (Janb) of Allah, and most surely I was of those who laughed to scorn*** – 'Janb Allah[azwj] is Ali[asws] Bin Abu Talib[asws].

و قوله تعالى: وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ معناه علي (عليه السلام)،

And the Words of the High ***[36:12] and We have recorded everything in a clear Imam***, its Meaning is Ali[asws].

و قوله تعالى: إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلى صِراطٍ مُسْتَقِيمٍ، و قوله تعالى: لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ معناه عن حب علي بن أبي طالب (عليه السلام).

And the Words of the High ***[36:3] Most surely you are one of the Messengers [36:4] On a straight path***. And the Words of the High ***[102:8] Then on that day you shall most certainly be questioned about the Boons***, it Means, about the love for Ali[asws] Bin Abu Talib[asws].[2707]

VERSES 51 - 53

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۚ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا {51} وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا {52} وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا {53}

[19:51] And mention Musa in the Book; he was sincere, and he was a Rasool, a Prophet [19:52] And We Called to him from the right side of the (mountain) Toor, and We Made him come closer, whispering [19:53] And We Gifted to him from Our Mercy, his brother Haroun, a Prophet

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ

[2707] الفضائل لابن شاذان: 174

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, from an unbroken chain.

قَالَ إِنَّ مُوسَى (عليه السلام) نَاجَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَقَالَ لَهُ فِي مُنَاجَاتِهِ يَا مُوسَى لَا يَطُولُ فِي الدُّنْيَا أَمَلُكَ فَيَقْسُوَ لِذَلِكَ قَلْبُكَ وَ قَاسِي الْقَلْبِ مِنِّي بَعِيدٌ

He[asws] said: ‘ (Prophet) Musa[as] was whispering (Munajaat) to Allah[azwj] Blessed and High. He[azwj] Said in His[azwj] Whispering: ‘O Musa[as]! Do not have long hopes regarding the world. That would harden your[as] heart, and the hard-hearted one is remote from Me[azwj].

يَا مُوسَى كُنْ كَمَسَرَّتِي فِيكَ فَإِنَّ مَسَرَّتِي أَنْ أُطَاعَ فَلَا أُعْصَى فَأَمِتْ قَلْبَكَ بِالْخَشْيَةِ وَ كُنْ خَلَقَ الثِّيَابِ جَدِيدَ الْقَلْبِ تُخْفَى عَلَى أَهْلِ الْأَرْضِ وَ تُعْرَفُ فِي أَهْلِ السَّمَاءِ جِلْسَ الْبُيُوتِ مِصْبَاحَ اللَّيْلِ وَ اقْنُتْ بَيْنَ يَدَيَّ قُنُوتَ الصَّابِرِينَ وَ صِحْ إِلَيَّ مِنْ كَثْرَةِ الذُّنُوبِ صِيَاحَ الْمُذْنِبِ الْهَارِبِ مِنْ عَدُوِّهِ وَ اسْتَعِنْ بِي عَلَى ذَلِكَ فَإِنِّي نِعْمَ الْعَوْنُ وَ نِعْمَ الْمُسْتَعَانُ

O Musa[as]! Turn yourself[as] (to obedience) for the sake of My[azwj] Pleasure, for if My[azwj] Pleasure is obeyed, so I[azwj] am not disobeyed. Kill your heart with the fear and create new clothes for the heart. You[as] will be hidden from the people of the earth and be recognised by the people of the sky. Spread out the lamps in your house at night and plead before Me[azwj] with the pleading of the patient ones and wail to Me[azwj] from the great number of the sins like the wailing of the sinner who has fled from his enemies. And seek help for that from Me[azwj] for I[azwj] am the Best of the Helpers, and the best of the Supporters.

يَا مُوسَى إِنِّي أَنَا اللَّهُ فَوْقَ الْعِبَادِ وَ الْعِبَادُ دُونِي وَ كُلٌّ لِي دَاخِرُونَ فَاتَّهِمْ نَفْسَكَ عَلَى نَفْسِكَ وَ لَا تَأْتَمِنْ وَلَدَكَ عَلَى دِينِكَ إِلَّا أَنْ يَكُونَ وَلَدُكَ مِثْلَكَ يُحِبُّ الصَّالِحِينَ

O Musa[as]! I[azwj] am Allah[azwj] high above the servants, and the servants are below Me[azwj], and everyone is helpless before Me[azwj]. Accuse yourself for having wronged yourself, and do not trust your[as] son upon your[as] Religion unless he becomes like you[as], loving the righteous ones.

يَا مُوسَى اغْسِلْ وَ اغْتَسِلْ وَ اقْتَرِبْ مِنْ عِبَادِيَ الصَّالِحِينَ

O Musa[as]! Wash and bathe and be near to My[azwj] righteous servants.

يَا مُوسَى كُنْ إِمَامَهُمْ فِي صَلَاتِهِمْ وَ إِمَامَهُمْ فِيمَا يَتَشَاجَرُونَ وَ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلْتُ عَلَيْكَ فَقَدْ أَنْزَلْتُهُ حُكْماً بَيِّناً وَ بُرْهَاناً نَيِّراً وَ نُوراً يَنْطِقُ بِمَا كَانَ فِي الْأَوَّلِينَ وَ بِمَا هُوَ كَائِنٌ فِي الْآخِرِينَ

O Musa[as]! Be their Imam in their Prayers, and their Imam in what they squabble about, and judge between them by what I[azwj] have Revealed unto you[as]. I[azwj] have Sent it down as a clear and luminous Proof, and a Light Speaking by what had transpired regarding the former ones and what will be regarding the later ones.

أُوصِيكَ يَا مُوسَى وَصِيَّةَ الشَّفِيقِ الْمُشْفِقِ بِابْنِ الْبَتُولِ عِيسَى ابْنِ مَرْيَمَ صَاحِبِ الْأَتَانِ وَ الْبُرْنُسِ وَ الزَّيْتِ وَ الزَّيْتُونِ وَ الْمِحْرَابِ وَ مِنْ بَعْدِهِ بِصَاحِبِ الْجَمَلِ الْأَحْمَرِ الطَّيِّبِ الطَّاهِرِ الْمُطَهَّرِ فَمَثَلُهُ فِي كِتَابِكَ أَنَّهُ مُؤْمِنٌ مُهَيْمِنٌ عَلَى الْكُتُبِ كُلِّهَا وَ أَنَّهُ رَاكِعٌ سَاجِدٌ رَاغِبٌ رَاهِبٌ إِخْوَانُهُ الْمَسَاكِينُ وَ أَنْصَارُهُ قَوْمٌ آخَرُونَ وَ يَكُونُ فِي زَمَانِهِ أَزْلٌ وَ زِلْزَالٌ وَ قَتْلٌ وَ قِلَّةٌ مِنَ الْمَالِ اسْمُهُ أَحْمَدُ مُحَمَّدٌ الْأَمِينُ مِنَ الْبَاقِينَ مِنْ ثُلَّةِ الْأَوَّلِينَ الْمَاضِينَ يُؤْمِنُ بِالْكُتُبِ كُلِّهَا وَ يُصَدِّقُ جَمِيعَ الْمُرْسَلِينَ وَ يَشْهَدُ بِالْإِخْلَاصِ لِجَمِيعِ النَّبِيِّينَ أُمَّتُهُ مَرْحُومَةٌ مُبَارَكَةٌ مَا بَقُوا فِي الدِّينِ عَلَى حَقَائِقِهِ لَهُمْ سَاعَاتٌ مُوَقَّتَاتٌ يُؤَدُّونَ فِيهَا الصَّلَوَاتِ أَدَاءَ الْعَبْدِ إِلَى سَيِّدِهِ نَافِلَتَهُ فَبِهِ فَصَدِّقْ وَ مِنْهَاجَهُ فَاتَّبِعْ فَإِنَّهُ أَخُوكَ

I[azwj] Bequeath to you[as], O Musa[as], a bequest of the compassionate, the kind-hearted son of the Pious Lady, Isa[as] son of Maryam[as], owner of the mule, and the hooded gown, and the oil and the olive, and the Prayer Niche. And from after him[saww], about the owner of the red camel, the food, and pure, the purified. His[saww] example in your[as] Book is that he[saww] is a Believer, dominant over all the Books, and that he[saww] is the bowing one, the prostrating one, a seeker, a Monk, his[saww] brothers will be the poor, and his[saww] helpers will be another people, and there will occur in his[saww] era hardships and earthquakes, killings, and shortages of the wealth. His[saww] name would be Ahmad[saww], Muhammad[saww], the trusted one from the remaining ones of the previous generations. He[saww] will believe in all the Books and ratify all the Messengers[as] and testify sincerely for all the Prophets[as]. His[saww] community will be the ones under the Mercy, Blessed with what will remain in the Religion upon its reality. They will fulfill their Prayers at its prescribed times, as servants optionally do for their chiefs, acknowledge him[saww] and follow his[saww] path. So he[saww] is your[as] brother.

يَا مُوسَى إِنَّهُ أُمِّيٌّ وَ هُوَ عَبْدٌ صِدْقٌ يُبَارَكُ لَهُ فِيمَا وَضَعَ يَدَهُ عَلَيْهِ وَ يُبَارَكُ عَلَيْهِ كَذَلِكَ كَانَ فِي عِلْمِي وَ كَذَلِكَ خَلَقْتُهُ بِهِ أَفْتَحُ السَّاعَةَ وَ بِأُمَّتِهِ أَخْتِمُ مَفَاتِيحَ الدُّنْيَا فَمُرْ ظَلَمَةَ بَنِي إِسْرَائِيلَ أَنْ لَا يَدْرُسُوا اسْمَهُ وَ لَا يَخْذُلُوهُ وَ إِنَّهُمْ لَفَاعِلُونَ وَ حُبُّهُ لِي حَسَنَةٌ فَأَنَا مَعَهُ وَ أَنَا مِنْ حِزْبِهِ وَ هُوَ مِنْ حِزْبِي وَ حِزْبُهُمُ الْغَالِبُونَ فَتَمَّتْ كَلِمَاتِي لَأُظْهِرَنَّ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ لَأُعْبَدَنَّ بِكُلِّ مَكَانٍ وَ لَأُنْزِلَنَّ عَلَيْهِ قُرْآناً فُرْقَاناً شِفَاءً لِمَا فِي الصُّدُورِ مِنْ نَفْثِ الشَّيْطَانِ فَصَلِّ عَلَيْهِ يَا ابْنَ عِمْرَانَ فَإِنِّي أُصَلِّي عَلَيْهِ وَ مَلَائِكَتِي

O Musa[as]! He[saww] is the 'Ummy', and he[saww] is a truthful servant. Whatever he[saww] places his[saww] hand upon, it becomes a Blessing for him[saww] and a Blessing for it. That is how it was in My[saww] Knowledge and that is how I[azwj] Created him[saww] as. It is by him[saww] that I[azwj] will Open the Hour (Day of Judgement) and it is by his[saww] community I[azwj] shall Seal (Bring an end to) the keys of the world. So, order the unjust ones of the Children of Israel that they should learn his[saww] name, and not to abandon it, but they (surely) will do it.

And to love him[saww] is a good deed to Me[azwj], for I[azwj] am with him[saww] and I[azwj] am from his[saww] group, and he[saww] is from My[azwj] Group, and their group shall overcome. So, I[azwj] have Completed My[azwj] Words and will Make his[saww] Religion to prevail over all the Religions, and I[azwj] will be worshipped in all places, and I[azwj] shall Reveal unto him[saww] the Quran as a Criterion, a healing for what is in the chests from the whisperings of Satan[la]. So send greetings to him[saww], O son[as] of Imran[as], for I[azwj] Send Greetings to him[saww] and so do My[azwj] Angels.

يَا مُوسَى أَنْتَ عَبْدِي وَ أَنَا إِلَهُكَ لَا تَسْتَذِلَّ الْحَقِيرَ الْفَقِيرَ وَ لَا تَغْبِطِ الْغَنِيَّ بِشَيْءٍ يَسِيرٍ وَ كُنْ عِنْدَ ذِكْرِي خَاشِعاً وَ عِنْدَ تِلَاوَتِهِ بِرَحْمَتِي طَامِعاً وَ أَسْمِعْنِي لَذَاذَةَ التَّوْرَاةِ بِصَوْتٍ خَاشِعٍ حَزِينٍ اطْمَئِنَّ عِنْدَ ذِكْرِي وَ ذَكِّرْ بِي مَنْ يَطْمَئِنُّ إِلَيَّ وَ اعْبُدْنِي وَ لَا تُشْرِكْ بِي شَيْئاً وَ تَحَرَّ مَسَرَّتِي إِنِّي أَنَا السَّيِّدُ الْكَبِيرُ إِنِّي خَلَقْتُكَ مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ ذَلِيلَةٍ مَمْشُوجَةٍ فَكَانَتْ بَشَراً فَأَنَا صَانِعُهَا خَلْقاً فَتَبَارَكَ وَجْهِي وَ تَقَدَّسَ صَنِيعِي لَيْسَ كَمِثْلِي شَيْءٌ وَ أَنَا الْحَيُّ الدَّائِمُ الَّذِي لَا أَزُولُ

O Musa[as]! You[as] are My[azwj] servant and I[azwj] am your[azwj] God. Do not belittle the despicable, the poor, and do not envy the rich for a little thing. And become humble in My[azwj] Remembrance and in it's (the Torah) Recitation ravenously by My[azwj] Mercy, and make Me[azwj] Hear the pleasance of the Torah in a humble voice, full of grief. Be at rest during My[azwj] Remembrance, and mention Me[azwj] to the 'one' who is assured to Me[azwj], and worship Me[azwj] and do not associate with Me[azwj] anything. And make haste to My[azwj] Pleasure, 'إِنِّي أَنَا السَّيِّدُ الْكَبِيرُ' for I[azwj] and the Great Master[azwj]. I[azwj]

Created you[as] from a seed of menial water from clay which I[azwj] Took out from a disgraceful mixture of dust. So it was a human being and I[azwj] carved it into a creature. So Blessed is My[azwj] 'وَجْهِي' (My Wali[as]), and Holy is My[azwj] Craft. There is nothing like Me[azwj] and I[azwj] am the Eternal Living One who will not Decline.

يَا مُوسَى كُنْ إِذَا دَعَوْتَنِي خَائِفاً مُشْفِقاً وَجِلًا عَفِّرْ وَجْهَكَ لِي فِي التُّرَابِ وَ اسْجُدْ لِي بِمَكَارِمِ بَدَنِكَ وَ اقْنُتْ بَيْنَ يَدَيَّ فِي الْقِيَامِ وَ نَاجِنِي حِينَ تُنَاجِينِي بِخَشْيَةٍ مِنْ قَلْبٍ وَجِلٍ وَ احْيَ بِتَوْرَاتِي أَيَّامَ الْحَيَاةِ وَ عَلِّمِ الْجُهَّالَ مَحَامِدِي وَ ذَكِّرْهُمْ آلَائِي وَ نِعْمَتِي وَ قُلْ لَهُمْ لَا يَتَمَادَوْنَ فِي غَيِّ مَا هُمْ فِيهِ فَإِنَّ أَخْذِي أَلِيمٌ شَدِيدٌ

O Musa[as]! When you supplicate to Me[azwj], be fearful, anxious and rub your[as] face in the dust to Me[azwj] and prostrate to Me[azwj] by the noble parts of your[as] body, and plead in front of Me[azwj] when standing, and whisper to Me[azwj] when you whisper with a humble heart anxiously, and revive My[azwj] Torah in the days of the life, and teach My[azwj] Praise to the ignorant ones, and remind them of My[azwj] Favours, and My[azwj] Bounties, and tell them not to persist in the transgression in which they are engulfed, for My[azwj] Hold is Painful and Intense.

يَا مُوسَى إِذَا انْقَطَعَ حَبْلُكَ مِنِّي لَمْ يَتَّصِلْ بِحَبْلِ غَيْرِي فَاعْبُدْنِي وَ قُمْ بَيْنَ يَدَيَّ مَقَامَ الْعَبْدِ الْحَقِيرِ الْفَقِيرِ ذُمَّ نَفْسَكَ فَهِيَ أَوْلَى بِالذَّمِّ وَ لَا تَتَطَاوَلْ بِكِتَابِي عَلَى بَنِي إِسْرَائِيلَ فَكَفَى بِهَذَا وَاعِظاً لِقَلْبِكَ وَ مُنِيراً وَ هُوَ كَلَامُ رَبِّ الْعَالَمِينَ جَلَّ وَ تَعَالَى

O Musa[as]! If I[azwj] Cut off your Rope from Me[azwj] you[as] will not (be able to) connect with the rope of others. So, worship Me[azwj], and stand in front of Me[azwj] like the standing of the lowly poor servant. Condemn yourself for it is the highest (most deserving) for condemnation, and do not empower the Children of Israel by My[azwj] Book, for it is sufficient advice for your[as] heart and an enlightenment, and it is the Speech of the Lord[azwj] of the Worlds, Majestic and High.

يَا مُوسَى مَتَى مَا دَعَوْتَنِي وَ رَجَوْتَنِي فَإِنِّي سَأَغْفِرُ لَكَ عَلَى مَا كَانَ مِنْكَ السَّمَاءُ تُسَبِّحُ لِي وَجَلًا وَ الْمَلَائِكَةُ مِنْ مَخَافَتِي مُشْفِقُونَ وَ الْأَرْضُ تُسَبِّحُ لِي طَمَعاً وَ كُلُّ الْخَلْقِ يُسَبِّحُونَ لِي دَاخِرُونَ ثُمَّ عَلَيْكَ بِالصَّلَاةِ الصَّلَاةِ فَإِنَّهَا مِنِّي بِمَكَانٍ وَ لَهَا عِنْدِي عَهْدٌ وَثِيقٌ وَ أَلْحِقْ بِهَا مَا هُوَ مِنْهَا زَكَاةَ الْقُرْبَانِ مِنْ طَيِّبِ الْمَالِ وَ الطَّعَامِ فَإِنِّي لَا أَقْبَلُ إِلَّا الطَّيِّبَ يُرَادُ بِهِ وَجْهِي وَ اقْرُنْ مَعَ ذَلِكَ صِلَةَ الْأَرْحَامِ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ الرَّحِمُ أَنَا خَلَقْتُهَا فَضْلًا مِنْ رَحْمَتِي لِيَتَعَاطَفَ بِهَا الْعِبَادُ وَ لَهَا عِنْدِي سُلْطَانٌ فِي مَعَادِ الْآخِرَةِ وَ أَنَا قَاطِعُ مَنْ قَطَعَهَا وَ وَاصِلُ مَنْ وَصَلَهَا وَ كَذَلِكَ أَفْعَلُ بِمَنْ ضَيَّعَ أَمْرِي

O Musa[as]! Whenever you supplicate to Me[azwj] and refer to Me[azwj], I[azwj] shall Forgive you[as] what was from you[as]. The sky Glorifies to Me[azwj] My[azwj] Majesty, and the Angels are fearful of Me[azwj] and anxious, and the earth Glorifies to Me[azwj] ravenously, and all of the creation Glorifies Me[azwj] in humbleness. Then it is on you to Pray. The Prayer has a place with Me[azwj] and for it has in My[azwj] Presence a firm Covenant and I[azwj] Attach to it what was from it.

Zakat is a sacrifice in order to cleanse the wealth, and the food, for I[azwj] do not Accept except for the 'الطَّيِّبَ' pure, (unless the instructions of) My[azwj] 'وَجْهِي' (My Wali[as]) are sought. And I[azwj] Joined with that the maintenance of relations, for I[azwj] am Allah[azwj], the Beneficent, the Merciful, and as for the relationships, I[azwj] Created it Preferentially from My[azwj] Mercy for the servants to sympathise (with each other) by it, and for it, in My[azwj] Presence is an authorization in the return of the Hereafter, and I[azwj] will Cut-off the one who cuts it off (from My[azwj] Wali[asws]), and Connect with the one who keeps the connection (with My[azwj] Wali[asws]). And that is how I[azwj] will Deal in My[azwj] Command.

يَا مُوسَى أَكْرِمِ السَّائِلَ إِذَا أَتَاكَ بِرَدٍّ جَمِيلٍ أَوْ إِعْطَاءٍ يَسِيرٍ فَإِنَّهُ يَأْتِيكَ مَنْ لَيْسَ بِإِنْسٍ وَ لَا جَانٍّ مَلَائِكَةُ الرَّحْمَنِ يَبْلُونَكَ كَيْفَ أَنْتَ صَانِعٌ فِيمَا أَوْلَيْتُكَ وَ كَيْفَ مُوَاسَاتُكَ فِيمَا خَوَّلْتُكَ وَ اخْشَعْ لِي بِالتَّضَرُّعِ وَ اهْتِفْ لِي بِوَلْوَلَةِ الْكِتَابِ وَ اعْلَمْ أَنِّي أَدْعُوكَ دُعَاءَ السَّيِّدِ مَمْلُوكَهُ لِيَبْلُغَ بِهِ شَرَفَ الْمَنَازِلِ وَ ذَلِكَ مِنْ فَضْلِي عَلَيْكَ وَ عَلَى آبَائِكَ الْأَوَّلِينَ

O Musa[as]! Be generous to the beggar when he comes to you[as] by beautiful words, or giving easily because he may have come to you from neither from the humans nor from the Jinn. The Angels of the Beneficent come to test you[as] to see how you[as] are in your[as] dealings in regard to what I[azwj] have Given to you[as], and how consoling you[as] are regarding what I[azwj] have Authorised you[as] with. And be humble to Me[azwj] with the beseeching, and wail to Me[azwj] by lamentations from the Book. And know that I[azwj] Call you with the Calling of the master to his slave to Make him reach to the honourable position, and that is from My[azwj] Grace to you[as] and to your[as] forefathers of the former ones.

يَا مُوسَى لَا تَنْسَنِي عَلَى كُلِّ حَالٍ وَ لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ فَإِنَّ نِسْيَانِي يُقْسِي الْقُلُوبَ وَ مَعَ كَثْرَةِ الْمَالِ كَثْرَةُ الذُّنُوبِ الْأَرْضُ مُطِيعَةٌ وَ السَّمَاءُ مُطِيعَةٌ وَ الْبِحَارُ مُطِيعَةٌ وَ عِصْيَانِي شَقَاءُ الثَّقَلَيْنِ وَ أَنَا الرَّحْمَنُ الرَّحِيمُ رَحْمَانُ كُلِّ زَمَانٍ آتِي بِالشِّدَّةِ بَعْدَ الرَّخَاءِ وَ بِالرَّخَاءِ بَعْدَ الشِّدَّةِ وَ بِالْمُلُوكِ بَعْدَ الْمُلُوكِ وَ مُلْكِي دَائِمٌ قَائِمٌ لَا يَزُولُ وَ لَا يَخْفَى عَلَيَّ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ كَيْفَ يَخْفَى عَلَيَّ مَا مِنِّي مُبْتَدَؤُهُ وَ كَيْفَ لَا يَكُونُ هَمُّكَ فِيمَا عِنْدِي وَ إِلَيَّ تَرْجِعُ لَا مَحَالَةَ

O Musa[as]! Do not forget Me[azwj] in every situation, and do not be happy due to the abundance of the wealth, because forgetting Me[azwj] hardens the hearts, and the abundance of the wealth brings the abundance of the sins. The earth is obedient, and the sky is obedient, and the oceans are obedient, whereas disobedient to Me[azwj] are the unfortunate ones of Humans and the Jinns (Al-Saqalayn). And I[azwj] am the Beneficent, the Merciful. I[azwj] am Beneficent in every era. I[azwj] Give hardship after ease, and ease after hardship, and kings after kings, whereas My[azwj] Kingdom is permanently based and will never cease. And there is not hidden from Me[azwj] anything in the earth, nor in the sky, and how can it be hidden from Me[azwj] and from Me[azwj] is its beginning, and how come you are not fearful regarding what is in My[azwj] possession, and to Me[azwj] you[as] will inevitably return.

يَا مُوسَى اجْعَلْنِي حِرْزَكَ وَ ضَعْ عِنْدِي كَنْزَكَ مِنَ الصَّالِحَاتِ وَ خَفْنِي وَ لَا تَخَفْ غَيْرِي إِلَيَّ الْمَصِيرُ

O Musa[as]! Make Me[azwj] to be your[as] Protector, and place in My[azwj] possession your treasure for the good deeds, and fear Me[azwj] and do not fear others. To Me[azwj] is the destination.

يَا مُوسَى ارْحَمْ مَنْ هُوَ أَسْفَلُ مِنْكَ فِي الْخَلْقِ وَ لَا تَحْسُدْ مَنْ هُوَ فَوْقَكَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

O Musa[as]! Be merciful to the one who is lower than you among the creatures, and do not become jealous of the one who is above you[as], for the jealousy consumes the good deeds just like the fire consumes the firewood.

يَا مُوسَى إِنَّ ابْنَيْ آدَمَ تَوَاضَعَا فِي مَنْزِلَةٍ لِيَنَالَا بِهَا مِنْ فَضْلِي وَ رَحْمَتِي فَقَرَّبَا قُرْبَاناً وَ لَا أَقْبَلُ إِلَّا مِنَ الْمُتَّقِينَ فَكَانَ مِنْ شَأْنِهِمَا مَا قَدْ عَلِمْتَ فَكَيْفَ تَثِقُ بِالصَّاحِبِ بَعْدَ الْأَخِ وَ الْوَزِيرِ

O Musa[as]! The two sons of Adam[as] wanted to express humbleness at a stage so that they could win My[azwj] Grace and My[azwj] Mercy. So they offered offerings, and I[azwj] do not Accept except from the pious ones. So their affair was what you[as] know, so, after

this, how can you[as] (select) a trustworthy companion, the brother and the vizier (but by Me[azwj])?

يَا مُوسَى ضَعِ الْكِبْرَ وَ دَعِ الْفَخْرَ وَ اذْكُرْ أَنَّكَ سَاكِنُ الْقَبْرِ فَلْيَمْنَعْكَ ذَلِكَ مِنَ الشَّهَوَاتِ

O Musa[as]! Put aside the arrogance and leave the pride, and remember that you[as] will be dwelling in the grave, and that should prevent you[as] from the lustful desires.

يَا مُوسَى عَجِّلِ التَّوْبَةَ وَ أَخِّرِ الذَّنْبَ وَ تَأَنَّ فِي الْمَكْثِ بَيْنَ يَدَيَّ فِي الصَّلَاةِ وَ لَا تَرْجُ غَيْرِي اتَّخِذْنِي جُنَّةً لِلشَّدَائِدِ وَ حِصْناً لِمُلِمَّاتِ الْأُمُورِ

O Musa[as]! Hasten to the repentance, and delay the sins, and deliberate in your[as] staying in front of Me[azwj] during the Prayer, and do not place hope in others. Take Me[azwj] to be your[as] shield in the difficulties, and as a fortress in disastrous circumstances.

يَا مُوسَى كَيْفَ تَخْشَعُ لِي خَلِيقَةٌ لَا تَعْرِفُ فَضْلِي عَلَيْهَا وَ كَيْفَ تَعْرِفُ فَضْلِي عَلَيْهَا وَ هِيَ لَا تَنْظُرُ فِيهِ وَ كَيْفَ تَنْظُرُ فِيهِ وَ هِيَ لَا تُؤْمِنُ بِهِ وَ كَيْفَ تُؤْمِنُ بِهِ وَ هِيَ لَا تَرْجُو ثَوَاباً وَ كَيْفَ تَرْجُو ثَوَاباً وَ هِيَ قَدْ قَنِعَتْ بِالدُّنْيَا وَ اتَّخَذَتْهَا مَأْوًى وَ رَكَنَتْ إِلَيْهَا رُكُونَ الظَّالِمِينَ

O Musa[as]! How can a creature humble itself to Me[azwj] without being aware of My[azwj] Mercy, and how can one recognise My[azwj] Mercy without having observed it; and how can one (ever) observe it without having faith in it, and how can one believe in it without having any hope of being blessed from it; and how can one hope for being Blessed while being satisfied with the world, having taken refuge in it and relying on the support of the unjust ones.

يَا مُوسَى نَافِسْ فِي الْخَيْرِ أَهْلَهُ فَإِنَّ الْخَيْرَ كَاسْمِهِ وَ دَعِ الشَّرَّ لِكُلِّ مَفْتُونٍ

O Musa[as]! Compete for the good with the people of goodness because the good is like its name, and leave the evil for those who are fascinated by it.

يَا مُوسَى اجْعَلْ لِسَانَكَ مِنْ وَرَاءِ قَلْبِكَ تَسْلَمْ وَ أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ تَغْنَمْ وَ لَا تَتَّبِعِ الْخَطَايَا فَتَنْدَمَ فَإِنَّ الْخَطَايَا مَوْعِدُهَا النَّارُ

O Musa[as]! Keep your[as] tongue behind your[as] heart and you[as] will be safe, and Remember Me[azwj] abundantly during the night and the day and you will gain, and do not follow the sins (errors) but you[as] will regret, for the sins are scheduled for the Fire.

يَا مُوسَى أَطِبِ الْكَلَامَ لِأَهْلِ التَّرْكِ لِلذُّنُوبِ وَ كُنْ لَهُمْ جَلِيساً وَ اتَّخِذْهُمْ لِغَيْبِكَ إِخْوَاناً وَ جِدَّ مَعَهُمْ يَجِدُّونَ مَعَكَ

O Musa[as]! Speak good to the people who have left the sins and be in their company, and take them as your[as] brother in your[as] absence, and strive along with them and let them strive with you[as].

يَا مُوسَى الْمَوْتُ يَأْتِيكَ لَا مَحَالَةَ فَتَزَوَّدْ زَادَ مَنْ هُوَ عَلَى مَا يَتَزَوَّدُ وَارِدٌ عَلَى الْيَقِينِ

O Musa[as]! The death will inevitably come to you[as]. So make provision of such provisions like the one who is certain that it would last him till (he reaches) his destination.

يَا مُوسَى مَا أُرِيدَ بِهِ وَجْهِي فَكَثِيرٌ قَلِيلُهُ وَ مَا أُرِيدَ بِهِ غَيْرِي فَقَلِيلٌ كَثِيرُهُ وَ إِنَّ أَصْلَحَ أَيَّامِكَ الَّذِي هُوَ أَمَامَكَ فَانْظُرْ أَيُّ يَوْمٍ هُوَ فَأَعِدَّ لَهُ الْجَوَابَ فَإِنَّكَ مَوْقُوفٌ وَ مَسْئُولٌ وَ خُذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ وَ أَهْلِهِ فَإِنَّ الدَّهْرَ طَوِيلُهُ قَصِيرٌ وَ قَصِيرُهُ طَوِيلٌ وَ كُلُّ شَيْءٍ فَانٍ فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِكَيْ يَكُونَ أَطْمَعَ لَكَ فِي الْآخِرَةِ لَا مَحَالَةَ فَإِنَّ مَا بَقِيَ مِنَ الدُّنْيَا كَمَا وَلَّى مِنْهَا وَ كُلُّ عَامِلٍ يَعْمَلُ عَلَى بَصِيرَةٍ وَ مِثَالٍ فَكُنْ مُرْتَاداً لِنَفْسِكَ يَا ابْنَ عِمْرَانَ لَعَلَّكَ تَفُوزُ غَداً يَوْمَ السُّؤَالِ فَهُنَالِكَ يَخْسَرُ الْمُبْطِلُونَ

O Musa[as]! What you[as] intend with by for My[azwj] Face 'وَجْهِي' (My Wali[as]), even a little (submission) is a lot, and what you[as] intend with by for other than Me[azwj], even a lot (of effort to please him) is little (worthless). And reform your[as] days which are in front of you[as], and to realize the day in front of you and prepare to benefit from it, as for you[as] will be Paused and Questioned. Take your[as] lesson from the (past) era and its people, for the span of the era is short, but its shortness can be availed (to earn rewards), since everything is destined for destruction. So act as if you[as] can see the Reward for your[as] deeds in order for it to be an inevitable greed for you[as] regarding the Hereafter, for whatever is remaining from the world is like what has passed from it, and every worker strives upon visions and examples. So return to yourself[as], O son[as] of Imran[as], perhaps you[as] will succeed tomorrow on the Day of Questioning, for that is where the wrong doers will lose out.

يَا مُوسَى أَلْقِ كَفَّيْكَ ذُلًّا بَيْنَ يَدَيَّ كَفِعْلِ الْعَبْدِ الْمُسْتَصْرِخِ إِلَى سَيِّدِهِ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ رُحِمْتَ وَ أَنَا أَكْرَمُ الْقَادِرِينَ

O Musa[as]! Throw out your[as] hand in front of Me[azwj] like the act of the slave calling out to his master, for if you[as] were to do that, you[as] will be the recipient of Mercy for I[azwj] am the Most Generous of the Powerful ones.

يَا مُوسَى سَلْنِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهُمَا بِيَدِي لَا يَمْلِكُهُمَا أَحَدٌ غَيْرِي وَ انْظُرْ حِينَ تَسْأَلُنِي كَيْفَ رَغْبَتَكَ فِيمَا عِنْدِي لِكُلِّ عَامِلٍ جَزَاءٌ وَ قَدْ يُجْزَى الْكَفُورُ بِمَا سَعَى

O Musa[as]! Ask Me[azwj] from My[azwj] Grace, and My[azwj] Mercy, for these two are in My[azwj] Hands, none other is their owner, and look when you[as] ask Me[azwj] how your[as] wish is with what is in My[azwj] Possession. For every worker is a Recompense, and the disbeliever will be Recompensed with what he strives for.

يَا مُوسَى طِبْ نَفْساً عَنِ الدُّنْيَا وَ انْطَوِ عَنْهَا فَإِنَّهَا لَيْسَتْ لَكَ وَ لَسْتَ لَهَا مَا لَكَ وَ لِدَارِ الظَّالِمِينَ إِلَّا لِعَامِلٍ فِيهَا بِالْخَيْرِ فَإِنَّهَا لَهُ نِعْمَ الدَّارُ

O Musa[as]! Do not concern yourself[as] with the world and seclude from it, for it is not for you[as], and you[as] are not its owner, and it is a house for the unjust ones. However, the one who does good deeds in it, it is a good house for him.

يَا مُوسَى مَا آمُرُكَ بِهِ فَاسْمَعْ وَ مَهْمَا أَرَاهُ فَاصْنَعْ خُذْ حَقَائِقَ التَّوْرَاةِ إِلَى صَدْرِكَ وَ تَيَقَّظْ بِهَا فِي سَاعَاتِ اللَّيْلِ وَ النَّهَارِ وَ لَا تُمَكِّنْ أَبْنَاءَ الدُّنْيَا مِنْ صَدْرِكَ فَيَجْعَلُونَهُ وَكْراً كَوَكْرِ الطَّيْرِ

O Musa[as]! What I[azwj] have Commanded you[as] to, so listen and keep quiet at whatever you[as] see. Take the realities of the Torah to your[as] chest, and keep vigil by it in the hours of the night and the day, and do not let the sons of the world to make your[as] chest to be a nest like the nest of the birds.

يَا مُوسَى أَبْنَاءُ الدُّنْيَا وَ أَهْلُهَا فِتَنٌ بَعْضُهُمْ لِبَعْضٍ فَكُلٌّ مُزَيِّنٌ لَهُ مَا هُوَ فِيهِ وَ الْمُؤْمِنُ مَنْ زُيِّنَتْ لَهُ الْآخِرَةُ فَهُوَ يَنْظُرُ إِلَيْهَا مَا يَفْتُرُ قَدْ حَالَتْ شَهْوَتُهَا بَيْنَهُ وَ بَيْنَ لَذَّةِ الْعَيْشِ فَأَدْلَجَتْهُ بِالْأَسْحَارِ كَفِعْلِ الرَّاكِبِ السَّائِقِ إِلَى غَايَتِهِ يَظَلُّ كَئِيباً وَ يُمْسِي حَزِيناً فَطُوبَى لَهُ لَوْ قَدْ كُشِفَ الْغِطَاءُ مَا ذَا يُعَايِنُ مِنَ السُّرُورِ

O Musa[as]! The sons of the world and its people are a trial for some of them to the others. So each one of them decorates what is regarding him, whereas the Believer is the one for whom the Hereafter is decorated. So he looks at it unabated, and its pleasures become a barrier for him in between him and the pleasures of life. So he idealises by the dawn like the act of the passenger driven by it to its destination, remaining bleak and sad in the evening. So good news would be for him, and the curtain is Lifted, what he will see would delight his eyes.

يَا مُوسَى الدُّنْيَا نُطْفَةٌ لَيْسَتْ بِثَوَابٍ لِلْمُؤْمِنِ وَ لَا نَقِمَةٍ مِنْ فَاجِرٍ فَالْوَيْلُ الطَّوِيلُ لِمَنْ بَاعَ ثَوَابَ مَعَادِهِ بِلَعْقَةٍ لَمْ تَبْقَ وَ بِلَعْسَةٍ لَمْ تَدُمْ وَ كَذَلِكَ فَكُنْ كَمَا أَمَرْتُكَ وَ كُلُّ أَمْرِي رَشَادٌ

O Musa[as]! The world is a seed. It is not of any benefit for the Believer, nor is it a penalty for the one who is sinful. So, a lengthy woe is for the one who sells the Reward of his return for a morsel, which does not remain and a sip, which does not continue. So be as I[azwj] have Commanded you[as] to be, and every Command of Mine[azwj] is Guidance.

يَا مُوسَى إِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ ذَنْبٌ عُجِّلَتْ لِي عُقُوبَتُهُ وَ إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَباً بِشِعَارِ الصَّالِحِينَ وَ لَا تَكُنْ جَبَّاراً ظَلُوماً وَ لَا تَكُنْ لِلظَّالِمِينَ قَرِيناً

O Musa[as]! When you[as] see the richness coming to you[as], so say: 'It is a sin which is hastening the punishment for me[as]'. And when you[as] see the poverty coming to you[as], so say: 'Welcome to the sign of the righteous ones'. And do not become an unjust tyrant, and do not join up with the unjust ones.

يَا مُوسَى مَا عُمُرٌ وَ إِنْ طَالَ يُذَمُّ آخِرُهُ وَ مَا ضَرَّكَ مَا زُوِيَ عَنْكَ إِذَا حُمِدَتْ مَغَبَّتُهُ

O Musa[as]! What is a lifetime and it is lengthy and its end is condemnable. And what goes away from you[as] does not adversely affect you[as] if you[as] were to praise its result.

يَا مُوسَى صَرَخَ الْكِتَابُ إِلَيْكَ صُرَاخاً بِمَا أَنْتَ إِلَيْهِ صَائِرٌ فَكَيْفَ تَرْقُدُ عَلَى هَذَا الْعُيُونُ أَمْ كَيْفَ يَجِدُ قَوْمٌ لَذَّةَ الْعَيْشِ لَوْ لَا التَّمَادِي فِي الْغَفْلَةِ وَ الِاتِّبَاعُ لِلشِّقْوَةِ وَ التَّتَابُعُ لِلشَّهْوَةِ وَ مِنْ دُونِ هَذَا يَجْزَعُ الصِّدِّيقُونَ

O Musa[as]! The Book has Screamed out to you[as] a loud Scream with what you[as] are headed for. So how can the eyes fall asleep upon this, or how can the people find pleasure in the life. Had it not been for the deliberately being oblivious, and the following of the misfortune and the following of the lustful desires, and from other than this, that the righteous are in grief.

يَا مُوسَى مُرْ عِبَادِي يَدْعُونِي عَلَى مَا كَانَ بَعْدَ أَنْ يُقِرُّوا لِي أَنِّي أَرْحَمُ الرَّاحِمِينَ مُجِيبُ الْمُضْطَرِّينَ وَ أَكْشِفُ السُّوءَ وَ أُبَدِّلُ الزَّمَانَ وَ آتِي بِالرَّخَاءِ وَ أَشْكُرُ الْيَسِيرَ وَ أُثِيبُ الْكَثِيرَ وَ أُغْنِي الْفَقِيرَ وَ أَنَا الدَّائِمُ الْعَزِيزُ الْقَدِيرُ فَمَنْ لَجَأَ إِلَيْكَ وَ انْضَوَى إِلَيْكَ مِنَ الْخَاطِئِينَ فَقُلْ أَهْلًا وَ سَهْلًا يَا رَحْبَ الْفِنَاءِ بِفِنَاءِ رَبِّ الْعَالَمِينَ وَ اسْتَغْفِرْ لَهُمْ وَ كُنْ لَهُمْ كَأَحَدِهِمْ وَ لَا تَسْتَطِلْ عَلَيْهِمْ بِمَا أَنَا أَعْطَيْتُكَ فَضْلَهُ وَ قُلْ لَهُمْ فَلْيَسْأَلُونِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهُ لَا يَمْلِكُهَا أَحَدٌ غَيْرِي وَ أَنَا ذُو الْفَضْلِ الْعَظِيمِ طُوبَى لَكَ

O Musa[as]! Order My[azwj] servants to supplicate to Me[azwj] in whatever situation they may be in after having accepted that I[azwj] am indeed the Most Merciful of the merciful ones, the Answerer to the restless, and Remover of the evil, and the Changer of the eras, and the Giver of comfort, Thankful for a little, and Rewarding a great deal, and Enricher of the poor, and I[azwj] am the Eternally Mighty and Powerful. So the one who comes to you[as] and joined up with you[as] from the sinful ones, so say: 'Welcome to the courtyard of the Lord[azwj] of the Worlds', and seek Forgiven for them, and be kind to them like one of other, and do not dominate them by what I[azwj] have Given to you[as] of the preference over them, and tell them to ask from Me[azwj] from (and) My[azwj] Grace, and My[azwj] Mercy, for no one else is the owner of these, and I[azwj] am of the Great Grace , Good to you.

يَا مُوسَى كَهْفُ الْخَاطِئِينَ وَ جَلِيسُ الْمُضْطَرِّينَ وَ مُسْتَغْفِرٌ لِلْمُذْنِبِينَ إِنَّكَ مِنِّي بِالْمَكَانِ الرَّضِيِّ فَادْعُنِي بِالْقَلْبِ النَّقِيِّ وَ اللِّسَانِ الصَّادِقِ وَ كُنْ كَمَا أَمَرْتُكَ أَطِعْ أَمْرِي وَ لَا تَسْتَطِلْ عَلَى عِبَادِي بِمَا لَيْسَ مِنْكَ مُبْتَدَاهُ وَ تَقَرَّبْ إِلَيَّ فَإِنِّي مِنْكَ قَرِيبٌ فَإِنِّي لَمْ أَسْأَلْكَ مَا يُؤْذِيكَ ثِقَلُهُ وَ لَا حَمْلُهُ إِنَّمَا سَأَلْتُكَ أَنْ تَدْعُوَنِي فَأُجِيبَكَ وَ أَنْ تَسْأَلَنِي فَأُعْطِيَكَ وَ أَنْ تَتَقَرَّبَ إِلَيَّ بِمَا مِنِّي أَخَذْتَ تَأْوِيلَهُ وَ عَلَيَّ تَمَامُ تَنْزِيلِهِ

O Musa[as]! Be a cave for the erroneous, and sit with the restless, and a seeker of Forgiveness among the sinful ones. You[as] are from Me[azwj] at the status of the Pleasure, so supplicate to Me[azwj] with the pure heart, and the truthful tongue, and be as I[azwj] have Commanded you[as] to be. Be obedient to My[azwj] Command and do not dominate over My[azwj] servants by what is not begun from you[as]. And come nearer to Me[azwj], for I[azwj] am very near to you[as], for I[azwj] will never Ask you[as] what injures you[as] by its weight nor to carry it (burden). But rather, I[azwj] Ask you[as] that you[as] should supplicate to Me[azwj] so I[azwj] will Answer you[as], and that Ask from Me[azwj] so I[azwj] shall Give it to you[as], and that to come near to Me[azwj] by what you[as] have taken from Me[azwj] of its interpretation, and to Me[azwj] is the completion of its Revelation.

يَا مُوسَى انْظُرْ إِلَى الْأَرْضِ فَإِنَّهَا عَنْ قَرِيبٍ قَبْرُكَ وَ ارْفَعْ عَيْنَيْكَ إِلَى السَّمَاءِ فَإِنَّ فَوْقَكَ فِيهَا مَلَكاً عَظِيماً وَ ابْكِ عَلَى نَفْسِكَ مَا دُمْتَ فِي الدُّنْيَا وَ تَخَوَّفِ الْعَطَبَ وَالْمَهَالِكَ وَ لَا تَغُرَّنَّكَ زِينَةُ الدُّنْيَا وَ زَهْرَتُهَا وَ لَا تَرْضَ بِالظُّلْمِ وَ لَا تَكُنْ ظَالِماً فَإِنِّي لِلظَّالِمِ رَصِيدٌ حَتَّى أُدِيلَ مِنْهُ الْمَظْلُومَ

O Musa[as]! Look towards the earth, for very soon it shall be your[as] grave, and raise your[as] eyes towards the sky for it is above you[as] and in it are great Angels, and weep upon yourself[as] for as long as you[as] are in the world, and fear the perishable and the destruction, and do not be deceived by the adornments of the world and its flowers, and do not be pleased with the injustice, and do not become an unjust one for I[azwj] Hold the oppressor to Account until I[azwj] Get justice from him for the oppressed one.

يَا مُوسَى إِنَّ الْحَسَنَةَ عَشَرَةُ أَضْعَافٍ وَ مِنَ السَّيِّئَةِ الْوَاحِدَةِ الْهَلَاكُ لَا تُشْرِكْ بِي لَا يَحِلُّ لَكَ أَنْ تُشْرِكَ بِي قَارِبْ وَ سَدِّدْ وَ ادْعُ دُعَاءَ الطَّامِعِ الرَّاغِبِ فِيمَا عِنْدِي النَّادِمِ عَلَى مَا قَدَّمَتْ يَدَاهُ فَإِنَّ سَوَادَ اللَّيْلِ يَمْحُوهُ النَّهَارُ وَ كَذَلِكَ السَّيِّئَةُ تَمْحُوهَا الْحَسَنَةُ وَ عَشْوَةُ اللَّيْلِ تَأْتِي عَلَى ضَوْءِ النَّهَارِ وَ كَذَلِكَ السَّيِّئَةُ تَأْتِي عَلَى الْحَسَنَةِ الْجَلِيلَةِ فَتُسَوِّدُهَا .

O Musa[as]! The good deeds are Rewarded tenfold but there is single punishment for a sin even one is so severe. Do not Associate (anyone) with Me[azwj], it is not Permissible for you that you[as] should Associate with Me[azwj]. Come nearer and be steadfast, and supplicate like the supplication of the greedy one greedy for what is in My[azwj] Possession, and regretful over what he has sent by what his hands (had earned) before. Just as the blackness of the night obliterates the day, and similarly the sins obliterate the good deeds, and the darkness of the night comes over the

whiteness of the day, and similarly the sins come over the outstanding sins and blacken them (further)'.[2708]

حدثنا احمد بن محمد عن الحجال عن ثعلبة عن زرارة قال سألت ابا جعفر عليه السلام عن قول الله تبارك وتعالى وكان رسولا نبيا من الرسول من النبي قال هو الذى يرى في منامه ويعاين الملك قلت فيكون نبى غير رسول قال نعم هو الذى يرى في منامه ويسمع الصوت ولا يعاين قلت فالامام ما منزلته قال يسمع الصوت ولا يرى ولا يعاين ثم تلى وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, from Tha'albat, from Zarara who said:

'I asked Abu Ja'far[asws] about the Wordsof Allah[azwj] Blessed and High ***[19:51] and he was a Rasool, a Prophet***, who is a Rasool[as] and who is a Prophet[as]?' He[asws] said: 'He[as] is the one who sees in his[as] dream and he[as] sees the Angel with his[as] eyes'. I said, 'Is a Prophet[as] other than a Rasool[as]?' He[asws] said: 'Yes, he[as] is the one who[as] sees in his[as] dream and he[as] hears the voice, but does not see with his[as] eyes''.[2709]

VERSES 54 & 55

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا {54} وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا {55}

[19:54] And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet [19:55] And he enjoined on his family the Prayer and the Zakat, and was one with whom his Lord was well Pleased

المفيد في (أماليه) قال: أخبرني أبو بكر محمد بن عمر الجعابي، قال: حدثنا أبو العباس أحمد ابن محمد بن سعيد، قال: حدثنا يحيى بن زكريا، قال: حدثنا عثمان بن عيسى، عن أحمد بن سليمان، و عمران بن مروان، عن سماعة بن مهران، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الذي قال الله في كتابه: وَ اذْكُرْ فِي الْكِتابِ إِسْماعِيلَ إِنَّهُ كانَ صادِقَ الْوَعْدِ وَ كانَ رَسُولًا نَبِيًّا سلط عليه قومه، فكشطوا وجهه و فروة رأسه،

Al Mufeed, in his Amaali, said, 'Abu Bakr Muhammad Bin Umar Al Ja'alby informed me, from Abu Al Abbas Ahmad Ibn Muhammad Bin Saeed, from Yahya Bin Zakariyya, from Usman Bin Isa, from Ahmad Bin Suleyman and Umran Bin Marwan, from Sama'at Bin Mahran who said,

'I heard Abu Abdullah[asws] saying: 'The one about whom Allah[azwj] has Spoken of in His[azwj] Book ***[19:51] And mention Musa in the Book; he was sincere, and he was a Rasool, a Prophet***, his[as] people overcame him[as], scraped his[as] face and scalped his[as] head.

فبعث الله إليه ملكا، فقال له: إن رب العالمين يقرئك السلام: و يقول: قد رأيت ما صنع بك قومك، فسلني ما شئت، فقال: يا رب العالمين، لي بالحسين بن علي بن أبي طالب (عليهما السلام) أسوة».

So Allah[azwj] Sent an Angel to him[as] who said to him[as]: 'The Lord[azwj] of the Worlds Conveys His[azwj] Greetings to you[as] and is Saying: 'I[azwj] have Seen what your[as] people have done to you[as], therefore ask Me[azwj] whatoever you[as] desire to". So he[as] said: 'O Lord[azwj] of the Worlds! For me[as], with Al-Husayn Bin Ali[asws] is an example'.

[2708] Al Kafi – H 14456
[2709] Basaair Al Darajaat – P 8 Ch 1 H 8 (Extract)

قال أبو عبد الله (عليه السلام): «و ليس هو إسماعيل بن إبراهيم، (على نبينا و عليهما السلام)».

Abu Abdullah[asws] said: ‘And he[as] was not Ismail Bin Ibrahim[as]’.[2710]

و عنه، قال: حدثني محمد بن جعفر الرزاز، عن محمد بن الحسين بن أبي الخطاب، و أحمد بن الحسن بن علي بن فضال، عن أبيه، عن مروان بن مسلم، عن بريد بن معاوية العجلي، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن إسماعيل الذي ذكره الله في كتابه، حيث يقول: وَ اذْكُرْ فِي الْكِتابِ إِسْماعِيلَ إِنَّهُ كانَ صادِقَ الْوَعْدِ وَ كانَ رَسُولًا نَبِيًّا أ كان إسماعيل بن إبراهيم (عليهما السلام)، فإن الناس يزعمون أنه إسماعيل بن إبراهيم (عليهما السلام)؟

And from him who said, ‘Muhammad Bin Ja’far Al Razaz narrated to me, from Muhammad Bin Al Husayn Bin Abu Al Khattab, and Ahmad Bin Al Hassan Bin Ali Bin Fazal, from his father, from Marwan Bin Muslim, from Bureyd Bin Muawiya Al Ajaly who said,

‘I said to Abu Abdullah[asws], ‘O son[asws] of Rasool-Allah[saww]! Inform me about Ismail[as] whom Allah[azwj] has Mentioned in His[azwj] Book, where He[azwj] is Saying ***[19:51] And mention Musa in the Book; he was sincere, and he was a Rasool, a Prophet***, was it Ismail Bin Ibrahim[as], for the people are claiming that he[as] is Ismail[as] Bin Ibrahim[as]?’

فقال (عليه السلام): «إسماعيل مات قبل إبراهيم، و إن إبراهيم كان حجة لله قائما، صاحب شريعة، فإلى من أرسل إسماعيل إذن». فقلت: جعلت فداك، فمن كان؟

So he[asws] said: ‘Ismail[as] passed away before Ibrahim[as], and that Ibrahim[as] was the standing Proof of Allah[azwj], the Master of the Law, besides the one to whom Ismail[as] was Sent. So I said, ‘May I be sacrificed for you[asws]! So who was he[as]?’

فقال (عليه السلام): «ذاك إسماعيل بن حزقيل النبي بعثه الله إلى قومه، فكذبوه و قتلوه و سلخوا وجهه، فغضب الله عليهم، فوجه إليه سطاطائيل ملك العذاب، فقال له: يا إسماعيل: أنا سطاطائيل ملك العذاب، وجهني إليك رب العزة لأعذب قومك بأنواع العذاب إن شئت. فقال له إسماعيل: لا حاجة لي في ذلك يا سطاطائيل

So he[asws] said: ‘That was Ismail Bin Hizkeel[as], the Prophet[as] Allah[azwj] Sent to his[as] people. So they belied him[as] and murdered him[as] scraped (the skin) off his[as] face. Thus Allah[azwj] was Angered against them, and Directed Satataiel, and Angel of Punishment to him[as]. So he said to him[as]: ‘O Ismail[as]! I am Satataiel, Angel of Punishment. The Lord[azwj] of Honour has Directed me to Punish your [as] people with whichever type of Punishment you[as] like’. So Ismail[as] said to him: ‘There is no need for myself[as] with regards to that, O Satatiel’.

فأوحى الله إليه: فما حاجتك يا إسماعيل؟ فقال إسماعيل: يا رب، إنك أخذت الميثاق لنفسك بالربوبية، و لمحمد بالنبوة، و لوصيه بالولاية، و أخبرت خير خلقك بما تفعل أمته بالحسين بن علي (عليهما السلام) بعد نبيها، و إنك وعدت الحسين (عليه السلام) أن تكره إلى الدنيا، حتى ينتقم بنفسه ممن فعل ذلك به،

So Allah[azwj] Revealed to him[as]: “So what is your[as] need, O Ismail[as]?” So Ismail[as] said: ‘O Lord[azwj]! You[azwj] have Taken the Covenant for Yourself[azwj] for the Lordship, and for Muhammad[saww] for the Prophet-hood, and for his[saww] successor for the Wilayah, and Informed the best of Your[azwj] creatures for what his[saww] community would do with Al-Husayn[asws] Bin Ali[asws] after its Prophet[saww], and You[azwj] have Promised Al-Husayn[asws] that You[azwj] will Return him[as] to the world, until he[asws] avenges by himself[asws] from the ones who did that to him[asws].

[2710] الأمالي 39/ 7

فحاجتي إليك- يا رب- أن تكرني إلى الدنيا، حتى أنتقم ممن فعل ذلك بي كما تكر الحسين (عليه السلام). فوعد الله إسماعيل بن حزقيل ذلك، فهو يكر مع الحسين بن علي (صلوات الله عليهما)».

Thus, my[as] need to You[azwj] – O Lord[azwj]! – that You[azwj] should Return me[as] to the world, until I[as] take Revenge from the ones who did that with me[as], just as You[azwj] would be Returning Al-Husayn[asws]. Thus, Allah[azwj] Promised that to Ismail Bin Hizkeel[as], and so he[as] would be returning along with Al-Husayn Bin Ali[asws]. [2711]

صاحب (الأربعين) عن (الأربعين)، بإسناده عن أنس بن مالك، عن رسول الله (صلى الله عليه و آله)- في حديث- قال (صلى الله عليه و آله) فيه: «يا أنس، من أراد أن ينظر إلى إسماعيل في صدقه- هو إسماعيل بن حزقيل، و هو الذي ذكره الله في القرآن: وَ اذْكُرْ فِي الْكِتابِ إِسْماعِيلَ- فلينظر إلى علي بن أبي طالب».

The author of Al Arbaeen, from Al Arbaeen, from Anas Bin Malik,

(It has been narrated) from Rasool-Allah[saww] – in a Hadeeth – having said: 'O Anas! The one who intends that he should look at Ismail[as] in his truthfulness – and he is Ismail Bin Hizkeel[as], and he[as] is the one whom Allah[azwj] has Mentioned in the Quran ***[19:54] And mention Ismail in the Book*** – so he should look at Ali[asws] Bin Abu Talib[asws]. [2712]

VERSES 56 & 57

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {56} وَرَفَعْنَاهُ مَكَانًا عَلِيًّا {57}

[19:56] And mention Idrees in the Book; he was a truthful man, a Prophet
[19:57] And We Elevated him to a High place

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، عن رسول الله (صلى الله عليه و آله) في حديث الإسراء، قال (صلى الله عليه و آله): «ثم صعدت إلى السماء الرابعة، و إذا فيها رجل، فقلت: من هذا، يا جبرئيل؟ قال: هذا إدريس رفعه الله مكانا عليا، فسلمت عليه و سلم علي، و استغفرت له و استغفر لي».

And from him (Ali Bin Ibrahim), from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah[asws], from Rasool-Allah[saww], in a Hadeeth of the Ascension, having said; 'Then I[saww] ascended to the fourth sky, and therein was a man. So I[saww] said: 'Who is this one, O Jibraeel[as]?' He[as] said: 'This is Idrees[as]. Allah[azwj] has Elevated him[as] to a high status. So I[saww] greeted him[as] and he[as] greeted me[saww]. And I[saww] sought Forgiveness for him[as], and he[as] sought Forgiveness for me[saww]. [2713]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عمن حدثه، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى غضب على ملك من الملائكة، فقطع جناحه، و ألقاه في جزيرة من جزائر البحر، فبقي ما شاء الله في ذلك البحر، فلما بعث الله إدريس (عليه السلام)، جاء ذلك الملك إليه، فقال: يا نبي الله، ادع الله لي أن يرضى عني، و يرد علي جناحي. قال: نعم فدعا له إدريس (عليه السلام)، فرد عليه جناحه، و رضي عنه.

[2711] كامل الزيارات: 65/ 3.
[2712] الأربعين عن الأربعين للخزاعي: 27/ 27
[2713] تفسير القمّي 2: 8.

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from the one who narrated it to him,

'Abu Abdullah[asws] has said: 'Allah[azwj] Blessed and High was Angered upon an Angel from the Angels, so He[azwj] Cut-off his wings, and Cast him in as island from islands of the sea. So he remained in that sea for as long as Allah[azwj] so Desired it. So when Allah [zwj] Sent Idrees[as], that Angel came to him and said: 'O Prophet[as] of Allah[azwj]! Supplicate for me that He[azwj] should be Pleased with me and Return my wings back to me'. He[as] said: 'Yes'. So Idrees[as] supplicated for him, and his wings were Returned back to him, and Allah[azwj] was Pleased with him'.

فقال الملك لإدريس: أ لك إلي حاجة؟ قال: نعم، أحب أن ترفعني إلى السماء، حتى أنظر إلى ملك الموت، فإنه لا عيش لي مع ذكره، فأخذه الملك على جناحه، حتى انتهى به إلى السماء الرابعة، فإذا ملك الموت يحرك رأسه تعجبا، فسلم إدريس على ملك الموت، و قال له: مالك تحرك رأسك؟

So the Angel said to Idrees[as]: 'Do you have any need from me?' He[as] said: 'Yes. I[as] would like you to raise me[as] up to the sky until I[as] look at the Angel of Death, for there is no life for me along with his remembrance'. So the Angel took him[as] upon his wings, until he ended up with him[as] at the fourth sky, and there was the Angel of Death shaking his head in astonishment. So Idrees[as] greeted the Angel of Death and said to him: 'Why are you shaking your head?'

قال: إن رب العزة أمرني أن أقبض روحك بين السماء الرابعة و الخامسة فقلت: يا رب، و كيف هذا، و غلظ السماء الرابعة مسيرة خمسمائة عام، و من السماء الرابعة إلى السماء الثالثة مسيرة خمسمائة عام، و غلظ السماء الثالثة خمسمائة عام، و من السماء الثالثة إلى السماء الثانية مسيرة خمسمائة عام، و كل سماء و ما بينهما كذلك، فكيف يكون هذا؟

He said: 'The Lord[azwj] of Honour Commanded me that I should capture your[as] soul in between the fourth and the fifth sky. So I said to Him[azwj]: 'O Lord[azwj]! And how can this be, and the thickness of the fourth sky is of the travel distance of five hundred years, and from the fourth sky to the third sky is the travel distance of five hundred years, and the thickness of the third sky is of five hundred years, and from the third sky to the second sky is the travel distance of five hundred years, and every sky and what is between it and the other is like that. So how is this going to happen?'

ثم قبض روحه بين السماء الرابعة و الخامسة، و هو قوله: وَ رَفَعْناهُ مَكاناً عَلِيًّا».

Then he captured his[as] soul between the fourth and the fifth sky, and these are His[azwj] Words ***[19:57] And We Elevated him to a High place***'.

قال: «و سمي إدريس لكثرة دراسته للكتب».

He[asws] said: 'And Idrees[as] has been named as such due to the frequency of his[as] studying (Daraasat) of the Books'.[2714]

VERSES 58 - 63

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۩ {58} فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا

[2714] تفسير القمّي 2: 51.

الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا {59} إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا {60} جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَٰنُ عِبَادَهُ بِالْغَيْبِ ۚ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا {61} لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا {62} تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا {63}

[19:58] These are they on whom Allah Bestowed Favours, from among the Prophets from the offspring of Adam, and of those whom We Carried with Noah, and from the offspring of Ibrahim and Israeel, and of those whom We Guided and Chose; when the Verses of the Beneficent were recited to them, they fell down prostrating and weeping [19:59] But there came after them an evil generation, who neglected Prayers and followed the lustful desires, so they will be meeting Ghayya [19:60] Except for the one who repents and believes and does righteous deeds, so they would be entering the Paradise, and they shall not be dealt with unjustly in any way [19:61] The Gardens of perpetuity which the Beneficent has Promised to His servants, in the hidden; surely His Promise shall come to fulfilment [19:62] They shall not hear therein any vain discourse, but only: Peace; and they shall have their sustenance therein morning and evening [19:63] That is the Paradise which We Cause those of Our servants to inherit who were pious

محمد بن العباس، قال: حدثنا جعفر بن محمد الرازي، عن محمد بن الحسين، عن محمد بن أبي عمير، عن عمر بن أذينة، عن بريد بن معاوية، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «كان علي بن الحسين (عليهما السلام) يسجد في سورة مريم، حين يقول: وَ مِمَّنْ هَدَيْنا وَ اجْتَبَيْنا إِذا تُتْلى عَلَيْهِمْ آياتُ الرَّحْمنِ خَرُّوا سُجَّداً وَ بُكِيًّا و يقول: نحن عنينا، و نحن أهل الهدى و الصفوة».

Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Al Razy, from Muhammad Bin Al Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azinat, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

from Abu Ja'far[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] used to prostrate in *Surah Maryam* where He[azwj] is Saying ***[19:58] and of those whom We Guided and Chose; when the Verses of the Beneficent were recited to them, they fell down prostrating and weeping***, and he[asws] was saying: 'It is us[asws] who are Meant, and we[asws] are the people[asws] of Guidance and the elites'.[2715]

و عنه، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: أُولئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَ مِمَّنْ حَمَلْنا مَعَ نُوحٍ وَ مِنْ ذُرِّيَّةِ إِبْراهِيمَ وَ إِسْرائِيلَ وَ مِمَّنْ هَدَيْنا وَ اجْتَبَيْنا إِذا تُتْلى عَلَيْهِمْ آياتُ الرَّحْمنِ خَرُّوا سُجَّداً وَ بُكِيًّا.

And from him, from Muhammad Bin Hamam Bin Suheyl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[19:58] These are they on whom Allah Bestowed Favours, from among the Prophets from the offspring of Adam, and of those whom We Carried with Noah, and from the offspring of Ibrahim and Israeel, and of those whom We Guided and Chose; when the Verses of the Beneficent were recited to them, they fell down prostrating and weeping***.

[2715] تأويل الآيات 1: 305/ 11.

قال: «نحن ذرية إبراهيم، و نحن المحمولون مع نوح، و نحن صفوة الله، و أما قوله: وَ مِمَّنْ هَدَيْنا وَ اجْتَبَيْنا فهم- و الله- شيعتنا الذين هداهم الله لمودتنا و اجتباهم لديننا، فحيوا عليه، و ماتوا عليه، و وصفهم الله بالعبادة، و الخشوع، و رقة القلب، فقال: إِذا تُتْلى عَلَيْهِمْ آياتُ الرَّحْمنِ خَرُّوا سُجَّداً وَ بُكِيًّا،

He[asws] said: 'We[asws] are the offspring of Ibrahim[as], and we[asws] are the ones carried with Noah[as], and we[asws] are the elites of Allah[azwj]. And as for His[azwj] Words ***and of those whom We Guided and Chose***, so they, by Allah[azwj], are our[asws] Shias whom Allah[azwj] Guided to our[asws] cordiality, and Chose them for our[asws] Religion. So they live upon it, and die upon it, and Allah[azwj] Described them with the worship, and the humbleness, and the tender-heartedness, so He[azwj] Said ***when the Verses of the Beneficent were recited to them, they fell down prostrating and weeping***.

ثم قال عز و جل: فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضاعُوا الصَّلاةَ وَ اتَّبَعُوا الشَّهَواتِ فَسَوْفَ يَلْقَوْنَ غَيًّا. و هو جبل من صفر يدور في جهنم،

Then the Mighty and Majestic Said ***[19:59] But there came after them an evil generation, who neglected Prayers and followed the lustful desires, so they will be meeting Ghayya*** and it is a revolving yellow mountain in Hell.

ثم قال عز و جل: إِلَّا مَنْ تابَ من غش آل محمد وَ آمَنَ وَ عَمِلَ صالِحاً فَأُولئِكَ يَدْخُلُونَ الْجَنَّةَ وَ لا يُظْلَمُونَ شَيْئاً إلى قوله: كانَ تَقِيًّا».

Then the Mighty and Majestic Said ***[19:60] Except for the one who repents*** from having cheated the Progeny[asws] of Muhammad[saww] ***and believes and does righteous deeds, so they would be entering the Paradise, and they shall not be dealt with unjustly in any way*** up to His[azwj] Words ***[19:63] who were pious***'.[2716]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن علي بن الصلت، عن ابن أخي شهاب بن عبد ربه، قال: شكوت إلى أبي عبد الله (عليه السلام) ما ألقى من الأوجاع و التخم، فقال لي: «تغد و تعش، و لا تأكل بينهما شيئا، فإن فيه فساد البدن، أما سمعت الله عز و جل يقول: وَ لَهُمْ رِزْقُهُمْ فِيها بُكْرَةً وَ عَشِيًّا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ali Bin Al Salt, from Shahab Bin Abd Rabah who said,

'I complained to Abu Abdullah[asws] of what I was suffering from the pains and the rots, so he[asws] said to me: 'Morning and evening (breakfast and dinner), and do not eat anything between the two, for in it is the spoiling of the body. Have you not heard Allah[azwj] Mighty and Majestic Saying ***[19:62] and they shall have their sustenance therein morning and evening***'.[2717]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن عثمان، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن أرواح المؤمنين. فقال: «في حجرات في الجنة، يأكلون من طعامها، و يشربون من شرابها، و يقولون: ربنا أقم لنا الساعة، و أنجز لنا ما وعدتنا، و ألحق آخرنا بأولنا».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer who said,

[2716] تأويل الآيات 1: 305/ 12.
[2717] الكافي 6: 288/ 2.

'I asked Abu Abdullah[asws] about the souls of the Believers, so he[asws] said: 'In the chambers in the Paradise, eating from its foods, and drinking from its drinks, and they would be saying, 'Our Lord[azwj]! Establish the Hour for us, and Recompense us what You[azwj] have Promised us, and the meeting of our later ones with our former ones'.[2718]

VERSES 64 & 65

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا {64} رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا {65}

[19:64] And we do not descend except by the Command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord was not forgetful [19:65] The Lord of the skies and the earth and what is between the two, so worship Him and be patient in His worship. Do you know of any one being equal to Him?

ابن بابويه: بإسناده عن أمير المؤمنين (عليه السلام)- في حديثه في جواب الشاك- قال: «و أما قوله: وَ ما كانَ رَبُّكَ نَسِيًّا، فإن ربنا تبارك و تعالى علوا كبيرا ليس بالذي ينسى، و لا يغفل، بل هو الحفيظ العليم، و قد يقول العرب في باب النسيان: قد نسينا فلان فلا يذكرنا أي إنه لا يأمر لنا بخير، و لا يذكرنا به».

Ibn babuwayh, by his chain,

(It has been narrated) from Amir-ul-Momineen[asws] – in a Hadeeth regarding the answer to the doubt – said: 'And as for His[azwj] Words ***[19:64] and your Lord was not forgetful***, so our Lord[azwj] Blessed and High is Higher and Greater, is not One with the forgetfulness, nor negligence, but He[azwj] is the Knowledgeable Protector. And the Arabs are saying with regards to the matter of the forgetfulness, 'So and so has forgotten us, so he does not remember us'; i.e., he does not order us any good, nor does he remembers us by it'.[2719]

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ ما كانَ رَبُّكَ نَسِيًّا؟ و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْساهُمْ أَنْفُسَهُمْ أُولئِكَ هُمُ الْفاسِقُونَ، و قوله عز و جل: فَالْيَوْمَ نَنْساهُمْ كَما نَسُوا لِقاءَ يَوْمِهِمْ هذا أي بتركهم الاستعداد للقاء يومهم هذا».

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqaam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza[asws] Ali[asws] Bin Musa[asws] about the Words of Allah[azwj] Mighty and Majestic ***[9:67] They have forgotten Allah; so He has forgotten them***. So he[asws] said: 'Allah[azwj] Blessed and High, neither forgets nor does He[azwj] slip, but rather <u>it is the creatures who forget and have slip of mind</u>. Have you not heard the Mighty and

[2718] الكافي 3: 244/ 4
[2719] التوحيد: 260.

Majestic ***[19:64] and your Lord is not forgetful***? But rather, He[azwj] Recompenses the one who forgets Him[azwj] and forgets his meeting Him[azwj] on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said ***[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors***, and the Words of the Mighty and Majestic ***[7:51] That day shall We Forget them as they forgot the meeting of this Day of theirs***'.[2720]

VERSES 66 & 67

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا {66} أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا {67}

[19:66] And the human being is saying: What! When I am dead I shall soon be Brought forth alive? [19:67] Or does not the human being remember that We Created him before, when he was nothing?

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن علي بن أسباط، عن خلف بن حماد، عن ابن مسكان، عن مالك الجهني، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: أ و لم ير الْإِنْسانُ أَنَّا خَلَقْناهُ مِنْ قَبْلُ وَ لَمْ يَكُ شَيْئاً، فقال: «لا مقدرا و لا مكونا».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al-Hasany, from Ali Bin Asbaat, from Khalaf Bin Hamaad, from Ibn Muskan, from Malik Al-Jahny who said:

'I asked Abu Abdullah[asws] the Words of the High ***[19:67] Does not the human being remember that We created him before, when he was nothing?*** So he[asws] said: 'Neither Measurement nor a configuration'.

قال: و سألته عن قوله تعالى: هَلْ أَتى عَلَى الْإِنْسانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً، فقال: «كان مقدرا غير مذكور».

And I asked him[asws] about the Words of the High ***[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention***, so he[asws] said: 'He was of a measurement not worthy of mention.'[2721]

أحمد بن محمد بن خالد البرقي: عن أبيه، عن إسماعيل بن إبراهيم و محمد بن أبي عمير، عن عبد الله بن بكير، عن زرارة، عن حمران، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: هَلْ أَتى عَلَى الْإِنْسانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً، فقال: «كان شيئا و لم يكن مذكورا». قلت: فقوله: أ وَ لا يَذْكُرُ الْإِنْسانُ أَنَّا خَلَقْناهُ مِنْ قَبْلُ وَ لَمْ يَكُ شَيْئاً قال: «لم يكن شيئا في كتاب و لا علم».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Ismail Bin Ibrahim and Muhammad Bin Abu Umeyr, from Abdullah Bin Bakeyr, from Zurara, from Humran who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention***, so he[asws] said: 'He was a thing, and was not being mentioned'. I said, '(What about) His[azwj] Words ***[19:67] Does not the human being remember that We created him before, when he was nothing?*** He[asws] said: 'He

[2720] عيون أخبار الرّضا (عليه السّلام) 1: 125/ 18
[2721] الكافي 1: 114/ 5. (Extract)

had not become a thing (worth Mentioning), neither in the Book nor in the Knowledge'.[2722]

VERSES 68 - 72

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا {68} ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا {69} ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا {70} وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا {71} ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا {72}

[19:68] So by your Lord! We will Gather them together and the Satans, then shall We Cause them to be present around Hell on their knees [19:69] Then We will most certainly Extract from every sect of them, the one who was the most stubbornly rebellious against the Beneficent [19:70] Then We do Know best those who deserve most to be burned therein [19:71] And there is not one of you but shall pass over it; this is an Ordained Decree of your Lord [19:72] Then We will Deliver those who were pious, and We will Leave the unjust therein on their knees

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثني أحمد بن محمد بن عيسى، عن علي بن الحكم، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، في قوله: وَ إِنْ مِنْكُمْ إِلَّا وارِدُها. قال: «أما تسمع الرجل يقول: وردنا ماء بني فلان، فهو الورود، و لم يدخله».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[19:71] And there is not one of you but shall pass over it***. He[asws] said: 'Have you not heard the man saying, 'We passed by the Clan of so and so?' <u>So it is the passing, and not entering inside it</u>'.[2723]

VERSES 73 - 75

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا {73} وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا {74} قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا {75}

[19:73] And when Our clear Verses are recited to them, those who disbelieve say to those who believe: Which of the two sects is better in position and best in assembly? [19:74] And how many of the generations have We Destroyed before them who were better in respect of equipment and outwardly appearance! [19:75] Say: As for him who was in error, the Beneficent would Prolong his term, until they see what they were threatened with, either the Punishment or the Hour; So they shall soon be knowing who was in an evil position and a weaker army

[2722] المحاسن: 243/ 234
[2723] تفسير القمّي 2: 52.

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسن بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ إِذا تُتْلى عَلَيْهِمْ آياتُنا بَيِّناتٍ قالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقاماً وَ أَحْسَنُ نَدِيًّا.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al Khataab, from Al Hassan Bin Abdul Rahman, from Ali Bin Aby Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[19:73] And when Our clear Verses are recited to them, those who disbelieve say to those who believe: Which of the two sects is better in position and best in assembly?***

قال: «كان رسول الله (صلى الله عليه و آله) دعا قريشا إلى ولايتنا، فنفروا و أنكروا، قالَ الَّذِينَ كَفَرُوا من قريش لِلَّذِينَ آمَنُوا، الذين أقروا لأمير المؤمنين (عليه السلام) و لنا أهل البيت أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقاماً وَ أَحْسَنُ نَدِيًّا، تعييرا منهم، فقال الله ردا عليهم: وَ كَمْ أَهْلَكْنا قَبْلَهُمْ مِنْ قَرْنٍ من الأمم السالفة هُمْ أَحْسَنُ أَثاثاً وَ رِءْياً».

He[asws] said: 'Rasool-Allah[saww] had called the Qureysh to our[asws] Wilayah, but they dissuaded (others) and denied it. ***those who disbelieve*** from the Qureysh ***say to those who believe***, the ones who accepted Amir-ul-Momineen[asws] and us[asws] the People[asws] of the Household ***Which of the two sects is better in position and best in assembly?*** (which is) a taunting from them. Therefore Allah[azwj] Said in Response against them ***[19:74] And how many of the generations have We Destroyed before them*** from the previous communities ***who were better in respect of equipment and outwardly appearance!***

قلت: قوله: قُلْ مَنْ كانَ فِي الضَّلالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمنُ مَدًّا؟ قال: «كلهم كانوا في الضلالة لا يؤمنون بولاية أمير المؤمنين (عليه السلام)، و لا بولايتنا، فكانوا ضالين مضلين، فيمد لهم في ضلالتهم و طغيانهم حتى يموتوا، فيصيرهم شرا مكانا و أضعف جندا».

I said, '(What about) His[azwj] Words ***[19:75] Say: As for him who was in error, the Beneficent would Prolong his term***?' He[asws] said: 'All of them were in the error, not believing in the Wilayah of Amir-ul-Momineen[asws], nor in our[asws] Wilayah. So they were (leading) astray and starying (themselves), so they were prolonged in their strayin and their insolence until they died. Thus they came to be in an evil place and a weaker army'.

قلت: قوله: حَتَّى إِذا رَأَوْا ما يُوعَدُونَ إِمَّا الْعَذابَ وَ إِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكاناً وَ أَضْعَفُ جُنْداً؟ قال: «أما قوله حَتَّى إِذا رَأَوْا ما يُوعَدُونَ فهو خروج القائم (عليه السلام)، و الساعة، فسيعلمون ذلك اليوم، و ما نزل بهم من الله على يدي وليه، فذلك قوله: مَنْ هُوَ شَرٌّ مَكاناً يعني عند القائم (عليه السلام) وَ أَضْعَفُ جُنْداً».

I said, '(What about) His[azwj] Words ***[19:75] until they see what they were threatened with, either the Punishment or the Hour; So they shall soon be knowing who was in an evil position and a weaker army***?' He[asws] said: 'As for His[azwj] Words ***[19:75] until they see what they were threatened with***, <u>so it is the rising of Al-Qaim[asws], and the Hour</u>. Thus they will come to know on that Day, and what has Descended upon them from Allah[azwj] upon the hands of His[azwj]

Guardian[asws]. So these are His[azwj] Words ***who was in an evil position*** Meaning, in the presence of Al-Qaim[asws] ***and a weaker army***'.[2724]

VERSES 76 - 80

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا {76} أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا {77} أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَٰنِ عَهْدًا {78} كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا {79} وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا {80}

[19:76] And Allah would Increase in Guidance those who (seek) Guidance; and ever-abiding righteous works are better with your Lord in Recompense and better in yield [19:77] Have you, then, seen him who disbelieves in Our Signs and says: I shall be given wealth and children? [19:78] Has he gained Knowledge of the unseen, or made a Covenant with the Beneficent? [19:79] By no means! We shall Write down what he is saying, and We will lengthen to him the length of the Punishment [19:80] And to Us shall return what he is saying, and he shall come to Us alone

قلت: قوله: وَ يَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدىً؟ قال: «يزيدهم ذلك اليوم هدى على هدى، باتباعهم القائم (عليه السلام) حيث لا يجحدونه، و لا ينكرونه».

I said, '(What about) His[azwj] Words ***[19:76] And Allah would Increase in Guidance those who (seek) Guidance***?' He[asws] said: 'He[azwj] will Increase them, on that Day, with Guidance upon Guidance, due to their following Al- Qaim [asws] where they would neither fight against him[asws], nor would they be deniying him[asws]'.[2725]

قال: و في رواية أبي الجارود عن أبي جعفر (عليه السلام)، قال: وَ الْباقِياتُ الصَّالِحاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَواباً وَ خَيْرٌ مَرَدًّا قال: الباقيات الصالحات، و هو قول المؤمن: سبحان الله، و الحمد لله و لا إله إلا الله، و الله أكبر.

And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] having said: ***[19:76] and ever-abiding righteous works are better with your Lord in Recompense and better in yield***, he[asws] said: 'The ever-abiding righteous works (الباقيات الصالحات), and this is the speech of the Believer, 'Glory be to Allah[azwj], and the Praise is for Allah[azwj], and there is no god except for Allah[azwj], and Allah[azwj] is the Greatest'.[2726]

VERSES 81 - 87

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا {81} كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا {82} أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا {83} فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا {84} يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَٰنِ وَفْدًا {85} وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا {86} لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَٰنِ عَهْدًا {87}

[19:81] And they have taken gods besides Allah, that they should be to them a source of strength [19:82] By no means! They shall soon be denying their worshipping them, and they shall be becoming adversaries against them [19:83] Do you not see that We have Sent the Satans upon the unbelievers, inciting them by an incitement? [19:84] Therefore do not be hasty against

[2724] الكافي 1: 357/ 90 (Extract 1)
[2725] الكافي 1: 357/ 90 (Extract 2)
[2726] تفسير القمّي 2: 52. (Extract)

them, but rather We only Number out to them a number [19:85] The Day on which We will Gather the pious to the Beneficent as a (Royal) delegation [19:86] And We will Drive the guilty to Hell filthy [19:87] They shall not control intercession, except he who took a Covenant with the Beneficent

قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبد الله بن موسى، قال: حدثنا الحسن ابن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا كَلَّا سَيَكْفُرُونَ بِعِبادَتِهِمْ وَ يَكُونُونَ عَلَيْهِمْ ضِدًّا. قال: «يوم القيامة، أي يكون هؤلاء الذين اتخذوهم آلهة من دون الله عليهم ضدا يوم القيامة، و يتبرءون منهم، و من عبادتهم إلى يوم القيامة».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Ibn Ali Bin Abu Hamza, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[19:81] And they have taken gods besides Allah, that they should be to them a source of strength [19:82] By no means! They shall soon be denying their worshipping them, and they shall be becoming adversaries against them***. He[asws] said: 'On the Day of Judgement, all those whom that they had taken as gods, apart from Allah[azwj], would go against them on the Day of Judgement, and distance themselves from them, and the ones who would be worshipping them up to the Day of Judgement'.

ثم قال: «ليست العبادة هي الركوع و السجود، و إنما هي طاعة الرجال، من أطاع مخلوقا في معصية الخالق فقد عبده».

Then he[asws] said: 'This is not the worship of the bowings and the prostrations, but rather, it is the obedience to the men. The one who obeys the creatures in disobedience to the Creator, so he has worshipped him'.[2727]

محمد بن يعقوب: عن محمد بن يحيى، عن الحسين بن إسحاق، عن علي بن مهزيار، عن علي بن إسماعيل الميثمي، عن عبد الأعلى مولى آل سام، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: إِنَّما نَعُدُّ لَهُمْ عَدًّا؟ قال: «ما هو عندك؟» قلت: عد الأيام. قال: «إن الآباء و الأمهات يحصون ذلك- قال- لا، و لكنه عدد الأنفاس».

Muhammad Bin yaqoub, from Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Ali Bin Ismail Al Maysami, from Abdul A'la slave of the progeny of Saam who said,

'I said to Abu Abdullah[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[19:84] Therefore do not be hasty against them, but rather We only Number out to them a number***'. He[asws] said: What do you think of it?' I said, 'Numbering of the days'. He[asws] said: 'The fathers and the mothers have counted that'. He[asws] said: 'No! But, it is the number of breaths (you take)'.[2728]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمنِ وَفْداً فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَاناً أُولَئِكَ رِجَالٌ اتَّقَوُا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمْ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated:

[2727] تفسير القمّي 2: 55
[2728] الكافي 3: 259/ 33.

Abu Ja'far[asws] having said that: 'Rasool[saww] of Allah[azwj] was asked about the Statement of Allah[azwj]: ***[19:85] The Day on which We will Gather the pious to the Beneficent as a (Royal) delegation***, so he[saww] said: 'O Ali[asws]! Surely, the delegation will not come up except on rides. These will be the men who feared Allah[azwj], so Allah[azwj] Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنْ نُوقِ الْعِزِّ عَلَيْهَا رَحَائِلُ الذَّهَبِ مُكَلَّلَةً بِالدُّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ خُطُمُهَا جَدْلُ الْأُرْجُوَانِ تَطِيرُ بِهِمْ إِلَى الْمَحْشَرِ

Then he[saww] said to him[asws]: 'O Ali[asws]! By the One[azwj] Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفُ مَلَكٍ مِنْ قُدَّامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَزُفُّونَهُمْ زَفّاً حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise'.[2729]

قلت: قوله تعالى لا يَمْلِكُونَ الشَّفاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمنِ عَهْداً؟ قال: «إلا من دان الله بولاية أمير المؤمنين (عليه السلام)، و الأئمة من بعده، فهو العهد عند الله».

I said, '(What about) the Word of the High ***[19:87] They shall not control intercession, except he who took a Covenant with the Beneficent***?' He[asws] said: '<u>Except for the one whom Allah[azwj] (Brought) closer with the Wilayah of Amir-ul-Momineen[asws], and the Imams[asws] from after him[asws], and it is the Covenant with Allah[azwj]</u>'.[2730]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: لا يَمْلِكُونَ الشَّفاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمنِ عَهْداً. قال: «لا يشفع و لا يشفع لهم، و لا يشفعون إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمنِ عَهْداً إلا من أذن له بولاية علي أمير المؤمنين و الأئمة (عليهم السلام) من بعده، فهو العهد عند الله».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[19:87] They shall not control intercession, except he who took a Covenant with the Beneficent***. He[asws] said: 'They will not (attain) intercession, nor would they be interceded for, nor would they be interceding (for anyone) ***except he who took a Covenant with the Beneficent*** except for the one for whom it is Permitted <u>by the</u>

[2729] Al Kafi – H 14517 (Extract)
[2730] الكافي 1: 357/ 90 (Extract 3)

Wilayah of Amir-ul-Momineen[asws] and the Imams[asws] from after him[asws]. Thus, it is the Covenant with Allah[azwj]'.[2731]

VERSES 88 - 98

وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا {88} لَقَدْ جِئْتُمْ شَيْئًا إِدًّا {89} تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا {90} أَنْ دَعَوْا لِلرَّحْمَٰنِ وَلَدًا {91} وَمَا يَنْبَغِي لِلرَّحْمَٰنِ أَنْ يَتَّخِذَ وَلَدًا {92}

[19:88] And they are saying: The Beneficent has Taken a son [19:89] Certainly you have come with an abominable assertion [19:90] The skies may almost be torn apart at that, and the earth rent asunder, and the mountains crumble to pieces [19:91] That they are ascribing a son to the Beneficent [19:92] And it does not befit the Beneficent that He should Take a son

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَٰنِ عَبْدًا {93} لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا {94} وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا {95} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا {96} فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنْذِرَ بِهِ قَوْمًا لُدًّا {97} وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا {98}

[19:93] There is none in the skies and the earth but will come to the Beneficent as a servant [19:94] He has Knowledge of them and has Numbered them with a numbering [19:95] And every one of them will come to Him on the Day of Judgement alone [19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them [19:97] So We have Made it easy by your tongue that you may give good news thereby to the pious and warn thereby a contentious people [19:98] And how many a generation have We Destroyed before them! Do you see any one of them or hear a sound of them?

قلت: قوله: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا؟ قال: «ولاية أمير المؤمنين (عليه السلام) هي الود الذي قال الله تعالى».

I said, '(What about) His[azwj] Words ***[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them***?' He[asws] said: 'The Wilayah of Amir-ul-Momineen[asws], it is the cordiality which Allah[azwj] the High Speaks of'.

قلت: قوله: فَإِنَّما يَسَّرْناهُ بِلِسانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَ تُنْذِرَ بِهِ قَوْماً لُدًّا؟ قال: «إنما يسره الله على لسانه حين أقام أمير المؤمنين (عليه السلام) علما، فبشر به المؤمنين، و أنذر به الكافرين، و هم الذين ذكرهم الله في كتابه لدا، أي كفارا».

I said, '(What about) ***[19:97] So We have Made it easy by your tongue that you may give good news thereby to the pious and warn thereby a contentious people***?' He[asws] said: 'But rather, Allah[azwj] Made it to be easy upon his[saww] tongue where he[saww] established Amir-ul-Momineen[asws] as a flag (an Imam). Thus, the Believers received good news by it, and the Infidels were warned by it, and they are the ones whom Allah[azwj] Mentions in His[azwj] Book as ***a contentious people***. i.e., Infidels'.[2732]

[2731] تفسير القمي 2: 56
[2732] الكافي 1: 357/ 90 (Extract 4)

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن، عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قوله: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا؟ قال: «ولاية أمير المؤمنين (عليه السلام) هي الود الذي ذكره الله».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'I said to Abu Abdullah[asws], '(What about) ***[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them***?' He[asws] said: 'Wilayah of Amir-ul-Momineen[asws], it is the cordiality which is Mentioned by Allah[azwj]'.[2733]

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن يعقوب بن جعفر بن سليمان، عن علي بن عبد الله بن العباس، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا، قال: «نزلت في علي (عليه السلام)، فما من مؤمن إلا و في قلبه حب لعلي (عليه السلام)».

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Yaqoub Bin Ja'far Bin Suleyman, from Ali Bin Abdullah Bin Al Abbas,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them***. He[asws] said: 'It was Revealed regarding Ali[asws]. So, there is none from the Believers except that in his heart is the love for Ali[asws]'.[2734]

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «كان سبب نزول هذه الآية، أن أمير المؤمنين (عليه السلام) كان جالسا بين يدي رسول الله (صلى الله عليه و آله)، فقال له: قل- يا علي- اللهم اجعل لي في قلوب المؤمنين ودا، فأنزل الله: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا».

Ali Bin Ibrahim said,

'Al-Sadiq[asws] said: 'The reason for the Revelation of this Verse was that Amir-ul-Momineen[asws] was seated in front of Rasool-Allah[saww], so he[saww] said to him[asws]: 'Say,O Ali[as]! Our Allah[azwj]! Make cordiality to be for me[asws] to be in the hearts of the Believers, (He[asws] did that) so Allah[azwj] Revealed ***[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them***'.[2735]

شرف الدين النجفي: قال علي بن إبراهيم: روى فضالة بن أيوب، عن أبان بن عثمان، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، في قوله: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ قال: «آمنوا بأمير المؤمنين (عليه السلام)، و عملوا الصالحات بعد المعرفة».

Sharaf Al Deen Al Najafy, from Ali Bin Ibrahim, from Fazalat Bin Ayoub, from Abaan Bin Usmaan, from Abu Hamza Al Sumaly,

[2733] تفسير القمّي 2: 57
[2734] تأويل الآيات 1: 309/ 18
[2735] تفسير القمّي 2: 56

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[19:96] (As for) those who believe and do righteous deeds***. He[asws] said: 'Believe in Amir-ul-Momineen[asws] and do righteous deeds after the recognition (المعرفة)'.[2736]

ابن الفارسي في (الروضة): قال الباقر (عليه السلام): قال رسول الله (صلى الله عليه و آله): إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا هو علي فَإِنَّما يَسَّرْناهُ بِلِسانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ قال: هو علي وَ تُنْذِرَ بِهِ قَوْماً لُدًّا، قال: بني امية قوما ظلمة».

Ibn Al Farsy, is Al Rowzat –

'Al-Baqir said, 'Rasool-Allah[saww] said: '***[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them*** he[asws] is Ali[asws] ***[19:97] So We have Made it easy by your tongue that you may give good news thereby to the pious*** he[asws] is Ali[asws] ***and warn thereby a contentious people*** – the Clan of Umayya are a people in darkness'.[2737]

[2736] تأويل الآيات 1: 308/ 16.
[2737] روضة الواعظين: 106

CHAPTER 20

TA-HA

(135 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده المتقدم في سورة الكهف، عن الحسن، عن صباح الحذاء، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «لا تدعوا قراءة سورة طه، فإن الله يحبها و يحب من يقرأها، و من أدمن قراءتها أعطاه الله يوم القيامة كتابه بيمينه، و لم يحاسبه بما عمل في الإسلام، و اعطي في الآخرة من الأجر حتى يرضى»

Ibn Babuwayh, by his chain preceded in Surah Al Kahf, from Al Hassan, from Sabah Al Haza'a, from Is'haq Bin Amaar,

Abu Abdullah[asws] having said: 'Do not leave the recitation of *Surah Ta Ha* (Chapter 20), for Allah[azwj] Loves it and Loves the one who recites it. And the one who habitually recites it, Allah[azwj] would Give him his Book in his right hand on the Day of Judgement, and would not Reckon him with (only) what he did in Al-Islam, and Give him in the Hereafter such Recompense until he is pleased with it'.[2738]

و من (خواص القرآن): عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة اعطي يوم القيامة مثل ثواب المهاجرين و الأنصار، و من كتبها و جعلها في خرقة حرير خضراء، و قصد إلى قوم يريد التزويج، لم يرد و قضيت حاجته، و إن مشى بين عسكرين يقتتلان افترقوا و لم يقاتل أحد منهم الآخر، و إن دخل على سلطان كفاه الله شره، و قضى له جميع حوائجه، و كان عنده جليل القدر».

And from Khawas Al Quran –

'It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (20) would be Given the Rewards similar to the Rewards of the Emigrants and the Helpers. And the one who writes it and makes it to be in a green silk cloth, and go to a group, intending the marriage, would not be repulsed and his need would be fulfilled. And if he walks in between two soldiers fighting each other, they would be separated and one of them would not fight the other. And if he enters upon an authority, Allah[azwj] would Restrain the evil from him, and Fulfill all of his needs, and would be majestic and worthy in his presence'.[2739]

و عن الصادق (عليه السلام)، قال: «من كتبها و جعلها في خرقة حرير خضراء، و راح إلى قوم يريد التزويج منهم، تم له ذلك و وقع، و إن قصد في إصلاح قوم تم له ذلك، و لم يخالفه أحد منهم، و إن مشى بين عسكرين افترقا و لم يقاتل بعضهم بعضا، و إذا شرب ماءها المظلوم من السلطان، و دخل على من ظلمه من أي السلاطين، زال عنه ظلمه بقدرة الله تعالى، و خرج من عنده مسرورا، و إذا اغتسلت بمائها من لا طالب لعرسها خطبت، و سهل عرسها بإذن الله تعالى».

And from Al-Sadiq[asws] having said: 'The one who writes it (Chapter 20) in a green silk cloth, and goes to a group, intending the marriage from them, that would be

[2738] ثواب الأعمال: 108.
[2739] خواصّ القرآن: 4 «قطعة منه».

completed for him and would occur. And if he intends reconciliation among a people, that would be completed for him, and no one from among them would oppose him. And if he were to walk in between two soldiers, they would separate and would not fight against each other. And if its water is drunk by the one oppressed from the king, and he comes up to the one who oppressed him from whichever king, his oppression would decline from him by the Power of Allah[azwj] the High, and he would come out from him joyful. And when she (a woman) who is not sought for her marriage washes with its water, her marriage would be easier by the Permission of Allah[azwj]'.[2740]

VERSES 1- 3

طه {1} مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ {2} إِلَّا تَذْكِرَةً لِمَنْ يَخْشَىٰ {3}

[20:1] Ta Ha [20:2] We have not Revealed the Quran to you that you may be distressed [20:3] But, it is a Reminder to him who fears

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافى عن الكلبى عن ابى عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبى له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل ومبشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فسئل يا كلبي عما بدا لك قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah[asws] said to me: 'How many names are there in the Quran the (name of) Muhammad[saww]?' I said, 'Two names or three'. He[asws] said: 'O Kalby, for him[saww] there are ten names.

[3:144] And <u>Muhammad i</u>s no more than a messenger <u>(Al-Rasool)</u>***; the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being <u>Ahmad</u>; and [72:19] And when the slave of Allah*** <u>(Abdullah)</u> ***stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] <u>Ta-Ha</u> [20:2] [20:2] We have not Revealed the Quran to you that you may be distressed;*** and ***[36:1] Ya Seen [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path; and [68:1] <u>Noon</u>. I swear by the pen and what they write, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments <u>(Muzzammil)</u> ; [74:1] O you who are clothed*** <u>(Muddassir)</u>***; [65:10] Allah has indeed Revealed to you a reminder*** <u>(Zikr)</u>***, [65:11] A Messenger"***.[2741]

أبو إسحاق أحمد بن محمد بن إبراهيم الثعلبي، صاحب التفسير، في تفسير قوله تعالى: طه ، قال: قال جعفر بن محمد الصادق (عليه السلام): «طه طهارة أهل بيت محمد (عليهم السلام)». ثم قرأ: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

Abu Is'haq Bin Muhammad Bin Ibrahim Al-Sa'alby (Sunni), author of the Tafseer,

[2740] خواصّ القرآن: 4: «قطعة منه».
[2741] Basaair Al Darajaat – P 10 Ch 18 H 26

Regarding the Words of the High ***[20:1] Ta Ha***. He said, 'Ja'far[asws] Bin Muhammad[asws] said: 'Ta Haa – is the Purity (طهارة) of the People[asws] of the Household'. Then he[asws] recited ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***'.[2742]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليه السلام): يا بن رسول الله، ما معنى قول الله عز و جل: طه؟ قال: «طه: اسم من أسماء النبي (صلى الله عليه و آله)، و معناه: يا طالب الحق الهادي إليه ما أَنْزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى بل لتسعد به».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraq, from Ma'az Bin Al masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[saww]! What is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[20:1] Ta Ha***?' He[asws] said: '***[20:1] Ta Ha*** is a name from the names of the Prophet[saww], and its Meaning is – 'O seeker of the Truth (يا طالب الحق), the Guide to Him[azwj] (الهادي إليه) ***[20:2] We have not Revealed the Quran to you that you may be distressed***, but to be happy by it'.[2743]

محمد بن يعقوب: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن وهيب بن حفص، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «كان رسول الله (صلى الله عليه و آله) عند عائشة ليلتها، فقالت: يا رسول الله، لم تتعب نفسك، و قد غفر الله لك ما تقدم من ذنبك و ما تأخر؟ فقال: يا عائشة، أ فلا أكون عبدا شكورا؟»

Muhammad Bin Yaqoub, from Hameed Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Waheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] was in the presence of Ayesha on her night, so she said, 'O Rasool-Allah[saww]! Why do you[saww] tire yourself, and Allah[azwj] has Forgiven for you[saww] what has preceded and what is to come from your[saww] sins (sins of your[saww] Shiah)?' He[saww] said: 'O Ayesha! Shall I[saww] not become a thankful servant?'

قال: «و كان رسول الله (صلى الله عليه و آله) يقوم على أطراف أصابع رجليه، فأنزل الله سبحانه تعالى: طه ما أَنْزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى».

He[asws] said: 'And Rasool-Allah[saww] used to stand upon the toes of his[saww] legs, so Allah[azwj] Glorious and High Revealed ***[20:1] Ta Ha [20:2] We have not Revealed the Quran to you that you may be distressed***'.[2744]

في كتاب مقتل الحسين عليه السلام لابي مخنف رحمه الله ان على بن الحسين عليهما السلام قال لمجمع بن يزيد لعنه الله: أنا ابن من أشرقت عليه شجرة طوبى وأنا ابن من هو: " طه ما أنزلنا عليك القرآن لتشقى "

In the book Maqtal Al Husayn [asws] of Abu Makhnaf –

[2742] تفسير الثعلبي: 75 «مخطوط»، العمدة: 38
[2743] معاني الأخبار: 22/ 1.
[2744] الكافي 2: 77/ 6.

'Ali[asws] Bin Al-Husayn[asws] said to the gathering of Yazeed[la]: 'I[asws] am the son[asws] of the one[saww] for whom the Tree of Tooba shone for, and I[asws] am the son[asws] of the one[saww] who is ***[20:1] Ta Ha [20:2] We have not Revealed the Quran to you that you may be distressed***'.[2745]

VERSES 4 & 5

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى {4} الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ {5}

[20:4] A Revelation from Him Who Created the earth and the elevated skies [20:5] The Beneficent is Established upon the Throne

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي، فقال: «إن للعرش صفات كثيرة مختلفة، له في كل سبب وضع في القرآن صفة على حدة، فقوله: رَبُّ الْعَرْشِ الْعَظِيمِ يقول: الملك العظيم، و قوله: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوى يقول: على الملك احتوى، و هذا ملك الكيفوفية في الأشياء.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al-kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from his father, from Hanan Bin Sudeyr who said,

'I asked Abu Abdullah[asws] about the Throne (العرش) and the Chair (الكرسي), so he[asws] said: 'The Throne is of many different qualities, and for each of its status a quality of it can be placed separately in the Quran. So His[azwj] Words ***[27:26] He is the Lord of the Magnificent Throne*** – He[azwj] is Speaking of the Magnificent Kingdom. And His[azwj] Words ***[20:5] The Beneficent, Who is Established upon the Throne*** – He[azwj] is Saying: "He[azwj] Embraces (Includes) The Kingdom". And this Kingdom is sufficient regarding the things.

ثم العرش في الوصل منفرد عن الكرسي، لأنهما بابان من أكبر أبواب الغيوب، و هما جميعا غيبان، و هما في الغيب مقرونان، لأن الكرسي هو الباب الظاهر من الغيب الذي منه مطلع البدع و منه الأشياء كلها، و العرش هو الباب الباطن الذي يوجد فيه علم الكيف، و الكون، و القدر، و الحد و الأين، و المشيئة، و صفة الإرادة، و علم الألفاظ و الحركات و الترك، و علم العود و البداء، فهما في العلم بابان مقرونان، لأن ملك العرش سوى ملك الكرسي، و علمه أغيب من علم الكرسي، فمن ذلك قال: رَبُّ الْعَرْشِ الْعَظِيمِ أي صفته أعظم من صفة الكرسي، و هما في ذلك مقرونان».

Then the Throne is a single interface for the Chair, because these two are the biggest two Doors from the Doors of the Unseen, and they are both together hidden. And these two, in the Unseen are interlinked, because the Chair, it is the Door of the apparent from the Hidden from which emerged the beginning, and from it are all the things. And the Throne, it is the esoteric Door in which is found the knowledge of the Qualities, and the Universe, and the Pre-destination, and the Limit, and the Livelihood, and the description of the Intention, and knowledge of the Words and the movement and the avoidance, and knowledge of the Return and the Origination. The knowledge in these two Doors is interlinked, because the Kingdom of the Throne is other than the Kingdom of the Chair, and its (Throne's) knowledge is more hidden that the knowledge of the Chair. And these two, in that, are interlinked.

[2745] Tafseer Noor Al Saqalayn – Ch 20 H 6

قلت: جعلت فداك، فلم صار في الفضل جار الكرسي؟ قال: «إنه صار جاره، لأن فيه علم الكيفوفية، و فيه الظاهر من أبواب البداء، و أينيتها، و حد رتقها و فتقها. فهذا جاران، أحدهما حمل صاحبه في الصرف ، و بمثل صرف العلماء يستدلون على صدق دعواهما، لأنه يختص برحمته من يشاء، و هو القوي العزيز.

I said, 'May I be sacrificed for you[asws]! So why do the merits come to be for the Chair?' He[asws] said: 'It flows to be in it, because in it is the knowledge of the qualities, and in it is the apparent from the Doors of the Origination, united in its mending and its rupture. So these are two neighbours. One of these two carries its companions in exchange, like the exchange of the scholars who provide evidence upon the truthfulness of their claims, because He[azwj] Specialises with His[azwj] Mercy whomsoever He[azwj] so Desires to, and He[azwj] is the Strong, the Mighty.

فمن اختلاف صفات العرش، أنه قال تبارك و تعالى: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ و هو وصف عرش الوحدانية، لأن قوما أشركوا كما قلت لك: قال تبارك و تعالى: رَبِّ الْعَرْشِ رب الوحدانية عما يصفون. و قوما و صفوه بيدين، فقالوا: يَدُ اللَّهِ مَغْلُولَةٌ و قوما وصفوه بالرجلين، فقالوا: وضع رجله على صخرة بيت المقدس، فمنها ارتقى إلى السماء. و قوما وصفوه بالأنامل، فقالوا: إن محمدا (صلى الله عليه و آله) قال: إني وجدت برد أنامله على قلبي، فلمثل هذه الصفات، قال: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ يقول: رب المثل الأعلى عما به مثلوه، و لله المثل الأعلى الذي لا يشبهه شيء، و لا يوصف، و لا يتوهم، فذلك المثل الأعلى.

So, from the different qualities of the Throne, the Blessed and High Says ***[43:82] the Lord of the Throne, from what they are describing***, and Oneness is the description of the Throne, because groups tend to associate as I am saying it to you: 'The Blessed and High Says ***[27:26] He is the Lord of the Throne***, is the Lord[azwj] of the Oneness, from what they are describing Him[azwj] to be. And a group described Him[azwj] to be with two Hands, so they said ***[5:64] The Hand of Allah is tied up!*** And a group described Him[azwj] to have two feet, so they said, 'He[azwj] would Place one of His[azwj] legs upon the rock of Bayt Al-Maqdis and from it He[azwj] Ascended to the sky. And a group described Him[azwj] to be with the Fingers, so they said, 'Muhammad[saww] said: 'I[saww] felt the coolness of His[azwj] Fingers upon my[saww] heart'. So it is for the likes of these types of description that He[azwj] Said ***[43:82] the Lord of the Throne, from what they are describing***. He[azwj] is Saying that the Lord[azwj] is Higher than the examples which He[azwj] can be exemplified with, and Allah[azwj] is Higher than the examples as non of things can resemble Him[azwj], and no description can be for Him[azwj], nor can He[azwj] be come to. So that is the Highest Example.[2746]

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى فقال: «استوى في كل شيء، فليس شيء أقرب إليه من شيء، لم يبعد منه بعيد و لم يقرب منه قريب، استوى في كل شيء».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajaj who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:5] The Beneficent is Established upon the Throne***, so he[asws] said: 'Established in everything. So there is nothing nearer to Him[azwj] than a thing, nor is anything distant from Him[azwj] nor is there anything nearer to him. He[azwj] is Established <u>in</u> everything'.[2747]

[2746] التوحيد: 321
[2747] الكافي 1: 99/ 7.

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

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

'Abu Abdullah[asws] having said: 'The one who claims that Allah[azwj] is from something, or in something, or upon something, so he has blasphemed'. I said, 'Explain it for me'. He[asws] said: 'I[asws] mean by the imagining something for Him[azwj], or Grasping Him[azwj], or something preceding Him[azwj]'.

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثا، و من زعم أنه في شيء فقد جعله محصورا، و من زعم أنه على شيء فقد جعله محمولا».

And in another report, he[asws] said: 'The one who thinks that Allah[azwj] is from something, so he Made Him[azwj] out to be something new. And the one who thinks that He[azwj] is inside something, so he has made Him[azwj] to be fortified. And the one who thinks that He[azwj] is upon something, so he has Made Him[azwj] to be carried'.[2748]

الطبرسي في (الاحتجاج): عن الصادق (عليه السلام)، و قد سأله (عليه السلام) زنديق، فقال: فالكرسي أكبر أم العرش؟ قال (عليه السلام): «كل شيء خلقه الله في جوف الكرسي ما خلا عرشه، فإنه أعظم من أن يحيط به الكرسي»

Al Tabarsy, in Al Ihtijaj,

(It has been narrated) from Al-Sadiq[asws], and an Atheist had asked him[asws], so he said, 'Is the Chair greater or the Throne?' He[asws] said: 'Allah[azwj] Created everything inside of the Chair except for His[azwj] Throne. Thus it is greater than to be surrounded by the Chair'.[2749]

VERSE 6

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ {6}

[20:6] His is what is in the skies and what is in the earth and what is between these two and what is underneath the ground

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَ بَنَاتِهِ وَ كَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرَ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَ هِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَتَيْتِنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بُيُوتُكَ بِرِيحِكَ أَطْيَبُ يَا رَسُولَ اللَّهِ قَالَ إِذَا بِعْتِ فَأَحْسِنِي وَ لَا تَغُشِّي فَإِنَّهُ أَتْقَى وَ أَبْقَى لِلْمَالِ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَتَيْتُ بِشَيْءٍ مِنْ بَيْعِي وَ إِنَّمَا أَتَيْتُ أَسْأَلُكَ عَنْ عَظَمَةِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأُحَدِّثُكِ عَنْ بَعْضِ ذَلِكِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Safwaan, from Halaf Bin Hammaad, from Al-Husayn Bin Zayd Al-Hashimy, who has narrated the following:

[2748] الكافي 1: 99/ 9.
[2749] الاحتجاج: 351 (Extract)

Abu Abdullah[asws] said: 'Zaynab the perfume seller came to the wives and the daughters of the Prophet[saww], and she used to sell the perfume to them. The Prophet[saww] came over whilst she was among them. So he[saww] said: 'You bring aroma to our[saww] house'. She said, 'Your[saww] house is better in aroma due to your[saww] fragrance, O Rasool Allah[saww]!' He[saww] said: 'When you sell, do it well and do not cheat, for it would be more pious and protective of the wealth'. She said, 'O Rasool Allah[saww], I did not come to sell anything, but rather I came to ask you[saww] about the Magnificence of Allah[azwj] Mighty and Majestic'. So he[saww] said: 'Majestic is the Majesty of Allah[azwj]. I[saww] shall tell you about some of that'.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ عَلَيْهَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ بِمَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الثَّالِثَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ وَ تَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ وَ السَّبْعُ الْأَرَضِينَ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدِّيكِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الدِّيكُ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي التُّخُومِ وَ السَّبْعُ وَ الدِّيكُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ

Then he[saww] said: 'This earth with what is upon it, compared to that which is below it, it like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh'. And he[saww] recited this Verse: ***"[65:12] Allah is He Who created seven Firmaments and of the earth a similar number"***. The seven earths (firmaments) along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (firmaments) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

وَ الصَّخْرَةُ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوتِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الْبَحْرِ الْمُظْلِمِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ عَلَى الْهَوَاءِ الذَّاهِبِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عَلَى الثَّرَى كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ ما بَيْنَهُما وَ ما تَحْتَ الثَّرى ثُمَّ انْقَطَعَ الْخَبَرُ عِنْدَ الثَّرَى

And the rock along with all that it contains, and all that is on it, are upon the back of the whale like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Sarayy) like a ring thrown in the desert'. Then he[saww] recited this Verse: ***[20:6] His is what is in the skies and what is in the earth and what is between these two and what is underneath the ground***. Then the information about the soil (Al-Sarayy) is terminated.

وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ وَ الثَّرَى بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا كُلُّهُ وَ سَمَاءُ الدُّنْيَا بِمَنْ عَلَيْهَا وَ مَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ السَّمَاءَانِ وَ مَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي فَوْقَهُمَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ الثَّلَاثُ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil (Al-Sarayy) along with all that these contain and

whatever is on it, compared to the first sky is like a ring thrown in the desert. And all of this, and the sky of the world along with what is on it and what is contained within it, compared to that which is above it, is like a ring thrown in the desert. And these two skies and whatever these two contain, and what is on them, compared to what is above these two, are like a ring thrown in the desert. And these three, along with what is contained within them and whatever is on them, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh.

وَ هُنَّ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرَدِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ وَ يُنَزِّلُ مِنَ السَّماءِ مِنْ جِبالٍ فِيها مِنْ بَرَدٍ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْهَوَاءُ عِنْدَ حُجُبِ النُّورِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And these and all that is contained within them and whatever is on them, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert. And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert'. And he[saww] recited this Verse: ***And He Sends down from the sky mountainous (clouds) wherein is hail***. And these seven, and the hidden ocean, and the cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert. And these seven, and the hidden ocean, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْهَوَاءُ وَ حُجُبُ النُّورِ عِنْدَ الْكُرْسِيِّ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ وَ لا يَؤُدُهُ حِفْظُهُما وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْهَوَاءُ وَ حُجُبُ النُّورِ وَ الْكُرْسِيُّ عِنْدَ الْعَرْشِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى [وَ فِي رِوَايَةِ الْحَسَنِ] الْحُجُبُ قَبْلَ الْهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ.

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert'. And he[saww] recited this Verse: ***"[2:255] His Throne (Chair) includes the skies and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous"***. And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert'. And he[saww] recite this Verse: ***[20:5] The Beneficent is Established upon the Throne***. (And in the report of Al-Hassan) – 'The veils before the air about which the hearts are confused'.[2750]

VERSE 7

وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى {7}

[20:7] And if you speak loudly, so He Knows the secret, and what is hidden

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه (رحمه الله)، قال: حدثني عمي محمد بن أبي القاسم، عن محمد بن علي الكوفي، قال: حدثني موسى بن سعدان الحناط، عن عبد الله بن القاسم، عن عبد الله بن مسكان، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: يَعْلَمُ السِّرَّ وَ أَخْفى. قال: «السر: ما أكننته في نفسك، و أخفى: ما خطر ببالك ثم أنسيته».

[2750] الكافي 8: 89/ 55

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Al Al Kufy, from Musa Bin Sa'dan Al Hanaat, from Abdullah Bin Al Qasim, from Abdullah Bin Muskaan, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:7] He Knows the secret, and what is hidden***. He[asws] said: 'The secret – What is concealed within yourself, and the hidden – What came to your mind, then you forgot about it'.[2751]

VERSE 8

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ {8}

[20:8] Allah - there is no God but He; His are the best Names

له الاسماء الحسنى روى عن النبي صلى الله عليه واله انه قال ان لله سبحانه تسعة وتسعين اسما من أحصاها دخل الجنة.

[20:8] His are the best Names – It has been reported from the Prophet[saww] having said: 'Allah[azwj] the Glorious has ninety nine Names. The one who learn these would enter the Paradise'.[2752]

VERSES 9 - 18

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ {9} إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى {10} فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ {11} إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى {12} وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ {13} إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي {14} إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ {15} فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ {16} وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ {17} قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ {18}

[20:9] And has the Hadeeth of Musa come to you? [20:10] When he saw a fire, he said to his family: Wait, for surely I see a fire, perhaps I may bring to you from it a firebrand or find a Guidance at the fire [20:11] So when he came to it, a Call was Made: O Musa! [20:12] Surely I am your Lord, therefore put off your shoes; surely you are in the Holy valley, Tuwa [20:13] And I have Chosen you, so listen intently to what is Revealed [20:14] Surely I am Allah, there is no god but I, therefore worship Me and establish the Prayer for My Remembrance [20:15] Surely the Hour is coming – My Plan is to Keep it hidden – in order to Recompense every soul what it strives for [20:16] Therefore do not let the one who does not believe in it and follows his own desires, repel you from it so that you would perish [20:17] And what is this in your right hand, O Musa! [20:18] He said: This is my staff: I recline upon it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it

فلما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ عن الطريق ليلا، فرأى نارا، قال لأهله: امكثوا، إني آنست نارا، لعلي آتيكم منها بقبس، أو بخبر عن الطريق. فلما انتهى إلى النار، إذا شجرة تضطرم من أسفلها إلى أعلاها، فلما دنا منها تأخرت عنه، فرجع، و أوجس في نفسه خيفة،

[2751] معاني الأخبار: 143/ 1
[2752] Tafseer Noor Al Saqalayn – Ch 20 H 39

He[asws] said: 'Musa[as] completed the term, and went with his[as] wife to near Bayt Al-Maqdas. He[as] lost the way on the road at night, so he[as] saw a fire. He[as] said to his[as] wife: 'Remain here. I[as] see a fire and I[as] will go and get for you a firebrand from it, or get some news of the way (directions)'. So when he[as] ended up to the fire, there was a tree which was lit up from its bottom to its top. So when he[as] approached it, he[as] hesitated from it. So he[as] returned and felt fear within himself[as].

ثم دنت منه الشجرة، فنودي من شاطئ الواد الأيمن، في البقعة المباركة من الشجرة: أَنْ يا مُوسى إِنِّي أَنَا اللَّهُ رَبُّ الْعالَمِينَ وَ أَنْ أَلْقِ عَصاكَ فَلَمَّا رَآها تَهْتَزُّ كَأَنَّها جَانٌّ وَلَّى مُدْبِراً وَ لَمْ يُعَقِّبْ ، فإذا حية مثل الجذع، لأنيابها صرير، يخرج منها مثل لهب النار، فولى مدبرا، فقال له ربه عز و جل: ارجع.

Then he[as] approached the tree once again. So a Call came from the valley from the right of the tree, in the Blessed spot of the tree ***[28:30] O Musa! Surely I am Allah, the Lord of the Worlds [28:31] And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! Come forward and fear not***. So it was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he[as] retreated, his[as] Lord[azwj] Mighty and Majestic Said to him[as]: "Return!"

فرجع و هو يرتعد، و ركبتاه تصطكان، فقال: إلهي، هذا الكلام الذي أسمع كلامك؟ قال: نعم، فلا تخف. فوقع عليه الأمان، فوضع رجله على ذنبها، ثم تناول لحييها، فإذا يده في شعبة العصا، قد عادت عصا، و قيل له: فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوادِ الْمُقَدَّسِ طُوىً.

So he[as] returned, and he[as] was trembling, and his[as] knees were knocking against each other. He[as] said: 'My[as] God, this speech that I[as] hear, is that Your[azwj] Speech?' He[azwj] Said: "Yes. Do not fear'. Thus he[as] felt secure, and placed his[as] feet upon its tail and grabbed its neck, and it was (became) his[as] hand upon his[as] staff, for it had reverted back to be a staff. And Said to him[as] ***[20:12] Surely I am your Lord, therefore put off your shoes; surely you are in the Holy valley, Tuwa***'.

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tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he[as] retreated, his[as] Lord[azwj] Mighty and Majestic Said to him[as]: “Return!”

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و عنه، قال: حدثنا محمد بن علي بن نصر البخاري المقرئ، قال: حدثنا أبو عبد الله الكوفي الفقيه بفرغانة ، بإسناد متصل إلى الصادق جعفر بن محمد (عليه السلام)، أنه قال في قوله عز و جل لموسى (عليه السلام): فَاخْلَعْ نَعْلَيْكَ: «يعني ارفع خوفيك، يعني خوفه من ضياع أهله، و قد خلفها تمخض، و خوفه من فرعون».

And from him, from Muhammad Bin Ali Bin Nasr al Bukhari Al Maqry, from Abu Abdullah Al Kufy Al Faqeeh at Farghanat, by a chain sequentially going up to

Al-Sadiq Ja’far[asws] Bin Muhammad[asws] having said regarding the Words of the Mighty and Majestic to Musa[as] ***[20:12] therefore put off your shoes***: ‘It Means, ‘Raise your[as] fear’, meaning the loss of his[as] family, and he[as] had left them behind as a result, and his[as] fear from Pharaoh[la’].[2754]

و عنه، قال: حدثنا محمد بن علي بن محمد بن حاتم النوفلي المعروف بالكرماني، قال: حدثنا أبو العباس أحمد بن عيسى الوشاء البغدادي، قال: حدثنا أحمد بن طاهر القمي، قال: حدثنا محمد بن بحر بن سهل الشيباني، قال: حدثنا أحمد بن مسرور، عن سعد بن عبد الله القمي، عن القائم الحجة (عليه السلام)- في حديث طويل يتضمن مسائل كثيرة- قال: قلت: فأخبرني، يا بن رسول الله، عن أمر الله تعالى لنبيه موسى (عليه السلام): فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوادِ الْمُقَدَّسِ طُوىً فإن فقهاء الفريقين يزعمون أنها كانت من إهاب الميتة.

And from him, from Muhammad Bin Ali Bin Muhammad Bin Hatim Al Nowfaly Al Ma’rouf At Al karmany, from Abu Al Abbas Ahmad Bin Isa Al Washa Al Baghdady, from Ahmad Bin Tahir Al Qummi, from Muhammad Bin Bahr Bin Sahl Al Sahybani, from Ahmad Bin masrour, from Sa’ad Bin Abdullah Al Qummi,

(It has been narrated) from Al-Qaim Al Hujjat[asws] – in a lengthy Hadeeth including many issues, said, ‘So infrom me, O son[asws] of Rasool-Allah[saww], about the Command of Allah[azwj] the High to His[azwj] Prophet[as] Musa[as] ***[20:12] Surely I am your Lord, therefore put off your shoes; surely you are in the Holy valley, Tuwa***, for the Jurists are of two groups claiming that these were from dead skin’.

فقال (عليه السلام): «من قال ذلك فقد افترى على موسى (عليه السلام)، و استجهله في نبوته، لأنه ما خلا الأمر فيها من خصلتين: إما أن تكون صلاة موسى فيها جائزة أو غير جائزة، فإن كانت صلاته جائزة، جاز له لبسها في تلك البقعة إذ لم تكن مقدسة، و إن كانت مقدسة مطهرة، فليست بأقدس و أطهر من الصلاة، و إن كانت صلاته غير جائزة فيها، فقد أوجب على موسى (عليه السلام) أنه لم يعرف الحلال من الحرام، و ما علم ما تجوز فيه الصلاة و ما لم تجز، و هذا كفر».

[2753] كمال الدين و تمام النعمة: 147/ 13
[2754] علل الشرائع: 66/ 2.

So he[asws] said: 'The one who says that, so he has forged (a lie) against Musa[as] and considered him[as] to be ignorant in his[as] Prophet-hood, because apart from the Command with regards to it, it has two characteristics. Either the Prayer of Musa[as] was Permissible or not Permissible. So if his[as] Prayer was Permissible, then it would be Permissible for him[as] to wear these in a spot which is not Holy. And if it was Holy, Pure, then it was not Holier and Purer than the Prayer. And if his[as] Prayer was not Permissible therein, so it would be more than Obligated upon Musa[as] that he[as] should recognise the Permissible and the Prohibited, and (how come) he[as] did not know what is Permissible in the Prayer and what is not Permissible. And this is blasphemy (كفر)'.

قلت: فأخبرني- يا مولاي- عن التأويل فيها؟ قال: «إن موسى (عليه السلام) ناجى ربه بالوادي المقدس، فقال: يا رب، إني قد أخلصت لك المحبة مني، و غسلت قلبي عمن سواك- و كان شديد الحب لأهله- فقال الله تبارك و تعالى: فَاخْلَعْ نَعْلَيْكَ أي انزع حب أهلك من قبلك إن كانت محبتك لي خالصة، و قلبك من الميل إلى من سواي مغسولا».

I said, 'So inform me – O my Master[asws] – about the explanation regarding it?' He[asws] said: 'Musa[as] whispered to his[as] Lord[azwj] at the Holy Valley, so he[as] said: 'O Lord[azwj]! I[as] am sincere in my[as] love for You[azwj], and have washed my[as] heart from everyone else apart from You[azwj]' – and he[as] had intense lover for his[as] family – so Allah[azwj] Blessed and High Said ***[20:12] therefore put off your shoes***, i.e., remove the love for your[as] family from your[as] heart if you[as] have sincere love for Me[azwj], and wash away the inclination from your[as] heart apart from (inclination for) Me[azwj]'.[2755]

فلما حال عليه الحول، حمل موسى امرأته، و زوده شعيب من عنده، و ساق غنمه، فلما أراد الخروج، قال لشعيب: أبغي عصا تكون معي، و كانت عصي الأنبياء عنده، قد ورثها مجموعة في بيت، فقال له شعيب: ادخل هذا البيت، و خذ عصا من بين العصي. فدخل، فوثبت إليه عصا نوح و إبراهيم (عليهما السلام)، و صارت في كفه، فأخرجها، و نظر إليها شعيب، فقال: ردها، و خذ غيرها. فردها ليأخذ غيرها، فوثبت إليه تلك بعينها، فردها، حتى فعل ذلك ثلاث مرات، فلما رأى شعيب ذلك، قال له: اذهب، فقد خصك الله بها.

So when the conditions were right, Musa[as] took his[as] family, and Shuayb[as] gave him[as] provisions from himself[as], and the sheep. So when he[as] wanted to go out, he[as] said to Shuayb[as]: 'Let the staff reach to me[as], to become with me[as]'. And the staff of the Prophets[as] was with him[as] which he[as] had inherited from all in the house. So Shuayb[as] said to him[as]: 'Enter this house, and take a staff from between my[as] staff'. So he[as] entered. The staff came to be with him[as], the staff of Noah[as], and Ibrahim[as], and it came to be in his[as] hand. So he[as] took it out, and Shuayb[as] looked at it, so he[as] said: 'Return it, and take another one'. So he[as] returned it to take another one, but it returned back to his[as], to the extent that he[as] did it three times. So when Shuayb[as] saw that, he[as] said to him: 'Go, for Allah[azwj] has Chosen it for you[as]'.[2756]

حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى عبد الله عليه السلام قال سمعته يقول الواح موسى عندنا وعصى موسى عندنا ونحن ورثنا النبي صلى الله عليه وآله.

It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

[2755] كمال الدين و تمام النعمة: 460.
[2756] تفسير القمّي 2: 135 (Extract)

'I heard Abu Abdullah[asws] say: 'The Tablets of Musa[as] are with us[asws], and the Staff of Musa[as] is with us[asws], and we[asws] are the inheritors of the Prophet[saww]'.[2757]

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا محمد ابن المفضل بن إبراهيم، و سعدان بن إسحاق بن سعيد، و أحمد بن الحسين بن عبد الملك، و محمد بن أحمد بن الحسن القطواني، قالوا جميعا: حدثنا الحسن بن محبوب، عن عبد الله بن سنان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كانت عصا موسى قضيب آس من غرس الجنة، أتاه به جبرئيل (عليه السلام) لما توجه تلقاء مدين، و هي و تابوت آدم (عليه السلام) في بحيرة طبرية، و لن يبليا و لن يتغيرا حتى يخرجهما القائم (عليه السلام) إذا قام».

Muhammad Bin Ibrahim Al No'many, from Ahmad Bin Muhammad Bin Saeed Bin Uqdat, from Muhammad Ibn Al Mufazzal Bin Ibrahim, and Sa'dan Bin Is'haq Bin Saeed, and Ahmad bin Al Husayn Bin Abdul Malik, and Muhammad Bin Ahmad Bin Al Hassan Al Qatwany, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah[asws] saying: 'The staff of Musa[as] was from a branch of the Myrtle tree in the Paradise. Jibraeel[as] came down with it when he[as] diverted himself[as] to go towards Madayn. And this, as well as the Box (تابوت) of Adam[as] are in the Sea of Galilee, and these will never decay or change until Al-Qaim[asws] takes them out when he[asws] rises'.[2758]

VERSES 19 - 22

قَالَ أَلْقِهَا يَا مُوسَىٰ {19} فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ {20} قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ {21} وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ {22}

[20:19] He said: Cast it, O Musa! [20:20] So he cast it; and so it was a slithering serpent [20:21] He said: Grab it and do not fear; We will Restore it to its former state [20:22] And press your hand to your side, it shall come out white without evil: another sign

فناداه الله: خذها و لا تخف إنك من الآمنين اسلك يدك في جيبك تخرج بيضاء من غير سوء. أي من غير علة، و ذلك أن موسى (عليه السلام) كان شديد السمرة، فأخرج يده من جيبه، فأضاءت له الدنيا.

Allah[azwj] Called out to him[as]: ***[27:12] And enter your hand into your pocket, it shall come out white without evil***, i.e., without disease. And that is because Musa[as] was very tanned. So he[as] brought out his[as] hand from his[as] pocket, and the world was illuminated by him[as].[2759]

VERSES 23 - 35

لِنُرِيَكَ مِنْ آيَاتِنَا الْكُبْرَى {23} اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {24} قَالَ رَبِّ اشْرَحْ لِي صَدْرِي {25} وَيَسِّرْ لِي أَمْرِي {26} وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي {27} يَفْقَهُوا قَوْلِي {28} وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي {29} هَارُونَ أَخِي {30} اشْدُدْ بِهِ أَزْرِي {31} وَأَشْرِكْهُ فِي أَمْرِي {32} كَيْ نُسَبِّحَكَ كَثِيرًا {33} وَنَذْكُرَكَ كَثِيرًا {34} إِنَّكَ كُنْتَ بِنَا بَصِيرًا {35}

[20:23] So that We may Show you from Our greater Signs [20:24] Go to Pharaoh, for he has exceeded all limits [20:25] He said: My Lord! Expand my chest for me [20:26] And make my affair easy for me [20:27] And Loosen the

[2757] Basaair Al Darajaat – P 4 Ch 4 H 32
[2758] الغيبة: 238/ 27
[2759] تفسير القمّي 2: 135

knot from my tongue [20:28] (That) they may understand my speech [20:29] And Make for me a Vizier from my family [20:30] Haroun, my brother [20:31] Strengthen my back by him [20:32] And associate him in my affair [20:33] So that we may Glorify You abundantly [20:34] And remember You a lot [20:35] Surely, You are seeing us

محمد بن العباس، قال: حدثنا محمد بن الحسن الخثعمي، عن عباد بن يعقوب، عن علي بن هاشم، عن عمر بن حارث، عن عمران بن سليمان، عن حصين التغلبي، عن أسماء بنت عميس، قالت: رأيت رسول الله (صلى الله عليه و آله) بإزاء ثبير، و هو يقول: «أشرق ثبير أشرق ثبير، اللهم إني أسألك ما سألك أخي موسى، أن تشرح لي صدري، و أن تيسر لي أمري، و أن تحلل عقدة من لساني يفقهوا قولي، و أن تجعل لي وزيرا من أهلي عليا أخي، اشدد به أزري، و أشركه في أمري، كي نسبحك كثيرا، و نذكرك كثيرا، إنك كنت بنا بصيرا».

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Al Khash'amy, from Abaad Bin Yaqoub, from Ali Bin Hashim, from Umar Bin Haris, from Umran Bin Suleyman, from Haseyn Al Taghlaby, from Asma Bint Umays who said,

'I saw Rasool-Allah[saww] at the mount Subeyr (at Makkah) and he[saww] was saying: 'Shine Subeyr! Shine Subeyr! Our Allah[azwj]! I[saww] ask You[azwj] what my[saww] brother Musa[as] asked You[azwj] that You[azwj] should Expand my[saww] chest for me[saww], and Make my[saww] affair easy for me[saww], and Loosen the know from my[saww] tongue that they may understand my[saww] speech, and Make for me[saww] a Vizier from my[saww] family, Ali[asws] my[saww] brother[asws], Strengthening my[saww] back by him[asws], and associate him[asws] in my[saww] affair, so that we[asws] may Glorify You[azwj] abundantly, and remember You[azwj] a lot, surely You[azwj] are Seeing us[asws]'.[2760]

VERSES 36 - 39

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ {36} وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ {37} إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ {38} أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي {39}

[20:36] He said: You are indeed Granted your request, O Musa [20:37] And We Bestowed upon you a Favour at another time (beforehand) [20:38] When We Revealed to your mother what was Revealed [20:39] Saying: Place him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I shall Cast upon you love from Me, and that you might be brought up before My eyes

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما حملت به أمه، لم يظهر حملها إلا عند وضعه، و كان فرعون قد وكل بنساء بني إسرائيل نساء من القبط يحفظونهن، و ذلك أنه كان لما بلغه عن بني إسرائيل أنهم يقولون: إنه يولد فينا رجل، يقال له موسى بن عمران، يكون هلاك فرعون و أصحابه على يده. فقال فرعون عند ذلك: لأقتلن ذكور أولادهم، حتى لا يكون ما يريدون. و فرق بين الرجال و النساء، و حبس الرجال في المحابس.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim,

Abu Ja'far[asws] having said: 'When the mother of Musa[as] was expecting him[as], she did not manifest signs (women normally do) prior his[as] birth. And Pharaoh[la] had allocated

[2760] تأويل الآيات 1: 310/ 2

a woman from the Children of Israel, from the Coptics who was a guard unto her. And that was because it had reached him[la] that the Children of Israel are saying, 'The would be born among us a man called Musa[as] Bin Imran[as], the destruction of Pharaoh[la] and his[la] companions would be by his[as] hands'. So Pharaoh[la] said regarding that, 'Kill their male children, until that which they are wanting, does not take place'. And he[la] separated between the men and the women, and detained the men in the detention'.

فلما وضعت أم موسى موسى (عليه السلام)، نظرت إليه، و حزنت عليه، و اغتمت و بكت، و قالت: يذبح الساعة. فعطف الله بقلب الموكلة بها عليها، فقالت لام موسى: ما لك قد اصفر لونك؟ فقالت: أخاف أن يذبح ولدي. فقالت: لا تخافي. و كان موسى لا يراه أحد إلا أحبه، و هو قول الله: وَ أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي فأحبته القبطية الموكلة به.

So when the mother of Musa[as] was blessed with Musa[as] she looked at him[as], and was saddened and cried, and said, 'He[as] would be killed now'. So Allah[azwj] Inclined the heart of the one who was allocate to her, so she said to the mother of Musa[as], 'What is the matter that your colour turned yellow (paled)?' So she said, 'My son[as] would be slaughtered'. So she said, 'Do not fear'. And Musa[as] was such that no one would look at him[as] except that he would love him[as], and these are the Words of Allah[azwj] ***[20:39] and I shall Cast upon you love from Me***. So the Coptic who was allocated to him [as] fell in love with him'.

و أنزل الله على موسى التابوت، و نوديت امه: ضعيه في التابوت فاقذفيه في اليم، و هو البحر وَ لا تَخافِي وَ لا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَ جاعِلُوهُ مِنَ الْمُرْسَلِينَ، فوضعته في التابوت، و أطبقت عليه، و ألقته في النيل.

And Allah[azwj] Sent down the box to Musa[as], and Called out to his[as] mother: "Place him[as] in the box, and cast it into the river, and it is the sea ***[28:7] and do not fear nor grieve; surely We will Return him back to you and Make him to be one of the Rasools***". So she placed him[as] in the box, and covered him[as] up and placed him[as] in the Nile.

و كان لفرعون قصر على شط النيل متنزه، فنزل من قصره و معه آسية امرأته، فنظر إلى سواد في النيل ترفعه الأمواج، و الرياح تضربه، حتى جاءت به إلى باب قصر فرعون، فأمر فرعون بأخذه، فأخذ التابوت، و رفع إليه، فلما فتحه وجد فيه صبيا، فقال: هذا إسرائيلي. و ألقى الله في قلب فرعون لموسى محبة شديدة، و كذلك في قلب آسية، و أراد فرعون أن يقتله، فقالت آسية: لا تَقْتُلُوهُ عَسى أَنْ يَنْفَعَنا أَوْ نَتَّخِذَهُ وَلَداً وَ هُمْ لا يَشْعُرُونَ أنه موسى (عليه السلام)، و لم يكن لفرعون ولد، فقال: ائتوا له بظئر تربيه. فجاءوا بعدة نساء قد قتل أولادهن، فلم يشرب لبن أحد من النساء، و هو قول الله: وَ حَرَّمْنا عَلَيْهِ الْمَراضِعَ مِنْ قَبْلُ.

And for Pharaoh[la] there was a palace upon the banks of the Nile for his picnic. So he[la] came down from his[la] castle and with him[la] was his[la] wife Aasiya. So he[la] looked towards the blackness in the Nile, which the waves were raising, and the winds were turbulent, until the box came up to the door of the Palace of Pharaoh[la]. So Pharaoh [la] ordered for the box to be seized, and be brought to him[la]. So when he[la] opened the box, he found a young male child inside it. He[la] said: 'This is an Israelite!' And Allah[azwj] Attached upon the heart of Pharaoh[la], intense love for Musa[as], and similarly in the heart of Aasiya. And Pharaoh[la] intended to have him killed, so Aasiya said ***[28:9] do not slay him; maybe he will be of benefit to us, or we may adopt him as a son; and they did not perceive*** that he[as] was Musa[as]. And Pharaoh[la] did not have a son. So he[la] said: 'Give him to be brought up with a nurse maid'. So there came a number of women whose sons had been killed, but he[as] did not drink the

milk of any one of the women, and these are the Words of Allah[azwj] ***[28:12] And We Prohibited him to feed from any foster mother before***'.[2761]

VERSES 40 - 44

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَنْ يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ {40} وَاصْطَنَعْتُكَ لِنَفْسِي {41} اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي {42} اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {43} فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ {44}

[20:40] When your sister went and said: Shall I direct you to one who will take charge of him? So We Brought you back to your mother, that her eye might be delighted and she should not grieve; and you killed a man, then We Delivered you from the grief, and We Tried you with (a severe) Trying. Then you stayed for years among the people of Madayn; then you came here as Ordained, O Musa [20:41] And I have Chosen you for Myself [20:42] Go you and your brother with My Signs and do not slacken in remembering Me [20:43] Go both to Pharaoh, surely he has transgressed [20:44] Then speak to him a gentle word perhaps he may mind or fear

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن سفيان بن سعيد، قال: سمعت أبا عبد الله جعفر بن محمد الصادق (عليهما السلام)- و كان و الله صادقا كما سمي- يقول: «يا سفيان، عليك بالتقية، فإنها سنة إبراهيم الخليل (عليه السلام)، و إن الله عز و جل قال لموسى و هارون (عليهما السلام): اذْهَبا إِلى فِرْعَوْنَ إِنَّهُ طَغى فَقُولا لَهُ قَوْلًا لَيِّناً لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشى يقول الله عز و جل: كنياه، و قولا له: يا أبا مصعب».(و كان اسم فرعون أبا مصعب الوليد بن مصعب.)

And from him, from Ahmad Bin Al Hassan Al Qatan, from Al Hassan Bin Ali Al Askary, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father, from Sufyan Bin Saeed who said,

'I heard Abu Abdullah Ja'far[asws] Bin Muhammad Al-Sadiq[asws] – and by Allah[azwj], he[asws] was as truthful as he[asws] has been named – saying: 'O Sufyan! It is upon you to observe dissimulation, for it is the Sunnah of Ibrahim[as] the Friend, and that Allah[azwj] Mighty and Majestic Said to Musa[as] and Haroun[as] ***[20:43] Go both to Pharaoh, surely he has transgressed [20:44] Then speak to him a gentle word perhaps he may mind or fear***. Allah[azwj] Mighty and Majestic is Saying: "Teknonym him[la], and say to him[la]: 'O Abu Mas'ab!' (And the name of Pharaoh[la] was Abu Mas'ab Al Waleed Bin Mas'ab).

إلى أن قال: قال: سفيان: فقلت له: يا بن رسول الله، هل يجوز أن يطمع الله عز و جل عباده في كون ما لا يكون؟ قال: «لا». فقلت: فكيف قال الله عز و جل لموسى و هارون (عليهما السلام): لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشى و قد علم أن فرعون لا يتذكر و لا يخشى.

Sufyan (the narrator) said, 'So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Is it permissible that Allah[azwj] Mighty and Majestic would Tempt His[azwj] servants by the fact that will not be happening?' He[asws] said: 'No!' So I said, 'So did Allah[azwj] Mighty and Majestic Say to Musa[as] and Haroun[as] ***[20:44] perhaps he may mind or fear***, and had Known that Pharaoh[la] would not mind nor fear'.

[2761] تفسير القمّي 2: 135 (Extract)

فقال: «إن فرعون قد تذكر و خشي، و لكن عند رؤية البأس، حيث لم ينفعه الإيمان، ألا تسمع الله عز و جل يقول: حَتَّى إِذا أَدْرَكَهُ الْغَرَقُ قالَ آمَنْتُ أَنَّهُ لا إِلهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُوا إِسْرائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ ، فلم يقبل الله عز و جل إيمانه، و قال: آلْآنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ، يقول: نلقيك على نجوة من الأرض، لتكون لمن بعدك علامة و عبرة».

So he[asws] said: 'Pharaoh[la] did mind and did fear, but when he[la] saw the evil (Punishment), where the belief did not benefit him[la]. Have you not heard Allah[azwj] Mighty and Majestic Saying ***[10:90] until when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe and I am of those who submit***. So Allah[azwj] Mighty and Majestic did not Accept his[la] belief and Said ***[10:91] What! Now! And indeed you disobeyed before and you were of the mischief-makers [10:92] But We will this day Deliver you with your body that you may be a Sign to those after you*** – the Verse. He[azwj] is Saying: "We[azwj] will Cast you[la] upon the shore from the earth, for you[la] to become a sign and a lesson for the ones after you[la]'.[2762]

VERSES 45 - 50

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ {45} قَالَ لَا تَخَافَا ۖ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ {46} فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ ۖ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ {47} إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ {48} قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَىٰ {49} قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ {50}

[20:45] They both said: Our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate [20:46] He said: Fear not, surely I am with you both: I Hear and See [20:47] So, both of you go to him and say: We are two Rasools of your Lord; therefore send the Children of Israel with us and do not torment them! Indeed we have brought to you a Sign from your Lord, and the peace be upon him who follows the Guidance [20:48] Surely it has been Revealed to us that the Punishment will be upon him who belies and turns back [20:49] (Pharaoh) said: And who is your Lord, O Musa? [20:50] He said: Our Lord is He Who Gave to everything its creation, then Guided it

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن إبراهيم بن ميمون، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: أَعْطى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدى قال: «ليس [شيء] من خلق الله إلا و هو يعرف من شكله الذكر من الأنثى».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Ibrahim Bin Maymoun, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:50] Gave to everything its creation, then Guided it***. He[asws] said: 'There is nothing from the creation of Allah[azwj] except that it recognises whether it is a male or a female'.

قلت: ما معنى ثُمَّ هَدى؟ قال: هداه للنكاح».

[2762] معاني الأخبار: 385/ 20

I said, 'What is the Meaning of ***then Guided it***?' He[asws] said: 'Guided it for the marriage'.[2763]

VERSES 51 - 54

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ {51} قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى {52} الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ {53} كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ {54}

[20:51] He said: Then what is the state of the former generations? [20:52] He said: The knowledge thereof is with my Lord in a Book, my Lord does not err, nor does He forget [20:53] Who Made the earth for you an expanse and Made for you therein paths and Sent down water from the sky; then thereby We have Brought forth many species of various herbs [20:54] Eat and pasture your cattle; most surely there are signs in that for those with understanding

حدثنا على بن اسماعيل عن ابى عبد الله البرقى عن الحسن بن محبوب عن على بن رياب عن عمار بن مروان عن ابى عبد الله في قوله تعالى ان في ذلك لايات لاولى النهى قال نحن والله اولى النهى قلت ما معنى اولى النهى قال ما اخبر الله رسوله مما يكون من بعده من ادعاء فلان الخلافة والقيام بها والاخر من بعده و الثالث من بعدهما وبنى امية فاخبر النبي صلى الله عليه وآله عليا عليه السلام فان ذلك كما اخبر الله رسوله كما اخبر رسوله عليا عليه السلام وكما انتهى الينا من على فيما يكون من بعده من الملك في بنى امية وغيرهم

It has been narrated to us by Ali Bin Ismail, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Mahboub, from Ali Bin Rayaab, from Amaar Bin Marwaan, who has narrated:

Abu Abdullah regarding the Words of the High[azwj]: ***[20:54] most surely there are signs in that for those with understanding***. He[asws] said: 'By Allah[azwj], we[asws] are the ones endowed with understanding'. I said, 'What is the meaning of 'endowed with understanding?' He[asws] said: 'What Allah[azwj] Informed His[azwj] Messenger[saww] of what is to transpire after him[saww] regarding the claim to the Caliphate by that one and the establishment by it, and the other one after him, and the third one after those two, and the Clan of Umayya. The Prophet[saww] informed Ali[asws]. That is just as Allah[azwj] had Informed His[azwj] Messenger[saww], and just as His[azwj] Messenger[saww] had informed Ali[asws], and just as it ended up with us[asws] from Ali[asws], as to who will be the king in the Clan of Umayya and others.

فنحن اولى النهى الذين انتهينا الينا علم هذا كله فصبرنا لامر الله ونحن قوام الله على خلقه وخزانه على دينه نخزنه ونستره ونكتم به من عدونا كما كتم رسول الله صلى الله عليه وآله حتى اذن له في الهجرة وجهاد المشركين

We[asws] are the ones endowed with understanding, with whom[asws] this knowledge ended up with, all of it. We[asws] are patient on the Command of Allah[azwj], and we[asws] are the Strength of Allah[azwj] on His[azwj] creatures, and His[azwj] Treasurers on His[azwj] Religion. We[asws] safeguard it, and we[asws] veil it, and we[asws] conceal it from our[asws] enemies just as the Rasool Allah[saww] had concealed it until he[saww] got the Permission in the Migration and fought against the Polytheists.

فنحن على منهاج رسول الله صلى الله عليه وآله حتى يأذن الله باظهار دينه بالسيف ويدعو الناس إليه وليضربهم عليه عودا كما ضربهم رسول الله صلى الله عليه وآله بداء.

[2763] الكافي 5: 567/ 49. (Extract)

We[asws] are on the same lines as Rasool Allah[saww] until Allah[azwj] Gives the Permission to manifest (enforce) His[azwj] Religion with the sword, and he (Al-Mahdi[asws]) would call the people to Him[azwj], and he[asws] would go to them with a promise just as the Rasool Allah[saww] had done so in the beginning'.[2764]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليه السلام)، في قوله تعالى: إِنَّ فِي ذَلِكَ لَآياتٍ لِأُولِي النُّهى. قال: «هم الأئمة من آل محمد (عليهم السلام)، و ما كان في القرآن مثلها».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws], regarding the Words of the High ***[20:54] most surely there are signs in that for those with understanding***. He[asws] said: 'They[asws] are the Imams[asws] from the Progeny[asws] of Muhammad[saww]'.[2765]

VERSE 55

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ {55}

[20:55] From it We Created you and into it We shall be Sending you back and from it will We Bring you out once again

محمد بن يعقوب: عن علي بن محمد بن عبد الله، عن إبراهيم بن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «دخل عبد الله بن قيس الماصر على أبي جعفر (عليه السلام)- الحديث، و فيه- إن الله تعالى خلق خلاقين، فإذا أراد أن يخلق خلقا أمرهم فأخذوا من التربة التي قال الله في كتابه: مِنْها خَلَقْناكُمْ وَ فِيها نُعِيدُكُمْ وَ مِنْها نُخْرِجُكُمْ تارَةً أُخْرى، فعجنوا النطفة بتلك التربة التي يخلق منها، بعد أن أسكنها الرحم أربعين ليلة، فإذا تمت لها أربعة أشهر، قالوا: يا رب، نخلق ماذا؟ فيأمرهم بما يريد، من ذكر أو أنثى، أبيض أو أسود، فإذا خرجت الروح من البدن، خرجت هذه النطفة بعينها منه، كائنا ما كان، صغيرا أو كبيرا، ذكرا أو أنثى، فلذلك يغسل الميت غسل الجنابة».

Muhammad Bin Yaqoub, from Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Muhammad Bin Sulayman Al Daylami, from his father,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abdullah Bin Qays Al-Maasir came up to Abu Ja'far[asws] – the Hadeeth, and in it he[asws] said: 'Allah[azwj] the High Created Angels, so that when He[azwj] Intends to Create a creature, He[azwj] Commands them, so they take from the soil which Allah[azwj] has Spoken of in His[azwj] Book ***[20:55] From it We Created you and into it We shall be Sending you back and from it will We Bring you out once again***, so the seed which is to be created from it gets kneaded, after which it gets settled in the womb for forty nights. So when four months are completed for it, they say: 'O Lord[azwj]! What has been Created?' So He[azwj] Commands them with whatsoever He[azwj] Intends to, whether male or female, white or black. So when the soul comes out from the body, this very seed comes out from it, as it was before, small or large, male or female. So that is why the dead body is washed with the washing of the major ablution (غسل الجنابة)'.[2766]

[2764] Basaair Al Darajaat – P 10 Ch 18 H 51
[2765] تأويل الآيات 1: 320/ 19.
[2766] الكافي 3: 161/ 1

VERSES 56 - 79

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ {56} قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ {57} فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى {58} قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى {59}

[20:56] And We had Showed him all of Our Signs, but he belied and refused [20:57] Said he: Have you come to us that you should turn us out of our land by your sorcery, O Musa? [20:58] So we too will bring before you magic like it, therefore let us make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place [20:59] (Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early noon

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ {60} قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ افْتَرَىٰ {61} فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسَرُّوا النَّجْوَىٰ {62}

[20:60] So Pharaoh turned his back and settled his plan, then came [20:61] Musa said to them: Woe unto you! Do not forge a lie against Allah, lest He Destroy you by a Punishment, and he who forges (a lie) always fails [20:62] So they disputed with one another about their affair and kept the discourse a secret

قَالُوا إِنْ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ {63} فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا ۚ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ {64} قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ {65} قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ {66} فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ {67} قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ {68} وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ {69}

[20:63] They said: These two are both magicians intending to turn you out from your land by their sorcery and to take away your best traditions [20:64] Therefore settle your plan, then come standing in ranks and he who overcomes this day would be successful indeed [20:65] They said: O Musa! will you cast, or shall we be the first to cast? [20:66] He said: But, cast. Then behold! Their ropes and their staffs - it was imaged on account of their magic as if they were running [20:67] So Musa conceived in his mind a fear [20:68] We said: Do not fear! Surely you shall be the uppermost [20:69] And cast what is in your right hand; it shall devour what they have wrought; they have wrought only the illusion of a magician, and the magician shall not be successful wherever he may come from

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ {70} قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ {71} قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا ۖ فَاقْضِ مَا أَنْتَ قَاضٍ ۖ إِنَّمَا تَقْضِي هَٰذِهِ الْحَيَاةَ الدُّنْيَا {72} إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۗ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ {73}

[20:70] And the magicians fell down Prostrating; they said: We believe in the Lord of Haroun and Musa [20:71] (Pharaoh) said: You believe in him before I give you permission? Surely he is the chief of you who taught you the magic, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and you will

come to know which of us is the more severe and the more abiding in Punishing [20:72] They said: We do not prefer you to what has come to us of clear Proofs and to He Who Originated us, therefore decide what you are going to decide; but rather, you can only decide about this world's life [20:73] Surely we believe in our Lord that He may Forgive us our sins and the magic to which you compelled us to perform; and Allah is better and more abiding

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ {74} وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ {75} جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ {76} وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ {77} فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ {78} وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ {79}

[20:74] Whoever comes to his Lord (being) guilty, for him is Hell; he shall not die therein, nor shall he live [20:75] And whoever comes to Him a Believer (and) he has done righteous deeds, these it is who shall have the high ranks [20:76] Gardens of perpetuity, beneath which rivers flow, to abide therein eternally; and that is the Reward of him who has purified himself [20:77] And certainly We had Revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid [20:78] And Pharaoh followed them with his armies, so they were overwhelmed from the sea what overwhelmed them [20:79] And Pharaoh led astray his people and he did not guide (them) aright

في كتاب الاحتجاج للطبرسي (ره) وعن معمر بن راشد قال: سمعت ابا عبد الله عليه السلام يقول: أتى يهودى إلى رسول الله صلى الله عليه وآله فقام بين يديه يحد النظر إليه فقال: يا يهودى ما حاجتك ؟ فقال: أنت أفضل ام موسى بن عمران النبي الذى كلمه الله عزوجل، وأنزل عليه التوراة، والعصاء، وفلق له البحر وأظله بالغمام ؟

In the book Al-Ihtijaj Al-tabarsy, and from Moamar Bin Rashid who said,

'I heard Abu Abdullah[asws] saying: 'A Jew came up to Rasool-Allah[saww] and stood in front of him[saww], blocking his[saww] view. So he[saww] said: 'O Jew, what is your need?' So he said, 'Are you[saww] higher or Musa[as] Bin Imran[as], the Prophet[as] whom Allah[azwj] Mighty and Majestic Spoke to, and Revealed the Torah unto him[as], and the Staff, and Parted for him[as] the sea, and Shaded him[as] with the clouds?'

فقال له النبي صلى الله عليه وآله: انه يكره للعبد أن يزكى نفسه ولكني أقول: ان آدم عليه السلام لما أصاب الخطيئة كانت توبته ان قال: اللهم انى اسئلك بحق محمد و آل محمد لما غفرت لى فغفر الله له،

So the Prophet[saww] said to him: 'He[azwj] Dislikes that the servant should attribute purity to himself, but, I[saww] say that when Adam[as] made the error, repented by saying: 'Our Allah[azwj]! I[as] ask You[azwj] for the Sake of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. So when I[saww] (agreed) to his[as] Forgiveness, therefore Allah[azwj] Forgave him[as].

وان نوحا عليه السلام لما ركب السفينة وخاف الغرق قال: اللهم انى اسئلك بحق محمد وآله محمد لما أنجيتني من الغرق فنجاه الله عزوجل

And when Noah[as] sailed in the ship and feared the drowning, he[as] said: 'Our Allah[azwj]! I[as] ask You[azwj] for the Sake of Muhammad[saww] and the Progeny[asws] of

Muhammad[saww]'. So when I[saww] (agreed) to save him[as] from the drowning, therefore Allah [azwj] Mighty and Majestic Saved him[as]'.

وان ابراهيم عليه السلام لما القى في النار قال: اللهم انى اسئلك بحق محمد وآل محمد لما انجيتنى منها، فجعلها الله عليه بردا وسلاما

And when Ibrahim[saww] was flung into the fire, he[as] said: 'Our Allah[azwj]! I[as] ask You[azwj] for the Sake of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. So when I[saww] (agreed) for his[saww] rescue, therefore Allah[azwj] Made it (fire) to be cool and safe for him[as]'.

وان موسى عليه السلام لما القى عصاه وأوجس في نفسه خيفة قال: اللهم انى اسئلك بحق محمد وآله محمد لما آمنتني، قال الله عزوجل: " لا تخف انك انت الاعلى "

And when Musa[as] struck his[as] staff (in the sea), he[as] felt fear within himself[as], said: 'Our Allah[azwj]! I[as] ask You[azwj] for the Sake of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. When I[saww] (agreed) for his[as] security, Allah[azwj] Mighty and Majestic Said ***[20:68] We said: "Fear not! For thou have indeed the upper hand***.

يا يهودى ان موسى لو أدركني ثم لم يؤمن بى وبنبوتى ما نفعه ايمانه شيئا، ولا نفعته النبوة، يا يهودى و من ذريتي المهدى إذا خرج نزل عيسى بن مريم عليه السلام لنصرته فقدمه ويصلى خلفه.

O Jew! If Musa[as] came to know me[saww], then did not believe in me[saww] and my[saww] Prophet-hood, his[as] faith would not benefit him[as] for anything, nor would the Prophet-hood have benefitted him[as]. O Jew! And from my[saww] descendants is Al-Mahdi[asws]. When he[asws] comes out, Isa[as] Bin Maryam[as] would descend to him[asws] for his[asws] help. So he[asws] would proceed to Pray, and he[as] would Pray behind him[asws]'.[2767]

فلما أصبح بعث في المدائن حاشرين، مدائن مصر كلها، و جمعوا ألف ساحر، و اختاروا من الألف مائة، و من المائة ثمانين، فقال السحرة لفرعون: قد علمت أنه ليس في الدنيا أسحر منا، فإن غلبنا موسى فما يكون لنا عندك؟ قال: إِنَّكُمْ إِذاً لَمِنَ الْمُقَرَّبِينَ عندي، أشارككم في ملكي. قالوا: فإن غلبنا موسى، و أبطل سحرنا، علمنا أن ما جاء به ليس من قبل السحر، و لا من قبل الحيلة، و آمنا به، و صدقناه. فقال فرعون: إن غلبكم موسى، صدقته أنا أيضا معكم، و لكن أجمعوا كيدكم، أي حيلتكم».

So when it was the morning, he[la] sent heralds in the city, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, chose eighty. So the magicians said to Pharaoh[la], 'You[la] very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa[as], what would be for us, from you[la]?' He[la] said ***[26:42] He said: Yes, and you will then be of those of proximity***, I[la] shall share with you all from my[la] kingdom'. They said, 'But if Musa[as] were to overcome us, and invalidate our magic, we would know that what he[as] has come with, there is no magic before it, nor is there any excuse before it, and we would believe in it, and ratify him[as]'. So Pharaoh[la] said, 'If Musa[as] were to overcome you, I[la] would also ratify him[as] along with you all, but form a consensus on your plans, i.e. what you all would be doing'.

[2767] Tafseer Noor Al Saqalayn – CH 53 H 79

قال: «و كان موعدهم يوم عيد لهم، فلما ارتفع النهار من ذلك اليوم، جمع فرعون الخلق، و السحرة، و كانت له قبة طولها في السماء ثمانون ذراعا، و قد كانت كسيت بالحديد و الفولاذ المصقول، فكانت إذا وقعت الشمس عليها، لم يقدر أحد أن ينظر إليها، من لمع الحديد، و وهج الشمس، و جاء فرعون و هامان، و قعدا عليها ينظران، و أقبل موسى ينظر إلى السماء، فقالت السحرة لفرعون: إنا نرى رجلا ينظر إلى السماء، و لن يبلغ سحرنا إلى السماء، و ضمنت السحرة من في الأرض.

And the day came which had been promised to them (for the contest). So when the day rose, Pharaoh[la] gathered the creatures, and the magicians, and he[la] had for himself[la] a tall dome, the length of eighty cubits, which had been covered with iron and polished steel. And whenever the sun shone upon it, it was not possible for anyone to be able to look towards it, due to the reflection of the iron from the brightness of the sun. Pharaoh[la] and Haman came up and sat upon it, overlooking everything. And Musa[as] came up and looked at the sky. So the magicians said to Pharaoh[la], 'We see a man who is looking at the sky, and our magic does not reach to the sky, and we can ensure the magic upon the ones in the earth'.

فقالوا لموسى: إِمَّا أَنْ تُلْقِيَ وَ إِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ قال لهم موسى: أَلْقُوا ما أَنْتُمْ مُلْقُونَ فَأَلْقَوْا حِبالَهُمْ وَ عِصِيَّهُمْ فأقبلت تضطرب، و صالت مثل الحيات، و هاجت، فقالوا: بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغالِبُونَ. فهال الناس ذلك، فأوجس في نفسه خيفة موسى، فنودي: لا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلى وَ أَلْقِ ما فِي يَمِينِكَ تَلْقَفْ ما صَنَعُوا إِنَّما صَنَعُوا كَيْدُ ساحِرٍ وَ لا يُفْلِحُ السَّاحِرُ حَيْثُ أَتى.

So they said to Musa[as] ***[7:115] O Musa! Will you cast, or shall we be the first to cast?*** Musa[as] said to them ***[26:43] Musa said to them: Cast what you are going to be casting [26:44] So they cast down their ropes and their sticks*** and these appeared to shake, and move like the excited snakes. So they said ***and said: By the Might of Pharaoh, we shall be victorious***. So that shocked the people. Musa[as] felt fear within himself[as], so We[azwj] Called out ***[20:68] Fear not, surely you shall be the uppermost [20:69] And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wherever he may have come from***.

فألقى موسى عصاه، فذابت في الأرض مثل الرصاص، ثم طلع رأسها، و فتحت فاها، و وضعت شدقها الأعلى على رأس قبة فرعون، ثم دارت، و أرخت شفتها السفلى، و التقمت عصي السحرة، و حبالها، و غلب كلهم، و انهزم الناس حين رأوها، و عظمها، و هولها، مما لم تر العين، و لا وصف الواصفون مثله قبل، فقتل في الهزيمة، من وطء الناس بعضهم بعضا، عشرة آلاف رجل و امرأة و صبي، و دارت على قبة فرعون- قال- فأحدث فرعون و هامان في ثيابهما، و شاب رأسهما، و غشي عليهما من الفزع.

So Musa[as] cast his[as] staff, so it melted into the ground like the lead, then emerged its head, and opened its mouth, and placed its jaw on the top of the dome of Pharaoh[la]. Then it lowered itself, and it swallowed up all of the sticks and ropes of the magicians. And the defeated people, when they saw it, they magnified it, for the eyes had never seen the like of it before, nor had any description of the describers had every described it before. There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh[la] – and Pharaoh[la] and Haman had wetted their clothes, and had been overwhelmed from the panic.[2768]

[2768] تفسير القمّي 2: 118 (Extract)

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا محمد بن جعفر الأسدي، عن محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن أحمد الشامي، قال: حدثنا إسماعيل بن الفضل الهاشمي، قال: سألت أبا عبد الله الصادق (عليه السلام) عن موسى، بن عمران (عليه السلام)، لما رأى حبالهم و عصيهم، كيف أوجس في نفسه خيفة، و لم يوجسها إبراهيم (عليه السلام) حين وضع في المنجنيق و قذف به على النار؟

Ibn Babuwayh, from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad Al Shamy, from Ismail Bin Al Fazal Al Hashimy who said,

'I asked Abu Abdullah Al-Sadiq[asws] about Musa Bin Imran[as], when he[as] saw their (magician's) ropes and their staffs, how did he[as] conceive fear within himself[as], and Ibrahim[as] did not conceive it when he[as] was placed in the catapult and flung upon the fire?'

فقال (عليه السلام): «إن إبراهيم (عليه السلام) حين وضع في المنجنيق، كان مستندا إلى ما في صلبه من أنوار حجج الله عز و جل، و لم يكن موسى (عليه السلام) كذلك، فلذلك أوجس في نفسه خيفة، و لم يوجسها إبراهيم (عليه السلام)».

So he[asws] said: 'When Ibrahim[as] was placed in the catapult, it had been documented to him[as] what was in his[as] 'صلبه' from the Lights of the Proof[asws] of Allah[azwj] Mighty and Majestic, and it had not been like that for Musa[as]. So it is for that reason that he[as] felt fear within himself[as], and Ibrahim[as] did not fear it'.[2769]

فقام يوشع بن نون، فقال لموسى: يا رسول الله، ما أمرك ربك؟ قال: بعبور البحر. فاقتحم يوشع فرسه في الماء، فأوحى الله إلى موسى: أَنِ اضْرِبْ بِعَصاكَ الْبَحْرَ، فضربه فَانْفَلَقَ فَكانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ، أي كالجبل العظيم، فضرب له في البحر اثني عشر طريقا، فأخذ كل سبط منهم في طريق، فكان الماء قد ارتفع، و بقيت الأرض يابسة، طلعت فيها الشمس، فيبست، كما حكى الله: فَاضْرِبْ لَهُمْ طَرِيقاً فِي الْبَحْرِ يَبَساً لا تَخافُ دَرَكاً وَ لا تَخْشى.

Yoshua Bin Noon[as] stood up and said to Musa[as]: 'O Rasool-Allah[as]! What is the Command of your[as] Lord [azwj]?' He[as] said: 'To cross over the sea'. Yoshua[as] entered his[as] horse into the water, and Allah[azwj] Revealed unto Musa[as] ***[26:63] Strike the sea with your staff! So it parted, and each part was like a huge mountain***. Twelve pathways appeared for him[as] in the sea, and each tribe from them took to one of it. The water had been raised, and the seabed was dry, as the sun shone upon it to dry it, just as Allah[azwj] has Related ***[20:77] then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid***.

و دخل موسى و أصحابه البحر، و كان أصحابه اثني عشر سبطا، فضرب الله لهم في البحر اثنى عشر طريقا، فأخذ كل سبط في طريق، و كان الماء قد ارتفع على رؤوسهم مثل الجبال، فجزعت الفرقة التي كانت مع موسى (عليه السلام) في طريقه، فقالوا: يا موسى أين إخواننا؟ فقال لهم: معكم في البحر. فلم يصدقوه، فأمر الله البحر، فصارت طاقات، حتى كان ينظر بعضهم إلى بعض، و يتحدثون.

Musa[as] and his[as] companions entered the sea. And his[as] companions were of twelve tribes, so Allah[azwj] Struck twelve pathways for them in the sea, and every tribe took to one pathway. And the water was higher than their heads like the mountains. So a tribe who was with Musa[as] panicked in its pathway and said, 'O Musa[as]! Where are our brothers?' So he[as] said to them: 'With you in the sea'. They refused to ratify

[2769] الأمالي 521/ 2

him[as], so Allah[azwj] Commanded the sea that it should become such that they could see and talk to each other.[2770]

VERSES 80 & 81

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ {80} كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ {81}

[20:80] O children of Israel! We had Delivered you from your enemy, and We Made a Covenant with you on the right side of the mountain, and We descended upon you the manna and the quails [20:81] Eat of the good things We have Given you for sustenance, and be not inordinate with respect to them, lest My Anger should be due to you, and whomsoever My Anger is due upon so he has perished

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد البرقي، عن محمد بن عيسى، عن المشرقي حمزة بن المرتفع، عن بعض أصحابنا، قال: كنت في مجلس أبي جعفر (عليه السلام)، إذ دخل عليه عمرو بن عبيد، فقال له: جعلت فداك، قول الله تبارك و تعالى: وَ مَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوى ما ذلك الغضب؟ فقال أبو جعفر (عليه السلام): «هو العقاب يا عمرو، إنه من زعم أن الله قد زال من شيء إلى شيء، فقد وصفه بصفة مخلوق، و إن الله عز و جل لا يستفزه شيء فيغيره».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Isa, from Al Mashraqy Hamza bin Al Mratafa', from one of our companions who said,

'I was in a gathering of Abu Ja'far[asws], when Amro Bin Ubeyd came up and said to him[asws], 'May I be sacrificed for you[asws], the Words of Allah[azwj] Blessed and High ***[20:81] and whomsoever My Anger is due upon so he has perished***. What is that Anger?' So Abu Ja'far[asws] said: 'It is the Punishment, O Amro. The one who claims that Allah[azwj] has moved from something to something, so he has described Him[azwj] with the qualities of creatures, and Allah[azwj] Mighty and Majestic. A thing does not provoke Him[azwj], He[azwj] Alters it'.[2771]

المفيد في (إرشاده) قال: روى العلماء أن عمرو بن عبيد وفد على محمد بن علي بن الحسين (عليهم السلام) ليمتحنه بالسؤال، فقال له: أخبرني- جعلت فداك- عن قوله عز و جل: وَ مَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوى ما غضب الله؟ فقال أبو جعفر (عليه السلام): «غضب الله عقابه- يا عمرو- و من ظن أن الله يغيره شيء فقد كفر».

Al Mufeed, in his Irshaad, said,

'The scholars have reported that Amro Bin Ubeyd made a delegation to Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] in order to test him[asws] with the questions, so he said to him[asws], 'Inform me – may I be sacrificed for you[asws] – about the Words of the Mighty and Majestic ***[20:81] and whomsoever My Anger is due upon so he has perished***. What is the Anger of Allah[azwj]?' So Abu Ja'far[asws] said: 'Anger of Allah[azwj] is His[azwj] Punishment – O Amro – and the one who thinks that Allah[azwj] Changes by something, so he has blasphemed'.[2772]

[2770] تفسير القمّي 2: 118
[2771] الكافي 1: 86/ 5
[2772] الإرشاد: 265. (Extract)

VERSE 82

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ {82}

[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance

محمد بن يعقوب: عن علي بن إبراهيم، عن صالح بن السندي، عن جعفر بن بشير و محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن فضال، جميعا، عن أبي جميلة، عن خالد بن عمار، عن سدير، قال: سمعت أبا جعفر (عليه السلام) و هو داخل و أنا خارج، و أخذ بيدي، ثم استقبل البيت، فقال: «يا سدير، إنما امر الناس أن يأتوا هذه الأحجار، فيطوفوا بها، ثم يأتونا فيعلمونا ولايتهم لنا، و هو قول الله تعالى: وَ إِنِّي لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُمَّ اهْتَدى- ثم أومأ بيده إلى صدره- إلى ولايتنا».

Muhammad bin Yaqoub, from Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer and Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Ibn Fazal, altogether, from Abu Jameela, from Khalid Bin Amaar, from Sudeyr who said,

'I heard Abu Ja'far[asws] and he[asws] was entering whilst I was exiting, and he[asws] grabbed my[asws] hand, then turned to face the house, so he said: 'O Sudeyr! But rather, the people have been Commanded that they should come to these rocks (Al-Safa and Al-Marwa), so they should go around these, then come to us[asws], so we[asws] would teach them their Wilayah for us[asws], and these are the Words of Allah[azwj] the High ***[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance***' – then he[asws] gestured by his[asws] hand to his[asws] own chest – '<u>to our[asws] Wilayah</u>'.

ثم قال: «يا سدير، فأريك الصادين عن دين الله» ثم نظر إلى أبي حنيفة و سفيان الثوري في ذلك الزمان، و هم حلق في المسجد، فقال: هؤلاء الصادون عن دين الله بلا هدى من الله، و لا كتاب منير، إن هؤلاء الأخابيث لو جلسوا في بيوتهم، فجال الناس، فلم يجدوا أحدا يخبرهم عن الله تبارك و تعالى، و عن رسول الله (صلى الله عليه و آله)، حتى يأتونا، فنخبرهم عن الله تبارك و تعالى، و عن رسول الله (صلى الله عليه و آله)».

Then he[asws] said: 'O Sudeyr! I[asws] shall show you the ones who repel from the Religion of Allah[azwj]' Then he[asws] looked towards Abu Haneefa[la], and Sufyan Al-Sowry during that era, and they had been encircled (by people) in the Masjid, so he[asws] said: 'These are the ones who are the repellers from the Religion of Allah[azwj] without having any Guidance from Allah[azwj], nor any Illuminating Book. These are the rogues. If they were to sit in their own houses, so the people would go around, and they would not find anyone who would inform them about Allah[azwj] Blessed and High, and about Rasool-Allah[saww], to the extent that they would come to us[asws]. So we[asws] would inform them about Allah[azwj] Blessed and High, and about Rasool-Allah[saww]'.[2773]

حدثنا محمد بن عيسى عن صفوان عن يعقوب بن شعيب قال وسألت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى وانى لغفار لمن تاب وامن وعمل صالحا ثم اهتدى قال ومن تاب من ظلم وامن من كفر وعمل صالحا ثم اهتدى إلى ولايتنا وأومى بيده إلى صدره.

Narrated to us Muhammad Bin Isa, from Safwaan, from Yaqoub Bin Shuaib who said:

'I asked Abu Abdullah[asws], about the Words of Allah[azwj] Blessed and High ***[20:82] And I am Forgiving to him who repents and believes and does righteous***

[2773] الكافي 1: 323/ 3

deeds, then follows the right Guidance, I said: 'And one who repents and secures himself from disbelief, and performs good deeds, then continues to our[asws] Wilayah.' He[asws] indicated by placing his[asws] arm on his[asws] own chest.'[2774]

علي بن إبراهيم، قال: حدثنا أحمد بن علي، قال: حدثنا الحسن بن عبد الله، عن السندي بن محمد، عن أبان، عن الحارث بن يحيى، عن أبي جعفر (عليه السلام)، في قول الله: وَ إِنِّي لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُمَّ اهْتَدى. قال: «ألا ترى كيف اشترط، و لم تنفعه التوبة و لا الإيمان و العمل الصالح حتى اهتدى. و الله، لو جهد أن يعمل بعمل، ما قبل منه حتى يهتدي». قال: قلت: إلى من، جعلني الله فداك؟ قال: «إلينا».

Ali Bin Ibrahim, from Ahmad Bin Ali, from Al Hassan Bin Abdullah, from Al Sandy Bin Muhammad, from Abaan, from Al Haaris Bin Yahya,

(It has been narrated) from Abu Ja'far[asws] regarding the Words Allah[azwj] ***[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance***. He[asws] said: 'Do you not see how conditional it is? And the repentance will not benefit them, nor the belief, nor the righteous deeds, until they follow the right Guidance. By Allah[azwj]! Even if they were to strive in doing deeds after deeds, these would not be Accepted from them unless they follow the right Guidance'. I said, '(Follow) to whom, may Allah[azwj] Make me to be sacrificed for you[asws]?' He[asws] said: 'To us[asws]'.[2775]

محمد بن العباس، قال: حدثنا علي بن العباس البجلي، قال: حدثنا عباد بن يعقوب، عن علي بن هاشم، عن جابر بن الحر، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ إِنِّي لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُمَّ اهْتَدى، قال: «إلى ولايتنا».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas Al Bajaly, from Abaad Bin Yaqoub, from Ali Bin Hashim, from Jabir Bin Al Hurr, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance***, he[asws] said: 'To our[asws] Wilayah'.[2776]

و عنه، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ إِنِّي لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُمَّ اهْتَدى، قال: «إلى ولاية أمير المؤمنين (عليه السلام)».

And from him, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Amaar Bin marwan, from Al Mankhal, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance*** he[asws] said: 'To the Wilayah of Amir-ul-Momineen[asws]'.[2777]

أبو علي الطبرسي: قال أبو جعفر الباقر (عليه السلام): «ثم اهتدى إلى ولايتنا أهل البيت. فو الله، لو أن رجلا عبد الله عمره ما بين الركن و المقام، ثم مات و لم يجيء بولايتنا، لأكبه الله في النار على وجهه».

[2774] بصائر الدرجات: 98/ 6.
[2775] تفسير القمّي 2: 61
[2776] تأويل الآيات 1: 316/ 11
[2777] تأويل الآيات 1: 316/ 12.

Abu Ali Al Tabarsy –

'Abu Ja'far Al Baqir[asws] said: '***[20:82] then follows the right Guidance*** to our[asws] Wilayah of the People[asws] of the Household. So, by Allah[azwj], even if a man worships Allah[azwj] the whole of his life in between Al-Rukn and Al-Maqaam (in front of the Kaaba), then dies and does not come with our[asws] Wilayah, Allah[azwj] would Fling him into the Fire upon his face'.[2778]

ابن بابويه: بالإسناد عن سليمان، عن داود بن كثير الرقي، قال: دخلت على أبي عبد الله (عليه السلام)، فقلت له: جعلت فداك، قوله تعالى: وَ إِنِّي لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُمَّ اهْتَدى فما هذا الاهتداء بعد التوبة و الإيمان و العمل الصالح؟ قال: فقال: «معرفة الأئمة- و الله- إمام بعد إمام».

Ibn babuwayh, by the chain from Suleyman, from Dawood Bin Kaseer Al Raqy who said,

'I came up to Abu Abdullah[asws], so I said to him[asws], 'May I be sacrificed for you[asws], the Words of the High ***[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance***. So what is the Guidance after the repentance and the belief, and the righteous deeds?' He[asws] said: 'Recognition of the Imam[asws] – by Allah[azwj] – Imam[asws] after Imam[asws]'.[2779]

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وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَىٰ {83} قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ {84} قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ {85}

[20:83] And what caused you to hasten from your people, O Musa? [20:84] He said: They are close upon my footsteps, and I hastened on to You, Lord, so that You would be Pleased [20:85] He said: So surely We have Tried your people from after you, and the Samiri has led them astray

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي {86} قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَٰلِكَ أَلْقَى السَّامِرِيُّ {87} فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ فَقَالُوا هَٰذَا إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ {88} أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا {89}

[20:86] So Musa returned to his people angry and sad. He said: O people! Did not your Lord Promise you a goodly Promise? Did the time seem prolonged to you, or did you intend that the Anger from your Lord should be due to you, so that you broke (your) promise to me? [20:87] They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, so we threw these (into the Fire), and thus did the Samiri suggest [20:88] So he brought out for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he (Musa) forgot [20:89] Are they not seeing that it does not respond to them a word, nor does it control any harm nor any benefit for them?

[2778] مجمع البيان 7: 39
[2779] فضائل الشيعة: 65/ 22.

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ ۖ وَإِنَّ رَبَّكُمُ الرَّحْمَٰنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي {90} قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ {91} قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا {92} أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِي {93} قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي {94}

[20:90] And Haroun had said to them before: O people! You are only tried by it, and surely your Lord is the Beneficent, therefore follow me and obey my order [20:91] They said: We will not leave our devotion to it until Musa returns to us [20:92] (Musa) said: O Haroun! What prevented you, when you saw them going astray [20:93] So that you did not follow me? So you disobeyed my order? [20:94] He said: O son of my mother! Seize me not by my beard nor by my head; I was afraid lest you should say: You have caused a division among the Children of Israel and did not wait for my word

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ {95} قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِي نَفْسِي {96} قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ ۖ وَانْظُرْ إِلَىٰ إِلَٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا {97} إِنَّمَا إِلَٰهُكُمُ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا {98}

[20:95] He said: So what was your object, O Samiri? [20:96] He said: I saw what they did not see, so I took a handful (of dust) from the footsteps of the Rasool, then I threw it in the casting; thus did my soul suggest to me [20:97] He said: Begone! Surely for you it will be in this life to say, Touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whom you were devoted to; we will burn it, then we will scatter it in the sea with a scattering [20:98] But rather, your God is Allah, there is no god but He; He Embraces all things in (His) Knowledge

قال الراوي: فقلت لأبي جعفر (عليه السلام): فكم مكث موسى غائبا عن امه حتى رده الله عليها؟ قال: «ثلاثة أيام». فقلت: كان هارون أخا موسى لأبيه و امه؟ قال: «نعم، أما تسمع الله تعالى يقول:ا بْنَ أُمَّ لا تَأْخُذْ بِلِحْيَتِي وَ لا بِرَأْسِي.

The narrator said, ‘So I said to Abu Ja’far[asws], ‘For how long was Musa[as] absent from his[as] mother until Allah[azwj] Returned him[as] to her?’ He[asws] said: ‘Three days’. So I said, ‘Was Haroun[as] the brother of Musa[as] from his[as] father and mother?’ He[asws] said: ‘Yes. But, have you not heard the Words of Allah[azwj] the high Saying ***[20:94] He said: O son of my mother! Seize me not by my beard nor by my head***’.

فقلت: أيهما كان أكبر سنا؟ قال: «هارون». قلت: و كان الوحي ينزل عليهما جميعا؟ قال: «الوحي ينزل على موسى، و موسى يوحيه إلى هارون».

So I said, ‘Which one of the two was greater in age?’ He[asws] said: ‘Haroun[as]’. I said, ‘And did the Revelation come unto the both of them[as]?’ He[asws] said: ‘The Revelation descended upon Musa[as], and Musa[as] revealed it unto Haroun[as]’.

فقلت: أخبرني عن الأحكام، و القضاء، و الأمر و النهي، أ كان ذلك إليهما؟ قال: «كان موسى الذي يناجي ربه، و يكتب العلم، و يقضي بين بني إسرائيل، و هارون يخلفه إذا غاب عن قومه للمناجاة». قلت: فأيهما مات قبل صاحبه؟ قال: «مات هارون قبل موسى (عليه السلام)، و ماتا جميعا في التيه». قلت: فكان لموسى (عليه السلام) ولد؟ قال: «لا، كان الولد لهارون، و الذرية له».

So I said, ‘Inform me[asws] about the Ordinances, and the Judgement, and the Enjoinments and the Prohibitions, was that to both of them[as]?’ He[asws] said: ‘Musa[as] was the one who whispered to his[as] Lord[azwj], and wrote out the knowledge, and he[as]

judged between the Children of Israel. And Haroun[as], was his[as] Caliph when the whispering was absent from his[as] people'. I said, 'So which one of the two died before his[as] companion?' He[asws] said: 'Haroun[as] died before Musa[as], and both died in the wilderness'. I said, 'Did Musa[as] have a son?' He[asws] said: 'No. There was a son to Haroun[as], and the descendants from him[as]'.[2780]

تناقض الغاصبين في نظرية تعيين الخليفة

Contradiction of the usurpers regarding the theory of the appointment of the Caliph

قال سليم: ثم ذكر علي عليه السلام بيعة أبي بكر وعمر وعثمان فقال: (لعمري لئن كان الأمر كما يقولون، ولا والله ما هو كما يقولون)، ثم سكت.

Sulaym said, 'Then Ali[asws] mentioned the pledging of allegiances to Abu Bakr, and Umar and Usman. He[asws] said: 'By my[asws] life, do you reckon the matter was as they are saying it to be? No, by Allah[azwj], it is not as they are saying it to be'. Then he[asws] was silent.

فقال له عمار: وما يقولون؟ فقال: يقولون (إن رسول الله صلى الله عليه وآله لم يستخلف أحدا وإنهم إنما تركوا ليتشاوروا)، ففعلوا غير ما أمروا في قوله. فقد بايع القوم أبا بكر عن غير مشورة ولا رضى من أحد، ثم أكرهوني وأصحابي على البيعة.

Amaar said to him[asws], 'And what are they saying?' He[asws] said: (They are saying) 'that the Rasool Allah[saww] did not appoint (as a Caliph) anyone, and they have been left to consult with each other about it', so then they did that which was different to what he[saww] had ordered to be done as per their words. The group pledged their allegiances to Abu Bakr without the satisfaction of anybody, then they compelled me[asws] and my[asws] companions for the allegiance.

ثم بايع أبو بكر عمر عن غير مشورة. ثم جعلها عمر شورى بين ستة رهط وأخرج من ذلك جميع الأنصار والمهاجرين إلا هؤلاء الستة ثم قال: (يصلي صهيب بالناس ثلاثة أيام)، ثم أمر الناس: (إن مضت ثلاثة أيام ولم يفرغ القوم أن تضرب رقابهم، وإن اجتمع أربعة وخالف اثنان أن يقتلوا الاثنين). ثم تشاوروا في ثلاثة أيام وكانت بيعتهم عن مشورة من جماعتهم وملأهم، ثم صنعوا ما رأيتم

Then Abu Bakr pledged his allegiance to Umar without any consultation. Then Umar made it to be in a consultation council (Al-Shura) between a group of six, and kept out from that all the Helpers and the Emigrants except for those six. Then he said, 'Saheyb will lead the Prayer with the people for three days'. He then ordered the people that, 'If three days go by and they do not come to any conclusion, strike their necks, and if four of them are agreed upon it and two of them oppose it, then kill those two'. Then they consulted regarding me[asws] for three days (after the death of Usman), and the pledging of their allegiance was with consultation with their group and fulfilled it. Then they did what you have seen'.

ثم قال: إن موسى قال لهارون: (ما منعك إذ رأيتهم ضلوا ألا تتبعن) إلى قوله (ولم ترقب قولي)، وأنا من نبي الله بمنزلة هارون من موسى، عهد إلي رسول الله صلى الله عليه وآله: (إن ضلت الأمة بعده وتبعت غيري أن أجاهدهم إن وجدت أعوانا، وإن لم أجد أعوانا أن أكف يدي وأحقن دمي)، وأخبرني بما الأمة صانعة بعده.

[2780] تفسير القمّي 2: 135 (Extract)

Then he[asws] said that: 'Musa[as] said to Haroun[as]: ***[20:93] So that you did not follow me? So you disobeyed my order?*** up to his[as] words ***and did not wait for my word***, and I[asws] am from the Prophet[saww] of Allah[azwj] of the status, which Haroun[as] had from Musa[as]. The Rasool Allah[saww] held me[asws] on oath that the community will go astray after him[as] and follow others apart from me[asws], and that I[asws] should fight them if I[asws] were to find helpers, and if I[asws] do not find helpers then I[asws] should restrain my[asws] hand and save my[asws] blood', and he[saww] informed me[asws] of what the community will be doing after him[saww].[2781]

وقال: إن بني إسرائيل لما رجع إليهم موسى ـ وقد عبدوا العجل ـ تلقوه بالرجوع عن ذلك، فقال لهم موسى: من الذي عبده منكم حتى انفذ فيه حكم الله؟ خافوا من حكم الله الذي ينفذه فيهم، فجحدوا أن يكونوا عبدوه، وجعل كل واحد منهم يقول: أنا لم أعبده وإنما عبده غيري ووشى بعضهم ببعض.

Imam Hassan Al-Askari[asws] said: 'When Musa[asws] returned back to the Children of Israel, they had worshipped the calf in his[asws] absence but turned away from it, he[asws] asked them: 'Which ones of you worshipped it so that I[asws] can issue the Command of Allah[azwj] on them?' In fear of the Command of Allah[azwj] which would be issued on them, each one of them denied it and blamed the others: 'I did not worship it, but the others did'. They passed the blame around on each other'.

فكذلك ماحكى الله عزوجل عن موسى من قوله للسامري: (وانظر إلى إلهك الذي ظلت عليه عاكفا لنحرقنه ثم لننسفنه في اليم نسفا) ـ فأمره الله، فبرده بالمبارد، وأخذ سحالته فذرأها في البحر العذب، ثم قال لهم: اشربوا منه. فشربوا، فكل من كان عبده اسودت شفتاه وأنفه (ممن كان أبيض اللون ومن كان منهم أسود اللون) ابيضت شفتاه وأنفه، فعند ذلك أنفذ فيهم حكم الله.

And this is how Allah[azwj] the Almighty Says of what Musa[asws] said to Samiri[la] ***[20:97] and look at your god to whom you were devoted to; we will burn it, then we will scatter it in the sea with a scattering*** Allah[azwj] ordered for the calf to be smashed into smithereens and flung into the sweet water, and Ordered them to drink from it. They drank, and whoever had worshipped it, their lips and noses became black, and those whose lips and noses were black from before, turned white. Then the Command of Allah[azwj] was Issued on the guilty ones.[2782]

علي بن إبراهيم، قال: حدثنا أبي، عن الحسين بن سعيد، عن علي بن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله رسولا إلا و في وقته شيطانان يؤذيانه و يفتنانه و يضلان الناس بعده،

Ali Bin Ibrahim said, 'My father narrated to me, from Al Husayn Bin Saeed, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] did not Send a Rasool[as] except that during his[as] time were two Satans[la] harming him[as] and creating strife for him[as] and straying the people after him[as].

فأما الخمسة أولو العزم من الرسل: نوح و إبراهيم و موسى و عيسى و محمد (صلى الله عليه و آله و عليهم)، فأما صاحبا نوح فطنطينوس و خرام، و أما صاحبا إبراهيم فمكيل و رذام، و أما صاحبا موسى فالسامري و مر عقيبا، و أما صاحبا عيسى فينواس و مريسون، و أما صاحبا محمد (صلى الله عليه و آله) فحبتر و زريق».

[2781] Kitaab Sulaym Bin Qays Al Hilali – H 67 (Extract)
[2782] Tafseer Imam Hassan Al Askari[asws] – S 291

So, as for the five Determined Ones (أولو العزم) from the Rasools[as] – Noah[as], and Ibrahim[as], and Isa[as] and Muhammad[saww] – the ones with Noah[as] were Tantaynous and Kharaam; and as for the ones with Ibrahim[as], so they were Makeyl and Razaam; and as for the ones with Musa[as], so they were Samiri and Mar Aqeyba; and as for the ones with Isa[as], so there were Yunwas and Mareysoun; and as (Satans[la]) for Muhammad[saww], so they were Hibter and Zareyq '.[2783]

VERSES 99 - 108

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا {99} مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا {100} خَالِدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا {101} يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا {102} يَتَخَافَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا {103} نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا {104}

[20:99] Thus do We Relate to you from the news of what has preceded; and We have Given to you a Reminder from Ourselves [20:100] Whoever turns away from it, he shall surely bear a burden on the Day of Judgement [20:101] Abiding in this (state), and evil will it be for them to bear on the Day of Judgement [20:102] On the Day when the Trumpet shall be Blown, and We will Gather the guilty on that Day, as blind [20:103] They shall be whispering in between them, You stayed (in the world) only for ten (days) [20:104] We Know what they are saying, when the best of them in course would say: You stayed only for a day

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا {105} فَيَذَرُهَا قَاعًا صَفْصَفًا {106} لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا {107} يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا {108}

[20:105] And they are asking you about the mountains. So say: My Lord will Uproot them with an Uprooting [20:106] Then Leave it (the ground) a plain, smooth level [20:107] You shall not see therein any crookedness or unevenness [20:108] On that Day they shall follow the Caller with no crookedness in him, and the voices shall be low before the Beneficent so that you shall not hear anything but a soft sound

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: قاعاً صَفْصَفاً. قال: «و القاع: الذي لا تراب فيه، و الصفصف: الذي لا نبات له».

And from him (Ali Bin Ibrahim), said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[20:106] (the ground) a plain, smooth level***. He[asws] said: '***a plain*** – the in which there is no dust. And the ***smooth level*** – is that in which there is no vegetation'.[2784]

محمد بن العباس، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه (عليهم السلام)، قال: «سألت أبي عن قول الله عز و جل: يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لا عِوَجَ لَهُ قال: الداعي أمير المؤمنين (عليه السلام)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam Bin Saheyl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

[2783] تفسير القمّي 269 «الطبعة الحجرية».
[2784] تفسير القمّي 2: 67

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] having said: 'I[asws] asked my[asws] father[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:108] On that Day they shall follow the Caller with no crookedness in him***. He[asws] said: 'The Caller is Amir-ul-Momineen[asws]'.[2785]

علي بن إبراهيم، قال: حدثنا أبي، عن الحسن بن محبوب، عن أبي محمد الوابشي، عن أبي الورد، عن أبي جعفر (عليه السلام)، قال: «إذا كان يوم القيامة جمع الله الناس في صعيد واحد و هم حفاة عراة، فيوقفون في المحشر حتى يعرقوا عرقا شديدا و تشتد أنفاسهم، فيمكثون في ذلك خمسين عاما، و هو قول الله وَ خَشَعَتِ الْأَصْواتُ لِلرَّحْمنِ فَلا تَسْمَعُ إِلَّا هَمْساً.

Ali Bin Ibrahim said, 'My father narrated to us, from Al Hassan Bin Mahboub, from Abu Muhammad Al Wabishy, from Abu Al Warad,

(It has been narrated) from Abu Ja'far[asws] having said: 'When it will be the Day of Judgement, Allah[azwj] would gather the people in one plain, barefoot. So they would be pausing in the Plains of Resurrection until they would sweat profusely and it would be difficult for their breathing. They would remain in that (state) for fifty years, and these are the Words of Allah[azwj] ***[20:108] and the voices shall be low before the Beneficent so that you shall not hear anything but a soft sound***'.

قال: ثم ينادي مناد من تلقاء العرش: أين النبي الامي؟ فيقول الناس: قد أسمعت، فسم باسمه. فينادي أين نبي الرحمة، أين محمد بن عبد الله الامي؟ فيتقدم رسول الله (صلى الله عليه و آله) أمام الناس كلهم حتى ينتهي إلى حوض طوله ما بين أيلة إلى صنعاء، فيقف عليه فينادي بصاحبكم فيتقدم «1» أمام الناس فيقف معه، ثم يؤذن للناس فيمرون، فبين وارد الحوض يومئذ و بين مصروف عنه، فإذا رأى رسول الله (صلى الله عليه و آله) من يصرف عنه محبينا يبكي، و يقول: يا رب، شيعة علي،

He[asws] said: 'Then a Caller from in front of the Throne: 'Where is the *Ummy* Prophet[saww]?' The people would be saying, 'We have heard, but name him[saww] for us'. So he would Call out: 'Where is the Prophet[saww] of Mercy? Where is Muhammad Bin Abdullah[saww], the *Ummy*?' So, Rasool-Allah[saww] would proceed in front of all of the people until he[saww] ends up at the Fountain, the length of which is what is between Eilat and Sana'a. So he[saww] would pause at it. So he would Call your Master[asws], so the Imam[asws] of the people (Amir-ul-Momineen[asws]) would proceed and pause along with him[saww]. Then the people would be called for them to pass by. So there would be some who would come close to the Fountain, and some would be kept away from it. So when Rasool-Allah[saww] sees the one who is kept away from it to be one who loves us[asws], he[saww] would weep and would be saying: 'O Lord[azwj]! Shia of Ali[asws]!'

قال: فيبعث الله إليه ملكا فيقول له: ما يبكيك يا محمد؟ فيقول: أبكي لأناس من شيعة علي، أراهم قد صرفوا تلقاء أصحاب النار و منعوا ورود حوضي.

He[asws] said: 'So Allah[azwj] would Send an Angel to him[saww], who would say to him[saww]: 'What makes you[saww] to weep, O Muhammad[saww]?' So he[saww] would be saying: 'I[saww] weep for the people from the Shiah of Ali[asws]. I[saww] see them to be left facing the companions of the Fire, and having been prevented from coming near to my[saww] Fountain'.

[2785] تأويل الآيات 1: 316/ 13

فيقول الملك: إن الله يقول قد وهبتهم لك- يا محمد- و صفحت لهم عن ذنوبهم بحبهم لك و لعترتك، و ألحقتهم بك و بمن كانوا يتولون به، و جعلناهم في زمرتك فأوردهم حوضك».

So the Angel would be saying: 'Allah[azwj] is Saying: "We[azwj] have Gifted them for you[saww] – O Muhammad [saww]! – and Pardoned them their sins due to their love for you[saww] and your[saww] Family[asws], and their attachment with you[saww] and with the ones who had befriended you[saww], and Made them to be in your[saww] group. Therefore We[azwj] are Returning them to your[saww] Fountain'.

قال: أبو جعفر (عليه السلام): «فكم باك يومئذ و باكية ينادون: يا محمد إذا رأوا ذلك، و لا يبقى أحد يومئذ يتولانا و يحبنا و يتبرأ من عدونا و يبغضهم إلا كانوا في حزبنا و معنا و يردون حوضنا».

Abu Ja'far[asws] said: 'So how much will you weep on that Day, O Muhammad, when you see that. And there will not remain anyone on that Day who had befriended us[asws] and loved us[asws], and distanced himself from our[asws] enemies, and hated them, except that he would be in our[asws] group, and with us[asws], and be returning to our[asws] Fountain'.[2786]

VERSES 109 - 112

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ لَهُ قَوْلًا {109} يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا {110} وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا {111} وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا {112}

[20:109] On that Day the Intercession will not be of benefit except for whom the Beneficent Permits it, and whose speech He is Pleased with [20:110] He Knows what is before them and what is behind them, while they do not comprehend Him in knowledge [20:111] And the faces shall be humbled before the Living, the Eternal, and he will fail, the one who bears injustice [20:112] And the one who does righteous deeds and he is a Believer, he shall have no fear of injustice nor of the Withholding of his due

محمد بن العباس (رحمه الله)، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر (عليهما السلام)، عن أبيه (عليه السلام)، قال: «سمعت أبي يقول و رجل يسأله عن قول الله عز و جل: يَوْمَئِذٍ لا تَنْفَعُ الشَّفاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ رَضِيَ لَهُ قَوْلًا، قال: لا ينال شفاعة محمد (صلى الله عليه و آله) يوم القيامة إلا من أذن له الرحمن بطاعة آل محمد، و رضي له قولا و عملا، فحيي على مودتهم و مات عليها، فرضي الله قوله و عمله فيهم،

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] having said: 'I[asws] heard my[asws] father[asws] saying, and a man has asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:109] On that Day the Intercession will not be of benefit except for whom the Beneficent Permits it, and whose speech He is Pleased with***. He[asws] said: 'No one would be able to achieve the Intercession of Muhammad[saww] on the Day of Judgement except for the one for whom the Beneficent Permits it for his obedience to the Progeny[asws] of

[2786] تفسير القمّي 2: 64.

Muhammad[saww], and whose speech and deeds He[azwj] is Pleased with. So he would have to have lived upon their[asws] cordiality and died upon it, in order for Allah[azwj] to be Pleased with regards to his speech regarding them[asws]'.

ثم قال: (و عنت الوجوه للحي القيوم و قد خاب من حمل ظلما لآل محمد)، كذا نزلت،

Then he[asws] said: '***[20:111] And the faces shall be humbled before the Living, the Eternal, and he will fail, the one who bears injustice to the Progeny[asws] of Muhammad[saww]***. This is how it was Revealed'.

ثم قال: وَ مَنْ يَعْمَلْ مِنَ الصَّالِحاتِ وَ هُوَ مُؤْمِنٌ فَلا يَخافُ ظُلْماً وَ لا هَضْماً قال: مؤمن بمحبة آل محمد و مبغض لعدوهم».

Then he[asws] said: '***[20:112] And the one who does righteous deeds and he is a Believer, he shall have no fear of injustice nor of the Withholding of his due***. The Believer in the love for the Progeny[asws] of Muhammad[saww], and hatred for their[asws] enemies'.[2787]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: سألني أبو قرة المحدث أن أدخله على أبي الحسن الرضا (عليه السلام)، فاستأذنته في ذلك، فأذن لي، فدخل عليه، فسأله عن الحلال و الحرام حتى بلغ سؤاله إلى التوحيد، فقال أبو قرة: إنا روينا أن الله قسم الرؤية و الكلام بين نبيين، فقسم الكلام لموسى، و لمحمد الرؤية؟

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

'Abu Qarat the narrator (of Hadeeth) asked me that I should take him to Abu Al-Hassan[asws] Al-Reza[asws], so I sought permission from him[asws] regarding that. He[asws] permitted me, so we went to him[asws].

He asked him[asws] about the Permissibles and the Prohibited, until his questions reached to the Monotheism (التوحيد), so Abu Qarat said, 'We (the narrators) are reporting that Allah[azwj] has Divide the Sighting and the Speech between two Prophets[as]. So He[azwj] Gave the (division of) the Speech to Musa[as], and to Muhammad[saww] He[azwj] Gave the (division of) the Sighting?'

فقال أبو الحسن (عليه السلام): «فمن المبلغ عن الله إلى الثقلين من الجن و الإنس: لا تدركه الأبصار، و لا يحيطون به علما، و ليس كمثله شيء، أليس محمد (صلى الله عليه و آله)؟ قال: بلى. قال: كيف يجيء رجل إلى الخلق جميعا فيخبرهم أنه جاء من عند الله، و أنه يدعوهم إلى الله بأمر الله فيقول: لا تُدْرِكُهُ الْأَبْصارُ و لا يُحِيطُونَ بِهِ عِلْماً ، و لَيْسَ كَمِثْلِهِ شَيْءٌ، ثم يقول: أنا رأيته بعيني، و أحطت به علما، و هو على صورة البشر؟! أما تستحيون، ما قدرت الزنادقة أن ترميه بهذا، أن يكون يأتي من عند الله بشيء ثم يأتي بخلافه من وجه آخر».

So Abu Al-Hassan[asws] said: 'So who was it that preached from Allah[azwj] to the Jinn and the Humans, that the visions cannot grasp Him[azwj], nor can He[azwj] be comprehended by knowledge, and there is no likeness for Him[azwj]?' Was it not Muhammad[saww]?' He said, 'Yes it was '. He[asws] said: 'So how can a man come to all the creatures and inform them that he is from the Presence of Allah[azwj], and that he is calling them to Allah[azwj] by Allah[azwj]'s Command, so he says ***[6:103] No vision can grasp Him ; [20:110] they do not comprehend Him in knowledge ; [42:11] nothing is like a likeness of Him***, then one goes on to say: 'I have seen him

[2787] تأويل الآيات 1: 318/ 15.

(Allah[azwj]) with my own eyes! And I comprehended him (Allah[azwj]) in my knowledge, and that he (Allah[azwj]) was in the image of a man (Naouzobillah)? But, you should be ashamed of yourselves.

Even the Atheists have not been able to say this, that he[saww] brought one thing from the Presence of Allah[azwj] and then came up with something opposite to it'.

قال أبو قرة: فإنه يقول: وَ لَقَدْ رَآهُ نَزْلَةً أُخْرى؟ فقال أبو الحسن (عليه السلام): «إن بعد هذه الآية ما يدل على ما رأى، حيث قال: ما كَذَبَ الْفُؤادُ ما رَأى يقول: ما كذب فؤاده ما رأت عيناه، ثم أخبر بما رأى، فقال: لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى، فآيات الله غير الله، و قد قال الله عز و جل: وَ لا يُحِيطُونَ بِهِ عِلْماً فإذا رأته الأبصار فقد أحاط به العلم، و وقعت المعرفة».

Abu Qarat said, 'But, He[azwj] is Saying ***[53:13] And certainly he saw it in another descent***?' So Abu Al-Hassan[asws] said: 'In the Verse after this, what is the evidence upon what was seen where He[azwj] Says ***[53:11] The heart did not belie what it saw***. He[azwj] is Saying that the heart did not belie what the eyes saw, then Informs about what was seen ***[53:18 He saw of the greatest Signs of his Lord***, so the Sign of Allah[azwj] is other than Allah[azwj], And Allah[azwj] Mighty and Majestic Said ***[20:110] they do not comprehend Him in knowledge***, so if the eye has seen therefore the knowledge has grasped it, and understanding occurs'.

فقال أبو قرة: فتكذب بالروايات؟ فقال أبو الحسن (عليه السلام): «إذا كانت الروايات مخالفة للقرآن كذبتها، و ما أجمع المسلمون عليه أنه لا يحاط به علما، و لا تدركه الأبصار، و ليس كمثله شيء».

Abu Qarat said, 'So you[asws] are belying the reports?' So Abu Al-Hassan[asws] said: 'If the report opposes the Quran, I[asws] deny it, and what the Muslims have formed a consensus upon is that He[azwj] cannot be grasped by knowledge, nor can the eyes visualise Him[azwj], and there is anything similar to Him[azwj]'.[2788]

VERSES 113 & 114

وَكَذَٰلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا {113} فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۗ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۖ وَقُلْ رَبِّ زِدْنِي عِلْمًا {114}

[20:113] And thus have We Revealed it as an Arabic Quran, and have distinctly set forth therein of threats that they may be fearing or that it may Cause a Remembrance for them [20:114] So, Exalted is Allah, the King, the Truth, and do not make haste with the Quran before its Revelation is made complete to you and say: Lord! Increase me in knowledge

علي بن إبراهيم: يعني ما يحدث من أمر القائم (عليه السلام) و السفياني.

Ali Bin Ibrahim –

Regarding ***[20:113] or that it may Cause a Remembrance for them*** – said, 'What is narrated from the matter of Al-Qaim[asws] and Al-Sufyani'.[2789]

[2788] الكافي 1: 74/ 2
[2789] تفسير القمّي 2: 65

علي بن إبراهيم، قال: كان رسول الله (صلى الله عليه و آله) إذا نزل عليه القرآن بادر بقراءته قبل نزول تمام الآية و المعنى، فأنزل الله: وَ لا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضى إِلَيْكَ وَحْيُهُ أي يفرغ من قراءته وَ قُلْ رَبِّ زِدْنِي عِلْماً.

Ali Bin Ibrahim said,

'Rasool-Allah[saww], when the Quran was Revealed unto him[saww], used to take the initiative with its recitation before the Revelation of the complete Verse and its Meaning. Thus, Allah[azwj] Revealed ***[20:114] and do not make haste with the Quran before its Revelation is made complete to you and say: Lord! Increase me in knowledge***'.[2790]

VERSE 115

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا {115}

[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن جعفر بن محمد بن عبيد الله، عن محمد بن عيسى القمي، عن محمد بن سليمان، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قوله: «و لقد عهدنا إلى آدم من قبل، كلمات في محمد و علي و فاطمة و الحسن و الحسين و الأئمة من ذريتهم (عليهم السلام) فنسي و لم نجد له عزما. هكذا و الله نزلت على محمد (صلى الله عليه و آله)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ja'far Bin Muhammad Bin Ubeydullah, from Muhammad Bin Isa al Qummi, from Muhammad Bin Suleyman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[20:115] And We had Given a Covenant to Adam before Words regarding Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws] and the Imams[asws] from their[asws] offspring, but he forgot; and We did not find determination in him*** – By Allah[azwj]! This is how it was Revealed unto Muhammad[saww].[2791]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهِدَ إِلَى آدَمَ (عليه السلام) أَنْ لَا يَقْرَبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتُ الَّذِي كَانَ فِي عِلْمِ اللَّهِ أَنْ يَأْكُلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَهِدْنا إِلى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْماً فَلَمَّا أَكَلَ آدَمُ (عليه السلام) مِنَ الشَّجَرَةِ أُهْبِطَ إِلَى الْأَرْضِ فَوُلِدَ لَهُ هَابِيلُ وَ أُخْتُهُ تَوْأَمٌ وَ وُلِدَ لَهُ قَابِيلُ وَ أُخْتُهُ تَوْأَمٌ ثُمَّ

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

Abu Ja'far[asws] having said that: 'Allah[azwj] Blessed and High Covenanted to Adam[as] that he[as] would not go near the tree. When the time came which was in the Knowledge of Allah[azwj], he[as] ate from it. He[as] ate from it in forgetfulness and it is the Statement of Allah[azwj]: ***[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him***. So when Adam[as] ate

[2790] تفسير القمّي 2: 65
[2791] الكافي 1: 334/ 23.

from the tree, he[as] came to the earth. There were born to him[as] Habeel[as] and his[as] sister as twins, and there were born to him[as] Qabeel[la] and his[la] sister as twins'.[2792]

حدثنى أبو جعفر احمد بن محمد عن على بن الحكم عن مفضل بن صالح عن جابر عن ابى جعفر عليه السلام في قول الله عزوجل ولقد عهدنا إلى آدم من قبل فنسى ولم نجد له عزما قال عهد إليه في محمد والائمة من بعده فترك ولم يكن له عزم فيهم انهم هكذا وانما سمى اولوا العزم اولوا العزم لانه عهد إليهم في محمد والاوصياء من بعده والمهدى وسيرته فاجمع عزمهم ان ذلك كذلك والاقرار به.

Narrated to me Abu Ja'far Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from MufazzAl-Bin Saleh, from Jabir who has said:

Abu Ja'far[asws], regarding the Words of Allah[azwj] Mighty and Majestic, ***[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him*** has said: 'A Covenant was taken regarding Muhammad[saww] and the Imams[asws] from him[as]. He[as] (initially) showed no keenness regarding them[asws], but (later) he[as] has been named as The Determined (*Ul Ul Azam*), because of the Covenant to him regarding Muhammad[saww] and the Trustees[asws] from after him[saww] and the Mahdi[asws], and he[sa] unanimously agreed that his[as] intention was for that, and so he[as] accepted it.'[2793]

حدثنى احمد بن محمد عن على بن الحكم عن داود العجلى عن زرارة عن حمران عن ابى جعفر عليه السلام قال ان الله تبارك وتعالى حيث خلق الخق خلق ماء عذبا وماء مالحا اجاجا فامتزج المأان فاخذ طينا من اديم الارض فعركه عركا شديدا فقال لاصحاب اليمين وهم فيهم كالذر يدبون إلى الجنة بسلام وقال لاصحاب الشمال يدبون إلى النار ولا ابالى ثم قال الست بربكم قالوا بلى شهدنا ان تقولوا يوم القيمة انا كنا عن هذا غافلين

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

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

قال ثم اخذ الميثاق على النبيين فقال الست بربكم ثم قال وان هذا محمد رسول الله وان هذا على امير المؤمنين قالوا بلى فثبتت لهم النبوة واخذ الميثاق على اولوا العزم الا انى ربكم ومحمد رسولي وعلى امير المؤمنين واوصياؤه من بعده ولاة امرى وخزان علمي وان المهدى انتصر به لدينى واظهر به دولتي وانتقم به من اعدائي واعبد به طوعا وكرها قالوا اقررنا وشهدنا يا رب

He[asws] said: 'Then the Covenant was taken from the Prophets[as]. He[azwj] Said: "Am I[azwj] not your[sa] Lord[azwj]?' Then Said: "And this here is Muhammad[saww] the Messenger of Allah[saww], and this here is Ali Amir-ul-Momineen[asws]". They[as] said: 'Yes.' He[azwj] Affirmed for them[as] the Prophet-hood, and Took the Covenant on The Determined Ones (*Ul Ul Azam*): "I[azwj] am your[sa] Lord[azwj], and Muhammad[saww] is My[azwj] Messenger, and Ali[asws] is Amir-ul-Momineen[asws] and the Trustees[asws] after him[asws]

[2792] Al Kafi – H 14540 (Extract)
[2793] Basaair Al Darajaat – P 2 Ch 7 H 1

are the Masters of My[azwj] Command (*Wali Al-Amr*), and the Reservoirs of My[azwj] Knowledge, and by the Mahdi[asws] My[azwj] religion will be victorious, and My[azwj] government will be manifested, and revenge will be taken from My[azwj] enemies, and I[azwj] will be worshipped willingly or unwillingly". They[as] said: 'We testify and accept, O Lord[azwj].'

ولم يجحد آدم ولم يقر فثبتت العزيمة لهولاء الخمسة في المهدى ولم يكن لادم عزم على الاقرار به وهو قوله عزوجل ولقد عهدنا إلى آدم من قبل فنسى فلم نجد له عزما قال انما يعنى فترك ثم امر نارا فاججت فقال لاصحاب الشمال ادخلوها فهابوها وقال لاصحاب اليمين ادخلوها فدخلوها فكانت عليهم بردا وسلاما فقال اصحاب الشمال يا رب اقلنا فقال قد اقلتكم اذهبوا فادخلوها فهابوها فثم ثبتت الطاعة والمعصية والولاية.

Adam[sa] neither reject it nor accept it or showed any determination for those five[asws] regarding the Mahdi[asws], and there was no determination on accepting him[asws], and this is the Statement of the Mighty and Majestic ***[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him***. He[asws] said: 'It means that he[as] forgot.' Then He[azwj] Ordered the Fire to be inflamed. He[azwj] Said to the companions of the left hand: "Enter it". They did not do it. And Said to the companions of the right hand: "Enter it". They entered it, and it was for them cool and safe. The companions of the left hand said, 'O Lord[azwj], reduce it for us.' He[azwj] Said: "I[azwj] have Reduced it for you, go, enter it!" They did not. Thus it was confirmed (then about), the obedience, and the disobedience, and the *Wilayah*.'[2794]

VERSES 116 - 120

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ {116} فَقُلْنَا يَا آدَمُ إِنَّ هَٰذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ {117} إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ {118} وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ {119} فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَىٰ {120}

[20:116] And when We said to the Angels: Prostrate to Adam, so they prostrated but Iblees refused [20:117] So We said: O Adam! This is an enemy to you and to your wife; therefore let him not drive you both forth from the Paradise so that you should be distressed [20:118] Surely it is (Ordained) for you that you shall not be hungry therein nor bare of clothing [20:119] And that you shall not be thirsty therein nor shall you feel the heat of the sun [20:120] But the Satan whispered to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عمن أخبره، عن علي بن جعفر، قال: سمعت أبا الحسن (عليه السلام) يقول: «لما رأى رسول الله (صلى الله عليه و آله) تيما و عديا و بني امية يركبون منبره أفظعه، فأنزل الله تعالى قرآنا يتأسى به: وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبى ثم أوحى إليه: يا محمد، إني أمرت فلم أطع، فلا تجزع أنت إذا أمرت فلم تطع في وصيك».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from the one who informed him, from Ali Bin Ja'far who said,

'I heard Abu Al Hassan[asws] saying: 'When Rasool-Allah[saww] saw (in a dream) the Clans of Taym (Abu Bakr's clan), and Uday (Umar's Clan), and the Clan of Umayya

[2794] Basaair Al Darajaat – P 2 Ch 7 H 2

riding upon his[saww] Pulpit worsening it, Allah[azwj] the High Revealed a (Verse of) Quran unto him[saww] as an example to be followed ***[20:116] And when We said to the Angels: Prostrate to Adam, so they prostrated but Iblees refused***. Then He[azwj] Revealed unto him[saww]: "O Muhammad[saww]! I[azwj] Commanded but he[la] did not obey, so you[saww] should not be frustrated when you[saww] order them (the people) and they do not obey with regards to your[saww] successor[asws]'.[2795]

VERSES 121 & 122

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۚ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ {121} ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ {122}

[20:121] Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the Paradise, and Adam disobeyed his Lord, so he strayed [20:122] Then his Lord Chose him, so He Turned to him and Guided (him)

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنه)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال: لما جمع المأمون لعلي بن موسى الرضا (عليهما السلام) أهل المقالات من أهل الإسلام و من الديانات: من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات، فلم يقم أحد الا و قد ألزمه حجته كأنه القم حجرا، قام إليه علي بن محمد بن الجهم، فقال: يا بن رسول الله، أتقول بعصمة الأنبياء؟ قال: «نعم».

Ibn Babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us along with Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Abu Al Salt Al Harawy who said,

'When Al-Mamoun gathered to Ali Al-Reza[asws], the debaters from the people of Al-Islam and from the Religions of the Jews, and the Christians, and the Magians, and the Sabean, and the rest of the debaters, so no one stood up except that he[asws] necessitated the proof as if he had swallowed a stone. Ali Bin Muhammad Al Jaham stood up and said, 'O son[asws] of Rasool-Allah[saww]! Are you[asws] speaking for the infallibility of the Prophets[as]?' He[asws] said: 'Yes'.

قال: فما تقول في قول الله تعالى: وَ عَصى آدَمُ رَبَّهُ فَغَوى؟ فقال الرضا (عليه السلام): «ويحك- يا علي- اتق الله، و لا تنسب إلى أنبياء الله الفواحش، و لا تتأول كتاب الله برأيك، فإن الله عز و جل قد قال: وَ ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ».

He said, 'So what are you[asws] saying with regards to the Words of Allah[azwj] the High ***[20:121] and Adam disobeyed his Lord, so he strayed***?' So Al Reza[asws] said: 'Woe be unto you - O Ali – fear Allah[azwj] and do not attach the immoralities to the Prophets[as] of Allah[azwj]! And do not interpret the Book of Allah[azwj] by your opinion, for Allah[azwj] Mighty and Majestic has Said ***[3:7] and none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge***.

و قال (عليه السلام): «أما قوله عز و جل في آدم: وَ عَصى آدَمُ رَبَّهُ فَغَوى فإن الله عز و جل خلق آدم (عليه السلام) حجة في أرضه و خليفة في بلاده، لم يخلقه للجنة، و كانت المعصية من آدم (عليه السلام) في الجنة لا في الأرض [و عصمته

[2795] الكافي 1: 353/ 73.

يجب أن تكون في الأرض] لتتم مقادير أمر الله عز و جل، فلما اهبط إلى الأرض و جعله حجة و خليفة، عصمه بقوله عز و جل: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ».

And he[asws] said: 'As for the Words of the Mighty and Majestic regarding Adam[as] ***[20:121] and Adam disobeyed his Lord, so he strayed***, so Allah[azwj] Created Adam[as] as a Proof in His[azwj] earth and a Caliph in His[azwj] Country. He[azwj] did not Create him[as] for the Paradise. And the disobedience from Adam[as] was in the Paradise, not in the earth (and his[as] infallibility would have been necessitated had he[as] been in the earth), in order to for the completion of the Measures of Allah[azwj] Mighty and Majestic to take place. So when he[as] descended to the earth, and He[azwj] Made him[as] to be a Proof[as] and a Caliph, he[as] was obedient to Him[azwj], by the Words of the Mighty and Majestic ***[3:33] Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations***'.[2796]

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». قال: فما تقول في قول الله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى؟

And from him (Ibn Babuwayh), from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali[asws] Bin Musa[asws]. So Al-Mamoun said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Is it not from your[asws] speech that the Prophets[as] are infallible?' He[asws] said: 'Yes'. He said, 'So what are you[asws] with regards to the Words of Allah[azwj] Mighty and Majestic ***[20:121] and Adam disobeyed his Lord, so he strayed***?'

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلا مِنْها رَغَداً حَيْثُ شِئْتُما وَ لا تَقْرَبا هذِهِ الشَّجَرَةَ و أشار لهما إلى شجرة الحنطة فَتَكُونا مِنَ الظَّالِمِينَ، و لم يقل لهما لا تأكلا من هذه الشجرة و لا مما كان من جنسها، فلم يقربا تلك الشجرة، و لم يأكلا منها، و إنما أكلا من غيرها

He[asws] said: 'Allah[azwj] the High Said to Adam[as] ***[2:35] And We said: O Adam! Dwell you and your wife in the Paradise and eat from it a plenteous (food) wherever you wish and do not approach this tree,*** and Indicated to them[as] the wheat tree ***for then you will be from the unjust ones***. And He[azwj] did not Say to them: "Do not eat from this tree, nor from what was from its type". So they[as] did not go near that tree, and did not eat from it. But rather, they[as] ate from other (trees)'.

لما أن وسوس الشيطان إليهما، و قال: ما نَهاكُما رَبُّكُما عَنْ هذِهِ الشَّجَرَةِ، و إنما نهاكما عن ان تقربا غيرها، و لم ينهكما عن الأكل منها إِلَّا أَنْ تَكُونا مَلَكَيْنِ أَوْ تَكُونا مِنَ الْخالِدِينَ وَ قاسَمَهُما إِنِّي لَكُما لَمِنَ النَّاصِحِينَ، و لم يكن آدم و حواء شاهدا قبل ذلك من يحلف بالله كاذبا فَدَلَّاهُما بِغُرُورٍ، فأكلا منها ثقة بيمينه بالله،

When the Satan [la] whispered to them both[as] and said ***[7:20] Your Lord has not Forbidden you this tree*** but rather He[azwj] has Forbidden you[as] from going near to some other tree, and did not Forbid you[as] from eating from it ***except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you***.

[2796] عيون أخبار الرّضا 1: 191/ 1

And Adam[as] and Hawwa[as] had not witnessed before that anyone who would swear falsely by Allah[azwj] ***[7:22] Then he caused them to fall by deceit***. So the eating from it (was as a result of) his[as] reliance upon the swear by Allah[azwj].

و كان ذلك من آدم (عليه السلام) قبل النبوة، و لم يكن ذلك بذنب كبير يستحق به دخول النار، و إنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتباه الله تعالى و جعله نبيا كان معصوما لا يذنب صغيرة و لا كبيرة،

And that was from Adam[as] before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones Permissible ones which are Permissible upon the Prophets[as] before the descent of the Revelation upon them[as]. So when Allah[azwj] the High Chose him[as] and Made him[as] a Prophet[as], he[as] was infallible with neither a minor nor a major sin to him[as].

قال الله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى ثُمَّ اجْتَباهُ رَبُّهُ فَتابَ عَلَيْهِ وَ هَدى و قال عز و جل: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ».

Allah[azwj] Mighty and Majestic Said ***[20:121] and Adam disobeyed his Lord, so he strayed [20:122] Then his Lord Chose him, so He Turned to him and Guided (him)***. And He[azwj] Said ***[3:33] Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations***'.[2797]

VERSES 123 - 127

قَالَ اهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ {123} وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ {124} قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا {125} قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ الْيَوْمَ تُنْسَىٰ {126} وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ {127}

[20:123] He said: Descend you two from it together; being enemies to each other. So there will surely come to you a Guidance from Me, then whoever follows My Guidance, he shall not go astray nor be distressed [20:124] And whoever turns away from My Reminder, his shall be a straitened life, and We will Resurrect him on the Day of Judgement, blind [20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you but you neglected them; even thus shall you be Forsaken this Day [20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting

توسل آدم (عليه السلام) بمحمد (صلى الله عليه وآله) وقبول توبته بهم (عليهم السلام): ـ قال (عليه السلام): فلما زلت من آدم الخطيئة، واعتذر إلى ربه عزوجل، قال: يا رب تب علي، واقبل معذرتي، وأعدني إلى مرتبتي، وارفع لديك درجتي فلقد تبين نقص الخطيئة وذلها في أعضائي وسائر بدني.

Adam[as] made Muhammad[saww] his intermediary and got his[asws] repentance accepted by him[saww]. The Holy Imam Hassan Al-Askari[asws] said: 'When Adam[as] had committed the first error he[asws] apologised to his Lord Almighty and said: 'O Lord! I repent to

[2797] عيون أخبار الرّضا (عليه السّلام) 1: 195/ 1

you, so excuse me and raise me[asws] back to my[asws] previous position, for the negative effects of this mistake is being felt in my hands as well as all over my body.'

قال الله تعالى: يا آدم أما تذكر أمري إياك بأن تدعوني بمحمد وآله الطيبين عند شدائدك ودواهيك، وفي النوازل ـ التي ـ تبهظك؟ قال آدم: يارب بلى. قال الله عزوجل (له: فتوسل بمحمد) وعلي وفاطمة والحسن والحسين صلوات الله عليهم خصوصا، فادعني أجبك إلى ملتمسك، وأزدك فوق مرادك.

Allah[azwj] said: 'O Adam[as]! Do you[asws] remember my Order to you[asws] that you[asws] should supplicate to Me[azwj] by Muhammad[saww] and his[saww] goodly Progeny[asws] when in difficulties and afflictions and chaos?' Adam[as] said: 'O Lord, yes.' Allah the Almighty Said to him[asws]: 'Make intermediaries of Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] especially, supplicate to Me[azwj] and I[azwj] will Answer you[asws] and fulfill your[asws] request and Grant you more than what you[asws] desired for.'

فقال آدم: يارب، يا إلهي وقد بلغ عندك من محلهم أنك بالتوسل ـ إليك ـ بهم تقبل توبتي وتغفر خطيئتي، وأنا الذي أسجدت له ملائكتك، وأبحته جنتك وزوجته حواء أمتك، وأخدمته كرام ملائكتك! قال الله تعالى: يا آدم إنما أمرت الملائكة بتعظيمك ـ و ـ بالسجود ـ لك ـ إذ كنت وعاءا لهذه الانوار، ولو كنت سألتني بهم قبل خطيئتك أن أعصمك منها، وأن أفطنك لدواعي عدوك إبليس حتى تحترز منه لكنت قد جعلت ذلك. ولكن المعلوم في سابق علمي يجري موافقا لعلمي، فالآن فبهم فادعني لاجبك.

Adam[as] said: 'O Lord! O My Allah[azwj]! The status of these five[asws] with You[azwj] is such that by their intermediation my[asws] repentance gets accepted and my[asws] sins get forgiven, and I[asws] am the one to whom the Angels were made to prostrate and Your[azwj] Garden was made to be my[asws] abode, and Your[azwj] slave Eve[as] was made to be my[asws] wife and the Angels were my attendants! Allah[azwj] Said: 'O Adam[as]! I Ordered the Angels to respect you[asws] by prostration because you[asws] were the receptacle of their[asws] lights, and if you[asws] had asked Me[azwj], before your[asws] commission of the error, to protect you[asws] from the mischief of your[asws] enemy Iblees[la] then I[azwj] would have Given you[asws] that. But, what transpires is what has already been in My[azwj] Knowledge. For now, you[asws] ask from Me[azwj] by them[asws] and I[azwj] will Answer you[asws].'

فعند ذلك قال آدم: " اللهم ـ بجاه محمد وآله الطيبين بجاه محمد وعلي وفاطمة، والحسن والحسين والطيبين من آلهم لما تفضلت ـ علي ـ بقبول توبتي وغفران زلتي وإعادتي من كراماتك إلى مرتبتي ". فقال الله عزوجل: قد قبلت توبتك، وأقبلت برضواني عليك، وصرفت آلائي ونعمائي إليك وأعدتك إلى مرتبتك من كراماتي، ووفرت نصيبك من رحماتي.

When Adam[as] said that: 'Our Lord! By Muhammad[saww] and his[saww] goodly progeny[asws], and by Muhammad[saww] and Ali[asws] Fatima[asws] and Al-Hasan[asws] and Al-Husayn[asws] and the goodly among their progeny[asws] whom You[azwj] have Preferred, accept my[asws] repentance and forgive my[asws] error and restore my[asws] honourable position.' Allah the Almighty Said: 'I[azwj] have Accepted your repentance and Turn My[azwj] Pleasure towards you[asws] and Direct My[azwj] Bounties towards you[asws] and Restore your[asws] honourable position to you[asws] and Mercy to you[asws].[2798]

حدثنا الحسين بن محمد عن معلى بن محمد عن احمد بن محمد السيارى عن عن على بن عبد الله قال سأله رجل عن قول الله عزوجل فمن اتبع هداى فلا يضل ولا يشقى قال من قال بالائمة واتبع امرهم ولم يجز طاعتهم.

[2798] Tafseer Imam Hassan Al Askari[asws] – S 105 (Extract)

It has been narrated to us Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Al-Sayyari, from Abu Abdullah[asws] said:

When a man questioned him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:123] then whoever follows My Guidance, he shall not go astray nor be distressed***. Imam[asws] said: 'One who speaks by the Imams[asws] and follows their[asws] orders to him, and not those whose obedience is not permissible.'[2799]

الطبرسي في (الاحتجاج)، قال: و مما خرج عن صاحب الزمان (صلوات الله عليه) ردا على الغلاة من التوقيع جوابا لكتاب كتب إليه على يدي محمد بن علي بن هلال الكرخي: «يا محمد بن علي، تعالى الله عز و جل عما يصفون، سبحانه و بحمده، ليس نحن شركاءه في علمه و لا في قدرته، بل لا يعلم الغيب غيره كما قال في محكم كتابه تبارك و تعالى: قُلْ لا يَعْلَمُ مَنْ فِي السَّماواتِ وَ الْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ،

Al-Tabarsy, in Al-Ihtijaj, said,

'And from what has come out about the Master of the Era[asws] (صاحب الزمان), a letter in response to the extremists, an answer to the letter written to him[asws] by the hands of Muhammad Bin Ali Bin Hilal Al-Karkhy, he[asws] said: 'O Muhammad Bin Ali! Allah[azwj] Mighty and Majestic is Higher than what they are describing Him[azwj] to be. Glory be to Him[azwj] and with His[azwj] Praise. We[asws] are not partners in His[azwj] Knowledge, nor in His[azwj] Power. But, no one knows the hidden apart from Him[azwj], just as He[azwj] Blessed and High has Said in the Decisive of His[azwj] Book ***[27:65] Say: No one in the skies and the earth knows the hidden except for Allah***.

و أنا و جميع آبائي من الأولين آدم و نوح و إبراهيم و موسى و غيرهم من النبيين، و من الآخرين محمد رسول الله و علي بن أبي طالب و الحسن و الحسين و غيرهم ممن مضى من الأئمة (صلوات الله عليهم أجمعين) إلى مبلغ أيامي و منتهى عصري عبيد الله عز و جل، يقول الله عز و جل: مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيامَةِ أَعْمى قالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمى وَ قَدْ كُنْتُ بَصِيراً قالَ كَذلِكَ أَتَتْكَ آياتُنا فَنَسِيتَها وَ كَذلِكَ الْيَوْمَ تُنْسى.

And I[asws], and all of my[asws] forefathers from the former ones, Adam[as], and Noah[as], and Ibrahim[as], and Musa[as], and others from the Prophets[as], and from the later ones, Muhammad Rasool-Allah[saww], and Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws], and Al-Husayn[asws], and other from the past from the Imams[asws] up until my[asws] days, and ending with my[asws] time, are servants of Allah[azwj] Mighty and Majestic. Allah[azwj] Mighty and Majestic is Saying ***[20:123] He said: Descend you two from it together; being enemies to each other. So there will surely come to you a Guidance from Me, then whoever follows My Guidance, he shall not go astray nor be distressed [20:124] And whoever turns away from My Reminder, his shall be a straitened life, and We will Resurrect him on the Day of Judgement, blind [20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you but you neglected them; even thus shall you be Forsaken this Day***'.[2800]

و عنه: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسين بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً، قال: «يعني ولاية أمير المؤمنين (عليه السلام)».

[2799] Basaair Al Darajaat – P 1 Ch 8 H 2
[2800] الاحتجاج: 473.

And from him, from Muhammad Bin Yahyam from Salmat Bin Al Khatabm from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[20:124] And whoever turns away from My Reminder, his shall be a straitened life***, he[asws] said: '(Reminder) Meaning Wilayah of Amir-ul-Momineen[asws]'.

قلت: وَ نَحْشُرُهُ يَوْمَ الْقِيامَةِ أَعْمى؟ قال: «يعني أعمى البصر في القيامة، أعمى القلب في الدنيا عن ولاية أمير المؤمنين (عليه السلام)- قال- و هو متحير في القيامة، يقول: قالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمى وَ قَدْ كُنْتُ بَصِيراً قالَ كَذلِكَ أَتَتْكَ آياتُنا، قال: الآيات الأئمة (عليهم السلام)، فَنَسِيتَها وَ كَذلِكَ الْيَوْمَ تُنْسى يعني تركتها، و كذلك اليوم تترك في النار كما تركت الأئمة (عليهم السلام)، فلم تطع أمرهم، و لم تسمع قولهم».

I said, '(What about) ***We will Resurrect him on the Day of Judgement, blind***?' He[asws] said: 'Meaning blind of sight on the Day of Judgement, blind of heart in the world about the Wilayah of Amir-ul-Momineen[asws] – and he would be confused On the Day of Judgement, saying, '***[20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you***, he[asws] said: 'The Signs are the Imams[asws] ***but you neglected them; even thus shall you be Forsaken this Day*** Meaning, left. And thus, one the Day you would be left in the Fire just as you left the Imams[asws]. You did not follow their[asws] orders, and did not hear their words'.

قلت: وَ كَذلِكَ نَجْزِي مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآياتِ رَبِّهِ وَ لَعَذابُ الْآخِرَةِ أَشَدُّ وَ أَبْقى؟ قال: «يعني من أشرك بولاية أمير المؤمنين (عليه السلام) غيره، و لم يؤمن بآيات ربه، و ترك الأئمة معاندة فلم يتبع آثارهم و لم يتولهم».

I said, '(What about) ***[20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting***?' He[asws] said: 'It Means <u>the one who associated others with the Wilayah of Amir-ul-Momineen</u>[asws], and did not believe in the Signs of his Lord[azwj], and left the Imams[asws] stubbornly, so he did not follow their[asws] footsteps and did not befriend them[asws]'.[2801]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام)، قال: أنه سأل أباه عن قول الله عز و جل: فَمَنِ اتَّبَعَ هُدايَ فَلا يَضِلُّ وَ لا يَشْقى. قال: «قال رسول الله (صلى الله عليه و آله): يا أيها الناس، اتبعوا هدى الله تهتدوا و ترشدوا، و هو هداي، و هداي هدى علي بن أبي طالب (عليه السلام)،

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws] having asked his[asws] father[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:123] then whoever follows My Guidance, he shall not go astray nor be distressed***, he[asws] said: 'Rasool-Allah[saww] said: 'O you people! Follow the Guidance of Allah[azwj] and you will be Guided and be upon the right path, and it is my[saww] Guidance. And my[saww] Guidance is the Guidance of Ali[asws] Bin Abu Talib[asws].

[2801] الكافي 1: 361/ 92.

فمن أتبع هداه في حياتي و بعد موتي فقد اتبع هداي، و من اتبع هداي فقد اتبع هدى الله، و من اتبع هدى الله فلا يضل و لا يشقى، قال عز و جل: وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيامَةِ أَعْمى قالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمى وَ قَدْ كُنْتُ بَصِيراً قالَ كَذلِكَ أَتَتْكَ آياتُنا فَنَسِيتَها وَ كَذلِكَ الْيَوْمَ تُنْسى وَ كَذلِكَ نَجْزِي مَنْ أَسْرَفَ في عداوة محمد (صلى الله عليه و آله)، وَ لَمْ يُؤْمِنْ بِآياتِ رَبِّهِ وَ لَعَذابُ الْآخِرَةِ أَشَدُّ وَ أَبْقى».

So the one who follows his[asws] Guidance during my[saww] lifetime, and after my[saww] passing away, so he has followed my[saww] Guidance. And the one who follows my[saww] Guidance has followed Guidance of Allah[azwj]. And the one who follows Guidance of Allah[azwj] ***[20:123] he shall not go astray nor be distressed***. The Mighty and Majestic Says ***[20:124] And whoever turns away from My Reminder, his shall be a straitened life, and We will Resurrect him on the Day of Judgement, blind [20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you but you neglected them; even thus shall you be Forsaken this Day [20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting***'.[2802]

سعد بن عبد الله: عن أحمد بن محمد بن عيسى، عن عمر بن عبد العزيز، عن رجل، عن إبراهيم ابن المستنير، عن معاوية بن عمار، قال: قلت لأبي عبد الله (عليه السلام): يقول الله عز و جل: فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً؟ فقال: «هي و الله للنصاب».

Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from umar Bin Abdul Aziz, from a man, from Ibrahim Ibn Al Mustaneer, from Muawiya Bin Amaar who said,

'I said to Abu Abdullah[asws], 'Allah[azwj] Mighty and Majestic is Saying ***[20:124] his shall be a straitened life***?' So he[asws] said: 'By Allah[azwj]! It is for the Hostile Ones (Nasibis)'.

قلت: قد رأيناهم دهرهم الأطول في الكفاية حتى ماتوا: فقال: «ذلك- و الله- في الرجعة، يأكلون العذرة».

I said, 'We have seen them with long lives in the self-sufficiency until they die'. So he[asws] said: 'By Allah[azwj]! That is during the Return (الرجعة). They shall be eating the excrement'.[2803]

الشيخ في (التهذيب): بإسناده عن موسى بن القاسم، عن معاوية بن عمار، قال سألت أبا عبد الله (عليه السلام) عن رجل له مال و لم يحج قط. قال: «هو ممن قال الله عز و جل: وَ نَحْشُرُهُ يَوْمَ الْقِيامَةِ أَعْمى». قال: قلت: سبحان الله، أعمى! قال: «أعماه الله عن طريق الحق».

Al Sheykh, in Al Tehzeeb, by his chain, from Musa Bin Al Qasim, from Muawiya Bin Amaar who said,

'I asked Abu Abullah[asws] about a man who had wealth and did not perform the Pilgrimage at all. He[asws] said: 'He is from the ones about whom Allah[azwj] Mighty and Majestic Says ***[20:124] And whoever turns away from My Reminder, his shall be a straitened life, and We will Resurrect him on the Day of Judgement, blind***'. I said, 'Glory be to Allah[azwj]! Blind?' He[asws] said: 'Allah[azwj] would Blind him from the way of the Truth'.[2804]

[2802] تأويل الآيات 1: 320/ 19
[2803] مختصر بصائر الدرجات: 18.
[2804] التهذيب 5: 18/ 53.

VERSES 128 - 131

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ {128} وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى {129} فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ {130} وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ {131}

[20:128] Is it not a Guidance for them how many of the generations who used to walk around in the their dwelling We Destroyed before them? Surely there are signs in that for those endowed with understanding [20:129] And had there not been that a Word had already gone forth from your Lord and an appointed term, it would have been necessitated upon them [20:130] Therefore be patient over what they are saying, and Glorify your Lord by the Praising before the rising of the sun and before its setting, and during hours of the night; so Glorify (Him) during parts of the day, so that you may be well pleased [20:131] And do not stretch your eyes after that with which We have Provided wedded pairs of them, blossoms of the life of the world, that We may thereby Try them; and the Sustenance (Given) by your Lord is better and more lasting

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ زَيْدٍ الشَّحَّامِ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي لَا أَكَادُ أَلْقَاكَ إِلَّا فِي السِّنِينَ فَأَوْصِنِي بِشَيْءٍ آخُذُ بِهِ قَالَ أُوصِيكَ بِتَقْوَى اللَّهِ وَ صِدْقِ الْحَدِيثِ وَ الْوَرَعِ وَ الِاجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ مَعَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Al-Magra'a, from Zayd Al-Shahaam, from Amro Bin Saeed Bin Hilal who said:

'I said to Abu Abdullah[asws], 'I hardly ever meet you[asws] after years, so advise me with something that I can take to it'. He[asws] said: 'I[asws] advise you to fear Allah[azwj], and be truthful in (narrating) the Hadeeth, and the piety, and strive hard (Ijtihad for your affairs). And know that he who has not piety with him would not benefit from his hard work (in submission to Allah[azwj]).

وَ إِيَّاكَ أَنْ تُطْمِحَ نَفْسَكَ إِلَى مَنْ فَوْقَكَ وَ كَفَى بِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ (صلى الله عليه وآله) فَلا تُعْجِبْكَ أَمْوالُهُمْ وَ لا أَوْلادُهُمْ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ وَ لا تَمُدَّنَّ عَيْنَيْكَ إِلى ما مَتَّعْنا بِهِ أَزْواجاً مِنْهُمْ زَهْرَةَ الْحَياةِ الدُّنْيا فَإِنْ خِفْتَ شَيْئاً مِنْ ذَلِكَ فَاذْكُرْ عَيْشَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّمَا كَانَ قُوتُهُ الشَّعِيرَ وَ حَلْوَاهُ التَّمْرَ وَ وَقُودُهُ السَّعَفَ إِذَا وَجَدَهُ وَ إِذَا أُصِبْتَ بِمُصِيبَةٍ فَاذْكُرْ مُصَابَكَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّ الْخَلْقَ لَمْ يُصَابُوا بِمِثْلِهِ (عليه السلام) قَطُّ.

And beware of 'تُطْمِحَ نَفْسَكَ' the craving desires of your 'Nafs' (that temptation which you have) which is with the one above you, hence restrain from that. Allah[azwj] Mighty and Majestic has Said to His[azwj] Messenger[saww]: ***"[9:55] Let not then their property and their children excite your admiration"***, and Allah[azwj] Mighty and Majestic Said to His[azwj] Messenger[saww]: ***[20:131] And do not stretch your eyes after that with which We have Provided wedded pairs of them, blossoms of the life of the world***. So if you are scared of that, remember the example of the Rasool Allah[saww], for his[saww] meal was of barley (bread) and sweetness of the dates, and his[saww] fire (for heat) was from twigs of the palm tree, if he[saww] found them. And if you are in hardship, remember the hardships of the Rasool Allah[saww], for the creatures (people)

have never been afflicted with the like of what he[saww] had been afflicted with, at all'.[2805]

محمد بن العباس (رحمه الله)، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام): «قال الله عز و جل: أَ فَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَساكِنِهِمْ إِنَّ فِي ذلِكَ لَآياتٍ لِأُولِي النُّهى و هم الأئمة من آل محمد (عليهم السلام)، و ما كان في القرآن مثلها، و يقول الله عز و جل: وَ لَوْ لا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكانَ لِزاماً وَ أَجَلٌ مُسَمًّى فَاصْبِرْ، يا محمد، نفسك و ذريتك عَلى ما يَقُولُونَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِها».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al Hassan Musa Bin Ja'far[asws] having said: 'Allah[azwj] Mighty and Majestic Said ***[20:128] Is it not a Guidance for them how many of the generations who used to walk around in the their dwelling We Destroyed before them? Surely there are signs in that for those endowed with understanding*** – and they[asws] are the Imams[asws] from the Progeny[asws] of Muhammad[saww] and there was no similarity for them in the Quran. And Allah[azwj] Mighty and Majestic is Saying ***[20:129] And had there not been that a Word had already gone forth from your Lord and an appointed term, it would have been necessitated upon them [20:130] Therefore be patient*** yourself[saww] and your[saww] offspring[asws] ***over what they are saying and Glorify your Lord by the Praising before the rising of the sun and before its setting***'.[2806]

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، قال: حدثنا إسماعيل بن الفضل، قال سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِها. فقال: «فريضة على كل مسلم أن يقول قبل طلوع الشمس عشر مرات و قبل غروبها عشر مرات: لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، يحيي و يميت، و هو حي لا يموت، و هو على كل شيء قدير».

Ibn babuwayh, from Ahmad Bin Al Hassan Al Qataan, from Ahmad Bin yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ismail Bin Al Fazal who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:130] and Glorify your Lord by the Praising before the rising of the sun and before its setting***, so he[asws] said: 'It is an obligation upon every Muslim that he should be saying at the emergence of the sun and before its setting, 'There is not god except for Allah[azwj], One with no associates for Him[azwj]. For Him[azwj] is the Kingdom and for Him[azwj] is the Praise. He[azwj] Revives the dead and Causes to die, and He[azwj] is Living and does not dies. And He[azwj] has Power over everything' – ten times'.

قال: فقلت: لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، يحيي و يميت، و يميت و يحيي،؟ فقال: «يا هذا لا شك في أن الله يحيي و يميت، و يميت و يحيي، و لكن قل كما أقول».

So I said, 'There is no god except for Allah[azwj], One with no associates for Him[azwj]. For Him[azwj] is the Kingdom and for Him[azwj] is the Praise. He[azwj] Revives the dead, and Causes the dead to live?' So he[asws] said: 'O, this, there is no doubt in it that

[2805] Al Kafi – H 14637
[2806] تأويل الآيات 1: 320/ 19.

Allah[azwj] Revives the dead, and Causes the dead to live, but, say just as I[asws] have said'.[2807]

علي بن إبراهيم: في رواية أبي الجارود عن أبي جعفر (عليه السلام)، في قوله: أَ فَلَمْ يَهْدِ لَهُمْ، يقول: «يبين لهم».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[20:128] Is it not a Guidance for them***, He[azwj] is Saying: "Manifested for them".

و قوله: لَكانَ لِزاماً، قال: «اللزام الهلاك».

And for His[azwj] Words ***[20:129] it would have been necessitated upon them***, he[asws] said: 'Necessitated the Destruction'.[2808]

VERSES 132 - 135

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ {132} وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۚ أَوَلَمْ تَأْتِهِمْ بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَىٰ {133} وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ {134} قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ {135}

[20:132] And enjoin Prayer upon your followers, and be constant at it; We do not ask you for sustenance; We Give you sustenance, and the (good) end is for the pious [20:133] And they are saying: If only he would bring to us a Sign from his Lord. Has not there come to them a clear evidence of what is the former Books? [20:134] And had We Destroyed them with the Punishment before this, they would have said: O our Lord! If only You had Sent to us a Rasool, so then we would have followed Your Signs before we were disgraced and shamed [20:135] Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who is Guided

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو، و قد اجتمع في مجلسه جماعة من علماء أهل العراق و خراسان- و ساق الحديث إلى أن قال- فقال المأمون: هل فضل الله العترة على سائر الناس؟ فقال أبو الحسن (عليه السلام): إن الله تعالى فضل العترة على سائر الناس في محكم كتابه».

Ibn Babuwayh, from Ali Bin Al Husayn Bin Shazawiya Al Mo'dab, and Ja'far Bin Muhammad Bin Masrour, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Riyan Bin Al Salt who said,

'Imam Al-Reza[asws] was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering a group from the scholars of the people of Al Iraq and Khurasan – and the basis of the Hadeeth up to the point where he said, 'Al-Mamoun said, 'Has Allah[azwj] Preferred the Family[asws] over the rest of the people?' So Abu Al Hassan[asws] said: 'Allah[azwj] the High did Prefer the Family[asws] over the rest of the people in the Decisive of His[azwj] Book'.

[2807] الخصال: 452/ 58.
[2808] تفسير القمي 2: 67.

فقال له المأمون: و أين ذلك من كتاب الله؟ فقال الرضا (عليه السلام): «في قوله تعالى إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ، و قال عز و جل في موضع آخر: أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَ الْحِكْمَةَ وَ آتَيْناهُمْ مُلْكاً عَظِيماً

So Al-Mamoun said to him[asws], 'And where is that from the Book of Allah[azwj]?' So Al-Reza[asws] said: 'In the Words of the High ***[3:33] Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing***. And Allah[azwj] Said in another place ***[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have Given to Ibrahim's children the Book and the wisdom, and We have Given them a grand kingdom***.

ثم رد المخاطبة في أثر هذا إلى سائر المؤمنين، فقال: يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ «1» يعني الذين يرثهم الكتاب و الحكمة و حسدوا عليها، فقوله تعالى: أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَ الْحِكْمَةَ وَ آتَيْناهُمْ مُلْكاً عَظِيماً، يعني الطاعة للمصطفين الطاهرين، فالملك هاهنا هو الطاعة لهم».

[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you Meaning the ones who have inherited the Book, and the Wisdom, and they were envious to them, so the Words of the High ***[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have Given to Ibrahim's children the Book and the wisdom, and We have Given them a grand kingdom*** Means the obedience to the Chosen ones, the Purified ones. So the (reference to) 'the kingdom' over here is the obedience to them[asws]'.

قالت العلماء: فأخبرنا: هل فسر الله تعالى الاصطفاء في الكتاب؟ فقال الرضا (عليه السلام): «فسر الاصطفاء في الظاهر سوى الباطن في اثني عشر موطنا و موضعا- و ساق الحديث بذكر المواضع إلى أن قال- و أما الثانية عشر، فقوله عز و جل: وَ أْمُرْ أَهْلَكَ بِالصَّلاةِ وَ اصْطَبِرْ عَلَيْها فخصصنا الله تعالى بهذه الخصوصية، إذ أمرنا مع الامة بإقامة الصلاة ثم خصصنا من دون الأمة،

The scholars said, 'So Inform us, did Allah[azwj] the High Explain the Choosing in the Book?' So Al-Reza[asws] said: 'The Choosing has been Explained in the apparent apart from the hidden in twelve subjects and places' – and the basis of the Hadeeth by the mentioned of the places up to the point that he[asws] said: 'And as for the twelfth, so these are the Words of the Mighty and Majestic ***[20:132] And enjoin Prayer upon your followers, and be constant at it***, thus He[azwj] Specialised us[asws] especially when he[saww] ordered us[asws] along with the community for the Prayer, then specialised us[asws] apart from the community.

فكان رسول الله (صلى الله عليه و آله) يجيء إلى باب علي و فاطمة (صلوات الله عليهما)، بعد نزول هذه الآية تسعة أشهر، كل يوم عند حضور كل صلاة، خمس مرات، فيقول: الصلاة رحمكم الله، و ما أكرم الله أحدا من ذراري الأنبياء (عليهم السلام) بمثل هذه الكرامة التي أكرمنا بها و خصصنا من دون جميع أهل بيتهم».

Rasool-Allah[saww] used to come to the door of Ali[asws] and Fatima[asws], after the Revelation of this verse, for nine months, every day during the presence (of the time) for every Prayer, five times. He[saww] was saying: 'The Prayer! May Allah[azwj] have Mercy on you[asws]!' And Allah[azwj] has not Honoured anyone from the offspring of the Prophets[as] by the like of this, the Honour which we[asws] have been Honoured by, and specialised us[asws] apart from all of their[as] Households'.

فقال المأمون و العلماء: جزاكم الله- أهل بيت نبيكم- عن هذه الامة خيرا، فما نجد الشرح و البيان فيما اشتبه علينا إلا عندكم.

So Al-Mamoun and the scholars said, 'May Allah[azwj] Recompense you[asws] goodly – the People[asws] of the Household of your Prophet[saww] – from this community, for we have not found the explanation and the clarification regarding what was confusing to us, except in your[asws] possession'.[2809]

محمد بن العباس (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن عبد الرحمن بن سلام، عن أحمد بن عبد الله بن عيسى بن مصقلة القمي، عن زرارة بن أعين، عن أبي جعفر الباقر، عن أبيه علي بن الحسين (عليهم السلام) في قول الله عز و جل: وَ أْمُرْ أَهْلَكَ بِالصَّلاةِ وَ اصْطَبِرْ عَلَيْها.

Muhammad Bin Al Abbas, from Abdul Aziz Bin yahya, from Muhammad Bin Abdul Rahman Bin Salaam, from Ahmad Bin Abdullah Bin Isa Bin Masqalat Al Qummi, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far Al-Baqir[asws], from his[asws] father[asws] Ali Bin Al Husayn[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[20:132] And enjoin Prayer upon your followers, and be constant at it***'.

قال: «نزلت في علي و فاطمة و الحسن و الحسين (عليهم السلام)، كان رسول الله (صلى الله عليه و آله) يأتي باب فاطمة (عليها السلام) كل سحرة «4»، فيقول: السلام عليكم أهل البيت و رحمة الله و بركاته، الصلاة يرحمكم الله إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً».

He[asws] said: '<u>It was Revealed regarding Ali[asws], and Fatima[asws], and Al-Hassan[asws] and Al-Husayn</u>[asws]. Rasool-Allah[saww] used to come to the door of Fatima[asws] every dawn, so he[saww] was saying: 'Peace be upon you[asws], the People[asws] of the Household, and the Mercy of Allah[azwj] and His[azwj] Blessings. The Prayer, may Allah[azwj] have Mercy on you[asws] ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***'.[2810]

ثم قال علي بن إبراهيم: حدثني أبي، عن الحسن بن محبوب، عن علي بن رئاب، قال: قال أبو عبد الله (عليه السلام): «نحن- و الله- سبيل الله الذي أمر الله باتباعه، و نحن- و الله- الصراط المستقيم، و نحن- و الله- الذين أمر الله العباد بطاعتهم، فمن شاء فليأخذ من هنا، و من شاء فليأخذ من هناك، و لا تجدون و الله عنا محيصا».

Then Ali Bin Ibrahim said, 'My father narrated to me from Al Hassan Bin Mahboub, from Ali Bin Ra'ib who said,

'Abu Abdullah[asws] said: 'By Allah[azwj]! We[asws] are the Way of Allah[azwj] which Allah[azwj] has Commanded to be followed. And by Allah[azwj]! We[asws] are the Straight Path, and by Allah[azwj], we[asws] the ones for whom Allah[azwj] has Commanded the servants for being obedient to. So the one who wants (the guidance) can take it from here, and the one who wants (the evil) so he can take it from there. And you will not be finding any escape from us[asws]'.[2811]

[2809] عيون أخبار الرضا (عليه السلام) 1: 228/ 1
[2810] تأويل الآيات 1: 322/
[2811] تفسير القمّي 2: 66.

محمد بن العباس، قال: حدثنا علي بن عبد الله بن راشد، عن إبراهيم بن محمد الثقفي، عن إبراهيم بن محمد بن ميمون، عن عبد الكريم بن يعقوب، عن جابر، قال: سئل محمد بن علي الباقر (عليهما السلام) عن قول الله عز و جل: فَسَتَعْلَمُونَ مَنْ أَصْحابُ الصِّراطِ السَّوِيِّ وَ مَنِ اهْتَدى، قال: «اهتدى إلى ولايتنا».

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Rashid, from Ibrahim bin Muhammad Al Saqafy, from Ibrahim Bin Muhammad Bin Maymoun, from Abdul Kareem Bin Yaqoub, from Jabir who said,

'I asked Muhammad[asws] Bin Al-Baqir[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:135] So you will come to know who is the follower of the even path and who is Guided***. He[asws] said: 'Guided to our[asws] Wilayah'.[2812]

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام)، قال: «سألت أبي عن قول الله عز و جل: فَسَتَعْلَمُونَ مَنْ أَصْحابُ الصِّراطِ السَّوِيِّ وَ مَنِ اهْتَدى قال: الصِّراطِ السَّوِيِّ: هو القائم (عليه السلام)، و المهدي: من اهتدى إلى طاعته، و مثلها في كتاب الله عز و جل: وَ إِنِّي لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُمَّ اهْتَدى - قال- إلى ولايتنا».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws] having said: 'I[asws] asked my[asws] father[asws] about the Words of Allah[azwj] Mighty and Majestic ***[20:135] So you will come to know who is the follower of the even path and who is Guided***. He[asws] said: '***The even path*** – it is Al-Qaim[asws], and he[asws] is the Guide - The one who is Guided to being obedient to him[asws]. And the example for it in the Book of Allah[azwj] Mighty and Majestic ***[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance*** – to our[asws] Wilayah'.[2813]

حدثنا الحسين بن محمد عن معلى بن محمد قال حدثنى أبو الفضل المدايني عن ابى مريم الانصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرته اتاه ملكان اسمهما منكر ونكير فاول من يسئلانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذباه

It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-Fazal Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysh who said:

'I heard Ali[asws] say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord[azwj], then about his Prophet[saww], then about his Wali[asws] (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished'.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذبذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا ذلك لاسبيل له وقد قيل للنبى صلى الله عليه وآله من الولى يا نبى الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا نتبع آياتك من قبل ان نذل ونخزى تمام ضلالتهم جهالتهم بالايات وهم الاوصياء

A man said to him[asws], 'For the one who recognises his Lord[azwj], and his Prophet[saww], and does not recognise his Wali[asws]?' He[asws] said: 'Not to those, and not to those,

[2812] تأويل الآيات 1: 323/ 24
[2813] تأويل الآيات 1: 323/ 26.

and one whom Allah[azwj] Let's astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet[saww], 'Who is the Wali[asws] O Prophet[saww]?' He[saww] said: 'Your Wali in this era is Ali[asws], and the one[asws] after him[asws], his[asws] successor[asws], and for every era there is a knowledgeable one[asws] that Allah[azwj] Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets[as], 'Our Lord[azwj], Send to us a Messenger so that we may follow Your[azwj] Signs before we become disgraced and discredited'. They were completely misguided and ignorant from the Signs, as were (established) for the successors[as] (of their Prophets[as])

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

Allah[azwj] Answered them. He[azwj] Said ***[20:135] Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who is Guided***. So, their waiting was that they said, 'We are at the moment waiting to recognise the successor[as] until we end up recognising the Imam[asws]. So, due to that Allah[azwj] enabled them to recognise that. The successors[asws] are the Masters of the Bridge (Al-Siraat). They will be made to pause to them[asws]. None will enter the Paradise except the one who recognises them[asws] and they[asws] recognise him, and none will enter the Fire except the one who denies them[asws] and they[asws] deny him, because they[asws] are the recognisers (*Urafaa*) of Allah[azwj] whom Allah[azwj] Made them[asws] to be recognised when the Covenant was taken with them, and has Described them in His[azwj] Book. The Mighty and Majestic Said ***"[7:46] And on the Heights are men who know them all by their marks"***.[2814]

[2814] Basaair Al Darajaat – P 10 Ch 16 H 9

CHAPTER 21

AL-ANBIYAA

(112 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده المتقدم في سورة الكهف، عن الحسن، عن يحيى بن مساور، عن فضيل الرسان عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الأنبياء حبا لها كان كمن رافق النبيين أجمعين في جنات النعيم، و كان مهيبا في أعين الناس حياة الدنيا».

Ibn Babuways, by his chain which preceded in Surah Al Kahf (Chapter 18), from Al Hassan, from Yahya Bin Masawir, from Fazeyl Al Rasaan,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who recites *Surah Al-Anbiyaa (21)*, there would be love for him as if he was friend of all the Prophets[as] in the Gardens of Bliss, and would be beloved in the eyes of the people in the life of the world'.[2815]

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و صافحه و سلم عليه كل نبي ذكر فيها، و من كتبها في رق ظبي و جعلها في وسطه و نام، لم يستيقظ من رقاده إلا و قد رأى عجائب مما يسر بها قلبه بإذن الله تعالى».

And from Khawas Al-Quran –

'It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (21), Allah[azwj] would Reckon him with an easy Reckoning, and every Prophet[as] Mentioned in it would shake hands with him and greet him. And the one who writes it in a parchment of an antelope (skin) and makes it to be upon his mid-section and sleeps, would not wake up except that he would see from the wonders which would ease his heart, by the Permission of Allah[azwj]'.[2816]

VERSES 1 - 6

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ {1} مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ {2} لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۖ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ {3} قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ {4} بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ {5} مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ {6}

[21:1] Their Reckoning has drawn near to the people, and in heedlessness are they turning aside [21:2] There does not come to them a new (Message) from their Lord but they hear it while they sport [21:3] Their hearts pre-occupied; and those who are unjust counsel together in secret: Is this anyone but a

[2815] ثواب الأعمال: 018.
[2816] مجمع البيان 7: 61 «قطعة منه»

mortal like yourselves; Will you then yield to magic whilst you see? [21:4] He said: My Lord Knows speech in the sky and the earth, and He is the Hearing, the Knowing [21:5] But, they say: Confused dreams; But, he has forged it; But, he is a poet; so let him bring to us a Sign as the former (Prophets) were Sent (with) [21:6] There did not believe before them any town which We Destroyed, will they then believe?

في مجمع البيان وانما وصف بالقرب لان أحد أشراط الساعة مبعث رسول الله صلى الله عليه واله، فقد قال: بعثت أنا والساعة كهاتين.

In Majma Al Bayan –

'But rather, the description (of the Reckoning) by its nearness is because it is one of the conditions of the Hour which Rasool-Allah[saww] has been Sent with, so he[saww] said: 'I[saww] and the Hour have been Sent like these two (together)'.[2817]

في جوامع الجامع وفى كلام أمير المؤمنين صلوات الله عليه: ان الدنيا قد ولت حذاء ولم يبق منها الا صبابة كصبابة الاناء.

In Jawame'a A lJame'a –

'And in the speech of Amir-ul-Momineen[asws]: 'The world would quickly go away (be over), and there will not remain from it anything except for the remnants like the left-over in a container (after a meal)'.[2818]

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن أحمد بن محمد السياري، عن محمد بن خالد البرقي، عن محمد بن علي، عن علي بن حماد الأزدي، عن عمرو بن شمر، عن جابر، عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ أَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا، قال: «الذين ظلموا آل محمد (عليهم السلام) حقهم».

Muhammad Bin Al Abas, from Muhammad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Ali, from Ali Bin Hamaad Al Azdy, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[21:3] and those who are unjust counsel together in secret***, he[asws] said: 'The ones who are unjust to the Progeny[asws] of Muhammad[saww] of their[asws] rights'.[2819]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَ مَا يَكْفِي مُحَمَّداً أَنْ يَكُونَ قَهَرَنَا عِشْرِينَ سَنَةً حَتَّى يُرِيدُ أَنْ يُحَمِّلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَتَقَوَّلُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَداً

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

From Abu Ja'far[asws]: 'So the hypocrites said to each other, with regards to that, 'But it did not suffice Muhammad[saww] after having conquered us for twenty years, to the extent that he[saww] now wants to burden us with the People[asws] of his[saww] Household upon our necks'. So they said, 'Allah[azwj] has not Revealed this, nor is it anything

[2817] Tafseer Noor Al Saqalayn – Ch 21 H 4
[2818] Tafseer Noor Al Saqalayn – Ch 21 H 4
[2819] تأويل الآيات 1: 324/ 1

except for his[saww] own words, intending to raise the People[asws] of his[saww] Household upon our necks, and if Muhammad[saww] were to be killed or dies, we would take it (rule) away from the People[asws] of his[saww] Household, then we would not let it return to be among them ever'.

وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْلِمَ نَبِيَّهُ (صلى الله عليه وآله) الَّذِي أَخْفَوْا فِي صُدُورِهِمْ وَ أَسَرُّوا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَ جَلَّ أَمْ يَقُولُونَ افْتَرى عَلَى اللَّهِ كَذِباً فَإِنْ يَشَإِ اللَّهُ يَخْتِمْ عَلى قَلْبِكَ يَقُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكَلَّمْ بِفَضْلِ أَهْلِ بَيْتِكَ وَ لَا بِمَوَدَّتِهِمْ

And Allah[azwj] Wanted to let know His[azwj] Prophet[saww] of that which was hidden in their chests and what they were keeping as a secret. So He[azwj] Said in His[azwj] Book: ***"[42:24] Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart"***. He[azwj] is Saying: "Had I[azwj] so Liked to, I[azwj] would have Stopped the Revelation, so you[saww] would not have been able to speak of the virtues of the People[asws] of your[saww] Household, or of their cordiality".

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ يَمْحُ اللَّهُ الْباطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِماتِهِ يَقُولُ الْحَقُّ لِأَهْلِ بَيْتِكَ الْوَلَايَةُ إِنَّهُ عَلِيمٌ بِذاتِ الصُّدُورِ وَ يَقُولُ بِمَا أَلْقَوْهُ فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ لِأَهْلِ بَيْتِكَ وَ الظُّلْمِ بَعْدَكَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هذا إِلَّا بَشَرٌ مِثْلُكُمْ أَ فَتَأْتُونَ السِّحْرَ وَ أَنْتُمْ تُبْصِرُونَ

And Allah[azwj] has Said: ***"[42:24] And Allah will wipe out the lie and will vindicate the truth by His words"*** He[azwj] is Saying that <u>the Truth is the Wilayah for the People[asws] of the Household</u> ***"Lo! He is Aware of what is hidden in the breasts"***, and is Speaking of what is attached in their chests from the enmity to the People[asws] of the Household, and the injustices after you[saww], and these are the Words of Allah[azwj] Mighty and Majestic: ***[21:3] and those who are unjust counsel together in secret: Is this anyone but a mortal like yourselves; Will you then yield to magic whilst you see?***'.[2820]

VERSE 7

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {7}

[21:7] And We did not Send before you any but men to whom We Sent Revelation, so ask the People of the Reminder if you do not know

ثم قال: حدثنا محمد بن جعفر، قال: حدثنا عبد الله بن محمد، عن أبي داود سليمان بن سفيان، عن ثعلبة، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ من المعنون بذلك؟ فقال: «نحن و الله». فقلت: فأنتم المسؤولون؟ قال: «نعم». قلت: و نحن السائلون؟ قال: «نعم». قلت: فعلينا أن نسألكم؟ قال: «نعم» قلت: و عليكم أن تجيبونا؟ قال: «لا، ذاك إلينا، إن شئنا فعلنا، و إن شئنا تركنا- ثم قال- هذا عَطاؤُنا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسابٍ».

Then (Ali Bin Ibrahim) said, 'Muhammad Bin Ja'far narrated to us, from Abdullah Bin Muhammad, from Abu Dawood Suleyman Bin Sufyan, from Sa'albat, from Zurarah,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[21:7] so ask the People of the Reminder if you do not know***, who are the ones Meant by that?' So he[asws] said: 'Us[asws], by Allah[azwj]!' So I said, 'So you[asws] are the ones who should be asked?' He[asws] said: 'Yes'. I said, 'And we are the asking ones?' He[asws] said: 'Yes'. I

[2820] Al Kafi – H 15021 (Extract)

said, 'So it is upon us to be asking?' He[asws] said: 'Yes'. I said, 'And it is upon you[asws] that you[asws] should be answering?' He[asws] said: 'No! That is up to us[asws]. If we[asws] desire to we[asws] would do it, and if we[asws] desire to we[asws] would leave it'. Then he[asws] said: '***[38:39] This is Our Gift, therefore give out freely or withhold, without measure***'.[2821]

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسن، عن أبيه، عن الحصين بن مخارق، عن سعد بن طريف، عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)، في قوله عز و جل: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ. قال: «نحن أهل الذكر».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al Hassan, from his father, from Al Haseyn Bin Makhariq, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen[asws], regarding the Words of the Mighty and Majestic ***[21:7] so ask the People of the Reminder if you do not know***, he[asws] said: 'We[asws] are the People[asws] of the Reminder (أهل الذكر)'.[2822]

حدثنا محمد بن الحسين ومحمد بن عبد الجبار عن الحسين بن على بن فضال عن ثعلبة عن بعض اصحابنا عن محمد بن مروان عن الفضيل بن يسار عن ابى جعفر عليه السلام في قول الله فسئلوا اهل الذكر ان كنتم لا تعلمون قال رسول الله صلى الله عليه وآله واهل بيته هم اهل الذكر وهم الائمة.

Narrated to us Muhammad Bin Al-Husayn and Muhammad Bin Abdul Jabbar, from Al-Husayn Bin Ali Bin Fazaal, from Tha'albat, from one of our companions, from Muhammad Bin Marwaan, from Fazeyl Bin Yasaar who has reported the following:

Abu Ja'far[asws] regarding the Words of Allah[azwj] ***[21:7] so ask the People of the Reminder if you do not know***, said: 'Rasool-Allah[saww] and the People[asws] of his[saww] Household, they[asws] are the People[asws] of the Reminder (*Ahl Al-Zikr*) and they[asws] are the Imams[asws].'[2823]

و عنه: عن سليمان الزراري، عن محمد بن خالد الطيالسي، عن العلاء بن رزين القلاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: قلت له: إن من عندنا يزعمون أن قول الله عز و جل: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ، أنهم اليهود و النصارى؟

And from him, from Suleyman Al Zarary, from Muhammad Bin Khalid Al Taylasi, from Al A'la Bin Razeyn Al Qala'a, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'There are some from us who are alleging that the Words of Allah[azwj] Mighty and Majetsic ***[21:7] so ask the People of the Reminder if you do not know***, they are the Jews and the Christians'.

قال: «إذن يدعونكم إلى دينهم». ثم قال: ثم أومأ بيده إلى صدره، و قال: «نحن أهل الذكر، و نحن المسؤولون». و للذكر معنيان: النبي (صلى الله عليه و آله) فقد سمي ذكرا، لقوله تعالى: ذِكْراً رَسُولًا. و القرآن، لقوله تعالى: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ لَحافِظُونَ و هم (صلوات الله عليهم) أهل القرآن و أهل النبي (صلى الله عليه و آله).

The Imam[asws] said: 'Then they would be calling you all to their Religion'. Then he[asws] gestured with his[asws] (hand) to his[asws] chest, and said: 'We[asws] are the People[asws] of

[2821] تفسير القمّي 2: 67.
[2822] تأويل الآيات 1: 324/ 2
[2823] Basaair Al Darajaat – P 1 Ch 19 H 10

the reminder (أهل الذكر), and we[asws] are to be asked from'. And the 'Reminder' has two meanings – The Prophet[saww] had been Named as 'Zikr' in the Words of the High ***[65:10] Allah has Sent down to you a Reminder, [65:11] A Rasool***; and the Quran in the Words of the High ***[15:9] We have Sent down the Reminder and We will be its Guardians***, and they[asws] are the People[asws] of the Quran and the People[asws] of the Prophet[saww]. [2824]

VERSES 8 - 10

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ {8} ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ {9} لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ {10}

[21:8] And We did not Make them bodies not eating the food, and they were not to abide eternally [21:9] Then We Made Our promise good to them, so We Delivered them and those whom We Desired to, and We Destroyed the extravagant [21:10] Certainly We have Revealed to you a Book in which is your Remembrance; do you not then understand?

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: لَقَدْ أَنْزَلْنا إِلَيْكُمْ كِتاباً فِيهِ ذِكْرُكُمْ أَ فَلا تَعْقِلُونَ، قال: «الطاعة للإمام بعد النبي (صلى الله عليه و آله)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from isa Bin Dawood Al Najjar,

(It has been narrated) from Abu Al-Hassan Musa Bin Ja'far [asws] regarding the Words of Allah [azwj] Mighty and Majestic ***[21:10] Certainly We have Revealed to you a Book in which is your Remembrance; do you not then understand?*** The Imam[asws] said: '(The Remembrance is) The obedience to the Imam[asws] after the Prophet[saww]. [2825]

VERSES 11 - 15

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ {11} فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ {12} لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ {13} قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {14} فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ {15}

[21:11] And how many a town, which was unjust did We Demolish, and We Raised up after it other people! [21:12] So when they felt Our Punishment, so they began to flee [21:13] Do not flee (now) and come back to what you were made to lead easy lives in and to your dwellings, so that you would be questioned [21:14] They said: O woe be unto us! Surely we were unjust [21:15] And this ceased not to be their cry till We made them as a harvested field, motionless

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بَدْرِ بْنِ الْخَلِيلِ الْأَسَدِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا أَحَسُّوا بَأْسَنا إِذا هُمْ مِنْها يَرْكُضُونَ لا تَرْكُضُوا وَ ارْجِعُوا إِلى ما أُتْرِفْتُمْ فِيهِ وَ مَساكِنِكُمْ لَعَلَّكُمْ تُسْئَلُونَ قَالَ إِذَا قَامَ الْقَائِمُ وَ بَعَثَ إِلَى بَنِي أُمَيَّةَ بِالشَّامِ فَهَرَبُوا إِلَى الرُّومِ

[2824] تأويل الآيات 1: 324/ 3
[2825] تأويل الآيات 1: 325/ 5

Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Sa'albat Bin Maymoun, from Badr Bin Al-Khaleel Al-Asady who said:

'I heard Abu Ja'far[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic: ***[21:12] So when they felt Our Punishment, so they began to flee [21:13] Do not flee (now) and come back to what you were made to lead easy lives in and to your dwellings, so that you would be questioned***. He[asws] said: 'When Al-Qaim[asws] makes the stand, and sends (an army) against the Clan of Umayya in Syria, so they will run away to Rome.

فَيَقُولُ لَهُمُ الرُّومُ لَا نُدْخِلَنَّكُمْ حَتَّى تَتَنَصَّرُوا فَيُعَلِّقُونَ فِي أَعْنَاقِهِمُ الصُّلْبَانَ فَيُدْخِلُونَهُمْ فَإِذَا نَزَلَ بِحَضْرَتِهِمْ أَصْحَابُ الْقَائِمِ طَلَبُوا الْأَمَانَ وَ الصُّلْحَ فَيَقُولُ أَصْحَابُ الْقَائِمِ لَا نَفْعَلُ حَتَّى تَدْفَعُوا إِلَيْنَا مَنْ قِبَلَكُمْ مِنَّا قَالَ فَيَدْفَعُونَهُمْ إِلَيْهِمْ فَذَلِكَ قَوْلُهُ لا تَرْكُضُوا وَ ارْجِعُوا إِلى ما أُتْرِفْتُمْ فِيهِ وَ مَساكِنِكُمْ لَعَلَّكُمْ تُسْئَلُونَ قَالَ يَسْأَلُهُمُ الْكُنُوزَ وَ هُوَ أَعْلَمُ بِهَا قَالَ فَيَقُولُونَ يا وَيْلَنا إِنَّا كُنَّا ظالِمِينَ فَما زالَتْ تِلْكَ دَعْواهُمْ حَتَّى جَعَلْناهُمْ حَصِيداً خامِدِينَ بِالسَّيْفِ.

So the Romans will say to them, 'We will not let you enter until you become Christians'. So they will hang crosses upon their necks and allow them to enter. So when the companions of Al-Qaim[asws] descend upon them, they (Romans) will seek security and reconciliation. So the companions of Al-Qaim[asws] will say, 'We will not do that until you hand over to us the ones who came to you beforehand from us'. So they will hand them over. So these are His[azwj] Words: ***[21:13] Do not flee (now) and come back to what you were made to lead easy lives in and to your dwellings, so that you would be questioned***'. He[asws] said: 'So he[asws] will question them about the treasure although he[asws] knows more than them about it. So they will say, '***[21:14] O woe be unto us! Surely we were unjust***'. They will not cease invoking that invocation of theirs until they will be cut down to extinction by the sword'.[2826]

العياشي: عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام) في حديث يذكر فيه خروج القائم (عليه السلام): «لكأني أنظر إليهم- يعني القائم (عليه السلام) و أصحابه- مصعدين من نجف الكوفة ثلاثمائة و بضعة عشر رجلا كأن قلوبهم زبر الحديد، جبرئيل عن يمينه و ميكائيل عن يساره، يسير الرعب أمامه شهرا و خلفه شهرا، أمده الله بخمسة آلاف من الملائكة مسومين، حتى إذا صعد النجف قال لأصحابه: تعبدوا ليلتكم هذه، فيبيتون بين راكع و ساجد يتضرعون إلى الله، حتى إذا أصبح قال: خذوا بنا طريق النخيلة، و على الكوفة جند مجندة»

Al Ayyashi, from Abdul A'la Al Halby who said,

'Abu Ja'far[asws] said in a Hadeeth mentioning in it the rising of Al-Qaim[asws]: 'It is as if I[asws] am looking at them – meaning Al-Qaim[asws] and his[asws] companions – going up to Najaf, Al-Kufa. Three hundred and some ten men, with their hearts being like blocks of iron. Jibraeel[as] being on their right and Mikaeel[as] on their left. The fear moving in front of them publicised, and behind them publicised. Allah[azwj] would Help him[asws] with five thousand from the Angels with a terrifying onslaught, until they overcome Al-Najaf, he[asws] would say to his[asws] companions: '(Perform acts of) worship in this night of yours'. So they would be in between Bowing and Prostrating, appealing to Allah[azwj] until the morning. Take with us[asws] the Al-Nakheela way to Al-Kufa with the recruit army.

قلت: و جند مجندة؟ قال: «إي و الله، حتى ينتهي إلى مسجد إبراهيم (عليه السلام) بالنخيلة، فيصلي فيه ركعتين، فيخرج إليه من كان بالكوفة من مرجئيها و غيرهم من جيش السفياني، فيقول لأصحابه: استطردوا لهم. ثم يقول: كروا عليهم،- قال أبو جعفر (عليه السلام)- و لا يجوز- و الله- الخندق منهم مخبر.

[2826] الكافي 8: 51/ 15.

I said, ‘And the recruit army?’ He[asws] said: ‘Yes, by Allah[azwj], until he[asws] ends up at Masjid Ibrahim[as] at Al-Nakheela, so he[asws] would Pray two Cycles in it. So there would come out against him[asws] from those who were at Al-Kufa from the Murjiites and others from the army of Al-Sufyani, so he[asws] would say to his[asws] companions: ‘Deal with them!’ Then he[asws] would say: ‘Attack them!’ By Allah[azwj]! It is not permissible for an informant from them but in the ditch’.

ثم يدخل الكوفة فلا يبقى مؤمن إلا كان فيها، أوحن إليها، و هو قول أمير المؤمنين (عليه السلام)، ثم يقول لأصحابه: سيروا إلى هذا الطاغية، فيدعوه إلى كتاب الله و سنة نبيه (صلى الله عليه و آله) فيعطيه السفياني من البيعة مسلما، فيقول له كلب، و هم أخواله: ما هذا الذي صنعت؟ و الله ما نبايعك على هذا أبدا. فيقول ما أصنع؟ فيقولون: استقبله فيستقبله، ثم يقول له القائم (عليه السلام): خذ حذرك فإنني أديت إليك، و أنا مقاتلك.

Then he[asws] would enter Al-Kufa. So there would not remain a Believer except that he would be in it, or yearn for it, and it is the speech of Amir-ul-Momineen[asws]. Then he[asws] would be saying to his[asws] companions: ‘Go to this tyrant, and call him to the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww’. So they (the believers) would be coming to him for the pledge of allegiance in submission (Imam[asws]). A dog (an uncle of Sufyani) would say to him (Sufyani), ‘What is this which you are (intending to) do? By Allah[azwj]! We would never pledge allegiance to them (believers) upon this, ever!’ So he (Al-Sufyani) would be saying, ‘What shall I do?’ They would be saying, ‘Accept him[asws] so that he[asws] would accept you’. Then Al-Qaim[asws] would say to him: ‘Take a warning, for I[asws] have blood-money compensation (أديت) against you, and I[asws] shall be fighting against you’.

فيصبح فيقاتلهم فيمنحه الله أكتافهم، و يأخذ السفياني أسيرا، فينطلق به و يذبحه بيده. ثم يرسل جريدة خيل إلى الروم فيستحذرون بقية بني امية، فإذا انتهوا إلى الروم قالوا: أخرجوا إلينا أهل ملتنا عندكم- فيأبون، و يقولون: و الله لا نفعل: فيقول الجريدة: و الله لو أمرنا لقاتلناكم، ثم ينطلقون إلى صاحبهم فيعرضون ذلك عليه، فيقول انطلقوا فأخرجوا إليهم أصحابهم، فإن هؤلاء قد أتوا بسلطان

So it would become that he[asws] would fight against them and Allah[azwj] would grant him[asws] victory and Al-Sufyani would be taken as a captive. So he[asws] would go to him and slaughter him with his[asws] own hands. Then he[asws] would sent his[asws] cavalry to Rome. So they would caution the remainder of the Clan of Umayya when they end up at Rome, saying, ‘Bring out to us the people of our nation who are with you!’ They (Romans) would refuse, and would be saying, ‘By Allah[azwj]! We will not do it!’ So the cavalry would say, ‘By Allah[azwj]! If only we had been ordered to fight you!’ Then they would rush to their companions and present it (the whole affair) to them, so they would be saying, ‘Quickly, bring their companions out to them, for they have come with an authority’.

و هو قول الله عز و جل: فَلَمَّا أَحَسُّوا بَأْسَنا إِذا هُمْ مِنْها يَرْكُضُونَ لا تَرْكُضُوا وَ ارْجِعُوا إِلى ما أُتْرِفْتُمْ فِيهِ وَ مَساكِنِكُمْ لَعَلَّكُمْ تُسْئَلُونَ قال: يعني الكنوز التي كنتم تكنزون، قالُوا يا وَيْلَنا إِنَّا كُنَّا ظالِمِينَ فَما زالَتْ تِلْكَ دَعْواهُمْ حَتَّى جَعَلْناهُمْ حَصِيداً خامِدِينَ لا يبقى منهم مخبر».

And these are the Words of Allah[azwj] Mighty and Majestic ***[21:12] So when they felt Our Punishment, so they began to flee [21:13] Do not flee (now) and come back to what you were made to lead easy lives in and to your dwellings, so that you would be questioned***. He[asws] said: ‘It Mean the treasures which you all have been hoarding. They would say ***[21:14] They said: O woe be unto us! Surely we were unjust [21:15] And this ceased not to be their cry till We made them as***

a harvested field, motionless. There shall not remain an informant among them'.[2827]

VERSES 16 - 18

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {16} لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ {17} بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ {18}

[21:16] And We did not Create the sky and the earth and what is between the two for sport [21:17] Had We Wanted to Take to a pass-time, We would have Taken it from before Ourselves had We wanted to Do (it) [21:18] But, We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes; and woe unto you for what you are describing

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن يونس بن يعقوب، عن عبد الأعلى، قال: سألت أبا عبد الله (عليه السلام) عن الغناء، و قلت: إنهم يزعمون أن رسول الله (صلى الله عليه و آله) رخص في أن يقال: جيناكم جيناكم، حيونا حيونا نحييكم؟

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Yunus Bin yaqoub, from Abdul A'ala who said,

'I asked Abu Abdullah[asws] about the singing, and I said, 'They are alleging that Rasool-Allah[asws] allowed it (singing) when he[saww] said: 'We[saww] have come to you, we[saww] have come to you. You greet us[saww], you greet us[saww], so we[saww] greet you'.

فقال: «كذبوا، إن الله عز و جل يقول: وَ ما خَلَقْنَا السَّماءَ وَ الْأَرْضَ وَ ما بَيْنَهُما لاعِبِينَ لَوْ أَرَدْنا أَنْ نَتَّخِذَ لَهْواً لَاتَّخَذْناهُ مِنْ لَدُنَّا إِنْ كُنَّا فاعِلِينَ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْباطِلِ فَيَدْمَغُهُ فَإِذا هُوَ زاهِقٌ وَ لَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ»، ثم قال: «ويل لفلان مما يصف»- رجل لم يحضر المجلس-.

So he[asws] said: 'They are lying! Allah[azwj] Mighty and Majestic is Saying ***[21:16] And We did not Create the sky and the earth and what is between the two for sport [21:17] Had We Wanted to Take to a pass-time, We would have Taken it from before Ourselves had We wanted to Do (it) [21:18] But, We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes; and woe unto you for what you are describing***'. Then he[asws] said: 'Woe be unto so and so from what he describes!' – A man who was not present in the gathering'.[2828]

أحمد بن محمد بن خالد البرقي: عن أبيه، عن يونس بن عبد الرحمن، رفعه، قال: قال أبو عبد الله (عليه السلام): «ليس من باطل يقوم بإزاء الحق إلا غلب الحق الباطل، و ذلك قوله تعالى: بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْباطِلِ فَيَدْمَغُهُ فَإِذا هُوَ زاهِقٌ».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Yunus bin Abdul Rahman, raising it, said,

'Abu Abdullah[asws] said: '<u>There is no falsehood which confronts the Truth except that the Truth overcomes the falsehood</u>, and that is in the Words of the High ***[21:18] But,***

[2827] تفسير العيّاشي 2: 56/ 49
[2828] الكافي 6: 433/ 12.

We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes'.[2829]

و عنه: عن يعقوب بن يزيد، عن رجل، عن الحكم بن مسكين، عن أيوب بن الحر بياع الهروي قال: قال لي أبو عبد الله (عليه السلام): «يا أيوب، ما من أحد إلا و قد يرد عليه الحق حتى يصدع قلبه، قبله أم تركه، و ذلك قول الله عز و جل في كتابه: بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْباطِلِ فَيَدْمَغُهُ فَإِذا هُوَ زاهِقٌ وَ لَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ».

And from him, from Yaqoub Bin Yazeed, from a man, from Al Hakam Bin Maskeyn, from Ayoub Bin Al Hur who said,

'Abu Abdullah[asws] said to me: 'O Ayoub! There is no one against whom the Truth emerges until it hits his heart whether he should accept it or leave it, and that is in the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[21:18] But, We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes; and woe unto you for what you are describing***'.[2830]

VERSES 19 & 20

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ {19} يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ {20}

[21:19] And for Him are the ones in the skies and the earth; and those who are with Him are not too arrogant to worship Him, nor do they get tired [21:20] They are Glorifying Him night and day; and are not slowing down

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد ابن عيسى، عن العباس بن موسى الوراق، عن يونس بن عبد الرحمن، عن داود بن فرقد العطار، قال: قال لي بعض أصحابنا: أخبرني عن الملائكة، أ ينامون؟ فقلت: لا أدري. فقال: يقول الله عز و جل: يُسَبِّحُونَ اللَّيْلَ وَ النَّهارَ لا يَفْتُرُونَ. ثم قال: ألا أطرفك عن أبي عبد الله (عليه السلام) فيه بشيء؟ قال: قلت: بلى. فقال: سئل عن ذلك، فقال: «ما من حي إلا و ينام ما خلا الله وحده عز و جل، و الملائكة ينامون». فقلت: يقول الله عز و جل: يُسَبِّحُونَ اللَّيْلَ وَ النَّهارَ لا يَفْتُرُونَ؟ قال: «أنفاسهم تسبيح».

Ibn Babuwayh said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Isa, from Al Abbas Bin Musa Al Waraaq, from Yunus Bin Abdul Rahman, from Dawood Bin Farqad Al Ataar who said,

'One of our companions said to me, 'Inform me about the Angels, do they sleep?' So I said, 'I do not know'. So he said, 'Allah[azwj] Mighty and Majestic is Saying ***[21:20] They are Glorifying Him night and day; and are not slowing down***'. Then he said, 'Have you got anything with regards to this from Abu Abdullah[asws]?' I said, 'Yes. I asked him[asws] about that, so he[asws] said: 'There is no one alive except that he sleeps, apart from Allah[azwj] Alone, Mighty and Majestic, and the Angels sleep'. So I said, 'Allah[azwj] Mighty and Majestic is Saying ***[21:20] They are Glorifying Him night and day; and are not slowing down***?' He[asws] said: 'Their breathing is Glorification'.[2831]

[2829] المحاسن: 226/ 152
[2830] المحاسن: 276/ 391.
[2831] كمال الدين و تمام النعمة: 666/ 8.

في تفسير على بن ابراهيم حديث طويل عن النبي صلى الله عليه واله في ذكر ما راى في المعراج وفيه قال صلى الله عليه واله: ثم مررنا بملائكة من ملائكة الله عزوجل خلقهم الله كيف شاء، ووضع وجوههم كيف شاء، ليس شئ من أطباق أجسادهم الا وهو يسبح الله ويحمده من كل ناحية بأصوات مختلفة، أصواتهم مرتفعة بالتحميد والبكاء من خشية الله،

In Tafseer of Ali Ibn Ibrahim (Qummi) –

'In a lengthy Hadeeth from the Prophet[saww] regarding the mention of what he[saww] saw during the Ascension, and in it he[saww] said: 'Then we passed by certain Angels from the Angels of Allah[azwj] Mighty and Majestic. Allah[azwj] had Created them howsoever He[azwj] Desired to, and Placed their faces howsoever He[azwj] Desired to. There was nothing from the layers of their bodies except that it was Glorifying Allah[azwj], and Praising Him[azwj] from every area by different sounds. Their voices were rising with the Praise, and the wailing from fear of Allah[azwj].

فسألت جبرئيل عنهم فقال: كما ترى خلقوا، ان الملك منهم الى جنب صاحبه ما كلمه قط، ولا رفعوا رؤسهم الى ما فوقها، ولا حفظوها ! الى ما تحتها خوفا وخشوعا، فسلمت عليهم فردوا على ايماءا برؤوسهم، ولا ينظرون الى من الخشوع، فقال لهم جبرئيل: هذا محمد نبى الرحمة أرسله الله الى العباد رسولا ونبيا، وهو خاتم النبيين وسيدهم أفلا تكلموه ؟ قال: فلما سمعوا ذلك من جبرئيل أقبلوا على بالسلام وأكرمونى وبشرونى بالخير لى ولامتى.

So I[saww] asked Jibraeel[as] about them, so he[as] said: 'They have been Created as you[saww] see them to be. An Angel from them does not speak to his companion by the side of him, nor does he raise his head to what is above him, nor to look below him out of fear and humbleness. So I[saww] greeted them, and they responded by nodding their heads, and did not look at me[saww] out of the fear. So Jibraeel[as] said to them: 'This is Muhammad[saww], the Prophet[saww] of Mercy. Allah[azwj] Sent him[saww] to the servants as a Rasool[saww], and a Prophet[saww], and he[saww] is the final of the Prophets[as], and their[as] Chief. Will you all not speak to him[saww]?' So when they heard that from Jibraeel[as], they welcomed me[saww] with the greetings, and honoured me[saww], and gave me the good news with the goodness, and were not blamed for it'.[2832]

VERSES 21 - 23

أَمِ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ {21} لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {22} لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ {23}

[21:21] Or have they taken gods from the earth who revive (the dead) [21:22] If there had been in them both (sky and the earth) any gods except Allah, they would both have been corrupted; therefore Glory be to Allah, the Lord of the Throne, from what they are describing [21:23] He cannot be questioned concerning what He Does and they shall be questioned

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن العباس بن عمرو الفقيمي، عن هشام بن الحكم، في حديث الزنديق الذي أتى أبا عبد الله (عليه السلام)، و كان من قول أبي عبد الله (عليه السلام): «لا يخلو، قولك: إنهما اثنان من أن يكونا قد يمين قويين، أو يكونا ضعيفين، أو يكون أحدهما قويا و الآخر ضعيفا، فإن كانا قويين فلم لا يدفع كل واحد منهما صاحبه و يتفرد بالتدبير؟ و إن زعمت أن أحدهما قوي و الآخر ضعيف، ثبت أنه واحد كما نقول، للعجز الظاهر في الثاني. فإن قلت: إنهما اثنان لم يخل من أن يكونا متفقين من كل جهة، أو متفرقين من كل جهة، فلما رأينا الخلق منتظما، و الفلك جاريا، و التدبير واحدا، و الليل و النهار و الشمس و القمر، دل صحة الأمر و التدبير و ائتلاف الأمر على أن المدبر واحد.

[2832] Tafseer Noor Al Saqalayn – Ch 21 H 23

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro Al Faqeymi, from Hisham Bin Al Hakam,

'In a Hadeeth of the Atheist who came to Abu Abdullah[asws], and what was from the speech of Abu Abdullah[asws]: 'It is empty, your words, 'There are two (gods)'. Are they both strong, or are they both weak, or is one of them strong and the other one is weak? So if both of them are strong, so why does not each one of them repel his companion and be the sole planner? And if you are alleging that one of them is strong and the other one is weak, it establishes that there is one, which is what we[asws] are saying, for the frustration is apparent in the second one. So if you say that there are two, then either they are both in full agreement in every matter, or they are differing in them. So when we see the administration of the creation, and the orbits are flowing, and the planning is one, and the night and the day, and the sun and the moon, evidence to the healthiness of the organisation and the harmony of the matters that the Planner is One.

ثم يلزمك إن ادعيت اثنين، فرجة ما بينهما، حتى يكونا اثنين، فصارت الفرجة ثالثا بينهما، قديما معهما فيلزمك ثلاثة، فإن ادعيت ثلاثة لزمك ما قلت في الاثنين حتى تكون بينهم فرجة فيكونوا خمسة، ثم يتناهى في العدد إلى ما لا نهاية له في الكثرة».

Then it would necessitate in your claim for the two, for there to be a gap in between the two, in order for them to become two. So that would become a third (entity) between the two, being eternal with the two of them, and thus necessitate a third. So if you claim for three (gods), it would necessitate you what I[asws] said with regards to the two, until there comes to be between them a gap, so these would become five. Then there would be an indefinite number which would never end in its abundance'.

قال هشام: فكان من سؤال الزنديق أن قال: فما الدليل عليه؟ فقال أبو عبد الله (عليه السلام): «وجود الأفاعيل دلت على أن صانعا صنعها، ألا ترى أنك إذا نظرت إلى بناء مشيد مبني، علمت أن له بانيا، و إن كنت لم تر الباني و لم تشاهده؟»

Hisham said, 'So, from among the questions of the Atheist is that he said, 'So what is the evidence upon His[azwj] (Existence)?' So Abu Abdullah[asws] said: 'The existence of the deeds evidence upon it that there is a Doer who is Doing it. Have you not see that when you look at a constructed building, you come to know that there is a builder for it, even though you have neither seen the builder, nor witnessed it (its construction)?'

قال: فما هو؟ قال: شيء بخلاف الأشياء، ارجع بقولي إلى إثبات معنى، و أنه شيء بحقيقة الشيئية، غير أنه لا جسم و لا صورة و لا يحس و لا يجس و لا يدرك بالحواس الخمس، لا تدركه الأوهام، و لا تنقصه الدهور، و لا تغيره الأزمان».

He said, 'So what is He[azwj]?' He[asws] said: 'A thing which is different to the things. I[asws] return to my[asws] words to establish the meaning. He[azwj] is a Thing by the reality of the things, apart from the fact that He[azwj] neither a body, nor an image, nor can be felt, nor reflected, nor can He[azwj] be sensed by the five sensory perceptions, nor can He[azwj] be comprehended by the imaginations, nor can the (passage of) time reduce Him[azwj], nor can the eras change Him[azwj]'.[2833]

[2833] الكافي 1: 63/ 5.

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن هشام بن الحكم، قال: قلت لأبي عبد الله (عليه السلام): ما الدليل عن أن الله واحد؟ قال: «اتصال التدبير، و تمام الصنع، كما قال الله عز و جل: لَوْ كانَ فِيهِما آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتا».

Ibn Babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad bin Abu Umeyr, from Hisham Bin Al Hakam who said,

'I said to Abu Abdullah[asws], 'What is the evidence that Allah[azwj] is One?' He[asws] said: 'The connection of the Planning, and the completeness of the Making, as Allah[azwj] Mighty and Majestic Says ***[21:22] If there had been in them both (sky and the earth) any gods except Allah, they would both have been corrupted***'.[2834]

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب ، قال: أخبرنا أبو الحسن أحمد بن عبد الله بن حمزة الشعراني العماري من ولد عمار بن ياسر، قال: حدثنا أبو محمد عبيد الله بن يحيى بن عبد الباقي الأذني، بأذنة، قال: حدثنا علي بن الحسن المعاني، قال: حدثنا عبد الله بن يزيد، عن يحيى بن عقبة بن أبي العيزار، قال: حدثنا محمد بن حجار، عن يزيد بن الأصم، قال: سأل رجل عمر بن الخطاب، فقال: يا أمير المؤمنين، ما تفسير (سبحان الله)؟ قال: إن في هذا الحائط رجلا إذا سئل أنبأ، و إذا سكت ابتدأ.

Ibn Babuwayh, from Abdullah Bin Muhammad Bin Abdu Al Wahab, from Abu Al Hassan Ahmad Bin Abdullah Bin Hamza Al Sha'rany Al Amary from the children of Ammar Bin Yaasir, from Abu Muhammad Ubeydullah Bin yahya Bin Abdul Baqy Al Azny, from Ali Bin Al Hassan Al Ma'any, from Abdullah Bin Yazeed, from Yahya Bin Uqba Bin Abu Al Ayzaar, from Muhammad Bin hajaar, from Yazeed Bin Al Asam who said,

'A man asked Umar Bin Al-Khattab, 'O commander of the faithful, what is the explanation of 'Glory be to Allah[azwj]'?' He said, 'Upon this wall there is a man, if you were to ask him[asws], he[asws] would tell you, and if you are silent, he[asws] would initiate'.

فدخل الرجل فإذا هو علي بن أبي طالب (عليه السلام)، فقال: يا أبا الحسن، ما تفسير (سبحان الله)؟ قال: «هو تعظيم الله عز و جل و تنزيهه عما قال فيه كل مشرك، فإذا قالها العبد صلى عليه كل ملك».

So the man came up, and there was Ali[asws] Bin Abu Talib[asws], so he said, 'O Abu Al-Hassan[asws]! What is the explanation of 'Glory be to Allah[azwj]'?' He[asws] said: 'It is the Magnification of Allah[azwj] Mighty and Majestic and His[azwj] Elevation from what every Polytheist says about Him[azwj]. So when the servant says it, every Angel sends Blessings upon him'.[2835]

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

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

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

[2834] التوحيد: 250/ 2

[2835] معاني الأخبار: 9/ 3.

فقلت: يا ابن رسول الله، أخبرني كيف صارت الإمامة في ولد الحسين دون ولد الحسن (عليهما السلام)، و هما ولدا رسول الله (صلى الله عليه و آله)، و سبطاه، و سيدا شباب أهل الجنة؟ فقال: «يا مفضل، إن موسى و هارون نبيان مرسلان أخوان، فجعل الله النبوة في صلب هارون، و لم يكن لأحد أن يقول: [لم فعل ذلك؟ و كذلك الإمامة، و هي خلافة الله عز و جل، و ليس لأحد أن يقول:] لم جعلها في صلب الحسين و لم يجعلها في صلب الحسن، لأن الله عز و جل الحكيم في أفعاله، لا يسئل عما يفعل و هم يسئلون».

So I said, 'O son[asws] of Rasool-Allah[saww]! Inform me, how did the Imamate come to be in the sons[asws] of Al-Husayn[asws] apart from the sons of Al-Hassan[asws], and they[asws] are both sons[asws] of Rasool-Allah[saww], and his[saww] grandsons[asws], and Chiefs of the youths of the people of the Paradise?' So he[asws] said: 'O Mufazzal! Musa[as] and Haroun[as] were two Sent Prophets[as], brothers. So Allah[azwj] Made the Prophet-hood to be in the 'صلب' of Haroun[as], and it is not for anyone that he should say, 'Why did He[azwj] Do that? And similar to that is the Imamate, and it is the Caliphate of Allah[azwj] Mighty and Majestic, and it is not for anyone to say, 'Why did He[azwj] Make it to be in the 'صلب' of Al-Husayn[asws], and why did He[azwj] not Make it to be in the 'صلب' of Al-Hassan[asws]?', because Allah[azwj] Mighty and Majestic is the Wise in His[azwj] Actions, and He[azwj] is not to be asked regarding what He[azwj] Does, ***[21:23] He cannot be questioned concerning what He Does and they shall be questioned***'.[2836]

VERSE 24

أَمِ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۖ قُلْ هَاتُوا بُرْهَانَكُمْ ۖ هَٰذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۖ فَهُمْ مُعْرِضُونَ {24}

[21:24] Or, have they taken gods besides Him? Say: Bring your proof; this is the Reminder of those with me and the Reminder of those before me. But, most of them are not knowing the Truth, thus they are turning aside

الطبرسي: قال أبو عبد الله (عليه السلام): «بذكر من معي: من معه و ما هو كائن، و بذكر من قبلي: ما قد كان».

Al Tabarsy –

Abu Abdullah[asws] said: '***[21:24] this is the Reminder of those with me*** – from him[saww] and what will be happening (in the future) ***and the Reminder of those before me*** – what has happened (in the past)'.[2837]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن مولانا أبي الحسن موسى بن جعفر (عليهما السلام) في قوله عز و جل: هذا ذِكْرُ مَنْ مَعِيَ وَ ذِكْرُ مَنْ قَبْلِي، قال: «ذكر من معي: علي بن أبي طالب (عليه السلام)، و ذكر من قبلي: الأنبياء و الأوصياء (عليهم السلام)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from our Master (مولانا) Abu Al-Hassan Musa[asws] Bin Ja'far[asws] regarding the Words of the Mighty and Majestic ***[21:24] this is the Reminder of those with me and the Reminder of those before me***, he[asws] said: '***<u>the Reminder</u>***

[2836] الآيات 2: 556/ 12، الخصال: 305/ 84، معاني الأخبار: 126/ 1
[2837] مجمع البيان 7: 71.

of those with me – Ali[asws] Bin Abu Talib[asws], and ***the Reminder of those before me*** – The Prophets[as] and the successors[as]'.[2838]

VERSES 25 - 28

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ {25} وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ۗ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ {26} لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ {27} يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ {28}

[21:25] And We did not Send before you any Rasool except that We Revealed to him that there is no god but Me, therefore worship Me [21:26] And they are saying: The Beneficent has Taken a son for Himself! Glory be to Him. But, they are honoured servants [21:27] They do not precede Him in speech and (only) according to His commandment do they act [21:28] He Knows what is before them and what is behind them, and they will not be interceding except for the one whom He Approves, and they are trembling out of fear of Him

ثُمَّ خَلَقَ سُبْحَانَهُ لِاسْكَانِ سَمَاوَاتِهِ، وَعِمَارَةِ الصَّفِيحِ الْاَعْلَى مِنْ مَلَكُوتِهِ، خَلْقاً بَدِيعاً مِنْ مَلاَئِكَتِهِ، وَمَلاَ بِهِمْ فُرُوجَ فِجَاجِهَا، وَحَشَا بِهِمْ فُتُوقَ أَجْوَائِهَا، وَبَيْنَ فَجَوَاتِ تِلْكَ الْفُرُوجِ زَجَلُ الْمُسَبِّحِينَ مِنْهُمْ فِي حَظَائِرِ الْقُدُسِ، وَسُتُرَاتِ الْحُجُبِ، وَسُرَادِقَاتِ الْمَجْدِ، وَوَرَاءَذلِكَ الرَّجِيجِ الَّذِي تَسْتَكُّ مِنْهُ الْاَسْمَاعُ سُبُحَاتُ نُور تَرْدَعُ الْاَبْصَارَ عَنْ بُلُوغِهَا، فَتَقِفُ خَاسِئَةً عَلَى حُدُودِهَا.

Then Allah[azwj], the Glorified, Created for inhabiting of His skies and populating the higher strata of His[azwj] realm new (variety of) creatures namely the Angels. With them He[azwj] Filled the openings of its cavities and Populated with them the vastness of it circumference. In between the openings of these cavities there resounds the voices of angels glorifying Him[azwj] in the enclosures of the Holiness, (behind) Curtains of concealment and in Veils of His[azwj] Greatness. And behind this resounding, which deafens the ears, there is the effulgence of Light, which defies the approach of sight to it, and consequently the sight stands, disappointed at its limitation.

أَنْشَأَهُمْ عَلَى صُوَر مُخْتَلِفَات، وَأَقْدَار مُتَفَاوِتَات، (أُولِي أَجْنِحَة مَثْنَى وَثُلاَثَ) تُسَبِّحُ جَلاَلَ عِزَّتِهِ، لاَ يَنْتَحِلُونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ، وَلاَ يَدَّعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئاً مَعَهُ مِمَّا انْفَرَدَ بِهِ، (بَلْ عِبَادٌ مُكْرَمُونَ * لاَ يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ).

He[azwj] Created them in different shapes and with diverse characteristics. ***[35:1] flying on wings, two, and three, and four***. They Glorify the Majesty of His[azwj] Honour. They do not appropriate to themselves His[azwj] Skill that shows itself in creation. Nor do they claim to create anything in which He[azwj] is unparalleled. ***[21:26] And they are saying: The Beneficent has Taken a son for Himself! Glory be to Him. But, they are honoured servants [21:27] They do not precede Him in speech and (only) according to His Commandment do they act***'.[2839]

قال: «فوصي نبيكم أكرم من وصي سليمان، و إنما كان عند وصي سليمان من اسم الله الأعظم حرف واحد، فسأل الله جل اسمه، فخسف له الأرض ما بينه و بين سرير بلقيس، فتناوله في أقل من طرف العين، و عندنا من اسم الله الأعظم اثنان و سبعون حرفا، و حرف عند الله تعالى، استأثر به دون خلقه».

[2838] تأويل الآيات 1: 327/ 9.
[2839] Nahj Al-Balagah – Sermon No. 90 (Extract)

He[asws] (Amir-ul-Momineen[asws]) said: 'So the successor[asws] of your Prophet[saww] is more honourable than the successor[as] of Suleyman[as]. But rather, in the possession of the successor[as] of Suleyman[as] was one letter from the Magnificent Name of Allah[azwj]. He[as] asked Allah[azwj] by His[azwj] Name, and the earth submerged what is between him and between the throne of Bilquis, and he[as] grabbed it in less than the blink of an eye. And in our[asws] possession are seventy-two Letters from the Magnificent Name of Allah[azwj], and there is one Letter with Allah[azwj] the High, Accounting by it, apart from His[azwj] Creatures'.

فقالوا: يا أمير المؤمنين، فإذا كان هذا عندك، فما حاجتك إلى الأنصار في قتال معاوية و غيره، و استنفارك الناس إلى حربه ثانية؟ فقال: بَلْ عِبادٌ مُكْرَمُونَ لا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إنما أدعو هؤلاء القوم إلى قتاله لثبوت الحجة، و كمال المحنة، و لو اذن لي في إهلاكه لما تأخر، لكن الله تعالى يمتحن خلقه بما شاء». قالوا: فنهضنا من حوله، و نحن نعظم ما أتى به (عليه السلام).

So they said, 'O Amir-ul-Momineen[asws]! So if this is with you[asws], then what is your[asws] need to the Helpers in fighting against Muawiya and others, and you[asws] are alerting the people to a second war against him?' So he[asws] said: ***[21:27] They do not precede Him in speech and (only) according to His Commandment do they act***. But rather, I[asws] am calling these people to fight against him in order to prove the argument and complete the ordeal. Had I[asws] been Permitted with regards to their destruction, I[asws] would not have delayed it, but Allah[azwj] the High Tests His[azwj] creatures with whatsoever He[azwj] so Desires to'. They said, 'We arose from around him[asws], and we magnified what he[asws] came with'.[2840]

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي بن مهزيار، قال: حدثني أبي، عن أبيه، عن علي بن حديد، عن منصور بن يونس، عن أبي السفاتج، عن جابر الجعفي، قال: سمعت أبا جعفر (عليه السلام) يقول: وَ قالُوا اتَّخَذَ الرَّحْمنُ وَلَداً سُبْحانَهُ بَلْ عِبادٌ مُكْرَمُونَ، و أومأ بيده إلى صدره، و قال: لا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَ ما خَلْفَهُمْ وَ لا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضى وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ».

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali Bin Mahziyar, from his father, from his father, from Ali Bin Hadeed, from Mansour Bin Yunus, from Abu Al Safataj, from Jabir Al Ju'fy who said,

'I heard Abu Ja'far[asws] saying: '***[21:26] And they are saying: The Beneficent has Taken a son for Himself! Glory be to Him. But, they are honoured servants***' – and he[asws] gestured by his[asws] to his[asws] own chest, and said ***[21:27] They do not precede Him in speech and (only) according to His Commandment do they act [21:28] He Knows what is before them and what is behind them, and they will not be interceding except for the one whom He Approves of, and they are trembling out of fear of Him***'.[2841]

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا سعد بن عبد الله، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن علي بن موسى الرضا، عن أبيه، عن آبائه، عن أمير المؤمنين (صلوات الله عليهم)، قال: «قال رسول الله (صلى الله عليه و آله): من لم يؤمن بحوضي فلا أورده الله حوضي، و من لم يؤمن بشفاعتي فلا أناله الله شفاعتي- ثم قال (صلى الله عليه و آله)- إنما شفاعتي لأهل الكبائر من امتي، فأما المحسنون فما عليهم من سبيل».

And from him, from his father, from Sa'ad Bin Abdullah, from Ali Bin Ibrahim Bin Hashim, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

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[2840] خصائص الأئمة: 46

[2841] تأويل الآيات 1: 327/ 10.

(It has been narrated) from Ali[asws] Bin Musa Al-Reza[asws], from his[asws] father[asws], from his[asws] forefathers[asws], from Amir-ul-Momineen[asws] having said: 'Rasool-Allah[saww] said: 'The one who does not believe in my[saww] Fountain, so Allah[azwj] will not Return him to my[saww] Fountain. And the one who does not believe in my[saww] intercession, so Allah[azwj] will not Let him attain my[saww] intercession'. Then he[saww] said: 'But rather, my[saww] intercession is for the people (who commit) major sins, from my[saww] community. So, as for the good doers, so there is no way against them'.

قال: الحسين بن خالد: فقلت للرضا (عليه السلام): يا بن رسول الله، فما معنى قول الله عز و جل: وَ لا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضى؟ قال: «لا يشفعون إلا لمن ارتضى الله دينه».

Al-Husayn Bin Khalid (the narrator) said, 'So I said to Al-Reza[asws], 'O son[asws] of Rasool-Allah[saww], so what is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[21:28] and they will not be interceding except for the one whom He Approves of***?' He[asws] said: 'They[asws] will not be interceding except for the ones whose Religion Allah[azwj] Approves of'.[2842]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، قال: سمعت موسى بن جعفر (عليهما السلام) يقول: «لا يخلد الله في النار إلا أهل الكفر و الجحود و أهل الضلال و أهل الشرك، و من اجتنب الكبائر من المؤمنين لم يسأل عن الصغائر، قال الله تبارك و تعالى: إِنْ تَجْتَنِبُوا كَبائِرَ ما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr who said,

'I heard Musa[asws] Bin Ja'far[asws] saying: 'Allah[azwj] will not Keep eternally in the Fire any except for the people of disbelief, and the people of ingratitude, and the people of misguidance, and the people of association (الشرك). <u>And the ones from the Believers who keep away from the major sins, would not be questioned about the minor sins</u>. Allah[azwj] Blessed and High Said ***[4:31] If you shun the major sins which you are Forbidden, We will Do away with your small sins and cause you to enter an Honourable place***'.

قال: فقلت له: يا بن رسول الله، فالشفاعة لمن تجب من المؤمنين؟ فقال: «حدثني أبي، عن آبائه، عن علي (عليهم السلام) قال: سمعت رسول الله (صلى الله عليه و آله) يقول: إنما شفاعتي لأهل الكبائر من امتي، فأما المحسنون منهم فما عليهم من سبيل».

So I said, 'O son[asws] of Rasool-Allah[saww]! So the intercession is for the one who must be from the Believers?' He[asws] said: 'My[asws] father[asws] narrated to me[asws], from his [asws] forefathers[asws], from Ali[asws] having said: 'I[asws] heard Rasool-Allah[saww] saying: 'But rather, my[saww] intercession is for the people (who commit) major sins, from my[saww] community. So, as for the good doers, so there is no way against them'.

قال ابن أبي عمير: فقلت له: يا بن رسول الله، فيكف تكون الشفاعة لأهل الكبائر، و الله تعالى ذكره يقول: وَ لا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضى و من يرتكب الكبائر لا يكون مرتضى به؟

Ali Bin Abu Umeyr (the narrator) said, 'So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! So how can the intercession come to be for the people who commit major

[2842] عيون أخبار الرّضا (عليه السّلام) 1: 136/ 35.

sins, and Allah[azwj], Elevated is His[azwj] Mention, is Saying ***[21:28] and they will not be interceding except for the one whom He Approves of***, and the one who indulges in major sins, would not be of the ones whom He[azwj] Approves of?'

فقال: «يا أبا أحمد، ما من مؤمن يرتكب ذنبا إلا ساءه ذلك، و ندم عليه، و قد قال النبي (صلى الله عليه و آله): كفى بالندم توبة. و قال (عليه السلام): من سرته حسنته و ساءته سيئته فهو مؤمن. فمن لم يندم على ذنب يرتكبه فليس بمؤمن، و لم تجب له الشفاعة، و كان ظالما، و الله- تعالى ذكره- يقول: ما لِلظَّالِمِينَ مِنْ حَمِيمٍ وَ لا شَفِيعٍ يُطاعُ».

So he[asws] said: 'O Abu Ahmad! There is none from the Believers who indulges in a sin except that he is displeased with that and regrets upon it. And the Prophet[saww] has said: 'Sufficient is the regret as a repentance'. And he[asws] said: 'The one who improves upon his good deeds and is displeased with his sins is a believer. So the one who does not regret upon his sin which he has indulged in, so he is not a Believer, and the intercession would not be Obligated upon him, and he would be an unjust one. And Allah[azwj], Elevated is His[azwj] Mention, is Saying ***[40:18] the unjust shall not have any compassionate friend nor any intercessor who should be obeyed***'.

فقلت له: يا بن رسول الله، و كيف لا يكون مؤمنا من لم يندم على ذنب يرتكبه؟ فقال: «يا أبا أحمد، ما من أحد يرتكب كبيرة من المعاصي، و هو يعلم أنه سيعاقب عليها إلا ندم على ما ارتكب، و متى ندم كان تائبا مستحقا للشفاعة، و متى لم يندم عليها كان مصرا، و المصر لا يغفر له لأنه غير مؤمن بعقوبة ما ارتكب، و لو كان مؤمنا بالعقوبة لندم، و قد قال النبي (صلى الله عليه و آله): لا كبيرة مع الاستغفار، و لا صغيرة مع الإصرار.

So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! And how can he not be a Believer, the one who does not regret upon a sin which he has indulged in?' So he[asws] said: 'O Abu Ahmad! There is no one who indulges in a major sin, and he knows that he would be Punished for it, except that he regrets upon what he has indulged in. And when he regrets, he would be a repentant and be deserving of the intercession. And when he does not regret it, he would be persistent, and for the persistent, there is no Forgiveness for him because he is not a believer in the Punishment of what he has indulged in. And had he been a Believer of the Punishment, he would have regretted it. And the Prophet[saww] has said: 'There is no major sin with the repentance, and no minor sins with the persistence'.

و أما قول الله عز و جل: وَ لا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضى، فإنهم لا يشفعون إلا لمن ارتضى الله دينه، و الدين: الإقرار بالجزاء على الحسنات و السيئات، فمن ارتضى الله دينه ندم على ما ارتكبه من الذنوب لمعرفته بمعاقبته في القيامة».

And as for the Words of the Mighty and Majestic ***[21:28] and they will not be interceding except for the one whom He Approves of***, so they[asws] would not be interceding for the one except the one whose Religion Allah[azwj] Approves of. And the Religion – it is the acceptance of the Recompense of the good deeds and the sins. So the one whose Religion Allah[azwj] Approves of, would regret upon the indulgence in the sins due to his recognition of his Punishment during the Day of Judgement'.[2843]

قال: «فوصي نبيكم أكرم من وصي سليمان، و إنما كان عند وصي سليمان من اسم الله الأعظم حرف واحد، فسأل الله جل اسمه، فخسف له الأرض ما بينه و بين سرير بلقيس، فتناوله في أقل من طرف العين، و عندنا من اسم الله الأعظم اثنان و سبعون حرفا، و حرف عند الله تعالى، استأثر به دون خلقه».

[2843] التوحيد: 407/ 6

He[asws] said: 'So the successor[asws] of your Prophet[saww] is more honourable than the successor[as] of Suleyman[as]. But rather, in the possession of the successor[as] of Suleyman[as] was one letter from the Magnificent Name of Allah[azwj]. He[as] asked Allah[azwj] by His[azwj] Name, and the earth submerged what is between him and between the throne of Bilquis, and he[as] grabbed it in less than the blink of an eye. And in our[asws] possession are seventy-two Letters from the Magnificent Name of Allah[azwj], and there is one Letter with Allah[azwj] the High, Accounting by it, apart from His[azwj] Creatures'.

فقالوا: يا أمير المؤمنين، فإذا كان هذا عندك، فما حاجتك إلى الأنصار في قتال معاوية و غيره، و استنفارك الناس إلى حربه ثانية؟ فقال: بَلْ عِبادٌ مُكْرَمُونَ لا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إنما أدعو هؤلاء القوم إلى قتاله لثبوت الحجة، و كمال المحنة، و لو اذن لي في إهلاكه لما تأخر، لكن الله تعالى يمتحن خلقه بما شاء». قالوا: فنهضنا من حوله، و نحن نعظم ما أتى به (عليه السلام).

So they said, 'O Amir-ul-Momineen[asws]! So if this is with you[asws], then what is your[asws] need to the Helpers in fighting against Muawiya and others, and you[asws] are alerting the people to a second war against him?' So he[asws] said: ***[21:27] They do not precede Him in speech and (only) according to His Commandment do they act***. But rather, I[asws] am calling these people to fight against him in order to prove the argument and complete the ordeal. Had I[asws] been Permitted with regards to their destruction, I[asws] would not have delayed it, but Allah[azwj] the High Tests His[azwj] creatures with whatsoever He[azwj] so Desires to'. They said, 'We arose from around him[asws], and we magnified what he[asws] came with'.[2844]

VERSE 29

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِنْ دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ {29}

[21:29] And whoever of them should say: Surely I am a god besides Him, such a one do We Recompense with Hell; thus do, We Recompense the unjust

علي بن إبراهيم: قوله تعالى: أَ فَرَأَيْتَ مَنِ اتَّخَذَ إِلهَهُ هَواهُ، نزلت في قريش، و جرت بعد رسول الله (صلى الله عليه و آله) في أصحابه الذين غصبوا أمير المؤمنين (عليه السلام)، و اتخذوا إماما بأهوائهم، و الدليل على ذلك قوله تعالى: وَ مَنْ يَقُلْ مِنْهُمْ إِنِّي إِلهٌ مِنْ دُونِهِ ، قال: من زعم أنه إمام و ليس هو بإمام، فمن اتخذ إماما ففضله على علي (عليه السلام)،

Ali Bin Ibrahim –

The Words of the High ***[45:23] Have you then considered him who takes his low desire for his god*** was Revealed regarding the Qureysh, and after Rasool-Allah[saww] it flowed in his[saww] companions who usurped (the rights of) Amir-ul-Momineen[asws], and took an imam by their own desires. And the evidence to that are the Words of the High ***[21:29] And whoever of them should say: Surely I am a god besides Him***. The one who claims that he is an Imam, although he is not an Imam[asws], and so the one who takes him to be an Imam has given him preference over Ali[asws].[2845]

[2844] خصائص الأئمة: 46 (Extract)
[2845] تفسير القمّي 2: 294

VERSE 30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ {30}

[21:30] Do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them? And We have Made from water every living thing, will they not then believe?

فَقَالَ نَافِعٌ صَدَقْتَ يَا أَبَا جَعْفَرٍ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَ وَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّماواتِ وَ الْأَرْضَ كانَتا رَتْقاً فَفَتَقْناهُما قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَهْبَطَ آدَمَ إِلَى الْأَرْضِ وَ كَانَتِ السَّمَاوَاتُ رَتْقاً لَا تَمْطُرُ شَيْئاً وَ كَانَتِ الْأَرْضُ رَتْقاً لَا تُنْبِتُ شَيْئاً فَلَمَّا أَنْ تَابَ اللَّهُ عَزَّ وَ جَلَّ عَلَى آدَمَ (عليه السلام) أَمَرَ السَّمَاءَ فَتَقَطَّرَتْ بِالْغَمَامِ ثُمَّ أَمَرَهَا فَأَرْخَتْ عَزَالِيَهَا ثُمَّ أَمَرَ الْأَرْضَ فَأَنْبَتَتِ الْأَشْجَارَ وَ أَثْمَرَتِ الثِّمَارَ وَ تَفَهَّقَتْ بِالْأَنْهَارِ فَكَانَ ذَلِكَ رَتْقَهَا وَ هَذَا فَتْقَهَا

So Nafa'u said, 'You[asws] have spoken the truth, O Abu Ja'far[asws]! So Inform me about the Words of Allah[azwj]: ***[21:30] Do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them?***. He[asws] said: 'When Allah[azwj] Blessed and High Sent Adam[as] to the earth, and the skies were closed up and did not rain at all, and the earth was closed up and did not grow any vegetation. So when Allah[azwj] Accepted the repentance of Adam[as], He[azwj] Commanded the sky, so it collected rain in the clouds. Then He[azwj] Commanded it, so it allowed it to fall. Then He[azwj] Commanded the earth, so it produced the trees, and the fruits, and the rivers flowed. So that is (what is meant by) 'closed up', and this is (what is Meant by) 'it opened up''.[2846]

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَ وَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّماواتِ وَ الْأَرْضَ كانَتا رَتْقاً فَفَتَقْناهُما فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَزْعُمُ أَنَّهُمَا كَانَتَا رَتْقاً مُلْتَزِقَتَيْنِ مُلْتَصِقَتَيْنِ فَفُتِقَتْ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) اسْتَغْفِرْ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كانَتا رَتْقاً يَقُولُ كَانَتِ السَّمَاءُ رَتْقاً لَا تُنْزِلُ الْمَطَرَ وَ كَانَتِ الْأَرْضُ رَتْقاً لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَ السَّمَاءَ بِالْمَطَرِ وَ الْأَرْضَ بِنَبَاتِ الْحَبِّ فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وُلْدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

So the Syrian said to him[asws], 'O Abu Ja'far[asws], the Words of Allah[azwj] the High: "***[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them"***. So Abu Ja'far[asws] said: 'Perhaps you think that these two used to be stuck together and there were separated from each other?' He said, 'Yes'. Abu Ja'far[asws] said: 'Seek Forgiveness from your Lord[azwj], for it is the Statement of Allah[azwj] Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah[azwj] Blessed and High Created the creatures, He[azwj] Spread therein all kinds of animals. He[azwj] Opened up the sky by the rain and the earth by the seed'. The Syrian said, 'I testify that you[asws] are from the children of the Prophets[as] and that your[asws] knowledge is their[as] knowledge'.[2847]

المفيد في (الاختصاص) قال: حدثنا عبد الرحمن بن إبراهيم، قال: حدثنا الحسين بن مهران، قال: حدثني الحسين بن عبد الله، عن أبيه، عن جده، عن جعفر بن محمد، عن أبيه، عن جده الحسين بن علي بن أبي طالب (صلوات الله عليهم)، قال: «جاء يهودي إلى النبي (صلى الله عليه و آله) فقال: يا محمد، أنت الذي تزعم أنك رسول الله، و أنه أوحى إليك كما أوحى إلى موسى بن عمران؟ قال: نعم، أنا سيد ولد آدم و لا فخر، أنا خاتم النبيين، و إمام المتقين، و رسول رب العالمين.

[2846] تأويل الآيات 2: 562/ 29. (Extract)
[2847] Al Kafi – H 14515

Al Mufeed in Al Ikhtisaas, said, 'Abdul Rahman Bin Ibrahim narrated to us, from Al Husayn Bin Mahran, from Al Husayn Bin Abdullah, from his father, from his grandfather,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] having said: 'A Jew came up to the Prophet[saww], so he said, 'O Muhammad[saww]! You[saww] are the one who is claiming that you[saww] are Rasool-Allah[saww], and that He[azwj] has Revealed unto you[saww] just as He[azwj] Revealed unto Musa Bin Imran[as]?' He[saww] said: 'Yes. I[saww] and the Chief of the sons of Adam[as] without pride, and I[as] am the last of the Prophets[as], and Imam[saww] of the pious, and Rasool[saww] of the Lord[azwj] of the worlds'.

فقال: يا محمد، إلى العرب أرسلت، أم إلى العجم، أم إلينا؟ قال رسول الله (صلى الله عليه و آله): إني رسول الله إلى الناس كافة. و سأله اليهودي عن مسائل، و أجابه (صلى الله عليه و آله) عنها، و في كل جواب مسألة يقول اليهودي له: صدقت.

So he said, 'O Muhammad[saww]! Have you[saww] been Sent to the Arabs or to the non-Arabs, or to us?' Rasool-Allah[saww] said: 'I[saww] am Rasool-Allah[saww] to all of the people'. And the Jew asked (some) questions, and he[saww] answered him, and in every answer to the question, the Jew was saying to him[saww], 'You[saww] have spoken the truth'.

فكان فيما سأله أن قال: أخبرني عن فضلك على النبيين، و فضل عشيرتك على الناس. فقال النبي (صلى الله عليه و آله): أما فضلي على النبيين فما من نبي إلا دعا على قومه، و أنا أخرت «1» دعوتي شفاعة لامتي يوم القيامة،

So, with regards to what he asked him[saww] was that he said, 'Inform me about your[saww] merits over the (rest of the) Prophets[as], and the merits of your[saww] relatives over the (rest of the) people'. So the Prophet[saww] said: 'As for my[saww] merits over the (rest of the) Prophets[as] is that there is none from the Prophets[as] except that he[as] supplicated against his[as] people, whilst I[saww] delayed my[saww] supplication for the intercession for my[saww] community on the Day of Judgement.

و أما فضل عشيرتي و أهل بيتي و ذريتي كفضل الماء على كل شيء، و بالماء يبقى كل شيء، و يحيا، كما قال ربي تبارك و تعالى: وَ جَعَلْنا مِنَ الْماءِ كُلَّ شَيْءٍ حَيٍّ أَ فَلا يُؤْمِنُونَ، و بمحبة أهل بيتي و عشيرتي و ذريتي يستكمل الدين. قال: صدقت يا محمد».

And as for my[saww] relatives and the People[asws] of my[saww] Household, and my[saww] offspring, their merit is like the water over everything. And it is due to the water that everything remains, and is alive, just as my[saww] Lord[azwj] Blessed and High Says ***[21:30] And We have Made from water every living thing, will they not then believe?*** And by the love of the People[asws] of my[saww] Household, and for my[saww] relatives, and for my[saww] offspring, the Religion is completed'. He said, 'You[saww] have spoken the truth, O Muhammad[saww]'.[2848]

في كتاب طب الائمة عليهم السلام عبد الله بن بسطام قال: حدثنا ابن اسحق ابن ابراهيم عن أبى الحسن العسكري عليه السلام قال: حضرته يوما وقد شكى إليه بعض، اخواننا، فقال: يا ابن رسول الله ان أهلى كثيرا يصيبهم هذا الوجع الملعون، قال: وما هو ؟ قال: وجع الرأس، قال: خذ قدحا من ماء واقرأ عليه: " أو لم ير الذين كفروا ان السموات والارض كانتا رتقا ففتقناهما وجعلنا من الماء كل شئ حى أفلا يؤمنون " ثم اشر به فانه لا يضره انشاء الله تعالى.

In the Book Tibb Al Aimma[asws] – Abdullah Bin Bustan said, 'Is'haq Bin Ibrahim narrated to us,

[2848] الاختصاص: 33

(It has been narrated) from Abu Al-Hassan Al-Askary[asws] having said: 'I was in his[asws] presence one day when one of our brothers complained to him[asws], 'O son[asws] of Rasool-Allah[saww]! A lot of my family members have been struck by this accursed pain'. He[asws] said: 'And what is it?' He said, 'Pain of the head (headache)'. He[asws] said: 'Take a cup of water and recite over it ***[21:30] Do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them? And We have Made from water every living thing, will they not then believe?*** Then drink it, so you would not be hurt by it, if Allah[azwj] the High so Desires it'.[2849]

وباسناده الى حماد بن عيسى يرفعه الى أمير المؤمنين عليه السلام قال: إذا شكى احدكم وجع الفخذين فيلجلس في تور كبير وطست، في الماء المسخن، وليضع يده عليه وليقرأ: " أو لم ير الذين كفروا ان السماوات والارض كانتا رتقا ففتقناهما وجعلنا من الماء كل شئ حى أفلا يؤمنون ".

And by his chain going up to Hamaad Bin Isa who (says) when being asked:

Amir-ul-Momineen[asws] has said: 'When one of you complains about soreness of the two thighs, so he should sit himself in a large basin of heated water, and place his hand upon it and recite ***[21:30] Do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them? And We have Made from water every living thing, will they not then believe?***'[2850]

VERSES 31 - 35

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ {31} وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ {32} وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ {33} وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ {34} كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ {35}

[21:31] And We Made stable mountains in the earth lest it might shake with them, and We have made in it wide ways that they may follow a Guidance [21:32] And We have made the sky a guarded canopy and (yet) they are turning aside from its Signs [21:33] And He is the One Who Created the night and the day and the sun and the moon; all floating in their orbits [21:34] And We did not Ordain eternal life for any mortal before you. So if you die, will they abide eternally? [21:35] Every self shall taste the death and We Test you by the evil and the good as a Trial; and to Us you shall be returning

في تفسير العياشي عن زرارة قال: كرهت ان أسأل أبا جعفر عليه السلام عن الرجعة واستخفيت ذلك قلت: لاسئلن مسألة لطيفة ابلغ فيها حاجتى، فقلت: أخبرني عمن قتل أمات ؟ قال: لا، الموت موت والقتل قتل، قلت: ما أحد يقتل الا وقد مات ؟ فقال: قول الله أصدق من قولك، فرق بينهما في القرآن فقال: (أفان مات أو قتل) وقال (لئن متم أو قتلتم لالى الله تحشرون) وليس كما قلت يا زرارة، الموت موت والقتل قتل قلت: فان الله يقول: (كل نفس ذائقة الموت) ؟ قال: من قتل لم يذق الموت، ثم قال: لابد من ان يرجع حتى يذوق الموت.

In Tafseer Qummi, from Zurara who said,

'I disliked that I should ask Abu Ja'far[asws] about the Return (الرجعة), and I concealed that. I said (to myself), 'I will ask him[asws] a subtle question from which my needs would be achieved', so I said, 'Inform me about the one who is killed has he died (a

[2849] Tafseer Noor Al Saqalayn – Ch 21 H 57
[2850] Tafseer Noor Al Saqlayn – Ch 21 H 58

natural death)?' He[asws] said: 'No. The death is death, and the killing is killing'. I said, 'There is none who is killed except that he has died?' So he[asws] said: 'The Words of Allah[azwj] are Truer than your words. There is a difference between the two in the Quran. He[azwj] Said ***[3:144] if then he dies or is killed***, and Said ***[3:158] And if indeed you die or you are slain, certainly to Allah shall you be gathered together***, and it is not as you have said, O Zurara. The death is death, and the killing, is killing'. I said, 'Allah[azwj] is Saying ***[21:35] Every self shall taste the death***?' The one who is killed did not taste the death'. Then he[asws] said: 'It is inevitable that one would return until he tastes the death'.[2851]

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن حفص بن قرط، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من زعم أن الله تبارك و تعالى يأمر بالسوء و الفحشاء فقد كذب على الله، و من زعم أن الخير و الشر بغير مشيئة الله فقد أخرج الله من سلطانه، و من زعم أن المعاصي بغير قوة الله فقد كذب على الله، و من كذب على الله أدخله الله النار». يعني بالخير و الشر: الصحة و المرض، و ذلك قوله عز و جل: وَ نَبْلُوكُمْ بِالشَّرِّ وَ الْخَيْرِ فِتْنَةً.

Ibn Babuwayh said, 'My father narrated to us, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hafs Bin Qara,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The one who thinks that Allah[azwj] Blessed and High has Commanded for the evil and the immoralities, so he has lied against Allah[azwj]. And the one who thinks that the good and the evil are without the Desire of Allah[azwj], so he has taken Allah[azwj] out from His[azwj] Authority. And the one who thinks that the disobedience is without the Strength of Allah[azwj], so he has lied against Allah[azwj]. And the one who lies against Allah[azwj], Allah[azwj] would Enter him into the Fire'. What it is Meant by the good and the evil is the good health and the illness, and these are the Words of the Mighty and Majestic ***[21:35] and We Test you by the evil and the good as a Trial***'.[2852]

الطبرسي: روي عن أبي عبد الله (عليه السلام): «أن أمير المؤمنين (عليه السلام) مرض، فعاده إخوانه، فقالوا كيف تجدك، يا أمير المؤمنين؟ فقال: بشر. فقالوا: ما هذا كلام مثلك. فقال: إن الله تعالى يقول: وَ نَبْلُوكُمْ بِالشَّرِّ وَ الْخَيْرِ فِتْنَةً فالخير: الصحة و الغنى، و الشر: المرض و الفقر».

Al Tabarsy –

It has been reported from Abu Abdullah[asws] that: 'Amir-ul-Momineen[asws] was ill, so his[asws] brothers visited him[asws]. So they said, 'How do you[asws] find yourself[asws] to be, O Amir-ul-Momineen[asws]?' So he[asws] said: 'A mortal'. So they said, 'This is not a talk like you[asws] (normally talk like)'. So he[asws] said: 'Allah[azwj] is Saying ***[21:35] and We Test you by the evil and the good as a Trial***. So the good is the good health and the (financial) self-sufficiency; and the evil is the illness and the poverty'.[2853]

VERSES 36 - 44

وَإِذَا رَآكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَٰنِ هُمْ كَافِرُونَ {36} خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۚ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ {37} وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {38} لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنْصَرُونَ {39}

[2851] Tafseer Noor Al Saqalayn – Ch 21 H 67
[2852] التوحيد: 359/ 2
[2853] مجمع البيان 7: 74

[21:36] And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this the one who speaks of your gods? And they are deniers at the mention of the Beneficent [21:37] The human is Created of hasty (temperament); now will I show to you My Signs, so do not ask Me to Hasten (them) on [21:38] And they are saying: When will this threat come to pass if you are truthful? [21:39] Had those who disbelieved but known (of the time) when they shall not be able to ward off the Fire from their faces nor from their backs, nor shall they be helped

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ {40} وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {41} قُلْ مَنْ يَكْلَؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَٰنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ {42}

[21:40] But, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be Respited [21:41] And certainly Rasools before you were mocked at, then there encompassed the ones that mocked, that which they were mocking at [21:42] Say: Who Guards you by night and by day from the Beneficent? But, they are turning aside at the Mention of their Lord

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ {43} بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ {44}

[21:43] Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us [21:44] But, We Gave ease to these and their fathers until life was prolonged to them. So do they not then see that We Come to the land, Reducing it from its parts? Can they be the victorious ones

علي بن إبراهيم، قال: لما أجرى الله عز و جل في آدم روحه من قدميه فبلغت ركبتيه، أراد أن يقوم فلم يقدر، فقال عز و جل: خُلِقَ الْإِنْسانُ مِنْ عَجَلٍ.

Ali Bin Ibrahim said,

'When Allah[azwj] Mighty and Majestic Made His[azwj] Spirit to Flow in Adam[as] from his[as] feet, so it reached his[as] knees, and he[as] wanted to stand up and he[as] was not able to. So Allah[azwj] Mighty and Majestic Said ***[21:37] The human is Created of hasty (temperament)***'.[2854]

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «لما خلق الله آدم و نفخ فيه من روحه، وثب ليقوم قبل أن يتم خلقه فسقط، فقال الله عز و جل: وَ كانَ الْإِنْسانُ عَجُولًا».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah[asws] having said: 'When Allah[azwj] Created Adam[as] and Blew into him[as] of His[azwj] Spirit, he[as] tried to leap before his[as] creation was complete, so he[as] fell down. So Allah[azwj] Mighty and Majestic Said ***[17:11] and the human was ever hasty***'.[2855]

[2854] تفسير القمّي 2: 71.
[2855] تفسير العيّاشي 2: 283/ 27

ابن بابويه في (الفقيه) مرسلا: عن الصادق (عليه السلام) أنه سئل عن قول الله عز و جل: أَ وَ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُها مِنْ أَطْرافِها فقال: «فقد العلماء».

Ibn Babuwayh, in Al Faqeeh, with an unbroken chain,

(It has been narrated) from Al-Sadiq[asws] having been asked about the Words of Allah[azwj] Mighty and Majestic ***[21:44] So do they not then see that We Come to the land, Reducing it from its parts?***, so he[asws] said: 'Bereavement of the Knowledgeable ones[asws]'.[2856]

الطبرسي: عن أبي عبد الله (عليه السلام): «ننقصها بذهاب علمائها و فقهائها و خيار أهلها».

Al Tabarsy,

(It has been narrated) from Abu Abdullah[asws] having said: '***[21:44] Reducing it*** – is the going away of the Knowledgeable ones[asws], and the understanding ones[asws], and the best of its people'.[2857]

VERSES 45 - 47

قُلْ إِنَّمَا أُنْذِرُكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنْذَرُونَ {45} وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {46} وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ {47}

[21:45] Say: But rather, I warn you only by Revelation; and the deaf do not hear the call whenever they are warned [21:46] And if a blast of the Punishment of your Lord were to touch them, they would be saying: O woe be unto us! Surely we were unjust [21:47] And We will Set up an Equitable Scale on the Day of Judgement, so no soul shall be dealt with unjustly in the least; and even if there was the weight of a grain of mustard seed, (yet) will We Come with it, and Sufficient are We to take Account

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

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

'Ali[asws] Bin Al-Husayn[asws] used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of Rasool-Allah[saww] which was preserved and written down.

وَ ايْمُ اللَّهِ إِنَّ هَذِهِ عِظَةٌ لَكُمْ وَ تَخْوِيفٌ إِنِ اتَّعَظْتُمْ وَ خِفْتُمْ ثُمَّ رَجَعَ الْقَوْلُ مِنَ اللَّهِ فِي الْكِتَابِ عَلَى أَهْلِ الْمَعَاصِي وَ الذُّنُوبِ فَقَالَ عَزَّ وَ جَلَّ وَ لَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذابِ رَبِّكَ لَيَقُولُنَّ يا وَيْلَنا إِنَّا كُنَّا ظالِمِينَ

[2856] من لا يحضره الفقيه 1: 118/ 560.
[2857] مجمع البيان 6: 461.

He[asws] said: 'By Allah[azwj], let this be an Advice for you and a Warning that you should heed and fear. Then refer to the Words from Allah[azwj] in His[azwj] Book against the people of disobedience and the sins. Allah[azwj] Mighty and Majestic Said: ***[21:46] And if a blast of the Punishment of your Lord were to touch them, they would be saying: O woe be unto us! Surely we were unjust***.

فَإِنْ قُلْتُمْ أَيُّهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا عَنَى بِهَذَا أَهْلَ الشِّرْكِ فَكَيْفَ ذَلِكَ وَ هُوَ يَقُولُ وَ نَضَعُ الْمَوازِينَ الْقِسْطَ لِيَوْمِ الْقِيامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئاً وَ إِنْ كانَ مِثْقالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنا بِها وَ كَفى بِنا حاسِبِينَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَهْلَ الشِّرْكِ لَا يُنْصَبُ لَهُمُ الْمَوَازِينُ وَ لَا يُنْشَرُ لَهُمُ الدَّوَاوِينُ وَ إِنَّمَا يُحْشَرُونَ إِلَى جَهَنَّمَ زُمَراً وَ إِنَّمَا نَصْبُ الْمَوَازِينِ وَ نَشْرُ الدَّوَاوِينِ لِأَهْلِ الْإِسْلَامِ

If you were to say that Allah[azwj] Mighty and Majestic has Meant by this the Polytheists, so how can that be and He[azwj] is Saying: ***[21:47] And We will Set up an Equitable Scale on the Day of Judgement, so no soul shall be dealt with unjustly in the least; and even if there was the weight of a grain of mustard seed, (yet) will We Come with it, and Sufficient are We to take Account*.** Know, O servants of Allah[azwj], that the Polytheists will not have a Scale up for them nor will their Register (of deeds) be Published and they will be herded to Hell in groups, but rather the Scale and the Publishing of the Register (of deeds) will be for the people of Al-Islam.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ اعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُحِبَّ زَهْرَةَ الدُّنْيَا وَ عَاجِلَهَا لِأَحَدٍ مِنْ أَوْلِيَائِهِ وَ لَمْ يُرَغِّبْهُمْ فِيهَا وَ فِي عَاجِلِ زَهْرَتِهَا وَ ظَاهِرِ بَهْجَتِهَا وَ إِنَّمَا خَلَقَ الدُّنْيَا وَ خَلَقَ أَهْلَهَا لِيَبْلُوَهُمْ فِيهَا أَيُّهُمْ أَحْسَنُ عَمَلًا لِآخِرَتِهِ وَ ايْمُ اللَّهِ لَقَدْ ضَرَبَ لَكُمْ فِيهِ الْأَمْثَالَ وَ صَرَّفَ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So fear Allah[azwj], O servants of Allah[azwj] and know that Allah[azwj] Mighty and Majestic does not Love the blossoms of the world and its temporal matters for anyone of His[azwj] friends and does not Encourage them with regards to it and regarding its temporary blossoms and apparent delights. But rather, He[azwj] Created the world and Created its people so that they may be Tested therein as to which one of them is good in deeds for his Hereafter. And by Allah[azwj], He[azwj] has Struck examples for you with regards to it and Presented Signs[asws] for the people of intellect, and there is no Strength except by Allah[azwj].[2858]

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا عبد الرحمن بن محمد الحسيني، قال: حدثنا أبو جعفر أحمد بن عيسى بن أبي مريم البلخي «2»، عن محمد بن أحمد بن عبد الله بن زياد العزرمي، قال: حدثنا علي بن حاتم المنقري، عن هشام بن سالم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ نَضَعُ الْمَوازِينَ الْقِسْطَ لِيَوْمِ الْقِيامَةِ. قال: «هم الأنبياء و الأوصياء (عليهم السلام)».

Ibn babuwayh said, 'Ahmad Bin Al Hassan Al Qataan narrated to us, from Abdul Rahman Bin Muhammad Al Husayni, from Abu Ja'far Ahmad Bin Isa Bin Abu Maryam Al Balkhy, from Muhammad Bin Ahmad bin Abdullah Bin Ziyad Al Azramy, from Hatim Al Munqary, from Hisham Bin Saalim who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[21:47] And We will Set up an Equitable Scale on the Day of Judgement***. He[asws] said: 'They are the Prophets[as] and the Successors[as]'.[2859]

[2858] Al Kafi – H 14477 (Extract)
[2859] معاني الأخبار: 31/ 1.

ابن شهر آشوب: عن ابن دراج، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ نَضَعُ الْمَوازِينَ الْقِسْطَ لِيَوْمِ الْقِيامَةِ. قال: «الرسل، و الأئمة من آل بيت محمد (عليهم السلام)».

Ibn Shehr Ashub, from Ibn Daraaj,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[21:47] And We will Set up an Equitable Scale on the Day of Judgement***. He[asws] said: 'The Rasools[as] and the Imams[asws] from the Progeny[asws] of the Household of Muhammad[saww]'.[2860]

الطبرسي في (الإحتجاج): عن الصادق (عليه السلام)، و قد سأله سائل، قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتاج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إن الله لا يخفى عليه شيء».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Al-Sadiq[asws], and a questioner had asked him[asws] saying, 'Won't the deeds be weighed?' He[asws] said: 'No. The deeds do not have a body (physical form), but rather it is a description of what is done. But rather, the one who needs to weigh something is the one who is ignorant of the number of things, and does not know its heaviness or its lightness. And Allah[azwj], there is nothing hidden from Him[azwj]'.

قال: فما معنى الميزان؟ قال (عليه السلام): «العدل»، قال: فما معناه في كتابه: فَمَنْ ثَقُلَتْ مَوازِينُهُ؟ قال (عليه السلام): «فمن رجح عمله».

He said, 'So what is the meaning of the 'Scale'?' He[asws] said: 'The justice'. He said, 'So what is its Meaning in His[azwj] Book ***[23:102] Then as for him whose good deeds are heavier***?' He[asws] said: 'The one whose work is preferred'.[2861]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفَرِهِمْ عُزْلًا بُهْماً جُرْداً مُرْداً فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ النُّورُ وَ تَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقِفُوا عَلَى عَقَبَةِ الْمَحْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضاً وَ يَزْدَحِمُونَ دُونَهَا فَيُمْنَعُونَ مِنَ الْمُضِيِّ فَتَشْتَدُّ أَنْفَاسُهُمْ وَ يَكْثُرُ عَرَقُهُمْ وَ تَضِيقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ ضَجِيجُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali[asws] Bin Al-Husayn[asws] narrating in the Masjid of the Rasool[saww] Allah[azwj] saying: 'Narrated to me[asws] by my[asws] father[asws], and he[asws] heard it from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] narrating to the people saying: 'When it will be the Day of Judgement, Allah[azwj] will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely,

[2860] المناقب 2: 151
[2861] الاحتجاج: 351.

and their affairs would be constricted, their noises would intensify, and their voices would be raised. He[asws] said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكاً مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنْكَسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ تَخْشَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْزَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هذا يَوْمٌ عَسِرٌ

He[asws] said: 'The Compeller[azwj] Blessed and High will Attend to them from above His[azwj] Throne in the shadow of the Angels, so He[azwj] Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller[azwj]'. He[asws] said: 'So the last of them would hear it just as the first of them'. He[asws] said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He[asws] said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

قَالَ فَيُشْرِفُ الْجَبَّارُ عَزَّ وَ جَلَّ الْحَكَمُ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَكَمُ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكُمُ بَيْنَكُمْ بِعَدْلِي وَ قِسْطِي لَا يُظْلَمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ آخُذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلِمَةِ بِالْمَظْلِمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُثِيبُ عَلَى الْهِبَاتِ وَ لَا يَجُوزُ هَذِهِ الْعَقَبَةَ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلِمَةٌ إِلَّا مَظْلِمَةً يَهَبُهَا صَاحِبُهَا وَ أُثِيبُهُ عَلَيْهَا وَ آخُذُ لَهُ بِهَا عِنْدَ الْحِسَابِ فَتَلَازَمُوا

He[asws] said: 'So the Compeller[azwj] Mighty and Majestic would Attend to be the Judge over them, so He[azwj] will Say to them: "I[azwj] am Allah[azwj]. There is no god except for Me[azwj]. I[azwj] am the Equitable Judge Whom will not Let any injustice be done today. I[azwj] Shall Judge between you all with Justice and Equity. No one will be done injustice in My[azwj] Presence today. I[azwj] shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My[azwj] Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I[azwj] shall Take from him (the unjust one) during the Accounting correlated.

أَيُّهَا الْخَلَائِقُ وَ اطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَى بِي شَهِيداً

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I[azwj] am a Witness for you against them, and I[azwj] am sufficient as a Witness'.

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَازَمُونَ فَلَا يَبْقَى أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلِمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا قَالَ فَيَمْكُثُونَ مَا شَاءَ اللَّهُ فَيَشْتَدُّ حَالُهُمْ وَ يَكْثُرُ عَرَقُهُمْ وَ يَشْتَدُّ غَمُّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَجِيجٍ شَدِيدٍ فَيَتَمَنَّوْنَ الْمَخْلَصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِهَا

He[asws] said: 'So they will recognise each other and seize the opportunity. So not one would remain for whom there would be anything from the unjust one any right except that he would claim for it'. He[asws] said: 'So they would do that for as long as Allah[azwj] so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So

they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones'.

قَالَ وَ يَطَّلِعُ اللَّهُ عَزَّ وَ جَلَّ عَلَى جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِي اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمَظَالِمِكُمْ قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضِيقِ مَسْلَكِهِمْ وَ تَزَاحُمِهِمْ قَالَ فَيَهَبُ بَعْضُهُمْ مَظَالِمَهُمْ رَجَاءَ أَنْ يَتَخَلَّصُوا مِمَّا هُمْ فِيهِ وَ يَبْقَى بَعْضُهُمْ فَيَقُولُ يَا رَبِّ مَظَالِمُنَا أَعْظَمُ مِنْ أَنْ نَهَبَهَا

He[asws] said: 'And Allah[azwj] would Know of their struggles, so a Caller would Call out from the Presence of Allah[azwj] Blessed and High which the last of them would hear as well as the first of them: 'O group of creatures, listen intently to the Caller of Allah[azwj] Blessed and High, and listen to what Allah[azwj] Blessed and High is Saying to you all: 'I[azwj] Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I[azwj] will Take it for you from the one who was unjust to you'. He[asws] said: 'So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention'. He[asws] said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord[azwj], our rights are greater than us being able to forego them'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تِلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنُ الْجِنَانِ جِنَانِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلِعَ مِنَ الْفِرْدَوْسِ قَصْراً مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأَبْنِيَةِ وَ الْخَدَمِ قَالَ فَيُطْلِعُهُ عَلَيْهِمْ فِي حِفَافَةِ الْقَصْرِ الْوَصَائِفُ وَ الْخَدَمُ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْفَعُوا رُءُوسَكُمْ فَانْظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَتَمَنَّاهُ

He[asws] said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?' He[asws] said: 'So Allah[azwj] Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants'. He[asws] said: 'The butlers and the servants would be seen on the grounds of the castle'. He[asws] said: 'So a Caller would Call out from the Presence of Allah[azwj] Blessed and High: "O group of creatures! Raise your heads and look at this castle'. He[asws] said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَفَا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلُّهُمْ إِلَّا الْقَلِيلَ قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا يَجُوزُ إِلَى جَنَّتِيَ الْيَوْمَ ظَالِمٌ وَ لَا يَجُوزُ إِلَى نَارِيَ الْيَوْمَ ظَالِمٌ وَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلِمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيُّهَا الْخَلَائِقُ اسْتَعِدُّوا لِلْحِسَابِ

He[asws] said: 'So a Caller will Call out from the Presence of Allah[azwj]: "O group of creatures! This is for every one forgives a Believer'. He[asws] said: 'So all of them would be forgiving except for a few'. He[asws] said: 'So Allah[azwj] Mighty and Majestic will Say: "There is no Permission to My[azwj] Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Accounting'.

قَالَ ثُمَّ يُخَلَّى سَبِيلُهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرُدُ بَعْضُهُمْ بَعْضاً حَتَّى يَنْتَهُوا إِلَى الْعَرْصَةِ وَ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتِ الدَّوَاوِينُ وَ نُصِبَتِ الْمَوَازِينُ وَ أُحْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمُ الْأَئِمَّةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاهُمْ إِلَى سَبِيلِ اللَّهِ

He[asws] said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller[azwj] Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets[as], and the witnesses[asws], and these would be the Imams[asws] would be present. Each Imam[asws] testifying over the people of his[asws] era, having stood among them by the Command of Allah[azwj] Mighty and Majestic, and called them to the Way of Allah[azwj]'.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلِمَةٌ أَيَّ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَ هُوَ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَذَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَاباً بِقَدْرِ مَا لِلْمُسْلِمِ قِبَلَهُ مِنْ مَظْلِمَةٍ

He[asws] said: 'So a man from Qureish said to him[asws], 'O son[asws] of the Rasool[saww] Allah[azwj], if there is a Believing man who has a claim against an infidel man, which thing would be taken from the infidel, and he is from the inhabitants of the Fire?' He[asws] said: 'Ali[asws] Bin Al-Husayn[asws] said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the infidel would be Punished by it along with his Punishment for his infidelity in accordance with what was for the Muslim before that right'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِذَا كَانَتِ الْمَظْلِمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُؤْخَذُ مَظْلِمَتُهُ مِنَ الْمُسْلِمِ قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُزَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَتُزَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He[asws] said: 'So the Qureishi said to him[asws], 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?' He[asws] said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'. He[asws] said: 'The Qureishi said to him[asws]: 'If the oppressor does not have any good deeds to his credit?' He[asws] said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.[2862]

VERSES 48 - 56

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِلْمُتَّقِينَ {48} الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ {49} وَهَٰذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ ۚ أَفَأَنْتُمْ لَهُ مُنْكِرُونَ {50}

[21:48] And certainly We gave to Musa and Haroun the Furqan and an illumination and a Reminder for the pious [21:49] (For) those who fear their Lord in secret and they are fearful of the hour [21:50] And this is a blessed Reminder which We have revealed; will you then deny it?

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ {51} إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ {52} قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ {53} قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ {54} قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ {55} قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ {56}

[2862] الكافي 8: 104/ 79

[21:51] And We Gave to Ibrahim his direction before, and We Knew him fully well [21:52] When he said to his father and his people: What are these images which you are devoting yourselves to? [21:53] They said: We found our forefathers worshipping these [21:54] He said: Certainly all of you, (both) you and your forefathers, are in clear error [21:55] They said: Have you come to us with the Truth, or are you one of the jesters? [21:56] He said: But, your Lord is the Lord of the skies and the earth, Who Originated these, and I am of those who testify to that

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْماً مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقَدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَماً لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْراً بِبَرَكَةِ ابْنِكِ هَذَا قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقَدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَزَعاً شَدِيداً فَقَالَ لَهُ أَيَّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ ما تَنْحِتُونَ فَقَالَ آزَرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابُ مُلْكِنَا عَلَى يَدَيْهِ.

He[asws] said; 'One day from the days during which, his[as] brothers were in the middle of carving the idols, Ibrahim[as] took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his[as] mother, 'I hope that we receive good luck from the blessings of this son[as] of yours'. He[asws] said; 'So when they were in the middle of that, Ibrahim[as] grabbed hold of the tool and broke the idol which he[as] had carved. So his[as] father got scared and was overcome with severe panic. He said to him[as], 'What would you[as] have done with it?' Ibrahim[as] said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim[as] said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his[as] mother, 'This is the one due to whom our kingdom would go away, by his[as] hands'.[2863]

في مجمع البيان وروى العياشي بالاسناد عن الاصبغ بن نباتة ان عليا عليه السلام مر بقوم يلعبون الشطرنج، فقال: " ما هذه التماثيل التى انتم لها عاكفون: ؟.

In Majma Al Bayaan, and reported by Al Ayyashi by the chain from Al Asbagh Bin Nabata who said,

'Ali[asws] passed by a group of people playing the chess, so he[asws] said: ***[21:52] When he said to his father and his people: What are these images which you are devoting yourselves to?***'[2864]

VERSES 57 - 65

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ {57} فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ {58} قَالُوا مَنْ فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ {59} قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ {60} قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ {61} قَالُوا أَأَنْتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ {62} قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ {63} فَرَجَعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ {64} ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنْطِقُونَ {65}

[21:57] And, by Allah! I have a plan against your idols after you go away, turning back [21:58] So he broke them into pieces, except the chief of them, that perhaps they may be returning to it [21:59] They said: Who has done this to our gods? He is one of the unjust [21:60] They said: We heard a youth called Ibrahim mentioning them [21:61] They said: Then bring him before the eyes of

[2863] Al Kafi – H 15005
[2864] Tafseer Noor Al Saqalayn – Ch 21 H 80

the people, perhaps they may bear witness [21:62] They said: Have you done this to our gods, O Ibrahim? [21:63] He said: But (has) the chief of them has done this, therefore ask them, if they can speak [21:64] Then they turned to themselves and said: Surely you yourselves are the unjust [21:65] Then they were made to hang down their heads: you know that these would not be speaking

وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) عَابَ آلِهَتَهُمْ فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقالَ إِنِّي سَقِيمٌ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ اللَّهِ مَا كَانَ سَقِيماً وَ مَا كَذَبَ فَلَمَّا تَوَلَّوْا عَنْهُ مُدْبِرِينَ إِلَى عِيدٍ لَهُمْ دَخَلَ إِبْرَاهِيمُ (عليه السلام) إِلَى آلِهَتِهِمْ بِقَدُومٍ فَكَسَرَهَا إِلَّا كَبِيراً لَهُمْ وَ وَضَعَ الْقَدُومَ فِي عُنُقِهِ فَرَجَعُوا إِلَى آلِهَتِهِمْ فَنَظَرُوا إِلَى مَا صُنِعَ بِهَا فَقَالُوا لَا وَ اللَّهِ مَا اجْتَرَأَ عَلَيْهَا وَ لَا كَسَرَهَا إِلَّا الْفَتَى الَّذِي كَانَ يَعِيبُهَا وَ يَبْرَأُ مِنْهَا

And Abu Ja'far[asws] said: 'He[as] faulted their gods. So when they turned away from him[as] to attend to their festivities, Ibrahim[as] came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, 'No, by Allah[azwj], no one has the audacity to break these except for the young man[as] who had faulted these and keeps away from them'.

فَلَمْ يَجِدُوا لَهُ قِتْلَةً أَعْظَمَ مِنَ النَّارِ فَجُمِعَ لَهُ الْحَطَبُ وَ اسْتَجَادُوهُ حَتَّى إِذَا كَانَ الْيَوْمُ الَّذِي يُحْرَقُ فِيهِ بَرَزَ لَهُ نُمْرُودُ وَ جُنُودُهُ وَ قَدْ بُنِيَ لَهُ بِنَاءٌ لِيَنْظُرَ إِلَيْهِ كَيْفَ تَأْخُذُهُ النَّارُ وَ وُضِعَ إِبْرَاهِيمُ (عليه السلام) فِي مَنْجَنِيقٍ وَ قَالَتِ الْأَرْضُ يَا رَبِّ لَيْسَ عَلَى ظَهْرِي أَحَدٌ يَعْبُدُكَ غَيْرُهُ يُحْرَقُ بِالنَّارِ قَالَ الرَّبُّ إِنْ دَعَانِي كَفَيْتُهُ

So they did not find for him[as] a manner of killing more severe than the fire. They gathered the firewood, and fuelled it. When it came to the day in which he[as] was to be burnt, Nimord[la] and his[la] army came out, and there had been built for them a building to look at him[as] from above to see how the fire would grab hold of him[as]. And they placed Ibrahim[as] in a catapult, and the earth cried out: 'O Lord[azwj]! There is none upon my back who worships You[azwj] apart from him[as] who is being burnt by the fire'. The Lord[azwj] Said: "If he[as] supplicates to Me[azwj], I[azwj] shall Suffice for him[as]'.[2865]

ابن بابويه: عن أبيه (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي إسحاق إبراهيم بن هاشم، عن صالح بن سعيد، عن رجل من أصحابنا، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل في قصة إبراهيم (عليه السلام): قالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هذا فَسْئَلُوهُمْ إِنْ كانُوا يَنْطِقُونَ. قال: «ما فعله كبيرهم، و ما كذب إبراهيم (عليه السلام)».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Abu Is'haq Ibrahim Bin Hashim, from Salih Bin Saeed, from a man from our companions,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic in the story of Ibrahim[as] ***[21:63] He said: But (has) the chief of them has done this, therefore ask them, if they can speak***'. He[asws] said: 'The chief of them had neither done it, nor Ibrahim[as] had lied'.

قلت: و كيف ذاك؟ قال: «إنما قال إبراهيم (عليه السلام): فَسْئَلُوهُمْ إِنْ كانُوا يَنْطِقُونَ، إن نطقوا فكبيرهم فعله، و إن لم ينطقوا فلم يفعل كبيرهم شيئا، فما نطقوا، و ما كذب إبراهيم (عليه السلام)».

[2865] Al Kafi – H 15006 (Extract)

I said, 'And how is that?' He[asws] said: 'But rather, Ibrahim[as] said: '***therefore ask them, if they can speak***. If they speak, so the chief of them had done it, and if they do not speak, so the chief of them had not done anything. So these did not speak, and Ibrahim[as] did not lie'.[2866]

VERSES 66 - 71

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ {66} أُفٍّ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ ۖ أَفَلَا تَعْقِلُونَ {67} قَالُوا حَرِّقُوهُ وَانْصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ {68} قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ {69} وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ {70} وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ {71}

[21:66] He said: Are you worshipping from besides Allah what neither benefits you nor cause you any harm? [21:67] Fie on you and on what you are worshipping besides Allah; Do you not then understand? [21:68] They said: Burn him and help your gods, if you are going to do (anything) [21:69] We said: O fire! Be cool and a safety to Ibrahim [21:70] And they intended a plot on him, but We Made them to be the losers [21:71] And We Delivered him as well as Lut to the land which We had Blessed for the nations

فَذَكَرَ أَبَانٌ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ دُعَاءَ إِبْرَاهِيمَ (عليه السلام) يَوْمَئِذٍ كَانَ يَا أَحَدُ [يَا أَحَدُ يَا صَمَدُ] يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَفَيْتُ

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it,

(It has been narrated) from Abu Ja'far[asws] that: 'The supplication of Ibrahim[as] on that day was: 'O the One! O Everlasting! O Everlasting! O the One Who does not beget nor is He Begotten, and there is none comparable to Him!' Then he[as] said: 'I[as] rely upon Allah[azwj]'. So the Lord[azwj] Blessed and High Said: "I[azwj] shall Suffice for you[as]".

فَقَالَ لِلنَّارِ كُونِي بَرْداً قَالَ فَاضْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عليه السلام) مِنَ الْبَرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ سَلاماً عَلى إِبْراهِيمَ وَ انْحَطَّ جَبْرَئِيلُ (عليه السلام) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عليه السلام) يُحَدِّثُهُ فِي النَّارِ قَالَ نُمْرُودُ مَنِ اتَّخَذَ إِلَهاً فَلْيَتَّخِذْ مِثْلَ إِلَهِ إِبْرَاهِيمَ

So the fire said: 'Make me to be cold'. He[asws] said: 'The teeth of Ibrahim chattered from the cold until Allah[azwj] Mighty and Majestic Said: "Safety for Ibrahim[as]". And Jibraeel descended, and he was seated with Ibrahim[as] talking to him[as] in the fire. Nimrod[la] said, 'When you take a god, you should take a god similar to that of the God of Ibrahim[as]'.

قَالَ فَقَالَ عَظِيمٌ مِنْ عُظَمَائِهِمْ إِنِّي عَزَمْتُ عَلَى النَّارِ أَنْ لَا تُحْرِقَهُ قَالَ فَأَخَذَ عُنُقٌ مِنَ النَّارِ نَحْوَهُ حَتَّى أَحْرَقَهُ

He[asws] said; 'So a great one from their great ones said, 'It was I who intended that the fire should not burn him[as]'. So a huge flame shot out from the fire at him until it incinerated him'.

قَالَ فَآمَنَ لَهُ لُوطٌ وَ خَرَجَ مُهَاجِراً إِلَى الشَّامِ هُوَ وَ سَارَةُ وَ لُوطٌ.

[2866] معاني الأخبار: 209/ 1

He[asws] said: 'Lut[as] believed in him[as], and went out as an emigrant to Syria – him[as], and Sarah[as] and Lut[as]'.[2867]

و عنه: عن محمد بن علي ماجيلويه، قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن هلال، عن الفضل بن دكين، عن معمر بن راشد، عن أبي عبد الله (عليه السلام)- في حديث- قال: «قال رسول الله (صلى الله عليه و آله): إن إبراهيم (عليه السلام) لما ألقي في النار، قال: اللهم إني أسألك بحق محمد و آل محمد لما نجيتني منها، فجعلها الله عليه بردا و سلاما».

And from him, from Muhammad Bin Ali majaylawiya, from Muhammad Bin Abu Al Qasim,, from Ahmad Bin Hilal, from Al Fazal Bin Dakeyn, from Moamar Bin Rashid,

(It has been narrated) from Abu Abdullah[asws] – in a Hadeeth – said: 'Rasool-Allah[saww] said: 'When Ibrahim[as] was flung into the fire, he[as] said: 'Our Allah[azwj]! I[as] ask You[azwj] by the right of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] to rescue me from it'. Thus Allah[azwj] Made it (the fire) cold and a safety for him[as]'.[2868]

VERSE 72

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ {72}

[21:72] And We Bestowed upon him Isaac, and Jacob as a grandson. Each of them We Made to be righteous.

ابن بابويه: عن أبيه (رحمه الله)، قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن عيسى بن محمد، عن علي بن مهزيار، عن أحمد بن محمد البزنطي، عن يحيى بن عمران، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ نافِلَةً، قال: «ولد الولد نافلة».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Isa Bin Muhammad, from Ali Bin Mahziyar, from Ahmad Bin Muhammad Al Bazanty, from Yahya Bin Umran,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[21:72] And We Bestowed upon him Isaac, and Jacob as a grandson***, he[asws] said: 'A son of a son is 'Nafila' (نافلة) (a thorough Blessing)'.[2869]

VERSE 73

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ۖ وَكَانُوا لَنَا عَابِدِينَ {73}

[21:73] And We made them Imams who guided (people) by Our Command, and We Revealed unto them the doing of good and the establishment of Prayer and the giving of the Zakat, and they worshipped Us

حدثنا محمد بن الحسين عن محمد بن الحسين بن على عن محمد بن يحيى عن طلحة بن زيد عن جعفر بن محمد عن ابيه عليه السلام قال قال الائمة في كتاب الله امامان قال الله تبارك و تعالى وجعلناهم ائمة يهدون بامرنا لا بامر الناس يقدمون امر الله قبل امرهم وحكم الله قبل حكمهم وقال وجعلناهم ائمة يدعون إلى النار يقدمون امرهم قبل امر الله و حكمهم قبل حكم الله ويأخذون باهوائهم خلافا لما في كتاب الله.

[2867] Al Kafi – H 15006
[2868] أمالي الصدوق: 181/ 4.
[2869] معاني الأخبار: 224

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn Bin Ali, from Muhammad Bin Yahya, from Talha Bin Zayd who said:

Ja'far Bin Muhammad[asws], from his[asws] father[asws], said: 'The 'Imams' in the Book of Allah[azwj] are two (kinds of) Imams. Allah[azwj] Says ***[21:73] And We made them Imams who guided (people) by Our command***, they[asws] order the people and place the Orders of Allah[azwj] before anything else, and the Judgements of Allah[azwj] before anything else, and Said ***[28:41] And We made them Imams who call to the fire,*** they place their own commands before the Commands of Allah[azwj], and their own judgments before the Judgments of Allah[azwj], and they take to their own desires in opposition to what is in the Book of Allah[azwj].'[2870]

ابن بابويه، قال: حدثنا أبو المفضل (رحمه الله)، قال: حدثني محمد بن علي بن شاذان بن خباب الأزدي الخلال بالكوفة، قال: حدثني الحسن بن محمد بن عبد الواحد، قال: حدثني الحسن بن الحسين العرني، قال: حدثني يحيى بن يعلى الأسلمي، عن عمر بن موسى الوجيهي، عن زيد بن علي (عليه السلام)، قال: كنت عند أبي علي بن الحسين (عليهما السلام)، إذ دخل عليه جابر بن عبد الله الأنصاري، فبينما هو يحدثه إذ خرج أخي محمد من بعض الحجر، فأشخص جابر ببصره نحوه، ثم قال له: يا غلام، أقبل. فأقبل، ثم قال: أدبر. فأدبر، فقال: شمائل كشمائل رسول الله (صلى الله عليه و آله)، ما اسمك، يا غلام؟ قال: «محمد». قال: ابن من؟ قال: «ابن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)». قال: إذن أنت الباقر، فانكب عليه، و قبل رأسه و يديه، ثم قال: يا محمد، إن رسول الله (صلى الله عليه و آله) يقرئك السلام. قال: «و على رسول الله أفضل السلام، و عليك يا جابر بما فعلت السلام».

Ibn babuwayh said, 'Abu Al Mufazzal narrated to us, from Muhammad Bin Ali Bin Shazaan Bin Khabaab Al Azdy Al Khalal at Al Kufa, from Al Hassan Bin Muhammad Bin Abdul Wahid, from Al Hassan Bin Al Husayn Al Arny, from Yahya Bin Ya'la Al Aslamy, from Umar Bin Musa Al Wajeyhi,

(It has been narrated) from Zayd the son of Ali[asws] who said, 'I was in the presence of Abu Ali[asws] Bin Al Husayn[asws], when Jabi Bin Abdullah Al-Ansary came up to him[asws]. So whilst he was in the middle of narrating a Hadeeth, my brother[asws] Muhammad[asws] came out from one of the rooms. So I gestured with my eyes for Jabir towards him[asws]. Then he said to him[asws], 'O young boy, come'. So he[asws] came in front of him'. Then he said, 'Turn around'. So he[asws] turned around. He said, 'Your[asws] manners are like the manners of Rasool-Allah[saww]. What is your[asws] name, O young boy?' He[asws] said: 'Muhammad[asws]'. He said, 'The son[asws] of who[asws]?' He[asws] said: 'Son[asws] of Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws]'. He said, 'Then you are Al-Baqir[asws]'. So he rushed and kissed his[asws] forehead and hands, then said, 'O Muhammad[asws]! Rasool-Allah[saww] conveys the greetings to you[asws]'. He[asws] said: 'And upon Rasool-Allah[saww] is the best of the greetings, and greetings be upon you, O Jabir, for having conveyed the greetings'.

ثم عاد إلى مصلاه، فأقبل يحدث أبي، و يقول: إن رسول الله (صلى الله عليه و آله) قال لي يوما: «يا جابر، إذا أدركت ولدي محمدا فأقرئه مني السلام، أما أنه سميي، و أشبه الناس بي، علمه علمي، و حكمه حكمي، سبعة من ولده أمناء معصومون، أئمة أبرار، و السابع منهم: مهديهم الذي يملأ الأرض قسطا و عدلا كما ملئت جورا و ظلما».

Then he returned to his Praying place and turned to narrated Hadeeth, and he was saying, 'One day Rasool-Allah [aww] said to me: 'O Jabir! When you recognise my[saww] son Muhammad[asws], so convey my[saww] greetings to him[asws], for he[asws] has my[saww] name, and the one who most resembles me[saww] from the people, and his[asws] knowledge is my[saww] knowledge, and his[asws] wisdom is my[saww] wisdom. Seven from his[asws] sons[asws] are infallible Trustees, righteous Imams[asws], and the seventh of

[2870] Basaair Al Darajaat – P 1 Ch 15 H 2

them[asws] is Al-Mahdi[asws] who would fill the earth with equity and justice just as it had been filled with inequity and injustice'.

ثم تلا رسول الله (صلى الله عليه و آله): وَ جَعَلْناهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا وَ أَوْحَيْنا إِلَيْهِمْ فِعْلَ الْخَيْراتِ وَ إِقامَ الصَّلاةِ وَ إِيتاءَ الزَّكاةِ وَ كانُوا لَنا عابِدِينَ.

Then Rasool-Allah[saww] recited ***[21:73] And We made them Imams who guided (people) by Our Command, and We Revealed unto them the doing of good and the establishment of Prayer and the giving of the Zakat, and they worshipped Us***'.[2871]

صَبِّرُوا النَّفْسَ عَلَى الْبَلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابُعَ الْبَلَاءِ فِيهَا وَ الشِّدَّةَ فِي طَاعَةِ اللَّهِ وَ وَلَايَتِهِ وَ وَلَايَةِ مَنْ أَمَرَ بِوَلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْآخِرَةِ مِنْ مُلْكِ الدُّنْيَا وَ إِنْ طَالَ تَتَابُعُ نَعِيمِهَا وَ زَهْرَتِهَا وَ غَضَارَةُ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَ وَلَايَةِ مَنْ نَهَى اللَّهُ عَنْ وَلَايَتِهِ وَ طَاعَتِهِ

Abu Abdullah[asws] said: 'Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah[azwj], and His[azwj] Wilayah, and the Wilayah of the ones[asws] He[azwj] has Commanded for, it is the better result with Allah[azwj] in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allah[azwj], and in the Wilayah of the one[asws] whom Allah[azwj] has Forbidden from being in his Wilayah, and in his obedience.

فَإِنَّ اللَّهَ أَمَرَ بِوَلَايَةِ الْأَئِمَّةِ الَّذِينَ سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْناهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ الَّذِينَ نَهَى اللَّهُ عَنْ وَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ هُمْ أَئِمَّةُ الضَّلَالَةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونَ لَهُمْ دُوَلٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ يَعْمَلُونَ فِي دُولَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ (صلى الله عليه وآله) لِيَحِقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَتِمَّ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ (صلى الله عليه وآله) وَ الرُّسُلِ مِنْ قَبْلِهِ

Allah[azwj] has Commanded for the Wilayah of the Imams[asws] whom Allah[azwj] has Named in His[azwj] Book in His[azwj] Statement: ***"[21:73] And We made them Imams who guided (people) by Our command"*** and they[asws] are the ones[asws] for whom[asws] Allah[azwj] has Commanded the Wilayah for, and to be in their[asws] obedience. And the ones whom Allah[azwj] has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah[azwj] has Decreed for them the governance in the world over the friends of Allah[azwj] and the Imams[asws] from the Progeny[asws] of Muhammad[saww].[2872]

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن محمد بن الحسن، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ جَعَلْناهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا. قال أبو جعفر (عليه السلام): «يعني الأئمة من ولد فاطمة (عليهم السلام) يوحى إليهم بالروح في صدورهم، ثم ذكر ما أكرمهم الله به فقال: فِعْلَ الْخَيْراتِ».

Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[21:73] And We made them Imams who guided (people) by Our command***. Abu Ja'far[asws] said: 'It Means the Imams[asws] from the sons[asws] of

[2871] كفاية الأثر: 297
[2872] Al Kafi – H 14449 (Extract)

Fatima[asws], Revealed unto them[asws] with the Sprit in their[asws] chests'. Then he[asws] mentioned what Prestige Allah[azwj] has bestowed upon them[asws], so he[asws] said: '***the doing of good***'.[2873]

VERSES 74 & 75

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ ۗ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ {74} وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۖ إِنَّهُ مِنَ الصَّالِحِينَ {75}

[21:74] And (as for) Lut, We Gave him Wisdom and Knowledge, and We Delivered him from the town which worked abominations; surely they were an evil people, transgressors [21:75] And We Included him into Our Mercy; surely he was from the righteous ones

و عنه: بهذا الإسناد، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام): «فقال رسول الله (صلى الله عليه و آله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام، قال: فقال له رسول الله (صلى الله عليه و آله): أ رايتك حين قلبتها، في أي موضع من الأرضين وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين بحر الشام إلى مصر، فصارت تلولا في البحر».

And from him, by this chain, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Sumaly, who has narrated:

Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'O Jibraeel[as]! And where was their village from the cities (of today)?' So Jibraeel[as] said: 'The place of their village was in a place called the Sea of Galilee today, and it is around Syria'. So Rasool-Allah[saww] said to him[as]: 'Did you[as] see, when you[as] overturned them, in which place of the firmaments did the village and its inhabitants end up in?' So he[as] said: 'O Muhammad[saww]! They ended up in what is between the sea of Syria and Egypt. (The village called Taloula) ended up in the sea'.[2874]

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن جعفر البغدادي، عن علي بن معبد، عن عبد الله الدهقان، عن درست، عن عطية أخي أبي المغرا، قال: ذكرت لأبي عبد الله (عليه السلام)، المنكوح من الرجال؟ قال: «ليس يبتلي الله عز و جل بهذا البلاء أحدا و له فيه حاجة، إن في أدبارهم أرحاما منكوسة و حياء، أدبارهم كحياء المرأة، و قد شرك فيهم ابن لإبليس يقال له زوال، فمن شرك فيه من الرجال كان منكوحا، و من شرك فيه من النساء كانت عقيما من المولود، و العامل بها من الرجال إذا بلغ أربعين سنة لم يتركه، و هم بقية سدوم، أما إني لست أعني بقيتهم أنهم ولده، و لكن من طينتهم».

And from him who said, 'My father narrated to us from Muhammad Bin yahya Al-Ataar, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al-Baghdady, from Ali Bin Ma'bad, from Abdullah Al-Dahqan, from Darast, from Atiya the brother of Abu Al-Magra who said,

'I mentioned to Abu Abdullah[asws], '(What about) the passive homosexual from the men?' He[asws] said: 'May Allah[azwj] not Test anyone with this affliction, and there is a need for it, for there is in their backs a shame, like the backs of the women. And the son of Iblees[la] called Zawal associated himself regarding this among them, so the ones among the men who associated themselves were the passive homosexuals, and the ones from the women who associated themselves in it were sterile from the

[2873] تأويل الآيات 1: 328/ 12
[2874] علل الشرائع: 550/ 5

birth, and the perpetrator of it from the men, when he reaches the age of forty and did not leave it, and they were of the remainder of Sodom. But I[asws] do not mean that the rest of them, that they were (like that) from their birth, but from their clay (طينت)'.

قلت: سدوم التي قلبت عليهم؟ قال: «هي أربع مدائن: سدوم، و صديم، ولدنا، و عسيرا» قال: «فأتاهم جبرئيل (عليه السلام) و هن مقلوبات إلى تخوم الأرضين السابعة، فوضع جناحه تحت السفلى منهن، و رفعهن جميعا حتى سمع أهل السماء الدنيا نباح كلابهم ثم قلبها».

I said, '(What about) Sodom which was overturned upon them?' He[asws] said: 'These were four cities – Sodom, and Sadeym, and Waladna, and Aseyra. So Jibraeel[as] came to them, and these were overturned down to the seventh firmament. So he[as] placed his[as] wings under the lowest of these, and raised all of them, to the extent that the people of the sky heard the barking of the dogs of the earth, then overturned these'.[2875]

VERSES 76 - 79

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76} وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ {77} وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ {78} فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۚ وَكُنَّا فَاعِلِينَ {79}

[21:76] And Noah, when he called out before, so We Answered him, and Delivered him and his followers from the great calamity [21:77] And We Helped him against the people who belied Our Signs; surely they were an evil people, so We Drowned all of them [21:78] And Dawood and Sulaiman when they both gave judgement concerning the field when the people's sheep pastured therein, and We were a Witness to their judgment [21:79] So We Made Sulaiman to understand it; and to each one We gave Wisdom and Knowledge; and We Subdues the mountains to Glorify with Dawood, along with the birds; and We were the Doers

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن بعض أصحابنا، عن المعلى أبي عثمان، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ داوُدَ وَ سُلَيْمانَ إِذْ يَحْكُمانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ. فقال: «لا يكون النفش إلا بالليل، إن على صاحب الحرث أن يحفظه بالنهار، و ليس على صاحب الماشية حفظها بالنهار، و إنما رعيها بالنهار و أرزاقها، فما أفسدت فليس عليها، و على صاحب الماشية حفظ الماشية بالليل عن حرث الناس، فما أفسدت بالليل فقد ضمنوا، و هو النفش، و إن داود (عليه السلام) حكم للذي أصاب زرعه رقاب الغنم، و حكم سليمان (عليه السلام) الرسل و الثلة، و هو اللبن و الصوف في ذلك العام».

Muhmammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from some of our companions, from Al Moala Abu Usman, from Abu Baseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[21:78] And Dawood and Sulaiman when they both gave judgement concerning the field when the people's sheep pastured therein***, so he[asws] said: 'The pasturing did not happen except at night, and that it is upon the one who ploughed (the owner of the field) to protect it during the day, and it was not upon the owner of the cattle to protect it during the day. But rather, the grazing was during the day as well as the

[2875] علل الشرائع: 552/ 7

pasturing. So whatever got spoilt, there was no blame for it. And it was upon the owners of the cattle to protect the cattle from the fields of the people, so whatever was spoilt during the night, they were responsible for it, and that Dawood[as] gave the judgement in favour of the one owner of the plantation, the necks of the sheep; and Sulayman[as] judged for the milk, and the wool (of the sheep) for that year as compensation to the owners of the plantation'.[2876]

VERSE 80

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۖ فَهَلْ أَنْتُمْ شَاكِرُونَ {80}

[21:80] And We Taught him the making of coats of mail for you, that these might protect you in your wars; will you then be grateful?

محمد بن يعقوب: بإسناده عن أحمد بن أبي عبد الله، عن شريف بن سابق، عن الفضل بن أبي قرة، عن أبي عبد الله (عليه السلام): «أن أمير المؤمنين (صلوات الله عليه)، قال: أوحى الله عز و جل إلى داود (عليه السلام): أنك نعم العبد لو لا أنك تأكل من بيت المال، و لا تعمل بيدك. قال: فبكى داود (عليه السلام) أربعين صباحا، فأوحى الله عز و جل إلى الحديد أن لن لعبدي داود.

Muhammad Bin Yaqoub, by his chain from Ahmad Bin Abu Abdullah, from Shareef Bin Sabiq, from Al-MufazzAl-Bin Abu Qarat,

'Abu Abdullah[asws] says that Amir-ul-Momineen[asws] said: 'Allah[azwj] Mighty and Majestic Revealed unto Dawood[as]: "You[as] are a good servant if only you[as] did not consume from the Public Treasury, and worked by your own hands". So Dawood[as] wept for forty (40) mornings and Allah[azwj] Mighty and Majestic Revealed unto the iron: "Be soft for My[azwj] servant Dawood[as]!"

فألان الله عز و جل له الحديد، فكان يعمل كل يوم درعا فيبيعها بألف درهم، فعمل ثلاثمائة و ستين درعا، فباعها بثلاثمائة و ستين ألفا، و استغنى عن بيت المال».

Thus, Allah[azwj] Softened the iron for him[as]. So he[as] used to make armour and sell it for a thousand Dirhams. So he made three hundred and sixty body armours, and sold these for three hundred and sixty thousand, and became needless from the Public Treasury'.[2877]

وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ كَانَ مُسَافِراً فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجَراً زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ ذِكْرُهُ إِلَى مَوْضِعِهِ وَ مَنْ تَعَذَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمُ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ (عليه السلام).

And by this chain, from Hafs, who has reported the following:

Abu Abdullah[asws] said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah[azwj] would Return it to its place. And the one who is unable to fulfill his need should seek it on

[2876] الكافي 5: 301/ 2
[2877] الكافي 5: 74/ 5.

the day of Tuesday, for it is the day in which Allah[azwj] Softened the iron for Dawood[as]'.[2878]

VERSES 81 & 82

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ {81} وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَافِظِينَ {82}

[21:81] And (We Made subservient) to Sulaiman the raging wind, pursuing its course by his command to the land which We had Blessed, and We are knower of all things [21:82] And of the devils were those who dived for him and did other work besides that, and We kept Guard over them

علي بن إبراهيم: و قال الصادق (عليه السلام): جعل الله عز و جل ملك سليمان في خاتمه، فكان إذا لبسه حضرته الجن و الإنس و الشياطين، و جميع الطير، و الوحوش و أطاعوه، فيقعد على كرسيه، و يبعث الله ريحا تحمل الكرسي بجميع ما عليه من الشياطين، و الطير، و الإنس، و الدواب، و الخيل، فتمر بها في الهواء إلى موضع يريده سليمان (عليه السلام).

Ali Bin Ibrahim –

And Al-Sadiq[asws] said: 'Allah[azwj] Mighty and Majestic make the kingdom of Suleyman[as] to be in his[as] ring. So whenever he[as] used to wear it, there would present to him[as] the Jinn, and the Human beings, and the Devils, and all the birds, and the animal, and be obedient to him[as]. So he[as] would sit upon his[as] chair, and Allah[azwj] would Send a wind which would carry the chair along with all that were upon it from the Devils, and the birds, and the Human beings, and the animals, and the horses. So they would fly with it in the air to any place that Suleyman[as] so desired to'.[2879]

وروي أن سليمان (عليه السلام) كان يجلس على بساطه و يسير في الهواء، فمر ذات يوم و هو سائر في أرض كربلاء فأدارت الريح بساطه ثلاث دورات، حتى خافوا السقوط، فسكنت الريح، و نزل البساط في أرض كربلاء، فقال سليمان للريح: «لم سكنت؟» فقالت: إن هنا يقتل الحسين (عليه السلام). فقال: «و من يكون الحسين؟» فقالت: هو سبط محمد المختار، و ابن علي الكرار.

And it is reported that Suleyman[as] was seated upon his[as] carpet and was travelling in the air. So one day he[as] when he[as] was travelling, passed by the land of Karbala, the wind made the carpet to circle is three times, until he[as] feared that he[as] would fall down. So the wind calmed down, and the carpet descended in the land of Karbala. Suleyman[as] said to the wind: 'Why did you calm down?' So it said, 'This is where Al-Husayn[asws] would be killed'. So he[as] said: 'And who will be Al-Husayn[asws]?' It said, 'He[asws] would be the grandson of Muhammad[saww], the Chosen one, and a son[asws] of Ali[asws], the persistent (الكرار)'.

فقال: «و من قاتله؟». فقالت: يقتله لعين أهل السماوات و الأرض يزيد (لعنه الله). فرفع سليمان يديه و لعنه، و دعا عليه، و أمن على دعائه الإنس و الجن، فهبت الريح، و سار البساط.

So he[as] said: 'And who would be killing him[asws]?' It said, 'He[asws] would be killed by one cursed by the people of the skies and the earth, Yazeed[la]'. So Suleyman[as] raised his[as] hands and sent curses upon him[la], and supplicated against him[la], and the

[2878] الكافي 8: 143/ 109
[2879] تفسير القمّي 2: 235

Jinn and the Human beings said 'Ameen' to his[as] supplication. So the wind came and the carpet flew away'.[2880]

VERSES 83 & 84

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {83} فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ {84}

[21:83] And Ayoub, when he called out to his Lord: Harm has touched me, and You are the most Merciful of the merciful ones [21:84] Therefore We Responded to him and Took off what harm he had, and We Gave him his family and the like of them with them: a Mercy from Us and a Reminder to the worshippers

يَحْيَى بْنُ عِمْرَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ قُلْتُ وُلْدُهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ قَالَ أَحْيَا لَهُ مِنْ وُلْدِهِ الَّذِينَ كَانُوا مَاتُوا قَبْلَ ذَلِكَ بِآجَالِهِمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ.

Yahya Bin Umraan, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and Majestic: ***[21:84] Therefore We Responded to him and Took off what harm he had, and We Gave him his family and the like of them with them***. I said, 'His (Prophet Ayoub[as]) children, how was he[as] given the like of them, with them?' He[asws] said: 'He[azwj] Revived for him[as] from his[as] children who had died before that of natural causes, and the like (number) of those who had died in those days'.[2881]

في الكافي عدة من أصحابنا عن سهل بن زياد عن محمد بن سنان عن عثمان النواء من ذكره عن أبى عبد الله عليه السلام قال: ان الله عزوجل يبتلى المؤمن بكل بلية، ويميته بكل ميتة ولا يبتليه بذهاب عقله أما ترى أيوب عليه السلام كيف سلط ابليس على ماله وعلى أهله، وكل شئ منه، ولم يسلط على عقله، ترك له يوحد الله عزوجل به.

In Al Kafi – A Number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from usman Al Nawa'a who mentioned it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic Afflicts the Believer with every affliction, and Causes him to die by every (type of) death, but does not Afflict him with the loss of his intellect. Have you not seen Ayoub[as], how Iblees[la] overcame upon his[as] wealth and upon his[as] family, and everything from it, but did not overcome upon his[as] intellect, leaving it for him[as] to profess the Oneness of Allah[azwj] Mighty and Majestic, by it'.[2882]

VERSES 85 - 88

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِنَ الصَّابِرِينَ {85} وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُمْ مِنَ الصَّالِحِينَ {86} وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ {87} فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ {88}

[2880] بحار الأنوار 44: 244/ 42.
[2881] Al Kafi – H 14802
[2882] Tafseer Noor Al Saqalayn – Ch 21 H 130

[21:85] And Ismail and Idris and Zulkifl; all were of the patient ones [21:86] And We Included them into Our Mercy, surely they were of the righteous ones [21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him, so he called out in the darkness: There is no god but You, Glory be to You; surely I am from the unjust ones [21:88] So We Answered him and Delivered him from the grief and thus do We Deliver the believers

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، عن الرضا (عليه السلام)، فيما سأله المأمون عن عصمة قال الرضا (عليه السلام): «ذلك يونس بن متى (عليه السلام)، ذهب مغاضبا لقومه فَظَنَّ بمعنى استيقن أَنْ لَنْ نَقْدِرَ عَلَيْهِ أي لن نضيق عليه رزقه،

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

(It has been narrated) from Al-Reza[asws], regarding what Al-Mamoun asked him[asws] about the infallibility. Al-Reza[asws] said: 'That was Yunus Bin Matta[as] ***[21:87] when he went away in anger,*** to his[as] people ***so he thought*** in the meaning of conviction ***that We had no Power over him,*** i.e., We would not Straiten his[as] sustenance.

و منه قول الله تعالى: وَ أَمَّا إِذا مَا ابْتَلاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أي ضيق و قتر، فَنادى فِي الظُّلُماتِ أي: ظلمة الليل، و ظلمة البحر، و ظلمة بطن الحوت: أَنْ لا إِلهَ إِلَّا أَنْتَ سُبْحانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ لتركي مثل هذه العبادة التي قد فرغتني لها في بطن الحوت، فاستجاب الله له، و قال تعالى: فَلَوْ لا أَنَّهُ كانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلى يَوْمِ يُبْعَثُونَ. فقال المأمون: لله درك، يا أبا الحسن.

And from it are His[azwj] Words ***[89:16] But when He Tests him then Measures to him his sustenance***, i.e., Straitens, and less. ***So he called out in the darkness:*** i.e., the darkness of the night, and the darkness of the sea, and the darkness of the belly of the whale ***There is no god but You, Glory be to You; surely I am from the unjust ones***, for having left the like of this worship, so I[as] hope for it in the belly of the whale. So Allah[azwj] Answered him[as], and the High Said ***[37:143] But had it not been that he was of those who glorify (Us) [37:144] He would certainly have tarried in its belly to the Day of Resurrection***'. So Al-Mamoun said, 'May Allah[azwj] Bless you[asws], O Abu Al Hassan[asws]'.[2883]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، و الحسين بن إبراهيم بن أحمد بن هشام، و علي بن عبد الله الوراق (رضي الله عنه)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، عن الرضا (عليه السلام)، فيما أجاب به علي بن محمد بن الجهم في عصمة الأنبياء، فقال له: يا بن رسول الله، أتقول بعصمة الأنبياء؟ فقال: «نعم، فقل ما تعلم» فذكر الآي، إلى أن قال: و قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ.

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Abu Al Salt Al Harawy,

(It has been narrated) from Al-Reza[asws] regarding what he[asws] answered Ali Bin Muhammad Bin Al-Jaham with regards to the infallibility of the Prophets[as]. He said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Are you[asws] speaking for the infallibility of the

[2883] عيون أخبار الرّضا (عليه السّلام) 1: 201/ 1

Prophets[as]?' So he[asws] said: 'Yes, so say what you know'. So he mentioned the Verse, until he said, 'And the Words of the Mighty and Majestic ***[21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him***'.

فقال (عليه السلام): «و أما قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إنما ظن- بمعنى استيقن- أن الله لن يضيق عليه رزقه، ألا تسمع قول الله عز و جل: وَ أَمَّا إِذا مَا ابْتَلاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أي ضيق عليه، و لو ظن أن الله لن يقدر عليه لكان قد كفر».

So he[asws] said: 'And as for the Words of the Mighty and Majestic ***[21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him***, but rather 'thought' – in the meaning of conviction – that Allah[azwj] would not Straiten his[as] Sustenance. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[89:16] But when He Tests him then Measures to him his sustenance***, i.e., Straitens it to him[as]. And had he[as] thought that Allah[azwj] does not have the Power over him[as], he[as] would have blasphemed'.[2884]

محمد بن الحسن الصفار: عن العباس بن معروف، عن سعدان بن مسلم، عن صباح المزني، عن الحارث بن حصيرة، عن حبة العرني، قال: قال أمير المؤمنين (عليه السلام): «إن الله عرض ولايتي على أهل السماوات و على أهل الأرض، أقر بها من أقر، و أنكرها من أنكر، أنكرها يونس فحبسه الله في بطن الحوت حتى أقر بها».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas Bin Marouf, from Sa'dan Bin Muslim, from Sabah Al-Mazny, from Al-Haris Bin Haseyra, from Habat Al-Arany who said,

'Amir-ul-Momineen[asws] said: 'Allah[azwj] Presented my[asws] Wilayah upon the inhabitants of the sky, and upon the inhabitans of the earth, and the one who accepted it, accepted it, and the one who rejected it, rejected it. And Yunus[as] paused (with regards to) it, so Allah[azwj] Captivated him[as] in the belly of the whale until he[as] accepted it'.[2885]

محمد بن يعقوب: عن أحمد بن محمد العاصمي، عن علي بن الحسن التيملي، عن عمرو بن عثمان، عن أبي جميلة، عن أبي عبد الله (عليه السلام)، قال: قال له رجل من أهل خراسان بالربذة: جعلت فداك، لم أرزق ولدا. فقال له: «إذا رجعت إلى بلادك و أردت أن تأتي أهلك فاقرأ إذا أردت ذلك: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنادى فِي الظُّلُماتِ أَنْ لا إِلهَ إِلَّا أَنْتَ سُبْحانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ إلى ثلاث آيات، فإنك ترزق ولدا إن شاء الله تعالى».

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad Al Aasamy, from Ali Bin Al Hassan Al Taymily, from Amro Bin Usman, from Abu Jameela,

(It has been narrated) from Abu Abdullah[asws], said, 'A man from the people of Khurasan said to him[asws], at Al-Zabda, 'May I be sacrificed for you[asws], I have not been Sustained with a son'. So he[asws] said to him: 'When you return to your country, and intend to come to your wife, so recite when you intend that ***[21:85] And Ismail and Idris and Zulkifl; all were of the patient ones [21:86] And We Included them into Our Mercy, surely they were of the righteous ones [21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him, so he called out in the darkness: There is no God but***

[2884] عيون أخبار الرّضا (عليه السّلام) 1: 191/ 1.
[2885] بصائر الدرجات: 95/ 1.

You, Glory be to You; surely I am from the unjust ones, the three Verses, and you would be Sustained with a son, if Allah[azwj] so Desires it'.[2886]

VERSES 89 & 90

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ {89} فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ {90}

[21:89] And Zakariya, when he called out to his Lord: Lord! Do not leave me alone; and You are the Best of inheritors [21:90] So We Answered him and Gifted him Yahya and Corrected his wife for him; surely they used to hasten in deeds of goodness and to call upon Us, hoping and fearing and they used to be humble before Us

محمد بن العباس، قال: حدثنا أحمد بن محمد بن موسى النوفلي، بإسناده عن علي بن داود، قال: حدثني رجل من ولد ربيعة بن عبد مناف: أن رسول الله (صلى الله عليه و آله) لما بارز علي (عليه السلام) عمرا رفع يديه، ثم قال: «اللهم إنك أخذت مني عبيدة بن الحارث يوم بدر، و أخذت مني حمزة يوم احد، و هذا علي فلا تذرني فردا و أنت خير الوارثين».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Musa Al Nowfaly, by his chain from Ali Bin Dawood, from a man from the sons of Rabi'a Bin Abd Manaf who said,

'When Rasool-Allah[saww] sent Ali[asws] to duel with Amro (Bin Abd Wadd), he[saww] raised his[saww] hand, then said: 'Our Allah[azwj]! You[saww] Took from me[as] Ubeyda Bin Al-Haris on the Day of Badr, and Took from me[saww] Hamza[as] on the Day of Ohad, and this is Ali[asws] ***[21:89] Do not leave me alone; and You are the Best of inheritors***'.[2887]

في الكافي محمد بن يحيى عن أحمد بن محمد عن على بن الحكم عن رجل عن محمد بن مسلم عن أبي جعفر عليه السلام قال: من أراد أن يحبل له فليصل ركعتين بعد الجمعة يطيل فيهما الركوع والسجود، ثم يقول: اللهم ان اسئلك بما سئلك به زكريا إذ قال: رب لا تذرني فردا وأنت خير الوارثين، اللهم هب لى ذرية طيبة انك سميع الدعاء اللهم باسمك استحللتها، وفى امانتك أخذتها، فان قضيت في رحمها ولدا فاجعله غلاما مباركا زكيا، ولا تجعل للشيطان فيه نصيبا ولا شركا.

In Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from a man, from Muhammad Bin Muslim,

'Abu Ja'far[asws] having said: 'The one who wants that there should be a pregnancy for him (his wife), should Pray two cycles after the Friday, prolonging in it the Bowings and the Prostrations, then he should be saying, 'Our Allah[azwj]! I ask You[azwj] with what Zakariyya[as] asked You[saww] for when he said: ***[21:89] Do not leave me alone; and You are the Best of inheritors***. Our Allah[azwj]! Gift to me a good offspring, You[azwj] are the Hearer of the supplication. Our Allah[azwj]! It is by Your[azwj] Name that I consider it permissible, and in Your[azwj] Entrustment that I take it. Thus, if You[azwj] Judge it so for a son to be in her womb, so Make it to be a Blessed boy, pure, and do not Let Satan[la] to have any share in it or association'.[2888]

محمد بن يحيى عن أحمد بن محمد عن على بن الحكم عن سيف بن عميرة عن أبى بكر الحضرمي عن الحارث النضرى قال قلت لابي عبد الله عليه السلام: انى من أهل بيت قد انقرضوا وليس لى ولد ؟ فقال: ادع وأنت ساجد: " رب هب لى من لدنك وليا رب لا تذرني فردا وانت خير الوارثين " قال: ففعلت فولد لى على والحسين.

[2886] الكافي 6: 10/ 10.
[2887] تأويل الآيات 1: 329/ 13.
[2888] Tafseer Noor Al Saqalayn – Ch 21 H 155

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy, from Al Haris Al Nazary who said,

'I said to Abu Abdullah[asws], 'I am from a household which may become extinct as there is no son for me'. So he[asws] said: 'Supplicate whilst in Prostration, 'Lord[azwj], Bestow upon me a son from You[azwj]. Lord[azwj]! ***[21:89] Do not leave me alone; and You are the Best of inheritors***'. He (the narrator) said, 'So I did it, and there were born unto me, Ali and Al-Husayn'.[2889]

VERSES 91 - 95

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ {91} إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ {92} وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَاجِعُونَ {93} فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ {94} وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ {95}

[21:91] And she (Maryam) who guarded her chastity, so We Breathed into her of Our Spirit and Made her and her son to be a Sign for the nations [21:92] Surely this nation of yours is one nation, and I am your Lord, therefore worship Me [21:93] And they broke their affairs between them: everyone would be returning to Us [21:94] So, the one who works righteous deeds and he is a Believer, there shall be no Denying of his exertion, and surely We will Write (It) down for him [21:95] And it is Forbidden upon a town which We Destroyed that they shall not be returning

بعض المعاصرين في كتاب له في الرجعة: بالإسناد، في قوله تعالى: وَ حَرامٌ عَلى قَرْيَةٍ أَهْلَكْناها أَنَّهُمْ لا يَرْجِعُونَ. قال الصادق (عليه السلام): «كل قرية أهلك الله أهلها بالعذاب لا يرجعون في الرجعة، و أما في القيامة فيرجعون، و من محض الإيمان محضا، و غيرهم ممن لم يهلكوا بالعذاب و محضوا الكفر محضا يرجعون».

One of the contemporaries in the Book of his regarding the Return, by the chain – Regarding the Words of the High ***[21:95] And it is Forbidden upon a town which We Destroyed that they shall not be returning***, Al-Sadiq[asws] said: 'Every town which Allah[azwj] Destroyed its inhabitants with the Punishment would not be returning during the return (الرجعة). And as for the Day of Judgement, so they would be returning, and the ones with pure faith purely, and other from the ones from the ones who were not Destroyed by the Punishment, and the pure disbelief purely would be returning'.[2890]

VERSE 96

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ {96}

[21:96] Until when Gog and Magog are let loose and they shall swarm from every elevated place

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبيد الله بن موسى، عن الحسين بن علي بن أبي حمزة، عن أبيه، عن أبي بصير- في حديث خبر ذي القرنين- قال فيه: «إذا كان قبل يوم القيامة في آخر الزمان انهدم ذلك السد، و خرج يأجوج و مأجوج إلى الدنيا، و أكلوا الناس، و هو قوله تعالى: حَتَّى إِذا فُتِحَتْ يَأْجُوجُ وَ مَأْجُوجُ وَ هُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ».

[2889] Tafseer Noor Al Saqalayn – Ch 21 H 156
[2890] الرجعة للميرزا محمّد مؤمن الأسترآبادي: 20 «مخطوط».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Husayn Bin Ali Bin Abu Hamza, from his father, from Abu Baseer –

(It has been narrated) in a Hadeeth regarding the news of Zulqarnayn – in which he (Al-Sadiq[asws]) said: 'When it is before the Day of Judgement at the end of the times and that dam would collapse, and Gog and Magog would come out to the world, and eat the people. And these are the world of the High ***[21:96] Until when Gog and Magog are let loose and they shall swarm from every elevated place***'.[2891]

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) عَنِ الْخَلْقِ فَقَالَ خَلَقَ اللَّهُ أَلْفاً وَ مِائَتَيْنِ فِي الْبَرِّ وَ أَلْفاً وَ مِائَتَيْنِ فِي الْبَحْرِ وَ أَجْنَاسٌ بَنِي آدَمَ سَبْعُونَ جِنْساً وَ النَّاسُ وُلْدُ آدَمَ مَا خَلَا يَأْجُوجَ وَ مَأْجُوجَ.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al-Abbas Bin Al-A'ala, from Mujahid, from Ibn Abbas who said:

I asked Amir-ul-Momineen[asws] about the creatures'. He[asws] said: 'Allah[azwj] Created one thousand two hundred (species) in the land, and one thousand two hundred (species) in the sea, and Made seventy species (races) of the Children of Adam[as], and the people are the Children of Adam[as], except for Gog and Magog (يَأْجُوجُ وَمَأْجُوجُ)'.[2892]

VERSES 97 - 103

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَٰذَا بَلْ كُنَّا ظَالِمِينَ {97} إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ {98} لَوْ كَانَ هَٰؤُلَاءِ آلِهَةً مَا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ {99} لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ {100} إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ {101} لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ {102} لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ {103}

[21:97] And the True Promise shall come closer, then the eyes of those who disbelieved shall be wide open: O woe unto us! We were in a state of heedlessness from this; but, we were unjust [21:98] Surely, you and what you are worshipping besides Allah are the fuel of Hell; to it you shall come. [21:99] Had these been gods, they would not have come to it and all shall abiding therein eternally [21:100] For them therein shall be sighing and therein they shall not be hearing [21:101] Surely (as for) those for whom the good has preceded from Us, they shall be remote from it [21:102] They will not hear its faintest sound, and they shall abiding eternally in that which their souls long for [21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو ابن أبي شيبة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن لله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها، فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو آت،- يعني أمره- حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الاخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام

[2891] تفسير القمّي 2: 40.
[2892] Al Kafi – H 14722

و الملائكة و قضي الأمر و إلى الله ترجع الأمور، ثم يأمر الله مناديا ينادي: يا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطارِ السَّماواتِ وَ الْأَرْضِ فَانْفُذُوا لا تَنْفُذُونَ إِلَّا بِسُلْطانٍ».

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

The (narrator says) I heard Abu Ja'far[asws] say from the beginning: 'When Allah[azwj] Wants to Prove to His[azwj] creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be slow in its descent. When the inhabitants of the sky of the world will see that, they will say, 'Our Lord[azwj] is coming.' The Caller will Say: 'No! It is still coming' – meaning His[azwj] Command – until the whole of the sky descends, becoming one with the other, and it will be slow in its descent. Then the Command of Allah[azwj] will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, and to Allah[azwj] return all affairs (Commands). Then Allah[azwj] will Command the Caller to call out ***[55:33] O assembly of the Jinn and the Humans! If you are able to penetrate the diameter of the skies and the earth, then penetrate; you will not penetrate except with authority***.

قال: و بكى (عليه السلام) حتى إذا سكت، قلت: جعلني الله فداك، يا أبا جعفر، و أين رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و شيعته؟. فقال أبو جعفر (عليه السلام): «رسول الله (صلى الله عليه و آله) و علي (عليه السلام) و شيعته، على كثبان من المسك الأذفر، على منابر من نور، يحزن الناس و لا يحزنون، و يفزع الناس و لا يفزعون»

He said, 'And he[asws] wept, until when[asws] he was calm, I said, 'May Allah[azwj] Make me to be your[asws] sacrifice, O Abu Ja'far[asws], and where will be Rasool-Allah[saww] and the Amir-ul-Momineen[asws] and their[asws] Shias?' Abu Ja'far[asws] said: 'The Rasool-Allah[saww] and Ali[asws] and their[asws] Shias will be on the dunes of Musk and Saffron, on pulpits of Light. The people will grieve but they (Shias) will not, and the people will panic but they (Shias) will not.'

ثم تلا هذه الآية مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها وَ هُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ. «فالحسنة: ولاية علي (عليه السلام)» ثم قال: لا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ. قوله تعالى: بِسُلْطانٍ أي بحجة.

Then he[asws] recited this Verse ***[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the day***. As for this "good", it is the Wilayah of Ali[asws].' Then said: ***[21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised***. The Word of the High ***authority***, it means, with the Proof[asws].'[2893]

علي بن إبراهيم، في قوله تعالى: إِنَّكُمْ وَ ما تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ إلى قوله تعالى: وَ هُمْ فِيها لا يَسْمَعُونَ. قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لما نزلت هذه الآية وجد منها أهل مكة وجدا شديدا، فدخل عليهم عبد الله بن الزبعرى، و كفار قريش يخوضون في هذه الآية، فقال ابن الزبعرى: أ محمد تكلم بهذه الآية؟ قالوا: «نعم». قال: لئن اعترف بهذه لأخصمنه.

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

[2893] تفسير القمي 2: 77 و 345

(It has been narrated) from Abu Ja'far[asws], with regards to the Words of the High ***[21:98] Surely you and what you are worshipping besides Allah are the fuel of Hell*** up to His[azwj] Words ***[21:100] and therein they shall not be hearing***, he[asws] said: 'When these Verses were Revealed, the people of Makkah grieved with an intense grief. So Abdullah Bin Al-Zaba'ry came up to them, and the infidels of Qureysh were disputing with regards to this Verse. So Ibn Al-Zaba'ry said, 'Did Muhammad[saww] speak with this Verse?' They said, 'Yes'. He said, 'Although we recognise this, we will dispute with him[saww]'.

فجمع بينهما فقال: يا محمد، أ رأيت الآية التي قرأت آنفا، أ فينا و في آلهتنا خاصة، أم في امم من الأمم الماضية و آلهتهم؟ قال (صلى الل عليه و آله): بل فيكم و في آلهتكم، و في الأمم الماضية و في آلهتهم. إلا من استثنى الله. فقال ابن الزبعرى: لأخصمنك- و الله- أ لست تثني على عيسى خيرا، و قد عرفت أن النصارى يعبدون عيسى و امه، و أن طائفة من الناس يعبدون الملائكة، أ فليس هؤلاء مع الآلهة في النار؟

So there was a gathering between them, and he said, 'O Muhammad[saww]! This Verse which you[saww] read before, is it regarding us and regarding our gods especially, or is it regarding a community from the past communities and their gods?' He[saww] said: 'But, (it is) regarding you and regarding your gods, and regarding the past communities and regarding their gods (as well), except for the ones Excluded by Allah[azwj]'. So Ibn Al-Zaba'ry said, 'I will dispute with you[saww], by Allah[azwj]. Is it not an exclusion of good to Isa[as], and it is known that the Christians are worshipping Isa[as] and his[as] mother, and that a group from the people are worshipping the Angels. So will not they be in the Fire along with their gods?'

فقال رسول الله (صلى الله عليه و آله): لا. فضجت قريش و ضحكوا، و قالوا: خصمك ابن الزبعرى. فقال رسول الله (صلى الله عليه و آله): قلتم الباطل، أما قلت إلا من استثنى الله و هو قوله تعالى: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنى أُولئِكَ عَنْها مُبْعَدُونَ لا يَسْمَعُونَ حَسِيسَها وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خالِدُونَ».

So Rasool-Allah[saww] said: 'No!' So the Qureish were in an uproar and they were laughing, and saying, 'Ib Al-Zaba'ry has defeated you[saww]'. So Rasool-Allah[saww] said: 'You are speaking the falsehood. But, as I[saww] said: 'Except the ones Excluded by Allah[azwj]'. And these are the Words of the High ***[21:101] Surely (as for) those for whom the good has preceded from Us, they shall be remote from it [21:102] They will not hear its faintest sound, and they shall abiding eternally in that which their souls long for***'.

قال: «قوله تعالى: حَصَبُ جَهَنَّمَ يقول: يقذفون فيها قذفا».

He[asws] said: 'The Words of the High ***[21:98] the fuel of Hell*** – They shall be thrown into it with a fling'.

قال: «قوله تعالى: أُولئِكَ عَنْها مُبْعَدُونَ يعني الملائكة و عيسى بن مريم (عليهما السلام)».

He[asws] said: 'The Words of the High ***[21:101] they shall be remote from it*** – it Means the Angels and Isa Bin Maryam[as]'.[2894]

عبد الله بن جعفر الحميري، بإسناده عن مسعدة بن زياد، قال: حدثني جعفر، عن أبيه، أن رسول الله (صلى الله عليه و آله) قال: «إن الله تبارك و تعالى يأتي يوم القيامة بكل شيء يعبد من دونه، من شمس أو قمر أو غير ذلك، ثم يسأل كل إنسان

[2894] تفسير القمّي 2: 76

عما كان يعبد، فيقول كل من عبد غيره: ربنا إنا كنا نعبدها لتقربنا إليك زلفى. فيقول الله تبارك و تعالى للملائكة: اذهبوا بهم، و بما كانوا يعبدون إلى النار ما خلا من استثنيت، فأولئك عنها مبعدون».

Abdullah Bin Ja'far Al Humeyri, by his chain from Mas'adat Bin Ziyad who said,

'Ja'far[asws] narrated to me, from his[asws] father[asws] that Rasool-Allah[saww] said: 'Allah[azwj] Blessed and High, on the Day of Judgement, would Bring everything which was worshipped besides Him[azwj] – from the sun, or moon, or other than that. Then He[azwj] would Question every human being about what they worshipped. So, everyone who worshipped besides Him[azwj] would be saying, 'Our Lord[azwj]! We used to worship these as these brought us closer to You[azwj]'. So Allah[azwj] Blessed and High would be Saying to the Angels: "Go with them, and with what they were worshipping, to the Fire, except for what I[azwj] have Excluded, for ***[21:101] they shall be remote from it***'.[2895]

محمد بن العباس، قال: حدثنا أبو جعفر الحسن بن علي بن الوليد الفسوي، بإسناده عن النعمان ابن بشير، قال: كنا ذات ليلة عند علي بن أبي طالب (عليه السلام) سمارا إذ قرأ هذه الآية: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنى أُولئِكَ عَنْها مُبْعَدُونَ، فقال: «أنا منهم» و أقيمت الصلاة فوثب و دخل المسجد و هو يقول: لا يَسْمَعُونَ حَسِيسَها وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خالِدُونَ ثم كبر للصلاة.

Muhammad Bin Al Abbas, from Abu Ja'far Al Hassan Bin Ali Bin Al Waleed Al Fasawy, by his chain from Al No'man Ibn Basheer who said,

'One night we were in the presence of Ali[asws] Bin Abu Talib[asws] when he[asws] recited this verse ***[21:101] Surely (as for) those for whom the good has preceded from Us, they shall be remote from it***, and said: 'I[asws] am among them', and established the Prayer. So he[asws] leapt up and entered the Masjid and he[asws] was saying ***[21:102] They will not hear its faintest sound, and they shall abiding eternally in that which their souls long for***'. Then he[asws] initiated the Prayer'.[2896]

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد ابن خالد، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي عبد الله الصادق جعفر بن محمد، عن آبائه، عن أمير المؤمنين (صلوات الله عليهم)، قال: «قال لي رسول الله (صلى الله عليه و آله) على منبره: يا علي، إن الله عز و جل وهب لك حب المساكين و المستضعفين في الأرض، فرضيت بهم إخوانا، و رضوا بك إماما، فطوبى لمن أحبك و صدق عليك، و الويل لمن أبغضك و كذب عليك.

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullah Al-Sadiq Ja'far Bin Muhammad[asws], from his[asws] forefathers[asws], from Amir-ul-Momineen[asws] having said: 'Rasool-Allah[saww] said to me upon his[saww] Pulpit: 'O Ali[asws]! Allah[azwj] Mighty and Majestic Gifted to you[asws] the love of the poor and the weak ones in the earth. So be pleased with them as brothers, and they would be pleased with you[asws] as an Imam[asws]. So good news is for the one who loves you[asws] and ratifies you[asws], and woe be unto the one who hates you[asws] and belies you[asws].

[2895] قرب الاسناد: 41.
[2896] تأويل الآيات 1: 329/ 14

يا علي، أنت و شيعتك على الحوض تسقون من أحببتم و تمنعون من كرهتم، و أنتم الآمنون يوم الفزع الأكبر في ظل العرش، يفزع الناس و لا تفزعون، و يحزن الناس و لا تحزنون، و فيكم نزلت هذه الآية: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنى أُولئِكَ عَنْها مُبْعَدُونَ، و فيكم نزلت: لا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ

O Ali[asws]! You[asws] and your[asws] Shias, upon the Fountain you[asws] would be quenching the ones who love you[asws] and preventing the ones who hate you[asws]. And you all would be secure from the great terror on the Day of Judgement in the Shade of the Throne. The people would be terrified and you all would not be. And the people would be grieving, and you all would not be'. And it is with regards to you all that these Verses were Revealed ***[21:101] Surely, (as for) those for whom the good has preceded from Us, they shall be remote from it [21:102] They will not hear its faintest sound, and they shall abiding eternally in that which their souls long for [21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised***'.[2897]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن عمر بن عبد العزيز، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: «من كسا أخاه كسوة شتاء أو صيفا، كان حقا على الله أن يكسوه من ثياب الجنة، و أن يهون عليه سكرات الموت و أن يوسع عليه في قبره و أن يلقى الملائكة إذا خرج من قبره بالبشرى، و هو قول الله عز و جل في كتابه: وَ تَتَلَقَّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Aziz, from Jameel Bin Daraaj,

'Abu Abdullah[asws] has said: 'The one who clothed his brother with the winter or summer clothes, would have a right upon Allah[azwj] that He[azwj] should Clothe him from the clothes of the Paradise, and Ease for him the pangs of the death, and that He[azwj] should Expand for him (the space) in his grave, and that the Angels should meet him when he comes out from his grave, with the good news. And these are the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[21:103] and the Angels shall meet them: This is your Day which you were Promised***'.[2898]

محمد بن العباس، قال: حدثنا حميد بن زياد، بإسناد يرفعه إلى أبي جميلة، عن عمرو بن رشيد، عن أبي جعفر (عليه السلام) أنه قال- في حديث-: «إن رسول الله (صلى الله عليه و آله) قال: إن عليا و شيعته يوم القيامة على كثبان المسك الأذفر، يفزع الناس و لا يفزعون، و يحزن الناس، و لا يحزنون، و هو قول الله عز و جل: لا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ».

Muhammad Bin Al Abbas, from Hameed Biin Ziyad, by a chain raising it to Abu Jameela, from Amro Bin Rasheed,

(It has been narrated) from Abu Ja'far[asws] having said in a Hadeeth: 'Rasool-Allah[saww] said: 'On the Day of Judgement, Ali[asws] and his[asws] Shias would be upon dunes of Musk. The people would be terrified but they would not be terrified; and the people would be grieving, but they would not be grieving. And these are the Words of Allah[azwj] Mighty and Majestic ***[21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised***'.[2899]

[2897] الأمالي: 45/ 2 (Extract)
[2898] الكافي 2: 163/ 1
[2899] تأويل الآيات 1: 33/ 17.

في اصول الكافي باسناده الى ابى خالد الكابلي عن ابى جعفر عليه السلام حديث طويل وفيه: والله يابا خالد لا يحبنا عبد ويتولانا حتى يطهر الله قلبه، ولا يطهر الله قلب عبد حتى يسلم لنا ويكون سلما لنا، فإذا كان سلما لنا سلمه الله من شديد الحساب، وآمنه من فزع يوم القيمة الاكبر.

In Usool Al Kafi, by his chain going up to Abu Khalid Al Kabily,

(It has been narrated) from Abu Ja'far[asws], a lengthy Hadeeth, and in it he[asws] said: 'By Allah[azwj], O Abu Khalid! A servant does not love us[asws], nor be in our[asws] Wilayah unless Allah[azwj] Purifies his heart. And Allah[azwj] does not Purify the heart of a servant unless he submits to us[asws] and becomes submissive to us[asws]. So when he submits to us[asws], Allah[azwj] Keeps him safe from the difficult Reckoning, and Secures him from ***[21:103] The great terror*** on the Day of Judgement'.[2900]

VERSE 104

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ ۚ وَعْدًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ {104}

[21:104] On the day when We will roll up the sky like the rolling up of the scroll for writings, as We Originated the first creation, (so) We shall Repeat it; a Promise (binding) on Us; Surely We will be Doing it

الديلمي: بحذف الإسناد، مرفوعا إلى سلمان الفارسي، عن أمير المؤمنين (عليه السلام)، في حديث له معه جاثليق و معه مائة رجل من النصارى، فكان فيما سأله (عليه السلام) أن قال له الجاثليق: فأخبرني عن قوله جل ثناؤه: يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ فإذا طويت السماوات، و قبضت الأرض، فأين تكون الجنة و النار فيهما؟

Al-Dulaymi, by the deleted chain, raising in up to

Salman Al-Farsy[ar], from Amir-ul-Momineen[asws], in a Hadeeth of his[asws] with a Catholic, amongst a hundred Christian men. So among what the Catholic asked him[asws] was, 'So if the skies are rolled up, and the earth is Gripped, so where will the Paradise and the Fire be within these two?'

قال: فدعا بدواة و قرطاس، ثم كتب فيه: الجنة و النار، ثم درج القرطاس و دفعه إلى النصراني، و قال [له]: «أليس قد طويت هذا القرطاس؟». قال: نعم، قال: «فافتحه» قال: ففتحه، فقال: «هل ترى آية النار و آية الجنة، أمحاهما طي القرطاس؟». قال: لا، قال: «فهكذا في قدرة الله إذا طويت السماوات و قبضت الأرض لم تبطل الجنة و النار، كما لم يبطل طي هذا الكتاب آية الجنة و آية النار».

He (Salman Al-Farsy[ar]) said, 'So he[asws] called for some ink and a piece of paper, then wrote in it: 'The Paradise and the Fire'. Then he[asws] rolled up the paper and handed it over to the Christian and said: 'Has this paper not been rolled up?' He said, 'Yes'. He[asws] said: 'Open it!' So he opened it. He[asws] said: 'Do you see the word 'The Paradise', and the word 'The Fire'. Are these two rolled up into the paper?' He said, 'No'. He[asws] said: 'So this is how it is in the Power of Allah[azwj] when He[azwj] Rolls up the skies and Grips the earth, it does not invalidate the (existence of) the

[2900] Tafseer Noor Al Saqalayn – Ch 21 H 183

Paradise and the Fire, just as the (rolling of the) paper did not invalidate the word 'The Paradise', and the word 'The Fire'.[2901]

VERSE 105 & 106

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ {105} إِنَّ فِي هَٰذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ {106}

[21:105] And We have Written in the Psalms after the Reminder, that (as for) the land, My righteous servants shall inherit it [21:106] Most surely in this is a message for a worshipping people

محمد بن يعقوب: عن محمد، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، أنه سأله عن قول الله عز و جل: وَ لَقَدْ كَتَبْنا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ ما الزبور، و ما الذكر؟

Muhammad Bin Yaqoub, from Muhammad, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] having been asked about the Words of Allah[azwj] Mighty and Majestic ***[21:105] And We have Written in the Psalms after the Reminder***, what is the Psalms, and what is the Reminder (الذكر)?'

قال: «الذكر عند الله، و الزبور الذي انزل على داود، و كل كتاب نزل فهو عند أهل العلم، و نحن هم».

He[asws] said: 'The Reminder is with Allah[azwj], and the Psalms is that which was Revealed unto Dawood[as]. And every Book which was Revealed, so it is with the People of the Knowledge, and we[asws] are they'.[2902]

محمد بن العباس، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسين، عن أبيه، عن الحسين بن مخارق، عن أبي الورد، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: أَنَّ الْأَرْضَ يَرِثُها عِبادِيَ الصَّالِحُونَ هو آل محمد (صلى الله عليه و آله)».

Muhammad Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Husayn, from his father, from Al Husayn Bin Makhariq, from Abu Al Warad,

'Abu Ja'far[asws] has said: 'The Words of the Mighty and Majestic ***[21:105] that (as for) the land, My righteous servants shall inherit it*** – they[asws] are the Progeny[asws] of Muhammad[saww]'.[2903]

و عنه، قال: حدثنا محمد بن علي، قال: حدثني أبي، عن أبيه، عن علي بن الحكم، عن سفيان بن إبراهيم الجريري، عن أبي صادق، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ لَقَدْ كَتَبْنا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُها عِبادِيَ الصَّالِحُونَ قال: «هم نحن».

And from him, from Muhammad Bin Ali, from his father, from his father, from Ali Bin Al Hakam, from Sufyan Bin Ibrahim Al Jareyri, from Abu Sadiq who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[21:105] And We have Written in the Psalms after the Reminder, that (as for) the land, My righteous servants shall inherit it***. He[asws] said: 'They[asws] are us[asws]'.

[2901] (Extract) إرشاد القلوب: 310.
[2902] الكافي 1: 176/ 6.
[2903] تأويل الآيات 1: 332/ 19.

قال: قلت: إِنَّ فِي هذا لَبَلاغاً لِقَوْمٍ عابِدِينَ؟ قال: «هم شيعتنا».

(The narrator) said, 'I said, '(What about) ***[21:106] Most surely in this is a message for a worshipping people***?' He[asws] said: 'They are our[asws] Shias'.[2904]

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر (عليه السلام)، في قول الله عز و جل: وَ لَقَدْ كَتَبْنا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُها عِبادِيَ الصَّالِحُونَ. قال: آل محمد (صلوات الله عليهم أجمعين)، و من تابعهم على منهاجهم، و الأرض أرض الجنة».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[21:105] And We have Written in the Psalms after the Reminder, that (as for) the land, My righteous servants shall inherit it***, he[asws] said: 'The Progeny[asws] of Muhammad[saww] and those that follow them[asws] upon their[asws] Manifesto. And the land, it is the land of the Paradise'.[2905]

و عنه، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن الحسين بن محمد ابن عبد الله بن الحسن، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: أَنَّ الْأَرْضَ يَرِثُها عِبادِيَ الصَّالِحُونَ هم أصحاب المهدي (عليه السلام) في آخر الزمان».

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Muhammad Ibn Abdullah Bin Al Hassan, from his father,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Words of the Mighty and Majestic ***[21:105] that (as for) the land, My righteous servants shall inherit it*** – they are the companions of Al-Mahdi[asws] during the end of the times'.[2906]

VERSE 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ {107}

[21:107] And We have not Sent you except as a mercy to the worlds

في الكافي عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن أبى الحسن الاول عليه السلام قال: بعث الله عزوجل محمدا رحمة للعالمين في سبع و عشرين من رجب ؟ فمن صام ذلك اليوم كتب الله له صيام ستين شهرا.

In Al Kafi – A number of our companions, from Sahl Bin Ziyad, from sone of our companions,

(It has been narrated) from Abu Al-Hassan the First[asws] having said: 'Allah[azwj] Sent Muhammad[saww] ***[21:107] as a mercy to the worlds*** during the twenty seventh of Rajab. So the one who Fasts on the Day, Allah[azwj] would Write for him the Fasts of sixty moths'.[2907]

في كتاب علل الشرايع باسناده الى عبد الرحمن القصير قال قال لى أبو جعفر عليه السلام: اما لو قام قائمنا ردت الحميراء حتى يجلدها الحد، وحتى ينتقم لابنة محمد فاطمة عليها السلام منها، قلت: جعلت فداك ولم يجلدها ؟ قال: لفريتها على ام

[2904] تأويل الآيات 1: 332/ 20
[2905] تأويل الآيات 1: 332/ 21.
[2906] تأويل الآيات 1: 332/ 22
[2907] Tafseer Noor Al Saqalayn – Ch 21 H 198

ابراهيم، قلت: فيكف أخره الله للقائم ؟ فقال: لان الله تبارك وتعالى بعث محمدا صلى الله عليه واله رحمة وبعث القائم عليه السلام نقمة.

In the book Al Illal Al Sharai'e, by his chain going up to Abdul Rahman Al Qusayr who said,

'Abu Ja'far[asws] said to me: 'But, if our[asws] Al-Qaim[asws] rises, Al-Humeyra (Ayesha) would be returned until she would be whipped for the Limit (of the Law), and until he[asws] takes revenge for Muhammad[saww]'s daughter Fatima[asws] from her'. I said, 'May I be sacrificed for you[asws], and why would she be whipped?' He[asws] said: 'For having slandered the mother (Mariah the Coptic) of Ibrahim[as] (the son[as] of Rasool-Allah[saww])'. I said, 'So why did Allah[azwj] delay it for Al-Qaim[asws]?' So he[asws] said: 'Because Allah[azwj] Blessed and High Sent Muhammad[saww] as a mercy, and Al-Qaim[asws] as an Avenger'.[2908]

VERSES 108 - 112

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَهَلْ أَنْتُمْ مُسْلِمُونَ {108} فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَمْ بَعِيدٌ مَا تُوعَدُونَ {109} إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ {110} وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ {111} قَالَ رَبِّ احْكُمْ بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَٰنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ {112}

[21:108] Say: But rather, it has been Revealed unto me that your God is one God; So are you submitters? [21:109] But if you turn back, so say: I have given you a warning in fairness and I do not know whether what you are threatened with is near or far; [21:110] Surely He Knows what is spoken openly and He knows what you are concealing [21:111] And I do not know perhaps this may be a Trial for you and a Respite till a time [21:112] He said: Lord! Judge with the Truth; and our Lord is the Beneficent, Whose Help is sought against what you are ascribing (to Him)

في كتاب المناقب لابن شهر آشوب أبو بصير عن الصادق عليه السلام في قوله تعالى: قل انما يوحى الى انما الهكم اله واحد فهل انتم مسلمون الوصية بعدى نزلت مشددة.

In the book Al Manaqib of Ibn Shehr Ashub – Abu Baseer,

(It has been narrated) from Al-Sadiq[asws] having said regarding the Words of the High ***[21:108] Say: But rather, it has been Revealed unto me that your God is one God; So are you submitters?*** – 'The bequest after me[saww], Came down the rigorous measures'.[2909]

[2908] Tafseer Noor Al-Saqalayn – Ch 21 H 199
[2909] Tafseer Noor Al Saqalayn - Ch 21 H 200

CHAPTER 22

AL-HAJJ

(78 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الحج في كل ثلاثة أيام لم تخرج سنته حتى يخرج إلى بيت الله الحرام، و إن مات في سفره دخل الجنة». قلت: فإن كان مخالفا؟ قال: يخفف عنه بعض ما هو فيه».

Ibn Babuwayh, by his chain, says:

'Abu Abdullah[asws] has said: 'The one who recites (Surah) Al-Hajj every three days, his year would not go by until he goes out to the Sacred House of Allah[azwj] (Kaaba). And if he were to die during his journey, he would enter the Paradise'. I said, 'If he was an adversary?' He[asws] said: 'Then it would lighten some of what he was indulging in'.[2910]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد من حج و اعتمر، فيما مضى و فيما بقي، و من كتبها في رق ظبي و جعلها في مركب، جاءت له الريح من كل جانب و ناحية، و أصيب ذلك المركب من كل جانب، و احيط به و بمن فيه، و كان هلاكهم و بوارهم، و لم ينج منهم أحد، و لا يحل أن يكتب إلا في الظالمين قاطعين السبيل محاربين».

And from Khawas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (22) would be Given from the Rewards of the number of Pilgrims for Hajj and Umra, regarding what has passed and regarding what remains. And the one who writes it in a parchment of Gazelle (skin) and makes it to be in a boat, a wind would come to it from every side and area, and striking that boat from every side, and all those that are in it, and it would destroy them and ruin them, and not a single one of them would be saved. And it is not permissible that it should be written except with regards to the unjust, and bandits (pirates), the warmongers'.[2911]

و عن الصادق (عليه السلام)، قال: «من كتبها في رق غزال و جعلها في صحن مركب، جاءت إليه الريح من كل مكان، و اجتثت المركب، و لم يسلم، و إذا كتبت ثم محيت و رشت في موضع سلطان جائر، زال ملكه بإذن الله تعالى».

And from Al-Sadiq[asws] having said: 'The one who writes it in a parchment of a Gazzelle (skin) and makes it to be in a deck of a boat, the wind would come to it from every place, and uproot the ship, and it would not be safe. And if it is written, then

[2910] ثواب الأعمال: 108.
[2911] مجمع البيان 7: 109 «قطعة منه».

erased (by water), then its water is sprinkled in a place of a tyrannous authority (king), his kingdom would go away, by the Permission of Allah[azwj]. [2912]

VERSES 1 & 2

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ {1} يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ {2}

[22:1] O you people! Fear your Lord; the tremor of the Hour is a grievous thing [22:2] On the Day when you shall see it, every woman weaning shall quit in confusion what she weaned, and every pregnant woman shall lay down her burden, and you shall see the people intoxicated, and they shall not be intoxicated but the Punishment of Allah will be severe

دعاء لتسهيل الولادة

SUPPLICATION TO FACILITATE THE BIRTH

ابنا بسطام في طب الأئمة عليهم السلام عن الخواتيمي عن محمد بن علي الصيرفي عن محمد بن أسلم عن الحسن بن محمد الهاشمي عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن أمير المؤمنين عليه السلام، قال: إني لأعرف آيتين من كتاب الله المنزل تكتبان للمرأة إذا عسر عليها ولدها، تكتبان في رق ظبي ويعلقه في حقويها: (بسم الله وبالله، إن مع العسر يسرا، إن مع العسر يسرا) ، سبع مرات.

Ibn Bastaan in Tibb Al-Aimma[asws], from Al-Khwataymi, from Muhammad Bin Ali Al-Sayrafi, from Muhammad Bin Aslam, from Al-Hassan Bin Muhammad Al-Hashmy, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, who has narrated:

Amir-ul-Momineen[asws] said: 'I[asws] know of two Verses from the Revealed Book of Allah[azwj], to be written for the woman in order to ease her pangs of birth. Both of these are to be written on the skin of a deer, and to be attached to her waist – "In the Name of Allah[azwj], the Beneficent, the Merciful, ***[94:5] Surely with difficulty is ease. [94:6] With difficulty is surely ease"*** - seven times.

(يا أيها الناس اتقوا ربكم، إن زلزلة الساعة شيئ عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد) مرة واحدة.

[22:1] O you people! Fear your Lord; the tremor of the Hour is a grievous thing [22:2] On the Day when you shall see it, every woman weaning shall quit in confusion what she weaned, and every pregnant woman shall lay down her burden, and you shall see the people intoxicated, and they shall not be intoxicated but the Punishment of Allah will be severe - Once.

يكتب على ورقة وتربط بخيط من كتان غير مفتول وتشد على فخذها الأيسر. فإذا ولدته قطعته من ساعتك ولا تتواني عنه. ويكتب: (حي ولدت مريم ومريم ولدت حي، يا حي اهبط إلى الأرض الساعة بإذن الله تعالى).

Write upon the paper, and connect it with a linen thread, not being woven, to be tied to her left thigh. So when the birth takes place, it should be untied and do not be careless from it. And write, 'The live one gave birth to Maryam[as], and Maryam gave

[2912] خواصّ القرآن: 4

birth to a live one. O Live one, get down to the earth right now by the Permission of Allah[azwj], the High'.[2913]

VERSES 3 & 4

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ {3} كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ {4}

[22:3] And among men there is one who disputes about Allah without knowledge and follows every rebellious Satan [22:4] Against him it is Decreed that whoever takes him for a friend, he shall lead him astray and direct him to the Punishment of the Blazing Fire

See Hadeeth below under Verse 8.

VERSE 5

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنْكُمْ مَنْ يُتَوَفَّىٰ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ {5}

[22:5] O you people! if you are in doubt about the Resurrection, then surely We Created you from dust, then from a small seed, then from a clot, then from a lump of flesh, formed and unformed, that We may Clarify to you; and We Cause what We so Desire to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is Caused to die, and of you is he who is Brought back to the undesirable part of life, so that after having knowledge he does not know anything; and you see the earth as lifeless land, but when We Send down water upon it, it stirs and swells and brings forth of every kind a beautiful herbage

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، و علي بن إبراهيم، عن أبيه، جميعا عن الحسن بن محبوب، عن محمد بن النعمان، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: مُخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ. فقال: «المخلقة: الذر الذين خلقهم الله في صلب آدم (عليه السلام)، أخذ عليهم الميثاق، ثم أجراهم من أصلاب الرجال و أرحام النساء، و هم الذين يخرجون إلى الدنيا حتى يسألوا عن الميثاق.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahboub, from Muhammad Bin Al No'man, from Salaam Bin Al Mustaneer who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:5] formed and unformed***, so he[asws] said: 'The 'formed' are the particles which Allah[azwj] Created in the 'صلب'[2914] of Adam[as], Took the Covenant against them, then Flowed them in the 'صلب' of the men and the laps of the women, and they would be coming out to the world until He[azwj] Questions about the Covenant.

[2913] Kitaab Sulaym Bin Qays Al Hilali – H 88
[2914] Forehead

و أما قوله: وَ غَيْرِ مُخَلَّقَةٍ فهم كل نسمة لم يخلقهم الله في صلب آدم (عليه السلام) حين خلق الذر، و أخذ عليهم الميثاق، و هم النطف من العزل و السقط قبل أن تنفخ فيه الروح و الحياة و البقاء».

And as for His[azwj] Words 'Unformed', they are every persons which Allah[azwj] did not Create in the 'صلب' of Adam[as] where He[azwj] Created the particles, and Took the Covenant against them, and they[asws] are the seeds from the beginning, and the birth, before the Spirit was Blown into them, and the life, and the remaining'.[2915]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «لِنُبَيِّنَ لَكُمْ كذلك كنتم في الأرحام وَ نُقِرُّ فِي الْأَرْحامِ ما نَشاءُ فلا يخرج سقطا».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] ***[22:5] that We may Clarify to you*** that you were all in the wombs before ***and We Cause what We so Desire to stay in the wombs till an appointed time***, so it does not get miscarried'.[2916]

VERSES 6 - 9

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {6} وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ {7} وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ {8} ثَانِيَ عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ۖ لَهُ فِي الدُّنْيَا خِزْيٌ ۖ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ {9}

[22:6] This is because Allah is the Truth and because He Revives the dead and He has Power over all things [22:7] And the Hour is coming, there is no doubt about it; and Allah Resurrect those who are in the graves [22:8] And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating Book [22:9] Turning away haughtily that he may lead (others) astray from the Way of Allah; for him is disgrace in this world, and on the Day of Resurrection We will make him Taste the Punishment of Burning

شرف الدين النجفي: تأويله جاء في باطن تفسير أهل البيت (صلوات الله عليهم)، عن حماد بن عيسى، قال: حدثني بعض أصحابنا حديثا يرفعه إلى أمير المؤمنين (عليه السلام) أنه قال: وَ مِنَ النَّاسِ مَنْ يُجادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ لا هُدىً وَ لا كِتابٍ مُنِيرٍ ثانِيَ عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ قال: هو الأول، ثاني عطفه إلى الثاني، و ذلك لما أقام رسول الله (صلى الله عليه و آله) الإمام عليا علما للناس، و قالا: و الله لا نفي له بهذا أبدا.

Sharaf Al Deen Al Najafy – Its esoteric explanation has come in the explanations of the People [asws] of the Household, from Hamaad Bin Isa, from one of his companions raising it to,

Amir-ul-Momineen[asws] having said: '***[22:8] And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating Book [22:9] Turning away haughtily that he may lead (others) astray from the Way of Allah***, he[asws] said: 'He is the first one , turning away haughtily towards the second one , and that is when Rasool-Allah[saww] nominated the

[2915] الكافي 6: 12/ 1.
[2916] تفسير القمّي 2: 78

Imam Ali[asws] as a Guide for the people and (they both) said: 'By Allah[azwj]! We will deny this for him[saww] forever'.[2917]

VERSES 10 - 12

ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {10} وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ {11} يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ {12}

[22:10] That is due to what your two hands have sent forward, and because Allah is not in the least unjust to the servants [22:11] And among men is he who worships Allah upon an edge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong; he loses this world as well as the Hereafter; that is a manifest loss [22:12] He calls besides Allah what neither harms him nor does it benefit him, that is the far straying

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن موسى بن بكر، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلى حَرْفٍ. قال: «هم قوم وحدوا الله، و خلعوا عبادة من يعبد من دون الله، فخرجوا من الشرك، و لم يعرفوا أن محمدا (صلى الله عليه و آله) رسول الله،

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:11] And among men is he who worships Allah upon an edge***. He[asws] said: 'They were a people who worshipped Allah[azwj] only and opposed the worship of the one who worshipped besides Allah[azwj]. So they exited out from the Polytheism, and did not recognise that Muhammad[saww] is Rasool-Allah[saww].

فهم يعبدون الله على شك في محمد (صلى الله عليه و آله) و ما جاء به، فأتوا رسول الله (صلى الله عليه و آله)، و قالوا: ننظر، فإن كثرت أموالنا و عوفينا في أنفسنا و أولادنا علمنا أنه صادق، و أنه رسول الله، و إن كان غير ذلك نظرنا

Thus they were worshipping Allah[azwj] but having doubt in Muhammad[saww] and what he[saww] came with. So they came to Rasool-Allah[saww] and said, 'We would (like to) see. So if our wealth becomes abundant, and we are of physical well-being and our children, we will know that he[saww] is truthful and that he[saww] is indeed Rasool-Allah[saww]. And if it were to be other than that, we will reconsider (your[saww] prophethood)'.

قال الله عز و جل: فَإِنْ أَصابَهُ خَيْرٌ اطْمَأَنَّ بِهِ يعني عافية في الدنيا وَ إِنْ أَصابَتْهُ فِتْنَةٌ يعني بلاء في نفسه و ماله انْقَلَبَ عَلى وَجْهِهِ انقلب على شكه إلى الشرك خَسِرَ الدُّنْيا وَ الْآخِرَةَ ذلِكَ هُوَ الْخُسْرانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ ما لا يَضُرُّهُ وَ ما لا يَنْفَعُهُ- قال- ينقلب مشركا، يدعو غير الله و يعبد غيره،

Allah[azwj] Mighty and Majestic Said ***[22:11] so that if good befalls him, he is satisfied therewith,*** Meaning good in the world ***but if a trial afflicts him*** Meaning afflictions regarding his self and his wealth ***he turns back headlong;*** returning upon his doubt to the Polytheism ***he loses this world as well as the Hereafter; that is a manifest loss [22:12] He calls besides Allah what neither harms him nor does it***

[2917] تأويل الآيات 1: 333/ 1

benefit him. He returns to be a Polytheist, supplicating to other than Allah[azwj] and worshipping besides Him[azwj].

فمنهم من يعرف و يدخل الإيمان قلبه فيؤمن و يصدق، و يزول عن منزلته من الشك إلى الإيمان، و منهم من يثبت على شكه، و منهم من ينقلب إلى الشرك».

So, from among them is one who recognises, and the belief enters into his heart, so he believes and ratifies, and goes away from his station of doubt to the belief. And from among them is one who is steadfast upon his doubt. And from among them is one who turns back to the Polytheism'.[2918]

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن ابن بكير، عن ضريس، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلى حَرْفٍ، قال: «إن الآية تنزل في الرجل، ثم تكون في أتباعه». ثم قلت: كل من نصب دونكم شيئا فهو ممن يعبد الله على حرف؟ فقال: «نعم، و قد يكون محضا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bakeyr, from Zareys,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:11] And among men is he who worships Allah upon an edge***, he[asws] said: 'The Verse was Revealed regarding the man, then it came to be regarding his followers'. Then I said, 'Everyone who establishes anything apart from you[asws], so he is from the ones who worships Allah[azwj] upon an edge?' So he[asws] said: 'Yes, and it becomes purely that (Shirk)'.[2919]

VERSES 13 - 17

يَدْعُو لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۚ لَبِئْسَ الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ {13} إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ {14} مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ {15} وَكَذَٰلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ {16} إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {17}

[22:13] He calls upon him whose harm is nearer than his benefit; evil is the guardian and evil is the associate [22:14] Allah will Cause those who believe and do righteous deeds to enter Gardens beneath which rivers flow, surely Allah does whatsoever He Intends to [22:15] Whoever thinks that Allah will not Help him (the Prophet) in the life and the Hereafter, let him extend a rope to the sky, then cut (it) off, then let him see if his struggle will take away that at which he is enraged [22:16] And thus have We Revealed it, being clear Signs, and because Allah Guides whomsoever He Intends to [22:17] Surely those who believe and those who are Jews and the Sabeans and the Christians and the Magians and those who associate (others with Allah) - surely Allah will Decide between them on the Day of Judgement; Allah is a Witness over all things

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال: قال الإمام موسى بن جعفر (عليه السلام): «حدثني أبي، عن أبيه- أبي جعفر- (صلوات الله عليهم أجمعين): «أن النبي (صلى الله

[2918] الكافي 2: 303/ 2
[2919] الكافي 2: 292/ 4.

عليه و آله) قال ذات يوم: إن ربي و عدني نصرته، و أن يمدني بملائكته، و أنه ناصري بهم و بعلي أخي خاصة من بين أهلي

Muhammad Bin Al Abbas, from Muhammad Bin hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar who said,

'The Imam Musa[asw] Bin Ja'far[asws] said: 'My[asws] father[asws] narrated to me, from his[asws] father[asws] – Abu Ja'far[asws] having said: 'The Prophet[saww] said one day: 'My[saww] Lord[azwj] Promised me[saww] His[azwj] Help, and that He[azwj] would Supply me[saww] with Angels and that He[azwj] would Help me[saww] by them and by Ali[asws] my[saww] brother especially from among my[saww] family.

فاشتد ذلك على القوم أن خص عليا بالنصرة، و أغاظهم ذلك، فأنزل الله عز و جل: مَنْ كانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيا وَ الْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّماءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ ما يَغِيظُ- قال- ليضع حبلا فى عنقه إلى سماء بيته يمده حتى يختنق فيموت فينظر هل يذهبن كيده غيظه»؟

So that was hard upon the people that Ali[asws] had been specialised for the help, and that angered them. Therefore Allah[azwj] Mighty and Majestic Revealed ***[22:15] Whoever thinks that Allah will not Help him (the Prophet) in the life and the Hereafter, let him extend a rope to the sky, then cut (it) off, then let him see if his struggle will take away that at which he is enraged***. Let him place a rope around his neck to the sky (ceiling) of his house and hang himself until he chokes. So he would die ***then let him see if his struggle will take away that at which he is enraged***'.[2920]

VERSE 18

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ {18}

[22:18] Do you not see that Allah is He, to Whom prostrate whoever is in the skies and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many deserving of Punishment; and whomsoever Allah Belittles, there is none who can make him honourable; surely Allah does what He so Desires to

عَلِيُّ بْنُ إِبْرَاهِيمَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِنَّ لِلشَّمْسِ ثَلَاثَمِائَةٍ وَ سِتِّينَ بُرْجاً كُلُّ بُرْجٍ مِنْهَا مِثْلُ جَزِيرَةٍ مِنْ جَزَائِرِ الْعَرَبِ فَتَنْزِلُ كُلَّ يَوْمٍ عَلَى بُرْجٍ مِنْهَا فَإِذَا غَابَتِ انْتَهَتْ إِلَى حَدِّ بُطْنَانِ الْعَرْشِ فَلَمْ تَزَلْ سَاجِدَةً إِلَى الْغَدِ ثُمَّ تُرَدُّ إِلَى مَوْضِعِ مَطْلَعِهَا وَ مَعَهَا مَلَكَانِ يَهْتِفَانِ مَعَهَا وَ إِنَّ وَجْهَهَا لِأَهْلِ السَّمَاءِ وَ قَفَاهَا لِأَهْلِ الْأَرْضِ وَ لَوْ كَانَ وَجْهُهَا لِأَهْلِ الْأَرْضِ لَاحْتَرَقَتِ الْأَرْضُ وَ مَنْ عَلَيْهَا مِنْ شِدَّةِ حَرِّهَا وَ مَعْنَى سُجُودِهَا مَا قَالَ سُبْحَانَهُ وَ تَعَالَى أَ لَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّماواتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْجِبالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ.

Ali Bin Ibrahim, and a number of our companions, from Sahl Bin ziyad altogether, from Muhammad Bin Isa, from Yunus, from Abu Al-Sabbah Al-Kanany, from Al-Asbagh Bin Nabata who said:

Amir-ul-Momineen[asws] said: 'For the sun there are three hundred constellations. Each of the constellations from these is like an island from the islands of Arabia. So it

[2920] تأويل الآيات 1: 333/ 2

descends upon a constellation from these each day. So when it disappears, it ends up to the limits beneath the Throne. It does not stop prostrating until the next day. Then it returns to the place of its rising, and with it are two Angels who hail with it and turn its face towards the people of the sky reversing it from the people of the earth. And had it faced the people of the earth, it would have burnt down the earth and the ones upon it due to the intensity of its heat. And the meaning of its prostration is what the Glorious and the High has Said: ***[22:18] Do you not see that Allah is He, to Whom prostrate whoever is in the skies and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people***'.[2921]

VERSES 19 - 22

هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ {19} يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ {20} وَلَهُمْ مَقَامِعُ مِنْ حَدِيدٍ {21} كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ {22}

[22:19] These are two disputants who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of Fire, boiling water shall be poured over their heads [22:20] With it shall be melted what is in their bellies and the skins [22:21] And for them are whips of iron [22:22] Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the Punishment of the burning

محمد بن يعقوب: عن علي بن إبراهيم، عن أحمد بن محمد البرقي، عن أبيه، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله تعالى: هذانِ خَصْمانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا بولاية علي قُطِّعَتْ لَهُمْ ثِيابٌ مِنْ نارٍ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[22:19] These are two disputants who dispute about their Lord, then (as to) those who disbelieve*** <u>in the Wilayah of Ali</u>[asws], ***for them are cut out garments of Fire'.***[2922]

ابن بابويه، قال: حدثنا أبو محمد عمار بن الحسين الأسروشني، قال: حدثني علي بن محمد ابن عصمة، قال: حدثنا أحمد بن محمد الطبري بمكة، قال: حدثنا أبو الحسن بن أبي شجاع البجلي، عن جعفر بن عبيد الله بن محمد الحنفي، عن يحيى بن هاشم، عن محمد بن جابر، عن صدقة بن سعيد، عن النضر بن مالك، قال: قلت للحسين بن علي بن أبي طالب (عليهما السلام): يا أبا عبد الله، حدثني عن قول الله عز و جل: هذانِ خَصْمانِ اخْتَصَمُوا فِي رَبِّهِمْ. قال: «نحن و بنو أمية، اختصمنا في الله عز و جل، قلنا: صدق الله و قالوا: كذب الله فنحن و إياهم الخصمان يوم القيامة».

Ibn Babuwayh said, 'Abu Muhammad Amaar Bin Al Husayn Al Saroushany narrated to us, from Ali Bin Muhammad Ibn Asamat, from Ahmad Bin Muhammad Al Tabary at Makkah, from Abu Al Hassan Bin Abu Shuja'a Al Bajaly, from Ja'far Bin Ubeydullah Bin Muhammad Al Hanafy, from Yahya Bin Hashim, from Muhammad Bin Jabir, from Sadaqat Bin Saeed, from Al Nazar Bin Maalik who said,

'I said to Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O Abu Abdullah[asws]! Narrate to me about the Words of Allah[azwj] Mighty and Majestic ***[22:19] These are two***

[2921] الكافي 8: 157/ 148
[2922] الكافي 1: 349/ 51

disputants who dispute about their Lord'. He[asws] said: 'We[asws] and the Clan of Umayya, are disputants regarding Allah[azwj] Mighty and Majestic. We[asws] say: 'Allah[azwj] is Truthful', and they say, 'Allah[azwj] is a liar (nouzobillah)'. So we[asws] and they would be disputing on the Day of Judgement'.[2923]

محمد بن العباس: عن إبراهيم بن عبد الله بن مسلم، عن حجاج بن المنهال، بإسناده عن قيس بن سعد بن عبادة، عن علي بن أبي طالب (عليه السلام)، أنه قال: «أنا أول من يجثو للخصومة بين يدي الرحمن».

Muhammad Bin Al Abbas, from Ibrahim Bin Abdullah Bin Muslim, from Hajaj Bin Al Manhal, by his chain, from Qays Bin Sa'ad Bin Abadat,

'Ali[asws] Bin Abu Talib[asws] has said: 'I[asws] will be the first one to kneel in front of the Beneficent for the (Judgement of the) dispute'.[2924]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن أبي بصير، عن أبيعبد الله (عليه السلام)، قال: قلت له: يا بن رسول الله، خوفني فإن قلبي قد قسا. فقال: «يا أبا محمد، استعد للحياة الطويلة، فإن جبرئيل (عليه السلام) جاء إلى رسول الله (صلى الله عليه و آله) و هو قاطب، و قد كان قبل ذلك يجيء و هو مبتسم، فقال رسول الله (صلى الله عليه و آله): يا جبرئيل، جئتني اليوم قاطبا!

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Abu Baseer, who has narrated:

'I said to Abu Abdullah[asws], 'O son[asws] of Rasool-Allah[saww]! It frightens me that my heart may have been hardened'. So he[asws] said: 'O Abu Muhammad! Be ready for a long life, for Jibraeel[as] came to Rasool-Allah[saww] and he[as] was frowning, and before that he[as] used to come to him[saww] with a smile'. So Rasool-Allah[saww] said: 'O Jibraeel[as]! You[as] come to me[saww] today with a frown?'

فقال: يا محمد، قد وضعت منافخ النار، فقال: و ما منافخ النار، يا جبرئيل؟ فقال: يا محمد، إن الله عز و جل أمر بالنار، فنفخ عليها ألف عام حتى ابيضت، ثم نفخ عليها ألف عام حتى احمرت، ثم نفخ عليها ألف عام حتى اسودت، فهي سوداء مظلمة، لو أن قطرة من الضريع قطرت في شراب أهل الدنيا لمات أهلها من نتنها، و لو أن حلقة واحدة من السلسلة التي طولها سبعون ذراعا وضعت على الدنيا لذابت من حرها، و لو أن سربالا من سرابيل أهل النار علق بين السماء و الأرض لمات أهل الأرض من ريحه و وهجه».

So he[as] said: 'O Muhammad[saww]! The Bellows of the Fire have been Placed'. So he[saww] said: 'And what are the Bellows of the Fire, O Jibraeel[as]?' So he[as] said: 'O Muhammad[saww]! Allah[azwj] Mighty and Majestic Commanded the Fire, so it was Blown into for a thousand years until it turned white. Then it was Blown into for a thousand years until it turned red. Then it was Blown into for a thousand years until is turned black. So it a pitch dark blackness. If one drop of Al-Zari'e (الضريع) were to be in the drink of the world, its inhabitants would die from its stink. And if one link of the chain, the length of which is seventy cubits, were to be placed upon the world, it would melt from its heat. And if a garment from the garments of the people of the Fire were to be suspended between the sky and the earth, the people of the earth would die from its wind and its glow'.

قال: «فبكى رسول الله (صلى الله عليه و آله)، و بكى جبرئيل، فبعث الله إليهما ملكا، فقال لهما: إن ربكما يقرئكما السلام، و يقول: قد أمنتكما أن تذنبا ذنبا أعذبكما عليه».

[2923] الخصال: 42/ 35

[2924] تأويل الآيات 1: 334/ 3

He[asws] said: ‘So Rasool-Allah[saww] wept, and Jibraeel (also) wept. So Allah[azwj] Sent an Angel to them both who said to them: ‘Your Lord[azwj] Conveys His[azwj] Greetings to you both and is Saying: “Both of you are secure from sinning a sin, that you would be Punished for”.

فقال أبو عبد الله (عليه السلام): «فما رأى رسول الله (صلى الله عليه و آله) جبرئيل مبتسما بعد ذلك» ثم قال: «إن أهل النار يعظمون النار، و إن أهل الجنة يعظمون الجنة و النعيم، و إن أهل جهنم إذا دخلوها هووا فيها مسيرة سبعين عاما، فإذا بلغوا أعلاها قمعوا بمقامع الحديد، و أعيدوا فى دركها، هذه حالهم، و هو قول الله عز و جل: كُلَّما أَرادُوا أَنْ يَخْرُجُوا مِنْها مِنْ غَمٍّ أُعِيدُوا فِيها وَ ذُوقُوا عَذابَ الْحَرِيقِ ثم تبدل جلودهم جلودا غير الجلود التي كانت عليهم».

So Abu Abdullah[asws] said: ‘Thus, Rasool-Allah[saww] did not see Jibraeel[as] smile after that’. Then he[asws] said: ‘The people of the Fire would be grievous in the Fire, and the people of the Paradise would be magnified in the Paradise and the Bounties. And the people of Hell, when they enter into it, would travel for a distance of seventy years. So when they reach its high point, they would be suppressed by rods of the Fire and be returned to its low level. This is their condition and these are the Words of Allah[azwj] Mighty and Majestic ***[22:22] Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the Punishment of the burning***. Then their skins would be replaced by layers of skins other than which were upon them’.

فقال أبو عبد الله (عليه السلام): «حسبك، يا أبا محمد؟» قلت: حسبي، حسبي.

So Abu Abdullah[asws] said: ‘Does it suffice you, O Abu Muhammad?’ I said, ‘It suffices me, it suffices me’.[2925]

VERSE 23

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ {23}

[22:23] Surely Allah will Make those who believe and do righteous deeds enter Gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ وَ أُلْبِسَ سَبْعِينَ حُلَّةً حَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَنْسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللُّؤْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلَّوْنَ فِيهاَ مِنْ أَساوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤاً وَ لِباسُهُمْ فِيها حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّ سَرِيرُهُ فَرَحاً فَإِذَا اسْتَقَرَّ لِوَلِيِّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجِنَانِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُوَكَّلُ بِجِنَانِهِ لِيُهَنِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدِ اتَّكَأَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحَوْرَاءُ تَهَيَّأُ لَهُ فَاصْبِرْ لِوَلِيِّ اللَّهِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is’haq Al-Madany, who has narrated the following:

Abu Ja’far[asws] having said that: ‘Rasool Allah[saww] said: ‘And he (the Believer) would be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So these are

[2925] تفسير القمّي 2: 81

the Words of Allah[azwj]: ***[22:23] they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk***. So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah[azwj] settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah[azwj], and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, 'Stay in your place, for the friend of Allah[azwj] is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah[azwj]'.[2926]

VERSE 24

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَىٰ صِرَاطِ الْحَمِيدِ {24}

[22:24] And they are Guided to goodly words and they are Guided to the Path of the Praised One

أحمد بن محمد بن خالد البرقي: عن أبيه، عمن ذكره عن أبي علي، عن ضريس الكناسي، قال: سألت أبا جعفر(عليه السلام) عن قول الله: وَ هُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَ هُدُوا إِلى صِراطِ الْحَمِيدِ. فقال: «هو- و الله- هذا الأمر الذي أنتم عليه».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from the one who mentioned it, from Abu Ali, from Zareys Al Kunasy who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] ***[22:24] And they are Guided to goodly words and they are Guided to the Path of the Praised One***, so he[asws] said: 'By Allah[azwj]! <u>This is the matter (Al-Wilayah) which you (Shias) are upon</u>'.[2927]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي ابن حسان، عن عبد الرحمن بن كثير: عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ هُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَ هُدُوا إِلى صِراطِ الْحَمِيدِ. قال: «ذلك جعفر و حمزة و عبيدة و سلمان و أبو ذر و المقداد بن الأسود و عمار، هدوا إلى أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, from Ali Ibn Hisaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High[azwj] ***[22:24] And they are Guided to goodly words and they are Guided to the Path of the Praised One***, he[asws] said: 'That is Ja'far[as], and Hamza[as], and Ubeyda[ra], and Abu Dharr[ra], and Al-Miqdad Bin Al-Aswad[ra], and Amaar[ra] – <u>Guided to Amir-ul-Momineen</u>[asws]'.[2928]

VERSE 25

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ {25}

[2926] Al Kafi – H 14517 (Extract)
[2927] المحاسن: 169/ 133
[2928] الكافي 1: 352/ 71، شواهد التنزيل 1: 394/ 546.

[22:25] Surely (as for) those who disbelieve, and hinder (men) from Allah's Way and from the Sacred Mosque which We have made equally for the people, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will Make him taste of a painful Punishment

ابْنُ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ وَ غَيْرُهُ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُرِدْ فِيهِ بِإِلْحادٍ بِظُلْمٍ فَقَالَ مَنْ عَبَدَ فِيهِ غَيْرَ اللَّهِ عَزَّ وَ جَلَّ أَوْ تَوَلَّى فِيهِ غَيْرَ أَوْلِيَاءِ اللَّهِ فَهُوَ مُلْحِدٌ بِظُلْمٍ وَ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى أَنْ يُذِيقَهُ مِنْ عَذَابٍ أَلِيمٍ.

Ibn Mahboub, from Abu Walladin, and someone else from our companions, who have reported the following:

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***and whoever shall incline therein to wrong unjustly, We will Make him taste of a painful Punishment***, so he[asws] said: 'The one who worships other than Allah[azwj] Mighty and Majestic, or befriends other than the Guardians[asws] from Allah[azwj], so he has inclined to injustice and it is upon Allah[azwj] Blessed and High to ***Make him taste of a painful Punishment'***.[2929]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن الحسين ابن أبي العلاء، قال: قال أبو عبد الله (عليه السلام): «إن معاوية أول من علق على بابه مصراعين بمكة، فمنع حاج بيت الله ما قال الله عز و جل: سَواءً الْعاكِفُ فِيهِ وَ الْبادِ و كان الناس إذا قدموا مكة نزل البادي على الحاضر حتى يقضي حجة، و كان معاوية صاحب السلسلة التي قال الله تعالى: فِي سِلْسِلَةٍ ذَرْعُها سَبْعُونَ ذِراعاً فَاسْلُكُوهُ إِنَّهُ كانَ لا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ و كان فرعون هذه الامة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Ibn Abu Al A'ala who said, 'Abu Abdullah[asws] said:

'Muawiya is the first one who suspended two shutters upon its Door. So he prevented the Pilgrimage to the House of Allah[azwj] what Allah[azwj] Mighty and Majestic Said ***[22:25] We have made equally for the people, (for) the dweller therein and (for) the visitor***. And the people, whenever they proceeded to Makkah, used to stay at a hostel until they had fulfilled their Pilgrimage. And Muawiya was the one with the chains which Allah[azwj] the High Says ***[69:32] Then thrust him into a chain the length of which is seventy cubits [69:33] Surely he did not believe in Allah, the Magnificent***. <u>And he (Muawiya) was the Pharaoh of this community</u>'.[2930]

الشيخ: بإسناده عن موسى بن القاسم، عن صفوان بن يحيى، عن حسين بن أبي العلاء، قال: ذكر أبو عبد الله (عليه السلام) هذه الآية: سَواءً الْعاكِفُ فِيهِ وَ الْبادِ، فقال: «كانت مكة ليس على شيء منها باب، و كان أول من علق على بابه المصراعين معاوية بن أبي سفيان، و ليس ينبغي لأحد أن يمنع الحاج شيئا من الدور و منازلها».

Al Sheykh by his chain, from Musa Bin Al Qasim, from Safwan Bin Yahya, from Husayn Bin Abu Al A'ala who said,

'Abu Abdullah mentioned this Verse ***[22:25] We have made equally for the people, (for) the dweller therein and (for) the visitor***, and said: 'Makkah never had any such thing as a door, and the first one to suspend two shutters upon it was Muawiya

[2929] Al-Kafi – H 14980
[2930] الكافي 4: 243/ 1.

Bin Abu Sufyan. And it does not befit anyone that he should prevent the Pilgrim from anything from the role and its houses (to stay in)'.[2931]

و عنه: ابن أبي عمير عن، معاوية بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ مَنْ يُرِدْ فِيهِ بِإِلْحادٍ بِظُلْمٍ. قال: «كل ظلم إلحاد، و ضرب الخادم في غير ذنب، من ذلك الإلحاد».

And from him, from Ibn Abu Umeyr, from Muawiya Bin Amaar who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***and whoever shall incline therein to wrong unjustly***, he[asws] said: 'Every injustice is wrong, and the hitting the servant without any wrong (done by him) is from that inclining (to injustice)'.[2932]

و عنه: عن الحسين بن محمد، بإسناده إلى عبد الرحمن بن كثير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ مَنْ يُرِدْ فِيهِ بِإِلْحادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذابٍ أَلِيمٍ. قال: «نزلت فيهم حيث دخلوا الكعبة، فتعاهدوا و تعاقدوا على كفرهم و جحودهم بما نزل في أمير المؤمنين (عليه السلام)، فألحدوا في البيت بظلمهم الرسول (صلى الله عليه و آله) و وليه (عليه السلام)، فبعدا للقوم الظالمين».

And from him, from Al Husayn Bin Muhammad, by his chain going up to Abdul Rahman Bin Kaseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:25] and whoever shall incline therein to wrong unjustly, We will Make him taste of a painful Punishment***. He[asws] said: 'It was Revealed regarding them (Abu Bakr, Umar, Ma'az Bin Jabal, Saalim Mawla, and Ubeydullah Bin Al-Jarrah), where they entered the Kaaba, so they vowed (to each other) and contracted upon their disbelief and their denial of what was Revealed regarding Amir-ul-Momineen[asws]. Thus, due to their injustice, they disbelieved in the House (Kaaba), the Rasool-Allah[saww] and his[saww] (appointed) Guardian[asws]. So away with the unjust people'.[2933]

الصحيفة الملعونة والمعاهدة في الكعبة

فلما بايع علي عليه السلام أخبرنا أن رسول الله صلى الله عليه وآله قال ما قاله، وأخبر أن هؤلاء الخمسة كتبوا بينهم كتابا تعاهدوا فيه وتعاقدوا في ظل الكعبة: (إن مات محمد أو قتل أن يتظاهروا على علي عليه السلام فيزووا عنه هذا الأمر)، واستشهد أربعة: سلمان وأبو ذر والمقداد والزبير،

THE ACCURSED AGREEMENT AND THE TREATY IN THE KAABA

When allegiance was taken from Ali[asws] (by force) we were informed by Ali[asws] that the Messenger of Allah[saww] had said what he[asws] had said, and we got the news that those five (Abu Bakr, Umar, Ma'az Bin Jabal, Saalim Mawla, and Ubeydullah Bi Al Jarrah) had written an agreement between them and committed themselves to it, and contracted it in the shadow of the Kaaba that, if Muhammad[saww] were to pass away or be killed they would overpower Ali[asws] and keep the matter (Caliphate) away from him[asws], and four of them testified to this (statement of Ali[asws]) – Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar] and Al-Zubayr.

[2931] التهذيب 5: 420/ 1458.
[2932] الكافي 4: 227/ 2
[2933] الكافي 1: 348/ 44.

وشهدوا بعد ما وجبت في أعناقنا لأبي بكر بيعته الملعونة الضالة. فعلمنا أن عليا عليه السلام لم يكن ليروي عن رسول الله صلى الله عليه وآله باطلا، وشهد له الأخيار من أصحاب محمد صلى الله عليه وآله.

And we realised (the Fitna), afterwards, when Abu Bakr's accursed and erroneous allegiance was forced onto our necks. So we came to know that Ali[asws] would never report from Rasool-Allah[saww] any falsehood, and testified to him[asws] as being the best of the companions of Muhammad[saww].[2934]

VERSE 26

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ {26}

[22:26] And when We assigned to Ibrahim the place of the House, saying: Do not associate anything with Me, and purify My House for those who circumambulate it and stand to Pray and bow down and prostrate themselves

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: قال الإمام موسى بن جعفر (عليهما السلام): «قوله تعالى: وَ طَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَ الْقائِمِينَ وَ الرُّكَّعِ السُّجُودِ يعني بهم آل محمد (صلوات الله عليهم)».

Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood who said,

'The Imam Musa[asws] Bin Ja'far[asws] said: 'The Words of the High ***[22:26] and purify My House for those who circumambulate it and stand to Pray and bow down and prostrate themselves***, by this it Means the Progeny[asws] of Muhammad[saww]'.[2935]

VERSE 27

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ {27}

[22:27] And proclaim among the people for the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان جميعا، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) أقام بالمدينة عشر سنين لم يحج، ثم أنزل الله عز و جل عليه: وَ أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجالًا وَ عَلى كُلِّ ضامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فأمر المؤذنين أن يؤذنوا بأعلى أصواتهم، بأن رسول الله (صلى الله عليه و آله) يحج في عامه هذا، فعلم به من حضر المدينة و أهل العوالي و الأعراب، فاجتمعوا لحج رسول الله (صلى الله عليه و آله)، و إنما كانوا تابعين ينظرون ما يؤمرون به و يتبعونه، أو يصنع شيئا فيصنعونه.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan altogether, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] stayed in Al-Medina for ten years without performing Hajj. Then Allah[azwj] Revealed ***[22:27] And proclaim among the people for the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path***. Thus, he[saww]

[2934] Kitaab Sulaym Bin Qays Al Hilali – H 19
[2935] تأويل الآيات 1: 335/ 7.

ordered the Callers that they should call out in their loud voices that Rasool-Allah[saww] would be performing the Hajj in this year. So the ones present in Al-Medina, and the people of Al-Awaali (العوالي) and the Bedouins came to know it. So they gathered for the Hajj of Rasool-Allah[saww]. But rather, they were followers awaiting to see what he[saww] would be ordering them for and follow him[saww], or he[saww] does something, so they would do it as well'.

فخرج رسول الله (صلى الله عليه و آله) في أربع بقين من ذي القعدة، فلما انتهى إلى ذي الحليفة زالت الشمس، فاغتسل ثم خرج حتى أتى المسجد الذي عند الشجرة، فصلى فيه الظهر، و عزم بالحج مفردا، و خرج حتى انتهى إلى البيداء عند الميل الأول، فصف له سماطان، فلبى بالحج مفردا، و ساق الهدي ستا و ستين أو أربعا و ستين، حتى انتهى إلى مكة في سلخ أربع من ذي الحجة، فطاف بالبيت سبعة أشواط، ثم صلى ركعتين خلف مقام إبراهيم (عليه السلام).

So Rasool-Allah[saww] went out during the four days remaining from (the Month of) Zi-Al Qa'da. So when he[saww] ended up at Zi Al Haleyfa (six or seven miles from Al Medina), then sun was still (in the sky). So he[saww] washed, then went until he[saww] came to Al-Masjid in which there was a tree. So he[saww] Prayed Al-Zohar (Midday Prayer) in it, and made the intention for the Hajj, solely. And he[saww] went out until he[saww] ended up at Al-Bayda (and it is a smooth land in between Makkah and Al-Medina) in the first mile. So the (people) stood in two rows for him[saww], and he[saww] made the intention solely for Hajj. He[saww] herded his[saww] sacrificial animals, which numbered sixty six or sixty four heads, until he[saww] ended up at Makkah during the first four days from (the Month of) Zi Al Hijja. So he[saww] circumambulated the House with seven rounds, then Prayed two Cycles behind *Maqaam* Ibrahim[as]'.

ثم عاد إلى الحجر فاستلمه، و قد كان استلمه في أول طوافه، ثم قال: إن الصفا و المروة من شعائر الله، فابدأ بما بدأ الله عز و جل و إن المسلمين كانوا يظنون أن السعي بين الصفا و المروة شيء صنعه المشركون، فأنزل الله عز و جل: إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما.

Then he[saww] returned to the Rock (الحجر), so he[saww] took it in his[saww] hand, and he[saww] had taken it during the first of his[saww] circumambulations. Then he[saww] said: 'Al-Safa and Al-Marwa are from Rituals of Allah[azwj]. So begin with what Allah[azwj] Mighty and Majestic Began with'. And the Muslims used to think that Al-Saee (brisk walking) between Al-Safa and Al-Marwa was something which the Polytheists used to do'. So Allah[azwj] Revealed ***[2:158] Surely the Safa and the Marwa are among the rituals Appointed by Allah; so whoever makes a Pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both***.

ثم أتى الصفا فصعد عليه، و استقبل الركن اليماني، فحمد الله و أثنى عليه، و دعا مقدار ما يقرأ سورة البقرة مترسلا، ثم انحدر إلى المروة فوقف عليها، كما توقف على الصفا، ثم انحدر و عاد إلى الصفا فوقف عليها، ثم انحدر إلى المروة حتى فرغ من سعيه.

Then he[saww] came to Al-Safa and ascended it, and turned towards Al-Rukn Al-Yamaani. So he[saww] Praised Allah[azwj] and Extolled Him[azwj], then spoke for as long as what it takes to read Surah Al-Baqarah without rushing it. Then he[saww] came down to Al-Marwa and paused at it just as he[saww] had paused at Al-Safa. Then he[saww] came down and returned to Al-Safa and paused at it. Then he[saww] came down to Al-Marwa, until he[saww] had done it seven times.

فلما فرغ من سعيه و هو على المروة، أقبل على الناس بوجهه، فحمد الله و أثنى عليه، ثم قال: إن هذا جبرئيل- و أومأ بيده إلى خلفه- يأمرني أن آمر من لم يسق هديا أن يحل، و لو استقبلت من أمري ما استدبرت لصنعت مثل ما أمرتكم، و لكني سقت الهدي، و لا ينبغي لسائق الهدي أن يحل حتى يبلغ الهدي محله».

So when he[saww] was free from his[saww] Sa'ee, and he[saww] was at Al-Marwa, he[saww] turned to face the people. So he[saww] Praised Allah[azwj] and Extolled Him[azwj], then said: 'This here is Jibraeel[as,' – and he[saww] gestured by his[saww] hand towards behind his[saww] back – 'ordering me[saww] that I[saww] should order the one who has not herded his sacrificial animal that he should dress up (Come out from the state of Ihram). In the future I[saww] will not do this but I[saww] shall do similar to what I[saww] ordered you all to do. But I[saww] have already herded my[saww] sacrificial animals, and it is not befitting for the one who has herded his sacrificial animal that he should dress up until the sacrificial animal reaches its place.

قال: «فقال له رجل من القوم: لنخرجن حجاجا و رؤوسنا و شعورنا تقطر. فقال له رسول الله (صلى الله عليه و آله): أما إنك لن تؤمن بهذا أبدا. فقال: سراقة بن مالك بن جعشم الكناني: يا رسول الله، علمنا ديننا كأنا خلقنا اليوم، فهذا الذي أمرتنا به لعامنا هذا، أم لما يستقبل؟ فقال له رسول الله (صلى الله عليه و آله): بل هو للأبد إلى يوم القيامة. ثم شبك أصابعه، و قال:دخلت العمرة في الحج إلى يوم القيامة».

He[asws] said: 'So a man from the people said to him[saww], 'We have been made to come out as Pilgrims and our heads feel as if they are being pulled'. So Rasool-Allah[saww] said to him: 'But you will never believe in this, ever!' So Sara'iq Bin Malik Bin Ja'sham Al Kanany said, 'O Rasool-Allah[saww]! We have learned our Religion as if we have been Created today. So this which you[saww] ordered us with, is for this year of ours, or for the future (as well)?' So Rasool-Allah[saww] said to him: 'But, it is forever up to the Day of Judgement'. Then he[saww] clasped his[saww] fingers and said: 'The Umra is included in the Hajj up to the Day of Judgement'.

قال: «و قدم علي (عليه السلام) من اليمن على رسول الله (صلى الله عليه و آله) و هو بمكة، فدخل على فاطمة (عليها السلام) و قد أحلت، فوجد ريحا طيبا، و وجد عليها ثيابا مصبوغة، فقال: ما هذا، يا فاطمة؟ فقالت: أمرنا بهذا رسول الله (صلى الله عليه و آله). فخرج علي (عليه السلام) إلى رسول الله (صلى الله عليه و آله) مستفتيا، فقال: يا رسول الله، إني رأيت فاطمة قد أحلت، و عليها ثياب مصبوغة؟ فقال رسول الله (صلى الله عليه و آله): أنا أمرت الناس بذلك، فأنت- يا علي- بما أهللت؟ قال: يا رسول الله، إهلالا كإهلال النبي (صلى الله عليه و آله). فقال له رسول الله (صلى الله عليه و آله): قر على إحرامك مثلي، و أنت شريكي في هديي».

He[asws] said: 'And Ali[asws] came up from Al-Yemen to Rasool-Allah[saww] and he[saww] was at Makkah. So he[asws] came up to Fatima[asws], and she[asws] has dressed up, and found a pleasant aroma, and found dyed clothes upon her[asws]. So he[asws] said: 'What is this, O Fatima[asws]?' So she[asws] said: 'Rasool-Allah[saww] ordered us with this'. So Ali[asws] went out to Rasool-Allah[saww] for consultation. He[asws] said: 'O Rasool-Allah[saww]! I [asws] saw Fatima[asws] to have been dressed up, and upon her[asws] were dyed clothes?' So Rasool-Allah[saww] said: 'I[saww] ordered the people with that. So you[asws], Ali[asws] – with what will you[asws] be dressing up?' He[asws] said: 'O Rasool-Allah[saww]! I[asws] will dress up like the dressing up of the Prophet[saww,'. So Rasool-Allah[saww] said to him[asws]: 'Decide to wear your[asws] Ihraam like me[saww], and you[asws] are a partner with me[saww] in my[saww] sacrifice'.

قال: «و نزل رسول الله (صلى الله عليه و آله) بمكة بالبطحاء هو و أصحابه، و لم ينزل الدور، فلما كان يوم التروية عند زوال الشمس أمر الناس أن يغتسلوا و يهلوا بالحج، و هو قول الله عز و جل الذي انزل على نبيه (صلى الله عليه و آله): فَاتَّبِعُوا مِلَّةَ أبيكم إِبْراهِيمَ

He[asws] said: 'And Rasool-Allah[saww] encamped at the plains of Makkah, him[saww] and his[saww] companions, and did not stay in the houses. So when it was the day of Al-Tarawiyya during sunset, he[saww] ordered the people that they should wash and exclaim Talbiyya, and these are the Words of Allah[azwj] Mighty and Majestic which were Revealed upon His[azwj] Prophet[saww] ***[3:95] therefore follow the nation of your father Ibrahim***.

فخرج النبي (صلى الله عليه و آله) و أصحابه مهلين بالحج حتى أتى منى، فصلى الظهر و العصر و المغرب و العشاء الآخرة و الفجر، ثم غدا و الناس معه، و كانت قريش تفيض من المزدلفة، و هي جمع، و يمنعون الناس أن يفيضوا منها، فأقبل رسول الله (صلى الله عليه و آله) و قريش ترجو أن تكون إفاضته من حيث كانوا يفيضون، فأنزل الله عز و جل: ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ يعني إبراهيم و إسماعيل و إسحاق (عليهم السلام) في إفاضتهم منها، و من كان بعدهم، فلما رأت قريش أن قبة رسول الله (صلى الله عليه و آله) قد مضت، كأنه دخل في أنفسهم شيء للذي كانوا يرجون من الإفاضة من مكانهم، حتى انتهى إلى نمرة، و هي بطن عرفة بحيال الأراك، فضربت قبته، و ضرب الناس أخبيتهم عندها.

So the Prophet[saww] and his[saww] companions exclaiming Talbiyya for the Hajj until they came to Mina. So he[saww] Prayed Al-Zohar, and Al-Asr, and Al-Magrib, and Al-Isha, and Al-Fajr, then on the next day, and the people were with him[saww]. And Qureysh were hastening on from Al-Muzdalifa, and it was a group, and they were preventing the people to hasten with them. So Rasool-Allah[saww] came up, and the Qureysh hoped that his[saww] coming would be from where they were coming from. So Allah[azwj] Revealed ***[2:199] Then hasten on from the Place from which the people hasten on and ask the Forgiveness of Allah*** Meaning Ibrahim[as], and Ismail[as], and Is'haq[as] regarding their[as] hastening on from it, and the ones after them[as]. So when the Qureysh saw that the banner of Rasool-Allah[saww] had passed by, there entered into their hearts something that they had been hoping for, from hastening from their place, until the banner reached Namra, which is in the middle of Arafaat, parallel to Al-Arak. So his[saww] banner was pitched there, and the people pitched their tents around it.

فلما زالت الشمس خرج رسول الله (صلى الله عليه و آله) و معه قريش، و قد اغتسل و قطع التلبية حتى وقف بالمسجد، فوعظ الناس و أمرهم و نهاهم، ثم صلى الظهر و العصر بأذان و إقامتين، ثم مضى إلى الموقف فوقف به فجعل الناس يبتدرون أخفاف ناقته، يقفون إلى جانبها، فنحاها، ففعلوا مثل ذلك،

So when the sun set, Rasool-Allah[saww] came out, and with him[saww] were the Qureysh. And he[saww] has washed and cut-off his[saww] Talbiyya until he[saww] paused at the Masjid. So he[saww] preached to the people with the Commands and the Prohibitions. Then he[saww] Prayed Al-Zohr, and Al-Asr with one Azaan and two Iqaamas. Then he[saww] went to the pausing stop, so he[saww] stopped by it. The people crowded around his[saww] camel, so he[saww] moved his[saww] camel. They paused to the side of it. So he[saww] tended it, and they did similar to that.

فقال: أيها الناس، ليس موضع أخفاف ناقتي الموقف، و لكن هذا كله. و أومأ بيديه إلى الموقف، فتفرق الناس، و فعل مثل ذلك بالمزدلفة، فوقف الناس حتى وقع قرص الشمس، ثم أفاض، و أمر الناس بالدعة حتى انتهى إلى المزدلفة، و هو المشعر الحرام، فصلى المغرب و العشاء الآخرة بأذان واحد و إقامتين، ثم أقام حتى صلى فيها الفجر، و عجل ضعفاء بني هاشم بليل، و أمرهم أن لا يرموا جمرة العقبة حتى تطلع الشمس، فلما أضاء له النهار أفاض، حتى انتهى إلى منى، فرمى جمرة العقبة.

He[saww] said: 'O you people! This is not the only place to pause where I[saww] tended my[saww], but all of this (area as well)' – and he[saww] gestured by his[saww] hand to the

Pausing stop. So the people dispersed, and he[saww] did similar to that at Muzdalifa. So the people paused there until the sunset, then hastened on. And he[saww] ordered the people to be calm until he[saww] ended up at Muzdalifa – and it is a Sacred Ritual. So he[saww] Prayed Magrib, and the Isha by one Azaan and two Iqaamas. Then he[saww] stayed there until he[saww] Prayed Al-Fazr in it, and he[saww] told the weaker ones of the Clan of Hashim[as] to leave during the night, and ordered them that they would not throw the pebbles at Al-Uqba until the sun emerges. So when the day was bright, he[saww] hastened on until he[saww] ended up at Al-Mina. So he[saww] threw the pebbles at Al-Uqba.

و كان الهدي الذي جاء به رسول الله (صلى الله عليه و آله) أربعة و ستين، أو ستة و ستين، و جاء علي (عليه السلام) بأربعة و ثلاثين، أو ستة و ثلاثين، فنحر رسول الله (صلى الله عليه و آله) ستة و ستين، و نحر علي (عليه السلام) أربعة و ثلاثين بدنة، فأمر رسول الله (صلى الله عليه و آله) أن يؤخذ من كل بدنة منها جذوة من لحم، ثم تطرح في برمة، ثم تطبخ فأكل رسول الله (صلى الله عليه و آله) و علي (عليه السلام) و حسيا من مرقها، و لم يعطيا الجزارين جلودها و لا جلالها و لا قلائدها، و تصدق به،

And the sacrificial animals which Rasool-Allah[saww] had come with were sixty four, or sixty six. And Ali[asws] had come with thirty four, or thirty six. So Rasool-Allah[saww] offered sixty six, and Ali[asws] offered (for sacrifice) thirty four camels. Rasool-Allah[saww] ordered that they should take from each of the camels, part of the meat and cook it in a pot. So Rasool-Allah[saww] and Ali[asws] ate and drank its soup. And he[saww] did not take anything from the sacrificial animals, neither their skins, not their decors, nor their reins, but he[saww] gave these away in charity.

و حلق و زار البيت، و رجع إلى منى، و أقام بها حتى كان اليوم الثالث من آخر أيام التشريق، ثم رمى الجمار، و نفر حتى انتهى إلى الأبطح، فقالت له عائشة: يا رسول الله، ترجع نساؤك بحجة و عمرة معا، و أرجع بحجة؟ فأقام بالأبطح، و بعث معها عبد الرحمن بن أبي بكر إلى التنعيم، فأهلت بعمرة، ثم جاءت و طافت بالبيت و صلت ركعتين عند مقام إبراهيم (عليه السلام)، و سعت بين الصفا و المروة، ثم أتت النبي (صلى الله عليه و آله) فارتحل من يومه، و لم يدخل المسجد الحرام، و لم يطف بالبيت، و دخل من أعلى مكة من عقبة المدنيين، و خرج من أسفل مكة من ذي طوى».

And he[saww] shaved his[saww] head and visited the House, and returned to Mina. And he[saww] stayed there until it was the third day from the end of the days of Al-Tashreek. Then he[saww] threw the pebbles, and alienated himself[saww] until he[saww] ended up at Al-Abtah. So Ayesha said to him[saww], 'O Rasool-Allah [saww]! You[saww] are returning with your[saww] wives with a Hajj and an Umra, a I am returning with (only) a Hajj?' So he[saww] stayed at Al-Abtah, and sent Abdul Rahman Bin Abu Bakr with her to Al-Tanaeem. So she exclaimed the Talbiyya, then went on to circle the House, and Prayed two Cycles at Maqaam Ibrahim[as], and performed Sa'ee between Al-Safa and Al-Marwa. Then she came to the Prophet[saww]. So he[saww] left on that same day, and did not enter the Sacred Masjid, and did not circle the House. And he[saww] entered from the high place of Makkah from Uqba Al-Medina, and went out from the lower part of Makkah, from Zi Tuwwa'.[2936]

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله ابن عامر، عن محمد بن أبي عمير، عن حماد بن عثمان، عن عبيد الله بن علي الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته: لم جعلت التلبية؟ فقال: «إن الله عز و جل أوحى إلى إبراهيم (عليه السلام): وَ أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجالًا فنادى فأجيب من كل فج عميق يلبون».

[2936] الكافي 4: 245/ 4

Ibn Babuwayh said, 'My father narrated to me, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from hamaad Bin Usmaan, from Ubeydullah Bin Ali Al Halby,

'I asked Abu Abdullah[asws] him[asws], 'Why was Talbiyya Made (to be done)?' So he[asws] said: 'Allah[azwj] Mighty and Majestic Revealed unto Ibrahim[as] ***[22:27] And proclaim among the people for the Pilgrimage: they will come to you on foot***. So he[as] called out and he[as] was answered from everywhere for its fulfillment'.[2937]

VERSE 28

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ {28}

[22:28] That they may witness benefits for them and mention the Name of Allah during stated days over what He has Sustained them of the cattle quadrupeds; so eat of them and feed the desperate one, the poor

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن أبي المغرا، عن سلمة بن محرز، قال: كنت عند أبي عبد الله (عليه السلام) إذ جاءه رجل، يقال له: أبو الورد، فقال لأبي عبد الله (عليه السلام): رحمك الله، إنك لو كنت أرحت بدنك من المحمل.

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Al Magra, from Salmat Bin Mahraz who said,

'I was in the presence of Abu Abdullah[asws] when a man called Abu Al-Warad came up to him[asws] and said to Abu Abdullah[asws], 'May Allah[azwj] has Mercy on you[asws]! If only you[asws] would rest your[asws] body from the loader (المحمل)'.

فقال أبو عبد الله (عليه السلام): «يا أبا الورد، إني أحب أن أشهد المنافع التي قال الله تبارك و تعالى: لِيَشْهَدُوا مَنافِعَ لَهُمْ إنه لا يشهدها أحد إلا نفعه الله، أما أنتم فترجعون مغفورا لكم، و أما غيركم فيحفظون في أهاليهم و أموالهم».

So Abu Abdullah[asws] said: 'O abu Al-Warad! I[asws] love to witness the benefits which Allah[azwj] Blessed and High Speaks about ***[22:28] That they may witness benefits for them***. No one has witnessed theses except that Allah[azwj] Benefitted him. As for you, so you would be returning having been Forgiven, and as for the others, so they would be (returning) secure among their families and their wealth'.[2938]

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ أَطْعِمُوا الْبائِسَ الْفَقِيرَ، قال: «هو الزمن الذي لا يستطيع أن يخرج من زمانته».

And from him, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:28] and feed the desperate one, the poor***. He[asws] said: 'He is the bonded one who cannot come out from his bondage'.[2939]

[2937] علل الشرائع: 416/ 1
[2938] الكافي 4: 263/ 46.
[2939] الكافي 4: 46/ 4.

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «قال علي (عليه السلام)، في قول الله عز و جل: وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُوماتٍ قال: أيام العشر».

Ibn Babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Hamaad Bin Isa,

'I heard Abu Abdullah[asws] saying: 'Ali[asws] said with regards to the Words of Allah[azwj] Mighty and Majestic ***[22:28] and mention the Name of Allah during stated days***, he[asws] said: 'The ten days'.[2940]

و عنه: بهذا الإسناد، عن الحسين بن سعيد، عن محمد بن الفضيل، عن أبي الصباح، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُوماتٍ. قال: «هي أيام التشريق».

And from him, by this chain, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazeyl, from Abu Al Sabaah,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:28] and mention the Name of Allah during stated days***. He[asws] said: 'These are the days of *Al-Tashreeq* (Ten days following the day of the sacrifice)'.[2941]

VERSE 29

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ {29}

[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows and let them go round the Ancient House

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، و محمد بن إسماعيل، عن الفضل بن شاذان، عن صفوان بن يحيى، و ابن أبي عمير جميعا، عن معاوية بن عمار، قال: قال أبو عبد الله (عليه السلام)، في حديث من تمام الحج و العمرة: «اتق المفاخرة، و عليك بورع يحجزك عن معاصي الله، فإن الله عز و جل يقول: ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَ لْيُوفُوا نُذُورَهُمْ وَ لْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Safwan Bin Yahya and Ibn Abu Umeyr altogether, from Muawiya Bin Amaar who said,

'Abu Abdullah[asws] said in a Hadeeth about completeness of the Hajj and the Umra: 'Fear the bragging, and it is upon you to be devout and keep away from disobedience to Allah[azwj], for Allah[azwj] Mighty and Majestic is Saying ***[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows and let them go round the Ancient House***'.

قال أبو عبد الله (عليه السلام): «من التفث أن تتكلم في إحرامك بكلام قبيح، فإذا دخلت مكة و طفت بالبيت و تكلمت بكلام طيب، فكان ذلك كفارة».

[2940] معاني الأخبار: 296/ 1
[2941] معاني الأخبار: 297/ 2.

Abu Abdullah[asws] said: 'From the 'التفث' 'unkemptness' is that you speak, whilst in your Ihraam, ugly words. So when you enter Makkah and circle the House, and speak good words, and that was an expiation'.[2942]

و عنه: عن حميد بن زياد، عن ابن سماعة، عن غير واحد، عن أبان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله جل ثناؤه: ثُمَّ لْيَقْضُوا تَفَثَهُمْ، قال: «هو ما يكون من الرجل في إحرامه، فإذا دخل مكة فتكلم بكلام طيب، كان ذلك كفارة لذلك الذي كان منه».

And from him, from Hameed Bin Ziyad, from Ibn Sama'at, from someone else, from Abaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words, Majestic is His[azwj] Mention ***[22:29] Then let them fulfill their needful acts***, he[asws] said: 'It is what happens from the man in his Ihraam. So when he enters Makkah, so he should speak with good words. That would be an expiation for that which was from him'.[2943]

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن أبان بن عثمان، عمن أخبره، عن أبي جعفر (عليه السلام)، قال: قلت له: لم سمي البيت العتيق؟ قال: «هو بيت حر، عتيق من الناس، لم يملكه أحد».

And from him (Yaqoub Al Kulayni), from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Abaan Bin Usmaan, from the one who informed him,

'I said to Abu Ja'far[asws], 'Why was the House called 'The Ancient'?' He[asws] said: '<u>It is a free House, (more) ancient than the people. No one has ever owned it</u>'.[2944]

و عنه: عن محمد بن يحيى، عن محمد بن أحمد، عن الحسين بن علي بن مروان، عن عدة من أصحابنا، عن أبي حمزة الثمالي، قال: قلت لأبي جعفر (عليه السلام) في المسجد الحرام: لأي شيء سماه الله العتيق؟ فقال: «إنه ليس من بيت وضعه الله على وجه الأرض إلا له رب، و سكان يسكنونه، غير هذا البيت، فإنه لا رب له إلا الله عز و جل، و هو الحر»

And from him, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Husayn Bin Ali Bin Marwaan, from a number of our companions, from Abu Hamza Al Sumaly who said,

'I said to Abu Ja'far[asws] in the Sacred Masjid, 'For which thing did Allah[azwj] Name it as 'Ancient'?' So he[asws] said: 'There is none from the house which Allah[azwj] has Placed in the earth except that there is a lord for it, and Settled its settlers, apart from this House, for there is no lord for it except for Allah[azwj] Mighty and Majestic, and it is free (from being owned)'.

ثم قال: «إن الله عز و جل خلقه قبل الأرض، ثم خلق الأرض من بعده، فدحاها من تحته».

Then he[asws] said: 'Allah[azwj] Mighty and Majestic Created it before the earth, then Created the earth from after it, so He[azwj] Spread it from underneath it'.[2945]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد، قال: قال أبو الحسن (عليه السلام)، في قول الله عز و جل: وَ لْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ، قال: «طواف الفريضة طواف النساء».

[2942] الكافي 4: 337/ 3
[2943] الكافي 4: 543/ 15.
[2944] الكافي 4: 189/ 6.
[2945] الكافي 4: 189/ 5

And from him, from a number of our companions, from Sahl Bin ZIyad, from Ahmad Bin Muhammad who said,

'Abu Abdullah[asws] said regarding the Words of Allah[azwj] Mighty and Majestic ***[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows and let them go round the Ancient House***. He[asws] said: 'The obligatory circling – '*Tawaaf Al-Nisaa*'.[2946]

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط، عن داود بن النعمان، عن أبي عبيدة، قال: سمعت أبا جعفر (عليه السلام)، و رأى الناس بمكة و ما يعملون، قال: فقال: «فعال كفعال الجاهلية، أما و الله ما أمروا بهذا، و ما أمروا إلا أن يقضوا تفثهم، و ليوفوا نذورهم، فيمروا بنا فيمروا بنا فيخبرونا بولايتهم، و يعرضوا علينا نصرتهم».

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbaat, from Dawood Bin Al No'man, from Abu Ubeyda who said,

'I heard Abu Ja'far[asws], and he[asws] saw the people at Makkah and what they were doing, so by Allah[azwj], they have not been Commanded to do this. And what they have been Commanded for, is that they should ***[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows***, and they should pass by us[asws]. So when they pass by us[asws] they should inform us[asws] to rule them, and present their support for us[asws]'.[2947]

و روى عنه (عليه السلام)، و قد نظر إلى الناس يطوفون بالبيت، فقال: «طواف كطواف الجاهلية، أما و الله ما بهذا أمروا، و لكنهم أمروا أن يطوفوا بهذه الأحجار، ثم ينصرفوا إلينا و يعرفونا مودتهم، و يعرضوا علينا نصرتهم». و تلا هذه الآية: ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَ لْيُوفُوا نُذُورَهُمْ و قال: «التفث: الشعث، و النذر: لقاء الإمام (عليه السلام)».

And it has been reported from him[asws] (Imam Al-Baqir[asws]), and he[asws] had looked towards the people circling the House, so he[asws] said: 'They are circling it like the circling of the people of ignorance (Pre-Islamic period). But, by Allah[azwj], this is not what they have been Commanded for. But they have been Commanded that they should circle these rocks (Al-Safa and Al-Marwa), then leave to come to us[asws] and recognise their cordiality towards us[asws], and present to us[asws] their support'. And he[asws] recited this Verse ***[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows***, and said: 'The needful act – the rallying; and (being loyal to) the vow – meeting the Imam[asws]'.[2948]

و عنه: بإسناده عن ذريح المحاربي، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: ثُمَّ لْيَقْضُوا تَفَثَهُمْ. قال: «التفث: لقاء الإمام».

And from him, by his chain from Zareeh Al-Maharaby, from Abu Abdullah[asws] regarding the Words of Allah[azwj] the High ***[22:29] Then let them fulfill their needful acts***, he[asws] said: '<u>The loyalty is to meet the Imam</u>[asws]'.[2949]

و عنه: عن أبيه، قال: حدثنا محمد بن يحيى العطار، عن سهل بن زياد الآدمي، عن علي بن سليمان، عن زياد القندي، عن عبد الله بن سنان، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، فإن ذريحا المحاربي حدثني عنك، أنك قلت له: «ثُمَّ

[2946] الكافي 4: 512/ 1.
[2947] الكافي 2: 323/ 2.
[2948] تأويل الآيات 1: 336/ 9
[2949] من لا يحضره الفقيه 2: 290/ 1432

لْيَقْضُوا تَفَثَهُمْ لقاء الإمام: وَ لْيُوفُوا نُذُورَهُمْ تلك المناسك»؟ فقال: «صدق ذريح، و صدقت، إن للقرآن ظاهرا و باطنا، و من يحتمل ما يحتمل ذريح؟».

And from him, from his father, from Muhammad Bin Yahya Al Ataar, from Sahl Bin Ziyad Al Aadmy, from Ali Bin Suleyman, from Ziyad Al Qindy, from Abdullah Bin Sinan, who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! Zareeh Al-Maharaby narrated to me from you[asws] that you[asws] said to him ***[22:29] Then let them fulfill their needful acts,*** meeting the Imam[asws] ***and let them be loyal to their vows***, that is a ritual (of Hajj)?' So he[asws] said: 'Zareeh spoke the truth, and you speak the truth. Surely the Quran has an apparent and a hidden. And who can bear what Zareeh can bear?'[2950]

VERSE 30

ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ {30}

[22:30] That (shall be so); and whoever magnifies the Sanctities of Allah, it is better for him in the Presence of his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن الإمام موسى، عن أبيه جعفر (عليهما السلام)، في قول الله تعالى: وَ مَنْ يُعَظِّمْ حُرُماتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ. قال: «هي ثلاث حرمات واجبة، فمن قطع منها حرمة فقد أشرك بالله: الأولى: انتهاك حرمة الله في بيته الحرام، و الثانية: تعطيل الكتاب و العمل بغيره، و الثالثة: قطيعة ما أوجب الله من فرض طاعتنا و مودتنا».

Muhammad Bin Al Abbas, from Muhammad Bin Hamaam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

from the Imam Musa[asws], from Ja'far[asws] regarding the Words of Allah[azwj] the High ***[22:30] That (shall be so); and whoever magnifies the Sanctities of Allah, it is better for him in the Presence of his Lord***. He[asws] said: 'These are three Sanctities Obligated, so the one who cuts one of these Sanctities off has Associated with Allah[azwj]. The first – Desecration of the Sanctity of Allah[azwj] in His[azwj] Sacred House; and the second – Suspension of the Book (Quran) and the acting with other than it; and the third – Cutting off of what Allah[azwj] has more than Obligated from the necessity of being obedient to us[asws] and cordiality to us[asws]'.[2951]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، و الحسين بن سعيد جميعا، عن النضر بن سويد، عن درست، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ، فقال: «الرجس من الأوثان: الشطرنج، و قول الزور: الغناء».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al Husayn Bin Saeed Altogether, from Al Nazar Bin Suweyd, from Darast, from Zayd Al Shahaam who said,

[2950] (Extract) معاني الأخبار: 340/ 10
[2951] تأويل الآيات 1: 336/ 10

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:30] therefore avoid the uncleanness of the idols and avoid false words***, he[asws] said: 'The uncleanness – The (playing of) Chess; and the false words – The singing'.[2952]

VERSE 31

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ {31}

[22:31] Being upright for Allah, not associating anything with Him and whoever associates (others) with Allah, it is as though he had fallen from the sky, then the birds snatch him away or the wind carries him off to a far-distant place

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: حُنَفاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ، قال: «الحنيفية من الفطرة التي فطر الله الناس عليها، لا تبديل لخلق الله، قال: فطرهم على المعرفة به».

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

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:31] Being upright for Allah, not associating anything with Him***, he[asws] said: 'The uprightness is from the nature upon which Allah[azwj] Created the people. There is no change in the Creation of Allah[azwj]. He[azwj] Natured them upon the recognition of Him[azwj] by it' قال: فطرهم على المعرفة به. And said: We are that Nature, which must be recognised[2953]

VERSE 32

ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ {32}

[22:32] That (shall be so); and whoever magnifies the Rituals of Allah, this surely is from the piety of the hearts

VERSE 33

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ {33}

[22:33] You have benefits in them (camels) till a fixed time, then their place (of sacrifice) is the Ancient House

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: لَكُمْ فِيها مَنافِعُ إِلى أَجَلٍ مُسَمًّى. قال: «إن احتاج إلى ظهرها ركبها من غير أن يعنف عليها، و إن كان لها لبن حلبها حلابا لا ينهكها».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fazeyl, from Abu Al Sabah Al Kanany,

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[2952] الكافي 6: 435/ 2
[2953] الكافي 2: 10/ 4.

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:33] You have benefits in them (camels) till a fixed time***, he[asws] said: 'If he needs to ride upon its back, he does so without scolding it. And if it had milk on her, then he can milk it without exhausting it'.[2954]

VERSES 34 & 35

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ {34} الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {35}

[22:34] And to every community We Appointed acts of devotion that they may mention the Name of Allah on what He has Sustained them of the cattle quadrupeds; so your God is One God, therefore to Him should you submit, and give good news to the humble [22:35] (To) those whose hearts tremble when Allah is Mentioned, and those who are patient under that which afflicts them, and those who keep up Prayer, and spend from what We have Sustained them with

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: قال موسى بن جعفر (عليه السلام): «سألت أبي عن قول الله عز و جل: وَ بَشِّرِ الْمُخْبِتِينَ الآية، قال: نزلت فينا خاصة».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood who said,

'Musa[asws] Bin Ja'far[asws] said: 'I asked my[asws] father[asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:34] and give good news to the humble*** – the Verse. He[asws] said: 'It was Revealed regarding us[asws] especially'.[2955]

VERSE 36 & 37

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ {36} لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ {37}

[22:36] And (as for) the camels, We have made these from the Rituals of the Religion of Allah for you; for you therein is good; therefore Mention the Name of Allah on these as they stand in a row, then when they fall down, eat from them and feed the contented and the beggar; thus have We made them subservient to you, that you may be grateful [22:37] There does not reach Allah their flesh nor their blood, but to Him reaches the piety from you; thus has He made them subservient to you, that you may Magnify Allah for having Guided you; and give good news to those who do good (to others)

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْها صَوافَّ. قال: «ذلك حين تصف للنحر، تربط يديها ما بين الخف و الركبة، و وجوب جنوبها إذا وقعت على الأرض».

[2954] الكافي 4: 492/ 1.
[2955] تأويل الآيات 1: 337/ 11.

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:36] therefore Mention the Name of Allah on these as they stand in a row***, he[asws] said: 'That is when the sacrificial animals are stood in the row, and bind their legs by the knees, and they fall down upon their sides upon the earth'.[2956]

و عنه: عن علي بن إبراهيم، عن أبيه و محمد بن إسماعيل، عن الفضل بن شاذان، عن صفوان، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله جل ثناؤه: فَإِذا وَجَبَتْ جُنُوبُها فَكُلُوا مِنْها وَ أَطْعِمُوا الْقانِعَ وَ الْمُعْتَرَّ، قال: «القانع: الذي يقنع بما أعطيته، و المعتر: الذي يعتريك، و السائل: الذي يسألك في يديه، و البائس: هو الفقير».

And from him, from Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Safwaan, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj], Majestic is His[azwj] Extollation ***[22:36] then when they fall down, eat from them and feed the contented and the beggar***, he[asws] said: 'The contented – The one who is contented with what is given to him; and the '*Ma'tar*' is the one who finds you; and the beggar is the one who asks you with his hands; and the '*Al Ba'ais*' is the one who is the poor'.[2957]

VERSE 38

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ {38}

[22:38] Surely Allah will Defend those who believe; Allah does not Love every treacherous Infidel

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي، قال: حدثني أبي، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس، عن إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ يُدافِعُ عَنِ الَّذِينَ آمَنُوا. قال: «نحن الذين آمنوا، و الله يدافع عنا ما أذاعت عنا شيعتنا».

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali, from his father, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar who said,

'I asked Abu Abdullah [asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:38] Surely Allah will Defend those who believe***. He[asws] said: 'We[asws] are the one who believe, and Allah[azwj] Defends us (from) what our[asws] Shias transmit from us[asws]'.[2958]

VERSES 39 & 40

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ {39} الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {40}

[2956] الكافي 4: 497/ 1.
[2957] الكافي 4: 500/ 6.
[2958] تأويل الآيات 1: 337/ 12

[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them [22:40] Those who have been expelled from their homes without right except that they say: Our Lord is Allah. And had there not been Allah's Repelling some people by others, there would have been pulled down Monasteries and Churches and Synagogues and Masjids in which Allah's Name is much remembered; and surely Allah will Help him who helps His Cause; Allah is Strong, Mighty

ابْنُ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى الَّذِينَ أُخْرِجُوا مِنْ دِيارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٍّ وَ حَمْزَةَ وَ جَعْفَرٍ وَ جَرَتْ فِي الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ أَجْمَعِينَ.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallam Bin Al-Mustaneer, who has reported the following:

Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High: ***[22:40] Those who have been expelled from their homes without right except that they say: Our Lord is Allah***. He[asws] said: 'It was Revealed regarding the Rasool Allah[saww], and Ali[asws], and Hamza[ar], and Ja'far[ar], and it flowed regarding Al-Husayn[asws], may Peace be upon all of them'.[2959]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: حدثنا موسى بن جعفر، عن أبيه، عن جده (عليهم السلام)، قال: «نزلت هذه الآية في آل محمد (عليهم السلام) خاصة أُذِنَ لِلَّذِينَ يُقاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَ إِنَّ اللَّهَ عَلى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ- ثم تلا إلى قوله تعالى- وَ لِلَّهِ عاقِبَةُ الْأُمُورِ».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'This Verse was Revealed regarding the Progeny[asws] of Muhammad[saww] especially - ***[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them [22:40] Those who have been expelled from their homes without right except that they say: Our Lord is Allah***. Then he[asws] recited up to His[azwj] Words ***[22:41] and to Allah is the ending of affairs***'.[2960]

و عنه، قال: حدثنا الحسين بن عامر، عن محمد بن عيسى بن عبيد، عن صفوان بن يحيى، عن حكيم الحناط، عن ضريس، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: أُذِنَ لِلَّذِينَ يُقاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَ إِنَّ اللَّهَ عَلى نَصْرِهِمْ لَقَدِيرٌ، قال: «الحسن و الحسين (عليهما السلام)».

And from him, from Al Husayn Bin Aamir, from Muhammad Bin Isa Bin Ubeyd, from Safwaan Bin Yahya, from Hakeem Al Hanaat, from Zareys,

[2959] الكافي 8: 337/ 534
[2960] تأويل الآيات 1: 338/ 14

(It has been narrated) from Abu Ja'far[asws], who said, ***[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them***, he[asws] said: 'Al-Hassan[asws] and Al-Husayn[asws]'.[2961]

و عنه، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس، عن مثنى الحناط، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: أُذِنَ لِلَّذِينَ يُقاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَ إِنَّ اللَّهَ عَلى نَصْرِهِمْ لَقَدِيرٌ، قال: «هي في القائم (عليه السلام) و أصحابه».

And from him, from Al Husayn Bin Ahmad Al Malaky, from Muhammad Bin Isa, from Yunus, from Masny Al Hanaat, from Abdullah Bin Ajlaan,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them***, he[asws] said: 'It is regarding Al-Qaim[asws] and his[asws] companions'.[2962]

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود النجار، قال: حدثنا مولانا موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله تعالى: الَّذِينَ أُخْرِجُوا مِنْ دِيارِهِمْ بِغَيْرِ حَقٍّ. قال: «نزلت فينا خاصة، في أمير المؤمنين و ذريته (عليهم السلام)، و ما ارتكب من أمر فاطمة (عليها السلام)».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood Al Najjar,

(It has been narrated) from our Master (مولانا) Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] regarding the Words of Allah[azwj] the High ***[22:40] Those who have been expelled from their homes without right***. He[asws] said: 'It was Revealed regarding us[asws] especially, regarding the matter of Amir-ul-Momineen[asws] and his[asws] children[asws], and what was perpetrated from the matter of Syeda Fatima[asws]'.[2963]

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، في قوله: أُذِنَ لِلَّذِينَ يُقاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَ إِنَّ اللَّهَ عَلى نَصْرِهِمْ لَقَدِيرٌ. قال: «إن العامة يقولون: نزلت في رسول الله (صلى الله عليه و آله) لما أخرجته قريش من مكة، و إنما هو القائم (عليه السلام) إذا خرج يطلب بدم الحسين (عليه السلام).

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, fromIbn Muskaan,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words ***[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them***. He[asws] said: 'The generality of the Muslims are saying, 'It was Revealed regarding Rasool-Allah[saww] when he[saww] was expelled by the Qureysh from Makkah'. But rather, it is Al-Qaim[asws], when he[asws] comes out seeking to avenge the blood of Al-Husayn[asws]'.[2964]

و عنه: عن محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى ابن جعفر، عن أبيه (عليهما السلام)، في قوله عز و جل: وَ لَوْ لا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوامِعُ وَ بِيَعٌ وَ صَلَواتٌ وَ مَساجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيراً، قال: «هم الأئمة الأعلام، و لو لا صبرهم، و انتظارهم الأمر أن يأتيهم من الله لقتلوا جميعا. قال الله عز و جل: وَ لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ».

[2961] تأويل الآيات 1: 338/ 15
[2962] تأويل الآيات 1: 338/ 16
[2963] تأويل الآيات 1: 339/ 18
[2964] تفسير القمّي 2: 84. (Extract)

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa[asws] Ibn Ja'far[asws], from his[asws] father[asws] regarding the Words of the Mighty and Majestic ***[22:40] And had there not been Allah's Repelling some people by others, there would have been pulled down Monasteries and Churches and Synagogues and Masjids in which Allah's Name is much remembered***, he[asws] said: 'They[asws] are the Imams[asws], the Flags. And had it not been for their[asws] patience, and their[asws] awaiting the matter (Al-Qaim[asws]) that would be coming to them from Allah[azwj], all of them[asws] would have been murdered. Allah[azwj] Mighty and Majestic Says ***and surely Allah will Help him who helps His Cause; Allah is Strong, Mighty***'.[2965]

VERSES 41 - 44

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ {41} وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ {42} وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ {43} وَأَصْحَابُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ {44}

[22:41] Those who, should We Establish them in the land, will establish the Prayer, and give the Zakat, and enjoin good and forbid evil; and to Allah is the ending of affairs [22:42] And if they are belying you, then already before them the people of Noah and Aad and Samood had belied [22:43] And the people of Ibrahim and the people of Lut [22:44] And the companions of Madyan and Musa (too) was belied, but I Respited the unbelievers, then I Seized them, so how (severe) was My Disapproval

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مخارق، عن الإمام موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: قوله تعالى: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقامُوا الصَّلاةَ وَ آتَوُا الزَّكاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ قال: «نحن هم».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al Hassan, from his father, from Haseyn Bin Makhariq,

(It has been narrated) from the Imam Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] from his[asws] forefathers[asws] having said: 'The Words of the High ***[22:41] Those who, should We Establish them in the land, will establish the Prayer, and give the Zakat, and enjoin good and forbid evil***, he[asws] said: 'We[asws] are they[asws]'.[2966]

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام أبي الحسن موسى بن جعفر (عليهما السلام)، قال: «كنت عند أبي يوما في المسجد إذ أتاه رجل، فوقف أمامه، و قال: يا بن رسول الله، أعيت علي آية في كتاب الله عز و جل، سألت عنها جابر بن يزيد فأرشدني إليك. فقال: و ما هي؟ قال: قوله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقامُوا الصَّلاةَ وَ آتَوُا الزَّكاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عاقِبَةُ الْأُمُورِ.

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Abu Al-Hassan Musa[asws] Bin Ja'far[asws] having said: 'I[asws] was in the presence of my[asws] father[asws] in the Masjid one day when a

[2965] تأويل الآيات 1: 340/ 20
[2966] تأويل الآيات 1: 342/ 22

man came up and paused in front of him[asws] and said, 'O son[asws] of Rasool-Allah[saww]! I am frustrated (at understanding) a Verse in the Book of Allah[azwj], so I asked Jabir Bin Yazeed about it, and he guided me to you[asws]'. So he[asws] said: 'And what is it?' He said, 'The Words of the Mighty and Majestic ***[22:41] Those who, should We Establish them in the land, will establish the Prayer, and give the Zakat, and enjoin good and forbid evil; and to Allah is the ending of affairs***'.

فقال أبي: نعم، فينا نزلت، و ذلك أن فلانا، و فلانا، و طائفة معهما- و سماهم- اجتمعوا إلى النبي (صلى الله عليه و آله)، فقالوا: يا رسول الله، إلى من يصير هذا الأمر بعدك، فو الله لئن صار إلى رجل من أهل بيتك، إنا لنخافهم على أنفسنا و لو صار إلى غيرهم فلعل غيرهم أقرب و أرحم بنا منهم.

So my[asws] father[asws] said: 'Yes, it was Revealed regarding us[asws]. And that was when so and so and so and so , and there was a group with the two of them – and they heard them – gathered to the Prophet[saww], so they said, 'O Rasool-Allah[saww]! To whom will this matter go to, after you[saww]? So, by Allah[azwj], if it goes to a man from your[saww] Family[asws], we are afraid for ourselves. And if it goes to someone else, then that someone else would be closer and more merciful to us than him[asws]'.

فغضب رسول الله (صلى الله عليه و آله) من ذلك غضبا شديدا، ثم قال: أما و الله لو آمنتم بالله و برسوله ما أبغضتموهم، لأن بغضهم بغضي، و بغضي هو الكفر بالله، ثم نعيتم إلي نفسي، فو الله لئن مكنهم الله في الأرض ليقيموا الصلاة، و ليؤتوا الزكاة، و ليأمروا بالمعروف، و لينهوا عن المنكر، إنما يرغم الله انوف رجال يبغضوني، و يبغضون أهل بيتي و ذريتي فأنزل الله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقامُوا الصَّلاةَ وَ آتَوُا الزَّكاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عاقِبَةُ الْأُمُورِ فلم يقبل القوم ذلك، فأنزل الله سبحانه: وَ إِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عادٌ وَ ثَمُودُ وَ قَوْمُ إِبْراهِيمَ وَ قَوْمُ لُوطٍ وَ أَصْحابُ مَدْيَنَ وَ كُذِّبَ مُوسى فَأَمْلَيْتُ لِلْكافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كانَ نَكِيرِ».

So Rasool-Allah[saww] was angered from that with an intense anger, then said: 'But, by Allah[azwj], had you all believed in Allah[azwj] and in His[azwj] Rasool[saww] you would not have hated him[asws], because hating him[asws] is to hate me[saww], and hating me[saww] is blasphemy with Allah[azwj]. By Allah[azwj]! If Allah[azwj] were to Establish them in the earth, they would establish the Prayer, and give the Zakat, and enjoin the good, and forbid the evil. But rather, Allah[azwj] has Compelled the noses of those who hate me[saww], and hate the People[asws] of my[saww] Household, and my[saww] offspring'. Thus, Allah [azwj] Revealed ***[22:41] Those who, should We Establish them in the land, will establish the Prayer, and give the Zakat, and enjoin good and forbid evil; and to Allah is the ending of affairs [22:42] And if they are belying you, then already before them the people of Noah and Aad and Samood had belied [22:43] And the people of Ibrahim and the people of Lut [22:44] And the companions of Madyan and Musa (too) was belied, but I Respited the unbelievers, then I Seized them, so how (severe) was My Disapproval***'.[2967]

و عنه، قال: حدثنا محمد بن الحسين بن حميد، عن جعفر بن عبد الله، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقامُوا الصَّلاةَ وَ آتَوُا الزَّكاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عاقِبَةُ الْأُمُورِ.

And from him, from Muhammad Bin Al Husayn Bin Hameed, from Ja'far Bin Abdullah, from Kaseer Bin Ayaash, from Abu Al Jaroud,

[2967] تأويل الآيات 1: 342/ 24

(It has been narrated) from Abu Ja'far[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[22:41] Those who, should We Establish them in the land, will establish the Prayer, and give the Zakat, and enjoin good and forbid evil; and to Allah is the ending of affairs***.

قال: «هذه الآية لآل محمد المهدي (عليه السلام) و أصحابه، يملكهم الله مشارق الأرض و مغاربها، و يظهر الدين، و يميت الله عز و جل به و بأصحابه البدع و الباطل كما أمات السفهة الحق، حتى لا يرى أثر من الظلم، و يأمرون بالمعروف، و ينهون عن المنكر، و لله عاقبة الأمور».

He[asws] said: 'This Verse is for the Progeny[asws] of Muhammad[saww], Al-Mahdi[asws] and his[asws] companions. Allah[azwj] would Make them rule the east of the earth and its west, and would Manifest the religion. And Allah[azwj] Mighty and Majestic would Kill by him[asws] and his[asws] companions, the innovations, and the falsehood, just as the foolish ones had killed the truth, to the extent that no effects of injustice would be seen. And they would be enjoining the good, and forbidding from the evil, and to Allah[azwj] is the ending of affairs'.[2968]

VERSES 45 & 46

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ {45} أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ {46}

[22:45] So how many a town did We Destroy whilst it was unjust, so it fell down upon its roofs, and an abandoned well and a constructed palace (deserted) [22:46] Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the chests

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، عن محمد بن عمرو بن سعيد الزيات، عن بعض أصحابه، عن نصر بن قابوس، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ ظِلٍّ مَمْدُودٍ وَ ماءٍ مَسْكُوبٍ وَ فاكِهَةٍ كَثِيرَةٍ لا مَقْطُوعَةٍ وَ لا مَمْنُوعَةٍ قال: «يا نصر، إنه و الله ليس حيث يذهب الناس، إنما هو العلم و ما يخرج منه».

Sa'd Bin Abdullah, from Ali Bin Ismail Bin Isa, from Muhammad Bin Amro Bin Sa'eed Al-Ziyaat, from one of his companions, from Nasr Bin Qaboos, said,

'I asked Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[56:30] And extended shade, [56:31] And water flowing constantly, [56:32] And abundant fruit, [56:33] Neither intercepted nor forbidden,*** said: 'O Nasr, By Allah[azwj] this is not as the people are going with it. But, <u>this is knowledge and what comes out from it</u>.'

و سألته عن قول الله عز و جل: وَ بِئْرٍ مُعَطَّلَةٍ وَ قَصْرٍ مَشِيدٍ ، قال: «البئر المعطلة: الإمام الصامت، و القصر المشيد: الإمام الناطق».

And I asked him[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:45] and an abandoned well and a constructed palace (deserted)*** he[asws] said:

[2968] تأويل الآيات 1: 343/ 25

'***abandoned well*** The Imam[asws] who is silent, and ***a constructed palace (deserted)*** The Imam[asws] who speaks.'[2969]

و عنه، قال: حدثني أبي (رحمه الله)، قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى، عن علي بن السندي، عن محمد بن عمرو، عن بعض أصحابنا، عن نصر بن قابوس، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ بِئْرٍ مُعَطَّلَةٍ وَ قَصْرٍ مَشِيدٍ، قال: «البئر المعطلة: الإمام الصامت، و القصر المشيد: الإمام الناطق».

And from him (Sheykh Al Sadouq), from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Ali Bin Al Sindy, from Muhammad Bin Amro, from one of their companions, from Nasr Bin Qabous who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:45] and an abandoned well and a constructed palace (deserted)***. He[asws] said: 'The abandoned well is the silent Imam[asws], and the constructed palace (deserted) is the speaking Imam[asws]'.[2970]

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، إسحاق بن محمد، قال: أخبرني محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم البطل، عن صالح بن سهل، أنه قال: أمير المؤمنين (عليه السلام) هو القصر المشيد، و البئر المعطلة: فاطمة و ولدها (عليهم السلام)، معطلين من الملك.

And from him, from Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Bin Muhammad Bin Masoud, from his father Is'haq Bin Muhammad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Aasim, from Abdullah Bin AL Qasim Al Batal, from Salih Bin Sahl who said,

'Amir-ul-Momineen[asws] said that he[asws] (himself) was the ***[22:45] constructed palace (deserted)***, and the ***abandoned well*** are Syeda Fatima[asws] and her[asws] sons[asws] – abandoned from the kingdom'.[2971]

ابن شهر آشوب: عن جعفر الصادق (عليه السلام)، في قوله تعالى: وَ بِئْرٍ مُعَطَّلَةٍ وَ قَصْرٍ مَشِيدٍ أنه قال: «رسول الله (صلى الله عليه و آله) القصر المشيد، و البئر المعطلة علي (عليه السلام)».

Ibn Shehr Ashub,

(It has been narrated) from Ja'far Al-Sadiq[asws] regarding the Words of the High ***[22:45] and an abandoned well and a constructed palace (deserted)*** having said: 'Rasool-Allah[saww] is the ***constructed palace (deserted)***, and the ***abandoned well*** is Ali[asws]'.[2972]

VERSE 47

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۚ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ {47}

[22:47] And they ask you to hasten on the Punishment, and Allah will by no means Fail in His Promise, and surely a Day with your Lord is like a thousand years of what you are counting

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[2969] مختصر بصائر الدرجات: 57
[2970] معاني الأخبار: 111/ 2
[2971] معاني الأخبار: 111/ 3.
[2972] المناقب 3: 88.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «إذا أراد أحدكم أن لا يسأل ربه شيئا إلا أعطاه، فليأس من الناس كلهم، و لا يكون له رجاء إلا من عند الله جل ذكره، فإذا علم الله ذلك من قلبه لم يسأله شيئا إلا أعطاه، فحاسبوا أنفسكم قبل أن تحاسبوا عليها، فإن للقيامة خمسين موقفا، كل موقف مقداره ألف سنة»، ثم تلا: فِي يَوْمٍ كانَ مِقْدارُهُ خَمْسِينَ أَلْفَ سَنَةٍ.

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from his father, and Al-i Bin Muhammad Al- Qasany, together from Al- Qasim Bin Muhammad, from Suleyman Bin Dawood Al- Munqary, from Hafs Bin Gayas who said:

'Abu Abdullah[asws] said: 'If one of you intends that he should not ask his Lord[azwj] for something except that he would be Given it, so he should despair from the people, All of them, and not have any hope except from the Presence of Allah[azwj]. So when Allah[azwj] Knows that to be in his heart, he would not ask for anything except that He[azwj] would Give it to him. Therefore, you should take account of yourselves before Accounting is Taken from you, for on the Day of Judgement there are fifty Pausing Stations for it, each of which is of the measurement of a thousand years'.[2973]

يَا عِيسَى تُبْ إِلَيَّ فَإِنِّي لَا يَتَعَاظَمُنِي ذَنْبٌ أَنْ أَغْفِرَهُ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ اعْمَلْ لِنَفْسِكَ فِي مُهْلَةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ وَ اعْبُدْنِي لِيَوْمٍ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ فِيهِ أَجْزِي بِالْحَسَنَةِ أَضْعَافَهَا وَ إِنَّ السَّيِّئَةَ تُوبِقُ صَاحِبَهَا فَامْهَدْ لِنَفْسِكَ فِي مُهْلَةٍ وَ نَافِسْ فِي الْعَمَلِ الصَّالِحِ فَكَمْ مِنْ مَجْلِسٍ قَدْ نَهَضَ أَهْلُهُ وَ هُمْ مُجَارُونَ مِنَ النَّارِ

O Isa[as]! Repent to Me[azwj] as there is no grand sin that I[azwj] do not Forgive it, and I[azwj] am the Most Merciful of the merciful ones. Work for yourself[as] in the time allocated from your[as] term before someone else works for it, and worship Me[azwj] for a day which will be like a thousand years of your counting, during which I[azwj] will Reward the good deeds by increasing them, and that the sins would remain with their doers. Prepare for yourself[as] in the allocated time, and compete in the good deeds, for how many a gathering has dispersed and its people being each other's neighbours in the Fire.[2974]

VERSES 48 - 51

وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ {48} قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ {49} فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {50} وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ {51}

[22:48] And how many a town to which I Respited whilst it was unjust, then I Seized it, and to Me is the (eventual) journey [22:49] Say: O you people! But rather, I am only a plain warner to you [22:50] So the one who believe and does righteous deeds, for them is Forgiveness and an Honourable sustenance [22:51] And (as for) those who strive to frustrate Our Signs, they shall be the inmates of the Blazing Fire

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قوله عز و جل: فَالَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ.

[2973] (الكافي 2: 119/ 2)
[2974] الكافي 8: 131/ 103.

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa[asws] Bin Ja'far[asws] regarding the Words of the Mighty and Majestic ***[22:50] So the one who believe and does righteous deeds, for them is Forgiveness and an Honourable sustenance***.

قال: «أولئك آل محمد (صلوات الله عليهم أجمعين)، و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أولئك أصحاب الجحيم- قال- هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

He[asws] said: 'They[asws] are the Progeny[asws] of Muhammad[saww], and those who strive to cut-off the cordiality with the Progeny[asws] of Muhammad[saww] in order to frustrate them[asws], they are the inmates of the Blazing Fire. They are four in number – the Taymi (Clan of Abu Bakr), the Adwayy (Clan of Umar), and the Umayyids (Clan of Umayya)'.[2975]

VERSES 52 - 55

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {52} لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ {53} وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {54} وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ {55}

[22:52] And We did not Send any Rasool or Prophet before you, except when He so Desired, the Satan made a suggestion respecting His Desire; So Allah Abrogates that which the Satan casts, then does Allah Establish His Signs, and Allah is Knowing, Wise [22:53] So that He may Make what the Satan casts to be a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a far-reaching opposition [22:54] And that those who have been Given the knowledge may know that it is the Truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe to a Straight Path [22:55] And those who disbelieve shall not cease to be in doubt concerning it until the Hour comes to them suddenly, or there comes on them the Punishment of a Destructive day

إقرار أبي بكر بدخوله في تابوت جهنم

فقلت له لما خلوت به: يا أبه، قل: (لا إله إلا الله). قال: (لا أقولها أبدا ولا أقدر عليها حتى أرد النار فأدخل التابوت. فلما ذكر التابوت ظننت أنه يهجر. فقلت له: أي تابوت؟ فقال: تابوت من نار مقفل بقفل من نار، فيه اثنا عشر رجلا، أنا وصاحبي هذا. قلت: عمر؟ قال: نعم، فمن أعني؟ وعشرة في جب في جهنم عليه صخرة إذا أراد الله أن يسعر جهنم رفع الصخرة.

ACCEPTANCE OF ABU BAKR OF HIS ENTRY INTO THE COFFIN OF HELL

I said to him when I was alone with him, 'O father, say, 'There is no god but Allah[azwj]'. He said, 'I will not say it nor do I have the ability to do so until I go to the Fire and

[2975] تأويل الآيات 1: 345/ 29

enter the coffin'. When he mentioned the coffin, I thought that he was out of his mind, so I said to him, 'Which coffin?' He said, 'A coffin from the Fire locked by a padlock from the fire, in which will be twelve men, I and this companion of mine'. I said, 'Umar?' He said, 'Yes, who else I would mean by it? And ten, who will be in a well in Hell, over which is a rock. Whenever Allah[azwj] Intends to Heat the Hell, He[azwj] Lifts the rock'.

لعن عمر على لسان أبي بكر

قلت: تهذي؟ قال: (لا والله ما أهذي. لعن الله ابن صهاك. هو الذي صدني عن الذكر بعد إذ جاءني فبئس القرين، لعنه الله، الصق خدي بالأرض)، فألصقت خده بالأرض فما زال يدعو بالويل والثبور حتى غمضته.

CURSING OF UMAR BY THE TONGUE OF ABU BAKR

I said, 'Are you delirious?' he said, 'No, by Allah[azwj], I am not delirious. May Allah[azwj] Curse Ibn Sahaak . He is the one who repelled me from the Remembrance (Al-Zikr) after it had come to me. So he is an evil companion, May Allah[azwj] Curse him. Place my cheek on the ground'. So I place his cheek on the ground, and he did not cease to call for the woe and the destruction until he died.

ثم دخل علي عمر وقد غمضته، فقال: هل قال بعدي شيئا؟ فعرفته ما قال. فقال عمر: يرحم الله خليفة رسول الله، اكتمه فإن هذا هذيان، وأنتم أهل بيت معروف لكم في مرضكم الهذيان

Then Umar entered, and he had already died. He said, 'Did he say anything else after me?' So made it known to him what he had said. Umar said, 'May Allah[azwj] have Mercy on the Caliph of the Rasool Allah[saww]. Conceal it, for this was due to delirium, and you are a people of the house whose members are well known to be suffering from the illness of being delirious'.

فقالت عائشة: صدقت وقالوا لي جميعا: لا يسمعن أحد منكم من هذا شيئا فيشمت به ابن أبي طالب وأهل بيته.

Ayesha said, 'You speak the truth', and all of them said to me, 'Let no one hear anything from this, or else Ali[asws] Bin Abu Talib[asws] and the Ahl Al-Bayt will gloat over you.

قال سليم: فقلت لمحمد: من تراه حدث أمير المؤمنين عليه السلام عن هؤلاء الخمسة بما قالوا؟ فقال: رسول الله صلى الله عليه وآله، وإنه يراه في منامه كل ليلة، وحديثه إياه في المنام مثل حديثه إياه في الحياة واليقظة، فإن رسول الله صلى الله عليه وآله قال: (من رآني في المنام فقد رآني، فإن الشيطان لا يتمثل بي في نوم ولا يقظة ولا بأحد من أوصيائي إلى يوم القيامة).

Sulaym said, 'I said to Muhammad, 'Whom do you see to have narrated to Amir-ul-Momineen[asws] about these five of what they had said?' So he said, 'The Rasool Allah[saww], and he[asws] sees him[saww] in his[asws] dream every night, and him[saww] narrating it to him[asws] in the dream is similar to him[saww] narrating it to him[asws] during his[saww] lifetime and the wakefulness, for the Rasool Allah[saww] has said: 'The one who sees me[asws] in the dream, so he has seen me[saww], as the Satan[la] cannot be like me[saww], neither in the sleep nor in wakefulness, and not be like any one from my[saww] successors[asws], up to the Day of Judgement'.

قال سليم: فقلت لمحمد بن أبي بكر: من حدثك بهذا؟ قال: علي عليه السلام. فقلت: وأنا سمعته أيضا منه كما سمعت أنت. فقلت لمحمد: فلعل ملكا من الملائكة حدثه؟ قال: أو ذاك؟ قلت: وهل تحدث الملائكة إلا الأنبياء؟ قال: أما تقرأ القرآن: (وما أرسلنا من قبلك من رسول ولا نبي ولا محدث)؟

Sulaym said, 'I said to Muhammad Bin Abu Bakr, 'Who has narrated this to you?' He said, 'Ali[asws]'. I said, 'And I heard it as well from him[asws], just as you heard it' So I said to Muhammad, 'Perhaps an Angel from the Angels narrated it to him[asws]?' He said, 'Or that?' I said, 'Do the Angels narrate to any but the Prophets[as]?' He said, 'But have you not read the Quran, ***[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you***?' (Please note that the word 'Muhaddith' is missing from this Verse from the current version of the Quran).

قال: قلت له: أمير المؤمنين عليه السلام محدث هو؟ قال: نعم، وكانت فاطمة عليها السلام محدثة ولم تكن نبية، ومريم كانت محدثة ولم تكن نبية، وأم موسى ما كانت نبية وكانت محدثة، وكانت سارة امرأة إبراهيم قد عاينت الملائكة فبشروها بإسحاق ومن وراء إسحاق يعقوب ولم تكن نبية.

(Sulaym) said, 'I said to him, 'Amir-ul-Momineen[asws], he[asws] was a Muhaddith?' He said, 'Yes, and so was Fatima[asws] a Muhadditha and she[asws] was not a Prophetess, and Maryam[as] was a Muhadditha and she[as] was not a Prophetess, and the mother[as] of Musa[as], she[as] was not a Prophetess and she[saww] was a Muhadditha, and so was Sarah[as] the wife of Ibrahim[as], she[as] saw the Angel who gave her[as] the good news of Is'haaq[as] and after Is'haaq[as], Yaqoub[as], and she[as] was not a Prophetess'.[2976]

حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفى عن احمد بن محمد الثقفى عن احمد بن يونس الحجال عن ايوب بن حسن عن قتادة انه يقرأ وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafy, from Ahmad Bin Muhammad Al-Thaqafy, from Ahmad Bin Yunus Al-Hajaal, from Ayub Bin Hasan, from Qatadah, the following:

The Imam[asws] recited ***[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you***'.[2977]

حدثنا احمد بن محمد عن الحسن بن محبوب عن جميل بن صالح عن زياد بن سوقه عن الحكم بن عيينة قال دخلت على على بن الحسين يوما فقال لى يا حكم هل تدرى ما الاية التى كان على بن ابى طالب عليه السلام يعرف بها صاحب قتله ويعلم بها. الامور العظام التى كان يحدث بها الناس

It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Ziyad Bin Sowqah, from Al-Hakam Bin Aynat who said:

'I came to Ali[asws] Bin Al-Husayn[asws] one day. He[asws] said to me: 'O Hakam, do you know the Verse through which Ali[asws] Ibn Abu Talib[asws] is recognised? The person who killed him[asws] knew about it. These were great matters which he[asws] was narrating to the people'.

قال الحكم فقلت في نفسي قد وقفت على علم من علم على بن الحسين اعلم بذلك تلك الامور العظام قال قلت لا والله لا اعلم به اخبرني بها يابن رسول الله صلى الله عليه وآله

[2976] Kitaab Sulaym Bin Qays Al Hilali – H 37
[2977] Basaair Al Darajaat – P 7 Ch 5 H 8

Al-Hakam said, 'I said to myself, 'If I pause on knowing from the knowledge of Ali[asws] Bin Al-Husayn[asws], I will know by that which are the great matters'. I said: 'No, by Allah[azwj], I do not know about it. Inform me, O son[asws] of Rasool-Allah[saww,].

قال والله قول الله وما ارسلنا من رسول ولا نبى ولا محدث فقلت وكان على بن ابى طالب عليه السلام محدثا قال نعم وكل امام منا اهل البيت فهو محدث.

The Imam[asws] said: 'By Allah[azwj], the Words of Allah[azwj] ***[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you***'. I said, 'And Ali[asws] Bin Abu Talib[asws] was a *Muhaddith*?' He[asws] said: 'Yes, and all the Imams[asws] from us[asws], the People[asws] of the Household, are *Muhaddith*'.[2978]

حدثنا عن على بن الحسين عليه السلام انه قال علم على عليه السلام في آية من القرآن وكتمنا الاية قال اقرا يا حمران فقرات وما ارسلنا من قبلك من رسول ولا نبى قال فقال أبو جعفر عليه السلام وما ارسلنا من رسول ولا نبي ولا محدث قلت وكان على عليه السلام محدثا قال نعم

It has been narrated to us from Ali Bin Al-Husayn[asws] having said: 'Knowledege of Ali[asws] is in a Verse from the Quran, and we[asws] concealed the Verse'. He[asws] said: 'Read O Hamraan', and he[asws] read ***[22:52] And We did not Send any Rasool or Prophet before you***'. Abu Ja'far[asws] said: '***[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you***'. I said, 'And Ali[asws] was a *Muhaddith*?' He[asws] said: 'Yes.

فجئت إلى اصحابنا فقلت قد اصبت الذى كان الحكم يكتمنا قال قلت قال أبو جعفر عليه السلام كان يقول على عليه السلام محدث فقالوا لى ما صنعت شيئا الا سألته من يحدثه قال فبعد ذلك انى اتيت ابا جعفر عليه السلام فقلت اليس حدثتني ان عليا عليه السلام كان محدثا قال بلى من يحدثه قال ملك يحدثه قال قلت اقول انه نبى أو رسول قال لا قال بل مثله مثل صاحب سليمان ومثل صاحب موسى ومثله مثل ذوى القرنين.

I went to our companions and said, 'I was right, Al-Hakam was concealing from us. Abu Ja'far[asws] said that Ali[asws] was a *Muhaddath*'. They said to me, 'Don't make up things, but we will ask the one who[asws] narrated it'. After that, I came to Abu Ja'far[asws]. I said, 'Did you[asws] not narrate to me that Ali[asws] was a *Muhaddath*?' He[asws] said: 'Yes'. I said, 'Who narrated it?' He[asws]: 'Angel narrated it'. I said, 'I say that he[asws] was a Prophet[as] or a Rasool[as,]. He[asws] said: 'No, but his[asws] example is that of the successor of the Suleiman [as] and the example of successor of Musa[as], and his[asws] example is the example of Zulqarnayn[as,].[2979]

حدثنا أبو محمد عن عمران عن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة الثمالى قال كنت انا والمغيرة بن سعيد جالسين في المسجد فاتانا الحكم بن عيينه فقال لقد سمعت من ابى جعفر عليه السلام حديثا ما سمعه احد قط فسألناه فابى ان يخبرنا به فدخلنا عليه فقلنا ان الحكم بن عينيه اخبرنا انه سمع منك ما لم يسمعه منك احد قط فابى ان يخبرنا به

It has been narrated to us by Abu Muhammad, from Umran, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I, and Al-Mugheira Bin Saeed were seated in the Mosque. Al-Hakam Bin Aynia came to us and said, 'I have heard from Abu Ja'far[asws] a Hadeeth, which no one has ever heard at all. We asked him. He refused to inform us of it. We came to him[asws].

[2978] Basaair Al Darajaat – P 7 Ch 5 H 3
[2979] Basaair Al Darajaat – P 7 Ch 6 H 11

We said that, 'Al-Hakam Bin Aynia has informed us that he has heard from you[asws] which no one has heard from you[asws] at all. He refused to inform us about it'.

فقال نعم وجدنا علم على عليه السلام في آية من كتاب الله وما ارسلنا من قبلك من رسول ولا نبي ولا محدث فقلنا ليست هكذا هي فقال في كتاب على وما ارسلنا من قبلك من رسول ولا نبي ولا محدث الا إذا تمنى القى الشيطان في امنيته فقلت واى شئ المحدث فقال ينكت في اذنه فيسمع طنينا كطنين الطست أو يقرع على قلبه فيسمع وقعا كوقع السلسلة على الطست انه نبى ثم قال الا مثل الخضر ومثل ذى القرنين.

He[asws] said: 'Yes, we[asws] have found knowledge of Ali[asws] in a Verse from the Book of Allah[azwj] ***[22:52] And We did not Send any Rasool or Prophet or a Muhaddith before you, except when He so Desired, the Satan made a suggestion respecting His Desire***'. I said, 'And what is the *Muhaddith*?' He[asws] said: 'The one who receives a (Divine) Message in his[asws] ears. He[asws] hears the buzzing sound like the sound of the pouring water, or he leaves an imprint on his[asws] heart. He[asws] hears the occurrence like the occurrence of the episodes on the dripping water, that it is the news'. Then he[asws] said: 'Like the example of Al-Khizr[as], and like the example of Zulqarnayn[as]'.[2980]

و عنه: عن أحمد بن محمد، و محمد بن يحيى، عن محمد بن الحسن، عن يعقوب بن يزيد، عن محمد بن إسماعيل، قال: سمعت أبا الحسن (عليه السلام) يقول: «الأئمة علماء، صادقون، مفهمون، محدثون».

And from him, from Ahmad Bin Muhammad, and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Muhammad Bin Ismail who said,

'I heard Abu Al-Hassan[asws] saying: 'The Imams[asws] are Knowledgeable ones, Truthful, Understanding, Narrators (Muhaddithoon)'.[2981]

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي، قال: حدثني أبي، عن أبيه، عن حماد ابن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ ما أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لا نَبِيٍّ إِلَّا إِذا تَمَنَّى أَلْقَى الشَّيْطانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ ما يُلْقِي الشَّيْطانُ الآية.

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali, from his father, from his father, from hamaad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[22:52] And We did not Send any Rasool or Prophet before you, except when He so Desired, the Satan made a suggestion respecting His Desire; So Allah Abrogates that which the Satan casts*** – the Verse.

قال أبو جعفر (عليه السلام): «خرج رسول الله (صلى الله عليه و آله) و قد أصابه جوع شديد، فأتى رجلا من الأنصار، فذبح له عناقا، و قطع له عذق بسر و رطب، فتمنى رسول الله عليا (عليه السلام)، و قال: يدخل عليكم رجل من أهل الجنة»

Abu Ja'far[asws] said: 'Rasool-Allah[saww] went out and experienced intense hunger. So a man from the helpers came over and slaughtered a young goat for him[asws] and cut for him[saww] a bunch of dates. So Rasool-Allah[saww] desired for Ali[asws] to be with him[saww] and said: 'A man from the inhabitants of the Paradise would come up to you all'.

[2980] Basaair Al Darajaat – P 7 Ch 6 H 13
[2981] الكافي 1: 213/ 3

قال: «فجاء أبو بكر، ثم جاء عمر، ثم جاء عثمان، ثم جاء علي (عليه السلام)، فنزلت هذه الآية: وَ ما أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لا نَبِيٍّ إِلَّا إِذا تَمَنَّى أَلْقَى الشَّيْطانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ ما يُلْقِي الشَّيْطانُ ثُمَّ يُحْكِمُ اللَّهُ آياتِهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ».

He[asws] said: 'So Abu Bakr came up, then Umar, then Usmaan. When Ali[asws] came up, this Verse was Revealed ***[22:52] And We did not Send any Rasool or Prophet before you, except when He so Desired, the Satan made a suggestion respecting His Desire; So Allah Abrogates that which the Satan casts, then does Allah Establish His Signs, and Allah is Knowing, Wise***'.[2982]

VERSES 56 - 59

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ {56} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ {57} وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ {58} لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ {59}

[22:56] The Kingdom on that Day shall be Allah's; He will Judge between them; so those who believe and do righteous deeds will be in Gardens of Bliss [22:57] And (as for) those who disbelieve in and belie Our Signs, these it is for whom is a disgraceful Punishment [22:58] And (as for) those who migrate in Allah's Way and are then killed or die, Allah will Grant them a goodly sustenance, and surely Allah is the best Giver of sustenance [22:59] He will Cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing

و عنه، قال: أخبرنا أبو عبد الله أحمد بن عبدو، المعروف بابن الحاشر، قال: أخبرنا أبو الحسن علي بن محمد بن الزبير القرشي، قال: أخبرنا علي بن الحسن بن فضال، قال: أخبرنا العباس بن عامر، قال: حدثنا أحمد بن رزق، عن يحيى بن العلاء الرازي، عن أبي عبد الله (عليه السلام)، قال: «دخل علي (عليه السلام) على رسول الله (صلى الله عليه و آله)، و هو في بيت أم سلمة، فلما رآه، قال: كيف أنت يا علي إذا جمعت الأمم، و وضعت الموازين، و برز لعرض خلقه، و دعي الناس إلى ما لا بد منه؟ قال: فدمعت عين أمير المؤمنين (عليه السلام)، فقال رسول الله (صلى الله عليه و آله): ما يبكيك يا علي، تدعى و الله أنت و شيعتك غرا محجلين، رواء مرويين، مبيضة وجوههم، و يدعى بعدوك مسودة وجوههم، أشقياء معذبين، أما سمعت إلى قول الله: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أنت و شيعتك، و الذين كفروا و كذبوا بآياتنا أولئك هم شر البرية، عدوك يا علي».

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

'Abu Abdullah[asws] said that Ali[asws] came up to the Rasool-Allah[azwj], and he[saww] was in the House of Umme Salma[ar]. When he[saww] saw him[asws], he[saww] said: 'How will you (react), O Ali[asws], when the communities get together, and place the scales, and fight against where their Creator had Placed it, and call the people to what did not emanate from Him[azwj]?' The eyes of Amir-ul-Momineen[asws] shed tears, so the Rasool-Allah[saww] said: 'What makes you[asws] weep, O Ali[asws]? By Allah[azwj], you[asws] and your[asws] Shias would be called with Resplendent and with bright faces, and your[asws] enemies would be Called with blackened faces, miserable, Tormented. Have you not heard the Words of Allah[azwj] ***[98:7] (As for) those who believe and do good, surely they are the best of the created beings***. <u>That is you[asws] and your[asws] Shias</u>.

[2982] تأويل الآيات 1: 347/ 33

[22:57] And (as for) those who disbelieve in and reject Our communications, are your[asws] enemies, O Ali[asws]'.[2983]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: وَ الَّذِينَ هاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ ماتُوا إلى قوله: إِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ. قال: «نزلت في أمير المؤمنين (عليه السلام) خاصة».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Musa Bin Ja'far[asws], from his[asws] father[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:58] And (as for) those who migrate in Allah's Way and are then killed or die*** up to His[azwj] Words ***[22:59] and surely Allah is Knowing, Forbearing***. He[asws] said: 'It was Revealed regarding Amir-ul-Momineen[asws]'.[2984]

VERSE 60

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ ۗ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ {60}

[22:60] That (shall be so); and he who retaliates with the like of that with which he has been afflicted with, and he has been oppressed, Allah will Help him; surely Allah is Pardoning, Forgiving

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «سمعت أبي محمد بن علي (عليه السلام) كثيرا ما يردد هذه الآية: وَ مَنْ عاقَبَ بِمِثْلِ ما عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ قلت: يا أبت- جعلت فداك- أحسب هذه الآية نزلت في أمير المؤمنين (عليه السلام) خاصة؟ [قال: «نعم».]

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], having said, 'I[asws] heard Abu Muhammad[asws] Bin Ali[asws] often repeating this Verse ***[22:60] and he who retaliates with the like of that with which he has been afflicted with, and he has been oppressed, Allah will Help him***. I[asws] said, 'O father[asws]! May I[asws] be sacrificed for you[asws]! I[asws] reckon that this Verse was Revealed regarding Amir-ul-Momineen[asws] especially?' He[asws] said: 'Yes'.[2985]

VERSES 61 - 70

ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {61} ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ {62} أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {63} لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ {64}

[22:61] That is because Allah Causes the night to enter into the day and Causes the day to enter into the night, and Allah is Hearing, Seeing [22:62]

[2983] المناقب 3: 68.
[2984] تأويل الآيات 1: 348/ 35.
[2985] تأويل الآيات 1: 349/ 36.

That is because Allah is the Truth, and that what they call upon besides Him are the falsehood, and surely Allah is the High, the Great [22:63] Do you not see that Allah Sends down water from the sky so the earth becomes green? Surely Allah is Subtle, Aware [22:64] His is whatsoever is in the skies and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ {65} وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ {66}

[22:65] Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His Command? And He Withholds the sky from falling on the earth except with His Permission; surely Allah is Compassionate, Merciful to the people [22:66] And He it is Who has Brought you to life, then He will Cause you to die, then will Revive you; surely the human being is ungrateful

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ ۚ وَادْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ {67} وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ {68} اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {69} أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ {70}

[22:67] For every community We Made acts of devotion which they observe, therefore they should not dispute with you about the matter, and call to your Lord; surely you are on a right Guidance [22:68] And if they contend with you, say: Allah Knows what you are doing [22:69] Allah will Judge between you on the Day of Judgement regarding what you used to differ in [22:70] Do you not know that Allah Knows what is in the sky and the earth? Surely this is in a Book; that is easy for Allah (to do)

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «لما نزلت هذه الآية: لِكُلِّ أُمَّةٍ جَعَلْنا مَنْسَكاً هُمْ ناسِكُوهُ جمعهم رسول الله (صلى الله عليه و آله)، ثم قال: يا معاشر المهاجرين و الأنصار، إن الله تعالى يقول: لِكُلِّ أُمَّةٍ جَعَلْنا مَنْسَكاً هُمْ ناسِكُوهُ و المنسك هو الإمام لكل امة بعد نبيها، حتى يدركه نبي، ألا و إن لزوم الإمام و طاعته هو الدين، و هو المنسك، و هو علي بن أبي طالب (عليه السلام) إمامكم بعدي، فإني أدعوكم إلى هداه فإنه على هدى مستقيم.

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] having said: 'When this Verse was Revealed ***[22:67] For every community We Made acts of devotion which they observe***, Rasool-Allah[saww] gathered them, then said: 'O group of the Emigrants and the Helpers! Allah[azwj] is Saying ***[22:67] For every community We Made acts of devotion which they observe***. And the act of devotion (المنسك), he[asws] is the Imam[asws] for every community after its Prophet[as], until the Prophet[as] realises it, and the need for the Imam[asws], and being obedient to him[asws], it is the Religion. And he[asws] is the act of devotion, and he[asws] is Ali[asws] Bin Abu Talib[asws], your Imam[asws] after me[saww]. I[saww] therefore, call you all to be guided by him[asws], for he[asws] is upon ***a right Guidance***'.

فقام القوم يتعجبون من ذلك، و يقولون: و الله إذن لننازعن الأمر، و لا نرضى طاعته أبدا، و إن كان رسول الله (صلى الله عليه و آله) المفتون به. فأنزل الله عز و جل: وَ ادْعُ إِلى رَبِّكَ إِنَّكَ لَعَلى هُدىً مُسْتَقِيمٍ وَ إِنْ جادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِما تَعْمَلُونَ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيامَةِ فِيما كُنْتُمْ فِيهِ تَخْتَلِفُونَ أَ لَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ ما فِي السَّماءِ وَ الْأَرْضِ إِنَّ ذلِكَ فِي كِتابٍ إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ».

So the people stood up being astounded from that and they were saying, 'By Allah[azwj]! Then we shall snatch the matter, and we will not be pleased to be obedient to him[asws], ever, even if Rasool-Allah[saww] is infatuated by him[asws]'. Thus, Allah[azwj] Mighty and Majestic Revealed ***[22:67] and call to your Lord; surely you are on a right Guidance [22:68] And if they contend with you, say: Allah Knows what you are doing [22:69] Allah will Judge between you on the Day of Judgement regarding what you used to differ in [22:70] Do you not know that Allah Knows what is in the sky and the earth? Surely this is in a Book; that is easy for Allah (to do)***'.[2986]

VERSES 71 & 72

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۗ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ {71} وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ۖ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۗ قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَٰلِكُمُ ۗ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ۖ وَبِئْسَ الْمَصِيرُ {72}

[22:71] And they are worshipping (others) besides Allah for which He has not Sent any Authority, and that which they have no knowledge of; and there are no helpers for the unjust [22:72] And when Our clear Verses are recited to them you will recognise the denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our Verses. Say: Shall I inform you of the one who is worse than that? The Fire; Allah has Promised it to those who disbelieve; and evil is the resort!

محمد بن العباس، قال: حدثنا محمد بن همام، قال: حدثنا محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: وَ إِذا تُتْلى عَلَيْهِمْ آياتُنا بَيِّناتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آياتِنا الآية.

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood who said,

'The Imam Musa Bin Ja'far[asws] narrated to us, from his[asws] father[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[22:72] And when Our clear Verses are recited to them you will recognise the denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our Verses*** – the Verse.

قال: «كان القوم إذا نزلت في أمير المؤمنين (عليه السلام) آية في كتاب الله، فيها فرض طاعته، أو فضيلة فيه، أو في أهله سخطوا ذلك، و كرهوا، حتى هموا به، و أرادوا به العظيم «1»، و أرادوا برسول الله (صلى الله عليه و آله) أيضا ليلة العقبة، غيظا، و حنقا، و غضبا، و حسدا، حتى نزلت هذه الآية».

He[asws] said: 'Whenever a Verse was Revealed regarding Amir-ul-Momineen[asws] in the Book of Allah[azwj] in which obedience to him[asws] was Obligated, or any merits of

[2986] تأويل الآيات 1: 349/ 37

his[asws] or of his[asws] Family[asws], the people would get angered at that, and abhorred it, to the extent that they resolved and were determined, and intended (to murder) Rasool-Allah[saww] on the night of Al-Uqba, due to their rage, and anger, and envy, until this Verse was Revealed'.[2987]

VERSE 73

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ ۖ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ {73}

[22:73] O you people! An example is Struck, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly, even though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it; weak are the seekers and the sought

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن العباس بن عامر، عن أحمد ابن رزق الغمشاني، عن عبد الرحمن بن الأشل بياع الأنماط، عن أبي عبد الله (عليه السلام)، قال: «كانت قريش تلطخ الأصنام التي كانت حول الكعبة بالمسك و العنبر، و كان يغوث قبال الباب، و كان يعوق عن يمين الكعبة، و كان نسر عن يسارها، و كانوا إذا دخلوا خروا سجدا ليغوث و لا ينحنون، ثم يستدبرون بحيالهم إلى يعوق، ثم يستدبرون بحيالهم إلى نسر، ثم يلبون فيقولون: لبيك اللهم لبيك لا شريك لك إلا شريك هو لك، تملكه و ما ملك،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Al-Abbas Bin Aamir, from Ahmad Ibn Rizq Al-Ghamshany, from Abdul Rahman Bin Al-AshAl-Baya' Al-Anmaat, who said:

'Abu Abdullah[asws] has said: 'The Quresyh used to apply the Musk and the Amber to the idols what were around the Kaabah. (The idol) Yagus was in front of the door, and (the idol) Yauq was on the right of the Kaabah, and (the idol) Nasr was on the left of it. Then they would meet up and say, 'Here I am, our Lord, here I am' (لبيك اللهم لبيك), there is no associate for you except for the associate whom you have, and you own whatever I own'.

قال: فبعث الله ذبابا أخضر له أربعة أجنحة، فلم يبق من ذلك المسك و العنبر شيئا إلا أكله، و أنزل الله عز و جل: يا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُباباً وَ لَوِ اجْتَمَعُوا لَهُ وَ إِنْ يَسْلُبْهُمُ الذُّبابُ شَيْئاً لا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَ الْمَطْلُوبُ».

He[asws] said: 'So Allah[azwj] Sent a greenfly which had four wings. So there did not remain any of the Musk and the Amber except that it devoured it, and Allah[azwj] Mighty and Majestic Revealed ***[22:73] O you people! An example is Struck, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly, even though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it; weak are the seekers and the sought***'.[2988]

[2987] تأويل الآيات 1: 350/ 38.
[2988] الكافي 4: 542/ 11.

VERSES 74 - 76

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۖ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {74} اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {75} يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {76}

[22:74] They have not estimated Allah with the estimation that is due to Him; surely Allah is Strong, Mighty [22:75] Allah Chooses messengers from among the Angels and from among the people; surely Allah is Hearing, Seeing [22:76] He Knows what is before them and what is behind them; and to Allah are all affairs returned

ابن بابويه، قال: حدثنا أبو الحسن علي بن عبد الله بن أحمد الأسواري، قال: حدثنا أبو يوسف أحمد بن محمد بن قيس الشجري المذكر، قال: حدثنا أبو عمرو و عمرو بن حفص، قال: حدثنا أبو محمد عبد الله بن محمد بن أسد ببغداد، قال: حدثنا الحسين بن إبراهيم أبو علي، قال: حدثنا يحيى بن سعيد البصيري، قال: حدثنا ابن جريج، عن عطاء، عن عبيد بن عمير الليثي، عن أبي ذر (رحمة الله عليه)، قال: قال رسول الله (صلى الله عليه و آله) في حديث طويل: «النبيون مائة ألف و أربعة و عشرون ألف نبي». قلت: كم المرسلون منهم؟ قال: «ثلاثمائة و ثلاثة عشر، جما غفيرا».

Ibn Babuwayh, from Abu Al Hassan Ali Bin Abdullah Bin Ahmad Al Aswary, from Abu Yusuf Ahmad Bin Muhammad Bin Qays Al Shajary Al Mazkar, from Abu Amro and Amro Bin Hafs, from Abu Muhammad Abdullah Bin Muhammad Bin Asad at Baghdad, from Al Husayn Bin Ibrahim Abu Ali, from Yahya Bin Saeed Al Baseyri, Ibn Jareej, from Ata'a, Ubeyd Bin Umeyr Al Laysi,

(It has been narrated) from Abu Dharr[as] who said, 'Rasool-Allah[saww] said – in a lengthy Hadeeth: 'The Prophet[as] are a one hundred and twenty four thousand Prophets[as]'. I[as] said: 'How many were Mursil from them[as]?' He[saww] said: 'Three hundred and thirteen, intensely packed'.[2989]

VERSES 77 & 78

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ {77} وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ {78}

[22:77] O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you and has not Laid upon you a hardship in the Religion; the nation of your father Ibrahim; He named you as Muslims before and in this, that the Rasool may be a witness to you, and you may be witnesses over the people; therefore keep up Prayer and give the Zakat and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

<u>الشهداء على الناس في القرآن هم الأئمة عليهم السلام</u>

فقال عليه السلام: أنشدكم الله، أتعلمون أن الله عز وجل أنزل في سورة الحج: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون. وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فأقيموا الصلاة وآتوا

[2989] الخصال: 523/ 13.

الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير)، فقام سلمان فقال: يا رسول الله، من هؤلاء الذين أنت عليهم شهيد وهم شهداء على الناس، الذين اجتباهم الله وما جعل عليهم في الدين من حرج ملة أبيهم إبراهيم؟

THE WITNESSES UPON THE PEOPLE, IN THE QURAN, THEY[ASWS] ARE THE IMAMS[ASWS]

He[asws] said: 'I[asws] adjure you all to Allah[azwj], do you know that Allah[azwj] Mighty and Majestic Revealed in Surah Al-Hajj ***[22:77] O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you and has not Laid upon you a hardship in the Religion; the nation of your father Ibrahim; he named you as Muslims before and in this, that the Rasool may be a witness to you, and you may be witnesses over the people; therefore keep up Prayer and give the Zakat and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!,*** so Salman[ar] stood up and said, 'O Rasool Allah[saww], who are these[asws] over whom you[saww] are a witness and they[asws] are witnesses over the people, whom Allah[azwj] has Chosen, and did not Make anything wrong to them in the Religion, the Nation of their[asws] father Ibrahim[asws]?'

قال رسول الله صلى الله عليه وآله: (إنما عنى بذلك ثلاثة عشر إنسانا أنا وأخي علي بن أبي طالب وأحد عشر من ولدي، واحدا بعد واحد، كلهم أئمة، القرآن معهم وهم مع القرآن، لا يفترقون حتى يردوا علي الحوض. قالوا: اللهم نعم.

The Rasool Allah[saww] said: 'But it means by that thirteen humans – I[asws], and my[saww] brother Ali[asws] Bin Abu Talib[asws], and eleven from his[asws] sons[asws], one after the other, all of them being Imams[asws]. The Quran being with them[asws] and they [asws] being with the Quran, not separating (from each other) until they[asws] return to the Fountain. They said, 'Our Allah[azwj], yes'.[2990]

رواه محمد بن يعقوب (رحمه الله)، عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمان بن كثير، عن أبي عبد الله عليه السلام في قوله عزوجل (وشاهد ومشهود) قال: (هو) النبي وأمير المؤمنين، صلوات الله عليهما. وبيانه: أن الشاهد هو النبي، والمشهود هو أمير المؤمنين عليه السلام بدليل قوله تعالى (ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس).

It has been reported by Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ali, from Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[85:3] And the witness and the witnessed***, he[asws] said: 'It is the Prophet[saww] and Amir-ul-Momineen[asws]. And its explanation is that the witness, so he[saww] is the Prophet[saww], and the witnessed is Amir-ul-Momineen[asws] by the evidence of the Words of the High ***[22:78] that the Rasool may be a witness to you, and you may be witnesses over the people***'.[2991]

الشيخ، بإسناده: عن محمد بن علي بن محبوب، عن أحمد بن الحسن، عن الحسين، عن الحسن، عن زرعة، عن سماعة، قال: سألته عن الركوع و السجود: هل نزل في القرآن؟ فقال: «نعم، قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا».

[2990] Kitaab Sulaym Bin Qays Al Hilali – H 25
[2991] Taweel Al Ayaat Al Zaahira – Ch 85 H 2

Al Sheykh (Al Sadouq), by his chain, from Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al Hassan, from Al Husayn, from Al Hassan, from Zara'at, from Sama'at who said,

'I asked him[asws] about the Bowing and the Prostration, 'Is there anything Revealed in the Quran?' So he[asws] said: 'The Words of Allah[azwj] Mighty and Majestic ***[22:77] O you who believe! Bow down, and Prostrate***'.

فقلت: فكيف حد الركوع و السجود؟ فقال: «أما ما يجزيك من الركوع فثلاث تسبيحات، تقول: سبحان الله، سبحان الله ثلاثا، و من كان يقوى على أن يطول الركوع و السجود فليطول ما استطاع، يكون ذلك في تسبيح الله، و تحميده، و تمجيده، و الدعاء، و التضرع، فإن أقرب ما يكون العبد إلى ربه و هو ساجد، و أما الإمام فإنه إذا أقام بالناس فلا ينبغي أن يطول بهم، فإن في الناس الضعيف، و من له الحاجة، فإن رسول الله (صلى الله عليه و آله) كان إذا صلى بالناس خفف بهم».

I said, 'So how is the limit (manner) of the Bowing and the Prostration?' So he[asws] said: 'As for what He[azwj] Recompenses for the Bowing, so these are the three Glorifications. You should be saying, 'Glory be to Allah[azwj] (سبحان الله) three times. And the one who was strong enough to be able to prolong the Bowing and the Prostration should do so in accordance with his ability, that being in the Glorification of Allah[azwj], and His[azwj] Praise, and His[azwj] Extollation, and the supplication, and the imploring. So the closest that the servant will ever be to his Lord[azwj] is whilst he is in Prostration. And as for the imam (Prayer leader), when he stands with the people, so it does not befit him that he should prolong it with them, for among the people are the weak ones, and the ones for who is a need. Rasool-Allah[saww], whenever he[saww] Prayed with the people, lightened (shortened) it with them'.[2992]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن أحمد بن عائذ، عن عمر بن أذينة، عن بريد العجلي، عن أبي عبد الله (عليه السلام)، قال: قلت: قول الله عز و جل: مِلَّةَ أَبِيكُمْ إِبْراهِيمَ. قال: «إيانا عنى خاصة: هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ في الكتب التي مضت وَ فِي هذا القرآن لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَ تَكُونُوا شُهَداءَ عَلَى النَّاسِ فرسول الله (صلى الله عليه و آله) الشهيد علينا بما بلغنا عن الله عز و جل، و نحن الشهداء على الناس، فمن صدق صدقناه يوم القيامة، و من كذب كذبناه يوم القيامة».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin A'aiz, from Umar Bin Azina, from Bureyd Al Ajaly,

(It has been narrated) from Abu Abdullah[asws], said, 'I said, '(What about) the Words of Allah[azwj] Mighty and Majestic ***[22:77] the nation of your father Ibrahim***?' He[asws] said: 'It Means us[asws] especially ***he named you as Muslims before*** in the Books of the past ***and in this*** the Quran ***that the Rasool may be a witness to you, and you may be witnesses over the people***. So the Rasool-Allah[saww] is the witness over us[asws] with what he[saww] made reach to us[asws] from Allah[azwj] Mighty and Majestic, and we[asws] are the witnesses over the people. So the one who ratifies, we[asws] will ratify him on the Day of Judgement, and the one who belies, we will belie him on the Day of Judgement'.[2993]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا الآية: «أمركم بالركوع و السجود، و عبادة الله، و قد افترضها عليكم، و أما فعل الخير، فهو طاعة الإمام أمير المؤمنين علي بن أبي طالب (عليه السلام) بعد رسول الله (صلى الله عليه و آله)

[2992] التهذيب 2: 77/ 287
[2993] الكافي 1: 146/ 2

Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood who said,

'The Imam Musa[asws] Bin Ja'far[asws] narrated to us from his[asws] father[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:77] O you who believe! Bow down, and Prostrate*** – the Verse: 'You all have been Commanded for the Bowing and the Prostrating, and worshipping of Allah[azwj], and it has been Obligated upon you. And as for the doing of good, so it is the obedience to the Imam Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] after Rasool-Allah[saww]'.

وَ جاهِدُوا فِي اللَّهِ حَقَّ جِهادِهِ هُوَ اجْتَباكُمْ يا شيعة آل محمد وَ ما جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قال: من ضيق مِلَّةَ أَبِيكُمْ إِبْراهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَ فِي هذا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ يا آل محمد، يا من قد استودعكم المسلمين، و افترض طاعتكم عليهم وَ تَكُونُوا أنتم شُهَداءَ عَلَى النَّاسِ بما قطعوا من رحمكم، و ضيعوا من حقكم، و مزقوا من كتاب الله، و عدلوا حكم غيركم بكم، فالزموا الأرض فَأَقِيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ وَ اعْتَصِمُوا بِاللَّهِ يا آل محمد، و أهل بيته هُوَ مَوْلاكُمْ أنتم و شيعتكم فَنِعْمَ الْمَوْلى وَ نِعْمَ النَّصِيرُ».

[22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you O Shias of the Progeny[asws] of Muhammad[saww] ***and has not Laid upon you a hardship in the Religion*** from the narrowness ***the nation of your father Ibrahim; he named you as Muslims before and in this, that the Rasool may be a witness to you*** O Progeny[asws] of Muhammad[saww], O ones who have been entrusted with the Muslims and Obligated obedience to you[asws] upon them ***and you may be witnesses over the people*** with what they have cut-off from your[asws] relationships, and wasted from your[asws] rights, and shredded from the Book of Allah[azwj], and made others to rule over you[asws] upon the earth ***therefore keep up Prayer and give the Zakat and hold fast by Allah*** O Progeny[asws] of Muhammad[saww] and his[saww] Family ***He is your Guardian*** yours[asws] and of your[asws] Shias ***how excellent the Guardian and how excellent the Helper!***'.[2994]

أحمد بن محمد بن خالد البرقي: عن ابن محبوب، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ جاهِدُوا فِي اللَّهِ حَقَّ جِهادِهِ هُوَ اجْتَباكُمْ وَ ما جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ «في الصلاة، و الزكاة، و الصوم، و الخير، إذا تولوا الله و رسوله (صلى الله عليه و آله) و اولي الأمر منا أهل البيت قبل الله أعمالهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:77] O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you and has not Laid upon you a hardship in the Religion***. He[asws] said: 'Regarding the Prayer, and the Zakat, and the Fasting, and the Goodness when you befriend Allah[azwj] and His[azwj] Rasool[saww], and the People of the Command[asws] (اولي الأمر) from us[asws] the People[asws] of the Household, Allah[azwj] will Accept your deeds'.[2995]

[2994] تأويل الآيات 1: 351/ 41.
[2995] المحاسن: 166/ 124.

CHAPTER 23

AL-MU'MINOON

(118 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة المؤمنين، ختم الله له بالسعادة، و إذا كان مدمنا قراءتها في كل جمعة، كان منزله في الفردوس الأعلى، مع النبيين و المرسلين».

Ibn Babuwayh, by his chain,

from Abu Abdullah[asws] having said: 'The one who recites *Surah Al-Mu'minoon (23)*, Allah[azwj] would Complete his happiness for him. And if he were habitually reciting in during every Friday, his status would be in the Elevated *Firdows*, along with the Prophets[as] and the Rasools[as]'.[2996]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) قال: «من قرأ هذه السورة، بشرته الملائكة بروح و ريحان، و ما تقر به عينه عند الموت».

And from Khawas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (23), the Angels would give him the good news with the cool breeze and the aroma, and whatever delights his eyes, during the death'.[2997]

وقال الصادق (عليه السلام): «و من كتبها و علقها على من يشرب الخمر، يبغضه و لم يقر به أبدا». و في رواية أخرى: «و لم يذكره أبدا».

And Al-Sadiq[asws] said: 'And the one who writes it (Chapter 23) and attaches it (Amulet) upon the one who drinks the wine, he would come to hate it and would never recognise it at all'. And in another report: 'And he would never mention it ever'.[2998]

وقال الصادق (عليه السلام): «من كتبها ليلا في خرقة بيضاء، و علقها على من يشرب النبيذ، لم يشربه أبدا، و يبغض الشراب بإذن الله».

And Al-Sadiq[asws] said: 'The one writes it (Chapter 23) in a white cloth, and attaches it (Amulet) upon the one who drink *Al-Nabeez* (intoxicating drink), he would never drink it at all, and would hate the drink, by the Permission on Allah[azwj]'.[2999]

[2996] ثواب الأعمال: 108.
[2997] ثواب الأعمال: 108.
[2998] ثواب الأعمال: 108.
[2999] خواص القرآن: 9 «مخطوط».

VERSES 1 - 11

قَدْ أَفْلَحَ الْمُؤْمِنُونَ {1} الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {2} وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3} وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ {4} وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {5} إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {6} فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {7} وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {8} وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ {9} أُولَٰئِكَ هُمُ الْوَارِثُونَ {10} الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ {11}

[23:1] Successful indeed are the Believers [23:2] Who are humble in their Prayers [23:3] And who turn aside from the vanities [23:4] And who are givers of the Zakaat [23:5] And who guard their private parts [23:6] Except before their mates or those whom their right hands possess, for they surely are not blameable [23:7] So the one who seeks to go beyond that, these are they that exceed the limits [23:8] And those who are keepers of their trusts and their covenant [23:9] And those who preserve their Prayers [23:10] These are they who are the inheritors [23:11] Who shall inherit the Firdows; they shall abide therein eternally

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن الإمام موسى بن جعفر [عن أبيه] (عليهما السلام)، في قول الله عز و جل: قَدْ أَفْلَحَ الْمُؤْمِنُونَ- إلى قوله- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيها خالِدُونَ قال: «نزلت في رسول الله، و في أمير المؤمنين، و فاطمة، و الحسن، و الحسين (صلوات الله عليهم أجمعين)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[23:1] Successful indeed are the Believers*** up to His[azwj] Words ***[23:11] Who shall inherit the Firdows; they shall abide therein eternally***, he[asws] said: 'It was Revealed regarding Rasool-Allah[saww], and regarding Amir-ul-Momineen[asws], and Syeda Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]'.[3000]

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن سلمة بن حنان عن ابى الصباح الكنانى قال كنت عند ابى عبد الله عليه السلام فقال يا ابا الصباح قد افلح المؤمنون قال أبو عبد الله قد افلح المسلمون قالها ثلثا وقلتها ثلث ثم قال ان المسلمين هم المنتجبون يوم القيمة هم اصحاب الحديث.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Salat Bin Hanaan, from Abu Al-Sabaah Al-Kanany who said:

'I was in the presence of Abu Abdullah[asws]. He[asws] said: 'O Abu Al-Sabaah, "***[23:1] Successful indeed are the Believers***". Abu Abdullah[asws] said: 'Successful indeed are the submitters (to the Ahadeeth)'. The Imam[asws] said it three times, and I repeated (after him[asws]) three times. Then The Imam[asws] said that: 'The submitters (to the Ahadeeth), they are the chosen ones on the Day of Judgement. They are the people of the Ahadeeth'.[3001]

حدثنا الحسن بن على بن النعمان عن عبد الله بن مسكان عن كامل التمار قال قال أبو جعفر عليه السلام يا كامل تدرى ما قول الله قد افلح المؤمنون قلت جعلت فداك افلحوا وفازوا وادخلوا الجنة قال قد افلح المسلمون ان المسلمين هم النجباء.

[3000] تأويل الآيات 1: 1/ 352/ 1.
[3001] Basaair Al Darajaat – P 10 CH 20 H 25

It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from Abdullah Bin Muskaan, from Kaamil Al-Tammar who said:

'Abu Ja'far[asws] said: 'O Kaamil, do you know about the Words of Allah[azwj] "***[23:1] Successful indeed are the Believers***" (what it means?)' I said, 'May I be sacrificed for you[asws], succeeded, and won, and entered the Paradise?' He[asws] said: 'Successful indeed are the submitters (to the Hadeeth), that it is the submitters (to the Hadeeth) who are the excellent'.[3002]

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «لما خلق الله الجنة، قال لها تكلمي، فقالت: قَدْ أَفْلَحَ الْمُؤْمِنُونَ».

Ali Bin Ibrahim said,

'Al-Sadiq[asws] said: 'When Allah[azwj] Created the Paradise, He[azwj] Said to it: "Speak!" So it said: '***[23:1] Successful indeed are the Believers***'.

قال: قوله: الَّذِينَ هُمْ فِي صَلاتِهِمْ خاشِعُونَ قال: غضك بصرك في صلاتك، و إقبالك عليها.

(Ali Bin Ibrahim) said, 'Regarding His[azwj] Words ***[23:2] Who are humble in their Prayers***, he[asws] said: 'Lower your sight in your Prayers, and take interest in it'.

قال: و قوله: الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ يعني عن الغناء و الملاهي.

(Ali Bin Ibrahim) said, 'And regarding His[azwj] Words ***[23:3] And who turn aside from the vanities***, he[asws] said: 'It Means, from the singing and the musical instruments'.

وَ الَّذِينَ هُمْ لِلزَّكاةِ فاعِلُونَ قال الصادق (عليه السلام): «من منع قيراطا من الزكاة، فليس هو بمؤمن، و لا مسلم».

(And regarding) ***[23:4] And who are givers of the Zakaat***, Al-Sadiq[asws] said: 'The one who prevents the giving of the Zakat, so he is neither a Believer, nor a Muslim'.[3003]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن العباس بن موسى، عن إسحاق، عن أبي سارة، قال: سألت أبا عبد الله (عليه السلام) عنها- يعنى المتعة- فقال: لي: «حلال، فلا تتزوج إلا عفيفة، إن الله عز و جل يقول: وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حافِظُونَ فلا تضع فرجك حيث لا تأمن على دراهمك».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Musa, from Is'haq, from Abu Sarat who said,

'I asked Abu Abdullah[asws] about it – meaning the temporary marriage, so he[asws] said: 'Permissible. So do not marry except for the chaste (women). Allah[azwj] Mighty and Majestic is Saying ***[23:5] And who guard their private parts***. So do not place your private parts where you do not trust your Dirham'.[3004]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، و محمد بن يحيى، عن أحمد بن محمد، عن حماد بن عيسى، عن حريز، عن الفضيل، قال: سألت أبا جعفر (عليه السلام) عن قوله عز و جل: وَ الَّذِينَ هُمْ عَلى صَلَواتِهِمْ يُحافِظُونَ، قال: «هي الفريضة». قلت: الَّذِينَ هُمْ عَلى صَلاتِهِمْ دائِمُونَ؟ قال: «هي النافلة».

[3002] Basaair Al Darajaat – P 10 CH 20 H 1
[3003] تفسير القمّي 2: 88
[3004] الكافي 5: 453/ 2.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamaad Bin Isa, from Hareyz, from Al Fazeyl who said,

'I asked Abu Ja'far[asws] about the Words of the Mighty and Majestic ***[23:9] And those who preserve their Prayers***, he[asws] said: 'It is the obligatory ones (Salat)'. I said, '(What about) ***[70:23] Those who are constant at their Prayer***?' He[asws] said: 'It is the optional ones (Salat)'.[3005]

علي بن إبراهيم، قال: حدثني أبي، عن عثمان بن عيسى، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «ما خلق الله خلقا إلا جعل له في الجنة منزلا، و في النار منزلا، فإذا دخل أهل الجنة الجنة، و أهل النار النار، نادى مناد: يا أهل الجنة، أشرفوا فيشرفون على أهل النار، و ترفع لهم منازلهم فيها، ثم يقال لهم: هذه منازلكم التي لو عصيتم الله لدخلتموها،- يعني النار، قال- فلو أن أحدا مات فرحا، لمات أهل الجنة في ذلك اليوم فرحا، لما صرف عنهم من العذاب.

Ali Bin Ibrahim said, 'My father narrated to me, from Usman Bin Isa, from Sama'at, from Abu Baseer,

'Abu Abdullah[asws] has said: 'Allah[azwj] did not Create a creature except that He[azwj] Made for it a station in the Paradise, and a station in the Fire. So when the people of the Paradise enter into the Paradise, and the people of the Fire into the Fire, a Caller will Call out: 'O people of the Paradise! Look below!' So they would look down upon the people of the Fire, and their own status would be raised during it. Then it would be said to them: 'This is what your status would have been had you disobeyed Allah[azwj]. You would have been Made to enter it' – meaning the Fire – 'So if anyone is allowed to die of happiness, the people of the Paradise would have died that Day due to their happiness – when the Punishment had been Lifted from them'.

ثم ينادي مناد: يا أهل النار، ارفعوا رؤوسكم، فيرفعون رؤوسهم، فينظرون إلى منازلهم في الجنة، و ما فيها من النعيم، فيقال لهم: هذه منازلكم التي لو أطعتم ربكم لدخلتموها

Then a Caller would Call out: 'O people of the Fire! Raise your heads!' So they would be raising their heads, and would be looking at what their status would have been in the Paradise, and whatever is in it from the Bounties. So it would be said to them: 'This is the status which your Lord[azwj] would have Given you, by Making you to enter it'.

قال- فلو أن أحدا مات حزنا، لمات أهل النار حزنا، فيورث هؤلاء منازل هؤلاء، و يورث هؤلاء منازل هؤلاء، و ذلك قول الله: أُولئِكَ هُمُ الْوارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيها خالِدُونَ.

The Imam[asws] said: 'So if there were anyone who could have been allowed to die from grief, the people of the Fire would (love to) die from grief. Thus they would inherit the Punishment of those ones, those ones would inherit the Rewards of these ones. And these are the Words of Allah[azwj] ***[23:10] These are they who are the inheritors [23:11] Who shall inherit the Firdows; they shall abide therein eternally***'.[3006]

[3005] الكافي 3: 269/ 12
[3006] تفسير القمي 2: 89.

VERSES 12 - 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ {12} ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ {13} ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ {14} ثُمَّ إِنَّكُمْ بَعْدَ ذَٰلِكَ لَمَيِّتُونَ {15} ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ {16}

[23:12] And We Created the human from an extract of clay [23:13] Then We Made him a small seed in a firm resting-place [23:14] Then We Created the seed to be a clot, then We Created the clot to be a lump of flesh, then We Created bones (in) the lump of flesh, then We Clothed the bones with flesh, then We Caused it to grow into another creation, so Blessed be Allah, the best of the Creators [23:15] Then after that you will most surely die [23:16] Then on the day of Judgement, you shall be Resurrected

في تهذيب الاحكام محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن العباس بن موسى الوراق عن يونس بن عبد الرحمان عن أبى جرير القمى قال: سألت العبد الصالح عليه السلام عن النطفة ما فيها من الدية وما في العلقة وما في المضغة المخلقة وما يقر في الارحام ؟ قال: انه يخلق في بطن أمه خلقا من بعد خلق، يكون نطفة أربعين يوما ثم يكون علقة أربعين يوما، ثم مضغة أربعين يوما ففى النطفة أربعون دينارا، وفى العلقة ستون دينارا، وفى المضغة ثمانون دينارا، فإذا اكتسى العظام لحما ففيه مأة دينار، قال الله عزوجل: (ثم أنشأناه خلقا آخر فتبارك الله أحسن الخالقين) فان كان ذكرا ففيه الدية وان كانت انثى ففيها الدية.

In Tehzeeb Al-Ahkaam – Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Abas Bin Musa Al-Waraq, from Yunus Bin Abdul Rahman, from Abu Jareer Al-Qummi who said,

'I asked Al-Abd Al-Salih[asws] (7th. Imam[asws]) about the seed, what is the blood money compensation regarding it, and what is it with regards to the clot, and what is it with regards to the embryo formed and what occurs in the wombs?' The Imam[asws] said: '***[39:6] He Creates you in the wombs of your mothers a creation after a creation***. It is a seed for forty days, then becomes a clot for forty days, then embryo for forty days. So with regards to the seed it is forty Dinars, and regarding the clot it is sixty Dinars, and regarding the embryo it is eighty Dinars. So when the bones attain flesh so it is one hundred Dinars. Allah[azwj] Mighty and Majestic Says ***[23:14], then We Caused it to grow into another creation, so Blessed is Allah, the best of the Creators***. So if it was a male (unborn) there is the blood money compensation with regards to it, and if it was a female, there is (again) the blood money compensation with regards to it'.[3007]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ: «فهو نفخ الروح فيه».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] said regarding His[azwj] Words ***[23:12] then We Caused it to grow into another creation***, he[asws] said: 'So it is the Blowing of the spirit into him'.[3008]

[3007] Tafseer Noor Al Saqalayn – CH 39 H 8
[3008] تفسير القمّي 2: 91

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: سمعت الرضا (عليه السلام) يقول: «قال أبو جعفر (عليه السلام): إن النطفة تكون في الرحم أربعين يوما، ثم تصير علقة أربعين يوما، ثم تصير مضغة أربعين يوما، فإذا كمل أربعة أشهر، بعث الله ملكين خلاقين، فيقولان: يا رب، ما تخلق، ذكرا، أو أنثى؟ فيؤمران، فيقولان: يا رب، شقيا، أو سعيدا؟ فيؤمران، فيقولان: يا رب، ما أجله، و ما رزقه؟ و كل شيء من حاله- و عدد من ذلك أشياء- و يكتبان الميثاق بين عينيه، فإذا أكمل الله له الأجل، بعث الله ملكا، فزجره زجرة، فيخرج و قد نسي الميثاق».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazeyl, from Al Hassan Bin Jaham who said:

'I heard Al-Reza[asws] saying: 'Abu Ja'far[asws] said: 'The seed comes to be in the womb for forty days, then it becomes a clot for forty days, then it becomes a lump for forty days. So when the four months are completed, Allah[azwj] Sends two Angels (allocated for) creation, so they say, 'O Lord[azwj]! What have you Created, a male or a female?' So they act accordingly. They say, 'O Lord[azwj]! Miserable or happy?' So they act accordingly. They say, 'O Lord[azwj]! What is its term, and what is its sustenance?' And everything from his condition – and a number of things from that – and these two write it down as a Covenant in between his eyes. So when Allah[azwj] Completes the term for him, Allah[azwj] Sends an Angel who rebukes him with a rebuke, so he comes out, and he has forgotten the Covenant'.

فقال الحسن بن الجهم: فقلت له، أ فيجوز أن يدعو الله، فيحول الأنثى ذكرا، و الذكر أنثى؟ فقال: «إن الله يفعل ما يشاء».

Al Hassan Bin Al Jahan said, 'I said to him[asws], 'Is it permissible to supplicate to Allah[azwj], and He[azwj] would Change the female to be a male, and the male to be a female?' So he[asws] said: 'Allah[azwj] Does whatever He[azwj] so Desires to'.[3009]

VERSES 17 - 22

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ {17} وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ {18} فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {19} وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلْآكِلِينَ {20} وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {21} وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ {22}

[23:17] And Created above you seven pathways; and We are not Oblivious of the creation [23:18] And We send down water from the sky according to a measure, then We Settle it in the earth, and We are able to Take it away [23:19] Then We Cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits and from them do you eat [23:20] And a tree that grows out of (Mount) Toor of Sinai which produces oil and a relish for those who eat [23:21] And there is a lesson for you in the cattle: We Quench you from what is in their bellies, and you have numerous benefits from these, and from these you eat [23:22] And upon these and upon the ships you are carried

علي بن إبراهيم: في قوله تعالى: وَ شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْناءَ تَنْبُتُ بِالدُّهْنِ وَ صِبْغٍ لِلْآكِلِينَ قال: شجرة الزيتون، و هو مثل لرسول الله (صلى الله عليه و آله)، و أمير المؤمنين (عليه السلام).

[3009] تفسير القمّي 2: 89.

Ali Bin Ibrahim –

Regarding the Words of the High ***[23:20] And a tree that grows out of (Mount) Toor of Sinai which produces oil and a relish for those who eat***, said. 'Tree of olives. And it is a parable for Rasool-Allah[saww] and Amir-ul-Momineen[asws]'.[3010]

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام) وَ أَنْزَلْنا مِنَ السَّماءِ ماءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ: «فهي الأنهار، و العيون، و الآبار».

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding ***[23:18] And We send down water from the sky according to a measure, then We Settle it in the earth***, he[asws] said: 'So it is the rivers, and the springs, and the wells'.[3011]

VERSES 23 - 26

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ {23} فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ {24} إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ {25} قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ {26}

[23:23] And We had Sent Noah to his people, and he said: O people! Worship Allah, you have no god other than Him; will you not then fear? [23:24] And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had so Desired to, He would have Sent down angels. We have not heard of this from our forefathers [23:25] He is only a man with insanity, so bear with him for a while [23:26] He said: Lord! Help me against their belying

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيعَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الْإِخْلَاصِ وَ خَلْعِ الْأَنْدَادِ وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَى نُوحٍ (عليه السلام) وَ عَلَى النَّبِيِّينَ (عليهم السلام) أَنْ يَعْبُدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَمَرَ بِالصَّلَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْحَلَالِ وَ الْحَرَامِ وَ لَمْ يَفْرِضْ عَلَيْهِ أَحْكَامَ حُدُودٍ وَ لَا فَرَضَ مَوَارِيثَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Ismail Al-Ju'fy, who has narrated:

Abu Ja'far[asws] has said: 'The Law (Sharia) of Noah[as] was that they should worship Allah[azwj] with Oneness (Al-Tauheed), and have sincerity, and not associate others, and this is the nature upon which the people have been Created. And Allah[azwj] Took a Covenant with Noah[as] and to All the Prophets[as] that they[as] would worship Allah[azwj] and will not associate anything with Him[azwj], and Commanded for the Salaat, and the enjoining of the good, and the prohibiting of the bad, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inheritance.

[3010] تفسير القمّي 2: 91.
[3011] تفسير القمّي 2: 91.

فَهَذِهِ شَرِيعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ سِرّاً وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلا تَبْتَئِسْ بِما كانُوا يَفْعَلُونَ [يَعْمَلُونَ] فَلِذَلِكَ قَالَ نُوحٌ (عليه السلام) وَ لا يَلِدُوا إِلَّا فاجِراً كَفَّاراً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ.

So this is the Law which Noah[as] remained upon among them for a thousand years except for fifty years (950) calling them secretly and in the open. So when they refused and rebelled, he[as] said to his[as] Lord[azwj]: 'I[as] have been overcome, so Help!' So Allah[azwj] Revealed unto him[as]: "No one else from your[as] people are going to believe except for the ones who have already believed, so do not be disheartened at what they have done". So for that reason Noah[as] said: 'They will not give birth to anyone except tyrannous infidels'. So Allah[azwj] Revealed unto him[as] to make the ship'.[3012]

VERSES 27 – 30

فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۙ فَاسْلُكْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۖ إِنَّهُمْ مُغْرَقُونَ {27} فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ {28} وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ {29} إِنَّ فِي ذَٰلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ {30}

[23:27] So We Revealed unto him, Saying: Make the ark before Our eyes and (according to) Our Revelation; and when Our Command comes and the oven overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the Word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned [23:28] And when you are firmly seated, you and those with you, in the ark, say: All Praise is due to Allah who Delivered us from the unjust people [23:29] And say: O Lord! Cause me to disembark a blessed landing, and You are the best of Landers [23:30] There are signs in that, and We are ever Testing

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامٍ الْخُرَاسَانِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) بِالْكُوفَةِ أَيَّامَ قَدِمَ عَلَى أَبِي الْعَبَّاسِ فَلَمَّا انْتَهَيْنَا إِلَى الْكُنَاسَةِ قَالَ هَاهُنَا صُلِبَ عَمِّي زَيْدٌ رَحِمَهُ اللَّهُ ثُمَّ مَضَى حَتَّى انْتَهَى إِلَى طَاقِ الزَّيَّاتِينَ وَ هُوَ آخِرُ السَّرَّاجِينَ فَنَزَلَ وَ قَالَ انْزِلْ فَإِنَّ هَذَا الْمَوْضِعَ كَانَ مَسْجِدَ الْكُوفَةِ الْأَوَّلَ الَّذِي خَطَّهُ آدَمُ (عليه السلام) وَ أَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِباً قَالَ قُلْتُ فَمَنْ غَيَّرَهُ عَنْ خِطَّتِهِ قَالَ أَمَّا أَوَّلُ ذَلِكَ الطُّوفَانُ فِي زَمَنِ نُوحٍ (عليه السلام) ثُمَّ غَيَّرَهُ أَصْحَابُ كِسْرَى وَ نُعْمَانَ ثُمَّ غَيَّرَهُ بَعْدُ زِيَادُ بْنُ أَبِي سُفْيَانَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Al-Khurasany, from Al-Mufazzal Bin Umar who said:

I was in the presence of Abu Abdullah[asws] at Al-Kufa in the days of Ali Bin Al-Abbas. So when we ended up to Al-Kunasa, he[asws] said: 'Over there is where they crucified my[asws] uncle Zayd, may Allah[azwj] have Mercy upon him'. Then we went until we ended up at the (market) stall of the oilmen, and it was at the end of the two lamps. So he[asws] descended and said: 'Descend, for this is the place where the Masjid Al-Kufa used to be at first which Adam[as] had marked, and I[asws] do not like that I[asws] should enter it riding'. I said, 'So who was the other one who had marked it?' He[asws] said: 'As for the first one, that was the storm during the era of Noah[as]. Then others from the companions of Chosroe and Nu'man, and thereafter Ziyad Bin Abu Sufyan'.

[3012] Al Kafi – H 14872

فَقُلْتُ وَ كَانَتِ الْكُوفَةُ وَ مَسْجِدُهَا فِي زَمَنِ نُوحٍ (عليه السلام) فَقَالَ لِي نَعَمْ يَا مُفَضَّلُ وَ كَانَ مَنْزِلُ نُوحٍ وَ قَوْمِهِ فِي قَرْيَةٍ عَلَى مَنْزِلٍ مِنَ الْفُرَاتِ مِمَّا يَلِي غَرْبِيَّ الْكُوفَةِ قَالَ وَ كَانَ نُوحٌ (عليه السلام) رَجُلًا نَجَّاراً فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيّاً وَ انْتَجَبَهُ وَ نُوحٌ (عليه السلام) أَوَّلُ مَنْ عَمِلَ سَفِينَةً تَجْرِي عَلَى ظَهْرِ الْمَاءِ قَالَ وَ لَبِثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَهْزَءُونَ بِهِ وَ يَسْخَرُونَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ دَعَا عَلَيْهِمْ فَقَالَ رَبِّ لا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكافِرِينَ دَيَّاراً إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبادَكَ وَ لا يَلِدُوا إِلَّا فاجِراً كَفَّاراً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نُوحٍ أَنِ اصْنَعْ سَفِينَةً وَ أَوْسِعْهَا وَ عَجِّلْ عَمَلَهَا فَعَمِلَ نُوحٌ سَفِينَةً فِي مَسْجِدِ الْكُوفَةِ بِيَدِهِ فَأَتَى بِالْخَشَبِ مِنْ بُعْدٍ حَتَّى فَرَغَ مِنْهَا

So I said, ‘And there was a Masjid at Al-Kufa during the era of Noah[as]?’ He[asws] said to me; ‘Yes, O Mufazzal. And the houses of Noah[as] and his[as] people were in a town, at a place from the Euphrates which follows west of Al-Kufa’. He[asws] said: ‘And Noah[as] was a carpenter. So Allah[azwj] Made him[as] a Prophet[as] and Answered him[as]. And Noah[as] was the first one to make a ship which flowed upon the back of the water’. He[asws] said: ‘And Noah[as] lived among his[as] people for fifty years less a thousand years (950), calling them to Allah[azwj] Mighty and Majestic. However, they derided him[as] and laughed at him[as]. So when he[as] saw that from them, he[as] supplicated against them saying: ‘Lord[azwj]! Do not Leave upon the earth any house of the infidels. If You[azwj] Leave them, they will lead astray Your[azwj] servants, and will not give birth to anyone except the infidel tyrants’. So Allah[azwj] Revealed unto Noah[as] that he[as] should make a ship and make it a big one, and hurriedly. So Noah[as] made a ship in Masjid Al-Kufa by his[as] hands. He brought the wood from afar until he[as] finished it.

قَالَ الْمُفَضَّلُ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي عَبْدِ اللَّهِ (عليه السلام) عِنْدَ زَوَالِ الشَّمْسِ فَقَامَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَصَلَّى الظُّهْرَ وَ الْعَصْرَ ثُمَّ انْصَرَفَ مِنَ الْمَسْجِدِ فَالْتَفَتَ عَنْ يَسَارِهِ وَ أَشَارَ بِيَدِهِ إِلَى مَوْضِعِ دَارِ الدَّارِيِّينَ وَ هُوَ مَوْضِعُ دَارِ ابْنِ حَكِيمٍ وَ ذَاكَ فُرَاتُ الْيَوْمَ فَقَالَ لِي يَا مُفَضَّلُ وَ هَاهُنَا نُصِبَتْ أَصْنَامُ قَوْمِ نُوحٍ (عليه السلام) يَغُوثُ وَ يَعُوقُ وَ نَسْراً ثُمَّ مَضَى حَتَّى رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ فِي كَمْ عَمِلَ نُوحٌ سَفِينَتَهُ حَتَّى فَرَغَ مِنْهَا قَالَ فِي دَوْرَيْنِ قُلْتُ وَ كَمِ الدَّوْرَيْنِ قَالَ ثَمَانِينَ سَنَةً قُلْتُ وَ إِنَّ الْعَامَّةَ يَقُولُونَ عَمِلَهَا فِي خَمْسِمِائَةِ عَامٍ فَقَالَ كَلَّا كَيْفَ وَ اللَّهُ يَقُولُ وَ وَحْيِنا

Al-Mufazzal said, ‘Then Abu Abdullah[asws] interrupted the Hadith during the sunset. So Abu Abdullah[asws] stood up and Prayed the Midday Salat (Al-Zohar), and the Afternoon Salat (Al-Asar), then left from the Masjid. He[asws] indicated by his[asws] hand to his[asws] left to a place where there was a house among the houses, and it was the place of the house of Ibn Hakeym, and where is Euphrates today, so he[asws] said to me: ‘O Mufazzal! Over there is where the idols of the people of Noah[as] were fixed – *Yagows*, and *Yaowq*, and *Nasraa*’. Then he[asws] went and rode upon his[asws] animal. So I said, ‘May I be sacrificed for you[asws], how long did it take for Noah[as] to build his[as] ship until he[as] finished it?’ He[asws] said: ‘In two time periods’. I said, ‘And how long are these two time periods?’ He[asws] said: ‘Eighty years’. I said, ‘The general Muslim are saying that he[as] built it over five hundred years’. He[asws] said: ‘No! How are they saying this, and by Allah[azwj] it has been Revealed to us[asws]?’

قَالَ قُلْتُ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى إِذا جاءَ أَمْرُنا وَ فارَ التَّنُّورُ فَأَيْنَ كَانَ مَوْضِعُهُ وَ كَيْفَ كَانَ فَقَالَ كَانَ التَّنُّورُ فِي بَيْتِ عَجُوزٍ مُؤْمِنَةٍ فِي دُبُرِ قِبْلَةِ مَيْمَنَةِ الْمَسْجِدِ فَقُلْتُ لَهُ فَإِنَّ ذَلِكَ مَوْضِعُ زَاوِيَةِ بَابِ الْفِيلِ الْيَوْمَ ثُمَّ قُلْتُ لَهُ وَ كَانَ بَدْءُ خُرُوجِ الْمَاءِ مِنْ ذَلِكَ التَّنُّورِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَبَّ أَنْ يُرِيَ قَوْمَ نُوحٍ آيَةً ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرْسَلَ عَلَيْهِمُ الْمَطَرَ يُفِيضُ فَيْضاً وَ فَاضَ الْفُرَاتُ فَيْضاً وَ الْعُيُونُ كُلُّهُنَّ فَيْضاً فَغَرَّقَهُمُ اللَّهُ عَزَّ ذِكْرُهُ وَ أَنْجَى نُوحاً وَ مَنْ مَعَهُ فِي السَّفِينَةِ

I said, ‘Inform me about the Statement of Allah[azwj]: ***[23:27] and when Our Command comes and the oven overflows*** so where is its place and how was it?’ He[asws] said: ‘It was the oven in the house of an elderly believing woman in the direction of the Qiblah, on the right of the Masjid’. I said to him[asws], ‘So that is the

place of the corner of the *Baab Al-Feel* today'. Then I said to him[asws], 'And that is oven where the water started coming from?' He[asws] said: 'Yes. Allah[azwj] Loved to show a sign to the people of Noah[as]. Then Allah[azwj] Sent rain upon them which flooded them with a flood, and the Euphrates overflowed with a flood, and then all the rivers overflowed. Thus Allah[azwj] Drowned all of them and saved Noah[as] and those who were with him[as] in the ship'.

فَقُلْتُ لَهُ كَمْ لَبِثَ نُوحٌ فِي السَّفِينَةِ حَتَّى نَضَبَ الْمَاءُ وَ خَرَجُوا مِنْهَا فَقَالَ لَبِثُوا فِيهَا سَبْعَةَ أَيَّامٍ وَ لَيَالِيَهَا وَ طَافَتْ بِالْبَيْتِ أُسْبُوعاً ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ وَ هُوَ فُرَاتُ الْكُوفَةِ فَقُلْتُ لَهُ إِنَّ مَسْجِدَ الْكُوفَةِ قَدِيمٌ فَقَالَ نَعَمْ وَ هُوَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) وَ لَقَدْ صَلَّى فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) حِينَ أُسْرِيَ بِهِ إِلَى السَّمَاءِ فَقَالَ لَهُ جَبْرَئِيلُ (عليه السلام) يَا مُحَمَّدُ هَذَا مَسْجِدُ أَبِيكَ آدَمَ (عليه السلام) وَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) فَانْزِلْ فَصَلِّ فِيهِ فَنَزَلَ فَصَلَّى فِيهِ ثُمَّ إِنَّ جَبْرَئِيلَ (عليه السلام) عَرَجَ بِهِ إِلَى السَّمَاءِ.

So I said to him, 'How long did Noah[as] remain in the ship until the water subsided, and he[as] came out from it?' He[asws] said: 'He[as] remained in it for seven days and nights. It circled around the House for a week, then settled upon the Mount Joudy, and it is Euphrates of Al-Kufa'. I said to him[asws], 'The Masjid of Al-Kufa is old?' He[asws] said: 'Yes, and it is a Praying place of Prophets[as], and the Rasool Allah[saww] had Prayed in it when he[saww] Taken on an ascension to the sky. So Jibraeel[as] said to him[as]: 'O Muhammad[saww]! This is a Mosque of your[saww] father Adam[as], and a Praying Place of the Prophets[as]'. So he[saww] descended and Prayed therein. Then Jibraeel[as] ascended with him[saww] to the sky'.[3013]

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحاً (عليه السلام) لَمَّا غَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَّاساً حَتَّى إِذَا طَالَ النَّخْلُ وَ كَانَ جَبَّاراً طُوَالًا قَطَعَهُ ثُمَّ نَحَتَهُ فَقَالُوا قَدْ قَعَدَ نَجَّاراً ثُمَّ أَلَّفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَّاحاً فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَغَ مِنْهَا.

From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju'fy, who has narrated:

Abu Ja'far[asws] has said that: 'When Noah[as] planted the seeds, his[as] people passed by him[as]. They were laughing at him[as] and were mocking him[as] and were saying, 'He[as] has become a planter (farmer)', until the trees became tall and mighty, he[as] cut them, then carved them. So they said, 'He[as] has become a carpenter'. Then he[as] composed it into a ship. So they passed by him[as] laughing, and mocking, and they were saying, 'He[as] has become a navigator in the wilderness of the earth', until he[as] completed it'.[3014]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ارْتَفَعَ الْمَاءُ عَلَى كُلِّ جَبَلٍ وَ عَلَى كُلِّ سَهْلٍ خَمْسَةَ عَشَرَ ذِرَاعاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

[3013] Al Kafi – H 14869
[3014] Al Kafi – H 14871

Abu Abdullah[asws] has said: 'The water (of the storm of Noah[as]) rose above every mountain, and above every coast by fifteen cubits'.[3015]

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مِائَتَيْ ذِرَاعٍ وَ عَرْضُهَا ثَمَانُمِائَةِ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعاً وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ.

Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated the following:

Abu Abdullah[asws] has said: 'The ship of Noah[as] was of the length of a thousand and two hundred cubits, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy'.[3016]

VERSES 31 - 41

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {31} فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ {32} وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ {33} وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذًا لَخَاسِرُونَ {34} أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنَّكُمْ مُخْرَجُونَ {35} هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ {36} إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {37} إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ {38} قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ {39} قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ {40} فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً ۚ فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ {41}

[23:31] Then We Raised up after them another generation [23:32] So We Sent within them a Rasool from among them, saying: Worship Allah, you have no god other than Him; Will you not then fear? [23:33] And the chiefs of his people who disbelieved and belied the meeting of the Hereafter, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, he eats from what you are eating and drinks from what you are drinking [23:34] And if you obey a mortal like yourselves, then you would be losers [23:35] He promises you that when you are dead and become dust and bones you shall be returning [23:36] Far, far is that which you are threatened with [23:37] There is naught but our life in this world; we die and we live and we shall not be raised again [23:38] He is nothing but a man who has forged a lie against Allah, and we are not going to believe in him [23:39] He said: Lord! Help me against their belying [23:40] He said: In a little while they would be regretting [23:41] So the Punishment Seized them with the Truth, and We Made them as rubbish; so away with the unjust people

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ثُمَّ إِنَّ نُوحاً (عليه السلام) لَمَّا انْقَضَتْ نُبُوَّتُهُ وَ اسْتُكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقِبِ مِنْ ذُرِّيَّتِكَ فَإِنِّي لَنْ أَقْطَعَهَا كَمَا لَمْ أَقْطَعْهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَ بَيْنَ آدَمَ (عليه السلام) وَ لَنْ أَدَعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يُعْرَفُ بِهِ دِينِي وَ تُعْرَفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُولَدُ فِيمَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

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

[3015] Al Kafi – H 14876
[3016] Al Kafi – H 14874

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

وَ بَشَّرَ نُوحٌ سَاماً بِهُودٍ (عليه السلام) وَ كَانَ فِيمَا بَيْنَ نُوحٍ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَ قَالَ نُوحٌ إِنَّ اللَّهَ بَاعِثٌ نَبِيّاً يُقَالُ لَهُ هُودٌ وَ إِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيُكَذِّبُونَهُ وَ اللَّهُ عَزَّ وَ جَلَّ مُهْلِكُهُمْ بِالرِّيحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لْيَتَّبِعْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُنْجِيهِ مِنْ عَذَابِ الرِّيحِ وَ أَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَاماً أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمُئِذٍ عِيداً لَهُمْ

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

فَيَتَعَاهَدُونَ فِيهِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانِ وَ الِاسْمِ الْأَكْبَرِ وَ مَوَارِيثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ فَوَجَدُوا هُوداً نَبِيّاً (عليه السلام) وَ قَدْ بَشَّرَ بِهِ أَبُوهُمْ نُوحٌ (عليه السلام) فَآمَنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ فَنَجَوْا مِنْ عَذَابِ الرِّيحِ.

So they observed that which was in their possession from the Knowledge, and the belief, and the Great Name, and the inheritance of the knowledge, and effects of Knowledge of the Prophet-hood. They found Hud[as] as a Prophet[as] and their father Noah[as] had given them the good news of him[as] beforehand. So they believed in him[as], and followed him[as], and ratified him[as], and were therefore Rescued from the Punishment of the wind'.[3017]

وقال علي بن إبراهيم: و في رواية أبي الجارود، عنه (عليه السلام)، في قوله: فَجَعَلْناهُمْ غُثاءً. «و الغثاء: اليابس الهامد من نبات الأرض.

And Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from him[asws] (Imam Al-Baqir[asws]) regarding His[azwj] Words ***[23:41] and We Made them as rubbish***. He[asws] said: 'And the 'rubbish' is a dry, dead plant on the land'.[3018]

[3017] Al Kafi – 14540 (Extract)
[3018] تفسير القمّي 2: 91.

VERSES 42 - 44

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ {42} مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {43} ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ ۖ كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ ۚ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ {44}

[23:42] Then We raised after them other generations [23:43] No people can hasten on their doom nor can they postpone (it) [23:44] Then We sent Our messengers one after another; whenever there came to a people their messenger, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرَى بَيْنَ كُلِّ نَبِيَّيْنِ عَشَرَةُ أَنْبِيَاءَ وَ تِسْعَةُ وَ ثَمَانِيَةُ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَ جَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَ كَمَا جَرَى لِآدَمَ وَ هُودٍ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

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

Abu Ja'far[asws] having said: 'So there came in between every two Prophets[as], ten, or nine, or eight Prophets[as], and all of them were Prophets[as], and there happened for every Prophet[as] what happened for Noah[as], as is what had happened to Adam[as], and Hud[as], and Salih[as], and Shuayb[as], and Ibrahim[as] until it ended up to Yusuf Bin Yaqoub[as].

ثُمَّ صَارَتْ مِنْ بَعْدِ يُوسُفَ فِي أَسْبَاطِ إِخْوَتِهِ حَتَّى انْتَهَتْ إِلَى مُوسَى (عليه السلام) فَكَانَ بَيْنَ يُوسُفَ وَ بَيْنَ مُوسَى مِنَ الْأَنْبِيَاءِ (عليهم السلام) فَأَرْسَلَ اللَّهُ مُوسَى وَ هَارُونَ (عليهما السلام) إِلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ ثُمَّ أَرْسَلَ الرُّسُلَ تَتْرَى كُلَّ ما جاءَ أُمَّةً رَسُولُها كَذَّبُوهُ فَأَتْبَعْنا بَعْضَهُمْ بَعْضاً وَ جَعَلْناهُمْ أَحادِيثَ وَ كَانَتْ بَنُو إِسْرَائِيلَ تَقْتُلُ نَبِيّاً وَ اثْنَانِ قَائِمَانِ وَ يَقْتُلُونَ اثْنَيْنِ وَ أَرْبَعَةٌ قِيَامٌ حَتَّى أَنَّهُ كَانَ رُبَّمَا قَتَلُوا فِي الْيَوْمِ الْوَاحِدِ سَبْعِينَ نَبِيّاً وَ يَقُومُ سُوقُ قَتْلِهِمْ آخِرَ النَّهَارِ

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

فَلَمَّا نَزَلَتِ التَّوْرَاةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيُّ مُوسَى يُوشَعَ بْنَ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ بِمُحَمَّدٍ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ فَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَعْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَعْنِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَعْنِي فِي التَّوْرَاةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّراً بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بِبَعْضٍ حَتَّى بَلَغَتْ مُحَمَّداً (صلى الله عليه وآله)

So when the Torah was Revealed unto Musa[as], it gave the good News of Muhammad[saww], and in between Yusuf[as] and Musa[as] were Prophets[as]. And Musa[as] had bequeathed to Yoshua bin Noon[as] and he[as] was the young man whom Allah[azwj]

Mentioned in His[azwj] Book. The Prophets[as] never ceased to give the good News of Muhammad[saww] until Allah[azwj] Blessed and High Sent the Messiah Isa Bin Maryam[as]. So he[as] gave the good News of Muhammad[saww] and that is the Statement of the High: ***"[7:157] they find*** meaning the Jews and the Christians ***written down with them*** meaning the description of Muhammad[saww] ***in the Torah and the Evangel (who) enjoins them good and forbids them evil,"*** and it is the Statement of Allah[azwj]: ***"[61:6] And when Isa son of Maryam said giving the good news of an Rasool who will come after me, his name being Ahmad,"***, and Musa[as] and Isa[as] gave the good news of Muhammad[saww] just as the Prophets[as] had given to one another until it reached Muhammad[saww].[3019]

VERSES 45 - 49

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {45} إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ {46} فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ {47} فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ {48} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ {49}

[23:45] Then We sent Musa and his brother Haroun, with Our Signs and a clear authority [23:46] To Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people [23:47] So they said: Should we believe in two mortals like ourselves while their people worship us? [23:48] So they belied both of them and became of those who were Destroyed [23:49] And We Gave Musa the Book that perhaps they may be Guided

في مجمع البيان وجاءت الرواية بالاسناد عن أبى سعيد الخدرى عن النبي صلى الله عليه واله قال: ما أهلك الله قوما ولا قرنا ولا امة ولا أهل قرية بعذاب من السماء منذ أنزل التوارة على وجه الارض غير أهل القرية التى مسخوا قردة.

In Majma Al-Bayan, there has come a report by the chain, from Abu Saeed Al-Khudry,

(It has been narrated) from the Prophet[saww] having said: 'Allah[azwj] did not Destroy a people, nor a generation, nor a people of the town by Punishment from the sky since the Revelation of the Torah upon the face of the earth, apart from the people of the town who were metamorphosed into monkeys'.[3020]

VERSES 50 - 52

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ {50} يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ {51} وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ {52}

[23:50] And We Made the son of Maryam and his mother to be a Sign, and We Gave them a shelter on a lofty ground having security and springs [23:51] O you Rasools! Eat from the good things and do righteous deeds; surely I Know what you are doing [23:52] And this community of yours is one community and I am your Lord, so fear Me

[3019] Al Kafi – 14540 (Extract)
[3020] Tafseer Noor Al Saqalayn – Ch 28 H 76

ابن بابويه، قال: حدثنا علي بن أحمد بن موسى الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ أُمَّهُ آيَةً قال: «أي حجة».

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Musa Al Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Umran Al Nakahi'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al-Qasim,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[23:50] And We Made the son of Marium and his mother to be a Sign***, he[asws] said: 'i.e., Proof' (over the people).[3021]

وعنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رضي الله عنه)، قال: حدثنا جعفر ابن محمد بن مسعود، عن أبيه، عن الحسين بن أشكيب، عن عبد الرحمن بن حماد، عن أحمد بن الحسن، عن صدقة بن حنان «1»، عن مهران بن أبي نصر، عن يعقوب بن شعيب، عن سعد الإسكاف، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، في قول الله عز و جل: وَ آوَيْناهُما إِلى رَبْوَةٍ ذاتِ قَرارٍ وَ مَعِينٍ قال: الربوة: الكوفة، و القرار: المسجد، و المعين: الفرات».

And from him from Al Muzaffar Bin Ja'far Al Alawy Al Samarqandy, from Ja'far Ibn Muhammad Bin Masoud, from his father, from Al Husayn Bin Ashkeyb, from Abdul Rahman Bin hamaad, from Ahmad Bin Al Hassan, from Sadaqat Bin Hanan, from Mahran Bin Abu Nasr, from Yaqoub Bin shuayb, from Sa'ad Al Askaf,

'Abu Ja'far[asws] narrates that Amir-ul-Momineen[asws] said with regards to the Words of Allah[azwj] Mighty and Majestic ***[23:50] and We Gave them a shelter on a lofty ground having meadows and springs***, he[asws] said: 'The lofty ground – Al-Kufa; and the security – Al-Masjid; and springs – Al-Furaat'.[3022]

الشيخ في (مجالسه)، قال: أخبرنا أحمد بن عبدون، عن ابن الزبير، عن علي بن الحسن بن فضال، عن العباس، عن علي بن معمر الخزاز، عن رجل من جعفي، قال: كنا عند أبي عبد الله (عليه السلام)، فقال رجل: اللهم إني أسألك رزقا طيبا- قال- فقال أبو عبد الله (عليه السلام): «هيهات، هيهات، هذا قوت الأنبياء، و لكن سل ربك رزقا لا يعذبك عليه يوم القيامة، هيهات، إن الله يقول: يا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّباتِ وَ اعْمَلُوا صالِحاً».

Al Sheykh in his Majaalis, said, 'Ahmad Bin Abdoun informed us, from Ibn Al Zubeyr, from Ali Bin Al Hassan Bin Fazaal, from Al Abbas, from Ali Bin Moamar Al Khazaz, from a man from Ju'fa who said,

'I was in the presence of Abu Abdullah[asws], so a man said, 'Our Allah[azwj]! I ask You[azwj] for a 'رزقا طيبا' goodly sustenance'. So Abu Abdullah[asws] said: 'Far be it, far be it! This is the food of the Prophets[as]. But ask your Lord[azwj] for a sustenance which you would not be Punished for on the Day of Judgement. Far be it! Allah[azwj] is Saying ***[23:51] O you Rasools! Eat from the good things and do righteous deeds***'.[3023]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن معمر بن خلاد، عن أبي الحسن (عليه السلام)، قال: سمعته يقول: نظر أبو جعفر (عليه السلام) إلى رجل، و هو يقول: اللهم إني أسألك من رزقك الحلال، فقال أبو جعفر (عليه السلام): «سألت قوت النبيين، قل: اللهم إني أسألك رزقا واسعا طيبا من رزقك».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moama Bin Khalad, who narrates:

[3021] - كمال الدين و تمام النعمة: 18
[3022] معاني الأخبار: 373/ 1
[3023] الأمالي 2: 291.

'I heard Abu Al-Hassan[asws] saying: 'Abu Ja'far[asws] looked towards a man and he was saying, 'Our Allah[azwj]! I ask You[azwj] of the Permissible sustenance'. So Abu Ja'far[asws] said: 'the 'الحلال' food is (only) for the Prophets[as]. Say, 'Our Allah[azwj]! I ask You[azwj] of extensive sustenance, goodly, from Your[azwj] sustenance'.[3024]

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، قال: قلت: للرضا (عليه السلام): جعلت فداك، ادع الله عز و جل أن يرزقني الحلال، فقال: «أ تدري ما الحلال»؟ فقلت: جعلت فداك، أما الذي عندنا فالكسب الطيب، فقال: «كان علي بن الحسين (عليهما السلام) يقول: الحلال هو قوت المصطفين، و لكن قل: أسألك من رزقك الواسع».

From him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Al-Reza[asws], 'May I be sacrificed for you! Supplicate to Allah[azwj] Mighty and Majestic that He[azwj] should Give me 'الحلال'Permissible sustenance'. So he[asws] said: 'Do you know what is the Permissible?' So I said, 'May I be sacrificed for you[asws], but it is that which is in our presence, attained in a goodly manner'. So he[asws] said: 'Ali Bin Al Husayn[asws] used to say: 'The Permissible – it is the food of the Chosen ones. But, say, 'I ask You[azwj] from Your[azwj] Extensive sustenance'.[3025]

محمد بن العباس، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسين، عن أبيه، عن الحصين بن مخارق، عن أبي الورد، و أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ إِنَّ هذِهِ أُمَّتُكُمْ أُمَّةً واحِدَةً قال: «آل محمد (عليهم السلام)».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Husayn, from his father, from Al Haseyn Bin Makariq, from Abu Al Warad, and Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[23:52] And this community of yours is one community***, he[asws] said: The Progeny[asws] of Muhammad[saww,' (i.e., they[asws] are of the nation of Ibrahim[as,').[3026]

VERSES 53 - 61

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {53} فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ {54} أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ {55} نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۚ بَلْ لَا يَشْعُرُونَ {56} إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ {57} وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ {58} وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ {59} وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ {60} أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ {61}

[23:53] But they cut off their matter between themselves into sects, each part rejoicing in that which is with them [23:54] Therefore leave them in their error till a time [23:55] Do they reckon that by what We Extended to them from wealth and children [23:56] We are hastening to them of good things? But, they are unaware [23:57] The ones who fear their Lord are being cautious [23:58] And the ones who believe in the Signs of their Lord [23:59] And the ones who are not associating anything with their Lord [23:60] And the ones who give what they give whilst their hearts are full of fear that to their Lord they would be returning [23:61] They are hastening to good things and they are foremost in these

[3024] الكافي 2: 402/ 8.
[3025] الكافي 5: 89/ 1
[3026] تأويل الآيات 1: 352/ 2.

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الامام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «نزلت في أمير المؤمنين و ولده (عليهم السلام): إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ وَ الَّذِينَ هُمْ بِآياتِ رَبِّهِمْ يُؤْمِنُونَ وَ الَّذِينَ هُمْ بِرَبِّهِمْ لا يُشْرِكُونَ وَ الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلى رَبِّهِمْ راجِعُونَ أُولئِكَ يُسارِعُونَ فِي الْخَيْراتِ وَ هُمْ لَها سابِقُونَ».

Muhammad Bin Al Abbas, from Muhammad Bin Hamaam, from Muhammad Bin Ismail, from Isa Bin Dawood who said,

'The Imam Musa[asws] Bin Ja'far[asws] narrated to us from his[asws] father[asws] having said: 'It was Revealed regarding Amir-ul-Momineen[asws] and his[asws] sons[asws] - ***[23:57] The ones who fear their Lord are being cautious [23:58] And the ones who believe in the Signs of their Lord [23:59] And the ones who are not associating anything with their Lord [23:60] And the ones who give what they give whilst their hearts are full of fear that to their Lord they would be returning [23:61] They are hastening to good things and they are foremost in these***'.[3027]

أحمد بن محمد بن خالد البرقي: عن الحسن بن علي بن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ قال: «يعلمون ما عملوا من عمل، و هم يعلمون أنهم يثابون عليه».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Al Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the High ***[23:60] And the ones who give what they give whilst their hearts are full of fear***, he[asws] said: 'They are knowing of what they are doing from the deeds, and they are knowing that they would be Rewarded for it'.[3028]

وُهَيْبٌ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ قَالَ هِيَ شَفَاعَتُهُمْ وَ رَجَاؤُهُمْ يَخَافُونَ أَنْ تُرَدَّ عَلَيْهِمْ أَعْمَالُهُمْ إِنْ لَمْ يُطِيعُوا اللَّهَ عَزَّ ذِكْرُهُ وَ يَرْجُونَ أَنْ يَقْبَلَ مِنْهُمْ.

Wuheyb, from Abu Baseer, who has narrated the following:

I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic: ***[23:60] And the ones who give what they give whilst their hearts are full of fear***, he[asws] said: 'This is for their intercession, and their hopes, they (our[asws] Shias) fear that their (good) deeds would be rejected (and thrown) back to them if they had not obeyed Allah[azwj] Mighty[azwj] is His Mention, but they are hoping that these would be Accepted from them'.[3029]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرَفُوا فَافْعَلُوا وَ مَا عَلَيْكَ إِنْ لَمْ يُثْنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُوماً عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُوداً عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas, who has said:

[3027] تأويل الآيات 1: 353/ 4
[3028] المحاسن: 247/ 252 و: 249/ 256.
[3029] Al Kafi – H 14742

Abu Abdullah[asws] having said: 'If you have the ability to make yourselves unknown, you better do it. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people whilst you are being Praised in the Presence of Allah[azwj].

إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدِ رَجُلَيْنِ رَجُلٍ يَزْدَادُ فِيهَا كُلَّ يَوْمٍ إِحْسَاناً وَ رَجُلٍ يَتَدَارَكُ مَنِيَّتَهُ بِالتَّوْبَةِ وَ أَنَّى لَهُ بِالتَّوْبَةِ فَوَ اللَّهِ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلَ الْبَيْتِ أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَجَا الثَّوَابَ بِنَا وَ رَضِيَ بِقُوتِهِ نِصْفَ مُدٍّ كُلَّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكَنَّ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهِ خَائِفُونَ وَجِلُونَ وَدُّوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا

Amir-ul-Momineen[asws] used to say: 'There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who corrects himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah[azwj]! If he were to perform prostrations to the extent that his neck breaks off, Allah[azwj] will not Accept deeds from him except by our[asws] Wilayah, the People[asws] of the Household. Indeed, (Acceptance) is for the ones who recognise our[asws] rights and hope for Reward by us[asws], (they) are pleased with their strength of half a 'Mudd' (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing), and no covering over their head (roof), but still they are very much fearful of Allah[azwj] and are pleased with the (little) share from the world.

وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ وَ الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ مَا الَّذِي أَتَوْا بِهِ أَتَوْا وَ اللَّهِ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهِ خَوْفُهُمْ خَوْفَ شَكٍّ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقَصِّرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah[azwj] has Described them where He[azwj] has Said: ***"[23:60] And those who dispense their charity with their hearts full of fear"***. That's what they come with? By Allah[azwj]! They come with obedience along with the love, and the Wilayah, and they are with regards to that, (but they are still) fearful that it may not be Accepted from them. By Allah[azwj], they are not fearful with the fear of doubt with regards to what they are in from the difficulties of Religion, but they are fearful that they might have been deficient (Muqassir) in our[asws] love and being (less) obedient to us[asws]'.

ثُمَّ قَالَ إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَغْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسُدَ وَ لَا تُرَائِيَ وَ لَا تَتَصَنَّعَ وَ لَا تُدَاهِنَ ثُمَّ قَالَ نَعَمْ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكُفُّ فِيهِ بَصَرَهُ وَ لِسَانَهُ وَ نَفْسَهُ وَ فَرْجَهُ إِنَّ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظْهِرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخَرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: 'If you could afford not to go out of your houses, then do so, as when you go out then it becomes obligatory on you that you would not backbite, and not lie, and not be envious, and not show-off, and not pretend, and not flatter'. Then said: 'Yes, a silo for the Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah[azwj] by his heart, obligates more for himself from Allah[azwj], before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones'.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَافِيَةِ إِذَا رَآهُ مُرْتَكِباً لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْقُوفٌ مُحَاسَبٌ أَ مَا تَلَوْتَ قِصَّةَ سَحَرَةِ مُوسَى (عليه السلام) ثُمَّ قَالَ كَمْ مِنْ مَغْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسَتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَفْتُونٍ بِثَنَاءِ النَّاسِ عَلَيْهِ ثُمَّ قَالَ إِنِّي لَأَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدِ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوًى وَ الْفَاسِقِ الْمُعْلِنِ

So I said to him[asws], 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?' He[asws] said: 'Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa[as]?' Then said: 'How many are proud with what Allah[azwj] has Favoured them with, and how many have been enticed by the Veil of Allah[azwj] upon them, and how many have been infatuated by the praises of the people upon him'. Then said: 'I[asws] hope for the salvation for the ones who recognise our[asws] rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.

ثُمَّ تَلَا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ ثُمَّ قَالَ وَ اللَّهِ مَا أَحَبَّ اللَّهَ مَنْ أَحَبَّ الدُّنْيَا وَ وَالَى غَيْرَنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then he[asws] recited: ***"[3:31] Say: If you love Allah, then follow me, Allah will love you"***, then said: 'O Hafs, the love is higher than the fear'. Then said: 'By Allah[azwj], Allah[azwj] does not Love the one who loves the world, and takes as a friend other than us[asws], whilst the one who recognises our[asws] rights and loves us[asws], so he has loved Allah[azwj]'.

فَبَكَى رَجُلٌ فَقَالَ أَ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمُ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنْجِيَكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشَفَّعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخْوَفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ] ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَنَباً وَ لَا تَكُنْ رَأْساً يَا حَفْصُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ خَافَ اللَّهَ كَلَّ لِسَانُهُ

A man wept, so he[asws] said: 'Are you crying? Even if the inhabitants of the heavens and the earth, all of them get together crying to Allah[azwj] to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah[azwj] in that condition'. Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool[saww] Allah[azwj] said: 'The one who fears Allah[azwj], would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ (عليه السلام) يَعِظُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشُقَّ قَمِيصَكَ وَ لَكِنِ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa Bin Imran[as] was advising his[as] companions, when a man stood up, and tore his shirt. So Allah[azwj] Revealed unto him[as]: "O Musa[as]! Say to him, 'Do not tear your shirt, but open for Me[azwj] your heart'.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ (عليه السلام) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَانْصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَى حَالِهِ فَقَالَ لَهُ مُوسَى (عليه السلام) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتُهُ حَتَّى يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أُحِبُّ.

Then said: 'Musa[as] Bin Imran[as] passed by a man from his[as] companion, and he was prostrating. So after return back from what he[as] had to do, (Musa[as]) saw him still in prostration. So Musa[as] said to him: 'If (the fulfilment) of your need was in my[as] hands,

I[asws] would have fulfilled it for you'. So Allah[azwj] Revealed unto him[as]; "O Musa[as]! Even if he were to prostrate until his neck breaks, I[azwj] will not Accept it until he turns away from what I[azwj] Abhor and towards what I[azwj] Love".'[3030]

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أُولئِكَ يُسارِعُونَ فِي الْخَيْراتِ وَ هُمْ لَها سابِقُونَ، يقول: «هو علي بن أبي طالب (عليه السلام)، لم يسبقه أحد».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[23:61] They are hastening to good things and they are foremost in these***, he[asws] said: 'He[asws] is Ali[asws] Bin Abu Talib[asws]'.[3031]

VERSE 62

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ ۚ وَهُمْ لَا يُظْلَمُونَ {62}

[23:62] And We do not Assign (a task) upon any soul except to the extent of its ability, and with Us is a Book which speaks with the Truth, and they shall not be dealt with unjustly

وعنه: عن محمد بن أبي عبد الله، عن سهل بن زياد، و علي بن إبراهيم، عن أحمد بن محمد، و محمد بن يحيى، عن أحمد بن محمد، جميعا، عن علي بن الحكم، عن صالح النيلي، قال: سألت أبا عبد الله (عليه السلام): هل للعباد من الاستطاعة شيء؟ قال: فقال لي: «إذا فعلوا الفعل، كانوا مستطيعين بالاستطاعة التي جعلها الله فيهم».

And from him (Yaqoub Al Kulayni), from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from Ahmad Bin Muhammad, and Muhammad Bin Yahya, from Ahmad bin Muhammad altogether, from Ali Bin Al Hakam, from Salih Al Nayli who said,

'I asked Abu Abdullah[asws], 'Does the servant have any capabilities?' He[asws] said to me: 'When he does the act, he did have the ability for it which Allah[azwj] Made it to be within him'.

قال: قلت له: و ما هي؟ قال: «الآلة، مثل الزاني إذا زنى، كان مستطيعا للزنا حين زنى، و لو أنه ترك الزنا و لم يزن، كان مستطيعا لتركه إذا تركه.

I said, 'And what is it?' He[asws] said: 'The means for it. For example the adulterer when he commits adultery. He did have the capability for the adultery when he committed it. And if he had avoided the adultery and did not commit it, he did have the ability for it'.

قال: ثم قال: «ليس له من الاستطاعة قبل الفعل كثير و لا قليل، و لكن مع الفعل و الترك كان مستطيعا». قلت: فعلى ماذا يعذبه؟ قال: «بالحجة البالغة، و الآلة التي ركبها فيهم، إن الله لم يجبر أحدا على معصيته، و لا أراد- إرادة حتم- الكفر من أحد، و لكن حين كفر، كان في إرادة الله أن يكفر، و هم في إرادة الله، و في علمه، ألا يصيروا إلى شيء من الخير».

He (the narrator) said, 'Then he[asws] said: 'There was not capability for him before the act, be it big or small, but he would be with the capability with the commission of the act and the leaving of it'. I said, 'So what would he be Punished for?' He[asws] said:

[3030] الكافي 8: 128/ 98
[3031] تفسير القمي 2: 91.

'With the clear Argument, and the means which that are placed within them. Allah[azwj] does not Compel anyone upon the disobedience, and does not Will it – the definite Will – of the infidelity from anyone, but when he blasphemes, so it was in the Will of Allah[azwj] that he would be blaspheming. And this is in the Will of Allah[azwj] and in His[azwj] Knowledge, that he would not be coming to anything from the good'.

قلت: أراد منهم أن يكفروا؟ قال: «ليس هكذا أقول، و لكني أقول: علم أنهم سيكفرون، فأراد الكفر لعلمه فيهم، و ليست هي إرادة حتم، إنما هي إرادة اختيار».

I said, 'He[azwj] has Willed it that they would be blaspheming?' He[asws] said: 'This is not what I[asws] am saying, but I[asws] am saying: 'He[azwj] Knows that they would be blaspheming. So the Will of their blaspheming is in His[azwj] Knowledge, and this is not a definite Will. But rather, it is the Will of the choice'.[3032]

VERSES 63 - 74

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ {63} حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ {64} لَا تَجْأَرُوا الْيَوْمَ ۖ إِنَّكُمْ مِنَّا لَا تُنْصَرُونَ {65} قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ {66} مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ {67} أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ {68} أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكِرُونَ {69} أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ {70} وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ {71} أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ {72} وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {73} وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ {74}

[23:63] But, their hearts are in ignorance from this and they have besides that other deeds which they are doing [23:64] Until when We Seize those who lead easy lives among them with the Punishment, then they are supplicating [23:65] Do not groan in supplicating today; you shall not be Given help from Us [23:66] My Verses were recited to you, but you were turning back on your heels [23:67] In arrogance; talking nonsense (about the Quran), and left him like one telling fables by night [23:68] Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their forefathers? [23:69] Or is it that they have not recognised their Rasool, so that they are denying him? [23:70] Or are they saying: There is madness in him? But, he has brought them the Truth, and most of them are averse from the Truth [23:71] And if the Truth were to follow their low desires, surely the skies and the earth and all those who are therein would have been corrupted But, We have Brought to them their Reminder, so it is from their Reminder that they are turning aside [23:72] Or is it that you ask them a recompense? But the Recompense of your Lord is better, and He is the Best of the sustainers [23:73] And you are calling them to a Straight Path [23:74] And most surely those who do not believe in the Hereafter are deviating from the (Straight) Path

في تفسير على بن ابراهيم – ولو اتبع الحق اهوائهم لفسدت السموات والارض ومن فيهن قال: الحق رسول الله صلى الله عليه واله وأمير المؤمنين عليه السلام.

In Tafseer of Ali Bin Ibrahim (Qummi) –

[3032] الكافي 1: 123/ 3.

Regarding ***[23:71] And if the Truth were to follow their low desires, surely the skies and the earth and all those who are therein would have been corrupted***, said, 'The Truth – Rasool-Allah[saww] and Amir-ul-Momineen[asws]'.[3033]

محمد بن العباس، قال: حدثنا أحمد بن الفضل الأهوازي، عن بكر بن محمد بن إبراهيم غلام الخليل، قال: حدثنا زيد بن موسى، عن أبيه موسى، عن أبيه جعفر، عن أبيه محمد، عن أبيه علي بن الحسين، عن أبيه الحسين، عن أبيه علي بن أبي طالب (عليهم السلام)، في قول الله عز و جل: وَ إِنَّ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّراطِ لَناكِبُونَ، قال: «عن ولايتنا أهل البيت».

Muhammad Bin Al Abbas, from Ahmad Bin Al Ahvazy, from Bakr Bin Muhammad Bin Ibrahim, servant of Al Khaleel,

(It has been narrated) from Zayd son of Musa[asws], from his[asws] father[asws] Musa[asws], from his[asws] father[asws] Ja'far[asws], from his[asws] father Muhammad[asws], from his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws] Al-Husayn[asws], from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[23:74] And most surely those who do not believe in the Hereafter are deviating from the (Straight) Path***, he[asws] said: '(Deviating) from our[asws] Wilayah, the People[asws] of the Household'.[3034]

وعنه، قال: حدثنا علي بن العباس، عن جعفر الرماني ، عن الحسين بن علوان، عن سعد بن طريف، عن الأصبغ بن نباتة، عن علي (عليه السلام)، قال: «قوله عز و جل: وَ إِنَّ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّراطِ لَناكِبُونَ- قال- عن ولايتنا».

And from him, from Ali Bin Al Abbas, from Ja'far Al Ramany, from Al Husayn Bin Alwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nabata,

from Imam Ali[asws] having said: 'The Word of the Mighty and Majestic ***[23:74] And most surely those who do not believe in the Hereafter are deviating from the (Straight) Path***, from our[asws] Wilayah'.[3035]

في اصول الكافي الحسين بن محمد عن معلى بن محمد عن محمد بن جمهور عن عبد الله بن عبد الرحمن عن الهيثم بن واقد عن صفوان قال: سمعت أبا عبد الله عليه السلام يقول: قال أمير المؤمنين عليه السلام: ان الله تبارك وتعالى لو شاء لعرف العباد نفسه، ولكن جعلنا أبوابه وصراطه وسبيله والوجه الذى يؤتى منه، فمن عدل عن ولايتنا أو فضل علينا غيرنا فانهم عن الصراط لناكبون،

In Usool Al Kafi – Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Safwan who said,

'I heard Abu Abdullah[asws] saying: 'Amir-ul-Momineen[asws] said: 'Allah[azwj] Blessed and High, had He[azwj] so Wanted, He[azwj] would have recognised the servant Himself[azwj]. But, He[azwj] Made us as His[azwj] Doors, and His[azwj] Path, and His[azwj] Way, and His[azwj] Face which Came from Him[azwj]. So the one who changed from our[asws] Wilayah or preferred over us[asws], someone else, so it is they who ***[23:74] are deviating from the (Straight) Path***'.[3036]

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

[3033] Tafseer Noor Al Saqalayn – Ch 23 H 94
[3034] تأويل الآيات 1: 355/ 6
[3035] تأويل الآيات 1: 355/ 7.
[3036] Tafseer Noor Al Saqalayn – Ch 23 H 98

Amir-ul-Momineen[asws] said: 'So I[asws] am the Reminder from which he went astray, and the Way from which he deviated, and the Belief which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he deviated'.[3037]

VERSES 75 - 77

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ {75} وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ {76} حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ {77}

[23:75] And even if We had been Merciful to them and Removed the harm they had, they would have still persisted in their inordinacy, blindly wandering on [23:76] And We Seized them with Punishment, but they were not submissive to their Lord, nor do they humble themselves [23:77] Until when We Open upon them a Door of severe Punishment, they would plunge into despair in it

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير عن أبي أيوب، عن محمد ابن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: فَمَا اسْتَكانُوا لِرَبِّهِمْ وَ ما يَتَضَرَّعُونَ، فقال: الاستكانة هي الخضوع، و التضرع هو رفع اليدين، و التضرع بهما».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muammad Ibn Muslim who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[23:76] And We Seized them with Punishment, but they were not submissive to their Lord, nor do they humble themselves***, so he[asws] said: '*Al Istakanat* – is the submission, and the humbling is to raise the two hands and being humble by these'.[3038]

الطبرسي: قال أبو عبد الله (عليه السلام): «الاستكانة الدعاء، و التضرع: رفع اليدين في الصلاة».

Al Tabarsy –

Abu Abdullah[asws] said: 'Al *Istakanat* is the supplication, and the humbling is to raise the two hands during the Prayer'.[3039]

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَمْ تَسْأَلُهُمْ خَرْجاً فَخَراجُ رَبِّكَ خَيْرٌ «1» يقول: أم تسألهم أجرا، فأجر ربك خير وَ هُوَ خَيْرُ الرَّازِقِينَ

And Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[23:72] Or is it that you ask them a recompense? But the Recompense of your Lord is better***, having said: 'He[azwj] is Saying: "Or are you[saww] asking them for a reward, so the Reward of your[saww] Lord [azwj] is better ***and He is the Best of the sustainers***

قوله: وَ لَقَدْ أَخَذْناهُمْ بِالْعَذابِ فَمَا اسْتَكانُوا لِرَبِّهِمْ وَ ما يَتَضَرَّعُونَ فهو الجوع، و الخوف، و القتل».

[3037] الكافي 8: 27/ 4 (Extract)
[3038] الكافي 2: 348/ 2.
[3039] مجمع البيان 7: 181.

His[azwj] Words ***[23:76] And We Seized them with Punishment, but they were not submissive to their Lord, nor do they humble themselves*** – so it is the hunger, and the fear, and the killing'.[3040]

و روي عن مقاتل بن حيان، عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)، قال: «لما نزلت هذه السورة، قال النبي (صلى الله عليه و آله) لجبرئيل (عليه السلام): ما هذه النحيرة التي أمرني بها ربي؟ قال: ليست بنحيرة، و لكنه يأمرك إذا تحرمت للصلاة، أن ترفع يديك إذا كبرت، و إذا ركعت، و إذا رفعت رأسك من الركوع، و إذا سجدت، فإنه صلاتنا و صلاة الملائكة في السماوات السبع، فإن لكل شيء زينة و إن زينة الصلاة رفع الأيدي عند كل تكبيرة.

And it has been reported from Maqaatil Bin Hayaan, from Al-Asbagh Bin Nabata,

(It has been narrated) from the Amir-ul-Momineen[asws], said: '***When [108:2] Therefore pray to your Lord and make a sacrifice*** Came down upon the Prophet[saww], he[saww] said: 'O Jibraeel, what is this sacrifice which Allah[azwj] has Ordered by it?' He said: 'O Muhammad[saww], this is not a sacrifice, but He[azwj] has Ordered you to respect the Prayer, you raise your hands during inception, and during the cycles, and when you raise your heads after bowing, and when prostrating, for that is our Salaat (Prayers), and the (Salaat) Prayers of the Angels in the seven heavens. For everything there is an adornment, and the adornment of the Prayer is the raising of the hands during every *Takbeer*.'

قال النبي (صلى الله عليه و آله): «رفع الأيدي من الاستكانة. قلت: و ما الاستكانة؟ قال: «ألا تقرأ هذه الآية: فَمَا اسْتَكانُوا لِرَبِّهِمْ وَ ما يَتَضَرَّعُونَ؟.

The Prophet[saww] said: 'Raise your hands humbly.' I asked, 'What is humbleness?' He[saww] recited this Verse: ***[23:76] but they were not submissive to their Lord, nor do they humble themselves***?'[3041]

سعد بن عبد الله: عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله: حَتَّى إِذا فَتَحْنا عَلَيْهِمْ باباً ذا عَذابٍ شَدِيدٍ: «هو علي بن أبي طالب (عليه السلام)، إذا رجع في الرجعة».

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[23:77] Until when We Open upon them a Door of severe Punishment***, he[asws] said: 'He[asws] is Ali[asws] Bin Abu Talib[asws], when he[asws] returns during the Return (الرجعة)'.[3042]

VERSES 78 - 91

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَا تَشْكُرُونَ {78} وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {79} وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ {80} بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ {81} قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {82} لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِنْ قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {83} قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ {84} سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ {85} قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ {86} سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ {87} قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

[3040] تفسير القمي 2: 94.
[3041] مجمع البيان 10: 837
[3042] مختصر بصائر الدرجات: 17.

{88} سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ {89} بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ {90} مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا لَذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ {91}

[23:78] And He it is Who Constructed for you the ears and the eyes and the hearts; little is it that you give thanks for [23:79] And He it is Who Multiplied you in the earth, and to Him you shall be Gathered [23:80] And He it is Who Gives life and Causes death, and due to Him is the alternation of the night and the day; do you not then understand? [23:81] But, they are saying similar to what the formers ones said [23:82] They are saying: What! When we are dead and become dust and bones, we would be Resurrected? [23:83] We and our forefathers were threatened with this, these are nothing but ancient stories [23:84] Say: Whose is the earth, and whoever is therein, if you know? [23:85] They will say: Allah's. Say: So why are you not minding? [23:86] Say: Who is the Lord of the seven skies and the Lord of the Magnificent Throne? [23:87] They will be saying: (This is) Allah's. Say: So why are you not fearing? [23:88] Say: Who is it in Whose hand is the Kingdom of all things and Who Gives Protection, but against Him there can be no protection, if you are knowing? [23:89] They will say: (This is) Allah's. Say: So why are you then deceived? [23:90] But, We Came to them the Truth, and they are the liars [23:91] Never did Allah take to Himself a son, and never was there with him any (other) god - in that case would each god have taken away what he created, and some of them would certainly have overpowered others; Glory be to Allah above what they are describing

وقالت الثنوية: نحن نقول: إن النور والظلمة هما المدبران، وقد جئناك للنظر ماتقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفتنا خصمناك.

And the Dualists said: 'We are saying that light and darkness are two controlling forces of the universe, and we have come to you[saww] O Muhammad[saww], to see what you[saww] have to say. If you[saww] follow us, then we have preceded you[saww] in rewards and secured an elevated status, and if you[saww] are against us, we will debate with you[asws].

ثم أقبل رسول الله (صلى الله عليه وآله) على الثنوية ـ الذين قالوا: النور والظلمة هما المدبران ـ فقال: وأنتم فما الذي دعاكم إلى ما قلتموه من هذا؟ فقالوا: لانا وجدنا العالم صنفين: خيرا وشرا، ووجدنا الخير ضد الشر، فأنكرنا أن يكون فاعل ـ واحد ـ يفعل الشئ وضده، بل لكل واحد منهما فاعل، ألا ترى أن الثلج محال أن يسخن كما أن النار محال أن تبرد، فأثبتنا لذلك صانعين قديمين: ظلمة ونورا.

Then the Messenger of Allah[saww] turned towards the *Thanawiyya* (Dualists) – who said that light and darkness are the governing forces – and said: 'And you, what is it that makes you to claim that which you say from this?' They said: 'We have found in the universe duality, good and evil, and found good to be opposite of evil. We deny that there is one doer of something as well as its opposite, but each of it has a different doer. You see, ice cannot give heat just like it is impossible for fire to give out coolness. This has proven to us that there are two forces from before, darkness and light'.

فقال لهم رسول الله (صلى الله عليه وآله): أفلستم قد وجدتم سوادا وبياضا، وحمرة وصفرة، وخضرة وزرقة؟ وكل واحدة ضد لسائرها لاستحالة اجتماع اثنين منهما في محل واحد، كما كان الحر والبرد ضدين لاستحالة اجتماعهما في محل واحد؟

قالوا: نعم. قال: فهلا أثبتم بعدد كل لون صانعا قديما ليكون فاعل كل ضد من هذه الالوان غير فاعل الضد الاخر؟! قال: فسكتوا.

Rasool-Allah[saww] said to them: 'Have you not found to be in existence black, and white, and red, and yellow, and green and blue? And each one of them is opposite to the rest of them, and it is impossible for any two of them to be together in one place, just like heat and cold are two opposite and it is impossible for them to be together in one place?' They said: 'Yes'. Then why have you not proven it to yourselves for all these types a different doer, for the doer of one cannot be the doer of the opposite one?' Imam Hassan Al-Askari[asws] said: 'They were silenced'.

ثم قال: وكيف اختلط النور والظلمة، وهذا من طبعه الصعود، وهذه من طبعها النزول؟ أرأيتم لو أن رجلا أخذ شرقا يمشي اليه والاخر غربا أكان يجوز ـ عندكم ـ أن يلتقيا ماداما سائرين على وجوههما؟ قالوا: لا. قال: فوجب أن لا يختلط النور والظلمة، لذهاب كل واحد منهما في غير جهة الاخر، فكيف حدث هذا العالم من امتزاج ماهو محال أن يمتزج؟ بل هما مدبران جميعا مخلوقان، فقالوا: سننظر في امورنا.

Then he[saww] said: 'And how can light be mixed with darkness, and this one has the quality of ascension and this one has the quality of descent? You see, if a man walks towards the east and another to the west, do you find it possible for them to meet up on the way face to face?' They said: 'No'. He[saww] said: 'This necessitates that light and darkness will never mix for each of them is on another direction. How did this universe come into being, from the blending of those that are impossible to blend? But, they are both forces of creation altogether'. They said: 'We will look into our affairs'.[3043]

VERSE 92

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ {92}

[23:92] Knower of the hidden and the apparent, so Exalted is He from what they are associating

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: عالِمِ الْغَيْبِ وَ الشَّهادَةِ فقال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'albat Bin maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[23:92] Knower of the hidden and the apparent***, so he[asws] said: 'The hidden – What has not happened yet; and the apparent – what has already happened'.[3044]

[3043] Tafseer Imam Hassan Al Askari[asws] – S 323 (Extract)
[3044] معاني الأخبار: 146/

VERSES 93 - 95

قُلْ رَبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ {93} رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ {94} وَإِنَّا عَلَىٰ أَنْ نُرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ {95}

[23:93] Say Lord! If You Show me what they are being threatened with [23:94] Lord! So do not Make me to be among the unjust people [23:95] And We are well Able to Show you what We are Threatening them with

محمد بن العباس، قال: حدثنا علي بن العباس، عن الحسن بن محمد، عن العباس بن أبان العامري، عن عبد الغفار، بإسناده، يرفعه إلى عبد الله بن عباس، و عن جابر بن عبد الله، قال جابر: إني كنت لأدناهم من رسول الله (صلى الله عليه و آله)، قالا: سمعنا رسول الله (صلى الله عليه و آله)، و هو في حجة الوداع بمنى، يقول: «لأعرفنكم بعدي ترجعون كفارا، يضرب بعضكم رقاب بعض، و لايم الله، إن فعلتموها لتعرفني في كتيبة يضاربونكم».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Al Hassan Bin Muhammad, from Al Abbas Bin Aban Al Aamiry, from Abdul Ghaffar, by his chain, raising it up to Abdullah Bin Abbas,

(It has been narrated) from from Jabir Bin Abdullah. Jabir said, 'I used to be from the approachable ones of (the companions of) Rasool-Allah[saww]. We heard Rasool-Allah[saww], whilst he[saww] was in the Farewell Pilgrimage at Mina, saying: 'I[saww] am recognising you that you would be returning as disbelievers, some of you striking at each other's throats. And I[saww] swear by Allah[azwj] that if you were to do it, you would recognise me[saww] in a battalion, striking you all'.

قال: ثم التفت خلفه، ثم أقبل بوجهه، فقال: «أو علي، أو علي».

(The narrator) said, 'Then he[saww] turned his[saww] face towards us, so he[saww] said: 'Or (recognise) Ali[asws], or (recognise) Ali[asws]!'

قال: حدثنا أن جبرئيل غمزه، و قال مرة اخرى، فرأينا أن جبرئيل قال له، فنزلت هذه الآية: قُلْ رَبِّ إِمَّا تُرِيَنِّي ما يُوعَدُونَ رَبِّ فَلا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ وَ إِنَّا عَلى أَنْ نُرِيَكَ ما نَعِدُهُمْ لَقادِرُونَ.

(The narrator) said, 'He[saww] narrated to us that Jibraeel[as] touched him[saww], and he[saww] said it again, so we see that Jibraeel[as] said to him[saww]. So this Verse was revealed - ***[23:93] Say Lord! If You Show me what they are being threatened with [23:94] Lord! So do not Make me to be among the unjust people [23:95] And We are well Able to Show you what We are Threatening them with***'.[3045]

VERSE 96

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ {96}

[23:96] Repel evil by what is best; We know what they are describing

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَكَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مُتَّكِئاً مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى أَنْ قَبَضَهُ تَوَاضُعاً لِلَّهِ عَزَّ وَ جَلَّ وَ مَا رَأَى رُكْبَتَيْهِ أَمَامَ جَلِيسِهِ فِي مَجْلِسٍ قَطُّ وَ لَا صَافَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَجُلًا قَطُّ فَنَزَعَ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَنْزِعُ يَدَهُ وَ لَا كَافَأَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِسَيِّئَةٍ قَطُّ قَالَ اللَّهُ تَعَالَى لَهُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ فَفَعَلَ

[3045] تأويل الآيات 1: 355/ 8

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, who has narrated:

Abu Abdullah[asws] said: 'Rasool Allah[saww] did not eat whilst leaning, since he[saww] was Sent by Allah[azwj] Mighty and Majestic, up to his[saww] passing away. He[saww] was modest for the Sake of Allah[azwj] Mighty and Majestic, and no one ever saw his[saww] knees is a gathering at all. And the Rasool Allah[saww] did not shake hands with a man at all by pulling his[saww] hand from his hand until the man would pull his own hand from his[saww] hands. The Rasool Allah[saww] did not recompense anyone with evil at all. Allah[azwj] the High Said to him[saww]: ***[23:96] Repel evil by what is best***, so he[saww] did it.

وَ مَا مَنَعَ سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أَعْطَى وَ إِلَّا قَالَ يَأْتِي اللَّهُ بِهِ وَ لَا أَعْطَى عَلَى اللَّهِ عَزَّ وَ جَلَّ شَيْئاً قَطُّ إِلَّا أَجَازَهُ اللَّهُ إِنْ كَانَ لَيُعْطِي الْجَنَّةَ فَيُجِيزُ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذَلِكَ

And he never denied any beggar at all. If he[saww] had it with him[saww] he[saww] would give it, or else he[saww] would say: 'Allah[azwj] will Give it'. And he[saww] did not Give anything at all on the Authorisation of Allah[azwj] Mighty and Majestic except that Allah[azwj] Authorised that for him[saww] even if it was the Paradise, Allah[azwj] Mighty and Majestic Authorised that for him[saww],.

قَالَ وَ كَانَ أَخُوهُ مِنْ بَعْدِهِ وَ الَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَاماً قَطُّ حَتَّى خَرَجَ مِنْهَا وَ اللَّهِ إِنْ كَانَ لَيَعْرِضُ لَهُ الْأَمْرَانِ كِلَاهُمَا لِلَّهِ عَزَّ وَ جَلَّ طَاعَةٌ فَيَأْخُذُ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ اللَّهِ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ لِوَجْهِ اللَّهِ عَزَّ وَ جَلَّ دَبِرَتْ فِيهِمْ يَدَاهُ وَ اللَّهِ مَا أَطَاقَ عَمَلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ بَعْدِهِ أَحَدٌ غَيْرُهُ وَ اللَّهِ مَا نَزَلَتْ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) نَازِلَةٌ قَطُّ إِلَّا قَدَّمَهُ فِيهَا ثِقَةً مِنْهُ بِهِ وَ إِنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَيَبْعَثُهُ بِرَايَتِهِ فَيُقَاتِلُ جَبْرَئِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ ثُمَّ مَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ.

He[asws] said: 'And his[saww] brother (Ali[asws]) from after him[saww], by the One Who[azwj] Took his[asws] soul, did not eat anything at all Prohibited in the world until he[asws] exited from it. By Allah[azwj], if two matters were presented to him[asws] in both of which was the obedience to Allah[azwj] Mighty and Majestic, he[asws] would take the one which was more difficult upon his[asws] body. By Allah[azwj], he[asws] freed a thousand slaves for the Sake of Allah[azwj] Mighty and Majestic, from the work of his[asws] own hands. By Allah[azwj], no one could endure the deeds of the Rasool Allah[saww] after him[saww], apart from him[asws]. By Allah[azwj], there did not descend upon the Rasool Allah[saww] any (difficulty) at all except that he[asws] was the foremost in facing it, being a reliable one from him[saww] for it. And whenever the Rasool Allah[saww] sent him[asws] with his[saww] flag, so Jibraeel would fight on his[asws] right and Mikaeel on his[asws] left. Then he[asws] would not return until Allah[azwj] Mighty and Majestic Granted victory to him[asws], .[3046]

محاولة الحسن البصري تبرير نفاقه

فقلت: الله يا أبا سعيد ما ترويه في علي عليه السلام وما سمعتك تقول فيه؟ قال: يا أخي، أحقن بذلك دمي من هؤلاء الجبابرة الظلمة لعنهم الله. يا أخي، لولا ذلك لقد شالت بي الخشب ولكني أقول ما سمعت فيبلغهم ذلك فيكفون عني. وإنما أعني ببغض علي غير علي بن أبي طالب عليه السلام، فيحسبون أني لهم ولي. قال الله عز وجل: (ادفع بالتي هي أحسن السيئة) يعني التقية.

[3046] الكافي 8: 164/ 175.

Hassan Al-Basry's attempt to justify his own hypocrisy

I said, 'Allah[azwj]! O Abu Saeed, what are you reporting regarding Ali[asws] and what has been heard from you saying regarding him[asws]?' He said, 'O brother, I (Hassan Al Basry) am trying to save my blood from these oppressive tyrants, may the Curse of Allah[azwj] be upon them. O my brother, had it not been for that, I would have been lifted by the wood (my funeral would have taken place), but, I am saying what you have heard so that it would reach them and they would hold back from me. But what I mean by hatred towards Ali[asws] is hatred towards other than Ali[asws] Bin Abu Talib[asws], so that they will count me as a friend to them. Allah[azwj] has Said ***[23:96] Repel evil by what is best***, it means the 'Taqqiya' (dissimulation)'.[3047]

VERSE 97

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ {97}

[23:97] And say: Lord! I seek refuge with You from the evil suggestions of the Satans

في الكافي أبو على الاشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن منصور بن حازم عن ابى عبد الله عليه السلام قال: من اكل حبة من الرمان امرضت شيطان الوسوسة اربعين يوما

In Al-Kafi – Abu Ali Al-Ashtari from Muhammad Bin Abdul Jabbar from Safwan Bin Yahya from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah[asws], who said: 'One who eats the seed of the pomegranate, will not be affected by the whispering of Satan[la] for forty days'.[3048]

و قال الصادق (عليه السلام): «ما من قلب إلا و له أذنان، على أحدهما ملك مرشد، و على الآخر شيطان مفتن، هذا يأمره و هذا يزجره، و كذلك من الناس شيطان يحمل الناس على المعاصي، كما يحمل الشيطان من الجن».

And Al-Sadiq[asws] said: 'There is no heart except that it has for it two ears. Upon one of them is a Guiding Angel, and upon the other a mischievous Satan. This one commands him, and this one rebukes him. And similarly from the people there are Satans who carry the people to the disobedience, just like the Satans from the Jinn'.[3049]

وروى عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: ان الشيطان واضع خطمه على قلب ابن آدم فإذا ذكر الله خنس، واذانسى التقم فذلك الوسواس الخناس.

And it has been narrated from Anas Bin Malik who said:

'The Rasool-Allah[saww] said: 'Verily the Satan[la] openly sets a seal on the heart of the son of Adam[as]. This is Mentioned by Allah[azwj] as 'whispering' and he takes it in, and that is the whispering of the Satan[la]'.[3050]

[3047] Kitaab Sulaym Bin Qays Al Hilali – H 6
[3048] Tafseer Noor Al Saqalayn - CH 114 H 10
[3049] تفسير القمّي 2: 450.
[3050] Tafseer Noor Al Saqalayn - CH 114 H 5

VERSES 98 - 100

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ {98} حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ {99} لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ {100}

[23:98] And I seek refuge with You, Lord, from their presence [23:99] Until when death comes to one of them, he says: Lord, send me back [23:100] Perhaps I may do righteous deeds which I had left. Never! It is a (merely) a word which he speaks; and behind them is a Purgatory until the Day they would be Resurrected

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن إسماعيل بن مرار، عن يونس، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من منع قيراطا من الزكاة، فليس بمؤمن، و لا مسلم، و هو قول الله عز و جل: رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صالِحاً فِيما تَرَكْتُ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ismail Bin marar, from Yunus, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Abdullah[asws] has said: 'The one who prevents the Zakat, so he is neither a Believer nor a Muslim, and these are the Words of Allah[azwj] Mighty and Majestic ***[23:99] Lord, send me back [23:100] Perhaps I may do righteous deeds which I had left***'.[3051]

وعنه: عن أحمد بن محمد، عن الحسن بن علي «1»، عن وهيب بن حفص، عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من منع الزكاة سأل الرجعة عند الموت، و هو قول الله عز و جل: رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صالِحاً فِيما تَرَكْتُ».

And from him, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Waheyb Bin Hafs, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: 'The one who prevents the Zakaat asks for the return during the death, and these are the Words of Allah[azwj] Mighty and Majestic ***[23:99] Lord, send me back [23:100] Perhaps I may do righteous deeds which I had left***'.[3052]

ابن بابويه، قال: حدثنا علي بن حاتم القزويني (رضي الله عنه)، قال: حدثنا علي بن الحسين النحوي، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي أيوب سليمان بن مقبل المديني، عن موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهما السلام)، أنه قال: «إذا مات الكافر، شيعه سبعون ألف ملك من الزبانية إلى قبره، و إنه ليناشد حامليه بصوت يسمعه كل شيء إلا الثقلان، و يقول: لو أن لي كرة فأكون من المؤمنين، و يقول: رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صالِحاً فِيما تَرَكْتُ فتجيبه الزبانية: كَلَّا إِنَّها كَلِمَةٌ هُوَ قائِلُها».

Ibn babuwayh, from Ali Bin Haatim Al Qazwiny, from Ali Bin Al Husayn Al Nahwy, from Ahmad, from Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Abu Ayoub Suleyman Bin Maqbal Al Madayni,

(It has been narrated) from Musa Bin Ja'far[asws], from his[asws] father[asws] Al Sadiq Ja'far Bin Muhammad[asws] having said: 'When the Infidel dies, seventy thousand Angels from the Zabaniyya (Angels of Hell) escort him to his grave, and he appeals to his

[3051] الكافي 3: 503/ 3.
[3052] الكافي 3: 504/ 11.

bearers with a voice which everything can hear except for the *Saqalayn* (Jinn and the Humans), and he says, 'If only there was a return for me I would become from the Believers'. And he says ***[23:99] Lord, send me back [23:100] Perhaps I may do righteous deeds which I had left***'. So the Zabaniyya answer him ***Never! It is a (merely) a word which he speaks***'.[3053]

علي بن إبراهيم، في قوله تعالى: وَ مِنْ وَرائِهِمْ بَرْزَخٌ إِلى يَوْمِ يُبْعَثُونَ قال: و هوقول الصادق (عليه السلام): «و اللّه ما أخاف عليكم إلا البرزخ، فأما إذا صار الأمر إلينا، فنحن أولى بكم»

Ali Bin Ibrahim said, 'Regarding the Words of the High ***[23:100] and behind them is a Purgatory until the Day they would be Resurrected***, 'It is the speech of Al-Sadiq[asws]: 'By Allah[azwj]! I[asws] do not fear for you except for the Purgatory (البرزخ). So when the matter comes to us[asws], we[asws] would be the closest to you all'.

وقال علي بن الحسين (عليهما السلام): «إن القبر روضة من رياض الجنة، أو حفرة من حفر النيران».

And Ali[asws] Bin Al Husayn[asws] said: 'The grave is a garden from the Gardens of the Paradise, or a dugout from the dugouts of the Fires'.[3054]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد، عن عبد الرحمن بن حماد، عن عمر بن يزيد، قال: قلت لأبي عبد الله (عليه السلام): إني سمعتك و أنت تقول: «كل شيعتنا في الجنة، على ما كان فيهم؟» قال: «صدقتك، كلهم و الله في الجنة».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hamaad, from Umar Bin Yazeed who said,

'I said to Abu Abdullah[asws], 'I heard you[asws] and you[asws] were saying: 'Every Shiah would be in the Paradise, whosoever was among them?' He[asws] said: 'You have spoken the truth. All of them, by Allah[azwj] would be in the Paradise'.

قال: قلت: جعلت فداك، إن الذنوب كثيرة كبار؟ فقال: «أما في القيامة فكلكم في الجنة، بشفاعة النبي المطاع، أو وصي النبي (صلوات الله عليهم)، و لكني- و الله- أتخوف عليكم في البرزخ» قلت: و ما البرزخ؟ قال: «القبر، منذ حين موته، إلى يوم القيامة».

I said, 'May I be sacrificed for you[asws]! The sins may be numerous, and major?' He[asws] said: 'As for during the Day of Judgement, so all of you would be in the Paradise by the intercession of the obeyed Prophet[as], or a successor[asws] of the Prophet[saww]. But, by Allah[azwj], I[asws] am fearing for you in the Purgatory (البرزخ)'. I said, 'And what is the Purgatory?' He[asws] said: 'The grave, since when he died up to the Day of Judgement'.[3055]

VERSES 101 - 104

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ {101} فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {102} وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ {103} تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ {104}

[3053] أمالي الصدوق: 239/ 12.
[3054] تفسير القمّي 2: 94.
[3055] الكافي 3: 242/ 3.

[23:101] So when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other [23:102] Then as for him whose good deeds are heavier, so they would be the successful ones [23:103] And as for him whose good deeds are light, they are the one in loss, abiding eternally in Hell [23:104] The Fire shall scorch their faces, and they shall therein be in gloom

علي بن إبراهيم: في قوله تعالى: فَإِذا نُفِخَ فِي الصُّورِ فَلا أَنْسابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لا يَتَساءَلُونَ قال: فإنه رد على من يفتخر بالأنساب،

Ali Bin Ibrahim – Regarding the Words of the High ***[23:101] So when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other***, said, 'So it is a rebuttal against the one who prides over his ties of kinship.

قال الصادق (عليه السلام): «لا يتقدم يوم القيامة أحد إلا بالأعمال، و الدليل على ذلك، قول رسول الله (صلى الله عليه و آله): يا أيها الناس، إن العربية ليست بأب والد ، و إنما هو لسان ناطق، فمن تكلم به فهو عربي، ألا إنكم ولد آدم، و آدم من تراب، و الله لعبد حبشي أطاع الله، خير من سيد قرشي عاص لله، و إن أكرمكم عند الله أتقاكم، و الدليل على ذلك، قوله عز و جل: فَإِذا نُفِخَ فِي الصُّورِ فَلا أَنْسابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لا يَتَساءَلُونَ».

Al-Sadiq[asws] said: 'No one will proceed on the Day of Judgement except by the deeds, and the evidence upon that is the speech of Rasool-Allah[saww]: 'O you people! The Arabic is not by father and from father, but rather it is a spoken language. So the one who speaks it, so he is Arabian, except that his a son of Adam[as], and Adam[as] is from the dust. By Allah[azwj]! An Ethiopian slave who is obedient to Allah[azwj] is better than the Chief of Qureysh who disobeys Allah[azwj]. And ***[49:13] surely the most honourable of you in the Presence of Allah is the one among you most pious***. And the evidence upon that are the Words of the Mighty and Majestic ***[23:101] So when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other***'.[3056]

ابن بابويه، قال: حدثنا أبو محمد جعفر بن نعيم الشاذاني (رضي الله عنه)، قال: أخبرنا أحمد بن إدريس، قال: حدثنا إبراهيم بن هاشم، عن إبراهيم بن محمد الهمداني، قال: سمعت الرضا (عليه السلام) يقول: «لقد قال رسول الله (صلى الله عليه و آله) لبني عبد المطلب: ائتوني بأعمالكم، لا بأنسابكم و أحسابكم، قال الله تعالى: فَإِذا نُفِخَ فِي الصُّورِ فَلا أَنْسابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لا يَتَساءَلُونَ إلى قوله تعالى: خالِدُونَ».

Ibn Babuway, from Abu Muhammad Ja'far Bin Naeem Al Shazany, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany who said,

'I heard Al Reza[asws] saying: 'Rasool-Allah[saww] had said to the Clan of Abdul Muttalib: 'Come to me[saww] with your (righteous) deeds, not by your lineages and your ties of kinship. Allah[azwj] the High Says ***[23:101] So when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other*** up to His[azwj] Words ***[23:103] abiding eternally in Hell***'.[3057]

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة (عليها السلام)، قال: أخبرني أبو الحسين، عن أبيه، عن ابن همام، قال: حدثنا سعدان بن مسلم، عن جهم بن أبي جهمة «2»، قال: سمعت أبا الحسن موسى (عليه السلام) يقول: «إن الله

[3056] تفسير القمّي 2: 94.
[3057] عيون أخبار الرّضا (عليه السّلام) 2: 235/ 7.

تبارك و تعالى خلق الأرواح قبل الأبدان بألفي عام، ثم خلق الأبدان بعد ذلك، فما تعارف منها في السماء تعارف في الأرض، و ما تناكر منها في السماء تناكر في الأرض، فإذا قام القائم (عليه السلام)، ورث الأخ في الدين، و لم يورث الأخ في الولادة، و ذلك قول الله عز و جل في كتابه: فَإِذا نُفِخَ فِي الصُّورِ فَلا أَنْسابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لا يَتَساءَلُونَ».

Abu Ja'far Muhammad Bin Jareer Al Tabary in Masnad Fatima [asws], said, 'Abu Al Husayn informed me, from his father, from Ibn hamam, from Sa'dan Bin Muslim, from jahm Bin Abu Jahmat who said,

'I heard Abu Al Hassan Musa[asws] saying: 'Allah[azwj] Blessed and High Created the spirits two thousand years before the bodies, then Created the bodies after that. So what you recognise in the sky, you recognise in the earth, and what you disagree from it in the sky, you disagree in the earth. So when Al Qaim[asws] rises, then it is the brother in Religion who would inherit, and the brother by birth would not inherit. And these are the Words of Allah[azwj] Mighty and Majestic ***[23:101] So when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other***'.[3058]

الطبرسي في (الإحتجاج): عن الصادق (عليه السلام)، و قد سأله سائل، قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتاج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إن الله لا يخفى عليه شيء».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Al-Sadiq[asws], and a questioner had asked him[asws] saying, 'Won't the deeds be weighed?' He[asws] said: 'No. The deeds do not have a body (physical form), but rather it is a description of what is done. But rather, the one who needs to weigh something is the one who is ignorant of the number of things, and does not know its heaviness or its lightness. And Allah[azwj], there is nothing hidden from Him[azwj]'.

قال: فما معنى الميزان؟ قال (عليه السلام): «العدل»، قال: فما معناه في كتابه: فَمَنْ ثَقُلَتْ مَوازِينُهُ؟ قال (عليه السلام): «فمن رجح عمله».

He said, 'So what is the meaning of the 'Scale'?' He[asws] said: 'The justice'. He said, 'So what is its Meaning in His[azwj] Book ***[23:102] Then as for him whose good deeds are heavier***?' He[asws] said: 'The one whose work is preferred'.[3059]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا أبو الحسن موسى، عن أبيه، عن أبي جعفر (عليهم السلام)، قال: سألته عن قول الله عز و جل: فَمَنْ ثَقُلَتْ مَوازِينُهُ فَأُولئِكَ هُمُ الْمُفْلِحُونَ، قال: «نزلت فينا».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa[asws], from his[asws] father[asws], from Abu Ja'far[asws], said: 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic

[3058] دلائل الإمامة: 260.
[3059] الاحتجاج: 351.

[23:102] Then as for him whose good deeds are heavier, so they would the successful, he[asws] said: 'It was revealed regarding us[asws]'.[3060]

VERSES 105 - 108

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ {105} قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ {106} رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ {107} قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ {108}

[23:105] Were not My Verses recited to you? But you were belying them [23:106] They shall say: O our Lord! Our adversity overcame us and we were an erroneous people [23:107] O our Lord! Take us out from it; then if we return (to evil) surely we shall be unjust [23:108] He shall say: Go away into it and do not speak to Me

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه، عن أبي جعفر (عليهم السلام)، قال: في قول الله عز و جل: أَ لَمْ تَكُنْ آياتِي تُتْلى عَلَيْكُمْ في علي (عليه السلام) فَكُنْتُمْ بِها تُكَذِّبُونَ.

Muhammad Bin Al Abbas, from Muhammad Bin hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from Abu Ja'far[asws] having said regarding the Words of Allah[azwj] Mighty and Majestic ***[23:105] Were not My Verses*** regarding Ali[asws] ***recited to you? But you were belying them***'.[3061]

VERSES 109 - 111

إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ {109} فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ {110} إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ {111}

[23:109] Surely there was a party of My servants who said: Our Lord! We believe, so Forgive us and have Mercy on us, and You are the best of the merciful ones [23:110] But you took them for a mockery until they made you forget My Remembrance and you used to laugh at them [23:111] Surely I have Recompensed them this Day because they were patient, that they are the achievers

في ارشاد المفيد رحمه الله باسناده الى ام سلمة قالت: سمعت رسول الله صلى الله عليه واله يقول: ان عليا وشيعته هم الفائزون.

In Irshad of Al Mufeed, by his chain going up to Umm Salma[as] having said: 'I[as] heard Rasool-Allah[saww] saying: 'Surely Ali[asws] and his[asws] Shias, they are the achievers'.[3062]

في كتاب ثواب الاعمال باسناده عن سعد بن طريف عن أبى جعفر عليه السلام قال: قال رسول الله صلى الله عليه واله: من قرأ عشر آيات في ليلة لم يكتب من الغافلين الى أن قال: ومن قرأ مأة آية كتب من الفائزين.

[3060] تأويل الآيات 1: 356/ 9.
[3061] تأويل الآيات 1: 356/ 10
[3062] Tafseer Noor Al Saqalayn – Ch 23 H 163

In the book Sawaab Al Amaal, by his chain, from Sa'd Bin Tareyf,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'The one who recites ten Verse during a night would not be written down as an oblivious one' – until he[saww] said: 'The one who recites one hundred Verses would be written as one of the achievers'.[3063]

VERSES 112 - 118

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ {112} قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ {113} قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ۖ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ {114} أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ {115} فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ {116} وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ {117} وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ {118}

[23:112] He will say: How many number of years did you remain in the earth? [23:113] They will say: We remained for a day or part of a day, so ask those who keep count [23:114] He will say: You did not remain except for a little while - had you but known (it) [23:115] Did you reckon that We had Created you in vain and that you shall not be returning to Us? [23:116] So Exalted is Allah, the True King; there is no god but He, the Lord of the Honourable Throne [23:117] And whoever invokes with Allah another god - he has no proof of this – but rather his Reckoning is with his Lord; surely the unbelievers shall not be successful [23:118] And say: O Lord! Forgive and have Mercy, and You are the best of the Merciful ones

في تفسير على بن ابراهيم وقوله: قال كم لبثتم في الارض عدد سنين قالوا لبثنا يوما أو بعض يوم فاسئل العادين قال: سئل الملائكة الذين يعدون علينا الايام ويكتبون ساعاتنا واعمالنا التى اكتسبنا فيها.

In Tafseer of Ali Bin Ibrahim –

His[azwj] Words ***[23:112] He will say: How many number of years did you remain in the earth? [23:113] They will say: We remained for a day or part of a day, so ask those who keep count***, i.e., ask the Angels who are enumerating to us the days and are writing down our hours and our deeds which we are earning in them'.[3064]

وباسناده الى مسعدة بن زياد قال: قال رجل لجعفر بن محمد عليهما السلام: يابا عبد الله انا خلقنا للعجب ؟ قال: وما ذلك لله أنت ؟ قال: خلقنا للفناء ؟ فقال: مه يا ابن خلقنا للبقاء، وكيف [تفنى] جنة لا تبيد ونار لا تخمد، ولكن انما تتحول من دار الى دار.

And by his chain going up to Mas'adat Bin Ziyad who said, 'A man said to Ja'far Bin Muhammad[asws], 'O Abu Abdullah[asws]! I wonder at His[azwj] Creation of us?' He[asws] said: 'And what is that (wonder of yours) to Allah[azwj]?' He said, 'He[azwj] Created us for the annihilation'. So he[asws] said: 'Shh, O son! He[azwj] Created us for the remaining. And how can we be annihilated when the Paradise would not perish and the Fire would not be extinguished? But rather, we get transferred from a house to a house'.[3065]

[3063] Tafseer Noor Al Saqalayn – Ch 23 H 164
[3064] Tafseer Noor Al Saqalayn – Ch 23 H 165
[3065] Tafseer Noor Al Saqalayn – Ch 23 H 167

CHAPTER 24

AL-NOOR

(64 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه، بإسناده المتقدم في فضل سورة الكهف: عن الحسن، عن أبي عبد الله المؤمن، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، قال: «حصنوا أموالكم و فروجكم بتلاوة سورة النور، و حصنوا بها نساءكم، فإن من أدمن قراءتها في كل يوم، أو في كل ليلة، لم ير أحد من أهل بيته سوءا حتى يموت، فإذا هو مات، شيعه إلى قبره سبعون ألف ملك، كلهم يدعون و يستغفرون الله له، حتى يدخل في قبره».

Ibn Babuwayh, by his chain which preceded in the merits of Surah Al Kahf – from Al Hassan, from Abu Abdullah Al Mo'min, from Ibn Muskan, who says:

'Abu Abdullah[asws] having said: 'Fortify your wealth and your private parts by the recitation of *Surah Al-Noor*, and fortify your womenfolk by it, for the one who habitually recites it during every day, or during every night, would never see any one from his family in evil until he dies. So when he dies, seventy thousand Angels would bid farewell to him to his grave, each one of them supplicating and seeking Forgiveness from Allah[azwj] for him, until he enters into his grave'.[3066]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الحسنات بعدد كل مؤمن و مؤمنة عشر حسنات».

And from Khawas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (*Surah Al-Noor*) would have for himself ten times the Rewards of the number of every Believing man and Believing woman'.[3067]

عدة من أصحابنا عن سهل بن زياد عن على بن اسباط عن عمه يعقوب بن سالم رفعه قال: قال أمير المؤمنين عليه السلام: لا تعلموا نساءكم سورة يوسف، ولا تقرؤهن اياها، فان فيها الفتن وعلموهن سورة النور فان فيها المواعظ.

A number of our companioins, from Sahl Bin Ziyad, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, raising it with an unbroken chain, said,

'Amir-ul-Momineen[asws] said: 'Do not teach your womenfolk *Surah Yusuf* (Chapter 12), and they should not recite it, for therein is the strife. And teach them *Surah Al-Noor*, for therein is the advice'.[3068]

[3066] ثواب الأعمال: 109
[3067] خواص القرآن: 45 (مخطوط)
[3068] Tafseer Noor Al Saqalayn – Ch 24 H 4

VERSES 1 & 2

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ {1} الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ {2}

[24:1] (This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24:2] (As for) the adulteress and the adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you are believing in Allah and the Last Day, and let a party of believers witness their Punishment

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال: «سورة النور نزلت بعد سورة النساء، و تصديق ذلك أن الله عز و جل أنزل عليه في سورة النساء: وَ اللَّاتِي يَأْتِينَ الْفاحِشَةَ مِنْ نِسائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Adam Bin Is'haq, from Abdul Razaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim, who has narrated:

'Abu Ja'far[asws] has said: '*Surah Al-Noor* (Chapter 24) was Revealed after *Surah Al-Nisaa* (Chapter 4), and the ratification of that is that Allah[azwj] Mighty and Majestic Revealed to him[saww] in *Surah Al-Nisaa* ***[4:15] And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness, confine them to the houses until death takes them away or Allah opens some way for them***.

و السبيل الذي قال الله عز و جل: سُورَةٌ أَنْزَلْناها وَ فَرَضْناها وَ أَنْزَلْنا فِيها آياتٍ بَيِّناتٍ لَعَلَّكُمْ تَذَكَّرُونَ الزَّانِيَةُ وَ الزَّانِي فَاجْلِدُوا كُلَّ واحِدٍ مِنْهُما مِائَةَ جَلْدَةٍ وَ لا تَأْخُذْكُمْ بِهِما رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ لْيَشْهَدْ عَذابَهُما طائِفَةٌ مِنَ الْمُؤْمِنِينَ».

And the way which Allah[azwj] Mighty and Majestic Speaks of is ***[24:1] (This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24:2] (As for) the adulteress and the adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you are believing in Allah and the Last Day, and let a party of believers witness their Punishment***'.[3069]

الشيخ: بإسناده عن الحسين بن سعيد، عن محمد بن يحيى، عن غياث بن إبراهيم، عن جعفر، عن أبيه (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، في قول الله عز و جل: وَ لا تَأْخُذْكُمْ بِهِما رَأْفَةٌ فِي دِينِ اللَّهِ، قال: «في إقامة الحدود». و في قوله تعالى: وَ لْيَشْهَدْ عَذابَهُما طائِفَةٌ مِنَ الْمُؤْمِنِينَ، قال: «الطائفة واحد- و قال- لا يستخلف صاحب الحد».

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Muhammad Bin Yahya, from Ghayas Bin Ibrahim, who narrates:

(Imam) Ja'far[asws], from his[asws] father[asws], who from Amir-ul-Momineen[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:2] and let not pity for them detain you regarding the Religion of Allah***, he[asws] said: 'With regards to the establishment

[3069] الكافي 2: 27/ 1.

of the Limits'. And regarding the Words of the High ***[24:2] and let a party of believers witness their Punishment***, he[asws] said: (even) one (person), - and said: 'So that the punisher is not to be blamed (afterwards)'.[3070]

VERSE 3

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ {3}

[24:3] The adulterer shall not marry any but a adulteress or an idolatress, and (as for) the adulteress, none shall marry her but an adulterer or an idolater; and that is Forbidden to the Believers

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن داود بن سرحان، عن زرارة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الزَّانِي لا يَنْكِحُ إِلَّا زانِيَةً أَوْ مُشْرِكَةً، قال: «هن نساء مشهورات بالزنا، و رجال مشهورون بالزنا، شهروا و عرفوا به، و الناس اليوم بذلك المنزل، فمن أقيم عليه حد الزنا، أو متهم بالزنا، لم ينبغ لأحد أن يناكحه، حتى يعرف منه التوبة».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sarhaan, from Zurara who said,

'I asked Abu Abdullah[asws] from about the Words of Allah[azwj] Mighty and Majestic ***[24:3] The adulterer shall not marry any but a adulteress or an idolatress***, he[asws] said: 'These were the women who were notorious with the adultery, and the men who were notorious with the adultery. They were notorious for it and were recognised by it, and the people on the day were of that status. So the one upon who the Limit of the adultery had been established, or had been accused of adultery, it did not befit anyone that he should marry them, until the repentance had been recognised from him'.[3071]

وعنه: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن أبان، عن حكم بن حكيم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الزَّانِيَةُ لا يَنْكِحُها إِلَّا زانٍ أَوْ مُشْرِكٌ، قال: «إنما ذلك في الجهر- ثم قال- لو أن إنسانا زنى ثم تاب، تزوج حيث شاء».

And from him, from Hameed Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Abaan, from Hakam Bin Hakeem, who says:

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:3] and (as for) the adulteress, none shall marry her but an adulterer or an idolater***, he[asws] said: 'But rather that in regarding the manifest' – then said: 'If the human being were to commit adultery and then repent, he may marry where he likes to'.[3072]

VERSES 4 & 5

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {4} إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5}

[3070] التهذيب 10: 150/ 602
[3071] الكافي 5: 354/ 1
[3072] الكافي 5: 355/ 6

[24:4] And those who accuse righteous women then do not bring four witnesses, so flog them eighty stripes, and do not accept any testimony from them ever; and these it is that are the transgressors [24:5] Except those who repent after that and act aright, for surely Allah is Forgiving, Merciful

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في الرجل يقذف الرجل بالزنا، قال: «يجلد، هو في كتاب الله عز و جل، و سنة نبيه (صلى الله عليه و آله)».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Abu Baseer, who narrates:

(It has been narrated) from Abu Abdullah[asws] regarding the man who throws upon the man (accusation of) the adultery, he[asws] said: 'Flog him, and it is in the Book of Allah[saww] Mighty and Majestic, and Sunnah of His[azwj] Prophet[saww]'.[3073]

علي بن إبراهيم، قال: حدثني أبي، عن حماد عن حريز، عن أبي عبد الله (عليه السلام)، قال: «القاذف يجلد ثمانين جلدة، و لا تقبل له شهادة أبدا إلا بعد التوبة، أو يكذب نفسه، فإن شهد له ثلاثة و أبى واحد، يجلد الثلاثة، و لا تقبل شهادتهم، حتى يقول أربعة: رأينا مثل الميل في المكحلة و من شهد على نفسه أنه زنى، لم تقبل شهادته حتى يعيدها أربع مرات».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz, who narrates:

'Abu Abdullah[asws] has said: 'for the slanderer, flog him with eighty lashes, and do not accept any testimony from him ever, except after the repentance, or he belies himself. But if three were to testify, and one refuses to, flog the three of them, and do not accept their testimonies until the fourth one says, 'We saw the like of a dip in the container. And the one who testifies against himself that he himself is an adulterer. Do not accept the testimonies until he repeats it four times'.[3074]

وعنه، قال: حدثني أبي، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام): «إنه جاء رجل إلى أمير المؤمنين (عليه السلام)، فقال له: يا أمير المؤمنين، إني زنيت، فطهرني، فقال أمير المؤمنين (عليه السلام): أ بك جنة؟ قال: لا. قال: فتقرأ شيئا من القرآن شيئا؟ قال: نعم. فقال له: ممن أنت؟ فقال: أنا من مزينة، أو جهينة. قال: اذهب حتى أسأل عنك. فسأل عنه، فقالوا: يا أمير المؤمنين، هذا رجل صحيح العقل، مسلم.

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said:

'Abu Abdullah[asws] said: 'A man came up to Amir-ul-Momineen[asws] and said to him[asws], 'O Amir-ul-Momineen[asws] I have committed adultery, so purify me'. Amir-ul-Momineen[asws] said to him: 'Are you with insanity?' He said, 'No'. He[asws] said: 'So have you read anything from the Quran?' He said, 'Yes'. So he[asws] said to him: 'Where are you from?' He said, 'I am from Mazyna, or Jaheyna'. He[asws] said: 'Go (back) until I ask around about you'. So he[asws] asked around about him, and they said, 'O Amir-ul-Momineen[asws]! This is a man of correct intellect, a Muslim'.

ثم رجع إليه، فقال: يا أمير المؤمنين، إني زنيت، فطهرني، فقال: ويحك، أ لك زوجة؟ قال: نعم. قال: فكنت حاضرها، أو غائبا عنها؟ قال: بل كنت حاضرها، فقال: اذهب حتى ننظر في أمرك.

[3073] الكافي 7: 205/ 3
[3074] تفسير القمّي 2: 96.

Then he returned to him[asws] and said, 'O Amir-ul-Momineen[asws]! I have committed adultery, so purify me'. He[asws] said: 'Woe be unto you! Have you a wife?' He said, 'Yes'. He[asws] said, 'Was she present (you had an access to her) or absent from it?' He said, 'But, she was present'. So he[asws] said: 'Go (back), until I[asws] look into your matter'.

فجاء إليه الثالثة، و ذكر له ذلك، فأعاد عليه أمير المؤمنين (عليه السلام)، فذهب، ثم رجع في الرابعة، فقال: إني زنيت فطهرني. فأمر أمير المؤمنين (عليه السلام) بحبسه، ثم نادى أمير المؤمنين (عليه السلام): أيها الناس، إن هذا الرجل يحتاج أن يقام عليه حد الله، فاخرجوا متنكرين، لا يعرف بعضكم بعضا، و معكم أحجاركم.

So he came up to him[asws] for a third time, and mentioned that to him[asws]. So Amir-ul-Momineen[asws] repeated it to him, so he went away. Then he returned for a fourth time and said, 'I have committed adultery, so purify me'. So Amir-ul-Momineen[asws] ordered for him to be imprisoned. Then Amir-ul-Momineen[asws] called out: 'O you people! This man here wants to have the Limit established upon him, so come out disguised, so that you cannot be recognised by each other, and with you should be stones!'

فلما كان من الغد، أخرجه أمير المؤمنين (عليه السلام) بالغلس ، و صلى ركعتين، ثم حفر حفيرة، و وضعه فيها، ثم نادى: أيها الناس، إن هذه حقوق الله، لا يطلبها من كان عنده لله حق مثله، فمن كان لله عليه حق مثله فلينصرف، فإنه لا يقيم الحد من كان لله عليه الحد.

So when it was the next day, Amir-ul-Momineen[asws] took him out at the end part of the night, and Prayed two Cycles, then dug a hole, and placed him in it, then called out: 'O you people! These are the Rights of Allah[azwj], none should seek it (to stone) if there was a right similar to it against himself. So the one against whom is a similar right should leave, for he against who is a Limit, should not establish a Limit'.

فانصرف الناس، فأخذ أمير المؤمنين (عليه السلام) حجرا، فكبر أربع تكبيرات، فرماه، ثم أخذ الحسن (عليه السلام) مثله، ثم فعل الحسين (عليه السلام) مثله، فلما مات أخرجه أمير المؤمنين (عليه السلام)، و صلى عليه، و دفنه، فقالوا: يا أمير المؤمنين، ألا تغسله؟ قال: قد اغتسل بما هو منها طاهر إلى يوم القيامة.

So the people left. Amir-ul-Momineen[asws] took a stone, exclaimed four Takbeers, and stoned him. Then Al-Hassan[asws] took a similar stone and stoned him. Then Al-Husayn[asws] acted similarly. So when he died, Amir-ul-Momineen[asws] took him out, and Prayed over him, and buried him. So they said, 'O Amir-ul-Momineen[asws], you[asws] are not washing his body?' He[asws] said: 'He has been washed from what he has been through and is purified until the Day of Judgement'.

ثم قال أمير المؤمنين (عليه السلام): أيها الناس من أتى هذه القاذورة فليتب إلى الله تعالى فيما بينه و بين الله، فوالله لتوبة إلى الله في السر أفضل من أن يفضح نفسه، و يهتك ستره».

Then Amir-ul-Momineen[asws] said: 'O you people! The one who comes with this ugly deed, and repents to Allah[azwj] the High regarding what is between him and between Allah[azwj], then the repentance to Allah[azwj] in secret is better than that he should expose himself and violates his veil'.[3075]

[3075] تفسير القمّي 2: 96

VERSES 6 – 9

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۙ إِنَّهُ لَمِنَ الصَّادِقِينَ {6} وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ {7} وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ ۙ إِنَّهُ لَمِنَ الْكَاذِبِينَ {8} وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ {9}

[24:6] And (as for) those who accuse their wives and have no witnesses except for themselves, the testimony of one of these (should be taken) four times, bearing Allah to Witness that he is from the truthful ones [24:7] And the fifth (time) then the Curse of Allah be on him if he is one of the liars [24:8] And it shall avert the Punishment from her if she testifies four times, bearing Allah to Witness that he is most surely one of the liars [24:9] And the fifth (time) then the Wrath of Allah be on her if he is one of the truthful

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن عبد الرحمن بن الحجاج، قال: إن عباد البصري سأل أبا عبد الله (عليه السلام)، و أنا حاضر: كيف يلاعن الرجل المرأة؟ فقال أبو عبد الله (عليه السلام): «إن رجلا من المسلمين أتى رسول الله (صلى الله عليه و آله)، فقال: يا رسول الله، أ رأيت لو أن رجلا دخل منزله، فوجد مع امرأته رجلا يجامعها، ما كان يصنع؟ قال: «فأعرض عنه رسول الله (صلى الله عليه و آله)، فانصرف ذلك الرجل، و كان ذلك الرجل هو الذي ابتلي بذلك من امرأته- قال- فنزل عليه الوحي من عند الله تعالى بالحكم فيهما، فأرسل رسول الله (صلى الله عليه و آله) إلى ذلك الرجل فدعاه، فقال له: أنت الذي رأيت مع امرأتك رجلا؟ فقال نعم. فقال له: انطلق فأتني بامرأتك، فإن الله تعالى قد أنزل الحكم فيك و فيها».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Rahman Bin Al Hajaaj who said,

'Abaad Al-Basry asked Abu Abdullah[asws] and I was present, 'How does the man curse the woman?' So Abu Abdullah[asws] said: 'A Muslim man came up to Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! What is your[saww] view, if a man were to enter his house and finds his wife with a man copulating with her, what should he do?' So Rasool-Allah[azwj] turned away from him, so that man left. And that man was the one who had been in that situation from his wife. So Revelation descended upon him[saww] from the Presence of Allah[azwj] with the Judgement regarding the them. So Rasool-Allah[saww] sent a message for the man to be called over and said to him: 'Are you the one who saw his wife with a man?' So he said, 'Yes'. So he[saww] said to him: 'Go and bring your wife, for Allah[azwj] the High had Revealed the Judgement regarding you and her'.

قال: «فأحضرها زوجها، فأوقفهما رسول الله (صلى الله عليه و آله)، ثم قال للزوج: اشهد أربع شهادات بالله أنك لمن الصادقين فيما رميتها به- قال- فشهد، ثم قال له: اتق الله. فإن لعنة الله شديدة ثم قال له: اشهد الخامسة أن لعنة الله عليك إن كنت من الكاذبين- قال- فشهد، ثم أمر به فنحي،

He[asws] said: 'So he came with his wife. Rasool-Allah[saww] paused both of them, then said to the husband: 'Do you testify four times, keeping Allah[azwj] as a witness that you are from the truthful, regarding what you are accusing her of?' He testified. Then he[saww] said to him: 'Fear Allah[azwj], for the Curse of Allah[azwj] is Intense'. Then he[saww] said to him: 'Do you testify for a fifth time that the Curse of Allah[azwj] be upon you if you are from the liars?' He testified. Then he[saww] ordered him to be on the side.

ثم قال للمرأة: اشهدي أربع شهادات بالله أن زوجك لمن الكاذبين فيما رماك به- قال- فشهدت، ثم قال لها: أمسكي فوعظها، و قال لها: اتق الله، فإن غضب الله شديد ثم قال لها اشهدي الخامسة أن غضب الله عليك إن كان زوجك من الصادقين فيما رماك به- قال- فشهدت- قال- ففرق بينهما، و قال لهما: لا تجتمعا بنكاح أبدا بعد ما تلاعنتما».

Then he[saww] said to his wife: 'Do you testify four times, keeping Allah[azwj] as a Witness that your husband is from the liars regarding what he is accusing you of?' She testified. Then he[saww] said to her: 'Hold on (for a while). So he[saww] preached to her, and said to her: 'Fear Allah[azwj], for the Wrath of Allah[azwj] is Intense'. Then he[saww] said to her: 'Do you testify for the fifth time that the Wrath of Allah[azwj] should be upon you if your husband is from the truthful ones regarding what he is accusing you of?' She testified. So he[saww] separated the two of them and said to the both of them: 'Do not copulate ever after what you have traded insults with'.[3076]

VERSE 10

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ {10}

[24:10] And were it not for Allah's Grace upon you and His Mercy - and that Allah is Clement, Wise!

العياشي: عن زرارة، عن أبي جعفر (عليه السلام)، و حمران، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ قال: «فضل الله: رسوله، و رحمته: ولاية الأئمة (عليهم السلام)».

Al Ayyashi – narrates

From Zurara, from Abu Ja'far[asws] as well as Hamran, from Abu Abdullah[asws] – Regarding the Words of the High ***[24:10] And were it not for Allah's Grace upon you and His Mercy***, he[asws] said: 'Grace of Allah[azwj] is Rasool-Allah[saww], and His[azwj] Mercy is the Wilayah of the Imams[asws]'.[3077]

عن محمد بن الفضيل، عن العبد الصالح (عليه السلام)، قال: «الرحمة: رسول الله (صلى الله عليه و آله)، و الفضل: علي بن أبي طالب (عليه السلام)».

From Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Abd Al-Salih[asws] (7th Imam[asws]) having said: 'The Mercy is Rasool-Allah[saww], and the Grace is Ali[asws] Bin Abu Talib[asws]'.[3078]

VERSE 11

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَكُمْ ۖ بَلْ هُوَ خَيْرٌ لَكُمْ ۚ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ {11}

[24:11] Surely those who spread the slander are a group from among you. Do not consider it as an evil to you; but, it is better for you. Every man of them

[3076] الكافي 6: 163/ 4
[3077] تفسير العيّاشي 1: 260/ 207
[3078] تفسير العيّاشي 1: 261/ 209.

shall have what he has earned from the sin; and the one who ruled as their great leader, for him would be a great Punishment

في كتاب علل الشرايع باسناده الى عبد الرحمن القصير قال قال لى أبو جعفر عليه السلام: اما لو قام قائمنا ردت الحميراء حتى يجلدها الحد، وحتى ينتقم لابنة محمد فاطمة عليها السلام منها، قلت: جعلت فداك ولم يجلدها ؟ قال: لفريتها على ام ابراهيم، قلت: فيكف أخره الله للقائم ؟ فقال: لان الله تبارك وتعالى بعث محمدا صلى الله عليه واله رحمة وبعث القائم عليه السلام نقمة.

In the book Al Illal Al Sharai'e, by his chain going up to Abdul Rahman Al Qusayr who said,

'Abu Ja'far[asws] said to me: 'But, if our[asws] Al-Qaim[asws] rises, Al-Humeyra (Ayesha) would be returned until she would be whipped for the Limit (of the Law), and until he[asws] takes revenge for Muhammad[saww]'s daughter Fatima[asws] from her'. I said, 'May I be sacrificed for you[asws], and why would she be whipped?' He[asws] said: 'For having slandered the mother (Mariah the Coptic) of Ibrahim[as] (the son[as] of Rasool-Allah[saww])'. I said, 'So why did Allah[azwj] delay it for Al-Qaim[asws]?' So he[asws] said: 'Because Allah[azwj] Blessed and High Sent Muhammad[saww] as a mercy, and Al-Qaim[asws] as an Avenger'.[3079]

ابن بابويه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد (رضي الله عنهما)، قالا: حدثنا سعد ابن عبد الله، قال حدثنا محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن أبي الجارود، و هشام أبي ساسان، و أبي طارق السراج، عن عامر بن واثلة، عن أمير المؤمنين (عليه السلام)، في حديث المناشدة مع الخمسة الذين في الشورى. قال (عليه السلام): «نشدتكم بالله، هل علمتم أن عائشة قالت لرسول الله (صلى الله عليه و آله): إن إبراهيم ليس منك، و إنه ابن فلان القبطي. قال: يا علي، اذهب فاقتله. فقلت: يا رسول الله، إذا بعثتني أكون كالمسمار المحمي في الوبر، أو أتثبت؟ قال: لا، بل تثبت.

Ibn Babuwayh said, 'My father narrated to me, and Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed who both narrated to us from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hakam Bin Maskeyn Al Saqafy, from Abu Al Jaroud, and Hisham Abu Sasaan, and Abu Tariq Al Siraaj, from Aamir Bin Waasilat, who has said:

Amir-ul-Momineen[asws], in a Hadeeth, petitioning with the five who were in the consultation council. He[asws] said: 'I[asws] adjure you with Allah[azwj]! Do you know that Ayesha said to Rasool-Allah[saww] that, 'Ibrahim[as] is not from you[saww], and that he is the son of so and so the Coptic?' He[saww] said: 'O Ali[asws]! Go and kill him'. So I[asws] said: 'O Rasool-Allah[saww]! When you[saww] send me[asws], I[asws] am as steadfast as a nail, or even stronger?' He[saww] said: 'No, but you[asws] are stronger!'

فذهبت، فلما نظر إلي استند إلى حائط، فطرح نفسه فيه، فطرحت نفسي على أثره، فصعد على نخلة، فصعدت خلفه، فلما رآني قد صعدت رمى بإزاره، فإذا ليس له شيء مما يكون للرجال، فجئت فأخبرت رسول الله (صلى الله عليه و آله)، فقال: الحمد لله الذي صرف عنا السوء أهل البيت»؟ فقالوا: اللهم، لا. فقال: «اللهم، اشهد».

So I[asws] went. When he looked at me by the wall, he jumped off it, and I[asws] followed him. He climbed upon the tree, so I[asws] climbed up after him. So when he saw me[asws] climb up, he threw his cloth. He did not have for him anything from what he could become the man. So I[asws] came and informed Rasool-Allah[saww], so he[saww] said: 'Praise is due to Allah[azwj], Who Exchanged the evil from us[asws] the People[asws] of the

[3079] Tafseer Noor Al-Saqalayn – Ch 21 H 199

Household?' So they said, 'Our Allah[azwj]! No'. So he[asws] said: 'Our Allah[azwj]! I[asws] testify so'.[3080]

VERSES 12 - 19

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُبِينٌ {12} لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ {13} وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ {14} إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ {15} وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَٰذَا سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ {16} يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ {17} وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {18} إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {19}

[24:12] Why did not the Believing men and the Believing women, when you heard it, think well of their own people, and say: This is a clear falsehood? [24:13] Why did they not bring four witnesses for it? But as they have not brought witnesses, so they are, due to that, liars in the Presence of Allah [24:14] And were it not for Allah's Grace upon you and His Mercy in the world and the Hereafter, a grievous Punishment would have touched you due to the discourse which you entered into [24:15] When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous

[24:16] And why did you not, when you heard it, say: It does not beseem us that we should talk of it; Glory be to You! This is a great accusation? [24:17] Allah Advises you that you should not return to the like of it ever again if you are Believers [24:18] And Allah Clarifies to you the Signs; and Allah is Knowing, Wise [24:19] The ones who love that scandal should circulate respecting those who believe, for them is a grievous Punishment in the world and the Hereafter; and Allah Knows, and are not knowing

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «من قال في مؤمن ما رأته عيناه، و سمعته أذناه، فهو من الذين قال الله عز و جل: إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذابٌ أَلِيمٌ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions, who has narrated:

'Abu Abdullah[asws] has said: 'The one who speaks about a Believer what his eyes have not see, and his ears have heard, so he is from the ones for whom Allah[azwj] Mighty and Majestic has Said ***[24:19] The ones who love that scandal should circulate respecting those who believe, for them is a grievous Punishment***'.[3081]

سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يَبْلُغُنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُهُ فَأَسْأَلُهُ عَنْ ذَلِكَ فَيُنْكِرُ ذَلِكَ وَ قَدْ أَخْبَرَنِي عَنْهُ قَوْمٌ ثِقَاتٌ فَقَالَ لِي يَا مُحَمَّدُ كَذِّبْ سَمْعَكَ وَ بَصَرَكَ عَنْ أَخِيكَ فَإِنْ شَهِدَ عِنْدَكَ خَمْسُونَ قَسَامَةً وَ قَالَ لَكَ قَوْلًا فَصَدِّقْهُ وَ كَذِّبْهُمْ لَا تُذِيعَنَّ عَلَيْهِ شَيْئاً تَشِينُهُ بِهِ وَ تَهْدِمُ بِهِ مُرُوءَتَهُ فَتَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذابٌ أَلِيمٌ.

[3080] الخصال: 563/ 31.
[3081] الكافي 2: 66/ 2.

Sahl Bin Ziyad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Muhammad Bin Al-Fazeyl, who has narrated the following:

Abu Al-Hassan[asws] the First replied, when I asked him[asws], 'May I be sacrificed for you[asws], (its about) a man from our brethren, a matter has reached me about him which I dislike, so I ask about that but he denies that, and it has been informed to me from reliable people'. He[asws] said to me: 'O Muhammad, deny your hearing and your vision about your brother even though fifty have testified in your presence under oath, and if he says something to you, so ratify him and belie them. Do not publicise anything against him which would disgrace him and destroy his magnanimity, for you will become those for whom Allah[azwj] has Said in His[azwj] Book: ***[24:19] The ones who love that scandal should circulate respecting those who believe, for them is a grievous Punishment in the world and the Hereafter; and Allah Knows, and are not knowing***'.[3082]

VERSES 20 - 26

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ {20} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {21} وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {22}

[24:20] And were it not for Allah's grace on you and His Mercy, and that Allah is Compassionate, Merciful [24:21] O you who believe! Do not follow the footsteps of the Satan, and whoever follows the footsteps of the Satan, then surely he bids the doing of indecency and evil; and were it not for Allah's Grace upon you and His Mercy, not one of you would have ever been pure, but Allah purifies whom He Desires; and Allah is Hearing, Knowing [24:22] And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's Way, and they should pardon and turn away. Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ {23} يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ {24} يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ {25} الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۚ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۖ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {26}

[24:23] Surely those who accuse righteous believing women, unaware (of the evil), are Cursed in the world and the Hereafter, and they shall have a grievous Punishment [24:24] On the Day when their tongues and their hands and their feet shall testify against them as to what they had been doing [24:25] On that day Allah will Pay back to them in full their just due, and they shall know that Allah is the Clear Truth [24:26] Bad women are for bad men and bad men are for bad women. Good women are for good men and good men are for good women; they are remote from they (people) are saying. For them is Forgiveness and an honourable sustenance

[3082] الكافي 8: 147/ 125

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَ السَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبى، «و هم قرابة رسول الله (صلى الله عليه و آله)». وَ الْمَساكِينَ وَ الْمُهاجِرِينَ فِي سَبِيلِ اللَّهِ وَ لْيَعْفُوا وَ لْيَصْفَحُوا يقول: «يعفو بعضكم عن بعض و يصفح، فإذا فعلتم، كانت رحمة من الله لكم، يقول الله: أَ لا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud, who says:

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[24:22] And let not those of you who possess grace and abundance swear against giving to the near of kin***, and they are the near of kin of Rasool-Allah[saww], ***and the poor and those who have fled in Allah's Way, and they should pardon and turn away***. Excuse and pardon each other. So if you were to do that, there would be for you the Mercy from Allah[azwj]. Allah[azwj] is Saying ***Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful***'.

قوله تعالى: إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَناتِ الْغافِلاتِ الْمُؤْمِناتِ يقول: «الغافلات عن الفواحش».

The Words of the High ***[24:23] Surely those who accuse righteous believing women, unaware (of the evil)***, he[asws] said: 'The ones who are unaware of the indecencies'.

و قد تقدمت الرواية فيمن نزلت فيه هذه الآية، في قوله تعالى: إِنَّ الَّذِينَ جاؤُ بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ.

And it has preceded in the report above as for who this Verse was Revealed regarding the Words of the High ***[24:11] Surely those who spread the slander are a group from among you***.[3083]

VERSES 27 - 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {27} فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِنْ قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ {28} لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {29}

[24:27] O you who believe! Do not enter houses other than your own houses until you familiarise them and greeted its inmates; that is better for you, that you may be mindful [24:28] But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, so go back; it is purer for you; and Allah is Aware of what you are doing [24:29] It is no sin in you that you enter uninhabited houses wherein you have your necessaries; and Allah Knows what you are doing openly and what you are hiding

علي بن إبراهيم، قال: الاستئناس: هو الاستئذان،

Ali Bin Ibrahim said, 'The familiarisation (الاستئناس) – it the seeking of permission'.

ثم قال: حدثني علي بن الحسين، قال: حدثني أحمد بن أبي عبد الله، عن أبيه، عن أبان، عن عبد الرحمن بن أبي عبد الله، عن أبي عبد الله (عليه السلام)، قال: «الاستئناس: وقع النعل، و التسليم».

[3083] تفسير القمّي 2: 100.

Then he said, ‘Ali Bin Al Husayn Narrated to me, from Ahmad Bin Abu Abdullah, from his father, from Abaan, from Abdul Rahman Bin Abu Abdullah,

‘Abu Abdullah[asws] has said: ‘The familiarisation (الاستئناس) is to place the shoes, and (offer) the greetings’.[3084]

قال علي بن إبراهيم: ثم رخص الله تعالى، فقال: لَيْسَ عَلَيْكُمْ جُناحٌ أَنْ تَدْخُلُوا بُيُوتاً غَيْرَ مَسْكُونَةٍ فِيها مَتاعٌ لَكُمْ، قال الصادق (عليه السلام): «هي الحمامات، و الخانات، و الأرحية تدخلها بغير إذن».

Ali Bin Ibrahim said, ‘Then Allah[azwj] the High Gave the Authorisation, so He[azwj] Said ***[24:29] It is no sin in you that you enter uninhabited houses wherein you have your necessaries***. Al-Sadiq[asws] said: ‘It is the bathrooms, and the binning, and the الأرحية, you can enter these without permission’.[3085]

VERSES 30 & 31

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ {30} وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {31}

[24:30] Say to the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they are doing [24:31] And say to the believing women that they should cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O Believers! So that you may be successful

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن سعد الإسكاف، عن أبي جعفر (عليه السلام)، قال: «استقبل شاب من الأنصار امرأة بالمدينة، و كان النساء يتقنعن خلف آذانهن، فنظر إليها و هي مقبلة، فلما جازت نظر إليها، و دخل في زقاق قد سماه ببني فلان، فجعل ينظر خلفها، و اعترض وجهه عظم في الحائط، أو زجاجة، فشق وجهه،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Sa’ad Al Askaf, who says:

‘Abu Ja’far[asws] has said: ‘A young man from the Helpers came face to face with a woman at Al-Medina. And the women (in those days) used to wear their scarves behind their ears. So he looked at her and she was in front of him. So whenever it was possible he kept looking at her, and entered an alley called by the Clan of so

[3084] تفسير القمّي 2: 101.
[3085] تفسير القمّي 2: 101.

and so. So he kept on looking at from behind her, and his face got cut by a bone or glass upon a wall.

فلما مضت المرأة، نظر فإذا الدماء تسيل على صدره و ثوبه، فقال: و الله لآتين رسول الله (صلى الله عليه و آله)، و لأخبرنه. قال: فأتاه، فلما رآه رسول الله (صلى الله عليه و آله)، قال له: ما هذا؟ فأخبره، فهبط جبرئيل (عليه السلام) بهذه الآية: قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذلِكَ أَزْكى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِما يَصْنَعُونَ».

So when the woman went by, she looked and saw the blood dripping upon his chest and his clothes. So he said, 'By Allah[azwj]! I shall go to Rasool-Allah[saww] and inform him[saww]'. So he came up to him[saww]. So when Rasool-Allah[saww] saw him, he[saww] said to him: 'What is this?' So he informed him[saww]. So Jibraeel[as] came descended with this Verse ***[24:30] Say to the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they are doing***'.[3086]

وعنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام)- في حديث- قال: «و فرض الله على البصر أن لا ينظر إلى ما حرم الله عليه، و أن يعرض عما نهى الله عنه مما لا يحل له، و هو عمله، و هو من الإيمان، قال الله تبارك و تعالى: قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ فنهاهم أن ينظروا إلى عوراتهم، و أن ينظر المرء إلى فرج أخيه، و يحفظ فرجه أن ينظر إليه،

And from him, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri, who has said:

(It has been narrated) from Abu Abdullah[asws] – in a Hadeeth – having said: 'And Allah[azwj] has Necessitated upon the vision it should not look at what Allah[azwj] has Forbidden to it, and that he should turn away from what Allah[azwj] has Prohibited from it, that which is not Permissible for it. And it is his deed, and it is from the Belief. Allah[azwj] Blessed and High Says ***[24:30] Say to the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they are doing***, so He[azwj] has Prohibited them from looking at their nakedness, from a person to look at the private parts of his brother, and he should protect his private parts from being looked at.

و قال: وَ قُلْ لِلْمُؤْمِناتِ يَغْضُضْنَ مِنْ أَبْصارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ من أن تنظر إحداهن إلى فرج أختها، و تحفظ فرجها من أن ينظر إليها- و قال- كل شيء في القرآن من حفظ الفرج فهو من الزنا، إلا هذه الآية، فإنها من النظر».

And He[azwj] Said ***[24:31] And say to the believing women that they should cast down their looks and guard their private parts***, from one of them to look at the private parts of her sister, and protect her private parts from being looked at. And he[asws] said: 'Everything in the Quran, from the protection of the private parts, is to do with the adultery, except for this Verse, for it is to do with the looking'.[3087]

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لا يُبْدِينَ زِينَتَهُنَّ إِلَّا ما ظَهَرَ مِنْها قال: «هي الثياب، و الكحل، و الخاتم، و خضاب الكف، و السوا و الزينة ثلاثة: زينة للناس، و زينة للمحرم، و زينة للزوج فأما زينة الناس، فقد ذكرناه، و أما زينة المحرم: فموضع القلادة فما فوقها، و الدملج و ما دونه، و الخلخال و ما أسفل منه، و أما زينة الزوج: فالجسد كله».

And Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

[3086] الكافي 5: 521/ 5
[3087] الكافي 2: 30/ 1.

from Abu Ja'far[asws] regarding His[azwj] Words ***[24:31] and do not display their ornaments except what appears thereof***, he[asws] said: 'It is the clothes, and the Kohl, and the ring, and the Henna upon the palm, and the face. And the adornments are three – Adornment for the people, adornment for the *Mahram* (one outside the ambit of marriage) and adornment for the husband. So as for the adornment for the people, so we[asws] have mentioned it. And as for the adornment of the *Mahram*, so it is the place of the neck and above it, and the bracelet and what is besides it, and the anklets and what is below it. And as for the adornment for the husband, so it is the whole body'.[3088]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، عن القاسم بن عروة، عن عبد الله بن بكير، عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: إِلَّا ما ظَهَرَ مِنْها، قال: «الزينة الظاهرة: الكحل، و الخاتم».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, from Al Qasim Bin Urwat, from Abdullah Bin Bakeyr, from Zuraraa,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High ***[24:31] except what appears thereof***, he[asws] said; 'The apparent adornment – the Kohl, and the ring'.[3089]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن مروك بن عبيد، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما يحل للرجل أن يرى من المرأة إذا لم يكن محرما؟ قال: «الوجه، و القدمان، و الكفان».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Marwak Bin Ubeyd, from one of our companions,

'I said to Abu Abdullah[asws], 'What is permissible for the man that he can look at the woman, if she is not a *Mahram*?' He[asws] said: 'The face, and the two feet, and the two wrists'.[3090]

VERSE 32

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {32}

[24:32] And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will Make them free from want out of His Grace; and Allah is Ample-giving, Knowing

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله عن أبي عبد الله الجاموراني، عن الحسن بن علي بن أبي حمزة، عن محمد بن يوسف التميمي، عن محمد بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من ترك التزويج مخافة العيلة، فقد أساء ظنه بالله عز و جل، إن الله عز و جل يقول: إِنْ يَكُونُوا فُقَراءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ».

[3088] تفسير القمّي 2: 101.
[3089] الكافي 5: 521/ 3.
[3090] الكافي 5: 521/ 2.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah, from Abu Abdullah Al Jamoourani, from Al Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Yusuf Al Tameemi, who reports:

(It has been narrated) from Muhammad Bin Ja'far[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'The one who avoids the marriage out of fear of the poverty, so he has evil thoughts about Allah[azwj] Mighty and Majestic. Allah[azwj] Mighty and Majestic is Saying ***[24:32] if they are needy, Allah will Make them free from want out of His Grace***'.[3091]

وعنه: عن محمد بن علي، عن حمدويه بن عمران، عن ابن أبي ليلى، قال: حدثنا عاصم بن حميد، قال: كنت عند أبي عبد الله (عليه السلام)، فأتاه رجل، فشكا إليه الحاجة، فأمره بالتزويج. قال: فاشتدت به الحاجة، فأتى أبا عبد الله (صلوات الله عليه) فسأله عن حاله، فقال له: اشتدت بي الحاجة، قال: «ففارق» ثم أتاه، فسأله عن حاله، فقال: أثريت، و حسن حالي،

And from him, from Muhammad Bin Ali, from Hamdawiya Bin Umran, from Ibn Abu layli, from Aasim Bin Hameed who said,

'I was in the presence of Abu Abdullah[asws], when a man came up complaining to him[asws] about the need. So he[asws] ordered him to get married. His need intensified, so Abu Abdullah[asws] came up to him and asked about his condition. He said to him[asws], 'My need has intensified'. He[asws] said: 'So separate!' Then he[asws] came to ask about his condition, so he said, 'I am enriched, and my condition is good'.

فقال أبو عبد الله (عليه السلام): «إني أمرتك بأمرين أمر الله بهما، قال الله عز و جل: وَ أَنْكِحُوا الْأَيامى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبادِكُمْ إلى قوله: وَ اللَّهُ واسِعٌ عَلِيمٌ و قال: وَ إِنْ يَتَفَرَّقا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ».

So Abu Abdullah[asws] said: 'I[asws] ordered you with two orders which Allah[azwj] Commanded for. Allah[azwj] Mighty and Majestic Says ***[24:32] And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will Make them free from want out of His Grace; and Allah is Ample-giving, Knowing***, and Said ***[4:130] And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise***'.[3092]

VERSE 33

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ {33}

[24:33] And let those who do not find the means to marry keep chaste until Allah makes them free from need out of His Grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has Given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of the world's life; and whoever compels them, then surely after their compulsion, Allah is Forgiving, Merciful

[3091] الكافي 5: 330/ 5.
[3092] الكافي 5: 331/ 6

محمد بن يعقوب: عن أبي علي الأشعري، عن بعض أصحابه، عن صفوان بن يحيى، عن معاوية ابن وهب، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ لْيَسْتَعْفِفِ الَّذِينَ لا يَجِدُونَ نِكاحاً حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ قال: «يتزوجوا حتى يغنيهم الله من فضله».

Muhammad Bin Yaqoub, from bu Ali Al Ash'ary, from one of his companions, from Safwan Bin Yahya, from Muawiya Ibn Wahab,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the Mighty and Majestic ***[24:33] And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace***, he[asws] said: 'He should get married until Allah[azwj] Enriches him from His[azwj] Grace'.[3093]

وعنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن ابن مسكان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال في قول الله عز و جل: فَكاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْراً، قال: إن علمتم أن لهم مالا و دينا».

And from him, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskaan, from Al Halby, who says:

(It has been narrated) from Abu Abdullah[asws] having said regarding the Words of Allah[azwj] Mighty and Majestic ***[24:33] give them the writing if you know any good in them***, he[asws] said: 'If you know that they have wealth and debts to discharge'.[3094]

ابن بابويه في (الفقيه): عن العلاء، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَكاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْراً، قال: «الخير أن يشهد أن لا إله إلا الله، و أن محمدا رسول الله (صلى الله عليه و آله)، و يكون بيده عمل يكتسب به، أو يكون له حرفة».

Ibn Babuwayh, in Al Faqih, from Al A'la, from Muhammad Bin Muslim, who narrates:

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:33] give them the writing if you know any good in them***, said: 'The good is that he should testify that there is no god except for Allah[azwj] and that Muhammad[saww] is His[azwj] Rasool[saww], and develops a skill of his hands or a craft'.[3095]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هذه الآية منسوخة، نسختها فَإِنْ أَتَيْنَ بِفاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ ما عَلَى الْمُحْصَناتِ مِنَ الْعَذابِ».

Then (Ali Bin Ibrahim) said,

'And in a report of Abu Al Jaroud, from Abu Ja'far[asws] having said: 'This Verse is Abrogated. It has been Abrogated by ***[4:25] then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women***'.[3096]

VERSES 34 & 35

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِلْمُتَّقِينَ {34} اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا

[3093] الكافي 5: 331/ 7.
[3094] الكافي 6: 187/ 10
[3095] من لا يحضره الفقيه 3: 87/ 287.
[3096] تفسير القمّي 2: 102

غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

[24:34] And certainly We have Sent Down to you clear Signs and Examples of those who have passed away before you, and an Advice for the pious [24:35] Allah is Light of the skies and the earth; a likeness of His Light is as a niche in which is a lamp, the lamp is enclosed in a glass, (and) the glass is as if it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil of which is almost luminous although fire does not touch it - Light upon Light - Allah Guides to His Light whomsoever He Desires to, and Allah Strikes Examples for the people, and Allah is Aware of all things

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن يعقوب بن يزيد، عن العباس بن هلال، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل: اللَّهُ نُورُ السَّماواتِ وَ الْأَرْضِ، فقال: «هاد لأهل السماوات، و هاد لأهل الأرض».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Al Abbas Bin Hilal who said,

'I asked Al-Reza[asws] about the Words of Allah[azwj] the Mighty and Majestic ***[24:35] Allah is Light of the skies and the earth***, so he[asws] said: 'A Guide for the inhabitants of the skies, and a Guide for the inhabitants of the earth'.[3097]

وعنه: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل الهمداني، قال: قال أبو عبد الله (عليه السلام)، في قول الله عز و جل: «اللَّهُ نُورُ السَّماواتِ وَ الْأَرْضِ مَثَلُ نُورِهِ كَمِشْكاةٍ فاطمة (عليها السلام)، فِيها مِصْباحٌ الحسن، الْمِصْباحُ فِي زُجاجَةٍ الحسين، الزُّجاجَةُ كَأَنَّها كَوْكَبٌ دُرِّيٌّ فاطمة (عليها السلام)، كوكب دري بين نساء أهل الدنيا، يُوقَدُ مِنْ شَجَرَةٍ مُبارَكَةٍ إبراهيم (عليه السلام)، زَيْتُونَةٍ لا شَرْقِيَّةٍ وَ لا غَرْبِيَّةٍ لا يهودية، و لا نصرانية، يَكادُ زَيْتُها يُضِيءُ يكاد العلم يتفجر منها وَ لَوْ لَمْ تَمْسَسْهُ نارٌ نُورٌ عَلى نُورٍ إمام منها بعد إمام، يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشاءُ يهدي الله للأئمة (عليهم السلام) من يشاء وَ يَضْرِبُ اللَّهُ الْأَمْثالَ لِلنَّاسِ».

And from him, from Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asam, from Abdullah Bin Al Qasim, from Salih Bin Sahl Al Hamdany who said,

'Abu Abdullah[asws] said regarding the Words of Allah[azwj] Mighty and Majestic ***[24:35] Allah is Light of the skies and the earth; a likeness of His Light is as a niche*** Fatima[asws], ***in which is a lamp*** Al-Hassan[asws], ***the lamp is enclosed in a glass***, Al-Husayn[asws], ***(and) the glass is as if it were a brightly shining star*** Fatima[asws] is the brightly shining star between the women of the world, ***lit from a blessed olive-tree*** of Ibrahim [as] ***neither eastern nor western*** neither Jewish nor Christian ***the oil of which is almost luminous*** illumination of the knowledge which almost explodes from her[asws] ***although fire does not touch it - Light upon Light –*** and Imam[asws] after an Imam[asws] ***Allah Guides to His Light whomsoever He Desires to*** Allah[azwj] Guides to the Imam[asws] whomsoever He[azwj] so Desires to ***and Allah Strikes Examples for the people***'

قلت: أَوْ كَظُلُماتٍ؟ قال: «الأول و صاحبه يَغْشاهُ مَوْجٌ الثالث، مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحابٌ ظُلُماتٌ الثاني، بَعْضُها فَوْقَ بَعْضٍ معاوية (لعنه الله)، و فتن بني امية، إِذا أَخْرَجَ يَدَهُ المؤمن في ظلمة فتنهم لَمْ يَكَدْ يَراها وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً إماما من ولد فاطمة (عليها السلام) فَما لَهُ مِنْ نُورٍ إمام يوم القيامة».

[3097] تفسير القمّي 2: 102

I said, '(What about) ***[24:40] Or like utter darkness***?' He[asws] said: 'The first one and his companion ***there covers it a wave*** of the third one ***above which is another wave, above which is a cloud, (layers of) utter darkness*** of the second one ***one above another*** Muawiya (Curse of Allah[azwj] be upon him) and the strife of the Clan of Umayya ***when he holds out his hand*** the Believer, in the darkness of their strife ***he is almost unable to see it; and to whomsoever Allah does not Give Light*** of the Imams[asws] from the sons[asws] of Fatima[asws] ***so he has no Light*** for himself on the Day of Judgement'.[3098]

وعنه: عن علي بن محمد، عن علي بن العباس، عن علي بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) وضع العلم الذي كان عنده عند الوصي، و هو قول الله عز و جل: اللَّهُ نُورُ السَّماواتِ وَ الْأَرْضِ مَثَلُ نُورِهِ، يقول: أنا هادي السماوات و الأرض، مثل العلم الذي أعطيته، و هو نوري الذي يهتدى به، مثل المشكاة فيها مصباح، و المشكاة: قلب محمد (صلى الله عليه و آله)، و المصباح: النور الذي فيه العلم.

And from him, from Ali Bin Muhammad, from Ali Bin Al Abbas, from Ali Bin Hamaad, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] placed the Knowledge which was within him[saww], to be within the successor[asws], and these are the Words of Allah[azwj] Mighty and Majestic ***[24:35] Allah is Light of the skies and the earth; a likeness of His Light is as a niche*** He[azwj] is Saying: "I[azwj] am the Guide of the Heavens and the earth. The Example of the Knowledge which I[azwj] Gave out, and it is My[azwj] Light with which I[azwj] Guide by ***a likeness of His Light is as a niche in which is a lamp,*** so the niche is the heart of Muhammad[saww], and the lamp is the Light in which is the Knowledge.

و قوله: الْمِصْباحُ فِي زُجاجَةٍ يقول: إني أريد أن أقبضك، فاجعل العلم الذي عندك عند الوصي، كما يجعل المصباح في الزجاجة، كَأَنَّها كَوْكَبٌ دُرِّيٌّ فأعلمهم فضل الوصي، يُوقَدُ مِنْ شَجَرَةٍ مُبارَكَةٍ فأصل الشجرة المباركة إبراهيم (عليه السلام)، و هو قول الله عز و جل: رَحْمَتُ اللَّهِ وَ بَرَكاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ، و هو قول الله عز و جل: إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And His[azwj] Words ***the lamp is in a glass,*** He[azwj] is Saying: "I[azwj] Wanted to Make you[saww] pass away, and Make that which is in your presence to be with the successor[asws] just as the lamp is made to be in a glass, ***(and) the glass is as it were a brightly shining star, lit from a blessed tree"***. So the origin of the Blessed Tree is Ibrahim[as] and these are the Words of the Mighty and Majestic: ***"[11:73] The Mercy of Allah and His Blessings are on you, O people of the Household, surely He is Praised, Glorious"***. And these are the Words of Allah[azwj] Mighty and Majestic: ***"[3:33] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing"***.

لا شَرْقِيَّةٍ وَ لا غَرْبِيَّةٍ يقول لستم بيهود فتصلون قبل المغرب، و لا نصارى فتصلون قبل المشرق، و أنتم على ملة إبراهيم (عليه السلام)، و قد قال الله عز و جل: ما كانَ إِبْراهِيمُ يَهُودِيًّا وَ لا نَصْرانِيًّا وَ لكِنْ كانَ حَنِيفاً مُسْلِماً وَ ما كانَ مِنَ الْمُشْرِكِينَ.

[24:35] neither eastern nor western - He[azwj] is saying: "You are neither Jews so that you Pray in the direction of the west, nor are you Christians, so that you Pray in

[3098] الكافي 1: 151/ 5.

the direction of the east, but you are the nation of Ibrahim[as]", and Allah[azwj] Mighty and Majestic has Said: ***"[3:67] Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists"***.

و قوله عز و جل: يَكادُ زَيْتُها يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نارٌ نُورٌ عَلى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشاءُ يقول: مثل أولادكم الذين يولدون منكم، كمثل الزيت الذي يتخذ من الزيتون، يكاد زيتها يضيء و لو لم تمسسه نار نُورٌ عَلى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشاءُ يقول: يكادون أن يتكلموا بالنبوة و لو لم ينزل عليهم ذلك».

And the Words of the Mighty and Majestic: ***"[24:35] the oil whereof almost gives light though fire touch it not - light upon light - Allah guides to His light whom He pleases"***, He[azwj] is Saying: "The example of your children whom you give birth to from among you, is like the example of the oil which comes out from the olive, ***[24:35] the oil of which is almost luminous although fire does not touch it - Light upon Light - Allah Guides to His Light whomsoever He Desires to***. He[azwj] is saying that they[asws] almost speak with the Prophet-hood even though that has not been Revealed unto them[asws]'.[3099]

ابن بابويه، قال: حدثنا إبراهيم بن هارون بن الهيتي بمدينة السلام، قال: حدثني محمد بن أحمد ابن أبي الثلج، قال: حدثنا الحسين بن أيوب، عن محمد بن غالب، عن علي بن الحسين، عن الحسن بن أيوب، عن الحسين بن سليمان، عن محمد بن مروان الذهلي، عن الفضيل بن يسار، قال: قلت لأبي عبد الله الصادق (عليه السلام): اللَّهُ نُورُ السَّماواتِ وَ الْأَرْضِ؟ قال: «كذلك الله عز و جل». قال: قلت: مَثَلُ نُورِهِ؟ قال: «محمد (صلى الله عليه و آله) قلت: كَمِشْكاةٍ؟ قال: «صدر محمد (صلى الله عليه و آله). قلت: فِيها مِصْباحٌ؟ قال: «فيه نور العلم، يعني النبوة». قلت: الْمِصْباحُ فِي زُجاجَةٍ؟ قال: «علم رسول الله (صلى الله عليه و آله) صدر إلى قلب علي (عليه السلام)».

Ibn Babuwayh said, 'Ibrahim Bin Haroun Bin Al Hayti narrated to us at the city of Al Islam, from Muhammad Bin Ahmad Ibn Abu Al Salj, from Al Husayn Bin Ayoub, from Muhammad Bin Ghalib, from Ali Bin Al Husayn, from Al Hassan Bin Ayoub, from Al Husayn Bin Suleyman, from Muhammad Bin Marwan Al Zahly, from Al Fazeyl Bin Yasaar who said,

'I said to Abu Abdullah Al-Sadiq[asws], '(What about) ***[24:35] Allah is Light of the skies and the earth***?' He[asws] said: 'Such is Allah[azwj] Mighty and Majestic'. I said, '***a likeness of His Light***?' He[asws] said: 'Muhammad[saww]'. I said, '***is as a niche***?' He[asws] said: 'Chest of Muhammad[saww]'. I said, '***in which is a lamp***?' He[asws] said: 'In it is the light of Knowledge, Meaning the Prophet-hood'. I said, '***the lamp is enclosed in a glass***?' He[asws] said: 'The Knowledge of Rasool-Allah[saww] passed on to the heart of Ali[asws]'.

قلت: كَأَنَّها؟ قال: «لأي شيء تقرأ كأنها؟» فقلت: فكيف، جعلت فداك؟ قال: «كأنه كوكب دري». قلت: يُوقَدُ مِنْ شَجَرَةٍ مُبارَكَةٍ زَيْتُونَةٍ لا شَرْقِيَّةٍ وَ لا غَرْبِيَّةٍ؟ قال: «ذلك أمير المؤمنين علي بن أبي طالب (عليه السلام)، لا يهودي و لا نصراني». قلت: يَكادُ زَيْتُها يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نارٌ قال: «يكاد العلم يخرج من فم العالم من آل محمد (عليهم السلام) من قبل أن ينطق به». قلت: نُورٌ عَلى نُورٍ؟ قال: «الإمام في أثر الإمام».

I said, '***as if it were***?' He[asws] said: 'For which thing are you reading 'as if it were?' So I said, 'So how, may I be sacrificed for you[asws]?' He[asws] said: '***as if it were a brightly shining star***'. I said, '***lit from a blessed olive-tree, neither eastern nor western***?' He[asws] said: 'That is Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws], neither Jewish nor Christian'. I said, '***the oil of which is almost luminous although fire does not touch it***?' He[asws] said: 'The Knowledge almost comes out from the mouth of the Knowledgeable one[asws] from the Progeny[asws] of Muhammad[saww] from before he[asws]

[3099] الكافي 8: 380/ 574

speaks it'. I said, '***Light upon Light***?' He[asws] said: 'The Imam[asws] in the footsteps of the Imam[asws]'.[3100]

روي عن جابر بن عبد الله الأنصاري، قال: دخلت إلى مسجد الكوفة، و أمير المؤمنين (صلوات الله و سلامه عليه) يكتب بإصبعه و يتبسم، فقلت له: يا أمير المؤمنين، ما الذي يضحكك؟ فقال: «عجبت لمن يقرأ هذه الآية و لم يعرفها حق معرفتها». فقلت له: أي آية، يا أمير المؤمنين؟

It has been reported from Jabir Bin Abdullah Al Ansary who said,

'I entered the Masjid Al-Kufa, and Amir-ul-Momineen[asws] was writing with his[asws] finger and smiling. So I said to him[asws], 'O Amir-ul-Momineen[asws], what is it which make you[asws] laugh?' So he[asws] said: 'I[asws] wonder at the one who recites this Verse and does not understand it as it deserves to be understood'. So I said to him, 'Which Verse, O Amir-ul-Momineen[asws]?'

فقال: «قوله تعالى: اللَّهُ نُورُ السَّماواتِ وَ الْأَرْضِ مَثَلُ نُورِهِ كَمِشْكاةٍ، المشكاة: محمد (صلى الله عليه و آله)، فِيها مِصْباحٌ، أنا المصباح. فِي زُجاجَةٍ الزجاجة الحسن و الحسين (عليهما السلام)، كَأَنَّها كَوْكَبٌ دُرِّيٌّ و هو علي بن الحسين (عليه السلام)، يُوقَدُ مِنْ شَجَرَةٍ مُبارَكَةٍ محمد بن علي (عليه السلام)، زَيْتُونَةٍ جعفر بن محمد (عليه السلام) لا شَرْقِيَّةٍ موسى بن جعفر (عليه السلام)، وَ لا غَرْبِيَّةٍ علي بن موسى (عليه السلام)، يَكادُ زَيْتُها يُضِيءُ محمد بن علي (عليه السلام)، وَ لَوْ لَمْ تَمْسَسْهُ نارٌ علي بن محمد (عليه السلام)، نُورٌ عَلى نُورٍ الحسن ابن علي (عليه السلام)، يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشاءُ القائم المهدي (عليه السلام) وَ يَضْرِبُ اللَّهُ الْأَمْثالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ».

He[asws] said: 'The Words of the High ***[24:35] Allah is Light of the skies and the earth; a likeness of His Light is as a niche***. The niche is Muhammad[saww], ***in which is a lamp*** I[asws] am the lamp. ***the lamp is enclosed in a glass*** The glass are Al-Hassan[asws] and Al-Husayn[asws], ***as if it were a brightly shining star*** it is Ali[asws] Bin Al Husayn[asws], ***lit from a blessed tree*** Muhammad[asws] Bin Ali[asws], ***olive*** Ja'far[asws] Bin Muhammad[asws], ***neither eastern*** Musa[asws] Bin Ja'far[asws], ***nor western*** Ali[asws] Bin Musa[asws], ***the oil of which is almost luminous*** Muhammad[asws] Bin Ali[asws] ***although fire does not touch it*** Ali[asws] Bin Muhammad[asws], ***Light upon Light*** Al-Hassan[asws] Ibn Ali[asws], ***Allah Guides to His Light whomsoever He Desires to*** Al-Qaim Al-Mahdi[asws], ***and Allah Strikes Examples for the people, and Allah is Aware of all things***'.[3101]

وعنه، قال: حدثنا حميد بن زياد، عن محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في هذه الآية: اللَّهُ نُورُ السَّماواتِ وَ الْأَرْضِ، قلت: لجعفر بن محمد (عليهما السلام): جعلت فداك- يا سيدي- إنهم يقولون: مثل نور الرب؟ قال: «سبحان الله! ليس لله مثل، قال الله: فَلا تَضْرِبُوا لِلَّهِ الْأَمْثالَ».

And from him (Ali Bin Ibrahim) who said, 'Hameed Bin Ziyad narrated to us, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws], regarding this Verse ***[24:35] Allah is Light of the skies and the earth***, I said to Ja'far Bin Muhammad[asws], 'May I be sacrificed for you[asws] – O my Master[asws] – They (people) are saying, 'There is a likeness for the Light of the Lord[azwj]?' He[asws] said:

[3100] التوحيد: 157/ 3.
[3101] غاية المرام: 317، اللوامع النورانية: 247

'Glory be to Allah[azwj]! There is no likeness for Allah[azwj]! Allah[azwj] Says ***[16:74] Therefore do not strike examples for Allah***'.[3102]

الطبرسي، قال: روي عن الرضا (عليه السلام) أنه قال: «نحن المشكاة فيها، و المصباح محمد (صلى الله عليه و آله)، يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشاءُ يهدي الله لولايتنا من أحب».

Al Tabarsy said,

'It has been reported from Al-Reza[asws] having said: 'We[asws] are the Niches regarding it, and the lamp is Muhammad[saww] ***Allah Guides to His Light whomsoever He Desires to***, Allah[azwj] Guides to our[asws] Wilayah, the one whom He[azwj] Loves'.[3103]

VERSES 36 - 38

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ {36} رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ {37} لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {38}

[24:36] (The Light is) in houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them; Glorifying Him therein in the mornings and the evenings [24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Prayer and the giving of Zakat; they fear a Day in which the hearts and eyes shall be overturned [24:38] That Allah may Recompense them the best of what they have done, and Increase it from His Grace; and Allah Gives sustenance to whomsoever He so Desires to without measure

أَبَانٌ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ قَالَ هِيَ بُيُوتُ النَّبِيِّ (صلى الله عليه وآله).

Aban, from Abu Baseer who said:

I asked Abu Abdullah[asws] about the Words of Allah[azwj]: ***[24:36] (The Light is) in houses which Allah has Allowed to be Exalted***, he[asws] said: 'Houses of the Prophets[as]'.[3104]

محمد بن العباس، قال: حدثنا المنذر بن محمد القابوسي، قال: حدثنا أبي، عن عمه، عن أبيه، عن أبان بن تغلب، عن نفيع بن الحارث، عن أنس بن مالك، و عن بريدة، قالا: قرأ رسول الله (صلى الله عليه و آله): فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيها بِالْغُدُوِّ وَ الْآصالِ فقام إليه رجل، فقال: أي بيوت هذه، يا رسول الله؟ قال: «بيوت الأنبياء». فقام إليه أبو بكر، فقال: يا رسول الله، هذا البيت منها؟ و أشار إلى بيت علي و فاطمة (عليهما السلام): قال: «نعم، من أفضلها».

Muhammad Bin Al Abbas said, 'Muhammad Bin Al Abbas, from Al Munzar Bin Muhammad Al Qabousi, from his father, from his uncle, from his father, from Aban Bin Taghlub, from Nafi'e Bin Al Haris, from Anas Bin Malik and from Bureyda who both said,

'Rasool-Allah[saww] recited ***[24:36] (The Light is) in houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them; Glorifying***

[3102] تفسير القمّي 2: 103 (Extract)
[3103] مجمع البيان 7: 226.
[3104] Al Kafi – H 14958

Him therein in the mornings and the evenings, so a man stood up to him[saww] and said, 'Which houses are these, O Rasool-Allah[saww]?' He[saww] said: 'Houses of the Prophets[as]'. So Abu Bakr stood up to him[saww] and said, 'O Rasool-Allah[saww], is this house from these?' – and he[saww] gestured towards the house of Ali[asws] and Fatima[asws]. He[saww] said: 'Yes, higher than those'.[3105]

وعنه: عن محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيها بِالْغُدُوِّ وَ الْآصالِ، قال: «بيوت آل محمد، بيت علي و فاطمة و الحسن و الحسين و حمزة و جعفر (صلوات الله عليهم أجمعين)».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood who said,

'The Imam Musa[asws] Bin Ja'far[asws] narrated to us, from his[asws] father[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:36] (The Light is) in houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them; Glorifying Him therein in the mornings and the evenings***. He[asws] said: 'Houses of the Progeny[asws] of Muhammad[saww] – house of Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Hamza[as], and Ja'far[as]'.[3106]

محمد بن العباس قال: حدثنا عبد العزيز بن يحيى، عن المغيرة بن محمد، عن عبد الغفار بن محمد، عن قيس بن الربيع، عن حصين، عن سالم بن أبي الجعد، عن جابر بن عبد الله، قال: ورد المدينة عير فيها تجارة من الشام، فضرب أهل المدينة بالدفوف، و فرحوا و ضحكوا، و دخلت و النبي (صلى الله عليه و آله) يخطب يوم الجمعة، فخرج الناس من المسجد و تركوا رسول الله (صلى الله عليه و آله) قائما، و لم يبق معه في المسجد إلا اثنا عشر رجلا، علي بن أبي طالب (عليه السلام) منهم.

Muhammad Bin Al-Abbas said that it has been narrated from Abdul Aziz Bin Yahya, from Al-Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Qays Bin Al-Rabie, from Husayn, from Saalim Bin Abu Al-Ja'ad,

'Jabir Bin Abdullah[ar] who said, 'A trader from Syria passed by Medina. He drew the attention of the people of Medina by beating on his tambourine, rejoicing and laughing, and entered, and the Prophet[saww] was preaching on the day of Friday. The people got exited from the Masjid and left the Rasool-Allah[saww] standing, and there did not remain with him[saww] in the Masjid except for twelve men, Ali[asws] Bin Abu Talib[asws] being among them.'[3107]

VERSE 39

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ {39}

[24:39] And (as for) those who disbelieve, their deeds are like a mirage in a desert, which he deems it to be water; until when he comes to it he does not find anything, and there he finds Allah, so He Pays back to him his Reckoning in full; and Allah is Quick in Reckoning

[3105] تأويل الآيات 1: 362/ 8
[3106] تأويل الآيات 1: 362/ 10.
[3107] تأويل الآيات 2: 2: 693/ 3

ابن شهر آشوب: كتب ملك الروم إلى معاوية يسأله عن خصال، فكان فيما سأله: أخبرني عن لا شيء. فتحير، فقال عمرو بن العاص: وجه فرسا فارها إلى معسكر علي ليباع، فإذا قيل للذي هو معه: بكم؟ يقول: بلا شيء، فعسى أن تخرج المسألة فجاء الرجل إلى عسكر علي (عليه السلام)، إذ مر به علي (عليه السلام)، و معه قنبر، فقال: «يا قنبر، ساومه». فقال: بكم الفرس؟ قال: بلا شيء. فقال: «يا قنبر، خذ منه». قال: أعطني لا شيء، فأخرجه إلى الصحراء، و أراه السراب، فقال: «ذاك لا شيء». قال: «اذهب فخبره» قال: و كيف قلت؟ قال: «أما سمعت الله تعالى يقول: يَحْسَبُهُ الظَّمْآنُ ماءً حَتَّى إِذا جاءَهُ لَمْ يَجِدْهُ شَيْئاً؟».

Ibn Shehr Ashub –

'The king of Rome wrote to Muawiya asking him about characteristics, and from what he asked him was, 'Inform me about 'nothing'. So he was confused and said to Amro Bin Al-Aas, 'Divert a strong horse to the camp of Ali[asws] to be sold. So if those who are with him[asws] ask, 'For how much?' he should say, 'For nothing'. Perhaps the (solution) to the problem would come out from it. So the man came to the army of Ali[asws]. Ali[asws] passed by and with him[asws] was Qanbar, so he[asws] said: 'O Qanbar, bargain with him'. So he said, 'How much is the horse?' He said, 'For nothing'. So he[asws] said: 'O Qanbar, take it from him'. He said, 'Give me 'nothing'. He[asws] said: 'So go out to the desert and show him the mirage'. He said, '(Indeed) that is nothing'. He[asws] said: 'Go and inform him (Muawiya)'. He said, 'And how shall I say it?' He[asws] said: 'Have you not heard Allah[azwj] the High Saying ***[24:39] which he deems it to be water; until when he comes to it he does not find anything***'.[3108]

المفيد في (الاختصاص): عن سماعة، قال: سأل رجل أبا حنيفة عن الشيء، و عن لا شيء، و عن الذي لا يقبل الله غيره، فأخبر عن الشيء، و عجز عن لا شيء، فقال: اذهب بهذه البغلة إلى إمام الرافضة، فبعها منه بلا شيء، و اقبض الثمن،

Al Mufeed, in Al Ikhtisas, from Sama'at who said,

'A man asked Abu Haneefa about the 'thing', and about 'nothing', and about the one whom Allah[azwj] does not Accept someone else. So he informed him about the 'thing' but was frustrated from 'nothing'. So he said, 'Go with this mule to the Imam[asws] of the Rejectors (الرافضة), and sell it to him[asws] for 'nothing', and take the value of it'.

فأخذ بعذارها، و أتى بها أبا عبد الله (عليه السلام)، فقال له أبو عبد الله (عليه السلام): «استأمر أبا حنيفة في بيع هذه البغلة» قال: قد أمرني ببيعها. قال: «بكم»؟ قال: بلا شيء. قال له: «ما تقول؟» قال: الحق أقول.

So he grabbed its reins and came with it to Abu Abdullah[asws]. So Abu Abdullah[asws] said to him: 'Did Abu Haneefa order you for the sale of this mule?' He said, 'He did order me to sell it'. He[asws] said: 'For how much?' He said, 'For nothing'. He[asws] said to him: 'What are you saying?' He said, 'It is the truth that I speak'.

فقال: «قد اشتريتها منك بلا شيء» قال: و أمر غلامه أن يدخله المربط، قال: فبقي محمد بن الحسن ساعة ينتظر الثمن، فلما أبطأه الثمن، قال: جعلت فداك، الثمن؟ قال: «الميعاد إذا كان الغداة»،

So he[asws] said: 'So I[asws] have bought it from you for nothing'. And he[asws] ordered his[asws] servant to enter it into the stable. Muhammad Bin Al Hassan waited for a while, awaiting the value. So when the value was slow in coming, he said, 'May I be sacrificed for you[asws], (where is) the value?' He[asws] said: 'I[asws] promise it, (to give it to you) in the morning'.

[3108] مناقب ابن شهر آشوب 2: 382.

فرجع إلى أبي حنيفة، فأخبره، فسر بذلك و رضيه منه. فلما كان من الغد وافى أبو حنيفة، فقال أبو عبد الله (عليه السلام): «جئت لتقبض الثمن، لا شيء؟» قال: نعم. قال: «و لا شيء ثمنها؟» قال: نعم. فركب أبو عبد الله (عليه السلام) البغلة، و ركب أبو حنيفة بعض الدواب، فتصحرا جميعا، فلما ارتفع النهار، نظر أبو عبد الله (عليه السلام) إلى السراب يجري، قد ارتفع كأنه الماء الجاري، فقال أبو عبد الله: (عليه السلام) «يا أبا حنيفة، ماذا عند الميل، كأنه يجري؟» قال: ذاك الماء، يا ابن رسول الله.

So he went back to Abu Haneefa and informed him, and explained that to him, and he was happy from it. So when it was the morning, Abu Haneefa came up surprisingly. So Abu Abdullah[asws] said: 'You have come to get the value, 'nothing'?' He said, 'Yes'. He[asws] said: 'And 'nothing' is its value?' He said, 'Yes'. So Abu Abdullah[asws] rode upon the mule, and Abu Haneefa rode upon one of the animals. So when they came to the desert, and the day rose, Abu Abdullah[asws] looked at the mirage which had emerged, which was like the flowing water. So Abu Abdullah[asws] said: 'O Abu Haneefa! What is in the mound of sand, as if it is flowing?' He said, 'That is the water, O son[asws] of Rasool-Allah[saww]'.

فلما وافيا الميل، وجداه أمامهما، فتباعد، فقال أبو عبد الله (عليه السلام): «اقبض ثمن البغلة، قال الله تعالى كَسَرابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ ماءً حَتَّى إِذا جاءَهُ لَمْ يَجِدْهُ شَيْئاً وَ وَجَدَ اللَّهَ عِنْدَهُ»

So when they came to the mound of sand which they had found to be in front of them, it became distant. So Abu Abdullah[asws] said: 'Take the value of the mule. Allah[azwj] Says ***[24:39] like a mirage in a desert, which he deems it to be water; until when he comes to it he does not find anything, and there he finds Allah***'.

قال: فخرج أبو حنيفة إلى أصحابه كئيبا حزينا، فقالوا له: مالك، يا أبا حنيفة؟ قال: ذهبت البغلة هدرا، و كان قد اعطي بالبغلة عشرة آلاف درهم.

He (the narrator) said, 'So Abu Haneefa went out to his companion, gloomy and sad. He said to him, 'What is the matter with you, O Abu Haneefa?' He said, 'My mule has gone to waste, and the mule would have fetched me ten thousand Dirhams'.[3109]

VERSE 40

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا ۗ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ {40}

[24:40] Or like utter darkness in the sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give Light, he has no Light

محمد بن يعقوب: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل الهمداني، قال: قال أبو عبد الله (عليه السلام)- في حديث- قلت: أَوْ كَظُلُماتٍ؟ قال: «الأول و صاحبه يَغْشاهُ مَوْجٌ الثالث، مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحابٌ ظُلُماتٌ بَعْضُها فَوْقَ بَعْضٍ معاوية (لعنه الله)، و فتن بني امية إِذا أَخْرَجَ يَدَهُ المؤمن في ظلمة فتنهم لَمْ يَكَدْ يَراها وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً إماما من ولد فاطمة (عليها السلام) فَما لَهُ مِنْ نُورٍ إمام يوم القيامة».

[3109] الاختصاص: 190

Muhammad Bin Yaqoub, from Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al A'sim, from Abdullah Bin Al Qasim, from Salih Bin Sahl Al Hamdany who said,

'Abu Abdullah[asws] said – in a Hadeeth – I said, '(What about) ***[24:40] Or like utter darkness***?' He[asws] said: 'The first one and his companion ***there covers it a wave*** of the third one ***above which is another wave, above which is a cloud, (layers of) utter darkness*** of the second one ***one above another*** Muawiya (Curse of Allah[azwj] be upon him) and the strife of the Clan of Umayya ***when he holds out his hand*** the Believer, in the darkness of their strife ***he is almost unable to see it; and to whomsoever Allah does not Give Light*** of the Imams[asws] from the sons[asws] of Fatima[asws] ***so he has no Light*** for himself on the Day of Judgement'.[3110]

علي بن إبراهيم، قال: حدثنا محمد بن همام، عن جعفر بن محمد بن مالك، عن محمد بن الحسين الصائغ، عن الحسن بن علي، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) يقول، في قول الله: أَوْ كَظُلُماتٍ فلان و فلان فِي بَحْرٍ لُجِّيٍّ يَغْشاهُ مَوْجٌ يعني نعثل، مِنْ فَوْقِهِ مَوْجٌ طلحة و الزبير ظُلُماتٌ بَعْضُها فَوْقَ بَعْضٍ معاوية و يزيد و فتن بني امية، إِذا أَخْرَجَ يَدَهُ المؤمن في ظلمة فتنهم لَمْ يَكَدْ يَراها وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً يعني إماما منّ ولد فاطمة (عليها السلام) فَما لَهُ مِنْ نُورٍ من إمام يوم القيامة يمشي بنوره، كما في قوله: نُورُهُمْ يَسْعى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمانِهِمْ - قال- إنما المؤمنون يوم القيامة نورهم يسعى بين أيديهم و بأيمانهم حتى ينزلوا منازلهم في الجنة».

Ali Bin Ibrahim said, 'Muhammad Bin Hamam narrated to us, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Husayn Al Sa'ig, from Al Hassan Bin Ali, from Salih Bin Sahl who said,

'I heard Abu Abdullah[asws] saying regarding the Words of Allah[azwj] ***[24:40] Or like utter darkness*** so and so and so and so ***in the sea: there covers it a wave*** meaning Na'sal ***above which is another wave*** Talha and Al Zubeyr ***utter darkness one above another*** Muawiya and Yazeed and the strife of the Clan of Umayya ***when he*** the Believer ***holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give Light*** Meaning an Imam[asws] from the sons[asws] of Syeda Fatima[asws] ***he has no Light*** for himself from an Imam[asws] on the Day of Judgement, in order to walk by his[asws] Light, as is in His[azwj] Words ***[66:8] their light shall run on in front of them and on their right***. But rather, the Believers, on the Day of Judgement, their Light would be running in front of them and on their right until they settle in the houses in the Paradise'.[3111]

وعن محمد بن جمهور، عن حماد بن عيسى، عن حريز، عن الحكم و حمران، قال سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: أَوْ كَظُلُماتٍ فِي بَحْرٍ لُجِّيٍّ قال: «فلان و فلان» يَغْشاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ، قال: «أصحاب الجمل، و صفين، و النهروان» مِنْ فَوْقِهِ سَحابٌ ظُلُماتٌ بَعْضُها فَوْقَ بَعْضٍ، قال: «بنو امية» إِذا أَخْرَجَ يَدَهُ يعني أمير المؤمنين (عليه السلام) في ظلماتهم لَمْ يَكَدْ يَراها أي إذا نطق بالحكمة بينهم، لَمْ يقبلها منهم أحد إلا من أقر بولايته، ثم بإمامته، وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً أي من لم يجعل الله له إماما في الدنيا فَما لَهُ في الآخرة مِنْ نُورٍ إمام يرشده، و يتبعه إلى الجنة»

And from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from Al Hakam and Hamraan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[24:40] Or like utter darkness in the sea***, he[asws] said: 'So and so and so and so ' ***there covers it a wave above which is another wave*** he[asws] said: 'The companions of the (battles of the) Camel, and Siffeen, and Al-Naharwaan'. ***above which is a***

[3110] الكافي 1: 151/ 5
[3111] تفسير القمي 2: 106.

cloud, (layers of) utter darkness one above another He[asws] said: 'The Clan of Umayya, ***when he*** meaning Amir-ul-Momineen[asws] ***holds out his hand, he is almost unable to see it***, i.e., when he[asws] speaks with the wisdom between them, not one of them accepts it, except for the one who accept his[asws] Wilayah, then with his[asws] Imamate ***and to whomsoever Allah does not give Light, he has no Light***, i.e. the one for whom Allah[azwj] does not Make an Imam[asws] in the world, so there would not be in the Hereafter any Light from the Imam[asws] for his Guidance that he can follow it to the Paradise'.[3112]

VERSE 41

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافَّاتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ {41}

[24:41] Do you not see that Allah is He to Whom Glorify the ones in the skies and the earth, and the birds in rows? Each one of them knows its Prayer and its Glorification, and Allah is most Knowing of what they are doing

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله) قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن أورمة، عن أحمد بن الحسن الميثمي، عن أبي الحسن الشعيري، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: جاء ابن الكواء إلى أمير المؤمنين (عليه السلام)، فقال: يا أمير المؤمنين، و الله إن في كتاب الله عز و جل لآية قد أفسدت علي قلبي، و شككتني في ديني؟ فقال له أمير المؤمنين (عليه السلام): «ثكلتك أمك و عدمتك، و ما تلك الآية؟» قال: قول الله عز و جل: وَ الطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلاتَهُ وَ تَسْبِيحَهُ.

Ibn Babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Abaan, from Muhammad Bin Owramat, from Ahmad Bin Al Hassan Al Maysami, from Abu Al Hassan Al Shaiyri, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nabata who said,

'Ibn Al-Kawa came to Amir-ul-Momineen[asws] and said, 'O Amir-ul-Momineen[asws]! By Allah[azwj]! There is a Verse in the Book of Allah[azwj] Mighty and Majestic which has corrupted my heart and put me in doubt with regards to my Religion'. So Amir-ul-Momineen[asws] said: 'May your mother be bereft of you bereaved. And what is that Verse?' He said, 'The Words of Allah[azwj] Mighty and Majestic ***[24:41] and the birds in rows? Each one of them knows its Prayer and its Glorification***'.

فقال له أمير المؤمنين (عليه السلام): «يا ابن الكواء، إن الله تبارك و تعالى خلق الملائكة في صور شتى، إلا أن لله تبارك و تعالى ملكا في صورة ديك أبح أشهب، براثنه في الأرض السابعة السفلى، و عرفه مثني، تحت العرش، له جناحان: جناح في المشرق، و جناح في المغرب، واحد من نار، و الآخر من ثلج،

Amir-ul-Momineen[asws] said: 'O Ibn Al-Kawa! Surely, Allah[azwj] Blessed and High Created the Angels in various images, except that Allah[azwj] Blessed and High has an Angel in the image of a rooster, hoarse and grizzly, whose clutches are in the seventh firmament, the lowest, and is recognised by the two underneath the Throne. It has two wings for its – A wing in the east, and a wing in the west. One of them is of fire and the other one from snow.

[3112] تأويل الآيات 1: 365/ 15

فإذا حضر وقت الصلاة، قام على براثنه، ثم رفع عنقه من تحت العرش، ثم صفق بجناحيه كما تصفق الديوك في منازلكم، فلا الذي من النار يذيب الثلج، و لا الذي من الثلج يطفئ النار، فينادي: أشهد أن لا إله إلا الله، وحده لا شريك له، و أشهد أن محمدا سيد النبيين، و أن وصيه سيد الوصيين، و أن الله سبوح قدوس، رب الملائكة و الروح-

So when the time of the Prayer presents itself, it stands upon its feet, then raises its neck from underneath the Throne, the flaps its wing just like the roosters in your houses flap theirs. Neither does the wing of fire melt the snow, nor does the wing of snow extinguishes the fire. So it calls out: 'I testify that there is no god except for Allah[azwj], One with no associates for Him[azwj], and I testify that Muhammad[saww] is the Chief of the Prophets[as], and his[saww] successor[asws] is the Chief of the successors[as], and that Allah[azwj] is Glorious, Holy, Lord[azwj] of the Angels and the Spirit!'

قال- فتخفق الديكة بأجنحتها في منازلكم، فتجيبه عن قوله، و هو قوله عز و جل: وَ الطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلاتَهُ وَ تَسْبِيحَهُ من الديكة في الأرض».

He[asws] said: 'So the roosters in your houses flap their wings, and thus they answer its speech, and these are the Words of the Mighty and Majestic ***[24:41] and the birds in rows? Each one of them knows its Prayer and its Glorification***'.[3113]

وعنه: بهذا الإسناد، عن النبي (صلى الله عليه و آله)، قال: «إن لله تبارك و تعالى ملائكة ليس شيء من أطباق أجسادهم إلا و هو يسبح الله عز و جل و يحمده من ناحيته، بأصوات مختلفة، لا يرفعون رؤوسهم إلى السماء، و لا يخفضونها إلى أقدامهم، من البكاء و الخشية لله عز و جل».

And from him, by this chain,

(The holy) Prophet[saww] having said: 'Surely Allah[azwj] Blessed and High has such Angels that there is no layer of their bodies except that it Glorifies Allah[azwj] Mighty and Majestic, and it Praises from around it, in different voices. They are not raising their heads to the sky, nor lowering it to their feet, from the wailing and the fear for the Sake of Allah[azwj] Mighty and Majestic'.[3114]

VERSES 42 & 43

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ {42} أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ ۖ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ {43}

[24:42] And Allah's is the Kingdom of the skies and the earth, and to Allah is the journey [24:43] Do you not see that Allah Drives along the clouds, then gathers them together, then Makes them piled up, so that you see the rain coming forth from their midst? And He Sends down from the sky mountainous (clouds) wherein is hail, afflicting therewith whomsoever He Desires to and turning it away from whom He pleases; the flash of its lightning almost takes away the vision

[3113] التوحيد: 282/ 10
[3114] التوحيد: 280/ 6.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) يَقُومُ فِي الْمَطَرِ أَوَّلَ مَا يَمْطُرُ حَتَّى يَبْتَلَّ رَأْسُهُ وَ لِحْيَتُهُ وَ ثِيَابُهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِنَّ الْكِنَّ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبُ عَهْدٍ بِالْعَرْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has said:

Abu Abdullah[asws] having said: 'Ali[asws] used to stand in the first downpour when it rained, to the extent that his[asws] head, and his[asws] beard, and his[asws] clothes would get wet. So it was said to him[asws], 'O Amir-ul-Momineen[asws]! Take shelter, take shelter!' So he[asws] would say that: 'This is water from near the Throne'.

ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْراً فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرُهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أَظُنُّ فَيُلْقِيَهُ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْغِرْبَالِ ثُمَّ يُوحِي اللَّهُ إِلَى الرِّيحِ أَنِ اطْحَنِيهِ وَ أَذِيبِيهِ ذَوَبَانَ الْمَاءِ ثُمَّ انْطَلِقِي بِهِ إِلَى مَوْضِعِ كَذَا وَ كَذَا فَامْطُرِي عَلَيْهِمْ فَيَكُونَ كَذَا وَ كَذَا عُبَاباً وَ غَيْرَ ذَلِكَ

Then he[asws] went on to narrate: 'Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah[azwj] Intends that He[azwj] should Make to grow whatever that He[azwj] so Desires to for them as a Mercy for them, Allah[azwj] Reveals to it. So it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve. Then Allah[azwj] Reveals to the wind to grind it and melt it, dissolving the water. Then it takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.

فَتَقْطُرُ عَلَيْهِمْ عَلَى النَّحْوِ الَّذِي يَأْمُرُهَا بِهِ فَلَيْسَ مِنْ قَطْرَةٍ تَقْطُرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنَ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بِعَدَدٍ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ (عليه السلام) فَإِنَّهُ نَزَلَ مَاءٌ مُنْهَمِرٌ بِلَا وَزْنٍ وَ لَا عَدَدٍ قَالَ

Thus, it rains upon the area which it had been Ordered to. There is no drop from the drops except that there is an Angel with it until he places it in a particular place. There does not descend a drop from the sky except that it is numbered precisely and is of a known weight, except when it was the day of the storm in the era of Noah[as], on that day it poured without measurement or number'.

وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِيَ أَبِي (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غَرَابِيلَ لِلْمَطَرِ هِيَ تُذِيبُ الْبَرَدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لَا يُضِرَّ بِهِ شَيْئاً يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرَدِ وَ الصَّوَاعِقِ نَقِمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهِلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

And Abu Abdullah[asws] narrated to me saying: 'My[asws] father said to me[asws], that Amir-ul-Momineen[asws] said, that the Rasool Allah[saww] said: 'Allah[azwj] Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah[azwj] Harming whosoever He[azwj] so desires from His[azwj] servants'. Then he[asws] said: 'Then the Rasool Allah[saww] said: 'Do not point (accuse) the rain or the crescent, for Allah[azwj] Abhors that'.[3115]

[3115] الكافي 8: 340/ ذيل ح 326.

VERSES 44 - 46

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ {44} وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ۖ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {45} لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {46}

[24:44] Allah Turns the night and the day; there is a lesson in this for those who have insight [24:45] And Allah Created every living creature from water: so from them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah Creates whatsoever He so Desires to; surely Allah has Power over all things [24:46] We have Sent down clear Signs, and Allah Guides whom He Desires to the Straight Path

قال علي بن إبراهيم: قوله تعالى: وَ اللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ ماءٍ أي من مياه، فَمِنْهُمْ مَنْ يَمْشِي عَلى بَطْنِهِ وَ مِنْهُمْ مَنْ يَمْشِي عَلى رِجْلَيْنِ وَ مِنْهُمْ مَنْ يَمْشِي عَلى أَرْبَعٍ يَخْلُقُ اللَّهُ ما يَشاءُ إِنَّ اللَّهَ عَلى كُلِّ شَيْءٍ قَدِيرٌ قال: على رجلين: الناس، و على بطنه: الحيات، و على أربع: البهائم، وقال أبو عبد الله (عليه السلام): «و منهم من يمشي على أكثر من ذلك».

Ali Bin Ibrahim said,

'The Words of the High ***[24:45] And Allah Created every living creature from water:*** i.e., from its water ***so from them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah Creates whatsoever He so Desires to; surely Allah has Power over all things***, he said: 'Upon two feet – the people, and upon its belly – the snakes, and upon four – the animals'. And Abu Abdullah[asws] said: 'And from them, the one who walk upon more than that' (insects with more legs?).[3116]

VERSES 47 - 52

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَٰلِكَ ۚ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ {47} وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ {48} وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ {49} أَفِي قُلُوبِهِمْ مَرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ {50} إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {51} وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ {52}

[24:47] And they are saying: We believe in Allah and in the Rasool and we obey; then a party of them turned back after this, and they are not Believers [24:48] And when they are called to Allah and His Rasool that he may judge between them, then a party of them turn aside [24:49] And if right had been with them, they would have come to him quickly, obedient [24:50] Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Rasool will act wrongfully towards them? But, they themselves are the unjust [24:51] But rather, the response of the believers, when they are invited to Allah and His Rasool that he may judge between them, is only to say: We hear and we obey; and these are the successful [24:52] And he who obeys Allah and His Rasool, and fears Allah, and is pious, so these it is that are the victorious

[3116] تفسير القمّي 2: 107.

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية في أمير المؤمنين (صلوات الله عليه)، و عثمان، و ذلك أنه كان بينهما منازعة في حديقة، فقال أمير المؤمنين (عليه السلام): ترضى برسول الله (صلى الله عليه و آله)؟ فقال عبد الرحمن بن عوف له: لا تحاكمه إلى رسول الله (صلى الله عليه و آله)، فإنه يحكم له عليك، و لكن حاكمه إلى ابن شيبة اليهودي.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Ibn Sinan,

'Abu Abdullah[asws] has said: 'This Verse was Revealed regarding Amir-ul-Momineen[asws], and Usmaan, and that was when there was a dispute between them regarding a garden. So Amir-ul-Momineen[asws] said: 'Are you happy with Rasool-Allah[saww] (as a judge)?' So Adul Rahman Bin Awf said to him, 'I do not (accept) Rasool-Allah[saww] as a judge for he[saww] would judge against me, but (accept) as a judge Ibn Shayba, the Jew.

فقال عثمان لأمير المؤمنين (عليه السلام): لا أرضى إلا بابن شيبة، فقال ابن شيبة: تأتمنون رسول الله على وحي السماء، و تتهمونه في الأحكام! فأنزل الله على رسوله: وَ إِذا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إلى قوله: أُولئِكَ هُمُ الظَّالِمُونَ،

So Usman said to Amir-ul-Momineen[asws]: 'I[asws] am not happy with Ibn Shayba. So Ibn Shayba said, 'You are trusting that Revelation descends upon Rasool-Allah[saww] from the sky, but you are not trusting him[saww] in matters of judgement?' Thus Allah[azwj] Revealed upon His[azwj] Rasool[saww] ***[24:48] And when they are called to Allah and His Rasool that he may judge between them, then a party of them turn aside [24:49] And if right had been with them, they would have come to him quickly, obedient [24:50] Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Rasool will act wrongfully towards them? But, they themselves are the unjust***.

ثم ذكر الله أمير المؤمنين (عليه السلام)، فقال: إِنَّما كانَ قَوْلَ الْمُؤْمِنِينَ إذا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إلى قوله: فَأُولئِكَ هُمُ الْفائِزُونَ».

Then Allah[azwj] Mentions Amir-ul-Momineen[asws] so He[azwj] Said ***[24:51] But rather, the response of the believers, when they are invited to Allah and His Rasool that he may judge between them, is only to say: We hear and we obey; and these are the successful [24:52] And he who obeys Allah and His Rasool, and fears Allah, and is pious, so these it is that are the victorious'***.[3117]

وعنه، قال: حدثنا محمد بن الحسين بن حميد، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذلِكَ وَ ما أُولئِكَ بِالْمُؤْمِنِينَ إلى قوله تعالى مِنْهُمْ مُعْرِضُونَ.

And from him, who said, 'Muhammad Bin Al Hasssan Bin Hameed narrated to us, from Ja'far Bin Abdullah Al Muhammady, from Kaseer Bin Ayyash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:47] And they are saying: We believe in Allah and in the Rasool and we obey; then a party of them turned back after this, and they are not Believers [24:48] And when they are called to Allah and His Rasool that he may judge between them, then a party of them turn aside***.

[3117] تفسير القمّي 2: 107

قال: «إنما نزلت في رجل اشترى من علي بن أبي طالب (عليه السلام) أرضا، ثم ندم، و ندمه أصحابه، فقال لعلي (عليه السلام): لا حاجة لي فيها. فقال له: قد اشتريت و رضيت، فانطلق أخاصمك إلى أبي رسول الله (صلى الله عليه و آله).

He[asws] said: 'But rather, it was revealed regarding a man who bought a land from Ali Bin Abu Talib[asws], then regretted it, and his companion (also) regretted it. So he said to Ali[asws], 'I have no need with regards to it'. So he[asws] said to him: 'You have bought it and were happy with it. So take your dispute to Rasool-Allah[saww]'.

فقال له أصحابه: لا تخاصمه إلى رسول الله (صلى الله عليه و آله). فقال: انطلق أخاصمك إلى أبي بكر، و عمر، أيهما شئت، كان بيني و بينك. قال علي (عليه السلام): لا و الله، و لكن رسول الله (صلى الله عليه و آله) بيني و بينك، فلا أرضى بغيره. فأنزل الله عز و جل هذه الآيات: وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنا إلى قوله وَ أُولئِكَ هُمُ الْمُفْلِحُونَ».

His companion said to him, 'Do not take his[asws] dispute to Rasool-Allah[saww]'. So he said, 'Take your[asws] dispute to Abu Bakr, and Umar, whichever of the two you like, to be between me and you[asws]'. Ali[asws] said: 'No, by Allah[azwj]! But Rasool-Allah[saww] would be between me[asws] and you. I[asws] will not be happy with someone else'. Thus Allah[azwj] Mighty and Majestic Revealed this Verse ***[24:51] We hear and we obey; and these it is that are the successful [24:52] And he who obeys Allah and His Rasool, and fears Allah, and is pious, so these are the victorious'***.[3118]

VERSE 53 & 54

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُلْ لَا تُقْسِمُوا ۖ طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {53} قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۖ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {54}

[24:53] And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: Do not swear; reasonable obedience; surely Allah is Aware of what you are doing [24:54] Say: Obey Allah and obey the Rasool; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Rasool except for the clear delivery

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن الإمام أبي الحسن موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: قُلْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّما عَلَيْهِ ما حُمِّلَ. قال: «من السمع، و الطاعة، و الأمانة، و الصبر وَ عَلَيْكُمْ ما حُمِّلْتُمْ من العهود التي أخذها الله عليكم في علي (عليه السلام)، و ما بين لكم في القرآن من فرض طاعته.

Muhammad Bin Al Abbas, from Muhammad Bin Hamaam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from Al-Imam Abu Al-Hassan Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:54] Say: Obey Allah and obey the Rasool; but if you turn back, then on him rests that which is imposed on him***, he[asws] said: 'From the listening, and the obedience, and the entrustment, and the patience ***and on you rests that which is imposed on you***

[3118] تأويل الآيات 1: 367/ 19.

from the Covenant which Rasool-Allah[saww] had taken against you with regards to Ali[asws] and what is between you all in the Quran from the obligation of obedience.

و قوله تعالى: وَ إِنْ تُطِيعُوهُ تَهْتَدُوا أي: و إن تطيعوا عليا (عليه السلام) تهتدوا وَ ما عَلَى الرَّسُولِ إِلَّا الْبَلاغُ الْمُبِينُ هكذا نزلت».

And the Words of the High ***[24:54] and if you obey him, you are on the right way***, i.e., if you were to obey Ali[asws] you would be guided ***and nothing rests on the Rasool except for the clear delivery*** – this is how it was Revealed'.[3119]

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسين بن أبي الخطاب، عن صفوان بن يحيى، عن مندل، عن بكار بن أبي بكر، عن عبد الله بن عجلان، قال: ذكرنا خروج القائم (عليه السلام) عند أبي عبد الله (عليه السلام)، فقلت له: كيف لنا أن نعلم ذلك؟ فقال: «يصبح أحدكم و تحت رأسه صحيفة عليها مكتوب: طاعة معروفة».

Ibn Babuwayh said, 'Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Safwan Bin Yahya, from Mandal, from Bakaar Bin Abu Bakr, from Abdullah Bin Ajlan who said,

'We mentioned the rising of Al-Qaim[asws] in the presence of Abu Abdullah[asws], so I said to him[asws], 'How can we know that?' So he[asws] said: 'One of you would wake up in the morning and underneath his head would be a parchment in which would be written: 'طاعة معروفة' 'Recognise and obey'.[3120]

VERSE 55

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {55}

[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them, and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange; they shall worship Me, not associating anything with Me; and whoever denies after that, these it is who are the transgressors

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله جل جلاله: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ، قال: «هم الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, from Al Husan Bin Muhammad, from Moala Bin Muhammad, from Al Washa'a, from Abdullah Bin SInan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Majestic is His[azwj] Majesty ***[24:55] Allah has Promised to those of you who believe and do righteous***

[3119] تأويل الآيات 1: 368/ 20.
[3120] كمال الدين و تمام النعمة: 654/ 22.

deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them, he[asws] said: 'They[asws] are the Imams[asws]'.[3121]

محمد بن إبراهيم النعماني، قال: حدثنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثني أحمد ابن يوسف بن يعقوب الجعفي أبو الحسن، من كتابه، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي ابن أبي حمزة، عن أبيه و وهيب، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئاً، قال: «نزلت في القائم و أصحابه».

Muhammad Bin Ibrahim Al Nu'many, from Ahmad Bin Muhammad Bin Saeed Bin Uqdat, from Ahmad Ibn Yusuf Bin Yaqoub Abu Al Hassan, from his book, from Ismail Bin Mahran, from Al Hassan Bin Ali Bin Abu Hamza, from his father, and Waheyb, who has said:

(It has been narrated) from Abu Baseer, who from Abu Abdullah[asws] regarding His[azwj] Words ***[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them, and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange; they shall worship Me, not associating anything with Me***, he[asws] said: 'It was Revealed regarding Al-Qaim[asws] and his[asws] companions'.[3122]

وعنه: عن محمد بن همام، قال: حدثني جعفر بن محمد بن مالك الفزاري الكوفي، قال: حدثني محمد بن أحمد، عن محمد بن سنان، عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: «إذا كانت ليلة الجمعة، أهبط الرب تبارك و تعالى ملكا إلى السماء الدنيا، فإذا طلع الفجر، جلس ذلك الملك على العرش، فوق البيت المعمور، و نصب لمحمد و علي و الحسن و الحسين (صلوات الله عليهم أجمعين) منابر من نور، فيصعدون عليها، و يجمع لهم الملائكة و النبيون و المؤمنون، و تفتح أبواب السماء،

And from him, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik Al Fazary Al Kufy, from Muhammad Bin Ahmad, from Muhammad Bin Sinan, from Yunus Bin Zibyan, who has narrated:

'Abu Abdullah[asws] has said: 'Whenever it is the night of Friday, the Lord[azwj] Blessed and High Makes an Angel to descend to the sky of the world. So when it is sunrise, that Angel sits upon the Throne, above the Frequented House (المعمور البيت), and establishes Pulpits of Light for Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws]. So they[asws] ascend these, and the Angels and the Prophets[as] and the Believers gather around them, and the Gateways to the sky are opened up for them[asws]'.

فإذا زالت الشمس، قال رسول الله (صلى الله عليه و آله): يا رب، ميعادك الذي وعدت به في كتابك، و هو هذه الآية: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً ثم يقول الملائكة و النبيون مثل ذلك،

So when the sun sets, Rasool-Allah[saww] says: 'O Lord[azwj]! (Fulfill) You[azwj] Appointment which You[azwj] have Promised in Your[azwj] Book!' And this is this Verse ***[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs***

[3121] - الكافي 1: 150/ 3.
[3122] الغيبة: 240/ 35، ينابيع المودة: 426.

those who were before them, and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange. Then the Angels and the Prophets[as] say similar to that.

ثم يخر محمد و علي و الحسن و الحسين (عليهم السلام) سجدا، ثم يقولون: يا رب اغضب، فإنه انتهك حريمك، و قتل أصفياؤك، و أذل عبادك الصالحون فيفعل الله ما يشاء، و ذلك يوم معلوم».

Then Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws] fall down in prostration, saying: 'O Lord[azwj]! Be Wrathful, for they have violated Your[azwj] Sanctity, and killed Your[azwj] Elite, and humiliated Your[azwj] righteous servants'. So Allah[azwj] does whatsoever He[azwj] so Desires to, and that is a known Day'.[3123]

محمد بن العباس: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ، قال: «نزلت في علي بن أبي طالب، و الأئمة من ولده (عليهم السلام)».

Muhammad Bin Al Abbas, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them***. He[asws] said: 'It was Revealed regarding Ali[asws] Bin Abu Talib[asws] and the Imams[asws] from his[asws] sons'.

وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً، قال: «عنى به ظهور القائم (عليه السلام)».

[24:55] and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange it Means by it the appearance of Al-Qaim[asws]'.[3124]

الطبرسي: في حديث عن أمير المؤمنين (عليه السلام)، يذكر فيه من تقدم عليه، فقال (عليه السلام): «مثل ما أتوه من الاستيلاء على أمر الامة، كل ذلك لتتم النظرة التي أوجبها الله تبارك و تعالى لعدوه إبليس إلى أن يبلغ الكتاب أجله، و يحق القول على الكافرين، و يقترب الوعد الحق الذي بينه الله في كتابه بقوله: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ،

Al Tabarsy –

In a Hadeeth from Amir-ul-Momineen[asws], mentioning in it the ones who came before him[asws] (Abu Bakr, Umar, and Usmaan). So he[asws] said: 'Similar to that is what they came to seize the commands of the community. All that was to complete the consideration which Allah[azwj] Blessed and High had Obligated to His[azwj] enemy Iblees[la], until it reaches its Decreed term, and the Words Proves to be true to the Infidels, and the Truthful Promise approaches, which Allah[azwj] has Explained in His[azwj] Book by His[azwj] Words ***[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them***.

[3123] الغيبة: 276/ 56
[3124] تأويل الآيات 1: 368/ 221.

و ذلك إذا لم يبق من الإسلام إلا اسمه، و من القرآن إلا رسمه، و غاب صاحب الأمر بإيضاح العذر له في ذلك، لاشتمال الفتنة على القلوب، حتى يكون أقرب الناس إليه أشدهم عداوة له، و عند ذلك يؤيده الله بجنود لم يروها، و يظهر دين نبيه (صلى الله عليه و آله) على يديه على الدين كله، و لو كره المشركون».

And that (will happen) when there will not remain from Al-Islam except for its name, and, and from the Quran except for its image, and Master of the Command[asws] would be absent to clarify matters with regards to that, and 'الفتنة' strife would be included in their hearts, until those (who would claim to be) closest to him[ajfj] would be the most intense in enmity towards him[ajfj]. And during that, Allah[azwj] would Support him[ajfj] with armies which cannot be seen, and He[azwj] would Manifest the Religion of His[azwj] Prophet[saww] upon his[ajfj] hands, over all the other Religions, even though the Polytheists may be averse to it'.[3125]

ابن شهر آشوب: عن تفسيري أبي عبيدة، و علي بن حرب الطائي، قال عبد الله بن مسعود: الخلفاء أربعة: آدم: إِنِّي جاعِلٌ فِي الْأَرْضِ خَلِيفَةً و داود: يا داوُدُ إِنَّا جَعَلْناكَ خَلِيفَةً فِي الْأَرْضِ يعني بيت المقدس، و هارون، و قال موسى: اخْلُفْنِي فِي قَوْمِي، و علي (عليه السلام): وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ يعني عليا (عليه السلام) لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ.

Ibn Shehr Ashub, from Tafseer Abu Ubeyda and Ali Bin Harb Al Ta'iy –

Abdullah Bin Mas'oud said: 'The Caliphs are four – Adam[as] ***[2:30] I am going to place a Caliph in the earth***; and Dawood[as] ***[38:26] O Dawood ! Surely We have Made you a Caliph in the land*** Meaning Bayt Al-Maqdis; and Haroun[as] – And Musa[as] said ***[7:142] Be my Caliph in my people***; And Ali[asws] ***[24:55] Allah has Promised to those of you who believe and do righteous deeds*** Meaning Ali[asws] ***that He will Make them to be Caliphs in the earth***'.

و قوله: كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ آدم و داود و هارون، وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضى لَهُمْ يعني الإسلام، وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً يعني أهل مكة، يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئاً وَ مَنْ كَفَرَ بَعْدَ ذلِكَ بولاية علي بن أبي طالب، فَأُولئِكَ هُمُ الْفاسِقُونَ يعني العاصين لله و لرسوله.

And His[azwj] Words ***as He Made Caliphs those who were before them*** Adam[as] and Dawood[as] and Haroun[as], ***[24:55] and that He will Establish for them their Religion which He has Chosen for them*** Meaning Al-Islam, ***and that He will, after their fear, Give them security in exchange***, Meaning the people of Makkah ***they shall worship Me, not associating anything with Me; and whoever denies after that,*** the Wilayah of Ali[asws] Bin Abu Talib[asws], ***these are the transgressors***, Meaning the ones disobedient to Allah[azwj] and His[azwj] Rasool[saww].

و قال أمير المؤمنين (عليه السلام): «من لم يقل إني رابع الخلفاء، فعليه لعنة الله».

And Amir-ul-Momineen[asws] said: 'The one who does not say that I[asws] am the fourth Caliph (Divine), so upon him is the Curse of Allah[azwj]'.[3126]

محمد بن العباس (رحمه الله)، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، عن الحسن بن الحسين، عن سفيان بن إبراهيم، عن عمرو بن هاشم، عن إسحاق بن عبد الله، عن علي بن الحسين (عليهما السلام)، في قول الله عز و جل: فَوَ رَبِّ السَّماءِ وَ الْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ ما أَنَّكُمْ تَنْطِقُونَ، قال: «قوله تعالى: إِنَّهُ لَحَقٌّ، [هو] قيام القائم (عليه السلام)، و فيه

[3125] الاحتجاج: 256
[3126] المناقب 3: 63

نزلت: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al-Saqafy, from Al-Hassan Bin Al-Husayn, from Sufyan Bin Ibrahim, from Amro bin Hashim, from Is'haq Bin Abdullah,

'Ali[asws] Bin Al-Husayn[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[51:23] And by the Lord of the skies and the earth! It is most surely the truth, similar to what you are speaking about***. He[asws] said: 'The Words of the High ***It is most surely the truth***, it is the rising of Al-Qaim[asws], and it was regarding him[asws] was Revealed ***[24:55] Allah has Promised to those of you who believe and do good that He will most certainly Make them rulers in the earth as He Made rulers those before them, and that He will most certainly establish for them their Religion which He has Chosen for them, and that He will most certainly, after their fear, give them security in exchange***'.[3127]

و عن أبي جعفر (عليه السلام)، قال: «لقد خلق الله جل ذكره ليلة القدر أول ما خلق الدنيا، و لقد خلق فيها أول نبي يكون، و أول وصي يكون، و لقد قضى أن يكون في كل سنة ليلة يهبط فيها بتفسير الأمور إلى مثلها من السنة المقبلة، من جحد ذلك فقد رد على الله عز و جل علمه، لأنه لا يقوم الأنبياء و الرسل و المحدثون إلا أن تكون عليهم حجة بما يأتيهم في تلك الليلة مع الحجة التي يأتيهم بها جبرئيل (عليه السلام)».

And from Abu Ja'far[asws] having said: 'Allah[azwj], Majestic is His[azwj] Remembrance, Created the Night of Predestination (Laylat Al-Qadr) when He[azwj] first Created the world, and Created in it the first Prophet[sa] to come, and the first successor[sa] to come, and Decreed that there be one night in every year during which the explanation of the affairs until the like of it the next year. One who fights against that has rejected the Knowledge of Allah[azwj] Mighty and Majestic, because He[azwj] did not Establish the Prophets[as] and the Rasools[as] and the *Muhaddathun* (The successors[asws] of the Divine Commands), but gave to them Proofs during that Night along with the Proofs which Jibraeel came down with.'

قلت: و المحدثون أيضا يأتيهم جبرئيل أو غيره من الملائكة (عليهم السلام)؟ قال: «أما الأنبياء و الرسل (صلى الله عليهم) فلا شك، و لا بد لمن سواهم من أول يوم خلقت في الأرض إلى آخر فناء الدنيا أن يكون على ظهر «1» الأرض حجة ينزل ذلك في تلك الليلة إلى من أحب من عباده، و ايم الله لقد نزل الروح و الملائكة بالأمر في ليلة القدر على آدم، و ايم الله ما مات آدم إلا و له وصي، و كل من بعد آدم من الأنبياء قد أتاه الأمر فيها، و وضع لوصيه من بعده، و ايم الله إن كان النبي ليؤمر فيما يأتيه من الأمر في تلك الليلة من آدم إلى محمد (صلى الله عليه و آله) أن أوص إلى فلان، و لقد قال الله عز و جل في كتابه لولاة الأمر من بعد محمد (صلى الله عليه و آله) خاصة: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ إلى قوله تعالى: فَأُولئِكَ هُمُ الْفاسِقُونَ.

I said, 'And the *Muhaddathun* as well received from Jibraeel or other Angels?' He[asws] said: 'As for the Prophets[as] and the Messengers[as], there is no doubt, and as for the others, from the first day of the earth up to the last of the destruction of the world it is necessary for the Proof to descend, during that Night on the one who is beloved from His[azwj] servants. And I[asws] swear by Allah[azwj] that the Spirit and the Angels descended during that Night upon Adam[as], and I[asws] swear by Allah[azwj] that Adam[as] did not die but that he[as] had a successor[as], and every one after Adam[as] from the Prophets[as] received the Commands during that Night, and clarified to his[as] successor[as] after him[as], and I[asws] swear by Allah[azwj] that the Prophet[as] was Ordered,

[3127] تأويل الآيات 2: 615/ 4

from what he[as] had received during that Night, from Adam[as] to Muhammad[saww], to bequest it to so and so. Allah[azwj] Mighty and Majestic has Said to the Master of the Command (*Wali Al-Amr*) after Muhammad[saww] especially ***[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be rulers in the earth as He Made rulers those who were before them, and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange; they shall worship Me, not associating anything with Me; and whoever denies after that, these it is who are the transgressors***

يقول: أستخلفكم لعلمي و ديني و عبادتي بعد نبيكم، كما استخلف وصاة آدم من بعده حتى يبعث النبي الذي يليه يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئاً يقول: يعبدونني بإيمان لا نبي بعد محمد (صلى الله عليه و آله)، فمن قال غير ذلك فَأُولئِكَ هُمُ الْفاسِقُونَ فقد مكن ولاة الأمر بعد محمد (صلى الله عليه و آله) بالعلم، و نحن هم، فاسألونا فإن صدقناكم فأقروا، و ما أنتم بفاعلين، أما علمنا فظاهر، و أما إبان أجلنا الذي يظهر فيه الدين منا حتى لا يكون بين الناس اختلاف، فإن له أجلا من ممر الليالي و الأيام، إذا أتى ظهر، و كان الأمر واحدا.

He[azwj] Said: "I[azwj] have Deputised you[asws] for My[azwj] Knowledge, and My[azwj] Religion and My[asws] worship after your Prophet[saww], just like I[azwj] Deputised the Trustee[sa] of Adam[sa] after him[sa] until the Sending of the Prophet[saww] who ***they shall worship Me, not associating anything with Me*** He[asws] said: '***they shall worship Me*** means having belief that there is no Prophet after Muhammad[saww]. The one who says otherwise ***these it is who are the transgressors*** He[azwj] has Enabled the Master of the Command (*Wali Al-Amr*) after Muhammad[saww] by Knowledge, and we[asws] are the ones. Ask us[asws], if we[asws] are truthful, accept us[asws], and you will never do this act, as for our[asws] knowledge, it is quite clear, and as for the appointed time when the Religion will be made apparent from us[asws] until there remain no differences between the people, this time passes through the nights and the days, when it does appear, it will be as if it was one command.'

و ايم الله، لقد قضى الأمر أن لا يكون بين المؤمنين اختلاف، و لذلك جعلهم شهداء على الناس ليشهد محمد (صلى الله عليه و آله) علينا، و لنشهد على شيعتنا، و لتشهد شيعتنا على الناس، أبى الله عز و جل أن يكون في حكمه اختلاف أو بين أهل علمه تناقض». ثم قال أبو جعفر (عليه السلام): «فضل إيمان المؤمن بجملة إِنَّا أَنْزَلْناهُ و تفسيرها، على من ليس مثله في الإيمان بها، كفضل الإنسان على البهائم، و إن الله عز و جل ليدفع بالمؤمنين بها عن الجاحدين لها في الدنيا لكمال عذاب الآخرة لمن علم أنه لا يتوب منهم ما يدفع بالمجاهدين عن القاعدين، و لا أعلم أن في هذا الزمان جهادا إلا الحج و العمرة و الجوار».

And I[asws] swear by Allah[azwj], that it has been decreed that there will be no differences between the Believers, and that they have been made to witnesses to the people just as Muhammad[saww] has been made as a witness to us[asws], and we[asws] are witnesses over our[asws] Shiah, and our[asws] Shiah being witnesses to the people. Allah[azwj] Mighty and Majestic Disdains that there be discrepancies in His[azwj] Judgements or between the people of His[azwj] Knowledge or any contradictions.' Then Abu Ja'far[asws] said: 'The excellence of the faith of a Believer is summarized in ***[97:1] We have indeed Revealed this in the Night of Predestination*** and in its explanation, over those that do not have such faith, just like the excellence of the human beings over the beasts, and surely Allah[azwj] Might and Majestic Defends the believers by it from those who fight against it in the world and completes the Punishment in the hereafter for whom He[azwj] Knows that they will not repent from it, just as He[azwj] Defends those who

struggle in His[azwj] Way from those that just sit back, and do not know that there is a Jihad in these days, except for *Hajj*, and *Umra* and being neighbourly.'[3128]

VERSES 56 - 58

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {56} لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَأْوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ {57} يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {58}

[24:56] And establish the Prayer and give the Zakat and obey the Rasool, so that you may be Mercied [24:57] Do not reckon that those who disbelieve shall frustrate (Allah) in the earth, and their abode is the fire; and certainly evil is the resort! [24:58] O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission from you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the night Prayer; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah Clarify to you the Signs, and Allah is Knowing, Wise

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل الَّذِينَ مَلَكَتْ أَيْمانُكُمْ، قال: «هي خاصة في الرجال دون النساء». قلت: فالنساء يستأذن في هذه الثلاث ساعات؟ قال: «لا، و لكن يدخلن و يخرجن».

And from him (Yaqoub Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Muhammad Al Halby, from Zurara,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:58] Let those whom your right hands possess***, he[asws] said: 'This is especially regarding the men, besides the women'. I said, 'So the women are permitted in these three times?' He[asws] said: 'No, but they can come and go'.[3129]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، و عدة من أصحابنا، عن أحمد بن أبي عبد الله، جميعا، عن محمد بن عيسى، عن يوسف بن عقيل، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمانُكُمْ وَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلاثَ مَرَّاتٍ مِنْ قَبْلِ صَلاةِ الْفَجْرِ وَ حِينَ تَضَعُونَ ثِيابَكُمْ مِنَ الظَّهِيرَةِ وَ مِنْ بَعْدِ صَلاةِ الْعِشاءِ ثَلاثُ عَوْراتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَ لا عَلَيْهِمْ جُناحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ و من بلغ الحلم منكم، فلا يلج على امه، و لا على ابنته، و لا على أخته، و لا على من سوى ذلك إلا بإذن، و لا يأذن لأحد حتى يسلم، فإن السلام طاعة الرحمن».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Ahmad Bin Abu Abdullah, altogether from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far [asws] having said: '***[24:58] Let those whom your right hands possess and those of you who have not attained to puberty ask permission from you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the night Prayer; these are three times of privacy for you; neither is it a sin for you nor for them***

[3128] الكافي 1: 194/ 7.
[3129] الكافي 5: 529/ 2.

besides these, some of you must go round about (waiting) upon others and the one who has reached puberty from among you, so he should not go to his mother, nor to his daughter, nor to his sister, nor to any one besides that without permission. And it is not permissible for anyone until he has greeted, for the greeting (السلام) is obedience to the Beneficent'.[3130]

وعنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن خلف بن حماد، عن ربعي ابن عبد الله، عن الفضيل بن يسار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمانُكُمْ وَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلاثَ مَرَّاتٍ قيل: من هم؟ قال: «هم المملوكون من الرجال، و النساء، و الصبيان الذين لم يبلغوا، يستأذنوا عليكم عند هذه الثلاث عورات: من بعد صلاة العشاء، و هي العتمة، و حين تضعون ثيابكم من الظهيرة، و من قبل صلاة الفجر، و يدخل مملوككم و غلمانكم من بعد هذه الثلاث عورات بغير «1» إذن، إن شاءوا».

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Khalaf Bin Hamaad, from Rabi'e Ibn Abdullah, from Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:58] O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission from you three times***. It was said, 'Who are these?' He[asws] said: 'They are the owned (slaves) from the men and the women who have yet to have reached puberty. They should seek permission during these three times – From after the Al-Isha Prayer, and it is the darkness; and where you put off the clothes from your backs; and from before the Dawn Prayer. And your slaves and your servants can enter besides these three times without permission, if they so like to'.[3131]

محمد بن يعقوب، عن علي بن محمد، عن ابن جمهور، عن أبيه، عن علي بن حديد، عن عثمان بن رشيد، عن معروف بن خربوذ، عن أبي جعفر (عليه السلام)، قال: «إن الله عز و جل قرن الزكاة بالصلاة، فقال: وَ أَقِيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ، فمن أقام الصلاة، و لم يؤت الزكاة، لم يقم الصلاة».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ibn Jamhour, from his father, from Ali Bin Hadeed, from Usmaan Bin Rasheed, from Marouf Bin Kharboud,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] Mighty and Majestic Paired the Zakat with the Prayer, so He[azwj] Said ***[24:56] And establish the Prayer and give the Zakaat***. <u>So the one who establishes the Prayer, and does not give the Zakaat, has not established the Prayer</u>'.[3132]

VERSES 59 & 60

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {59} وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {60}

[24:59] And when the children among you reach puberty, let them seek permission just as those before them sought permission; thus does Allah Clarify to you His Signs, and Allah is Knowing, Wise [24:60] And (as for) women advanced in years who do not hope for a marriage, it is no sin for them

[3130] الكافي 5: 530/ 3.
[3131] الكافي 5: 530/ 4
[3132] الكافي 3: 506/ 23

if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، أنه قرأ: أَنْ يَضَعْنَ ثِيابَهُنَّ، قال: «الخمار و الجلباب». قلت: بين يدي من كان؟ فقال: «بين يدي من كان، غير متبرجة بزينة، فإن لم تفعل فهو خير لها، و الزينة التي يبدين لهن شيء في الآية الاخرى».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] having recited ***[24:60] if they put off their clothes***, then said: 'The muffler and the robe'. I said, 'In front of whosoever it may be?' So he[asws] said: 'In front of whosoever it may be ***without displaying their ornaments***. But if she were not to do it, it is better for her. And the ornaments is that which shows something of her, in another Verse (***[24:31] except what appears thereof***).[3133]

وعنه: بإسناده عن الصفار، عن يعقوب بن يزيد، عن علي بن أحمد، عن يونس، قال: ذكر الحسين أنه كتب إليه يسأله عن حد القواعد من النساء اللاتي إذا بلغت جاز لها أن تكشف رأسها و ذراعها؟ فكتب (عليه السلام): «من قعدن عن النكاح».

And from him, by his chain from Al Saffar, from Yaqoub, from Yaqoub Bin Yazeed, from Ali Bin Ahmad, from Yunus who said,

'Al-Husayn mentioned that he wrote to him[asws] about the limitations of the rules for the women if the reach old age whether it is permissible for them to uncover their heads and their arms?' He[asws] wrote back: 'The ones who are too old to marry'.[3134]

VERSE 61

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكْتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {61}

[24:61] There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin on you whether you eat together or separately. So when you enter houses, greet your own selves with a Greeting from the Presence of Allah, Blessed (and) Goodly; thus does Allah Clarify to you the Signs that you may understand

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لَيْسَ عَلَى الْأَعْمى حَرَجٌ وَ لا عَلَى الْأَعْرَجِ حَرَجٌ وَ لا عَلَى الْمَرِيضِ حَرَجٌ. قال: «و ذلك أن أهل المدينة، قبل أن يسلموا، كانوا يعتزلون الأعمى و الأعرج و المريض، و كانوا لا يأكلون معهم، و كان الأنصار فيهم تيه و تكرم، فقالوا: إن الأعمى لا يبصر الطعام، و الأعرج لا يستطيع الزحام على الطعام، و المريض لا يأكل كما يأكل الصحيح، فعزلوا لهم طعامهم على ناحية، و كانوا يرون عليهم

[3133] الكافي 5: 522/ 1
[3134] التهذيب 7: 467/ 1871.

في مؤاكلتهم جناحا، و كان الأعمى و المريض يقولون: لعلنا نؤذيهم إذا أكلنا معهم. فاعتزلوا مؤاكلتهم. فلما قدم النبي (صلى الله عليه و آله) سألوه عن ذلك، فأنزل الله: لَيْسَ عَلَيْكُمْ جُناحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتاتاً».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[24:61] There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick***, he[asws] said: 'And that is that the people of Al-Medina, before they had become Muslims, used to stay away from the blind, and the lame and the sick, and they did not eat with them, and the helpers from among them used to be arrogant and feasting. So they were saying, 'The blinds do not see the food, and the lame do not have the ability to reach to the food, and the sick do not eat as the healthy do'. So they kept their food away from around them, and they used to consider them in their feasting as a sin. And the blind and the sick were saying, 'Perhaps we are hurting them if we were to eat with them'. And thus they kept away from their feasts. So when the Prophet[saww] came up, they asked him[saww] about that. Therefore Allah[azwj] Revealed ***[24:61] It is no sin on you whether you eat together or separately***'.[3135]

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن صفوان، عن موسى بن بكر، عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: أَوْ ما مَلَكْتُمْ مَفاتِحَهُ أَوْ صَدِيقِكُمْ، قال: «هؤلاء الذين سمى الله عز و جل في هذه الآية، تأكل بغير إذنهم من التمر و المأدوم، و كذلك تطعم المرأة من منزل زوجها بغير إذنه، و أما ما خلا ذلك من الطعام، فلا».

From him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Safwan, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:61] or what you possess the keys of, or your friends' (houses)***, he[asws] said: 'They are the ones whom Allah[azwj] Mighty and Majestic has Named in this Verse. You can eat without their permission from the dates and the banquets, and similar to that is the food of the woman in the house of her husband without permission. And as for what is besides that from the food, so no'.[3136]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، عن القاسم بن عروة، عن عبد الله بن بكير، عن زرارة، قال: سألت أحدهما (عليهما السلام) عن هذه الآية: وَ لا عَلى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبائِكُمْ الآية، قال: «ليس عليك جناح فيما أطعمت أو أكلت مما ملكت مفاتحه، ما لم تفسده».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Abdullah Bin Bakeyr, from Zurara who said,

'I asked one of them[asws] (5th Imam[asws] or the 6th Imam[asws]) about this Verse ***[24:61] nor on yourselves that you eat from your houses, or your fathers' houses*** – the Verse. He[asws] said: 'There is no sin upon you regarding what you nourish or eat from what you possess the keys of, what you do not spoil'.[3137]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عمن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: أَوْ ما مَلَكْتُمْ مَفاتِحَهُ، قال: «الرجل يكون له وكيل يقوم في ماله، فيأكل بغير إذنه».

[3135] تفسير القمي 2: 108
[3136] الكافي 6: 277/ 2.
[3137] الكافي 6: 277/ 4.

And from him, from Ali iBin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[24:61] or what you possess the keys of***, he[asws] said: 'The man who has been established as a representative with regards to his wealth, so he can eat without permission'.[3138]

(كشف الغمة): قال عبد الله بن الوليد: قال لنا الباقر (عليه السلام) يوما: «أ يدخل أحدكم يده كم صاحبه، فيأخذ ما يريد؟». قلنا: لا. قال: «فلستم إخوانا كما تزعمون».

In Kashf Al Ghummah – Abdullah Bin Al Waleed said,

'One day Al-Baqir[asws] said to us: 'Does one of you enter his hand in the sleeve (pocket) of your brother and take whatsoever he wants to?' We said, 'No'. He[asws] said: 'So you are not brothers as you all alleging to be'.[3139]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين، عن محمد بن الفضيل، عن أبي الصباح، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: فَإِذا دَخَلْتُمْ بُيُوتاً فَسَلِّمُوا عَلى أَنْفُسِكُمْ الآية، قال: «هو تسليم الرجل على أهل البيت حين يدخل، ثم يردون عليه، فهو سلامكم على أنفسكم».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, from Muhammad Bin Al Fazeyl, from Abu Al Sabah who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[24:61] So when you enter houses, greet your own selves*** – Verse. He[asws] said: 'The greeting of the man upon the people of the house when he enters, then they return (the greeting) to him, so it is your greetings upon you own selves'.[3140]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) يقول: «إذا دخل الرجل منكم بيته، فإن كان فيه أحد، يسلم عليهم، و إن لم يكن فيه أحد، فليقل: السلام علينا من عند ربنا، يقول الله:تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبارَكَةً طَيِّبَةً».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'When the man from among you enters his own house, so if there was someone in it, he should greet him, and if there is no one in it, so he should say, 'Peace be upon us from the Presence of our Lord[azwj]'. Allah[azwj] is Saying ***[24:61] with a Greeting from the Presence of Allah, Blessed (and) Goodly***.[3141]

VERSE 62

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {62}

[3138] الكافي 6: 277/ 5.
[3139] كشف الغمة 2: 118.
[3140] معاني الأخبار: 162/ 1.
[3141] تفسير القمّي 2: 109

[24:62] But rather, the Believers are the ones who believe in Allah and His Rasool, and when they are with him on a momentous affair they go not away until they have asked his permission; surely the ones who ask your permission are they who believe in Allah and His Rasool; so when they ask your permission for some affair of theirs, give permission to whomsoever you like to and ask Forgiveness for them from Allah; surely Allah is Forgiving, Merciful

وعنه، في قوله تعالى: فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ، قال: نزلت في حنظلة بن أبي عياش و ذلك أنه تزوج في الليلة التي في صبيحتها حرب احد، فاستأذن رسول الله (صلى الله عليه و آله) أن يقيم عند أهله، فأنزل الله هذه الآية فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ، فأقام عند أهله، ثم أصبح و هو جنب، فحضر القتال، و استشهد، فقال رسول الله (صلى الله عليه و آله): «رأيت الملائكة تغسل حنظلة بماء المزن في صحائف فضة، بين السماء و الأرض» فكان يسمى غسيل الملائكة.

And from him (Ali Bin Ibrahim) said,

Regarding the Words of the High ***[24:62] so when they ask your permission for some affair of theirs, give permission to whomsoever you like to***, said, 'It was Revealed regarding Hanzalat Bin Abu Ayyash, and that he got married on the night before one of the wars. So Rasool-Allah[saww] permitted him to stay with his family. Thus Allah[azwj] Revealed this Verse ***[24:62] give permission to whomsoever you like to***. So he stayed with his family. Then, in the morning he was in need of major ablution, but presented himself for the fighting, and was martyred. So Rasool-Allah[saww] said: 'I[saww] saw the Angels washing Hanzala with the water of the clouds in silver sheets, in between the sky and the earth'. So he was named as 'Washed by the Angels'.[3142]

VERSES 63 & 64

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ {63} أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {64}

[24:63] Do not make the Rasool's calling (you) among you to be like your calling each other; Allah indeed Knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful Punishment [24:64] Now surely Allah's is whatever is in the skies and the earth; He Knows indeed that to which you are conforming yourselves; and on the Day on which they are returned to Him. He will Inform them of what they did; and Allah is Knower of all things

السيد الرضي في كتاب (المناقب الفاخرة في العترة الطاهرة)، قال: أخبرنا أبو منصور زيد بن طاهر، و بشار البصري، قالا: قدم علينا بواسط أبو الحسين محمد بن يعقوب الحافظ، قال: حدثنا أبو بكر محمد بن عدي، عن محمد بن علي الأيلي، عن أحمد بن محمد بن سعيد، عن عبد الله بن محمد بن أبي مريم، عن أبيه محمد بن علي، عن أبيه، عن الحسين بن علي، عن امه فاطمة الزهراء سيدة نساء العالمين (عليهما السلام)، قالت: «علي سيدي (صلوات الله و سلامه عليه) قرأ هذه الآية: لا تَجْعَلُوا دُعاءَ الرَّسُولِ بَيْنَكُمْ كَدُعاءِ بَعْضِكُمْ بَعْضاً-

[3142] تفسير القمّي 2: 110

Al Syed Al Razy in the book Al manaqib Al Fakhira Fi Al Itrat Al Tahira, said, 'Abu Mansour Zayd Bin Tahir narrated to us, and Bashaar Al Basry, from Wasit Abu Al Husayn Muhammad Bin Yaqoub Al Hafiz, from Abu Bakr Muhammad Bin Udayy, from Muhammad Bin Ali Al Ayli, from Ahmad Bin Muhammad Bin Saeed, from Abdullah Bin Muhammad Bin Abu Maryam,

(It has been narrated) from his father[asws] Muhammad[asws] Bin Ali[asws] from his[asws] father[asws], from Al-Husayn[asws] Bin Ali[asws], from his[asws] mother[asws] Fatima Al-Zahra[asws] Chieftess of the women of the Worlds. She[asws] said: 'Ali[asws], my[asws] Chief recited this Verse ***[24:63] Do not make the Rasool's calling (you) among you to be like your calling each other***.

قالت فاطمة- فجئت النبي (صلى الله عليه و آله) أن أقول له: يا أباه، فجعلت أقول: يا رسول الله. فأقبل علي، و قال: يا بنية، لم تنزل فيك و لا في أهلك من قبل، قال: أنت مني، و أنا منك، و إنما نزلت في أهل الجفاء، و إن قولك: يا أباه، أحب إلى قلبي، و أرضى للرب،

Syeda Fatima[asws] said: 'So I[asws] came to the Prophet[saww] and said to him[saww]: 'O father[saww]! So shall I[asws] say, 'O Rasool-Allah[saww]?' So he[saww] turned towards me[asws] and said: 'O daughter[asws]! It was not Revealed regarding you[asws], nor regarding your[asws] family[asws] from before. I[saww] am from you[asws] and you[asws] are from me[saww]. But rather, it was Revealed regarding the rude people. And your[asws] saying: 'O father[saww]' is more beloved to my[saww] heart, and Pleasing to the Lord[azwj]'.[3143]

وعنه، قال: و في رواية أبي الجارود: عن أبي جعفر (عليه السلام)، في قوله: لا تَجْعَلُوا دُعاءَ الرَّسُولِ بَيْنَكُمْ كَدُعاءِ بَعْضِكُمْ بَعْضاً قال: «يقول: لا تقولوا يا محمد، و لا يا أبا القاسم، و لكن قولوا: يا نبي الله، و يا رسول الله، قال الله: فَلْيَحْذَرِ الَّذِينَ يُخالِفُونَ عَنْ أَمْرِهِ أي يعصون أمره أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذابٌ أَلِيمٌ».

And from him (Ali Bin Ibrahim) who said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[24:63] Do not make the Rasool's calling (you) among you to be like your calling each other***, he[asws] said: 'He[azwj] is Saying: "Do not be saying, 'O Muhammad[saww], or O Abu Al-Qasim[saww], but say, 'O Prophet[saww] of Allah[azwj], or O Rasool-Allah[saww]'. Allah[azwj] Says ***[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful Punishment***'.[3144]

سَهْلٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْيَحْذَرِ الَّذِينَ يُخالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذابٌ أَلِيمٌ قَالَ فِتْنَةٌ فِي دِينِهِ أَوْ جِرَاحَةٌ لَا يَأْجُرُهُ اللَّهُ عَلَيْهَا.

Sahl, from Muhammad Bin Abdul Hameed, from yunus, from Abdul A'ala who said:

I asked Abu Abdullah[asws] about the Words of Allah[azwj]: ***[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful Punishment***. Imam[asws] said: It is Strife (فِتْنَةٌ) in His[azwj] Religion or oppression for which Allah[azwj] does not Reward'.[3145]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانَ عَنْ أَبِي عَلِيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا تَذْكُرُوا سِرَّنَا بِخِلَافِ عَلَانِيَتِنَا وَ لَا عَلَانِيَتَنَا بِخِلَافِ سِرِّنَا حَسْبُكُمْ أَنْ تَقُولُوا مَا نَقُولُ وَ تَصْمُتُوا عَمَّا نَصْمُتُ إِنَّكُمْ قَدْ رَأَيْتُمْ أَنَّ اللَّهَ عَزَّ

[3143] مناقب المغازلي: 364/ 411.
[3144] تفسير القمّي 2: 110.
[3145] الكافي 8: 223/ 281

وَ جَلَّ لَمْ يَجْعَلْ لِأَحَدٍ مِنَ النَّاسِ فِي خِلَافِنَا خَيْراً إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلْيَحْذَرِ الَّذِينَ يُخالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذابٌ أَلِيمٌ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hassaan, from Abu Ali who said:

'I heard Abu Abdullah[asws] saying: 'Do not mention our[asws] secrets publicly, and do not publicise our[asws] secrets. It suffices for you all that you should say what we[asws] say, and remain silent about what we have observed silence on. You have seen that Allah[azwj] Mighty and Majestic has never Kept any good for anyone from the people in opposition to us[asws]. Allah[azwj] Mighty and Majestic Says: ***[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful Punishment***'.[3146]

[3146] الكافي 8: 87/ 51.

CHAPTER 25

AL-FURQAAN

(77 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن إسحاق بن عمار، عن أبي الحسن (عليه السلام)، قال: «يا ابن عمار، لا تدع قراءة سورة تبارك الذي نزل الفرقان على عبده، فإن من قرأها في كل ليلة، لم يعذبه الله أبدا، و لم يحاسبه، و كان منزله في الفردوس الأعلى».

Ibn Babuwayh, by his chain, from Is'haq Bin Amaar,

(It has been narrated) from Abu Al-Hassan[asws] having said: 'O Ibn Amaar! Do not leave the recitation of the Chapter ***[25] Blessed is He Who Sent down the Furqaan upon His servant*** (Chapter 25), for the one who recites it during every night, Allah[azwj] would never Punish him, ever, and would not Reckon with him, and his status would be in the Elevated Firdows (A Garden in Paradise)'.[3147]

VERSE 1

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا {1}

[25:1] Blessed is He Who Sent down the Furqaan upon His servant that he may be a warner to the nations

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن سنان، عمن ذكره، قال: سألت أبا عبد الله (عليه السلام) عن القرآن و الفرقان، أ هما شيئان، أو شيء واحد؟ فقال (عليه السلام): «القرآن: جملة الكتاب، و الفرقان: المحكم الواجب العمل به».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Sinan, from the one who mentioned who said,

'I asked Abu Abdullah[asws] about the Quran and the Furqaan, are these two (different) things, or one thing?' So he[asws] said: 'The Quran – Is the entire Book. And the Furqaan – The Decisive, the Obligatory to act by it'.[3148]

المفيد في (الاختصاص) في حديث مسائل عبد الله بن سلام لرسول الله (صلى الله عليه و آله) قال: فأخبرني، هل أنزل الله عليك كتابا؟ قال: «نعم» قال: و أي كتاب هو؟ قال: «الفرقان». قال: و لم سماه ربك فرقانا؟ قال: «لأنه متفرق الآيات و السور، انزل في غير الألواح، و غيره من الصحف، و التوراة، و الإنجيل، و الزبور، أنزلت كلها جملة في الألواح و الأوراق»، قال: صدقت، يا محمد.

Al-Mufeed, in Al-Ikhtisas,

[3147] ثواب الأعمال: 109.
[3148] الكافي 2: 461/ 11.

regarding the Hadeeth of the question of Abdullah Bin Salaam to Rasool-Allah[saww], he said, 'So inform me, did Allah[azwj] Sent down a Book upon you[saww]?' He[saww] said; 'Yes'. He said, 'And which Book is it?' He[saww] said: 'The Furqaan'. He said, 'And why is it called the Furqaan?' He[saww] said: 'Because of the separate Verses and the Chapters, other than being Revealed in Tablets and Parchments. And the Torah, and the Evangel, and the Psalms, all of these were Revealed in their entirety in Tablets and the Parchments'.[3149]

VERSES 2 - 6

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا {2} وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا {3} وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا {4} وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا {5} قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ كَانَ غَفُورًا رَحِيمًا {6}

[25:2] The One for Whom is the Kingdom of the skies and the earth, and did not take a son, and there is no associate for Him in the Kingdom, and Created everything, thus Ordained a measure for it [25:3] And they have taken besides Him, gods who are not creating anything while they are themselves created, nor are they controlling not for them any harm or benefit, and they are not controlling death nor life, nor the Resurrection [25:4] And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so they have come with injustice and a falsehood [25:5] And they say: Stories of the ancients - he has got them written - so these are dictated to him morning and evening [25:6] Say: It is Revealed by the One Who Knows the secrets in the skies and the earth; He is ever Forgiving, Merciful

ثم قال علي بن إبراهيم، و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِلَّا إِفْكٌ افْتَراهُ قال: «الإفك: الكذب وَ أَعانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ يعنون أبا فكيهة، و حبرا ، و عداسا، و عابسا مولى حويطب، و قوله: أَساطِيرُ الْأَوَّلِينَ اكْتَتَبَها فهو قول النضر بن الحارث بن علقمة بن كلدة، قال: أساطير الأولين اكتتبها محمد، فهي تملى عليه بكرة و أصيلا».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[25:4] This is nothing but a lie which he was forged***, he[asws] said: 'Al-*Ifak* (الإفك) – is the lie ***and other people have helped him at it***, it Means Abu Fakeyhat, and Habra, and Adasa, and Abasa the slave of Huweytab. And Allah[azwj] Words ***[25:5] Stories of the ancients - he has got them written***, so it is the speech of Al-Nazar Bin Al-Haris Bin Alqama Bin Kaldat who said, 'Stories of the ancients which Muhammad[saww] has had them written, so it is dictated to him[asws] morning and evening'.[3150]

VERSES 7 - 10

وَقَالُوا مَالِ هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۙ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا {7} أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا {8} انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا {9} تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَٰلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلْ لَكَ قُصُورًا {10}

[3149] الاختصاص: 44

[3150] تفسير القمّي 2: 111.

[25:7] And they say: What is the matter with this Rasool? He eats the food and walks around in the markets; If an Angel had been Sent down to him, he would have been a warner along with him [25:8] Or a treasure Given to him, or there be a garden from which he would eat? And the unjust say: You are not following any but a man bewitched [25:9] Look at what examples they are striking for you, so they have gone astray, therefore they shall not be able to find a way [25:10] Blessed is He Who, if He Desires to, will Give you what is better than that, Gardens beneath which rivers flow, and He will Give you palaces

علي بن إبراهيم، قال: حدثني محمد بن عبد الله، عن أبيه، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن منخل بن جميل الرقي، عن جابر بن يزيد الجعفي، قال: قال أبو جعفر (عليه السلام): «نزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) بهذه الآية هكذا: وَ قالَ الظَّالِمُونَ لآل محمد حقهم إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُوراً انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثالَ فَضَلُّوا فَلا يَسْتَطِيعُونَ سَبِيلًا- قال: إلى ولاية علي (عليه السلام)، و علي (عليه السلام) هو السبيل».

Ali Bin Ibrahim said, 'Muhammad Bin Abdullah narrated to me, from his father, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwan, from MankhAl-Bin Jameel Al-Raqy, from Jabir Bin Yazeed Al-Ju'fy who said,

'Abu Ja'far[asws] said: 'Jibraeel[as] descended unto Rasool-Allah[saww] by this Verse like this ***[25:8] And the unjust to the Progeny[asws] of Muhammad[saww] of their[asws] rights say: You are not following any but a man bewitched [25:9] Look at what examples they are striking for you, so they have gone astray, therefore they shall not be able to find a way***, (Abu Jafar[asws]) said (the way refers) to the Wilayah of Ali[asws]. And Ali[asws] – he[asws] is the way'.[3151]

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن أحمد بن محمد السياري، عن محمد بن خالد، عن محمد بن علي الصيرفي، عن محمد بن فضيل، عن أبي حمزة الثمالي، عن أبي جعفر محمد بن علي (عليهما السلام)، أنه قرأ: «وَ قالَ الظَّالِمُونَ لآل محمد حقهم إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُوراً، يعنون محمدا (صلى الله عليه و آله)، فقال الله عز و جل لرسوله: انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثالَ فَضَلُّوا فَلا يَسْتَطِيعُونَ سَبِيلًا إلى ولاية علي (عليه السلام)، و علي (عليه السلام) هو السبيل».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Ali Al-Sayrafi, from Muhammad Bin Fazeyl, from Abu Hamza Al-Sumaly,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali[asws]. He[asws] recited ***[25:8] And the unjust to the Progeny[asws] of Muhammad[saww] of their[asws] rights say: You are not following any but a man bewitched***, meaning Muhammad[saww]. So Allah[azwj] Mighty and Majestic Said to His[azwj] Rasool[saww] ***[25:9] Look at what examples they are striking for you, so they have gone astray, therefore they shall not be able to find a way***, (Imam[asws]) said; 'To the Wilayah of Ali[asws]. And Ali[asws] – he[asws] is the way'.[3152]

- احتجاجاته (صلى الله عليه وآله) على المشركين: -

[3151] تفسير القمّي 2: 111
[3152] تأويل الآيات 1: 371/ 1

HIS[saww] ARGUMENTATION AGAINST THE POLYTHEISTS

قال الحسن بن على (عليهما السلام): فقلت لابي علي بن محمد (عليهما السلام): فهل كان رسول الله (صلى الله عليه وآله) يناظرهم إذا عانتوه ويحاجهم؟ قال: بلى مرارا كثيرة منها: ما حكى الله من قولهم: (وقالوا مال هذا الرسول يأكل الطعام ويمشي في الاسواق لولا انزل إليه ملك) إلى قوله (رجلا مسحورا). (وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم). (وقالوا لن نؤمن لك حتى تفجر لنا من الارض ينبوعا ـ إلى قوله ـ كتابا نقرؤه) ثم قيل له في آخر ذلك: لو كنت نبيا كموسى لنزلت علينا الصاعقة في مسألتنا إليك، لان مسألتنا أشد من مسألة قوم موسى لموسى.

Imam Hassan Bin Ali[asws] said: 'I said to my[asws] father Ali[asws] Bin Muhammad[asws]: 'Did Rasool-Allah[saww] debate with them and held discussions when they were insolent to him[saww]? He said: 'Yes, many times. Allah[azwj] has Said about this ***[25:7] And they say: What is the matter with this Rasool? He eats the food and walks around in the markets; If an Angel had been Sent down to him, he would have been a warner along with him [25:8] Or a treasure Given to him, or there be a garden from which he would eat? And the unjust say: You are not following any but a man bewitched***. And ***[43:31] And they say: If only this Quran was Revealed to a man of importance from the two towns***.

قال: وذلك أن رسول الله (صلى الله عليه وآله) كان قاعدا ذات يوم بمكة بفناء الكعبة إذ اجتمع جماعة من رؤساء قريش منهم: الوليد بن المغيرة المخزومي، وأبوالبختري بن هشام وأبوجهل بن هشام، والعاص بن وائل السهمي، وعبدالله بن أبي امية المخزومي، وكان معهم جمع ممن يليهم كثير، ورسول الله (صلى الله عليه وآله) في نفر من أصحابه يقرأ عليهم كتاب الله ويؤدي إليهم عن الله أمره ونهيه.

He[asws] said: 'And that Rasool-Allah[saww] was one day sitting in the courtyard of the Kaaba, in Mecca, and there was a group of the Chiefs of Qureish present, among them were al-Walid Bin Mugheira al-Makhzumi, and Abu al-Bakhtary Bin Hisham and Abu Jahl Bin Hisham[la], and al-Aas Bin Wail al-Sahmi, and Abdullah Bin Abi Ameet al-Makhzumy. And among them was a large group, and Rasool-Allah[saww] was reading the Book of Allah[azwj] to a number of his[saww] companions, and was explaining to them the Orders and Prohibitions from Allah[azwj'].

فقال المشركون بعضهم لبعض: لقد استفحل أمر محمد، وعظم خطبه فتعالوا نبدأ بتقريعه وتبكيته وتوبيخه، والاحتجاج عليه، وإبطال ماجاء به ليهون خطبه على أصحابه، ويصغر قدره عندهم، فلعله ينزع عما هو فيه من غيه وباطله وتمرده وطغيانه، فان انتهى وإلا عاملناه بالسيف الباتر. قال أبوجهل: فمن ـ ذا ـ الذي يلي كلامه ومجادلته؟ قال عبدالله بن أبي امية المخزومي: أنا إلى ذلك، أفما ترضاني له قرنا حسيبا، ومجادلا كفيا؟ قال أبوجهل: بلى.

Some of the Polytheists said to the others: 'The affair of Muhammad[saww] has taken grip, and his[saww] sermons are great. Come, let us start talking to him[saww], and reprimand him[saww], and argue against him[saww], and invalidate what he[saww] preaches to his[saww] companions, and belittle him[saww] in front of his[saww] companions. If they stop this evil, falsehood, tyranny and rebellion, then that is the end of it, or else will have to deal with them by the sword'. Abu Jahl[la] said: 'Which one of us will speak to him[saww] and argue with him[saww]?' Abdullah Bin Abu Ameet al-Makhzumy said: 'I will do that. Are you happy with me being a good arguer?' Abu Jahl[la] said: 'Yes'.

فأتوه بأجمعهم، فابتدأ عبدالله بن أبي امية المخزومي فقال: يا محمد، لقد أدعيت دعوى عظيمة، وقلت مقالا هائلا، زعمت أنك رسول الله رب العالمين، وما ينبغي لرب العالمين وخالق الخلق أجمعين أن يكون مثلك رسولا له! بشرمثلنا، تأكل كما نأكل، وتمشي في الاسواق كما نمشي، فهذا ملك الروم، وهذا ملك الفرس لا يبعثان رسولا إلا كثير المال، عظيم الحال، له قصور ودور ـ وبساتين ـ وفساطيط وخيام وعبيد وخدام، ورب العالمين فوق هؤلاء كلهم أجمعين، فهم عبيده، ولو كنت

نبيا لكان معك ملك يصدقك ونشاهده، بل لو أراد الله أن يبعث إلينا نبيا لكان إنما يبعث إلينا ملكا، لا بشرا مثلنا، ما أنت يا محمد إلا مسحورا، ولست بنبي.

They all gathered together and Abdullah Bin Abu Ameet al-Makhzumy said: 'O Muhammad[saww]! You[saww] are making a great claim and making an amazing case. You[saww] think of yourself[saww] to be the Rasool[saww] of the Lord[saww] of the worlds. And it does not befit the Lord[azwj] of the worlds and the Creator of all creation to make the like of you[saww] to be His[azwj] Rasool[saww]! A man like us who eats like we eat and walk around the market like we do. And there is the Roman Empire, and the Persian Empire. They do not make anyone their messengers unless he has a lot of wealth, and of great condition who has a lot of palaces, and houses, and orchards and tents and slaves and attendants, and the Lord[azwj] of the worlds is Higher than all of them, and they are His[azwj] servants. And if you[saww] were a Prophet[asws] you[saww] would have had with you[saww] an Angel who would ratify and bear witness for you[saww]. But, had Allah[azwj] Intended to Send to us a Prophet[asws], He[azwj] would have sent to us an Angel, and not a human like you[saww]. O Muhammad[saww]! You[saww] are nothing but under a spell, and not a Prophet[saww]'.

فقال رسول الله (صلى الله عليه وآله): هل بقي من كلامك شئ؟ قال: بلى، لو أراد الله أن يبعث رسولا لبعث أجل من فيما بيننا مالا، وأحسنه حالا، فهلا نزل هذا القرآن - الذي تزعم أن الله أنزله عليك، وابتعثك به رسولا - على رجل من القريتين عظيم: إما الوليد بن المغيرة بمكة، وإما عروة بن مسعود الثقفي بالطائف.

Rasool-Allah[saww] said: 'Have you anything left to say?' He said: 'Yes. Had Allah[azwj] Intended to Send a Messenger[saww], He[azwj] would have Sent someone rich amongst us, and of good condition. And this Quran which has been Sent down, as you think it to be, that Allah[azwj] Sent it down on you[saww], and Sent you[saww] as a Rasool[saww] with it, why was it not sent down upon a great man from the two towns, like al-Walid Bin Mugheira in Mecca, or Urwat Bin Mas'ud al-Thaqafy in Taif?'

فقال رسول الله (صلى الله عليه وآله): يا عبدالله أبقي شئ من كلامك؟ قال: يا محمد أو ليس فيما أوردته عليك كفاية وبلاغ؟ مابقي شئ فقل ما بدا لك وافصح عن نفسك إن كانت لك حجة، وأتنا بما سألناك.

Rasool-Allah[saww] said: 'O Abdullah! Have you anything else to say?' He said: 'O Muhammad[saww]! Or is this not sufficient as a communication? I have nothing left to say to you[saww] and have explained to you[saww] what would constitute as proof, and so give me what I have asked for'.

فقال رسول الله (صلى الله عليه وآله): اللهم أنت السامع لكل صوت، والعالم بكل شئ تعلم ماقاله عبادك. فأنزل الله عليه: يا محمد (وقالوا مال هذا الرسول يأكل الطعام ويمشي في الاسواق - إلى قوله - رجلا مسحورا). ثم قال الله تعالى: (انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا).

Rasool-Allah[saww] said: 'Our Lord[azwj]! You[azwj] have Heard all that has been spoken, and are the Knower of everything. Let me know what to say to Your[azwj] servants'. Allah[azwj] Revealed unto him[saww]: 'O Muhammad[saww]! ***[25:7] And they say: What is the matter with this Rasool? He eats the food and walks around in the markets; If an Angel had been Sent down to him, he would have been a warner along with him [25:8] Or a treasure Given to him, or there be a garden from which he would eat? And the unjust say: You are not following any but a man bewitched*** Then Allah[azwj] Said: ***[25:9] Look are what examples they are striking for you, so they have gone astray, therefore they shall not be able to find a way***.

ثم قال الله: يا محمد (تبارك الذي إن شاء جعل لك خيرا من ذلك جنات تجري من تحتها الانهار ويجعل لك قصورا). وأنزل عليه: يا محمد (فلعلك تارك بعض ما يوحى إليك وضائق به صدرك)الآية. وأنزل عليه: يا محمد (وقالوا لولا انزل عليه ملك. ولو أنزلنا ملكا لقضي الامر ـ إلى قوله ـ وللبسنا عليهم ما يلبسون).

Then Allah[azwj] Said: 'O Muhammad[saww]! ***[25:10] Blessed is He Who, if He Desires to, will Give you what is better than that, Gardens beneath which rivers flow, and He will Give you palaces***.

فقال له رسول الله (صلى الله عليه وآله): يا عبدالله أما ما ذكرت من أني آكل الطعام كما تأكلون، وزعمت أنه لا يجوز لاجل هذه أن أكون لله رسولا، فانما الامر لله يفعل مايشاء ويحكم ما يريد، وهو محمود، ليس لك ولا لاحد الاعتراض عليه بلم وكيف. ألا ترى أن الله تعالى كيف أفقر بعضا وأغنى بعضا، وأعز بعضا، وأذل بعضا وأصح بعضا وأسقم بعضا، وشرف بعضا ووضع بعضا، وكلهم ممن يأكل الطعام. ثم ليس للفقراء أن يقولوا: لم أفقرتنا وأغنيتهم؟ ولا للوضعاء أن يقولوا: لم وضعتنا وشرفتهم؟ ولا للزمنى والضعفاء أن يقولوا: لم أزمنتنا وأضعفتنا وصححتهم؟ ولا للاذلاء أن يقولوا: لم أذللتنا وأعززتهم؟ ولا لقبائح الصور أن يقولوا: لم قبحتنا وجملتهم؟ بل إن قالوا ذلك كانوا على ربهم رادين، وله في أحكامه منازعين، وبه كافرين، ولكان جوابه لهم: ـ إني ـ أنا الملك، الخافض الرافع، المغني المفقر، المعز المذل، المصحح المسقم وأنتم العبيد ليس لكم إلا التسليم لي، والانقياد لحكمي، فان سلمتم كنتم عبادا مؤمنين، وإن أبيتم كنتم بي كافرين، وبعقوباتي من الهالكين.

Rasool-Allah[saww] said to him: 'O Abdullah! As for that which you said to me[saww], that I[saww] eat as you do, and think that this does not befit a Rasool[saww] of Allah[azwj]. This is the Affair of Allah[azwj]. He[azwj] Does whatever He[azwj] so Desires, and Issues whatever Command that He[azwj] Wants to, and He[azwj] is the Praised One. It is not for you or for anyone to raise any objection to Him[azwj], 'why or how'. Look how Allah[azwj] has Made some to be poor and some to be rich, some to be honourable and some to be disgraceful, some to be healthy and some to be sick, some to be evil and some to be good, and they all eat food. Then it is not for the poor to say: 'Why did You[azwj] make us poor and them to be rich?' And it is not for the bad to say: 'Why did You[azwj] Make us to be bad and them to be good?' And it is not for the disgraceful to say: 'Why did You[azwj] Make us disgraced and them to be honourable?' And not for the ugly to say: 'Why did You[azwj] Make us to be ugly and them to be beautiful?' But, if they were to say this then they would be raising objection to their Lord[azwj] and fighting against His[azwj] Orders, and become disbelievers, but they will be Answered: 'I[azwj] am a King, I[azwj] Place down and I[azwj] Raise, Enrich and Impoverish, Honour and Disgrace, Give Health and Illness, and you are slaves. It is not for you, but to submit to Me[azwj], and follow My[azwj] Orders. If you were to submit, then you would become believing servants, and if you disobey, then you will become infidels, and will be in My[azwj] Punishment and be destroyed'.

ثم أنزل الله تعالى عليه: يا محمد (قل إنما أنا بشر مثلكم) يعني آكل الطعام (يوحى إلي أنما الهكم إله واحد) يعني قل لهم: أنا في البشرية مثلكم، ولكن ربي خصني بالنبوة دونكم، كما يخص بعض البشر بالغناء والصحة والجمال دون بعض من البشر، فلا تنكروا أن يخصني أيضا بالنبوة.

Then Allah[azwj] Sent down upon him[saww]: 'O Muhammad[saww]! ***[18:110] "Say: I am only a mortal like you"*** meaning, I[saww] eat food ***"it is Revealed to me that your God is one Allah"***. Meaning, Say to them: 'I[saww] am one of the mortals like you, but my[saww] Lord[azwj] had Made me[saww] to be speciAl-by Prophet-hood apart from others, just like Extending to some people richness, health, beauty apart from other humans. Do not deny the Extending to me[saww] of the Prophet-hood'.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: " ـ إن ـ هذا ملك الروم، وملك الفرس لا يبعثان رسولا إلا كثير المال، عظيم الحال، له قصور ودور وفساطيط وخيام وعبيد وخدام، ورب العالمين فوق هؤلاء كلهم فهم عبيده " فان الله له التدبير والحكم لا يفعل على ظنك وحسبانك، ولا باقتراحك، بل يفعل ما يشاء، ويحكم ما يريد وهو محمود ياعبدالله إنما بعث الله نبيه ليعلم الناس دينهم، ويدعوهم إلى ربهم، ويكد نفسه في ذلك آناء الليل وأطراف النهار، فلو كان صاحب قصور يحتجب فيها وعبيد وخدم يسترونه عن الناس

Then Rasool-Allah[saww] said: 'And as for your words "And this is the Roman empire, and the Persian empire. They do not make anyone their messengers unless he has a lot of wealth, and of great condition who has a lot of palaces, and houses, and orchards and tents and slaves and attendants, and the Lord[azwj] of the worlds is Higher than all of them, and they are His[azwj] servants", Allah[azwj] has a Plan for them in His[azwj] Wisdom, and does not Act according to your conjecture and counting, nor by your suggestions, but does whatsoever He[azwj] so Desires, and Issues whatever Order that He[azwj] Wants, and He[azwj] is the Praised One, O servants of Allah[azwj]. Allah[azwj] has Sent His[azwj] Prophet[saww] to teach the people their religion, and call them to their Lord[azwj]. He[saww] has to spend his[saww] nights and days for Him[azwj]. If he[saww] were to have palaces, he[saww] would be hidden inside them and his[saww] servants and attendants would veil him from the people.

أليس كانت الرسالة تضيع والامور تتباطأ ما؟ أو ترى الملوك إذا احتجبوا كيف يجرى الفساد والقبائح من حيث لا يعلمون به ولا يشعرون؟ يا عبدالله وإنما بعثني الله ولا مال لي ليعرفكم قدرته وقوته، وأنه هو الناصر لرسوله، لا تقدرون على قتله ولا منعه من رسالته ، فهذا أبين في قدرته وفي عجزكم وسوف يظفرني الله بكم فاوسعكم قتلا وأسرا، ثم يظفرني الله ببلادكم، و يستولي عليها المؤمنون من دونكم، ودون من يوافقكم على دينكم.

Would not the Messengership go to waste and the Orders delayed? Or have you not see that when the king is hidden, how the mischief and ugliness spreads and he does not even know about it and is unaware of it? O servants of Allah[azwj]! Allah[azwj] has Sent me without any wealth so that I[saww] may make you understand His[saww] Power and Strength. And He[azwj] is the Helper to His[azwj] Rasool[saww], and you have no power to have him[saww] killed or prevent him[saww] from his[saww] Messengership. It has been manifested from His[azwj] Power and your frustration, that soon Allah[azwj] will Make me[saww] victorious over you and Order your killing and captivity. Then Allah[azwj] will Grant me[saww] victory over your city, and will govern over it the believers, apart from you, who are not compatible with your religion'.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك لي: " ولو كنت نبيا لكان معك ملك يصدقك ونشاهده، بل لو أراد الله أن يبعث إلينا نبيا لكان إنما يبعث ملكا لا بشرا مثلنا " فالملك لا تشاهده حواسكم، لانه من جنس هذا الهواء، لا عيان منه، ولو شاهدتموه ـ بأن يزاد في قوى أبصاركم ـ لقلتم: ليس هذا ملكا، بل هذا بشر، لانه إنما كان يظهر لكم بصورة البشر الذي قد ألفتموه لتفهموا عنه مقاله، وتعرفوا به خطابه ومراده، فكيف كنتم تعلمون صدق الملك وأن مايقوله حق؟ بل إنما بعث الله بشرا، وأظهر على يده المعجزات التي ليست في طبائع البشر الذين قد علمتم ضمائر قلوبهم، فتعلمون بعجزكم عما جاء به أنه معجزة وأن ذلك شهادة من الله تعالى بالصدق له، ولو ظهر لكم ملك وظهر على يده ما يعجز عنه البشر، لم يكن في ذلك ما يدلكم أن ذلك ليس في طبائع سائر أجناسه من الملائكة حتى يصير ذلك معجزا.

Then Rasool-Allah[saww] said: 'As for your saying to me[saww]: "And if you were a Prophet[saww] you[saww] would have had with you an Angel who would ratify and bear witness for you[saww]. But, had Allah[azwj] Intended to Send to us a Prophet[saww], He[azwj] would have sent to us an Angel, and not a person like you[saww]', for the Angel cannot be perceived by your senses, because he is from the like of this air, and cannot be seen by you. And if you were to see him, by an increase in the capacity of your vision, you would say: 'This is not an Angel, but he is a human', because he would

appear to you in the form of a human, and you may not understand his speech and what he meant by it. How would you believe in the truthfulness of the Angel that whatever he is saying is the truth? But, Allah[azwj] Sent a human, and Manifested by his[saww] hands miracles which are not in the nature of the humans and you know the condition of their hearts, and know that they would be frustrated when a miracle is shown to them from Allah[azwj] by His[azwj] Truth. And had an Angel appeared to you and a miracle was shown by his hand that would frustrate the human, that would not be evidence for you would not know whether this is not in the nature of the rest of the Angels, that you would be able to refer to it as a miracle'.

ألا ترون أن الطيور التي تطير ليس ذلك منها بمعجز، لان لها أجناسا يقع منها مثل طيرانها، ولو أن آدميا طار كطيرانها كان ذلك معجزا، فالله عزوجل سهل عليكم الامر، وجعله بحيث تقوم عليكم حجته، وأنتم تقترحون عمل الصعب الذي لا حجة فيه.

Do you not see the birds that fly around, that it is not their miracle for it is in their nature to do so, but if a human were to fly around, then that would be a miracle of him? Allah[azwj] the Almighty, has Made His[azwj] Orders easy for you, and Sent to you that which can be established as Proof, and you are suggesting a deed which does not constitute as proof for you'.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: " ما أنت إلا رجلا مسحورا " فكيف أكون كذلك، وقد تعلمون أني في صحة التمييز والعقل فوقكم؟ فهل جربتم علي منذ نشأت إلى أن استكملت أربعين سنة جريرة أو زلة أو كذبة أو خيانة أو خطأ من القول، أو سفها من الرأي؟ أتظنون أن رجلا يعتصم طول هذه المدة بحول نفسه وقوتها أو بحول الله وقوته؟ وذلك ما قال الله تعالى: (انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا) إلى أن يثبتوا عليك عمى بحجة أكثر من دعاويهم الباطلة التي تبين عليك تحصيل بطلانها.

As for your saying: 'You[saww] are nothing but under a spell', how can that be the case, and you know that I am of good health, etiquettes and intellect, higher than yours? Have you ever experienced, in the forty years that I[saww] have been among you, any errors, faults, lies, fraud, or mistakes in my[saww] statements, or foolishness in my views? Do you think that a man who would remain like this for such a long time, of his own accord, or is it due to the Protection of Allah[azwj] and His[azwj] Strength? And that is what Allah[azwj] has Said: ***[25:9] Look are what examples they are striking for you, so they have gone astray, therefore they shall not be able to find a way*** by trying to prove to you[saww], and silence your[saww] proofs, and most of their claims are invalid which they utilise against you[saww].

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: لو لا نزل هذا القرآن على رجل من القريتين عظيم: الوليد بن المغيرة بمكة أو عروة بالطائف، فان الله تعالى ليس يستعظم مال الدنيا كما تستعظمه أنت، ولا خطر له عنده كما ـ له ـ عندك، بل لو كانت الدنيا عنده تعدل جناح بعوضة لما سقى كافرا به، مخالفا له شربة ماء، وليس قسمة رحمة الله إليك، بل الله ـ هو ـ القاسم للرحمات، والفاعل لما يشاء في عبيده وإمائه،

Then the Messenger of Allah[saww] said: 'And as for your saying: 'why was it not sent down upon a great man from the two towns, like al-Walid Bin Mugheira in Mecca, or Urwat in Taif?' Allah[azwj] does not Give any importance to the wealth of this world, like you do, nor is it a danger for Him[azwj] like it is for you, but <u>if the value of the World with Him[azwj] was even equal to the wing of a mosquito, He[azwj] would have kept the infidels thirsty of it</u>, and Prevented them from drinking the water and would not have Distributed His[azwj] Mercy towards you, but Allah[azwj] is the Dispenser of Mercies, and Does whatever He[azwj] so Desires to His[azwj] male and female servants.

وليس هو عزوجل ممن يخاف أحدا كما تخافه ـ أنت ـ لماله وحاله، فتعرفه بالنبوة لذلك، ولا ممن يطمع في أحد في ماله ـ أو في حاله ـ كما تطمع، فتخصه بالنبوة لذلك، ولا ممن يحب أحدا محبة الهوى كما تحب، فتقدم من لا يستحق التقديم. وإنما معاملته بالعدل، فلا يؤثر بأفضل مراتب الدين وجلاله إلا الافضل في طاعته والاجد في خدمته وكذلك لايؤخر في مراتب الدين وجلاله إلا أشدهم تباطؤا عن طاعته، وإذا كان هذا صفته لم ينظر إلى مال ولا إلى حال بل هذا المال والحال من تفضله، وليس لاحد من عباده عليه ضربة لازب.

He[azwj] the Almighty does not fear the wealthy, like you do. And that is how He[azwj] has Introduced the Prophet-hood, that none of them have any greed for wealth and position like you do, and that is how He[azwj] has Chosen His[azwj] Prophets to be. And He[azwj] Does not Love any for His[azwj] 'Own Self' like you do, by preferring the undeserving over the deserving one'. And, His[azwj] Affair is based on Justice, and He[azwj] Does not Grace anyone with status in religion, unless he is the highest in obedience to Him[azwj] and service; and, He[azwj] Does not lower his status in religion unless he is extremely complacent in his obedience to Him[azwj]. And, this wealth and good condition is a Favour from Him[azwj] and no one is obligated to be their recipient'.

فلا يقال: إذا تفضل بالمال على عبده فلابد ـ من ـ أن يتفضل عليه بالنبوة أيضا لانه ليس لاحد إكراهه، على خلاف مراده ولا إلزامه تفضلا، لانه تفضل قبله بنعمه. ألا ترى يا عبدالله كيف أغنى واحدا وقبح صورته؟ وكيف حسن صورة واحد وأفقره؟ وكيف شرف واحدا وأفقره؟ وكيف أغنى واحدا ووضعه؟ ثم ليس لهذا الغني أن يقول: وهلا اضيف إلى يساري جمال فلان؟ ولا للجميل أن يقول: هلا اضيف إلى جمالي مال فلان؟ ولا للشريف أن يقول: هلا اضيف إلى شرفي مال فلان؟ ولا للوضيع أن يقول: " هلا اضيف إلى ضعتي شرف فلان؟ ولكن الحكم لله، يقسم كيف يشاء ويفعل كما يشاء، وهو حكيم في أفعاله، محمود في أعماله وذلك قوله تعالى: (وقالوا لو لا نزل هذا القرآن على رجل من القريتين عظيم.

'You cannot say to Him[azwj] that: 'Since a person has been given wealth then he should also be Given Prophet-hood as well, because He[asws] cannot be compelled in any of His[azwj] Actions, to Go against what He[azwj] Intended, or Obligated in any way, for He[azwj] has already Granted many a bounty beforehand. Have you not seen, O Abdullah, how someone has been Enriched although he is ugly looking? And how a beautiful person has been Impoverished? How someone has been honoured but is poor? And an Enriched but is disgraceful? Then it is not for a rich man to say: 'Why did I not receive beauty like that person along with my wealth? Or for the beautiful one to say: 'Why does He[azwj] not Increase my beauty by the wealth of that person? And it is not for the honourable to say: 'Can you add the wealth of that person to my honour?' Or for the disgraced one to say: 'Why have I not been given the honour of that person?' But, the Judgment is with Allah[azwj] Who Distributes as He[azwj] Likes and Does what He[azwj] Wants, and He[azwj] is Wise in His[azwj] Deeds. And these is the Words of the High ***[43:31] And they say: If only this Quran was Revealed to a man of importance from the two towns***'.[3153]

VERSE 11

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا {11}

[25:11] But they belie the Hour, and We have Prepared a Blazing Fire for the one who belies the Hour

محمد بن إبراهيم النعماني، قال: حدثنا عبد الواحد بن عبد الله، قال: أخبرنا محمد بن جعفرالقرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن عمر بن أبان الكلبي، عن أبي الصامت، قال: قال أبو عبد الله جعفر بن محمد (عليهما

[3153] Tafseer Imam Hassan Al-Askari[asws] – S 314 (Extract)

السلام): «الليل اثنتا عشرة ساعة، و النهار اثنتا عشرة ساعة، و الشهور اثنا عشر شهرا، و الأئمة اثنا عشر إماما، و النقباء اثنا عشر نقيبا، و إن عليا (عليه السلام) ساعة من اثنتي عشرة ساعة، و هو قول الله عز و جل: بَلْ كَذَّبُوا بِالسَّاعَةِ وَ أَعْتَدْنا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيراً».

Muhammad Bin Ibrahim Al-Nu'mani, from Abdul Wahid Bin Abdullah, from Muhammad Bin Ja'far Al-Qarshy, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Umar Bin Aban Al-Kalby, from Abu Al-Samit who said,

'Abu Abdullah Ja'far[asws] Bin Muhammad[asws] said: 'The night is of twelve hours, and the day is of twelve hours, and the months are twelve months, and the Imams[asws] are twelve Imams[asws], and the Chiefs are twelve Chief, and that Ali[asws] is one Hour from the twelve Hours, and these are the Words of Allah[azwj] Mighty and Majestic ***[25:11] But they belie the Hour, and We have Prepared a Blazing Fire for the one who belies the Hour***'.[3154]

وعنه، قال: أخبرنا عبد الواحد بن عبد الله بن يونس الموصلي، قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا أحمد بن علي الحميري، قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: بَلْ كَذَّبُوا بِالسَّاعَةِ وَ أَعْتَدْنا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيراً؟ فقال لي: «إن الله خلق السنة اثني عشر شهرا، و جعل الليل اثنتي عشرة ساعة، و جعل النهار اثنتي عشرة ساعة، و منا اثني عشر محدثا، و كان أمير المؤمنين (عليه السلام) ساعة من تلك الساعات».

And from him (Al-Nu'mani) who said, 'Abdul Wahid Bin Abdullah Bin Yunus Al-Mowsaly informed us, from Ahmad Bin Muhammad Bin Rabah Al-Zuhry, from Ahmad Bin Ali Al-Humeyri, from Al-Hassan Bin Ayoub, from Abdul Kareem Bin Amro Al-Khash'amy, from Al-MufazzAl-Bin Umar who said,

'I said to Abu Abdullah[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[25:11] But they belie the Hour, and We have Prepared a Blazing Fire for the one who belies the Hour***?' So he[asws] said to me: 'Surely Allah[azwj] Created the year of twelve months, and Made the night to be of twelve hours, and Made the day to be of twelve hours, and from us[asws] are twelve narrators (محدثا), and Amir-ul-Momineen[asws] is an Hour from these Hours'.[3155]

علي بن إبراهيم، قال: حدثنا أحمد بن علي، قال: حدثني الحسين بن أحمد، عن أحمد بن هلال، عن عمر الكلبي، عن أبي الصامت، قال: قال أبو عبد الله (عليه السلام): «إن الليل و النهار اثنتا عشرة ساعة، و إن علي بن أبي طالب (عليه السلام) أشرف ساعة من اثنتي عشرة ساعة، و هو قول الله تعالى: بَلْ كَذَّبُوا بِالسَّاعَةِ وَ أَعْتَدْنا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيراً».

Ali Bin Ibrahim, from Ahmad Bin Ali, from Al-Husayn Bin Ahmad, from Ahmad Bin Hilal, from Umar Al-Kalby, from Abu Al-Saamit who said,

'Abu Abdullah[asws] said: 'The night and the day are of twelve hours, and Ali[asws] Bin Abu Bin Abu Talib[asws] is the noblest from those twelve Hours, and these are the Words of Allah[azwj] the High ***[25:11] But they belie the Hour, and We have Prepared a Blazing Fire for the one who belies the Hour***'.[3156]

ابن شهر آشوب: عن علي بن حاتم، في كتاب (الأخبار) لأبي الفرج بن شاذان، أنه نزل قوله تعالى: بَلْ كَذَّبُوا بِالسَّاعَةِ يعني كذبوا بولاية علي (عليه السلام)، قال: و هو المروي عن الرضا (عليه السلام).

Ibn Shehr Ashub, from Ali Bin Haatim, in the book Al-Akhbaar of Abu Al-Faraj Bin Shazaan –

[3154] الغيبة: 85/ 15
[3155] الغيبة: 84/ 13.
[3156] تفسير القمّي 2: 112.

'The Words of the High ***[25:11] But they belie the Hour*** was Revealed to Mean the belying of the Wilayah of Ali[asws]'. And it is reported from Al-Reza[asws]'.[3157]

VERSES 12 - 14

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا {12} وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا {13} لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا {14}

[25:12] When they see it from a distant place, they shall hear its vehement raging and exhalation [25:13] And when they are cast into a narrow place in it, bound, they shall there call out for destruction [25:14] Do not call for one destruction on the day, but call for many destructions

الشيخ في (أماليه)، قال: أخبرنا أبو الحسن علي بن إبراهيم الكاتب، قال: حدثنا محمد بن أبي الثلج، قال: أخبرني عيسى بن مهران، قال: حدثنا محمد بن زكريا، قال: حدثني كثير بن طارق، قال: سألت زيد بن علي بن الحسن (عليه السلام) عن قول الله تعالى: لا تَدْعُوا الْيَوْمَ ثُبُوراً واحِداً وَ ادْعُوا ثُبُوراً كَثِيراً. قال: يا كثير، إنك رجل صالح، و لست بمتهم، و إني أخاف عليك أن تهلك، إن كل إمام جائر، فإن أتباعه إذا امر بهم إلى النار نادوه باسمه، فقالوا: يا فلان، يا من أهلكنا، هلم الآن فخلصنا مما نحن فيه، ثم يدعون بالويل و الثبور، فعندها يقال لهم: لا تَدْعُوا الْيَوْمَ ثُبُوراً واحِداً وَ ادْعُوا ثُبُوراً كَثِيراً.

Al-Sheykh in his Amaali, said, 'Abu Al-Hassan Ali Bin Ibrahim the scribe informed us, from Muhammad Bin Abu Al-Salj, from Isa Bin Mahran, from Muhammad Bin Zakariyya, from Kaseer Bin Tariq who said,

'I asked Zayd the son of Ali[asws] Bin Al-Husayn[asws] about the Words of Allah[azwj] the High ***[25:14] Do not call for one destruction on the day, but call for many destructions***'. He said, 'O Kaseer! You are a righteous man, and I am not accusing you, but I fear that you would be destroyed. Each one of these imams is unfair, so if they were to follow him, then they would be Ordered to be with him to the Fire Called by his name. So they would say, 'O so and so, the one who caused our destruction! Come now and get us to be finished from what we are in'. Then they would call for the woe and the destruction. So, during it, it would be said to them ***[25:14] Do not call for one destruction on the day, but call for many destructions***'.

ثم قال زيد بن علي (رحمه الله): حدثني أبي علي بن الحسين، عن أبيه الحسين بن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): يا علي، أنت و أصحابك في الجنة. يا علي، أنت و أتباعك في الجنة».

Then Zayd, the son of Ali[asws] said, 'My father[asws] Ali[asws] Bin Al-Husayn[asws] narrated to me, from his[asws] father[asws] Al-Husayn[asws] Bin Ali[asws] having said: 'Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! You[asws] and your[asws] companions (would be) in the Paradise. O Ali[asws]! You[asws] and your[asws] followers (would be) in the Paradise'.[3158]

VERSES 15 - 19

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا {15} لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا {16} وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ {17} قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَٰكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا {18} فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا {19}

[3157] المناقب 3: 103.
[3158] الأمالي 1: 56.

[25:15] Say: Is that better or the eternal Garden which is Promised for the pious? That shall be a Recompense for them and a resort [25:16] They shall have therein whatsoever they desire for eternity; it is a Promise from your Lord which it is to be asked for [25:17] And on the Day when He shall Gather them, and whatever they worshipped besides Allah, so He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path? [25:18] They shall say: Glory be to You; it was not befitting for us that we should take any guardians besides You, but You did make them and their fathers to enjoy until they forsook the reminder, and they were a lost people [25:19] So they shall belie you with what you are saying, then you shall not be able to change it or (find) help, and whoever among you is unjust, We will Make him taste a great Punishment

ابن بابويه، بإسناده عن امية بن يزيد القرشي، قال: قيل لرسول الله (صلى الله عليه و آله): ما العدل، يا رسول الله؟ قال: «الفدية». قال: قيل: ما الصرف، يا رسول الله؟ قال: «التوبة».

Ibn Babuwayh, by his chain from Ameet Bin Yazeed Al-Qarshy who said,

'It was said to Rasool-Allah[saww], 'What is the justice, O Rasool-Allah[saww]?' He[saww] said: 'The ransom'. It was said, 'What is the changing (الصرف), O Rasool-Allah[saww]?' So he[saww] said: 'The repentance'.[3159]

VERSE 20

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا {20}

[25:20] And We have not sent before you any Rasools but they were eating the food and walked around in the markets; and We Made some of you as a trial for others; will you bear patiently? And your Lord is ever Seeing

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال: حدثني مولاي أبو الحسن موسى بن جعفر، عن أبيه، عن أبي جعفر (عليهم السلام)، قال: «جمع رسول الله (صلى الله عليه و آله) أمير المؤمنين علي بن أبي طالب و فاطمة و الحسن و الحسين (صلوات الله عليهم أجمعين)، فأغلق عليهم الباب، فقال: يا أهلي و أهل الله، إن الله عز و جل يقرأ عليكم السلام، و هذا جبرئيل معكم في البيت، و يقول: إن الله عز و جل يقول: إني قد جعلت عدوكم لكم فتنة، فما تقولون؟ قالوا: نصبر- يا رسول الله- لأمر الله، و ما نزل من قضائه، حتى نقدم على الله عز و جل، و نستكمل جزيل ثوابه، و قد سمعناه يعد الصابرين الخير كله

Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al-Alawy, from Isa Bin Dawood Al-Najaar who said,

'My Master[asws] Abu Al-Hassan Musa[asws] Bin Ja'far[asws] narrated to me, from his[asws] father[asws], from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] gathered Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], then locked the door, so he[saww] said: 'O my[saww] people and the people of Allah[azwj]! Allah[azwj] Mighty and Majestic Conveys the Greetings to you[asws]. And this here is Jibraeel[as] in the house with you[asws] and he [as] is saying that: 'Allah[azwj] Mighty and Majestic is Saying: "I[azwj] have Made your[asws] enemies to be a trial for you[asws], so

[3159] معاني الأخبار: 265/ 2.

what are you[asws] saying? 'They[asws] said: 'We[asws] shall be patient – O Rasool-Allah[saww] – for the Command of Allah[azwj], and whatever Descends from His[azwj] Judgement, until we[asws] proceed to Allah[azwj] Mighty and Majestic, and we[asws] shall sincerely complete His[azwj] Reward, and we[asws] have heard it that in patience is all goodness'.

فبكى رسول الله (صلى الله عليه و آله) حتى سمع نحيبه من خارج البيت، فنزلت هذه الآية: وَ جَعَلْنا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَ تَصْبِرُونَ وَ كانَ رَبُّكَ بَصِيراً أنهم سيصبرون، أي سيصبرون كما قالوا (صلوات الله عليكم أجمعين)».

So Rasool-Allah[saww] cried to the extent that his[saww] wailing was heard from outside the house. Thus this Verse was Revealed ***[25:20] and We Made some of you as a trial for others; will you bear patiently? And your Lord is ever Seeing***. They[asws] would be observing patience, and they did observe patience just as they[asws] had said'.[3160]

VERSES 21 & 22

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا {21} يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا {22}

[25:21] And those who do not hope for Our meeting, say: If only Angels would have descended unto us or we could see our Lord. Now certainly they are too proud of themselves and have revolted in great revolt [25:22] On the Day when they will see the Angels, there shall be no good news on that Day for the guilty, and they shall be saying: It is a rigorous Prohibition

وفي كتاب (الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، و ذكر حديث قبض روح الكافر، قال (عليه السلام): «فإذا بلغت الحلقوم، ضربت الملائكة وجهه و دبره، و قيل: أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذابَ الْهُونِ بِما كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَ كُنْتُمْ عَنْ آياتِهِ تَسْتَكْبِرُونَ، و ذلك قوله تعالى: يَوْمَ يَرَوْنَ الْمَلائِكَةَ لا بُشْرى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَ يَقُولُونَ حِجْراً مَحْجُوراً فيقولون: حراما عليكم الجنة محرما».

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

(It has been narrated) from Abu Ja'far[asws], and mentioned the Hadeeth of the capture of the soul of the Infidel, he[asws] said: 'So when it reaches the throat, the Angels strike his face and his back and say ***[6:93] Give up your souls; today shall you be Recompensed with an ignominious Punishment because you spoke against Allah other than the truth and (because) you showed pride against His Signs***, and that is His[azwj] Words ***[25:22] On the Day when they will see the Angels, there shall be no good news on that Day for the guilty, and they shall be saying: It is a rigorous Prohibition***, so they (Angels) shall be saying: 'The Paradise is Prohibited unto you with a (rigorous) Prohibition'.[3161]

[3160] تأويل الآيات 1: 372/ 3
[3161] الاختصاص: 359

VERSE 23

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا {23}

[25:23] And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust

ـ الاعمال لا تقبل الا بالولاية: ـ

THE ACTIONS ARE NOT ACCEPTABLE EXCEPT WITH AL-WILAYAH

قال الامام (عليه السلام): أما الزكاة فقد قال رسول الله (صلى الله عليه وآله): من أدى الزكاة إلى مستحقها، وقضى الصلاة على حدودها، ولم يلحق بهما من الموبقات ما يبطلهما جاء يوم القيامة يغبطه كل من في تلك العرصات حيت يرفعه نسيم الجنة إلى أعلى غرفها وعلاليها بحضرة من كان يواليه من محمد وآله الطيبين الطاهرين.

The Imam Hassan Al-Askari[asws] said: 'As for the Zakat, Rasool-Allah[saww] said: One who pays Zakat to the deserving ones, and performs Prayers as per its limits, and does not invalidate them with any of his actions, then he will appear on the Day of Judgment in a state which the others will covet, and the breeze of Paradise will escort him to the high places to the presence of the friends of Muhammad[saww] and his[saww] Goodly and Purified Progeny[asws].'

ومن بخل بزكاته وأدى صلاته، فصلاته محبوسة دوين السماء إلى أن يجئ ـ حين ـ زكاته، فان أداها جعلت كأحسن الافراس مطية لصلاته، فحملتها إلى ساق العرش فيقول الله عزوجل: سر إلى الجنان، واركض فيها إلى يوم القيامة، فما انتهى إليه ركضك، فهو (كله بسائر ما تمسه لباعثك) فيركض فيها على أن كل ركضة مسيرة سنة في قدر لمحة بصره من يومه إلى يوم القيامة، حتى ينتهي ـ به ـ إلى حيث ما شاء الله تعالى، فيكون ذلك كله له، ومثله عن يمينه وشماله، وأمامه وخلفه، وفوقه وتحته. وإن بخل بزكاته ولم يؤدها، أمر بالصلاة فردت إليه، ولفت كما يلف الثوب الخلق، ثم يضرب بها وجهه، ويقال ـ له ـ: يا عبدالله ما تصنع بهذا دون هذا؟ قال: فقال أصحاب رسول الله (صلى الله عليه وآله): ما أسوأ حال هذا ـ والله ـ!

And the one who is miserly in the payment of Zakat but Prays regularly, his Prayers remain captive in the sky until such time as he gives Zakat. As soon as he does that, then the Prayers ascend to the Throne like the riding of a good horse.' Allah[azwj] the Almighty will Say: 'Go to Paradise and keep running until the Day of Judgment, and whatever distance you cover will all be for you. Then it will keep running in such a way that it will cover the riding distance of a whole year within a moment, and will keep doing so until the Day of Judgment, until such time as Allah[azwj] Wishes it to. Then all the space that has been covered, and all that is on its left and right and above it and below it will be allocated to the one who Prayed. And if he has been miserly in the payment of Zakat then the Order will be for the Prayer to be returned back to the one who prayed, like an old garment thrown at his face. And it will be said to him: 'O servant of God! What will you do with this without that?' The companions of the Messenger of Allah[saww] said: 'By Allah[azwj]! The condition of this person is very bad.'

قال رسول الله (صلى الله عليه وآله) أولا أنبئكم بمن هو أسوا حالا من هذا؟ قالوا: بلى يا رسول الله. قال: رجل حضر الجهاد في سبيل الله تعالى، فقتل مقبلا غير مدبر، والحور العين يتطلعن إليه، وخزان الجنان يتطلعون ـ إلى ـ ورود روحه

عليهم ـ وأملاك السماء ـ وأملاك الارض يتطلعون ـ إلى ـ نزول حور العين إليه، والملائكة خزان الجنان، فلا يأتونه. فتقول ملائكة الارض حوالي ذلك المقتول: ما بال الحور ـ العين ـ لا ينزلن إليه؟ وما بال خزان الجنان لا يردون عليه؟

Rasool-Allah[saww] said: 'Shall I inform you of one whose condition will be worse that this?' The said: 'Yes, O Rasool-Allah[saww]!' He[saww] said: 'A man attends the Jihad in the way of Allah[azwj] and gets killed, and the virgin 'Houries' eagerly wait for him, and the Trustees of Paradise also wait for his soul to come to them, and the Angels of the sky and the Angels of the earth wait for the descent of the 'Houries' towards him, but the Trustees of Paradise and the Angels of the sky do not come near him. The Angels of the earth surprisingly ask: 'How come the virgin 'Houries' do not descend towards him? How come the Trustees of Paradise do not come near him?'

فينادون من فوق السماء السابعة: يا أيتها الملائكة، انظروا إلى آفاق السماء ـ و ـ دوينها. فينظرون، فاذا توحيد هذا العبد ـ المقتول ـ وإيمانه برسول الله (صلى الله عليه وآله)، وصلاته وزكاته، وصدقته، وأعمال بره كلها محبوسات دوين السماء، وقد طبقت آفاق السماء كلها ـ كالقافلة العظيمة قد ملات ما بين أقصى المشارق والمغارب، ومهاب الشمال والجنوب ـ تنادي أملاك تلك الافعال الحاملون لها، الواردون بها: ما بالنا لا تفتح لنا أبواب السماء لندخل إليها بأعمال هذا الشهيد؟ فيأمر الله عزوجل بفتح أبواب السماء، فتفتح، ثم ينادي هؤلاء الاملاك: ادخلوها إن قدرتم. فلا تقلها أجنحتهم، ولا يقدرون على الارتفاع بتلك الاعمال فيقولون: يا ربنا لانقدر على الارتفاع بهذه الاعمال.

There will then come a call from the seven heavens: 'O Angels! Look towards the lower border of the sky!' They will look and see that the bearing of the witness of this person of the Unity of Allah[azwj], his martyrdom, his faith in the Messenger of Allah[saww], his Prayers and his Zakat and charity and other deeds are all captive near the border of the sky, where they are being held from the East to the West and from the North to the South. The Angels bearing the burden of these keep calling: 'How come the doors of the sky are not opening for us so that we can enter with the deeds of this martyr? Then by the Command of Allah[azwj] the door will be opened for them and a caller will cry out to these Angels: 'Enter according to your abilities.' They will not be able to do so with these deeds and say: 'O our Lord! We are not able to with these deeds.'

فيناديهم منادي ربنا عزوجل: يا أيتها الملائكة لستم حمالي هذه الاثقال ـ الصاعدين بها ـ إن حملتها الصاعدين بها مطاياها التي ترفعها إلى دوين العرش، ثم تقرها في درجات الجنان. فتقول الملائكة؟ يا ربنا ما مطاياها؟ فيقول الله تعالى: وما الذي حملتم من عنده؟ فيقولون: توحيده لك، وإيمانه بنبيك. فيقول الله تعالى: فمطاياها موالاة علي أخي نبيي، وموالاة الائمة الطاهرين، فان أتيت فهي الحاملة الرافعة الواضعة لها في الجنان.

Then a caller will call out on behalf of Allah[azwj]! O you Angels! These burdens are not for you to bear but you will need the help of special rides which will take these to higher levels of the Gardens.' The Angels will ask: 'O Lord! What rides?' Allah[azwj] will Say to them: 'What is it that you are carrying?' The Angels will say: 'His accepting Your Unity, and faith in your Prophet[saww].' Allah[azwj] will Say to them: 'Where is the love for Ali[asws] the brother of My Prophet[saww]?, and the love for the Pure Imams[asws]? These are the rides that will lift these deeds of his towards the Gardens.'

فينظرون فاذا الرجل مع ما له من هذه الاشياء، ليس له موالاة علي بن أبي طالب والطيبين من آله، ومعاداة أعدائهم. فيقول الله تبارك وتعالى للاملاك الذين كانوا حامليها: اعتزلوها ، والحقوا بمراكزكم من ملكوتي ليأتها من هو أحق بحملها، ووضعها في موضع استحقاقها. فتلحق تلك الاملاك بمراكزها المجعولة لها.

The Angels will then look at the deeds of this person and will see that he does not have the love for Ali[asws] Ibn Abi Talib[asws] and his[asws] purified Progeny[asws] among his

deeds, or enmity with his[asws] enemies. Allah[azwj] will Say to the Angels bearing the deeds: 'Leave them for the rides which can lift them, and return to your places. And so these Angels will abandon these deeds and return to their places.'

ثم ينادى منادي ربنا عزوجل: يا أيتها الزبانية تناوليها، وحطيها إلى سواء الجحيم، لان صاحبها لم يجعل لها مطايا من موالاة علي والطيبين من آله (عليهم السلام). قال رسول الله (صلى الله عليه وآله) -: فتناول تلك الاملاك، ويقلب الله عزوجل تلك الاثقال أوزارا وبلايا على باعثها لما فارقتها مطاياها من موالاة أمير المؤمنين (عليه السلام) ونادت تلك الملائكة إلى مخالفته لعلي (عليه السلام)، وموالاته لاعدائه. فيسلطها الله عزوجل وهي في صورة الاسود على تلك الاعمال، وهي كالغربان والقرقس فتخرج من أفواه تلك الاسود نيران تحرقها، ولا يبقى له عمل إلا أحبط ويبقى عليه موالاته لاعداء علي (عليه السلام) وجحده ولايته، فيقره ذلك في سواء الجحيم فاذا هو قد حبطت أعماله، وعظمت أوزاره وأثقاله. فهذا أسوأ حالا من مانع الزكاة الذي يحفظ الصلاة.

Then the Caller of our Lord the Almighty will call out: 'O Angels of punishment, give these to the flames of Hell for he has not brought with him the love of Ali[asws] and the best from his[asws] Progeny[asws].' Rasool-Allah[saww] said: 'The Angels of Punishment will devour these deeds and Allah[azwj] will Convert these deeds into burdens and afflictions because they were not borne by the love of Amir-ul- Momineen[asws]. These Angels will call out to the deeds (enmity to Ali[asws] and friendship with his[asws] enemies) and Allah the Almighty will convert these into the shape of black snakes and crows with fire coming out of their mouths which will destroy all his deeds and nothing will be left except for their friendship to the enemies of Ali[asws] and his fighting against his[asws] friends which will both take him to Hell and this is how his deeds will all be lost and his burdens and difficulties will be increased. This is a worse condition that that of the one who does not give Zakat put keeps the Prayer.'[3162]

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن أبي حمزة الثمالي عن أبي جعفر (عليه السلام)، قال: «يبعث الله يوم القيامة قوما بين أيديهم نور كالقباطي، ثم يقال له: كن هباء منثورا».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Hamza Al-Sumaly,

'Abu Ja'far[asws] has said: 'Allah[azwj] would Resurrect a people on the Day of Judgement, in front of whom would a Light like the tapestry. Then He[azwj] would Say to it: "Be like floating dust!"

ثم قال: «أما و الله- يا أبا حمزة- إنهم كانوا يصومون، و يصلون، و لكن كانوا إذا عرض لهم شيء من الحرام أخذوه، و إذا ذكر لهم شيء مكن فضل أمير المؤمنين (عليه السلام) أنكروه- قال- و الهباء المنثور: هو الذي تراه يدخل البيت من الكوة، من شعاع الشمس».

Then he[asws] said: 'But, By Allah[azwj] – O Abu Hamza – they were Fasting, and Praying, but whenever something from the Prohibited was presented to them, they grabbed it, and when something from the merits of Amir-ul-Momineen[asws] was mentioned to them, they denied it'. He[asws] said: 'And the floating dust – It is that which you see enter the house from the shining of the sun'.[3163]

الشيخ في أماليه، قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو الحسن علي بن خالد المراغي، قال: حدثنا الحسن بن علي بن الحسن الكوفي، قال: حدثنا إسماعيل بن محمد المزني، قال: حدثنا سلام بن أبي عمرة الخراساني، عن سعد بن سعيد، عن يونس بن الحباب، عن علي بن الحسين زين العابدين (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ما بال

[3162] Tafseer Imam Hassan Al Askari[asws] – S 39
[3163] تفسير القمّي 2: 112.

أقوام إذا ذكر عندهم آل إبراهيم (عليه السلام) فرحوا و استبشروا، و إذا ذكر عندهم آل محمد (عليهم السلام) اشمأزت قلوبهم؟ و الذي نفس محمد بيده، لو أن عبدا جاء يوم القيامة بعمل سبعين نبيا، ما قبل الله ذلك منه حتى يلقاه بولايتي و ولاية أهل بيتي».

Al-Sheykh in his Amaali, said, 'Muhammad Bin Muhammad informed us, from Abu Al-Hassan Ali Bin Khalid Al-maraghy, from Al-Hassan Bin Ali Bin Al-Hassan Al-Kufy, from Ismail Bin Muhammad Al-mazny, from Salaam Bin Abu Umarat Al-Khurasany, from Sa'ad Bin Saeed, from Yunus Bin Al-habab,

'Ali[asws] Bin Al-Husayn Zayn Al-Abideen[asws] having said: 'Rasool-Allah[saww] said: 'What is the matter with the people that when the Progeny of Ibrahim[as] is mentioned in their presence, they are happy and joyful, but when the Progeny[asws] of Muhammad[saww] is mentioned in their presence, their hearts are constricted? By the One in Whose hand is the soul of Muhammad[saww], <u>if a servant were to come on the Day of Judgement with the deeds of seventy Prophets[as], Allah[azwj] would not Accept that from him until he attaches these with my[saww] Wilayah and the Wilayah of the People[asws] of my[saww] Household</u>'.[3164]

في كتاب علل الشرايع باسناده إلى ابى اسحاق الليثى عن الباقر عليه السلام حديث طويل يقول فيه أبو اسحاق بعد ان قال: وأجد من اعدائكم ومن ناصبيكم من يكثر من الصلوة ومن الصيام ويخرج الزكاة ويتابع بين الحج والعمرة ويحض على الجهاد ويأثر على البر وعلى صلة الارحام ويقضى حقوق اخوانه ويواسيهم من ماله ويتجنب شرب الخمر والزنا واللواط وساير الفواحش ؟

And in the book Al-IllAl-Al-Saharai'e, by his chain going up to Abu Is'haq Al-Baysi:

In a lengthy Hadeeth from Imam Al-Baqir[asws], when Abu Is'haq said, 'And I find that the ones from your[asws] enemies, and the ones who are hostile to you[asws] (Nasibi), are the ones who are frequent in the Prayers, and the Fasts, and the taking out of Al-Zakat, and the going to the Pilgrimage (Al-Hajj) and the Umrah, and inciting to the Jihad, and enjoining to the righteousness, and for the maintaining of relationships, and the fulfilment of the rights of their brothers, and considering them equal with their wealth, and they keep away from drinking of intoxicants, and the adultery, and the sodomy, and the rest of the immoralities?'

وان ناصب على ما هو عليه مما وصفته من افعالهم لو اعطى ما بين المشرق والمغرب ذهبا وفضة ان يزول عن محبة الطواغيت وموالاتهم إلى موالاتكم ما فعل ولازال، ولو ضربت خياشيمه بالسيوف فيهم ولو فعل فيهم ما ارتدع ولارجع، وإذا سمع احدهم منقبة لكم وفضلا اشمأز من ذلك وتغير لونه وراى كراهة ذلك في وجهه بغضا لكم ومحبة لهم،

Imam[asws] replied: 'And if the Nasibi is upon what he is upon, from what you have described the qualities of his actions, even I[asws] were to give him what is between the East and the West of the gold and silver that he should decline from the love of the tyrants and their friends, and to be your friends, he would neither do it nor decline from it. And if I[asws] were to strike them (Shiah) with the swords among them, and I[asws] were to do this among them, they would neither turn back nor return (to Kufr). However, when one of them (Nasabi) hears some of your praises and merits, he would become constricted by that, and his colour would change, and his abhorrence would become apparent in his face and his hatred for you (Shiah) and their love for them '.

[3164] الأمالي 1: 139.

قال: فتبسم الباقر عليه السلام ثم قال: يا ابراهيم هيهنا هلكت " العاملة الناصبة تصلى نارا حامية تسقى من عين آنية " ومن ذلك قال عزوجل: وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا ".

He (the narrator) said, 'Al-Baqir[asws] smiled, then said: 'O Ibrahim! Here is where they are destroyed ***[88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire [88:5] Made to drink from a boiling spring***. And from that, Allah[azwj] Mighty and Majestic Said ***[25:23] And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust***'.[3165]

حدثنا احمد بن محمد عن على بن الحكم عن منصور البزرج عن سليمان. بن خالد عن ابى عبد الله عليه السلام قال سمعته يقول ان اعمال العباد تعرض كل خميس على رسول الله صلى الله عليه وآله فإذا كان يوم عرفه هبط الرب تبارك وتعالى وهو قول الله تبارك وتعالى وقدمنا إلى ما عملوا من عمل فجعلناه هبأ منثورا فقلت جعلت فداك اعمال من هذه قال اعمال مبغضينا ومبغضي شيعتنا.

It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Al-Bazraj, from Suleyman Bin Khalid, who has said:

'I heard Abu Abdullah[asws] say that: 'The deeds of the servants get presented, every Thursday to Rasool-Allah[saww]. If it was the day of Arafa, the Lord[azwj] Sends (them) down, and these are the Words of Allah[azwj] Blessed and High ***[25:23] And We shall turn to whatever deeds they did and We shall make such deeds as floating dust scattered about***'. I said, 'May I be sacrificed for you, are my deeds from these?' He[asws] said: '<u>The deeds of those that hate us[asws] and hate our[asws] Shiah</u>'.[3166]

VERSE 24

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا {24}

[25:24] The dwellers of the Paradise shall on that day be in a goodly home and a better resting-place

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: أَصْحابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا فبلغنا- و الله أعلم- أنه إذا استوى أهل النار إلى النار لينطلق بهم قبل أن يدخلوا النار، فيقال لهم: ادخلوا إلى ظل ذي ثلاث شعب من دخان النار فيحسبون أنها الجنة، ثم يدخلون النار أفواجا، و ذلك نصف النهار، و أقبل أهل الجنة فيما اشتهوا من التحف، حتى يعطوا منازلهم في الجنة نصف النهار، فذلك قول الله عز و جل: أَصْحابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا.

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding the Words of the High ***[25:24] The dwellers of the Paradise shall on that day be in a goodly home and a better resting-place***, so it has reached us – and Allah[azwj] Knows best – that he[asws] said: 'When the people of the Fire are turned towards the Fire, before they enter the Fire, it would be said to them: 'Enter into the shade which has three types of smoke of the Fire'. So they would reckon that it is the Paradise. Then they would enter the Fire in droves, and that is half the day. And the people of the Paradise would be welcomed with coveted gifts, until they come to their dwellings in the Paradise, half the day. So that is in the Words of the Mighty and

[3165] Tafseer Noor Al-Saqalayn – CH 88 H 9
[3166] Basaair Al-Darajaat – P 9 Ch 4 H 15

Majestic ***[25:24] The dwellers of the Paradise shall on that day be in a goodly home and a better resting-place***'.[3167]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عمرو بن عثمان، و عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، و الحسن بن علي جميعا، عن أبي جميلة مفضل بن صالح، عن جابر، عن عبد الأعلى، و علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن إبراهيم، عن عبد الأعلى، عن سويد بن غفلة، قال: قال أمير المؤمنين (عليه السلام)- في حديث إذا وضع المؤمن في قبره-: «ثم يفسحان- يعني الملكين- له في قبره مد بصره، ثم يفتحان له بابا إلى الجنة، ثم يقولان له: نم قرير العين، نوم الشاب الناعم، فإن الله عز و جل يقول: أَصْحابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Amro Bin Usmaan, and a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Al-Hassan Bin Ali altogether, from Abu Jameela MufazzAl-Bin Salih, from Jabir, from Abdul A'la, and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim, from Abdul A'ala, from Suweyd Bin Ghaflat who said,

'Amir-ul- Momineen[asws] said in a Hadeeth of when a Believer is placed in his grave: 'Then the two Angels would expand his grave to the extent of his vision, then open for him the Gateway to the Paradise, then they both say to him: 'Sleep with the delight of the eyes, like the sleeping of the young man when he sleeps, for Allah[azwj] Mighty and Majestic is Saying ***[25:24] The dwellers of the Paradise shall on that day be in a goodly home and a better resting-place***'.[3168]

VERSE 25

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا {25}

[25:25] And on the Day when the sky shall burst asunder by the clouds, and the Angels shall descend, descending (in ranks)

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، عن محمد ابن حمدان، عن محمد بن سنان، عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ يَوْمَ تَشَقَّقُ السَّماءُ بِالْغَمامِ وَ نُزِّلَ الْمَلائِكَةُ تَنْزِيلًا، قال: «الغمام: أمير المؤمنين (عليه السلام)».

Ali Bin Ibrahim, from Muhammad Bin Hamaam, from Ja'far Bin Muhammad Bin Maalik, from Muhammad Ibn Hamdan, from Muhammad Bin Sinan, from Yunus Bin Tibyan, who has narrated:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[25:25] And on the Day when the sky shall burst asunder by the clouds, and the Angels shall descend, descending (in ranks)***, he[asws] said: 'The clouds (الغمام) – (would be split) By Amir-ul- Momineen[asws]'.[3169]

VERSE 26

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا {26}

[3167] تفسير القمّي 2: 113
[3168] الكافي 3: 231/ 1.
[3169] تفسير القمّي 2: 113.

[25:26] The Kingdom on that Day shall rightly belong to the Beneficent, and it will be a difficult Day for the unbelievers

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي، عن أبيه الحسن، عن أبيه، عن علي بن أسباط، قال: روى أصحابنا في قول الله عز و جل: الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمنِ، قال: «إن الملك للرحمن اليوم و قبل اليوم و بعد اليوم، و لكن إذا قام القائم (عليه السلام) لم يعبد إلا الله عز و جل بالطاعة».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali, from his father Al-Hassan, from his father, from Ali Bin Asbaat who said,

'Our companions have narrated with regards to the Words of Allah[azwj] Mighty and Majestic ***[25:26] The Kingdom on that Day shall rightly belong to the Beneficent***, he[asws] said: 'The Kingdom is for the Beneficent on the Day, and before the Day, and after the Day, but when Al-Qaim[asws] rises, none would be worshipped except for Allah[azwj] Mighty and Majestic with the obedience'.[3170]

VERSES 27 - 29

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا {27} يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا {28} لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا {29}

[25:27] And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool [25:28] Woe be unto me! If only I had not taken so and so as a friend! [25:29] He led me astray from the Reminder after it had come to me; and Satan always abandons the human being

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) فِيَّ مَنَاقِبُ لَوْ ذَكَرْتُهَا لَعَظُمَ بِهَا الِارْتِفَاعُ فَطَالَ لَهَا الِاسْتِمَاعُ وَ لَئِنْ تَقَمَّصَهَا دُونِيَ الْأَشْقَيَانِ وَ نَازَعَانِي فِيمَا لَيْسَ لَهُمَا بِحَقٍّ وَ رَكِبَاهَا ضَلَالَةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَبِئْسَ مَا عَلَيْهِ وَرَدَا وَ لَبِئْسَ مَا لِأَنْفُسِهِمَا مَهَّدَا يَتَلَاعَنَانِ فِي دُورِهِمَا وَ يَتَبَرَّأُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ يَقُولُ لِقَرِينِهِ إِذَا الْتَقَيَا يا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ فَيُجِيبُهُ الْأَشْقَى عَلَى رُئُوثَةٍ يَا لَيْتَنِي لَمْ أَتَّخِذْكَ خَلِيلًا لَقَدْ أَضْلَلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

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

Abu Ja'far[asws], from Amir-ul-Momineen[asws] in Sermon of the Means (خطبة الوسيلة), Amir-ul-Momineen[asws] said: 'If I[asws] were to mention my[asws] merits, its loftiness would be great, and it's listening prolonged. And about me[asws], two miserable ones before me[asws] disputed with me[asws] regarding that in which they had no rights over it, and they both rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, ***[43:38] Until when he comes to Us, he says: If only between me and you was the distance of the East and the West; so evil is the associate!*** who answered him, the

[3170] تأويل الآيات 1: 372/ 4

miserable one upon his ragged condition, ***[25:28] Woe be unto me! If only I had not taken so and so as a friend! [25:29] He led me astray from the Reminder after it had come to me; and Satan always abandons the human being***.

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينُ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ وَ لَئِنْ رَتَعَا فِي الْحُطَامِ الْمُنْصَرِمِ وَ الْغُرُورِ الْمُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ لَهُمَا عَلَى شَرٍّ وُرُودٍ فِي أَخْيَبِ وُفُودٍ وَ أَلْعَنِ مَوْرُودٍ يَتَصَارَخَانِ بِاللَّعْنَةِ وَ يَتَنَاعَقَانِ بِالْحَسْرَةِ مَا لَهُمَا مِنْ رَاحَةٍ وَ لَا عَنْ عَذَابِهِمَا مِنْ مَنْدُوحَةٍ

So I[asws] am the Reminder from which he went astray, and the Way from which he deviated, and the Belief which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he digressed. And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire (prepared) for them - an evil return amongst the wicked group, to a condemned destination. They will be shouting curses at each other grumbling in regret. There will be no rest for these two ; nor a respite from their inevitable Punishment.[3171]

- ما يتمثل للمنافقين عند حضور ملك الموت: -

THERE IS NO SITUATION LIKE THAT OF THE HYPOCRITE IN THE PRESENCE OF THE ANGEL OF DEATH

قال الامام (عليه السلام): عن أبيه، عن جده، عن رسول الله (صلى الله عليه وآله)، قال: ما من عبد ولا أمة أعطى بيعة أمير المؤمنين علي (عليه السلام) في الظاهر، ونكثها في الباطن وأقام على نفاقه إلا وإذا جاءه ملك الموت ليقبض روحه تمثل له إبليس وأعوانه. وتمثل النيران وأصناف عذابها لعينيه وقلبه ومقاعده من مضايقها.

Imam Hassan Al-Askari[asws] said relating from his[asws] father[asws] from his[asws] forefather[asws] from Rasool-Allah[saww] that: 'There is no servant nor community who gave allegiance to Amir-ul-Momineen Ali[asws] apparently, and rebelled inwardly, was steadfast in his hypocrisy but that the Angel of death captured his soul like that of Satan[la] and his associates. And made him to see the torment of the Fires and various types of punishments, by his eyes, and his heart and his abode therein experiencing the taste of Punishment.'

وتمثل له أيضا الجنان ومنازله فيها لو كان بقي على إيمانه، ووفى ببيعته فيقول له ملك الموت: انظر فتلك الجنان التي لا يقدر قدر سرائها وبهجتها وسرورها إلا الله رب العالمين كانت معدة لك، فلو كنت بقيت على ولايتك لاخي محمد رسول الله (صلى الله عليه وآله) كان إليها مصيرك يوم فصل القضاء، لكنك (نكثت وخالفت) فتلك النيران وأصناف عذابها وزبانيتها ومرزباتها وأفاعيها الفاغرة أفواهها، وعقاربها الناصبة أذنابها، وسباعها الشائلة مخالبها، وسائر أصناف عذابها هو لك وإليها مصيرك.

'And likewise, he is made to view the Gardens and the stations therein for those that remained upoon their beliefs and faithful to the allegiance (of Amir-ul-Momaneen[asws]). The Angel of death says to them: 'Look! These are the Gardens and the pleasures you cannot even perceive which Allah[azwj] the Lord of the worlds had Prepared for those, who had remained in the friendship of the brother of Muhammad[saww] Rasool-Allah[saww] and that would have been your destiny too, but you rebelled and opposed and these are the Fires and its various types of punishments

[3171] الكافي 8: 27/ 4 (Extract)

and the tentacles of creatures and other types of punishments are for you and now this is what you had earned.

فعند ذلك يقول: " يا ليتنى اتخذت مع الرسول سبيلا " فقبلت ما أمرني والتزمت من موالاة علي (عليه السلام) ما ألزمني.

He would then lament: ***[25:27] Alas! If only I had grabbed hold of Sabeel along with the Rasool*** If only I had accepted what he[saww] had ordered us to do and obligated upon ourselves the Wilayah of Ali[asws] which he[saww] had deemed obligatory for us'.[3172]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السياري، عن محمد بن خالد، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «قوله عز و جل: يا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يعني علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid, from Hamaad, from Hareyz,

'Abu Abdullah[asws] has said: 'The Words of the Mighty and Majestic ***[25:27] And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool*** – (Sabeel) Meaning Ali[asws] Bin Abu Talib[asws]'.[3173]

وعن محمد بن إسماعيل (رحمه الله)، بإسناده عن جعفر بن محمد الطيار، عن أبي الخطاب، عن أبي عبد الله (عليه السلام)، أنه قال: «و الله ما كنى الله في كتابه حتى قال: يا وَيْلَتى لَيْتَنِي لَمْ أَتَّخِذْ فُلاناً خَلِيلًا، و إنما هي في مصحف علي (عليه السلام): يا ويلتي ليتني لم أتخذ الثاني خليلا، و سيظهر يوما».

And from Muhammad Bin Ismail, by his chain, from Ja'far Bin Muhammad Al-Tayyar, from Abu Al-Khattab,

'Abu Abdullah[asws] has said: 'By Allah[azwj]! What nickname Allah[azwj] has in His[azwj] Book until He[azwj] Said ***[25:28] Woe be unto me! If only I had not taken so and so as a friend!*** But rather, it is in the Parchment of Ali[asws] ***[25:28] Woe be unto me! If only I had not taken the second one as a friend!*** And it will become apparent on the Day'.[3174]

وعن محمد بن جمهور، عن حماد بن عيسى، عن حريز، عن رجل، عن أبي جعفر (عليه السلام)، أنه قال: «يَوْمَ يَعَضُّ الظَّالِمُ عَلى يَدَيْهِ يَقُولُ يا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يا وَيْلَتى لَيْتَنِي لَمْ أَتَّخِذْ فُلاناً خَلِيلًا- قال- يقول الأول للثاني».

And from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from a man,

'Abu Ja'far[asws] has said: '***[25:27] And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool [25:28] Woe be unto me! If only I had not taken so and so as a friend!***, said: 'This is what the first one would be saying for the second one'.[3175]

[3172] Tafseer Imam Hassan Al Askari[asws] – S 66
[3173] تأويل الآيات 1: 373/ 5.
[3174] تأويل الآيات 1: 374/ 8.
[3175] تأويل الآيات 1: 374/ 9

قال: و قال أبو جعفر (عليه السلام): «يقول: يا ليتني اتخذت مع الرسول عليا وليا: يا وَيْلَتى لَيْتَنِي لَمْ أَتَّخِذْ فُلاناً خَلِيلًا يعني الثاني لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جاءَنِي، يعني الولاية وَ كانَ الشَّيْطانُ و هو الثاني لِلْإِنْسانِ خَذُولًا».

(Ali Bin Ibrahim) said,

'And Abu Ja'far[asws] said: 'He would be saying, ***[25:27] Alas! If only I had grabbed hold of Sabeel along with the Rasool***, Ali[asws] as a Guardian ***[25:28] Woe be unto me! If only I had not taken so and so as a friend!*** Meaning the second one ***[25:29] He led me astray from the Reminder after it had come to me*** meaning the Wilayah ***and Satan*** and he is the second one ***always abandons the human being***'.[3176]

الشيباني: عن الباقر و الصادق (عليهما السلام): «السبيل هاهنا: علي (عليه السلام)، يا وَيْلَتى لَيْتَنِي لَمْ أَتَّخِذْ فُلاناً خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ يعني عليا (عليه السلام)».

Al-Shaybani,

(It has been narrated) from Al-Baqir[asws] and Al-Sadiq[asws] having said: 'The Sabeel over here is Ali[asws]. ***[25:28] Woe be unto me! If only I had not taken so and so as a friend! [25:29] He led me astray from the Reminder*** (the Reminder) meaning Ali[asws]'.[3177]

وقال أيضا: روي عن الباقر و الصادق (عليهما السلام): «أن هذه الآيات نزلت في رجلين من مشايخ قريش، أسلما بألسنتهما و كانا ينافقان النبي (عليه السلام)، و آخى بينهما يوم الإخاء، فصد أحدهما صاحبه عن الهدى، فهلكا جميعا، فحكى الله تعالى حكايتهما في الآخرة، و قولهما عند ما ينزل عليهما من العذاب، فيحزن و يتأسف على ما قدم، و يتندم حيث لم ينفعه الندم».

And he (Al-Shaybani) said as well –

'It has been reported from Al-Baqir[asws] and Al-Sadiq[asws] having said: 'These Verses were Revealed regarding two men from the Sheykhs of Qureysh. They professed to Islam with their tongues and were hypocritical to the Prophet[saww]. And brotherhood was established between them on the day of the establishment of the brotherhood. So one of them pushed his companions away from the guidance. Thus all of them were destroyed. Therefore Allah[azwj] has Related about the two of them in the Hereafter, and the words of the both of them during the descent of the Punishment upon them. So, he would grieve and say sorry upon what he had done, and he would regret, when the regret is of no benefit'.[3178]

VERSES 30 & 31

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَٰذَا الْقُرْآنَ مَهْجُورًا {30} وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا {31}

[25:30] And the Rasool would say: O Lord! Surely my people treated this Quran as a forsaken thing [25:31] And thus have We Made for every Prophet

[3176] تفسير القمّي 2: 113.
[3177] نهج البيان (مخطوط): 208
[3178] نهج البيان «مخطوط»: 208.

an enemy from among the criminals and Sufficient is your Lord as a Guide and a Helper

محمد بن يعقوب: بإسناده عن جابر بن يزيد، عن أبي جعفر، عن أمير المؤمنين (عليه السلام)، في الخطبة التي تقدمت قبل هذه الآية من قول أمير المؤمنين (عليه السلام): «فأنا الذكر الذي عنه ضل، و السبيل الذي عنه مال، و الإيمان الذي به كفر، و القرآن الذي إياه هجر، و الدين الذي به كذب».

Muhammad Bin Yaqoub, by his chain from Jabir Bin Yzaeed,

(It has been narrated) from Abu Ja'far[asws], from Amir-ul- Momineen[asws] in the sermon regarding the Verse preceding this one, from the words of Amir-ul-Momineen[asws] having said: 'So I[asws] am the Reminder from which he went astray, and the Way from which he deviated, and the Belief which he denied, and the Quran from which he fled, and the Religion which he belied'.[3179]

أبو الفضل الطبرسي في (مشكاة الأنوار): يرفعه إلى الإمام الصادق (عليه السلام)، أنه قال: «ما كان و لا يكون و ليس بكائن، نبي و لا مؤمن، إلا و قد سلط عليه حميم يؤذيه، فإن لم يكن حكيم فجار يؤذيه، و ذلك قوله عز و جل: وَ كَذٰلِكَ جَعَلْنا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ».

Abu Al-FazAl-Al-Tabarsy in Mishkat Al-Anwaar, raising it to

Imam Al-Sadiq[asws] has said: 'It has never been, nor is it now, nor will there ever be, a Prophet[as] or a Believer, except that an intimate one would be Made to be over him, to hurt him. So if he does not become wise, the neighbour would hurt him. And these are the Words of the Mighty and Majestic ***[25:31] And thus have We Made for every Prophet an enemy from among the criminals***'.[3180]

لما قدم معاوية المدينة صعد المنبر فخطب، و نال من أمير المؤمنين علي (عليه السلام)، فقام الحسن (عليه السلام)، فحمد الله و أثنى عليه، ثم قال: إن الله تعالى لم يبعث نبيا إلا جعل له عدوا من المجرمين، قال الله تعالى: وَ كَذٰلِكَ جَعَلْنا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ

When Muawiya proceeded to Al-Medina, he ascended the Pulpit and preached a sermon and belittled Amir-ul-Momineen Ali[asws]. So Al-Hassan[asws] stood up, Praised Allah[azwj] and Extolled Him[azwj], then said: 'Surely, Allah[azwj] the High never Sent a Prophet[as] except that He[azwj] Made for him[as] an enemy from the criminals. Allah[azwj] the High Said ***[25:31] And thus have We Made for every Prophet an enemy from among the criminals***.

فأنا ابن علي بن أبي طالب، و أنت ابن صخر، و أمك هند، و امي فاطمة، و جدتك قتيلة، و جدتي خديجة، فلعن الله الأدنى منا حسبا، و أخملنا ذكرا، و أعظمنا كفرا، و أشدنا نفاقا.

So I[asws] am the son[asws] of Ali[asws] Bin Abu Talib[asws], and you are the son of Sakhar, and your mother is Hind, and my[asws] mother[asws] is Fatima[asws], and your grandmother is Quteyla and my[asws] grandmother[as] is Khadija[as]. May Allah[azwj] Curse the lowest from us in nobility, and worthless of us in mention, and greatest of us in disbelief, and the most intense of us in hypocrisy'.

فصاح أهل المسجد: آمين آمين. و قطع معاوية خطبته و دخل منزله.

[3179] الكافي 8: 28/ 4.
[3180] مشكاة الأنوار: 287

So the people in the Masjid shouted, ‘Ameen! Ameen!’ And Muawiya cut short his sermon, and entered his house’.[3181]

VERSES 32 - 34

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا {32} وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا {33} الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ سَبِيلًا {34}

[25:32] And those who disbelieve say: Why has not the Quran been Revealed to him all at once? Thus, that We may affirm your heart by it and We have done it so in stages [25:33] And they shall not bring to you any example, but We have Come to you with the Truth and best explanation [25:34] (As for) those who shall be gathered upon their faces to Hell, they are in an evil place and straying away from the path

محمد بن إبراهيم النعماني في (الغيبة): بإسناده عن كعب الأحبار، قال: إذا كان يوم القيامة حشر الناس على أربعة أصناف: صنف ركبان، و صنف على أقدامهم يمشون، و صنف مكبون، و صنف على وجوههم صم بكم عمي فهم لا يعقلون، و لا يتكلمون، و لا يؤذن لهم فيعتذرون، أولئك الذين تلفح وجوههم النار، و هم فيها كالحون.

Muhammad Bin Ibrahim Al-Nu’mani in Al-Ghayba, by his chain from Ka’ab Al-Ahbaar who said,

‘When it will be the Day of Judgement, the people would be Gathered over four categories – A type who would be riding, and a type who would be walking upon their feet, and a type lying flat, and a type upon their faces. Deaf, dumb, blind, so they would not know, nor would they be speaking, nor would they be permitted to present excuses. They are the ones whose faces would be touched by the Fire, and they would be gloomy in it.

فقيل: يا كعب، من هؤلاء الذين يحشرون على وجوههم، و هذه الحال حالهم؟ قال: كعب: أولئك الذين كانوا على الضلال و الارتداد و النكث، فبئس ما قدمت لهم أنفسهم إذا لقوا الله بحرب خليفتهم و وصي نبيهم، و عالمهم، و سيدهم، و فاضلهم، و حامل اللواء و ولي الحوض، و المرتجى، و الرجاء دون هذا العالم، و هو العلم الذي لا يجهل، و المحجة التي من زال عنها عطب، و في النار هوى، ذلك علي و رب كعب، أعلمهم علما، و أقدمهم سلما، و أوفرهم حلما، عجب كعب ممن قدم على علي غيره.

So it was said, ‘O Ka’ab, who are these who would be gathered upon their faces, and this condition, would be their condition?’ Ka’ab said, ‘They are the ones who were upon the straying and the apostasy and the breaking of the allegiance. So evil is what they sent forward for themselves, when they would meet Allah[azwj] having battled against their Caliph and the successor[asws] of their Prophet[saww], and their knowledgeable one[asws], and their Chief, and their best one, and the bearer of the Flag and the Guardian of the Fountain, and they hoped and wished for other than this knowledgeable one[asws], and he[asws] had the knowledge in which there was no ignorance, and that which was not corrupted, and in the Fire they would be yearning for him[asws] (to help them). That is Ali[asws] and lord of Ka’ab, who[asws] taught them knowledge, and preceded them in submission, and their most forbearing one. Ka’ab is astounded from the one who gives preference to others over Ali[asws].

[3181] نزهة الناظر و تنبيه الخاطر: 74/ 21

و من نسل علي (عليه السلام) القائم المهدي (عليه السلام) ، الذي يبدل الأرض غير الأرض، و به يحتج عيسى بن مريم (عليه السلام) على نصارى الروم و الصين، إن القائم المهدي من نسل علي (عليه السلام) أشبه الناس بعيسى بن مريم خلقا و خلقا و سمتا و هيبة ، يعطيه الله عز و جل ما أعطى الأنبياء و يزيده و يفضله.

And from the children of Ali[asws] is Al-Qaim[asws] Al-Mahdi[asws], the one who would change the earth to a different earth, and by him[asws] would be the argument of Isa[as] Bin Maryam[as] upon the Christians of Rome and China. Al-Qaim Al-Mahdi[asws] is from the children of Ali[asws], resembling Isa[as] Bin Maryam[as] in morals and ethics, and appearance and prestige. Allah[azwj] Mighty and Majestic would Give him[asws] what He[azwj] Gave to the Prophets[as] and Increase it, and Prefer him[asws].

إن القائم (عليه السلام) من ولد علي (عليه السلام) له غيبة كغيبة يوسف، و رجعة كرجعة عيسى بن مريم، ثم يظهر بعد غيبته مع طلوع النجم الأحمر، و خراب الزوراء و هي الري، و خسف المزورة، و هي بغداد، و خروج السفياني، و حرب ولد العباس مع فتيان أرمينية و آذربيجان، تلك حرب يقتل فيها ألوف و ألوف، كل يقبض على سيف محلى، تخفق عليه راياتسود، تلك حروب يشوبها الموت الأحمر، و الطاعون الأكبر.

Al-Qaim[asws] is from the sons[asws] of Ali[asws]. For him[asws] would be an occultation like the occultation of Yusuf[as], and a return like the return of Isa Bin Maryam[as]. Then he[as] would appear after his[asws] occultation after the emergence of the red star, and the ruination of Al-Zawra - and it is Al-Rayy, and the submerging of Al-Mazroura – and it is Baghdad, and the coming out of Al-Sufyani, and the battle of the sons of Al-Abbas with the youths of Armenia and Azerbaijan. That is the battle in which thousands upon thousands would be killed. Each one holding a sword would be destroyed, having failed to the black banners. These wars would be marred by the red death, and the great plague'.[3182]

VERSES 35 - 38

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا {35} فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا {36} وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا {37} وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا {38}

[25:35] And We Gave the Book to Musa and Appointed with him his brother Haroun as a Vizier [25:36] Then We Said: Go you both to the people who belied Our Signs; so We Destroyed them with an utter Destruction [25:37] And the people of Noah, when they belied the Rasools, We Drowned them, and Made them a Sign for the people, and We have Prepared for the unjust a painful Punishment [25:38] And Aad, and Samood, and the dwellers of the Al-Rass and many generations between them

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، قال: حدثنا أبو الصلت عبد السلام بن صالح الهروي، قال: حدثنا علي بن موسى الرضا، عن أبيه موسى ابن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي (صلوات الله عليهم أجمعين)، قال: «أتى علي بن أبي طالب (عليه السلام) قبل مقتله بثلاثة أيام رجل من أشراف تميم، يقال له: عمرو، فقال: يا أمير المؤمنين، أخبرني عن أصحاب الرس، في أي عصر كانوا، و أين كانت منازلهم، و من كان ملكهم، و هل بعث الله عز و جل إليهم رسولا، أم لا، و بماذا اهلكوا؟ فإني أجد في كتاب الله عز و جل ذكرهم، و لا أجد خبرهم.

[3182] الغيبة: 145/ 4

Ibn Babuwayh said, 'Ahmad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Abu Al-Salt Abdul Salaam Bin Salih Al-Harwy,

(It has been narrated) from Ali[asws] Bin Musa Al-Reza[asws], from his[asws] father[asws] Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] Muhammad[asws] Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws] Al-Husayn[asws] Bin Ali[asws] having said: 'A man called Amro came up to Ali[asws] Bin Abu Talib[asws] three days before his[asws] battle, so he said, 'O Amir-ul-Momineen[asws]! Inform me about ***[25:38] the dwellers of Al-Rass***, which era were they in, and where were their dwellings, and from when was their kingdom, and did Allah[azwj] Mighty and Majestic Send a Rasool[as] to them or not, for what were they Destroyed? I have found their Mention in the Book of Allah[azwj] Mighty and Majestic and did not find their news'.

فقال له أمير المؤمنين (عليه السلام): لقد سألت عن حديث ما سألني عنه أحد من قبلك، و لا يحدثك به أحد بعدي إلا عني، و ما في كتاب الله عز و جل آية إلا و أنا أعرفها، و أعرف تفسيرها، و في أي مكان نزلت، من سهل، أو جبل، و في أي وقت من ليل أو نهار، و إن هاهنا لعلما جما- و أشار إلى صدره- و لكن طلابه يسير، و عن قليل يندمون لو فقدوني.

So Amir-ul-Momineen[asws] said to him: 'You have asked me[asws] about a Hadeeth which no one before you has asked me[asws] nor will it ever be narrated by anyone from after me[asws], except from me[asws]. And there is no Verse in the Book of Allah[azwj] except that I[asws] understand it, and understand its explanation, and in which place it was Revealed, from a coast, or a mountain, and in which time from night or day, and over here is the total knowledge' – and he[asws] gestured towards his[asws] own chest – 'but seekers are walking around, and only a few would regret it if they were to lose me[asws].

كان من قصتهم- يا أخا تميم- أنهم كانوا قوما يعبدون شجرة صنوبر، يقال لها: شاه درخت، كان يافث بن نوح غرسها على شفير عين، يقال لها روشاب ، كانت أنبتت لنوح (عليه السلام) بعد الطوفان، و إنما سموا أصحاب الرس، لأنهم رسوا نبيهم في الأرض، و ذلك بعد سليمان بن داود (عليه السلام).

What was from their stories – O brother Tameem – they were a people who were worshipping the pine tree called 'Shah Darakht'. It was Yafis Bin Noah[as] who had planted it upon the verge of a spring called Roushab. It grew for Noah[as] after the flood. But rather, the dwellers of Al-Rass were called so because they buried (رسوا) their Prophet[as] in the ground, and that is after Sulayman[as] Bin Dawood[as].

و كانت لهم اثنتا عشرة قرية على شاطئ نهر يقال له: الرس، من بلاد المشرق، و بهم سمي ذلك النهر، و لم يكن يومئذ في الأرض نهر أغزر منه، و لا أعذب منه، و لا قرى أكثر و لا أعمر منها، تسمى إحداهن آبان، و الثانية آذر، و الثالثة دي، و الرابعة بهمن، و الخامسة إسفندار، و السادسة فروردين، و السابعة أردي بهشت، و الثامنة خرداد، و التاسعة مرداد، و العاشرة تير، و الحادية عشر مهر، و الثانية عشر شهريور.

They had twelve habitations for them upon the banks of a river called Al-Rass, from the cities of the east, and it is by them that the river was called as such. And in those days there was no river more abundant than it, nor fresher than it, nor a town more populated than these, nor with people of longer life spans than in it. One on them was called Abaan, and the second one Aazar, and the third one Dayy, and the fourth one Bahman, and the fifth one Isfandaar, and the sixth one Farourdeen, and the seventh Ardayy Behesht, and the eight one Khardaad, and the night one Mardaad, and the tenth one Tayr, and the eleventh one Mahar, and the twelfth one Shareywar.

و كانت أعظم مدائنهم إسفندار، و هي التي ينزلها ملكهم، و كان يسمى: تركوذ بن غابور بن يارش بن ساذن بن نمرود بن كنعان فرعون إبراهيم (عليه السلام)، و بها العين و الصنوبرة، و قد غرسوا في كل قرية منها حبة من طلع تلك الصنوبرة، و أجروا إليها نهرا من العين التي عند الصنوبرة، فنبتت الحبة، و صارت شجرة عظيمة، و حرموا ماء العين و الأنهار، فلا يشربون منها، و لا أنعامهم، و من فعل ذلك قتلوه، و يقولون: هو حياة آلهتنا، فلا ينبغي لأحد أن ينقص من حياتها، و يشربون هم و أنعامهم من نهر الرس، الذي عليه قراهم.

And the biggest of their cities was Isfandaar, and it is the one in which their King had dwelled, and he was called Tarkowz Bin Ghabour Bin Yarish Bin Saazan Bin Namroud Bin Kana'an, Pharaoh at the time of Ibrahim[as]. And in it was the spring and the pine tree, and in every town they had planted a seed from that pine tree, and made the river to flow from which was the main pine tree. These seeds grew and became big trees, and they prohibited the water of the spring and the river. So they would neither drink from it, nor water their cattle from it. And the one who did that (drank from it) they killed him and they were saying, 'It is the life of our god, so it is not befitting for anyone that he should reduce its life'. And they and their cattle used to drink from the river Al-Rass, upon which were their towns'.

و قد جعلوا في كل شهر من السنة يوما، في كل قرية، عيدا يجتمع إليه أهلها، فيضربون على الشجرة التي بها كلة من حرير، فيها من أنواع الصور، ثم يأتون بشاة و بقر، فيذبحونها قربانا للشجرة، و يشعلون فيها النيران بالحطب، فإذا سطع دخان تلك الذبائح و قتارها في الهواء، و حال بينهم و بين النظر إلى السماء، خروا للشجرة سجدا، و يبكون و يتضرعون إليها أن ترضى عنهم، فكان الشيطان يجيء فيحرك أغصانها، و يصيح من ساقها صياح الصبي: إني قد رضيت عنكم- عبادي- فطيبوا نفسا، و قروا عينا. فيرفعون رؤوسهم عند ذلك، و يشربون الخمر و يضربون بالمعازف، و يأخذون الدست بند، فيكونون على ذلك يومهم و ليلتهم، ثم ينصرفون.

And made it be a day of Eid, one day in every month of the year, in every town, in which they would gather their families to it (the pine tree), so they would place upon it a thin curtain of silk, which different types of images, then they would bring their sheep and cows. So they would slaughter these as an offering to the (pine) tree, and ignite flames with the wood, and the smoke from these sacrifices would permeate into the atmosphere. So when they would see the smoke rising in the sky, they would fall prostrate to the tree, and they would be wailing and supplicating to it so that it would be pleased with them. So Satan[la] would come and move its branches and shout as the young boy shouts, 'I am please with you all – my servants – so let your selves be perfumed and your eyes be joyful!' During that, they would raise their heads and drink the intoxicants and play their musical instruments. And then they would dance around upon that during that day and night, then they would leave.

و إنما سمت العجم شهورها بآبان ماه، و آذر ماه، و غيرهما، اشتقاقا من أسماء تلك القرى، لقول أهلها بعضهم لبعض: هذا عيد شهر كذا، و عيد شهر كذا حتى إذا كان عيد قريتهم العظمى، اجتمع إليها صغيرهم و كبيرهم، فضربوا عند الصنوبرة و العين سرادقا من ديباج، عليه من أنواع الصور، و جعلوا له اثني عشر بابا، كل باب لأهل قرية منهم، و يسجدون للصنوبرة، خارجا من السرادق، و يقربون إليها الذبائح، أضعاف ما قربوه للشجرة التي في قراهم، فيجيء إبليس عند ذلك، فيحرك الصنوبرة تحريكا شديدا، و يتكلم من جوفها كلاما جهوريا، و يعدهم و يمنيهم بأكثر مما وعدتهم و منتهم الشياطين كلها، فيرفعون رؤوسهم من السجود، و بهم من الفرح و النشاط ما لا يفيقون، و لا يتكلمون، من الشرب و العزف، فيكونون على ذلك اثني عشر يوما و لياليها، بعدد أعيادهم بسائر السنة، ثم ينصرفون.

But rather, the Persians (العجم) named their months from these, Aban, Aazar, and two others, derived from the names of these towns. Some of them would say to the others, 'This is the Eid of such and such a month, and Eid of such and such a month, until it was the Eid of the great town, during which their young ones and their older ones would gathers. So they would place upon the pine tree a silk cloth painted with

types of images, and make a tent by it with tent doors to it. Each door for the people of a particular town from them, and they would be prostrating to the pine tree. They would come out from their tent, and slaughter their offerings, double what they presented to the pine trees in their own towns. So Iblees[la] would come during that, and he[la] would move the pine tree with an intense shaking, speaking from inside it with a loud speech, and prepare them and promise them more than all the other devils had done so before. So they would raise their heads from the prostrations, and they would be so joyful that they would not wake up from it, nor would they be speaking due to the drinking and the music. So they were doing that over twelve days and nights, the number of the Eids for the rest of the year, then they would leave.

فلما طال كفرهم بالله عز و جل و عبادتهم غيره، بعث الله عز و جل إليهم نبيا من بني إسرائيل، من ولد يهودا ابن يعقوب (عليه السلام)، فلبث فيهم زمانا طويلا، يدعوهم إلى عبادة الله عز و جل، و معرفة ربوبيته، فلا يتبعونه، فلما رأى شدة تماديهم في الغي و الضلال، و تركهم قبول ما دعاهم إليه من الرشد و النجاح، و حضر عيد قريتهم العظمى، قال: يا رب، إن عبادك أبوا إلا تكذيبي، و الكفر بك، و غدوا يعبدون شجرة لا تنفع و لا تضر، فأيبس شجرهم أجمع، و أرهم قدرتك و سلطانك.

So when their disbelief in Allah[azwj] Mighty and Majestic and their worshipping others was prolonged, Allah[azwj] Mighty and Majestic Sent a Prophet[as] from the Children of Israel, from the sons of Yahouda Ibn Yaqoub[as]. So he[as] remained with them for a lengthy period, calling them to the worship of Allah[azwj] Mighty and Majestic, and recognition of His[azwj] Lordship, but they did not follow him[as]. So when he[as] saw the intensity of their continuation in the delusion and the deviation, and the acceptance of he[as] was calling them to the guidance and the salvation, and when the Eid of their great town presented itself, he[as] said: 'O Lord[azwj]! You[azwj] servants are adamant of belying me[as], and denying You[azwj], and they would be leaving early to worship the tree which neither benefits them nor helps. So wither all of their trees and Show them Your[azwj] Power and Authority!'

فأصبح القوم و قد يبس شجرهم، فها لهم ذلك، و فظع بهم، و صاروا فرقتين: فرقة قالت: سحر آلهتكم هذا الرجل الذي زعم أنه رسول رب السماء و الأرض إليكم، ليصرف وجوهكم عن آلهتكم إلى إلهه. و فرقة قالت: لا، بل غضبت آلهتكم حين رأت هذا الرجل يعيبها، و يقع فيها، و يدعوكم إلى عبادة غيرها، فحجبت حسنها و بهاءها لكي تغضبوا لها، فتنتصروا منه.

So when the people woke up in the morning, their trees had dried up. So when they saw that, they panicked and became two groups. A group said, 'Your gods have been bewitched by this man[as] who claims to be a Rasool[as] of the Lord[azwj] of the sky and the earth to you, in order to divert your attention from your gods towards his[as] God'. And a group said, 'No, but your gods are angry when they saw this man faulting them, who is among you, and is calling you all to the worship of someone else. So they have veiled their beauty and glory so that you may be angered and be victorious over him[as]'.

فأجمع رأيهم على قتله، فاتخذوا أنابيب طوالا من رصاص، واسعة الأفواه، ثم أرسلوها في قرار العين، إلى أعلى الماء، واحدة فوق الاخرى، مثل البرابخ ، و نزحوا ما فيها من الماء، ثم حفروا في قرارها بئرا ضيقة المدخل، عميقة، و أرسلوا فيها نبيهم، و ألقموا فاها صخرة عظيمة، ثم أخرجوا الأنابيب من الماء، و قالوا: الآن نرجو أن ترضى عنا آلهتنا، إذا رأت أنا قد قتلنا من كان يقع فيها، و يصد عن عبادتها، و دفناه تحت كبيرها، يتشفى منه، فيعود إليها نورها و نضرتها كما كان.

So the formed a consensus of opinion for killing him[as]. They took long tubes of lead with wide mouths, then inserted these in the spring up to the top of the water, one on top of the other, like the drains, then drained the water, and dug a deep and narrow well, and inserted their Prophet[as] in it, and placed a great rock upon the entrance of it. Then they took the pipes out from the water and they said, 'Now we hope that our god are pleased with us, when they see that we have killed the one who was among us, and stopped from worshipping them, and we buried him[as] under the great one, and it would be healed from it, so that its light and its freshness would return to what it used to be.

فبقوا عامة يومهم يسمعون أنين نبيهم (عليه السلام)، و هو يقول: سيدي، قد ترى ضيق مكاني، و شدة كربي، فارحم ضعف ركني، و قلة حيلتي، و عجل بقبض روحي، و لا تؤخر إجابة دعوتي، حتى مات (عليه السلام).

So they remained for most of the day hearing the groaning of their Prophet[as] and he[as] was saying: 'My Master[azwj]! You[azwj] have seen the narrowness of my[as] place, and the severity of my[as] loneliness. So have Mercy upon the weakness of my[as] position, and my[as] helplessness, and hasten the capture of my[as] soul, and do not delay the Answering of my [as] supplication' – until he[as] died.

فقال الله عز و جل لجبرئيل (عليه السلام): يا جبرئيل، أ يظن عبادي هؤلاء، الذين قد غرهم حلمي، و أمنوا مكري، و عبدوا غيري، و قتلوا رسولي، أن يقيموا لغضبي، أو يخرجوا من سلطاني؟ كيف و أنا المنتقم ممن عصاني، و لم يخش عقابي، و إني حلفت بعزتي و جلالي لأجعلنهم عبرة و نكالا للعالمين.

So Allah[azwj] Mighty and Majestic Said to Jibraeel[as]: "O Jibraeel[as]! Do these servants of Mine, who are deceived by My[azwj] Forbearance, think that they are safe from My[azwj] Plan, and they are worshipping other than Me[azwj], and they killed My[azwj] Rasool[as], that they would be able to withstand My[azwj] Wrath, or exit from My[azwj] Authority? How? And I[azwj] am the Avenger from the one who disobeys Me[azwj] and does not fear My[azwj] Punishment. And I[azwj] Swear by My[azwj] Might and My[azwj] Majestic that I[azwj] shall Make them an example and a Punishment for the worlds".

فلم يرعهم و هم في عيدهم ذلك إلا بريح عاصف شديدة الحمرة، فتحيروا فيها، و ذعروا منها، و تضام بعضهم إلى بعض، ثم صارت الأرض من تحتهم كحجر كبريت يتوقد و أظلتهم سحابة سوداء، فألقيت عليهم كالقبة جمرا يلتهب، فذابت أبدانهم كما يذوب الرصاص في النار.

So they were not terrified by that, and they were in the Eid, except by a stormy wind of intense redness. So they were confused from it, and they panicked from it, and they were joined to each other. Then the earth underneath them became like the sulphuric rock, and they were engulfed by a black cloud. Red embers rained down upon them and their bodies melted like the lead melts in the fire.

فنعوذ بالله تعالى ذكره من غضبه، و نزول نقمته، و لا حول و لا قوة إلا بالله العلي العظيم».

Thus, we[asws] seek Refuge with Allah[azwj], elevated is His[azwj] Mention, from His[azwj] Wrath, and the Descent of His[azwj] Curse. And there is no Mighty nor Strength except with Allah[azwj], the High, the Magnificent'.[3183]

[3183] عيون أخبار الرّضا (عليه السّلام) 1: 205/ 1

علي بن إبراهيم: عن أبيه، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: دخلت امرأة مع مولاة لها على أبي عبد الله (عليه السلام)، فقالت: ما تقول في اللواتي مع اللواتي؟ قال: «هن في النار، إذا كان يوم القيامة أتي بهن، فالبسن جلبابا من نار، و خفين من نار، و قناعا من نار، و ادخل في أجوافهن و فروجهن أعمدة من نار، و قذف بهن في النار».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel,

'Abu Abdullah[asws] said, 'A woman came up along with her guardian to Abu Abdullah[asws], so she said, 'What are you[asws] saying regarding the women with the women?[3184]' He[asws] said: 'They are in the Fire. When it will be the Day of Judgement, they shall come with these (women), so they would be made to wear robes of Fire, and slipper of Fire, and face masks of Fire, and columns of Fire would be made to enter their hearts and their genitals'.

فقالت: أليس هذا في كتاب الله؟ قال: «بلى» قالت: أين هو؟ قال: «قوله: وَ عاداً وَ ثَمُودَ وَ أَصْحابَ الرَّسِّ فهن الرسيات».

So she said, 'Is this not in the Book of Allah[azwj]?' He[asws] said 'Yes it is'. She said, 'Where is it?' He[asws] said: '***[25:38] And Aad, and Samood, and the dwellers of the Al-Rass***, so these (lesbians) were the (dwellers) of Al-Rass'.[3185]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن أبي حمزة و هشام و حفص، عن أبي عبد الله (عليه السلام)، أنه دخل عليه نسوة، فسألته امرأة منهن عن السحق؟ فقال: «حدها حد الزاني». فقالت المرأة: ما ذكر الله عز و جل ذلك في القرآن؟ فقال: «بلى». [قالت: و أين هو؟]. قال: «هن أصحاب الرس».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and Hisham and Hafs,

(It has been narrated) once women had come up to see Abu Abdullah[asws]. So a woman from among them said, '(What about) the Lesbian?' So he[asws] said: 'Its Limit (Punishment) is the Limit of the adulterer'. So the woman said, 'Has Allah[azwj] Mighty and Majestic Mentioned it in the Quran?' So he[asws] said: 'Yes'. She said, 'And where is it?' He[asws] said: 'These women were ***[25:38] the dwellers of Al-Rass***'.[3186]

VERSE 39

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا {39}

[25:39] And to each one We Gave examples and each one did We Destroy with an utter destruction

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن محمد بن خالد البرقي، عمن ذكره، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ كُلًّا تَبَّرْنا تَتْبِيراً، قال: (يعني كسرنا تكسيرا».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid Al-Barqy, from the one who mentioned it, from Hafs Bin Ghayas,

[3184] Lesbians
[3185] تفسير القمّي 2: 113
[3186] الكافي 7: 202/ 1.

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[25:39] and each one did We Destroy with an utter destruction***, he[asws] said: 'It Means, We[azwj] Broke down with a breaking".[3187]

VERSE 40

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ ۚ أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا {40}

[25:40] And certainly they have passed by the town upon which was Rained the evil rain; did they not then see it? But, they were not hoping to be Raised

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «و أما القرية التي أمطرت مطر السوء فهي سدوم، قرية قوم لوط، أمطر الله عليهم حجارة من سجيل».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'And as for the town upon which the evil rain was Rained, so it is Sodom, the town of the people of Lot[as]. Allah[azwj] Rained upon them stones of clay'.[3188]

VERSES 41 - 43

وَإِذَا رَأَوْكَ إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا {41} إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا {42} أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا {43}

[25:41] And when they see you, they do not take you but a for mockery: Is this he whom Allah has Sent to be a Rasool? [25:42] He would have led us astray from our gods had we not adhered to them patiently! And soon they will know, when they see the Punishment, who is most astray from the Way [25:43] Have you seen him who takes his own desires as a god? Will you then become a protector over him?

علي بن إبراهيم، قال: نزلت في قريش، و ذلك أنه ضاق عليهم المعاش، فخرجوا من مكة، و تفرقوا، فكان الرجل إذا رأى شجرة حسنة أو حجرا حسنا، هويه فعبده، و كانوا ينحرون لها النعم، و يلطخونها بالدم، و يسمونها سعد صخرة، و كانوا إذا أصابهم داء في إبلهم و أغنامهم، جاءوا إلى الصخرة، فيمسحون بها الغنم و الإبل، فجاء رجل من العرب بإبل له، يريد أن يتمسح بالصخرة لإبله، و يبارك عليها .

Ali Bin Ibrahim said,

'It was Revealed regarding the Qureysh. And that is when their livelihood was restricted, so they went out from Makka, and dispersed. So when the man saw a beautiful tree or a beautiful rock, he would worship it. And they would offer sacrifices to it and stain it with the blood, and called is Sa'ad Rock. So when they were struck by illness regarding their camels or sheep, they would come to the rock, and wipe

[3187] معاني الأخبار: 220/ 1
[3188] تفسير القمّي 2: 114.

the sheep and the camel. The Arab man would come to it intending to wipe his camel to the rock in order to be blessed by it'.[3189]

VERSE 44

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا {44}

[25:44] Or do you reckon that most of them are hearing and minding? They are nothing but like cattle; but, they are straying farther off from the path

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، عن أبي الحسن موسى بن جعفر (عليه السلام)- في حديث طويل- قال: «يا هشام، ثم ذم الله الذين لا يعقلون، فقال: أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

Muhammad Bin yaqoub, from Abu Abdullah Al-Ashary, from one of our companions, raising it from Hisham Bin Al-Hakam,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws] – in a lengthy Hadeeth – said: 'O Hisham! Then Allah[azwj] Condemned the ones who are not minding so He[azwj] Said ***[25:44] Or do you reckon that most of them are hearing and minding? They are nothing but like cattle; but, they are straying farther off from the path***'.[3190]

Ibn Mahboub, from Abdullah Bin Ghalib, from his father Saeed Bin Al-Musayyab who said:

I heard Ali[asws] Bin Al-Husayn[asws] saying that: 'A man went to Amir-ul-Momineen[asws] and said, 'Inform me, if you[asws] are knowledgeable, about the people, and about those who resemble the people, and about the *Nasnaas*'. So Amir-ul-Momineen[asws] said: 'O Husayn[asws], answer the man'. So Al-Husayn[asws] said: 'As for your word, 'Inform me about the people', so we[asws] are the people, and that is what Allah[azwj] Says in His[azwj] Book: ***"[2:199] Then hasten on from the Place from which the people hasten on"***, therefore it is the Rasool Allah[saw], he[saww] is the one[saww] about whom people should come forward.

وَ أَمَّا قَوْلُكَ أَشْبَاهُ النَّاسِ فَهُمْ شِيعَتُنَا وَ هُمْ مَوَالِينَا وَ هُمْ مِنَّا وَ لِذَلِكَ قَالَ إِبْرَاهِيمُ (عليه السلام) فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ أَمَّا قَوْلُكَ النَّسْنَاسُ فَهُمُ السَّوَادُ الْأَعْظَمُ وَ أَشَارَ بِيَدِهِ إِلَى جَمَاعَةِ النَّاسِ ثُمَّ قَالَ إِنْ هُمْ إِلَّا كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And as for your word, 'Resembling the people', so they are our[asws] Shiah, and they are our[asws] friends, and they are from us[asws], and that is what Ibrahim[as] said: ***"[14:36] then whoever follows me, he is surely of me, and whoever disobeys me"***. And as for your words, 'The *Nasnaas*', so they are the vast majority' – and he[asws] gestured by his[asws] hand towards a group of the people, then said: ***[25:44] They are nothing but as cattle; nay, they are straying farther off from the path***.'[3191]

فقال له على عليه السلام ..... واما اصحاب المشئمة فهم اليهود والنصارى قول الله تعالى الذين اتيناهم الكتاب يعرفونه كما يعرفون ابناءهم في منازلهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربك الرسول من الله إليهم بالحق فلا تكونن من الممترين

[3189] تفسير القمّي 2: 114.
[3190] الكافي 1: 11/ 12.
[3191] Al Kafi – H 14787

Ali[asws] said: 'As for the companions of the left, they are the Jews and the Christians as per the Words of Allah[azwj] ***"[2:146] Those whom We have given the Book recognise him as they recognise their sons, and a party of them most surely conceal the truth while they know, [2:147] The truth is from your Lord"***. The Messenger[saww] from Allah[azwj] to them, is with the Truth ***"therefore you should not be of the doubters"***.

فلما جحدوا ما عرفوا ابتلاهم الله بذلك الذم فيسلبهم روح الايمان واسكن ابدانهم ثلثة ارواح روح القوة وروح الشهوة وروح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتلف بروح الشهوة و تسير بروح البدن فقال له السائل احييت قلبى باذن الله تعالى.

When they fought against what they recognised, Allah[azwj] Nullified that and Condemned them. He[azwj] Crucified their Spirit of the Faith, and Let three Spirits reside in their bodies – Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body, then He[azwj] Likened them to the cattle. He[azwj] Said ***[25:44] They are nothing but like cattle; but, they are straying farther off from the path***, because the animals, they bear the burden by the Spirit of the Strength, and they react by Spirit of the Desire, and they move around by Spirit of the Body'. The questioner said to him[asws], 'You[asws] have revived my heart, by the Permission of Allah[azwj]'.[3192]

VERSES 45 - 49

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا {45} ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا {46} وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا {47} وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا {48} لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا {49}

[25:45] Have you not considered how your Lord Extends the shade? And if He had Desired to He would have Made it stationary; then We Made the sun an indication of it [25:46] Then We Capture it to Ourselves gradually [25:47] And He it is Who Made the night a covering for you, and the sleep a rest, and He Made the day to rise up again [25:48] And He is Who Sends the winds as good news before His Mercy; and We Send down pure water from the sky [25:49] That We may Revive thereby to a dead land and Quench it, from what We Created, the cattle and many people

ابن شهر آشوب، قال: نزل النبي (صلى الله عليه و آله) بالجحفة، تحت شجرة قليلة الظل، و نزل أصحابه حوله، فتداخله شيء من ذلك، فأذن الله تعالى لتلك الشجرة الصغيرة حتى ارتفعت و ظللت الجميع، فأنزل الله تعالى: أَ لَمْ تَرَ إِلى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَ لَوْ شاءَ لَجَعَلَهُ ساكِناً.

Ibn Shehr Ashub said,

'The Prophet[saww] encamped at Al-Johfa, under a tree with little shade. And his[saww] companions settled around him[saww]. So something overlapped from that, and Allah[azwj] the High Permitted that little tree, until it raised itself and shaded all of them. So Allah[azwj] the High Revealed ***[25:45] Have you not considered how your Lord***

[3192] Basaair Al Darajaat – P Ch 14 H 15 (Extract)

Extends the shade? And if He had Desired to He would have Made it stationary'.[3193]

VERSE 50

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا {50}

[25:50] And We have Distributed it to them that they may be mindful, but most of the people refused but were denying

شرف الدين النجفي، قال: روى محمد بن علي، عن محمد بن فضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «نزل جبرئيل على محمد (صلى الله عليه و آله) بهذه الآية هكذا: فأبى أكثر الناس من أمتك بولاية علي إلا كفورا».

Sharaf Al-Deen Al-Najafy said, 'Muhammad Bin Ali reported from Muhammad Bin Fazeyl, from Abu Hamza,

'Abu Ja'far[asws] having said: 'Jibraeel[as] descended upon Muhammad with this Verse, like this ***[25:50] but most of the people from your community refused the Wilayah of Ali but were denying***'.[3194]

VERSES 51 - 53

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا {51} فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا {52} وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا {53}

[25:51] And if We had so Desired, We would have Sent a warner in every town [25:52] So do not follow the unbelievers, and strive against them a mighty striving with it [25:53] And He is Who has made two seas to flow freely, this one palatable, sweet, and the other salty, bitter; and Made between the two an inviolable barrier

علي بن إبراهيم: قوله تعالى: وَ هُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ في رواية أبي الجارود، عن أبي جعفر (عليه السلام) يقول: «أرسل البحرين هذا عَذْبٌ فُراتٌ وَ هذا مِلْحٌ أُجاجٌ فالأجاج المر، وَ جَعَلَ بَيْنَهُما بَرْزَخاً يقول: حاجزا، و هو المنتهى، وَ حِجْراً مَحْجُوراً يقول: حراما محرما، بأن يغير أحدهما طعم الآخر».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[25:53] And He is Who has made two seas to flow freely***, said: 'Sent the two seas ***this one palatable, sweet, and the other salty, bitter***. So the salty is the bitter (in taste), ***and Made between the two*** said: 'A barrier, and it is the ultimate'" ***an inviolable barrier***, It is completely forbidden for one of them to change the taste of the other'.[3195]

[3193] المناقب 1: 135
[3194] تأويل الآيات 1: 375/ 11
[3195] تفسير القمّي 2: 115

VERSE 54

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا {54}

[25:54] And He it is Who Created a mortal from the water, so He Made for him relationships of lineage and marriage, and your Lord is ever Powerful

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى الجلودي بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة، بعد منصرفه من النهروان، و بلغه أن معاوية يسبه، و يعيبه، و يقتل أصحابه،

Ibn babuwayh said, 'Abu Al-abbas Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany narrated to us, from Abdul Aziz Bin Yahya Al-Jaloudy at Al-Basra, from Al-Mugheira Bin Muhammad, from Raja' Bin Salmat, from Amro Bin Shimr, from Jabir Al-Ju'fy,

'Abu Ja'far Muhammad Bin Ali[asws] having said: 'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] preached a sermon at Al-Kufa, after returning from Al-Naharwan, and it reached him[asws] that Muawiya insulted him[asws], and faulted him[asws], and killed his[asws] companions.

فقام خطيبا- و ذكر الخطبة، إلى أن قال فيها (عليه السلام)- و أنا الصهر، يقول الله عز و جل: وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً».

So he[asws] stood up to (give) sermon – and (the narrator) mentioned the sermon until he[asws] said in it - : 'And I[asws] am of the marriage (relationship), Allah[azwj] Mighty and Majestic is Saying ***[25:54] And He it is Who Created a mortal from the water, so He Made for him relationships of lineage and marriage***'.[3196]

ابن شهر آشوب: عن ابن عباس، و ابن مسعود، و جابر، و البراء، و أنس، و أم سلمة، و السدي، و ابن سيرين و الباقر (عليه السلام)، في قوله تعالى: وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً، قالوا: هو محمد، و علي، و فاطمة، و الحسن، و الحسين (عليهم السلام)».

Ibn Shehr Ashub,

from Ibn Abbas, and Ibn Mas'ud, and Jabir, and Bara'a, and Anas, and Umm Salma[as], and Al-Sady, and Ibn Sareer, and Al-Baqir[asws], regarding the Words of the High ***[25:54] And He it is Who Created a mortAl-from the water, so He Made for him relationships of lineage and marriage***, they (all) said: 'It is Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]'.[3197]

الشيخ في (أماليه)، قال: حدثنا محمد بن علي بن خشيش، قال: حدثنا أبو الحسن علي بن القاسم بن يعقوب بن عيسى بن الحسن بن جعفر بن إبراهيم القيسي الخزاز إملاء في منزله، قال: حدثنا أبو زيد محمد بن الحسين بن مطاع المسلي إملاء، قال: حدثنا أبو العباس أحمد بن جبر القواس خال ابن كردي، قال: حدثنا محمد بن سلمة الواسطي، قال: حدثنا يزيد بن هارون، قال: حدثنا حماد بن سلمة، قال: حدثنا ثابت، عن أنس بن مالك، قال:

Al-Sheykh in his Amaali said, 'Muhammad Bin Ali Bin Khasheesh narrated to us, from Abu Al-Hassan Ali Bin Al-Qasim Bin Yaqoub Bin Isa Bin Al-Hassan Bin Ja'far Bin Ibrahim Al-Qaysi Al-Khazaz who

[3196] معاني الأخبار: 59/ 9
[3197] المناقب 2: 181.

dictated it in his house, from Abu Zayd Muhammad Bin Al-Husayn Bin Mata'a Al-Masly, from Abu Al-Abbas Ahmad Bin Jabar Al-Qawas the uncle of Ibn Kardy, from Muhammad Bin Salmat Al-Wasity, from Yazeed Bin Haroun, from Hamad Bin Salmat, from Sabit, from Anas Bin Malik who said,

ركب رسول الله (صلى الله عليه و آله) ذات يوم بغلته، فانطلق إلى جبل آل فلان، و قال: «يا أنس، خذ البغلة، و انطلق إلى موضع كذا و كذا، تجد عليا جالسا يسبح بالحصى، فاقرأه مني السلام، و احمله على البغلة، و آت به إلي»

'One day Rasool-Allah[saww] rode upon his[saww] mule, and went to the mount of the family of so and so, and said: 'O Anas! Take the mule, and go to such and such a place, and you will find Ali[asws] seated, Glorifying by the pebbles. Convey my[saww] greetings to him[asws], and carry him[asws] upon the mule and come with him[asws] to me[saww]'.

قال أنس: فذهبت، فوجدت عليا (عليه السلام) كما قال رسول الله (صلى الله عليه و آله)، فحملته على البغلة، فأتيت به إليه، فلما أن بصر به رسول الله (صلى الله عليه و آله)، قال: «السلام عليك، يا رسول الله» قال: «و عليك السلام- يا أبا الحسن- اجلس، فإن هذا موضع قد جلس فيه سبعون نبيا مرسلا، ما جلس فيه من الأنبياء أحد إلا و أنا خير منه، و قد جلس في موضع كل نبي أخ له، ما جلس فيه من الإخوة أحد إلا و أنت خير منه».

Anas said, 'So I went there and found Ali[asws] just as Rasool-Allah[saww] had said. So I carried him[asws] upon the mule, and came up with him[asws] to him[saww]. So when he[asws] saw Rasool-Allah[saww], he[asws] said: 'Peace be upon you[saww], O Rasool-Allah[saww]! He[saww] said: 'And peace be upon you[asws] – O Abu Al-Hassan[asws] – be seated, for this is a place where seventy Mursil Prophets[as] have sat before. No one from the Prophets[as] have sat in it except that I[saww] am better than him[as]. And there have sat in this place the brother of every Prophet[as]. No one shall sit in it from the brothers except that you[asws] are better than him[as]'.

قال أنس: فنظرت إلى سحابة قد أظلتهما، و دنت من رؤوسهما، فمد النبي (صلى الله عليه و آله) يده إلى السحابة، فتناول عنقود عنب، فجعله بينه و بين علي (عليه السلام)، و قال: «كل يا أخي، هذه هدية من الله تعالى إلي، ثم إليك».

Anas said, 'So I looked at the cloud which had shaded the two of them[asws], and approached their[asws] heads. So the Prophet[saww] extended his[saww] hand to the cloud, and grabbed a bunch of grapes, and made these to be in between himself[saww] and Ali[asws], and said: 'Eat, O my[saww] brother! This is a gift from Allah[azwj] the High to me[saww], then to you[asws]'.

قال أنس: فقلت يا رسول الله، علي أخوك؟ قال: «نعم، علي أخي»، قلت: يا رسول الله، صف لي كيف علي أخوك؟ قال: «إن الله عز و جل خلق ماء تحت العرش قبل أن يخلق آدم بثلاثة آلاف عام، و اسكنه في لؤلؤة خضراء، في غامض علمه، إلى أن خلق آدم.

Anas said, 'So I said, 'O Rasool-Allah[saww]! Ali[asws] is your[saww] brother?' He[saww] said: 'Yes, Ali[asws] is my[saww] brother[asws]'. I said, 'O Rasool-Allah[saww]! Explain to me, how is Ali[asws] your[saww] brother?' He[saww] said: 'Allah[azwj] Mighty and Majestic Created water underneath the Throne three thousand years before He[azwj] Created Adam[as], and Lodged it in green pearls, in the Hidden of His[azwj] Knowledge, until He[azwj] Created Adam[as].

فلما خلق آدم، نقل ذلك الماء من اللؤلؤة، فأجراه في صلب آدم، إلى أن قبضه الله، ثم نقله إلى صلب شيث، فلم يزل ذلك الماء ينتقل من ظهر إلى ظهر، حتى صار في صلب عبد المطلب، ثم شقه الله عز و جل نصفين: فصار نصف في أبي عبد الله، و نصف في أبي طالب، فأنا من نصف الماء، و علي من النصف الآخر، فعلي أخي في الدنيا و الآخرة».

So when He[azwj] Created Adam[as], that water got transferred from the pearls, and it flowed in 'صلب'[3198] of Adam[as], until Allah[azwj] Captured him[as] (his[as] soul). Then it got transferred to 'صلب' of Shees. So that water did not cease to get transferred from a 'صلب' to a 'صلب' until it came to be in 'صلب' of Abdul Muttalib[as]. Then Allah[azwj] Mighty and Majestic Split it into two halves. So one half came to be in my[saww] father[as] Abdul Muttalib[as], and one half came to be in Abu Talib[as]. So I[saww] am from half of it, and Ali[asws] is from the other half. Thus Ali[asws] is my[saww] brother in the world and in the Hereafter'.

ثم قرأ رسول الله (صلى الله عليه و آله): وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً وَ كانَ رَبُّكَ قَدِيراً.

Then Rasool-Allah[saww] recited ***[25:54] And He it is Who Created a mortal from the water, so He Made for him relationships of lineage and marriage, and your Lord is ever Powerful***'.[3199]

وعنه: عن تفسير الثعلبي: قال ابن سيرين: نزلت في النبي، و علي زوج ابنته فاطمة، و هو ابن عمه، و زوج ابنته، فكان نسبا و صهرا، و عوتب النبي (صلى الله عليه و آله) في أمر فاطمة (عليها السلام) فقال له: «لو لم يخلق الله علي ابن أبي طالب لما كان لفاطمة كفؤ».

And from him, from Tafseer of Sa'alby, Ibn Sareer said,

'It was Revealed regarding the Prophet[saww] and Ali[asws], the husband of his[saww] daughter Fatima[asws], and he[asws] is the son[asws] of his[saww] uncle[as], and he[asws] married his[saww] daughter, so there was lineage and marriage relationship. And the Prophet[saww] was blamed for it regarding the matter of Fatima[asws], so he[saww] said: 'Had Allah[azwj] not Created Ali Ibn Abu Talib[asws], there would have been no match for Fatima[asws]'.[3200]

VERSE 55

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا {55}

[25:55] And they are worshipping ones besides Allah what is neither benefitting them nor causes them harm; and the unbeliever is a partisan against his Lord

محمد بن الحسن الصفار: عن عبد الله بن عامر، عن أبي عبد الله البرقي، عن الحسين بن عثمان، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله تبارك و تعالى: وَ كانَ الْكافِرُ عَلى رَبِّهِ ظَهِيراً، قال: «تفسيرها في بطن القرآن: علي (عليه السلام) هو ربه في الولاية و الطاعة، و الرب هو الخالق الذي لا يوصف».

Muhammad Bin Al-Hassan Al-Saffar, from Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usmaan, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] the High ***[25:55] and the unbeliever is a partisan against his Lord,*** said: '<u>In its esoteric interpretation of the Quran it means Ali[asws], he[asws] is his Lord (Rabb) (of a momin) regarding the Wilayah</u>

[3198] Forehead
[3199] الأمالي 1: 319
[3200] المناقب 2: 181

and the obedience, and the Lord[azwj], He[azwj] is the Creator Who[azwj] cannot be described.'

و قال أبو جعفر (عليه السلام): «إن عليا (عليه السلام) آية لمحمد (صلى الله عليه و آله)، و إن محمدا (صلى الله عليه و آله) يدعو إلى ولاية علي (عليه السلام)، أما بلغك قول رسول الله (صلى الله عليه و آله): من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه؟».

And Abu Ja'far[asws] said: 'Ali[asws] is a sign to Muhammad[saww] and Muhammad[saww] called to Wilayah of Ali[asws], but have not the words of Rasool-Allah[saww] reached you "The one whom I[saww] am the Master of, Ali[asws] is his Master. Our Allah[azwj]! Befriend those that befriend him[asws] and be Inimical to those who are inimical to him[asws]"?'[3201]

VERSES 56 - 59

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا {56} قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا {57} وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا {58} الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَٰنُ فَاسْأَلْ بِهِ خَبِيرًا {59}

[25:56] And We have not Sent you but as a giver of good news and as a warner [25:57] Say: I do not ask you for anything in return except that he who desires to, may take the way to his Lord [25:58] And rely on the Ever-living Who does not die, and Glorify His Praise; and Sufficient is He of being Aware of the sins of His servants [25:59] Who Created the skies and the earth and what is between them in six days, and Established upon the Throne; the Beneficent. So ask about it, the one informed

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرَضِينَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبِعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah[asws] saying that: 'Allah[azwj] Created the good on the day of Sunday, and He[azwj] did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and that is the Statement of the Mighty and Majestic; ***[25:59] Who Created the skies and the earth and what is between them in six days***'.[3202]

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

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

[3201] بصائر الدرجات: 97/ 5.
[3202] الكافي 8: 145/ 117

'Abu Abdullah[asws] has said: 'The one who alleges that Allah[azwj] is from something, or within something, or upon something, so he has blasphemed'.[3203]

VERSE 60

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَٰنِ قَالُوا وَمَا الرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا {60}

[25:60] And when it is said to them: Prostrate to the Beneficent, they say: And what is the Beneficent? Shall we prostrate to what you are ordering us? And it adds to their aversion

قال الامام (عليه السلام): " الرحمن ": العاطف على خلقه بالرزق، لايقطع عنهم مواد رزقه، وإن انقطعوا عن طاعته. " الرحيم " بعباده المؤمنين في تخفيفه عليهم طاعاته وبعباده الكافرين في الرفق بهم في دعائهم إلى موافقته.

The Imam[asws] said: '***"The Beneficent"*** – He[azwj] Gives sustenance to His[azwj] creation which never gets cut off regardless of whether they are obedient to Him or not. ***"The Merciful"*** – For the believing servants, He[azwj] makes their obedience easy for them, and for the disbelieving servants approves their supplications.'

قال: وإن أمير المؤمنين (عليه السلام) قال: " الرحمن " هو العاطف على خلقه بالرزق. قال: ومن رحمته أنه لما سلب الطفل قوة النهوض والتعذي جعل تلك القوة في امه، ورققها عليه لتقوم بتربيته وحضانته، فان قسا قلب ام من الامهات أوجب تربية هذا الطفل ـ وحضانته ـ على سائر المؤمنين، ولما سلب بعض الحيوانات قوة التربية لاولادها، والقيام بمصالحها، جعل تلك القوة في الاولاد لتنهض حين تولد وتسير إلى رزقها المسبب لها.

He[asws] said: Amir-ul-Momineen[asws] said: '***"The Beneficent"*** – He[saww] Gives sustenance to His[azwj] creation. It is His[azwj] Mercy that when a child does not yet have the strength to run around and acquire its sustenance, He[saww] Gives that strength to its mother so that she can look after the child. And if the mother does not look after the child then it becomes more than obligatory for the general Muslims to look after the child. Some animals have not been given this instinct to look after their young ones and so they start looking for their own sustenance very shortly after birth'. [3204]

VERSE 61

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا {61}

[25:61] Blessed is He Who Made the constellations in the skies and Made therein a lamp and a shining moon

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تبارك و تعالى: تَبارَكَ الَّذِي جَعَلَ فِي السَّماءِ بُرُوجاً، قال: «فالبروج: الكواكب، و البروج التي للربيع و الصيف: الحمل، و الثور، و الجوزاء، و السرطان، و الأسد، و السنبلة، و بروج الخريف و الشتاء: الميزان، و العقرب، و القوس، و الجدي، و الدلو، و السمكة «2»، و هي اثنا عشر برجا».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

[3203] الكافي 1: 99/ 9.
[3204] Tafseer Imam Hassan Al Askari[asws] – S 12

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Blessed and High ***[25:61] Blessed is He Who Made the constellations in the skies***, he[asws] said: 'So the constellations are the planets. And the constellations, which, are for the spring and the summer are – Aries, Taurus, Gemini, Cancer, Leo and Virgo. And the constellations for the Autumn and winter are – Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. And these are twelve constellations'.[3205]

VERSE 62

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا {62}

[25:62] And He it is Who Made the night and the day to follow each other, for him who desires to be mindful or desires to be thankful

علي بن إبراهيم، قال: حدثني أبي، عن صالح بن عقبة، عن جميل، عن أبي عبد الله (عليه السلام)، قال: قال له رجل: جعلت فداك- يا ابن رسول الله- ربما فاتتني صلاة الليل الشهر، و الشهرين و الثلاثة، فأقضيها بالنهار، أ يجوز ذلك؟ قال: «قرة عين لك و الله- قالها ثلاثا- إن الله يقول: وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهارَ خِلْفَةً الآية، فهو قضاء صلاة النهار بالليل، و قضاء صلاة الليل بالنهار، و هو من سر آل محمد المكنون».

Ali Bin Ibrahim said, 'My father narrated to me, from Salih Bin Uqba, from Jameel, who says:

'A man said to Abu Abdullah[asws], 'May I be sacrificed for you[asws] – O son[asws] of Rasool-Allah[saww] – Sometimes I miss my night Prayer for the month, and two months and three. So I fulfil it by the day. Is that allowable?' He[asws] said: 'By Allah[azwj]! May your eyes be delighted' – and he[asws] said it three times – 'Allah[azwj] is Saying ***[25:62] And He it is Who Made the night and the day to follow each other***' – the Verse – So it is the fulfilling of the Prayer of the day by the night, and fulfilling the night Prayer by the day. And it is a secret of the Progeny[asws] of Muhammad[saww], the hidden'.[3206]

VERSES 63 - 66

وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا {63} وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا {64} وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا {65} إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا {66}

[25:63] And the servants of the Beneficent are they who walk on the earth modestly, and when the ignorant address them, they say: Peace [25:64] And they who spend the night prostrating themselves before their Lord and standing [25:65] And they who are saying: Our Lord! Turn away from us the Punishment of Hell, surely the Punishment thereof is lasting [25:66] Surely it is an evil abode and (an evil) place to stay

محمد بن يعقوب. عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن محمد بن النعمان، عن سلام، قال: سألت أبا جعفر (عليه السلام) عن قوله تعالى: وَ عِبادُ الرَّحْمنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْناً، قال: «هم الأوصياء، من مخافة عدوهم».

[3205] تفسير القمّي 2: 115.
[3206] تفسير القمّي 2: 116.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Muhammad Bin Al-Nu'man, from Salaam who said,

'I asked Abu Ja'far[asws] about the Words of the High ***[25:63] And the servants of the Beneficent are they who walk on the earth modestly***, he[asws] said: 'They are the successors[asws], from the hostilities of their[asws] enemies'.[3207]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد بن عيسى، عن ابن أبي نجران، عن حماد، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله: وَ عِبادُ الرَّحْمنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْناً، قال: «الأئمة يمشون على الأرض هونا، خوفا من عدوهم».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Hamaad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[25:63] And the servants of the Beneficent are they who walk on the earth modestly***, he[asws] said: 'The Imams[asws] are walking upon the earth modestly, in fear from their[asws] enemies'.[3208]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: إِنَّ عَذابَها كانَ غَراماً، يقول: «ملازما لا يفارق».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[25:65] surely the Punishment thereof is lasting***, said: 'It is inflicted and does not go away'.[3209]

VERSE 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا {67}

[25:67] And they who when they spend, are neither extravagant nor stingy, and between that by stature

وعنه: عن أحمد بن أبي عبد الله، عن محمد بن علي، عن محمد بن سنان، عن أبي الحسن (عليه السلام) في قوله عز و جل: وَ كانَ بَيْنَ ذلِكَ قَواماً، قال: «القوام هو المعروف، عَلَى الْمُوسِعِ قَدَرُهُ وَ عَلَى الْمُقْتِرِ قَدَرُهُ على قدر عياله، و مؤنتهم التي هي صلاح له و لهم و لا يُكَلِّفُ اللَّهُ نَفْساً إِلَّا ما آتاها».

And from him, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Sinan,

(It has been narrated) from Abu Al-Hassan[asws] regarding the Words of the Mighty and Majestic ***[25:67] and between that by stature***, he[asws] said: 'The stature – It is well known ***[2:236] the wealthy according to his means, and the poor according to his means*** in accordance with his ability. And their provision is that which is

[3207] الكافي 1: 354/ 78.
[3208] تفسير القمّي 2: 116.
[3209] تفسير القمّي 2: 116.

correct for him and for them. And Allah[azwj] ***[65:7] Allah does not lay on any soul a burden except to the extent to which He has Granted it***'.[3210]

وعنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن القاسم بن محمد الجوهري، عن جميل بن صالح، عن عبد الملك بن عمرو الأحول، قال: تلا أبو عبد الله (عليه السلام) هذه الآية: وَ الَّذِينَ إِذا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كانَ بَيْنَ ذلِكَ قَواماً، قال: فأخذ قبضة من حصى، و قبضها بيده، فقال: «هذا الإقتار الذي ذكره الله في كتابه»، ثم قبض قبضة اخرى، فأرخى كفه كلها، ثم قال: «هذا الإسراف»، ثم أخذ قبضة اخرى، فأرخى بعضها و أمسك بعضها و قال: «هذا القوام».

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al-Qasim Bin Muhammad Al-Jowhary, from Jameel Bin Salih, from Abdul Malik Bin Amro Al-Ahowl who said,

'Abu Abdullah[asws] recited this Verse ***[25:67] And they who when they spend, are neither extravagant nor stingy, and between that by stature***, so he[asws] took a handful of gravel, and grabbed it by his[asws] hand, so he[asws] said: 'This is the stinginess which Allah[azwj] has Mentioned in His[azwj] Book'. Then he[asws] took another handful, so he[asws] loosened the whole of his[asws] palm, then said: 'This is extravagance'. Then he[asws] took another handful, so he[asws] loosened some of it and held some, and said: 'This is between that (القوام)'.[3211]

عن جابر، عن أبي جعفر (عليه السلام)، قال: «قوله: وَ الَّذِينَ إِذا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا إذا أسرفوا سيئة، و أقتروا سيئة، وَ كانَ بَيْنَ ذلِكَ قَواماً حسنة، فعليك بالحسنة بين السيئتين».

From Jabir, from Abu Ja'far[asws] having said: 'His[azwj] Words ***[25:67] And they who when they spend, are neither extravagant nor stingy***. When they are extravagant it is an evil deed, and (when they are) stingy it is an evil deed ***and between that by stature*** is a good (deed). So it is upon you to do good deeds (and be) between the two evil ones'.[3212]

VERSES 68 - 70

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا {68} يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا {69} إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {70}

[25:68] And they who do not call upon another god with Allah and do not slay the soul, which Allah has Forbidden except with the right, nor are they adulterous, and the one who does that would be in sin [25:69] The Punishment shall be doubled to him on the Day of Resurrection, and he shall abide therein eternally in disgrace [25:70] Except for the one who repents and believes and does righteous deeds; so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو غالب أحمد بن محمد الزراري، قال: أخبرني عمي أبو الحسن علي بن سليمان بن الجهم، قال: حدثنا أبو عبد الله محمد بن خالد الطيالسي، قال: حدثنا العلاء بن رزين، عن محمد

[3210] الكافي 4: 56/ 8
[3211] الكافي 4: 54/ 1
[3212] Tafseer Al Burhan – H 7831

بن مسلم الثقفي، قال: سألت أبا جعفر محمد بن علي (عليهما السلام) عن قول الله عز و جل: فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً.

Al-Sheykh in his Amaali said, 'Muhammad Bin Muhammad informed us, from Abu Ghalib Ahmad Bin Muhammad Al-Zarary, from Abu Al-Hassan Ali Bin Sualyman Bin Al-Jahm, from Abu Abdullah Muhammad Bin Khalid Al-Tayalisy, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim Al-Saqafy who said,

'I asked Abu Ja'far Muhammad[asws] Bin Ali[asws] about the Words of Allah[azwj] Mighty and Majestic ***[25:70] so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful***'.

فقال (عليه السلام): «يؤتى بالمؤمن المذنب يوم القيامة حتى يقام بموقف الحساب، فيكون الله تعالى هو الذي يتولى حسابه، لا يطلع على حسابه أحدا من الناس، فيعرفه ذنوبه، حتى إذا أقر بسيئاته، قال الله عز و جل للكتبة: بدلوها حسنات، و أظهروها للناس. فيقول الناس حينئذ: ما كان لهذا العبد سيئة واحدة! ثم يأمر الله به إلى الجنة، فهذا تأويل الآية، و هي في المذنبين من شيعتنا خاصة».

They will come with the Believer on the Day of Judgement until they pause him at the Pausing Station for the Accounting. It shall be so that Allah[azwj] would Take a prolonged account from him. None from the people would notice his account. He would recognise his sins to the extent that he would accept his sins. Allah[azwj] Mighty and Majestic would Say to the Scribes: "Change these to be good deeds and display these to the people!" So the people would then be saying, 'This one does not has a single sin to him!' Then Allah[azwj] would Command for him to be taken to the Paradise. So this is the explanation, <u>and it is for the sinner from our[asws] Shiah, exclusively</u>'.[3213]

علي بن إبراهيم، قال: حدثني أبي، عن جعفر، و إبراهيم، عن أبي الحسن الرضا (عليه السلام) قال: «إذا كان يوم القيامة، أوقف الله المؤمن بين يديه، و عرض عليه عمله، فينظر في صحيفته، فأول ما يرى سيئاته، فيتغير لذلك لونه، و ترتعد فرائصه، ثم تعرض عليه حسناته، فتفرح لذلك نفسه، فيقول الله عز و جل: بدلوا سيئاتهم حسنات، و أظهروها للناس. فيبدل الله لهم، فيقول الناس: أما كان لهؤلاء سيئة واحدة! و هو قوله: يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ».

Ali Bin Ibrahim said, 'My father narrated to me from Ja'far, and Ibrahim,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'When it will be the Day of Judgement, Allah[azwj] would Pause the Believe in front of Him[azwj], and Present his deeds to him. He would look into his book, so the first thing he would see would be his sins. His colour would change due to that, and his body parts would tremble. Then his good deeds would be presented to him, so he would be pleased with himself for that. Allah[azwj] Mighty and Majestic would Say: 'Change his evil deeds to be good deeds and display them to the people!" Thus Allah[azwj] would Change it for him, and the people would say, 'But there is not a single sin for him!' And these are the Words His[azwj] Words ***[25:70] Allah would Exchange their evil deeds to good ones***'.[3214]

المفيد في (الإختصاص): عن محمد بن الحسن السجاد، عن سعد بن عبد الله، عن محمد بن أحمد، عن محمد بن إسماعيل، عن جعفر بن محمد بن الهيثم الحضرمي، عن علي بن الحسين الفزاري، عن آدم بن التمار الحضرمي، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: أتيت أمير المؤمنين (صلوات الله عليه) لأسلم عليه، فجلست أنتظره، فخرج إلي، فقمت

[3213] الأمالي 1: 70.
[3214] تفسير القمّي 2: 117

إليه، فسلمت عليه، فضرب على كفي، ثم شبك أصابعه بأصابعي، ثم قال: «يا أصبغ بن نباتة»، قلت: لبيك و سعديك، يا أمير المؤمنين. فقال: «إن ولينا ولي الله، فإذا مات ولي الله كان من الله بالرفيق الأعلى، و سقاه من نهر أبرد من الثلج، و أحلى من الشهد، و ألين من الزبد».

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Al-Hassan Al-Sajaad, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Ja'far Bin Muhammad Bin Al-Haysam Al-Hazramy, from Ali Bin Al-Husayn Al-Fazary, from Adam Bin Al-Tammar Al-Hazramy, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I came up to Amir-ul- Momineen[asws] to greet him, so I seated myself waiting for him[asws]. He[asws] came out to me. So I stood up for him[asws] and greeted him[asws]. He[asws] struck upon my wrist, then clasped his[asws] fingers with my fingers, then said: 'O Asbagh Bin Nabata!' I said, 'At your service and command, O Amir-ul-Momineen[asws]!' So he[asws] said: 'Our[asws] friend is a friend of Allah[azwj]. So when a friend of Allah[azwj] dies, he would be with the elevated friends of Allah[azwj], and would be quenched from a river colder than ice, sweeter than honey, and softer than butter'.

فقلت: بأبي أنت و امي، و إن كان مذنبا؟ فقال: «نعم، و إن كان مذنبا، أما تقرأ القرآن: فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كانَ اللَّهُ غَفُوراً رَحِيماً يا أصبغ، إن ولينا لو لقي الله و عليه من الذنوب مثل زبد البحر، و مثل عدد الرمل، لغفرها الله له، إن شاء الله تعالى».

So I said, 'May my father and my mother be sacrificed for you[asws], what if he was a sinner?' So he[asws] said: 'And even if he was a sinner. Have you not read the Quran ***[25:70] so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful***? O Asbagh! Our[asws] friend, even if he were to meet Allah[azwj], and he had for him sins the like of the foam of the sea, and like the number of grains of sand, Allah[azwj] would Forgive these for him, if Allah[azwj] so Desires to'.[3215]

شرف الدين النجفي، قال: روى مسلم في (الصحيح) عن أبي ذر (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله): «يؤتى بالرجل يوم القيامة، فيقال: اعرضوا عليه صغار ذنوبه، و تخبأ كبارها، فيقال له: عملت يوم كذا و كذا، كذا و كذا، و هو مقر لا ينكر، و هو مشفق من الكبائر، فيقال: أعطوه مكان كل سيئة عملها حسنة. فيقول الرجل حينئذ: لي ذنوب ما أراها هاهنا!». قال: و لقد رأيت رسول الله (صلى الله عليه و آله) ضحك حتى بدت نواجذه «3».

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Muslim in Al-Saheeh,

(It has been narrated) from Abu Dharr[ar] who said, 'Rasool-Allah[saww] said: 'They will come with the man on the Day of Judgement, so it shall be said: 'Present his small sins to him, and hide the big ones of it'. So they shall say to him: 'You did such and such on such and such a day'. And he would be accepting and not denying any of it, and he would be afraid of his major sins. So it shall be said: 'Give him a good deed in place of every evil one'. The man would then be saying, 'There are sins for me which I do not see them here!' He (the narrator) said, 'And Rasool-Allah[saww] was seen to laugh to the extent that his[saww] teeth were seen'.[3216]

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبو العباس محمد بن جعفر، عن محمد بن الحسين بن أبي الخطاب، عن منيع، عن صفوان بن يحيى، عن صفوان بن مهران الجمال، عن أبي عبد الله (عليه السلام)، قال:

[3215] الإختصاص: 65
[3216] تأويل الآيات 1: 382/ 19

«أهون ما يكسب زائر الحسين (عليه السلام) في كل حسنة ألف ألف حسنة، و السيئة واحدة، و أين الواحدة من ألف ألف!».

Abu Al-Qasim Ja'far Bin Muhammad Bin Quwlawayh in Kaamil Al-Ziyaraat said, 'Abu Al-Abbas Muhammad Bin Ja'far narrated to me, from Muhammad Bin Al-Husay Bin Abu Al-Khattab, from Mani'e, from Safwan Bin Yahya, from Safwan Bin Mahran Al-Jamaal,

'Abu Abdullah[asws] has said: 'It is so easy what the visitor of Al-Husayn[asws] earns in every good deed, a thousand, thousand good deeds, and the evil-deed is only one. And where is the one when compared to a thousand, thousand?'

ثم قال: «يا صفوان، أبشر، فإن لله ملائكة معها قضبان من نور، فإذا أراد الحفظة أن تكتب على زائر الحسين (عليه السلام) سيئة، قالت الملائكة للحفظة: كفي. فتكف، فإذا عمل حسنة، قالت لها: اكتبي، أولئك الذين يبدل الله سيئاتهم حسنات».

Then he[asws] said: 'O Safwan! Take good news, fro Allah[azwj] has Angels who had rods of Light. So when the Preserver (Angel) intends to write a sin upon the visitor of Al-Husayn[asws], the Preserving Angels said: 'Pause!' So it pauses. So when he does a good deeds, say to it: 'Write!' ***[25:70] so these are they for whom Allah would Exchange their evil deeds to good ones***'.[3217]

VERSES 71 & 72

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا {71} وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا {72}

[25:71] And whoever repents and does righteous deeds, he surely turns to Allah a (goodly) turning [25:72] And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي الصباح، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ الَّذِينَ لا يَشْهَدُونَ الزُّورَ، قال: الغناء».

Muhammad Bin Yaqoub, from Abu Ali Al-Ahsary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim, from Abu Al-Sabah,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[25:72] And they who do not bear witness to what is false***, he[asws] said: 'The singing'.[3218]

VERSE 73

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا {73}

[25:73] And they who, when the Sings of their Lord are mentioned, do not fall deaf and blind

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ إِذا ذُكِّرُوا بِآياتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْها صُمًّا وَ عُمْياناً قَالَ مُسْتَبْصِرِينَ لَيْسُوا بِشُكَّاكٍ.

[3217] كامل الزيارات: 330/ 5.
[3218] الكافي 6: 431/ 6

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Muhammad Bin Ziyad, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic: ***[25:73] And they who, when the Sings of their Lord are mentioned, do not fall deaf and blind***. He[asws] said: 'Those who embrace (the Signs (Imams[asws]) without any doubts'.[3219]

VERSE 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا {74}

[25:74] And they who are saying: O our Lord! Grant us from our wives and our offspring the delight of our eyes, and Make us Imams for the pious

علي بن إبراهيم، قال: حدثني محمد بن أحمد، قال: حدثني الحسن بن محمد بن سماعة، عن حماد، عن أبان بن تغلب، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ الَّذِينَ يَقُولُونَ رَبَّنا هَبْ لَنا مِنْ أَزْواجِنا وَ ذُرِّيَّاتِنا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنا لِلْمُتَّقِينَ إِماماً، قال: «هم نحن أهل البيت».

Ali Bin Ibrahim said, 'Muhammad Bin Ahmad narrated to me, from Al-Hassan Bin Muhammad Bin Sama'at, from Hamaad, from Abaan Bin Taghlub who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[25:74] And they who are saying: O our Lord! Grant us from our wives and our offspring the delight of our eyes, and Make us Imams for the pious***, he[asws] said: 'They are us[asws], the People[asws] of the Household'.[3220]

محمد بن العباس، قال: حدثنا محمد بن القاسم بن سلام، عن عبيد بن كثير، عن الحسين بن نصر ابن مزاحم، عن علي بن زيد الخراساني، عن عبد الله بن وهب الكوفي، عن أبي هارون العبدي، عن أبي سعيد الخدري، في قول الله عز و جل: رَبَّنا هَبْ لَنا مِنْ أَزْواجِنا وَ ذُرِّيَّاتِنا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنا لِلْمُتَّقِينَ إِماماً، قال رسول الله (صلى الله عليه و آله) لجبرئيل (عليه السلام): مِنْ أَزْواجِنا؟ قال: خديجة. قال: وَ ذُرِّيَّاتِنا؟ قال: فاطمة. قال: قُرَّةَ أَعْيُنٍ؟ قال: الحسن و الحسين. قال: وَ اجْعَلْنا لِلْمُتَّقِينَ إِماماً. قال: علي بن أبي طالب.

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim Bin Salaam, from Ubeyd Bin Kaseer, from Al-Husayn Bin Nasr Ibn Mazahim, from Ali Bin Zayd Al-Khurasany, from Abdullah Bin Wahab Al-Kufy, from Abu Haroun Al-Abdy,

(It has been narrated) from Abu Saeed Al-Khudry, regarding the Words of Allah[azwj] Mighty and Majestic ***[25:74] O our Lord! Grant us from our wives and our offspring the delight of our eyes, and Make us Imams for the pious***, Rasool-Allah[saww] said to Jibraeel[la]: '***From our wives***?' He[as] said: 'Khadeeja[as]'. He[saww] said: '***and our offspring***?' He[as] said: 'Fatima[asws]'. He[saww] said: '***the delight of our eyes***?' He[as] said: 'Al-Hassan[asws] and Al-Husayn[asws]'. He[saww] said: '***and Make us Imams for the pious***?' He[as] said: 'Ali[asws] Bin Abu Talib[asws]'.[3221]

VERSE 75

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا {75}

[3219] الكافي 8: 178/ 199.
[3220] تفسير القمي 2: 117
[3221] تأويل الآيات 1: 385/ 2

[25:75] These shall be Recompensed with the high places because they were patient, and shall be met therein with greetings and salutations

(تحفة الإخوان) عن ابن مسعود، و ام سلمة زوجة النبي (صلى الله عليه و آله)- في حديث- قال له: «يا ابن مسعود، إن أهل الغرف العليا لعلي بن أبي طالب (عليه السلام)، و شيعته المتولون له، المتبرءون من أعدائه، و هو قوله تعالى: أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِما صَبَرُوا وَ يُلَقَّوْنَ فِيها تَحِيَّةً وَ سَلاماً على أذى الدنيا».

Tohfat Al-Ikhwan,

(It has been narrated) from Ibn Masoud, and Umm Salma[as], wife of the Prophet[saww] – in a Hadeeth – he[saww] said to him: 'O Ibn Masoud! The ones deserving of the highest places are Ali[asws] Bin Abu Talib[asws] and his[asws] Shiah, the ones who befriended him[asws], and distanced themselves from his[asws] enemies, and these are the Words of the High ***[25:75] These shall be Recompensed with the high places because they were patient, and shall be met therein with greetings and salutations*** – (patient) upon the pain caused by the world'.[3222]

(كشف الغمة) لعلي بن عيسى: عن ثابت، عن الباقر (عليه السلام) في قوله تعالى: أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَةَ، قال: «الغرفة: الجنة بِما صَبَرُوا على الفقر و مصائب الدنيا».

Kashf Al-Ghumma of Ali Bin Isa, from Saibt,

(It has been narrated) from Al-Baqir[asws] regarding the Words of the High ***[25:75] These shall be Recompensed with the high places because they were patient*** – upon the poverty and the difficulties of the world'.[3223]

VERSES 76 & 77

خَالِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا {76} قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا {77}

[25:76] Abiding eternally therein; goodly the abode and the resting-place [25:77] Say: My Lord would not care for you were it not for your supplications; but you have belied (the Truth), so that which is inevitable shall come.

الطبرسي: روى العياشي بإسناده عن بريد بن معاوية العجلي، قال: قلت لأبي جعفر (عليه السلام): كثرة القراءة أفضل، أم كثرة الدعاء؟ قال: «كثرة الدعاء أفضل» و قرأ هذه الآية.

Al-Tabarsy – It has been reported from Al-Ayyashi, by his chain from Bureyd Bin Muawiya Al-Ajaly who said,

'I said to Abu Ja'far[asws], 'Is frequent recitation (of the Quran) better, or the frequency of the supplication?' He[asws] said: 'The frequency of the supplications'. And he[asws] recited this Verse'.[3224]

[3222] تحفة الإخوان: 117.
[3223] كشف الغمة 2: 132
[3224] مجمع البيان 7: 285

CHAPTER 26

AL-SHOARA

(227 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في جوار الله، و في كنفه، و لم يصبه في الدنيا بؤس أبدا، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجه الله مائة زوجة من الحور العين».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A'la, from Abu Baseer,

Abu Abdullah[asws] has said: 'The one who recites the three (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), would be from the friends of Allah[azwj], and in the Nearness of Allah[azwj], and in His[azwj] Patronage. He will not be affected with despair in the world, ever, and would be Given in the Hereafter from the Paradise until he is satisfied, and over and above his satisfaction. And Allah[azwj] would get him to be married to a hundred wives from the Maiden Houries'.[3225]

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله). أنه قال: «من قرأ هذه السورة، كان له بعدد كل مؤمن و مؤمنة عشر حسنات، و خرج من قبره و هو ينادي لا إله إلا الله و من قرأها حين يصبح، فكأنما قرأ جميع الكتب التي أنزلها الله، و من شربها بماء شفاه الله من كل داء و من كتبها و علقها على ديك أفرق، يتبعه حتى يقف الديك، فإنه يقف على كنز، أو في موضع يقف يجد ماء».

And from Khawas Al-Quran – It has been reported from the Prophet [saww] having said: 'The one who recites this Chapter, would have for himself ten times the Recompense of every believing man and believing woman, and he would come out from his grave and he would be calling out, 'There is no god except for Allah [azwj]!' And the one who recites it wherever he comes to be, so it would be as if he has recited all the Books Revealed by Allah [azwj]. And the one who drinks its water, Allah [azwj] would Heal him from every disease. And the one who writes it and attaches upon a separate rooster, and follows it until the cockerel pauses, so it would have paused upon a treasure, or in a place where water can be found to be'.[3226]

وقال رسول الله (صلى الله عليه و آله): «من أدمن قراءتها، لم يدخل بيته سارق، و لا حريق، و لا غريق و من كتبها، و شربها شفاه الله من كل داء، و من كتبها و علقها على ديك أبيض أفرق، فإن الديك يسير و لا يقف إلى على كنز، أو سحر، و يحفره بمنقاره، حتى يظهره».

And Rasool-Allah[saww] said: 'The one who habitually recites it, neither a thief would enter his house, nor would there be a fire in it, nor drowning. And the one who writes it, and drinks its water, Allah[azwj] would Heal him from every disease. And the one who writes it and attaches it upon a separate white rooster, so the rooster would

[3225] ثواب الأعمال: 109.
[3226] خواص القرآن: 5 «قطعة منه»

walk around and will not pause except upon a treasure, or witchcraft, and would dig it by its beak until it reveals it'.[3227]

وعن الصادق (عليه السلام): «من كتبها و علقها على ديك أبيض أفرق و أطلقه، فإنه يمشي و يقف موضعا، فحيث ما وقف، فإنه يحفر موضعه فيه، يلقى كنزا، أو سحرا مدفونا و إذا علقت على مطلقة، يصعب عليها الطلاق، و ربما خيف، فليتق فاعله، فإذا رش ماؤها في موضع، خرب ذلك الموضع بإذن الله تعالى».

And from Al-Sadiq[asws] having said: 'The one who writes it, and attaches it upon a separate white rooster and launch it, so it would walk around and pause at a place. So wherever it pauses, it would dig in its place, and would see a treasure, or a witchcraft buried. And when it is attached upon a (potential) divorcee, the divorce would be difficult to come upon her, and perhaps its doer would fear from doing it. So when its water is sprinkled in a place, it would ruin (the evil of) that place, by the Permission of Allah[azwj]'.[3228]

VERSES 1 & 2

طسم {1} تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2}

[26:1] Ta Sin Meem [26:2] These are the Verses of the Clarifying Book

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا ابن رسول الله، ما معنى قوله الله عز و جل: طس و طسم؟ قال: «أما طس فمعناه أنا الطالب السميع، و أما طسم فمعناه أنا الطالب السميع المبدئ المعيد».

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, from what he wrote to Ali Bin Ahmad Al-Baghdady Al-Waraaq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry who said,

'I said to Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[azwj]! What is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[27:1] Ta Sin*** and ***[26:1] Ta Sin Meem***?' He[asws] said: 'As for ***[27:1] Ta Sin***, so its Meaning is 'I[saww] am the listening seeker (الطالب السميع)'. As for ***[26:1] Ta Sin Meem***, so its Meaning is 'I[saww] am the listening seeker, the caller, the lecturer (الطالب السميع المبدئ المعيد)'.[3229]

وروى عن ابن الحنفية عن على عليه السلام عن النبي صلى الله عليه واله لما نزلت طسم قال: الطاء طور سيناء والسين الاسكندرية والميم مكة

And it has been reported from Ibn Hanafiyya,

(It has been narrated) from Ali[asws], from the Prophet [saww] that, when ***[26:1] Ta Sin Meem*** was Revealed, he[saww] said: 'The '*Ta*' is the (Mount) Toor of Sinai, and the '*Sin*' is the Alexandria, and the '*Meem*' is Makkah'.

وقال: الطاء شجرة طوبى والسين سدرة المنتهى والميم محمد المصطفى صلى الله عليه واله.

[3227] خواص القرآن: 5 «قطعة منه»
[3228] خواص القرآن: 45 «مخطوط»
[3229] معاني الأخبار: 22

And he[saww] said: 'The '*Ta*' is the tree of Tooba, and the '*Sin*' is 'Sidrat Al-Muntaha', and the '*Meem*' is Muhammad Mustafa[saww]'.[3230]

VERSE 3

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ {3}

[26:3] Perhaps you will torment yourself with grief because they are not becoming Believers

ابن شهر آشوب: عن العياشي، بإسناده إلى الصادق (عليه السلام)، في خبر، قال النبي (صلى الله عليه و آله): «يا علي، إني سألت الله أن يوالي بيني و بينك ففعل، و سألته أن يؤاخي بيني و بينك ففعل، و سألته أن يجعلك وصيي ففعل»

Ibn Shehr Ashub, from Al-Ayyashi, by his chain going up to

Al-Sadiq[asws], in a Hadeeth, the Prophet[saww] having said: 'O Ali[asws]! I[asws] asked Allah[azwj] to Make friendship to be between me[saww] and you[asws], so He[azwj] did it. And I[saww] asked Him[azwj] to Establish brotherhood between me[saww] and you[asws], so He[azwj] did it. And I[saww] asked Him[azwj] to Make you[asws] to be my[saww] successor[asws], so He[azwj] did it'.

فقال رجل: و الله، لصاع من تمر في شن بال خير مما سأل محمد ربه، هلا سأل ملكا يعضده على عدوه، أو كنزا يستعين به على فاقته! فأنزل الله تعالى: لَعَلَّكَ باخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ.

So a (devious) man said, 'By Allah[azwj], one Sa'a (unit of measurement) of dates in a bowl is better than what Muhammad[saww] has asked from his[saww] Lord[azwj]. If only he[saww] had asked a king to help him[saww] against his[saww] enemies, or for a treasure to suffice upon hunger!' Thus Allah[azwj] the High Revealed ***[26:3] Perhaps you will torment yourself with grief because they are not becoming Believers***'.[3231]

VERSE 4

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ {4}

[26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it

محمد بن إبراهيم النعماني، قال: حدثنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد بن الحسين بن حازم، قال: حدثنا عبيس بن هشام الناشري، عن عبد الله بن جبلة، عن عبد الصمد بن بشير، عن أبي عبد الله جعفر بن محمد (عليهما السلام) و قد سأله عمارة الهمداني، فقال [له]: أصلحك الله، إن ناسا يعيروننا و يقولون: إنكم تزعمون أنه سيكون صوت من السماء.

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Al-Qasim Bin Muhammad Bin Al-Husayn Bin Hazim, from Ubeys Bin Hisham Al-Nashiry, from Abdullah Bin Jabalat, from Abdul Samad Bin Basheer,

[3230] Tafseer Noor Al Saqalayn – Ch 26 H 5
[3231] المناقب 2: 342، أمالي الطوسي 1: 106

'Abu Abdullah[asws] Ja'far[asws] Bin Muhammad[asws] (replied) when Amarat Al-Hamdany asked him[asws], 'May Allah[azwj] Keep you[asws] well! The people are reporting that you[asws] are claiming that there will be coming a voice from the sky?'

فقال له: «لا ترو عني، و ارو عن أبي، كان أبي يقول: هو في كتاب الله عز و جل: إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّماءِ آيَةً فَظَلَّتْ أَعْناقُهُمْ لَها خاضِعِينَ فيؤمن أهل الأرض جميعا للصوت [الأول]، فإذا كان من الغد صعد إبليس اللعين حتى يتوارى في جو السماء، ثم ينادي: ألا إن عثمان قتل مظلوما، فاطلبوا بدمه،

So he[asws] said: 'Do not report it from me[asws], and report it from my[asws] father[asws]. My[asws] father[asws] had said: 'It is in the Book of Allah[azwj] Mighty and Majestic ***[26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it***. So, all the people of the earth would believe in the first voice. So, on the next day, Iblees[la] the Accursed would ascend until he[la] would hide in the atmosphere of the sky. Then he[la] would call out, 'Indeed! Usman had been killed as an oppressed one so avenge his blood.

فيرجع من أراد الله عز و جل به شرا، و يقولون هذا سحر الشيعة، و حتى يتناولونا، و يقولون: هو من سحرهم، و هو قول الله عز و جل: وَ إِنْ يَرَوْا آيَةً يُعْرِضُوا وَ يَقُولُوا سِحْرٌ مُسْتَمِرٌّ».

So Allah[azwj] would Return the ones for whom He[azwj] Intends evil, and they would be saying, 'This is sorcery of the Shiah!' To the extent that they would be addressing us[asws], and they would be saying, 'He[asws] is from their sorcery'. And these are the Words of Allah[azwj] Mighty and Majestic ***[54:2] And if they see a miracle they turn aside and say: Temporary magic***'.[3232]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَمْسُ عَلَامَاتٍ قَبْلَ قِيَامِ الْقَائِمِ الصَّيْحَةُ وَ السُّفْيَانِيُّ وَ الْخَسْفُ وَ قَتْلُ النَّفْسِ الزَّكِيَّةِ وَ الْيَمَانِيُّ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ خَرَجَ أَحَدٌ مِنْ أَهْلِ بَيْتِكَ قَبْلَ هَذِهِ الْعَلَامَاتِ أَ نَخْرُجُ مَعَهُ قَالَ لَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Ayyub Al-Khazaz, from Umar Bin Hanzala who said:

I heard Abu Abdullah[asws] saying: 'There are five signs before the rising of Al-Qaim[asws] – The scream, and the Sufyani, and the sinking (of the earth), and the killing of the pure soul (Al-Nafs Al-Zakkiyya) and Al-Yamany'. So I said, 'May I be sacrificed for you[asws], <u>if someone from your[asws] Household comes out (in revolt) before these signs, shall we come out (revolt) with him?'</u>

فَلَمَّا كَانَ مِنَ الْغَدِ تَلَوْتُ هَذِهِ الْآيَةَ إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّماءِ آيَةً فَظَلَّتْ أَعْناقُهُمْ لَها خاضِعِينَ فَقُلْتُ لَهُ أَ هِيَ الصَّيْحَةُ فَقَالَ أَمَا لَوْ كَانَتْ خَضَعَتْ أَعْنَاقُ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ.

<u>He[asws] said: 'No</u>'. So when it was the next morning, I recited this Verse: ***[26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it***. I said, 'Is this the scream?' He[asws] said: 'If that was, then the necks of the enemies of Allah[azwj] Mighty and Majestic would stoop down in humility'.[3233]

[3232] الغيبة: 261/ 20
[3233] الكافي 8: 310/ 483

علي بن إبراهيم: عن أبيه، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «تخضع رقابهم- يعني بني أمية- و هي الصيحة من السماء باسم صاحب الأمر (عليه السلام)».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham, who from:

'Abu Abdullah[asws] has said: 'Their necks would be submissive – meaning the Clan of Umayya – and it is the Scream from the sky with the name of the Master of the Command[asws] (صاحب الأمر)'.[3234]

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبة بن ميمون، عن معمر بن يحيى، عن داود الدجاجي، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «سئل أمير المؤمنين (عليه السلام) عن قول الله عز و جل: فَاخْتَلَفَ الْأَحْزابُ مِنْ بَيْنِهِمْ ، فقال: انتظروا الفرج في ثلاث». فقيل: يا أمير المؤمنين، و ما هن؟ فقال: «اختلاف أهل الشام بينهم، و الرايات السود من خراسان، و الفزعة في شهر رمضان».

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Al-Mufazzal Bin Ibrahim Bin Qays, from Al-Hassan Bin Ali Bin Fazaal from Sa'albat Bin Maymoun, from Moamar Bin Yahya, from Dawood Al-Dajajy,

from Abu Ja'far Muhammad Bin Ali[asws] having said: 'Amir-ul-Momineen[asws] was asked about the Words of Allah[azwj] Mighty and Majestic ***[19:37] But the sects differ among themselves***, so he[asws] said: 'Await the Relief during three (events)'. So it was said, 'O Amir-ul-Momineen[asws]! And what are these?' So he[asws] said: 'Differing of the people of Syria between them, and the black flags from Khurasan, and the terror during the Month of Ramadhan'.

فقيل: و ما الفزعة في شهر رمضان؟ فقال: «أو ما سمعتم قول الله عز و جل في القرآن: إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّماءِ آيَةً فَظَلَّتْ أَعْناقُهُمْ لَها خاضِعِينَ، هي آية تخرج الفتاة من خدرها، و توقظ النائم، و تفزع اليقظان».

So it was said, 'And what is the terror during the Month of Ramadhan?' So he[asws] said: 'Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it***? It is a Sign which would make the young girl come out from her veil, and the sleeping one would be scared, and the awake would be terrified'.[3235]

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن بعض أصحابنا، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّماءِ آيَةً فَظَلَّتْ أَعْناقُهُمْ لَها خاضِعِينَ، قال: «تخضع لها رقاب بني امية- قال- ذلك بارز عند زوال الشمس- قال- و ذلك علي بن أبي طالب (عليه السلام) يبرز عند زوال الشمس، و تركب الشمس على رؤوس الناس ساعة، حتى يبرز وجهه، و يعرف الناس حسبه و نسبه».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from one of our companions, who says:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it***, he[asws] said: 'The necks of the Clan of Umayya would be submitted. That duel would take place during the sunset, and that is the duel of

[3234] تفسير القمّي 2: 118.
[3235] الغيبة: 251/ 8.

Ali Bin Abu Talib[asws] at sunset. And the sun would remain still upon the heads of the people for a while, until their faces are highlighted, and the people recognise their affiliations and their lineages'.

ثم قال: «إن بني امية ليختبئ الرجل منهم إلى جنب شجرة، فتقول: خلفي رجل من بني امية، فاقتلوه».

Then he[asws] said: 'The man from the Clan of Umayya would try to hide by the side of a tree, so it would say, 'Behind me is a man from the Clan of Umayya, so kill him!'[3236]

VERSES 5 – 9

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ {5} فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {6} أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ {7} إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {8} وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {9}

[26:5] And there does not come to them a new Reminder from the Beneficent but they turned aside from it [26:6] Thus they have belied (the truth), and so there shall come to them News which they were mocking at [26:7] Do they not look at the earth, how many of every noble kind of pairs We have Caused to grow in it? [26:8] Most surely there is a Sign in that, but most of them will not believe [26:9] And surely your Lord is the Mighty, the Merciful.

ابن بابويه، قال: حدثنا حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام) بقم في رجب سنة تسع و ثلاثين و ثلاثمائة، قال: حدثني أبي، قال: أخبرني علي بن إبراهيم بن هاشم، فيما كتب إلي في تسع و ثلاثمائة، قال: حدثني أبي، عن ياسر الخادم، عن أبي الحسن علي بن موسى الرضا (عليه السلام)، عن أبيه، عن آبائه، عن الحسين بن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): يا علي، أنت حجة الله، و أنت باب الله، و أنت الطريق إلى الله، و أنت النبأ العظيم، و أنت الصراط المستقيم، و أنت المثل الأعلى.

Ibn Babuwayh said, 'It has been narrated to us by Hamza Bin Muhammad Bin Ahmad Bin Ja'far Bin Zayd Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib[asws], at Qum, in Rajab of the year three hundred and thirty nine. He said, 'My father narrated to me, from Ali Bin Ibrahim Bin Hisham in what he wrote to me in three hundred and nine. He said, 'My father narrated to me, from Yaser Al-Khadim, who has narrated:

'Abu Al-Hassan[asws] Ali[asws] Bin Musa[asws] Al-Reza[asws], from his[asws] father[asws], from his[asws] forefather[asws], from Al-Husayn[asws] Bin Ali[asws] having said: 'The Rasool-Allah[saww] said: 'O Ali[asws]! You[asws] are the Proof (Hujjat) of Allah[azwj], and you[asws] are the Gateway to Allah[azwj], and you[asws] are the Pathway to Allah[azwj], and you[asws] are the Great News, and you[asws] are the Straight Path, and you[asws] are the highest example (ideal).[3237]

VERSES 10 - 22

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ {10} قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ {11} قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ {12} وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ {13} وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ {14} قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمِعُونَ {15}

[3236] تأويل الآيات 1: 386/ 3.
[3237] (عيون أخبار الرّضا (عليه السّلام) 2: 6/ 13

[26:10] And when your Lord Called out to Musa: Go to the unjust people! [26:11] The people of Pharaoh: are they not fearing? [26:12] He said: My Lord! I fear that they would belie me [26:13] And my chest is straitened, and my tongue is not eloquent, therefore Send for Haroun (for support) [26:14] And for them is a crime which I committed, therefore I am scared that they may be killing me [26:15] He said: Never! Both of you go with Our Signs; surely We are with you, Hearing

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ {16} أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ {17} قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ {18} وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ {19} قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ {20} فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ {21} وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتَ بَنِي إِسْرَائِيلَ {22}

[26:16] Then go to Pharaoh and say: We are the Rasools of the Lord of the Worlds [26:17] Then send with us the Children of Israel [26:18] (Pharaoh) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life? [26:19] And you did (that) deed of yours which you did, and you are from of the ungrateful [26:20] He said: I did it then while I was from the erring ones [26:21] So I fled from you when I feared you, then my Lord Granted me Wisdom and Made me to be from the Rasools [26:22] And that is a favour which you are reproaching me for although you have enslaved the children of Israel?

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون، و ذكر الحديث في عصمة الأنبياء، من سؤال المأمون للرضا (عليه السلام)، فكان فيما سأله: فما معنى قول موسى (عليه السلام) لفرعون: فَعَلْتُها إِذاً وَ أَنَا مِنَ الضَّالِّينَ؟

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem Al-Qarshy narrated to us, from his father, from Hamdan Bin Sulayman Al-Neysapouri, from Ali Bin Muhammad Bin Al-Jaham who said, 'I was present in the gathering of Al-Mamoun' – and he mentioned the Hadeeth regarding the Infallibility of the Prophets[as], from the questions of Al-Mamoun to Al-Reza[asws]. So from what he asked, was, 'So what is the meaning of the words of Musa[as] to Pharaoh[la] ***[26:20] He said: I did it then while I was from the erring ones***?'

قال الرضا (عليه السلام): «إن فرعون قال لموسى (عليه السلام) لما أتاه: وَ فَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَ أَنْتَ مِنَ الْكافِرِينَ بي قال موسى: فَعَلْتُها إِذاً وَ أَنَا مِنَ الضَّالِّينَ عن الطريق، بوقوعي إلى مدينة من مدائنك فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْماً وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ فقال المأمون: بارك الله فيك، يا ابن رسول الله.

Al-Reza[asws] said: 'Pharaoh[la] said to Musa[as], when he[as] came to him[la], '***[26:19] And you did (that) deed of yours which you did, and you are from of the ungrateful***, to me[la]. Musa[as] said: '***[26:20] He said: I did it then while I was from the erring ones***, strayed off the road, by staying in one of your cities ***[26:21] So I fled from you when I feared you, then my Lord Granted me Wisdom and Made me to be from the Rasools***. So Al-Mamoun said, 'May Allah[azwj] Bless you[asws], O son[asws] of Rasool-Allah[saww]'.[3238]

المفيد في كتاب (الغيبة): بإسناده عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) أنه قال: «إذا قام القائم (عليه السلام) تلا هذه الآية، مخاطبا للناس: فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْماً وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ».

[3238] عيون أخبار الرّضا (عليه السّلام) 1: 199/ 1.

Al-Mufeed, in Kitaab Al-Ghayba, by his chain from Al-MufazzAl-Bin Umar, who says:

'Abu Abdullah[asws] has said: 'When Al-Qaim[asws] rises, he[asws] will recite this Verse addressing the people ***[26:21] So I fled from you when I feared you, then my Lord Granted me Wisdom and Made me to be from the Rasools***'.[3239]

(Extract 1)

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي بن فضال، عن أبان بن عثمان، عن أبي عبد الله (عليه السلام)، قال: «لما بعث الله موسى (عليه السلام) إلى فرعون أتى بابه، فاستأذن عليه، فلم يأذن له، فضرب بعصاه الباب، فاصطكت الأبواب ففتحت، ثم دخل على فرعون،

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Ali Bin Fazaal, from Abaan Bin Usman, who says:

'Abu Abdullah[asws] has said: 'When Allah[azwj] Sent Musa[as] to Pharaoh[la], he[as] came to his[la] door. He[as] sought permission to enter, but he[la] did not permit him[as]. So he[as] struck the door with his[as] staff, so the doors collided and opened. Then he[as] came up to Pharaoh[la].

فأخبره أنه رسول الله، و سأله أن يرسل معه بني إسرائيل. فقال له فرعون، كما حكى الله: أَ لَمْ نُرَبِّكَ فِينا وَلِيداً وَ لَبِثْتَ فِينا مِنْ عُمُرِكَ سِنِينَ وَ فَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ أي قتلت الرجل وَ أَنْتَ مِنَ الْكافِرِينَ يعني كفرت نعمتي.

So he[as] informed him[la] that he[as] was a Rasool of Allah[azwj], and asked him[la] that he[la] should send the Children of Israel with him[as]. Pharaoh[la] said to him[as] ***[26:18] (Pharaoh) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life? [26:19] And you did (that) deed of yours which you did*** i.e., having killed the man ***and you are from of the ungrateful***, meaning 'being ungrateful of my[la] favours'.

قال موسى، كما حكى الله: فَعَلْتُها إِذاً وَ أَنَا مِنَ الضَّالِّينَ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ إلى قوله تعالى: أَنْ عَبَّدْتَ بَنِي إِسْرائِيلَ

Musa[as] said just as Allah[azwj] has Related ***[26:20] He said: I did it then while I was from the erring ones [26:21] So I fled from you when I feared you, then my Lord Granted me Wisdom and Made me to be from the Rasools [26:22] And that is a favour which you are reproaching me for although you have enslaved the children of Israel?***'.[3240]

VERSES 23 - 29

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ {23} قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِنْ كُنْتُمْ مُوقِنِينَ {24} قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ {25} قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ {26} قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ {27} قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۖ إِنْ كُنْتُمْ تَعْقِلُونَ {28} قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ {29}

[26:23] Pharaoh said: And what is the Lord of the Worlds? [26:24] He (Musa) said: The Lord of the skies and the earth and what is between the two, if you would be certain [26:25] He (Pharaoh) said to those around him: Are you all not listening?[26:26] He said: Your Lord and the Lord of your forefathers

[3239] الغيبة للنعماني: 174/ 12
[3240] تفسير القمّي 2: 118

[26:27] He (Pharaoh) said: The Rasool who is Sent to you is insane [26:28] He (Musa) said: The Lord of the east and the west and what is between the two, if you understand [26:29] (Pharaoh) said: If you were to take a god besides me, I will make you to be from the prisoners

(Extract 2)

ف قالَ فِرْعَوْنُ وَ ما رَبُّ الْعالَمِينَ؟ و إنما سأله عن كيفية الله، فقال موسى: رَبُّ السَّماواتِ وَ الْأَرْضِ وَ ما بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ، فقال فرعون- متعجبا- لأصحابه: أَ لا تَسْتَمِعُونَ أسأله عن الكيفية، فيجيبني عن الصفات؟! فقال موسى: رَبُّكُمْ وَ رَبُّ آبائِكُمُ الْأَوَّلِينَ قال فرعون لأصحابه: اسمعوا، قال: ربكم و رب آبائكم الأولين! ثم قال لموسى: لَئِنِ اتَّخَذْتَ إِلهاً غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

[26:23] Pharaoh said: And what is the Lord of the Worlds? But rather, he[la] asked him[as] about the State of Allah[azwj]. So Musa[as] said ***[26:24] He (Musa) said: The Lord of the skies and the earth and what is between the two, if you would be certain*** So Pharaoh[la] said – wondering – to his[la] companions ***[26:25] Are you all not listening?*** I[la] asked him[as] about the State of Allah[azwj] and he[as] says so he[as] answers me[la] from the attributes!' So Musa[as] said ***[26:26] Your Lord and the Lord of your forefathers***'. Pharaoh[la] said to his[la] companions, 'Listen! He[as] is saying: 'Your Lord[azwj] and the Lord[azwj] of your forefathers!' Then he[la] said to Musa[as] ***[26:29] (Pharaoh) said: If you were to take a god besides me, I will make you to be from the prisoners***.[3241]

الطبرسي في (الاحتجاج): عن الأصبغ بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أثنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا،

Al-Tabarsy, in Al-Ihtijaj, from Al- Asbagh Bin Nabata who said:

'Amir-ul-Momineen[asws] preached to us upon the Pulpit of Al-Kufa. So he[asws] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you people! Ask me[asws], for between my[asws] ribs is the (Divine) Knowledge'. So Ibn Al-Kawa stood up and said, 'O Amir-ul-Momineen[asws], I have found in the Book of Allah[azwj] (Verses) which invalidate each other'.

قال: «ثكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟» قال: يا أمير المؤمنين، سمعته يقول: بِرَبِّ الْمَشارِقِ وَ الْمَغارِبِ و قال في آية أخرى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، و قال في آية اخرى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He[asws] said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah[azwj], (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'. He said, 'O Amir-ul-Momineen[asws]! I heard Him[azwj] Saying ***[70:40] I swear by the Lord of the Easts and the Wests***, and He[azwj] Said in another Verse ***[55:17] Lord of the two easts and Lord of the two wests***, and Said in another Verse ***[26:28] He said: The Lord of the east and the west***'.

قال: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فإن مشرق الشتاء على حدة، و مشرق الصيف على حدة، أما تعرف ذلك من قرب الشمس و بعدها؟ و أما قوله: بِرَبِّ الْمَشارِقِ وَ

[3241] تفسير القمّي 2: 118

الْمَغارِبِ فإن لها ثلاث مائة و ستين برجا، تطلع كل يوم من برج و تغرب في آخر، فلا تعود إليه إلا من قابل في ذلك اليوم».

He[asws] said: 'May your mother be bereft of you, O Ibn Al- kawa! This is the east and this is the west. And as for His[azwj] Words ***[55:17] Lord of the two easts and Lord of the two wests***, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness? And as for His[azwj] Words ***[70:40] I swear by the Lord of the Easts and the Wests***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from a meeting in that particular day'.[3242]

VERSES 30 - 33

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ {30} قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {31} فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ {32} وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ {33}

[26:30] He (Musa) said: Suppose I come to you something clear? [26:31] (Pharaoh) Said he: Come with it then, if you are of the truthful ones [26:32] So he cast down his rod, and so it was an clear serpent [26:33] And he drew forth his hand, and so it appeared (brilliantly) white to the onlookers

(Extract 3)

قال موسى: أَ وَ لَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ. قال فرعون:أْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ فَأَلْقى عَصاهُ فَإِذا هِيَ ثُعْبانٌ مُبِينٌ فلم يبق أحد من جلساء فرعون إلا هرب، و دخل فرعون من الرعب ما لم يملك به نفسه فقال فرعون: نشدتك بالله، و بالرضاع، إلا ما كففتها عني، فكفها، ثم نزع يده، فإذا هي بيضاء للناظرين، فلما أخذ موسى العصا رجعت إلى فرعون نفسه، و هم بتصديقه، فقام إليه هامان، فقال له: بينما أنت إله تعبد، إذ صرت تابعا لعبد!

Musa[as] said: '***[26:30] Suppose I come to you something clear?***. Pharaoh[la] said ***[26:31] (Pharaoh) Said he: Come with it then, if you are of the truthful ones [26:32] So he cast down his rod, and so it was an clear serpent***. So there did not remain anyone from those who were gathered around Pharaoh[la], except that he fled. And terror entered into Pharaoh[la] and he[la] was not in control of himself[la]. So Pharaoh[la] said, 'We adjure you[as] by Allah[azwj] and by the nurturing (that we nurtured you[as] with), restrain it from me!' So he[as] restrained it. ***[26:33] And he drew forth his hand, and so it appeared (brilliantly) white to the onlookers***. So when Musa[as] grabbed the staff, Pharaoh[la] regained control of himself[la], and they ratified it. So Haman stood up to him[la] and said, 'Since you[la] are now a worshipper of a god, therefore I have become of those who worship a servant!'[3243]

VERSES 34 - 40

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ {34} يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ {35} قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ {36} يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ {37} فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ {38} وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ {39} لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ {40}

[3242] Extract (الاحتجاج: 259)
[3243] تفسير القمّي 2: 118

[26:34] Pharaoh said to the chiefs around him: This one is a skillful magician [26:35] Who wants to turn you out of your land with his magic; what are you advising? [26:36] They said: Respite him and his brother and send heralds into the cities [26:37] That they should bring to you every skillful magician [26:38] So the magicians were gathered together at the appointed time on the known day [26:39] And it was said to the people: Will you gather together? [26:40] Perhaps we may follow the magicians, if they are the winners

(Extract 4)

ثم قال فرعون للملأ الذين حوله: إِنَّ هذا لَساحِرٌ عَلِيمٌ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَما ذا تَأْمُرُونَ إلى قوله: لِمِيقاتِ يَوْمٍ مَعْلُومٍ. و كان فرعون و هامان قد تعلما السحر، و إنما غلبا الناس بالسحر، و ادعى فرعون الربوبية بالسحر،

Then Pharaoh[la] said to the chiefs who were around him[la] ***[26:34] This one is a skillful magician [26:35] Who wants to turn you out of your land with his magic; what are you advising? [26:36] They said: Respite him and his brother and send heralds into the cities [26:37] That they should bring to you every skillful magician [26:38] So the magicians were gathered together at the appointed time on the known day***. And Pharaoh[la] and Haman had learnt the sorcery, but rather they had overcome the people with the sorcery. And Pharaoh[la] had claimed the lordship with the sorcery.[3244]

VERSES 41 - 45

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ {41} قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَمِنَ الْمُقَرَّبِينَ {42} قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ {43} فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ {44} فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ {45}

[26:41] So when the magicians came, they said to Pharaoh: Shall we get a reward if we are the winners? [26:42] He said: Yes, and you will then be of those of proximity [26:43] Musa said to them: Cast what you are going to be casting [26:44] So they cast down their ropes and their sticks and said: By the Might of Pharaoh, we shall be victorious [26:45] Then Musa cast down his staff and so it swallowed up what they were faking

(Extract 5)

فلما أصبح بعث في المدائن حاشرين، مدائن مصر كلها، و جمعوا ألف ساحر، و اختاروا من الألف مائة، و من المائة ثمانين، فقال السحرة لفرعون: قد علمت أنه ليس في الدنيا أسحر منا، فإن غلبنا موسى فما يكون لنا عندك؟ قال: إِنَّكُمْ إِذاً لَمِنَ الْمُقَرَّبِينَ عندي، أشارككم في ملكي. قالوا: فإن غلبنا موسى، و أبطل سحرنا، علمنا أن ما جاء به ليس من قبل السحر، و لا من قبل الحيلة، و آمنا به، و صدقناه. فقال فرعون: إن غلبكم موسى، صدقته أنا أيضا معكم، و لكن أجمعوا كيدكم، أي حيلتكم».

So when it was the morning, he[la] sent heralds in the city, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, chose eighty. So the magicians said to Pharaoh[la], 'You[la] very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa[as], what would be for us, from you[la]?' He[la] said

[3244] تفسير القمّي 2: 118

[26:42] He said: Yes, and you will then be of those of proximity, I[la] shall share with you all from my[la] kingdom'. They said, 'But if Musa[as] were to overcome us, and invalidate our magic, we would know that what he[as] has come with, there is no magic before it, nor is there any excuse before it, and we would believe in it, and ratify him[as]'. So Pharaoh[la] said, 'If Musa[as] were to overcome you, I[la] would also ratify him[as] along with you all, but form a consensus on your plans, i.e. what you all would be doing'.

قال: «و كان موعدهم يوم عيد لهم، فلما ارتفع النهار من ذلك اليوم، جمع فرعون الخلق، و السحرة، و كانت له قبة طولها في السماء ثمانون ذراعا، و قد كانت كسيت بالحديد و الفولاذ المصقول، فكانت إذا وقعت الشمس عليها، لم يقدر أحد أن ينظر إليها، من لمع الحديد، و وهج الشمس، و جاء فرعون و هامان، و قعدا عليها ينظران، و أقبل موسى ينظر إلى السماء، فقالت السحرة لفرعون: إنا نرى رجلا ينظر إلى السماء، و لن يبلغ سحرنا إلى السماء، و ضمنت السحرة من في الأرض.

And the day came which had been promised to them (for the contest). So when the day rose, Pharaoh[la] gathered the creatures, and the magicians, and he[la] had for himself[la] a tall dome, the length of eighty cubits, which had been covered with iron and polished steel. And whenever the sun shone upon it, it was not possible for anyone to be able to look towards it, due to the reflection of the iron from the brightness of the sun. Pharaoh[la] and Haman came up and sat upon it, overlooking everything. And Musa[as] came up and looked at the sky. So the magicians said to Pharaoh[la], 'We see a man who is looking at the sky, and our magic does not reach to the sky, and we can ensure the magic upon the ones in the earth'.

فقالوا لموسى: إِمَّا أَنْ تُلْقِيَ وَ إِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ قال لهم موسى: أَلْقُوا ما أَنْتُمْ مُلْقُونَ فَأَلْقَوْا حِبالَهُمْ وَ عِصِيَّهُمْ فأقبلت تضطرب، و صالت مثل الحيات، و هاجت، فقالوا: بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغالِبُونَ. فهال الناس ذلك، فأوجس في نفسه خيفة موسى، فنودي: لا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلى وَ أَلْقِ ما فِي يَمِينِكَ تَلْقَفْ ما صَنَعُوا إِنَّما صَنَعُوا كَيْدُ ساحِرٍ وَ لا يُفْلِحُ السَّاحِرُ حَيْثُ أَتى.

So they said to Musa[as] ***[7:115] O Musa! Will you cast, or shall we be the first to cast?*** Musa[as] said to them ***[26:43] Musa said to them: Cast what you are going to be casting [26:44] So they cast down their ropes and their sticks*** and these appeared to shake, and move like the excited snakes. So they said ***and said: By the Might of Pharaoh, we shall be victorious***. So that shocked the people. Musa[as] felt fear within himself[as], so We[azwj] Called out ***[20:68] Fear not, surely you shall be the uppermost [20:69] And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wherever he may have come from***.

فألقى موسى عصاه، فذابت في الأرض مثل الرصاص، ثم طلع رأسها، و فتحت فاها، و وضعت شدقها الأعلى على رأس قبة فرعون، ثم دارت، و أرخت شفتها السفلى، و التقمت عصي السحرة، و حبالها، و غلب كلهم، و انهزم الناس حين رأوها، و عظمها، و هولها، مما لم تر العين، و لا وصف الواصفون مثله قبل، فقتل في الهزيمة، من وطء الناس بعضهم بعضا، عشرة آلاف رجل و امرأة و صبي، و دارت على قبة فرعون- قال- فأحدث فرعون و هامان في ثيابهما، و شاب رأسهما، و غشي عليهما من الفزع.

So Musa[as] cast his[as] staff, so it melted into the ground like the lead, then emerged its head, and opened its mouth, and placed its jaw on the top of the dome of Pharaoh[la]. Then it lowered itself, and it swallowed up all of the sticks and ropes of the magicians. And the defeated people, when they saw it, they magnified it, for the eyes

had never seen the like of it before, nor had any description of the describers had every described it before. There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh[la] – and Pharaoh[la] and Haman had wetted their clothes, and had been overwhelmed from the panic.[3245]

VERSES 46 - 51

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ {46} قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ {47} رَبِّ مُوسَىٰ وَهَارُونَ {48} قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ {49} قَالُوا لَا ضَيْرَ ۖ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ {50} إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ {51}

[26:46] And the magicians fell down prostrating [26:47] They said: We believe in the Lord of the Worlds [26:48] The Lord of Musa and Haroun [26:49] (Pharaoh) Said: You are believing in him before I gave you the permission? he is your leader who taught you the magic, so you shall soon know, for I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all [26:50] They said: It does not matter, we shall be returning to our Lord [26:51] We hope that our Lord will Forgive us our mistakes for we are the first of the Believers

(Extract 6)

و مر موسى في الهزيمة مع الناس، فناداه الله: خُذْها وَ لا تَخَفْ سَنُعِيدُها سِيرَتَهَا الْأُولى «1»، فرجع موسى، و لف على يده عباءة كانت عليه، ثم أدخل يده في فيها، فإذا هي عصا كما كانت، فكان كما قال الله: فَأُلْقِيَ السَّحَرَةُ ساجِدِينَ لما رأوا ذلك، و قالُوا آمَنَّا بِرَبِّ الْعالَمِينَ رَبِّ مُوسى وَ هارُونَ، فغضب فرعون عند ذلك غضبا شديدا، و قال: آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ يعني موسى الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَ أَرْجُلَكُمْ مِنْ خِلافٍ وَ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ فقالوا، كما حكى الله: لا ضَيْرَ إِنَّا إِلى رَبِّنا مُنْقَلِبُونَ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنا رَبُّنا خَطايانا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ.

And Musa[as] passed by among the defeated ones with the people. So Allah[azwj] Called out to him[as] ***[20:21] Grab hold of it and fear not; We will restore it to its former state***. So Musa[as] returned, and wrapped his[as] cloak upon it and grabbed it, and it returned back to its state as a staff that it used to be. It was as Allah[azwj] Said ***[26:46] And the magicians fell down prostrating*** when they saw that, and they said ***[26:47] They said: We believe in the Lord of the Worlds [26:48] The Lord of Musa and Haroun***. So Pharaoh[la] got angry due to that, with an intense anger, and said ***[26:49] (Pharaoh) Said: You are believing in him before I gave you the permission? He is your leader*** meaning Musa[as] ***who taught you the magic, so you shall soon know, for I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all***. So they said as Allah[azwj] has Related ***[26:50] They said: It does not matter, we shall be returning to our Lord [26:51] We hope that our Lord will Forgive us our mistakes for we are the first of the Believers***'.[3246]

[3245] تفسير القمّي 2: 118
[3246] تفسير القمّي 2: 118

VERSES 52 - 59

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ {52} فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ {53} إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ {54} وَإِنَّهُمْ لَنَا لَغَائِظُونَ {55} وَإِنَّا لَجَمِيعٌ حَاذِرُونَ {56} فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ {57} وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ {58} كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ {59}

[26:52] And We Revealed unto Musa, saying: Go away with My servants secretly, you will be pursued [26:53] So Pharaoh sent heralds into the cities; [26:54] these are only a few, a handful [26:55] And they have enraged us [26:56] And we are a vigilant multitude [26:57] So We turned them out of gardens and springs [26:58] And treasures and honourable dwellings, [26:59] Even so, We Made the Children of Israel to inherit it

(Extract 7)

فحبس فرعون من آمن بموسى في السجن، حتى أنزل الله عليهم الطوفان، و الجراد، و القمل، و الضفادع، و الدم، فأطلق فرعون عنهم فأوحى الله إلى موسى: أَنْ أَسْرِ بِعِبادِي إِنَّكُمْ مُتَّبَعُونَ، فخرج موسى ببني إسرائيل، ليقطع بهم البحر، و جمع فرعون أصحابه، و بعث في المدائن حاشرين، و حشر الناس، و قدم مقدمته في ست مائة ألف، و ركب هو في ألف ألف، و خرج كما حكى الله عز و جل: فَأَخْرَجْناهُمْ مِنْ جَنَّاتٍ وَ عُيُونٍ وَ كُنُوزٍ وَ مَقامٍ كَرِيمٍ كَذلِكَ وَ أَوْرَثْناها بَنِي إِسْرائِيلَ

So Pharaoh[la] imprisoned the one who expressed their belief in Musa[as] in the prison, until Allah[azwj] Sent down upon them the flood, and the locusts, and the lice, and the frogs, and the blood. Therefore Pharaoh[la] freed them. Allah[azwj] Revealed unto Musa[as] ***[26:52] Go away with My servants secretly, you will be pursued***. So Musa[as] went out with the Children of Israel, and they were cut-off by the sea. And Pharaoh[la] gathered his[la] companions, and sent heralds into the city, and mobilised the people. Six hundred thousand presented themselves and he[la] rode among thousands upon thousands, and went out, just as Allah[azwj] Mighty and Majestic has related ***[26:57] So We turned them out of gardens and springs [26:58] And treasures and honourable dwellings [26:59] Even so, We Made the Children of Israel to inherit it***'.[3247]

VERSES 60 - 68

فَأَتْبَعُوهُمْ مُشْرِقِينَ {60} فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ {61} قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ {62} فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ {63} وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ {64} وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ {65} ثُمَّ أَغْرَقْنَا الْآخَرِينَ {66} إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {67} وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {68}

[26:60] So they pursued them at sunrise [26:61] So when the two groups saw each other, the companions of Musa said: we are being overtaken [26:62] He said: Never! My Lord is with me: He will be Guiding me [26:63] So We Revealed unto Musa: Strike the sea with your staff! So it parted, and each part was like a huge mountain [26:64] And We Brought the others near to it [26:65] And We Saved Musa and all those who were with him [26:66] Then We Drowned the others [26:67] Most surely there is a Sign in this, but most of them are not Believers [26:68] And most surely your Lord, He is the Mighty, the Merciful

[3247] تفسير القمّي 2: 118

(Extract 8)

فَأَتْبَعُوهُمْ مُشْرِقِينَ، فلما قرب موسى من البحر، و قرب فرعون من موسى، قال أصحاب موسى: إِنَّا لَمُدْرَكُونَ، قال موسى: كَلَّا إِنَّ مَعِي رَبِّي سَيَهْدِينِ أي سينجيني:

[26:60] So they pursued them at sunrise. So when Musa[as] came near to the sea, and Pharaoh[la] came closer to Musa[as], the companions of Musa[as] said ***[26:61] we are being overtaken***. Musa[as] said ***[26:62] Never! My Lord is with me: He will be Guiding me***, i.e. Rescuing me[as] from the sea.

فقام يوشع بن نون، فقال لموسى: يا رسول الله، ما أمرك ربك؟ قال: بعبور البحر. فاقتحم يوشع فرسه في الماء، فأوحى الله إلى موسى: أَنِ اضْرِبْ بِعَصاكَ الْبَحْرَ، فضربه فَانْفَلَقَ فَكانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ، أي كالجبل العظيم، فضرب له في البحر اثني عشر طريقا، فأخذ كل سبط منهم في طريق، فكان الماء قد ارتفع، و بقيت الأرض يابسة، طلعت فيها الشمس، فيبست، كما حكى الله: فَاضْرِبْ لَهُمْ طَرِيقاً فِي الْبَحْرِ يَبَساً لا تَخافُ دَرَكاً وَ لا تَخْشى.

Yoshua Bin Noon[as] stood up and said to Musa[as]: 'O Rasool-Allah[as]! What is the Command of your[as] Lord [azwj]?' He[as] said: 'To cross over the sea'. Yoshua[as] entered his[as] horse into the water, and Allah[azwj] Revealed unto Musa[as] ***[26:63] Strike the sea with your staff! So it parted, and each part was like a huge mountain***. Twelve pathways appeared for him[as] in the sea, and each tribe from them took to one of it. The water had been raised, and the seabed was dry, as the sun shone upon it to dry it, just as Allah[azwj] has Related ***[20:77] then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid***.

و دخل موسى و أصحابه البحر، و كان أصحابه اثني عشر سبطا، فضرب الله لهم في البحر اثنى عشر طريقا، فأخذ كل سبط في طريق، و كان الماء قد ارتفع على رؤوسهم مثل الجبال، فجزعت الفرقة التي كانت مع موسى (عليه السلام) في طريقه، فقالوا: يا موسى أين إخواننا؟ فقال لهم: معكم في البحر. فلم يصدقوه، فأمر الله البحر، فصارت طاقات، حتى كان ينظر بعضهم إلى بعض، و يتحدثون.

Musa[as] and his[as] companions entered the sea. And his[as] companions were of twelve tribes, so Allah[azwj] Struck twelve pathways for them in the sea, and every tribe took to one pathway. And the water was higher than their heads like the mountains. So a tribe who was with Musa[as] panicked in its pathway and said, 'O Musa[as]! Where are our brothers?' So he[as] said to them: 'With you in the sea'. They refused to ratify him[as], so Allah[azwj] Commanded the sea that it should become such that they could see and talk to each other.

و أقبل فرعون و جنوده، فلما انتهى إلى البحر، قال لأصحابه: ألا تعلمون أني ربكم الأعلى؟ قد فرج لي البحر. فلم يجسر أحد أن يدخل البحر، و امتنعت الخيل منه لهول الماء، فتقدم فرعون، حتى جاء إلى ساحل البحر، فقال له منجمه: لا تدخل البحر. و عارضه فلم يقبل منه، و أقبل على فرس حصان، فامتنع الحصان أن يدخل الماء،

Pharaoh[la] and his[la] army came over. So when they ended up at the seashore, he[la] said to his companions, 'Do you not know that I[la] am your highest lord?' The sea has opened up for me[la]'. But, not one of them had the courage to enter the sea, and the horses refrained around the water. So Pharaoh[la] preceded until he came to the coast of the sea. His[la] astrologer said to him[la], 'Do not enter the sea!' And he[la] turned away from him, and did not accept (his advice) from him, and he[la] faced turned towards a horse, but the mare refrained from entering the water.

فعطف عليه جبرئيل، و هو على ماديانة ، فتقدمه و دخل، فنظر الفرس إلى الرمكة فطلبها، و دخل البحر، و اقتحم أصحابه خلفه. فلما دخلوا كلهم، حتى كان آخر من دخل من أصحابه، و آخر من خرج من أصحاب موسى، أمر الله الرياح، فضربت البحر بعضه ببعض، فأقبل الماء يقع عليهم مثل الجبال، فقال فرعون عند ذلك: آمَنْتُ أَنَّهُ لا إِلهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُوا إِسْرائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ فأخذ جبرئيل كفا من حمأ، فدسها في فيه، ثم قال: آلْآنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ».

Jibraeel[la] appeared in front of it, and he[as] was upon a horse, and entered the water. The horse looked at it and entered the water in pursuit of it and all of his[la] companions came up behind him[la]. So when all of them had entered it, until the last one of them had entered into the sea, and the last one from the companions of Musa[as] had exited from it, Allah[azwj] Commanded the wind, so it struck the sea waves against each other. Thus the water, came down upon them like the mountains. Pharaoh[la] said during that ***[10:90] I believe that there is no god but He in Whom the Children of Israel believe and I am of those who submit***. So Jibraeel[as] grabbed a handful of dust and inserted it in his[la] mouth, then said ***[10:91] What! now! and indeed you disobeyed before and you were of the mischief-makers***'.[3248]

الحسين بن سعيد، في كتاب (الزهد): عن النضر، عن محمد بن هاشم، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن قوما ممن آمن بموسى (عليه السلام)، قالوا: لو أتينا عسكر فرعون، و كنا فيه، و نلنا من دنياه، فإذا كان الذي نرجوه من ظهور موسى، صرنا إليه. ففعلوا، فلما توجه موسى و من معه هاربين ركبوا دوابهم، و أسرعوا في السير ليوافوا موسى و من معه، فيكونوا معهم، فبعث الله ملائكة، فضربت وجوه دوابهم، فردتهم إلى عسكر فرعون، فكانوا فيمن غرق مع فرعون».

Al-Husayn Bin Saeed, in Kitaab Al-Zohad, from Al-Nazar, from Muhammad Bin Hashim, from a man, who narrates:

'Abu Abdullah[asws] has said: 'There was a group from the ones who believed in Musa[as] who said, 'If the soldiers of Pharaoh[la] come up to us, and he[la] was among them, we will take from his worldly affairs. So if we hope from the apprearance of Musa[as], we would go to him[as]'. So they did it. So when Musa[as] and those who were with him directed themselves to flee, they rode upon their animals, they rushed towards Musa[as] to be with him[as] and those who were with him[as]. They tried to became part of them. but, Allah[azwj] Sent Angels who struck at the faces of their animals, who returned them back to the soldiers of Pharaoh[la], and so they became of those who drowned along with Pharaoh[la]' (as they wanted to enjoy the facilities offered by Pharaoh and not declaring their faith until it was too late and Allah did not Approve their love of the world)[3249]

وعنه في (أماليه)، قال: أخبرنا أبو القاسم جعفر بن محمد، عن أبيه، عن سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، قال: حدثني بكر بن صالح الرازي، عن سليمان بن جعفر الجعفري، قال: سمعت أبا الحسن (عليه السلام) يقول لأبي: «ما لي رأيتك عند عبد الرحمن بن يعقوب؟» قال: إنه خالي. فقال له أبو الحسن: «إنه يقول في الله قولا عظيما، يصف الله تعالى، و يحده، و الله لا يوصف، فإما جلست معه و تركتنا، و إما جلست معنا و تركته».

And from him, in his Amaali, said, 'Abu Al-Qasim Ja'far Bin Muhammad informed us, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al-Barqy, from Bakr Bin Salih Al-Razy, from Sulaymen Bin Ja'far Al-Ja'fary who said,

[3248] تفسير القمّي 2: 118
[3249] الزهد: 65/ 172.

'I heard Abu Al-Hassan[asws] saying to my father: 'What is the matter that I[asws] saw you to be in the presence of Abdul Rahman Bin Yaqoub?' He said, 'He was free (available)'. So Abu Al-Hassan[asws] said: 'He is saying big things with regards to Allah[azwj]. He describes Allah[azwj] the High, and Limits Him[azwj]. And Allah[azwj] cannot be Described. Either you sit with him and leave us[asws] or sit with us[asws] and leave him'.

فقال: إنه يقول ما شاء، أي شيء علي منه إذا لم أقل ما يقول؟ فقال له أبن الحسن (عليه السلام): «أما تخافن أن تنزل به نقمة، فتصيبكم جميعا؟ أما علمت بالذي كان من أصحاب موسى، و كان أبوه من أصحاب فرعون، لما لحقت خيل فرعون موسى (عليه السلام)، تخلف عنه ليعظه فأدركه موسى، و أبوه يراغمه، حتى بلغا طرف البحر، فغرقا جميعا، فأتى موسى الخبر، فسأل جبرئيل عن حاله، فقال: غرق (رحمه الله) و لم يكن على رأي أبيه، لكن النقمة إذا نزلت، لم يكن لها عمن قارب المذنب دفاع؟».

So he said, 'He is saying whatsoever he desires to. Which thing (blame) is upon me if I do not say from that which he is saying?' So Abu Al-Hassan[asws] said to him: 'Are you not afraid that if a Curse were to descend due to it, it would engulf everybody there? Do you not know that there was one who was from the companions of Musa[as], and his father was from the companions of Pharaoh[la]. When the cavalry of Pharaoh[la] came up to Musa[as], he stayed behind in order to advise him. Musa[as] realised it, that his father is compelling him, until they reached the sea. So they all drowned. The news came to Musa[as], so he[as] asked Jibraeel[as] about his state. So he[as] said: 'Drowned (may Allah[azwj] have Mercy upon him). He was not upon the view of his father, but the Curse, when it descends, the one who is near to the sin has no defence against it'.[3250]

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن موسى بن محمد العجلي، عن يونس بن يعقوب، رفعه، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: كَذَّبُوا بِآياتِنا كُلِّها «يعني الأوصياء كلهم».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al-has any, from Musa Bin Muhammad Al-Ajaly, from Yunus Bin Yaqoub, with an unbroken chain going up to

Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[54:42] They belied all of Our Signs***, he[asws] said: '<u>Meaning the successors[asws], all of them</u>[asws]'.[3251]

فأوحى الله إلى موسى: (أن اضرب بعصاك البحر) وقل: اللهم بجاه محمد وآله الطيبين لما فلقته. ففعل، فانفلق، وظهرت الارض إلى آخر الخليج. فقال موسى (عليه السلام): ادخلوها، قالوا: الارض وحلة نخاف أن نرسب فيها. فقال الله عزوجل: يا موسى قل: اللهم بحق محمد وآله الطيبين جففها. فقالها، فأرسل الله عليها ريح الصبا فجفت. وقال موسى: ادخلوها.

Allah[azwj] Revealed unto Musa[as]: ***[26:63] So We Revealed unto Musa: Strike the sea with your staff! So it parted*** and say: 'Our Allah[azwj]! For the sake of Muhammad[saww] and his[saww] pious Progeny[asws], part the sea.' He[asws] did that and it parted and revealed the earth up to the end of the gulf. Musa[as] said: 'Enter into it!' They said: 'The earth is wet, we fear that we may sink into it.' Allah the Almighty Said: 'O Musa[as], say: 'Our Allah[azwj]! By the right of Muhammad[saww] and his[saww] goodly Progeny[asws], make it dry.' He[asws] said it, and Allah[azwj] sent the wind over it and dried it, and Musa[as] said: 'Enter into it!'

[3250] الأمالي 112/ 3
[3251] الكافي 1: 161/ 2.

فقالوا: يا نبي الله نحن اثنتا عشرة قبيلة بنو اثني عشر أبا، وإن دخلنا رام كل فريق منا تقدم صاحبه، ولا نأمن وقوع الشر بيننا، فلو كان لكل فريق منا طريق على حدة لامنا ما نخافه. فأمر الله موسى أن يضرب البحر بعددهم اثنتي عشرة ضربة في اثني عشر موضعا إلى جانب ذلك الموضع، ويقول: اللهم بجاه محمد وآله الطيبين بين الارض لنا وأمط الماء عنا. فصار فيه تمام اثني عشر طريقا، وجف قرار الارض بريح الصبا فقال: ادخلوها. فقالوا: كل فريق منا يدخل سكة من هذه السكك لا يدري ما يحدث على الآخرين.

They said: 'O Prophet[asws] of Allah[azwj]! We are twelve tribes, the children of twelve fathers, and if we all enter together then each of us would like to precede the other and there will be conflict between us. If each of us had his own path then this would allay our fears,' Allah[azwj] Ordered Musa[as] to strike the sea with his staff twelve times, and there were twelve paths alongside each other with water between them. Each time he[asws] used to recite, 'Our Allah[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], separate the water from the earth.' Then there were twelve complete paths, all dried up by the wind passing over them. Musa[as] said: Enter into it!' They said: 'All the groups will enter onto the path of these paths but will not know what is happening to the others.'

فقال الله عزوجل: فاضرب كل طود من الماء بين هذه السكك. فضرب وقال: اللهم بجاه محمد وآله الطيبين لما جعلت في هذا الماء طيقانا واسعة يرى بعضهم بعضا ـ منها ـ ، فحدثت طيقان واسعة يرى بعضهم بعضا ـ منها ـ ثم دخلوها. فلما بلغوا آخرها جاء فرعون وقومه، فدحل بعضهم، فلما دخل آخرهم، وهم أولهم بالخروج أمر الله تعالى البحر فانطبق عليهم، فغرقوا، وأصحاب موسى ينظرون إليهم فذلك قوله عزوجل: (وأغرقنا آل فرعون وأنتم تنظرون) إليهم.

Allah[azwj] the Almighty Said: 'Strike each of the walls of water with your staff.' He[asws] struck and said: 'Our Allah[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], let there be gaps within the water so that some of them can see some of the others.' There appeared huge gaps with the walls of water and some of them could see the others. Then they entered onto the paths. When the last of them reached the end of the gulf, Pharaoh[la] and his people came over and started entering. When the last of them had entered, and the first of then intended to exit, Allah[azwj] Ordered the water to form layers over them, and they drowned, and the companions of Musa[as] were watching that. The Words of the Almighty ***[2:50] And when We parted the sea for you, so We Saved you and Drowned the followers of Pharaoh and you watched by*** at them.[3252]

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وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ {69} إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ {70} قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ {71} قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ {72} أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ {73} قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ {74} قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ {75} أَنْتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ {76} فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ {77} الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ {78} وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ {79} وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ {80} وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ {81} وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ {82} رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ {83} وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ {84} وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ {85} وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ {86} وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ {87}

[26:69] And recite to them the news of Ibrahim [26:70] When he said to his father and his people: What are you worshipping? [26:71] They said: We worship idols, so we shall remain devoted to these [26:72] He said: Are they listening to you when you call upon them? [26:73] Or are they profiting you or harming you? [26:74] They said: But, we found our forefathers doing that

[3252] Tafseer Imam Hassan Al Askari[asws] – S 120

[26:75] He said: Have you then considered what you have been worshipping [26:76] You and your forefathers before you [26:77] So these are enemies to me, except for the Lord of the Worlds [26:78] Who Created me, so He Guides me [26:79] And He is the One Who Feeds me and Quenches me [26:80] And when I am sick, He Heals [26:81] And Who will Cause me to die, then Revive me [26:82] And Who, I hope, will Forgive me my mistakes on the Day of Judgement [26:83] Lord! Grant me wisdom, and join me with the righteous [26:84] And Make for me a truthful tongue among the later ones [26:85] And Make me to be from the inheritors of the Blissful Garden [26:86] And Forgive my father, for he had gone astray [26:87] And do not Disgrace on the Day when they are Resurrected

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ آزَرَ أَبَا إِبْرَاهِيمَ (عليه السلام) كَانَ مُنَجِّماً لِنُمْرُودَ وَ لَمْ يَكُنْ يَصْدُرُ إِلَّا عَنْ أَمْرِهِ فَنَظَرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنُمْرُودَ لَقَدْ رَأَيْتُ عَجَباً قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُوداً يُولَدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَى يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى يُحْمَلَ بِهِ

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

Abu Abdullah[asws] having said that: 'Azar, the father of Ibrahim[as] was an astrologer for Nimrod[la] and he[la] never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning he said to Nimrod[la], 'I have seen something strange'. He[la] said, 'And what is it?' He said, 'I saw a newborn being born in our land. Our destruction will be by his[as] hands. It will not be long after him[as] being conceived'.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرِّجَالِ فَلَمْ يَدَعِ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يُخْلَصُ إِلَيْهَا وَ وَقَعَ آزَرُ بِأَهْلِهِ فَعَلِقَتْ بِإِبْرَاهِيمَ (عليه السلام) فَظَنَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلَ إِلَى نِسَاءٍ مِنَ الْقَوَابِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمْنَ بِهِ فَنَظَرْنَ فَأَلْزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظَّهْرِ فَقُلْنَ مَا نَرَى فِي بَطْنِهَا شَيْئاً وَ كَانَ فِيمَا أُوتِيَ مِنَ الْعِلْمِ أَنَّهُ سَيُحْرَقُ بِالنَّارِ وَ لَمْ يُؤْتَ عِلْمَ أَنَّ اللَّهَ تَعَالَى سَيُنْجِيهِ

So he[la] was astounded by that and said, 'Has the woman fallen pregnant with him[as] yet?' He said, 'Not yet'. So he[la] separated the women from the men. He[la] did not leave a single woman except that he[la] made her to be in the city, with no man being allowed to be alone with her. Azar copulated with his wife and Ibrahim[as] was conceived. He thought that he[as] might be the one. So he sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. So Allah[azwj] Mighty and Majestic Made what was in her womb to be transferred to the back. So they said, 'We did not see anything in her tummy'. And what was in his knowledge was that he[as] would be burnt by the fire, and did not know that Allah[azwj] the High would be Rescuing him[as]'.

قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ آزَرُ أَنْ يَذْهَبَ بِهِ إِلَى نُمْرُودَ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبْ بِابْنِكَ إِلَى نُمْرُودَ فَيَقْتُلَهُ دَعْنِي أَذْهَبْ بِهِ إِلَى بَعْضِ الْغِيرَانِ أَجْعَلُهُ فِيهِ حَتَّى يَأْتِيَ عَلَيْهِ أَجَلُهُ وَ لَا تَكُونَ أَنْتَ الَّذِي تَقْتُلُ ابْنَكَ فَقَالَ لَهَا فَامْضِي بِهِ قَالَ فَذَهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ صَخْرَةً ثُمَّ انْصَرَفَتْ عَنْهُ

He[asws] said: 'So when the mother of Ibrahim[as] gave birth to him[as], Azar wanted to go with him[as] to Nimrod[la] to be killed. So his wife said to him, 'Do not go with your son[as] to Nimrod[la] for he[la] will kill him[as]. I shall go with him[as] to one of the caves and leave

him[as] there until his[as] death comes to him[as], and you will not become the one to have killed your own son'. So he said to her, 'Take him[as]'. So she went with him[as] to a cave, then placed him[as] in it, and placed a rock to block the entrance of the cave. Then she left him[as].

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ رِزْقَهُ فِي إِبْهَامِهِ فَجَعَلَ يَمَصُّهَا فَيَشْخُبُ لَبَنُهَا وَ جَعَلَ يَشِبُّ فِي الْيَوْمِ كَمَا يَشِبُّ غَيْرُهُ فِي الْجُمْعَةِ وَ يَشِبُّ فِي الْجُمْعَةِ كَمَا يَشِبُّ غَيْرُهُ فِي الشَّهْرِ وَ يَشِبُّ فِي الشَّهْرِ كَمَا يَشِبُّ غَيْرُهُ فِي السَّنَةِ فَمَكَثَ مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ ثُمَّ إِنَّ أُمَّهُ قَالَتْ لِأَبِيهِ لَوْ أَذِنْتَ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَافْعَلِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ (عليه السلام) وَ إِذَا عَيْنَاهُ تَزْهَرَانِ كَأَنَّهُمَا سِرَاجَانِ قَالَ فَأَخَذَتْهُ فَضَمَّتْهُ إِلَى صَدْرِهَا وَ أَرْضَعَتْهُ ثُمَّ انْصَرَفَتْ عَنْهُ

He[asws] said: 'Allah[azwj] Mighty and Majestic Made his[as] sustenance to be in his[as] thumb. He[as] would suck it and milk would flow from it. He[as] grew in a day like others grow in a week, and grew in a week like others grow in a month, and grew in a month like others grow in a year. So that situation remained for as long as Allah[azwj] Desired it to remain. Then his[as] mother said to his[as] father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim[as]. His[as] eyes lit up like two lanterns. She grabbed him[as] and pressed him[as] to her bosom, and fed him[as]. Then she left him there.

فَسَأَلَهَا آزَرُ عَنْهُ فَقَالَتْ قَدْ وَارَيْتُهُ فِي التُّرَابِ فَمَكَثَتْ تَفْعَلُ فَتَخْرُجُ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ (عليه السلام) فَتَضُمُّهُ إِلَيْهَا وَ تُرْضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا تَحَرَّكَ أَتَتْهُ كَمَا كَانَتْ تَأْتِيهِ فَصَنَعَتْ بِهِ كَمَا كَانَتْ تَصْنَعُ فَلَمَّا أَرَادَتِ الِانْصِرَافَ أَخَذَ بِثَوْبِهَا فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا اذْهَبِي بِي مَعَكِ فَقَالَتْ لَهُ حَتَّى أَسْتَأْمِرَ أَبَاكَ

Azar asked her about him[as], so she said, 'I have hidden (buried) him in the soil'. She waited, and she would come out for her need, and go to Ibrahim[as], hold him[as] to her bosom, feed him[as], and leave him[as]. So when he[as] started moving, she would still come to him[as] and do as she had done before. So when she wanted to leave, he[as] grabbed her robe. She said to him[as], 'What is the matter?' He[as] said to her: 'Take me[as] with you'. She said, 'Not until your father orders me to'.

قَالَ فَأَتَتْ أُمُّ إِبْرَاهِيمَ (عليه السلام) آزَرَ فَأَعْلَمَتْهُ الْقِصَّةَ فَقَالَ لَهَا ائْتِينِي بِهِ فَأَقْعِدِيهِ عَلَى الطَّرِيقِ فَإِذَا مَرَّ بِهِ إِخْوَتُهُ دَخَلَ مَعَهُمْ وَ لَا يُعْرَفُ قَالَ وَ كَانَ إِخْوَةُ إِبْرَاهِيمَ (عليه السلام) يَعْمَلُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ فَجَاءَتْ بِهِ حَتَّى أَقْعَدَتْهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَآهُ أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَمَكَثَ مَا شَاءَ اللَّهُ

He[asws] said: 'The mother of Ibrahim[as] came to Azar. She related to him the story. He said to her, 'Bring him[as] to me. Make him[as] to be seated upon the road, so when his[as] brothers pass by, make him[as] enter with them, and he[as] will not be noticed'. He[asws] said: 'And the brothers of Ibrahim[as] used to carve the idols and would go with these to the markets and sell them. So she went to him[as], and came with him[as] until she made him[as] to sit upon the road. And his[as] brothers passed by, he[as] entered with them. So when his[as] father saw him[as], he was overwhelmed with the love for him[as]. And so the situation remained as such for as long as Allah[azwj] Desired it to'.

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْماً مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقَدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَماً لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْراً بِبَرَكَةِ ابْنِكِ هَذَا قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقَدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَزَعاً شَدِيداً فَقَالَ لَهُ أَيَّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ ما تَنْحِتُونَ فَقَالَ آزَرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابُ مُلْكِنَا عَلَى يَدَيْهِ.

He[asws] said; 'One day from the days during which, his[as] brothers were in the middle of carving the idols, Ibrahim[as] took the tool, and took a piece of wood, and carved

such an idol from it the like of which they had never seen before at all. So Azar said to his[as] mother, 'I hope that we receive good luck from the blessings of this son[as] of yours'. He[asws] said; 'So when they were in the middle of that, Ibrahim[as] grabbed hold of the tool and broke the idol which he[as] had carved. So his[as] father got scared and was overcome with severe panic. He said to him[as], 'What would you[as] have done with it?' Ibrahim[as] said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim[as] said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his[as] mother, 'This is the one due to whom our kingdom would go away, by his[as] hands'.[3253]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة ابن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين ابن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام) قال: سألته عن قول الله عز و جل: وَ إِذِ ابْتَلى إِبْراهِيمَ رَبُّهُ بِكَلِماتٍ فَأَتَمَّهُنَّ، و ذكر الحديث فيما ابتلاه به ربه، إلى أن قال: «و التوكل، بيان ذلك في قوله: الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَ الَّذِي هُوَ يُطْعِمُنِي وَ يَسْقِينِ وَ إِذا مَرِضْتُ فَهُوَ يَشْفِينِ وَ الَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ وَ الَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ.

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Hamza Ibn Al-Qasim Al-Alawy Al-Abbasy, from Ja'far Bin Muhammad Bin Malik Al-Kufy Al-Fazary, from Muhammad Bin Al-Husayn Ibn Zayd Al-Ziyat, from Muhammad Bin Ziyad Al-Azdy, from Al-MufazzAl-Bin Umar,

'Al-Sadiq Ja'far Bin Muhammad[asws], replied when I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[2:124] And when his Lord tried Ibrahim with certain words, he fulfilled them***, and he[asws] mentioned the Hadeeth regarding what his[as] Lord[azwj] had Tried him[as] with, until he[asws] said: 'And the reliance, that has been Explained in His[azwj] Words ***[26:78] Who Created me, so He Guides me [26:79] And He is the One Who Feeds me and Quenches me [26:80] And when I am sick, He Heals [26:81] And Who will Cause me to die, then Revive me [26:82] And Who, I hope, will Forgive me my mistakes on the Day of Judgment***.

ثم الحكم، و الانتماء إلى الصالحين، في قوله: رَبِّ هَبْ لِي حُكْماً وَ أَلْحِقْنِي بِالصَّالِحِينَ يعني بالصالحين: الذين لا يحكمون إلا بحكم الله عز و جل، و لا يحكمون بالآراء و المقاييس، حتى يشهد له من يكون بعده من الحجج بالصدق، بيان ذلك في قوله: وَ اجْعَلْ لِي لِسانَ صِدْقٍ فِي الْآخِرِينَ أراد في هذه الأمة الفاضلة، فأجابه الله، و جعل له و لغيره من الأنبياء: لِسانَ صِدْقٍ فِي الْآخِرِينَ و هو علي بن أبي طالب (عليه السلام)، و ذلك قوله: وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا «1». ثم استقصار النفس في الطاعة، في قوله: وَ لا تُخْزِنِي يَوْمَ يُبْعَثُونَ».

Then the Wisdom and the longing to be with the righteous in his[as] words ***[26:83] Lord! Grant me wisdom, and join me with the righteous*** i.e., to be with the righteous ones – the ones who do are not judging except with the Judgement of Allah[azwj] Mighty and Majestic, and are not judging by the opinion and the analogies, until he[as] testified that there should be the truthful argument from after him[as], and that has been Explained in his[as] words ***[26:84] And Make for me a truthful tongue among the later ones***, and he[asws] is Ali[asws] Bin Abu Talib[asws], and these are His[azwj] Words ***[19:50] And We Made for them a truthful tongue of Ali***. Then there is the self-reduction regarding the obedience in his[as] words ***[26:87] And do not Disgrace on the Day when they are Resurrected***'.[3254]

[3253] Al Kafi – H 15005
[3254] معاني الأخبار: 126/ 1.

وعنه، قال: حدثنا أبي، و محمد بن الحسن (رضي الله عنهما)، قالا: حدثنا سعد بن عبد الله، عن يعقوب ابن يزيد، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في حديث غيبة إبراهيم، إلى أن قال: «ثم غاب (عليه السلام) الغيبة الثانية، و ذلك حين نفاه الطاغوت عن بلده، فقال: وَ أَعْتَزِلُكُمْ وَ ما تَدْعُونَ مِنْ دُونِ اللَّهِ وَ أَدْعُوا رَبِّي عَسى أَلَّا أَكُونَ بِدُعاءِ رَبِّي شَقِيًّا.

And from him who said, 'My father narrated to me, and Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, from Yaqoub Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], in a Hadeeth of the occultation of Ibrahim[as], until he[asws] said: 'Then he[as] went into a second occultation, and that is where ***[19:48] And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; maybe I shall not remain unblessed in calling upon my Lord***'.

قال الله تقدس ذكره: فَلَمَّا اعْتَزَلَهُمْ وَ ما يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ وَ كُلًّا جَعَلْنا نَبِيًّا وَ وَهَبْنا لَهُمْ مِنْ رَحْمَتِنا وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا يعني به علي بن أبي طالب (عليه السلام)، لأن إبراهيم (عليه السلام) قد كان دعا الله عز و جل أن يجعل له لسان صدق في الآخرين، فجعل الله تبارك و تعالى له و لإسحاق و يعقوب لسان صدق عليا،

Allah[azwj], Holy is His[azwj] Mention, Said ***[19:49] So when he withdrew from them and what they worshipped besides Allah, We Gave to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:50] And We Made for them a truthful tongue of Ali***, Meaning by it, Ali[asws] Bin Abu Talib[asws], because Ibrahim[as] had supplicated to Allah[azwj] Mighty and Majestic that He[azwj] should Make for him[as] a truthful tongue among the later ones. So Allah[azwj] Blessed and High, Made for him [as], and Is'haq[as], and Yaqoub[as], a truthful tongue of Ali[asws].

فأخبر علي بن أبي طالب (عليه السلام) أن القائم (عليه السلام) هو الحادي عشر من ولده، و أنه المهدي الذي يملأ الأرض عدلا و قسطا، كما ملئت جورا و ظلما، و أنه تكون له غيبة، و حيرة، يضل فيها أقوام، و يهتدي فيها آخرون، و أن هذا كائن كما أنه مخلوق».

Ali[asws] Bin Abu Talib[asws] informed that Al-Qaim[asws], he[asws] is the eleventh Guide from his[asws] sons[asws], and that he[asws] is Al-Mahdi[asws] who would be filling the earth with justice and equity, just as it had been filled before with inequity and injustice. And the Occultation would be happening for him[asws], and there would be confusion during which a people would go astray, and another people would become guided. And this has happened just as it was supposed to'.[3255]

ومن طريق المخالفين: قوله تعالى: وَ اجْعَلْ لِي لِسانَ صِدْقٍ فِي الْآخِرِينَ عن جعفر بن محمد (عليهما السلام)، قال: «هو علي بن أبي طالب (عليه السلام)، عرضت ولايته على إبراهيم (عليه السلام)، فقال: اللهم اجعله من ذريتي، ففعل الله ذلك».

And from Tareeq Al-Mukhalifeen –

The Words of the High ***[26:84] And Make for me a truthful tongue among the later ones*** – from Ja'far[asws] Bin Muhammad[asws] having said: 'He[asws] is Ali[asws] Bin Abu

[3255] كمال الدين و تمام النعمة: 139/ 7

Talib[asws]. His[asws] Wilayah was presented to Ibrahim[asws], so he[as] said: 'Our Allah[azwj]! Make him[asws] to be from my[as] offspring'. Therefore Allah[azwj] did that'.[3256]

VERSE 88 & 89

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ {88} إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ {89}

[26:88] A Day on which neither wealth nor sons would be of benefit [26:89] Except one who comes to Allah with a secure heart

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفيان ابن عيينة، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز و جل: إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ. قال: «السليم الذي يلقى ربه، و ليس فيه أحد سواه».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Qasim Bin Al-Munqary, from Sufyan Ibn Ayayna,

'I asked Abu Abdullah[asws] about Allah[azwj] Mighty and Majestic ***[26:89] Except one who comes to Allah with a secure heart***, he[asws] said: 'The secure (heart) which meets its Lord[azwj], and there is no one in it except for Him[azwj]'.

قال: و قال: «كل قلب فيه شرك، أو شك، فهو ساقط، و إنما أرادوا الزهد في الدنيا، لتفرغ قلوبهم للآخرة».

He (the narrator) said, 'And he[asws] said: 'In every heart there is association (شرك), or doubt. But rather, when they intend ascetism regarding the world, they devote their hearts for the Hereafter'.[3257]

الطبرسي، قال: روي عن الصادق (عليه السلام) أنه قال: «هو القلب الذي سلم من حب الدنيا».

Al-Tabarsy said, 'It has been reported from Al-Sadiq[asws] having said: 'It is (about that) heart which is safe from love of the world'.[3258]

VERSES 90 & 91

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ {90} وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ {91}

[26:90] And the Paradise shall be brought near for the pious [26:91] And the Blazing Fire shall emerge for the erring ones

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: وَ أُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ يقول: قربت وَ بُرِّزَتِ الْجَحِيمُ يقول: نحيت».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

[3256] كشف الغمة 1: 320.
[3257] الكافي 2: 13/ 5
[3258] مجمع البيان 7: 305.

'Abu Ja'far[asws] has said: 'His[azwj] Words ***[26:90] And the Paradise shall be brought near for the pious*** he[asws] said: 'Approach. ***[26:91] And the Blazing Fire shall emerge***, he[asws] said: 'Put (in place)'.[3259]

VERSES 92 - 103

وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ {92} مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ {93} فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ {94} وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ {95} قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ {96} تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ {97} إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ {98} وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ {99} فَمَا لَنَا مِنْ شَافِعِينَ {100} وَلَا صَدِيقٍ حَمِيمٍ {101} فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ {102} إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {103}

[26:92] And it shall be said to them: Where are what you were worshipping [26:93] Besides Allah? Can they help you or help themselves? [26:94] So they shall be flung into it, they and the erring ones [26:95] And the armies of Iblees altogether [26:96] They shall say while they quarrel therein [26:97] By Allah! We were in clear error [26:98] When we considered you as equal to the Lord of the Worlds [26:99] And none but the guilty led us astray [26:100] So we have none from the intercessors [26:101] Nor a true friend [26:102] If only there was one more change for us, we would be from the Believers [26:103] Surely there is a Sign in this, and most of them did not believe

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن أبي سعيد المكاري، عن أبي بصير، عن أبي عبد الله (عليه السلام) ، في قول الله عز و جل: فَكُبْكِبُوا فِيها هُمْ وَ الْغاوُونَ، قال: «هم قوم وصفوا عدلا بألسنتهم، ثم خالفوه إلى غيره».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Saeed Al-Makary, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[26:94] So they shall be flung into it***, said: 'They are a people who describe justice by their tongues, then they oppose it by something else'.[3260]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَاراً يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَتْرُكُ الصَّلَاةَ فَضْلًا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَ لَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْهُ قُلْتُ بَلَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja'far[asws] said, when I said from him[asws], 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters'. He[asws] said: 'Glory be to Allah[azwj]! And that is a great matter. However, shall I[asws] inform you of the one who is more evil than him?' I said, 'Yes'.

قَالَ النَّاصِبُ لَنَا شَرٌّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُذْكَرُ عِنْدَهُ أَهْلُ الْبَيْتِ فَيَرِقُّ لِذِكْرِنَا إِلَّا مَسَحَتِ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا تُقُبِّلَ فِي نَاصِبٍ

[3259] تفسير القمي 2: 122
[3260] الكافي 1: 38/ 4.

He[asws] said: 'The one who is hostile to us[asws] (Nasibi) is more evil than him. But rather, there is none from the servant in whose presence the People[asws] of the Household are mentioned and he sympathises with our[asws] remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the 'Imaan' (faith), and his intercession is Accepted whilst it is not acceptable for the Nasibi (hostile one).

وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِجَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكُفُّ عَنِّي الْأَذَى فَيُشَفَّعُ فِيهِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مَنْ كَافَى عَنْكَ فَيُدْخِلُهُ الْجَنَّةَ وَ مَا لَهُ مِنْ حَسَنَةٍ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةً لَيَشْفَعُ لِثَلَاثِينَ إِنْسَاناً فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ.

And that the Believer will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord[azwj]! My neighbour used to restrain himself from hurting me', so he will intercede for him'. So Allah[azwj] Blessed and High will say: "I[azwj] am your Lord[azwj] and more Right to Suffice for you. So He[azwj] will Enter him in the Paradise although there will be no good deeds to his credit. And that the lowest of the Believers would intercede for thirty people. When that happens, the inhabitants of the Fire will say, ***[26:100] So we have none from the intercessors [26:101] Nor a true friend***'.[3261]

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا إسحاق بن محمد بن مروان الغزال، قال: حدثنا أبي، قال: حدثنا أبو حفص الأعشى، قال: سمعت الحسن بن صالح بن حي قال: سمعت جعفر بن محمد (عليهما السلام) يقول: «لقد عظمت منزلة الصديق، حتى أن أهل النار يستغيثون به، و يدعونه قبل القريب الحميم، قال الله سبحانه مخبرا عنهم: فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ».

Al-Sheykh, in his Majaalis, said, 'A group informed us, from Abu Al-Mufazzal, from Is'haq Bin Muhammad Bin Marwaan Al-Ghazaal, from his father, from Abu Hafs Al-A'sha, from Al-Hassan Salih Bin Hayy who said,

'I heard Ja'far Bin Muhammad saying: 'The status of a friend is great. Even the inhabitants of the Fire would be seeking their help, and would be calling out to them before nearing the Blazing Fire. Allah[azwj] the Glorious has Informed about them ***[26:100] So we have none from the intercessors [26:101] Nor a true friend***'.[3262]

وروى البرقي، عن ابن سيف، عن أخيه، عن أبيه، عن عبد الكريم بن عمرو، عن سليمان بن خالد قال: كنا عند أبي عبد الله (عليه السلام): فقرأ: فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ، و قال: «و الله لنشفعن- ثلاثا- و لتشفعن شيعتنا- ثلاثا- حتى يقول عدونا: فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ».

And Al-Barqy has reported, from Ibn Sayf, from his brother, from his father, from Abdul Kareem Bin Amro, from Sulayman Bin Khalid who said,

'We were in the presence of Abu Abdullah[asws], so he[asws] recited ***[26:100] So we have none from the intercessors [26:101] Nor a true friend***, and said: 'By Allah[azwj], we[asws] would be interceding (three times) – and you (Shiah) would be interceding' (three times) – until our[asws] enemies would be saying ***[26:100] So we have none from the intercessors [26:101] Nor a true friend***'.[3263]

[3261] Al Kafi – H 14520
[3262] الأمالي 2: 222
[3263] تأويل الآيات 1: 1: 390/ 11.

أحمد بن محمد بن خالد البرقي: عن عمر بن عبد العزيز، عن مفضل، أو غيره، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ، قال: «الشافعون: الأئمة، و الصديق من المؤمنين».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Umar Bin Abdul Aziz, from Mufazzal, or someone else,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the High ***[26:100] So we have none from the intercessors [26:101] Nor a true friend***, he[asws] said: 'The intercessors – The Imams[asws], and the friends are from the Believers'.[3264]

أبو علي الطبرسي قال: و روى العياشي بالإسناد عن حمران بن أعين، عن أبي عبد الله (عليه السلام) قال: «و الله لنشفعن لشيعتنا، و الله لنشفعن لشيعتنا حتى يقول الناس: فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ إلى قوله فَنَكُونَ مِنَ الْمُؤْمِنِينَ».

Abu Ali Al-Tabarsy said, 'And it has been reported by Al-Ayyashi, by the chain from Hamran Bin Ayn,

(It has been narrated) from Abu Abdullah[asws] having said: 'By Allah[azwj]! We[asws] would be interceding for our[asws] Shiah until the people would be saying ***[26:100] So we have none from the intercessors [26:101] Nor a true friend [26:102] If only there was one more change for us, we would be from the Believers***'.[3265]

VERSES 104 - 121

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {104} كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ {105} إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ {106} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {107} فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {108} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {109} فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {110} قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ {111} قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ {112} إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۖ لَوْ تَشْعُرُونَ {113} وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ {114} إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ {115} قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ {116} قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ {117} فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ {118} فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ {119} ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ {120} إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {121}

[26:104] And surely your Lord is the Mighty, the Merciful [26:105] The people of Nuh belied the Rasools [26:106] When their brother Noah said to them: Will you not observe piety? [26:107] I am a trustworthy Rasool to you [26:108] Therefore fear Allah and obey [26:109] And I do not ask you any reward for it; my Reward is upon the Lord of the Worlds [26:110] Therefore fear Allah and obey me [26:111] They said: Shall we believe in you while the most despicable ones follow you? [26:112] He said: And what knowledge do I have of what they have been doing? [26:113] Surely their account is upon my Lord, if you could perceive [26:114] And I am not going to drive away the Believers; [26:115] I am nothing but a clear warner [26:116] They said: If you don't stop Noah, you shall become from those who are stoned to death [26:117] He said: My Lord! Surely my people are belying me [26:118] So You Issue a Verdict between me and them with a Judgement, and Deliver me and those who are with me from the Believers [26:119] So We Delivered him and those with him in the laden ship [26:120] Then We Drowned the remainder afterwards [26:121] Surely there is a Sign in this, but most of them did not believe

[3264] المحاسن: 184/ 187.
[3265] مجمع البيان 7: 305

الطبرسي، قال: قال أبو جعفر (عليه السلام): «يعني بالمرسلين: نوحا، و الأنبياء الذين كانوا بينه و بين آدم (عليه السلام)».

Al-Tabarsy said, 'Abu Ja'far[asws] said: 'What it Means by the ***[26:105] (The people of Nuh belied) the Rasools***, are Noah[as], and the Prophets[as] who were between him[as] and Adam[as]'.[3266]

علي بن إبراهيم: قوله تعالى: قالُوا أَ نُؤْمِنُ لَكَ يا نوح وَ اتَّبَعَكَ الْأَرْذَلُونَ قال: الفقراء.

Ali Bin Ibrahim – The Words of the High ***[26:111] They said: Shall we believe in you*** O Noah[as], ***while the most despicable ones follow you?*** – said, 'The poor'.[3267]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَمَكَثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً لَمْ يُشَارِكْهُ فِي نُبُوَّتِهِ أَحَدٌ وَ لَكِنَّهُ قَدِمَ عَلَى قَوْمٍ مُكَذِّبِينَ لِلْأَنْبِيَاءِ (عليهم السلام) الَّذِينَ كَانُوا بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ يَعْنِي مَنْ كَانَ بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) إِلَى أَنِ انْتَهَى إِلَى قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

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

Abu Ja'far[asws] said that: Noah[as] lived among his[as] people for a thousand years less fifty (950) years. He[as] did not associate anyone in his[as] Prophet-hood for he[as] had come to a people who had rejected the Prophets[as] who were between him[as] and Adam[as] and that is the Statement of Allah[azwj]: ***[26:105] The people of Nuh belied the Rasools***, meaning the ones[as] who were in between him[as] and Adam[as] to end in Words of the Mighty and Majestic ***[26:104] And surely your Lord is the Mighty, the Merciful***'.[3268]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز و جل الدنيا كلها في زمن نوح (عليه السلام)، و فيهم الأطفال و من لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza[asws], 'What was the reason for Allah[azwj] Mighty and Majestic to Drown all of the world during the era of Noah[as], and among them were children and ones who had no sin upon them?'

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا و لا طفل فيهم، ما كان الله عز و جل ليهلك بعذابه من لا ذنب له. و أما الباقون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و أتاه».

So he[asws] said: '<u>There were no children among them</u>, because Allah[azwj] Mighty and Majestic Sterilised the backbones of the people of Noah[as] and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were

[3266] مجمع البيان 7: 307.
[3267] تفسير القمي 2: 123
[3268] Al Kafi – H 14540

no children among them. Allah[azwj] Mighty and Majestic did not Destroy by His[azwj] Punishment, the one who did not have a sin upon him. And as for the remainder of them, from the people of Noah[as], He[azwj] Drowned them due to their belying the Prophet[as] of Allah[azwj] - Noah[as], and the rest of them drowned due to their being pleased with the belying of the beliers. And the one who was absent from a matter and was happy with it, is like the one who was present and came to it (participated in it)'.[3269]

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: الْفُلْكِ الْمَشْحُونِ قال: «المجهز، الذي قد فرغ منه، و لم يبق إلا دفعه».

And Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[26:119] in the laden ship***, he[asws] said: 'The fully prepared, that which he[as] had completed, and there did not remain anything except for its sailing'.[3270]

VERSES 122 - 139

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {122} كَذَّبَتْ عَادٌ الْمُرْسَلِينَ {123} إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ {124} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {125} فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {126} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {127} أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ {128} وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ {129} وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ {130} فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {131} وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ {132} أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ {133} وَجَنَّاتٍ وَعُيُونٍ {134} إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {135} قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ {136} إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ {137} وَمَا نَحْنُ بِمُعَذَّبِينَ {138} فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {139}

[26:122] And surely your Lord is the Mighty, the Merciful [26:123] Aad belied the Rasools [26:124] When their brother Hud said to them: Will you not observe piety? [26:125] I am a trustworthy Rasool to you [26:126] Therefore fear Allah and obey [26:127] And I do not ask you any reward for it; my Reward is upon the Lord of the Worlds [26:128] Are you building a sign on every height? You are (indulging in) vanities [26:129] And you are taking to strong fortresses that perhaps you may live eternally [26:130] And when you seize, you seize as the tyrants do [26:131] Therefore fear Allah and obey [26:132] And fear the One Who has Extended to you abundantly of what you know [26:133] He has Extended you abundance of cattle and son [26:134] And gardens and springs [26:135] I fear for you the Punishment of a Great Day [26:136] They said: It is the same to us whether you preach to us or do not become from the preachers [26:137] This is nothing but a custom of the former ones [26:138] And we are not going to be punished [26:139] Thus they belied him, so We Destroyed them. Surely there is a Sign in this, but most of them do not believe

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ

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

[3269] علل الشرائع: 30/ 1.
[3270] تفسير القمّي 2: 125.

عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ..... ثُمَّ إِنَّ نُوحاً (عليه السلام) لَمَّا انْقَضَتْ نُبُوَّتُهُ وَ اسْتُكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقِبِ مِنْ ذُرِّيَّتِكَ فَإِنِّي لَنْ أَقْطَعَهَا كَمَا لَمْ أَقْطَعْهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَ بَيْنَ آدَمَ (عليه السلام) وَ لَنْ أَدَعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يُعْرَفُ بِهِ دِينِي وَ تُعْرَفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُولَدُ فِيمَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

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

وَ بَشَّرَ نُوحٌ سَاماً بِهُودٍ (عليه السلام) وَ كَانَ فِيمَا بَيْنَ نُوحٍ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَ قَالَ نُوحٌ إِنَّ اللَّهَ بَاعِثٌ نَبِيّاً يُقَالُ لَهُ هُودٌ وَ إِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيُكَذِّبُونَهُ وَ اللَّهُ عَزَّ وَ جَلَّ مُهْلِكُهُمْ بِالرِّيحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لْيَتَّبِعْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُنْجِيهِ مِنْ عَذَابِ الرِّيحِ وَ أَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَاماً أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمُئِذٍ عِيداً لَهُمْ

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

فَيَتَعَاهَدُونَ فِيهِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانِ وَ الِاسْمِ الْأَكْبَرِ وَ مَوَارِيثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ فَوَجَدُوا هُوداً نَبِيّاً (عليه السلام) وَ قَدْ بَشَّرَ بِهِ أَبُوهُمْ نُوحٌ (عليه السلام) فَآمَنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ فَنَجَوْا مِنْ عَذَابِ الرِّيحِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِلى عادٍ أَخاهُمْ هُوداً وَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَّبَتْ عادٌ الْمُرْسَلِينَ إِذْ قالَ لَهُمْ أَخُوهُمْ هُودٌ أَ لا تَتَّقُونَ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ وَصَّى بِها إِبْراهِيمُ بَنِيهِ وَ يَعْقُوبُ وَ قَوْلُهُ وَ وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنا لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ وَ نُوحاً هَدَيْنا مِنْ قَبْلُ لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ فَآمَنَ الْعَقِبُ مِنْ ذُرِّيَّةِ الْأَنْبِيَاءِ (عليهم السلام) مَنْ كَانَ قَبْلَ إِبْرَاهِيمَ لِإِبْرَاهِيمَ (عليه السلام)

So they observed that which was in their possession from the Knowledge, and the belief, and the Great Name, and the inheritance of the knowledge, and effects of Knowledge of the Prophet-hood. They found Hud[as] as a Prophet[as] and their father Noah[as] had given them the good news of him[as] beforehand. So they believed in him[as], and followed him[as], and ratified him[as], and were therefore Rescued from the Punishment of the wind, and the Words of Allah[azwj]: ***"[7:65] And to Ad (We sent) their brother Hud"***, and the Words of the Mighty and Majestic: ***[26:123] Aad belied the Rasools [26:124] When their brother Hud said to them: Will you not observe piety?*** And the Blessed and High Said: ***"[2:132] And the same did Ibrahim enjoin on his sons and (so did) Yaqoub"***, and His[azwj] Statement: ***"[6:84] And We gave to him Ishaq and Yaqoub*** and Made it to be in his[as] Household ***;***

each did We guide, and Noah did We Guide before," and Made it to be in his[as] Household, so the descendants of the Prophets[as] believed in them[as], and those that lived before Ibrahim[as] believed in Ibrahim[as].[3271]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَاحَ رَحْمَةٍ وَ رِيَاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَاحِ رَحْمَةً فَعَلَ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيحِ عَذَاباً قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْماً قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحَوُّلِهِمْ عَنْ طَاعَتِهِ

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, who said:

Abu Ja'far[asws] said that 'Allah[azwj] has winds of Mercy as well as winds of Punishment. So if Allah[azwj] Desires that He[azwj] Turns the winds of Punishment into the winds of Mercy, He[azwj] Does it, but He[azwj] never Makes (winds of) Mercy to be turned into the wind of Punishment'.

He[asws] said: 'And it is never the case that He[azwj] is Merciful to all people who obey Him[azwj] and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He[asws] said: 'That is how He[azwj] Acted with the people of Yunus[as]. When they believed, Allah[azwj] Bestowed mercy upon them after having had Ordained for them the Punishment. He[azwj] had Decided, then Enclosed them with His[azwj] Mercy. So He[azwj] Made the Punishment that was pre-destined for them as a Mercy. He[azwj] Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him[azwj]'

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحُ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرَضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمِ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He[asws] said: 'And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah[azwj] was Wrathful against them. So He[azwj] Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَتْ عَلَى الْخُزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخِرِ الثَّوْرِ تَغَيُّظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَجَّ الْخُزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَّارِ بِلَادِكَ

He[asws] said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He[asws] said: 'So the Keepers grumbled to Allah[azwj] from that. They said, 'Our Lord[azwj]! It has rebelled

[3271] Al Kafi – H 14540 (Extract)

against our orders. We are afraid that it would destroy the ones who have not been disobedient to You[azwj] from Your[azwj] creatures who built Your[azwj] City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جَبْرَئِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتِ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أُمِرَتْ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He[asws] said: 'So Allah[azwj] Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He[asws] said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.[3272]

ثم قال: حدثني أبي، قال: أمر المعتصم أن يحفر بالبطانية بئر، فحفروا ثلاثمائة قامة، فلم يظهر الماء، فتركه و لم يحفره، فلما ولي المتوكل أمر أن يحفر ذلك أبدا حتى يظهر الماء، فحفروا حتى وضعوا في كل مائة قامة؟ بكرة، حتى انتهوا إلى صخرة، فضربوها بالمعول فانكسرت، فخرج عليهم منها ريح باردة، فمات من كان يقربها، فأخبروا المتوكل بذلك، فلم يعلم ما ذاك، فقالوا: سل ابن الرضا عن ذلك، و هو أبو الحسن علي بن محمد العسكري (عليه السلام)، فكتب إليه يسأله عن ذلك، فقال أبو الحسن (عليه السلام): «تلك بلاد الأحقاف، و هم قوم عاد، الذين أهلكهم الله بالريح الصرصر».

Then (Ali Bin Ibrahim) said,

'My father narrated to me saying, 'Al-Mo'tasam ordered for the digging of a well at Al-Bataniya. So they dug it for a depth of three hundred, but they still could not see the water. So they left it and did not dig any more. So when Al-Mutawakkil became the ruler, he issued the order that it should be dug further until water is seen. So they dug for a hundred more until they ended up at the rock. So they struck at the rock with the pick axes and broke it. A cold wind came out from it killing those who were near to it. So they informed Al-Mutawakkil about that, but he did not know what that was, so he said, 'Ask Ibn Al-Reza[asws] about that' – and he[asws] is Abu Al-Hassan[asws] Ali[asws] Bin Muhammad[asws] Al-Askari[asws]. So they wrote to him[asws] asking about that. Abu Al-Hassan[asws] said: 'These were the cities of Al-Ahqaaf, and they were the people of Aad whom Allah[azwj] Destroyed by the *Sar Sar* wind'.[3273]

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: و أما قوله: بِكُلِّ رِيعٍ آيَةً قال الإمام أبو جعفر (عليه السلام): «يعني بكل طريق آية، و الآية علي (عليه السلام) تَعْبَثُونَ».

And Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, it was asked:

'Abu Ja'far[asws] said, 'And as for His[azwj] Words ***[26:128] a sign on every height***, the Imam Abu Ja'far[asws] said: 'It Means, a sign for every road. And the Sign is Ali[asws], (but you are) ***You are (indulging in) vanities***'.[3274]

VERSES 140 - 153

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {140} كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ {141} إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ {142} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {143} فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {144} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {145} أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ {146} فِي جَنَّاتٍ وَعُيُونٍ {147} وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ {148} وَتَنْحِتُونَ مِنَ الْجِبَالِ

[3272] Al Kafi – H 14512
[3273] تفسير القمّي 2: 298
[3274] تفسير القمّي 2: 125.

بُيُوتًا فَارِهِينَ {149} فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {150} وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ {151} الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ {152} قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ {153}

[26:140] And Surely your Lord is the Mighty, the Merciful [26:141] Samood belied the Rasools [26:142] When their brother Salih said to them: Will you not observe piety? [26:143] I am a trustworthy Rasool to you [26:144] Therefore fear Allah and obey [26:145] And I do not ask you any reward for it; my Reward is upon the Lord of the Worlds [26:146] Will you be left secure with regards to what is here [26:147] In gardens and fountains [26:148] And farmlands and heavy laden palm-trees? [26:149] And you are carving out houses out of the mountains skilfully [26:150] Therefore fear Allah and obey [26:151] And do not obey the bidding of the extravagant [26:152] Who make mischief in the land and are not doing righteous deeds [26:153] They said: But rather, you are only of the bewitched ones

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: إِنَّما أَنْتَ مِنَ الْمُسَحَّرِينَ يقول: أجوف، مثل خلق الإنسان، و لو كنت رسولا ما كنت مثلنا».

And Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] has said: 'His[azwj] Words ***[26:153] They said: But rather, you are only of the bewitched ones***, they are saying, 'Deceitful, like the Creation of the human beings. And had you been a Rasool[as], you[as] would not have been like us'.[3275]

VERSES 154 - 158

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {154} قَالَ هَٰذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ {155} وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ {156} فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ {157} فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {158}

[26:154] You are nothing but a mortal like us; so bring a Sign if you are from the truthful ones [26:155] He said: This is a she-camel; she shall have her portion of water, and you have your portion of water on an appointed day [26:156] And do not touch her with evil, lest the Punishment of a grievous Day Seize you [26:157] But they slayed her, then regretted [26:158] So the Punishment Seized them. Surely there is a Sign in this, but most of them do not believe

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاك، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاك، و روي الخطيب في (التاريخ) عن جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاك، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiya by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

[3275] تفسير القمّي 2: 125.

'The Prophet[saww] said: 'O Ali[asws]! The most unfortunate of the former ones is the slayer of the she-camel, and most unfortunate one of the later ones would be your[asws] assassinator'.[3276]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ فَقَالُوا أَ بَشَراً مِنَّا واحِداً نَتَّبِعُهُ إِنَّا إِذاً لَفِي ضَلالٍ وَ سُعُرٍ أَ أُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنا بَلْ هُوَ كَذَّابٌ أَشِرٌ قَالَ هَذَا كَانَ بِمَا كَذَّبُوا بِهِ صَالِحاً وَ مَا أَهْلَكَ اللَّهُ عَزَّ وَ جَلَّ قَوْماً قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرُّسُلَ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Ali Bin Abu Hamza, who has narrated the following:

Abu Abdullah[asws] said when it was said to him[asws] ***"[54:23] (The tribe of) Thamud rejected warnings [54:24] For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness [54:25] Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!"***, he[asws] said: 'This is what they belied Saleh[as] with, and Allah[azwj] Mighty and Majestic does not Destroy a people at all until He[azwj] Sends to them, before that, the Rasool[as].

فَيَحْتَجُّوا عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحاً فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوا وَ عَتَوْا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةً عُشَرَاءَ وَ كَانَتِ الصَّخْرَةُ يُعَظِّمُونَهَا وَ يَعْبُدُونَهَا وَ يُذَبِّحُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيّاً رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تُخْرَجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَّاءِ نَاقَةٌ عُشَرَاءُ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

They argued against them (the Rasools[as]), so Allah[azwj] Sent Saleh[as] to them. He[as] called them towards Allah[azwj]. They did not respond and were insolent to him[as], and said, 'We will not believe you[as] until you[as] bring out for us from this rock a tame she-camel. And it was a rock, which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, 'If you[as] are as you are alleging to be, a Prophet[as], a Rasool[as], so call upon your[as] Lord[azwj] for us until He[azwj] Brings out for us from this solid rock a tame she-camel'. So Allah[azwj] Brought it out as they had sought from him[as].

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شِرْبَ يَوْمٍ وَ لَكُمْ شِرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمُ شِرْبِهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا غَدَوْا إِلَى مَائِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then Allah[azwj] Blessed and High Revealed unto him[as]: "O Saleh[as]! Tell them that Allah[azwj] has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day". And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah[azwj] so Desired it to.

[3276] (المناقب 3: 309.

ثُمَّ إِنَّهُمْ عَتَوْا عَلَى اللَّهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْقِرُوا هَذِهِ النَّاقَةَ وَ اسْتَرِيحُوا مِنْهَا لَا نَرْضَى أَنْ يَكُونَ لَنَا شِرْبُ يَوْمٍ وَ لَهَا شِرْبُ يَوْمٍ ثُمَّ قَالُوا مَنِ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلَ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرُ أَشْقَرُ أَزْرَقُ وَلَدُ زِنًى لَا يُعْرَفُ لَهُ أَبٌ يُقَالُ لَهُ قُدَارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَشْئُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا فَلَمَّا تَوَجَّهَتِ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرِدُهُ تَرَكَهَا حَتَّى شَرِبَتِ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَقَعَدَ لَهَا فِي طَرِيقِهَا فَضَرَبَهَا بِالسَّيْفِ ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئاً فَضَرَبَهَا ضَرْبَةً أُخْرَى فَقَتَلَهَا وَ خَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصِيلُهَا حَتَّى صَعِدَ إِلَى الْجَبَلِ فَرَغَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

Then they rebelled against Allah[azwj] and some of them walked towards the others and said, ‘Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink’. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar. A wretched one of all wretched ones of a sinister character, so they made up for him a reward for it. So when the she-camel went towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

وَ أَقْبَلَ قَوْمُ صَالِحٍ فَلَمْ يَبْقَ أَحَدٌ مِنْهُمْ إِلَّا شَرِكَهُ فِي ضَرْبَتِهِ وَ اقْتَسَمُوا لَحْمَهَا فِيمَا بَيْنَهُمْ فَلَمْ يَبْقَ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَ عَصَيْتُمْ رَبَّكُمْ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنَّ قَوْمَكَ قَدْ طَغَوْا وَ بَغَوْا وَ قَتَلُوا نَاقَةً بَعَثْتُهَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ لَهُمْ مِنْهَا أَعْظَمُ الْمَنْفَعَةِ فَقُلْ لَهُمْ إِنِّي مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّالِثِ

And the people of Saleh[as] came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Saleh[as] saw that, he[as] came up to them and said, ‘O People! What called you all to do what you have done and rebelled against your Lord[azwj]?’ So Allah[azwj] Blessed and High unto Saleh[as]: “Your[as] people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I[azwj] will be Sending upon you all My[azwj] Punishment after three days. So they were to repent and return (from their ways), I[azwj] shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I[azwj] will Send to them My[azwj] Punishment on the third day”.

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمِ إِنِّي رَسُولُ رَبِّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْتُمْ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ تُبْتُ عَلَيْكُمْ فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَعْتَى مَا كَانُوا وَ أَخْبَثَ وَ قَالُوا يا صالِحُ ائْتِنا بِما تَعِدُنا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمِ إِنَّكُمْ تُصْبِحُونَ غَداً وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِيَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّالِثَ وُجُوهُكُمْ مُسْوَدَّةٌ

So Saleh[as] came and said to them: ‘O people! I[as] am a Rasool[as] of your Lord[azwj]. He[azwj] is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He[azwj] would Forgive you all and Turn towards you (Mercifully)’. So when he[as] said that to them they became more rebellious and treacherous than what they had been and said, ‘O Saleh[as]! Let it come to us, what you[as] are calling for us, if you[as] are from the Rasools[as], the truthful ones’. He[as] said: ‘O people! When you

wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black'.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَ وُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبَلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيماً فَلَمَّا كَانَ الْيَوْمُ الثَّانِي أَصْبَحَتْ وُجُوهُهُمْ مُحْمَرَّةً فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمِ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَوْ أُهْلِكْنَا جَمِيعاً مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانَ آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ أَصْبَحُوا وَ وُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمِ أَتَاكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, 'There has come upon you what Saleh[as] had spoken of'. So the rebellious ones among them said, 'We will not listen to the words of Saleh[as] and will not accept his[as] words, even though they may be great'. So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, 'O people! There has come upon you what Saleh[as] had spoken about for you all'. So the rebellious ones among them said, 'Even if we were all to be destroyed, we will not listen to the words of Saleh[as] nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)'. So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people! There has come upon you what Saleh[as] had spoken of for you all'. So the rebellious ones from among them said, 'Let it come upon us what Saleh[as] had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَتَاهُمْ جَبْرَئِيلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرْخَةً خَرَقَتْ تِلْكَ الصَّرْخَةُ أَسْمَاعَهُمْ وَ فَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادَهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَحَنَّطُوا وَ تَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرُهُمْ وَ كَبِيرُهُمْ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاغِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَضَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتَهُمْ.

So when it was the middle of the night, Jibraeel[as] came upon them and screamed out a loud scream at them, which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah[azwj] Destroyed it. They had all died in their homes and on their beds. Then Allah[azwj] Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.[3277]

VERSES 159 - 174

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {159} كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ {160} إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ {161} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {162} فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {163} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {164} أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ {165} وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ {166} قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ {167} قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ {168} رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ {169} فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ {170} إِلَّا عَجُوزًا فِي الْغَابِرِينَ {171} ثُمَّ دَمَّرْنَا الْآخَرِينَ {172} وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنْذَرِينَ {173} إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {174}

[3277] Al Kafi – H 14662

[26:159] And surely your Lord is the Mighty, the Merciful [26:160] The people of Lut belied the Rasools [26:161] When their brother Lut said to them: Will you not observe piety? [26:162] I am a trustworthy Rasool to you [26:163] Therefore fear Allah and obey [26:164] And I do not ask you any reward for it; my Reward is upon the Lord of the Worlds [26:165] You are (the onely ones) coming to the males, from (all) the creatures of the worlds [26:166] And you are leaving what your Lord has Created for you from your wives? But, you are a transgressing people [26:167] They said: If you don't stop, O Lut! You shall surely be from the expelled ones [26:168] He said: I am of those who utterly detest your deeds [26:169] Lord ! Deliver me and my followers from what they are doing [26:170] So We Delivered him and his followers altogether [26:171] Except for an old woman, among those who remained behind [26:172] Then We Destroyed the others [26:173] And We Rained down upon them a rain, and evil was the rain on those who were warned [26:174] Surely there is a Sign in this, but most of them do not believe

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاكٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُّونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِيناً حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah[asws] having said that: 'Allah[azwj] Sent four Angels (to Prophet Ibrahim[as]) for the destruction of the people of Lut[as] – Jibraeel[as], and Mikaeel[as], and Israfeel[as], and Karoubeel[as] and they had obscured their faces. They greeted him[as]. He[as] did not recognise them and saw them as good persons. So he[as] said (to himself[as]), 'No one shall attend to them except for myself personally', and he[as] was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he[as] placed it in front of them, ***"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them".***

فَلَمَّا رَأَى ذَلِكَ جَبْرَئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتِ امْرَأَتُهُ سَارَةُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel[as] saw that, he[as] removed the turban from his[as] face and from his[as] head. Ibrahim[as] recognised him[as]. He[as] said: 'You[as] are he[as]!' He[as] said: 'Yes', and his[as] wife passed by and he[as] gave her[as] the good news of Is'haq[as], and after Is'haq[as] of Yaqoub[as]. So she[as] said what Allah[azwj] has Stated, and they[as] answered her[as] with what is in the Mighty Book. So Ibrahim[as] said to them: 'What have you[as] come for?' They[as] said to him[as]: 'For the destruction of the people of Lut[as]'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشَرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِداً قَالَ لَا قَالَ إِنَّ فِيهَا لُوطاً قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كانَتْ مِنَ الْغابِرِينَ ثُمَّ مَضَوْا

So he[as] said to them[as]: ‘Suppose there were a hundred Believers among them, would you[as] destroy them?’ Jibraeel[as] said: ‘No’. He[as] said: ‘If there were fifty?’ He[as] said: ‘No’. He[as] said, ‘If there were thirty?’ He[as] said; No’. He[as] said: ‘If there were twenty?’ He[as] said: ‘No’. He[as] said: ‘if there were ten?’ He[as] said; ‘No’. He[as] said: ‘If there were five?’ He[as] said: ‘No’. He[as] said: ‘If there was one?’ He[as] said: ‘No’. ***“[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except for his wife; she shall be of those who remain behind”***. Then they[as] left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلَ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجادِلُنا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطاً وَ هُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُّونَ فَلَمَّا رَآهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيَّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرَئِيلُ (عليه السلام) لَا نَعْجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askary Abu Muhammad[asws] said, and I don’t know whether it is the speech except that it has been preserved: ‘And it is the Statement of Allah[azwj] Mighty and Majestic: ***“[11:74] he began to plead with Us for Lut's people”***. So they[as] came to Lut[as] whilst he[as] was in his[as] farm near the city. So they[as] greeted him[as] whilst they[as] had obscured their[as] faces. So when he[as] saw them to be as good persons clad in white turbans and white robes, he[as] said to them[as]: ‘Lodging?’ They[as] said: ‘Yes’. So he[as] led them[as] and they[as] walked behind him[as]. He[as] regretted having offered lodging to them[as] and said (to himself[as]): ‘What shall I[as] do when I[as] come to my[as] people and I recognise them?’ So he[as] turned towards them[as] and said: ‘You[as] have come to evil creatures of Allah[azwj]’. And Jibraeel[as] had said: ‘We[as] will not make haste against them until he[as] testifies by three testimonies’. So Jibraeel[as] said (to himself[as]): ‘This is one testimony’. Then they[as] walked for a while, then he[as] turned towards them and said: ‘You[as] have come to evil creatures of Allah[azwj]’. So Jibraeel[as] said (to himself[as]): ‘These are two’. Then they[as] went, so when they reached the gate of the city, he[as] turned towards them[as] and said; ‘You[as] have come to evil creatures of Allah[azwj]’. So Jibraeel[as] said (to himself[as]): ‘These are three’.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّنَتْ فَلَمَّا رَأَوُا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَآهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لا تُخْزُونِ فِي ضَيْفِي أَ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلى رُكْنٍ شَدِيدٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاثَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

Then he[as] entered (the city) and they[as] entered with him[as]. So when his[as] wife saw them[as] of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, ‘He[as] has such people with him[as] that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut[as] saw them, he[as] said: ‘O people! Fear Allah[azwj] and do not harass regarding my[as] guests. Is there no man with guidance among you? These are my[as] (community’s) daughters. They are cleaner for you, so call them to the Permissible’. They said, ‘You[as] are aware that there is no right for us regarding your daughters, and you[as] well know what we want’. So he[as] said; ‘If I[as] had strength

or support I[as] would have resorted to a strong corner'. So Jibraeel[as] said (to himself[as]): 'If only he[as] knew how much strength he[as] had'. So they spoke a lot until they[as] entered the house'.

قَالَ فَصَاحَ بِهِ جَبْرَئِيلُ يَا لُوطُ دَعْهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرَئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرَئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرَئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جَبْرَئِيلُ عَجِّلْ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ

He[asws] said: 'Jibraeel[as] shouted: 'O Lut[as]! Call them to enter the house'. So when they entered, Jibraeel[as] pointed by his[as] finger around them, so their eyesight was lost and it is His[azwj] Words: ***"[54:37] but We Blinded their eyes"***. Then Jibraeel[as] called out: 'We[as] have been Sent to destroy you all'. So he[as] said: 'O Jibraeel[as], hurry up'. So he[as] said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمَرَهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ اقْتَلَعَهَا جَبْرَئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرَضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He[asws] said; 'So he (Jibraeel[as]) commanded him to carry with him those who were with him[as] except for his[as] wife. Then Jibraeel[as], by his[as] wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he[as] overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.[3278]

VERSES 175 - 190

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {175} كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ {176} إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ {177} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {178} فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {179} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {180} أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ {181} وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ {182} وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ {183} وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ {184} قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ {185} وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ {186} فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {187} قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ {188} فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ {189} إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {190}

[26:175] And surely your Lord is the Mighty, the Merciful [26:176] The dwellers of the thicket belied the Rasools [26:177] When Shuayb said to them: Will you not observe piety? [26:178] I am a trustworthy Rasools to you [26:179] Therefore fear Allah and obey [26:180] And I do not ask you any reward for it; my Reward is upon the Lord of the Worlds [26:181] Give a full measure and do not become from the loss-makers [26:182] And weigh equitably with a correct scale [26:183] And do not wrong the people of their things, and do not act corruptly in the earth, making mischief [26:184] And fear the One Who Created you and the former generations [26:185] They said: But rather, you are from the bewitched ones [26:186] And you are nothing but a mortal like us, and we think you are from the liars [26:187] So cause a portion of the sky to come down upon us, if you are one from the truthful ones [26:188] He said: My Lord Knows what you are doing [26:189] So they belied him, therefore the Punishment of the Day of the Covering Seized them; it was a Punishment of a

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grievous Day [26:190] Surely there is a Sign in this, but most of them do not believe

3944/ [1]- العياشي: عن يحيى بن المساور الهمداني، عن أبيه، قال: جاء رجل من أهل الشام إلى علي بن الحسين (عليه السلام)، فقال: أنت علي بن الحسين؟ قال: «نعم». قال: أبوك الذي قتل المؤمنين؟ فبكى علي بن الحسين، ثم مسح عينيه، فقال: «ويلك، كيف قطعت على أبي أنه قتل المؤمنين؟»

(Ali Bin Ibrahim), from Al-Ayyashi, from Yahya Bin Al-Masawir Al-hamdany, from his father, who said,

'A man from the people of Syria came to Ali[asws] Bin Al-Husayn[asws], so he said, 'Are you[asws] Ali[asws] Bin Al-Husayn[asws]?' He[asws] said: 'Yes'. He said, 'Your[asws] father[asws] is the one who killed the Believers?' So Ali[asws] Bin Al-Husayn[asws] wept, then wiped his[asws] eyes and said; 'Woe be unto you! How can you assert that my[asws] father[asws] killed the Believers?'

قال: قوله: «إخواننا قد بغوا علينا، فقاتلناهم على بغيهم». فقال: «ويلك أما تقرأ القرآن؟» قال: بلى. قال: «فقد قال الله: وَ إِلى مَدْيَنَ أَخاهُمْ شُعَيْباً، وَ إِلى ثَمُودَ أَخاهُمْ صالِحاً «1» فكانوا إخوانهم في دينهم أو في عشيرتهم؟» قال له الرجل: بل في عشيرتهم. قال: «فهؤلاء إخوانهم في عشيرتهم، و ليسوا إخوانهم في دينهم». قال: فرجت عني فرج الله عنك.

He said, 'His[asws] words: 'Our[asws] brothers would rebel against us[asws], so we[asws] shall kill them upon their rebellion'. So he[asws] said: 'Woe be unto you! Have you not read the Quran?' He said, 'Yes'. He[asws] said: 'So Allah[azwj] has Said ***[11:61] And to Samood (We Sent) their brother Salih***. So were they his[as] brothers in their Religion or in their families?' The man said to him[asws], 'But, in their families'. He[asws] said: 'So they were his[asws] brothers in their families, and they were not his[asws] brothers in their Religion'. He said, 'You[asws] have relieved me, may Allah[azwj] Relieve you[asws]'.[3279]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قوله: كَذَّبَ أَصْحابُ الْأَيْكَةِ قال: «الأيكة: الغيضة من الشجر».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws], regarding His[azwj] Words ***[26:176] The dwellers of the thicket belied***, he[asws] said: 'The thicket – is the wrapped up from the trees'.[3280]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «بكى شعيب (عليه السلام) من حب الله عز و جل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله عليه بصره ثم بكى حتى عمي، فرد الله عليه بصره، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفا من النار فقد أجرتك، و إن يكن شوقا إلى الجنة فقد أبحتك.

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-talaqany narrated to us, from Hafs Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah[saww] said: 'Shuayb[as] cried from the love of Allah[azwj] Mighty and Majestic until he was blinded. So Allah[azwj] Returned his eyesight. Then he[as] cried until he[as]

[3279] تفسير العيّاشي 2: 20/ 53.
[3280] تفسير القمّي 2: 125.

was blinded. So Allah[azwj] Returned his[as] eyesight. Then he[as] cried until he[as] was blinded. So Allah[azwj] Returned his[as] eyesight. So when he[as] was in the fourt time, Allah[azwj] Revealed unto him[as]: "O Shuayb[as]! Until when will this be happening from you[as]? If this is happening out of fear from the Fire, so I[azwj] have Requited you[as], and if this is from the desire for the Paradise, so I[azwj] have Endowed it to you[as]".

فقال: إلهي، و سيدي، أنت تعلم أني ما بكيت خوفا من نارك، و لا شوقا إلى جنتك، و لكن عقد حبك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليمي موسى بن عمران».

So he[as] said: 'My[as] God, and my[as] Master! You[azwj] Know that I[as] am not crying out of fear from Your[azwj] Fire, nor out of desire to be in Your[azwj] Paradise, but I[as] contracted Your[azwj] love upon my[as] heart. Thus, I[as] have no patience upon that'. So Allah[azwj], Majestic is His[azwj] Majesty Said: "But if this is so, for this I[azwj] would Make My[azwj] Speaker Musa[as] Bin Imran[as] to serve you[as]'.[3281]

VERSES 191 - 196

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {191} وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ {192} نَزَلَ بِهِ الرُّوحُ الْأَمِينُ {193} عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ {194} بِلِسَانٍ عَرَبِيٍّ مُبِينٍ {195} وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ {196}

[26:191] And surely your Lord is the Mighty, the Merciful [26:192] And surely this is a Revelation from the Lord of the Worlds [26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language [26:196] And most surely the same is in the scriptures of the former ones

حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابه عن حنان بن سدير عن سلمة بن الحناط عن ابى جعفر عليه السلام في قول الله عزوجل نزل به الروح الامين على قلبك لتكون من المنذرين بلسان عربي مبين قال هي الولاية لامير المؤمنين

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his companions, from Hanaan Bin Sudeyr, from Salmat Bin Al-Hanaat who has said:

Abu Ja'far[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language***, said: 'This is the Wilayah of Amir-ul-Momineen[asws].'[3282]

حدثنا محمد بن احمد عن العباس بن معروف عن الحسن بن محبوب عن حنان بن سدير عن سالم عن ابى محمد قال قلت لابي جعفر عليه السلام اخبرني عن الولاية انزل بها جبرئيل من عند رب العالمين يوم الغدير فقال نزل به الروح الامين على قلبك لتكون من المنذرين بلسان عربي مبين وانه لفى زبر الاولين قال هي الولاية لامير المؤمنين.

Narrated to us Muhammad Bin Ahmad, from Al-Abbas Bin Ma'rouf, from Al-Hassan Bin Mahboub, from Hanaan Bin Sudeyr, from Saalim, from Abu Muhammad who said:

'I said to Abu Ja'far[asws], 'Inform me about the Wilayah that Jibraeel[as] came down with from the Lord[azwj] of the Worlds on the Day of Ghadeer.' He[asws] said: ***[26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you***

[3281] علل الشرائع: 1: 57/ 1
[3282] Basaair Al Darajaat – P 2 Ch 8 H 5

may become from the warners [26:195] In clear Arabic language [26:196] And most surely the same is in the scriptures of the former ones, said: 'This is the Wilayah of Amir-ul-Momineen[asws]'.[3283]

في تفسير على بن ابراهيم حدثنى أبى عن جابر عن أبى عبد الله عليه السلام في قوله عزوجل: (وانه لتنزيل رب العالمين نزل به الروح الامين على قلبك لتكون من المنذرين) قال: الولاية التى نزلت لامير المؤمنين صلوات الله عليه يوم الغدير.

In the Tafseer of Ali Bin Ibrahim (Qummi), he said, 'My father narrated to me, from Jabir,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[26:192] And surely this is a Revelation from the Lord of the Worlds [26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language***, he[asws] said: 'The Wilayah of Amir-ul-Momineen[asws] which was Revealed on the Day of Al-Ghadeer'.[3284]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «ولاية علي (عليه السلام) مكتوبة في جميع صحف الأنبياء، و لم يبعث الله رسولا إلا بنبوة محمد (صلى الله عليه و آله) و ولاية وصيه علي بن أبي طالب (عليه السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboob, from Muhammad Bin Al-Fazeyl,

'Abu Al-Hassan[asws] has said: 'Wilayah of Ali[asws] is written in all the Parchments of the Prophets[as]. And Allah[azwj] never Sent a Rasool[as] except with the Prophet-hood of Muhammad[saww], and the Wilayah of his[saww] successor[asws] Ali[asws] Bin Abu Talib[asws]'.[3285]

وعنه: عن علي بن محمد، عن صالح بن أبي حماد، عن الحجال، عمن ذكره، عن أحدهما (عليهما السلام)، قال: سألته عن قول الله عز و جل: بِلِسانٍ عَرَبِيٍّ مُبِينٍ، قال: «يبين الألسن، و لا تبينه الألسن».

And from him, from Ali Bin Muhammad, from Salih Bin Abu Hamaad, from Al-Hajaal, from the one who mentioned it,

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]), said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[26:195] In clear Arabic language***, he[asws] said: 'It (Quran) explains the languages, but the languages do not explain it (Quran)'.[3286]

VERSE 197 - 199

أَوَلَمْ يَكُنْ لَهُمْ آيَةً أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ {197} وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ {198} فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ {199}

[3283] Basaair Al Darajaat – P 2 Ch 8 H 6
[3284] Tafseer Noor Al Saqalayn – Ch 26 H 82
[3285] الكافي 1: 363/ 6
[3286] الكافي 2: 462/ 20.

[26:197] Is it not a sign to them that the scholars of the Children of Israel knew it? [26:198] And if We had Revealed it to any one of the non-Arabs [26:199] So that he should have recited it to them, they would not have believed in it

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

Ali Bin Ibrahim said,

'Al-Sadiq[asws] said: 'If the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, so the non-Arabs are believers in it'. So it is the merit for the non-Arabs'.[3287]

VERSES 200 - 213

كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ {200} لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ {201} فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {202} فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ {203} أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ {204} أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ {205} ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ {206} مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ {207} وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ {208} ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ {209} وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ {210} وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ {211} إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ {212} فَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ {213}

[26:200] Thus have We Caused it to enter into the hearts of the guilty [26:201] They will not believe in it until they see the painful Punishment [26:202] And it shall come to them all of a sudden, without them being aware of it [26:203] So they shall be saying: Will we be respited? [26:204] Are they seeking to hasten on Our punishment? [26:205] Have you then considered if We were to let them enjoy themselves for years [26:206] Then there comes to them that with which they are threatened [26:207] That which they were made to enjoy shall not avail them? [26:208] And We did not Destroy any town except it had (its) warners [26:209] To remind, and We are never unjust [26:210] And the Devils have not come down with it [26:211] And it does not befit them, nor do they have the ability for it [26:212] They are far removed from the hearing of it [26:213] So call not upon another god with Allah, lest you become from those who are Punished

و عنه: عن أحمد بن محمد، عن علي بن الحسن، عن محمد بن الوليد، و محمد بن أحمد، عن يونس بن يعقوب، عن علي بن عيسى القماط، عن عمه، عن أبي عبد الله (عليه السلام)، قال: «أري رسول الله (صلى الله عليه و آله) [في منامه] بني أمية يصعدون على منبره من بعده و يضلون الناس عن الصراط القهقرى، فأصبح [كئيبا] حزينا، قال: فهبط عليه جبرئيل (عليه السلام)، فقال: يا رسول الله، ما لي أراك كئيبا حزينا؟ قال: يا جبرئيل، إني رأيت بني أمية في ليلتي هذه يصعدون منبري من بعدي، و يضلون الناس عن الصراط القهقرى!

And from him, from Ahmad Bin Muhammad, from Ali Bin Al-Hassan, from Muhammad Bin Al-Waleed, and Muhammad Bin Ahmad, from Yunus Bin Yaqoub, from Ali Bin Isa Al-Qamaat, from his unlce, who has said:

'Abu Abdullah[asws] said: 'The Rasool-Allah[saww] saw in his[saww] dream that the *Clan of Umayya*[la] ascending upon his[saww] Pulpit after him[saww] leading the people astray backwards from the path. He[saww] became grim and sad. Jibraeel[as] came down to him[saww] and said: 'O Rasool-Allah[saww] (Allah[azwj] Says) why do I[azwj] see you so sad?'

[3287] تفسير القمّي 2: 124.

He[saww] said: 'O Jibraeel[as], I[saww] saw the *Clan of Umayya*[la] in this night ascending my[saww] pulpit after me[saww], and leading the people backwards from 'الصراط' the Path.'

فقال: و الذي بعثك بالحق نبيا، إنني ما اطلعت عليه فعرج إلى السماء، فلم يلبث أن نزل عليه بآي من القرآن يؤنسه بها [قال]: أَ فَرَأَيْتَ إِنْ مَتَّعْناهُمْ سِنِينَ ثُمَّ جاءَهُمْ ما كانُوا يُوعَدُونَ ما أَغْنى عَنْهُمْ ما كانُوا يُمَتَّعُونَ ، و أنزل عليه إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ وَ ما أَدْراكَ ما لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ جعل الله عز و جل ليلة القدر لنبيه (صلى الله عليه و آله) خيرا من ألف شهر ملك بني أمية».

He said: 'By the One Who[azwj] Sent you[saww] by the Truth as a Prophet, Allah[azwj] cannot bear to see you[saww] like this.' He ascended to the sky, but soon came down to him[saww] with the Verse from the Quran ***[26:205] Have you then considered if We were to let them enjoy themselves for years [26:206] Then there comes to them that with which they are threatened [26:207] That which they were made to enjoy shall not avail them?***'.[3288]

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن صفوان ابن يحيى، عن أبي عثمان، عن معلى بن خنيس عن أبي عبد الله (عليه السلام)، في قوله عز و جل: أَ فَرَأَيْتَ إِنْ مَتَّعْناهُمْ سِنِينَ ثُمَّ جاءَهُمْ ما كانُوا يُوعَدُونَ، قال: «خروج القائم (عليه السلام)» ما أَغْنى عَنْهُمْ ما كانُوا يُمَتَّعُونَ، قال: «هم بنو امية الذين متعوا في دنياهم».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Safwan Ibn Yahya, from Abu Usman, from Moala Bin Khunays,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[26:205] Have you then considered if We were to let them enjoy themselves for years [26:206] Then there comes to them that with which they are threatened***, he[asws] said: 'The coming out of Al-Qaim[asws]'. ***[26:207] That which they were made to enjoy shall not avail them***, he[asws] said: 'They are the Clan of Umayya who enjoyed themselves in the world'.[3289]

VERSE 214

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ {214}

[26:214] And warn your nearest relations

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو، و قد اجتمع في مجلسه جماعة من علماء أهل العراق و خراسان، و ذكر الحديث، إلى أن قال: قالت العلماء: فأخبرنا، هل فسر الله عز و جل الاصطفاء في الكتاب؟

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazawiya Al-Mu'zab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt who said,

'Al-Reza[asws] was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering, a group from the scholars of the people of Iraq and Khurasan, and he (the narrator) mentioned the Hadeeth, until he said, 'The scholars

[3288] الكافي 4: 159/ 10
[3289] تأويل الآيات 1: 392/ 18.

said, 'So inform us, has Allah[azwj] Mighty and Majestic Interpreted the Choosing in the Book?'

فقال الرضا (عليه السلام): «فسر الاصطفاء في الظاهر، سوى الباطن، في اثني عشر موطنا و موضعا، فأول ذلك: قوله تعالى: «و أنذر عشيرتك الأقربين و رهطك المخلصين». هكذا في قراءة أبي بن كعب و هي ثابتة في مصحف عبد الله بن مسعود، و هذه منزلة رفيعة، و فضل عظيم، و شرف عال، حين عنى الله عز و جل بذلك الآل، فذكره لرسول الله (صلى الله عليه و آله)».

So Al-Reza[asws] said: 'He[azwj] Interpreted the Choosing in the apparent, but not in the hidden, in twelve subjects and places. So the first of that is the Words of Allah[azwj] the High ***[26:214] And warn your nearest relations and your group of sincere ones***'. This is how it was in the recitation of Ubayy Bin Ka'ab, and it is proven in the Parchment of Abdullah Bin Mas'ud, and this is its stature, and great merit, and high nobility, where Allah[azwj] Mighty and Majestic has Meant the Progeny[asws]. So He[azwj] Mentioned it for Rasool-Allah[saww]'.[3290]

محمد بن العباس: عن محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن الحسن بن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: «و رهطك منهم المخلصين» علي، و حمزة، و جعفر، و الحسن، و الحسين، و آل محمد (صلوات الله عليهم أجمعين) خاصة».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn Al-Khash.amy, from Abaad Bin Yaqoub, from Al-Hassan Bin Hamaad, from Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws], regarding the Words of the Mighty and Majestic ***[26:214] and your group of sincere ones***, said: 'Ali[asws], and Hamza[as], and Ja'far[as], and Al-Hassan[asws], and Al-Husayn[asws], and the Progeny [asws] of Muhammad[saww] especially'.[3291]

وعنه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز، قال: حدثنا المغيرة بن محمد، قال: حدثنا إبراهيم بن محمد بن عبد الرحمن الأزدي، قال: حدثنا قيس بن الربيع، و شريك بن عبد الله، عن الأعمش، عن منهال بن عمرو، عن عبد الله بن الحارث بن نوفل، عن علي بن أبي طالب (عليه السلام)، قال: «لما نزلت: (و أنذر عشيرتك الأقربين و رهطك المخلصين) دعا رسول الله (صلى الله عليه و آله) بني عبد المطلب، و هم إذ ذاك أربعون رجلا، يزيدون رجلا، أو ينقصون رجلا، فقال: أيكم يكون أخي، و وارثي، و وزيري، و وصيي، و خليفتي فيكم بعدي؟

And from him, from Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany, from Abdul Aziz, from Al-Mugheira Bin Muhammad, from Ibrahim Bin Muhammad Bin Abdul Rahman Al-Azdy, from Qays Bin Al-Rabi'e, and Shareek Bin Abdullah, from Al-Amsh, from MinhAl-Bin Amro, from Abdullah Bin Al-Haris Bin Nowfal,

'Ali[asws] Bin Abu Talib[asws] having said: 'When the Verse ***[26:214] And warn your nearest relations and your group of sincere ones***, was Revealed, Rasool-Allah[saww] invited the Clan of Abdul Muttalib[as], and they were forty men, one more or one less. So he[saww] said: 'Which one of you would like to become my[saww] brother, and my[saww] inheritor, and my[saww] Vizier, and my[saww] successor, and my[saww] Caliph among you all, after me[saww]?'

فعرض ذلك عليهم رجلا رجلا، كلهم يأبى ذلك، حتى أتي علي، فقلت: أنا، يا رسول الله. فقال: يا بني عبد المطلب، هذا أخي و وارثي، و وزيري، و خليفتي فيكم بعدي.

[3290] عيون أخبار الرّضا (عليه السّلام) 1: 231/ 1
[3291] تأويل الآيات 1: 395/ 21

So, he[aww] presented that to man by man. All of them refused that, until it came to me[asws], so I[asws] said: 'Me[asws]! O Rasool-Allah[saww]!' So he[saww] said: 'O Clan of Abdul Muttalib[as]! This is my[saww] brother, and my[saww] inheritor, and my[saww] Vizier, and my[saww] Caliph among you all after me[saww]'.

فقام القوم يضحك بعضهم إلى بعض، و يقولون لأبي طالب: قد أمرك أن تسمع و تطيع لهذا الغلام!».

So the people arose laughing with each other, and they were saying to Abu Talib[as], 'He[saww] has ordered you[as] that you[as] should listen and be obedient to this boy (of yours[as])!'[3292]

وأورده الثعلبي في (تفسيره)، و قال (رحمه الله): في قراءة عبد الله بن مسعود: «و أنذر عشيرتك الأقربين و رهطك منهم المخلصين» و روي ذلك عن أبي عبد الله (عليه السلام) بلفظه هذا.

And it has been reported by Al-Sa'alby in his Tafseer,

'And in the recitation of Abdullah Bin Mas'ud it is ***[26:214] And warn your nearest relations and your group of sincere ones***'. And that has been reported from Abu Abdullah[asws] with these words'.[3293]

الشيخ الفاضل عمر بن إبراهيم الأوسي: قال: روي عن أمير المؤمنين (عليه السلام): «لما نزلت سورة الشعراء في آخرها آية الإنذار وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ أمرني رسول الله (صلى الله عليه و آله)، و قال: يا علي، اطبخ و لو كراع شاة، و لو صاعا من طعام و قعبا من لبن، و اعمد إلى قريش.

Al-Sheykh Al-Fazel Umar Bin Ibrahim Al-Awsy said,

'It has been reported from Amir-ul-Momineen[asws] having said: 'When Surah Al-Shoara was Revealed, at its end was the Verse of the Warning ***[26:214] And warn your nearest relations***, Rasool-Allah[saww] ordered me[asws] and said: 'O Ali[asws]! Cook, even if it is a leg of a lamb, and even if is a measure of food, and a cup of milk, and extend it for the Qureysh.

قال: فدعوتهم و اجتمعوا أربعين بطلا بزيادة، و كان فيهم أبو طالب و حمزة و العباس، فحضرت ما أمرني به رسول الله (صلى الله عليه و آله) معمولا، فوضعته بين أيديهم، فضحكوا استهزاء، فأدخل إصبعه رسول الله (صلى الله عليه و آله) بأربعة جوانب الجفنة، فقال: كلوا و قولوا: بسم الله الرحمن الرحيم.

He[asws] said: 'So I[asws] invited them, and more than forty of their notables gathered, and among them was Abu Talib[as], and Hamza[as], and Al-Abbas. So I[asws] presented with what Rasool-Allah[saww] had ordered me[asws] and placed it in front of them. They laughed in ridicule. So Rasool-Allah[saww] (circled) his[saww] finger in four sides of the bowl and said: 'Eat and say, 'In the Name of Allah[azwj] the Beneficent the Merciful'.

فقال أبو جهل: يا محمد، ما نأكل، و أحدنا يأكل الشاة مع أربعة أصوع من الطعام! فقال: كل و أرني أكلك. فأكلوا حتى تملؤوا، و أيم الله ما يرى أثر أكل أحدهم، و لا نقص الزاد، فصاح بهم رسول الله (صلى الله عليه و آله): كلوا. فقالوا: و من يقدر على أكثر من هذا؟ فقال: ارفعه يا علي. فرفعته، فدنا منهم محمد (صلى الله عليه و آله)، و قال: يا قوم اعملوا أن الله ربي و ربكم. فصاح أبو لهب، و قال: قوموا إن محمدا سحركم.

[3292] علل الشرائع: 170/ 2.
[3293] تفسير الثعلبي: 25 «مخطوط»، مجمع البيان 7: 323

So Abu Jahl Said, ‘O Muhammad[saww]! What do we eat, and one of us eats four times as much sheep at mealtimes’. He[saww] said: ‘Eat, and show me[saww] your eating (capability)’. So they ate until they were full up, and I[asws] swear upon Allah[azwj], there were not seen the effects of eating of even one of them, nor did the food diminish. So Rasool-Allah[saww] asked them: ‘Eat!’ So they said, ‘And who has ability to eat more than this?’ So he[saww] said: ‘Lift it (the food), O Ali[asws]’. So I[asws] raised it, and Muhammad[saww] approached them and said: ‘O people! It has been Done by Allah[azwj], my[saww] Lord[azwj] and your Lord[azwj]’. So Abu Lahab shouted and said, ‘Arise, for Muhammad[saww] has enchanted you all!’

فقاموا و مضوا فاستعقبهم علي بن أبي طالب، و أراد أن يبطش بهم، فقال له رسول الله (صلى الله عليه و آله): لا يا علي، ادن مني. فتركهم و دنا منه، فقال له: أمرنا بالإنذار لا بذات الفقار، لأن له وقتا، و لكن اعمل لنا من الطعام مثل ما عملت، و ادع لي من دعيت، فلما أتى غد، فعلت ما بالأمس فعلت.

So they stood up and left, and Ali[asws] Bin Abu Talib[asws] followed behind them, wanting to reply to them. So Rasool-Allah[saww] said: ‘No, O Ali[asws]! Come near me[saww]’. So he[asws] left them and came near him[saww]. He[saww] said to him[asws]: ‘We[saww] have been Commanded to warn them, not by the Zulfiqar (sword), because for them is time (respite). But, do for us[saww] from the food, similar to what you[asws] did, and invite for me[saww] whom you[asws] invited’. So I[asws] did what I[asws] had done the day before’.

أكلوا كما أكلوا. قال لهم رسول الله (صلى الله عليه و آله): ما أعلم شابا من العرب جاء قومه بأفضل ما جئتكم به من أمر الدنيا و الآخرة. قيل: فقال أبو جهل: قد شغلنا أمر محمد، فلو قابلتموه برجل مثله يعرف السحر و الكهانة، لكنا استرحنا.

So when they gathered and ate like what they had eaten before, Rasool-Allah[saww] said to them: ‘I[saww] do not know of a young man from the Arabs who has come to his people with something better than what I[saww] have come to you from the affairs of the world and the Hereafter’. So Abu Jahl said, ‘The matter of Muhammad[saww] has pre-occupied us, so if you were to come across a man like him[saww] you will recognise the sorcery and the sooth-saying, we would be relieved.

فقطع كلامه عتبة بن ربيعة، و قال: و الله إني لبصير بما ذكرته. فقال: لم لا تباحثه؟ قال: حاشا أن كان به ما ذكرت، فقال له: يا محمد، أنت خير أم هاشم؟ أنت خير أم عبد المطلب؟ أنت خير أم عبد الله؟ أنت خير أم علي بن أبي طالب، دامغ الجبابرة، قاصم أصلاب أكبرهم؟

So Utba Bin Rabi’a cut off his speech and said, ‘By Allah[azwj], we have seen what you are mentioning’. So he said, ‘So why did you not discuss it?’ He said, ‘God forbid it should be what you mentioned’. So he said to him[saww], ‘O Muhammad[saww]! Are you[saww] better or Hashim[as]? Are you[saww] better of Abdul Muttalib[as]? Are you[saww] better or Abdullah[as]? Are you[saww] better or Ali[asws] Bin Abu Talib[asws], the silencer of the tyrants, breaker of the backbones of their great ones?

فلم تضل آبائنا و تشتم آلهتنا، فإن كنت تريد الرئاسة عقدنا لك أولويتها، و كن رئيسا لنا ما بقيت و إن كان بك الباه زوجناك عشرة نسوة من أكبرنا. و إن كنت تريد المال جمعنا لك من أموالنا ما يغنيك أنت و عقبك من بعدك، فما تقول؟

You[saww] have not deviated from faulting our forefathers and cursing our gods, so if you[saww] wanted the government, we will give you[saww] priority for its presidency, and the leadership for us would be with what remained. And if it were desire (of women), we would get you[saww] to be married to ten women from our great ones. And if it was

wealth that you wanted, we would gather for you[saww] from our wealth what would make you[saww] needless, you[saww] as well as your[saww] posterity from after you[saww]. So what do you[saww] say?'

فقال (صلى الله عليه و آله): بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ حم، تَنْزِيلٌ مِنَ الرَّحْمنِ الرَّحِيمِ كِتابٌ فُصِّلَتْ آياتُهُ قُرْآناً عَرَبِيًّا إلى آخر الآية، فإن أعرضوا فقل أنذرتكم صاعقة مثل صاعقة عاد و ثمود، فأمسك عتبة على فيه، و رجع فناشده بالله اسكت، فسكت، و قام و مضى، فقام من كان حاضرا خلفه فلم يلحقوه، فدخل و لم يخرج أبدا، فغدوه قريش، فقال أبو جهل: قوموا بنا إليه. فدخلوا و جلسوا.

So he[saww] said: 'In the Name of Allah[azwj] the Beneficent, the Merciful ***[41:1] Ha Meem [41:2] A Revelation from the Beneficent, the Merciful [41:3] A Book of which the Verses are detailed, an Arabic Quran*** to the last Verse. ***[41:13] But if they turn aside, then say: I have warned you of a Lightning like the Lightning of Ad and Samood***. So grabbed hold of what he was upon, and returned. He[saww] said, 'I adjure you[as] by Allah[azwj], calm down!' So he[saww] became silent, and stood up and left. So the one who were present went behind him. They did not meet him, for he entered (his house) and did not come out at all. So when it was the morning, the Qureysh went to him, Abu Jahl said, 'Arise with us to go to him'. So they came up to him and were seated.

فقال أبو جهل: يا عتبة، محمد سحرك. فقام قائما على قدميه، و قال: يا لكع الرجال، و الله لو لم تكن ببيتي لقتلتك شر قتلة، يا ويلك. قلت: محمد ساحر كاهن شاعر، سرنا إليه، سمعناه تكلم بكلام من رب السماء، فحلفته و أمسك، و قد سميتموه الصادق الأمين، هل رأيتم منه كذبة؟ و لكني لو تركته يتمم ما قرأ لحل بكم العذاب و الذهاب».

So Abu Jahl said, 'O Utba! Muhammad[saww] has cast a spell on you'. He stood upright upon his feet and said, 'O men! By Allah[azwj]! If you were not in my house I would have killed you with an evil killing. O woe be unto you all! You say, 'Muhammad is a sorcerer, a soothsayer, a poet'. We went to him[saww], we heard his[saww] speech with a speech from the Lord[azwj] of the sky. So he[saww] adjured and I grabbed you, and I had heard the truthful, the trustworthy. Did you see lies from it? But if you had left him[saww] to complete what he[saww] was reciting, The Punishment would have befallen upon you'.[3294]

وفيه عند قوله تعالى: " وانذر عشيرتك الاقربين " وعن ابن عباس قال: لما نزلت هذه الاية صعد رسول الله صلى الله عليه وآله على الصفا فقال: يا صباحاه، فاجتمعت إليه قريش فقالوا: مالك فقال ؟ ارايتكم ان اخبرتكم ان العدو مصبحكم وممسيكم ما كنتم تصدقونني ؟ قالوا: بلى قال: " فانى نذير لكم بين يدى عذاب شديد " قال أبو لهب: تبا لك ألهذا دعوتنا جميعا ؟ فانزل الله عزوجل تبت يدا ابى لهب.

And about the Verse and it is from Ibn Abbas who said, 'When this Verse ***[26:214] And warn your nearest relations*** was Revealed, Rasool-Allah[saww] gathered the people at Al-Safa and said: 'O companions! The Qureysh gathered around him[saww] and said, 'What is the matter with you[saww]?' He[saww] said: 'Do you see that if I[saww] were to inform you that your enemies are preparing to attack you will you ratify?' They said, 'Yes'. He[saww] said: 'I[saww] hereby warn you of a grievous punishment in front of you'. Abu Lahab[la] said, 'Woe unto you for calling all of us for this.' Allah[saww]

[3294] Tafseer Al Burhan – H 9401

Mighty and Majestic Sent down ***"[111:1] Perdition overtake both hands of Abu Lahab, and he will perish"***.[3295]

VERSES 215 & 216

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ {215} فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ {216}

[26:215] And lower your wing (in kindness) for the ones who follow you from the Believers [26:216] But if they disobey you, then say: I distance myself from what you are doing

علي بن إبراهيم، قال: لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ فَإِنْ عَصَوْكَ يعني من بعدك في ولاية علي و الأئمة (عليهم السلام)، فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ و معصية رسول الله (صلى الله عليه و آله) و هو ميت، كمعصيته و هو حي.

Ali Bin Ibrahim said,

'***[26:215] for the ones who follow you from the Believers [26:216] But if they disobey you***, Meaning, from after you[saww] regarding the Wilayah of Ali[asws] and the Imams[asws] ***then say: I distance myself from what you are doing***. And disobedience to Rasool-Allah[saww] when he[saww] was martyred, is like being disobedient to him[saww] when he[saww] was alive'.[3296]

VERSES 217 - 219

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ {217} الَّذِي يَرَاكَ حِينَ تَقُومُ {218} وَتَقَلُّبَكَ فِي السَّاجِدِينَ {219}

[26:217] And rely upon the Mighty, the Merciful [26:218] Who Sees you whenever you stand up (for Prayer) [26:219] And your transfer within the prostrating ones

علي بن إبراهيم، قال: حدثني محمد بن الوليد، عن محمد بن الفرات، عن أبي جعفر (عليه السلام)، قال: الَّذِي يَراكَ حِينَ تَقُومُ في النبوة وَ تَقَلُّبَكَ فِي السَّاجِدِينَ- قال- في أصلاب النبيين».

Ali Bin Ibrahim said, 'Muhammad Bin Al-Waleed narrated to me, from Muhammad Bin Al-Furaat,

'Abu Ja'far[asws] has said: '***[26:218] Who Sees you whenever you stand up (for Prayer) [26:219] And your transfer within the prostrating ones*** – in 'أصلاب' of the Prophets[as]'.[3297]

محمد بن العباس، قال: حدثنا محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن الحسين بن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ تَقَلُّبَكَ فِي السَّاجِدِينَ، قال: «في علي، و فاطمة، و الحسن، و الحسين، و أهل بيته (صلوات الله عليهم أجمعين)».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn Al-Khash'amy, from Abaad Bin Yaqoub, from Al-Husayn Bin Hamaad, from Abu Al-Jaroud,

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[3295] Tafseer Noor Al saqalayn – CH 112 H 6
[3296] تفسير القمّي 2: 126
[3297] تفسير القمّي 2: 125.

(It has been narrated) from Abu Ja'far[asws], regarding the Words of the Mighty and Majestic ***[26:219] And your transfer within the prostrating ones***, he[asws] said: 'Regarding Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the People[asws] of his[saww] Household'.[3298]

وعنه: عن الحسين بن هارون، عن إبراهيم بن مهزيار، عن أخيه، عن علي بن أسباط، عن عبد الرحمن بن حماد المقرئ، عن أبي الجارود، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ تَقَلُّبَكَ فِي السَّاجِدِينَ، قال: «يرى تقلبه في أصلاب النبيين، من نبي إلى نبي، حتى أخرجه من صلب أبيه، من نكاح غير سفاح، من لدن آدم (عليه السلام)».

And from him, from Al-Husayn Bin Haroun, from Ibrahim Bin Mahziyar, from his brother, from Ali Bin Asbaat, from Abdul Rahman Bin Hamaad Al-Maqry, from Abu Al-Jaroud who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[26:219] And your transfer within the prostrating ones***. He[asws] said: 'He[azwj] Saw his[saww] transfer in 'أصلاب' the forheads of the Prophets[as]; from a Prophet[as] to a Prophet[as], until He[azwj] Took him[saww] out from his[saww] father[as], from marriage, not adultery, from Adam[as] onwards'.[3299]

وعنه، قال: حدثنا أبو نصر أحمد بن الحسين بن أحمد بن عبيد النيسابوري المرواني، و ما لقيت أنصب منه، قال: حدثنا محمد بن إسحاق بن إبراهيم بن مهران السراج، قال: حدثنا الحسن بن عرفة العبدي، قال: حدثنا وكيع بن الجراح، عن محمد بن إسرائيل، عن أبي صالح، عن أبي ذر (رضي الله عنه)، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: خلقت أنا و علي من نور واحد، نسبح الله تعالى عند العرش قبل أن يخلق آدم بألفي عام، فلما أن خلق الله آدم جعل ذلك النور في صلبه، و لقد سكن الجنة و نحن في صلبه.

And from him, from Abu Nasr Ahmad Bin Al-Husayn Bin Ahmad Bin Ubeyd Al-Neyshapouri Al-Marwany, from Muhammad Bin Is'haq Bin Ibrahim Bin Mahran Al-Saraaj, from Al-Hassan Bin Arfat Al-Abdy, from Waki'e Bin Al-Jarah, from Muhammad Bin Israil, from Abu Salih,

(It has been narrated) from Abu Dharr[ar] who said, 'I heard Rasool-Allah[saww] saying: 'I[saww] and Ali[asws] were Created from one Light. We[asws] Glorified Allah[azwj] in the presence of the Throne two thousand years before He[azwj] Created Adam[as]. So when Allah[azwj] Created Adam[as], that Light was Made to be in his[as] 'صلبه'. And he[as] dwelled in the Paradise and we[asws] we in his[as] 'صلبه'.

و لقد هم بالخطيئة و نحن في صلبه، و لقد ركب نوح السفينة و نحن في صلبه، و لقد قذف إبراهيم في النار و نحن في صلبه، فلم يزل ينقلنا الله عز و جل من أصلاب طاهرة، إلى أرحام طاهرة، حتى انتهى بنا إلى عبد المطلب،

And he[as] was with the error and we[asws] were in his[as] 'صلبه'. An Noah[as] sailed in the ship and we[asws] were in his[as] 'صلبه'. And Ibrahim[as] was flung into the fire and we[asws] were in his[as] forehead. So, Allah[azwj] Mighty and majestic did not cease to transfer us[asws] from the Purified 'صلبه', to the Purified 'أرحام' laps, until we[asws] ended up to Abdul Muttalib[as].

فقسمنا نصفين: فجعلني في صلب عبد الله، و جعل عليا في صلب أبي طالب، و جعل في النبوة و البركة، و جعل في علي الفصاحة و الفروسية، و شق لنا اسمين من أسمائه: فذو العرش محمود، و أنا محمد، و الله الأعلى، و هذا علي».

So we[asws] were divided into two parts. He[azwj] Made me[saww] to be in the 'صلب' of Abdullah[as], and Made Ali[asws] to be in the 'صلب' of Abu Talib[as]. And He[azwj] Made the

[3298] تأويل الآيات 1: 396/ 23.
[3299] تأويل الآيات 1: 396/ 25.

Prophet-hood and Blessings to be for me[saww], and Made eloquency and horsemanship to be in Ali[asws]. And He[azwj] Split for us[asws] two Names from His[azwj] Name – So the One with the Throne is the most Praise One and I[saww] am the praised one (محمد); and Allah[azwj] is the most High, and this is the high (علي)'.[3300]

وعنه، قال: أخبرنا الحسين بن عبيد الله، قال: أخبرنا أبو محمد، عن محمد بن همام، قال:حدثنا علي بن الحسين الهمداني، قال: حدثني محمد بن خالد البرقي، قال: حدثنا محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام)، عن آبائه، عن علي (صلوات الله عليهم)، أنه كان ذات يوم جالسا بالرحبة، و الناس حوله مجتمعون، فقام إليه رجل، فقال له: يا أمير المؤمنين، إنك بالمكان الذي أنزلك الله عز و جل به، و أبوك يعذب بالنار! فقال له (عليه السلام): «مه، فض الله فاك، و الذي بعث محمدا (صلى الله عليه و آله) بالحق نبيا، لو شفع أبي في كل مذنب على وجه الأرض لشفعه الله تعالى فيهم، أبي يعذب بالنار، و أنا قسيم النار؟!».

And from him, from Al-Husayn Bin Abdullah, from Abu Muhammad, from Muhammad Bin hamam, from Ali Bin Al-Husayn Al-hamdany, from Muhammad Bin Khalid Al-Barqy, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar,

(It has been narrated) from Abu Abdullah[asws], from his[asws] forefathers[asws], from Ali[asws], that one day he[asws] was seated at Al-Rahbat, and the people had gathered around him[asws]. So a man stood up and said to him[asws], 'O Amir-ul-Momineen[asws]! You[asws] are at the status which Allah[azwj] Mighty and Majestic has Revealed it, and your[asws] father[as] is Punished by the Fire!' So he[asws] said to him: 'Shh! May Allah[azwj] Disperse you. By the One Who Sent Muhammad with the Truth as a Prophet[saww], if my[asws] father were to intercede for every sect on the face of the earth, Allah[azwj] would Accept his[as] intercession regarding them. My[asws] father[as] Punished by the Fire? And I[asws] am the Distributor of the Fire?'

ثم قال: «و الذي بعث محمدا (صلى الله عليه و آله) بالحق إن نور أبي طالب يوم القيامة ليطفئ أنوار الخلق إلا خمسة أنوار: نور محمد (صلى الله عليه و آله)، و نوري، و نور فاطمة، و نوري الحسن و الحسين، و من ولده من الأئمة، لأن نوره من نورنا الذي خلقه الله عز و جل من قبل خلق آدم بألفي عام».

Then he[asws] said: 'By the One Who Sent Muhammad[saww] with the Truth, the Light of Abu Talib[as], on the Day of Judgement, would extinguish the lights of the (all) the creatures except for five Lights – Light of Muhammad[saww], and my[asws] Light, and Light of Fatima[asws], and the two Lights of Al-Hassan[asws] and Al-Husayn[asws], and the his[asws] sons[asws] from the Imams[asws]. This is because his[as] Light is from our[asws] Light which Allah[azwj] Mighty and Majestic Created before He[azwj] Created Adam[as] by two thousand years'.[3301]

VERSES 220 - 222

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {220} هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ {221} تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ {222}

[26:220] Surely He is the Hearing, the Knowing [26:221] Shall I inform you of the ones upon whom the Devils descend? [26:222] They descend upon every sinful liar

ابن بابويه، قال: حدثني أبي، و محمد بن الحسن (رضي الله عنهما)، قالا: حدثنا محمد بن يحيى العطار، و أحمد بن إدريس جميعا، عن محمد بن أحمد بن يحيى بن عمران الأشعري، عن يعقوب بن يزيد، عن الحسن ابن علي بن فضال، عن داود

[3300] معاني الأخبار: 56/ 4.
[3301] الأمالي 2: 312

بن أبي يزيد، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: هَلْ أُنَبِّئُكُمْ عَلى مَنْ تَنَزَّلُ الشَّياطِينُ تَنَزَّلُ عَلى كُلِّ أَفَّاكٍ أَثِيمٍ، قال: «هم سبعة: المغيرة، و بنان، و صائد، و حمزة بن عمارة البربري، و الحارث الشامي، و عبد الله بن الحارث، و أبو الخطاب» «1».

Ibn babuwayh said, 'My father narrated to me, and Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al-Ataar, and Ahmad Bin Idrees, altogether, from Muhammad Bin Ahmad Bin Yahya Bin Umran Al-Ash'ary, from Yaqoub Bin Yazeed, from Al-Hassan Ibn Ali Bin Fazaal, from Dawood Bin Abu Yazeed, from a man,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[26:221] Shall I inform you of the ones upon whom the Devils descend? [26:222] They descend upon every sinful liar***, he[asws] said: 'They are seven – Al-Mugheira, and his sons, and Sa'aid, and Hamza Bin Amarat Al-Berbery, and Al-Haris Al-Shamy, and Abdullah Bin Al-Haris, and Abu Al-Khattab'.[3302]

VERSES 223 - 227

يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ {223} وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ {224} أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ {225} وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ {226} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ {227}

[26:223] They incline their ears, and most of them are liars [26:224] And as for the poets, the straying ones follow them [26:225] Do you not see that they wander about bewildered in every valley? [26:226] And that they are saying what they are not doing [26:227] Except those who believe and do righteous deed and remember Allah much, and defend themselves after they are oppressed; and they who act unjustly shall come to know the turning they shall be Overturned with

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن حماد بن عثمان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ الشُّعَراءُ يَتَّبِعُهُمُ الْغاوُونَ، قال: «هل رأيت شاعرا يتبعه أحد؟! إنما هم قوم تفقهوا لغير الدين، فضلوا و أضلوا».

Ibn Babuwayh said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Al-Hassan Bin Mahboub, from Hamaad Bin Usman,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[26:224] And as for the poets, the straying ones follow them***, he[asws] said: 'Have you see anyone follow the poets? <u>But rather, they are a people who think in the religion other than the (Just Religion, they make use of analogy)</u>. So they go astray and lead others astray (in the religion)'.[3303]

شرف الدين النجفي: عن محمد بن جمهور بإسناده، يرفعه إلى أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ الشُّعَراءُ يَتَّبِعُهُمُ الْغاوُونَ، فقال: «من رأيتم من الشعراء يتبع؟ إنما عنى هؤلاء الفقهاء الذين يشعرون قلوب الناس بالباطل، فهم الشعراء الذين يتبعون».

Sharaf Al-Deen Al-Najafy, from Muhammad Bin Jamhour, by his chain, raising it to

[3302] الخصال: 402/ 111.
[3303] معاني الأخبار: 385/ 19.

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[26:224] And as for the poets, the straying ones follow them***, so he[asws] said: 'Who has ever seen the poets being followed? But rather, it Means those Jurists (الفقهاء) who notify (يشعرون) the hearts of the people with the falsehood. So they are the poets (publicisers) (الشعراء) who are being followed'.[3304]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن علي بن موسى الرضا، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): «من أحب أن يتمسك بديني، و يركب سفينة النجاة بعدي، فليقتد بعلي بن أبي طالب، و ليعاد عدوه، و ليوال وليه، فإنه وصيي، و خليفتي على امتي في حياتي، و بعد وفاتي، و هو أمير كل مسلم، و أمير كل مؤمن بعدي، قوله قولي، و أمره أمري، و نهيه نهيي، و تابعه تابعي، و ناصره ناصري، و خاذله خاذلي.

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

(It has been narrated) from Ali[asws] Bin Musa Al-Reza[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'The one who loves that he should attach himself to my[saww] Religion, and ride the Ship of salvation after me[saww], so he should believe in Ali[asws] Bin Abu Talib[asws], and be an enemy to his[asws] enemies, and befriend his[asws] friends, for he[asws] is my[saww] successor[asws], and my Caliph over my[saww] community during my[saww] lifetime, and after it. And he[asws] is the Emir of every Muslim, and the Emir of every Believer after me[saww]. His[asws] words are my[saww] words, and his[asws] command is my[saww] command, and his[asws] prohibition is my[saww] prohibition, and following him[asws] is following me[saww], and helping him[asws] is helping me[saww], and abandoning him[asws] is abandoning me[saww]'.

ثم قال (عليه السلام): من فارق عليا بعدي، لم يرني و لم أره يوم القيامة، و من خالف عليا، حرم الله عليه الجنة، و جعل مأواه النار، و من خذل عليا، خذله الله يوم يعرض عليه، و من نصر عليا، نصره الله يوم يلقاه، و لقنه حجته عند المساءلة.

Then he[saww] said: 'The one who separated from Ali[asws] after me[saww], I [saww] would not look at him on the Day of Judgement. And the one who opposes Ali[asws], Allah[azwj] would Prohibit the Paradise unto him, and Make his abode to be in the Fire. And the one who abandons Ali[asws], Allah[azwj] would Abandon him on the Day he would be Presented to Him[azwj]. And the one who helps Ali[asws], Allah[azwj] would Help him on the Day he meets Him[azwj], and he[asws] would teach him the answers during the Questioning'.

ثم قال (عليه السلام): الحسن و الحسين إماما امتي بعد أبيهما، و سيدا شباب أهل الجنة، و أمهما سيدة نساء العالمين، و أبوهما سيد الوصيين، و من ولد الحسين تسعة أئمة،

Then he[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws] are two Imams[asws] of my[saww] community after me[saww] and the Chiefs of the youths of the Paradise. And the mother[asws] of these two[asws], is the Chieftess of the women of the worlds. And the father[asws] of these two[asws] is the Chief of the successors[as], and from the sons [asws] of Al-Husayn[asws] would be nine Imams[asws].

[3304] تأويل الآيات 1: 399/ 28

تاسعهم القائم من ولدي، طاعتهم طاعتي، و معصيتهم معصيتي، إلى الله أشكو المنكرين لفضلهم، و المضيعين لحقهم بعدي، و كفى بالله وليا، و كفى بالله نصيرا لعترتي، و أئمة امتي، و منتقما من الجاحدين لحقهم وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ».

The ninth being Al-Qaim[asws] from his[asws] sons [asws]. Obedience to him[asws] is being obedient to me[saww], and disobedience to him[asws] is being disobedient to me[saww]. To Allah[azwj] is my[saww] complaint against the one who denies their[asws] merits, and the usurpers of their[asws] rights after me[saww]. And Allah[azwj] is Sufficient as a Guardian, and Allah[azwj] is Sufficient as a Helper to my [saww] Family[asws], and the Imams[asws] of my[saww] community, and an Avenger against the one who fought against their[asws] rights ***[26:227] and they who act unjustly shall come to know the turning they shall be Overturned with***'.[3305]

وقال رسول الله (صلى الله عليه وآله): ثم كل معروف بعد ذلك، وما وقيتم به أعراضكم وصنتموها عن ألسنة كلاب الناس، كالشعراء الوقاعين في الاعراض، تكفونهم فهو محسوب لكم في الصدقات.

And Rasool-Allah[saww] said: 'Then all your good (deeds) after that which you do to preserve your honour, and then you give for the tongues of the dogs of the people, like the poets who praise people. Refrain from them, for it will be Reckoned for you, regarding the charities.'[3306]

[3305] كمال الدين و تمام النعمة: 260/ 6
[3306] Tafseer Imam Hassan Al Askari[asws]– S 40

CHAPTER 27

AL-NAML

(93 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في جوار الله، و في كنفه، و لم يصبه في الدنيا بؤس أبدا، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجه الله مائة زوجة من الحور العين».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A'la, from Abu Baseer,

'Abu Abdullah[asws] has said: 'The one who recites the three (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), he would be from the friends of Allah[azwj], and in the Nearness of Allah[azwj], and in His[azwj] Patronage. He will not be affected with despair in the world, ever, and would be Given in the Hereafter from the Paradise until he is satisfied, and over and above his satisfaction. And Allah[azwj] would get him to be married to a hundred wives from the Maiden Houries'.[3307]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، قال: «من قرأ هذه السورة كان له بعدد من صدق سليمان (عليه السلام)، و من كذب هودا، و صالحا، و إبراهيم (عليهم السلام) عشر حسنات، و خرج من قبره و هو ينادي: لا إله إلا الله، و من كتبها في رق غزال، و جعلها في منزله، لم يقرب ذلك المنزل حية، و لا عقرب، و لا دود، و لا جرذ، و لا كلب عقور، و لا ذئب، و لا شيء يؤذيه أبدا».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (27) would have for himself ten times the Reward of the number who ratified Suleyman[as], and the number of the ones who rejected Hud[as], and Salih[as], and Ibrahim[as]. And he would come out from his grave and he would be calling out, 'There is no god except for Allah[azwj]'. And the one who writes it in the parchment (skin) of a gazelle, and makes it to be in his house, a snake would not come near his house, nor a scorpion, nor a winged insect, nor a rat, nor a dog, nor a wolf, nor anything which would harm him ever'.

و في رواية اخرى عن رسول الله (صلى الله عليه و آله) بزيادة: «و لا جراد و لا بعوض».

And in another report from Rasool-Allah[saww] with more, having said: 'Nor locusts, nor mosquitoes'.[3308]

[3307] ثواب الأعمال: 109.
[3308] مصباح الكفعمي: 442

VERSE 1

طس ۚ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ {1}

[27:1] Ta Sin! These are the Verses of the Quran and the Clarifying Book

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا ابن رسول الله، ما معنى قوله الله عز و جل: طس و طسم؟ قال: «أما طس فمعناه أنا الطالب السميع، و أما طسم فمعناه أنا الطالب السميع المبدئ المعيد».

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, from what he wrote to Ali Bin Ahmad Al-Baghdady Al-Waraaq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry who said,

'I said to Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[azwj]! What is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[27:1] Ta Sin*** and ***[28:1] Ta Sin Meem***?' He[asws] said: 'As for ***[27:1] Ta Sin***, so its Meaning is 'I[saww] am the listening seeker (الطالب السميع)'. As for ***[28:1] Ta Sin Meem***, so its Meaning is 'I[saww] am the listening seeker, the caller, the lecturer (الطالب السميع المبدئ المعيد)'.[3309]

VERSES 2 - 6

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ {2} الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {3} إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ {4} أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ {5} وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ {6}

[27:2] A Guidance and good News for the Believers [27:3] Who establish Prayer and give the Zakat, and are certain of the Hereafter [27:4] The ones who do not believe in the Hereafter, We have Made their deeds pleasing to them, so they are blindly wandering on [27:5] These are they who shall have the evil punishment, and in the Hereafter they shall be the greatest losers [27:6] And you are Made to receive the Quran from the Presence of a Wise, a Knower

قال الامام (عليه السلام): ثم وصفهم بعد ـ ذلك ـ فقال (ويقيمون الصلاة) يعني باتمام ركوعها وسجودها، وحفظ مواقيتها وحدودها، وصيانتها عما يفسدها وينقضها.

The Imam Hassan Al-Askari[asws] said: 'After describing their characteristics, Allah[azwj] Says ***[27:3] Who establish Prayer*** – they are those that complete their bowings, and their prostrations, and keep to its timings and limits, and stay away from that which spoils or revokes the Prayer.'[3310]

فلما جاء أبوذر إلى رسول الله (صلى الله عليه وآله) قال له رسول الله: يا أباذر إنك أحسنت طاعة الله، فسخر الله لك من يطيعك في كف العوادي عنك، فأنت من أفضل من مدحه الله عزوجل ـ ب ـ أنه يقيم الصلاة.

[3309] معاني الأخبار: 22

[3310] Tafseer Imam Hassan Al Askari[asws] – S 36

(Imam Hassan Al-Askari[asws] said): 'When Abu Dharr[ar] came to Rasool-Allah[saww] he was told: 'O Abu Dharr[ar]! You are the best in obedience to Allah[azwj], and so Allah[azwj] has Made this lion subservient to you and you are the highest of those for whom Allah[azwj] the Almighty has Said ***[27:3] Who establish Prayer***'.[3311]

قال الامام (عليه السلام): أما الزكاة فقد قال رسول الله (صلى الله عليه وآله): من أدى الزكاة إلى مستحقها، وقضى الصلاة على حدودها، ولم يلحق بهما من الموبقات ما يبطلهما جاء يوم القيامة يغبطه كل من في تلك العرصات حيت يرفعه نسيم الجنة إلى أعلى غرفها وعلاليها بحضرة من كان يواليه من محمد وآله الطيبين الطاهرين.

Imam Hassan Al-Askari[asws] said that with regard to the *Zakat,* Rasool-Allah[saww] said: One who pays *Zakat* to the deserving ones, and performs Prayers as per its limits, and does not invalidate them with any of his actions, then he will appear on the Day of Judgement in a state which the others will covet, and the breeze of Paradise will escort him to the high places to the presence of those in the Wilayah of Muhammad[saww] and his[saww] Goodly and Purified Progeny[asws].'

ومن بخل بزكاته وأدى صلاته، فصلاته محبوسة دوين السماء إلى أن يجئ ـ حين ـ زكاته، فان أداها جعلت كأحسن الافراس مطية لصلاته، فحملتها إلى ساق العرش فيقول الله عزوجل: سر إلى الجنان، واركض فيها إلى يوم القيامة، فما انتهى إليه ركضك، فهو (كله بسائر ما تمسه لباعثك) فيركض فيها على أن كل ركضة مسيرة سنة في قدر لمحة بصره من يومه إلى يوم القيامة، حتى ينتهي ـ به ـ إلى حيث ما شاء الله تعالى، فيكون ذلك كله له، ومثله عن يمينه وشماله، وأمامه وخلفه، وفوقه وتحته. وإن بخل بزكاته ولم يؤدها، أمر بالصلاة فردت إليه، ولفت كما يلف الثوب الخلق، ثم يضرب بها وجهه، ويقال ـ له ـ: يا عبدالله ما تصنع بهذا دون هذا؟ قال: فقال أصحاب رسول الله (صلى الله عليه وآله): ما أسوأ حال هذا ـ والله ـ!

<u>And the one who is miserly in the payment of *Zakat* but Prays regularly, his Prayers remain captive in the sky until such time as he gives *Zakat*</u>. As soon as he does that, then the Prayers ascend to the Throne like the riding of a good horse.' Allah[azwj] the Almighty will Say: 'Go to Paradise and keep running until the Day of Judgement, and whatever distance you cover will all be for you. Then it will keep running in such a way that it will cover the riding distance of a whole year within a moment, and will keep doing so until the Day of Judgement, until such time as Allah[azwj] Wishes it to. Then all the space that has been covered, and all that is on its left and right and above it and below it will be allocated to the one who Prayed. And if he has been miserly in the payment of Zakat then the Order will be for the Prayer to be returned back to the one who prayed, like an old garment thrown at his face. And it will be said to him: 'O servant of God! What will you do with this without that?' The companions of the Messenger of Allah[saww] said: 'By Allah! The condition of this person is very bad.'

قال رسول الله (صلى الله عليه وآله) أولا أنبئكم بمن هو أسوا حالا من هذا؟ قالوا: بلى يا رسول الله. قال: رجل حضر الجهاد في سبيل الله تعالى، فقتل مقبلا غير مدبر، والحور العين يتطلعن إليه، وخزان الجنان يتطلعون ـ إلى ـ ورود روحه عليهم ـ وأملاك السماء ـ وأملاك الارض يتطلعون ـ إلى ـ نزول حور العين إليه، والملائكة خزان الجنان، فلا يأتونه. فتقول ملائكة الارض حوالي ذلك المقتول: ما بال الحور ـ العين ـ لا ينزلن إليه؟ وما بال خزان الجنان لا يردون عليه؟

Rasool-Allah[saww] said: 'Shall I inform you of one whose condition will be worse that this?' The said: 'Yes, O Rasool-Allah[saww]!' He[saww] said: 'A man attends the Jihad in the way of Allah[azwj] and gets killed, and the Maiden 'Houries' eagerly wait for him, and the Trustees of Paradise also wait for his soul to come to them, and the Angels

[3311] Tafseer Imam Hassan Al Askari[asws] – S 37

of the sky and the Angels of the earth wait for the descent of the Houries towards him, but the Trustees of Paradise and the Angels of the sky do not come near him. The Angels of the earth surprisingly ask: 'How come the Maiden Houries do not descend towards him? How come the Trustees of Paradise do not come near him?'

فينادون من فوق السماء السابعة: يا أيتها الملائكة، انظروا إلى آفاق السماء ـ و ـ دوينها. فينظرون، فاذا توحيد هذا العبد ـ المقتول ـ وإيمانه برسول الله (صلى الله عليه وآله)، وصلاته وزكاته، وصدقته، وأعمال بره كلها محبوسات دوين السماء، وقد طبقت آفاق السماء كلها ـ كالقافلة العظيمة قد ملات ما بين أقصى المشارق والمغارب، ومهاب الشمال والجنوب ـ تنادي أملاك تلك الافعال الحاملون لها، الواردون بها: ما بالنا لا تفتح لنا أبواب السماء لندخل إليها بأعمال هذا الشهيد؟ فيأمر الله عزوجل بفتح أبواب السماء، فتفتح، ثم ينادي هؤلاء الاملاك: ادخلوها إن قدرتم. فلا تقلها أجنحتهم، ولا يقدرون على الارتفاع بتلك الاعمال فيقولون: يا ربنا لانقدر على الارتفاع بهذه الاعمال.

There will then come a call from the seven heavens: 'O Angels! Look towards the lower border of the sky!' They will look and see that the bearing of the witness of this person of the Unity of Allah[azwj], his martyrdom, his faith in the Messenger of Allah[saww], his Prayers and his *Zakat* and charity and other deeds are all captive near the border of the sky, where they are being held from the East to the West and from the North to the South. The Angels bearing the burden of these keep calling: 'How come the doors of the sky are not opening for us so that we can enter with the deeds of this martyr? Then by the Order of Allah[azwj] the door will be opened for them and a caller will cry out to these Angels: 'Enter according to your abilities.' They will not be able to do so with these deeds and say: 'O our Lord! We are not able to with these deeds.'

فيناديهم منادي ربنا عزوجل: يا أيتها الملائكة لستم حمالي هذه الاثقال ـ الصاعدين بها ـ إن حملتها الصاعدين بها مطاياها التي ترفعها إلى دوين العرش، ثم تقرها في درجات الجنان. فتقول الملائكة؟ يا ربنا ما مطاياها؟ فيقول الله تعالى: وما الذي حملتم من عنده؟ فيقولون: توحيده لك، وإيمانه بنبيك. فيقول الله تعالى: فمطاياها موالاة علي أخي نبيي، وموالاة الائمة الطاهرين، فان أتيت فهي الحاملة الرافعة الواضعة لها في الجنان. فينظرون فاذا الرجل مع ما له من هذه الاشياء، ليس له موالاة علي بن أبي طالب والطيبين من آله، ومعاداة أعدائهم. فيقول الله تبارك وتعالى للاملاك الذين كانوا حامليها: اعتزلوها ،

Then a Caller will Call out on behalf of Allah[azwj]! O you Angels! These burdens are not for you to bear but you will need the help of special rides which will take these to higher levels of the Gardens.' The Angels will ask: 'O Lord! What rides?' Allah[azwj] will Say to them: 'What is it that you are carrying?' The Angels will say: 'His accepting Your[azwj] Oneness, and faith in your Prophet[saww].' Allah[azwj] will Say to them: 'Where is the love for Ali[asws] the brother of My[azwj] Prophet[saww], and the love for the Pure Imams[asws]? These are the rides that will lift these deeds of his towards the Gardens.'

والحقوا بمراكزكم من ملكوتي ليأتها من هو أحق بحملها، ووضعها في موضع استحقاقها. فتلحق تلك الاملاك بمراكزها المجعولة لها.

The Angels will then look at the deeds of this person and will see that <u>he does not have the love for Ali[asws] Ibn Abi Talib[asws] and his[asws] purified Progeny[asws] among his deeds, or enmity with his[asws] enemies</u>. Allah[azwj] will Say to the Angels bearing the deeds: 'Leave them for the rides which can lift them, and return to your places. And so these Angels will abandon these deeds and return to their places.'

ثم ينادى منادي ربنا عزوجل: يا أيتها الزبانية تناوليها، وحطيها إلى سواء الجحيم، لان صاحبها لم يجعل لها مطايا من موالاة علي والطيبين من آله (عليهم السلام). قال رسول الله (صلى الله عليه وآله) ـ: فتناول تلك الاملاك، ويقلب الله

عزوجل تلك الاثقال أوزارا وبلايا على باعثها لما فارقتها مطاياها من موالاة أمير المؤمنين (عليه السلام) ونادت تلك الملائكة إلى مخالفته لعلي (عليه السلام)، وموالاته لاعدائه. فيسلطها الله عزوجل وهي في صورة الاسود على تلك الاعمال، وهي كالغربان والقرقس فتخرج من أفواه تلك الاسود نيران تحرقها، ولا يبقى له عمل إلا أحبط ويبقى عليه موالاته لاعداء علي (عليه السلام) وجحده ولايته، فيقره ذلك في سواء الجحيم فاذا هو قد حبطت أعماله، وعظمت أوزاره وأثقاله. فهذا أسوأ حالا من مانع الزكاة الذي يحفظ الصلاة.

Then the Caller of our Lord the Almighty will call out: 'O Angels of Punishment, give these to the flames of Hell for he has not brought with him the love of Ali[asws] and the best from his[asws] Progeny[asws].' Rasool-Allah[saww] said: 'The Angels of Punishment will devour these deeds and Allah[azwj] will Convert these deeds into burdens and afflictions because they were not borne by the love of Amir-ul-Momineen[asws]. These Angels will call out to the deeds (enmity to Ali[asws] and friendship with his[asws] enemies) and Allah the Almighty will convert these into the shape of black snakes and crows with fire coming out of their mouths which will destroy all his deeds and nothing will be left except for their friendship to the enemies of Ali[asws] and his fighting against his[asws] friends which will both take him to Hell and this is how his deeds will all be lost and his burdens and difficulties would be increased. This is a worse condition than that of the one who does not give *Zakat* put keeps the Prayer.'[3312]

قال: فقيل لرسول الله (صلى الله عليه وآله): فمن يستحق الزكاة؟ قال: المستضعفون من شيعة محمد وآله الذين لم تقو بصائرهم. فأما من قويت بصيرته، وحسنت بالولاية لاوليائه والبراءة من أعدائه معرفته، فذاك أخوكم في الدين، أمس بكم رحما من الآباء والامهات المخالفين فلا تعطوه زكاة ولا صدقة، فان موالينا وشيعتنا منا، وكلنا كالجسد الواحد يحرم على جماعتنا الزكاة والصدقة، وليكن ما تعطونه إخوانكم المستبصرين: البر، وارفعوهم عن الزكوات والصدقات، ونزهوهم عن أن تصبوا عليهم أوساخكم، أيحب أحدكم أن يغسل وسخ بدنه، ثم يصبه على أخيه المؤمن؟ إن وسخ الذنوب أعظم من وسخ البدن، فلا توسخوا بها إخوانكم المؤمنين. ولا تقصدوا أيضا بصدقاتكم وزكواتكم ـ المخالفين ـ المعاندين لآل محمد، المحبين لاعدائهم، فان المتصدق على أعدائنا ـ كان ـ كالسارق في حرم ربنا عزوجل وحرمي. قيل: يا رسول الله فالمستضعفون من المخالفين الجاهلين، لاهم في مخالفتنا مستبصرون ولاهم لنا معاندون؟ قال: فيعطى الواحد ـ منهم ـ من الدراهم مادون الدرهم، ومن الخبز مادون الرغيف.

A person asked: 'O Rasool-Allah[saww]! Who are the deserving recipients of *Zakat*?' He[saww] said: 'The weak among the Shiah of Muhammad[saww] and his[saww] Progeny[asws] and not all of them. One who has the strong vision and good understanding of keeping friendship with the friends and staying away from their[asws] enemies, they are their brethren in religion. As for the past, from the fathers and mothers of the adversaries, neither give them *Zakat* nor charity. This is because those who love us[asws] and our Shiah are like one body and it is forbidden on our group to be recipients of *Zakat* and *Sadaqah*. But, whatever that you give to your fellow brothers of good insight is higher than *Zakat* and charity, for would one of you like to wash his body and then put the filth on the body of a brother believer? The filth of the sins is greater than the filth of the body, so do not put this on your brother believer. And so do not give your charity and *Zakat* to the stubborn adversaries of the Family of Muhammad[saww], and the friend of their[asws] enemies, for it will be like stealing from the campus of our Lord and my camp.' He said: 'O Rasool-Allah[saww]! What about the weak ones from our ignorant adversaries, who neither have the insight of going against us[asws] nor of our enmity?' He[saww] said: 'If it is money, then give less than one Dirham and if it is bread, then less than one.'[3313]

[3312] Tafseer Imam Hassan Al Askari[asws] – S 39
[3313] Tafseer Imam Hassan Al Askari[asws] – S 40

ثم قال رسول الله (صلى الله عليه وآله): فأيكم أدى زكاته اليوم؟ قال علي (عليه السلام): أنا يا رسول الله. فأسر المنافقون في اخريات المجلس بعضهم إلى بعض يقولون: وأي مال لعلي (عليه السلام) حتى يؤدي منه الزكاة؟ فقال رسول الله (صلى الله عليه وآله): يا علي أتدري ما يسره هؤلاء المنافقون في أخريات المجلس؟ قال علي (عليه السلام): بلى، قد أوصل الله تعالى إلى اذني مقالتهم، يقولون: وأي مال لعلي (عليه السلام) حتى يؤدى زكاته؟ كل مال يغتنم من يومنا هذا إلى يوم القيامة فلي خمسه بعد وفاتك يا رسول الله وحكمي على الذي منه لك في حياتك جائز، فاني نفسك وأنت نفسي.

Then Rasool-Allah[saww] said: 'Which one of you has paid *Zakat* today?' Ali[asws] said: 'I have, O Rasool-Allah[saww]!' Hearing this, some of the hypocrites started asking between themselves, what wealth does Ali[asws] have with which he[asws] gave *Zakat*?' The Messenger of Allah[saww] said: 'O Ali[asws]! Do you know what these hypocrites, at the back, are saying about you?' Ali[asws] said: 'Yes, Allah[azwj] has Made their words to reach my ears. They are saying that which wealth does Ali[asws] have to pay Zakat with? From whatever booties that will be collected from today till the Day of Judgement, I have a right over a fifth of it after your passing away O Rasool-Allah[saww], and my order on that wealth is permissible during your lifetime for I am your '*Nafs*' (self) and you are my '*Nafs*'.'

قال رسول الله (صلى الله عليه وآله): كذلك - هو - يا علي، ولكن كيف أديت زكاة ذلك؟ فقال على (عليه السلام): يا رسول الله علمت بتعريف الله إياي على لسانك أن نبوتك هذه سيكون بعدها ملك عضوض، وجبرية فيستولى على خمسي من السبي والغنائم فيبيعونه، فلا يحل لمشتريه، لان نصيبي فيه، فقد وهبت نصيبي فيه لكل من ملك شيئا من ذلك من شيعتي، لتحل لهم من منافعهم من مأكل ومشرب، ولتطيب مواليدهم، ولا يكون أولادهم أولاد حرام. قال رسول الله (صلى الله عليه وآله): ما تصدق أحد أفضل من صدقتك وقد تبعك رسول الله في فعلك: أحل لشيعته كل ما كان فيه من غنيمته، وبيع من نصيبه على واحد من شيعته ولا احله أنا ولا أنت لغيرهم.

Rasool-Allah[saww] said: 'Such is the case O Ali[asws]! But, how will you pay this Zakat?' Ali[asws] said: ' O Rasool-Allah[saww]! Allah[azwj] has made it Known to you and I have heard it from your tongue that this Prophet-hood, after you will be converted into kingship by oppressive people, <u>and they will take control of Khums and will deprive me of my share</u>, nor will it be permissible for the buyer of the captured slaves, for it will contain my share in it (one fifth), <u>and so I have endowed all of my share in this to my Shiites, and so the profit of this can be permissible for them in what they eat and drink from it, and their children will be clean, and not be illegitimate</u>.' Rasool-Allah[saww] said: 'No one has given charity better than what you have and <u>Rasool-Allah[saww] is also with you in this deed to make it permissible all that is from the booty, including your share, for the Shiah. Neither I[saww] nor you[asws] should make this permissible to anyone other than them</u>.'[3314]

VERSES 7 - 11

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ {7} فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ {8} يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ {9} وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ {10} إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ {11}

[27:7] When Musa said to his family: I see fire; I will bring to you some news from it, or I will bring to you a firebrand so that you may warm yourselves [27:8] So when he came to it a voice was uttered saying: Blessed is Whoever is in the fire and whatever is around it; and Glory be to Allah, the Lord of the

[3314] Tafseer Imam Hassan Al Askari[asws] – S 44

Worlds; [27:9] O Musa! I am Allah, the Mighty, the Wise [27:10] And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! Fear not; the Rasools shall not fear in My Presence [27:11] Except the one who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful

فلما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ عن الطريق ليلا، فرأى نارا، قال لأهله: امكثوا، إني آنست نارا، لعلي آتيكم منها بقبس، أو بخبر عن الطريق. فلما انتهى إلى النار، إذا شجرة تضطرم من أسفلها إلى أعلاها، فلما دنا منها تأخرت عنه، فرجع، و أوجس في نفسه خيفة،

Abu Abdullah[asws] said: 'So when Musa[as] completed the term, and went with his[as] wife to near Bayt Al-Maqdas. He[as] lost his way at night, so he[as] saw a fire. He[as] said to his[as] wife: 'Remain here. I[as] see a fire and will go and get for you a firebrand from it, or get some news of the way (directions)'. So when he[as] ended up to the fire, there was a tree which was lit up from its bottom to its top. So when he[as] approached it, he[as] hesitated from it. So he[as] returned and felt fear within himself[as].

ثم دنت منه الشجرة، فنودي من شاطئ الواد الأيمن، في البقعة المباركة من الشجرة: أَنْ يا مُوسى إِنِّي أَنَا اللَّهُ رَبُّ الْعالَمِينَ وَ أَنْ أَلْقِ عَصاكَ فَلَمَّا رَآها تَهْتَزُّ كَأَنَّها جَانٌّ وَلَّى مُدْبِراً وَ لَمْ يُعَقِّبْ ، فإذا حية مثل الجذع، لأنيابها صرير، يخرج منها مثل لهب النار، فولى مدبرا، فقال له ربه عز و جل: ارجع.

Then he[as] approached the tree once again. So a Call came from the valley from the right of the tree, in the Blessed spot of the tree ***[28:30] O Musa! Surely I am Allah, the Lord of the Worlds [28:31] And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! Come forward and fear not***. So it was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he[as] retreated, his[as] Lord[azwj] Mighty and Majestic Said to him[as]: "Return!"

فرجع و هو يرتعد، و ركبتاه تصطكان، فقال: إلهي، هذا الكلام الذي أسمع كلامك؟ قال: نعم، فلا تخف. فوقع عليه الأمان، فوضع رجله على ذنبها، ثم تناول لحييها، فإذا يده في شعبة العصا، قد عادت عصا، و قيل له: فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوادِ الْمُقَدَّسِ طُوىً.

So he[as] returned, and he[as] was trembling, and his[as] knees were knocking against each other. He[as] said: 'My[as] God, this speech that I[as] hear, is that Your[azwj] Speech?' He[azwj] Said: "Yes. Do not fear'. Thus he[as] felt secure, and placed his[as] feet upon its tail and grabbed its neck, and it was (became) his[as] hand upon his[as] staff, for it had reverted back to be a staff'.[3315]

VERSE 12

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۖ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {12}

[27:12] And enter your hand into your pocket, it shall come out white without evil; among nine Signs to Pharaoh and his people, surely they were a transgressing people

[3315] كمال الدين و تمام النعمة: 147/ 13

فناداه الله: خذها و لا تخف إنك من الآمنين اسلك يدك في جيبك تخرج بيضاء من غير سوء. أي من غير علة، و ذلك أن موسى (عليه السلام) كان شديد السمرة، فأخرج يده من جيبه، فأضاءت له الدنيا.

Allah[azwj] Called out to him[as]: ***[27:12] And enter your hand into your pocket, it shall come out white without evil***, i.e. without disease. And that is because Musa[as] was very tanned. So he[as] brought out his[as] hand from his[as] pocket, and the world was illuminated by him[as].[3316]

VERSES 13 & 14

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَٰذَا سِحْرٌ مُبِينٌ {13} وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {14}

[27:13] So when Our visual Signs came to them, they said: This is clear sorcery [27:14] And they denied them unjustly out of pride although they were certain of them; So look, how was the end of the mischievous

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن يزيد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن وجوه الكفر في كتاب الله عز و جل. قال: «الكفر في كتاب الله عز و جل على خمسة أوجه: فمنها كفر الجحود، و الجحود على وجهين، و الكفر بترك ما أمر الله، و كفر البراءة، و كفر النعم،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Yazeed, from Abu Amro Al-Zubeyri,

'I said to Abu Abdullah[asws], ' (please) Inform me about the aspects of the disbelief in the Book of Allah[azwj] Mighty and Majestic'. He[asws] said: 'The disbelief in the Book of Allah[azwj] Mighty and Majestic is upon five aspects – So from it is the disbelief of the denial which itself is upon two aspects; and the disbelief of disregarding what Allah[azwj] has Commanded for; and the disbelief of disavowing (Tabarra), and disbelief of the Bounties.

فأما كفر الجحود: فهو الجحود بالربوبية، و هو قول من يقول: لا رب، و لا جنة، و لا نار، و هو قول صنفين من الزنادقة، يقال لهم: الدهرية، و هم الذين يقولون: وَ ما يُهْلِكُنا إِلَّا الدَّهْرُ، و هو دين وضعوه لأنفسهم، بالاستحسان، على غير تثبت منهم و لا تحقيق لشيء مما يقولون. قال الله عز و جل: إِنْ هُمْ إِلَّا يَظُنُّونَ، إن ذلك كما يقولون، و قال: إِنَّ الَّذِينَ كَفَرُوا سَواءٌ عَلَيْهِمْ أَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنُونَ، يعني بتوحيد الله تعالى، فهذا أحد وجوه الكفر.

So as for the disbelief of the denial, so it is the denial of the Lordship, and he is the one who says, 'There is no Lord, nor a Paradise, nor a Fire. And it is the two types of speech from the atheists called the Eternalists (الدهرية), and they are the ones who are saying ***[45:24] and nothing destroys us but the passage of time***, and it is a religion which they placed for themselves, with their own approval, without any proof from them nor any investigation of anything from what they are saying. Allah[azwj] Mighty and Majestic Said ***[45:24] they only but conjecture***, that which they are saying. And Said ***[2:6] Surely those who disbelieve, it is alike to them whether you warn them, or do not warn them, they will not believe***, Meaning, in the Oneness of Allah[azwj] the High. So this is one of the aspects of disbelief.

[3316] تفسير القمّي 2: 135

و أما الوجه الآخر من الجحود على معرفة، و هو أن يجحد الجاحد و هو يعلم أنه حق قد استقر عنده، و قد قال الله عز و جل: وَ جَحَدُوا بِها وَ اسْتَيْقَنَتْها أَنْفُسُهُمْ ظُلْماً وَ عُلُوًّا، و قال الله عز و جل: وَ كانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جاءَهُمْ ما عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكافِرِينَ، فهذا تفسير وجهي الجحود».

And as for the other aspect from the denial is the one upon the understanding. And he fights against it, although he knows that it is the Truth, for it has settled within him. And Allah[azwj] Mighty and Majestic Said ***[27:14] And they denied them unjustly out of pride although they were certain of them***. And Allah[azwj] Mighty and Majestic Said ***[2:89] And when there came to them a Book from Allah verifying that which they have, and before they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved it; so Allah's Curse is upon the unbelievers***'.[3317]

VERSES 15 & 16

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ {15} وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ {16}

[27:15] And We Gave Knowledge to Dawood and Sulaiman, and they both said: Praise is due to Allah, Who has Made us to excel over many of His Believing servants [27:16] And Sulaiman inherited Dawood, and he said: O you people! We have been Taught the speech of the birds, and we have been Given from all things; surely this is manifest Grace

وقال الصادق (عليه السلام): «و اعطي سليمان بن داود- مع علمه- معرفة النطق بكل لسان، و معرفة اللغات، و منطق الطير، و البهائم، و السباع، فكان إذا شاهد الحروب تكلم بالفارسية، و إذا قعد لعماله و جنوده و أهل مملكته تكلم بالرومية، و إذا خلا بنسائه تكلم بالسريانية و النبطية، و إذا قام في محرابه لمناجاة ربه تكلم بالعربية، و إذا جلس للوفود و الخصماء تكلم بالعبرانية».

(Ali Bin Ibrahim said)

'And Al-Sadiq[asws] said: 'And Sulayman Bin Dawood[as] was Given – along with his[as] knowledge – the understanding of the speech of every tongue, and understanding of the languages, and speech of the birds, and the domestic animals, and the predatory animals. So when he[as] was present in the wars, he[as] spoke in Persian; and when he[as] sat for his[as] officers and his[as] army, and the people of his[as] state, he[as] spoke in Roman; and when he[as] was along with his[as] wives, he[as] spoke in Assyrian and the Nabatiyya; and when he[as] stood in his[as] (Prayer) Niche for whispering to his[as] Lord[azwj], he[as] spoke in Arabic; and when he[as] sat for the delegations, and the disputations, he[as] spoke in Hebrew'.[3318]

وعنه: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن شعيب الحداد، عن ضريس الكناسي، قال: كنت عند أبي عبد الله (عليه السلام) و عنده أبو بصير، فقال أبو عبد الله (عليه السلام): «إن داود ورث علم الأنبياء، و إن سليمان ورث داود، و إن محمدا (صلى الله عليه و آله) ورث سليمان، و إنا ورثنا محمدا (صلى الله عليه و آله)، و إن عندنا صحف إبراهيم، و ألواح موسى (عليهما السلام)».

And from him, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Shuayb Al-Hadaad, from Zareys Al-Kanasy who said,

[3317] الكافي 2: 287/ 1
[3318] تفسير القمّي 2: 129

'I was in the presence of Abu Abdullah[asws], and with him[asws] was Abu Baseer. So Abu Baseer said, 'Dawood[as] inherited Knowledge of the Prophets[as], and Sulayman [as] inherited Dawood[as], and Muhammad[saww] inherited Sulayman[as], and we[asws] are the inheritors of Muhammad[saww], and in our[asws] possession are the Parchments of Ibrahim[as], and the Tablets of Musa[as]'.

فقال أبو بصير: إن هذا لهو العلم فقال: «يا أبا محمد، ليس هذا هو العلم، إنما العلم ما يحدث بالليل و النهار، يوما بيوم، و ساعة بساعة».

Abu Baseer said, 'Surely, this is the knowledge'. So he[asws] said: 'O Abu Muhammad! This is not the Knowledge. But rather, the Knowledge is what newly occurs by the night and the day, day after day, and moment after moment'.[3319]

حدثنا محمد بن اسماعيل عن على بن الحكم عن مالك بن عطية عن ابى حمزة الثمالى قال كنت مع على بن الحسين فانتشرت العصافير وصوتت فقال يا باحمزة اتدرى ما تقول قلت لا قال تقدس ربها وتسئل قوت يومها قال ثم قال يابا حمزة علمنا منطق الطير واوتينا من كل شئ.

It has been narrated to us by Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Malik Bin Atiya, from Abu Hamza Al-Thumalyy who said:

'I was with Ali[asws] Bin Al-Husayn[asws]. The sparrows spread out and shouted. He[asws] said: 'O Abu Hamza, do you know what they are saying?' I said, 'No'. He[asws] said: 'They are extolling the Holiness of their Lord[azwj], and are asking for strength for their daily food'. Then he[asws] said: 'O Abu Hamza, ***[27:16] we have been taught the language of birds, and we have been given all things***'.[3320]

في كتاب المناقب لابن شهرآشوب تفسير الثعلبي قال الصادق عليه السلام: قال الحسين بن على صلوات الله عليهما: إذا صاح النسر قال: ابن آدم ! عش ما شئت آخره الموت، وإذا صاح الغراب قال: ان في البعد عن الناس انسا، وإذا صاح القنبر قال: اللهم العن مبغضي آل محمد، وإذا صاح الخطاف قرء الحمد لله رب العالمين.

In the book Al-Manaqib of Ibn Shehr Ashub, from Tafseer Sa'alby –

Al-Sadiq[asws] said: 'Al-Husayn[asws] Bin Ali[asws] said: 'When the eagle shouts it says, 'O son of Adam[as], live where you like, your end is death!' And when the crow shouts, it says, 'In the remoteness from the people there is familiarity!' And when the songbird (Pipit) shouts it says, 'Our Allah[azwj]! Curse the hater of the Progeny[asws] of Muhammad[saww]. And when the swallow shouts it recites 'All Praise is due to Allah[azwj] the Lord[azwj] of the Worlds'.[3321]

حدثنا عبد الله بن محمد عن محمد بن ابراهيم عن عمر عن بشير عن على بن ابى حمزة قال دخل رجل من موالى ابى الحسن عليه السلام فقال جعلت فداك احب ان تتغذى عندي فقام أبو الحسن عليه السلام حتى مضى معه ودخل البيت فإذا في البيت سرير فقعد على السرير وتحت السرير زوج حمام فهدر الذكر على الانثى وذهب الرجل ليحمل الطعام فرجع وابو الحسن عليه السلام يضحك فقال اضحك الله سنك بم ضحكت فقال ان هذا الحمام هدر على هذه الحمامة فقال له يا سكنى وعرسي والله ما على وجه الارض احد احب إلى منك ماخلا هذا القاعد على السرير قال قلت جعلت فداك وتفهم كلام الطير فقال نعم علمنا منطق الطير واوتينا من كل شئ.

[3319] الكافي 1: 175/ 4
[3320] Basaair Al Darajaat – P CH 14 H 2
[3321] Tafseer Noor Al Saqalayn – Ch 27 H 21

It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Umar, from Basheer, from Ali Abu Hamza who said:

'A man from the friends of Abu Al-Hassan[asws] came up and said, 'May I be sacrificed for you[asws], I would love it if you[asws] could partake a meal with me'. Abu Al-Hassan[asws] stood up until he[asws] went with him and entered the house. In the house there was a bed. He[asws] sat on top of the bed, and under the bed was a pair of pigeons. The male pigeon cooed to the female, and the man went out to get the food. When he returned, Abu Al-Hassan[asws] was smiling. He said, 'May Allah[azwj] keep you[asws] smiling all your[asws] life'. He[asws] said that: 'This pigeon cooed to the female pigeon. He said to her, 'O my co-habiting one, o my bride, by Allah[azwj], there is none on the face of the earth more beloved to me than you, except for this one[asws] sitting on the bed'. I said, 'May I be sacrificed for you[asws], and you[asws] can understand the speech of the birds?' He[asws] said: 'Yes, '***[27:16] we have been taught the language of birds, and we have been given all things***'.[3322]

في كتاب الاحتجاج للطبرسي رحمه الله وروى عبد الله بن الحسن باسناده عن آبائه عليهم السلام انه لما اجمع أبو بكر على منع فاطمة فدك وبلغها ذلك جاءت إليه و قالت له: يا ابن أبى قحافة أفى كتاب الله أن ترث أباك ولا أرث ابى لقد جئت شيئا فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم، إذ يقول: وورث سليمان داود.

In the book Al-Ihtijaj Al-Tabarsy –

It has been reported by Abdullah son of Al-Hassan[asws], by his chain, from his forefathers[asws] that: 'When Abu Bakr formed a consensus upon preventing Fadak from (Syeda) Fatima[asws], and (news of) it reached her[asws], she[asws] came over and said to him: 'O Ibn Abu Qohafa! Is it in the Book of Allah[azwj] that you can inherit from your father, but I[asws] cannot inherit from my[asws] father[saww]? You have come up with a strange thing! You are deliberately avoiding the Book of Allah[azwj] and throwing it behind your back, where He[azwj] is Saying ***[27:16] And Sulaiman inherited Dawood***'.[3323]

VERSES 17 - 19

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ {17} حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ {18} فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ {19}

[27:17] And there were ushered for Sulayman, his armies from the Jinn, and the human beings, and the birds, they were arranged in groups [27:18] Until when they came to the valley of the ants, ant said: O you ants! Enter your dwellings, in case Sulayman and his army crush you without being aware of it [27:19] So he smiled, laughing at its speech, and said: My Lord! Inspire me that I should be grateful for Your Favour which You have Bestowed on me and on my parents, and that I should do righteous deeds which Please You, and Make me to enter, by Your Mercy, to be among Your righteous servants

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب القرشي، قال: حدثنا منصور بن عبد الله الأصفهاني الصوفي، قال: حدثني علي بن مهرويه القزويني، قال: حدثنا داود بن سليمان الغازي، قال: سمعت علي بن موسى الرضا (عليه السلام)

[3322] Basaair Al Darajaat – P CH 14 H 2
[3323] Tafseer Noor Al Saqalayn – Ch 27 H 9

يقول، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، في قول الله: فَتَبَسَّمَ ضاحِكاً مِنْ قَوْلِها «3». قال: «لما قالت النملة: يا أَيُّهَا النَّمْلُ ادْخُلُوا مَساكِنَكُمْ لا يَحْطِمَنَّكُمْ سُلَيْمانُ وَ جُنُودُهُ وَ هُمْ لا يَشْعُرُونَ «4»، حملت الريح صوت النملة إلى سليمان (عليه السلام)، و هو مار في الهواء، و الريح قد حملته،

Ibn Babuwayh said, 'Abdullah Bin Muhammad Bin Abdul Wahab Al-Qarshy narrated to us, from Mansour Bin Abdullah Al-Isfahany Al-Sowfy, from Ali Bin Mahrawiya Al-Qazwiny, from Dawood Bin Suleyman Al-Ghazy who said,

'I heard Ali[asws] Bin Musa Al-Reza[asws] saying, from his[asws] father[asws] Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] Ja'far Bin Muhammad[asws] regarding the Words of Allah[azwj] ***[27:19] So he smiled, laughing at its speech***, said: 'When the ant said ***[27:17] And there were ushered for Sulayman, his armies from the Jinn, and the human beings, and the birds, they were arranged in groups [27:18] O you ants! Enter your dwellings, in case Sulayman and his army crush you without being aware of it***, the wind carried the voice of the ant to Sulayman[as], and he[as] was passing (flying) in the air, and the wind was carrying him[as].

فوقف، و قال: علي بالنملة. فلما أتي بها، قال سليمان: بل أبي داود. قالت النملة: فلم زيد في حروف اسمك حرف على حروف اسم أبيك داود (عليه السلام)؟ فقال سليمان: يا أيتها النملة، أما علمت أني نبي، و أني لا أظلم أحدا؟ قالت النملة: بلى. قال سليمان (عليه السلام): فلم حذرتهم ظلمي، فقلت: يا أَيُّهَا النَّمْلُ ادْخُلُوا مَساكِنَكُمْ؟ قالت النملة: خشيت أن ينظروا إلى زينتك، فيفتتنوا بها، فيبعدوا عن ذكر الله تعالى.

So he[as] paused and said: '(Bring) the ant here!' So when they came with it, Sulayman[as] said: 'But my[as] father is Dawood[as]'. The ant said, 'So why did you[as] add in your[as] name, the letter of your[as] father Dawood[as]?' So Sulayman[as] said: 'O you ant! But, do you know that I[as] am a Prophet[as], and I[as] am not unjust to anyone?' The ant said, 'Yes'. Sulayman[as] said: 'So why did you caution them of my[as] injustice by saying ***[27:18] O you ants! Enter your dwellings***?' The ant said, 'I feared that if they were to look at your[as] adornments, so they would be tried by it, and they would leave the Remembrance of Allah[azwj] the High'.

ثم قالت: أنت أكبر، أم أبوك داود (عليه السلام)؟ فقال سليمان: بل أبي داود. قالت النملة: فلم زيد في حروف اسمك حرف على حروف اسم أبيك داود (عليه السلام)؟ فقال سليمان: ما لي بهذا علم. قالت النملة: لأن أباك داود داوى جرحه بود، فسمي داود، و أنت- يا سليمان- أرجو أن تلحق بأبيك.

Then it said, 'Are you[as] greater or your[as] father Dawood[as]?' So Sulayman[as] said: 'But, my[as] father Dawood (is greater)'. The ant said, 'So why did you[as] add in the letters of your[as] name, the letters of the name of your[as] father Dawood[as]?' So Sulayman[as] said: 'There is no knowledge of this with me[as]'. The ant said, 'Because your[as] father Dawood[as], his[as] wound was cured with cordiality, thus he[as] was named Dawood, whilst you[as] – O Sulayman[as] – hope to meet your[as] father[as]'.

ثم قالت النملة: هل تدري لم سخرت لك الريح، من بين سائر المملكة؟ قال سليمان: ما لي بهذا علم. قالت النملة: يعني عز و جل بذلك، لو سخرت لك جميع المملكة، كما سخرت لك هذه الريح، لكان زوالها من يدك كزوال الريح. فحينئذ تبسم ضاحكا من قولها».

Then the ant said, 'Do you[as] know why the wind is not Made to be subservient to you[as] in the rest of the kingdom?' Sulayman[as] said: 'There is no knowledge of this with me[as]'. The ant said, 'What the Mighty and Majestic Means by that is that, had He[azwj] Made subservient to you[as] the whole of the kingdom, just as He[azwj] Made

subservient to you, this wind, it would go away from you[as] like the going away of the wind'. So this is where Sulayman[as] smiled, laughed at its speech'.[3324]

في كتاب الخصال عن داود بن كثير الرقى قال: بينما نحن قعود عند أبى عبد الله إذ مر رجل بيده خطاف مذبوح، فوثب إليه أبو عبد الله عليه السلام حتى أخذه من يده، ثم دحى به الارض ثم قال: أعالمكم امركم بهذا أم فقيهكم ؟ لقد أخبرني أبى عن جدى عليهما السلام قال: ان رسول الله صلى الله عليه واله نهى عن قتل ستة: النملة والنحلة والضفدع والصرد والهدهد والخطاف إلى أن قال عليه السلام: واما الهدهد فانه كان دليل سليمان عليه السلام إلى ملك بلقيس.

In the book Al-Khisaal, from Dawood Bin Kaseer Al-Raqy who said,

'Once we were seated in the presence of Abu Abdullah[asws] when a man passed by in whose hand was a slaughtered swallow. So Abu Abdullah[asws] leapt up to him until he[asws] took it from his hand, then rolled it into the earth, then said: 'Did I[asws] teach you this matter of yours or was it your scholar? My[asws] father[asws] has informed me[asws] from my[asws] grandfather[asws] having said: 'Rasool-Allah[saww] has forbidden from killing six – The ant, and the bee, and the frog, and the shrike (a bird), and the hoopoe, and the swallow' – until he[asws] said: 'And as for the hoopoe, it pointed Sulayman[as] to the kingdom of Bilquees'.[3325]

VERSES 20 & 21

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ {20} لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُبِينٍ {21}

[27:20] And he reviewed the birds, so he said: What is the matter that cannot see the hoopoe or is it from the absentees? [27:21] I will punish it with a severe punishment, or slaughter it, or it brings to me a clear authorisation (for its absence)

حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابى الحسن الاول عليه السلام قال قلت له جعلت فداك النبي صلى الله عليه وآله ورث علم النبيين كلهم قال لى نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آبائهم من النبوة والعلم قال ما بعث الله نبيا الا وقد كان محمد صلى الله عليه وآله اعلم منه

It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First[asws], 'May I be sacrificed for you, the Prophet[saww] was the inheritor of the knowledge of the Prophets[as]?' He[as] replied: 'Yes'. I asked, 'From Adam[as] and ending with himself[saww]?' He[asws] said: 'Yes'. I said, 'Inherited from them[as] the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He[asws] said: 'Allah[azwj] did not Send a Prophet[as] unless Muhammad[saww] knew from him[as] (his[as] knowledge)'.

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدهد حين فقده وشك في امره مالى لا ارى الهدهد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لاعذبنه عذابا شديدا أو لا ذبحنه أو ليأتيني بسلطان مبين وانما غضب عليه لانه كان يدله على الماء فهذا وهو طير قد اعطى ما لم

[3324] عيون أخبار الرّضا (عليه السّلام) 2: 87/ 8.
[3325] Tafseeer Noor Al Saqalayn – Ch 27 H 52

يعط سليمان وانما اراده ليدله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

I said, 'Isa Bin Maryam[as] used to revive the dead by the Permission of Allah[azwj]'. He[asws] said: 'You speak the truth'. I said, 'Suleiman Bin Dawood[as] used to understand the speech of the birds'. He[asws] said: 'And Rasool-Allah[saww] had the power over all these. Suleiman Bin Dawood[as] said to the Hoopoe bird when he[as] was on the verge of losing his[as] command. He[as] said: '***[27:20] how is it that I see not the hoopoe or is it that he is of the absentees?*** And to him[as] were subservient the winds, and the ants, and the humans, and the Jinn, and the devils. **And (he) was angry with it**. He[as] said ***[27:21] 'I will certainly punish him with a severe penalty, or execute him, unless he brings me a clear reason (for absence).*** He[as] was angry with it because it was a guide for him[as] over the water, and this, and it was a bird, it was given that which was not given to Suleiman[as] and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him[as], and it was not for them to understand the water underneath the air, it was the bird who understood it.'[3326]

الطبرسي: روى العياشي بالإسناد، قال: قال أبو حنيفة لأبي عبد الله (عليه السلام): كيف تفقد سليمان الهدهد من بين الطير؟ قال: «لأن الهدهد يرى الماء في بطن الأرض، كما يرى أحدكم الدهن في القارورة» فنظر أبو حنيفة إلى أصحابه، و ضحك. قال أبو عبد الله (عليه السلام): «و ما يضحكك؟» قال: ظفرت بك، جعلت فداك. قال: «و كيف ذلك؟» قال: الذي يرى الماء في بطن الأرض، لا يرى الفخ في التراب، حتى يأخذ بعنقه؟ قال أبو عبد الله (عليه السلام): «يا نعمان، أما علمت أنه إذا نزل القدر أعشى «5» البصر».

Al-Tabarsy – Al-Ayyashi has reported by the chain, said,

'Abu Hanifa said to Abu Abdullah[asws], 'Why did Sulayman[as] search for the Hoopoe among the birds?' He[asws] said: 'Because the Hoopoe could see the water in the belly of the earth, just as one of you sees the fat in the bottle'. So Abu Hanifa looked at his companions and laughed (mockingly). Abu Abdullah[asws] said: 'And what makes you laugh?' He said, 'I have been conquered by you[asws], may I be sacrificed for you[asws]'. He[asws] said: 'And how come?' He said, 'That which can see the water in the belly of the earth, cannot see the trap in the sand, until it grabs it by its neck?' Abu Abdullah[asws] said: 'O No'man! But, do you know that when the value declines, it blinds the vision?'[3327]

VERSES 22 - 26

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ {22} إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ {23} وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ {24} أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ {25} اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ {26}

[27:22] And he did not remain for long, then said: I am informed with what you have not been informed with and come to you with certain news from Saba [27:23] I found a woman ruling over them, and she has been given from everything and she has a magnificent throne [27:24] I found her and her people

[3326] Basaair Al Darajaat – P 3 CH 1 H 3
[3327] مجمع البيان 7: 340

prostrating to the sun instead of Allah, and the Satan has made their deeds adorable to them and thus turned them from the way, so they do not go aright [27:25] That are not prostrating to Allah, Who Brings forth what is hidden in the skies and the earth and Knows what you are hiding and what you are showing [27:26] Allah, there is no god but He: He is the Lord of the Magnificent Throne

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي، فقال: «إن للعرش صفات كثيرة مختلفة، له في كل سبب وضع في القرآن صفة على حدة، فقوله: رَبُّ الْعَرْشِ الْعَظِيمِ يقول: الملك العظيم، و قوله: الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى يقول: على الملك احتوى، و هذا ملك الكيفوفية في الأشياء.

Ibn Babuwayh said, ‘Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al-kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from his father, from Hanan Bin Sudeyr who said,

‘I asked Abu Abdullah[asws] about the Throne (العرش) and the Chair (الكرسي), so he[asws] said: ‘The Throne is of many different qualities, and for each of its status a quality of it can be placed separately in the Quran. So His[azwj] Words ***[27:26] He is the Lord of the Magnificent Throne*** – He[azwj] is Speaking of the Magnificent Kingdom. And His[azwj] Words ***[20:5] The Beneficent, Who is Established upon the Throne*** – He[azwj] is Saying: “He[azwj] Embraces (Includes) The Kingdom”. And this Kingdom is sufficient regarding the things.

ثم العرش في الوصل منفرد عن الكرسي، لأنهما بابان من أكبر أبواب الغيوب، و هما جميعا غيبان، و هما في الغيب مقرونان، لأن الكرسي هو الباب الظاهر من الغيب الذي منه مطلع البدع و منه الأشياء كلها، و العرش هو الباب الباطن الذي يوجد فيه علم الكيف، و الكون، و القدر، و الحد و الأين، و المشيئة، و صفة الإرادة، و علم الألفاظ و الحركات و الترك، و علم العود و البداء، فهما في العلم بابان مقرونان، لأن ملك العرش سوى ملك الكرسي، و علمه أغيب من علم الكرسي، فمن ذلك قال: رَبُّ الْعَرْشِ الْعَظِيمِ أي صفته أعظم من صفة الكرسي، و هما في ذلك مقرونان».

Then the Throne is a single interface for the Chair, because these two are the biggest two Doors from the Doors of the Unseen, and they are both together hidden. And these two, in the Unseen are interlinked, because the Chair, it is the Door of the apparent from the Hidden from which emerged the beginning, and from it are all the things. And the Throne, it is the esoteric Door in which is found the knowledge of the Qualities, and the Universe, and the Pre-destination, and the Limit, and the Livelihood, and the description of the Intention, and knowledge of the Words and the movement and the avoidance, and knowledge of the Return and the Origination. The knowledge in these two Doors is interlinked, because the Kingdom of the Throne is other than the Kingdom of the Chair, and its (Throne’s) knowledge is more hidden that the knowledge of the Chair. And these two, in that, are interlinked.

قلت: جعلت فداك، فلم صار في الفضل جار الكرسي؟ قال: «إنه صار جاره، لأن فيه علم الكيفوفية، و فيه الظاهر من أبواب البداء، و أينيتها، و حد رتقها و فتقها. فهذا جاران، أحدهما حمل صاحبه في الصرف «4»، و بمثل صرف العلماء يستدلون على صدق دعواهما، لأنه يختص برحمته من يشاء، و هو القوي العزيز.

I said, ‘May I be sacrificed for you[asws]! So why do the merits come to be for the Chair?’ He[asws] said: ‘It flows to be in it, because in it is the knowledge of the qualities, and in it is the apparent from the Doors of the Origination, united in its mending and

its rupture. So these are two neighbours. One of these two carries its companions in exchange, like the exchange of the scholars who provide evidence upon the truthfulness of their claims, because He[azwj] Specialises with His[azwj] Mercy whomsoever He[azwj] so Desires to, and He[azwj] is the Strong, the Mighty.

فمن اختلاف صفات العرش، أنه قال تبارك و تعالى: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ و هو وصف عرش الوحدانية، لأن قوما أشركوا كما قلت لك: قال تبارك و تعالى: رَبِّ الْعَرْشِ رب الوحدانية عما يصفون. و قوما و صفوه بيدين، فقالوا: يَدُ اللَّهِ مَغْلُولَةٌ و قوما وصفوه بالرجلين، فقالوا: وضع رجله على صخرة بيت المقدس، فمنها ارتقى إلى السماء. و قوما وصفوه بالأنامل، فقالوا: إن محمدا (صلى الله عليه و آله) قال: إني وجدت برد أنامله على قلبي، فلمثل هذه الصفات، قال: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ يقول: رب المثل الأعلى عما به مثلوه، و لله المثل الأعلى الذي لا يشبهه شيء، و لا يوصف، و لا يتوهم، فذلك المثل الأعلى.

So, from the different qualities of the Throne, the Blessed and High Says ***[43:82] the Lord of the Throne, from what they are describing***, and Oneness is the description of the Throne, because groups tend to associate as I am saying it to you: 'The Blessed and High Says ***[27:26] He is the Lord of the Throne***, is the Lord[azwj] of the Oneness, from what they are describing Him[azwj] to be. And a group described Him[azwj] to be with two Hands, so they said ***[5:64] The Hand of Allah is tied up!*** And a group described Him[azwj] to have two feet, so they said, 'He[azwj] would Place one of His[azwj] legs upon the rock of Bayt Al-Maqdis and from it He[azwj] Ascended to the sky. And a group described Him[azwj] to be with the Fingers, so they said, 'Muhammad[saww] said: 'I[saww] felt the coolness of His[azwj] Fingers upon my[saww] heart'. So it is for the likes of these types of description that He[azwj] Said ***[43:82] the Lord of the Throne, from what they are describing***. He[azwj] is Saying that the Lord[azwj] is Higher than the examples which He[azwj] can be exemplified with, and Allah[azwj] is Higher than the examples as no things can resemble Him[azwj], and no description can be for Him[azwj], nor can He[azwj] be come to. So that is the Highest Example.

و وصف الذين لم يؤتوا من الله فوائد العلم، فوصفوا ربهم بأدنى الأمثال، و شبهوه لمشابهة منهم فيما جهلوا به، فلذلك قال: وَ ما أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا فليس له شبه، و لا مثال، و لا عدل، و له الأسماءالحسنى التي لا يسمى بها غيره. و هي التي وصفها في الكتاب، فقال: فَادْعُوهُ بِها وَ ذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمائِهِ جهلا، بغير علم، فالذي يلحد في أسمائه بغير علم، يشرك و هو لا يعلم، و يكفر به و هو يظن أنه يحسن، فلذلك قال: وَ ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ فهم الذين يلحدون في أسمائه بغير علم، فيضعونها غير مواضعها.

And the ones who had not been Given the benefits of Knowledge from Allah[azwj] described their Lord[azwj] with low examples, and likened Him[azwj] with resemblances from them out of their ignorance. Thus, it is for that reason that He[azwj] said ***[17:85] and you are not given of its knowledge except for a little***. So, there is no likeness for Him[azwj], nor an example, nor an equal. And for Him[azwj] are the Beautiful Names which no one else has been named with, and it is which has been Described in the Book, so He[azwj] Said ***[7:180] therefore call upon Him by these, and leave alone those who violate the Sanctity of His Names***, ignorantly, without knowledge. So the ones who violate the Sanctity of His[azwj] Names without knowledge, associates (يشرك), and he does not know, and he blasphemes, and he thinks that he is doing good. So it is due to that, that He[azwj] Said ***[12:106] And most of them do not believe in Allah except that they associate with Him***.

يا حنان، إن الله تبارك و تعالى أمر أن يتخذ قوم أولياء، فهم الذين أعطاهم الفضل، و خصهم بما لم يخص به غيرهم، فأرسل محمدا (صلى الله عليه و آله)، فكان الدليل على الله، بإذن الله عز و جل حتى مضى دليلا هاديا، فقام من بعده وصيه (عليه السلام) دليلا هاديا على ما كان هو دل عليه من أمر ربه، من ظاهر علمه، ثم الأئمة الراشدون (عليهم السلام)».

O Hanaan! Allah[azwj], Blessed and High Commanded that He[azwj] would Take a group to be Guardians[asws]. So they[asws] are the ones to whom He[azwj] Gave the merits, and Specialised them with what He[azwj] did not Specialise others with. So He[azwj] Sent Muhammad[saww]. He[saww] evidenced to Allah[azwj], by the Permission of Allah[azwj] Mighty and Majestic until he[saww] Called back, being a demonstrating guide. After him[saww], his[saww] successor[asws] stood in his[saww] place as a demonstrating guide, upon what he[saww] evidenced to from the Commands of his[saww] Lord[azwj], from the apparent of his[saww] knowledge. Then it was the rightly Guided Imams[asws]'.[3328]

VERSES 27 - 37

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ {27} اذْهَبْ بِكِتَابِي هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ {28} قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ {29} إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ {30} أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ {31} قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ {32} قَالُوا نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ {33} قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ {34} وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ {35} فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ {36} ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ {37}

[27:27] He said: We will see whether you have spoken the truth or whether you are from the liars [27:28] Go with this letter of mine letter and hand it over to them, then turn away from them and see what their response is [27:29] She said: O you Chiefs! An honourable letter has been delivered to me [27:30] It is from Sulaiman, and it is in the Name of Allah, the Beneficent, the Merciful [27:31] Saying: exalt not yourselves against me and come to me in submission [27:32] She said: O you Chiefs! Give me a verdict regarding my matter: I never decided an affair unless you were in my presence [27:33] They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command [27:34] She said: Whenever the kings enter a town, they ruin it and make the noblest of its people to be humiliated, and thus they (always) do [27:35] And I am going to send a gift to them, and shall wait to see what the messengers return with [27:36] So when he came to Sulaiman, he said: Will you help me with wealth? But what Allah has Given me is better than what He has Given you. But, you are exultant due to you gift [27:37] Go back to them, so we will come to them with armies which they shall have no power to face, and we will expel them from there in disgrace, and they shall be in a state of humiliation

وقال الحسن ـ بن علي ـ (عليه السلام): قال أمير المؤمنين (عليه السلام): وإن " بسم الله الرحمن الرحيم " آية من فاتحة الكتاب، وهي سبع آيات تمامها بسم الله الرحمن الرحيم. ـ قال ـ: سمعت رسول الله (صلى الله عليه وآله) يقول: إن الله عزوجل قال لي: يا محمد " ولقد اتيناك سبعا من المثاني والقرآن العظيم " فأفرد الامتنان ـ علي ـ بفاتحة الكتاب، وجعلها بازاء القرآن العظيم وأن فاتحة الكتاب أشرف ما في كنوز العرش.

And Al-Hassan[asws] Bin Ali[asws] said that Amir-ul-Momineen[asws] said: 'The Verse ***[1] In the Name of Allah the Beneficent the Merciful*** is one of the Verses of the 'Opening of the Book' which consists of seven Verses, including this one. I have heard Rasool-Allah[saww] say: 'Allah[azwj] Said to me, 'O Muhammad[saww] ***'And We have given you Seven of the oft-repeated (verses) and the grand Quran. [15:87]***.

[3328] التوحيد: 321

Allah[azwj] Referred to it separately in the Opening of the Book and Made it special to the Grand Quran and this Opening of the Book is from the treasures of the Throne.'

وأن الله تعالى خص بها محمدا (صلى الله عليه وآله) وشرفه ـ بها ـ ولم يشرك معه فيها أحدا من أنبيائه ما خلا سليمان (عليه السلام) فانه أعطاه منها " بسم الله الرحمن الرحيم " ألا ترى أنه يحكي عن بلقيس حين قالت: " انى القى إلى كتاب كريم انه من سليمان وانه بسم الله الرحمن الرحيم " ألا فمن قرأها معتقدا لموالاة محمد وآله الطيبين، منقادا لامرهم، مؤمنا بظاهرهم وباطنهم، أعطاه الله عزوجل بكل حرف منها حسنة، كل حسنة منها أفضل له من الدنيا وما فيها من أصناف أموالها وخيراتها ومن استمع قارئا يقرأها كان له قدر ثلث ما للقارئ، فليستكثر أحدكم من هذا الخير المعرض لكم، فانه غنيمة لا يذهبن أوانه، فتبقى في قلوبكم الحسرة.

Surely, Allah[azwj] Bestowed a special Favour on Muhammad[saww] with it and did not let anyone else from the Prophets have a share in it except for Prophet Suleyman[as] as He[azwj] Gave it to him from this ***'In the Name of Allah the Beneficent the Merciful'***. Did you not see when he[as] wrote to Bilquis and she said, ***[27:29] She said: O you Chiefs! An honourable letter has been delivered to me [27:30] It is from Sulaiman, and it is in the Name of Allah, the Beneficent, the Merciful***. And so if someone were to recite this and believes in the Wilayah of Muhammad[saww] and his[saww] Pure Progeny[asws], and believes in their manifest and hidden orders, then Allah[azwj] will Give him a reward for every letter of it, each of which will be better than this world and all his deeds, and whoever listens to this will get the reward of a third of what the reader gets. So, each one of you should desire for this good deed and not to lose the opportunity so that in case regret remains in your heart (of noting benefiting from its recitations).'[3329]

في تفسير على بن ابراهيم ثم قال سليمان عليه السلام: سننظر اصدقت ام كنت من الكاذبين إلى قوله تعالى: ماذا يرجعون فقال الهدهد انها في حصن منيع في عرش عظيم أي سرير، قال سليمان عليه السلام: ألق كتابي على قبتها فجاء الهدهد فألقى الكتاب في حجرها فارتاعت من ذلك وجمعت جنودها، وقالت الهم كما حكى الله عزوجل: يا ايها الملاء انى القى إلى كتاب كريم أي مختوم.

In the Tafseer of Ali Bin Ibrahim (Qummi) – 'Then Sulayman[as] said ***[27:27] He said: We will see whether you have spoken the truth or whether you are from the liars*** up to the Words of the High ***[27:28] what their response is***, so the Hoopoe said, 'It is a fortress in which is the great throne' – i.e., the bed. Sulayman[as] said: 'Take my[as] letter to its dome'. So the Hoopoe went and placed the letter in her chamber. So she got frightened from that and gathered her army, and said, as Allah[azwj] Mighty and Majestic has Related ***[27:29] O you Chiefs! An honourable letter has been delivered to me***, i.e., sealed'.[3330]

في كتاب الخصال عن أبى عبد الله عليه السلام قال: الهدية على ثلاثة أوجه: هدية مكافاة، وهدية مصانعة، وهدية لله عزوجل.

In the book Al-Khisaal,

Abu Abdullah[asws] has said: 'The gift is upon three aspects – The gift of reward, the gift for coaxing, and the gift for the Sake of Allah[azwj] Mighty and Majestic'.[3331]

[3329] Tafseer Imam Hassan Al Askari[asws] – S 10
[3330] Tafseer Noor Al Saqalayn – Ch 27 H 54
[3331] Tafseer Noor Al Saqalayn – Ch 27 H 60

VERSES 38 - 40

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ {38} قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ {39} قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَٰذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ {40}

[27:38] He said: O you chiefs! Which of you can come to me with her throne before they come to me in submission? [27:39] A wicked among the Jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it [27:40] The one who had the knowledge from the Book said: I will bring it to you in the blink of an eye. So when he saw it settled in his presence, he said: This is from the Grace of my Lord that He may Try me whether I am grateful or ungrateful; and whoever is grateful, so he is grateful for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Generous

حدثنا محمد بن عيسى عن على بن الحكم عن محمد بن الفضيل عن ضريس الوابشى عن جابر عن ابى جعفر عليه السلام قال قلت له جعلت فداك قول العالم انا اتيك به قبل ان يرتد اليك طرفك قال فقال يا جابر ان الله جعل اسمه الاعظم على ثلثة وسبعين حرفا فكان عنده العالم منها حرف واحد فانخسفت الارض ما بينه وبين السرير حتى التقت القطعتان وحول من هذه على هذه وعندنا من اسم الله الاعظم اثنان وسبعون حرفا وحرف في علم الغيب المكنون عنده.

It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Zareys Al-Wabishy, who has said:

Jabir reports that I said to Abu Ja'far[asws], 'May I be sacrificed for you[asws], the Statement ***[27:40] I will bring it to you in the blink of an eye***'. He[asws] said: 'O Jabir, Allah[azwj] Based His[azwj] Great Name on seventy-three Letters. There used to be with him (Asif) the knowledge of one of these letters. The Earth contracted between him and the throne of Bilquis until the two met, and then it diverted back as it was before, whereas with us[asws], from the Great Name of Allah[azwj] are seventy-two Letters, and one Letter regarding the knowledge of the unseen is hidden with Him[azwj]'.[3332]

حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن عبد الرحمن بن كثير الهاشمي عن ابى عبد الله عليه السلام قال قال الذى عنده علم من الكتاب انا اتيك به قبل ان يرتد اليك طرفك قال ففرج أبو عبد الله عليه السلام بين اصابعه فوضعها على صدره ثم قال والله عندنا علم الكتاب كله.

It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Abdul Rahmaan Bin Kaseer Al-Hashmy, who has said the following:

I asked from Abu Abdullah[asws] about (the Verse) '***[27:40] One who had knowledge from the Book said: I will bring it to you in the blink of an eye'***. Abu Abdullah[asws] took his[asws] fingers and placed it on his[asws] chest, and said: 'By Allah[azwj], with us[asws] is the knowledge of the Book, all of it'.[3333]

وعنه، قال: حدثني يعقوب بن يزيد، عن الحسن بن علي بن فضال، عن عبد الله بن بكير، عن أبي عبد الله (عليه السلام)، قال: كنت عنده، فذكروا سليمان و ما اعطي من العلم، و ما اوتي من الملك، فقال لي: «و ما اعطي سليمان بن داود! إنما كان عنده حرف واحد من الاسم الأعظم، و صاحبكم الذي قال الله: قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ فكان- و الله- عند علي (عليه السلام) علم الكتاب» فقلت: صدقت و الله، جعلت فداك.

[3332] Basaair Al Darajaat – P 4 Ch 12 H 6
[3333] Basaair Al Darajaat – P 5 Ch 1 H 2

And from him, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr,

'Abu Abdullah[asws] said, 'I was in his[asws] presence, and I mentioned Sulayman[as] and what he[as] had been Given from the knowledge and from the kingdom, so he[asws] said to me: 'And what was Given to Sulayman Bin Dawood[as]? But rather, with him[as] was only one letter from the Magnificent Name (الاسم الأعظم), whilst your companion for whom Allah[azwj] Said ***[13:43] Say: Allah is Sufficient as a Witness between me and you and whoever has Knowledge of the Book***. By Allah[azwj], the Knowledge of the (whole) Book was with Ali[asws]'. So I said, 'You[asws] have spoken the truth, may I be sacrificed for you[asws]'.[3334]

السيد الرضي في (الخصائص) قال: روي أن أمير المؤمنين عليا (عليه السلام) كان جالسا في المسجد، إذ دخل عليه رجلان، فاختصما إليه، و كان أحدهما من الخوارج، فتوجه الحكم على الخارجي، فحكم عليه أمير المؤمنين (عليه السلام)، فقال له الخارجي: و الله، ما حكمت بالسوية، و لا عدلت في القضية، و ما قضيتك عند الله تعالى بمرضية. فقال له أمير المؤمنين (عليه السلام)، و أومأ بيده إليه: «اخسأ، عدو الله» فاستحال كلبا أسودا.

Al-Syed Al-Razy, in Al-Khasa'is, said,

'It has been reported that Amir-ul-Momineen Ali[asws] was seated in the Masjid, when two men came up to him[asws], disputing, and one of the was from the Khawarijites. So he[asws] delivered the judgement against the Kharijite. So when Amir-ul-Momineen[asws] passed judgement against him, the Kharijite said to him[asws]: 'By Allah[azwj]! You[asws] did not judge with equality, nor were you[asws] just in your[asws] judgement, and did not judge in the Presence of Allah[azwj] with His[azwj] Pleasure'.

فقال من حضره: فوالله لقد رأينا ثيابه تطاير عنه في الهواء، فجعل يبصبص لأمير المؤمنين (عليه السلام)، و دمعت عيناه في وجهه، و رأينا أمير المؤمنين (عليه السلام) و قد رق له، فلحظ السماء، و حرك شفتيه بكلام لم نسمعه، فوالله لقد رأيناه و قد عاد إلى حال الإنسانية، و تراجعت ثيابه من الهواء، حتى سقطت على كتفيه، فرأيناه و قد خرج من المسجد، و إن رجليه لتضطربان، فبهتنا ننظر إلى أمير المؤمنين (عليه السلام)، فقال لنا: «ما لكم تنظرون و تعجبون؟».

So the one from those who were present said, 'By Allah[azwj]! We saw his[asws] robe fly from him in the air and he went on to look astoundingly at Amir-ul-Momineen[asws], and the tears rolled down his face. And we saw Amir-ul-Momineen[asws] who had sympathised with him, and glanced at the sky, and moved his[asws] lips in a speech we had not heard before. By Allah[azwj]! We saw him[asws], and he[asws] had returned to the condition of a human being, and his[asws] robe returned from the air until it settled upon his[asws] shoulders. We saw him[asws], he[asws] went out from the Masjid, and his[asws] feet were restless. We turned pale when we looked towards Amir-ul-Momineen[asws], so he[asws] said to us: 'What is the matter with you that your are looking and are astounded?'

فقلنا: يا أمير المؤمنين، كيف لا نتعجب، و قد صنعت ما صنعت؟ فقال: «أما تعلمون أن آصف بن برخيا وصي سليمان بن داود (عليهما السلام) قد صنع ما هو قريب من هذا الأمر، فقص الله جل اسمه قصته، حيث يقول: أَيُّكُمْ يَأْتِينِي بِعَرْشِها قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ قالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقامِكَ وَ إِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ قالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قالَ هذا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ الآية، فأيما أكرم على الله، نبيكم، أم سليمان (عليهما السلام)؟» فقالوا: بل نبينا (صلى الله عليه و آله) أكرم، يا أمير المؤمنين.

[3334] بصائر الدرجات: 232/ 1.

So we said, 'O Amir-ul-Momineen[asws]! How can we not be astounded, and you[asws] did what you[asws] did?' So he[asws] said: 'But, do you know that Asif Bin Barkhiya, the successor [as] of Suleyman Bin Dawood[as] did what was near to this matter. So Allah[azwj], Mighty is His[azwj] Mention, Related his[as] story where He[azwj] is Saying ***[27:38] He said: O you chiefs! Which of you can come to me with her throne before they come to me in submission? [27:39] A wicked among the Jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it [27:40] The one who had the knowledge from the Book said: I will bring it to you in the blink of an eye. So when he saw it settled in his presence, he said: This is from the Grace of my Lord that He may Try me whether I am grateful or ungrateful*** – the Verse, so which one is more honourable to Allah[azwj], your Prophet[saww], or Suleyman[as]?' So they said, 'But, our Prophet[saww] is more honourable, O Amir-ul-Momineen[asws]'.

قال: «فوصي نبيكم أكرم من وصي سليمان، و إنما كان عند وصي سليمان من اسم الله الأعظم حرف واحد، فسأل الله جل اسمه، فخسف له الأرض ما بينه و بين سرير بلقيس، فتناوله في أقل من طرف العين، و عندنا من اسم الله الأعظم اثنان و سبعون حرفا، و حرف عند الله تعالى، استأثر به دون خلقه».

He[asws] said: 'So the successor[asws] of your Prophet[saww] is more honourable than the successor[as] of Suleyman[as]. But rather, in the possession of the successor[as] of Suleyman[as] was one letter from the Magnificent Name of Allah[azwj]. He[as] asked Allah[azwj] by His[azwj] Name, and the earth submerged what is between him and between the throne of Bilquis, and he[as] grabbed it in less than the blink of an eye. And in our[asws] possession are seventy-two Letters from the Magnificent Name of Allah[azwj], and there is one Letter with Allah[azwj] the High, Accounting by it, apart from His[azwj] Creatures'.

فقالوا: يا أمير المؤمنين، فإذا كان هذا عندك، فما حاجتك إلى الأنصار في قتال معاوية و غيره، و استنفارك الناس إلى حربه ثانية؟ فقال: بَلْ عِبادٌ مُكْرَمُونَ لا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إنما أدعو هؤلاء القوم إلى قتاله لثبوت الحجة، و كمال المحنة، و لو اذن لي في إهلاكه لما تأخر، لكن الله تعالى يمتحن خلقه بما شاء». قالوا: فنهضنا من حوله، و نحن نعظم ما أتى به (عليه السلام).

So they said, 'O Amir-ul-Momineen[asws]! So if this is with you[asws], then what is your[asws] need to the Helpers in fighting against Muawiya and others, and you[asws] are alerting the people to a second war against him?' So he[asws] said: ***[21:27] They do not speak before He Speaks, and they act by His Command***. But rather, I[asws] am calling these people to fight against him in order to prove the argument and complete the ordeal. Had I[asws] been Permitted with regards to their destruction, I[asws] would not have delayed it, but Allah[azwj] the High Tests His[azwj] creatures with whatsoever He[azwj] so Desires to'. They said, 'We arose from around him[asws], and we magnified what he[asws] came with'.[3335]

أحمد بن محمد عن محمد بن الحسن عن عباد بن سليمان عن محمد بن سليمان عن أبيه عن سدير عن أبى عبد الله عليه السلام قال: يا سدير ألم تقرأ القرآن ؟ قلت: بلى قال: فهل وجدت فيما قرأت من كتاب الله عزوجل (قال الذى علم من الكتاب أنا آتيك به قبل أن يرتد اليك طرفك) قال: قلت: جعلت فداك قد قرأته قال: فهل عرفت الرجل وهل علمت ما كان عنده من علم الكتاب ؟ قال: قلت: أخبرني به، قال: قدر قطرة من الماء في البحر الاخضر، فما يكون ذلك من علم، قال: قلت: جعلت فداك ما أقل هذا !.

[3335] خصائص الأئمة: 46

Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Abaad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sudeyr,

'Abu Abdullah[asws] has said: 'O Sudeyr, do you read the Quran?' I said, 'Yes'. He[asws] said: 'So did you find regarding what I[asws] recite from the Book of Allah[azwj] Mighty and Majestic ***[27:40] The one who had the knowledge from the Book said: I will bring it to you in the blink of an eye***?' I said, 'May I be sacrificed for you! I have read it'. He[asws] said: 'So do you recognise the man, and do you know what was with him of the knowledge from the Book?' I said, 'Inform me about it'. He[asws] said: 'Just like a drop of water from the green sea. So what does that become from the Knowledge (of the whole book)'. I said' May I be sacrificed for you! This is not little!'[3336]

VERSES 41 - 44

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ {41} فَلَمَّا جَاءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُ هُوَ ۚ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ {42} وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ {43} قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ {44}

[27:41] He said: Alter her throne for her, we will see whether she follows the right way or she becomes from those who do not go aright [27:42] So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive [27:43] And what she worshipped besides Allah prevented her, she was from an unbelieving people [27:44] It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: It is a palace made smooth with glass. She said: Lord! I have been unjust to myself, and I submit with Sulayman to Allah, the Lord of the Worlds

في تفسير على بن ابراهيم وكان سليمان عليه السلام قد أمر أن يتخذ لها بيتا من قوارير ووضعه على الماء ثم قيل لها ادخلي الصرح وظنت انه ماء فرفعت ثوبها وأبدت ساقيها فإذا عليها شعر كثير، فقيل لها انه صرح ممرد من قوارير قالت رب انى ظلمت نفسي واسلمت مع سليمان لله رب العالمين فتزوجها سليمان وهى بلقيس بنت الشرح الحميرية،.

In the Tafseer of Ali Bin Ibrahim (Qummi) – 'And Sulayman[as] ordered for a house to be built for her from glass and to have it placed upon the water. Then it was said to her, 'Enter the palace!' And she thought that it was water, so she raised her robe and hesitated to place her legs upon it, and it was said to her, 'It is a palace built of glass'. She said, 'Lord[azwj]! I have been unjust to myself, and I submit to Allah[azwj] with Sulayman[as]'. And she is Bilquees, daughter of Al-Sharah Al-Humeyriya.[3337]

VERSES 45 - 49

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ {45} قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {46} قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۚ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ ۖ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ {47} وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ {48} قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ {49}

[3336] Tafseer Noor Al Saqalayn – Ch 27 H 74
[3337] Tafseer Noor Al Saqalayn – Ch 27 H 83

[27:45] And We had Sent to Samood, their brother Salih, saying: Worship Allah; so they became two sects quarrelling with each other [27:46] He said: O people! Why do you seek to hasten on with the evil before the good? Why do you not ask Forgiveness of Allah, Perhaps He would be Merciful to you? [27:47] They said: We have met with ill luck on account of you and on account of those with you. He said: Your evil fortune is with Allah; but, you are a people who are being tried [27:48] And there were in the city a group of nine persons who made mischief in the land and did not act aright [27:49] They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are speaking the truth

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لَقَدْ أَرْسَلْنا إِلى ثَمُودَ أَخاهُمْ صالِحاً أَنِ اعْبُدُوا اللَّهَ فَإِذا هُمْ فَرِيقانِ يَخْتَصِمُونَ: «يقول: مصدق، و مكذب. قال الكافرون منهم: أ تشهدون أن صالحا مرسل من ربه؟ و قال المؤمنون: إنا بالذي أرسل به مؤمنون. قال الكافرون منهم: إنا بالذي آمنتم به كافرون، و قالوا: يا صالح ائتنا بما تعدنا إن كنت من الصادقين. فجاءهم بناقة، فعقروها، و كان الذي عقرها أزرق، أحمر، ولد زنا».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[27:45] And We had Sent to Samood, their brother Salih, saying: Worship Allah; so they became two sects quarrelling with each other***, said: 'They were the truthful and the liars. The Infidels among them said, 'Are you testifying that Salih[as] is a Mursil from his[as] Lord[azwj]?' And the Believers said, 'It is Him[azwj] Who Sent him[as] to the Believers'. The Infidels among them said, 'It is the ones who believe in him[as] that are the Infidels'. And they said, 'O Salih[as]! Send upon us (Punishment) if you[as] are from the truthful'. So he[as] came to them with a she-camel, but they slay it. And the one who slayed it was blue (eyed), red (faced), and of an adulterous birth.

و أما قوله: لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ فإنهم سألوه قبل أن تأتيهم الناقة، أن يأتيهم بعذاب أليم، و أرادوا بذلك امتحانه، فقال: يا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ يقول: بالعذاب قبل الرحمة.

And as for His[azwj] Words ***[27:46] Why do you seek to hasten on with the evil before the good?*** They had asked him[as] to bring upon them the Punishment, before he[as] had come to them with the she-camel, and they wanted to test him[as] by that. So he[as] said ***[27:46] He said: O people! Why do you seek to hasten on with the evil before the good?*** Meaning, the Punishment before the Mercy.

و أما قوله: قالُوا اطَّيَّرْنا بِكَ وَ بِمَنْ مَعَكَ فإنهم أصابهم جوع شديد، فقالوا: هذا من شؤمك، و شؤم من معك- أصابنا هذا القحط، و هي الطيرة قالَ طائِرُكُمْ عِنْدَ اللَّهِ يقول: خيركم، و شركم، و شؤمكم من عند الله بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ يقول تبتلون بالاختبار.

And as for His[azwj] Words ***[27:47] They said: We have met with ill luck on account of you and on account of those with you***. They had been struck with extreme hunger, so they said, 'This is from your[as] evil omens, and the evil from the one who is with you[as] – that the drought has struck us, and it is the ill luck. ***He said: Your evil fortune is with Allah***, meaning your betterment, and your evil, and your bad luck is from Allah[azwj] ***but, you are a people who are being tried*** by being involved in the Test.

و أما قوله: وَ كانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَ لا يُصْلِحُونَ كانوا يعملون في الأرض بالمعاصي،

And as for His[azwj] Words ***[27:48] And there were in the city a group of nine persons who made mischief in the land and did not act aright*** – they were doing deeds of disobedience in the earth.

و أما قوله: تَقاسَمُوا بِاللَّهِ أي تحالفوا لَنُبَيِّتَنَّهُ وَ أَهْلَهُ ثُمَّ لَنَقُولَنَّ أي لنحلفن لِوَلِيِّهِ منهم» ما شَهِدْنا مَهْلِكَ أَهْلِهِ وَ إِنَّا لَصادِقُونَ يقول: لنفعلن، فأتوا صالحا ليلا ليقتلوه، و عند صالح ملائكة يحرسونه، فلما أتوه قاتلتهم الملائكة في دار صالح رجما بالحجارة، فأصبحوا في داره مقتلين، و أخذت قومه الرجفة، و أصبحوا في دارهم جاثمين.

And as for His[azwj] Words ***[27:49] They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are speaking the truth*** We will come to Salih[as] at night and kill him. And in the presence of Salih[as] were Angels, Protecting him[as]. So when they came to kill him[as], the Angels in the house of Salih[as] pelted them with the stones. So they had come in his[as] house as murderers, and they were overtaken by the trepidation, and they came to be in their own houses, motionless.[3338]

VERSES 50 - 58

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ {50} فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ {51} فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ {52} وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {53} وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ {54} أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ {55} فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ {56} فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ {57} وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنْذَرِينَ {58}

[27:50] And they planned a plan, and We Planned a plan and they were not aware of it [27:51] So look and see how was the end result of their plan that We Destroyed them and their people altogether [27:52] So those were their houses fallen down because they were unjust; surely there is a Sign in this for a people who know [27:53] And We Delivered those who believed and who were pious [27:54] And Lut, when he said to his people: You are committing the immoralities and you can see? [27:55] And you are coming to the men lustfully besides the women? But, you are a people acting ignorantly [27:56] So there was no answer from his people except that they said: Throw out the family of Lut from your town; they are a people purified! [27:57] So We Delivered him and his family except for his wife; We Ordained her to be of those who remained behind [27:58] And We Rained upon them a rain, and evil was the rain of those who had been warned

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاكٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُّونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِيناً حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

[3338] تفسير القمّي 2: 132

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah[asws] having said that: 'Allah[azwj] Sent four Angels (to Prophet Ibrahim[as]) for the destruction of the people of Lut[as] – Jibraeel[as], and Mikaeel[as], and Israfeel[as], and Karoubeel[as] and they had obscured their faces. They greeted him[as]. He[as] did not recognise them and saw them as good persons. So he[as] said (to himself[as]), 'No one shall attend to them except for myself personally', and he[as] was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he[as] placed it in front of them, ***"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them".***

فَلَمَّا رَأَى ذَلِكَ جَبْرَئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتِ امْرَأَتُهُ سَارَةُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel[as] saw that, he[as] removed the turban from his[as] face and from his[as] head. Ibrahim[as] recognised him[as]. He[as] said: 'You[as] are he[as]!' He[as] said: 'Yes', and his[as] wife passed by and he[as] gave her[as] the good news of Is'haq[as], and after Is'haq[as] of Yaqoub[as]. So she[as] said what Allah[azwj] has Stated, and they[as] answered her[as] with what is in the Mighty Book. So Ibrahim[as] said to them: 'What have you[as] come for?' They[as] said to him[as]: 'For the destruction of the people of Lut[as]'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشَرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِداً قَالَ لَا قَالَ إِنَّ فِيها لُوطاً قالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيها لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كانَتْ مِنَ الْغابِرِينَ ثُمَّ مَضَوْا

So he[as] said to them[as]: 'Suppose there were a hundred Believers among them, would you[as] destroy them?' Jibraeel[as] said: 'No'. He[as] said: 'If there were fifty?' He[as] said: 'No'. He[as] said, 'If there were thirty?' He[as] said; No'. He[as] said: 'If there were twenty?' He[as] said: 'No'. He[as] said: 'if there were ten?' He[as] said; 'No'. He[as] said: 'If there were five?' He[as] said: 'No'. He[as] said: 'If there was one?' He[as] said: 'No'. ***"[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind"***. Then they[as] left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلَ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجادِلُنا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطاً وَ هُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُّونَ فَلَمَّا رَآهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيَّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرَئِيلُ (عليه السلام) لَا نَعْجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askary Abu Muhammad[asws] said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah[azwj] Mighty and Majestic: ***"[11:74] he began to plead with Us for Lut's people"***. So they[as] came to Lut[as] whilst he[as] was in his[as] farm near the city. So they[as] greeted him[as] whilst they[as] had obscured their[as] faces. So when he[as] saw them to be as good persons clad in white turbans and white robes, he[as] said to them[as]: 'Lodging?' They[as]

said: 'Yes'. So he[as] led them[as] and they[as] walked behind him[as]. He[as] regretted having offered lodging to them[as] and said (to himself[as]): 'What shall I[as] do when I[as] come to my[as] people and I recognise them?' So he[as] turned towards them[as] and said: 'You[as] have come to evil creatures of Allah[azwj]'. And Jibraeel[as] had said: 'We[as] will not make haste against them until he[as] testifies by three testimonies'. So Jibraeel[as] said (to himself[as]): 'This is one testimony'. Then they[as] walked for a while, then he[as] turned towards them and said: 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are two'. Then they[as] went, so when they reached the gate of the city, he[as] turned towards them[as] and said; 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّنَتْ فَلَمَّا رَأَوُا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَآهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لا تُخْزُونِ فِي ضَيْفِي أَ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلى رُكْنٍ شَدِيدٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاثَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

Then he[as] entered (the city) and they[as] entered with him[as]. So when his[as] wife saw them[as] of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He[as] has such people with him[as] that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut[as] saw them, he[as] said: 'O people! Fear Allah[azwj] and do not harass regarding my[as] guests. Is there no man with guidance among you? These are my[as] (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You[as] are aware that there is no right for us regarding your daughters, and you[as] well know what we want'. So he[as] said; 'If I[as] had strength or support I[as] would have resorted to a strong corner'. So Jibraeel[as] said (to himself[as]): 'If only he[as] knew how much strength he[as] had'. So they spoke a lot until they[as] entered the house'.

قَالَ فَصَاحَ بِهِ جَبْرَئِيلُ يَا لُوطُ دَعْهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرَئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرَئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرَئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جَبْرَئِيلُ عَجِّلْ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ

He[asws] said: 'Jibraeel[as] announced: 'O Lut[as]! Call them to enter the house'. So when they entered, Jibraeel[as] pointed by his[as] finger around them, so their eyesight was lost and it is His[azwj] Words: ***"[54:37] but We blinded their eyes"***. Then Jibraeel[as] called out: 'We[as] have been Sent to destroy you all'. So he[as] said: 'O Jibraeel[as], hurry up'. So he[as] said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمَرَهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ اقْتَلَعَهَا جَبْرَئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرَضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He[asws] said; 'So he (Jibraeel[as]) commanded him to carry with him those who were with him[as] except for his[as] wife. Then Jibraeel[as], by his[as] wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of

the dogs and the crowing of the roosters. Then he[as] overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.[3339]

VERSES 59 - 62

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ آللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ {59} أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ {60} أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {61} أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قَلِيلًا مَا تَذَكَّرُونَ {62}

[27:59] Say: The Praise is due to Allah and greetings (are due) upon His servants whom He has Chosen: is Allah better, or what they are associating (with Him)? [27:60] Or, One Who Created the skies and the earth, and Sent down for you water from the cloud; then We Cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? But, they are people who deviate [27:61] Or, One Who Made the earth to be a resting place, and Made rivers in it, and Raised mountains upon it and Placed a barrier between the two seas. Is there a god with Allah? But, most of them do not know! [27:62] Or, One Who Answers the distressed one when he calls upon Him and Removes the evil, and He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!

ابن شهر آشوب: عن أنس بن مالك، قال: لما نزلت الآيات الخمس في طس: أَمَّنْ جَعَلَ الْأَرْضَ قَراراً انتفض علي (عليه السلام) انتفاض العصفور، فقال له رسول الله (صلى الله عليه و آله): «مالك، يا علي؟» قال: «عجبت- يا رسول الله- من كفرهم، و حلم الله تعالى عنهم» فمسحه رسول الله (صلى الله عليه و آله) بيده، ثم قال: «أبشر، فإنه لا يبغضك مؤمن، و لا يحبك منافق، و لولا أنت لم يعرف حزب الله».

Ibn Shehr Ashub, from Anas Bin Malik who said,

'When the five Verses in 'Ta Seen' (Chapter 27) were Revealed, from ***[27:61] Or, One Who Made the earth to be a resting place***, Ali[asws] rose up like the rising up of the sparrow. So Rasool-Allah[saww] said to him[asws]: 'What is the matter with you[asws], O Ali[asws]?' He[asws] said: 'I[asws] am surprised – O Rasool-Allah[saww] – from their denial, and the Forbearance of Allah[azwj] the High, for them'. Rasool-Allah[saww] (affectionately) wiped his[saww] (face) upon him[asws], then said, 'Receive good news, for <u>a Believer will not hate you[asws], and a hypocrite will not love you</u>[asws], even though you[asws] are recognised as the Party of Allah[azwj]'.[3340]

علي بن إبراهيم، قُلِ الْحَمْدُ لِلَّهِ وَ سَلامٌ عَلى عِبادِهِ الَّذِينَ اصْطَفى قال: هم آل محمد (عليهم السلام)،

Ali Bin IBrahim said,

'Regarding ***[27:59] Say: The Praise is due to Allah and greetings (are due) upon His servants whom He has Chosen*** – They[asws] are the Progeny[asws] of Muhammad[saww].

[3339] Al Kafi – H 14953
[3340] المناقب 2: 125.

و قوله: فَتِلْكَ بُيُوتُهُمْ خاوِيَةً بِما ظَلَمُوا قال: لا تكون الخلافة في آل فلان، و لا آل فلان، و لا آل فلان، و لا طلحة، و لا الزبير.

And as for His[azwj] Words ***[27:52] So those are their houses fallen down because they were unjust***, said, 'The Caliphate will not come to be in the Progeny of so and so , and the progeny of so and so , and the progeny of so and so , nor Talha, nor Al-Zubeyr.'[3341]

شرف الدين النجفي، قال: روى علي بن أسباط، عن إبراهيم الجعفري، عن أبي الجارود، عن أبي عبد الله (عليه السلام)، قوله: أَ إِلهٌ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ، قال: «أي إمام هدى مع إمام ضلال في قرن واحد».

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Ali Bin Asbaat, from Ibrahim Al-Ja'fary, from Abu Al-Jaroud,

(It has been narrated) from Abu Abdullah[asws], regarding His[azwj] Words ***[27:61] Is there a god with Allah? But, most of them do not know!*** he[asws] said: 'i.e., An Imam[asws] of Guidance along with an Imam of misguidance, in one generation'.[3342]

الشيخ المفيد في (أماليه)، قال: حدثنا أبو بكر محمد بن عمر الجعابي، قال: حدثنا أبو العباس أحمد بن محمد بن سعيد، قال: حدثنا جعفر بن محمد بن مروان، قال: حدثني أبي، قال: حدثنا إبراهيم بن الحكم، عن المسعودي، قال: حدثنا الحارث بن حصيرة، عن عمران بن الحصين، قال: كنت أنا و عمر بن الخطاب جالسين، عند النبي (صلى الله عليه و آله)، و علي (عليه السلام) جالس إلى جنبه، إذ قرأ رسول الله (صلى الله عليه و آله): أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذا دَعاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفاءَ الْأَرْضِ أَ إِلهٌ مَعَ اللَّهِ قَلِيلًا ما تَذَكَّرُونَ قال: فانتفض علي (عليه السلام) انتفاضة العصفور، فقال له النبي (صلى الله عليه و آله): «ما شأنك تجزع؟» فقال: «ما لي لا أجزع، و الله يقول إنه يجعلنا خلفاء الأرض؟». فقال له النبي (صلى الله عليه و آله): «لا تجزع، فوالله لا يحبك إلا مؤمن، و لا يبغضك إلا منافق».

Al-Sheykh Al-Mufeed in his Amaali said, 'Abu Bakr Muhammad Bin Umar Al-Ja'aly narrated to us, from Abu Al-Abbas Ahmad Bin Muhammad Bin Saeed, from Ja'far Bin Muhammad Bin Marwaan, from his father, from Iibrahim Bin Al-Hakam, from Al-Masoudi, from Al-Haris Bin Haseyra, from Umran Bin Al-Haseyn who said,

'I and Umar Bin Al-Khattab were both seated in the presence of the Prophet[saww], and Ali[asws] was seated by his[asws] side, when Rasool-Allah[saww] recited ***[27:62] Or, One Who Answers the distressed one when he calls upon Him and Removes the evil, and He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!***' Ali[asws] rose up like the rising up of the sparrow. The Prophet[saww] said to him[asws]: 'What is your[asws] matter which affects you[asws] so?' He[asws] said: 'Why should I[asws] not be so affected, and Allah[azwj] is Saying that He[saww] will be Making us[asws] to be Caliphs in the earth?' The Prophet[saww] said to him[asws]: 'Do not panic, for by Allah[azwj], no one will love you[asws] except for a Believer, and no one would hate you[asws] except for a hypocrite'.[3343]

وعنه: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن إبراهيم بن عبد الحميد، عن أبي عبد الله (عليه السلام)، قال: «إن القائم (عليه السلام) إذا خرج، دخل المسجد الحرام، فيستقبل القبلة، و يجعل ظهره إلى المقام، ثم يصلي ركعتين، ثم يقوم، فيقول: يا أيها الناس، أنا أولى الناس بآدم. يا أيها الناس، أنا أولى الناس بإبراهيم. يا أيها الناس، أنا أولى الناس بإسماعيل، يا أيها الناس، أنا أولى الناس بمحمد (صلى الله عليه و آله).

[3341] تفسير القمّي 2: 129
[3342] تأويل الآيات 1: 401/ 2
[3343] الأمالي: 307/ 5

And from him, from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Ibrahim Bin Abdul Hameed,

'Abu Abdullah[asws] has said: 'When Al-Qaim[asws] comes out, he[asws] would enter the Sacred Masjid, and he[asws] would be facing towards the Qiblah, and make his[asws] back to be to Al-Maqam (of Ibrahim[as]), then he[asws] would be Praying two cycles of Prayer, then he[asws] would be standing, and he[asws] would be saying: 'O you people! I[asws] am the closest of the people with Adam[as]. O you people! I[asws] am the closest of the people with Ibrahim[as]. O you people! I[asws] am the closest of the people with Ismail[as]. O you people! I[asws] am the closest of the people with Muhammad[saww]'.

ثم يرفع يديه إلى السماء، و يدعو، و يتضرع، حتى يقع عليه وجهه، و هو قوله عز و جل: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذا دَعاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفاءَ الْأَرْضِ أَ إِلهٌ مَعَ اللَّهِ قَلِيلًا ما تَذَكَّرُونَ».

Then he[asws] would raise his[asws] hands to the sky, and he[asws] would supplicate, and cry out until he[asws] falls down upon his[asws] face (in prostration). And these are the Words of the Mighty and Majestic ***[27:62] Or, One Who Answers the distressed one when he calls upon Him and Removes the evil, and He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!***'[3344]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي بن فضال، عن صالح بن عقبة، عن أبي عبد الله (عليه السلام)، قال: «نزلت في القائم من آل محمد (عليهم السلام)، هو و الله المضطر، إذا صلى في المقام ركعتين، و دعا الله فأجابه، و يكشف السوء، و يجعله خليفة في الأرض» و هذا مما ذكرنا أن تأويله بعد تنزيله.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Ali Bin Fazaal, from Salih Bin Uqba,

'Abu Abdullah[asws] has said: 'It was Revealed regarding Al-Qaim[ajfj] from the Progeny[asws] of Muhammad[saww]. By Allah[azwj]! He[asws] is the distressted one. When he[asws] Prays two Cycles in Al-Maqam (of Ibrahim[as]), and calls upon Allah[azwj], so He[azwj] would Answer him[asws], and He[azwj] would Remove the evil, and Make him[asws] to be a Caliph in the earth. And this is from what we[asws] have mentioned from its explanation, after its Revelation'.[3345]

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثني محمد بن علي التيملي، عن محمد بن إسماعيل بن بزيع، قال: حدثني غير واحد، عن منصور بن يونس بزرج، عن إسماعيل ابن جابر، عن أبي جعفر محمد بن علي (عليهما السلام)،: «و هو و الله المضطر الذي يقول الله فيه: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذا دَعاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفاءَ الْأَرْضِ فيه نزلت و له».

Muhammad Bin Ibrahim Al-Nu'mani said, 'Ahmad Bin Muhammad Bin Saeed informed us, from Muhammad Bin Al-Al-Taymali, from Muhammad Bin Ismail Bin Bazi'e, from someone else, from Mansour Bin Yunus Bazraj, from Ismail Ibn Jabir,

'Abu Ja'far Muhammad[asws] Bin Ali[asws] having said: 'And he[asws] (Al-Qaim[ajfj], by Allah[azwj] is the distressed one (المضطر) regarding whom Allah[azwj] is Saying ***[27:62] Or, One Who Answers the distressed one when he calls upon Him and Removes***

[3344] تأويل الآيات 1: 402/ 5
[3345] تفسير القمّي 2: 129.

the evil, and He will Make you to be successors in the earth. It was regarding him[asws] that is Revealed, and for him[asws]'.[3346]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي خالد الكابلي، قال: قال أبو جعفر (عليه السلام): «و الله لكأني أنظر إلى القائم (عليه السلام) و قد أسند ظهره إلى الحجر، ثم ينشد الله حقه، ثم يقول: يا أيها الناس، من يحاجني في الله فأنا أولى بالله. أيها الناس، من يحاجني في آدم فأنا أولى بآدم.

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Khalid Al-Kalby who said:

'Abu Ja'far[asws] said: 'By Allah[azwj]! It is as if I[asws] am looking at Al-Qaim[asws], with his[asws] back against a rock, then he[asws] adjures to Allah[azwj] of his[asws] rights, then he[asws] is saying: 'O you people! The one who disputes with me[asws], regarding Allah[azwj], so (beware) I[asws] am the closest with Allah[azwj]. O you people! The one who disputes with me[asws] regarding Adam[as], so I[asws] am the closest with Adam[as]'.

أيها الناس، من يحاجني في نوح فأنا أولى بنوح. أيها الناس، من يحاجني في إبراهيم فأنا أولى بإبراهيم. أيها الناس، من يحاجني في موسى فأنا أولى بموسى. أيها الناس، من يحاجني في عيسى فأنا أولى بعيسى.

O you people! The one who disputes with me[asws] regarding Noah[as], so I am the closest with Noah[as]. O you people! The one who disputes with me regarding Ibrahim[as], so I[asws] am the closest with Ibrahim[as]. O you people! The one who disputes with me regarding Musa[as], so I[asws] am the closest with Musa[as]. O you people! The one, who disputes with me[asws] regarding Isa[as], so I[asws] am the closest with Isa[as].

أيها الناس، من يحاجني في رسول الله فأنا أولى برسول الله. أيها الناس، من يحاجني في كتاب الله فأنا أولى بكتاب الله. ثم ينتهي إلى المقام، فيصلي ركعتين، و ينشد الله حقه».

O you people! The one who disputes with me[asws] regarding Rasool-Allah[saww], so I[asws] am the closest with Rasool-Allah[saww]. O you people! The one who disputes with me[asws] regarding the Book of Allah[azwj], so I[asws] am the closest with the Book of Allah[azwj]'. Then he[asws] would end up to the Al-Maqam (of Ibrahim[as]) so he[asws] would Pray two Cycles (of Prayer), and adjure to Allah[azwj] of his[asws] rights'.

ثم قال أبو جعفر (عليه السلام): «هو و الله المضطر في كتاب الله، في قوله: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذا دَعاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفاءَ الْأَرْضِ، فيكون أول من يبايعه جبرئيل، ثم الثلاث مائة و الثلاثة عشر رجلا، فمن كان ابتلي بالمسير وافى، و من لم يبتل بالمسير فقد عن فراشه، و هو قول أمير المؤمنين (عليه السلام): هم المفقودون عن فرشهم.

Then Abu Ja'far[asws] said: 'By Allah[azwj]! He[asws] (Al-Qaim[asws]) is the restless one (المضطر) in the Book of Allah[azwj], regarding His[azwj] Words ***[27:62] Or, Who Answers the restless one when he calls upon Him and Removes the evil, and He will Make you Caliphs in the earth***. So it will happen that the first one who would pledge allegiance to him[asws] would be Jibraeel[as], then three hundred and thirteen (313) men. So the one who will be Tried by the journey would fulfil it, and the one who will not be Tried by the journey would be upon his bed. And it is the speech of Amir-ul-Momineen[asws]: 'They would be missing from their beds'.[3347]

[3346] لغيبة: 181/ 30 (Extract)
[3347] تفسير القمّي 2: 205

إخبار أمير المؤمنين عليه السلام عن ظهور الإمام المهدي عليه السلام

وأن رجلا من ولدك مشوم ملعون جلف جاف منكوس القلب فظ غليظ قد نزع الله من قلبه الرأفة والرحمة، أخواله من كلب، كأني أنظر إليه ولو شئت لسميته ووصفته وابن كم هو. فيبعث جيشا إلى المدينة فيدخلونها فيسرفون فيها في القتل والفواحش، ويهرب منه رجل من ولدي زكي نقي، الذي يملأ الأرض عدلا وقسطا كما ملئت ظلما وجورا. وإني لأعرف اسمه وابن كم هو يومئذ وعلامته. وهو من ولد ابني الحسين الذي يقتله ابنك يزيد، وهو الثائر بدم أبيه.

News from Amir-ul-Momineen[asws] about the appearance of the Imam Al-Mahdi[asws]

And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah[azwj] has Removed leniency and mercy, whose maternAl-uncles will be from dogs, it is as if I[asws] can see him and had I[asws] so wished, I[asws] would have named him, and described him, and how old he will be, so he will send an army to Al-Medina.

So they will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my[asws] sons[asws], pure and holy, who will fill the earth with justice and equity just as it was filled with injustice and inequity, they will flee from him. And I[asws] know his[asws] name, and how old he[asws] will be on that day, and his[asws] signs. And he[asws] will be from the sons[asws] of my[asws] son[asws] Al-Husayn[asws] who will be killed by your son Yazeed, and he[asws] will avenge the blood of his[asws] father[asws].

فيهرب إلى مكة ويقتل صاحب ذلك الجيش رجلا من ولدي زكيا بريا عند أحجار الزيت. ثم يسير ذلك الجيش إلى مكة، وإني لأعلم اسم أميرهم وعدتهم وأسمائهم وسمات خيولهم، فإذا دخلوا البيداء واستوت بهم الأرض خسف الله بهم. قال الله عز وجل: (ولو ترى إذ فزعوا فلا فوت وأخذوا من مكان قريب)

He[asws] will go to Mecca, and the commander of the army (opposing him[asws]) will kill a pure man from my[asws] sons at a place with stones of oil (Ahjaar Al-Zayt). Then that army will travel to Mecca, and I[asws] know the name of its Emir (leader), and their number, and their names, and the description of their horses. So when they enter Al-Bayda, the earth will spread out and Allah[azwj] will Make it to swallow them up. Allah[azwj] Mighty and Majestic has Said ***"[34:51] And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place"***.

- قال: من تحت أقدامكم - فلا يبقى من ذلك الجيش أحد غير رجل واحد يقلب الله وجهه من قبل قفاه.

He[asws] said: '(The ground will shift) from underneath their feet – so there will not remain from that army anyone apart from one man, whose face will have been turned from the scruff of his neck.

ويبعث الله للمهدي أقواما يجتمعون من أطراف الأرض قزع كقزع الخريف. والله إني لأعرف أسمائهم واسم أميرهم ومناخ ركابهم. فيدخل المهدي الكعبة ويبكي ويتضرع، قال الله عز وجل: (أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض) هذا لنا خاصة أهل البيت.

And Allah[azwj] will Send for Al-Mahdi[asws] a people. He[azwj] will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah[azwj], I[asws] know their names, and the name of their Emir (leader), and where their rides will stop. So Al-Mahdi[asws] will

enter the Kaabah, and he[asws] will be crying and Praying. Allah[azwj] Mighty and Majestic has Said : ***[27:62] Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth***. This is exclusively for us[asws], the People[asws] of the Household.'.[3348]

VERSES 63 - 66

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {63} أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ {64} قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {65} بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۖ بَلْ هُمْ مِنْهَا عَمُونَ {66}

[27:63] Or, One Who Guides you in utter darkness of the land and the sea, and Who Sends the winds as good news before His Mercy. Is there a god with Allah? Exalted is Allah above what they are associating (with Him) [27:64] Or, One Who Originates the creation, then Repeats it and One Who Gives you sustenance from the skies and the earth. Is there a god With Allah? Say: Bring your proof if you are truthful [27:65] Say: No one in the skies and the earth knows the hidden except for Allah; and they do not know when they shall be Raised [27:66] But, does their knowledge extend to regarding the Hereafter But, they are in doubt about it; but, they are quite blind to it

الطبرسي في (الاحتجاج)، قال: و مما خرج عن صاحب الزمان (صلوات الله عليه) ردا على الغلاة من التوقيع جوابا لكتاب كتب إليه على يدي محمد بن علي بن هلال الكرخي: «يا محمد بن علي، تعالى الله عز و جل عما يصفون، سبحانه و بحمده، ليس نحن شركاءه في علمه و لا في قدرته، بل لا يعلم الغيب غيره كما قال في محكم كتابه تبارك و تعالى: قُلْ لا يَعْلَمُ مَنْ فِي السَّماواتِ وَ الْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ،

Al-Tabarsy, in Al-Ihtijaj, said,

'And from what has come out about the Master of the Era[asws] (صاحب الزمان), a letter in response to the extremists, an answer to the letter written to him[asws] by the hands of Muhammad Bin Ali Bin Hilal Al-Karkhy, he[asws] said: 'O Muhammad Bin Ali! Allah[azwj] Mighty and Majestic is Higher than what they are describing Him[azwj] to be. Glory be to Him[azwj] and with His[azwj] Praise. We[asws] are not partners in His[azwj] Knowledge, nor in His[azwj] Power. But, no one knows the hidden apart from Him[azwj], just as He[azwj] Blessed and High has Said in the Decisive of His[azwj] Book ***[27:65] Say: No one in the skies and the earth knows the hidden except for Allah***.

و أنا و جميع آبائي من الأولين آدم و نوح و إبراهيم و موسى و غيرهم من النبيين، و من الآخرين محمد رسول الله و علي بن أبي طالب و الحسن و الحسين و غيرهم ممن مضى من الأئمة (صلوات الله عليهم أجمعين) إلى مبلغ أيامي و منتهى عصري عبيد الله عز و جل، يقول الله عز و جل: مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيامَةِ أَعْمى قالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمى وَ قَدْ كُنْتُ بَصِيراً قالَ كَذلِكَ أَتَتْكَ آياتُنا فَنَسِيتَها وَ كَذلِكَ الْيَوْمَ تُنْسى.

And I[asws], and all of my[asws] forefathers from the former ones, Adam[as], and Noah[as], and Ibrahim[as], and Musa[as], and others from the Prophets[as], and from the later ones, Muhammad Rasool-Allah[saww], and Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws], and Al-Husayn[asws], and other from the past from the Imams[asws] up until my[asws] days, and ending with my[asws] time, are servants of Allah[azwj] Mighty and Majestic. Allah[azwj]

[3348] Kitaab Sulaym Bin Qays Al Hilali – H 25

Mighty and Majestic is Saying ***[20:124] And whoever turns away from My Reminder, his shall be a straitened life, and We will Raise him on the Day of Judgement, blind [20:125] He shall say: My Lord! Why have You Raised me blind and I was a seeing one indeed? [20:126] He will say: Even so, Our Signs came to you but you neglected them; even thus shall you be Forsaken this Day***'.[3349]

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ يقول: «علموا ما كانوا جهلوا في الدنيا».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[27:66] But, does their knowledge extend to regarding the Hereafter? But, they are in doubt about it; but, they are quite blind to it***, he[asws] said: 'They will come to know what there were ignorant of in the world'.[3350]

VERSES 67 – 72

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ {67} لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {68} قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {69} وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ {70} وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {71} قُلْ عَسَىٰ أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ {72}

[27:67] And those who disbelieve say: When we and our forefathers would be dust shall we be Brought forth? [27:68] We have been promised this before, we and our forefathers; these are nothing but stories of the ancients [27:69] Say: Travel in the earth, then see how was the end of the guilty [27:70] And grieve not for them and be not distressed because of what they plan [27:71] And they are saying: When will this threat come to pass, if you are truthful? [27:72] Say: Maybe it may have come near to you some of that which you seek to hasten on

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟!

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Qureysh raised objections to Rasool-Allah[saw]. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him[saww] and he had a large bone in his

[3349] الاحتجاج: 473.
[3350] تفسير القمّي 2: 132.

hand, opened his hand, then blew it away and said, 'You[saww] are claiming that your[saww] Lord[azwj] will give life to this after what you[saww] see?'[3351]

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما و رفاتا أ إنا لمبعوثون، من يحيي العظام و هي رميم؟

Al-Ayyashi from Al-Halby,

From Abu Abdullah[asws], said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad[saww], if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?'[3352]

في كتاب الخصال: وسئل الصادق عليه السلام عن قول الله تعالى: أو لم يسيروا في الارض قال معناه اولم ينظروا في القرآن

In the book Al-Khisaal– 'And it was asked of Al-Sadiq[asws] about the Words of Allah[azwj] the High ***[27:69] Say: Travel in the earth***, he[asws] said: 'Its Meaning is – Why don't you look into the Quran? (To see how was the end of the guilty).'[3353]

VERSES 73 - 75

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {73} وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {74} وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ {75}

[27:73] And your Lord is the Lord of Grace to the people, but most of them are not grateful [27:74] And your Lord Knows what their chests concealing and what they are manifesting [27:75] And there is nothing concealed in the sky and the earth but it is in a Clarifying Book

حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابى الحسن الاول عليه السلام قال قلت له جعلت فداك النبي صلى الله عليه وآله ورث علم النبيين كلهم قال لى نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آبائهم من النبوة والعلم قال ما بعث الله نبيا الا وقد كان محمد صلى الله عليه وآله اعلم منه

It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First[asws], 'May I be sacrificed for you, the Prophet[saww] was the inheritor of the knowledge of the Prophets[as]?' He[as] replied: 'Yes'. I asked, 'From Adam[as] and ending with himself[saww]?' He[asws] said: 'Yes'. I asked, 'Inherited from them[as] the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He[asws] said: 'Allah[azwj] did not Send a Prophet[as] unless Muhammad[saww] knew from him[as] (his[as] knowledge)'.

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدهد حين فقده وشك في امره مالى لا ارى الهدهد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لاعذبنه

[3351] الأمالي 1: 18.
[3352] تفسير العيّاشي 2: 296/ 89.
[3353] Tafseer Noor Al Saqalayn – Ch 27 H 98

عذابا شديدا أو لا ذبحنه أو ليأتيني بسلطان مبين وانما غضب عليه لانه كان يدله على الماء فهذا وهو طير قد اعطى ما لم يعط سليمان وانما اراده ليدله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

I said, 'Isa Bin Maryam[as] used to revive the dead by the Permission of Allah[azwj]'. He[asws] said: 'You speak the truth'. I said, 'Suleiman Bin Dawood[as] used to understand the speech of the birds'. He[asws] said: 'And Rasool-Allah[saww] had the power over all these. Suleiman Bin Dawood[as] said to the Hoopoe bird when he[as] was on the verge of losing his[as] command. He[as] said: '***[27:20] how is it that I see not the hoopoe or is it that he is of the absentees?*** And to him[as] were subservient the winds, and the ants, and the humans, and the Jinn, and the devils. **And (he) was angry with it**. He[as] said ***[27:21] 'I will certainly punish him with a severe penalty, or execute him, unless he brings me a clear reason (for absence).*** He[as] was angry with it because it was a guide for him[as] over the water, and this, and it was a bird, it was given that which was not given to Suleiman[as] and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him[as], and it was not for them to understand the water underneath the air, it was the bird who understood it.'

ان الله يقول في كتابه ولو ان قرانا سيرت به الجبال أو قطعت به الارض أو كلم به الموتى فقد ورثنا نحن هذا القرآن فعندنا ما يقطع به الجبال ويقطع به البلدان ويحيى به الموتى باذن الله ونحن نعرف ما تحت الهواء وان كان في كتاب الله لايات ما يراد بها امر من الأمور التى اعطاه الله الماضين النبيين والمرسلين الا وقد جعله الله ذلك كله لنا في ام الكتاب

Allah[azwj] has Said in His[azwj] Book ***[13:31] If there were a Qur'an with which mountains were moved, or the Earth were cloven asunder, or the dead were made to speak,*** We[asws] have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah[azwj], and we[asws] are aware of the water under the air, and in the Book of Allah[azwj] are Verses with which he[saww] could command anything by it that Allah[azwj] had Given to the Prophet[as] and the Rasools before but Allah[azwj] has Made all of that for us[asws] in the Mother of the Book.

ان الله تبارك وتعالى يقول وما من غائبة في السماء والأرض الا في كتاب مبين ثم قال عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فنحن الذين اصطفينا الله فقد ورثنا علم هذا القرآن الذى فيه تبيان كل شئ.

Allah[azwj] Says in His[azwj] Book ***[27:75] And there is nothing concealed in the skies and the earth but it is in a Clarifying Book*** then Said Mighty and Majestic ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants*** for we[asws] are the ones Chosen by Allah[azwj] and Made to inherit this knowledge of the Quran in which is the explanation of all things'.[3354]

VERSES 76 - 81

إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ {76} وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ {77} إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ الْعَلِيمُ {78} فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ {79} إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {80} وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۖ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {81}

[3354] Basaair Al Darajaat – P 3 CH 1 H 3

[27:76] Surely this Quran Narrates to the Children of Israel most of what they are differing in [27:77] And it is a Guidance and a Mercy for the Believers [27:78] Surely your Lord will Judge between them by His Judgement, and He is the Mighty, the Knowing [27:79] Therefore rely upon Allah; you are upon the clear Truth [27:80] You cannot make the dead to hear, can you make the deaf to hear the call when they go back retreating [27:81] Nor can you be a guide to the blind out of their error; You can only make hear the one who believes in Our Signs, so they are the submitters

حدثنا محمد بن عيسى عن حماد بن عيسى عن الحسين بن المختار عن ابى عبد الله عليه السلام قال يهلك اصحاب الكلام وينجو المسلمين ان المسلمين هم النجباء

It has been narrated to us by Muhammad Bin Isa, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has narrated:

Abu Abdullah[asws] said: 'The people of theology will be destroyed, and the submitters (to the Hadeeth) will survive. It is the submitters (to the Hadeeth) that are the excellent'.[3355]

حدثنا احمد بن محمد عن العباس بن معروف عن عبد الله بن يحيى عن ابن اذينه عن ابى بكر الحضرمي قال سمعت ابا عبد الله عليه السلام يقول يهلك اصحاب الكلام وينجو المسلمون ان المسلمين هم النجباء يقولون هذا ينقاد اما والله لو علموا كيف كان اصل الخلق ما اختلفوا اثنان.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, from Abdullah Bin Yahya, from Ibn Azina, from Abu Bakr Al-Hazramy who said:

'I heard Abu Abdullah[asws] say: 'The people of theology will be destroyed, and the submitters (to the Hadeeth) will survive. It is the submitters (to the Hadeeth) that are the excellent. They are saying that this is submission. But, by Allah[azwj], if they knew how was the origin of the creation, no two (people) would have differed'.[3356]

حدثنا بعض اصحابنا عمن روى عن ثعلبة بن ميمون عن زرارة بن حمران قال كان يجالسنا رجل من اصحابنا فلم يكن يسمع بحديث الا قال سلموا حتى لقب فكان كلما جاء قالوا قد جاء سلم فدخل حمران وزرارة على ابى جعفر عليه السلام فقال ان رجلا من اصحابنا إذا سمع شيئا من احاديثكم قالوا سلموا حتى لقب وكان إذا جاء قالوا سلم فقال أبو جعفر عليه السلام قد افلح المسلمون ان المسلمين هم النجباء.

It has been narrated to us by one of our companions, from Tha'albat Bin Maymoun, from Zarara Bin Hamraan who said:

'We used to be seated with a man from our companions. Never did he hear a Hadith except that he used to say, 'Submit to it', to the extent that he was titled as such, for every time he came, we said, 'The submitter (to the Hadeeth) has come'. So, Hamran and Zarara came up to Abu Ja'far[asws] and said, 'There is a man from our companions, when he hears anything from your[asws] Hadith, he says, 'Submit to it', to the extent that he has been titled as such so that whenever he comes, they said, 'The submitter (to the Hadeeth) has come'. Abu Ja'far[asws] said: 'The submitters (to

[3355] Basaair Al Darajaat – P 10 Ch 20 H 4
[3356] Basaair Al Darajaat – P 10 Ch 20 H 5

the Hadeeth) are victorious, and that the submitters (to the Hadeeth) are the ones who are the excellent'.[3357]

VERSES 82 - 84

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ {82} وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ {83} حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنْتُمْ تَعْمَلُونَ {84}

[27:82] And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them, because people did not have certainty in Our Signs [27:83] And on the Day when We will Gather from every nation a party from among those who rejected Our Signs, then they shall be formed into groups [27:84] Until when they come, He will say: Did you reject My Signs while you had no comprehensive knowledge of them? Or what was it that you did?

ابن شهر آشوب: عن الرضا (عليه السلام)، في قوله تعالى: تَتْبَعُهَا الرَّادِفَةُ، قال: «إذا زلزلت الأرض فأتبعها خروج الدابة و قد تقدمت الروايات في معنى هذه الآية بهذا المعنى في سورة النمل.

Ibn Shehr Ashub –

From Al-Reza[asws] regarding the Words of the High ***[79:7] followed by the Shaker***, he[asws] said; 'When the earth would be in a tremor, it would be followed by the coming out of 'The Walker' (Al-Dabbat)'.

». و قال (عليه السلام) في قوله تعالى: أَخْرَجْنا لَهُمْ دَابَّةً مِنَ الْأَرْضِ، قال: «علي بن أبي طالب (عليه السلام)».

And he[asws] said regarding the Words of the High ***[27:82] We shall Bring forth for them a walker from the earth***, he[asws] said (that is): 'Ali[asws] Bin Abu Talib[asws]'.[3358]

وكان مما قلت: يا أمير المؤمنين، أخبرني عن حوض رسول الله صلى الله عليه وآله، أفي الدنيا هو أم في الآخرة؟ فقال: بل في الدنيا. قلت: فمن الذائد عنه؟ قال: أنا بيدي هذه، فليردنه أوليائي وليصرفن عنه أعدائي. قلت: يا أمير المؤمنين، قول الله تعالى: (وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم، أن الناس...) الآية، ما الدابة؟ قال: يا أبا الطفيل، اله عن هذا.

And from what I said was, 'O Amir-ul-Momineen[asws], inform me about the Fountain of Rasool-Allah[saww], is it in the world or it is in the Hereafter?' He[asws] said: 'But, it is in the world'. I said, 'So, who is the one who will defend (turn people back) from it?' He[asws] said: 'I[asws] will, by these hands of mine[asws]. So, my[asws] friends will come near it, and my[asws] enemies will be turned back from it'. I said, 'O Amir-ul-Momineen[asws], the Words of Allah[azwj] ***[27:82] And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them, because people did not have certainty in Our Signs***, what is the creature?' He[asws] said: 'O Abu Al-Tufayl, refrain from this'.

[3357] Basaair Al Darajaat – P 10 Ch 20 H 17
[3358] المناقب 3: 102

فقلت: يا أمير المؤمنين، أخبرني به جعلت فداك. قال: هي دابة تأكل الطعام وتمشي في الأسواق وتنكح النساء. فقلت: يا أمير المؤمنين، من هو؟ قال: هو زر الأرض الذي إليه تسكن الأرض. قلت: يا أمير المؤمنين، من هو؟ قال: صديق هذه الأمة وفاروقها ورئيسها وذو قرنها. قلت: يا أمير المؤمنين، من هو؟ قال: الذي قال الله عز وجل: (ويتلوه شاهد منه) ، والذي (عنده علم الكتاب)، (والذي جاء بالصدق)، والذي (صدق به) أنا، والناس كلهم كافرون غيري وغيره.

I said, 'O Amir-ul-Momineen[asws], inform me about it, may I be sacrificed for you[asws]'. He[asws] said: 'It is a creature which eats the food, and walks in the markets, and marries the women'. I said, 'O Amir-ul-Momineen[asws], who is he?' He[asws] said: 'He is a necessity for the earth for it to be tranquil'. I said, 'O Amir-ul-Momineen[asws], who is he?' He[asws] said: 'He is the Truthful (Siddique) of this community and its Differentiator (Farouq), and its chief, and its 'Zukarn''. I said, 'O Amir-ul-Momineen[asws], who is he?' He[asws] said: 'The one about whom Allah[azwj] Mighty and Majestic has Said ***"[11:17] and a witness from Him recites it"***, and the one ***"[13:43] and whoever has knowledge of the Book"***, and the one ***"[39:33] And he who brings the truth and (he who) accepts it as the truth"***, it is I[asws], and all of the people disbelieved apart from me[asws], and him[saww].

قلت: يا أمير المؤمنين، فسمه لي. قال: قد سميته لك. يا أبا الطفيل، والله لو دخلت على عامة شيعتي الذين بهم أقاتل، الذين أقروا بطاعتي وسموني (أمير المؤمنين) واستحلوا جهاد من خالفني، فحدثتهم شهرا ببعض ما أعلم من الحق في الكتاب الذي نزل به جبرئيل على محمد صلى الله عليه وآله وببعض ما سمعت من رسول الله صلى الله عليه وآله لتفرقوا عني حتى أبقى في عصابة حق قليلة، أنت وأشباهك من شيعتي.

I said, 'O Amir-ul-Momineen[asws], name him for me'. He[asws] said; 'I[asws] have named him for you. O Abu Al-Tufayl, by Allah[azwj], if the generAl-public of the Shiah who have fought by my[asws] side come to me[asws], those that have accepted to be obedient to me[asws], and call me[asws] Amir-ul-Momineen, and consider it lawful to fight against the one who opposes me[asws], if I[asws] were to narrate to them for months some of what I[asws] know from the truth regarding the book which Jibraeel descended with upon Mohammed[saww], and some of what I[asws] heard from Rasool-Allah[saww], they will disperse from me[asws] until there will remain only a few of the truthful ones, you and those like you from my[asws] Shiah'.

ففزعت وقلت: يا أمير المؤمنين، أنا وأشباهي نتفرق عنك أو نثبت معك؟ قال: لا، بل تثبتون. ثم أقبل علي فقال: إن أمرنا صعب مستصعب لا يعرفه ولا يقر به إلا ثلاثة: ملك مقرب أو نبي مرسل أو عبد مؤمن نجيب امتحن الله قلبه للإيمان. يا أبا الطفيل، إن رسول الله صلى الله عليه وآله قبض فارتد الناس ضلالا وجهالا، إلا من عصمه الله بنا أهل البيت.

I panicked and said, 'O Amir-ul-Momineen[asws], I and those like me, we will disperse from you[asws], or will we remain steadfast with you[asws]?' He[asws] said: 'No, but you will remain steadfast'. Then he[asws] turned towards me and said: 'Our[asws] matters are difficult, and become more difficult, none understand it nor accept it accept for three – an Angel of Proximity, or a Mursil Prophet[as], or a Believer whose heart was Tested with faith by Allah[azwj]. O Abu Al-Tufayl, when Rasool-Allah[saww] passed away, the people turned apostate by straying and ignorance, except for the ones whom Allah[azwj] Protected by us[asws], the People[asws] of the Household'.[3359]

حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن عبد الرحمن بن سيابه عن عمران بن ميثم عن عباية الاسدي قال دخلت على امير المؤمنين عليه السلام وانا خامس خمسة اصغر القوم فسمعته يقول حدثنى اخى رسول الله صلى الله عليه وآله انه خاتم الف نبى وانا خاتم الف وصى وكلفت ما لم يكلفوا قلنا ما انصفك القوم يا امير المؤمنين قال ليس حيث تذهب يابن اخ انى لاعلم الف كلمة ما يعلمها غيرى وغير محمد صلى الله عليه وآله يقرون منها اية في كتاب الله وإذا وقع القول عليهم اخرجنا لهم دابة من الارض تكلمهم ان الناس كانوا باياتنا لا يوقنون

[3359] Kitab Sulaym Bin Qays Al Hilali – A Historical Journey

It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abdul Rahman Bin Sayaaba, from Umran Bin Maysam, from Abaaya Al-Asad who said:

'I came to Amir-ul-Momineen[asws] and I was the fifth youngest of the five people. I heard him[asws] say: 'My[asws] brother the Messenger of Allah[saww] narrated to me[asws] that he[saww] is the seal of a thousand Prophets[as] and I[asws] am the seal of a thousand successors[as], and mandated to do a task that they had not been mandated to do'. We asked, 'What is your[asws] justice to the people, O Amir-ul-Momineen[asws]?' He[asws] said: 'Where are you heading to (with this), O son of a brother. I[asws] know a thousand words which apart from me[asws] and apart from the Messenger of Allah[saww] do not know, you recognise from it a Verse in the Book of Allah[azwj] ***[27:82] And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them, because people did not have certainty in Our Signs***'.[3360]

محمد بن يعقوب: عن محمد بن يحيى، و أحمد بن محمد، جميعا، عن محمد بن الحسن، عن علي بن حسان، قال: حدثني أبو عبد الله الرياحي، عن أبي الصامت الحلواني، عن أبي جعفر (عليه السلام)، قال: قال امير المؤمنين انا قسيم الجنة والنار لا يدخلها داخل الا على احد قسمين وانا الفاروق الاكبر وانا الامام لمن بعدى والمؤدى عمن كان قبلى ولا يتقدمني احد الا احمد صلى الله عليه وآله وانى واياه لعلى سبيل واحد الا انه هو المدعو باسمه ولقد اعطيت الست علم المنايا والبلايا والوصايا والانصاب وفصل الخطاب وانى لصاحب الكرات ودولة الدول وانى لصاحب العصا والميسم والدابة التى تكلم الناس.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, and Ahmad Bin Muhammad altogether, from Muhammad Bin Al-Hassan, from Ali Bin Hisan, from Abu Abdullah Al-Riyahi, from Abu Al-Saamit Al-Halwany,

'Abu Ja'far[asws] having said: 'Amir-ul-Momineen[asws] said: 'I[asws] am the distributor of the Paradise and the Fire, none will enter inside except one of the two types. And I[asws] am the Great Differentiator (*Farouq Al-Akbar*). And I[asws] am the Imam[asws] of those who will come after me[asws], and leading the ones who came before me[asws], and no one precedes me[asws] except for Ahmad[saww], and I[asws] and him[saww] are on one path, except that he[saww] is the one called by his[saww] name. And I[asws] have been given the six – knowledge of the deaths (*Manaaya*), and the afflictions (*Balaaya*), and the Testaments (*Wasaaya*) and the lineage (*Ansaab*) and the conciseness of speech (*Faslul Khitaab*). And I[asws] am the Master of the spheres, and the country of the countries. And I[asws] am the owner of the Staff, and the features (*Al-Maysam*), and the walker that the people talk about'.[3361]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «انتهى رسول الله (صلى الله عليه و آله) إلى أمير المؤمنين (عليه السلام) و هو نائم في المسجد، و قد جمع رملا و وضع رأسه عليه، فحركه برجليه، ثم قال له: قم، يا دابة الأرض «1»، فقال رجل من أصحابه: يا رسول الله، أ يسمي بعضنا بعضا بهذا الاسم؟ فقال: لا و الله، ما هو إلا له خاصة، و هو الدابة التي ذكرها الله تعالى في كتابه وَ إِذا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كانُوا بِآياتِنا لا يُوقِنُونَ.

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

[3360] Basaair Al Darajaat – P 6 Ch 18 H 7
[3361] الكافي 1: 153/ 3.

'Abu Abdullah[asws] having said: 'Rasool-Allah[saww] came up to Amir-ul-Momineen[asws] and he[asws] was in the Masjid, and he[asws] had gathered a pile of sand and placed his[asws] head upon it. So he[saww] moved him[asws] with his[saww] leg, then said to him[asws]: 'O Walker of the earth!' So a man from his[saww] said, 'O Rasool-Allah[saww]! Can some of us name each other by this name?' So he[saww] said: 'No, by Allah[azwj]! It is only for him[asws] especially, and he[asws] is the Walker whom Allah[azwj] the High has Mentioned in His[azwj] Book ***[27:82] And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them because people did not have certainty in Our Signs***'.

ثم قال: يا علي، إذا كان آخر الزمان، أخرجك الله في أحسن صورة، و معك ميسم، تسم به أعداءك».

Then he[saww] said: 'O Ali[asws]! When it will be the end of the times, Allah[azwj] Will Bring you [asws] forth in a beautiful face, and with you[asws] would be a brand with which you[asws] will be branding your[asws] enemies'.

فقال الرجل لأبي عبد الله (عليه السلام): إن العامة تزعم أن قوله: وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجاً، عنى في القيامة، فقال أبو عبد الله (عليه السلام): «أ فيحشر الله من كل امة فوجا، و يدع الباقين؟! لا، و لكنه في الرجعة، و أما آية القيامة فهي: وَ حَشَرْناهُمْ فَلَمْ نُغادِرْ مِنْهُمْ أَحَداً».

So a man said to Abu Abdullah[asws], 'The general Muslims are alleging that His[azwj] Words ***[27:83] And on the Day when We will Gather from every nation a party*** it means during the Day of Judgement'. So Abu Abdullah[asws] said: 'Will Allah[azwj] Gather from every nation a party, and leave the rest? No! But it would be during the Return (الرجعة). And as for the Verse regarding the Day of Judgement, so it is ***[18:47] We will Gather them and leave not any one of them behind***'.[3362]

وعنه، قال: حدثني أبي، قال: حدثني ابن أبي عمير، عن المفضل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجاً، قال: «ليس أحد من المؤمنين قتل إلا و يرجع حتى يموت، و لا يرجع إلا من محض الإيمان محضا، و من محض الكفر محضا».

And from him who said, 'My father narrated to me, from Ibn Abu Umeyr, from Al-Mufazzal,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[27:83] And on the Day when We will Gather from every nation a party***, he[asws] said: 'There is none from the Believers who had been killed except that he would return until he dies (a natural death), and there will not return any except the one with purely pure faith, and purely pure disbelief'.[3363]

VERSES 85 - 87

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ {85} أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {86} وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ {87}

[27:85] And the Word shall come to pass against them because they were unjust, so they shall not be speaking [27:86] Do they not consider that We

[3362] تفسير القمي 2: 130.
[3363] تفسير القمي 2: 131

have Made the night that they may rest therein, and the day to give light? Most surely there are signs in this for a people who believe [27:87] And on the Day when the trumpet shall be Blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah Desires, and all shall come to him abased

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ كُلٌّ أَتَوْهُ داخِرِينَ، قال: «صاغرين».

And (Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[27:87] and all shall come to him abased***, he[asws] said: 'Submissively'.[3364]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفَرِهِمْ عُزْلًا بُهْماً جُرْداً مُرْداً فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ النُّورُ وَ تَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقِفُوا عَلَى عَقَبَةِ الْمَحْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضاً وَ يَزْدَحِمُونَ دُونَهَا فَيُمْنَعُونَ مِنَ الْمُضِيِّ فَتَشْتَدُّ أَنْفَاسُهُمْ وَ يَكْثُرُ عَرَقُهُمْ وَ تَضِيقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ ضَجِيجُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali[asws] Bin Al-Husayn[asws] narrating in the Masjid of the Rasool[saww] Allah[azwj] saying: 'Narrated to me[asws] by my[asws] father[asws], and he[asws] heard it from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] narrating to the people saying: 'When it will be the Day of Judgement, Allah[azwj] will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He[asws] said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكاً مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنْكَسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ تَخْشَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْزَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هذا يَوْمٌ عَسِرٌ

He[asws] said: 'The Compeller[azwj] Blessed and High will Attend to them from above His[azwj] Throne in the shadow of the Angels, so He[azwj] Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller[azwj]'. He[asws] said: 'So the last of them would hear it just as the first of them'. He[asws] said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He[asws] said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

[3364] تفسير القمي 2: 133.

قَالَ فَيُشْرِفُ الْجَبَّارُ عَزَّ وَ جَلَّ الْحَكَمُ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَكَمُ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكُمُ بَيْنَكُمْ بِعَدْلِي وَ قِسْطِي لَا يُظْلَمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ آخُذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلِمَةِ بِالْمَظْلِمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُثِيبُ عَلَى الْهِبَاتِ وَ لَا يَجُوزُ هَذِهِ الْعَقَبَةَ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلِمَةٌ إِلَّا مَظْلِمَةً يَهَبُهَا صَاحِبُهَا وَ أُثِيبُهُ عَلَيْهَا وَ آخُذُ لَهُ بِهَا عِنْدَ الْحِسَابِ فَتَلَازَمُوا

He[asws] said: 'So the Compeller[azwj] Mighty and Majestic would Attend to be the Judge over them, so He[azwj] will Say to them: "I[azwj] am Allah[azwj]. There is no god except for Me[azwj]. I[azwj] am the Equitable Judge Whom will not Let any injustice be done today. I[azwj] Shall Judge between you all with Justice and Equity. No one will be done injustice in My[azwj] Presence today. I[azwj] shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My[azwj] Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I[azwj] shall Take from him (the unjust one) during the Accounting correlated.

أَيُّهَا الْخَلَائِقُ وَ اطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَى بِي شَهِيداً

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I[azwj] am a Witness for you against them, and I[azwj] am sufficient as a Witness'.

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَازَمُونَ فَلَا يَبْقَى أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلِمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا قَالَ فَيَمْكُثُونَ مَا شَاءَ اللَّهُ فَيَشْتَدُّ حَالُهُمْ وَ يَكْثُرُ عَرَقُهُمْ وَ يَشْتَدُّ غَمُّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَجِيجٍ شَدِيدٍ فَيَتَمَنَّوْنَ الْمَخْلَصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِهَا

He[asws] said: 'So they will recognise each other and seize the opportunity. So not one would remain for whom there would be anything from the unjust one any right except that he would claim for it'. He[asws] said: 'So they would do that for as long as Allah[azwj] so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones'.

قَالَ وَ يَطَّلِعُ اللَّهُ عَزَّ وَ جَلَّ عَلَى جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِي اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمَظَالِمِكُمْ قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضِيقِ مَسْلَكِهِمْ وَ تَزَاحُمِهِمْ قَالَ فَيَهَبُ بَعْضُهُمْ مَظَالِمَهُمْ رَجَاءَ أَنْ يَتَخَلَّصُوا مِمَّا هُمْ فِيهِ وَ يَبْقَى بَعْضُهُمْ فَيَقُولُ يَا رَبِّ مَظَالِمُنَا أَعْظَمُ مِنْ أَنْ نَهَبَهَا

He[asws] said: 'And Allah[azwj] would Know of their struggles, so a Caller would Call out from the Presence of Allah[azwj] Blessed and High which the last of them would hear as well as the first of them: 'O group of creatures, listen intently to the Caller of Allah[azwj] Blessed and High, and listen to what Allah[azwj] Blessed and High is Saying to you all: 'I[azwj] Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I[azwj] will Take it for you from the one who was unjust to you'. He[asws] said: 'So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention'. He[asws] said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord[azwj], our rights are greater than us being able to forego them'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تِلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنُ الْجِنَانِ جِنَانِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلِعَ مِنَ الْفِرْدَوْسِ قَصْراً مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأَبْنِيَةِ وَ الْخَدَمِ قَالَ فَيُطْلِعُهُ عَلَيْهِمْ فِي حِفَافَةِ الْقَصْرِ الْوَصَائِفُ وَ الْخَدَمُ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْفَعُوا رُءُوسَكُمْ فَانْظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَتَمَنَّاهُ

He[asws] said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?' He[asws] said: 'So Allah[azwj] Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants'. He[asws] said: 'The butlers and the servants would be seen on the grounds of the castle'. He[asws] said: 'So a Caller would Call out from the Presence of Allah[azwj] Blessed and High: "O group of creatures! Raise your heads and look at this castle'. He[asws] said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَفَا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلُّهُمْ إِلَّا الْقَلِيلَ قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا يَجُوزُ إِلَى جَنَّتِيَ الْيَوْمَ ظَالِمٌ وَ لَا يَجُوزُ إِلَى نَارِيَ الْيَوْمَ ظَالِمٌ وَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلِمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيُّهَا الْخَلَائِقُ اسْتَعِدُّوا لِلْحِسَابِ

He[asws] said: 'So a Caller will Call out from the Presence of Allah[azwj]: "O group of creatures! This is for every one forgives a Believer'. He[asws] said: 'So all of them would be forgiving except for a few'. He[asws] said: 'So Allah[azwj] Mighty and Majestic will Say: "There is no Permission to My[azwj] Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Accounting'.

قَالَ ثُمَّ يُخَلَّى سَبِيلُهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرُدُ بَعْضُهُمْ بَعْضاً حَتَّى يَنْتَهُوا إِلَى الْعَرْصَةِ وَ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتِ الدَّوَاوِينُ وَ نُصِبَتِ الْمَوَازِينُ وَ أُحْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمُ الْأَئِمَّةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاهُمْ إِلَى سَبِيلِ اللَّهِ

He[asws] said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller[azwj] Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets[as], <u>and the witnesses[asws], and these would be the Imams[asws] would be present</u>. Each Imam[asws] testifying over the people of his[asws] era, having stood among them by the Command of Allah[azwj] Mighty and Majestic, and called them to the Way of Allah[azwj]'.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلِمَةٌ أَيَّ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَ هُوَ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَذَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَاباً بِقَدْرِ مَا لِلْمُسْلِمِ قِبَلَهُ مِنْ مَظْلِمَةٍ

He[asws] said: 'So a man from Qureish said to him[asws], 'O son[asws] of the Rasool[saww] Allah[azwj], if there is a Believing man who has a claim against an infidel man, which thing would be taken from the infidel, and he is from the inhabitants of the Fire?' He[asws] said: 'Ali[asws] Bin Al-Husayn[asws] said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the infidel would be Punished by it along with his Punishment for his infidelity in accordance with what was for the Muslim before that right'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِذَا كَانَتِ الْمَظْلِمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُؤْخَذُ مَظْلِمَتُهُ مِنَ الْمُسْلِمِ قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُزَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَتُزَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He[asws] said: 'So the Qureishi said to him[asws], 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?' He[asws] said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'. He[asws] said: 'The Qureishi said to him[asws]: 'If the oppressor does not have any good deeds to his credit?' He[asws] said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.[3365]

VERSE 88

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ {88}

[27:88] And you see the mountains, you reckon them to be solid, and these shall pass away as the passing away of the cloud - the Handiwork of Allah Who has Made everything thoroughly; surely He is Aware of what you are doing

علي بن إبراهيم: إِذَا الشَّمْسُ كُوِّرَتْ، قال: تصير سوداء مظلمة وَ إِذَا النُّجُومُ انْكَدَرَتْ قال: يذهب ضوؤها وَ إِذَا الْجِبالُ سُيِّرَتْ، قال: تسير، كما قال الله: وَ تَرَى الْجِبالَ تَحْسَبُها جامِدَةً وَ هِيَ تَمُرُّ مَرَّ السَّحابِ،

Ali Bin Ibrahim (Tafseer Qummi) –

[81:1] When the sun is covered he[asws] said: 'It would become black and dark ***[81:2] And when the stars darken*** he[asws] said: 'Its illumination would go out ***[81:3] And when the mountains are made to pass away*** He[asws] said: 'These would become just as Allah[azwj] has Said ***[27:88] And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud***'.[3366]

VERSES 89 & 90

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ {89} وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {90}

[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day [27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire; shall you be Recompensed except for what you had been doing?

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَاكَ يَزِيدُهُ وَلَايَةَ مَنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جاءَ بِالْحَسَنَةِ

[3365] الكافي 8: 104/ 79
[3366] تفسير القمّي 2: 407

فَلَهُ خَيْرٌ مِنْها يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

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

'Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***"[42:23] and whoever earns good, We give him more of good therein"***, said; 'The one who befriends (Tawalla) the successors[asws] from the Progeny[asws] of Muhammad[saww], and follows their[asws] footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets[as], and the former Believers until their Wilayah arrives to Adam[as], and these are the Words of Allah[azwj] ***"[27:89] Whoever brings good, he shall have better than it"***, He[azwj] will Enter him into the Paradise, and these are the Words of Allah[azwj]: ***[34:47] Say: Whatever recompense I ask you for, so it is for yourselves***. He[saww] is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I[saww] never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.[3367]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو ابن أبي شيبة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن لله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها، فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو آت،- يعني أمره- حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الاخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضي الأمر و إلى الله ترجع الأمور، ثم يأمر الله مناديا ينادي: يا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطارِ السَّماواتِ وَ الْأَرْضِ فَانْفُذُوا لا تَنْفُذُونَ إِلَّا بِسُلْطانٍ».

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

The (narrator says), I heard Abu Ja'far[asws] say from the beginning: 'When Allah[azwj] Wants to Prove to His[azwj] creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be weak in its descent. When the inhabitants of the sky of the world will see that, they will say, 'Our Lord[azwj] is coming.' The Caller will Say: 'No! It is still coming' – meaning His[azwj] Command – until the whole of the sky descends, becoming one with the other, and it will be weak in its descent. Then the Command of Allah[azwj] will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, and to Allah[azwj] return all affairs (Commands). Then Allah[azwj] will Command the Caller to call out ***[55:33] O assembly of the Jinn and the Humans! If you are able to penetrate the diameter of the skies and the earth, then penetrate; you will not penetrate except with authority***.

قال: و بكى (عليه السلام) حتى إذا سكت، قلت: جعلني الله فداك، يا أبا جعفر، و أين رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و شيعته؟. فقال أبو جعفر (عليه السلام): «رسول الله (صلى الله عليه و آله) و علي (عليه السلام) و شيعته، على كثبان من المسك الأذفر، على منابر من نور، يحزن الناس و لا يحزنون، و يفزع الناس و لا يفزعون»

[3367] الكافي 8: 379/ 574.

He said, 'And he[asws] wept, until when[asws] he was calm, I said, 'May Allah[azwj] Make me to be your[asws] sacrifice, O Abu Ja'far[asws], and where will be Rasool-Allah[saww] and the Amir-ul-Momineen[asws] and their[asws] Shiah?' Abu Ja'far[asws] said: 'The Rasool-Allah[saww] and Ali[asws] and their[asws] Shiah will be on the dunes of Musk and Saffron, on pulpits of Light. The people will grieve and they will not, and the people will panic and they will not.'

ثم تلا هذه الآية مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها وَ هُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ. «فالحسنة: ولاية علي (عليه السلام)» ثم قال: لا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ. قوله تعالى: بِسُلْطانٍ أي بحجة.

Then he[asws] recited this Verse ***[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the day***. As for this "good", it is the Wilayah of Ali[asws].' Then said: ***'[21:103] The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised*** The Word of the High ***authority***, it means, with the Proof[asws].[3368]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَاكَ يَزِيدُهُ وَلَايَةَ مَنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

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

'Abu Ja'far[asws] regarding the Statement of Allah[azwj] Mighty and Majestic: ***"[42:23] and whoever earns good, We give him more of good therein"***, said; 'The one who befriends (Tawalla) the successors[asws] from the Progeny[asws] of Muhammad[saww], and follows their[asws] footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets[as], and the former Believers until their Wilayah arrives to Adam[as], and it is the Statement of Allah[azwj] ***"[27:89] Whoever brings good, he shall have better than it"***, He[azwj] will Enter him into the Paradise, and these are the Words of Allah[azwj]: ***"[34:47] Say: Whatever reward I have asked of you, that is only for yourselves"***. He[saww] is saying that the reward is the cordiality which I[saww] never asked for anything other than it, so it is for you to be guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.[3369]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، و محمد بن عبد الله، عن علي بن حسان، عن عبد الرحمان بن كثير، عن أبي عبد الله (عليه السلام)، قال: «قال أبو جعفر (عليه السلام): دخل أبو عبد الله الجدلي على أمير المؤمنين (عليه السلام)، فقال له: يا أبا عبد الله، ألا أخبرك بقول الله عز و جل: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها وَ هُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ وَ مَنْ جاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا ما كُنْتُمْ تَعْمَلُونَ؟ قال: بلى- يا أمير المؤمنين- جعلت فداك. فقال: الحسنة معرفة الولاية، و حبنا أهل البيت، و السيئة إنكار الولاية، و بغضنا أهل البيت».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama, and Muhammad Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

[3368] تفسير القمي 2: 77 و 345
[3369] Al Kafi – H 15021

Abu Abdullah[asws] has said: 'Abu Ja'far[asws] said; 'Abu Abdullah Al-Jadly came up to Amir-ul-Momineen[asws], so he[asws] said to him: 'Shall I[asws] inform you about the Words of Allah[azwj] Mighty and Majestic ***[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day [27:90] And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be Recompensed except for what you had been doing?*** He said, 'Yes – O Amir-ul-Momineen[asws] – May I be sacrificed for you[asws]'. So he[asws] said: 'The good deeds – is the recognition of Al-Wilayah, and the love for us[asws] the People[asws] of the Household; and the evil deeds – it is the denial of Al-Wilayah, and the hatred for us[asws] the People[asws] of the Household'.[3370]

وعنه، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو غالب أحمد بن محمد الزراري، قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن هشام بن سالم، عن عمار بن موسى الساباطي، قال: قلت لأبي عبد الله (عليه السلام): إن أبا امية يوسف بن ثابت حدث عنك أنك قلت: «لا يضر مع الإيمان عمل، و لا ينفع مع الكفر عمل».

And from him, from Muhammad Bin Muhammad, from Abu Ghalib Ahmad Bin Muhammad Al-Zarary, from Abdullah Bin Ja'far Al-Humeyri, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Al-Hassan Bin mahboub, from Hisham Bin Salim, from Amaar Bin Musa Al-Sabity who said,

'I said to Abu Abdullah[asws], 'Abu Ameet Yusuf Bin Sabit narrated from you[asws], that you[asws] said: 'A deed does not adversely affect if it is with the faith, nor does a deed benefit if it is with the disbelief'.

فقال: «إنه لم يسألني أبو امية عن تفسيرها، إنما عنيت بهذا أنه من عرف الإمام من آل محمد (صلى الله عليه و آله) و تولاه، ثم عمل لنفسه بما شاء من عمل الخير، قبل منه ذلك، و ضوعف له أضعافا كثيرة، فانتفع بأعمال الخير مع المعرفة، فهذا ما عنيت بذلك. و كذلك لا يقبل الله من العباد الأعمال الصالحة التي يعملونها إذا تولوا الإمام الجائر، الذي ليس من الله تعالى».

So he[asws] said: 'Abu Ameet did not ask me[asws] about its explanation. But rather, what I[asws] meant by this was that the one who recognises the Imam[asws] from the Progeny[asws] of Muhammad and befriends him[asws], then he can act for himself whatsoever he so desires from the good deeds, these would be Accepted from him, and be Increased for him with a lot of increase. Thus, he would benefit from the good deeds with the recognition. So this is what I[asws] meant by that. And similar to that, Allah[azwj] would not Accept the righteous deeds from the servant which he performed, if he were to befriend the unjust Imam, who is not from Allah[azwj] the High'.

فقال له عبد الله بن أبي يعفور: أليس الله تعالى قال: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها وَ هُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ فكيف لا ينفع العمل الصالح من تولى أئمة الجور؟ فقال أبو عبد الله (عليه السلام): «و هل تدري ما الحسنة التي عناها الله تعالى في هذه الآية؟ هي معرفة الإمام، و طاعته: و قد قال الله عز و جل: وَ مَنْ جاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا ما كُنْتُمْ تَعْمَلُونَ، و إنما أراد بالسيئة إنكار الإمام الذي هو من الله تعالى».

So Abdullah Bin Abu Ya'four said to him[asws], 'Does not Allah[azwj] the High Say ***[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day***, so how can he not benefit from the righteous deeds if he were to befriend the unjust Imam?' So Abu Abdullah[asws] say: 'And do you know what the good deeds are which Allah[azwj] the High has Mean in this Verse? It is the recognition of the Imam[asws], and being obedient to him[asws]. And Allah[azwj] Mighty and

[3370] الكافي 1: 142/ 14

Majestic Says ***[27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire; shall you be Recompensed except for what you had been doing?*** And what it Intended by the evil deeds is the denial of the Imam[asws] who is from Allah[azwj] the High'.

ثم قال أبو عبد الله (عليه السلام): «من جاء يوم القيامة بولاية إمام جائر ليس من الله، و جاء منكرا لحقنا، جاحدا لولايتنا، أكبه الله تعالى يوم القيامة في النار».

Then Abu Abdullah[asws] said: 'The one who comes on the Day of Judgement with the Wilayah of the unjust imam who is not from Allah[azwj], and comes having denied our[asws] rights, having fought against our[asws] Wilayah, Allah[azwj] would Fling him into the Fire on the Day of Judgement'.[3371]

محمد بن العباس، قال: حدثنا المنذر بن محمد، عن أبيه، عن الحسين بن سعيد، عن أبيه، عن أبان بن تغلب، عن فضيل بن الزبير، عن أبي داود السبيعي، عن أبي عبد الله الجدلي، قال: قال لي أمير المؤمنين (عليه السلام): «يا أبا عبد الله، هل تدري ما الحسنة التي من جاء بها فله خير منها، و هم من فزع يومئذ آمنون و من جاء بالسيئة فكبت وجوههم في النار؟». قلت: لا. قال: «الحسنة مودتنا أهل البيت، و السيئة عداوتنا أهل البيت».

Muhammad Bin Al-Abbas, from Al-Munzar Bin Muhammad, from his father, from Al-Husayn Bin Saeed, from his father, from Aban Bin Taghlub, from Fazeyl Bin Al-Zubeyr, from Abu Dawood Al-Asabi'y, from Abu Abdullah Al-Jadaly who said,

'Amir-ul-Momineen[asws] said to me: 'O Abu Abdullah! Do you know what is the good deed which if one were to come with it, so for him would be good from it, and he would be from ones in security from the terror on that Day, and the one who would come with the evil deeds, so his face would be flung upon his face in the Fire?' I said, 'No'. He[asws] said: 'The good deed – it is cordiality with us[asws], the People[asws] of the Household. And the evil deeds – it is being inimical to us[asws], the People[asws] of the Household?'[3372]

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن بشار، عن علي بن جعفر الحضرمي، عن جابر الجعفي، أنه سأل أبا جعفر (عليه السلام) عن قول الله عز و جل: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها وَ هُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ وَ مَنْ جاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ، قال: «الحسنة ولاية علي (عليه السلام)، و السيئة عداوته و بغضه».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashaar, from Ali Bin Ja'far Al-Hazramy,

from Jabir Al-Ju'fy who asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day [27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire***, he[asws] said: 'The good deed is the Wilayah of Ali[asws], and the evil deed is being inimical to him[asws], and being hateful to him[asws]'.[3373]

وعنه، قال: حدثنا السيد أبو الحمد، قال: حدثنا الحاكم أبو القاسم، قال: أخبرنا أبو عثمان سعيد ابن محمد البحيري، عن جده أحمد بن محمد، قال: حدثنا جعفر بن سهل، قال: حدثنا أبو زرعة عثمان بن عبد الله القرشي، قال: حدثنا ابن لهيعة، عن أبي

[3371] الأمالي 2: 31
[3372] تأويل الآيات 1: 410/ 16
[3373] تأويل الآيات 1: 411/ 20

الزبير، عن جابر بن عبد الله، قال: قال رسول الله (صلى الله عليه و آله): «يا علي، لو أن امتي صاموا حتى صاروا كالأوتاد، و صلوا حتى صاروا كالحنايا، ثم أبغضوك، لأكبهم الله على مناخرهم في النار».

And from him, from Al-Syed Abu Al-Hamd, from Al-Hakim Abu Al-Qasim, from Abu Usman Saeed Ibn Muhammad Al-Baheyri, from his grandfather Ahmad Bin Muhammad, from Ja'far Bin Sahl, from Abu Zar'at Usman Bin Abdullah Al-Qarshy, from Ibn Lahiya, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said,

'Rasool-Allah[saww] said: 'O Ali[asws]! If my community were to Fast until they become like pegs, and Pray until they become like the folded (paper), then they hate you[asws], Allah[azwj] would Fling them upon their noses into the Fire'.[3374]

VERSES 91 - 93

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ {91} وَأَنْ أَتْلُوَ الْقُرْآنَ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنْذِرِينَ {92} وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ {93}

[27:91] But rather, I am Commanded that I should worship the Lord of this city, Who has Made it sacred, and all things are for Him; and I am Commanded that I should be of these who submit [27:92] And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say: But rather, I am only one of the warners [27:93] And say: Praise is due to Allah, He will Show you His Signs so that you shall recognize them; nor is your Lord heedless of what you are doing

علي بن إبراهيم، قال الله عز و جل: وَ أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ- إلى قوله تعالى- سَيُرِيكُمْ آياتِهِ فَتَعْرِفُونَها قال: الآيات أمير المؤمنين، و الأئمة (عليهم السلام)، إذا رجعوا، يعرفهم أعداؤهم إذا رأوهم، و الدليل على أن الآيات هم الأئمة، قول أمير المؤمنين (عليه السلام): «و الله، ما لله آية أكبر مني» فإذا رجعوا إلى الدنيا، يعرفهم أعداؤهم إذا رأوهم في الدنيا.

Ali Bin Ibrahim -

Allah[azwj] Mighty and Majestic Said ***[27:91] and I am Commanded that I should be of these who submit*** up to His[azwj] Words ***[27:93] He will Show you His Signs so that you shall recognize them***, said, 'The Signs are Amir-ul-Momineen[asws] and the Imams[asws], when they[asws] return. Their[asws] enemies would recognise them[asws] when they see them[asws]. And the evidence upon that, that the Signs are the Imams[asws], are the words of Amir-ul-Momineen[asws]: 'By Allah[azwj]! There is not Sign of Allah[azwj] greater than me[asws]'. So when they[asws] return to the world, their enemies would recognise them[asws] when they see them[asws] in the world'.[3375]

[3374] مجمع البيان 7: 371.
[3375] تفسير القمّي 2: 131

CHAPTER 28

AL-QASAS

(88 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في جوار الله، و في كنفه، و لم يصبه في الدنيا بؤس أبدا، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجه الله مائة زوجة من الحور العين».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A'la, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who recites the three (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), would be from the friends of Allah[azwj], and in the Nearness of Allah[azwj], and in His[azwj] Patronage. He will not be affected with despair in the world, ever, and would be Given in the Hereafter the Paradise until he is satisfied, and over and above his satisfaction. And Allah[azwj] would get him to be married to a hundred wives from the Maiden Houries'.[3376]

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كان له من الأجر عشر حسنات بعدد كل من صدق بموسى (عليه السلام)، و عدد كل من كذب به، و لم يبق ملك في السماوات و الأرض إلا شهد له يوم القيامة بأنه صادق و من كتبها و شربها، زال عنه جميع ما يشكو من الألم، بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (28), would have for himself the Recompense of ten times of the number everyone who ratified Musa[as], and everyone who belief him[as]. There will not remain any Angel in the skies or the earth except that he would testify for him on the Day of Judgement, that he was a truthful. And the one who writes it and drinks it (its water), all of his complaints of pains (in his body) would be removed, by the Permission of Allah[azwj]'.[3377]

وعن الصادق (عليه السلام): «من كتبها، و علقها على المبطون، و صاحب الطحال، و وجع الكبد، و وجع الجوف، يكتبها و يعلقها عليه، و أيضا يكتبها في إناء و يغسلها بماء المطر، و يشرب ذلك الماء، زال عنه ذلك الوجع و الألم، و يشفى من مرضه، و يهون عنه الورم، بإذن الله تعالى».

And (it has been narrated) from Al-Sadiq[asws] who has said: 'The one who writes it, and attaches it (Amulet) upon the stomach, and the one with the spleen problem, and pain of the liver, and pain of the heart, and writes it and attaches upon him, and as well as writes it in a container and washes with the rain water, and drinks that

[3376] ثواب الأعمال: 109.
[3377] مجمع البيان 7: 373.

water, those aches and pains would be removed from him, and he would be cured from his illness, and his tumour would be eased, by the Permission of Allah[azwj]'.[3378]

في مجمع البيان وروى أبو بصير عن أبى عبد الله عليه السلام قال، من قرأ الطواسين الثلاث وذكر مثله وزاد في آخره: وأسكنه الله في جنة عدن وسط الجنة مع النبيين والمرسلين والوصيين الراشدين.

In Majma Al-Bayan - it has been reported by Abu Baseer,

Abu Abdullah[asws] having said: 'The one who recites the three (الطواسين) (Chapters 26, 27 & 28) and mentioned the like of it, and increases at its end, Allah[azwj] would Settle him in the Garden of Eden in the middle of the Paradise, to be with the Prophets[as], and the Rasools[as], and the Successors[as], the Guides'.[3379]

VERSES 1

طسم {1}

[28:1] Ta Sin Meem

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا ابن رسول الله، ما معنى قوله الله عز و جل: طس و طسم؟ قال: «أما طس فمعناه أنا الطالب السميع، و أما طسم فمعناه أنا الطالب السميع المبدئ المعيد».

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, from what he wrote to Ali Bin Ahmad Al-Baghdady Al-Waraaq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry who said,

'I said to Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[azwj]! What is the Meaning of the Words of Allah[azwj] Mighty and Majestic ***[27:1] Ta Sin*** and ***[28:1] Ta Sin Meem***?' He[asws] said: 'As for ***[27:1] Ta Sin***, so its Meaning is 'I[saww] am the 'Listening Seeker' (الطالب السميع)'. As for ***[28:1] Ta Sin Meem***, so its Meaning is 'I[saww] am the 'Listening Seeker', the Caller, the Advisor (الطالب السميع المبدئ المعيد)'.[3380]

VERSES 2 - 4

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2} نَتْلُو عَلَيْكَ مِنْ نَبَإِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ {3} إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۚ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ {4}

[28:2] These are the Verses of the Clarifying Book [28:3] We Recite to you from the news of Musa and Pharaoh with the Truth for people who believe [28:4] Surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them, he slaughtered their sons and let their women live; he was from the mischievous ones

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[3378] خواص القرآن: 46 «مخطوط».
[3379] Tafseer Noor Al Saqalayn – Ch 28 H 2
[3380] معاني الأخبار: 22.

ابن بابويه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد (رضي الله عنهما)، عن سعد بن عبد الله، و عبد الله بن جعفر الحميري، و محمد بن يحيى العطار، و أحمد بن إدريس، جميعا، قالوا: حدثنا أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن يوسف بن يعقوب (صلوات الله عليهما) حين حضرته الوفاة جمع آل يعقوب- و هم ثمانون رجلا- فقال: إن هؤلاء القبط سيظهرون عليكم، و يسومونكم سوء العذاب، و إنما ينجيكم الله من أيديهم برجل من ولد لاوي بن يعقوب، اسمه موسى بن عمران، غلام طوال، جعد، آدم «1». فجعل الرجل من بني إسرائيل يسمي ابنه عمران، و يسمي عمران ابنه موسى».

Ibn Babuwayh said, 'My father narrated to me, and Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Sa'ad Bin Abdullah, and Abdullah Bin Ja'far Al-Humeyri, and Muhammad Bin Yahya Al-Ataar, and Ahmad Bin Idrees, altogether, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al-Bazanty, from Abaan Bin Usmaan, from Muhammad Al-Halby,

Abu Abdullah[asws] having said: 'When death approached Yusuf[as] Bin Yaqoub[as], he[as] gathered the family of Yaqoub[as] – and they were eighty men – so he[as] said to them: 'These Coptics would be overcoming you, and would be afflicting you with evil punishment. But, Allah[azwj] would Rescue you from their hands by a man from the children of Al-Awy Bin Yaqoub[as], whose name would be Musa[as] Bin Imran[as]; a tall man of wheatish complexion'. So the men from the Children of Israel kept naming their sons 'Imran', and whoever was named as Imran kept naming his son as Musa'.

فذكر أبان بن عثمان، عن أبي بصير، عن أبي جعفر (عليه السلام)، أنه قال: «ما خرج موسى بن عمران حتى خرج قبله خمسون كذابا من بني إسرائيل، كلهم يدعي أنه موسى بن عمران».

(Aban Bin Usman mentioned from Abu Baseer, from Abu Ja'far[asws] having said: 'Musa[as] Bin Imran[as] did not come out until there came out fifty liars from the Children of Isreael before him[as], each one claiming to be Musa[as] Bin Imran).

«فبلغ فرعون أنهم يرجفون به، و يطلبون هذا الغلام، و قال له كهنته و سحرته: إن هلاك دينك و قومك على يدي هذا الغلام الذي يولد العام في بني إسرائيل. فوضع القوابل على النساء، و قال: لا يولد العام غلام إلا ذبح. و وضع على ام موسى قابلة، فلما رأى بنو إسرائيل ذلك، قالوا: إذا ذبح الغلمان، و استحيي النساء، هلكنا، فلم نبق، فتعالوا لا نقرب النساء.

So it reached Pharaoh[la] that they (people) are awaiting this boy, and his[la] sooth-sayers and magicians said to him[la], 'Your[la] religion and your[la] people would be destroyed at the hands of this boy[as] who would be born this year among the Children of Israel'. So he[la] placed the midwives to oversee the women, and said, 'There should not be born a boy this year, except that he should be slaughtered'. And he[la] also placed a midwife over the mother of Musa[as]. So when the Children of Israel saw that, they said, 'If they slaughter our boys, and let the women live, we would be destroyed, and we would not remain. Come, let us not go near our women'.

فقال عمران أبو موسى (عليه السلام): بل باشروهن، فإن أمر الله واقع و لو كره المشركون، اللهم، من حرمه فإني لا احرمه، و من تركه فإني لا أتركه و باشر أم موسى، فحملت به. فوضع على أم موسى قابلة تحرسها، فإذا قامت قامت، و إذا قعدت قعدت، فلما حملته امه وقعت عليها المحبة، و كذلك حجج الله على خلقه، فقالت لها القابلة: ما لك يا بنية تصفرين و تذوبين؟ قالت: لا تلوميني، فإني أخاف إذا ولدت، أخذ ولدي فذبح. قالت: لا تحزني، فإني سوف أكتم عليك. فلم تصدقها، فلما أن ولدت، التفتت إليها و هي مقبلة، فقالت: ما شاء الله. فقالت لها: أ لم أقل أني سوف أكتم عليك.

So Imran, father of Musa[as] said: 'But we should establish relations with them, for the Command of Allah[azwj] will occur even though the Polytheists may be averse to it. It is up to him who wishes to prohibit it and leave it, for I will not prohibit it or leave it. And he cohabited with the mother of Musa[as], and she was blessed with (good News) of motherhood. So a midwife was allocated over the mother of Musa[as] to spy on her.

So if she stood up, the midwife stood up, and when she sat, the midwife sat. But when she was expecting, the midwife had grown fond of her, and such is the Argument of Allah[azwj] over His[azwj] creatures. The midwife said to her, 'What is the matter with you, O daughter, that you have turned pale and weak?' She said, 'Do not ask me, for I fear that when he[as] is born, my son[as] would be taken and slaughtered'. She said, 'Do not grieve, for I would conceal it'. But she did not believe her. So when she was blessed with the child, she turned towards her, and she was facing her, so she said, 'Whatever Allah[azwj] so Desires!' So the midwife said to her, 'Did I not say to you that I will be be concealing it?'

ثم حملته فأدخلته المخدع، و أصلحت أمره. ثم خرجت إلى الحرس، فقالت: انصرفوا- و كانوا على الباب- فإنه خرج دم منقطع. فانصرفوا، فأرضعته.

Then the midwife carried him and entered into the chamber and corrected his[as] affairs. Then she went out to the guards and said, 'You may leave now' – and they were standing at the door – 'for only a lump of flesh and blood has come out'. So they left. The mother of Musa[as] fed him[as]'.

فلما خافت عليه الصوت، أوحى الله إليها أن اعملي التابوت، ثم اجعليه فيه، ثم أخرجيه ليلا، فاطرحيه في نيل مصر. فوضعته في التابوت، ثم دفعته في اليم، فجعل يرجع إليها، و جعلت تدفعه في الغمر «4»، و إن الريح ضربته فانطلقت به، فلما رأته قد ذهب به الماء، همت أن تصيح، فربط الله على قلبها».

So when she feared that the cries of the baby would be overheard, Allah[azwj] Revealed unto her that she should make a wooden box, then place him[as] in it, go out at night and let it float upon the river Nile.

قال: «و كانت المرأة الصالحة، امرأة فرعون- و هي من بني إسرائيل- قالت لفرعون: إنها أيام الربيع، فأخرجني و اضرب لي قبة على شط النيل، حتى أتنزه هذه الأيام. فضرب لها قبة على شط النيل، إذ أقبل التابوت يريدها، فقالت: أما ترون ما أرى على الماء؟ قالوا: إي و الله- يا سيدتنا- إنا لنرى شيئا. فلما دنا منها، قامت إلى الماء، فتناولته بيدها، و كاد الماء يغمرها، حتى تصايحوا عليها، فجذبته، فأخرجته من الماء، فأخذته فوضعته في حجرها، فإذا هو غلام أجمل الناس و أسرهم، فوقعت عليها منه محبة، فوضعته في حجرها، و قالت: هذا ابني.

The wife of Pharaoh[la] was a righteous woman – and she was from the Children of Israel – said to Pharaoh[la]: 'These are the days of spring. Set up a tent for me on the bank of the Nile so that I may relax there, until these days pass by'. So he[la] set up a tent upon the bank of the Nile. When the box floated to be near her, she wanted it. So she said, 'But, do you not see what I see upon the water?' They said, 'Yes, by God – O our Mistress – we do see something'. So when she approached it, she stood up in the water and grabbed it with her hand, and the water had almost filled up into the box, until she screamed out at it. So she was attracted to him[as], and took him[as] out from the water and placed him[as] in her lap. He[as] was the most beautiful boy of the people and their families. She fell in love with him[as], and placed him[as] in her lap and said, 'This is my son'.

فقالوا: إي و الله- يا سيدتنا- مالك ولد، و لا للملك، فاتخذي هذا ولدا. فقامت إلى فرعون، فقالت: إني أصبت غلاما طيبا حلوا، نتخذه ولدا، فيكون قرة عين لي و لك، فلا تقتله. قال: و من أين هذا الغلام؟ قالت: لا و الله لا أدري، إلا أن الماء جاء به، فلم تزل به حتى رضي.

So they said, 'Yes, by God – there is no son for you, nor for the king, thus you should take this one as a son'. So she stood up to Pharaoh[la] and said, 'I have found a good

son, cute, to take as a son, so that he would become a delight of the eyes for me and for you[la], so do not kill him'. He[la] said: 'And from where is this boy?' She said, 'No, by God, I do not know, except that the water came with him[as]'. So she did not stop until she made him agree to it'.

فلما سمع الناس أن الملك قد تبنى ابنا، لم يبق أحد من رؤوس من كان مع فرعون إلا بعث إليه امرأته، لتكون له ظئرا «1»، أو تحضنه، فأبى أن يأخذ من امرأة منهن ثديا. قالت: امرأة فرعون: اطلبوا لابني ظئرا، و لا تحقروا أحدا. فجعل لا يقبل من امرأة منهن ثديا.

So when the people heard that the king had adopted a son, there did not remain anyone from the chiefs who were with Pharaoh[la] except that he sent his wife to him, so that she would become a wet-nurse for him[as] and cuddle him[as]. But, he[as] refused to suckle milk from any of the women. The wife of Pharaoh[la] said, 'Go and see a wet-nurse for my son, and do not belittle anyone'. But he[as] did not suckle milk from any one of them.

فقالت أم موسى لأخته: انظري أ ترين له أثرا؟ فانطلقت حتى أتت باب الملك، فقالت: قد بلغني أنكم تطلبون ظئرا، و ها هنا امرأة صالحة تأخذ ولدكم، و تكفله لكم. فقالت: أدخلوها، فلما دخلت، قالت لها امرأة فرعون: ممن أنت؟ قالت: من بني إسرائيل. قالت: اذهبي- يا بنية- فليس لنا فيك حاجة. فقالت لها النساء: عافاك الله، انظري هل يقبل، أو لا؟ فقالت امرأة فرعون: أرأيتم لو قبل هذا، هل يرضى فرعون أن يكون الغلام من بني إسرائيل، و المرأة من بني إسرائيل- يعني الظئر-؟ لا يرضى. قلن: فانظري أ يقبل، أو لا يقبل؟ قالت امرأة فرعون: فاذهبي فادعيها.

The mother of Musa[as] said to her daughter, 'Go and see if you can find any trace of him[as]'. So she went unto she came to the door of the king and said, 'It has reached me that you are looking for a wet-nurse, and over here is a righteous woman who your son will take to and it is guaranteed for you'. She (the lady attendant) said, 'Enter her!' So when she entered, the wife of Pharaoh [la] said to her, 'Where are you from?' She said, 'From the Children of Israel'. She said, 'Go away – O daughter – for we have no need of you'. The women said to her, 'May God give you good health. Look and see if he[as] accepts or not?' So the wife of Pharaoh[la] said, 'Do you all think that even if he[as] accepts this, whether Pharaoh[la] would be happy that the boy is from the Children of Israel, and the woman is from the Children of Israel? (Meaning the wet-nurse). He[la] will not be happy with it'. They said, 'See whether he[as] accepts (suckling the milk) or does not accept it?' The wife of Pharaoh[la] said: 'So, go and get her over here'.

فجاءت إلى أمها، فقالت: إن امرأة الملك تدعوك. فدخلت عليها، فدفع إليها موسى، فوضعته في حجرها، ثم ألقمته ثديها، فازدحم اللبن في حلقه، فلما رأت امرأة فرعون أن ابنها قد قبل، قامت إلى فرعون، فقالت: إني قد أصبت لابني ظئرا، و قد قبل منها. فقال: و ممن هي؟ قالت: من بني إسرائيل. قال فرعون: هذا مما لا يكون أبدا، الغلام من بني إسرائيل، و الظئر من بني إسرائيل؟ فلم تزل تكلمه فيه، و تقول: ما تخاف من هذا الغلام، إنما هو ابنك، ينشأ في حجرك؟ حتى قلبته عن رأيه، و رضي.

So she went to her mother and said, 'The wife of the king is calling you'. So she came up to her, and she handed Musa[as] over to her. So she placed him[as] in her lap, and breast-fed him[as] and the milk flowed into his[as] throat. So when the wife of Pharaoh[la] saw that her son had accepted it, she stood up to Pharaoh[la] and said: 'I have come across a wet-nurse for my sons, and he has accepted from her'. So he[la] said, 'And where is she from?' She said, 'From the Children of Israel'. Pharaoh[la] said, 'This is from what cannot happen, ever. The boy is from the Children of Israel, and the wet-nurse is from Children of Isarel (as well)?' But she did not cease speaking

about it, and she said, 'What are you[la] afraid of from this boy. But rather, he is your [la] son, and will grow up in your[la] lap?' Until he[la] accepted her opinion, and agreed with it'.

فنشأ موسى (عليه السلام) في آل فرعون، و كتمت امه خبره، و أخته، و القابلة، حتى هلكت امه، و القابلة التي قبلته، فنشأ (عليه السلام) لا يعلم به بنو إسرائيل- قال- و كانت بنو إسرائيل تطلبه و تسأل عنه، فيعمى عليهم خبره- قال- فبلغ فرعون أنهم يطلبونه، و يسألون عنه، فأرسل إليهم، فزاد في العذاب عليهم، و فرق بينهم، و نهاهم عن الإخبار به، و السؤال عنه».

So Musa[as] grew up among the family of Pharaoh[la], and his[as] mother concealed his[as] news, as well as the midwife, until his[as] mother died, as well as the midwife who had been allocated to her. So he[as] grew up not knowing that he[as] was from the Children of Isarel. And the Children of Israel were seeking him[as] and asking about him[as]. So Pharaoh[la] sent (soldiers) to them, and increased the punishment upon them, and separated them, and prevented them from asking about his[as] news and asking about him [as]'.

قال: «فخرجت بنو إسرائيل ذات ليلة مقمرة إلى شيخ عنده علم، فقالوا: لقد كنا نستريح إلى الأحاديث، فحتى متى، و إلى متى نحن في هذا البلاء؟! قال: و الله إنكم لا تزالون فيه حتى يحيي الله ذكره بغلام من ولد لاوي بن يعقوب، اسمه موسى بن عمران، غلام طوال جعد. فبيناهم كذلك، إذ أقبل موسى (عليه السلام) يسير على بغلة، حتى وقف عليهم،

One moonlit night, the Children of Israel went to an old man possessing knowledge, so they said, 'We used to be at rest when discussing this. For how long will we be in this affliction?' He said, 'By Allah[azwj]! You will not be removed from it until Allah[azwj] Revives His[azwj] Mention from a son[as] of Al-Awy Bin Yaqoub[as], whose name is Musa[as] Bin Imran[as], a tall man with curly hair'. So while they were discussing that, Musa[as] came up riding upon a mule until he[as] paused near to them.

فرفع الشيخ رأسه، فعرفه بالصفة، فقال له: ما اسمك، يرحمك الله؟ قال: موسى. قال: ابن من؟ قال: ابن عمران. فوثب إليه الشيخ، فأخذ بيده فقبلها، و ثاروا إلى رجليه فقبلوهما، فعرفهم و عرفوه، و اتخذهم شيعة.

The old man raised his head and recognised him[as] by the description. He said to him[asws], 'May Allah[azwj] have mercy upon you[as], what is your[as] name?' He[as] said: 'Musa[as]'. He said, 'Son of whom?' He[as] said: 'Son of Imran'. The old man leapt up to him[as] and grabbed his[as] hand and kissed it, and fell down upon his[as] feet and kissed them. Thus, he[as] recognised them, and they recognised him[as], and he [as] took them as his[as] Shiah'.

فمكث بعد ذلك ما شاء الله، ثم خرج، فدخل مدينة لفرعون، فيها رجل من شيعته يقاتل رجلا من آل فرعون من القبط، فاستغاثه الذي من شيعته على الذي من عدوه القبطي، فوكزه موسى، فقضى عليه- و كان موسى (عليه السلام) قد اعطي بسطة في الجسم، و شدة في البطش- فذكره الناس، و شاع أمره، و قالوا: إن موسى قتل رجلا من آل فرعون.

So, after that, he[as] remained that for as long as Allah[azwj] so Desired. Then he[as] went out and entered a city of Pharaoh[la], in which was a man from his[as] Shiah fighting against a man from the people of the Paharoh[la], a Coptic. So he[as] came to the aid of the one who was from his[as] Shiah against the one who was his enemy, from the Coptics. Musa[as] struck him and he died – and Musa[as] had a strong built body, and harshness regarding the tyranny. So the people talked about it, and popularised his[as] matter, and they said, 'Musa[as] killed a man from the people of the Pharaoh[la]!'

فأصبح في المدينة خائفا يترقب، فلما أصبحوا من الغد، فإذا الذي استنصره بالأمس يستصرخه على آخر، فقال له موسى: إنك لغوي مبين، بالأمس رجل و اليوم رجل؟! فلما أراد أن يبطش بالذي هو عدو لهما، قال: يا موسى، أ تريد أن تقتلني كما قتلت نفسا بالأمس؟! إن تريد إلا أن تكون جبارا في الأرض، و ما تريد أن تكون من المصلحين. و جاء رجل من أقصى المدينة يسعى، قال: يا موسى، إن الملأ يأتمرون بك ليقتلوك، فاخرج إني لك من الناصحين.

So he[as] stayed with fear in the city till the morning. So when it was the morning, there came the one whom he[as] had helped the day before, seeking him[as] against another one. Musa[as] said to him: 'You are obviously a troublesome one. Yesterday it was one man, and today another?' So when he[as] wanted to strike the one who was an enemy, he said, 'Do you[as] intend to kill me just as you killed one yesterday? You[as] do not intend except to become a tyrant in the earth, and you[as] do not want to become from the righteous ones'. And there came a man from the outskirts of the city, saying, 'O Musa [as]! The assembly of chiefs has ordered that you[as] should be killed, so get out, for I am from the advisors to you[as]'.

فخرج منها خائفا يترقب، فخرج من مصر بغير ظهر و لا دابة و لا خادم، تخفضه أرض و ترفعه اخرى، حتى انتهى إلى أرض مدين، فانتهى إلى أصل شجرة فنزل، فإذا تحتها بئر، و إذا عندها امة من الناس يسقون، و إذا جاريتان ضعيفتان، و إذا معهما غنيمة لهما، قال: ما خطبكما؟ قالتا: أبونا شيخ كبير، و نحن جاريتان ضعيفتان لا نقدر أن نزاحم الرجال، فإذا سقى الناس سقينا. فرحمهما موسى (عليه السلام)، فأخذ دلوهما، و قال لهما: قدما غنمكما. فسقى لهما، ثم رجعتا بكرة قبل الناس، ثم أقبل موسى إلى الشجرة، فجلس تحتها، و قال: رَبِّ إِنِّي لِما أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ «1»

So he[as] went out in fear, watchful. He[as] went out from Egypt without any provisions or an animal, or an attendant, from one land to another, until he[as] ended up to the land of Madayn. He[as] settled at the base of a tree, and near to it was a well, and a group of people were quenching themselves from it. And there were two weak maids who had sheep with them. He[as] said: 'What is your address?' They said, 'Our father is a very old man, and we are two weak maids. We do not have the ability to compete with the men. So when the people have quenched themselves, we shall do so as well'. Musa[as] felt merciful towards them, so he[as] took their bucket and said to them: 'Bring your sheep forward'. So he[as] quenched the (herd) before the people. Then they returned. Then Musa[as] came to the tree and seated himself[as] under tree and said ***[28:24] My Lord! Surely I stand in need of whatever good You may Send down upon me***'.

فروي أنه قال ذلك و هو محتاج إلى شق تمرة.

It has been narrated that he[as] said that, because he[as] was in need of splitting a date (to find work and had nothing to eat).

فلما رجعتا إلى أبيهما، قال: ما أعجلكما في هذه الساعة؟ قالتا: وجدنا رجلا صالحا، رحيما، سقى لنا. فقال لإحداهما: اذهبي فادعيه إلي. فجاءته تمشي على استحياء، قالت: إن أبي يدعوك ليجزيك أجر ما سقيت لنا

So when the two of them returned to their father, he said, 'What haste the two of you have made in this time?' They said, 'We found a righteous man, merciful, who took out water (from well) for us'. So he said to one of them, 'Go and call him[as] to me'. So she went out walking to him[as] bashfully and said, 'My father is calling you to recompense you a recompense for you[as] having water (from the well) for us'.

- فروي أن موسى (عليه السلام) قال لها: وجهيني إلى الطريق، و امشي خلفي، فإنا بنو يعقوب لا ننظر في أعجاز النساء-

- And it has been reported that Musa[as] said to her: 'Direct me[as] to the road, and walk behind me[as], for the sons of Yaqoub[as] do not look at the rears of the women' -

فلما جاءه، و قص عليه القصص، قال: لا تخف، نجوت من القوم الظالمين. قالت: إحداهما: يا أبت، استأجره، إن خير من استأجرت القوي الأمين. قال: إني أريد أن أنكحك إحدى ابنتي هاتين، على أن تأجرني ثماني حجج، فإن أتممت عشرا فمن عندك.

So when he[as] came, and related the story to him, he said, 'Do not fear from the unjust people'. One of them said, 'O father, employ him[as], for it is good to employ one who is strong and trustworthy'. He said, 'I would like to marry one of these two daughters of mine to you, upon the condition that you[as] work for me for eight years. So if you[as] were to complete ten, if would be (a favour) from you[as]'.

فروي أنه قضى أتمهما، لأن الأنبياء (عليهم السلام) لا يأخذون إلا بالفضل و التمام.

It has been reported that he[as] fulfilled all of it, because the Prophets[as] do not take except with the grace and the completion.

فلما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ عن الطريق ليلا، فرأى نارا، قال لأهله: امكثوا، إني آنست نارا، لعلي آتيكم منها بقبس، أو بخبر عن الطريق. فلما انتهى إلى النار، إذا شجرة تضطرم من أسفلها إلى أعلاها، فلما دنا منها تأخرت عنه، فرجع، و أوجس في نفسه خيفة،

He[asws] said: 'Musa[as] completed the term, and went with his[as] wife to near Bayt Al-Maqdas. He[as] lost the way on the road at night, so he[as] saw a fire. He[as] said to his[as] wife: 'Remain here. I[as] see a fire and I[as] will go and get for you a firebrand from it, or get some news of the way (directions)'. So when he[as] ended up to the fire, there was a tree which was lit up from its bottom to its top. So when he[as] approached it, he[as] hesitated from it. So he[as] returned and felt fear within himself[as].

ثم دنت منه الشجرة، فنودي من شاطئ الواد الأيمن، في البقعة المباركة من الشجرة: أَنْ يا مُوسى إِنِّي أَنَا اللَّهُ رَبُّ الْعالَمِينَ وَ أَنْ أَلْقِ عَصاكَ فَلَمَّا رَآها تَهْتَزُّ كَأَنَّها جَانٌّ وَلَّى مُدْبِراً وَ لَمْ يُعَقِّبْ ، فإذا حية مثل الجذع، لأنيابها صرير، يخرج منها مثل لهب النار، فولى مدبرا، فقال له ربه عز و جل: ارجع.

Then he[as] approached the tree once again. So a Call came from the valley from the right of the tree, in the Blessed spot of the tree ***[28:30] O Musa! Surely I am Allah, the Lord of the Worlds [28:31] And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! Come forward and fear not***. So it was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he[as] retreated, his[as] Lord[azwj] Mighty and Majestic Said to him[as]: "Return!"

فرجع و هو يرتعد، و ركبتاه تصطكان، فقال: إلهي، هذا الكلام الذي أسمع كلامك؟ قال: نعم، فلا تخف. فوقع عليه الأمان، فوضع رجله على ذنبها، ثم تناول لحييها، فإذا يده في شعبة العصا، قد عادت عصا، و قيل له: فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوادِ الْمُقَدَّسِ طُوىً.

So he[as] returned, and he[as] was trembling, and his[as] knees were knocking against each other. He[as] said: 'My[as] God, this speech that I[as] hear, is that Your[azwj] Speech?' He[azwj] Said: "Yes. Do not fear'. Thus he[as] felt secure, and placed his[as] feet upon its tail and grabbed its neck, and it was (became) his[as] hand upon his[as] staff, for it had

reverted back to be a staff. And Said to him[as] ***[20:12] therefore put off your shoes; surely you are in the sacred valley, Tuwa***'.

روي عن الصادق (عليه السلام) أنه قال لبعض أصحابه: «كن لما لا ترجو أرجى منك لما ترجو، فإن موسى بن عمران خرج ليقتبس لأهله نارا، فرجع إليهم و هو رسول نبي، فأصلح الله تبارك و تعالى أمر عبده و نبيه موسى في ليلة، و هكذا يفعل الله تعالى بالقائم (عليه السلام)، الثاني عشر من الأئمة، يصلح الله أمره في ليلة، كما أصلح أمر موسى (عليه السلام)، و يخرجه من الحيرة و الغيبة إلى نور الفرج و الظهور».

It has been reported from Al-Sadiq[asws] having said one of his[asws] companions: 'Why don't you hope for a (high) hope from you when you hope, for Musa Bin Imran[as] went out to attain fire for his[as] family, so he[as] returned to them and he[as] was a Rasool[as], a Prophet[as]. Allah[azwj] Blessed and High Correct the affair of His[azwj] servant and His[azwj] Prophet[as] Musa[as] in one night, this is how Allah[azwj] the High would Deal with Al-Qaim[asws], the twelfth of the Imams[asws]. Allah[azwj] would Correct his[asws] affairs in one night, just as He[azwj] had Cottected the affair of Musa[as], and would Bring him[asws] out from the bewilderment and the occultation, to light of the Relief and the appearance'.[3381]

VERSES 5 & 6

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {5} وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ {6}

[28:5] And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs [28:6] And to Grant them power in the land, and to Show Pharaoh and Haman and their armies what they feared

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان بن عثمان، عن أبي الصباح الكناني، قال: نظر أبو جعفر (عليه السلام) إلى أبي عبد الله (عليه السلام)، فقال: «ترى هذا؟ هذا من الذين قال الله عز و جل: وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوارِثِينَ».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usman, from Abu Al-Sabah Al-Kanany who said,

'Abu Ja'far[asws] looked towards Abu Abdullah[asws] and said, 'Do you all see this one? This is the one for whom Allah[azwj] Mighty and Majestic Says ***[28:5] And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs***'.[3382]

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن رسول الله (صلى الله عليه و آله) نظر إلى علي و الحسن و الحسين (عليهم السلام) فبكى، و قال: أنتم المستضعفون بعدي».

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly narrated to us, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qataan, from Bakr Bin Abdullah Bin Habeeb, from

[3381] كمال الدين و تمام النعمة: 147/ 13
[3382] الكافي 1: 243/ 1

Tameem Bin Bahloul, from his father, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar who said,

'I heard Abu Abdullah[asws] saying that: 'Rasool-Allah[saww] looked at Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], so he[saww] wept and said: 'You[asws] are the weak ones after me[saww]'.

قال المفضل: فقلت له: ما معنى ذلك، يا ابن رسول الله؟ قال: «معناه أنتم الأئمة بعدي، إن الله عز و جل يقول: وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوارِثِينَ، فهذه الآية فينا جارية إلى يوم القيامة».

Al-Mufazzal reports that I said to him[asws], 'What is the meaning of that, O son[asws] of Rasool-Allah[saww]?' He[asws] said: 'Its meaning is that: 'You[asws] would be the Imams[asws] after me[saww], that Allah[azwj] Mighty and Majestic is Saying ***[28:5] And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs***, so this is the Verse which flows with regards to us[asws] up to the Day of Judgement'.[3383]

وعنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أبو عبد الله الحسين بن رزق الله، قال: حدثني موسى بن محمد بن القاسم بن حمزة بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قال: حدثتني حكيمة بنت محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم الصلاة و السلام)، قالت: بعث إلي أبو محمد الحسن بن علي (عليهما السلام)، فقال: «يا عمة، اجعلي إفطارك الليلة عندنا، فإنها ليلة النصف من شعبان، فإن الله تبارك و تعالى سيظهر في هذه الليلة الحجة، و هو حجته في أرضه» قالت: فقلت له: و من امه؟ قال لي: «نرجس». قلت له: و الله- جعلني الله فداك- ما بها أثر. قال: «هو ما أقول لك».

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Yahya Al-Ataar, from Abu Abdullah Al-Husayn Bin Razaqallah, from Musa Bin Muhammad Bin Al-Qasim Bin Hamza, who says:

(It has been narrated from the) Son[asws] of Musa[asws] Bin Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] having said: 'My aunt Hakeema daughter of Muhammad[asws] Bin Ali[asws] Bin Musa[asws] Bin Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] said, ' Abu Muhammad Al-Hassan Bin Ali[asws] sent for me and said: 'O aunt! Break your fast with us[asws] tonight, for it is a night from the middle of Shabaan. Allah[azwj] Blessed and High will Manifest the Proof[asws] in this night, and he[asws] is a Proof[asws] in His[azwj] earth'. I said, 'And who is his[asws] mother?' He[asws] said: 'Narjis[as]'. I said to him, 'By Allah[azwj] – May Allah[azwj] make me to be sacrificed for you[asws] – she[as] is not with any effects of it'. He[asws] said: 'It is as I[asws] have said it to you'.

قالت: فجئت، فلما سلمت و جلست، جاءت تنزع خفي، و قالت لي: يا سيدتي، كيف أمسيت؟ فقلت: بل أنت سيدتي، و سيدة أهلي. قالت: فأنكرت قولي، و قالت: ما هذا، يا عمة؟ قالت: فقلت لها: بنية، إن الله تبارك و تعالى سيهب لك في ليلتك هذه غلاما سيدا في الدنيا و الآخرة، قالت: فخجلت، و استحيت، فلما فرغت من صلاة العشاء الآخرة، أفطرت، و أخذت مضجعي فرقدت، فلما كان في جوف الليل، قمت إلى الصلاة ففرغت من صلاتي و هي نائمة، ليس بها حادث، ثم جلست معقبة، ثم اضطجعت، ثم انتبهت فزعة و هي راقدة، ثم قامت فصلت و نامت.

She said, 'I went to her[as]. So when I had greeted and was seated, She[as] came forward to take my slippers, and said to me, 'O Chieftess! How was your evening?' So I said, 'But, you[as] are my Chieftess, and the Chieftess of my family'. She[as] denied

[3383] معاني الأخبار: 79، شواهد التنزيل 1: 430/ 589

my words and said: 'What is this, O aunt?' So I said to her, 'Daughter, Allah[azwj] Blessed and High would be Endowing to you[as], during this very night, a boy who is the Chief in the world and in the Hereafter'. She[as] became shy and embarrassed by it. So when I was from the Evening Prayer, I broke the Fast, and I took to my bed and lied down. When it was the middle of the night, I stood up to Pray. So when I was free from my Prayer, she[as] was sleeping, and there were not signs of child with her. Then I sat down and started panicking as she[as] was still sleeping. Then I stood up to Pray and then slept.

قالت حكيمة: و خرجت أتفقد الفجر، فإذا أنا بالفجر الأول كذنب السرحان، و هي نائمة، فدخلتني الشكوك، فصاح بي أبو محمد (عليه السلام) من المجلس، فقال: «لا تعجلي- يا عمة- فإن الأمر قد قرب». قالت: فجلست و قرأت الم السجدة، و يس، فبينما أنا كذلك، إذ انتبهت فزعة، فوثبت إليها، و قلت: اسم الله عليك، ثم قلت لها: تحسين شيئا؟ قالت: نعم، يا عمة، فقلت لها: اجمعي نفسك، و اجمعي قلبك، فهو ما قلت لك.

Hakeema[as] said, 'And I went out to view the dawn and saw that she[as] was still sleeping. So doubt crept into me. Abu Muhammad[asws] called out at me from the seating: 'Do not be hasty – O aunt – for the matter has come near'. I sat down and recite الم السجدة (Chapter 32) and يس (Chapter 36). I was in the middle of that, when she[as] got up alarmed. So I rushed towards her and said, 'The Name of Allah [azwj] be upon you[as]'. Then I said to her[as], 'Do you[as] feel anything?' She[as] said: 'Yes, O aunt!' So I said, 'Pull yourself together, and strengthen your[as] heart, for it is what has been said to you[as]'.

قالت حكيمة: ثم أخذتني فترة، و أخذتها فترة، فانتبهت بحس سيدي، فكشفت الثوب عنه، فإذا به (عليه السلام) ساجدا يتلقى الأرض بمساجده، فضممته (عليه السلام) إلي، فإذا أنا به نظيف منظف، فصاح بي أبو محمد (عليه السلام): «هلم إلي ابني، يا عمة». فجئت به إليه، فوضع يديه تحت أليته و ظهره، و وضع قدميه على صدره، ثم أدلى لسانه في فيه، و أمر يده على عينيه، و سمعه، و مفاصله، ثم قال: «تكلم، يا بني». فقال: «أشهد أن لا إله إلا الله وحده لا شريك له، و أشهد أن محمدا (صلى الله عليه و آله) رسول الله». ثم صلى على أمير المؤمنين، و على الأئمة (عليهم السلام)، إلى أن وقف على أبيه، ثم أحجم.

Hakeema[as] said, 'Then natured seized me, and nature seized her[as], so I realised the 'Zahoor'[3384] of my Chief[asws], so I uncovered the cloth from him[asws] and there he[asws] was, prostrate upon the ground, prostrating. So I[asws] took him[asws] to myself, and he[asws] was clean and pure. Abu Muhammad[asws] called out to me: 'Bring my[asws] son[asws] to me[asws], O aunt!' So I went with him[asws] to him[asws], and he[asws] placed his[asws] hands under his[asws] back and his[asws] feet upon his[asws] own chest, then place his[asws] own tongue in his[asws] mouth, and wiped his[asws] hand upon his[asws] eyes, and his[asws] ears, and his[asws] joints, then said: 'Speak, O my[asws] son!' So he[asws] said: 'I[asws] hereby testify that there is no god except for Allah[azwj], One with not associates to Him[azwj], and I[asws] testify that Muhammad[saww] is Rasool-Allah[saww]'. Then he[asws] sent greetings upon Amir-ul-Momineen[asws], and upon the Imams[asws], until he[asws] paused at his[asws] father[asws], then was reluctant'.

ثم قال أبو محمد (عليه السلام): «يا عمة، اذهبي به إلى امه ليسلم عليها، و ائتني به» فذهبت به، فسلم عليها، و رددته و وضعته في المجلس، ثم قال: «يا عمة، إذا كان يوم السابع، فاتينا». قالت حكيمة: فلما أصبحت، جئت لأسلم على أبي محمد (عليه السلام)، فكشفت الستر لأتفقد سيدي (عليه السلام) فلم أره، فقلت له: جعلت فداك، ما فعل سيدي؟ فقال: «يا عمة، إنما استودعناه الذي استودعته ام موسى موسى (عليه السلام)».

[3384] Coming from the Heavens

The Abu Muhammad[asws] said: 'O aunt! Go with him[asws] to his[asws] mother[as], to greet her[as], and bring him[asws] back to me[asws]'. So I[asws] went with him[asws]. He[asws] greeted her[as], and I returned him[asws] placed him in the seat. Then he[asws] said: 'O aunt! When it is the seventh day, come to us'. Hakeema said, 'When it was the morning, I came to greet Abu Muhammad[asws]. I uncovered the curtain, so that I would see my Master[asws]. So when I did not see him[asws], I said to him[asws], 'May I be sacrificed for you[asws], what happened to my Master[asws]?' He[asws] replied: 'O aunt! But rather, I[asws] entrusted him[asws] with the entrustment, which the mother of Musa[as] entrusted Musa[as]'.

قالت حكيمة: فلما كان في اليوم السابع جئت، فسلمت و جلست، فقال: «هلمي إلي ابني» فجئت بسيدي في الخرقة، ففعل به كفعلته الاولى، ثم أدلى لسانه في فيه، كأنه يغذيه لبنا، أو عسلا، ثم قال: «تكلم، يا بني» فقال (عليه السلام): «أشهد أن لا إله إلا الله» و ثنى بالصلاة على محمد، و على أمير المؤمنين، و الأئمة (صلوات الله عليهم أجمعين) حتى وقف على أبيه (عليه السلام)، ثم تلا هذه الآية بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوارِثِينَ وَ نُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَ نُرِيَ فِرْعَوْنَ وَ هامانَ وَ جُنُودَهُما مِنْهُمْ ما كانُوا يَحْذَرُونَ.

Hakeema[as] said, 'So when it was the seventh day, I came and greeted him[asws] and was seated. He[asws] said: 'Bring my[asws] son[asws] to me[asws]'. So she[as] came with my Master[asws] in the cloth. So he[asws] did with him[asws] as he[asws] had done before, then inserted his[asws] own tongue into him[asws], as if he[asws] was feeding him[asws] milk, or honey, then said: 'Speak, O my[asws] son[asws]!' He[asws] said: 'I[asws] hereby testify that there is not god except for Allah[azwj]'. And he[asws] Extolled by the Blessings upon Muhammad[saww], and upon Amir-ul-Momineen[asws], and the Imams[asws] until he[asws] paused upon his[asws] father. Then he[asws] recited this verse: 'In the Name of Allah[azwj] the Beneficent, the Merciful. ***[28:5] And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs [28:6] And to Grant them power in the land, and to Show Pharaoh and Haman and their armies what they feared***'.

قال موسى: فسألت عقبة الخادم عن هذا، قال: صدقت حكيمة.

Musa (the narrator) said, 'I asked the servant about this. He said, 'Hakeema spoke the truth'.[3385]

قال الطبرسي: و قال سيد العابدين علي بن الحسين (عليهما السلام): «و الذي بعث محمدا (صلى الله عليه و آله) بالحق بشيرا و نذيرا، إن الأبرار منا أهل البيت، و شيعتهم بمنزلة موسى و شيعته، و إن عدونا و أشياعه بمنزلة فرعون و أشياعه».

Tabarsy said, 'And the Chief of the Worshippers, Ali[asws] Bin Al-Husayn[asws] said: 'By the One Who[azwj] Sent Muhammad[saww] with the Truth as a giver of Good News and as a Warner, the righteous are from us[asws], the People[asws] of the Household, and their[asws] Shiah are of the status of Musa[as] and his[as] Shiah. Our[asws] enemies and their adherents are of the status of Pharaoh[la] and his[la] adherents'.[3386]

الشيباني في (كشف البيان): روي في أخبارنا عن أبي جعفر، و أبي عبد الله (عليهما السلام): «أن هذه الآية مخصوصة بصاحب الأمر الذي يظهر في آخر الزمان، و يبيد الجبابرة و الفراعنة، و يملك الأرض شرقا و غربا، فيملأها عدلا، كما ملئت جورا».

[3385] كمال الدين و تمام النعمة: 424/ 1.
[3386] مجمع البيان 7: 375.

Al-Shaybany in Kashf Al-Bayan –

It has been reported from our Hadeeth, from Abu Ja'far[asws], and Abu Abdullah[asws] that: 'This Verse is especially for the Master of the Command[ajfj] who will appear at the end of the times, and destroy the tyrants and the Pharaohs, and possess the earth from the east to the west. So, he[asws] would fill it (the earth) with justice, just as it had been filled with injustice before'.[3387]

الشيباني: روي عن الباقر، و الصادق (عليهما السلام): «أن فرعون و هامان هنا هما شخصان من جبابرة قريش، يحييهما الله تعالى عند قيام القائم من آل محمد (عليه السلام) في آخر الزمان، فينتقم منهما بما أسلفا».

Al-Shaybany –

It has been reported from Al-Baqir[asws] and Al-Sadiq[asws] that: 'Pharaoh[la] and Haman[la] over here, are two persons from the tyrants of Qureysh . Allah[azwj] the High would Revive then during the rising of Al-Qaim[asws] from the Progeny[asws] of Muhammad[saww] during the end of the times. So he[asws] would exact revenge from these two for what these two had done before'.[3388]

ثم قال علي بن إبراهيم: حدثني أبي عن النضر بن سويد، عن عاصم بن حميد، عن أبي عبد الله (عليه السلام)، قال: «لقي المنهال بن عمر علي بن الحسين بن علي (عليهما السلام)، فقال له: كيف أصبحت، يا ابن رسول الله؟ قال: «ويحك، أما آن لك أن تعلم كيف أصبحت؟ أصبحنا في قومنا مثل بني إسرائيل في آل فرعون، يذبحون أبناءنا، و يستحيون نساءنا، و أصبح خير البرية بعد محمد (صلى الله عليه و آله) يلعن على المنابر، و أصبح عدونا يعطى المال و الشرف، و أصبح من يحبنا محقورا منقوصا حقه، و كذلك لم يزل المؤمنون،

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, who has reported:

Abu Abdullah[asws] having said: 'Minhal Bin Umar met Ali[asws] Bin Al-Husayn Bin Ali[asws], so he said to him[asws], 'How have you[asws] been, O son[asws] of Rasool-Allah[saww]?' He[asws] said: 'Woe be unto you! But, do you want to know how I[asws] have become? We[asws] have become among our[asws] people like the Children of Israel were among the people of the Pharaoh[la]. They are slaughtering our[asws] sons, and letting our[asws] women live. And I[asws] rise in the morning and the best of the creatures after Muhammad[saww] is being cursed upon the Pulpit, And our[asws] enemies have become such that they are being granted wealth and the nobility. And the one who loves us[asws] has become belittled and his rights are being reduced, and such is the case with the Believers.

و أصبحت العجم تعرف للعرب حقها بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحت قريش تفتخر على العرب بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحت العرب تعرف لقريش حقها بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحت العرب تفتخر على العجم بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحنا أهل البيت لا يعرف لنا حق، فهكذا أصبحنا يا منهال».

And the non-Arabs have become such that the Arabs recognise their rights as if Muhammad[saww] was from them. And the Qureysh take pride over the Arabs (by claiming) that Muhammad[saww] was from them. And the Arabs take (pride by claiming) such that they recognise the Qureysh of their rights that Muhammad[saww] was from

[3387] نهج البيان 3: 221 «مخطوط»
[3388] نهج البيان 3: 221 «مخطوط»

them. And the Arabs have become such that they take pride over the non-Arabs that Muhammad[saww] was from them. And we[asws] the People[asws] of the Household have become such that they do not recognise our[asws] rights. So this is how I[as] have become, O Minhal!'[3389]

VERSE 7 – 13

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ {7} فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ {8} وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِي وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ {9} وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۖ إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ {10} وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ {11} وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ {12} فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {13}

[28:7] And We Revealed to Musa's mother, saying: feed him, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will Return him back to you and Make him to be one of the Rasools [28:8] And Pharaoh's family (would) take him up that he might become an enemy and a grief for them; surely Pharaoh and Haman and their armies were sinful [28:9] And Pharaoh's wife said: A delight of the eye for me and for you; do not slay him; maybe he will be of benefit to us, or we may adopt him as a son; and they did not perceive [28:10] And the heart of Musa's mother became free (from anxiety) she would have almost disclosed it had We not Strengthened her heart so that she might be of the Believers [28:11] And she said to his sister: Follow him up. So she watched him from a distance without them being aware of it [28:12] And We Prohibited him to feed from any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him? [28:13] So We Gave him back to his mother that her eye might be delighted, and that she would not grieve, and that she would come to know that the promise of Allah is True, but most of them are not knowing

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما حملت به أمه، لم يظهر حملها إلا عند وضعه، و كان فرعون قد وكل بنساء بني إسرائيل نساء من القبط يحفظونهن، و ذلك أنه كان لما بلغه عن بني إسرائيل أنهم يقولون: إنه يولد فينا رجل، يقال له موسى بن عمران، يكون هلاك فرعون و أصحابه على يده. فقال فرعون عند ذلك: لأقتلن ذكور أولادهم، حتى لا يكون ما يريدون. و فرق بين الرجال و النساء، و حبس الرجال في المحابس «1».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim,

Abu Ja'far[asws] having said: 'When the mother of Musa[as] was expecting him[as], she did not manifest signs (women normally do) prior his[as] birth. And Pharaoh[la] had allocated a woman from the Children of Israel, from the Coptics who was a guard unto her. And that was because it had reached him[la] that the Children of Israel are saying, 'The would be born among us a man called Musa[as] Bin Imran[as], the destruction of Pharaoh[la] and his[la] companions would be by his[as] hands'. So Pharaoh[la] said regarding that, 'Kill their male children, until that which they are wanting, does not

[3389] تفسير القمّي 2: 134

take place'. And he[la] separated between the men and the women, and detained the men in the detention'.

فلما وضعت أم موسى موسى (عليه السلام)، نظرت إليه، و حزنت عليه، و اغتمت و بكت، و قالت: يذبح الساعة. فعطف الله بقلب الموكلة بها عليها، فقالت لام موسى: ما لك قد اصفر لونك؟ فقالت: أخاف أن يذبح ولدي. فقالت: لا تخافي. و كان موسى لا يراه أحد إلا أحبه، و هو قول الله: وَ أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي فأحبته القبطية الموكلة به.

So when the mother of Musa[as] was blessed with Musa[as] she looked at him[as], and was saddened and cried, and said, 'He[as] would be killed now'. So Allah[azwj] Inclined the heart of the one who was allocate to her, so she said to the mother of Musa[as], 'What is the matter that your colour turned yellow (paled)?' So she said, 'My son[as] would be slaughtered'. So she said, 'Do not fear'. And Musa[as] was such that no one would look at him[as] except that he would love him[as], and these are the Words of Allah[azwj] ***[20:39] and I shall Cast down upon you love from Me***. So the Coptic who was allocated to him [as] fell in love with him'.

و أنزل الله على موسى التابوت، و نوديت امه: ضعيه في التابوت فاقذفيه في اليم، و هو البحر وَ لا تَخافِي وَ لا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَ جاعِلُوهُ مِنَ الْمُرْسَلِينَ، فوضعته في التابوت، و أطبقت عليه، و ألقته في النيل.

And Allah[azwj] Sent down the box to Musa[as], and Called out to his[as] mother: "Place him[as] in the box, and cast it into the river, and it is the sea ***[28:7] and do not fear nor grieve; surely We will Return him back to you and Make him to be one of the Rasools***". So she placed him[as] in the box, and covered him[as] up and placed him[as] in the Nile.

و كان لفرعون قصر على شط النيل متنزه، فنزل من قصره و معه آسية امرأته، فنظر إلى سواد في النيل ترفعه الأمواج، و الرياح تضربه، حتى جاءت به إلى باب قصر فرعون، فأمر فرعون بأخذه، فأخذ التابوت، و رفع إليه، فلما فتحه وجد فيه صبيا، فقال: هذا إسرائيلي. و ألقى الله في قلب فرعون لموسى محبة شديدة، و كذلك في قلب آسية، و أراد فرعون أن يقتله، فقالت آسية: لا تَقْتُلُوهُ عَسى أَنْ يَنْفَعَنا أَوْ نَتَّخِذَهُ وَلَداً وَ هُمْ لا يَشْعُرُونَ أنه موسى (عليه السلام)، و لم يكن لفرعون ولد، فقال: ائتوا له بظئر تربيه. فجاءوا بعدة نساء قد قتل أولادهن، فلم يشرب لبن أحد من النساء، و هو قول الله: وَ حَرَّمْنا عَلَيْهِ الْمَراضِعَ مِنْ قَبْلُ.

And for Pharaoh[la] there was a palace upon the banks of the Nile for his picnic. So he[la] came down from his[la] castle and with him[la] was his[la] wife Aasiya. So he[la] looked towards the blackness in the Nile, which the waves were raising, and the winds were turbulent, until the box came up to the door of the Palace of Pharaoh[la]. So Pharaoh [la] ordered for the box to be seized, and be brought to him[la]. So when he[la] opened the box, he found a young male child inside it. He[la] said: 'This is an Israelite!' And Allah[azwj] Attached upon the heart of Pharaoh[la], intense love for Musa[as], and similarly in the heart of Aasiya. And Pharaoh[la] intended to have him killed, so Aasiya said ***[28:9] do not slay him; maybe he will be of benefit to us, or we may adopt him as a son; and they did not perceive*** that he[as] was Musa[as]. And Pharaoh[la] did not have a son. So he[la] said: 'Give him to be brought up with a nurse maid'. So there came a number of women whose sons had been killed, but he[as] did not drink the milk of any one of the women, and these are the Words of Allah[azwj] ***[28:12] And We Prohibited him to feed from any foster mother before***'.

و بلغ امه أن فرعون قد أخذه، فحزنت، و بكت، كما قال: وَ أَصْبَحَ فُؤادُ أُمِّ مُوسى فارِغاً إِنْ كادَتْ لَتُبْدِي بِهِ، يعني كادت أن تخبر بخبره، أو تموت، ثم ضبطت نفسها، فكان كما قال الله عز و جل: لَوْ لا أَنْ رَبَطْنا عَلى قَلْبِها لِتَكُونَ مِنَ الْمُؤْمِنِينَ وَ قالَتْ لِأُخْتِهِ، أي لاخت موسى: قُصِّيهِ أي اتبعيه، فجاءت أخته إليه فَبَصُرَتْ بِهِ عَنْ جُنُبٍ أي عن بعد وَ هُمْ لا يَشْعُرُونَ

And it reached his[as] mother that Pharaoh[la] had taken him[as], so she grieved and cried ***[28:10] And the heart of Musa's mother became free (from anxiety) she would have almost disclosed it***, Meaning she had to tell someone of his[as] news or die. Then she grabbed hold of herself, so it was as Allah[azwj] Mighty and Majestic Said ***had We not Strengthened her heart so that she might be of the Believers [28:11] And she said to his sister*** i.e., to the sister of Musa[as] ***Follow him up.*** So his[as] sister went ***So she watched him from a distance without them being aware of it***.

فلما لم يقبل موسى بأخذ ثدي أحد من النساء، اغتم فرعون غما شديدا، فقالت أخته: هل أدلكم على أهل بيت يكفلونه لكم، و هم له ناصحون؟ فقال: نعم فجاءت بامه، فلما أخذته في حجرها، و ألقمته ثديها، و التقمه و شرب، ففرح فرعون و أهله، و أكرموا امه، و قالوا لها: ربيه لنا، و لك منا الكرامة بما تختارين. و ذلك قول الله تعالى: فَرَدَدْناهُ إِلى أُمِّهِ كَيْ تَقَرَّ عَيْنُها وَ لا تَحْزَنَ وَ لِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ لكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ.

So when Musa[as] did not accept to take the milk from the women, Pharaoh[la] was grieved with an intense grief, so his[as] sister said, '***[28:12] so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?*** So he[la] said, 'Yes'. So she came with his[as] mother. So when she took him[as] in her lap to feed him[as], he[as] fed and drank. So Pharaoh[la] and his[la] wife were happy, and honoured his[as] mother, and said to her, 'Bring him[as] up for us, and there would be prestige for you from us for what you would be doing'. And these are the Words of Allah[azwj] the High ***[28:13] So We Gave him back to his mother that her eye might be delighted, and that she would not grieve, and that she would come to know that the promise of Allah is True, but most of them are not knowing***'.

و كان فرعون يقتل أولاد بني إسرائيل كلما يلدون، و يربي موسى و يكرمه، و لا يعلم أن هلاكه على يده، فلما درج موسى، كان يوما عند فرعون، فعطس موسى، فقال: الحمد لله رب العالمين. فأنكر فرعون ذلك عليه، و لطمه، و قال: ما هذا الذي تقول؟ فوثب موسى على لحيته- و كان طويل اللحية- فهلبها- أي قلعها- فآلمه ألما شديدا، فهم فرعون بقتله، فقالت امرأته: هذا غلام حدث، لا يدري ما يقول، و قد آلمته بلطمتك إياه. فقال فرعون: بل يدري.

And Pharaoh[la] killed the all the sons of the Children of Israel who were born, and he[la] brought up Musa[as] and honoured him[as], and did not know that his[la] destruction would be upon his[as] hands. So when Musa[as] began to walk, one day he[as] was in the presence of Pharaoh[la], so Musa[as] sneezed, and said: 'The Praise is due to Allah[azwj] the Lord[azwj] of the Worlds'. So Pharaoh[la] did not like that and slapped him[as], and said, 'What is this that you[as] are saying?' So Musa[as] leapt upon his[la] beard – and it was a long beard – so he[as] uprooted (some of) it – So it gave him[la] severe pain. Pharaoh[la] understood that he[as] was going to kill him[la]. So his[la] wife said, 'This is a young boy. He[as] does not understand what he[as] is saying, and he[as] had been hurt by your[la] slapping him[as]'. Pharaoh[la] said, 'But, he[as] undestands'.

فقالت له: ضع بين يديه تمرا و جمرا، فإن ميز بينهما فهو الذي تقول. فوضع بين يديه تمرا و جمرا، و قال: كل. فمد يده إلى التمر، فجاء جبرئيل فصرفها إلى الجمر، فأخذ الجمر في فيه، فاحترق لسانه، و صاح و بكى، فقالت آسية لفرعون: أ لم أقل لك إنه لا يعقل؟ فعفا عنه».

So she said to him[la], 'Place some dates and embers in front of him[as]. So if he[as] can differentiate between the two so he[asws] is as you[la] are saying him[as] to be'. So they placed dates and embers in front of him[as] and said, 'Eat'. So he[as] extended his[as] hand towards the dates, and Jibraeel[la] came and turned it towards the ember. So

he[as] placed the ember in his[as] mouth, and his[as] tongue was burnt, and he[as] screamed and he[as] cried'. So Aasiya said to Pharaoh[la], 'Did I not say to you[la] that he[as] had not (achieved) intellect? So excuse him[as] from it'.

قال الراوي: فقلت لأبي جعفر (عليه السلام): فكم مكث موسى غائبا عن امه حتى رده الله عليها؟ قال: «ثلاثة أيام». فقلت: كان هارون أخا موسى لأبيه و امه؟ قال: «نعم، أما تسمع الله تعالى يقول:ا بْنَ أُمَّ لا تَأْخُذْ بِلِحْيَتِي وَ لا بِرَأْسِي.

The narrator said, 'So I said to Abu Ja'far[asws], 'For how long was Musa[as] absent from his[as] mother until Allah[azwj] Returned him[as] to her?' He[asws] said: 'Three days'. So I said, 'Was Haroun[as] the brother of Musa[as] from his[as] father and mother?' He[asws] said: 'Yes. But, have you not heard the Words of Allah[azwj] the high Saying ***[20:94] He said: O son of my mother! Seize me not by my beard nor by my head'.***

فقلت: أيهما كان أكبر سنا؟ قال: «هارون». قلت: و كان الوحي ينزل عليهما جميعا؟ قال: «الوحي ينزل على موسى، و موسى يوحيه إلى هارون».

So I said, 'Which one of the two was greater in age?' He[asws] said: 'Haroun[as]'. I said, 'And did the Revelation come unto the both of them[as]?' He[asws] said: 'The Revelation descended upon Musa[as], and Musa[as] revealed it unto Haroun[as]'.

فقلت: أخبرني عن الأحكام، و القضاء، و الأمر و النهي، أ كان ذلك إليهما؟ قال: «كان موسى الذي يناجي ربه، و يكتب العلم، و يقضي بين بني إسرائيل، و هارون يخلفه إذا غاب عن قومه للمناجاة». قلت: فأيهما مات قبل صاحبه؟ قال: «مات هارون قبل موسى (عليه السلام)، و ماتا جميعا في التيه». قلت: فكان لموسى (عليه السلام) ولد؟ قال: «لا، كان الولد لهارون، و الذرية له».

So I said, 'Inform me[asws] about the Ordinances, and the Judgement, and the Enjoinments and the Prohibitions, was that to both of them[as]?' He[asws] said: 'Musa[as] was the one who whispered to his[as] Lord[azwj], and wrote out the knowledge, and he[as] judged between the Children of Israel. And Haroun[as], was his[as] Caliph when the whispering was absent from his[as] people'. I said, 'So which one of the two died before his[as] companion?' He[asws] said: 'Haroun[as] died before Musa[as], and both died in the wilderness'. I said, 'Did Musa[as] have a son?' He[asws] said: 'No. There was a son to Haroun[as], and the descendants for him[as]'.

قال: «فلم يزل موسى (عليه السلام) عند فرعون في أكرم كرامة، حتى بلغ مبلغ الرجال، و كان ينكر عليه ما يتكلم به موسى من التوحيد، حتى هم به، فخرج موسى من عنده، و دخل المدينة، فإذا رجلان يقتتلان، أحدهما يقول بقول موسى، و الآخر يقول بقول فرعون، فاستغاثه الذي من شيعته، فجاء موسى، فوكز صاحب فرعون، فقضى عليه، و توارى في المدينة، فلما كان من الغد، جاء آخر فتشبث بذلك الرجل الذي يقول بقول موسى، فاستغاث بموسى، فلما نظر صاحبه إلى موسى، قال له: أ تريد أن تقتلني كما قتلت نفسا بالأمس؟! فخلى عن صاحبه، و هرب.

He[asws] said: 'Musa[as] did not cease to be honourable in the presence of Pharaoh[la] until he[as] reached the state of being a man, and he[la] did not like what Musa[as] spoke about from the Oneness (التوحيد), until they (people) were with it. So Musa[as] went out from his[la] presence, and entered the city. There were two men fighting – one of the two was saying what Musa[as] was saying, and the other one was saying what Pharaoh[la] was saying. So he[as] came to the aid to the one who was from his[as] Shiah. So Musa[as] went and struck the companion of Pharaoh[la], and eliminated him, and disappeared into the city. So when it was the morning, another one came up, looking like that man who was saying what Musa[as] was saying. He sought help from Musa[as].

So when his companion looked at Musa[as], he said to him[asws], 'Do you[asws] want to kill me just as you[asws] killed a soul yesterday?' And he left from his companion, and fled.

و كان خازن فرعون مؤمنا بموسى، قد كتم إيمانه ستمائة سنة، و هو الذي قال الله: وَ قالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ، و بلغ فرعون خبر قتل موسى الرجل، فطلبه ليقتله، فبعث المؤمن إلى موسى (عليه السلام): إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ فَخَرَجَ مِنْها، كما حكى الله: خائِفاً يَتَرَقَّبُ- قال- يلتفت يمنة و يسرة، و يقول: رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ.

And the treasurer of Pharaoh[la] was a believer in Musa[as], and had concealed his belief for six hundred years, and it is the one about whom Allah[azwj] Says ***[40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah***, and it reached Pharaoh[la] that Musa[as] had killed a man. So he[la] sought him[as] in order to kill him[as]. So the believer sent a message to Musa[as] ***[28:20] Surely the assembly is ordering for killing you, therefore depart; surely I am of those who wish well to you [28:21] So he went out from there*** just as Allah[azwj] has Said ***fearing, watching***' – he[asws] said: 'He[asws] was looking to the right and left, and he[as] was saying ***My Lord! Deliver me from the unjust people***'.

و مر نحو مدين، و كان بينه و بين مدين مسيرة ثلاثة أيام، فلما بلغ باب مدين، رأى بئرا يستقي الناس منها لأغنامهم و دوابهم، فقعد ناحية، و لم يكن أكل منذ ثلاثة أيام شيئا، فنظر إلى جاريتين في ناحية، و معهما غنيمات، لا تدنوان من البئر، فقال لهما: ما لكما لا تستقيان؟ قالتا، كما حكى الله: لا نَسْقِي حَتَّى يُصْدِرَ الرِّعاءُ وَ أَبُونا شَيْخٌ كَبِيرٌ، فرحمهما موسى، و دنا من البئر، فقال لمن على البئر: أستقي لي دلوا، و لكم دلوا، و كان الدلو يمده عشرة رجال، فاستقى وحده دلوا لمن على البئر و دلوا لبنتي شعيب، و سقى أغنامهما ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقالَ رَبِّ إِنِّي لِما أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ و كان شديد الجوع.

And he[as] passed near Madayn, and there was a travel distance of three days between him[as] and Madayn. So when he[as] reached the gate of Madayn, he[as] saw a well. The people were watering from it for their sheep and their animals. So he[as] seated himself[as] nearby, and he[as] had not eaten anything for the past three days. He[as] looked towards two maids nearby, and with the two of them were sheep. They were not approaching the well. So he[as] said to the two of them: 'What is the matter with you two that you are not watering?' They said, as Allah[azwj] has Related ***[28:23] We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man***'. So Musa[as] pitied them, and approached the well. So he[as] said to the one upon the well: 'I[as] will draw a bucket, and you draw a bucket'. And the bucket was sufficient for (required) ten men. So he[as] drew a bucket for the one upon the well, and drew a bucket for the daughters of Shuayb[as], and watered their sheep ***[28:24] then went back to the shade and said: My Lord! Surely I stand in need of whatever good You may Send down upon me***'. And he[as] was very hungry'.

قال أمير المؤمنين (عليه السلام): إن موسى كليم الله حيث سقى لهما، ثم تولى إلى الظل، فقال: رب إني لما أنزلت إلي من خير فقير، و الله ما سأل الله إلا خبزا يأكل، لأنه كان يأكل بقلة الأرض، و لقد رأوا خضرة البقل في صفاق بطنه، من هزاله.

Amir-ul-Momineen[asws] said: 'Musa[as], the Speaker with Allah[azwj], when he[as] watered for the two of them***[28:24] then went back to the shade and said: My Lord! Surely I stand in need of whatever good You may Send down upon me***. By Allah[azwj], he[as] did not ask for anything except for bread to eat, because he[as] had

eaten the vegetables of the earth, and had seen the effects of the greenery on his[as] stomach, from its slimness'.

فلما رجعت بنتا شعيب إلى شعيب، قال لهما: أسرعتما الرجوع! فأخبرتاه بقصة موسى (عليه السلام)، و لم تعرفاه، فقال شعيب لواحدة منهما: اذهبي إليه، فادعيه لنجزيه أجر ما سقى لنا. فجاءت إليه، كما حكى الله تعالى: تَمْشِي عَلَى اسْتِحْياءٍ قالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ ما سَقَيْتَ لَنا، فقام موسى معها، و مشت أمامه، فصفقتها الريح، فبان عجزها، فقال لها موسى: تأخري، و دليني على الطريق بحصاة تلقينها أمامي أتبعها، فأنا من قوم لا ينظرون في أدبار النساء.

So when the daughters of Shuayb[as] returned to Shuayb[as], he[as] said to the two of them: 'Your return was quick!' So they related to him[as] the story of Musa[as], and he[as] did not recognise him[as]. So Shuayb[as] said to one of the two of them: 'Go to him[as], so that he[as] can be recompensed for having watered for us'. So she went towards him as Allah[azwj] has Related ***[28:25] Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us***. So Musa[as] stood up to go with her, and she walked in front of him[as]. However, Musa[as] said to her: 'Walk behind me[as], and show me[as] the way and I[as] shall follow the direction, for we[as] are a people who do not look at the backs of the women'.

فلما دخل على شعيب، قص عليه قصته، فقال له شعيب: لا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ، قالت إحدى بنات شعيب: يا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ. فقال لها شعيب: أما قوته، فقد عرفته بسقي الدلو وحده، فبم عرفت أمانته؟ فقالت له: إنه لما قال لي: تأخري عني، و دليني على الطريق، فأنا من قوم لا ينظرون في أدبار النساء، عرفت أنه من القوم الذين لا ينظرون أعجاز النساء، فهذه أمانته.

So when he[as] came up to Shuayb, related to him[as] the story. Shuayb[as] said to him[as] ***Fear not, you are secure from the unjust people***'. One of the daughters of Shuayb[as] said, ***'[28:26] O my father! Employ him, surely the best of those that you can employ is the strong man, the trustworthy***'. So Shuayb[as] said: 'As for his[as] strength, so you recognised it by his[as] drawing the bucket alone. How did you recognise his[as] trustworthiness?' So she said to him[as], 'He[as] said to me: 'Walk behind me, and show me the way, for we[asws] are a people who do not look at the backs of the women'. I recognised that he[as] is from a people who do not look at the body parts of the women, so this is his[as] trustworthiness'.

فقال له شعيب: إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هاتَيْنِ عَلى أَنْ تَأْجُرَنِي ثَمانِيَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْراً فَمِنْ عِنْدِكَ وَ ما أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شاءَ اللَّهُ مِنَ الصَّالِحِينَ. فقال له موسى: ذلِكَ بَيْنِي وَ بَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلا عُدْوانَ عَلَيَّ أي لا سبيل علي إن عملت عشر سنين، أو ثمان سنين. فقال موسى وَ اللَّهُ عَلى ما نَقُولُ وَكِيلٌ.

Shuayb[as] said to him[as]: ***'[28:27] He said: I would like to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah Desires, you will find me one of the righteous ones***'. So Musa[as] said to him[as]: '***[28:28] He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me*** i.e. no way against me[as] if I[as] were to work for ten years, or for eight years ***and Allah is a Witness of what we say***'.

قال: قلت لأبي عبد الله (عليه السلام): أي الأجلين قضى؟ قال: «أتمها عشر سنين». قلت له: فدخل بها قبل أن يقضي الأجل، أو بعده؟ قال: «قبل». قلت: فالرجل يتزوج المرأة، و يشترط لأبيها إجارة شهرين مثلا، أ يجوز ذلك؟ قال: «إن

موسى علم أنه يتم له شرطه، فكيف لهذا أن يعلم أنه يبقى حتى يفي». قلت له: جعلت فداك، أيهما زوجه شعيب من بناته؟ قال: «التي ذهبت إليه فدعته، و قالت لأبيها: يا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ.

He (the narrator) said, 'I said to Abu Abdullah[asws], 'Which of the two terms did he[as] fulfill?' He[asws] said: 'Ten years'. I said to him[asws], 'Did he[as] copulate with her before or after it?' He[asws] said: 'Before'. I said, 'So the man marries the woman, and upon the condition to her father for a recompense of two months for example, is that permissible?' He[asws] said: 'Musa[as] knew that he[as] would be completing the conditions agreed with him[as]. So how can this be (not cuplate with her) if he[as] knew that he[as] would be remaining until he[as] fulfills it'. I said to him[asws]: 'May I be sacrificed for you[asws]! Which of the two daughters did Shuayb get to be married to him[as]?' He[asws] said: 'The one which went to him[as] to call him[as] over and said to her father '***[28:26] O my father! Employ him, surely the best of those that you can employ is the strong man, the trustworthy***'.

«فلما قضى موسى الأجل، قال لشعيب: لا بد لي أن أرجع إلى وطني، و أمي، و أهل بيتي، فما لي عندك؟ فقال شعيب: ما وضعت أغنامي في هذه السنة من غنم بلق فهو لك؟ فعمد موسى عند ما أراد أن يرسل الفحل على الغنم إلى عصا، فشق منها بعضا، و ترك بعضا، و غرزها في وسط مربض الغنم، و ألقى عليها كساء أبلق، ثم أرسل الفحل على الغنم، فلم تضع الغنم في تلك السنة إلا بلقا.

So when Musa[as] fulfilled the term, he[as] said to Shuayb[as]: 'It is inevitable for me[as] that I[as] should return to my nation, and my[as] mother, and my[as] family. So what is there for me[as] with you[as]?' Shuayb[as] said: 'Whatever my sheep give birth to this year, which are black and white, so it is for you?' Musa[as] resorted, with regards to what he[as] wanted to usher the sheep with the stick. So he[as] separated some from the others, and left some. So he[as] sent the male sheep among them, and attached the cloak upon it. So the sheep did not give birth to any except for the black and white.

فلما حال عليه الحول، حمل موسى امرأته، و زوده شعيب من عنده، و ساق غنمه، فلما أراد الخروج، قال لشعيب: أبغي عصا تكون معي، و كانت عصي الأنبياء عنده، قد ورثها مجموعة في بيت، فقال له شعيب: ادخل هذا البيت، و خذ عصا من بين العصي. فدخل، فوثبت إليه عصا نوح و إبراهيم (عليهما السلام)، و صارت في كفه، فأخرجها، و نظر إليها شعيب، فقال: ردها، و خذ غيرها. فردها ليأخذ غيرها، فوثبت إليه تلك بعينها، فردها، حتى فعل ذلك ثلاث مرات، فلما رأى شعيب ذلك، قال له: اذهب، فقد خصك الله بها.

So when the conditions were right, Musa[as] took his[as] family, and Shuayb[as] gave him[as] provisions from himself[as], and the sheep. So when he[as] wanted to go out, he[as] said to Shuayb[as]: 'Let the staff reach to me[as], to become with me[as]'. And the staff of the Prophets[as] was with him[as] which he[as] had inherited from all in the house. So Shuayb[as] said to him[as]: 'Enter this house, and take a staff from between my[as] staff'. So he[as] entered. The staff came to be with him[as], the staff of Noah[as], and Ibrahim[as], and it came to be in his[as] hand. So he[as] took it out, and Shuayb[as] looked at it, so he[as] said: 'Return it, and take another one'. So he[as] returned it to take another one, but it returned back to his[as], to the extent that he[as] did it three times. So when Shuayb[as] saw that, he[as] said to him: 'Go, for Allah[azwj] has Chosen it for you[as]'.

فساق غنمه، فخرج يريد مصر، فلما صار في مفازة و معه أهله، أصابهم برد شديد و ريح و ظلمة، و جنهم الليل، فنظر موسى إلى نار قد ظهرت، كما قال الله: فَلَمَّا قَضى مُوسَى الْأَجَلَ وَ سارَ بِأَهْلِهِ آنَسَ مِنْ جانِبِ الطُّورِ ناراً قالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ ناراً لَعَلِّي آتِيكُمْ مِنْها بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ، فأقبل نحو النار يقتبس، فإذا شجرة و نار تلتهب عليها، فلما ذهب نحو النار يقتبس منها أهوت إليه، ففزع منها و عدا، و رجعت النار إلى الشجرة، فالتفت إليها و قد رجعت

إلى مكانها، فرجع الثانية ليقتبس، فأهوت إليه، فعدا و تركها، ثم التفت إليها و قد رجعت إلى الشجرة، فرجع إليها ثالثة، فأهوت إليه، فعدا و لم يعقب، أي لم يرجع، فناداه الله: أَنْ يا مُوسى إِنِّي أَنَا اللَّهُ رَبُّ الْعالَمِينَ،

So he[as] ushered his sheep and went out intending for Egypt. So when he[as] journeyed in the desert along with his[as] family, they were struck with extreme cold, and wind, and darkness of the night. So Musa[as] looked towards a fire which could be seen, just as Allah[azwj] has Said ***[28:29] So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a firebrand, so that you may warm yourselves***. So he[as] went close to the fire in order to attain it, and there was a tree, which was covered by the fire. So when he[as] went close to fire in order to take from it, he[as] found it returned back to it, so he[as] panicked and left it, and the fire returned back to the tree. So he[as] turned towards it and saw that it had returned back to its place. So he[as] turned towards it for a second time to take from it, but it returned back to the tree. So he[as] turned towards it for a third time, so it came and did not return. So Allah[azwj] Called out: "***[28:30] O Musa! Surely I am Allah, the Lord of the worlds***".

قال موسى: فما الدليل على ذلك؟ قال الله: ما في يمينك يا موسى؟ قال: هي عصاي. قال: أَلْقِها يا مُوسى فألقاها، فصارت حية تسعى، ففزع منها موسى (عليه السلام)، و عدا، فناداه الله: خذها و لا تخف إنك من الآمنين اسلك يدك في جيبك تخرج بيضاء من غير سوء. أي من غير علة، و ذلك أن موسى (عليه السلام) كان شديد السمرة، فأخرج يده من جيبه، فأضاءت له الدنيا، فقال الله عز و جل: فَذانِكَ بُرْهانانِ مِنْ رَبِّكَ إِلى فِرْعَوْنَ وَ مَلَائِهِ إِنَّهُمْ كانُوا قَوْماً فاسِقِينَ.

Musa[as] said: 'So what is the proof of that?' Allah[azwj] Said: "What is in your hand, O Musa[as]?' He[as] said: 'This is my[as] staff'. He[azwj] Said: "***[28:31] Cast down you staff***". So he[as] cast it, and it became a slithering snake. So Musa[as] panicked from it and retreated. Allah[azwj] Called out to him[as]: "Grab it, ***and fear not; surely you are of those who are secure 28:32] Enter your hand into the opening of your bosom, it will come forth white without evil***, i.e., without disease. And that is because Musa[as] was very tanned. So he[as] brought out his[as] hand from his[as] pocket, so the world was lit up for him[as]. Allah[azwj] Mighty and Majestic Said "***so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people***".

فقال موسى، كما حكى الله عز و جل: رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْساً فَأَخافُ أَنْ يَقْتُلُونِ وَ أَخِي هارُونُ هُوَ أَفْصَحُ مِنِّي لِساناً فَأَرْسِلْهُ مَعِي رِدْءاً يُصَدِّقُنِي إِنِّي أَخافُ أَنْ يُكَذِّبُونِ قالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُما سُلْطاناً فَلا يَصِلُونَ إِلَيْكُما بِآياتِنا أَنْتُما وَ مَنِ اتَّبَعَكُمَا الْغالِبُونَ.

So Musa[as] said, just as Allah[azwj] Mighty and Majestic has Related ***[28:33] He said: My Lord! Surely I killed one of them, and I fear in case they should slay me [28:34] And my brother, Haroun, he is more eloquent of tongue than I, therefore Send him with me as an aider, verifying me: for I fear that they would reject me [28:35] He said: We will Strengthen your arm with your brother, and We will Give you both an authority, so that they shall not reach you; (go) with Our Signs; you two and those who follow you shall overcome***'.[3390]

[3390] تفسير القمّي 2: 135

VERSES 14 - 19

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {14} وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ {15} قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {16} قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ {17} فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۚ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُبِينٌ {18} فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ {19}

[8:14] And when he attained his maturity and became full grown, We Granted him wisdom and knowledge; and thus do We Recompense those who do good [28:15] And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his Shiah and the other of his foes, and he who was of his Shiah cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Satan's doing; surely he is an enemy, openly leading astray [28:16] He said: My Lord! I have been unjust to myself, so do You Forgive me. So He Forgave him; surely He is the Forgiving, the Merciful [28:17] He said: My Lord! Because You have Bestowed a Favour on me, I shall never be a backer of the guilty [28:18] And he was in the city, fearing, awaiting, when he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly [28:19] So when he desired to seize him who was an enemy to them both, he said: O Musa! Do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of the righteous.

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى، عن محمد بن أحمد، عن أحمد ابن هلال، عن محمد بن سنان، عن محمد بن عبد الله بن رباط، عن محمد بن النعمان الأحوال، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ لَمَّا بَلَغَ أَشُدَّهُ وَ اسْتَوى آتَيْناهُ حُكْماً وَ عِلْماً، قال: «أشده ثماني عشر سنة، و استوى: التحى».

Ibn Babuwayh said, 'My father narrated to us, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Ibn Hilal, from Muhammad Bin Sinan, from Muhammad Bin Abdullah Bin Rabaat, from Muhammad Bin Al-No'man Al-Ahwal,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[8:14] And when he attained his maturity and became full grown, We Granted him wisdom and knowledge***, he[asws] said: '***maturity*** is eighteen years of age, and ***full grown***, is growing a beard'.[3391]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثنا أبي، عن حمدان ابن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون، و عنده الرضا علي بن موسى (عليهما السلام)- و ذكر حديث عصمة الأنبياء (عليهم السلام)، و قد ذكرنا منه غير مرة- فكان فيما سأل المأمون الرضا (عليه السلام) أن قال له: أخبرني عن قول الله عز و جل: فَوَكَزَهُ مُوسى فَقَضى عَلَيْهِ قالَ هذا مِنْ عَمَلِ الشَّيْطانِ.

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al-Qarshy, from his father, from Hamdan Ibn Suleyman Al-Neyshaboury, from Ali Bin Muhammad Bin Al-Jahm who said,

[3391] معاني الأخبار: 226/ 1.

'I was present as the gathering of Al-Mamoun, and in his presence was Al-Reza Ali[asws] Bin Musa[asws] – and mentioned the Hadeeth of the infallibility of the Prophets[as], and we had mentioned it elsewhere – so with regards to what Al-mamoun asked Al-Reza[asws] was that he said to him[asws], 'Inform me about the Words of Allah[azwj] Mighty and Majestic ***[28:15] so Musa struck him with his fist and killed him. He said: This is on account of the Satan's work***'.

قال الرضا (عليه السلام): «إن موسى (عليه السلام) دخل مدينة من مدائن فرعون على حين غفلة من أهلها، و ذلك بين المغرب و العشاء، فوجد فيها رجلين يقتتلان: هذا من شيعته، و هذا من عدوه، فاستغاثه الذي من شيعته على الذي من عدوه، فقضى موسى (عليه السلام) على العدو بحكم الله تعالى، فوكزه فمات، قال: هذا مِنْ عَمَلِ الشَّيْطانِ يعني الاقتتال الذي كان وقع بين الرجلين، لا ما فعله موسى (عليه السلام) من قتله، إنه يعني الشيطان عَدُوٌّ مُضِلٌّ مُبِينٌ».

Al-Reza[asws] said: 'Musa[as] entered the city from the cities of the Pharaoh[la] when its inhabitants were oblivious to it, and that is between the evening and the night (المغرب و العشاء), so he[as] found therein two men fighting – this one was from his[as] Shia, and this from his enemies. So he[as] came to the aid of the one who was his[as] Shia against the one from his enemies. So Musa[as] struck against the enemy by the Command of Allah[azwj] the High, and he died. ***He said: This is on account of the Satan's work***, meaning the fighting which occurred between the two men, not what Musa[as] did from killing him. ***Surely, he*** meaning Satan[la] ***is an enemy, openly leading astray***'.

قال المأمون: فما معنى قول موسى (عليه السلام): رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي؟ قال: «يقول: إني وضعت نفسي غير موضعها بدخول هذه المدينة، فاغفر لي، أي استرني من أعدائك لئلا يظفروا بي فيقتلوني فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ، قال موسى (عليه السلام): رَبِّ بِما أَنْعَمْتَ عَلَيَّ من القوة حتى قتلت رجلا بوكزة فَلَنْ أَكُونَ ظَهِيراً لِلْمُجْرِمِينَ بل أجاهد في سبيلك بهذه القوة حتى ترضى.

Al-Manoun said, 'So what is the menaing of the words of Musa[as] ***[28:16] He said: My Lord! I have been unjust to myself, so do You Forgive me***?' He[asws] said: 'He[asws] is saying, 'I[as] placed myself[as] in the wrong place by entering this city, so Forgive me [as], i.e., Veil me [as] from Your [azwj] enemies, perhaps they may be victorious over me[as] and kill me[as]. ***So He Forgave him; surely He is the Forgiving, the Merciful***. Musa [as] said: '***[28:17] My Lord! Because You have Bestowed a Favour on me,*** from the strength to the extent that he[as] killed a man by striking him ***I shall never be a backer of the guilty***, but I[as] shall fight in Your[azwj] Way by this strength until You[azwj] has Pleased'.

فَأَصْبَحَ موسى (عليه السلام) فِي الْمَدِينَةِ خائِفاً يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ، قال له موسى: إنك لغوي مبين، قاتلت رجلا بالأمس، و تقاتل هذا اليوم؟ لأؤدبنك، و أراد أن يبطش به، فلما أراد أن يبطش بالذي هو عدو لهما، و هو من شيعته، قال: يا موسى: أَ تُرِيدُ أَنْ تَقْتُلَنِي كَما قَتَلْتَ نَفْساً بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّاراً فِي الْأَرْضِ وَ ما تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ».

So ***[28:18] And he*** Musa[as] ***was in the city, fearing, awaiting, when he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly***. You fought a man yesterday, and are fighting another one today?' And he[as] intended to strike him. ***[28:19] So when he desired to seize him who was an enemy to them both, he said: O Musa! Do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of the righteous***'.

قال المأمون: جزاك الله عن أنبيائه خيرا، يا أبا الحسن.

Al-Mamoun said, ‘May Allah[azwj] Recompense you[as] good from His[azwj] Prophets[as], O Abu Al-Hassan[asws]’.[3392]

الطبرسي: روى أبو بصير عن أبي عبد الله (عليه السلام)، قال: «ليهنئكم الاسم» قال: قلت: و ما الاسم؟ قال: «الشيعة، أما سمعت الله سبحانه يقول: فَاسْتَغاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ».

Al-Tabarsy – It has been reported by Abu Baseer, from Abu Abdullah[asws] having said: ‘I[asws] Congratulate you for the name’. He said, ‘I said, ‘And what name?’ He[asws] said: ‘The Shia. But have you not heard Allah[azwj] the Glorious Saying Saying ***[28:15] and he who was of his Shia cried out to him for help against him who was of his enemies***’.[3393]

VERSES 20 - 24

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ {20} فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ {21} وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ {22} وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ {23} فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ {24}

[28:20] And a man came running from the remotest part of the city. He said: O Musa! surely the assembly has ordered for your killing, therefore depart, for I am of those who wish well to you [28:21] So he went forth from there, fearing, awaiting, (and) he said: My Lord! Deliver me from the unjust people [28:22] And when he turned his face towards Madyan, he said: Maybe my Lord will Guide me in the right Way [28:23] And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man [28:24] So he watered for them, then went back to the shade and said: My Lord! Surely I stand in need of whatever good You may Send down upon me.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عمن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى حكاية عن قول موسى (عليه السلام): إِنِّي لِما أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ، قال: «سأل الطعام».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High Relating the words of Musa[as] ***[28:24] Surely, I stand in need of whatever good You may Send down upon me***’.[3394]

في ارشاد المفيد رحمه الله في مقتل الحسين فسار الحسين عليه السلام إلى مكة و هو يقرأ (فخرج منها خائفا يترقب قال رب نجنى من القوم الظالمين) ولزم الطريق الاعظم فقال له أهل بيته: لو تنكبت الطريق الاعظم كما صنع ابن الزبير لئلا

[3392] عيون أخبار الرّضا (عليه السّلام) 1: 195
[3393] مجمع البيان 7: 381.
[3394] الكافي 6: 287/ 5.

يلحق الطلب فقال: لا والله لا أفارقه حتى يقضى الله ما هو قاض، ولما دخل الحسين عليه السلام مكة كان دخوله إليها ليلة الجمعة لثلاث مضين من شعبان دخلها وهو يقول: (ولما توجه تلقاء مدين قال عسى ربى ان يهدينى سواء السبيل).

In Irshaad of Al-Mufeed –

Regarding the killing of Al-Husayn[asws] – 'So Al-Husayn[asws] moved to Makkah, and he[asws] was reciting ***[28:21] So he went forth from there, fearing, awaiting, (and) he said: My Lord! Deliver me from the unjust people*** and travelling by the necessary main road. So his[asws] family said to him[asws], 'If you[asws] were to divert from the main road, just as Ibn Al-Zubayr had done, perhaps you[asws] will get what you[asws] seek'. So he[asws] said: 'No, by Allah[azwj]! I[asws] will not separate from it until Allah[azwj] Does what He[azwj] has Decided to'. And when Al-Husayn[asws] entered Makkah, his[asws] entry was on the night of Friday, the third of Shaban. He[asws] entered it, and he[asws] was saying: '***[28:22] And when he turned his face towards Madyan, he said: Maybe my Lord will Guide me in the right Way***'.[3395]

VERSES 25 - 27

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ {25} قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ {26} قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَانِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ {27}

[28:25] Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the recompense of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people [28:26] Said one of them: O my father! Employ him, surely the best of those that you can employ is the strong man, the trustworthy one [28:27] He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah so Desires, you will find me one of the righteous ones.

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «بكى شعيب (عليه السلام) من حب الله عز و جل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله عليه بصره ثم بكى حتى عمي، فرد الله عليه بصره، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفا من النار فقد أجرتك، و إن يكن شوقا إلى الجنة فقد أبحتك.

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-talaqany narrated to us, from Hafs Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah[saww] said: 'Shuayb[as] cried from the love of Allah[azwj] Mighty and Majestic until he was blinded. So Allah[azwj] Returned his eyesight. Then he[as] cried until he[as] was blinded. So Allah[azwj] Returned his[as] eyesight. Then he[as] cried until he[as] was blinded. So Allah[azwj] Returned his[as] eyesight. So when he[as] was in the fourt time,

[3395] Tafseer Noor Al Saqalayn – Ch 28 H 34

Allah[azwj] Revealed unto him[as]: "O Shuayb[as]! Until when will this be happening from you[as]? If this is happening out of fear from the Fire, so I[azwj] have Requited you[as], and if this is from the desire for the Paradise, so I[azwj] have Endowed it to you[as]".

فقال: إلهي، و سيدي، أنت تعلم أني ما بكيت خوفا من نارك، و لا شوقا إلى جنتك، و لكن عقد حبك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليمي موسى بن عمران».

So he[as] said: 'My[as] God, and my[as] Master! You[azwj] Know that I[as] am not crying out of fear from Your[azwj] Fire, nor out of desire to be in Your[azwj] Paradise, but I[as] contracted Your[azwj] love upon my[as] heart. Thus, I[as] have no patience upon that'. So Allah[azwj], Majestic is His[azwj] Majesty Said: "But if this is so, for this I[azwj] would Make My[azwj] Speaker Musa[as] Bin Imran[as] to serve you[as]'.[3396]

VERSES 28 - 31

قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۖ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ {28} فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ {29} فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ {30} وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ الْآمِنِينَ {31}

[28:28] He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a Witness of what we say [28:29] So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a firebrand, so that you may warm yourselves [28:30] And when he came to it, a Voice Called out from the shores of right side of the valley in the Blessed spot of the tree, saying: O Musa! Surely I am Allah, the Lord of the Worlds [28:31] And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! Come forward and fear not; surely you are of those who are secure

الطبرسي: روي عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «لما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ الطريق ليلا، فرأى نارا، فقال لأهله: امكثوا، إني آنست نارا».

Al-Tabarsy – It has been reported by Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] who has said: 'When Musa[as] fulfilled the term, and journeyed with his[as] family to near Bayt Al-Maqdas, and he[as] (arrived there) at night. So he[as] saw a fire, and said to his[as] family: 'Remain here. I[as] shall go and attain the fire'.[3397]

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني محمد بن الحسن بن علي بن مهزيار، عن أبيه، عن جده علي بن مهزيار، عن الحسين بن سعيد، عن علي بن الحكم، عن عرفة، عن ربعي، قال: قال أبو عبد الله (عليه السلام): «شاطئ الوادي الأيمن الذي ذكره تعالى في كتابه هو الفرات، و البقعة المباركة هي كربلاء، و الشجرة هي محمد (صلى الله عليه و آله)».

[3396] علل الشرائع: 1: 57/ 1
[3397] مجمع البيان 7: 391.

Abu Al-Qasim Ja'far bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat, said, 'Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar narrated to me, from his grandfather Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Ali Bin Al-Hakam, from Arfat, from Rabi'e who said,

'Abu Abdullah[asws] said: '***[28:30] the shores of right side of the valley*** which the High[azwj] has Mentioned in His[azwj] Book, is the Furaat, and the ***in the Blessed spot*** it is Karbala, and ***the tree*** is Muhammad[saww]'.[3398]

VERSES 32 - 35

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {32} قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ {33} وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ {34} قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ {35}

[28:32] Enter your hand into your pocket, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two Arguments from your Lord to Pharaoh and his chiefs, surely they are a transgressing people [28:33] He said: My Lord! Surely I killed one of them, so I fear lest they should slay me [28:34] And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me [28:35] He said: We will Strengthen your arm with your brother, and We will Give you both an authority, so that they shall not reach you; (go) with Our Signs; you two and those who follow you shall be uppermost

محمد بن العباس، قال: حدثنا الحسن بن محمد بن يحيى الحسيني، عن جده يحيى بن الحسن، عن أحمد بن يحيى الأودي، عن عمرو بن حماد بن طلحة، عن عبد الله بن المهلب البصري، عن المنذر بن زياد، الضبي، عن أبان، عن أنس بن مالك، قال: بعث رسول الله (صلى الله عليه و آله) مصدقا إلى قوم، فعدوا على المصدق فقتلوه، فبلغ ذلك النبي (صلى الله عليه و آله)، فبعث إليهم عليا (عليه السلام)، فقتل المقاتلة، و سبى الذرية، فلما بلغ علي (عليه السلام) أدنى المدينة، تلقاه النبي (صلى الله عليه و آله) و التزمه، و قبل ما بين عينيه، و قال: «بأبي أنت و امي، من شد الله به عضدي، كما شد عضد موسى بهارون».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Muhammad Bin Yahya Al-Husayni, from his grandfather Yahya Bin Al-Hassan, from Ahmad Bin Yahya Al-Awdy, from Amro Bin Hamaad Bin Talha, from Abdullah Bin Al-Mahlab Al-Basry, from Al-Munzar Bin Ziyad, Al-Zaby, from Aban, from Anas Bin Malik who said,

'Rasool-Allah[saww] sent a ratifier to a people, but they went against him and killed him. That reached the Prophet[saww], so he[saww] sent Ali[asws] to them, so he[asws] killed the murderer and made captives of his offspring. So when Ali[asws] reached near to Al-Medina, the Prophet[saww] received him[asws] and kissed him[asws] between the eyes, and said: 'May my[saww] father[as] and my[saww] mother[as] be sacrificed for you[asws], how intensely Allah[azwj] has Strengthened my[saww] arm by you[asws], just as the arm of Musa[as] was Strengthened by Haroun[as]'.[3399]

[3398] كامل الزيارات: 48/ 11.
[3399] تأويل الآيات 1: 415/ 6، شواهد التنزيل 1: 435/ 598.

VERSES 36 - 41

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ {36} وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {37} وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَٰهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ {38} وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ {39} فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {40} وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنْصَرُونَ {41}

[28:36] So when Musa came to them with Our clear Signs, they said: This is nothing but forged sorcery, and we never heard of it amongst our forefathers [28:37] And Musa said: My Lord Knows best who comes with Guidance from Him, and whose shall be the good end of the eternal abode; surely the unjust shall not be successful [28:38] And Pharaoh said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Haman, upon the clay, then prepare for me a lofty building so that I may obtain knowledge of Musa's God, for I think he is from the liars [28:39] And he and his armies were arrogant in the land without right, and they conjectured that they would not be returning to Us [28:40] So We Seized him and his armies, then We Cast them into the sea, and look how was the end of the unjust [28:41] And We Made them Imams who call to the Fire, and on the Day of Judgement they shall not be assisted.

حدثنا محمد بن الحسين عن محمد بن الحسين بن على عن محمد بن يحيى عن طلحة بن زيد عن جعفر بن محمد عن ابيه عليه السلام قال قال الائمة في كتاب الله امامان قال الله تبارك و تعالى وجعلناهم ائمة يهدون بامرنا لا بامر الناس يقدمون امر الله قبل امرهم وحكم الله قبل حكمهم وقال وجعلناهم ائمة يدعون إلى النار يقدمون امرهم قبل امر الله و حكمهم قبل حكم الله ويأخذون باهوائهم خلافا لما في كتاب الله.

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn Bin Ali, from Muhammad Bin Yahya, from Talha Bin Zayd who said:

Ja'far Bin Muhammad[asws], from his[asws] father[asws], said: 'The 'Imams' in the Book of Allah[azwj] are two (kinds of) Imams. Allah[azwj] Says ***[21:73] And We made them Imams who guided (people) by Our command***, they[asws] order the people and place the Orders of Allah[azwj] before anything else, and the Judgements of Allah[azwj] before anything else, and Said ***[28:41] And We made them Imams who call to the fire,*** they place their own commands before the Commands of Allah[azwj], and their own judgments before the Judgments of Allah[azwj], and they take to their own desires in opposition to what is in the Book of Allah[azwj].'[3400]

VERSES 42 & 43

وَأَتْبَعْنَاهُمْ فِي هَٰذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ {42} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ {43}

[28:42] And We Caused a Curse to follow them in this world, and on the Day of Judgement they shall be from the ugly ones [28:43] And We Gave Musa the Book after We had Destroyed the former generations, an insight for the people and a Guidance and a Mercy, that they may be mindful.

[3400] Basaair Al Darajaat – P 1 Ch 15 H 2

في مجمع البيان وجاءت الرواية بالاسناد عن أبي سعيد الخدرى عن النبي صلى الله عليه واله قال: ما أهلك الله قوما ولا قرنا ولا امة ولا أهل قرية بعذاب من السماء منذ أنزل التوارة على وجه الارض غير أهل القرية التى مسخوا قردة. الم تر ان الله تعالى قال: ولقد آتينا موسى الكتاب من بعد ما اهلكنا القرون الاولى الاية

In Majma Al-Bayan, there has come a report by the chain, from Abu Saeed Al-Khudry,

(It has been narrated) from the Prophet[saww] having said: 'Allah[azwj] did not Destroy a people, nor a generation, nor a people of the town by Punishment from the sky since the Revelation of the Torah upon the face of the earth, apart from the people of the town who were metamorphosed into monkeys. Did you not see that Allah[azwj] the High has Said ***[28:43] And We Gave Musa the Book after We had Destroyed the former generations*** – the Verse'.[3401]

VERSE 44

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ {44}

[28:44] And you were not on the western side when We Gave to Musa the Commandment, and you were not from among the witnesses

وجاء في تفسير أهل البيت (صلوات الله عليهم)، قال: روى بعض أصحابنا عن سعيد بن الخطاب حديثا يرفعه إلى أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ ما كُنْتَ بِجانِبِ الْغَرْبِيِّ إِذْ قَضَيْنا إِلى مُوسَى الْأَمْرَ وَ ما كُنْتَ مِنَ الشَّاهِدِينَ. [قال أبو عبد الله (عليه السلام): «إنما هي: أو ما كنت بجانب الغربي إذ قضينا إلى موسى الأمر و ما كنت من الشاهدين»].

And it has come in the Tafseers of the People[asws] of the Household, said, 'Some of out companions have reported, from Saeed Bin Al-Khataab raising it to Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[28:44] And you were not on the western side when We Gave to Musa the Commandment, and you were not from among the witnesses***. Abu Abdullah[asws] said: 'But rather it is ***[28:44] Or were you not there on the western side when We Gave to Musa the Commandment, and were you not from among the witnesses***?'[3402]

قال: فلما بعث الله عزوجل نبينا محمد (صلى الله عليه وآله) قال: يا محمد " وما كنت بجانب الطور إذ نادينا " امتك بهذه الكرامة. ثم قال عزوجل لمحمد (صلى الله عليه وآله): قل: الحمد لله رب العالمين على ما اختصني به من هذه الفضيلة. وقال لامته: ـ و ـ قولوا أنتم: الحمد لله رب العالمين على ما اختصنا به من هذه الفضائل.

He[asws] said: 'When Allah[azwj] Sent our Prophet[saww] with Prophet hood, Allah[azwj] Said: 'O Muhammad[saww]! 'Were you[saww] not present at the mountain of *Toor* when I[azwj] made the Announcement that your community has these virtues?' Then Allah[azwj] Said: 'O Muhammad[saww]! 'Say Praise be to the Lord[azwj] of the worlds that He[azwj] has bestowed upon us[asws] these virtues.' And then Allah[azwj] Said to the people: 'And you say Praise be to the Lord of the worlds for having making known to you 'these virtues'.

[3401] Tafseer Noor Al Saqalayn – Ch 28 H 76
[3402] تأويل الآيات 1: 417/ 8

VIRTUES OF THE UMMAH OF MUHAMMAD[SAWW] OVER ALL THE OTHER COMMUNITIES

وذلك أن رسول الله (صلى الله عليه وآله) قال: لما بعث الله عزوجل موسى بن عمران واصطفاه نجيا وفلق له البحر فنجى بني إسرائيل، وأعطاه التوراة والالواح، رأى مكانه من ربه عزوجل فقال: يارب لقد أكرمتني بكرامة لم تكرم بها أحدا قبلي. فقال الله عزوجل: يا موسى أما علمت أن محمدا أفضل عندى من جميع ملائكتي وجميع خلقي؟

And so Rasool-Allah[saww] said: 'When Allah[azwj] gave Prophet hood to Musa Bin Imran[as] and chose him[as] for salvation in the sea for the Children of Israel, and gave him[as] Torah and the Evangel, he[as] surveyed his own position and said to Allah[azwj]: 'You[azwj] have honoured me and my community like none other beforehand.' Allah[azwj] said: 'O Musa! Do you know that Muhammad[saww] is higher than all the Angels and all of My[azwj] creation?'

قال موسى: يا رب فان كان محمد أكرم عندك من جميع خلقك، فهل في آل الانبياء أكرم من آلي؟ قال الله عزوجل: يا موسى أما علمت أن فضل آل محمد على جميع آل النبيين كفضل محمد على جميع المرسلين؟

Musa[as] said: 'O Lord! If Muhammad[saww] is higher than all that You have created, is there any community higher than my community?' Allah[azwj] Said: 'Do you know that the loftiness of the Progeny[asws] of Muhammad[saww] over the progeny of all the Prophets[as] is like the loftiness of Muhammad[saww] above all the Messengers[as]?'

فقال: يا رب فان كان آل محمد عندك كذلك، فهل في صحابة الانبياء أكرم ـ عندك ـ من صحابتي؟ قال الله عزوجل: يا موسى أما علمت أن فضل صحابة محمد (صلى الله عليه وآله) على جميع صحابة المرسلين كفضل آل محمد على جميع آل النبيين و ـ ك ـ فضل محمد على جميع المرسلين؟

Musa[as] said: 'O Lord! If the Progeny[asws] of Muhammad[saww] is of such a status, then what about the companions of the Noble Prophets and his[saww] companions?' Allah[azwj] said: 'The loftiness of the companions of Muhammad[saww] over the companions of all the Messengers[as] is like the loftiness of the Progeny[asws] of Muhammad[saww] over the progeny of all the Prophets and the loftiness of Muhammad[saww] above all the Messengers[as].

فقال موسى: يارب فان كان محمد وآله وصحبه كما وصفت، فهل في امم الانبياء أفضل عندك من امتي؟ ظللت عليهم الغمام، وأنزلت عليهم المن والسلوى وفلقت لهم البحر؟ فقال الله تعالى: يا موسى أما علمت أن فضل امة محمد على جميع الامم كفضلي علي جميع خلقي؟

Musa[as] said: 'O Lord! If Muhammad[saww] and his[saww] Progeny[asws] is as you have Described then is there any community of Prophet that is higher than mine? Did you shade them with the clouds, and descended upon them Manna and Quails and parted for them the sea?' Allah[azwj] Said: 'Do you know that the loftiness of Muhammad[saww] and his[saww] Progeny[asws] above all other communities is like My Loftiness over all creation?'

قال موسى: يارب ليتني كنت أراهم. (فأوحى الله تعالى إليه): يا موسى إنك لن تراهم، فليس هذا أو ان ظهورهم، ولكن سوف تراهم في الجنة جنات عدن والفردوس بحضرة محمد في نعيمها يتقلبون، وفي خيراتها يتبحبحون ، أفتحب أن أسمعك كلامهم؟ قال: نعم يا إلهي:

Musa[as] said: 'If only I could see them[asws].' Allah[azwj] Revealed to him[as]: 'O Musa[as]! You cannot see them for they have yet to make an appearance, but, you will soon

see them in Paradise, the Garden of Eden and the Garden of '*Firdows*', where you will be in their[asws] presence with bounties. Would you like to listen to their talk?' Musa[as] said: 'Yes My God!'[3403]

محمد بن العباس، قال: حدثنا علي بن حاتم، عن حسن بن عبد الواحد، عن سليمان بن محمد ابن أبي فاطمة، عن جابر بن إسحاق البصري، عن النضر بن إسماعيل الواسطي، عن جويبر، عن الضحاك، عن ابن عباس، في قول الله عز و جل: وَ ما كُنْتَ بِجانِبِ الْغَرْبِيِّ إِذْ قَضَيْنا إِلى مُوسَى الْأَمْرَ وَ ما كُنْتَ مِنَ الشَّاهِدِينَ قال: بالخلافة ليوشع بن نون من بعده.

Muhammad Bin Al-Abbas, from Ali Bin Haatim, from Hassan Bin Abdul Waahid, from Suleyman Bin Muhammad Ibn Abu Fatima, from Jabir Bin Is'haq Al-Basry, from Al-Nazar Bin Ismail Al-Wasity, from Juweybir, from Al-Zahaak,

(It has been narrated) from Ibn Abbas regarding the Words of Allah[azwj] Mighty and Majestic ***[28:44] And you were not on the western side when We Gave to Musa the Commandment, and you were not from among the witnesses***, said, 'With the Caliphate of Yoshua Bin Noon[as], from after him[as]'.

قال ابن عباس: و حدث الله نبيه (صلى الله عليه و آله) بما هو كائن، و حدثه باختلاف هذه الامة من بعده، فمن زعم أن رسول الله (صلى الله عليه و آله) مات بغير وصية » فقد كذب على الله عز و جل، و على نبيه (صلى الله عليه و آله).

Ibn Abbas said, 'And Allah[azwj] Narrated to His[azwj] Prophet[saww] of what is going to happen, and Narrated to him[saww] of the differing of this community from after him[saww]. So the one who claims that Rasool-Allah[saww] passed away without a successor[as], so he has lied against Allah[azwj] Mighty and Majestic, and agains His [azwj] Prophet[saww]'.[3404]

VERSES 45 & 46

وَلَٰكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ {45} وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَٰكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {46}

[28:45] But We Raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madayn, reciting to them Our Verses, but We were the Senders [28:46] And you were not on the side of the Toor when We Called out, but a Mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن طاهر بن مدرار، عن أخيه، عن أبي سعيد المدائني، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ ما كُنْتَ بِجانِبِ الطُّورِ إِذْ نادَيْنا، قال: «كتاب كتبه الله عز و جل في ورقة، أثبته فيها قبل أن يخلق الله الخلق بألفي عام، فيها مكتوب: يا شيعة آل محمد، أعطيتكم قبل أن تسألوني، و غفرت لكم قبل أن تستغفروني، من أتى منكم بولاية محمد و آل محمد أسكنته جنتي برحمتي».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Malik, from Al-Hassan Bin Ali Bin Marwan, from Tahir Bin Madrar, from his brother, from Abu Saeed Al-Mada'iny who Saeed who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[28:46] And you were not on the side of the Toor when We Called out***, he[asws] said: 'A Book which Allah[azwj] Mighty and Majestic Wrote in a Parchment Demostrating in it, before Allah[azwj] Created the creatures by two thousand years. In it was Inscribed: 'O

[3403] Tafseer Imam Hassan Al Askari[asws] – S 11
[3404] تأويل الآيات 1: 416/ 7

Shiah of the Progeny[asws] of Muhammad[saww]! I[azwj] Give you before you ask Me[azwj], and Forgive you before you seek Forgiveness from Me[azwj] – the one from you whom comes with the Wilayah of Muhammad[saww] and the Progeny[asws] of Muhammad[saww], I[azwj] shall Settle him in My[azwj] Paradise by My[azwj] Mercy'.[3405]

ـ نداء الرب سبحانه وتعالى امة محمد (صلى الله عليه وآله) ـ

THE CALL OF THE LORD[azwj] ABOUT THE COMMUNITY OF MUHAMMAD[saww]

قال ـ الله جل وجلاله ـ: قم بين يدي، واشدد مئزرك قيام العبد الذليل بين يدي السيد الملك الجليل، ففعل ذلك موسى. فنادى ـ الملك ـ ربنا عزوجل يا أمة محمد. فأجابوه كلهم، وهم في أصلاب آبائهم وأرحام امهاتهم: " لبيك اللهم لبيك لبيك لاشريك لك لبيك إن الحمد والنعمة والملك لك لا شريك لك لبيك ". قال فجعل الله تعالى تلك الاجابة منهم شعار الحج.

Allah[azwj] Said: 'Stand in from of Me[azwj] like a disgraced servant stands before his majestic master. Musa[as] did that. The Almighty, the Majestic Lord[azwj] Said: 'O community of Muhammad[saww], answer Me all of you!'. And they answered back from the 'أصلاب' of their fathers and the laps of their mothers, 'We are here our Allah[azwj] we are here! We are here there is no partner with You[azwj] we are here! Surely the Praise and Goodness and Kingship is from You[azwj] with no partner we are here! The Messenger of Allah[saww] said: 'Allah[azwj] Made this answer of theirs as part of the rituals of Pilgrimage'.

ثم نادى ربنا عزوجل: يا امة محمد إن قضائي عليكم أن رحمتي سبقت غضبي، وعفوي قبل عقابي، فقد استجبت لكم من قبل أن تدعوني، وأعطيتكم من قبل أن تسألوني، من لقيني منكم بشهادة: أن لا إله إلا الله وحده لا شريك له. وأن محمدا عبده ورسوله، صادق في أقواله، محق في أفعاله وأن علي بن أبي طالب أخوه ووصيه من بعده ووليه، يلتزم طاعته ـ كما يلتزم طاعة ـ محمد وأن أولياءه المصطفين الاخيار المطهرين المباينين بعجائب آيات الله ودلائل حجج الله من بعدهما أولياؤه، أدخلته جنتي، إن كانت ذنوبه مثل زبد البحر.

Then Allah[azwj] The Majestic Announced: 'O community of Muhammad[saww]! I[azwj] have Decreed it that for you My[azwj] Mercy will overcome My[azwj] Anger, and My[azwj] Forgiveness will overcome My[azwj] Punishment, I[azwj] Will Answer you before you even supplicate to Me[azwj], and I[azwj] will Give you before you even ask for it. Whoever of you bears witness that there is no god but Allah[azwj], One without any partner, and that Muhammad[saww] is His[azwj] servant and Messenger, true in his[saww] speech, correct in his[saww] deeds and that Ali[asws] Ibn Abi Talib[asws] is his[saww] brother and trustee and his[saww] successor after him[saww] and has a commitment to obey him[asws] just like the obedience to Muhammad[saww]; and their children[saww] are the chosen ones, purified, are Signs of Allah[azwj] and Proofs of Allah[azwj] and are their[asws] successors after them[asws], I[azwj] shall Make him enter Paradise even though his sins may be as numerous as the foam of the sea.[3406]

VERSES 47 - 50

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ {47} فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ۚ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ۖ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ {48} قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعْهُ إِنْ كُنْتُمْ صَادِقِينَ {49} فَإِنْ لَمْ

[3405] تأويل الآيات 1: 417/ 10

[3406] Tafseer Imam Hassan Al Askari[asws] – S 11

يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {50}

[28:47] And were it not that there should befall them a disaster for what their hands have sent before, then they would say: Our Lord! Why did You not Send to us a Rasool so that we would have followed Your Signs and been of the Believers! [28:48] So when the Truth has come to them from Us, they are saying: Why is he not given the like of what was given to Musa? Or did they not disbelieve in what Musa was Given before? They are saying: Two magicians backing up each other; and they are saying: Surely we are unbelievers in all of it [28:49] Say: Then come with a Book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful [28:50] But if they do not answer you, then know that they only follow their own desires; and who is more erring than he who follows his own desires without any Guidance from Allah? Surely Allah does not Guide the unjust people.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن أبي نصر، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَواهُ بِغَيْرِ هُدىً مِنَ اللَّهِ، قال: «يعني من اتخذ دينه رأيه، بغير إمام من أئمة الهدى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[28:50] and who is more erring than he who follows his own desires without any Guidance from Allah?*** He[asws] said: 'It means, the one who takes his Religion with his own opinion, without an Imam[asws] from the Imams[asws] of Guidance'.[3407]

على بن ابراهيم عن صالح بن السندي عن جعفر بن بشير ومحمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال جميعا عن أبى جميلة عن خالد بن عمار عن سدير قال: قال أبو جعفر عليه السلام: يا سدير أفأريك الصادين عن دين الله ثم نظر إلى أبى حنيفة و سفيان الثوري في ذلك الزمان وهم حلق في المسجد فقال: هؤلاء الصادون عن دين الله بلا هدى من الله ولا كتاب مبين، ان هؤلاء الاخابث لو جلسوا في بيوتهم فجال الناس فلم يجدوا أحدا يخبرهم عن الله تبارك وتعالى وعن رسوله صلى الله عليه واله حتى يأتونا فنخبرهم عن الله تبارك وتعالى وعن رسوله صلى الله عليه واله والحديث طويل اخذنا منه موضع الحاجة.

Ali Bin Ibrahim, from Salih Bin Al-Sindy, from Ja'far Bin Basheer and Muhammad Bin Yahya, from Ahmad Biin Muhammad Bin Isa, from Ibn FazaAl-altogether, from Abu Jameela, from Khalid Bin Amaar, from Sudeyr who said,

'Abu Ja'far[asws] said: 'O Sudeyr! Shall I[asws] show you the two who dispel from the Religion of Allah[azwj]?' Then look at Abu Haneefa and Sufyan Al-Sowry in that time', - and they were in the Masjid, so he[asws] said: 'They are the dispellers from the Religion of Allah[azwj] without Guidance from Allah[azwj] or a Clarifying Book. These are the worst (people). If only they were to sit in their houses, the people would wander around when they cannot find anyone to inform them from Allah[azwj] Blessed and High and from His[azwj] Rasool[saww], until they would come to us[asws], so we[asws] would inform them

[3407] الكافي 1: 306/ 1

from Allah[azwj] Blessed and High, and from His[azwj] Rasool[saww,] – And the Hadeeth is lengthy, and we have take from it, the subject required'.[3408]

VERSE 51

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ {51}

[28:51] And We have Made the Word to reach them so that they may be mindful

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن حماد بن عيسى، عن عبد الله بن جندب، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: وَ لَقَدْ وَصَّلْنا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ، قال: «إمام بعد إمام».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from moala Bin Muhammad, from Muhammad Bin Jamhour, from Hamad Bin Isa, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan[asws] about the Words of Allah[azwj] Mighty and Majestic ***[28:51] And We have Made the Word to reach them so that they may be mindful***, he[asws] said: 'the Imam[asws] after an Imam[asws,'].[3409]

VERSES 52 - 55

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ {52} وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ {53} أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {54} وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ {55}

[28:52] The ones to whom We Gave the Book before it, they are believers in it [28:53] And when it is recited to them they say: We believe in it surely it is the Truth from our Lord; surely we were submitters even before this [28:54] These shall be Granted their reward twice, because they were patient and they repelled evil with good and from what We have Given them, they give out [28:55] And when they hear vain talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant

قلت: قول الله عز و جل: الَّذِينَ آتَيْناهُمُ الْكِتابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ إلى قوله تعالى: أُولئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِما صَبَرُوا. قال: فقال: «قد آتاكم الله كما آتاهم»، ثم تلا: يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُوراً تَمْشُونَ بِهِ «يعني إماما تأتمون به».

I said, 'The Words of Allah[azwj] Mighty and Majestic ***[28:52] The ones to whom We Gave the Book before it, they are believers in it*** up to His[azwj] Words ***[28:54] These shall be Granted their reward twice, because they were patient***'. So he[asws] said: 'Allah[azwj] has Given you the like of what He[azwj] has Given them'. Then he[asws] recited ***[57:28] O you who believe! Fear Allah and believe in His Rasool:***

[3408] Tafseer Noor Al Saqalayn – Ch 28 H 80
[3409] الكافي 1: 343/ 18

He will give you two portions of His Mercy, and Make for you a Light with which you will walk, Meaning the Imam[asws] for you to follow'.[3410]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، و غيره، عن أبيعبد الله (عليه السلام)، في قول الله عز و جل: أُولئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِما صَبَرُوا، قال: «بما صبروا على التقية». وَ يَدْرَؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ، قال: «الحسنة: التقية، و السيئة: الإذاعة».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and someone else,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[28:54] These shall be Granted their reward twice, because they were patient***, he[asws] said: 'By being patient upon 'التقية' the dissimulation'. ***and they repelled evil with good*** – he[asws] said: 'The good – is the dissimulation, and the evil – is the broadcasting'.[3411]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «إن مثل أبي طالب مثل أصحاب الكهف، أسروا الإيمان، و أظهروا الشرك، فآتاهم الله أجرهم مرتين».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah[asws] having said: 'The example of Abu Talib[asws] is the example of the Companions of the Cave (أصحاب الكهف). They[as] kept their belief a secret, and manifested the Polytheism, therefore Allah[azwj] ***[28:54] These shall be Granted their reward twice***'.[3412]

وقال الصادق (عليه السلام): «نحن صبر، و شيعتنا أصبر منا، و ذلك أنا صبرنا على ما نعلم، و هم صبروا على ما لا يعلمون».

And Al-Sadiq[asws] said: 'We[asws] are patient, and our[asws] Shiah are more patient than us[asws], and what is because we[asws] are patient upon what we[asws] know, and they are patient upon what they do not know'.[3413]

VERSE 56

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {56}

[28:56] Surely you cannot guide whom you love, but Allah Guides whom He Desires to, and He is more Knowing of the recepients of Guidance

ابن طاوس، في (طرائفه): قال: و من عجيب ما بلغت إليه العصبية على أبي طالب من أعداء أهل البيت (عليهم السلام) أنهم زعموا أن المراد من قوله تعالى لنبيه (صلى الله عليه و آله): إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ أبو طالب (عليه السلام)!

Ibn Tawoos in Taraaif (Oddities), said, 'And from the strange things is what has reached about the prejudices against Abu Talib[as] from the enemies of the People[asws]

[3410] الكافي 1: 150/ 3.
[3411] الكافي 2: 172/ 1
[3412] الكافي 1: 373/ 28، شرح نهج البلاغة لابن أبي الحديد 14: 70.
[3413] تفسير القمّي 2: 141.

of the Household, that they are claiming that the one intended by the Words of Allah[azwj] the High to His[azwj] Prophet[saww] ***[28:56] Surely you cannot guide whom you love***, is Abu Talib [as].

و قد ذكر أبو المجد بن رشادة الواعظ الواسطي في مصنفه (كتاب أسباب نزول القرآن) ما هذا لفظه، قال: قال الحسن بن مفضل، في قوله تعالى: إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ كيف يقال أنها نزلت في أبي طالب، و هذه السورة من آخر ما نزل من القرآن في المدينة، و مات أبو طالب في عنفوان الإسلام و النبي (صلى الله عليه و آله) بمكة؟! و إنما نزلت هذه الآية في الحارث بن النعمان بن عبد مناف، و كان النبي (صلى الله عليه و آله)، يحبه، و يحب إسلامه، فقال يوما للنبي (صلى الله عليه و آله): إنا لنعلم أنك على الحق، و أن الذي جئت به حق، و لكن يمنعنا من اتباعك أن العرب تتخطفنا من أرضنا، لكثرتهم و قلتنا، و لا طاقة لنا بهم، فنزلت الآية، و كان النبي (صلى الله عليه و آله) يؤثر إسلامه لميله إليه.

And it has been mentioned by Abu Al-Majd Bin Rashadat Al-Wa'iz Al-Wasity in his work (Kitaab Asbaab Nuzool Al-Quran), these are not its words. He said, 'Al-Hassan Bin Mufazzal said regarding the Words of the High, '***[28:56] Surely you cannot guide whom you love*** – how can they say that it was Revealed regarding Abu Talib[as], and this Chapter is from the end of what was Revealed from the Quran in Al-Medina, while Abu Talib[as] passed away during the initial-period of Al-Islam and the Prophet[saww] was in Makkah? But rather, this Verse was Revealed regarding Al-Haris Bin Al-No'man Bin Abd Manaf, and the Prophet[saww] liked him, and liked his Islam. So one day he said to the Prophet[saww], 'I know that you[as] are upon the Truth, and that which you[saww] have come with is True, but what is prevent us from following you[saww] is that the Arabs would seize us from our lands due to their majority and our minority, and there is not strength with us against them. So the Verse was Revealed, and the Prophet[saww] preferred his islam an inclined towards him'.[3414]

وعنه، قال: أخبرنا الحسين بن عبيد الله، قال: أخبرنا أبو محمد، عن محمد بن همام، قال:حدثنا علي بن الحسين الهمداني، قال: حدثني محمد بن خالد البرقي، قال: حدثنا محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام)، عن آبائه، عن علي (صلوات الله عليهم)، أنه كان ذات يوم جالسا بالرحبة، و الناس حوله مجتمعون، فقام إليه رجل، فقال له: يا أمير المؤمنين، إنك بالمكان الذي أنزلك الله عز و جل به، و أبوك يعذب بالنار! فقال له (عليه السلام): «مه، فض الله فاك، و الذي بعث محمدا (صلى الله عليه و آله) بالحق نبيا، لو شفع أبي في كل مذنب على وجه الأرض لشفعه الله تعالى فيهم، أبي يعذب بالنار، و أنا قسيم النار؟!».

And from him, from Al-Husayn Bin Abdullah, from Abu Muhammad, from Muhammad Bin hamam, from Ali Bin Al-Husayn Al-hamdany, from Muhammad Bin Khalid Al-Barqy, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar,

(It has been narrated) from Abu Abdullah[asws], from his[asws] forefathers[asws], from Ali[asws], that one day he[asws] was seated at Al-Rahbat, and the people had gathered around him[asws]. So a man stood up and said to him[asws], 'O Amir-ul-Momineen[asws]! You[asws] are at the status which Allah[azwj] Mighty and Majestic has Revealed it, and your[asws] father[as] is Punished by the Fire!' So he[asws] said to him: 'Shh! May Allah[azwj] Disperse you. By the One Who Sent Muhammad with the Truth as a Prophet[saww], if my[asws] father were to intercede for every sect on the face of the earth, Allah[azwj] would Accept his[as] intercession regarding them. My[asws] father[as] Punished by the Fire? And I[asws] am the Distributor of the Fire?'

ثم قال: «و الذي بعث محمدا (صلى الله عليه و آله) بالحق إن نور أبي طالب يوم القيامة ليطفئ أنوار الخلق إلا خمسة أنوار: نور محمد (صلى الله عليه و آله)، و نوري، و نور فاطمة، و نوري الحسن و الحسين، و من ولده من الأئمة، لأن نوره من نورنا الذي خلقه الله عز و جل من قبل خلق آدم بألفي عام».

[3414] الطرائف: 306

Then he[asws] said: 'By the One Who Sent Muhammad[saww] with the Truth, the Light of Abu Talib[as], on the Day of Judgement, would extinguish the lights of the (all) the creatures except for five Lights – Light of Muhammad[saww], and my[asws] Light, and Light of Fatima[asws], and the two Lights of Al-Hassan[asws] and Al-Husayn[asws], and the his[asws] sons[asws] from the Imams[asws]. This is because his[as] Light is from our[asws] Light which Allah[azwj] Mighty and Majestic Created before He[azwj] Created Adam[as] by two thousand years'.[3415]

وعنه: عن الحسين بن محمد، و محمد بن يحيى، عن أحمد بن إسحاق، عن بكر بن محمد الأزدي، عن إسحاق بن جعفر، عن أبيه (عليه السلام)، قال: قيل له: إنهم يزعمون أن أبا طالب كان كافرا؟ فقال: «كذبوا، كيف يكون كافرا و هو يقول: أ لم تعلموا أنا وجدنا محمدا نبيا كموسى خط في أول الكتب»؟

And from him, from Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al-Azdy,

(It has been narrated) from Is'haq son of Ja'far[asws], from his father[asws], said, 'It was said to him[asws], 'They are claiming that Abu Talib[as] was an Infidel (nouzobillah)?' So he[asws] said: 'They are lying! How could he[as] have been an Infidel and he[as] was saying: 'Do you all not know that we[as] found Muhammad[saww] as a Prophet like Musa[as], written in the Former Books?'[3416]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي نصر، عن إبراهيم بن محمد الأشعري، عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام)، قال: «لما توفي أبو طالب (عليه السلام) نزل جبرئيل على رسول الله (صلى الله عليه و آله)، فقال: يا محمد، اخرج من مكة، فليس لك بها ناصر. و ثارت قريش بالنبي (صلى الله عليه و آله)، فخرج هاربا، حتى أتى إلى جبل بمكة يقال له الحجون، فصار إليه».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al-Ashary, from Ubeyd Bin Zurara,

Abu Abdullah[asws] has said: 'When Abu Talib[as] passed away, Jibraeel[as] descended unto Rasool-Allah[saww] and said: 'O Muhammad[saww]! Exit from Makkah, for there is not helper for you[saww] in it'. And Qureysh arose against the Prophet[saww], so he[saww] went out fleeing, until he[saww] came to a mountain of Makkah called Al-Hajoun, so he[saww] went inside it'.[3417]

وعنه، قال: حدثنا أحمد بن محمد الصائغ، قال: حدثنا محمد بن أيوب، عن صالح بن أسباط، عن إسماعيل بن محمد، و علي بن عبد الله، عن الربيع بن محمد المسلي، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «و الله ما عبد أبي، و لا جدي عبد المطلب، و لا هاشم، و لا عبد مناف، صنما قط». قيل له: فما كانوا يعبدون؟ قال: «كانوا يصلون إلى البيت، على دين إبراهيم (عليه السلام)، متمسكين به».

And from him, from Ahmad Bin Muhammad Al-Saa'ig, from Muhammad Bin Ayoub, from Salih Bin Asbaat, from Ismail Bin Muhammad, and Ali Bin Abdullah, from Al-Rabi'e Bin Muhammad Al-Musly, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I heard Amir-ul-Momineen[asws] saying: 'By Allah[azwj]! Neither my[asws] father[as], nor my[asws] grandfather[as] Abdul Muttalib[as], nor Hashim[as], nor Abd Manaf[as] worshipped idols at all'. It was said to him[asws], 'So what were they[as] worshipping?' He[asws] said:

[3415] الأمالي 2: 312
[3416] الكافي 2: 373/ 29
[3417] الكافي 1: 373/ 31

'They were Praying to the House (Kaaba), upon the Religion of Ibrahim[as], being attached to it'.[3418]

وعنه: عن الحسين بن محمد، عن محمد بن يحيى الفارسي، عن أبي حنيفة محمد بن يحيى، عن الوليد بن أبان، عن محمد بن عبد الله بن مسكان، عن أبيه، قال: قال أبو عبد الله (عليه السلام): «إن فاطمة بنت أسد جاءت إلى أبي طالب لتبشره بمولد النبي (صلى الله عليه و آله)، فقال أبو طالب: اصبري سبتا أبشرك بمثله إلا النبوة».

And from him, from Al-Husayn Bin Muhammad, from Muhammad Bin Yahya Al-Farsy, from Abu Haneefa Muhammad Bin Yahya, from Al-Waleed Aban, from Muhammad Bin Abdullah Bin Muskaan, from his father who said,

'Abu Abdullah[asws] said: 'Fatima Bint Asad[as] came to Abu Talib[as] to give him[as] the good news of the arrival of the Prophet[saww], so Abu Talib[as] said to her[as]: 'Observe patience for a سبتا for me[as] to give you[as] the good news similar to him[saww] except for the Prophet-hood'.

و قال: «السبت ثلاثون سنة، و كان بين رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) ثلاثون سنة».

And he[asws] said: 'السبت – is thirty years, and between Rasool-Allah[saww] and Amir-ul-Momineen[asws] was a period of thirty years'.[3419]

في اصول الكافي محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال عن على بن عقبة عن أبيه قال قال أبو عبد الله عليه السلام: اجعلوا أمركم هذا لله، ولا تجعلوه للناس فاما ما كان لله فهو لله، وما كان للناس فلا يصعد إلى السماء، ولا تخاصموا بدينكم الناس فان المخاصمة ممرضة للقلب،

In Usool Al-Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah[asws] said: 'Make this matter (Al-Wilayah) of yours for the Sake of Allah[azwj], and do not make it for the sake of the people. As for that which was for the Sake of Allah[azwj], so it is for Allah[azwj], and that which was for the sake of the people, so it would not ascend to the sky. And do not quarrel with the people with your Religion, for the quarrelling is from the illnesses of the heart.

ان الله عزوجل قال لنبيه صلى الله عليه واله: (انك لا تهدى من أحببت ولكن الله يهدى من يشاء) وقال: (أفأنت تكره الناس حتى يكونوا مؤمنين) ذروا الناس فان الناس أخذوا عن الناس وانكم أخذتم عن رسول الله صلى الله عليه واله و على عليه السلام ولا سواء، وانى سمعت أبى عليه السلام يقول: إذا كتب الله على عبد أن يدخله في هذا الامر كان أسرع إليه من الطير إلى وكره.

Allah[azwj] Mighty and Majestic Said to His[azwj] Prophet[saww] ***[28:56] Surely you cannot guide whom you love, but Allah Guides whom He Desires to***. And Said ***[10:99] will you then force the people till they become Believers?*** Leave the people, for the people are taking from the people, and you (Shiah) are taking from Rasool-Allah[saww] and Ali[asws] and no one else. And I[asws] heard my[asws] father[asws] saying: 'When Allah[azwj] Decrees a servant that he should enter into this matter (Al-Wilayah), it would be easier for him that the bird flying to its nest.[3420]

[3418] كمال الدين و تمام النعمة: 174/ 32.
[3419] الكافي 1: 376/ 1.
[3420] Tafseer Noor Al Saqalayn – Ch 28 H 91

VERSES 57 - 61

وَقَالُوا إِنْ نَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا ۚ أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {57} وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ {58} وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ {59} وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ أَفَلَا تَعْقِلُونَ {60} أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ {61}

[28:57] And they say: If we follow the guidance with you, we shall be carried off from our land. Or have We not Settled them in a safe, sacred territory to which fruits of every kind are being brought? A sustenance from Us; but most of them do not know [28:58] And how many a town have We Destroyed which was ungrateful in its livelihood, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors, [28:59] And your Lord never Destroyed the towns until He Raised in their city a Rasool, reciting to them Our Verses, and We never Destroyed the towns except when their people were unjust [28:60] And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand? [28:61] Is he to whom We have Promised a goodly Promise which he shall meet with, like him whom We have Provided with the provisions of this world's life, then on the Day of Judgement he shall be of those who are Presented?

في روضة الواعظين للمفيد (ره) قال على بن الحسين عليه السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه وآله بسيفه إلى ان قال: فقال أبو طالب: يابن اخ إلى الناس كافة ارسلت ام إلى قومك خاصة ؟ قال: لا بل إلى الناس ارسلت كافة الابيض والاسود والعربي والعجمي، والذى نفسي بيده لادعون إلى هذا الامر الابيض و الاسود ومن على رؤس الجبال ومن في لجج البحار، ولادعون السنة فارس والروم

In Rozat Al-Wa'izeen of Al-Mufeed who said,

'Ali[asws] Bin Al-Husayn[asws] said: 'Abu Talib[sa] was discussing with the Rasool-Allah[saww]. Abu Talib[sa] said: 'O son[saww] of my[sa] brother[sa]! You[saww] have been sent to all of mankind or a particular people?' He[saww] said: 'No, but I[saww] have been Sent to all of mankind, the white, and the black, and the Arabs, and the non-Arabs. By the One[azwj] in Whose Hand is my[saww] soul, I[saww] am calling to this matter, the white and the black, and the one on top of the mountain, and the one in tossing in the oceans, and I[saww] am calling to the Sunnah, the Persians and the Byzantines (Al-Roum)'.

فحيرت قريش واستكبرت وقالت: أما تسمع إلى ابن اخيك وما يقول والله لو سمعت بهذا فارس والروم لاختطفتنا من ارضنا، ولقلعت الكعبة حجرا حجرا، فأنزل الله تبارك وتعالى " وقالوا ان نتبع الهدى معك نتخطف من أرضنا أولم نمكن لهم حرما آمنا يجبى إليه ثمرات كل شئ " إلى آخر الآية وانزل في قولهم لقلعت الكعبة حجرا حجرا " الم تر كيف فعل ربك باصحاب الفيل " إلى آخر الآية.

So the Qureysh were baffled and were arrogant, and said, 'But, are you[sa] listening to what the son[saww] of your[sa] brother[sa] and what he[saww] is saying? By Allah[azwj]! If Persia and Byzantine were to hear this they would kidnap us from our land and break down the Kaabah stone by stone'. So Allah[azwj] Blessed and High Revealed: ***[28:57] And they say: If we follow the guidance with you, we shall be carried off from our land. Or have We not Settled them in a safe, sacred territory to which fruits of every kind are being brought?*** - up to the end of the Verse. And Revealed

regarding their words, 'break down the Kaabah stone by stone', ***"[105:1] Have you not considered how your Lord dealt with the possessors of the elephant?"*** up to the end of the Verse'.[3421]

في كشف المحجة لابن طاوس عليه الرحمة عن أمير المؤمنين عليه السلام حديث طويل وفيه: فاما الايات اللواتى في قريش فهى قوله إلى قوله: والثالثة قول قريش لنبى الله حين دعاهم إلى الاسلام والهجرة فقالوا: (ان نتبع الهدى معك نتخطف من أرضنا) فقال الله: (أو لم نمكن لهم حرما آمنا يجبى إليه ثمرات كل شئ رزقا من لدنا ولكن أكثرهم لا يعلمون).

In Kash Al-Mahjat of Ibn Tawoos –

From Amir-ul-Momineen[asws] – a lengthy Hadeeth, and in it he[asws] said: 'As for the Verses which are regarding Qureysh, so these are the Words of the Qureysh when he[saww] invited them to Al-Islam and the Emigration, so they said, ***[28:57] And they say: If we follow the guidance with you, we shall be carried off from our land***. So Allah[azwj] Said ***Or have We not Settled them in a safe, sacred territory to which fruits of every kind are being brought? A sustenance from Us; but most of them do not know***'.[3422]

الحسن بن أبي الحسن الديلمي: بإسناده عن أبي عبد الله (عليه السلام)، في قوله عز و جل: أَ فَمَنْ وَعَدْناهُ وَعْداً حَسَناً فَهُوَ لاقِيهِ، قال: «الموعود: علي بن أبي طالب (عليه السلام)، وعده الله أن ينتقم له من أعدائه في الدنيا، و وعده الجنة له و لأوليائه في الآخرة».

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[28:61] Is he to whom We have Promised a goodly Promise which he shall meet with***, he[asws] said: 'The Promised one – Ali[asws] Bin Abu Talib[asws], and Allah[azwj] Promised him[asws] that He[azwj] would Take Revenge for him[asws] from his[asws] enemies in the world, and Promised the Paradise for him[asws] and for those in his[asws] Wilayah in the Hereafter'.[3423]

VERSES 62 - 64

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {62} قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ {63} وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ {64}

[28:62] And on the Day when He will Call out to them Saying: Where are those whom you deemed to be My associates? [28:63] Those against whom the Word would have been Proven to be True will say: Our Lord! These are they whom we misled; we misled them we ourselves were misled; We distance ourselves from them; they never worshipped Us [28:64] And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the Punishment; If only they had followed the right way!

[3421] Tafseer Noor Al Saqalayn – CH 106 H 8
[3422] Tafseer Noor Al Saqalayn – Ch 28 H 94
[3423] تأويل الآيات 1: 422/ 18

علي بن إبراهيم: قوله: وَ يَوْمَ يُنادِيهِمْ فَيَقُولُ أَيْنَ شُرَكائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ يعني الذين قلتم هم شركاء لله، قالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنا هؤُلاءِ الَّذِينَ أَغْوَيْنا أَغْوَيْناهُمْ كَما غَوَيْنا تَبَرَّأْنا إِلَيْكَ ما كانُوا إِيَّانا يَعْبُدُونَ يعني ما عبدوا، و هي عبادة الطاعة، وَ قِيلَ ادْعُوا شُرَكاءَكُمْ الذين كنتم تدعونهم شركاء، فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَ رَأَوُا الْعَذابَ لَوْ أَنَّهُمْ كانُوا يَهْتَدُونَ.

Ali Bin Ibrahim said,

'His[azwj] Words ***[28:62] And on the Day when He will Call out to them Saying: Where are those whom you deemed to be My associates?*** Meaning those whom you were saying that they are the associates of Allah[azwj] ***[28:63] Those against whom the Word would have been Proven to be True will say: Our Lord! These are they whom we misled; we misled them we ourselves were misled; We distance ourselves from them; they never worshipped Us***, meaning what they worshipped, and it is the worship of the obedience ***[28:64] And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the Punishment; If only they had followed the right way!*** [3424]

VERSE 65

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ {65}

[28:65] And on the Day when He shall Call out to them Saying: What was the answer you gave to the Rasools?

علي بن إبراهيم: إن العامة رووا أن ذلك في القيامة. و أما الخاصة، فإنه حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «إن العبد إذا دخل قبره جاءه منكر، و فزع منه، يسأل عن النبي (صلى الله عليه و آله)، فيقول له: ماذا تقول في هذا الرجل الذي كان بين أظهركم؟ فإن كان مؤمنا، قال: أشهد أنه رسول الله، جاء بالحق. فيقال له: ارقد رقدة لا حلم فيها، و يتنحى عنه الشيطان، و يفسح له في قبره سبعة أذرع، و يرى مكانه في الجنة».

Ali Bin Ibrahim said, 'The generAl-Muslims are reporting that this is for the Day of Judgement. As for the speciAl-ones (Shiah), so my father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'aiy, from Muhammad Bin Muslim,

Abu Abdullah[asws] has said: 'When the servant enters his grave, Munkar (Angel) comes to him, so he panics from it. He asks about the Prophet[saww] by saying to him: 'What are you saying about this man[saww] who had appeared among you?' So if he is a Believer he would say, 'I testify that he[saww] is Rasool-Allah[saww], who came with the Truth'. So he says to him: 'Sleep a sleep with no dream in it'. And Satan[la] retreats from him, and his grave is expanded for him by seven cubits, and he sees his place in the Paradise'.

قال: «و إذا كان كافرا، قال: ما أدري. فيضرب ضربة يسمعها كل من خلق الله إلا الإنسان، و يسلط عليه الشيطان، و له عينان من نحاس، أو نار، يلمعان كالبرق الخاطف، فيقول له: أنا أخوك، و تسلط عليه الحيات و العقارب، و يظلم عليه قبره، ثم يضغطه ضغطة تختلف أضلاعه عليه» ثم قال بأصابعه ، فشرجها.

He[asws] said: 'If he was an Infidel, he would say, 'I don't know'. So he would be struck by a strike which would be heard by every creature of Allah[azwj] except for the human beings, and Satan[la] overcomes him, having two eyes of copper, or fire, shining like

[3424] تفسير القمّي 2: 143.

swift lightning. So he[la] would say to him, 'I[la] am your brother', and the snakes and scorpions would be made to come over him, and his graved would be darkened to him. Then his sides would be squeezed to him'. Then he gestured with his[asws] fingers pressed together'.[3425]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ فَيَقُولُ اللَّهُ فَيُقَالُ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ لَهُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ مَنْ إِمَامُكَ فَيَقُولُ فُلَانٌ فَيُقَالُ كَيْفَ عَلِمْتَ بِذَلِكَ فَيَقُولُ أَمْرٌ هَدَانِي اللَّهُ لَهُ وَ ثَبَّتَنِي عَلَيْهِ فَيُقَالُ لَهُ نَمْ نَوْمَةً لَا حُلُمَ فِيهَا نَوْمَةَ الْعَرُوسِ ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رَيْحَانِهَا فَيَقُولُ يَا رَبِّ عَجِّلْ قِيَامَ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from one of his companions,

from Abu Al Hassan Musa[asws] having said: 'It would be said to the Believer in his grave: 'Who is your Lord[azwj]?' He would say, 'Allah[azwj]'. So it would be said to him: 'What is your Religion'. So he would say, 'Al Islam'. So it would be said to him: 'Who is your Prophet (s.a.w.)?' He would say, 'Muhamamd[saww]'. So it would be said, 'Who is your Imam[asws]?' He would say, 'So and so'. So it would be said, 'How did you know that?' He would said, 'A matter which Allah[azwj] Guided me to and Made me to be steadfast upon it'. So it would be said, 'Sleep with a sleep in which there are no dreams, a sleep of the bride'. Then the door of the Paradise would be opened for him, and there would come upon him cool breeze and aroma. So he would be saying, 'O Lord[azwj]! Hasten the Establishment of the Hour so that I may return to my family and what is for me'.

وَ يُقَالُ لِلْكَافِرِ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيُقَالُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ مِنْ أَيْنَ عَلِمْتَ ذَلِكَ فَيَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُهُ فَيَضْرِبَانِهِ بِمِرْزَبَةٍ لَوِ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ الْإِنْسُ وَ الْجِنُّ لَمْ يُطِيقُوهَا قَالَ فَيَذُوبُ كَمَا يَذُوبُ الرَّصَاصُ ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ فَيَقُولُ يَا رَبِّ أَخِّرْ قِيَامَ السَّاعَةِ

And it would be said to the Infidel: 'Who is your Lord[azwj]?' So he would say, 'Allah[azwj]'. It would be said: 'Who is your Prophet[saww]?' So he would say, 'Muhammad[saww]'. It would be said, 'What is your Religion?' So he would say, 'Al Islam'. So it would be said: 'From where did you learn that?' So he would be saying, 'I heard the people saying it, so I said it'. So they would hit him with a sledge hammer in such a manner, that even if the Saqalayn – the Jinn and the Humans – were to gather against it, they would not be able to tolerate it. He would melt like the melting of the lead. Then the spirit would return to him, and his heart would be placed in between two tablets of fire. So he would be saying, 'Lord[azwj]! Delay the Establishment of the Hour'.[3426]

VERSES 66 - 69

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ {66} فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ {67} وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {68} وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {69}

[3425] تفسير القمّي 2: 143
[3426] Al-Kafi H - 4681

[28:66] So the news shall become obscure to them on that Day, so they shall not be asking each other [28:67] As for the one who repents and believes and does righteous deeds, perhaps he would be among the successful [28:68] And your Lord Creates and Chooses whom He Desires to; the choosing is not for them; Glory be to Allah, and Exalted is He above what they are associating [28:69] And your Lord Knows what their chests conceal and what they are manifesting

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، قال: كنا مع الرضا (عليه السلام) بمرو، فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، و كثرة اختلاف الناس فيها، فدخلت على سيدي (عليه السلام)، فأعلمته في خوض الناس فيه، فتبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، و خدعوا عن أديانهم،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim who said,

'I was with Al-Reza[asws] as Merv, during a gathering at the Mosque on Friday during the beginning of our arrival. So they were narrating the matter of the Imamate, and there was a lot of differing by the people with regards to it. So I came up to my Master[asws] regarding the quarrelling of the people regarding it. So he[asws] smiled at me, then said: 'O Abdul Aziz! The people are ignorant and have been deceived about their religions.

إن الله عز و جل لم يقبض نبيه (صلى الله عليه و آله) حتى أكمل له الدين، و أنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال و الحرام، و الحدود و الأحكام، و جميع ما يحتاج إليه الناس كملا، و قال عز و جل: ما فَرَّطْنا فِي الْكِتابِ مِنْ شَيْءٍ و أنزل فيه ما أنزل في حجة الوداع- و هي آخر عمره (صلى الله عليه و آله)-: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلامَ دِيناً، و أمر الإمامة من تمام الدين،

Allah[azwj] Mighty and Majestic did not Cause His[azwj] Prophet[saww] to pass away until Completing the Religion for him[saww], and Revaled the Quran unto him [saww] in which is the explanation of every thing, regarding the Permissibles, and the Prohibition, and the Limits (of the Law) and the Ordinances, and all of what the people would be needing from him[saww] in totality. And the Mighty and Majestic Said ***[6:38] We have not neglected anything in the Book*** and Revealed in it what He[azwj] Revealed during the Farewell Pilgrimage – and it was at then end of his[saww] lifetime ***[5:3] This day have I perfected for you your Religion and Completed My Favour on you and chosen for you Islam as a Religion***. And the matter of Imamate is from the Completion of the Religion.

و لم يمض رسول الله (صلى الله عليه و آله) حتى بين لامته معالم دينهم، و أوضح لهم سبيلهم، و تركهم على قصد سبيل الحق، و أقام لهم عليا (عليه السلام) علما و إماما، و ما ترك شيئا تحتاج إليه الامة إلا بينه، فمن زعم أن الله عز و جل لم يكمل دينه فقد رد كتاب الله، و من رد كتاب الله فهو كافر به.

And Rasool-Allah[saww] did not leave (this world) until he[saww] had explained the matters of their Religion to his[saww] community, and clarified for them their way, and left them facing the Way of the Truth. And he[saww] nominated for them Ali[asws] as a scholar and an Imam[asws]. And he[saww] did not leave anything out which the community would need from him[saww] except that he[saww] explained it. So the one who claims that Allah[azwj] Mighty and Majestic did not Complete His[azwj] Religion, so he has rejected the Book of Allah[azwj], and the one who rejects the Book of Allah[azwj] so he has disbelieved in it'.

هل يعرفون قدر الإمامة و محلها من الأمة، فيجوز فيها اختيارهم؟ إن الإمامة أجل قدرا، و أعظم شأنا، و أعلى مكانا، و أمنع جانبا، و أبعد غورا من أن يبلغها الناس بعقولهم، أو ينالوها بآرائهم، أو يقيموا إماما باختيارهم.

Are they understanding the value of the Imamate and its place in the community, so that it justifies their selecting with regards to it? The Imamate is the most majestic in value, and of the greatest position, and of the highest status, than to be kept aside, and it is more remote than to be reached by the people by their pondering with their intellects, or to be attained by their opinions, or to appoint an Imam by their own choice.

إن الإمامة خص الله عز و جل بها إبراهيم الخليل (عليه السلام) بعد النبوة و الخلة مرتبة ثالثة، و فضيلة شرفه بها، و أشاد بها ذكره، فقال: إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً، فقال الخليل (عليه السلام)، سرورا بها: وَ مِنْ ذُرِّيَّتِي قال الله تبارك و تعالى: لا يَنالُ عَهْدِي الظَّالِمِينَ،

The Imamate is what Allah[azwj] Mighty and Majestic Specialised Ibrahim[as], the Friend (الخليل) with after the Prophet-hood, and the friendship is of three levels. And Graced him[as] with nobility by it, and Hailed his[as] mention by it, so He[azwj] Said ***[2:124] He said: Surely I will make you an Imam of the people***. So the Friend[as] said, being delighted by it ***And of my offspring?*** Allah[azwj] Mighty and Majestic Said ***My covenant does not include the unjust***'.

فأبطلت هذه الآية إمامة كل ظالم إلى يوم القيامة، و صارت في الصفوة، ثم أكرمه الله تعالى بأن جعلها في ذريته أهل الصفوة و الطهارة، فقال: وَ وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ نافِلَةً وَ كُلًّا جَعَلْنا صالِحِينَ وَ جَعَلْناهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا وَ أَوْحَيْنا إِلَيْهِمْ فِعْلَ الْخَيْراتِ وَ إِقامَ الصَّلاةِ وَ إِيتاءَ الزَّكاةِ وَ كانُوا لَنا عابِدِينَ

Therefore, this Verse invalidated the Imamate for every unjust one up to the Day of Judgement, and came to be in the elite. Then Allah[azwj] the High Honoured him[as] by Making the elite and the Purified ones to be in his[as] offspring, so He[azwj] Said ***[21:72] And We Bestowed upon him Isaac, and Jacob as a grandson. Each of them We Made to be righteous. [21:73] And We made them Imams who guided by Our Command, and We Revealed unto them the doing of good and the establishment of Prayer and the giving of the Zakaat, and they worshipped Us***.

فلم تزل في ذريته يرثها بعض عن بعض، قرنا فقرنا، حتى ورثها الله عز و جل النبي (صلى الله عليه و آله)، فقال جل و تعالى: إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ، فكانت له خاصة، فقلدها رسول الله (صلى الله عليه و آله) عليا (عليه السلام) بأمر الله عز و جل، على رسم ما فرض الله،

So it did not cease to be in his[as] offspring, one inheriting it from the other, generation after generation, until Allah[azwj] Mighty and Majestic Made the Prophet[saww] to inherit it. So Allah[azwj] Majestic and High Said ***[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the Guardian of the Believers***. So it was especially for him[saww], so Rasool-Allah[saww] collared Ali[asws] with it by the Command of Allah[azwj] Mighty and Majestic, upon the Ordinance of what Allah[azwj] had Obligated.

فصارت في ذريته الأوصياء الذين آتاهم الله العلم و الإيمان بقوله جل و علا: وَ قالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمانَ لَقَدْ لَبِثْتُمْ فِي كِتابِ اللَّهِ إِلى يَوْمِ الْبَعْثِ، فهي في ولد علي (عليه السلام) خاصة إلى يوم القيامة، إذ لا نبي بعد محمد (صلى الله عليه و آله)، فمن أين يختار هؤلاء الجهال؟

Thus it came to be in the offspring of the successors[asws] whom Allah[azwj] had Granted the Knowledge and the Belief by the Words of the Majestic and High ***[30:56] And those who are Given Knowledge and the Belief will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection***. So it is in the sons[asws] of Ali[asws] especially up to the Day of Judgement, since there is not Prophet[as] after Muhammad[saww]. So from where did these ignoramuses get the permission to choose?'

إن الإمامة هي منزلة الأنبياء، و إرث الأوصياء، إن الإمامة خلافة الله، و خلافة رسول الله (صلى الله عليه و آله)، و مقام أمير المؤمنين (عليه السلام)، و ميراث الحسن و الحسين (عليهما السلام)، إن الإمامة زمام الدين، و نظام المسلمين، و صلاح الدنيا، و عز المؤمنين، إن الإمامة أس الإسلام النامي، و فرعه السامي، بالإمام تمام الصلاة، و الزكاة، و الصيام، و الحج، و الجهاد، و توفير الفيء و الصدقات، و إمضاء الحدود و الأحكام، و منع الثغور و الأطراف.

The Imamate is the position of the Prophets[as], and the inheritance of the successors[as]. The Imamate is the Caliphate of Allah[azwj] and the Caliphate of Rasool-Allah[saww], and the status of Amir-ul-Momineen[asws], and inheritance of Al-Hassan[asws] and Al-Husayn[asws]. The Imamate is the rein of the Religion, and the system of the Muslims, and correctness for the world, and honour of the Believers. The Imamate is the strendthening root of Islam and the high branch of it. It is with the Imamate that the Prayer is complete, and the Zakaat, and the Fasts, and the Pilgrimage, and the Jihaad, and the provision of Al-Fey, and the Charities, and the application of the Limits and the Orders, and the borders are protected and defended.

الإمام يحل حلال الله، و يحرم حرام الله، و يقيم حدود الله، و يذب عن دين الله، و يدعو إلى سبيل ربه بالحكمة و الموعظة الحسنة و الحجة البالغة الإمام كالشمس الطالعة المجللة بنورها للعالم، و هي في الأفق بحيث لا تنالها الأيدي و الأبصار الإمام البدر المنير، و السراج الزاهر، و النور الساطع، و النجم الهادي في غياهب الدجى، و أجواز البلدان و القفار، و لجج البحار الإمام الماء العذب على الظمأ، و الدال على الهدى، المنجي من الردى.

The Imam[asws] permits the Permissibles of Allah[azwj], and prohibits the Prohibitions of Allah[azwj], and he[asws] expels from the Religion of Allah[azwj], and Invites to the Way of his[asws] Lord[azwj] with the wisdom, and the good advice, and the clear proofs. The Imam[asws] is like the sun majestically illuminating the world with its light, and it is in the horizon where neither the hands nor the visions can attain it. The Imam[asws] is like the radiant moon, and the apparent lantern, and the brilliant light, and the guiding star in the depths of darkness, and the mid-point of the cities and the wilderness, and the seas. The Imam[asws] is the clear fresh water upon the thirst, and the indicator to the Guidance, and the Rescuer from the destruction'.

الإمام النار على اليفاع، الحار لمن اصطلى به، و الدليل في المهالك، من فارقه فهالك الإمام السحاب الماطر، و الغيث الهاطل، و الشمس المضيئة، و السماء الظليلة، و الأرض البسيطة، و العين الغزيرة، و الغدير و الروضة الإمام الأنيس الرفيق، و الوالد الشفيق، و الأخ الشقيق، و الام البرة بالولد الصغير، و مفزع العباد في الداهية النآد.

The Imam is the fire upon the lighthouse, heat for the one who seeks warmth, and and indicator against destruction. Whoever separates from him[asws] would perish. The Imam[asws] is the rain-bearing cloud, and the drenching downpour, and the illuminating sun, and the shading sky, and the open land, and the gushing spring, and the stream, and the orchard. The Imam[asws] is the comforting friend, and the kind father, and a genuine brother, the goodness of the mother to the children, and a refuge in disasters.

الإمام أمين الله في خلقه، و حجته على عباده، و خليفته في بلاده، و الداعي إلى الله، و الذاب عن حرم الله الإمام المطهر من الذنوب، المبرأ من العيوب، المخصوص بالعلم، الموسوم بالحلم نظام الدين، و عز المسلمين، و غيظ المنافقين، و بوار الكافرين الإمام واحد دهره، لا يدانيه أحد، و لا يعادله عالم، و لا يوجد منه بدل، و لا له مثل، و لا نظير، مخصوص بالفضل كله من غير طلب منه له و لا اكتساب، بل اختصاص من المفضل الوهاب.

The Imam[asws] is the Trustee of Allah[azwj] among His[azwj] creatures, and His[azwj] Proof over His[azwj] servants, and His[azwj] Caliph in His[azwj] Country, and the Caller to Allah[azwj], and the wolf preventing from Prohibitions of Allah[azwj]. The Imam[asws] is Pure from the sins, and free from the faults, the one specialised by the Knowledge, distinguished by the forbearance, defending the Religion, and honour of the Muslims, and enraging the hypocrites, destroyer of the Infidels. The Imam[asws] is one of his[asws] time, no one can come near him[asws], nor can a scholar equal him, nor is there a replacement for him[asws], nor a similar one like him[asws], nor a peer. He[asws] is specialised with all the merits without having sought it, nor having tried to attain them, but he[asws] has been specialised with the merits by the Endower[azwj].

فمن ذا الذي يبلغ معرفة الإمام، أو يمكنه اختياره؟ هيهات هيهات ضلت العقول، و تاهت الحلوم، و حارت الألباب، و حسرت العيون، و تصاغرت العظماء، و تحيرت الحكماء، و تقاصرت الحلماء، و حصرت الخطباء، و جهلت الألباء، و كلت الشعراء، و عجزت الأدباء، و عييت البلغاء عن وصف شأن من شأنه، أو فضيلة من فضائله، و أقرت بالعجز و التقصير.

So the one to whom has reached this understanding of the Imam[asws], is it possible for him to choose one? Far be it! Far be it! The intellects get confused, and the forebearance is lost, and the awareness is frustrated, and the eyes become dull and tired. The great ones are humbled, and the wise get confused, and the forebearing lose patience, and the preachers become speechless, and the intellectual are ignorant, and the poets cannot find the word, and the writers fail, and the eloquent become dumb from describing a grandeur from his[asws] grandeurs, or a merit from his[asws] merits, and accept their frustration and their reduction (التقصير).

و كيف يوصف بكله، أو ينعت بكنهه أو يفهم شيء من أمره، أو يوجد من يقوم مقامه و يغني غناه، لا، كيف، و أنى؟ و هو بحيث النجم من يد المتناولين، و وصف الواصفين، فأين الاختيار من هذا، و أين العقول عن هذا، و أين يوجد مثل هذا؟ أ تظنون أن ذلك يوجد في غير آل محمد (صلى الله عليه و آله)؟

And how can they describe all of him[asws], or his[asws] reality, or understand anything from his[asws] matters, or find someone whom they can establish in his[asws] place and he would suffice like he[asws] sufficed (the people). No! How, and from where? And he[asws] is where the star is, cannot be reached by the hands of the takers, and the description of the describers. So where is the choice from this, and where is the intellect from this, and where will you find the like of this? Are they conjecturing that, that is to be found in other than the Progeny[asws] of Muhammad[saww]?

كذبتهم و الله أنفسهم، و منتهم الأباطيل، فارتقوا مرتقى صعبا دحضا، تزل عنه إلى الحضيض أقدامهم، راموا إقامة الإمام بعقول حائرة بائرة ناقصة، و آراء مضلة، فلم يزدادوا منه إلا بعدا، قاتلهم الله أنى يؤفكون و لقد راموا صعبا، و قالوا إفكا، و ضلوا ضلالا بعيدا، و وقعوا في الحيرة إذ تركوا الإمام عن بصيرة، و زين لهم الشيطان أعمالهم، فصدهم عن السبيل، و كانوا مستبصرين، و رغبوا عن اختيار الله، و اختيار رسوله إلى اختيارهم،

By Allah[azwj]! They are belying their own selves, and they are nurturing falsehoods. They are climbing a difficult climb, a slippery one, slipping down from it to their very first steps. They are aspiring to establish the Imam by their confused intellects and

deficient views, and erroneous opinions. So it would not get any increase from it except for remoteness. ***[9:30] may Allah Fight them; how they are turned away***. And they are aspiring for something difficult and are speaking falsehood, and are straying with a far straying, and they ended up in confusion when they left the Imam[asws] from their visions. And Satan[la] adorned their deeds for them, so he[la] blocked then from the Way, although they used to be visionaries, and turned from the Choice of Allah[azwj], and the choice of Rasool-Allah[saww] to their own choices.

و القرآن يناديهم: وَ رَبُّكَ يَخْلُقُ ما يَشاءُ وَ يَخْتارُ ما كانَ لَهُمُ الْخِيَرَةُ سُبْحانَ اللَّهِ وَ تَعالى عَمَّا يُشْرِكُونَ، و قال عز و جل: وَ ما كانَ لِمُؤْمِنٍ وَ لا مُؤْمِنَةٍ إِذا قَضَى اللَّهُ وَ رَسُولُهُ أَمْراً أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ، و قال: ما لَكُمْ كَيْفَ تَحْكُمُونَ أَمْ لَكُمْ كِتابٌ فِيهِ تَدْرُسُونَ إِنَّ لَكُمْ فِيهِ لَما تَخَيَّرُونَ أَمْ لَكُمْ أَيْمانٌ عَلَيْنا بالِغَةٌ إِلى يَوْمِ الْقِيامَةِ إِنَّ لَكُمْ لَما تَحْكُمُونَ سَلْهُمْ أَيُّهُمْ بِذلِكَ زَعِيمٌ أَمْ لَهُمْ شُرَكاءُ فَلْيَأْتُوا بِشُرَكائِهِمْ إِنْ كانُوا صادِقِينَ، و قال عز و جل: أَ فَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلى قُلُوبٍ أَقْفالُها، أم طبع الله على قلوبهم فهم لا يفقهون؟ أم قالوا: سَمِعْنا وَ هُمْ لا يَسْمَعُونَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لا يَعْقِلُونَ وَ لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْراً لَأَسْمَعَهُمْ وَ لَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَ هُمْ مُعْرِضُونَ أم قالوا: سَمِعْنا وَ عَصَيْنا بل هو فضل الله يؤتيه من يشاء و الله ذو الفضل العظيم.

And the Quran is Calling out to them ***[33:36] And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter***, and Said ***[68:36] What has happened to you? How do you judge? [68:37] Or have you a Book wherein you read, [68:38] That you have surely therein what you choose? [68:39] Or have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you demand? [68:40] Ask them which of them will vouch for that, [68:41] Or have they associates if they are truthful***. And Allah[azwj] Mighty and Majestic Said ***[47:24] Do they not then reflect on the Quran? Or upon their hearts are locks?*** Or has Allah[azwj] Set a Seal upon their hearts, so they are not pondering? Or are they saying ***[8:21] And be not like those who said, We hear, and they did not obey [8:22] Surely the vilest of animals, in Allah's Sight, are the deaf, the dumb, who do not understand [8:23] And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw***, or are they saying ***[2:93] We hear and disobey***. But ***[57:21] that is the Grace of Allah: He Gives it to whom He Desires to, and Allah is the Lord of Mighty Grace***'.

فكيف لهم باختيار الإمام، و الإمام عالم لا يجهل، و راع لا ينكل، معدن القدس و الطهارة، و النسك و الزهادة، و العلم و العبادة، مخصوص بدعوة الرسول (صلى الله عليه و آله)، و نسل الطاهرة البتول، لا يغمز فيه في نسب، و لا يدانيه ذو حسب، في النسب من قريش، و الذروة من هاشم، و العترة من الرسول (صلى الله عليه و آله)، و الرضا من الله عز و جل، أشرف الأشراف، و الفرع من بني عبد مناف، نامي العلم، كامل الحلم، مضطلع بالإمامة، عالم بالسياسة، مفروض الطاعة، قائم بأمر الله عز و جل، ناصح لعباد الله، حافظ لدين الله؟

So how can there be for them to choose the Imam[asws], and the Imam[asws] is a knowledgeable one, not being ignorant, and a shepherd who does not tire, a mine of holiness and purity, and sacrifices, and ascetism, and the Knowledge, and the worship, specialised by a call of the Rasool[saww], and of being from the purified lineage of 'Al-Batool'. There is no question regarding his[asws] lineage. No one can come near him[asws] regarding the nobility and the Household, from the Qureysh, and from the offspring of Hashim[as], and the Family of Rasool-Allah[saww], and the Pleasure of Allah[azwj] Mighty and Majestic. He[asws] is the noblest of the noble ones, and the branch from the Clan of Abd Manaf, of developed Knowledge, and complete forebearance, well-informed of the Imamate and world politics. The obedience to

him[asws] is obligatory, established by the Command of Allah[azwj] Mighty and Majestic, the advisor to the servants of Allah[azwj], a protector of the Religion of Allah[azwj].

إن الأنبياء و الأئمة (صلوات الله عليهم) يوفقهم الله و يؤتيهم من مخزون علمه و حكمه ما لا يؤتيه غيرهم، ليكون علمهم فوق علم أهل زمانهم، في قوله تعالى: أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ، و قوله تبارك و تعالى: وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً،

The Prophets[as] and the Imams[asws], Allah[azwj] Guides then and Gives them from the Tresure of His[azwj] Knowledge and His[azwj] Wisdom which He[azwj] does not Give to other. Therefore their[as] Knowledge comes to be higher than the knowledge of the people of their[as] era, in the Words of the High ***[10:35] Say: Is there any of your associates who guides to the Truth? Say: Allah Guides to the Truth. Is He then Who Guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided?*** And the Words of the Blessed and High ***[2:269] He Grants Wisdom to whom He Desires to, and whoever is Granted Wisdom, he indeed is given abundant goodness***.

و قوله في طالوت: إِنَّ اللَّهَ اصْطَفاهُ عَلَيْكُمْ وَ زادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشاءُ وَ اللَّهُ واسِعٌ عَلِيمٌ ، و قال لنبيه (صلى الله عليه و آله): أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتابَ وَ الْحِكْمَةَ وَ عَلَّمَكَ ما لَمْ تَكُنْ تَعْلَمُ وَ كانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيماً ، و قال في الأئمة من أهل بيت نبيه و عترته و ذريته (صلوات الله عليهم): أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَ الْحِكْمَةَ وَ آتَيْناهُمْ مُلْكاً عَظِيماً فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفى بِجَهَنَّمَ سَعِيراً.

And His[azwj] Words regarding Talut ***[2:247] Surely Allah has Chosen him in preference to you, and He has Increased him abundantly in knowledge and physique, and Allah Grants His Kingdom to whom He Desires to, and Allah is Amplegiving, Knowing***. And Said to His[azwj] Prophet[saww] ***[4:113] and Allah has Revealed to you the Book and the Wisdom, and He has Taught you what you did not know, and Allah's Grace on you is very great***. And Said regarding the Imams[asws] from the People[asws] of the Household of His[azwj] Prophet[saww], and his[saww] Family, and his[saww] offspring ***[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have Given to Ibrahim's children the Book and the Wisdom, and We have Given them a Grand Kingdom [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient to burn***.

و إن العبد إذا اختاره الله عز و جل لأمور عباده شرح صدره لذلك، و أودع قلبه ينابيع الحكمة، و ألهمه العلم إلهاما، فلم يعي بعده بجواب، و لا يحيد فيه عن صواب، فهو معصوم مؤيد، موفق مسدد، قد أمن الخطأ و الزلل و العثار، و يخصمه الله بذلك ليكون حجته على عباده، و شاهده على خلقه، و ذلك: فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

And the servant, when Allah[azwj] Mighty and Majestic Chooses him[asws] for the affairs of His[azwj] servant, Open his[asws] chest for that, and Prepares his[asws] heart, and Deposits springs of wisdom in his[asws] heart, and Inspires him[asws] with Inspired Knowledge. So, after it, he[asws] does not have to consider an answer, nor does he[asws] deviate from the path, for he[asws] is an Infallible, Divinely Supported, successful, Protected, secured from the errors, and immune from sins, and Allah[azwj] has Granted that to him[asws] in order for him[asws] to become a Proof against His[azwj] servants, and a witness over His[azwj] creatures. And that ***[57:21] that is the Grace of Allah: He Gives it to whom He Desires to, and Allah is the Lord of Mighty Grace***'.

فهل يقدرون على مثل هذا فيختارونه، أو يكون مختارهم بهذه الصفة فيقدمونه؟ تعدوا- و بيت الله- الحق، و نبذوا كتاب الله وراء ظهورهم كأنهم لا يعلمون، و في كتاب الله الهدى و الشفاء، فنبذوه و اتبعوا أهواءهم، فذمهم الله، و مقتهم، و أتعسهم، فقال جل و تعالى: وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَواهُ بِغَيْرِ هُدىً مِنَ اللَّهِ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ، و قال: فَتَعْساً لَهُمْ وَ أَضَلَّ أَعْمالَهُمْ، و قال: كَبُرَ مَقْتاً عِنْدَ اللَّهِ وَ عِنْدَ الَّذِينَ آمَنُوا كَذلِكَ يَطْبَعُ اللَّهُ عَلى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ «1»، و صلى الله على محمد النبي و اله و سلم تسليما كثيرا».

So, are they having the ability for the like of this, so they should choose him. Or does their chose one have this qualities, so he would be leading them? By the House of Allah[azwj]! They have left the Truth, and renounced the Book of Allah[azwj] behind their backs, as if they are not knowing. And in the Book of Allah[azwj] is the Guidance and the Healing. They renounced it and followed their own desires, so Allah[azwj] Condemned them, Wrathful on them, and Criticised them. The Majestic and High Said ***[28:50] and who is more erring than he who follows his own desires without any Guidance from Allah? Surely Allah does not Guide the unjust people***. And Said ***[47:8] And (as for) those who disbelieve, for them is destruction and He has made their deeds to be in vain***. And Said ***[40:35] Those who dispute concerning the Signs of Allah without any authority that He has Given them; greatly hated is it by Allah and by those who believe. Thus does Allah Set a seal over the heart of every proud, tyrant***. And Blessing be upon Muhammad[saww] the Prophet[saww], and his[saww] Progeny[asws], and abundant greetings'.[3427]

ابن شهر آشوب: عن علي بن الجعد، عن شعبة، عن حماد بن سلمة، عن أنس، قال النبي (صلى الله عليه و آله): «إن الله خلق آدم من طين كيف شاء، ثم قال: وَ يَخْتارُ. إن الله تعالى اختارني و أهل بيتي على جميع الخلق فانتجبنا، فجعلني الرسول، و جعل علي بن أبي طالب الوصي، ثم قال: ما كانَ لَهُمُ الْخِيَرَةُ، يعني ما جعلت للعباد أن يختاروا، و لكني أختار من أشاء. فأنا و أهل بيتي صفوة الله، و خيرته من خلقه، ثم قال: سُبْحانَ اللَّهِ، يعني تنزيها لله عَمَّا يُشْرِكُونَ به كفار مكة».

Ibn Shehr Ashub, from Ali Bin Al-Ja'ad, from Sha'bat, from Hamad Bin Salmat, from Anas who said,

'The Prophet[saww] said that: 'Allah[azwj] Created Adam[as] from clay howsoever He[azwj] Desired to'. Then Said ***[28:68] and Chooses*** And He[azwj] Chose. Allah[azwj] the High Chose me[saww] and the People[asws] of my[saww] Household over all the creatures. So He[azwj] Chose us[asws], and Made me[saww] the Rasool[saww], and Made Ali Bin Abu Talib [asws] as the successor [asws], then Said ***the choosing is not for them***, Meaning I[azwj] did not Allow it for the servants that they should be choosing, but I[azwj] Choose whomsoever I[azwj] Desire to. Thus, I[saww] and the People[asws] of my[saww] Household are the (Chosen) Elite of Allah[azwj], and the best of His[azwj] Creatures. Then Said ***Glory be to Allah***, Meaning Allah[azwj] Disliked it ***what they are associating*** – the Infidels of Makkah'.[3428]

ومن طريق المخالفين: ما رواه الحافظ محمد بن مؤمن الشيرازي في كتابه المستخرج من التفاسير الاثني عشر- و هو من مشايخ أهل السنة- يرفعه إلى أنس بن مالك، قال رسول الله (صلى الله عليه و آله) ثم قال: وَ رَبُّكَ يعني يا محمد يَعْلَمُ ما تُكِنُّ صُدُورُهُمْ من بغض المنافقين لك، و لأهل بيتك وَ ما يُعْلِنُونَ بألسنتهم من الحب لك، و لأهل بيتك».

And from Tareeq Al-Mukhalifeen is what has been reported by the memoriser Muhammad Bin Mo'min Al-Sheyrazi in his book Al-Mustakhraj Min Al-Tafaseer Al-Isna Ashar – and he is from the Sheykhs of the Sunnis – raising it to Anas Bin Malik who said,

[3427] الكافي 1: 154/ 1
[3428] المناقب 1: 256.

'Rasool-Allah[saww] said: 'Then Allah[azwj] Said ***[28:69] And your*** Meaning Muhammad[saww], ***Lord Knows what their chests conceal*** from the grudges held by the hypocrites for you[saww] and for the People[asws] of your[saww] Household ***and what they are manifesting*** by their tongues for their love for you[saww] and for the People[asws] of your[saww] Household'.[3429]

VERSES 70 –78

وَهُوَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {70} قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ {71} قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ {72} وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {73} وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {74}

[28:70] And He is Allah, there is no God but He! All Praise is due to Him in this (life) and the Hereafter, and His is the Judgment, and to Him you shall be returning [28:71] Say: Tell me, if Allah were to Make the night to continue incessantly on you till the Day of Judgement, who is the god besides Allah that could bring you light? Are you not listening? [28:72] Say: Tell me, if Allah were to Make the day to continue incessantly on you till the Day of Judgement, who is the god besides Allah that could bring you the night in which you take rest? Are you not seeing? [28:73] And out of His mercy He has Made for you the night and the day, that you may rest therein, and that you may seek from His Grace, and that you may be thankful [28:74] And on the Day when He shall Call them and say: Where are those whom you deemed to be My associates?

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {75} إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ {76} وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ {77} قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۚ أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ {78}

[28:75] And We will draw forth from among every nation a witness and We will Say: Bring your proof; then shall they know that the Truth is Allah's, and that which they forged shall depart from them [28:76] Surely Qaroun was of the people of Musa, but he rebelled against them, and We had Given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant [28:77] And seek regarding what Allah has Given you the House of the Hereafter, and do not neglect your portion of the world, and do good (to others) as Allah has Done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers [28:78] He said: But what I have been given is only on account of the knowledge I have. Did he not know that Allah had Destroyed before him of the generations those who were mightier in strength than he and greater in amassing? And the guilty shall not be asked about their faults

[3429] الطرائف: 97/ 136

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ نَزَعْنا مِنْ كُلِّ أُمَّةٍ شَهِيداً يقول: «من كل فرقة من هذه الامة إمامها فَقُلْنا هاتُوا بُرْهانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَ ضَلَّ عَنْهُمْ ما كانُوا يَفْتَرُونَ».

Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding the Words of the High ***[28:75] And We will draw forth from among every nation a witness***, said: 'From every sect of this community, its Imam ***and We will Say: Bring your proof; then shall they know that the Truth is Allah's, and that which they forged shall depart from them***'.[3430]

ابن بابويه، قال: حدثنا أبو أحمد الحسن بن عبد الله بن سعيد العسكري، قال: حدثنا محمد بن أحمد القشيري، قال: حدثنا أبو الحريش أحمد بن عيسى الكوفي، قال: حدثنا موسى بن إسماعيل بن موسى بن جعفر، قال: حدثني أبي، عن أبيه، عن جده جعفر بن محمد، عن أبيه، عن جده، عن أبيه، عن علي بن أبي طالب (صلوات الله عليهم)، في قول الله عز و جل: وَ لا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيا، قال: «لا تنس صحتك و قوتك و فراغك و شبابك و نشاطك أن تطلب بها الآخرة».

Ibn Babuwayh said, 'Abu Ahmad Al-Hassan Bin Abdullah Bin Saeed Al-Askary narrated to us, from Muhammad Bin Ahmad Al-Qusheyri, from Abu Al-hareysh Ahmad Bin Isa Al-Kufy,

(It has been narrated) from Musa Bin Ismail son of Musa[asws] Bin Ja'far[asws] having said: 'My[asws] father[asws] narrated to me[asws], from his[asws] father[asws], from his[asws] grandfather[asws] Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from his[asws] father[asws], from Ali Bin Abu Talib[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[28:77] and do not neglect your portion of the world***, he[asws] said: 'Do not neglect your health, and your strength, and your spare time, and your youth, and your activities, in seeking the Hereafter by these'.[3431]

VERSES 79 - 82

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ {79} وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ {80} فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ {81} وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۖ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُ لَا يُفْلِحُ الْكَافِرُونَ {82}

[28:79] So he went forth to his people in his finery. Those who were desiring the life of the world said: If only we had the like of what Qaroun is given; most surely he is possessed of a great fortune [28:80] And those who were Given the Knowledge said: Woe to you! Allah's Reward is better for him who believes and does righteous deeds, and none is made to receive this except for the patient [28:81] Thus We Made the earth to submerge with him and his house; so he had no body of helpers to assist besides Allah nor was he of those who can defend themselves [28:82] And those who yearned for his place only the day before began to say: And Allah Amplifies and Straitens the means of subsistence for whom He Desires to from His servants; had not Allah been Gracious to us, it would have submerged with us; and the Infidels are never successful.

[3430] تفسير القمي 2: 143
[3431] أمالي الصدوق: 189/ 10.

في كتاب الخصال عن أبى عبد الله عليه السلام قال: قام رجل إلى أمير المؤمنين في الجامع بالكوفة فقال: يا امير المؤمنين اخبرني عن يوم الاربعاء والتطير منه و ثقله واى اربعاء هو ؟ فقال عليه السلام: آخر اربعاء في الشهر وهو المحاق، وفيه قتل قابيل هابيل اخاه، ويوم الاربعاء القى ابراهيم عليه السلام في النار، ويوم الاربعاء خسف الله بقارون.

In the book Al-Khisaal,

'Abu Abdullah[asws] has said: 'A man stood up to Amir-ul-Momineen[asws] in the Masjid at Al-Kufa, so he said, 'O Amir-ul-Momineen[asws]! Inform me about the day of Wednesday and the pessimism about it and its heaviness. Is it any Wednesday?' So he[asws] said: 'The last Wednesday of the month, and it is the waning. And in it Qabeel killed Habeel[as], his brother. And it was on the Wednesday that Ibrahim[as] was flung into the fire. And it was the Wednesday during which Allah[azwj] Caused Qaroun to be submerged (into the ground)'.[3432]

في من لا يحضره الفقيه في مناهى النبي صلى الله عليه واله ونهى أن يختال الرجل في مشيته وقال: من لبس ثوبا فاختال فيه خسف الله به من شفير جهنم، وكان قرين قارون، لانه اول من اختال فخسف الله به وبداره الارض.

In Man La Yahzur Al-Faqeeh

Regarding the prohibitions of the Prophet[saww] – He[saww] forbade that the man should be haughty in his life, and said: 'The one who wears the cloth in order to be haughty by it, Allah[azwj] would Submerge him from the brink of the hell. And it was for the generation of Qaroun, because he was the first one to be haughty, therefore Allah[azwj] Submerged him, and his house, into the earth'.[3433]

VERSE 83

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ {83}

[28:83] That House of the Hereafter, We Assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for the pious

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

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

'Abu Abdullah[asws] said: 'O Hafs! The status of the word within myself[asws] is nothing except for the corpse. If I[asws] forced into it, I[asws] would eat from it. O Hafs! Allah[azwj] Blessed and High Knows what the servants are doing, and to what they are ending up as. So He[azwj] Forbears from them during their evil deeds for what has preceded in Hi [azwj] Knowledge. So do not let the beauty of the seeker, from those who do not fear the death, deceive you'.

[3432] Tafseer Noor Al Saqalayn – Ch 28 H 112
[3433] Tafseer Noor Al Saqalayn – Ch 28 H 112

ثم تلا قوله: تِلْكَ الدَّارُ الْآخِرَةُ الآية، و جعل يبكي و يقول: «ذهبت و الله الأماني عند هذه الآية». ثم قال: «فاز و الله الأبرار، أ تدري من هم؟ هم الذين لا يؤذون الذر «2»، كفى بخشية الله علما، و كفى بالاغترار جهلا. يا حفص، إنه يغفر للجاهل سبعون ذنبا قبل أن يغفر للعالم ذنب واحد، من تعلم و علم، و عمل بما علم، دعي في ملكوت السماوات عظيما، فقيل: تعلم لله، و عمل لله، و علم لله».

Then he[asws] recited His[azwj] Words ***[28:83] That House of the Hereafter*** – the Verse, and went on to cry, and he[asws] was saying: 'By Allah[azwj]! My[asws] aspirations are gone, with this Verse'. Then he[asws] said: 'By Allah[azwj]! The righteous have succeeded. Do you know who they are? They are the one who are not harming even a particle. The fear of Allah[azwj] suffices knowledge, and delusion suffices the ignorance. O Hafs! He[azwj] Forgives seventy sins of the ignorant before He[azwj] Forgives one sin of the knowledgeable one. The one who lears, and acquires knowledge, and acts in accordance with what he has learnt, is called as great in the Kingdoms of the skies, for it is said: 'He learnt for the sake of Allah[azwj], and acted for the Sake of Allah[azwj], and taught for the Sake of Allah[azwj]'.

قلت: جعلت فداك، ما حد الزهد في الدنيا؟ قال: «قد حد الله في كتابه، فقال عز و جل: لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ وَ لا تَفْرَحُوا بِما آتاكُمْ، إن أعلم الناس بالله أخوفهم لله، و أخوفهم له أعلمهم به، و أعلمهم به أزهدهم فيها».

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

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

The man said, 'O son[asws] of Rasool-Allah[saww], Advise me'. So he[asws] said: 'Fear Allah[azwj] wherever you may be, for you are not alone'.

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

And Abu Abdullah[asws] said as well regarding His[azwj] Words ***to exalt themselves in the earth nor to make mischief***, said: 'The exalting – the nobility, and the mischief – (with) the women'.[3434]

حدثنا محمد بن يحيى العطار قال حدثنى احمد بن محمد بن عيسى عن احمد بن محمد بن ابى نصر عن هشام بن سالم عن سعد عن ابى جعفر عليه السلام قال نحن عنده ثمانية رجال فذكرنا رمضان فقال لا تقولوا هذا رمضان ولا ذهب رمضان ولا جاء رمضان فان رمضان اسم من اسماء الله لا يجئ ولا يذهب وانما يجئى ويذهب الزايل ولكن قولوا شهر رمضان فالشهر المضاف إلى الاسم والاسم اسم الله وهو الشهر الذى انزل فيه القرآن

It has been narrated to us from Muhammad Bin Yahya Al-Ataar, from Ahmad Bin Muhammad, Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Hashaam Bin Salim, from Sa'd, who has said the following:

[3434] تفسير القمّي 2: 146

'There were eight of our men with Abu Ja'far[asws]. We mentioned *Ramadhan*. He[asws] said: 'Do not say "This is *Ramadhan*", and *Ramadhan* does not go nor does *Ramadhan* come, for *Ramadhan* is a Name from the Names of Allah[azwj]. It does not come nor does it go, but rather, that 'which' comes and goes is temporary, but say "Month of Ramadhan". Add "The Month" to the Name, and the Name is the Name of Allah[azwj], and it is a month in which the Quran Descended.

جعله الله مثلا في هذا المكان في الاصل لا يفعل الخروج في شهر رمضان لزيادة الائمة عليهم السلام وعيدا الا ومن خرج في شهر رمضان من بيته في سبيل الله ونحن سبيل الله الذى من دخل عليه يطاف بالحصن والحصن هو الامام فيكبرعند رؤيته كانت له يوم القيمة صخرة اثقل في ميزانه من السموات السبع والارضين السبع وما فيهن وما بينهن وما تحتهن

Allah[azwj] Made an example in this in place of the original. Do not go out in the Month of *Ramadhan* for the Imams[asws] are Increased (with knowledge) and Aided, except for the one who comes out in the Month of Ramadhan from his house in the way of Allah[azwj], and we[asws] are the way of Allah[azwj] which, one who enters it, has entered the fortress, and the fortress, that is the Imam[asws]. He will see the greatness of its value when it will be the Day of Judgement as if it was a heavy rock on his Scale from the heavens and the seven earths and what is contained within them, and what it between them, and what it under them'.

قلت يابا جعفر عليه السلام وما الميزان فقال انك قد ازددت قوة ونظر ايا سعد رسول الله صلى الله عليه وآله الصخرة ونحن الميزان وذلك قول الله في الامام ليقوم الناس بالقسط قال ومن كبر بين يدى الامام وقال لا اله الا الله وحده لا شريك له كتب الله له رضوانه الاكبر ومن كتب الله رضوانه الاكبر يجب ان يجمع بينه وبين ابراهيم ومحمد صلى الله عليه واله والمرسلين في دار الجلال

I said, O Abu Ja'far[asws], and what is the Scale?' He[asws] said: 'You will have an increase in strength and vision, O Sa'ad. Rasool-Allah[saww] is the rock and we[asws] are the scale, and that is the Statement of Allah[azwj] regarding the Imam[asws] ***[57:25] that men may stand forth in justice***'. He[asws] said: 'And who is greater in front of the Imam[asws]?' And said: 'There is no god but Allah[azwj], One with no associates to Him[azwj]. Allah[azwj] Writes for him His[azwj] Great Pleasure, and the one for whom is Written His[azwj] Great Pleasure, it becomes obligatory for there to be a gathering between him and between Ibrahim[as] and Muhammad[saww], and the Rasools[as] in the House of Majesty'.

فقلت له وما دار الجلال قال نحن الدار وذلك قول الله تلك الدار الاخرة نجعلها للذين لا يريدون علوا في الارض ولا فسادا والعاقبة للمتقين فنحن العاقبة يا سعد واما مودتنا للمتقين فيقول الله تبارك وتعالى تبارك اسم ربك ذى الجلال والاكرام فنحن جلال الله وكرامته التى اكرم الله تبارك وتعالى العباد بطاعتنا.

I said to him[asws], 'And what is the House of Majesty?' He[asws] said: 'We[asws] are the House and these are the Words of Allah[azwj] ***[28:83] That House of the Hereafter, We Assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for the pious***, for we[asws] are the "Good end", O Sa'd, and our[asws] friendship is for those who guard (pious). Allah[azwj] Blessed and High has Said ***[55:78] Blessed be the Name of you Lord, full of Majesty, and Honour***. We[asws] are the Majesty of Allah[azwj] and His[azwj] Honour which Allah[azwj] Blessed and High has Honoured His[azwj] servants with, of obedience to us[asws].[3435]

[3435] Basaair Al Darajaat – P 5 Ch 18 H 12

VERSES 84 & 85

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ {84} إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۚ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ {85}

[28:84] Whoever comes with the good, for him would be better than it, and whoever comes with the evil, So there shall be no Recompense for those who did evil except for that they had been doing [28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination. Say: My Lord is more Knowing of the one who has come with the guidance and the one who is in manifest error.

قال الامام (عليه السلام): قال علي بن الحسين (عليهما السلام): لما بعث الله محمدا (صلى الله عليه وآله) بمكة وأظهر بها دعوته، ونشر بها كلمته، وعاب أديانهم في عبادتهم الاصنام، وأخذوه وأساءوا معاشرته، وسعوا في خراب المساجد المبنية ـ كانت لقوم من خيار أصحاب محمد ـ وشيعته ـ وشيعة علي بن أبي طالب (عليه السلام) ـ. كان بفناء الكعبة مساجد يحيون فيها ما أمانة المبطلون، فسعى هؤلاء المشركون في خرابها، وأذى محمد (صلى الله عليه وآله) وسائر أصحابه، وألجأوه إلى الخروج من مكة إلى المدينة،

Imam Hassan Al-Askari[asws] said that Ali[asws] Bin Al-Husayn[asws] said: 'When Allah[azwj] Sent Muhammad[saww] in Mecca and Manifested his[saww] call, and Advertised his[saww] words, and faulted the idol worshipping religions, they came after him[saww] and mistreated him[saww] and sought the destruction of the Masjids that were constructed by a group of good companions of Muhammad[saww] and his[saww] Shiah and the Shiah of Ali[asws] Bin Abu Talib[asws] in the courtyard of the Kaaba, where they used to sit and revive matters of religion, and those Polytheists sought their destruction, and hurt Muhammad[saww] and the rest of his[saww] companions, and he[saww] had to leave Mecca and go to Medina.

التفت خلفه اليها فقال: الله يعلم أني أحبك، ولو لا أن أهلك أخرجوني عنك لما آثرت عليك بلدا، ولا ابتغيت عنك بدلا، واني لمغتم على مفارقتك.

He[saww] turned back to face Mecca and said: 'Allah[azwj] Knows that I[saww] love you. Had your inhabitants not forced me[saww] to go out, I[saww] would not have given priority to another city over you, nor changed you for another one, and I[saww] am dejected and grieved'.

فأوحى الله تعالى اليه: يا محمد ان العلي الاعلى يقرأ عليك السلام، ويقول: سأردك إلى هذا البلد ظافرا غانما سالما، قادرا، قاهرا، وذلك قوله تعالى. (ان الذي فرض عليك القرآن لرادك إلى معاد) يعني إلى مكة ظافرا غانما، وأخبر بذلك رسول الله (صلى الله عليه وآله) أصحابه، فاتصل بأهل مكة فسخروا منه.

Allah[azwj] Revealed unto him[saww]: 'O Muhammad[saww]! The Most High Sends Greetings to you[saww] and Says, 'I[azwj] Shall Return you[saww] to this city victorious, unscathed, powerful, compelling'. And that is in the Words of the High ***[28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination*** meaning to Mecca, victorious and as a winner, and Rasool-Allah[saww] informed that to his[saww] companions. Some of the Meccans laughed when they heard about this'.[3436]

[3436] Tafseer Imam Hassan Al Askari [asws] – S 329

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي جعفر (عليه السلام)، قال: سئل عن جابر، فقال: «رحم الله جابرا، بلغ من فقهه أنه كان يعرف تأويل هذه الآية: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرادُّكَ إِلى مَعادٍ يعني الرجعة».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz,

'Abu Ja'far[asws] replied, (when) I asked about Jabir, so he[asws] said: 'May Allah[azwj] have Mercy on Jabir. He reached to such a level of understanding that he understood the explanation of this Verse ***[28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination*** – Meaning the Return (الرجعة)'.[3437]

وعنه، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن أبي خالد الكابلي، عن علي بن الحسين (عليهما السلام)، في قوله: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرادُّكَ إِلى مَعادٍ، قال: «يرجع إليكم نبيكم (صلى الله عليه و آله)، و أمير المؤمنين، و الأئمة (عليهم السلام)».

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'iy, from Abu Khalid Al-Kalby,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] regarding His[azwj] Words ***[28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination***, he[asws] said: 'Your Prophet[saww], and Amir-ul-Momineen[asws], and the Imams[asws] would be returning to you'.[3438]

سعد بن عبد الله: عن حميد بن زياد، قال: حدثني عبيد الله بن أحمد بن نهيك، قال: حدثنا عبيس ابن هشام، عن أبان، عن عبد الرحمن بن سيابة، عن صالح بن ميثم، عن أبي جعفر (عليه السلام)، قال: قلت له: حدثني. قال: «أليس قد سمعت الحديث من أبيك؟». قلت: هلك أبي و أنا صبي. قال: قلت: فأقول، فإن أصبت قلت: نعم، و إن أخطأت رددتني عن الخطأ. قال: «هذا أهون».

Sa'ad Bin Abdullah, from Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Bin Nahiyak, from Ubays Ibn Hisham, from Abaan, from Abdul Rahman Bin Siyabat, from Salih Bin Maysam,

'I said to Abu Ja'far[asws], 'Narrate to me'. He[asws] said: 'Have you not heard the Hadeeth from your father?' I said, 'My father died whilst I was a young boy. So that which I am saying is correct, say: 'Yes', and if I am mistaken, correct my error'. He[asws] said: 'This is easier'.

قال: قلت: فإني أزعم أن عليا (عليه السلام) دابة الأرض. قال: فسكت. قال: فقال أبو جعفر (عليه السلام): «و أراك و الله ستقول: إن عليا (عليه السلام) راجع إلينا و قرأ: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرادُّكَ إِلى مَعادٍ». قال: قلت: و الله لقد جعلتها فيما أريد أن أسألك عنها فنسيتها.

I said, 'I claim that Ali[asws] is the Walker of the earth (دابة الأرض)'. He[asws] was silent. Then Abu Ja'far[asws] said: 'And I[asws] see Allah[azwj] Saying that Ali[asws] would be returning to us', and he[asws] recited ***[28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination***'. I said, 'And Allah[azwj] had Made it regarding what I wanted to ask you[asws] about it, but I forgot'.

فقال أبو جعفر (عليه السلام): «أ فلا أخبرك بما هو أعظم من هذا؟ وَ ما أَرْسَلْناكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيراً وَ نَذِيراً ، لا تبقى أرض إلا نودي فيها بشهادة أن لا إله إلا الله، و أن محمدا رسول الله (صلى الله عليه و آله)» و أشار بيده إلى آفاق الأرض.

[3437] تفسير القمّي 2: 147.
[3438] تفسير القمّي 2: 147.

So Abu Ja'far[asws] said: 'Shall I inform you of that which is greater than it? ***[34:28] And We have not Sent you but to all of the people as a bearer of good news and as a warner***. The shall not remain a land except that in it they would be calling out, 'There is no God except for Allah[azwj], and that Muhammad[saww] is Rasool-Allah[saww]' – and he[asws] gestured by his[asws] hand to the horizon of the earth'.[3439]

وعنه: عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، و محمد بن خالد البرقي، عن النضر بن سويد، عن يحيى بن عمران الحلبي، عن المعلى أبي عثمان، عن المعلى بن خنيس، قال: قال أبو عبد الله (عليه السلام): «أول من يرجع إلى الدنيا الحسين بن علي (عليهما السلام)، فيملك حتى يسقط حاجباه على عينيه من الكبر».

And from him, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, and Muhammad Bin Khalid Al-Barqy, from Al-nazar Bin Suweyd, fromYahya Bin Umran Al-Halby, from Al-Moala Abu Usmaan, from Al-Moala Bin Khunays who said,

'Abu Abdullah[asws] said: 'The first one who would return to the world is Al-Husayn[asws] Bin Ali[asws], so he[asws] would rule until his[asws] eyebrows fall upon his[asws] eyes due to old age'.[3440]

وعنه، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن سعيد بن عمر، عن أبي مروان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرادُّكَ إِلى مَعادٍ، قال: فقال لي: «لا و الله، لا تنقضي الدنيا و لا تذهب حتى يجتمع رسول الله (صلى الله عليه و آله) و علي (عليه السلام) بالثوية، فيلتقيان و يبنيان بالثوية مسجدا له اثنا عشر ألف باب».

And from him, from Ja'far Bin Muhammad Bin Malik, from Al-Hassan Bin Ali Bin Marwan, from Saeed Bin Umar, from Abu Marwan who said,

'I asked Abu Abdullah[asws] about the Words of Allah Mighty and Majestic ***[28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination***, so he[asws] said to me: 'No, by Allah[azwj]! Neither will the world expire, nor go away until Rasool-Allah[saww] and Ali[asws] gather at Al-Sawiya, so the two of them[asws] would meet and build a Masjid At Al-Sawiya which would have twelve thousand doors to it'.[3441]

VERSES 86 - 88

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ {86} وَلَا يَصُدُّنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ ۖ وَادْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {87} وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۘ لَا إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {88}

[28:86] And you did not request that the Book would be inspired to you, but it is a Mercy from your Lord, therefore do not become a backer-up of the unbelievers [28:87] And let them not turn you aside from the Signs of Allah after they have been Revealed to you, and invite to you Lord, and be not from the Polytheists [28:88] And call not with Allah any other god; there is no god but He, every thing will perish except for His Face; His is the Judgment, and to Him you shall be returning

[3439] مختصر بصائر الدرجات: 209
[3440] مختصر بصائر الدرجات: 29.
[3441] تأويل الآيات 1: 424/ 21.

علي بن إبراهيم: قوله تعالى:: وَ لا تَدْعُ مَعَ اللَّهِ إِلهاً آخَرَ المخاطبة للنبي (صلى الله عليه و آله)، و المعنى للناس، و هوقول الصادق (عليه السلام): «إن الله بعث نبيه بإياك أعني و اسمعي يا جارة».

Ali Bin Ibrahim said,

The Words of the High ***[28:88] And call not with Allah any other god***, the Addressee is the Prophet[saww], and Means by it the people. And it is the speech of Al-Sadiq[asws] having said: 'Surely, Allah[azwj] Sent His[azwj] Prophet[saww] to you (so Allah[azwj] Addressing to him[saww] is) like to (speaking with someone but) to make the neighbour listen to it'.[3442]

وعنه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ربيع الوراق، عن صالح بن سهل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، قال: «نحن هو».

And from him, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn Al-Asadabady, from Ahmad Bin Abu Abdullah Al-Barqy, from his father, from Rabi'e Al-Waraq, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[28:88] Everything will perish except for His Face***, said: 'We[asws] are (meant by) it'.[3443]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن سيف بن عميرة، عمن ذكره، عن الحارث بن المغيرة النصري، قال: سئل أبو عبد الله (عليه السلام) عن قول الله تبارك و تعالى: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، فقال: «ما يقولون فيه؟» قلت: يقولون يهلك كل شيء إلا وجه الله. فقال: «سبحان الله! لقد قالوا قولا عظيما، إنما عنى بذلك وجه الله الذي يؤتى منه».

Muhammad Bin Yaqoub from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali bi Al-No'man, from Sayf bin Umeyra, from Al-Haris Bin Al-Mugeira Al-Nasry who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High ***[28:88] Everything will perish except for His Face*** said: 'What are they saying about this?' I said, 'Everything will be destroyed except the Face of Allah[azwj].' He[asws] said: 'Glory be to Allah[azwj]! They are speaking a great word, but rather, what is meant by that Face of Allah[azwj], is the one[asws] Given from Him[azwj].[3444]

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام في التوحيد حديث طويل وفيه: فقلت: يابن رسول الله فما معنى الخبر الذى رووه أن ثواب لا اله الا الله النظر إلى وجه الله تعالى ؟ فقال عليه السلام: يا ابا الصلت من وصف الله عزوجل بوجه كالوجوه فقد كفر، ولكن وجه الله أنبياءه وحججة صلوات الله عليهم، الذين بهم يتوجه إلى الله عزوجل والى دينه ومعرفته، وقال الله عزوجل: " كل من عليها فان * ويبقى وجه ربك " وقال عزوجل: " كل شئ هالك الا وجهه " فالنظر إلى انبياء الله تعالى ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة، وقد قال النبي صلى الله عليه وآله: من ابغض أهل بيتى وعترتي لم يرنى ولم أره يوم القيامة.

In Uyoon Al-Akhbaar Al-Reza[asws] in the chapter what has come from Al-Reza[asws] regarding the Divine Unity, a lengthy Hadeeth, and in it, it was said to him[asws], 'O son[asws] of Rasool-Allah[saww], what is the meaning of the news which has been reported for the Reward of "There is no god but Allah[azwj]," the looking at the Face of

[3442] تفسير القمي 2: 147.
[3443] التوحيد: 150/ 5.
[3444] الكافي 1: 111/ 1.

Allah[azwj]?' He[asws] said: 'O Abu Salt, whoever characterizes Allah[azwj] Mighty and Majestic with a face like the faces has blasphemed, but the Face of Allah[azwj] are His[azwj] Prophets[sa] and His[azwj] Proofs by whom attention is paid to Allah[azwj] Mighty and Majestic and on His[azwj] Religion and His[azwj] recognition, and Allah[azwj] Mighty and Majestic Says ***[55:26] Everyone upon it is mortal [55:27] And will Remain the Face of your Lord, with the Majesty and the Honour*** and the Mighty and Majestic Says ***[28:88] Everything will perish except for His Face*** In looking at the Prophets[sa] of Allah[azwj] the High and His[azwj] Rasools[sa] and His[azwj] Proofs[asws] in their levels is a great Reward for the Believers on the Day of Judgement, and the Prophet[saww] said: 'Whosoever hates the members of my[saww] Household, and my[saww] Progeny[asws], will never see me[saww] and I[saww] will never see him on the Day of Judgement.[3445]

في كتاب الاحتجاج للطبرسي (ره) عن امير المؤمنين عليه السلام حديث طويل وفيه: واما قوله: " كل شئ هالك الا وجهه " فالمراد كل شئ هالك الا دينه لان من المحال ان يهلك الله كل شئ ويبقى الوجه هو اجل واعظم من ذلك وانما يهلك من ليس منه، الا ترى انه قال " كل من عليها فان * ويبقى وجه ربك " ففصل بين خلقه ووجهه،

In the book Al-Ihtijaj Al-Tabarsy

'Amir-ul-Momineen[asws], in a lengthy Hadeeth, and in it he[asws] said: 'And as for His[azwj] Words ***[28:88] Everything will perish except for His Face*** What is meant by it is that everything will perish except for His[azwj] Religion (us[asws]), because it is from the impossibilities that Allah[azwj] will Cause everything to perish and for His[azwj] Face to remain. He[azwj] is more Majestic and Greater than that that He[azwj] would destroy one who is not from Him[azwj]. Have you not seen that He[azwj] has ***[55:26] Everyone upon it is mortal [55:27] And will Remain the Face of your Lord, with the Majesty and the Honour***. He[azwj] Differentiated between His[azwj] creatures and His[azwj] Face.[3446]

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، قال: «من أتى الله بما أمر به من طاعة محمد (صلى الله عليه و آله) فهو الوجه الذي لا يهلك، و كذلك قال: مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al-Jamal,

(It has been narrated) from Abu Abdullah[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[28:88] Everything will perish except for His Face***, said: 'The one who obeys Allah[azwj] with what He[azwj] has Commanded for from the obedience to Muhammad[saww], so it is the Face which will not perish, and similarly He[azwj] Said ***[4:80] He who obeys the Rasool, obeys Allah***'.[3447]

أحمد بن محمد بن خالد البرقي: عن أبيه، عن صفوان، عن أبي سعيد المكاري، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، فقال: «كل شيء هالك إلا من أخذ الطريق الذي أنتم عليه».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Safwan, from Abu Saeed Al-Makary, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

[3445] Tafseer Noor Al Saqalayn– CH 55 H 23
[3446] Tafseer Noor Al Saqalayn– CH 55 H 26
[3447] الكافي 1: 111/ 2

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[28:88] Everything will perish except for His Face***, so he[asws] said: 'Every thing will perish except for the one who takes the road upon which you (Shiah) are on.[3448]

وعنه: عن أبيه، عن صفوان بن يحيى، عن أبي سعيد، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، قال: «إلا من أخذ طريق الحق».

And from him, from Safwan Bin Yahya, from Abu Saeed, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] the High ***[28:88] Everything will perish except for His Face***, said: 'Except for the one who takes the road of the Truth'.[3449]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن إسماعيل بن بزيع، عن منصور بن يونس، عن جليس لأبي حمزة، عن أبي حمزة، قال: قلت لأبي جعفر (عليه السلام): قول الله عز و جل: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، قال: «فيهلك كل شيء و يبقى الوجه؟! إن الله عز و جل أعظم من أن يوصف بالوجه، و لكن معناه: كل شيء هالك إلا دينه، و الوجه الذي يؤتى منه».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi'e, from Mansour Bin Yunus, from a companion of Abu Hamza, from Abu Hamza who said,

'I said to Abu Ja'far[asws], 'The Words of Allah[azwj] Mighty and Majestic ***[28:88] Everything will perish except for His Face***'. He[asws] said: Every thing will perish and the Face would remain? Surely Allah[azwj] Mighty and Majestic is Greater than to be described by the Face. But, its meaning its, everything will perish except for His[azwj] Religion, and the Face is that which comes from Him[azwj]'.[3450]

محمد بن العباس، قال: حدثنا عبد الله بن همام، عن عبد الله بن جعفر، عن إبراهيم بن هاشم، عن محمد بن خالد، عن الحسن بن محبوب، عن الأحول، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، قال: «نحن- و الله- وجهه الذي قال، و لن نهلك إلى يوم القيامة بما أمر الله به من طاعتنا و موالاتنا، فذلك و الله الوجه الذي قال: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، و ليس منا ميت يموت إلا و خلف عاقبة منه إلى يوم القيامة».

Muhammad Bin Al-Abbas, from Abdullah Bin Hamam, from Abdullah Bin Ja'far, from Ibrahim Bin Hisham, from Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salam Bin Al-Mustaneer who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[28:88] Everything will perish except for His Face***, said: 'By Allah[azwj]! We[asws] are the ones who have been Spoken about, and we[asws] will never perish up to the Day of Judgement with what Allah[azwj] has Commanded with from obedience to us[asws]s, and being in our[asws] Wilayah. So that, by Allah[azwj], is the Face which He[azwj] Said ***[28:88] Everything will perish except for His Face***. And there is none from us[asws] who passes away except that he[asws] leaves behind a consequence from him[asws] up to the Day of Judgement'.[3451]

[3448] المحاسن: 199/ 30
[3449] المحاسن: 219/ 117
[3450] التوحيد: 149/ 1
[3451] تأويل الآيات 1: 425/ 25

وعنه، قال: حدثنا الحسن بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن يونس بن يعقوب، عمن حدثه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ: «إلا ما أريد به وجه الله، و وجهه علي (عليه السلام)».

And from him, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Biin Yaqoub, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[28:88] Everything will perish except for His Face***, said: 'But, what is Intended by it is the Face of Allah[azwj], and face of Ali[asws]'.[3452]

[3452] الاحتجاج 1: 253

CHAPTER 29

AL-ANKABOUT

(69 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة العنكبوت و الروم في شهر رمضان ليلة ثلاث و عشرين فهو- و الله يا أبا محمد- من أهل الجنة، لا أستثني فيه أبدا، و لا أخاف أن يكتب علي في يميني إثم، و إن لهاتين السورتين عند الله مكانا».

Ibn Babuwayh, by his chain from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who recites *Surah Al-Ankabout (29)*, and *Al-Roum* (30) during the twenty third night of the Month of Ramadhan, so he would be – by Allah[azwj], O Abu Muhammad – from the inhabitants of the Paradise. Do not exclude (leave) it ever, and he should not fear that there would be written a sin on his right hand. And for these two Chapters, there is a status in the Presence of Allah[azwj]'.[3453]

ومن (خواص القرآن) روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كان له من الأجر عشر حسنات بعدد المؤمنين و المؤمنات، و المنافقين و المنافقات و من كتبها و شرب ماءها زالت عنه جميع الأسقام و الأمراض بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (29) would have for himself the recompense of ten times the number of the Believing men and the Believing women, and the hypocritical men and the hypocritical women. And the one who writes it and drinks its water, all illnesses and diseases would pass away from him, by the Permission of Allah[azwj]'.[3454]

وقال الصادق (عليه السلام): «من كتبها و شربها زال عنه حمى الربع و البرد، و الألم، و لم يغتم من وجع أبدا إلا وجع الموت الذي لا بد منه، و يكثر سروره ما عاش و شرب مائها يفرح القلب، و يشرح الصدر، و ماؤها يغسل به الوجه للحمرة و الحرارة، و يزيل ذلك و من قرأها على فراشه و إصبعه في سرته، يديره حولها، فإنه ينام من أول الليل إلى آخره، و لم ينتبه إلا الصبح بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it and drinks its water, there would decline from him the reasons for the fever, and the cold, and the pains, and he would not be affected by the pains at all except for the pain of death, for that is inevitable, and he would frequently be in delight for the duration of his life. And the drinking of its water rejoices the heart, and expands the chest, and the washing by its water removes the redness and the heat. And the one who recites upon his bed and

[3453] ثواب الأعمال: 109، مجمع البيان 8: 425.
[3454] صدر الحديث في مجمع البيان 8: 425.

(places) his finger in the navel and turns it around it, so he would sleep from the beginning of the night to its ends, and would not realise it until the morning, by the Permission of Allah[azwj]'.[3455]

VERSE 1

الم {1}

[29:1] Alif Lam Meem

ـ ثم ـ قال: وقال الصادق (عليه السلام) ثم الالف حرف من حروف قولك " الله " دل بالالف على قولك: الله. ودل باللام على قولك: الملك العظيم، القاهر للخلق أجمعين ودل بالميم على أنه المجيد ـ الكريم ـ المحمود في كل أفعاله.

Al-Sadiq[asws] said: 'The ***'Alif'*** is a letter from the letters of yours saying 'Allah'[azwj] evidences over your saying 'Allah'[azwj]. And the evidence by ***'Laam'*** over your saying – The Magnificent King, the Omnipotent, Creator of all. And the evidence by ***'Meem'*** – He[azwj] is The Glorious, The Benevolent, The Praised One in all His[azwj] affairs.[3456]

في كتاب معاني الاخبار باسناده الى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام: اما " الم " في اول البقرة، فمعناه أنا الله الملك.

In the book *Ma'ani Al-Akhbaar*, by its chain going up to Sufyan Bin Sa'eed Al-Thoory

(It has been narrated) from Al-Sadiq[asws] in a lengthy *Hadeeth* in which he[asws] said: 'As for the ***'Alif Laam Meem'*** in the beginning of Al-Baqarah (Chapter 2), it's meaning is 'I[azwj] Allah[azwj] the King'.[3457]

وباسناده إلى أبى بصير عن أبى عبد الله عليه السلام قال: " الم " هو حرف من حروف اسم الله الاعظم المقطع في القرآن، الذى يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب ذلك الكتاب لاريب فيه هدى للمتقين قال: بيان لشيعتنا الذين يؤمنون بالغيب ويقيمون الصلوة ومما رزقناهم ينفقون قال: مما علمناهم يبثون ومما علمناهم من القرآن يتلون.

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah[asws]: 'The ***"Alif Laam Meem"*** <u>is a letter from the letters of the Magnificent Name of Allah</u>[azwj], abbreviated in the Quran, which the Prophet[saww] and the Imam[asws] composed in the Quran. So if they[asws] supplicate by it, it is Answered'.[3458]

وروى أبو إسحاق الثعلبي في تفسيره مسندا إلى على بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله " الم " فقال في الالف ست صفات من صفات الله عزوجل،

And it has been reported from Abu Is'haq Al-Sa'alby (Sunni) in his commentary from Ali[asws] Bin Musa Al-Reza[asws] that a questioner asked Ja'far Ibn Muhammad Al-Sadiq[asws] about His[azwj] Words ***"Alif Laam Meem"***. He[asws] said: 'In ***"Alif"*** are six Attributes from the Attributes of Allah[azwj] the Mighty and Majestic.

[3455] خواص القرآن: 5 «قطعة منه»
[3456] Tafseer Imam Hassan Al Askari[asws] – S 33
[3457] Tafseer Noor Al Thaqalayn CH 2 – H 4
[3458] Tafseer Noor Al Thaqalayn CH 2 – H 5

" الابتداء " فان الله عزوجل ابتدأ جميع الخلق والالف ابتداء الحروف

The "Beginning" (الابتداء) – Allah[azwj] Initiated the whole of the creation and ***"Alif"*** is the initial letter.

و " الاستواء " فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" (الاستواء) – He[azwj] is Just and is not unfair, and ***"Alif"*** is straight in itself.

و " لانفراد " فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah[azwj] is Alone and ***"Alif"*** is alone.

و " اتصال الخلق بالله " والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah[azwj] and Allah[azwj] is not connected to the creatures, and all of them are in need of Him[azwj] and He[azwj] is Independent of them. The ***"Alif"*** as well is not connected with the other letters whereas the other letters are connected by it.

وهو منقطع عن غيره،

The "Cut off" – And He[azwj] is cut-off from the others (and ***"Alif"*** is cut off from the others).

والله تعالى باين بجميع صفاته من خلقه، ومعناه " من الالفة " فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

The "Joiner" - And Allah[azwj] the High is the Source of the attachment between His[azwj] creatures, and its Meaning is "Harmonious" So, just as Allah[azwj] Mighty and Majestic is the reason for the Harmony of the creatures, similar to that ***"Alif"*** is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.[3459]

VERSES 2 – 6

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ {2} وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ {3} أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ {4} مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {5} وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۚ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ {6}

[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested? [29:3] And We have Tested those before them, so Allah will Make known those who are truthful and He will Make known the liars [29:4] Or do they who are working evil reckon that they will outstrip Us? Evil is it that they judge! [29:5] The ones who are hopeful of meeting Allah, so the term appointed by Allah will come; and He is the Hearing, the Knowing [29:6] And whoever strives hard, he strives only for his own soul; surely Allah is needless of the worlds

[3459] Tafseer Noor Al Thaqalayn Ch 2 – H 9

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن معمر بن خلاد، قال: سمعت أبا الحسن (عليه السلام) يقول: الم أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لا يُفْتَنُونَ، ثم قال لي: «ما الفتنة؟» قلت: جعلت فداك، الذي عندنا: الفتنة في الدين. قال: «يفتنون كما يفتن الذهب، ثم يخلصون كما يخلص الذهب».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Moamar Bin Khalaad who said,

'I heard Abu Al-Hassan[asws] saying: '***[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested?***' Then he[asws] asked from me: 'What is the Trial?' I replied, 'May I be sacrificed for you[asws], that which is with us it the Trials regarding the Religion'. He[asws] said: 'They would be Tested like the gold gets tested, then they would be Purified like the purification of the gold'.[3460]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «جاء العباس إلى أمير المؤمنين (عليه السلام)، فقال: انطلق بنا يبايع لك الناس. فقال له أمير المؤمنين (عليه السلام): أ تراهم فاعلين؟ قال: نعم. قال: فأين قوله: الم أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ أي اختبرناهم فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكاذِبِينَ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئاتِ أَنْ يَسْبِقُونا أي يفوتونا ساءَ ما يَحْكُمُونَ مَنْ كانَ يَرْجُوا لِقاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ- قال- من أحب لقاء الله جاءه الأجل وَ مَنْ جاهَدَ «1» نفسه عن اللذات و الشهوات و المعاصي فَإِنَّما يُجاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعالَمِينَ؟».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Al-Fazeyl, who says:

'Abu Al-Hassan[asws] has said: 'Al-Abbas came to Amir-ul-Momineen[asws] so he said, 'Come with us for the people to pledge their allegiances to you[asws]'. So Amir-ul-Momineen[asws] said to him: 'Do you see them doing it?' He said, 'Yes'. So where would be His[azwj] Words ***[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested? [29:3] And We have Tested those before them, so Allah will Make known those who are truthful and He will Make known the liars [29:4] Or do they who are working evil reckon that they will outstrip Us? Evil is it that they judge! [29:5] The ones who are hopeful of meeting Allah, so the term appointed by Allah will come***. The one who loves to meet Allah[azwj], his term will come. The one strives hard with himself against the pleasures, and the lustful desires, and the disobediences ***[29:6] he strives only for his own soul; surely Allah is needless of the worlds***?'[3461]

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسين، عن أبيه، عن حصين بن مخارق، عن عبيد الله بن الحسين، عن أبيه، عن جده، عن الحسين بن علي، عن أبيه (صلوات الله عليهم أجمعين)، قال: «لما نزلت: الم أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لا يُفْتَنُونَ، قال: قلت: يا رسول الله، ما هذه الفتنة؟ قال: يا علي، إنك مبتلى بك، و إنك مخاصم، فأعد للخصومة».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn, from his father, from Haseyn Bin Makhariq, from Ubeydullah Bin Al-Husayn, from his father, from his grandfather, the following:

Al-Husayn[asws] Bin Ali[asws] (narrates) from his[asws] father[asws] who had said: 'When the Verse ***[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested?*** was Revealed, I[asws] said: 'O Rasool-

[3460] الكافي 1: 302/ 4.
[3461] تفسير القمّي 2: 148

Allah[saww]! What is this trial (الفتنة)?' He[saww] said: 'O Ali[asws]! You[asws] would be afflicted by it, and you[asws] would be humiliated, so be prepared for the humiliation'.[3462]

وعنه، قال: حدثنا جعفر بن محمد الحسني، عن إدريس بن زياد، عن الحسن بن محبوب، عن عمرو بن ثابت، عن أبي جعفر (عليه السلام)، قال: قلت له: فسر لي قوله عز و جل لنبيه (صلى الله عليه و آله): لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ، فقال: «إن رسول الله (صلى الله عليه و آله) كان حريصا على أن يكون علي بن أبي طالب (عليه السلام) من بعده على الناس، و كان عند الله خلاف ذلك»

And from him, from Ja'far Bin Muhammad Al-Hasany, from Idrees Bin Zyad, from Al-Hassan Bin Mahboub, from Amro Bin Sabit, who says:

'I asked Abu Ja'far[asws], 'Explain to me the Words of the Mighty and Majestic to His[azwj] Prophet[saww] ***[3:128] You have no concern in the affair***', so he[asws] said: 'Rasool-Allah[saww] was eager that Ali[asws] Bin Abu Talib[asws] should succeed him[saww] (as his[saww] successor) to the people, and that was different to what was in the Presence of Allah[azwj]'.

فقال: و عني بذلك قوله عز و جل: الم أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكاذِبِينَ، قال: «فرضي رسول الله (صلى الله عليه و آله) بأمر الله عز و جل».

So he[asws] said: 'And what it Means by that are His[azwj] Words ***[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested? [29:3] And We have Tested those before them, so Allah will Make known those who are truthful and He will Make known the liars***. Thus, Rasool-Allah[saww] was happy with the Command of Allah[azwj] Mighty and Majestic'.[3463]

وعنه، قال: حدثنا أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن سماعة ابن مهران، قال: كان رسول الله (صلى الله عليه و آله) ذات ليلة في المسجد، فلما كان قرب الصبح، دخل أمير المؤمنين (عليه السلام)، فناداه رسول الله (صلى الله عليه و آله)، فقال: «يا علي» قال: «لبيك» قال: «هلم إلي» فلما دنا منه، قال: «يا علي، بت الليلة حيث تراني، و قد سألت ربي ألف حاجة فقضاها لي، و سألت لك مثلها فقضاها لي، و سألت ربي أن يجمع لك امتي من بعدي، فأبى علي ربي، فقال: الم أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لا يُفْتَنُونَ».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sama'at Ibn Mahran who said,

'One night Rasool-Allah[saww] was in the Masjid. When it was near to the morning, Amir-ul-Momineen[asws] entered, so Rasool-Allah[saww] called him[asws] over and said: 'O Ali[asws]! He[asws] said: 'At your[saww] service'. He[saww] said: 'Come near me[saww]'. So when he[asws] approached him[saww], he[asws] said: 'O Ali[asws]! I[saww] made a decision tonight and I[saww] asked my[saww] Lord[azwj] for a thousand needs, so He[azwj] Fulfilled these for me[saww], and I[saww] asked Him[azwj] for you[asws], the likes of these and He[azwj] Fulfilled these for me[saww], and I[saww] asked my[saww] Lord[azwj] that my[saww] community should be gathered for you[asws] after me[saww], so my [saww] Lord[azwj] Refused it to me[saww] and Said ***[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested?***'.[3464]

[3462] - تأويل الآيات 1: 427/ 2، و صدره في شواهد التنزيل 1: 438/ 602
[3463] تأويل الآيات 1: 428/ 3
[3464] تأويل الآيات 1: 428/ 4

ابن شهر آشوب: عن أبي طالب الهروي، بإسناده عن علقمة، و أبي أيوب: أنه لما نزل: الم أَ حَسِبَ النَّاسُ الآيات، قال النبي (صلى الله عليه و آله) لعمار: «إنه سيكون من بعدي هنات «2»، حتى يختلف السيف فيما بينهم، و حتى يقتل بعضهم بعضا، و حتى يتبرأ بعضهم من بعض، فإذا رأيت ذلك فعليك بهذا الأصلع عن يميني: علي بن أبي طالب، فإن سلك الناس كلهم واديا فاسلك وادي علي و خل عن الناس. يا عمار، إن عليا لا يردك عن هدى، و لا يردك في ردى. يا عمار، طاعة علي طاعتي، و طاعتي طاعة الله».

Ibn Shehr Ashub, from Abu Talib Al-Howry, by his chain from Alqama, and Abu Ayoub who said,

'When the Verse ***[29:2] Do the people reckon*** was Revealed, the Prophet[saww] said to Ammar: 'And mistakes would be happening after me[saww] to the extent that the swords would be drawn between them, and to the extent that some of them would kill the others, and to the extent that some of them would distance themselves from the others. So when you were to see that, it would be upon you to be with this shaven headed one on my[saww] right – Ali[asws] Bin Abu Talib[asws]. So if all the people were to travel in a valley, so you travel in the valley of Ali[asws] and leave the people. O Ammar! Verily, Ali[asws] would never repulse you from the Guidance, and would not repulse you during death. O Ammar! Obedience to Ali[asws] is obedience to me[saww], and obedience to me[saww] is obedience to Allah[azwj]'.[3465]

الطبرسي: عن أبي عبد الله (عليه السلام): «يفتنون: يبتلون في أنفسهم و أموالهم».

Al-Tabarsy –

From Abu Abdullah[asws] having said: 'The Testing – They would be afflicted regarding their selves and their wealth'.[3466]

قال محمد بن العباس (ره): حدثنا عبد العزيز بن يحيى، عن محمد ابن زكريا، عن أيوب بن سليمان، عن محمد بن مروان، عن الكلبي، عن أبي صالح، عن ابن عباس قال: قوله عزوجل * (أم حسب الذين يعملون السيئات أن يسبقونا ساء ما يحكمون) * نزلت في عتبة وشيبة والوليد بن عتبة، وهم الذين بارزوا عليا وحمزة وعبيدة، ونزلت فيهم * (من كان يرجوا لقاء الله فان أجل الله لآت وهو السميع العليم ومن جاهد فانما يجاهد لنفسه) * قال: في علي وصاحبيه.

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Muhammad Ibn Zakariya, from Ayoub Bin Suleyman, from Muhammad Bin Marwan, from Al-Kalby, from Abu Salih, who has narrated:

Ibn Abbas, 'The Words of the Mighty and Majestic ***[29:4] Or do they who are working evil reckon that they will outstrip Us? Evil is it that they judge!***, said, 'It was Revealed regarding Utba, and Sheyba, and Waleed Bin Utba, and they are <u>the ones who duelled against Ali[asws], and Hamza[as], and Ubeyda</u> regarding whom was Revealed ***[29:5] The ones who are hopeful of meeting Allah, so the term appointed by Allah will come, and He is the Hearing, the Knowing [29:6] And whoever strives hard, he strives only for his own soul***, regarding Ali[asws] and his[asws] two companions (Hamza[as] and Ubeyda)'.[3467]

[3465] المناقب 3: 203.
[3466] مجمع البيان 8: 427
[3467] Taweel Al Ayaat Al Zaahira – Ch 29 H 6

VERSES 7 – 9

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ {7} وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8} وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ {9}

[29:7] And those who believe and do righteous deeds, We will do away with their evil deeds and We Recompense them for the best of what they did [29:8] And We have enjoined on human being goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will Inform you of what you had been doing [29:9] And those who believe and do righteous deeds, We will Cause them to enter among the righteous ones

قال رسول الله (صلى الله عليه وآله): أفضل والديكم وأحقهما لشكركم محمد وعلي.

Rasool-Allah[saww] said: 'Higher than your (biological) parents for their[asws] rights over you are Muhammad[saww] and Ali[asws]'.[3468]

وقال على بن أبي طالب (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: أنا وعلي أبوا هذه الامة، ولحقنا عليهم أعظم من حق أبوي ولادتهم، فانا ننقذهم - إن أطاعونا - من النار إلى دار القرار، ونلحقهم من العبودية بخيار الاحرار.

And Ali[asws] Bin Abu Talib[asws] said: 'I[asws] heard Rasool-Allah[saww] saying: 'I[saww] and Ali[asws] are the two fathers of this community, and our[asws] rights are higher than those of their fathers who gave them birth, for we[asws] save them - due to their being obedient to us[asws] - from the Fire and take them to the Place of Delights, and take them out of slavery with the best of the free ones'.[3469]

وقالت فاطمة (عليها السلام): أبوا هذه، الامة محمد وعلي، يقيمان أودهم وينقذانهم من العذاب الدائم إن أطاعوهما، ويبيحانهم النعيم الدائم إن وافقوهما.

And Syeda Fatima[asws] said: 'The two fathers of this community are Muhammad[saww] and Ali[asws]. If they establish them[asws] then they[asws] will save them from the eternal Punishment if they obey both of them[asws], and will take them to eternal Bounties if they recognize them[asws]'.[3470]

وقال الحسن بن على (عليهما السلام): محمد وعلي أبوا هذه الامة، فطوبى لمن كان بحقهما عارفا، ولهما في كل أحواله مطيعا، يجعله الله من أفضل سكان جنانه ويسعده بكراماته ورضوانه.

And Hassan[asws] Bin Ali[asws] said: 'Muhammad[saww] and Ali[asws] are the two fathers of this community. Good news for the one who had recognised them as is their[asws] right, and was obedient to them[asws] in all of his situations, for Allah[azwj] will Place him

[3468] Tafseer Imam Hassan Al Askari[asws] – S 189
[3469] Tafseer Imam Hassan Al Askari[asws] – S 190
[3470] Tafseer Imam Hassan Al Askari[asws] – S 191

among the highest dwellers in His[azwj] Paradise and Make him happy with His[azwj] Generosity and His[azwj] Pleasure'.[3471]

وقال الحسين بن على (عليهما السلام): من عرف حق أبويه الافضلين: محمد وعلي (عليهما السلام)، وأطاعهما حق الطاعة قيل له: تبحبح في أي الجنان شئت.

And Husayn Bin Ali[asws] said: 'Whoever recognises the right of the highest fathers, Muhammad[saww] and Ali[asws] and is obedient to them[asws] with the obedience as is their[asws] right, it will be said to him: 'Go and live wherever you like in Paradise'.[3472]

وقال على بن الحسين (عليهما السلام): إن كان الابوان إنما عظم حقهما على أولادهما لا حسانهما إليهم، فاحسان محمد وعلي (عليهما السلام) إلى هذه الامة أجل وأعظم فهما بأن يكونا أبويهم أحق.

And Ali Bin Al-Husayn[asws] said: 'If the rights of the two parents are great over their children due to their favours over them, then the favours done by Muhammad[saww] and Ali[asws] are more sublime and greater than that over the community, and this makes them[asws] their worthier fathers'.[3473]

وقال محمد بن على الباقر (عليهما السلام): من أراد أن يعرف كيف قدره عند الله، فلينظر كيف تدر أبويه الافضل عنده محمد وعلي (عليهما السلام).

And Muhammad[asws] Bin Ali Al-Baqir[asws] said: 'Whoever intends to recognise his own worth with Allah[azwj], should look at how much worthy he considers his highest fathers Muhammad[saww] and Ali[asws]'.[3474]

وقال جعفر بن محمد (عليهما السلام): من رعى حق أبويه الافضلين: محمد وعلي (عليهما السلام): لم يضره ما أضاع من حق أبوي نفسه وسائر عباد الله، فانها صلوات الله عليهما يرضيانهم بسعيهما.

And Ja'far Bin Muhammad[asws] said: 'Whoever sees to the rights of his two highest fathers, Muhammad[saww] and Ali[asws], his deficiency in the rights of his biological father and other servants of Allah[azwj] will not affect him adversely, for they[asws] will make them pleased with him for his endeavours'.[3475]

وقال موسى بن جعفر (عليهما السلام): لعظم ثواب الصلاة على قدر تعظيم المصلي أبويه الافضلين: محمد وعلي (عليهما السلام).

And Musa[asws] Bin Ja'far[asws] said: 'The greatness of Rewards of the Prayers is granted to the worshipper in accordance to his reverence of the two highest fathers Muhammad[saww] and Ali[asws]'.[3476]

وقال على بن موسى الرضا (عليهما السلام): أما يكره أحدكم أن ينفى عن أبيه وأمه الذين ولداه؟ قالوا: بلى والله. قال: فليجتهد أن لا ينفى عن أبيه وأمه الذين هما أبواه أفضل من أبوي نفسه

[3471] Tafseer Imam Hassan Al Askari[asws] – S 192
[3472] Tafseer Imam Hassan Al Askari[asws] – S 193
[3473] Tafseer Imam Hassan Al Askari[asws] – S 194
[3474] Tafseer Imam Hassan Al Askari[asws] – S 195
[3475] Tafseer Imam Hassan Al Askari[asws] – S 196
[3476] Tafseer Imam Hassan Al Askari[asws] – S 197

And Ali[asws] Bin Musa Al-Reza[asws] said: 'Does any one of you find it abhorrent to be separated from his father and his mother who gave birth?' They said: 'Yes, by Allah[azwj]!' He[asws] said: 'You should strive hard in that you do not get separated from your two fathers[asws] who are higher than your biological parents'.[3477]

وقال محمد بن على ـ بن موسى ـ (عليهم السلام) حتى قال رجل بحضرته: إني لاحب محمدا وعليا حتى لو قطعت إربا إربا، أو قرضت لم أزل عنه. قال محمد ابن علي (عليهما السلام): لاجرم إن محمدا وعليا يعطيانك من أنفسهما ما تعطيهما ـ أنت ـ من نفسك إنهما ليستدعيان لك في يوم فصل القضاء ما لا يفي ما بذلته لهما بجزء من مائة ألف ألف جزء من ذلك.

And Muhammd[asws] Bin Ali Bin Musa[asws] responded to a person who said in his[asws] presence that: 'I love Muhammad[saww] and Ali[asws] so much that even if I were to be cut into pieces and pieces, or sawn off, my love for them[asws] will not decline'. Muhammad Bin Ali[asws] said: 'There is no doubt that Muhammad[saww] and Ali[asws] will give you from themselves[asws] what you have given to them from yourself, on the Day of Judgment, a million times more (Rewards) than each of that part (of your body)'.[3478]

وقال على بن محمد (عليهما السلام): من لم يكن والدا دينه محمد وعلي (عليهما السلام) أكرم عليه من ولدي نسبه، فليس من الله في حل ولا حرام، ولا كثير ولا قليل.

And Ali[asws] Bin Muhammad[saww] said: 'Whoever does not consider his religious fathers Muhammad[saww] and Ali[asws] to be more prestigious than his biological father, so there would be nothing (for him) regarding Permissible, nor Prohibited, nor a Lut, nor little'.[3479]

وقال الحسن بن على (عليهما السلام): من آثر طاعة أبوي دينه: محمد وعلي (عليهما السلام) على طاعة أبوي نسبه. قال الله عزوجل له: لاؤثرنك كما آثرتني ولا شرفنك بحضرة أبوي دينك، كما شرفت نفسك بايثار حبهما على حب أبوي نسبك.

And Imam Hassan[asws] Bin Ali Al-Askari[asws] said: 'The one who gives preference to the obedience to his Religious fathers Muhammad[saww] and Ali[asws] over his own biological father, Allah[azwj] Mighty and Majestic would Say to him: I[azwj] will Prefer you just as you preferred Me[azwj], I[azwj] will Honour you by the presence of your two Religious Fathers as you have honoured yourself by giving preference to the love for the two of them[asws] by your love over the love for your father'.[3480]

VERSES 10 - 13

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۚ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ {10} وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ {11} وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ ۖ إِنَّهُمْ لَكَاذِبُونَ {12} وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ ۖ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ {13}

[29:10] And from the people is one who says: We believe in Allah; but when he is hurt regarding Allah he thinks the hurting of the people to be as the Punishment of Allah; and if there come assistance from your Lord, they would

[3477] Tafseer Imam Hassan Al Askari[asws] – S 198
[3478] Tafseer Imam Hassan Al Askari[asws] – S 199
[3479] Tafseer Imam Hassan Al Askari[asws] – S 200
[3480] Tafseer Imam Hassan Al Askari[asws] – S 201

be saying: Surely we were with you. Or Is not Allah the Knower of what is in the chests of worlds? [29:11] And Allah will Make known those who believe and He will Make known the hypocrites [29:12] And those who disbelieve say to those who believe: Follow our way and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; they are lying [29:13] And they shall carry their own burdens, and (other burdens) along with their own burdens, and most certainly they shall be questioned on the Day of Judgement as to what they had been forging

قال: قوله: وَ قالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنا وَ لْنَحْمِلْ خَطاياكُمْ، قال: كان الكفار يقولون للمؤمنين: كونوا معنا، فإن الذي تخافون أنتم ليس بشيء، فإن كان حقا نتحمل نحن ذنوبكم. فيعذبهم الله مرتين: مرة بذنوبهم، و مرة بذنوب غيرهم.

(Ali Bin Ibrahim) said, 'His[azwj] Words ***[29:12] And those who disbelieve say to those who believe: Follow our way and we will bear your wrongs***, said, 'The Infidels were saying to the Believers, 'Come to be with us, for that which you are fearing, is nothing. So if it turns out to be true, we would bear your sins'. Therefore Allah[azwj] will Punish them twice – once for their own sins, and once for the sins of the others'.[3481]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن محمد بن أحمد، عن أحمد بن محمد السياري، قال: حدثنا محمد بن عبد الله بن مهران الكوفي، قال: حدثني حنان بن سدير، عن أبيه، عن أبي إسحاق الليثي، عن أبي جعفر (عليه السلام)- في حديث طويل- قال: قلت: يا ابن رسول الله، ما أعجب هذا، تؤخذ حسنات أعدائكم فترد على شيعتكم، و تؤخذ سيئات محبيكم فترد على مبغضيكم! قال: «إي و الله الذي لا إله إلا هو فالق الحبة، و بارئ النسمة، و فاطر الأرض و السماء، ما أخبرتك إلا بالحق، و ما أنبأتك إلا بالصدق، و ما ظلمهم الله، و ما الله بظلام للعبيد، و إن ما أخبرتك لموجود في القرآن كله».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Abdullah Bin Mahran Al-Kufy, from Hanan Bin Sudeyr, from his father, from Abu Is'haq Al-Laysi, who says:

(It has been narrated) from Abu Ja'far[asws] – in a lengthy Hadeeth – said: 'I said, 'O son[asws] of Rasool-Allah[saww]! What strangeness is this?' You[asws] (would be) taking the Rewards of your[asws] enemies and returning them to be for your[asws] Shias, and you[asws] (would be) taking the sins of those that love you[asws] and returning them to be upon those that hate you[asws]?'

He[asws] said: 'Yes, by Allah[azwj], the One there is no god except for Him[azwj], He[azwj] is the Splitter of the seed, and the Formed the humans, and Originated the earth and the sky – I[asws] have not informed you except for the truth, and I[asws] have not given you the news except for the correct. And Allah[azwj] is not unjust to them, and Allah[azwj] is not the least unjust to the servants. I[asws] am not informing you except what is to be found in the Quran'.

قلت: هذا بعينه يوجد في القرآن؟ قال: «نعم، يوجد في أكثر من ثلاثين موضعا في القرآن، أ تحب أن أقرأ ذلك عليك»؟ قلت: بلى، يا ابن رسول الله. فقال: «قال الله عز و جل: وَ قالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنا وَ لْنَحْمِلْ خَطاياكُمْ وَ ما هُمْ بِحامِلِينَ مِنْ خَطاياهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكاذِبُونَ وَ لَيَحْمِلُنَّ أَثْقالَهُمْ وَ أَثْقالًا مَعَ أَثْقالِهِمْ».

I said, 'This is to be found in the Quran?' He[asws] said: 'Yes, it is found in more than thirty places in the Quran. Would you like me[asws] to recite that to you?' I said, 'Yes, O

[3481] تفسير القمّي 2: 149

son[asws] of Rasool-Allah[saww]'. So he[asws] said: 'Allah[azwj] Mighty and Majestic Said ***[29:12] And those who disbelieve say to those who believe: Follow our way and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; they are lying [29:13] And they shall carry their own burdens, and (other burdens) along with their own burdens***'.[3482]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هوكذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza[asws],'What would you[asws] say regarding a Hadeeth which is being reported from Al-Sadiq[asws] that, when Al-Qaim[asws] comes out, he[asws] would kill the descendants of the killers of Al-Husayn[asws], for the actions of their forefathers?' So he[asws] said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى ما معناه؟ قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئا كان كمن أتاه، و لو أن رجلا قتل بالمشرق فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعل آبائهم

So I said, 'And the Words of Allah[azwj] Mighty and Majestic ***[53:38] That no bearer of burden shall bear the burden of another***, what does then it Mean?' He[asws] said: 'Allah[azwj] is True in all of His[azwj] Statements, the descendants of the killers of Al-Husayn[asws] would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the East and a man in the West was pleased with him being killed, since the one who is pleased with it, in the Presence of Allah[azwj] Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim[asws] would kill them when he[asws] comes out, for them being pleased with the actions of their forefathers'.

». قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ ببني شيبة، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him[asws], 'With what thing will Al-Qaim[asws] from you, begin with?' He[asws] said: 'He[asws] will begin with the Clan of Shayba, and he[asws] will cut off their hands, because they are thieves in the House of Allah[azwj] Mighty and Majestic'.[3483]

VERSES 14 & 15

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ {14} فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ {15}

[29:14] And We had Sent Noah to his people, so he remained among them for a thousand years less fifty years. And the deluge overtook them, while they were

[3482] علل الشرائع: 606/ 81.
[3483] عيون أخبار الرّضا (عليه السّلام) 1: 273/ 5، علل الشرائع: 229/ 1، ينابيع المودة: 424.

unjust [29:15] So We Rescued him and the inmates of the ship, and Made it to be a Sign to the worlds

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) أَلْفَيْ سَنَةٍ وَ ثَلَاثَمِائَةِ سَنَةٍ مِنْهَا ثَمَانُمِائَةٍ وَ خَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفُ سَنَةٍ إِلَّا خَمْسِينَ عَاماً وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسُمِائَةِ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَ نَضَبَ الْمَاءُ فَمَصَّرَ الْأَمْصَارَ وَ أَسْكَنَ وُلْدَهُ الْبُلْدَانَ ثُمَّ إِنَّ مَلَكَ الْمَوْتِ جَاءَهُ وَ هُوَ فِي الشَّمْسِ فَقَالَ السَّلَامُ عَلَيْكَ فَرَدَّ عَلَيْهِ نُوحٌ (عليه السلام) قَالَ مَا جَاءَ بِكَ يَا مَلَكَ الْمَوْتِ قَالَ جِئْتُكَ لِأَقْبِضَ رُوحَكَ قَالَ دَعْنِي أَدْخُلْ مِنَ الشَّمْسِ إِلَى الظِّلِّ فَقَالَ لَهُ نَعَمْ فَتَحَوَّلَ ثُمَّ قَالَ يَا مَلَكَ الْمَوْتِ كُلُّ مَا مَرَّ بِي مِنَ الدُّنْيَا مِثْلُ تَحْوِيلِي مِنَ الشَّمْسِ إِلَى الظِّلِّ فَامْضِ لِمَا أُمِرْتَ بِهِ فَقَبَضَ رُوحَهُ (عليه السلام).

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions, who has narrated the following:

Abu Abdullah[asws] has said: ‘The life span of Noah[as] was of two thousand and three hundred years, of which eight hundred and fifty were spent before he[as] was Sent (as a Prophet[as]), and a thousand years less fifty years (950) was whilst he[as] was among his[as] people calling them, and five hundred years were after he[as] had disembarked from the ship, and the water subsided, so he[as] built the cities and settled his[as] children in them. Then the Angel of death came whilst he[as] was in the open sun and said: ‘Peace be upon you[as]!’ So Noah[as] returned (the greeting) and said: ‘What made you to come, O Angel of Death?’ He said: ‘I came to you[as] to capture your[as] soul’. He[as] said: ‘Leave me whilst I[asws] come out from the open sun and enter into the shade’. So he said to him[as]; ‘Yes’. So he[as] transferred himself[as], then said: ‘O Angel of Death! All of what has passed by me[as] from the (life of the) world is like my[as] transfer from the open sun into the shade. So fulfil the task you have been Commanded to’. So he captured his[as] soul’.[3484]

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) بَعْدَ الطُّوفَانِ خَمْسَمِائَةِ سَنَةٍ ثُمَّ أَتَاهُ جَبْرَئِيلُ (عليه السلام) فَقَالَ يَا نُوحُ إِنَّهُ قَدِ انْقَضَتْ نُبُوَّتُكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَانْظُرْ إِلَى الِاسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ الَّتِي مَعَكَ فَادْفَعْهَا إِلَى ابْنِكَ سَامٍ فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ تُعْرَفُ بِهِ طَاعَتِي وَ يُعْرَفُ بِهِ هُدَايَ وَ يَكُونُ نَجَاةً فِيمَا بَيْنَ مَقْبِضِ النَّبِيِّ وَ مَبْعَثِ النَّبِيِّ الْآخَرِ وَ لَمْ أَكُنْ أَتْرُكُ النَّاسَ بِغَيْرِ حُجَّةٍ لِي وَ دَاعٍ إِلَيَّ وَ هَادٍ إِلَى سَبِيلِي وَ عَارِفٍ بِأَمْرِي فَإِنِّي قَدْ قَضَيْتُ أَنْ أَجْعَلَ لِكُلِّ قَوْمٍ هَادِياً أَهْدِي بِهِ السُّعَدَاءَ وَ يَكُونُ حُجَّةً لِي عَلَى الْأَشْقِيَاءِ

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah[asws] having said: ‘Noah[as] lived for five hundred years after the storm. Then Jibraeel[as] came to him[as], so he[as] said: “O Noah[as]! Your[as] Prophet-hood has expired, and your[as] days are complete, so look to the Great Name (Al-Ism Al-Akbar), and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood which is with you [as] and hand these over to your[as] son Saam[as], for I[azwj] do not Leave the earth except that there is in it a Knowledgeable one by whom obedience to Me[azwj] can be recognised, and My[azwj] Guidance can be understood, and salvation can be in what is in between the passing away of a Prophet[as] and Sending of another Prophet[as] and I[azwj] never Leave the people without a Proof from Me[azwj] calling towards Me[azwj], and guides to My[azwj] Way, and understand My[azwj] Commands,

[3484] الكافي 8: 284/ 429

for I[azwj] have Ordained that I[azwj] shall Make for every people a guide who will guide the fortunate ones and will be the Argument from Me[azwj] against the wretched ones".

قَالَ فَدَفَعَ نُوحٌ (عليه السلام) الِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ إِلَى سَامٍ وَ أَمَّا حَامٌ وَ يَافِثُ فَلَمْ يَكُنْ عِنْدَهُمَا عِلْمٌ يَنْتَفِعَانِ بِهِ قَالَ وَ بَشَّرَهُمْ نُوحٌ (عليه السلام) بِهُودٍ (عليه السلام) وَ أَمَرَهُمْ بِاتِّبَاعِهِ وَ أَمَرَهُمْ أَنْ يَفْتَحُوا الْوَصِيَّةَ فِي كُلِّ عَامٍ وَ يَنْظُرُوا فِيهَا وَ يَكُونُ عِيداً لَهُمْ.

He[asws] said: 'So Noah[as] handed over the Great Name, and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood to Saam[as]. And as for Haam, and Yaafas, so there was no knowledge in their possession that could be benefited from'. And Noah[as] gave them the good news of Hud[as] and commanded them to be obedient to him[as], and commanded them that they will open the will during every year, and look into it, and make it to be a day of festivities for themselves'.[3485]

VERSES 16 - 24

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {16} إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ {17} وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {18} أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ {19} قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {20} يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۖ وَإِلَيْهِ تُقْلَبُونَ {21} وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {22} وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ {23} فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {24}

[29:16] And Ibrahim, when he said to his people: Worship Allah and fear Him; this is best for you, if you only knew [29:17] But rather you are worshipping idols besides Allah and creating a falsehood; The ones whom you are worshipping besides Allah do not control any sustenance for you, therefore seek the sustenance from Allah and worship Him and be grateful to Him; to Him you shall be returning [29:18] And if you are belying, so nations before you also belied; and nothing is incumbent upon the Rasool except plain delivering (of the Message) [29:19] Are they not considering how Allah Originated the creation, then will repeat it? Surely that is easy to Allah [29:20] Say: Travel in the earth and see how the creation began, then Allah will Make it to grow an another growth; Allah has Power over all things [29:21] He Punishes whom He so Desires to and has Mercy upon whomsoever He so Desires to, and to Him you shall be turning back [29:22] And you shall not escape in the earth nor in the sky, and you have neither a protector nor a helper besides Allah [29:23] And as for those who disbelieve in the Signs of Allah and meeting Him, they have despaired of My Mercy, and these it is that shall have a painful punishment [29:24] So there was no answer from his people except that they said: Slay him or burn him; then Allah Delivered him from the fire; most surely there are Signs in this for a people who believe

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْماً مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقَدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَماً لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْراً بِبَرَكَةِ ابْنِكِ هَذَا قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقَدُومَ فَكَسَرَ

[3485] الكافي 8: 285/ 430.

الصَّنَمَ الَّذِي عَمِلَهُ فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَزَعاً شَدِيداً فَقَالَ لَهُ أَيَّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ ما تَنْحِتُونَ فَقَالَ آزَرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابُ مُلْكِنَا عَلَى يَدَيْهِ.

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

Abu Abdullah[asws] said; 'One day from the days during which, his[as] brothers were in the middle of carving the idols, Ibrahim[as] took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his[as] mother, 'I hope that we receive good luck from the blessings of this son[as] of yours'. He[asws] said; 'So when they were in the middle of that, Ibrahim[as] grabbed hold of the tool and broke the idol which he[as] had carved. So his[as] father got scared and was overcome with severe panic. He said to him[as], 'What would you[as] have done with it?' Ibrahim[as] said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim[as] said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his[as] mother, 'This is the one due to whom our kingdom would go away, by his[as] hands'.[3486]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ حُجْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَالَفَ إِبْرَاهِيمُ (عليه السلام) قَوْمَهُ وَ عَابَ آلِهَتَهُمْ حَتَّى أُدْخِلَ عَلَى نُمْرُودَ فَخَاصَمَهُ فَقَالَ إِبْرَاهِيمُ (عليه السلام) رَبِّيَ الَّذِي يُحْيِي وَ يُمِيتُ قالَ أَنَا أُحْيِي وَ أُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَ اللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin usman, from Hujr, who has said the following:

Abu Abdullah[asws] has said; 'Ibrahim[as] opposed his[as] people, and faulted their gods until he was brought to Nimrod[la] to contend with him[la]. So Ibrahim[as] said: ***"[2:258] My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people"***.

وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) عَابَ آلِهَتَهُمْ فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ اللَّهِ مَا كَانَ سَقِيماً وَ مَا كَذَبَ فَلَمَّا تَوَلَّوْا عَنْهُ مُدْبِرِينَ إِلَى عِيدٍ لَهُمْ دَخَلَ إِبْرَاهِيمُ (عليه السلام) إِلَى آلِهَتِهِمْ بِقَدُومٍ فَكَسَرَهَا إِلَّا كَبِيراً لَهُمْ وَ وَضَعَ الْقَدُومَ فِي عُنُقِهِ فَرَجَعُوا إِلَى آلِهَتِهِمْ فَنَظَرُوا إِلَى مَا صُنِعَ بِهَا فَقَالُوا لَا وَ اللَّهِ مَا اجْتَرَأَ عَلَيْهَا وَ لَا كَسَرَهَا إِلَّا الْفَتَى الَّذِي كَانَ يَعِيبُهَا وَ يَبْرَأُ مِنْهَا

And Abu Ja'far[asws] said: 'He[as] faulted their gods, ***[37:88] Then he looked with a consideration at the stars [37:89] Then he said: I feel sick*** Abu Ja'far[asws] said: 'By Allah[azwj], he[as] was not sick, nor did he[as] lie. So when they turned away from him[as] to attend to their festivities, Ibrahim[as] came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, 'No, by Allah[azwj], no one has the audacity to break these except for the young man[as] who had faulted these and keeps away from them'.

[3486] Al Kafi – H 15005 (Extract)

فَلَمْ يَجِدُوا لَهُ قِتْلَةً أَعْظَمَ مِنَ النَّارِ فَجُمِعَ لَهُ الْحَطَبُ وَ اسْتَجَادُوهُ حَتَّى إِذَا كَانَ الْيَوْمُ الَّذِي يُحْرَقُ فِيهِ بَرَزَ لَهُ نُمْرُودُ وَ جُنُودُهُ وَ قَدْ بُنِيَ لَهُ بِنَاءٌ لِيَنْظُرَ إِلَيْهِ كَيْفَ تَأْخُذُهُ النَّارُ وَ وُضِعَ إِبْرَاهِيمُ (عليه السلام) فِي مَنْجَنِيقٍ وَ قَالَتِ الْأَرْضُ يَا رَبِّ لَيْسَ عَلَى ظَهْرِي أَحَدٌ يَعْبُدُكَ غَيْرُهُ يُحْرَقُ بِالنَّارِ قَالَ الرَّبُّ إِنْ دَعَانِي كَفَيْتُهُ

So they did not find for him[as] a manner of killing more severe than the fire. They gathered the firewood, and fuelled it. When it came to the day in which he[as] was to be burnt, Nimord[la] and his[la] army came out, and there had been built for them a building to look at him[as] from above to see how the fire would grab hold of him[as]. And they placed Ibrahim[as] in a catapult, and the earth cried out: 'O Lord[azwj]! There is none upon my back who worships You[azwj] apart from him[as] who is being burnt by the fire'. The Lord[azwj] Said: "If he[as] supplicates to Me[azwj], I[azwj] shall Suffice for him[as]'.

فَذَكَرَ أَبَانٌ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ دُعَاءَ إِبْرَاهِيمَ (عليه السلام) يَوْمَئِذٍ كَانَ يَا أَحَدُ [يَا أَحَدُ يَا صَمَدُ] يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَفَيْتُ

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it, from Abu Ja'far[asws] that: 'The supplication of Ibrahim[as] on that day was: 'O One! O Everlasting! O Everlasting! O One Who does not beget nor is He Begotten, and there is none comparable to Him!' Then he[as] said: 'I[as] rely upon Allah[azwj]'. So the Lord[azwj] Blessed and High Said: "I[azwj] shall Suffice for you[as]".

فَقَالَ لِلنَّارِ كُونِي بَرْداً قَالَ فَاضْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عليه السلام) مِنَ الْبَرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ سَلاماً عَلى إِبْراهِيمَ وَ انْحَطَّ جَبْرَئِيلُ (عليه السلام) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عليه السلام) يُحَدِّثُهُ فِي النَّارِ قَالَ نُمْرُودُ مَنِ اتَّخَذَ إِلَهاً فَلْيَتَّخِذْ مِثْلَ إِلَهِ إِبْرَاهِيمَ

So the fire said: 'Make me to be cold'. He[asws] said: 'The teeth of Ibrahim chattered from the cold until Allah[azwj] Mighty and Majestic Said: "Safety upon Ibrahim[as]". And Jibraeel descended, and he was seated with Ibrahim[as] talking to him[as] in the fire. Nimrod[la] said, 'When you take a god, you should take a god similar to that of the God of Ibrahim[as]'.

قَالَ فَقَالَ عَظِيمٌ مِنْ عُظَمَائِهِمْ إِنِّي عَزَمْتُ عَلَى النَّارِ أَنْ لَا تُحْرِقَهُ قَالَ فَأَخَذَ عُنُقٌ مِنَ النَّارِ نَحْوَهُ حَتَّى أَحْرَقَهُ

He[asws] said; 'So a great one from their great ones said, 'It was I who intended that the fire should not burn him[as]'. So a huge flame shot out from the fire at him until it incinerated him'.[3487]

VERSES 25 & 26

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ {25} فَآمَنَ لَهُ لُوطٌ ۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ {26}

[29:25] And he said: But rather, you have only taken for yourselves idols besides Allah by way of cordiality between you in the life of the world, then on the Day of Judgement some of you would deny others, and some of you will curse others, and your abode is the fire, and you shall not have any helpers

[3487] Al Kafi – H 15006

[29:26] And Lut believed in Him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال في قول الله تعالى: وَ قالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثاناً مَوَدَّةَ بَيْنِكُمْ فِي الْحَياةِ الدُّنْيا ثُمَّ يَوْمَ الْقِيامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضاً، قال: «يعني يتبرأ بعضكم من بعض».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Bureyd, from Abu Amro Al-Zubeyri, who has said:

'Abu Abdullah[asws] having said regarding the Words of Allah[azwj] the High ***[29:25] And he said: But rather, you have only taken for yourselves idols besides Allah by way of cordiality between you in the life of the world, then on the Day of Judgement some of you would deny others, and some of you will curse others***: 'Meaning, they would be distancing themselves from each other'.[3488]

محمد بن يعقوب: بإسناده عن أبان، عن محمد بن مروان، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «فآمن له لوط، و خرج مهاجرا إلى الشام هو و سارة و لوط».

Muhammad Bin Yaqoub, by his chain from Aban, from Muhammad Bin Marwan, from Zurara,

(It has been narrated) from Abu Ja'far[asws] having said: 'So Lut[as] believed in him (Ibrahim [as]), and went out emigrating to Syria, him (Ibrahim[as], and Sarah[as], and Lut[as]'.[3489]

VERSES 27 - 35

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {27} وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ {28} أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {29} قَالَ رَبِّ انْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ {30} وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَٰذِهِ الْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ {31} قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ {32} وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ {33} إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَٰذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ {34} وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ {35}

[29:27] And We Granted to him Is'haq and Yaqoub, and Made the Prophet-hood and the Book to be in his offspring, and We Gave him his Reward in the world, and in the Hereafter he will be among the righteous [29:28] And Lut when he said to his people: Most you are coming to immoralities which none of the nations has ever come to before you [29:29] Are you coming to the men and committing highway robbery, and you are committing evil deeds in your clubs? So there was not answer of his people except that they said: Bring upon us Allah's Punishment, if you are one from the truthful ones [29:30] He said: My Lord! Help me against the mischievous people [29:31] And when Our messengers came to Ibrahim with the good news, they said: Surely we are going to destroy the people of this town, for its people have been unjust [29:32] He said: Surely in it is Lut. They said: We know very well who is in it;

[3488] الكافي 2: 287/ 1
[3489] الكافي 8: 368/ 559

we shall rescue him and his followers, except for his wife; she shall be of those who remain behind [29:33] And when Our messengers came to Lut he was grieved on account of them, and he felt powerless (to protect) them; and they said: Fear not, nor grieve; surely we will deliver you and your followers, except for your wife; she shall be of those who remain behind [29:34] Surely We will cause to descend upon the people of this town a Punishment from heaven, due to their disobedience [29:35] And certainly We have left from it a clear evidence for a people who understand

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاكٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُّونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِيناً حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah[asws] having said that: 'Allah[azwj] Sent four Angels (to Prophet Ibrahim[as]) for the destruction of the people of Lut[as] – Jibraeel[as], and Mikaeel[as], and Israfeel[as], and Karoubeel[as] and they had obscured their faces. They greeted him[as]. He[as] did not recognise them and saw them as good persons. So he[as] said (to himself[as]), 'No one shall attend to them except for myself personally', and he[as] was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he[as] placed it in front of them, ***"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them".***

فَلَمَّا رَأَى ذَلِكَ جَبْرَئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتِ امْرَأَتُهُ سَارَةُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel[as] saw that, he[as] removed the turban from his[as] face and from his[as] head. Ibrahim[as] recognised him[as]. He[as] said: 'You[as] are he[as]!' He[as] said: 'Yes', and his[as] wife passed by and he[as] gave her[as] the good news of Is'haq[as], and after Is'haq[as] of Yaqoub[as]. So she[as] said what Allah[azwj] has Stated, and they[as] answered her[as] with what is in the Mighty Book. So Ibrahim[as] said to them: 'What have you[as] come for?' They[as] said to him[as]: 'For the destruction of the people of Lut[as]'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشَرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِداً قَالَ لَا قَالَ إِنَّ فِيها لُوطاً قالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيها لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كانَتْ مِنَ الْغابِرِينَ ثُمَّ مَضَوْا

So he[as] said to them[as]: 'Suppose there were a hundred Believers among them, would you[as] destroy them?' Jibraeel[as] said: 'No'. He[as] said: 'If there were fifty?' He[as] said: 'No'. He[as] said, 'If there were thirty?' He[as] said; No'. He[as] said: 'If there were twenty?' He[as] said: 'No'. He[as] said: 'if there were ten?' He[as] said; 'No'. He[as] said: 'If there were five?' He[as] said: 'No'. He[as] said: 'If there was one?' He[as] said: 'No'. ***29:32] He said: Surely in it is Lut. They said: We know very well who is in it; we shall rescue him and his followers, except for his wife; she shall be of those who remain behind***. Then they[as] left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلَ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجادِلُنا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطاً وَ هُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُّونَ فَلَمَّا رَآهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيَّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرَئِيلُ (عليه السلام) لَا نَعْجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askary Abu Muhammad[asws] said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah[azwj] Mighty and Majestic: ***"[11:74] he began to plead with Us for Lut's people"***. So they[as] came to Lut[as] whilst he[as] was in his[as] farm near the city. So they[as] greeted him[as] whilst they[as] had obscured their[as] faces. So when he[as] saw them to be as good persons clad in white turbans and white robes, he[as] said to them[as]: 'Lodging?' They[as] said: 'Yes'. So he[as] led them[as] and they[as] walked behind him[as]. He[as] regretted having offered lodging to them[as] and said (to himself[as]): 'What shall I[as] do when I[as] come to my[as] people and I recognise them?' So he[as] turned towards them[as] and said: 'You[as] have come to evil creatures of Allah[azwj]'. And Jibraeel[as] had said: 'We[as] will not make haste against them until he[as] testifies by three testimonies'. So Jibraeel[as] said (to himself[as]): 'This is one testimony'. Then they[as] walked for a while, then he[as] turned towards them and said: 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are two'. Then they[as] went, so when they reached the gate of the city, he[as] turned towards them[as] and said; 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّنَتْ فَلَمَّا رَأَوُا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَآهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لا تُخْزُونِ فِي ضَيْفِي أَ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هؤُلاءِ بَناتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلى رُكْنٍ شَدِيدٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاثَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

Then he[as] entered (the city) and they[as] entered with him[as]. So when his[as] wife saw them[as] of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He[as] has such people with him[as] that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut[as] saw them, he[as] said: 'O people! Fear Allah[azwj] and do not harass regarding my[as] guests. Is there no man with guidance among you? These are my[as] (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You[as] are aware that there is no right for us regarding your daughters, and you[as] well know what we want'. So he[as] said; 'If I[as] had strength or support I[as] would have resorted to a strong corner'. So Jibraeel[as] said (to himself[as]): 'If only he[as] knew how much strength he[as] had'. So they spoke a Lut until they[as] entered the house'.

قَالَ فَصَاحَ بِهِ جَبْرَئِيلُ يَا لُوطُ دَعْهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرَئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرَئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرَئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جَبْرَئِيلُ عَجِّلْ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ

He[asws] said: 'Jibraeel[as] shouted: 'O Lut[as]! Call them to enter the house'. So when they entered, Jibraeel[as] pointed by his[as] finger around them, so their eyesight was lost and it is His[azwj] Words: ***"[54:37] but We blinded their eyes"***. Then Jibraeel[as] called out: 'We[as] have been Sent to destroy you all'. So he[as] said: 'O Jibraeel[as], hurry up'. So he[as] said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمَرَهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ اقْتَلَعَهَا جَبْرَئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرَضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He[asws] said; 'So he (Jibraeel[as]) commanded him to carry with him those who were with him[as] except for his[as] wife. Then Jibraeel[as], by his[as] wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he[as] overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.[3490]

الطبرسي: في معنى وَ تَأْتُونَ فِي نادِيكُمُ الْمُنْكَرَ، عن الرضا (عليه السلام): «أنهم كانوا يتضارطون في مجالسهم من غير حشمة و لا حياء».

Al-Tabarsy – Regarding the meaning of ***[29:29] and you are committing evil deeds in your clubs?*** - from Al-Reza[asws] having said: 'They used to pass wind (farting) in their gatherings without manners, nor any shame'.[3491]

و عنه: بهذا الإسناد، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام): «فقال رسول الله (صلى الله عليه و آله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام، قال: فقال له رسول الله (صلى الله عليه و آله): أ رايتك حين قلبتها، في أي موضع من الأرضين وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين بحر الشام إلى مصر، فصارت تلولا في البحر».

And from him, by this chain, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Sumaly, who has narrated:

Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'O Jibraeel[as]! And where was their village from the cities (of today)?' So Jibraeel[as] said: 'The place of their village was in a place called the Sea of Galilee today, and it is around Syria'. So Rasool-Allah[saww] said to him[as]: 'Did you[as] see, when you[as] overturned them, in which place of the firmaments did the village and its inhabitants end up in?' So he[as] said: 'O Muhammad[saww]! They ended up in what is between the sea of Syria and Egypt. (The village called Taloula) ended up in the sea'.[3492]

VERSES 36 - 43

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ {36} فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {37} وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ {38} وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۖ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ {39} فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۖ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا ۚ وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {40} مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ

[3490] Al Kafi – H 14953
[3491] مجمع البيان 8: 440
[3492] علل الشرائع: 550/ 5.

كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ {41} إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {42} وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ {43}

[29:36] And to Madyan (We Sent) their brother Shuaib, so he said: O people! Worship Allah and fear the Last Day and do not act corruptly in the land, making mischief [29:37] But they belied him, so a severe earthquake overtook them, and they became motionless bodies in their abode [29:38] And (We Destroyed) Ad and Samood, and from their dwellings (this) is apparent to you indeed; and the Satan made their deeds fair-seeming to them, so he kept them back from the path, though they were people with insight [29:39] And (We Destroyed) Qaroun and Pharaoh and Haman; and Musa came to them with clear arguments, but they behaved arrogantly in the earth; yet they could not outstrip (Us) [29:40] So each We Seized due to their sins; So from them was one who was Seized by a Scream, and from them was one was submerged into the earth, and from them was one who was drowned; and it was not that Allah was unjust to them, but they were unjust to their own selves [29:41] The example of those who take guardians besides Allah is as the example of the spider that makes for itself a house; and the frailest of the houses is the spider's house did they but know [29:42] Surely Allah knows whatever thing they call upon besides Him; and He is the Mighty, the Wise [29:43] And these examples, We Strike these for the people, and none understand them except for the learned

و قال علي بن إبراهيم، في قوله: وَ تِلْكَ الْأَمْثالُ نَضْرِبُها لِلنَّاسِ وَ ما يَعْقِلُها إِلَّا الْعالِمُونَ، يعني آل محمد (عليهم السلام).

And Ali Bin Ibrahim said regarding His[azwj] Words ***[29:43] And these examples, We Strike these for the people, and none understand them except for the learned*** Meaning the Progeny[asws] of Muhammad[saww]. [3493]

شرف الدين النجفي، قال: روى أحمد بن محمد بن خالد البرقي، عن الحسين بن سيف عن أخيه، عن أبيه، عن سالم بن مكرم، عن أبيه، قال: سمعت أبا جعفر (عليه السلام) يقول في قوله تعالى: كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتاً وَ إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ، قال: «هي الحميراء».

Sharaf Al-Deen Al-Najafi, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Al-Husayn Bin Sayf, from his brother, from his father, from Saalim Bin Makram, from his father who said,

'I heard Abu Ja'far[asws] saying regarding the Words of the High ***[29:41] the example of the spider that makes for itself a house; and the frailest of the houses is the spider's house***, he[asws] said: '<u>She is Al-Humeyra (Ayesha)</u>'. [3494]

عن جعفر بن محمد عن أبيه عن جده عن على بن أبيطالب عليهم السلام قال: سألت رسول الله صلى الله عليه واله عن المسوخ فقال: هي ثلاثة عشر إلى ان قال صلى الله عليه واله: واما العنكبوت فكانت امرأة تخون زوجها.

From Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Ali[asws] Bin Abu Talib[asws] having said: 'I[asws] asked Rasool-Allah[saww] about the

[3493] تفسير القمي 2: 150.
[3494] تأويل الآيات 1: 430/ 7.

metamorphosed (creatures), so he[saww] said: 'These are thirteen' – until he [aww] said: 'And as for the spider, so it was a wife who betrayed her husband'.[3495]

عن سعيد بن علاقة قال: سمعت أمير المؤمنين عليه السلام يقول: ترك نسج العنكبوت في البيت يورث الفقر.

From Saeed Bin Alaqat who said, 'I heard Amir-ul-Momineen[asws] saying: 'Leaving a weaving spider in the house inherits the poverty'.[3496]

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن عيسى، عن ابن أبي عمير، عن مالك بن عطية، عن محمد بن مروان، عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ ما يَعْقِلُها إِلَّا الْعالِمُونَ، قال: «نحن هم».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Maalik Bin Atiya, from Muhammad Bin Marwan, from Al-Fazeyl Bin Yasaar,

from Abu Ja'far[asws] regarding the Words of Mighty and Majestic ***[29:43] and none understand them except for the learned***, he[asws] said: 'That is us[asws]'.[3497]

VERSES 44 - 46

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِلْمُؤْمِنِينَ {44} اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ {45} وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ {46}

[29:44] Allah Created the skies and the earth with the Truth; most surely there is a Sign in this for the Believers [29:45] Recite that which has been Revealed to you from the Book and establish the Prayer; surely Prayer prevents from the immoralities and evil, and the Remembrance of Allah is the greatest, and Allah Knows what you are doing [29:46] And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say: We believe in that which has been Revealed to us and Revealed to you, and our God and your God is One, and to Him do we submit

الطبرسي، قال: روى أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «من أحب أن يعلم أقبلت صلاته أم لم تقبل، فلينظر هل منعته صلاته عن الفحشاء و المنكر؟ فبقدر ما منعته قبلت منه».

Al-Tabarsy said, 'Our companions have reported,

Abu Abdullah[asws] having said: 'The one who would like to know whether his Prayer has been Accepted or not, so he should look at whether his Prayers have prevented him from the immoralities and the evil. So in accordance to what it has prevented him, has been Accepted from him'.[3498]

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام)- في حديث طويل- قلت: يا أبا جعفر، هل يتكلم القرآن؟ فتبسم، ثم قال:

[3495] Tafseer Noor Al Saqalayn – CH 29 – H 45
[3496] Tafseer Noor Al Saqalayn – CH 29 – H 46
[3497] تأويل الآيات 1: 430/ 8
[3498] مجمع البيان 8: 447.

«رحم الله الضعفاء من شيعتنا، إنهم أهل تسليم». ثم قال: «نعم يا سعد، و الصلاة تتكلم، و لها صورة و خلق، تأمر و تنهى».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'ad Al-Khafaf,

(It has been narrated) from Abu Ja'far[asws] – in a lengthy Hadeeth – 'I said, 'O Abu Ja'far[asws]! Does the Quran speak?' So he[asws] smiled, then said: 'May Allah[azwj] have Mercy upon our[asws] weak Shias, they are the people who have submitted'. Then he[asws] said: 'Yes, O Sa'ad! And the Prayers speaks, and it has an image and a creation, and it enjoins and forbids'.

قال سعد: فتغير لذلك لوني، و قلت: هذا شيء لا أستطيع أن أتكلم به في الناس. فقال أبو جعفر (عليه السلام): «و هل الناس إلا شيعتنا، فمن لم يعرف الصلاة فقد أنكر حقنا». ثم قال: «يا سعد، أسمعك كلام القرآن؟». قلت: بلى، (صلى الله عليك). قال: «إِنَّ الصَّلاةَ تَنْهى عَنِ الْفَحْشاءِ وَ الْمُنْكَرِ وَ لَذِكْرُ اللَّهِ أَكْبَرُ، فالنهي كلام، و الفحشاء و المنكر رجال، و نحن ذكر الله، و نحن أكبر».

Sa'ad said, 'My colour changed due to that, and I said, 'This is a thing which does not have the ability to speak among the people'. So Abu Ja'far[asws] said: 'And are there any people, except for our[asws] Shiah? So the one who does not recognise the Prayer, so he had denied our[asws] rights'. Then he[asws] said: 'O Sa'ad! Shall I[asws] make you listen to the speech of the Quran?' I said, 'Yes, may Allah[azwj] Bless you[asws]'. He[asws] said: '***[29:44] surely Prayer prevents from the immoralities and evil, and the Remembrance of Allah is the greatest***. So the prevention is speech, and the 'immoralities and the evil' are men, and we[asws] are the Remembrance of Allah[azwj], we[asws] are the greatest'.[3499]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَذِكْرُ اللَّهِ أَكْبَرُ، يقول: «ذكر الله لأهل الصلاة أكبر من ذكرهم إياه، ألا ترى أنه يقول: فَاذْكُرُونِي أَذْكُرْكُمْ «1»؟».

Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding His[azwj] Words '***[29:44] and the Remembrance of Allah is the greatest***, said: 'The Remembrance of Allah[azwj] of the people of the Prayer is greater than their remembrance of Him[azwj]. Have you not seen that He[azwj] is Saying ***[2:152] Therefore remember Me, I will Remember you***?'

قوله: وَ لا تُجادِلُوا أَهْلَ الْكِتابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ، قال: اليهود و النصارى إِلَّا بِالَّتِي هِيَ أَحْسَنُ، قال: بالقرآن.

His[azwj] Words ***[29:46] And do not dispute with the followers of the Book except by what is best***, he[asws] said: 'The Jews and the Christians ***except by what is best***, with the Quran'.[3500]

فالجدال بالتي هي أحسن قد قرنه العلماء بالدين، والجدال بغير التي هي أحسن محرم رمه الله تعالى على شيعتنا، وكيف يحرم الله الجدال جملة وهو يقول:" وقالوا لن يدخل الجنة الا من كان هودا او نصارى " وقال الله تعالى: " تلك امانيهم قل هاتوا برهانكم ان كنتم صادقين "؟ فجعل علم الصدق والايمان بالبرهان، وهل يؤتى بالبرهان إلا في الجدال بالتي هي أحسن؟

[3499] الكافي 2: 437/ 1.
[3500] تفسير القمي 2: 150.

Imam Hassan Al-Askari[asws] said: 'Argue with them in a manner which is good, and that is what the scholars have been told, and a debate which is not in a good manner is forbidden. Allah[azwj] has Made it prohibited to our[asws] Shiah. And how can Allah[azwj] have Prohibited all debates and He[azwj] has Said: ***[2:111] And they say: None shall enter Paradise except he who is a Jew or a Christian.*** And Allah[azwj] Said: ***These are their vain desires. Say: Bring your proof if you are truthful*** True knowledge and faith is based on proofs, and are proofs presented except by arguments which are in a goodly manner?'

فقيل: يابن رسول الله فما الجدال بالتي هي أحسن، والتي ليست بأحسن؟ قال: أما الجدال بغير التي هي أحسن، فان تجادل مبطلا، فيورد عليك باطلا فلا ترده بحجة قد نصبها الله، ولكن تجحد قوله أو تجحد حقا يريد ذلك المبطل أن يعين به باطله، فتجحد ذلك الحق مخافة أن يكون له عليك فيه حجة، لانك لا تدري كيف التخلص منه، فذلك حرام على شيعتنا أن يصيروا فتنة على ضعفاء إخوانهم وعلى المبطلين. أما المبطلون فيجعلون ضعف الضعيف منكم إذا تعاطى مجادلته وضعف ما في يده حجة له على باطله. وأما الضعفاء فتغم قلوبهم لما يرون من ضعف المحق في يد المبطل.

They said to him[asws]: 'O son[asws] of Rasool-Allah[saww]! Why should debate in a good manner be differentiated from one which is not in a goodly manner?' He[asws] said: 'As for the debate which is not in a goodly manner, this is one where you are debating against a falsehood, and he presents to you arguments which are false, and you do not present counter arguments which have been Established by Allah[azwj], but you fight against his words, or fight against the truth which that false person uses to establish his falsehood. You fight against that truth in the fear that it might constitute as proof against you, and you do not know how sincere he is. And that is prohibited for our[asws] Shiah for it might result in mischief among their weak brothers and on the wrongdoers. The wrongdoers go to the weakest of the weak among you, and present arguments, and the weak one does not have with him any proof against the falsehood. The weak become grieved at observing a weak one destroyed at the hands of a wrongdoer.

وأما الجدال بالتي هي أحسن فهو ما أمر الله تعالى به نبيه أن يجادل به من جحد البعث بعد الموت وإحياءه له، فقال الله تعالى حاكيا عنه: (وضرب لنا مثلا ونسي خلقه قال من يحيي العظام وهي رميم). فقال الله في الرد عليه: (قل - يا محمد - يحييها الذي أنشأها أول مرة وهو بكل خلق عليم الذي جعل لكم من الشجر الاخضر نارا فاذا أنتم منه توقدون).

And the debate which is good is the one which Allah[azwj] Commanded His[azwj] Prophet[saww] to do against the one who disputed the resurrection after death and his life. Allah[azwj] Said about this: ***[36:78] And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away?*** Allah[azwj] Said in Refutation to him: ***[36:79] Say:*** O Muhammad[saww]! ***He Who Brought them into existence at first, will Give life to them and He is Aware of all creation [36:80] Who has made for you the fire from the green tree, so you are kindling from it***.

فأراد الله من نبيه أن يجادل المبطل الذي قال: كيف يجوز أن يبعث هذه العظام وهي رميم؟ قال الله تعالى: (قل يحييها الذي أنشأها أول مرة) أفيعجز من ابتدأ به لا من شئ أن يعيده بعد أن يبلى؟ بل ابتداؤه أصعب عندكم من أعادته. ثم قال: (الذي جعل لكم من الشجر الاخضر نارا) أي إذا كان قد كمن النار الحارة في الشجر الاخضر الرطب يستخرجها، فعرفكم أنه على إعادة ما بلى أقدر.

Allah[azwj] Intended from His Prophet[saww] that he[saww] should argue against the wrongdoer who said: 'How is it possible for these bones to be brought back to life when they have become dust?' Allah[azwj] Said: ***[36:79] Say: He Who Brought them***

into existence at first, How can He[azwj] be frustrated from repeating its creation when He[azwj] initially Created without any thing? But, its initiAl-creation is more difficult than the repeat. Then He[azwj] Said: ***[36:80] Who has made for you the fire from the green tree*** meaning, the One Who[azwj] can Create fire from a wet green tree, you should know that He[azwj] Would have the Ability to create that'.

ثم قال: (أو ليس الذي خلق السموات والارض بقادر على أن يخلق مثلهم بلى وهو الخلاق العليم) أي إذا كان خلق السماوات والارض أعظم وأبعد في أوهامكم وقدركم أن تقدروا عليه من إعادة البالي فكيف جوزتم من الله خلق هذا الاعجب عندكم والاصعب لديكم ولم تجوزوا ماهو أسهل عندكم من إعادة البالي؟

Then He[azwj] Said: ***[36:81] Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator*** meaning, the Creation of the heavens and the earth was greater and more difficult in your estimation and power, and so how do you consider that it was Allah[azwj] Who has Created and is not a surprise for you, but you do not consider Him[azwj] to be able to re-create that, which is easier?'

فقال الصادق (عليه السلام): فهذا الجدال بالتي هي أحسن، لان فيها قطع عذرالكافرين وإزالة شبههم. وأما الجدال بغير التي هي أحسن فأن تجحد حقا لا يمكنك أن تفرق بينه وبين باطل من تجادله، وإنما تدفعه عن باطله بأن تجحد الحق، فهذا هو المحرم لانك مثله، جحد هو حقا، وجحدت أنت حقا آخر.

Imam Al-Sadiq[asws] said: 'This is the argument which is in a good manner, for it cuts off the excuses of the infidels and eliminates doubts'. And as for the argument which is not good, is where you fight against truth and it becomes impossible to differentiate between the falsehood and that which you are fighting him with, and in fact you defend against falsehood by fighting against the truth. This is what is prohibited for you will have become like him. He fought against the truth, and you fought against another truth'.[3501]

VERSE 47

وَكَذَٰلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۚ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ۖ وَمِنْ هَٰؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ {47}

[29:47] And thus have We Revealed the Book to you. So those whom We have Given the Book believe in it, and of those there are those who believe in it, and none fight against Our Signs except the unbelievers

محمد بن العباس، فقال: حدثنا محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن الحسين ابن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَالَّذِينَ آتَيْناهُمُ الْكِتابَ يُؤْمِنُونَ بِهِ، قال: «هم آل محمد (عليهم السلام) وَ مِنْ هؤُلاءِ مَنْ يُؤْمِنُ به، يعني أهل الإيمان من أهل القبلة».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn Al-Khash'amy, from Abaad Bin Yaqoub, from Al-Husayn Ibn Hamaad, from Abu Al-Jaroud,

Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[29:47] So those whom We have Given the Book believe in it***, he[asws] said: 'They[asws] are the

[3501] التفسير المنسوب إلى الإمام العسكري (عليه السلام): 527

Progeny[asws] of Muhammad[saww] ***and of those there are those who believe in it***, Meaning the believing people from the people of the Qiblah (General Muslims)'.[3502]

VERSE 48 & 49

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۖ إِذًا لَارْتَابَ الْمُبْطِلُونَ {48} بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ {49}

[29:48] And you did not recite before it from any book, nor did you transcribe it with your right hand, for then the falsifiers would have doubted [29:49] But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust

حدثنا محمد بن الحسين عن يزيد عن هارون بن حمزة عن ابى عبد الله عليه السلام قال سمعته يقول هو ايات بينات في صدور الذين اوتوا العلم قال هي الائمة خاصة.

It has been narrated to us by Muhammad Bin Al-Husayn, from Yazeed, from Haroun Bin Hamza, who has said:

'I heard Abu Abdullah[asws] say: ***[29:49] But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust***, he[asws] said: 'They[asws] are the Imams[asws] especially (exclusive of all others)'.[3503]

حدثنا محمد بن خالد الطيالسي عن سيف بن عميره عن ابى بصير عن ابى جعفر عليه السلام قال الرجس هو الشك ولا نشك في ديننا ابدا ثم قال بل هو آيات بينات في صدور الذين اوتوا العلم قلت انتم هم قال من عسى ان يكون.

It has been narrated to us by Muhammad Bin Khalid Al-Tayaalisy, from Sayf Bin Umeyra, from Abu Baseer, who has said:

Abu Ja'far[asws] having said: 'The impurity (Al-Rijs) is the doubt, and we[asws] do not doubt in our[asws] Religion ever'. Then said: ***[29:49] But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust***. I said, 'You[asws] are (one of) them?' He[asws] said: 'Who else would it be?'[3504]

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد الجوهرى عن محمد بن يحيى عن عبد الرحمن عن ابى جعفر عليه السلام قال ان هذا العلم انتهى إلى آى في القرآن ثم جمع اصابعه ثم قال بل هو آيات بينات في صدور الذين اوتوا العلم.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Muhammad Bin ahya, from Abdul Rahmaan, who has said:

Abu Ja'far[asws] having said: 'This is the knowledge which ended up with me[asws], regarding the Quran', then he[asws] joined his[asws] fingers together, then said: ***[29:49]***

[3502] تأويل الآيات 1: 431/ 9.
[3503] Basaair Al Darajaat – P 4 Ch 11 H 5
[3504] Basaair Al Darajaat – P 4 Ch 11 H 13

But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust'.[3505]

وعنه، قال: حدثنا أحمد بن القاسم الهمداني، عن أحمد بن محمد السياري، عن محمد بن خالد البرقي، عن علي بن أسباط، قال: سأل رجل أبا عبد الله (عليه السلام) عن قوله عز و جل: بَلْ هُوَ آياتٌ بَيِّناتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ، قال: «نحن هم».

And from him, from Ahmad Bin Al-Qasim Al-Hamdany, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqy, from Ali Bin Asbaat who said,

'A man asked Abu Abdullah[asws] about the Words of the Mighty and Majestic ***[29:49] But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust***, so he[asws] said: 'We[asws] are they'.

فقال الرجل: جعلت فداك، حتى يقوم القائم (عليه السلام)؟ قال: «كلنا قائم بأمر الله عز و جل واحد بعد واحد حتى يجيء صاحب السيف، فإذا جاء صاحب السيف جاء أمر غير هذا».

The man said, 'May I be sacrificed for you[asws]! (Is it) until the rising of Al-Qaim[asws]?' He[asws] said: 'All of us[asws] rise by the Command of Allah[azwj] Mighty and Majestic, one after another until the Master of the Sword[asws] would come. So when the Master of the Sword[asws] comes, there would come a Command other than this'.[3506]

VERSES 50 - 57

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ ۖ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ {50} أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ {51} قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {52} وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {53} يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ {54} يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ {55} يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ {56} كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ {57}

[29:50] And they say: If only a Sign had descended upon him from his Lord; Say: But rather, the Signs are with Allah, and I am only a plain warner [29:51] Is it not sufficient for them that We have Revealed to you the Book which is recited to them? Most surely in that there is Mercy a Reminder for a people who believe [29:52] Say: Allah is sufficient as a Witness between me and you; He Knows what is in the skies and the earth. And (as for) those who believe in the falsehood and disbelieve in Allah, they are the losers [29:53] And they ask you to hasten on the Punishment; and had not a term been appointed (for it), the Punishment would have come to them; and it will come to them all of a sudden whilst they are not aware [29:54] They ask you to hasten on the Punishment, and surely Hell would be encompassing the unbelievers [29:55] On the Day when the Punishment shall overwhelm them from above, and from beneath their feet; and He shall say: Taste (the consequences of) what you had been doing [29:56] O My servants who believe! Surely My earth is vast, so it is Me you should be worshipping [29:57] Every soul must taste of death, then to Us you shall be returning

[3505] Basaair Al Darajaat – P 4 Ch 11 H 14
[3506] تأويل الآيات 1: 432/ 13.

قال: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يا عِبادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي واسِعَةٌ يقول: «لا تطيعوا أهل الفسق من الملوك، فإن خفتموهم أن يفتنوكم عن دينكم، فإن أرضي واسعة، و هو يقول: فِيمَ كُنْتُمْ قالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ. فقال: أَ لَمْ تَكُنْ أَرْضُ اللَّهِ واسِعَةً فَتُهاجِرُوا فِيها، ثم قال: كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ، أي فاصبروا على طاعة الله فإنكم إليه ترجعون».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

Abu Ja'far[asws] regarding His[azwj] Words ***[29:56] O My servants who believe! Surely My earth is vast***, he[azwj] is Saying 'Do not obey the mischievous people from the kings. So if you fear them that they would be trying you from your Religion, then My[azwj] earth is vast'. And He[azwj] is Saying ***[4:97] In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein?*** Then Said ***[29:57] Every soul must taste of death,*** i.e., be patient upon the obedience to Allah[azwj], so it is to Him[azwj] that you shall be returning'.[3507]

في تفسير العياشي عن زرارة قال: كرهت ان أسأل أبا جعفر عليه السلام عن الرجعة واستخفيت ذلك قلت: لاسئلن مسألة لطيفة ابلغ فيها حاجتى، فقلت: أخبرني عمن قتل أمات ؟ قال: لا، الموت موت والقتل قتل، قلت: ما أحد يقتل الا وقد مات ؟ فقال: قول الله أصدق من قولك، فرق بينهما في القرآن فقال: (أفان مات أو قتل) وقال (لئن متم أو قتلتم لالى الله تحشرون) وليس كما قلت يا زرارة، الموت موت والقتل قتل قلت: فان الله يقول: (كل نفس ذائقة الموت) ؟ قال: من قتل لم يذق الموت، ثم قال: لابد من ان يرجع حتى يذوق الموت.

In Tafseer Qummi, from Zurara who said,

'I disliked that I should ask Abu Ja'far[asws] about the Return (الرجعة), and I concealed that. I said (to myself), 'I will ask him[asws] a subtle question from which my needs would be achieved', so I said, 'Inform me about the one who is killed has he died (a natural death)?' He[asws] said: 'No. The death is death, and the killing is killing'. I said, 'There is none who is killed except that he has died?' So he[asws] said: 'The Words of Allah[azwj] are Truer than your words. There is a difference between the two in the Quran. He[azwj] Said ***[3:144] if then he dies or is killed***, and Said ***[3:158] And if indeed you die or you are slain, certainly to Allah shall you be gathered together***, and it is not as you have said, O Zurara. The death is death, and the killing, is killing'. I said, 'Allah[azwj] is Saying ***[29:57] Every soul must taste of death***?' The one who is killed did not taste the death'. Then he[asws] said: 'It is inevitable that one would return until he tastes the death'.[3508]

VERSES 58 & 59

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ الْعَامِلِينَ {58} الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {59}

[29:58] And (as for) those who believe and do righteous deeds, We will certainly give them abode in the high places in Gardens beneath which rivers flow, abiding therein eternally; how good is the Reward of the workers [29:59] Those who are patient, and upon their Lord do they are relying

[3507] تفسير القمّي 2: 151
[3508] Tafseer Noor Al Saqalayn – Ch 29 H 88

في تفسير على بن ابراهيم حدثنى أبى عن الحسن بن محبوب عن العلاء عن محمد بن مسلم عن أبي جعفر عليه السلام قال: كان على بن الحسين عليهما السلام يقول: أيما مؤمن دمعت عيناه لقتل الحسين بن على عليهما السلام حتى يسيل على خده بوأه الله بها في الجنة غرفا يسكنه أحقابا.

In Tafseer of Ali Bin Ibrahim (Qummi) he said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Al-A'la, from Muhammad Bin Muslim, who says:

Abu Ja'far[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] used to say: 'Any Believer who sheds tears from his eyes for the killing of Al-Husayn Bin Ali[asws] to the extent that they roll over his cheeks, Allah[azwj] would Settle him, due to it, In high places in the Paradise, wherein they shall dwell for eons'.[3509]

VERSES 60 - 66

وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {60} وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ {61} اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {62} وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ {63} وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ {64} فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ {65} لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ يَعْلَمُونَ {66}

[29:60] And how many a living creature that does not carry its sustenance: Allah Sustains it and yourselves; and He is the Hearing, the Knowing [29:61] And if you ask them, Who created the skies and the earth and Made the sun and the moon to be subservient, they will certainly say, Allah. Why are they then turned away? [29:62] Allah makes Abundant the means of subsistence for whom He Desires to from His servants, and straitens it for them surely Allah is Aware of all things [29:63] And if you ask them Who is it that Sends down water from the clouds, then Gives Revives it after its death, they will certainly say, Allah. Say: All Praise is due to Allah. But, most of them do not understand [29:64] And the life of the world is nothing but a sport and a play; and as for the next abode, that is the life of all lives, if only they knew [29:65] So when they ride in the ships they call upon Allah, being sincere to Him, but when He Brings them safe to the land, they associate others [29:66] Thus they become ungrateful for what We have Given them, so that they may enjoy; but they shall soon know

وقال على بن ابراهيم رحمه الله في قوله عزوجل: وكأين من دابة لا تحمل رزقها الله يزرقها واياكم قال: كانت العرب يقتلون اولادهم مخافة الجوع فقال الله عزوجل: الله يرزقهم واياكم.

And Ali Bin Ibrahim said,

Regarding the Words of the Mighty and Majestic ***[29:60] And how many a living creature that does not carry its sustenance: Allah Sustains it and yourselves***, said, 'The Arabs used to kill their children for fear of the hunger, so Allah[azwj] Mighty and Majestic Said ***Allah Sustains it and yourselves***'.[3510]

[3509] Tafseer Noor Al Saqalayn – Ch 29 H 89
[3510] Tafseer Noor Al Saqalayn – Ch 29 H 90

في مجمع البيان وعن عطا عن ابن عمر قال: خرجنا مع رسول الله صلى الله عليه واله حتى دخلنا بعض حيطان الانصار فجعل سقط من التمر ويأكل، فقال: يا ابن عمر مالك لا تأكل ؟ فقلت: لا أشتهيه يا رسول الله، قال: لكنى اشتهيه وهذه صبح رابعة منذ لم أذق طعاما ولو شئت لدعوت ربى فأعطاني مثل ملك كسرى وقيصر، فكيف بك يا ابن عمر إذا بقيت مع قوم يخبأون رزق سنتهم لضعف اليقين، فوالله ما برحنا حتى نزلت: (وكأين من دابة لا تحمل رزقها الله يرزقها واياكم وهو السميع العليم).

In Majma Al-Bayan, and from Ata'a, from Ibn Umar who said, 'We went out along with Rasool-Allah[saww] until we entered one of the walls of the Helpers, so he[saww] cut some dates and ate them. He[saww] said: 'O Ibn Umar! What is the matter with you that you are not eating?' So I said, 'I do not have an appetite for it, O Rasool-Allah[saww]'. He[saww] said: 'But I[saww] have appetite for it, and this is the fourth morning since I did not taste food, and had I[saww] so desired it, I[saww] would have supplicated to my[saww] Lord[azwj], so He[azwj] would have Given me[saww] the kingdom of Chosroe and Caesar. So how would it be with you, O Ibn Umar, if you were to remain with a people from whom their sustenance is hidden for them for a year?' By Allah[azwj], we had not left until ***[29:60] And how many a living creature that does not carry its sustenance: Allah Sustains it and yourselves; and He is the Hearing, the Knowing*** was Revealed'.[3511]

VERSES 67 - 69

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ {67} وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ {68} وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ {69}

[29:67] Do they not see that We Made a Sacred territory Secure, whilst people are being kidnapped from around them? Will they still believe in the falsehood and disbelieve in the Favour of Allah? [29:68] And who is more unjust than one who forges a lie against Allah, or gives the lie to the truth when it has come to him? Will not in Hell be the abode of the unbelievers? [29:69] And those who strive hard for Us, We will Guide them in Our Ways; and Allah is most surely with the doers of good

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هذه الآية «3» لآل محمد (صلى الله عليه و آله)، و لأشياعهم».

Then (Ali Bin Ibrahim) said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] having said: 'This Verse (29:69) is for the Progeny[asws] of Muhammad[saww]'.[3512]

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن عمر «4» بن محمد بن زكي، عن محمد بن الفضيل، عن محمد بن شعيب، عن قيس بن الربيع، عن منذر الثوري، عن محمد بن الحنفية، عن أبيه علي (عليه السلام)، قال: «يقول الله عز و جل: وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ، فأنا ذلك المحسن».

[3511] Tafseer Noor Al Saqalayn – Ch 29 H 91
[3512] تفسير القمّي 2: 151.

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Umar Bin Muhammad Bin Zaky, from Muhammad Bin Al-Fazeyl, from Muhammad Bin Shuayb, from Qays Bin Al-Rabi'e, from Munzar Al-Sowry, from Muhammad Bin Al-Hanafiyya,

(It has been narrated) from his father, Ali[asws] having said: 'Allah[azwj] Mighty and Majestic is Saying ***[29:69] and Allah is most surely with the doers of good***, so I[asws] am that doer of good'.[3513]

وعنه، قال: حدثنا محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن الحسن بن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ الَّذِينَ جاهَدُوا فِينا لَنَهْدِيَنَّهُمْ سُبُلَنا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ، قال: «نزلت فينا».

And from him, from Muhammad Bin Al-Husayn Al-Khash'amy, from Abaad Bin Yaqoub, from Al-Hassan Bin Hamaad, from Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[29:69] And those who strive hard for Us, We will Guide them in Our Ways; and Allah is most surely with the doers of good***, he[asws] said: 'It was Revealed regarding us[asws]'.[3514]

[3513] تأويل الآيات 1: 1: 433/ 15.
[3514] تأويل الآيات 1: 433/ 16.

CHAPTER 30

AL-ROUM

(60 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة العنكبوت و الروم في شهر رمضان ليلة ثلاث و عشرين فهو- و الله يا أبا محمد- من أهل الجنة، لا أستثني فيه أبدا، و لا أخاف أن يكتب علي في يميني إثم، و إن لهاتين السورتين عند الله مكانا».

Ibn Babuwayh, by his chain, from Abu Baseer, who reports:

'Abu Abdullah[asws] has said: 'The one who recites *Surah Al-Ankabout* and *Al-Roum* during the twenty third of the Month of Ramadhan, so he would be – by Allah[azwj], O Abu Muhammad – from the people of the Paradise. Do not exclude (leave) it ever, and he should not fear that there would be written a sin on his right hand. And for these two Chapters, there is a status in the Presence of Allah[azwj]'.[3515]

VERSES 1 - 6

الم {1} غُلِبَتِ الرُّومُ {2} فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ {3} فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ {4} بِنَصْرِ اللَّهِ ۚ يَنْصُرُ مَنْ يَشَاءُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ {5} وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {6}

[30:1] Alif Lam Meem [30:2] The Romans are overcome [30:3] In a near land, and they, after being defeated, shall overcome [30:4] Within a few years. Allah's are the Commands before and after; and on that day the Believers shall rejoice [30:5] With the Help of Allah; He Helps whom He Desires to; and He is the Mighty, the Merciful [30:6] A Promise of Allah, Allah will not Oppose His Promise, but most people do not know

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الم غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ قَالَ فَقَالَ يَا أَبَا عُبَيْدَةَ إِنَّ لِهَذَا تَأْوِيلًا لَا يَعْلَمُهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ مِنْ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا هَاجَرَ إِلَى الْمَدِينَةِ وَ أَظْهَرَ الْإِسْلَامَ كَتَبَ إِلَى مَلِكِ الرُّومِ كِتَاباً وَ بَعَثَ بِهِ مَعَ رَسُولٍ يَدْعُوهُ إِلَى الْإِسْلَامِ وَ كَتَبَ إِلَى مَلِكِ فَارِسَ كِتَاباً يَدْعُوهُ إِلَى الْإِسْلَامِ وَ بَعَثَهُ إِلَيْهِ مَعَ رَسُولِهِ

Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said:

I asked Abu Ja'far[asws] about the Words of Allah[azwj]: ***[30:1] Alif Lam Meem [30:2] The Romans are overcome [30:3] In a near land, and they, after being defeated, shall overcome***. O Abu Ubeyda! <u>No one knows the explanation of this except for</u>

[3515] ثواب الأعمال: 109، مجمع البيان 8: 425.

Allah[azwj] and the ones[asws] firmly rooted in Knowledge from the Progeny[asws] of Muhammad[saww].[3516]

محمد بن العباس: عن أحمد بن محمد بن سعيد، عن الحسن بن القاسم، قراءة، عن علي بن إبراهيم بن المعلى، عن الفضيل بن إسحاق، عن يعقوب بن شعيب، عن عمران بن ميثم، عن عباية، عن علي (عليه السلام)، قال: «قوله عز و جل: الم غُلِبَتِ الرُّومُ هي فينا، و في بني أمية».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Al-Qasim, read it from Ali Bin Ibrahim Bin Al-Moala, from Al-Fazeyl Bin Is'haq, from Yaqoub Bin Shuayb, from Umran Bin Maysam, from Abayat, who has narrated:

(Imam) Ali[asws] has said: 'The Words of the Mighty and Majestic ***[30:1] Alif Lam Meem [30:2] The Romans are overcome*** – it is regarding us[asws] and the Clan of Umayya'.[3517]

وعنه، قال: حدثنا الحسن بن محمد بن جمهور القمي، عن أبيه، عن جعفر بن بشير الوشاء، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن تفسير: الم غُلِبَتِ الرُّومُ، قال: «هم بنو امية، و إنما أنزلها الله عز و جل: الم غُلِبَتِ الرُّومُ بنو امية فِي أَدْنَى الْأَرْضِ وَ هُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ وَ يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ عند قيام القائم (عليه السلام)».

And from him, from Al-Hassan Bin Muhammad Bin Jamhour Al-Qummy, from his father, from Ja'far Bin Basheer Al-Washa, from Ibn Muskan, from Abu Baseer,

'I asked Abu Abdullah[asws] about the interpretation of ***[30:1] Alif Lam Meem [30:2] The Romans are overcome***, said: 'They are the Clan of Umayya. But rather, Allah[azwj] Mighty and Majestic Revealed it as ***[30:1] Alif Lam Meem [30:2] The Romans are overcome [30:3] In a near land, and they, after being defeated, shall overcome Clan of Umayya [30:4] Within a few years. Allah's are the Commands before and after; and on that day the Believers shall rejoice [30:5] With the Help of Allah during the rising of Al-Qaim***'.[3518]

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة) (عليها السلام)، قال: حدثني أبو المفضل محمد ابن عبد الله، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا إسحاق بن محمد بن سميع، عن محمد بن الوليد، عن يونس بن يعقوب، عن أبي عبد الله الصادق (عليه السلام)، في قول الله عز و جل: يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ، قال: «في قبورهم بقيام القائم (عليه السلام)».

Abu Ja'far Muhammad Bin Jareer Al-Tabary in Masnad Fatima [asws], said, 'Abu Al-FazAl-Muhammad Ibn Abdullah narrated to me, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik, from Is'haq Bin Muhammad Bin Sami'e, from Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah Al-Sadiq[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[30:4] and on that day the Believers shall rejoice [30:5] With the Help of Allah***, he[asws] said: 'In their graves, due to the rising of Al-Qaim[asws]'.[3519]

[3516] Al Kafi – H 14845 (Extract)
[3517] تأويل الآيات 1: 434/ 1
[3518] تأويل الآيات 1: 434/ 2
[3519] دلائل الإمامة: 248، ينابيع المودّة: 426

صاحب (ثاقب المناقب): أسنده إلى أبي هاشم الجعفري، عن محمد بن صالح الأرمني، قال: قلت لأبي محمد الحسن العسكري (عليه السلام): عرفني عن قول الله تعالى: لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ. فقال (عليه السلام): «لله الأمر من قبل أن يأمر، و من بعد أن يأمر بما يشاء».

The author of Saaqib Al-Manaqib, with his chain going up to Hashim Al-Ja'fary, from Muhammad Bin Salih Al-Armany said,

'I said to Abu Muhammad Al-Hassan Al-Askary[asws], 'Make me to understand the Words of Allah[azwj] the High ***[30:4] Allah's are the Commands before and after***, so he[asws] said: 'Allah[azwj]'s is the Command before He[azwj] Commands it, and from after He[azwj] Commands with whatsoever He[azwj] so Desires to'.

فقلت في نفسي: هذا تأويل قول الله: أَلا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبارَكَ اللَّهُ رَبُّ الْعالَمِينَ. فأقبل (عليه السلام) علي، و قال: «هو كما أسررت في نفسك أَلا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبارَكَ اللَّهُ رَبُّ الْعالَمِينَ».

So I said to myself, 'This is the explanation of the Words of Allah[azwj] ***[7:54] surely His is the Creation and the Command; Blessed is Allah, the Lord of the worlds***'. So he[asws] turned towards me and said: 'It is just as you are concealing it within yourself ***[7:54] surely His is the Creation and the Command; Blessed is Allah, the Lord of the worlds***'.

فقلت: أشهد أنك حجة الله، و ابن حجته على عباده.

I said, 'I hereby testify that you[asws] are the Proof[asws] of Allah[azwj], and a son[asws] of the Proof[asws] over His[azwj] servants'.[3520]

VERSES 7 - 10

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ {7} أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُسَمًّى ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ {8} أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {9} ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ {10}

[30:7] They know the apparent life of the world, but they are oblivious of the Hereafter [30:8] Do they not reflect within themselves? Allah did not Create the skies and the earth and what is between them two but with the Truth, and for a definite term? And most of the people are deniers of the meeting with their Lord [30:9] Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built upon it more than they have built, and there came to them their Rasools with clear Proofs; so Allah did not Deal with them unjustly, but they were unjust to their own souls [30:10] Then evil was the end of those who did evil, because they rejected the Signs of Allah and used to mock them

في كتاب الخصال وسئل الصادق عليه السلام عن قول الله تعالى: اولم يسيروا في الارض فقال: معناه أو لم ينظروا في القرآن.

[3520] الثاقب في المناقب: 564/ 502.

In the book Al-Khisaal – 'And Al-Sadiq[asws] was asked about the Words of Allah[azwj] the High ***[30:9] Have they not travelled in the earth***, so he[asws] said: 'Its Meaning is, 'Have you not looked into the Quran?'[3521]

VERSES 11 – 14

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ {11} وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ {12} وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ {13} وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ {14}

[30:11] Allah Began the creation, then He will Repeat it, then to Him you shall be returning [30:12] And at the time when the Hour shall be Established, the guilty shall be in despair [30:13] And they shall not have any intercessors from among their gods that they have associated with Allah, and they shall be deniers of their associate-gods [30:14] And on the Day when the Hour shall be Established, they shall become separated from each other

في كتاب الخصال عن على عليه السلام قال: قال رسول الله صلى الله عليه واله: تقوم الساعة يوم الجمعة بين صلوة الظهر والعصر.

In the book Al-Khisaal,

(It has been narrated) from (Amir-ul-Momineen) Ali[asws] having said that Rasool-Allah[saww] said: 'The Hour would be Established on the day of Friday between the Noon and the Afternoon (الظهر والعصر)'.[3522]

وعن أبى لبابة بن عبد المنذر قال: قال رسول الله صلى الله عليه واله: ان يوم الجمعة سيد الايام إلى قوله: وما من ملك مقرب ولا سماء ولا أرض ولا رياح ولا جبال ولا بر ولا بحر الا وهن يشفقن من يوم الجمعة أن تقوم فيه الساعة.

And from And from Abu Lababa Bin Abdul Munzar who said,

'Rasool-Allah[saww] said: 'The day of Friday is the chief of the days' – until he[saww] said: 'And there is none from the Angels of Proximity, nor a sky, nor an earth, nor a wind, nor a mountain, nor a dry land, nor an ocean except that they pity the day of Friday as the Hour shall be Established during it'.[3523]

VERSES 15 & 16

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ {15} وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ {16}

[30:15] Then as for those who believed and did righteous deeds, they shall be made happy in a Garden [30:16] And as to those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these shall be brought over to the Punishment

[3521] Tafseer Noor Al Saqalayn – CH 30 H 8
[3522] Tafseer Noor Al Saqalan – CH 30 H 9
[3523] Tafseer Noor Al Saqalayn – Ch 30 H 11

في مجمع البيان (في روضة يحبرون) قيل: يلذذون بالسماع عن يحيى بن أبى كثير الاوزاعي اخبرنا أبو الحسن عبد الله بن محمد بن أحمد البيهقى قال: أخبرنا جدى الامام أبو بكر أحمد بن الحسين البيهقى قال: حدثنا أبو سعيد عبد الملك بن أبى عثمان الزاهد قال: أخبرنا أبو الحسين على بن بندار قال: أخبرنا جعفر بن محمد بن الحسن القربانى قال: حدثنا سليمان بن عبد الرحمان الدمشقي قال حدثنا خالد بن يزيد بن أبى مالك عن أبيه عن خالد بن معدان عن أبى - أمامة الباهلى ان رسول الله صلى الله عليه واله قال: ما من عبد يدخل الجنة الا ويجلس عند رأسه و عند رجليه ثنتان من الحور العين تغنيانه بأحسن صوت سمعه الانس والجن، وليس بمزمار الشيطان، ولكن بتمجيد الله وتقديسه.

In Majma Al-Bayaan, Al-from Yahya Bin Abu Kaseer Al-Awzai'e, from Abu Al-Hassan Abdullah Bin Muhammad Bin Ahmad Al-Bayhaqi, from Abu Bakr Ahmad Bin Al-Husayn Al-Bayhaqi, from Abu Saeed Abdul Malik Bin Abu Usmaan Al-Zahid, from Abu Al-Husayn Ali Bin Bandaar, from Ja'far Bin Muhammad Bin Al-Hassan Al-Qurbany, from Suleyman Bin Abdul Rahman Al-Damashqy, from Khalid Bin Yazeed Bin Abu Malik, from his father, from Khalid Bin Ma'dan, from Abu Amama Al-Bahily,

(It has been narrated) from Rasool-Allah[saww] having said regarding ***[30:14] they shall be made happy in a Garden***: 'There is none from the servants who would be Entering the Paradise, except that he would be seated near to his head and near to his feet two Maiden Houries singing to him with the best voice ever heard by the Human beings and the Jinn. And this is not by the flute of Satan[la], but with the Glorification of Allah[azwj] and the Extolling His[azwj] Holiness'.[3524]

VERSE 17

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ {17}

[30:17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي بن أبي طالب (عليهما السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله)، فسأله أعلمهم عن مسائل، فكان فيما سأله، [أن] قال: أخبرني عن الله عز و جل، لأي شيء فرض هذه الخمس صلوات، في خمس مواقيت على أمتك، في ساعات الليل و النهار؟

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah, from Abu Al-Hassan Ali Bin Al-Husayn Al-Barqy, from Abdullah Bin Jabalat, from Muawiya Bin Amaar, from Al-Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather[asws] Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] having said: 'A number of Jews came up to Rasool-Allah[saww], so they asked him[asws] to know about certain issues. From what they questioned him[saww] was, 'Inform me about Allah[azwj] Mighty and Majestic, for which thing did He[azwj] Obligate these five (daily) Prayers during the five times, upon your[saww] community, in the hours of the night and the day?'

فقال النبي (صلى الله عليه و آله): إن الشمس عند الزوال لها حلقة تدخل فيها، فإذا دخلت فيها زالت الشمس فيسبح كل شيء دون العرش بحمد ربي جل جلاله، و هي الساعة التي يصلي علي فيها ربي، ففرض الله عز و جل علي و على أمتي فيها الصلاة، و قال: أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ إِلى غَسَقِ اللَّيْلِ ، و هي الساعة التي يؤتى فيها بجهنم يوم القيامة، فما من مؤمن يوافق تلك الساعة أن يكون ساجدا، أو راكعا، أو قائما، إلا حرم الله جسده على النار.

[3524] Tafseer Noor Al Saqalayn – CH 30 H 13

So the Prophet[saww] said: 'The sun, during its meridian, a ring enters into it. So when it enters the ring, the sun sets. So everything underneath the Throne Glorifies my[saww] Lord[azwj] Majestic is His[azwj] Majesty. And this is the times in which my[saww] Lord[azwj] Sends Blessings upon me[saww]. Therefore Allah[azwj] Mighty and Majestic has Obligated the Prayer upon me[saww] and my[saww] community, and Said ***[17:78] Establish Prayer from the declining of the sun till the darkness of the night***. And this is the time in which the Hell would be Brought on the Day of Judgement. So there is none from the Believers who would fall down into Prostration, of bowing, or standing, except that Allah[azwj] would Prohibit his body to the Fire.

و أما صلاة العصر، فهي الساعة التي أكل فيها آدم من الشجرة فأخرجه الله من الجنة، فأمر الله عز و جل ذريته بهذه الصلاة إلى يوم القيامة، و اختارها لامتي، فهي من أحب الصلوات إلى الله عز و جل، و أوصاني أن أحفظها من بين الصلوات.

And as for the mid-afternoon (العصر) Prayer, so it is the time in which Adam[as] ate from the tree. So Allah[azwj] Exited him[as] from the Paradise. Thus, Allah[azwj] Commanded his[as] descendants by this Prayer (العصر) up to the Day of Judgement, and Chose it for my[saww] community. This is the most beloved Prayer to Allah[azwj] Mighty and Majestic, and He[azwj] Bequeathed to me[saww] that I[saww] should preserve it, from between the Prayers.

و أما صلاة المغرب، فهي الساعة التي تاب الله عز و جل فيها على آدم، و كان بين ما أكل من الشجرة و بين ما تاب الله عليه ثلاث مائة سنة من أيام الدنيا، و في أيام الآخرة يوم كألف سنة ما بين العصر و العشاء، فصلى آدم ثلاث ركعات: ركعة لخطيئته، و ركعة لخطيئة حواء، و ركعة لتوبته،

And as for the Evening (المغرب) Prayer, so it is the time in which Allah[azwj] Mighty and Majestic Turned (Mercifully) to Adam[as]. And there was a duration of three hundred years from the days of the world between what he[as] ate from the tree and Allah[azwj] having Turned Mercifully to him[as]. And in the days of the Hereafter, a day is like a thousand years of what is between the 'Asr' and the 'Isha'. So, Adam[as] Prayed three Cycles – one Cycle for his[as] error, and a Cycle for the error of Hawwa[as], and a Cycle for repenting to Him[azwj].

فافترض الله عز و جل هذه الركعات الثلاث على امتي، و هي الساعة التي يستجاب فيها الدعاء، فوعدني ربي عز و جل أن يستجيب لمن دعاه فيها، و هي الصلاة التي أمرني بها ربي في قوله عز و جل: فَسُبْحانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ.

So Allah[azwj] Mighty and Majestic Obligated these Cycles upon my[saww] community, and it is the time in which He[azwj] Answers the supplication. My[saww] Lord[azwj] Mighty and Majestic has Promised me[saww] that He[azwj] would Answer the one who supplicates in it. And it is the time in which my[saww] Lord[azwj] Commanded me[saww] for it, in the Words of the Mighty and Majestic ***[30:17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning***'.

و أما صلاة العشاء الآخرة، فإن للقبر ظلمة، و ليوم القيامة ظلمة، فأمرني الله عز و جل و امتي بهذه الصلاة في ذلك الوقت لتنور القبور، و ليعطيني و امتي النور على الصراط، و ما من قدم مشت إلى صلاة العتمة إلا حرم الله جسدها على النار، و هي الصلاة التي اختارها الله للمرسلين قبلي.

And as for the last Evening (العشاء) Prayer – so there would be darkness in the graves, and darkness on the Day of Judgement. Thus Allah[azwj] Mighty and Majestic

Commanded me[saww] and my[saww] community for this Prayer, in that time for the heat of the graves, and He[azwj] would be Giving me[saww] and my[saww] community, the light upon the Bridge (الصراط), and there is none from the feet which would walk to the last Evening (العشاء) Prayer, except that Allah[azwj] would Prohibit its body upon the Fire. And this is the Prayer which Allah[azwj] had Chose for the Mursil Prophets[as] before me[saww]'.

و أما صلاة الفجر، فإن الشمس إذا طلعت تطلع على قرني شيطان، فأمرني الله عز و جل أن اصلي صلاة الغداة قبل طلوع الشمس، و قبل أن يسجد لها الكافر، فتسجد امتي لله عز و جل، و سرعتها أحب إلى الله عز و جل، و هي الصلاة التي تشهدها ملائكة الليل، و ملائكة النهار. قال اليهودي: صدقت، يا محمد».

And as for the Dawn Prayer, so when the sun emerges, Satan[la] emerges upon my[saww] companions. Therefore, Allah[azwj] Mighty and Majestic Commanded me[saww] that I[saww] should Pray the Dawn Prayer before the emergence of the sun. Beforehand, the Infidels used to prostrate to it, but my[saww] community prostrates to Allah[azwj] Mighty and Majestic, and it is easily the most beloved to Allah[azwj] Mighty and Majestic. And it is the Prayer which is witnessed by the Angels of the night, and Angels of the day'. The Jew said, 'You[saww] have spoken the truth, O Muhammad[saww]'.[3525]

VERSE 18 - 20

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ {18} يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ {19} وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ {20}

[30:18] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:19] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and thus shall you be coming out [30:20] And from His Signs is that He Created you from dust, then you are mortals who are dispersing

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل لما أراد أن يخلق آدم (عليه السلام) بعث جبرئيل (عليه السلام) في أول ساعة من يوم الجمعة فقبض بيمينه قبضة بلغت من السماء السابعة إلى السماء الدنيا، و أخذ من كل سماء تربة، ثم قبض قبضة اخرى، من الأرض السابعة العليا إلى الأرض السابعة القصوى،

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

'Abu Abdullah[asws] has said: 'When Allah[azwj] Mighty and Majestic Intended to Create Adam[as], Sent Jibraeel[as] during the first hour of the day of Friday. So he[as] captured in his right hand, and it reached from the seventh sky to the sky of the world, and took from each sky, some dust. Then he[as] grabbed again from the highest seventh firmament to the lowest seventh firmament.

فأمر الله عز و جل كلمته فأمسك القبضة الاولى بيمينه، و القبضة الاخرى بشماله، ففلق الطين فلقتين فذرأ من الأرض ذروا و من السموات ذروا، فقال للذي بيمينه: منك الرسل و الأنبياء و الأوصياء و الصديقون و المؤمنون و الشهداء «1» و من أريد كرامته. فوجب لهم ما قال كما قال.

[3525] علل الشرائع: 337/ 1

So Allah[azwj] Mighty and Majestic Commanded him[as] to hold the first grab in his right hand, and the other one in his[as] left hand. So the clay was in two halves. He[azwj] Said: "Leave some from the earth, and leave some from the skies". So He[azwj] Said to the one in his[as] right hand: "From you would be the Rasools[as], and the Prophets[as], and the successors[as], and the Truthful, and the Believers, and the martyrs, and the ones I[azwj] Want to Honour". So it Obligated for them, what He[azwj] Said, as He[azwj] Said it'.

و قال للذي بشماله: منك الجبارون و المشركون و المنافقون و الطواغيت و من أريد هوانه و شقوته. فوجب لهم ما قال كما قال. ثم إن الطينتين خلطتا جميعا، و ذلك قوله تعالى: إِنَّ اللَّهَ فالِقُ الْحَبِّ وَ النَّوى فالحب: طينة المؤمنين التي ألقى الله عليها محبته، و النوى: طينة الكافرين الذين نأوا عن كل خير، و إنما سمي النوى من أجل أنه نأى من الحق ، و تباعد منه.

And Said to the one in his[as] left hand: "From you would be the tyrants, and the Polytheists, and the hypocrites, and the devils, and the ones whom I[azwj] Want to disgrace and humiliation". So it obligated for them what He[azwj] Said, as He[azwj] Said it. Then the two clays were mixed together, and these are the Words of the High ***[6:95] Surely Allah is the Splitter of the seed and the stone***. So the seed – is the clay of the Believer upon whom Allah[azwj] has Conferred His[azwj] Love. And the stone – is the clay of the Infidels who are away from every good. But rather, it is referred to as the stone (النوى) because it is away from the Truth and remote from Him[azwj].

و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فالحي: المؤمن الذي تخرج طينته من طينة الكافر، و الميت الذي يخرج من الحي: هو الكافر الذي يخرج من طينة المؤمن، فالحي: المؤمن، و الميت: الكافر، و ذلك قول الله عز و جل: أَ وَ مَنْ كانَ مَيْتاً فَأَحْيَيْناهُ فكان موته اختلاط طينة مع طينة الكافر، و كان حياته حين فرق الله عز و جل بينهما بكلمته.

And Allah[azwj] Mighty and Majestic Said ***[30:19] He Extracts the living from the dead and Extracts the dead from the living***. So the living – it is the Believer who comes out from the clay (lineage) of the Infidel. And the dead, which comes out from the living – it is the Infidel who comes out form the clay (lineage) of the Believer. So the living – it is the Believer, and the dead – it is the Infidel. And these are the Words of Allah[azwj] Mighty and Majestic ***[6:122] Is he who was dead then We Raised him to life***. So his death was his being mixed up with the clay of the Infidel, and his life was when Allah[azwj] Mighty and Majestic Separated the two by His[azwj] Word.

كذلك يخرج الله عز و جل المؤمن في الميلاد من الظلمة بعد دخوله فيها إلى النور، و يخرج الكافر من النور إلى الظلمة بعد دخوله إلى النور، و ذلك قول الله عز و جل: لِيُنْذِرَ مَنْ كانَ حَيًّا وَ يَحِقَّ الْقَوْلُ عَلَى الْكافِرِينَ».

That is how Allah[azwj] Mighty and Majestic Extracts the Believer, from the darkness which he had entered into, to the light thereby giving him a new life, and Expels the Infidel from the light to the darkness after he had been entered into it (the Eman). And these are the Words of Allah[azwj] Mighty and Majestic ***[36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers***'.[3526]

في الكافي أحمد بن مهران عن محمد بن على عن موسى بن سعدان عن عبد الرحمان بن الحجاج عن ابى ابراهيم عليه السلام في قول الله عزوجل: (يحيى الارض بعد موتها) قال: ليس يحييها بالقطر، ولكن يبعث الله رجالا فيحيون العدل فتحيى الارض لاحياء العدل، ولاقامة العدل فيه أنفع في الارض من القطر أربعين صباحا.

[3526] الكافي 2: 4/ 7

In Al-kafi – Ahmad Bin Mahran, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Abdul Rahman Bin Al-Hajaaj,

(It has been narrated) from Abu Ibrahim[asws] (7th Imam[asws]) regarding the Words of Allah[azwj] Mighty and Majestic ***[30:18] and Revives the earth after its death***, said: 'Its Revival is not by the drops (of rain), but Allah[azwj] Sends men[asws], so they[asws] revive the justice. Thus the revival of the earth is the revival of the justice, and the establishment of the justice in it is more beneficial in the earth than the drops (of rain) for forty mornings'.[3527]

VERSES 21 - 25

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {21} وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِلْعَالِمِينَ {22} وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ {23} وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {24} وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ {25}

[30:21] And from His Signs is that He Created for you spouses from yourselves that you may find rest in them, and He Made love and compassion to be in between you; most surely there are Signs in this for a people who reflect [30:22] And from His Signs is the creation of the skies and the earth and the diversity of your tongues and colours; most surely there are Signs in this for the learned [30:23] And from His Signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are Signs in this for a people who would hear [30:24] And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds then Gives life therewith to the earth after its death; most surely there are Signs in this for a people who understand [30:25] And from His Signs is that the establishment of the sky and the earth by His Command, then when He will Call you with a Call from the earth, then you will be coming out

حدثنا الحسن بن على بن عبد الله عن عيسى بن هشام عن سليمان عن ابى عبد الله قال سأله رجل عن الامام هل فوض الله إليه كمافوض إلى سليمان فقال نعم وذلك انه ساله رجل من مسألة فأجاب وسأله رجل اخر عن تلك المسألة فاجابه بغير جواب الاول ثم سئله اخر عنها فاجابه بغير جواب الاولين ثم قال هذا عطاؤنا فامنن أو اعط بغير حساب هكذا في قرائة على عليه السلام

It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Isa Bin Hashaam, from Suleyman, who has said:

'A man asked Abu Abdullah[asws] about the Imam[asws], has Allah[azwj] Authorised him[asws] as He[azwj] has Authorised Suleyman[as]?' He[asws] said: 'Yes'. And that he[asws] had been asked a question from a man. He[asws] answered him, and another man asked about that issue. He[asws] answered him different from the first answer. Then another one asked him[asws]. He[asws] answered him differently to the first two. Then he[asws] said: ***[38:39] This is Our Gift, therefore give out freely or withhold, without measure*** Thus recited Ali[asws] Bin Abu Talib[asws]' (the above Verse).

[3527] Tafseer Noor Al Saqalayn – CH 30 H 20

قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الامام قال سبحان الله اما تسمع قول الله تعالى في كتابه ان في ذلك لايات للمتوسمين وهم الائمة وانها لبسبيل مقيم لا يخرج منها ابدا ثم قال نعم ان الامام إذا نظر إلى رجل عرفه وعرف لونه وان سمع كلامه من خلف حايط عرفه وعرف ما هو لان الله يقول ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم ان في ذلك لايات للعالمين فهم العلماء وليس يسمع شيئا من الانس الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

I said, 'May Allah[azwj] Keep you[asws] well. When you[asws] answered that person with this answer, did you[asws] know him?' He[asws] said: 'Glory be to Allah[azwj], have you not heard the Words of Allah[azwj] in His[azwj] Book "***[15:75] Surely in this are Signs for those who distinguish (the marks)***"? And they[asws] are the Imams[asws], and they[asws] are with the Way, not coming out of it, ever'. Then he[asws] said: 'Yes, the Imam[asws], if he[asws] looks at a man, he[asws] recognises him even if he[asws] hears his speech from behind a wall. He[asws] recognises him, and recognises what he is, because Allah[azwj] Says: ***[30:22] And from His Signs is the creation of the skies and the earth and the diversity of your tongues and colours; most surely there are Signs in this for the learned***, for they[asws] are the knowledgeable ones, and they[asws] do not listen to anything from the humans, but they[asws] recognise whether he is a rescued one or a perished one. <u>That is the reason why he[asws] answers them by what he[asws] answers them by</u>'.[3528]

في كتاب علل الشرايع باسناده إلى عبد الله بن يزيد بن سلام انه سأل رسول الله صلى الله عليه واله فقال فأخبرني عن آدم لم سمى آدم ؟ قال: لانه خلق من طين الارض وأديمها، قال: فآدم خلق من الطين كله أو من طين واحد ؟ قال: بل من الطين كله، ولو خلق من طين واحد لما عرف الناس بعضهم بعضا، وكانوا على صورة واحدة،

In the book Al-IllAl-Al-Sharai'e, by his chain going up to Abdullah Bin Yazeed Bin Salaam, who says:

Rasool-Allah[saww] was asked: 'Inform me about Adam[as], why was he[as] called Adam[as]?' He[saww] said: 'Because he[as] was Created from the clay of the earth, and its crust (أديمها)'. He said, 'So, was Adam[as] Created from all the clays or from one clay?' He[saww] said: 'But, from all the clays. <u>And had he[as] been Created from one clay, the people would not have been able to recognise each other, and they would have been of one image (looked alike)</u>'.

قال: فلهم في الدنيا مثل ؟ قال: التراب فيه ابيض وفيه أخضر وفيه أشقر وفيه اغبر وفيه احمر وفيه ازرق وفيه عذب وفيه ملح وفيه خشن وفيه لين وفيه أصهب، فلذلك صار الناس فيهم لين وفيهم خشن وفيهم أبيض وفيهم اصفر واحمر واصهب واسود على الوان التراب.

He said, 'So is there an example for them in the world?' He[saww] said: 'The dust in which there is white, and in it is green, and in it is the paleness, and in it is the dustiness, and in it is the redness, and in it is the blueness, and in it is the sweetness, and in it is the saltiness, and in it is the roughness, and in it is the softness, and in it is brownish. So due to that the people came to be as such. So among them are the soft, and among them are the rough, and among them are white, and among them are yellow, and red, and white, and black as per the colours of the dust'.[3529]

[3528] Basaair Al Darajaat – P 7 CH 17 (Rare) H 1
[3529] Tafseer Noor Al Saqalayn – Ch 30 H 22

حدثنا الحسن بن على النعمان عن يحيى بن عمر عن ابان الاحمر عن زراره عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله انا معاشر الانبياء تنام عيوننا ولا تنام قلوبنا ونرى من خلفنا كما نرى من بين ايدينا.

It has been narrated to us by Al-Hassan Bin Ali Al-No'man, from Yahya Bin Umar, from Abaan Al-Ahmar, from Zarara, who has said:

'Abu Ja'far[asws] having said that: 'Rasool-Allah[saww] said: 'The group of the Prophets[as], only their[as] eyes sleep, but their[saww] hearts do not, and we[saww] see behind us[saww] just as we[saww] see in front of us[saww]'.[3530]

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي وما سأل عنه أمير المؤمنين عليه السلام في جامع الكوفة حديث طويل وفيه: وسأله عن النوم على كم وجه هو ؟ فقال أمير المؤمنين عليه السلام صلوات الله عليه: النوم على أربعة اصناف: الانبياء تنام على أقفيتها مستقبلة وأعينها لا تنام متوقعة لوحى ربها عزوجل، والمؤمنون ينامون على يمينهم مستقبلين القبلة، والملوك وأبناءها على شمائلها ليستمرأوا ما يأكلون وابليس واخوانه وكل مجنون وذو عاهة ينامون على وجوههم منبطحين.

In Uyoon Al-Akhbaar in a chapter which has come

(It has been narrated) from Al-Reza[asws] from the news of the Syrian and what he asked from Amir-ul-Momineen[asws] in a group, at Al-Kufa – in a lengthy Hadeeth, and in it is – a he asked him[asws], 'About the sleep, how many aspects is it upon?' So Amir-ul-Momineen[asws] said: 'The sleep is of four types – The Prophets[as] sleep upon their[as] backs , and their hearing does not sleep, expecting the Revelation of their[as] Lord[azwj] Mighty and Majestic. And the believers sleep on their right, facing the Qiblah. And the kings and their sons sleep upon their left in order to enjoy what they have eaten. And Iblees[la] and his[la] brothers, and every insane person, and ones with deformities are sleeping upon their faces down'.[3531]

VERSES 26 - 28

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ كُلٌّ لَهُ قَانِتُونَ {26} وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {27} ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ ۖ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ {28}

[30:26] And for Him as the ones in the skies and the earth; all are devoutly obedient to Him [30:27] And He it is Who Initiated the creation, then He will Repeat it, and it is easy for Him; and His are the most Exalted Examples in the skies and the earth, and He is the Mighty, the Wise [30:28] He Strikes for you an example from yourselves: Have you among those whom your right hands possess partners in what We have Given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We Make the Signs Decisive for a people who understand

علي بن إبراهيم، قال: إنه كان سبب نزولها أن قريشا و العرب كانوا إذا حجوا يلبون، و كانت تلبيتهم: لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد و النعمة لك و الملك لا شريك لك، و هي تلبية إبراهيم (عليه السلام) و الأنبياء،

Ali Bin Ibrahim said,

[3530] Basaair Al Darajaat – P 9 Ch 1 H 8
[3531] Tafseer Noor Al Saqalayn – Ch 30 H 37

'The Reason for its Revelation is that the Qureysh and the Arabs, when they used to go on Pilgrimage, were Exclaiming their Answerings (Talbiyya), and their 'Talbiyya' was – 'At Your[azwj] service our Allah[azwj] at Your[azwj] service! There is not associate for Your[azwj], at Your[azwj] service! Surely the Praise, and the Favours are to You[azwj], and the Kingdom. There is not associate for You[azwj], at Your[azwj] service!' And this was the 'Talbiyya' of Ibrahim[as] and the Prophets[as].

فجاءهم إبليس في صورة شيخ، فقال: ليست هذه تلبية أسلافكم. قالوا: و ما كانت تلبيتهم؟ قال: كانوا يقولون: لبيك اللهم لبيك، لبيك لا شريك لك إلا شريك هو لك، فنفرت قريش من هذا القول، فقال لهم إبليس: على رسلكم حتى آتي على آخر كلامي. فقالوا: ما هو؟ فقال: إلا شريك هو لك، تملكه و ما يملك، ألا ترون أنه يملك الشريك و ما ملكه؟ فرضوا بذلك، و كانوا يلبون بهذا قريش خاصة.

So Iblees[la] came to them in the image of an old man, so he[la] said, 'This is not the way of the 'Talbiyya' of your ancestors'. They said, 'And what used to be their 'Talbiyya'?' He[as] said, 'They were saying, ''At Your[azwj] service our Allah[azwj] at Your[azwj] service! There is not associate for Your[azwj] except for Your[azwj] partner, he is for You[azwj]'. The Qureysh alienated from this speech, so Iblees[la] said to them, 'Due to your slowness, I[la] have come to another of my[la] speech'. So they said, 'What is it?' So he[la] said, 'Except Your[azwj] partner, he is for You[azwj]. You[azwj] Own him, and what he owns'. Are you not seeing that He[azwj] Owns the partner, and whatever he owns?' So they were happy with that, and used to do 'Talbiyya' by this, especially the Qureysh.

فلما بعث الله رسوله أنكر ذلك عليهم، و قال: «هذا شرك» فأنزل الله: ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ ما مَلَكَتْ أَيْمانُكُمْ مِنْ شُرَكاءَ فِي ما رَزَقْناكُمْ فَأَنْتُمْ فِيهِ سَواءٌ، أي ترضون أنتم فيما تملكون أن يكون لكم فيه شريك؟ فإذا لم ترضوا أنتم أن يكون لكم فيما تملكون شريك، فكيف ترضون أن تجعلوا لي شريكا فيما أملك؟

So when Allah[azwj] Sent His[azwj] Rasool[saww], he[saww] prohibited that to them and said: 'This is Polytheism!' So Allah[azwj] Revealed ***[30:28] He Strikes for you an example from yourselves: Have you among those whom your right hands possess partners in what We have Given you for sustenance, so that with respect to it you are alike***. i.e., are you happy regarding what you are possessing, if there is a partner for you with regards to it? So if you are not happy that there should become a partner for you regarding what you own, so how I[azwj] be happy that you are making for me[azwj] a partner regarding what I[azwj] Own?'.[3532]

في عيون الاخبار باسناده إلى ياسر الخادم عن أبى الحسن على بن موسى الرضا عليهما السلام قال: قال رسول الله صلى الله عليه واله لعلى عليه السلام: يا على أنت حجة الله وأنت باب الله وأنت الطريق إلى الله، وأنت النبأ العظيم وأنت الصراط المستقيم، وأنت المثل الاعلى.

In Uyoon Al-Akhbar, by his chain going up to Yaasir Al-Khaadim, from Abu Al-Hassan Ali[asws] Bin Musa Al-Reza[asws] having said: 'Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! You[asws] are the Proof of Allah[azwj], and you[asws] are the Door of Allah[azwj], and you[asws] are the Road to Allah[azwj], and you[asws] are the Magnificent News, and you[asws] are the Straight Path, and you[asws] are the Exalted example'.[3533]

[3532] تفسير القمّي 2: 154
[3533] Tafseer Noor Al Saqalayn – Ch 30 H 45

وفي عيون الاخبار ايضا في الزيارة الجامعة لجميع الائمة عليهم السلام المنقولة عن الجواد عليه السلام: السلام على ائمة الهدى إلى قوله: وورثة الانبياء والمثل الاعلى.

And in Uyoon Al-Akhbar as well as in Al-Ziyarat Al-Jame'a of all the Imams[asws] are the words from Al-Jawwad[asws] having said: 'Peace be upon the Imams[asws] of Guidance' – until his[asws] words – 'And the inheritors of the Prophets[as] and the Exalted examples'.[3534]

VERSES 29 & 30

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ ۖ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ {29} فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {30}

[30:29] But, those who are unjust follow their low desires without knowledge; so who can guide him whom Allah makes err? And they shall have no helpers [30:30] Then set your face for the upright Religion - the nature made by Allah in which He has Made the people; there is no altering of Allah's creation; that is the Religion of Al-Qayyim, but most people do not know

محمد بن يعقوب: عن علي بن إبراهيم، عن صالح بن السندي، عن جعفر بن بشير، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً، قال: «هي الولاية».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Salih Bin Al-Sindy, from Ja'far Bin Basheer, from Ali Bin Abu Hamza, from Abu Baseer,

from Abu Ja'far[asws] regarding the Words of the High ***[30:30] Then set your face for the upright Religion***, he[asws] said: 'It is Al-Wilayah'.[3535]

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

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

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[30:30] that is the Religion of Al-Qayyim***, he[asws] said: 'It is the Religion of Al-Qaim[asws]'.[3536]

وعنه، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن محمد بن سنان، عن حماد بن عثمان الناب، و خلف بن حماد، عن الفضيل بن يسار، و ربعي بن عبد الله، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً، قال: «قم في الصلاة، و لا تلتفت يمينا و لا شمالا».

And from him, who said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Hamaad Bin Usmaan Al-nab, and Khalaf Bin Hamaad, from Al-Fazeyl Bin Yasaar, and Rabi'e Bin Abdullah,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the High ***[30:30] Then set your face for the upright Religion***, he[asws] said: 'Stand for the Prayer, and do not turn to the right nor to the left'.[3537]

[3534] Tafseer Noor Al Saqalayn - Ch 30 HH 46
[3535] الكافي 1: 346/ 35
[3536] (تأويل الآيات 2: 831/ 2

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: قلت: فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْها؟ قال: «التوحيد».

And in it, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, when I asked:

Abu Abdullah[asws] replied '(What about) ***[30:30] the nature made by Allah in which He has Made the people***? He[asws] said: 'The Oneness (التوحيد)'.[3538]

وعنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن حسان الواسطي، عن الحسن بن يونس، عن عبد الرحمن بن كثير مولى أبي جعفر، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْها، قال: «التوحيد، و محمد رسول الله، و علي أمير المؤمنين (صلى الله عليهما و آلهما)».

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ali Bin Hasaan Al-Waasity, from Al-Hassan Bin Yunus, from Abdul Rahman Bin Kaseer,

A devotee (Shia) of Abu Ja'far[asws] had asked from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[30:30] the nature made by Allah in which He has Made the people***, he[asws] said: 'The 'The Oneness, and Muhammad[saww] is Rasool of Allah[azwj], and Ali[asws] is Amir-ul-Momineen[asws]'.[3539]

قال: حدثنا الحسين بن علي بن زكريا، قال: حدثنا الهيثم بن عبد الله الرماني، قال: حدثنا علي ابن موسى الرضا (عليه السلام)، عن أبيه، عن جده عن محمد بن علي (عليهم السلام)، في قوله: فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْها، قال: «هي: لا إله إلا الله محمد رسول الله (صلى الله عليه و آله)، علي أمير المؤمنين ولي الله، إلى هاهنا التوحيد».

(Ali Bin Ibrahim) said, 'Al-Husayn Bin Ali Bin Zakariyya narrated to us, from Al-Haysam Bin Abdullah Al-Ramany,

(It has been narrated) from Ali[asws] Ibn Musa Al-Reza[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Muhammad[asws] Bin Ali[asws] regarding His[azwj] Words ***[30:30] the nature made by Allah in which He has Made the people***, said: 'It is – There is no god except for Allah[azwj], and Muhammad[saww] is His[azwj] Rasool[saww], and Ali[asws] Amir-ul-Momineen[asws] is Guardian from Allah[azwj] – <u>up to here is the 'Al-Tawheed</u>'.[3540]

وعنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْها، ما تلك الفطرة؟ قال: «هي الإسلام، فطرهم الله حين أخذ ميثاقهم على التوحيد، قال: أَ لَسْتُ بِرَبِّكُمْ؟ قالوا: بلى، و فيه المؤمن و الكافر».

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

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[30:30] the nature made by Allah in which He has Made the people***, what is that nature?' He[asws] said: 'It is Al-Islam. Allah[azwj] Natured them when He[azwj] Took their Covenant

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[3537] تفسير القمّي 2: 154.
[3538] الكافي 2: 10/ 1
[3539] التوحيد 329/ 7
[3540] تفسير القمّي 2: 154.

upon the 'Tawheed', Said ***[7:172] Am I not your Lord? They said: Yes***', and among them was the Believer and the Infidel (as well)'.[3541]

الطبرسي في (جوامع الجامع) في معنى الآية: قوله (عليه السلام): «كل مولود يولد على الفطرة، حتى يكون أبواه هما اللذان يهودانه و ينصرانه».

Al-Tabarsy, in Jawame'a Al-Jaami'a regarding the Meaning of the Verse – His[asws] words: 'Every birth is born upon the nature, until his two parents make him to be a Jew or a Christian'.[3542]

VERSES 31 - 38

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ {31} مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {32} وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ {33} لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ {34} أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ {35} وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ {36} أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {37} فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {38}

[30:31] Turning to Him, and fear Him and keep up Prayer and do not become from the polytheist [30:32] from those who divided their religion and became sects, each sect rejoicing in what they had with them [30:33] And when harm touches the people, they call upon their Lord, turning to Him, then when He Makes them taste of mercy from Him, then some of them begin to associate (others) with their Lord [30:34] So as to be ungrateful for what We have Given them; so enjoy yourselves, for you shall soon come to know [30:35] Or, have We Sent down upon them an authority so that he speaks of that which they associate with Him? [30:36] And when We Make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have sent before, they are in despair [30:37] Do they not see that Allah Makes sustenance to be ample for whom He Desires to, and straitens? Most surely there are Signs in this for a people who believe [30:38] Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who are intending the Face of Allah, and they are the successful

الطبرسي: عن أبي جعفر، و أبي عبد الله (عليه السلام): أنه لما نزلت هذه الآية على النبي (صلى الله عليه و آله) أعطى فاطمة (عليها السلام) فدك و سلمه إليها.

Al-Tabarsy,

from Abu Ja'far[asws], and Abu Abdullah[asws] having said: 'When this Verse was Revealed upon the Prophet[saww], he[saww] gave Fadak to Fatima[asws] and submitted it to her[asws]'.[3543]

[3541] الكافي 2: 10/ 2
[3542] جوامع الجامع: 359.
[3543] مجمع البيان 8: 478

محمد بن العباس، قال: حدثنا علي بن العباس المقانعي، عن أبي كريب، عن معاوية بن هشام، عن فضل بن مرزوق، عن عطية، عن أبي سعيد الخدري، قال: لما نزلت: فَآتِ ذَا الْقُرْبى حَقَّهُ، دعا رسول الله (صلى الله عليه و آله) فاطمة (عليها السلام)، و أعطاها فدك.

Muhammad Bin Al-Abbas, from Ali Bin Al-Abbas Al-Maana'ie, from Abu Kareyb, from Muawiya Bin Hisham, from FazAl-Bin Marzouq, from Atiya, from Abu Saeed Al-Khudry who said,

'When ***[30:38] Then give to the near of kin his due*** was Revealed, Rasool-Allah[saww] called Fatima[asws] and gave her[asws] Fadak'.[3544]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن عثمان بن عيسى، و حماد بن عثمان، عن أبي عبد الله (عليه السلام)، قال: «لما بويع لأبي بكر، و استقام له الأمر على جميع المهاجرين و الأنصار، بعث إلى فدك، فأخرج وكيل فاطمة بنت رسول الله (صلى الله عليه و آله) منها، فجاءت فاطمة (عليها السلام) إلى أبي بكر، فقالت: يا أبا بكر، منعتني ميراثي من رسول الله (صلى الله عليه و آله)، و أخرجت وكيلي من فدك و قد جعلها لي رسول الله (صلى الله عليه و آله) بأمر الله؟!

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Usmaan Bin Isa, and Hamaad Bin Usmaan,

'Abu Abdullah[asws] having said: 'When allegiance was pledged to Abu Bakr, and the command was straightened for him upon the Emigrants and the Helpers, he sent and envoy to Fadak and threw out the representative of Fatima[asws] daughter of Rasool-Allah[saww] from it. So Fatima[asws] came up to Abu Bakr, so she[asws] said: 'O Abu Bakr! You are preventing me[asws] from my[asws] inheritance from Rasool-Allah[saww], and have dismissed my[asws] representative from Fadak, although Rasool-Allah[saww] had made it to be for me[asws] by the Command of Allah[azwj]?'

فقال لها: هاتي على ذلك شهودا. فجاءت بأم أيمن، فقالت: لا أشهد حتى أحتج- يا أبا بكر- عليك بما قال رسول الله (صلى الله عليه و آله)، فقالت: أنشدك الله- يا أبا بكر- أ لست تعلم أن رسول الله (صلى الله عليه و آله) قال: إن أم أيمن امرأة من أهل الجنة؟ قال: بلى. قالت: فأشهد أن الله أوحى إلى رسول الله (صلى الله عليه و آله): فَآتِ ذَا الْقُرْبى حَقَّهُ فجعل فدكا لفاطمة (عليها السلام) بأمر الله.

So he said to her[asws], 'Bring me witnesses upon that'. So she[asws] came with Umm Ayman[as] who said, 'I[as] will not testify until I[as] first argue against you – O Abu bakr – with what Rasool-Allah[saww] has said. I adjure you to Allah[azwj] – O Abu Bakr – do you not know that Rasool-Allah[saww] said: 'Surely Umm Ayman is a woman from the inhabitants of the Paradise?' He said, 'Yes'. She[as] said, 'So I[as] hereby testify that Allah[azwj] Revealed unto Rasool-Allah[saww] ***[30:38] Then give to the near of kin his due***, so he[saww] made Fadak to be for Fatima[asws] by the Command of Allah[azwj]'.

و جاء علي (عليه السلام) فشهد بمثل ذلك، فكتب لها كتابا برد فدك، و دفعه إليها، فدخل عمر، فقال: ما هذا الكتاب؟ فقال أبو بكر: إن فاطمة ادعت في فدك، و شهدت لها ام أيمن و علي، فكتبت لها بفدك. فأخذ عمر الكتاب من فاطمة (عليها السلام) فمزقه، و قال: هذا فيء للمسلمين، و قال: أوس بن الحدثان، و عائشة، و حفصة يشهدون على رسول الله (صلى الله عليه و آله) أنه قال: إنا معاشر الأنبياء لا نورث، ما تركناه صدقة، و إن عليا زوجها يجر إلى نفسه، و ام أيمن فهي امرأة صالحة، لو كان معها غيرها لنظرنا فيه.

And Ali[asws] came and testified similar to that. So he wrote for her[asws], the return of Fadak, and handed it (document) over to her. Umar came up and said, 'And what is this?' So Abu Bakr said, 'Fatima[asws] made a claim for Fadak, and Umm Ayman and

[3544] تأويل الآيات 1: 435/ 5.

Ali[asws] testified for her[asws], therefore I wrote out Fadak for her[asws]'. Umar grabbed hold of the document from Syeda Fatima[asws] and tore it up, and said, 'This is war booty for the Muslims'. And he said, 'Aws Bin Al-Hadsaan, and Ayesha, and Hafsa are testifying that Rasool-Allah[saww] said: 'We[as], the group of Prophets[as] do not bequeath (inheritance). What we[as] leave behind is charity'. And Ali[asws] is her[asws] husband[asws]. He[asws] would lead it to himself[asws]. And Umm Ayman[as], so she[as] is a virtuous woman, if only there was someone else with her[as] (to testify), we would look into the matter'.

فخرجت فاطمة (عليها السلام) من عندهما باكية حزينة، فلما كان بعد هذا جاء علي (عليه السلام) إلى أبي بكر و هو في المسجد، و حوله المهاجرون و الأنصار، فقال: يا أبا بكر، لم منعت فاطمة ميراثها من رسول الله (صلى الله عليه و آله)، و قد ملكته في حياة رسول الله (صلى الله عليه و آله)؟ فقال أبو بكر: هذا فيء للمسلمين، فإن أقامت شهودا أن رسول الله (صلى الله عليه و آله) جعله لها، و إلا فلا حق لها فيه. فقال أمير المؤمنين (عليه السلام): يا أبا بكر، تحكم فينا بخلاف حكم الله في المسلمين! قال: لا.

So Syeda Fatima[asws] went out from their presence, crying, grieving. So when it was after this, Ali[asws] came up to Abu Bakr whilst he was in the Masjid, and around him were the Emigrants and the Helpers, so he[asws] said: 'O Abu Bakr! Why did you prevent Syeda Fatima[asws] from her[asws] inheritance from Rasool-Allah[saww], and she[asws] had owned it during the lifetime of Rasool-Allah[saww]?' Abu Bakr said, 'This is the war booty for the Muslims. So if she[asws] can establish witnesses that Rasool-Allah[saww], I will make it to be for her[asws], otherwise she[asws] has not right in it'. So Amir-ul-Momineen[asws] said: 'O Abu Bakr! You are passing judgement regarding us[asws] in opposition to the Judgement of Allah[azwj] regarding the Muslims?' He said, 'No'.

قال: فإن كان في يد المسلمين شيء يملكونه، ادعيت أنا فيه، من تسأل البينة؟ قال: إياك كنت أسأل البينة على ما تدعيه على المسلمين. قال: فإذا كان في يدي شيء و ادعى فيه المسلمون، تسألني البينة على ما في يدي، و قد ملكته في حياة رسول الله (صلى الله عليه و آله)، و بعده ، و لم تسأل المسلمين البينة على ما ادعوا علي شهودا كما سألتني على ما ادعيت عليهم؟ فسكت أبو بكر، ثم قال عمر: يا علي، دعنا من كلامك، فإنا لا نقوى على حججك، فإن أتيت بشهود عدول و إلا فهو فيء للمسلمين لا حق لك و لا لفاطمة فيه.

He[asws] said: 'So if there was a thing which was in the hands of the Muslims which they owned it, and I[asws] make a claim for it, whom will you ask for the proof?' He said, 'It is you[asws] that I will be asking for the proof for what you[asws] claim against the Muslims'. He[asws] said: 'So if there was something which was in my[asws] hands, and the Muslims make a claim for it, you will ask me[asws] for the proof upon what is in my[asws] hands, and she[asws] owned it during the lifetime of Rasool-Allah[saww], and after him[asws], and you did not ask the Muslims for the proof upon what they claim against me[asws], for any witnesses, just as you asked me[asws] for what I[asws] were to claim against them?' So Abu Bakr was silent, then Umar said, 'O Ali[asws]! Leave us from your[asws] speech, for we are not capable of arguing with you[asws]. So if she[asws] comes with the witnesses, we shall reverse it, otherwise it would be the war booty for the Muslims. There is no right for you[asws], nor for Fatima[asws] with regards to it'.

فقال أمير المؤمنين (عليه السلام): يا أبا بكر، تقرأ كتاب الله؟ قال: نعم. قال: فأخبرني عن قول الله تعالى: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً، فيمن نزلت، أ فينا أم في غيرنا؟ قال: بل فيكم.

So Amir-ul-Momineen[asws] said: 'O Abu Bakr! Have you read the Book of Allah[azwj]?' He said, 'Yes'. He[asws] said: 'Inform me about the Words of Allah[azwj] the High ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of***

the House! And to Purify you a with a Purification, for whom was it Revealed, regarding us[asws] or regarding others than us[asws]?' He said, 'But, regarding you[asws]'.

قال: فلو أن شاهدين شهدا على فاطمة (عليهم السلام) بفاحشة، ما كنت صانعا؟ قال: كنت أقيم عليها الحد كما أقيم على سائر المسلمين. قال: كنت إذن عند الله من الكافرين. قال: و لم؟ قال: لأنك رددت شهادة الله لها بالطهارة، و قبلت شهادة الناس عليها، كما رددت حكم الله و حكم رسوله أن جعل رسول الله (صلى الله عليه و آله) لها فدك و قبضته في حياته، ثم قبلت شهادة أعرابي بوال على عقبيه، مثل أوس بن الحدثان، و أخذت منها فدك، و زعمت أنه فيء للمسلمين، و قد قال رسول الله (صلى الله عليه و آله): البينة على المدعي، و اليمين على من ادعي عليه-

He[asws] said: 'If two witnesses were to testify against Fatima[asws] for immorality, what would you have done?' He said, 'I would have applied the limit (of the Law) against her[asws] just as I would for the rest of the Muslims'. He[asws] said: 'Then, you would be from the Infidels, in the Presence of Allah[azwj]'. He said, 'And why?' He[asws] said: 'Because you would have rejected the Testimony of Allah[azwj] for her[asws] Purity, and would have accepted the testimonies of the people against her[asws], just as you have rejected the Judgement of Allah[azwj], and the judgement of His[azwj] Rasool[saww] that he[saww] made Fadak to be for her[asws], and she owned it during his[saww] lifetime. Then you accepted the testimony of a Bedouin who urinates upon his heels, the likes of Aws Bin Al-Hadsaan, and snatched Fadak from her[asws], and are alleging that it is the war booty for the Muslims. And Rasool-Allah[saww] has said: 'The onus of the Proof is upon the claimant, and the oath upon what he is claiming against'.

قال- فدمدم الناس، و بكى بعضهم، فقالوا: صدق- و الله- علي. و رجع علي إلى منزله».

He (the narrator) said, 'The people murmured, and some of them wept and were saying: 'By Allah[azwj], Ali[asws] has spoken the truth'. And Ali[asws] returned to his[asws] house'.

قال: «و دخلت فاطمة المسجد، و طافت بقبر أبيها (عليه و آله السلام) و هي تبكي، و تقول:

He (the narrator said), 'And Syeda Fatima[asws] entered the Masjid, and circumambulated the grave of her[asws] father[saww], and she[asws] wailed, and she[asws] was saying (in prose):

إنا فقدناك فقد الأرض وابلها و اختل قومك فاشهدهم و لا تغب

'Surely, your[saww] separation is the separation of the earth and its rains; and your people got disturbed, so appear to them and do not be hidden.

قد كان بعدك أنباء و هنبثة لو كنت شاهدها لم تكثر الخطب

After you[saww] there is news, and intense differing; If only you[saww] would have seen it, speeches would not have been in abundance.

قد كان جبريل بالآيات يؤنسنا فغاب عنا و كل الخير محتجب

Jibraeel [as] had been entertaining us[asws] with the Verses; so he[as] is absent from us[asws], and so is every good been veiled.

و كنت بدرا و نورا يستضاء به عليك تنزل من ذي العزة الكتب

And I[asws] was a moon and a Light illuminating it; upon you[saww] was the Revelation from the one with Honourable Books.

تقمصتها رجال و استخف بنا إذ غبت عنا فنحن اليوم نغتصب

The men have impersonated it and belittled us[asws]; when you[saww] are absent from us[asws], so today we[asws] have been usurped.

فكل أهل له قربى و منزلة عند الإله على الأدنين مقترب

For every family there is a kinship for it and a status; in the Presence of God, a nearness of approach.

أبدت رجال لنا فحوى صدورهم لما مضيت و حالت دونك الكثب

The men demonstrated what was in their chests; when I[asws] went and (described) the conditions besides you[saww].

فقد رزينا بما لم يرزه أحد من البرية لا عجم و لا عرب

So they gave us[asws] difficulties, which they had not given anyone; from the wilderness, neither the Arabs nor the non-Arabs.

فقد رزينا به محضا خليقته صافي الضرائب و الأعراق و النسب

So they gave us[asws] difficulties by its creation; the net of taxes, and the prejudices, and the hostilities.

فأنت خير عباد الله كلهم و أصدق الناس حين الصدق و الكذب

So you[saww] are the best of the servants of Allah[azwj], all of them; and the most truthful of the people when they speak the truth and lie.

فسوف نبكيك ما عشنا و ما بقيت منا العيون بتهمال لها سكب

So we[asws] would be lamenting over you[saww] whatever life we live and whatever that remains; from us the eyes with what we[asws] can bear, from the downpour of tears.

سيعلم المتولي ظلم حامتنا يوم القيامة أنى سوف ينقلب».

I[asws] shall be undertaking it upon myself[asws] to inform of the injustices upon us[asws]; on the Day of Judgement, I[asws] will overturn them'.

قال: «فرجع أبو بكر إلى منزله، و بعث إلى عمر، فدعاه، فقال: ما رأيت مجلس علي منا اليوم؟ و الله لئن قعد مقعدا مثله ليفسدن أمرنا، فما الرأي؟ قال عمر: الرأي أن تأمر بقتله. قال: فمن يقتله؟ قال: خالد بن الوليد.

He (the narrator) said, 'Abu Bakr returned to his house and sent for Umar and called him over, so he said, 'Did you not see Ali[asws]'s gathering from us today? By Allah[azwj], if he[asws] were to sit in a session like it, he[asws] would spoil our matter. So what is your

opinion?' Umar said, 'The opinion is that you should order for his[asws] murder'. He said, 'So who will murder him[asws]?' He said, 'Khalid Bin Al-Waleed'.

فبعثا إلى خالد، فأتاهما، فقالا: نريد أن نحملك على أمر عظيم. قال: احملاني على ما شئتما، و لو قتل علي بن أبي طالب. قالا: فهو ذاك. قال خالد: متى أقتله؟ قال أبو بكر: إذا حضر المسجد، فقم بجنبه في الصلاة، فإذا أنا سلمت فقم إليه فاضرب عنقه. قال: نعم.

So the two of them went to Khalid and said, 'We want to burden you with a great matter'. He said, 'Burden me with whatsoever you two like to, even though it may be the murder of Ali[asws] Bin Abu Talib[asws]'. They said, 'That is it!' Khalid said, 'When shall I kill him[asws]?' Abu Bakr said, 'When he[asws] is present in the Masjid, stand by his[asws] side during the Prayer. So when I send greetings (at the end of the Prayer), rise upon him[asws] and strike his[asws] neck'. He said, 'Yes'.

فسمعت أسماء بنت عميس ذلك، و كانت تحت أبي بكر، فقالت لجاريتها: اذهبي إلى منزل علي و فاطمة فأقرئيهما السلام، و قولي لعلي: إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ، فجاءت إليهما، فقالت لعلي (عليه السلام): إن أسماء بنت عميس تقرأ عليكما السلام، و تقول: إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ. فقال علي (عليه السلام): قولي لها: إن الله يحيل بينهم و بين ما يريدون.

Asma Bint Umays heard that, and she was under (wife of) Abu Bakr, so she said to her maid, 'Go to the house of Ali[asws] and Fatima[asws] and covey the greetings to them both[asws], and say to Ali[asws], ***'[28:20] surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you***'. So she came to the two of them[asws], and said to Ali[asws], 'Asma Bin Umays conveys the greetings to both of you[asws], and she is saying ***'[28:20] surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you'***. So Ali[asws] said: 'Relate my[asws] words to her: 'Surely Allah[azwj] has Transmitted what is between them and what they are intending'.

ثم قام و تهيأ للصلاة، و حضر المسجد، و صلى خلف أبي بكر، و خالد بن الوليد إلى جنبه معه السيف، فلما جلس أبو بكر للتشهد ندم على ما قال، و خاف الفتنة، و شدة علي (عليه السلام) و بأسه، و لم يزل متفكرا لا يجسر أن يسلم حتى ظن الناس أنه قد سها، ثم التفت إلى خالد، فقال: يا خالد، لا تفعل ما أمرتك به، السلام عليكم و رحمة الله و بركاته.

Then he[asws] stood up and prepared for the Prayer, and went to the Masjid, and Prayed while Abu Bakr went ahead, and Khalid Bin Al-Waleed was by his[asws] side, with his sword. So when Abu Bakr sat for the testimonies, fear overtook him and he said, and feared the strife, and the severity of Ali[asws] and his[asws] bravery, and did not stop thinking about it, and he did not dare to send greetings until the people thought that he had forgotten it. Then he turned towards Khalid, so he said, 'Do not do what I ordered you with! (and then sent the greetings of the Prayer) Peace be upon you all, and the Mercy of Allah[azwj] and His[azwj] Blessings'.

فقال أمير المؤمنين (عليه السلام): يا خالد، ما الذي أمرك به؟ قال: أمرني بضرب عنقك. قال: و كنت فاعلا؟ قال: إي و الله، فلولا أنه قال: لا تفعل، لقتلتك بعد التسليم- قال- فأخذه علي (عليه السلام)، فضرب به الأرض، و اجتمع الناس عليه، فقال عمر: يقتله، و رب الكعبة. و قال الناس: يا أبا الحسن، الله الله، بحق صاحب هذا القبر. فخلى عنه، فالتفت إلى عمر، و أخذ بتلابيبه، و قال: يا بن صهاك، لولا عهد من رسول الله (صلى الله عليه و آله)، و كتاب من الله سبق، لعلمت أينا أضعف ناصرا، و أقل عددا ثم دخل منزله».

So Amir-ul-Momineen[asws] said: 'O Khalid! What was it that he had ordered you with?' He said, 'He had ordered me to strike your[asws] neck'. He[asws] said: 'And would you

have done it?' He said, 'Yes, by Allah[azwj], even without him having said, 'Do not do it – I would have killed you[asws] after the greetings'. So Ali[asws] grabbed hold of him and fell him upon the ground, and the people gathered around. So Umar said, 'Kill him[asws], by the Lord[azwj] of the Kaaba!' And the people said, 'O Abu Al-Hassan[asws], Allah[azwj], Allah[azwj], for the sake of the occupant[asws] of this grave! So he[asws] let him go and turned towards Umar and grabbed him by his collar and said: 'O son of Sahaak! Had it not been for the oath from Rasool-Allah[saww] and the Book of Allah[azwj] in front of me[asws], you would have known where the weak helpers are, and fewer numbers'. Then he[asws] entered his[asws] house'.[3545]

VERSE 39

وَمَا آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ {39}

[30:39] And whatever you give out as interest, so that it may increase in the property of the people, it will not increase in the Presence of Allah; and whatever you give in Zakaat, intending the Face of Allah – so they that shall get an increase

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «الربا رباءان: أحدهما حلال، و الآخر حرام، فأما الحلال فهو أن يقرض الرجل أخاه قرضا طمعا أن يزيده و يعوضه بأكثر مما يأخذه، بلا شرط بينهما، فإن أعطاه أكثر مما أخذه على غير شرط بينهما فهو مباح له، و ليس له عند الله ثواب فيما أقرضه، و هو قوله: فَلا يَرْبُوا عِنْدَ اللَّهِ، و أما الربا الحرام، فالرجل يقرض قرضا و يشترط أن يرد أكثر مما أخذه، فهذا هو الحرام».

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

'Abu Abdullah[asws] said: 'The interest is of two types – one of these is Permissible, and the other is Prohibited. So as for the Permissible, so it is if the man lends his brother a loan in the greed that it would increase it and would be more than what was taken from him, without any condition between the two of them. So if he gives more than what was taken, upon no conditions between the two of them, so it is Permissible for him, and there is not Reward for him in the Presence of Allah[azwj] regarding what he lent out, and these are His[azwj] Words ***[30:39] it will not increase in the Presence of Allah***. And as for the Prohibited interest, so the man lends a loan, and keeps the condition that he would return more than what he has taken, so this is what is Prohibited'.[3546]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «مكتوب على باب الجنة: الصدقة بعشرة، و القرض بثمانية عشر».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar, who has narrated:

[3545] تفسير القمّي 2: 155
[3546] تفسير القمّي 2: 159

'Abu Abdullah[asws] has said: 'It is inscribed upon the Gate of the Paradise, "The charity (is compounded) by ten, and the loan, by eighteen'.[3547]

VERSE 40

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَٰلِكُمْ مِنْ شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {40}

[30:40] Allah is He Who Created you, then Gave you sustenance, then He will Cause you to die, then Revive you back to life. Is there any of your associate-gods who does anything of it? Glory be to Him, and Exalted is He above what they are associating

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم، قال: قلت للرضا (عليه السلام): ما تقول في التفويض؟ فقال: «إن الله تعالى فوض إلى نبيه (صلى الله عليه و آله) أمر دينه، فقال: ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا، فأما الخلق و الرزق فلا».

Ibn babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Yaaser Al-Khaadim who said,

'I said to Al-Reza[asws], 'What are you[asws] saying regarding the delegation?' So he[asws] said: Surely Allah[azwj] the high Delegated to His[azwj] Prophet[saww] the matters of His[azwj] Religion, so He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. As for the creation and the sustenance, so no!'

ثم قال (عليه السلام): «إن الله عز و جل يقول: اللَّهُ خالِقُ كُلِّ شَيْءٍ، و هو يقول: اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكائِكُمْ مَنْ يَفْعَلُ مِنْ ذلِكُمْ مِنْ شَيْءٍ سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ».

Then he[asws] said: 'Allah[azwj] Mighty and Majestic is Saying ***[13:16] Allah is the Creator of all things***. And He[azwj] is Saying ***[30:40] Allah is He Who Created you, then Gave you sustenance, then He will Cause you to die, then Revive you back to life. Is there any of your associate-gods who does anything of it? Glory be to Him, and Exalted is He above what they are associating***'.[3548]

VERSE 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ {41}

[30:41] Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ ظَهَرَ الْفَسادُ فِي الْبَرِّ وَ الْبَحْرِ بِما كَسَبَتْ أَيْدِي النَّاسِ قَالَ ذَاكَ وَ اللَّهِ حِينَ قَالَتِ الْأَنْصَارُ مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ.

[3547] الكافي 4: 33/ 1.
[3548] عيون أخبار الرّضا (عليه السّلام) 2: 203/ 3

Muhammad Bin Yahya, from Muhammad Bin Al-Husyan, fom Ali Bin Al-No'man, from Ibn Muskaan, from Muhammad Bin Muslim who has said:

Abu Ja'far[asws] regarding the Words of the Mighty and Majestic: ***"[30:41] Corruption has appeared in the land and the sea on account of what the hands of men have wrought"***, he[asws] said: 'By Allah[azwj], that was when the 'Al-Ansar' (Helpers) said, 'from us should be an Emir (commander), and from you should be an Emir' (referring to Saqifa).[3549]

علي بن إبراهيم، قال: وقال الصادق (عليه السلام): «حياة دواب البحر بالمطر، فإذا كف المطر ظهر الفساد في البر و البحر، و ذلك إذا كثرت الذنوب و المعاصي».

Ali Bin Ibrahim said,

'And Al-Sadiq[asws] said: 'The lives of the animals of the sea is by the rains. So if the rains are withheld, the corruption appears in the land and the sea, and that (happens) when the sins and the disobedience abound'.[3550]

VERSE 42

قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ۚ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ {42}

[30:42] Say: Travel in the land, then see how was the end of those before; most of them were polytheists

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كانَ عاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَى بِذَلِكَ أَيِ انْظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ

He (the narrator) said, 'And I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic: ***"[30:42] Say: Travel in the land, then see how was the end of those before"***. So he[asws] said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it'.[3551]

VERSES 43 & 44

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ {43} مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ {44}

[3549] الكافي 8: 58/ 19.
[3550] تفسير القمّي 2: 160.
[3551] Al lKafi – H 14797 (Extract)

[30:43] Then set your face for the upright Religion before there comes from Allah the Day which cannot be averted; on that Day they shall become separated [30:44] Whoever disbelieves, he shall be responsible for his disbelief, and whoever does righteous deeds, so it is for their own selves that they are preparing

الحسين بن سعيد في (كتاب الزهد): عن ابن النعمان، عن داود بن فرقد، قال: سمعت أباعبد الله (عليه السلام) يقول: «إن العمل الصالح ليذهب إلى الجنة، فيمهد لصاحبه، كما يبعث الرجل غلاما فيفرش له، ثم قرأ: وَ مَنْ عَمِلَ صالِحاً فَلِأَنْفُسِهِمْ يَمْهَدُونَ».

Al-Husayn Bin Saeed in Kitaab Al-Zohad, from Ibn Al-No'man, from Dawood Bin Farqad who said,

'I heard Abu Abdullah[asws] saying: 'The righteous deeds will be going to the Paradise, so these would prepare for its owners, just as the man sends his servant to prepare his bed for him'. Then he[asws] recited ***[30:44] and whoever does righteous deeds, so it is for their own selves that they are preparing***'.[3552]

VERSES 45 - 53

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ {45} وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {46} وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ {47} اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ {48} وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ {49} فَانْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {50} وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ {51} فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {52} وَمَا أَنْتَ بِهَادِ الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۖ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {53}

[30:45] That He may Recompense those who believe and do righteous deeds out of His Grace; He does not love the unbelievers [30:46] And from His Signs is that He Sends forth the winds bearing good news, and that He may Make you to taste of His Mercy, and that the ships may run by His Command, and that you may seek from His Grace, and that you may be grateful [30:47] And We have Sent before you Rasools to their people, so they came to them with clear proofs, then We Took Retribution from those who were guilty; and helping the Believers is incumbent upon Us [30:48] Allah is he Who Sends forth the winds so they raise a cloud, then He Spreads it forth in the sky as He Desires to, and He Breaks it up so that you see the rain coming forth from inside it; then when He Causes it to fall upon whomsoever He Desires to from His servants, then they are joyful [30:49] Although before this, before it was sent down upon them, in utter despair [30:50] Look then at the effects of Allah's Mercy, how He Gives life to the earth after its death, most surely He will Revive the dead to life; and He has Power over all things [30:51] And if We send a wind and they see it to be yellow, they would after that continue to disbelieve [30:52] For you cannot make the dead to hear and you cannot make the deaf to hear the call, when they turn back [30:53] And you cannot guide the blind out from their error. You cannot make to hear any except for those who believe in Our Signs so they are the submitters

[3552] الزهد: 21/ 46

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far[asws] about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he[asws] said: 'Allah[azwj] has armies of winds by which He[azwj] Punishes whomsoever that He[azwj] so Wishes to from the ones who disobey Him[azwj], and from every wind from these is an Angel allocated to it. So if Allah[azwj] Intends to Punish a people by some kind of torment, He[azwj] Reveals to the Angel in charge of that particular type of the winds by which He[azwj] Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قَالَ فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He[asws] said: 'And for every wind from these is a name. Have you not heard the Words of the High[azwj]: ***"[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster"***, and Said: ***"[51:41] When We sent upon them the destructive wind (Al-Aqeem)"***, and Said: ***"[46:24] a blast of wind in which is a painful punishment,"***, and Said: ***"[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up"***. And (others) from winds which have not been Mentioned by which Allah[azwj] Punishes the ones who disobey Him[azwj]'.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He[asws] said: 'And Allah[azwj] Mighty is His[azwj] mention has winds of Mercy which occur, and others besides that which He[azwj] Displays His[azwj] Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah[azwj], and from these are winds which Allah[azwj] has Counted in His[azwj] Book.

فَأَمَّا الرِّيَاحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهِبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah[azwj] Intends the North wind to blow, He[azwj] Commands the Angel whose name is the North (Al-Shimaal), so he descends upon the Sacred House (Al-Bayt Al-Haram),

stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah[azwj] Intends to Send the South winds, He[azwj] Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Al-Saba* wind, He[azwj] Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Daboura*, He[azwj] Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah[azwj] Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ مَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

Then Abu Ja'far[asws] said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba wind*, but rather these are the Angels who have been entrusted with these.[3553]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَاحَ رَحْمَةٍ وَ رِيَاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَاحِ رَحْمَةً فَعَلَ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيحِ عَذَاباً قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْماً قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحَوُّلِهِمْ عَنْ طَاعَتِهِ

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, who said:

Abu Ja'far[asws] said that 'Allah[azwj] has winds of Mercy as well as winds of Punishment. So if Allah[azwj] Desires that He[azwj] Turns the winds of Punishment into the winds of Mercy, He[azwj] Does it, but He[azwj] never Makes (winds of) Mercy to be turned into the wind of Punishment'. He[asws] said: 'And it is never the case that He[azwj] is Merciful to all people who obey Him[azwj] and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

[3553] Al Kafi – H 14511

قَالَ كَذَلِكَ فَعَلَ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He[asws] said: 'That is how He[azwj] Acted with the people of Yunus[as]. When they believed, Allah[azwj] Bestowed mercy upon them after having had Ordained for them the Punishment. He[azwj] had Decided, then Enclosed them with His[azwj] Mercy. So He[azwj] Made the Punishment that was pre-destined for them as a Mercy. He[azwj] Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him[azwj]'.

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحُ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرَضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمِ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He[asws] said: 'And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah[azwj] was Wrathful against them. So He[azwj] Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَتْ عَلَى الْخُزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخِرِ الثَّوْرِ تَغَيُّظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَجَّ الْخُزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَّارِ بِلَادِكَ

He[asws] said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He[asws] said: 'So the Keepers grumbled to Allah[azwj] from that. They said, 'Our Lord[azwj]! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You[azwj] from Your[azwj] creatures who built Your[azwj] City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جَبْرَئِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتِ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أُمِرَتْ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He[asws] said: 'So Allah[azwj] Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He[asws] said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.[3554]

VERSE 54

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۖ وَهُوَ الْعَلِيمُ الْقَدِيرُ {54}

[30:54] Allah is He Who Created you from a state of weakness then He Gave strength after weakness, then Made after strength weakness and a hoariness; He Creates whatsoever He Desires to, and He is the Knowing, the Powerful

[3554] Al Kafi – H 14512

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن عبد الرحمن بن محمد بن أبي هاشم، عن أحمد بن محسن الميثمي، عن أبي عبد الله جعفر بن محمد (عليه السلام)، في حديث يتضمن الاستدلال على الصانع سبحانه و تعالى، قال ابن أبي العوجاء- في الحديث بعد ما ذكر أبو عبد الله (عليه السلام) الدليل على الصانع تعالى- فقلت له: ما منعه إن كان الأمر كما تقولون أن يظهر لخلقه، و يدعوهم إلى عبادته حتى لا يختلف منهم اثنان، و لم احتجب عنهم، و أرسل إليهم الرسل، و لو باشرهم بنفسه كان أقرب إلى الإيمان به؟

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Ahmad Bin Mohsin Al-Maysami,

(It has been narrated) from Abu Abdullah Ja'far[asws] Bin Muhammad[asws], in a Hadeeth which included the evidencing upon the Maker, Glorious is He[azwj] and High. Ibl Abu Al-Awja said – in the Hadeeth after what Abu Abdullah[asws] mentioned of the proofs upon Maker, the High, so he said to him[asws], 'What is preventing Him[azwj], if the matter was as you[asws] are saying it to be (that Allah[azwj] does exist), that He[azwj] should appear to His[azwj] creatures, and Call them to His[azwj] worship until there does not remain any two from them who would differ, and does not Veil Himself[azwj] from them, and Send to them the Rasools[as], and if He[azwj] could Give them the good news Himself[azwj], they would be closer to the belief due to it?'

فقال لي: «ويلك، و كيف احتجب عنك من أراك قدرته في نفسك: نشوءك و لم تكن، و كبرك بعد صغرك، و قوتك بعد ضعفك، و ضعفك بعد قوتك، و سقمك بعد صحتك، و صحتك بعد سقمك، و رضاك بعد غضبك، و غضبك بعد رضاك، و حزنك بعد فرحك، و فرحك بعد حزنك، و بغضك بعد حبك، و حبك بعد بغضك، و عزمك بعد أناتك، و أناتك بعد عزمك، و شهوتك بعد كراهيتك «1»، و كراهيتك بعد شهوتك، و رغبتك بعد رهبتك، و رهبتك بعد رغبتك، و رجاءك بعد يأسك، و يأسك بعد رجائك، و خاطرك بما لم يكن في وهمك، و عزوب ما أنت معتقده عن ذهنك».

He[asws] said to me: 'Woe be unto you! And how can He[azwj] be Veiled from you, the one who Shows you His[azwj] Power within yourself – Made you a thing, and you did not exist, and Made you bigger after your smallness, and Gave you strength after your weakness, and Weakened you after your strength, and Made you ill after your health, and Gave you health after your illness, and Made you happy after your anger, and Made you angry after your happiness, and Grieved you after your joy, and Gave you joy after your grief, and your hatred after your love, and your love after your hatred, and your determination after your procrastination, and your procrastination after your determination, your lusts after your abhorrence, and your abhorrence after your lust, and your hope after your awe, and your awe after your hope, and your relief after your despair, and your despair after your relief, and your mind by what was not in your imagination, and wiped out what you had placed in your mind'.

و ما زال يعدد علي قدرته التي هي في نفسي التي لا أدفعها حتى ظننت أنه سيظهر فيما بيني و بينه.

And he[asws] did not stop counting to me, His[azwj] Power which is within myself which I could not refute, to the extent that I guessed that He[azwj] would Appear between myself and him[asws]'.[3555]

[3555] الكافي 1: 58/ 2

VERSES 55 & 56

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ {55} وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ ۖ فَهَٰذَا يَوْمُ الْبَعْثِ وَلَٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ {56}

[30:55] And at the time when the Hour shall be Established, the guilty shall swear (that) they did not tarry but for an hour; thus they used to be deceived [30:56] And those who are Given Knowledge and the Belief will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection, so this is the Day of Resurrection, but you did not know

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء، رفعه، عن عبد العزيز بن مسلم، عن الرضا (عليه السلام): في حديث وصف الإمام، و من له الإمامة، و يستحقها دون سائر الخلق- إلى أن قال الرضا (عليه السلام): «فلم تزل في ذريته- يعني الإمامة في ذرية إبراهيم (عليه السلام)- يرثها بعض عن بعض، قرنا فقرنا، حتى ورثها الله عز و جل النبي (صلى الله عليه و آله)، فقال جل و تعالى: إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ ،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim,

(It has been narrated) from Al-Reza[asws] in a Hadeeth of the description of the Imam[asws] and the one for whom there is no Imam[asws], and his[asws] being deserving of it apart from the rest of the creatures – until Al-Reza[asws] said: 'So it did not cease to be in his[as] descendants – meaning the Imamate in the descendants of Ibrahim[as] – inherited by one from the other, generation after generation, until Allah[azwj] Mighty and Majestic Made the Prophet[saww] inherit it. So the Majestic and High Said ***[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe, and Allah is the Guardian of the Believers***.

فكانت له خاصة، فقلدها رسول الله (صلى الله عليه و آله) عليا (عليه السلام) بأمر الله عز و جل على رسم ما فرض الله، فصارت في ذريته الأصفياء الذين آتاهم الله العلم و الإيمان بقوله جل و علا: وَ قالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمانَ لَقَدْ لَبِثْتُمْ فِي كِتابِ اللَّهِ إِلى يَوْمِ الْبَعْثِ، فهي في ولد علي (عليه السلام) خاصة إلى يوم القيامة، إذ لا نبي بعد محمد (صلى الله عليه و آله)».

So it was especially for him[saww], and Rasool-Allah[saww] collared Ali[asws] with it by the Command of Allah[azwj] Mighty and Majestic upon the Ordinance of what Allah[azwj] had Obligated. So it came to be in his[asws] descendants, the Purified ones[asws], the ones to whom Allah[azwj] gave the Knowledge, and the Belief by the Words of the Majestic and High ***[30:56] And those who are Given Knowledge and the Belief will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection***. So this is regarding Ali[asws] and the sons[asws] of Ali[asws] especially until the Day of Judgement, since there is no Prophet[as] after Muhammad[saww]'.[3556]

VERSES 57 - 60

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ {57} وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ۚ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ {58} كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ {59} فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ {60}

[3556] الكافي 1: 154/ 1

[30:57] So, on that Day their excuses shall not benefit those who were unjust, nor will they be allowed to make amends [30:58] And certainly We have Set forth for the people every kind of example in this Quran; and if you should come to them with a Sign, those who disbelieve would say: You are nothing but false claimants [30:59] Thus does Allah Seal the hearts of those who do not know [30:60] So be patient; for the Promise of Allah is True and let not those who have no certainty hold you in light estimation

علي بن إبراهيم: قال: كان علي بن أبي طالب (عليه السلام) يصلي و ابن الكواء خلفه، و أمير المؤمنين (عليه السلام) يقرأ، فقال ابن الكواء: وَ لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخاسِرِينَ فسكت أمير المؤمنين (عليه السلام) حتى سكت ابن الكواء، ثم عاد في قراءته، حتى فعل ابن الكواء ثلاث مرات، فلما كان في الثالثة، قال أمير المؤمنين (عليه السلام): «فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لا يَسْتَخِفَّنَّكَ الَّذِينَ لا يُوقِنُونَ».

Ali Bin Ibrahim said,

'Ali[asws] Bin Abu Talib[asws] was Praying and Ibn Al-Kawa was behind him[asws], and Amir-ul-Momineen[asws] recited, so Ibn Al-Kawa said, '***[39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated and you would end up being from the losers***'. So Amir-ul-Momineen[asws] kept quiet until Ibn Al-Kawa was silent. Then he[asws] repeated his[asws] recitation, until Ibn Al-Kawa did it three times. So when he was in his third (interruption), Amir-ul-Momineen[asws] said: '***[30:60] So be patient; for the Promise of Allah is True and let not those who have no certainty hold you in light estimation***'.[3557]

[3557] تفسير القمّي 2: 160.

CHAPTER 31

LUQMAN[AS]

(34 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن عمر بن جبير العرزمي، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة لقمان في كل ليلة وكل الله به في ليلته ملائكة يحفظونه من إبليس و جنوده حتى يصبح، فإذا قرأها بالنهار لم يزالوا يحفظونه من إبليس و جنوده حتى يمسي».

Ibn Babuwayh, by his chain, from Umar Bin Jubeyr Al-Arzamy, from his father,

(It has been narrated) from Abu Ja'far[asws] having said: 'The one who recites *Surah Luqman*[as] (31) during every night, Allah[azwj] would Allocate to it in his night, Angels who would be Protecting him from Iblees[la] and his[la] army until the morning. So if he recites it in the day, they do not cease Protecting him from Iblees[la] and his[la] army until the evening'.[3558]

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان لقمان رفيقه يوم القيامة، و أعطي من الحسنات عشرا بعدد من أمر بالمعروف و نهى عن المنكر و من كتبها و سقاها من في جوفه علة زالت عنه، و من كان ينزف دما، رجل أو امرأة، و علقها على موضع الدم، انقطع عنه بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww]: 'The one who recites this Chapter (31), Luqman[as] (Prophet) would be his friend on the Day of Judgement, and he would be Given ten times the Rewards of the one who enjoins the doing of good and forbidding the evil. And the one who writes it, and makes to drink (its water) the one who has an illness in his stomach, it would go away from him. And the one who was bleeding, man or a woman, and attaches it to the place of the bleeding, it would stop, by the Permission of Allah[azwj]'.[3559]

وقال الصادق (عليه السلام): «من كتبها و سقى بها رجلا أو امرأة في جوفها غاشية، أو علة من العلل، عوفي و أمن من الحمى، و زال عنه كل أذى بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it for a man or a woman suffering from stomach pains, or an illness from the illnesses, it would receded, and he would be secure from the fever, and every harm would go away from him by the Permission of Allah[azwj]'.[3560]

[3558] ثواب الأعمال: 110.
[3559] مجمع البيان 8: 488 «قطعة منه»
[3560] خواصّ القرآن: 6

VERSES 1 - 5

الم {1} تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {2} هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ {3} الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {4} أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {5}

[31:1] Alif Lam Meem [31:2] These are Verses of the Book of the Wise [31:3] A Guidance and a Mercy for the doers of goodness [31:4] Those who establish the Prayer and give the Zakat and they are certain of the Hereafter [31:5] These are upon a Guidance from their Lord, and these are they who are successful

ـ ثم ـ قال: وقال الصادق (عليه السلام) ثم الالف حرف من حروف قولك " الله " دل بالالف على قولك: الله. ودل باللام على قولك: الملك العظيم، القاهر للخلق أجمعين ودل بالميم على أنه المجيد ـ الكريم ـ المحمود في كل أفعاله.

Al-Sadiq[asws] said: 'The ***'Alif'*** is a letter from the letters of yours saying 'Allah'[azwj] evidences over your saying 'Allah'[azwj]. And the evidence by ***'Laam'*** over your saying – The Magnificent King, the Omnipotent, Creator of all. And the evidence by ***'Meem'*** – He[azwj] is The Glorious, The Benevolent, The Praised One in all His[azwj] affairs.[3561]

في كتاب معاني الاخبار باسناده الى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام: اما " الم " في اول البقرة، فمعناه أنا الله الملك.

In the book *Ma'ani Al-Akhbaar*, by its chain going up to Sufyan Bin Sa'eed Al-Thoory

(It has been narrated) from Al-Sadiq[asws] in a lengthy *Hadeeth* in which he[asws] said: 'As for the ***'Alif Laam Meem'*** in the beginning of Al-Baqarah (Chapter 2), its meaning is 'I[azwj] Allah[azwj] the King'.[3562]

وباسناده إلى أبى بصير عن أبى عبد الله عليه السلام قال: " الم " هو حرف من حروف اسم الله الاعظم المقطع في القرآن، الذى يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب ذلك الكتاب لاريب فيه هدى للمتقين قال: بيان لشيعتنا الذين يؤمنون بالغيب ويقيمون الصلوة ومما رزقناهم ينفقون قال: مما علمناهم يبثون ومما علمناهم من القرآن يتلون.

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah[asws], said: 'The ***"Alif Laam Meem"*** <u>is a letter from the letters of the Magnificent Name of Allah</u>[azwj], abbreviated in the Quran, which the Prophet[saww] and the Imam[asws] composed in the Quran. So if they[asws] supplicate by it, it is Answered'.[3563]

وروى أبو إسحاق الثعلبي في تفسيره مسندا إلى على بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله " الم " فقال في الالف ست صفات من صفات الله عزوجل،

And it has been reported from Abu Is'haq Al-Sa'alby in his commentary from Ali[asws] Bin Musa Al-Reza[asws] that a questioner asked Ja'far[asws] Ibn Muhammad Al-Sadiq[asws] about His[azwj] Words ***"Alif Laam Meem"***. He[asws] said: 'In ***"Alif"*** are six Attributes from the Attributes of Allah[azwj] the Mighty and Majestic.

" الابتداء " فان الله عزوجل ابتدأ جميع الخلق والالف ابتداء الحروف

[3561] Tafseer Imam Hassan Al Askari[asws] – S 33
[3562] Tafseer Noor Al Thaqalayn CH 2 – H 4
[3563] Tafseer Noor Al Thaqalayn CH 2 – H 5

The "Beginning" (الابتداء) – Allah[azwj] Initiated the whole of the creation and ***"Alif"*** is the initial letter.

و " الاستواء " فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" (الاستواء) – He[azwj] is Just and is not unfair, and ***"Alif"*** is straight in itself.

و " لانفراد " فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah[azwj] is Alone and ***"Alif"*** is alone.

و " اتصال الخلق بالله " والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah[azwj] and Allah[azwj] is not connected to the creatures, and all of them are in need of Him[azwj] and He[azwj] is Independent of them. The ***"Alif"*** as well is not connected with the other letters whereas the other letters are connected by it.

وهو منقطع عن غيره،

The "Cut off" – And He[azwj] is cut-off from the others (and ***"Alif"*** is cut off from the others).

والله تعالى باين بجميع صفاته من خلقه، ومعناه " من الالفة " فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

The "Joiner" - And Allah[azwj] the High is the Source of the attachment between His[azwj] creatures, and its Meaning is "Harmonious" So, just as Allah[azwj] Mighty and Majestic is the reason for the Harmony of the creatures, similar to that ***"Alif"*** is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.[3564]

فلما جاء أبوذر إلى رسول الله (صلى الله عليه وآله) قال له رسول الله: يا أباذر إنك أحسنت طاعة الله، فسخر الله لك من يطيعك في كف العوادي عنك، فأنت من أفضل من مدحه الله عزوجل ـ ب ـ أنه يقيم الصلاة.

When Abu Dharr[ar] came to Rasool-Allah[saww], Rasool-Allah[saww] said to him[ar]: 'O Abu Dharr[ar]! You[ar] are the best in obedience to Allah[azwj], and so Allah[azwj] has Made (this lion) subservient to you[ar] and it restrained from you[ar] in the valley. You[ar] are from the best of those whom Allah[azwj] Mighty and Majestic has Praised by ***[31:4] Those who establish the Prayer***'.[3565]

قال الامام (عليه السلام): أما الزكاة فقد قال رسول الله (صلى الله عليه وآله): من أدى الزكاة إلى مستحقها، وقضى الصلاة على حدودها، ولم يلحق بهما من الموبقات ما يبطلهما جاء يوم القيامة يغبطه كل من في تلك العرصات حيث يرفعه نسيم الجنة إلى أعلى غرفها وعلاليها بحضرة من كان يواليه من محمد وآله الطيبين الطاهرين.

The Imam Hassan Al-Askari[asws] said: 'As for the *Zakat,* Rasool-Allah[saww] said: One who pays *Zakat* to its deserving ones, and performs Salat as per its limits, and does

[3564] Tafseer Noor Al Thaqalayn Ch 2 – H 9
[3565] Tafseer Imam Hassan Al Askari[asws] – S 37

not invalidate them with any of his actions, then he will appear on the Day of Judgement in a state which the others will covet, and the breeze of Paradise will elevate him to the high places to the presence of those who were in the Wilayah of Muhammad[saww] and his[saww] Goodly and Purified Progeny[asws].'

ومن بخل بزكاته وأدى صلاته، فصلاته محبوسة دوين السماء إلى أن يجئ ـ حين ـ زكاته

And the one who is miserly in the payment of *Zakat* but fulfills his Salat, so his Salat remain captive in the sky until such time as his *Zakat* comes over'.[3566]

قال: فقيل لرسول الله (صلى الله عليه وآله): فمن يستحق الزكاة؟ قال: المستضعفون من شيعة محمد وآله الذين لم تقو بصائرهم. فأما من قويت بصيرته، وحسنت بالولاية لاوليائه والبراءة من أعدائه معرفته، فذاك أخوكم في الدين، أمس بكم رحما من الآباء والامهات المخالفين فلا تعطوه زكاة ولا صدقة،

A person asked: 'O Rasool-Allah[saww]! Who are the deserving recipients of *Zakat*?' He[saww] said: 'The weak among the Shias of Muhammad[saww] and his[saww] (pure) progeny[asws] and not all of them. One who has the strong vision and good understanding of keeping friendship with the friends and staying away from their[asws] enemies, they are their brethren in religion. As for the past, from the fathers and mothers of the adversaries, neither give them *Zakat* nor charity.

فان موالينا وشيعتنا منا، وكلنا كالجسد الواحد يحرم على جماعتنا الزكاة والصدقة، وليكن ما تعطونه إخوانكم المستبصرين: البر، وارفعوهم عن الزكوات والصدقات، ونزهوهم عن أن تصبوا عليهم أوساخكم، أيحب أحدكم أن يغسل وسخ بدنه، ثم يصبه على أخيه المؤمن؟

This is because those who love us[asws] and our Shiah, are like one body and it is forbidden on our[asws] group (descendants) to be recipients of *Zakat* and *Sadaqah*. But, whatever that you give to your fellow brothers of good insight is higher than *Zakat* and charity, for would one of you like to wash his body and then put the filth on the body of a brother believer?

إن وسخ الذنوب أعظم من وسخ البدن، فلا توسخوا بها إخوانكم المؤمنين. ولا تقصدوا أيضا بصدقاتكم وزكواتكم ـ المخالفين ـ المعاندين لآل محمد، المحبين لاعدائهم، فان المتصدق على أعدائنا ـ كان ـ كالسارق في حرم ربنا عزوجل وحرمي. قيل: يا رسول الله فالمستضعفون من المخالفين الجاهلين، لاهم في مخالفتنا مستبصرون ولاهم لنا معاندون؟ قال: فيعطى الواحد ـ منهم ـ من الدراهم مادون الدرهم، ومن الخبز مادون الرغيف.

The filth of the sins is greater than the filth of the body; so do not put this on your brother believer. And so do not give your charity and *Zakat* to the stubborn adversaries of the Family of Muhammad[saww], and the friends of their[asws] enemies, for it will be like stealing from the campus of our Lord[azwj] and my camp[saww].' He said: 'O Rasool-Allah[saww]! What about the weak ones from our ignorant adversaries, who neither have the insight of going against us[asws] nor have our[asws] enmity?' He[saww] said: 'If it is money, then give less than one Dirham and if it is bread, then less than one.'[3567]

قال الامام (عليه السلام): وبالدار الآخرة بعد هذه الدنيا يوقنون، ـ و ـ لا يشكون فيها أنها الدار التي فيها جزاء الاعمال الصالحة بأفضل مما عملوه، وعقاب الاعمال السيئة بمثل ما كسبوه.

[3566] Tafseer Imam Hassan Al Askari[asws] – S 39
[3567] Tafseer Imam Hassan Al Askari[asws] – S 40

The Imam Hassan Al-Askari[asws] said: 'They are certain of the House of the Hereafter after this world and do not doubt that World in which they will be Recompensed for their good deeds would be more than what they have earned from them, and will only be punished for the sins to the extent to which they had committed them.'[3568]

VERSES 6 & 7

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ {6} وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ {7} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ {8} خَالِدِينَ فِيهَا ۖ وَعْدَ اللَّهِ حَقًّا ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {9}

[31:6] And from the people is one who buys amusing discourse to lead astray from Allah's Way without knowledge, and to take it for a mockery; these shall have an abasing Punishment [31:7] And when Our Verses are recited to him, he turns back arrogantly, as if he had not heard them, as though in his ears was a heaviness, therefore announce to him a painful Punishment [31:8] (As for) those who believe and do good, they shall surely have Gardens of Bliss [31:9] Abiding in them; the Promise of Allah is True, and He is the Mighty, the Wise

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن علي ابن أبي حمزة، عن أبي بصير، قال سألت أبا جعفر (عليه السلام): عن كسب المغنيات. فقال: «التي يدخل عليها الرجل حرام، و التي تدعى إلى الأعراس ليس به بأس، و هو قول الله عز و جل: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Ibn Abu Hamza, who has reported from:

Abu Baseer says, 'I asked Abu Ja'far[asws] about the earnings of the singers, so he[asws] said: 'That which the man enters into, it is Prohibited (for a man to earn from singing), but that which invites to the wedding (among ladies, a lady singer), there is no problem with it, and these are the Words of Allah[azwj] Mighty and Majestic ***[31:6] And from the people is one who buys amusing discourse to lead astray from Allah's Way without knowledge***'.[3569]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن إسماعيل، عن ابن مسكان، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «الغناء مما وعد الله عز و جل عليه النار». و تلا هذه الآية: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّخِذَها هُزُواً أُولئِكَ لَهُمْ عَذابٌ مُهِينٌ.

And from him, from Ali Bin Ibrahim, form his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskaan, from Muhammad Bin Muslim, who says:

'I heard Abu Ja'far[asws] saying: 'The singing is from what Allah[azwj] Mighty and Majestic has Prepared the Fire for'. And he[asws] recited this Verse ***[31:6] And from the people is one who buys amusing discourse to lead astray from Allah's Way without knowledge, and to take it for a mockery; these shall have an abasing Punishment***'.[3570]

[3568] Tafseer Imam Hassan Al Askari[asws] – S 45
[3569] الكافي 5: 119/ 1
[3570] الكافي 6: 431/ 4.

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن مهران بن محمد، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «الغناء مما قال الله: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mahran Bin Muhammad,

'I heard Abu Abdullah[asws] saying: 'The singing is from what Allah[azwj] Says ***[31:6] And from the people is one who buys amusing discourse to lead astray from Allah's Way***'.[3571]

الزمخشري في (ربيع الأبرار): عن أبي أمامة، قال رسول الله (صلى الله عليه و آله): «لا يحل تعليم المغنيات، و لا بيعهن، و لا شراؤهن، و لا التجارة فيهن، و ثمنهن حرام، و ما أنزلت علي هذه الآية إلا في مثل هذا الحديث: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ».

Al-Zamakhshary, in Rabi'e Al-Abraar, from Abu Amamat who said,

'Rasool-Allah[saww] said: 'It is not Permissible to teach the singing, not buying them, nor selling them, nor the business regarding them, and their pricing is Prohibited. And this verse was not Revealed unto me[saww] except for the like of this talk ***[31:6] And from the people is one who buys amusing discourse to lead astray from Allah's Way***'.

ثم قال: «و الذي بعثني بالحق، ما رفع رجل عقيرة صوته بالغناء إلا بعث الله تعالى عليه عند ذلك شيطانين: على هذا العاتق واحد، و على هذا العاتق واحد، يضربان بأرجلهما في صدره، حتى يكون هو الذي يسكت».

Then he[saww] said: 'By the One[azwj] Who Sent me[saww] with the Truth, a man does not raise his voice with the singing except that Allah[azwj] the High Sends two devils during that – one upon this shoulder, and one upon that shoulder, both striking with their two feet upon his chest, until he becomes quiet'.[3572]

VERSES 8 - 11

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ {10} هَٰذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ {11}

[31:10] He created the skies without pillars as you see them, and put mountains upon the earth lest it might shake with you, and He Spread in it animals of every kind; and We Sent down water from the cloud, then Caused to grow therein (vegetation) of every noble kind [31:11] This is Allah's creation, so show Me what those besides Him have created. But, the unjust are in manifest error

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز و جل: وَ السَّماءِ ذاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه. فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّماواتِ بِغَيْرِ عَمَدٍ تَرَوْنَها؟ فقال: «سبحان الله! أليس الله يقول: بِغَيْرِ عَمَدٍ تَرَوْنَها؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

[3571] الكافي 6: 431/ 5.
[3572] ربيع الأبرار 2: 596

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

'I asked from Abu Al-Hassan Al-Reza[asws], 'Inform me about the Words of Allah[azwj] Mighty and Majestic ***[51:7] I swear by the sky full of ways***'. He[asws] said: 'Linked to the earth' – and clasped his[asws] fingers together. So I said, 'How can it become linked to the earth, and Allah[azwj] is Saying ***[13:2] Allah is He Who raised the skies without any pillars that you see***?' So he[asws] said: 'Glory be to Allah[azwj]! Is Allah[azwj] not Saying ***without any pillars that you see***?' I said, 'Yes'. So he[asws] said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة، و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، فوق السماء الخامسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوق السماء السادسة، و السماء السابعة فوقها قبة،

I said, 'May I be sacrificed for you[asws], how is that?' He[asws] extended his[asws] left hand and placed his[asws] right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky. And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَماواتٍ طباقا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ فأما صاحب الأمر فرسول الله (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين». قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لهن فوقنا».

And the Throne of the Beneficent, Blessed and high is above the seventh sky, and these are the Words of Allah[azwj] Mighty and Majestic ***[65:12] Allah is He Who Created seven skies,*** (in layers) ***and of the earth the like of them the Command continues to descend among them***. So as for the Master of the Command, so it is Rasool-Allah[saww], and the successor[asws] after Rasool-Allah[saww], established upon the face of the earth. So the Command Descends upon him[asws] from above the sky of the (seven) skies and the (seven) earths (firmaments)'. I said, 'So what is underneath us except for one earth?' So he[asws] said: 'There is nothing underneath us except for one earth, and the six of these are above it'.[3573]

VERSES 12 & 13

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {12} وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ {13}

[31:12] And We Gave the Wisdom to Luqman, to be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is

[3573] تفسير القمّي 2: 328

ungrateful, then surely Allah is Self-sufficient, Praised [31:13] And when Luqman said to his son and he was advising him: O my son! Do not associate with Allah; the Polytheism is a grievous injustice

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «وَ لَقَدْ آتَيْنا لُقْمانَ الْحِكْمَةَ، قال: الفهم و العقل».

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ashary, from one of our companions, raising it, from Hisham Bin Al-Hakam who said,

'Abu Al-Hassan Musa[asws] Bin Ja'far[asws] said to me: '***[31:12] And We Gave the Wisdom to Luqman*** – the understanding and the intellect'.[3574]

وعنه: عن الحسين بن محمد، عن المعلى بن محمد، عن علي بن محمد، عن بكر بن صالح، عن جعفر بن يحيى، عن علي القصير، عن أبي عبد الله (عليه السلام)، قال: قلت: جعلت فداك، قوله: وَ لَقَدْ آتَيْنا لُقْمانَ الْحِكْمَةَ؟ قال: «اوتي معرفة إمام زمانه».

And from him, from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Ja'far Bin Yahya, from Ali Al-Quseyr, who says:

Once, I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], (what about) His[azwj] Words '***[31:12] And We Gave the Wisdom to Luqman***?' He[asws] said: 'Gave the recognition of the Imam[asws] of his[as] era (معرفة إمام زمانه) '.[3575]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن حديد، عن منصور ابن يونس، عن الحارث بن المغيرة، أو عن أبيه، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما كان في وصية لقمان؟ قال: «كان فيها الأعاجيب، و كان أعجب ما كان فيها أن قال لابنه: خف الله عز و جل خيفة لو جئته ببر الثقلين لعذبك، و ارج الله رجاء لو جئته بذنوب الثقلين لرحمك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Ibn Yunus, from Al-haris Bin Al-Mugheira, or from his father, who says:

'I asked from Abu Abdullah[asws], 'What was in the will of Luqman[as]?' The Imam[asws] replied: 'There were wonders in it, and a wonder from what was in it was what he[as] said to his[as] son: 'Fear Allah[azwj] Mighty and Majestic with such a fear that if you had come with all the good of the Saqalayn (all the Jinn and the Human beings) He[azwj] would Punish you; and hope in Allah[azwj] with such a hope that if you had come with all the sins of the Saqalayn (all the Jinn and the Human beings), He[azwj] would be Merciful to you'.

ثم قال أبو عبد الله (عليه السلام): «كان أبي (عليه السلام) يقول: إنه ليس من عبد مؤمن إلا و في قلبه نوران: نور خيفة، و نور رجاء، لو وزن هذا لم يزد على هذا».

Then Abu Abdullah[asws] said: 'My[asws] father[asws] used to say: 'There is no believing servant except that there are in his heart, two lights – A light of fear, and a light of

[3574] الكافي 1: 13/ 12.
[3575] فسير القمّي 2: 161.

hope. If you were to weight this one, it would not exceed the weight of this one (the other)'.[3576]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي وَصِيَّةِ لُقْمَانَ لِابْنِهِ يَا بُنَيَّ سَافِرْ بِسَيْفِكَ وَ خُفِّكَ وَ عِمَامَتِكَ وَ خِبَائِكَ وَ سِقَائِكَ وَ إِبْرَتِكَ وَ خُيُوطِكَ وَ مِخْرَزِكَ وَ تَزَوَّدْ مَعَكَ مِنَ الْأَدْوِيَةِ مَا تَنْتَفِعُ بِهَا أَنْتَ وَ مَنْ مَعَكَ وَ كُنْ لِأَصْحَابِكَ مُوَافِقاً إِلَّا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ.

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad Al-Qasany, from Suleyman Bin Dawood, from Hammaad Bin Isa, who has narrated the following:

Abu Abdullah[asws] having said: 'Luqman[as] advised his[as] son: 'O my[as] son! Travel with your sword, and your slippers, and your turban, and your tent, and your water container, and your needle, and your threads, and your shoe-repair kit, and your provision of medicines, which are beneficial for you and the ones who are with you. And be in harmony with your companion except if it is in the disobedience to Allah[azwj] Mighty and Majestic'.[3577]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لُقْمَانُ لِابْنِهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَكَ إِيَّاهُمْ فِي أَمْرِكَ وَ أُمُورِهِمْ وَ أَكْثِرِ التَّبَسُّمَ فِي وُجُوهِهِمْ وَ كُنْ كَرِيماً عَلَى زَادِكَ وَ إِذَا دَعَوْكَ فَأَجِبْهُمْ وَ إِذَا اسْتَعَانُوا بِكَ فَأَعِنْهُمْ وَ اغْلِبْهُمْ بِثَلَاثٍ بِطُولِ الصَّمْتِ وَ كَثْرَةِ الصَّلَاةِ وَ سَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ دَابَّةٍ أَوْ مَالٍ أَوْ زَادٍ

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hammaad, who has narrated the following:

Abu Abdullah[asws] has said; 'Luqman[as] said to his[as] son: 'Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions. And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Prayer, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

وَ إِذَا اسْتَشْهَدُوكَ عَلَى الْحَقِّ فَاشْهَدْ لَهُمْ وَ اجْهَدْ رَأْيَكَ لَهُمْ إِذَا اسْتَشَارُوكَ ثُمَّ لَا تَعْزِمْ حَتَّى تَثَبَّتَ وَ تَنْظُرَ وَ لَا تُجِبْ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَقْعُدَ وَ تَنَامَ وَ تَأْكُلَ وَ تُصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرَكَ وَ حِكْمَتَكَ فِي مَشُورَتِهِ فَإِنَّ مَنْ لَمْ يُمْحِضِ النَّصِيحَةَ لِمَنِ اسْتَشَارَهُ سَلَبَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى رَأْيَهُ وَ نَزَعَ عَنْهُ الْأَمَانَةَ

And if they ask you to testify to 'الْحَقِّ' the truth, so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and Pray, and you are utilising your thoughts and your wisdom with regards to your advice. So the one who does not refine his advice for the one who consulted him, Allah[azwj] Crucifies his opinion, and Removes from him the trust.

[3576] الكافي 2: 155/ 1
[3577] Al Kafi – H 14914

وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَامْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْمَلُونَ فَاعْمَلْ مَعَهُمْ وَ إِذَا تَصَدَّقُوا وَ أَعْطَوْا قَرْضاً فَأَعْطِ مَعَهُمْ وَ اسْمَعْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ سِنّاً وَ إِذَا أَمَرُوكَ بِأَمْرٍ وَ سَأَلُوكَ فَقُلْ نَعَمْ وَ لَا تَقُلْ لَا فَإِنَّ لَا عِيٌّ وَ لُؤْمٌ وَ إِذَا تَحَيَّرْتُمْ فِي طَرِيقِكُمْ فَانْزِلُوا وَ إِذَا شَكَكْتُمْ فِي الْقَصْدِ فَقِفُوا وَ تَآمَرُوا

And if you see your companions walking, so you should walk with them, and if you see them doing something, so do it with them, and if they give charity and give a loan, so give with them. And listen to the one who is older than you in age, and if he orders you and asks you, so say, Yes', and do not say, 'No', for the 'No' is a fault and blameable. And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

وَ إِذَا رَأَيْتُمْ شَخْصاً وَاحِداً فَلَا تَسْأَلُوهُ عَنْ طَرِيقِكُمْ وَ لَا تَسْتَرْشِدُوهُ فَإِنَّ الشَّخْصَ الْوَاحِدَ فِي الْفَلَاةِ مُرِيبٌ لَعَلَّهُ أَنْ يَكُونَ عَيْناً لِلُّصُوصِ أَوْ يَكُونَ هُوَ الشَّيْطَانَ الَّذِي حَيَّرَكُمْ وَ احْذَرُوا الشَّخْصَيْنِ أَيْضاً إِلَّا أَنْ تَرَوْا مَا لَا أَرَى فَإِنَّ الْعَاقِلَ إِذَا أَبْصَرَ بِعَيْنِهِ شَيْئاً عَرَفَ الْحَقَّ مِنْهُ وَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye for the thieves, or he could be the Satan[la] who confused you. And be cautious of two persons as well, unless you can see what I[as] don't, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.

يَا بُنَيَّ وَ إِذَا جَاءَ وَقْتُ صَلَاةٍ فَلَا تُؤَخِّرْهَا لِشَيْءٍ وَ صَلِّهَا وَ اسْتَرِحْ مِنْهَا فَإِنَّهَا دَيْنٌ وَ صَلِّ فِي جَمَاعَةٍ وَ لَوْ عَلَى رَأْسِ زُجٍّ وَ لَا تَنَامَنَّ عَلَى دَابَّتِكَ فَإِنَّ ذَلِكَ سَرِيعٌ فِي دَبَرِهَا وَ لَيْسَ ذَلِكَ مِنْ فِعْلِ الْحُكَمَاءِ إِلَّا أَنْ تَكُونَ فِي مَحْمِلٍ يُمْكِنُكَ التَّمَدُّدُ لِاسْتِرْخَاءِ الْمَفَاصِلِ

O my son! And when the time of Salat comes up, so do not delay it for anything, and offer Salaat and seek comfort from it for it is the Religion. And Pray in congregation even if there is pushing upon the head. And do not sleep upon your animal for that is injurious to its back, and that is not from the actions of the wise except if you are in a carriage and it is possible for you to stretch your joints.

وَ إِذَا قَرُبْتَ مِنَ الْمَنْزِلِ فَانْزِلْ عَنْ دَابَّتِكَ وَ ابْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ وَ إِذَا أَرَدْتَ النُّزُولَ فَعَلَيْكَ مِنْ بِقَاعِ الْأَرْضِ بِأَحْسَنِهَا لَوْناً وَ أَلْيَنِهَا تُرْبَةً وَ أَكْثَرِهَا عُشْباً وَ إِذَا نَزَلْتَ فَصَلِّ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَةٍ فَأَبْعِدِ الْمَذْهَبَ فِي الْأَرْضِ وَ إِذَا ارْتَحَلْتَ فَصَلِّ رَكْعَتَيْنِ وَ وَدِّعِ الْأَرْضَ الَّتِي حَلَلْتَ بِهَا وَ سَلِّمْ عَلَيْهَا وَ عَلَى أَهْلِهَا فَإِنَّ لِكُلِّ بُقْعَةٍ أَهْلًا مِنَ الْمَلَائِكَةِ

And when you come close to the destination, so descend from your animal and begin by feeding it before yourself. And when you intend to encamp, so it is upon you to remain in a land, which is good in colour, soft in soil, and abundance of grass. And if you encamp, so Pray two cycles before you sit down. And if you intend to fulfill your need (toilet), go far away. And when you embark (upon your journey) Pray two cycles, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

وَ إِنِ اسْتَطَعْتَ أَنْ لَا تَأْكُلَ طَعَاماً حَتَّى تَبْدَأَ فَتَتَصَدَّقَ مِنْهُ فَافْعَلْ وَ عَلَيْكَ بِقِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا دُمْتَ رَاكِباً وَ عَلَيْكَ بِالتَّسْبِيحِ مَا دُمْتَ عَامِلًا وَ عَلَيْكَ بِالدُّعَاءِ مَا دُمْتَ خَالِياً وَ إِيَّاكَ وَ السَّيْرَ مِنْ أَوَّلِ اللَّيْلِ وَ عَلَيْكَ بِالتَّعْرِيسِ وَ الدَّلْجَةِ مِنْ لَدُنْ نِصْفِ اللَّيْلِ إِلَى آخِرِهِ وَ إِيَّاكَ وَ رَفْعَ الصَّوْتِ فِي مَسِيرِكَ.

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah[azwj] Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night. And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel'.[3578]

VERSES 14 & 15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ {14} وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {15}

[31:14] And We have enjoined the human in respect of his parents - his mother bears him with weakness upon weakness and his weaning is during two years - Saying: Be grateful to Me and to both your parents; to Me is the eventual journey [31:15] And if they contend with you that you should associate with Me what you have no knowledge of, do not obey the two of them, and keep company with the two of them in the world kindly, and follow the way of him who turns to Me, then to Me is your return, then I shall Inform you of what you had been doing

وعن النبي (صلى الله عليه و آله): «أنا و علي أبوا هذه الأمة».

And from the Prophet[saww] having said: 'I[saww] and Ali[asws] and two fathers of this community'.[3579]

وعنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبان بن عثمان، عن بشير الدهان أنه سمع أبا عبد الله (عليه السلام) يقول: «رسول الله (صلى الله عليه و آله) أحد الوالدين». قال: قلت: و الآخر؟ قال: «هو علي بن أبي طالب (عليه السلام)».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Abaan Bin Usmaan, from Basheer Al-Dahaan that, who says:

I heard Abu Abdullah[asws] saying: 'Rasool-Allah[saww] is one of the two parents'. He said, 'I said, 'And the other?' He[asws] said: 'He[asws] is Ali[asws] Bin Abu Talib[asws]'.[3580]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن بسطام بن مرة، عن إسحاق ابن حسان، عن الهيثم بن واقد، عن علي بن الحسين العبدي، عن سعد الإسكاف، عن الأصبغ بن نباتة، قال: سئل أمير المؤمنين (عليه السلام) عن قوله تعالى: أَنِ اشْكُرْ لِي وَ لِوالِدَيْكَ إِلَيَّ الْمَصِيرُ. فقال: «الوالدان اللذان أوجب الله لهما الشكر هما اللذان ولدا العلم، و ورثا الحكم، و أمر الناس بطاعتهما، ثم قال الله: إِلَيَّ الْمَصِيرُ فمصير العباد إلى الله، و الدليل على ذلك الوالدان، ثم عطف القول على ابن حنتمة و صاحبه، فقال في الخاص و العام: وَ إِنْ جاهَداكَ عَلى أَنْ تُشْرِكَ بِي يقول: في الوصية، و تعدل عمن أمرت بطاعته فلا تطعهما، و لا تسمع قولهما،

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Bustaan Bin Marat, from Is'haq Ibn Hisaan, from Al-Haysam Bin Waqid, from Ali Bin Al-Husayn Al-Abady, from Sa'ad Al-Askaaf, from Al-Asbagh Bin Nabata who said,

[3578] Al Kafi – H 14994
[3579] معاني الأخبار: 52/ 3.
[3580] تأويل الآيات 1: 437/ 4.

'Amir-ul-Momineen[asws] was asked about the Words of the High ***[31:14] Be grateful to Me and to both your parents; to Me is the eventual journey***, so he[asws] said: 'The two parent for whom Allah[azwj] has more than Obligated the appreciation are the two who gave birth to the Knowledge, and bequeathed the Wisdom. And He[azwj] Commanded the people to be obedient to these two, then Allah[azwj] Said ***to Me is the eventual journey***. So the journey of the servants is to Allah[azwj], and Evidenced upon that. Then He[azwj] Turned the Speech towards Ali Bin Hantana and his companion, so He[azwj] Said in general (terms) as well as particular ***[31:15] And if they contend with you that you should associate with Me***, He[azwj] is Speaking regarding the successor[asws], and if they modify about the one[asws] who has been Commanded to be obeyed ***do not obey the two of them***, and do not listen to their speech.

ثم عطف القول على الوالدين، فقال: وَ صاحِبْهُما فِي الدُّنْيا مَعْرُوفاً، يقول: عرف الناس فضلهما، و ادع إلى سبيلهما، و ذلك قوله: وَ اتَّبِعْ سَبِيلَ مَنْ أَنابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ، فقال: إلى الله ثم إلينا، فاتقوا الله و لا تعصوا الوالدين، فإن رضاهما رضا الله، و سخطهما سخط الله».

Then He[azwj] Turned the Speech towards the two parents, so He[azwj] Said ***and keep company with the two of them in the world kindly***. He[azwj] is saying: "Introduce the virtues of these two[asws] to the people, and call to the way of these two[asws], and these are His[azwj] Words ***and follow the way of him who turns to Me, then to Me is your return***, so he[asws] said: 'To Allah[azwj] then to us[asws]. So fear Allah[azwj] and do not disobey the two parents, for in their[asws] pleasure is the Pleasure of Allah[azwj], and in their anger is the Anger of Allah[azwj]'.[3581]

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين ابن سعيد، عن فضالة بن أيوب، عن أبان بن عثمان، عن عبد الله بن سليمان، قال: شهدت جابر الجعفي، عند أبي جعفر (عليه السلام)، و هو يحدث أن رسول الله و عليا (عليهما السلام) الوالدان.

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Ibn Saeed, from Fazaalat Bin Ayoub, from Abaan Bin Usmaan, from Abdullah Bin Suleyman who said,

'I witnessed Jabir Al-Ju'fy in the presence of Abu Ja'far[asws] and he[asws] was narrating that Rasool-Allah[saww] and Ali[asws] are the two parents.

قال عبد الله بن سليمان: و سمعت أبا جعفر (عليه السلام) يقول: «منا الذي أحل الخمس، و منا الذي جاء بالصدق، و منا الذي صدق به، و لنا المودة في كتاب الله عز و جل، و علي و رسول الله (صلى الله عليهما) الوالدان، و أمر الله ذريتهما بالشكر لهما».

Abdullah Bin Suleyman said, 'And I heard Abu Ja'far[asws] saying: 'It was from us[asws] that the Khums was made permissible, and it was from us[asws] that the Truth came, and it was from us[asws] that it was ratified, and for us[asws] is the cordiality in the Book of Allah[azwj] Mighty and Majestic. And Ali[asws] and Rasool-Allah[saww] are the two parents, and Allah[azwj] Commanded the descendants of these two[asws], for the appreciation to these two[asws]'.[3582]

[3581] الكافي 1: 354/ 79.
[3582] تأويل الآيات 1: 436/ 1

وعنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن ابن مسكان، عن زرارة، عن عبد الواحد بن مختار، قال: دخلت على أبي جعفر (عليه السلام)، فقال: «أما علمت أن عليا (عليه السلام) أحد الوالدين اللذين قال الله عز و جل: أَنِ اشْكُرْ لِي وَ لِوالِدَيْكَ؟».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Zurara, from Abdul Wahid Bin Mukhtar who said,

'I came up to Abu Ja'far[asws], so he[asws] said: 'Do you not know that Ali[asws] is one of the two parents for whom Allah[azwj] Mighty and Majestic Says ***[31:14] Be grateful to Me and to both your parents***?'

قال زرارة: فكنت لا أدري أي آية هي، التي في بني إسرائيل، أو التي في لقمان- قال- فقضي لي أن حججت، فدخلت على أبي جعفر (عليه السلام)، فخلوت به، فقلت: جعلت فداك، حديثا جاء به عبد الواحد. قال: «نعم». قلت: أي آية هي، التي في لقمان، أو التي في بني إسرائيل. فقال: «التي في لقمان».

Zurara said, 'I never knew, which Verse is it - the one which is in (Surah) *Banu Israeel* (Chapter 17) or in (Surah) *Luqman*[as] (Chapter 31) – so I judged that I should have it proved. So I came up to Abu Ja'far[asws], and was alone with him[asws]. I said, 'May I be sacrificed for you[asws]! Abdul Wahid came with a Hadeeth'. He[asws] said; 'Yes'. I said, 'Which Verse is it, that which is in (Surah) *Luqman*[as], or that which is in (Surah) *Banu Israeel*?' So he[asws] said: 'That which is in (Surah) *Luqman*[as]'.[3583]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو بكر محمد بن عمر الجعابي، قال: حدثنا أبو العباس أحمد بن محمد بن سعيد الهمداني، قال: حدثنا أبو عوانة موسى بن يوسف القطان الكوفي، قال: حدثنا محمد بن سليمان المقرئ الكندي، عن عبد الصمد بن علي النوفلي، عن أبي إسحاق السبيعي، عن الأصبغ بن نباتة العبدي، قال: لما ضرب ابن ملجم (لعنه الله) أمير المؤمنين علي بن أبي طالب (عليه السلام)، غدونا عليه في نفر من أصحابنا: أنا، و الحارث، و سويد بن غفلة، و جماعة معنا، فقعدنا على الباب، فسمعنا البكاء فبكينا، فخرج إلينا الحسن بن علي (عليهما السلام) فقال: «يقول لكم أمير المؤمنين (عليه السلام) انصرفوا إلى منازلكم».

Al-Sheykh in his Amaali, from Muhammad Bin Muhammad, from Abu Bakr Muhammad Bin Umar Al-Ja'aby, from Abu Al-Abbas Ahmad Bin Muhammad Bin Saeed Al-Hamdany, from Abu Awana Musa Bin Yusuf Al-Qatan Al-Kufy, from Muhammad Bin Suleyman Al-Maqry Al-Kindy, from Abdul Samad Bin Ali Al-Nowfaly, from Abu Is'haq Al-Sabi'yi, from Al-Asbagh Bin Nabata Al-Abdy who said,

'When Ibn Muljim[la] struck Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws], a number of us came to him – I, and Al-Haaris, and Suweyd Bin Gaflat, and a group from us. So we sat at the door. We heard the crying, and we wept as well. So Al-Hassan[asws] Bin Ali[asws] came out and said: 'Amir-ul-Momineen[asws] is saying to you all, that you should leave to go to your houses'.

فانصرف القوم غيري، فاشتد البكاء من منزله فبكيت، و خرج الحسن (عليه السلام)، و قال: «ألم أقل لكم انصرفوا» فقلت: لا و الله- يا بن رسول الله- ما تتابعني نفسي، و لا تحملني رجلي أن أنصرف حتى أرى أمير المؤمنين (صلوات الله عليه). قال: و بكيت، فدخل، فلم يلبث أن خرج، فقال لي: «ادخل». فدخلت على أمير المؤمنين (عليه السلام)،

So the people, apart from me, left. The crying intensified from his[asws] house, so I cried as well, and Al-Hassan[asws] came out and said: 'Did I[asws] not tell you to leave?' So I said, 'No, by Allah[azwj] – O son[asws] of Rasool-Allah[saww] – my self (conscience) does not let me, nor will my feet carry me to leave until I see Amir-ul-Momineen[asws]'. I

[3583] تأويل الآيات 1: 436/ 2.

cried, and he[asws] went in, and soon afterwards, he[asws] came out and said to me: ‘Enter’. So I came up to Amir-ul-Momineen[asws].

فإذا هو مستند معصوب الرأس بعمامة صفراء، قد نزف و اصفر وجهه، ما أدري وجهه أصفر أم العمامة؟ فأكببت عليه، فقبلته و بكيت، فقال لي: «لا تبك يا أصبغ، فإنها و الله الجنة».

He[asws] was bandaged by a yellow turban upon his[asws] head. He[asws] had been bleeding and his[asws] face had turned pale (to such an extent) that I could not make out whether his[asws] face was more yellow or the turban. So I cried out at him[asws]. I kissed him[asws] and cried, so he[asws] said to me: ‘Do not cry, O Asbagh, for by Allah[azwj], the Paradise is for you’.

فقلت له: جعلت فداك، إني و الله أعلم أنك تصير إلى الجنة، و إنما أبكي لفقداني إياك. يا أمير المؤمنين، جعلت فداك، حدثني بحديث سمعته من رسول الله (صلى الله عليه و آله)، فإني أراك لا أسمع منك حديثا بعد يومي هذا أبدا.

So I said to him[asws], ‘May I be sacrificed for you[asws]! By Allah[azwj], I know very well that you[asws] are going to the Paradise, but rather, I am crying due to the separation from you[asws]. O Amir-ul-Momineen[asws], may I be sacrificed for you[asws], narrated to me a Hadeeth you[asws] heard from Rasool-Allah[saww], for I can see that I will not hear from you[asws] a Hadeeth after this day, ever’.

قال: «نعم- يا أصبغ- دعاني رسول الله (صلى الله عليه و آله) يوما، فقال لي: يا علي انطلق حتى تأتي مسجدي، ثم تصعد منبري، ثم تدعو الناس إليك فتحمد الله تعالى و تثني عليه، و تصلي علي صلاة كثيرة، ثم تقول: أيها الناس، إني رسول رسول الله إليكم، و هو يقول لكم: إن لعنة الله، و لعنة ملائكته المقربين، و أنبيائه المرسلين، و لعنتي على من انتمى إلى غير أبيه، أو ادعى إلى غير مواليه، أو ظلم أجيرا أجره.

He[asws] said: ‘Yes, O Asbagh! Rasool-Allah[saww] called me[asws] one day, so he[saww] said to me[asws]: ‘O Ali[asws]! Go until you [asws] come to my[saww] Masjid, then ascend my[saww] Pulpit. Then call the people to you[asws], Praise Allah[azwj] the High and Extoll Him[azwj], and send a lot of blessings upon me[saww], then say: ‘O you people! I[asws] am a messenger of Rasool-Allah[saww] to you all, and he[saww] is saying to you: ‘The Curse of Allah[azwj], and the Curses of the Angels of Proximity, and His[azwj] Mursil Prophets[as], and my[saww] curse is upon the one who claims to other than his father, or called to another master, or is unjust to a wage earner’.

فأتيت مسجده، و صعدت منبره، فلما رأتني قريش و من كان في المسجد أقبلوا نحوي، فحمدت الله و أثنيت عليه، و صليت على رسول الله (صلى الله عليه و آله) صلاة كثيرة، ثم قلت: «أيها الناس، إني رسول رسول الله (صلى الله عليه و آله)، إليكم، و هو يقول لكم: ألا إن لعنة الله، و لعنة ملائكته المقربين، و أنبيائه المرسلين، و لعنتي على من انتمى إلى غير أبيه، أو ادعى إلى غير مواليه، أو ظلم أجيرا أجره».

So I[asws] came to his[saww] Masjid, and ascended upon his[saww] Pulpit. So when the Qureysh saw me[asws], and the ones who were in the Masjid came near me[asws], so I[asws] Praised Allah[azwj] and Extolled Him[azwj], and sent blessings upon Rasool-Allah[saww], numerous blessings, then I[asws] said: ‘O you people! I[asws] am a messenger of Rasool-Allah[saww] to you, and he[saww] is saying to you: ‘The Curse of Allah[azwj], and the curses of the Angels of Proximity, and of His[azwj] Mursil Prophets[as], and my[saww] curse is upon the one who claims to other than his father, or called to another master, or is unjust to a wage earner’.

قال: «فلم يتكلم أحد من القوم إلا عمر بن الخطاب، فإنه قال: قد أبلغت- يا أبا الحسن- و لكنك جئت بكلام غير مفسر. فقلت: ابلغ ذلك رسول الله (صلى الله عليه و آله)، فرجعت إلى النبي (صلى الله عليه و آله) فأخبرته الخبر، فقال: ارجع إلى مسجدي حتى تصعد منبري، فاحمد الله و اثن عليه، و صل علي، ثم قال: يا أيها الناس، ما كنا لنجيئكم بشيء إلا و عندنا تأويله و تفسيره، ألا و إني أنا أبوكم، ألا و إني أنا مولاكم، ألا و إني أنا أجيركم».

So no one from the people spoke except for Umar Bin Al-Khattab, who said, 'It has reached us – O Abu Al-Hassan[asws] – but you[asws] have come with a speech without explanation'. So I[asws] said: 'I[saww] shall make that reach Rasool-Allah[saww]'. So I[asws] returned to the Prophet[saww] and informed him[saww] of the news, so he[saww] said: 'Return to my[saww] Masjid until you[asws] ascend my[saww] Pulpit, so Praise Allah[azwj] and Extol Him[azwj], and send blessings upon me[saww], then say: 'O you people! We do not come to you with anything, except that its explanation and its interpretation is with us[asws]. Indeed, and I[saww] am your father. Indeed, and I[saww] am your Master. Indeed, and I[saww] am your wage earner'.[3584]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: وَ اتَّبِعْ سَبِيلَ مَنْ أَنابَ إِلَيَّ يقول: «اتبع سبيل محمد (صلى الله عليه و آله)».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said regarding the Words of the High ***[31:15] and follow the way of him who turns to Me***, He[azwj] is Saying: "Follow the way of Muhammad[saww]".[3585]

VERSE 16

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {16}

[31:16] O my son! Surely if it is the very weight of the grain of a mustard-seed, even though it is inside a rock, or in the skies or in the earth, Allah will Bring it; surely Allah is Knower of subtleties, Aware

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «اتقوا المحقرات من الذنوب فإن لها طالبا، لا يقول أحدكم: أذنب و أستغفر، إن الله عز و جل يقول: وَ نَكْتُبُ ما قَدَّمُوا وَ آثارَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ، و قال عز و جل: إِنَّها إِنْ تَكُ مِثْقالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّماواتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Ali Bin Abu Hamza, from Abu Baseer, who says:

'I heard Abu Ja'far[asws] saying: 'Fear the sins held in light estimation (المحقرات) for there is a seeker for it, no one of you should be saying, 'I sin, and I seek Forgiveness. Allah[azwj] Mighty and Majestic is Saying ***[36:12] and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam***. And the Mighty and Majestic is Saying ***[31:16] Surely if it is the very weight of the grain of a mustard-seed, even though it is inside a rock, or in the skies***

[3584] الأمالي 1: 122
[3585] تفسير القمّي 2: 165

or in the earth, Allah will Bring it; surely Allah is Knower of subtleties, Aware'.[3586]

و عنه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن المختار بن محمد بن المختار الهمداني، عن الفتح بن يزيد الجرجاني، عن أبي الحسن (عليه السلام)- في حديث- قال: فقولك: اللطيف الخبير فسره [لي] كما فسرت الواحد، فإني أعلم أن لطفه على خلاف لطف خلقه للفصل، غير أني أحب أن تشرح لي ذلك؟

And from him, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from Al-Mukhtar Bin Muhammad Bin Al-Mukhtar Al-Hamdany, from Al-Fatah Bin Yazeed Al-Jarjany, who has narrated the following:

'In a Hadeeth – I asked from Abu Al-Hassan[asws] 'So your[asws] words: 'the Subtle, the Aware', so explain it to me just as you[asws] explained 'the One', for I would like to know in detail the difference between His[azwj] Subtlety and the subtlety of His[azwj] creatures, and I would love it if you[asws] could explain that for me?'

فقال: «يا فتح، إنما قلنا اللطيف، للخلق اللطيف، و لعلمه بالشيء اللطيف، أو لا ترى- وفقك الله و ثبتك- إلى أثر صنعه في النبات اللطيف و غير اللطيف و في [الخلق اللطيف] من الحيوان الصغار من البعوض و الجرجس و ما [هو] أصغر منهما مما لا تكاد تستبينه العيون، بل لا يكاد يستبان- لصغره- الذكر من الأنثى، و الحدث المولود من القديم،

So he[asws] said: 'O Fatah! But rather, we say 'The Subtle', for the creation which is subtle, and for His[azwj] Knowledge of subtle things. Or, do you not see – and may Allah[azwj] Help you and Make you steadfast – the effects of His[azwj] Making in the plants which are soft and not subtle (hard), and in the subtle creation of the small animals like the fly and the mosquito, and whatever is smaller than these two, which do not even appear to the eyes. But it is not possible to differentiate between the male and the female (of the species), and the young and the old.

فلما رأينا صغر ذلك و لطفه، و اهتدائه للسفاد و الهرب من الموت، و الجمع لما يصلحه مما في لجج البحار و ما في لحاء الأشجار و المفاوز و القفار، و فهم بعضها عن بعض منطقها، و ما تفهم به أولادها عنها، و نقلها الغذاء إليها، ثم تأليف ألوانها حمرة مع صفرة و بياض مع حمرة، و ما لا تكاد عيوننا تستبينه بتمام خلقها، و لا تراه عيوننا، و لا تمسه أيدينا، علمنا أن خالق هذا الخلق لطيف، لطف في خلق ما سميناه بلا علاج و لا أداة و لا آلة، و أن كل صانع شيء فمن شيء صنع، و الله الخالق اللطيف خلق و صنع لا من شيء».

So when we see the smallness of that and its subtlety, their guidance out of decay, and their fleeing from the death, and the gathering of what is in the depths of the oceans, and what is in the branches of the trees, and the deserts, and the wilderness, and we come to understand that some of them talk to each other, and what their young ones understand from them, and how they transfer the food to them. Then we distinguish their colours, the red with the yellow, and white with the red, and what our eyes can hardly see the completeness of its creation. Neither can our eyes see it, nor can our hands touch it. We come to know that the Creator of this creation is Subtle, Creating it without any instruments or machinery. And for every made thing is the One who Made it, and Allah[azwj] is the Creator, the Subtle Who Created and Made (everything) from nothing'.[3587]

[3586] الكافي 2: 207/ 10.
[3587] (التوحيد: 186/ 1)

VERSE 17

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ {17}

[31:17] O my son! Establish Prayer and enjoin the good and forbid the evil, and be patient upon what befalls you; surely these acts require determination

الطبرسي: عن علي (عليه السلام): «اصبر على ما أصابك من المشقة و الأذى في الأمر بالمعروف و النهي عن المنكر».

Al-Tabarsy – who narrates:

'Ali[asws] has said: '***[31:17] and be patient upon what befalls you*** from the difficulties and the (verbal) abuse in the enjoining of the good and the forbidding of the evil'.[3588]

VERSE 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ {18}

[31:18] And do not turn your cheek away from people in contempt, nor go about in the land insolently; surely Allah does not love every self-conceited boaster

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد البرقي، عن أبيه، عن عبد الله بن المغيرة، و محمد بن سنان، عن طلحة بن زيد، عن أبي عبد الله (عليه السلام)، في هذه الآية: وَ لا تُصَعِّرْ خَدَّكَ لِلنَّاسِ، قال: «ليكن الناس في العلم سواء عندك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Al-Barqy, from his father, from Abdullah Bin AL-Mugheira, and Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah[asws] regarding this Verse ***[31:18] And do not turn your cheek away from people in contempt***, said: 'So that the people would become equal in knowledge in your presence'.[3589]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لا تَمْشِ فِي الْأَرْضِ مَرَحاً: «أي بالعظمة».

Then (Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] having said regarding His[azwj] Words ***[31:18] nor go about in the land insolently***: 'With pride'.[3590]

VERSE 19

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ {19}

[31:19] And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys

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[3588] مجمع البيان 8: 500.
[3589] الكافي 1: 32/ 2.
[3590] تفسير القمّي 2: 165

الشيخ البرسي، قال في تفسير قوله تعالى: إِنَّ أَنْكَرَ الْأَصْواتِ لَصَوْتُ الْحَمِيرِ، قال: سأل رجل أمير المؤمنين (عليه السلام): ما معنى هذه الحمير؟ فقال أمير المؤمنين (عليه السلام): «الله أكرم من أن يخلق شيئا ثم ينكره،

Al-Sheykh Al-Barsy said,

(It is reported) in the interpretation of the Words of the High ***[31:19] surely the most hateful of voices is the voice of the donkeys***, said, 'A man asked Amir-ul-Momineen[asws], 'What is the meaning of these donkeys?' So Amir-ul-Momineen[asws] said: 'Allah[azwj] is more Honourable than to Create a thing, then Hate it.

إنما هو زريق و صاحبه، في تابوت من نار، في صورة حمارين، إذا شهقا في النار انزعج أهل النار من شدة صراخهما».

But rather, this is Razeeq and his companion , in a coffin of Fire, in the image of donkeys. When they gasp in the Fire, the (other) inhabitants of the Fire would be annoyed by the intensity of the crying of these two'.[3591]

محمد بن يعقوب: عن أحمد بن محمد الكوفي، عن علي بن الحسن، عن علي بن أسباط، عن عمه يعقوب بن سالم، عن أبي بكر الحضرمي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ أَنْكَرَ الْأَصْواتِ لَصَوْتُ الْحَمِيرِ، قال: «العطسة القبيحة».

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad Al-Kufy, from Ali Bin Al-Hassan, from Ali Bin Asbaat, from his uncle Yaqoub Bin Saalim, from Abu bakr Al-Hazramy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[31:19] surely the most hateful of voices is the voice of the donkeys***, he[asws] said: 'The ugly (loud sound of) sneezing'.[3592]

VERSES 20 & 21

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ {20} وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ {21}

[31:20] Do you not see that Allah has Made whatever is in the skies and whatever is in the earth to be subservient to you, and Bestowed upon you His Favours (both) apparent and hidden? And among men is one who disputes in respect of Allah without Knowledge nor Guidance, nor an illuminating Book [31:21] And when it is said to them: Follow what Allah has Revealed, they say: But, we follow that which we found our fathers to be upon. Even though the Satan calls them to the Punishment of the Blazing Fire!

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن شريك، عن جابر، قال: قرأ رجل عند أبي جعفر (عليه السلام): وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظاهِرَةً وَ باطِنَةً، قال: «أما النعمة الظاهرة فالنبي (صلى الله عليه و آله)، و ما جاء به من معرفة الله عز و جل و توحيده،

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

[3591] مشارق أنوار اليقين: 80
[3592] الكافي 2: 480/ 21

'In the presence of Abu Ja'far[asws], a man recited ***[31:20] and Bestowed upon you His Favours (both) apparent and hidden***. He[asws] said: 'As for the apparent Favour, so it is the Prophet[saww] and what he[saww] came with from the recognition of Allah[azwj] Mighty and Majestic and His[azwj] Oneness.

و أما النعمة الباطنة فولايتنا أهل البيت، و عقد مودتنا، فاعتقد و الله قوم هذه النعمة الظاهرة و الباطنة، و اعتقدها قوم ظاهرة، و لم يعتقدوها باطنة، فأنزل الله: يا أَيُّهَا الرَّسُولُ لا يَحْزُنْكَ الَّذِينَ يُسارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قالُوا آمَنَّا بِأَفْواهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ «1»، ففرح رسول الله (صلى الله عليه و آله) عند نزولها، إذ لم يتقبل الله تعالى إيمانهم إلا بعقد ولايتنا و محبتنا».

And as for the hidden Favour, so it is our[asws] Wilayah, the People[asws] of the Household, and the contract for our[asws] cordiality. By Allah[azwj]! This community was Contracted to believe in the apparent Favour and the hidden. But, the people believed in the apparent, and did not believe in the hidden, so Allah[azwj] Revealed ***[5:41] O Rasool! Do not let those grieve you, those who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe***. So Rasool-Allah[saww] was happy during its Revelation, since Allah[azwj] the high would not be Accepting their belief except by belief in our[asws] Wilayah, and love for us[asws]'.[3593]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن أبي أحمد محمد بن زياد الأزدي، قال: سألت سيدي موسى بن جعفر (عليهما السلام) عن قول الله عز و جل: وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظاهِرَةً وَ باطِنَةً فقال (عليه السلام): «النعمة الظاهرة: الإمام الظاهر، و الباطنة: الإمام الغائب».

Ibn babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim bin Hashim, from his father, from Abu Ahmad Muhammad Bin Ziyad Al-Azdy who said,

'I asked my Master Musa[asws] Bin Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[31:20] and Bestowed upon you His Favours (both) apparent and hidden***, so he[asws] said: 'The apparent Favour – is the apparent Imam[asws]; and the hidden Favour – is the hidden Imam[asws]'.

فقلت له: و يكون في الأئمة من يغيب؟ فقال: «نعم، يغيب عن أبصار الناس شخصه، و لا يغيب عن قلوب المؤمنين ذكره، و هو الثاني عشر منا، و يسهل الله له كل عسير، و يذلل الله له كل صعب، و يظهر له كل كنوز الأرض، و يقرب له كل بعيد، و يبير به كل جبار عنيد، و يهلك على يده كل شيطان مريد، ذلك ابن سيدة الإماء، الذي تخفى على الناس ولادته، و لا يحل لهم تسميته، حتى يظهره الله عز و جل فيملأ الأرض قسطا و عدلا كما ملئت جورا و ظلما».

So I said to him[asws], 'So there will be among the Imams[asws], one[asws] who would be hidden?' So he[asws] said: 'Yes. His[asws] person would be hidden from the vision of the people, but his[asws] remembrance would not be absent from the hearts of the Believers, and he[asws] is the twelfth one from us[asws]. And Allah[azwj] will Make easy for him[asws], every difficulty, and overcome each one of it, and Make apparent for him[asws] every treasure of the earth, and Make closer to him[asws] every remote thing, and every tyrant would be destroyed by him[asws], and every castaway Satan[la] would perish at his[asws] hands. That is the son[asws] of the Chieftess of the believing women, whose coming (to the world) would be concealed from the people. It would not be permissible for them to name him[asws], until he[asws] Allah[azwj] Mighty and Majestic

[3593] تفسير القمّي 2: 165

Makes him[asws] to appear, so he[asws] would fill the earth with equity and justice just as it had been filled with inequity and injustice'.[3594]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مِنَ النَّاسِ مَنْ يُجادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ لا هُدىً وَ لا كِتابٍ مُنِيرٍ وَ إِذا قِيلَ لَهُمُ اتَّبِعُوا ما أَنْزَلَ اللَّهُ قالُوا بَلْ نَتَّبِعُ ما وَجَدْنا عَلَيْهِ آباءَنا أَ وَ لَوْ كانَ الشَّيْطانُ يَدْعُوهُمْ إِلى عَذابِ السَّعِيرِ: «فهو النضر بن الحارث، قال له رسول الله (صلى الله عليه و آله): اتبع ما انزل إليك من ربك. قال: بل أتبع ما وجدت عليه آبائي».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[31:20] And among men is one who disputes in respect of Allah without Knowledge nor Guidance, nor an illuminating Book [31:21] And when it is said to them: Follow what Allah has Revealed, they say: But, we follow that which we found our fathers to be upon. Even though the Satan calls them to the Punishment of the Blazing Fire!*** He[asws] said: 'So he is Al-Nazar Bin Al-Haaris. Rasool-Allah[saww] said to him: 'Follow what has been Revealed from your Lord[azwj]', he said, 'But, I will follow what I found my forefathers to be upon'.[3595]

VERSE 22

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ {22}

[31:22] And whoever submits himself wholly to Allah and he is the doer of good, he indeed has grabbed hold of the Firmest Handle upon which one can lay hold; and to Allah is the end of affairs

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسين بن سعيد، عن أبيه، عن الحصين بن مخارق، عن أبي الحسن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام) في قوله عز و جل: فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقى، قال: «مودتنا أهل البيت».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn Bin Saeed, from his father, from Al-Haseyn Bin Mukharaq, who says:

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] forefathers[asws] regarding the Words of the Mighty and Majestic ***[31:22] he indeed has grabbed hold of the Firmest Handle***, said: 'Our[asws] cordiality, the People[asws] of the Household'.[3596]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن خلف بن حماد الأسدي، عن أبي الحسن العبدي، عن الأعمش، عن عباية بن ربعي، عن عبد الله بن عباس، قال: قال رسول الله (صلى الله عليه و آله): «من أحب أن يتمسك بالعروة الوثقى التي لا انفصام لها فليستمسك بولاية أخي و وصيي علي بن أبي طالب، فإنه لا يهلك من أحبه و تولاه، و لا ينجو من أبغضه و عاداه».

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah Al-Barqy, from his father, from Khalaf Bin Hamaad Al-Asady, from Abu Al-Hassan Al-Abdy, from Al-Amsh, from Abayat Bin Rabi'e, from Abdullah Bin Abbas who said,

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[3594] كمال الدين و تمام النعمة: 368/ 6.
[3595] تفسير القمي 2: 166
[3596] تأويل الآيات 1: 439/ 10.

'Rasool-Allah[saww] said: 'The one who loves that he should grab hold of the Firmest Handle which is inextricable, so he should attach himself to the Wilayah of my[saww] brother[asws], and my[saww] successor[asws] Ali[asw] Bin Abu Talib[asws], for he will not be destroyed, the one who loves him[asws] and befriends him[asws] , but the one who hates him[asws] and is inimical to him[asws]' will (surely) not be Rescued,.[3597]

وعنه، بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «الأئمة من ولد الحسين (عليهم السلام)، من أطاعهم فقد أطاع الله، و من عصاهم فقد عصى الله عز و جل، هم العروة الوثقى، و هم الوسيلة إلى الله تعالى».

And from him, by his chain, said,

'Rasool-Allah[saww] said: 'The Imams[asws] from the sons[asws] of Al-Husayn[asws] – the one who obeys them[asws], has obeyed Allah[azwj], and the one who disobeys them[asws], so he has disobeyed Allah[asws] Mighty and Majestic. They[asws] are the ***Firmest Handle***, and they[asws] are the means to Allah[azwj] the High'.[3598]

الشيخ الفقيه أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان: رواه من طريق العامة، عن الرضا (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ستكون بعدي فتنة مظلمة، الناجي منها من تمسك بالعروة الوثقى.

Al-Sheykh, in Al-Faqeeh – Abu Al-Hassan Muhammad Bin Ahmad Bin Ali Bin Al-Husayn Bin Shazaan, reporting from the way of the generAl-Muslims,

(It has been narrated) from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'There will happen, after me[saww], dark strife. The saved ones from it would be the one who attaches to the ***Firmest Handle***'.

فقيل: يا رسول الله، و ما العروة الوثقى؟ قال: ولاية سيد الوصيين.

So it was said, 'O Rasool-Allah[saww], and what is the ***Firmest Handle***?' He[saww] said: 'Wilayah of the Chief of the successors[asws]'.

قيل: يا رسول الله، و من سيد الوصيين. قال: أمير المؤمنين.

It was said, 'O Rasool-Allah[saww]! And who is the Chief of the successors[asws]?' He[saww] said: 'Amir-ul-Momineen[asws]'.

قيل: يا رسول الله، و من أمير المؤمنين؟ قال: مولى المسلمين و إمامهم بعدي.

It was said, 'O Rasool-Allah[saww]! And who is Amir-ul-Momineen[asws]?' He[saww] said: 'The Master of the Muslims and their Imam[asws] after me[saww]'.

قيل: يا رسول الله، و من مولى المسلمين و إمامهم بعدك؟ قال: أخي علي بن أبي طالب».

[3597] معاني الأخبار: 368/ 1.
[3598] عيون أخبار الرّضا (عليه السّلام) 2: 58/ 217

It was said, 'O Rasool-Allah[saww]! And who is the Master of the Muslims and their Imam[asws] after you[saww]?' He[saww] said: 'My[saww] brother[asws], Ali[asws] Bin Abu Talib[asws]'.[3599]

VERSES 23 - 27

وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {23} نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ {24} وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {25} لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {26} وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {27}

[31:23] And whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We Inform them of what they did; surely Allah is the Knower of what is in the chests [31:24] We give them to enjoy a little, then will We Drive them to a severe Punishment [31:25] And if you ask them who Created the skies and the earth, they will be saying: Allah. Say: The Praise is due to Allah; But, most of them do not know [31:26] For Allah is whatsoever is in the skies and the earth; surely Allah is the Self-sufficient, the Praised [31:27] And were every tree that is in the earth pens and the sea (to supply it with ink), with seven more seas to increase it, the Words of Allah would not come to an end; surely Allah is Mighty, Wise

علي بن إبراهيم: و ذلك أن اليهود سألوا رسول الله (صلى الله عليه و آله) عن الروح، فقال: «الروح من أمر ربي و ما أوتيتم من العلم إلا قليلا». قالوا: نحن خاصة، قال: «بل الناس عامة».

Ali Bin Ibrahim –

And that the Jews asked Rasool-Allah[saww] about the Spirit, so he[saww] said: ***[17:85] The spirit is from the Commands of my Lord, and you are not given of its knowledge except for a little***'. They said, 'Us in particular?' He[saww] said: 'But, the people in general'.

قالوا: فكيف يجتمع هذان- يا محمد- تزعم أنك لم تؤت من العلم إلا قليلا و قد أوتيت القرآن، و أوتينا التوراة، و قد قرأت وَ مَنْ يُؤْتَ الْحِكْمَةَ و هي التوراة فَقَدْ أُوتِيَ خَيْراً كَثِيراً ؟ فأنزل الله تعالى: وَ لَوْ أَنَّ ما فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ما نَفِدَتْ كَلِماتُ اللَّهِ، يقول: علم الله أكثر من ذلك، و ما أوتيتم كثير فيكم، قليل عند الله.

They said, 'So how can these two be (reconciled) together – O Muhammad[saww] – You[saww] are alleging that you[saww] have not been Given from the Knowledge except for a little, and have been Given the Quran, and we have been Given the Torah, and I have read ***[2:269] and whoever is granted Wisdom,*** and it is the Torah ***he indeed is given an abundant good***?' So Allah[azwj] the High Revealed ***[31:27] And were every tree that is in the earth pens and the sea (to supply it with ink), with seven more seas to increase it, the Words of Allah would not come to an end***. He[saww] said: 'The Knowledge of Allah[azwj] is more than that, and whatever has been Given to you is a lot among you, but is little in the Presence of Allah[azwj]'.[3600]

[3599] مائة منقبة: 149/ 81.
[3600] تفسير القمي 2: 166

الطبرسي في (الإحتجاج): سأل يحيى بن أكثم أبا الحسن العالم العسكري (عليه السلام) عن قوله تعالى: سَبْعَةُ أَبْحُرٍ ما نَفِدَتْ كَلِماتُ اللَّهِ ما هي؟ فقال: «هي عين الكبريت، و عين اليمن، و عين البرهوت ، و عين الطبرية، و جمة ما سيدان، و جمة إفريقية، و عين باهوران، و نحن الكلمات التي لا تدرك فضائلنا و لا تستقصى».

Al-Tabarsy, in Al-Ihtijaj –

Yahya Bin Aksam asked Abu Al-Hassan Al-Askary[asws], the Most Knowledgeable One (العالم), about the Words of the High ***[31:27] with seven more seas to increase it, the Words of Allah would not come to an end***, what are these?' So he[asws] said: 'These are – Spring of Al-Kibreet, and spring of Al-Yemen, and spring of Al-Barhout, and spring of Al-Tabariyya, and the confluence of Syedan, and confluence of Africa, and spring of Bahouran. And we[asws] are the Words which our[asws] merits cannot be realised, nor can they be explored'.[3601]

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل في ليلة القدر: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يقول: ينزل فيها كل أمر حكيم، و المحكم ليس بشيئين، إنما هو شيء واحد، فمن حكم بما ليس فيه اختلاف فحكمه من حكم الله عز و جل، و من حكم بأمر فيه اختلاف فرأى أنه مصيب فقد حكم بحكم الطاغوت، إنه لينزل في ليلة القدر إلى ولي الأمر تفسير الأمور سنة سنة،

And from him by this chain from:

'Abu Ja'far[asws] said: 'Allah[azwj] Says in the Night of Predestination ***[44:4] Therein every wise affair is made distinct***. He[asws] said: 'In it Descends the Order for every affair, and no one order is for two things, but rather each thing has its own Order for it. One who makes an order which is not different, so his order would be from the Orders of Allah[azwj] and one who issues an order in which there is discrepancy believing that one to be correct would have issued the order of the tyrant.

These have Come down during the Night of Predestination (Laylat Al-Qadr) to the Master of the Command (Wali Al-Amr[asws]) explaining the affairs, year by year.

يؤمر فيها في أمر نفسه بكذا و كذا، و في أمر الناس بكذا و كذا، و إنه ليحدث لولي الأمر سوى ذلك كل يوم من علم الله عز ذكره الخاص و المكنون العجيب المخزون مثل ما ينزل في تلك الليلة من الأمر» ثم قرأ وَ لَوْ أَنَّ ما فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ما نَفِدَتْ كَلِماتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

The Imam[asws] issues in that the same order for such and such, and in the affairs of the people by such and such, and it happens to the Master of the Command (Wali Al-Amr[asws]) like that every day from the Knowledge of Allah[azwj], Mighty is His Mention[azwj], the special, and the hidden, and what a wonderful treasure the like of which has Come down in that Night from the Orders.' Then he[asws] recited ***[31:27] And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise***'.[3602]

قال أبويعقوب وأبوالحسن: فاتمرا لما أمرا، و ـ قد ـ خرجا وخلفانا هناك، وكنا نختلف إليه، فيتلقانا ببر الآباء وذوي الارحام الماسة. فقال لنا ذات يوم: إذا أتاكما خبر كفاية الله عزوجل أبويكما وإخزائه أعداءهما وصدق وعدي إياهما، جعلت من شكر الله عزوجل أن أفيد كما تفسير القرآن مشتملا على بعض أخبار آل محمد (صلى الله عليه وآله) فيعظم الله تعالى بذلك شأنكما.

[3601] الاحتجاج 2: 454.
[3602] الكافي 1: 192/ 3.

Abu Yaqoub and Abu Al-Hassan said: ‘Our fathers obeyed the order and left us behind while they both left to go back to their city and there was disagreement between them. When they had left, we used to present ourselves to the Imam[asws] and he[asws] used to behave with us like a father and grandfather behaves with their children. One day he[asws] said to us: ‘When you receive the news that your fathers are safe from their enemies by Allah the Almighty, and that my[asws] promise to your fathers has come true, I will thank Allah the Almighty by teaching you the commentary of the Quran by some reports of the progeny of Muhammad[saww] and as a result of which Allah the High will increase your reputation to greatness by it.’

قالا: ففرحنا وقلنا: يابن رسول الله فاذا نأتي (على جميع) علوم القرآن ومعانيه؟ قال (عليه السلام): كلا، إن الصادق (عليه السلام) علم ـ ما أريد أن أعلمكما ـ بعض أصحابه ففرح بذلك، وقال: يابن رسول الله (صلى الله عليه وآله) قد جمعت علم القرآن كله؟ فقال (عليه السلام): قد جمعت خيرا كثيرا، وأوتيت فضلا واسعا، لكنه مع ذلك أقل قليل ـ من ـ أجزاء علم القرآن، إن الله عزوجل يقول: " قل لو كان البحر مدادا لكمات ربى لنفد البحر قبل أن تنفد كلمات ربى ولو جئنا بمثله مددا "

We were happy to hear that and said: ‘O son[asws] of Rasool-Allah[saww]! So we will get all the knowledge of the Quran and its meanings?’ He[asws] said: ‘Never! Whatever I am going to teach you is what Al-Sadiq[asws] taught to one of his[asws] companions and he was happy with that and said: ‘O son[asws] of Rasool-Allah[saww]! So I have now become the recipient of the whole of the Quran?’ He[asws] said: ‘You have collected a lot of good, and extensive grace, but so little of the parts of its knowledge, for Allah the Almighty Says: ***[18:109] Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add***.

ويقول: " ولو أنما في الارض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله " وهذا علم القرآن ومعانيه، وما أودع من عجائبه، فكم ترى مقدار ما أخذته من جميع هذا ـ القرآن ـ ولكن القدر الذي أخذته، قد فضلك الله تعالى به على كل من لا يعلم كعلمك، ولا يفهم كفهمك.

And He[azwj] Says: ***[31:27] And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end***. And this the knowledge of the Quran and its meanings and extensiveness, see for yourself what you have taken from the whole of the Quran. But what little you have taken, Allah the High has Given you preference over that person does not know what you do and his understanding is not like yours.’[3603]

VERSES 28 & 29

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {28} أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ {29}

[31:28] Neither your Creation nor your Resurrection is anything but as a single soul; surely Allah is Hearing, Seeing [31:29] Do you not see that Allah Makes the night to enter into the day, and He Makes the day to enter into the night, and He has Made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you are doing?

[3603] Tafseer Imam Hassan Al Askari[asws] - Preface

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: ما خَلْقُكُمْ وَ لا بَعْثُكُمْ إِلَّا كَنَفْسٍ واحِدَةٍ: «بلغنا- و الله أعلم- أنهم قالوا: يا محمد، خلقنا أطوارا نطفا، ثم علقا، ثم أنشأنا خلقا آخر كما تزعم، و تزعم أنا نبعث في ساعة واحدة؟ فقال الله: ما خَلْقُكُمْ وَ لا بَعْثُكُمْ إِلَّا كَنَفْسٍ واحِدَةٍ، إنما يقول له: كن فيكون».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[31:28] Neither your Creation nor your Resurrection is anything but as a single soul***, he[asws] said: 'It has reached us[asws] – and Allah[azwj] Knows – they said, 'O Muhammad[saww]! We were Created as phases, a seed, then a clot. Then we would be Resurrected again as you[saww] are alleging, and alleging that we would be Resurrected at one time?' So Allah[azwj] Said ***[31:28] Neither your Creation nor your Resurrection is anything but as a single soul***, but rather He[azwj] would Say to it: "Be! So it would become'.

و قوله تعالى: أَ لَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهارِ وَ يُولِجُ النَّهارَ فِي اللَّيْلِ يقول: ما ينقص في الليل يدخل في النهار، و ما ينقص من النهار يدخل في الليل.

And the Words of the High ***[31:29] Do you not see that Allah Makes the night to enter into the day, and He Makes the day to enter into the night***, He[azwj] is Saying Whatever is deficient from the night enters into the day, and whatever is deficient from the day enters into the night'.

قوله: وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ كُلٌّ يَجْرِي إِلى أَجَلٍ مُسَمًّى يقول: كل واحد منهما يجري إلى منتهاه، فلا يقصر عنه و لا يجاوزه.

His[azwj] Words ***and He has Made the sun and the moon subservient (to you); each pursues its course till an appointed time*** Each one of them flows to its limit. So neither does it fall short of it, nor does it exceed it'.[3604]

ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن ابى الصامت في قول الله عزوجل وسخر لكم ما في السموات وما في الارض جميعا منه قال اجبرهم بطاعتهم.

Ibrahim Bin Haashim, from Al-Husayn Bin Sayf, from his father, from Abu Al-Saamit

Regarding the Statement of Allah[azwj] Mighty and Majestic ***[45:13] And He has made subservient to you whatsoever is in the heavens and whatsoever is in the Earth, all, from Himself*** said, 'Compelled them to be in their[asws] (Imams[asws]'s) obedience.'[3605]

VERSES 30 - 33

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ {30} أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {31} وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ {32} يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ {33}

[3604] تفسير القمّي 2: 167

[3605] Basaair Al Darajaat – P 2 CH 6 Rare H 1

[31:30] This is because Allah, He is the Truth, and that which they call upon besides Him is the falsehood, and that Allah, He is the High, the Great [31:31] Do you not see that the ships run on in the sea by Allah's Favour that He may Show you of His Signs? Most surely there are Signs in this for every patient, grateful one [31:32] And when they are overwhelmed by a wave like a canopy they call upon Allah, being sincere to Him, but when He Rescues them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one [31:33] O people! Fear your Lord and dread the Day when a father shall not recompense his son, nor shall the child recompense his father anything; surely the Promise of Allah is True, therefore let not the life of the world deceive you, nor let the arch-deceiver deceive you in respect of Allah

علي بن إبراهيم، في قوله: إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ، قال: هو الذي يصبر على الفقر و الفاقة، و يشكر الله على جميع أحواله.

Ali Bin Ibrahim –

Regarding His[azwj] Words ***[31:30] Most surely there are Signs in this for every patient, grateful one***, said, 'He is the one who is patient upon the poverty and the hunger, and is grateful to Allah[azwj] upon all of his situations'.[3606]

VERSE 34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {34}

[31:34] Surely Allah is He with Whom is the Knowledge of the Hour, and He Sends down the rain and He Knows what is in the wombs; and no one knows what he shall earn tomorrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware

و قوله: إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْغَيْثَ وَ يَعْلَمُ ما فِي الْأَرْحامِ وَ ما تَدْرِي نَفْسٌ ما ذا تَكْسِبُ غَداً وَ ما تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ، قال: قال الصادق (عليه السلام): «هذه الخمسة أشياء لم يطلع عليها ملك مقرب، و لا نبي مرسل، و هي من صفات الله عز و جل».

And His[azwj] Words ***[31:34] Surely Allah is He with Whom is the Knowledge of the Hour, and He Sends down the rain and He Knows what is in the wombs; and no one knows what he shall earn tomorrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware***, Al-Sadiq[asws] said: 'These are five things which have neither been notified to an Angel of Proximity, nor to a Mursil Prophet[as], and it is from the Attributes of Allah[azwj] Mighty and Majestic'.[3607]

حدثنا محمد بن عبد الحميد وابو طالب جميعا عن حنان بن سدير عن ابى جعفر عليه السلام قال ان لله علما عاما وعلما خاصا فاما الخاص فالذي لم يطلع عليه ملك مقرب ولا نبي مرسل واما علمه العام الذى اطلعت عليه الملائكة المقربين والأنبياء المرسلين قد رفع ذلك كله الينا ثم قال اما تقرء وعنده علم الساعة و ينزل الغيث ويعلم مافى الأرحام وما تدري نفس ماذا تكسب غدا وما تدرى نفس باى ارض تموت.

[3606] تفسير القمّي 2: 167.
[3607] تفسير القمّي 2: 167.

Narrated to us Muhammad Bin Abdul Hameed and Abu Talib together, from Hanaan Bin Sudeyr, who has said:

Abu Ja'far[asws] said: 'Surely Allah[azwj] has the Knowledge, which is general, and the Knowledge, which is special. As for the special, it is neither Informed to the Angels of Proximity, nor to the Mursil Prophet[as], and as for His[azwj] Knowledge which is general, that is what is announced to the Angels of Proximity, and the Mursil Prophets[as]. All of that is Awarded to us[asws]'. Then said: 'Have you not read ***[31:34] Surely Allah is He with Whom is the Knowledge of the Hour, and He Sends down the rain and He Knows what is in the wombs; and no one knows what he shall earn tomorrow; and no one knows in what land he shall die***'.[3608]

حدثنا احمد بن محمد عن محمد بن سنان عن ابى الجارود عن الاصبغ بن نباته قال سمعت امير المؤمنين عليه السلام يقول ان لله علمين علم استأثر به في غيبه فلم يطلع عليه نبيا من انبيائه ولا ملكا من ملائكته وذلك قول الله تعالى ان الله عنده علم الساعة و ينزل الغيث ويعلم مافى الأرحام وما تدري نفس ماذا تكسب غدا وما تدري نفس باى ارض تموت وله علم قد اطلع عليه ملائكته فما اطلع عليه ملائكته فقد اطلع عليه محمد واله وما اطلع عليه محمد واله فقد اطلعني عليه الكبير منا والصغير إلى ان تقوم الساعة.

Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al-Jaroud, from Al-Asbagh Bin Nabaata who said:

'I heard Amir-ul-Momineen[asws] say: 'The Knowledge of Allah[azwj] is of two (types) – a Knowledge by which He[azwj] Accounts for the hidden. He[azwj] did not Grant it to any Prophet[as] from the Prophets[as], or any Angel from the Angels, and that is the Statement of Allah[azwj] the High ***[31:34] Surely Allah is He with Whom is the Knowledge of the Hour, and He Sends down the rain and He Knows what is in the wombs; and no one knows what he shall earn tomorrow; and no one knows in what land he shall die***, and He[azwj] Has a Knowledge which He[azwj] has Announced it to His[azwj] Angels. Whatever that He[azwj] Announced it to His[azwj] Angels, He[azwj] Announced it to Muhammad[saww] and his[saww] Progeny[asws], and whatever that was Announced to Muhammad[saww] and his[saww] Progeny[asws] was Announced to me[asws] the large and the small from it up to the establishment of the Hour (Day of Judgment)'.[3609]

في اصول الكافي على بن محمد عن سهل بن زياد عن محمد بن عبد الحميد عن الحسن بن الجهم قال: قلت للرضا عليه السلام: أمير المؤمنين قد عرف قاتله في الليلة التى يقتل فيها والموضع الذى يقتل فيه، وقوله لما سمع صياح الاوز في الدار: صوائح تتبعها نوائح، وقول ام كلثوم: لو صليت الليلة داخل الدار وأمرت غيرك يصلى بالناس فأبى عليها وكثر دخوله وخروجه تلك الليلة بلا سلاح وقد عرف عليه السلام ان ابن ملجم لعنه الله قاتله بالسيف كان هذا مما لا يحسن تعرضه ؟ فقال: ذلك كان ولكنه خير في تلك الليلة لتمضى مقادير الله عزوجل.

In Usool Al-Kafi – Ali Bin Muhammad, from Sahl Bin ZIyad, form Muhammad Bin Abdul Hameed, from Al-Hassan Bin Al-Jaham who said,

'I said to Al-Reza[asws], 'Amir-ul-Momineen[asws] had recognised his[asws] murderer in the night in which he[asws] was murdered in, and the place in which he[asws] was murdered. And his[asws] words when he[asws] heard the sounds of the geese in the house: 'Their sounds would be followed by lamentations'. And the words of Umm Kulsoom, 'If you[asws] could only Pray this night in the house, and order someone else to Pray with

[3608] Basaair Al Darajaat – P 2 CH 21 H 1
[3609] Basaair Al Darajaat – P 2 Ch 21 H 9

the people'. So he[asws] refused her, and frequently entered and exited without a weapon, and he[asws] had recognised that Ibn Muljim[la] would murder him[asws] with the sword. This was all from what did not come good?' So he[asws] said: 'That was such, but good was in that night for the Ordained matter of Allah[azwj] Mighty and Majestic to come to be fulfilled'.[3610]

[3610] Tafseer Noor Al Saqalayn – CH 31 H 119

CHAPTER 32

AL-SAJDAH

(30 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن الحسن، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة السجدة في كل ليلة جمعة أعطاه الله تعالى كتابه بيمينه، و لم يحاسبه بما كان منه، و كان من رفقاء محمد و أهل بيته (عليهم الصلاة و السلام)».

Ibn Babuwayh, by his chain from Al-Hassan, from Al-Husayn Bin Abu Al-A'la, who has said from

Abu Abdullah[asws] has said: 'The one who recites *Surah Al-Sajdah* during every Friday night (the Eve of Thursday: as the night comes before the day in Lunar calendar), Allah[azwj] the High would Give him his Book in his right hand, and would not Reckon him with what was from it, and he would be from the friends of Muhammad[saww] and the People[asws] of his[saww] Household'.[3611]

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة فكأنما أحيا ليلة القدر، و من كتبها و جعلها عليه أمن الحمى، و وجع الرأس، و وجع المفاصل».

And from Kahwas Al-Quran – It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (32), so it would be as if he has stayed awake in the Night of Pre-destination (ليلة القدر). And the one, who writes it and makes it to be with him, would be safe from fever, headaches, and pain of the joints'.[3612]

VERSES 1 - 3

الم {1} تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {2} أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ {3}

[32:1] Alif Lam Meem [32:2] The Revelation of the Book, there is no doubt in it, is from the Lord of the Worlds [32:3] Or are they saying he has forged it? But, it is the Truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction

علي بن إبراهيم: الم تَنْزِيلُ الْكِتابِ لا رَيْبَ فِيهِ أي لا شك فيه مِنْ رَبِّ الْعالَمِينَ، أَمْ يَقُولُونَ افْتَراهُ، يعني قريشا، يقولون: هذا كذب محمد، فرد الله عليهم، فقال: بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنْذِرَ قَوْماً ما أَتاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ.

Ali Bin Ibrahim –

[3611] ثواب الأعمال: 110
[3612] (خواص القرآن)

[32:1] Alif Lam Mim [32:2] The Revelation of the Book, there is no doubt in it, is from the Lord of the Worlds [32:3] Or are they saying he has forged it? Meaning, Qureysh are saying that this is a lie of Muhammad[saww]. So Allah[azwj] Rebutted them Saying ***But, it is the Truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction***'.[3613]

VERSE 4

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ {4}

[32:4] Allah is He Who Created the skies and the earth and what is between them in six days, and Established upon the Throne; There is not for you besides Him, any guardian or any intercessor, will you not then mind?

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرَضِينَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبِعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah[asws] saying that: 'Allah[azwj] Created the good on the day of Sunday, and He[azwj] did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and that is the Statement of the Mighty and Majestic: ***[32:4] Allah is He Who Created the skies and the earth and what is between them in six days***.[3614]

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

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

'Abu Abdullah[asws] has said: 'The one who alleges that Allah[azwj] is from something, or within something, or upon something, so it is entirely 'فقد كفر' (he has blasphemed)'.[3615]

VERSE 5

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ {5}

[32:5] He Regulates the affair from the sky to the earth; then shall it ascend to Him in a Day the measure of which is a thousand years of what you count

[3613] تفسير القمّي 2: 167.
[3614] Al Kafi - 14565
[3615] الكافي 1: 99/ 9.

علي بن إبراهيم: يعني الأمور التي يدبرها، و الأمر و النهي الذي أمر به، و أعمال العباد، كل هذا يظهر يوم القيامة، فيكون مقدار ذلك اليوم ألف سنة من سني الدنيا.

Ali Bin Ibrahim –

Meaning the affairs which He[azwj] Regulates, and the Commandments and the Prohibitions which He[azwj] Commands for, and the deeds of the servants, all these would become apparent on the Day of Judgement. So the measurement of that Day would be of a thousand years from the years of the world'.[3616]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئاً إِلَّا أَعْطَاهُ فَلْيَيْأَسْ مِنَ النَّاسِ كُلِّهِمْ وَ لَا يَكُونُ لَهُ رَجَاءٌ إِلَّا مِنْ عِنْدِ اللَّهِ عَزَّ ذِكْرُهُ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلْهُ شَيْئاً إِلَّا أَعْطَاهُ فَحَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا عَلَيْهَا فَإِنَّ لِلْقِيَامَةِ خَمْسِينَ مَوْقِفاً كُلُّ مَوْقِفٍ مِقْدَارُهُ أَلْفُ سَنَةٍ ثُمَّ تَلَا فِي يَوْمٍ كانَ مِقْدارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ.

Ali Bin Ibrahim, from his father and Ali Bin Muhammad altogether from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas who said:

Abu Abdullah[asws] said: 'When one of you wish to have whenever one like (to ask) from his Lord[azwj] and He[azwj] would Give it to him, he should remove his hopes from all the people, but should not have any hope for himself except from Allah[azwj] Mighty is His[azwj] Remembrance.

So when Allah[azwj] Knows that to be in his heart, never would he ask for anything but it would be Given to him. So take account of your selves before Accounting is taken against you, for on the Day of Judgement there will be fifty pausing stations, with each stop being of the measurement of a thousand years (of the world)'. Then he[asws] recited: ***"[32:5] in a day the measure of which is a thousand years of what you count"***.[3617]

VERSE 6

ذَٰلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ {6}

[32:6] That is the Knower of the Hidden and the apparent, the Mighty the Merciful

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: عالِمُ الْغَيْبِ وَ الشَّهادَةِ، فقال: «الغيب ما لم يكن، و الشهادة ما قد كان».

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

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[32:6] That is the Knower of the Hidden and the apparent***, so he[asws]

[3616] تفسير القمّي 2: 168.
[3617] Al Kafi – H 14556

said: 'The hidden – is what has not happened, and the apparent is what has already happened'.[3618]

VERSES 7 - 9

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ {7} ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ {8} ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَا تَشْكُرُونَ {9}

[32:7] Who Made good everything that He Created, and He Began the creation of the human from clay [32:8] Then Allah Made his progeny from an extract of a despised fluid [32:9] Then Completed him and Breathed into him of His Spirit, and Made for you the ears and the eyes and the hearts; little is it that you give thanks for

علي بن إبراهيم: قوله: الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَ بَدَأَ خَلْقَ الْإِنْسانِ مِنْ طِينٍ، قال: هو آدم (عليه السلام) ثُمَّ جَعَلَ نَسْلَهُ أي ولده مِنْ سُلالَةٍ، و هي الصفوة من الطعام و الشراب مِنْ ماءٍ مَهِينٍ قال: النطفة المني ثُمَّ سَوَّاهُ أي استحاله من نطفة إلى علقة، و من علقة إلى مضغة، حتى نفخ فيه الروح.

Ali Bin Ibrahim –

His[azwj] Words ***[32:7] Who Made good everything that He Created, and He Began the creation of the human from clay***, said, 'He[as] is Adam[as] ***[32:8] Then He Made his progeny*** i.e., his[as] children ***from an extract*** and it is the clean food and water ***of a despised fluid*** the seed of the semen ***[32:9] Then Completed him*** i.e., from the seed to a clot, and from a clot to a lump of flesh, until He[azwj] ***Breathed into him of His Spirit***'.[3619]

VERSES 10 & 11

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ {10} قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {11}

[32:10] And they are saying: What! When we have become lost in the earth, shall we then be in a new creation? But, they are disbelievers in the meeting of their Lord [32:11] Say: The Angel of death who is Allocated to you shall cause you to die, then to your Lord you shall be returning

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء رأيت ملكا من الملائكة بيده لوح من نور، لا يلتفت يمينا و لا شمالا، مقبلا عليه، كهيئة الحزين، فقلت: من هذا، يا جبرئيل؟ فقال: هذا ملك الموت، مشغول في قبض الأرواح. فقلت: أدنني منه- يا جبرئيل- لأكلمه. فأدناني منه، فقلت له: يا ملك الموت، أكل من مات، أو هو ميت فيما بعد أنت تقبض روحه؟ قال: نعم. قلت: و تحضرهم بنفسك؟

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hisham,

'Abu Abdullah[asws] has said that Rasool-Allah[saww] said: 'When I[saww] was Ascended to the sky, I[saww] saw an Angel from the Angels in whose hand was a Tablet of Light. He

[3618] معاني الأخبار: 146.
[3619] تفسير القمّي 2: 167

was neither turning to his right, nor to his left, looking towards it as if he was in grief. So I[saww] said: 'Who is this, O Jibraeel[as]?' So he[as] said: 'This is the Angel of Death, occupied with the capturing of the souls'. So I[saww] said: 'Take me[saww] closer to him – O Jibraeel[as] - so that I[saww] may speak with him'. So he[as] took me[saww] closer to him. I[saww] said to him: 'O Angel of Death, do you take (the soul of) the one who dies, or he dies after you take his soul?' He said, 'Yes'. I[saww] said: 'And you are present with them yourself?'

قال: نعم، فما الدنيا كلها عندي، فيما سخرها الله لي و مكنني منها، إلا كالدرهم في كف الرجل يقلبه كيف يشاء، و ما من دار في الدنيا إلا و أدخلها في كل يوم خمس مرات، و أقول إذا بكى أهل البيت على ميتهم: لا تبكوا عليه، فإن لي إليكم عودة و عودة، حتى لا يبقى منكم أحد.

He said, 'Yes, so all the world is with me, regarding what Allah[azwj] has Made to be subservient to me and Enabled me from it, except like the Dirham in the palm of the man, he turns it how he so desires to. And there is none from the houses in the world, except that I enter it five times every day, and I say when the people of the house weep upon their dead: 'Do not weep upon him, for they are for me, and you will all be returning and returning, until there does not remain a single one among you'.

فقال رسول الله (صلى الله عليه و آله): كفى بالموت طامة، يا جبرئيل. فقال جبرئيل: ما بعد الموت أطم و أعظم من الموت».

Rasool-Allah[saww] said: 'The death is sufficient as a plague, O Jibraeel[as]'. So Jibraeel[as] said: 'What is after death, a plague greater than the death'.[3620]

وعنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن ابن فضال، عن علي بن عقبة، عن أسباط بن سالم مولى أبان، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، يعلم ملك الموت بقبض من يقبض؟ قال: «لا، إنما هي صكاك تنزل من السماء: اقبض نفس فلان بن فلان».

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazaal, from Ali Bin Uqba, from Asbaat Bin Saalim, a slave of Abaan who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[saww]! Does the Angel of Death know which soul he will be capturing (in advance)?' The Imam[asws] said: 'No. But rather, it is a count, which descends from the sky: 'Capture the soul of so and so'.[3621]

ابن شهر آشوب: في حديث عن رسول الله (صلى الله عليه و آله)، قال: «يا أبا ذر، لما أسري بي إلى السماء مررت بملك جالس على سرير من نور، على رأسه تاج من نور، إحدى رجليه في المشرق و الاخرى في المغرب، و بين يديه لوح ينظر فيه، و الدنيا كلها بين عينيه، و الخلق بين ركبتيه، و يده تبلغ المشرق و المغرب، فقلت: يا جبرئيل، من هذا؟ فما رأيت من ملائكة ربي جل جلاله أعظم خلقا منه.

Ibn Shehr Ashub,

In a Hadeeth from Rasool-Allah[saww] having said: 'O Abu Dahrr[ar]! When I[saww] was Ascended to the sky, I[saww] passed by an Angel seated upon a bed of Light. On his head was a crown of Light. One of his legs was in the east, and the other in the west, and between his hands was a Tablet in which he was looking into. And the world, all

[3620] تفسير القمّي 2: 168.
[3621] الكافي 3: 255/ 21

of it was in front of his eyes, and the creatures between his knees, and his hands reached the east and the west. So I[saww] said: 'O Jibraeel[as], who is this, for who would have not seen an Angel of my[saww] Lord[azwj] of a greater creation than him'.

قال: هذا عزرائيل ملك الموت ادن فسلم عليه، فدنوت منه، فقلت: سلام عليك، حبيبي ملك الموت. فقال: و عليك السلام يا أحمد. و ما فعل ابن عمك علي بن أبي طالب؟ فقلت: و هل تعرف ابن عمي؟ قال: و كيف لا أعرفه؟ فإن الله جل جلاله وكلني بقبض الأرواح ما خلا روحك و روح علي بن أبي طالب، فإن الله يتوفاكما بمشيئته».

He[as] said: 'This is Azraeel, the Angel of Death'. I[saww] approached, he greeted, so I[saww] said: 'Peace be upon you, my[saww] beloved Angel of Death'. So he said: 'And peace be upon you[saww] O Ahmad[saww]. And how is your[saww] cousin[asws] Ali[asws] Bin Abu Talib[asws]?' So I[saww] said: 'And you[saww] know my[saww] cousin[asws]?' He replied: 'And how can I not know him[asws]? Allah[azwj] Majestic is His[azwj] Majesty has Allocated me to capture the souls except for your[saww] soul and the soul of Ali[asws] Bin Abu Talib[asws], for Allah[azwj] will make both of you[asws] to pass away by His[azwj] Desire'.[3622]

وسئل رسول الله صلى الله عليه واله كيف يتوفى ملك الموت المؤمن ؟ فقال: ان ملك الموت ليقف من المؤمن عند موته موقف العبد الذليل من المولى، فيقوم هو و أصحابه لا يدنو منه حتى يبدء بالتسليم ويبشره بالجنة.

And Rasool-Allah[saww] was asked, 'How does the Angel of Death cause the believer to die?' So he[saww] said: 'The Angel of Death pauses near the Believer like the pausing of a humble slave in front of his master. So him, and his companions stand by and do not approach him to begin the extraction (of his soul) until they give him the good news of the Paradise'.[3623]

VERSES 12 - 14

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ {12} وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ {13} فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ ۖ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ {14}

[32:12] If only you could see when the guilty shall hang down their heads in the Presence of their Lord: Our Lord! We have seen and we have heard, so Send us back, we will do righteous deeds; (now) we are certain [32:13] And if We had so Desired, We would have Given to every soul its Guidance, but the Word from Me was True: I will Fill Hell with the Jinn and people together [32:14] So taste, because you forgot the meeting of this Day of yours; surely We Forsake you; and taste the eternal Punishment for what you had been doing

علي بن إبراهيم، قال: قوله: وَ لَوْ تَرى إِذِ الْمُجْرِمُونَ ناكِسُوا رُؤُسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنا أَبْصَرْنا وَ سَمِعْنا في الدنيا و لم نعمل به فَارْجِعْنا إلى الدنيا نَعْمَلْ صالِحاً إِنَّا مُوقِنُونَ وَ لَوْ شِئْنا لَآتَيْنا كُلَّ نَفْسٍ هُداها، قال: لو شئنا أن نجعلهم كلهم معصومين لقدرنا.

Ali Bin IBrahim said,

'His[azwj] Words ***[32:12] If only you could see when the guilty shall hang down their heads in the Presence of their Lord: Our Lord! We have seen and we have***

[3622] المناقب 2: 236.
[3623] Tafseer Noor Al Saqalayn – CH 32 H 22

heard (back) in the world, and we will not act by it. So Return us to the world ***we will do righteous deeds; (now) we are certain [32:13] And if We had so Desired, We would have Given to every soul its Guidance***. Had We so Desired, We would have Made all of them infallible, it was in Our Power.

قال: قوله: فَذُوقُوا بِما نَسِيتُمْ لِقاءَ يَوْمِكُمْ هذا إِنَّا نَسِيناكُمْ أي تركناكم.

He said, 'His[azwj] Words ***[32:14] So taste, because you forgot the meeting of this Day of yours; surely We Forsake you*** i.e., you neglected it (remembrance)'.[3624]

شرف الدين النجفي، قال: تأويله جاء في تفسير أهل البيت (عليهم السلام)، و هو ما روي عن محمد ابن جمهور، عن فضالة، عن أبان عن عبد الرحمن، عن ميسر، عن بعض آل محمد (صلوات الله عليهم)، في قوله تعالى: وَ لَقَدْ خَلَقْنَا الْإِنْسانَ وَ نَعْلَمُ ما تُوَسْوِسُ بِهِ نَفْسُهُ. قال: «هو الأول»،

Sharaf Al-Deen Najafy said, 'Its explanation has come from the People [asws] of the Household, and it is what is reported from Muhammad Bin Jamhour, from Fazalat, from Aban, from Abdul Rahman, from Maysar,

From one of the Progeny[asws] of Muhammad[saww] regarding the Words of the High ***[50:16] And We created the human being, and We know what his mind suggests to him***, he[asws] said: 'He is the first one '.

و قال في قوله تعالى: قالَ قَرِينُهُ رَبَّنا ما أَطْغَيْتُهُ وَ لكِنْ كانَ فِي ضَلالٍ بَعِيدٍ، قال: «هو زفر، و هذه الآيات إلى قوله تعالى: يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَ تَقُولُ هَلْ مِنْ مَزِيدٍ، فيهما و في أتباعهما، و كانوا أحق بها و أهلها».

And he[asws] said regarding the Words of the High ***[50:27] His friend will say: Our Lord! I did not lead him into inordinacy but he himself was in a great error***, he[asws] said: 'He is Zufer , and these are the Verses up to the Words of the High ***[50:30] On the Day that We will say to Hell: Are you filled up? And it will say: Are there any more?*** is regarding the two of them and regarding the followers of these two, and they would be rightfully deserving of it'.[3625]

علي بن إبراهيم، قال: هو استفهام، لأن الله وعد النار أن يملأها، فتمتلئ النار فيقول لها: هل امتلأت»؟ و تقول: هل من مزيد؟ على حد الاستفهام، أي ليس في مزيد، قال: فتقول الجنة: يا رب وعدت النار أن تملأها، و وعدتني أن تملأني، فبم تملأني و قد ملأت النار؟ قال: فيخلق الله يومئذ خلقا يملأ بهم الجنة

Ali Bin Ibrahim (Tafseer Qummi), said,

'This is a question, because Allah[azwj] Promised the Fire that He[azwj] would Fill it. So the Fire would be filled, and He[azwj] will Say to it ***[50:30] We will say to Hell: Are you filled up? And it will say: Are there any more?*** Upon the limit of the questioning, i.e., it is nor regarding the increase. So the Paradise will say: 'O Lord[azwj]! You[azwj] Promised the Fire that You[azwj] will Fill it, and Promised me that You[azwj] will Fill me. So what would You[azwj] be Filling me with and You[azwj] have Filled the Fire?' On that Day Allah[azwj] would Create creatures by whom He[azwj] will Fill the Paradise'.

قال أبو عبد الله (عليه السلام): «طوبى لهم [إنهم] لم يروا هموم الدنيا و غمومها».

[3624] تفسير القمّي 2: 168
[3625] تأويل الآيات 2: 608/ 1

Abu Abdullah[asws] said: 'Blessings for the ones who do not see the worries of the world and its grief'.[3626]

VERSES 15 – 17

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ {15} تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {16} فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {17}

[32:15] But rather, only they believe in Our Signs who, when they are reminded of these, fall down in prostration and Glorify the Praise of their Lord, and they are not arrogant [32:16] Their sides forsake their beds, supplicating to their Lord in fear and in hope, and from what We have Given them, they are spending [32:17] So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing

الشيخ بإسناده عن الحسن بن محمد بن سماعة، قال: حدثني ابن رباط، عن ابن مسكان، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: «جاء رجل إلى رسول الله (صلى الله عليه و آله)، فقال: يا رسول الله، أخبرني عن الإسلام: أصله، و فرعه، و ذروته، و سنامه. فقال: أصله الصلاة، و فرعه الزكاة، و ذروته و سنامه الجهاد في سبيل الله تعالى.

Al-Sheykh, by his chain, from Al-Hassan Bin Muhammad Bin Sama'at, from Ibn Rabaat, from Ibn Muskaan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah[asws] having said: 'A man came to Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! Inform me about Al-Islam – Its origin, and its branch, and its peak, and its hump'. So he[saww] said: 'Its origin is the Prayer, and its branch is the Zakat, and its peak and its hump is the Jihaad in the Way of Allah[azwj] the High'.

قال: يا رسول الله، أخبرني عن أبواب الخير. قال: الصيام جنة ، و الصدقة تذهب الخطيئة، و قيام الرجل في جوف الليل يناجي ربه». ثم قال: تَتَجافى جُنُوبُهُمْ عَنِ الْمَضاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَ طَمَعاً وَ مِمَّا رَزَقْناهُمْ يُنْفِقُونَ.

He said, 'O Rasool-Allah[saww]! Inform me about the doors of the goodness'. He[saww] said: 'The Fasting is protection, and the Charity pushes away the sins, and the standing of the man in the middle of the night whispering to his Lord[azwj]'. Then he[saww] said: '***[32:16] Their sides forsake their beds, supplicating to their Lord in fear and in hope, and from what We have Given them, they are spending***'.[3627]

ابن بابويه في (الفقيه) بإسناده: عن أبي عبيدة الحذاء، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: تَتَجافى جُنُوبُهُمْ عَنِ الْمَضاجِعِ، فقال: «لعلك ترى أن القوم لم يكونوا ينامون؟» فقلت: الله و رسوله أعلم.

Ibn Babuwayh in Al-Faqeeh, by his chain, from Abu Ubeyda Al-Haza'a,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[32:16] Their sides forsake their beds***, so he[asws] said: 'Perhaps you think that the people would not be going to sleep?' So I said, 'Allah[azwj] and His[azwj] Rasool[saww] know'.

[3626] تفسير القمّي 2: 326
[3627] التهذيب 2: 242/ 958

فقال: «لا بد لهذا البدن أن تريحه حتى يخرج نفسه، فإذا خرج نفسه استراح البدن، و رجعت الروح فيه، و فيه قوة على العمل، فإنما ذكرهم الله تعالى، فقال: تَتَجافى جُنُوبُهُمْ عَنِ الْمَضاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَ طَمَعاً نزلت في أمير المؤمنين (عليه السلام) و أتباعه من شيعتنا، ينامون أول الليل، فإذا ذهب ثلث «2» الليل، أو ما شاء الله، فزعوا إلى ربهم راهبين راغبين طامعين فيما عنده،

So he[asws] said: 'It is inevitable for this body that it should get relief until its spirit comes out. So when its spirit comes out, the body find rest, and the soul returns into it, and in it is the strength to work. So Allah[azwj] the High Reminded it, so He[azwj] Said ***[32:16] Their sides forsake their beds, supplicating to their Lord in fear and in hope***. It was Revealed regarding Amir-ul-Momineen[asws], and the ones who follow him[asws] from our[asws] Shias. They are sleeping in the first part of the night. So when a third of the night passes by, or whatever Allah[azwj] so Desires, they resort to their Lord[azwj], regularly, wishing, hopeful regarding what is in His[azwj] Presence.

فذكرهم الله عز و جل في كتابه لنبيه (صلى الله عليه و آله)، و أخبره بما أعطاهم، و أنه أسكنهم في جواره، و أدخلهم جنته، و آمن خوفهم، و سكن روعتهم».

So Allah[azwj] Mighty and Majestic has Mentioned them in His[azwj] Book to His[azwj] Prophet[saww], and informed him[saww] of what He[azwj] has Given them, and that He[azwj] would be Settling them in His[azwj] Nearness, and Entering them into His[azwj] Paradise, and Secure them from their fears, and calm them'.

قلت: جعلت فداك، إذا أنا قمت آخر الليل، أي شيء أقول إذا قمت؟ قال: «قل: الحمد لله رب العالمين، و إله المرسلين، الحمد لله الذي يحيي الموتى، و يبعث من في القبور. فإنك إذا قلتها ذهب عنك رجس الشيطان و وساوسه إن شاء الله تعالى».

I said, 'May I be sacrificed for you[asws]! When I stand at the end part of the night, which thing should I be saying when I stand?' He[asws] said:

'الحمد لله رب العالمين، و إله المرسلين، الحمد لله الذي يحيي الموتى، و يبعث من في القبور'

'The Praise is due to Allah[azwj] the Lord[azwj] of the Worlds, and the God of the Messengers. The Praise is due to Allah[azwj] Who Revives the death, and Resurrects the ones who are in the graves'. So when you say it, the uncleanness (doubt) of the Satan[la] and his[la] whisperings would go away from you, if Allah[azwj] so Desires it'.[3628]

الشيخ في (أماليه): بإسناده، قال: قال الصادق (عليه السلام)، في قوله: تَتَجافى جُنُوبُهُمْ عَنِ الْمَضاجِعِ،

قال: «كانوا لا ينامون حتى يصلوا العتمة».

Al-Sheykh in his Amaali, by his chain, said,

'Al-Sadiq[asws] said regarding His[azwj] Words ***[32:16] Their sides forsake their beds***: 'They did not use to sleep until the arrival of twilight'.[3629]

أحمد بن محمد بن خالد البرقي: عن أبيه، و الحسن بن علي بن فضال، جميعا، عن علي بن النعمان، عن الحارث بن محمد الأحول، عمن حدثه، عن أبي جعفر، و أبي عبد الله (عليهما السلام)، قالا: «قال رسول الله (صلى الله عليه و آله)، لعلي: يا

[3628] من لا يحضره الفقيه 1: 305/ 1394.
[3629] الأمالي 1: 300

علي، إني لما أسري بي، رأيت في الجنة نهرا أبيض من اللبن، و أحلى من العسل، و أشد استقامة من السهم، فيه أباريق عدد النجوم، على شاطئه قباب الياقوت الأحمر و الدر الأبيض، فضرب جبرئيل (عليه السلام) بجناحيه إلى جانبه فإذا هو مسكة ذفرة.

Ahmad Bin Muhammad Khalid Al-Barqy, from his father, and Al-Hassan Bin Ali Bin Fazaal, altogether, from Ali Bin Al-No'man, from Al-Haaris Bin Muhammad Al-Ahowl, from the one narrated it,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws], having said: 'Rasool-Allah[saww] said to Ali[asws]: 'When I[saww] was Ascended with, I[saww] saw in the Paradise, a River whiter than milk, and sweeter than honey, and straighter than an arrow. In it were pitchers the number of the stars. Upon its banks were domes of red sapphire, and while gems. So Jibraeel[as] flapped his[as] wings to its side, so it was Musk'.

ثم قال: و الذي نفس محمد بيده، إن في الجنة لشجرا يتصفق بالتسبيح، بصوت لم يسمع الأولون و الآخرون مثله يثمر ثمرا كالرمان، تلقى الثمرة إلى الرجل فيشقها عن سبعين حلة، و المؤمنون على كراسي من نور، و هم الغر المحجلون، أنت إمامهم يوم القيامة، على الرجل منهم نعلان شراكهما من نور، يضيء أمامهم حيث شاءوا من الجنة،

Then he[saww] said: 'By the One is Whose Hand is the soul of Muhammad[saww], in the Paradise there are trees which Glorify with the Glorification with a sound which none from the Former ones or the Later ones have heard the like of, bearing fruit like the pomegranate fruits. The fruit it place for the man from seventy curtains, and the Believers would be upon the chairs of Light, honourable, resplendent faced. You[asws] are their Imam[asws] on the Day of Judgement. Upon the man would be sandals with straps of light, illuminating their front wherever they may go in the Paradise.

فبيناهم كذلك إذا أشرفت عليه امرأة من فوقه، تقول: سبحان الله- يا عبد الله- أما لنا منك دولة؟ فيقول: من أنت؟ فتقول: أنا من اللواتي قال الله تعالى: فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزاءً بِما كانُوا يَعْمَلُونَ.

So between that, when a woman emerges from above him, she would be saying, 'Glory be to Allah[azwj] – O servant of Allah[azwj] – is there no state for us, from you?' So he would be saying: 'Who are you?' So she would be saying, 'I am from these women for whom Allah[azwj] the High Says ***[32:17] So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing***'.

ثم قال: و الذي نفس محمد بيده، إنه ليجيئه كل يوم سبعون ألف ملك يسمونه باسمه و اسم أبيه».

Then he[saww] said: 'By the One in Whose hand is the soul of Muhammad[saww], there come seventy thousand Angels naming him by his name and the name of his father'.[3630]

وسبب ذلك ما ذكره الطوسي (ره) في أماليه: باسناده، عن جابر بن عبد الله (ره) قال: قال رسول الله صلى الله عليه وآله لعلي: يا علي ألا ابشرك ؟ ألا أمنحك ؟ قال: بلى يا رسول الله. قال: خلقت أنا وأنت من طينة واحدة، ففضلت منها فضلة فخلق الله منها شيعتنا، فإذا كان يوم القيامة يدعى الناس بأمهاتهم إلا شيعتك فإنهم يدعون بآبائهم لطيب مولدهم

And the reason for that is what has been mentioned by Al-Toosi in his Amaali, from Jabir Bin Abdullah who said,

[3630] المحاسن: 180/ 172.

'Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! Shall I[saww] give you[asws] good news? Shall I[saww] assure you[asws]?' He[asws] said: 'Yes, O Rasool-Allah[saww]! He[saww] said: 'I[saww] and you[asws] have been Created from one clay. So from it are the merits, which are there. So Allah[azwj] Created our[asws] Shias from it. So when it will be the Day of Judgement the people would be called with their mothers except for your[asws] Shias. They would be called with their fathers due to their good birth'.[3631]

الحسين بن سعيد في كتاب (الزهد): عن محمد بن الحصين، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق بيده جنة لم يرها غيره، و لم يطلع عليها مخلوق، تفتح للرب تبارك و تعالى كل صباح، فيقول: ازدادي طيبا، ازدادي ريحا. و تقول: قد أفلح المؤمنون، و هو قول الله تبارك و تعالى: فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزاءً بِما كانُوا يَعْمَلُونَ».

Al-Husayn Bin Saeed in the book Al-Zohad, from Muhammad Bin Al-Haseyn, from Abu Baseer,

'Abu Abdullah[asws] has said: 'Allah[azwj] Created by His[azwj] Hand, a Garden which no one else has seen it, and the creatures have not been notified of it. The Lord[azwj] Blessed and High Opens it every morning, so it says: 'Increase my goodness, and increase my aroma'. And it says 'The Believers have succeeded'. And these are the Words of Allah[azwj] Blessed and High ***[32:17] So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing***'.[3632]

كتاب (الجنة و النار): بالإسناد عن الصادق (عليه السلام)- في حديث يذكر فيه أهل الجنة- قال (عليه السلام): «و إنه لتشرف على ولي الله المرأة، ليست من نسائه، من السجف، فتملأ قصوره و منازله ضوءا و نورا، فيظن ولي الله أن ربه أشرف عليه، أو ملك من الملائكة، فيرفع رأسه فإذا هو بزوجة قد كادت يذهب نورها نور عينيه-

The Book Al-Jannat Wa Al-Naar,

By the chain from Al-Sadiq[asws] – in a Hadeeth in which are mentioned the people of the Paradise – he[asws] said: 'And the woman would emerge to the friend of Allah[azwj], not being from his wives, from behind the curtain. So his castle and his place would be filled with illumination and the light. So the friend of Allah[azwj] would conjecture that his Lord[azwj] has presided to him, or an Angel from the Angels. So he would raise his head, so he would be with a wife, which almost takes away the light of his eyes.

قال- فتناديه: قد آن لنا أن تكون لنا منك دولة- قال- فيقول لها: و من أنت؟- قال- فتقول: أنا ممن ذكر الله في القرآن لَهُمْ ما يَشاؤُنَ فِيها وَ لَدَيْنا مَزِيدٌ، فيجامعها في قوة مائة شاب، و يعانقها سبعين سنة من أعمار الأولين، و ما يدري أ ينظر إلى وجهها، أم إلى خلفها، أم إلى ساقها، فما من شيء ينظر إليه منها إلا و يرى وجهه من ذلك المكان من شدة نورها و صفائها،

So she would call out to him, 'Is there going to be a state for us from you?' He would be saying, 'And who are you?' So she would be saying, 'I am from the ones whom Allah[azwj] has Mentioned in the Quran ***[50:35] They have therein what they wish and with Us is more yet***. So he would copulate with her with the strength of a hundred youths and would embrace her for a period of seventy years from the former ages. And he would not know whether he should look at her face, or at her back, or at her leg. So there is no place where he looks at her except that he would

[3631] Taweel Al Ayaat AL Zaahira – CH 32 H 2
[3632] الزهد: 102/ 278.

see his own face (reflection) from that place due to the intensity of her light and her clearness.

ثم تشرف عليه اخرى أحسن وجها، و أطيب ريحا من الاولى، فتناديه: قد آن لنا أن تكون لنا منك دولة- قال- فيقول لها: و من أنت؟ فتقول: أنا ممن ذكر الله في القرآن: فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزاءً بِما كانُوا يَعْمَلُونَ».

Then another one with a beautiful face would emerge, and more aromatic than the first one, so she would call out to him, 'Is there going to be a state for us from you?' He would be saying, 'And who are you?' So she would be saying, 'I am from the ones whom Allah[azwj] has Mentioned in the Quran ***[32:17] So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing***'.[3633]

VERSES 18 - 20

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ {18} أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ {19} وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {20}

[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal [32:19] As for those who believe and do righteous deeds, for them are the Gardens for accommodation; an entertainment for what they had been doing [32:20] And as for those who transgress, their abode is the Fire; whenever they desire to exit from it they shall be returned into it, and it will be said to them: Taste the Punishment of the Fire which you were belying

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الحسن بن علي بن زكريا العاصمي، قال: حدثنا أحمد بن عبيد الله الغداني، قال: حدثنا الربيع بن يسار ، قال: حدثنا الأعمش، عن سالم بن أبي الجعد، يرفعه إلى أبي ذر (رضي الله عنه)، في حديث احتجاج علي (عليه السلام) على أهل الشورى يذكر فضائله، و ما جاء فيه على لسان رسول الله (صلى الله عليه و آله)، و هم يسلمون له ما ذكره، و أنه مختص بالفضائل دونهم، إلى أن قال علي (عليه السلام): «فهل فيكم أحد أنزل الله تعالى فيه: أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ إلى آخر ما اقتص الله تعالى من خبر المؤمنين، غيري»؟ قالوا: اللهم لا.

Al-Sheykh in his Majaalis, said, 'A group informed us, from Abu Al-Mufazzal, from Al-Hassan Ali Bin Zakariyya Al-Aasamy, from Ahmad Bin Ubeydullah Al-Ghadady, from Al-Rabi'e Bin Yasaar, from Al-Amsh, from Saalim Bin Abu Al-Ja'ad,

It has been narrated by Abu Dharr[ar], in a Hadeeth of the argumentation of Ali[asws] against the people of the consultation, mentioning his[asws] merits, and what has come upon the tongue of Rasool-Allah[saww], and they submitted to him[asws] of what he[asws] mentioned, and that he[asws] had been specialised for these merits besides them, until Ali[asws] said: 'So is there among you anyone regarding whom Allah[azwj] the High Revealed ***[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal*** up to the end of what Allah[azwj] the High Related from the news of the Believers, apart from me[asws]?' They said, 'Our Allah[azwj], no'.[3634]

[3633] الاختصاص: 352
[3634] الأمالي 2: 159.

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ، قال: «و ذلك أن علي بن أبي طالب (عليه السلام) و الوليد بن عقبة بن أبي معيط تشاجرا، فقال الفاسق الوليد بن عقبة بن أبي معيط: أنا- و الله- أبسط منك لسانا، و أحد منك سنانا، و أمثل منك حشوا في الكتيبة.

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal*** He[asws] said: 'And that Ali[asws] Bin Abu Talib[asws] and Al-Waleed Bin Uqba Bin Abu Mueet quarrelled, so the transgressor Al-Waleed Bin Uqba Bin Abu Mueet said, 'By Allah[azwj], I am more refined than you[asws] in language, and one with you[asws] in age, and similar to you[asws] in kneeling (being steadfast) in the battalion'.

قال علي (عليه السلام): اسكت، فإنما أنت فاسق، فأنزل الله: أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ أَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ فَلَهُمْ جَنَّاتُ الْمَأْوى نُزُلًا بِما كانُوا يَعْمَلُونَ فهو علي بن أبي طالب (عليه السلام) وَ أَمَّا الَّذِينَ فَسَقُوا فَمَأْواهُمُ النَّارُ كُلَّما أَرادُوا أَنْ يَخْرُجُوا مِنْها أُعِيدُوا فِيها وَ قِيلَ لَهُمْ ذُوقُوا عَذابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ».

Ali[asws] said: 'Be silent, for you are a transgressor!' So Allah[azwj] Revealed ***[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal [32:19] As for those who believe and do righteous deeds, for them are the Gardens for accommodation; an entertainment for what they had been doing*** So he[asws] is Ali[asws] Bin Abu Talib[asws] ***[32:20] And as for those who transgress, their abode is the Fire; whenever they desire to exit from it they shall be returned into it, and it will be said to them: Taste the Punishment of the Fire which you were belying***'.[3635]

الطبرسي في (الاحتجاج) في حديث ذكر فيه ما جرى بين الحسن بن علي (عليهما السلام) و بين جماعة من أصحاب معاوية بمحضره، فقال الحسن (عليه السلام): «و أما أنت يا وليد بن عقبة، فو الله ما ألومك أن تبغض عليا، و قد جلدك في الخمر ثمانين، و قتل أباك صبرا بيده يوم بدر، أم كيف تسبه و قد سماه الله مؤمنا في عشر آيات من القرآن و سماك فاسقا!

Al-Tabarsy, in Al-Ihtijaj,

In a Hadeeth regarding what transpired between Al-Hassan[asws] Bin Ali[asws] and a group of the companions of Muawiya in his presence. So Al-Hassan[asws] said: 'And as for you, O Waleed Bin Uqba, what I[asws] accuse you for is that you hate Ali[asws], and that he[asws] whipped you eighty lashes for consuming wine, and your father was killed at his[asws] hand on the Day of Badr. Or how insulting can it be (for you) that Allah[azwj] has Named you as an evil doer (فاسقا) but has Named him[asws] as a Believer in ten Verses from the Quran!

و هو قول الله عز و جل: أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ، و قوله عز و جل: إِنْ جاءَكُمْ فاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْماً بِجَهالَةٍ فَتُصْبِحُوا عَلى ما فَعَلْتُمْ نادِمِينَ، و ما أنت و ذكر قريش، و إنما أنت ابن علج، من أهل صفورية، يقال له ذكوان».

And these are the Words of Allah[azwj] Mighty and Majestic ***[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal***. And the Words of the Mighty and Majestic ***[49:6] O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in***

[3635] تفسير القمّي 2: 170

ignorance, then be regretful for what you have done, and what are you and the mention of the Qureysh. But rather, you are the son of Alaj from the people of Safuriyya, called Zakwaan'

و أما زعمك أنا قتلنا عثمان، فو الله ما استطاع طلحة و الزبير و عائشة أن يقولوا ذلك لعلي بن أبي طالب (عليه السلام)، فكيف تقوله أنت؟ و لو سألت أمك: من أبوك؟ إذ تركت ذكوان فألصقتك بعقبة بن أبي معيط، اكتسبت بذلك عند نفسها سناء و رفعة، مع ما أعد الله لك، و لأبيك، و لأمك من العار و الخزي في الدنيا و الآخرة، و ما الله بظلام للعبيد.

And as for your allegation that we[asws] killed Usman, so by Allah[azwj], Talha, and Al-Zubeyr, and Ayesha did not have the ability to say that to Ali[asws] Bin Abu Talib[asws], so how can you say it? And only if you had asked your mother, who your father was? She would have mentioned Zakwaan, so it would have confirmed (that it was) Uqba Bin Abu Mueet. She would have attained by that, with herself, an elevated status, along with what Allah[azwj] has Prepared for you, and for your father, and for your mother from the stigma and disgrace in the world and the Hereafter, and Allah[azwj] ***[41:46] is not in the least unjust to the servants***.

ثم أنت- يا وليد- و الله، أكبر في الميلاد ممن تدعى له، فكيف تسب عليا (عليه السلام)؟! و لو اشتغلت بنفسك لتبينت نسبك إلى أبيك، لا إلى من تدعى له، و لقد قالت لك أمك: يا بني، أبوك ألأم، و أخبث من عقبة».

Then you – O Waleed – by Allah[azwj], the one whom you are being named by (as father) but there are greater (number involved) in the birth of yours, so how can you insult Ali[asws]? And had you been to ask her, she would reveal your kinship to your father, (surely) not the one who you are referred to (as a son), and for you, your mother has said : O son, your father is more wicked, and worse than an obstacle (in the way)'.[3636]

VERSE 21

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ {21}

[32:21] And We will Make them taste of the lower Punishment before the greater Punishment that perhaps they may be returning

سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «ليس من مؤمن إلا و له قتلة و موتة، إنه من قتل نشر حتى يموت، و من مات نشر حتى يقتل».

Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-MunkhAl-Bin Jameel, from Jabir Bin Yazeed,

'Abu Ja'far[asws] has said: 'There is none from 'مؤمن' (the Believers) except that there would be for him a killing (martyredom) and a (natural) death. The one who gets killed (martyred) would be Resurrected until he dies (a natural death) and the one who dies would be resurrected until he is killed (martyred)'.

ثم تلوت على أبي جعفر (عليه السلام) هذه الآية: كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ فقال: «و منشورة» قلت: قولك: «و منشورة» ما هو؟ قال: «هكذا انزل بها جبرئيل (عليه السلام) على محمد (صلى الله عليه و آله): «**كل نفس ذائقة الموت و منشورة**»

[3636] الاحتجاج: 276

Then Abu Ja'far[asws] Recited this Verse ***[3:185] Every soul shall taste of death***, so he[asws] said: '***And would be Raised***'. I said, 'Your[asws] words 'And would be Raised', what is it?' He[asws] said: 'This is how Jibraeel[as] Descended with upon Muhammad[saww] ***[3:185] Every soul shall taste of death and would be Raised***.

ثم قال: «ما في هذه الامة أحد، بر و لا فاجر، إلا و ينشر، فأما المؤمنون فينشرون إلى قرة أعينهم، و أما الفجار فينشرون إلى خزي الله إياهم، ألم تسمع أن الله تعالى يقول: وَ لَنُذِيقَنَّهُمْ مِنَ الْعَذابِ الْأَدْنى دُونَ الْعَذابِ الْأَكْبَرِ؟».

Then he[asws] said: 'And there is no one in this community, righteous or immoral, except that he would be Raised. So as for 'المؤمنون' the Believers, they would be Raised to the delight of their eyes. And as for the immoral, they would be Raised to disgrace of Allah[azwj] upon them. Have you not heard that Allah the High is Saying ***[32:21] And We will Make them taste of the lower Punishment before the greater Punishment***'.[3637]

محمد بن العباس، قال: حدثنا علي بن حاتم، عن حسن بن محمد، بن عبد الواحد، عن حفص بن عمر بن سالم، عن محمد بن حسين بن عجلان، عن مفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَ لَنُذِيقَنَّهُمْ مِنَ الْعَذابِ الْأَدْنى دُونَ الْعَذابِ الْأَكْبَرِ، قال: «الأدنى: غلاء السعر ، و الأكبر: المهدي (عليه السلام) بالسيف».

Muhammad Bin Al-Abbas, from Ali Bin Haatim, from Hassan Bin Muhammad, Bin Abdul Wahid, from Hafs Bin Umar Bin Salim, from Muhammad Bin Husayn Bin Ajlaan, from Mufazzal Bin Umar who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[32:21] And We will Make them taste of the lower Punishment before the greater Punishment***, said: 'The lower (Punishment) – expensive travel (from this world by death), and the greater (Punishment upon being resurrected after death) – Al-Mahdi[asws] with the sword'.[3638]

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن مفضل بن صالح، عن زيد، عن أبي عبد الله (عليه السلام)، قال: «العذاب الأدنى: دابة الأرض».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Saalih, from Zayd,

(It has been narrated) from Abu Abdullah[asws] having said: 'The lower Punishment – (Upon the Nasibis) is the Walker of the earth (دابة الأرض)'. (Amir Ul Momineen[asws]).[3639]

الشيباني في (نهج البيان)، قال: روي عن جعفر الصادق (عليه السلام): «أن الأدنى: القحط، و الجدب، و الأكبر: خروج القائم المهدي (عليه السلام) بالسيف في آخر الزمان».

Al-Shaybani, in Nahj Al-Bayaan, said,

'It has been reported from Ja'far Al-Sadiq[asws] that: 'The lower (Punishment) – the drought and the sterility (the death). And the greater (Punishment) – Coming out of Al-Mahdi[asws] with the sword at the end of the times (Nasibis being killed)'.[3640]

[3637] مختصر بصائر الدرجات: 17
[3638] تأويل الآيات 2: 444/ 6
[3639] تأويل الآيات 2: 444/ 7.
[3640] نهج البيان 3: 232 «مخطوط»

VERSES 22 - 24

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ {22} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ ۖ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ {23} وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ {24}

[32:22] And who is more unjust than he who is reminded of the Signs of his Lord, then he turns away from them? Surely We will be Exacting Revenge from the guilty [32:23] And We Gave the Book to Musa, so be not in doubt concerning the receiving of it, and We Made it to be a Guide for the Children of Israel [32:24] And We Made of them Imams to Guide by Our Command when they were patient, and they were certain of Our Signs

ثم قال علي بن إبراهيم: حدثنا حميد بن زياد، قال: حدثنا محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «الأئمة في كتاب الله إمامان: إمام عدل، و إمام جور، قال الله: وَ جَعَلْنا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لا بأمر الناس، يقدمون أمر الله قبل أمرهم، و حكم الله قبل حكمهم،

Then Ali Bin Ibrahim said, 'Muhammad Bin Ziyad narrated to us, from Muhammad Bin Al-Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'The Imams in the Book of Allah[azwj] are two (types of) Imams – A just Imam[asws], and a tyrannous imam. Allah[azwj] Says ***[32:24] And We Made of them Imams to Guide by Our Command*** not by the commands of the people. They[asws] place the Commands of Allah[azwj] before their[asws] commands, and the Judgements of Allah[azwj] before their[asws] judgements.

قال: وَ جَعَلْناهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ يقدمون أمرهم قبل أمر الله، و حكمهم قبل حكم الله، و يأخذون بأهوائهم خلافا لما في كتاب الله».

He[azwj] Says ***[28:41] And We Made them Imams who call to the Fire, and on the Day of Judgement they shall not be assisted*** who are placing their commands before the Commands of Allah[azwj], and their judgements before the Judgements of Allah[azwj], and they are taking to their desires in opposition to what is in the Book of Allah[azwj]'.[3641]

وعنه، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)- في حديث- عن رسول الله (صلى الله عليه و آله): «فصبر رسول الله (صلى الله عليه و آله) في جميع أحواله، ثم بشر بالأئمة من عترته، و وصفوا بالصبر، فقال: وَ جَعَلْنا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لَمَّا صَبَرُوا وَ كانُوا بِآياتِنا يُوقِنُونَ».

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayaas,

(It has been narrated) from Abu Abdullah[asws] – in a Hadeeth – from Rasool-Allah[saww], said: 'Rasool-Allah[saww] observed patience in all of his[saww] situations. Then he[saww] gave the good news of the Imams[asws] from his[saww] Family, and characterised them[asws] with the patience. So he[azwj] Said ***[32:24] And We Made of them Imams to***

[3641] تفسير القمي 2: 170.

Guide by Our Command when they were patient, and they were certain of Our Signs'.[3642]

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد الثقفي، عن علي ابن هلال الأحمسي، عن الحسن بن وهب العبسي، عن جابر الجعفي، عن أبي جعفر محمد بن علي (صلوات الله عليهم)، قال: «نزلت هذه الآية في ولد فاطمة (عليها السلام) خاصة: وَ جَعَلْنا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لَمَّا صَبَرُوا وَ كانُوا بِآياتِنا يُوقِنُونَ».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al-Saqafy, from Ali Ibn Hilal Al-Ahmasy, from Al-Hassan Bin Wahab Al-Abasy, from Jabir Al-Ju'fy,

'Abu Ja'far Muhammad[asws] Bin Ali[asws] has said: 'This Verse was Revealed especially for the sons[asws] of Syeda Fatima[asws] ***[32:24] And We Made of them Imams to Guide by Our Command when they were patient, and they were certain of Our Signs***'.[3643]

VERSES 25 - 30

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {25} أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ ۖ أَفَلَا يَسْمَعُونَ {26} أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ {27} وَيَقُولُونَ مَتَىٰ هَٰذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ {28} قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ {29} فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ {30}

[32:25] Surely your Lord will Decide between them on the Day of Judgement regarding what they were differing in [32:26] Does it not point out to them how many We Destroyed from the generations who were going about in their abodes? Most surely there are Signs in this; so are they not listening? [32:27] Do they not see that We Drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; so are they not seeing it? [32:28] And they are saying: When will this victory take place, If you are truthful? [32:29] Say: On the Day of the victory, their belief of those who disbelieved (before) will not profit them, nor will they be Respited [32:30] Therefore turn away from them and wait, surely they too are waiting

علي بن إبراهيم، في قوله: أَ وَ لَمْ يَرَوْا أَنَّا نَسُوقُ الْماءَ إِلَى الْأَرْضِ الْجُرُزِ، قال: الأرض الخراب، و هو مثل ضربه الله في الرجعة و القائم (عليه السلام)، فلما أخبرهم رسول الله (صلى الله عليه و آله) بخبر الرجعة، قالوا: متى هذا الفتح إن كنتم صادقين؟ و هي معطوفة على قوله: وَ لَنُذِيقَنَّهُمْ مِنَ الْعَذابِ الْأَدْنى دُونَ الْعَذابِ الْأَكْبَرِ، فقالوا: مَتى هذَا الْفَتْحُ إِنْ كُنْتُمْ صادِقِينَ؟ فقال الله: قُلْ لهم، يا محمد: يَوْمَ الْفَتْحِ لا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمانُهُمْ وَ لا هُمْ يُنْظَرُونَ فَأَعْرِضْ عَنْهُمْ يا محمد وَ انْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ.

Ali Bin Ibrahim,

regarding His[azwj] Words ***[32:27] Do they not see that We Drive the water to a land having no herbage***, said, 'The spoilt land, and it is an example Struck by Allah[azwj] regarding the Return (الرجعة) and Al-Qaim[asws]. So when Rasool-Allah[saww] informed them of the news of the Return (الرجعة), they said ***[32:28] When will this victory take place, If you are truthful?*** And this is joined to His[azwj] Words ***[32:21] And We will Make them taste of the lower Punishment before the greater Punishment***

[3642] تفسير القمي 1: 197

[3643] تأويل الآيات 2: 444/ 8، شواهد التنزيل 1: 454/ 625.

[32:28] And they are saying: When will this victory take place, If you are truthful? So Allah[azwj] Said: "Say to them O Muhammad[saww]! ***[32:29] On the Day of the victory, their belief of those who disbelieved (before) will not profit them, nor will they be Respited [32:30] Therefore turn away from them and wait, surely they too are waiting***'.[3644]

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن ابن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز و جل: قُلْ يَوْمَ الْفَتْحِ لا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمانُهُمْ وَ لا هُمْ يُنْظَرُونَ. قال: «يوم الفتح، يوم تفتح الدنيا على القائم (عليه السلام)، لا ينفع أحدا تقرب بالإيمان ما لم يكن قبل مؤمنا، و بهذا الفتح موقنا، فذلك الذي ينفعه إيمانه، و يعظم عند الله قدره و شأنه، و تزخرف له يوم القيامة و البعث جنانه، و تحجب عنه نيرانه، و هذا أجر الموالين لأمير المؤمنين (عليه السلام)، و لذريته الطيبين (عليهم السلام)».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Ibn Daraaj who said,

'I heard Abu Abdullah[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic ***[32:29] Say: On the Day of the victory, their belief of those who disbelieved (before) will not profit them, nor will they be Respited***, he[asws] said: 'The Day of the victory, is the Day the world would be opened up for Al-Qaim, and it shall not benefit anyone who will come closer to the belief if he had not been a Believer before.

And by this victory, he would be certain of, so for it shall benefit his belief. And his value and importance is great in the Presence of Allah[azwj], and the Day of Judgment and the Resurrection would be decorated for his heart, and the Fire would be veiled from him. <u>And this is the Recompense of the one in the Wilayah of Amir-ul-Momineen[asws] and his[asws] goodly descendants</u>'.[3645]

[3644] تفسير القمي 2: 171
[3645] تأويل الآيات 2: 445/ 9

CHAPTER 33

AL-AHZAAB

(73 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «من كان كثير القراءة لسورة الأحزاب كان يوم القيامة في جوار محمد (صلى الله عليه و آله) و أزواجه».

Ibn Babuwayh, by his chain, from Abdullah Bin Sinan,

'Abu Abdullah[asws] having said: 'The one who was a frequent reciter of *Surah Al-Ahzaab* (33) would be in the neighbourhood of Muhammad[saww] and his[saww] wives[as]'.

ثم قال: «سورة الأحزاب فيها فضائح الرجال و النساء من قريش و غيرهم. يا بن سنان، إن سورة الأحزاب فضحت نساء قريش من العرب، و كانت أطول من سورة البقرة، و لكن نقصوها، و حرفوها».

Then he[asws] said, 'Surah Al-Ahzaab - in it are scandals of the men and the women of Qureish and others. O Ibn Sinan! Surah Al-Ahzaab exposed the women of Qureish from the Arabs, and it used to be longer than *Surah Al-Baqarah*, but they reduced it, and altered it'.[3646]

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، و علمها ما ملكت يمينه، من زوجة و غيرها، اعطي أمانا من عذاب القبر

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (33), and teaches it to what he posseses in his right hand, also from his wives and others, would be Given security from Punishment of the grave.

من كتبها في رق غزال، و جعلها في حق في منزله كثرت إليه الخطاب، و طلب منه التزويج لبناته، و أخواته، و سائر قراباته، و رغب كل أحد إليه، و لو كان صعلوكا فقيرا، بإذن الله تعالى».

The one who writes it in a paper (skin) of a gazelle, and makes it to be in (حق) a pot with a glass lid) in his house, the speakers would frequent to him, and seek from him the marriage of his daughters, and his sisters, and the rest of his near-relatives, and every one would wish for it, even if he was a poor pauper, by the Permission of Allah[azwj]'.[3647]

[3646] ثواب الأعمال: 110.
[3647] خواصّ القرآن: 47 (مخطوط)، قطعة منه

VERSES 1 - 3

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {1} وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {2} وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {3}

[33:1] O Prophet! Fear Allah and do not follow the unbelievers and the hypocrites; surely Allah is Knowing, Wise; [33:2] And follow what is Revealed to you from your Lord; surely Allah is Aware of what you are doing [33:3] And rely upon Allah; and Allah is sufficient for a Protector

علي بن إبراهيم: هذا هو الذي قال الصادق (عليه السلام): «إن الله بعث نبيه بإياك أعني و اسمعي يا جارة». فالمخاطبة للنبي (صلى الله عليه و آله)، و المعنى للناس.

Ali Bin Ibrahim said,

'This is what Al-Sadiq[asws] had said: 'Surely, Allah[azwj] Sent his[azwj] Prophet[saww] to you (so Allah[azwj] Addressing to him[saww] is) like to (speak with someone but) to make the neighbour listen to it'. So He[azwj] Addresses the Prophet[saww], and Means by it, the people'.[3648]

في مجمع البيان نزلت في أبى سفيان بن حرب وعكرمة بن أبى جهل وأبى الاعور السلمى قدموا المدينة ونزلوا على عبد الله بن أبى بعد غزوة أحد بأمان من رسول الله صلى الله عليه واله ليكلموه

In Majma Al-Bayan –

'It was Revealed regarding Abu Sufyan Bin Harb, and Akrama Bin Abu Jahl, and Abu Al-Awr Al-Salmy. They proceeded to Al-Medina, and encamped with Abdullah Bin Ubayy, after a (military) expedition, with (assurance of) security from Rasool-Allah[saww] in order to be able to speak to him[saww].

فقاموا وقام معهم عبد الله بن أبى وعبد الله بن سعيد بن أبى سرح وطعمة بن أبيرق فدخلوا على رسول الله صلى الله عليه واله فقالوا: يا محمد ارفض ذكر آلهتنا اللات و والعزى ومنوة وقل: ان لها شفاعة لمن عبدها، وندعك وربك،

So they arose, and Abdullah Bin Saeed Bin Abu Sarh and Ta'amt Bin Abeyraq stood up with them. So they all came up to Rasool-Allah[saww] and said, 'O Muhammad[saww]! Adjourn the mention of our gods, Al-Laat, and Al-Uzza, and Al-Manat, and say that there is intercession for the one who worships them, and we will leave you[saww] and your[saww] Lord[azwj]'.

فشق ذلك على رسول الله صلى الله عليه واله فقال عمر بن الخطاب: ائذن لنا يا رسول الله في قتلهم، فقال: انى أعطيتهم الامان وأمر صلى الله عليه واله فاخرجوا من المدينة، ونزلت الاية (ولا تطع الكافرين) من أهل مكة ابا سفيان وأبا الاعور وعكرمة والمنافقين ابن أبى وابن سعيد وطعمة.

So that was too difficult upon Rasool-Allah[saww]. Umar Bin Al-Khattab said, 'Give us permission, O Rasool-Allah[saww], for their killing'. So he[saww] said: 'I[saww] have given them the security'. And he[saww] Commanded for them to be driven away from Al-Medina. And the Verse was Revealed ***[33:1] O Prophet! Fear Allah and do not***

[3648] تفسير القمّي 2: 171.

follow the unbelievers from the people of Makkah – Abu Sufyan, and Abu Al-Awr, and Akramat, ***and the hypocrites*** Ibn Ubayy, and Ibn Saeed, and Ta'amat'.[3649]

VERSE 4

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ {4} ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَٰكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {5}

[33:4] Allah has not Made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He Made those whom you assert to be your sons as your real sons; these are the words of your mouths; and Allah is Speaking the Truth and He Guides to the Way [33:5] Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but that which your hearts do purposely, and Allah is ever Forgiving, Merciful

قال: إن رسول الله (صلى الله عليه وآله) كان لي شديد المحبة حتى تبناني لذلك فكنت ادعى '' زيد بن محمد '' إلى أن ولد لعلي الحسن والحسين (عليهما السلام) فكرهت ذلك لاجلهما، وقلت ـ لمن كان يدعوني ـ: احب أن تدعوني زيدا مولى رسول الله (صلى الله عليه وآله) فاني أكره أن اضاهي الحسن والحسين (عليهما السلام)،

He (Zayd Bin Haarisa) said: 'Rasool-Allah[saww] used to love me intensely to the extent that he[saww] referred to me as adoted son (so people started calling me) ''Zayd Bin Muhammad[saww]'' until such time as Al-Hassan[asws] and Al-Husayn[asws] were born, and I abhorred being referred to like that due to their[asws] majesty. And, I said to those who used to call me like that: 'I would like you to call me ''Zayd the one freed by Rasool-Allah[saww]'', for I do not like to be placed on the same level as Al-Hassan[asws] and Al-Husayn[asws]'.

فلم يزل ذلك حتى صدق الله ظني، وأنزل على محمد (صلى الله عليه وآله): (ما جعل الله لرجل من قلبين في جوفه). يعني قلبا يحب محمدا وآله، ويعظمهم، وقلبا يعظم به غيرهم كتعظيمهم. أو قلبا يحب به أعداءهم، وبل من أحب أعداءهم فهو يبغضهم ولا يحبهم. ـ ومن سوى بهم مواليهم فهو يبغضهم ولا يحبهم ـ.

This did not stop until Allah[azwj] Ratified my wish, and Sent down upon Muhammad[saww]: ***[33:4] Allah has not Made for any man two hearts within him*** meaning, <u>one heart which loves Muhammad[saww] and his[saww] Progeny[asws] and magnifies them[asws], and another heart which magnifies other than them[asws] in a similar way in which it magnifies them[asws]</u>. Or, one heart which loves their[asws] enemies, and one heart which loves those who hate their[asws] enemies and do not love them[asws]. – and, who consider equal all those that are their[asws] friends and those that hate them[asws] so (they in fact) do not love them[asws] -.[3650]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ما جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ. قال: «قال علي بن أبي طالب (عليه السلام): لا يجتمع حبنا و حب عدونا في جوف إنسان، إن الله لم يجعل لرجل من قلبين في جوفه، فيحب بهذا و يبغض بهذا،

[3649] Noor Al Saqalayn – CH 33 H 4
[3650] Tafseer Imam Hassan Al Askari[asws] – S 371

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[33:4] Allah has not Made for any man two hearts within him***. He[asws] said: 'Ali[asws] Bin Abu Talib[asws] said: 'There does not gather love for us[asws] and love for our[asws] enemies in a man.

[33:4] Allah has not Made for any man two hearts within him, so he loves with this one and loves with this (other) one.

فأما محبنا فيخلص الحب لنا كما يخلص الذهب بالنار، لا كدر فيه، فمن أراد أن يعلم حبنا فليمتحن قلبه، فإن شارك في حبنا حب عدونا فليس منا، و لسنا منه، و الله عدوهم، و جبرئيل، و ميكائيل، و الله عدو للكافرين».

So, as for the one who loves us[asws], he would be sincere in the love for us, just like the gold is purified by the fire, no impurity being left in it. So the one who wants that he should know our[asws] love, so he should test his heart. So if he associates our[asws] love with the love for our[asws] enemies, then he is not from us[asws], and we[asws] are not from him. And Allah[azwj] would be his enemy, and Jibraeel[as], and Mikaeel[as]. And Allah[azwj] is the Enemy of the Infidels'.[3651]

علي بن إبراهيم، قال: كان سبب نزول هذه السورة، أنه أول من ظاهر في الإسلام كان رجلا يقال له أوس بن الصامت من الأنصار، و كان شيخا كبيرا، فغضب على أهله يوما، فقال لها: أنت علي كظهر أمي، ثم ندم على ذلك، قال: و كان الرجل في الجاهلية إذا قال لأهله: أنت علي كظهر أمي، حرمت عليه إلى آخر الأبد.

Ali Bin Ibrahim (Tafseer Qummi) said,

'The first one to do 'Zihar' in Al-Islam was a man called Aws Bin Al-Samat, from the Helpers, and he was an old man. He got angry with his wife one day and said to her, 'You are unto me like the back of my mother'. Then he regretted that'. And during the era of ignorance, when the man said to his wife, 'You are unto me like the back of my mother', she would become forbidden unto him forever.

و قال أوس [لأهله]: يا خولة: إنا كنا نحرم هذا في الجاهلية، و قد أتانا الله بالإسلام، فاذهبي إلى رسول الله (صلى الله عليه و آله) فسليه عن ذلك، فأتت خولة رسول الله (صلى الله عليه و آله)، فقالت: بأبي أنت و أمي يا رسول الله إن أوس ابن الصامت زوجي و أبو ولدي و ابن عمي، فقال لي: أنت علي كظهر أمي. و كنا نحرم ذلك في الجاهلية، و قد آتانا الله الإسلام بك.

And Aws said to his wife, 'O Khawla! This used to be prohibited during the era of ignorance, and Allah[azwj] has Brought Al-Islam to us. So go to Rasool-Allah[saww] and ask him[saww] about that. So Khawla came to Rasool-Allah[saww] and said, 'May my father and my mother be sacrificed for you[saww], O Rasool-Allah[saww]! Aws Bin Al-Samat is my husband, and father of my children, and my cousin, so he said to me, 'You are unto me like the back of my mother'. And we used to be prohibited by that during the era of ignorance, and Allah[azwj] has Brought to us Al-Islam with you[saww], '.[3652]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: «كان سبب نزول ذلك أن رسول الله (صلى الله عليه و آله) لما تزوج بخديجة بنت خويلد خرج إلى سوق عكاظ في تجارة لها، فرأى زيدا

[3651] تفسير القمّي 2: 171
[3652] تفسير القمّي 2: 353

يباع، و رآه غلاما كيسا حصيفا «1»، فاشتراه، فلما نبئ رسول الله (صلى الله عليه و آله) دعاه إلى الإسلام فأسلم، و كان يدعى زيد مولى محمد (صلى الله عليه و آله).

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel,

'Abu Abdullah[asws] has said: 'The reason for the Revelation of that is - When Rasool-Allah[saww] married Khadeeja[sa], daughter of Khuwaylid, went out to the market for some business on behalf of her[sa]. So he[saww] saw Zayd being sold, and saw him to be a wise, tactful boy. So he[saww] bought him. When the Prophet[saww] invited him to Al-Islam, he accepted, and was being called Zayd, slave of Muhammad[saww].

فلما بلغ حارثة بن شراحيل الكلبي خبر ولده زيد قدم مكة، و كان رجلا جليلا، فأتى أبا طالب، فقال: يا أبا طالب، إن ابني وقع عليه السبي، و بلغني أنه صار إلى ابن أخيك، فاسأله، إما أن يبيعه، و إما أن يفاديه، و إما أن يعتقه. فكلم أبو طالب رسول الله (صلى الله عليه و آله)، فقال رسول الله (صلى الله عليه و آله): هو حر، فليذهب حيث شاء.

So when the news of his son reached Harisa Bin Sharaheel Al-Kalby, and he was a majestic man, so he came up to Abu Talib[as] and said, 'O Abu Talib[as]! My son is now a youth, and it has reached me that he has gone to the son[saww] of your[as] brother[as]. So ask him[saww], either he[saww] sells him, or ransoms him, or frees him'. So Abu Talib[as] spoke to Rasool-Allah[saww]. Rasool-Allah[saww] said: 'He is free, and so he can go wherehever he desires to'.

فقام حارثة فأخذ بيد زيد، فقال له: يا بني، الحق بشرفك و حسبك. فقال زيد: لست أفارق رسول الله (صلى الله عليه و آله) أبدا. فقال له أبوه: فتدع حسبك و نسبك، و تكون عبدا لقريش؟ فقال زيد: لست أفارق رسول الله (صلى الله عليه و آله) ما دمت حيا. فغضب أبوه، فقال: يا معشر قريش، اشهدوا أني قد برئت من زيد، و ليس هو ابني.

So Harisa stood up, grabbed the hand of Zayd, and said to him, 'The right is with your nobility and your lineage'. Zayd said, 'I will never separate from Rasool-Allah[saww], ever'. So his father said to him, 'You leave your affiliations and your lineage, and become a servant of the Qureysh?' So Zayd said, 'I will never separate from Rasool-Allah[saww] for as long as I am alive'. So his father got angry and said, 'O group of Qureysh! Bear witness and I am away from Zayd, and he is not my son!'

فقال رسول الله (صلى الله عليه و آله): اشهدوا أن زيدا ابني، أرثه و يرثني. و كان زيد يدعى ابن محمد، و كان رسول الله (صلى الله عليه و آله) يحبه، و سماه: زيد الحب.

So Rasool-Allah[saww] said: 'Bear witness that Zayd is my[saww] son. I[saww] inherit him, and he inherits me[saww]'. And Zayd was, from then on, called 'Ibn Muhammad[saww]', and Rasool-Allah[saww] used to love him, and named him as 'the beloved Zayd'.

فلما هاجر رسول الله (صلى الله عليه و آله) إلى المدينة زوجه زينب بنت جحش، فأبطأ عنه يوما، فأتى رسول الله (صلى الله عليه و آله) منزله يسأل عنه، فإذا زينب جالسة وسط حجرتها تسحق طيبا بفهر لها، فنظر إليها، و كانت جميلة حسنة، فقال: سبحان الله خالق النور، و تبارك الله أحسن الخالقين!

So when Rasool-Allah[saww] migrated to Al-Medina, he[saww] got him married to Zaynab Bint Jahsh. He was delayed, one morning, so Rasool-Allah[saww] came up to his house asking about him. So there was Zaynab seated in the middle of her room, making perfume for herself. So he[saww] looked towards her, and she was extremely beautiful, so he[saww] said: 'Glory be to Allah[azwj], Creator of the Light. And Blessed is Allah[azwj], the best of the Creators'.

ثم رجع رسول الله (صلى الله عليه و آله) إلى منزله، و وقعت زينب في قلبه موقعا عجيبا، و جاء زيد إلى منزله، فأخبرته زينب بما قال رسول الله (صلى الله عليه و آله)، فقال لها زيد: هل لك أن أطلقك حتى يتزوجك رسول الله (صلى الله عليه و آله)؟ فلعلك قد وقعت في قلبه. فقالت: أخشى أن تطلقني و لا يتزوجني رسول الله (صلى الله عليه و آله).

Then Rasool-Allah[saww] returned to his[saww] house, and there occurred in the heart of Zaynab, a strage occurrence. Zayd went to his house, so she informed him of what Rasool-Allah[saww] had said. So Zayd said to her, 'Would you like me to divorce you until Rasool-Allah[saww] gets married to you? You might have occurred in his[saww] heart'. So she said, 'I fear, that if you were to divorce me, Rasool-Allah[saww] may not marry me'.

فجاء زيد إلى رسول الله (صلى الله عليه و آله)، فقال: بأبي أنت و امي- يا رسول الله- أخبرتني زينب بكذا و كذا، فهل لك أن أطلقها حتى تتزوجها؟ فقال له رسول الله (صلى الله عليه و آله): اذهب، و اتق الله، و أمسك عليك زوجك،

So Zayd went to Rasool-Allah[saww] and said, 'May my father, and my mother be sacrificed for you[saww], O Rasool-Allah[saww]! Zaynab has informed me of such and such. Would you[saww] like me to divorce her until you get married to her?' So Rasool-Allah[saww] said to him: '<u>Go! And fear Allah[azwj]! And attach yourself to your spouse</u>'.

ثم حكى الله، فقال: أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشاهُ فَلَمَّا قَضى زَيْدٌ مِنْها وَطَراً زَوَّجْناكَها إلى قوله: وَ كانَ أَمْرُ اللَّهِ مَفْعُولًا «3» فزوجه الله من فوقه عرشه،

Then Allah[azwj] Quoted, so He[azwj] Said ***[33:37] And when you said to him to whom Allah had shown Favour and to whom you had shown a Favour: Keep your wife to yourself and fear Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zayd had accomplished his want of her, We Married her to you, so that there should be no difficulty for the Believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed***. Thus, Allah[azwj] Married her to him[saww] from the top of His[azwj] Throne.

فقال المنافقون: يحرم علينا نساء أبنائنا و يتزوج امرأة ابنه زيد! فأنزل الله في هذا: وَ ما جَعَلَ أَدْعِياءَكُمْ أَبْناءَكُمْ إلى قوله: يَهْدِي السَّبِيلَ. ثم قال: ادْعُوهُمْ لِآبائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ إلى قوله: وَ مَوالِيكُمْ».

So the hypocrites said, 'He[saww] prohibits unto us, the wives of our sons, and he[saww] marries the wife of his[saww] son Zayd!' So Allah[azwj] Revealed with regards to this ***[33:4] nor has He Made those whom you assert to be your sons as your reAl-sons; these are the words of your mouths; and Allah is Speaking the Truth and He Guides to the Way***. Then Said ***[33:5] Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends***'.[3653]

VERSE 6

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا {6}

[3653] تفسير القمّي 2: 172

[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah, from the Believers and the Emigrants except that you should do good to your friends; this is in the Written Book

واما ما ذكرت انهم يستحلون نكاح ذوات الارحام التى حرم الله في كتابه فانهم زعموا انه انما حرم علينا بذلك نكاح نساء النبي صلى الله عليه وآله فان احق ما بدء منه تعظيم حق الله وكرامة رسوله وتعظيم شأنه وما حرم الله على تابعيه ونكاح نسائه من بعد قوله وما كان لكم ان تؤذوا رسول الله صلى الله عليه وآله ولا ان تنكحوا ازواجه من بعده ابدا ان ذلكم كان عند الله عظيما وقال الله تبارك وتعالى النبي اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم ثم قال ولا تنحكوا ما نكح آباؤكم من النساء الا ما قد سلف انه كان فاحشة ومقتا وساء سبيلا

(Al-Sadiq[asws]) said: 'And what you have mentioned is that they have permitted for themselves to marry those women whom Allah[azwj] has Forbidden in His[azwj] Book, for they are thinking that it has only been Forbidden to us to marry the wives of the Prophet[saww], and it is more rightful to start from magnifying the Right of Allah[azwj] and the prestige of His[azwj] Rasool[saww] and the magnification of his[saww] glory, and what Allah[azwj] has Forbidden his[saww] followers to marry his[saww] wives after His[azwj] Words, and it is not for you to injure the Rasool-Allah[saww] nor marry any of his[saww] wives from after him[saww] ever, for that is a great (sin) with Allah[azwj]. And Allah[azwj] Blessed and High has Said ***[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers***, and he[saww] is a father to them. Then He[azwj] Said ***[4:22] And marry not the woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way***'.[3654]

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب، قال: حدثنا القاسم بن العلاء، قال: حدثني إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الحناط، عن محمد بن قيس، عن ثابت الثمالي، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليه السلام)، أنه قال: «فينا نزلت هذه الآية: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ، و فينا نزلت هذه الآية: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ، و الإمامة في عقب الحسين إلى يوم القيامة.

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

Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws], from Ali[asws] Bin Abu Talib[asws] having said: 'It was with regards to us[asws] that this Verse was Revealed ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***, and it was regarding us[asws] that this Verse was Revealed ***[43:28] And He Made it a Word to continue in his progeny***. <u>And the Imamate will be in the progeny of Al-Husayn[asws] up to the Day of Judgement</u>.[3655]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أبيه، عن عبد الله بن المغيرة، عن ابن مسكان، عن عبد الرحيم بن روح القصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: النَّبِيُّ أَوْلى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْواجُهُ أُمَّهاتُهُمْ وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ، فيمن نزلت؟ فقال: «نزلت في الإمرة، إن هذه الآية جرت في ولد الحسين (عليه السلام) من بعده، فنحنً أولى بالأمر، و برسول الله (صلى الله عليه و آله) من المؤمنين و المهاجرين و الأنصار».

[3654] Basaair Al Darajaat – P 10 CH 21 H 1 (Extract)
[3655] كمال الدين و تمام النعمة: 323/ 8.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al-Mugheira, from Ibn Muskaan, from Abdul Raheem Bin Rawh Al-Quseyr,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah***, so for whom was it Revealed?' So he[asws] said: 'It was revealed regarding the Command. This Verse flows in the sons[asws] of Al-Husayn[asws] from after him[asws]. Thus, we[asws] are the closer to the Command, and with Rasool-Allah[saww], than the Believers, and the Emigrants and the Helpers'.

فقلت: فلولد جعفر فيها نصيب؟ فقال: «لا». قلت: فلولد العباس فيها نصيب؟ فقال: «لا». فعددت عليه بطون بني عبد المطلب، كل ذلك يقول: «لا». قال:

So I said, 'Is there any share in it for the sons of Ja'far[as]?' He[asws] said: 'No'. I said, 'Is there any share in it for the sons of Al-Abbas?' He[asws] said: 'No'. I counted to him[asws] the children of Abdul Muttalib[as], for each of which he[asws] said: 'No'.

و نسيت ولد الحسن (عليه السلام)، فدخلت بعد ذلك عليه، فقلت له: هل لولد الحسن (عليه السلام) فيها نصيب؟ فقال: «لا و الله- يا عبد الرحيم- ما لمحمدي فيها نصيب غيرنا».

And I forgot the sons of Al-Hassan[asws]. So I came up to him[asws] after that and said to him[asws], 'Is there any share in it for the sons of Al-Hassan[asws]?' So he[asws] said: 'No, by Allah[azwj] – O Abdul Raheem – there is no share in it for a Mohammedan (Muslim) apart from for us[asws]'.[3656]

وعنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن ثوير بن أبي فاختة، عن أبي عبد الله (عليه السلام)، قال: «لا تعود الإمامة في أخوين بعد الحسن و الحسين (عليهما السلام) أبدا، إنما جرت من علي بن الحسين (عليه السلام) كما قال الله تعالى: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ، فلا تكون بعد علي بن الحسين (عليه السلام) إلا في الأعقاب، و أعقاب الأعقاب».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al-Husayn Bin Suweyr Bin Abu Fakhta, who reports:

'Abu Abdullah[asws] has said: 'The Imamate will not return in two brothers after Al-Hassan[asws] and Al-Husayn[asws], ever. But rather, it flows from Ali[asws] Bin Al-Husayn[asws] just as Allah[azwj] the High Says ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah, from the Believers and the Emigrants***, so it will not occur, after Ali[asws] Bin Al-Husayn[asws] except to be in the posterities, and progeny of the progeny'.[3657]

وعنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، و علي بن محمد، عن سهل بن زياد أبي سعيد، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «لما قبض رسول الله (صلى الله عليه و آله) كان علي (عليه السلام) أولى الناس بالناس، لكثرة ما بلغ فيه رسول الله (صلى الله عليه و آله)، و إقامته للناس، و أخذه بيده، فلما مضى علي (عليه السلام) لم يكن يستطيع علي، و لم يكن ليفعل، أن يدخل محمد بن علي، و لا العباس بن علي، و لا أحدا من ولده،

[3656] الكافي 1: 228/ 2
[3657] الكافي 1: 225/ 1

And from him (Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Muhammad Bin Isa, from Yunus, from Ibn Muskaan, from Abu Baseer,

'Abu Abdullah[asws] has said: 'When Rasool-Allah[saww] passed away, Ali[asws] was closest of the people to (to him among) the people, due to the abundance of what (merits) Rasool-Allah[saww] had preached with regards to him[asws] (Ali[asws]) and nominated him[asws] for the people (as an Imam[asws]), and grabbed him[asws] by his[asws] hand. So when Ali[asws] (was about to) pass away, it was not (proper) for him to include Muhammad[as] the son of Ali[asws], nor Al-Abbas[asws] the son of Ali[asws], nor any from his[asws] (other sons for leadership) and he[asws] did not act (to nominate them).

إذن لقال الحسن و الحسين (عليهما السلام): إن الله تبارك و تعالى أنزل فينا كما أنزل فيك، و أمر بطاعتنا كما أمر بطاعتك، و بلغ فينا رسول الله (صلى الله عليه و آله) كما بلغ فيك، و أذهب عنا الرجس كما أذهبه عنك.

So Al-Hassan[asws] and Al-Husayn[asws] said: 'Surely, Allah[azwj] Blessed and High Revealed regarding us[asws] just like He[azwj] Revealed regarding you[asws], and Commanded for our[asws] obedience just as He[azwj] Commanded for your[asws] obedience, and Rasool-Allah[saww] preached regarding us[asws] just as he[saww] preached regarding you[asws], and the uncleanness (الرجس) has been Kept away from us[asws] just as it has been Kept away from you[asws]'.

فلما مضى علي (عليه السلام) كان الحسن (عليه السلام) أولى بها لكبره، فلما توفي لم يستطع أن يدخل ولده، و لم يكن ليفعل ذلك، و الله عز و جل يقول: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ، فيجعلها في ولده، إذن لقال الحسين (عليه السلام): أمر الله تبارك و تعالى بطاعتي كما أمر بطاعتك و طاعة أبيك، و بلغ في رسول الله (صلى الله عليه و آله) كما بلغ فيك و في أبيك، و أذهب عني الرجس كما أذهب عنك و عن أبيك.

So when Ali[asws] passed away, Al-Hassan[asws] was the closest to his[asws] greatness. So when he[asws] fulfilled it, he[asws] did not have the leeway that he[asws] should include his[asws] sons, and he[asws] did not do that. And Allah[azwj] Mighty and Majestic is Saying ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***, So He[azwj] Made it to be in his[asws] son. Al-Husayn[asws] said: 'Allah[azwj] Blessed and High has Commanded for my[asws] obedience just as He[azwj] Commanded by your[asws] obedience and the obedience to your[asws] father[asws], and Rasool-Allah[saww] preached regarding me[asws] just as he[saww] preached regarding you[asws] and regarding your[asws] father[asws], and the uncleanness has been Kept away from me[asws] just as it has been Kept away from you[asws] and from your[asws] father[asws]'.

فلما صارت إلى الحسين (عليه السلام) لم يكن أحد من أهل بيته يستطيع أن يدعي عليه، كما كان هو يدعي على أخيه و على أبيه لو أراد أن يصرفا الأمر عنه، و لم يكونا ليفعلا، ثم صارت حين أفضت إلى الحسين (عليه السلام)، فجرى تأويل هذه الآية: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ،

So when it (Imamate) when to Al-Husayn[asws], there was not leeway from any one from his[asws] family that he should claim for it, just as he[asws] had claimed to his[asws] brother[asws], and his[asws] father[asws], if he wanted that he should take the Matter from him[asws], and they did not do it. Then the matter (Imamate) became in Al-Husayn[asws] as a result, so the explanation of this Verse ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah*** took place.

ثم صارت من بعد الحسين (عليه السلام)، لعلي بن الحسين (عليه السلام)، ثم صارت من بعد علي بن الحسين (عليه السلام) إلى محمد بن علي (عليه السلام)».

Then it came to be, from after Al-Husayn[asws], to Ali Bin Al-Husayn[asws]. Then it came to be, from after Ali Bin Al-Husayn[asws], to Muhammad Bin Ali[asws'].

و قال: «الرجس هو الشك، و الله لا نشك في ربنا أبدا».

And he[asws] said: 'The uncleanness (الرجس) – it is the doubt. By Allah[azwj]! We[asws] do not doubt regarding our[asws] Lord[azwj], ever'.[3658]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «قضى أمير المؤمنين (صلوات الله عليه) في خالة جاءت تخاصم في مولى رجل مات، فقرأ هذه الآية: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ، فدفع الميراث إلى الخالة، و لم يعط المولى».

And from him (Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Qays,

'Abu Ja'far[asws] has said: 'Amir-ul-Momineen[asws] judged regarding a maternal aunt, who had come disputing regarding (inheritance) a slave (had claimed), whose (master) had passed away. So Amir-ul-Momineen[asws] recited this Verse ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***. So Amir-ul-Momineen[asws] handed over the inheritance to the maternal aunt, and did not give it to the slave'.[3659]

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «اختلف علي (عليه السلام) و عثمان بن عفان في الرجل يموت و ليس له عصبة يرثونه، و له ذو قرابة، لا يرثونه. فقال علي (عليه السلام): ميراثه لهم، يقول الله عز و جل: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ، و كان عثمان يقول: يجعل في بيت مال المسلمين».

Al-Sheykh, in Al-Tehzeeb, by his chain from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan,

'Abu Abdullah[asws] has said: 'Ali[asws] and Usman Bin Affan differed with regards to the man who had died, and there was no group which could inherit from him, and he had relatives which had not inherited from him. So Ali[asws] said: 'The inheritance is for them. Allah[azwj] Mighty and Majestic is Saying ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***, and Usman was saying, 'Make it to be in the Public Treasury of the Muslims'.[3660]

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني (رضي الله عنه)، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا القاسم بن العلاء، قال: حدثنا إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الحناط، عن محمد بن قيس، عن ثابت الثمالي، عن علي بن الحسين، عن أبيه، عن علي ابن أبي طالب (عليهم السلام) أنه قال: «فينا نزلت هذه الآية: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ، و فينا نزلت هذه الآية: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ «2»، و الإمامة في عقب الحسين إلى يوم القيامة، و إن للقائم منا غيبتين إحداهما أطول من الاخرى: أما الاولى، فستة أيام، أو ستة أشهر، أو ست سنين، و أما الاخرى، فيطول أمدها حتى يرجع عن هذا الأمر أكثر من يقول به، فلا يثبت عليه إلا من قوي يقينه، و صحت معرفته، و لم يجد في نفسه حرجا مما قضينا، و سلم لنا أهل البيت».

[3658] الكافي 1: 227/ 1
[3659] الكافي 7: 135/ 2
[3660] التهذيب 9: 396/ 1416

And fom him, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Al-Qasim Bin Al-A'la, from Ismail Bin Ali Al-Qazwiny, from Ali Bin Ismail, from Asaam Bin Hameed Al-Hanaat, from Muhammad Bin Qays, from Sabit Al-Sumaly, from Ali Bin Al-Husayn, from his father,

'Ali[asws] Bin Abu Talib[asws] having said: 'This Verse was Revealed Regarding us[asws] ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***, and this Verse was Revealed regarding us[asws] ***[43:28] And He Made it a Word to continue in his progeny***. And the Imamate will be in the progeny of Al-Husayn[asws] up to the Day of Judgement. And for Al-Qaim[asws] from us[asws] there will be two occultations, one of which would be longer than the other. As for the first one, so it is six days, or six months, or six years….. And as for the other, so its term would be prolonged to the extent that most of the ones who are speaking about it would turn back from it. So no one would be steadfast upon it except for the one with strong conviction, and healthy understanding, and does not find within himself any objection to what we[asws] have decided, and submits to us[asws], the People[asws] of the Household'.[3661]

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن أحمد بن محمد ابن أبي نصر، عن حماد بن عثمان، عن عبد الرحيم بن روح القصير، عن أبي عبد الله (عليه السلام)، قال: إنه سئل عن قول الله عز و جل: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهاجِرِينَ، قال: «نزلت في ولد الحسين (عليه السلام)».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Ibn Abu Nasr, from Hamaad Bin Usmaan, from Abdul Raheem Bin Rawh Al-Quseyr,

(It has been narrated) from Abu Abdullah[asws] when he[asws] was asked about the Words of Allah[azwj] Mighty and Majestic ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah, from the Believers and the Emigrants***, he[asws] said: 'It was Revealed regarding the sons[asws] of Al-Husayn[asws]'.

قال: قلت: جعلت فداك، نزلت في الفرائض؟ قال: «لا» قلت: ففي المواريث؟ فقال: «لا، نزلت في الإمرة».

I said, 'May I be sacrificed for you[asws], was it Revealed regarding the Obligations?' He[asws] said: 'No'. I said, 'So, regarding the inheritance?' So he[asws] said: 'No, it was Revealed regarding the Command (Imamate)'.[3662]

وقال أيضا: حدثنا عبد العزيز بن يحيى، عن محمد بن عبد الرحمن بن الفضل، عن جعفر بن الحسين الكوفي، عن أبيه، عن محمد بن زيد، مولى أبي جعفر (عليه السلام)، قال: سألت مولاي، فقلت: قوله عز و جل: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ، قال: «هو علي بن أبي طالب (عليه السلام)، معناه أنه رحم النبي (صلى الله عليه و آله)، فيكون أولى به من المؤمنين و المهاجرين».

And said as well, 'Abdul Aziz Bin Yahy narrated to us, from Muhammad Bin Abdul Rahman Bin Al-Fazal, from Ja'far Bin Al-Husayn Al-Kufy, from his father, from Muhammad Bin Zayd,

A slave of Abu Ja'far[asws] who said, 'I asked my Master[asws], so I said, '(What about) the Words of the Mighty and Majestic ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***, he[asws] said: 'It is Ali[asws]

[3661] كمال الدين و تمام النعمة: 323/ 8.
[3662] تأويل الآيات 2: 447/ 4.

Bin Abu Talib[asws], and its Meaning is that he[asws] is a kin of Rasool-Allah[saww], so he[asws] became closer by it, than the Believers and the Emigrants'.[3663]

قال: و قوله: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ قال: نزلت في الإمامة.

(Ali Bin Ibrahim) said,

'And His[azwj] Words ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***, were Revealed regarding the Imamate'.[3664]

في كتاب سعد السعود لابن طاوس رحمه الله روى عنه صلوات الله عليه: انا وعلى أبوا هذه الامة

In the Book Sa'ad Al-Saoud of Ibn Tawoos,

It has been reported that Rasool Allah[saww] said; 'I[saww] and Ali[asws] are the two fathers of this community'.[3665]

في كتاب علل الشرايع باسناده إلى على بن الحسن بن فضال عن أبيه قال: سألت أبا الحسن عليه السلام فقلت له: لم كنى النبي صلى الله عليه واله بابى القاسم ؟ فقال لانه كان له ابن يقال له قاسم فكنى به، قال: فقلت: يا ابن رسول الله فهل تراني أهلا للزيادة ؟ فقال: نعم أما علمت ان رسول الله صلى الله عليه واله قال، أنا وعلى أبوا هذه الامة ؟ قلت: بلى، قال: أما علمت ان عليا عليه السلام قاسم الجنة والنار ؟ قلت: بلى، قال: فقيل له أبو القاسم لا أبوالقسيم الجنة والنار، فقلت: وما معنى ذلك ؟

In the book IllAl-Al-Sahra'ie, by his chain going up to Ali Bin Al-Hassan Bin Fazaal, from his father who said,

'I asked abu Al-Hassan[asws], so I said to him[asws], 'Why was the Prophet[saww] teknonymed as Abu Al-Qasim?' So he[asws] said: 'Because there was a son[as] for him[saww] called Qasim, so he[saww] was teknonymed by it'. So I said, 'O son[asws] of Rasool-Allah[saww]! Can you[asws] increase this further for me?' So he[asws] said: 'Yes. But, do you know that Rasool-Allah[saww] said, 'I[saww] and Ali[asws] are the two fathers of this community?' I said, 'Yes'. He[asws] said: 'But, do you know that Ali[asws] is the Distributor (قاسم) of the Paradise and the Fire?' I said, 'Yes'. He[asws] said: 'So he[saww] was called Abu Al-Qasim, and not 'Abu Al-Qaseym' of the Paradise and the Fire'. So I said, 'And what is the meaning of that?'

فقال: ان شفقة النبي صلى الله عليه واله على امته كشفقة الاباء على - الاولاد وأفضل امته على عليه السلام ومن بعده شفقة على عليهم كشفقته صلى الله عليه واله لانه وصيه وخليفته والامام بعده، فلذلك قال عليه السلام: انا وعلى ابوا هذه الامة،

So he[asws] said: 'The compassion of the Prophet[saww] upon his[saww] community is like the compassion of the father upon their children, and the best of his[saww] community is Ali[asws]. And from after him[saww] the compassioin of Ali[asws] upon them is like his[saww] compassion, because he[asws] is his[saww] successor[asws], and his[saww] Caliph, and the Imam after him[saww]. So, it is for that he[saww] said: 'I[saww] and Ali[asws] are the two fathers of this community.

[3663] تأويل الآيات 2: 447/ 5.
[3664] تفسير القمّي 2: 176.
[3665] Tafseer Noor Al Saqalayn – CH 33 H 15

وصعد النبي صلى الله عليه واله المنبر فقال: من ترك دينا أو ضياعا فعلى وإلى ومن ترك مالا فلورثته، فصار بذلك أولى من آبائهم وامهاتهم وصار أولى بهم منهم بأنفسهم، وكذلك امير المؤمنين عليه السلام بعده جرى ذلك له مثل ما جرى لرسول الله صلى الله عليه واله.

And the Prophet[saww] ascended the Pulpit so he[saww] said: 'The one who leaves behind debts or losses, so it is upon me[asws], and the one who leaves wealth, so it is for his inheritors'. Therefore, by that he became closer than their fathers and their mothers, and became closer among them to their own selves. And similar to that, Amir-ul-Momineen[asws] after him[saww]. That flowed for him[asws] similarly to what flowed for Rasool-Allah[saww]'.[3666]

VERSE 7

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا {7}

[33:7] And when We Took a Covenant from the Prophets and from you, and from Nuh and Ibrahim and Musa and Isa son of Marium, and We Took from them a Solemn Covenant

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن ابن سنان، قال: قال أبو عبد الله (عليه السلام): «أول من سبق إلى الميثاق رسول الله (صلى الله عليه و آله)، و ذلك أنه كان أقرب الخلق إلى الله تبارك و تعالى، و كان بالمكان الذي قال له جبرئيل لما أسري به إلى السماء: تقدم- يا محمد- فقد وطئت موطئا لم يطأه ملك مقرب، و لا نبي مرسل، و لولا أن روحه و نفسه كانت من ذلك المكان لما قدر أن يبلغه، فكان من الله عز و جل كما قال الله تعالى: قابَ قَوْسَيْنِ أَوْ أَدْنى، أي بل أدنى، فلما خرج الأمر، وقع من الله إلى أوليائه (عليهم السلام)».

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

'Abu Abdullah[asws] said: 'The first one who preceded to the Covenant was Rasool-Allah[saww], and that he[saww] was the closest of the creatures to Allah[azwj] Blessed and High, and the station which Jibraeel[as] said to him[saww], when he[as] ascended with him[saww] to the sky: 'Go ahead – O Muhammad[saww] – for you [saww] have entered into a foothold where no Angel of Proximity has treaded upon, nor a Mursil Prophet[as]', and that his[saww] spirit and his[saww] self were from that station in accordance to where he[saww] reached. So he[saww] was from Allah[azwj] Mighty and Majestic like what Allah[azwj] the High Said ***[53:9] So he was the measure of two bows or even closer***, yes, but he[saww] was even closer. So when the Command came out, it occurred to His[azwj] Guardians[asws]'.

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

Al-Sadiq[asws] said: 'The Covenant was Taken from them in regard to the Lordship of Allah[azwj], and the Prophet-hood of His[azwj] Rasool[saww], <u>and with the Imamate of Amir-ul-Momineen[asws] and the Imams</u>[asws], so He[azwj] Said: ''Am I[azwj] not your Lord[azwj], and Muhammad[saww] your Prophet[saww], and Ali[asws] your Imam[asws], and the Imams[asws] of Guidance your Imams[asws]?'' So they said, 'Yes, we do bear witness'. So Allah[azwj] the

[3666] Tafseer Noor Al Saqalayn – CH 33 H 18

High Said: ‘‘If you say on the Day of Judgement’‘ – i.e., Perhaps you would be saying on the Day of Judgement – ‘‘We were unaware of this!’‘

فأول ما أخذ الله عز و جل الميثاق على الأنبياء له بالربوبية، و هو قوله: وَ إِذْ أَخَذْنا مِنَ النَّبِيِّينَ مِيثاقَهُمْ، فذكر جملة الأنبياء، ثم أبرز عز و جل أفضلهم بالأسامي، فقال: وَ مِنْكَ يا محمد، فقدم رسول الله (صلى الله عليه و آله) لأنه أفضلهم وَ مِنْ نُوحٍ وَ إِبْراهِيمَ وَ مُوسى وَ عِيسَى ابْنِ مَرْيَمَ فهؤلاء الخمسة أفضل الأنبياء، و رسول الله (صلى الله عليه و آله) أفضلهم،

So the first of what Allah[azwj] Mighty and Majestic Took the Covenant upon the Prophets[as] was for His[azwj] Lordship, and these are His[azwj] Words ***[33:7] And when We Took a Covenant from the Prophets***, so He[azwj] Mentioned the total of all the Prophets[as]. Then the Mighty and Majestic the best of them, so He[azwj] Said ***and from you,*** O Muhammad[saww]. Thus, Rasool-Allah[saww] preceded because he[saww] was the best of them ***and from Nuh and Ibrahim and Musa and Isa son of Marium***, so these five are the highest of the Prophets[as], and Rasool-Allah[saww] is the highest of them[as].

ثم أخذ بعد ذلك ميثاق رسول الله (صلى الله عليه و آله) على الأنبياء بالإيمان به، و على أن ينصروا أمير المؤمنين (عليه السلام)، فقال: وَ إِذْ أَخَذَ اللَّهُ مِيثاقَ النَّبِيِّينَ لَما آتَيْتُكُمْ مِنْ كِتابٍ وَ حِكْمَةٍ ثُمَّ جاءَكُمْ رَسُولٌ مُصَدِّقٌ لِما مَعَكُمْ يعني رسول الله (صلى الله عليه و آله) لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ «2» يعني أمير المؤمنين (عليه السلام)، تخبروا أممكم بخبره، و خبر وليه من الأئمة (عليهم السلام)».

Then, after that, Rasool-Allah[saww] took a Covenant upon the Prophets[as] by the belief in him[saww], and upon that they would be helping Amir-ul-Momineen[asws], so He[azwj] Said ***[3:81] And when Allah Took the Covenant of the Prophets, Saying: ‘‘When I Give you a Book and Wisdom; then a Rasool comes to you, confirming what is with you*** Meaning Rasool-Allah[saww] ***You will all believe in him and will help him*** Meaning Amir-ul-Momineen[asws], so inform your communities of his[asws] news, and the news of his[asws] successors[asws] from the Imams[asws]’.[3667]

VERSE 8

لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا {8}

[33:8] That He may Question the truthful of their Truth, and He has Prepared for the unbelievers a painful Punishment

الطبرسي، قال: قال الصادق (عليه السلام): «إذا سئل الصادق عن صدقه على أي وجه قاله فيجازى بحسبه، فكيف يكون حال الكاذب!».

Al-Tabarsy said,

‘Al-Sadiq[asws] said: ‘When the truthful is questioned about his truth, upon any aspect, He[azwj] Says that he would be Recompensed accordingly, so how would he happen to be upon the condition of the liar!’[3668]

[3667] تفسير القمّي 1: 246
[3668] مجمع البيان 8: 531

VERSES 9 - 22

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {9} إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا {10} هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا {11} وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا {12}

[33:9] O you who believe! Remember the Favour of Allah to you when there came down upon you armies, so We Sent against them a strong wind and armies which you did not see, and Allah Sees what you are doing [33:10] When they came to you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you were conjecturing about Allah, the conjectures [33:11] That is where the Believers were Tried and they were shaken with severe shaking [33:12] And when the hypocrites and those in whose hearts was a disease were saying: Allah and His Rasool did not promise us (victory) but only to deceive

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۖ إِنْ يُرِيدُونَ إِلَّا فِرَارًا {13} وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا {14} وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا {15} قُلْ لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تُمَتَّعُونَ إِلَّا قَلِيلًا {16}

[33:13] And when a party of them said: O people of Yasrib! There is no place for you to stand (here), therefore go back; and a party of them asked permission of the prophet, saying. Our houses are exposed; and they were not exposed; they did not intend except to flee [33:14] And had they (enemy) entered upon them from the sides of it, then if they were exhorted to be treacherous, they would have committed it, and they would not have hesitated with regards to it except for a little while [33:15] And certainly they had made a Covenant with Allah before, that they would not turn (their) backs; and Allah's Covenant shall be questioned about [33:16] Say: Fleeing shall not benefit you if you flee from death or killing, and (if you do) you will not be enjoying except for a little while

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {17} قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا {18} أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا {19} يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا {20}

[33:17] Say: Who is it that can protect you from Allah if He Intends to do you evil, or He Intends to show you Mercy? And they will not find for themselves besides Allah any guardian or a helper [33:18] Allah Knows those among you who hinder others, and those who say to their brethren: Come to us; and they come not to the fight except a few [33:19] Being niggardly with respect to you; but when fear comes, you will see them looking towards you, their eyes rolling being overwhelmed from the death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has Confiscated their deeds; and that was easy for Allah [33:20] They were calculating that the allies had not gone, and if the

allies should return they would wish to be in the deserts wandering with the Bedouins asking for news about you, and if they were among you they would not fight except for a few

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا {21} وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا {22}

[33:21] Certainly you have in the Rasool-Allah an excellent exemplar for him who hopes in Allah and the Last Day and remembers Allah a lot [33:22] And when the Believers saw the allies, they said: This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the truth; and it only increased them in faith and submission

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى التَّلِّ الَّذِي عَلَيْهِ مَسْجِدُ الْفَتْحِ فِي غَزْوَةِ الْأَحْزَابِ فِي لَيْلَةٍ ظَلْمَاءَ قَرَّةٍ فَقَالَ مَنْ يَذْهَبُ فَيَأْتِينَا بِخَبَرِهِمْ وَ لَهُ الْجَنَّةُ فَلَمْ يَقُمْ أَحَدٌ ثُمَّ أَعَادَهَا فَلَمْ يَقُمْ أَحَدٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِيَدِهِ وَ مَا أَرَادَ الْقَوْمُ أَرَادُوا أَفْضَلَ مِنَ الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Abaan Bin Usmaan, from the one who narrated to him, who has narrated the following:

Abu Abdullah[asws] has said: 'The Rasool-Allah[saww] stood upon the mound on which is the Masjid Al-Fatah during the military expedition of Al-Ahzaab is (built), on a dark cold night. So he[saww] said: 'Who will go and bring their news to us, and the Paradise will be for him'. No one stood up. He[saww] then repeated it. Still no one stood up'. Abu Abdullah[asws] said, with a hand gesture: 'What the people wanted was something higher than the Paradise'.

ثُمَّ قَالَ مَنْ هَذَا فَقَالَ حُذَيْفَةُ فَقَالَ أَ مَا تَسْمَعُ كَلَامِي مُنْذُ اللَّيْلَةِ وَ لَا تَكَلَّمُ أَ قُبِرْتَ فَقَامَ حُذَيْفَةُ وَ هُوَ يَقُولُ الْقُرُّ وَ الضُّرُّ جَعَلَنِيَ اللَّهُ فِدَاكَ مَنَعَنِي أَنْ أُجِيبَكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) انْطَلِقْ حَتَّى تَسْمَعَ كَلَامَهُمْ وَ تَأْتِيَنِي بِخَبَرِهِمْ فَلَمَّا ذَهَبَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ حَتَّى تَرُدَّهُ وَ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا حُذَيْفَةُ لَا تُحْدِثْ شَيْئاً حَتَّى تَأْتِيَنِي فَأَخَذَ سَيْفَهُ وَ قَوْسَهُ وَ حَجَفَتَهُ قَالَ حُذَيْفَةُ فَخَرَجْتُ وَ مَا بِي مِنْ ضُرٍّ وَ لَا قُرٍّ فَمَرَرْتُ عَلَى بَابِ الْخَنْدَقِ وَ قَدِ اعْتَرَاهُ الْمُؤْمِنُونَ وَ الْكُفَّارُ

Then he[saww] said; 'Who is this?' He said, 'Huzeyfa'. So he[saww] said; 'Did you not hear my[saww] words since the night and I[saww] have been speaking? Come closer'. So Huzeyfa stood up and he was saying, 'It was neither the cold nor the harm which prevented me, may I be sacrificed for you[saww]'. So the Rasool Allah[saww] said: 'Go to them until you can hear their speech, and come to me[saww] with their news'. So when he went, the Rasool Allah[saww] said; 'Our Allah[azwj]! Protect him from his front, and from his back, and from his right, and from his left, until he returns'. And the Rasool Allah[saww] said to him; 'O Huzeyfa, do not narrate anything until you come to me[saww]'. So he took his sword, and his bow, and his shield. Huzeyfa said, 'I went out and I was not affected by the cold weather, I passed by the Door of the Ditch (Baab Al-Khandaq) which had been overcome by the Believers from the Infidels'.

فَلَمَّا تَوَجَّهَ حُذَيْفَةُ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ نَادَى يَا صَرِيخَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ اكْشِفْ هَمِّي وَ غَمِّي وَ كَرْبِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي

So when Huzayfa left, the Rasool Allah[saww] arose and called out: ‘O Helper of the afflicted, and O Responder to the distressed, Uproot my[saww] stress, and my[saww] grief, and my[saww] affliction, for You[azwj] can See my[saww] condition, and the condition of my[saww] companions!’

فَنَزَلَ عَلَيْهِ جَبْرَئِيلُ (عليه السلام) فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ قَدْ سَمِعَ مَقَالَتَكَ وَ دُعَاءَكَ وَ قَدْ أَجَابَكَ وَ كَفَاكَ هَوْلَ عَدُوِّكَ فَجَثَا رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى رُكْبَتَيْهِ وَ بَسَطَ يَدَيْهِ وَ أَرْسَلَ عَيْنَيْهِ ثُمَّ قَالَ شُكْراً شُكْراً كَمَا رَحِمْتَنِي وَ رَحِمْتَ أَصْحَابِي

So Jibraeel[as] descended unto him[saww] and said; ‘O Rasool Allah[saww]! Verily Allah[azwj] has Heard your[saww] speech, and your[saww] supplication, and has Answered you[saww], and Suffices for you[saww] against your[saww] enemies’. So the Rasool-Allah[saww] went down on his[saww] knees, and extended his[saww] hands, and shed tears from his[saww] eyes, then said: ‘شُكْراً شُكْراً كَمَا رَحِمْتَنِي وَ رَحِمْتَ أَصْحَابِي’ ‘Thank You[azwj], thank You[azwj] for being Merciful to me[saww] and to my[saww] companions’.

ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ رِيحاً مِنَ السَّمَاءِ الدُّنْيَا فِيهَا حَصًى وَ رِيحاً مِنَ السَّمَاءِ الرَّابِعَةِ فِيهَا جَنْدَلٌ قَالَ حُذَيْفَةُ فَخَرَجْتُ فَإِذَا أَنَا بِنِيرَانِ الْقَوْمِ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَوَّلُ رِيحٌ فِيهَا حَصًى فَمَا تَرَكَتْ لَهُمْ نَاراً إِلَّا أَدْرَتْهَا وَ لَا خِبَاءً إِلَّا طَرَحَتْهُ وَ لَا رُمْحاً إِلَّا أَلْقَتْهُ حَتَّى جَعَلُوا يَتَتَرَّسُونَ مِنَ الْحَصَى فَجَعَلْنَا نَسْمَعُ وَقْعَ الْحَصَى فِي الْأَتْرِسَةِ

Then the Rasool-Allah[saww] said: ‘Allah[azwj] has Sent upon them a wind from the sky to the world in which was gravel, and a wind from the fourth sky in which was a rock’. Huzeyfa said, ‘I went out and I saw that the people had lit many fires. And the first soldier of Allah[azwj], a wind in which was gravel, struck them. So it did not leave any of their fires except that it extinguished it, no tent except that it uprooted it, and no spear except that it flung it away, to the extent that they were defending themselves against the gravel with their shields and we could hear the sound of the gravel striking the shields’.

فَجَلَسَ حُذَيْفَةُ بَيْنَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ فَقَامَ إِبْلِيسُ فِي صُورَةِ رَجُلٍ مُطَاعٍ فِي الْمُشْرِكِينَ فَقَالَ أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ نَزَلْتُمْ بِسَاحَةِ هَذَا السَّاحِرِ الْكَذَّابِ أَلَا وَ إِنَّهُ لَنْ يَفُوتَكُمْ مِنْ أَمْرِهِ شَيْءٌ فَإِنَّهُ لَيْسَ سَنَةٌ مُقَامٍ قَدْ هَلَكَ الْخُفُّ وَ الْحَافِرُ فَارْجِعُوا وَ لْيَنْظُرْ كُلُّ رَجُلٍ مِنْكُمْ مَنْ جَلِيسُهُ قَالَ حُذَيْفَةُ فَنَظَرْتُ عَنْ يَمِينِي فَضَرَبْتُ بِيَدِي فَقُلْتُ مَنْ أَنْتَ فَقَالَ مُعَاوِيَةُ فَقُلْتُ لِلَّذِي عَنْ يَسَارِي مَنْ أَنْتَ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو

Huzayfa sat down in between two men from the Polytheists. Iblees[la] stood up in the form of an obedient man among the Polytheists. He[la] said, ‘O you people! You all have encamped in an area besides this sorcerer and the liar. Indeed! Nothing from his[saww] matters has been forgotten. It has not been a good year. The shoes and the hooves have been destroyed. So return, and every man from among you should look at the one who is seated next to him’. Huzayfa said, ‘So I looked on my right and tapped on his shoulder and said, ‘Who are you?’ He said, ‘Muawiya’. So I said to the one who was on my left, ‘Who are you?’ He said, ‘Suhayl Bin Amro’.

قَالَ حُذَيْفَةُ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَعْظَمُ فَقَامَ أَبُو سُفْيَانَ إِلَى رَاحِلَتِهِ ثُمَّ صَاحَ فِي قُرَيْشٍ النَّجَاءَ النَّجَاءَ وَ قَالَ طَلْحَةُ الْأَزْدِيُّ لَقَدْ زَادَكُمْ مُحَمَّدٌ بِشَرٍّ ثُمَّ قَامَ إِلَى رَاحِلَتِهِ وَ صَاحَ فِي بَنِي أَشْجَعَ النَّجَاءَ النَّجَاءَ وَ فَعَلَ عُيَيْنَةُ بْنُ حِصْنٍ مِثْلَهَا ثُمَّ فَعَلَ الْحَارِثُ بْنُ عَوْفٍ الْمُزَنِيُّ مِثْلَهَا ثُمَّ فَعَلَ الْأَقْرَعُ بْنُ حَابِسٍ مِثْلَهَا وَ ذَهَبَ الْأَحْزَابُ وَ رَجَعَ حُذَيْفَةُ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرَهُ الْخَبَرَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّهُ كَانَ لَيُشْبِهُ يَوْمَ الْقِيَامَةِ.

Huzayfa said, ‘And the greater soldier of Allah[azwj] arrived. So Abu Sufyan arose to be on his camel, then shouted among the Qureysh, ‘The safety, the safety!’ And Talha

Al-Azdy said, 'Muhammad[saww] has increased your injuries!' Then he climbed upon his camel and shouted among the Clan of Ashja'a, 'The safety, the safety!' And Uyayna Bin Hasan acted similarly. Then Al-Haris Bin Awf Al-Muzny acted similarly. Then Al-Aqra'a Bin Habis acted similarly. And so the confederated tribes (Al-Ahzaab) went away'. And Huzayfa returned to the Rasool Allah[saww] and informed him[saww] of the news. And Abu Abdullah[asws] said: 'It had resembled the Day of Judgement for them'.[3669]

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، مع بعض اليهود، في حديث: «قال اليهودي: فإن هذا هودا قد انتصر الله له من أعدائه بالريح، فهل فعل لمحمد شيئا من هذا؟ قال له علي (عليه السلام): لقد كان كذلك، و محمد (صلى الله عليه و آله) اعطي ما هو أفضل من هذا، إن الله عز و جل قد انتصر له من أعدائه بالريح يوم الخندق، إذ أرسل عليهم ريحا تذر الحصى و جنودا لم يروها،

Al-Tabarsy, in Al-Ihtijaj,

(It has been narrated) from Musa[asws] Bin Ja'far[asws], from Amir-ul-Momineen[asws] with one of the Jews, in a Hadeeth – The Jew said, 'So this is Hud[as], whom Allah[azwj] had Helped him[as] against his[as] enemies with the Wind. So did He[azwj] Do for Muhammad[saww] anything from this?' Ali[asws] said to him: 'It has been like that. And what Muhammad[saww] had been Given is higher than this. Allah[azwj] Mighty and Majestic had Helped him[saww] against his[saww] enemies with the Wind on the day of Al-Khandaq, when He[azwj] Sent against them a wind raising the gravel and an army which they could not see.

فزاد الله تبارك و تعالى محمدا (صلى الله عليه و آله) على هود بثمانية آلاف ملك، و فضله على هود بأن ريح عاد ريح سخط، و ريح محمد (صلى الله عليه و آله) ريح رحمة، قال الله تبارك و تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جاءَتْكُمْ جُنُودٌ فَأَرْسَلْنا عَلَيْهِمْ رِيحاً وَ جُنُوداً لَمْ تَرَوْها».

Thus, Allah[azwj] Blessed and High Increased for Muhammad[saww] over Hud[as] by eighty thousand Angels, and Preferred him[saww] over Hud[as] because the wind for (Helping) Aad was a wind of Anger, and the wind (for Helping) Muhammad[saww] was a wind of Mercy. Allah[azwj] Blessed and High Says ***[33:9] O you who believe! Remember the Favour of Allah to you when there came down upon you armies, so We Sent against them a strong wind and armies which you did not see***'.[3670]

و في رواية علي بن إبراهيم: نزلت هذه الآية في الثاني لما قال لعبد الرحمن بن عوف: هلم ندفع محمدا إلى قريش و نلحق نحن بقومنا: يَحْسَبُونَ الْأَحْزابَ لَمْ يَذْهَبُوا وَ إِنْ يَأْتِ الْأَحْزابُ يَوَدُّوا لَوْ أَنَّهُمْ بادُونَ فِي الْأَعْرابِ يَسْئَلُونَ عَنْ أَنْبائِكُمْ وَ لَوْ كانُوا فِيكُمْ ما قاتَلُوا إِلَّا قَلِيلًا لَقَدْ كانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيراً.

And in a report – from Ali Bin Ibrahim,

'This Verse was Revealed regarding the second one when he said to Abdul Rahman Bin Awf, 'Let us hand over Muhammad[saww] to the Qureish and attach ourselves to our own people ***[33:20] They were calculating that the allies had not gone, and if the allies should return they would wish to be in the deserts wandering with the Bedouins asking for news about you, and if they were among you they would not fight except for a few***'.[3671]

[3669] الكافي 8: 277/ 420
[3670] الاحتجاج: 212.
[3671] تفسير القمّي 2: 188.

فرار أبي بكر وعمر في الحروب وسوء أدبهما عند الصلح

ولست أقول: إن كل من كان مع رسول الله صلى الله عليه وآله كذلك، ولكن أعظمهم وجلهم وعامتهم كانوا كذلك. ولقد كانت معنا بطانة لا تألونا خبالا. قال الله عز وجل: (قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر.

Fleeing of Abu Bakr and Umar in the battles and their evil manners during the Reconciliation

And I[asws] am not saying that all those that were with the Messenger of Allah[saww] were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us group of friends whose help did not get to us. Allah[azwj] Mighty and Majestic has Said ***[3:118] vehement hatred has already appeared from out of their mouths, and what their breasts conceAl-is greater still***.

ولقد كان منهم بعض من تفضله أنت وأصحابك - يا ابن قيس - فارين، فلا رمى بسهم ولا ضرب بسيف ولا طعن برمح. إذا كان الموت والنزال لاذ وتوارى واعتل، ولاذ كما تلوذ النعجة العوراء لا تدفع يد لامس، وإذا لقي العدو فر ومنح العدو دبره جبنا ولؤما، وإذا كان عند الرخاء والغنيمة تكلم، كما قال الله: سلقوكم بألسنة حداد أشحة على الخير).

And among them were some whom you and your companion give preference to – O Ibn Qays – deserters who neither shot an arrow, nor struck with a sword, not stabbed with a spear. When there was death and the battle, they resorted to hiding and pretending to be sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness. And when it was during the prosperity and the booty (from the war) they spoke, as Allah[azwj] has Said ***"[33:19] but when the fear is past, they will smite you with sharp tongues, covetous of the goods"*.**

فلا يزال قد استأذن رسول الله صلى الله عليه وآله في ضرب عنق الرجل الذي ليس يريد رسول الله صلى الله عليه وآله قتله، فأبى عليه. ولقد نظر رسول الله صلى الله عليه وآله يوما وعليه السلاح تام، فضحك رسول الله صلى الله عليه وآله ثم قال - يكنيه -: (أبا فلان، اليوم يومك)

So he never ceased to seek permission from Rasool-Allah[saww] to strike the neck of the men whom the Rasool-Allah[saww] did not want to kill, so he[saww] would refuse (him). And one day Rasool-Allah[saww] saw him with the weapon (put on him without being in the state of war), so Rasool-Allah[saww] smiled, then said: 'O father of so and so, today is your day'.

فقال الأشعث: ما أعلمني بمن تعني إن ذلك يفر منه الشيطان قال عليه السلام: يا بن قيس، لا آمن الله روعة الشيطان إذ قال

Al-Ash'as said, 'You[asws] have not made it known to me as to who is meant by that, from whom even the Satan[la] would flee'. He[asws] said: 'O Ibn Qays, there is no safety with Allah[azwj] from the sight of the Satan[la] when he said it'.

لم يكن لأبي بكر وعمر أي سابقة في الدين

وإن بعض من سميت ما كان ذا بلاء ولا سابقة ولا مبارزة قرن ولا فتح ولا نصر غير مرة واحدة، ثم فر ومنح عدوه دبره ورجع يجبن أصحابه ويجبنونه وقد فر مرارا فإذا كان عند الرخاء والغنيمة تكلم وتغير وأمر ونهى.

Abu Bakr and Umar never went forward in the Religion

And one of them from what you have heard, never kept away the difficulties nor did he ever go forth, nor duelled, nor conquered a fort, nor helped even once, but he fled and showed his back to the enemy, and when he returned he accused his companions of cowardice and they accused him of it, and he had fled many times. And when it was during the prosperity and the (distribution) of the booty, he spoke and changed, and ordered and prevented.

ولقد نادى ابن عبد ود - يوم الخندق - باسمه، فحاد عنه ولاذ بأصحابه حتى تبسم رسول الله صلى الله عليه وآله مما رآى به من الرعب وقال صلى الله عليه وآله: (أين حبيبي علي؟ تقدم يا حبيبي يا علي).

And Ibn Abd Wad had called out – on the Day of Khandaq – by his name, so he hid from him and fled with his companions to the extent that the Messenger of Allah[saww] smiled when he[saww] saw him to be so horrified and he[saww] said: 'Where is my[saww] beloved Ali[asws]? Go forth O my[saww] beloved, O Ali[asws]'.

عبادتهما الأصنام بعد الإسلام

وهو القائل يوم الخندق لأصحابه الأربعة - أصحاب الكتاب والرأي -: (والله إن ندفع محمدا إليهم برمته نسلم من ذلك، حين جاء العدو من فوقنا ومن تحتنا) كما قال الله تعالى: (وزلزلوا زلزالا شديدا)، (وظنوا بالله الظنونا)، (وقال المنافقون والذين في قلوبهم مرض ما وعدنا الله ورسوله إلا غرورا).

They both worshipped the idols after Al-Islam

And he was the one who told his four companions – his writers and his advisors, 'By Allah[azwj], if we hand over Muhammad[saww] to them outright, we will be safe from that', and this was when we had enemies from the top of us and from underneath us, as Allah[azwj] Said ***"[33:11] and they were shaken with a severe shaking'', "[33:10] and you began to think diverse thoughts of Allah'', "[33:12] And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive''***.

فقال له صاحبه: (لا، ولكن نتخذ صنما عظيما نعبده لأنا لا نأمن أن يظفر ابن أبي كبشة فيكون هلاكنا ولكن يكون هذا الصنم لنا ذخرا فإن ظفرت قريش أظهرنا عبادة هذا الصنم وأعلمناهم أنا لن نفارق ديننا، وإن رجعت دولة ابن أبي كبشة كنا مقيمين على عباد ة هذا الصنم سرا).

So his companion said to him , 'No, but we will take a great idol and worship it, because we do not feel secure if Ibn Abu Kabasha is victorious, so he will destroy us, but if we have this idol with us it will be an asset for us. So if the Qureish are victorious over us, we will show them that we have been worshipping this idol, and we will let them know that we had never separated from our religion. And if the government of Ibn Abu Kabasha returns, then we will remain on the worship of this idol in secret'.

فنزل جبرئيل عليه السلام فأخبر النبي صلى الله عليه وآله بذلك، ثم خبر به رسول الله صلى الله عليه وآله بعد قتلي ابن عبد ود. فدعاهما فقال: (كم صنم عبدتما في الجاهلية)؟ فقالا: يا محمد، لا تعيرنا بما مضى في الجاهلية. فقال صلى الله عليه وآله لهما: (فكم صنم تعبدان يومكما هذا)؟ فقالا: والذي بعثك بالحق نبيا ما نعبد إلا الله منذ أظهرنا من دينك ما أظهرنا.

So Jibraeel, may Peace be upon him, descended and informed the Prophet[saww] of that, then Rasool-Allah[saww] informed about it after I[asws] had killed Ibn Abd Wad. So he[saww] called both

of them over. He[saww] said: 'How many idols did you two worship during the era of ignorance?' They said, 'O Muhammad[saww], do not embarrass us of what has passed in the era of ignorance'. He[saww] said to both of them: 'So how many idols did you two worship on this day of yours?' They said, 'By the One Who[azwj] Sent you[saww] with the truth as a Prophet[saww], we have not worshipped any except Allah[azwj] since appeared to us from your[saww] Religion what appeared to us'.

فقال: يا علي، خذ هذا السيف، فانطلق إلى موضع كذا وكذا فاستخرج الصنم الذي يعبدانه فاهشمه. فإن حال بينك وبينه أحد فاضرب عنقه. فانكبا على رسول الله صلى الله عليه وآله فقالا: استرنا سترك الله. فقلت أنا لهما: (اضمنا لله ولرسوله أن لا تعبدا إلا الله ولا تشركا به شيئا). فعاهدا رسول الله صلى الله عليه وآله على ذلك. وانطلقت حتى استخرجت الصنم من موضعه وكسرت وجهه ويديه وجذمت رجليه، ثم انصرفت إلى رسول الله صلى الله عليه وآله. فوالله لقد عرفت ذلك في وجههما علي حتى ماتا

He[saww] said: 'O Ali[asws], take this sword and go to such and such a place, take out the idol which they have been worshipping and smash it. And if anyone comes between you[asws] and it, strike his neck'. They both fell down in front of Rasool-Allah[saww] and said, 'Veil us, Allah[azwj] will Veil you[saww]'. So I[asws] said to both of them: 'Do you two give the guarantee to Allah[azwj] and to His[azwj] Rasool[saww] that you will not worship any except for Allah[azwj] and will not associate anything with Him[azwj]?' They made an oath to Rasool-Allah[saww] for that. And I[asws] went until I[asws] took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I[asws] went to the Messenger of Allah[saww]. By Allah[azwj], I[asws] saw that (embarrassment) in both of their faces up to the day they died.[3672]

VERSES 23 & 24

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا {23} لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {24}

[33:23] From the Believers are men who ratified what Covenant Allah Made with them: so among them is one who accomplished his vow, and among them is one who awaits, and they have not changed in the least [33:24] That Allah may Recompense the truthful for their truth, and Punish the hypocrites if He so Desires to or turn to them (mercifully); surely Allah is Forgiving, Merciful

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن أحمد بن محمد ابن يزيد، عن سهل بن عامر البجلي، عن عمرو بن أبي المقدام، عن أبي إسحاق، عن الحارث، عن محمد بن الحنفية (رضي الله عنه)، و عمرو بن أبي المقدام، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال علي (عليه السلام): «كنت عاهدت الله عز و جل و رسوله (صلى الله عليه و آله) أنا، و عمي حمزة، و أخي جعفر، و ابن عمي عبيدة بن الحارث على أمر و فينا به لله و لرسوله، فتقدمني أصحابي و خلفت بعدهم لما أراد الله عز و جل، فأنزل الله سبحانه فينا: مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضى نَحْبَهُ حمزة، و جعفر، و عبيدة وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ ما بَدَّلُوا تَبْدِيلًا. فأنا المنتظر، و ما بدلت تبديلا».

Muhammad Bin Al-Abbas, from Ahdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ahmad Bin Muhammad Ibn Yazeed, from Sahl Bin Aamir Al-Bajaly, from Amro Bin Abu Al-Maqdaam, from Abu Is'haq, from Al-Haaris, from Muhammad Bin Al-Hanafiyya, and Amro Bin Abu Al-Maqdaam, from Jabir,

'Abu Ja'far[asws] having said: 'Ali[asws] said: 'I[asws] Covenanted with Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww] – myself[asws], and my[asws] uncle Hamza[as], and my[asws] brother Ja'far[as], and my[asws] cousin Ubeyda Bin Al-Haaris – upon a Command that we

[3672] Kitaab Sulaym Bin Qays Al Hilali – H 15 (Extracts)

shall fulfill it for the Sake of Allah[azwj] and for His[azwj] Rasool[saww]. So my[asws] companions preceded me[asws] and I[asws] was behind them when Allah[azwj] Mighty and Majestic Intended, so Allah[azwj] the Glorious Revealed ***[33:23] From the Believers are men who ratified what Covenant Allah Made with them: so among them is one who accomplished his vow*** – Hamza[as], and Ja'far[as], and Ubeyda ***and among them is one who awaits, and they have not changed in the least***. So I[asws] am the awaiter (المنتظر), and did not change in the least'.[3673]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ: «أي لا يغيروا أبدا فَمِنْهُمْ مَنْ قَضى نَحْبَهُ أي أجله، و هو حمزة، و جعفر بن أبي طالب وَ مِنْهُمْ مَنْ يَنْتَظِرُ أجله، يعني عليا (عليه السلام)، وَ ما بَدَّلُوا تَبْدِيلًا لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَ يُعَذِّبَ الْمُنافِقِينَ إِنْ شاءَ».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaoud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[33:23] From the Believers are men who ratified what Covenant Allah Made with them:*** i.e., they do not alter (their position) ***so among them is one who accomplished his vow,*** i.e., his term, and it is Hamza[as], and Ja'far[as] Bin Abu Talib[as] ***and among them is one who awaits,*** for his[asws] term, Meaning Ali[asws] ***and they have not changed in the least***, ***[33:24] That Allah may Recompense the truthful for their truth, and Punish the hypocrites if He so Desires to***'.[3674]

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضى نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ ما بَدَّلُوا تَبْدِيلًا

He[asws] said: 'O Abu Muhammad, Allah[azwj] has Mentioned you (Shias) in His[azwj] Book. He[azwj] said: ***[33:23] From the Believers are men who ratified what Covenant Allah Made with them: so among them is one who accomplished his vow and among them is one who awaits, and they have not changed in the least***'.

إِنَّكُمْ وَفَيْتُمْ بِمَا أَخَذَ اللَّهُ عَلَيْهِ مِيثَاقَكُمْ مِنْ وَلَايَتِنَا وَ إِنَّكُمْ لَمْ تُبَدِّلُوا بِنَا غَيْرَنَا وَ لَوْ لَمْ تَفْعَلُوا لَعَيَّرَكُمُ اللَّهُ كَمَا عَيَّرَهُمْ حَيْثُ يَقُولُ جَلَّ ذِكْرُهُ وَ ما وَجَدْنا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنا أَكْثَرَهُمْ لَفاسِقِينَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

You all have been loyal to the Covenant which Allah[azwj] has Taken from you, of our[asws] Wilayah, and you never exchanged us[asws] for others. Had you not done that, Allah[azwj] would have Reproached you just as He[azwj] Reproached them where He[azwj], Majestic is His[azwj] Remembrance, Said: ***"[7:102] And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors"***. O Abu Muhammad, have I[asws] made you happy?' He said, 'May I be sacrificed for you[asws], increase it for me'.[3675]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا عَلِيُّ مَنْ أَحَبَّكَ ثُمَّ مَاتَ فَقَدْ قَضَى نَحْبَهُ وَ مَنْ أَحَبَّكَ وَ لَمْ يَمُتْ فَهُوَ يَنْتَظِرُ وَ مَا طَلَعَتْ شَمْسٌ وَ لَا غَرَبَتْ إِلَّا طَلَعَتْ عَلَيْهِ بِرِزْقٍ وَ إِيمَانٍ وَ فِي نُسْخَةٍ نُورٍ.

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al-Ashary, from Abdullah Bin Maymoun Al-Qaddaah, who has narrated the following:

[3673] تأويل الآيات 2: 449/ 8
[3674] تفسير القمّي 2: 188
[3675] الكافي 8: 34/ 6.

Abu Abdullah[asws] says that the Rasool Allah[saww] said: 'O Ali[asws]! The one who loves you[asws], then dies, so he accomplished his vow. And the one who loves you[asws] and has not died yet, so he is waiting. And the sun does not rise nor sets except that it comes to him with sustenance and the faith'. And in another copy (it says): 'Light'.[3676]

في كتاب مقتل الحسين لابي مخنف ان الحسين عليه السلام لما أخبر بقتل رسوله عبد الله بن يقطر تغرغرت عينه بالدموع وفاضت على خديه ثم قال: (و منهم من قضى نحبه ومنهم من ينتظر وما بدلوا تبديلا).

In the book, MaqtAl-Al-Husayn[asws] of Abu Al-Makhnaf –

When Al-Husayn[asws] was informed of the murder of his[asws] messenger Abdullah Bin Yaqtar, a torrent of tears flowed from his[asws] eyes and flowed onto his[asws] cheeks. Then he[asws] said: '***[33:23] so among them is one who accomplished his vow, and among them is one who awaits, and they have not changed in the least***'.[3677]

في كتاب المناقب لابن شهر آشوب ان اصحاب الحسين عليه السلام بكربلا كانوا كل من أراد الخروج ودع الحسين عليه السلام وقال: السلام عليك يا ابن رسول الله فيجيبه: وعليك السلام ونحن خلفك ويقرأ (فمنهم من قضى نحبه ومنهم من ينتظر).

In the book Al-Manaqib of Ibn Shehr Ashub –

'The companions of Al-Husayn[asws] at Karbala, whenever each one of them wanted to go out, said farewell to Al-Husayn[asws] and said, 'Peace be upon you[asws], O son[asws] Rasool-Allah[saww]'. So he[asws] answered them: 'And peace be upon you, and we[asws] are behind you'. And he[asws] recited '***[33:23] so among them is one who accomplished his vow, and among them is one who awaits***'.[3678]

VERSE 25

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا {25}

[33:25] And Allah Repulsed the unbelievers in their rage; they did not attain any good, and Allah Sufficed the Believers in the battle; and Allah is Strong, Mighty

الطبرسي: في معنى الآية: قيل: بعلي بن أبي طالب، و قتله عمرو بن عبد ود، و كان ذلك سبب هزيمة القوم، عن عبد الله بن مسعود. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al-Tabarsy –

Regarding the Meaning of the Verse, said, 'By Ali Bin Abu Talib[asws], and he[asws] killed Amro Bin Abd Wadd, and that was the reason for the defeat of the people (enemies) – from Abdullah Bin Mas'ud. And it is (also) reported from Abu Abdullah[asws]'.[3679]

[3676] الكافي 8: 306/ 475.
[3677] Tafseer Noor Al Saqalayn – CH 33 H 56
[3678] Tafseer Noor Al Saqalayn – CH 33 H 57
[3679] مجمع البيان 8: 550.

VERSE 26 & 27

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا {26}

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا {27}

[33:26] And He Brought down those of the followers of the Book who backed them from their fortresses and He Cast the terror into their hearts; some you killed and some (of them) you took as captives [33:27] And He Made you to be heirs to their land and their dwellings and their wealth, and (to) a land which you have not yet trodden on, and Allah has Power over all things

علي بن إبراهيم: و نزل في بني قريظة: وَ أَنْزَلَ الَّذِينَ ظاهَرُوهُمْ مِنْ أَهْلِ الْكِتابِ مِنْ صَياصِيهِمْ وَ قَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقاً تَقْتُلُونَ وَ تَأْسِرُونَ فَرِيقاً وَ أَوْرَثَكُمْ أَرْضَهُمْ وَ دِيارَهُمْ وَ أَمْوالَهُمْ وَ أَرْضاً لَمْ تَطَؤُها وَ كانَ اللَّهُ عَلى كُلِّ شَيْءٍ قَدِيراً

Ali Bin Ibrahim –

And it was Revealed regarding the Clan of Qureyza ***[33:26] And He Brought down those of the followers of the Book who backed them from their fortresses and He Cast the terror into their hearts; some you killed and some you took as captives [33:27] And He Made you to be heirs to their land and their dwellings and their wealth, and (to) a land which you have not yet trodden on, and Allah has Power over all things***'.

فلما دخل رسول الله (صلى الله عليه و آله) المدينة، و اللواء معقود، أراد أن يغتسل من الغبار، فناداه جبرئيل: «عذيرك من محارب، و الله ما وضعت الملائكة لأمتها، فكيف تضع لأمتك؟ إن الله يأمرك أن لا تصلي العصر إلا ببني قريظة، فإني متقدمك، و مزلزل بهم حصنهم، إنا كنا في آثار القوم، نزجرهم زجرا، حتى بلغوا حمراء الأسد.

So when Rasool-Allah[saww] entered Al-Medina, and the flag was tied up, he[saww] intended to bathe (to be free) from the dust. Jibraeel[as] called out to him[saww]: 'Your[saww] nobility is from a warrior, and Allah[azwj] did not Place the Angels for its community, so how would He[azwj] Place it for your[saww] community? Allah[azwj] Commands you[saww] that you[saww] should not Pray Al-Asr (Afternoon Prayer) except by the Clan of Qureyza. So I[as] am preceding you[saww], and will shake them in their fortresses. We are in the footsteps of the people. We will restrain them with a restrain until you[saww] reach Hamraa Al-Asad'.

فخرج رسول الله (صلى الله عليه و آله)، فاستقبله حارثة بن النعمان، فقال له: «ما الخبر، يا حارثة؟». قال: بأبي أنت و امي- يا رسول الله- هذا دحية الكلبي ينادي في الناس: ألا لا يصلين العصر أحد إلا في بني قريظة. فقال: «ذلك جبرئيل، أدعوا لي عليا». فجاء علي (عليه السلام)، فقال له: «ناد في الناس: لا يصلين أحد العصر إلا في بني قريظة». فجاء أمير المؤمنين (عليه السلام)، فنادى فيهم، فخرج الناس، فبادروا إلى بني قريظة.

So Rasool-Allah[saww] went out, and Haaris Bin Al-No'man met him[as]. He[saww] said to him; 'What is the news, O Haaris?' He said, 'May my father and my mother be sacrificed for you[saww] – O Rasool-Allah[saww] – Dahiyat Al-Kalby is calling out among the people, 'No one should Pray Al-Asr except by the Clan of Qureyza!' So he[saww] said: 'That is Jibraeel[as]. Call Ali[asws] for me'. So Ali[asws] came, and he[saww] said to him[asws]: 'Call out among the people: 'No one should Pray Al-Asr except by the Clan of Qureyza'. So Amir-ul-Momineen[asws] went and called out among the people, and took them to the Clan of Qureyza.

و خرج رسول الله (صلى الله عليه و آله)، و أمير المؤمنين (عليه السلام) بين يديه، مع الراية العظمى، و كان حيي بن أخطب لما انهزمت قريش، جاء و دخل حصن بني قريظة، فجاء أمير المؤمنين (عليه السلام) و أحاط بحصنهم، فأشرف عليهم كعب بن أسد من الحصن يشتمهم، و يشتم رسول الله (صلى الله عليه و آله)، فأقبل رسول الله (صلى الله عليه و آله) على حمار، فاستقبله أمير المؤمنين (عليه السلام)، فقال: «بأبي أنت و امي- يا رسول الله- لا تدن من الحصن». فقال رسول الله (صلى الله عليه و آله): «يا علي، لعلهم شتموني؟ إنهم لو قد رأوني لأذلهم الله».

And Rasool-Allah[saww] went out, and Amir-ul-Momineen[asws] was in front of him[saww], with the great Flag. And when Qureish were defeated, Hayy Bin Akhtab went and entered the fortress of the Clan of Qureyza. So Amir-ul-Momineen[asws] came and surrounded their fortress. So Ka'ab Bin Asad came out from the fortress and insulted them, and insulted Rasool-Allah[saww]. So Rasool-Allah[saww] came over upon a donkey, but Amir-ul-Momineen[asws] faced him[saww] and said: 'May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww] – O Rasool-Allah[saww] – Do not approach the fortress'. So Rasool-Allah[saww] said: 'O Ali[asws]! Is it because they are insulting me[saww]? If they were to see me[saww], Allah[azwj] would Humiliate them'.

و كان حول الحصن نخل كثير، فأشار إليه رسول الله (صلى الله عليه و آله) بيده، فتباعد عنه، و تفرق في المفازة، و أنزل رسول الله (صلى الله عليه و آله) العسكر حول حصنهم، فحاصرهم ثلاثة أيام، فلم يطلع منهم أحد رأسه، فلما كان بعد ثلاثة أيام نزل إليه غزال بن شمول، فقال: يا محمد، تعطينا ما أعطيت إخواننا من بني النضير؟ احقن دماءنا، و نخلي لك البلاد و ما فيها، و لا نكتمك شيئا. فقال: «لا، أو تنزلون على حكمي».

And around the fortress there was a huge palm tree. Rasool-Allah[saww] gestured towards it by his[saww] hand, so it distanced itself from it, and separated to be in the wasteland. And Rasool-Allah[saww] encamped the soldiers around the fortress. So they besieged them for three days. Not one of them stuck their heads out from it. So after the three days, Gazaal Bin Shamoul came down to them, so he said, 'O Muhammad[saww]! Give us what was given to our brother from the Clan of Nuzeyr. Spare our blood, and we shall leave for you[saww] the town and whatever is in it, and we shall not conceal anything'. So he[saww] said: 'No, or you yield to two of my[saww] judgements'.

فرجع، و بقوا أياما، فبكت النساء و الصبيان إليهم، و جزعوا جزعا شديدا، فلما اشتد عليهم الحصار نزلوا على حكم رسول الله (صلى الله عليه و آله)، فأمر رسول الله (صلى الله عليه و آله) بالرجال، فكتفوا، و كانوا سبع مائة ، و أمر بالنساء، فعزلن.

So he returned, and remained for a day. The women and children among them cried, and they grieve with a severe grievance. So when the siege became difficult upon them, they yielded to the judgement of Rasool-Allah[saww]. So Rasool-Allah[saww] ordered for the men to be bound, and there were seven hundred of them, and ordered for the women to be dismissed.

فاخرج كعب بن أسد، مجموعة يديه إلى عنقه، و كان جميلا و سيما، فلما نظر إليه رسول الله (صلى الله عليه و آله)، قال له: «يا كعب، أما نفعتك وصية ابن الحواس؟! الحبر الذكي الذي قدم عليكم من الشام، فقال: تركت الخمر و الخنزير ، و جئت إلى البؤس و التمور، لنبي يبعث، مخرجه بمكة، و مهاجرته في هذه البحيرة، يجتزئ بالكسيرات و التميرات، و يركب الحمار العري، في عينيه حمرة، بين كتفيه خاتم النبوة، يضع سيفه على عاتقه، لا يبالي من لاقى منكم، يبلغ سلطانه منقطع الخف و الحافر».

So Ka'ab Bin Sa'ad came out, with his hands boung to his neck, and he was a handsome man, so when Rasool-Allah[saww] looked towards him, he[saww] said to him: 'O Ka'ab, did the will of Ibn Al-Hawaas not benefit you? The intelligent Rabbi who

came to you from Syria, so he said, ‘Avoid the intoxicants, and the pigs. And I have come to the evil and the dates, for a Prophet[saww] would be Sent, coming out at Makkah, and would emigrate in this area, and cutting off the disappointment, and would be riding a bareback donkey, with redness in its eyes, in between his[saww] shoulders would be the seAl-of the Prophet-hood, and would place his[saww] sword upon his[saww] shoulder, and would not care which one of you he[saww] meets, his[saww] authority would cut-off the slipper and the hoof’.

فقال: قد كان ذلك يا محمد، و لولا أن اليهود يعيروني أني جزعت عند القتل لآمنت بك، و صدقتك، و لكني على دين اليهودية، عليه أحيا، و عليه أموت. فقال رسول الله (صلى الله عليه و آله): «قدموه فاضربوا عنقه» فضربت عنقه.

So he said, ‘Such is the case, O Muhammad[saww]! And had the Jews supported me, I would have grieved at the fighting in believing in you[saww], and would have ratified you[saww], but I am upon the religion of the Jews. Upon it I live, and upon it I shall die’. So Rasool-Allah[saww] said: ‘Go ahead and strike his neck!’ So his neck was struck.

ثم قدم حيي بن أخطب، فقال له رسول الله (صلى الله عليه و آله): «يا فاسق، كيف رأيت صنع الله بك؟» فقال: و الله- يا محمد- ما ألوم نفسي في عداوتك، و لقد قلقلت كل مقلقل، و جهدت كل الجهد، و لكن من يخذل الله فقدم، و ضرب عنقه فقتلهم رسول الله (صلى الله عليه و آله) في البردين: بالغداة، و العشي، في ثلاثة أيام، و كان يقول: «اسقوهم العذب، و أطعموهم الطيب، و أحسنوا إسارهم». حتى قتلهم كلهم، و أنزل الله على رسوله فيهم: وَ أَنْزَلَ الَّذِينَ ظاهَرُوهُمْ مِنْ أَهْلِ الْكِتابِ مِنْ صَياصِيهِمْ أي من حصونهم وَ قَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ إلى قوله: وَ كانَ اللَّهُ عَلى كُلِّ شَيْءٍ قَدِيراً.

The Hayy Bin Akhtab came, so Rasool-Allah[saww] said to him: ‘O Mischievous one! How did you see what Allah[azwj] has Done with you?’ So he said, ‘By Allah[azwj] – O Muhammad[saww] – I do not blame myself regarding enmity towards you[saww], and would have shaken with every shaking, and would have fought with every fight, but whatever we abandoned, Allah[azwj] Made it to come. And Rasool-Allah[saww] had his neck to be struck, so he[saww] killed them in two cold spells of the mornings and evenings over three days. And he[saww] was saying: ‘Give them sweet water, and give them good food, and make good their bondage’. To the extent that he[saww] killed all of them and Allah[azwj] Revealed upon His[azwj] Rasool[saww] with regards to them ***[33:26] And He Brought down those of the followers of the Book who backed them from their fortresses and He Cast the terror into their hearts; some you killed and some you took as captives [33:27] And He Made you to be heirs to their land and their dwellings and their wealth, and (to) a land which you have not yet trodden on, and Allah has Power over all things***’.[3680]

VERSES 28 - 31

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا {28} وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا {29} يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا {30} وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا {31}

[33:28] O Prophet! Say to your wives: If you desire the life of the world and its adornment, then come, I will give you a provision and allow you to depart a goodly departing [33:29] And if you desire Allah and His Rasool and the House of the Hereafter, then surely Allah has Prepared for the doers of good among

[3680] تفسير القمي 2: 189 (Exract)

you a mighty Recompense [33:30] O wives of the prophet! whoever of you commits an open immorality, the Punishment shall be increased to her doubly; and that was easy to Allah [33:31] And whoever of you is obedient to Allah and His Rasool and does good, We will Give her Recompense to her twice, and We have Prepared for her an honorable sustenance

محمد بن يعقوب: عن حميد، عن ابن سماعة، عن ابن رباط، عن عيص بن القاسم، عن أبي عبد الله (عليه السلام)، قال: سألته عن رجل خير امرأته، فاختارت نفسها، بانت منه؟ قال: «لا، إنما هذا شيء كان لرسول الله (صلى الله عليه و آله) خاصة، امر بذلك ففعل، و لو اخترن أنفسهن لطلقهن، و هو قول الله عز و جل: قُلْ لِأَزْواجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَياةَ الدُّنْيا وَ زِينَتَها فَتَعالَيْنَ أُمَتِّعْكُنَّ وَ أُسَرِّحْكُنَّ سَراحاً جَمِيلًا».

Muhammad Bin Yaqoub, from Hameed, from Ibn Sama'at, from Ibn Rabaat, from Ays Bin Al-Qasim,

'I asked Abu Abdullah[asws] about a man who gives a choice to his wife, so that she may choose by herself, would she be able to choose to be free from him?' He[asws] said: 'No. But rather, this is a thing which was for Rasool-Allah[saww] especially. He[saww] was Commanded for that, so he[saww] did it. If they had chosen their own selves, they would have become strangers (divorced), and these are the Words of Allah[azwj] Mighty and Majestic ***[33:28] O Prophet! Say to your wives: If you desire the life of the world and its adornment, then come, I will give you a provision and allow you to depart a goodly departing***'.[3681]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، قال: ذكر أبو عبد الله (عليه السلام): «أن زينب قالت لرسول الله (صلى الله عليه و آله): لا تعدل و أنت رسول الله؟! و قالت حفصة: إن طلقنا وجدنا في قومنا أكفاءنا.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, from Abu Al-Sabah Al-kanany who said,

'Abu Abdullah[asws] mentioned that: 'Zaynab said to Rasool-Allah[saww], 'You[saww] are not doing justice and you[saww] are Rasool-Allah[saww]?' And Hafsa said, 'If you[saww] were to divorce us, we would find (suitors) in our people who are a match for us'.

فاحتبس الوحي عن رسول الله (صلى الله عليه و آله) عشرين يوما- قال- فأنف الله عز و جل لرسوله (صلى الله عليه و آله)، فأنزل: يا أَيُّهَا النَّبِيُّ قُلْ لِأَزْواجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَياةَ الدُّنْيا وَ زِينَتَها فَتَعالَيْنَ أُمَتِّعْكُنَّ إلى قوله: أَجْراً عَظِيماً- قال- فاخترن الله و رسوله، و لو اخترن أنفسهن لبن، و إن اخترن الله و رسوله فليس بشيء».

So the Revelation was Withheld from Rasool-Allah[saww] for twenty days, after which Allah [azwj] Mighty and Majestic Revealed ***[33:28] O Prophet! say to your wives: If you desire the life of the world and its adornment*** up to His[azwj] Words ***[33:31] an honorable sustenance***. So Allah[azwj] and His[azwj] Rasool[saww] gave them a choice, and if they had chosen themselves they would have become strangers (divorced), and if they were to choose Allah[azwj] and His[azwj] Rasool[saww], so it would have come to nothing'.[3682]

وعنه: عن محمد بن أبي عبد الله، عن معاوية بن حكيم، عن صفوان، و علي بن الحسن بن رباط، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن الخيار، فقال: «و ما هو، و ما ذاك؟ إنما ذاك شيء كان لرسول الله (صلى الله عليه و آله)».

[3681] الكافي 6: 137/ 3.
[3682] الكافي 6: 138/ 2.

And from him, from Muhammad Bin Abu Abdullah, from Muawiya Bin Hakeem, from Safwan, from Ali Bin Al-Hassan Bin Rabaat, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far[asws] about the choice, so he[asws] said: 'And what is it, and what is that? But rather, that is a thing which was for Rasool-Allah[saww]'.[3683]

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن أبي نصر، عن حماد بن عثمان، عن عبد الأعلى بن أعين، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن بعض نساء النبي (صلى الله عليه و آله) قالت: أ يرى محمد أنه لو طلقنا لا نجد الأكفاء من قومنا؟- قال- فغضب الله عز و جل له من فوق سبع سماواته، فأمره، فخيرهن، حتى انتهى إلى زينب بنت جحش، فقامت، و قبلته، و قالت: أختار الله و رسوله».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Hamaad Bin Usmaan, from Abdul A'ala Bin A'ayn who said,

'I heard Abu Abdullah[asws] saying: 'One of the wives of the Prophet[saww] said, 'Do you see that if Muhammad[saww] were to divorce us, we would not find anyone suitable from our people? So Allah[azwj] Mighty and Majestic got Angered from the top of the seven skies, and Commanded him[saww] that he [aww] should give them wealth, until he[saww] came to Zaynab Bint Jahsh, so she stood up, and kissed him[saww] and said, 'I choose Allah[azwj] and His[azwj] Rasool[saww]'.[3684]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «أجرها مرتين، و عذابها ضعفين، كل هذا في الآخرة، حيث يكون الأجر، يكون العذاب».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] having said: 'Her Recompense would be twice, and her Punishment would be doubled. All this is in the Hereafter, where the Recompense would take place, and the Punishment would take place'.[3685]

ثم قال: حدثنا محمد بن أحمد، قال: حدثنا محمد بن عبد الله بن غالب، عن عبد الرحمن بن أبي نجران، عن حماد، عن حريز، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: يا نِساءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفاحِشَةٍ مُبَيِّنَةٍ يُضاعَفْ لَهَا الْعَذابُ ضِعْفَيْنِ، قال: «الفاحشة: الخروج بالسيف».

Then (Ali Bin Ibrahim) said, 'Muhammad Bin Ahmad narrated to us, from Muhammad Bin Abdullah Bin Ghalib, from Abdul Rahman Bin Abu Najran, from Hamaad, from Hareyz who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[33:30] O wives of the prophet! Whoever of you commits an open immorality, the Punishment shall be increased to her doubly***, he[asws] said: 'The immorality – the coming out with the sword'.[3686]

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن كرام، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: قال لي: «أ تدري ما الفاحشة المبينة؟» قلت: لا. قال: «قتال أمير المؤمنين (عليه السلام)» يعني أهل الجمل.

[3683] الكافي 6: 136/ 1.
[3684] الكافي 6: 138/ 3.
[3685] - تفسير القمّي 2: 193.
[3686] تفسير القمّي 2: 193.

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Karaam, from Muhammad Bin Muslim,

(The narrator says) Abu Abdullah[asws] said to me: 'Do you know what is the ***open immorality***?' I said, 'No'. He[asws] said: 'The fighting against Amir-ul-Momineen[asws]'. Meaning the people of the Camel (Battle of Jamal)'.[3687]

في كتاب الخصال عن على بن أبى طالب عليه السلام عن النبي صلى الله عليه واله انه قال في وصيته له: يا على ليس على النساء جمعة إلى أن قال: ولا تخرج من بيت زوجها الا باذنه وان خرجت بغير اذنه لعنها الله وجبرئيل وميكائيل.

In the book Al-Khisaal,

(It has been narrated) from Ali[asws] Bin Abu Talib[asws], who from the Prophet[saww] having said in his[saww] will to him[asws]: 'O Ali[asws]! It is not upon the women, congregation,' until he[saww] said: 'And she should not come out from the house of her husband without his permission. And if she were to come out without his permission, the Curse of Allah[azwj], and Jibraeel[as], and Mikaeel[as] would be upon her'.[3688]

الطبرسي: روى محمد بن أبي عمير، عن إبراهيم بن عبد الحميد، عن علي بن عبيد الله بن الحسين، عن أبيه، عن علي بن الحسين زين العابدين (عليه السلام)، أنه قال له رجل: إنكم أهل بيت مغفور لكم. قال: فغضب، و قال: «نحن أحرى أن يجري فينا ما أجرى الله في أزواج النبي (صلى الله عليه و آله) من أن يكون كما تقول، إنا نرى لمحسننا ضعفين من الأجر، و لمسيئنا ضعفين من العذاب». ثم قرأ الآيتين.

Al-Tabarsy – It has been reported by Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ali Bin Ubeydullah Bin Al-Husayn, from his father,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] Zayn Al-Abideen[asws], a man having said to him[asws], 'You[asws], the People[asws] of the Household, there is Forgiveness for you[asws] all'. He[asws] got angry and said: 'It is more exact that Allah[azwj] has Made to flow within us[asws] what He[azwj] Made to be in the wives of the Prophet[saww], from that it should happen as you are saying. We[asws] see that our[asws] benevolent ones would get double the Recompense, and for our[asws] wrong-doers would get double the Punishment'.[3689]

VERSES 32 & 33

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا {32}
وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۖ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا {33}

[33:32] O wives of the Prophet! You are not like any one from the women; If you are pious, then be not soft in speech, lest he in whose heart is a disease yearn; and speak a good speech [33:33] And stay in your houses and do not display your finery like the displaying of the ignorance of before; and keep up the Prayer, and pay the Zakat, and obey Allah and His Rasool. But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification

[3687] تأويل الآيات 2: 453/ 13.
[3688] Tafseer Noor Al Saqalayn – CH 33 H 81
[3689] مجمع البيان 8: 556

علي بن إبراهيم، قال: حدثنا حميد بن زياد، عن محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن أبي عبد الله (عليه السلام)، عن أبيه (عليه السلام)، في هذه الآية: وَ لا تَبَرَّجْنَ تَبَرُّجَ الْجاهِلِيَّةِ الْأُولى، قال: «أي ستكون جاهلية اخرى».

Ali Bin Ibrahim said, 'Hameed Bin Ziyad narrated to us, from Muhammad Bin Al-Husayn, from Muhammad Bin Yahya, from Talhat Bin Zayd,

(It has been narrated) from Abu Abdullah[asws], from his[asws] father[asws] having said regarding this Verse ***[33:33] and do not display your finery like the displaying of the ignorance of before***, he[asws] said: 'You will become (like the) ignorant once again'.[3690]

ابن بابويه، قال: حدثنا علي بن أحمد الدقاق (رحمه الله)، قال: حدثنا حمزة بن القاسم، قال: حدثنا أبو الحسن علي بن الجنيد الرازي، قال: حدثنا أبو عوانة، قال: حدثنا الحسن بن علي، عن عبد الرزاق، عن أبيه، عن مينا مولى عبد الرحمن بن عوف، عن عبد الله بن مسعود، قال: قلت للنبي (صلى الله عليه و آله): يا رسول الله، من يغسلك إذا مت؟ قال: «يغسل كل نبي وصيه». قلت: فمن وصيك، يا رسول الله؟ قال: «علي بن أبي طالب».

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Daqaaq narrated to us, from Hamza Bin Al-Qasim, from Abu Al-Hassan Ali Bin Al-Janeyd, from Abu Awanat, from Al-Hassan Bin Ali, from Abdul Razaaq, from his father, from Mayna, a slave of Abdul Rahman Bin Awf, from Abdullah bin Mas'ud who said,

'I said to the Prophet[saww], 'O Rasool-Alah[saww]! Who will wash you[saww] (body) when you[saww] pass away?' He[saww] said: 'Every Prophet[as] is washed by his[as] successor[as]'. I said, 'So who is your[saww] successor[as], O Rasool-Allah[saww]?' He[saww] said: 'Ali[asws] Bin Abu Talib[asws]'.

قلت: كم يعيش بعدك يا رسول الله؟ قال: «ثلاثين سنة، فإن يوشع بن نون وصي موسى عاش بعد موسى ثلاثين سنة، و خرجت عليه صفراء بنت شعيب زوجة موسى (عليه السلام)، فقالت: أنا أحق منك بالأمر. فقاتلها، فقتل مقاتليها، و أسرها فأحسن أسرها،

I said, 'How long will he[asws] live for after you[saww] O Rasool-Allah[saww]?' He[saww] replied: Thirty years, for Yoshua Bin Noon[as], successor[as] of Musa[as] lieved after Musa[as] for thirty years, and Safraa daughter of Shuayb[as], wife of Musa[as] came out against him[as] (in a battle), so she said, 'I am more deserving than you[as] of the command'. So he[as] fought her, and fought her fighters, and made her a captive. So her captivation was good.

و إن ابنة أبي بكر ستخرج على علي في كذا و كذا ألفا من أمتي، فيقاتلها، فيقتل مقاتليها، و يأسرها فيحسن أسرها، و فيها أنزل الله عز و جل: وَ قَرْنَ فِي بُيُوتِكُنَّ وَ لا تَبَرَّجْنَ تَبَرُّجَ الْجاهِلِيَّةِ الْأُولى يعني صفراء بنت شعيب».

And a daughter of Abu Bakr would be coming out against Ali[asws] among such and such a thousand from my[saww] community. So he[asws] would be fighting her and her fighters, and captive her with a good captivation, and regarding it, Allah[azwj] Mighty and Majestic Revealed ***[33:33] And stay in your houses and do not display your finery like the displaying of the ignorance of before***, Meaning Safraa, daughter of Shuayb[as]'.[3691]

حدثنا احمد بن محمد والحسن بن على بن النعمان عن ابيه على بن النعمان عن محمد بن سنان يرفعه قال ان عايشة قالت التمسوا لى رجلا شديد العداوة لهذا الرجل حتى ابعثه إليه قال فأتيت به فمثل بين يديها فرفعت إليه رأسها فقالت ما بلغ من

[3690] تفسير القمّي 2: 193.
[3691] كمال الدين و تمام النعمة: 27.

عداوتك لهذا الرجل قال فقال لها كثيرا ما اتمنى على ربى انه واصحابه في وسطى فضربت ضربة بالسيف يصبغ فسبق السيف الدم قالت فانت له فاذهب بكتابي هذا فادفعه إليه ظاعنا رأيته أو مقيما اما انك ان رايته راكبا على بغلة رسول الله صلى الله عليه وآله متنكبا قوسه معلقا كنانته بقربوس سرجه واصحابه خلفه كأنهم طير صواف فتعطيه كتابي هذا وان عرض عليك طعامه وشرابه فلاتناولن منه شيئا فان فيه السحر

It has been narrated to us Ahmad Bin Muhammad, and Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin Al-No'man, from Muhammad Bin Sinan with an ubroken chain said:

'Ayesha said, 'Seek out a man for me who will have extreme enmity towards this man (Ali[asws])'. He said, 'I came to her with him, as if in front of her. She raised her head and said, 'What is the level of your enmity for this man[asws]?' He said to her, 'A lot. Many a times I have wished to my Lord[azwj], that he[asws] and his[asws] companions would be in my midst. I would then strike them with the striking of the sword, and would dye it with the blood'. She said to him, 'Go with this letter of mine and hand it over to him[asws]. Our guess is that you will see him[asws] to be standing, but if you see him[asws] to be riding on the mule of the Messenger of Allah[saww], his[asws] bow hanging from his[asws] saddle, and his[asws] companions following behind him[asws] as if they are rows of birds. Give him this letter of mine and he[asws] will present to you his[asws] food and his[asws] drink. Do not eat or drink from it anything, for there is black magic in it'.

قال فاستقبلته راكبا فناولته الكتاب ففض خاتمه ثم قرأه فقال تبلغ إلى منزلنا فتصيب من طعامنا وشرابنا ونكتب جواب كتابك فقال هذا والله مالا يكون قال فسار خلفه فاحدق به اصحابه ثم قال له اسألك قال نعم قال وتجيبنى قال نعم

He said, 'I met him[asws] as a rider. I handed over to him[asws] the letter. He[asws] opened its seAl-and read it. He[asws] said: 'Let us reach our destination, eat our food and quench your thirst and we[asws] will write the answer to your letter'. He said, 'This, by Allah[azwj] is what will not happen'. He said, 'I continued walking behind him[asws] along with his[asws] companions, then he[asws] said to me, 'I[asws] would like to ask you'. I said: 'Yes'. He[asws] said, 'And you will answer me[asws', He said: 'Yes'.

قال فنشدتك الله هل قالت التمسوا لى رجلا شديدا عداوته لهذا الرجل فاتوها بك فقالت لك ما بلغ من عداوتك لهذا الرجل فقلت كثيرا ما اتمنى على ربى انه واصحابه في وسطى وانى ضربت ضربة بالسيف يسبق السيف الدم قال اللهم نعم

He[asws] said, 'By Allah[azwj], she sought you. Did she say to you, 'Seek out a man for me who has extreme enmity for this man[asws'. You were brought to her. She said to you, 'What is the level of your enmity for this man[asws]?' You said, 'A lot. Many a times I have wished to my Lord[azwj] that he[asws] and his[asws] companions would be in my midst and I would strike them by the sword until I dye it with the blood?' He said, 'Our Lord Allah[azwj], yes'.

قال فنشدتك الله اقالت لك اذهب بكتابي هذا فادفعه إليه ظاعنا كان أو مقيما اما انك ان رأيته راكبا بغلة رسول الله متنكبا قوسه معلقا كنانته بقربوس سرجه واصحابه خلفه كأنهم طير صواف فتعطيه كتابه هذا فقال اللهم نعم قال فنشدتك بالله هل قالت لك ان عرض عليك طعامه وشرابه فلاتناولن منه شيئا فان فيه السحر قال اللهم نعم

He[asws] said: 'By Allah[azwj], she sought you, and said to you, 'Go with this letter of mine and hand it over to him[asws]. Our guess is that you will see him[asws] to be standing, but if you see him[asws] to be riding on the mule of the Messenger of Allah[saww], his[asws] bow hanging from his[asws] saddle, and his[asws] companions following behind him[asws] as if they are rows of birds, give him this letter of mine'. He said, 'Our Allah[azwj], yes'. By Allah[azwj] she sought you and did she say to you, 'And he[asws] will present to you

his[asws] food and his[asws] drink. Do not eat or drink from it anything, for there is black magic in it?' He said, 'Our Allah[azwj], yes'.

قال فمبلغ انت عنى قال اللهم نعم فانى اتيتك وما في الارض خلق ابغض إلى منك وانا الساعة مافى الارض خلق احب إلى منك فمر بى بما شئت قال ارجع إليها كتابي هذا وقل لها ما اطعت الله ولارسوله حيث امرك الله بلزوم بيتك فخرجت ترددين في العساكر وقل لهم ما انصفتم الله ولارسوله حيث خلفتم حلايلكم في بيوتكم واخرجتم حليلة رسول الله صلى الله عليه وآله قال فجاء بكتابه حتى طرحه إليها وابلغها مقالته ثم رجع إليه فاصيب بصفين فقالت ما نبعث إليه باحد الا افسده علينا.

He[asws] said: 'You will say what I[asws] tell you?' He said, 'By Allah[azwj], yes, for I came to you[asws], and there was no creature on the earth more hateful to me than you[asws], and at this time, there is not creature more beloved to me than you[asws]. Pass by me whatever that you desire'. He[asws] said: 'Return to her this letter and say to her: 'There is no obedience to Allah[azwj] and His[azwj] Rasool[saww] unless you stay where Allah[azwj] has Necessitated (you to be) in your house'. 'She came out twice among the soldiers'. And say to them: 'What justice have you done to Allah[azwj] and His[azwj] Rasool[saww], where you left behind your own wives in your houses, and brought out the wife of Rasool-Allah[saww]'. He said, 'I went with his[asws] letter until I put it to her, and told her of the discourse, then returned to him[asws]. I was injured in Siffeen. She said, 'I do not send anyone to him[asws] except that he[asws] will cause mischief to us'.[3692]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن المفضل بن صالح، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام): «و قوله: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً يعني الأئمة (عليهم السلام)، و ولايتهم، من دخل فيها دخل في بيت النبي (صلى الله عليه و آله)».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Al-MufazzAl-Bin Salih, from Muhammad Bin Ali Al-Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'And His[azwj] Words ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***, Meaning the Imams[asws], and their[asws] Wilayah. The one who enters in it has entered the House of the Prophet[saww]'.[3693]

محمد بن الحسن الصفار: عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «الرجس: هو الشك، و لا نشك في ديننا أبدا».

Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Khalid Al-Taylasany, from Sayf Bin Umeyra, from Abu Baseer,

'Abu Ja'far[asws] has said: 'The uncleanness (الرجس) – It is the doubt, and we[asws] do not doubt in our[asws] Religion, ever'.[3694]

قال: حدثنا علي بن الحسين بن محمد، قال: حدثنا هارون بن موسى التلعكبري، قال: حدثنا عيسى بن موسى الهاشمي بسر من رأى، قال: حدثني أبي، عن أبيه، عن آبائه، عن الحسين بن علي، عن علي (عليهم السلام)، قال: «دخلت على رسول الله (صلى الله عليه و آله) في بيت ام سلمة، و قد نزلت عليه هذه الآية: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فقال رسول الله (صلى الله عليه و آله): يا علي، هذه الآية نزلت فيك، و في سبطي، و الأئمة من ولدك.

[3692] Basaair Al Darajaat – P 5 CH 11 H 4
[3693] الكافي 1: 350/ 54
[3694] بصائر الدرجات: 226/ 13.

Ali Bin Al-Husayn Bin Muhammad narrated to us, from Haroun Bin Musa Al-Tal'akbary, from Isa Bin Musa Al-Hashimy at Sur Man Rayy (Samarrah), from his father, from his father, from his forefathers,

(It has been narrated) from Al-Husayn[asws] Bin Ali[asws], from Ali[asws] having said: 'I[asws] came up to Rasool-Allah[saww] in the house of Umm Salma[as], and this Verse had been Revealed unto him[saww] ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***. So Rasool-Allah[saww] said: 'O Ali[asws]! This Verse has been Revealed regarding you[asws], and regarding my[saww] two grandsons[asws], and the Imams[asws] from your[asws] sons[asws],'.

فقلت: يا رسول الله، و كم الأئمة من بعدك؟ قال: أنت- يا علي- ثم ابناك: الحسن، و الحسين، و بعد الحسين علي ابنه، و بعد علي محمد ابنه، و بعد محمد جعفر ابنه، و بعد جعفر موسى ابنه، و بعد موسى علي ابنه، و بعد علي محمد ابنه، و بعد محمد علي ابنه، و بعد علي الحسن ابنه، و الحجة من ولد الحسين

So I[asws] said: 'O Rasool-Allah[saww]! And how many Imams[asws] are there from after you[saww]?' He[saww] said: 'You[asws] – O Ali[asws] – then your[asws] sons[asws] Al-Hassan[asws] and Al-Husayn[asws], and after Al-Husayn[asws] his[asws] son[asws] Ali[asws], and after Ali[asws], his[asws] son[asws] Muhammad[asws], and after Muhammad[asws], his[asws] son[asws] Ja'far[asws], and after Ja'far[asws], his[asws] son[asws] Musa[asws], and after Musa[asws], his[asws] son[asws] Ali[asws], and after Ali[asws], his[asws] son[asws] Muhammad[asws], and after Muhammad[asws], his[asws] son[asws] Ali[asws], and after Ali[asws], his[asws] son[asws] Al-Hassan[asws], and Al-Hujjat[asws] from the son[asws] of Al-Husayn[asws].

هكذا وجدت أسماءهم مكتوبة على ساق العرش، فسألت الله تعالى عن ذلك، فقال: يا محمد، هم الأئمة بعدك، مطهرون معصومون، و أعداؤهم ملعونون».

This is how I[saww] found their[asws] names Inscribed upon the Leg of the Throne. So I[saww] asked Allah[azwj] the High about that, so He[azwj] Said: ''O Muhammad[saww]! They[asws] are the Imams[asws] ater you[saww], Purified, Infallible, and their[asws] enemies are the Accursed'.[3695]

وعنه، قال: حدثني أبي، قال: حدثني سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن علي بن حسان الواسطي، عن عمه عبد الرحمن بن كثير، قال: قلت لأبي عبد الله (عليه السلام): ما عنى الله عز و جل بقوله: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً؟

And from him, who said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan Al-Waasity, from his uncle Abdul Rahman Bin Kaseer who said,

'I said to Abu Abdullah[asws], 'What does Allah[azwj] Mighty and Majestic Mean by His[azwj] Words ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***?'

قال: «نزلت في النبي، و أمير المؤمنين، و الحسن، و الحسين، و فاطمة (صلوات الله عليهم أجمعين)، فلما قبض الله عز و جل نبيه (صلى الله عليه و آله) كان أمير المؤمنين (عليه السلام) إماما، ثم الحسن (عليه السلام)، ثم الحسين (عليه السلام)، ثم وقع تأويل هذه الآية: وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ «1»، و كان علي بن الحسين (عليه السلام) إماما، ثم جرت في الأئمة من ولده الأوصياء (عليهم السلام)، فطاعتهم طاعة الله، و معصيتهم معصية الله عز و جل».

[3695] كفاية الأثر: 155

He[asws] said: 'It was Revealed regarding the Prophet[saww], and Amir-ul-Momineen[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Fatima[asws]. So when Allah[azwj] Mighty and Majestic Captured (the soul of) His[azwj] Prophet[saww], Amir-ul-Momineen[asws] was an Imam[asws], then Al-Hassan[asws], then Al-Husayn[asws]. Then the explanation of this Verse occurred ***[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah***. And Ali[asws] Bin Al-Husayn[asws] was an Imam[asws]. Then it flowed in the Imams[asws] from the sons[asws] of the successors[asws], so obedience to them[asws] is obedience to Allah[azwj], and disobedience to them[asws] is disobedience to Allah[azwj] Mighty and Majestic'.[3696]

قال سليم: ثم قال علي عليه السلام: أيها الناس، أتعلمون أن الله أنزل في كتابه: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا). فجمعني وفاطمة وابني حسنا وحسينا، ثم ألقى علينا كساء وقال: (هؤلاء أهل بيتي ولحمتي، يؤلمهم ما يؤلمني ويؤذيني ما يؤذيهم ويحرجني ما يحرجهم، فأذهب عنهم الرجس وطهرهم تطهيرا). فقالت أم سلمة: وأنا يا رسول الله؟ فقال: (أنت إلى خير، إنما نزلت في وفي أخي وفي ابنتي فاطمة وفي ابني وفي تسعة من ولد ابني الحسين خاصة ليس معنا فيها أحد غيرهم)؟ فقالوا كلهم: نشهد أن أم سلمة حدثتنا بذلك، فسألنا رسول الله صلى الله عليه وآله فحدثنا كما حدثتنا به أم سلمة.

Sulaym said, 'Then Ali[asws] said: 'O you people, do you know that Allah[azwj] Sent down in His[azwj] book ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***. He[saww] gathered me[asws], and Fatima[asws] and my[asws] sons Hassan[asws] and Husayn[asws], then covered us[asws] with a garment and said: 'These are the People[asws] of my[saww] Household and my[saww] flesh, whatever displeases them[asws] displeases me[saww], and whatever hurts them hurts me[saww], and whatever troubles them[asws] troubles me[as], the uncleanness has never reached them[asws] and they[asws] have been Purified by a thorough Purification'. Umm Salma[ar] said, 'And (what about) me[ar], O Messenger of Allah[saww]?' He[saww] said: 'You[ar] are on 'good', but this has Descended especially regarding myself[saww], and regarding my[saww] brother[asws], and regarding my[saww] daughter Fatima[asws], and regarding my[saww] two sons[asws], and regarding nine from the sons[asws] of my[saww] son Al-Husayn[asws]. There is no one along with us[asws] in this apart from them[asws]?' They all said, 'We bear witness that Umm Salma[ar] narrated that to us. We asked Rasool-Allah[saww], so he[saww] narrated to us just as Umm Salma[ar] had narrated to us'.[3697]

وقد قالت فاطمة عليها السلام لهما - حين أراد انتزاعها وهي في يدها -: (أليست في يدي وفيها وكيلي وقد أكلت غلتها ورسول الله صلى الله عليه وآله حي)؟ قالا: بلى. قالت: (فلم تسألني البينة على ما في يدي)؟ قالا: لأنها فيئ المسلمين، فإن قامت بينة وإلا لم نمضها قالت لهما - والناس حولهما يسمعون -: (أفتريدان أن تردا ما صنع رسول الله صلى الله عليه وآله وتحكما فينا خاصة بما لم تحكما في سائر المسلمين؟ أيها الناس، اسمعوا ما ركباها. أرأيتما إن ادعيت ما في أيدي المسلمين من أموالهم، أتسألونني البينة أم تسألونهم)؟ قالا: بل نسألك.

And Syeda Fatima[asws] had said to them both – when he wanted to take it (Fadak) away from her[asws], and it was in her[asws] hands: 'Is this not in my[asws] hands and my[asws] representative regarding it is here, and I[asws] had consumed the yield from it whilst Rasool-llah[saww] was alive?' He said, 'Yes'. She[asws] said: 'So why do you ask me[asws] for the proof on that which is already in my[asws] hands?' He said, 'Because this is war booty for the Muslims, so you[asws] produce the proof otherwise we will not give it'. She[asws] said to both of them – and the people around them were listening: 'Do the two of you want to turn back what the Rasool-Allah[saww] has done, and you both are issuing a ruling with regards to us[asws] especially what you two have not issued

[3696] علل الشرائع: 205/ 2.
[3697] Kitaab Sulaym Bin Qays Al Hilali – H 11

regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I[asws] were to claim to be in my[asws] hands from the wealth of the Muslims, you will ask me[asws] for the proof or from them?' They said, 'But we will ask you[asws]'.

قالت: (فإن ادعى جميع المسلمين ما في يدي تسألونهم البينة أم تسألونني)؟ فغضب عمر وقال: إن هذا فيئ للمسلمين وأرضهم، وهي في يدي فاطمة تأكل غلتها، فإن أقامت بينة على ما ادعت أن رسول الله وهبها لها من بين المسلمين - وهي فيئهم وحقهم - نظرنا في ذلك

She[asws] said: 'If all the Muslims were to make a claim for that which is in my[asws] hands, you will ask them for the proof or from me[asws]?' Umar got angry and said: 'This is the 'Fey' (war booty) for the Muslims and their land, and it is in the hands of Fatima[asws] and she[asws] is consuming the yield of it, so if she[asws] can establish proof on what she[asws] is claiming that the Messenger of Allah[saww] gifted it to her[asws] from between the Muslims – and it is their war booty and their right – we will look into that'.

فقالت: حسبي أنشدكم بالله أيها الناس، أما سمعتم رسول الله صلى الله عليه وآله يقول: (إن ابنتي سيدة نساء أهل الجنة)؟ قالوا: اللهم نعم، قد سمعناه من رسول الله صلى الله عليه وآله. قالت: أفسيدة نساء أهل الجنة تدعي الباطل وتأخذ ما ليس لها؟ أرأيتم لو أن أربعة شهدوا علي بفاحشة أو رجلان بسرقة أكنتم مصدقين علي؟ فأما أبو بكر فسكت، وأما عمر فقال: نعم، ونوقع عليك الحد

So she[asws] said: 'It is sufficient for me[asws] that I[asws] should adjure you with Allah[azwj] as Witness, O you people, but have you not heard Rasool-Allah[saww] say: 'My[saww] daughter[asws] is the Chieftess of the women of the Paradise?' They said, 'Our Allah[azwj], yes, we have heard it from the Rasool-Allah[saww]'. Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me[asws] for immorality, or two men for theft, you will ratify them against me[asws]?' As for Abu Bakr, he was silent, but not Umar. He said, 'Yes, we will apply the Limits (of the Law) on you[asws]'.

فقالت: كذبت ولؤمت، إلا أن تقر أنك لست على دين محمد صلى الله عليه وآله. إن الذي يجيز على سيدة نساء أهل الجنة شهادة أو يقيم عليها حدا لملعون كافر بما أنزل الله على محمد صلى الله عليه وآله، لأن من (أذهب الله عنهم الرجس وطهرهم تطهيرا) لا تجوز عليهم شهادة لأنهم معصومون من كل سوء مطهرون من كل فاحشة.

She said: 'You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Muhammad[saww]. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her[asws], is an accursed infidel by what Allah[azwj] Sent down upon Muhammad[saww], because they[asws] are the ones from whom[asws] Allah[azwj] has kept away all uncleanness and Purified them[asws] with a thorough Purification ***[33:33]***. <u>It is not permissible to have witnesses against them[asws] because they[asws] are infallible from every evil, and pure from every immorality</u>.

حدثني - يا عمر - من أهل هذه الآية، لو أن قوما شهدوا عليهم أو على أحد منهم بشرك أو كفر أو فاحشة كان المسلمون يتبرؤون منهم ويحدونهم؟ قال: نعم، وما هم وسائر الناس في ذلك إلا سواء

Narrate to me[asws] – O Umar – who are the People[asws] (Ahl) of this Verse? If the people testify against them[asws] or any one[asws] from them[asws], of Polytheism or infidelity, or immorality, will the Muslims keep away from them[asws] and apply the

Limits (of the Law) on them[asws]?' He said, 'Yes, and they[asws] and the rest of the people with regards to that are not but equal'.

قالت: كذبت وكفرت، ما هم وسائر الناس في ذلك سواء لأن الله عصمهم ونزل عصمتهم وتطهيرهم وأذهب عنهم الرجس. فمن صدق عليهم فإنما يكذب الله ورسوله. فقال أبو بكر: أقسمت عليك - يا عمر - لما سكت

She[asws] said: 'You have lied and transgressed (Kufr), they[asws] and the rest of the people are not equAl-with regards to that because Allah[azwj] has Made them[asws] to be Infallible and Revealed their[asws] Infallibility, and their[asws] Purification, and Kept away from them[asws], the impurities. Therefore the one who ratifies against them[asws], he has lied against Allah[azwj] and his[azwj] Rasool[saww]'. Abu Bakr said, 'I am holding you on oath – O Umar – to keep quiet'.[3698]

حديث الكساء وآية التطهير

ثم قال علي عليه السلام لأبي الدرداء وأبي هريرة ومن حوله: أيها الناس، أتعلمون أن الله تبارك وتعالى أنزل في كتابه (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا).

HADITH OF THE 'KISA' (BLANKET) AND THE VERSE OF THE 'TAT'HEER' (PURIFICATION)

Then Ali[asws] said to Abu Al-Darda and Abu Hureira and those who were around them: 'O you people! Do you know that Allah[azwj] Blessed and High Sent down in His[azwj] Book ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***.

فجمعني رسول الله صلى الله عليه وآله وفاطمة والحسن والحسين معه في كسائه وقال: (اللهم هؤلاء عترتي وخاصتي وأهل بيتي، فأذهب عنهم الرجس وطهرهم تطهيرا). فقالت أم سلمة: وأنا يا رسول الله؟ فقال: (إنك على خير، وإنما أنزلت في وفي أخي علي وابنتي فاطمة وفي ابني الحسن والحسين وفي تسعة أئمة من ولد الحسين ابني - صلوات الله عليهم - خاصة ليس معنا غيرنا). فقام كلهم فقالوا: نشهد أن أم سلمة حدثتنا بذلك، فسألنا عن ذلك رسول الله صلى الله عليه وآله فحدثنا به كما حدثتنا أم سلمة به.

So Rasool Allah[saww] gathered me[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws] along with himself[saww] in his[saww] Blanket (Kisaa), and said: 'Our Allah[azwj]! These[asws] are my[saww] Family, and my[saww] speciAl-ones, and the People[asws] of my[saww] Household, never let uncleanliness come near them[asws] and Keep them[asws] Purified with a thorough Purification. Umm Salma[ar] said: 'And I[ar], O Rasool Allah[saww]?' So he[saww] said: 'You[ar] are upon good, but this has Descended regarding myself[saww], and regarding my[saww] brother Ali[asws], and my[saww] daughter Fatima[asws], and regarding my[saww] sons Al-Hassan[asws] and Al-Husayn[asws], and regarding nine Imams[asws] from the sons[asws] of Al-Husayn[asws] - my[saww] son[asws] – Peace be upon them[asws] all – especially. There is none with us[asws], apart from us[asws]. All of them stood up and said, 'We bear witness that Umm Salma[ar] narrated that to us, so we asked the Rasool Allah[saww], and he[saww] narrated to us just as Umm Salma[ar] had narrated it'.[3699]

[3698] Kitaab Sulaym Bin Qays Al Hilali – H 14
[3699] Kitaab Sulaym Bin Qays Al Hilali – H 25

ونزلت هذه الآية في وفي أخي علي وفي ابنتي فاطمة وفي ابني والأوصياء واحدا بعد واحد، ولدي وولد أخي: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا). أتدرون ما (الرجس) يا سلمان؟ قلت: لا. قال: الشك، لا يشكون في شيئ جاء من عند الله أبدا، مطهرون في ولادتنا وطينتنا إلى آدم، مطهرون معصومون من كل سوء.

And this Verse Descended regarding myself[saww], and my[saww] brother Ali[asws], and my[saww] daughter Fatima[asws], and regarding my[saww] two sons[asws], and the successors[asws] one[asws] after the other[asws], being my[saww] sons[asws] and the sons[asws] of my[saww] brother[asws]: ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***. Do you[ar] know what is 'the uncleanliness (Al-Rijs)', O Salman[ar]?' I[ar] said, 'No'. He[saww] said: 'The 'doubt'. They[asws] will never be 'doubting' with regards to anything which Comes from Allah[azwj], ever. We[saww] have been Purified with regards to our[asws] births and our[asws] Clay (Teenat) up to Adam[as], being Pure and Infallible from every evil'.[3700]

و عنه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن أحمد السناني، و علي بن أحمد بن موسى الدقاق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، عن مكحول، قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام): «لقد علم المستحفظون من أصحاب النبي محمد (صلى الله عليه و آله) أنه ليس فيهم رجل له منقبة إلا و قد شركته فيها و فضلته، و لي سبعون منقبة لم يشركني فيها أحد منهم».

And from him, from Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Ali Bin Ahmad Bin Musa Al-Daqaq, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab, and Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qatan, from Bakr Bin Abdullah Bin Habeen, from Tameem Bin Bahlool, from Suleyman Bin Hakeem, from Sawr Biin Yazeed, from Mak'houwl who said,

'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] said: 'The memorisers from the companions of the Prophet[saww] knew that there was no man from among them for whom was a virtue except that there was a sharer in it and its preference. And for me[asws] there are seventy virtues which none from among them has a share in it'.

قلت: يا أمير المؤمنين، فأخبرني بهن. فذكر أمير المؤمنين (عليه السلام) المناقب، إلى أن قال (عليه السلام): «و أما السبعون: فإن رسول الله (صلى الله عليه و آله) نام، و نومني، و زوجتي فاطمة، و ابني الحسن و الحسين، و ألقى علينا عباءة قطوانية، فأنزل الله تبارك و تعالى فينا: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً و قال جبرئيل (عليه السلام): أنا منكم، يا محمد فكان سادسنا جبرئيل (عليه السلام)».

I said, 'O Amir-ul-Momineen[asws], inform me of these'. So Amir-ul-Momineen[asws] mentioned the virtues, until he[asws] said: 'And as for the seventieth – so, Rasool-Allah[saww] lied down, and made me[asws] to lie down, and my[asws] wife Fatima[asws], and my[asws] sons[asws] Al-Hassan[asws], and Al-Husayn[asws], and covered upon us[asws] the Qatwaniyya Cloak, so Allah[azwj] Blessed and High Revealed regarding us[asws] ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***. And Jibraeel[as] said: 'I[as] am from you[asws], O Muhammad[saww]'. So the sixth of us[asws], was Jibraeel[as]'.[3701]

[3700] Kitaab Sulaym Bin Qays Al Hilali – H 62
[3701] الخصال: 572/ 1

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن عثمان بن عيسى، و حماد بن عثمان، عن أبي عبد الله (عليه السلام)، في حديث، قال: «قال أمير المؤمنين (عليه السلام) لأبي بكر: يا أبا بكر، تقرأ كتاب الله؟ قال: نعم. قال: فأخبرني عن قول الله تعالى: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فيمن نزلت، فينا أم في غيرنا؟ قال: بل فيكم».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyyr, from Usman Bin Isa, and Hamaad Bin Usmaan,

From Abu Abdullah[asws] – in a Hadeeth, said: 'Amir-ul-Momineen[asws] said to Abu Bakr: 'O Abu Bakr! Have you read the Book of Allah[azwj]?' He said, 'Yes'. He[asws] said: 'So inform me about the Words of Allah[azwj] the High ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***. So for what is Revealed, regarding us[asws] or regarding others?' He said, 'But, regarding you'.[3702]

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن الحسن بن علي بن بزيع، عن إسماعيل بن بشار الهاشمي، عن قتيبة بن محمد الأعشى، عن هاشم بن البريد، عن زيد بن علي، عن أبيه، عن جده (عليهم السلام)، قال: «كان رسول الله (صلى الله عليه و آله) في بيت ام سلمة، فأتي بحريرة، فدعا عليا، و فاطمة، و الحسن، و الحسين (عليهم السلام) فأكلوا منها، ثم جلل عليهم كساء خيبريا، ثم قال: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً». فقالت ام سلمة: و أنا منهم، يا رسول الله؟ قال: «أنت إلى خير».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Ali Bin Bazi'e, from Ismail Bin Bashaar Al-Hashimy, from Quteyba Bin Muhammad Al-A'ashy, from Hashim Bin Al-Bureyd, from Zayd Bin Ali,

(It has been narrated) from his grandfather[asws] having said: 'Rasool-Alah[saww] in the House of Umm Salma[as], so she[as] brought a stew. So he[saww] called Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], so they[asws] ate from it. Then he[saww] covered them[asws] with a Kahybariyya Cloak, then said: '***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***'. So Umm Salma[as] said, 'And I[as] am from them[asws], O Rasool-Allah[saww]?' He [saww]: 'You[as] are upon good'.[3703]

وعنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن جعفر بن محمد بن عمارة، قال: حدثني أبي، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «قال علي بن أبي طالب (عليه السلام): إن الله عز و جل فضلنا أهل البيت، و كيف لا يكون كذلك، و الله عز و جل يقول في كتابه: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً»؟ فقد طهرنا الله من الفواحش، ما ظهر منها و ما بطن، فنحن على منهاج الحق».

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amaarat, from his father,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws] having said: 'Ali[asws] Bin Abu Talib[asws] said: 'Allah[azwj] Mighty and Majestic Preferred us[asws], the People[asws] of the Household. And how can that not happen, and Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***? So He[azwj] has Purified us[asws] from the immoralities, whatever is

[3702] تفسير القمّي 2: 156
[3703] تأويل الآيات 2: 457/ 21

apparent from it, and what is hidden. So we[asws] are upon the Agenda of the Truth'.[3704]

الشيخ في (أماليه)، قال: أخبرنا أبو عبد الله محمد بن محمد، قال: حدثنا أبو بكر محمد بن عمر (رحمه الله)، قال: حدثني أحمد بن عيسى بن أبي موسى بالكوفة، قال: حدثنا عبدوس بن محمد الحضرمي، قال: حدثني محمد بن فرات، عن أبي إسحاق، عن الحارث، عن علي (عليه السلام)، قال: «كان رسول الله (صلى الله عليه و آله) يأتينا كل غداة، فيقول: الصلاة يرحمكم الله، الصلاة إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً».

Al-Sheykh in his Amaali – Abu Abdullah Muhammad Bin Muhammad informed us, from Abu Bakr Muhammad Bin Umar, from Ahmad Bin Isa Bin Abu Musa at Al-Kufa, from Abdous Bin Muhammad Al-Hazramy, from Muhammad Bin Furaat, from Abu Is'haq, from Al-Haaris,

Ali[asws] says: 'Rasool-Allah[saww] used to come to us[asws] every morning, so he[saww] would be saying: 'The Prayer (الصلاة), may Allah[azwj] have Mercy upon you[asws], the Prayer ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***'.[3705]

وعنه: عن أبي عمر، قال: أخبرنا أحمد بن محمد، قال: حدثنا الحسين بن عبد الرحمن بن محمد الأزدي، قال: حدثنا أبي، قال: حدثنا عبد النور بن عبد الله بن شيبان، قال: حدثنا سليمان بن قرم، قال: حدثني أبو الجحاف، و سالم بن أبي حفصة، عن نفيع أبي داود، عن أبي الحمراء، قال: شهدت النبي (صلى الله عليه و آله) أربعين صباحا يجيء إلى باب علي و فاطمة (عليهما السلام)، فيأخذ بعضادتي الباب، ثم يقول: «السلام عليكم أهل البيت و رحمة الله، الصلاة، يرحمكم الله إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً».

And from him, from Abu Umar, from Ahmad Bin Muhammad, from Al-Husayn Bin Abdul Rahman Bin Muhammad Al-Azdy, from his father, from Abdul Nour Bin Abdullah Bin Shaybaan, from Suleyman Bin Qaram, from Abu Al-Jahaaf, and Saalim Bin Abu Hafs, from Nafi'e Abu Dawood, from Abu Al-Hamra'a who said,

'I witnessed the Prophet[saww] for forty mornings, coming to the door of Ali[asws] and Fatima[asws]. So he[saww] would grab the knockers of the door, then he[saww] was saying: 'السلام عليكم أهل البيت و رحمة الله' 'Peace be upon you[asws], the People[asws] of the Household, and the mercy of Allah[azwj], the Prayer, may Allah[azwj] have Mercy upon you[asws] ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***'.[3706]

وعنه، قال: أخبرنا أبو عمر عبد الواحد بن محمد بن عبد الله بن محمد بن مهدي، قال: حدثنا أحمد بن محمد، يعني ابن سعيد بن عقدة، قال: أخبرنا أحمد بن يحيى، قال: حدثنا عبد الرحمن، قال: حدثنا أبي، عن أبي إسحاق، عن عبد الله بن المغيرة مولى أم سلمة، عن ام سلمة زوج النبي (صلى الله عليه و آله)، أنها قالت: نزلت هذه الآية في بيتها: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً، أمرني رسول الله (صلى الله عليه و آله) أن أرسل إلى علي، و فاطمة، و الحسن، و الحسين (عليهم السلام)،

And from him, from Abu Amr Abdul Waahid Bin Muhammad Bin Abdullah Bin Muhammad Bin Mahdy, from Ahmad Bin Muhammad, meaning Ibn Saeed Bin Uqdat, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Abu Is'haq,

(It has been narrated) from Abdullah Bin Al-Mugheira a slave of Umm Salma[as], wife of the Prophet[saww], who said that this Verse was Revealed in her[as] house ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of***

[3704] تأويل الآيات 2: 458/ 22
[3705] الأمالي 1: 87.
[3706] الأمالي 1: 256.

the House! And to Purify you a with a Purification, saying, 'Rasool-Allah[saww] ordered me[as] that I[as] should send for Ali[as], and Fatima[as], and Al-Hassan[as], and Al-Husayn[as].

فلما أتوه اعتنق عليا (عليه السلام) بيمينه، و الحسن (عليه السلام) بشماله، و الحسين (عليه السلام) على بطنه، و فاطمة (عليها السلام)، عند رجليه، ثم قال: «اللهم، هؤلاء أهلي، و عترتي فأذهب عنهم الرجس، و طهرهم تطهيرا». قالها ثلاث مرات، قلت: فأنا، يا رسول الله؟ فقال: «إنك إلى خير، إن شاء الله».

So when they[asws] came, he[saww] embraced Ali[asws] with his[saww] right hand, and Al-Hassan[asws] by his[saww] left hand, and (placed) Al-Husayn[asws] upon his[saww] stomach, and Fatima[asws] near his[saww] two feet, then said: 'Our Allah[azwj]! These are my[saww] People[asws], and my[asws] Family[asws], so Keep away the uncleanness from them[asws] and Purify them with a Purification'. He[saww] said it three times. I[as] said, 'So (what about) me[as], O Rasool-Allah[saww]?' So he[saww] said: 'You[as] are upon good, if Allah[azwj] so Desires it'.[3707]

وعنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثني أبو علي أحمد بن علي بن مهدي بن صدقة البرقي أملاه علي إملاء من كتابه، قال: حدثنا أبي، قال: حدثنا الرضا أبو الحسن علي بن موسى، قال: حدثني أبي موسى بن جعفر، قال: حدثني أبي جعفر بن محمد، قال: حدثني أبي محمد بن علي، قال: حدثني أبي علي بن الحسين، قال: حدثني أبي الحسين بن علي (عليهم السلام)، قال: «لما أتى أبو بكر و عمر إلى منزل أمير المؤمنين (عليه السلام) و خاطباه في البيعة، و خرجا من عنده، خرج أمير المؤمنين (عليه السلام) إلى المسجد، فحمد الله، و أثنى عليه بما اصطنع عندهم أهل البيت، إذ بعث فيهم رسولا منهم، و أذهب عنهم الرجس و طهرهم تطهيرا.

And from him (Sheykh Al-Sadouq) who said, 'A group informed us, from Abu Al-Mufazzal, from Abu Ali Ahmad Bin Ali Bin Mahdy Bin Sadaqat Al-Barqy who disctated it to him from his book saying, 'My father narrated to me,

(It has been narrated) from Al-Reza Abu Al-Hassan Ali[asws] Bin Musa[asws], from Musa[asws] Bin Ja'far[asws], from Abu Ja'far[asws] Bin Muhammad[asws], from Abu Muhammad[asws] Bin Ali[asws], from Abu Ali[asws] Bin Al-Husayn[asws], from Al-Husayn[asws] Bin Ali[asws] having said: 'When Abu Bakr and Umar came to the house of Amir-ul-Momineen[asws] and addressed him[asws] regarding the allegiance, and they both left from his[asws] presence. Amir-ul-Momineen[asws] went out to the Masjid, so he[asws] Praised Allah[azwj] and Extolled Him[azwj] with what He[azwj] had bestowed upon the People[asws] of the Household, when He[azwj] Sent among them a Rasool[saww] from them[asws], and Kept away from them[asws] the uncleanness, and Purified them[asws] with a Purification'.

ثم قال: إن فلانا و فلانا أتياني و طالباني بالبيعة لمن سبيله أن يبايعني، أنا ابن عم النبي، و أبو ابنيه، و الصديق الأكبر، و أخو رسول الله (صلى الله عليه و آله)، لا يقولها أحد غيري إلا كاذب،

Then he[asws] said: 'So and so, and so and so came to me[asws] and sought the allegiance from me[asws]. It is from His[azwj] Way that they should be pledging their allegiances to me[asws]. I[asws] am the cousin of the Prophet[saww], and a father of his[saww] grandsons[asws], and the Great Truthful (الصديق الأكبر), and a brother of Rasool-Allah[saww]. No one else can say this except for a liar.

و أسلمت و صليت، و أنا وصيه، و زوج ابنته سيدة نساء العالمين فاطمة بنت محمد (صلى الله عليه و آله)، و أبو حسن و حسين سبطي رسول الله (صلى الله عليه و آله)، و نحن أهل بيت الرحمة، بنا هداكم الله، و بنا استنقذكم من الضلالة، و أنا

[3707] الأمالي 1: 269

صاحب يوم الدوح، و في نزلت سورة من القرآن، و أنا الوصي على الأموات من أهل بيته (صلى الله عليه و آله)، و أنا ثقته «2» على الأحياء من أمته، فاتقوا الله يثبت أقدامكم، و يتم نعمته عليكم. ثم رجع (عليه السلام) إلى بيته».

And I[asws] submitted, and Prayed, and I[asws] am his[saww] successor[asws], and a husband of his[saww] daughter[asws] the Chieftess of the women of the worlds, Fatima[asws] daughter of Muhammad[saww], and a father of Hassan[asws] and Husayn[asws] grandsons of Rasool-Allah[saww]. And we[asws] are the People[asws] of the Household of Mercy. It is by us[asws] that Allah[azwj] Guided you all, and by us[asws] that He[azwj] Threw you all away from the straying. And I[asws] am the Master of the Day of separation, and it was regarding me[asws] that a Chapter of the Quran was Revealed, and I[asws] am the Trustee upon the dead ones from his[saww] Household, and I[asws] am the reliable one upon the living ones from his[saww] community. So fear Allah[azwj], and affirm your feet, and His[azwj] Favours would be completed upon you'. Then he[asws] returned to his[asws] house'.[3708]

وعنه: قال أبو الجارود: و قال زيد بن علي بن الحسين (عليه السلام): إن جهالا من الناس يزعمون أنما أراد بهذه الآية أزواج النبي (صلى الله عليه و آله)، و قد كذبوا و أثموا، و ايم الله لو عنى بها أزواج النبي (صلى الله عليه و آله) لقال: ليذهب عنكن الرجس، و يطهركن تطهيرا. و لكان الكلام مؤنثا.

And from him (Ali Bin Ibrahim) who said, 'Abu Al-Jaroud said,

'Zayd, son Ali[asws] Bin Al-Husayn[asws] said, 'The ignorant ones from the people are alleging that it is the wives of the Prophet[saww] who are Meant by this Verse. And they are lying, and are sinning. I swear upon Allah[azwj], if the wives of the Prophet[saww] were Meant by it, He[azwj] would have Said: ''And Keep away the uncleanness from you, and Purify you (يطهركن) with a Purification''. And the Speech would have been in feminine gender.[3709]

وعنه: عن أبيه أحمد بن حنبل، قال: حدثنا عبد الله بن سليمان، قال: حدثنا أحمد بن محمد ابن عمر الحنفي، قال: حدثنا عمر بن يونس، قال: حدثنا سليمان بن أبي سليمان الزهري، قال: حدثنا يحيى بن أبي كثير، قال: حدثنا عبد الرحمن بن أبي عمرو، حدثني شداد بن عبد الله، قال: سمعت واثلة بن الأسقع، و قد جيء برأس الحسين بن علي (عليهما السلام)، قال: فلقيه رجل من أهل الشام، فأظهر سرورا، فغضب واثلة، و قال: و الله لا أزال أحب عليا، و حسنا، و حسينا، و فاطمة أبدا بعد إذ سمعت رسول الله (صلى الله عليه و آله)، و هو في منزل أم سلمة يقول فيهم ما قال.

And from him, from his father Ahmad Bin HanbAl-(Sunni Imam), from Abdullah Bin Suleyman, from Ahmad Bin Muhammad Ibn Umar Al-hanafy, from Umar Bin Yunus, from Suleyman Bin Abu Suleyman Al-Zuhry, from Yahya Bin Abu Kaseer, from Abdul Rahman Bin Abu Umeyr, from Shadaad Bin Abdullah who said,

'I heard Waasilat Bin Al-Asqa'a, and they had brought the head of Al-Husayn[asws] Bin Ali[asws], he said, 'A man from Syria met him and showed delight at it. So Waasilat got angry and said, 'By Allah[azwj]! I have never ceased to love Ali[asws], and Hassan[asws], and Husayn[asws], and Fatima[asws] ever after having heard Rasool-Allah[saww], whilst he[saww] was in the house of Umm Salma[as], saying regarding them what he[saww] said'.

قال واثلة: رأيتني ذات يوم، و قد جئت رسول الله (صلى الله عليه و آله)، و هو في منزل ام سلمة، و جاء الحسن (عليه السلام) فأجلسه على فخذه اليمنى، و قبله، ثم جاء الحسين (عليه السلام) فأجلسه على فخذه اليسرى، و قبله، ثم جاءت فاطمة (عليها السلام) فأجلسها بين يديه، ثم دعا بعلي (عليه السلام)، فجاء،

[3708] الأمالي 2: 181
[3709] تفسير القمّي 2: 193

Waasilat said, 'And one day I saw, and Rasool-Allah[saww] had come, and he[saww] was in the house of Umm Salma[as], and Al-Hasan[asws], came, so he[saww] seated him[asws] upon his[saww] right thigh and kissed him[asws]. Then Al-Husayn[asws] came, so he[saww] seated him[asws] upon his[saww] left thigh, and kissed him[asws]. Then Fatima[asws] came up, so he[saww] seated her[asws] in front of him[saww]. Then he[saww] called for Ali[asws], so he[asws] came over.

ثم أغدف عليهم كساء خيبريا، كأني أنظر إليه، ثم قال: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً، قلت لواثلة: ما الرجس؟ قال: الشك في الله عز و جل.

Then he[saww] covered them[asws] with a Khyberiyya Cloak. It is as if I am looking at him[saww]. Then he[saww] said: '***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***'. I said to Waasilat, 'What is the uncleanness?' He said, 'The doubt regarding Allah[azwj] Mighty and Majestic'.[3710]

أبو إسحاق أحمد بن محمد بن إبراهيم الثعلبي، صاحب التفسير، في تفسير قوله تعالى: طه ، قال: قال جعفر بن محمد الصادق (عليه السلام): «طه طهارة أهل بيت محمد (عليهم السلام)». ثم قرأ: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

Abu Is'haq Bin Muhammad Bin Ibrahim Al-Sa'alby (Sunni), author of the Tafseer,

Regarding the Words of the High ***[20:1] Ta Ha***. He said, 'Ja'far[asws] Bin Muhammad[asws] said: 'Ta Haa – is the Purity (طهارة) of the People[asws] of the Household'. Then he[asws] recited ***[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification***'.[3711]

VERSES 34 - 36

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا {34} إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا {35} وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا {36}

[33:34] And Remember what is recited in your houses of the Verses of Allah and the wisdom; surely Allah is Knower of subtleties [33:35] Surely the Muslim men and the Muslim women, and the Believing men and the Believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember - Allah has Prepared for them Forgiveness and a mighty Recompense [33:36] And it is not for a believing man and a believing woman that they should have any choice in their matter

[3710] فضائل أحمد 2: 672/ 1149، العمدة: 34/ 15
[3711] تفسير الثعلبي: 75 «مخطوط»، العمدة: 38

when Allah and His Rasool have decided a matter; and whoever disobeys Allah and His Rasool, he surely strays off a manifest straying

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ ما كانَ لِمُؤْمِنٍ وَ لا مُؤْمِنَةٍ إِذا قَضَى اللَّهُ وَ رَسُولُهُ أَمْراً أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ و ذلك أن رسول الله (صلى الله عليه و آله) خطب على زيد بن حارثة زينب بنت جحش الأسدية، من بني أسد بن خزيمة، و هي بنت عمة النبي (صلى الله عليه و آله) فقالت: يا رسول الله، حتى أوامر نفسي فأنظر.

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding his[azwj] Words ***[33:36] And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter***. And that Rasool-Allah[saww] married Zaynab Bin Jahsh Al-Asadiyya to Zayd Bin Haaris. She was from the Clan of Asad Bin Khuzeyman, and she was a daughter of the paternal aunt of Rasool-Allah[saww]. So she said, 'O Rasool-Allah[saww], until there are orders for myself, I shall wait.

فأنزل الله: وَ ما كانَ لِمُؤْمِنٍ وَ لا مُؤْمِنَةٍ إِذا قَضَى اللَّهُ وَ رَسُولُهُ أَمْراً أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فَقَدْ ضَلَّ ضَلالًا مُبِيناً فقالت: يا رسول الله، أمري بيدك. فزوجها إياه، فمكثت عند زيد ما شاء الله، ثم إنهما تشاجرا في شيء إلى رسول الله (صلى الله عليه و آله)، فنظر إليها النبي (صلى الله عليه و آله) فأعجبته، فقال زيد: يا رسول الله، ائذن لي في طلاقها، فإن فيها كبرا، و إنها لتؤذيني بلسانها، فقال رسول الله (صلى الله عليه و آله): «اتق الله، و أمسك عليك زوجك، و أحسن إليها».

So Allah[azwj] Revealed ***[33:36] And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter, and whoever disobeys Allah and His Rasool, he surely strays off a manifest straying***. So she said, 'My life is in your hands'. So he[saww] got her married to him (Zayd). So she remained with Zayd for as long as Allah[azwj] so Desired it. Then they quarrelled about something to Rasool-Allah[saww]. So the Prophet[saww] looked towards her and she astounded him[saww]'. Zayd said, 'O Rasool-Allah[saww], allow me to divorce her, for she is arrogant, and she hurts me with her tongue'. So Rasool-Allah[saww] said: 'Fear Allah[azwj] and hold on to your spouse, and be good to her'.

ثم إن زيدا طلقها، و انقضت عدتها، فأنزل الله نكاحها على رسول الله، فقال: فَلَمَّا قَضى زَيْدٌ مِنْها وَطَراً زَوَّجْناكَها.

Then Zayd divorced her, and she spent her waiting period, so Allah[azwj] Revealed that she should be married to Rasool-Allah[saww], so He[azwj] Said ***[33:37] But when Zayd had accomplished his want of her, We Married her to you***'.[3712]

VERSE 37 - 38

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {37} مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا {38}

[3712] تفسير القمّي 2: 194

[33:37] And when you said to him to whom Allah had shown Favour and to whom you had shown a Favour: Keep your wife to yourself and fear Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zayd had accomplished his want of her, We Married her to you, so that there should be no difficulty for the Believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's Command shall be performed [33:38] There was no harm in the Prophet doing that which Allah had Obligated for him; such has been the Sunnah of Allah with respect to those who have gone before; and the Command of Allah is a Decree which is Absolute

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال: لما جمع المأمون لعلي بن موسى الرضا (عليه السلام) أهل المقالات، من أهل الإسلام، و الديانات: من اليهود، و النصارى، و المجوس، و الصابئين، و سائر أهل المقالات، فلم يقم أحد إلا و قد ألزمه حجته، كأنه القم حجرا،

Ibn babuwah said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, narrated to us, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab and Ali Bin Abdullah Al-Waraq, from Ali Bin Ibrahim Bin Hashim, from Al-Qasim Bin Muhammad Al-Barmakky, from Abu Al-Salt Al-Harwy who said,

'When Al-Mamoun gathered against Ali[asws] Bin Musa Al-Reza[asws], the debaters from the people of Al-Isla, and the Religions of the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the debaters, so no one stood up except that the proof was necessitated upon him, as if it was inscribed upon a rock.

قام إليه علي بن محمد بن الجهم، فقال له: يا بن رسول الله، أ تقول بعصمة الأنبياء؟ قال: «نعم». قال: فما تقول في قوله عز و جل: وَ عَصى آدَمُ رَبَّهُ فَغَوى؟ و في قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ ؟ و في قوله عز و جل في يوسف (عليه السلام): وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِها؟

Ali Bin Muhammad Bin Al-Jahm stood up against him[asws], so he said to him[asws], 'O son[asws] of Rasool-Allah[saww], are you[asws] speaking of the infallibility of the Prophets[as]?' He[saww] said; 'Yes'. He said, 'So what do you[asws] say regarding the Words of the Mighty and Majestic ***[20:121] And Adam disobeyed his Lord, so went astray***? And regarding the Words of the Mighty and Majestic ***[21:87] And Yunus, when he went away in wrath, so he thought that We had no Power over him***? And regarding the Words of the Mighty and Majestic regarding Yusuf[as] ***[12:24] She desired him, and he would have desired her***?

و قوله عز و جل في داود (عليه السلام): وَ ظَنَّ داوُدُ أَنَّما فَتَنَّاهُ ؟و قوله عز و جل في نبيه محمد (صلى الله عليه و آله): وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ؟

And the Words of the Mighty and Majestic regarding Dawood[as] ***[38:24] and Dawood thought that We had Tried him*****?** And the Words of the Mighty and Majestic regarding His[azwj] Prophet Muhammad[saww] ***[33:37] and you concealed in your soul what Allah would bring to light***?'

فقال الرضا (عليه السلام): «ويحك- يا علي- اتق الله، و لا تنسب إلى الأنبياء الفواحش، و لا تتأول كتاب الله برأيك، فإن الله تعالى يقول: وَ ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ».

So Al-Reza[asws] said: 'Woe be unto you – O Ali – Fear Allah[azwj] and do not establish the immoralities to the Prophets[as], and do not interpret the Book of Allah[azwj] by your opinion, for Allah[azwj] the High is Saying ***[3:7] and none know its interpretation except Allah, and those who are firmly rooted in Knowledge***'.

و ذكر (عليه السلام) الجواب عن الآيات، إلى أن قال: «و أما محمد (صلى الله عليه و آله)، و قول الله تعالى: وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشاهُ فإن الله تعالى عرف نبيه (صلى الله عليه و آله) أسماء أزواجه في دار الدنيا، و أسماء أزواجه في دار الآخرة، و أنهن أمهات المؤمنين.

And he[asws] went on to mention the answers to the Verses, until he[asws] said: 'And as for Muhammad[saww], and the Words of Allah[azwj] the High ***[33:37] and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him***, so Allah[azwj] had introduced to His[azwj] Prophet[saww] the names of his[saww] wives in the house of the world, and the names of his[saww] wives in the House of the Hereafter, and they are the Mothers of the Believers.

و إحداهن- من سمى له-: زينب بنت جحش، و هي يومئذ تحت زيد بن حارثة، فأخفى رسول الله (صلى الله عليه و آله) اسمها في نفسه، و لم يبده، لكي لا يقول أحد من المنافقين إنه قال في امرأة في بيت رجل إنها إحدى أزواجه من أمهات المؤمنين، و خشي قول المنافقين، فقال الله تعالى: وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشاهُ يعني في نفسك،

And one of them was – the one called Zaynab Bint Jahsh, and in those days she was under (wife of) Zayd Bin Haarisa. So Rasool-Allah[saww] concealed her name within himself[saww], and there was no need for it, so that no one from the hypocrites could say, 'He[saww] is referring to a woman in another man's house as one of his[saww] wives from the Mothers of the Believers'. And he[saww] feared the speech of the hypocrites, so Allah[azwj] the High Said ***[33:37] and you feared men, and Allah had a greater right that you should fear Him***, Meaning within himself[saww].

و إن الله عز و جل ما تولى تزويج أحد من خلقه إلا تزويج حواء من آدم (عليه السلام)، و زينب من رسول الله (صلى الله عليه و آله)، بقوله: فَلَمَّا قَضى زَيْدٌ مِنْها وَطَراً زَوَّجْناكَها الآية، و فاطمة من علي (عليهما السلام)».

And that Allah[azwj] Mighty and Majestic did not get Married any one from His[azwj] creatures except for the marriage of Adam[as] with Hawwa[as], and Zaynab with Rasool-Allah[saww] by His[azwj] Speech ***[33:37] But when Zayd had accomplished his want of her, We Married her to you*** – the Verse, and Fatima[asws] with Ali[asws]'.

قال: فبكى علي بن محمد بن الجهم، و قال: يا ابن رسول الله، أنا تائب إلى الله تعالى من أن أنطق في أنبيائه (عليهم السلام) بعد يومي هذا إلا بما ذكرته.

He (the narrator) said: 'Ali Bin Muhammad Bin Al-Jahm cried out and said, 'O son[asws] of Rasool-Allah[saww]! I hereby repent to Allah[azwj] the High from speaking regarding His[azwj] Prophets[as], after this day, except with what you[asws] have mentioned'.[3713]

VERSES 39 & 40

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا {39} مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {40}

[3713] عيون أخبار الرّضا (عليه السّلام) 1: 191/ 1

[33:39] Those who deliver the Messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take Account [33:40] Muhammad is not the father of any of your men, but Rasool Allah and the Last of the Prophets; and Allah is Aware of all things

علي بن إبراهيم، قال: هذه نزلت في شأن زيد بن حارثة، قالت قريش: يعيرنا محمد أن يدعي بعضنا بعضا و قد ادعى هو زيدا! فقال الله: ما كانَ مُحَمَّدٌ أَبا أَحَدٍ مِنْ رِجالِكُمْ يعني يومئذ أنه ليس بأبي زيد.

Ali Bin Ibrahim said,

'This was Revealed regarding the importance of Zayd Bin Haarisa. The Qureysh said, 'Muhammad[saww] reproaches us if we make a claim on each other, and he[saww] has made a claim, and he is Zayd!' So Allah[azwj] Said ***[33:40] Muhammad is not the father of any of your men***, Meaning, at that time he[saww] was not the father of Zayd'.

قال: قوله: وَ خاتَمَ النَّبِيِّينَ يعني لا نبي بعد محمد (صلى الله عليه و آله).

He said, 'His[azwj] Words ***[33:40] and the Last of the Prophets***. It Means that there is no Prophet[saww] after him[saww]'.[3714]

VERSES 41 - 43

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا {41} وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {42} هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا {43}

[33:41] O you who believe! Mention Allah, with a frequent Mentioning [33:42] And Glorify Him morning and evening [33:43] He it is Who sends His Blessings upon you, and (so do) His Angels, that He may Take you out from utter darkness into the Light; and He is Merciful to the Believers

حدثنا أحمد بن هوذة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول تسبيح فاطمة سلام الله عليها من ذكر الله الكثير الذي قال الله عزوجل (اذكروا الله ذكرا كثيرا)

Ahmad Bin Howzat narrated to us, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamaad, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'The Glorification (تسبيح) of Fatima[asws] is from the frequent Mentionings for which Allah[azwj] Mighty and Majestic Says ***[33:41] Mention Allah, with a frequent Mentioning***'.[3715]

ابن بابويه، مرسلا: عن الصادق (عليه السلام)، أنه سئل عن قول الله عز و جل: اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً، ما هذا الذكر الكثير؟ قال: «من سبح تسبيح فاطمة (عليها السلام) فقد ذكر الذكر الكثير».

Ibn babuwayh, with an unbroken chain,

(It has been narrated) from Al-Sadiq[asws] who[asws] was asked about the Words of Allah[azwj] Mighty and Majestic ***[33:41] Mention Allah, with a frequent Mentioning***,

[3714] تفسير القمّي 2: 194
[3715] Taweel Al Ayaat Al Zaahira – CH 33 H 15

what is this frequent mentioning?' He[asws] said: 'The one who Glorifies by the Glorification of Fatima[asws], so he has mentioned the ***Frequent Mentioning***'.[3716]

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن إسماعيل بن عمار، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً ما حده؟

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Ismail Bin Amaar who said,

'I said to Abu Abdullah[asws], 'The Words of Allah[azwj] Mighty and Majestic ***[33:41] Mention Allah, with a frequent Mentioning***, what is its limit?'

قال: «إن رسول الله (صلى الله عليه و آله) علم فاطمة (عليها السلام) أن تكبر أربعا و ثلاثين تكبيرة، و تسبح ثلاثا و ثلاثين تسبيحة، و تحمد ثلاثا و ثلاثين تحميدة، فإذا فعلت ذلك بالليل مرة، و بالنهار مرة، فقد ذكرت الله ذكرا كثيرا».

He[asws] said: 'Rasool-Allah[saww] taught Fatima[asws] the Takbeer (Exclamation of Greatness) of thirty four Takbeers, and Tasbeeh (Glorification) of thirty three Glorifications, and Praise (Tahmeed) of thirty three Praises. So when she[asws] did that once at night and once in the morning, so she[asws] mentioned Allah[azwj] with a ***Frequent Mentioning***'.[3717]

وعنه: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد بن محمد جميعا، عن الحسن بن علي الوشاء، عن داود بن سرحان، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من أكثر ذكر الله عز و جل أحبه الله، و من ذكر الله كثيرا كتبت له براءتان: براءة من النار، و براءة من النفاق».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad altogether, from Al-Hassan Bin Al-Al-Washa, from Dawood Bin Sarhaan,

Abu Abdullah[asws] says that Rasool-Allah[saww] said: 'The one who frequently mentions Allah[azwj] Mighty and Majestic, Allah[azwj] Loves him. And the one who mentions Allah[azwj] frequently, two freedoms would be Written for him – Freedom from the Fire, and the freedom from the hypocrisy'.[3718]

حميد بن زياد عن ابن سماعة عن وهيب بن حفص عن أبي بصير عن أبي عبد الله عليه السلام قال: شيعتنا الذين إذا خلوا ذكروا الله كثيرا.

Hameed Bin Ziyad, from Ibn Sama'at, from Waheeb Bin Hafs, from Abu Baseer, who narrates:

'Abu Abdullah[asws] has said: 'Our[asws] Shias are the ones who, when alone, mention Allah[azwj] a lot'.[3719]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن يعقوب بن عبد الله، عن إسحاق بن فروخ مولى آل طلحة، قال: قال أبو عبد الله (عليه السلام): «يا إسحاق بن فروخ، من صلى على محمد و آل محمد عشرا صلى الله و ملائكته عليه مائة مرة، و من صلى على محمد و آل محمد مائة مرة صلى الله عليه و ملائكته ألف مرة، أما تسمع قول الله عز و جل: هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ وَ كانَ بِالْمُؤْمِنِينَ رَحِيماً؟».

[3716] معاني الأخبار: 193/ 5.
[3717] تأويل الآيات 2: 454/ 16.
[3718] الكافي 2: 362/ 3
[3719] Tafseer Noor Al Saqalayn – CH 33 H 148

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Abdullah, from Is'haq Bin Faroukh, a slave of AAl-Talha said,

'Abu Abdullah[asws] said: 'O Is'haq Bin Faroukh! The one who sends ten greetings upon Muhammad[saww] and the Progeny[asws] of Muhammad, Allah[azwj] and His[azwj] Angels Send greetings upon him a hundred time. And the one who sends greetings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww] a hundred times, Allah[azwj] and His[azwj] Angels Send Greetings upon him a thousand times. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[33:43] He it is Who sends His Blessings upon you, and (so do) His Angels, that He may Take you out from utter darkness into the Light; and He is Merciful to the Believers***'.[3720]

VERSES 45 - 48

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا {44} يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {45} وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا {46} وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا {47} وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {48}

[33:44] Their salutation on the Day that they meet Him shall be, Peace! And He has Prepared for them an honourable Recompense [33:45] O Prophet! Surely We have Sent you as a witness, and as a bearer of good news and as a warner [33:46] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:47] And give to the believers the good news that they shall have a great Grace from Allah [33:48] And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely upon Allah; and Allah is Sufficient as a Protector

علي بن إبراهيم، في قوله: إِنَّا أَرْسَلْناكَ شاهِداً وَ مُبَشِّراً وَ نَذِيراً وَ داعِياً إِلَى اللَّهِ بِإِذْنِهِ وَ سِراجاً مُنِيراً إلى قوله تعالى: وَ دَعْ أَذاهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفى بِاللَّهِ وَكِيلًا فإنها نزلت بمكة قبل الهجرة بخمس سنين، فهذا دليل على خلاف التأليف.

Ali Bin Ibrahim,

Regarding His[azwj] Words ***[33:45] Surely We have Sent you as a witness, and as a bearer of good news and as a warner [33:46] And as one inviting to Allah by His Permission, and as an illuminating lamp*** up the Words of the High ***[33:48] and leave unregarded their annoying talk, and rely upon Allah; and Allah is Sufficient as a Protector***. It was Revealed at Makkah, five years before the emigration. So this is the proof against its compilation'.[3721]

VERSE 49

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا {49}

[33:49] O you who believe! When you marry the believing women, then divorce them before you touch them, you have in their case no term which you

[3720] الكافي 2: 358/ 14.
[3721] تفسير القمّي 2: 194

should reckon; so make some provision for them and send them forth a goodly sending forth

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن الكوفي، عن الحسن بن سيف، عن أخيه علي، عن أبيه، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَمَتِّعُوهُنَّ وَ سَرِّحُوهُنَّ سَراحاً جَمِيلًا. قال: «متعوهن: جملوهن بما قدرتم عليه من معروف، فإنهن يرجعن بكآبة و خشية و هم عظيم، و شماتة من أعدائهن، فإن الله كريم، يستحيي و يحب أهل الحياء، إن أكرمكم أشدكم إكراما لحلائله».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al-Kufy, from Al-Hassan Bin Sayf, from his brother Ali, from his father, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[33:49] so make some provision for them and send them forth a goodly sending forth***, he[asws] said: 'Provision – Make it good in accordance to your ability, for they would be returning concerned, and they would be fearing the insults from their enemies, for Allah[azwj] is Generous, Bashful, and Loves the moderate people. The most generous ones of you, is the one most intense in generousity to his spouse'.[3722]

VERSES 50 - 52

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {50} تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۖ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ۚ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا {51} لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا {52}

[33:50] O Prophet! Surely We have Made lawful for you, your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has Given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her - specially for you, apart from Believers; We Know what We have Obligated for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful [33:51] You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be delighted and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah Knows what is in your hearts; and Allah is Knowing, Forbearing [33:52] It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things

[3722] التهذيب 8: 141/ 488.

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن داود بن سرحان، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ امْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَها لِلنَّبِيِّ. فقال: «لا تحل الهبة إلا لرسول الله (صلى الله عليه و آله)، و أما غيره فلا يصلح نكاح إلا بمهر.

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sarhaan, from Zurara,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[33:50] and a believing woman if she gave herself to the Prophet***. So he[asws] said: 'It is not Permissible, the gifting, except for Rasool-Allah[saww]. And as for other, so the marriage is not correct except with the dower'.[3723]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد، جميعا، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: يا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنا لَكَ أَزْواجَكَ قلت: كم أحل له من النساء؟ قال: «ما شاء من شيء».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ibn Abu Umeyr, from Hamaad, from Al-Halby, who says:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[33:50] O Prophet! Surely We have Made lawful for you, your wives***. I said, 'How many women were Permissible unto him[saww]?' He[asws] said: 'Whatever he[saww] so desired'.

قلت: قوله: لا يَحِلُّ لَكَ النِّساءُ مِنْ بَعْدُ وَ لا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْواجٍ، فقال: «لرسول الله (صلى الله عليه و آله) أن ينكح ما شاء من بنات عمه، و بنات عماته، و بنات خاله، و بنات خالاته، و أزواجه اللاتي هاجرن معه، و أحل له أن ينكح من عرض المؤمنين بغير مهر، و هي الهبة، و لا تحل الهبة إلا لرسول الله (صلى الله عليه و آله)، فأما لغير رسول الله (صلى الله عليه و آله) فلا يصلح نكاح إلا بمهر، و ذلك معنى قوله تعالى: وَ امْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَها لِلنَّبِيِّ».

I said, '(What about) His[azwj] Words ***[33:52] It is not allowed to you to take women afterwards***? He[asws] said: 'For Rasool-Allah[saww], that he[saww] should marry whoever he[saww] so desires to, from daughters of his[saww] paternal uncles, and daughters of his[saww] paternal aunts, and daughters of his[saww] maternal uncles, and daughter of his[saww] maternal aunts, and his[saww] wives who emigrated with him[asws]. And it was Permissible for him[saww] to marry from the presentation of the Believers without dowry, and this is the gift. And the gifting is not Permissible except for Rasool-Allah[saww]. And as for those other than Rasool-Allah[saww], so the marriage is not correct except with the dower, and that is the Meaning of the Words of the High ***[33:50] and a believing woman if she gave herself to the Prophet***'.

قلت: أ رأيت قوله تعالى: تُرْجِي مَنْ تَشاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ تَشاءُ؟ قال: «من آوى فقد نكح، و من أرجى فلم ينكح».

I said, 'What do you[asws] think about the Words of the High ***[33:51] You may put off whom you please of them, and you may take to you whom you please***?' He[asws] said: 'The one whom he[saww] took to, so he[saww] married her, and the one whom he[saww] put off is the one whom he[saww] did not marry'.

قلت: قوله: لا يَحِلُّ لَكَ النِّساءُ مِنْ بَعْدُ؟ قال: «إنما عنى به النساء اللاتي حرم عليه في هذه الآية: حُرِّمَتْ عَلَيْكُمْ أُمَّهاتُكُمْ وَ بَناتُكُمْ وَ أَخَواتُكُمْ إلى آخر الآية، و لو كان الأمر كما يقولون، كان قد أحل لكم ما لم يحل له، إن أحدكم يستبدل كلما أراد، و

[3723] الكافي 5: 384/ 2

لكن ليس الأمر كما يقولون، إن الله عز و جل أحل لنبيه (صلى الله عليه و آله) ما أراد من النساء، إلا ما حرم عليه في هذه الآية التي في النساء».

I said, '(What about) His[azwj] Words ***[33:52] It is not allowed to you to take women afterwards***?' He[asws] said: 'But rather, it Means by it, the women who were Prohibited to him[saww] in this Verse ***[4:23] Forbidden to you are your mothers and your daughters and your sisters*** – up to the end of the Verse. And if the matter was as your are saying it to be, it would have been Permissible for you all that which was Prohibited unto him[saww], and one of you would have been able to change (wives) everytime you so wanted to. But the matter is not as you are saying it to be. Allah[azwj] Mighty and Majestic Permitted for His[azwj] Prophet[saww] whoever he[saww] so wanted from the women, except what is Prohibited to him[saww] in this Verse which is in *(Surah) Al-Nisa*'.[3724]

و عنه: بإسناده عن عاصم بن حميد، عن أبي بصير، و غيره، في تسمية نساء النبي (صلى الله عليه و آله)، و نسبهن، و صفتهن: عائشة، و حفصة، و ام حبيب بنت أبي سفيان بن حرب، و زينب بنت جحش، و سودة بنت زمعة، و ميمونة بنت الحارث، و صفية بنت حيي بن أخطب، و ام سلمة بنت أبي أمية، و جويرية بنت الحارث.

And from him, by his chain from Aasim Bin Hameed, from Abu Baseer, and someone else, regarding the names of the Wives of the Prophet[saww], and their lineages, and their description – Ayesha, and Hafsa, and Umm Habeeba daughter of Abu Sufyan Bin harb, and Zaynab Bint Jahsh, and Sowdat daughter of Zama'at, and Maymouna daughter of Al-haaris, and Safiiyya daughter of Hayy Bin Akhtab, and Umm Salma daughter of Abu Amiya, and Juweyriyya daughter of Al-Haaris.

و كانت عائشة من تيم، و حفصة من عدي، و ام سلمة من بني مخزوم، و سودة من بني أسد بن عبد العزى، و زينب بنت جحش من بني أسد، و عدادها من بني امية، و ام حبيب بنت أبي سفيان من بني امية، و ميمونة بنت الحارث من بني هلال، و صفية بنت حيي بن أخطب من بني إسرائيل.

And Ayesha was from (the Clan of) Taym, and Hafsa from (Clan of) Udayy, and Umm Salma from Clan of Makhzoum, and Sowdat from Clan of Asad Bin Abdul Uzza, and Zaynab Bint Jahsh from Clan of Asad. And their number from the Clan of Umayya – Umm Habeeba daughter of Abu Sufyan from Clan of Umayya, and Maymouna daughter of Al-Haaris from Clan of Hilal, and Safiyya daughter of Hayy Bin Akhtab from Clan of Israeel.

و مات (صلى الله عليه و آله) عن تسع نساء، و كانت له سواهن: التي وهبت نفسها للنبي (صلى الله عليه و آله)، و خديجة بنت خويلد ام ولده، و زينب بنت أبي الجوزاء «1» التي جذمت، و الكندية.

And he[saww] passed away (leaving behind) nine wives, and there were others who had endowed themselves to the Prophet[saww] – Khadeeja[as] daughter of Khuwaylid the mother of his[saww] children, and Zaynab Bin Abu Al-Jowza who suffered from leprosy, and Al-Kindiya'.[3725]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا الحسن ابن علي بن الحسين السكري، قال: حدثنا محمد بن زكرياء الجوهري، عن جعفر بن محمد بن عمارة، عن أبيه، عن أبي عبد الله جعفر بن محمد

[3724] الكافي 5: 387/ 1.
[3725] الكافي 5: 390/ 5

الصادق (عليه السلام)، قال: «تزوج رسول الله (صلى الله عليه و آله) بخمس عشرة امرأة، و دخل بثلاث عشرة منهن، و قبض عن تسع، فأما اللتان لم يدخل بهما: فعمرة، و الشنباء،

Ibn Babuwayh, from Muhamamd Bin Ibrahim Bin Is'haq Al-Talaqany, from Al-Hassan Ibn Ali Bin Al-Husayn Al-Askary, from Muhammad Bin Zakariyya Al-Jowhary, from Ja'far Bin Muhammad Bin Amaarat, from his father,

'Abu Abdullah Ja'far[asws] Bin Muhammad Al-Sadiq[asws] has said: 'Rasool-Allah[saww] was married to fifteen women, and lived with thirteen of them, and passed away (leaving behind) nine. So as for the two whom he[saww] did not take into harem – Amrat, and Al-Shanba'a.

و أما الثلاث عشرة اللاتي دخل بهن: فأولهن خديجة بنت خويلد، ثم سودة بنت زمعة، ثم ام سلمة، و اسمها: هند بنت أبي أمية، ثم ام عبد الله عائشة بنت أبي بكر، ثم حفصة بنت عمر، ثم زينب بنت خزيمة بن الحارث ام المساكين، ثم زينب بنت جحش، ثم ام حبيب «4» رملة بنت أبي سفيان، ثم ميمونة بنت الحارث، ثم زينب بنت عميس، ثم جويرية بنت الحارث، ثم صفية بنت حيي بن أخطب،

And as for the thirteen whom he[saww] took into harem – So the first of them was Khadeeja[as] daughter of Khuwaylid, then Sowdat daughter of Zam'at, then Umm Salma[as] and her[as] name was Hind daughter of Abu Amiya, then Umm Abdullah Ayesha daughter of Abu Bakr, then Hafsa daughter of Umar, then Zaynab daughter of Khuzayma Bin Al-Haaris Umm Al-Masakeen, then Zaynab daughter of Jahsh, then Umm Habeeba Ramla daughter of Abu Sufyan, then Maymouna daughter of Al-Haaris, then Zaynab daughter of Umeys, then Juweyriya daughter of Al-haaris, then Safiyya daughter of Hayy Bin Akhtab.

و التي وهبت نفسها للنبي (صلى الله عليه و آله) خولة بنت حكيم السلمي، و كانت له سريتان يقسم لهما مع أزواجه: مارية القبطية، و ريحانة الخندقية.

And the one who had endowed herself to the Prophet[saww] – Khowlat daughter of Hakeem Al-Salmy. And there were for him[saww] two mattresses which he[saww] distributed between his[saww] wives – Mariah the Coptic and Rayhanna Al-Khandiqiyya.

و التسع اللاتي قبض عنهن: عائشة، و حفصة، و ام سلمة، و زينب بنت جحش، و ميمونة بنت الحارث، و ام حبيب بنت أبي سفيان، و صفية بنت حيي بن أخطب، و جويرية بنت الحارث، و سودة بنت زمعة، و أفضلهن: خديجة بنت خويلد، ثم أم سلمة بنت أبي امية، ثم جويرية بنت الحارث».

And the nine which he[saww] left behind, having passed away – Ayesha, and Hafsa, and Umm Salma[as], and Zaynab Bint Jahsh, and Maymouna daughter of Al-haaris, and Ummm Habeeba daughter of Abu Sufyan, and Safiyya daughter of Hayy Bin Akhtab, and Juweyriyya daughter of Al-Haaris, and Sowdat daughter of Zam'at. And the highest of them – Khadeeja[as] daughter of Khuwaylid, then Umm Salma[as] daughter of Abu Amiya, then Juweyriyya daughter of Al-Haaris'. [3726]

علي بن إبراهيم: إنه كان سبب نزولها: أن امرأة من الأنصار أتت رسول الله (صلى الله عليه و آله)، و قد تهيأت و تزينت، فقالت: يا رسول الله، هل لك في حاجة، فقد وهبت نفسي لك؟ فقالت لها عائشة: قبحك الله، ما أنهمك للرجال؟! فقال لها رسول الله (صلى الله عليه و آله): «مه- يا عائشة- فإنها رغبت في رسول الله إذ زهدت فيه». ثم قال: «رحمك الله، و رحمكم يا معاشر الأنصار، نصرني رجالكم، و رغبت في نساؤكم، ارجعي- رحمك الله- فإني أنتظر أمر الله».

[3726] الخصال: 419/ 13

Ali Bin Ibrahim said,

'The reason for its Revelation is that, a woman of the Helpers came to Rasool-Allah[saww], and she had made herself available, and adorned herself, so she said, 'O Rasool-Allah[saww]! Are you[saww] in need, for I have endowed myself to you[saww]?' So Ayesha said to her, 'May Allah[azwj] Disgrace you. What greed you have for the man?' So Rasool-Allah[saww] said to her: 'Shh! – O Ayehsa – for she is hopeful regarding Rasool-Allah[saww] when I[saww] abstain regarding it'. Then he[saww] said: 'May Allah[azwj] have mercy on you, and Mercy upon you O group of Helpers. Your men helped me, and there is desire in your women. Return – may Allah[azwj] have Mercy on you – for I[saww] await the Command of Allah[azwj]'.

فأنزل الله: وَ امْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَها لِلنَّبِيِّ إِنْ أَرادَ النَّبِيُّ أَنْ يَسْتَنْكِحَها خالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ، فلا تحل الهبة إلا لرسول الله (صلى الله عليه و آله).

So Allah[azwj] Revelaed ***[33:50] and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her - specially for you, apart from Believers***. So the gifting is not Permissible except to Rasool-Allah[saww]'.[3727]

VERSE 53

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا {53}

[33:53] O you who believe! Do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished - but when you are invited, enter, and when you have taken the food, then disperse - not seeking to listen to conversation; surely this hurts the Prophet, but he is bashful from you, and Allah does not Forbear from the Truth And when you ask of them (wives of the Prophet) anything, ask from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن الحسين بن علوان، عن الأعمش، عن عباية الأسدي، عن عبد الله بن عباس: أن رسول الله (صلى الله عليه و آله) تزوج زينب بنت جحش، فأولم، و كانت وليمته الحيس، و كان يدعو عشرة عشرة، فكانوا إذا أصابوا طعام رسول الله (صلى الله عليه و آله) استأنسوا إلى حديثه، و استغنموا النظر إلى وجهه، و كان رسول الله (صلى الله عليه و آله) يشتهي أن يخففوا عنه فيخلو له المنزل، لأنه حديث عهد بعرس، و كان يكره أذى المؤمنين له، فأنزل الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلى طَعامٍ غَيْرَ ناظِرِينَ إِناهُ وَ لكِنْ إِذا دُعِيتُمْ فَادْخُلُوا فَإِذا طَعِمْتُمْ فَانْتَشِرُوا وَ لا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَ ذلِكُمْ كانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَ اللَّهُ لا يَسْتَحْيِي مِنَ الْحَقِّ، فلما نزلت هذه الآية، كان الناس إذا أصابوا طعام نبيهم (صلى الله عليه و آله) لم يلبثوا أن يخرجوا.

Ibn babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Sa'ad, from Al-Husayn Bin Alwaan, from Al-Amsh, from Abayat Al-Asady, from Abdullah Bin Abbas who said that,

[3727] تفسير القمي 2: 195.

'Rasool-Allah[saww] married Zaynab Bint Jahsh, so he[saww] gave a banquet, and it was the banquet of *Al-Heys* (A dish of dates, flour and margarine), and he[saww] used to invite ten at a time. So whenever they were finished with the meal with Rasool-Allah[saww], they sat in conversation, and looked at his[saww] face. And Rasool-Allah[saww] was too modest that he[saww] should leave them alone in the room, and he[saww] had just been newly married, and did not like hurting the Believers. So Allah[azwj] Revealed ***[33:53] but when you are invited, enter, and when you have taken the food, then disperse - not seeking to listen to conversation; surely this hurts the Prophet, but he is bashful from you, and Allah does not Forbear from the Truth***. So when this Verse was Revealed, when the people had partaken from the meal of their Prophet[saww], did not remain, and went out'.[3728]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن النضر، عن محمد ابن مروان، رفعه إليهم (عليهم السلام)، في قول الله عز و جل: وَ ما كانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ في علي و الأئمة (عليهم السلام) كَالَّذِينَ آذَوْا مُوسى فَبَرَّأَهُ اللَّهُ مِمَّا قالُوا وَ كانَ عِنْدَ اللَّهِ وَجِيهاً.

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Al-Nazr, from Muhammad Ibn Marwaan,

It was put to them[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[33:53] and it does not behove you that you should hurt Rasool Allah*** regarding Ali[asws] and the Imams[asws] ***[33:69] O you who believe! Be not like those who hurt Musa, but Allah Cleared him of what they said, and he was worthy of regard with Allah***'.[3729]

VERSE 54

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {54}

[33:54] If you reveal a thing or conceal it, so Allah is Aware of all things

علي بن إبراهيم: فإنه كان سبب نزولها: أنه لما أنزل الله النَّبِيُّ أَوْلى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْواجُهُ أُمَّهاتُهُمْ و حرم الله نساء النبي على المسلمين غضب طلحة، فقال: يحرم علينا نساءه و يتزوج هو نساءنا! لئن أمات الله محمدا لنركضن بين خلاخل نسائه كما ركض بين خلاخل نسائنا. فأنزل الله: وَ ما كانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لا أَنْ تَنْكِحُوا أَزْواجَهُ مِنْ بَعْدِهِ أَبَداً إِنَّ ذلِكُمْ كانَ عِنْدَ اللَّهِ عَظِيماً إِنْ تُبْدُوا شَيْئاً أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كانَ بِكُلِّ شَيْءٍ عَلِيماً.

Ali Bin Ibrahim –

'The reason for its Revelation is that when Allah[azwj] Revealed ***[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers***, and Allah[azwj] Prohibited the wives of the Prophet[saww] upon the Believers, Talha got angry, so he said, 'His[saww] wives are prohibited upon us, and he[saww] marries our women! If Allah[azwj] were to Cause Muhammad[saww] to pass away, we would run between the ankles of his[saww] women like he[saww] runs between the ankles of our women'. So Allah[azwj] Revealed ***[33:53] and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever;***

[3728] علل الشرائع: 65
[3729] الكافي 1: 342/ 9

surely this is Grievous in the Presence of Allah [33:54] If you reveAl-a thing or conceAl-it, so Allah is Aware of all things'.[3730]

في تهذيب الاحكام الحسين بن سعيد عن النضر بن سويد عن عبد الله بن سنان قال: سمعت أبا عبد الله عليه السلام يقول: أخر رسول الله صلى الله عليه واله ليلة من الليالى العشاء الاخرة ما شاء الله، فجاء عمر فدق الباب فقال: يا رسول الله نام النساء نام الصبيان فخرج رسول الله صلى الله عليه واله فقال ليس لكم ان تؤذوني ولا تأمروني انما عليكم ان تسمعوا وتطيعوا.

In Tehzeeb Al-Ahkaam – Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah[asws] saying: 'Rasool-Allah[saww] delayed the Night Prayer (العشاء الاخرة) in one of the nights for as long as Allah[azwj] so Desired, so Umar came over and knocked on the door, so he said, 'O Rasool-Allah[saww]! The women and children have gone to sleep'. So Rasool-Allah[saww] came out to him and said: 'It is not for you that you should be hurting me[saww] or that you should command me[saww], but rather, it is upon you that you should listen and obey'.[3731]

وعنه: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي، عن أبان بن عثمان، عن أبي الجارود، قال: سمعت أبا عبد الله (عليه السلام) يقول، و ذكر هذه الآية: وَ وَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ حُسْناً، فقال: «رسول الله (صلى الله عليه و آله) أحد الوالدين» فقال عبد الله بن عجلان: من الآخر؟ فقال: «علي (عليه السلام)، و نساؤه علينا حرام، و هي لنا خاصة».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali, from Abaan Bin Usman, from Abu Al-Jaroud who said,

'I heard Abu Abdullah[asws] saying, and he[asws] mentioned this Verse ***[29:8] And We have enjoined on man goodness to his parents***, so he[asws] said: 'Rasool-Allah[saww] is only one of the Parents'. Abdullah Bin Ajlaan said, 'So who is the other one?' So he[asws] said: 'Ali[asws]. And his[asws] wives are Prohibited unto us. And it is also special for us[asws], as well.[3732]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، قال: حدثني سعيد بن أبي عروبة، عن قتادة، عن الحسن البصري: أن رسول الله (صلى الله عليه و آله) تزوج امرأة من بني عامر بن صعصعة، يقال لها شنباء، و كانت من أجمل أهل زمانها، فلما نظرت إليها عائشة و حفصة، قالتا: لتغلبنا هذه على رسول الله (صلى الله عليه و آله) بجمالها، فقالتا لها: لا يرى منك رسول الله (صلى الله عليه و آله) حرصا. فلما دخلت على رسول الله (صلى الله عليه و آله) تناولها بيده، فقالت: أعوذ بالله، فانقبضت يد رسول الله (صلى الله عليه و آله) عنها، فطلقها و ألحقها بأهلها.

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Saeed Bin Abu Arouba, from Qatada, from Al-Hassan Al-Basry who said,

'Rasool-Allah[saww] married a woman from the Clan of Aamir Bin Sa'sat called Shanba'a, and she was the most beautiful during her time. So when Ayesha and Hafsa looked at her, said to each other, 'This one will overwhelm Rasool-Allah[saww] with her beauty'. So they said to her, 'Rasool-Allah[saww] should not see any greed from you'. So when she came up to Rasool-Allah[saww], he[saww] reached out to her with his[saww] hand, so she said, 'I seek Refuge with Allah[azwj], and pushed the hand of Rasool-Allah[saww] away from her. So he[saww] divorced her, and sent her to her family'.

[3730] تفسير القمّي 2: 195.
[3731] Tafseer Noor Al Saqalayn – CH 33 H 239
[3732] الكافي 5: 420/ 2.

و تزوج رسول الله (صلى الله عليه و آله) امرأة من كندة، بنت أبي الجون، فلما مات إبراهيم بن رسول الله (صلى الله عليه و آله) ابن مارية القبطية، قالت: لو كان نبيا ما مات ابنه. فألحقها رسول الله (صلى الله عليه و آله) بأهلها قبل أن يدخل بها،

And Rasool-Allah[saww] married a woman from Kindat, daughter of Abu Al-Jown. So when Ibrahim[as] son[as] of Rasool-Allah[saww] and Mariah the Coptic passed away, she said, 'If he[saww] was a Prophet[saww], his[saww] son[as] would not have passed away'. So Rasool-Allah[saww] sent her back to her family before having copulated with her.

فلما قبض رسول الله (صلى الله عليه و آله) و ولي الناس أبو بكر، أتته العامرية و الكندية و قد خطبتا، فاجتمع أبو بكر و عمر، فقالا لهما: اختارا إن شئتما الحجاب، و إن شئتما الباه. فاختارتا الباه، فتزوجتا، فجذم أحد الرجلين، و جن الآخر.

So when Rasool-Allah[saww] passed away, and Abu Bakr ruled the people, Al-Amiriya and Al-Kindiya came to him and addressed the issue. So Abu Bakr and Umar got together and said to the two of them, 'Either choose the veil if you like, or if you like, marry a man'. So they both chose the marriage. So they got the two of them married. One of the men got leprosy, and the other one became insane (before even looking at them).

قال عمر بن أذينة: فحدثت بهذا الحديث زرارة و الفضيل، فرويا عن أبي جعفر (عليه السلام) أنه قال: «ما نهى الله عز و جل عن شيء إلا و قد عصي فيه، حتى لقد نكحوا أزواج رسول الله (صلى الله عليه و آله) من بعده». و ذكر هاتين: العامرية، و الكندية.

Umar Bin Azina said, 'Zurara and Al-Fazeyl narrated this Hadeeth, reporting from Abu Ja'far[asws] having said: 'Allah[azwj] Mighty and Majestic has not Prohibited anything except that they disobeyed Him[azwj] with regards to it, to the extent that they got married the wives of Rasool-Allah[saww] from after him[saww]'. And he[asws] mentioned these two – Al-Amiriyya and Al-Kindiyya'.

ثم قال أبو جعفر (عليه السلام): «لو سألتهم عن رجل تزوج امرأة فطلقها قبل أن يدخل بها، أ تحل لابنه؟ لقالوا: لا، فرسول الله (صلى الله عليه و آله) أعظم حرمة من آبائهم».

Then Abu Ja'far[asws] said: 'If you were to ask them about a man who marries a woman, and then divorces her before copulating with her, would she be Permissible for his son?' If they say, 'No', so Rasool-Allah[saww] is greater than their fathers'.[3733]

ابن طاوس في (طرائفه)، قال: و من طرائف ما شهدوا به على عثمان و طلحة ما ذكره السدي في تفسيره للقرآن، في تفسير سورة الأحزاب، في تفسير قوله تعالى: وَ ما كانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لا أَنْ تَنْكِحُوا أَزْواجَهُ مِنْ بَعْدِهِ أَبَداً إِنَّ ذلِكُمْ كانَ عِنْدَ اللَّهِ عَظِيماً.

Ibn Tawoos in Taraaif, said, 'And from the oddities is what was witnessed with Usman, and Talha, and what Al-Sa'ady (Sunni) has mentioned in his Tafseer of the Quran, in the Tafseer of Surah Al-Ahzaab, regarding the Tafseer of the Words of the High ***[33:53] and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah***.

[3733] الكافي 5: 421/ 3

قال السدي: لما توفي أبو سلمة، و خنيس بن حذافة، و تزوج رسول الله (صلى الله عليه و آله) بامرأتيهما: أم سلمة، و حفصة، قال طلحة و عثمان: أ ينكح محمد (صلى الله عليه و آله) نساءنا إذا متنا و لا ننكح نساءه إذا مات! و الله لو قد مات لقد أجلنا على نسائه بالسهام.

Al-Sa'ady said, 'When Abu Salma, and Khunay Bin Hazafat died, and Rasool-Allah[saww] married their two wives – Umm Salma[as] and Hafsa – Talha and Usman said, 'Muhammad[saww] marries our wives when we die, and we cannot marry his[saww] wives when he[saww] is going to pass away? By Allah[azwj], if he[saww] were to die, we will hasten to his[saww] wives like the arrows'.

و كان طلحة يريد عائشة، و عثمان يريد أم سلمة، فأنزل الله تعالى: وَ ما كانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لا أَنْ تَنْكِحُوا أَزْواجَهُ مِنْ بَعْدِهِ أَبَداً الآية، و أنزل الله تعالى: إِنْ تُبْدُوا شَيْئاً أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كانَ بِكُلِّ شَيْءٍ عَلِيماً، و أنزل تعالى: إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذاباً مُهِيناً.

And Talha wanted Ayesha, and Usman wanted Umm Salma[as]. So Allah[azwj] the High Revealed ***[33:53] and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever*** – the Verse. And Allah[azwj] the High Revealed ***[33:54] If you reveal a thing or conceal it, so Allah is Aware of all things***. And the High Revealed ***[33:57] Surely, (as for) those who are hurting Allah and His Rasool, Allah has Cursed them in the world and the Hereafter, and He has Prepared for them a disgraceful Punishment***'.[3734]

VERSE 55

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا أَبْنَاءِ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۗ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا {55}

[33:55] There is no blame on them (wives) in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and fear Allah; surely Allah is a Witness over all things

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن إسماعيل، عن إبراهيم، بن أبي البلاد، و يحيى بن إبراهيم، عن أبيه إبراهيم، عن معاوية بن عمار، قال: كنا عند أبي عبد الله (عليه السلام) نحوا من ثلاثين رجلا إذ دخل عليه أبي، فرحب به أبو عبد الله (عليه السلام)، و أجلسه إلى جنبه، فأقبل عليه طويلا، ثم قال أبو عبد الله (عليه السلام): «إن لأبي معاوية حاجة، فلو خففتم». فقمنا جميعا، فقال لي أبي: ارجع، يا معاوية.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ibrahim Bin Abu Al-Balaad, and Yahya Bin Ibrahim, from his father Ibrahim, from Muawiya Bin Amaar who said,

'There were approximately thirty men in the presence of Abu Abdullah[asws] when my father came up to him[asws]. So Abu Abdullah[asws] welcomed him, and made him to be seated by his[asws] side, and turned towards him for a long time. Then Abu Abdullah[asws] said: 'There is a need for Abu Muawiya, so if you all could lighten yourselves'. So we all stood up to leave, and my father said to me, 'Return, O Muawiya'.

[3734] الطرائف: 492.

فرجعت، فقال أبو عبد الله (عليه السلام): «هذا ابنك؟» فقال: نعم، و هو يزعم أن أهل المدينة يصنعون شيئا لا يحل لهم، قال: «و ما هو؟» قلت: إن المرأة القرشية و الهاشمية تركب و تضع يدها على رأس الأسود، و ذراعها على عنقه.

So I started to go back, and Abu Abdullah[asws] said: 'This is your son?' So he said, 'Yes, and he is alleging that the people of Al-Medina are alleging something which is not Permissible for them'. He[asws] said: 'And what is it?' I said, 'The women of the Qureysh, and the Hashimiites sometimes place their hands upon the heads of the blacks (slaves) and their arms on their necks'.[3735]

VERSE 56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا {56}

[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission

وعلم رسول الله صلى الله عليه وآله الناس الصلوات، فقال: قولوا: (اللهم صل على محمد وآل محمد كما صليت على إبراهيم وآل إبراهيم إنك حميد مجيد).

And Rasool-Allah[saww] taught the people, the greeting (Salawaat), so he[saww] said: 'You should say, 'Our Allah[azwj], Send greetings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww] just as You [azwj] Sent upon Ibrahim[as] and the Progeny of Ibrahim[as], for You [azwj] are the Praiseworthy, the Glorious'.[3736]

إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَحَنَّنْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ وَ تَحَنَّنْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Abu Abdullah[asws] said: 'Amir-ul-Momineen[asws] said in a sermon: '***[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission***. Our Allah[azwj]! Send Greetings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and Blessings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and yearning for Muhammad[saww] and the Progeny[asws] of Muhammad, and Peace upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww] higher than what You[azwj] had Greeted, and Blessed, and Mercy, and Yearning, and Peace upon Ibrahim[as] and the Progeny of Ibrahim[as], You[azwj] are the Most Praised and Most Glorious'.[3737]

أحمد بن محمد بن خالد البرقي، عن أبيه، عن سعدان بن مسلم، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً، قال: «الصلاة عليه، و التسليم له في كل شيء جاء به».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Sa'dan Bin Muslim, from Abu Baseer who said,

[3735] الكافي 5: 531/ 2.
[3736] Kitaab Sulaym Bin Qas Al Hilali – H 93
[3737] Al Kafi – 14642 (Extract)

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission***, he[asws] said: 'The Blessings (الصلاة) is upon him[saww], and the submission (التسليم) to him[saww] in every thing that he[saww] came with'.[3738]

وعنه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، قال: حدثنا المعلى بن محمد البصري، عن محمد بن جمهور العمي، عن أحمد بن حفص البزاز الكوفي، عن أبيه، عن ابن أبي حمزة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً، فقال: «الصلاة من الله عز و جل رحمة، و من الملائكة تزكية، و من الناس دعاء، و أما قوله عز و جل: وَ سَلِّمُوا تَسْلِيماً، فإنه يعني التسليم له فيما ورد عنه».

And from him, from Ja'far Bin Muhammad Bin Masrour, from Al-Husayn Bin Muhammad Bin Aamir, from Al-Moala Bin Muhammad Al-Basry, from Muhammad Bin Jamhour Al-Aa'ma, from Ahmad Bin Hafs Al-Bazaz Al-Kufy, from his father, from Ibn Abu Hamza who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission***, so he[asws] said: 'The Blessings (الصلاة) from Allah[azwj] Mighty and Majestic is His[azwj] Mercy, and from the Angels it is the Purification, and from the people it is the supplication. And as for His[azwj] Words ***and submit to him with a (complete) submission***, so it Means submission to him[saww] in whatsoever that is referred to him[saww]'.

قال: فقلت له: كيف نصلي على محمد و آل محمد؟ قال: «تقولون: صلوات الله، و صلوات ملائكته، و أنبيائه، و رسله، و جميع خلقه على محمد و آل محمد، و السلام عليه و عليهم و رحمة الله و بركاته».

I said to him[asws], 'How should we send Blessings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww]?' He[asws] said: 'You should be saying, 'The Blessings of Allah[azwj], and the Blessings of His[azwj] Angels, and His[azwj] Prophets[as], and His[azwj] Rasools[as], and all of the creatures be upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and the Greetings be upon him[saww] and upon them[asws], and Mercy of Allah[azwj] and His[azwj] Blessings'.

قال: قلت: فما ثواب من صلى على النبي و آله بهذه الصلاة؟ قال: «الخروج من الذنوب- و الله- كهيئته يوم ولدته امه».

I said, 'And what is the Reward for the one who sends Blessings upon the Prophet[saww] and his[saww] Progeny[asws] by this greeting?' He[asws] said: 'The extraction from the sins – by Allah[azwj] – as if he has been revived like the day he was born from his mother'.[3739]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، قال: حدثنا أبي، عن أبي المغيرة، قال: سمعت أبا الحسن (عليه السلام) يقول: «من قال في دبر صلاة الصبح، و صلاة المغرب قبل أن يثني رجليه، أو يكلم أحدا: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً اللهم صل على محمد و ذريته، قضى الله له مائة حاجة: سبعين في الدنيا، و ثلاثين في الآخرة».

[3738] المحاسن: 271/ 363.
[3739] معاني الأخبار: 367/ 1.

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Abu Al-Mugheira who said,

'I heard Abu Al-Hassan[asws] saying: 'The one who says after his 'Fajr Salat' (Dawn Prayer), and the 'Magrib Salat' (Evening Prayer) before he bends his legs, or if one says ***[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission***, 'Our Allah[azwj]! Send Blessings upon Muhammad[saww] and his[saww] (pure) Progeny', Allah[azwj] would Fulfill one hundred needs for him – seventy in the world, and thirty in the Hereafter'.

قال: قلت: ما معنى صلاة الله و ملائكته، و صلاة المؤمنين؟ قال: «صلاة الله رحمة من الله، و صلاة الملائكة تزكية منهم له، و صلاة المؤمنين دعاء منهم له».

I said, 'What is the Meaning of the Blessings of Allah[azwj], and His[azwj] Angels, and blessings of the Believers?' He[asws] said: 'The Blessings of Allah[azwj] Mercy from Allah[azwj], and blessings of the Angels is their purification for him[saww], and blessings of the Believers is their supplication from them for him'.[3740]

الشيخ بإسناده في (مجالسه): عن العباس، عن بشر بن بكار، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «إن ملكا من الملائكة سأل الله أن يعطيه سمع العباد فأعطاه، فذلك الملك قائم حتى تقوم الساعة، ليس أحد من المؤمنين يقول: صلى الله على محمد و آله و سلم، إلا و قال الملك: و عليك السلام. ثم يقول الملك: يا رسول الله، إن فلانا يقرئك السلام. فيقول رسول الله (صلى الله عليه و آله): و عليه السلام».

Al-Sheykh, by his chain in his Majaalis, from Al-Abbas, from Bashr Bin Bakar, from Amro Bin Shimr, from Habir,

'Abu Ja'far[asws] has said: 'An Angel from the Angels asked Allah[azwj] to Give him the (ability) to listen in to the servants, so He[azwj] Gave it to him. So that Angels is established until the Establishement of the Hour. There is none from the Believers who says, 'Blessings of Allah[azwj] be upon Muhammad[saww] and greetings', except that the Angels says: 'And upon you be the peace'. Then the Angel says, 'O Rasool-Allah[saww]! So and so conveys the greetings'. So Rasool-Allah[saww] says: And Peace be upon him!'[3741]

وعنه: عن علي بن محمد، عن سهل بن زياد، عن عمرو بن عثمان، عن محمد بن عذافر، عن عمر بن يزيد، قال: قال لي أبو عبد الله (عليه السلام): «يا عمر، إنه إذا كان ليلة الجمعة نزل من السماء ملائكة بعدد الذر، في أيديهم أقلام الذهب، و قراطيس الفضة، لا يكتبون إلى ليلة السبت إلا الصلاة على محمد و آل محمد صلى الله عليه و عليهم، فأكثر منها».

And from him, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Azafar, from Umar Bin Yazeed who said,

'Abu Abdullah[asws] said to me: 'O Umar! When it is the night of the Friday, Angels descend from the sky, similar to the number of the particles. In their hands are pens of gold, and papers of silver. They are not writing down, up to the night of the Saturday, except for the Blessings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and more than it'.

[3740] ثواب الأعمال: 156
[3741] الأمالي 2: 290

و قال: «يا عمر، إن من السنة أن يصلى على محمد و على أهل بيته في كل يوم جمعة ألف مرة، و في سائر الأيام مائة مرة».

And he[asws] said: 'O Umar! It is from the Sunnah that you should send Blessings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww] a thousand times during every Friday, and during the rest of the days, a hundred times'.[3742]

ابن بابويه في (أماليه): بإسناده عن أبان بن تغلب، عن أبي جعفر محمد بن علي الباقر، عن أبيه علي بن الحسين سيد العابدين، عن أبيه الحسين بن علي سيد الشهداء، عن أبيه علي بن أبي طالب سيد الأوصياء (صلوات الله عليهم)، قال: «قال رسول الله (صلى الله عليه و آله): من صلى علي و لم يصل على آلي لم يجد ريح الجنة، و أن ريحها لتوجد من مسيرة خمسمائة عام».

Ibn Babuwayh in his Amaali, by his chain, from Abaan Bin Taghlub,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali Al-Baqir[asws], from his[asws] father[asws] the Chief of the Worshippers, from his[asws] father[asws] Al-Husayn Bin Ali[asws] the Chief of the Martyrs, from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] Chief of the Successors[as] having said: 'Rasool-Allah[saww] said: 'The one who sends blessing upon me[saww] and does not send blessings upon my[asws] Progeny[asws], would not find (even) the aroma of the Paradise, and its aroma can be found (smelt) at a distance of five hundred years of travel'.[3743]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً، قال: «لهذه الآية ظاهر و باطن، فالظاهر: قوله صَلُّوا عَلَيْهِ و الباطن: قوله: وَ سَلِّمُوا تَسْلِيماً أي سلموا لمن وصاه و استخلفه و فضله عليكم، و ما عهد به إليه تسليما، و هذا مما أخبرتك أنه لا يعلم تأويله إلا من لطف حسه، و صفا ذهنه، و صح تمييزه».

Al-Tabarsy in Al-Ihtijaj,

(It has been narrated) from Amir-ul-Momineen[asws] regarding His[azwj] Words ***[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission***, he[asws] said: 'For this Verse there is an Apparent, and a Hidden. So the Apparent is His[azwj] Words ***Send blessings upon him***, and the Hidden is His[azwj] Words ***and submit to him with a (complete) submission***, i.e., submit to the one who is his[saww] successor[asws], and his[saww] Caliph, and preferred him[asws] over you, and what he[saww] Covenanted with for him[asws] you should submit to. And this is from what I[asws] am informing you. No one would learn its interpretation except the one who is of soft feelings, and clean mind, and correct manners'.[3744]

ويؤيده: ما رواه ايضا باسناده عن أبي عبد الله عليه السلام أنه قال: قال أمير المؤمنين عليه السلام: كل دعاء محجوب عن السماء حتى يصلي على النبي وآله.

And it is supported by what has been reported as well by his chain, from Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] said: 'Every supplication is veiled

[3742] الكافي 3: 416/ 13
[3743] الأمالي: 167/ 9
[3744] الاحتجاج: 253.

from the sky until blessings are sent upon the Prophet[saww] and his[saww] Progeny[asws]'.[3745]

فمن ذلك: ما رواه الشيخ الصدوق (ره) بإسناده عن الباقر عليه السلام انه سئل ما أفضل الاعمال يوم الجمعة ؟ قال: لا أعلم عملا أفضل من الصلاة على محمد وآله.

So, from that, is what has been reported by Al-Sheykh Al-Sadouq, by his chain, from Al-Baqir[asws] having been asked, 'What is the highest of the deeds for the Day of Friday?' He[asws] said: 'I[asws] do not know of any deed which is higher than the Blessings to be sent upon Muhammad[saww] and his[saww] Progeny[asws]'.[3746]

VERSES 57 & 58

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا {57} وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا {58}

[33:57] Surely the ones who hurt Allah and His Rasool, Allah has Cursed them in this world and the Hereafter, and He has Prepared for them a disgraceful Punishment [33:58] And those who hurt the believing men and the believing women without them being deserving of it, they are guilty indeed of a false accusation and a manifest sin

الطبرسي: حدثنا السيد أبو الحمد، قال: حدثنا الحاكم أبو القاسم الحسكاني، قال: حدثنا الحاكم أبو عبد الله الحافظ، قال: حدثنا أحمد بن محمد بن أبي دارم الحافظ، قال: حدثنا علي بن أحمد العجلي، قال: حدثنا عباد بن يعقوب، قال: حدثنا أرطاة بن حبيب، قال: حدثني أبو خالد الواسطي و هو آخذ بشعره، قال: حدثني زيد بن علي بن الحسين (عليهما السلام) و هو آخذ بشعره، قال: حدثني علي بن الحسين (عليهما السلام) و هو آخذ بشعره، قال: حدثني الحسين بن علي بن أبي طالب (عليهما السلام) و هو آخذ بشعره، قال: حدثني علي بن أبي طالب (عليه السلام) و هو آخذ بشعره، قال: حدثني رسول الله (صلى الله عليه و آله) و هو آخذ بشعره، فقال: «من آذى شعرة منك فقد آذاني، و من آذاني فقد آذي الله، و من آذى الله فعليه لعنة الله».

Al-Tabarsy, from Al-Syed Abu Al-Hamd, from Al-Hakim Abu Al-Qasim Al-Haskany, from Al-Hakim Abu Abdullah Al-Hatif, from Ahmad Bin Muhammad Bin Abu Daram Al-Hafiz, from Ali Bin Ahmad Al-Ajaly, from Abaad Bin Yaqoub, from Arta'a Bin Habeen, from Abu Khalid Al-Wasity and he had grabbed his hair and said,

'Zayd the son of Ali[asws] Bin Al-Husayn[asws] narrated to me and he had grabbed his hair, said, 'Ali[asws] Bin Al-Husayn[asws] narrated to me and he[asws] had grabbed his[asws] hair and said: 'Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] narrated to me[asws] and he[asws] had grabbed his[asws] hair, said, 'Ali[asws] Bin Abu Talib[asws] narrated to me[asws] and he[asws] had grabbed his[asws] hair, said: 'Rasool-Allah[saww] narrated to me[asws] and he[saww] had grabbed his[saww] hair, and said: 'The one who hurts even one hair from you[asws], so he has hurt me[saww], and the one who has hurt me[saww] so he has hurt Allah[azwj], and the one who hurts Allah[azwj], so Curses of Allah[azwj] are upon him'.[3747]

ابن شهر آشوب: عن الواحدي في (أسباب النزول)، و مقاتل بن سليمان، و أبي القاسم القشيري في تفسيريهما: أنه نزل قوله تعالى: وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِناتِ بِغَيْرِ مَا اكْتَسَبُوا الآية، في علي بن أبي طالب (عليه السلام)، و ذلك أن نفرا من المنافقين كانوا يؤذونه، و يسمعونه، و يكذبون عليه.

[3745] Taweel Al Ayaat Al Zaahira – CH 33 H 31
[3746] Taweel Al Ayaat Al Zaahira – CH 33 H 31
[3747] مجمع البيان 8: 579، شواهد التنزيل 2: 98/ 776، مناقب الخوارزمي: 235.

Ibn Shehr Ashub,

From Al-Wahidy in Asbaab Al-Nuzool, and Maqaatil Bin Suleyman, and Abu Al-Qasim Al-Qusheyri in their Tafseers that the Verse ***[33:58] And those who hurt the believing men and the believing women without them being deserving of it*** – the Verse, was Revealed regarding Ali[asws] Bin Abu Talib[asws], and that a number of the hypocrites used to be hurting him[asws], and calling him[asws] names, and forging lies against him[asws]'.[3748]

ابن مردويه: بالإسناد عن محمد بن عبد الله الأنصاري، و جابر الأنصاري، و في (الفضائل) عن أبي المظفر بإسناده عن جابر الأنصاري، و في (الخصائص) عن النطنزي بإسناده عن جابر، كلهم عن عمر بن الخطاب، قال: كنت أجفو عليا، فلقيني رسول الله (صلى الله عليه و آله)، فقال: «إنك آذيتني، يا عمر». فقلت: أعوذ بالله من أذى رسول الله. قال: «إنك قد آذيت عليا، و من آذاه فقد آذاني».

Ibn Mardawayh, by the chain from Muhammad Bin Abdullah Al-Ansary, and Jabir Al-Ansary, and in Al-Fazaail, from Abu Al-Muzaffar, by his chain from Jabir Al-Ansary, and in Al-Khasa'is, from Al-Natanzy, by his chain from Jabir –

All of them from Umar Bin Al-Khattab who said, 'I used to be disloyal to Ali[asws], so Rasool-Allah[saww] met with me and said: 'You are hurting me[saww], O Umar'. So I said, 'I seek Refuge from Allah[azwj] from hurting Rasool-Allah[saww]'. He[saww] said: 'You have hurt Ali[asws], and the one who hurts him[asws], so he has hurt me[saww]'.[3749]

قال: وذلك قول رسول الله (صلى الله عليه وآله) يوم شكاه بريدة، وذلك أن رسول الله (صلى الله عليه وآله) بعث جيشا ذات يوم لغزاة، أمر عليهم عليا (عليه السلام)، وما بعث جيشا قط فيهم علي بن أبي طالب (عليه السلام) إلا جعله أميرهم.

Imam Hassan Al-Askari[asws] said: 'This is like the response of Rasool-Allah[saww] when Bureydah came with a complaint. Once Rasool-Allah[saww] sent a battalion for a military campaign under the command of Ali[asws], and never had he[saww] sent a battalion for a military campaign except that it was under the command of Ali Bin Abu Talib[asws].

فلما غنموا رغب علي (عليه السلام) - في - أن يشتري من جملة الغنائم جارية يجعل ثمنها في جملة الغنائم، فكايده فيها حاطب بن أبي بلتعة وبريدة الاسلمي، وزاياه. فلما نظر إليهما يكايدانه ويزايدانه، انتظر إلى أن بلغت قيمتها قيمة عدل في يومها فأخذها بذلك. فلما رجعوا إلى رسول الله (صلى الله عليه وآله)، تواطئا على أن يقول ذلك بريدة لرسول الله (صلى الله عليه وآله) فوقف بريدة قدام رسول الله (صلى الله عليه وآله) وقال: يا رسول الله ألم تر أن علي بن أبي طالب أخذ جارية من المغنم دون المسلمين؟ فأعرض عنه رسول الله (صلى الله عليه وآله)، ثم جاء عن يمينه فقالها، فأعرض عنه رسول الله (صلى الله عليه وآله) (فجاءه عن يساره وقالها، فأعرض عنه، وجاء من خلفه فقالها، فأعرض عنه) ثم عاد إلى بين يديه، فقالها.

When the spoils of war were captured, Ali[asws] wanted to buy a slave girl from that. This enraged Hatib Bin Abu Balta'a and Bureyda Al-Aslami and Zayedah at what they saw and there ensued heated arguments. And when a value was established with justice for the slave girl, Ali[asws] bought her with that amount. When they returned to Rasool-Allah[saww], Bureydah presented himself and stood in front of Rasool-Allah[saww] and said: 'Did you not see how Ali Bin Abu Talib[asws] took a slave girl from the war booty without the other Muslim's share?' Rasool-Allah[saww] turned his[saww] face

[3748] المناقب 3: 210، شواهد التنزيل 2: 93/ 775، أسباب النزول: 205.
[3749] المناقب 3: 210.

away from him. Then he went to his[saww] right and said it to him[saww], but he turned his face away from him again, and then he went behind him[saw] and repeated it, and he[saww] turned away again, and then he came in front of him and repeated it.

فغضب رسول الله (صلى الله عليه وآله) غضبا لم ير قبله ولا بعده غضب مثله، وتغير لونه وتربد وانتفخت أوداجه، وارتعدت أعضاؤه، وقال: مالك يا بريدة آذيت رسول الله منذ اليوم؟ أما سمعت الله عزوجل يقول: " ان الذين يؤذون الله ورسوله لعنهم الله في الدنيا والاخرة وأعد لهم عذابا مهينا والذين يؤذون المؤمنين والمؤمنات بغير ما اكتسبوا فقد احتملوا بهتانا واثما مبينا ".

Rasool-Allah[saww] became so angry such that he[aww] had never been beforehand nor was he[saww] ever seen to be so afterwards. His[saww] face changed colour and the veins in his[saww] neck stood out and he[saww] started trembling and said: 'Why O Bureydah, have you hurt Rasool-Allah[saww] so much today? Have you not heard Allah[azwj] Mighty and Majestic Say: ***[33:57] Surely the ones who hurt Allah and His Rasool, Allah has Cursed them in this world and the Hereafter, and He has Prepared for them a disgraceful Punishment [33:58] And those who hurt the believing men and the believing women without them being deserving of it, they are guilty indeed of a false accusation and a manifest sin***?'

قال بريدة: يا رسول الله (صلى الله عليه وآله) ما علمت أنني قصدتك بأذى. قال رسول الله (صلى الله عليه وآله): أو تظن يا بريدة أنه لا يؤذيني إلا من قصد ذات نفسي؟ أما علمت أن عليا مني أنا منه، وأن من آذى عليا فقد آذاني - ومن آذاني - فقد آذى الله، ومن آذى الله فحق على الله أن يؤذيه بأليم عذابه في نار جهنم؟!

Bureydah said: 'O Rasool-Allah [saww] I don't know how I have come to hurt you [saww] so.' Rasool-Allah[saww] said: 'Is it your conjecture O Bureydah that the only way I[saww] get hurt is if someone were to hurt me[saww]? Do you not know that Ali[asws] is from me[saww] and I[saww] am from him[asws]? Whoever hurts Ali[asws] has hurt me[saww]. Whoever hurts me[saww] has hurt Allah[azwj] and whoever hurts Allah[azwj], it Obligates Him[azwj] to Hurt that person, in return by painful Punishment in the Fire of Hell?

يا بريدة أنت أعلم أم الله عزوجل؟ أنت أعلم أم قراء اللوح المحفوظ؟ أنت أعلم أم ملك الارحام؟ قال بريدة: بل الله أعلم، وقراء اللوح المحفوظ أعلم، وملك الارحام أعلم. قال رسول الله (صلى الله عليه وآله) فأنت أعلم يا بريدة؟ أم حفظة علي بن أبي طالب؟ قال: بل حفظة علي بن أبي طالب.

O Bureydah! Are you more knowing or Allah[azwj] Mighty and Majestic? Are you more knowing or the readers of the Guarded Tablet? Are you more knowing or the Angel of the wombs?' Bureydah replied: 'Yes, Allah[azwj] is more Knowing, and the readers of the Guarded Tablet are more knowing and the Angel of the wombs is more knowing.' Rasool-Allah[saww] said: 'Are you more knowing O Bureydah or the record keepers of Ali Bin Abu Talib[asws]? He said: 'But, the record keepers of Ali Bin Abu Talib[asws] (know more).'

قال رسول الله (صلى الله عليه وآله): فكيف تخطئه وتلومه وتوبخه وتشنع عليه في فعله، وهذا جبرئيل أخبرني، عن حفظة علي (عليه السلام) أنه ما كتبوا عليه قط خطيئة منذ - يوم - ولد

Rasool-Allah[saww] said: 'How could you blame him[asws] and accuse him[asws] and chide him[asws] for his[asws] actions, for here is Jibraeel[as] who informs me that from the record keepers of Ali[asws] that they have never ever recorded for him[asws] any sin from the day of his[asws] coming into this World.

وهذا ملك الارحام حدثني أنهم كتبوا قبل أن يولد، حين استحكم في بطن أمه، أنه لا يكون منه خطيئة أبدا،

And here is the Angel of the wombs who relates to me that even before he[asws] was revealed to this world it was already written that he[asws] will never commit any errors ever.

وهؤلاء قراء اللوح المحفوظ أخبروني ليلة أسري بي أنهم وجدوا في اللوح المحفوظ '' علي المعصوم من كل خطأ وزلة''.

And here are these readers of the Guarded Tablet who inform me that on the night of the Ascension that they found Inscribed on the Guarded Tablet ''Ali[asws] is infallible from all mistakes and straying''.

فكيف تخطئه ـ أنت ـ يا بريدة وقد صوبه رب العالمين والملائكة المقربون؟ يا بريدة لا تعرض لعلي بخلاف الحسن الجميل، فانه أمير المؤمنين، وسيد الوصيين، ـ وسيد الصالحين ـ وفارس المسلمين، وقائد الغر المحجلين، وقسيم الجنة والنار، يقول يوم القيامة للنار: هذا لي وهذا لك.

How can you fault him O Bureyda, when the Lord[azwj] of the Worlds and the Angels of Proximity all State him[asws] to be correct? O Bureyda, do not behave with Ali[asws] other than in a goodly and beautiful manner, for he[asws] is Amir-ul-Momineen[asws] and the Chief of the Successors [as] and the Chief of the righteous and the Horse-ride of the Muslims, and the Guide of the resplendent, and the Distributor of the Paradise and the Fire who[asws] will say to Fire on the Day of Judgement, 'This one is for me[asws] and the other one is for you'.

ثم قال: يا بريدة أترى ليس لعلي من الحق عليكم معاشر المسلمين، ألا تكايدوه ولا تعاندوه ولا تزايدوه؟ هيهات ـ هيهات ـ إن قدر علي عند الله تعالى أعظم من قدره عندكم، أولا أخبركم؟ قالوا: بلى يا رسول الله. قال رسول الله (صلى الله عليه وآله): فان الله يبعث يوم القيامة أقواما تمتلئ من جهة السيئات موازينهم فيقال لهم: هذه السيئات فأين الحسنات؟ وإلا فقد عطبتم. فيقولون: يا ربنا ما نعرف لنا حسنات. فاذا النداء من قبل الله عزوجل: '' لئن لم تعرفوا لانفسكم ـ عبادي ـ حسنات فاني أعرفها لكم، وأوفرها عليكم ''.

Then he[asws] said: 'O Bureydah! Do you not see Ali[asws] to be from the truth for you group of Muslims, not to be argued against, not to be disputed against and not to be angered? Far, far it is from this – for the value of Ali[asws] with Allah[azwj] is far greater than what you behold for him[asws], shall I [saww] inform you about this?' He said: 'Yes O Rasool-Allah[saww]! Rasool-Allah[saww] said; 'Allah[azwj] Will Resurrect a group on the Day of Judgement whose scale will be full of sins and Say to them: 'These are your sins, so where are your good deeds?' They will say: O our Lord[azwj]! We are not aware of any of our good deeds.' A Call will come from Allah[azwj]: My[azwj] servants, although you are not aware of your selves and your goods deeds, I[azwj] am Aware of them, I[azwj] shall Give them to you.'

ثم تأتي الريح برقعة صغيرة ـ و ـ تطرحها في كفة حسناتهم، فترجح بسيئاتهم بأكثر مما بين السماء والارض،

Then the wind will carry a small piece of paper and land on the other hand of the scale, and turn the scale even though the sins would be more numerous than what is between the earth and the sky.

فيقال لاحدهم: خذ بيد أبيك وأمك وإخوانك وأخواتك وخاصتك وقراباتك وأخذانك ومعارفك، فأدخلهم الجنة. فيقول أهل المحشر: يا ربنا أما الذنوب فقد عرفناها، فماذا كانت حسناتهم؟ فيقول الله عزوجل: يا عبادي، مشى أحدهم ببقية دين عليه

لاخيه إلى أخيه فقال: خذها فاني أحبك بحبك لعلي بن أبي طالب (عليه السلام) فقال له الآخر: قد تركتها لك بحبك لعلي بن أبي طالب (عليه السلام) ولك من مالي ما شئت. فشكر الله تعالى ذلك لهما فحط به خطاياهما، وجعل ذلك في حشو صحائفهما وموازينهما، وأوجب لهما ولو الديهما ولذريتهما الجنة.

It will be said to one of them: 'Take your father by your hand, and your mother, and your brothers and your sisters and your speciAl-ones, and your near relatives, and your friends and your acquaintances, enter with them all into the Paradise.' The people of the Resurrection will say: 'O Lord [azwj]! As for their sins, we know them, but what was their good deed?' Allah[azwj] Mighty and Majestic would Say to them: 'O My[azwj] servants! One of them went to his brother to pay off the debt of his other brother and said to him, 'Here is the rest of it for I find you to be in love with Ali Bin Abu Talib[asws].' The other one said to him: 'I forgive this debt for your love of Ali Bin Abu Talib[asws], so take from my wealth what you want.' Allah[azwj] Thanked them for this and confiscated all their wrong doings and included this deed of their on their scales and due to this I[azwj] have made Paradise Obligatory for for them and their parents and their offspring.'

ثم قال: يا بريدة إن من يدخل النار ببغض علي أكثر من حصى الخذف التي يرمي بها عند الجمرات، فاياك أن تكون منهم.

Then he[saww] said: 'O Bureydah! The number of people who will enter Hell for their hatred of Ali[asws], is far more numerous than the pebbles that are thrown (during Pilgrimage), so beware, and do not be one of them.'[3750]

محمد بن يحيى عن احمد بن محمد عن ابى سنان عن منذر بن يزيد عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام: إذا كان يوم القيامة نادى مناد: اين الصدود لاوليائي فيقوم قوم ليس على وجوههم لحم فيقال: هؤلاء الذين آذوا المؤمنين ونصبوا لهم وعاندوهم وعنفوهم في دينهم ثم يؤمر بهم إلى جهنم.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Sinan, from Munzar Bin Yazeed, from Al-MufazzAl-Bin Umar who said,

'Abu Abdullah[asws] said: 'When it will be the Day of Judgement, a Caller would Call out: ''Where are the ones who repelled My[azwj] friends?'' So a group would stand up who would not have flesh upon their faces. So it would be said: ''These are the ones who hurt the Believers, and established (enmity) against them, and opposed them, and were violent to them regarding their Religion''. Then it would be Ordered for them to be taken to Hell'.[3751]

VERSES 59 & 60

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {59} لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا {60}

[33:59] O Prophet! Say to your wives and your daughters and the women-folk of the Believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble;

[3750] Tafseer Imam Hassan Al Askari [asws] – S 70
[3751] Tafseer Noor Al Saqalayn – CH 33 H 241

and Allah is Forgiving, Merciful [33:60] If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly Set you over them, then they shall not be your neighbours in it but for a little while

علي بن إبراهيم: و أما قوله: يا أَيُّهَا النَّبِيُّ قُلْ لِأَزْواجِكَ وَ بَناتِكَ وَ نِساءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ كان سبب نزولها: أن النساء كن يخرجن إلى المسجد، و يصلين خلف رسول الله (صلى الله عليه و آله)، فإذا كان الليل خرجن إلى صلاة المغرب، و العشاء الآخرة، و الغداة، يقعد الشبان لهن في طريقهن فيؤذونهن، و يتعرضون لهن، فأنزل الله: يا أَيُّهَا النَّبِيُّ قُلْ لِأَزْواجِكَ وَ بَناتِكَ وَ نِساءِ الْمُؤْمِنِينَ إلى قوله: ذلِكَ أَدْنى أَنْ يُعْرَفْنَ فَلا يُؤْذَيْنَ وَ كانَ اللَّهُ غَفُوراً رَحِيماً.

Ali Bin Ibrahim said,

'And as for His[azwj] Words ***[33:59] O Prophet! Say to your wives and your daughters and the women-folk of the Believers that they let down upon them their over-garments***, the reason for its Revelation was that the women used to come out to the Masjid, and Pray behind Rasool-Allah[saww]. So when it was the night time, they would come out for the Evening and the Night, and the Dawn Prayer. The youth would sit in their path and would be bothering them and presenting themselves to them. So Allah[azwj] Revealed ***[33:59] O Prophet! Say to your wives and your daughters and the women-folk of the Believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful***'.

و قال: و أما قوله: لَئِنْ لَمْ يَنْتَهِ الْمُنافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لا يُجاوِرُونَكَ فِيها إِلَّا قَلِيلًا فإنها نزلت في قوم منافقين كانوا في المدينة يرجفون برسول الله (صلى الله عليه و آله) إذا خرج في بعض غزواته، يقولون: قتل، و أسر، فيغتم المسلمون لذلك، و يشكون إلى رسول الله (صلى الله عليه و آله)، فأنزل الله في ذلك: لَئِنْ لَمْ يَنْتَهِ الْمُنافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أي شك وَ الْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لا يُجاوِرُونَكَ فِيها أي نأمرك بإخراجهم من المدينة إِلَّا قَلِيلًا.

And said, 'And as for His[azwj] Words ***[33:60] If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly Set you over them, then they shall not be your neighbors in it but for a little while***, so it was Revealed regarding a group of hypocrites who were in Al-Medina agitating against Rasool-Allah[saww] whenever he[saww] went out for one of the Military expeditions, by saying, 'He[saww] has been killed, and captures, so the Muslims would be grieving as a result of that'. And they (people) complained to Rasool-Allah[saww], so Allah[azwj] Revealed with regards to that ***[33:60] If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly Set you over them, then they shall not be your neighbors in it but for a little while***'.[3752]

VERSE 61

مَلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا {61}

[33:61] Accursed: wherever they are found they shall be seized and killed with a (fierce) killing

[3752] تفسير القمي 2: 196.

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «ملعونين، فوجبت عليهم اللعنة، يقول الله بعد اللعنة: أَيْنَما ثُقِفُوا أُخِذُوا وَ قُتِّلُوا تَقْتِيلًا».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] has said: 'Accursed – so the Curse was Obligated upon them. Allah[azwj] is Saying after the Curse ***[33:61] wherever they are found they shall be seized and killed with a (fierce) killing***'.[3753]

VERSES 62 - 68

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {62} يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا {63} إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا {64} خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {65} يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا {66} وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا {67} رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا {68}

[33:62] Sunnah of Allah with respect to those who have gone before; and you shall not find any change in the Sunnah of Allah [33:63] The people ask you about the Hour; Say: But rather, the Knowledge of it is with Allah, and what will make you comprehend that the Hour may be near? [33:64] Surely, Allah has Cursed the unbelievers and has Prepared for them a Blazing Fire [33:65] To abide therein for a long time; they shall not find a protector or a helper [33:66] On the Day when their faces shall be turned back into the fire, they shall say: O, if only we had obeyed Allah and obeyed the Rasool! [33:67] And they shall say: O our Lord! Surely we obeyed our leaders and our great ones, so they led us astray from the Path [33:68] O our Lord! Give them a double Punishment and Curse them with a great Curse

فتنة بنى أمية

أخوف الفتن ألا إن أخوف الفتن عليكم من بعدي فتنة بني أمية. إنها فتنة عمياء صماء مطبقة مظلمة، عمت فتنتها وخصت بليتها. أصاب البلاء من أبصر فيها وأخطأ البلاء من عمي عنها. أهل باطلها ظاهرون على أهل حقها، يملؤون الأرض بدعا وظلما وجورا. وأول من يضع جبروتها ويكسر عمودها وينزع أوتادها الله رب العالمين وقاصم الجبارين.

'Fitna' (Strife) of the Clan of Umayyad

I[asws] fear the 'Fitna'. Nay! I[asws] fear for your all the 'Fitna' of the Clan of 'Umayyad' (Umayyad) . It will be blind, deaf, and have levels of darkness. Its 'Fitna' will be generAl-but its affliction will be specific. It will trouble the one who sees it, and stray the one who would avoid it. Its wrongful ones will force themselves upon its rightful ones, filling the earth with innovation, injustice and oppression. The first one to End its tyranny and Break its pillars and Remove its pegs will be no one but Allah[azwj] the Lord[azwj] of the Worlds, the Crusher of the tyrants.

ألا إنكم ستجدون بني أمية أرباب سوء بعدي كالناب الضروس تعض بفيها وتخبط بيديها وتضرب برجليها وتمنع درها. وأيم الله، لا تزال فتنتهم حتى لا تكون نصرة أحدكم لنفسه إلا كنصرة العبد السوء لسيده، إذا غاب سبه وإذا حضر أطاعه. وأيم الله لو شردوكم تحت كل كوكب لجمعكم الله لشر يوم لهم.

[3753] تفسير القمي 2: 197

Nay! You will find the Clan of Umayyad to be evil lords after me[asws], like the teeth of a canine biting by it, hitting by its hands and striking by its legs and preventing from its pearls. And I[asws] swear by Allah[azwj], their 'Fitna' will not cease until not one of you will be able to help himself but like the help of the bad slave for his master, if he is absent he abuses him, and if he is present, he obeys him. And I[asws] swear by Allah[azwj], even if you disperse to be underneath each of the stars, Allah[azwj] will Gather you all for their evil days.

فتن ما بعد بني أمية

فقال الرجل: فهل من جماعة - يا أمير المؤمنين - بعد ذلك؟ قال عليه السلام: إنها ستكونون جماعة شتى، عطاؤكم وحجكم وأسفاركم واحد والقلوب مختلفة. قال: قال واحد: كيف تختلف القلوب؟ قال عليه السلام: هكذا - وشبك بين أصابعه - ثم قال: يقتل هذا هذا وهذا هذا، هرجا هرجا ويبقى طغام جاهلية ليس فيها منار هدى ولا علم يرى. نحن أهل البيت منها بمنجاة ولسنا فيها بدعاة.

'Fitna' after the Clan of Umayyad

The man said, 'Will there be a community after that, O Amir-ul-Momineen?' He[asws] said: 'There will be a diverse community. Your charities and your Pilgrimages and your travels will be one, but your hearts will be different'. One of them said, 'How will their hearts be different?' He[asws] said: 'Like this' – and tangled his[asws] fingers – then said: 'This one will kill this one, and this one will kill this one. There will be trouble after trouble, and the unfairness of the era of ignorance will remain. There will not be a Minaret of guidance or a flag to be seen. We[asws], the People[asws] of the Household will be rescued from it, and we[asws] will not be preaching 'calling' (that will be the time of Taqeeya) during that time.

قال: فما أصنع في ذلك الزمان يا أمير المؤمنين؟ قال عليه السلام: انظروا أهل بيت نبيكم، فإن لبدوا فالبدوا وإن استنصروكم فانصروهم تنصروا وتعذروا، فإنهم لن يخرجوكم من هدى ولن يدعوكم إلى ردى، ولا تسبقوهم بالتقدم فيصرعكم البلاء وتشمت بكم الأعداء. يفرج الله عن الفتن بالإمام المهدي عليه السلام

One asked, 'So what shall I do in that era, O Amir-ul-Momineen[asws]?' He[asws] said: 'Look at the People[asws] of the Household of your Prophet[saww]. If they[asws] remain at their[asws] homes, you remain at your homes, and if they[asws] ask you for your help, help them so that you will be helped and be excused, for they[asws] will never exit you from guidance, and will never call you all to destruction, and do not place yourselves in front of them[asws] or else you will be killed by the afflictions and your enemies will rejoice over you. Allah[azwj] will Release you from the 'Fitna' by the Imam Al-Mahdi[ajfj]'.

قال: فما يكون بعد ذلك يا أمير المؤمنين؟ قال عليه السلام: يفرج الله البلاء برجل من بيتي كانفراج الأديم من بيته. ثم يرفعون إلى من يسومهم خسفا ويسقيهم بكأس مصبرة ولا يعطيهم ولا يقبل منهم إلا السيف،

He said, 'So what will happen after that, O Amir-ul-Momineen[asws]?' He[asws] said: 'Allah[azwj] will Effect the Release from the affliction by a man[asws] from my[asws] Household, but many will turn against him[ajfj]. Then He[azwj] will Raise them to the one[asws] who will swallow up their afflictions and quench them with a consoling cup, and he[asws] will neither give them nor will he[asws] accept from them anything except with the sword.

هرجا هرجا، يحمل السيف على عاتقه ثمانية أشهر حتى تود قريش بالدنيا وما فيها أن يروني مقاما واحدا فأعطيهم وآخذ منهم بعض ما قد منعوني وأقبل منهم بعض ما يرد عليهم حتى يقولوا: (ما هذا من قريش، لو كان هذا من قريش ومن ولد فاطمة لرحمنا)

There will be (at that time) troubles after troubles, he[asws] will carry the sword for eight months, to the extent that the Qureish would wish to give the whole world and whatever it contains (in order to find relief) to be able to see me[asws] at least once. So that they can give me back whatever they had taken from me. But he (Imam e Zaman[ajfj]) will be very severe on them (without giving them any allowances) until they will say, 'This man is not from the Qureish. Had he[asws] been from the Qureish and from the children of Fatima[asws], he[asws] would be merciful to us'.

يغريه الله ببني أمية فيجعلهم تحت قدميه ويطحنهم طحن الرحى. (ملعونين أينما ثقفوا أخذوا وقتلوا تقتيلا، سنة الله في الذين خلوا من قبل ولن تجد لسنة الله تبديلا).

Thus Allah[azwj] will Give him[asws] victory over the Clan of Umayyad, so he[ajfj] will place them under his[ajfj] feet, and he[asws] will grind them like the grinding of the mill. ***[33:61] They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy). [33:62] (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah***'.[3754]

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث طويل يذكر فيه صفة الكافر يوم القيامة، قال: «ثم تجيء صحيفته تطير من خلف ظهره، فتقع في شماله، ثم يأتيه ملك فيثقب صدره إلى ظهره، ثم يقلب شماله إلى خلف ظهره.

In the Book Sifat Al-Jannat Wa Al-Naar – From Saeed Bin Janah, from Awf Bin Abdullah Al-Azdy, from Jabir Bin Yazeed Al-Ju'fy, who has said:

'Abu Ja'far[asws], in a lengthy Hadeeth in which he[asws] mentioned the description of the infidel on the Day of Judgement. He[asws] said: 'Then his book will come flying in from behind him, so it would settle on his left. Then an Angel would come to him and pierce his chest all the way to his back, then turn his left side to behind his back.

ثم يقال له: اقرأ كتابك. قال فيقول: كيف أقرأ و جهنم أمامي؟ قال: فيقول الله: دق عنقه، و اكسر صلبه، و شد ناصيته، إلى قدميه، ثم يقول: خُذُوهُ فَغُلُّوهُ.

Then he will say to him: 'Read your book'. So he would say, 'How can I read whilst Hell is in front of me?' Allah[azwj] will Say: ''Break his neck, and break his backbone, and tighten his forehead to his feet''. Then He[azwj] will Say ***[69:30] Grab hold of him, so bind him***'.

قال: فيبتدره لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من ينتف لحيته، و منهم من يعض لحمه، و منهم من يحطم عظامه، قال: فيقول: أما ترحموني؟ قال: فيقولون: يا شقي، كيف نرحمك و لا يرحمك أرحم الراحمين! أ فيؤذيك هذا؟ قال: فيقول: نعم، أشد الأذى. قال: فيقولون: يا شقي، و كيف لو طرحناك في النار؟ قال: فيدفعه الملك في صدره دفعة فيهوي سبعين ألف عام، قال: فيقولون: يا لَيْتَنا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَا

He[asws] said: 'In respect of the Words of Allah[azwj], seventy thousand Angels of extreme cruelty would surprise him. So, from among them would be one who would

[3754] Kitaab Sulaym Bin Qays Al Hilali – H 17

pluck his beard, and from them would be one who would bite his flesh, and from among them would be one who would break his bones'. So he would be saying, 'Will you not have mercy on me?' They would be saying, 'O wretch! How can we have mercy on you, and the most Merciful One[azwj] did not have Mercy on you? Is this hurting you?' He would be saying, 'Yes, it hurts extremely'. So they would be saying, 'O wretch! And how would it be if we flung you into the Fire?' So the Angel on his chest would fling him, and he would fall for seventy thousand years'. So he would be saying ***[33:66] O, if only we had obeyed Allah and obeyed the Rasool!***'

قال: فيقرن معه حجر [عن يمينه]، و شيطان عن يساره، حجر كبريت من نار يشتعل في وجهه، و يخلق الله له سبعين جلدا، كل جلد غلظه أربعون ذراعا، [بذراع الملك الذي يعذبه، و] بين الجلد إلى الجلد [أربعون ذراعا، و بين الجلد إلى الجلد] حيات و عقارب من نار، و ديدان من نار، رأسه مثل الجبل العظيم، و فخذاه مثل جبل ورقان- و هو جبل بالمدينة- مشفره أطول من مشفر الفيل، فيسحبه سحبا، و أذناه عضوضان بينهما سرادق من نار تشتعل، قد أطلعت النار من دبره على فؤاده، فلا يبلغ دوين بنيانها «4» حتى يبدل له سبعون سلسلة، للسلسلة سبعون ذراعا، ما بين الذراع إلى الذراع حلق، عدد قطر المطر، لو وضعت حلقة منها على جبال الأرض لأذابتها».

He[asws] said: 'So he would be paired with a rock from his right and a devil from his left, a stone of sulphur from Fire burning in his face. And Allah[azwj] would have Created for him seventy (layers of) skin tightened for forty cubits, with the Angel Punishing him with one layer, and between one layer of skin and the other layer are forty cubits, and between the skin and the other skin are snakes and scorpions from Fire, and worms from Fire. Its head would be like the great mountain, and its thighs would be like Mount Warqan – and it is a mountain at Al-Medina – its nose longer than the nose of the elephant. So it would be exhaling clouds, and its two ears are long and narrow, between each of them would be a marquee from Fire. It would exhale fire from its behind on to his heart. So its affliction would not reach until they change for it the seventy chains, ***[69:32] into a chain the length of which is seventy cubits***. In between one cubit and another would be rings the number of the drops of rain. If one of it were to be placed upon a mountain of the earth, it would melt it'.[3755]

علي بن إبراهيم، في قوله: يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ، فإنها كناية عن الذين غصبوا آل محمد (عليهم السلام) حقهم يَقُولُونَ يا لَيْتَنا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَا يعني في أمير المؤمنين (عليه السلام) وَ قالُوا رَبَّنا إِنَّا أَطَعْنا سادَتَنا وَ كُبَراءَنا فَأَضَلُّونَا السَّبِيلَا و هما الرجلان، و السادة و الكبراء، هما أول من بدأ بظلمهم و غصبهم.

Ali Bin Ibrahim –

Regarding His[azwj] Words ***[33:66] On the Day when their faces shall be turned back into the Fire***, so it is a metaphor about the ones who usurped the rights of the Progeny[asws] of Muhammad[saww] ***they shall say: O, if only we had obeyed Allah and obeyed the Rasool!*** Meaning, regarding Amir-ul-Momineen[asws] ***[33:67] And they shall say: O our Lord! Surely we obeyed our leaders and our great ones, so they led us astray from the Path***, and these are two men , and the leaders and great ones. These two are the first ones who began the injustices upon them[asws], and usurping their[asws] rights'.

قال: قوله: فَأَضَلُّونَا السَّبِيلَا أي طريق الجنة، و السبيل: أمير المؤمنين (عليه السلام)، ثم يقولون: رَبَّنا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذابِ وَ الْعَنْهُمْ لَعْناً كَبِيراً.

[3755] (الاختصاص: 361)

His[azwj] Words ***so they led us astray from the Path*** i.e., the Path of the Paradise, and the Path is Amir-ul-Momineen[asws]. Then they would be saying ***[33:68] O our Lord! Give them a double Punishment and Curse them with a great Curse***'.[3756]

VERSE 69

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا {69}

[33:69] O you who believe! Do not become like those who hurt Musa. So Allah Cleared him from what they said, and he had a high esteem with Allah

ثم قال علي بن إبراهيم: و حدثني أبي، عن النضر بن سويد، عن صفوان، عن أبي بصير، عن أبي عبد الله (عليه السلام): «أن بني إسرائيل كانوا يقولون: ليس لموسى ما للرجال. و كان موسى إذا أراد الاغتسال ذهب إلى موضع لا يراه فيه أحد من الناس، فكان يوما يغتسل على شط نهر و قد وضع ثيابه على صخرة، فأمر الله الصخرة فتباعدت عنه حتى نظر بنو إسرائيل إليه، فعلموا أنه ليس كما قالوا، فأنزل الله: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَكُونُوا كَالَّذِينَ آذَوْا مُوسى فَبَرَّأَهُ اللَّهُ مِمَّا قالُوا وَ كانَ عِنْدَ اللَّهِ وَجِيهاً».

Then Ali Bin Ibrahim said, 'And my father narrated to me, from Al-Nazar Bin Suweyd, from Safwaan, from Abu Baseer, who says:

'Abu Abdullah[asws] has said: 'The Children of Israel were saying, 'There is not for Musa[as] what is for the men!'. And whenever Musa[as] wanted to bathe, he[as] used to go to a place where he[as] could not be seen by anyone from the people. So, one day he[as] bathed on the river bank, and had placed his[as] clothes upon a rock. So Allah[azwj] Commanded the rock to distance itself from him[as] until the Children of Israel looked at him[as]. Thus they came to know that he[as] is not as they were speaking of. So, Allah[azwj] Revealed ***[33:69] O you who believe! Do not become like those who hurt Musa. So Allah Cleared him from what they said, and he had a high esteem with Allah***'.[3757]

ثم قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد، عن أحمد بن النضر، عن محمد بن مروان، رفعه إليهم (عليهم السلام)، فقال: «يا أَيُّهَا الَّذِينَ آمَنُوا لا تؤذوا رسول الله في علي و الأئمة (عليهم السلام) كما آذَوْا مُوسى فَبَرَّأَهُ اللَّهُ مِمَّا قالُوا وَ كانَ عِنْدَ اللَّهِ وَجِيهاً».

Then (Ali Bin Ibrahim) said, 'Al-Husayn Bin Muhammad informed us, from Al-Moala Bin Muhammad, from Ahmad Bin Al-Nazar, from Muhammad Bin Marwaan,

Being asked from them[asws], it is said: '***[33:69] O you who believe!*** Do not hurt Rasool-Allah[saww] regarding Ali[asws] and the Imams[asws] just as Musa[as] was hurt ***So Allah Cleared him from what they said, and he had a high esteem with Allah***'.[3758]

ابن بابويه: عن أبيه، قال: حدثنا، علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح بن عقبة، عن علقمة، عن الصادق (عليه السلام)، في حديث: «ألم ينسبوا موسى (عليه السلام) إلى أنه عنين، و آذوه حتى برأه الله مما قالوا، و كان عند الله وجيها؟».

[3756] تفسير القمي 2: 197
[3757] تفسير القمّي 2: 197
[3758] تفسير القمّي 2: 197

Ibn Babuwayh, from his father, from Ali Bin Muhammad Bin Quteyba, from Hamdaan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail, from Salih Bin Uqba, from Alqamah,

(It has been narrated) from Al-Sadiq[asws] – in a Hadeeth: 'Did they not attribute to Musa[as] that he[as] was deficient, and hurt him[as] until ***Allah Cleared him from what they said, and he had a high esteem with Allah***?'[3759]

في اصول الكافي الحسين بن محمد عن معلى بن محمد عن احمد بن النضر عن محمد بن مروان رفعه إليهم في قول الله عزوجل: (وما كان لكم ان تؤذوا رسول الله) في على والائمة (كالذين آذوا موسى فبرأه الله مما قالوا).

In Usool Al-Kafi – Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Al-Nazal, from Muhammad Bin Marwan,

It was asked from them[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[33:53] and it does not behove you that you should hurt Rasool Allah*** regarding Ali[asws] and the Imams[asws] ***[33:69] like those who hurt Musa. So Allah Cleared him from what they said***'.[3760]

VERSE 70 - 71

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا {70} يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا {71}

[33:70] O you who believe! Fear Allah and speak the right word [33:71] He will Put your deeds into a right state for you, and Forgive you your faults; and whoever obeys Allah and His Rasool, he indeed achieves a mighty success

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط، عن علي ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، «و من يطع الله و رسوله في ولاية علي و الأئمة من بعده فقد فاز فوزا عظيما، هكذا نزلت».

Muhammad Bin yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer, who narrates:

Abu Abdullah[asws] has said: '***The one who obeys Allah and His Rasool regarding Wilayah of Ali[asws] and the Imams[asws] from after him so he has indeed achieved a mighty success*** – This is how it was Revealed'.[3761]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ الصُّوفِيِّ وَيْحَكَ يَا عَبَّادُ غَرَّكَ أَنْ عَفَّ بَطْنُكَ وَ فَرْجُكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيداً يُصْلِحْ لَكُمْ أَعْمالَكُمْ اعْلَمْ أَنَّهُ لَا يَتَقَبَّلُ اللَّهُ مِنْكَ شَيْئاً حَتَّى تَقُولَ قَوْلًا عَدْلًا.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus who said:

Abu Abdullah[asws] said to Abbaad Bin Kaseer Al-Basry Al-Soufy: 'Woe be unto you, O Abbaad! You have deceived yourself by (merely) abstaining from your stomach and your genitals. Allah[azwj] Mighty and Majestic has Said: ***[33:70] O you who believe!***

[3759] الأمالي: 91/ 3
[3760] Tafseer Noor Al Saqalayn – CH 33 H 252
[3761] الكافي 1: 342/ 8

Fear Allah and speak the right word [33:71] He will Put your deeds into a right state for you, and Forgive you your faults; and whoever obeys Allah and His Rasool, he indeed achieves a mighty success You must realise that Allah[azwj] will not Accept from you anything until you speak the truth and a just word'.[3762]

VERSES 72 & 73

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا {72} لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {73}

[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:73] So Allah will Punish the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will Turn (mercifully) to the believing men and the believing women, and Allah was (always) Forgiving, Merciful

محمد بن يعقوب: عن محمد بن يحيي، عن محمد بن الحسين، عن الحكم بن مسكين، عن إسحاق بن عمار، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّا عَرَضْنَا الْأَمانَةَ عَلَى السَّماواتِ وَ الْأَرْضِ وَ الْجِبالِ فَأَبَيْنَ أَنْ يَحْمِلْنَها وَ أَشْفَقْنَ مِنْها وَ حَمَلَهَا الْإِنْسانُ إِنَّهُ كانَ ظَلُوماً جَهُولًا، قال: «هي ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Al-Hakam Bin Maskeyn, from Is'haq Bin Amaar, from a man,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant***, he[asws] said: 'It is the Wilayah of Amir-ul-Momineen[asws]'.[3763]

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا أبو محمد بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): «إن الله تبارك و تعالى خلق الأرواح قبل الأجساد بألفي عام، فجعل أعلاها و أشرفها أرواح محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم)، فعرضها على السماوات، و الأرض، و الجبال، فغشيها نورهم.

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qataan, from Abu Muhammad Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Muhammad Bin Sinan, from Al-MufazzAl-Bin umar who said,

'Abu Abdullah[asws] said: 'Allah[azwj] Blessed and High Created the souls before the bodies by two thousand years. So He[azwj] Made the highest of these and the noblest of these to be the souls of Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] after them[asws]. So He[azwj] Presented these to the skies, and the earth, and the mountains. They were overwhelmed by their[asws] Light'.

[3762] الكافي 8: 107/ 81
[3763] الكافي 1: 341/ 2

فقال الله تبارك و تعالى للسماوات و الأرض و الجبال: هؤلاء أحبائي، و أوليائي، و حججي على خلقي، و أئمة بريتي، ما خلقت خلقا أحب إلي منهم، لهم و لمن تولاهم خلقت جنتي، و لمن خالفهم و عاداهم خلقت ناري، فمن ادعى منزلتهم مني، و محلهم من عظمتي عذبته عذابا أليما لا أعذبه أحدا من العالمين، و جعلته مع المشركين في أسفل درك من ناري،

So Allah[azwj] Blessed and High Said to the skies, and the earth, and the mountains: ‘‘These[asws] are My[azwj] Beloved, and My[azwj] Guardians (for My[azwj] Creation), and My[azwj] Proofs over My[azwj] creatures, and My[azwj] righteous Imams[asws]. I[azwj] have not Created a creation more Beloved to Me[azwj] than them[asws]. It is for them[asws], and the ones that love them[asws] that I[azwj] Created My[azwj] Paradise. And for the ones who oppose them[asws], I[azwj] Created My[azwj] Fire. So the one who claims their[asws] status from Me[azwj], and their Place from My[azwj] Greatness, I[azwj] will Punish him with such a grievous Punishment, that I[azwj] will not Punish anyone else from the Worlds, and Make him to be with the Polytheists in the lowest Level of My[azwj] Fire.

و من أقر بولايتهم، و لم يدع منزلتهم مني و مكانهم من عظمتي جعلته معهم في روضات جناتي، و كان لهم فيها ما يشاءون عندي، و أبحتهم كرامتي، و أحللتهم جواري، و شفعتهم في المذنبين من عبادي و إمائي، فولايتهم أمانة «1» عند خلقي، فأيكم يحملها بأثقالها، و يدعيها لنفسه دون خيرتي؟

The one who accepts their[asws] Wilayah, and does not make a claim to their status from Me[azwj], from My[azwj] Greatness. I[azwj] will Make him to be with them[asws] in the Gardens of My[azwj] Paradise. And there shall be for him therein whatsoever he may be desiring for in My[azwj] Presence. And I[azwj] will Endow My[azwj] Prestige upon him, and Permit My[azwj] Neighbourhood for him, and will interceded for the sinners from My[azwj] servants and maids. Thus, their[asws] Wilayah is a Trust with My[azwj] creatures. So which ones of you would bear it with its weight, and claim it for himself beside My[azwj] Goodness?‘‘

فأبت السماوات و الأرض و الجبال أن يحملنها، و أشفقن من ادعاء منزلتها، و تمني محلها من عظمة ربها، فلما أسكن الله عز و جل آدم و زوجته الجنة، و قال لهما: وَ كُلا مِنْها رَغَداً حَيْثُ شِئْتُما وَ لا تَقْرَبا هذِهِ الشَّجَرَةَ يعني شجرة الحنطة فَتَكُونا مِنَ الظَّالِمِينَ.

So the skies, and the earth, and the mountains refused to bear it, and feared from claiming its status, and wished for its place from the Greatness of their Lord[azwj]. So when Allah[azwj] Mighty and Majestic Settled Adam[as] and his[as] wife in the Paradise, and He[azwj] Said to the two of them ***[2:35] And We Said: O Adam! You and your wife can dwell in the garden and eat from it a plenteous (food) wherever you wish, but do not approach this tree*** Meaning the tree of wheat ***for then you would become of the unjust***’.

فنظرا إلى منزلة محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم)، فوجداها أشرف منازل الجنة، فقالا: يا ربنا، لمن هذه المنزلة؟ فقال الله جل جلاله: ارفعا رءوسكما إلى ساق عرشي. فرفعا رؤوسهما، فوجدا اسم محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم) مكتوبة على ساق العرش بنور من نور الجبار جل جلاله،

So they[as] looked at the status of Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] after them[asws], so the two of them[as] found them[asws] to be of the noblest statii in the Paradise. So they[as] said: ‘O our[as] Lord[azwj]! For whom are these statii?’ So Allah[azwj] Majestic is His[azwj] Majesty, Said: ‘‘Raise your[as] heads towards the Leg of the Throne!‘‘ So they[as] raised their[as] heads, and found the names of Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-

Hassan[asws], and Al-Husayn[asws], and the Imams[asws] after them[asws], Inscribed upon the Leg of the Throne by a Light from the Light of the Compeller, Majestic is His[azwj] Majesty.

فقالا: يا ربنا، ما أكرم أهل هذه المنزلة عليك، و ما أحبهم إليك، و ما أشرفهم لديك؟ فقال الله جل جلاله: لولاهم ما خلقتكما، هؤلاء خزنة علمي، و امنائي على سري، إياكما أن تنظرا إليهم بعين الحسد، و تتمنيا منزلتهم عندي و محلهم من كرامتي، فتدخلا بذلك في نهيي و عصياني، فتكونا من الظالمين.

So they[as] said: 'O our[as] Lord[azwj]! What is the Prestige of the People[asws] of this status to You[azwj], and what is their love for You[azwj], and what is their nobility to You[azwj]?' So Allah[azwj] Majestic is His[azwj] Majesty, Said: ''Had it not been for them[asws], I[azwj] would not have Created the two of you[as]. They[asws] are the Treasurers of My[azwj] Knowledge, and Trustees of My[azwj] Secrets. Beware of looking at them with the envious eye, and wish for their[asws] status with Me[azwj], and their[asws] Places from My[azwj] Prestige, for the two of you[as] would enter into My[azwj] Prohibitions, and disobedience to Me[azwj]. So you would become of the unjust ones''.

قالا: ربنا، و من الظالمون؟ قال: المدعون منزلتهم بغير حق. قالا: ربنا، فأرنا منازل ظالميهم في نارك، حتى نراها كما رأينا منزلتهم في جنتك.

They[as] said: 'Our[as] Lord[azwj]! And who are the unjust ones?' He[azwj] Said: ''The claimants of their[asws] statii without right'. They[as] said: 'Our[as] Lord[azwj]! Show to us[as] the status of the ones who are unjust to them[asws], in Your[azwj] Fire, until we[as] see it just as we[as] see their[asws] status in Your[azwj] Paradise'.

فأمر الله تبارك و تعالى النار فأبرزت جميع ما فيها من ألوان النكال و العذاب، و قال عز و جل: مكان الظالمين لهم، المدعين لمنزلتهم في أسفل درك منها، كلما أرادوا أن يخرجوا منها أعيدوا فيها، و كلما نضجت جلودهم بدلوا سواها ليذوقوا العذاب. يا آدم، و يا حواء، لا تنظرا إلى أنواري و حججي بعين الحسد فاهبطكما من جواري، و أحل بكما هواني.

So Allah[azwj] Blessed and High Commanded the Fire, so it highlighted all of what was in it from the types of Torture and Punishment. And the Mighty and Majestic Said: ''The place for those who are unjust to them[asws], the claimants for their[asws] status, is in the lowest Level from it. Every time they intend to exit from it, they would be returned to be in it. And every time their skins peel off, it would be replaced by a new one for tasting the Punishment. O Adam[as], and O Hawwa[as]! Do not look at My[azwj] Lights, and My[azwj] Proofs[asws] with the envious eye, for I[azwj] will Cause the two of you[as] to descend from My[azwj] Nearness, and Permit for the two of you[as], the disgrace from Me[azwj]''.

فوسوس لهما الشيطان ليبدي لهما ما ووري عنهما من سوآتهما، و قال: ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين، أو تكونا من الخالدين، و قاسمهما إني لكما لمن الناصحين، فدلاهما بغرور، و حملهما على تمني منزلتهم، فنظرا إليهم بعين الحسد،

So the Satan[la] whispered to the two of them[as], to show to them[as] what was hidden to them[as] from their[as] private parts, and said, 'Your[as] has not Prohibited to the two of you[as] from this tree except that you[as] would become Angels, or you[as] would become from the eternAl-ones'. And he[la] swore to the two of them[as] that he[la] was from the advisers to the two of them[as]. So he[la] evidence to the two of them[as] by deception, and carried the two of them[as] upon the wishing for their[asws] status. <u>So they[as] looked towards them[asws] with the envious eye</u>.

فخذلا حتى أكلا من شجرة الحنطة، فعاد مكان ما أكلا شعيرا- فأصل الحنطة كلها مما لم يأكلاه، و أصل الشعير كله مما عاد مكان ما أكلاه- فلما أكلا من الشجرة طار الحلي و الحلل عن أجسادهما، و بقيا عريانين وَ طَفِقا يَخْصِفانِ عَلَيْهِما مِنْ وَرَقِ الْجَنَّةِ وَ ناداهُما رَبُّهُما أَ لَمْ أَنْهَكُما عَنْ تِلْكُمَا الشَّجَرَةِ وَ أَقُلْ لَكُما إِنَّ الشَّيْطانَ لَكُما عَدُوٌّ مُبِينٌ قالا رَبَّنا ظَلَمْنا أَنْفُسَنا وَ إِنْ لَمْ تَغْفِرْ لَنا وَ تَرْحَمْنا لَنَكُونَنَّ مِنَ الْخاسِرِينَ قالَ اهْبِطُوا من جواري، فلا يجاورني في جنتي من يعصيني، فاهبطا موكولين إلى أنفسهما في طلب المعاش.

They[as] betrayed to the extent that they[as] ate from the wheat tree, so it returned the place of what they[as] ate from the barley – so the original wheat, all of it was from what they[as] did not eat, and the original barley, all of it was from what was in place what they[as] did eat So when they[as] ate from the tree, their ornaments and their[as] clothes flew away from their[as] bodies, and they[as] remained naked ***[7:22] their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy? [7:23] They said: Our Lord! We have been unjust to ourselves, and if You do not Forgive us, and have mercy upon us, we shall certainly be of the losers [7:24] He said: Get down*** from My[azwj] Nearness, for I[azwj] do not Permit in My[azwj] Paradise, one who disobeys Me[azwj]'. So the two of them[as] got down, with the assignment upon themselves[as] for the seeking of the livelihood.

فلما أراد الله عز و جل أن يتوب عليهما جاءهما جبرئيل (عليه السلام)، فقال لهما: إنكما إنما ظلمتما أنفسكما بتمني منزلة من فضل عليكما، فجزاؤكما ما قد عوقبتما به من الهبوط من جوار الله عز و جل إلى أرضه، فاسألا ربكما بحق هذه الأسماء التي رأيتموها على ساق العرش، حتى يتوب عليكما. فقالا: اللهم، إنا نسألك بحق الأكرمين عليك: محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة (عليهم السلام) إلا تبت علينا، و رحمتنا. فتاب الله عليهما، إنه هو التواب الرحيم.

So when Allah[azwj] Mighty and Majestic that He[azwj] should Turn to them[as], Jibraeel[la] came to the two of them[as], so he[as] said: 'But rather, the two of you[as] have been unjust to yourselves[as] by wishing for the status of the ones[asws] who are better than you[as]. Thus, your[as] recompense with what the two of you[as] have been Punished by, is the descent from the Nearness of Allah[azwj] Mighty and Majestic to His[azwj] earth. Therefore, ask your[as] Lord[azwj] for the sake of these names which the two of you[as] saw upon the Leg of the Throne, until He[azwj] Turns to the two of you[as] Mercifully. So the two of you[as] should say: 'Our Allah[azwj]! We[as] ask You[azwj] for the sake of the ones[asws] Prestigous to You[azwj] – Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] to Turn towards us[as], and be Merficul to us[as]'. So Allah[azwj] Turned towards the two of them[as], for He[azwj] is the Oft-turning, the Merciful'.

فلم يزل أنبياء الله بعد ذلك يحفظون هذه الأمانة، و يخبرون بها أوصياءهم، و المخلصين من أممهم فيأبون حملها، و يشفقون من ادعائها، و حملها الإنسان الذي قد عرف، فأصل كل ظلم منه إلى يوم القيامة، و ذلك قول الله عز و جل: إِنَّا عَرَضْنَا الْأَمانَةَ عَلَى السَّماواتِ وَ الْأَرْضِ وَ الْجِبالِ فَأَبَيْنَ أَنْ يَحْمِلْنَها وَ أَشْفَقْنَ مِنْها وَ حَمَلَهَا الْإِنْسانُ إِنَّهُ كانَ ظَلُوماً جَهُولًا».

So, after that, the Prophets[as] never ceasted to preserve these trusts, and they[as] were informing their[as] successors[as] about it. And the sincere ones from their[as] communities refused to bear it, and were fearful from their enemies, and it was borne by the Humans who understood, so it is the origin of every injustice coming from it up to the Day of Judgement. And these are the Words of Allah[azwj] Mighty and Majestic ***[33:72] Surely We Presented the Trust to the skies, and the earth, and the***

mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant'.[3764]

وعنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، قال: سألت أبا الحسن علي بن موسى الرضا (عليهما السلام) عن قول الله عز و جل: إِنَّا عَرَضْنَا الْأَمانَةَ عَلَى السَّماواتِ وَ الْأَرْضِ وَ الْجِبالِ فَأَبَيْنَ أَنْ يَحْمِلْنَها، الآية. فقال: «الأمانة: الولاية، من ادعاها بغير حق كفر».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid who said,

'I asked Abu Al-Hassan Ali[asws] Bin Musa Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it*** – the Verse, so he[asws] said: 'The Trust – The Wilayah. The one who claims it without right, has disbelieved'.[3765]

ابن شهر آشوب: عن أبي بكر الشيرازي في (نزول القرآن في شأن علي (عليه السلام)، بالإسناد عن مقاتل، عن محمد بن الحنفية، عن أمير المؤمنين (عليه السلام)، في قوله تعالى: إِنَّا عَرَضْنَا الْأَمانَةَ عَلَى السَّماواتِ وَ الْأَرْضِ. قال: «عرض الله أمانتي على السماوات السبع بالثواب و العقاب، فقلن: ربنا، لا نحملها بالثواب و العقاب، لكن نحملها بلا ثواب و لا عقاب.

Ibn Shehr Ashub, from Abu Bakr Al-Sheyrazi in Nuzool Al-Quran Fi Sha'n Ali [asws], by the chain from Maqaatil, from Muhammad Bin Al-Hanafiyya,

(It has been narrate) from Amir-ul-Momineen[asws], regarding the Words of the High ***[33:72] Surely We Presented the Trust to the skies, and the earth***, said: 'Allah[azwj] Presented my[asws] Trust to the seven skies with the Reward and the Punishment, so they said, 'Our Lord[azwj]! We will not bear it with the Reward and the Punishment, but we will bear it without Reward and Punishment'.

و إن الله عرض أمانتي و ولايتي على الطيور، فأول من آمن بها: البزاة و القنابر، و أول من جحدها من الطيور: البوم و العنقاء، فلعنهما الله تعالى من بين الطيور، فأما البوم فلا تقدر أن تظهر بالنهار لبغض الطيور لها، و أما العنقاء، فغابت في البحار لا ترى.

And Allah[azwj] Presented my[asws] Trust and my[asws] Wilayah to the birds, so the first one who believed in it were the hawks and the bluebirds, and the first ones of the birds who fought against it were the owls and the phoenix, so the Curses of Allah[azwj] the High are upon these two from the birds. So as for the owls, so it does not have the ablity to appear during the day due to the hatred of the birds against it. And as for the phoenix, so it had disappeared in the sea and cannot be seen.

و إن الله عرض أمانتي على الأرض، فكل بقعة آمنت بولايتي و أمانتي جعلها الله طيبة مباركة زكية، و جعل نباتها و ثمرها حلوا عذبا، و جعل ماءها زلالا، و كل بقعة جحدت إمامتي و أنكرت ولايتي جعلها سبخة، و جعل نباتها مرا علقما، و جعل ثمرها العوسج و الحنظل، و جعل ماءها ملحا أجاجا».

And Allah[azwj] Presented my[asws] Trust to the earth, so every spot which believed in my[asws] Wilayah, and my[asws] Trust, Allah[azwj] Made it to be good, Blessed, and clean, and Made its vegetation, and its fruits as sweet and fresh, and Made its water to be clear. And every spot which fought against my[asws] Imamate, and rejected my[asws] Wilayah, He[azwj] Made it to be swampy, and Made its vegetation to be a myrrh plant,

[3764] معاني الأخبار: 108/ 1
[3765] معاني الأخبار: 110/ 3

and Made its fruits to be thistles and the colocynth, and Made its water to be salty and bitter'.

ثم قال: وَ حَمَلَهَا الْإِنْسانُ يعني أمتك يا محمد، ولاية أمير المؤمنين و إمامته بما فيها من الثواب و العقاب إِنَّهُ كانَ ظَلُوماً لنفسه جَهُولًا لأمر ربه، من لم يؤدها بحقها فهو ظلوم و غشوم.

Then he[asws] said: '***[33:72] and the human being bore it*** Meaning your[saww] community, O Muhammad[saww], Wilayah of Amir-ul-Momineen[asws] and his[asws] Imamate along with what it contains from the Rewards and the Punishment ***he was unjust, ignorant*** of the Command of his Lord[azwj]. The one who did not support it rightly, so he is unjust and unfair'.

و قال أمير المؤمنين (عليه السلام): «لا يحبني إلا مؤمن، و لا يبغضني إلا منافق و ولد حرام».

And Amir-ul-Momineen[asws] said: 'No one would love me[asws] except for a Believer, and no one would hate me[asws] except for a hypocrite, and one of unlawful birth'.[3766]

حدثنا محمد بن الحسين عن الحكم بن مسكين عن اسحق بن عمار عن رجل عن جعفر بن محمد عليه السلام قال ان الله يقول انا عرضنا الامانة على السموات والأرض و الجبال فابين ان يحملنها واشفقن منها وحملها الانسان انه كان ظلوما جهولا قال هي ولاية على بن ابى طالب عليه السلام.

Narrated to us Muhammad Bin Al-Husayn, from Al-Hakam Bin Miskeen, from Is'haq Bin Amaar, from a man who has said:

Ja'far Bin Muhammad[asws] regarding, ***[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant***', said: 'This is Wilayah of Ali[asws] Bin Abu Talib[asws] '.[3767]

[3766] المناقب 2: 314
[3767] Basaair Al Darajaat – P 2 Ch 10 H 2

CHAPTER 34

SABA

(54 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه بإسناده عن ابن أذينة، عن أبي عبد الله (عليه السلام): «الحمدان جميعا: حمد سبأ، و حمد فاطر، من قرأهما في ليلة لم يزل في ليلته في حفظ الله و كلاءته، و من قرأهما في نهاره لم يصبه في نهاره مكروه، و اعطي من خير الدنيا و خير الآخرة ما لم يخطر على قلبه و لم يبلغ مناه».

Ibn babuwayh, by his chain, from Ibn Azina,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Two Praises together – The Praise of *Saba* (Chapter 34) and the Praise of *Faatir* (Chapter 35) – The one who recites these two at night will not cease to be in the Protection of Allah[azwj] and Guarded by Him[azwj] during his night. And the one who recites these in the day would not be hit by anything abhorrent during his day, and he would be Given from the good of the world and the Good of the Hereafter which would not have even occurred in his heart or reach his wishes'.[3768]

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، لم يبق شيء إلا كان يوم القيامة رفيقا صالحا، و من كتبها و علقها عليه لم يقربه دابة و لا هوام، و إن شرب ماءها، و رش عليه، و كان يفرق من شيء، أمن و سكن روعه، و لا يفزع إن غسل وجهه بمائها».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, there would remain nothing up to the Day of Judgement except that it would be a sincere friend to him. And the one who writes is and attaches it (Amulet), neither animAl-nor vermin would come near it. And if its water is drunk, and sprinkled, and he was separated from something, it would be safe and his fear would be settled, and he will not be scared if he washes his face with its water'.[3769]

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه واله قال: من قرأ سورة سبأ لم يبق نبى ولا رسول الا كان له يوم القيامة رفيقا ومصافحا.

In Majma Al-Bayan – Ubayy Bin Ka'ab,

[3768] ثواب الأعمال: 110.
[3769] (خواص القرآن)

(It has been) narrated from the Prophet[saww]: 'The one who recites *Surah Saba*, there would not remain a Prophet[as] nor a Rasool[as] except that he[as] would be a friend of his on the Day of Judgement and shake his hand'.[3770]

VERSES 1 - 3

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ {1} يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ الرَّحِيمُ الْغَفُورُ {2} وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَٰلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ {3}

[34:1] The Praise is due to Allah, Whose (Owns) all what is in the skies and what is in the earth, and to Him is the Praise in the Hereafter; and He is the Wise, the Aware [34:2] He Knows that which goes down into the earth and that which comes out of it, and that which comes down from the sky and that which goes up to it; and He is the Merciful, the Forgiving [34:3] And those who disbelieve say: The Hour shall not come upon us. Say: Yes! By my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of a little (entity) is hidden absent from Him, in the skies or in the earth, and neither less than that nor greater, but it is in a clear Book

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «أول ما خلق الله، القلم، فقال له: اكتب. فكتب ما كان، و ما هو كائن إلى يوم القيامة».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hisham,

'Abu Abdullah[asws] has said: 'The first (thing) which Allah[azwj] Created was the Pen, so He[azwj] Said to it: "Write!" So it wrote what had occured and what will be happening up to the Day of Judgement'.[3771]

علي بن إبراهيم، في قوله تعالى: الْحَمْدُ لِلَّهِ الَّذِي لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ لَهُ الْحَمْدُ فِي الْآخِرَةِ وَ هُوَ الْحَكِيمُ الْخَبِيرُ إلى قوله تعالى: يَعْلَمُ ما يَلِجُ فِي الْأَرْضِ، قال: ما يدخل فيها وَ ما يَنْزِلُ مِنَ السَّماءِ يعني المطر وَ ما يَخْرُجُ مِنْها، قال: من النبات وَ ما يَعْرُجُ فِيها قال: من أعمال العباد.

Ali Bin Ibrahim –

Regarding the Words of the High ***[34:1] The Praise is due to Allah, to Whom Belongs to what is in the skies and what is in the earth, and to Him is the Praise in the Hereafter; and He is the Wise, the Aware [34:2] He Knows that which goes down into the earth***, said, 'Whatever enters into it ***and that which comes down from the sky*** Meaning the rain'. ***and that which comes out of it***, said, 'The vegetation'. ***and that which goes up to it***, said, 'The deeds of the servants'.

ثم حكى عز و جل قول الدهرية، فقال: وَ قالَ الَّذِينَ كَفَرُوا لا تَأْتِينَا السَّاعَةُ قُلْ بَلى وَ رَبِّي لَتَأْتِيَنَّكُمْ عالِمِ الْغَيْبِ لا يَعْزُبُ عَنْهُ مِثْقالُ ذَرَّةٍ فِي السَّماواتِ وَ لا فِي الْأَرْضِ وَ لا أَصْغَرُ مِنْ ذلِكَ وَ لا أَكْبَرُ إِلَّا فِي كِتابٍ مُبِينٍ.

[3770] Tafseer Noor Al Saqalayn – CH 34 H 2
[3771] تفسير القمّي 2: 198.

Then the Mighty and Majestic Quotes the speech of the Eternalists (الدهرية), so He[azwj] Said ***[34:3] And those who disbelieve say: The Hour shall not come upon us. Say: Yes! By my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom is hidden absent from Him, in the skies or in the earth, and neither less than that nor greater, but it is in a clear Book***'.[3772]

VERSES 4 - 11

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4} وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ {5} وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ {6} وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ {7} أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۗ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ {8} أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنْ نَشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ {9} وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۖ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۖ وَأَلَنَّا لَهُ الْحَدِيدَ {10} أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ ۖ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ {11}

[34:4] That He rewards those who believe and do good works.; For them is pardon and a rich provision. [34:5] And (as for) those who strive hard in opposing Our Signs, for them is a Painful Punishment of an torturous kind [34:6] And those to whom knowledge has come see that the (Revelation) sent down to them from their Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise [34:7] And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered and disintegrated, you shall then be Created anew?

[34:8] He has forged a lie against Allah or there is madness in him. But, those who do not believe in the Hereafter would be in the Punishment and are in great error [34:9] Do they not then consider what is before them and what is behind them of the sky and the earth? If We so Desire, We will Submerge them in the land or bring down upon them a portion from the sky; most surely there is a Sign in this for every penitent servant

[34:10] And We Gave to Dawood excellence from Us: O mountains! Sing Praises with him, along with the birds; and We Made the iron soft for him [34:11] Saying: Make ample (coats of mail), and balance the rings of the armour and do righteous deeds; surely I am Watching what you are doing

علي بن إبراهيم في قوله تعالى: وَ يَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ، قال: هو أمير المؤمنين (عليه السلام)، صدق رسول الله (صلى الله عليه و آله) بما أنزل الله عليه.

Ali Bin Ibrahim

Regarding the Words of the High ***[34:6] And those to whom the Knowledge has been Given see that which has been Revealed to you from your Lord, that is the Truth***, said, 'It is Amir-ul-Momineen[asws]. He[asws] ratified Rasool-Allah[saww] with what Allah[azwj] Revealed unto him[saww]'.[3773]

[3772] تفسير القمّي 2: 198.
[3773] تفسير القمي 2: 198.

وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ كَانَ مُسَافِراً فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجَراً زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ ذِكْرُهُ إِلَى مَوْضِعِهِ وَ مَنْ تَعَذَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمُ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ (عليه السلام).

And by this chain, from Hafs, who has reported the following:

Abu Abdullah[asws] said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah[azwj] would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allah[azwj] Softened the iron for Dawood[as]'.[3774]

محمد بن يعقوب: بإسناده عن أحمد بن أبي عبد الله، عن شريف بن سابق، عن الفضل بن أبي قرة، عن أبي عبد الله (عليه السلام): «أن أمير المؤمنين (صلوات الله عليه)، قال: أوحى الله عز و جل إلى داود (عليه السلام): أنك نعم العبد لو لا أنك تأكل من بيت المال، و لا تعمل بيدك. قال: فبكى داود (عليه السلام) أربعين صباحا، فأوحى الله عز و جل إلى الحديد أن لن لعبدي داود.

Muhammad Bin Yaqoub, by his chain from Ahmad Bin Abu Abdullah, from Shareef Bin Sabiq, from Al-MufazzAl-Bin Abu Qarat,

'Abu Abdullah[asws] says that Amir-ul-Momineen[asws] said: 'Allah[azwj] Mighty and Majestic Revealed unto Dawood[as]: "You[as] are a good servant if only you[as] did not consume from the Public Treasury, and worked by your own hands". So Dawood[as] wept for forty (40) mornings and Allah[azwj] Mighty and Majestic Revealed unto the iron: "Be soft for My[azwj] servant Dawood[as]!"

فألان الله عز و جل له الحديد، فكان يعمل كل يوم درعا فيبيعها بألف درهم، فعمل ثلاثمائة و ستين درعا، فباعها بثلاثمائة و ستين ألفا، و استغنى عن بيت المال».

Thus, Allah[azwj] Softened the iron for him[as]. So he[as] used to make armour and sell it for a thousand Dirhams. So he made three hundred and sixty body armours, and sold these for three hundred and sixty thousand, and became needless from the Public Treasury'.[3775]

وعنه، بإسناده عن أحمد بن محمد بن أبي نصر، قال: سألنا الرضا (عليه السلام): «هل من أصحابكم من يعالج السلاح؟». فقلت: رجل من أصحابنا زراد. فقال: «إنما هو سراد، أما تقرأ كتاب الله عز و جل لداود: أَنِ اعْمَلْ سابِغاتٍ وَ قَدِّرْ فِي السَّرْدِ».

And from him, by his chain from Ahmad Bin Muhammad bin Abu Nasr who said,

'We were asked by Al-Reza[asws], 'Is there anyone from among your companions who makes the weapons'. So I said, 'A man from our companions, Zaraad'. So he[asws] said: 'But rather, he is 'Saraad'. Have you not recited the Book of Allah[azwj] Mighty and Majestic for Dawood[as] ***[34:11] Saying: Make ample (coats of mail), and balance the rings of the armour and do righteous deeds***'.[3776]

[3774] الكافي 8: 143/ 109
[3775] الكافي 5: 74/ 5.
[3776] قرب الإسناد: 160

في كتاب المناقب لابن شهر آشوب كتاب الارشاد للزهري قال سعيد ابن المسيب: كان الناس لا يخرجون إلى مكة حتى يخرج على بن الحسين، فخرج و خرجت معه، فنزل في بعض المنازل فصلى ركعتين فسبح في سجوده فلم يبق شجر و لا مدر الا سبحوا معه ففزعت منه فرفع رأسه فقال: يا سعيد أفزعت ؟ قلت: نعم يا ابن رسول الله، فقال: هذا التسبيح الاعظم.

In the nook Al-Manaqib of Ibn Shehr Ashub, Kitaab Al-Irshaad of Al-Zuhry, Saeed Ibn Al-Musayyab said,

'The people were not going out to Makkah until Ali[asws] Bin Al-Husayn[asws] went out. So he[asws] went out, and they went out with him[asws]. So he[asws] encamped at one of the stations, and he[asws] Prayed two Cycles. He[asws] Glorified in his[asws] prostration, and there did not remain a tree, nor a rock except that it Glorified along with him[asws]. So I panicked from it, so he[asws] raised his[asws] head and said: 'O Saeed, you are terrified?' I said, 'Yes, O son[asws] of Rasool-Allah[saww]'. So he[asws] said: 'This is the Magnificent Glorification'.[3777]

VERSES 12 & 13

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ {12} يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ۚ اعْمَلُوا آلَ دَاوُودَ شُكْرًا ۚ وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ {13}

[34:12] And (We made) the wind to be (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We Made a fountain of molten copper to flow out for him, and of the Jinn there were those who worked before him by the Command of his Lord; and whoever turned aside from Our Command from among them, We Made him taste of the punishment of burning

[34:13] They made for him whatsoever he desired of Prayer Niches, and images, and wells like watering troughs, and fixed cauldrons; give thanks, O family of Dawood! And very few of My servants are the grateful ones

سَهْلٌ عَنْ عُبَيْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَ حُسَيْنُ بْنُ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَ غَضَارَةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرُدَّ ذَلِكَ إِلَيْنَا فَقَالَ أَيَّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكاً أَ يَسُرُّكَ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَ هَرْثَمَةَ وَ إِنَّكَ عَلَى خِلَافِ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَ اللَّهِ مَا يَسُرُّنِي أَنَّ لِيَ الدُّنْيَا بِمَا فِيهَا ذَهَباً وَ فِضَّةً وَ إِنِّي عَلَى خِلَافِ مَا أَنَا عَلَيْهِ

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza[asws] with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him[asws], 'May I be sacrificed for you[asws], we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah[azwj] to return that state to us'. So he[asws] said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah[azwj], it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, whilst I am upon the opposite to what I am upon at present (Al-Wilayah)'.

[3777] Tafseer Noor Al Saqalayn – CH 34 H 8

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهُ وَ تَعَالَى اعْمَلُوا آلَ داوُدَ شُكْراً وَ قَلِيلٌ مِنْ عِبادِيَ الشَّكُورُ وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسُنَ ظَنُّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ خَفَّتْ مَئُونَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصَّرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِماً إِلَى دَارِ السَّلَامِ

He[asws] said; 'So the one who is contented among you, should be thankful to Allah[azwj]. Allah[azwj] is Saying: ***"[14:7] If you are grateful, I would certainly give to you more"***. And the Glorious and High Said: ***"[34:13] give thanks, O family of Dawood! and very few of My servants are grateful"***. And think good with Allah[azwj], for Abu Abdullah[asws] used to say; 'The one who thinks about Allah[azwj], Allah[azwj] would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah[azwj] would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah[azwj] would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.[3778]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد، و عبد الله ابني محمد بن عيسى، عن علي ابن الحكم، عن أبان بن عثمان، عن أبي العباس، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: يَعْمَلُونَ لَهُ ما يَشاءُ مِنْ مَحارِيبَ وَ تَماثِيلَ، فقال: «و الله ما هي تماثيل الرجال و النساء، و لكنها تماثيل الشجر و شبهه».

Muhammad Bin Yqoub, from Muhammad Bin Yahya, from Ahmad, and Abdullah Ibn Muhammad Bin Isa, from Ali Ibn Al-Hakam, from Abaan Bin Usman, from Abu Al-Abbas,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[34:13] They made for him whatsoever he desired of Prayer Niches, and images***, so he[asws] said: 'By Allah[azwj]! These were not images of the men and the women, but the images of the tree, and such like'.[3779]

VERSE 14

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ {14}

[34:14] But when We decreed death for him, nothing showed them his death but a creature of the earth which ate away his staff; and when it fell down, the Jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى سُلَيْمَانَ بْنِ دَاوُدَ (عليهما السلام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الْخُرْنُوبَةُ قَالَ فَنَظَرَ سُلَيْمَانُ يَوْماً فَإِذَا الشَّجَرَةُ الْخُرْنُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكِ قَالَتِ الْخُرْنُوبَةُ قَالَ فَوَلَّى سُلَيْمَانُ مُدْبِراً إِلَى مِحْرَابِهِ فَقَامَ فِيهِ مُتَّكِئاً عَلَى عَصَاهُ فَقُبِضَ رُوحُهُ مِنْ سَاعَتِهِ قَالَ

Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic Revealed unto Suleyman[as] Bin Dawood[as] that: "The sign of your[as] death is a tree which will come out from Bayt Al-Maqdas called *Al-Kharnouba*". Suleyman[as] looked around one day

[3778] Al Kafi – H 14993
[3779] الكافي 6: 527/ 7.

and there was *Al-Kharnouba* tree which had emerged from Bayt Al-Maqdas. So he[as] said to it: 'What is your name?' It said, 'Al-Kharnouba'. Suleyman[as] turned back to his[as] Prayer Niche and stood leaning upon his staff. His[as] soul was Captured (passed away) in that moment.

فَجَعَلَتِ الْجِنُّ وَ الْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَغْدُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ ثَابِتٌ حَتَّى دَبَّتِ الْأَرَضَةُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَأَتَهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَ فَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كانُوا يَعْلَمُونَ الْغَيْبَ ما لَبِثُوا فِي الْعَذابِ الْمُهِينِ.

The Jinn and the Human beings kept on serving him[as] and were striving in his[as] command as before, and they were thinking that he[as] was alive and had not died. The morning came and passed, and he[as] was still standing still, until the woodworm gnawed away at his[as] staff and it broke, and Suleyman[as] fell down upon the ground. Have you not heard the Words of the Mighty and Majestic: ***"[34:14] and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment"***.[3780]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن علي بن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، قال: «إن سليمان بن داود (عليه السلام) قال ذات يوم لأصحابه: إن الله تبارك و تعالى قد وهب لي ملكا لا ينبغي لأحد من بعدي، سخر لي الريح و الإنس و الجن و الطير و الوحوش، و علمني منطق الطير، و آتاني من كل شيء، و مع جميع ما أوتيت من الملك ما تم سروري يوما إلى الليل، و قد أحببت أن أدخل قصري في غد، فأصعد أعلاه و أنظر إلى ممالكي، فلا تأذنوا لأحد علي لئلا يرد علي ما ينغص علي يومي. فقالوا: نعم.

Ibn babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim Ibn Hashim, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

(It has been reported) from Abu Al-Hassan Ali[asws] Bin Musa Al-Reza[asws], from his[asws] father[asws] Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] Ja'far[asws] Bin Muhammad[asws] having said: 'One day Suleyman[as] Bin Dawood[as] said to his[as] companions: 'Surely, Allah[azwj] Blessed and High has Gifted to me[as] a kingdom which is not befitting for anyone from after me[as]. He[azwj] Made subservient to me[as], the wind, and the Humans, and the Jinn, and the birds, and the animals, and Taught me[asws] the speech of the birds, and Gave to me[as] from everything, and along with all what He[azwj] has Given to me from the kingdom, my[as] delight is not complete, day to the night, and I[as] would love it that I[as] should enter into my[as] castle in the morning. I[as] want ascend to its height and look at my[as] kingdom. Therefore, no one is permitted to seek permission to see me[as] for I[as] do not wish to be disturbed for this day of mine[as]'. So they said, 'Yes'.

فلما كان من الغد، أخذ عصاه بيده و صعد إلى أعلى موضع من قصره، و وقف متكئا على عصاه ينظر إلى ممالكه، مسرورا بما اوتي، فرحا بما اعطي، إذ نظر إلى شاب حسن الوجه و اللباس قد خرج عليه من بعض زوايا قصره، فلما أبصر به سليمان (عليه السلام)، قال له: من أدخلك إلى هذا القصر، و قد أردت أن أخلوا فيه هذا اليوم. و بإذن من دخلت؟ قال الشاب: أدخلني هذا القصر ربه، و بإذنه دخلت. فقال: ربه أحق به مني، فمن أنت؟ قال: أنا ملك الموت. قال: و فيم جئت؟ قال جئت لأقبض روحك. قال: امض لما أمرت به، فهذا يوم سروري، و أبى الله عز و جل أن يكون لي سرور دون لقائه.

[3780] الكافي 8: 144/ 114.

So when it was the morning, he[as] grabbed his[as] staff and ascended to the high place from his castle, and paused reclining upon his[as] staff. He[as] looked at his[as] kingdom, delighted at what he[as] had been Given, joyous with what he[as] had been Gifted with. (Suddenly) he[as] saw a youth with a beautiful face and clothes coming towards him[as] from one of the places of his[as] castle. So when Suleyman[as] saw him, he[as] said to him: 'Who allowed you to enter into this castle, and I[as] have intended that I[as] should be alone in it, for this day?

And by whose permission have you entered?' The youth said: 'It was its Lord[azwj] Who Made me enter into this castle, and it is by His[azwj] Permission that I entered'. So he[as] said: 'Its Lord[azwj] is more rightful for it that I[as] am. So who are you?' He said: 'I am the Angel of death'. He[as] said: 'And with regards to whom have you come?' He said: 'I have come for the capture of your[as] soul'. He[as] said: 'Go ahead and do what you have been Commanded to do, for this is my[as] day of delight, and Allah[azwj] Mighty and Majestic has Refused that there should be delight for me[as], without meeting Him[azwj]'.

فقبض ملك الموت روحه و هو متكئ على عصاه، فبقي سليمان متكئا على عصاه و هو ميت ما شاء الله، و الناس ينظرون إليه و هم يقدرون أنه حي، فافتتنوا فيه، و اختلفوا، فمنهم من قال: إن سليمان قد بقي متكئا على عصاه هذه الأيام الكثيرة و لم يتعب، و لم ينم، و لم يأكل، و لم يشرب! إنه لربنا الذي يجب علينا أن نعبده. و قال قوم: إن سليمان ساحر، و إنه ليرينا أنه واقف متكئ على عصاه فيسحر أعيننا، و ليس كذلك. و قال المؤمنون: إن سليمان هو عبد الله و نبيه، يدبر الله أمره بما شاء.

So the Angel of Death captured his[as] soul whilst he[as] was reclining upon his[as] staff. So Suleyman[as] remained reclining upon his[as] staff, and he[as] was dead, for as long as Allah[azwj] so Desired it. And the people were looking at him[as] and they were under the impression that he[as] was alive. They were Tried with regards to it, and they differed, so from among them was one who said, 'Suleyman[as] has remained reclining upon his[as] staff this day for a long time, and he[as] is not getting tire, nor is he[as] eating, and is not drinking! He[as] is a lord unto us and it obligates us that we should serve him[as]'. And a group of people said: 'Surely, Suleyman[as] is a magician, and he[as] is watching us, and he[asws] is pausing upon his[as] staff, so he[as] has cast a spell upon our eyes, and it is not like that'. And the Believers said: 'Surely, Suleyman[as] is a servant of Allah[azwj] and is His[azwj] Prophet[as]. Allah[azwj] Regulates the affairs with whatsoever He[azwj] Desires to'.

فلما اختلفوا بعث الله عز و جل الأرضة فدبت في عصا سليمان، فلما أكلت جوفها انكسرت العصا، و خر سليمان من قصره على وجهه، فشكرت الجن الأرضة على صنيعها، فلأجل ذلك لا توجد الأرضة في مكان إلا و عندها ماء و طين، و ذلك قول الله عز و جل: فَلَمَّا قَضَيْنا عَلَيْهِ الْمَوْتَ ما دَلَّهُمْ عَلى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ يعني عصاه فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كانُوا يَعْلَمُونَ الْغَيْبَ ما لَبِثُوا فِي الْعَذابِ الْمُهِينِ».

So whilst they were differing. Allah[azwj] Mighty and Majestic Sent the woodworm which chewed away at his[as] staff. So, when it had eaten its middle, the staff broke, and Suleyman[as] fell from his [as] castle upon his[as] face. So the Jinn wanted to thank the woodworm upon what it had done. So they hurried to it for that, but did not find the woodworm in any place except that there was water and clay. And these are the Words of Allah[azwj] Mighty and Majestic ***[34:14] But when We decreed death for him, nothing showed them his death but a creature of the earth which ate away his staff; and when it fell down, the Jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment***'.

ثم قال الصادق (عليه السلام): «و ما نزلت هذه الآية هكذا، و إنما نزلت: فلما خر تبينت الإنس أن الجن لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين».

Then Al-Sadiq[asws] said: 'And this Verse was not Revealed like this, but rather it was Revealed ***"So when he fell, it was evident to the Humans, if the Jinn had known the unseen, they would not have remained in abasing Punishment"***.[3781]

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن الحسن بن علي، عن علي بن عقبة، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «لقد شكرت الشياطين الأرضة حين أكلت عصا سليمان (عليه السلام) حتى سقط، و قالوا: عليك الخراب، و علينا الماء و الطين، فلا تكاد تراها في موضع إلا رأيت ماء و طينا».

And from him, who said, 'My father narrated to me, from Muhammad Bin Yahya Al-Ataar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Owramat, from Al-Hassan Bin Ali Bin Uqba, from one of our companions,

'Abu Abdullah[asws] has said: 'The Devils thanked the woodworm when it ate the staff of Suleyman[as] until he[as] fell, and said, 'To you is the ruination, and to us is the water and the clay', so they could not see it in its place except that they saw the water and clay'.[3782]

الطبرسي: «تبينت الإنس» و هي قراءة علي بن الحسين، و أبي عبد الله (عليه السلام).

Al-Tabarsy – ***"It was evident to the Humans"***, and it is the recitation of Ali[asws] Bin Al-Husayn[asws] and Abu Abdullah[asws]'.[3783]

في كتاب كمال الدين وتمام النعمة باسناده إلى محمد بن جعفر عن أبيه عن جده عن رسول الله صلى الله عليه واله قال: عاش سليمان بن داود سبعمأة سنة واثنى عشر سنة.

In the book KamAl-Al-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Muhammad Bin Ja'far, from his father, from his grandfather, who has said from,

'Rasool-Allah[saww] having said: 'Suleyman[as] Bin Dawood[as] lived for seven hundred and twelve years'.[3784]

VERSES 15 - 19

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ {15} فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ {16} ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ {17} وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ {18} فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {19}

[34:15] There was a sign for Saba in their abode; two gardens on the right and the left; Eat from the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! [34:16] But they turned aside, so We Sent upon

[3781] عيون أخبار الرّضا 1: 265/ 24، علل الشرائع: 73/ 2
[3782] علل الشرائع: 74/ 4.
[3783] مجمع البيان 8: 594.
[3784] Tafseer Noor Al Saqalayn – CH 34 H 38

them a flood of the dams, and We Exchanged in place of their two gardens, two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees [34:17] That was our Recompense due to what they disbelieved in; and do We Punish any but the ungrateful? [34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security [34:19] So they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them as folklore and scattered them with a disintegration; most surely there are Signs in this for every patient, grateful one

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَقالُوا رَبَّنا باعِدْ بَيْنَ أَسْفارِنا وَ ظَلَمُوا أَنْفُسَهُمْ فَقَالَ هَؤُلَاءِ قَوْمٌ كَانَ لَهُمْ قُرًى مُتَّصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ أَنْهَارٌ جَارِيَةٌ وَ أَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا بِأَنْعُمِ اللَّهِ وَ غَيَّرُوا مَا بِأَنْفُسِهِمْ فَأَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ سَيْلَ الْعَرِمِ فَغَرَّقَ قُرَاهُمْ وَ أَخْرَبَ دِيَارَهُمْ وَ أَذْهَبَ بِأَمْوَالِهِمْ وَ أَبْدَلَهُمْ مَكَانَ جَنَّاتِهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَ أَثْلٍ وَ شَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ ذلِكَ جَزَيْناهُمْ بِما كَفَرُوا وَ هَلْ نُجازِي إِلَّا الْكَفُورَ.

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said:

'A man asked Abu Ja'far[asws] about the Statement of Allah[azwj] Mighty and Majestic: ***[34:19] So they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves***. He[asws] said: 'They were a people who lived in two inter-connected villages and were able to see each other, and rivers which flowed, and had phenomenal wealth. They denied the Favours of Allah[azwj] and changed what was in themselves, so Allah[azwj] Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lotus trees. Then Allah[azwj] Mighty and Majestic Said: ***[34:17] That was our Recompense due to what they disbelieved in; and do We Punish any but the ungrateful?***'.[3785]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زَيْدٍ الشَّحَّامِ قَالَ دَخَلَ قَتَادَةُ بْنُ دِعَامَةَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا قَتَادَةُ أَنْتَ فَقِيهُ أَهْلِ الْبَصْرَةِ فَقَالَ هَكَذَا يَزْعُمُونَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) بَلَغَنِي أَنَّكَ تُفَسِّرُ الْقُرْآنَ فَقَالَ لَهُ قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) بِعِلْمٍ تُفَسِّرُهُ أَمْ بِجَهْلٍ قَالَ لَا بِعِلْمٍ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَإِنْ كُنْتَ تُفَسِّرُهُ بِعِلْمٍ فَأَنْتَ أَنْتَ وَ أَنَا أَسْأَلُكَ قَالَ قَتَادَةُ سَلْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

Qatada Bin Da'ama came up to Abu Ja'far[asws], so he[asws] said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far[asws] said: 'It has reached me[asws] that you are explaining the Quran'. Qatada said to him[asws], 'Yes'. So Abu Ja'far[asws] said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. So Abu Ja'far[asws] said to him: 'So if you are explaining by knowledge, so 'you are' 'who you are' and I[asws] would like to ask you'. Qatada said, 'Ask'.

[3785] الكافي 8: 395/ 5996

قَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سَبَإٍ وَ قَدَّرْنا فِيهَا السَّيْرَ سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ فَقَالَ قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِناً حَتَّى يَرْجِعَ إِلَى أَهْلِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) نَشَدْتُكَ اللَّهَ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيُقْطَعُ عَلَيْهِ الطَّرِيقُ فَتُذْهَبُ نَفَقَتُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا اجْتِيَاحُهُ قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

He[asws] said: 'Inform me[asws] about the Words of Allah[azwj] Mighty and Majestic in (the Chapter) *Saba*: ***[34:18] And We Made between them and the towns which We had blessed (other) towns to be easily seen, and We Apportioned the journey therein: Travel through them nights and days, in security***. Qatada said, 'That is for the one who goes out from his house with lawful provisions, and a camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'. So Abu Ja'far[asws] said: 'I[asws] hold you to Allah[azwj], O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'Our Allah[azwj], Yes!'

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيْحَكَ يَا قَتَادَةُ إِنْ كُنْتَ إِنَّمَا فَسَّرْتَ الْقُرْآنَ مِنْ تِلْقَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرِّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ

So Abu Ja'far[asws] said: 'Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

وَيْحَكَ يَا قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يَرُومُ هَذَا الْبَيْتَ عَارِفاً بِحَقِّنَا يَهْوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَعْنِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَنَحْنُ وَ اللَّهِ دَعْوَةُ إِبْرَاهِيمَ (عليه السلام) الَّتِي مَنْ هَوَانَا قَلْبُهُ قُبِلَتْ حَجَّتُهُ وَ إِلَّا فَلَا يَا قَتَادَةُ

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our[asws] rights, loving us[asws] with his heart, just as Allah[azwj] Mighty and Majestic has Said: ***"[14:37] therefore make the hearts of some people yearn towards them"*** and it does not mean the House, for He[azwj] is Saying 'towards them'. So we[asws] are, by Allah[azwj], the supplication of Ibrahim[as] towards whom[asws] if one loves with one's heart, his Pilgrimage would be Accepted, otherwise it will not be, O Qatada!

فَإِذَا كَانَ كَذَلِكَ كَانَ آمِناً مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا جَرَمَ وَ اللَّهِ لَا فَسَّرْتُهَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيْحَكَ يَا قَتَادَةُ إِنَّمَا يَعْرِفُ الْقُرْآنَ مَنْ خُوطِبَ بِهِ.

So if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement'. Qatada said, 'No offence. By Allah[azwj], I will not explain it except like this'. So Abu Ja'far[asws] said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones[asws] who have been addressed by it'.[3786]

[3786] الكافي 8: 311/ 485

الشيخ في (غيبته)، قال: روى محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن محمد بن صالح الهمداني، قال: كتبت إلى صاحب الزمان (عليه السلام): أن أهل بيتي يؤذونني، و يقرعونني بالحديث الذي روي عن ءابائك (عليهم السلام)، أنهم قالوا: «خدامنا و قوامنا شرار خلق الله»

Al-Sheykh (Al-Nu'mani) is his 'Ghaybat', said, 'It has been reported by Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Muhammad Bin Salih Al-Hamdany who said,

'I wrote to the Master of the Era[asws] (Imam Al-Mahdi[asws]), 'My family are hurting me and are scolding me with the Hadeeth reported from your[asws] forefathers[asws] having said: 'Our[asws] attendants and our[asws] people are the most evil creatures of Allah[azwj]'.

فكتب: «ويحكم، ما تقرءون ما قال الله تعالى: وَ جَعَلْنا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بارَكْنا فِيها قُرىً ظاهِرَةً فنحن و الله القرى التي بارك الله فيها، و أنتم القرى الظاهرة».

So he[asws] wrote back: 'Are you not reading what Allah[azwj] the High has Said ***[34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent***. By Allah[azwj], we[asws] are the town which Allah[azwj] has Blessed therein, and you are the apparent towns'.[3787]

ابن بابويه: بإسناده عن أبي عبد الله (عليه السلام)- في حديث في معنى الآية- قال: «يا أبا بكر، سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ- فقال- مع قائمنا أهل البيت».

Ibn Babuwayh, by his chain,

(It has been reported) from Abu Abdullah[asws] – in a Hadeeth regarding the Meaning of the Verse, said: 'O Abu Bakr, ***[34:18] Travel through them nights and days, in security*** – with our[asws] Al-Qaim[asws], the People[asws] of the Household'.[3788]

محمد بن العباس: عن الحسين بن علي بن زكريا البصري، عن الهيثم بن عبد الله الرماني، قال: حدثني علي بن موسى، قال: «حدثني أبي موسى، عن أبيه جعفر (عليهم السلام)، قال: دخل على أبي بعض من يفسر القرآن، فقال له: أنت فلان؟ و سماه باسمه، قال: نعم. قال: أنت الذي تفسر القرآن؟ قال: نعم. قال: فكيف تفسر هذه الآية: وَ جَعَلْنا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بارَكْنا فِيها قُرىً ظاهِرَةً وَ قَدَّرْنا فِيهَا السَّيْرَ سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ؟ قال: هذه بين مكة و منى.

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ali Bin Zakariyya Al-Basry, from Al-Haysam Bin Abdullah Al-Ramany,

(It has been narrated) from Ali[asws] Bin Musa[asws], said, 'Musa[asws] narrated to my father, from his[asws] father[asws] Ja'far[asws] having said: 'One of the commentators of the Quran came up to My[asws] father[asws], so he[asws] said to him: 'You are so and so?', and named him by his name. He said, 'Yes'. He[asws] said: 'You are the one who interprets the Quran?' He said, 'Yes'. He[asws] said: 'So how is the interpretation of this Verse ***[34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security***?' He said, 'This is in between Makkah and Mina'.

فقال له أبو عبد الله (عليه السلام): أ يكون في هذا الموضع خوف و قطع؟ قال: نعم، قال: فموضع يقول الله عز و جل: آمن، يكون فيه خوف و قطع؟! قال: فما هو؟ قال: ذاك نحن أهل البيت، قد سماكم الله أناسا، و سمانا قرى.

[3787] الغيبة: 345/ 295

[3788] علل الشرائع: 91/ ذ ح 5

So Abu Abdullah[asws] said to him: 'Is not fear and being cut-off (by bandits) occur in this place?' He said, 'Yes'. He[asws] said: 'So the place for which Allah[azwj] Mighty and Majestic is Saying ***in security***, can there occur therein fear and cut-off (by bandits)?' He said, 'So what is it?' He[asws] said: 'That is us[asws], the People[asws] of the Household. Allah[azwj] has Named you as people, and Named us[asws] as towns'.

قال: جعلت فداك، أوجدت هذا في كتاب الله أن القرى رجال؟ قال أبو عبد الله (عليه السلام): أليس الله تعالى يقول: وَ سْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيها وَ الْعِيرَ الَّتِي أَقْبَلْنا فِيها «1»، فللجدران و الحيطان السؤال، أم للناس؟ و قال تعالى: وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوها قَبْلَ يَوْمِ الْقِيامَةِ أَوْ مُعَذِّبُوها عَذاباً شَدِيداً فلمن العذاب: للرجال، أم للجدران و الحيطان؟».

He said, 'May I be sacrificed for you[asws]! You[asws] are finding in the Book of Allah[azwj] that town are men?' Abu Abdullah[asws] said: 'Is not Allah[azwj] Saying ***[12:82] And ask the town in which we were and the caravan with which we proceeded***, so the question is to be posed to the partitions and the walls, or the people? And Allah[azwj] the High Says ***[17:58] And there is not a town but We will Destroy it before the Day of Judgement or Punish it with a severe Punishment***, so who is the Punishment for, for the men, or for the partitions and the walls?'[3789]

وعنه: عن أحمد بن هوذة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «دخل الحسن البصري على محمد بن علي (عليه السلام)، فقال له: يا أخا أهل البصرة، بلغني أنك فسرت آية من كتاب الله على غير ما أنزلت، فإن كنت فعلت فقد هلكت و استهلكت. قال: و ما هي، جعلت فداك؟ قال: قول الله عز و جل: وَ جَعَلْنا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بارَكْنا فِيها قُرىً ظاهِرَةً وَ قَدَّرْنا فِيهَا السَّيْرَ سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ. ويحك، كيف يجعل الله لقوم أمانا و متاعهم يسرق بمكة و المدينة و ما بينهما، و ربما أخذ عبدا، و قتل، و فاتت نفسه- ثم مكث مليا، ثم أومأ بيده إلى صدره، و قال- نحن القرى التي بارك الله فيها.

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Is'haq Al-Nahawandy, from Abdullah Bin Hamaad Al-Ansary, from Abdullah Bin Sinan,

'Abu Abdullah[asws] has said: 'Al-Hassan Al-Basry came up to Muhammad[asws] Bin Ali[asws], so he[asws] said to him: 'O brother of the people of Al-Basra! It has reached me[asws] that you are interpreting Verses from the Book of Allah[azwj] in a way other than what was Revealed. So if you have done it, then you have been destroyed and will cause others to be destroyed'. He said, 'May I be sacrificed for you[asws], and what is it?' He[asws] said: 'The Words of Allah[azwj] Mighty and Majestic ***[34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security***. Woe be unto you! How can Allah[azwj] Make security for a people, when their belongings get stolen at Makkah and Al-Medina and what is between these two, and sometimes a servants gets kidnapped, and murdered, and becomes lost' – then he[asws] remained (silent) for a long time, then gestured with his[asws] hand to his[asws] own chest, and said – 'We[asws] are the towns which Allah[azwj] has Blessed therein'.

قال: جعلت فداك، أوجدت هذا في كتاب الله: أن القرى رجال؟ قال: نعم، قوله عز و جل: وَ كَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّها وَ رُسُلِهِ فَحاسَبْناها حِساباً شَدِيداً وَ عَذَّبْناها عَذاباً نُكْراً، فمن العاتي على الله عز و جل: الحيطان، أم البيوت، أم الرجال؟ فقال: الرجال ثم قال: جعلت فداك، زدني.

[3789] تأويل الآيات 2: 471/ 1

He said, ‘May I be sacrificed for you[asws]! You[asws] are finding this in the Book of Allah[azwj], that the towns are the men?’ He[asws] said: ‘Yes. The Words of the Mighty and Majestic ***[65:8] And how many a town which rebelled against the Commandment of its Lord and His Messengers, so We called them to account severely and We Punished them (with) a stern Punishment***, so upon whom would the Punishment Allah[azwj] Mighty and Majestic come, the walls, or the houses, or the men?’ So he said, ‘The men’. Then he said, ‘May I be sacrificed for you[asws], increase it for me’.

قال: قوله عز و جل في سورة يوسف (عليه السلام): وَ سْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيها وَ الْعِيرَ الَّتِي أَقْبَلْنا فِيها، لمن أمروه أن يسأل، عن القرية و العير، أم الرجال؟ فقال: جعلت فداك، فأخبرني عن القرى الظاهرة. قال: هم شيعتنا- يعني العلماء منهم- .»

He[asws] said: ‘The Words of the Mighty and Majestic in *Surah Yusuf*[as] ***[12:82] And ask the town in which we were and the caravan with which we proceeded***, so whom were they Ordered to question, the towns, and the caravans, or the men?’ So he said, ‘May I be sacrificed for you[asws]! So inform me about the Apparent towns’. He[asws] said: ‘They are our[asws] Shias – meaning the learned among them’.[3790]

و في قوله تعالى: سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ روي عن أبي حمزة الثمالي، عن علي بن الحسين (عليه السلام)، أنه قال: «آمنين من الزيغ» أي فيما يقتبسون منهم من العلم في الدنيا و الدين.

And regarding the Words of the High ***[34:18] Travel through them nights and days, in security***, it has been reported by Abu Hamza Al-Sumaly, from Ali[asws] Bin Al-Husayn[asws] having said: ‘Safe from the deviation’ i.e., regarding what they (Shias) are quoting for them[asws], from the knowledge regarding the world and the Religion’.[3791]

الطبرسي في (الاحتجاج): عن أبي حمزة الثمالي، قال: دخل قاض من قضاة أهل الكوفة علي علي بن الحسين (عليهما السلام)، فقال له: جعلني الله فداك، أخبرني عن قول الله عز و جل: وَ جَعَلْنا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بارَكْنا فِيها قُرىً ظاهِرَةً وَ قَدَّرْنا فِيهَا السَّيْرَ سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ. قال له: «ما تقول الناس فيها قبلكم بالعراق؟». فقال: يقولون إنها مكة. فقال: «و هل رأيت السرق في موضع أكثر منه بمكة؟».

Al-Tabarsy, in Al-Ihtijaj, from Abu Hamza Al-Sumaly who said,

‘A judge from the judges of the people of Al-Kufa came up to Ali[asws] Bin Al-Husayn[asws], so he said to him[asws], ‘May Allah[azwj] Make me to be sacrificed for you[asws]! Inform me about the Words of the Mighty and Majestic ***[34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security***’. He[asws] said to him: ‘What are the people saying regarding it, before you in Al-Iraq?’ So he said, ‘They are saying that it is Makkah’. So he[asws] said: ‘And have you seen more theft in a place than Makkah?’

قال: فما هو؟ قال: «إنما عنى الرجال». قال: و أين ذلك في كتاب الله؟ فقال: «أ و ما تسمع إلى قوله عز و جل: وَ كَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّها وَ رُسُلِهِ، و قال: وَ تِلْكَ الْقُرى أَهْلَكْناهُمْ، و قال: وَ سْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيها وَ الْعِيرَ الَّتِي أَقْبَلْنا فِيها، أ فيسأل القرية، و العير، أو الرجال؟».

[3790] تأويل الآيات 2: 472/ 2
[3791] تأويل الآيات 2: 473/ 3

He said, ‘So what is it?’ He[asws] said: ‘But rather, it means the men?’ He said, ‘And where is than in the Book of Allah[azwj]?’ So he[asws] said: ‘Or have you not listened to the Words of the Mighty and Majestic ***[65:8] And how many a town which rebelled against the Commandment of its Lord and His Messengers***, and Said ***[18:59] And (as for) these towns, We Destroyed them***, and Said ***[12:82] And ask the town in which we were and the caravan with which we proceeded***. So did they question the town, or the caravan, or the people?’

قال: و تلا عليه آيات في هذا المعنى. قال: جعلنا فداك، فمن هم؟ قال: «نحن هم». و قوله: سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ، قال: «آمنين من الزيغ».

He said, ‘And he[asws] recited to him a Verse regarding this Meaning’. He said: ‘May we be sacrificed for you[asws], so who are they?’ He[asws] said: ‘We[asws] are they’. And His[azwj] Words ***[34:18] Travel through them nights and days, in security***, he[asws] said: ‘Safe from the deviation’.[3792]

وعنه في (الاحتجاج): أن الصادق (عليه السلام) قال لأبي حنيفة لما دخل عليه، قال: «من أنت؟» قال: أبو حنيفة. قال (عليه السلام): «مفتي أهل العراق؟» قال: نعم. قال: «بم تفتيهم؟». قال: بكتاب الله، قال (عليه السلام): «و إنك لعالم بكتاب الله: ناسخه، و منسوخه، و محكمه، و متشابهه؟». قال: نعم.

And from him (Al-Tabarsy) in Al-Ihtijaj –

Al-Sadiq[asws] said to Abu Hanifa when he came up to him[asws]: ‘Who are you?’ He replied, ‘Abu Hanifa’. He[asws] said: ‘The Mufti (Issuer of Fatwas) of the people of Al-Iraq?’ He replied, ‘Yes’. He[asws] said: ‘By what do you issue Fatwas to them?’ He replied, ‘By the Book of Allah[azwj]’. He[asws] said: ‘And you have the knowledge of the Book of Allah[azwj] – its Abrogating, and its Abrogated, and its Decisive, and its AllegoricAl-(Verses)?’ He replied, ‘Yes’.

قال: «فأخبرني عن قول الله عز و جل: وَ قَدَّرْنا فِيهَا السَّيْرَ سِيرُوا فِيها لَيالِيَ وَ أَيَّاماً آمِنِينَ أي موضع هو؟» قال: أبو حنيفة: هو ما بين مكة و المدينة. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه، و قال: «نشدتكم بالله، هل تسيرون بين مكة و المدينة و لا تأمنون على دمائكم من القتل، و لا على أموالكم من السرق؟». فقالوا: اللهم نعم.

He[asws] said: ‘So inform me about the Words of Allah[azwj] Mighty and Majestic ***[34:18] and We Apportioned the journey therein: Travel through them nights and days, in security***, which place is it?’ Abu Hanifa said, ‘It is what is in between Makkah and Al-Medina’. So Abu Abdullah[asws] turned towards those who were seated with him[asws] and said: ‘We[asws] adjure you by Allah[azwj]! Have you travelled between Makkah and Al-Medina, and you were not secure for your blood, from being murdered, nor upon your wealth, from it being stolen?’ So they said, ‘Our Allah[azwj], yes’.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقا، أخبرني عن قول الله عز و جل: وَ مَنْ دَخَلَهُ كانَ آمِناً، أي موضع هو؟» قال: ذلك بيت الله الحرام. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه قال: «نشدتكم بالله، هل تعلمون أن عبد الله بن الزبير، و سعيد بن جبير دخلاه فلم يأمنا القتل؟». قالوا: اللهم نعم.

So Abu Abdullah[asws] said: ‘Woe be unto you – O Abu Hanifa – Allah[azwj] is not Saying (anything) but the Truth. Inform me[asws] about the Words of Allah[azwj] Mighty and Majestic ***[3:97] and whoever enters it shall be secure***, which place is it?’ He said,

[3792] الاحتجاج: 313.

'That is the Sacred House of Allah[azwj]'. So Abu Abdullah[asws] turned towards those seated with him[asws], and said: 'We[asws] adjure you by Allah[azwj]! Do you know that Abdullah Bin Al-Zubeyr, and Saeed bin Jubeyr entered it, so they were not safe from being murdered?' They said, 'Our Allah[azwj], yes'.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقا». فقال أبو حنيفة: ليس لي علم بكتاب الله، إنما أنا صاحب قياس.

So Abu Abdullah[asws] said: 'Woe be unto you – O Abu Hanifa – Allah[azwj] is not Saying except for the Truth'. So Abu Hanifa said, 'There is no knowledge with me, of the Book of Allah[azwj], but rather, 'إنما أنا صاحب قياس' I am an analogist'.[3793]

محمد بن العباس، قال: حدثنا أحمد بن محمد بن ثابت، عن القاسم بن إسماعيل، عن محمد ابن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ. قال: «صبار على مودتنا، و على ما نزل به من شدة أو رخاء، صبور على الأذى فينا، شكور الله تعالى على ولايتنا أهل البيت».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Sabit, from Al-Qasim Bin Ismail, from Muhammad Ibn Sinan, from Sama'at Bin Mahran, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[34:19] most surely there are Signs in this for every patient, grateful one***. He[asws] said: 'Patience upon our[asws] cordiality, and upon what descends due to it from the difficulties or the prosperity. Patience upon the harm regarding us[asws], thanking Allah[azwj] the High upon our[asws] Wilayah, the People[asws] of the Household'.[3794]

VERSE 20

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ {20}

[34:20] And on them did Satan prove true his idea, and they followed him, all but a party that believed.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مِسْمَعِ بْنِ الْحَجَّاجِ عَنْ صَبَّاحٍ الْحَذَّاءِ عَنْ صَبَّاحٍ الْمُزَنِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِيَدِ عَلِيٍّ (عليه السلام) يَوْمَ الْغَدِيرِ صَرَخَ إِبْلِيسُ فِي جُنُودِهِ صَرْخَةً فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ فِي بَرٍّ وَ لَا بَحْرٍ إِلَّا أَتَاهُ فَقَالُوا يَا سَيِّدَهُمْ وَ مَوْلَاهُمْ مَا ذَا دَهَاكَ فَمَا سَمِعْنَا لَكَ صَرْخَةً أَوْحَشَ مِنْ صَرْخَتِكَ هَذِهِ فَقَالَ لَهُمْ فَعَلَ هَذَا النَّبِيُّ فِعْلًا إِنْ تَمَّ لَمْ يُعْصَ اللَّهُ أَبَداً فَقَالُوا يَا سَيِّدَهُمْ أَنْتَ كُنْتَ لِآدَمَ

Muhammad Bin Yahya, from Ahmad Bin Suleyman, from Abdullah Bin Muhammad All Yamani, from Masma'a Bin All Hajjaj, from Sabbah Al-Haza'a, from Sabbah Al-Muzny, who has narrated from Jabir the following:

Abu Ja'far[asws] has said; 'When the Rasool Allah[saww] grabbed the hand of Ali[asws] on the Day of Al-Ghadeer, Iblees[la] screamed in his[la] army a loud scream. So there did not remain anyone from among them, either in the land or in the sea except that he came to him[la]. So they said, 'O our chief and our master, what was that shriek which

[3793] الاحتجاج: 360
[3794] تأويل الآيات 2: 473/ 4.

we heard which was so frightening that you[la] have never screamed like this before'. So he[la] said to them, 'It was the action of this Prophet[saww], if acted upon, no one would disobey Allah[azwj] ever'. So they said, 'O our chief, you[la] dealt with Adam[as]'.

فَلَمَّا قَالَ الْمُنَافِقُونَ إِنَّهُ يَنْطِقُ عَنِ الْهَوَى وَ قَالَ أَحَدُهُمَا لِصَاحِبِهِ أَ مَا تَرَى عَيْنَيْهِ تَدُورَانِ فِي رَأْسِهِ كَأَنَّهُ مَجْنُونٌ يَعْنُونَ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَرَخَ إِبْلِيسُ صَرْخَةً بِطَرَبٍ فَجَمَعَ أَوْلِيَاءَهُ فَقَالَ أَ مَا عَلِمْتُمْ أَنِّي كُنْتُ لِآدَمَ مِنْ قَبْلُ قَالُوا نَعَمْ قَالَ آدَمُ نَقَضَ الْعَهْدَ وَ لَمْ يَكْفُرْ بِالرَّبِّ وَ هَؤُلَاءِ نَقَضُوا الْعَهْدَ وَ كَفَرُوا بِالرَّسُولِ

So when the hypocrites said, 'He[saww] speak out of desires', and one of them two said to his companion, 'Did you see his[saww] turn in his[saww] head as if he[saww] is a mad man?' (By this) meaning the Rasool Allah[saww], Iblees[la] screamed with a scream of pleasure. So his [la] friends gathered. So he[la] said, 'But, do you know that I[la] dealt with Adam[as] beforehand?' They said, 'Yes'. He[la] said, 'Adam[as] set aside the Covenant and did not blaspheme with the Lord[azwj], and these ones have set aside the Covenant and blasphemed against the Rasool Allah[saww]'.

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَقَامَ النَّاسُ غَيْرَ عَلِيٍّ لَبِسَ إِبْلِيسُ تَاجَ الْمُلْكِ وَ نَصَبَ مِنْبَراً وَ قَعَدَ فِي الْوَثْبَةِ وَ جَمَعَ خَيْلَهُ وَ رَجْلَهُ ثُمَّ قَالَ لَهُمْ اطْرَبُوا لَا يُطَاعُ اللَّهُ حَتَّى يَقُومَ الْإِمَامُ وَ تَلَا أَبُو جَعْفَرٍ (عليه السلام) وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقاً مِنَ الْمُؤْمِنِينَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ تَأْوِيلُ هَذِهِ الْآيَةِ لَمَّا قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الظَّنُّ مِنْ إِبْلِيسَ حِينَ قَالُوا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ يَنْطِقُ عَنِ الْهَوَى فَظَنَّ بِهِمْ إِبْلِيسُ ظَنّاً فَصَدَّقُوا ظَنَّهُ.

So when the Rasool Allah[saww] passed away and the people established someone other than Ali[asws], Iblees[la] wore a crown of the king and established a pulpit and sat upon the cushion, and gathered his[la] cavalry and his[la] infantry. Then he[la] said to them, 'Be delighted! Allah[azwj] will not be obeyed until the Imam[asws] makes a stand'. And Abu Ja'far[asws] recited: ***[34:20] And on them did Satan prove true his idea, and they followed him, all but a party that believed.***. Abu Ja'far[asws] said: 'The explanation of this Verse came to the fore when the Rasool Allah[saww] passed away, and the conjecture from Iblees[la] where they said to the Rasool Allah[saww] that he[saww] speak out of desire, so Iblees[la] conjectured about them with a conjecture and they made his[la] conjecture to come true'.[3795]

علي بن إبراهيم، عن زيد الشحام، قال: دخل قتادة بن دعامة على أبي جعفر (عليه السلام)، و سأله عن قوله عز و جل: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقاً مِنَ الْمُؤْمِنِينَ، قال: «لما أمر الله نبيه أن ينصب أمير المؤمنين (عليه السلام) للناس، و هو قوله: يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ في علي وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ أخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام) يوم غدير خم، و قال: من كنت مولاه فعلي مولاه،

Ali Bin Ibrahim, from Zayd Al-Shahaam who said,

'Qatada Bin Da'amat came up to Abu Ja'far[asws], and asked him[asws] about the Words of the Mighty and Majestic ***[34:20] And on them did Satan prove true his idea, and they followed him, all but a party that believed.***. He[asws] said: 'When Allah[azwj] Commanded His[azwj] Prophet[saww] that he[saww] should nominate Amir-ul-Momineen[asws] to the people, and these are is His[azwj] Words ***[5:67] O Messenger! Deliver what has been Revealed to you from your Lord*** regarding Ali[asws] ***and if you do it not, then you have not delivered His Message***, Rasool-Allah[saww] grabbed the hand of Ali[asws] on the Day of Ghadeer Khumm, and said: 'The one whose Master I[saww] was, so Ali[asws] is his Master'.

[3795] الكافي 8: 344/ 542

حثت الأبالسة التراب على رؤوسها، فقال لهم إبليس الأكبر: ما لكم؟ قالوا: قد عقد هذا الرجل اليوم عقدة لا يحلها إنسي إلى يوم القيامة. فقال لهم إبليس: كلا، إن الذين حوله قد وعدوني فيه عدة، و لن يخلفوني فيها. فأنزل الله سبحانه هذه الآية: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقاً مِنَ الْمُؤْمِنِينَ يعني شيعة أمير المؤمنين (عليه السلام)».

The Devils urged the placing of the dust upon their heads, so Iblees[la] said to them, 'What is the matter with you all?' They said, 'A knot of this man has been tied today, forget about solving it now up to the Day of Judgement'. So Iblees[la] said to them, 'Never! A number of the ones around him[saww] have promised me[la], and they would never oppose me[la] regarding it'. So Allah[azwj] the Glorious Revealed this Verse ***[34:20] And on them did Satan prove true his idea, and they followed him, all but a party that believed.*** Meaning the Shias of Amir-ul-Momineen[asws]'.[3796]

VERSES 21 - 23

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ {21} قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ {22} وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ {23}

[34:21] And he has no authority over them, but that We may distinguish him who believes in the Hereafter from him who is in doubt with regards to it; and your Lord is the Preserver of all things [34:22] Say: Call upon those whom you assert besides Allah; they do not control the weight of an fraction (of an entity) in the skies or in the earth nor have they any partnership in either of these two, nor has He among them any one to back (Him) up [34:23] And intercession will not benefit in His Presence except for him whom He Permits. Until when terror shall be Removed from their hearts, they shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي العباس المكبر، قال: دخل مولى لامرأة علي بن الحسين (عليه السلام) علي أبي جعفر (عليه السلام)، يقال له أبو أيمن، فقال: يا أبا جعفر، يغرون الناس، و يقولون: «شفاعة محمد، شفاعة محمد»؟! فغضب أبو جعفر (عليه السلام) حتى تغير وجهه، ثم قال: «ويحك- يا أبا أيمن- أغرك أن عف بطنك و فرجك، أما لو رأيت أفزاع القيامة لقد احتجت إلى شفاعة محمد (صلى الله عليه و آله)، ويلك فهل يشفع إلا لمن وجبت له النار».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Muawiya Bin Amaar, from Abu Al-Abbas Al-Makbar, who has said:

A freed slave of Ali Bin Al-Husayn[asws] called Abu Ayman, came to Abu Ja'far[asws], so he said, 'O Abu Ja'far[asws]! The people are deceiving and are saying, 'Intercession of Muhammad[saww]! Intercession of Muhammad[saww]!'?' So Abu Ja'far[asws] got angry to the extent that his[asws] face changed, then said: 'Woe be unto you – O Abu Ayman – Are you deceived by your wit and your relief abstained? But, had you seen the panic of the Day of Judgement, it would have argued to the intercession of Muhammad[saww]. Woe be unto you! So will he[saww] intercede except for the ones upon whom the Fire has been Obligated?'

[3796] تأويل الآيات 2: 474/ 6

ثم قال: «ما من أحد من الأولين و الآخرين إلا و هو محتاج إلى شفاعة محمد رسول الله (صلى الله عليه و آله) يوم القيامة».

Then he[asws] said: 'There is no one from the Former ones, and the later ones except that he would be needy of the intercession of Muhammad[saww] on the Day of Judgement'.

ثم قال أبو جعفر (عليه السلام): «إن لرسول الله (صلى الله عليه و آله) الشفاعة في أمته، و لنا الشفاعة في شيعتنا، و لشيعتنا الشفاعة في أهاليهم».

Then Abu Ja'far[asws] said: 'Surely, for Rasool-Allah[saww] is the intercession regarding his[saww] community, and for us[asws] is the intercession regarding our[asws] Shias, and for our[asws] Shias is the intercession regarding their families'.

ثم قال: «و إن المؤمن ليشفع في مثل ربيعة و مضر، و إن المؤمن ليشفع حتى لخادمه، يقول: يا رب، حق خدمتي، كان يقيني الحر و البرد».

Then he[asws] said: 'And the Believer would interceded for the like of Rabi'a and Muzar (the number of these two tribes). And the Believer would intercede even for his servant, saying, 'O Lord[azwj]! He rightfully served me, I was certain (of his services) during the heat and the cold (during all difficulties)'.[3797]

شرف الدين النجفي: قال علي بن إبراهيم (رحمه الله): روي عن أبي جعفر(عليه السلام) أنه قال: «لا يقبل الله الشفاعة يوم القيامة لأحد من الأنبياء و الرسل حتى يأذن له في الشفاعة إلا رسول الله (صلى الله عليه و آله)، فإن الله قد أذن له في الشفاعة من قبل يوم القيامة، فالشفاعة له، و لأمير المؤمنين (عليه السلام)، و للأئمة من ولده (عليهم السلام)، ثم من بعد ذلك للأنبياء (صلوات الله عليهم)».

Sharaf Al-Deen Al-Najafy said, 'Ali Bin Ibrahim has reported,

Abu Ja'far[asws] has said: 'Allah[azwj] will not Accept the intercession on the Day of Judgement, from the Prophets[as] and the Rasools[as] until He[azwj] Permits the intercession to them, except for Rasool-Allah[saww], for Allah[azwj] has (already) Permitted to him[saww] the intercession, on the Day of Judgement. So the intercession is for him[saww], and for Amir-ul-Momineen[asws], and for the Imams[asws] from his[asws] sons[asws], then from after that, for the Prophets[as]'.[3798]

VERSES 24 - 26

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلِ اللَّهُ ۖ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ {24} قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ {25} قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ {26}

[34:24] Say: Who Gives you the sustenance from the skies and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error [34:25] Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do [34:26] Say: Our Lord will Gather us together, then will He Judge between us with the Truth; and He is the Greatest Judge, the All-knowing

[3797] - تفسير القمّي 2: 202.
[3798] تأويل الآيات 2: 476/ 8

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: حَتَّى إِذا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا ما ذا قالَ رَبُّكُمْ قالُوا الْحَقَّ وَ هُوَ الْعَلِيُّ الْكَبِيرُ: «و ذلك أن أهل السماوات لم يسمعوا وحيا فيما بين أن بعث عيسى بن مريم (عليه السلام) إلى أن بعث محمد (صلى الله عليه و آله)، فلما بعث الله جبرئيل إلى رسول الله (صلى الله عليه و آله)، فسمع أهل السماوات صوت وحي القرآن كوقع الحديد على الصفا، فصعق أهل السماوات، فلما فرغ من الوحي انحدر جبرئيل، كلما مر بأهل سماء فزع عن قلوبهم. يقول: كشف عن قلوبهم، فقال بعضهم لبعض: ماذا قال ربكم؟ قالوا: الحق، و هو العلي الكبير».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[34:23] Until when terror shall be Removed from their hearts, they shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great***, he[asws] said: 'And that the inhabitants of the sky were not hearing the Revelation in (the period) what was in between the Sending of Isa[as] Bin Maryam[as] up to the Sending of Muhammad[saww]. So when Allah[azwj] Sent Jibraeel[as] to Rasool-Allah[saww], the inhabitants of the sky heard the Revelation of the Quran, like the occurrence of the iron upon Al-Safa. The inhabitants of the sky were stunned. So when their (hearts were) overtaken by the Revelation, Jibraeel[as] descended, and every time he[as] passed by an inhabitant of the sky, removed the terror from their hearts, saying: 'Reveal your hearts'. So some of them said to the other, ***What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great***'.[3799]

VERSES 27 & 28

قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ ۖ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {27} وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {28}

[34:27] Say: Show me those whom you have joined with Him as associates; Never! But, He is Allah, the Mighty, the Wise [34:28] And We have not Sent you but to all of the people as a bearer of good news and as a warner, but most of the people do not recognise

علي بن إبراهيم، قال: حدثنا علي بن جعفر، قال: حدثني محمد بن عبد الله الطائي، قال: حدثنا محمد بن أبي عمير، قال: حدثنا حفص الكناسي، قال: سمعت عبد الله بن بكر الأرجاني، قال: قال لي الصادق جعفر بن محمد (عليه السلام): «أخبرني عن رسول الله (صلى الله عليه و آله)، كان أرسل عامة للناس، أليس قد قال الله في محكم كتابه: وَ ما أَرْسَلْناكَ إِلَّا كَافَّةً لِلنَّاسِ لأهل المشرق و المغرب، و أهل السماء و الأرض من الجن و الإنس، هل بلغ رسالته إليهم كلهم؟» قلت: لا أدري.

Ali Bin Ibrahim said, 'Ali Bin Ja'far narrated to us, from Muhammad Bin Abdullah Al-Ta'aiy, from Muhammad Bin Abu Umeyr, Hafs Al-Kunasy, from Abdullah Bin Bakr Al-Arjany who said,

'Al-Sadiq Ja'far[asws] Bin Muhammad[asws] said to me: 'Inform me[asws] about Rasool-Allah[saww]. Was he[saww] Sent to the generality of the people. Has not Allah[azwj] Said in the Decisive of His[azwj] Book ***[34:28] And We have not Sent you but to all of the people***, to the East, and the West, and the inhabitants of the sky and the earth from the Jinn and the Humans. Did his[saww] Message reach all of them?' I said, 'I don't know'.

[3799] تفسير القمّي 2: 202

قال: «يا بن بكر، إن رسول الله (صلى الله عليه و آله) لم يخرج من المدينة، فكيف أبلغ أهل المشرق و المغرب؟» قلت: لا أدري.

He[asws] said: 'O son of Bakr! Surely, Rasool-Allah[saww] never went out (in person) from Al-medina, so how could it reach the people of the East and the West?' I said, 'I don't know'.

قال: «إن الله تعالى أمر جبرئيل فاقتلع الأرض بريشة من جناحه، و نصبها لرسول الله (صلى الله عليه و آله)، فكانت بين يديه مثل راحته في كفه، ينظر إلى أهل المشرق و المغرب، و يخاطب كل قوم بألسنتهم، و يدعوهم إلى الله تعالى و إلى نبوته بنفسه، فما بقيت قرية و لا مدينة إلا و دعاهم النبي (صلى الله عليه و آله) بنفسه».

He[asws] said: 'Allah[azwj] the High Commanded Jibraeel[as], so he[as] uprooted the land by the quill from his wing, and instated it for Rasool-Allah[saww]. So that which was in front of him[saww] like in the palm of his[saww] hand. He[saww] looked at the inhabitants of the East and the West, and addressed every person in their language, and called them to Allah[azwj] the High and to his[saww] own Prophet-hood. So there neither remain a town, nor a city, except that the Prophet[saww] called them by his[saww] (Prophet-hood)'.[3800]

أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سليمان، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن بكر الأرجاني،

Abu Al-Qasim Ja'far Bin Muhammad Bin Qulawayh, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'asam, from Abdullah Bin Bakr Al-Arjany

عن أبي عبد الله (عليه السلام)- في حديث طويل-

From Abu Abdullah[asws] – in a lengthy Hadeeth –

قلت له: جعلت فداك، فهل يرى الإمام ما بين المشرق و المغرب؟ قال: «يا ابن بكر، فكيف يكون حجة على ما بين قطريها، و هو لا يراهم و لا يحكم فيهم! و كيف يكون حجة على قوم غيب لا يقدر عليهم و لا يقدرون عليه! و كيف يكون مؤديا عن الله و شاهدا على الخلق و هو لا يراهم؟! و كيف يكون حجة عليهم و هو محجوب عنهم، و قد حيل بينهم و بينه أن يقوم بأمر الله فيهم!

I said to him[asws], 'May I be sacrificed for you! Does the Imam[asws] see what is in between the East and the West?' O Ibn Bakr! So how can he[asws] be a Proof over what is between its parts, and he[asws] cannot see them or passes judgement with regards to them? And how can he[asws] be a Proof over a hidden people, not having ability over them, and they are not able to (communicate) with him[asws]?' And how can he[asws] be a Caller from Allah[azwj], and a witness over the creatures, if he[asws] cannot see them? And how can he[asws] be a Proof against them, and he[asws] is hidden from them, and he[asws] is there to establish the Commands of Allah[azwj] among them?

و الله يقول: وَ ما أَرْسَلْناكَ إِلَّا كَافَّةً لِلنَّاسِ يعني به من على الأرض، و الحجة من بعد النبي (صلى الله عليه و آله) يقوم مقام النبي (صلى الله عليه و آله)، و هو الدليل على ما تشاجرت فيه الامة، و الآخذ بحقوق الناس، و القائم بأمر الله، و المنصف لبعضهم من بعض.

[3800] تفسير القمّي 2: 202

And Allah[azwj] is Saying ***[34:28] And We have not Sent you but to all the people***, Meaning by it the ones upon the earth, and the Proof from after the Prophet[saww], standing in the place of the Prophet[saww], and he[asws] is the evidence upon what the community is disputing about, and the seizer of the rights of the people, and the establisher of the Commands of Allah[azwj], and the equity for one from the other'.[3801]

في اصول الكافي على بن ابراهيم عن أبيه عن أحمد بن محمد بن أبى نصر وعدة من أصحابنا عن أحمد بن محمد بن خالد عن ابراهيم بن محمد الثقفى عن محمد بن مروان جميعا عن أبان بن عثمان عمن ذكره عن أبي عبد الله عليه السلام قال: ان الله تبارك وتعالى اعطى محمدا صلى الله عليه واله شرايع نوح وابراهيم وموسى وعيسى، إلى أن قال: وارسله كافة إلى الابيض والاسود والجن والانس.

In Usool Al-Kafi – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al-Saqafy, from Muhammad Bin Marwan altogether, from Aban Bin Usman, from the one who mentioned it,

'Abu Abdullah[asws] has said: 'Allah[azwj] Blessed and High Gave to Muhammad[saww] the Laws of Noah[as], and Ibrahim[as], and Musa[as], and Isa[as]' – until he[asws] said: 'And Sent him[saww] to all of them, to the white, and the black, and the Jinn, and the Humans'.[3802]

في روضة الواعظين للمفيد رحمه الله قال على بن الحسين عليهما السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه واله بسيفه ويقيه بنفسه، إلى أن قال: فقالوا: يا أبا طالب سله: أرسله الله الينا خاصة ام إلى الناس كافة ؟ فقال أبو طالب: يا ابن اخ إلى الناس كافة أرسلت ام إلى قومك خاصة ؟ قال: لا، بل إلى الناس ارسلت كافة الابيض والاسود والعربي والعجمي، والذى نفسي بيده لادعون إلى هذا الامر الابيض والاسود ومن على رؤس الجبال ومن في لجج البحار. ولا دعون السنة فارس والروم.

In Rowzat Al-Waizeen of Al-Mufeed who said,

'Ali[asws] Bin Al-Husayn[asws] said: 'Abu Talib[as] used to strike with his[as] own sword, for Rasool-Allah[saww] and protected him[saww] by himself[as]' – until he[asws] said: 'So they (people) said, 'O Abu Talib[as]! Ask him[saww]. Did Allah[azwj] Send him[saww] to us especially or to the whole of the people?' So Abu Talib[as] said: 'O son[saww] of my[as] brother[as]. Have you[saww] been Sent to all the people or to your[saww] people in particular?' He[saww] said: 'No, but I[saww] have been Sent to all of the people – the white, and the black, and the Arabs, and the non-Arabs. By the One in Whose Hand is my[saww] soul, I[saww] am calling to this matter, the white, and the black, and the ones upon the peak of the mountains, and the ones in the depths of the oceans, and I[saww] am not calling to the traditions of Persia and Rome'.[3803]

VERSES 29 - 33

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {29} قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ {30} وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ {31} قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ ۖ بَلْ كُنْتُمْ مُجْرِمِينَ {32} وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۚ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ {33}

[3801] كامل الزيارات: 326/ 2. (Extract)
[3802] Tafseer Noor Al Saqalayn – CH 34 H 61
[3803] Tafseer Noor Al Saqalayn – CH 34 H 64

[34:29] And they are saying: When will this promise be (fulfilled) if you are truthful? [34:30] Say: You have the appointment of a Day from which you cannot delay, nor can you bring it forward [34:31] And those who disbelieve say: We will never believe in this Quran, nor in that which is before it; and if only you could see when the unjust being made to Pause before their Lord, throwing words at each other! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would have been Believers [34:32] Those who were proud shall say to those who were deemed weak: Did we turn you away from the Guidance after it had come to you? But, you (yourselves) were guilty [34:33] And those who were deemed weak shall say to those who were proud: But, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the Punishment; and We will put shackles on the necks of those who disbelieved; Do We Recompense except for what they were doing?

علي بن إبراهيم، قال: حدثني محمد بن جعفر، قال: حدثني محمد بن أحمد، عن أحمد بن الحسين، عن صالح بن أبي حماد، عن الحسن بن موسى الخشاب، عن رجل، عن حماد بن عيسى، عمن رواه، عن أبي عبد الله (عليه السلام)، قال: سئل عن قول الله تبارك و تعالى: وَ أَسَرُّوا النَّدامَةَ لَمَّا رَأَوُا الْعَذابَ، قال: قيل له: ما ينفعهم إسرار الندامة و هم في العذاب؟ قال: «كرهوا شماتة الأعداء».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to me, from Muhammad Bin Ahmad, from Ahmad Bin Al-Husayn, from Salih Bin Abu Hamaad, from Al-Hassan Bin Musa Al-Khashaab, from a man, from Hamaad Bin Isa, from the one who reported it,

Abu Abdullah[asws] replied, when being asked about the Words of Allah[azwj] Blessed and High ***[34:33] And they shall conceal regret when they shall see the Punishment***. It was said to him[asws], 'What will be the benefit for them, concealing the regret, and they would be in the Punishment?' He[asws] said: 'They would not like their enemies to gloat over them'.[3804]

VERSES 34 - 37

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {34} وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ {35} قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {36} وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ {37}

[34:34] And We did not Send a warner to a town but its wealthy ones said: We are surely disbelievers in what you are Sent with [34:35] And they say: We are more in wealth and children, and we shall not be the Punished ones [34:36] Say: Surely my Lord Amplifies the sustenance for whom He Desires to and straitens, but most of the people are not knowing [34:37] And neither your wealth nor your children, are the things which bring you near Us in status, but whoever believes and do righteous deeds, these it is for whom is a double Recompense for what they do, and they shall be secure in the high places

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين، عن ابن محبوب، عن إبراهيم الجازي، عن أبي بصير، قال: ذكرنا عند أبي جعفر (عليه السلام) من الأغنياء من الشيعة، فكأنه كره ما سمع منا فيهم،

[3804] تفسير القمّي 2: 203

قال: «يا أبا محمد، إذا كان المؤمن غنيا، رحيما، وصولا، له معروف إلى أصحابه أعطاه الله أجر ما ينفق في البر أجره مرتين ضعفين، لأن الله عز و جل يقول في كتابه: وَ ما أَمْوالُكُمْ وَ لا أَوْلادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنا زُلْفى إِلَّا مَنْ آمَنَ وَ عَمِلَ صالِحاً فَأُولئِكَ لَهُمْ جَزاءُ الضِّعْفِ بِما عَمِلُوا وَ هُمْ فِي الْغُرُفاتِ آمِنُونَ».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Ibrahim Al-Jazy, from Abu Baseer who said,

'We mentioned the rich among the Shias, in the presence of Abu Abdullah[asws], and it was as if he[asws] did not like what he[asws] heard from us, with regards to them.

He[asws] said: 'O Abu Muhammad! When the Believer is rich, merciful, maintains good relations, well known amongst his companions, Allah[azwj] Would Give him the recompense for what he spent in the righteousness, twice the Recompense of the weak ones, because Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***[34:37] And neither your wealth nor your children, are the things which bring you near Us in status, but whoever believes and do righteous deeds, these it is for whom is a double Recompense for what they do, and they shall be secure in the high places***'.[3805]

في امالي شيخ الطائفة قدس سره باسناده إلى أمير المؤمنين حديث طويل يقول فيه عليه السلام: حتى إذا كان يوم القيامة حسب لهم ثم أعطاهم بكل واحدة عشر أمثالها إلى سبعمأة ضعف، قال الله عزوجل: (جزاء من ربك عطاءا حسابا) وقال: (اولئك لهم جزاء الضعف بما عملوا وهم في الغرفات آمنون).

In Amaali of Sheykh Al-Taaifa, by his chain going up to

Amir-ul-Momineen[asws] – a lengthy Hadeeth – in which he[asws] is saying: 'When it will be the Day of Judgement, they would be Reckoned with, then each one of them would be Given the like of ten times of it, up to seven hundred times the increase'.[3806]

VERSES 38 - 41

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ {38} قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ {39} وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ {40} قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ {41}

[34:38] And those who strive to frustrate Our Signs, they shall be brought to be in the Punishment [34:39] Say: Surely my Lord Amplifies the sustenance for whom He Desires to from His servants and straitens for him; and whatever thing you spend, He Replaces it, and He is the best of Sustainers [34:40] And on the Day when He will Gather them all together, then He would be Saying to the Angels: Are these who were worshipping you? [34:41] They shall say: Glory be to You! You are our Guardian, not them; but, they were worshipping the Jinn; most of them were believers in them

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عمن حدثه، عن أبي عبد الله (عليه السلام) قال: قلت: آيتان في كتاب الله عز و جل أطلبهما فلا أجدهما، قال: «و ما هما؟» قلت: قول الله عز و جل: ادْعُونِي أَسْتَجِبْ لَكُمْ، فندعوه و لا نرى إجابة! قال: «أفترى الله عز و جل أخلف وعده؟» قلت: لا.

[3805] علل الشرائع: 604/ 73
[3806] Tafseer Noor Al Saqalayn – CH 34 H 71

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah[asws], when 'I said, 'There are two Verses in the Book of Allah[azwj] Mighty and Majestic, I seek by these two but I do not find (a result from) these two'. He[asws] said: 'And what are these two?' I said, 'The Words of Allah[azwj] Mighty and Majestic ***[40:60] Call upon Me, I will Answer you***. So we supplicate to Him[azwj], and we do not see an Answer!' He[asws] said; 'Do you think that Allah[azwj] Mighty and Majestic is Opposing His[azwj] Own Promise?' I said, 'No'.

قال: «فبما ذلك؟» قلت: لا أدري. قال: «و لكني أخبرك، من أطاع الله عز و جل فيما أمره من دعائه من جهة الدعاء أجابه». قلت: و ما جهة الدعاء؟ قال: «تبدأ فتحمد الله و تذكر نعمه عندك، ثم تشكره، ثم تصلي على النبي (صلى الله عليه و آله)، ثم تذكر ذنوبك فتعترف بها، ثم تستعيذ منها، فهذا جهة الدعاء».

He[asws] said: 'So why is it like that?' I said, 'I do not know'. He[asws] said: 'But, I[asws] shall inform you. The one who obeys Allah[azwj] Mighty and Majestic regarding whatever He[azwj] has Commanded him from the mannerisms of the supplication, He[azwj] would Answer him'. I said, 'And what are its mannerisms of the supplication?' He[asws] said: 'You begin by the Praise of Allah[azwj] and mention His[azwj] Bounties which are with you. Then thank Him[azwj], then send greetings upon the Prophet[saww]. Then recall your sins and admit having committed them, then seek Refuge from these. So these are the mannerisms of the supplication'.

ثم قال: «و ما الآية الاخرى؟» قلت: قول الله عز و جل: وَ ما أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ، و إني أنفق و لا أرى خلفا! قال: «أفترى الله عز و جل أخلف وعده؟» فقلت: لا. قال: «فمم ذلك؟» قلت: لا أدري.

Then he[asws] said: 'And what was the other Verse?' I said, 'The Words of Allah[azwj] Mighty and Majestic ***[34:39] and whatever thing you spend (in His cause) but He replaces it: for He is the Best of those who Grant Sustenance***. And I spend and I do not see its replacement!' He[asws] said: 'Do you think that Allah[azwj] Mighty and Majestic Opposes His[azwj] Own Promise?' So I said, 'No'. He[asws] said: 'So why is that then?' I said, 'I do not know'.

قال: «لو أن أحدكم اكتسب المال من حله و أنفقه في حله، لم ينفق درهما إلا أخلف عليه».

The Imam[asws] said: 'If one of you were to attain your wealth from its Permissible way, and spend it in its Permissible way, would not spend a Dirham except that it would be Replaced for him'.[3807]

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «إن الرب تبارك و تعالى ينزل أمره كل ليلة جمعة إلى السماء الدنيا من أول الليل، و في كل ليلة في الثلث الأخير، و أمامه ملكان يناديان: هل من تائب يتاب عليه؟ هل من مستغفر فيغفر له؟ هل من سائل فيعطى سؤله؟ اللهم أعط كل منفق خلفا، و كل ممسك تلفا. فإذا طلع الفجر عاد أمر الرب إلى عرشه، فيقسم الأرزاق بين العباد».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz,

'Abu Abdullah[asws] has said: 'The Lord[azwj] Blessed and High, His[azwj] Command Descends every Friday night to the sky of the world from the beginning of the night, and in every night in the last third of it. And in front of it are two Angels Calling out: 'Is

[3807] الكافي 2: 352/ 8.

there one who is repenting, so He[azwj] Turns toward him? Is there one who seeks Forgiveness so He[azwj] Forgives him? Is there one who asks, so He[azwj] Gives it to him? Our Allah[azwj]! Give each spender its replacement, and Rectify to each holder its damage!' So when the dawn emerges, they return the Command of the Lord[azwj] to His[azwj] Throne, and He[azwj] Distributes the sustenance between the servants'.

ثم قال للفضيل بن يسار: «يا فضيل، نصيبك من ذلك، و هو قول الله: وَ ما أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ وَ يَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلائِكَةِ أَ هؤُلاءِ إِيَّاكُمْ كانُوا يَعْبُدُونَ فتقول الملائكة: سُبْحانَكَ أَنْتَ وَلِيُّنا مِنْ دُونِهِمْ بَلْ كانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ».

The he[asws] said to Al-Fazeyl: 'O Fazeyl, your share from that, and these are the Words of Allah[azwj] ***[34:39] and whatever thing you spend, He Replaces it, and He is the best of Sustainers [34:40] And on the Day when He will Gather them all together, then He would be Saying to the Angels: Are these who were worshipping you? [34:41] They shall say: Glory be to You! You are our Guardian, not them; but, they were worshipping the Jinn; most of them were believers in them***'.[3808]

محمد بن يحيى عن أحمد بن محمد بن عيسى عن يحيى عن أبى عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: من بسط يده بالمعروف إذا وجده يخلف الله له ما أنفق في دنياه، ويضاعف له في آخرته.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa Bin Yahya,

'Abu Abdullah[asws] says that Amir-ul-Momineen[asws] said: 'The one who extends his hand with the good deeds, would find that Allah[azwj] has Replaced for him whatever he spent in his world, and would Increase it for him in the Hereafter'.[3809]

في من لا يحضره الفقيه باسناده إلى أبان الاحمر عن الصادق جعفر بن محمد عليهما السلام انه جاء إليه رجل فقال له: بأبى أنت وامى عظني موعظة. فقال عليه السلام: وان كان الحساب حقا فالجمع لماذا وإذا كان الخلف من الله عزوجل حقا فالبخل لماذا ؟.

In Man La Yahzur Al-Faqih, by his chain going up to Abaan Al-Ahmar,

(It has been narrated) from Al-Sadiq Ja'far[asws] Bin Muhammad[asws], that a man came up to him[asws] and said, 'By my father and my mother (being sacrificed) for you[asws], advise me with an advice'. So he[asws] said: '<u>And if the Reckoning is truth, so why is the gathering (of the wealth), and if the Replacement from Allah[azwj] Mighty and Majestic is truth, so why the stinginess?</u>'[3810]

VERSES 42 - 45

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ {42} وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَٰذَا إِلَّا إِفْكٌ مُفْتَرًى ۚ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ {43} وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا ۖ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ {44} وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ {45}

[3808] تفسير القمّي 2: 204
[3809] Tafseer Noor Al Saqalayn – CH 34 H 74
[3810] Tafseer Noor Al Saqalayn – CH 34 H 75

[34:42] So on that day you shall not control benefit or harm for each other, and We would be Saying to those who were unjust: Taste the Punishment of the Fire which you were beliers of [34:43] And when Our clear Verses are recited to them, they say: This is nothing but a man who wants to turn you away from that which your fathers worshipped. And they say: This is nothing but a lie that is forged. And those who disbelieve say regarding the Truth when it comes to them: This is only clear sorcery [34:44] And We have not Given them any Books which they are learning from, nor did We Send to them a warner before you [34:45] And those before them belied (the truth), and these have not yet attained a tenth of what We Gave them, but they gave the lie to My Rasools, So how was My Disapproval?

علي بن إبراهيم، قال: حدثني علي بن الحسين، قال: حدثني أحمد بن أبي عبد الله، عن علي بن الحكم، عن سيف بن عميرة، عن حسان، عن هشام بن عمار، يرفعه، في قوله: وَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَ ما بَلَغُوا مِعْشارَ ما آتَيْناهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كانَ نَكِيرِ، قال: «كذب الذين من قبلهم رسلهم، و ما بلغ ما آتينا رسلهم معشار ما آتينا محمدا و آل محمد (عليهم السلام)».

Ali Bin Ibrahim said, 'Ali Bin Al-Husayn narrated to me, from Ahmad Bin Abu Abdullah, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Hasaan, from Hisham, from Hisham Bin Amaar, raising it with an unbroken chain,

Regarding His[azwj] Words ***[34:45] And those before them belied (the truth), and these have not yet attained a tenth of what We Gave them, but they gave the lie to My Rasools, So how was My Disapproval?*** He[asws] said: 'The ones before them belied their Rasools[as], and what has reached them is what We[azwj] had Given to their Rasools[as], which is a tenth of what We[azwj] Gave Muhammad[as] and the Progeny[asws] of Muhammad[saww]'.[3811]

VERSE 46

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ ۖ أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ {46}

[34:46] Say: But rather, I exhort you to one thing, that you rise up for the Sake of Allah in twos and singly, then ponder: there is no madness in your companion; he is only a warner to you of a severe Punishment in front of you

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قوله تعالى: قُلْ إِنَّما أَعِظُكُمْ بِواحِدَةٍ، فقال: «إنما أعظكم بولاية علي (عليه السلام)، هي الواحدة التي قال الله تبارك و تعالى: إِنَّما أَعِظُكُمْ بِواحِدَةٍ».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far[asws] about His[azwj] Words ***[34:46] Say: But rather, I advise you of one thing***, he[asws] said: 'But rather I[saww] am exhorting you to the Wilayah of Ali[asws]. It is the one thing which Allah[azwj] Blessed and High Says ***[34:46] Say: But rather, I advise you of one thing***'.[3812]

[3811] تفسير القمّي 2: 204.
[3812] الكافي 1: 347/ 41.

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن يعقوب بن يزيد، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: قُلْ إِنَّما أَعِظُكُمْ بِواحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنى وَ فُرادى، قال: «بالولاية».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Yaqoub Bin Yazeed,

(It has been narrated) from Abu Abdullah[asws] that when I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[34:46] Say: But rather, I exhort you to one thing, that you rise up for the Sake of Allah in twos and singly***, he[asws] said: 'The Wilayah'.

قلت: و كيف ذاك؟ قال: «إنه لما نصب النبي (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) للناس، فقال: من كنت مولاه فعلي مولاه، اغتابه رجل، و قال: إن محمدا ليدعو كل يوم إلى أمر جديد، و قد بدأ بأهل بيته يملكهم رقابنا. فأنزل الله عز و جل على نبيه (صلى الله عليه و آله) بذلك قرآنا، فقال له: قُلْ إِنَّما أَعِظُكُمْ بِواحِدَةٍ، فقد أديت إليكم ما افترض ربكم عليكم».

I asked, 'And how is that?' He[asws] said: 'When the Prophet[saww] nominated Amir-ul-Momineen[asws] to the people, so he[saww] said: 'The one whose Master I[saww] was, so Ali[asws] is his Master', a man backbit him[saww] and said: 'Surely, Muhammad[saww] is calling to a new matter every day, and has begun with the People[asws] of his[saww] Household to be in charge of our reins'. So Allah[azwj] Mighty and Majestic Revealed upon His[azwj] Prophet[saww], due to that, A Quran (Verse), so He[azwj] Said ***[34:46] Say: But rather, I exhort you to one thing***, so I[saww] have given to you what your Lord[azwj] has Obligated upon you all'.

قلت: فما معنى قوله عز و جل: أَنْ تَقُومُوا لِلَّهِ مَثْنى وَ فُرادى؟ فقال: «أما مثنى: يعني طاعة رسول الله (صلى الله عليه و آله)، و طاعة أمير المؤمنين (عليه السلام)، و أما قوله فرادى: فيعني طاعة الإمام من ذريتهما من بعدهما، و لا و الله- يا يعقوب- ما عنى غير ذلك».

I said, 'So what is the Meaning of the Words of the Mighty and Majestic ***[34:46] that you rise up for the Sake of Allah in twos and singly***? So he[asws] said: 'As for the 'Twos', it means being obedient to Rasool-Allah[saww] and being obedient to Amir-ul-Momineen[asws]. And as for His[azwj] Words ***and singly***, so it means the obedience to the Imam[asws] from their[asws] offspring from after the two of them[asws]. And, by Allah[azwj] – O Yaqoub – It does not mean other than that'.[3813]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله: قُلْ إِنَّما أَعِظُكُمْ بِواحِدَةٍ، قال: «فإن الله جل ذكره أنزل عزائم الشرائع، و آيات الفرائض في أوقات مختلفة كما خلق السماوات و الأرض في ستة أيام، و لو شاء الله لخلقها في أقل من لمح البصر، و لكنه جعل الأناة و المداراة مثالا لامنائه، و إيجابا لحججه على خلقه،

Al-Tabarsy in Al-Ihtijaj,

(It has been narrated) from Amir-ul-Momineen[asws] regarding His[azwj] Words ***[34:46] Say: But rather, I exhort you to one thing***, he[asws] said: 'Thus, Allah[azwj] Sent down the Law, and Verses for the Obligations, in different times. For example, He[azwj] Created the skies and the earth in six days, and had Allah[azwj] so Desired, He[azwj] could have Created these in less than the twinkling of an eye. But, He[azwj] Made the Deliberation and the Concealment as examples for its Trustees[asws], and an affirmation to His[azwj] Proofs[asws] upon His[azwj] creatures.

[3813] تأويل الآيات 2: 477/ 10.

فكان أول ما قيدهم به: الإقرار له بالوحدانية و الربوبية، و الشهادة بأن لا إله إلا الله، فلما أقروا بذلك تلاه بالإقرار لنبيه (صلى الله عليه و آله) بالنبوة، و الشهادة له بالرسالة، فلما انقادوا لذلك فرض عليهم الصلاة، ثم الزكاة، ثم الصوم، ثم الحج، ثم الصدقات و ما يجري مجراها من مال الفيء.

So the first of what He[azwj] Proceeded with was – The acceptance of the Oneness and the Lordship, and the testimony that, 'There is no god except for Allah[azwj]. So when that is accepted, it is followed by the acceptance of His[azwj] Prophet[saww] by the Prophet-hood, and the testimony for him[saww] of the Message. So when they submitted to that, Obligated upon them the Prayer, then the Zakat, then the Fasts, then the Pilgrimage, then the Charities, and what flowed from the wealth of *Al-Fey* (Khums).

فقال المنافقون: هل بقي لربك علينا بعد الذي فرض شيء آخر يفترضه، فتذكره لتسكن أنفسنا إلى أنه لم يبق غيره؟ فأنزل الله في ذلك: قُلْ إِنَّما أَعِظُكُمْ بِواحِدَةٍ يعني الولاية،

So the hypocrites said, 'If there remain anything for your[saww] Lord[azwj] that He[azwj] would Obligate upon us after these Obligations, so mention it for the tranquillity of ourselves that there would not remaining apart from it?' So Allah[azwj] Revealed regarding that ***[34:46] Say: But rather, I exhort you to one thing*** meaning Al-Wilayah.

و أنزل الله: إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ، و ليس بين الامة خلاف أنه لم يؤت الزكاة يومئذ أحد و هو راكع غير رجل واحد، لو ذكر اسمه في الكتاب لأسقط مع ما أسقط من ذكره، و هذا و ما أشبهه من الرموز التي ذكرت لك ثبوتها في الكتاب ليجهل معناها المحرفون، فيبلغ إليك و إلى أمثالك، و عند ذلك قال الله عز و جل: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلامَ دِيناً».

And Allah[azwj] Revealed ***[5:55] But rather, Allah is your Guardian, and His Rasool, and those who believe, those who are establishing the Prayer and are giving the Zakaat whilst they are bowing***, and there is no differing between the community that on that day no one gave the Zakat apart from one man[asws]. Had his[asws] name been mentioned in the Book (Al-Quran) it would have been dropped (not included) along with what was dropped from his[asws] mention (elsewhere). And this, along with what resembles it from the symbols which I[asws] mentioned to you, prove it in the Book, to the ones ignorant of its Meaning, the distorters. So he[saww] delivered it to you and people like you, and for that Allah[azwj] Mighty and Majestic Said ***[5:3] This day have I Perfected for you your religion and completed My favour on you and Chosen for you Islam as a Religion***'.[3814]

VERSE 47

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {47}

[34:47] Say: Whatever recompense I ask you for, so it is for yourselves; my Recompense is only upon Allah, and He is a Witness over all things

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَاكَ يَزِيدُهُ وَلَايَةَ مَنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جاءَ بِالْحَسَنَةِ

[3814] الاحتجاج: 254

فَلَهُ خَيْرٌ مِنْها يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

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

'Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***"[42:23] and whoever earns good, We give him more of good therein"***, said; 'The one who befriends (Tawalla) the successors[asws] from the Progeny[asws] of Muhammad[saww], and follows their[asws] footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets[as], and the former Believers until their Wilayah arrives to Adam[as], and these are the Words of Allah[azwj] ***"[27:89] Whoever brings good, he shall have better than it"***, He[azwj] will Enter him into the Paradise, and these are the Words of Allah[azwj]: ***[34:47] Say: Whatever recompense I ask you for, so it is for yourselves***. He[saww] is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I[saww] never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.[3815]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: قُلْ ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ: «و ذلك أن رسول الله (صلى الله عليه و آله) سأل قومه أن يوادوا أقاربه و لا يؤذوهم، و أما قوله: فَهُوَ لَكُمْ يقول: ثوابه لكم».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[34:47] Say: Whatever recompense I ask you for, so it is for yourselves***, he[asws] said: 'And Rasool-Allah[saww] asked his[saww] people that they should be cordial-with his[saww] near-relatives and should not be hurting them[asws]. And as for His[azwj] Words ***so it is for yourselves***, he[saww] is saying: 'It's Rewards are for you'.[3816]

VERSES 48 & 49

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ {48} قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ {49}

[34:48] Say: Surely, my Lord Casts the Truth, Knower of the unseen [34:49] Say: The Truth has come, and what the falsehood started, shall not return

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، قال: أولم إسماعيل، فقال له أبو عبد الله (عليه السلام): «عليك بالمساكين فأشبعهم، فإن الله عز و جل يقول: وَ ما يُبْدِئُ الْباطِلُ وَ ما يُعِيدُ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usmaan who said,

Ismail prepared a feast, so Abu Abdullah[asws] said to him: 'It is upon you to satisfy the hunger of the poor, for Allah[azwj] Mighty and Majestic is Saying ***[34:49] and what the falsehood started, shall not return***'.[3817]

[3815] الكافي 8: 379/ 574.
[3816] تفسير القمّي 2: 204
[3817] الكافي 6: 299/ 16

في مجمع البيان قال ابن مسعود: دخل رسول الله صلى الله عليه واله مكة وحول البيت ثلاثمأة وستون صنما فجعل يطعنها بعود في يده، ويقول: (جاء الحق وزهق الباطل ان الباطل كان زهوقا). (جاء الحق ويبدئ الباطل وما يعيد).

In Majma Al-Bayan, Ibn Mas'ud said,

'Rasool-Allah[saww] entered Makkah, and around the House were three hundred and sixty idols. So he[saww] went and stabbed at these with a stick in his[saww] hand, and was saying: ***[17:81] The Truth has come and the falsehood has vanished; surely falsehood was always perishable***. ***[34:49] The Truth has come, and what the falsehood started, shall not return***'.[3818]

VERSES 50 - 54

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ {50} وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ {51} وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ {52} وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۖ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ {53} وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ {54}

[34:50] Say: If I stray, so it is a straying against myself, and if I follow Guidance, so it is due to what my Lord Reveals unto me; surely He is Hearing, Nearby [34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a remote place? [34:53] And they disbelieved in it from before, and they would be casting (slanders) with regard to the unseen from a remote place [34:54] And a barrier shall be placed between them and that which they desire, as was done with their adherents before: surely they are in a disquieting doubt

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي خالد الكابلي، قال: قال أبو جعفر (عليه السلام): «و الله لكأني أنظر إلى القائم (عليه السلام) و قد أسند ظهره إلى الحجر، ثم ينشد الله حقه، ثم يقول: يا أيها الناس، من يحاجني في الله فأنا أولى بالله. أيها الناس، من يحاجني في آدم فأنا أولى بآدم.

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Khalid Al-Kalby who said,

'Abu Ja'far[asws] said: 'By Allah[azwj]! It is as if I[asws] am looking at Al-Qaim[asws], with his[asws] back against a rock, then he[asws] adjures to Allah[azwj] of his[asws] rights, then he[asws] is saying: 'O you people! The one who disputes with me[asws], regarding Allah[azwj], so (beware) I[asws] am the closest with Allah[azwj]. O you people! The one who disputes with me[asws] regarding Adam[as], so I[asws] am the closest with Adam[as]'.

أيها الناس، من يحاجني في نوح فأنا أولى بنوح. أيها الناس، من يحاجني في إبراهيم فأنا أولى بإبراهيم. أيها الناس، من يحاجني في موسى فأنا أولى بموسى. أيها الناس، من يحاجني في عيسى فأنا أولى بعيسى.

O you people! The one who disputes with me[asws] regarding Noah[as], so I am the closest with Noah[as]. O you people! The one who disputes with me regarding Ibrahim[as], so I[asws] am the closest with Ibrahim[as]. O you people! The one who

[3818] Tafseer Noor Al Saqalayn – CH 34 H 95

disputes with me regarding Musa[as], so I[asws] am the closest with Musa[as]. O you people! The one, who disputes with me[asws] regarding Isa[as], so I[asws] am the closest with Isa[as].

أيها الناس، من يحاجني في رسول الله فأنا أولى برسول الله. أيها الناس، من يحاجني في كتاب الله فأنا أولى بكتاب الله. ثم ينتهي إلى المقام، فيصلي ركعتين، و ينشد الله حقه».

O you people! The one who disputes with me[asws] regarding Rasool-Allah[saww], so I[asws] am the closest with Rasool-Allah[saww]. O you people! The one who disputes with me[asws] regarding the Book of Allah[azwj], so I[asws] am the closest with the Book of Allah[azwj]'. Then he[asws] would end up to the Al-Maqam (of Ibrahim[as], so he[asws] would Pray two Cycles (of Prayer), and adjure to Allah[azwj] of his[asws] rights'.

ثم قال أبو جعفر (عليه السلام): «هو و الله المضطر في كتاب الله، في قوله: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذا دَعاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفاءَ الْأَرْضِ، فيكون أول من يبايعه جبرئيل، ثم الثلاث مائة و الثلاثة عشر رجلا، فمن كان ابتلي بالمسير وافى، و من لم يبتل بالمسير فقد عن فراشه، و هو قول أمير المؤمنين (عليه السلام): هم المفقودون عن فرشهم.

Then Abu Ja'far[asws] said: 'By Allah[azwj]! He[asws] is the restless one (المضطر) in the Book of Allah[azwj], regarding His[azwj] Words ***[27:62] Or, Who Answers the restless one when he calls upon Him and Removes the evil, and He will Make you Caliphs in the earth***. So it will happen that the first one who would pledge allegiance to him[asws] would be Jibraeel[as], then three hundred and thirteen (313) men. So the one who will be Tried by the journey would fulfill it, and the one who will not be Tried by the journey would be upon his bed. And it is the speech of Amir-ul-Momineen[asws]: 'They would be missing from their beds'.

و ذلك قول الله:اسْتَبِقُوا الْخَيْراتِ أَيْنَ ما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً - قال- الخيرات: الولاية، و قال في موضع آخر: وَ لَئِنْ أَخَّرْنا عَنْهُمُ الْعَذابَ إِلى أُمَّةٍ مَعْدُودَةٍ ، و هم أصحاب القائم (عليه السلام)، يجتمعون إليه في ساعة واحدة.

And these are the Words of Allah[azwj] ***[2:148] therefore hasten to (do) good works; wherever you are, Allah will bring you all together***, he[asws] said: 'The good works – Al-Wilayah'. And he[asws] said in another subject ***[11:8] And if We hold back from them the punishment until a stated period of time***, and they are the companions of Al-Qaim[asws], who would be gathering towards him[asws] at one time'.

فإذا جاء إلى البيداء يخرج إليه جيش السفياني، فيأمر الله الأرض فتأخذ أقدامهم، و هو قوله: وَ لَوْ تَرى إِذْ فَزِعُوا فَلا فَوْتَ وَ أُخِذُوا مِنْ مَكانٍ قَرِيبٍ وَ قالُوا آمَنَّا بِهِ يعني بالقائم من آل محمد (عليهم السلام)،

So when he[asws] gets to Al-Bayda, the army of Al-Sufyani would come out to him[asws]. Allah[azwj] would Command the earth, so it would seize their feet, and these are His[azwj] Words ***[34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it*** meaning in Al-Qaim[asws] of the Progeny[asws] of Muhammad[saww]'.

وَ أَنَّى لَهُمُ التَّناوُشُ مِنْ مَكانٍ بَعِيدٍ- إلى قوله- وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ ما يَشْتَهُونَ يعني أن لا يعذبوا كَما فُعِلَ بِأَشْياعِهِمْ مِنْ قَبْلُ يعني من كان قبلهم من المكذبين هلكوا».

[34:52] And how shall the attaining (of faith) be possible to them from a remote place? Up to His[azwj] Words ***[34:54] And a barrier shall be placed between them***

and that which they desire meaning they would not be Punished ***as was done with their adherents before*** meaning, the ones who were before them from the beliers, who were Destroyed'.[3819]

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَوْ تَرى إِذْ فَزِعُوا. قال: «من الصوت، و ذلك الصوت من السماء».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[34:51] And if you could see when they shall become terrified***, he[asws] said: 'From the Voice, and that is the voice from the sky'.

و في قوله: وَ أُخِذُوا مِنْ مَكانٍ قَرِيبٍ قال: «من تحت أقدامهم خسف بهم».

And regarding His[azwj] Words ***[34:51] and they shall be Seized upon from a near place***, he[asws] said: 'From underneath their feet, submerge with them'.[3820]

ثم قال: أخبرنا الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن ابن محبوب، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قوله: وَ أَنَّى لَهُمُ التَّناوُشُ مِنْ مَكانٍ بَعِيدٍ، قال: «إنهم طلبوا الهدى من حيث لا ينال، و قد كان لهم مبذولا من حيث ينال».

Then (Ali Bin Ibrahim) said, 'Al-Husayn Bin Muhammad informed us, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Ibn Mahboub, from Abu Hamza who said,

'I asked Abu Ja'far[asws] about His[azwj] Words ***[34:52] And how shall the attaining (of faith) be possible to them from a remote place?*** He[asws] said: 'They would be seeking guidance from where it cannot be attained, and it had been Made for them from where they could have attained it'.[3821]

العياشي: عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام): «يكون لصاحب هذا الأمر غيبة- و ذكر حديثا طويلا يتضمن غيبة صاحب الأمر (عليه السلام) و ظهوره، إلى أن قال (عليه السلام)- فيدعو الناس- يعني القائم (عليه السلام)- إلى كتاب الله، و سنة نبيه، و الولاية لعلي بن أبي طالب (عليه السلام)، و البراءة من عدوه،

Al-Ayyashi, from Abdul A'la Al-Halby who said,

'Abu Ja'far[asws] said: 'The occultation would take place for the Master[asws] of this Command' – and mentioned a lengthy Hadeeth which included the occultation of the Master[asws] of the Command and his[asws] appearance, to the point that he[asws] said – So he[asws] would call the people' – meaning Al-Qaim[asws] – 'to the Book of Allah[azwj], and the Sunnah of His[azwj] Prophet[saww], and <u>to the Wilayah of Ali[asws] Bin Abu Talib[asws], and the distancing from his[asws] enemies</u>.

و لا يسمي أحدا، حتى ينتهي إلى البيداء، فيخرج إليه جيش السفياني، فيأمر الله الأرض فتأخذهم من تحت أقدامهم، و هو قول الله: وَ لَوْ تَرى إِذْ فَزِعُوا فَلا فَوْتَ وَ أُخِذُوا مِنْ مَكانٍ قَرِيبٍ وَ قالُوا آمَنَّا بِهِ يعني بقائم آل محمد وَ قَدْ كَفَرُوا بِهِ يعني بقائم آل محمد- إلى آخر السورة- فلا يبقى منهم إلا رجلان، يقال لهما: وتر، و وتيرة، من مراد، وجوههما في أقفيتهما، يمشيان القهقرى، يخبران الناس بما فعل بأصحابهما».

[3819] تفسير القمّي 2: 205
[3820] تفسير القمّي 2: 205.
[3821] تفسير القمّي 2: 206.

And he[asws] will not name anyone until he[asws] ends up to Al-Bayda. The army of Al-Sufyani would come out against him[asws]. So Allah[azwj] would Command the earth, and it would seize them from underneath their feet, and these are the Words of Allah[azwj] ***[34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it*** meaning Al-Qaim[asws] of the Progeny[asws] of Muhammad[saww] ***[34:53] And they disbelieved in it from before*** meaning in Al-Qaim[asws] of the Progeny[asws] of Muhammad[saww] – up to the end of the Chapter.

So there shall not remain among them except for two men called Watar, and Wateera, from Maraad. Their faces would be turned around, and they would be walking backwards, informing the people of what had befallen their companions'.[3822]

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي بن الصباح المدائني، عن الحسن بن محمد بن شعيب، عن موسى بن عمر بن يزيد، عن ابن أبي عمير، عن منصور بن يونس، عن إسماعيل بن جابر، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام)، قال: «يخرج القائم (عليه السلام) فيسير حتى يمر بمر، فيبلغه أن عامله قد قتل، فيرجع إليهم، فيقتل المقاتلة، و لا يزيد على ذلك شيئا، ثم ينطلق «1»، فيدعو الناس حتى ينتهي إلى البيداء،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali Bin Al-Sabah Al-Mada'iny, from Al-Hassan Bin Muhammad Bin Shuayb, from Muha Bin Umar Bin Yazeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid Al-Kalby,

'Abu Ja'far[asws] has said: 'Al-Qaim[asws] would come out until he[asws] passes by Marr. (News) would reach him[asws] that his[asws] office bearers have been murdered. So he[asws] would come out towards them, and kill their murderers, and not increase anything upon that. Then he[asws] would start by calling the people, until he[asws] ends up Al-Bayda.

فيخرج جيش للسفياني، فيأمر الله عز و جل الأرض أن تأخذ بأقدامهم، و هو قوله عز و جل: وَ لَوْ تَرى إِذْ فَزِعُوا فَلا فَوْتَ وَ أُخِذُوا مِنْ مَكانٍ قَرِيبٍ وَ قالُوا آمَنَّا بِهِ يعني بقيام القائم (عليه السلام) وَ قَدْ كَفَرُوا بِهِ مِنْ قَبْلُ، يعني بقيام القائم من آل محمد (صلى الله عليه و آله) وَ يَقْذِفُونَ بِالْغَيْبِ مِنْ مَكانٍ بَعِيدٍ وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ ما يَشْتَهُونَ كَما فُعِلَ بِأَشْياعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كانُوا فِي شَكٍّ مُرِيبٍ».

So the army of Al-Sufyani would come out, and Allah[azwj] Mighty and Majestic would Command the earth that it should seize them by their feet, and these are the Words of the Mighty and Majestic ***[34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it*** meaning the rising of Al-Qaim[asws] ***[34:53] And they disbelieved in it from before*** meaning in the rising of Al-Qaim[asws] from the Progeny[asws] of Muhammad[saww] ***[34:53] and they would be casting (slanders) with regard to the unseen from a remote place [34:54] And a barrier shall be placed between them and that which they desire, as was done with their adherents before: surely they are in a disquieting doubt***'.[3823]

[3822] تفسير العيّاشي 2: 56/ 49.
[3823] تأويل الآيات 2: 478

CHAPTER 35

FAATIR

(45 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه بإسناده عن ابن أذينة، عن أبي عبد الله (عليه السلام): «الحمدان جميعا: حمد سبأ، و حمد فاطر، من قرأهما في ليلة لم يزل في ليلته في حفظ الله و كلاءته، و من قرأهما في نهاره لم يصبه في نهاره مكروه، و اعطي من خير الدنيا و خير الآخرة ما لم يخطر على قلبه و لم يبلغ مناه».

Ibn babuwayh, by his chain, from Ibn Azina,

(It has been narrated) from Abu Abdullah[asws]: 'The Two Praises together – The Praise of *Saba* (Chapter 34) and the Praise of *Faatir* (Chapter 35) – The one who recites these two at night will not cease to be in the Protection of Allah[azwj] and Guarded by Him[azwj] during his night. And the one who recites these in the day would not be hit by anything abhorrent during his day, and he would be Given from the good of the world and the Good of the Hereafter which would not have even occurred in his heart or reach his wishes'.[3824]

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة يريد بها ما عند الله تعالى نادته يوم القيامة ثمانية أبواب الجنة، و كل باب يقول: هلم ادخل مني إلى الجنة، فيدخل من أيها شاء.

And from Khawas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (35), wanting by it what is in the Presence of Allah[azwj], the eight Doors of the Paradise would Call out to him on the Day of Judgement, and each of the Doors would be saying: 'Come and enter through me!' So he would be entering from whichever he so desires to.[3825]

الشيخ في (مجالسه): بإسناده عن معاوية بن وهب، قال: كنت عند أبي عبد الله (عليه السلام)، قال: فصدع ابن لرجل من أهل مرو و هو عنده جالس. قال: فشكا ذلك إلى أبي عبد الله (عليه السلام)، قال: «أدنه مني» قال: فمسح على رأسه، ثم تلا: إِنَّ اللَّهَ يُمْسِكُ السَّماواتِ وَ الْأَرْضَ أَنْ تَزُولا وَ لَئِنْ زالَتا إِنْ أَمْسَكَهُما مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كانَ حَلِيماً غَفُوراً.

Al Sheykh in his Majalis, by his chain from Muawiya Bin Wahab who said,

'I was in the presence of Abu Abdullah[asws], a man from the people of Marv, who was in his[asws] presence had a headache. So he complained about it to Abu Abdullah[asws]. He[asws] said: 'Come near me[asws]'. So he[asws] wiped upon his head, then recited ***[35:41] Surely, Allah Upholds the skies and the earth lest they cease; and if they***

[3824] ثواب الأعمال: 110.
[3825] (خواص القرآن)

should cease, there Is none who can uphold them after Him; He has always been Forbearing, the Forgiving'.[3826]

وعنه، في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن محمد بن حماد الكوفي، عن محمد بن خالد، عن عبيد الله بن الحسين، عن علي بن الحسين، عن علي بن أبي حمزة، عن ابن يقطين، قال: قال أبو عبد الله (عليه السلام): «من أصابته زلزلة فليقرأ: يا من يمسك السماوات و الأرض أن تزولا، و لئن زالتا إن أمسكهما من أحد من بعده إنه كان حليما غفورا، صل على محمد و آل محمد، و أمسك عني السوء إنك على كل شيء قدير».

And from him, in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Hamaad Al Kufy, from Muhammad Bin Khalid, from Ubeydullah Bin Al Husayn, from Ali Bin Al Husayn, from Ali Bin Abu Hamza, from Ibn Yaqteen who said,

'Abu Abdullah[asws] said: 'The one who is hit by a tremor should recite, '***[35:41] Surely Allah Upholds the skies and the earth lest they cease; and if they should cease, there Is none who can uphold them after Him; He has always been Forbearing, the Forgiving***, send Greetings upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], Lift the evil away from me, You[azwj] have the Power over everything'.

قال: «من قرأها عند النوم لم يسقط عليه البيت، إن شاء الله تعالى».

He[asws] said: 'The one who recites it during sleep, the house would not fall down upon him, if Allah[azwj] so Desires it'.[3827]

VERSE 1

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

[35:1] All Praise is due to Allah, the Originator of the skies and the earth, the Maker of the Angels, messengers flying on wings, two, and three, and four; He Increases in creation whatsoever He Desires to; surely Allah has Power over all things

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم بن هاشم، عن أبيه، جميعا، عن ابن محبوب، عن داود الرقي، عن أبي عبد الله (عليه السلام)، قال: «ليس خلق أكثر من الملائكة، إنه لينزل كل ليلة من السماء سبعون ألف ملك فيطوفون بالبيت الحرام ليلتهم، و كذلك في كل يوم».

A number of our companions, from Sahl in Ziyad, and Ali Bin Ibrahim, from his father together, from Ibn Mahboub, from Dawood Al-Raqy, who has narrated the following:

Abu Abdullah[asws] has said: '<u>There are no creatures more numerous than the Angels</u>. They descend from the sky every night, seventy thousand Angels, so they circumambulate the Sacred House during the night, and similarly during each day'.[3828]

[3826] الأمالي 2: 284
[3827] التهذيب 3: 294/ 892
[3828] الكافي 8: 272/ 402

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، قالا: حدثنا ابن محبوب، عن عبد الله بن طلحة رفعه، قال: قال النبي (صلى الله عليه و آله): «الملائكة على ثلاثة أجزاء: جزء له جناحان، و جزء له ثلاثة أجنحة، و جزء له أربعة أجنحة».

Narrated to us Ibn Mahboub, from Abdullah Bin Talha with an unbroken chain, said:

The Prophet[saww] said: 'The Angels are upon three parts – One group of them has two wings, and another group has three wings, and another one has four wings'.[3829]

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن معاوية بن ميسرة، عن الحكم بن عتيبة، عن أبي جعفر (عليه السلام)، قال: «إن في الجنة نهرا يغتمس فيه جبرئيل (عليه السلام) كل غداة، ثم يخرج منه فينتفض، فيخلق الله عز و جل من كل قطرة تقطر منه ملكا».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Maysara, from Al-Hakam Biin Uteyba, who has narrated the following:

Abu Ja'far[asws] having said that: 'In the Paradise is a river in which Jibraeel[as] dives into, every morning. Then he[as] comes out of it, and shakes. So Allah[azwj] Creates an Angel from every drop that falls off from him[as]'.[3830]

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «خلق الله الملائكة مختلفة، و قد رأى رسول الله (صلى الله عليه و آله) جبرئيل و له ستمائة جناح، على ساقه الدر مثل القطر على البقل، و قد ملأ ما بين السماء و الأرض».

Ali Bin Ibrahim said, 'Al-Sadiq[asws] said: 'Allah[azwj] Created the Angels of different (types), and Rasool-Allah[saww] had seen Jibraeel[as] and he[as] had six hundred wings. Upon his[as] leg is a gem like the drop (of rain) upon a legume, and would fill up what is between the sky and the earth'.

و قال: «إذا أمر الله ميكائيل بالهبوط إلى الدنيا صارت رجله اليمنى في السماء السابعة، و الأخرى في الأرض السابعة، و إن لله ملائكة أنصافهم من برد، و أنصافهم من نار، يقولون: يا مؤلفا بين البرد و النار، ثبت قلوبنا على طاعتك».

And said: 'When Allah[azwj] Commands Mikaeel to descend upon the world, his right leg would be upon the seventh sky, and the other one in the seventh firmament. And surely Allah[azwj] has Angels which are half from cold (ice) and half from fire. They are saying: 'O One Composer of what is between the cold and the fire, Affirm our hearts upon Your[azwj] obedience'.

و قال: «إن لله عز و جل ملكا بعد ما بين شحمة أذنيه إلى عينيه مسيرة خمسمائة عام بخفقان الطير».

And he[asws] said: 'Surely Allah[azwj] has an Angel whose span between his ear lobe to his shoulder is of five hundred years of the travel distance of a bird'.

و قال: «إن الملائكة لا يأكلون، و لا يشربون، و لا ينكحون، و إنما يعيشون بنسيم العرش، و إن لله ملائكة ركعا إلى يوم القيامة، و إن لله ملائكة سجدا إلى يوم القيامة».

And he[asws] said: 'The Angels are neither eating, nor drinking, nor marrying, but rather, they are living by the Breeze of the Throne. And for Allah[azwj] there are Angels

[3829] الكافي 8: 272/ 403
[3830] الكافي 8: 272/ 404

who are (in the position of) bowing up to the Day of Judgement, and for Allah[azwj] there are Angels who are (in the position of) prostration up to the Day of Judgement'.

ثم قال أبو عبد الله (عليه السلام): «قال رسول الله (صلى الله عليه و آله): ما من شيء مما خلق الله أكثر من الملائكة، و إنه ليهبط في كل يوم، أو في كل ليلة سبعون ألف ملك، فيأتون البيت الحرام، فيطوفون به، ثم يأتون رسول الله (صلى الله عليه و آله)، ثم يأتون أمير المؤمنين (عليه السلام) فيسلمون عليه، ثم يأتون الحسين (عليه السلام) فيقيمون عنده، فإذا كان عند السحر وضع لهم معراج إلى السماء، ثم لا يعودون أبدا».

Then Abu Abdullah[asws] said: 'Rasool-Allah[saww] said: 'There is nothing from the things which Allah[azwj] has Created which is more numerous than the Angels, and seventy thousand Angels descend every day, and every night, so they are coming to the Sacred House. So they are circumambulating it, then they come to Rasool-Allah[saww], then they come to Amir-ul-Momineen[asws], and greet to him[asws]. Then they come to Al-Husayn[asws], so they stand in his[asws] presence. So when the dawn breaks, they ascend to the sky, then they do not return'.[3831]

وقال أبو جعفر (عليه السلام): «إن الله تعالى خلق جبرئيل، و ميكائيل، و إسرافيل من سبحة واحدة، و جعل لهم السمع، و البصر، و جودة العقل، و سرعة الفهم».

And Abu Ja'far[asws] said: 'Allah[azwj] the High Created Jibraeel[as], and Mikaeel[as], and Israfeel[as] from one bead, and Made for them the hearing, and the vision, and the quality of the intellect, and the speed of understanding'.[3832]

ثُمَّ خَلَقَ سُبْحَانَهُ لِاسْكَانِ سَمَاوَاتِهِ، وَعِمَارَةِ الصَّفِيحِ الْاَعْلَى مِنْ مَلَكُوتِهِ، خَلْقاً بَدِيعاً مِنْ مَلاَئِكَتِهِ، وَمَلاَ بِهِمْ فُرُوجَ فِجَاجِهَا، وَحَشَا بِهِمْ فُتُوقَ أَجْوَائِهَا، وَبَيْنَ فَجَوَاتِ تِلْكَ الْفُرُوجِ زَجَلُ الْمُسَبِّحِينَ مِنْهُمْ فِي حَظَائِرِ الْقُدُسِ، وَسُتُرَاتِ الْحُجُبِ، وَسُرَادِقَاتِ الْمَجْدِ، وَوَرَاءَذلِكَ الرَّجِيجِ الَّذِي تَسْتَكُّ مِنْهُ الْاَسْمَاعُ سُبُحَاتُ نُور تَرْدَعُ الْاَبْصَارَ عَنْ بُلُوغِهَا، فَتَقِفُ خَاسِئَةً عَلَى حُدُودِهَا.

Then Allah[azwj], the Glorified, Created for inhabiting of His skies and populating the higher strata of his realm new (variety of) creatures namely the angels. With them He[azwj] Filled the openings of its cavities and Populated with them the vastness of it circumference. In between the openings of these cavities there resounds the voices of angels glorifying Him[azwj] in the enclosures of the Holiness, (behind) Curtains of concealment and in Veils of His[azwj] Greatness. And behind this resounding, which deafens the ears, there is the effulgence of light which defies the approach of sight to it, and consequently the sight stands, disappointed at its limitation.

أَنْشَأَهُمْ عَلَى صُوَر مُخْتَلِفَات، وَأَقْدَار مُتَفَاوِتَات، (أُولِي أَجْنِحَة مَثْنَى وَثُلاَثَ) تُسَبِّحُ جَلاَلَ عِزَّتِهِ، لاَ يَنْتَحِلُونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ، وَلاَ يَدَّعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئاً مَعَهُ مِمَّا انْفَرَدَ بِهِ، (بَلْ عِبَادٌ مُكْرَمُونَ * لاَ يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ).

He[azwj] Created them in different shapes and with diverse characteristics. ***[35:1] flying on wings, two, and three, and four***. They Glorify the Majesty of His[azwj] Honour. They do not appropriate to themselves His[azwj] Skill that shows itself in creation. Nor do they claim to create anything in which He[azwj] is unparalleled. ***[21:26] Nay! They are honoured servants [21:27] They do not precede Him in speech and (only) according to His Command do they act***'.

[3831] تفسير القمّي 2: 206.
[3832] تفسير القمّي 2: 206.

جَعَلَهُمُ اللهُ فِيما هُنَالِكَ أَهْلَ الاْمَانَةِ عَلَى وَحْيِهِ، وَحَمَّلَهُمْ إِلى الْمُرْسَلِينَ وَدَائِعَ أَمْرِهِ وَنَهْيِهِ، وَعَصَمَهُمْ مِنْ رَيْبِ الشُّبُهَاتِ، فَمَا مِنْهُمْ زَائِغٌ عَنْ سَبِيلِ مَرْضَاتِهِ، وَأَمَدَّهُمْ بِفَوَائِدِ المَعُونَةِ، وَأَشْعَرَ قُلُوبَهُمْ تَوَاضُعَ إِخْبَاتِ السَّكِينَةِ، وَفَتَحَ لَهُمْ أَبْوَاباً ذُلُلاً إِلى تَمَاجِيدِهِ، وَنَصَبَ لَهُمْ مَنَاراً وَاضِحَةً عَلَى أَعْلاَمِ تَوْحِيدِهِ، لَمْ تُثْقِلْهُمْ مُوصِرَاتُ الاْثَامِ، وَلَمْ تَرْتَحِلْهُمْ عُقَبُ اللَّيَالي وَالاْيَّامِ، وَلَمْ تَرْمِ الشُّكُوكُ بِنَوَازِعِهَا عَزِيمَةَ إِيمَانِهِمْ، وَلَمْ تَعْتَرِكِ الظُّنُونُ عَلَى مَعَاقِدِ يَقِينِهِمْ، وَلاَ قَدَحَتْ قَادِحَةُ الاْحَنِ فِيمَا بَيْنَهُمْ، وَلاَ سَلَبَتْهُمُ الْحَيْرَةُ مَا لاَقَ مِنْ مَعْرِفَتِهِ بِضَمَائِرِهِمْ، وَسَكَنَ مِنْ عَظَمَتِهِ وَهَيْبَةِ جِلاَلَتِهِ فِي أَثْنَاءِ صُدُورِهِمْ، وَلَمْ تَطْمَعْ فِيهِمُ الْوَسَاوِسُ فَتَقْتَرِعَ بِرَيْنِهَا عَلى فِكْرِهِمْ.

He[azwj] has Made them the trustees of His[azwj] Revelation and Sent them to Prophets[as] as holders of His[azwj] Injunctions and Prohibitions. He[azwj] has Immunised them against the waviness of doubts. Consequently no one among them goes astray from the path of His[azwj] Will. He[azwj] has Helped them with the benefits of succour and has Covered their hearts with humility and peace. He[azwj] has Opened for them doors of submission to His[azwj] Glories. He[azwj] has Fixed for them bright minarets as signs of His[azwj] Oneness. The weights of sins do not burden them and the rotation of nights and days does not make them move. Doubts do not attack with arrows the firmness of their faith. Misgivings do not assault the basis of their beliefs. The spark of malice does not ignite among them. Amazement does not tarnish what knowledge of Him their hearts possess, or His[azwj] Greatness and awe of His[azwj] Glory that resides in their bosoms. Evil thoughts do not lean towards them to affect their imagination with their own rust.

مِنْهُمْ مَنْ هُوَ في خَلْقِ الْغَمَامِ الدُّلَّحِ، وَفي عِظَمِ الْجِبَالِ الشُّمَّخِ، وَفي قَتْرَةِ الظَّلاَمِ الاْيْهَمِ.

Among them are those who are in the frame of heavy clouds, or in the height of lofty mountains, or in the gloom of over-powering darkness.

وَمِنْهُمْ مَنْ قَدْ خَرَقَتْ أَقْدَامُهُمْ تُخُومَ الاْرْضِ السُّفْلَى، فَهِيَ كَرَايَات بِيض قَدْ نَفَذَتْ فِي مَخَارِقِ الْهَوَاءِ، وَتَحْتَهَا رِيحٌ هَفَّافَةٌ تَحْبِسُهَا عَلَى حَيْثُ انْتَهَتْ مِنَ الْحُدُودِ الْمُتَنَاهِيَةِ، قَدِاسْتَفْرَغَتْهُمْ

And there are those whose feet have pierced the lowest boundaries of the earth. These feet are like white ensigns, which have gone forth into the vast expanse of wind. Under them blows the light wind, which retains them up to its very end.

أَشْغَالُ عِبَادَتِهِ، وَوَسّلَت حَقَائِقُ الاْيمَانِ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ، وَقَطَعَهُمُ الاْيقَانُ بِهِ إِلى الْوَلَهِ إِلَيْهِ، وَلَمْ تُجَاوِزْ رَغَبَاتُهُمْ مَا عِنْدَهُ إِلى مَا عِنْدَ غَيْرِهِ. قَدْ ذَاقُوا حَلاَوَةَ مَعْرِفَتِهِ، وَشَرِبُوا بِالْكَأْسِ الرَّوِيَّةِ مِنْ مَحَبَّتِهِ، وَتَمَكَّنَتْ مِنْ سُوَيْدَاءِقُلُوبِهِمْ وَشِيجَةُخِيفَتِهِ، فَحَنَوْا بِطُولِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ، وَلَمْ يُنْفِدْ طُولُ الرَّغْبَةِ إِلَيْهِ مَادَّةَ تَضَرُّعِهِمْ،

Occupation in His[azwj] worship has made them carefree, and realities of Faith have served as a link between them and His knowledge. Their belief in Him[azwj] has made them concentrate on Him[azwj]. They long from Him[azwj] not from others. They have tasted the sweetness of His[azwj] Knowledge and have drunk from the satiating cup of His[azwj] Love. The roots of His[azwj] fear have been implanted in the depth of their hearts. Consequently they have bent their straight backs through His[azwj] worship. The length of the humility, and extreme nearness has not removed from them the rope of their fear.

وَلاَ أَطْلَقَ عَنْهُمْ عَظِيمُ الزُّلْفَةِ رِبَقَ خُشُوعِهِمْ، وَلَمْ يَتَوَلَّهُمُ الاْعْجَابُ فَيَسْتَكْثِرُوا مَا سَلَفَ مِنْهُمْ، وَلاَ تَرَكَتْ لَهُمُ اسْتِكَانَةُ الاْجْلاَلِ نَصِيباً فِي تَعْظِيمِ حَسَنَاتِهِمْ، وَلَمْ تَجْرِ الْفَتَرَاتُ فِيهِمْ عَلَى طُولِ دُؤُوبِهِمْ، وَلَمْ تَغِضْ رَغَبَاتُهُمْ فَيُخَالِفُوا عَنْ رَجَاءِ رَبِّهِمْ، وَلَمْ تَجِفَّ لِطُولِ الْمُنَاجَاةِ أَسَلاَتُ أَلْسِنَتِهِمْ، وَلاَ مَلَكَتْهُمُ الاْشْغَالُ فَتَنْقَطِعَ بِهَمْسِ الخبر إِلَيْهِ أَصْوَاتُهُمْ، وَلَمْ تَخْتَلِفْ فِي

مَقَاوِمِ الطّاعَةِ مَناكِبُهُمْ، وَلَمْ يَثْنُوا إِلَى رَاحَةِ التَّقْصِيرِ فِي أَمرِهِ رِقَابَهُمْ، وَلاَ تَعْدُوا عَلَى عَزِيمَةِ جِدِّهِم بَلاَدَةُ الْغَفَلاَتِ، وَلاَ تَنْتَضِلُ فِي هِمَمِهِمْ خَدَائِعُ الشَّهَوَاتِ.

They do not entertain pride so as to make much of their acts. Their humility before the Glory of Allah[azwj] does not allow them to esteem their own virtues. Languor does not affect them despite their long affliction. Their longings (for Him[azwj]) do not lessen so that they might turn away from hope in their Sustainer. The tips of their tongues do not get dry by constant Prayers. Engagements (in other matters) do not betake them so as to turn their (loud) voices for Him[azwj] into faint ones. Their shoulders do not get displaced in the postures of worship. They do not move their necks (this and that way) for comfort in disobedience of His[azwj] Command. Follies of negligence do not act against their determination to strive, and the deceptions of desires do not overcome their courage.

قَدْ اتَّخَذُوا ذَا الْعَرْشِ ذَخِيرَةً لِيَومِ فَاقَتِهِمْ، وَيَمَّمُوهُ عِنْدَ انْقِطَاعِ الْخَلْقِ إِلى الـمَخْلُوقِينَ بِرَغْبَتِهِمْ، لاَ يَقْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ، وَلاَ يَرْجِعُ بِهِمُ الاِسْتِهْتَارُ بِلُزُومِ طَاعَتِهِ، إِلاَّ إِلَى مَوَادَّ مِنْ قُلُوبِهِمْ غَيْرِ مُنْقَطِعَة مِنْ رَجَائِهِ وَمَخَافَتِهِ، لَمْ تَنْقَطِعْ أَسْبَابُ الشَّفَقَةِ مِنْهُمْ، فَيَنُوا فِي جِدِّهِمْ، وَلَمْ تَأْسِرْهُمُ الأَطْمَاعُ فَيُؤْثِرُوا وَشِيكَ السَّعْيِ عَلَى اجْتِهَادِهِمْ.

They regard the Master[azwj] of the Throne as the store for the day of their need. Because of their love they turn to Him[azwj] even when others turn to the creatures. They do not reach the furthest limit of His[azwj] worship. Their passionate fondness for His[azwj] worship does not turn them except to the springs of their own hearts, springs which are never devoid of His[azwj] hope and His[azwj] fear. Fear never leaves them so that they might slacken in their efforts, nor have temptations entrapped them so that they might prefer this light search over their (serious) effort.

ولَمْ يَسْتَعْظِمُوا مَا مَضَى مِنْ أَعْمَالِهِمْ، وَلَو اسْتَعْظَمُوا ذلِكَ لَنَسَخَ الرَّجَاءُ مِنْهُمْ شَفَقَاتِ وَجَلِهِمْ، وَلَمْ يَخْتَلِفُوا فِي رَبِّهِمْ بِاسْتِحْوَاذِ الشَّيْطَانِ عَلَيْهِمْ، وَلَمْ يُفَرِّقْهُمْ سُوءُ التَّقَاطُعِ، وَلاَتَوَلاَّهُمْ غِلُّ التَّحَاسُدِ، وَلاَ تَشَعَّبَتْهُمْ مَصَارِفُ الرِّيَبِ، وَلاَ اقْتَسَمَتْهُمْ أَخْيَافُ الْهِمَمِ، فَهُمْ أُسَرَاءُ إِيمَان لَمْ يَفُكَّهُمْ مَنْ رِبْقَتِهِ زَيْغٌ وَلاَ عُدُولٌ وَلاَ وَنىً وَلاَ فُتُورٌ، وَلَيْسَ فِي أَطْبَاقِ السَّمَاوَاتِ مَوْضِعُ إِهَاب إِلاَّ وَعَلَيْهِ مَلَكٌ سَاجِدٌ، أَوْ سَاع حَافِدٌ، يَزْدَادُونَ عَلَى طُولِ الطَّاعَةِ بِرَبِّهِمْ عِلْماً، وَتَزْدَادُ عِزَّةُ رَبِّهِمْ فِي قُلُوبِهِمْ عِظَماً.

They do not consider their past (virtuous) deeds as big, for if they had considered them big then fear would have wiped away hopes from their hearts. They did not differ (among themselves) about their Sustainer as a result of the control of Satan[la] over them. The vice of separation from one another did not disperse them. Rancour and mutual malice did not overpower them. Ways of wavering did not divide them. Differences of degree of courage did not render them into divisions. Thus they are devotees of faith. Neither crookedness (of mind), nor excess, nor lethargy nor languor breaks them from its rope. There is not the thinnest point in the skies but there is an angel over it in prostration (before Allah) or (busy) in quick performance (of His commands). By long worship of their Sustainer they increase their knowledge, and the honour of their Sustainer increases in their hearts.[3833]

وفيه ايضا فيها قال عليه السلام: واما الثامنة والاربعون فان رسول الله صلى الله عليه واله أتانى في منزلي ولم نكن طعمنا منذ ثلاثة ايام، فقال: يا على هل عندك شئ ؟ فقلت: و الذى اكرمك بالكرامة واصطفاك بالرسالة ما طعمت وزوجتي وابناي منذ ثلاثة ايام

And in it (Al Ihtijaj) as well –

[3833] Nahj Al Balagah – Sermon No. 90

Regarding what (Amir-ul-Momineen[asws]) said: 'And as for the forty eighth (of my[asws] merits), so Rasool-Allah[saww] came to me[asws] at my[asws] house, and we[asws] did not have any food to eat for the past three days. So he[saww] said: 'O Ali[asws], is there anything (to eat) with you[asws]?' So I[asws] said: 'By the One[azwj] Who Honoured you[saww] with the Prestige, and Chose you[saww] with the Message, there is no food for my[asws] wife[asws], and my[asws] two sons[asws] for the past three days'.

فقال النبي صلى الله عليه واله: يا فاطمة ادخلي البيت وانظرى هل تجدين شيئا ؟ فقالت: خرجت الساعة فقلت: يا رسول الله ادخله أنا، فقال: ادخل وقل: بسم الله، فدخلت فإذا انا بطبق موضوع عليه رطب وجفنة من ثريد فحملتها إلى رسول الله صلى الله عليه واله فقال: يا على رأيت الرسول الذى حمل الطعام ؟ فقلت: نعم، فقال صفه لى

So the Prophet[saww] said: 'O Fatima[asws]! Enter in the house and see if you[asws] can find something'. So she[asws] said: 'I[asws] shall bring it out in a while'. So I[asws] said: 'O Rasool-Allah[saww]! Shall I[asws] enter it?' So he[saww] said:' Enter, and say, 'In the Name of Allah[azwj]'. So I[asws] entered, and there was a dish of ripe dates and a bowl of porridge. So I[asws] carried these two to Rasool-Allah[saww]. He[saww] said: 'O Ali[asws]! Did you[asws] see the messenger who carried the food?' So I[asws] said: 'Yes'. He[saww] said: 'Describe him to me[saww]'.

فقلت: من بين أحمر و أخضر وأصفر، فقال: تلك خطط جناح جبرئيل مكللة بالدر والياقوت، فأكلنا من الثريد حتى شبعنا فما أرى الا خدش أيدينا وأصابعنا، ولم ينقص من الطعام شئ فخصني الله بذلك من بين أصحابه.

So I[asws] said: 'In between red, and green, and yellow'. So he[saww] said: 'These are the lines of the wings of Jibraeel[as], crowned with pearls and sapphire'. So we[asws] ate from the porridge until we[asws] were satisfied, and I[asws] did not see anything (on the food) except for scratches of hands and fingers, and nothing was reduced from the food. Thus, Allah[azwj] Specialised me[asws] from his[saww] companions'.[3834]

VERSE 2

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {2}

[35:2] Whatever Allah Opens Mercy to the people, there is none to withhold it, and what He Withholds there is none to send it forth after that, and He is the Mighty, the Wise

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن مالك بن عبد الله بن أسلم، عن أبيه، عن رجل من الكوفيين، عن أبي عبد الله (عليه السلام)، في قول الله: ما يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلا مُمْسِكَ لَها، قال: «و المتعة من ذلك».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Maalik Bin Abdullah Bin Aslam, from his father, from a man from Al Kufa,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the High ***[35:2] Whatever Allah Opens Mercy to the people, there is none to withhold it,***, he[asws] said; 'And the enjoyment from that'.[3835]

[3834] Tafseer Noor Al Saqalayn – CH 35 H 6
[3835] تفسير القمّي 2: 207.

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن يعقوب بن يزيد، عن ابن أبي عمير، عن مرازم، عن أبي عبد الله (عليه السلام)، قال: قول الله عز و جل: ما يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلا مُمْسِكَ لَها، قال: «هي ما أجرى الله على لسان الإمام».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Maraazim, who has said:

'Abu Abdullah[asws] has said; 'The Words of Allah[azwj] Mighty and Majestic ***[35:2] Whatever Allah Opens Mercy to the people, there is none to withhold it***, it is what Allah[azwj] Makes to flow upon the tongue of the Imam[asws]'.[3836]

VERSES 3 - 8

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ {3} وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {4} يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ {5} إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ {6} الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {7} أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۖ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ {8}

[35:3] O you people! Remember the Favour of Allah upon you; Is there any Creator besides Allah who gives you sustenance from the sky and the earth? There is no god but He; where are you then turning away to? [35:4] And if they are belying you, truly Rasools before you were belied, and to Allah are the affairs returning [35:5] O you people! Surely the Promise of Allah is True, therefore let not the life of the world deceive you, and let not the deceiver deceive you regarding Allah

[35:6] Surely the Satan is your enemy, so take him as an enemy; he only invites his party that they may be inmates of the Blazing Fire [35:7] (As for) those who disbelieve, they shall have a severe Punishment, and (as for) those who believe and act righteously, they shall have Forgiveness and a great Recompense [35:8] What! Is he whose evil deed is made fair-seeming to him so much so that he considers it be good? So Allah makes to err whom He Desires to and Guides aright whom He Desires to, so do not let your soul be in grief for them; surely Allah is Aware of what they are doing

مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصٍ الْمُؤَذِّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَتَبَ بِهَذِهِ الرِّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمَرَهُمْ بِمُدَارَسَتِهَا وَ النَّظَرِ فِيهَا وَ تَعَاهُدِهَا وَ الْعَمَلِ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَغُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah[asws] as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah[asws], wrote this letter to his[asws] companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

[3836] تأويل الآيات 2: 478/ 1

وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيَّتُهَا الْعِصَابَةُ النَّاجِيَةُ إِنْ أَتَمَّ اللَّهُ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَتِمُّ الْأَمْرُ حَتَّى يَدْخُلَ عَلَيْكُمْ مِثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّى تُبْتَلَوْا فِي أَنْفُسِكُمْ وَ أَمْوَالِكُمْ وَ حَتَّى تَسْمَعُوا مِنْ أَعْدَاءِ اللَّهِ أَذًى كَثِيراً

And there is no Might with us[asws] or with you except with Him[azwj]. So, fear Allah[azwj], O group of saved people, that Allah[azwj] will Complete for you what He[azwj] has Granted you with, for the matter will not be complete until He[azwj] Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah[azwj], a lot of painful words.

فَتَصْبِرُوا وَ تَعْرُكُوا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَذِلُّوكُمْ وَ يُبْغِضُوكُمْ وَ حَتَّى يُحَمِّلُوا عَلَيْكُمُ الضَّيْمَ فَتَحَمَّلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ حَتَّى تَكْظِمُوا الْغَيْظَ الشَّدِيدَ فِي الْأَذَى فِي اللَّهِ عَزَّ وَ جَلَّ يَجْتَرِمُونَهُ إِلَيْكُمْ وَ حَتَّى يُكَذِّبُوكُمْ بِالْحَقِّ وَ يُعَادُوكُمْ فِيهِ وَ يُبْغِضُوكُمْ عَلَيْهِ

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah[azwj] and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah[azwj] Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.

فَتَصْبِرُوا عَلَى ذَلِكَ مِنْهُمْ وَ مِصْدَاقُ ذَلِكَ كُلِّهِ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جَبْرَئِيلُ (عليه السلام) عَلَى نَبِيِّكُمْ (صلى الله عليه وآله) سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ (صلى الله عليه وآله) فَاصْبِرْ كَما صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah[azwj] which Jibraeel[as] Descended with upon your Prophet[saww], getting your Prophet[saww] to hear the Words of Allah[azwj] Mighty and Majestic: ***[46:35] Therefore bear up patiently as did the Determined Ones from the Rasools bear up with and do not seek to hasten for them (their doom)***'. Then He[azwj] Said: ***[35:4] And if they are belying you, truly Rasools before you were belied***.

فَصَبَرُوا عَلى ما كُذِّبُوا وَ أُوذُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُوذُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَّكُمْ أَمْرُ اللَّهِ فِيهِمُ الَّذِي خَلَقَهُمْ لَهُ فِي الْأَصْلِ [أَصْلِ الْخَلْقِ] مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنا مِنْهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ

So observe patience on what they lie about and hurt you with, for they had belied the Prophet[saww] of Allah[azwj], and the Rasools[as] from before him[saww], and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah[azwj] regarding them[asws] whom Allah[azwj] Created for Himself[zwj] in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah[azwj] that He[azwj] Created them in the origin and the ones whom Allah[azwj] has Named in His[azwj] book in His[azwj] Words: ***"[28:41] And We made them Imams who call to the Fire"***.

فَتَدَبَّرُوا هَذَا وَ اعْقِلُوهُ وَ لَا تَجْهَلُوهُ فَإِنَّهُ مَنْ يَجْهَلْ هَذَا وَ أَشْبَاهَهُ مِمَّا افْتَرَضَ اللَّهُ عَلَيْهِ فِي كِتَابِهِ مِمَّا أَمَرَ اللَّهُ بِهِ وَ نَهَى عَنْهُ تَرَكَ دِينَ اللَّهِ وَ رَكِبَ مَعَاصِيَهُ فَاسْتَوْجَبَ سَخَطَ اللَّهِ فَأَكَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

So, ponder over this and hold on to it, and do not be ignorant of it, for the one who is ignorant of this and the like of this which Allah[azwj] has Made to be Obligatory in

His[azwj] Book from what Allah[azwj] has Ordered for and Prohibited from, has disregarded the Religion of Allah[azwj] and became disobedient to Him[azwj]. Therefore he has necessitated (upon himself) the Outrage of Allah[azwj], and Allah[azwj] will Fling him into the Fire upon his face'.[3837]

علي بن إبراهيم، عن أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن حسان، عن هاشم بن عمار، يرفعه، في قوله: أَ فَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَناً فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشاءُ وَ يَهْدِي مَنْ يَشاءُ فَلا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَراتٍ إِنَّ اللَّهَ عَلِيمٌ بِما يَصْنَعُونَ، قال: «نزلت فى زريق، و حبتر».

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Hasaan, from Hisham Bin Amaar, raising it with an unbroken chain,

Regarding His[azwj] Words ***[35:8] What! Is he whose evil deed is made fair-seeming to him so much so that he considers it be good? So Allah makes to err whom He Desires to and Guides aright whom He Desires to, so do not let your soul be in grief for them; surely Allah is Aware of what they are doing***, he[asws] said: 'It was Revealed regarding Zareyq and Hibter '.[3838]

VERSE 9

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ النُّشُورُ {9}

[35:9] And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, So We Revive the earth by it after it; similar to that is the Resurrection

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ الْعَزْرَمِيِّ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ سُئِلَ عَنِ السَّحَابِ أَيْنَ يَكُونُ قَالَ يَكُونُ عَلَى شَجَرٍ عَلَى كَثِيبٍ عَلَى شَاطِئِ الْبَحْرِ يَأْوِي إِلَيْهِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرْسِلَهُ أَرْسَلَ رِيحاً فَأَثَارَتْهُ وَ وَكَّلَ بِهِ مَلَائِكَةً يَضْرِبُوهُ بِالْمَخَارِيقِ وَ هُوَ الْبَرْقُ فَيَرْتَفِعُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ اللَّهُ الَّذِي أَرْسَلَ الرِّياحَ فَتُثِيرُ سَحاباً فَسُقْناهُ إِلى بَلَدٍ مَيِّتٍ الْآيَةَ وَ الْمَلَكُ اسْمُهُ الرَّعْدُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Al-Azramy with an unbroken chain has said the following:

Amir-ul-Momineen[asws] replied when he[asws] was asked, 'Where do the clouds come from?' He[asws] has said: 'They are on the dense trees, on the dunes, and on the shores which are a resort for them. So if Allah[azwj] Mighty and Majestic Intends to Send a wind which stirs them, and Allocates Angels to these who strike it by 'Al-makhareeq', and it is the lightning. So they rise up'. Then he[asws] recited this verse: ***"[35:9] And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death"***, the Verse. And the Angel, its name is 'Al-Ra'ad' (The Thunder)'.[3839]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

[3837] Al Kafi – H 14449 (Extract)
[3838] تفسير القمّي 2: 207.
[3839] الكافي 8: 218/ 268.

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said,

'I heard Ali[asws] Bin Al-Husayn[asws] say: 'Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Resurrection and he see the first Resurrection (growth).'[3840]

VERSE 10

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يَبُورُ {10}

[35:10] The one who wants honour, then to Allah belongs the Honour wholly. To Him do ascend the good words; and the good deeds lift them up; and (as for) those who plan evil deeds, they shall have a severe Punishment; and (as for) their plan, it shall be futile

وقال على بن موسى الرضا (عليهما السلام) ـ في هذه الآية ـ (إليه يصعد الكلم الطيب): ـ فول ـ لا إله إلا الله محمد رسول الله، وعلي ولي الله، وخليفة محمد رسول الله حقا، وخلفاؤه خلفاء الله، و (العمل الصالح يرفعه) علمه في قلبه بأن هذا ـ الكلام ـ صحيح كما قلته بلساني.

And Imam Ali[asws] Bin Musa Al-Reza[asws] said: 'In relation to this Verse ***[35:10] To Him do ascend the good words*** These are the words 'There is no god but Allah[azwj], Muhammad[saww] is Rasool-Allah[azwj], and Ali[asws] is the Guardian from Allah[azwj], and the rightful Caliph of Muhammad[saww] Rasool-Allah[azwj], and their Caliphs[asws] are the Caliphs[asws] of Allah[azwj]. ***[35:10] and the good deeds lift them up*** – He knows in his heart that these words as correct, which he has said by his tongue'.[3841]

8828/ [3]- محمد بن يعقوب: عن علي بن محمد، و غيره، عن سهل بن زياد، عن يعقوب بن يزيد، عن زياد القندي، عن عمار الأسدي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ، قال: «ولايتنا أهل البيت- و أهوى بيده إلى صدره- فمن لم يتولنا لم يرفع الله له عملا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Amaar Al Asady,

(It has been narrated) from Abu Abdullah[asws] regarding Allah[azwj] Mighty and Majestic ***[35:10] To Him do ascend the good words; and the good deeds lift them up***, he[asws] said: 'The Wilayah of us[asws], the People[asws] of the Household' – and he[asws] gestured by his[asws] hand to his[asws] own chest. 'So the one who does not befriend us[asws], Allah[azwj] does not Raise his deeds to Himself[azwj]'.[3842]

وعن الرضا (عليه السلام)، في قوله تعالى: إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ، قال: «الكلم الطيب هو قول المؤمن: لا إله إلا الله، محمد رسول الله، علي ولي الله و خليفته حقا، و خلفاؤه خلفاء الله.

And from Al-Reza[asws], regarding the Words of the High ***[35:10] To Him do ascend the good words; and the good deeds lift them up***, he[asws] said: 'The 'good words'

[3840] الكافي 3: 258/ 28.
[3841] Tafseer Imam Hassan Al Askari[asws] – S 184
[3842] الكافي 1: 356/ 85.

– it is the speech of the Believer, 'There is no god except for Allah[azwj], and Muhammad[saww] is Rasool-Allah[saww], and Ali[asws] is the Guardian from Allah[azwj] and His[azwj] true Caliph, and opposition to him[asws] is opposition to Allah[azwj]'.

و العمل الصالح يرفعه إليه، فهو دليله، و عمله: اعتقاده الذي في قلبه بأن الكلام صحيح كما قلته بلساني».

And the ***[35:10] and the good deeds lift them up*** to Him[azwj]. So it is its evidence, and his deeds is by the belief which is in his heart, with the righteous words as he speaks by his tongue'.[3843]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد ابن محمد جميعا، عن الوشاء، عن أحمد بن عائذ، عن أبي الحسن السواق، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: «يا أبان، إذا قدمت الكوفة فارو هذا الحديث: من شهد أن لا إله إلا الله مخلصا وجبت له الجنة».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether, from Washa, from Ahmand Bin A'aiz, from Abu Al Hassan Al Sawaaq, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah[asws] having said: 'O Aban! When you proceed to Al-Kufa, so report this Hadeeth: 'The one who testifies that there is no god except for Allah[azwj] sincerely, it would Obligate the Paradise for him'.

قال: قلت له: إنه يأتيني من كل صنف، أ فأروي لهم هذا الحديث؟ قال: «نعم- يا أبان- إنه إذا كان يوم القيامة، و جمع الله الأولين و الآخرين، فتسلب لا إله إلا الله منهم إلا من كان على هذا الأمر».

(Aban) said, 'I said to him, 'They would be coming to me from every region. Shall I report to them, this Hadeeth?' He[asws] said: 'Yes – O Aban – When it will be the Day of Judgement, and Allah[azwj] Gathers the Former ones and the Later ones, so He[azwj] Would Confiscate 'There is no god except for Allah[azwj]' from them except from the one who was upon this matter (Al-Wilayah)'.[3844]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن لكل قول مصداقا من عمل يصدقه، أو يكذبه، فإذا قال ابن آدم و صدق قوله بعمل رفع قوله بعمله إلى الله، و إذا قال و خالف عمله قوله رد قوله على عمله الخبيث، و هوى في النار».

And he (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been reported) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'For every speech there is a ratification from a deed which ratifies it. So when the son of Adam[as] speaks, and his words are ratified by a deed, his deed raises his words to Allah[azwj]. And if he speaks, and his deeds oppose his words, his words get Repulsed upon his bad deeds, and would fall into the Fire'.[3845]

VERSE 11

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ {11}

[3843] تأويل الآيات 2: 479/ 4، تنبيه الخواطر 2: 109
[3844] الكافي 2: 378/ 1.
[3845] تفسير القمّي 2: 208.

[35:11] And Allah Created you from dust, then from a seed, then He Made you pairs; and no female bears, nor does give birth, except with His Knowledge; and no one whose life is lengthened has his life lengthened, nor is anything reduced from his life, but it is all in a Book; surely that is easy for Allah

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد ابن أبي نصر، عن محمد بن عبيد الله، قال: قال أبو الحسن الرضا (عليه السلام): «يكون الرجل يصل رحمه، فيكون قد بقي من عمره ثلاث سنين، فيصيرها الله ثلاثين سنة، و يفعل الله ما يشاء».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Ibn Abu Nasr, from Muhammad Bin Ubeydullah who said,

'Abu Al-Hassan Al-Reza[asws] said: 'It can happen that His[azwj] Mercy comes upon the man, so if three years remain from his life, Allah[azwj] Makes it to be thirty years. And Allah[azwj] does whatsoever He[azwj] so Desires to'.[3846]

وعنه: عن علي بن إبراهيم، عن أبيه، عن صفوان بن يحيى، عن إسحاق بن عمار، قال: قال أبو عبد الله (عليه السلام): «ما نعلم شيئا يزيد في العمر إلا صلة الرحم، حتى أن الرجل يكون أجله ثلاث سنين فيكون وصولا للرحم، فيزيد الله في عمره ثلاثين سنة، فيجعلها ثلاثا و ثلاثين سنة، و يكون أجله ثلاثا و ثلاثين سنة فيكون قاطعا للرحم، فينقصه الله ثلاثين سنة، و يجعل أجله إلى ثلاث سنين».

And from him, from Ali Bin Ibrahim, from his father, from Safwaan Bin Yahya, from Is'haq Bin Amaar who said,

'Abu Abdullah[asws] said: 'We[asws] do not know of anything which increases the lifetime except for maintenance of good relations, to the extent that if the remaining term of the man is of three years, so he maintains good relations, so Allah[azwj] Increases it by thirty year, and therefore He[azwj] Makes him to live (another) thirty three years. However, if his (remaining) life term is of thirty three years, and he cut-off relationships, so Allah[azwj] Reduces it by thirty years to Make his term to be of three years duration'.[3847]

وعنه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن محمد بن عبد الحميد، عن سيف بن عميرة، عن منصور بن حازم، قال: سمعناه يقول: «من أتى عليه حول لم يأت قبر الحسين (عليه السلام) أنقض الله من عمره حولا، و لو قلت أن أحدكم يموت قبل أجله بثلاثين سنة لكنت صادقا، و ذلك أنكم تتركون زيارته، فلا تدعوا زيارته يمد الله في أعماركم و يزيد في أرزاقكم، و إذا تركتم زيارته نقص الله من أعماركم و أرزاقكم، فسابقوا في زيارته، و لا تدعوا ذلك فإن الحسين بن علي (عليهما السلام) شاهد لكم في ذلك عند الله، و عند رسوله، و عند علي و فاطمة (عليهم السلام)».

And from him (Qulawayh) who said, 'Muhammad Bin Abdullah Bin Ja'far Al Humeyri narrated to me, from his father, from Muhammad Bin Abdul Hameed, from Sayf Bin Umeyra, from Mansour Bin Haazim who said,

'I heard him[asws] saying: 'The one who comes around it (is able to travel and travels) but does not go to the grave of Al-Husayn[asws], Allah[azwj] Reduces from his lifetime, around it. And if you were to say that death came upon a person thirty years too son, it would be true, and that is when you leave his[asws] 'زيارته' visitation. So do not leave his[asws] visitation. Allah[azwj] would Extend your lifetime and Increase your sustenance. And when you leave his[asws] visitation, Allah[azwj] Reduces from your lifetime and your

[3846] الكافي 2: 121/ 3
[3847] الكافي 2: 122/ 17.

sustenance. There you should race (against each other) in visiting him[asws], and do not leave that, for Al-Husayn Bin Ali[asws] would testify for you in the Presence of Allah[azwj] for that, and in the presence of His[azwj] Rasool[saww], and in the presence of Amir-ul-Momineen[asws] and Fatima[asws]'.[3848]

وعنه، قال: حدثني أبي (رحمه الله)، عن سعد بن عبد الله، عن أحمد بن محمد، عن محمد بن إسماعيل، عمن حدثه، عن عبد الله بن وضاح، عن داود الحمار، عن أبي عبد الله (عليه السلام)، قال: «من لم يزر قبر الحسين (عليه السلام) فقد حرم خيرا كثيرا، و نقص من عمره سنة».

And from him (Qulawayh) who said, 'My father narrated to me, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from the one who narrated to him, from Abdullah Bin Wazaah, from Dawood Al Hamaar,

'Abu Abdullah[asws] has said: 'The one who does not visit the grave of Al-Husayn[asws], so he has been Prohibited from abundant goodness, and would have a Reduction of years from his lifetime'.[3849]

VERSE 12

وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {12}

[35:12] And the two seas are not alike: this one gratifying, sweet water, that subdues thirst; and this salty, bitter; and from each of them you eat fresh flesh and bring forth ornaments which you wear; and you see the ships cleave through it that you may seek of His Bounty and that you may be grateful

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ ما يَسْتَوِي الْبَحْرانِ هذا عَذْبٌ فُراتٌ سائِغٌ شَرابُهُ وَ هذا مِلْحٌ أُجاجٌ: «فالأجاج: المر. قوله: وَ تَرَى الْفُلْكَ فِيهِ مَواخِرَ يقول: الفلك مقبلة و مدبرة بريح واحدة».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[35:12] And the two seas are not alike: this one gratifying, sweet water, that subdues thirst; and this salty, bitter***, he[asws] said: 'So the salty – is the sour'. His[azwj] Words ***and you see the ships cleave through it*** – The ships coming and going with one wind'.[3850]

VERSE 13 - 18

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ {13} إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ {14} يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ {15} إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {16} وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ {17} وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ {18}

[3848] كامل الزيارات: 151.
[3849] كامل الزيارات: 151
[3850] تفسير القمّي 2: 208.

[35:13] He Causes the night to enter in upon the day, and He Causes the day to enter in upon the night, and He has Made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the Kingdom; and those whom you call upon besides Him do not control a white covering on a date stone [35:14] If you call on them they shall not hear your call, and even if they could hear they will not answer you; and on the Day of Judgement they will deny your associating them (with Allah); and none can inform you like the One Who is Aware

[35:15] O men! You are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One [35:16] If He please, He will take you off and Bring a new creation [35:17] And this is not hard to Allah [35:18] And a burdened soul cannot bear the burden of another and if one weighed down by burden should call for (another to carry) its burden, will not carry anything from it, even though he be a near relative. But rather, you warn only those who fear their Lord in secret and keep up Prayer; and whoever purifies himself, he purifies himself only for his own soul; and to Allah is the journey

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) يقول: «ما ينقص من الليل يدخل في النهار، و ما ينقص من النهار يدخل في الليل».

Ali Bin Ibrahim said, ‘And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja’far[asws], who has said: ‘Whatever is deficient from the night enters into the day, and whatever is deficient from the day enters into the night’.[3851]

علي بن إبراهيم: قوله: وَ الَّذِينَ تَدْعُونَ مِنْ دُونِهِ ما يَمْلِكُونَ مِنْ قِطْمِيرٍ قال: الجلدة الرقيقة التي على ظهر نواة التمر.

Ali Bin Ibrahim –

His[azwj] Words ***[35:13] and those whom you call upon besides Him do not control a white covering on a date stone***, said, ‘(Qitmeer) is the thin layer of skin which is upon the back of the kernel of the date.

ثم احتج على عبدة الأصنام، فقال: إِنْ تَدْعُوهُمْ لا يَسْمَعُوا دُعاءَكُمْ وَ لَوْ سَمِعُوا مَا اسْتَجابُوا لَكُمْ إلى قوله: بِشِرْكِكُمْ يعني يجحدون بشرككم لهم يوم القيامة.

Then He[azwj] Argued against the idol worshipper, so He[azwj] Said ***stone [35:14] If you call on them they shall not hear your call, and even if they could hear they will not answer you and on the Day of Judgement they will deny your associating them (with Allah)***, Meaning that they would be disputing their having associated them (with Allah[azwj]) on the Day of Judgement.

قوله: وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى أي لا تحمل آثمة إثم اخرى.

His[azwj] ***[35:18] And a burdened soul cannot bear the burden of another***, i.e., a sinful sin of one would not be borne by another.

[3851] تفسير القمّي 2: 167

قوله تعالى: وَ إِنْ تَدْعُ مُثْقَلَةٌ إِلى حِمْلِها لا يُحْمَلْ مِنْهُ شَيْءٌ وَ لَوْ كانَ ذا قُرْبى يعني لا يحمل ذنب أحد على أحد، إلا من يأمر به، فيحمله الآمر و المأمور.

His[azwj] Words ***[35:18] and if one weighed down by burden should call for (another to carry) its burden, will not carry anything from it, even though he be a near relative***, Meaning, the sin of one would not be loaded onto another, except the one who ordered for it, so he would bear for the ordering of it, and (also) the one who commissioned it'.[3852]

VERSES 19 - 27

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ {19} وَلَا الظُّلُمَاتُ وَلَا النُّورُ {20} وَلَا الظِّلُّ وَلَا الْحَرُورُ {21} وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۖ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ {22} إِنْ أَنْتَ إِلَّا نَذِيرٌ {23} إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ {24} وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ {25} ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۖ فَكَيْفَ كَانَ نَكِيرِ {26} أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۚ وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ {27}

[35:19] And the blind and the seeing are not alike [35:20] Nor is the darkness and the light, [35:21] Nor the shade and the heat, [35:22] Neither are the living and the dead alike. Surely, Allah makes hear whomsoever He so Desires to, and you cannot make those hear who are in the graves [35:23] You are naught but a warner [35:24] Surely, We have Sent you with the Truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them [35:25] And if they belie you, so did those before them were belied; their Rasools came to them with clear Arguments, and with the Psalms, and with the illuminating Book [35:26] Then I Seized those who disbelieved, so how was My Disapproval? [35:27] Do you not see that Allah Sends down water from the sky, then We Bring forth therewith fruits of various colours; and in the mountains are streaks, white and red, of various colours, and intensely black?

و روي من طريق المخالفين: عن مالك بن أنس، عن ابن شهاب، عن أبي صالح، عن ابن عباس، قال: قوله عز و جل: وَ ما يَسْتَوِي الْأَعْمى وَ الْبَصِيرُ. قال: الأعمى أبو جهل، و البصير أمير المؤمنين (عليه السلام).

And it has been reported from the ways of the opponents, from Malik Bin Anas, from Ibn Shahaab, from Abu Salih,

(It has been narrated) from Ibn Abbas who said, 'The Words of the Mighty and Majestic ***[35:19] And the blind and the seeing are not alike***, said, 'The blind is Abu Jahl, and the seeing one is Amir-ul-Momineen[asws].

وَ لَا الظُّلُماتُ وَ لَا النُّورُ فالظلمات أبو جهل، و النور أمير المؤمنين (عليه السلام) وَ لَا الظِّلُّ وَ لَا الْحَرُورُ، الظل ظل لأمير المؤمنين (عليه السلام) في الجنة، و الحرور يعني جهنم لأبي جهل، ثم جمعهم جميعا، فقال: وَ ما يَسْتَوِي الْأَحْياءُ وَ لَا الْأَمْواتُ فالأحياء: علي، و حمزة، و جعفر، و الحسن، و الحسين، و فاطمة، و خديجة (عليهم السلام)، و الأموات: كفار مكة.

[35:20] Nor is the darkness and the light, so the darkness is Abu Jahl, and the light is Amir-ul-Momineen[asws] ***[35:21] Nor the shade and the heat,*** the shade is the

[3852] تفسير القمّي 2: 208

shade of Amir-ul-Momineen[asws] in the Paradise, and the heat means Hell for Abu Jahl, then all of them were Gathered together ***[35:22] Neither are the living and the dead alike***, so the living are Ali[asws], and Hamza[as], and Ja'far[as], and Al-Hassan[asws], and Al-Husayn[asws], and Fatima[asws], and Khadeeja[as]. And the dead are the Infidels of Makkah'.[3853]

و عن أبي جعفر (عليه السلام)، قال: «يا معشر الشيعة، خاصموا بسورة إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ تفلجوا، فو الله إنها لحجة الله تبارك و تعالى على الخلق بعد رسول الله (صلى الله عليه و آله)، و إنها لسيدة دينكم، و إنها لغاية علمنا. يا معشر الشيعة، خاصموا ب حم وَ الْكِتابِ الْمُبِينِ إِنَّا أَنْزَلْناهُ فِي لَيْلَةٍ مُبارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فإنها لولاة الأمر خاصة بعد رسول الله (صلى الله عليه و آله). يا معشر الشيعة، يقول الله تبارك و تعالى: وَ إِنْ مِنْ أُمَّةٍ إِلَّا خَلا فِيها نَذِيرٌ

(It has been narrated) from Abu Ja'far[asws]: 'O community of Shias! Argue by the Chapter ***[97:1] We have indeed revealed this (Message) in the Night of Predestination***, you will win, for, by Allah[azwj], it is the Proof of Allah[azwj] on the creatures after the Rasool-Allah[saww], and it is the Chief of your Religion, and it has a lot of our[asws] knowledge. O community of Shias! Argue by **"*[44:1] Ha Mim! [44:2] I swear by the Book that makes manifest (the truth). [44:3] Surely We revealed it on a blessed night surely We are ever warning*** for it is about the Master of the Command (Wali Al-Amr) especially after the Rasool-Allah[saww]. O community of Shias! Allah[azwj] Blessed and High Says ***[35:24] and there is not a people but a warner has gone among them***.

قيل: يا أبا جعفر، نذيرها محمد (صلى الله عليه و آله)؟ فقال: «صدقت، فهل كان نذير و هو حي من البعثة في أقطار الأرض؟». فقال السائل: لا، قال أبو جعفر (عليه السلام): «أ رأيت بعثه ، أليس نذيره؟ كما أن رسول الله (صلى الله عليه و آله) في بعثه من الله عز و جل نذير». فقال: بلى. قال: «فكذلك لم يمت محمد إلا و له بعيث نذير». قال: «فإن قلت: لا، فقد ضيع رسول الله (صلى الله عليه و آله) من في أصلاب الرجال من أمته». قال: و ما يكفيهم القرآن؟ قال: «بلى، إن وجدوا له مفسرا». قال: و ما فسره رسول الله (صلى الله عليه و آله)؟ قال: «بلى، قد فسره لرجل واحد، و فسر للأمة شأن ذلك الرجل، و هو علي بن أبي طالب (عليه السلام)».

It was said to him[asws], 'O Abu Ja'far[asws], the warner is Muhammad[saww]?' He[asws] said: 'You are right. Was there a warner in another part of the earth whilst he[saww] was still alive?' The questioner said, 'No.' Abu Ja'far[asws] said: 'Consider his[as] Sending, was he[sa] not a warner, just like the Rasool-Allah[saww] being Sent from Allah[azwj] Mighty and Majestic as a warner?' He said, 'Yes.' He[asws] said: 'Similarly, Muhammad[saww] did not pass away, but he[saww] sent a warner. If you were to say, "no", then the Rasool-Allah[saww]'s guidance would be wasted for those still in the loins of the men from his[saww] community.' He said, 'Is not the Quran sufficient for them?' He[asws] said: 'Yes, if they find an explainer for it.' He said, 'And did not the Messenger of Allah[saww] explain it?' He[asws] said: 'Yes, he[saww] explained it to one man, and explained the importance of that man to the community, and he[asws] is Ali[asws] Bin Abu Talib[asws].'

قال السائل: يا أبا جعفر، كان هذا أمر خاص، لا يحتمله العامة؟ قال: «أبى الله أن يعبد إلا سرا حتى يأتي إبان أجله الذي يظهر فيه دينه، كما أنه كان رسول الله (صلى الله عليه و آله) مع خديجة (عليها السلام) مستترا حتى امر بالإعلان». قال السائل: فينبغي لصاحب هذا الدين أن يكتم؟ قال: «أو ما كتم علي بن أبي طالب (عليه السلام) يوم أسلم مع رسول الله (صلى الله عليه و آله) حتى ظهر أمره؟». قال: بلى. قال: «فكذلك أمرنا حتى يبلغ الكتاب أجله».

The questioner said, 'O Abu Ja'far[asws], this was a special matter, it could not have been be borne by the generality?' He[asws] said: 'Allah[azwj] Disdains not being

[3853] شواهد التنزيل 2: 101/ 781، مناقب ابن شهر آشوب 3: 81، تأويل الآيات 2: 480/ 5.

worshipped in secret until His[azwj] is made public, just like the Rasool-Allah[saww], along with Khadija[as] kept it a secret until the Command came to make it public.' The questioner said, 'Does it befit the Master of this Religion to conceal it?' He[asws] said: 'Or did not Ali[asws] Bin Abu Talib[asws] conceal Islam along with the Rasool-Allah[saww] until the affair was made public?' He said. 'Yes.' He[asws] said: 'Similarly is our[asws] affair, until the time which is Ordained for it.[3854]

VERSES 28 - 31

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ {28} إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ {29} لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ {30} وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ {31}

[35:28] And from the people, and beasts and cattle are various species of it likewise; but rather it is those of His servants only who have knowledge who fear Allah; surely Allah is Mighty, Forgiving [35:29] Surely they who are reciting the Book of Allah and keeping up Prayer and are spending secretly and openly out of what We have Given them, are hoping for a gain which will not perish [35:30] That He may pay them back fully their Recompense and Increase for them more out of His Grace: surely He is Forgiving, Appreciative [35:31] And that which We have Revealed to you from the Book, that is the Truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن حماد بن عثمان، عن الحارث بن المغيرة النصري، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّما يَخْشَى اللَّهَ مِنْ عِبادِهِ الْعُلَماءُ، قال: «يعني بالعلماء من صدق فعله قوله، و من لم يصدق فعله قوله فليس بعالم».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hamaad Bin Usman, from Al Haris Bin Al Mugheira Al Nasry,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[35:28] but rather it is those of His servants only who have knowledge who fear Allah***, he[asws] said: 'Meaning by the scholars – the ones whose deeds ratify their words. And the ones whose deeds do not ratify their words, so they are not with the knowledge'.[3855]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، و علي بن إبراهيم، عن أبيه، جميعا، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة قال: ما سمعت بأحد من الناس كان أزهد من علي بن الحسين (عليهما السلام) إلا ما بلغني عن علي بن أبي طالب (عليه السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza who said,

'I have not heard of anyone who was more ascetic (pious) than Ali[asws] Bin Al-Husayn[asws] except for what has reached to me from Ali[asws] Bin Abu Talib[asws]'.

[3854] (الكافي 1: 193/ 6.)
[3855] الكافي 1: 28/ 2

قال أبو حمزة: كان الإمام علي بن الحسين (عليهما السلام) إذا تكلم في الزهد و وعظ أبكى من بحضرته.

Abu Hamza said, 'Whenever Ali[asws] Bin Al-Husayn[asws] spoke regarding the ascetism (self restrain), those who were present with him[asws] , (their eyes) would be filled with tears'.

قال أبو حمزة: و قرأت صحيفة فيها كلام زهد من كلام علي بن الحسين (عليهما السلام)، و كتبت ما فيها، ثم أتيت علي بن الحسين (عليهما السلام)، فعرضت ما فيها عليه، فعرفه و صححه، و كان فيها: «بسم الله الرحمن الرحيم- و ذكر الصحيفة، و كان مما فيها-: و ما آثر قوم قط الدنيا على الآخرة إلا ساء منقلبهم و ساء مصيرهم، و ما العلم بالله و العمل إلا إلفان مؤتلفان، فمن عرف الله خافه، و حثه الخوف على العمل بطاعة الله، و إن أرباب العلم و أتباعهم الذين عرفوا الله، فعملوا له و رغبوا إليه، قال الله: إِنَّما يَخْشَى اللَّهَ مِنْ عِبادِهِ الْعُلَماءُ».

Abu Hamza said, 'And I read a Parchment in which was the speech on ascetism from the speeches of Ali[asws] Bin Al-Husayn[asws], and I wrote down what was in it. Then I came to Ali[asws] Bin Al-Husayn[asws], so I presented what was in it to him[asws]. He[asws] recognised it, and corrected (my mistakes) from what I had (in my notes) and in it was: - 'In the Name of Allah[azwj], the Beneficent, the Merciful' – and mentioned the Parchment, and from what there was in it, was: 'And no people ever went to Allah[azwj] after having disobeyed Him[azwj] except to His[azwj] Punishment, and no people preferred the world over the Hereafter at all except that evil was their return, and evil was their journey. The Knowledge, by Allah[azwj] and the deeds are nothing but two harmonious matters. So the one who recognises Allah[azwj] fears Him[azwj], and the fear urges him to the deeds in obedience to Allah[azwj] and that the heads of the knowledge and those that follow them recognise Allah[azwj] so they work (do deeds) for Him[azwj] and desire towards Him[azwj], and Allah[azwj] has Said: ***"[35:28] Those truly fear Allah, among His Servants, who have knowledge"***.[3856]

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن جعفر بن عمر، عن مقاتل بن سليمان، عن الضحاك بن مزاحم، عن ابن عباس، في قوله عز و جل: إِنَّما يَخْشَى اللَّهَ مِنْ عِبادِهِ الْعُلَماءُ، قال: يعني به عليا (عليه السلام)، كان عالما بالله، و يخشى الله عز و جل و يراقبه، و يعمل بفرائضه، و يجاهد في سبيله، و يتبع في جميع أمره مرضاته و مرضاة رسوله (صلى الله عليه و آله).

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ja'far Bin Umar, from Maqaatil Bin Suleyman, from Al Zahaak Bin Mazaahim,

(It has been narrated) from Ibn Abbas, regarding the Words of the Mighty and Majestic ***"[35:28] Those truly fear Allah, among His Servants, who have knowledge"***, said, 'It Means by it, Ali[asws] who was a knowledgeable one with Allah[azwj], and feared Allah[azwj] Mighty and Majestic Who was Watching him[asws]. And he[asws] performed His[azwj] Obligation, and fought in His[azwj] Way, and followed His[azwj] Desire in all of His[azwj] Commands, and the desire of Rasool-Allah[saww]'.[3857]

VERSES 32 - 35

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {32} جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ {33} وَقَالُوا

[3856] الكافي 8: 14/ 2.
[3857] تأويل الآيات 2: 480/ 6.

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ {34} الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ {35}

[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission; that is the great virtue [35:33] Gardens of Eden, they shall enter therein; they shall be wearing therein bracelets of gold and pearls, and their dress therein shall be of silk [35:34] And they shall say: The Praise is due to Allah, Who has Made grief to depart from us; most surely our Lord is Forgiving, Appreciative [35:35] Who has Made us alight in an eternal house from His Grace; Toil shall not touch us therein, nor shall fatigue afflict us therein

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن حماد بن عيسى، عن عبد المؤمن، عن سالم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا فَمِنْهُمْ ظالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سابِقٌ بِالْخَيْراتِ بِإِذْنِ اللَّهِ، قال: «السابق بالخيرات: الإمام، و المقتصد: العارف بالإمام، و الظالم لنفسه: الذي لا يعرف الإمام».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Abul Mo'min, from Salim who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission***, he[asws] said: 'The foremost – The Imam[asws]; and the 'he who is moderate' – The one who recognises the Imam[asws]; and the one is 'unjust to his own self' – The one who does not recognise the Imam[asws]'.[3858]

وعنه: عن الحسين بن محمد، عن معلى، عن الوشاء، عن عبد الكريم، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا، فقال: «أي شيء تقولون أنتم؟» قلت: نقول: إنها في الفاطميين. قال: «ليس حيث تذهب، ليس يدخل في هذا من أشار بسيفه، و دعا الناس إلى الخلاف».

And from him, from Al Husayn Bin Muhammad, from Moala, from Al Washa'a, from Abdul Kareem, from Suleyman Bin Khalid,

(The narrator says) 'I asked Abu Abdullah[asws] about the Words of the High ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants***, so he[asws] said: 'Which thing are you all saying?' I said, 'We are saying that it is regarding the Fatimids'. He[asws] said: 'It is not as where you are going with it. The one who gestures with his sword and call the people to the opposition is not included in this'.

فقلت: فأي شيء الظالم لنفسه؟ قال: «الجالس في بيته لا يعرف حق الإمام، و المقتصد: العارف بحق الإمام، و السابق بالخيرات: الإمام».

So I said, 'So who is the one who is unjust to himself?' He[asws] said: 'The one seated in his house and does not recognise the right of the Imam[asws]. And the moderate

[3858] الكافي 1: 167/ 1.

one, is the one who recognises the right of the Imam[asws]. And the foremost with the good deeds, is the Imam[asws]'.[3859]

وعنه: عن الحسين بن محمد، عن معلى، عن الحسن، عن أحمد بن عمر، قال: سألت أبا الحسن الرضا (عليه السلام) عن قول الله عز و جل: ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا الآية، فقال: «ولد فاطمة (عليها السلام)، و السابق بالخيرات: الإمام، و المقتصد: العارف بالإمام، و الظالم لنفسه: الذي لا يعرف الإمام».

And from him, from Al Husayn Bin Muhammad, from Moala, from Al Hassan, from Ahmad Bin Umar who said,

'I asked Abu Al-Hassan Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants*** – the Verse, so he[asws] said: 'The Children of Fatima[asws]. And the foremost with the good deeds is the Imam[asws]. And the moderate one, is the one who recognises the Imam[asws]. And the one who is unjust to his own self, is the one who does not recognise the Imam[asws]'.[3860]

حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابى الحسن الاول عليه السلام قال قلت له جعلت فداك النبي صلى الله عليه وآله ورث علم النبيين كلهم قال لى نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آبائهم من النبوة والعلم قال ما بعث الله نبيا الا وقد كان محمد صلى الله عليه وآله اعلم منه

It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First[asws], 'May I be sacrificed for you, the Prophet[saww] was the inheritor of the knowledge of the Prophets[as]?' He[as] replied: 'Yes'. I asked, 'From Adam[as] and ending with himself[saww]?' He[asws] said: 'Yes'. I said, 'Inherited from them[as] the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He[asws] said: 'Allah[azwj] did not Send a Prophet[as] unless Muhammad[saww] knew from him[as] (his[as] knowledge)'.

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدهد حين فقده وشك في امره مالى لا ارى الهدهد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لاعذبنه عذابا شديدا أو لا ذبحنه أو ليأتيني بسلطان مبين وانما غضب عليه لانه كان يدله على الماء فهذا وهو طير قد اعطى ما لم يعط سليمان وانما اراده ليدله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

I said, 'Isa Bin Maryam[as] used to revive the dead by the Permission of Allah[azwj]'. He[asws] said: 'You speak the truth'. I said, 'Suleiman Bin Dawood[as] used to understand the speech of the birds'. He[asws] said: 'And the Messenger of Allah[saww] had the power over all these. Suleiman Bin Dawood[as] said to the Hoopoe bird when he[as] was on the verge of losing his[as] command. He[as] said: '***[27:20] how is it that I see not the hoopoe or is it that he is of the absentees?*** And to him[as] were subservient the winds, and the ants, and the humans, and the Jinn, and the devils. **And (he) was angry with it**. He[as] said ***[27:21] 'I will certainly punish him with a severe penalty, or execute him, unless he brings me a clear reason (for absence).*** He[as] was angry with it because it was a guide for him[as] over the water,

[3859] الكافي 1: 167/ 2.
[3860] الكافي 1: 167/ 3.

and this, and it was a bird, it was given that which was not given to Suleiman[as] and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him[as], and it was not for them to understand the water underneath the air, it was the bird who understood it.'

ان الله يقول في كتابه ولو ان قرانا سيرت به الجبال أو قطعت به الارض أو كلم به الموتى فقد ورثنا نحن هذا القرآن فعندنا ما يقطع به الجبال ويقطع به البلدان ويحيى به الموتى باذن الله ونحن نعرف ما تحت الهواء وان كان في كتاب الله لايات ما يراد بها امر من الأمور التى اعطاه الله الماضين النبيين والمرسلين الا وقد جعله الله ذلك كله لنا في ام الكتاب

Allah[azwj] has Said in His[azwj] Book ***[13:31] If there were a Qur'an with which mountains were moved, or the Earth were cloven asunder, or the dead were made to speak,*** We[asws] have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah[azwj], and we[asws] are aware of the water under the air, and in the Book of Allah[azwj] are Verses with which he[saww] could command anything by it that Allah[azwj] had Given to the Prophet[as] and the Messengers before but Allah[azwj] has Made all of that for us[asws] in the Mother of the Book.

ان الله تبارك وتعالى يقول وما من غائبة في السماء والأرض الا في كتاب مبين ثم قال عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فنحن الذين اصطفينا الله فقد ورثنا علم هذا القرآن الذى فيه تبيان كل شئ.

Allah[azwj] Says in His[azwj] Book ***[27:75] And there is nothing concealed in the skies and the Earth but it is in a clear Book*** then Said Mighty and Majestic ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have Chosen*** for we[asws] are the ones Chosen by Allah[azwj] and Made to inherit this knowledge of the Quran in which is the explanation of all things.'[3861]

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن ميسر عن سورة بن كليب عن ابي جعفر عليه السلام ان قال في هذه الاية ثم اورثنا الكتاب الذين اصطفينا من عبادنا الاية قال السابق بالخيرات الامام فهى في ولد على وفاطمة عليهم السلام.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Maysar, from Sowrat Bin Kaleyb who narrated the following:

Abu Ja'far[asws], regarding this Verse ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission;*** said: 'The foremost in good deeds and this is regarding the children of Ali[asws] and Fatima[asws].'[3862]

وعنه، قال: حدثنا أحمد بن الحسان القطان، قال: حدثنا الحسن بن علي بن الحسين السكري، قال: أخبرنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن جابر بن يزيد الجعفي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: سألته عن قول الله عز و جل: ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا فَمِنْهُمْ ظالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سابِقٌ بِالْخَيْراتِ بِإِذْنِ اللَّهِ، فقال: «الظالم لنفسه: من لا يعرف حق الإمام، و المقتصد: العارف بحق الإمام، و السابق بالخيرات بإذن الله: هو الإمام، جَنَّاتُ عَدْنٍ يَدْخُلُونَها يعني السابق و المقتصد».

[3861] Basaair Al Darajaat – P 3 CH 1 H 3
[3862] بصائر الدرجات: 65/ 3

And from him, from Ahmad Bin Al Hasaan Al Qatan, from Al Hassan Bin Ali Bin Al Husayn Al Sakry, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father, from Jabir Bin Yazeed Al Ju'fy,

(The narrator says) 'I asked Abu Ja'far Muhammad[asws] Bin Ali Al-Baqir[asws] about the Words of Allah[azwj] Mighty and Majestic ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission***, so he[asws] said: 'The one unjust to his own self is the one who does not recognise the right of the Imam[asws]. And the moderate is the one who recognises the right of the Imam[asws]. And the foremost with the good deeds by Allah[azwj]'s Permission is the Imam[asws] ***[35:33] Gardens of Eden, they shall enter therein***, Meaning the foremost and the moderate'.[3863]

وعنه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو و قد اجتمع إليه في مجلسه جماعة من علماء أهل العراق و خراسان، فقال المأمون: أخبروني عن معنى هذه الآية: ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا، فقالت العلماء: أراد الله عز و جل بذلك الامة كلها.

And from him, from Ali Bin Al Husayn bin Shazawiya Al Mo'dib, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayan Bin Al Salt who said,

'Al-Reza[asws] was present in a gathering of Al-Mamoun, at Marv, and there had gathered to him a group from the scholars of the people of Al-Iraq and Khurasan. So Al-Mamoun said, 'Inform me about the Meaning of this Verse ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants***. So the scholars said, 'Allah[azwj] Mighty and Majestic Intends by that, the whole of the community'.

فقال المأمون: ما تقول، يا أبا الحسن؟ فقال الرضا (عليه السلام): «لا أقول كما قالوا، و لكن أقول: أراد الله عز و جل بذلك العترة الطاهرة». فقال المأمون: و كيف عنى العترة من دون الامة؟ فقال له الرضا (عليه السلام): «لو أراد الامة لكانت بأجمعها في الجنة لقول الله تبارك و تعالى: فَمِنْهُمْ ظالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سابِقٌ بِالْخَيْراتِ بِإِذْنِ اللَّهِ ذلِكَ هُوَ الْفَضْلُ الْكَبِيرُ، ثم جمعهم كلهم في الجنة، فقال عز و جل: جَنَّاتُ عَدْنٍ يَدْخُلُونَها يُحَلَّوْنَ فِيها مِنْ أَساوِرَ مِنْ ذَهَبٍ، فصارت الوراثة للعترة الطاهرة لا لغيرهم».

So Al-Mamoun said, 'And what are you[asws] saying, O Abu Al-Hassan[asws]?' So Al-Reza[asws] said: 'I[asws] am not saying as what they are saying, but I[asws] say: 'Allah[azwj] Mighty and Majestic Intends by that, the Purified Family[asws]'. Al-Mamoun said, 'And how can it Mean the Progeny[asws], besides the community?' So Al-Reza[asws] said to him: 'If the Intended were the whole community, and they would all be gathered in the Paradise due to the Words of Allah[azwj] Blessed and High ***but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission that is the great virtue***, then all of them would be gathered in the Paradise. So the Mighty and Majestic Said ***[35:33] Gardens of Eden, they shall enter therein; they shall be wearing therein bracelets of gold*** so that is for the inheritance for the Purified Family[asws], not others apart from them[asws]'.

[3863] معاني الأخبار: 104/ 2.

فقال المأمون: من العترة الطاهرة؟ فقال الرضا (عليه السلام): «الذين وصفهم الله في كتابه، فقال عز و جل: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً ، و هم الذين قال رسول الله (صلى الله عليه و آله): إني مخلف فيكم الثقلين: كتاب الله، و عترتي أهل بيتي، ألا و إنهما لن يفترقا حتى يردا علي الحوض، فانظروا كيف تخلفوني فيهما. أيها الناس، لا تعلموهم، فإنهم أعلم منكم».

So Al-Mamoun[asws] said: 'Who are the Purified Family[asws]?' So Al-Reza[asws] said: 'The ones whom Allah[azwj] Describes in His[azwj] Book, so He[azwj] Said ***[33:33] Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying***. And they[asws] are the ones about whom Rasool-Allah[saww] said: 'I[saww] am leaving behind among you the two weighty things – Book of Allah[azwj], and my[saww] Family[asws], the People[asws] of my[saww] Household. Indeed! And these two will not be separating until they return to the Fountain. So be warned about opposing me[saww] with regards to these two. O you people! Do not teach them[asws], for they[asws] are more knowledgeable than you!'

قالت العلماء: أخبرنا- يا أبا الحسن- عن العترة: هم الآل، أم غير الآل؟ فقال الرضا (عليه السلام): «هم الآل». قالت العلماء: و هذا رسول الله (صلى الله عليه و آله) يؤثر عنه أنه قال: «امتي آلي» و هؤلاء أصحابه يقولون بالخبر المستفاض الذي لا يمكن دفعه: الآل أمته.

The scholars said, 'Inform us – O Abu Al-Hassan[asws] – about the Family[asws]. Are they[asws] other than the Progeny[asws]?' So Al-Reza[asws] said: 'They[asws] are the Progeny[asws]'. The scholars said, 'And this Rasool-Allah[saww] who is inherited from, he[saww] said: 'My[saww] community, is my[saww] Progeny'. And it is his[saww] companions who are saying, with the Hadeeth which is not possible to refute, that the Progeny is his[saww] community'.

فقال أبو الحسن (عليه السلام): «أخبروني: هل تحرم الصدقة على الآل؟». قالوا: نعم. قال: «فتحرم على الامة؟» قالوا: لا. قال: «هذا فرق بين الآل و الامة. ويحكم، أين يذهب بكم، أ ضربتم عن الذكر صفحا، أم أنتم قوم مسرفون، أما علمتم أنه وقعت الوراثة و الطهارة على المصطفين المهتدين دون سائرهم؟!» قالوا: من أين، يا أبا الحسن؟

Abu Al-Hassan[asws] said: 'Inform me[asws], Is charity Prohibited upon the Progeny[asws]?' They said, 'Yes'. He[asws] said: 'So it is Prohibited upon the community?' They said, 'No'. He[asws] said: 'This is the difference between the Progeny[asws] and the community. Woe be unto you! Where are you all going? Have you all been hit by the remembrance of the fools, or are you an extravagant people? But, do you not know that the inheritance, and the Purification occurs upon the Chosen, the Guided, apart from the rest of them?' They said, 'From where (did you[asws] get this), O son[asws] of Rasool-Allah[saww]?'

قال: «من قول الله عز و جل: وَ لَقَدْ أَرْسَلْنا نُوحاً وَ إِبْراهِيمَ وَ جَعَلْنا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فاسِقُونَ «3»، فصارت وراثة [النبوة و] الكتاب للمهتدين دون الفاسقين،

He[asws] said: 'From the Words of Allah[azwj] Mighty and Majestic ***[57:26] And certainly We sent Nuh and Ibrahim and We Made the Prophet-hood and the Book to be in their offspring; so among them are those who are guided, and most of them are transgressors***. So the inheritance (of the Prophet-hood), and the Book came to be for the Guided ones apart from the transgressors.

أما علمتم أن نوحا (عليه السلام) حين سأل ربه عز و جل، فقال: إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحاكِمِينَ و ذلك أن الله عز و جل و عده أن ينجيه و أهله، فقال له: يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ فَلا تَسْئَلْنِ ما لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجاهِلِينَ؟».

But do you not know that Noah[as], when he[as] asked his[as] Lord[azwj] Mighty and Majestic, so he[as] said ***[11:45] My Lord! Surely my son is of my family, and Your Promise is surely True, and You are the most Judge of the Judges***, and that Allah[azwj] Mighty and Majestic had Promised him[as] that He[azwj] would Rescue his[as] family. So He[azwj] Said to him [as] ***[11:46] He said: O Nuh! Surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant***'.[3864]

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن عثمان بن سعيد، عن إسحاق بن يزيد الفراء، عن غالب الهمداني، عن أبي إسحاق السبيعي، قال: خرجت حاجا فلقيت محمد بن علي (عليه السلام)، فسألته عن هذه الآية: ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا، فقال: «ما يقول فيها قومك، يا أبا إسحاق؟» يعني أهل الكوفة. قال: قلت: يقولون إنها لهم. قال: «فما يخوفهم إذا كانوا من أهل الجنة؟».

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Usman Bin Saeed, from Is'haq Bin Yazeed Al Fara'a, from Ghalib Al Hamdany, from Abu Is'haq Al Sabyai who said,

'I went out on Pilgrimage, so I met Muhammad[asws] Bin Ali[asws]. I asked him[asws] about this Verse ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants***, so he[asws] said: 'O Abu Is'haq! What do your people say about it?' Meaning the people of Al-Kufa. He said, 'I said, 'They are saying that it is for them'. He[asws] said: 'So what are they fearing if they were all from the people of the Paradise?'

قلت: فما تقول أنت، جعلت فداك؟ قال: «هي لنا خاصة- يا أبا إسحاق- أما السابقون بالخيرات: فعلي، و الحسن، و الحسين (عليهم السلام)، و الإمام منا، و المقتصد، فصائم بالنهار، و قائم بالليل، و الظالم لنفسه: ففيه ما في الناس، و هو مغفور له.

I said, 'So what are you[asws] saying, may I be sacrificed for you[asws]?' He[asws] said: 'It is for us[asws] especially – O Abu Is'haq – As for the ones who are ***foremost in deeds of goodness***, so it is Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] from us[asws]. And ***he who is moderate***, he is the one who Fasts by the day, and arises (to Pray) by the night. And ***he who unjust to his own self***, so it is regarding what is among the people, and he is Forgiven for it.

يا أبا إسحاق، بنا يفك الله رقابكم، و بنا يحل الله رباق الذل من أعناقكم، و بنا يغفر الله ذنوبكم، و بنا يفتح، و بنا يختم، و نحن كهفكم ككهف أصحاب الكهف، و نحن سفينتكم كسفينة نوح، و نحن باب حطتكم كباب حطة بني إسرائيل».

O Abu Is'haq! It is by us[asws] that Allah[azwj] Frees your necks, and it is by us[asws] that Allah[azwj] Detaches the humiliation from your necks, and it is by us[asws] that Allah[azwj] Forgives your sins, and it is by us[asws] He[azwj] Begins, and it is by us[asws] that He[azwj] Ends. And we[asws] are your caves like the cave of the Companions of the Cave, and

[3864] عيون أخبار الرّضا (عليه السّلام) 1: 228/ 1، أمالي الصدوق: 421/ 1

we[asws] are your ship like the Ship of Noah[as], and we[asws] are your Door of Hitta like the Door of Hitta of the Children of Israel'.[3865]

صاحب (الثاقب في المناقب): عن أبي هاشم الجعفري، قال: كنت عند أبي محمد- يعني الحسن (عليه السلام)- فسألناه عن قول الله تعالى: ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا فَمِنْهُمْ ظالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سابِقٌ بِالْخَيْراتِ بِإِذْنِ اللَّهِ. قال (عليه السلام): «كلهم من آل محمد (عليهم السلام)، الظالم لنفسه: الذي لا يقر بالإمام، و المقتصد: العارف بالإمام، و السابق بالخيرات بإذن الله: الإمام».

The author of Al Saqib Fi Al Manaqib, from Abu Hashim Al Ja'fary who said,

'I was in the presence of Abu Muhammad[asws] – meaning Al-Hassan[asws] – so we asked him[asws] about the Words of the High ***[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who is unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission***, he[asws] said: 'All of them from the Progeny of Muhammad[saww]. The one who is unjust to his own self – The who does not accept the Imam[asws]. And the moderate one – The one who recognises the Imam[asws]. And the foremost in good deeds by the Permission of Allah[azwj] – the Imam[asws]'.

قال: فدمعت عيناي، و جعلت أفكر في نفسي عظم ما أعطى الله آل محمد، فنظر إلي، و قال: «الأمر أعظم مما حدثتك به نفسك من عظم شأن آل محمد، فاحمد الله فقد جعلك مستمسكا بحبلهم، تدعى يوم القيامة بهم إذا دعي كل أناس بإمامهم، فأبشر- يا أبا هاشم- فإنك على خير».

He (the narrator) said, 'My eyes filled up with tears, and I went on to think to myself, 'How great is what Allah[azwj] have Given to the Progeny[asws] of Muhammad[saww]!' So he[asws] looked at me and said: 'The matter is greater than what you have thought of, of the greatness of the glory of the Progeny[asws] of Muhammad[saww]. Therefore Praise Allah[azwj], for He[azwj] has Made you to attach yourself to their[asws] Rope. You would be called on the Day of Judgement with them[asws] when every people would be called with their Imam. So receive good news – O Abu Hashim – for you are upon good'.[3866]

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب، عن أبي الحسن أحمد بن محمد الشعراني، عن أبي محمد عبد الباقي، عن عمر بن سنان المنبجي، عن حاجب بن سليمان، عن وكيع بن الجراح، عن سليمان الأعمش، عن أبي ظبيان، عن أبي ذر (رحمه الله)، قال: رأيت سلمان و بلالا يقبلان إلى النبي (صلى الله عليه و آله) [إذ انكب سلمان على قدم رسول الله (صلى الله عليه و آله) يقبلها، فزجره النبي (صلى الله عليه و آله)] عن ذلك، ثم قال له: «يا سلمان، لا تصنع بي كما تصنع الأعاجم بملوكها، إنما أنا عبد من عبيد الله، آكل كما يأكل العبد، و أقعد كما يقعد العبد».

Ibn Babuwayh, from Abdullah Bin Muhammad Bin Abdul Wahab, from Abu Al Hassan Ahmad Bin Muhammad Al Sha'rani, from Abu Muhammad Abdul Baqi, from Umar Bin Sinan Al Munbajy, from Hajib Bin Suleyman, from Waqie Bin Al Jarrah, from Suleyman Al Amsh, from Abu Zibyan,

(It has been narrated) from Abu Dharr[ar] who said, 'I[ar] saw Salman[ar] and Bilal kissing (the forehead) of the Prophet[saww], when Salman[ar] hurriedly fell to the feet of Rasool-Allah[saww] to kiss them. So the Prophet[saww] deterred him[ar] from that, then said to him[ar]: 'O Salman[ar]! Do not do with me[saww] like what the Persians do with their kings. But,

[3865] تأويل الآيات 2: 481/ 7.
[3866] الثاقب في المناقب: 566/ 506

I[saww] am a servant from the servants of Allah[azwj]. I[saww] eat like the servant, and I[saww] sit like the servants sit'.

فقال له سلمان: يا مولاي، سألتك بالله إلا أخبرتني بفضل فاطمة (عليها السلام) يوم القيامة، قال: فأقبل النبي (صلى الله عليه و آله) ضاحكا مستبشرا، ثم قال: «و الذي نفسي بيده إنها الجارية التي تجوز في عرصة القيامة على ناقة رأسها من خشية الله، و عيناها من نور الله، و خطامها من جلال الله، و عنقها من بهاء الله، و سنامها من رضوان الله، و ذنبها من قدس الله، و قوائمها من مجد الله، إن مشت سبحت، و إن رغت قدست.

So Salman[ar] said to him[saww], 'O my[ar] Master[saww]! I[ar] ask you[saww], for the Sake of Allah[azwj], to inform me[ar] of the merits of Syeda Fatima[asws] on the Day of Judgement'. So the Prophet[saww] laughed joyfully, then said: 'By the One in Whose Hand is my[saww] soul, she[asws] is the only maidservant allowed on the Plains of resurrection to be upon a she-camel whose head would be from fear of Allah[azwj], its eyes from the Light of Allah[azwj], and its[asws] bridle would be from the Majesty of Allah[azwj], and its neck would be from the Magnificence of Allah[azwj], and its hump would be from the Pleasure of Allah[azwj], and its tail would be from the Holiness of Allah[azwj], and its walk would be from the Glory of Allah[azwj] such that if it walks, it would be Glorifying, and if it shakes, it would be Extolling the Holiness.

عليها هودج من نور فيه جارية إنسية حورية عزيزة، جمعت فخلقت، و صنعت فمثلت من ثلاثة أصناف: فأولها من مسك أذفر، و أوسطها من العنبر الأشهب، و آخرها من الزعفران الأحمر، عجنت بماء الحيوان، لو تفلت تفلة في سبعة أبحر مالحة لعذبت، و لو أخرجت ظفر خنصرها إلى دار الدنيا لغشي الشمس و القمر.

SYeda[asws] would be in a canopy of Light in which would be a human maidservant for her[asws] resembling an honourable Hourie, so they were gathered together for her to be created, and she resembles three varieties – So the first of it is from yellow Musk, and her middle is from grey Amber, and her end is from red Saffron, kneaded with the water of the animals. If she were to spit in the seven salty seas, their bitterness would turn sweet. If she were to bring out the nail of her little finger upon the house of the world, it would overwhelm the sun and the moon (in brilliance).

جبرئيل عن يمينها، و ميكائيل عن شمالها، و علي أمامها، و الحسن و الحسين وراءها، و الله يكلؤها و يحفظها، فيجوزون في عرصة القيامة، فإذا النداء من قبل الله جل جلاله: معاشر الخلائق، غضوا أبصاركم، و نكسوا رؤوسكم، هذه فاطمة بنت محمد نبيكم، زوجة علي إمامكم، أم الحسن و الحسين.

Jibraeel[as] would be on her[asws] right, and Mikaeel[as] on her[asws] left, and Ali[asws] in front of her[asws], and Al-Hassan[asws] and Al-Husayn[asws] behind her[asws], and Allah[azwj] would be Preserving her[asws] and Protecting her[asws].

So they[asws] would be crossing over the Plains of Resurrection and there would be a Call from the Front of Allah[azwj], Majestic is His[azwj] Majesty: "Group of People! Close your eyes, and lower your heads! This is Fatima[asws], daughter of Muhammad[saww] of your Prophet[saww], wife of Ali[asws] your Imam[asws], mother of Al-Hassan[asws] and Al-Husayn[asws]!"

فتجوز الصراط و عليها ريطتان بيضاوان، فإذا دخلت الجنة، و نظرت إلى ما أعد الله لها من الكرامة، قرأت: بسم الله الرحمن الرحيم الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنا لَغَفُورٌ شَكُورٌ الَّذِي أَحَلَّنا دارَ الْمُقامَةِ مِنْ فَضْلِهِ لا يَمَسُّنا فِيها نَصَبٌ وَ لا يَمَسُّنا فِيها لُغُوبٌ-

So she[asws] would cross the Bridge, and she[asws] would have two white sheets. So when she[asws] enters the Paradise, and looks at what Allah[azwj] has prepared for her[asws] from the Prestige, she[asws] would recite: 'In the Name of Allah[azwj] the Beneficent, the Merciful ***[35:34] The Praise is due to Allah, Who has Made grief to depart from us; most surely our Lord is Forgiving, Appreciative [35:35] Who has Made us alight in an eternal house from His Grace; Toil shall not touch us therein, nor shall fatigue afflict us therein***'.

قال- فيوحي الله عز و جل إليها: يا فاطمة، سليني أعطك، و تمني علي أرضك، فتقول: إلهي، أنت المنى، و فوق المنى، أسألك أن لا تعذب محبي و محبي عترتي بالنار، فيوحي الله تعالى إليها: يا فاطمة، و عزتي و جلالي و ارتفاع مكاني لقد آليت على نفسي من قبل أن أخلق السماوات و الأرض بألفي عام أن لا اعذب محبيك، و محبي عترتك بالنار».

Rasool Allah[saww] said: 'So Allah[azwj] would Reveal unto her[asws]: "O Fatima[asws]! Ask Me[azwj], I[azwj] shall Give it to you[asws] and Fulfill your[asws] wishes". So she[asws] would be saying: 'My[azwj] God! You[azwj] are the Bestower, and Higher than that. I[asws] ask You[azwj] that You[azwj] should not Punish those that love me[asws] and my[asws] Family[asws], with the Fire'. So Allah[azwj] the High would Reveal unto her[asws]: "O Fatima[asws]! By My[azwj] Honour, and My[azwj] Majesty, and My[azwj] Elevated Status! I[azwj] Took it upon Myself[azwj], before I[azwj] Created the skies and the earth, by two thousand years, that I[azwj] will not Punish those that love you[asws], and your[asws] Family[asws], with the Fire".[3867]

VERSES 36 & 37

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ {36} وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ {37}

[35:36] And (as for) those who disbelieve, for them is Fire of Hell; it shall not be finished with them entirely so that they should die, nor shall the Punishment thereof be lightened to them: even thus do We Retribute every ungrateful one [35:37] And they shall cry out for assistance: O our Lord! Take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And the Warner came to you; therefore taste; So for the unjust, there is no helper

محمد بن العباس، قال: حدثنا محمد بن سهل العطار، عن عمر بن عبد الجبار، عن علي، عن أبيه، عن علي بن جعفر، عن أخيه موسى بن جعفر، عن أبيه، عن جده، عن علي بن الحسين، عن أبيه، عن جده أمير المؤمنين (صلوات الله عليهم أجمعين)، قال: «قال لي رسول الله (صلى الله عليه و آله): يا علي، ما بين من يحبك و بين أن يرى ما تقربه عيناه إلا أن يعاين الموت،

Muhammad Bin Al Abbas, from Muhammad Bin Sahl Al Athaar, from Umar Bin Abdul Jabbar, from Ali, from his father, from Ali Bin Ja'far,

(It has been narrated) from his brother[asws] Musa Bin Ja'far[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Ali[asws] Bin Al-Husayn[asws], from his[asws] grandfather[asws] Amir-ul-Momineen[asws] having said; 'Rasool-Allah[saww] said to me[asws]:

[3867] تأويل الآيات 2: 483/ 12

'O Ali[asws]! There is nothing in between you[asws] and the one who loves you[asws], and he sees what approaches his eyes except for the examination of the death'.

ثم تلا: رَبَّنا أَخْرِجْنا نَعْمَلْ صالِحاً غَيْرَ الَّذِي كُنَّا نَعْمَلُ يعني أن أعدائه إذا دخلوا النار قالوا: رَبَّنا أَخْرِجْنا نَعْمَلْ صالِحاً في ولاية علي (عليه السلام) غَيْرَ الَّذِي كُنَّا نَعْمَلُ في عداوته، فيقال لهم في الجواب: أَ وَ لَمْ نُعَمِّرْكُمْ ما يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَ جاءَكُمُ النَّذِيرُ و هو النبي (صلى الله عليه و آله) فَذُوقُوا فَما لِلظَّالِمِينَ لآل محمد مِنْ نَصِيرٍ ينصرهم و لا ينجيهم منه و لا يحجبهم عنه».

Then he[asws] recited ***[35:37] O our Lord! Take us out, we will do good deeds other than those which we used to do***, Meaning his[asws] enemies, when they enter the Fire, they would say ***[35:37] O our Lord! Take us out, we will do good deeds*** regarding Wilayah of Ali[asws] ***other than those which we used to do***, in enmity to him[asws]. So it would be Said to them in the Answer ***Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And the Warner came to you;*** and it is the Prophet[saww] ***therefore taste; So for the unjust,*** to the Progeny[asws] of Muhammad[saww] ***there is no helper*** to help them, nor to rescue them from it, nor to veil them from it'.[3868]

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن داود بن النعمان، عن سيف التمار، عن أبي بصير، قال: قال الصادق أبو عبد الله (عليه السلام): «إن العبد لفي فسحة من أمره ما بينه و بين أربعين سنة، فإذا بلغ أربعين سنة أوحى الله عز و جل إلى ملائكته: أني قد عمرت عبدي عمرا، فغلظا و شددا و تحفظا و اكتبا عليه قليل عمله و كثيره، و صغيره و كبيره».

And from him (Sheykh Al Sadouq), from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Dawood Bin Al No'man, from Sayf Al Tamr, from Abu Baseer who said,

'Al-Sadiq Abu Abdullah[asws] said: 'When the servant is at the age of forty, Allah[azwj] Mighty and Majestic Reveals unto His[azwj] Angels: "I[azwj] have Let My[azwj] servant reach to an age, so be harsh, and strong, and preserving, and write against him the little of his deeds and the much of it, and the small of it and the big of it".

و سئل الصادق (عليه السلام) عن قول الله عز و جل: أَ وَ لَمْ نُعَمِّرْكُمْ ما يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ فقال: «توبيخ لابن ثماني عشرة سنة».

And I asked About the Words of Allah[azwj] Mighty and Majestic ***[35:37] Did We not preserve you alive long enough, so that he who would be mindful in it should mind?***, so he[asws] said: 'A Rebuke for a son eighteen years of age'.[3869]

VERSES 38 - 45

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {38} هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۚ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا {39} قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ ۚ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا {40} إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {41} وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا {42} اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا {43} أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ

[3868] تأويل الآيات 2: 485/ 13.
[3869] أمالي الصدوق: 40/ 1

عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا {44} وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا {45}

[35:38] Surely Allah is the Knower of what is unseen in the skies and the earth; surely He is Aware of what is in the hearts [35:39] He it is Who Made you Caliphs in the earth; So the one who disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred; and their unbelief does not increase the disbelievers in anything except for loss [35:40] Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the skies; or, have We Given them a Book so that they follow a clear argument from it? Nay, the unjust do not hold out promises to each other but only to deceive [35:41] Surely Allah Upholds the skies and the earth lest they come to naught; and if they should come to naught, there Is none who can uphold them after Him; surely He is the Forbearing, the Forgiving [35:42] And they swore by Allah with the strongest of their oaths that if there came to them a Warner they would be better guided than any of the nations; but when there came to them a Warner it increased them in nothing but aversion [35:43] (In) behaving arrogantly in the land and in planning evil; and the evil plans shall not beset any except the planners of it. So are they waiting for anything but the way of the former ones? For you shall not find any alteration in the Way of Allah; and you shall not find any change in the Way of Allah [35:44] Have they not travelled in the land and seen how was the end of those before them and they were stronger than these in strength? And Allah is not such that anything in the skies or in the earth should escape Him; surely He is Knowing, Powerful [35:45] And if Allah were to seize the people for what they earn, He would not leave on the back of it any creature, but He Respites them for an appointed term; so when their term shall come, then surely Allah is Seeing with respect to His servants

قال: و قال أمير المؤمنين (عليه السلام) في كتابه الذي كتبه إلى شيعته يذكر فيه خروج عائشة إلى البصرة، و عظم خطأ طلحة و الزبير فقال: «و أي خطيئة أعظم مما أتيا! أخرجا زوج رسول الله (صلى الله عليه و آله) من بيتها، و كشفا عنها حجابا ستره الله عليها و صانا حلائلهما في بيوتهما! ما أنصفا لا لله و لا لرسوله من أنفسهما.

(Ali Bin Ibrahim) said,

'And Amir-ul-Momineen[asws] said in his[asws] letter which he[asws] wrote to the Shias, mentioning in it the coming out of Ayesha to Al-Basra and the major error of Talha and Al-Zubayr, so he[asws] said: 'And which error is greater than what these two have come with? They have brought out the wife of Rasool-Allah[saww] from her house, and uncovered from her a veil which Allah[azwj] had Veiled upon her, and kept their own wives in their own houses!' They have not done justice to Allah[azwj] and His[azwj] Rasool[saww]'.

ثلاث خصال مرجعها على الناس في كتاب الله: البغي، و المكر، و النكث، قال الله: يا أَيُّهَا النَّاسُ إِنَّما بَغْيُكُمْ عَلى أَنْفُسِكُمْ ، و قال: فَمَنْ نَكَثَ فَإِنَّما يَنْكُثُ عَلى نَفْسِهِ، و قال: وَ لا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ، و قد بغيا علينا، و نكثا بيعتي، و مكرا بي».

There are three qualities being referenced upon the people in the Book of Allah[azwj] – The rebellion, and the plotting, and the breaking (of the allegiance). Allah[azwj] Said

[10:23] O you people! Your rebellion is against your own souls, and Said ***[48:10] Therefore whoever breaks (the Covenant), he breaks it only against his own soul***, and Said ***[35:43] and the evil plans shall not beset any except the planners of it***, and they have rebelled against us[asws], and broke their allegiance with me[asws], and plotted against me[asws]'.[3870]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد جميعا، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الله بن مسكان، عن بدر بن الوليد الخثعمي، عن أبي الربيع الشامي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كانَ عاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَى بِذَلِكَ أَيِ انْظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ

Muhammad Biin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed altogether, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskaan, from Badr Bin Al Waleed Al Khash'amy, from Abu Al Rabi'e Al Shamy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic: ***"[30:42] Say: Travel in the land, then see how was the end of those before"***. So he[asws] said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it'.[3871]

عدة من أصحابنا عن أحمد بن محمد البرقى رفعه قال: جاء الجاثليق أمير المؤمنين عليه السلام فقال له: أخبرني عن الله عزوجل يحمل العرش أم العرش يحمله ؟ فقال أمير المؤمنين عليه السلام: الله عزوجل حامل العرش والسموات وما فيهما وما بينهما و ذلك قول الله: (ان الله يمسك السموات والارض ان تزولا ولئن زالتا ان امسكهما من احد من بعده انه كان حليما غفورا).

A number of our companions, from Ahmad Bin Muhammad Al Barqy, raising it with an unbroken chain, said,

'A Catholic came to Amir-ul-Momineen[asws]. He said to him[asws], 'Inform me about Allah[azwj] Mighty and Majestic. Does He[azwj] Carry the Throne or does the Throne carry Him?' So Amir-ul-Momineen[asws] said: 'Allah[azwj] Mighty and Majestic is the Bearer of the Throne, and the skies, and what is within them, and what is in between them, and these are the Words of Allah[azwj] ***[35:41] Surely Allah Upholds the skies and the earth lest they come to naught; and if they should come to naught, there Is none who can uphold them after Him; surely He is the Forbearing, the Forgiving***'.[3872]

[3870] تفسير القمّي 2: 210.
[3871] الكافي 8: 248/ 349
[3872] Tafseer Noor Al Saqalayn – CH 35 H 113

CHAPTER 36

YA-SEEN

(83 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «إن لكل شيء قلبا، و إن قلب القرآن يس، فمن قرأها قبل أن ينام، أو في نهاره قبل أن يمسي كان في نهاره من المحفوظين و المرزوقين حتى يمسي. و من قرأها في ليلة قبل أن ينام و كل الله به ألف ملك يحفظونه من شر كل شيطان رجيم، و من كل آفة، و إن مات في يومه أدخله الله الجنة، و حضر غسله ثلاثون ألف ملك، كلهم يستغفرون له، و يشيعونه إلى قبره بالاستغفار له.

Ibn Babuwayh by his chain from Abu Baseer,

'Abu Abdullah[asws] said: 'For everything there is a heart, and the heart of the Quran is (Surah) *Yaseen*. One who recites it before going to sleep, or during the day before the evening, would be among the secured ones and the recipients of sustenance until the evening. And one who recites it during the night before going to sleep, Allah[azwj] Allocates a thousand angels who keep him safe from every evil accursed Satan, and from every misfortune. And if he dies during that day, Allah[azwj] Makes him enter the Paradise, and thirty thousand angels would be present at his washing (of his body), all of them seeking Forgiveness for him, and escort him to his grave with seeking Forgiveness for him.

فإذا دخل في لحده كانوا في جوف قبره يعبدون الله، و ثواب عبادتهم له، و فسح له في قبره مد بصره، و أؤمن من ضغطة القبر، و لم يزل له في قبره نور ساطع إلى عنان السماء إلى أن يخرجه الله من قبره،

They enter his grave and in the middle of it, they would be worshiping Allah[azwj], and the Rewards of their worship would be for him, and extend for him his grave up to the extent of his vision, and give him safety from the squeezing in the grave, and the bright light from his grave does not decline, which illuminates to the sky, until Allah[azwj] Exits him from his grave.

فإذا أخرجه لم تزل ملائكة الله يشيعونه، و يحدثونه، و يضحكون في وجهه، و يبشرونه بكل خير حتى يجوزوا به على الصراط و الميزان، و يوقفونه من الله موقفا لا يكون عند الله خلق أقرب منه إلا ملائكة الله المقربون، و أنبياؤه المرسلون، و هو مع النبيين واقف بين يدي الله، لا يحزن مع من يحزن، و لا يهتم مع من يهتم، و لا يجزع مع من يجزع.

When he comes out, the Angels of Allah[azwj] do not stop cheering him and informing and will have smiling faces, and give him the good news of every goodness until the crossing of the Bridge and the Scale, and they would pause him in the Presence of Allah[azwj] at a pausing place where there would be no creation closer to Allah[azwj] except for His[azwj] Angels of Proximity, and His[azwj] *Mursil* Prophets[as], and he would be pausing with the Prophets in front of Allah[azwj]. He will not be grieving with the grieving ones, and not be distressed with the distressed ones, and not be terrified with the terrified ones.

ثم يقول له الرب تبارك و تعالى: اشفع- عبدي- أشفعك في جميع ما تشفع، و سلني أعطك- عبدي- جميع ما تسأل. فيسأل فيعطى، و يشفع فيشفع، و لا يحاسب فيما يحاسب، و لا يوقف مع من يوقف، و لا يذل من يذل، و لا يكتب بخطيئته، و لا بشيء من سوء عمله، و يعطى كتابا منشورا حتى يهبط من عند الله، فيقول الناس بأجمعهم: سبحان الله، ما كان لهذا العبد من خطيئة واحدة! و يكون من رفقاء محمد (صلى الله عليه و آله)».

Then the Lord[azwj], Blessed and High will Say to him: 'Ask for intercession, My servant, I[azwj] shall Intercede in all what you ask intercession for, and ask Me[azwj], I[azwj] shall grant you, My[azwj] servant, all what you ask for'. He will ask and be Given it, and seek intercession and be interceded, and will not be Reckoned with the others, and will not be paused with those who will be paused, and will not be humiliated with those that will be humiliated, and his sins will not be written down for him, and not even a single one of his evil deeds, and will be given his Published Book until he comes down from the Presence of Allah[azwj]. The people will say in unison, 'Glory be to Allah[azwj]! There is not a single error with this servant!' And so he will be among the friends of Muhammad[saww].'[3873]

وعنه، قال: حدثني محمد بن الحسن، قال: حدثني محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن يعقوب بن سالم، عن أبي الحسن العبدي، عن جابر الجعفي، عن أبي جعفر (عليه السلام) قال: «من قرأ سورة يس في عمره مرة كتب الله له بكل خلق في الدنيا، و بكل خلق في الآخرة، و في السماء، و بكل واحد ألفي ألف حسنة، و محا عنه مثل ذلك، و لم يصبه فقر، و لا غرم، و لا هدم، و لا نصب، و لا جنون، و لا جذام، و لا وسواس، و لا داء يضره، و خفف الله عنه سكرات الموت و أهواله، و ولي قبض روحه، و كان ممن يضمن الله له السعة في معيشته، و الفرح عند لقائه، و الرضا بالثواب في آخرته، و قال الله تعالى لملائكته أجمعين، من في السماوات و من في الأرض: قد رضيت عن فلان، فاستغفروا له».

And from him who said that it was narrated to him from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al-Saffaar, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Ali Bin Asbat, from Yaqoub Bin Saalim, from Abu Al-Hassan Al-Abaady, from Jabir Al-Jufy, who has said:

'Abu Ja'far[asws] said: 'One who recites *Surah Yaseen* once during his lifetime, Allah[azwj] Writes for him of every creature of this world, and for every creature of the Hereafter, and in the sky, and for everyone two million Rewards, and Delete for him the like of that, and will not suffer poverty, or debts, or destruction, or swindle, or become insane, or be a leper, or have uncertainty, or be harmed by disease. And Allah[azwj] will Make it easy for him, the pangs of death and its conditions. And during the taking of his soul, Allah[azwj] would Take responsibility for his care during that time of his life, and will be happy when he meets Him[azwj], and will be pleased with the Rewards in the Hereafter. And Allah[azwj] will Say to all of His[azwj] Angels, and the ones in the skies and the ones in the earth: 'I[azwj] am Pleased with that person, so seek Forgiveness for him.'[3874]

الشيخ في (مجالسه): بإسناده، قال: قال أبو عبد الله (عليه السلام): «علموا أولادكم (يس)، فإنها ريحانة القرآن».

The Sheykh, in his Majaalis, by his chain, said,

'Abu Abdullah[asws] said: 'Teach your children *Yaseen* (Chapter 36) for <u>it is the aroma of the Quran</u>.'[3875]

[3873] ثواب الأعمال: 110.
[3874] ثواب الأعمال: 111
[3875] الأمالي 2: 290.

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة يريد بها الله عز و جل غفر الله له، و اعطي من الأجر كأنما قرأ القرآن اثنتي عشرة مرة، و أيما مريض قرئت عليه عند موته نزل عليه بعدد كل آية عشرة أملاك، يقومون بين يديه صفوفا، و يستغفرون له، و يشهدون موته، و يتبعون جنازته، و يصلون عليه، و يشهدون دفنه.

And from Khwaas Al-Quran –

It has been reported from the Prophet[saww] having said: 'Whoever recites this Chapter (36) and wants by it that Allah[azwj] should Forgive him, and He[azwj] would Grant him the Recompense as if he had recited the Quran twelve times. And if it is recited upon a patient during his death, ten Angels descend for every word of it, stand in front of him in rows, and seek Forgiveness for him, and witness his death, and follow his funeral, and Pray for him, and witness his burial.

و إن قرأها المريض عند موته لم يقبض ملك الموت روحه حتى يؤتى بشراب من الجنة و يشربه، و هو على فراشه، فيقبض ملك الموت روحه و هو ريان، فيدخل قبره و هو ريان، و يبعث و هو ريان، و يدخل الجنة و هو ريان، و من كتبها و علقها عليه كانت حرزه من كل آفة و مرض».

And if that patient were to recite it during his own death, the Angel of death will not take his soul until there comes to him good news from the Paradise, and be given a drink to drink from, and he is on his bed, the Angel of death takes his soul and he will be relaxed. He will enter his grave and he will be relaxed, and (when he) will comes out (resurrected) he will be relaxed, and will enter Paradise and he will be happy. And the one who writes it and attaches it to himself (Amulet), it would be his protection from every affliction and disease.'[3876]

وقال الصادق (عليه السلام): «من كتبها بماء ورد و زعفران سبع مرات، و شربها سبع مرات متواليات، كل يوم مرة، حفظ كل ما سمعه، و غلب على من يناظره، و عظم في أعين الناس. و من كتبها و علقها على جسده أمن على جسده من الحسد و العين، و من الجن و الإنس، و الجنون و الهوام، و الأعراض، و الأوجاع، بإذن الله تعالى، و إذا شربت ماءها امرأة در لبنها، و كان فيه للمرضع غذاء جيدا بإذن الله تعالى».

And Al-Sadiq[asws] said: 'One who writes this with the ink of Saffron seven times, and drinks it sequentially seven times, once every day, will memorise everything that he hears, and will overcome all that he sees, and will be respected in the eyes of the people. And one who writes it and attaches on his body, will keep his body safe from envy and the evil eye, and from the Jinn and the men, and the insanity and the vermin, and the illnesses, and the pain by the Permission of Allah[azwj]. And when the woman drinks its water if her milk is restricted, her weaning (of her baby) would go well by the Permission of Allah[azwj].'[3877]

في اصول الكافي محمد بن يحيى عن عبد الله بن جعفر عن السيارى عن محمد بن بكر عن ابى الجارود عن الاصبغ بن نباتة عن أمير المؤمنين عليه السلام انه قال: والذى بعث محمدا صلى الله عليه واله بالحق واكرم اهل بيته ما من شئ يطلبونه من حرز، من حرق أو غرق أو سرق أو افلات دابة من صاحبها أو ضالة أو آبق الا وهو في القرآن، فمن اراد ذلك فليسألني عنه، قال: فقام إليه رجل فقال: يا أمير المؤمنين أخبرني عن الضالة ؟ فقال: اقرء يس في ركعتين وقل: يا هادى الضالة رد على ضالتي، ففعل فرد الله عليه ضالته.

In Usool Al-Kafi, Muhammad Bin Yahya from Abdullah Bin Ja'far from Al-Sayari from Muhammad Bin Bakr from Abu Al-Jaroud fro Al-Asbagh Bin Nabata,

[3876] نحوه في مجمع البيان 8: 646، جوامع الجامع: 390.
[3877] خواص القرآن: 6 «قطعة منه»

'Amir-ul-Momineen[asws] having said: 'By the One Who[azwj] Sent Muhammad[saww] with the Truth and Honoured the People[as] of his[saww] Household, there is none from Amulets for safety from burning, or drowning or theft, or animals straying away from their owners, or losing something, or keeping it, except that it is in the Quran. One who intends that should ask me[asws] about it.' Asbagh said that a man stood up saying,' O Amr-ul-Momineen[asws], can you inform me about the lost property?' He[asws]: 'Recite *Yaseen* in two Cycles (of Prayer) and say "O Guide to the lost, return to me that which I have lost". He did that. Allah[azwj] Returned his lost property back to him'.[3878]

أبو على الاشعري وغيره عن الحسن بن على الكوفى عن عثمان بن عيسى عن سعيد بن يسار قال: قلت لابي عبد الله عليه السلام: سليم مولاك ذكر انه ليس معه من القرآن الا سورة يس فيقوم من الليل فينفد ما معه من القرآن أيعيد ما قرأ ؟ قال: نعم لا بأس.

Abu Ali Al-Ashary and others from Al-Hasan Ali Al-Kufy from Uthman Bin Isa from Saeed Bin Yasaar, said,

'I said to Abu Abdullah[asws], 'Suleym, your[asws] retainer mentioned that there is nothing with him from the Quran except for the *Surah Yaseen*. So he stands up during the night, and recites what he has from the Quran. Shall he repeat what he recites?' He[asws] said: 'Yes, there is nothing wrong with that.'[3879]

VERSES 1 TO 5

يس {1} وَالْقُرْآنِ الْحَكِيمِ {2} إِنَّكَ لَمِنَ الْمُرْسَلِينَ {3} عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {4} تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ {5}

[36:1] Ya Seen [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path [36:5] A Revelation of the Mighty, the Merciful

في الكافي عدة من أصحابنا عن أحمد بن محمد بن خالد عن محمد بن عيسى عن صفوان رفعه إلى أبى جعفر وأبى عبد الله عليهما السلام قال: هذا محمد اذن لهم في التسمية فمن أذن له في يس ؟ يعنى التسمية وهو اسم النبي صلى الله عليه وآله.

In Al-Kafi a number of our companions from Ahmad Bin Muhammad Bin Khalid from Muhammad Bin Isa from Safwan by an unbroken chain going up to

(It has been narrated from) Abu Ja'far[asws] and Abu Abdullah[asws], who said: 'This (name) "Muhammad", there is permission for you to be named as such. (But) who gave you the permission regarding "*Yaseen*"? Meaning, (not to) name by it, and this is a name (reserved only) for the Prophet[saww]'.[3880]

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافى عن الكلبى عن ابى عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبى له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل ومبشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فسئل يا كلبي عما بدا لك قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

[3878] Noor Al Thaqalayn – CH 36 H 7
[3879] Noor Al Thaqalayn – Ch 36 H 8
[3880] Noor Al Thaqalayn – Ch 36 H 13

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah[asws] said to me: 'How many names are there in the Quran the (name of) Muhammad[saww]?' I said, 'Two names or three'. He[asws] said: 'O Kalby, for him[saww] there are ten names.

***[3:144] And Muhammad is no more than a messenger** (Al-Rasool)**; the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being Ahmad; and [72:19] And when the slave of Allah** (Abdullah) **stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] Ta-Ha [20:2] We have not revealed unto thee this Qur'an that you should be distressed; and [36:1] Ya Seen [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path; and [68:1] Noon. I swear by the pen and what they write, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments (Muzzammil) ; [74:1] O you who are clothed** (Muddassir)**; [65:10] Allah has indeed Revealed to you a reminder** (Zikr)**, [65:11] A Messenger"**.[3881]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام) قال له: يا ابن رسول الله، ما معنى قول الله عز و جل: يس؟ قال: «اسم من أسماء النبي (صلى الله عليه و آله)، و معناه: يا أيها السامع الوحي، و القرآن الحكيم، إنك لمن المرسلين على صراط مستقيم».

Ibn Babuwayh said: 'We have been informed by Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany, that he wrote to the presence of Ali Bin Ahmad Al-Baghdadi Al-Waraaq, said, 'Narrated to us Muaz Bin Al-Mathny Al-Anbary who said that it was narrated to him from Abdullah Bin Asma' that it was narrated to him from Juwayriya, from Sufyan Bin Saeed Al-Sury,

(It has been narrated) from Al-Sadiq[asws], it was said to him[asws], 'O son of Rasool-Allah[saww], what is the meaning of the Words of Allah[azwj] Mighty and Majestic – *Ya Seen*?'. He[asws] said: 'A name from the names of the Prophet[saww] and its meaning is – "O one who heard the Revelation (يا أيها السامع الوحي) ***[36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path***'.[3882]

وعنه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت- في حديث مجلس الرضا (عليه السلام) مع المأمون و العلماء، و قد أشرنا له في هذا الكتاب غير مرة- قال الرضا (عليه السلام) في الآيات الدالة على الاصطفاء: «و أما الآية السابعة: فقوله تبارك و تعالى: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً، و قد علم المعاندون منهم أنه لما نزلت هذه الآية، قيل: يا رسول الله، قد عرفنا التسليم عليك، فكيف الصلاة عليك؟ فقال: تقولون: اللهم صل على محمد و آل محمد كما صليت على إبراهيم و آل إبراهيم إنك حميد مجيد. فهل بينكم- معاشر الناس- في هذا خلاف؟» فقالوا: لا.

And from him, from Ali Bin Al-Husayn Bin Shazawiya Al-Mo'dab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Raybaan Bin Al-Salt –

[3881] Basaair Al Darajaat – P 10 Ch 18 H 26
[3882] معاني الأخبار: 22/ 1.

In a Hadeeth of a session of Al-Reza[asws] with Al-Ma'moun and the scholars, and pointed out in his book more than once – Al-Reza[asws] said with regards to the Verses which prove the Choice (الاصطفاء): And as for the seventh Verse, so it is the Words of the Blessed and High ***[33:56] Surely, Allah and His Angels Bless the Prophet; O you who believe! Call for Blessings on him and salute him with a salutation***, and the obstinate ones from among them had known that when this Verse was Revealed, it was said, 'O Rasool-Allah[saww]! Make us recognise the salutation upon you[saww], so how should we be sending greetings upon you[saww]?' So he[asws] said: 'You all should be saying, 'Our Allah[azwj]! Send Greetings upon Muhammad[saww] just as You[azwj] Sent upon Ibrahim[saww] and the Progeny of Ibrahim[as], You[azwj] are the Praised, the Glorious'. Group of people! Is there any differing about this, amongst you all?' So they said, 'No'.

قال المأمون: هذا مما لا خلاف فيه أصلا، و عليه إجماع الامة، فهل عندك في الآل شيء أوضح من هذا في القرآن؟ فقال أبو الحسن (عليه السلام): «نعم، أخبروني عن قول الله عز و جل: يس وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلى صِراطٍ مُسْتَقِيمٍ فمن عنى بقوله: يس؟» قال العلماء: يس: محمد (صلى الله عليه و آله)، لم يشك فيه أحد.

Al-Mamoun said, 'This is from what there is no differing originally, and it is against you[asws] that the community has formed a consensus. Therefore, is there with you[asws] regarding the Progeny[asws] anything clearer than this in the Quran?' So Abu Al-Hassan[asws] said: 'Yes. Inform me about the Words of Allah[azwj] Mighty and Majestic ***[36:1] Ya Seen. [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path***, so who is meant by the Word 'Yaseen'?' The scholars said, 'Yaseen is Muhammad[saww], no one doubts with regards to it'.

قال أبو الحسن (عليه السلام): «فإن الله عز و جل أعطى محمدا و آل محمد من ذلك فضلا لا يبلغ أحد كنه وصفه إلا من عقله، و ذلك أن الله عز و جل لم يسلم على أحد إلا على الأنبياء (صلوات الله عليهم)، فقال تبارك و تعالى: سَلامٌ عَلى نُوحٍ فِي الْعالَمِينَ و قال: سَلامٌ عَلى إِبْراهِيمَ، و قال: سَلامٌ عَلى مُوسى وَ هارُونَ، و لم يقل سلام على آل نوح، و لا على آل موسى، و لا على آل إبراهيم، و قال عز و جل: سَلامٌ عَلى إِلْياسِينَ إِلْياسِينَ يعني آل محمد (صلى الله عليه و آله)».

Abu Al-Hassan[asws] said: 'Allah[azwj] Mighty and Majestic Gave Muhammad[saww] and the Progeny[asws] of Muhammad[saww], a Grace from that which has not reached anyone, and that Allah[azwj] Mighty and Majestic did not Send Greetings upon anyone except upon the Prophets[as], so the Blessed and High Said ***[37:79] Greetings upon Nuh among the nations***, and Said ***[37:109] Greetings be upon Ibrahim***, and Said ***[37:120] Peace be on Musa and Haroun***, and did not Say Greetings upon the Progeny of Noah[as], or upon the Progeny of Musa[as], or upon the Progeny of Ibrahim[as], and the Mighty and Majestic Said 'سَلامٌ عَلى إِلْياسِينَ' ***[37:130] Greetings be on Progeny of Yaseen***. The Progeny[asws] of Yaseen means the Progeny[asws] of Muhammad[saww]'.[3883]

VERSES 6 - 11

لِتُنْذِرَ قَوْمًا مَا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ {6} لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ {7} إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ {8} وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ {9} وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ {10} إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ {11}

[3883] عيون أخبار الرضا (عليه السلام) 1: 236/ 1، تأويل الآيات 2: 500/ 18

[36:6] That you may warn a people (with) what their fathers were warned about, so they are heedless [36:7] The Word has proved to be True for most of them, but they are not believing [36:8] Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft [36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing [36:10] And it is alike to them whether you warn them or do not warn them, they will not be believing [36:11] But rather, You can only warn him who follows the Reminder and fears the Beneficent in secret; so announce to him the good news of Forgiveness and an honourable Recompense

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسن بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: لِتُنْذِرَ قَوْماً ما أُنْذِرَ آباؤُهُمْ فَهُمْ غافِلُونَ. قال: «لتنذر القوم الذين أنت فيهم كما انذر آباؤهم فهم غافلون عن الله، و عن رسوله، و عن وعيده لَقَدْ حَقَّ الْقَوْلُ عَلى أَكْثَرِهِمْ ممن لا يقرون بولاية أمير المؤمنين (عليه السلام) و الأئمة من بعده فَهُمْ لا يُؤْمِنُونَ بإمامة أمير المؤمنين و الأوصياء، من بعده،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Al-Hassan Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[36:6] That you may warn a people (with) what their fathers were warned about, so they are heedless***. He[asws] said: 'Warn the people in which you[as] are amongst them, just as their forefathers were warned, so they were oblivious from Allah[azwj], and from His[azwj] Rasool, and from His[azwj] Promises. ***[36:7] The Word has proved to be True for most of them,*** from the ones who are not accepting the Wilayah of Amir-ul-Momineen[asws], and the Imams[asws] from after him[asws] ***but they are not believing*** in the Imamate of Amir-ul-Momineen[asws] and the successors[asws] from after him[asws]'.

فلما لم يقروا كانت عقوبتهم ما ذكر الله: إِنَّا جَعَلْنا فِي أَعْناقِهِمْ أَغْلالًا فَهِيَ إِلَى الْأَذْقانِ فَهُمْ مُقْمَحُونَ في نار جهنم، ثم قال: وَ جَعَلْنا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْناهُمْ فَهُمْ لا يُبْصِرُونَ عقوبة من حيث أنكروا ولاية أمير المؤمنين (عليه السلام) و الأئمة من بعده، هذا في الدنيا، و في الآخرة في نار جهنم مقمحون.

So when they did not accept, their end result is what Allah[azwj] Mentions ***[36:8] Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft*** in the Fire of Hell. Then Said: '***[36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing*** their Punishment where they denied the Wilayah of Amir-ul-Momineen[asws] and the Imams[asws] from after him[asws]. This is in the world, and in the Hereafter, they would be in the Fire of Hell, ***their heads raised aloft***.

ثم قال: يا محمد: سَواءٌ عَلَيْهِمْ أَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنُونَ بالله، و بولاية علي و من بعده، ثم قال: إِنَّما تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ يعني أمير المؤمنين (عليه السلام) وَ خَشِيَ الرَّحْمنَ بِالْغَيْبِ فَبَشِّرْهُ يا محمد بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ».

Then Said: "O Muhammad[saww]! ***[36:10] And it is alike to them whether you warn them or do not warn them, they will not be believing***, in Allah[azwj], and in the Wilayah of Ali[asws], and the ones[asws] from after him[asws]. Then Said ***[36:11] But rather, You can only warn him who follows the Reminder*** Meaning Amir-ul-

Momineen[asws]***and fears the Beneficent in secret; so announce to him the good news*** O Muhammad[saww], ***of Forgiveness and an honourable Recompense***'.[3884]

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في سؤال يهودي، قال له اليهودي: فإن إبراهيم (عليه السلام) حجب عن نمرود بحجب ثلاث. قال علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله): حجب عن من أراد قتله بحجب خمس، فثلاثة بثلاثة، و اثنان فضل، قال الله عز و جل و هو يصف أمر محمد (صلى الله عليه و آله): وَ جَعَلْنا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا فهذا الحجاب الأول وَ مِنْ خَلْفِهِمْ سَدًّا فهذا الحجاب الثاني فَأَغْشَيْناهُمْ فَهُمْ لا يُبْصِرُونَ فهذا الحجاب الثالث، ثم قال: وَ إِذا قَرَأْتَ الْقُرْآنَ جَعَلْنا بَيْنَكَ وَ بَيْنَ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ حِجاباً مَسْتُوراً «1» فهذا الحجاب الرابع، ثم قال: فَهِيَ إِلَى الْأَذْقانِ فَهُمْ مُقْمَحُونَ فهذه خمسة حجب».

Al-Tabarsy in Al-Ihtijaj –

(It has been narrated) from Musa[asws] Bin Ja'far[asws] from the Amir-ul-Momineen[asws] regarding the question of a Jew – The Jew said to him[asws], 'Ibrahim[as] was veiled from Nimrod by three veils.' Ali[asws] said: 'And in the same way Muhammad[saww] was veiled from those intending to kill him[saww], by five veils. Three with three, plus two virtues. Allah[azwj] Mighty and Majestic Says and He[azwj] has Described the affair of Muhammad[saww] ***[36:9] And We have made in front of them a barrier*** and this is the first veil ***and a barrier behind them,*** and this is the second veil ***so We have Covered them over, so they are not seeing*** and this is the third veil, then Says ***[17:45] And when you recite the Quran, We Place between you and those who do not believe in the Hereafter a hidden barrier*** this is the fourth veil, then Says ***[36:8] and these reach up to their chins, so they have their heads raised aloft*** and this is the fifth veil.'[3885]

في تفسير على بن ابراهيم - كلام طويل في بيان خروج النبي صلى الله عليه وآله من بيته إلى الغار وغير ذلك وفيه: وأمر رسول الله صلى الله عليه وآله ان يفرش له ففرش له فقال لعلى بن ابى طالب صلوات الله عليه افدني بنفسك قال: نعم يا رسول الله قال: يا على نم على فراشي والتحف ببردتى فنام على عليه السلام على فراش رسول الله صلى الله عليه واله والتحف ببردته وقد جاء جبرئيل عليه السلام وأخذ بيد رسول الله صلى الله عليه واله فأخرجه على قريش وهم نيام وهو يقرء عليهم (وجعلنا من بين أيديهم سدا ومن خلفهم سدا فأغشيناهم فهم لا يبصرون).

In the commentary of Ali Bin Ibrahim (Qummi) –

A lengthy statement regarding the explanation of the exit of the Prophet[saww] from his[saww] house to the cave etc., and in it is – And Rasool-Allah[saww] asked that he[asws] (Ali[asws]) should sleep on his[saww] bed instead. He[saww] said to Ali[asws] bin Abu Talib[asws]: 'Ransom me[saww] with your[asws] self.' He[asws] said: 'Yes, Rasool-Allah[saww].' He[saww] said: 'O Ali[asws], sleep on my[saww] bed and cover up with my[saww] blanket.' Ali[asws] slept on the bed of the Rasool-Allah[saww] and covered up with his[saww] blanket. Jibraeel[as] came and grabbed Rasool-Allah[saww] by the hand, took him[saww] out from the Qureysh whilst they were asleep and he (Jibraeel[as]) was reciting to him[saww] ***[36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing***.[3886]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ جَعَلْنا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْناهُمْ، يقول: «فأعميناهم فَهُمْ لا يُبْصِرُونَ الهدى، أخذ الله بسمعهم، و أبصارهم، و قلوبهم، فأعماهم عن الهدى، نزلت في أبي جهل بن هشام و نفر من أهل بيته، و ذلك أن النبي (صلى الله عليه و آله) قام يصلي

[3884] الكافي 1: 357/ 90.
[3885] الاحتجاج: 213
[3886] Noor Al Thaqalayn – Ch 36 H 21

Ali Bin Ibrahim said, 'And in a report of Ibn Jaroud,

'Abu Ja'far[asws], regarding the Words of the High ***[36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over,*** he[asws] said: 'As for their vision, they could not see the Guidance, Allah[azwj] Took out their hearing and their eyesight and their hearts and blinded them from the Guidance. This was Revealed regarding Abu Jahl Bin Hissham and a number from his household, and that the Prophet[saww] was standing in Prayer.

و قد حلف أبو جهل (لعنه الله) لئن رآه يصلي ليدمغنه، فجاء و معه حجر، و النبي قائم يصلي، فجعل كلما رفع الحجر ليرميه أثبت الله يده إلى عنقه، و لا يدور الحجر بيده، فلما رجع إلى أصحابه سقط الحجر من يده، ثم قام رجل آخر، و هو من رهطه أيضا، و قال: أنا أقتله. فلما دنا منه فجعل يسمع قراءة رسول الله (صلى الله عليه و آله) فارعب، فرجع إلى أصحابه، فقال: حال بيني و بينه كهيئة الفحل «4»، يخطر بذنبه، فخفت أن أتقدم».

Abu Jahl had taken a vow that if he were to see him[saww] in Prayer he would go and stone him[saww]. He came and had a stone with him and the Prophet[saww] was standing in Prayer. He lifted the stone so that he could stone him[saww], but Allah[azwj] Froze his hand to his neck, and he could not throw the stone with his hand. When he returned to his companions, the stone fell down from his hand. Then another man stood up, and he was from among his clan as well and said, 'I will kill him[saww].' When he went from them, but when he heard the recitation of Rasool-Allah[saww] he was petrified. He returned to his companions and said, 'The situation between me and him[saww] was that I was afraid of being caught out and so I was scared to advance towards him[saww].'

و قوله: وَ سَواءٌ عَلَيْهِمْ أَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنُونَ قال: «فلم يؤمن من أولئك الرهط من بني مخزوم أحد». فخفت أن أتقدم».

And His[azwj] Words ***[36:10] And it is alike to them whether you warn them or do not warn them, they will not be believing*** said, 'Not a single one of the clan of Makhzum from that group would have believed.'[3887]

VERSE 12

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ {12}

[36:12] Surely We Revive the dead, and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam

و قال علي بن إبراهيم، في قوله: وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ ذكر ابن عباس عن أمير المؤمنين (عليه السلام)، أنه قال: «أنا- و الله- الإمام المبين، أبين الحق من الباطل، ورثته من رسول الله (صلى الله عليه و آله)».

And Ali Bin Ibrahim said,

Regarding His[azwj] Words ***[36:12] and We have Numbered everything in a 'الإمام المبين' Manifest Imam***, Ibn Abbas mentioned from Amir-ul-Momineen[asws] having

[3887] تفسير القمّي 2: 212

said: 'By Allah[azwj], I[asws] am the ***Manifest Imam***, clarifying the Truth from the Falsehood, and the inheritor from Rasool-Allah[saww]'.[3888]

محمد بن العباس، قال: حدثنا عبد الله بن العلاء، عن محمد بن الحسن بن شمون، عن عبد الله ابن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) يقرأ: وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ قال: «في أمير المؤمنين (عليه السلام)».

Muhammad Bin Al-Abbas said, that it has been narrated from Abdullah Bin Al-A'la from Muhammad Bin Al-Hassan Bin Shamoon, from Abdullah Ibn Abdul Rahmaan Al-A'sam, from Abdullah Bin Al-Qasim, from Saleh Bin Sahl who said,

'I heard Abu Abdullah[asws] reciting ***[36:12] and We have Numbered everything in a Manifest Imam*** said: 'This is regarding Amir-ul-Momineen[asws]'.[3889]

ابن بابويه، قال: حدثنا أحمد بن محمد بن الصقر الصائغ، قال: حدثنا عيسى بن محمد العلوي، قال: حدثنا أحمد بن سلام الكوفي، قال: حدثنا الحسين بن عبد الواحد، قال: حدثنا حرب بن الحسن، قال: حدثنا أحمد بن إسماعيل بن صدقة، عن أبي الجارود، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده (عليهم السلام)، قال: «لما نزلت هذه الآية على رسول الله (صلى الله عليه و آله): وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ قام أبو بكر و عمر من مجلسيهما، فقالا: يا رسول الله، هو التوراة؟ قال: لا. قالا: فهو الإنجيل؟ قال: لا. قالا: فهو القرآن؟ قال: لا-

Ibn Babuwayh said that it was narrated to him from Ahmad Bin Muhammad Al-Saqar Al-Sa'any from Isa Bin Muhammad Al-Alawy from Ahmad Bin Salam Al-Kufy from Al-Husayn Bin Abdul Wahid from Harb Bin Al-Hasan from Ahmad Bin Ismail Bin Sadaqa from Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali Al-Baqir[asws], who from his[asws] father[asws] from his[asws] grandfather[asws], said: 'When this Verse was Revealed upon Rasool-Allah[saww] ***[36:12] and We have Numbered everything in a Manifest Imam*** Abu Bakr and Umar got up from their seats and said, 'O Messenger of Allah[saww], it is the Torah?' He[saww] said: 'No.' They said, 'Is it the Evangel?' He[saww] said: 'No.' They said, 'So it is the Quran?' He[saww] said: 'No.'

قال- فأقبل أمير المؤمنين (عليه السلام)، فقال رسول الله (صلى الله عليه و آله): هو هذا، إنه الإمام الذي أحصى الله تبارك و تعالى فيه علم كل شيء».

He[asws] said: 'Then Amir-ul-Momineen[asws] came over, Rasool-Allah[saww] said: 'He[asws] is the one, he[asws] is the Imam in whom Allah[azwj] the Blessed and High has Numbered the Knowledge of all things'.[3890]

الشيخ، في كتاب (مصباح الأنوار): بإسناده عن رجاله، مرفوعا إلى المفضل بن عمر، قال: دخلت على الصادق (عليه السلام) ذات يوم، فقال لي: «يا مفضل، عرفت محمدا، و عليا، و فاطمة، و الحسن، و الحسين (عليهم السلام) كنه معرفتهم؟» قلت: يا سيدي، ما كنه معرفتهم؟ قال: «يا مفضل، تعلم أنهم في طير عن الخلائق بجنب الروضة الخضراء، فمن عرفهم كنه معرفتهم كان معنا في السنام الأعلى».

The Sheykh in the Book Misbaah Al-Anwaar by his unbroken chain going up to MufazzAl-Ibn Umar, who said,

'I went to Al-Sadiq[asws] one day, he[asws] said to me: 'O Mufazzal! Do you recognise Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]

[3888] تفسير القمّي 2: 212.
[3889] تأويل الآيات 2: 487/ 2.
[3890] معاني الأخبار: 95/ 1

about what they knew?' I said, 'O my master, what was it that they[asws] knew?' He[asws] said: 'O Mufazzal, you should know that they[asws] are among the flyers from the creatures besides the green Garden. So the one who recognises them[asws] would be with us[asws] in the highest level.

قال: قلت: عرفني ذلك، يا سيدي. قال: «يا مفضل، تعلم أنهم علموا ما خلق الله عز و جل، و ذرأه، و برأه، و أنهم كلمة التقوى، و خزان السماوات و الأرضين، و الجبال، و الرمال، و البحار، و عرفوكم في السماء نجم، و ملك، و وزن الجبال، وكيل ماء البحار، و أنهارها، و عيونها، و ما تسقط من ورقة إلا علموها، و لا حبة في ظلمات الأرض، و لا رطب، و لا يابس إلا في كتاب مبين، و هو في علمهم، و قد علموا ذلك».

I said, 'Let me know that, O my Master[asws].' He[asws] said: 'O Mufazzal, know that they[asws] knew what Allah[azwj] Mighty and Majestic has Created, and it creation, and they[asws] are the Pious Words, and the treasurers of the skies and the firmaments, and the mountains, and the sands, and the oceans, and they[asws] knew the stars in the sky, and Angels, and the weight of the mountains, and depth of the water of the oceans, and rivers, and springs, and not a single leaf fell down except that they had its knowledge, there was no seed in the darkness of the earth, and nothing wet, and nothing dry except that it is in a clear Book, and that was in their[asws] knowledge, and they[asws] knew that.'

فقلت: يا سيدي، قد علمت ذلك، و أقررت به، و آمنت. قال: «نعم يا مفضل، نعم يا مكرم، نعم يا طيب، نعم يا محبوب، طبت و طابت لك الجنة، و لكل مؤمن بها».

I said, 'O my Master, I know that, and I accept it and believe in it.' He[asws] said: 'Yes, O Mufazzal, yes O honoured one, yes O goodly one, yes O beloved one and there is willingly for you Paradise, and for all who believe in this.'[3891]

وعنه: رواه عن أبي ذر، في كتاب (مصباح الأنوار)، قال: كنت سائرا في أغراض أمير المؤمنين (عليه السلام) إذ مررنا بواد و نمله كالسيل سار ، فذهلت مما رأيت، فقلت: الله أكبر، جل محصيه. فقال أمير المؤمنين (عليه السلام): «لا تقل ذلك- يا أبا ذر- و لكن قل: جل باريه، فو الذي صورك أني احصي عددهم، و أعلم الذكر من الأنثى بإذن الله عز و جل».

And from him, reported

(It has been narrated) from Abu Dharr[ar] , in the book *Misbaah Al-Anwaar*, said, 'I was walking with Amir-ul-Momineen[asws], when we passed by a valley and there were numerous ants marching. I was astonished at what I saw. I said, 'Allah[azwj] is Great, Who has Kept a record of their number.' Amir-ul-Momineen[asws] said: 'Do not say that, O Abu Dharr[ar], but say, 'Majestic is the One Who has Made them. By the one who Formed you, I[asws] am aware of their detailed numbers, and know their male from their female, by the Permission of Allah[azwj] Mighty and Majestic.'[3892]

وعن عمار بن ياسر، قال: كنت مع أمير المؤمنين (عليه السلام) في بعض غزواته، فمررنا بواد مملوء نملا، فقلت: يا أمير المؤمنين، ترى يكون أحد من خلق الله يعلم كم عدد هذا النمل؟ قال: «نعم- يا عمار- أنا أعرف رجلا يعلم كم عدده، و كم فيه ذكر، و كم فيه أنثى». فقلت: من ذلك- يا مولاي- الرجل؟ فقال: «يا عمار، أما قرأت في سورة يس: وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ؟ فقلت: بلى، يا مولاي. قال: «أنا ذلك الإمام المبين».

And from Ammar Bin Yaasir, who said,

[3891] مصباح الأنوار: 134 «مخطوط»، تأويل الآيات 2: 488/ 4.
[3892] تأويل الآيات 2: 490/ 8.

'I was with Amir-ul-Momineen[asws] in one of the military expeditions. We passed by a valley of ants. I said, 'O Amir-ul-Momineen[asws], do you[asws] know of anyone from the creation of Allah[zwj] who knows about the number of these ants?' He[asws] said: 'Yes, O Ammar, I am aware of a man who knows their number, and how many of them are male, and how many of them are female.' I said, 'Who is that man, O my Master?' He[asws] said: 'O Ammar, Have you not read in *Surah Yaseen* ***[36:12] and We have Numbered everything in a Manifest Imam***? I said, 'Yes, O my master!' He[asws] said: 'I[asws] am that ***Manifest Imam***.'[3893]

وعنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن ابن فضال، و الحجال جميعا، عن ثعلبة، عن زياد، قال: قال أبو عبد الله (عليه السلام): «إن رسول الله (صلى الله عليه و آله) نزل بأرض قرعاء، فقال لأصحابه: ائتوا بحطب، فقالوا: يا رسول الله، نحن بأرض قرعاء، ما بها من حطب. قال: فليأت كل إنسان بما قدر عليه، فجاءوا به حتى رموا به بين يديه، بعضه على بعض.

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, and Al-Hajaal, altogether, from Sa'albat, from Ziyad who said,

'Abu Abdullah[asws] said: 'Rasool-Allah[saww] encamped at barren land, so he[saww] said to his[saww] companions: 'Come to me[saww] with the firewood'. They said, 'O Rasool-Allah[saww], we are at a barren land, there is no firewood here'. He[saww] said: 'So every human being should bring whatever he can. So they came with it (small sticks) until they threw these in front of him[saww], on top of each other (in a pile).

فقال رسول الله (صلى الله عليه و آله): هكذا تجتمع الذنوب، ثم قال: و إياكم و المحقرات من الذنوب، فإن لكل شيء طالبا، ألا و إن طالبها يكتب ما قدموا و آثارهم وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ».

Rasool-Allah[saww] said: 'This is how the sins pile up'. Then he[saww] said: 'And beware of the belittled Sins (Sins held in light estimation). For everything there is a seeker. Indeed, and if you were to seek these, He[azwj] will Write down whatever you send before and its effects ***[36:12] and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam***'.[3894]

في كتاب الاحتجاج للطبرسي رحمه الله عن النبي صلى الله عليه واله حديث طويل يقول فيه: معاشر الناس ما من علم الا علمنيه ربى وانا علمته عليا وقد أحصاه الله في، و كل علم علمته فقد أحصيته في امام المتقين وما من علم الا علمته عليا

In the book Al-Ihtijaj Al-Tabarsee, may Allah[azwj] have Mercy on him,

(It has been narrated) from the Prophet[saww] in a lengthy Hadeeth in which he[saww] said: ' O Group of people! There is no knowledge but my[saww] Lord[azwj] has Made it known to me[saww] and I[saww] have made it known to Ali[asws] and Allah[azwj] has Numbered that in him[asws], and Made known all Knowledge to him[asws] and Numbered it in the Imam of the Pious, and there is no knowledge but I[saww] have made it known to Ali[asws].[3895]

ومن ذلك: ما رواه أيضا، عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن زكريا بن عمران القمي، عن هارون بن الجهم، عن رجل من أصحاب أبي عبد الله عليه السلام - لم أحفظ إسمه - قال: سمعت أبا عبد الله عليه السلام يقول: إن عيسى بن مريم عليه السلام اعطي من الاسم الاعظم حرفين كان يعمل بهما. وأعطي موسى بن عمران عليه

[3893] الفضائل لابن شاذان: 94.
[3894] الكافي 2: 218/ 3
[3895] Noor Al Thaqalayn – CH 36 H 29

السلام اربعة أحرف. وأعطي إبراهيم عليه السلام ثمانية أحرف. وأعطى نوح عليه السلام خمسة عشر حرفا. وأعطى آدم عليه السلام خمسة وعشرين حرفا،

And from that what has been reported as well, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Zakariya Bin Umran Al-Qummy, from Haroun Bin Al-Jahm, from a man from the companions of Abu Abdullah[asws] – did not memorise his name, said,

'I heard Abu Abdullah[asws] say: 'Isa[as] Bin Maryam[as] was Given from the great Names two Letters with which he[as] used to act by them both. And Musa[as] Bin Imran[asws] was Given four Letters. And Ibrahim[as] was given eight Letters. And Noah[as] was Given fifteen Letters. And Adam[as] was given twenty five Letters.

وإن الله تعالى جمع ذلك كله لمحمد صلى الله عليه وآله وإن اسم الله الاعظم ثلاثة وسبعون حرفا، أعطى محمدا صلى الله عليه وآله إثنين وسبعين حرفا وحجب عنه حرف واحد. إستأثر به في علم الغيب.

And Surely, Allah[azwj] Gathered them all together for Muhammad[saww] and his[saww] Progeny[asws]. And the Great Names of Allah[azwj] are seventy-three letters, He[azwj] Gave seventy-two of them to Muhammad[saww] and Veiled from him[saww] one Letter, Accounting by it the Knowledge of the unseen.[3896]

محمد بن يعقوب: عن الحسين بن محمد الأشعري، عن معلى بن محمد، عن أحمد بن محمد، عن الحارث بن جعفر، عن علي بن إسماعيل بن يقطين، عن عيسى بن المستفاد أبي موسى الضرير، قال: حدثني موسى بن جعفر (عليهما السلام)، قال: «قلت لأبي عبد الله (عليه السلام): أليس كان أمير المؤمنين (عليه السلام) كاتب الوصية، و رسول الله (صلى الله عليه و آله) المملي عليه، و جبرئيل و الملائكة المقربون (عليهم سلام الله) شهود؟

Muhammad bin Yaqoub, from Al-Husayn Bin Muhammad Al-Ashary, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Al-Haaris Bin Ja'far, from Ali Bin Ismail Bin Yaqteen, from Isa Bin Al-Mustafad Abu Musa Al-Zareyr,

'Musa[asws] Bin Ja'far[asws] has said: 'I[asws] said to Abu Abdullah[asws]; 'Was not Amir-ul-Momineen[asws] the 'writer of the will', and Rasool-Allah[saww] dictated it to him[asws], and Jibraeel[as] and the Angels of Proximity were witnesses?'

قال: فأطرق طويلا، ثم قال: يا أبا الحسن، قد كان ما قلت، و لكن حين نزل برسول الله (صلى الله عليه و آله) الأمر نزلت الوصية من عند الله كتابا مسجلا، نزل به جبرئيل (عليه السلام) مع أمناء الله تبارك و تعالى من الملائكة، فقال جبرئيل (عليه السلام): يا محمد، مر بإخراج من عندك إلا وصيك، لتقبضها منا، و لتشهدنا بدفعك إياها إليه ضامنا لها- يعني عليا (عليه السلام)-

He[asws] said: 'He[asws] waited for a long while, then said: 'O Abu Al-Hassan[asws], it was as you[asws] have said, but, when Jibraeel[saww] Revealed the matter unto Rasool-Allah[saww], the will descended from the Presence of Allah[azwj] as a sealed document, which Jibraeel[as] descended with along with the trustworthy of the Angels of Allah[azwj] Blessed and High. So Jibraeel[as] said: 'O Muhammad[saww]! Tell everyone to leave from your[saww] presence except for your[saww] successor[asws], so he[asws] can take possession of it from us, and witness us handing it over to you[saww], because he[asws] is responsible for it – meaning Ali[asws].

[3896] Taweel Al Ayaat – CH 36 – H7

فأمر النبي (صلى الله عليه و آله) بإخراج من كان في البيت ما خلا عليا (عليه السلام)، و فاطمة فيما بين الستر و الباب، فقال جبرئيل: يا محمد، ربك يقرئك السلام، و يقول: هذا كتاب ما كنت عهدت إليك، و شرطت عليك، و شهدت به عليك، و أشهدت به عليك ملائكتي، و كفى بي- يا محمد- شهيدا.

So the Prophet[saww] ordered everyone who was in the house, except for Ali[asws], and Fatima[asws] was in between the veil and the door. So Jibraeel[as] said: 'O Muhammad[saww]! Your[saww] Lord[azwj] Coveys His[azwj] greetings to you[saww], and He[azwj] is Saying: "This document is what I[azwj] am Covenanting to you[saww], and am Placing conditions upon you[saww], and it would be witnessed for you[saww], and My[azwj] Angels would be testifying for it. And, O Muhammad[saww], I[azwj] am Sufficient as a Witness".

قال: فارتعدت مفاصل النبي (صلى الله عليه و آله)، و قال: يا جبرئيل، ربي هو السلام، و منه [السلام]، و إليه يعود السلام، صدق- عز و جل- و بر، هات الكتاب. فدفعه إليه و أمره، بدفعه إلى أمير المؤمنين (عليه السلام)، فقال له: اقرأ. فقرأه حرفا حرفا، فقال: يا علي هذا عهد ربي تبارك و تعالى إلي، و شرطه علي، و أمانته، و قد بلغت، و نصحت، و أديت.

He[asws] said: 'Then body parts of the Prophet[saww] trembled and he[saww] said: 'O Jibraeel[as]! My[saww] Lord[azwj] is the Peace, and from Him[azwj] is the Peace, and to Him[azwj] returns the Peace. The Mighty and Majestic is True and Right. Give me[saww] the document'. So he[as] handed it over to him[saww] and ordered him[saww] to hand it over to Amir-ul-Momineen[asws]. So he[saww] said to him[asws]: 'Read it!' So he[asws] read it, letter by letter. He[saww] said: 'O Ali[asws]! This is a Covenant of my[saww] Lord[azwj], Blessed and High, to me[saww], and conditions upon me[saww], and His[azwj] Entrustment. And I[saww] have made it reach, and advised, and fulfilled it'.

فقال علي (عليه السلام): و أنا أشهد لك- بأبي أنت و أمي- بالبلاغ، و النصيحة، و التصديق على ما قلت، و يشهد لك به سمعي، و بصري، و لحمي، و دمي. فقال جبرئيل (عليه السلام): و أنا لكما على ذلك من الشاهدين.

So Ali[asws] said: 'And I[asws] testify for you[saww] – may my[asws] father[as], and my[asws] mother[as] be sacrificed for you[saww] – of the delivery, and the advise, and the ratification upon what you[saww] said, and my[asws] ears, and my[asws] eyes, and my[asws] flesh, and my[asws] blood testify for you[saww]'. So Jibraeel[a] said: 'And I[as] am the witness for both of you[asws] upon that'.

فقال رسول الله (صلى الله عليه و آله): يا علي، أخذت وصيتي، و عرفتها، و ضمنت لله ولي الوفاء بما فيها؟ فقال علي (عليه السلام): نعم- بأبي أنت و امي- علي ضمانها، و على الله عوني و توفيقي على أدائها. فقال رسول الله (صلى الله عليه و آله): يا علي، إني أريد أن اشهد عليك بموافاتي بها يوم القيامة. فقال علي: نعم أشهد. فقال النبي (صلى الله عليه و آله): إن جبرئيل و ميكائيل فيما بيني و بينك الآن، و هما حاضران، معهما الملائكة المقربون، لأشهدهم عليك. فقال: نعم، ليشهدوا، و أنا- بأبي أنت و أمي- اشهدهم. فأشهدهم رسول الله (صلى الله عليه و آله).

So Rasool-Allah[saww] said: 'O Ali[asws], take my[saww] Trust document, and familiarise with it, and will you[asws] ensure its fulfilment of my[saww] faithfulness to Allah[azwj]?' Ali[asws] said; 'Yes - by my[asws] father and mother – I[asws] shall ensure that, and to Allah[azwj] is my[asws] inclination over its fulfilment.' So Rasool-Allah[saww] said; 'O Ali[asws], I[saww] would like you[asws] to testify to this on the Day of Judgement.' Ali[asws] said: 'Yes, I[asws] will bear witness.' The Prophet[saww] said: 'Surely Jibraeel[as] and Mikaeel[as] are between myself[saww] and you[asws] at the moment, and they[as] are both present, and with them[as] are the Angels of Proximity, who are a witness for you[asws].' He[asws] said: 'Yes, to bear witness, and I[asws] – by my[asws] father and mother – witness them.' So Rasool-Allah[saww] witnessed them.

و كان فيما اشترط عليه النبي (صلى الله عليه و آله) بأمر جبرئيل (عليه السلام) فيما أمر الله عز و جل، أن قال له: يا علي، تفي بما فيها من موالاة من والى الله و رسوله، و البراءة و العداوة لمن عادى الله و رسوله، و البراءة منهم، و الصبر منك على «1» كظم الغيظ، و على ذهاب حقك، و غصب خمسك، و انتهاك حرمتك. فقال: نعم، يا رسول الله.

As was later stipulated to the Prophet[saww] by the affair of Jibraeel[as] in which was the Command of Allah[azwj] Mighty and Majestic saying to him[asws]: 'O Ali[asws], fulfill what is contained therein with the friends of Allah[azwj] and His[azwj] Rasool[saww], and keep away the enemies who are inimical to Allah[azwj] and His[azwj] Rasool[saww], and distance from them, and the patience from you on the controlling of the anger, and upon the usurpation of your[asws] rights, and the confiscation of your[asws] Khums, and the violation of your[asws] respect.' He[asws] said: 'Yes, O Rasool-Allah[saww].'

فقال أمير المؤمنين (عليه السلام): و الذي فلق الحبة، و برأ النسمة، لقد سمعت جبرئيل (عليه السلام) يقول للنبي (صلى الله عليه و آله): يا محمد، عرفه، أنه ينتهك الحرمة- و هي حرمة الله، و حرمة رسول الله (صلى الله عليه و آله)- و على أن تخضب لحيته من رأسه بدم عبيط.

So Amir-ul-Momineen[asws] said: 'By the One[azwj] Who Split the seed, and formed the humans, I[asws] have heard Jibraeel[as] say to the Prophet[saww]: 'O Muhammad[saww], recognize him[asws], he[asws] is the one whose sanctity would be violated – and this is the sanctity of Allah[azwj], and the sanctity of Rasool-Allah[saww] – and his[asws] beard would be dyed with the blood from his[asws] head.'

قال أمير المؤمنين (عليه السلام): فصعقت حين سمعت الكلمة من الأمين جبرئيل، حتى سقطت على وجهي، و قلت: نعم، قبلت و رضيت، و إن انتهكت الحرمة، و عطلت السنن، و مزق الكتاب، و هدمت الكعبة، و خضبت لحيتي من رأسي بدم عبيط، صابرا محتسبا أبدا حتى أقدم عليك.

Amir-ul-Momineen[asws] said: 'I[asws] was stunned when I[asws] heard the words from the trustworthy Jibraeel[as], until it's meanings occurred to me[asws], and I[asws] said: 'Yes, I[asws] accept and am happy with it, and if the sanctity is violated, and the Sunnah is disrupted, and the Book is ripped, and the Kabah is demolished, and my[asws] beard gets dyed with the blood of my[asws] head, I[asws] will bear patiently, always, until I[asws] come to you[saww].'

ثم دعا رسول الله (صلى الله عليه و آله) فاطمة، و الحسن، و الحسين (عليهم السلام)، و أعلمهم مثل ما أعلم أمير المؤمنين (عليه السلام)، فقالوا مثل قوله، فختمت الوصية بخواتيم من ذهب لم تمسه النار، و دفعت إلى أمير المؤمنين (عليه السلام)».

Then Rasool-Allah[saww] called Fatima[asws], and Al-Hassan[asws], Al-Husayn[asws], and let them[asws] know the like of what had been made known to Amir-ul-Momineen[asws]. So they[asws] said the like of what he[asws] had said. The Trust document was sealed by the seal of gold untouched by fire, and was handed over to Amir-ul-Momineen[asws].'

فقلت لأبي الحسن (عليه السلام): بأبي أنت و أمي، ألا تذكر ما كان في الوصية؟ فقال: سنن الله، و سنن رسوله.

I said to Abu Al-Hassan[asws], 'May my father and my mother be sacrificed for you[asws], do you[asws] remember what was in the trust document?' He[asws] said: 'Sunnah of Allah[azwj] and the Sunnah of His[azwj] Rasool[saww].'

فقلت: أ كان في الوصية توثبهم، و خلافهم على أمير المؤمنين (عليه السلام)؟ فقال: نعم، شيئا شيئا، و حرفا حرفا، أما سمعت قول الله عز و جل: إِنَّا نَحْنُ نُحْيِ الْمَوْتى وَ نَكْتُبُ ما قَدَّمُوا وَ آثارَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ؟ و الله لقد

قال رسول الله (صلى الله عليه و آله) لأمير المؤمنين و فاطمة (عليهما السلام): أليس قد فهمتما ما تقدمت به إليكما، و قبلتماه فقالا: بلى، و صبرنا على ما ساءنا و غاظنا».

I said, 'Was there in the trust document their readiness and their opposition to Amir-ul-Momineen[asws]?' He[asws] said: 'Yes, matter by matter, and letter by letter. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[36:12] Surely We Revive the dead, and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam***? By Allah[azwj]! Rasool-Allah[saww] said to Amir-ul-Momineen[asws] and Fatima[asws]: 'Have you[asws] both understood what has been presented to you[asws] both, and do you[asws] both accept it?' They[asws] said: 'Yes, and we[asws] will bear patiently on what dismays us[asws] and angers us[asws].'[3897]

VERSES 13 - 17

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ {13} إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ {14} قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَٰنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ {15} قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ {16} وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ {17}

[36:13] And strike for them an example of the people of the town, when the Rasools came to it [36:14] When We Sent to them two, they rejected both of them, then We Strengthened (them) with a third, so they said: Surely we are Rasools to you [36:15] They said: You are naught but mortals similar to us, and the Beneficent has not Revealed anything; you are only but lying [36:16] They said: Our Lord Knows that we are most surely Rasools to you [36:17] And there is nothing upon us except for the clear deliverance (of the Message)

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: سألته عن تفسير هذه الآية. فقال: «بعث الله رجلين إلى أهل مدينة أنطاكية، فجاءاهم بما لا يعرفون، فغلظوا عليهما، فأخذوهما و حبسوهما في بيت الأصنام، فبعث الله الثالث، فدخل المدينة، فقال: أرشدوني إلى باب الملك.

Ali Bin Ibrahim said, 'It has been narrated to me from my father, from Al-Hassan Bin Mahboub, from Maalik Bin Atiya, from Abu Hamza Al-Thumaly,

'I asked Abu Ja'far[asws] about the explanation of this Verse. He[asws] said: 'Allah[azwj] Sent two men to the city of Antioch. They went (there) without having any reference/introduction to them. The people arrested both of them and imprisoned them in the house of idols. So Allah[azwj] Sent a third one. He entered the city. He said, 'Guide me to the door of the king.'

قال: فلما وقف على الباب، قال: أنا رجل كنت أتعبد في فلاة من الأرض، و قد أحببت أن أعبد إله الملك. فأبلغوا كلامه الملك، فقال: أدخلوه إلى بيت الآلهة. فأدخلوه، فمكث سنة مع صاحبيه، فقال لهما: بهذا ينقل قوم من دين إلى دين، بالخرق، ألا رفقتما؟! ثم قال لهما: لا تقران بمعرفتي.

He[asws] said: 'When he paused at the door, he said, 'I am a man who used to worship in the jungles of the earth, I would love to worship the god of the king.' They related his words to the king, who said, 'Tell him to enter into the house of gods.' He entered it. He stayed there for a year with his two companions. He said to them both, 'With

[3897] الكافي 1: 222/ 4

this (harshness) the people alter from religion to religion with the violation. Were you two not friendly?' Then he said to them both, 'Do not disclose my recognition.'

ثم ادخل على الملك، فقال له الملك: بلغني أنك كنت تعبد إلهي، فلم أزل و أنت أخي، فسلني حاجتك. قال: مالي من حاجة- أيها الملك- و لكني رأيت رجلين في بيت الآلهة، فما بالهما؟ قال الملك: هذان رجلان أتياني يضلاني عن ديني، و يدعواني إلى إله السماوات. فقال: أيها الملك، مناظرة جميلة، فإن يكن الحق لهما اتبعناهما، و إن يكن الحق لنا دخلا معنا في ديننا، فكان لهما مالنا، و عليهما ما علينا».

Then he went to the king, so the king said to him, 'They tell me that you have been worshipping my god. Don't ever stop, and you are my brother. Ask me for your needs.' He said, 'I have no need, O king, but I have seen two men in the house of gods, why are they there?' The king said, 'These two men were brought to me having strayed away from my religion and they called me to the God of the skies.' He said, 'O king! A beautiful debate! If the truth is to be found with these two, we shall follow both of them, and if the truth is with us, they will enter with us in our religion. So for them both is what is for us, and against them both is what is against us.'

قال: «فبعث الملك إليهما، فلما دخلا إليه قال لهما صاحبهما: ما الذي جئتما به؟ قالا: جئنا ندعو إلى عبادة الله الذي خلق السماوات و الأرض، و يخلق في الأرحام ما يشاء، و يصور كيف يشاء، و أنبت الأشجار و الثمار، و أنزل القطر من السماء- قال- فقال لهما: إلهكما هذا الذي تدعوان إليه، و إلى عبادته، إن جئنا بأعمى يقدر أن يرده صحيحا؟ قالا: إن سألناه أن يفعل فعل إن شاء.

He[asws] said: 'Then king sent for both of them. When they came to him, he said to them both, 'What is that which the two of you have come here for?' They said, 'We have come to call to the worship of Allah[azwj] Who Created the skies and the earth, and Creates in the wombs whatsoever He[azwj] so Desires to, and Caricatures however He[azwj] so Desires, and mountains and the trees and the fruits, and Sends down drops from the sky.' The king said to them both, 'This God of yours that you are calling to Him[azwj], and to His[azwj] worship, that He[azwj] should return this blind person's eyesight back to be correct by His[azwj] Power?' They said, 'We shall ask Him[azwj] and He[azwj] will do that if He[azwj] so Desires to.

قال: أيها الملك، علي بأعمى لم يبصر شيئا قط. فأتي به، فقال: ادعوا إلهكما أن يرد بصره هذا، فقاما، و صليا ركعتين، فإذا عيناه مفتوحتان و هو ينظر إلى السماء. فقال: أيها الملك، علي بأعمى آخر، فأتي به، فسجد سجدة، ثم رفع رأسه فإذا الأعمى الآخر بصير.

(A blind man) said, 'O king! With my own eyes I have never seen anything at all. Give this to me,' He (The king) said, 'Ask your God to return his eyesight back.' They stood up and Prayed two Cycles of Prayer. Then both his eyes were opened and he looked towards the sky. He said, 'O king, amongst us there is another blind one, bring him to us. They prostrated prostrations, then he raised his head. The other blind one (also) became a seeing one.

فقال: أيها الملك، حجة بحجة، علي بمقعد، فأتي به، فقال لهما مثل ذلك، فصليا، و دعوا الله، فإذا المقعد قد أطلقت رجلاه، و قام يمشي. فقال: أيها الملك، علي بمقعد آخر، فأتي به، فصنع به كما صنع أول مرة، فانطلق المقعد، فقال: أيها الملك، قد أتيا بحجتين و أتينا بمثله، و لكن بقي شيء واحد، فإن هما فعلاه دخلت معهما في دينهما، ثم قال: أيها الملك، بلغني أنه كان للملك ابن واحد، و مات، فإن أحياه إلههما دخلت معهما في دينهما، فقال له الملك: و أنا أيضا معك.

He said, 'O king! Proof upon proof. Among us there is a lame person, bring him to me.' He said to them both similarly. They Prayed, and supplicated to Allah[azwj]. Then

the lame person stood up on his legs, and stood upright and was walking. He said, ‘O king, with us there is another lame person, bring him to me.’ He was (also) made to be upright just like the first time. He (The third one) said, ‘O king, we have been given two proofs, and given us the like of these, but there remains one thing, if these two do this act, I shall enter with these two in their religion.’ Then said, ‘O king! They tell me, the king had a son, and he died, if their God can make him to be alive, I shall enter with these two in their religion.’ The king said to them both, ‘And I am also in agreement with you on this.’

ثم قال لهما: قد بقيت هذه الخصلة الواحدة: قد مات ابن الملك، فادعوا إلهكما ليحييه. فوقعا إلى الأرض ساجدين لله، و أطالا السجود، ثم رفعا رأسيهما، و قالا للملك: ابعث إلى قبر ابنك تجده قد قام من قبره، إن شاء الله، قال: فخرج الناس ينظرون، فوجدوه قد خرج من قبره ينفض رأسه من التراب.

Then said to them both, ‘This one characteristic remains. The son of the king has died. Call on to your God to Bring him back to life.’ They fell on the ground prostrating to Allah[azwj], and prolonged the prostrations. Then they both raised their heads, and said to the king, ‘Go to the grave of your son, you shall find him to have been raised from his grave, if Allah[azwj] so Desires.’ He[asws] said: ‘The people went out to see. They found him to have come out of his grave shaking his head from the dust.’

قال: فأتي به إلى الملك، فعرف أنه ابنه، فقال له: ما حالك، يا بني؟ قال: كنت ميتا فرأيت رجلين بين يدي ربي الساعة ساجدين يسألانه أن يحييني، فأحياني. قال: يا بني تعرفهما إذا رأيتهما؟ قال: نعم.

They said, ‘Bring him to the king so that he may recognise him as his son. He (the king) said to him, ‘What is your condition O my son?’ He said, ‘I was dead. I saw two men in the presence of my Lord[azwj] just now, prostrating and asking Him[azwj] to Make me to be alive. He[azwj] Made me to be alive again.’ He said, ‘O my son, will you recognise them if you were to see them both?’ He said, ‘Yes.’

قال: فأخرج الناس جملة إلى الصحراء، فكان يمر عليه رجل رجل، فيقول له أبوه: انظر. فيقول: لا، لا. ثم مروا عليه بأحدهما بعد جمع كثير، فقال: هذا أحدهما. و أشار بيده إليه، ثم مروا أيضا بقوم كثير، حتى رأى صاحبه الآخر، فقال: و هذا الآخر.

He[asws] said: ‘All the people went out to the desert. He was going past man by man. They said to him, ‘Is this the one? Look.’ He kept saying, ‘No. No.’ Then he passed by one of them after a lot of people. He said, ‘This is one of them.’ And pointed by his hand towards him. Then passed a lot of people again until he saw his other companion.’ He said, ‘And this is the other one.’

فقال النبي صاحب الرجلين: أما أنا فقد آمنت بإلهكما، و علمت أن ما جئتما به هو الحق. قال: فقال الملك: و أنا أيضا آمنت بإلهكما. و آمن أهل مملكته كلهم».

So the Prophet[as], the companion of the first two said: ‘And I am a believer in your God, and know that I know that whatever you two have come with, it is the Truth.’ He[asws] said: ‘So the king said, ‘And I, as well, express belief in your God.’ And all the citizens of the kingdom expressed belief.’[3898]

[3898] تفسير القمّي 2: 212

VERSES 18 - 35

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ {18} قَالُوا طَائِرُكُمْ مَعَكُمْ ۚ أَئِنْ ذُكِّرْتُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ {19} وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ {20} اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ {21} وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ {22} أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ {23} إِنِّي إِذًا لَفِي ضَلَالٍ مُبِينٍ {24} إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ {25} قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ {26} بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ {27} وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ {28} إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ {29} يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {30} أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ {31} وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {32} وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ {33} وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ {34} لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ {35}

[36:18] They said: Surely we predict an evil omen from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful punishment from us [36:19] They said: Your evil omen is with you; If you are reminded! But, you are an extravagant people [36:20] And from the remote part of the city there came a man running, he said: O people! Follow the Rasools [36:21] Follow him who does not ask you for a recompense, and they are the guided ones [36:22] And what reason have I that I should not serve Him Who originated me, and to Him you shall be returning [36:23] What! Shall I take besides Him gods whose intercession, If the Beneficent should Intend to afflict me with a harm, shall not avail me at all, nor will they be able to deliver me? [36:24] In that case I shall most surely be in clear error [36:25] Surely I believe in your Lord, therefore listen to me [36:26] It was said: Enter the Paradise. He said: O if only my people would had known [36:27] Of that on account of which my Lord has Forgiven me and Made me to be of the honoured ones! [36:28] And We did not send down upon his people after him any army from the sky, nor did We ever Send down [36:29] It was naught but a single cry, and lo! They were extinct [36:30] O regret upon the servants! There comes not to them a Rasool but they were mocking at him [36:31] Are they not considering how many a generation have We Destroyed before them, they do not be returning to them? [36:32] And all of them shall surely be brought before Us [36:33] And a Sign to them is the dead earth: We Revive it and Bring forth from it grain So they are eating it [36:34] And We Make therein gardens of palms and grapevines and We make springs to flow forth in it [36:35] That they may eat of its fruits, and their hands did not work for it; will they not then be grateful?

علي بن إبراهيم: قوله: وَ جاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعى قالَ يا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ، قال: نزلت في حبيب النجار، إلى قوله: وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ.

Ali Bin Ibrahim –

His[azwj] Words ***[36:20] And from the remote part of the city there came a man running, he said: O people! Follow the Rasools***, said, 'It was Revealed regarding Habeeb Al-Najjar, up to His[azwj] Words ***[36:27] and Made me to be of the honoured ones!***'.[3899]

[3899] تفسير القمّي 2: 214.

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب الأصبهاني، عن أحمد بن الفضل بن المغيرة، عن أبي نصر منصور بن عبد الله بن إبراهيم الأصبهاني، قال: حدثنا علي بن عبد الله، قال: حدثنا محمد بن هارون بن حميد، قال: حدثنا محمد بن المغيرة الشهرزوري، قال: حدثنا يحيى بن الحسين المدائني، قال: حدثنا ابن لهيعة، عن أبي الزبير، عن جابر بن عبد الله (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله): «ثلاثة لم يكفروا بالوحي طرفة عين: مؤمن آل يس، و علي بن أبي طالب، و آسية امرأة فرعون».

Ibn Babuwayh said that it has been narrated to him from Abdullah Bin Muhammad Bin Abdul Wahhab Al-Asbahany from Ahmad Bin Al-Fadhl Bin Al-Mugheira from Abu Nasr Mansour Bin Abdullah Bin Ibrahim Al-Asbahany, from Ali Bin Abdullah from Muhammad Bin Haeoun Bin Hameed from Muhammad Bin Al-Mugheira Al-Shaharzoury from Yahya Bin Al-Husayn Al-Mada'iny from Ibn Lahiya, from Abu Al-Zubeyr from Jabir Bin Abdullah who said,

'Rasool-Allah[saww] said: 'Three have never disbelieved in the Revelation even for the blink of an eye – Believer in the Progeny of Yaseen (آل يس), and Ali[asws] Bin Abu Talib[asws] and Aasiya the wife of Pharaoh[la].'[3900]

وعنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن جعفر بن سلمة الأهوازي، عن إبراهيم بن محمد الثقفي، قال: حدثنا أحمد بن عمران بن محمد بن أبي ليلى الأنصاري، قال: حدثنا الحسن بن عبد الله، عن خالد بن عيسى الأنصاري، عن عبد الرحمن بن أبي ليلى، رفعه، قال: قال رسول الله (صلى الله عليه و آله): «الصديقون ثلاثة: حبيب النجار مؤمن آل يس الذي يقول: اتبعوا المرسلين، اتبعوا من لا يسألكم أجرا و هم مهتدون، و حزقيل مؤمن آل فرعون، و علي بن أبي طالب، و هو أفضلهم».

And from him, who said that it has been narrated from Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim Bin Hashim, from Ja;far Bin Salamat Al-Ahwazy, from Ibrahim Bin Muhammad Al-Saqafy from Ahmad Bin Umran Bin Muhammad Bin Abu Layli Al-Ansary from Al-Hassan Bin Abdullah from Khalid Bin Isa Al-Ansary from Abdul Rahman Bin Abu Layli in an unbroken chain, said,

'Rasool-Allah[saww] said: 'The truthful are three – Habib Al-Najjar, the Believer from the people of Yaseen (آل يس) who said ***[36:20] O people! Follow the Rasools [36:21] Follow him who does not ask you for a recompense, and they are the guided ones*** , and Hizkeel, the Believer from the people of Pharaoh[la] , and Ali[asws] Bin Abu Talib[asws], and he[asws] is above them.'[3901]

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان، عن معاوية بن عمار، عن ناجية، قال: قلت لأبي جعفر (عليه السلام): إن المغيرة يقول: إن المؤمن لا يبتلي بالجذام، و لا البرص، و لا بكذا، و لا بكذا؟ فقال: «إن كان لغافلا عن صاحب يس إنه كان مكنعا «1» ثم ردت أصابعه. فقال: و كأني أنظر إلى تكنيعه، أتاهم فأنذرهم، ثم عاد إليهم من الغد، فقتلوه.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwaan, from Muawiya Bin Amaar, from Najiya who said,

'I said to Abu Ja'far[asws], 'Al-Mugheira is saying that the Believer does not get Tried by the leprosy, nor by the vitiligo, nor by such and such, nor by such and such?' So he[asws] said: 'He is oblivious from the companion of Yaseen (Habeeb Al-Najjar). He was paralysed (by hand)', then he[asws] let his fingers drop (as a gesture) and said: 'It is as if I[asws] can see his handicap. He came up to them, and warned them, then returned to them in the morning, so they killed him'.

ثم قال: إن المؤمن يبتلى بكل بلية، و يموت بكل ميتة، إلا أنه لا يقتل نفسه».

[3900] الخصال: 174/ 230.
[3901] أمالي الصدوق: 385/ 18.

Then he[asws] said: 'The Believer is Tried with every affliction, and he dies by every death, except that he does not kill himself'.[3902]

أخبرنا محمد بن همام، و محمد بن الحسن بن محمد بن جمهور، جميعا، عن الحسن بن محمد بن جمهور، قال: حدثنا أبي، عن بعض رجاله، عن المفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): «خبر تدريه خير من عشر ترويه، إن لكل حق حقيقة، و لكل صواب نورا».

Muhammad Bin Hamaam and Muhammad Bin Al-Hassan Bin Muhammad Bin Jamhour, altogether from Al-Hassan Bin Muhammad Bin Jamhour, from his father, from sone of his men, from Al-MufazzAl-Bin Umar who said,

'Abu Abdullah[asws] said: 'The News (Hadeeth) you know (understand), is better than ten which are being reported. For every truth there is a reality, and for each right is a light'.

ثم قال: «إنا و الله لا نعد الرجل من شيعتنا فقيها حتى يلحن له فيعرف اللحن، إن أمير المؤمنين (عليه السلام) قال على منبر الكوفة: إن من ورائكم فتنا مظلمة عمياء منكسفة، لا ينجو منها إلا النومة، قيل: يا أمير المؤمنين، و ما النومة؟ قال: الذي يعرف الناس و لا يعرفونه.

Then he[asws] said: 'By Allah[azwj]! I[asws] do not consider a man from our[asws] Shiah to be a man of understanding (فقيها) until he recognises his error when he makes the error. Amir-ul-Momineen[asws] said upon the Pulpit of Al-Kufa: 'Surely behind you is strife, darkness, utter blindness. None shall be rescued from it except for 'Al-Nowmat' (النومة)'. It was said, 'O Amir-ul-Momineen[asws], and what is the 'Al-Nowmat'?' He[asws] said: 'The one[asws] who recognises the people, and the people do not recognise him[asws].

و اعلموا أن الأرض لا تخلو من حجة لله عز و جل، و لكن الله سيعمي خلقه عنها بظلمهم و جورهم و إسرافهم على أنفسهم، و لو خلت الأرض ساعة واحدة من حجة لله، لساخت بأهلها، و لكن الحجة يعرف الناس و لا يعرفونه، كما كان يوسف يعرف الناس و هم له منكرون، ثم تلا: يا حَسْرَةً عَلَى الْعِبادِ ما يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كانُوا بِهِ يَسْتَهْزِؤُنَ.

And know, that the earth does not remain empty from a Proof[asws] of Allah[azwj] Mighty and Majestic, but Allah[azwj] will Blind His[azwj] creatures from it due to their injustices, and their tyranny, and they extravagance upon themselves. And if the earth were to be empty from the Proof[asws] of Allah[azwj] even for one moment, it would submerge (implode) along with its people. But, the Proof[asws] recognises the people, and they do not recognise him[asws], just as Yusuf[as] recognised the people and they were denying him[as].' Then he[asws] recited ***[36:30] O regret upon the servants! There comes not to them a Rasool but they were mocking at him***'.[3903]

VERSE 36

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ {36}

[36:36] Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know

[3902] الكافي 2: 197/ 12
[3903] غيبة النعماني: 141/ 2

عن أبي الربيع، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: سُبْحانَ الَّذِي خَلَقَ الْأَزْواجَ كُلَّها مِمَّا تُنْبِتُ الْأَرْضُ وَ مِنْ أَنْفُسِهِمْ وَ مِمَّا لا يَعْلَمُونَ، فقال: «إن النطفة- يعني الماء- تقع من السماء إلى الأرض على النبات و الثمار و الشجر، فتأكل الناس منها، و البهائم، فتجري فيهم».

From Abu Al-Rabi' who said,

'I asked Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[36:36] Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know***, said: 'Verily the 'seed' – meaning the water – occurred from the sky to the earth upon the vegetation, and the fruit, and the tree. The people eat from these, and the animals. It flows within them.'

ثم قال أبو عبد الله (عليه السلام): «إن الإنسان خلق من أضعف ما يكون خلقا، من نطفة قطرت، ثم جعلت علقة، ثم جعلت مضغة، ثم جعلت عظاما غليظة، ثم كسي العظام لحما، فتبارك الله أحسن الخالقين».

Then Abu Abdullah[asws] said: 'Verily man has been created weak in his creation, from a drop of 'seed', then became a clot, then became a lump, then became thick bones, then the bones got covered by meat. Blessed is Allah[azwj] the Best of Creators.'[3904]

VERSE 37

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ {37}

[36:37] And a sign to them is the night: We draw forth from it the day, so they are in the darkness

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن علي بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل لمحمد (صلى الله عليه و آله): قُلْ لَوْ أَنَّ عِنْدِي ما تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَ بَيْنَكُمْ، قال: لو أني أمرت أن أعلمكم الذي أخفيتم في صدوركم من استعجالكم بموتي لتظلموا أهل بيتي من بعدي، فكان مثلكم كما قال الله عز و جل: كَمَثَلِ الَّذِي اسْتَوْقَدَ ناراً فَلَمَّا أَضاءَتْ ما حَوْلَهُ، يقول: أضاءت الأرض بنور محمد (صلى الله عليه و آله) كما تضيء الشمس،

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hamaad, from Amro Bin Shimr, from Jabir,

'Abu Ja'far[asws] has said: 'And Allah[azwj] Mighty and Majestic Said to Muhammad[saww]: ***"[6:58] Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me"***. He[saww] said: 'Had I[saww] been Commanded to, I[saww] would have informed you all of what you are hiding in your chests of the hastening of my[saww] passing away, so that you would perpetrate injustices to the People[asws] of my[saww] Household from after me[saww]. So the example of yours in as Allah[azwj] Mighty and Majestic has Said: ***"[2:17] Their parable is like the parable of one who kindled a fire but when it had illumined all around him"***, He[azwj] is Saying; "Illumination of the earth by the light of Muhammad[saww] just like the illumination of the Sun".

[3904] Tafseer Al Burhan – H 8921

فَضَرَبَ اللَّهُ مَثَلَ مُحَمَّدٍ (صلى الله عليه وآله) الشَّمْسَ وَ مَثَلَ الْوَصِيِّ الْقَمَرَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ جَعَلَ الشَّمْسَ ضِياءً وَ الْقَمَرَ نُوراً وَ قَوْلُهُ وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهارَ فَإِذا هُمْ مُظْلِمُونَ وَ قَوْلُهُ عَزَّ وَ جَلَّ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُماتٍ لا يُبْصِرُونَ يَعْنِي قُبِضَ مُحَمَّدٌ (صلى الله عليه وآله) وَ ظَهَرَتِ الظُّلْمَةُ فَلَمْ يُبْصِرُوا فَضْلَ أَهْلِ بَيْتِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنْ تَدْعُوهُمْ إِلَى الْهُدى لا يَسْمَعُوا وَ تَراهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لا يُبْصِرُونَ

So Allah[azwj] Struck an example of Muhammad[saww] with the sun, and an example of the successor[asws] with the moon, and these are the Words of the Mighty and Majestic: ***"[10:5] He it is Who made the sun a shining brightness and the moon a light"***, and His[azwj] Words: ***[36:37] And a sign to them is the night: We draw forth from it the day, so they are in the darkness***, and the Words of the Mighty and Majestic: ***"[2:17] Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness - they do not see",*** meaning, the passing away of Muhammad[saww] and the appearance of the darkness, so they cannot see the virtues of the People[asws] of his[saww] Household, and these are the Words of the Mighty and Majestic: ***"[7:198] And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see"***.[3905]

VERSES 38 & 39

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {38} وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ {39}

[36:38] And the sun runs on to a term appointed for it; that is the Measurement of the Mighty, the Knowing [36:39] And the moon, We have Measured for it stages till it becomes again as an old dry palm branch

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن إسماعيل بن مسلم، قال: حدثنا أبو نعيم البلخي، عن مقاتل بن حيان، عن عبد الرحمن بن أبزى، عن أبي ذر الغفاري (رحمه الله)، قال: كنت آخذا بيد النبي (صلى الله عليه و آله) و نحن نتماشى [جميعا]، فما زلنا ننظر إلى الشمس حتى غابت، فقلت: يا رسول الله، أين تغيب؟ قال: «في السماء، ثم ترفع من سماء إلى سماء حتى ترفع إلى السماء السابعة العليا حتى تكون تحت العرش، فتخر ساجدة، فتسجد معها الملائكة الموكلون بها، ثم تقول: يا رب من أين تأمرني أن أطلع، أمن مغربي أم من مطلعي؟ فذلك قوله عز و جل: وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَها ذلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يعني بذلك صنع الرب العزيز في ملكه، العليم بخلقه».

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Musa Bin Al-Mutawakkil, from Muhammad Bin Abu Ubeydullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed, from Ismail Bin Muslim, from Abu Naeem Al-Balkhy, from MaqatAl-Bin Hayaan, from Abdul Rahman Bin Abzy, who has said:

'Abu Dharr Al-Ghafary[ar] has narrated, 'I[ar] was hand in hand with the Prophet[saww], and we were walking together, so we looked at the Sun until it disappeared. So I[ar] said, 'O Rasool-Allah[saww], where does it disappear to?' He[saww] said: 'In the sky, then it rises from sky to sky until it rises to the seventh high sky, to the extent that is comes to below the Throne. So it pauses in prostration, and the Angels, those who are allocated to it, prostrate along with it. Then it says, 'O Lord[azwj]! Where do You[azwj] Command me to rise from? From my West or from two ascents?' So those are the Words of the Mighty and Majestic ***[36:38] And the sun runs on to a term appointed for it; that is the Measurement of the Mighty, the Knowing***, Meaning

[3905] الكافي 8: 380/ 574

by that what the Mighty Lord[azwj] has Made in His[azwj] kingdom, and the Knower of His[azwj] Creation'.

قال: «فيأتيها جبرئيل بحلة ضوء من نور العرش على مقادير ساعات النهار في طوله في الصيف، أو قصره في الشتاء، أو ما بين ذلك في الخريف و الربيع- قال- فتلبس تلك الحلة كما يلبس أحدكم ثيابه ثم ينطلق بها في جو السماء حتى تطلع من مطلعها».

He[saww] said: 'Jibraeel[as] comes to it with a garment of light from the Light of the Throne as per the hours of daylight regarding its length in the Summer, or less in the Winter, or what is between that in the Autumn and the Spring. It wears that Garment (of Light) just like one of you wears his clothes. Then it goes by it in the atmosphere of the sky until it emerges from where it emerges'.

قال النبي (صلى الله عليه و آله): «و كأني بها قد حبست مقدار ثلاث ليال، ثم لا تكسى ضوءها، و تؤمر أن تطلع من مغربها، فذلك قوله عز و جل: إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

The Prophet[saww] said: 'Then it is as if it has imprisoned the light for a Measurement of three nights, then it does not clothe them by its illumination, and it is Commanded to emerge from its west, so that is in the Words of the Mighty and Majestic ***[81:1] When the sun is covered, [81:2] And when the stars darken***.

و القمر كذلك من مطلعه و مجراه في أفق السماء و مغربه و ارتفاعه إلى السماء السابعة، و يسجد تحت العرش، ثم يأتيه جبرئيل بالحلة من نور الكرسي، فذلك قوله عز و جل: هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِياءً وَ الْقَمَرَ نُوراً». قال أبو ذر (رحمه الله): ثم اعتزلت مع رسول الله (صلى الله عليه و آله) فصلينا المغرب.

And the Moon as well has been informed of its course and it rises to the seventh sky, and prostrates underneath the Throne. Then Jibraeel[as] comes to it with a garment of the Light of the Chair (Al-Kursy), so that is in the Words of the Mighty and Majestic ***[10:5] He it is Who made the sun a shining brightness and the moon a light***'. Abu Dharr[ar] said, 'Then I[ar] secluded myself[ar] with Rasool-Allah[saww]. So we Prayed the Evening (Al-Maghrib) Prayer'.[3906]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحَرِّ وَ الْبَرْدِ مِمَّا يَكُونَانِ فَقَالَ لِي يَا أَبَا أَيُّوبَ إِنَّ الْمِرِّيخَ كَوْكَبٌ حَارٌّ وَ زُحَلَ كَوْكَبٌ بَارِدٌ فَإِذَا بَدَأَ الْمِرِّيخُ فِي الِارْتِفَاعِ انْحَطَّ زُحَلُ وَ ذَلِكَ فِي الرَّبِيعِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ الْمِرِّيخُ دَرَجَةً انْحَطَّ زُحَلُ دَرَجَةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْتَهِيَ الْمِرِّيخُ فِي الِارْتِفَاعِ وَ يَنْتَهِيَ زُحَلُ فِي الْهُبُوطِ فَيَجْلُوَ الْمِرِّيخُ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid who said:

I asked Abu Abdullah[asws] about the heat and the cold, from what do they emanate?' O Abu Ayyub! Mars is a hot planet and Saturn is a cold planet. So if Mars begins to rise, the Saturn goes lower, and that is in the spring. So they do not stop being like that. Every time Mars rises a level, Saturn falls for three months until the Mars ends up high and Saturn ends up in the decline.

[3906] التوحيد: 280/ 7

فَلِذَلِكَ يَشْتَدُّ الْحَرُّ فَإِذَا كَانَ فِي آخِرِ الصَّيْفِ وَ أَوَّلِ الْخَرِيفِ بَدَأَ زُحَلُ فِي الِارْتِفَاعِ وَ بَدَأَ الْمِرِّيخُ فِي الْهُبُوطِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ زُحَلُ دَرَجَةً انْحَطَّ الْمِرِّيخُ دَرَجَةً حَتَّى يَنْتَهِيَ الْمِرِّيخُ فِي الْهُبُوطِ وَ يَنْتَهِيَ زُحَلُ فِي الِارْتِفَاعِ فَيَجْلُوَ زُحَلُ وَ ذَلِكَ فِي أَوَّلِ الشِّتَاءِ وَ آخِرِ الْخَرِيفِ فَلِذَلِكَ يَشْتَدُّ الْبَرْدُ

For the Mars that is its hottest time. So when it is at the end of the summer and the beginning of the autumn, Saturn begins to ascend and the Mars begins to descend. So these two do not stop being like that. Every time Saturn rises a level, Mars declines a level, and that is at the beginning of the winter and at the end of the summer. So that is its coldest time.

وَ كُلَّمَا ارْتَفَعَ هَذَا هَبَطَ هَذَا وَ كُلَّمَا هَبَطَ هَذَا ارْتَفَعَ هَذَا فَإِذَا كَانَ فِي الصَّيْفِ يَوْمٌ بَارِدٌ فَالْفِعْلُ فِي ذَلِكَ لِلْقَمَرِ وَ إِذَا كَانَ فِي الشِّتَاءِ يَوْمٌ حَارٌّ فَالْفِعْلُ فِي ذَلِكَ لِلشَّمْسِ هَذَا تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَ أَنَا عَبْدُ رَبِّ الْعَالَمِينَ.

Every time this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun. ***[36:38] that is the Measurement of the Mighty, the Knowing*** and I[asws] am the servant of the Lord[azwj] of the Worlds'.[3907]

VERSE 40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ {40}

[36:40] It is not for the sun that it should overtake the moon, nor for the night to outstrip the day; and all float on in an orbit

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: لَا الشَّمْسُ يَنْبَغِي لَها أَنْ تُدْرِكَ الْقَمَرَ وَ لَا اللَّيْلُ سابِقُ النَّهارِ وَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ يقول: «الشمس سلطان النهار، و القمر سلطان الليل، لا ينبغي للشمس أن تكون مع ضوء القمر بالليل، و لا يسبق الليل النهار، يقول: لا يذهب الليل حتى يدركه النهار وَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ يقول: يجري وراء فلك الاستدارة».

Ali Bin Ibrahim said that it is in the report of Abu Al-Jaroud, from Abu Ja'far[asws], regarding the Statement of the High ***[36:40] It is not for the sun that it should overtake the moon, nor for the night to outstrip the day; and all float on in an orbit,*** he[asws] said: 'The sun is the ruler of the day, and the moon is the ruler of the night. It is not for the sun that it should illuminate along with the moon during the night, nor for the night to precede the day.' He[asws] said: 'The night does not go away until the day comes ***and all float on in an orbit*** He[asws] said: 'Flowing behind in the orbit of rotation.'[3908]

الطبرسي: روى العياشي في (تفسيره)، بالإسناد عن الأشعث بن حاتم، قال: كنت بخراسان حيث اجتمع الرضا (عليه السلام)، و الفضل بن سهل، و المأمون في الإيوان بمرو، فوضعت المائدة، فقال الرضا (عليه السلام): «إن رجلا من بني إسرائيل سألني بالمدينة، فقال: النهار خلق قبل، أم الليل، فما عندكم؟» قال: فأداروا الكلام، فلم يكن عندهم في ذلك شيء، فقال الفضل للرضا (عليه السلام): أخبرنا بها، أصلحك الله. قال: «نعم، من القرآن، أم من الحساب؟» قال الفضل: من جهة الحساب.

[3907] Al Kafi - 14922
[3908] تفسير القمّي 2: 214.

Al-Tabarsy – Ayyashi has reported in his commentary, by the chain from Al-Ash'as Bin Hatim who said,

'I was in Khurasan where I met Al-Reza[asws], and Al-Fadhl Bin Sahl and Al-Mamoun, and the table was set (for a meal). Al-Reza[asws] said: 'A man from the Children of Israel asked me[asws] in the city. He said, 'Was the day Created first, or the night, what is with you[asws]?' This is a circular statement, so there has never been with them anything with regards to that.' Al-Fadhl said to Al-Reza[asws], 'Inform us about that, may Allah[azwj] Keep you[asws] well.' He[asws] said: 'Yes, from the Quran or from the calculation?' Al-Fadhl said, 'From the mathematical calculation.'

فقال: «قد علمت- يا فضل- أن طالع الدنيا السرطان، و الكواكب في مواضع شرفها، فزحل في الميزان، و المشتري في السرطان، و الشمس في الحمل، و القمر في الثور، فذلك يدل على كينونة الشمس في الحمل في العاشر من الطالع في وسط السماء، فالنهار خلق قبل الليل».

He[asws] said: 'You should know that – O Fadhl – the world follows Cancer, and the stars are in positions of honour. '*Fazhal*' is in Libra, and the Jupiter is in Cancer, and the Sun is in Aries, and the moon is in Taurus. That is how it evidences upon the Airies of the sun in the tenth house in the middle of the sky. Thus, the day was Created before the night.'[3909]

ابْنُ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْغَضَبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلْمَةِ.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far[asws] said: 'Allah[azwj] Created the Paradise before He[azwj] Created the Fire, and Created the obedience before He[azwj] Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the Light before the darkness'.[3910]

في كتاب الاحتجاج للطبرسي رحمه الله عن أبى عبد الله عليه السلام حديث طويل و فيه قال السائل: فخلق النهار قبل الليل، قال: نعم خلق النهار قبل الليل والشمس والقمر والارض قبل السماء.

In the book Al-Ihtijaj Al-Tabarsy may Allah[azwj] have Mercy on him,

(It has been narrated) from Abu Abdullah[asws], a lengthy Hadeeth and in it the questioner said, 'The creation of the day was before the night?' He[asws] said: 'Yes. The creation of the day was before the night, and the sun and the moon and the earth before the sky.'[3911]

[3909] مجمع البيان 8: 664.
[3910] Al Kafi – H 14564
[3911] Noor Al Thaqalayn – CH 36 – H 55

VERSES 41 - 45

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ {41} وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ {42} وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ {43} إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ {44} وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ {45}

[36:41] And a Sign to them is that We Carried their offspring in the laden ship [36:42] And We have Created for them the like of it, what they are riding upon [36:43] And if We so Desire, We can Drown them, then there shall be no helper for them, nor shall they be rescued [36:44] But it is a Mercy from Us and for enjoyment till a time [36:45] And when it is said to them: Fear that which is in front of you and what is behind you, that you may be Mercied upon

علي بن إبراهيم: قول: وَ آيَةٌ لَهُمْ أَنَّا حَمَلْنا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ، قال: السفن المليئة وَ خَلَقْنا لَهُمْ مِنْ مِثْلِهِ ما يَرْكَبُونَ، قال: يعني الدواب و الأنعام.

Ali Bin Ibrahim –

The Words ***[36:41] And a Sign to them is that We Carried their offspring in the laden ship***, said, 'The fully laden ship ***[36:42] And We have Created for them the like of it, what they are riding upon***, said, 'It Means the beasts and cattle'.[3912]

8930/ [1]- الطبرسي: روى الحلبي، عن أبي عبد الله (عليه السلام) قال: «معناه: اتقوا ما بين أيديكم من الذنوب، و ما خلفكم من العقوبة».

Al-Tabarsy – it has been reported by Al-Halby

'Abu Abdullah[asws] has said: 'Its Meaning is – ***[36:45] Fear that which is in front of you*** from the sins ***and what is behind you*** from the Punishment'.[3913]

VERSES 46 - 50

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {46} وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ {47} وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {48} مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ {49} فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ {50}

[36:46] And there did not come to them a Sign from the Signs of their Lord but they were turning aside from it [36:47] And when it is said to them: Spend out of what Allah has Given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah so Desired to, He would have Fed? You are in nothing except clear error [36:48] And they are saying: When will this threat come to pass, if you are truthful? [36:49] They are not waiting except for a single cry, which will seize them whilst they are disputing with one another [36:50] So they shall not be having the ability a bequest, nor for returning to their families.

[3912] تفسير القمّي 2: 215
[3913] مجمع البيان 8: 667.

ابن بابويه في كتاب (الخصال)، قال: حدثنا أبي، قال: حدثني سعد بن عبد الله، قال: حدثني محمد بن عيسى بن عبيد اليقطيني، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، و محمد بن مسلم، عن أبي عبد الله (عليه السلام)- في حديث- قال: «إن أمير المؤمنين (عليه السلام) قال: تصدقوا بالليل، فإن الصدقة بالليل تطفئ غضب الرب جل جلاله، احسبوا كلامكم من أعمالكم، يقل كلامكم إلا في خير، أنفقوا مما رزقكم الله عز و جل، فإن المنفق بمنزلة المجاهد في سبيل الله، فمن أيقن بالخلف جاد و سخت نفسه بالنفقة».

Ibn Babuwayh, in the Book Al-KhisaAl-said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd Al-Yaqteeny, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer, and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] – in a Hadeeth – said: 'Amir-ul-Momineen[asws] said: 'Give charity at night, for the charity given at night extinguishes the Anger of the Lord[azwj], Majestic is His[azwj] Majesty. Reckon your speeches from your deeds. Lessen your speeches except regarding the good. ***[36:47] Spend out of what Allah has Given you***, the Mighty and Majestic, for the spender is of the status of the fighter in the Way of Allah[azwj]. So the one becomes certain of it afterwards, will be better off by spending'.[3914]

علي بن إبراهيم: قوله: وَ يَقُولُونَ مَتى هذَا الْوَعْدُ إِنْ كُنْتُمْ صادِقِينَ ما يَنْظُرُونَ إِلَّا صَيْحَةً واحِدَةً تَأْخُذُهُمْ وَ هُمْ يَخِصِّمُونَ.

Ali Bin Ibrahim –

His[azwj] Words ***[36:48] And they are saying: When will this threat come to pass, if you are truthful? 36:49] They are not waiting except for a single cry, which will seize them whilst they are disputing with one another***.

قال: ذلك في آخر الزمان، يصاح فيهم صيحة و هم في أسواقهم يتخاصمون، فيموتون كلهم في مكانهم، لا يرجع أحد منهم إلى منزله، و لا يوصي بوصية، و ذلك قوله: فَلا يَسْتَطِيعُونَ تَوْصِيَةً وَ لا إِلى أَهْلِهِمْ يَرْجِعُونَ.

He said, 'That would be during the end of the times. There will be a Cry among them, a single Cry, and they would be disputing in their markets. So all of them would be dying in their places. Not one of them would be returning his house, nor bequeathing a bequest, and these are His[azwj] Words ***[36:50] So they shall not be having the ability a bequest, nor for returning to their families***'.[3915]

VERSES 51 - 55

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ {51} قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ {52} إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {53} فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {54} إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ {55}

[36:51] And the trumpet shall be blown, so they would be rushing from their tombs to their Lord [36:52] They shall say: O woe be unto us! Who has raised us up from our sleeping-place? This is what the Beneficent Promised and the Rasools spoke the truth [36:53] There would be nothing but a single cry, so they shall all be presented before Us [36:54] So this day no soul shall be dealt with unjustly in the least; and you shall not be Recompensed at all but for that

[3914] الخصال: 619/ 10.
[3915] تفسير القمي 2: 215.

which you had been doing [36:55] Surely the dwellers of the Paradise shall on that day be in a joyful occupation

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «في قوله: قالُوا يا وَيْلَنا مَنْ بَعَثَنا مِنْ مَرْقَدِنا». فإن القوم كانوا في القبور، فلما قاموا حسبوا أنهم كانوا نياما، قالوا: يا ويلنا، من بعثنا من مرقدنا؟ قالت الملائكة: هذا ما وَعَدَ الرَّحْمنُ وَ صَدَقَ الْمُرْسَلُونَ».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws], regarding His[azwj] Words ***[36:52] They shall say: O woe be unto us! Who has raised us up from our sleeping-place?*** The people would be in the graves, so when they arise, they would reckon that they had been sleeping ***[36:52] They shall say: O woe be unto us! Who has raised us up from our sleeping-place?*** The Angels would say ***This is what the Beneficent Promised and the Rasools spoke the truth***'.[3916]

محمد بن يعقوب: عن الحسين بن محمد، و محمد بن يحيى، جميعا، عن محمد بن سالم بن أبي سلمة، عن الحسن بن شاذان الواسطي، قال: كتبت إلى أبي الحسن الرضا (عليه السلام)، أشكو جفاء أهل واسط، و جهلهم علي، و كانت عصابة من العثمانية تؤذيني، فوقع بخطه: «إن الله تبارك و تعالى قد أخذ ميثاق أوليائه على الصبر في دولة الباطل، فاصبر لحكم ربك، فلو قد قام سيد الخلق، لقالوا: يا وَيْلَنا مَنْ بَعَثَنا مِنْ مَرْقَدِنا هذا ما وَعَدَ الرَّحْمنُ وَ صَدَقَ الْمُرْسَلُونَ و يعني به سيد الخلق».

Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, together from Muhammad Bin Saalim Bin Abu Salma, from Al-Hassan Bin Shazaan Al-Wasity who said:

I wrote to Abu Al-Hassan Al-Reza[asws] complaining of my alienation from the people of 'وَاسِطٍ', and their burdening me, and they were from the Uthmaniyya group, hurting me'. So a reply came in his[asws] handwriting: 'Surely, Allah[azwj] has Taken a Covenant from our[asws] friends for the patience during the government of the falsehood. So be patient for the Judgement of your Lord[azwj]. So when the Chief of the creatures (Al-Qaim[asws]) makes a stand, they would say: ***"[36:52] They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth"*** and meaning by it, the Chief of the creatures (Al-Qaim[asws])'.[3917]

الطبرسي، في قوله تعالى: فِي شُغُلٍ فاكِهُونَ، عن أبي عبد الله (عليه السلام): «معناه شغلوا بافتضاض العذارى».

Al-Tabarsy – Regarding the Words of the High ***[36:55] Surely the dwellers of the Paradise shall on that day be in a joyful occupation***, from Abu Abdullah[asws] having said: 'The Meaning of ***a joyful occupation*** - defloration of the virgins'.[3918]

VERSES 56 - 64

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ {56} لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ {57} سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ {58} وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ {59} أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {60} وَأَنِ اعْبُدُونِي ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ {61} وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ {62} هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ {63} اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ {64}

[3916] تفسير القمي 2: 216.
[3917] الكافي 8: 247/ 346.
[3918] مجمع البيان 8: 670.

[36:56] They and their wives shall be in shades, reclining on raised couches [36:57] They shall have fruits therein, and they shall have whatever they would be calling for [36:58] Peace: a Word from a Merciful Lord [36:59] And get aside today, O guilty ones! [36:60] Did I not Covenant to you, O children of Adam! That you should not be worshipping the Satan? He is your open enemy [36:61] And worship Me; this is the Straight Path [36:62] And certainly he led astray numerous people from among you. So, could you not then understand? [36:63] This here is the Hell with which you were Threatened with [36:64] Arrive to it this Day due to what you used to be denying.

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فِي ظِلالٍ عَلَى الْأَرائِكِ مُتَّكِؤُنَ، قال: «الأرائك: السرر، عليها الحجال».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[36:56] They and their wives shall be in shades, reclining on raised couches***, he[asws] said: 'The raised couches – The beds upon which is the covering'.[3919]

و قال علي بن إبراهيم: قوله: سَلامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ، قال: السلام منه تعالى هو الأمان.

And Ali Bin Ibrahim said – Regarding His[azwj] Words ***[36:58] Peace: a Word from a Merciful Lord***, said, 'The Peace from Him[azwj], the High, it is the security'.

قوله: وَ امْتازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ، قال: إذا جمع الله الخلق يوم القيامة بقوا قياما على أقدامهم حتى يلجمهم العرق، فينادون: يا ربنا، حاسبنا، و لو إلى النار. قال: فيبعث الله رياحا فتضرب بينهم، و ينادي مناد: وَ امْتازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ، فيميز بينهم، فصار المجرمون إلى النار، و من كان في قلبه إيمان صار إلى الجنة.

His[azwj] Words ***[36:59] And get aside today, O guilty ones!*** said, 'When Allah[azwj] Gathers the creatures on the Day of Judgement, they will remain standing until they sweat profusely, so they would be calling out, 'O our Lord[azwj]! Reckon us, even though it may be to the Fire!' So Allah[azwj] would Send a wind which would pass between them, and a Caller would Call out ***[36:59] And get aside today, O guilty ones!*** So they would be differentiation between them. The guilty ones would go into the Fire, and the one in whose heart was the faith, would go into the Paradise'.[3920]

ابن بابويه، في (اعتقادات الإمامية): عن الصادق (ع) أنه قال: «من أصغى إلى ناطق فقد عبده، فإن كان الناطق عن الله فقد عبد الله، و إن كان الناطق عن إبليس فقد عبده».

Ibn babuwayh, in I'tiqadaat Al-Imamiya,

'Al-Sadiq[asws] has said: 'The one who listened to a speaker, so he has worshipped him. However, if the speaker was (saying) from Allah[azwj], so he has worshipped Allah[azwj], but if the speaker was (narrating that which was) from Iblees[la], so he has worshipped him[la]'.[3921]

[3919] تفسير القمّي 2: 216
[3920] تفسير القمّي 2: 216
[3921] اعتقادات الإمامية: 105

VERSES 65 - 75

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ {65} وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ {66} وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ {67} وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ {68} وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ {69} لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ {70} أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ {71} وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ {72} وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ {73} وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنْصَرُونَ {74} لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ {75}

[36:65] On that Day We will Set a seal upon their mouths, and their hands shall speak to Us, and their feet shall testify to what they had been earning [36:66] And if We so Desire We would certainly put out their eyes, then they would have run about groping for the way, but how would they have seen? [36:67] And if We so Desired We would have Fixed them in their place, so they would not have had the ability to go forward, nor for the returning [36:68] And whomsoever We Cause to live long, We Reverse him in the creation, are they not understanding?

[36:69] And We have not Taught him poetry, nor is it befitting for him; it is nothing but a Reminder and a plain Quran [36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers [36:71] Do they not see that We have created cattle for them, out of what Our Hands have Worked, so they are their owners? [36:72] And We have subjected these to them, so some of these they ride upon, and some of these they eat [36:73] And therein they have advantages and drinks; will they not then be grateful? [36:74] And they have taken gods besides Allah that they may be helped [36:75] (But) these do not have the ability to assist them, and they shall be an army presented for them

في تفسير العياشي عن مسعدة بن صدقة عن جعفر بن محمد عليهما السلام عن جده قال: قال أمير المؤمنين عليه السلام في خطبة يصف هول يوم القيامة: ختم على الافواه فلا نكلم وتكلمت الايدى وشهدت الارجل ونطقت الجلود بما عملوا فلا يكتمون الله حديثا.

In the commentary of Al-Ayyashi from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad[asws] from his[asws] forefathers[asws], said: 'Amir-ul-Momineen[asws] in a sermon (said) while describing the Day of Judgement: 'The mouths will be sealed and will not be able to speak, and the hands will speak and the feet will testify and the skins will speak of what acts they had carried out. Allah[azwj] will not let them conceal any narration (of anincident).'[3922]

في كتاب الاحتجاج للطبرسي رحمه الله عن أمير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: وقوله: (أليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون) قال: ذلك في مواطن غير واحد من مواطن ذلك اليوم الذى كان مقداره خمسين ألف سنة. يكفر أهل المعاصي بعضهم ببعض، ويلعن بعضهم بعضا والكفر في هذه الاية البراءة يقول يتبرأ بعضهم من بعض ونظيرها في سورة ابراهيم قول الشيطان: (انى كفرت بما أشركتممون من قبل) وقول ابراهيم خليل الرحمان: (كفرنا بكم يعنى تبرأنا منكم ثم يجتمعون في مواطن اخر فيستنطقون فيه

In the book Al-Ihtijaj Al-Tabarsy, may Allah[azwj] have Mercy on him,

[3922] Noor Al Thaqalayn – CH 36 H 74

(It has been narrated) from Amir-ul-Momineen[asws], a lengthy Hadeeth in which he[asws] said: 'And His[azwj] Words ***[36:65] On that Day We will Set a seal upon their mouths, and their hands shall speak to Us, and their feet shall testify to what they had been earning*** That will be a Day like none other, the measurement of which will be of fifty thousand years. The sinners will deny each other, and curse each other, and will deny this Verse, it is Saying that they will be distancing themselves from each other and its warning is in *Surah Ibrahim*[as], the words of the Satan[la] ***[14:22] surely, I disbelieved in your associating me with Allah before*** and the words of Ibrahim[asws] the friend of the Beneficent ***[60:4] we declare ourselves to be clear of you*** meaning, "I[as] disassociate from you", then he[as] finished in another meaning by which he spoke to them.

فيقولون: (والله ربنا ما كنا مشركين) وهؤلاء خاصة هم المقرون في دار الدنيا بالتوحيد فلم ينفعهم ايمانهم مع مخالفتهم رسله، وشكهم فيما أتوا به من ربهم، ونقضهم عهوده في اوصيائه، واستبدالهم الذى هو أدنى بالذى هو خير،

He[as] said: ***[6:23] By Allah, our Lord, we were not polytheists*** And those people were especially the one who use to profess to monotheism. Their faith never benefited them along with their opposition to His[azwj] Rasools[as], and their scepticism of their being from their Lord[azwj], and the breaking of their Covenants with their successors[as], and the replacing of that, which was good by that which was lowly.

فكذبهم الله فيما انتحلوه من الايمان بقوله: (انظر كيف كذبوا على انفسهم) فيختم الله على أفواههم ويستنطق الايدى والارجل والجلود، فتشهد بكل معصية كانت منه، ثم يرفع عن ألسنتهم الختم فيقولون لجلودهم: (لم شهدتم علينا قالوا انطقنا الله الذى انطق كل شيئ).

Allah[azwj] Rejected them regarding what they were devoid of the belief according to His[azwj] Words ***[6:24] See how they lie against their own souls***. So Allah[azwj] would Seal their mouths and will Make their hands and their feet and their skins to speak. They will testify to all the sins that transpired from them, then He[azwj] will Lift the seal from their mouths. They will say to their skins ***[41:21] And they shall say to their skins: Why have you testified against us? These shall say: Allah, Who Makes everything to speak has Made us speak***'.[3923]

علي بن إبراهيم، في قوله تعالى: الْيَوْمَ نَخْتِمُ عَلى أَفْواهِهِمْ- إلى قوله تعالى- بِما كانُوا يَكْسِبُونَ، قال: إذا جمع الله الخلائق يوم القيامة دفع إلى كل إنسان كتابه، فينظرون فيه، فينكرون أنهم عملوا من ذلك شيئا، فتشهد عليهم الملائكة، فيقولون: يا رب، ملائكتك يشهدون لك. ثم يحلفون أنهم لم يفعلوا من ذلك شيئا، وهو قوله: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَما يَحْلِفُونَ لَكُمْ فإذا فعلوا ذلك ختم الله على ألسنتهم، و تنطق جوارحهم بما كانوا يكسبون.

Ali Bin Ibrahim

Regarding the Words of the High ***[36:65] On that Day We will Set a seal upon their mouths, and their hands shall speak to Us, and their feet shall testify to what they had been earning*** said, 'When Allah[azwj] Gathers the creatures on the Day of Qiyamat, would Handover to each Human being his book. They would look into it. They would be denying that they had done anything from that. So the Angels would be testifying against them. They would be saying, 'O Lord[azwj] Your[azwj] Angels are testifying You[azwj].' Then they would be swearing that they never did anything from that, and these are His[azwj] Words ***[58:18] On the Day that Allah will Resurrect***

[3923] Noor Al Thaqalayn – CH 36 H 76

them all, then they will swear to Him as they have been swearing to you, and they think that they have something; Indeed, they are the ones who are the liars When they do that, Allah[azwj] would Seal their tongues, and Give (the power of) speech to their body parts to pronounce what they had earned.

قوله: وَ لَوْ نَشاءُ لَطَمَسْنا عَلى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّراطَ فَأَنَّى يُبْصِرُونَ، يقول: كيف يبصرون وَ لَوْ نَشاءُ لَمَسَخْناهُمْ عَلى مَكانَتِهِمْ يعني في الدنيا فَمَا اسْتَطاعُوا مُضِيًّا وَ لا يَرْجِعُونَ. و قوله: وَ مَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَ فَلا يَعْقِلُونَ، فإنه رد على الزنادقة الذين يبطلون التوحيد، و يقولون: إن الرجل إذا نكح المرأة و صارت النطفة في رحمها تلقته الأشكال من الغذاء، و دار عليه الفلك، و مر عليه الليل و النهار، فيتولد الإنسان بالطبائع من الغذاء و مرور الليل و النهار، فنقض الله عليهم قولهم في حرف واحد، فقال: وَ مَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَ فَلا يَعْقِلُونَ.

His[azwj] Words ***[36:66] And if We so Desire We would certainly put out their eyes, then they would have run about groping for the way, but how would they have seen? [36:67] And if We so Desired We would have Fixed them in their place, so they would not have had the ability to go forward, nor for the returning [36:68] And whomsoever We Cause to live long, We Reverse him in the creation, are they not understanding?*** This is a rebuttal to the Atheists (الزنادقة) who falsify *Tawheed* (Divine Unity), and they say, 'Surely when a man marries a woman and the seed flows in their bodies and receives food, and the planets orbit the sky, and the night and the day pass in them. The human is born by the food received and the passage of the night and the day. This had been Revoked to them by Allah[azwj] in one letter. So He[azwj] Says ***[36:68] And whomsoever We Cause to live long, We Reverse him in the creation, are they not understanding?***

قال: لو كان هذا كما يقولون لكان ينبغي أن يزيد الإنسان أبدا، ما دامت الأشكال قائمة، و الليل و النهار قائمين، و الفلك يدور، فكيف صار يرجع إلى النقصان، كلما ازداد في الكبر، إلى حد الطفولية، و نقصان السمع، و البصر، و القوة، و العلم، و المنطق حتى ينقص، و ينكس في الخلق؟ و لكن ذلك من خلق العزيز العليم، و تقديره.

He[asws] said: 'If this was as they are saying, it would be appropriate for the human to increase forever, so long as the forms remain, and the night and the day are established, and the sky is rotating. How come they return towards deficiencies, all of which increase during old age, to the point of childishness, and the deficiency of the hearing, and the eyesight, and the strength, and the knowledge, and the logic until it gets cut off, and they are reduced to an abject state? But, that is from the creation of the Mighty, the Wise, and its destiny.'

و قوله: وَ ما عَلَّمْناهُ الشِّعْرَ وَ ما يَنْبَغِي لَهُ، قال: كانت قريش تقول: إن هذا الذي يقول محمد شعرا. فرد الله عليهم، فقال: وَ ما عَلَّمْناهُ الشِّعْرَ وَ ما يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَ قُرْآنٌ مُبِينٌ و لم يقل رسول الله (صلى الله عليه و آله) شعرا قط.

And His[azwj] Statement ***[36:69] And We have not Taught him poetry, nor is it befitting for him***. Said: 'The Qureysh used to say, 'What this Muhammad[saww] is speaking, is poetry.' Allah[azwj] Rebutted to them. He[saww] Said ***[36:69] And We have not Taught him poetry, nor is it befitting for him*** and did not ever say that Rasool-Allah[saww] is a poet, ever.

و قوله: وَ يَحِقَّ الْقَوْلُ عَلَى الْكافِرِينَ يعني العذاب. و قوله: أَ وَ لَمْ يَرَوْا أَنَّا خَلَقْنا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينا أَنْعاماً أي خلقناها بقوتنا. و قوله: وَ ذَلَّلْناها لَهُمْ يعني الإبل مع قوتها و عظمها يسوقها الطفل. و قوله: وَ لَهُمْ فِيها مَنافِعُ يعني ما يكسبون بها و ما يركبون، قوله: وَ مَشارِبُ يعني ألبانها.

And His[azwj] Words ***[36:70] and (that) the Word may prove true against the unbelievers*** meaning the punishment. And His[azwj] Words ***[36:71] Do they not see that We have created cattle for them, out of what Our Hands have Worked,*** And His[azwj] Words ***[36:72] And We have subjected these to them,*** Meaning the camel with strength and bones can be driven by the child. And His[azwj] Words ***[36:73] And therein they have advantages*** meaning what they earn by them and their riding on them, ***and drinks*** meaning their milk.'

و قوله: لِيُنْذِرَ مَنْ كانَ حَيًّا يعني مؤمنا حي القلب، و تقدم حديث في هذه الآية، في قوله تعالى: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ في سورة الأنعام.

And His[azwj] Statement ***[36:70] That it may warn him who is alive*** Meaning the Believer and the life of the heart.'[3924]

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فالحي: المؤمن الذي تخرج طينته من طينة الكافر، و الميت الذي يخرج من الحي: هو الكافر الذي يخرج من طينة المؤمن، فالحي: المؤمن، و الميت: الكافر، و ذلك قول الله عز و جل: أَ وَ مَنْ كانَ مَيْتاً فَأَحْيَيْناهُ فكان موته اختلاط طينة مع طينة الكافر، و كان حياته حين فرق الله عز و جل بينهما بكلمته.

Muhammad Bin Yaqoub from Ali Bin Muhammad from Saleh Bin Abu Hamaad, from Al-Husayn Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

'Abu Abdullah[asws] said: And Allah[azwj] Mighty and Majestic Says ***[6:95] He Brings forth the living from the dead and He is the Bringer forth of the dead from the living.*** The living are the Believers whose clay was taken out from the clay of the unbelievers, and the dead are the ones who have been taken from the live are the unbelievers whose clay have been taken out from the clay of the Believers. The living are the Believers and the dead are the unbelievers, and these are the Words of Allah[azwj] Mighty and Majestic ***[6:122] Is he who was dead then We Raised him to life*** His death was due to the mixing of his clay with the clay of the unbeliever, and his life was when Allah[azwj] Differentiated between them by His[azwj] Word.

كذلك يخرج الله عز و جل المؤمن في الميلاد من الظلمة بعد دخوله فيها إلى النور، و يخرج الكافر من النور إلى الظلمة بعد دخوله إلى النور، و ذلك قول الله عز و جل: لِيُنْذِرَ مَنْ كانَ حَيًّا وَ يَحِقَّ الْقَوْلُ عَلَى الْكافِرِين.

Similarly, Allah[azwj] Mighty and Majestic Takes out the Believer during birth, from the darkness and afterwards Enters him to the light, and Takes out the unbeliever from the light to the darkness[3925], and these are the Words of Allah[azwj] Mighty and Majestic ***[36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers***'.[3926]

في كتاب طب الائمة عليهم السلام باسناده إلى جابر بن راشد عن أبى عبد الله الصادق عليه السلام قال: بينما هو في سفر إذ نظر إلى رجل عليه كآبة وحزن، فقال له: مالك ؟ قال: دابتي حرون قال: ويحك اقرء هذه الاية في أذنه ولم يروا انا خلقنا لهم مما عملت ايدينا انعاما فهم لها مالكون وذللناها لهم فمنها ركوبهم ومنها ياكلون

In the book Tibb Al-Aimma[asws] by a chain going up to Jabir Bin Rashid,

[3924] تفسير القمّي 2: 216
[3925] Aiyat-ul-Kursi (2:257)
[3926] الكافي 2: 4/ 7 (Extract)

(It has been narrated) from Abu Abdullah Al-Sadiq[asws], the narrator says: 'Amongst us he[asws] was in travel, when he[asws] looked towards the man who was looking depressed and grieved, so he[asws] said to him: 'What is the matter with you?' He said, 'My ride is not responding.' He[asws] said: 'Woe be unto you, recite this Verse in its ear ***[36:71] Do they not see that We have created cattle for them, out of what Our Hands have Worked, so they are their owners? [36:72] And We have subjected these to them, so some of these they ride upon, and some of these they eat***'.[3927]

VERSES 76 - 83

فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {76} أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {77} وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ {78} قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ {79} الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ {80} أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ {81} إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ {82} فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ {83}

[36:76] So do not let their speech grieve you; We Know what they are doing in secret and what they are doing openly [36:77] Does not the human being see that We have Created him from a seed? So (now) he is an open disputant [36:78] And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away? [36:79] Say: He Who Brought them into existence at first, will Give life to them and He is Aware of all creation [36:80] Who has made for you the fire from the green tree, so you are kindling from it [36:81] Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator [36:82] But rather, He Commands it, when He Intends anything, Says to it: Be, so it becomes [36:83] So Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning

علي بن إبراهيم، قال: ثم خاطب الله نبيه، فقال: فَلا يَحْزُنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ ما يُسِرُّونَ وَ ما يُعْلِنُونَ قوله: فَإِذا هُوَ خَصِيمٌ مُبِينٌ، أي ناطق، عالم، بليغ.

Ali Bin Ibrahim said,

'Then Allah[azwj] Addresses His[azwj] Prophet[saww], so He[azwj] Said ***[36:76] So do not let their speech grieve you; We Know what they are doing in secret and what they are doing openly*** His[azwj] Words ***[36:77] So (now) he is an open disputant***, i.e., speaker, knowledgeable, eloquent.

و قوله: وَ ضَرَبَ لَنا مَثَلًا وَ نَسِيَ خَلْقَهُ قالَ مَنْ يُحْيِ الْعِظامَ وَ هِيَ رَمِيمٌ، فقال الله: قُلْ يا محمد، يُحْيِيهَا الَّذِي أَنْشَأَها أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ.

And His[azwj] Words ***[36:78] And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away?*** So Allah[azwj] Said ***[36:79] Say:*** O Muhammad[saww]! ***He Who Brought them into existence at first, will Give life to them and He is Aware of all creation***'.

[3927] Noor Al Thaqalayn – CH 36 H 82

قال: فلو أن الإنسان تفكر في خلق نفسه لدله ذلك على خالقه، لأنه يعلم كل إنسان أنه ليس بقديم، لأنه يرى نفسه و غيره مخلوقا محدثا، و يعلم أنه لم يخلق نفسه، لأن كل خالق قبل خلقه، و لو خلق نفسه لدفع عنها الآفات، و الأوجاع، و الأمراض، و الموت، فثبت عند ذلك أن لها إلها، خالقا، مدبرا هو الله الواحد القهار.

'If the human being ponders regarding the creation of his own self, that would evidence him to his Creation, because he knows that all human beings are not from before, because he sees his own self and others as new creations, but he should know that he did not create himself. This is because every Creator is before its creation, and had he created his own self, he would have been able to repel the afflictions from himself, and the pests, and the illnesses, and the death. So it is established with that, that there is a God for all this, a Creator, a Mastermind. He[azwj] is Allah[azwj], the One, the Subduer'.[3928]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟! فأنزل الله تعالى: وَ ضَرَبَ لَنا مَثَلًا وَ نَسِيَ خَلْقَهُ قالَ مَنْ يُحْيِ الْعِظامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَها أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Qureysh raised objections to Rasool-Allah[saw]. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him[saww] and he had a large bone in his hand, opened his hand, then blew it away and said, 'You[saww] are claiming that your[saww] Lord[azwj] will give life to this after what you[saww] see?' Allah[azwj] the High, Revealed ***[36:78] And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away? [36:79] Say: He Who Brought them into existence at first, will Give life to them and He is Aware of all creation*** - up to the end of the Chapter.'[3929]

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما و رفاتا أ إنا لمبعوثون، من يحيي العظام و هي رميم؟ فنزلت: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَها أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ».

Al-Ayyashi from Al-Halby,

From Abu Abdullah[asws], said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad[saww], if I become bones and decay, will I be brought back? Who will give life to the bones when they have

[3928] تفسير القمّي 2: 217
[3929] الأمالي 1: 18.

rotted away?' It was Revealed ***[36:79] Say: He Who Brought them into existence at first, will Give life to them and He is Aware of all creation***'.[3930]

في من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رممت يا رسول الله يعنون صرت رميما ؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئا

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

'And you[saww] will (also) decay, O Rasool-Allah[saww], meaning the decaying of your[saww] bones?' He[saww] said: 'No way! Surely, Allah[azwj] Mighty and Majestic has Prohibited our[saww] flesh upon the earth, for it to eat anything from it.'[3931]

وقال الصادق (عليه السلام) ـ وقد ذكرنا عنده الجدال في الدين، وأن رسول الله والائمة (عليهم السلام) قد نهوا عنه ـ فقال الصادق (عليه السلام): لم ينه عنه مطلقا، ولكنه نهى عن الجدال بغير التي هي أحسن أما تسمعون الله عزوجل يقول: " ولا تجادلوا أهل الكتاب إلا بالتي هي أحسن " وقوله تعالى: " ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن ".

Imam Al-Sadiq[asws] said, when it was mentioned in front of him about debating in Religion, and that Rasool-Allah[saww] and that the Imams[asws] had forbidden it: 'It does not mean perpetual prohibition, but it has been forbidden to debate with others unless it is in a good manner. Have you not heard Allah[azwj] the Almighty Say: **"*And do not dispute with the followers of the Book except by what is best*" – *29:46*** and the Words of the High ***"Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner" – 16:125***

فالجدال بالتي هي أحسن قد قرنه العلماء بالدين، والجدال بغير التي هي أحسن محرم حرمه الله تعالى على شيعتنا، وكيف يحرم الله الجدال جملة وهو يقول:" وقالوا لن يدخل الجنة الا من كان هودا او نصارى " وقال الله تعالى: " تلك امانيهم قل هاتوا برهانكم ان كنتم صادقين "؟ فجعل علم الصدق والايمان بالبرهان، وهل يؤتى بالبرهان إلا في الجدال بالتي هي أحسن؟

Argue with them in a manner which is good, and that is what the scholars have been told, and a debate which is not in a good manner, it is forbidden. Allah[azwj] has Made it prohibited to our[asws] Shiah. And how can Allah[azwj] have Prohibited all debates and He[azwj] has Said: **"*And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian.*"** And Allah[azwj] Said: **"*These are their vain desires. Says: Bring your proof if you are truthful.*"** True knowledge and faith is based on proofs, and are proofs presented except by arguments which are in a goodly manner?'

فقيل: يابن رسول الله فما الجدال بالتي هي أحسن، والتي ليست بأحسن؟ قال: أما الجدال بغير التي هي أحسن، فان تجادل مبطلا، فيورد عليك باطلا فلا ترده بحجة قد نصبها الله، ولكن تجحد قوله أو تجحد حقا يريد ذلك المبطل أن يعين به باطله، فتجحد ذلك الحق مخافة أن يكون له عليك فيه حجة، لانك لا تدري كيف التخلص منه، فذلك حرام على شيعتنا أن يصيروا فتنة على ضعفاء إخوانهم وعلى المبطلين. أما المبطلون فيجعلون ضعف الضعيف منكم إذا تعاطى مجادلته وضعف ما في يده حجة له على باطله. وأما الضعفاء فتغم قلوبهم لما يرون من ضعف المحق في يد المبطل.

They said to him[asws]: 'O son[asws] of RasoolAllah[saww]! So what is a debate in a good manner, differentiated from one which is not in a goodly manner?' He[asws] said: 'As for

[3930] تفسير العيّاشي 2: 296/ 89.
[3931] Noor Al Thaqalayn – Ch 36 H 85

the debate which is not in a goodly manner, this is one where you are debating against a falsehood, and he presents to you arguments which are false, and you do not present counter arguments which have been Established by Allah[azwj], but you fight against his words, or fight against the truth which that false person uses to establish his falsehood. You fight against that truth in the fear that it might constitute as proof against you, and you do not know how sincere he is. And that is prohibited for our[asws] Shiites for it might result in mischief among their weak brothers and on the wrongdoers. The wrongdoers go to the weakest of the weak among you, and present arguments, and the weak one does not have with him any proof against the falsehood. The weak become grieved at observing a weak one destroyed at the hands of a wrongdoer.

وأما الجدال بالتي هي أحسن فهو ما أمر الله تعالى به نبيه أن يجادل به من جحد البعث بعد الموت وإحياءه له، فقال الله تعالى حاكيا عنه: (وضرب لنا مثلا ونسي خلقه قال من يحيي العظام وهي رميم). فقال الله في الرد عليه: (قل ـ يا محمد ـ يحييها الذي أنشأها أول مرة وهو بكل خلق عليم الذي جعل لكم من الشجر الاخضر نارا فاذا أنتم منه توقدون).

And the debate which is good is the one which Allah[azwj] Ordered His[azwj] Prophet[saww] to do against the one who disputed the resurrection after death and his life. Allah[azwj] Said about this: ***[36:78] And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away?*** Allah[azwj] Said in Refutation to him: ***[36:79] Say:*** O Muhammad[saww]! ***He Who Brought them into existence at first, will Give life to them and He is Aware of all creation [36:80] Who has made for you the fire from the green tree, so you are kindling from it***'.

فأراد الله من نبيه أن يجادل المبطل الذي قال: كيف يجوز أن يبعث هذه العظام وهي رميم؟ قال الله تعالى: (قل يحييها الذي أنشأها أول مرة) أفيعجز من ابتدأ به لا من شئ أن يعيده بعد أن يبلى؟ بل ابتداؤه أصعب عندكم من أعادته. ثم قال: (الذي جعل لكم من الشجر الاخضر نارا) أي إذا كان قد كمن النار الحارة في الشجر الاخضر الرطب يستخرجها، فعرفكم أنه على إعادة ما بلى أقدر.

Allah[azwj] Intended from His Prophet[saww] that he[saww] should argue against the wrongdoer who said: 'How is it possible for these bones to be brought back to life when they have become dust?' Allah[azwj] Said: ***[36:79] Say: He Who Brought them into existence at first, will Give life to them*** How can He[azwj] be frustrated from repeating its creation when He[azwj] initially Created without any thing? But, its initiAl-creation is more difficult than the repeat of it. Then He[azwj] Said: ***[36:80] Who has made for you the fire from the green tree*** Meaning, the One Who[azwj] can Create fire from a wet green tree, you should know that He[azwj] Would have the Ability to create that'.

ثم قال: (أو ليس الذي خلق السموات والارض بقادر على أن يخلق مثلهم بلى وهو الخلاق العليم) أي إذا كان خلق السماوات والارض أعظم وأبعد في أوهامكم وقدركم أن تقدروا عليه من إعادة البالي فكيف جوزتم من الله خلق هذا الاعجب عندكم والاصعب لديكم ولم تجوزوا ماهو أسهل عندكم من إعادة البالي؟ فقال الصادق (عليه السلام): فهذا الجدال بالتي هي أحسن، لان فيها قطع عذرالكافرين وإزالة شبههم.

Then He[azwj] Said: ***[36:81] Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator*** Meaning, the Creation of the skies and the earth was greater and more difficult in your estimation and power, and so how do you consider that it was Allah[azwj] Who has Created it and is not a surprise for you, but you do not consider Him[azwj] to be able to re-create that,

which is easier?' Imam Al-Sadiq[asws] said: 'This is the debate which is in a good manner, for it cuts off the excuses of the infidels and eliminates doubts'.

وأما الجدال بغير التي هي أحسن فأن تجحد حقا لا يمكنك أن تفرق بينه وبين باطل من تجادله، وإنما تدفعه عن باطله بأن تجحد الحق، فهذا هو المحرم لانك مثله، جحد هو حقا، وجحدت أنت حقا آخر.

And as for the debate, which is not good, is where you fight against truth and it becomes impossible to differentiate between the falsehood and that which you are fighting him with, and in fact you defend against falsehood by fighting against the truth. This is what is prohibited for you will have become like him. He fought against the truth, and you fought against another truth'.[3932]

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، و قد سأله يهودي، فقال: إن إبراهيم قد بهت كافرا ببرهان نبوته. قال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله) أتاه مكذب بالبعث بعد الموت، و هو أبي بن خلف الجمحي، معه عظم نخر، ففركه، ثم قال: يا محمد، من يحيي العظام و هي رميم؟ فأنطق الله محمدا (صلى الله عليه و آله) بمحكم آياته، و بهته ببرهان نبوته، فقال: يحييها الذي أنشأها أول مرة و هو بكل خلق عليم، فانصرف مبهوتا».

Al-Tabarsy in Al-Ihtijaj –

(It has been narrated) from Musa Bin Ja'far[asws], from Amir-ul-Momineen[asws], when a Jew questioned him[asws], 'Ibrahim[as] silenced the unbeliever by the demonstration of his[as] Prophet-hood'. Ali[asws] said to him: 'And so it was the same, and Muhammad[saww] came across the deniers of Resurrection after the death, and he was Abayy Bin Khalaf Al-Jamhy, with him was a bone. He crushed it and said, 'O Muhammad[saww], who will give life to the bones after they have rotted away? Allah[azwj] Made Muhammad[saww] speak by a Decisive Verse, and Demonstrated his[saww] Prophet-hood, Said ***[36:79] Say: He Who Brought them into existence at first, will Give life to them and He is Aware of all creation***'. He left having been silenced.'[3933]

في تفسير على بن ابراهيم حدثنى أبى عن سعد بن أبى سعيد عن اسحاق ابن جرير قال: قال أبو عبد الله عليه السلام: أي شئ يقول اصحابك في قول إبليس (خلقتني من نار وخلقته من طين) ؟ قلت: جعلت فداك قد قال ذلك وذكره الله في كتابه، قال: كذب إبليس يا اسحاق ما خلقه الا من طين، ثم قال: قال الله (الذى جعل لكم من الشجر الاخضر نارا فإذا أنتم منه توقدون) خلقه الله من ذلك النار ومن تلك الشجرة، والشجرة أصلها من طين.

In the commentary of Ali Bin Ibrahim, 'It has been narrated to me from Abu Saeed from Is'haq Ibn Jareer who said that,

'Abu Abdullah[asws] said: 'Which thing are your companions saying regarding the words of Iblees[la] ***[38:76] You have Created me from fire, and Created him from clay***? I said, 'May I be sacrificed for you[asws], that is what he[la] said, and Allah[azwj] Mentioned it in His[azwj] Book.' He[asws] said: 'Iblees[la] lied, O Is'haq, what was his[la] creation except from clay? Then said: 'Allah[azwj] Says ***[36:80] Who has made for you the fire from the green tree, so you are kindling from it***' Allah[azwj] Created him[la] from that fire and from that tree, and the tree originated from clay.'[3934]

[3932] التفسير المنسوب إلى الإمام العسكري (عليه السّلام): 527/ 322
[3933] الاحتجاج: 213.
[3934] Noor Al Thaqalayn – CH 36 H 90

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said,

'I heard Ali[asws] Bin Al-Husayn[asws] say: 'Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Resurrection and he see the first Resurrection (growth).'[3935]

علي بن إبراهيم، قال: قال عز و جل: أَ وَ لَيْسَ الَّذِي خَلَقَ السَّماواتِ وَ الْأَرْضَ بِقادِرٍ إلى قوله تعالى: كُنْ فَيَكُونُ قال: خزائنه في كاف و نون.

Ali Bin Ibrahim said,

'Allah[azwj] Mighty and Majestic Said ***[36:81] Is not He Who Created the skies and the earth able to Create the like of them?*** Up to His[azwj] Words ***Be, so it becomes***, said, 'He[azwj] has Treasured it (everything) in between 'Kaaf' and 'Noon' (كاف و نون)'.[3936]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله، و من الخلق؟ قال: فقال: «الإرادة من الخلق: الضمير، و ما يبدو لهم بعد ذلك من الفعل. و أما من الله تعالى فإرادته: إحداثه، لا غير ذلك، لأنه لا يروي، و لا يهم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق، فإرادة الله الفعل لا غير ذلك، يقول له: كن، فيكون. بلا لفظ، و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له، فسبحان الذي بيده ملكوت كل شيء و إليه ترجعون».

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

'I said to Abu Al-Hassan[asws], 'Inform me about the Will of Allah[azwj] and the will of the creatures?' He[asws] said: 'The will of the creatures – It is the conscience, and it leads to the act. And as for Allah[azwj] the High, His[azwj] Will – it is His[azwj] Invention. It is not other than Him[azwj], because He[azwj] does not narrate, and does not speculate, and does not think, and these are the Attributes, which are away from Him[azwj], and these are the qualities of the creatures. Allah[azwj]'s Will and the Action are not different. ***[36:82] Say to it: Be, so it becomes***. This is without the Word, and speaking by the tongue, and not by speculation, and not by thinking, and not by mood to do that, as He[azwj] has no moods. ***[36:83] So Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning***'.[3937]

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

[3935] الكافي 3: 258/ 28.
[3936] تفسير القمّي 2: 218.
[3937] الكافي 1: 85/ 3.

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

Abu Abdullah[asws] Al-Sadiq[asws] said: 'When Musa[as] went to the Toor to speak to his[as] Lord[azwj] Mighty and Majestic, said: 'Lord[azwj]!, Show me Your[azwj] Treasures.' He[azwj] Said: 'O Musa[as]! But My[azwj] Treasure is, I[azwj] Intend something, I[azwj] ***[36:82] Say to it: Be, so it becomes***.'[3938]

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

In Nahj-ul-Balagah, he[asws] said: 'He[azwj] Said when Intending the Universe "Be, and it was" – not by sound branching out, and not a call that can be heard, and it is the Speech of the Glorious, Action from Him[azwj], His[azwj] Desire and the like of it. There was no universe like that before, and if there had been one from before, it would require another god.[3939]

[3938] التوحيد: 133/ 17
[3939] Noor Al Thaqalayn – CH 36 H 93

CHAPTER 37

AL-SAFFAAT

(182 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

محمد بن يعقوب: عن محمد بن يحيى، عن موسى بن الحسن، عن سليمان الجعفري، قال: رأيت أبا الحسن (عليه السلام) يقول لابنه القاسم: «قم- يا بني- فاقرأ عند رأس أخيك وَ الصَّافَّاتِ صَفًّا حتى تستتمها» فقرأ، فلما بلغ: أَ هُمْ أَشَدُّ خَلْقاً أَمْ مَنْ خَلَقْنا قضى الفتى، فلما سجي و خرجوا، أقبل عليه يعقوب ابن جعفر، فقال له: كنا نعهد الميت إذا نزل به الموت يقرأ عنده يس وَ الْقُرْآنِ الْحَكِيمِ فصرت تأمرنا بالصافات؟ فقال: «يا بني، لم تقرأ عند مكروب من موت قط إلا عجل الله راحته».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Suleyman Al-Ja'fary who said,

'I saw Abu Al-Hassan[asws] saying to his[asws] son Al-Qasim: 'Arise, O my[asws] son, arise and recite at the head of your brother ***[37] I swear by those who draw themselves out in ranks*** until you complete it'. So he started reciting it. When he reached ***[37:11] Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created. We Created them from sticky clay***, the youth passed away.

فلما سجي و خرجوا، أقبل عليه يعقوب ابن جعفر، فقال له: كنا نعهد الميت إذا نزل به الموت يقرأ عنده يس وَ الْقُرْآنِ الْحَكِيمِ فصرت تأمرنا بالصافات؟ فقال: «يا بني، لم تقرأ عند مكروب من موت قط إلا عجل الله راحته».

So when he was covered, and we went out, Yaqoub Ibn Ja'far met him[asws], so he said to him[asws], 'Whenever death descends upon one of us, we used to recite ***[36:1] Ya Seen [36:2] I swear by the Quran the Wise***, so are you[asws] (now) ordering us (to recite*) Al-Saffaat* (Chapter 37)?' So he[asws] said: 'O my[asws] son! It does not get recited during the distress of death at all except that Allah[azwj] Hastens on its rest'.[3940]

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، قال: حدثني محمد بن أحمد بن يحيى، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الصافات في كل جمعة لم يزل محفوظا من كل آفة، مدفوعا عنه كل بلية في الحياة الدنيا، مرزوقا في الدنيا في أوسع ما يكون من الرزق، و لم يصبه في ماله و ولده و لا بدنه بسوء من شيطان رجيم، و لا من جبار عنيد، و إن مات في يومه، أو في ليلته بعثه الله شهيدا، و أماته شهيدا، و أدخله الجنة مع الشهداء في أعلى درجة من الجنة».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Hasaan, from Ismail Bin Mahran, from Al-Hassan Bin Ali, from Al-Husayn Bin Abu Al-A'ala,

'Abu Abdullah[asws] has said: 'The one who recites Surah *Al-Saffaat* every Friday, will not cease to be Protected from every illness. Every affliction would be driven away from him in the life of the world. His future sustenance in the world would be

[3940] الكافي 3: 126/ 5.

expanded. He would neither be hit regarding his wealth, and his sons, or his body, with the evil from the Accursed Satan[la], nor from a mighty tyrant. And if he were to die during its day, or during its night, Allah[azwj] would Resurrect him as a martyr, and his death would be that of a martyr, and he would enter the Paradise along with the martyrs in the lofty Level in the Paradise'.[3941]

و قال الصادق (عليه السلام): «من كتبها في إناء زجاج ضيق الرأس، و جعلها في منزله رأى الجن في منزله يذهبون و يأتون أفواجا أفواجا، و لا يضرون أحدا بشيء، و يستحم بمائها الولهان و الرجفان ليسكن ما به، إن شاء الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it in a glass container with a narrow head, and makes it to be in his house, would see the Jinn in his house going and coming in droves and droves, and not one would be hurting him with anything. And if bathed with, the infatuation and the trembling would settle down, if Allah[azwj] the High so Desires it'.[3942]

VERSES 1 - 11

وَالصَّافَّاتِ صَفًّا {1} فَالزَّاجِرَاتِ زَجْرًا {2} فَالتَّالِيَاتِ ذِكْرًا {3} إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ {4} رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ {5} إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ {6} وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ {7} لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ {8} دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ {9} إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ {10} فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ {11}

[37:1] I swear by those who draw themselves out in ranks [37:2] So the ones who drive away with a rebuke [37:3] Then those who recite, being mindful, [37:4] Surely your God is One [37:5] The Lord of the skies and the earth and what is between them, and Lord of the Easts [37:6] Surely We have adorned the sky of the world with an adornment the planets [37:7] And a protection from every rebellious Satan [37:8] They cannot listen to the exalted assembly and they are pelted at from every side [37:9] Being driven off, and for them is a perpetual Punishment [37:10] Except him who snatches a snatch, then there follows him a Blazing Fire [37:11] Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created. We Created them from sticky clay

علي بن إبراهيم: وَ الصَّافَّاتِ صَفًّا قال: الملائكة، و الأنبياء، و من صف لله و عبده فَالزَّاجِراتِ زَجْراً الذين يزجرون الناس فَالتَّالِياتِ ذِكْراً الذين يقرءون الكتاب من الناس، فهو قسم، و جوابه إِنَّ إِلهَكُمْ لَواحِدٌ رَبُّ السَّماواتِ وَ الْأَرْضِ وَ ما بَيْنَهُما وَ رَبُّ الْمَشارِقِ إِنَّا زَيَّنَّا السَّماءَ الدُّنْيا بِزِينَةٍ الْكَواكِبِ.

Ali Bin Ibrahim –

[37:1] I swear by those who draw themselves out in ranks, he said, 'The Angels, and the Prophets[as], and the ones who stand in ranks for the Sake of Allah[azwj] and worship Him[azwj] ***[37:2] So the ones who drive away with a rebuke***, the ones who are driving away the people ***[37:3] Then those who recite, being mindful*** the one who are reciting the Book from the people. So it is a Swear, and its Answer is ***[37:4] Surely your God is One [37:5] The Lord of the skies and the earth and what is***

[3941] ثواب الأعمال: 112.
[3942] Tafseer Al Burhan – H 8957

between them, and Lord of the Easts [37:6] Surely We have adorned the sky of the world with an adornment the planets'.[3943]

الطبرسي في (الاحتجاج): عن الأصبغ بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أثنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا،

Al-Tabarsy, in Al-Ihtijaj, from Al- Asbagh Bin Nabata who said:

'Amir-ul-Momineen[asws] preached to us upon the Pulpit of Al- Kufa. So he[asws] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you people! Ask me[asws], for between my[asws] ribs is the (Divine) Knowledge'. So Ibn Al-Kawa stood up and said, 'O Amir-ul-Momineen[asws], I have found in the Book of Allah[azwj] (Verses) which invalidate each other'.

قال: «ثكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟» قال: يا أمير المؤمنين، سمعته يقول: بِرَبِّ الْمَشارِقِ وَ الْمَغارِبِ و قال في آية أخرى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، و قال في آية اخرى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He[asws] said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah[azwj], (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'. He said, 'O Amir-ul-Momineen[asws]! I heard Him[azwj] Saying ***[70:40] I swear by the Lord of the Easts and the Wests***, and He[azwj] Said in another Verse ***[55:17] Lord of the two easts and Lord of the two wests***, and Said in another Verse ***[26:28] He said: The Lord of the east and the west***'.

قال: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فإن مشرق الشتاء على حدة، و مشرق الصيف على حدة، أما تعرف ذلك من قرب الشمس و بعدها؟ و أما قوله: بِرَبِّ الْمَشارِقِ وَ الْمَغارِبِ فإن لها ثلاث مائة و ستين برجا، تطلع كل يوم من برج و تغرب في آخر، فلا تعود إليه إلا من قابل في ذلك اليوم».

He[asws] said: 'May your mother be bereft of you, O Ibn Al- kawa! This is the east and this is the west. And as for His[azwj] Words ***[55:17] Lord of the two easts and Lord of the two wests***, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness? And as for His[azwj] Words ***[70:40] I swear by the Lord of the Easts and the Wests***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from a meeting in that particular day'.[3944]

ثم قال علي بن إبراهيم: حدثني أبي، و يعقوب بن يزيد، عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): لهذه النجوم التي في السماء مدائن مثل المدائن التي في الأرض، مربوطة كل مدينة إلى عمود من نور، طول ذلك العمود في السماء مسيرة مائتين و خمسين سنة».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, one of our companions,

[3943] تفسير القمّي 2: 218.
[3944] (الاحتجاج: 259) Extract

'Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] said: 'For these stars which are in the sky are cities as there are cities in the earth. Each city is linked to a column of Light. The length of that column in the sky is a travel distance of two hundred and fifty years'.

قوله: وَ حِفْظاً مِنْ كُلِّ شَيْطانٍ مارِدٍ قال: المارد: الخبيث، لا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلى وَ يُقْذَفُونَ مِنْ كُلِّ جانِبٍ دُحُوراً يعني الكواكب التي يرمون بها وَ لَهُمْ عَذابٌ واصِبٌ أي واجب، و قوله: إِلَّا مَنْ خَطِفَ الْخَطْفَةَ يعني يسمعون الكلمة فيحفظونها فَأَتْبَعَهُ شِهابٌ ثاقِبٌ، و هو ما يرمون به فيحترقون.

His[azwj] Words ***[37:7] And a protection from every rebellious Satan***, he[asws] said: 'The rebellious – the evil ***[37:8] They cannot listen to the exalted assembly and they are pelted at from every side [37:9] Being driven off***, meaning the planets which they pass by ***and for them is a perpetual Punishment***, i.e., obligatory. And His[azwj] Words ***[37:10] Except him who snatches a snatch***, meaning he overhears the speech, and remembers it ***then there follows him a Blazing Fire***, and it is what they are being pelted with, so they get burnt'.[3945]

شرف الدين النجفي: مما نقل من خط الشيخ أبي جعفر الطوسي (رحمه الله) من كتاب (مسائل البلدان)، رواه بإسناده عن أبي محمد الفضل بن شاذان، يرفعه إلى جابر بن يزيد الجعفي، عن رجل من أصحاب أمير المؤمنين (عليه السلام)، قال: دخل سلمان الفارسي (رضي الله عنه) على أمير المؤمنين (عليه السلام) فسأله عن نفسه، فقال: «يا سلمان، أنا الذي دعيت الأمم كلها إلى طاعتي فكفرت، فعذبت بالنار، و أنا خازنها عليهم، حقا أقول- يا سلمان- أنه لا يعرفني أحد حق معرفتي إلا كان معي في الملأ الأعلى».

Sharaf Al-Deen Al-Najafi, from what had been copied from the writing of the Sheykh Abu Ja'far Al-Toosi, from the book 'Al-Masa'il Al-Bildaan', reporting by his chain, from Abu Muhammad Al-FazAl-Bin Shazaan, raising it to Jabir Bin Yazeed Al-Ju'fy,

A man from the companions of Amir-ul-Momineen[asws], said, 'Salman Al-Farsy[ar] came up to Amir-ul-Momineen[asws], and he[ar] asked him[asws] about himself[asws], so he[asws] said: 'O Salman[ar]! I[asws] am the one who invited all the nations to my[asws] obedience, but they denied (كفرت), therefore they were Punished by the Fire, and I[asws] am a Keeper over them, truly. I[asws] am saying – O Salman[ar] – <u>no one has understood me[asws] with the true understanding of mine except the one who was with me[asws] in the ***[37:8] exalted assembly*** (الملأ الأعلى)</u>'.[3946]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: عَذابٌ واصِبٌ أي دائم موجع، قد خلص إلى قلوبهم، و قوله: شِهابٌ ثاقِبٌ أي مضيء، إذا أضاء فهو ثقوبه».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] having said: '***[37:9] and for them is a perpetual Punishment***, i.e., permanent, painful ending up to their hearts. And His[azwj] Words ***[37:10] a Blazing Fire***, i.e., illuminated, when it is lit, so it is its fire'.[3947]

[3945] تفسير القمّي 2: 218
[3946] تأويل الآيات 2: 504/ 4
[3947] تفسير القمّي 2: 221

علي بن إبراهيم، قال: حكى أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)- و ذكر حديث معراج النبي (صلى الله عليه و آله)، إلى أن قال (صلى الله عليه و آله): «فصعد جبرئيل، و صعدت معه إلى السماء الدنيا، و عليها ملك يقال له إسماعيل، و هو صاحب الخطفة التي قال الله عز و جل: إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهابٌ ثاقِبٌ و تحته سبعون ألف ملك، تحت كل ملك سبعون ألف ملك».

Ali Bin Ibrahim said, 'My father told me, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah[asws] – and mentioned a Hadeeth of the Ascension of the Prophet[saww], until he[saww] said: 'So Jibraeel [as] ascended, and I[saww] ascended with him[as] to the sky of the world, and allocated to it was an Angel called Ismaeel, and he was in charge of the 'الخطفة' which Allah[azwj] the Mighty and Majestic Speaks about ***[37:10] Except him who snatches a snatch, then there follows him a Blazing Fire***, and underneath it were seventy thousand Angels, underneath each of the Angels were seventy thousand Angels'.[3948]

علي بن إبراهيم: قوله: فَاسْتَفْتِهِمْ أَ هُمْ أَشَدُّ خَلْقاً أَمْ مَنْ خَلَقْنا إِنَّا خَلَقْناهُمْ مِنْ طِينٍ لازِبٍ يعني يلصق باليد.

Ali Bin Ibrahim –

His[azwj] Words ***[37:11] Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created. We Created them from sticky clay***, meaning, Pasted by the Hand'.[3949]

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسن، عن النضر بن شعيب، عن عبد الغفار الجازي، عن أبي عبد الله (عليه السلام) قال: «إن الله عز و جل خلق المؤمن من طينة الجنة، و خلق الكافر من طينة النار».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Al-Nazar Bin Shuayb, from Abdul Ghaffar Al-Jazy,

'Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic Created the Believer from the clay of the Paradise, and Crated the Infidel from the clay of the Fire'.

و قال: «إذا أراد الله عز و جل بعبد خيرا طيب روحه و جسده، فلا يسمع شيئا من الخير إلا عرفه، و لا يسمع شيئا من المنكر إلا أنكره».

And he[asws] said: 'When Allah[azwj] Mighty and Majestic Intends good for a servant, He[azwj] Makes goodly his spirit, and his body, so he does not hear anything from the good except that he recognises it as such, and does not hear anything evil except that he rejects it'.

قال: و سمعته يقول: «الطينات ثلاث: طينة الأنبياء، و المؤمن من تلك الطينة، إلا أن الأنبياء هم من صفوتها، هم الأصل و لهم فضلهم، و المؤمنون الفرع من طين لازب، كذلك لا يفرق الله عز و جل بينهم و بين شيعتهم».

He (the narrator) said, 'And I heard him[asws] saying: 'The clays are of three types – Clay of the Prophets[saww], and the Believer is from that clay, except that the Prophets[as] are from its essence, and they[as] are its origin and for them[as] is the preference. And the Believers are the branch from the ***[37:11] sticky clay***, and thus Allah[azwj] does not Differentiate between them[as] and their[as] Shiah'.

[3948] تفسير القمي 2: 4.
[3949] تفسير القمي 2: 221.

و قال: «طينة الناصب من حمأ مسنون، و أما المستضعفون فمن تراب، لا يتحول مؤمن عن إيمانه، و لا ناصب عن نصبه، و لله المشيئة فيهم».

And he[asws] said: 'The clay of the Hostile One (الناصب) is from black mud. And as for the weak ones, so it is from the dust. The Believer does not change from his belief, nor does the Hostile One from his hostility, for Allah[azwj] is the Will with regards to them'.[3950]

VERSES 12 - 20

بَلْ عَجِبْتَ وَيَسْخَرُونَ {12} وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ {13} وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ {14} وَقَالُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ {15} أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {16} أَوَآبَاؤُنَا الْأَوَّلُونَ {17} قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ {18} فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ {19} وَقَالُوا يَا وَيْلَنَا هَٰذَا يَوْمُ الدِّينِ {20}

[37:12] But, you wonder, while they are mocking [37:13] And when they are reminded, they pay no heed [37:14] And when they see a Sign they incite one another to scoff, [37:15] And they say: This is nothing but clear sorcery [37:16] What! When we are dead and have become dust and bones, shall we then be revived [37:17] Or our forefathers? [37:18] Say: Yes! And you shall be humiliated [37:19] But rather, it shall only be a single cry, when lo! They shall behold [37:20] And they shall say: O woe unto us! This is the Day of the Religion

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن النضر بن سويد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ قالُوا يا وَيْلَنا هذا يَوْمُ الدِّينِ: «يعني يوم الحساب».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Al-Nazar Bin Suweyd, from Abu Baseer, who has narrated:

'Abu Abdullah[asws] regarding His[azwj] Words ***[37:20] O woe unto us! This is the Day of the Religion***, he[asws] said: 'Meaning the Day of the Reckoning'.[3951]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said:

'I heard Ali[asws] Bin Al-Husayn[asws] say; 'Wonder of all wonders to the one who denies the death and he sees one dies every day and night, and wonder of all wonders to the one who denies the next resurrection and he see the first resurrection (growth).'[3952]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن

[3950] الكافي 2: 2/ 2.
[3951] تفسير القمّي 1: 28.
[3952] الكافي 3: 258/ 28.

أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة،

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Qureysh raised objections to Rasool-Allah[saww], among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed.

و أبي «1» بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟! فأنزل الله تعالى: وَ ضَرَبَ لَنا مَثَلًا وَ نَسِيَ خَلْقَهُ قالَ مَنْ يُحْيِ الْعِظامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَها أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Abayy Bin Khalaf walked towards him[saww] and he had a large bone in his hand, opened his hand, then blew it away and said, 'You[saww] are claiming that your[saww] Lord[azwj] will give life to this after what you[saww] see?'[3953]

VERSES 21 - 23

هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {21} احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ {22} مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ {23}

[37:21] This is the Day of the Decision which you were belying [37:22] There will Gather together those who were unjust and their wives, and what they were worshipping [37:23] Besides Allah, so lead them to the path of the Blazing Fire

علي بن إبراهيم، و قوله: احْشُرُوا الَّذِينَ ظَلَمُوا وَ أَزْواجَهُمْ، قال: الذين ظلموا آل محمد حقهم، و أزواجهم. قال: يعني أشباههم وَ ما كانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلى صِراطِ الْجَحِيمِ.

Ali Bin Ibrahim –

And His[azwj] Words ***[37:22] There will Gather together those who were unjust***, to the Progeny[asws] of Muhammad[saww] of their[asws] rights, ***and their wives***. Meaning, those that resemble them ***and what they were worshipping [37:23] Besides Allah, so lead them to the path of the Blazing Fire***'.[3954]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَاهْدُوهُمْ إِلى صِراطِ الْجَحِيمِ، يقول: «ادعوهم إلى طريق الجحيم».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

[3953] الأمالي (Extract) 1: 18.
[3954] تفسير القمّي 2: 222.

'Abu Ja'far[asws] regarding His[azwj] Words ***[37:23] so lead them to the path of the Blazing Fire***, He[azwj] is Saying; "Call them to the Path of the Blazing Fire".[3955]

VERSE 24

وَقِفُوهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ {24}

[37:24] And pause them, for they shall be questioned

قال رسول الله (صلى الله عليه وآله): أخبر الله تعالى أن من لا يؤمن بالقرآن، فما آمن بالتوراة، لان الله تعالى أخذ عليهم الايمان بهما، لا يقبل الايمان بأحدهما إلا مع الايمان بالآخر. فكذلك فرض الله الايمان بولاية علي بن أبي طالب (عليه السلام) كما فرض الايمان بمحمد فمن قال: آمنت بنبوة محمد وكفرت بولاية علي (عليه السلام) فما آمن بنبوة محمد.

Rasool-Allah[saww] said: 'Allah[azwj] the High has Informed that the one who does not believe in the Quran, has not believed in the Torah because Allah[azwj] the High has Told them to have faith in both of them, and will not Accept belief in only one of them except when it is with the other as well. Similarly, Allah[azwj] has Obligated belief in the Wilayah of Ali Bin Abu Talib[asws] just as He[azwj] has Obligated belief in Muhammad[saww]. <u>If one says that he believes in the Prophet-hood of Muhammad[saww] and rejects the Wilayah of Ali[asws], has not believed in the Prophet-hood of Muhammad[saww]</u>'.

إن الله تعالى إذا بعث الخلائق يوم القيامة نادى منادي ربنا نداء تعريف الخلائق في إيمانهم وكفرهم، فقال: " الله أكبر، الله أكبر " ومناد آخر ينادي: " معاشر الخلائق ساعدوه على هذه المقالة ": فأما الدهرية والمعطلة فيخرسون عن ذلك ولا تنطلق ألسنتهم، ويقولها سائر الناس من الخلائق، فيمتاز الدهرية ـ والمعطلة ـ من سائر الناس بالخرس.

When Allah[azwj] Resurrect the creatures on the Day of Judgement, a Caller will call out from our Lord[azwj] such a call which will differentiate them by their belief and infidelity. He will Call out: 'Allah[azwj] is Great, Allah[azwj] is Great!' Another Caller will Call out: 'O group of people! Join in with this call'. The atheists will become dumb and will not be able to join in with this call and their tongues would not speak, and the rest of the people will call out, and thus will be separated from them due to their silence.

ثم يقول المنادى: " أشهد أن لا إله إلا الله " فيقول الخلائق كلهم ذلك إلا من كان يشرك بالله تعالى من المجوس والنصارى وعبدة الاوثان فانهم يخرسون فيبينون بذلك من سائر الخلائق.

Then the Caller will Call out: 'I testify that there is no God except for Allah[azwj]!'. All the people will join in with this call except for those who associated with Allah[azwj] from the Magians and the Christians and the idol worshippers who will remain silent and be differentiated from the rest of the creatures.

ثم يقول المنادى: " أشهد أن محمدا رسول الله " فيقولها المسلمون أجمعون ويخرس عنها اليهود والنصارى وسائر المشركين.

Then the Caller will Call out: 'I testify that Muhammad[saww] is the Rasool-Allah[saww]'. The Muslims will all join in except for the Jews and the Christians and the rest of the polytheists and thus be differentiated from them'.

[3955] تفسير القمّي 2: 222.

ـ في ان عليا (عليه السلام) قسيم الجنة والنار: ـ ثم ينادى من آخر عرصات القيامة: ألا فسوقوهم إلى الجنة ـ لشهادتهم لمحمد (صلى الله عليه وآله) بالنبوة ـ فاذا النداء من قبل الله تعالى: ـ لا، بل ـ (وقفوهم إنهم مسؤلون) يقول الملائكة الذين قالوا " سوقوهم إلى الجنة لشهادتهم لمحمد (صلى الله عليه وآله) بالنبوة ": لماذا يوقفون يا ربنا؟

In the matter of Ali[asws] being the Divider of the Garden and the Fire – Then a caller will call out from another place on the plains of the Day of Judgment: 'Take them all towards the Paradise' – for bearing witness to the Prophet-hood of Muhammad[saww] – There will come a call from Allah[azwj]: 'No, but ***[37:24] And pause them, for they shall be questioned*** The Angels who said: 'We are taking them to Paradise for their testimony of the Prophet-hood of Muhammad[saww]', would say: 'Why are You[azwj] Pausing them, O our Lord[azwj]?'

فاذا النداء من قبل الله تعالى: ـ قفوهم ـ إنهم مسؤلون عن ولاية علي بن أبي طالب وآل محمد، يا عبادي وإمائي إني أمرتهم مع الشهادة بمحمد بشهادة اخرى، فان جاءوا بها فعظموا ثوابهم، وأكرموا مآبهم وإن لم يأتوا بها لم تنفعهم الشهادة لمحمد (صلى الله عليه وآله) بالنبوة ولا لي بالربوبية، فمن جاء بها فهو من الفائزين، ومن لم يأت بها فهو من الهالكين.

There will come a call from Allah[azwj] the High: 'Pause them, for they have to be questioned about the Wilayah of Ali Bin Abu Talib[asws] and the Progeny[asws] of Muhammad[saww]. O My[azwj] male servants and female servants! I[azwj] had Commanded for you to testify to another testimony along with testifying for the Prophet-hood of Muhammad[saww]. So if they have come with it, Magnify their Rewards, and Honour their return, and if they have not come with it, their testifying to the Prophet-hood of Muhammad[saw] and testifying to My[azwj] Lordship will not benefit them. So the one who come with this, would be of the successful ones, and the one who does not come with it, so he would be of the destroyed ones'.

قال: فمنهم من يقول: قد كنت لعلي بن أبي طالب بالولاية شاهدا، ولآل محمد محبا، وهو في ذلك كاذب يظن أن كذبه ينجيه، فيقال له: سوف نستشهد على ذلك عليا. فتشهد أنت يا أبا الحسن، فتقول: الجنة لاوليائي شاهدة، والنار على أعدائي شاهدة. فمن كان منهم صادقا خرجت إليه رياح الجنة ونسيمها فاحتملته، فأوردته علالي الجنة وغرفها وأحلته دار المقامة من فضل ربه لا يمسه فيها نصب ولا يمسه فيها لغوب. ومن كان منهم كاذبا جاءته سموم النار وحميمها وظلها الذي هو ثلاث شعب لا ظليل ولا يغني من اللهب فتحمله، فتعرفعه في الهواء، وتورده في نار جهنم.

He[saww] said: 'And from them there will be one who would say: I used to testify to the Wilayah of Ali Bin Abu Talib[asws] and used to be one that loved the Progeny[asws] of Muhammad[saww]'. And he will be bearing a false witness thinking that he will be saved by his lie. It will be said to him: 'Soon We will take witness of Ali[asws] on that which you say. Do you bear witness to this O Abu Al-Hassan[asws]?' He[asws] will say: 'The Paradise will testify for those in my[asws] Wilayah, and the Fire will testify to my[asws] enemies. So the one from them who speaks the truth, the breeze of The Paradise would come to him and lift him towards the Paradise and its rooms and houses built for them by the Grace of their Lord[azwj]. Neither difficulties nor weariness will touch them therein. And the one who is false, the toxic fumes of the Fire which will be three-pronged, which will neither provide shade nor protect them, will carry them and would be taking them into the Fire of Hell'.

قال رسول الله (صلى الله عليه وآله): فلذلك أنت قسيم ـ الجنة و ـ النار، تقول لها: هذا لي وهذا لك.

Rasool-Allah[saww] said: 'So that is why you[asws] are the Divider between the Paradise and the Fire for you[asws] will say to it: 'This one is for me[asws] and that one is for you'.[3956]

وعنه: عن محمد بن عمر الحافظ الجعابي، قال: حدثني عبد الله بن محمد بن سعيد بن زياد من أصل كتابه، قال: حدثنا أبي، قال: حدثنا حفص بن عمر العمري، قال: حدثنا عصام بن طليق، عن أبي هارون، عن أبي سعيد، عن النبي (صلى الله عليه و آله) في قول الله عز و جل: وَ قِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ، قال: «عن ولاية علي، ما صنعوا في أمره و قد أعلمهم الله عز و جل أنه الخليفة من بعد رسوله».

And from him, from Muhammad Bin Umar Al-Hafiz Al-Ja'any, from Abdullah Bin Muhammad Bin Saeed Bin Ziyad from the originAl-of his book, from his father, from Hafs Bin Umar Al-Amary, from Asaam Bin Taleyq, from Abu Haroun, from Abu Saeed,

'The Prophet[saww] regarding the Words of Allah[azwj] Mighty and Majestic ***[37:24] And pause them, for they shall be questioned***, said: 'About the Wilayah of Ali[asws], what they did regarding his[asws] matter, and Allah[azwj] Mighty and Majestic had Made it Known to them that he[asws] was the Caliph from after His[azwj] Rasool[saww]'.[3957]

أبو الحسن الشاذاني: عن أبي سعيد الخدري، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «إذا كان يوم القيامة أمر الله تعالى ملكين يقعدان على الصراط، فلا يجوز أحد إلا ببراءة علي بن أبي طالب، و من لم تكن له براءة أمير المؤمنين أكبه الله على منخريه في النار، و ذلك قوله تعالى: وَ قِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ».

Abu Al-Hassan Al-Shazany, from Abu Saeed Al-Khudry who said,

'I heard Rasool-Allah[saww] saying: 'When it will be the Day of Judgement, Allah[azwj] the High would Command two Angels to be seated upon the Bridge (الصراط). So they would not allow anyone (to pass) except with an approval of Ali[asws] Bin Abu Talib[asws]. And the one who does not have an approval of Amir-ul-Momineen[asws], Allah[azwj] would Have him to be grabbed by his nostrils and flung into the Fire, and these are the Words of the High ***[37:24] And pause them, for they shall be questioned***'.

قلت: فداك أبي و أمي- يا رسول الله- ما معنى البراءة التي أعطاها علي؟ فقال: «مكتوب: لا إله إلا الله، محمد رسول الله، و أمير المؤمنين علي بن أبي طالب وصي رسول الله».

I said, 'May my father and my mother be sacrificed for you[saww], O Rasool-Allah[saww]! What is the meaning of the 'approval' which Ali[asws] would be giving out?' So he[saww] said: 'A written (permit) – 'There is no god except for Allah[azwj], Muhammad[saww] is Rasool-Allah[saww], and Amir-ul-Momineen[asws] Ali[asws] Bin Abu Talib[asws] is the successor[asws] of Rasool-Allah[saww]'.[3958]

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثنا أبو الفضل محمد بن هاشم الهاشمي صاحب الصلاة بسر من رأى، قال: حدثنا أبي هاشم بن القاسم، قال: حدثنا محمد بن زكريا بن عبد الله الجوهري البصري، عن عبد الله بن المثنى، عن ثمامة بن عبد الله بن أنس بن مالك، عن أبيه، عن جده، عن النبي (صلى الله عليه و آله)، قال: «إذا كان يوم القيامة، و نصب الصراط على جهنم، لم يجز عليه إلا من معه جواز فيه ولاية علي بن أبي طالب، و ذلك قوله تعالى: وَ قِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ، يعني عن ولاية علي بن أبي طالب».

[3956] Tafseer Imam Hassan Al Askari[asws] – S 276
[3957] معاني الأخبار: 67/ 7.
[3958] مائة منقبة: 36/ 16

Al-Sheykh in his Amaali, from Abu Muhammad Al-Faham, from Abu Al-FazAl-Muhammad Bin Hashim bin Hisham Al-Hasimy the Prayer leader at Sur Man Rayy, from Abu hashim Bin Al-Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al-Jowhary Al-Basry, from Abdullah Bin Al-Masny, from Samamat Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

(It has been narrated) from the Prophet[saww] having said: 'When it will be the Day of Judgement, and the Bridge would be Established over Hell, no one would be permited to cross over it except the one with whom would be a permit in which is the Wilayah of Ali[asws] Bin Abu Talib[asws], and these are the Words of the High ***[37:24] And pause them, for they shall be questioned***, meaning about the Wilayah of Ali[asws] Bin Abu Talib[asws]'.[3959]

ويعضده: ما رواه محمد بن مؤمن الشيرازي رحمه الله: في كتابه حديثا يرفعه باسناده إلى ابن عباس قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أمر الله مالكا أن يسعر النيران السبع، ويأمر رضوان أن يزخرف الجنان الثمان، ويقول: يا ميكائيل مد الصراط على متن جهنم ويقول: يا جبرئيل أنصب ميزان العدل تحت العرش، ويقول: يا محمد قرب امتك للحساب

And it is supported by what has been rerpoted by Muhammad Bin Mo'min Al-Sheyrazi, in his book, narrating by an unbroken chain going up to Ibn Aabas who said,

'Rasool-Allah[saww] said: 'When it will be the Day of Judgement, Allah[azwj] would Command An Angel to Inflam the seven Fires, and Command Rizwaan that he should decorate the eight Gardens, and He[azwj] Would be Saying: "O Mikaeel[as]! Extend the Bridge over the Hell!" and He[azwj] would be Saying: "O Jibraeel[as]! Establish the Scale of Justice underneath the Throne!" and He[azwj] would be Saying: "O Muhammad[saww]! Bring your[saww] community near for the Reckoning!"

ثم يأمر الله تعالى أن يعقد على الصراط سبع قناطر طول كل قنطرة سبعة عشر ألف فرسخ، وعلى كل قنطرة سبعون ألف ملك يسألون هذه الامة نساءهم ورجالهم على القنطرة الاولى عن ولاية أمير المؤمنين وحب أهل بيت محمد صلى الله عليه وآله. فمن أتى به جاز القنطرة كالبرق الخاطف، ومن لا يحب أهل بيته سقط على أم رأسه في قعر جهنم، ولو كان معه من أعمال البر عمل سبعين صديقا.

Then Allah[azwj] the High would Comman that he[saww] should hold seven arches upon the Brigde, the length of each arch being of ten thousand Farsakhs, and upon each of the arch would be seven thousand Angels questioning this community, their women and their men, upon the first arch, about the Wilayah of Amir-ul-Momineen[asws] and the love for the People[asws] of the Household of Muhammad[saww]. So the one who comes with it, would pass over the arch like a streak of lightning, and the one who does not love the People[asws] of his[saww] Household would be flung headlong into the bottom of the Hell, even if he had with him the righteous deeds performed by seventy friends'.[3960]

في اعتقادات الامامية للصدوق رحمه الله قال زرارة للصادق عليه السلام: ما تقول يا سيدى في القضاء والقدر ؟ قال عليه السلام: أقول ان الله تبارك وتعالى إذا جمع العباد يوم القيامة سئلهم عما عهد إليهم ولم يسألهم عما قضى عليهم.

In Al-Itiqadaat Al-Imamiya of Sheykh Al-Sadouq –

[3959] الأمالي 1: 296.
[3960] Taweel Al Ayaat Al Zaahira – CH 37 H 4

Zurara said to Al-Sadiq[asws], 'What are you[asws] saying, O my Master[asws], regarding the Ordained and the fate?' He[asws] said: 'I[asws] am saying that Allah[azwj] Blessed and High, when He[azwj] Gathers the servants on the Day of the Judgement, will Question them about what He[azwj] Covenanted against them, and will not Question them about what had been Ordained against them'.[3961]

VERSES 25 - 42

مَا لَكُمْ لَا تَنَاصَرُونَ {25} بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ {26} وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ {27} قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ {28} قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ {29} وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۖ بَلْ كُنْتُمْ قَوْمًا طَاغِينَ {30} فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَائِقُونَ {31} فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ {32} فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ {33} إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {34} إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ {35} وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ {36} بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ {37} إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ {38} وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {39} إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {40} أُولَٰئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ {41} فَوَاكِهُ ۖ وَهُمْ مُكْرَمُونَ {42}

[37:25] What is the matter with you that you are not helping each other? [37:26] But, On that Day they shall be submissive [37:27] And some of them shall advance towards others, questioning each other [37:28] They shall say: Surely you used to come to us from the right side [37:29] They shall say: But, you did not become Believers [37:30] And we had no authority over you, but you were an inordinate people [37:31] So the Sentence of our Lord has come True against us: (now) we shall be tasting (Punishment) [37:32] So we led you astray, we ourselves were erroneous [37:33] So they shall on that Day be sharers in the Punishment [37:34] That is how We Deal with the criminals [37:35] Surely they used to behave arrogantly when it was said to them: There is no god except for Allah [37:36] And were saying: Shall we give up our gods for the sake of a insane poet?

[37:37] But, he has come with the Truth and ratified the Rasools [37:38] You will be tasting the painful Punishment [37:39] And you shall not be Recompensed with except (for) what you had been doing [37:40] Except for the sincere servants of Allah [37:41] For them is a known sustenance [37:42] Fruits, and they shall be Honoured

في تفسير علی بن ابراهيم: قالوا انكم كنتم تأتوننا عن اليمين يعنى فلانا وفلانا قالوا بل لم تكونوا مؤمنين.

In Tafseer of Ali Bin Ibrahim (Qummi) –

[37:28] They shall say: Surely you used to come to us from the right side Meaning so and so and so and so ***[37:29] They shall say: But, you did not become Believers***'.[3962]

وعنه، في (أماليه)، قال: أخبرني محمد بن محمد، قال: أخبرني أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني أبي، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي حمزة الثمالي، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لا تزول قدم عبد مؤمن يوم القيامة من بين يدي الله عز و جل حتى يسأله عن أربع خصال: عمرك، فيما أفنيته؟ و جسدك، فيما أبليته؟ و مالك، من أين اكتسبته، و أين وضعته؟ و عن حبنا أهل البيت

[3961] Tafseer Noor Al Saqalayn – CH 37 H 15
[3962] Tafseer Noor Al Saqalayn – CH 37 H 27

And from him, in his Amaali, said, 'Muhammad Bin Muhammad informed me, from Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiya, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Abu Hamza Al-Sumaly,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali[asws] having said: 'Rasool-Allah[saww] said: 'The feet of a Believing servant would not move on the Day of Judgement from in front of Allah[azwj] Mighty and Majestic until he is asked about four things – Your life, regarding what you wasted it? And your body – regarding what did you indulge it in? And your wealth – from where did you attain it, and where did you place it? And about the love for us[asws], the People[asws] of the Household'.

. فقال رجل من القوم: و ما علامة حبكم، يا رسول الله؟ فقال: محبة هذا، و وضع يده على رأس علي بن أبي طالب».

So a man from the people said, 'And what is the sign of your[saww] love, O Rasool-Allah[saww]?' So he[saww] said: 'The love for this one' – and placed his[saww] hand upon the head of Ali[asws] Bin Abu Talib[asws]'.[3963]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، قال: قوله: أُولئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ فَواكِهُ وَ هُمْ مُكْرَمُونَ، قال: «يعلمه الخدام، فيأتون به إلى أولياء الله قبل أن يسألوهم إياه».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany,

'Abu Ja'far[asws] having said: 'His[azwj] Words ***[37:41] For them is a known sustenance***, he[asws] said: 'The servants know of it, so they bring it to the friend of Allah[azwj] before he even asks them for it'.

و أما قوله عز و جل: فَواكِهُ وَ هُمْ مُكْرَمُونَ، قال: «فإنهم لا يشتهون شيئا في الجنة إلا أكرموا به».

And as for the Words of the Mighty and Majestic ***[37:42] Fruits, and they shall be Honoured***, he[asws] said: 'They will not desire anything in the Paradise, except that they will be honoured with it'.[3964]

VERSES 43 - 57

فِي جَنَّاتِ النَّعِيمِ {43} عَلَىٰ سُرُرٍ مُتَقَابِلِينَ {44} يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ {45} بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ {46} لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ {47} وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ {48} كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ {49} فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ {50} قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ {51} يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ {52} أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ {53} قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ {54} فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ {55} قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ {56} وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ {57}

[37:43] In Gardens of Bliss [37:44] On thrones, facing each other [37:45] A bowl of spring water shall be made to go round them [37:46] White, delicious to those who drink [37:47] There shall be no trouble in it, nor shall they be exhausted therewith [37:48] And with them shall be those who restrain the eyes [37:49] As if they were eggs carefully protected. [37:50] Then some of them shall advance to others, questioning each other [37:51] A speaker from

[3963] أمالي الطوسي 1: 124
[3964] الكافي 8: 95/ 69.

among them shall say: Surely I had a comrade of mine [37:52] Who said: What! Are you of those who accept (the truth)? [37:53] What! When we are dead and have become dust and bones, shall we then be certainly brought to Account? [37:54] He shall say: Will you look down? [37:55] Then he would look down and see him in the midst of Hell [37:56] He shall say: By Allah! You had almost caused me to perish [37:57] And had it not been for the Favour of my Lord, I would certainly have been among those brought there

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ، يقول: «في وسط الجحيم».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] regarding His[azwj] Words ***[37:54] He shall say: Will you look down? [37:55] Then he would look down and see him in the midst of Hell***, said: 'In the middle of the Blazing Fire'.[3965]

VERSES 58 - 78

أَفَمَا نَحْنُ بِمَيِّتِينَ {58} إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ {59} إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ {60} لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ {61} أَذَٰلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ {62} إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ {63} إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ {64} طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ {65} فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ {66} ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ {67} ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ {68} إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ {69} فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ {70} وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ {71} وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ {72} فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ {73} إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {74} وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ {75} وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76} وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ {77} وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {78}

[37:58] Is it then that we are not going to die [37:59] Except our first death? And we shall not be Punished [37:60] Most surely this is the mighty success [37:61] For the like of this then let the workers work [37:62] Is that better as an entertainment or the tree of Zaqqum? [37:63] We have made it to be a trial for the unjust [37:64] It is a tree which comes out in the bottom of the Blazing Fire [37:65] Its produce is as it were the heads of the Devils [37:66] Then they shall eat from it and fill (their) bellies with it [37:67] Then most surely they shall have after it to drink of a mixture prepared in boiling water [37:68] Then their return shall be to Blazing Fire [37:69] They found their fathers having gone astray [37:70] So in their footsteps they were hastened on [37:71] And most of the former ones before them went astray [37:72] And We Sent warners among them [37:73] Then see how was the end of those warned [37:74] Except for the sincere servants of Allah [37:75] And Nuh did call upon Us, so the most excellent Responders are We [37:76] And We Delivered him and his people from the great distress [37:77] And We Made his offspring to be the survivors. [37:78] And We perpetuated to him (praise) among the later generations

ثم قال رسول الله (صلى الله عليه وآله): " أذلك خير نزلا؟ أم شجرة الزقوم " المعدة لمخالفي أخي ووصيي علي بن أبي طالب (عليه السلام).

[3965] تفسير القمّي 2: 222

Then Rasool-Allah[saww] said: ***[37:62] Is that better as an entertainment or the tree of Zaqqum?*** which has been prepared to the adversaries of my[saww] brother[asws] and successor[asws] Ali[asws] Ibn Abu Talib[asws]?"[3966]

الحسين بن سعيد في كتاب (الزهد): عن النضر بن سويد، عن درست، عن أبي المغرا، عن أبي بصير، قال: لا أعلمه ذكره إلا عن أبي جعفر (عليه السلام)، قال: «إذا أدخل الله أهل الجنة الجنة و أهل النار النار، جيء بالموت في صورة كبش حتى يوقف بين الجنة و النار. قال: ثم ينادي مناد يسمع أهل الدارين جميعا: يا أهل الجنة، يا أهل النار.

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Nazar Bin Suweyd, from Darast, from Abu Al-Magra, from Abu Baseer who said,

'I do know that it has been mentioned from Abu Ja'far[asws] having said: 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the death would be brought in an image of a ram until it is paused to be in between the Paradise and the Fire. Then a Caller would Call out which all the dwellers would hear: 'O people of the Paradise! O people of the Fire!'

فإذا سمعوا الصوت أقبلوا: قال، فيقال لهم: أ تدرون ما هذا؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا. قال: فيقول أهل الجنة: اللهم لا تدخل الموت علينا. قال: و يقول أهل النار: اللهم أدخل الموت علينا. قال: ثم يذبح كما تذبح الشاة». قال: «ثم ينادي مناد: لا موت أبدا، أيقنوا بالخلود.

So when they hear the voice, they would respond to it, and it would be said to them: 'Do you all know what this is? This is the death, which you used to fear from in the world! So the people of the Paradise would say, 'Our Allah[azwj]! Do not let the death to enter to be with us'. And the people of the Fire would be saying, 'Our Allah[azwj]! Enter the death to be with us'. Then it would be slaughtered the like slaughtering of the sheep'. Then the Caller would Call out: 'There no death any more, forever, so be certain of the immortality'.

قال: فيفرح أهل الجنة فرحا لو كان أحد يومئذ يموت من فرح لماتوا، قال: ثم قرأ هذه الآية: أَ فَما نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَتَنَا الْأُولى وَ ما نَحْنُ بِمُعَذَّبِينَ إِنَّ هذا لَهُوَ الْفَوْزُ الْعَظِيمُ لِمِثْلِ هذا فَلْيَعْمَلِ الْعامِلُونَ

He[asws] said: 'So the people of the Paradise would be so overjoyed, that if one of them could have died of happiness, he would have'. Then he[asws] recited this Verse ***[37:58] Is it then that we are not going to die [37:59] Except our first death? And we shall not be Punished [37:60] Most surely this is the mighty success [37:61] For the like of this then let the workers work***'.

قال: و يشهق أهل النار شهقة لو كان أحد ميتا من شهيق لماتوا، و هو قول الله عز و جل: وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ».

He[asws] said: 'And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah[azwj] Mighty and Majestic ***[19:39] And warn them of the Day of intense regret, when the matter shall have been Decided***'.[3967]

في مجمع البيان (ان شجرة الزقوم) الآية روى ان قريشا لما سمعت هذه الآية، قالت: ما نعرف هذه الشجرة، قال ابن الزبعرى: الزقوم بكلام البربر التمر والزبد، وفى رواية بلغة اليمن، فقال أبو جهل لجاريته: يا جارية زقمينا فاتته الجارية

[3966] Tafseer Imam Hassan Al Askari[asws] – S 64
[3967] الزهد: 100/ 273.

بتمر وزبد، فقال لاصحابه: تزقموا بهذا الذى يخوفكم به محمد فيزعم أن النار تنبت الشجر، والنار تحرق الشجر، فأنزل الله سبحانه انا جعلناها فتنة للظالمين.

In Majma Al-Bayan –

About the Verse ***[37:62] Is that better as an entertainment or the tree of Zaqqum?*** – It is reported that when Quresyh heard this Verse, they said, 'We do not understand this tree'. Ibn Al-Zab'ary said, '*Al-Zaqqum* in the speech of the Berbers is the dates and the butter, and in a report of Al-Yemen'. So Abu Jahl said to his maid, 'O maid! Give us Zaqqum'. So the maid came with the dates and butter, so he said to his companion, 'Let us partake from this Zaqqum which Muhammad[as] is scaring you with, for he[saww] is alleging that the tree would grow in the Fire, and the Fire incinerates the tree'. So Allah[azwj] the Glorious Revealed ***[37:63] We have made it to be a trial for the unjust***'.[3968]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ جَعَلْنا ذُرِّيَّتَهُ هُمُ الْباقِينَ، يقول: «الحق، و النبوة، و الكتاب، و الإيمان في عقبه، و ليس كل من في الأرض من بني آدم من ولد نوح،

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] regarding His[azwj] Words ***[37:77] And We Made his offspring to be the survivors***, he[asws] said: 'The Truth, and the Prophet-hood, and the Book, and the Faith to be in his[as] posterity, <u>and it is not that everyone in the earth from the Children of Adam[as] is from the children of Noah[as]</u>'.

قال الله في كتابه: قُلْنَا احْمِلْ فِيها مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ أَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ منهم وَ مَنْ آمَنَ وَ ما آمَنَ مَعَهُ إِلَّا قَلِيلٌ ، و قال أيضا: ذُرِّيَّةَ مَنْ حَمَلْنا مَعَ نُوحٍ».

Allah[azwj] Said in His[azwj] Book ***[11:40] We said: Carry in it two of all things, a pair, and your own family except those against whom the Word has already gone forth, and those who believe. And there believed not with him but a few***, and Said as well ***[17:3] The offspring of those whom We Carried with Nuh***'.[3969]

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه، و محمد بن موسى بن المتوكل، و أحمد بن محمد بن يحيى العطار (رضي الله عنهم)، قالوا: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله الصادق (عليه السلام) قال: عاش نوح بعد نزوله من السفينة خمسين سنة، ثم أتاه جبرئيل (عليه السلام)، فقال له: يا نوح، قد انقضت نبوتك، و استكملت أيامك، فانظر الاسم الأكبر، و ميراث العلم، و آثار علم النبوة التي معك فادفعها إلى ابنك سام، فإني لا أترك الأرض إلا و فيها عالم تعرف به طاعتي، فيكون نجاة فيما بين قبض النبي و مبعث النبي الآخر، و لم أكن أترك الناس بغير حجة، و داع إلي، و هاد إلى سبيلي، و عارف بأمري، فإني قد قضيت أن أجعل لكل قوم هاديا أهدي به السعداء، و يكون حجة على الأشقياء».

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, and Muhammad Bin Musa Bin Al-Mutawakkil, and Ahmad Bin Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Yahya Al-Attar, from Al-Husayn Bin Al-Hassan Bin Abaan, from Muhammad Bin Owramat, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareen Bin Amro, from Abdul Hameed Bin Abu Al-Daylam,

[3968] Tafseer Noor Al Saqalan – CH 37 H 32
[3969] تفسير القمّي 2: 223

'Abu Abdullah Al-Sadiq[asws] having said: 'Noah[as] lived, after his[as] descent from the ship, for five hundred years. Then Jibraeel[as] came up to him[as] and said: 'O Noah[as]! Your[as] Prophet-hood is over, and your[as] days are completed, so consider the Great Name, and the inheritance of the Knowledge, and the effect of the Knowledge of the Prophet-hood which is with you[as], and hand it over to your[as] son[as] Saam[as], for I[azwj] do not Leave the earth except that there is within it a Knowledgeable one by whom My[azwj] obedience is recognised. So there would be salvation in what is between the passing away of the Prophet[as] and the Sending of another Prophet[as], and I[azwj] do not Leave the people without a Proof, and an Inviter towards Me[azwj], and a Guide towards My[azwj] Way, and one who understands My[azwj] Commands. So I[azwj] have Judged that the term of the people who are guided to be happy, and for them to be an argument against the wretched'.

قال: «فدفع نوح (عليه السلام) الاسم الأكبر، و ميراث العلم، و آثار علم النبوة إلى ابنه سام، و أما حام و يافث فلم يكن عندهما علم ينتفعان به. قال: و بشرهم نوح بهود (عليه السلام) و أمرهم باتباعه، و أن يفتحوا الوصية كل عام فينظروا فيها، و يكون عيدا لهم، كما أمرهم آدم (عليه السلام)،

He[asws] said: 'So Noah[as] handed over the Great Name, and inheritance of the Knowledge, and the effect of the Knowledge of the Prophet-hood, to his[as] son[as] Saam[as]. And as for Haam, and Yaafis, so there did not become knowledge to be with these two, which they could benefit by. So Noah[as] gave them the good news of Hud[as], and ordered them to be obedient to him[as]. And they used to open the will every year, and they would look into it, and make it to be a day of Eid for themselves, just as Adam[as] had ordered before.

فظهرت الجبرية في ولد حام و يافث، فاستخفى ولد سام بما عندهم من العلم، و جرت على سام بعد نوح الدولة لحام و يافث، و هو قول الله عز و جل: وَ تَرَكْنا عَلَيْهِ فِي الْآخِرِينَ يقول: تركت على نوح دولة الجبارين، و نصر الله محمدا (صلى الله عليه و آله) بذلك».

And so the tyrants appeared in the children of Haam and Yaafis. The children of Saam[as] feared due to what knowledge they had with them, and after Saam[as], the government went to Haam and Yaafis, and these are the Words of Allah[azwj] Mighty and Majestic ***[37:78] And We perpetuated to him (praise) among the later generations***, and left to Noah[as] the governments of the tyrants, and Allah[azwj] Helped Muhammad[as] by that'.

قال: «و ولد لحام: السند، و الهند، و الحبش، و ولد لسام: العرب، و العجم، و جرت عليهم الدولة، و كانوا يتوارثون الوصية عالم بعد عالم، حتى بعث الله عز و جل هودا (عليه السلام)».

He[asws] said: 'And the children of Haam – the Sind, and the Hind, and the Ethiopia. And the children of Saam – the Arabs, and the non-Arabs (Persians), and the government flowed to them, and they used to inherit the will, a scholar after a scholar, until Allah[azwj] Mighty and Majestic Sent Hud[as]'.[3970]

VERSES 79 - 84

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ {79} إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {80} إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {81} ثُمَّ أَغْرَقْنَا الْآخَرِينَ {82} وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ {83} إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ {84}

[3970] كمال الدين و تمام النعمة: 134/ 3

[37:79] Greetings upon Nuh among the nations [37:80] Thus do We Recompense the doers of good [37:81] He was of Our believing servants [37:82] Then We Drowned the others [37:83] And from among his Shiah was Ibrahim [37:84] When he came to his Lord with a sound heart

وقال رجل لعلى بن الحسين (عليهما السلام): يابن رسول الله أنا من شيعتكم الخلص فقال له: يا عبدالله فاذن أنت كابراهيم الخليل (عليه السلام) الذي قال الله فيه: (وإن من شيعته لابراهيم إذ جاء ربه بقلب سليم) فان كان قلبك كقلبه فأنت من شيعتنا وإن لم يكن قلبك كقلبه، وهو طاهر من الغش والغل ـ فأنت من محبينا ـ وإلا فانك إن عرفت أنك بقولك كاذب فيه، إنك لمبتلى بفالج لا يفارقك إلى الموت أو جذام ليكون كفارة لكذبك هذا.

A man said to Ali[asws] Bin Al-Husayn[asws]: 'O son[asws] of Rasool-Allah[saww], I am from your[asws] sincere Shiah'. He[asws] said to him: 'O servant of Allah[azwj]! Then you are like Ibrahim[as]. The Friend for whom[asws] Allah[azwj] Says ***[37:83] And from among his Shiah was Ibrahim [37:84] When he came to his Lord with a sound heart*** And if your heart is like his[as] heart then you are from our[asws] Shiah, and if your heart is not like his[as] heart but it is pure from fraud and deception, then you are from those that love us[asws], otherwise you should know that you are a liar in your speech. You have been involved in a plague from which you will not come out until death or leprosy which would be expiation for this sin of yours'.

وقال الباقر (عليه السلام) لرجل فخر على آخر ـ قال ـ: أتفاخرني وأنا من شيعة آل محمد الطيبين؟! فقال له الباقر (عليه السلام): ما فخرت عليه ورب الكعبة، وغبن منك على الكذب يا عبدالله، أمالك معك تنفقه على نفسك أحب إليك أم تنفقه على إخوانك المؤمنين؟ قال: بل أنفقه على نفسي. قال: فلست من شيعتنا، فانا نحن ما ننفق على المنتحلين من إخواننا أحب إلينا ـ من أن ننفق على أنفسنا ـ ولكن قل: أنا من محبيكم ومن الراجين للنجاة بمحبتكم.

The Holy Imam Al-Baqir[asws] said to a man, who prided to another man: 'I have pride that I am from the Shiah of the goodly Progeny[asws] of Muhammad[saww]! Al-Baqir[asws] said to him: 'This pride of yours is unfairness on top of the lie, o servant of Allah[azwj]! This wealth, which is with you, do you love to spend it on yourself or spend it on your brother believers'. He said: 'Yes, I love to spend it on myself'. He[asws] said: 'But you should say: 'I am from those that love you[asws] and from those that will attain salvation by my love for you[asws]'.[3971]

علي بن إبراهيم، قال: حدثني أبو العباس، قال: حدثنا محمد بن أحمد، عن محمد بن عيسى، عن النضر بن سويد، عن سماعة، عن أبي بصير، عن أبي جعفر (عليه السلام) أنه قال: «ليهنئكم الاسم». قلت: و ما هو، جعلت فداك؟ قال: «الشيعة».

Ali Bin Ibrahim said, 'Abu Al-Abbasi narrated to me, from Muhammad Bin Ahmad Bin Isa, from Al-nazar Bin Suweyd, from Sama'at, from Abu Baseer,

'Abu Ja'far[asws] having said: 'Congratulation for the name!' I said, 'May I be sacrificed for you[asws], and what is it?' He[asws]: 'The Shiah'.

قيل: إن الناس يعيروننا بذلك! قال: «أما تسمع قول الله: وَ إِنَّ مِنْ شِيعَتِهِ لَإِبْراهِيمَ، و قوله: فَاسْتَغاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فليهنئكم الاسم».

It was said, 'The people are recognising us by that!' He[asws] said: 'Have you not heard the Words of Allah[azwj] ***[37:83] And from among his Shiah was Ibrahim***. And His[azwj]

[3971] Tafseer Imam Hassan Al Askari[asws] – S 155 & 156

Words ***[28:15] and he who was of his Shiah cried out to him for help against him who was of his enemies***, so congratulations for the name'.[3972]

شرف الدين النجفي، قال: روي عن مولانا الصادق (عليه السلام) أنه قال: «قوله عز و جل: وَ إِنَّ مِنْ شِيعَتِهِ لَإِبْراهِيمَ أي إن إبراهيم (عليه السلام) من شيعة النبي (صلى الله عليه و آله)، فهو من شيعة علي (عليه السلام)، و كل من كان من شيعة علي فهو من شيعة النبي (صلى الله عليهما و على ذريتهما الطيبين)».

Sharaf Al-Deen Al-Najafy said,

'It has been reported from our Master (مولانا) Al-Sadiq[asws] having said: 'The Words of the Mighty and Majestic ***[37:83] And from among his Shiah was Ibrahim***, i.e., Ibrahim[as] was from the Shiah of the Prophet[saww], so he[as] is from the Shiah of Ali[asws]. And every one who was from the Shiah of Ali[asws], so he is from the Shiah of the Prophet[saww]'. [3973]

قال: و يؤيد هذا التأويل- أن إبراهيم (عليه السلام) من شيعة أمير المؤمنين (عليه السلام)- ما رواه الشيخ محمد بن العباس، عن محمد بن وهبان، عن أبي جعفر محمد بن علي بن رحيم، عن العباس بن محمد، قال: حدثني أبي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير يحيى بن أبي القاسم، قال: سأل جابر بن يزيد الجعفي جعفر بن محمد الصادق (عليه السلام) عن تفسير هذه الآية: وَ إِنَّ مِنْ شِيعَتِهِ لَإِبْراهِيمَ.

And what supports this explanation that Ibrahim[as] was from the Shiah of Amir-ul-Momineen[asws] is what has been reported –

From the Sheykh Muhammad Bin Al-Abbas, from Muhammad Bin Wahban, from Abu Ja'far Muhammad Bin Ali Bin Raheem, from Al-Abbas Bin Muhammad, from his father, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer Yaha Bin Abu Al-Qasim who said,

'Jabir Bin Yazeed Al-Ju'fy asked Ja'far Bin Muhammad[asws] about the interpretation of this Verse ***[37:83] And from among his Shiah was Ibrahim***'.

فقال (عليه السلام): «إن الله سبحانه لما خلق إبراهيم (عليه السلام) كشف له عن بصره، فنظر، فرأى نورا إلى جنب العرش، فقال: إلهي، ما هذا النور؟ فقيل له: هذا نور محمد صفوتي من خلقي. و رأى نورا إلى جنبه، فقال: إلهي، و ما هذا النور؟ فقيل له: هذا نور علي بن أبي طالب ناصر ديني. و رأى إلى جنبهما ثلاثة أنوار، فقال: إلهي، و ما هذه الأنوار؟ فقيل له: هذا نور فاطمة، فطمت محبيها من النار، و نور ولديها: الحسن، و الحسين. و رأى تسعة أنوار قد حفوا بهم؟ فقال: إلهي، و ما هذه الأنوار التسعة؟ قيل: يا إبراهيم، هؤلاء الأئمة من ولد علي و فاطمة.

So he[asws] said: 'When Allah[azwj] the Glorious Created Ibrahim[as], Uncovered his[as] vision for him[as], so he[as] looked and saw a Light going up to the side of the Throne. So he[as] said: 'My[as] God! What is this Light?' So Allah[azwj] Said to him[as]: 'This is the Light of Muhammad[saww], the elite of My[azwj] creatures". And he[as] saw a Light to the side of him[saww], so he[saww] said: 'And what is this Light?' So Allah[azwj] Said to him[as]: "This is the Light of Ali[asws] Bin Abu Tallib[as], the helper of My[azwj] Religion'. And he[as] saw three Lights to the side of these two, so he[as] said: 'My[as] God! And what are these Lights?' So Allah[azwj] Said to him[as]: "This is the Light of Fatima[asws], she[asws] would remove those that love her[asws] (and her[asws] progeny)from the Fire. And the Lights of her[asws] two sons[asws] Al-Hassan[asws] and Al-Husayn[asws]. And do you[as] see the nine Lights which have surrounded them[asws]?" So he[as] said: 'My[as] God! And what are

[3972] تفسير القمّي 2: 223
[3973] تأويل الآيات 2: 495/ 8.

these nine Lights?' Allah[azwj] Said: "O Ibrahim[as]! They[asws] are the Imams[asws] from the sons[asws] of Ali [asws] and Fatima[asws]".

فقال إبراهيم: إلهي، بحق هؤلاء الخمسة، إلا ما عرفتني من التسعة. فقيل: يا إبراهيم، أولهم علي بن الحسين، و ابنه محمد، و ابنه جعفر، و ابنه موسى، و ابنه علي، و ابنه محمد، و ابنه علي، و ابنه الحسن، و الحجة القائم ابنه.

So Ibrahim[as] said: 'My[as] God! By the right of these five[asws], can You[azwj] Introduce the nine to me[as]?' So He[azwj] Said: "O Ibrahim[as]! The first of them[asws] is Ali[asws] Bin Al-Husayn[asws], and his[asws] son[asws] Muhammad[asws], and his[asws] son[asws] Ja'far[asws], and his[asws] son[asws] Musa[asws], and his[asws] son[asws] Ali[asws], and his[asws] son[asws] Muhammad[asws], and his[asws] son[asws] Ali[asws], and his[asws] son[asws] Al-Hassan[asws], and the Proof Al-Qaim[asws], his[asws] son[asws]'.

فقال إبراهيم: إلهي و سيدي، أرى أنوارا قد أحدقوا بهم، لا يحصي عددهم إلا أنت؟ قيل: يا إبراهيم، هؤلاء شيعتهم، شيعة أمير المؤمنين علي بن أبي طالب. فقال إبراهيم: و بم تعرف شيعته؟ فقال: بصلاة إحدى و خمسين، و الجهر ببسم الله الرحمن الرحيم، و القنوت قبل الركوع، و التختم في اليمين.

So Ibrahim[as] said: 'My[as] God and my[as] Master! I[as] see Lights which have surrounded them[asws], whose number no one can count except for You[azwj]?' He[azwj] Said: "Those are their[asws] Shiah, the Shiah of Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws]". So Ibrahim[as] said: 'And what is the recognition of his[asws] Shiah?' So He[azwj] Said: "By the fifty-one Prayers, and the loud recitation of 'In the Name of Allah[azwj] the Beneficent, the Merciful, and for the invocation (القنوت) before the bowing, and the wearing of the ring in the right hand".

فعند ذلك قال إبراهيم: اللهم، اجعلني من شيعة أمير المؤمنين. قال: فأخبر الله في كتابه، فقال: وَ إِنَّ مِنْ شِيعَتِهِ لَإِبْراهِيمَ».

So upon that, Ibrahim[as] said: 'Our Allah[azwj]! Make me[as] to be from the Shiah of Amir-ul-Momineen[asws]'. He[asws] said: 'Thus Allah[azwj] Informed about it in His[azwj] Book, so He[azwj] Said ***[37:83] And from among his Shiah was Ibrahim***'.[3974]

ثم قال شرف الدين: و مما يدل على أن إبراهيم (عليه السلام) و جميع الأنبياء و المرسلين من شيعة أهل البيت (عليهم السلام)، ما روي عن الصادق (عليه السلام) أنه قال: «ليس إلا الله و رسوله، و نحن، و شيعتنا، و الباقي في النار».

Then Sharaf Al-Deen Al-Najafy said, 'And from what proves that Ibrahim[as] and all the Prophets[as] and the Rasools[as] were from the Shiah of the People[asws] of the Household, is what has been reported from Al-Sadiq[asws] having said: 'There is none except for Allah[azwj], and us[asws] and our[asws] Shiah – and the rest of them are in the Fire'.[3975]

الطبرسي: عن أبي عبد الله (عليه السلام): «بقلب سليم من كل ما سوى الله تعالى، لم يتعلق بشيء غيره».

Al-Tabarsy,

[3974] تأويل الآيات 2: 496/ 9.
[3975] تأويل الآيات 2: 497/ 10

'Abu Abdullah[asws] having said: '***[37:84] with a sound heart***, is one which is secure from everything except for Allah[azwj] the High, not attached to anything apart from Him[azwj]'.[3976]

VERSES 85 - 89

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ {85} أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ {86} فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ {87} فَنَظَرَ نَظْرَةً فِي النُّجُومِ {88} فَقَالَ إِنِّي سَقِيمٌ {89}

[37:85] When he said to his father and his people: What is it that you are worshipping? [37:86] Is it a falsehood - gods besides Allah that you are desiring? [37:87] What is then your thoughts about the Lord of the worlds? [37:88] Then he looked with a consideration at the stars [37:89] Then he said: I feel sick

محمد بن يعقوب: عن علي بن محمد، رفعه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقالَ إِنِّي سَقِيمٌ، قال: «حسب، فرأى ما يحل بالحسين (عليه السلام)، فقال: إني سقيم لما يحل بالحسين (عليه السلام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, raising it with an unbroken chain,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[37:89] Then he said: I feel sick***, he[asws] said: 'He[as] calculated (from the stars by looking at them), so he[as] saw what the conditions would be with Al-Husayn[asws], so he[as] said: 'I[as] feel sick at what (I[as] see of the) deterioration of the conditions with Al-Husayn[asws]'.[3977]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ حُجْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَالَفَ إِبْرَاهِيمُ (عليه السلام) قَوْمَهُ وَ عَابَ آلِهَتَهُمْ حَتَّى أُدْخِلَ عَلَى نُمْرُودَ فَخَاصَمَهُ فَقَالَ إِبْرَاهِيمُ (عليه السلام) رَبِّيَ الَّذِي يُحْيِي وَ يُمِيتُ قالَ أَنَا أُحْيِي وَ أُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِها مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَ اللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin usman, from Hujr, who has said the following:

Abu Abdullah[asws] has said; 'Ibrahim[as] opposed his[as] people, and faulted their gods until he was brought to Nimrod[la] to contend with him[la]. So Ibrahim[as] said: ***"[2:258] My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people"***.

وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) عَابَ آلِهَتَهُمْ فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقالَ إِنِّي سَقِيمٌ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ اللَّهِ مَا كَانَ سَقِيماً وَ مَا كَذَبَ فَلَمَّا تَوَلَّوْا عَنْهُ مُدْبِرِينَ إِلَى عِيدٍ لَهُمْ دَخَلَ إِبْرَاهِيمُ (عليه السلام) إِلَى آلِهَتِهِمْ بِقُدُومٍ فَكَسَرَهَا إِلَّا كَبِيراً لَهُمْ وَ وَضَعَ الْقَدُومَ فِي عُنُقِهِ فَرَجَعُوا إِلَى آلِهَتِهِمْ فَنَظَرُوا إِلَى مَا صُنِعَ بِهَا فَقَالُوا لَا وَ اللَّهِ مَا اجْتَرَأَ عَلَيْهَا وَ لَا كَسَرَهَا إِلَّا الْفَتَى الَّذِي كَانَ يَعِيبُهَا وَ يَبْرَأُ مِنْهَا

[3976] مجمع البيان 8: 701.
[3977] الكافي 1: 387/ 5.

And Abu Ja'far[asws] said: 'He[as] faulted their gods, ***[37:88] Then he looked with a consideration at the stars [37:89] Then he said: I feel sick*** Abu Ja'far[asws] said: 'By Allah[azwj], he[as] was not sick, nor did he[as] lie. So when they turned away from him[as] to attend to their festivities, Ibrahim[as] came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, 'No, by Allah[azwj], no one has the audacity to break these except for the young man[as] who had faulted these and keeps away from them'.

فَلَمْ يَجِدُوا لَهُ قِتْلَةً أَعْظَمَ مِنَ النَّارِ فَجُمِعَ لَهُ الْحَطَبُ وَ اسْتَجَادُوهُ حَتَّى إِذَا كَانَ الْيَوْمُ الَّذِي يُحْرَقُ فِيهِ بَرَزَ لَهُ نُمْرُودُ وَ جُنُودُهُ وَ قَدْ بُنِيَ لَهُ بِنَاءٌ لِيَنْظُرَ إِلَيْهِ كَيْفَ تَأْخُذُهُ النَّارُ وَ وُضِعَ إِبْرَاهِيمُ (عليه السلام) فِي مَنْجَنِيقٍ وَ قَالَتِ الْأَرْضُ يَا رَبِّ لَيْسَ عَلَى ظَهْرِي أَحَدٌ يَعْبُدُكَ غَيْرُهُ يُحْرَقُ بِالنَّارِ قَالَ الرَّبُّ إِنْ دَعَانِي كَفَيْتُهُ

So they did not find for him[as] a manner of killing more severe than the fire. They gathered the firewood, and fuelled it. When it came to the day in which he[as] was to be burnt, Nimrod[la] and his[la] army came out, and there had been built for them a building to look at him[as] from above to see how the fire would grab hold of him[as]. And they placed Ibrahim[as] in a catapult, and the earth cried out: 'O Lord[azwj]! There is none upon my back who worships You[azwj] apart from him[as] who is being burnt by the fire'. The Lord[azwj] Said: "If he[as] supplicates to Me[azwj], I[azwj] shall Suffice for him[as]'.

فَذَكَرَ أَبَانٌ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ دُعَاءَ إِبْرَاهِيمَ (عليه السلام) يَوْمَئِذٍ كَانَ يَا أَحَدُ [يَا أَحَدُ يَا صَمَدُ] يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَفَيْتُ

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it, from Abu Ja'far[asws] that: 'The supplication of Ibrahim[as] on that day was: 'O One! O Everlasting! O Everlasting! O One Who does not beget nor is He Begotten, and there is none comparable to Him!' Then he[as] said: 'I[as] rely upon Allah[azwj]'. So the Lord[azwj] Blessed and High Said: "I[azwj] shall Suffice for you[as]".

فَقَالَ لِلنَّارِ كُونِي بَرْداً قَالَ فَاضْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عليه السلام) مِنَ الْبَرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ سَلاماً عَلى إِبْراهِيمَ وَ انْحَطَّ جَبْرَئِيلُ (عليه السلام) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عليه السلام) يُحَدِّثُهُ فِي النَّارِ قَالَ نُمْرُودُ مَنِ اتَّخَذَ إِلَهاً فَلْيَتَّخِذْ مِثْلَ إِلَهِ إِبْرَاهِيمَ

So the fire said: 'Make me to be cold'. He[asws] said: 'The teeth of Ibrahim chattered from the cold until Allah[azwj] Mighty and Majestic Said: "Safety upon Ibrahim[as]". And Jibraeel descended, and he was seated with Ibrahim[as] talking to him[as] in the fire. Nimrod[la] said, 'When you take a god, you should take a god similar to that of the God of Ibrahim[as]'.

قَالَ فَقَالَ عَظِيمٌ مِنْ عُظَمَائِهِمْ إِنِّي عَزَمْتُ عَلَى النَّارِ أَنْ لَا تُحْرِقَهُ قَالَ فَأَخَذَ عُنُقٌ مِنَ النَّارِ نَحْوَهُ حَتَّى أَحْرَقَهُ

He[asws] said; 'So a great one from their great ones said, 'It was I who intended that the fire should not burn him[as]'. So a huge flame shot out from the fire at him until it incinerated him'.

قَالَ فَآمَنَ لَهُ لُوطٌ وَ خَرَجَ مُهَاجِراً إِلَى الشَّامِ هُوَ وَ سَارَةُ وَ لُوطٌ.

He[asws] said: 'Lut[as] believed in him[as], and went out as an emigrant to Syria – him[as], and Sarah[as] and Lut[as]'.[3978]

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قِيلَ لِأَبِي جَعْفَرٍ (عليه السلام) وَ أَنَا عِنْدَهُ إِنَّ سَالِمَ بْنَ أَبِي حَفْصَةَ وَ أَصْحَابَهُ يَرْوُونَ عَنْكَ أَنَّكَ تَكَلَّمُ عَلَى سَبْعِينَ وَجْهاً لَكَ مِنْهَا الْمَخْرَجُ فَقَالَ مَا يُرِيدُ سَالِمٌ مِنِّي أَ يُرِيدُ أَنْ أَجِيءَ بِالْمَلَائِكَةِ وَ اللَّهِ مَا جَاءَتْ بِهَذَا النَّبِيُّونَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عليه السلام) إِنِّي سَقِيمٌ وَ مَا كَانَ سَقِيماً وَ مَا كَذَبَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عليه السلام) بَلْ فَعَلَهُ كَبِيرُهُمْ هذا وَ مَا فَعَلَهُ وَ مَا كَذَبَ وَ لَقَدْ قَالَ يُوسُفُ (عليه السلام) أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ وَ اللَّهِ مَا كَانُوا سَارِقِينَ وَ مَا كَذَبَ.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Wahsa'a, from Abaan Bin Usmaan, from Abu Baseer who said:

'It was said to Abu Ja'far[asws] and I was in his[asws] presence that, 'Saalim Bin Abu Hafsa and his companions are narrating from you[asws] that you[asws] speak upon seventy perspectives, for you[asws] there is a way out from (each one) of these?' He[asws] said: 'What does Saalim want from me[asws]? Does he want that I[asws] should come with the Angels. By Allah[azwj], (even) the Prophets[as] did not come with this. And Ibrahim[as] said: ***[37:89] Then he said: I feel sick*** and he[as] was not sick and he[as] did not lie. And Ibrahim[as] has said: ***"[21:63] He said: "Nay, this was done by this their biggest one! Ask them, if they can speak!"***, and he (their biggest idol) had not done it, and he[as] did not lie'. And Yusuf[as] has said: ***"[12:70] O camel-riders! Lo! Ye are surely thieves!"*** by Allah[azwj] they had not stolen, and he[as] had not lied'.[3979]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ لَكَ الْفِدَاءَ إِنَّ النَّاسَ يَقُولُونَ إِنَّ النُّجُومَ لَا يَحِلُّ النَّظَرُ فِيهَا وَ هِيَ تُعْجِبُنِي فَإِنْ كَانَتْ تُضِرُّ بِدِينِي فَلَا حَاجَةَ لِي فِي شَيْءٍ يُضِرُّ بِدِينِي وَ إِنْ كَانَتْ لَا تُضِرُّ بِدِينِي فَوَ اللَّهِ إِنِّي لَأَشْتَهِيهَا وَ أَشْتَهِي النَّظَرَ فِيهَا فَقَالَ لَيْسَ كَمَا يَقُولُونَ لَا تُضِرُّ بِدِينِكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzaal, from Al-Hassan Bin Asbaat, from Abdul Rahmaan Bin Sayaabat who said:

I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], the people are saying that it is not permissible to study the stars, and this has surprised me. So if it is harmful for my Religion, so there is no need for me to do anything which harms my Religion, and if it is not harmful to my Religion, by Allah[azwj] I love it and it is my desire to study it'. So he[asws] said: 'This is not as they are saying it to be, that it does not harm your Religion'.

ثُمَّ قَالَ إِنَّكُمْ تَنْظُرُونَ فِي شَيْءٍ مِنْهَا كَثِيرُهُ لَا يُدْرَكُ وَ قَلِيلُهُ لَا يُنْتَفَعُ بِهِ تَحْسُبُونَ عَلَى طَالِعِ الْقَمَرِ ثُمَّ قَالَ أَ تَدْرِي كَمْ بَيْنَ الْمُشْتَرِي وَ الزُّهَرَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهِ قَالَ أَ فَتَدْرِي كَمْ بَيْنَ الزُّهَرَةِ وَ بَيْنَ الْقَمَرِ مِنْ دَقِيقَةٍ قُلْتُ لَا قَالَ أَ فَتَدْرِي كَمْ بَيْنَ الشَّمْسِ وَ بَيْنَ السُّنْبُلَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهِ مَا سَمِعْتُ مِنْ أَحَدٍ مِنَ الْمُنَجِّمِينَ قَطُّ قَالَ أَ فَتَدْرِي كَمْ بَيْنَ السُّنْبُلَةِ وَ بَيْنَ اللَّوْحِ الْمَحْفُوظِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهِ مَا سَمِعْتُهُ مِنَ مُنَجِّمٍ قَطُّ قَالَ مَا بَيْنَ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ سِتُّونَ أَوْ سَبْعُونَ دَقِيقَةً

Then he[asws] said; '<u>You are studying something, a lot of which you are unaware of, and a small amount of it is not beneficial</u>. You are calculating the rise of the Moon'. Then he[asws] said: 'Do you know how many minutes there are in between Jupiter and Venus?' I said, 'No, by Allah[azwj]'. He[asws] said: 'Do you know how many minutes there are in between the Venus and the Moon?' I said, 'No'. He[asws] said: 'Do you know how

[3978] Al Kafi – H 15006
[3979] Al Kafi – H 14518

many minutes there are in between the Sun and the Virgo?' I said, 'No, by Allah[azwj], I have not heard from any one from the astrologers at all'. He[asws] said: 'What is in between each one of these at its counterpart are sixty or seventy minutes'.

[شَكَّ عَبْدُ الرَّحْمَنِ] ثُمَّ قَالَ يَا عَبْدَ الرَّحْمَنِ هَذَا حِسَابٌ إِذَا حَسَبَهُ الرَّجُلُ وَ وَقَعَ عَلَيْهِ عَرَفَ الْقَصَبَةَ الَّتِي فِي وَسَطِ الْأَجَمَةِ وَ عَدَدَ مَا عَنْ يَمِينِهَا وَ عَدَدَ مَا عَنْ يَسَارِهَا وَ عَدَدَ مَا خَلْفَهَا وَ عَدَدَ مَا أَمَامَهَا حَتَّى لَا يَخْفَى عَلَيْهِ مِنْ قَصَبِ الْأَجَمَةِ وَاحِدَةٌ.

Abdul Rahmaan expressed his doubt. Then he[asws] said: 'O Abdul Rahmaan, this is a calculation, which if the man calculates, he would come to know the reed in the middle of the bush, and the number (of reeds) which are on the right of it and the number (of reeds) which are on the left of it, and the number (of reeds) which are behind it, and the number (of reeds) which are in front of it, to the extent that there would not remain hidden from him a single reed from the bush'.[3980]

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ عَطِيَّةَ الزَّيَّاتِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ النُّجُومِ أَ حَقٌّ هِيَ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ الْمُشْتَرِيَ إِلَى الْأَرْضِ فِي صُورَةِ رَجُلٍ فَأَخَذَ رَجُلًا مِنَ الْعَجَمِ فَعَلَّمَهُ النُّجُومَ حَتَّى ظَنَّ أَنَّهُ قَدْ بَلَغَ ثُمَّ قَالَ لَهُ انْظُرْ أَيْنَ الْمُشْتَرِي فَقَالَ مَا أَرَاهُ فِي الْفَلَكِ وَ مَا أَدْرِي أَيْنَ هُوَ

Muhammad Bin Yahya, from Salmat Bin Al-Khataab and a number of our companions, from Sahl Bin Ziyad together, from Ali Bin Hassaan, from Ali Bin Atiyya Al-Zayyaat, from Moala Bin Khuneys who said:

I asked Abu Abdullah[asws] about the stars (astrology), is it true?' So he[asws] said; 'Yes. Allah[azwj] Sent Jupiter to the earth in the image of a man. So he took a man from the non-Arabs and taught him the stars (Astrology) until he thought that he understood it. Then he said to him, 'Look around. Where is the Jupiter?' So he said, 'I cannot see it in the sky and I do not know where it is'.

قَالَ فَنَحَّاهُ وَ أَخَذَ بِيَدِ رَجُلٍ مِنَ الْهِنْدِ فَعَلَّمَهُ حَتَّى ظَنَّ أَنَّهُ قَدْ بَلَغَ وَ قَالَ انْظُرْ إِلَى الْمُشْتَرِي أَيْنَ هُوَ فَقَالَ إِنَّ حِسَابِي لَيَدُلُّ عَلَى أَنَّكَ أَنْتَ الْمُشْتَرِي قَالَ وَ شَهَقَ شَهْقَةً فَمَاتَ وَ وَرِثَ عِلْمَهُ أَهْلُهُ فَالْعِلْمُ هُنَاكَ.

He[asws] said; 'He left him and grabbed the hand of a man from India. So he taught him until he thought he had understood it, and said, 'Look at Jupiter, where is it?' So he said, 'My calculation evidences to me that you are the Jupiter'. He[asws] said: 'He gasped a cry and died, and his people inherited his knowledge, so the knowledge is over there (in India)'.[3981]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ النُّجُومِ قَالَ مَا يَعْلَمُهَا إِلَّا أَهْلُ بَيْتٍ مِنَ الْعَرَبِ وَ أَهْلُ بَيْتٍ مِنَ الْهِنْدِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih, from the one who informed him, the following:

[3980] Al Kafi – H 14681
[3981] Al Kafi – H 14955

I asked about the stars (Astrology) from Abu Abdullah[asws]. The Imam[asws] replied: 'No one knows it except for a People of a household from the Arabs, and a people of a household from India'.[3982]

في نهج البلاغة قال عليه السلام: أيها الناس اياكم وتعلم النجوم الا ما يهتدى به في بر أو بحر، فانها تدعو إلى الكهانة والمنجم كالكاهن والكاهن كالساحر والساحر كالكافر والكافر في النار.

Tafseer Noor Al-Saqalayn – In Nahj Al-Balagah,

he[asws] (Ali[asws]) said: O you people! Beware of learning the stars, except what you take guidance by in the land or the sea, so it invites you to the sooth-saying, and the astrologer is like a soothsayer, and the soothsayer is like a sorcerer, and the sorcerer is like an Infidel, and the Infidel is in the Fire'.[3983]

VERSES 90 - 96

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ {90} فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ {91} مَا لَكُمْ لَا تَنْطِقُونَ {92} فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ {93} فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ {94} قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ {95} وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ {96}

[37:90] So they went away from him, turning back [37:91] Then he turned aside to their gods secretly and said: What! Are you not eating? [37:92] What is the matter with you that you are not speaking? [37:93] Then he turned against them secretly, smiting them with the right hand [37:94] So they (people) advanced towards him hurriedly [37:95] He said: You are worshipping what you are carving? [37:96] And Allah Created you and what you make

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ آزَرَ أَبَا إِبْرَاهِيمَ (عليه السلام) كَانَ مُنَجِّماً لِنُمْرُودَ وَ لَمْ يَكُنْ يَصْدُرُ إِلَّا عَنْ أَمْرِهِ فَنَظَرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنُمْرُودَ لَقَدْ رَأَيْتُ عَجَباً قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُوداً يُولَدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَى يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى يُحْمَلَ بِهِ

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

Abu Abdullah[asws] having said that: 'Azar, the father of Ibrahim[as] was an astrologer for Nimrod[la] and he[la] never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning he said to Nimrod[la], 'I have seen something strange'. He[la] said, 'And what is it?' He said, 'I saw a newborn being born in our land. Our destruction will be by his[as] hands. It will not be long after him[as] being conceived'.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرِّجَالِ فَلَمْ يَدَعِ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يُخْلَصُ إِلَيْهَا وَ وَقَعَ آزَرُ بِأَهْلِهِ فَعَلِقَتْ بِإِبْرَاهِيمَ (عليه السلام) فَظَنَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلَ إِلَى نِسَاءٍ مِنَ الْقَوَابِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمْنَ بِهِ فَنَظَرْنَ فَأَلْزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظَّهْرِ فَقُلْنَ مَا نَرَى فِي بَطْنِهَا شَيْئاً وَ كَانَ فِيمَا أُوتِيَ مِنَ الْعِلْمِ أَنَّهُ سَيُحْرَقُ بِالنَّارِ وَ لَمْ يُؤْتَ عِلْمَ أَنَّ اللَّهَ تَعَالَى سَيُنْجِيهِ

So he[la] was astounded by that and said, 'Has the woman fallen pregnant with him[as] yet?' He said, 'Not yet'. So he[la] separated the women from the men. He[la] did not

[3982] Al Kafi – H 14956
[3983] Tafseer Noor Al Saqalayn – CH 37 H 54

leave a single woman except that he[la] made her to be in the city, with no man being allowed to be alone with her. Azar copulated with his wife and Ibrahim[as] was conceived. He thought that he[as] might be the one. So he sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. So Allah[azwj] Mighty and Majestic Made what was in her womb to be transferred to the back. So they said, 'We did not see anything in her tummy'. And what was in his knowledge was that he[as] would be burnt by the fire, and did not know that Allah[azwj] the High would be Rescuing him[as]'.

قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ آزَرُ أَنْ يَذْهَبَ بِهِ إِلَى نُمْرُودَ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبْ بِابْنِكَ إِلَى نُمْرُودَ فَيَقْتُلَهُ دَعْنِي أَذْهَبْ بِهِ إِلَى بَعْضِ الْغِيرَانِ أَجْعَلْهُ فِيهِ حَتَّى يَأْتِيَ عَلَيْهِ أَجَلُهُ وَ لَا تَكُونَ أَنْتَ الَّذِي تَقْتُلُ ابْنَكَ فَقَالَ لَهَا فَامْضِي بِهِ قَالَ فَذَهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ صَخْرَةً ثُمَّ انْصَرَفَتْ عَنْهُ

He[asws] said: 'So when the mother of Ibrahim[as] gave birth to him[as], Azar wanted to go with him[as] to Nimrod[la] to be killed. So his wife said to him, 'Do not go with your son[as] to Nimrod[la] for he[la] will kill him[as]. I shall go with him[as] to one of the caves and leave him[as] there until his[as] death comes to him[as], and you will not become the one to have killed your own son'. So he said to her, 'Take him[as]'. So she went with him[as] to a cave, then placed him[as] in it, and placed a rock to block the entrance of the cave. Then she left him[as].

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ رِزْقَهُ فِي إِبْهَامِهِ فَجَعَلَ يَمَصُّهَا فَيَشْخُبُ لَبَنُهَا وَ جَعَلَ يَشِبُّ فِي الْيَوْمِ كَمَا يَشِبُّ غَيْرُهُ فِي الْجُمْعَةِ وَ يَشِبُّ فِي الْجُمْعَةِ كَمَا يَشِبُّ غَيْرُهُ فِي الشَّهْرِ وَ يَشِبُّ فِي الشَّهْرِ كَمَا يَشِبُّ غَيْرُهُ فِي السَّنَةِ فَمَكَثَ مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ ثُمَّ إِنَّ أُمَّهُ قَالَتْ لِأَبِيهِ لَوْ أَذِنْتَ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَافْعَلِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ (عليه السلام) وَ إِذَا عَيْنَاهُ تَزْهَرَانِ كَأَنَّهُمَا سِرَاجَانِ قَالَ فَأَخَذَتْهُ فَضَمَّتْهُ إِلَى صَدْرِهَا وَ أَرْضَعَتْهُ ثُمَّ انْصَرَفَتْ عَنْهُ

He[asws] said: 'Allah[azwj] Mighty and Majestic Made his[as] sustenance to be in his[as] thumb. He[as] would suck it and milk would flow from it. He[as] grew in a day like others grow in a week, and grew in a week like others grow in a month, and grew in a month like others grow in a year. So that situation remained for as long as Allah[azwj] Desired it to remain. Then his[as] mother said to his[as] father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim[as]. His[as] eyes lit up like two lanterns. She grabbed him[as] and pressed him[as] to her bosom, and fed him[as]. Then she left him there.

فَسَأَلَهَا آزَرُ عَنْهُ فَقَالَتْ قَدْ وَارَيْتُهُ فِي التُّرَابِ فَمَكَثَتْ تَفْعَلُ فَتَخْرُجُ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ (عليه السلام) فَتَضُمُّهُ إِلَيْهَا وَ تُرْضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا تَحَرَّكَ أَتَتْهُ كَمَا كَانَتْ تَأْتِيهِ فَصَنَعَتْ بِهِ كَمَا كَانَتْ تَصْنَعُ فَلَمَّا أَرَادَتِ الِانْصِرَافَ أَخَذَ بِثَوْبِهَا فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا اذْهَبِي بِي مَعَكِ فَقَالَتْ لَهُ حَتَّى أَسْتَأْمِرَ أَبَاكَ

Azar asked her about him[as], so she said, 'I have hidden (buried) him in the soil'. She waited, and she would come out for her need, and go to Ibrahim[as], hold him[as] to her bosom, feed him[as], and leave him[as]. So when he[as] started moving, she would still come to him[as] and do as she had done before. So when she wanted to leave, he[as] grabbed her robe. She said to him[as], 'What is the matter?' He[as] said to her: 'Take me[as] with you'. She said, 'Not until your father orders me to'.

قَالَ فَأَتَتْ أُمُّ إِبْرَاهِيمَ (عليه السلام) آزَرَ فَأَعْلَمَتْهُ الْقِصَّةَ فَقَالَ لَهَا ائْتِينِي بِهِ فَأَقْعِدِيهِ عَلَى الطَّرِيقِ فَإِذَا مَرَّ بِهِ إِخْوَتُهُ دَخَلَ مَعَهُمْ وَ لَا يُعْرَفُ قَالَ وَ كَانَ إِخْوَةُ إِبْرَاهِيمَ (عليه السلام) يَعْمَلُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ فَجَاءَتْ بِهِ حَتَّى أَقْعَدَتْهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَآهُ أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَمَكَثَ مَا شَاءَ اللَّهُ

He[asws] said: 'The mother of Ibrahim[as] came to Azar. She related to him the story. He said to her, 'Bring him[as] to me. Make him[as] to be seated upon the road, so when his[as] brothers pass by, make him[as] enter with them, and he[as] will not be noticed'. He[asws] said: 'And the brothers of Ibrahim[as] used to carve the idols and would go with these to the markets and sell them. So she went to him[as], and came with him[as] until she made him[as] to sit upon the road. And his[as] brothers passed by, he[as] entered with them. So when his[as] father saw him[as], he was overwhelmed with the love for him[as]. And so the situation remained as such for as long as Allah[azwj] Desired it to'.

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْماً مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقَدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَماً لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْراً بِبَرَكَةِ ابْنِكِ هَذَا قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقَدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَزَعاً شَدِيداً فَقَالَ لَهُ أَيَّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ ما تَنْحِتُونَ فَقَالَ آزَرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابُ مُلْكِنَا عَلَى يَدَيْهِ.

He[asws] said; 'One day from the days during which, his[as] brothers were in the middle of carving the idols, Ibrahim[as] took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his[as] mother, 'I hope that we receive good luck from the blessings of this son[as] of yours'. He[asws] said; 'So when they were in the middle of that, Ibrahim[as] grabbed hold of the tool and broke the idol which he[as] had carved. So his[as] father got scared and was overcome with severe panic. He said to him[as], 'What would you[as] have done with it?' Ibrahim[as] said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim[as] said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his[as] mother, 'This is the one due to whom our kingdom would go away, by his[as] hands'.[3984]

VERSES 97 - 99

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ {97} فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ {98} وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ {99}

[37:97] They said: Build for him a structure, then cast him into the blazing fire. [37:98] And they intended a plot against him, but We Made them to be the lowest [37:99] And he said: Surely I am going to my Lord; He will Guide me

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادٍ الْكَرْخِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ إِبْرَاهِيمَ (عليه السلام) كَانَ مَوْلِدُهُ بِكُوثَى رُبَا وَ كَانَ أَبُوهُ مِنْ أَهْلِهَا وَ كَانَتْ أُمُّ إِبْرَاهِيمَ وَ أُمُّ لُوطٍ سَارَةَ وَ وَرَقَةَ وَ فِي نُسْخَةٍ رُقَيَّةَ أُخْتَيْنِ وَ هُمَا ابْنَتَانِ لِلَاحِجٍ وَ كَانَ اللَّاحِجُ نَبِيّاً مُنْذِراً وَ لَمْ يَكُنْ رَسُولًا وَ كَانَ إِبْرَاهِيمُ (عليه السلام) فِي شَبِيبَتِهِ عَلَى الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ عَزَّ وَ جَلَّ الْخَلْقَ عَلَيْهَا حَتَّى هَدَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دِينِهِ وَ اجْتَبَاهُ وَ إِنَّهُ تَزَوَّجَ سَارَةَ ابْنَةَ لَاحِجٍ وَ هِيَ ابْنَةُ خَالَتِهِ وَ كَانَتْ سَارَةُ صَاحِبَةَ مَاشِيَةٍ كَثِيرَةٍ وَ أَرْضٍ وَاسِعَةٍ وَ حَالٍ حَسَنَةٍ وَ كَانَتْ قَدْ مَلَّكَتْ إِبْرَاهِيمَ (عليه السلام) جَمِيعَ مَا كَانَتْ تَمْلِكُهُ فَقَامَ فِيهِ وَ أَصْلَحَهُ وَ كَثُرَتِ الْمَاشِيَةُ وَ الزَّرْعُ حَتَّى لَمْ يَكُنْ بِأَرْضِ كُوثَى رُبَا رَجُلٌ أَحْسَنُ حَالًا مِنْهُ

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, together from Al-Hassan Bin Mahboub, from Ibrahim Bin Abu Ziyad Al-Karkhy who said:

'I heard Abu Abdullah[asws] saying that: 'Ibrahim[as] was born at Kowsy Ruba, and his[as] father was from its inhabitants, and the mother of Ibrahim[as], and the mother of Lut[as]

[3984] Al Kafi – H 15005

were Sara and Warqa' (and in another copy 'Ruqayya'), and were sisters, and they were both the daughters of Lahij[as]. And Lahij[as] was a Prophet[as], a Warner, but was not a Messenger[as]. And Ibrahim[as] was, in his[as] youth, upon the nature which Allah[azwj] Mighty and Majestic Created, to the extent that Allah[azwj] Blessed and High Guided him[as] to His[azwj] Religion, and Chose him[as]. And he[as] married Sara, the daughter of Lahij[as], the daughter of his[as] maternAl-aunt. And Sara was the owner of a lot of assets, and vast lands, and of good financiAl-condition, and Ibrahim[as] was the owner of all what she had owned. So he[as] managed it, and corrected the affairs, and increased the assets and plantations considerably, to the extent that he[as] became the most affluent man in the land of Kowsy Ruba.

وَ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا كَسَرَ أَصْنَامَ نُمْرُودَ أَمَرَ بِهِ نُمْرُودُ فَأُوثِقَ وَ عَمِلَ لَهُ حَيْراً وَ جَمَعَ لَهُ فِيهِ الْحَطَبَ وَ أَلْهَبَ فِيهِ النَّارَ ثُمَّ قَذَفَ إِبْرَاهِيمَ (عليه السلام) فِي النَّارِ لِتُحْرِقَهُ ثُمَّ اعْتَزَلُوهَا حَتَّى خَمَدَتِ النَّارُ ثُمَّ أَشْرَفُوا عَلَى الْحَيْرِ فَإِذَا هُمْ بِإِبْرَاهِيمَ (عليه السلام) سَلِيماً مُطْلَقاً مِنْ وَثَاقِهِ فَأُخْبِرَ نُمْرُودُ خَبَرَهُ فَأَمَرَهُمْ أَنْ يَنْفُوا إِبْرَاهِيمَ (عليه السلام) مِنْ بِلَادِهِ وَ أَنْ يَمْنَعُوهُ مِنَ الْخُرُوجِ بِمَاشِيَتِهِ وَ مَالِهِ

And when Ibrahim[as] broke the idols, Nimrod[la] ordered his[as] capture, and they built a platform, and gathered the firewood around it and ignited the fire, and threw Ibrahim[as] via a catapult to be burnt by it. Then they relaxed until the fire burnt out. Then they looked at the platform and there was Ibrahim[as], safe and sound, but the ropes that he[as] was bound by had been burnt to ashes. So they informed Nimrod[la] of his[as] news. So he[la] ordered them to exile Ibrahim[as] from his[as] city, and prevent him[as] from the taking his[as] assets and his[as] wealth with him[as].

فَحَاجَّهُمْ إِبْرَاهِيمُ (عليه السلام) عِنْدَ ذَلِكَ فَقَالَ إِنْ أَخَذْتُمْ مَاشِيَتِي وَ مَالِي فَإِنَّ حَقِّي عَلَيْكُمْ أَنْ تَرُدُّوا عَلَيَّ مَا ذَهَبَ مِنْ عُمُرِي فِي بِلَادِكُمْ وَ اخْتَصَمُوا إِلَى قَاضِي نُمْرُودَ فَقَضَى عَلَى إِبْرَاهِيمَ (عليه السلام) أَنْ يُسَلِّمَ إِلَيْهِمْ جَمِيعَ مَا أَصَابَ فِي بِلَادِهِمْ وَ قَضَى عَلَى أَصْحَابِ نُمْرُودَ أَنْ يَرُدُّوا عَلَى إِبْرَاهِيمَ (عليه السلام) مَا ذَهَبَ مِنْ عُمُرِهِ فِي بِلَادِهِمْ فَأُخْبِرَ بِذَلِكَ نُمْرُودُ فَأَمَرَهُمْ أَنْ يُخَلُّوا سَبِيلَهُ وَ سَبِيلَ مَاشِيَتِهِ وَ مَالِهِ وَ أَنْ يُخْرِجُوهُ وَ قَالَ إِنَّهُ إِنْ بَقِيَ فِي بِلَادِكُمْ أَفْسَدَ دِينَكُمْ وَ أَضَرَّ بِآلِهَتِكُمْ فَأَخْرَجُوا إِبْرَاهِيمَ وَ لُوطاً مَعَهُ صَلَّى اللَّهُ عَلَيْهِمَا مِنْ بِلَادِهِمْ إِلَى الشَّامِ

So Ibrahim[as] disputed with them with regards to that. He[as] said: 'If you[as] are confiscating my[as] assets and my[as] wealth, therefore it is my[as] right against you that you should return to me[as] what has gone from my[as] lifetime in your city', and he[as] argued against the judge of Nimrod[la], so he judged that Ibrahim[as] should submit to him[la] all of what he[as] had acquired in their city, and that Nimrod[la] to return what had gone from his[as] life. The news of that reached Nimrod[la], so he[la] ordered that they should open the way for him[as] and allow him[as] to take his[as] assets, and his[as] wealth, and throw him[as] out from their city to Syria.

فَخَرَجَ إِبْرَاهِيمُ وَ مَعَهُ لُوطٌ لَا يُفَارِقُهُ وَ سَارَةُ وَ قَالَ لَهُمْ إِنِّي ذاهِبٌ إِلى رَبِّي سَيَهْدِينِ يَعْنِي بَيْتَ الْمَقْدِسِ فَتَحَمَّلَ إِبْرَاهِيمُ (عليه السلام) بِمَاشِيَتِهِ وَ مَالِهِ وَ عَمِلَ تَابُوتاً وَ جَعَلَ فِيهِ سَارَةَ وَ شَدَّ عَلَيْهَا الْأَغْلَاقَ غَيْرَةً مِنْهُ عَلَيْهَا وَ مَضَى حَتَّى خَرَجَ مِنْ سُلْطَانِ نُمْرُودَ وَ صَارَ إِلَى سُلْطَانِ رَجُلٍ مِنَ الْقِبْطِ يُقَالُ لَهُ عَرَارَةُ

So Ibrahim[as] went out, and with him[as] was Lut[as] who would not separate from him[as], and Sara, and said to them: 'I[as] am going to my[as] Lord[azwj] to be Guided by Him[azwj,' – meaning Bayt Al-Maqdis. So Ibrahim[as] took his[as] assets, and his[as] wealth, and constructed a carriage (Taboot), and made Sara to be in it, and locked it with locks, due to his[as] honour from it, and went until he[as] exited from the authority of Nimrod[la] and went to the authority of a man from the Coptics called Araarat.

فَمَرَّ بِعَاشِرٍ لَهُ فَاعْتَرَضَهُ الْعَاشِرُ لِيَعْشُرَ مَا مَعَهُ فَلَمَّا انْتَهَى إِلَى الْعَاشِرِ وَ مَعَهُ التَّابُوتُ قَالَ الْعَاشِرُ لِإِبْرَاهِيمَ (عليه السلام) افْتَحْ هَذَا التَّابُوتَ حَتَّى نَعْشُرَ مَا فِيهِ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) قُلْ مَا شِئْتَ فِيهِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ حَتَّى نُعْطِيَ عُشْرَهُ وَ لَا نَفْتَحَهُ قَالَ فَأَبَى الْعَاشِرُ إِلَّا فَتْحَهُ قَالَ وَ غَضِبَ إِبْرَاهِيمَ (عليه السلام) عَلَى فَتْحِهِ فَلَمَّا بَدَتْ لَهُ سَارَةُ وَ كَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَ الْجَمَالِ قَالَ لَهُ الْعَاشِرُ مَا هَذِهِ الْمَرْأَةُ مِنْكَ قَالَ إِبْرَاهِيمُ (عليه السلام) هِيَ حُرْمَتِي وَ ابْنَةُ خَالَتِي

So they passed by a tax collector of his. The tax collector stopped him[as] in order to tax him[as] for what was with him[as]. So when he[as] ended up with the tax collector and with him[as] was the carriage (Taboot), the tax collector said to Ibrahim[as], 'Open this carriage (Taboot) until whatever is in it gets displayed'. So Ibrahim[as] said to him: 'Say whatever you like with regards to it, from the gold or the silver and I[as] shall pay it as tax, but do not open it'. The tax collector refused until he opened it, and Ibrahim[as] was angry over its opening. So when Sara came out, and she had good qualities and was very beautiful, the tax collector said to him[as], 'What is (the relationship of) this woman to you[as]?' Ibrahim[as] said; 'She is my[as] sanctity (Hurmat i.e. wife) and the daughter of my[as] aunt'.

فَقَالَ لَهُ الْعَاشِرُ فَمَا دَعَاكَ إِلَى أَنْ خَبَّأْتَهَا فِي هَذَا التَّابُوتِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) الْغَيْرَةُ عَلَيْهَا أَنْ يَرَاهَا أَحَدٌ فَقَالَ لَهُ الْعَاشِرُ لَسْتُ أَدَعُكَ تَبْرَحُ حَتَّى أُعْلِمَ الْمَلِكَ حَالَهَا وَ حَالَكَ قَالَ فَبَعَثَ رَسُولًا إِلَى الْمَلِكِ فَأَعْلَمَهُ فَبَعَثَ الْمَلِكُ رَسُولًا مِنْ قِبَلِهِ لِيَأْتُوهُ بِالتَّابُوتِ فَأَتَوْا لِيَذْهَبُوا بِهِ فَقَالَ لَهُمْ إِبْرَاهِيمُ (عليه السلام) إِنِّي لَسْتُ أُفَارِقُ التَّابُوتَ حَتَّى تُفَارِقَ رُوحِي جَسَدِي فَأَخْبَرُوا الْمَلِكَ بِذَلِكَ فَأَرْسَلَ الْمَلِكُ أَنِ احْمِلُوهُ وَ التَّابُوتَ مَعَهُ

So the tax collector said to him[as], 'So what made you[as] to place her in this carriage (Taboot)?' Ibrahim[as] said: 'The honour (Ghairat) against anyone looking at her'. So the tax collector said to him[as], 'I will not leave you[as] to depart until I let the king know of her condition and yours[as]'. So he sent a messenger to the king, who let him know, and the king sent a messenger from him telling them to bring him[as] to him. So Ibrahim[as] said to them: 'I[as] will not separate from the carriage (Taboot) even if my[as] soul separates from my[as] body'. So they informed the king about that, and the king sent a message that they should bring him[as] and the box with him[as].

فَحَمَلُوا إِبْرَاهِيمَ (عليه السلام) و التَّابُوتَ وَ جَمِيعَ مَا كَانَ مَعَهُ حَتَّى أُدْخِلَ عَلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ افْتَحِ التَّابُوتَ فَقَالَ إِبْرَاهِيمُ (عليه السلام) أَيُّهَا الْمَلِكُ إِنَّ فِيهِ حُرْمَتِي وَ ابْنَةَ خَالَتِي وَ أَنَا مُفْتَدٍ فَتْحَهُ بِجَمِيعِ مَا مَعِي قَالَ فَغَضِبَ الْمَلِكُ إِبْرَاهِيمَ عَلَى فَتْحِهِ فَلَمَّا رَأَى سَارَةَ لَمْ يَمْلِكْ حِلْمُهُ سَفَهَهُ أَنْ مَدَّ يَدَهُ إِلَيْهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) بِوَجْهِهِ عَنْهَا وَ عَنْهُ غَيْرَةً مِنْهُ وَ قَالَ اللَّهُمَّ احْبِسْ يَدَهُ عَنْ حُرْمَتِي وَ ابْنَةِ خَالَتِي فَلَمْ تَصِلْ يَدُهُ إِلَيْهَا وَ لَمْ تَرْجِعْ إِلَيْهِ

So they took Ibrahim[as], and the carriage (Taboot), and all what was with him[as] until they came up to the king. The king said to him[as], 'Open the carriage (Taboot)!' So Ibrahim[as] said: 'O king! In it is my[as] sanctity (Hurmat i.e. wife), the daughter of my[as] aunt, and I[as] am prepared to ransom all what is with me[as]'. The king got angry and forced Ibrahim[as] to open it. So when he saw Sara, he could not control his foolishness, and extended his hand towards her. Ibrahim[as] turned his[as] face away from her and from him due to his[as] honour (Ghairat) from it, and said: 'Our Allah[azwj]! Withhold his hand from my[as] sanctity (Hurmat i.e. wife) and daughter of my[as] aunt!' So his hand could not arrive to her nor would it return back to him.

فَقَالَ لَهُ الْمَلِكُ إِنَّ إِلَهَكَ هُوَ الَّذِي فَعَلَ بِي هَذَا فَقَالَ لَهُ نَعَمْ إِنَّ إِلَهِي غَيُورٌ يَكْرَهُ الْحَرَامَ وَ هُوَ الَّذِي حَالَ بَيْنَكَ وَ بَيْنَ مَا أَرَدْتَ مِنَ الْحَرَامِ فَقَالَ لَهُ الْمَلِكُ فَادْعُ إِلَهَكَ يَرُدَّ عَلَيَّ يَدِي فَإِنْ أَجَابَكَ فَلَمْ أَعْرِضْ لَهَا فَقَالَ إِبْرَاهِيمُ (عليه السلام) إِلَهِي رُدَّ عَلَيْهِ يَدَهُ لِيَكُفَّ عَنْ حُرْمَتِي قَالَ فَرَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ يَدَهُ

So the king said to him[as], 'Was it your[as] Lord[azwj] Who did this to me?' He[as] said to him: 'Yes. Surely, my[as] Lord[azwj] is Honourable (Ghayyour). He[azwj] Abhors the Prohibited, and He[azwj] is the One Who Made this situation between you and what you intended from the Prohibited'. The king said to him[as], 'So supplicate to your[as] God that He[azwj] should Return my hand back to me. If He[azwj] Answers you[as], I will never present (myself) to her'. Ibrahim[as] said: 'My[as] God! Return his hand back to him, so that he would refrain from my[as] sanctity (Hurmat i.e. wife)'. So Allah[azwj] Mighty and Majestic Returned his hand back to him.

فَأَقْبَلَ الْمَلِكُ نَحْوَهَا بِبَصَرِهِ ثُمَّ أَعَادَ بِيَدِهِ نَحْوَهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) عَنْهُ بِوَجْهِهِ غَيْرَةً مِنْهُ وَ قَالَ اللَّهُمَّ احْبِسْ يَدَهُ عَنْهَا قَالَ فَيَبِسَتْ يَدُهُ وَ لَمْ تَصِلْ إِلَيْهَا فَقَالَ الْمَلِكُ لِإِبْرَاهِيمَ (عليه السلام) إِنَّ إِلَهَكَ لَغَيُورٌ وَ إِنَّكَ لَغَيُورٌ فَادْعُ إِلَهَكَ يَرُدَّ عَلَيَّ يَدِي فَإِنَّهُ إِنْ فَعَلَ لَمْ أَعُدْ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَسْأَلُهُ ذَلِكَ عَلَى أَنَّكَ إِنْ عُدْتَ لَمْ تَسْأَلْنِي أَنْ أَسْأَلَهُ فَقَالَ الْمَلِكُ نَعَمْ فَقَالَ إِبْرَاهِيمُ (عليه السلام) اللَّهُمَّ إِنْ كَانَ صَادِقاً فَرُدَّ عَلَيْهِ يَدَهُ فَرَجَعَتْ إِلَيْهِ يَدُهُ

The king came near to her and looked at her, then extended his hand around her. So Ibrahim[as] turned his[as] face away from it due to his[as] honour (Ghairat) from it, and said; 'Our Allah[azwj]! Withhold his hand from her! So his hand withered and could not arrive to her. So the king said to Ibrahim[as], 'Surely your[as] Lord[azwj] is Honourable (Ghayyour) and so are you, so supplicate to your God that He[azwj] should return my hand back to me, for it is an action that I shall not repeat. Ibrahim[as] said to him: 'I[as] will ask Him[azwj] upon the condition that you will not ask me[as] again to supplicate to Him[azwj]'. The king said, 'Yes'. So Ibrahim[as] said: 'Our Allah[azwj]! If he is truthful, Return his hand! His hand returned back to him.

فَلَمَّا رَأَى ذَلِكَ الْمَلِكُ مِنَ الْغَيْرَةِ مَا رَأَى وَ رَأَى الْآيَةَ فِي يَدِهِ عَظَّمَ إِبْرَاهِيمَ (عليه السلام) وَ هَابَهُ وَ أَكْرَمَهُ وَ اتَّقَاهُ وَ قَالَ لَهُ قَدْ أَمِنْتَ مِنْ أَنْ أَعْرِضَ لَهَا أَوْ لِشَيْءٍ مِمَّا مَعَكَ فَانْطَلِقْ حَيْثُ شِئْتَ وَ لَكِنْ لِي إِلَيْكَ حَاجَةٌ فَقَالَ إِبْرَاهِيمُ (عليه السلام) مَا هِيَ فَقَالَ لَهُ أُحِبُّ أَنْ تَأْذَنَ لِي أَنْ أُخْدِمَهَا قِبْطِيَّةً عِنْدِي جَمِيلَةً عَاقِلَةً تَكُونُ لَهَا خَادِماً قَالَ فَأَذِنَ لَهُ إِبْرَاهِيمُ (عليه السلام) فَدَعَا بِهَا فَوَهَبَهَا لِسَارَةَ وَ هِيَ هَاجَرُ أُمُّ إِسْمَاعِيلَ (عليه السلام)

So when the king saw that from the honour which he had never seen before, and saw the Sign in (the return of) his hand, he magnified Ibrahim[as], and endowed him[as] (with gifts), and honoured him[as], and let him[as] leave and said to him[as], 'I grant you[as] safety from displaying her, or for anything else which is with you[as]. So go to wherever you like, but I have a need from you[as]'. Ibrahim[as] said: 'What is it?' He said to him[as], 'I would love it if you[as] would permit me that I should give her an attendant who is a Coptic woman who has beauty and intellect, who will serve her'. So Ibrahim[as] gave him permission for that. So he called for her, and gifted her to Sara, and she is Hajar, mother of Ismail[as].

فَسَارَ إِبْرَاهِيمُ (عليه السلام) بِجَمِيعِ مَا مَعَهُ وَ خَرَجَ الْمَلِكُ مَعَهُ يَمْشِي خَلْفَ إِبْرَاهِيمَ (عليه السلام) إِعْظَاماً لِإِبْرَاهِيمَ (عليه السلام) وَ هَيْبَةً لَهُ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى إِبْرَاهِيمَ أَنْ قِفْ وَ لَا تَمْشِ قُدَّامَ الْجَبَّارِ الْمُتَسَلِّطِ وَ يَمْشِي هُوَ خَلْفَكَ وَ لَكِنِ اجْعَلْهُ أَمَامَكَ وَ امْشِ وَ عَظِّمْهُ وَ هَبْهُ فَإِنَّهُ مُسَلَّطٌ وَ لَا بُدَّ مِنْ إِمْرَةٍ فِي الْأَرْضِ بَرَّةٍ أَوْ فَاجِرَةٍ فَوَقَفَ إِبْرَاهِيمُ (عليه السلام) وَ قَالَ لِلْمَلِكِ امْضِ فَإِنَّ إِلَهِي أَوْحَى إِلَيَّ السَّاعَةَ أَنْ أُعَظِّمَكَ وَ أَهَابَكَ وَ أَنْ أُقَدِّمَكَ أَمَامِي وَ أَمْشِيَ خَلْفَكَ إِجْلَالًا لَكَ فَقَالَ لَهُ الْمَلِكُ أَوْحَى إِلَيْكَ بِهَذَا فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) نَعَمْ فَقَالَ لَهُ الْمَلِكُ أَشْهَدُ إِنَّ إِلَهَكَ لَرَفِيقٌ حَلِيمٌ كَرِيمٌ وَ إِنَّكَ تُرَغِّبُنِي فِي دِينِكَ قَالَ وَ وَدَّعَهُ الْمَلِكُ

Ibrahim[as] travelled with all of what was with him[as], and the king came out with him, walking behind Ibrahim[as], in respect of Ibrahim[as] and for his[as] prestige. So Allah[azwj] Blessed and High Revealed to Ibrahim[as]: "Pause, and do not walk in front of the domineering tyrant and he walks behind you[as], but make him to be in front of you[as]

and walk, and show him respect, and prestige, for he is domineering, and it is necessary for there to be authorities in the earth, be they righteous or immoral". So Ibrahim[as] paused and said to the king: 'Wait, for my[as] God has revealed unto me[as] at this very moment that I[as] should show you respect, and honour you, and make you to walk in front of me[as], and I[as] should walk behind you, due to your majesty'. So the king said to him[as], 'This has been Revealed unto you[as]?' Ibrahim[as] said to him: 'Yes'. So the king said to him[as], 'I testify that surely your[as] God is Friendly, Lenient, generous, and that you are making me incline towards your[as] Religion'. And the king bade farewell to them.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) حَتَّى نَزَلَ بِأَعْلَى الشَّامَاتِ وَ خَلَّفَ لُوطاً (عليه السلام) فِي أَدْنَى الشَّامَاتِ ثُمَّ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا أَبْطَأَ عَلَيْهِ الْوَلَدُ قَالَ لِسَارَةَ لَوْ شِئْتِ لَبِعْتِنِي هَاجَرَ لَعَلَّ اللَّهَ أَنْ يَرْزُقَنَا مِنْهَا وَلَداً فَيَكُونَ لَنَا خَلَفاً فَابْتَاعَ إِبْرَاهِيمُ (عليه السلام) هَاجَرَ مِنْ سَارَةَ فَوَقَعَ عَلَيْهَا فَوَلَدَتْ إِسْمَاعِيلَ (عليه السلام).

So Ibrahim[as] journeyed until he[as] encamped at the high place of Syria, and left behind Lut[as] in the lower valleys of Syria. Then, when the birth of a son was delayed, Ibrahim[as] said to Sara: 'If you want, you can sell Hajar to me[as], perhaps Allah[azwj] would Grant us the sustenance of a son from it, who would become a successor for us'. So Ibrahim[as] bought Hajar from Sara. He[as] went to her, and she gave birth to Ismail[as]'.[3985]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)- في حديث له في سؤال زنديق عن آيات من القرآن- قال له (عليه السلام): «و من كتاب الله عز و جل يكون تأويله على غير تنزيله، و لا يشبه تأويله بكلام البشر، و لا فعل البشر،

Al-Tabarsy in Al-Ihtijaj,

(It has been narrated) from Amir-ul-Momineen[asws] – in a Hadeeth of his[asws] regarding the questions posed by an Atheist about the Verses from the Quran – said to him: 'And from the Book of Allah[azwj] Mighty and Majestic it could be that its explanation is other than its Revelation, and its explanation may not resemble the speech of the human beings, nor the actions of the human beings.

و سأنبئك بمثال لذلك تكتفي به إن شاء الله تعالى، و هو حكاية الله عز و جل عن إبراهيم (عليه السلام)، حيث قال: إِنِّي ذاهِبٌ إِلى رَبِّي توجهه إليه في عبادته، و اجتهاده، ألا ترى أن تأويله غير تنزيله؟».

And I[asws] shall be giving you examples that would suffice for you, if Allah[azwj] so Desires. And it is the Narration of Allah[azwj] Mighty and Majestic, from Ibrahim[as] where he[as] said: ***[37:99] And he said: Surely I am going to my Lord; He will Guide me*** So his[as] going to his[as] Lord[azwj] is his[as] turning his[as] attention towards Him[azwj], and worshipping Him[azwj], and his[as] striving. Indeed, do you see <u>its explanation (Taweel) is other than its Revelation (Tanzeel)</u>?'[3986]

VERSES 100 - 113

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ {100} فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ {101} فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ {102} فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ {103} وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ {104} قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {105} إِنَّ هَٰذَا لَهُوَ الْبَلَاءُ الْمُبِينُ

[3985] Al Kafi – H 15007
[3986] الاحتجاج: 250

{106} وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ {107} وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {108} سَلَامٌ عَلَىٰ إِبْرَاهِيمَ {109} كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {110} إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {111} وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ {112} وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ {113}

[37:100] My Lord! Grant me from the righteous ones [37:101] So We Gave him the good news of a boy, soft-hearted [37:102] And when he attained to working with him, he said: O my son! I have seen in a dream that I should sacrifice you, so consider what you think. He said: O father! Do what you are Commanded with; if Allah so desires, you will find me to be from the patient ones [37:103] So when they both submitted and he threw him down upon his forehead, [37:104] And We Called out to him saying: O Ibrahim! [37:105] You have ratified the dream; surely thus do We Recompense the doers of good

[37:106] Most surely this is a manifest trial [37:107] And We ransomed him with a magnificent sacrifice [37:108] And We perpetuated (praise) to him among the later generations [37:109] Greetings be upon Ibrahim [37:110] Thus do We Recompense the doers of good [37:111] Surely he was one of Our believing servants [37:112] And We Gave him the good news of Is'haq, a prophet among the righteous [37:113] And We showered Our Blessings on him and upon Is'haq; and of their offspring of them both, are the doers of good, and (also) those who are clearly unjust to their own souls

الشيخ، في (أماليه)، قال: أخبرنا أحمد بن محمد بن الصلت، قال: أخبرنا أحمد بن محمد بن سعيد- يعني ابن عقدة- قال: أخبرنا علي بن محمد الحسيني، قال: حدثنا جعفر بن محمد بن عيسى، قال: حدثنا عبيد الله بن علي، قال: حدثنا علي بن موسى، عن أبيه، عن جده عن آبائه، عن علي بن أبي طالب (عليه السلام) قال: «رؤيا الأنبياء وحي».

Al-Sheykh in his Amaali, said, 'Ahmad Bin Muhammad Bin Al-Salt informed us, from Ahmad Bin Muhammad Bin Saeed – meaning Ibn Aqadat – from Ali Bin Muhammad Bin Husayni, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

(It has been narrated) from Ali[asws] Bin Musa[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from his[asws] forefathers[asws], from Ali[asws] Bin Abu Talib[asws] having said: 'The dreams of the Prophets[as] are Revelation'.[3987]

الطبرسي: روى العياشي بإسناده عن بريد بن معاوية العجلي، قال: قلت لأبي عبد الله (عليه السلام): كم كان بين بشارة إبراهيم (عليه السلام) بإسماعيل (عليه السلام) و بين بشارته بإسحاق؟ قال: «كان بين البشارتين خمس سنين، قال الله سبحانه: فَبَشَّرْناهُ بِغُلامٍ حَلِيمٍ، يعني إسماعيل، و هي أول بشارة بشر الله بها إبراهيم في الولد، و لما ولد لإبراهيم إسحاق من سارة، و بلغ إسحاق ثلاث سنين أقبل إسماعيل (عليه السلام) إلى إسحاق و هو في حجر إبراهيم، فنحاه و جلس في مجلسه، فبصرت به سارة، فقالت: يا إبراهيم، ينحي ابن هاجر ابني من حجرك، و يجلس هو في مكانه! و الله لا تجاورني هاجر و ابنها في بلاد أبدا، فنحهما عني.

Al-Tabarsy – Al-Ayyashi has reported by his chain, from Bureyd Bin Muawiya Al-Ajaly who said,

'I said to Abu Abdullah[asws], 'How much (time) was there between the good news of Ismail[as] Given to Ibrahim[as], and the good news of Is'haq[as]?' He[asws] said: 'In between the two good news were five years. Allah[azwj] the Glorious Says ***[37:101] So We Gave him the good news of a boy, soft-hearted***, Meaning Ismail[as], and it is the first good news which Allah[azwj] Gave to Ibrahim[as] regarding the birth. And when Is'haq was born to Ibrahim[as], from Sarah[as], and Is'haq reached the age of three

[3987] الأمالي 1: 348.

years, Ismail[as] came up to Is'haq[as] whilst he[as] was in the lap of Ibrahim[as], so he[as] pushed him[as] and sat in his[as] place. Sarah[as] saw it and she[as] said, 'O Ibrahim[as]! The son[as] of Hajar[as] has pushed my[as] son[as] from your[as] lap, and seated himself[as] upon his[as] seat! By Allah[azwj]! it is not permissible to me[as] that Hajar[as] and her[as] son[as] should be in the city, ever, so push the two of them[as] away from me[as]'.

و كان إبراهيم مكرما لسارة، يعزها، و يعرف حقها، و ذلك أنها كانت من ولد الأنبياء، و بنت خالته، فشق ذلك على إبراهيم، و اغتم بفراق إسماعيل (عليه السلام)، فلما كان الليل أتى إبراهيم آت من ربه، فأراه الرؤيا في ذبح ابنه إسماعيل بموسم مكة،

And Ibrahim[as] used to honour Sarah[as] and recognised her[as] rights, and that she[as] was from the children of Prophets[as], and a daughter of his[as] maternal aunt. So that was too difficult for Ibrahim[as], and he[as] was aggrieved at the separation from Ismail[as]. So when it was the night, there came to Ibrahim[as] what came from his[as] Lord[azwj]. So he[as] saw the dream regarding the slaughter of his[as] son[as] Ismail[as] in the season (of Pilgrimage) at Makkah.

فأصبح إبراهيم حزينا للرؤيا التي رآها. فلما حضر موسم ذلك العام حمل إبراهيم هاجر و إسماعيل في ذي الحجة من أرض الشام، فانطلق بهما إلى مكة ليذبحه في الموسم، ذلك العام فبدأ بقواعد البيت الحرام، فلما رفع قواعده خرج إلى منى حاجا، و قضى نسكه بمنى، و رجع إلى مكة، فطافا بالبيت أسبوعا، ثم انطلقا إلى السعي،

In the morning, Ibrahim[as] was grieving at the dream, which he[as] had seen. So when the season (of Pilgrimage) presented itself in that year, Ibrahim[as] carried Hajar[as] and Ismail[as] in Zilhijja, from the land of Syria, and went with the two of them[as] to Makkah, in order to slaughter him[as] during the season in that year. So he[as] began by the rules of the Sacred House. So when he[as] had fulfilled its rules, went out to Mina as a Pilgrim, and then returned to Makkah. So he[as] circumambulated the House for a week, then went for the Sa'ee.

فلما صارا في المسعى، قال إبراهيم لإسماعيل (عليهما السلام): يا بني إني أرى في المنام أني أذبحك في الموسم عامي هذا، فما ذا ترى؟ قال: يا أبت، افعل ما تؤمر. فلما فرغا من سعيهما انطلق به إبراهيم إلى منى، و ذلك يوم النحر، فلما انتهى به إلى الجمرة الوسطى، و أضجعه لجنبه الأيسر، و أخذ الشفرة ليذبحه، نودي: أَنْ يا إِبْراهِيمُ قَدْ صَدَّقْتَ الرُّؤْيا إلى آخره. و فدي إسماعيل بكبش عظيم، فذبحه، و تصدق بلحمه على المساكين».

So whilst he[as] was in his[as] Sa'ee, Ibrahim[as] said to Ismail[as] ***[37:102] O my son! I have seen in a dream that I should sacrifice you,*** in the season of this year ***so consider what you think. He said: O father! Do what you are Commanded with***. So when they[as] were both free from their[as] Sa'ee, Ibrahim[as] went with him[as] to Mina, and that was the day of the sacrifice. So when he[as] ended up with him[as] at the middle rock (الجمرة الوسطى), and placed him[as] on his[as] left, and took the blade to slaughter him[as], there was a Call ***[37:104] And We Called out to him saying: O Ibrahim! [37:105] You have ratified the dream*** upto the end of it. And Ismail[as] was ransomed by a magnificent ram, so he[as] slaughtered it (instead), and gave out its meat to the poor in charity'.[3988]

وعنه، قال: حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري العطار بنيسابور، في شعبان سنة اثنين و خمسين و ثلاث مائة، قال: حدثنا علي بن محمد بن قتيبة النيسابوري، عن الفضل بن شاذان، قال: سمعت الرضا (عليه السلام) يقول: «لما أمر الله تعالى إبراهيم (عليه السلام) أن يذبح مكان ابنه إسماعيل الكبش الذي أنزله عليه، تمنى إبراهيم (عليه السلام) أن

[3988] مجمع البيان 8: 710

يكون قد ذبح ابنه إسماعيل (عليه السلام) بيده، و أنه لم يؤمر بذبح الكبش مكانه، ليرجع إلى قلبه ما يرجع إلى قلب الوالد الذي يذبح [أعز] ولده بيده، فيستحق بذلك أرفع درجات أهل الثواب على المصائب.

And from him, from Abdul Wahid Bin Muhammad Bin Abdous Al-Neyshapouri Al-Ataat At Neyshapour, in Shabaan of the year three hundred and fifty two, from Ali Bin Muhammad Bin Quteyba Al-Neyshapouri, from Al-FazAl-Bin Shazaan who said,

'I heard Al-Reza[asws] saying: 'When Allah[azwj] the High Commanded Ibrahim[as] that he[as] should slaughter instead of his[as] son[as] Ismail[as], the ram which had Descended to him[as], wished that he[as] could slaughter his[as] son[as] Ismail[as] with his[as] own hands, and he[as] had yet to be Commanded to slaughter the ram instead. There occurred in his[as] heart what occurs in the heart of a parent who has to slaughter his dear son by his own hands. So he[as] was deserving, due to that, the highest levels of the people of the Rewards, upon the difficulties.

فأوحى الله عز و جل إليه: يا إبراهيم، من أحب خلقي إليك؟ فقال: يا رب، ما خلقت خلقا أحب إلي من حبيبك محمد. فأوحى الله عز و جل إليه: يا إبراهيم، فهو أحب إليك، أو نفسك؟ فقال: بل هو أحب إلي من نفسي. قال: فولده أحب إليك، أو ولدك؟ قال: بل ولده.

So Allah[azwj] Mighty and Majestic Revealed: "O Ibrahim[as]! Who is the most beloved of the creatures, to you[as]?" So he[as] said: 'O Lord[azwj]! No creatures has been Created who is more beloved to me[as] than Your[azwj] Beloved, Muhammad[saww]'. So Allah[azwj] Mighty and Majestic Revealed unto him[as]: "So is he[saww] more beloved to you[as] than yourself[as]?' So he[as] said: 'But, he[saww] is more beloved to me[as] than my own self'. He[azwj] Said: "So is his[saww] son[asws] more beloved to you[as], or your[as] own son[as]?' He[as] said: 'But, his[saww] son[asws]'.

قال: فذبح ولده ظلما على أيدي أعدائه أوجع لقلبك، أو ذبح ولدك بيدك في طاعتي؟ قال: يا رب، بل ذبحه على أيدي أعدائه أوجع لقلبي. قال: يا إبراهيم، إن طائفة تزعم أنها من امة محمد، ستقتل الحسين ابنه من بعده ظلما و عدوانا، كما يذبح الكبش، فيستوجبون بذلك غضبي.

He[azwj] Said: "His[saww] son[asws] would be slaughtered unjustly at the hands of his[saww] enemies, is that more hurtful to your[as] heart, or the slaughter of your[as] son by your[as] own hands in My[azwj] Obedience?" He[as] said: 'O Lord[azwj]! But, his[asws] slaughter by the hands of his[saww] enemies is more hurtful to my[as] heart'. He[azwj] Said: "O Ibrahim[as]! A group would claim that it is from the community of Muhammad[saww], so they would be killing Al-Husayn[asws], his[saww] son[asws] from after him[saww], unjustly and aggressively, just like the slaughter of the ram, so due to that, they would be Obligating My[azwj] Wrath upon themselves".

فجزع إبراهيم (عليه السلام) لذلك، و توجع قلبه، و أقبل يبكي، فأوحى الله عز و جل إليه: يا إبراهيم، قد فديت جزعك على ابنك إسماعيل لو ذبحته بيدك بجزعك على الحسين و قتله، و أوجبت لك أرفع درجات أهل الثواب على المصائب. فذلك قول الله عز و جل: وَ فَدَيْناهُ بِذِبْحٍ عَظِيمٍ».

So Ibrahim[as] was horrified by that, and it was painful to his[as] heart, and started to weep. So Allah[azwj] Mighty and Majestic Revealed unto him[as]: "I[azwj] have Ransomed your[as] anxiety for your[as] son[as] had you[as] slaughtered him[as] by your[as] own hands, by your[as] anxiety over Al-Husayn[asws] and his[asws] killing, and have Obligated for you[as] the highest Levels for the people of the Rewards upon the difficulties". So these are the

Words of Allah[azwj] Mighty and Majestic ***[37:107] And We ransomed him with a magnificent sacrifice***.[3989]

VERSES 114 - 125

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ {114} وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ {115} وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ {116} وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ {117} وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ {118} وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ {119} سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ {120} إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {121} إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ {122} وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ {123} إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ {124} أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ {125}

[37:114] And certainly We had conferred a Favour on Musa and Haroun [37:115] And We Delivered them both and their people from the mighty distress [37:116] And We Helped them both, so they were the vanquishers [37:117] And We Gave them both the Book that explained clearly [37:118] And We Guided them both on the Straight Path [37:119] And We perpetuated (praise) to them among the later generations [37:120] Peace be on Musa and Haroun [37:121] Even thus do We Recompense the doers of good [37:122] Surely they were both of Our believing servants [37:123] And Ilyas was most surely of the Rasools [37:124] When he said to his people: Do you not fear? [37:125] You are calling upon Ba'al and forsaking the best of the creators?

محمد بن يعقوب: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن بكر بن صالح، عن محمد بن سنان، عن مفضل بن عمر، قال: أتينا باب أبي عبد الله (عليه السلام) و نحن نريد الإذن عليه، فسمعناه يتكلم بكلام ليس بالعربية، فتوهمنا أنه بالسريانية، ثم بكى، فبكينا لبكائه، ثم خرج إلينا الغلام فأذن لنا، فدخلنا عليه، فقلت: أصلحك الله، أتيناك نريد الإذن عليك، فسمعناك تتكلم بكلام ليس بالعربية، فتوهمنا أنه بالسريانية، ثم بكيت فبكينا لبكائك.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, and Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Sinan, from MufazzAl-Bin Umar who said,

'We came to the door of Abu Abdullah[asws] and we wanted the permission to see him[asws]. We overheard him[asws] speaking in a language, which was not Arabic. So we guessed that it was Assyrian. Then he[asws] wept and we wept upon his[asws] weeping. Then a boy came out and gave us the permission, so we went up to him[asws]. I said, 'May Allah[azwj] Keep you[asws] well! We came to you[asws] to seek permission to see you[asws], and we overheard you[asws] speaking in a speech, which was not Arabic. So we guessed it would be Assyrian. Then you[asws] wept, and we also wept on your[asws] weeping'.

فقال: «نعم، ذكرت إلياس النبي (عليه السلام)، و كان من عباد أنبياء بني إسرائيل، فقلت كما كان يقول في سجوده». ثم اندفع فيه بالسريانية، فلا و الله ما رأيت قسيسا، و لا جاثليقا أفصح لهجة منه فيه، ثم فسره لنا بالعربية، فقال: «كان يقول في سجوده: أتراك معذبي و قد أظمأت لك هواجري؟ أتراك معذبي و قد عفرت لك في التراب وجهي؟ أتراك معذبي و قد اجتنبت لك المعاصي؟ أتراك معذبي و قد أسهرت لك ليلي؟

So he[asws] said: 'Yes. I[asws] remembered the Prophet Ilyaas[as], and he[as] was from the Prophets[as] of the Children of Israel. So I[asws] said what he[as] used to be saying in his[as] Prostrations'. Then he[asws] quickly spoke in Assyrian. By Allah[azwj]! I had never seen a Priest nor a Catholic more eloquent in tone that him[asws]. Then he[asws] explained it to us in Arabic, so he[asws] said: 'He[as] used to say in his[as] Prostrations: 'Will I[as] see

[3989] عيون أخبار الرّضا 1: 209/ 1

You[azwj] Punish me[as] when I[as] have endured thirst for Your[azwj] sake? Will I[as] see You[azwj] Punish me[as] and I[as] rub my[as] face in the dust for Your[azwj] Sake? Will I[as] see You[azwj] Punish me[as] and I[as] have kept aside from the sins for Your[azwj] Sake? Will I[as] see You[azwj] Punish me[as] when I[as] have stayed awake at nights for Your[azwj] Sake?'

قال: فأوحى الله إليه: أن ارفع رأسك، فإني غير معذبك. قال: فقال: إن قلت لا أعذبك ثم عذبتني ماذا؟ أ لست عبدك و أنت ربي؟ فأوحى الله إليه: أن ارفع رأسك، فإني غير معذبك، إني إذا وعدت وعدا وفيت به».

He[asws] said: 'So Allah[azwj] Revealed unto him[as]: "Raise your[as] head, for I[azwj] will not Punish you[as]". So he[as] said: 'You[azwj] are Saying that You[azwj] will not Punish me[as], and then if You[azwj] Do Punish me[as], then what? Am I[as] not Your[azwj] servant and You[azwj] my[as] Lord[azwj]?' So Allah[azwj] Revealed unto him[as]: "Raise your[as] head, for I[azwj] will not Punish you[as]. When I[azwj] Promise a Promise, I[azwj] Fulfill it'.[3990]

ابن شهر آشوب: عن أنس: أن النبي (صلى الله عليه و آله) سمع صوتا من قلة جبل: اللهم اجعلني من الامة المرحومة المغفورة، فأتى رسول الله (صلى الله عليه و آله)، فإذا بشيخ أشيب، قامته ثلاث مائة ذراع، فلما رأى رسول الله (صلى الله عليه و آله) عانقه، ثم قال: إنني آكل في كل سنة مرة واحدة، و هذا أوانه. فإذا هو بمائدة أنزلت من السماء، فأكلا. و كان إلياس (عليه السلام).

Ibn Shehr Ashub, from Anas who said,

'The Prophet[saww] heard a voice from the top of the mountain: 'Our Allah[azwj]! Make me[as] to be from the Mercied community, the Forgiven ones'. So Rasool-Allah[saww] came up to him[as], and he[as] was an old white-haired man, standing tall of the length of three hundred cubits. So when he[as] saw Rasool-Allah[saww] he[as] embraced him[saww], then said: 'I[as] eat once a year, and this is its. So this is its time. And there was food which had descended from the sky, so lets eat'. And he[as] was (Prophet) Ilyaas[as]'.[3991]

VERSES 126 - 130

اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ {126} فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ {127} إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {128} وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {129} سَلَامٌ عَلَىٰ إِلْ يَاسِينَ {130}

[37:126] Allah, your Lord and the Lord of your forefathers? [37:127] But they called him a liar, therefore they shall most surely be presented [37:128] But not the sincere servants of Allah [37:129] And We perpetuated to him (praise) among the later generations [37:130] Greetings be on Progeny of Yaseen

محمد بن العباس وفرات في تفسيريهما قالا: حدثنا محمد بن القاسم عن حسين بن الحكم عن حسين بن نصر بن مزاحم عن أبيه عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن علي عليه السلام، قال: إن رسول الله صلى الله عليه وآله اسمه (ياسين)، ونحن الذين قال الله: (سلام على آل ياسين).

Muhammad Bin Al-Abbas, and Furaat in his Commentary (Tafseer), said, 'Narrated to us Muhammad Bin Al-Qasim, from Husayn Bin Al-Hakam, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly says:

[3990] الكافي 1: 177/ 2
[3991] المناقب 1: 137

Ali[asws] said that the name of Rasool-Allah[saww] is 'Yaseen', and we[asws] are the ones for whom Allah[azwj] has Said: ***[37:130] Greetings be on Progeny of Yaseen***'.[3992]

وعنه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت- في حديث مجلس الرضا (عليه السلام) مع المأمون و العلماء، و قد أشرنا له في هذا الكتاب غير مرة- قال الرضا (عليه السلام) في الآيات الدالة على الاصطفاء: «و أما الآية السابعة: فقوله تبارك و تعالى: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً، و قد علم المعاندون منهم أنه لما نزلت هذه الآية، قيل: يا رسول الله، قد عرفنا التسليم عليك، فكيف الصلاة عليك؟ فقال: تقولون: اللهم صل على محمد و آل محمد كما صليت على إبراهيم و آل إبراهيم إنك حميد مجيد. فهل بينكم- معاشر الناس- في هذا خلاف؟» فقالوا: لا.

And from him, from Ali Bin Al-Husayn Bin Shazawiya Al-Mo'dab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Raybaan Bin Al-Salt –

In a Hadeeth of a session of Al-Reza[asws] with Al-Ma'moun and the scholars, and pointed out in his book more than once – Al-Reza[asws] said with regards to the Verses which prove the Choice (الاصطفاء): And as for the seventh Verse, so it is the Words of the Blessed and High ***[33:56] Surely Allah and His Angels Bless the Prophet; O you who believe! Call for Blessings on him and salute him with a salutation***, and the obstinate ones from among them had known that when this Verse was Revealed, it was said, 'O Rasool-Allah[saww]! Make us recognise the salutation upon you[saww], so how should we be sending greetings upon you[saww]?' So he[asws] said: 'You all should be sayig, 'Our Allah[azwj]! Send Greetings upon Muhammad[saww] just as You[azwj] Sent upon Ibrahim[saww] and the Progeny of Ibrahim[as], You[azwj] are the Praised, the Glorious'. Group of people! Is there any differing about this, amongst you all?' So they said, 'No'.

قال المأمون: هذا مما لا خلاف فيه أصلا، و عليه إجماع الامة، فهل عندك في الآل شيء أوضح من هذا في القرآن؟ فقال أبو الحسن (عليه السلام): «نعم، أخبروني عن قول الله عز و جل: يس وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلى صِراطٍ مُسْتَقِيمٍ فمن عنى بقوله: يس؟» قال العلماء: يس: محمد (صلى الله عليه و آله)، لم يشك فيه أحد.

Al-Mamoun said, 'This is from what there is no differing originally, and it is against you[asws] that the community has formed a consensus. Therefore, is there with you[asws] regarding the Progeny[asws] anything clearer than this in the Quran?' So Abu Al-Hassan[asws] said: 'Yes. Inform me about the Words of Allah[azwj] Mighty and Majestic ***[36:1] Ya Seen [36:2] I swear by the Quran, the Wise [36:3] Most surely you are one of the Rasools [36:4] On a straight path***, so who is meant by the Word 'Yaseen'?' The scholars said, 'Yaseen is Muhammad[saww], no one doubts with regards to it'.

قال أبو الحسن (عليه السلام): «فإن الله عز و جل أعطى محمدا و آل محمد من ذلك فضلا لا يبلغ أحد كنه وصفه إلا من عقله، و ذلك أن الله عز و جل لم يسلم على أحد إلا على الأنبياء (صلوات الله عليهم)، فقال تبارك و تعالى: سَلامٌ عَلى نُوحٍ فِي الْعالَمِينَ و قال: سَلامٌ عَلى إِبْراهِيمَ، و قال: سَلامٌ عَلى مُوسى وَ هارُونَ، و لم يقل سلام على آل نوح، و لا على آل موسى، و لا على آل إبراهيم، و قال عز و جل: سَلامٌ عَلى إِلْياسِينَ إِلْياسِينَ يعني آل محمد (صلى الله عليه و آله)».

Abu Al-Hassan[asws] said: 'Allah[azwj] Mighty and Majestic Gave Muhammad[as] and the Progeny[asws] of Muhammad[saww], a Grace from that which has not reached anone, and that Allah[azwj] Mighty and Majestic did not Send Greetings upon anyone except upon

[3992] Kitaab Sulaym Bin Qays Al Hilali – H 82

the Prophets[as], so the Blessed and High Said ***[37:79] Greetings upon Nuh among the nations***, and Said ***[37:109] Greetings be upon Ibrahim***, and Said ***[37:120] Peace be on Musa and Haroun***, and did not Say Greetings upon the Progeny of Noah[as], or upon the Progeny of Musa[as], or upon the Progeny of Ibrahim[as], and the Mighty and Majestic Said ***[37:130] Greetings be on Progeny of Yaseen***. The Progeny[asws] of Yaseen means the Progeny[asws] of Muhammad[saww]'.[3993]

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن إبراهيم بن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك من الآل؟ قال: «ذرية محمد (صلى الله عليه و آله)». قلت: فمن الأهل؟ قال: «الأئمة (عليهم السلام)». فقلت: قوله عز و جل: أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذابِ؟ قال: «و الله ما عنى إلا ابنته».

Ibn Babuwayh, from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al-Daylami, from his father who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]. Who is from the Progeny?' He[asws] said: 'Descendents of Muhammad[saww]'. I said, 'So who are the People[asws] (الأهل)?' He[asws] said: 'The Imams[asws]'. I said, '(What about) the Words of the Mighty and Majestic ***[40:46] the Pharaoh's people would be Entered into the severest Punishment***?' He[asws] said: 'By Allah[azwj]! It does not Mean any but his[la] daughter'.[3994]

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن علي بن أبي حمزة، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): من آل محمد (صلى الله عليه و آله)؟ قال: «ذريته». فقلت: من أهل بيته؟ قال: «الأئمة الأوصياء». فقلت: من عترته؟ قال: «أصحاب العباء»

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah[asws], 'Who are the Progeny[asws] of Muhammad[saww]?' He[asws] said: 'His[saww] children'. So I said, 'Who are the People[asws] of his[saww] Household?' He[asws] said: 'The Imams[asws], the successors[asws]'. So I said, 'Who are his[saww] Family?' He[asws] said: 'The Companions of the Cloak'.

فقلت: من أمته؟ قال: «المؤمنون الذين صدقوا بما جاء به من عند الله عز و جل، و المتمسكون بالثقلين اللذين أمروا بالتمسك بهما: كتاب الله عز و جل، و عترته أهل بيته الذين أذهب الله عنهم الرجس و طهرهم تطهيرا، و هما الخليفتان على الامة بعده (عليه السلام)».

So I said, 'Who are his[azwj] community?' He[asws] said: 'The Believers who ratified what he[saww] came with from the Presence of Allah[azwj] Mighty and Majestic, and the ones who attached themselves to the two weighty things (الثقلين) which he[saww] ordered to be attached to them both – Book of Allah[azwj] Mighty and Majestic, and his[saww] Family, the People[asws] of his[saww] Household from whom Allah[azwj] Kept away the uncleanness from them[asws] and Purified them with a thorough Purifying, and these two are the Caliphs (الخليفتان) upon the community after him[saww]'.[3995]

[3993] عيون أخبار الرضا (عليه السلام) 1: 236/ 1، تأويل الآيات 2: 500/ 18
[3994] معاني الأخبار: 94/ 2.
[3995] معاني الأخبار: 94/ 3

VERSES 131 - 138

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {131} إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {132} وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ {133} إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ {134} إِلَّا عَجُوزًا فِي الْغَابِرِينَ {135} ثُمَّ دَمَّرْنَا الْآخَرِينَ {136} وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ {137} وَبِاللَّيْلِ ۗ أَفَلَا تَعْقِلُونَ {138}

[37:131] Even thus do We Recompense the doers of good [37:132] Surely he was one of Our believing servants [37:133] And Lut was most surely of the Rasools [37:134] When We Delivered him and his followers, altogether [37:135] Except for an old woman amongst those who tarried [37:136] Then We Destroyed the others [37:137] And you pass by them in the morning [37:138] And at night; do you not then understand?

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، جميعا، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الله بن مسكان، عن زيد بن الوليد الخثعمي، عن أبي الربيع الشامي، قال: سألت أبا عبد الله (عليه السلام)، فقلت: قوله: وَ إِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَ بِاللَّيْلِ أَ فَلا تَعْقِلُونَ؟ قال: «تمرون عليهم في القرآن إذا قرأتم القرآن، تقرأ ما قص الله عز و جل عليكم من خبرهم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed altogether, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said,

'I asked Abu Abdullah[asws], so I said, '(What about) His[azwj] Words ***[37:137] And you pass by them in the morning [37:138] And at night; do you not then understand?*** He[asws] said: 'You are passing by them in the Quran when you recite the Quran. You read what stories Allah[azwj] Mighty and Majestic has Related to you from their news'.[3996]

VERSES 139 - 148

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ {139} إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ {140} فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ {141} فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ {142} فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ {143} لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ {144} فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ {145} وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ {146} وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ {147} فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ {148}

[37:139] And Yunus was most surely of the Rasools [37:140] When he ran away to a ship fully laden, [37:141] So he drew lots (with them), but was of those who are cast off [37:142] So the fish swallowed him while he did that for which he blamed himself [37:143] But had it not been that he was of those who glorify (Us) [37:144] He would certainly have tarried in its belly to the Day of Resurrection [37:145] Then We cast him on to the vacant surface of the earth while he was sick [37:146] And We Caused to grow up for him a gourdplant [37:147] And We sent him to a hundred thousand, or more [37:148] And they believed, so We Gave them provision till a time

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، قال: قال أبو عبد الله (عليه السلام): «ما رد الله العذاب إلا عن قوم يونس، و كان يونس يدعوهم إلى الإسلام فيأبون ذلك فهم أن يدعو عليهم، و كان فيهم رجلان: عابد، و عالم، و

[3996] الكافي 8: 249/ 349

كان اسم أحدهما مليخا، و اسم الآخر روبيل، فكان العابد يشير على يونس بالدعاء عليهم، و كان العالم ينهاه، و يقول: لا تدع عليهم فإن الله يستجيب لك، و لا يحب هلاك عباده.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel who said,

'Abu Abdullah[asws] said: 'Allah[azwj] did not Ward off the Punishment except from the people of Yunus[as]. And Yunus[as] used to call them to Al-Islam, so they were refusing that, and they used to call against him. Among them were two men, a worshipper, and a scholar. The name of one of them was Maleyja, and the name of the other one was Roubeel. The worshipper used to indicate to Yunus[as] to supplicate against them, and the scholar used to prevent it, and was saying, 'Do not supplicate against them, for Allah[azwj] would Answer you[as], and He[azwj] does not like to Destroy His[azwj] servants'.

فقبل قول العابد، و لم يقبل من العالم، فدعا عليهم، فأوحى الله عز و جل إليه: يأتيهم العذاب في سنة كذا و كذا، في شهر كذا و كذا، و في يوم كذا و كذا.

So he[as] accepted the words of the worshipper, and did not accept from the scholar. He[as] supplicated against them. Allah[azwj] Mighty and Majestic Revealed unto him[as]: "There shall come upon them, the Punishment, in such and such a year, in such and such a month, and on such and such a day".

فلما قرب الوقت خرج يونس من بينهم مع العابد، و بقي العالم فيها، فلما كان ذلك اليوم نزل العذاب، فقال لهم العالم: يا قوم، افزعوا إلى الله فلعله يرحمكم، فيرد العذاب عنكم. فقالوا: كيف نصنع؟ قال: اجتمعوا و اخرجوا إلى المفازة، و فرقوا بين النساء و الأولاد، و بين الإبل و أولادها، و بين البقر و أولادها، و بين الغنم و أولادها، ثم ابكوا، و ادعوا. فذهبوا، و فعلوا ذلك، و ضجوا، و بكوا، فرحمهم الله، و صرف عنهم العذاب، و فرق العذاب على الجبال، و قد كان نزل و قرب منهم.

So when the times approached, Yunus[as] went out from among them along with the worshipper, whilst the scholar remained amongs them. So when it was the day in which the Punishment was due to descend, the scholar said to them, 'O people! Panic towards Allah[azwj], perhaps He[azwj] would be Merciful to you all, and so the Punishment may be Warded off from you all'. They said, 'How shall we do that?' He said, 'Gather together, and go out to the wasteland, and separate the women, and the children, and camel and its children, and the cow and its children, and the sheep and its children. Then cry out and supplicate'. So they went and did that, and cried out in distress. Allah[azwj] was Merciful to them, and Warded off the Punishment from them, and fragmented itself upon the mountain, and it was quite near to them.

فأقبل يونس لينظر كيف أهلكهم الله تعالى، فرأى الزارعين يزرعون في أرضهم، قال: لهم: ما فعل قوم يونس. فقالوا له، و لم يعرفوه: إن يونس دعا عليهم فاستجاب الله له، و نزل العذاب عليهم، فاجتمعوا و بكوا، و دعوا، فرحمهم الله، و صرف ذلك عنهم، و فرق العذاب على الجبال، فهم إذن يطلبون يونس ليؤمنوا به.

Yunus[as] returned to see how Allah[azwj] had Destroyed them, but when he[as] saw their farmers cultivating in their own land, said to them: 'What did the people of Yunus[as] do?' So they said, and they did not recognise him[as], 'Yunus[as] supplicated agains them and Allah[azwj] Answered for him[as], and it (almost) descended upon them. They gathered together, and cried, and supplicated, and Allah[azwj] was merciful upon them, and Exchanged that from them, and the Punishment fragmented itself upon the mountain. So now, they are seeking Yunus[as] so that they can express their belief in him[as]'.

فغضب يونس، و مر على وجهه مغاضبا- كما حكى الله- حتى انتهى إلى ساحل البحر، فإذا سفينة قد شحنت، و أرادوا أن يدفعوها، فسألهم يونس أن يحملوه فحملوه، فلما توسطوا البحر، بعث الله حوتا عظيما، فحبس عليهم السفينة من قدامها، فنظر إليه يونس ففزع منه و صار إلى مؤخر السفينة، فدار الحوت إليه و فتح فاه، فخرج أهل السفينة، فقالوا: فينا عاص، فتساهموا، فخرج سهم يونس، و هو قول الله عز و جل: فَساهَمَ فَكانَ مِنَ الْمُدْحَضِينَ، فأخرجوه، فألقوه في البحر، فالتقمه الحوت و هو مليم، و مر به في الماء.

Yunus[as] got angry, and passed by the face of the Punished (place) – as Allah[azwj] has Told about – until he[as] ended up to the coast of the sea. There was a ship, which was fully laden, and they were intending to set it to sail. Yunus[as] asked them if they would carry him[as], so they carried him[as]. When they were in the middle of the sea, Allah[azwj] Sent a gigantic whale, which blocked the path of the ship from its front. Yunus[as] looked at it, and was terrified from it, and went to the other side of the ship. The whale swam around and followed him[as] and opened its mouth. The people of the ship came out and said, 'There is despair amongst us, so let us draw lots. It was the lot of Yunus[as] that came out, and these are the Words of Allah[azwj] Mighty and Majestic ***[37:141] So he drew lots (with them), but was of those who are cast off***. So they came out and threw him[as] into the sea. The whale swallowed him[as] up whilst he[as] was balming himself[as], and went with him[as] in the water.

و قد سأل بعض اليهود أمير المؤمنين (عليه السلام) عن سجن طاف أقطار الأرض بصاحبه، فقال: يا يهودي، أما السجن الذي طاف أقطار الأرض بصاحبه فإنه الحوت الذي حبس يونس في بطنه، و دخل في بحر القلزم، ثم خرج إلى بحر مصر، ثم دخل في بحر طبرستان، ثم دخل في دجلة العوراء، ثم مرت به تحت الأرض حتى لحقت بقارون، و كان قارون هلك في أيام موسى، و وكل الله به ملكا يدخله في الأرض كل يوم قامة رجل، و كان يونس في بطن الحوت يسبح الله و يستغفره، فسمع قارون صوته، فقال للملك الموكل به: أنظرني، فإني أسمع كلام آدمي. فأوحى الله إلى الملك الموكل به: أنظره. فأنظره.

And a Jew asked Amir-ul-Momineen[asws] about a prison, which circled the ends of the earth with its prisoner, so he[asws] said: 'O Jew! As for the prison which circled the ends of the earth with its prisoner, so it is the whale which imprisoned Yunus[as] in its belly, and entered in the sea of Al-Qalzam, then went out to the sea of Egypt, then entered in the sea of Tabarstan, then entered in Al-Owra, then passed with him[as] underneath the earth until it met Qaroun. And Qaroun was destroyed in the days of Musa[as], and Allah[azwj] Allocated and Angel, which entered him into the earth every day, and Yunus[as] was in the belly of the whale glorifying Allah[azwj] and seeking His[azwj] Forgiveness. So Qaroun heard his[as] voice and said to the Angel which was allocated to him, 'Wait, for I hear the the speech of a human'. Allah[azwj] Revealed to the Angel who was allocated to him: "Wait". So he waited'.

ثم قال قارون: من أنت؟ قال يونس: أنا المذنب الخاطئ يونس بن متى. قال: فما فعل الشديد الغضب لله موسى بن عمران؟ قال: هيهات، هلك. قال: فما فعل الرؤوف الرحيم على قومه هارون بن عمران؟ قال: هلك. قال: فما فعلت كلثم بنت عمران، التي كانت سميت لي؟ قال: هيهات، ما بقي من آل عمران أحد. قال قارون: وا أسفا على آل عمران. فشكر الله له ذلك، فأمر الله الملك الموكل به أن يرفع عنه العذاب أيام الدنيا، فرفع عنه.

Then Qaroun said, 'Who are you[as]?' Yunus[as] said: 'I[as] am a sinner, an erroneous one, Yunus[as] Bin Matta'. He said, 'So what was the intense Anger of Allah[azwj] for the sake of Musa[as] Bin Imran[as]?' He[as] said: 'Far be it! Destroyed!' He said, 'So what did the Kind, the Merciful Do with the people of Haroun[as] Bin Imran[as]?' He[as] said: 'Destroyed!' He said, 'So what did Kulsoom daughter of Imran do, the one who was named for me?' He[as] said: 'Far be it! There did not remain even one from the Progeny of Imran'. Qaroun said, 'O regret, upon the Progeny of Imran! So he

thanked Allah[azwj] for that, therefore Allah[azwj] Commanded the Angel who was Allocated to him that he should lift the Punishment from him, for the days of the world. So he raised it from him.

فلما رأى يونس ذلك نادى في الظلمات: أن لا إله إلا أنت سبحانك، إني كنت من الظالمين. فاستجاب الله له، و أمر الحوت أن يلفظه، فلفظه على ساحل البحر، و قد ذهب جلده و لحمه، و أنبت الله عليه شجرة من يقطين- و هي الدباء- فأظلته عن الشمس، فشكر، ثم أمر الله الشجرة فتنحت عنه، و وقعت الشمس عليه، فجزع، فأوحى الله إليه: يا يونس، لم لم ترحم مائة ألف أو يزيدون و أنت تجزع من ألم ساعة! فقال: يا رب، عفوك عفوك. فرد الله عليه بدنه، و رجع إلى قومه، و آمنوا به، و هو قوله: فَلَوْ لا كانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَها إِيمانُها إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنا عَنْهُمْ عَذابَ الْخِزْيِ فِي الْحَياةِ الدُّنْيا وَ مَتَّعْناهُمْ إِلى حِينٍ»

So when Yunus[as] saw that, ***[21:87] so he called out in the darkness: There is no god but You, Glory be to You; surely I was of the unjust ones***. So Allah[azwj] Answered him[as] and Commanded the whale that it should spit him[as] out. So it spit him[as] out upon the coast of the sea, and his[as] skin and flesh had dissolved, and Allah[azwj] Caused a pumpkin tree to grow for him[as] – and it is the gour – It shaded him[as] from the sun. So he[as] was thankful. Then Allah[azwj] Commanded the tree, so it withered away, and the sun shone upon him[as]. So he[as] was alarmed. So Allah[azwj] Revealed unto him[as]: "O Yunus[as]! Why, why did you[as] not have mercy upon a hundred thousand or more, and you[as] are alarmed from the pain of an hour?' So he[as] said: 'O Lord[azwj]! Your[azwj] Forgiveness, Your[azwj] Forgiveness!' So Allah[azwj] Returned his[as] body back to him[as] and he[as] returned to his[as] people, and they believed in him[as], and these are His[azwj] Words ***[10:98] And why was there not a town which should believe so that their belief should have profited them but the people of Yunus? When they believed, We Removed from them the Punishment of disgrace in this world's life and We Gave them provision till a time***.[3997]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «لبث يونس في بطن الحوت ثلاثة أيام، و نادى في الظلمات الثلاث: ظلمة بطن الحوت، و ظلمة الليل، و ظلمة البحر: أن لا إله إلا أنت سبحانك، إني كنت من الظالمين. فاستجاب له ربه، فأخرجه الحوت إلى الساحل، ثم قذفه فألقاه بالساحل، و أنبت الله عليه شجرة من يقطين- و هو القرع- فكان يمصه، و يستظل به و بورقه، و كان تساقط شعره، ورق جلده، و كان يونس يسبح و يذكر الله في الليل و النهار.

Then Ali Bin Ibrahim said: 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] having said: 'Yunus[as] stayed in the belly of the whale for three days, and called out in the triple darkness – darkness of the belly of the whale, and darkness of the night, and darkness of the sea ***[21:87] There is no god but You, Glory be to You; surely I was of the unjust ones***. So his[as] Lord[azwj] Answered him[as], and the whale threw him[as] out upon the coast. And Allah[azwj] Caused a pumpkin tree – and it is a gourd – to Grow for him[as] – and he[as] was sucking on it, and shading by it and its leaves. And his[as] hair had come off, and his skin had become like paper. And Yunus[as] used to Glorify and Remember Allah[azwj] during the night and the day.

فلما أن قوي و اشتد بعث الله دودة فأكلت أسفل القرع، فذبلت القرعة، ثم يبست، فشق ذلك على يونس، و ظل حزينا، فأوحى الله إليه: ما لك حزينا، يا يونس؟ قال: يا رب، هذه الشجرة التي كانت تنفعني سلطت عليها دودة فيبست. قال: يا

[3997] تفسير القمّي 1: 317

يونس، أحزنت لشجرة لم تزرعها، و لم تسقها، و لم تعي بها أن يبست حين استغنيت عنها، و لم تحزن لأهل نينوى، أكثر من مائة ألف أردت أن ينزل عليهم العذاب! إن أهل نينوى قد آمنوا و اتقوا فارجع إليهم.

So when he[as] was strong and robust, Allah[azwj] Sent a worm which ate the root of the plant. The pumpkin withered away and died out. So that proved to be too difficult upon Yunus[as], and he[as] was saddened. Allah[azwj] Revealed unto him[as]: "What makes you[as] to grieve, O Yunus[as]?" He[as] said: 'O Lord[azwj]! This is the tree, which was benefitting me[as]. The worm overcame it, so it withered away'. He[azwj] Said: "O Yunus[as]! You[as] are aggrieved for a tree, which you[as] did not place, and did not water, and were not aware of it when you[as] were befetting from it, and you[as] did not grieve for the people of Naynawa, who were more than a hundred thousand, and wanted that the Punishment should Descend upon them? The people of Naynawa have believed, and feared, so return to them".

فانطلق يونس إلى قومه، فلما دنا من نينوى استحى أن يدخل، فقال لراع لقيه: ائت أهل نينوى، فقل لهم: إن هذا يونس قد جاء. قال الراعي: أ تكذب، أما تستحي، و يونس قد غرق في البحر و ذهب؟! قال له يونس: اللهم إن هذه الشاة تشهد لك أني يونس.

So Yunus[as] went to his[as] people. So when he[as] approached Naynawa, he[as] felt embarrassed from entering it. He[as] said to a shepherd who met him[as]; 'You are of the people of Naynawa, so tell them, 'This is Yunus[as] who has come'. The shepherd said, 'Are you[as] lying or are you[as] are mocking me, as Yunus[as] has drowned in the sea and is gone?' Yunus[as] said to him: 'Evidence to them this sheep, who shall testify to you that I[as] am Yunus[as]'.

فنطقت الشاة له بأنه يونس، فلما أتى الراعي قومه و أخبرهم، أخذوه و هموا بضربه، فقال: إن لي بينة بما أقول. قالوا: من يشهد؟ قال: هذه الشاة تشهد، فشهدت بأنه صادق، و أن يونس قد رده الله إليهم. فخرجوا يطلبونه، فوجدوه فجاءوا به و آمنوا، و أحسنوا إيمانهم، فمتعهم الله إلى حين، و هو الموت، و أجارهم من ذلك العذاب».

So the sheep spoke to him, that he[as] is indeed Yunus[as]. So when the shepherd came to his people and informed them, they grabbed him and thought of killing him, so he said, 'I have a clear proof for myself of what I am saying. They said, 'Who will testify?' He said, 'This sheep will testify'. So it testified that he is speaking the truth, and that Allah[azwj] had returned Yunus[as] back to them. So they went out seeking him[as], and found him[as]. So they came with him[as] and believed, and their faith was good, and Allah[azwj] Respited them to a time, and it is the death, and Protected them from the Punishment'.[3998]

محمد بن الحسن الصفار: عن العباس بن معروف، عن سعدان بن مسلم، عن صباح المزني، عن الحارث بن حصيرة، عن حبة العرني، قال: قال أمير المؤمنين (عليه السلام): «إن الله عرض ولايتي على أهل السماوات و على أهل الأرض، أقر بها من أقر، و أنكرها من أنكر، أنكرها يونس فحبسه الله في بطن الحوت حتى أقر بها».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas Bin Marouf, from Sa'dan Bin Muslim, from Sabah Al-Mazny, from Al-Haris Bin Haseyra, from Habat Al-Arany who said,

'Amir-ul-Momineen[asws] said: '<u>Allah[azwj] Presented my[asws] Wilayah upon the inhabitants of the sky, and upon the inhabitans of the earth, and the one who accepted it, accepted it, and the one who rejected it, rejected it. And Yunus[as] paused (with</u>

[3998] تفسير القمّي 1: 319.

regards to) it, so Allah[azwj] Captivated him[as] in the belly of the whale until he[as] accepted it'.[3999]

ابن شهر آشوب: عن أبي حمزة الثمالي، أنه قال: دخل عبد الله بن عمر على علي بن الحسين زين العابدين (عليه السلام)، و قال: يا ابن الحسين، أنت الذي تقول: إن يونس بن متى إنما لقي في الحوت ما لقي لأنه عرضت عليه ولاية جدي فتوقف عندها؟ قال: «بلى، ثكلتك أمك». قال عبد الله بن عمر: فأرني برهان ذلك إن كنت من الصادقين.

Ibn Shehr Ashub – from Abu Hamza Al-Sumaly who said,

'Abdullah Bin Umar came up to Ali[asws] Bin Al-Husayn[asws] Zayn Al-Abideen[asws] and said, 'O Ibn Al-Husayn[asws]! You[asws] are the one who is saying that, 'Yunus[as] Bin Matta faced in the belly of the whale what he[as] faced because the Wilayah of my[asws] grandfather was presented to him[as], so he[as] paused with regards to it?' He[asws] said: 'Yes, may your mother be bereft of you'. Abdullah Bin Umar said, 'So show me a proof of that if you[asws] are of the truthful ones'.

قال: فأمر علي بن الحسين (عليه السلام) بشد عينيه بعصابة، و عيني بعصابة، ثم أمر بعد ساعة بفتح أعيننا، فإذا نحن على شاطئ بحر تضرب أمواجه، فقال ابن عمر: يا سيدي، دمي في رقبتك، الله الله في نفسي. فقال علي بن الحسين (عليه السلام): «أردت البرهان؟». فقال عبد الله بن عمر: أرني إن كنت من الصادقين.

(The narrator) said, 'So Ali[asws] Bin Al-Husayn[asws] him to cover his eyes with his fingers, and my eyes with my fingers. Then after a while, he[asws] ordered us to open our eyes. So it was as if we were upon the seashore, being struck by its waves. So Ibn Umar said, 'O my master! My blood is upon your[asws] neck'. (I said), 'Allah[azwj], Allah[azwj]', within myself'. So Ali[asws] Bin Al-Husayn[asws] said: 'You wanted the proof?' Abdullah Bin Umar said, 'Show me, if you[asws] are from the truthful ones'.

ثم قال علي بن الحسين: «يا أيتها الحوت». فأطلع الحوت رأسه من البحر مثل الجبل العظيم، و هو يقول: لبيك لبيك، يا ولي الله. فقال: «من أنت؟» قال: أنا حوت يونس، يا سيدي.

Then Ali[asws] Bin Al-Husayn[asws] said: 'O you, the whale!' So the whale raised its head from the sea like a great mountain and it was saying: 'لبيك لبيك، يا ولي الله' 'Here I am, here I am, O Guardian of Allah[azwj]!' So he[asws] said: 'Who are you?' It said, 'I am the whale of Yunus[as], O my Master!'

قال: «حدثني بخبر يونس». قال: يا سيدي، إن الله تعالى لم يبعث نبيا- من آدم إلى أن صار جدك محمد (صلى الله عليه و آله)- إلا و قد عرض عليه ولايتكم أهل البيت، فمن قبلها من الأنبياء، سلم و تخلص، و من توقف عنها، و تتعتع في حملها، لقي ما لقي آدم من المعصية، و ما لقي نوح من الغرق، و ما لقي إبراهيم من النار، و ما لقي يوسف من الجب، و ما لقي أيوب من البلاء، و ما لقي داود من الخطيئة، إلى أن بعث الله يونس، فأوحى الله إليه: أن تول أمير المؤمنين عليا و الأئمة الراشدين من صلبه، في كلام له.

He[asws] said: 'Narrate to me[asws] the news of Yunus[as]'. It said, 'O my Master! Allah[azwj] the High did not Send a Prophet[as] – from Adam[as] until it came to your[asws] grandfather[saww] Muhammad[saww] – except that there was Presented to him[as] your[asws] Wilayah, the People[asws] of the Household. So the one who accepted it from the Prophets[as], was safe and sincere, and the one who paused from it, and was hesitant in bearing it, faced what Adam[as] faced from the disobedience, and what Noah[as] faced from the drowning, and what Ibrahim[as] faced from the fire, and what Yusuf[as]

[3999] بصائر الدرجات: 95/ 1.

faced from the well, and what Ayoub[as] faced from the affliction, and what Dawood[as] faced from the mistake, until Allah[azwj] Sent Yunus[as], so Allah[azwj] Revealed unto him[as]: "You[as] have to befriend Amir-ul-Momineen Ali[asws] and the righteous Imams[asws] from his[as] posterity, in your[as] speech'.

قال يونس: كيف أتولى من لم أره و لم أعرفه. و ذهب مغاضبا. فأوحى الله تعالى إلي: «أن التقم يونس و لا توهن له عظما» فمكث في بطني أربعين صباحا يطوف معي البحار في ظلمات ثلاث، ينادي: «لا إله إلا أنت سبحانك إني كنت من الظالمين، قد قبلت ولاية علي بن أبي طالب و الأئمة الراشدين من ولده». فلما آمن بولايتكم أمرني ربي فقذفته على ساحل البحر.

Yunus[as] said: 'How can I[as] befriend someone whom I[as] have not seen and do not recognise?' And he[as] went away in anger. So Allah[azwj] the High Revealed unto me: "Swallow up Yunus[as] but do not weaken his[as] bones". So he[as] remained in my belly for forty mornings, circling with me in the sea in triple darkness. He[as] called out: ***[21:87] There is no god but You, Glory be to You; surely I was of the unjust ones***. He[as] had accepted the Wilayah of Ali[asws] Bin Abu Talib[asws] and the righteous Imams[asws] from his[asws] sons[asws]'. <u>So when he[as] believed in your[asws] Wilayah, my Lord[azwj] Commanded me to throw him[as] out upon the coast of the sea</u>'.[4000]

VERSES 149 - 177

فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ {149} أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ {150} أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ {151} وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ {152} أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ {153} مَا لَكُمْ كَيْفَ تَحْكُمُونَ {154} أَفَلَا تَذَكَّرُونَ {155} أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ {156} فَأْتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ {157} وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ {158} سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ {159} إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {160} فَإِنَّكُمْ وَمَا تَعْبُدُونَ {161} مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ {162} إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ {163} وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ {164} وَإِنَّا لَنَحْنُ الصَّافُّونَ {165} وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ {166} وَإِنْ كَانُوا لَيَقُولُونَ {167} لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ {168} لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {169} فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ {170} وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ {171} إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ {172} وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ {173} فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {174} وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ {175} أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ {176} فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ {177}

[37:149] Then ask them whether for your Lord there are daughters for them there are sons [37:150] Or did We Create the Angels as females while they were witnesses? [37:151] Indeed it is of their own lie that they are speaking that [37:152] Allah has begotten; and most surely they are lying [37:153] Has He Chosen daughters in preference to sons? [37:154] What is the matter with you, how are you judging? [37:155] Will you not then mind? [37:156] Or have you a clear authority? [37:157] Then bring your Book, if you are truthful [37:158] And they assert a relationship between Him and the Jinn; and certainly the Jinn do know that they shall surely be Presented [37:159] Glory be to Allah (for freedom) from what they are describing [37:160] Except for the sincere servants of Allah [37:161] So you and what you are worshipping [37:162] Not against Him can you cause (any) to fall into trial [37:163] Save him who will arrive to the Blazing Fire [37:164] And there is none of us but there is for him an assigned place [37:165] And we are they who draw themselves out in ranks [37:166] And we are they who are Glorifying [37:167] And they were saying [37:168] If only there was a Reminder with us from the former ones [37:169] We would certainly have been the sincere servants of Allah [37:170]

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But (now) they are disbelieving in it, so soon they will come to know [37:171] And certainly Our Word has already gone forth in respect of Our servants, the Rasools [37:172] They shall be the assisted ones [37:173] And most surely Our army will be the victorious one [37:174] Therefore turn away from for a time [37:175] And (then) see them, so they too shall see [37:176] What! Would they then hasten on Our Punishment? [37:177] But when it shall descend in their places, evil shall be be the morning of the warned ones

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ إِنْ كانُوا لَيَقُولُونَ لَوْ أَنَّ عِنْدَنا ذِكْراً مِنَ الْأَوَّلِينَ لَكُنَّا عِبادَ اللَّهِ الْمُخْلَصِينَ فهم كفار قريش، كانوا يقولون: قاتل الله اليهود و النصارى كيف كذبوا أنبياءهم، أما و الله لو أن عندنا ذكرا من الأولين لكنا عباد الله المخلصين يقول: فَكَفَرُوا بِهِ حين جاءهم رسول الله (صلى الله عليه و آله)، يقول الله: فَسَوْفَ يَعْلَمُونَ. فقال جبرئيل: «يا محمد إِنَّا لَنَحْنُ الصَّافُّونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ».

The Ali Bin Ibrahim said, ‘And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja’far[asws] regarding His[azwj] Words ***[37:168] If only there was a Reminder with us from the former ones [37:169] We would certainly have been the sincere servants of Allah***, so they are the infidels of Qureysh who were saying, ‘Allah[azwj] Killed the Jews and the Christians, how they belied their Prophets[as]. By Allah[azwj], ***[37:168] If only there was a Reminder with us from the former ones [37:169] We would certainly have been the sincere servants of Allah***. ***[37:170] But (now) they are disbelieving in it*** when Rasool-Allah[as] came to them. Allah[azwj] is Saying ***so soon they will come to know***. Jibraeel[as] said: ‘O Muhammad[saww]! ***[37:165] And we are they who draw themselves out in ranks [37:166] And we are they who are Glorifying***’.

قوله: فَإِذا نَزَلَ بِساحَتِهِمْ فَساءَ صَباحُ الْمُنْذَرِينَ يعني: العذاب إذا نزل ببني أمية و أشياعهم في آخر الزمان. قوله: وَ تَوَلَّ عَنْهُمْ حَتَّى حِينٍ وَ أَبْصِرْ فَسَوْفَ يُبْصِرُونَ، فذلك إذا أتاهم العذاب أبصروا حين لا ينفعهم النظر، و هذه في أهل الشبهات و الضلالات من أهل القبلة.

He[azwj] Said ***[37:177] But when it shall descend in their places, evil shall be the morning of the warned ones*** Meaning the Punishment, when it Desecend upon the Clan of Umayya, and their adherents at the end of the times. His[azwj] Words ***[37:174] Therefore turn away from for a time [37:175] And (then) see them, so they too shall see***, so that is when the Punishment comes upon them, they will be looking at it, and the look will not benefit them. And this is regarding the people of the doubts and the straying from the people of the Qibla (General Muslims)’.[4001]

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا عبد الله بن محمد بن خالد، عن العباس بن عامر، عن الربيع بن محمد، عن يحيى بن مسلم، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: وَ ما مِنَّا إِلَّا لَهُ مَقامٌ مَعْلُومٌ، قال: «نزلت في الأئمة و الأوصياء من آل محمد (صلى الله عليه و آله)».

Ali Bin Ibrahim said, ‘Muhammad Bin Ja’far narrated to us, from Abdullah Bin Muhammad Bin Khalid, from Al-Abbas Bin Aamir, from Al-Rabi’e Bin Muhammad, from Yahya Bin Muslim,

[4001] تفسير القمّي 2: 227

(The narrator says) 'I heard Abu Abdullah[asws] saying ***[37:164] And there is none of us but there is for him an assigned place***, was Revealed regarding the Imams[asws], and the successors[asws] from the Progeny[asws] of Muhammad[saww]'.[4002]

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن أحمد بن محمد، عن عمر بن يونس الحنفي اليمامي، عن داود بن سليمان المروزي، عن الربيع بن عبد الله الهاشمي، عن أشياخ من آل علي بن أبي طالب (عليه السلام)، قالوا: قال علي (عليه السلام) في بعض خطبة: «إنا آل محمد كنا أنوارا حول العرش، فأمرنا الله بالتسبيح فسبحنا، فسبحت الملائكة بتسبيحنا، ثم أهبطنا إلى الأرض فأمرنا الله بالتسبيح فسبحنا، فسبح أهل الأرض بتسبيحنا، و إنا لنحن الصافون، و إنا لنحن المسبحون».

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Yunus Al-Hanafy Al-Yamami, from Dawood Bin Suleyman Al-Marouzy, from Al-Rabi'e Bin Abdullah Al-Hashimy,

(It has been narrated) from the Sheykhs from the Progeny of Ali[asws] Bin Abu Talib[asws] who said, 'Ali[asws] said in one of his[asws] sermons: 'We[asws], the Progeny[asws] of Muhammad[as], were Lights around the Throne. So Allah[azwj] Commanded us [asws] for the Glorification. So we[asws] Glorified, and the Angels Glorified by our[asws] Glorification. Then we[asws] descended upon the earth, so Allah[azwj] Commanded us for the Glorification, So we[asws] Glorified, and the people of the earth Glorified by our[asws] Glorification ***[37:165] And we are they who draw themselves out in ranks [37:166] And we are they who are Glorifying***'.[4003]

VERSES 178 - 182

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {178} وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ {179} سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ {180} وَسَلَامٌ عَلَى الْمُرْسَلِينَ {181} وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {182}

[37:178] And turn away from them for a time [37:179] And (then) see, for they too shall see [37:180] Glory be to your Lord, the Lord of Honour, from what they are describing [37:181] And peace be on the Rasools [37:182] And the Praise is due to Allah, the Lord of the Worlds

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ عُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أَعْيَتْ عَلَيَّ أَنْ أَجِدَ أَحَداً يُفَسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئاً غَيْرَ الَّذِي قَالَ الصِّنْفُ الْآخَرُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَاكَ قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقَدَرُ وَ قَالَ بَعْضُهُمُ الْقَلَمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Atiyya who said:

'A man from the scholars of the people of Syria (Al-Shaam) came up to Abu Ja'far[asws]. He said, 'O Abu Ja'far[asws], I have come to ask you[asws] a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said'. So Abu Ja'far[asws] said to him: 'What would that be?' He said, 'I ask you[asws] about the first thing what Allah[azwj] Created from His[azwj] creatures, for

[4002] تفسير القمّي 2: 227
[4003] تأويل الآيات 2: 501/ 19.

some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا قَالُوا شَيْئاً أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرَهُ وَ كَانَ عَزِيزاً وَ لَا أَحَدَ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلُ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءَ مِنَ الشَّيْءِ إِذاً لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَداً وَ لَمْ يَزَلِ اللَّهُ إِذاً وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَقَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذْ لَا شَيْءَ غَيْرَهُ

So Abu Ja'far[asws] said: 'They have not said anything. I[asws] hereby inform you that Allah[azwj] Blessed and High Existed and there was nothing other than Him[azwj], and He[azwj] was Mighty and there was no one who was mighty before Him[azwj], and that is His[azwj] Statement: ***[37:180] Glory be to your Lord, the Lord of Honour, from what they are describing***, and He[azwj] was the Creator before the creation, and had He[azwj] Created, and Had He[azwj] Created something from His[azwj] Creation, something from something, then there would be no cut-off from it (the chain) ever, and it would never cease if Allah[azwj] had something with Him[azwj] and He[azwj] did not precede it, but He[azwj] Existed when there was nothing other than Him[azwj].

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَجَعَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَباً يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَّطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتِ الرِّيحُ مَتْنَ الْمَاءِ حَتَّى ثَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدْرِ مَا شَاءَ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضاً بَيْضَاءَ نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He[azwj] Created the thing from which are all things, and it is the water from which He[azwj] Created the things. So He[azwj] Lineaged everything to the water and did not Make a lineage for the water to which it can be ascribed. And He[azwj] Created the wind from the water, then Made the wind to overcome the water. So the wind was Sent down into the body of the water until foam swirled from the water in accordance with what He[azwj] so Desired it to swirl. So He[azwj] Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He[azwj] Folded it, so He[azwj] Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَّقَتِ النَّارُ مَتْنَ الْمَاءِ حَتَّى ثَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدْرِ مَا شَاءَ اللَّهُ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّماءُ بَناها رَفَعَ سَمْكَها فَسَوَّاها وَ أَغْطَشَ لَيْلَها وَ أَخْرَجَ ضُحاها قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضَ بَعْدَ ذلِكَ دَحاها يَقُولُ بَسَطَهَا

Then Allah[azwj] Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah[azwj] so Desired it to rise. So He[azwj] Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and that is His[azwj] Statement: ***"[79:27] Are you the harder to create or the heaven? He made it. [79:28] He raised high its height, then put it into a right good state. [79:29] And He made dark its night and brought out its light"***. He[asws] said: 'And there was no sun, and no moon, and no stars and no clouds. Then He[azwj] Folded it and Placed it upon the earth, then Established two creations. Then He[azwj] Raised the sky before the earth, so these are His[azwj] Words, Mighty is His[azwj] Mention: ***"[79:30] And the earth, He Expanded it after that"***. He[azwj] Said that He[azwj] Spread it out'.

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَ وَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّماواتِ وَ الْأَرْضَ كانَتا رَتْقاً فَفَتَقْناهُما فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَزْعُمُ أَنَّهُمَا كَانَتَا رَتْقاً مُلْتَزِقَتَيْنِ مُلْتَصِقَتَيْنِ فَفُتِقَتْ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ

(عليه السلام) اسْتَغْفِرْ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كانَتا رَتْقاً يَقُولُ كَانَتِ السَّمَاءُ رَتْقاً لَا تُنْزِلُ الْمَطَرَ وَ كَانَتِ الْأَرْضُ رَتْقاً لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَ السَّمَاءَ بِالْمَطَرِ وَ الْأَرْضَ بِنَبَاتِ الْحَبِّ فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وُلْدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

So the Syrian said to him[asws], 'O Abu Ja'far[asws], the Words of Allah[azwj] the High: "***[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them"***. So Abu Ja'far[asws] said: 'Perhaps you think that these two used to be stuck together and there were separated from each other?' He said, 'Yes'. Abu Ja'far[asws] said: 'Seek Forgiveness from your Lord[azwj], for it is the Statement of Allah[azwj] Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah[azwj] Blessed and High Created the creatures, He[azwj] Spread therein all kinds of animals. He[azwj] Opened up the sky by the rain and the earth by the seed'. The Syrian said, 'I testify that you[asws] are from the children of the Prophets[as] and that your[asws] knowledge is their[as] knowledge'.[4004]

في قرب الاسناد للحميري باسناده إلى ابى عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: من أراد ان يكتال بالمكيال الاوفى فليقل في دبر كل صلوة: (سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين).

In Qurb Al-Asnaad of Al-Humeyri by his chain going up to

Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] said: 'The one who intends that his light-weight (deeds) are appreciated (in Rewards), so he should say after every Prayer, ***[37:180] Glory be to your Lord, the Lord of Honour, from what they are describing [37:181] And peace be on the Rasools [37:182] And the Praise is due to Allah, the Lord of the Worlds***'.[4005]

[4004] Al Kafi – H 14515
[4005] Tafseer Noor A l Saqalayn – CH 37 H 134

CHAPTER 38

SAAD

(88 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة (ص) في ليلة الجمعة اعطي من خير الدنيا و الآخرة ما لم يعط أحد من الناس إلا نبي مرسل، أو ملك مقرب، و أدخله الله الجنة، و كل من أحب من أهل بيته، حتى خادمه الذي يخدمه و إن لم يكن في حد عياله، و لا في حد من يشفع فيه».

Ibn babuwayh, by his chain,

'Abu Ja'far[asws] having said: 'The one who recites *Surah Saad* (38) during night of Friday, would be Given from the good of the world and the Hereafter which no one else had been Given from the people except for a Mursil Prophet[as], or an Angel of Proximity, and will be Made to enter the Paradise along with every one of his family whom he loves, to the extent of his servant who used to serve him even if he is not within the limits of his relatives, or within the limits of the one for whom he can intercede for'.[4006]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، قال: «من قرأ هذه السورة كان له من الأجر وزن كل جبل سخره الله لداود عشر مرات، و عصمه الله أن يصر على ذنب صغير أو كبير. و من كتبها و جعلها تحت قاض أو وال لم يقف الأمر في يده أكثر من ثلاثة أيام، و ظهرت عيوبه، و عزل، و انفض من حوله».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (38), would have ten times the Recompense for himself of the weight of every mountain which Allah[azwj] Made to be subservient to Dawood[as], and Allah[azwj] would Protect him from being adamant upon sins, be it small or big. And the one who writes it and makes it to be under a judge or a ruler, the matter would not pause in his hands for more than three days, and its faults would become apparent, and it would be isolated, and broken down around him'.[4007]

وقال الصادق (عليه السلام): «من كتبها و جعلها في إناء زجاج و أخرقه، و جعلها في موضع قاض، أو موضع شرطة لم يقم عليه ثلاثة أيام إلا و قد ظهرت عيوبه، و تنقص الناس بقدره، و لا ينفذ له أمر بعد ذلك، و يبقى في ضيق و شدة بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it and makes it to be in a container or glass or wood, and makes it to be in a place of a judge, or a place of police, three days would not pass except faults would appear from it, and reduce the ability of the people, and the command would not be established upon him after that, and he

[4006] ثواب الأعمال: 112.
[4007] مجمع البيان 8: 723.

(Judge or Police) would remain in constraints and severity, by the Permission of Allah[azwj]'.[4008]

VERSES 1 - 16

ص ۚ وَالْقُرْآنِ ذِي الذِّكْرِ {1} بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ {2} كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلَاتَ حِينَ مَنَاصٍ {3} وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ۖ وَقَالَ الْكَافِرُونَ هَٰذَا سَاحِرٌ كَذَّابٌ {4} أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا ۖ إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ {5} وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ {6} مَا سَمِعْنَا بِهَٰذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَٰذَا إِلَّا اخْتِلَاقٌ {7} أَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۖ بَلْ لَمَّا يَذُوقُوا عَذَابِ {8} أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ {9} أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي الْأَسْبَابِ {10} جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ {11} كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ {12} وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ ۚ أُولَٰئِكَ الْأَحْزَابُ {13} إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ {14} وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ {15} وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ {16}

[38:1] Saad. I Swear by the Quran, full of Remembrance [38:2] But, those who disbelieve are in pride and discord [38:3] How many did We Destroy before them of the generations, then they cried out when there was no escape [38:4] And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is a sorcerer, a liar [38:5] He is making the gods to be a single God? Surely this is a strange thing!

[38:6] And their leaders turned towards them saying: Walk away and stick to your gods; this is a thing designed against you [38:7] We never heard of this in the former nations; this is nothing but a fabrication: [38:8] Has the Reminder been Revealed unto him from among us? But, they are in doubt as to My Reminder. Nay! They have not yet tasted My Punishment!

[38:9] Or is it that they have the Treasures of the Mercy of your Lord, the Mighty, the Bestower? [38:10] Or is it that theirs is the Kingdom of the skies and the earth and what is between the two? Then let them ascend by any means [38:11] A host of of the parties shall be here made to flee [38:12] The people of Nuh and Ad, and Pharaoh, the lord of the pegs, belied before them [38:13] And Samood and the people of Lut and the dwellers of the forest; these were the parties [38:14] There was none of them but called the Rasools as liars, so they were deserving of the retribution [38:15] Nor do these await for but a single Shriek, there being no delay in it [38:16] And they say: O our Lord! Hasten on to us our portion before the Day of Reckoning

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت: لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا ابن رسول الله، ما معنى قول الله عز و جل: ص؟

Ibn Babuwayh, from Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany, regarding what he wrote to the hand of Ali Bin Ahmad Al-baghdady, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma', from Juweyria, from Sufyan bin Saeed Al-Sowry who said,

[4008] خواص القرآن: 48 «مخطوط»

'I said to Ja'far[asws] bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], 'O son[asws] of Rasool-Allah[saww]! What is the meaning of the Word of Allah[azwj] ***[38:1] Saad*** (ص)?'

قال: «ص عين تنبع من تحت العرش، و هي التي توضأ منها النبي (صلى الله عليه و آله) لما عرج به، و يدخلها جبرئيل (عليه السلام) كل يوم دخلة، فينغمس فيها، ثم يخرج منها فينفض أجنحته، فليس من قطرة تقطر من أجنحته إلا خلق الله تبارك و تعالى منها ملكا يسبح الله، و يقدسه، و يكبره، و يحمده إلى يوم القيامة».

He[asws] said: 'Saad is a spring which originates from underneath the Throne, and it is the one in which the Prophet[saww] performed ablution in when he[saww] went on the Ascension. And Jibraeel[as] enters into it every day, immerses in it, and then comes out from it. So he[as] shakes his[as] wings, and there is none from the drops which fall from his[as] wing except that Allah[azwj] Blessed and High Creates an Angel from it who Glorifies Allah[azwj], and Extols His[azwj] Holiness, and Exclaims His[azwj] Greatness, and Praises Him[azwj] up to the Day of Judgement'.[4009]

وعنه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن صباح الحذاء، عن إسحاق بن عمار، قال: سألت أبا الحسن موسى بن جعفر (عليه السلام)- و ذكر صلاة النبي (صلى الله عليه و آله) ليلة المعراج- إلى أن قال: قلت: جعلت فداك، و ما (ص) الذي أمر أن يغتسل منه؟ قال: «عين تنفجر من ركن من أركان العرش، يقال له ماء الحياة، و هو ما قال الله عز و جل: ص وَ الْقُرْآنِ ذِي الذِّكْرِ إنما أمره أن يتوضأ، و يقرأ، و يصلي».

And from him, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Muhammad Bin Ali Al-Kufy, from Sabah Al-Haza'a, from Is'haq Biin Amaar who said,

'I said to Abu Al-Hassan Musa[asws] Bin Ja'far[asws] – and mentioned the Prayer of the Prophet[saww] on the night of the Ascension, 'May I be sacrificed for you[asws]! And what is ***[38:1] Saad*** (ص) which he[saww] was Commanded to wash from it?' He[asws] said: 'A spring which gushes out from a part from the parts of the Throne. It is called the 'Water of Life', and it is what Allah[azwj] Mighty and Majestic Says ***[38:1] Saad. I Swear by the Quran, full of Remembrance***. But rather, he[saww] was Commanded that he[saww] should perform the ablution, and he[saww] should recite, and he should Pray'.[4010]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن أبي عبد الله (عليه السلام)- و ذكر حديث الإسراء- إلى أن قال: «قال رسول الله (صلى الله عليه و آله): ثم أوحى الله إلي: يا محمد، ادن من صاد، فاغسل مساجدك، و طهرها، و صل لربك. فدنا رسول الله (صلى الله عليه و آله) من صاد، و هو ماء يسيل من ساق العرش الأيمن» و ذكر الحديث.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina,

'Abu Abdullah[asws] – mentioned the Hadeeth of the Ascension – until he[asws] said: 'Rasool-Allah[saww] said: 'Then Allah[azwj] Revealed unto me[saww]: "O Muhammad[saww]! Approach Saad, so wash your[saww] (body parts for) Prostration, and purify them, and Pray to your[saww] Lord[azwj]". So Rasool-Allah[saww] approached Saad, and it is a water which flows from the Right Leg of the Throne'- and mentioned the Hadeeth'.[4011]

[4009] تفسير القمّي 2: 228
[4010] علل الشرائع: 334/ 1
[4011] الكافي 3: 482/

وعنه: عن أبي علي الأشعري، عن محمد بن سالم، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «أقبل أبو جهل بن هشام و معه قوم من قريش، فدخلوا على أبي طالب. فقالوا:إن ابن أخيك قد أذانا، و أذى آلهتنا، فادعه و مره فليكف عن آلهتنا، و نكف عن إلهه. قال: فبعث أبو طالب إلى رسول الله (صلى الله عليه و آله)، فدعاه، فلما دخل النبي (صلى الله عليه و آله) لم ير في البيت إلا مشركا، فقال: السلام على من اتبع الهدى.

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Salim, from Ahmad Bin Al-Nazar, from Amro Bin Shimr, from Jabir,

'Abu Ja'far[asws] having said: 'Abu Jahl Bin Hisham came up along with a group of Qureysh, to Abu Talib[as]. So they said, 'The son[saww] of your[as] brother[as] is harming us, and harming our gods. So tell him[saww] that he[saww] should refrain from our gods, and we will refrain from his[saww] God'. So Abu Talib[as] sent for to Rasool-Allah[saww]. When The Prophet[saww] entered into the house he[saww] did not see except the Polytheists, so he[saww] said: 'Peace be unto the one who follows the Guidance!'

ثم جلس، فخبره أبو طالب بما جاءوا له، فقال: فهل لهم في كلمة خير لهم من هذا، يسودون بها العرب و يطؤون أعناقهم؟ فقال أبو جهل: نعم، و ما هذه الكلمة؟ فقال: تقولون: لا إله إلا الله.

Then he[saww] sat down, and Abu Talib[as] informed him[saww] of what had (proposal) they had come with. So he[saww] said: 'So shall I[saww] give to them, a word which is better for them than this, due to which they will prevail over the Arabs and tread upon their necks?' So Abu Jahl said, 'Yes, And what is this word?' So he[saww] said: 'You should be saying, 'There is no god except for Allah[azwj]'.

قال: فوضعوا أصابعهم في آذانهم، و خرجوا هرابا، و هم يقولون: ما سمعنا بهذا في الملة الآخرة، إن هذا إلا اختلاق. فأنزل الله تعالى في قولهم: ص وَ الْقُرْآنِ ذِي الذِّكْرِ إلى قوله: إِلَّا اخْتِلاقٌ».

He[asws] said: 'So they placed their fingers in their ears, and went out hurriedly, and they were saying ***[38:7] We never heard of this in the former nations; this is nothing but a fabrication***'. Thus Allah[azwj] Revealed regarding their words ***[38:1] Saad. I Swear by the Quran, full of Remembrance*** – up to His [azwj] Words ***[38:7] (they say) this is nothing but a fabrication***'.[4012]

علي بن إبراهيم: قوله: كَمْ أَهْلَكْنا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنادَوْا وَ لاتَ حِينَ مَناصٍ أي ليس هو وقت مفر، و قوله: وَ عَجِبُوا أَنْ جاءَهُمْ مُنْذِرٌ مِنْهُمْ، قال: نزلت بمكة، لما أظهر رسول الله (صلى الله عليه و آله) الدعوة بمكة اجتمعت قريش إلى أبي طالب، فقالوا: يا أبا طالب، إن ابن أخيك قد سفه أحلامنا، و سب آلهتنا، و أفسد شباننا، و فرق جماعتنا، فإن كان الذي يحمله على ذلك العدم حملنا له مالا حتى يكون أغنى رجل في قريش، و نملكه علينا.

Ali Bin Ibrahim –

The Words of the High ***[38:3] How many did We Destroy before them of the generations, then they cried out when there was no escape***, i.e., they did no have the time to escape. And His[azwj] Words ***[38:4] And they wonder that there has come to them a warner from among themselves***, said, 'It was revealed at Makka when Rasool-Allah[saww] made apparent the Call (to Al-Islam) at Makka, the Qureysh gathered to Abu Talib[as], so they said, 'O Abu Talib[as]! The son[saww] of your[as] brother[as] makes foolishness of our dreams, and insults our gods, and creates discord among our youths, and splits our groups, so if he[saww] is carrying on upon that for nothing, we

[4012] الكافي 2: 474/ 5.

would place for him such wealth which would make him[saww] the richest man in the Qureysh, and we would make him[saww] our king'.

فأخبر أبو طالب رسول الله (صلى الله عليه و آله) بذلك، فقال: «لو وضعوا الشمس في يميني، و القمر في شمالي ما أردته، و لكن يعطونني كلمة يملكون بها العرب، و يدين لهم بها العجم، و يكونون ملوكا في الآخرة». فقال لهم أبو طالب ذلك، فقالوا: نعم، و عشر كلمات. فقال لهم رسول الله (صلى الله عليه و آله): «تشهدون أن لا إله إلا الله، و أني رسول الله».

So Abu Talib[as] informed Rasool-Allah[saww] about that, so he[saww] said: 'Even if they place the sun in my[saww] right hand, and the moon in my[saww] left, I[saww] would not want these, but just give me[saww] one word by which the Arabs would become kings, and the non-Arabs would become indebted by it, and they would become kings in the Hereafter'. So Abu Talib[as] said it to them, so they said, 'Yes, ten words'. So Rasool-Allah[saww] said to them: 'You will be testifying that there is no God except for Allah[azwj], and that I[saww] am Rasool-Allah[saww]'.

فقالوا: ندع ثلاث مائة و ستين إلها، و نعبد إلها واحدا؟! فأنزل الله تعالى: وَ عَجِبُوا أَنْ جاءَهُمْ مُنْذِرٌ مِنْهُمْ وَ قالَ الْكافِرُونَ هذا ساحِرٌ كَذَّابٌ أَ جَعَلَ الْآلِهَةَ إِلهاً واحِداً إلى قوله: إِلَّا اخْتِلاقٌ.

So they said, 'We call upon three hundred and sixty gods, and we should worship one God?' Thus, Allah[azwj] the High Revealed ***[38:4] And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is a sorcerer, a liar [38:5] He is making the gods to be a single God?*** – up to His[azwj] Words ***[38:7] this is nothing but a fabrication***'.[4013]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن سلمة بن الخطاب، عن إبراهيم بن محمد الثقفي، عن إبراهيم بن ميمون، عن مصعب، عن سعد، عن الأصبغ، عن علي (عليه السلام)، في قول الله عز و جل: وَ قالُوا رَبَّنا عَجِّلْ لَنا قِطَّنا قَبْلَ يَوْمِ الْحِسابِ، قال: «نصيبهم من العذاب».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Salmat Bin Al-Khataab, from Ibrahim Bin Muhammad Al-Saqafy, from Ibrahim Bin Maymoun, from mas'ab, from Sa'ad, from Al-Asbagh,

'Ali[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[38:16] And they say: O our Lord! Hasten on to us our portion before the Day of Reckoning***, he[asws] said: 'Their share of the Punishment'.[4014]

VERSES 17 - 26

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ ۖ إِنَّهُ أَوَّابٌ {17} إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ {18} وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَهُ أَوَّابٌ {19} وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ {20} وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ {21} إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ {22} إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ {23} قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ {24} فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ {25} يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ {26}

[4013] تفسير القمي 2: 228
[4014] معاني الأخبار: 225/ 1.

[38:17] Observe patience over what they are saying, and remember Our servant Dawood, the possessor of strength; surely he was frequent in turning (to Allah) [38:18] Surely We made the mountains Glorify (Allah) in unison with him at the evening and the sunrise[38:19] And the birds gathered together; all joined in with him [38:20] And We Strengthened his kingdom and We Gave him Wisdom and a Decisive Speech [38:21] And has there come to you the story of the litigants, when they climbed over into the (Prayer) Niche? [38:22] When they came up to Dawood, so he was scared of them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with the Truth, and do not be unjust, and guide us to the Straight Path

[38:23] This is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse [38:24] He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and many of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawood thought that We had Tried him, so he sought the Forgiveness of his Lord and he fell down bowing and turned time after time (to Him) [38:25] Therefore We Forgave this for him, and most surely he had a nearness to Us and an excellent resort [38:26] O Dawood ! Surely We have Made you a ruler in the land; so judge between men with the Truth and do not follow desire, lest it should lead you astray from the Way of Allah; (as for) those who go astray from the Way of Allah, they shall surely have a severe Punishment because they forgot the Day of Reckoning

قال محمد بن العباس رحمه الله: حدثنا أحمد بن القاسم، عن أحمد ابن محمد السياري، عن محمد بن خالد البرقي، عن علي بن اسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله تعالى (اصبر على ما يقولون) يا محمد من تكذيبهم إياك، فاني منتقم منهم برجل منك، وهو قائمي الذي سلطته على دماء الظلمة

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Ibn Muhammad Al-Sayaari, from Muhammad Bin Khalid Al-Barqy, from Ali Bin Isbaat, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Abdullah[asws] regarding the Words of the High ***[38:17] Observe patience over what they are saying***, he[asws] said: 'O Muhammad! From their denial of you (Shias), so a man would be exacting revenge from them, and he[asws] is my[asws] Qaim[asws], who has authority over (avenging) the unjust blood'.[4015]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا بكر، عن أبي عبد الله البرقي، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: قال الله: وَ اذْكُرْ عَبْدَنا داوُدَ ذَا الْأَيْدِ. فقال: «اليد في كلام العرب: القوة و النعمة». و تلا الآية.

Ibn babuwayh, from Ali Bin Ahmad Bin Muhammad bin Umran Al-Daqaq, from Bakr, from Abu Abdullah Al-Barqy, from Abdullah Bin Bahr, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim,

[4015] Taweel Al Ayaat Al Zaahira – CH 38 H 1

'Abu Ja'far[asws] said: 'Allah[azwj] Said ***[38:17] and remember Our servant Dawood, the possessor of strength***, so he[asws] said: '(الْأَيْدِ) in the speech of the Arabs is the strength and the Bounties'. And he[asws] recited the Verse.[4016]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبي الصلت الهروي، قال: كان الرضا (عليه السلام) يكلم الناس بلغاتهم، و كان و الله أفصح الناس و أعلمهم بكل لسان و لغة، فقلت له يوما: يا ابن رسول الله، إني لأعجب من معرفتك بهذا اللغات على اختلافها! فقال: «يا أبا الصلت، أنا حجة الله على خلقه، و ما كان الله ليتخذ حجة على قوم و هو لا يعرف لغاتهم، أما بلغك ما قال أمير المؤمنين (عليه السلام): و أوتينا فصل الخطاب؟ فهل فصل الخطاب إلا معرفة اللغات؟».

Ibn Babuwayh, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Ibn Hisham, from Abu Al-Salt Al-Harawy who said,

'Al-Reza[asws] used to speak to the people in their language. By Allah[azwj] he[asws] was the most eloquent of the people, and the most knowledgeable of them in every language and dialect. So one day I said to him[asws], 'O son[asws] of Rasool-Allah[saww], I am astounded at your[asws] understanding of these languages and its differences!' So he[asws] said: 'O Abu Al-Salt! I[asws] am the Proof of Allah[azwj] upon His[azwj] creatures, and Allah[azwj] was not going to Take a Proof over a people, and he would not understand their language. Has it not reached you what Amir-ul-Momineen[asws] said: 'And I[asws] have been Given the Decisive Speech (فصل الخطاب)?' So is the Decisive Speech except for the understanding of (all) the languages?'[4017]

في كتاب كمال الدين وتمام النعمة باسناده إلى سلمان الفارسى عن النبي صلى الله عليه واله حديث طويل قال فيه وقد ذكر على بن أبى طالب عليه السلام وفضائله مخاطبا لفاطمة عليهما السلام: وانك يا بنية زوجته وابناه سبطاى حسن وحسين، وهما سبطا أمتى وأمره بالمعروف ونهاه عن المنكر، وان الله عزوجل آتاه الحكمة وفصل الخطاب.

In the book KamaAl-Al-Deen Wa Tamaam Al-N'ama, by his chain going up to

Salman Al-Farsy[ar], from the Prophet[saww], a lengthy Hadeeth in which he[saww] said mentioning Ali[asws] Bin Abu Talib[asws] and his[asws] merits, addressing Fatima[asws]: 'And you[asws], O daughter[asws]! Your[asws] husband[asws], and his[asws] two sons[asws] Hassan[asws] and Husayn[asws], and they[asws] two are the generous ones of my[saww] community, and would enjoin it for the good and forbid it from the evil, and that Allah[azwj] Mighty and Majestic has Given them[asws] the Wisdom and the Decisive Speech (فصل الخطاب)'.[4018]

قال: فضرب الرضا (عليه السلام) بيده على جبهته، و قال: «إنا لله و إنا إليه راجعون، لقد نسبتم نبيا من أنبياء الله (عليهم السلام) إلى التهاون بصلاته، حتى خرج في أثر الطير، ثم بالفاحشة، ثم بالقتل».

He[asws] said: 'Al-Reza[asws] hit his[asws] forehead with his[asws] hand and said: 'We are for Allah[azwj] and to Him[azwj] we are returning! You have attributed a Prophet[as] from the Prophets[as] of Allah[azwj] with complacency in his[as] Prayers, to the extent that he[as] went out following the bird, then with the immorality, then with the murder!'

[4016] التوحيد: 153/ 1.
[4017] عيون أخبار الرّضا (عليه السّلام) 2: 228/ 3.
[4018] Tafseer Noor Al Saqalayn – CH 38 H 15

فقال: يا بن رسول الله، فما كانت خطيئته؟ قال: «ويحك، إن داود (عليه السلام) إنما ظن أن ما خلق الله عز و جل خلقا هو أعلم منه، فبعث الله عز و جل إليه الملكين، فتسورا المحراب، فقالا: خَصْمانِ بَغى بَعْضُنا عَلى بَعْضٍ فَاحْكُمْ بَيْنَنا بِالْحَقِّ وَ لا تُشْطِطْ، وَ اهْدِنا إِلى سَواءِ الصِّراطِ إِنَّ هذا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْجَةً وَ لِيَ نَعْجَةٌ واحِدَةٌ فَقالَ أَكْفِلْنِيها، وَ عَزَّنِي فِي الْخِطابِ،

So he said, 'O son[asws] of Rasool-Allah[saww]! So what was his[as] mistake?' He[asws] said: 'Woe be unto you! But rather, Dawood[as] thought that Allah[azwj] Mighty and Majestic had not Created a creature who was more knowledgeable than himself[as], so Allah[azwj] Mighty and Majestic Sent two Angels who climbed over into the Prayer Niche, so they said ***[38:22] two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with the Truth, and do not be unjust, and guide us to the Straight Path [38:23] This is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse***.

فعجل داود (عليه السلام) على المدعى عليه، فقال: لقد ظلمك بسؤال نعجتك إلى نعاجه. و لم يسأل المدعي البينة على ذلك، و لم يقبل على المدعى عليه، فيقول له: ما تقول؟ فكان هذا خطيئة رسم الحكم، لا ما ذهبتم إليه، ألا تسمع الله عز و جل يقول: يا داوُدُ إِنَّا جَعَلْناكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ، إلى آخر الآية؟».

So Dawood[as] hurriedly said to the claimant ***[38:24] He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes***, and he[as] did not ask the claimant for the evidence upon that, and did not accept against the other one'. So they said to him[asws], 'What are you[asws] saying about this? So this was a mistake in the procedure of the Judging (of matters), not what you are going with against him[as]. Have you not heard Allah[azwj] Mighty and Majestic Saying ***[38:26] O Dawood ! Surely We have Made you a ruler in the land; so judge between men with the Truth*** – up to the end of the Verse'.

فقال: يا بن رسول الله، فما كانت قصته مع أوريا؟ قال الرضا (عليه السلام): «إن المرأة في أيام داود (عليه السلام) كانت إذا مات بعلها، أو قتل لا تتزوج بعده أبدا، فأول من أباح الله له أن يتزوج بامرأة قتل بعلها داود (عليه السلام)، فتزوج بامرأة أوريا لما قتل و انقضت عدتها منه، فذلك شق على [الناس من قبل] أوريا».

So he said, 'O son[asws] of Rasool-Allah[saww]! So what was the story with Owriya?' Al-Reza[asws] said: 'During the era of Dawood[as], when the husband of a woman died, or was killed, did not remarry ever. So the first one whom Allah[azwj] Permitted to marry whose husband had been killed, was Dawood[as]. So he[as] married the wife of Owriya, when he was killed, and her waiting period had passed from her. So that is a split from the people before Owriya'.[4019]

في اصول الكافي على بن ابراهيم عن أبيه عن ابن أبى عمير عن منصور عن فضيل الاعور عن ابى عبيدة الحذاء عن ابى عبد الله (ع) انه قال: يابا عبيدة إذا قام قائم آل محمد حكم بحكم داود وسليمان، لا يسئل [عن] بينة،

In Usool Al-Kafi, Ali bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour, from Fazeyl Al-Awr, from Abu Ubeyda Al-Haza'a,

[4019] عيون أخبار الرّضا (عليه السّلام) 1: 191/ 1

'Abu Abdullah having said: 'O Abu Ubeyda! When the Qaim[asws] of the Progeny[asws] of Muhammad[saww] rises, he[asws] will judge with the judgement of Dawood[as] and Suleyman [as], not asking for the evidence'.[4020]

وعنه: عن أبيه، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح، عن علقمة، عن الصادق (عليه السلام)، في حديث قال فيه: «يا علقمة، إن رضى الناس لا يملك، و ألسنتهم لا تضبط، و كيف تسلمون مما لم يسلم منه أنبياء الله و رسله و حججه (عليهم السلام) ألم ينسبوا يوسف (عليه السلام) إلى أنه هم بالزنا؟ ألم ينسبوا أيوب (عليه السلام) إلى أنه ابتلي بذنوبه؟ ألم ينسبوا داود (عليه السلام) إلى أنه تبع الطير، حتى نظر إلى امرأة أوريا فهواها، و أنه قدم زوجها أمام التابوت حتى قتل، ثم تزوج بها؟».

And from him, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail, from Salih, from Alqaman,

'Al-Sadiq[asws], in a Hadeeth, said: 'O Alqama! The people are content with what had reached them, and their tongues do not get seized! (if what they is true then) how can you all be safe from what the Prophets[as] of Allah[azwj], and His[azwj] Rasools[as], and His[azwj] Proofs[asws] were not safe from?' Are they not attributing to Yusuf[as] that he[as] had committed adultery? Are they not attributing to Ayoub[as] that he[as] indulged in sins? Are they not attributing to Dawood[as] that he followed the bird, until he looked at the wife of owriya, so he[as] desired her, and he[as] sent her husband to be in front of the Box until he was killed, then married her?'[4021]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ ظَنَّ داوُدُ: «أي علم، وَ أَنابَ أي تاب».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] regarding His[azwj] Words ***[38:24] and Dawood thought*** i.e., knew ***that We had Tried him, so he sought the Forgiveness of his Lord and he fell down bowing and turned time after time (to Him)*** i.e., repented'.

و ذكر أن داود كتب إلى صاحبه: أن لا تقدم أوريا بين يدي التابوت، و رده. فلما رجع أوريا إلى أهله مكث ثمانية أيام ثم مات.

And he[asws] mentioned that Dawood[as] wrote to the commander of the battalion: 'Do not send Owriya in front of the Box, and send him back'. So when Owriya returned to his family, he remained for eighty days, then died'.[4022]

في كتاب المناقب لابن شهر آشوب عن زين العابدين عليه السلام حديث طويل وقد كتب بتمامه عند قوله تعالى: (وان يونس لمن المرسلين) وفيه ان حوت يونس عليه السلام قال له: ان الله تعالى لم يبعث نبيا من آدم إلى أن صار جدك محمد صلى الله عليه واله الا وقد عرض عليه ولايتكم أهل البيت، فمن قبلها من الانبياء سلم وتخلص ومن توقف عنها و تتعتع في حملها لقى ما لقى آدم من المصيبة، وما لقى نوح من الغرق، وما لقى ابراهيم من النار وما لقى يوسف من الجب، وما لقى أيوب من البلاء، وما لقى داود من الخطيئة إلى أن بعث الله يونس.

In the Book Al-Manaaqib of Ibn Shehr Ashub,

[4020] Tafseer Noor Al Saqalayn – CH 38 H 29
[4021] أمالي الصدوق: 91/ 3.
[4022] تفسير القمّي 2: 234.

(It has been narrated) from Zayn Al-Abideen[asws], a lengthy Hadeeth, and it has been written in its complete form for the Words of Allah[azwj] the High ***[37:139] And Yunus was most surely of the Messengers***, and in it the whale of Yunus[as] said to him[asws], 'Allah[azwj] the High never Sent a Prophet[as], from Adam[as] until it came to your[asws] grandfather[saww], Muhammad[saww], except that there was presented to them[as] your[asws] Wilayah, the People[asws] of the Household. So the one who accepted it, from the Prophets[as], was safe and sincere. And the one who paused from it and hesitated in bearing it, faced what was faced by Adam[as] from the disobedience, and what was faced by Noah[as] from the drowning, and what was faced by Ibrahim[as] from the Fire, and what was faced by Yusuf[as] from the well, and what was faced by Ayoub[as] from the afflictions, and what was faced by Dawood[as] from the error, until Allah[azwj] Sent Yunus[as]'.[4023]

VERSE 27 & 28

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ {27} أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ {28}

[38:27] And We did not Create the sky and the earth and what is between them in vain; That is the conjecture of those who disbelieve, so woe to those who disbelieve on account of the Fire. [38:28] Shall We Make those who believe and do good to be like the mischief-makers in the earth? Or shall We Make those who are pious to be like the immoral?

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثني يحيى بن زكرياء اللؤلؤي، عن علي بن حسان، عن عبد الرحمن بن كثير، قال سألت الصادق (عليه السلام) عن قوله: أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ، قال: «أمير المؤمنين (عليه السلام) و أصحابه، كَالْمُفْسِدِينَ فِي الْأَرْضِ حبتر، و زريق، و أصحابهما، أَمْ نَجْعَلُ الْمُتَّقِينَ أمير المؤمنين (عليه السلام) و أصحابه كَالْفُجَّارِ حبتر، و دلام، و أصحابهما».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Yahya Bin Zakariyya Al-Lu'lui, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer who said,

'I asked Al-Sadiq[asws] about His[azwj] Words ***[38:28] Shall We Make those who believe and do good***, he[asws] said: 'Amir-ul-Momineen[asws] and his[asws] companions ***to be like the mischief-makers in the earth?*** Hibter and Zareeq and the companions of these two ***Or shall We Make those who are pious*** Amir-ul-Momineen[asws] and his[asws] companions ***to be like the immoral?*** Hibter , and Dalam , and the companions of these two'.[4024]

محمد بن يعقوب الكليني، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن فضال، عن حفص المؤذن، عن أبي عبد الله (عليه السلام). و محمد بن إسماعيل بن بزيع، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام)- في حديث طويل- قال (عليه السلام): «فإنه لا ينبغي لأهل الحق أن ينزلوا أنفسهم منزلة أهل الباطل، لأن الله لم يجعل أهل الحق عنده بمنزلة أهل الباطل، ألم يعرفوا وجه قول الله في كتابه، إذ يقول: أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ؟».

Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Ibrahim, from his father, from Ibn Fazal, from hafs Al-Mu'zan. And Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Sinan, from Ismail Bin Jabir,

[4023] Tafseer Noor Al Saqalayn – CH 38 H 26
[4024] تفسير القمّي 2: 234

'Abu Abdullah[asws] – in a lengthy Hadeeth – having said: 'So it does not befit the people of the Truth that they should lower themselves to the level of the people of the Falsehood. Do you not recognise its aspect in the Words of Allah[azwj] in His[azwj] Book where He[azwj] is Saying ***[38:28] Shall We Make those who believe and do good to be like the mischief-makers in the earth? Or shall We Make those who are pious to be like the immoral?***'[4025]

VERSE 29

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ {29}

[38:29] (It is) a Book We have Revealed to you, Blessed, that they may ponder over its Signs, and that those endowed with understanding may be mindful.

علي بن إبراهيم: كِتابٌ أَنْزَلْناهُ إِلَيْكَ مُبارَكٌ لِيَدَّبَّرُوا آياتِهِ أمير المؤمنين و الأئمة (عليهم السلام) وَ لِيَتَذَكَّرَ أُولُوا الْأَلْبابِ فهم أهل الألباب الثاقبة. قال: و كان أمير المؤمنين (عليه السلام) يفتخر بها، و يقول: «ما أعطي أحد قبلي و لا بعدي مثل ما أعطيت».

Ali Bin Ibrahim –

Regarding ***[38:29] (It is) a Book We have Revealed to you, Blessed, that they may ponder over its Signs*** – Amir-ul-Momineen[asws] and the Imams[asws] ***and that those endowed with understanding may be mindful*** so they are the people of the insight. And Amir-ul-Momineen[asws] used to pride over and saying: 'No one has been Given before me[asws], nor will he be Given after me[asws], what I[asws] have been Given'.[4026]

VERSES 30 - 33

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ ۚ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ {30} إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ {31} فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّىٰ تَوَارَتْ بِالْحِجَابِ {32} رُدُّوهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ {33}

[38:30] And We gave to Dawood, Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah). [38:31] When there were brought to him in the evening (horses) still when standing, swift when running [38:32] Then he said: Surely I preferred the good things to the remembrance of my Lord - until the sun disappeared [38:33] Bring it back for me; so he began to wipe (his hand) over the legs and the necks.

ابن بابويه في (الفقيه): بإسناده، قال زرارة و الفضيل: قلنا لأبي جعفر (عليه السلام): أ رأيت قول الله عز و جل: إِنَّ الصَّلاةَ كانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً؟. قال: «يعني كتابا مفروضا، و ليس يعني وقت فوتها، إن جاز ذلك الوقت ثم صلاها لم تكن صلاة مؤداة، و لو كان ذلك كذلك لهلك سليمان بن داود (عليه السلام) حين صلاها لغير وقتها، و لكن متى ذكرها صلاها».

Ibn babuwayh in Al-Faqih, by his chain, Zurara and Al-Fazeyl said,

[4025] الكافي 8: 12.
[4026] تفسير القمّي 2: 234

'We said to Abu Ja'far[asws], 'Do you[asws] see the Words of Allah[azwj] Mighty and Majestic ***[4:103] surely prayer is a timed ordinance for the Believers***?' He[asws] said: 'It Means Decreed to be obligatory, and it does not mean its time would lapse. If that was the case, then if its time lapse, then it was Prayed, it would not count as Prayer. And had it been that, Suleyman Bin Dawood[as] would have perished where he[as] Prayed at other than its time, but when remembered it, Prayed it'.

روي عن الصادق (عليه السلام) أنه قال: «إن سليمان بن داود (عليه السلام) عرض عليه ذات يوم بالعشي الخيل فاشتغل بالنظر إليها حتى توارت الشمس بالحجاب، فقال للملائكة: ردوا الشمس علي حتى أصلي صلاتي في وقتها.

It has been reported from Al-Sadiq[asws] having said: 'One day, (war) horses were presented to Suleyman Bin Dawood[as] in the evening. So he[as] was pre-occupied in looking at them to the extent that the sun set, so he[as] said to the Angels: 'Return the sun for me[as] until I[as] Pray my[as] Prayer at its time'.

فردوها، فقام فمسح ساقيه و عنقه، و أمر أصحابه الذين فاتتهم الصلاة معه بمثل ذلك، و كان ذلك وضوءهم للصلاة، ثم قام فصلى، فلما فرغ غابت الشمس، و طلعت النجوم: و ذلك قول الله عز و جل: وَ وَهَبْنا لِداوُدَ سُلَيْمانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِناتُ الْجِيادُ فَقالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوارَتْ بِالْحِجابِ رُدُّوها عَلَيَّ فَطَفِقَ مَسْحاً بِالسُّوقِ وَ الْأَعْناقِ».

So it returned. So he[as] stood up and wiped its legs and its necks, and ordered his[as] companions who missed the Prayer along with him[as] to do similar to that. And that was their ablution for the Prayer. Then he[as] stood up and Prayed. So when he[as] was free from it, the sun disappeared, and the stars came out. And these are the Words of the Mighty and Majestic ***[38:30] And We gave to Dawood, Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah). [38:31] When there were brought to him in the evening (horses) still when standing, swift when running [38:32] Then he said: Surely I preferred the good things to the remembrance of my Lord - until the sun disappeared [38:33] Bring it back for me; so he began to wipe (his hand) over the legs and the necks***'.[4027]

الطبرسي، قال: قال ابن عباس: سألت عليا (عليه السلام) عن هذه الآية، فقال: «ما بلغك فيها، يا بن عباس؟». قلت: سمعت كعبا يقول: اشتغل سليمان بعرض الأفراس حتى فاتته الصلاة، فقال: ردوها علي- يعني الأفراس، و كانت أربعة عشر فرسا- فضرب سوقها و أعناقها بالسيف، فقتلها، فسلبه الله ملكه أربعة عشر يوما، لأنه ظلم الخيل بقتلها.

Al-Tabarsy said,

Ibn Abbas said, 'I asked Ali[asws] about this Verse: 'What has reached you regarding it, O Ibn Abbas?' I said, 'I heard Ka'ab saying, 'Suleyman[as] was pre-occupied with the presentation of the horses to the extent that he[as] missed the Prayer. So he[as] said: 'Return them for me[as] – meaning the horses – and there were fourteen horses – so he[as] struck their legs and their necks with the sword, so he[as] killed them. So Allah[azwj] Confiscated his[as] kingdom for forty days, because he[as] was unjust to the horses by killing them'.

فقال علي (عليه السلام): «كذب كعب، لكن اشتغل سليمان بعرض الأفراس ذات يوم، لأنه أراد جهاد العدو، حتى توارت الشمس بالحجاب، فقال، بأمر الله تعالى للملائكة الموكلين بالشمس: ردوها علي. فردت، فصلى العصر في وقتها. و إن أنبياء الله لا يظلمون، و لا يأمرون بالظلم، لأنهم معصومون، مطهرون».

[4027] من لا يحضره الفقيه 1: 129/ 606 و 607

So Ali[asws] said: 'Ka'ab has lied. But, Suleyman[as] was pre-occupied with the horses one day, because he[as] wanted to fight against the enemies, until the sun disappeared. So he[as] said, by the Command of Allah[azwj] the High, to the Angels allocated with the sun: 'Return it for me[as]!' So it returned, and he[as] Prayed *Al-Asr* at is time. And surely, the Prophets[as] of Allah[azwj] are not unjust, nor do they order for the injustice, because they[as] are Infallible, Purified'.[4028]

VERSES 34 - 38

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ {34} قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ۖ إِنَّكَ أَنْتَ الْوَهَّابُ {35} فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ {36} وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ {37} وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ {38}

[38:34] And We tried Sulaiman, and We Placed upon his throne a body, so he repented [38:35] He said: Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me, Surely You are the Bestower [38:36] Then We Made the wind to be subservient to him; flowing gently by his command to wherever he so desired, [38:37] And the Satans, every builder and diver, [38:38] And others fettered in chains.

الطبرسي: روي أن الجن و الشياطين لما ولد لسليمان ابن، قال بعضهم لبعض: إن عاش له ولد لنلقين منه ما لقينا من أبيه من البلاء. فأشفق (عليه السلام) منهم عليه فاسترضعه المزن- و هو السحاب- فلم يشعر إلا و قد وضع على كرسيه ميتا، تنبيها على أن الحذر لا ينفع من القدر، و إنما عوقب «1» (عليه السلام) على خوفه من الشياطين. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al-Tabarsy –

It is reported that when a son was born unto Suleyman[as], the Jinn and the Devils said to each other, 'If a son for him[as] lives on, we shall face the afflictions from him what we have faced from his father[as]. So he[as] feared from them for him, and sought for him[as] to be weaned among the clouds. So he[as] did not realise, except that he had been placed upon his[as] chair as dead, a caution over that, the fear does not benefit from that which is Ordained. But rather, he[as] blamed it on his[as] own fear from the Devils'. He (Tabarsy) said. 'It has been reported from Abu Abdullah[asws]'.[4029]

قال الطبرسي: و من الأقوال: أن سليمان قال يوما في مجلسه: لأطوفن الليلة على سبعين امرأة، تلد كل امرأة منهن غلاما يضرب بالسيف في سبيل الله. و لم يقل: إن شاء الله. فطاف عليهن، فلم تحمل منهن إلا امرأة واحدة، جاءت بشق ولد-

Al-Tabarsy said, 'And from the speeches (Hadeeth) is that, 'One day Suleyman[as] said in his gathering; 'Tonight I[as] shall be with seventy wives, each of which would give birth to a boy who would fight with the sword in the Way of Allah[azwj]'. And he[as] did not say: 'If Allah[azwj] so Desires it' (إن شاء الله). So he[as] went around them, but none of them became pregnant except for one wife. She came with a weak child.

[4028] مجمع البيان 8: 741.
[4029] مجمع البيان 8: 741.

ابن بابويه، قال: حدثنا أحمد بن يحيى المكتب، قال: حدثنا أبو الطيب أحمد بن محمد الوراق، قال: حدثنا علي بن هارون الحميري، قال: حدثنا علي بن محمد بن سليمان النوفلي، قال: حدثنا أبي، عن علي بن يقطين، قال: قلت لأبي الحسن موسى بن جعفر (عليه السلام): أ يجوز أن يكون نبي الله عز و جل بخيلا؟ فقال: «لا». فقلت له: فقول سليمان (عليه السلام): رَبِّ اغْفِرْ لِي وَ هَبْ لِي مُلْكاً لا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ما وجهه و ما معناه؟

Ibn Babuwayh, from Ahmad Bin Yahya Al-Maktab, from Abu Al-Tayyab Ahmad Bin Muhammad Al-Waraaq, from Ali Bin Haroun Al-Humeyri, from Ali Bin Muhammad Bin Suleyman Al-Nowfaly, from his father, from Ali Bin Yaqteen who said,

'I said to Abu Al-Hassan Al-Musa Bin Ja'far[asws], 'Is it permissible for a Prophet[as] of Allah[azwj] Mighty and Majestic to become stingy?' So he[asws] said: 'No!' So I said to him[asws], 'So (what about) the words of Suleyman[as] ***[38:35] He said: Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me***, what is its perspective, and what is its Meaning?'

فقال: «الملك ملكان: ملك مأخوذ بالغلبة، و الجور، و اختيار الناس، و ملك مأخوذ من قبل الله تبارك و تعالى، كملك إبراهيم، و ملك طالوت، و ملك ذي القرنين. فقال سليمان (عليه السلام): هب لي ملكا لا ينبغي لأحد من بعدي، أن يقول: إنه مأخوذ بالغلبة، و الجور، و اختيار الناس، فسخر الله تبارك و تعالى له الريح تجري بأمره رخاء حيث أصاب، و جعل غدوها شهرا، و رواحها شهرا، و سخر له الشياطين كل بناء و غواص، و علم منطق الطير، و مكن في الأرض، فعلم الناس في وقته و بعده أن ملكه لا يشبه ملك الملوك المختارين من قبل الناس، و المالكين بالغلبة و الجور».

So he[asws] said: 'The kingdoms are of two types – A kingdom which is attained by the overcoming, and the tyranny, and the choice of the people; and a kingdom which is attained from the Presence of Allah[azwj] Blessed and High, like the kingdom of Ibrahim[as], and kingdom of Taloot, and kingdom of Zul Qarnayn. Suleyman[as] said: '***[38:35] Grant me a kingdom which is not fit for (being inherited by) anyone after me***. He[as] is speaking about the one which is attained by the overcoming, and the tyranny, and the choice of the people. Allah[azwj] Blessed and High ***[38:36] Made the wind to be subservient to him; flowing gently by his command to wherever he so desired***, and Made its morning as a month, and its flowing a month, and Made subservient to him[as] the Devils who used to build and dive, and Taught him[as] the language of the birds, and to move in the earth. So the people knew, during his[as] time and after him[as] that his[as] kingdom does not resemble the kingdoms of the choice of the people, and the kingdoms of the overcoming and the tyranny'.

قال: فقلت له: فقول رسول الله (صلى الله عليه و آله): «رحم الله أخي سليمان، ما كان أبخله!» فقال (عليه السلام): «لقوله وجهان: أحدهما: ما كان أبخله بعرضه، و سوء القول فيه! و الوجه الآخر: يقول: ما كان أبخله إن كان أراد ما يذهب إليه الجهال!».

I said to him[asws], '(What about) the words of Rasool-Allah[saww]: 'May Allah[azwj] have Mercy upon my[saww] brother Suleyman[as], how stingy he[as] was!' He[asws] said: 'His [saww] words have two perspectives – One of these is how stingy he[as] was by his[as] offer, and evil is the word in it! And another perspective is that he[saww] is saying: 'How stingy he[as] was that he[as] did not want it to go (inherited by) the ignorant!'

ثم قال (عليه السلام): «قد- و الله- أوتينا ما اوتي سليمان، و ما لم يؤت سليمان، و ما لم يؤت أحد من العالمين، قال الله عز و جل في قصة سليمان: هذا عَطاؤُنا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسابٍ، و قال عز و جل في قصة محمد (صلى الله عليه و آله): ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا»

Then he[asws] said: 'We[asws] have been Given what Suleyman[as] had been Given, and what he [as] had not been Given (as well), and what no one in the Worlds have been Given. Allah[azwj] Mighty and Majestic has Said in the story of Suleyman[as] ***[38:39] This is Our Gift, therefore give out freely or withhold, without measure***. And the Mighty and Majestic Said in the story of Muhammad[saww] ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'.[4030]

علي بن إبراهيم: و قال الصادق (عليه السلام): جعل الله عز و جل ملك سليمان في خاتمه، فكان إذا لبسه حضرته الجن و الإنس و الشياطين، و جميع الطير، و الوحوش و أطاعوه، فيقعد على كرسيه، و يبعث الله ريحا تحمل الكرسي بجميع ما عليه من الشياطين، و الطير، و الإنس، و الدواب، و الخيل، فتمر بها في الهواء إلى موضع يريده سليمان (عليه السلام).

Ali Bin Ibrahim –

And Al-Sadiq[asws] said: 'Allah[azwj] Mighty and Majestic make the kingdom of Suleyman[as] to be in his[as] ring. So whenever he[as] used to wear it, there would present to him[as] the Jinn, and the Human beings, and the Devils, and all the birds, and the animal, and be obedient to him[as]. So he[as] would sit upon his[as] chair, and Allah[azwj] would Send a wind which would carry the chain along with all that were upon it from the Devils, and the birds, and the Human beings, and the animals, and the horses. So they would fly with it in the air to any place that Suleyman[as] so desired to'.[4031]

وروي عن سلمان الفارسي (رضي الله عنه)، قال: كنا جلوسا مع أمير المؤمنين (عليه السلام) بمنزله لما بويع عمر بن الخطاب، قال: كنت أنا، و الحسن، و الحسين (عليهما السلام)، و محمد بن الحنفية، و محمد بن أبي بكر، و عمار بن ياسر، و المقداد بن الأسود الكندي (رضي الله عنهم): قال له ابنه الحسن (عليه السلام): «يا أمير المؤمنين، إن سليمان سأل ربه ملكا لا ينبغي لأحد من بعده، فأعطاه ذلك، فهل ملكت مما ملك سليمان بن داود (عليه السلام)؟» فقال (عليه السلام): «و الذي فلق الحبة و برأ النسمة، إن سليمان بن داود سأل الله عز و جل الملك و أعطاه، و أن أباك ملك ما لم يملكه بعد جدك رسول الله (صلى الله عليه و آله) أحد قبله، و لا يملكه أحد بعده».

It has been reported -

From Salman Al-Farsy[ar] having said, 'We were seated with Amir-ul-Momineen[asws] at his[asws] house, when allegiance was pledge to Umar Bin Al-Khattab. It was myself[ar], and Al-Hassan[asws], and Al-Husayn[asws], and Muhammad Bin Hanafiyya, and Muhammad Bin Abu Bakr, and Ammar Bin Yaasir, and Al-Miqdad Bin Al-Aswad Al-Kindy[ar]. His[asws] son[asws], Al-Hassan[asws] said to him[asws]: 'O Amir-ul-Momineen[asws]! Suleyman[as] asked his[as] Lord[azwj] for a kingdom which would not be for anyone from after him[as], so He[azwj] Gave that to him[as]. So did attain a kingdom from what Suleyman Bin Dawood[as] had attained?' So he[asws] said: 'By the One Who Split the Seed and Formed the person, Suleyman Bin Dawood[as] asked Allah[azwj] Mighty and Majestic for the kingdom and was Given it, and your[asws] father[asws] has a kingdom which no one possessed before him[asws] from after your[asws] grandfather[saww], nor would anyone possess it after him[asws]'.

فقال له الحسن (عليه السلام): «نريد أن ترينا مما فضلك الله تعالى به من الكرامة». فقال (عليه السلام): «أفعل إن شاء الله».

[4030] علل الشرائع: 71/ 1
[4031] تفسير القمّي 2: 235

So Al-Hassan[asws] said to him[asws]: 'We would like you[asws] to show us, from what Allah[azwj] the High has Graced you[asws] with, from the prestige'. So he[asws] said: 'I[asws] will do it, if Allah[azwj] so Desires it'.

فقال الحسن (عليه السلام): «يا أمير المؤمنين، إن سليمان ابن داود (عليه السلام) كان مطاعا بخاتمه، و أمير المؤمنين بماذا يطاع؟» فقال (عليه السلام): «أنا عين الله في أرضه، أنا لسان الله الناطق في خلقه، أنا نور الله الذي لا يطفأ، أنا باب الله الذي يؤتى منه، و حجته على عباده».

So Al-Hassan[asws] said: 'O Amir-ul-Momineen[asws]! Suleyman Ibn Dawood[as] commanded obedience by his[as] ring, and Amir-ul-Momineen[asws], by what would he[asws] command obedience?' So he[asws] said: 'I[asws] am the Eyes of Allah[azwj] in His [azwj] earth, and I[asws] am the Speaking Tongue of Allah[azwj] among His[azwj] creatures, and I[asws] am the Light of Allah[azwj] which will not be extinguished, and I[asws] am the Door of Allah[azwj] which (everything) is given out from it, and a Proof of Allah[azwj] over His[azwj] servants'.

ثم قال: «أ تحبون أن أريكم خاتم سليمان بن داود (عليه السلام)؟». قال: «نعم». فأدخل يده إلى جيبه، فأخرج خاتما من ذهب، فصه من ياقوتة حمراء، عليه مكتوب: محمد و علي، فقال (عليه السلام): «تريدون أن أريكم سليمان ابن داود (عليه السلام)؟» فقلنا: نعم.

Then he[asws] said: 'Would you all like me[asws] to show you the ring of Suleyman Bin Dawood[as]?' We said: 'Yes'. So he[asws] inserted his[asws] hand in his[asws] pocket, and brought out a ring of gold, embedded with red sapphire, on which was the inscription: 'Muhammad[saww] and Ali[asws]'. So he[asws] said: 'Would you all like me[asws] to show you Suleyman Bin Dawood [as]?' So we said, 'Yes'.

فقام، و نحن معه، فدخل بنا بستانا ما رأينا أحسن منه، و فيه من جميع الفواكه و الأعناب، و أنهاره تجري، و الأطيار يتجاوبن على الأشجار، فحين رأته الأطيار جاءته ترفرف حوله حتى توسطنا البستان، فإذا سرير عليه شاب ملقى على ظهره، واضع يده على صدره، فأخرج أمير المؤمنين (عليه السلام) الخاتم من جيبه، و جعله في إصبع سليمان (عليه السلام)، فنهض قائما، و قال: «السلام عليك يا أمير المؤمنين، و وصي رسول رب العالمين، أنت و الله الصديق الأكبر، و الفاروق الأعظم، قد أفلح من تمسك بك، و قد خاب و خسر من تخلف عنك، و إني سألت الله تعالى بكم أهل البيت فأعطيت ذلك الملك».

So he[asws] stood up, and we arose with him[asws], and we came up to an orchard which we had not seen a more beautiful one than it. And in it were all the fruits and the grapes, and rivers flowing, and birds chirping upon the trees. So when the birds saw him[asws], they fluttered around him[asws] until we were in the middle of the orchard. There was a young man lying on his back, upon a bed, with his hands placed upon his chest. So Amir-ul-Momineen[asws] brought out the ring from his[asws] pocket, and made it to be in the finger of Suleyman[as]. He[as] arose standing, and said: 'Peace be upon you[asws], O Amir-ul-Momineen[asws], and successor[asws] of Rasool[saww] of the Lord[azwj] of the Worlds. By Allah[azwj]! You[asws] are the Great Truthful (الصديق الأكبر), and the Magnificent Distributor (الفاروق الأعظم). Successful is the one who attaches himself to you[asws], and disappointed and in loss is the one who opposes you[asws]. And I[as] asked Allah[azwj] the High, by your[asws] sake, the People[asws] of the Household, so I[as] was Given that kingdom'.

قال سلمان: فلما سمعت كلام سليمان بن داود (عليه السلام) لم أتمالك نفسي، حتى وقعت على أقدام أمير المؤمنين (عليه السلام) أقبلها، و حمدت الله تعالى على جزيل عطائه بهدايته لنا إلى ولاية أهل البيت (عليهم السلام) الذين أذهب الله عنهم الرجس أهل البيت و طهرهم تطهيرا، و فعل أصحابي كما فعلت.

Salman[ar] said, 'When I[ar] heard the speech of Suleyman Bin Dawood[saww], I[ar] could not control myself[ar], until I[ar] fell upon the feet of Amir-ul-Momineen[asws] and kissed them. And I[ar] Praised Allah[azwj] the High that He[azwj] should Grant us the Guidance to the Wilayah of the People[asws] of the Household, from whom Allah[azwj] Kept away the uncleanness and Purified them with a thorough Purifying. And my[ar] companions did what I[ar] did'.[4032]

وروي أن سليمان (عليه السلام) كان يجلس على بساطه و يسير في الهواء، فمر ذات يوم و هو سائر في أرض كربلاء فأدارت الريح بساطه ثلاث دورات، حتى خافوا السقوط، فسكنت الريح، و نزل البساط في أرض كربلاء، فقال سليمان للريح: «لم سكنت؟» فقالت: إن هنا يقتل الحسين (عليه السلام). فقال: «و من يكون الحسين؟» فقالت: هو سبط محمد المختار، و ابن علي الكرار.

And it is reported that Suleyman[as] was seated upon his[as] carpet and was travelling in the air. So one day he[as] when he[as] was travelling, passed by the land of Karbala, the wind made the carpet to circle is three times, until he[as] feared that he[as] would fall down. So the wind calmed down, and the carpet descended in the land of Karbala. Suleyman[as] said to the wind: 'Why did you calm down?' So it said, 'This is where Al-Husayn[asws] would be killed'. So he[as] said: 'And who will be Al-Husayn[asws]?' It said, 'He[asws] would be the grandson of Muhammad[saww], the Chosen one, and a son[asws] of Ali[asws], the persistent (الكرار)'.

فقال: «و من قاتله؟». فقالت: يقتله لعين أهل السماوات و الأرض يزيد (لعنه الله). فرفع سليمان يديه و لعنه، و دعا عليه، و أمن على دعائه الإنس و الجن، فهبت الريح، و سار البساط.

So he[as] said: 'And who would be killing him[asws]?' It said, 'He[asws] would be killed by one cursed by the people of the skies and the earth, Yazeed[la]'. So Suleyman[as] raised his[as] hands and sent curses upon him[la], and supplicated against him[la], and the Jinn and the Human beings said 'Ameen' to his[as] supplication. So the wind came and the carpet flew away'.[4033]

VERSE 39

هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ {39}

[38:39] This is Our Gift, therefore give out freely or withhold, without measure.

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابى داود المسترق عن ثعلبة بن ميمون عن زرارة قال قلت لابي جعفر عليه السلام قول الله تبارك وتعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من المعنى بذلك قال قلت فانتم المسؤولون قال نعم قال قلت ونحن السائلون قال نعم قلت فعلينا ان نسئلكم قال نعم قلت وعليكم ان تجيبونا قال لا ذاك الينا ان شئنا فعلنا وان شئنا لم نفعل ثم قال هذا عطاؤنا فامنن أو امسك بغير حساب

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Dawood Al-Mustaraq, from Tha'albat Bin Maymoun who has reported the following:

Zarara asked from Abu Ja'far[asws] the Statement of Allah[azwj] Blessed and High ***[16:43] so ask the People of the Reminder if you do not know,*** what is meant by that, are you[asws] the ones to be asked from?' He[asws] said: 'Yes.' I said, 'And we are the ones

[4032] المحتضر: 71، بحار الأنوار 27: 33/ 5
[4033] بحار الأنوار 44: 244/ 42.

who ask?' He[asws] said: 'Yes.' I said, 'It is upon us that we have to ask you[asws]?' He[asws] said: 'Yes.' I said, 'And it is upon you[asws] to answer us?' He[asws] said: 'No, that is up to us[asws] if we like we[asws] will do that and if we like we[asws] will not do that.' Then said: ***[38:39] This is Our Gift, therefore give out freely or withhold, without measure***'.[4034]

حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن اسحق بن عمار عن ابى عبد الله عليه السلام قال ان الله ادب نبيه على ادبه فلما انتهى به إلى ما اراد قال له انك لعلى خلق عظيم ففوض إليه دينه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا وان الله فرض في القرآن ولم يقسم للجد شيئا وان رسول الله صلى الله عليه وآله اطعمه السدس فاجاز الله له وان الله حرم الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله له ذلك وذلك قول الله هذا عطاونا فامنن أو امسك بغير حساب.

It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Is'haq Bin Amaar, who has said:

'Abu Abdullah[asws] having said that: 'Allah[azwj] Enlightened His[azwj] Prophet[saww] on his[saww] manners. When He[asws] Completed what He[azwj] Intended to, He[azwj] Said ***[68:4] And most surely you conform to sublime morality***. He[azwj] Delegated to him[saww] His[azwj] Religion. He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***, and that Allah[azwj] (Obligated) Obligations in the Quran but did not specify anything for the ancestors and left it for Rasool Allah[saww] to decide, which was fixed at one-sixth. Allah[azwj] Permitted for him[saww], and that Allah[azwj] Prohibited the alcohol specifically, and the Rasool Allah[saww] prohibited all intoxicants. Allah[azwj] Permitted that for him[saww], and that is the Statement of Allah[azwj] ***[38:39] This is Our Gift, therefore give out freely or withhold, without measure***'. [4035]

حدثنا بعض اصحابه عن محمد بن الحسن عن على بن النعمان عن ابن مسكان عن اسماعيل بن عبد العزيز قال قال لى جعفر بن محمد ان رسول الله صلى الله عليه واله كان يفوض إليه ان الله تبارك وتعالى فوض إلى سليمان ملكه فقال هذا عطاؤنا فامنن أو امسك بغير حساب وان الله فوض إلى محمد نبيه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فقال رجل انما كان رسول الله صلى الله عليه وآله مفوضا إليه في الزرع والضرع فلوى جعفر عليه السلام عنه عنقه مغضبا فقال في كل شئ والله في كل شئ.

It has been narrated to us by one of his companions, from Muhammad Bin Al-Hassan, from Ali Bin No'man, from Ibn Muskaan, from Ismail Bin Abdul Aziz who said:

'Abu Ja'far[asws] Bin Muhammad[asws] said to me that: 'The Rasool Allah[saww] that Allah[azwj] had Delegated to him[saww] the kingdom that He[azwj] had Delegated to Suleiman[as]'. He[asws] said: '***[38:39] This is Our Gift, therefore give out freely or withhold, without measure***, and that Allah[azwj] Delegated to Muhammad[as] His[azwj] Prophet[saww]. He[azwj] Said: ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'. A man said, 'But, was the Rasool Allah[saww] Delegated regarding the agriculture and farming?' Abu Ja'far[asws] turned his[asws] neck towards him in disapproval. He[asws] said: 'Regarding everything, by Allah[azwj], regarding everything'.[4036]

[4034] Basaair Al Darajaat – P 1 CH 19 H 24
[4035] Basaair Al Darajaat – P 8 CH 4 H 4
[4036] Basaair Al Darajaat – P 8 CH 4 H 9

حدثنا يعقوب بن يزيد عن ابن ابى عمير عن منصور عن فضيل الاعور عن ابى عبيدة الحذاء قال كنا زمان ابى جعفر حين مضى عليه السلام نردد كالغنم لاراعى لها فلقينا سالم بن ابى حفصة فقال يا ابا عبيدة من امامك قال ائمتى آل محمد صلى الله عليه وآله

It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Fazeyl Al-Awr, from Abu Ubeyda Al-Hazaa who said:

It was the era of Abu Ja'far[asws] when he[asws] had just passed away (met martyrdom), and we were like sheep with no shepherd to them. I met Saalam Bin Abu Hafs. He said, 'O Ubeyda, who is your Imam[asws]?' I said, 'My Imams[asws] are the Progeny[asws] of Muhammad[saww]'.

فقال هلكت واهلكت اما سمعت انا وانت وابا جعفر عليه السلام فهو يقول من مات ليس له امام مات ميتة جاهلية قلت بلى لعمري لقد كان ذلك ثم بعد ذلك بثلث أو نحوها دخلنا على ابى عبد الله عليه السلام فرزق الله لنا المعرفة فدخلت عليه فقلت له لقيت سالما فقال لى كذا وكذا وقلت له كذى وكذى فقال أبو عبد الله عليه السلام ياويل لسالم يا ويل لسالم ثلث مرات اما يدرى سالم ما منزلة الامام

He said, 'You have perished and caused others to perish, but I and you have heard from Abu Ja'far[asws] , who has said: 'One who dies and he has not an Imam[asws] for him, has died the death of 'Jahiliya' (without religion)?' I said, 'Yes, by my life, it has been like that, and also (I have heard) a third one (similar to this). But let us go to Abu Abdullah[asws], Allah[azwj] will Give us the sustenance of understanding. I came to him[asws] and said to him[asws], 'I met Saalam. He said to me such and such, and I said to him such and such'. Abu Abdullah[asws] said: 'Woe be unto Saalam, Woe be unto Saalam', three times, 'But, does Saalam know what is the status of the Imam[asws]?'

الامام اعظم مما يذهب إليه سالم والناس اجمعين يا ابا عبيدة انه لم يمت منا ميت حتى يخلف من بعده من يعمل بمثل عمله ويسير مثل سيرته ويدعو إلى مثل الذى دعا إليه يا ابا عبيدة انه لم يمنع الله ما اعطى سليمان افضل ما اعطى ثم قال هذا عطاؤنا فامنن أو امسك بغير حساب قال قلت ما اعطاه الله جعلت فداك قال نعم يا ابا عبيده انه إذا قام قائم آل محمد صلى الله عليه وآله حكم بحكم داود وسليمان لا يسئل الله الناس بينة.

The Imam[asws] is greater than what Saalam takes it to be, and what all the people do. O Abu Ubeyda, he[asws] from us[asws] does not pass away until he[asws] leaves behind one[asws] after him[asws] who will act similarly to his[asws] actions, and walks on the path similar to his[asws], and calls to that similar to what he[asws] called to. O Abu Ubeyda, he[asws] has not been prevented from what Allah[azwj] Granted to Suleiman[as], in fact higher than what he[as] was given'. Then he[asws] recited: '***[38:39] This is Our Gift, therefore give out freely or withhold, without measure***'. I said, 'What Allah[zwj] Gave?' He[asws] said: 'Yes, O Abu Ubeyda! When Al-Qaim[asws] of the Progeny[asws] of Muhammad[saww] makes the stand, he[asws] will judge by the Judgement of Dawood[as] and Suleiman[as]. He[as] will not ask the people for (any) proof (but issue judgements based on Divine Proofs)'.[4037]

VERSES 40 - 44

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ {40} وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ {41} ارْكُضْ بِرِجْلِكَ ۖ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ {42} وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ {43} وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَاهُ صَابِرًا ۚ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ {44}

[4037] Basaair Al Darajaat – P 10 CH 18 H 15

[38:40] And most surely he had a nearness to Us and an excellent resort [38:41] And remember Our servant Ayoub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment [38:42] Urge with your foot; here is a cool washing-place and a drink [38:43] And We Gifted to him his family and the like of them with them, as a Mercy from Us, and as a Reminder to those possessed of understanding. [38:44] And take in your hand a green branch and beat her with It and do not break your oath; surely We Found him to be patient; most excellent the servant! Surely he was frequently returning (to Allah)

يَحْيَى بْنُ عِمْرَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ قُلْتُ وُلْدُهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ قَالَ أَحْيَا لَهُ مِنْ وُلْدِهِ الَّذِينَ كَانُوا مَاتُوا قَبْلَ ذَلِكَ بِآجَالِهِمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ.

Yahya Bin Umraan, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***"[21:84] and We gave him his household (that he had lost) and the like thereof along with them"***. I said, 'His (Prophet Ayub[as]) children, how was he[as] given the like of them, with them?' He[asws] said: 'He[azwj] Revived for him[as] from his[as] children who had died before that of natural causes, and the like (number) of those who had died on that day'.[4038]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبيه، عن محمد بن أبي عمير، عن أبي أيوب، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إنما كانت بلية أيوب التي ابتلي بها في الدنيا لنعمة أنعم الله بها عليه فأدى شكرها، و كان إبليس في ذلك الزمان لا يحجب دون العرش، فلما صعد عمل أيوب بأداء شكر النعمة حسده إبليس، فقال: يا رب إن أيوب لم يؤد شكر هذه النعمة إلا بما أعطيته من الدنيا، فلو حلت بينه و بين دنياه ما أدى إليك شكر نعمة، فسلطني على دنياه حتى تعلم أنه لا يؤدي شكر نعمة.

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Biin Abu Abdullah [asws] from his father, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Abu Baseer,

'Abu Abdullah[asws] having said: 'But rather, the affliction of Ayoub which he[as] was afflicted with in the world was for the Bounties which Allah[azwj] had Favoured him[as] with, so he[as] left its appreciation. And Iblees[la] during that era was not veiled, underneath the Throne. So when the deeds of Ayoub[as] ascended due to his[as] appreciation for it, Iblees[la] envied him[as], so he[la] said, 'O Lord[azwj]! Ayoub[as] does not leave appreciating for these Bounties except for You[azwj] having Favoured him[as] with what You[azwj] have Given to him[as] in the world. If You[azwj] were to dissolve between him[as] and his[as] world, he[as] would not show appreciation for the Bounties. So let me[la] overcome his[as] world until You[azwj] Know that he[as] does not show appreciation for Your[azwj] Bounties'.

فقال: قد سلطتك على دنياه. فلم يدع له دنيا، و لا ولدا إلا أهلكه، كل ذلك و هو يحمد الله عز و جل، ثم رجع إليه، فقال: يا رب إن أيوب يعلم أنك سترد عليه دنياه، التي أخذتها منه، فسلطني على بدنه حتى تعلم أنه لا يؤدي شكر نعمة. قال الله عز و جل: قد سلطتك على بدنه ما عدا عينيه، و قلبه، و لسانه، و سمعه».

So He[azwj] Said: "You[la] can overcome upon his[as] world". So he[la] did not leave for him[as] his[as] world, nor children except that he[la] destroyed it. All that (was taking place) and

[4038] الكافي 8: 252/ 354

he[as] was Praising Allah[azwj] Mighty and Majestic. Then he[la] returned to Him[azwj], so he[la] said, 'O Lord[azwj]! Surely, Ayoub[as] knows that You[azwj] will be Returning to him[as] his[as] world which I[la] have taken away from him[as], so let me[la] overcome his[as] body until You[azwj] Know that he[as] would not leave appreciation for the Bounties'. Allah[azwj] Mighty and Majestic Said: "You[la] can overcome over his[as] body, except for his[as] eyes, and his[as] heart, and his[as] tongues, and his[as] hearing".[4039]

وعنه، بهذا الإسناد: عن الحسن بن علي الوشاء، عن فضل الأشعري، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «ابتلي أيوب (عليه السلام) سبع سنين بلا ذنب».

And from him, by this chain, from Al-Hassan Bin Ali Al-Washa, from FazAl-Al-Ash'ary, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer,

'Abu Abdullah[asws] has said: 'Ayoub[as] was afflicted for seven years, without having sinned'.[4040]

وعنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: إن أيوب (عليه السلام) ابتلي من غير ذنب، و إن الأنبياء لا يذنبون لأنهم معصومون مطهرون، لا يذنبون، و لا يزيغون، و لا يرتكبون ذنبا صغيرا و لا كبيرا».

And from him, from Ahmad Bin Al-Hassan Al-Qataan, from Al-Hassan Bin Ali Al-Sakry, from Muhammad Bin Zakariyya Al-Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father,

Ja'far[asws] Bin Muhammad[asws] from his[asws] father[asws] having said: 'Ayoub[as] was afflicted without him[as] having sinned, and that the Prophets[as] do not commit sins because they[as] are Infallible, Purified, do not commit sins, and do not deviate, and do not ride upon the sins, be it small or big'.

و قال (عليه السلام): «إن أيوب (عليه السلام) مع جميع ما ابتلي به لم تنتن له رائحة، و لا قبحت له صورة، و لا خرجت منه مدة «2» من دم، و لا قيح، و لا استقذره أحد رآه، و لا استوحش منه أحد شاهده، و لا تدود شيء من جسده، و هكذا يصنع الله عز و جل بجميع من يبتليه من أنبيائه و أوليائه المكرمين عليه.

And he[asws] said: 'Ayoub[as] with all that he[as] was afflicted with, there was no foul odour coming out from his[as] body, and not deformity in his[as] face, and not no puss or blood came out from his[as], nor anything dirty which was seen by anybody, nor was anyone repulsed by what he saw, nor any worms came out from his[as] body, and this is how Allah[azwj] Mighty and Majestic Deals will all that He[azwj] Afflicts with from His[azwj] Prophets[as], and His[azwj] Guardians[as] in Proximity to Him[azwj'].

و إنما اجتنبه الناس لفقره و ضعفه في ظاهر أمره، لجهلهم بما له عند ربه تعالى من التأييد و الفرج، و قد قال النبي (صلى الله عليه و آله): أعظم الناس بلاء الأنبياء، ثم الأمثل فالأمثل، و إنما ابتلاه الله عز و جل بالبلاء العظيم الذي يهون معه على جميع الناس، لئلا يدعوا له الربوبية.

But rather, the people kept away from him[as] due to his[as] poverty, and the apparent weakness in his[as] affairs, due to their ignorance of what is for him[as] in the Presence of his[as] Lord[azwj] the High, from the Support and Relief. And the Prophet[saww] had said: 'The greatest of the afflictions which befell were upon the Prophets[as] rather than on

[4039] علل الشرائع: 75/ 1
[4040] علل الشرائع: 75/ 3

the people. But rather, Allah[azwj] Mighty and Majestic Tries with the afflictions in accordance with how lofty the status of a person is with Him[azwj] from all the people, so that they would leave the Lordship only for Him[azwj]'.[4041]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن عثمان النواء، عمن ذكره، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل يبتلي المؤمن بكل بلية، و يميته بكل ميتة، و لا يبتليه بذهاب عقله، أما ترى أيوب كيف سلط إبليس على ماله و على ولده، و على أهله، و على كل شيء منه، و لم يسلطه على عقله، تركه له ليوحد الله به».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from usman Al-Nawa'a, from the one who mentioned it,

'Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic Tries the Believer with every affliction, and Causes him to die with every (kind of) death, but not with the loss of intellect. Did you not see how Iblees[la] overcame Ayoub[as] over his[as] wealth, and over his[as] sons, and over his[as] family, and over everything from him[as], but did not overcome his[as] intellect, left it for him[as] for the Oneness of Allah[azwj] by it'.[4042]

الشيخ في (التهذيب): بإسناده عن الحسن بن محبوب، عن حنان بن سدير: أن عباد المكي قال: قال لي سفيان الثوري: أرى لك من أبي عبد الله (عليه السلام) منزلة، فاسأله عن رجل زنى و هو مريض، فإن أقيم عليه الحد خافوا أن يموت، ما تقول فيه؟ قال: فسألته، فقال لي: «هذه المسألة من تلقاء نفسك، أو أمرك إنسان أن تسأل عنها؟» قال: قلت: إن سفيان الثوري أمرني أن أسألك عنها.

Al-Sheykh in Al-Tehzeeb, by his chain, from Al-Hassan Bin Mahboub, from Hanan Bin sudeyr, from Abaad Al-Makky, from Sufyan Al-Sowry who said,

'I have seen a status for you with Abu Abdullah[asws], so I asked him[asws] about a man who committed adultery and he was sick, so should the Limit (of the Law) be applied upon him, fearing that he might die. What do you[asws] say regarding it?' I asked him[asws] so he[asws] said to me: 'This is the question from yourself, or someone told you to ask about it?' I said, 'Sufyan Al-Sowry ordered me that I should ask you[asws] about it'.

قال: فقال: «إن رسول الله (صلى الله عليه و آله) أتي برجل كبير قد استسقى بطنه، و بدت عروق فخذيه، و قد زنى بامرأة مريضة، فأمر رسول الله (صلى الله عليه و آله) فأتي بعرجون فيه مائة شمراخ، فضربه ضربة واحدة، و ضربها ضربة واحدة، و خلى سبيلهما، و ذلك قوله تعالى: وَ خُذْ بِيَدِكَ ضِغْثاً فَاضْرِبْ بِهِ وَ لا تَحْنَثْ».

So he[asws] said: 'A big man was brought to Rasool-Allah[saww] who had yellow water in his belly, and veins had appeared upon his thighs, and he had committed adultery with a sick woman. So Rasool-Allah[saww] commanded that they should bring a date palm stalk which had a hundred leaves in it, and hit him with one strike, and hit her with one strike, and release the two of them, and these are the Words of the High ***[38:44] And take in your hand a green branch and beat her with It and do not break your oath***'.[4043]

شرف الدين النجفي: مما نقل من خط الشيخ أبي جعفر الطوسي (رحمه الله) من كتاب (مسائل البلدان)، رواه بإسناده عن أبي محمد الفضل بن شاذان، يرفعه إلى جابر بن يزيد الجعفي، عن رجل من أصحاب أمير المؤمنين (عليه السلام)، قال:

[4041] الخصال: 399/ 108
[4042] الكافي 2: 199/ 22.
[4043] التهذيب 10: 32/ 108.

دخل سلمان الفارسي (رضي الله عنه) على أمير المؤمنين (عليه السلام) فسأله عن نفسه، فقال: «يا سلمان، أنا الذي دعيت الأمم كلها إلى طاعتي فكفرت، فعذبت بالنار، و أنا خازنها عليهم، حقا أقول- يا سلمان- أنه لا يعرفني أحد حق معرفتي إلا كان معي في الملأ الأعلى».

Sharaf Al-Deen Al-Najafi, from what had been copied from the writing of the Sheykh Abu Ja'far Al-Toosi, from the book 'Al-Masa'il Al-Bildaan', reporting by his chain, from Abu Muhammad Al-FazAl-Bin Shazaan, raising it to Jabir Bin Yazeed Al-Ju'fy,

A man from the companions of Amir-ul-Momineen[asws], said, 'Salman Al-Farsy[ar] came up to Amir-ul-Momineen[asws], and he[ar] asked him[asws] about himself[asws], so he[asws] said: 'O Salman[ar]! I[asws] am the one who invited all the nations to my[asws] obedience, but they denied (كفرت), therefore they were Punished by the Fire, and I[asws] am a Keeper over them, truly. I[asws] am saying – O Salman[ar] – no one has understood me[asws] with the true understanding of mine except the one who was with me[asws] in the Exalted Assembly (الملأ الأعلى)'.

قال: ثم دخل الحسن و الحسين (عليهما السلام)، فقال: «يا سلمان، هذان شنفا عرش رب العالمين، بهما تشرق الجنان، و أمهما خيرة النسوان، أخذ الله على الناس الميثاق بي، فصدق من صدق، و كذب من كذب، أما من صدق فهو في الجنة، و أما من كذب، فهو في النار، و أنا الحجة البالغة، و الكلمة الباقية، و أنا سفير السفراء».

He (the narrator) said, 'Then Al-Hassan[asws] and Al-Husayn[asws] came up, so he[asws] said: 'O Salman[ar]! These two are ear-rings (شنفا) of the Throne of the Lord[azwj] of the Worlds. (See next Hadeeth) It is by the two of them[asws] that the Gardens are shining, and their[asws] mother[asws] is the best of the women. Allah[azwj] Took the Covenant from the people by me[asws], so the one who ratified it, ratified it, and the one who belied it, belied it. As for the one who ratified it, so he is in the Paradise, and as for the one who belied it, so he is in the Fire. And I[asws] am the Significant Proof, and the Remaining Word, and I[asws] am the Ambassador of the Ambassadors'.

قال سلمان: يا أمير المؤمنين، لقد وجدتك في التوراة كذلك، و في الإنجيل كذلك، بأبي أنت و أمي يا قتيل كوفان، و الله لو لا أن يقول الناس: وا شوقاه، رحم الله قاتل سلمان، لقلت فيك مقالا تشمئز منه النفوس، لأنك حجة الله الذي به تاب على آدم، و به نجى يوسف من الجب، و أنت قصة أيوب، و سبب تغير نعمة الله تعالى عليه.

Salman[ar] said: 'O Amir-ul-Momineen[asws]! I[ar] have found it to be in the Torah like that, and in the Evangel like that. May my[ar] father and my[ar] mother be sacrificed for you[asws], O one[asws] who will be assassinated by the Kufians! By Allah[azwj], were it not for the people would be saying, 'Waah, for his[ar] interest, may Allah[azwj] have Mercy on the killer of Salman[ar]', I[ar] would have said such words regarding you[asws], from which the selves would have been constricted from it, because you[asws] are the Proof of Allah[azwj] by which Adam[asws]'s repentance was Accepted, and by which Yusouf[as] was rescued from the well, and you[asws] are the story of Ayoub[as], and the reason for which the Bounties of Allah[azwj] were Changed for him[as]'.[4044]

الصدوق (قدس سره) في الامالي بإسناده إلى النبي صلى الله عليه وآله قال: إذا كان يوم القيامة زين عرش رب العالمين بكل زينة، ثم يؤتى بمنبرين من نور طولهما مائة ميل، فيوضع أحدهما عن يمين العرش والآخر عن يسار العرش، ثم يؤتى بالحسن والحسين عليهما السلام، فيقوم الحسن على أحدهما والحسين على الآخر، يزين الرب تبارك وتعالى عرشه كما يزين المرأة قرطاها.

Al-Sadouq in Al-Amaali, by his chain going up to

[4044] تأويل الآيات 2: 504/ 4

The Prophet[saww] having said: 'When it will be the Day of Judgement, the Throne of the Lord[azwj] of the Worlds would be Adorned with every adornation. Then two Pulpits of Light would be brought, the lengths of which would be of one hundren miles. So they would place one of these on the right of the Throne, and the other one on the left of the Throne. Then would come forward, Al-Hassan[asws] and Al-Husayn[asws]. So, Al-Hassan[asws] would stand upon one of these, and Al-Husayn[asws] upon the other one. The Lord[azwj] Blessed and High would Adorn His[azwj] Throne, like the woman adorns her ear-rings'.

فقال أمير المؤمنين (عليه السلام): أ تدري ما قصة أيوب، و سبب تغير نعمة الله عليه؟». قال: الله أعلم، و أنت يا أمير المؤمنين. قال: «لما كان عند الانبعاث للمنطق شك أيوب في ملكي و بكى، فقال: هذا خطب جليل، و أمر جسيم. قال الله عز و جل: يا أيوب، أ تشك في صورة أقمته أنا، إني قد ابتليت آدم بالبلاء، فوهبته له و صفحت عنه بالتسليم له بإمرة المؤمنين، و أنت تقول: خطب جليل و أمر جسيم! فو عزتي و جلالي لأذيقنك من عذابي، أو تتوب إلي بالطاعة لأمير المؤمنين. ثم أدركته السعادة بي» يعني أنه تاب إلى الله، و أذعن بالطاعة لأمير المؤمنين.

Amir-ul-Momineen[asws] said: 'Do you[ar] know what the story of Ayoub[as] is, and the reason for the Changing of the Bounties of Allah[azwj] on him[as]?' He[ar] said, 'Allah[azwj] Knows, and you[asws] do, O Amir-ul-Momineen[asws]'. He[asws] said: 'When he[as] was in the logic Ayoub[as] doubted regarding my[asws] kingdom and wept, so he[as] said: 'This is a grave and serious matter'. Allah[azwj] Mighty and Majestic Said: "O Ayoub[as]! You[as] are doubting with regards to a face which I[azwj] have Established? I[azwj] Tried Adam[as] with the affliction, so I[azwj] Granted it for him[as] and Forgave him[as] due to his[as] submission for him[asws] as Amir-ul-Momineen[asws], and you[as] are saying, 'This is a grave and a serious matter? So, by My[azwj] Honour and My[azwj] Majesty, I[azwj] shall Make you[as] Taste My[azwj] Punishment until you[as] repent to Me[azwj] by being obedience to Amir-ul-Momineen[asws]!" Then he[as] realised the happiness by me[asws]'. Meaning he[as] repented to Allah[azwj], and succumbed to the obedience to Amir-ul-Momineen[asws]'.[4045]

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ تُؤْتَى بِالْمَرْأَةِ الْحَسْنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدِ افْتُتِنَتْ فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسَّنْتَ خَلْقِي حَتَّى لَقِيتُ مَا لَقِيتُ فَيُجَاءُ بِمَرْيَمَ (عليها السلام) فَيُقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَّنَّاهَا فَلَمْ تُفْتَتَنْ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

I heard Abu Abdullah[asws] saying: 'On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. So she will say, 'O Lord[azwj]! You[azwj] Created me beautiful until I did what I did. So they will come with Maryam[as] and say to her, 'Are you more beautiful or her[as]? She[as] had beauty in her[as] but did not do Fitna (mischief)'.

وَ يُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدِ افْتُتِنَ فِي حُسْنِهِ فَيَقُولُ يَا رَبِّ حَسَّنْتَ خَلْقِي حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيُجَاءُ بِيُوسُفَ (عليه السلام) فَيُقَالُ أَنْتَ أَحْسَنُ أَوْ هَذَا قَدْ حَسَّنَّاهُ فَلَمْ يُفْتَتَنْ

And they would come with the handsome man who had done Fitna (mischief) due to his beauty. So he will say, 'O Lord[azwj]! You[azwj] Created me with beauty until I did with the women what I did. So they will bring Yusuf[as] and say, 'Are you more handsome or he[as] is? He[as] had beauty but did not do Fitna (mischief)'.

[4045] Taweel Al Ayaat Al Zaahira – CH 38 H 5

وَ يُجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَتْهُ الْفِتْنَةُ فِي بَلَائِهِ فَيَقُولُ يَا رَبِّ شَدَّدْتَ عَلَيَّ الْبَلَاءَ حَتَّى افْتُتِنْتُ فَيُؤْتَى بِأَيُّوبَ (عليه السلام) فَيُقَالُ أَ بَلِيَّتُكَ أَشَدُّ أَوْ بَلِيَّةُ هَذَا فَقَدِ ابْتُلِيَ فَلَمْ يُفْتَتَنْ.

And they will come with the afflicted person who had been involved in Ftina (mischief) due to his afflictions. So he will say, 'O Lord[azwj]! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So they would come with Ayyub[as]. So they would say, 'Were your afflictions more severe or his[as] afflictions? He[as] was in afflictions but did not do Fitna (mischief)'.[4046]

VERSES 45 - 54

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ {45} إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ {46} وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ {47} وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِنَ الْأَخْيَارِ {48} هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ {49} جَنَّاتِ عَدْنٍ مُفَتَّحَةً لَهُمُ الْأَبْوَابُ {50} مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ {51} وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ {52} هَٰذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ {53} إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ {54}

[38:45] And remember Our servants Ibrahim and Is'haq and Yaqoub, ones of power and insight [38:46] Surely We Purified them by a sincere Remembrance of the (final) abode [38:47] And most surely they were with Us, of the elect, the best [38:48] And remember Ismail and Elisha and Zulkifl; and they were all of the best [38:49] This is a Reminder; and most surely there is an excellent resort for the pious [38:50] The Gardens of Eden, the doors been Opened for them [38:51] Reclining therein, calling therein for many fruits and drinks [38:52] And in their presence shall be those restraining their eyes, equals in age [38:53] This is what you are Promised for the Day of Reckoning. [38:54] Most surely this is Our sustenance; it shall never running out

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أُولِي الْأَيْدِي وَ الْأَبْصارِ: «يعني أولي القوة في العبادة، و البصر «1» فيها،

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] regarding His[azwj] Words ***[38:45] ones of power and insight***, he[asws] said: 'The ones with the strength in the worship, and the insight regarding it'.

و قوله: إِنَّا أَخْلَصْناهُمْ بِخالِصَةٍ ذِكْرَى الدَّارِ يقول: إن الله اصطفاهم بذكر الآخرة، و اختصهم بها».

And His[azwj] Words ***[38:46] Surely We Purified them by a sincere Remembrance of the (final) abode***, he[asws] said: 'Allah[azwj] Chose them[as] with the Remembrance of the Hereafter, and Specialised them with it'.[4047]

و قال علي بن إبراهيم: ثم ذكر الله المتقين، و ما لهم عند الله تعالى، فقال: هذا ذِكْرٌ وَ إِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ إلى قوله تعالى: قاصِراتُ الطَّرْفِ أَتْرابٌ يعني الحور العين، يقصر الطرف عنها و النظر من صفائها، مع ما حكى الله من قول أهل الجنة: إِنَّ هذا لَرِزْقُنا ما لَهُ مِنْ نَفادٍ أي لا ينفد أبدا، و لا يفنى هذا

And Ali Bin Ibrahim said,

[4046] Al Kafi – H 14739
[4047] تفسير القمّي 2: 242.

'Then Allah[azwj] Mentions the pious, and what will be for them in the Presence of Allah[azwj] the High, so He[azwj] Said ***[38:49] This is a Reminder; and most surely there is an excellent resort for the pious*** – up to the Words of the High ***[38:52] And in their presence shall be those restraining their eyes, equals in age*** Meaning the Maiden Houries, looking down with a serene look, along with what Allah[azwj] has Said from the words of the people of the Paradise ***[38:54] Most surely this is Our sustenance; it shall never running out***, i.e., never being interrupted forever, never being exhausted.[4048]

VERSES 55 - 64

هَٰذَا ۚ وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ {55} جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ {56} هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ {57} وَآخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ {58} هَٰذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ ۖ لَا مَرْحَبًا بِهِمْ ۚ إِنَّهُمْ صَالُو النَّارِ {59} قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ ۖ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ {60} قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ {61} وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ {62} أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ {63} إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ {64}

[38:55] This (shall be so); and for the inordinate ones there is an evil resort; [38:56] Hell; they shall arrive to it, so evil is the place. [38:57] This (shall be so); so let them taste its boiling water and waste [38:58] And other (Punishments) of the same type [38:59] This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter Fire [38:60] They shall say: But there is no welcome for you: you did send us here first, so evil is the place [38:61] They shall say: Our Lord! Whoever brought this upon us, You Add on to him a double Punishment in the Fire [38:62] And they shall say: What is the matter with us that we do not see men whom we used to count to be among the evil? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64] That most surely is the Truth: the wrangling of the inmates of the Fire

و قال علي بن إبراهيم: وَ إِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ جَهَنَّمَ يَصْلَوْنَها فَبِئْسَ الْمِهادُ هذا فَلْيَذُوقُوهُ حَمِيمٌ وَ غَسَّاقٌ، قال: الغسال، واد في جهنم، فيه ثلاث مائة و ثلاثون قصرا، و في كل قصر ثلاث مائة بيت، في كل بيت أربعون زاوية، في كل زاوية شجاع، في كل شجاع ثلاث مائة و ثلاثون عقربا، في جمجمة كل عقرب ثلاث مائة و ثلاثون قلة من سم، لو أن عقربا منها نفحت سمها على أهل جهنم لو سعتهم بسمها هذا وَ إِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ و هم الأولون، و بنو امية.

And Ali Bin Ibrahim said,

'***[38:55] and for the inordinate ones there is an evil resort; [38:56] Hell; they shall arrive to it, so evil is the place. [38:57] This (shall be so); so let them taste its boiling water and waste***, said, 'Al-Ghasaal is a valley in Hell, in which are three hundred and thirty castles, and in every castle there are three hundred houses, in every house there are forty corners, in every corner is a snake, and in every snake there are three hundred and thirty scorpions, in the skull of every scorpion are three hundred and thirty types of toxins. If a scorpion from it were to spit out its poison upon the people of Hell, it would extend this poison to all of them ***[38:55] and for the inordinate ones there is an evil resort;*** and they are the first two (Abu Bakr, Umar and Usman, and the Clan of Umayya'.

[4048] تفسير القمّي 2: 242

ثم ذكر من كان من بعدهم ممن غصب آل محمد حقهم، فقال: وَ آخَرُ مِنْ شَكْلِهِ أَزْواجٌ هذا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ و هم بنو العباس، فيقول بنو امية: لا مَرْحَباً بِهِمْ إِنَّهُمْ صالُوا النَّارِ فيقول بنو فلان: بَلْ أَنْتُمْ لا مَرْحَباً بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنا، و بدأتم بظلم آل محمد فَبِئْسَ الْقَرارُ، ثم يقول بنو امية: رَبَّنا مَنْ قَدَّمَ لَنا هذا فَزِدْهُ عَذاباً ضِعْفاً فِي النَّارِ يعنون الأولين.

Then He[azwj] Mentions the ones from after them, from the ones who usurped the rights of the Progeny[asws] of Muhammad[saww], so He[azwj] Said ***[38:58] And other (Punishments) of the same type [38:59] This is an army plunging in without consideration along with you;*** and they are the Clan of Abbas. So the Clan of Umayya would be saying ***no welcome for them, surely they shall enter Fire*** So the Clan of so and so would be saying ***[38:60] But there is no welcome for you: you did send us here first,*** and they had begun the injustice upon the Progeny[asws] of Muhammad[saww] ***so evil is the place***. Then the Clan of Umayya would be saying ***[38:61] Our Lord! Whoever brought this upon us, You Add on to him a double Punishment in the Fire***, meaning the first ones (Abu Bakr, Umar, and Usman)'.

ثم يقول أعداء آل محمد في النار: ما لَنا لا نَرى رِجالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرارِ في الدنيا، و هم شيعة أمير المؤمنين (عليه السلام)، أَتَّخَذْناهُمْ سِخْرِيًّا أَمْ زاغَتْ عَنْهُمُ الْأَبْصارُ؟ ثم قال: إِنَّ ذلِكَ لَحَقٌّ تَخاصُمُ أَهْلِ النَّارِ فيما بينهم، و ذلك قول الصادق (عليه السلام): «و الله إنكم لفي الجنة تحبرون، و في النار تطلبون».

Then the enemies of the Progeny[asws] of Muhammad[saww] would be saying in the Fire ***[38:62] What is the matter with us that we do not see men whom we used to count to be among the evil?*** In the world, and they would be meaning the Shias of Amir-ul-Momineen[asws] ***[38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64] That most surely is the Truth: the wrangling of the inmates of the Fire***, in what is between them, and that is in the words of Al-Sadiq[asws]: 'By Allah[azwj]! You will be, in the Paradise, joyful, and in the Fire you will be sought'.[4049]

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ إِذْ حَكَى عَنْ عَدُوِّكُمْ فِي النَّارِ بِقَوْلِهِ وَ قالُوا ما لَنا لا نَرى رِجالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرارِ أَتَّخَذْناهُمْ سِخْرِيًّا أَمْ زاغَتْ عَنْهُمُ الْأَبْصارُ وَ اللَّهِ مَا عَنَى وَ لَا أَرَادَ بِهَذَا غَيْرَكُمْ صِرْتُمْ عِنْدَ أَهْلِ هَذَا الْعَالَمِ شِرَارَ النَّاسِ وَ أَنْتُمْ وَ اللَّهِ فِي الْجَنَّةِ تُحْبَرُونَ وَ فِي النَّارِ تُطْلَبُونَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He[asws] said: 'O Abu Muhammad, Allah[azwj] has Mentioned you all when He[azwj] Narrated about your enemies in the Fire by His[azwj] Words: ***[38:62] And they shall say: What is the matter with us that we do not see men whom we used to count to be among the evil? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?***

And Allah[azwj] has not Meant, and not Intended by this other than you (Shias). You (Shias) have become as the evil people in the eyes of this world, and by Allah[azwj], you will be in the Paradise you will be in delight whereas in the Fire you will be sought. O Abu Muhammad, so have I[asws] made you happy?' He said, 'May I be sacrificed for you[asws], increase it for me'.[4050]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُيَسِّرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ كَيْفَ أَصْحَابُكَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَنَحْنُ عِنْدَهُمْ أَشَرُّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا قَالَ وَ كَانَ مُتَّكِئاً فَاسْتَوَى جَالِساً ثُمَّ قَالَ كَيْفَ قُلْتَ قُلْتُ وَ اللَّهِ لَنَحْنُ عِنْدَهُمْ أَشَرُّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا

[4049] تفسير القمّي 2: 242
[4050] Al Kafi – H 14454

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Muyassar who said:

'I came up to Abu Abdullah[asws]. He[asws] said: 'How are your companions?' So I said, 'May I be sacrificed for you[asws], we (Shias) are more evil in the people's eyes than the Jews, and the Christians, and the Magians, and those who associate (Mushriqeen)'. He (the narrator) said, 'He[asws] had been leaning upon a pillow, so he[asws] sat up straight, then said: 'How did you say that which you said?' I said, 'By Allah[azwj], we (Shiites) are (considered to be) the most evil ones among them, more so than the Jews and the Christians, and the Magians, and those that associate (Mushriqeen)'.

فَقَالَ أَمَا وَ اللَّهِ لَا تَدْخُلُ النَّارَ مِنْكُمُ اثْنَانِ لَا وَ اللَّهِ وَ لَا وَاحِدٌ وَ اللَّهِ إِنَّكُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قالُوا ما لَنا لا نَرى رِجالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرارِ أَتَّخَذْناهُمْ سِخْرِيًّا أَمْ زاغَتْ عَنْهُمُ الْأَبْصارُ إِنَّ ذلِكَ لَحَقٌّ تَخاصُمُ أَهْلِ النَّارِ ثُمَّ قَالَ طَلَبُوكُمْ وَ اللَّهِ فِي النَّارِ فَمَا وَجَدُوا مِنْكُمْ أَحَداً

He[asws] said: 'But, by Allah[azwj], no two of you will enter the Fire. No, by Allah[azwj], not even one. By Allah[azwj], you (Shias) are the ones about whom Allah[azwj] Mighty and Majestic has Said: ***[38:62] And they shall say: What is the matter with us that we do not see men whom we used to count to be among the evil? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64] That most surely is the Truth: the wrangling of the inmates of the Fire***. Then he[asws] said: '<u>By Allah[azwj], they will be seeking you in the Fire, so they will not find even one of you therein</u>'.[4051]

الشيخ في (أماليه): عن ابن الفحام، بإسناده، قال: دخل سماعة بن مهران على الصادق (عليه السلام)، فقال له: «يا سماعة من شر الناس؟» قال: نحن يا ابن رسول الله. قال: فغضب حتى احمرت وجنتاه ثم استوى جالسا، و كان متكئا، فقال: «يا سماعة من شر الناس عند الناس؟» فقلت: و الله ما كذبتك يا ابن رسول الله، نحن شر الناس عند الناس، لأنهم سمونا كفارا، و رافضة.

Al-Sheykh in his Amaali, from Ibn Al-Fahaam, by his chain, said,

'Sama'at Bini Mahran came up to Al-Sadiq[asws], so he[asws] said to him: 'O Sama'at, who are the most evil of the people?' He said, 'We (Shias) are, O son[asws] of Rasool-Allah[saww]'. So he[asws] got angered to the extent that his[asws] cheeks went red, then sat back, and he[asws] was reclining, so he[asws] said: 'O Sama'at! Who is the most evil of the people in the (eyes) of the people?' So I said, 'By Allah[azwj], I am not lying to you[asws], O son[asws] of Rasool-Allah[saww]! We (Shias) are the most evil of the people in the (eyes) of the people, because they are referring to us as Infidels, and Rejectors (رافضة)'.

فنظر إلي، ثم قال: «كيف بكم إذا سيق بكم إلى الجنة، و سيق بهم إلى النار، فينظرون إليكم، فيقولون: ما لَنا لا نَرى رِجالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرارِ. يا سماعة بن مهران، إن من أساء منكم إساءة مشينا إلى الله تعالى يوم القيامة بأقدامنا فنشفع فيه فنشفع، و الله لا يدخل النار منكم عشرة رجال، و الله لا يدخل النار منكم خمسة رجال، و الله لا يدخل النار منكم ثلاثة رجال، و الله لا يدخل النار منكم رجل واحد، فتنافسوا في الدرجات، و أكمدوا عدوكم بالورع، و الله ما عنى و لا أراد

So he[asws] looked at me, then said: 'How would it be with you, when they usher you to the Paradise, and usher them to the Fire, so they would be looking at you all, sothey would be saying ***[38:62] What is the matter with us that we do not see men***

[4051] Al Kafi – H 14480

whom we used to count to be among the evil? O Sama'at Bin Mahran! The ones who have offended you, have offended our[asws] walking towards Allah[azwj] the High on the Day of Judgement, by preceding us[asws]. So we[asws] would interceded with regards to it with an intercession. By Allah[azwj]! No ten men from you would enter the Fire! By Allah[azwj]! No five men from you would enter the Fire! By Allah[azwj]! No three men from you would enter the Fire! By Allah[azwj]! Not one man from you would enter the Fire! So compete regarding the Levels, and aggrieve your enemies by being pious), and Allah[azwj] Means what He[azwj] Intends'.[4052]

الطبرسي، قال: روى العياشي، بإسناده إلى جابر الجعفي، عن أبي عبد الله (عليه السلام)، أنه قال: «إن أهل النار يقولون: ما لَنا لا نَرى رِجالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرارِ. يعنونكم، و يطلبونكم فلا يرونكم في النار، و الله لا يرون أحدا منكم في النار».

Al-Tabarsy said, 'Al-Ayyashi has reported by his chain going up to Jabir Al-Ju'fy, from

Abu Abdullah[asws] having said: 'The people of the Fire would be saying ***[38:62] What is the matter with us that we do not see men whom we used to count to be among the evil?*** They would be meaning you (Shias) by it, and they would be seeking you all, but they will not be seeing you in the Fire. By Allah[azwj]! They will not be seeing even one of you in the Fire'.[4053]

VERSES 65 - 70

قُلْ إِنَّمَا أَنَا مُنْذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ {65} رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ {66} قُلْ هُوَ نَبَأٌ عَظِيمٌ {67} أَنْتُمْ عَنْهُ مُعْرِضُونَ {68} مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ {69} إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ {70}

[38:65] Say: But rather, I am only a warner, and there is no god but Allah, the One, the Subduer (of all) [38:66] The Lord of the skies and the earth and what is between them, the Mighty, the Forgiving [38:67] Say: It is a Magnificent News [38:68] (And) you are turning aside from it [38:69] I had no knowledge of the Exalted Assembly when they contended [38:70] It is a Revelation unto me Indeed, I am a plain warner

حدثنا احمد بن محمد عن ابن ابى عمير وغيره عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال قلت جعلت فداك ان الشيعة يسئلونك عن تفسير هذه الاية عم يتسائلون عن النباء العظيم قال فقال ذلك إلى ان شئت اخبرتهم وان شئت لم اخبرهم قال فقال لكنى اخبرك بتفسيرها قال فقلت عم يتسائلون قال فقال هي في امير المؤمنين عليه السلام قال كان امير المؤمنين يقول ما لله آية اكبر منى ولا لله من نبأ عظيم اعظم منى ولقد عرضت ولايتى على الامم الماضية فابت ان تقبلها قال قلت له قل هو نباء عظيم انتم عنه معرضون قال هو والله امير المؤمنين عليه السلام.

Narrated to us Ahmad Bin Muhammad, from Ibn Abu Umeyr and another one, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

Abu Ja'far[asws] said, 'I said, May I be sacrificed for you[asws], the Shias are asking you[asws] about the explanation of this Verse ***[78:1] Of what do they ask one another? [78:2] Concerning the Great News***', he[asws] said: 'That is if you like I[asws] will inform them and if you like I[asws] will not inform them, however, I[asws] will tell you of its interpretation of what you have said ***[78:1] Of what do they ask one another?*** This is regarding Amir-ul-Momineen[asws]. Amir-ul-Momineen[asws] used to say: 'There is

[4052] أمالي الطوسي 1: 301
[4053] مجمع البيان 8: 755

no greater Sign of Allah[azwj] than I[asws], and no Magnificent News Came from Allah[azwj] than I[asws], and my[asws] Wilayah was presented to the bygone imams, they refused to accept it ***[38:67] Say: It is a Magnificent News [38:68] (And) you are turning aside from it*** He[asws], by Allah[azwj], is Amir-ul-Momineen[asws].'[4054]

حدثنا عباد بن سليمان عن ابيه سليمان عن سدير عن ابى عبد الله عليه السلام قال قلت له قول الله تبارك وتعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة وقوله تعالى قل هو نباء عظيم انتم عنه معرضون قال الذين اوتوا العلم الائمة والنباء الامامة.

It has been narrated to us by Abaad Bin Suleyman, from his father, from Sudeyr, who has said the following:

Abu Abdullah[asws] replied when I asked from him[asws] about the Statement of Allah[azwj] Blessed and High '***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge'***, he[asws] said: 'They[asws] are the Imams[asws], and the Statement of the High ***[38:67] Say: It is a Magnificent News [38:68] (And) you are turning aside from it***, those who are Granted knowledge are the Imams[asws] and the Magnificent News (نباء عظيم) is the Imamate'.[4055]

VERSES 71 - 75

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ {71} فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {72} فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {73} إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {74} قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ {75}

[38:71] When your Lord said to the angels; I am going to Create a person from clay [38:72] So when I have Completed him and Breathed into him of My Spirit, then fall down in prostration to him [38:73] And all of the Angels prostrated together [38:74] Except for Iblees: he was arrogant and he was from the unbelievers [38:75] He said: O Iblees! What prevented you that you should prostrate to him what I Created with My Two hands? Are you arrogant or are you of the Exalted ones?

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن ابن أذينة، عن الأحول، قال: سألت أبا عبد الله (عليه السلام)، عن الروح التي في آدم (عليه السلام) قوله: فَإِذا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ ساجِدِينَ، قال: «هذه روح مخلوقة، و الروح التي في عيسى (عليه السلام) مخلوقة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Azina, from Al-Ahowl who said,

'I asked Abu Abdullah[asws] about the Spirit which was in Adam[as] in His[azwj] Words ***[38:72] So when I have Completed him and Breathed into him of My Spirit, then fall down in prostration to him***, he[asws] said: 'This is a Created Spirit, and the Spirit which was in Isa[as] (was also) a Created being'.[4056]

[4054] Basaair Al Darajaat – P 2 CH 10 Rare H 3
[4055] Basaair Al Darajaat – P 4 CH 1 Rare H 1
[4056] الكافي 1: 103/ 1.

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن علي بن سيف، عن محمد بن عبيد، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل لإبليس: ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ بِيَدَيَّ؟ قال: «يعني بقدرتي [و قوتي]».

And from him, from Muhammad Bin Muhammad Bin Asaam Al-kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from Muhammad Bin Ubeyd who said,

'I asked Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic to Iblees[la] ***[38:75] He said: O Iblees! What prevented you that you should prostrate to him what I Created with My Two hands?*** He[asws] said: 'He[azwj] Means – By My[azwj] Power and My[azwj] Strength'.[4057]

ابن بابويه: عن عبد الله بن محمد بن عبد الوهاب، عن أبي الحسن محمد بن أحمد القواريري، عن أبي الحسن محمد بن عمار، عن إسماعيل بن توبة، عن زياد بن عبد الله البكائي، عن سليمان الأعمش، عن أبي سعيد الخدري، قال: كنا جلوسا عند رسول الله (صلى الله عليه و آله) إذ أقبل إليه رجل، فقال: يا رسول الله، أخبرني عن قول الله عز و جل لإبليس: أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعالِينَ من هم يا رسول الله الذين هم أعلى من الملائكة المقربين؟

Ibn babuwayh, from Abdullah Bin Muhammad Bin Abdul Wahaab, from Abu Al-Hassan Muhammad Bin Ahmad Al-Qawariry, from Abu Al-Hassan Muhammad Bin Amaar, from Ismail Bin Towbat, from Ziyad Bin Abdullah Al-Bakai'e, from Suleyman Al-Amsh, from Abu Saeed Al-Khudry who said,

'We were seated in the presence of Rasool-Allah[saww] when a man came up to him[saww] and said, 'O Rasool-Allah[saww]! Inform me about the Words of Allah[azwj] Mighty and Majestic to Iblees[la] ***[38:75] Are you arrogant or are you of the Exalted ones?*** Who are they, O Rasool-Allah[saww] who are higher than the Angels of Proximity?'

فقال رسول الله (صلى الله عليه و آله): «أنا و علي و فاطمة و الحسن و الحسين، كنا في سرادق العرش نسبح الله، فسبحت الملائكة بتسبيحنا قبل أن يخلق الله آدم (عليه السلام) بألفي عام. فلما خلق الله عز و جل آدم (عليه السلام)، أمر الملائكة أن يسجدوا له، و لو يؤمروا بالسجود إلا لأجلنا، فسجدت الملائكة كلهم أجمعون إلا إبليس فإنه أبى أن يسجد.

Rasool-Allah[saww] said: 'I[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]. We[asws] in the Pavilions of the Throne Glorifying Allah[azwj]. The Angels had been Glorifying by our[asws] Glorification for two thousand years before Allah[azwj] created Adam[as]. So when Allah[azwj] Mighty and Majestic Created Adam[as], He[azwj] Commanded the Angels that they should prostrate to him[as], and did not Command them for the prostration except for our[asws] sake. So all of the Angels prostrated except for Iblees[la], for he[la] refused to prostrate.

فقال الله تبارك و تعالى: يا إِبْلِيسُ ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعالِينَ قال: من هؤلاء الخمسة المكتوبة أسماؤهم في سرادق العرش،

So Allah[azwj] Blessed and High Said ***[38:75] He said: O Iblees! What prevented you that you should prostrate to him what I Created with My Two hands? Are you arrogant or are you of the Exalted ones?*** The ones whose names are Inscribed in the Pavilions of the Throne".

فنحن باب الله الذي يؤتى منه، بنا يهتدي المهتدون، فمن أحبنا أحبه الله، و أسكنه جنته، و من أبغضنا أبغضه الله، و أسكنه ناره، و لا يحبنا إلا من طاب مولده».

[4057] التوحيد: 153/ 2.

So we[asws] are the Doors of Allah[azwj] which are from Him[azwj]. It is by us[asws] that the guided ones are guided by. So the one who loves us[asws] loves Allah[azwj], and He[azwj] will Settle him in His[azwj] Paradise. And the one who hates us[asws] hates Allah[azwj], and He[azwj] will Settle him in His[azwj] Fire. And no one would loves us[asws] except if he is of a good birth'.[4058]

قال: إن الله تعالى لما خلق آدم، وسواه، وعلمه أسماء كل شئ وعرضهم على الملائكة، جعل محمدا وعليا وفاطمة والحسن والحسين (عليهم السلام) أشباحا خمسة في ظهر آدم، وكانت أنوارهم تضئ في الآفاق من السماوات والحجب والجنان والكرسي والعرش، فأمر الله تعالى الملائكة بالسجود لآدم، تعظيما له أنه قد فضله بأن جعله وعاء لتلك الاشباح التي قد عم أنوارها الآفاق.

When Allah[azwj] had Created Adam[as] and Made him[asws] complete, and Informed him[asws] the names of all things and presented them to the Angels, the personalities of Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] appeared to Adam[as], and they[asws] used to be lights twinkling in the horizons of the Heavens and the Veils and the Chair and the Throne. Allah[azwj] Ordered the Angels to prostrate to Adam[as] the prostration of reverence to him[asws], because He[azwj] had Granted him[asws] the highness by placing these five lights[asws] who have lightened up the horizons, to be in his[asws] progeny.'

فسجدوا - لادم - إلا إبليس أبى أن يتواضع لجلال عظمة الله، وأن يتواضع لانوارنا أهل البيت، وقد تواضعت لها الملائكة كلها واستكبر، وترفع، وكان بابائه ذلك وتكبره من الكافرين.

They fell in prostration to Adam[as], except for Iblees[la] who refused to humble himself[la] to the Majesty and Greatness of Allah[azwj] and to humble himself[la] to our[asws] lights, of the People of the Household[asws]. He[la] played coy with the all the Angels and became arrogant, and considered himself[la] higher, as he used to be among them, and due to this arrogance became one of the unbelievers.'[4059]

وعنه، قال: حدثنا علي بن الحسن، قال: حدثنا أبو محمد هارون بن موسى، قال: حدثني محمد بن همام، قال: حدثني عبد الله بن جعفر الحميري، قال: حدثني عمر بن علي العبدي، عن داود بن كثير الرقي، عن يونس بن ظبيان، قال: دخلت على الصادق جعفر بن محمد (عليه السلام)، فقلت: يا ابن رسول الله، إني دخلت على مالك و أصحابه، فسمعت بعضهم يقول: إن لله وجها كالوجوه، و بعضهم يقول: له يدان، و احتجوا في ذلك بقوله تعالى: بِيَدَيَّ أَسْتَكْبَرْتَ، و بعضهم يقول: هو كالشاب من أبناء ثلاثين سنة، فما عندك في هذا، يا ابن رسول الله؟!

And from him, from Ali Bin Al-Hasaan, from Abu Muhammad Haroun Bin Musa, from Muhammad Bin Hamaam, from Abdullah Bin Ja'far Al-Humeyri, from Umar bin Ali Al-Abdy, from Dawood Bin Kaseer Al-Raqy, from Yunus Bin Zibyan who said,

'I came up to Al-Sadiq Ja'far[asws] Bin Muhammad[asws], so I said, 'O son[asws] of Rasool-Allah[saww]! I went to Maalik and his companions and I heard some of them saying, 'Allah[azwj] has a Face like the faces', and some of them were saying, 'He[azwj] has Hands', and they are arguing that by the Words of the High ***[38:75] My Two hands? Are you arrogant***, and some of them are saying, 'He[azwj] is like a youth like a thirty year old son'. So what is with you[asws] regarding this, O son[asws] of Rasool-Allah[saww]?'

[4058] فضائل الشيعة: 49/ 7
[4059] Tafseer Imam Hassan Al Askari[asws] – S 101

قال: و كان متكئا، فاستوى جالسا، و قال: «اللهم عفوك عفوك». ثم قال: «يا يونس من زعم أن لله وجها كالوجوه فقد أشرك، و من زعم أن لله جوارحا كجوارح المخلوقين فهو كافر بالله، فلا تقبلوا شهادته، و لا تأكلوا ذبيحته، تعالى الله عما يصفه المشبهون بصفة المخلوقين، فوجه الله أنبياؤه و أولياؤه،

He[asws] said, and he[asws] had been reclining, so he[asws] sat upright and said: 'May Allah[azwj] Excuse you, Excuse you'. Then he[asws] said: 'O Yunus! The one who alleges that there is a Face for Allah[azwj] like the faces, so he has associated (أشرك); and the one who alleges that Allah[azwj] has organs like the organs of the creatures, so he is a disbeliever (كافر) with Allah[azwj]. Thus do not accept his testimony, and do not eat his slaughtered (meat). Allah[azwj] is more Elevated than what they are describing Him[azwj] with the description of the creatures. So the Face of Allah[azwj] are His[azwj] Prophets[as], and His[azwj] Guardians[asws].

و قوله تعالى: خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ فاليد القدرة، كقوله تعالى: وَ أَيَّدَكُمْ بِنَصْرِهِ فمن زعم أن الله في شيء، أو على شيء، أو تحول من شيء إلى شيء، أو يخلو من شيء، أو يشغل به شيء، فقد وصفه بصفة المخلوقين، و الله خالق كل شيء، لا يقاس بالمقياس، و لا يشبه بالناس، و لا يخلو منه مكان، و لا يشغل به مكان، قريب في بعده، بعيد في قربه، ذلك الله ربنا لا إله غيره، فمن أراد الله و أحبه بهذه الصفة، فهو من الموحدين، و من أحبه بغير هذه الصفة فالله منه بريء، و نحن منه برآء».

And the Words of the High ***[38:75] My Two hands? Are you arrogant***, so the Hand is the Power, just like the Words of the High ***[8:26] and Strengthened you with His help***. So the one who alleges that Allah[azwj] is inside something, or upon something, or transfers from something to something, or empty from something, or pre-occupied by something, so he would have Described Him[azwj] with the description of the creatures. And Allah[azwj] is the Creator of everything, not being compared by analogies, and not resembling the people, and no place is empty from Him[azwj], nor is a place occupied by Him[azwj]. He[azwj] is near in His[azwj] remoteness, and remote in His[azwj] nearness. That is our Lord[azwj], there is not god apart from Him[azwj]. So the one who intends Allah[azwj] and Loves Him[azwj] with these Attributes, so he is from the Monotheists, and the one who Loves Him[azwj] with other than these Attributes, so Allah[azwj] is Distanct from him, and we[asws] are also distant from him'.

ثم قال: «يا يونس، إذا أردت العلم الصحيح فعندنا أهل البيت، فإنا ورثناه، و أوتينا شرح الحكمة، و فصل الخطاب». فقلت: يا ابن رسول الله، و كل من كان من أهل البيت، ورث كما ورثتم من علي و فاطمة (عليهما السلام)؟ فقال: ما ورثه إلا الأئمة الإثنا عشر».

Then he[asws] said: 'O Yunus! If you want the correct Knowledge, so it is with us[asws] the People[asws] of the Household, for we[asws] are its inheritors, and we[asws] have been Given the explanation of the Wisdom, and the Decisive Speech'. So I said, 'O Ibn Rasool-Allah[saww]! And does everyone from the People[asws] of the Household inherit like you[asws] have inherited from Ali[asws] and Fatima[asws]?' So he[asws] said: 'It does not get inherited except by the twelve Imams[asws]'.

فقلت: سمهم يا ابن رسول الله؟ فقال: «أولهم علي بن أبي طالب و بعده الحسن، و بعده الحسين، و بعده علي ابن الحسين، و بعده محمد بن علي، ثم أنا، و بعدي موسى ولدي، و بعد موسى علي ابنه، و بعد علي محمد، و بعد محمد علي، و بعد علي الحسن، و بعد الحسن الحجة، اصطفانا الله و طهرنا و آتانا ما لم يؤت أحدا من العالمين».

So I said, 'Name them, O son[asws] of Rasool-Allah[saww]'. So he[asws] said: 'The first of them[asws] is Ali[asws] Bin Abu Talib[asws], and after him[asws] is Al-Hassan[asws], and after him[asws] is Al-Husayn[asws], and after him[asws] is Ali Ibn Al-Husayn[asws], and after him[asws]

is Muhammad Bin Ali[asws], then myself[asws], and after me[asws] is Musa[asws] my[asws] son[asws], and after Musa[asws] is Ali[asws] his[asws] son[asws], and after Ali[asws] is Muhammad[asws], and after Muhammad[asws] is Ali[asws], and after Ali[asws] is Al-Hassan[asws], and after Al-Hassan[asws] is The Proof[asws] (الحجة). Allah[azwj] has Chosen us[asws], and Purified us[asws], and Gave us[asws] what no one from the Worlds has been Given'.

ثم قلت: يا ابن رسول الله، إن عبد الله بن سعد دخل عليك بالأمس، فسألك عما سألتك، فأجبته بخلاف هذا؟! فقال: «يا يونس، كل امرى و ما يحتمله، و لكل وقت حديثه، و إنك لأهل لما سألت، فاكتمه إلا عن أهله، و السلام».

Then I said, 'O son[asws] of Rasool-Allah[saww]! Abdullah Bin Sa'd came up to you[asws] yesterday, and he asked you[asws] about what I asked you[asws], but you[asws] answered him differently to this?' So he[asws] said: 'O Yunus! Each person is with what he can bear, and for each time is its Hadeeth, and you are deserving of what you have asked, so conceal it, except from its deserving ones. Peace! (Greetings)'.[4060]

VERSES 76 & 77

قَالَ أَنَا خَيْرٌ مِنْهُ ۖ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {76} قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {77}

[38:76] He said: I am better than him; You have Created me from fire, and Created him from clay [38:77] He Said: So get out from it, for you are a castaway

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن علي بن يقطين، عن الحسين بن مياح، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «إن إبليس قاس نفسه بآدم، فقال: خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ، فلو قاس الجوهر الذي خلق الله منه آدم (عليه السلام) بالنار، كان ذلك أكثر نورا و سنا من النار».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Yaqteen, from Al-Husayn Bin Mayaah, from his father,

'Abu Abdullah[asws] having said: 'Iblees[la] compared himself[la] with Adam[as], so he[la] said ***[38:76] He You have Created me from fire, and Created him from clay***. If Iblees[la] had compared the essence from which Allah[azwj] Created Adam[as], with the fire, that would have been more with light and illumination than the fire'.[4061]

وعنه: عن علي بن إبراهيم، عن أبيه، عن أحمد بن عبد الله العقيلي، عن عيسى بن عبد الله القرشي، قال: دخل أبو حنيفة على أبي عبد الله (عليه السلام)، فقال له: «يا أبا حنيفة، بلغني أنك تقيس»؟ قال: نعم. قال: «لا تقس، فإن أول من قاس إبليس حين قال: خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ، فقاس ما بين النار و الطين، و لو قاس نورية آدم بنورية النار، عرف فضل ما بين النورين، و صفاء أحدهما على الآخر».

And from him, from Ali Bin Ibrahim, from his father, from Ahmad Bin Abdullah Al-Aqeyli, from Isa Bin Abdullah Al-Qarshy who said,

'Abu Hanifa came up to Abu Abdullah[asws], so he[asws] said to him: 'O Abu Hanifa! It has reached me[asws] that you are using analogy?' He said, 'Yes'. He[asws] said: '<u>Do not use analogy, for the first one who used analogy was Iblees</u>[la] where he[la] said ***[38:76] He You have Created me from fire, and Created him from clay***. So he[la] compared what was between the fire and the clay, and had he[la] compared the radiance of

[4060] كفاية الأثر: 255 (Extract)
[4061] الكافي 1: 47/ 18.

Adam[as] with the radiance of the fire, he[la] would have recognised the preference of what is between the two radiances, and the clarity of one over the other'.[4062]

علي بن إبراهيم، قال: حدثني أبي، عن سعيد بن أبي سعيد، عن إسحاق بن جرير، قال: قال أبو عبد الله (عليه السلام): «أي شيء يقول أصحابك في قول إبليس: خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ». قلت: جعلت فداك، قد قال ذلك، و ذكره الله في كتابه. فقال: «كذب إبليس (لعنه الله). يا إسحاق، ما خلّقه الله إلا من طين».

Ali Bin Ibrahim said, 'My father narrated to me, from Saeed Bin Abu Saeed, from Is'haq Bin Jareyr who said,

'Abu Abdullah[asws] said: 'Which thing are your companions saying about the words of Iblees[la] ***[38:76] He You have Created me from fire, and Created him from clay***?' I said, 'May I be sacrificed for you[asws]! He[la] did say that, and Allah[azwj] Mentioned it in His[azwj] Book'. Iblees[la] lied, O Is'haq! Allah[azwj] did not Create him[la] except from clay'.

ثم قال: «قال الله: الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ ناراً فَإِذا أَنْتُمْ مِنْهُ تُوقِدُونَ خلقه الله من تلك النار، و النار من تلك الشجرة، و الشجرة أصلها من طين».

Then he[asws] said: 'Allah[azwj] Said ***[36:80] He Who has Made for you the fire (to burn) from the green tree, so that with it you kindle (fire)***. He[azwj] Created him[la] from that fire, and the fire from that tree, and the tree, its origin is from the clay'.[4063]

ابن بابويه، قال: حدثنا محمد بن أحمد الشيباني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا سهل بن زياد، عن عبد العظيم بن عبد الله الحسني، قال: سمعت أبا الحسن علي بن محمد العسكري (عليه السلام) يقول: «معنى الرجيم أنه مرجوم باللعن، مطرود من مواضع الخير، لا يذكره مؤمن إلا لعنه، و إن في علم الله السابق أنه إذا خرج القائم (عليه السلام) لا يبقى مؤمن في زمانه إلا رجمه بالحجارة كما كان قبل ذلك مرجوما باللعن».

Ibn babuwayh, from Muhammad Bin Ahmad Al-Shaybani, from Muhammad Bin Abu Abdullah Al-Kufy, from Sahl Bin Ziyad, from Abdul Azaam Bin Abdullah Al-Hasny who said,

'I heard Abu Al-Hassan Ali[asws] Bin Muhammad Al-Askary[asws] saying: 'The Meaning of 'the castaway' (الرجيم) is that he[la] is being pelted with the Curses, and as one having been expelled from places of the good. The Believer would not mention him[la] except with the Curses. And it has already preceded in the Knowledge of Allah[azwj], that when Al-Qaim[asws] comes out, there would not remain a Believer in his[asws] era except that he would pelt him[la] with the stones just as he[la] had been pelted with the Curses before that'.[4064]

VERSES 78 - 81

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ {78} قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ {79} قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {80} إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ {81}

[38:78] And surely My curse is on you to the Day of the Religion [38:79] He said: Lord! Then respite me to the Day that they are Resurrected [38:80] He Said: So you are of the Respited ones [38:81] Till the Day of the known time

[4062] الكافي 1: 47/ 20.
[4063] تفسير القمّي 2: 244.
[4064] معاني الآخبار: 139/ 1

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن يونس، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ قالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Yunus, from a man,

'Abu Abdullah[asws] regarding the Words of the Blessed and High ***[38:79] Then respite me to the Day that they are Resurrected [38:80] He Said: So you are of the Respited ones [38:81] Till the Day of the known time***'.

قال: «يوم الوقت المعلوم، يوم يذبحه رسول الله (صلى الله عليه و آله) على الصخرة التي في بيت المقدس».

He[asws] said: 'The Day of the known time, is the day in which Rasool-Allah[saww] would slaughter him[la] upon the rock which is in Bayt Al-Maqdis'.[4065]

عن وهب بن جميع مولى إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول إبليس: رَبِّ فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ قالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ قال له وهب: جعلت فداك، أي يوم هو؟

From Wahab Bin Jami'e, a slave of Is'haq in Amaar who said,

'I asked Abu Abdullah[asws] about the words of Iblees[la] ***[38:79] Lord! Then respite me to the Day that they are Resurrected [38:80] He Said: So you are of the Respited ones [38:81] Till the Day of the known time***. Wahab said to him[asws], 'May I be sacrificed for you[asws]! Which day is this?'

قال: «يا وهب، أ تحسب أنه يوم يبعث الله فيه الناس؟ إن الله أنظره إلى يوم يبعث فيه قائمنا، فإذا بعث الله قائمنا كان في مسجد الكوفة، و جاء إبليس حتى يجثو بين يديه على ركبتيه، فيقول: يا ويله من هذا اليوم، فيأخذ بناصيته فيضرب عنقه، فذلك اليوم هو الوقت المعلوم».

He[asws] said: 'O Wahab! Do you reckon that it is a day in which Allah[azwj] would Resurrect the people? Allah[azwj] Respited him[la] to a day in which He[azwj] Send our[asws] Qaim[asws]. So when Allah[azwj] Sends our Qaim[asws], in the Masjid of Al-Kufa, and Iblees[la] would come until he[la] would be kneeling in front of him[asws] upon his[la] knees, so he[la] would be saying, 'O woe it is from this day!' So he[asws] would grab him[la] and strike his[la] neck. So that is the day of the known time'.[4066]

VERSES 82 - 85

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ {82} إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ {83} قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ {84} لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ {85}

[38:82] He said: Then (I swear) by Your Honour, I will divert them all [38:83] Except You servants from among them, the sincere [38:84] He said: So the Truth it is and the Truth do I Speak [38:85] That I will most certainly fill Hell with you and from the ones who follow you, altogether

علي بن إبراهيم: ثم قال لإبليس (لعنة الله) لما قال: فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِينَ. فقال الله: فَالْحَقُّ وَ الْحَقَّ أَقُولُ أي إنك تفعل ذلك، و الحق أقول: لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَ مِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ.

[4065] تفسير القمّي 2: 245.
[4066] تفسير العيّاشي 2: 242/ 14

Ali Bin Ibrahim –

Then He[azwj] Said to Iblees[la] when He[azwj] Said ***[38:82] He said: Then (I swear) by Your Honour, I will divert them all [38:83] Except You servants from among them, the sincere [38:84] He said: So the Truth it is and the Truth do I Speak*** i.e., you[la] would be doing that, ***[38:84] and the Truth do I Speak [38:85] That I will most certainly fill Hell with you and from the ones who follow you, altogether***'.[4067]

شرف الدين النجفي، قال: تأويله جاء في تفسير أهل البيت (عليهم السلام)، و هو ما روي عن محمد ابن جمهور، عن فضالة، عن أبان عن عبد الرحمن، عن ميسر، عن بعض آل محمد (صلوات الله عليهم)، في قوله تعالى: وَ لَقَدْ خَلَقْنَا الْإِنْسانَ وَ نَعْلَمُ ما تُوَسْوِسُ بِهِ نَفْسُهُ. قال: «هو الأول»،

Sharaf Al-Deen Najafy said, 'Its explanation has come from the People [asws] of the Household, and it is what is reported from Muhammad Bin Jamhour, from Fazalat, from Aban, from Abdul Rahman, from Maysar,

(It has been narrated) from one of the Progeny[asws] of Muhammad[saww] regarding the Words of the High ***[50:16] And We created the human being, and We know what his mind suggests to him***, he[asws] said: 'He is the first one '.

و قال في قوله تعالى: قالَ قَرِينُهُ رَبَّنا ما أَطْغَيْتُهُ وَ لكِنْ كانَ فِي ضَلالٍ بَعِيدٍ، قال: «هو زفر، و هذه الآيات إلى قوله تعالى: يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَ تَقُولُ هَلْ مِنْ مَزِيدٍ، فيهما و في أتباعهما، و كانوا أحق بها و أهلها».

And he[asws] said regarding the Words of the High ***[50:27] His friend will say: Our Lord! I did not lead him into inordinacy but he himself was in a great error***, he[asws] said: 'He is Zufer , and these are the Verses up to the Words of the High ***[50:30] On the Day that We will say to Hell: Are you filled up? And it will say: Are there any more?*** is regarding the two of them and regarding the followers of these two, and they would be rightfully deserving of it'.[4068]

VERSES 86 - 88

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ {86} إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {87} وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ {88}

[38:86] Say: I do not ask you for any reward for it; nor am I a pretender [38:87] It is nothing but a Reminder to the worlds [38:88] And most certainly you will come to know its News after a while

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ قُلْ ما أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ ما أَنَا مِنَ الْمُتَكَلِّفِينَ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ لَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ قَالَ عِنْدَ خُرُوجِ الْقَائِمِ (عليه السلام) وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لَقَدْ آتَيْنا مُوسَى الْكِتابَ فَاخْتُلِفَ فِيهِ قَالَ اخْتَلَفُوا كَمَا اخْتَلَفَتْ هَذِهِ الْأُمَّةُ فِي الْكِتَابِ وَ سَيَخْتَلِفُونَ فِي الْكِتَابِ الَّذِي مَعَ الْقَائِمِ الَّذِي يَأْتِيهِمْ بِهِ حَتَّى يُنْكِرُهُ نَاسٌ كَثِيرٌ فَيُقَدِّمُهُمْ فَيَضْرِبُ أَعْنَاقَهُمْ

And by the above chain (of narrators), who has narrated the following:

Abu Ja'far[asws] regarding the Words of the Mighty and Majestic: ***[38:86] Say: I do not ask you for any reward for it; nor am I a pretender [38:87] It is nothing but a***

[4067] تفسير القمّي 2: 245.
[4068] تأويل الآيات 2: 608/ 1

Reminder to the worlds. He[asws] said: 'It (the Reminder) is Amir-ul-Momineen[asws]'. ***[38:88] And most certainly you will come to know its News after a while***. He[asws] said: 'During the coming out of Al-Qaim[asws]'. And with regards to the Words of the Mighty and Majestic ***"[11:110] We certainly gave the Book to Moses, but differences arose therein"***. He[asws] said: 'They differed just like this community has differed regarding the Book, and they will be differing with regards to the Book with Al-Qaim[asws] which he[asws] will be coming to them with, to the extent that numerous people would deny it. So he[asws] will march against them and strike their necks.[4069]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَاكَ يَزِيدُهُ وَلَايَةَ مَنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

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

'Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***"[42:23] and whoever earns good, We give him more of good therein"***, said; 'The one who befriends (Tawalla) the successors[asws] from the Progeny[asws] of Muhammad[saww], and follows their[asws] footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets[as], and the former Believers until their Wilayah arrives to Adam[as], and it is the Words of Allah[azwj] ***"[27:89] Whoever brings good, he shall have better than it"***, He[azwj] will Enter him into the Paradise, and these are the Words of Allah[azwj]: ***"[34:47] Say: Whatever reward I have asked of you, that is only for yourselves"***. He[saww] is saying that the reward is the cordiality which I[saww] never asked for anything other than it, so it is for you to be guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.

وَ قَالَ لِأَعْدَاءِ اللَّهِ أَوْلِيَاءِ الشَّيْطَانِ أَهْلِ التَّكْذِيبِ وَ الْإِنْكَارِ قُلْ ما أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ ما أَنَا مِنَ الْمُتَكَلِّفِينَ يَقُولُ مُتَكَلِّفاً أَنْ أَسْأَلَكُمْ مَا لَسْتُمْ بِأَهْلِهِ

And he[saww] said to the enemies of Allah[azwj], the friends of Satan[la], the people of the belying and the denial: ***"[38:86] Say: "No reward do I ask of you for this, nor am I a pretender"***. He[saww] is saying; 'I[saww] would be a pretender if I[saww] were to ask you what you are not deserving of'.

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَ مَا يَكْفِي مُحَمَّداً أَنْ يَكُونَ قَهَرَنَا عِشْرِينَ سَنَةً حَتَّى يُرِيدُ أَنْ يُحَمِّلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَتَقَوَّلُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَداً

So the hypocrites said to each other, with regards to that, 'But it did not suffice Muhammad[saww] after having conquered us for twenty years, to the extent that he[saww] now wants to burden us with the People[asws] of his[saww] Household upon our necks'. So they said, 'Allah[azwj] has not Revealed this, nor is it anything except for his[saww] words, intending to raise the People[asws] of his[saww] Household upon our necks, and if Muhammad[saww] were to be killed or dies, we would take it (rule) away from the

[4069] Al Kafi – H 14880

People[asws] of his[saww] Household, then we would not let it return to be among them ever'.[4070]

ابن شهر آشوب: عن كتاب ابن رميح: قال أبو جعفر (عليه السلام): قُلْ ما أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ ما أَنَا مِنَ الْمُتَكَلِّفِينَ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ قال: «أمير المؤمنين (عليه السلام)».

Ibn Shehr Ashub, from the book of Ibn Rameeh –

Abu Ja'far[asws] said: '***[38:86] Say: I do not ask you for any reward for it; nor am I a pretender [38:87] It is nothing but a Reminder to the worlds***, he[asws] said: (The Reminder) is Amir-ul-Momineen[asws]'.[4071]

تأويله: ما رواه الشيخ محمد بن يعقوب (رحمه الله)، عن علي بن محمد عن علي بن العباس، عن الحسن بن عبد الرحمان، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر عليه السلام في قوله عزوجل (قل ما أسئلكم عليه من أجر وما أنا من المتكلفين إن هو إلا ذكر للعالمين ولتعلمن نبأه بعد حين) قال: ذاك أمير المؤمنين (ولتعلمن نبأه بعد حين) قال: عند خروج القائم عليه السلام. يعني أن ذكر العالمين أمير المؤمنين عليه السلام. " ونبأه " أي خبره وشأنه وفضله، وانه حجة الله، هو وولده المعصومون على العالمين إذا قام القائم من ولده بالسيف، أي ذلك الاوان تعلمون نبأه بالمشاهدة والعيان.

Its explanation is what has been reported by Al-Sheykh Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Aasim Bin Hameed, from Abu Hamza,

'Abu Ja'far[asws] regarding the Wrods of the Mighty and Majestic ***[38:86] Say: I do not ask you for any reward for it; nor am I a pretender [38:87] It is nothing but a Reminder to the worlds [38:88] And most certainly you will come to know its News after a while***, he[asws] said: 'That is Amir-ul-Momineen[asws]. During the coming out of Al-Qaim[asws]. Meaning, that the Reminder is Amir-ul-Momineen[asws]. And ***its News***, i.e., his[asws] information, and his[asws] glory, and his[asws] merits, and that he[asws] is the Proof[asws] of Allah[azwj]. Him[asws] and his[asws] sons[asws] are Infallible over all the worlds. When Al-Qaim[asws] from his[asws] sons[asws], makes a stand, at that time you would come to know ***its News***, by the observation and the sight'.[4072]

عن أبى عبد الله عليه السلام حديث طويل يقول فيه: ومن العلماء من يضع نفسه للفتاوى ويقول: سلونى ولعله لا يصيب حرفا واحدا، والله لا يحب المتكلفين، فذاك في الدرك السادس من النار.

From Abu Abdullah[asws] – a lengthy Hadeeth in which he[asws] is saying: 'And from the scholars is one who places himself for the Verdicts (Fatwas) and he is saying, 'Ask me', and perhaps he does not even give one word, and Allah[azwj] does not like the pretenders (المتكلفين), so that one would be in the sixth level of the Fire'.[4073]

[4070] الكافي 8: 379/ 574
[4071] المناقب 3: 97
[4072] Taweel Al Ayaat Al Zaahira – CH 38 H 13
[4073] Tafseer Noor Al Saqalayn – CH 38 H 99

CHAPTER 39

AL-ZUMAR

(75 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن هارون بن خارجة، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الزمر استخفاء من لسانه، أعطاه الله شرف الدنيا و الآخرة، و أعزه بلا مال و لا عشيرة حتى يهابه من يراه، و حرم جسده على النار، و بنى له في الجنة ألف مدينة، في كل مدينة ألف قصر، في كل قصر مائة حوراء، و له مع هذا عينان تجريان، و عينان نضاختان و جنتان مدهامتان، و حور مقصورات في الخيام، و ذواتا أفنان، و من كل فاكهة زوجان».

Ibn Babuwayh, by his chain, from Haroun Bin Kharjat,

'Abu Abdullah[asws] having said: 'The one who recites *Surah Al-Zumar* (Chapter 39) would be light-tongued. Allah[azwj] would Give him nobility in the world as well as in the Hereafter, and Honour him without wealth and without family to the extent that he would be held in awe by anyone who looks at him, and Prohibit his body upon the Fire, and Build for him a thousand cities in the Paradise. In every city would be a thousand castles; in every castle would be one hundred Houries. Along with this, there would be for him ***[55:50] two fountains flowing***, and ***[55:66] two springs gushing forth***, and ***[55:62] two Gardens [55:64] Both, plush green in foliage***, and ***[55:72] Houries confined to the pavilions***, and ***[55:48] Having two branches***, and ***[55:52] In both of them are two pairs of every fruit***'.[4074]

و من (خواص القرآن)، روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة لم يبق نبي و لا صديق إلا صلوا و استغفروا له، و من كتبها و علقها عليه، أو تركها في فراشه، كل من دخل عليه أو خرج، أثنى عليه بخير و شكره، و لا يزالون على شكره مقيمين أبدا تعطفا من الله عز و جل».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (39), there will not remain any Prophet[saww], nor a Truthful[as], except that he[as] would send salutations upon him and seek Forgiveness for him. And the one who writes it and attaches it (Amulet) to himself, or leaves it in his bed, everyone who comes to him or goes out from him would praise him with goodness and appreciation, and would not cease to appreciate, remaining upon it forever in sympathy, from Allah[azwj] Mighty and Majestic'.[4075]

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه واله قال: من قرء سورة الزمر لم يقطع الله رجاه، واعطاه ثواب الخائفين الذين خافوا الله تعالى.

In Majma Al-Bayan – Ubayy Bin Ka'ab,

[4074] ثواب الأعمال: 112.
[4075] (خواص القرآن)

The Prophet[saww] has said: 'The one who recites *Surah Al-Zumar (39)* Allah[azwj] would not Cut-off his hopes, and Give him the Rewards of the Fearful who fear Allah[azwj] the High'.[4076]

VERSES 1 – 3

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {1} إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {2} أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ {3}

[39:1] A Revelation of the Book from Allah, the Mighty, the Wise. [39:2] Surely We have Revealed to you the Book with the Truth, therefore worship Allah, being sincere to Him in the Religion [39:3] Indeed, for the Sake of Allah is the sincere Religion and those who take guardians besides Him, (saying), We do not worship them except that they may make us to be closer to Allah, Allah will Judge between them with regards to what they were differing in; surely Allah does not Guide the one who is an ungrateful liar.

الحميري: عن هارون بن مسلم، عن مسعدة بن زياد، قال: و حدثني جعفر، عن أبيه، أن رسول الله (صلى الله عليه و آله) قال: «إن الله تبارك و تعالى يأتي يوم القيامة بكل شيء يعبد من دونه، من شمس أو قمر أو غير ذلك، ثم يسأل كل إنسان عما كان يعبد، فيقول كل من عبد غيره: ربنا إنا كنا نعبدها لتقربنا إليك زلفى. قال: فيقول الله تبارك و تعالى للملائكة: ادعوهم و ما كانوا يعبدون إلى النار، ما خلا من استثنيت، فإن أولئك عنها مبعدون».

Al-Humeyri, from Haroun Bin Muslim, from Mas'adat Bin Ziyad who said,

'Ja'far[asws] narrated to me from his[asws] father[asws], from Rasool-Allah[saww] having said: 'Allah[azwj] Blessed and High will Bring, on the Day of Judgement, everything which was worshipped apart from Him[azwj] – from the sun, or moon, or other than that. Then He[azwj] will Ask every Human Being about what he used to worship. So everyone who worshipped other than Him[azwj] would be saying, 'Our Lord[azwj]! We worshipped these in order to be brought closer to You[azwj]'. So Allah[azwj] Blessed and High would be Saying to the Angels: "Call them and what they used to worship, to the Fire, except for those who were exempted, for they were remote from it'.[4077]

العياشي: عن الزهري، قال: أتى رجل أبا عبد الله (عليه السلام) فسأله عن شيء فلم يجبه، فقال له الرجل: فإن كنت ابن أبيك فإنك من أبناء عبدة الأصنام. فقال له: «كذبت إن الله أمر إبراهيم أن ينزل إسماعيل بمكة ففعل، فقال إبراهيم: رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِناً وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنامَ ، فلم يعبد أحد من ولد إسماعيل صنما قط، و لكن العرب عبدت الأصنام، و قالت بنو إسماعيل: هؤلاء شفعاؤنا عند الله فكفرت، و لم تعبد الأصنام».

Al-Ayyashi, from Al-Zuhry who said,

'A man came to Abu Abdullah[asws] and asked him[asws] about something, but he[asws] did not answer him. So a man said to him, 'This is because you are the son of your father, sons of those who worshipped the idols'. So he[asws] said to him: 'You are lying! Allah[azwj] Commanded Ibrahim[as] that he[as] should encamp with Ismail[as] at Makkah, so he[as] did it. Ibrahim[as] said ***[14:35] My Lord! Make this city secure, and save me and my sons from worshipping idols***. <u>So no one from the sons of Ismail[as]</u>

[4076] Tafseer Noor Al Saqalayn – CH 39 H 2
[4077] قرب الإسناد: 41

worshipped idols at all, but it was the Arabs who worshipped the idols. And the Clan of Ismail[as] said, 'These would intercede for us in the Presence of Allah[azwj]. So they blasphemed, but did not worship the idols'.[4078]

VERSES 4 – 6

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ {4} خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۖ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ {5} خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ {6}

[39:4] If Allah Intended to take a son for Himself, He would have Chosen whatever He so Desires to from what He Created. Glory be to Him: He is Allah, the One, the Subduer [39:5] He Created the skies and the earth with the Truth; He Makes the night to roll on to the day and Makes the day to roll on to the night, and He has made the sun and the moon subservient; each one runs on to an Assigned term; Indeed He is the Mighty, the Forgiver [39:6] He has Created you from a single being, then Made from it, its pair, and He has Made descend for you from the cattle, eight pairs. He Creates you in the wombs of your mothers a creation after a creation in triple darkness; that is Allah your Lord, His is the Kingdom; there is no god but He; So how then are you turned away?

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةُ أُحِلَّ لَهُمْ صَيْدُهَا وَ مِنَ الْمَعْزِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الظَّبْيُ الَّتِي تَكُونُ فِي الْمَفَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبَخَاتِيُّ وَ الْعِرَابُ وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجُ الْآخَرُ الْبَقَرُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ غَرِقَتِ الْأَرْضُ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju'fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah[asws] has said: 'Noah[as] carried eighty pairs in the ship about which Allah[azwj] Mighty and Majestic has Said: ***"[6:143] Eight in pairs – two of sheep and two of goats [6:144] And two of camels and two of cows"***. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.[4079]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، مما تأويله غير تنزيله، قال: «و أنزل لكم من الأنعام ثمانية أزواج، و قال: وَ أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ «1»، فإنزال ذلك خلقه».

[4078] تفسير العيّاشي 2: 230/ 31
[4079] Al Kafi – H 14875

Al-Tabarsy, in Al-Ihtijaj,

(It has been narrated) from Amir-ul-Momineen[asws], from the explanation being other than its Revelation, said: 'And ***[39:6] and He has Made descend for you from the cattle, eight pairs***, and Said ***[57:25] and We have Sent down the iron, wherein is great violence***, so the 'descent', is its creation'.[4080]

الطبرسي: عن أبي جعفر (عليه السلام): «ظلمة البطن، و ظلمة الرحم، و ظلمة المشيمة».

Al-Tabarsy,

'Abu Ja'far[asws] (Regarding ***[39:6] in triple darkness***), said: 'Darkness of the abdomen, and darkness of the womb, and darkness of the placenta'.[4081]

في تهذيب الاحكام محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن العباس بن موسى الوراق عن يونس بن عبد الرحمان عن أبى جرير القمى قال: سألت العبد الصالح عليه السلام عن النطفة ما فيها من الدية وما في العلقة وما في المضغة المخلقة وما يقر في الارحام ؟ قال: انه يخلق في بطن أمه خلقا من بعد خلق، يكون نطفة أربعين يوما ثم يكون علقة أربعين يوما، ثم مضغة أربعين يوما ففى النطفة أربعون دينارا، وفى العلقة ستون دينارا، وفى المضغة ثمانون دينارا، فإذا اكتسى العظام لحما ففيه مأة دينار، قال الله عزوجل: (ثم أنشأناه خلقا آخر فتبارك الله أحسن الخالقين) فان كان ذكرا ففيه الدية وان كانت انثى ففيها الدية.

In Tehzeeb Al-Ahkaam – Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Abas Bin Musa Al-Waraq, from Yunus Bin Abdul Rahman, from Abu Jareer Al-Qummi who said,

'I asked Al-Abd Al-Salih[asws] (7th. Imam[asws]) about the sperm, what is the blood money compensation regarding it, and what is it with regards to the clot, and what is it with regards to the embryo formed and what occurs in the wombs?' He[asws] said: '***[39:6] He Creates you in the wombs of your mothers a creation after a creation***. It is a sperm for forty days, then becomes a clot for forty days, then embryo for forty days. So with regards to the sperm it is forty Dinars, and regarding the clot it is sixty Dinars, and regarding the embryo it is eighty Dinars. So when the bones attain flesh so it is one hundred Dinars. Allah[azwj] Mighty and Majestic Says ***[23:14], then We caused it to grow into another creation, so Blessed is Allah, the best of the Creators***. So if it was a male there is the blood money compensation with regards to it, and if it was a female, there is the blood money compensation with regards to it'.[4082]

VERSE 7

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۖ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {7}

[39:7] If you disbelieve, so Allah is needless of you all; and He is not Pleased with disbelief being in His servants; and if you are appreciative, He is Pleased with you; and no bearer of burden shall bear the burden of another; then to

[4080] الاحتجاج: 250.
[4081] مجمع البيان 8: 766.
[4082] Tafseer Noor Al Saqalayn – CH 39 H 8

your Lord is your returning, so He will Inform you of what you had been doing; He is Aware of what is in the chests

أحمد بن محمد بن خالد البرقي: عن بعض أصحابنا، رفعه، في قول الله تبارك و تعالى: وَ لِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ وَ لَعَلَّكُمْ تَشْكُرُونَ، قال: «الشكر: المعرفة».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from one of our companions, raising it with an unbroken chain,

regarding the Words of Allah[azwj] Blessed and High ***[2:185] and that you should extol the Greatness of Allah for His having Guided you and that you may give thanks***, he[asws] said: 'The thanks – is the recognition (المعرفة).

و في قوله: وَ لا يَرْضى لِعِبادِهِ الْكُفْرَ وَ إِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ، فقال: «الكفر هاهنا الخلاف، و الشكر: الولاية و المعرفة».

And regarding His[azwj] Words ***[39:7] and He is not Pleased with disbelief being in His servants; and if you are appreciative, He is Pleased with you***, so he[asws] said: 'The 'disbelief' over here is the opposition, and the 'thanks' is the Wilayah and the recognition (المعرفة)'.[4083]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني «4»، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هوكذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza[asws],'What would you[asws] say regarding a Hadeeth which is being reported from Al-Sadiq[asws] that, when Al-Qaim[asws] comes out, he[asws] would kill the descendants of the killers of Al-Husayn[asws], for the actions of their forefathers?' So he[asws] said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى ما معناه؟ قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئا كان كمن أتاه، و لو أن رجلا قتل بالمشرق فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعل آبائهم

So I said, 'And the Words of Allah[azwj] Mighty and Majestic ***[39:7] That no bearer of burden shall bear the burden of another***, what is its Meaning?' He[asws] said: 'Allah[azwj] is True in all of His[azwj] Statements, but the descendants of the killers of Al-Husayn[asws] would be pleased with the actions of their forefathers. And the one who is happy with a thing is like the one who has done it, even if a man was killed in the east and the man in the west was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah[azwj] Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim[asws] would kill them when he[asws] comes out, for them being pleased with the actions of their forefathers'.

قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ ببني شيبة، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

[4083] المحاسن: 149/ 65

I said to him[asws], 'With what thing will Al-Qaim[asws] from you[asws], begin with?' He[asws] said: 'He[asws] will begin with the Clan of Shayba, and he[asws] will cut off their hands, because they are thieves in the House of Allah[azwj] Mighty and Majestic'.[4084]

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي و أحمد بن الحسن القطان و محمد بن أحمد السناني و الحسين بن إبراهيم بن أحمد بن هشام المكتب و عبد الله بن محمد الصائغ و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا أبو معاوية، عن الأعمش، عن جعفر بن محمد (عليهما السلام)، قال فيما وصف له من شرائع الدين: «إن الله لا يكلف نفسا إلا وسعها، و لا يكلفها فوق طاقتها، و أفعال العباد مخلوقة خلق تقدير لا خلق تكوين، و الله خالق كل شيء، و لا نقول بالجبر و لا بالتفويض، و لا يأخذ الله عز و جل البريء بالسقيم، و لا يعذب الله عز و جل الأبناء بذنوب الآباء فإنه قال في محكم كتابه: وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى و قال عز و جل: وَ أَنْ لَيْسَ لِلْإِنْسانِ إِلَّا ما سَعى.

Ibn Babuwayh Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, and Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab and Abdullah Bin Muhammad Al-Sa'ig and Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al-Amsh,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws] who said regarding what was described to him[asws] from the Laws of the Religion: 'Allah[azwj] does not Burden a soul except to its capacity, and does not Burden it above its strength. And the actions of the servant are a creation Created in accordance to a measurement and not configured, and Allah[azwj] is the Creator of everything. And we[asws] are not saying with the compulsion, nor with the delegation, and Allah[azwj] Mighty and Majestic does not Take the Created being with the sickness, nor does Allah[azwj] Mighty and Majestic Punish the sons for the sins of the father, for He[azwj] Said in the Decisive (Verses) of His[azwj] Book ***[39:7] That no bearer of burden shall bear the burden of another*** and Allah[azwj] Mighty and Majestic Said ***[53:39] And that man shall have nothing but what he strives for***.

و لله عز و جل أن يعفو و أن يتفضل، و ليس له تعالى أن يظلم، و لا يفرض الله تعالى على عباده طاعة من يعلم أنه يغويهم و يضلهم، و لا يختار لرسالته، و لا يصطفي من عباده من يعلم أنه يكفر به و يعبد الشيطان دونه، و لا يتخذ على عباده إلا معصوما».

And for Allah[azwj] is the Might and the Majesty that He[azwj] would Excuse and Give preference, and it is not for the High that He[azwj] should be unjust. And Allah[azwj] the High has not Necessitated obedience of the servants, the ones whom He[azwj] Knows that they would be erring and going astray, nor did He[azwj] Choose them for His[azwj] Message, nor Chose one from His[azwj] servants whom He[azwj] Knew that he would be denying it and worship the Satan apart from Him[azwj], nor did He[azwj] Take anyone over the servants of His[azwj] except if he[asws] was Infallible (معصوما)'.[4085]

VERSES 8 & 9

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ {8} أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {9}

[4084] عيون أخبار الرّضا (عليه السّلام) 1: 273/ 5، علل الشرائع: 229/ 1، ينابيع المودة: 424.
[4085] التوحيد: 506/ 5، الخصال: 603/ 9

[39:8] And when harm touches the Human being he calls upon his Lord turning to Him frequently; then when He Makes him possess a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may lead (others) astray from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the Fire [39:9] Safe is He who is obedient during the hours of the night, prostrating himself and standing, cautious of the Hereafter and hopes for the Mercy of his Lord. Say: Are those who know and those who do not know alike? But rather, it is the men of understanding who are mindful

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى وَ إِذا مَسَّ الْإِنْسانَ ضُرٌّ دَعا رَبَّهُ مُنِيباً إِلَيْهِ قَالَ نَزَلَتْ فِي أَبِي الْفَصِيلِ إِنَّهُ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَهُ سَاحِراً فَكَانَ إِذَا مَسَّهُ الضُّرُّ يَعْنِي السُّقْمَ دَعَا رَبَّهُ مُنِيباً إِلَيْهِ يَعْنِي تَائِباً إِلَيْهِ مِنْ قَوْلِهِ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) مَا يَقُولُ ثُمَّ إِذا خَوَّلَهُ نِعْمَةً مِنْهُ يَعْنِي الْعَافِيَةَ نَسِيَ ما كانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ يَعْنِي نَسِيَ التَّوْبَةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّا كَانَ يَقُولُ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ سَاحِرٌ وَ لِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحابِ النَّارِ يَعْنِي إِمْرَتَكَ عَلَى النَّاسِ بِغَيْرِ حَقٍّ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ رَسُولِهِ (صلى الله عليه وآله)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from hashaam Bin Saalim, from Ammaar Al-saabaty who said:

I asked Abu Abdullah[asws] about the Statement of Allah[azwj] the High: ***[39:8] And when harm touches the Human being he calls upon his Lord turning to Him frequently***, he[asws] said: 'This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool Allah[saww] as a sorcerer. And when distress afflicted him, meaning illness, he would call upon his Lord[azwj], turning to Him[azwj] frequently, meaning penitently to Him[azwj], from what he used to say with regards to the Rasool Allah[saww]. ***then when He Makes him possess a favour from Him*** meaning the restoration of health, ***he forgets that for which he called upon Him before*** meaning his asking for Forgiveness to Allah[azwj] from what he used to say regarding the Rasool Allah[saww] that he[saww] was a sorcerer, and these are the Words of Allah[azwj] Mighty and Majestic ***Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the Fire***, meaning your influence which you have over the people with any right from Allah[azwj] Mighty and Majestic or from His[azwj] Rasool[saww]'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ عَطَفَ الْقَوْلَ مِنَ اللَّهِ عَزَّ وَ جَلَّ فِي عَلِيٍّ (عليه السلام) يُخْبِرُ بِحَالِهِ وَ فَضْلِهِ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ أَمَّنْ هُوَ قانِتٌ آناءَ اللَّيْلِ ساجِداً وَ قائِماً يَحْذَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَ الَّذِينَ لا يَعْلَمُونَ أَنْ مُحَمَّداً رَسُولُ اللَّهِ وَ أَنَّهُ سَاحِرٌ كَذَّابٌ إِنَّما يَتَذَكَّرُ أُولُوا الْأَلْبابِ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذَا تَأْوِيلُهُ يَا عَمَّارُ .

He (the narrator) said: 'Then Abu Abdullah[asws] said: 'Then Allah[azwj] Mighty and Majestic Spoke Sympathetically with regards to Ali[asws] Informing him[asws] of his[asws] situation, and his[asws] merits in the Presence of Allah[azwj] Blessed and High. So He[azwj] Said: ***[39:9] Safe is He who is obedient during the hours of the night, prostrating himself and standing, cautious of the Hereafter and hopes for the Mercy of his Lord! Say: Are those who know*** that Muhammad is the Rasool Allah[saww], ***and those who do not know*** (saying) that Muhammad[saww] is a lying

sorcerer ***alike? But rather, it is the men of understanding who are mindful***. Then Abu Abdullah[asws] said: 'This is its explanation, O Ammar'.[4086]

حدثنى أبو جعفر احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن القسم بن سليمان عن جابر عن ابى جعفر عليه السلام في قول الله عزوجل قل هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولو الالباب فقال نحن الذين نعلم و عدونا الذين لا يعلمون وشيعتنا اولو الالباب.

Narrated to me Abu Ja'far Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasam Bin Suleyman, from Jabir who narrated the following:

Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***Say: Are those who know and those who do not know alike? But rather, it is the men of understanding who are mindful***, said: 'We[asws] are the ones[asws] who know and our[asws] enemies are the ones who do not know, and our[asws] Shias are the ones who are the people of understanding.'[4087]

في اصول الكافي بعض أصحابنا رفعه عن هشام بن الحكم قال: قال لى أبو الحسن موسى بن جعفر عليه السلام قال الحسن بن على عليهما السلام: إذا طلبتم الحوائج فاطلبوها من أهلها، قيل: يابن رسول الله من أهلها ؟ قال: الذين قص الله في كتابه و ذكرهم فقال: (انما يتذكر أولوا الالباب) قال: هم أولوا العقول.

In Usool Al-Kafi – Some of the companions have raised it with an unbroken chain from Hisham Bin Al-Hakam who said,

'Abu Al-Hassan[asws] Musa[asws] Bin Ja'far[asws] said to me: 'Al-Hassan[asws] Bin Ali[asws] said: 'When you seek a need, so seek it from its rightful ones'. It was said, 'O son[asws] of Rasool-Allah[saww]! Who are its rightful ones[asws]?' He[asws] said: 'The ones[asws] whose story Allah[azwj] has Related in His[azwj] Book, and Mentioned them, so He[azwj] said ***[39:9] But rather, it is the men of understanding who are mindful***. They are the ones[asws] of the intellect'.[4088]

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن بعض أصحابه، رفعه، قال: قال رسول الله (صلى الله عليه و آله): «ما قسم الله للعباد شيئا أفضل من العقل، فنوم العاقل أفضل من سهر الجاهل، و إقامة العاقل أفضل من شخوص الجاهل، و لا بعث الله نبيا و لا رسولا حتى يستكمل العقل، و يكون عقله أفضل من جميع عقول أمته،

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, raising it with an unbroken chain, said,

'Rasool-Allah[saww] said: 'Allah[azwj] has not Distributed anything for His[azwj] servants which is better than 'العقل' the intellect. So the sleep of the intellectual is higher than the wakefulness of the ignorant, and the standing (for Prayer) of the intellectual is higher than the restlessness of ignorant. And Allah[azwj] did not Send a Rasool[as] until he[as] was of complete intellect, and Made his[as] intellect to be higher than the intellects of the whole of his[as] community.

و ما يضمر النبي (صلى الله عليه و آله) في نفسه أفضل من اجتهاد المجتهدين، و ما أدى العبد فرائض الله حتى عقل عنه، و لا بلغ جميع العابدين، في فضل عبادتهم ما بلغ العاقل، و العقلاء هم أولو الألباب، الذين قال الله تعالى: وَ ما يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبابِ».

[4086] Al Kafi – H 14694
[4087] Basaair Al Darajaat – P 1 CH 24 H 1
[4088] Tafseer Noor Al Saqalayn – CH 39 H 19

And what the Prophet[saww] held within himself[saww] was better than the diligence of the diligent (اجتهاد المجتهدين), and the worshipper does not fulfil the obligations of Allah[azwj] until he is of sound mind. And all of the worshippers do not reach the preference of the intellectual with regards to their worship. And the intellectuals, they are the ones of understanding for whom Allah[azwj] the High Says ***[39:9] But rather, it is the men of understanding who are mindful'.***[4089]

ابن شهر آشوب: عن النيسابوري في (روضة الواعظين)، أنه قال عروة بن الزبير: سمع بعض التابعين أنس بن مالك يقول: نزلت في علي (عليه السلام): أَمَّنْ هُوَ قانِتٌ آناءَ اللَّيْلِ ساجِداً وَ قائِماً الآية، قال الرجل: فأتيت عليا (عليه السلام) وقت المغرب فوجدته يصلي و يقرأ القرآن إلى أن طلع الفجر، ثم جدد وضوءه، و خرج إلى المسجد، و صلى بالناس صلاة الفجر، ثم قعد في التعقيب إلى أن طلعت الشمس، ثم قصده الناس، فجعل يقضي بينهم إلى أن قام إلى صلاة الظهر، فجدد الوضوء، ثم صلى بأصحابه الظهر، ثم قعد في التعقيب إلى أن صلى بهم العصر، ثم كان يحكم بين الناس و يفتيهم إلى أن غابت الشمس.

Ibn Shehr Ashub, from Al-Neyshapouri, in Rowzat Al-Waizeen, from Urwat Bin Al-Zubeyr, from some of the Tabi'een, from Anas Bin Malik saying,

'It was Revealed regarding Ali[asws] ***Safe is He who is obedient during the hours of the night, prostrating himself and standing*** – the Verse. The man said, 'I came up to Ali[asws] at the time of Al-Maghrib, so I found him[asws] Praying and reciting the Quran up to the break of dawn. Then he[asws] renewed his[asws] ablution, and went to the Masjid, and Prayed the Dawn Prayer with the people. Then he[asws] sat regarding the advice up to the rising of the sun. Then the people went to him[asws], so he[asws] judged between them until the established of the Midday Prayer. So he[asws] renewed the ablution, then Prayed Al-Zohr with the people. Then he[asws] sat regarding the advice until he[asws] Prayed the Afternoon Prayer with them. Then he[asws] judged between the people, and issued Verdicts for them until the sun set'.[4090]

واتصل بأبى الحسن على بن محمد العسكرى (عليهما السلام) أن رجلا من فقهاء شيعته كلم بعض النصاب فأفحمه بحجته حتى أبان عن فضيحته، فدخل على علي بن محمد (عليهما السلام) وفي صدر مجلسه دست عظيم منصوب، وهو قاعد خارج الدست، وبحضرته خلق ـ كثير ـ من العلويين وبني هاشم، فما زال يرفعه حتى أجلسه في ذلك الدست، وأقبل عليه فاشتد ذلك على أولئك الاشراف: فأما العلوية فأجلوه عن العتاب، وأما الهاشميون فقال له شيخهم: يابن رسول الله هكذا تؤثر عاميا على سادات بني هاشم من الطالبيين والعباسيين؟ فقال (عليه السلام): إياكم وأن تكونوا من الذين قال الله تعالى فيهم: (ألم تر إلى الذين اوتوا نصيبا من الكتاب يدعون إلى كتاب الله ليحكم بينهم ثم يتولى فريق منهم وهم معرضون) أترضون بكتاب الله عزوجل حكما؟ قالوا: بلى.

Al-Hassan[asws] Ali[asws] Bin Muhammad[asws] Al-Askari[asws] received the news that a man of understanding from his[asws] Shias had a discussion with a Nasibi[la] and made him understand by his proofs until he was ashamed. He came to Ali[asws] Bin Muhammad[asws] and in the centre of the sitting, a great stage had been set-up, and he[asws] was sitting away from the stage, and in his[asws] presence were a lot of people from the dignitaries and the Clan of Hashim[as] . He[asws] brought him over to the stage and made him sit on it, and the dignitaries accepted this with scepticism and difficulty, but a Sheykh from the Clan of Hashim[as] said: 'O son of Rasool-Allah[saww]! This is how you[asws] are giving preference to an ordinary person over the progeny of the good ones from the Clan of Abbas?' He[asws] said: 'Beware! Do not include yourself among those about whom Allah[azwj] Says ***"Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of***

[4089] الكافي 1: 10/ 11.
[4090] مناقب ابن شهر آشوب 2: 124

***Allah that it might decide between them, then a part of them turn back and they withdraw*" – 3:23** Are you all happy with making the Book of Allah[azwj] as an Order to you?' They said: 'Yes'.

قال: أليس الله تعالى يقول: (يا أيها الذين ءامنوا إذا قيل لكم تفسحوا في المجالس فافسحوا يفسح الله لكم وإذا قيل انشزوا فانشزوا يرفع الله الذين ءامنوا منكم والذين اوتوا العلم درجات)، فلم يرض للعالم المؤمن إلا أن يرفع على المؤمن غير العالم، كما لم يرض للمؤمن إلا أن يرفع على من ليس بمؤمن، أخبروني عنه؟ أقال: يرفع الله الذي اوتوا العلم درجات؟ أو قال: يرفع الله الذين اوتوا شرف النسب درجات؟ أو ليس قال الله: (قل هل يستوي الذين يعلمون والذين لا يعلمون) فكيف تنكرون رفعي لهذا لما رفعه الله؟ إن كسر هذا لفلان الناصب بحجج الله التي علمه إياها لافضل له من كل شرف في النسب.

He[asws] asked: 'Has not Allah[azwj] Said "***O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees*" – 58:11**? Allah[azwj] is not Pleased until you give preference to a believing scholar over a believer who is not a scholar, just like He[azwj] is not Pleased until a believer is placed higher than the one who is not a believer. You tell me, has not Allah[azwj] Said "***Allah will exalt those of you who believe, and those who are given knowledge, in high degrees*" – 58:11**? Or has He[azwj] Said that He[azwj] will exalt those who are prestigious by their lineage in high degrees? Or has not Allah[azwj] Said "***Say: Are those who know and those who do not know alike?" – 39:9*** Why do you disapprove the exalting of this one whom Allah[azwj] has Exalted? He has defeated that particular Hostile One (*Nasibi*) by the Proofs[asws] of Allah[azwj]. This is higher than all the prestige of lineage'.

فقال العباسي: يا بن رسول الله قد شرفت علينا من هو ذو نسب يقصر بنا، ومن ليس له نسب كنسبنا، ومازال منذ أول الاسلام يقدم الافضل في الشرف على من دونه.

The Abbasid said: 'O son of Rasool-Allah[saww]! You have honoured over us one whose lineage is below ours and is not of the same lineage as ours. It has been the norm from the beginning of Islam to give preference to the prestigious ones over the others'.

فقال (عليه السلام): سبحان الله أليس العباس بايع لابى بكر وهو تيمي والعباس هاشمي؟ أو ليس عبدالله بن العباس كان يخدم عمر بن الخطاب، وهو هاشمي وأبوالخلفاء وعمر عدوي؟ وما بال عمر أدخل البعداء من قريش في الشورى ولم يدخل العباس؟ فان كان رفعنا لمن ليس بهاشمي على هاشمي منكرا فأنكروا على العباس بيعته لابي بكر وعلى عبدالله بن العباس خدمته لعمر بعد بيعته له، فان كان ذلك جائزا فهذا جائز. فكأنما القم هذا الهاشمي حجرا.

He[asws] said: 'Glory be to Allah[azwj]! Did not Abbas pay allegiance to Abu Bakr and he was Taymi and Abbas was Hashimi? Or did not Abdullah Bin Abbas serve Umar Bin Al-Khattab and he was a Hashimite and the father of the Caliphs and Umar my[asws] enemy? Why was it that Umar included the distant ones of Qureish in the consultation council but did not include Abbas? And if my[asws] exaltation of a non-Hashimite over the Hashimite is abhorrent, then you should also consider abhorrent the allegiance paid by Abbas to Abu Bakr and the service provided by Abdullah Bin Abbas to Umar after having paid allegiance to him. And if these are permissible then

so is this one'. The Hashimite Sheykh became silent as if a stone was stuck in his throat'.[4091]

VERSE 10

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ {10}

[39:10] Say: O my servants who believe! Fear your Lord; for the ones who do good in this world is good, and Allah's earth is spacious; But rather, it is the patient who will be paid back their Recompense without Reckoning

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعا، عن ابن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة، يقوم عنق من الناس فيأتون باب الجنة فيضربونه، فيقال لهم: من أنتم؟ فيقولون: نحن أهل الصبر، فيقال لهم: على ما صبرتم؟ فيقولون: كنا نصبر على طاعة الله، و نصبر عن المعاصي، فيقول الله عز و جل: صدقوا أدخلوهم الجنة، و هو قول الله عز و جل: إِنَّما يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسابٍ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al-Fazl Bin Shazaan, altogether, from Ibn Abu Umeyr, from Hisham Bin Al-Hakam,

'Abu Abdullah[asws] has said; 'When it will be the Day of Judgement, a group of people would stand up, who will come up to the Gate of the Paradise, and knock upon it. It would be said to them: 'Who are you all?' So they would be saying, 'We are the people of patience'. It would be said to them: 'Upon what did you bear patience?' So they would be saying, 'We were patient upon the obedience to Allah[azwj], and we were patient from being disobedience (committing sins)'. So Allah [azwj] Mighty and Majestic will Say: "They speak the truth, enter them into the Paradise!" And these are the Words of Allah [azwj] Mighty and Majestic ***[39:10] But rather, it is the patient who will be paid back their Recompense without Reckoning***'.[4092]

الشيخ في (أماليه): بإسنادعن أبي إسحاق الهمداني، عن أمير المؤمنين (عليه السلام)، في كتابه إلى محمد بن أبي بكر و أهل مصر، قال (عليه السلام): «قد قال الله تعالى: يا عِبادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هذِهِ الدُّنْيا حَسَنَةٌ وَ أَرْضُ اللَّهِ واسِعَةٌ إِنَّما يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسابٍ، فما أعطاهم الله في الدنيا لم يحاسبهم به في الآخرة».

Al-Sheykh, in his Amaali, by a chain from Abu Is'haq Al-Hamdany,

'Amir-ul-Momineen[asws], in his[asws] letter to Muhammad Bin Abu Bakr and the people of Egypt, he[asws] said: 'Allah[azwj] has Said ***[39:10] Say: O my servants who believe! Fear your Lord; for the ones who do good in this world is good, and Allah's earth is spacious; But rather, it is the patient who will be paid back their Recompense without Reckoning***, so, what Allah[azwj] has Given them in the world, He[azwj] would not Reckon them for it in the Hereafter'.[4093]

الطبرسي: روى العياشي بإسناده، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إذا نشرت الدواوين، و نصبت الموازين، لم ينصب لأهل البلاء ميزان، و لم ينشر لهم ديوان، ثم تلا هذه الآية: إِنَّما يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسابٍ».

[4091] Tafseer Imam Hassan Al Askari[asws] – S 238
[4092] الكافي 2: 60/ 4
[4093] أمالي الطوسي 1: 25.

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

'Abu Abdullah[asws] having said that Rasool-Allah[saww] said: 'When the Registers (of deeds) will be Published, and the Scales will be Established, the Scale would be not Established for the people of the afflictions, and their Register would not be Published'. Then he[saww] recited this Verse ***[39:10] But rather, it is the patient who will be paid back their Recompense without Reckoning***'.[4094]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن يعقوب، عن علي بن محمد، بإسناده، رفعه، قال: أتى علي بن أبي طالب (عليه السلام) يهودي، فقال: يا أمير المؤمنين، إني أسألك عن أشياء، إن أنت أخبرتني بها أسلمت، قال علي (عليه السلام): «سلني يا يهودي عما بدا لك، فإنك لا تصيب أحدا أعلم منا أهل البيت»

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Yaqoub, from Ali Bin Muhammad, raising it with an unbroken chain, said,

'A Jew came up to Ali[asws] Bin Abu Talib[asws] and said, 'O Amir-ul-Momineen[asws]! I will ask you[asws] about a few things. If you[asws] inform me of these, I shall become a Muslim'. Ali[asws] said: 'Ask me[asws], O Jew, about whatsoever that comes to you, for you will never come to anyone more knowledgeable than us[asws], the People[asws] of the Household'.

و ذكر مسائل اليهودي إلى أن قال اليهودي: و لم سميت الدنيا دنيا، قال علي (عليه السلام): «و إنما سميت الدنيا دنيا لأنها أدنى من كل شيء، و سميت الآخرة آخرة لأن فيها الثواب و الجزاء».

And (the narrator) mentioned the questions of the Jew up to the point where the Jew said, 'And why is the world (الدنيا) called 'world' (Dunya)?' Ali[asws] said: 'But rather, the world has been called 'Dunya' because it is the lowest (Adna) of everything, and the Hereafter has been called the 'Hereafter', because in it are the Rewards and the Recompense'.[4095]

وعنه: بإسناده، في حديث، عن يزيد بن سلام، عن رسول الله (صلى الله عليه و آله)، قال: قلت: أخبرني عن الدنيا، لم سميت الدنيا؟ قال: «إن الدنيا دنيئة، خلقت من دون الآخرة، و لو خلقت مع الآخرة لم يفن أهلها كما لم يفن أهل الآخرة».

And from him, in a Hadeeth, from Yazeed Bin Salaam,

Rasool-Allah[saww] replied when I asked: 'Inform me about the world, why has it been called 'Al-Dunya' (الدنيا)?' He[saww] said: 'The world in contemptible, Created separately from the Hereafter. And had it been Created with the Hereafter, its people would not have perished, just as the people of the Hereafter do not perish'.

قال: فأخبرني عن القيامة، لم سميت القيامة؟ قال: «لأن فيها قيام الخلق للحساب».

He said, 'So inform me about the Day of Judgement, why is it called the Day of Standing?' He[saww] said: 'Because, in it, the creatures would stand for the Reckoning'.

قال: فأخبرني لم سميت الآخرة آخرة؟ قال: «لأنها متأخرة تجيء من بعد الدنيا، لا توصف سنينها، و لا تحصى أيامها، و لا يموت سكانها»، قال: صدقت، يا محمد.

[4094] مجمع البيان 8: 767.
[4095] علل الشرائع: 1/ 1.

He said, 'Inform me, why is the Hereafter (الآخرة) called the Hereafter?' He[saww] said: 'Because it is delayed. It would come after the world. Its years cannot be described, nor can its days be numbered, nor would its dwellers die'. He said, 'You[saww] have spoken the truth, O Muhammad[saww]'.[4096]

VERSES 11 - 16

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {11} وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ {12} قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {13} قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَهُ دِينِي {14} فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ {15} لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۚ يَا عِبَادِ فَاتَّقُونِ {16}

[39:11] Say: I am Commanded that I should worship Allah, being sincere to Him in the Religion [39:12] And I am Commanded that I shall be the first of the submitters [39:13] Say: If I disobey my Lord, I fear the Punishment of a Momentous Day [39:14] Say: I worship Allah, being sincere to Him in my Religion [39:15] So, worship what you like besides Him. Say: The losers surely are those who shall have (incurred) loss upon themselves and their families on the Day of Judgement; now surely that is the clear loss [39:16] They shall have coverings of Fire from above them and coverings (of Fire) underneath them; with that Allah Scares His servants. O Servants! So fear!

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: قُلْ إِنَّ الْخاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ، يقول: «غبنوا أنفسهم وَ أَهْلِيهِمْ يَوْمَ الْقِيامَةِ أَلا ذلِكَ هُوَ الْخُسْرانُ الْمُبِينُ».

Ali Bin Ibrahim said, 'In a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***[39:15] Say: The losers surely are those who shall have (incurred) loss upon themselves***, he[asws] said: 'Disadvantaged themselves'. ***and their families on the Day of Judgement; now surely that is the clear loss***'.[4097]

VERSES 17 & 18

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ {17} الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ {18}

[39:17] And (as for) those who keep aside from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants, [39:18] Those who listen intently to the Word, then follow the best of it; those are they whom Allah has Guided, and those it is who are the ones of understanding.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، بن أبي نصر، عن حماد بن عثمان، عن أبي عبيدة الحذاء، قال سألت أبا جعفر (عليه السلام) عن الاستطاعة و قول الناس؟ فقال و تلا هذه الآية وَ لا يَزالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ «1»: «يا أبا عبيدة، الناس مختلفون في إصابة القول، و كلهم هالك».

[4096] علل الشرائع: 470/ 33

[4097] تفسير القمّي 2: 248.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Biin Muhammad, from Abu Nasr, from hamaad Bin Usmaan, from Abu Ubeyda Al-Haza who said,

'I asked Abu Ja'far[asws] about the capabilities and the words of the people?' He[asws] said and recited this Verse: '***[11:118] and they shall not stop differing [11:119] Except those on whom your Lord has Mercy; and for this did He Create them***. O Abu Ubeyda! The people are differing with regards to the correct Words, and all of them are destroyed'.

قال: قلت قوله تعالى: إِلَّا مَنْ رَحِمَ رَبُّكَ؟ قال: «هم شيعتنا، و لرحمته خلقهم، و هو قوله تعالى: وَ لِذلِكَ خَلَقَهُمْ يقول: لطاعة الإمام الرحمة التي يقول: وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يقول: علم الإمام، و وسع علمه الذي هو من علمه كل شيء، هم شيعتنا.

I said, '(What about) the Words of the High ***[11:119] Except those on whom your Lord has Mercy***?' He[asws] said: 'They are our[asws] Shias, and it is for His[azwj] Mercy that He[azwj] Created them, and these are the Words of the High ***and for this did He Create them***. He[azwj] is Saying – For the obedience of the Imam[asws] of Mercy for whom[asws] He[azwj] is Saying ***[7:156] and My mercy Extends to all things***. He[azwj] is Saying that the knowledge of the Imam[asws], it is his[asws] Knowledge which extends over all things, from which they learn. And they are our[asws] Shias'.

ثم قال: فَسَأَكْتُبُها لِلَّذِينَ يَتَّقُونَ يعني ولاية غير الإمام [و طاعته]، ثم قال: يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْراةِ وَ الْإِنْجِيلِ يعني النبي (صلى الله عليه و آله)، و الوصي، و القائم يَأْمُرُهُمْ بِالْمَعْرُوفِ إذا قام وَ يَنْهاهُمْ عَنِ الْمُنْكَرِ و المنكر: من أنكر فضل الإمام، و جحده وَ يُحِلُّ لَهُمُ الطَّيِّباتِ أخذ العلم من أهله وَ يُحَرِّمُ عَلَيْهِمُ الْخَبائِثَ [و الخبائث] قول من خالف وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ و هي الذنوب التي كانوا فيها قبل معرفتهم فضل الإمام وَ الْأَغْلالَ الَّتِي كانَتْ عَلَيْهِمْ و الأغلال: ما كانوا يقولون مما لم يكونوا أمروا به من ترك فضل الإمام، فلما عرفوا فضل الإمام وضع عنهم إصرهم. و الإصر: الذنب، و هي الآصار.

Then Said ***[7:156] so I will ordain it for those fear*** Meaning the wilayah of another Imam and being obedient to him. Then Said ***[7:157] whom they find written down with them in the Torah and the Evangel*** Meaning the Prophet[saww] and the successor[asws], and Al-Qaim[asws] ***(who) enjoins them good*** when he[asws] rises ***and forbids them evil,*** and the evil is the one who denies the merits of the Imam[asws] and fights against him[asws] ***and makes lawful to them the good things*** taking the Knowledge from its rightful ones[asws] ***and makes unlawful to them impure things,*** and the impure things are the words of the ones who oppose ***and removes from them their burden*** and these are the sins which they had indulged in before their recognition of the merits of the Imam[asws] ***and the shackles which were upon them*** and the shackles are what they used to be saying which they had not been ordered to from leaving the merits of the Imam[asws]. So when they recognised the merits of the Imam[asws], their burdens were removed. And the burden, it is the sin, and it is the heavy burden'.

ثم نسبهم فقال: الذين ءامنوا به يعني بالإمام وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولئِكَ هُمُ الْمُفْلِحُونَ يعني الذين اجتنبوا [الجبت و] الطاغوت أن يعبدوها، و الجبت و الطاغوت: فلان و فلان و فلان، و العبادة: طاعة الناس لهم،

Then he[asws] said: '***[7:157] so (as for) those who believe in him*** meaning with the Imam[asws] ***and honour him and help him, and follow the Light which has been sent down with him, these it is that are the successful***, Meaning the ones who keep aside from the idols and the tyrants ('Jibt' and the 'Taghoot') from worshipping

them. And the idols and the tyrants ('Jibt' and the 'Taghoot') are so and so, and so and so, and so and so (Abu Bakr, Umar, and Usmaan). And the worshipping – it is being obedient to them'.

ثم قال: وَ أَنِيبُوا إِلى رَبِّكُمْ وَ أَسْلِمُوا لَهُ ثم جزاهم، فقال:هُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا وَ فِي الْآخِرَةِ، و الإمام يبشرهم بقيام القائم و بظهوره، و بقتل أعدائهم، و بالنجاة في الآخرة، و الورود على محمد (صلى الله عليه و آله) و آله الصادقين على الحوض».

Then Said ***[39:54] And return to your Lord time after time and submit to Him***, then Rewarded them, so he[azwj] Said ***[10:64] They shall have good news in this world's life and in the Hereafter***, and the Imam[asws] gives them the good news of the rising of Al-Qaim[asws] and his[asws] appearance, and of the killing of their enemies, and the salvation in the Hereafter, and the returning to Muhammad[saww] and his[saww] truthful Progeny[asws] to the Fountain'.[4098]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ رَايَةٍ تُرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ.

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has narrated the following:

Abu Abdullah[asws] having said: 'Every banner which rises before the rising of Al-Qaim[asws], so its owner is a tyrant who worships someone apart from Allah[azwj] Mighty and Majestic'.[4099]

حدثنا احمد بن محمد عن محمد بن سنان عن ابن مسكان عن سدير قال قلت لابي جعفر عليه السلام تركت مواليك مختلفين يتبرء بعضهم من بعض قال وما انت وذاك انما كلف الله الناس ثلثة معرفة الائمة والتسليم لهم فيما يرد عليهم والرد عليهم فيما اختلفوا فيه.

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskaan, from Sudeyr who said:

'I said to Abu Ja'far[asws], 'I left your[asws] friends differing, some of them keeping away from the other'. He[asws] said: 'And what have you to do with that, but rather Allah[azwj] has Assigned to the people three (things) – Recognising the Imams[asws], and submitting to them[asws] in what is referred to them, and referring to them[asws] in what they differ in'.[4100]

وعنه: عن أحمد بن مهران، عن عبد العظيم الحسني، عن علي بن أسباط، عن علي بن عقبة، عن الحكم بن أيمن، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إلى آخر الآية، قال: «هم المسلمون لآل محمد، الذين إذا سمعوا الحديث لم يزيدوا فيه، و لم ينقصوا منه، و جاءوا به كما سمعوه».

And from him, from Ahmad Bin Mahran, from Abdul Azeem Al-has any, from Ali Bin Asbaat, from Ali Bin Uqba, from Al-Hakam Bin Ayman, from Abu Baseer who said,

'I said to Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[39:18] Those who listen intently to the Word, then follow the best of it*** – up to the end

[4098] الكافي 1: 355/ 83
[4099] الكافي 8: 295/ 452
[4100] Basaair Al Darajaat – P 10 CH 20 H 20

of the Verse. He[asws] said: 'They are the submitters to the Progeny[asws] of Muhammad[saww], who, when they hear the Hadeeth, do not increase anything in it, and do not reduce anything from it, and come with it as they had heard it'.[4101]

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن سلمة بن حنان عن ابى الصباح الكنانى قال كنت عند ابى عبد الله عليه السلام فقال يا ابا الصباح قد افلح المؤمنون قال أبو عبد الله قد افلح المسلمون قالها ثلثا وقلتها ثلث ثم قال ان المسلمين هم المنتجبون يوم القيمة هم اصحاب الحديث.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Salat Bin Hanaan, from Abu Al-Sabaah Al-Kanany who said:

'I was in the presence of Abu Abdullah[asws]. He[asws] said: 'O Abu Al-Sabaah, "***[23:1] Successful indeed are the believers***". Abu Abdullah[asws] said: 'Successful indeed are the submitters (to the Ahadeeth)'. He[asws] said it three times, and I said it three times. Then he[asws] said that: 'The submitters (to the Ahadeeth), they are the chosen ones on the Day of Judgement. They are the people of the Ahadeeth'.[4102]

حدثنا محمد بن عيسى عن حماد بن عيسى عن الحسين بن المختار عن ابى عبد الله عليه السلام قال يهلك اصحاب الكلام وينجو المسلمين ان المسلمين هم النجباء

It has been narrated to us by Muhammad Bin Isa, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has narrated:

Abu Abdullah[asws] said: 'The people of theology will be destroyed, and the submitters (to the Hadeeth) will (attain) Salvation. It is the submitters (to the Hadith) that are the excellent'.[4103]

الطبرسي في (الاحتجاج): عن أبي الحسن علي بن محمد الهادي (عليه السلام)، في رسالته إلى أهل الأهواز، قال: «و ليس كل آية مشتبهة في القرآن، كانت الآية حجة على حكم الآيات اللاتي أمر بالأخذ بها و تقليدها، و هي قوله عز و جل: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتابَ مِنْهُ آياتٌ مُحْكَماتٌ هُنَّ أُمُّ الْكِتابِ وَ أُخَرُ مُتَشابِهاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ ما تَشابَهَ مِنْهُ ابْتِغاءَ الْفِتْنَةِ وَ ابْتِغاءَ تَأْوِيلِهِ «1» الآية، و قال: فَبَشِّرْ عِبادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولئِكَ الَّذِينَ هَداهُمُ اللَّهُ وَ أُولئِكَ هُمْ أُولُوا الْأَلْبابِ».

Al-Tabarsy, in Al-Ihtijaj,

(It has been narrated) from Abu Al-Hassan Ali[asws] Bin Muhammad Al-Hadi[asws], in his[asws] letter to the people of Ahvaz, said: 'And not every Verse in the Quran is Allegorical, for it could be a Proof over a Decisive Verse which Commands for something and following it, and this is the Verse of the Mighty and Majestic ***[3:7] He it is Who has Revealed the Book to you; some of its Verses are Decisive, they are the basis of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is Allegorical, seeking to mislead and seeking to give it (their own) interpretation*** – the Verse. And He[azwj] Said ***[39:17] therefore give good news to My servants, [39:18] Those***

[4101] الكافي 1: 322/ 8
[4102] Basaair Al Darajaat – P 10 CH 20 H 25
[4103] Basaair Al Darajaat – P 10 CH 20 H 4

who listen intently to the Word, then follow the best of it; those are they whom Allah has Guided, and those it is who are the ones of understanding'.[4104]

VERSES 19 & 20

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ {19} لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ {20}

[39:19] As for the one against whom the Sentence of the Punishment is due: So can you save him from the Fire? [39:20] But it is for those who fear their Lord, that lofty mansions, one above another, have been built, beneath which the rivers flow; A Promise of Allah: Allah does not fail in His Promises

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ غُرَفٌ مِنْ فَوْقِها غُرَفٌ مَبْنِيَّةٌ بِمَا ذَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ غُرَفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالدُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ سُقُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ غُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيبَاجِ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ حَشْوُهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٍ مَرْفُوعَةٍ إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكَرَامَةِ أُلْبِسَ حُلَلَ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الدُّرِّ الْمَنْظُومِ فِي الْإِكْلِيلِ تَحْتَ التَّاجِ

Ali[asws] said: 'O Rasool[saww] Allah[azwj]! Inform us about the Words of Allah[azwj]; ***"[39:20] But it is for those who fear their Lord, that lofty mansions, one above another, have been built"***. So he[saww] said: 'O Ali[asws]! Those are mansions which Allah[azwj] has Built for His[azwj] friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and these are the Words of Allah[azwj]: ***"[56:34] And raised couches"***. When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown'.[4105]

VERSE 21

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي الْأَلْبَابِ {21}

[39:21] Do you not see that Allah Sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colours, then it withers so that you see it becoming yellow, then He Makes it a thing crushed and fragmented? Most surely there is a reminder in this for the men of understanding.

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: أَ لَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّماءِ ماءً فَسَلَكَهُ يَنابِيعَ فِي الْأَرْضِ: «و الينابيع: هي العيون و الركايا مما أنزل الله من السماء فأسكنه في الأرض. ثُمَّ يُخْرِجُ بِهِ زَرْعاً مُخْتَلِفاً أَلْوانُهُ ثُمَّ يَهِيجُ بذلك حتى يصفر ثُمَّ يَجْعَلُهُ حُطاماً و الحطام إذا يبست و تفتتت».

[4104] الإحتجاج: 453
[4105] الكافي 8: 97/ 69

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the High ***[39:21] Do you not see that Allah Sends down water from the cloud, then makes it go along in the earth in springs,*** he[asws] said: 'The springs – It is the rivers and the lakes from what Allah[azwj] has Sent down from the sky, so it settles in the ground'. ***then brings forth therewith herbage of various colours, then it withers so that you see it becoming yellow, then He Makes it a thing crushed and fragmented?*** And the fragmentation – drying up and becoming debris'.[4106]

VERSE 22

أَلاَ فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِنْ رَبِّهِ ۚ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ {22}

[39:22] Indeed! So the one whose heart Allah has Expanded for Islam, he is upon a Light from his Lord. So woe be unto them for the harshness in their hearts from the Remembrance of Allah; they are in clear error.

ابن شهر آشوب: عن الواحدي في (أسباب النزول) و (الوسيط)، قال عطاء في قوله تعالى: أَ فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلامِ فَهُوَ عَلى نُورٍ مِنْ رَبِّهِ: نزلت في علي (عليه السلام) و حمزة فَوَيْلٌ لِلْقاسِيَةِ قُلُوبُهُمْ في أبي جهل و ولده.

Ibn Shehr Ashub, from Al-Wahidy, in Asbaab Al-Nuzool and Al-Waseet, -

Ata'a said regarding the Words of the High ***[39:22] So the one whose heart Allah has Expanded for Islam, he is upon a Light from his Lord.*** It was Revealed regarding Ali[asws] and Hamza[as] ***So woe be unto them for the harshness in their hearts***, is regarding Abu Jahl and his son'.[4107]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «أوحى الله عز و جل إلى موسى (عليه السلام): يا موسى، لا تفرح بكثرة المال، و لا تدع ذكري على كل حال، فإن كثرة المال تنسي الذنوب، و إن ترك ذكري يقسي القلوب».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

'Abu Abdullah[asws] has said: 'Allah[azwj] Mighty and Majestic Revealed unto Musa[as]: "O Musa[as]! Do no be happy with the ampleness of the wealth, and do not leave My[azwj] Remembrance in every situation, for the ampleness of the wealth will make you[as] forget the sins, and the leaving of My[azwj] Remembrance hardens the hearts".[4108]

علي بن إبراهيم: و حدثني أبي، عن أحمد بن محمد بن أبي نصر، عن عبد الله بن القاسم، عن أبي خالد القماط، عن أبي عبد الله (عليه السلام)، قال: «القسوة و الرقة من القلب، و هو قوله تعالى: فَوَيْلٌ لِلْقاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ».

Ali Bin Ibrahim said, 'My father narrated to me, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Al-Qasim, from Abu Khalid Al-Qamaat,

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[4106] تفسير القمّي 2: 248.
[4107] المناقب 3: 80.
[4108] الكافي 2: 360/ 7.

'Abu Abdullah[asws] has said: 'The cruelty and the tender-heartedness are from the heart, and these are the Words of the High ***[39:22] So woe be unto them for the harshness in their hearts from the Remembrance of Allah***'.[4109]

VERSE 23

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {23}

[39:23] Allah has Revealed the best of the Hadeeth, a Book resembling its double, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the Remembrance of Allah; that is Allah's Guidance, He Guides with it whom He so Desires to; and the one whom Allah Makes to err, there is no guide for him

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يعقوب بن إسحاق الضبي، عن أبي عمران الأرمني، عن عبد الله بن الحكم، عن جابر، عن أبي جعفر (عليه السلام)، قال: قلت: إن قوما إذا ذكروا شيئا من القرآن، أو حدثوا به، صعق أحدهم حتى يرى أن أحدهم لو قطعت يداه و «1» رجلاه، لم يشعر بذلك؟ فقال: «سبحان الله! ذاك من الشيطان ما بهذا نعتوا، إنما هو اللين و الرقة و الدمعة و الوجل».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Is'haq Al-Zaby, from Abu Umran Al-Armany, from Abdullah Bin Al-Hakam, from Jabir,

'Abu Ja'far[asws] replied when I asked, 'There is a group of people, if anything from the Quran is mentioned to them, or narrated by it, stuns one of them to the extent that one would think that if his hands and his feet would be cut off, he would not realise it due to that'. So he[asws] said: 'Glory be to Allah[azwj]! That is from Satan[la]. This is not what we[asws] have been described with. But rather it is the softening, and the tender-heartedness, and the tears, and the anxiety'.[4110]

وقال المفضل قال أبو جعفر عليه السلام ان حديثنا صعب مستصعب ذكوان اجرد لا يحتمله ملك مقرب ولا نبى مرسل ولا عبد امتحن الله قلبه للايمان اما الصعب فهو الذى لم يركب بعد واما المستصعب فهو الذى يهرب منه إذا راى واما الذكوان فهو ذكاء المؤمنين واما الاجرد فهو الذى لا يتعلق به شئ من بين يديه ولامن خلفه وهو قول الله الله نزل احسن الحديث فاحسن الحديث حديثنا لا يحتمله احد من الخلائق امره بكماله حتى يحده لانه من حد شيئا فهو اكبر منه والحمد لله على التوفيق والانكار هو الكفر.

And Al-Mufazzal-said:

Abu Ja'far[asws] said: 'Our[asws] Ahadeeth are difficult and become more difficult, intelligent, clear, neither can the Angel of Proximity bear them, nor can the Mursil Prophet[as], nor the Believer whose heart has been tested for faith. As for their being difficult, it is that he will not be able to ride them afterwards (act upon them), and as for them becoming more difficult, it is that he will fight against some of them, and as for they being intelligent, it is the intelligence of the Believer, and as for them being clear, it is that with which he attaches by it to something in front of him, and not from behind him, and these are the Words of Allah[azwj] ***[39:23] Allah has Revealed the best of the Hadeeth***. The best Hadeeth are our[asws] Hadeeth, no one from the creation is able to bear them, His[azwj] Command was His[azwj] Perfection until He[azwj]

[4109] تفسير القمّي 2: 239
[4110] الكافي 2: 451/ 1.

Placed limits on them because the one who places limits on anything is greater than it, and Praise be to Allah[azwj] for those who incline towards these, and the denier (of the Hadeeth) is an Infidel.'[4111]

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن أبي سلام النحاس، عن بعض أصحابنا، عن أبي جعفر عليه السلام قال: نحن المثاني الذي أعطاه الله نبينا محمدا صلى الله عليه وآله ونحن وجه الله نتقلب في الارض بين أظهركم ونحن عين الله في خلقه ويده المبسوطة بالرحمة على عباده، عرفنا من عرفنا وجهلنا من جهلنا وإمامة المتقين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Salaam Al-Nahaas, from one of our companions,

'Abu Ja'far[asws] having said: 'We[asws] are the double (مَثَانِيَ) which Allah[azwj] Gave to our[asws] Prophet[saww], and we[asws] are the Face of Allah[azwj]. We[asws] move in the earth in your full view, and we[asws] are the Eyes of Allah[azwj] among His[azwj] creatures, and His[azwj] Hand Extended with the Mercy upon His[azwj] servants. The one who recognised us[asws] has recognised us[asws], and the one who is ignorant of us[asws] is ignorant of us[asws], and we[asws] are the Imams[asws] of the Pious'.[4112]

VERSES 24 - 29

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ {24} كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {25} فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ {26} وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ {27} قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ {28} ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {29}

[39:24] So he is the one who has to guard himself with his own person against the evil Punishment on the Day of Judgement? And it will be said to the unjust: Taste what you earned [39:25] Those before them belied, therefore there came to them the Punishment from whence they perceived not. [39:26] So Allah made them Taste the disgrace in the life of the world, and the Punishment of the Hereafter is greater; had they but known! [39:27] And We have set forth to men in this Quran examples of every sort that they may mind. [39:28] An Arabic Quran without any crookedness, that they may fear. [39:29] Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? The Praise is due to Allah. But, most of them do not know.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشاكِسُونَ وَ رَجُلًا سَلَماً لِرَجُلٍ هَلْ يَسْتَوِيانِ مَثَلًا قَالَ أَمَّا الَّذِي فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ فَلِأَنَّ الْأَوَّلَ يَجْمَعُ الْمُتَفَرِّقُونَ وَلَايَتَهُ وَ هُمْ فِي ذَلِكَ يَلْعَنُ بَعْضُهُمْ بَعْضاً وَ يَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ فَأَمَّا رَجُلٌ سَلَمُ رَجُلٍ فَإِنَّهُ الْأَوَّلُ حَقّاً وَ شِيعَتُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al-Kabuly, who has narrated the following:

Abu Ja'far[asws] has said: ***[39:29] Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example?*** He[asws] said: 'But rather it is the one who

[4111] Basaair Al Darajaat – P 1 CH 12 H 16
[4112] Al Kafi - H 351

has associates with regards to whom they doubt because he was the first one who gathered them for his leadership, so they differed regarding it and some of them cursed each other for that, and some of them distanced themselves from each other. As for the whole man[asws], he[asws] is the first one for the right, and his Shias'.

ثُمَّ قَالَ إِنَّ الْيَهُودَ تَفَرَّقُوا مِنْ بَعْدِ مُوسَى (عليه السلام) عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً مِنْهَا فِرْقَةٌ فِي الْجَنَّةِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ تَفَرَّقَتِ النَّصَارَى بَعْدَ عِيسَى (عليه السلام) عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً فِرْقَةٌ مِنْهَا فِي الْجَنَّةِ وَ إِحْدَى وَ سَبْعُونَ فِي النَّارِ وَ تَفَرَّقَتْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا (صلى الله عليه وآله) عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ مِنَ الثَّلَاثِ وَ سَبْعِينَ فِرْقَةً ثَلَاثَ عَشْرَةَ فِرْقَةً تَنْتَحِلُ وَلَايَتَنَا وَ مَوَدَّتَنَا اثْنَتَا عَشْرَةَ فِرْقَةً مِنْهَا فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ سِتُّونَ فِرْقَةً مِنْ سَائِرِ النَّاسِ فِي النَّارِ.

Then he[asws] said: 'The Jews differed, from after Musa[as] and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire. And the Christians separated, from after Isa[as] into seventy-two sects, one of which would be in the Paradise and seventy-one of the sects would be in the Fire. And this community will separate after its Prophet[saww] into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise. And from these seventy-three sects, thirteen would be of those who claim to be in our[asws] Wilayah and show affection to us[asws]. Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire'.[4113]

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى الجلودي بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهما السلام)، عن أمير المؤمنين (عليه السلام)- في خطبة ذكر فيها أسماء له من القرآن- قال: «و أنا السلم لرسول الله (صلى الله عليه و آله)، يقول الله عز و جل: وَ رَجُلًا سَلَماً لِرَجُلٍ».

Ibn Babuwayh, from Abu Al-Abbas Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany, from Abdul Aziz Bin Yahya Al-Jaloudy at Al-Basra, from Mugheira Bin Muhammad, from Raja'a Bin Salmat, from Amro Bin Shimr, from Jabir Al-Ju'fy,

(It has been narrated) from Abu Ja'far Muhammad[asws] Bin Ali[asws], from Amir-ul-Momineen[asws] – in a sermon in which he[asws] mentioned his[asws] names in the Quran, said: 'And I[asws] am the man who wholly submitted to Rasool-Allah[saww], Said by Allah[azwj] Mighty and Majestic ***[39:29] and a man wholly for one man***'.[4114]

وعنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن عبد الرحمن بن سلام، عن أحمد بن عبد الله بن عيسى بن مصقلة القمي، عن بكير بن الفضل، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ رَجُلًا سَلَماً لِرَجُلٍ، قال: «الرجل السالم لرجل علي (عليه السلام) و شيعته».

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Abdul Rahman Bin Salaam, from Ahmad Bin Abdullah Bin Isa Bin Masqalat Al-Qummy, from Bakeyr Bin Al-Fazal, from Abu Khalid Al-Kalby,

[4113] الكافي 8: 224/ 283
[4114] معاني الأخبار: 60/ 9.

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[39:29] and a man wholly for one man***, he[asws] said: 'The man wholly for one man' is Ali[asws] and his[asws] Shias'.[4115]

الحسن بن زيد، عن آبائه: و رجلا سالما لرجل، هذا مثلنا أهل البيت.

Al-Hassan Bin Zayd,

(It has been narrated) from his forefathers[asws] having said: '***[39:29] and a man wholly for one man***, this is our[asws] example, the People[asws] of the Household'.[4116]

VERSES 30 - 33

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ {30} ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ {31} فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ {32} وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۙ أُولَٰئِكَ هُمُ الْمُتَّقُونَ {33}

[39:30] You shall pass away and they shall be dying [39:31] Then on the Day of Judgement you will quarrel in the Presence of your Lord [39:32] Who is then more unjust than he who utters a lie against Allah and gives the lie to the Truth when it comes to him; is there not in Hell an abode for the unbelievers? [39:33] And he who comes with the Truth and (he who) ratifies it, they are the pious

ابن بابويه: بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «لما نزلت هذه الآية إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ، قلت: يا رب أ يموت الخلائق كلهم و يبقى الأنبياء؟ فنزلت كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنا تُرْجَعُونَ».

Ibn Babuwayh, by his chain, said,

'Rasool-Allah[saww] said: 'When this Verse was Revealed ***[39:30] You shall pass away and they shall be dying***, I[saww] said: 'All of the creatures will be dying, as well as the Prophets[as]?' So it was Revealed ***[29:57] Every soul must taste of death, then to Us you shall be returning***'.[4117]

ومن طريق المخالفين: عن ابن مردويه، بإسناد مرفوع إلى الإمام موسى بن جعفر (عليه السلام)، أنه قال: «الذي كذب بالصدق هو الذي رد قول رسول الله (صلى الله عليه و آله) في علي (عليه السلام)».

And from Tareeq Al-Mukhalifeen, from Ibn Mardawayh, by an unbroken chain going up to

Imam Musa[asws] Bin Ja'far[asws] having said: 'The one who ***[39:32] gives the lie to the Truth*** is the one who rejects the words of Rasool-Allah[saww] regarding Ali[asws]'.[4118]

الشيخ في (أماليه): عن علي بن أبي طالب (عليه السلام)، في قوله تعالى: فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَ كَذَّبَ بِالصِّدْقِ إِذْ جاءَهُ، قال: «الصدق ولايتنا أهل البيت».

Al-Sheykh in his Amaali,

[4115] تأويل الآيات 2: 515/ 12.
[4116] المناقب 3: 104.
[4117] عيون أخبار الرّضا (عليه السّلام) 2: 32/ 51
[4118] كشف الغمة 1: 317، عن ابن مردويه

(It has been narrated) from Ali[asws] Bin Abu Talib[asws] regarding the Words of the High ***[39:32] Who is then more unjust than he who utters a lie against Allah and gives the lie to the Truth when it comes to him***, said: 'The Truth is our[asws] Wilayah, the People[asws] of the Household'.[4119]

وعنه: عن حذيفة، عن النبي (صلى الله عليه و آله) في خبر: «أن الله تعالى فرض على الخلق خمسة، فأخذوا أربعة و تركوا واحدا» فسئل عن ذلك، قال: «الصلاة و الزكاة و الحج و الصوم».

And from him, from Huzeyfa,

(It has been narrated) from the Prophet[saww] in a Hadeeth having said: 'Allah[azwj] the High has Obligated five (things) upon the creatures, so they took to four and left one'. So he[saww] was asked about that. He[saww] said: 'The Prayer, and the Zakaat, and the Pilgrimage, and the Fast'.

قالوا: فما الواحد الذي تركوا؟ قال: «ولاية علي بن أبي طالب (عليه السلام)». قالوا: أ هي واجبة من الله تعالى؟ قال: «نعم، قال الله تعالى: فَمَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً» «1» الآيات.

They said, 'So what is the one which they left?' He[saww] said: 'Wilayah of Ali[asws] Bin Abu Talib[asws]'. They said, 'Is this an obligation from Allah[azwj] the High?' He[saww] said: 'Yes. Allah[azwj] the High Says ***[39:32] Who is then more unjust than he who utters a lie against Allah*** – the Verse'.[4120]

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن إسماعيل بن همام، عن أبي الحسن (عليه السلام)، قال: قال أبو عبد الله (عليه السلام) في قول الله عز و جل: وَ الَّذِي جاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ، قال: «الذي جاء بالصدق: رسول الله (صلى الله عليه و آله)، و صدق به: علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ismail Bin Hamam,

'Abu Al-Hassan[asws] has said: 'Abu Abdullah[asws] said regarding the Words of Allah[azwj] Mighty and Majestic ***[39:33] And he who comes with the Truth and (he who) ratifies it***, said; 'The one who came with the Truth is Rasool-Allah[saww], and the one who ratified it is Ali[asws] Bin Abu Talib[asws]'.[4121]

VERSES 34 - 36

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ {34} لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ {35} أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {36}

[39:34] For them is whatsoever they desire in the Presence of their Lord; that is the Recompense of the doers of good [39:35] So that Allah will do away with the evil which they did and Recompense them for the good which they had been doing [39:36] Is not Allah Sufficient for His servant? And they seek to frighten you with those besides him; and whomsoever Allah Makes to err, there is no guide for him.

[4119] أمالي الطوسي 1: 374.
[4120] المناقب 3: 199.
[4121] تأويل الآيات 2: 517/ 18

علي بن إبراهيم: في قوله تعالى: أَ لَيْسَ اللَّهُ بِكافٍ عَبْدَهُ وَ يُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ يعني يقولون لك: يا محمد اعفنا من علي، و يخوفونك أنهم يلحقون بالكفار.

Ali Bin Ibrahim –

Regarding the Words of the High ***[39:36] Is not Allah Sufficient for His servant? And they seek to frighten you with those besides him***, Meaning, they are saying to you[saww], 'O Muhammad[saww]! Excuse us from Ali[asws]'. And they are frightening you[saww] that they would ally themselves with the Infidels'.[4122]

VERSES 37 - 38

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۗ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ {37} وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ {38}

[39:37] And the one whom Allah Guides, there is none who can lead him astray; is not Allah with the Might, with the Retribution? [39:38] And if you were to ask them, Who Created the skies and the earth? They would say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah Intends to harm me, would they be able to remove His harm, or if Allah Intends to be Merciful to me, would they be able to withhold His Mercy? Say: Allah is Sufficient for me; upon Him do the reliant rely.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: حُنَفاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ، قال: «الحنيفية من الفطرة التي فطر الله الناس عليها، لا تبديل لخلق الله، قال: فطرهم على المعرفة به».

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

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[22:31] Being upright for Allah, not associating anything with Him***, he[asws] said: 'The uprightness is from the nature upon which Allah[azwj] Created the people. There is no change in the Creation of Allah[azwj]. He[azwj] Natured them upon the recognition of Him[azwj] by it'.

قال زرارة: و سألته عن قول الله عز و جل: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ قالُوا بَلى الآية، قال: «أخرج من ظهر آدم ذريته إلى يوم القيامة، فخرجوا كالذر، فعرفهم و أراهم نفسه، و لو لا ذلك لم يعرف أحد ربه».

Zurara said, 'And I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[7:172] And when your Lord Brought forth from the children of Adam, from their backs, their descendants, and Made them bear witness against their own souls: Am I not your Lord? They said: Yes!*** – the Verse. He[asws] said: 'Brought out from the forehead of Adam[as], his[as] descendants up to the Day of Judgement, so they came out like the particles. So He[azwj] Made them recognise Him[azwj], and Showed

[4122] تفسير القمّي 2: 249

them His[azwj] Existence, and had it not been for that, no one would recognise his Lord[azwj] (today)'.

و قال: «قال رسول الله (صلى الله عليه و آله): كل مولود يولد على الفطرة، يعني المعرفة بأن الله عز و جل خالقه، كذلك قوله تعالى: وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّماواتِ وَ الْأَرْضَ لَيَقُولُنَّ اللَّهُ».

And he[asws] said: 'Rasool-Allah[saww] said: 'Every birth is a birth upon the nature', - meaning the recognition that Allah[azwj] Mighty and Majestic Created him, and these are the Words of the High ***[39:38] And if you were to ask them, Who Created the skies and the earth? They would say: Allah***'.[4123]

VERSES 39 - 42

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ {39} مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ {40} إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {41} اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {42}

[39:39] Say: O my people! Work in your place, surely I am a worker, soon you will come to know [39:40] Who it is to whom there shall come a Punishment which will disgrace him and to whom will be due a lasting Punishment [39:41] We have Revealed to you the Book with the Truth for the people; so whoever follows the right way, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them [39:42] Allah Takes the souls at the time of their death, and those that do not die during their sleep; then He Withholds those on whom He has passed the Judgement of death and sends the others back till an appointed term; Surely in that are Sings for a people who reflect.

الطبرسي: روى العياشي بالإسناد، عن الحسن بن محبوب، عن عمرو بن ثابت، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «ما من أحد ينام إلا عرجت نفسه إلى السماء، و بقيت روحه في بدنه، و صار بينهما سبب كشعاع الشمس!، فإن أذن الله في قبض الأرواح أجابت الروح النفس، و إذا أذن الله في رد الروح أجابت النفس الروح، و هو قوله سبحانه: اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِها الآية، فمهما رأت في ملكوت السماوات فهو مما له تأويل، و ما رأته بين السماء و الأرض فهو مما يخيله الشيطان و لا تأويل له».

Al-Tabarsy, from Al-Ayyashi, from Al-Hassan Bin Mahboub, from Amro Bin Sabit, from his father,

(It has been narrated) from Abu Ja'far[asws] having said: 'There no one who sleeps except that this self rises up to the sky, and his soul remain in his body, and a link is established between them like the rays of the sun (with the sun). So if Allah[azwj] Permits the Capture of the souls, the soul responds to the self, and if Allah[azwj] Permits the return of the soul, the self responds to the soul, and these are the words of the Glorious ***[39:42] Allah Takes the souls at the time of their death*** – the Verse. So, from what you see in the Kingdoms of the skies, so it is from what there is an interpretation for it, and what is seen in between the sky and the earth, so it is

[4123] الكافي 2: 10/ 4.

from what the Satan[la] has impressed upon him, and there is no interpretation for it' (Muddled up dreams).[4124]

في ارشاد المفيد رحمه الله لما عرض على عبيد الله بن زياد لعنه الله على بن الحسين عليهما السلام قال له: من انت ؟ فقال: انا على بن الحسين، فقال: أليس قد قتل الله على بن الحسين ؟ فقال له على عليه السلام: قد كان لى اخ يسمى عليا قتله الناس، فقال ابن زياد لعنه الله: بل الله قتله، فقال على بن الحسين عليهما السلام: الله يتوفى الانفس حين موتها فغضب ابن زياد لعنه الله.

In Irshaad of Al-Mufeed –

'When Ali[asws] Bin Al-Husayn[asws] was presented to Ubeydullah Bin Ziyad, may Allah[azwj] Curse him, he said to him[asws], 'Who are you[asws]?' So he[asws] said: 'I[asws] am Ali[asws] Bin Al-Husayn[asws]'. So he said, 'Did not Allah[azwj] Kill Ali[asws] Bin Al-Husayn[asws]?' So Ali[asws] Bin Al-Husayn[asws] said to him: 'There was a brother[as] of mine[asws] called Ali[as] whom the people killed'. So Ibn Ziyad, may Allah[azwj] Curse him, said, 'But it was Allah[azwj] Who Killed him[as]'. So Ali[asws] Bin Al-Husayn[asws] said: ***[39:42] Allah Takes the souls at the time of their death***'. So Ibn Ziyad, may Allah[azwj] Curse him, got angered'.[4125]

VERSES 43 & 44

أَمِ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ {43} قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ {44}

[39:43] Or have they taken intercessors besides Allah? Say: Even though they did not ever have control over anything, nor are they understanding [39:44] Say: For Allah is the interceding altogether; For Him the Kingdom of the skies and the earth, then to Him you shall be returning

وَ إِيَّاكُمْ وَ مَعَاصِيَ اللَّهِ أَنْ تَرْكَبُوهَا فَإِنَّهُ مَنِ انْتَهَكَ مَعَاصِيَ اللَّهِ فَرَكِبَهَا فَقَدْ أَبْلَغَ فِي الْإِسَاءَةِ إِلَى نَفْسِهِ وَ لَيْسَ بَيْنَ الْإِحْسَانِ وَ الْإِسَاءَةِ مَنْزِلَةٌ فَلِأَهْلِ الْإِحْسَانِ عِنْدَ رَبِّهِمُ الْجَنَّةُ وَ لِأَهْلِ الْإِسَاءَةِ عِنْدَ رَبِّهِمُ النَّارُ فَاعْمَلُوا بِطَاعَةِ اللَّهِ وَ اجْتَنِبُوا مَعَاصِيَهُ وَ اعْلَمُوا أَنَّهُ لَيْسَ يُغْنِي عَنْكُمْ مِنَ اللَّهِ أَحَدٌ مِنْ خَلْقِهِ شَيْئاً لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ فَمَنْ سَرَّهُ أَنْ تَنْفَعَهُ شَفَاعَةُ الشَّافِعِينَ عِنْدَ اللَّهِ فَلْيَطْلُبْ إِلَى اللَّهِ أَنْ يَرْضَى عَنْهُ

And beware of being disobedient to Allah[azwj] if you were to do it. The one who violated by being disobedient to Allah[azwj], so he has disfavoured himself, and there is no station between favour and disfavour. For the ones who have done a favour in the Sight of their Lord[azwj], is Paradise, and for the ones who have violated in the Sight of their Lord[azwj], is the Fire. So, know that you have to be obedient to Allah[azwj] and avoid being disobedient to Him[azwj]. And know, that there is none who is needless of Allah[azwj] from His[azwj] creatures, neither the Angels of Proximity, nor the Mursil Prophets[as], nor anyone other than that. So the one who wishes that he should benefit from the intercession of the intercessors in the Presence of Allah[azwj], so he should seek to Please Allah[azwj].[4126]

[4124] مجمع البيان 8: 781.
[4125] Tafseer Noor Al Saqalan – CH 39 H 54
[4126] Al Kafi – H 14449 (Extract)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَاراً يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَتْرُكُ الصَّلَاةَ فَضْلًا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَ لَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْهُ قُلْتُ بَلَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja'far[asws] said, when I said from him[asws], 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters'. He[asws] said: 'Glory be to Allah[azwj]! And that is a great matter. However, shall I[asws] inform you of the one who is more evil than him?' I said, 'Yes'.

قَالَ النَّاصِبُ لَنَا شَرٌّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُذْكَرُ عِنْدَهُ أَهْلُ الْبَيْتِ فَيَرِقُّ لِذِكْرِنَا إِلَّا مَسَحَتِ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا تُقُبِّلَ فِي نَاصِبٍ

He[asws] said: 'The one who is hostile to us[asws] (Nasibi) is more evil than him. But rather, there is none from the servant in whose presence the People[asws] of the Household are mentioned and he sympathises with our[asws] remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the 'Imaan' (faith), and his intercession is Accepted whilst it is not acceptable for the Nasibi (hostile one).

وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِجَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكُفُّ عَنِّي الْأَذَى فَيُشَفَّعُ فِيهِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مَنْ كَافَى عَنْكَ فَيُدْخِلُهُ الْجَنَّةَ وَ مَا لَهُ مِنْ حَسَنَةٍ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةً لَيَشْفَعُ لِثَلَاثِينَ إِنْسَاناً فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ.

And that the Believer will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord[azwj]! My neighbour used to restrain himself from hurting me', so he will intercede for him'. So Allah[azwj] Blessed and High will say: "I[azwj] am your Lord[azwj] and more Right to Suffice for you. So He[azwj] will Enter him in the Paradise although there will be no good deeds to his credit. And that the lowest of the 'Momineen' (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, ***"[26:100] So we have no intercessors, [26:101] Nor a true friend"***.[4127]

العياشي: عن الزهري، قال: أتى رجل أبا عبد الله (عليه السلام) فسأله عن شيء فلم يجبه، فقال له الرجل: فإن كنت ابن أبيك فإنك من أبناء عبدة الأصنام. فقال له: «كذبت إن الله أمر إبراهيم أن ينزل إسماعيل بمكة ففعل، فقال إبراهيم: رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِناً وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنامَ «1»، فلم يعبد أحد من ولد إسماعيل صنما قط، و لكن العرب عبدت الأصنام، و قالت بنو إسماعيل: هؤلاء شفعاؤنا عند الله فكفرت، و لم تعبد الأصنام».

Al-Ayyashi, from Al-Zuhry who said,

'A man came to Abu Abdullah[asws] and asked him[asws] about something, but he[asws] did not answer him. So a man said to him, 'This is because you are the son of your father, sons of those who worshipped the idols'. So he[asws] said to him: 'You are lying! Allah[azwj] Commanded Ibrahim[as] that he[as] should encamp with Ismail[as] at Makkah, so he[as] did it. Ibrahim[as] said ***[14:35] My Lord! Make this city secure, and save me and my sons from worshipping idols***. <u>So no one from the sons of Ismail[as]</u>

[4127] Al Kafi – H 14520

worshipped idols at all, but it was the Arabs who worshipped the idols. And the Clan of Ismail[as] said, 'These would intercede for us in the Presence of Allah[azwj]. So they blasphemed, but did not worship the idols'.[4128]

VERSE 45

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ {45}

[39:45] And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

في تفسير على بن ابراهيم وقوله عزوجل: (وإذا ذكر الله وحده اشمأزت قلوب الذين لا يؤمنون بالاخرة وإذا ذكر الذين من دونه إذا هم يستبشرون) فانها نزلت في فلان وفلان وفلان.

In Tafseer of Ali Bin Ibrahim (Qummi) –

The Words of the Mighty and Majestic ***[39:45] And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful*** – It was Revealed regarding so and so, and so and so, and so and so (Abu Bakr, Umar, and Usmaan)'.[4129]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ حَدَّثَنِي أَبُو الْخَطَّابِ فِي أَحْسَنِ مَا يَكُونُ حَالًا قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ فَقَالَ وَ إِذا ذُكِرَ اللَّهُ وَحْدَهُ بِطَاعَةِ مَنْ أَمَرَ اللَّهُ بِطَاعَتِهِ مِنْ آلِ مُحَمَّدٍ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَ إِذَا ذُكِرَ الَّذِينَ لَمْ يَأْمُرِ اللَّهُ بِطَاعَتِهِمْ إِذَا هُمْ يَسْتَبْشِرُونَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said, 'Narrated to me Abu Al-Khattab in the best of conditions that:

He asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic: ***"[39:45] And when Allah alone is mentioned,*** (the Imam[asws] said it is) by the obedience to the one[asws], the obedience to whom[asws] Allah[azwj] the One has Commanded for from the Progeny[asws] of Muhammad[saww] ***the hearts of those who do not believe in the hereafter shrink,*** and when there is a mention of the one, the obedience to whom Allah[azwj] has not Commanded for ***lo! they are joyful"***.[4130]

حدثنا احمد بن محمد عن ابى العباس بن معروف عن الحجال عن حبيب الخثعمي قال ذكرت لابي عبد الله عليه السلام ما يقول ابى الخطاب فقال اذكر لى بعض ما يقول قلت في قول الله عزوجل وإذا ذكر الله وحده اشمأزت إلى آخر الاية يقول إذا ذكر الله وحده امير المؤمنين عليه السلام وإذا ذكر الذين من دونه فلان وفلان

It has been narrated to us by Ahmad Bin Muhammad, from Abu Al-Abbas Bin Ma'rouf, from Al-Hajaal, from Habeeb Al-Khash'amy who said:

'I mentioned to Abu Abdullah[asws] of what Abu Al-Khattab has been saying. He[asws] said: 'Some have mentioned to me what he has been saying'. I said, 'With regards to

[4128] تفسير العيّاشي 2: 230/ 31
[4129] Tafseer Noor Al Saqalayn – CH 39 H 68
[4130] Al Kafi – H 14919

the Words of Allah[azwj] Mighty and Majestic: ***"[39:45] When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter shrink"*** he says, '***When Allah, the One and Only, is mentioned***, this is Amir-ul-Momineen[asws], and ***"but when other than He are mentioned"***, this is that one and that one '.

فقال أبو عبد الله عليه السلام من قال هذا فهو مشرك ثلثا انا إلى الله منهم برئ ثلثا بل عنى الله بذلك نفسه بل عنى الله بذلك نفسه واخبرته بالاية في حم ذلكم بانه إذا دعى الله وحده كفرتم ثم قال قلت يعنى بذلك امير المؤمنين عليه السلام

Abu Abdullah[asws] said: 'The one who says this is a Polytheist', three times. 'I[asws] am O Allah[azwj] away from him (Tabarra)', three times. 'But, by that it means Allah[azwj] Himself[azwj], but, by that it means Allah[azwj] Himself[azwj], and He[azwj] has Informed in *Haa Meem* ***"[40:12] That is because when Allah alone was called upon, you disbelieved"***. I said, 'Does it mean by that Amir-ul-Momineen[asws]'.

قال أبو عبد الله عليه السلام من قال هذا فهو مشرك انا إلى الله منه برئ ثلثا بل عناه بذلك نفسه.

Abu Abdullah[asws] said: 'The one who says this, is a Polytheist. I[asws] am to Allah[azwj], away from him (Tabarra)', three times. 'But, by that it means Himself[azwj]'.[4131]

محمد بن العباس، قال: حدثني محمد بن الحسين، عن إدريس بن زياد، عن حنان بن سدير، عن أبيه، قال: سمعت صامتا بياع الهروي، و قد سأل أبا جعفر (عليه السلام) عن المرجئة، فقال: «صل معهم، و اشهد جنائزهم، و عد مرضاهم، و لا تستغفر لهم، فإنا إذا ذكرنا عندهم اشمأزت قلوبهم، و إذا ذكر الذين من دوننا إذا هم يستبشرون».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn, from Idrees Bin Ziyad, from Hanan Bin Sudeyr, from his father, who said,

'I head Saamata ask Abu Ja'far[asws] about the Murjiites, so he[asws] said: 'Pray with them, and witness their funerals, and console their sick ones, but do not seek Forgiveness for them, for when we[asws] are mentioned in their presence, their hearts shrink, and when the ones other than us[asws] are mentioned, ***[39:45] lo! they are joyful***'.[4132]

VERSE 46

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ {46}

[39:46] Say: O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You Judge between Your servants regarding what they were differing in

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

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

[4131] Basaair Al Darajaat – P 10 CH 21 H 4
[4132] تأويل الآيات 2: 517/

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[39:46] Knower of the unseen and the seen***. He[asws] said: 'The Unseen – is what is yet to happen, and the seen – is what has happened'.[4133]

VERSES 47 - 52

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ {47} وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {48} فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ ۚ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {49} قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {50} فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۚ وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ {51} أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {52}

[39:47] And if those who are unjust, could offer all that is in the earth and the like of it with it, as a ransom (to be saved) from the evil of the Punishment on the Day of Judgement, they would do so; and it would appear to them from Allah what they had not counted upon [39:48] And the evil of what they wrought shall become plain to them, and the very thing they mocked at shall beset them [39:49] So when harm afflicts a man he calls upon Us; then, when We Give him a favour from Us, he says: I have been Given it only by means of knowledge. But, it is a trial, but most of them do not know [39:50] Those before them did say it indeed, but what they earned availed them not [39:51] So there befell them the evil of what they earned; and (as for) those who are unjust from among these, there shall befall them the evil of what they earn, what they will be Recompensed with [39:52] Do they not know that Allah Makes ample the sustenance to whom He pleases, and He straitens; most surely there are Signs in this for a people who believe

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

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

'Ali[asws] Bin Al-Husayn[asws] used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of the Messenger[saww] of Allah[azwj] which was preserved and written down.

كَانَ يَقُولُ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُرْجَعُونَ فَتَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ فِي هَذِهِ الدُّنْيَا مِنْ خَيْرٍ مُحْضَراً وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَداً بَعِيداً وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَيْحَكَ يَا ابْنَ آدَمَ الْغَافِلَ وَ لَيْسَ بِمَغْفُولٍ عَنْهُ

He[asws] would say: 'O you people! Fear Allah[azwj] and know that you will be returning to Him[azwj]. So each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have been between it and itself a long time. And Allah[azwj] Himself[azwj] has Cautioned you, and woe be unto you O oblivious son of Adam[as] for He[azwj] is not Oblivious of you.

[4133] معاني الأخبار: 146/ 1

يَا ابْنَ آدَمَ إِنَّ أَجَلَكَ أَسْرَعُ شَيْءٍ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَثِيثاً يَطْلُبُكَ وَ يُوشِكُ أَنْ يُدْرِكَكَ وَ كَأَنْ قَدْ أَوْفَيْتَ أَجَلَكَ وَ قَبَضَ الْمَلَكُ رُوحَكَ وَ صِرْتَ إِلَى قَبْرِكَ وَحِيداً فَرَدَّ إِلَيْكَ فِيهِ رُوحَكَ وَ اقْتَحَمَ عَلَيْكَ فِيهِ مَلَكَانِ نَاكِرٌ وَ نَكِيرٌ لِمُسَاءَلَتِكَ وَ شَدِيدِ امْتِحَانِكَ

O son of Adam[as], your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, *Naakir* and *Nakeer* to question you and test you severely.

أَلَا وَ إِنَّ أَوَّلَ مَا يَسْأَلَانِكَ عَنْ رَبِّكَ الَّذِي كُنْتَ تَعْبُدُهُ وَ عَنْ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ و عَنْ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ وَ عَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ وَ عَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ ثُمَّ عَنْ عُمُرِكَ فِيمَا كُنْتَ أَفْنَيْتَهُ وَ مَالِكَ مِنْ أَيْنَ اكْتَسَبْتَهُ وَ فِيمَا أَنْتَ أَنْفَقْتَهُ

And indeed! the first thing what they will ask you would be about your Lord[azwj] which you had worshipped, and about your Prophet[saww] who[saww] was sent to you, and about your Religion which you had made it to be, and about your Book which you recited, and about your Imam[asws] whom you had befriended. Then about your life what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

فَخُذْ حِذْرَكَ وَ انْظُرْ لِنَفْسِكَ وَ أَعِدَّ الْجَوَابَ قَبْلَ الِامْتِحَانِ وَ الْمُسَائَلَةِ وَ الِاخْتِبَارِ فَإِنْ تَكُ مُؤْمِناً عَارِفاً بِدِينِكَ مُتَّبِعاً لِلصَّادِقِينَ مُوَالِياً لِأَوْلِيَاءِ اللَّهِ لَقَّاكَ اللَّهُ حُجَّتَكَ وَ أَنْطَقَ لِسَانَكَ بِالصَّوَابِ وَ أَحْسَنْتَ الْجَوَابَ وَ بُشِّرْتَ بِالرِّضْوَانِ وَ الْجَنَّةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَقْبَلَتْكَ الْمَلَائِكَةُ بِالرَّوْحِ وَ الرَّيْحَانِ وَ إِنْ لَمْ تَكُنْ كَذَلِكَ تَلَجْلَجَ لِسَانُكَ وَ دُحِضَتْ حُجَّتُكَ وَ عَيِيتَ عَنِ الْجَوَابِ وَ بُشِّرْتَ بِالنَّارِ وَ اسْتَقْبَلَتْكَ مَلَائِكَةُ الْعَذَابِ بِنُزُلٍ مِنْ حَمِيمٍ وَ تَصْلِيَةِ جَحِيمٍ

So take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. So if you are a Believer having understood your Religion, followed the truthful ones[asws], befriended the friends of Allah[azwj], Allah[azwj] will Provide your argument for you, and make your tongue to speak correctly and give good answers, and you will receive the news of the happiness and the Paradise from Allah[azwj] Mighty and Majestic. And the Angels will welcome you with joyful spirits and aromatic fragrance. If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment will drag you into the Hell and its intense heat.

وَ اعْلَمْ يَا ابْنَ آدَمَ أَنَّ مِنْ وَرَاءِ هَذَا أَعْظَمَ وَ أَفْظَعَ وَ أَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذلِكَ يَوْمٌ مَشْهُودٌ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ ذَلِكَ يَوْمٌ يُنْفَخُ فِي الصُّورِ وَ تُبْعَثَرُ فِيهِ الْقُبُورُ وَ ذَلِكَ يَوْمُ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَناجِرِ كاظِمِينَ وَ ذَلِكَ يَوْمٌ لَا تُقَالُ فِيهِ عَثْرَةٌ وَ لَا يُؤْخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَعْذِرَةٌ وَ لَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ

And know, O son of Adam[as] that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah[azwj] Mighty and Majestic will Gather in it the former ones and the later ones. That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors and the hearts would come up to the throat and the stumbling would not be reduced, and no ransom would be taken from anyone, and no excuses would be acceptable from anyone, and no repentance would be Accepted from anyone.

لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَ الْجَزَاءُ بِالسَّيِّئَاتِ فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَ مَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ شَرٍّ وَجَدَهُ

There is nothing except for the Recompense for the good deeds and the Recompense for the evil deeds. So the one who was from the Believers having done a good deed in this world the weight of an atom would find it, and the one was from the Believers having done an evil deed in this world the weight of an atom would find it too.[4134]

VERSE 53

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {53}

[39:53] Say: O my servants who have acted extravagantly against their own souls, do not despair of the Mercy of Allah; surely Allah Forgives the faults altogether; surely He is the Forgiving the Merciful

محمد بن علي، عن عمرو بن عثمان، عن عمران بن سليمان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً، فقال: «إن الله يغفر لكم جميعا الذنوب».

Muhammad Bin Ali, from Amro Bin Usman, from Umran Bin Suleyman, from Abu Baseer,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[39:53] do not despair of the Mercy of Allah; surely Allah Forgives the faults altogether***, so he[asws] said: 'Surely Allah[azwj] Forgives for you the faults altogether'.

قال: فقلت: ليس هكذا نقرأ، فقال: «يا أبا محمد، فإذا غفر الله الذنوب جميعا فلمن يعذب؟ و الله ما عنى من عباده غيرنا و غير شيعتنا، و ما نزلت إلا هكذا: إن الله يغفر لكم جميعا الذنوب».

I said, 'This is not how we read it!' So he[asws] said: 'O Abu Muhammad! If Allah[azwj] were to Forgive the faults of everyone, so whom will He[azwj] Punish? By Allah[azwj]! He[azwj] does not Mean from His[azwj] servants except for us[asws] and our[asws] Shias, and it was not Revealed except like this – ***Surely Allah Forgives for you the faults altogether***'.[4135]

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ تَعَالَى فِي كِتَابِهِ إِذْ يَقُولُ يا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَ اللَّهِ مَا أَرَادَ بِهَذَا غَيْرَكُمْ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He[asws] said: 'O Abu Muhammad, Allah[azwj] the High has Mentioned you all when He[azwj] Said: ***[39:53] Say: O my servants who have acted extravagantly against their own souls, do not despair of the Mercy of Allah; surely Allah Forgives the faults altogether; surely He is the Forgiving the Merciful***. And Allah[azwj] has not Intended by this other than you (Shias). So, have I[asws] made you happy, O Abu Muhammad' He said, 'May I be sacrificed for you[asws], increase it for me'.[4136]

[4134] Al Kafi – H 14477 (Extract)
[4135] تأويل الآيات 2: 519/ 23.
[4136] الكافي 8: 35/ 6 (Extract)

علي بن إبراهيم: حدثنا جعفر بن محمد، قال: حدثنا عبد الكريم، عن محمد بن علي، عن محمد ابن الفضيل، عن أبي حمزة، قال: قال أبو جعفر (عليه السلام): «لا يعذر الله يوم القيامة أحدا يقول: يا رب، لم أعلم أن ولد فاطمة هم الولاة على الناس كافة، و في شيعة ولد فاطمة (عليها السلام) أنزل الله هذه الآية خاصة يا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ الآية».

Ali Bin Ibrahim, from Ja'far Bin Muhammad, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Ibn Al-Fazeyl, from Abu Hamza who said,

'Abu Ja'far[asws] said: 'No one would be excused on the Day of Judgement by saying, 'O Lord[azwj]! I did not know that the sons[asws] of Fatima[asws], they[asws] were the Guardian upon all the people'. And it was regarding the Shias of the sons[asws] of Fatima[asws] especially that Allah[azwj] Revealed this Verse ***[39:53] Say: O my servants who have acted extravagantly against their own souls, do not despair of the Mercy of Allah*** – the Verse'.[4137]

في محاسن البرقى عنه عن أبيه ومحمد بن عيسى عن صفوان بن يحيى عن اسحاق بن عمار عن عباد بن زياد قال: قال لى أبو عبد الله عليه السلام: يا عباد ما على ملة ابراهيم أحد غيركم، وما يقبل الله الا منكم، ولا يغفر الذنوب الا لكم.

In Mahasin of Al-Barqy – From him, from his father and Muhammad Bin Isa, from Safwan Bin Yahya, from Is'haq Bin Amaar, from Abaad Bin Ziyad who said,

'Abu Abdullah[asws] said to me: 'O Abaad! There is no one upon the Nation of Ibrahim apart from you all (Shias), and Allah[azwj] Will not Accept (anything) except from you all (Shias), and will not Forgive the sins except for yours (Shias)'.[4138]

VERSE 54 - 56

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ {54} وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ {55} أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ {56}

[39:54] And return to your Lord time after time and submit to Him before there comes to you the Punishment, then you shall not be helped. [39:55] And follow the best that has been Revealed to you from your Lord before there comes to you the Punishment all of a sudden while you do not even perceive [39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of Allah, and most surely I was of those who was scornful

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل بن بزيع، عن عمه حمزة بن بزيع، عن علي بن سويد، عن أبي الحسن موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: أَنْ تَقُولَ نَفْسٌ يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ، قال: «جنب الله أمير المؤمنين (عليه السلام)، و كذلك ما كان بعده من الأوصياء بالمكان الرفيع إلى أن ينتهي الأمر إلى آخرهم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazi'e, from his uncle Hamza Bin Yazi'e, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[39:56] Lest a soul should say: O regret,***

[4137] تفسير القمّي 2: 250
[4138] Tafseer Noor Al Saqalayn – CH 39 H 78

for what I wasted regarding the Side of Allah, he[asws] said: 'The Side of Allah[azwj] (جنب الله) is Amir-ul-Momineen[asws], and similar to that are the successors[asws] from after him[asws] with the elevated status, until the matter ends up to the last of them[asws]'.[4139]

وعنه: عن محمد بن يحيى، عن محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، عن حسان الجمال، قال: حدثني هاشم بن أبي عمار الجنبي، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «أنا عين الله [و أنا يد الله]، و أنا جنب الله و أنا باب الله».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hasaan Al-Jamal, from Hashim Bin Abu Amaar Al-Janby who said,

'I heard Amir-ul-Momineen[asws] saying: 'I[asws] am the Eye of Allah[azwj], and I[asws] and the Hand of Allah[azwj], and I[asws] and the Side of Allah[azwj], and I[asws] am the Gateway of Allah[azwj]'.[4140]

محمد بن العباس، قال: حدثنا أحمد بن هوذة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن حمران بن أعين، عن أبان بن تغلب، عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، في قول الله عز و جل: يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ. قال: «خلقنا و الله من نور جنب الله خلقنا الله جزءا من جنب الله، و ذلك قوله عز و جل: يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ يعني في ولاية علي (عليه السلام)».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Hamran Bin Ayn, from Aban Bin Taghlub,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of Allah***, said: 'By Allah[azwj]! We[asws] were Created from the Light of the Side of Allah[azwj]. Allah[azwj] Created us [asws] as part of the Side of Allah[azwj], and these are the Words of the Mighty and Majestic ***O regret, for what I wasted regarding the Side of Allah***, Meaning, regarding the Wilayah of Ali[asws]'.[4141]

وعنه، قال: حدثنا علي بن العباس، عن حسن بن محمد، عن حسين بن علي بن بهيس، عن موسى بن أبي الغدير، عن عطاء الهمداني، عن أبي جعفر محمد بن علي (عليه السلام)، في قول الله عز و جل: أَنْ تَقُولَ نَفْسٌ يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ، قال: «قال علي (عليه السلام): أنا جنب الله، و أنا حسرة للناس يوم القيامة».

And from him, from Ali Bin Al-Abbas, from Hasan Bin Muhammad, from Husayn Bin Ali Bin Baheys, from Musa Bin Abu Al-Ghadeer, from Ata'a Al-Hamdany,

'Abu Ja'far Muhammad[asws] Bin Ali[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of Allah***, said: 'Ali[asws] said: 'I[asws] am the Side of Allah[azwj], and I[asws] am the regret of the (Hostile) people of the Day of Judgement'.[4142]

وعنه، قال: حدثنا أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن سدير الصيرفي، قال: سمعت أبا عبد الله (عليه السلام) يقول: و قد سأله رجل عن قول الله عز و جل: يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ، فقال أبو عبد الله (عليه السلام): «نحن و الله خلقنا من نور جنب الله تعالى، و ذلك قول الكافر إذا استقرت به الدار: يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ يعني ولاية محمد و آل محمد (صلوات الله عليهم أجمعين)».

[4139] الكافي 1: 113/ 9
[4140] الكافي 1: 113/ 8
[4141] تأويل الآيات 2: 519/ 24.
[4142] تأويل الآيات 2: 520/ 25.

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sudeyr Al-Sayrafi who said,

'I heard Abu Abdullah[asws] saying, and a man had asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[39:56] O regret, for what I wasted regarding the Side of Allah***, so Abu Abdullah[asws] said: 'By Allah[azwj]! We[asws] are Created from the Light of Side of Allah[azwj] the High, and that is the speech of the Infidel when he is settled in the house (of the Hereafter) ***[39:56] O regret, for what I wasted regarding the Side of Allah*** Meaning, Wilayah of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'.[4143]

أبو ذر، في خبر عن النبي (صلى الله عليه و آله): «يا أبا ذر، يؤتي بجاحد علي يوم القيامة أعمى أبكم، يتكبكب في ظلمات القيامة، ينادي يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ، و في عنقه طوق من النار».

Abu Dharr[ar], in a Hadeeth from the Prophet[saww] having said: 'O Abu Dharr[ar]! On the Day of Judgement, they will come with the one who fought against Ali[asws] as a blind, mute, being overturned in the darkness of the Day of Judgement, calling out ***[39:56] O regret, for what I wasted regarding the Side of Allah***, and in his neck would be a collar of the Fire'.[4144]

حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن القسم بن يزيد عن مالك الجهنى قال سمعت ابا عبد الله عليه السلام يقول انا شجرة من جنب الله فمن وصلنا وصله الله قال ثم تلى هذه الاية ان تقول نفس يا حسرتي على ما فرطت في جنب الله وان كنت لمن الساخرين.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Ssaeed, from Fazaalat Bin Ayub, from Al-Qasam Bin Yazeed, from Maalik Al-Jahny who said:

'I heard Abu Abdullah[asws] say: 'I[asws] am the Tree that originates from Allah[azwj], whosoever comes to us[asws] would have come to Allah[azwj].' He said, then he[asws] recited this Verse ***[39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of Allah, and most surely I was of those who was scornful***'.[4145]

الطبرسي: روى العياشي، بالإسناد، عن أبي الجارود، عن أبي جعفر (عليه السلام) أنه قال: «نحن جنب الله».

Al-Tabarsy, from Al-Ayyashi, by the chain, from Abu Al-Jaroud,

'Abu Ja'far[asws] having said: 'We[asws] are the Side of Allah[azwj] (جنب الله)'.[4146]

VERSES 57 - 59

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ {57} أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ {58} بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ {59}

[39:57] Or it should say: Had Allah Guided me, I would certainly have been of the pious [39:58] Or it should say when it sees the Punishment: If only there

[4143] تأويل الآيات 2: 520/ 27
[4144] المناقب 3: 273
[4145] Basaair Al Darajaat – P 2 CH 3 H 5
[4146] مجمع البيان 8: 787.

was a returning for me, I would be of the doers of good [39:59] Aye! My Signs came to you, but you belied them, and you were arrogant, and you were one of the unbelievers.

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله تعالى: لَوْ أَنَّ اللَّهَ هَدانِي لَكُنْتُ مِنَ الْمُتَّقِينَ، قال: «الولاية لعلي (عليه السلام)، فرد الله عليهم: بَلى قَدْ جاءَتْكَ آياتِي فَكَذَّبْتَ بِها وَ اسْتَكْبَرْتَ وَ كُنْتَ مِنَ الْكافِرِينَ».

Ibn Shehr Ashub,

'Al-Baqir[asws], regarding the Words of the High ***[39:57] Or it should say: Had Allah Guided me, I would certainly have been of the pious***, he[asws] said: 'The Wilayah of Ali[asws]. So Allah[azwj] Retorted against them ***[39:59] My Signs came to you, but you belied them, and you were arrogant, and you were one of the unbelievers***'.[4147]

VERSE 60

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْمُتَكَبِّرِينَ {60}

[39:60] And on the day of Judgement you shall see those who lied against Allah; their faces having been blackened. Is there not in Hell an abode for the arrogant?

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي سلام، عن سورة بن كليب، عن أبي جعفر (عليه السلام)، قال: قلت: قول الله عز و جل: وَ يَوْمَ الْقِيامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ، قال: «من قال إني إمام و ليس بإمام».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Salaam, from Sowrat Bin Kaleyb,

'Abu Ja'far[asws] replied when I said, '(What about) the Words of Allah[azwj] Mighty and Majestic ***[39:60] And on the day of Judgement you shall see those who lied against Allah; their faces having been blackened***?' He[asws] said: '<u>The one says he is an Imam[asws], but is not an Imam[asws]</u>'.

قال: قلت: و إن كان علويا؟ قال: «و إن كان علويا»، قلت: و إن كان من ولد علي بن أبي طالب (عليه السلام)؟ قال: «و إن كان».

I said, 'And if he was an Alawite?' He[asws] said: 'Even if he was an Alawite'. I said, 'And if he was a son of Ali[asws]?' He[asws] said: '<u>Even if he was a son of Ali</u>[asws]'.[4148]

وعنه، قال: حدثني أبي، عن ابن أبي عمير، عن عبد الله بن بكير، عن أبي عبد الله (عليه السلام)، قال: «إن في جهنم لواديا للمتكبرين يقال له سقر، شكا إلى الله شدة حره، و سأله أن يتنفس، فأذن له فتنفس فأحرق جهنم».

And from him, from his father, from Ibn Abu Umeyr, from Abdullah Bin Bakeyr,

'Abu Abdullah[asws] has said: 'In Hell there is a valley called Saqar. It complained to Allah[azwj] of the intensity of its heat, and asked Him[azwj] if it could breathe. So He[azwj] Permitted it. It breathed, and inflamed Hell'.[4149]

[4147] المناقب 3: 98

[4148] الكافي 1: 304/ 1.

العياشي: بإسناده، عن خيثمة بن عبد الرحمن، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من حدث عنا بحديث فنحن سائلوه عنه يوما، فإن صدق علينا فإنما يصدق على الله و على رسوله، و إن كذب علينا فإنما يكذب على الله و على رسوله، لأنا إذا حدثنا لا نقول: قال فلان و فلان، و إنما نقول: قال الله و قال رسوله».

Al-Ayyashi, by his chain, from Khayshama Bin Abdul Rahman who said,

'I heard Abu Abdullah[asws] saying: 'The one who narrated from us[asws] with a Hadeeth, so we[asws] would question him one Day. So if he has been truthful towards us[asws], so he would have been truthful to Allah[azwj] and to His[azwj] Rasool[saww]. And if he has lied against us, so he would have lied against Allah[azwj] and against His[azwj] Rasool[saww], this is because when we[asws] narrate, we[asws] do not say: 'So and so, and so and so said it', but rather we[asws] say Allah[azwj] Said it, or His[azwj] Rasool[saww] said it'.

ثم تلا هذه الآية: وَ يَوْمَ الْقِيامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ ثم أشار خيثمة إلى أذنيه فقال: صمتا إن لم أكن سمعته.

Then he[asws] recited this Verse ***[39:60] And on the day of Judgement you shall see those who lied against Allah; their faces having been blackened***'. Then he[asws] gestured towards the ears of Khayshama, so he[asws] said: 'Be silent, if you have not heard it'.[4150]

VERSES 61 & 62

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ {61} اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {62}

[39:61] And Allah will Rescue the ones who are pious; evil shall not touch them, nor shall they be grieving [39:62] Allah is the Creator of everything and He has in charge over everything

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله عليه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم، قال: قلت للرضا (عليه السلام): ما تقول في التفويض؟ فقال: «إن الله تعالى فوض إلى نبيه (صلى الله عليه و آله) أمر دينه، فقال: ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا ، فأما الخلق و الرزق فلا».

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from his father, from Yasir Al-Khadim who said,

'I said to Al-Reza[asws], 'What do you[asws] say regarding the delegation (of authority)?' So he[asws] said: 'Allah[azwj] Delegated to His[azwj] Prophet[saww] the matters of His[azwj] Religion, so He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back, and fear Allah***. <u>So as for the Creation and the sustenance (الرزق), so no!</u>'

ثم قال (عليه السلام): «إن الله تعالى يقول: اللَّهُ خالِقُ كُلِّ شَيْءٍ، و يقول تعالى: اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكائِكُمْ مَنْ يَفْعَلُ مِنْ ذلِكُمْ مِنْ شَيْءٍ سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ ».

Then he[asws] said: 'Allah[azwj] the High is Saying ***[39:62] Allah is the Creator of everything***. And the High is Saying ***[30:40] Allah is He Who Created you, then***

[4149] تفسير القمّي 2: 251.
[4150] مجمع البيان 8: 787

Gave you sustenance, then He Causes you to die, then Brings you to life. Is there any of your associate-gods who does any of it? Glory be to Him, and Exalted be He above what they associate (with Him)'.[4151]

VERSE 63

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {63}

[39:63] His are the Reins of the skies and the earth; and (as for) those who disbelieve in the Signs of Allah, these it is that are the losers.

علي بن إبراهيم: في قوله تعالى: لَهُ مَقالِيدُ السَّماواتِ وَ الْأَرْضِ [يعني] مفاتيح السماوات و الأرض.

Ali Bin Ibrahim –

Regarding the Words of the High ***[39:63] His are the Reins of the skies and the earth***, Meaning the Keys of the skies and the earth'.[4152]

VERSE 64

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ {64}

[39:64] Say: Is it other than Allah that you are ordering me to worship, O ignoramuses?

ابن شهر آشوب: الطبري و الواحدي بإسنادهما، عن السدي، و روى ابن بابويه في كتاب (النبوة)، عن زين العابدين (عليه السلام): «أنه اجتمعت قريش إلى أبي طالب و رسول الله (صلى الله عليه و آله) عنده، فقالوا: نسألك عن ابن أخيك النصف منه. قال: و ما النصف منه؟ قالوا: يكف عنا و نكف عنه، فلا يكلمنا و لا نكلمه، و لا يقاتلنا و لا نقاتله، ألا إن هذه الدعوة قد باعدت بين القلوب، و زرعت الشحناء، و أنبتت البغضاء،

Ibn Shehr Ashub – Al-Tabary and Al-Wahidy by their both respective chains, from Al-Sady, and it was reported by Ibn Babuwayh in a Book (Al-Nabuwwa),

(It has been narrated) from Zayn Al-Abideen[asws] having said: 'Qureysh had gathered to Abu Talib[as] and Rasool-Allah[saww] was in his[as] presence, so they said, 'We ask you[as] about the son[saww] of your[as] brother[as] the justice from it'. He[as] said: 'And what is the justice from it?' They said, 'He[saww] refrains from us and we refrain from him[saww], so he[saww] would not speak to us and we would not speak to him[saww], and he[saww] will not fight us and we will not fight him[saww]. Indeed! This Invitation (to Al-Islam) has separated the hearts, and planted enmity, and the hatred has grown'.

فقال: يا بن أخي، أ سمعت؟ قال: يا عم لو أنصفني بنو عمي لأجابوا دعوتي و قبلوا نصيحتي، إن الله تعالى أمرني أن أدعو إلى الحنيفية ملة إبراهيم، فمن أجابني فله عند الله الرضوان، و الخلود في الجنان، و من عصاني قاتلته حتى يحكم الله بيننا، و هو خير الحاكمين.

So he[as] said: 'O son[saww] of my[as] brother[as], did you[saww] hear?' He[saww] said: 'Yes, O uncle[as]! If the sons of my[saww] uncle were to do justice to me[saww], they would have

[4151] عيون أخبار الرّضا (عليه السّلام) 2: 202/ 3
[4152] تفسير القمّي 2: 251

answered my[saww] call and accepted my[saww] advice. Allah[azwj] the High has Commanded me[saww] that I[saww] should call to he upright Nation of Ibrahim[as]. So the one who answers me[saww], so there would be the Pleasure for him in the Presence of Allah[azwj], and eternal abiding in the Gardens. And the one who disobeys me[saww], I[saww] would fight them until Allah[azwj] Judges between us, and He[azwj] is the best of the Judges'.

فقالوا: قل له أن يكف عن شتم آلهتنا فلا يذكرها بسوء. فنزل: قُلْ أَ فَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجاهِلُونَ».

So they said, 'Tell him[saww] not to insult our gods, and not to mention them with evil'. So (the Verse) ***[39:64] Say: Is it other than Allah that you are ordering me to worship, O ignoramuses?*** was Revealed'.[4153]

VERSES 65 & 66

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ {65} بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ {66}

[39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated and you would end up being from the losers [39:66] But Allah alone should you worship and be of the thankful

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحكم بن بهلول، عن رجل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ، قال: «يعني إن أشركت في الولاية غيره بَلِ اللَّهَ فَاعْبُدْ وَ كُنْ مِنَ الشَّاكِرِينَ يعني بل الله فاعبد بالطاعة و كن من الشاكرين أن عضدتك بأخيك و ابن عمك».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Hakam Bin Bahloul, from a man,

'Abu Abdullah[asws] regarding the Words of the High ***[39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated***, he[asws] said: 'Meaning, if you associate regarding the Wilayah of someone else ***[39:66] But Allah alone should you worship and be of the thankful***, but it is Allah[azwj] you should worship by being obedient to Him[azwj] and become of the thankful people by supporting you[saww] via your[saww] brother[asws] and cousin[asws]'.[4154]

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن مسلم، عن جعفر بن عبد الله المحمدي، عن الحسن بن إسماعيل الأفطس، عن أبي موسى المشرقاني، قال: كنت عنده و حضره قوم من الكوفيين، فسألوه عن قول الله عز و جل: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ، فقال: ليس حيث تذهبون، إن الله عز و جل حيث أوحى إلى نبيه (صلى الله عليه و آله) أن يقيم عليا (عليه السلام) للناس علما، اندس إليه معاذ بن جبل، فقال: أشرك في ولايته- أي الأول و الثاني- حتى يسكن الناس إلى قولك و يصدقوك،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ubeyd Bin Muslim, from Ja'far Bin Abdullah Al-Muhammady, from Al-Hassan Bin Ismail Al-Aftas, from Abu Musa Al-Mashraqany who said,

[4153] المناقب 1: 59
[4154] الكافي 2: 254/ 76.

'I was in his[asws] presence, and a group of the people of Al-Kufa came up to him[asws]. So they asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[39:65] If you associate, your deeds would be confiscated***, so he[asws] said: 'It is not as you are going with it. When Allah[azwj] Mighty and Majestic Revealed unto His[azwj] Prophet[saww] that he[saww] should nominate Ali[asws] as a Flag for the people, Ma'az Bin Jabal lurked (among the people), so he said, 'Associate regarding his[asws] Wilayah' – i.e., with the first one and the second one , until the people settle upon your words and ratify you.

فلما أنزل الله عز و جل: يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ «1» شكا رسول الله (صلى الله عليه و آله) إلى جبرئيل، فقال: «إن الناس يكذبوني و لا يقبلون مني»، فأنزل الله عز و جل: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخاسِرِينَ.

So when Allah[azwj] Mighty and Majestic Revealed ***[5:67] O you Rasool! Deliver what has been Revealed to you from your Lord***, Rasool-Allah[saww] complained to Jibraeel[as]: 'The people are belying me[saww] and are not accepting from me[saww]'. So Allah[azwj] Mighty and Majestic Revealed ***[39:65] If you associate, your deeds would be confiscated and you would end up being from the losers***'.[4155]

ابن شهر آشوب: عن أبي جعفر و أبي عبد الله (عليهما السلام): «وَ لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ الآية، و ذلك لما أمر الله تعالى رسوله (صلى الله عليه و آله) أن يقيم عليا (عليه السلام)، و أن لا يشرك مع علي (عليه السلام) شريكا».

Ibn Shehr Ashub,

'Abu Ja'far[asws] and Abu Abdullah[asws] having said: '***[39:65] And it was Revealed to you and to those before you*** – the Verse, and that was when Allah[azwj] the High Commanded His[azwj] Rasool[saww] that he[saww] should nominate Ali[asws], and that there should be no association with Ali[asws] of an associate'.[4156]

VERSE 67

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {67}

[39:67] And they did not appreciate Allah with the appreciation that is due to Him; and the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand; Glory be to Him, and Exalted is He, above what they are associating

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

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al-FazAl-Bin Shazan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah, from Al-Fazeyl Bin Yasaar who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] cannot be described. And how can He[azwj] be described and He[azwj] has Said in His[azwj] Book ***[39:67] And they did not***

[4155] تأويل الآيات 2: 522/ 32
[4156] المناقب 1: 252

appreciate Allah with the appreciation that is due to Him, so He[azwj] cannot be described but He[azwj] was Greater than that'.[4157]

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني (رضي الله عنه)، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان الكليني، قال: حدثنا محمد بن عيسى بن عبيد، قال: سألت أبا الحسن علي بن محمد العسكري (عليه السلام) عن قول الله عز و جل: وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ.

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'laan Al-Kulayni, from Muhammad Bin Isa Bin Ubeyd who said,

'I asked Abu Al-Hassan Ali[asws] Bin Muhammad Al-Askari[asws] about the Words of Allah[azwj] Mighty and Majestic ***[39:67] and the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand***'.

فقال: «ذلك تعيير الله تبارك و تعالى لمن شبهه بخلقه، ألا ترى أنه قال: وَ ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ و معناه إذ قالوا: إن الأرض جميعا قبضته يوم القيامة و السماوات مطويات بيمينه؟ كما قال الله عز و جل: وَ ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قالُوا ما أَنْزَلَ اللَّهُ عَلى بَشَرٍ مِنْ شَيْءٍ «1»، ثم نزه عز و جل نفسه عن القبضة و اليمين فقال: سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ».

So he[asws] said: 'That is the taunting (of people) to Allah[azwj] Blessed and High as the one who resembles His[azwj] creatures. Do you not see that He[azwj] Says ***[39:67] And they did not appreciate Allah with the appreciation that is due to Him***? And its Meaning is that they are saying, 'And the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand? Just as Allah[azwj] Mighty and Majestic Says ***[6:91] And they do not appreciate Allah with the appreciation that is due to Him when they say: Allah has not Revealed anything to a mortal***, then Distanced Himself[azwj] from the Grip and the Right Hand, so He[azwj] Said ***Glory be to Him, and Exalted is He, above what they are associating***'.[4158]

وعنه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رحمه الله)، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدي، عن سليمان بن مهران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحانَهُ. فقال: «يعني ملكه لا يملكه معه أحد، و القبض من الله تعالى في موضع آخر: المنع، و البسط منه: الإعطاء و التوسيع [كما قال عز و جل]، وَ اللَّهُ يَقْبِضُ وَ يَبْصُطُ وَ إِلَيْهِ تُرْجَعُونَ يعني يعطي و يمنع، و القبض منه عز و جل في وجه آخر: الأخذ، و الأخذ في وجه القبول، كما قال: وَ يَأْخُذُ الصَّدَقاتِ أي يقبلها من أهلها و يثيب عليها».

And from him, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abady, from Suleyman Bin Mahran who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[39:67] and the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand; Glory be to Him***'. So he[asws] said: 'It Means, He[azwj] Possesses it, and no one possesses it with Him[azwj]. And the Grip from Allah[azwj] the High in another subject is the Prevention, and the Extension from it – the Granting and the Extending (Bounties), as the Mighty and Majestic Says

[4157] الكافي 1: 80/ 11
[4158] التوحيد: 160/ 1.

[2:245] and Allah Straitens and Amplifies, and you shall be returning to Him. It Means He[azwj] Gives and Prevents. And the Grip of the Mighty and Majestic in another aspect is the Taking. And the Taking is in its aspect of Acceptance, as He[azwj] Says ***[9:104] and Takes the charities***, i.e., He[azwj] Accepts it from its rightful ones, and Rewards them accordingly'.

قلت: فقوله عز و جل: وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ؟ قال: «اليمين: اليد، و اليد: القدرة و القوة، يقول عز و جل: وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ أي بقدرته و قوته سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ».

I said, 'So (what about) the Words of the Mighty and Majestic ***[39:67] and the skies having been rolled up in His Right Hand***?' He[asws] said: 'The Right hand – The Hand, and the Hand is the Power, and the Power is what the Mighty and Majestic is Saying ***[39:67] and the skies having been rolled up in His Right Hand***, i.e., in His[azwj] Power and His[azwj] Mighty ***Glory be to Him, and Exalted is He, above what they are associating***'.[4159]

الديلمي: بحذف الإسناد، مرفوعا إلى سلمان الفارسي، عن أمير المؤمنين (عليه السلام)، في حديث له معه جاثليق و معه مائة رجل من النصارى، فكان فيما سأله (عليه السلام) أن قال له الجاثليق: فأخبرني عن قوله جل ثناؤه: يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ فإذا طويت السماوات، و قبضت الأرض، فأين تكون الجنة و النار فيهما؟

Al-Dulaymi, by the deleted chain, raising in up to

Salman Al-Farsy[ar], from Amir-ul-Momineen[asws], in a Hadeeth of his[asws] with a Catholic, amongst a hundred Christian men. So among what the Catholic asked him[asws] was, 'Inform me about the Words of the Majestic ***[14:48] On the Day when the earth shall be Changed into a different earth*** and ***[39:67] and the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand***. So if the skies are rolled up, and the earth is Gripped, so where will the Paradise and the Fire be within these two?'

قال: فدعا بدواة و قرطاس، ثم كتب فيه: الجنة و النار، ثم درج القرطاس و دفعه إلى النصراني، و قال [له]: «أليس قد طويت هذا القرطاس؟». قال: نعم، قال: «فافتحه» قال: ففتحه، فقال: «هل ترى آية النار و آية الجنة، أمحاهما طي القرطاس؟». قال: لا، قال: «فهكذا في قدرة الله إذا طويت السماوات و قبضت الأرض لم تبطل الجنة و النار، كما لم يبطل طي هذا الكتاب آية الجنة و آية النار».

He (Salman Al-Farsy[ar]) said, 'So he[asws] called for some ink and a piece of paper, then wrote in it: 'The Paradise and the Fire'. Then he[asws] rolled up the paper and handed it over to the Christian and said: 'Has this paper not been rolled up?' He said, 'Yes'. He[asws] said: 'Open it!' So he opened it. He[asws] said: 'Do you see the word 'The Paradise', and the word 'The Fire'. Are these two rolled up into the paper?' He said, 'No'. He[asws] said: 'So this is how it is in the Power of Allah[azwj] when He[azwj] Rolls up the skies and Grips the earth, it does not invalidate the (existence of) the Paradise and the Fire, just as the (rolling of the) paper did not invalidate the word 'The Paradise', and the word 'The Fire'.[4160]

[4159] التوحيد: 161/ 2.
[4160] إرشاد القلوب: 310.

VERSE 68

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ {68}

[39:68] And the Trumpet shall be Blown, and the ones in the skies and the ones in the earth shall swoon, except for the ones Allah Desires (not to swoon); then it shall be blown again, so they shall stand up looking around

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

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

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

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

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

قال: فيهبط إسرافيل بحظيرة بيت المقدس و يستقبل الكعبة، فإذا رأوه أهل الأرض، قالوا: قد أذن الله في موت أهل الأرض، قال: فينفخ فيه نفخة فيخرج الصوت من الطرف الذي يلي الأرض، فلا يبقى في الأرض ذو روح إلا صعق و مات، و يخرج الصوت من الطرف الذي يلي السماء، فلا يبقى ذو روح في السماوات إلا صعق و مات إلا إسرافيل».

He[asws] said: 'So Israfeel would descend by the yard of Jerusalem (بيت المقدس) and face towards the Kabah. So when the people of the earth see him, they would say, 'Allah[azwj] has Given Permission for death to be for the people of the earth'. So he would Blow into it, and a sound would come out from its side facing the earth, and there would not remain anyone in the earth possessing a soul except that he would swoon and die. And there would come out the sound from the side facing the sky, and there would not remain anyone in the skies except that he would swoon and die, except for Israfeel'.

قال: «فيقول الله لإسرافيل: يا إسرافيل مت فيموت إسرافيل، فيمكثون في ذلك ما شاء الله، ثم يأمر الله السماوات فتمور، و يأمر الجبال فتسير، و هو قوله تعالى: يَوْمَ تَمُورُ السَّماءُ مَوْراً وَ تَسِيرُ الْجِبالُ سَيْراً يعني تنبسط و تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ يعني بأرض لم تكتسب عليها الذنوب، بارزة ليس عليها جبال و لا نبات، كما دحاها أول مرة، و يعيد عرشه على الماء كما كان أول مرة، مستقلا بعظمته و قدرته-

He[asws] said: 'So Allah[azwj] would be Saying to Israfeel: "O Israfeel! Die!" So Israfeel would die. So (everything) would be remaining in that (situation) for as long as Allah[azwj] so Desires it to. Then Allah[azwj] would Command the skies, so they would shake. And He[azwj] would Command the mountains, so they would disintegrate, and these are the Words of the High ***[52:9] On the Day when the sky shall move from side to side [52:10] And the mountains shall pass away, passing away (altogether)***, Meaning, flattened. And ***[14:48] On the Day when the earth shall be Changed into a different earth***, Meaning, into an earth upon which the sins would not have been committed, and there would be no mountains upon it, and no vegetation, just as it had been Flattened the first time, and He[azwj] would Restore the Throne upon the water just as it was the first time around, separate, by His[azwj] Magnificent and His[azwj] Power'.

قال-: فعند ذلك ينادي الجبار جل جلاله بصوت من قبله جهوري يسمع أقطار السماوات و الأرضين: لمن الملك اليوم؟ فلا يجيبه أحد، فعند ذلك يجيب الجبار عز و جل مجيبا لنفسه: لله الواحد القهار و أنا قهرت الخلائق كلهم و أمتهم، إني أنا الله لا إله إلا أنا وحدي، لا شريك لي و لا وزير، و أنا خلقت خلقي بيدي و أنا أمتهم بمشيتي، و أنا أحييهم بقدرتي،

He[asws] said: 'When that happens, the Compeller, Majestic is His[azwj] Majesty would Call out by a Loud Voice from His[azwj] Front which would be heard in the corners of the skies and the firmaments: "***[40:16] To whom belongs the Kingdom this Day?***". No one would answer Him[azwj]. So when that happens, the Compeller, Mighty and Majestic would Answer Himself[azwj] "***[40:16] To Allah, the One, the Subduer***, and I[azwj] Subdued all the creatures and Caused them to die. I[azwj] am Allah[azwj]. There is no god except to Me[azwj] Alone. There is no associate for Me[azwj] nor a Vizier, and I[azwj] Created My[azwj] creation by My[azwj] Hands, and I[azwj] Caused them to die by My[azwj] Desire (Mashi'at), and I[azwj] shall Revive them by My[azwj] Power".

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

He[asws] said: 'So the Compeller[azwj] would Blow in the Trumpet, and there would come out the sound from one of its sides which faces the skies, and there would not remain anyone in the skies except that it would live and stand as it used to be, and the bearers of the Throne would return, and the Paradise and the Fire would be present, and the creatures would be Resurrected for the Reckoning'.

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

He (the narrator) said, 'And I saw Ali[asws] Bin Al-Husayn[asws] crying as a result of that, with an intense crying'.[4161]

و عنه: عن إبراهيم بن أبي البلاد، عن بعض أصحابنا، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «أتى جبرئيل (عليه السلام) إلى النبي (صلى الله عليه و آله)، فأخذ بيده فأخرجه إلى البقيع، فانتهى إلى قبر، فصوت بصاحبه، فقال: قم بإذن الله، قال: فخرج منه رجل مبيض الوجه يمسح التراب عن وجهه، و هو يقول: الحمد لله و الله أكبر، فقال [جبرئيل]: عد بإذن الله،

And from him, from Ibrahim Bin Abu Al-Balaad, from one of our companions:

[4161] تفسير القمّي 2: 252

'Abu Abdullah[asws], from his[asws] father[asws] having said: 'Jibraeel[as] came to the Prophet[saww]. So he[as] took him[saww] by the hand, and went out to Al-Baqi'e (The Cemetery). He[saww] ended up at a grave, so he[as] called out to its occupant: 'Arise, by the Permission of Allah[azwj]!' So there came out from it a man with a white face covered in dust, and he was saying, 'The Praise is due to Allah[azwj] the Great'. Jibraeel[as] said: 'Return by the Permission of Allah[azwj]!'

ثم انتهى به إلى قبر آخر، فصوت بصاحبه، و قال له: قم بإذن الله، فخرج منه رجل مسود الوجه، و هو يقول: وا حسرتاه، وا ثبوراه، ثم قال [له جبرئيل]: عد بإذن الله تعالى، ثم قال: يا محمد، هكذا يحشرون يوم القيامة، و المؤمنون يقولون هذا القول، و هؤلاء يقولون ما ترى».

Then he[as] came up with him[saww] to another grave. So he[as] called out at its occupant and said to him: 'Arise, by the Permission of Allah[azwj]!' So there came out from it a man with a blackened face, and he was saying, 'O regret! O perdition!' Then Jibraeel[as] said to him: 'Return, by the Permission of Allah[azwj]'. Then said; 'O Muhammad[saww] (Allah[azwj] Says) This is how they will be Resurrect on the Day of Judgement, and the Believers would be saying these words, and those ones (unbelievers) would be saying what you[saww] have seen'.[4162]

VERSE 69

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ {69}

[39:69] And the earth shall shine with the Light of its Lord, and the Book would be brought in with the Prophets and the Witnesses, and Judgement shall be Given between them with justice, and they shall not be dealt with unjustly.

علي بن إبراهيم، قال: حدثنا محمد بن أبي عبد الله، قال: حدثنا جعفر بن محمد، قال: حدثني القاسم بن الربيع، قال: حدثنا صباح المدائني، قال: حدثنا المفضل بن عمر، أنه سمع أبا عبد الله (عليه السلام) يقول في قوله تعالى: وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّها، قال: «رب الأرض يعني إمام الأرض». قلت: فإذا خرج يكون ماذا؟ قال: «إذن يستغني الناس عن ضوء الشمس و نور القمر و يجتزون بنور الإمام».

Ali Bin Ibrahim said, 'Muhammad Bin Abu Abdullah narrated to us, from Ja'far Bin Muhammad, from Al-Qasi, Bin Al-Rabi'e, from Sabah Al-Mada'iny,

'Al-Mufazzal Bin Umar who heard Abu Abdullah[asws] saying regarding the Words of the High ***[39:69] And the earth shall shine with the Light of its Lord***, The Lord of the earth, means the Imam[asws] of the earth'. I said, 'So what would happen when he[asws] comes out?' He[asws] said: 'Then the people would be needless of the illumination of the sun and the light of the moon, and they would be participating by the Light of the Imam[asws]'.[4163]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفَرِهِمْ عُزْلًا بُهْماً جُرْداً مُرْداً فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ النُّورُ وَ تَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقِفُوا عَلَى عَقَبَةِ الْمَحْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضاً وَ

[4162] (الزهد: 94/ 253)
[4163] تفسير القمّي 2: 253.

يَزْدَحِمُونَ دُونَهَا فَيُمْنَعُونَ مِنَ الْمُضِيِّ فَتَشْتَدُّ أَنْفَاسُهُمْ وَ يَكْثُرُ عَرَقُهُمْ وَ تَضِيقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ ضَجِيجُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali[asws] Bin Al-Husayn[asws] narrating in the Masjid of the Rasool[saww] Allah[azwj] saying: 'Narrated to me[asws] by my[asws] father[asws], and he[asws] heard it from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] narrating to the people saying: 'When it will be the Day of Judgement, Allah[azwj] will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He[asws] said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكاً مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنْكَسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ تَخْشَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْزَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هذا يَوْمٌ عَسِرٌ

He[asws] said: 'The Compeller[azwj] Blessed and High will Attend to them from above His[azwj] Throne in the shadow of the Angels, so He[azwj] Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller[azwj]'. He[asws] said: 'So the last of them would hear it just as the first of them'. He[asws] said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He[asws] said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

قَالَ فَيُشْرِفُ الْجَبَّارُ عَزَّ وَ جَلَّ الْحَكَمُ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَكَمُ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكُمُ بَيْنَكُمْ بِعَدْلِي وَ قِسْطِي لَا يُظْلَمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ آخُذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلِمَةِ بِالْمَظْلِمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُثِيبُ عَلَى الْهِبَاتِ وَ لَا يَجُوزُ هَذِهِ الْعَقَبَةَ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلِمَةٌ إِلَّا مَظْلِمَةً يَهَبُهَا صَاحِبُهَا وَ أُثِيبُهُ عَلَيْهَا وَ آخُذُ لَهُ بِهَا عِنْدَ الْحِسَابِ فَتَلَازَمُوا

He[asws] said: 'So the Compeller[azwj] Mighty and Majestic would Attend to be the Judge over them, so He[azwj] will Say to them: "I[azwj] am Allah[azwj]. There is no god except for Me[azwj]. I[azwj] am the Equitable Judge Whom will not Let any injustice be done today. I[azwj] Shall Judge between you all with Justice and Equity. No one will be done injustice in My[azwj] Presence today. I[azwj] shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My[azwj] Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I[azwj] shall Take from him (the unjust one) during the Accounting correlated.

أَيُّهَا الْخَلَائِقُ وَ اطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَى بِي شَهِيداً

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I[azwj] am a Witness for you against them, and I[azwj] am sufficient as a Witness'.

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَازَمُونَ فَلَا يَبْقَى أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلِمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا قَالَ فَيَمْكُثُونَ مَا شَاءَ اللَّهُ فَيَشْتَدُّ حَالُهُمْ وَ يَكْثُرُ عَرَقُهُمْ وَ يَشْتَدُّ غَمُّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَجِيجٍ شَدِيدٍ فَيَتَمَنَّوْنَ الْمَخْلَصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِهَا

He[asws] said: 'So they will recognise each other and seize the opportunity. So not one would remain for whom there would be anything from the unjust one any right except that he would claim for it'. He[asws] said: 'So they would do that for as long as Allah[azwj] so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones'.

قَالَ وَ يَطَّلِعُ اللَّهُ عَزَّ وَ جَلَّ عَلَى جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِي اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمَظَالِمِكُمْ قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضِيقِ مَسْلَكِهِمْ وَ تَزَاحُمِهِمْ قَالَ فَيَهَبُ بَعْضُهُمْ مَظَالِمَهُمْ رَجَاءَ أَنْ يَتَخَلَّصُوا مِمَّا هُمْ فِيهِ وَ يَبْقَى بَعْضُهُمْ فَيَقُولُ يَا رَبِّ مَظَالِمُنَا أَعْظَمُ مِنْ أَنْ نَهَبَهَا

He[asws] said: 'And Allah[azwj] would Know of their struggles, so a Caller would Call out from the Presence of Allah[azwj] Blessed and High which the last of them would hear as well as the first of them: 'O group of creatures, listen intently to the Caller of Allah[azwj] Blessed and High, and listen to what Allah[azwj] Blessed and High is Saying to you all: 'I[azwj] Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I[azwj] will Take it for you from the one who was unjust to you'. He[asws] said: 'So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention'. He[asws] said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord[azwj], our rights are greater than us being able to forego them'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تِلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنُ الْجِنَانِ جِنَانِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلِعَ مِنَ الْفِرْدَوْسِ قَصْراً مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأَبْنِيَةِ وَ الْخَدَمِ قَالَ فَيُطْلِعُهُ عَلَيْهِمْ فِي حِفَافَةِ الْقَصْرِ الْوَصَائِفُ وَ الْخَدَمُ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْفَعُوا رُءُوسَكُمْ فَانْظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَتَمَنَّاهُ

He[asws] said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?' He[asws] said: 'So Allah[azwj] Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants'. He[asws] said: 'The butlers and the servants would be seen on the grounds of the castle'. He[asws] said: 'So a Caller would Call out from the Presence of Allah[azwj] Blessed and High: "O group of creatures! Raise your heads and look at this castle'. He[asws] said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَفَا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلُّهُمْ إِلَّا الْقَلِيلَ قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا يَجُوزُ إِلَى جَنَّتِيَ الْيَوْمَ ظَالِمٌ وَ لَا يَجُوزُ إِلَى نَارِيَ الْيَوْمَ ظَالِمٌ وَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلِمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيُّهَا الْخَلَائِقُ اسْتَعِدُّوا لِلْحِسَابِ

He[asws] said: 'So a Caller will Call out from the Presence of Allah[azwj]: "O group of creatures! This is for every one forgives a Believer'. He[asws] said: 'So all of them would be forgiving except for a few'. He[asws] said: 'So Allah[azwj] Mighty and Majestic will Say: "There is no Permission to My[azwj] Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Accounting'.

قَالَ ثُمَّ يُخَلَّى سَبِيلُهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرُدُ بَعْضُهُمْ بَعْضاً حَتَّى يَنْتَهُوا إِلَى الْعَرْصَةِ وَ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتِ الدَّوَاوِينُ وَ نُصِبَتِ الْمَوَازِينُ وَ أُحْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمُ الْأَئِمَّةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاهُمْ إِلَى سَبِيلِ اللَّهِ

He[asws] said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller[azwj] Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets[as], and the witnesses[asws], and these would be the Imams[asws] would be present. Each Imam[asws] testifying over the people of his[asws] era, having stood among them by the Command of Allah[azwj] Mighty and Majestic, and called them to the Way of Allah[azwj]'.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلِمَةٌ أَيَّ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَ هُوَ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَذَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَاباً بِقَدْرِ مَا لِلْمُسْلِمِ قِبَلَهُ مِنْ مَظْلِمَةٍ

He[asws] said: 'So a man from Qureish said to him[asws], 'O son[asws] of the Rasool[saww] Allah[azwj], if there is a Believing man who has a claim against an infidel man, which thing would be taken from the infidel, and he is from the inhabitants of the Fire?' He[asws] said: 'Ali[asws] Bin Al-Husayn[asws] said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the infidel would be Punished by it along with his Punishment for his infidelity in accordance with what was for the Muslim before that right'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِذَا كَانَتِ الْمَظْلِمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُؤْخَذُ مَظْلِمَتُهُ مِنَ الْمُسْلِمِ قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُزَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَتُزَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He[asws] said: 'So the Qureishi said to him[asws], 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?' He[asws] said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'. He[asws] said: 'The Qureishi said to him[asws]: 'If the oppressor does not have any good deeds to his credit?' He[asws] said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.[4164]

[4164] الكافي 8: 104/ 79

VERSES 70 - 72

وَوُفِّيَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ {70} وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ {71} قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ {72} وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ {73}

[39:70] And every soul shall be Paid back fully what it has done, and He Knows best what they do [39:71] And those who disbelieve shall be driven to Hell in crowds; until, when they come to it, its Doors shall be opened, and the Keepers of it shall say to them: Did not there come to you Rasools from among you reciting to you the Verses of your Lord and warning you of the meeting of this Day of yours? They shall say: Yes! But the Sentence of Punishment was to be proven to be True against the unbelievers [39:72] It shall be said: Enter the gates of Hell to abide therein eternally; so evil is the abode of the arrogant

في كتاب الخصال عن أبى عبد الله عن أبيه عن جده عليهم السلام قال: ان للنار سبعة أبواب باب يدخل منه فرعون وهامان وقارون، وباب يدخل منه المشركون والكفار ممن لم يؤمن بالله طرفة عين، وباب يدخل منه بنو امية هو لهم خاصة وهو باب لظى، وهو باب سقر وهو باب الهاوية يهوى بهم سبعين خريفا فكلما هوى بهم سبعين خريفا فار بهم فورة قذف بهم في اعلاها سبعين خريفا ثم هوى بهم هكذا سبعين خريفا فلا يزالون هكذا أبدا خالدين مخلدين، وباب يدخل منه مبغضونا ومحاربونا وخاذلونا وإنه لاعظم الابواب وأشدها حرا.

In the book Al-KhisAl-–

‘Abu Abdullah[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: ‘The Fire (Hell) had seven Doors for it. A door from which Pharaoh[la], and Hamaam, and Qaroun would enter; a Door from which the Polytheists, and the Infidels from the one who did not believe in Allah[azwj] even for the blink of an eye would enter; and a Door from which the Clan of Umayya would enter, and this is especially for them, and it is the Door of Flames, and it is the Door of Saqar, and it is the Door of the Haawiya which would boil them for seventy autumns (years). So every time it burns them for seventy autumns, it would fling them with an outburst of Flames and throw them down for seventy autumns. Then it would keep doing this to them for seventy autumns, unceasingly for ever and ever, eternally; and a Door from which would enter those that hate us[asws], and fought against us[asws], and humiliated us[asws], and for them is the Greatest of the Doors, and the most intense heat’.

قال محمد بن الفضل الرزقى: فقلت لابي عبد الله عليه السلام: الباب الذى ذكرت عن أبيك عن جدك عليهما السلام أنه يدخل منه بنو أمية يدخله من مات منهم على الشرك أو ممن أدرك الاسلام منهم ؟ فقال: لا ام لك ألم تسمعه يقول: وباب يدخل منه المشركون والكفار، فهذا باب يدخل منه كل مشرك وكل كافر لا يؤمن بيوم الحساب، وهذا الباب الآخر يدخل منه بنوا امية، لانه هو لابي سفيان ومعاوية وآل مروان خاصة يدخلون من ذلك الباب، فتحطمهم النار فيه حطما لا يسمع لهم واعية لا يحيون فيها ولا يموتون.

Muhammad Al-Fazal Al-Razqy said, ‘So I said to Abu Abdullah[asws], ‘The Door which your[asws] father[asws] mentioned from his[asws] grandfather[asws], from which the Clan of Umayya would enter, would it be the ones who died from among them upon the Polytheism, or from the ones who realised Al-Islam from among them?’. So he[asws] said: ‘No. Did you not hear him[asws] saying: ‘And a Door from which the Polytheists, and the Infidels would enter? So this is the Door from which would enter every

Polytheist, and every Infidel who did not believe in the Day of Reckoning, and this is the last Door from which the Clan of Umayya would enter, because it is for Abu Sufyan, and Muawiya, and the progeny of Marwan especially. They would be entering from that Door. So the Fire would destroy them with a destruction, they would not be listened to. Neither will they be living in it, nor would they be dying'.[4165]

في كتاب ثواب الاعمال باسناده إلى ابى الجارود قال: قلت لابي - جعفر عليه السلام: أخبرني باول من يدخل النار ؟ قال: ابليس ورجل عن يمينه ورجل عن يساره.

In the book Sawaab Al-Amaal, by his chain going up to Abu Al-Jaroud who said, 'I said to Abu Ja'far[asws], 'Inform me of the first one who would enter the Fire?' He[asws] said: 'Iblees[la], and there would be a man on his[la] right and a man on his[la] left'.[4166]

VERSE 73

[39:73] And those who are pious shall be Conveyed to the Paradise in crowds; until when they come to it, and its Doors shall be opened, and the Keepers of it shall say to them: Peace be on you, you are good; therefore enter it to abide therein eternally

علي بن إبراهيم، في قوله تعالى: وَ سِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَراً أي جماعة حَتَّى إِذا جاؤُها وَ فُتِحَتْ أَبْوابُها وَ قالَ لَهُمْ خَزَنَتُها سَلامٌ عَلَيْكُمْ طِبْتُمْ أي طابت مواليدكم، لأنه لا يدخل الجنة إلا طيب المولد فَادْخُلُوها خالِدِينَ.

Ali Bin Ibrahim regarding the Words of the High ***[39:73] And those who are pious shall be Conveyed to the Paradise in crowds;*** i.e., groups ***until when they come to it, and its Doors shall be opened, and the Keepers of it shall say to them: Peace be on you, you are good;*** i.e., your birth is good, because none can enter the Paradise except of a good birth ***therefore enter it to abide therein eternally***'.[4167]

قال أمير المؤمنين (عليه السلام): «إن فلانا و فلانا و فلانا غصبونا حقنا، و اشتروا به الإماء و تزوجوا به النساء، ألا و إنا قد جعلنا شيعتنا من ذلك في حل لتطيب مواليدهم».

Amir-ul-Momineen[asws] said; 'So and so, and so and so, and so and so (Abu bakr, Umar, and Usmaan) usurped our[asws] rights (Khums), and bought slaves for themselves with it, and married the women with it. Indeed! And we[asws] have made a solution (make Khums permissible) for our[asws] Shias so that their births are pure (legitimate)'.[4168]

وفيه ايضا في بيان مناقب لامير المؤمنين عليه السلام وتعدادها قال عليه السلام: و اما التاسعة والثلاثون فانى سمعت رسول الله صلى الله عليه واله يقول: كذب من زعم أنه يحبنى ويبغض عليا، لا يجتمع حبى وحبه الا في قلب مؤمن، ان الله عز وجل جعل أهل حبى وحبك يا على في زمرة اول السابقين إلى الجنة، وجعل أهل بغضى وبغضك في أول زمرة الضالين من امتى إلى النار.

And in it as well (Al-Khisaal) –

[4165] Tafseer Noor Al Saqalayn – CH 39 H 123
[4166] Tafseer Noor Al Saqalayn – CH 39 H 128
[4167] تفسير القمّي 2: 254
[4168] تفسير القمّي 2: 254

In the relating of the merits of Amir-ul-Momineen[asws] and its numbering, he[asws] said: 'And as for the thirty ninth, so I[asws] heard Rasool-Allah[saww] saying: 'He has lied, the one who claims that he loves me[saww] and hates Ali[asws]. There shall not gather the love for me[saww] and the love for him[asws] except in the heart of a Believer. Allah[azwj] Mighty and Majestic Made the people who love me[saww], and love you[asws] O Ali[asws], to be in the first group, the preceding ones to the Paradise, and Made the people who hate me[saww] and hate you[asws] to be in the first group of the erring ones from my[saww] community, to the Fire'.[4169]

في كتاب الخصال في سؤال بعض اليهود عليا عليه السلام عن الواحد إلى المأة قال له اليهودي: فما السبعة ؟ قال: سبعة أبواب النار متطابقات، قال: فما الثمانية ؟ قال: ثمانية أبواب الجنة.

In the book Al-KhisaAl-–

Regarding the questions of a Jew posed to Ali[asws] about one to a hundred (numbers), the Jew said to him[asws]: 'So what is the seven?' He[asws] said: 'The Doors of the Fire (Hell), in Levels'. So he said, 'So what is the eight?' He[asws] said: 'The Doors of the Paradise'.[4170]

في كتاب الخصال عن أبى عبد الله عن أبيه عن جده عن على عليهم السلام قال: ان للجنة ثمانية أبواب، باب يدخل منه النبيون والصديقون، وباب يدخل منه الشهداء وا لصالحون، وخمسة أبواب تدخل منها شيعتنا ومحبونا،

In the book Al-KhisaAl-–

(It has been narrated) from Abu Abdullah[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Ali[asws] having said: 'For the Paradise, there are eight Doors. A Door from which would enter the Prophets[as] and the Truthful[asws]; and a Door from which would enter the Martyrs and the Righteous; and five Door from which would enter our[asws] Shias and those that love us[asws].

فلا أزال واقفا على الصراط أدعو وأقول: رب سلم شيعتي ومحبتى وأنصاري ومن تولاني في دار الدنيا فإذا النداء من بطنان العرش قد أجبت دعوتك وشفعت في شيعتك، ويشفع كل رجل من شيعتي ومن تولاني ونصرني وحارب من حاربنى بفعل أو قول في سبعين ألفا من جيرانه وأقربائه، وباب يدخل منه ساير المسلمين ممن يشهد أن لا اله الا الله، ولم يكن في قلبه مثقال ذرة من بغضنا أهل البيت.

So I[asws] will not stop standing upon the Bridge and call out, and I[asws] would be saying: 'Lord[azwj]! Keep Safe my[asws] Shias, and those that loved me[asws], and helped me[asws], and the one who befriended me[asws] in the house of the world'. So there would be the Call from the Middle of the Throne: "I[azwj] have Answered your[asws] supplication, and Interceded for your[asws] Shias". And He[azwj] would intercede for every man from my[asws] Shias, and the one who befriended me[asws], and helped me[asws], and fought against the one who fought against me[asws], by action or by words, regarding seventy thousand from his neighbours and relatives; and a Door from which would enter the rest of the Muslims, from the ones who testified that there is no god except for Allah[azwj], and there was no hatred in his heart, even an particle's weight, against us[asws], the People[asws] of the Household'.[4171]

[4169] Tafseer Noor Al Saqalayn – CH 39 H 127
[4170] Tafseer Noor Al Saqalayn – CH 39 H 126
[4171] Tafseer Noor Al Saqalayn – CH 39 H 129

VERSES 74 & 75

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ {74} وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {75}

[39:74] And they shall say: The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth; we may abide in the Paradise wherever we desire to; so goodly is the Recompense of the workers. [39:75] And you shall see the Angels surrounding the Throne Glorifying the Praise of their Lord; and Judgement shall be Given between them with justice, and it shall be said: The Praise is due to Allah, the Lord of the Worlds.

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنا وَعْدَهُ وَ أَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشاءُ: «يعني أرض الجنة».

And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] regarding the Words of the High ***[39:74] The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth***, he[asws] said: 'It Means the land of the Paradise'.[4172]

وقال علي بن إبراهيم: حدثني أبي، قال: حدثنا إسماعيل بن همام، عن أبي الحسن (عليه السلام)، قال: «لما حضر علي بن الحسين (عليهما السلام) الوفاة اغمي عليه ثلاث مرات، فقال في المرة الأخيرة: الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنا وَعْدَهُ وَ أَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشاءُ فَنِعْمَ أَجْرُ الْعامِلِينَ ثم مات (عليه السلام)».

And Ali Bin Ibrahim said, 'My father narrated to me, from Ismail Bin Hamam,

'Abu Al-Hassan[asws] having said: 'When death presented itself to Ali[asws] Bin Abu Talib[asws], he[asws] fainted three times. So he[asws] said during the last time ***[39:74] And they shall say: The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth; we may abide in the Paradise wherever we desire to; so goodly is the Recompense of the workers***, then he[asws] left us'.[4173]

المفيد في (الإختصاص): في حديث رسول الله (صلى الله عليه و آله)، في سؤال عبد الله بن سلام، قال (صلى الله عليه و آله): «و أما الستة عشر فستة عشر صفا من الملائكة حافين من حول العرش، و ذلك قوله تعالى: حَافِّينَ مِنْ حَوْلِ الْعَرْشِ».

Al-Mufeed in Al-Ikhtisas –

In a Hadeeth of Rasool-Allah[saww] regarding the question of Abdullah Bin Salaam, he[saww] said: 'And as for the sixteen, these are the sixteen rows of the Angels surround around the Throne, and that is in the Words of the High ***[39:75] And you shall see the Angels surrounding the Throne***'.[4174]

[4172] تفسير القمّي 2: 254
[4173] تفسير القمّي 2: 254
[4174] الإختصاص: 47.

ابن شهر آشوب: من أحاديث علي بن الجعد، عن شعبة، عن قتادة في تفسير قوله تعالى: وَ تَرَى الْمَلائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ الآية، قال أنس: قال رسول الله (صلى الله عليه و آله): «لما كانت ليلة المعراج نظرت تحت العرش أمامي، فإذا أنا بعلي بن أبي طالب قائم أمامي تحت العرش، يسبح الله و يقدسه، قلت: يا جبرئيل سبقني علي بن أبي طالب؟ قال: لا، لكني أخبرك يا محمد، أن الله عز و جل يكثر من الثناء و الصلاة على علي بن أبي طالب (عليه السلام) فوق عرشه، فاشتاق العرش إلى رؤية علي بن أبي طالب (عليه السلام)، فخلق الله تعالى هذا الملك على صورة علي بن أبي طالب (عليه السلام) تحت عرشه، لينظر إليه العرش، فيسكن شوقه، و جعل تسبيح هذا الملك و تقديسه و تحميده ثوابا لشيعة أهل بيتك، يا محمد».

Ibn Shehr Ashub, from the Ahadeeth of Ali Bin Al-Ja'ad, from Sha'bat, from Qatada –

Regarding the interpretation of the Words of the High ***[39:75] And you shall see the Angels surrounding the Throne*** – the Verse, Anas said, 'Rasool-Allah[saww] said: 'When it was the night of the Ascencion (المعراج), I[saww] looked towards underneath the Throne in front of me[saww], so I[saww] was looking at Ali[asws] Bin Abu Talib[asws] standing in front of me[saww] underneath the Throne, Glorifying Allah[azwj] and Extolling His[azwj] Holiness. I[saww] said; 'O Jibraeel[as]! Ali[asws] Bin Abu Talib[asws] has preceded me[saww]?' He[as] said: 'No, but I[as] inform you[saww], O Muhammad[saww], that Allah[azwj] Mighty and Majestic Frequent in the Praising and the Greetings to Ali[asws] Bin Abu Talib[asws] above the Throne, so the Throne Yearned to see Ali[asws] Bin Abu Talib[as]. Therefore Allah[azwj] Created this Angel upon the image of Ali[asws] Bin Abu Talib[as] underneath the Throne, so that the Throne may look at him, and its Yearning would settled down. And He[azwj] has Made the Glorification of this Angel, and the Extollation of His[azwj] Holiness, and Praise of Him[azwj] to be a Reward for the Shias of the People[asws] of your[saww] Household, O Muhammad[saww]!'.[4175]

تأويله: ما ذكره الكراجكي (رحمه الله) في كنز الفوائد، بإسناده عن رجاله مرفوعا إلى أبي عبد الله عليه السلام قال: إذا كان يوم القيامة يقبل قوم على نجائب من نور ينادون بأعلى اصواتهم: الحمد لله الذي صدقنا وعده وأورثنا أرضه نتبوأ من الجنة حيث نشاء. قال: فتقول الخلائق: هذه زمرة الانبياء.

Its explanation is what was mentioned by Al-Karajaky in Kanz Al-Fawa'id, by his chain, from his men raising it with an unbroken chain going up to Abu Abdullah[asws] having said: 'When it will be the Day of Judgement, a group of people would come up, immersed in Light, calling out at the top of their voices ***[39:74] The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth; we may abide in the Paradise wherever we desire to***. So the creatures would be saying, 'This is a group of Prophets[as]!'

فإذا النداء من قبل الله عزوجل: هؤلاء شيعة علي بن أبي طالب، فهو صفوتي من عبادي وخيرتي من بريتي. فتقول الخلائق: إلهنا وسيدنا بما نالوا هذه الدرجة ؟ فإذا النداء من (قبل) الله " بتختمهم باليمين وصلاتهم إحدى وخمسين وإطعامهم المسكين، وتعفيرهم الجبين، وجهرهم

So there would come a Call from the Presence of Allah[azwj]: "These are the Shias of Ali[asws] Bin Abu Talib[asws]! So these are of My[azwj] Qualities from My[azwj] servants and the best of them from the virtuous ones!" So the creatures would be saying, 'Our God[azwj] and our Master[azwj], how did they achieve this Level?' So there would be a Call from the Presence of Allah[azwj]: "By wearing their rings on their right hands, and

[4175] المناقب 2: 233

their Praying fifty one (Cycles a week), and their feeding of the poor, by their making their foreheads dusty (by Prostrations), and their speaking out!”[4176]

[4176] Taweel Al Ayaat Al Zaahira – CH 39 H 38

CHAPTER 40

AL-MO'MIN

(85 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: باسناده، عن أبي الصباح، عن أبي جعفر (عليه السلام)، قال: «من قرأ حم المؤمن في كل ليلة، غفر الله له ما تقدم من ذنبه و ما تأخر، و ألزمه كلمة التقوى، و جعل الآخرة له خيرا من الدنيا».

Ibn Babuwayh, by his chain, from Abu Al-Asbah,

'Abu Ja'far[asws] having said: 'The one who recites Ha *Meem Al-Mo'min* (Chapter 40) (حم المؤمن) during every night, Allah[azwj] would Forgive for him whatever that had preceded from his sins and what is delayed, and necessitate the Pious Word (كلمة التقوى) for him, and make the Hereafter for him to be better than the world'.[4177]

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة لم يقطع الله رجاءه يوم القيامة، و يعطى ما يعطى الخائفون الذين خافوا الله في الدنيا و من كتبها و علقها في حائط بستان اخضر و نما، و إن كتبت في خانات، أو دكان، كثر الخير فيه و كثر البيع و الشراء».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said; 'The one who recites this Surah (Chapter 40), Allah[azwj] will not Cut-off his hopes on the Day of Judgement, and he would be Given what the God-fearing would be Given, the ones who feared Allah[azwj] in the world. And the one who writes it, and attaches it (Amulet) upon a garden wall, it would be greener and grow better. And if it was written in boxes or a shop, there would be a lot of good in it, and a lot of buying and selling would take place'.[4178]

وقال الصادق (عليه السلام): «من كتبها ليلا و جعلها في حائط أو بستان كثرت بركته و أخضر و أزهر و صار حسنا في وقته، و إن تركت في حائط دكان كثر فى البيع و الشراء و إن كتبت لإنسان فيه الادرة، زال عنه ذلك و برىء».

And Al-Sadiq[asws] said: 'The one who writes it (Chapter 40) and makes it to be upon a wall or garden, there would be a lot of Blessings in it, and it would be greener and more flowering, and would become well in its time. And if it is left upon a wall of a shop, there would be a lot of buying and selling. And if it is written for a human being who has swelling in his testicle (الادرة), that would go away and he would be free from it'.

[4177] ثواب الأعمال: 113.
[4178] (خواص القرآن)

و إن كتبت و علقت على من به دمامل زال عنه ذلك و كذلك للمفروق يزول عنه الفرق و إذا عجن بمائها دقيق، ثم يبس حتى يصير بمنزلة الكعك، ثم يدق دقا ناعما، و يجعل في إناء ضيق مغطى، فمن احتاج إليه لوجع في فؤاده أو لمغمى عليه، أو لمغشي عليه، أو وجع الكبد أو الطحال، يستف منه، برىء بإذن الله تعالى».

And if it is written and attached (Amulet) upon the one who has abscesses, that would go away, similar to that for the fearful, the fear would go away from him. If its water is kneaded with flour, then left to dry until it becomes like cakes, then hammered into pieces, then made these to be in a container and covered tightly. So the one who needs it for aches in his heart, or for an unconscious person, or for the pains of the liver or the spleen, he should take from it. He would be free from it by the Permission of Allah[azwj]'.[4179]

في مجمع البيان أبى بن كعب عن النبي صلى الله عليه واله قال: ومن قرأ سورة حم المؤمن لم يبق روح نبى ولا صديق ولا مؤمن الا صلوا عليه واستغفروا له

In Majma Al-Bayan, Abu Bin Ka'ab,

The holy Prophet[saww] having said: 'The one who recites Surah Ha *Meem Al-Mo'min* (Chapter 40) (حم المؤمن), there will not remain the spirit of a Prophet[as], nor a Truthful[as], and no Believer, except that it would be sending greetings upon him and seeking Forgiveness for him'.[4180]

VERSES 1 & 2

حم {1} تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ {2}

[40:1] Ha Meem [40:2] The Revelation of the Book is from Allah, the Mighty, the Knowing

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، قال له: أخبرني يا ابن رسول الله (صلى الله عليه و آله) عن حم و حم عسق ؟ قال: «أما حم فمعناه الحميد المجيد، و أما حم عسق فمعناه الحليم المثيب العالم السميع القادر القوي».

Ibn babuwayh, from Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany regarding what he wrote upon the hands of Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry,

(I) said to Al-Sadiq[asws], 'Inform me, O son[asws] of Rasool-Allah[saww] about *Ha Meem* (حم) and *Ha Meem Ayn Seen Qaf* (حم عسق)? (Chapter 42: 1 & 2)' He[asws] said: 'As for Ha Meen, so its Meaning is The Praise One (الحميد) The Glorious (المجيد), and as for *Ha Meem Ayn Seen Qaf* (حم عسق), so its Meaning is The Forbearing (الحليم), The *Masayyab* (المثيب), The Knower (العالم), The Hearing (السميع), The Powerful (القادر), The Strong (القوي)'.[4181]

[4179] Tafseer Al Burhan – H 9306
[4180] Tafseer Noor Al Saqalayn – CH 40 H 3
[4181] معاني الأخبار: 22/ 1.

VERSES 3 – 5

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ إِلَيْهِ الْمَصِيرُ {3} مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ {4} كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ {5}

[40:3] The Forgiver of the sins and the Acceptor of the repentance, Severe of the Punishment, with a Long Reach; there is no god but He; to Him is the eventual journey [40:4] None dispute concerning the Signs of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you [40:5] Before them, the people of Nuh and the tribes after them, rejected (prophets), and every nation plotted against their Rasool, and they disputed by means of the falsehood that they might thereby nullify the Truth by it, therefore I Seized them; how was then My Retaliation?

علي بن إبراهيم: في قوله تعالى: غافِرِ الذَّنْبِ وَ قابِلِ التَّوْبِ ذلك خاصة لشيعة أمير المؤمنين (عليه السلام)، و قوله: ما يُجادِلُ فِي آياتِ اللَّهِ هم الأئمة (عليهم السلام) إِلَّا الَّذِينَ كَفَرُوا فَلا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلادِ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ الْأَحْزابُ مِنْ بَعْدِهِمْ و هم أصحاب الأنبياء الذين تحزبوا وَ هَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ يعني يقتلوه وَ جادَلُوا بِالْباطِلِ أي خاصموا لِيُدْحِضُوا بِهِ الْحَقَّ أي يبطلوه و يدفعوه فَأَخَذْتُهُمْ فَكَيْفَ كانَ عِقابِ.

Ali Bin Ibrahim –

Regarding the Words of the High ***[40:3] The Forgiver of the sins and the Acceptor of the repentance***, that is especially for the Shias of Amir-ul-Momineen[asws]. And His[azwj] Words ***[40:4] None dispute concerning the Signs of Allah*** they[asws] are the Imams[asws] ***but those who disbelieve therefore let not their going to and fro in the cities deceive you [40:5] Before them, the people of Nuh and the tribes after them, rejected (prophets)*** and they are the companions of the Prophets[as] who formed alliances ***and every nation plotted against their Rasool,*** Meaning to murder him[as] ***and they disputed by means of the falsehood that they might thereby nullify the Truth by it***, i.e., invalidate it and repulse it ***therefore I Seized them; how was then My Retaliation?***'[4182]

في كتاب كمال الدين وتمام النعمة باسناده إلى عبد الرحمان بن سمرة قال: قال رسول الله صلى الله عليه واله: لعن المجادلون في دين الله على لسان سبعين نبيا، ومن جادل في آيات الله فقد كفر قال الله عزوجل: ما يجادل في آيات الله الا الذين كفروا فلا يغررك تقلبهم في البلاد.

In the Book KamaAl-Al-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Abdul Rahman Bin Samarat who said,

'Rasool-Allah[saww] said: 'The disputers regarding the Religion of Allah[azwj] have been cursed by the tongues of seventy Prophets[as]. And the one who disputes regarding the Signs (Imams[asws] of Allah[azwj], so he has blasphemed (كفر). Allah[azwj] Mighty and Majestic Said ***[40:4] None dispute concerning the Signs of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you***'.[4183]

[4182] تفسير القمّي 2: 254
[4183] Tafseer Noor Al Saqalayn – CH 40 H 8

VERSE 6

وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ {6}

[40:6] And thus did the Word of your Lord prove True against those who disbelieved that they are the inmates of the Fire.

وعنه، قال: حدثنا محمد بن عبد الله الحميري، عن أبيه، عن محمد بن الحسين و محمد بن عبد الجبار، جميعا، عن محمد بن سنان، عن المنخل بن جميل الرقي، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: «وَ كَذلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحابُ النَّارِ يعني بني أمية،

And from him (Ali Bin Ibrahim) who said, 'Muhammad Bin Abdullah Al-Humeyri narrated to me, from his father, from Muhammad Bin Al-Husayn, and Muhammad Bin Abdul Jabbar altogether, from Muhammad Bin Sinan, from Al-MankhAl-Bin Jameel Al-Raqy, from Jabir,

'Abu Ja'far[asws] regarding the Words of the High ***[40:6] And thus did the Word of your Lord prove True against those who disbelieved that they are the inmates of the Fire*** Meaning the Clan of Umayya'.[4184]

VERSES 7 - 10

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ {7} رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {8} وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {9} إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ {10}

[40:7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe: Our Lord Extends all things in Mercy and Knowledge, therefore grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire: [40:8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise. [40:9] And Save them from evil deeds, and whom You are Saving from evil deeds on this Day, indeed You hast Mercy on him, and that is the mighty achievement. [40:10] Surely those who disbelieve shall be Called out to: Certainly your loathing of Allah when you were called upon to the faith is much greater than your loathing of yourselves, so you rejected

فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَلَائِكَةً يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شِيعَتِنَا كَمَا يُسْقِطُ الرِّيحُ الْوَرَقَ فِي أَوَانِ سُقُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا اسْتِغْفَارُهُمْ وَ اللَّهِ لَكُمْ دُونَ هَذَا الْخَلْقِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He[asws] said: 'O Abu Muhammad, Allah[azwj] Mighty and Majestic has Assigned Angels to cut-off the sins from the backs of our[asws] Shias just like the leaves get cut-off in the autumn by the wind, and these are the Words of the Mighty and Majestic: ***[40:7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe*** By

[4184] تفسير القمي 2: 255

Allah[azwj], their Seeking of Forgiveness is for you (Shias) apart from the other creatures. O Abu Muhammad, have I[asws] made you happy?' He said, 'May I be sacrificed for you[asws], increase it for me'.[4185]

في عيون الاخبار باسناده عن الرضا عن على بن ابي طالب عليهما السلام عن رسول الله (ص) حديث طويل وفيه يقول صلى الله عليه واله: وان الملائكة لخدامنا وخدام محبينا، يا على الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويستغفرون للذين آمنوا بولايتنا.

In Uyoon Al-Akhbaar, by his chain,

'Al-Reza[asws], from Ali[asws] Bin Abu Talib[asws], from Rasool-Allah[saww] – a lengthy Hadeeth in which he[saww] is saying: 'And the Angels are our[asws] servants and the servants of those who love us[asws]. O Ali[asws]! ***[40:7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe*** in our[asws] Wilayah'.[4186]

محمد بن العباس: عن جعفر بن محمد بن مالك، عن أحمد بن الحسين العلوي، عن محمد بن حاتم، عن هارون بن الجهم، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله عز و جل: الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ، قال: «يعني محمدا و عليا و الحسن و الحسين و نوح و إبراهيم و موسى و عيسى (صلوات الله عليهم أجمعين)، يعني أن هؤلاء الذين حول العرش».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Maalik, from Ahmad Bin Al-Husayn Al-Alawy, from Muhammad Bin Haatim, from Haroun Biin Al-Jahm, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic ***[40:7] Those who are bearing the Throne and those around it***, he[asws] said: 'Meaning Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Noah[as], and Ibrahim[as], and Musa[as], and Isa[as], meaning that they[as] are the ones who are around the Throne'.[4187]

وعنه، قال: حدثنا علي بن عبد الله بن أسد، بإسناده يرفعه إلى أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «قال علي (عليه السلام): لقد مكثت الملائكة سبع سنين و أشهرا لا يستغفرون إلا لرسول الله (صلى الله عليه و آله) ولي، و فينا نزلت هذه الآية [و التي بعدها] الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْماً فَاغْفِرْ لِلَّذِينَ تابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذابَ الْجَحِيمِ رَبَّنا وَ أَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبائِهِمْ وَ أَزْواجِهِمْ وَ ذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ،

And from him (Ali in Ibrahim), from Ali Bin Abdullah Bin Asad, by his chain, raising it to Abu Al-Jaroud,

'Abu Ja'far[asws] having said that Ali[asws] said: 'The Angels remained for seven years and some months, not seeking Forgiveness for anyone except Rasool-Allah[saww] and myself[asws], and it was regarding us[asws] that this Verse was Revealed, (and that which is after it) ***[40:7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe Our Lord Extends all things in Mercy and Knowledge, therefore grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire [40:8] Our Lord! And Make them enter the***

[4185] Al Kafi – H 14454 (Extract)
[4186] Tafseer Noor Al Saqalayn – CH 40 H 12
[4187] تأويل الآيات 2: 716/ 7.

Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise'.

فقال قوم من المنافقين: من أبو علي و ذريته الذين أنزلت فيه هذه الآية؟ فقال علي (عليه السلام): «سبحان الله، أما من آبائنا إبراهيم و إسماعيل؟ أليس هؤلاء آباؤنا؟».

So a group of hypocrites said, 'Is it from the father[as] of Ali[asws] and his[asws] progeny regarding whom this Verse has been Revealed?' So Ali [asws] said: 'Glory be to Allah[azwj]! But, it is from our[asws] forefathers Ibrahim[as] and Ismail[as]. Are they[as] not our[asws] forefathers[as]?'[4188]

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن محمد بن علي، عن حسين الأشقر، عن علي بن هاشم، عن محمد بن عبيد الله بن أبي رافع، عن أبي أيوب، عن عبد الله بن عبد الرحمن، عن أبيه، قال: قال رسول الله (صلى الله عليه و آله): «لقد صلت الملائكة علي و على علي سنين ، لأنا كنا نصلي و ليس أحد معنا غيرنا».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Muhammad Bin Ali, from Husayn Al-Ashqar, from Ali Bin Hashim, from Muhammad Bin Ubeydullah Bin Abu Raf'ea, from Abu Ayoub, from Abdullah Bin Abdul Rahman, from his father who said,

'Rasool-Allah[saww] said: 'The Angels had greeted me[saww] and to Ali[asws] for years when we[asws] used to Pray, and there was no one else with us[asws]'.[4189]

وفي حديث آخر: بالإسناد المذكور: «و ذلك قوله عز و جل: وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا إلى قوله عز و جل: عَذابَ الْجَحِيمِ، فسبيل الله علي (عليه السلام)، و الذين آمنوا أنتم، ما أراد غيركم».

And in another Hadeeth, by the mentioned chain, he[asws] said: 'And these are the Words of the Mighty and Majestic ***[40:7] and ask Forgiveness for those who believe*** up to the Words of the Mighty and Majestic ***Punishment of the Blazing Fire***, <u>so the Way of Allah[azwj] is Ali[asws], and the ones who believe are you all (Shias). It is not Intended apart from you</u>'.[4190]

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حماد، عن أبي عبد الله (عليه السلام)، أنه سئل: هل الملائكة أكثر أم بنو آدم؟ فقال: «و الذي نفسي بيده لعدد الملائكة في السماوات أكثر من عدد التراب في الأرض، و ما في السماء موضع قدم إلا و فيها ملك يسبحه و يقدسه، و لا في الأرض شجرة و لا مدرة إلا و فيها ملك موكل بها يأتي الله كل يوم بعملها و الله أعلم بها، و ما منهم أحد إلا و يتقرب كل يوم إلى الله بولايتنا أهل البيت، و يستغفر لمحبينا و يلعن أعداءنا، و يسأل الله أن يرسل عليهم العذاب إرسالا».

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

He asked Abu Abdullah[asws], 'Are the Angels more numerous or the Children of Adam[as]?' So he[asws] said: 'By the One[azwj] in Whose Hand is my[asws] soul, the number of the Angels in the skies is more than the number of dust particles in the earth, and there is no place in the sky for a foothold but there is an Angel Glorifying Him[azwj] and Extolling His[azwj] Holiness. And there is no tree in the earth, and no produce except that there is an Angel allocated to it. Allah[azwj] Brings it for its work, and Allah[azwj] is

[4188] تأويل الآيات 2: 527/ 2
[4189] تأويل الآيات 2: 527/ 3.
[4190] تأويل الآيات 2: 528/ 5.

Aware of it. And there is none from it except that he comes closer to Allah[azwj] every day by our[asws] Wilayah, the People[asws] of the Household, and seek Forgiveness for those that love us[asws], and curse our[asws] enemies, and they ask Allah[azwj] that He[azwj] should Send Punishment upon them'.

قوله تعالى: الَّذِينَ يَحْمِلُونَ الْعَرْشَ يعني رسول الله (صلى الله عليه و آله) و الأوصياء من بعده، يحملون علم الله وَ مَنْ حَوْلَهُ يعني الملائكة يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا يعني شيعة آل محمد رَبَّنا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْماً فَاغْفِرْ لِلَّذِينَ تابُوا من ولاية فلان و فلان و بني أمية وَ اتَّبَعُوا سَبِيلَكَ أي ولاية علي ولي الله وَ قِهِمْ عَذابَ الْجَحِيمِ

The Words of the High ***[40:7] Those who are bearing the Throne*** Meaning Rasool-Allah[saww] and the successors[asws] from after him[saww], are bearing the Knowledge of Alah[azwj] ***and those around it*** Meaning the Angels ***Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe*** Meaning the Shias of the Progeny[asws] of Muhammad[saww] ***Our Lord Extends all things in Mercy and Knowledge, therefore grant Forgiveness to those who repent*** from the Wilayah of so and so, and so and so , and the Clan of Umayya ***and follow Your Way,*** i.e., the Wilayah of Ali[asws], the Guardian from Allah[azwj] ***and save them from the Punishment of the Blazing Fire***.

رَبَّنا وَ أَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبائِهِمْ وَ أَزْواجِهِمْ وَ ذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ يعني من تولى عليا (عليه السلام)، فذلك صلاحهم وَ قِهِمُ السَّيِّئاتِ وَ مَنْ تَقِ السَّيِّئاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ يعني يوم القيامة وَ ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ لمن نجاه [الله] من ولاية فلان و فلان،

[40:8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise, Meaning the ones who befriended Ali[asws], so that would correct them ***[40:9] And Save them from evil deeds, and whom You are Saving from evil deeds on this Day,*** Meaning on the Day of Judgement ***indeed You hast Mercy on him, and that is the mighty achievement*** for the one whom Allah[azwj] Rescues from the Wilayah of so and so, and so and so .

ثم قال: إِنَّ الَّذِينَ كَفَرُوا يعني بني أمية يُنادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمانِ يعني إلى ولاية علي (عليه السلام) فَتَكْفُرُونَ».

Then He[azwj] Said ***[40:10] Surely those who disbelieve*** Meaning the Clan of Umayya ***shall be Called out to: Certainly your loathing of Allah when you were called upon to the faith*** Meaning to the Wilayah of Ali[asws] ***is much greater than your loathing of yourselves, so you rejected***'.[4191]

قال: وروى بعض اصحابنا، عن جابر بن يزيد قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل (الذين يحملون العرش ومن حوله - قال: يعني الملائكة - يسبحون بحمد ربهم ويستغفرون للذين آمنوا - يعني شيعة محمد وآل محمد - ربنا وسعت كل شئ رحمة وعلما فاغفر للذين تابوا - من ولاية الطواغيت الثلاثة، ومن بني أمية - واتبعوا سبيلك) يعني ولاية علي وهو السبيل.

Some of our companions are reporting, from Jabir Bin Yazeed who said,

[4191] تفسير القمي 2: 255.

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[40:7] Those who are bearing the Throne and those around it*** – he[asws] said: 'Meaning the Angels ***Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe:*** - Meaning for the Shias of the Progeny[asws] of Muhammad[saww] - ***Our Lord Extends all things in Mercy and Knowledge, therefore Grant Forgiveness to those who repent*** – from the wilayah of the three tyrants (Abu Bkar, Umar, and Usmaan) and from the Clan of Umayya - ***and follow Your Way,*** - Meaning the Wilayah of Ali[asws], and it is the Way.

وقوله تعالى (وقهم السيئات - يعني الثلاثة - ومن تق السيئات يومئذ فقد رحمته).

And the Words of the High ***[40:9] And Save them from evil deeds,*** - Meaning the three (Abu Bakr, Umar, and Usmaan) ***and whom You are Saving from evil deeds on this Day, indeed You have Mercy on him***'.

وقوله تعالى (إن الذين كفروا - يعني بني أمية - ينادون لمقت الله أكبر من مقتكم أنفسكم إتدعون إلى الايمان - يعني ولاية علي وهي الايمان - فتكفرون).

And the Words of the High ***[40:10] Surely those who disbelieve*** – Meaning the Clan of Umayya - ***shall be Called out to: Certainly your loathing of Allah when you were called upon to the faith*** – Meaning the Wilayah of Ali[asws], and it is the faith - ***is much greater than your loathing of yourselves, so you rejected***'.[4192]

VERSE 11

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِنْ سَبِيلٍ {11}

[40:11] They shall say: Our Lord! You Made us to die twice, and twice have You Given us life, so we do confess our faults; is there then a way out?

رجعة المعاصر: عن الحسن بن محبوب، عن محمد بن سلام، عن أبي جعفر (عليه السلام)، في قوله تعالى: قالُوا رَبَّنا أَمَتَّنَا اثْنَتَيْنِ وَ أَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنا بِذُنُوبِنا فَهَلْ إِلى خُرُوجٍ مِنْ سَبِيلٍ، قال: «هو خاص لأقوام في الرجعة بعد الموت، فتجري في القيامة، فبعدا للقوم الظالمين».

Raj'at Al-Ma'asar, from Al-Hassan Bin Mahboub, from Muhammad Bin Salaam,

'Abu Ja'far[asws], regarding the Words of the High ***[40:11] They shall say: Our Lord! You Made us to die twice, and twice have You Given us life, so we do confess our faults; is there then a way out?*** He[asws] said: 'This is especially for the people during the Return (الرجعة) after the death, so it flows regarding the Day of Judgement, a dimension of the unjust people'.[4193]

VERSE 12

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ {12}

[4192] Taweel Al Ayaat Al Zaahira – CH 40 H 13
[4193] الرجعة: 43 «مخطوط»

[40:12] That is because when you were called to Allah alone, you disbelieved, and when associates were associated with Him, you believed; so the Judgement belongs to Allah, the High, the Great.

حدثنا احمد بن محمد عن ابى العباس بن معروف عن الحجال عن حبيب الخثعمي قال ذكرت لابي عبد الله عليه السلام ما يقول ابى الخطاب فقال اذكر لى بعض ما يقول قلت في قول الله عزوجل وإذا ذكر الله وحده اشمأزت إلى آخر الاية يقول إذا ذكر الله وحده امير المؤمنين عليه السلام وإذا ذكر الذين من دونه فلان وفلان

It has been narrated to us by Ahmad Bin Muhammad, from Abu Al-Abbas Bin Ma'rouf, from Al-Hajaal, from Habeeb Al-Khash'amy who said:

'I mentioned to Abu Abdullah[asws] of what Abu Al-Khattab has been saying. He[asws] said: 'Some have mentioned to me what he has been saying'. I said, 'With regards to the Words of Allah[azwj] Mighty and Majestic: ***"[39:45] When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter shrink"*** he says, '***When Allah, the One and Only, is mentioned***, this is Amir-ul-Momineen[asws], and ***"but when other than He are mentioned"***, this is that one and that one (the enemies of Allah[azwj] Abu Bakr and Umar)'.

فقال أبو عبد الله عليه السلام من قال هذا فهو مشرك ثلثا انا إلى الله منهم برئ ثلثا بل عنى الله بذلك نفسه بل عنى الله بذلك نفسه واخبرته بالاية في حم ذلكم بانه إذا دعى الله وحده كفرتم ثم قال قلت يعنى بذلك امير المؤمنين عليه السلام

Abu Abdullah[asws] said: 'The one who says this is a Polytheist', three times. 'I[asws] am O Allah[azwj] away from him (Tabarra)', three times. 'But, by that it means Allah[azwj] Himself[azwj], but, by that it means Allah[azwj] Himself[azwj], and He[azwj] has Informed in *Haa Meem* ***"[40:12] That is because when Allah alone was called upon, you disbelieved"***. I said, 'Does it mean by that Amir-ul-Momineen[asws]'.

قال أبو عبد الله عليه السلام من قال هذا فهو مشرك انا إلى الله منه برئ ثلثا بل عناه بذلك نفسه.

Abu Abdullah[asws] said: 'The one who says this, is a Polytheist. I[asws] am to Allah[azwj], away from him (Tabarra)', three times. 'But, by that it means Himself[azwj]'.[4194]

ومن التأويل: ما عن محمد البرقي، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن الحسن بن الحسين، عن أبي جعفر عليه السلام في قوله عزوجل (ذلكم بأنه إذا دعي الله وحده كفرتم - بأن لعلي ولاية - وإن يشرك به - من ليست له ولاية - تؤمنوا فالحكم لله العلي الكبير).

And from the explanation is what is from Muhammad Al-Barqy, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al-Hassan Bin Al-Husayn,

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[40:12] That is because when you were called to Allah alone, you disbelieved,*** that is to the Wilayah of Ali[asws] ***and when associates were associated with Him,*** - the ones to whose wilayah you were not called to, ***you believed; so the Judgment belongs to Allah, the High, the Great***'.[4195]

[4194] Basaair Al Darajaat – P 10 CH 21 H 4
[4195] Taweel Al Ayaat Al Zaahira – CH 40 H 11

VERSE 13

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ {13}

[40:13] He it is Who Shows you His Signs and Sends down for you sustenance from the sky, and none minds but he who turns (to Him) frequently

علي بن إبراهيم: هُوَ الَّذِي يُرِيكُمْ آياتِهِ يعني الأئمة الذين أخبر الله و رسوله بهم.

Ali Bin Ibrahim –

Regarding ***[40:13] He it is Who Shows you His Signs*** – Meaning the Imams[asws] whose news was Given by Allah[azwj] and His[azwj] Rasool[saww]'.[4196]

VERSES 14 & 15

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ {14} رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ {15}

[40:14] Therefore call upon Allah, being sincere to Him in the Religion, though the unbelievers are averse [40:15] Possessor of the Highest Levels, Lord of the Throne; He Makes the Spirit to from His Command upon whomsoever He Desires to of His servants, that he may warn of the Day of the Meeting.

علي بن إبراهيم، قال: روح القدس، و هو خاص لرسول الله (صلى الله عليه و آله) و الأئمة (عليهم السلام).

Ali Bin Ibrahim –

Regarding ***[40:15] He Makes the Spirit to from His Command upon whomsoever He Desires to of His servants*** – The Holy Spirit, and <u>it is especially for Rasool-Allah[saww] and the Imams</u>[asws]'.[4197]

سعد بن عبد الله، قال: حدثنا محمد بن عيسى بن عبيد، و محمد بن الحسين، و موسى بن عمر بن يزيد الصيقل، عن علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: يُنَزِّلُ الْمَلائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلى مَنْ يَشاءُ مِنْ عِبادِهِ فقال: «جبرئيل الذي انزل على الأنبياء، و الروح يكون معهم و مع الأوصياء.

Sa'd Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, and Muhammad Bin Al-Husayn, and Musa Bin Umar Bin Yazeed Al-Sayqal, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Ja'far[asws] replied when I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[40:15] He Makes the Spirit to from His Command upon whomsoever He Desires to of His servants***, so he[asws] said: 'Jibraeel[as] is the one who descended upon the Prophets[as], and the Spirit was with them[as] and the successors[as]'.[4198]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان ابن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق يوم يلتقي أهل السماء و أهل الأرض.

[4196] تفسير القمّي 2 256.
[4197] تفسير القمّي 2 256
[4198] مختصر بصائر الدرجات: 3.

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Asbahany, from Suleyman Ibn Dawood, from Hafs Bin Gayas,

'Abu Abdullah[asws] has said: '***[40:15] the Day of the Meeting*** (التلاق) is the Day when the people of the sky would meet the people of the earth'.[4199]

VERSES 16 & 17

يَوْمَ هُمْ بَارِزُونَ ۖ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ {16} الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {17}

[40:16] The Day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the Kingdom this Day? To Allah, the One, the Subduer [40:17] This Day every soul shall be Recompensed for what it has earned; no injustice (shall be done) this Day; surely Allah is Quick in Reckoning.

ابن بابويه، قال: حدثنا محمد بن بكران النقاش (رحمه الله) بالكوفة، قال: حدثنا أحمد بن محمد الهمداني، قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا (عليه السلام)- في حديث تفسير حروف المعجم- قال: «فالميم ملك الله [يوم الدين] يوم لا مالك غيره، و يقول الله عز و جل: لِمَنِ الْمُلْكُ الْيَوْمَ، ثم تنطق أرواح أنبيائه و رسله و حججه، فيقولون: لِلَّهِ الْواحِدِ الْقَهَّارِ، فيقول جل جلاله: الْيَوْمَ تُجْزى كُلُّ نَفْسٍ بِما كَسَبَتْ لا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسابِ».

Ibn Babuwayh, from Muhammad Bin Bakran Al-Naqash at Al-Kufa, from Ahmad Bin Muhammad Al-Hamdany, from Ali Bin Al-Hassan Bin Ali Bin Fazaal, from his father,

'Abu Al-Hassan[asws] Ali[asws] Bin Musa Al-Reza[asws] – in a Hadeeth regarding the Tafseer of the Gathered Letters (حروف المعجم) – said: 'So the Meem is the Kingdom of Allah[azwj] on the Day when there will be no king apart from Him[azwj], and Allah[azwj] Mighty and Majestic is Saying ***To whom belongs the Kingdom this Day?***, then the Spirits of His[azwj] Prophets[as] and His[azwj] Rasools[as], and His[azwj] Proofs[asws] speak and they[as] are saying ***To Allah, the One, the Subduer***. So the Majestic is Saying ***[40:17] This Day every soul shall be Recompensed for what it has earned; no injustice (shall be done) this Day; surely Allah is Quick in Reckoning***'.[4200]

VERSES 18 & 19

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ {18} يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ {19}

[40:18] And warn them of the Day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed. [40:19] He Knows the stealthy looks and that which is hidden in the chests.

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن عبد الرحمن بن سلمة الجريري، قال: سألت أبا عبد الله (عليه السلام)، عن قوله عز و جل: يَعْلَمُ خائِنَةَ الْأَعْيُنِ، فقال: «ألم تر إلى الرجل ينظر إلى الشيء و كأنه لا ينظر إليه، فذلك خائنة الأعين».

[4199] معاني الأخبار: 156/ 1.
[4200] التوحيد: 234/ 1.

Ibn babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazal, from Sa'albat Bin Maymoun, from Abdul Rahman Bin Salmat Al-Jureyri who said,

'I asked Abu Abdullah[asws] about the Words of the Mighty and Majestic ***[40:19] He Knows the stealthy looks***, so he[asws] said: 'Have you not seen the man looking at something and he is as if he is not looking at it? So that is the stealthy look'.[4201]

VERSES 20 - 26

وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ {20} أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {21} ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ ۚ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ {22} وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {23} إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ {24} فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۚ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {25} وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۖ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ {26}

[40:20] And Allah Judges with the Truth; and those whom they call upon besides Him cannot judge with anything; Allah is the Hearing, the Seeing. [40:21] Have they not travelled in the earth and seen how was the end of those who were before them? They used to be mightier than them in strength - and in fortifications in the land, but Allah Destroyed them for their sins; and there was not for them any defender against Allah [40:22] That was because there came to them their Rasools with clear Proofs, but they rejected (them), therefore Allah Seized them; surely He is Strong, Severe in Retribution. [40:23] And certainly We sent Musa with Our Signs and clear authority, [40:24] To Pharaoh, and Haman, and Qaroun, but they said: A lying magician. [40:25] So when he came to them with the Truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and what is the plotting of the unbelievers except for the straying. [40:26] And Pharaoh said: Leave me alone that I may slay Musa and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن إسماعيل بن منصور أبي زياد، عن رجل، عن أبي عبد الله (عليه السلام)، في قول فرعون: ذَرُونِي أَقْتُلْ مُوسى من كان يمنعه؟ قال: «منعته رشدته، و لا يقتل الأنبياء و لا أولاد الأنبياء إلا أولاد الزنا».

Ibn babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-khattab, from Ali Bin Asbaat, from Ismail Bin Mansour Abu Ziyad, from a man,

'Abu Abdullah[asws] regarding the words of Pharaoh[la] ***[40:26] Leave me alone that I may slay Musa***, who was it that prevented him[la]?' He[asws] said: 'It was his[la] (birth by) correct marriage that prevented him[la], and they do not kill the Prophets[as], nor the children of the Prophets[as], only <u>the children of adultery do that</u>'.[4202]

[4201] معاني الأخبار: 147/ 1
[4202] علل الشرائع: 57/ 1

أبو القاسم جعفر بن محمد بن قولويه، في (كامل الزيارات): عن محمد بن جعفر القرشي الرزاز، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن إسماعيل بن أبي زياد، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، في قول فرعون: ذَرُونِي أَقْتُلْ مُوسى فقيل: من كان يمنعه؟ قال: «كان لرشدة، لأن الأنبياء و الحجج لا يقتلهم إلا أولاد البغايا.

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah, in Kaamil Al-Zaiyaraat, from Muhammad Bin Ja'far Al-Qarshy Al-Razaz, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Ali Bin Asbaat, from Ismail Bin Abu Ziyad, from one of his men,

'Abu Abdullah[asws] regarding the words of Pharaoh[la] ***[40:26] Leave me alone that I may slay Musa***, who was it that prevented him[la]?' He[asws] said: 'It was his (birth by) correct marriage, because the Prophets[as], and the Proofs[asws], (Imams[asws]) nobody would kill them[as] except for the sons of prostitutes'.[4203]

العياشي: عن يونس بن ظبيان، قال: قال: «إن موسى و هارون، حين دخلا على فرعون، لم يكن في جلسائه يومئذ ولد سفاح، كانوا ولد نكاح كلهم، و لو كان فيهم ولد سفاح لأمر بقتلهما. فقالوا: أَرْجِهْ وَ أَخاهُ و أمروه بالتأني و النظر» ثم وضع يده على صدره، قال: «و كذلك نحن لا ينزع إلينا إلا كل خبيث الولادة».

Al-Ayyashi, from Yunus Bin Zabyan who said,

'He[asws] said: 'When Musa[as] and Haroun[as] came up to Pharaoh[la], there was no one in that gathering who was a son of adultery. All of them were sons by marriage. And had there been among them sons of adultery, the command would have been to kill the both of them[as]. ***[7:111] They said (unto Pharaoh): Put him off (a while) - him and his brother*** and he[la] commanded to hold off and the consideration'. Then he[asws] placed his[asws] hand upon his[asws] own chest and said: 'And similar to that are us[asws]. No one removes us[asws] except if he is of evil birth'.[4204]

VERSES 27 & 28

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ {27} وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۖ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۖ وَإِنْ يَكُ صَادِقًا يُصِبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ {28}

[40:27] And Musa said: Surely I take Refuge with my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning [40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord? And if he be a liar, upon him would be his lie, and if he be truthful, there will befall you some of that which he Promises you (with); surely Allah does not Guide one who is extravagant, a liar:

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «كان خازن فرعون مؤمنا بموسى، قد كتم إيمانه ستمائة سنة، و هو الذي قال الله تعالى: وَ قالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جاءَكُمْ بِالْبَيِّناتِ».

Ali Bin Ibrahim said, 'My father narrated to me from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim,

[4203] كامل الزيارات: 78/ 7
[4204] تفسير العيّاشي 2: 24/ 62.

'Abu Ja'far[asws] has said: 'The treasurer of Pharaoh (Hizkeel) was a Believer with Musa[as]. He had concealed his belief for six hundred years, and he is the one for whom Allah[azwj] the High Says ***[40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord?***'[4205]

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام)- في حديث قال فيه-: «فقول الله عز و جل في سورة المؤمن حكاية عن قول رجل مؤمن من آل فرعون: وَ قالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جاءَكُمْ بِالْبَيِّناتِ مِنْ رَبِّكُمْ، و كان ابن خال فرعون، فنسبه إلى فرعون بنسبه، و لم يضفه إليه بدينه».

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

(Imam) Al-Reza[asws] – in a Hadeeth in which he[asws] said: 'So the Words of Allah[azwj] Mighty and Majestic in *Surah Al-Mu'min* is a Recounting of the words of a believing man (Hizkeel) from the people of Pharaoh[la] ***[40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord?*** And he was a cousin of Pharaoh[la], and so he attributed to Pharaoh[la] what he attributed, and did not add to it with his Religion'.[4206]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان بن عثمان، عن عبد الله بن سليمان، قال: سمعت أبا جعفر (عليه السلام) يقول و عنده رجل من أهل البصرة يقال له عثمان الأعمى، و هو يقول: إن الحسن البصري يزعم أن الذين يكتمون العلم يؤذي ريح بطونهم أهل النار؟ فقال أبو جعفر (عليه السلام): «فهلك إذن مؤمن آل فرعون، ما زال العلم مكتوما منذ بعث الله نوحا (عليه السلام)، فليذهب الحسن يمينا و شمالا، فو الله ما يوجد العلم إلا هاهنا».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Aban Bin Usman, from Abdullah Biin Suleyman who said,

'I heard Abu Ja'far[asws] saying, and in his[asws] presence was a man from Al-Basra called Usman Al-Amma, and he was saying, 'Al-Hassan Al-Basry alleges that the one who conceals the knowledge would be harmed by a wind from the bellies of the people of the Fire?' Abu Ja'far[asws] said: 'So the believer (Hizkeel) of the people of Pharaoh[la] is destroyed, for he did not cease concealing the knowledge since Allah[azwj] Sent Noah[as]. So, let Al-Hassan go to the right and left, By Allah[azwj], he will not find the (correct) knowledge except over here'.[4207]

الامام العسكري عليه السلام في مؤمن آل فرعون الذي حكى الله عنه بقوله (وقال رجل مؤمن من آل فرعون يكتم إيمانه) قال عليه السلام: كان حزقيل مؤمن آل فرعون يدعو قوم فرعون إلى توحيد الله، ونبوة موسى عليه السلام، وتفضيل محمد صلى الله عليه وآله على جميع رسل الله وخلقه، وتفضيل علي بن أبي طالب والخيار من أولاده عليهم السلام على سائر أوصياء النبيين، وإلى البراءة من ربوبية فرعون.. الحديث.

[4205] تفسير القمّي 2: 137.
[4206] عيون أخبار الرّضا (عليه السّلام) 1: 240/ 1
[4207] الكافي 1: 40/ 15.

Al-Imam Al-Askary[asws] regarding the Believer of the People of Pharaoh[la] about whom Allah[azwj] has Told by His[azwj] Words ***[40:28] And a believing man of Pharaoh's people who hid his faith*** – he[asws] said: 'Hizkeel was a Believer from the people of Pharaoh[la] who used to call the people of Pharaoh[la] to the Oneness of Allah[azwj], and Prophet-hood of Musa[as], and preferences of Muhammad[saww] over all the Rasools[as] of Allah[azwj] and His[azwj] creatures, and preferences of Ali[asws] Bin Abu Talib[asws], and the good ones from his[asws] sons[asws] over the rest of the successors[as] of the Prophets[as], and (called towards) distancing from the Lordship of Pharaoh[la]'.[4208]

VERSES 29 - 33

يَا قَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا ۚ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ {29} وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ {30} مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ {31} وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ {32} يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33}

[40:29] O people! Yours is the Kingdom this Day, being masters in the land, but who will help us against the punishment of Allah if it comes to us? Pharaoh said: I do not show you anything but that which I see (myself), and I do not make you follow any but the right way. [40:30] And he who believed said: O my people! surely I fear for you the like of what befell the Allies [40:31] The like of what befell the people of Nuh and Ad and Samood and those after them, and Allah does not desire injustice for (His) servants; [40:32] And, O my people! I fear for you the Day of Calling out, [40:33] The Day on which you will turn back retreating; there shall be no saviour for you from Allah, and whomsoever Allah Causes to err, there is no guide for him

العياشي: عن الزهري، عن أبي عبد الله (عليه السلام)، يقول: «يَوْمَ التَّنادِ يوم ينادي أهل النار أهل الجنة: أن أفيضوا علينا من الماء».

Al-Ayyashi, from Al-Zuhry,

'Abu Abdullah[asws] has said: '***[40:32] I fear for you the Day of Calling out*** – The Day in which the people of the Fire would call out to the people of the Paradise, ***'[7:50] Pour on us some water***'.[4209]

VERSE 34

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ {34}

[40:34] And Yusuf had come to you before with the clear Proofs, but you never ceased to doubt as to what he brought; until when he died, you said: Allah will never Send a Rasool after him. Thus does Allah Cause him to err who is extravagant, a doubter

[4208] Taweel Al Ayaat Al Zaahira – CH 40 H 10
[4209] تفسير العيّاشي 2: 19/ 50.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يَزِيدَ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ نَزَلَ عَلَى رَجُلٍ بِالطَّائِفِ قَبْلَ الْإِسْلَامِ فَأَكْرَمَهُ فَلَمَّا أَنْ بَعَثَ اللَّهُ مُحَمَّداً (صلى الله عليه وآله) إِلَى النَّاسِ قِيلَ لِلرَّجُلِ أَ تَدْرِي مَنِ الَّذِي أَرْسَلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى النَّاسِ قَالَ لَا قَالُوا لَهُ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ يَتِيمُ أَبِي طَالِبٍ وَ هُوَ الَّذِي كَانَ نَزَلَ بِكَ بِالطَّائِفِ يَوْمَ كَذَا وَ كَذَا فَأَكْرَمْتَهُ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Saleh, from Yazeed Al-Kunasy, who has narrated the following:

Abu Ja'far[asws] having said that; 'The Rasool Allah[saww] had stayed at one man's house in Al-Taef before the Islamic era. He had honoured him[saww]. So when Allah[azwj] Sent Muhammad[saww] to the people, it was said to the man, 'Do you know the one whom Allah[azwj] Mighty and Majestic has Sent to the people?' He said, 'No'. They said, 'He[saww] is Muhammad Bin Abdullah[saww], the orphan of Abu Talib[as], and he[saww] is the one whom stayed with you at Al-Taef on such and such a day. You had honoured him[saww]'.

قَالَ فَقَدِمَ الرَّجُلُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَسَلَّمَ عَلَيْهِ وَ أَسْلَمَ ثُمَّ قَالَ لَهُ أَ تَعْرِفُنِي يَا رَسُولَ اللَّهِ قَالَ وَ مَنْ أَنْتَ قَالَ أَنَا رَبُّ الْمَنْزِلِ الَّذِي نَزَلْتَ بِهِ بِالطَّائِفِ فِي الْجَاهِلِيَّةِ يَوْمَ كَذَا وَ كَذَا فَأَكْرَمْتُكَ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَرْحَباً بِكَ سَلْ حَاجَتَكَ فَقَالَ أَسْأَلُكَ مِائَتَيْ شَاةٍ بِرُعَاتِهَا فَأَمَرَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِمَا سَأَلَ ثُمَّ قَالَ لِأَصْحَابِهِ مَا كَانَ عَلَى هَذَا الرَّجُلِ أَنْ يَسْأَلَنِي سُؤَالَ عَجُوزِ بَنِي إِسْرَائِيلَ لِمُوسَى (عليه السلام) فَقَالُوا وَ مَا سَأَلَتْ عَجُوزُ بَنِي إِسْرَائِيلَ لِمُوسَى

Imam[asws] said: 'The man went to the Rasool Allah[saww]. He greeted him[saww], then said to him[saww], 'Do you[saww] recognise me, O Rasool Allah[saww]?' He[saww] said: 'And who are you?' He said, 'I am the lord of the house where you[saww] stayed in at Al-Taef during the pre-Islamic period on such and such a day. I honoured you[saww]'. The Rasool Allah[saww] said to him: 'Welcome to you. Ask for your need'. So he said, 'I ask you[saww] for a hundred sheep along with its shepherd'. So the Rasool Allah[saww] ordered for him what he had asked for, then said to his[saww] companions: 'What was it with this man that he did not ask me[saww] what the elderly woman of the Children of Israel asked to Musa[as]?' They said, 'And what did the elderly woman of the Children of Israel ask to Musa[as]?'

فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَوْحَى إِلَى مُوسَى أَنِ احْمِلْ عِظَامَ يُوسُفَ مِنْ مِصْرَ قَبْلَ أَنْ تَخْرُجَ مِنْهَا إِلَى الْأَرْضِ الْمُقَدَّسَةِ بِالشَّامِ فَسَأَلَ مُوسَى عَنْ قَبْرِ يُوسُفَ (عليه السلام) فَجَاءَهُ شَيْخٌ فَقَالَ إِنْ كَانَ أَحَدٌ يَعْرِفُ قَبْرَهُ فَفُلَانَةُ فَأَرْسَلَ مُوسَى (عليه السلام) إِلَيْهَا فَلَمَّا جَاءَتْهُ قَالَ تَعْلَمِينَ مَوْضِعَ قَبْرِ يُوسُفَ (عليه السلام) قَالَتْ نَعَمْ قَالَ فَدُلِّينِي عَلَيْهِ وَ لَكِ مَا سَأَلْتِ

So he[saww] said: 'Allah[azwj] Revealed unto Musa[as] that: "Carry the bones of Yusuf[as] from Egypt, before you[as] leave from it, to the Holy land in Syria". Musa[as] asked about the grave of Yusuf[as]. An old man came up and said, 'If there is anyone who would recognise his[as] grave it would be such and such a woman. So Musa[as] sent for her. When she came, he[as] said: 'Do you recognise the place of the grave of Yusuf[as]?' She said, 'Yes'. Point it out to me[as] and you can have whatever you ask for'.

قَالَ لَا أَدُلُّكَ عَلَيْهِ إِلَّا بِحُكْمِي قَالَ فَلَكِ الْجَنَّةُ قَالَتْ لَا إِلَّا بِحُكْمِي عَلَيْكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى لَا يَكْبُرُ عَلَيْكَ أَنْ تَجْعَلَ لَهَا حُكْمَهَا فَقَالَ لَهَا مُوسَى فَلَكِ حُكْمُكِ قَالَتْ فَإِنَّ حُكْمِي أَنْ أَكُونَ مَعَكَ فِي دَرَجَتِكَ الَّتِي تَكُونُ فِيهَا يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ عَلَى هَذَا لَوْ سَأَلَنِي مَا سَأَلَتْ عَجُوزُ بَنِي إِسْرَائِيلَ.

She said, 'I will not point it out to you except under my command'. He[as] said: 'For you is the Paradise'. She said, 'No, except by my command on you[as]'. So Allah[azwj] Mighty and Majestic Revealed unto Musa[as]: "It is not a great thing to you[as] for it to be by her

command". So Musa[as] said to her: 'For you is the command'. She said, 'My command is that I should be with you[as], in your[as] level which you[as] would be upon, on the Day of Judgement, in the Paradise'. So the Rasool Allah[saww] said: 'What was it with this (man) that he did not ask me[saww] for what the elderly woman of the Children of Israel asked for?'[4210]

ابْنُ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ قَوْلِ يَعْقُوبَ (عليه السلام) لِبَنِيهِ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ أَ كَانَ يَعْلَمُ أَنَّهُ حَيٌّ وَ قَدْ فَارَقَهُ مُنْذُ عِشْرِينَ سَنَةً قَالَ نَعَمْ قَالَ قُلْتُ كَيْفَ عَلِمَ قَالَ إِنَّهُ دَعَا فِي السَّحَرِ وَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَهْبِطَ عَلَيْهِ مَلَكُ الْمَوْتِ فَهَبَطَ عَلَيْهِ بريالُ وَ هُوَ مَلَكُ الْمَوْتِ فَقَالَ لَهُ بريالُ مَا حَاجَتُكَ يَا يَعْقُوبُ قَالَ أَخْبِرْنِي عَنِ الْأَرْوَاحِ تَقْبِضُهَا مُجْتَمِعَةً أَوْ مُتَفَرِّقَةً قَالَ بَلْ أَقْبِضُهَا مُتَفَرِّقَةً رُوحاً رُوحاً قَالَ لَهُ فَأَخْبِرْنِي هَلْ مَرَّ بِكَ رُوحُ يُوسُفَ فِيمَا مَرَّ بِكَ قَالَ لَا فَعَلِمَ يَعْقُوبُ أَنَّهُ حَيٌّ فَعِنْدَ ذَلِكَ قَالَ لِوُلْدِهِ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ.

Ibn Mahboub, from hanaan Bin Sudeyr, who has said:

I said to Abu Ja'far[asws], 'Inform me about the words of Yaqoub[as] to his[as] sons: ***"[12:87] O my sons! Go and inquire respecting Yusuf and his brother"***, Did he[as] know that he[as] was alive, and there was a separation of twenty years between them?' He[asws] said: 'Yes'. I said, 'How did he[as] know?' He[asws] said: 'He[as] supplicated before dawn and asked Allah[azwj] Mighty and Majestic that he[azwj] should Send down to him[as] the Angel of Death. So Biryaal descended unto him[as], and he is the Angel of Death. So Biryaal said to him[as]: 'What is your[as] need, O Yaqoub[as]?' He[as] said: 'Inform me about the souls. Do you capture them altogether or separately?' He said, 'But, I capture them separately, soul by soul'. He[as] said to him: 'So inform me, Did you come across the soul of Yusuf[as] in what you have passed by?' He said: 'No'. Thus Yaqoub[as] came to know that he[as] was alive. So, due to that he[as] said ***"[12:87] O my sons! Go and inquire respecting Yusuf and his brother"***.[4211]

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ تُؤْتَى بِالْمَرْأَةِ الْحَسْنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدِ افْتُتِنَتْ فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسَّنْتَ خَلْقِي حَتَّى لَقِيتُ مَا لَقِيتُ فَيُجَاءُ بِمَرْيَمَ (عليها السلام) فَيُقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَّنَّاهَا فَلَمْ تُفْتَتَنْ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

I heard Abu Abdullah[asws] saying: 'On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. So she will say, 'O Lord[azwj]! You[azwj] Created me beautiful until I did what I did. So they will come with Maryam[as] and say to her, 'Are you more beautiful or her[as]? She[as] had beauty in her[as] but did not do Fitna (mischief)'.

وَ يُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدِ افْتُتِنَ فِي حُسْنِهِ فَيَقُولُ يَا رَبِّ حَسَّنْتَ خَلْقِي حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيُجَاءُ بِيُوسُفَ (عليه السلام) فَيُقَالُ أَنْتَ أَحْسَنُ أَوْ هَذَا قَدْ حَسَّنَّاهُ فَلَمْ يُفْتَتَنْ

And they would come with the handsome man who had done Fitna (mischief) due to his beauty. So he will say, 'O Lord[azwj]! You[azwj] Created me with beauty until I did with the women what I did. So they will bring Yusuf[as] and say, 'Are you more handsome or he[as] is? He[as] had beauty but did not do Fitna (mischief)'.

[4210] Al Kafi – H 14592
[4211] Al Kafi – H 14686

وَ يُجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَتْهُ الْفِتْنَةُ فِي بَلَائِهِ فَيَقُولُ يَا رَبِّ شَدَّدْتَ عَلَيَّ الْبَلَاءَ حَتَّى افْتُتِنْتُ فَيُؤْتَى بِأَيُّوبَ (عليه السلام) فَيُقَالُ أَ بَلِيَّتُكَ أَشَدُّ أَوْ بَلِيَّةُ هَذَا فَقَدِ ابْتُلِيَ فَلَمْ يُفْتَتَنْ.

And they will come with the afflicted person who had been involved in Ftina (mischief) due to his afflictions. So he will say, 'O Lord[azwj]! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So they would come with Ayyub[as]. So they would say, 'Were your afflictions more severe or his[as] afflictions? He[as] was in afflictions but did not do Fitna (mischief)'.[4212]

VERSES 35 - 37

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ {35} وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ {36} أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ {37}

[40:35] Those who dispute concerning the Signs of Allah without any authority that He has Given them; greatly hated is it by Allah and by those who believe. Thus does Allah Set a seal over the heart of every proud, tyrant [40:36] And Pharaoh said: O Hamaan! Build for me a tower that I may attain the means of access, [40:37] The means of access to the skies, then reach the God of Musa, and I surely think him to be a liar. And thus the evil of his deed was made to seem fair to Pharaoh, and he was turned away from the Way; and the scheme of Pharaoh was not (to end) in anything but perdition.

علي بن إبراهيم: قال: فبنى هامان له في الهواء صرحا، حتى بلغ مكانا في الهواء لا يتمكن الإنسان أن يقوم عليه من الرياح القائمة في الهواء، فقال لفرعون: لا نقدر أن نزيد على هذا. فبعث الله رياحا، فرمت به، فاتخذ فرعون و هامان عند ذلك التابوت، و عمدا إلى أربعة أنسر، فأخذا أفراخها و ربياها، حتى إذا بلغت القوة، و كبرت، عمدا إلى جوانب التابوت الأربعة، فغرسا في كل جانب منه خشبة، و جعلا على رأس كل خشبة لحما، و جوعا الأنسر، و شدا أرجلها بأصل الخشبة، فنظرت الأنسر إلى اللحم، فأهوت إليه، و صفقت بأجنحتها، و ارتفعت بهما في الهواء، و أقبلت تطير يومها،

Ali Bin Ibrahim said,

'So Hamaan built to him (Pharaoh[la]) a monument in the air (as tall as possible), to the extent that it reached a place in the air that it is not possible for the Human being that he could stand on it due to the winds in the atmosphere. So he said to Pharaoh[la], 'I cannot exceed any more than this'. So Allah[azwj] Sent Winds which threw it (crashed). So Pharaoh[la] and Hamaan took a box, and placed four Ansar (birds) in it and bred its nestlings until they gained strength and were bigger and placed them on the four sides of the box, and placed a piece of wood in each of the sided and placed meat upon each of these . And the Ansar (bird) were starving, and their legs were pulled by the pieces of wood. So the Ansar looked at the meat, so desired for it, and flapped its wings to get to it, and that lifted the both of them in the air, and flew up.

فقال فرعون لهامان: انظر إلى السماء، هل بلغناها؟ فنظر هامان، فقال: أرى السماء كما كنت أراها من الأرض في البعد. فقال: انظر إلى الأرض. فقال: لا أرى الأرض، و لكني أرى البحار و الماء.

So Pharaoh[la] said to Hamaan, 'Look at the sky, have we reached it yet?' So Hamaan looked and said, 'I see the sky just as I used to see it from the earth, just as remote'.

[4212] Al Kafi – H 14739

So he[la] said, ‘Look towards the earth’. So he said, ‘I cannot see the ground, but I can see the oceans and the water’.

قال: فلم تزل الأنسر ترتفع، حتى غابت الشمس، و غابت عنهم البحار و الماء، فقال فرعون: يا هامان، انظر إلى السماء. فنظر، فقال: أراها كما كنت أراها من الأرض. فلما جنهم الليل، نظر هامان إلى السماء، فقال فرعون: هل بلغناها؟ قال: أرى الكواكب كما كنت أراها من الأرض، و لست أرى من الأرض إلا الظلمة.

The Ansar did not stop going higher with them until the sun set, and the oceans and the water were no longer visible to them. So Pharaoh[la] said, ‘O Hamaan! Look towards the sky’. So he looked and said, ‘I see it just as I used to see it from the earth’. So when the night feel, Hamaan look towards the sky. Pharaoh[la] said, ‘Have we reached it yet?’ He said, ‘I see the stars just as I used to see them from the earth, and I did not see from the earth except for the darkness’.

قال: ثم حالت الرياح القائمة في الهواء بينهما، فانقلب التابوت بهما، فلم يزل يهوي بهما حتى وقع على الأرض، و كان فرعون أشد ما كان عتوا في ذلك الوقت.

Then the wind prevented them in the air by coming in between them, so the box turned back down against with the two of them, and it did not stop falling with the two of them until it settled upon the earth. And Pharaoh[la] was the most arrogant during that time’.[4213]

VERSES 38 - 40

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ {38} يَا قَوْمِ إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ {39} مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ {40}

[40:38] And he who believed said: O my people! Follow me, I will guide you to the right Way [40:39] O my people! But rather, this is the life of the world, it will pass, and surely the Hereafter is the abode to settle in [40:40] Whoever does an evil, he shall not be Recompensed except with the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنك قلت له: إذا عرفت الحق فاعمل ما شئت، فقال: «لعن الله أبا الخطاب، و الله ما قلت له هكذا، و لكني قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك، إن الله عز و جل يقول: مَنْ عَمِلَ صالِحاً مِنْ ذَكَرٍ أَوْ أُنْثى وَ هُوَ مُؤْمِنٌ فَأُولئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيها بِغَيْرِ حِسابٍ، و يقول تبارك و تعالى: مَنْ عَمِلَ صالِحاً مِنْ ذَكَرٍ أَوْ أُنْثى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَياةً طَيِّبَةً.

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

‘It was said to Abu Abdullah[asws], ‘Abu Al-Khattab is mentioning from you[asws], that you[asws] said to him: ‘When you recognise the Truth, so do whatsoever you like’. So

[4213] تفسير القمّي 2: 140

he[asws] said: 'May Allah[azwj] Curse Abu Al-Khattab! By Allah[azwj], I[asws] did not say it to him like this. But, I[asws] said to him: 'When you recognise the Truth, do whatsoever you like from the good deeds, they would be Accepted from you. Allah[azwj] Mighty and Majestic is Saying ***[40:40] and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure***. And the Blessed and High is Saying ***[16:97] Whoever does good whether male or female and he is a believer, We will most certainly make him live a good life***'.[4214]

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي عبد الله (عليه السلام)، قال: «إن في النار لنارا يتعوذ منها أهل النار، ما خلقت إلا لكل متكبر جبار عنيد، و لكل شيطان مريد، و لكل متكبر لا يؤمن بيوم الحساب، و لكل ناصب العداوة لآل «2» بيت محمد (صلى الله عليه و آله)».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Mansour Bin Yunus,

'Abu Abdullah[asws] has said: 'In the Fire (of Hell), there is a Fire which the people of the Fire seek Refuge from. It has not been Created except for every arrogant, stubborn tyrant, and for every Castaway Satan, and for every arrogant who does not believe in the Day of the Reckoning, <u>and for every Hostile One (ناصب) who established enmity towards the People[asws] of the Household of Muhammad[saww]</u>'.

و قال: «إن أهون الناس عذابا يوم القيامة لرجل في ضحضاح من نار، عليه نعلان من نار و شراكان من نار، يغلي منهما دماغه كما يغلي المرجل، ما يرى أن في النار أحدا أشد عذابا منه، و ما في النار أهون عذابا منه».

And he[asws] said: 'The least Punishment on the Day of Judgement would be for a man in the shallow Fire. He would be wearing slippers of Fire and a shirt of Fire. His brain would melt due to these two as if in a boiler. He would think that there is no one in the Fire being Punished more severely than him. However, there would be no Punishment in the Fire more easier than his'.[4215]

VERSES 41 - 45

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ {41} تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ {42} لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ {43} فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ ۚ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ {44} فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ۖ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ {45}

[40:41] And, O my people! How is it that I call you to salvation and you call me to the Fire? [40:42] You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving; [40:43] No doubt that what you call me to has no entitlement to be called to in this world, nor in the Hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the Fire; [40:44] So you shall remember what I am saying to you, and I entrust my affair to Allah, Surely Allah Sees the servants. [40:45] So Allah Saved him from the evil of what they planned, and the most evil punishment overtook Pharaoh's people:

[4214] معاني الأخبار: 388/ 26.
[4215] تفسير القمّي 2: 257.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن النعمان، عن أيوب ابن الحر، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَوَقاهُ اللَّهُ سَيِّئاتِ ما مَكَرُوا، فقال: «أما لقد سلطوا عليه و قتلوه، و لكن أ تدرون ما وقاه؟ وقاه أن يفتنوه في دينه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Nu'man, from Ayoub Ibn Al-Hur,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[40:45] So Allah Saved him from the evil of what they planned***, so he[asws] said: 'They had pillaged them and murdered them, but do you know what he was Saved from? He was Saved from the strife in his Religion'.[4216]

علي بن إبراهيم: قال أبو عبد الله (عليه السلام): «و الله لقد قطعوه إربا إربا، و لكن وقاه أن يفتنوه في دينه».

Ali Bin Ibrahim –

Abu Abdullah[asws] said: 'By Allah[azwj]! They had cut him into pieces and pieces, but he was saved from the strife in his Religion'.[4217]

وقال بعض المخالفين بحضرة الصادق (عليه السلام) لرجل من الشيعة: ما تقول في العشرة من الصحابة؟ قال: أقول فيهم الخير الجميل الذي يحط الله به سيئاتي ويرفع به درجاتي. قال السائل: الحمد لله على ما أنقذني من بغضك كنت أظنك رافضيا تبغض الصحابة. فقال الرجل: ألا من أبغض واحدا من الصحابة، فعليه لعنة الله. قال: لعلك تتأول ما تقول؟ (قل: فمن) أبغض العشرة من الصحابة. فقال: من أبغض العشرة فعليه لعنة الله والملائكة والناس أجمعين.

And an adversary said, in the presence of Al-Sadiq[asws], to a man of his[asws] Shias: 'What do you say about the ten companions?' He said: 'I say about them good which eliminates my sins with Allah[azwj] and increases my status'. The questioner said: 'Praise be to Allah[azwj] on saving me from your hatred which I heard about you being a Rejecter (Rafizi) and your hatred of the companions'. The man said: 'If I were to find fault in these companions, then the Curse of Allah[azwj] would be upon me'. He said: 'At first you said that 'whoever hates the ten companions''. He said: 'Whoever hates ten of them, the curses of Angels and men together, be upon him'.

فوثب الرجل فقبل رأسه، وقال: اجعلني في حل مما قذفتك به من الرفض قبل اليوم. قال: ـ اليوم ـ أنت في حل وأنت أخي. ثم انصرف السائل. فقال له الصادق (عليه السلام): جودت! لله درك، لقد عجبت الملائكة في السماوات من حسن توريتك، وتلطف بما خلصك، ولم تثلم دينك، وزاد الله في مخالفينا غما إلى غم، وحجب عنهم مراد منتحلي مودتنا في تقيتهم.

The man came over and kissed his forehead and said: 'Forgive me, for I used to think of you as a Rafizi before today'. He said: 'Today you are forgiven and are my brother'. Then the questioner went away. Al-Sadiq[asws] said to him: 'Well done! Allah[azwj] will Reward you. You have astounded the Angels in the skies by your beautiful attitude, and your choice of words, that you did not disclose your Religion and Allah[azwj] has Increased their sadness, and veiled from them our[asws] friends by dissimulation'.

فقال بعض أصحاب الصادق (عليه السلام): يابن رسول الله ما عقلنا من كلام هذا إلا موافقة صاحبنا لهذا المتعنت الناصب؟ فقال الصادق (عليه السلام): لئن كنتم لم تفهموا ما عنى فقد فهمناه نحن، وقد شكر الله له. إن ولينا الموالي لاوليائنا المعادي

[4216] الكافي 2: 171/ 1
[4217] تفسير القمّي 2: 258.

لاعدائنا إذا ابتلاه الله بمن يمتحنه من مخالفيه وفقه لجواب يسلم معه دينه وعرضه، ويعظم الله بالتقية ثوابه إن صاحبكم هذا قال: من عاب واحدا منهم فعليه لعنة الله، أي من عاب واحدا منهم هو أمير المؤمنين علي بن أبي طالب (عليه السلام).

A companion of Al-Sadiq[asws] said: 'O son of Rasool-Allah[saww]! In our minds these words of our companions were in accordance with the Hostile Ones (الناصب)?' Al-Sadiq[asws] said: 'You did not understand them, but we[asws] have understood them and Allah[azwj] has Thanked him. The one who befriends our[asws] friends and is an enemy to our[asws] enemies, Allah[azwj] Tests him, involves him with the adversaries and Inclines him to those answers with which he comes out safe with his Religion and honour, and Allah[azwj] has Granted this companions of yours great Rewards for this dissimulation. He firstly said 'If I were to find fault in one of these companions, then the Curse of Allah[azwj] would be upon me' meaning, find fault in one of them, and that is Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws].

وقال في الثانية: من عابهم أو شتمهم فعليه لعنة الله. وقد صدق لان من عابهم فقد عاب (عليه السلام)، لانه أحدهم، فاذا لم يعب عليا (عليه السلام) ولم يذمه فلم يعبهم، وإنما عاب بعضهم. ـ ولقد كان لحزقيل المؤمن مع قوم فرعون الذين وشوا به إلى فرعون مثل هذه التورية، كان حزقيل يدعوهم إلى توحيد الله ونبوة موسى وتفضيل محمد رسول الله (صلى الله عليه وآله) على جميع رسل الله وخلقه، وتفضيل علي بن أبي طالب (عليه السلام) والخيار من الائمة على سائر أوصياء النبيين وإلى البراءة من ربوبية فرعون.

And secondly, he said 'Whoever hates ten of them, the curses of Angels and men together be upon him'. He spoke the truth; for whoever faults them all, will be faulting Ali[asws] for he[asws] is one of them. So he did not find fault with Ali[asws] and did not condemn him[asws] but found faults with the other ones. Was not Hizkeel[as] a believer with the people of Pharaoh[la] who adopted an attitude similar to this one? Hizkeel[as] called them to the Unity of Allah[azwj] and the Prophet-hood of Musa[asws] and the preference of Muhammad[saww] the Rasool-Allah[saww] over all the other Rasools[asws] of Allah[azwj] and His[azwj] creation, and the preference of Ali[asws] Bin Abu Talib[asws] and the good ones from the Imams[asws] over all the Trustees[asws] of the Prophets[asws], and staying away from the Lordship of Pharaoh[la].

فوشى بن الواشون إلى فرعون، وقالوا: إن حزقيل يدعو إلى مخالفتك، ويعين أعداءك على مضادتك. فقال لهم فرعون: إنه ابن عمي وخليفتي على ملكي وولي عهدي، إن فعل ما قلتم، فقد استحق أشد العذاب على كفره لنعمتي، وإن كنتم عليه كاذبين، فقد استحققتم أشد العذاب لايثاركم الدخول في مساءته. فجاء بحزقيل، وجاء بهم، فكاشفوه، وقالوا: أنت تجحد ربوبية فرعون الملك وتكفر نعماءه؟ فقال حزقيل: أيها الملك هل جربت علي كذبا قط؟ قال: لا. قال: فسلهم من ربهم؟ قالوا: فرعون ـ هذا ـ. قال لهم: ومن خالقكم؟ قالوا: فرعون هذا.

The informants informed Pharaoh[la] and said: 'Hizkeel[as] is calling to your[la] opposition and aiding your[la] enemies against you[la]. Pharaoh[la] said to him: 'He[as] -the son of my uncle and my[la] successor of my[la] kingdom and my[la] preferred heir. If he has done what you are saying then he would be deserving of harsh punishment for rejecting my bounties, but if you are lying about him then you will be deserving of harsh punishment for stirring up evil against me'. They came along with Hizkeel[as] to uncover his[as] condition, and said: 'You struggle against the Lordship of Pharaoh[la] of the kingdom and reject his[la] bounties?' Hizkeel[as] said: 'O king! Have you ever found me as a liar?' He[la] said: 'No'. He[as] said: 'Ask these people who their Lord is?' They said: 'This Pharaoh[la]'. He[as] asked them: 'Who created you?' They said: 'This Pharaoh[la]'.

قال لهم: ومن رازقكم، الكافل لمعايشكم، والدافع عنكم مكارهكم؟ قالوا: فرعون هذا. قال حزقيل: أيها الملك فاشهدك، و ـ كل ـ من حضرك: أن ربهم هو ربي وخالقهم هو خالقي، ورازقهم هو رازقي، ومصلح معايشهم هو مصلح معايشي، لا رب لي ولا خالق ولا رازق غير ربهم وخالقهم ورازقهم. واشهدك ومن حضرك أن كل رب وخالق ورازق سوى ربهم وخالقهم ورازقهم فأنا برئ منه ومن ربوبيته، وكافر بالهيته.

He[as] asked them: 'Who is your sustainer, the guarantor of your livelihood, and defends you against the abhorrent?' They replied: 'This Pharaoh[la]. Hizkeel[as] said: 'O you king! I bear witness to you[la] and all that are in your[la] presence here that their Lord[azwj] is my[as] Lord[azwj], and their Creator is my[as] Creator, and their Sustainer is my[as] Sustainer, and the Provider of their livelihood is the Provider of my[asws] livelihood. I[as] have no other Lord[azwj] nor Creators nor Sustainer other than their Lord[azwj], their Creator, their Sustainer. And I[as] bear witness to you[la] and to those who are in your[la] presence, that apart for the One[azwj] Who is their Lord[azwj] and Creator and Sustainer and Provider, I[as] reject all other lords and creators and sustainers and providers'.

يقول حزقيل هذا، وهو يعني إن ربهم هو الله ربي " وهو لم يقل: إن الذي قالوا: هو أنه ربهم هو ربي وخفي هذا المعنى على فرعون ومن حضره وتوهموا أنه يقول: فرعون ربي وخالقي ورازقي. فقال لهم: يا رجال السوء ويا طلاب الفساد في ملكي، ومريدي الفتنة بيني وبين ابن عمي، وهو عضدي، أنتم المستحقون لعذابي لارادتكم فساد أمري وهلاك ابن عمي، والفت في عضدي.

Hizkeel[as] said this, meaning that Allah[azwj] is his[asws] Lord[azwj]. He[as] did not say that who they consider to be their Lord is his[asws] Lord[azwj]. This meaning remained unknown to Pharaoh[la] and those that were in his[la] presence. Pharaoh[la] said to them: 'O evil men and O you who seek mischief in my[la] kingdom, and intend to created trouble between me[la] and the son of my[la] uncle and he[as] is innocent and you are deserving of punishment for your intention of mischief in my[la] order to destroy the son of my[la] uncle'.

ثم أمر بالاوتاد، فجعل في ساق كل واحد منهم وتد، وفي صدره وتد، وأمر أصحاب أمشاط الحديد، فشقوا بها لحومهم من أبدانهم. فذلك ما قال الله تعالى: (فوقيه الله) يعني حزقيل (سيئات ما مكروا) ـ به لما وشوا به إلى فرعون ليهلكوه ـ (وحاق بآل فرعون) ـ حل بهم ـ (سوء العذاب) وهم الذين وشوا بحزقيل إليه لما أوتد فيهم الاوتاد ومشط عن أبدانهم لحومها بالامشاط.

Then he[la] ordered the soldiers, to hammer pegs into their legs and chest and into each one of them, and then ordered the owners of metAl-combs with which they took the flesh out of their bodies. And that is what Allah[azwj] Said ***[40:45] So Allah Saved him*** Meaning, Hizkeel[as] ***from the evil of what they planned*** to have him[as] destroyed by Pharaoh[la] ***and the most evil punishment overtook Pharaoh's people*** and they who complained about Hizkeel[as] to him[la] as a result of which the soldiers hammered pegs into their bodies and scratched their flesh out with metAl-combs'.[4218]

VERSE 46

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ {46}

[4218] Tafseer Imam Hassan Al Askari[asws] – S 247

[40:46] The Fire; they shall be brought before it (every) morning evening, and on the Day when the Hour shall be Established: the Pharaoh's people would be Entered into the severest Punishment.

علي بن إبراهيم، قال: حكي أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله)- في حديث الإسراء-: «ثم مضيت فإذا أنا بأقوام يريد أحدهم أن يقوم فلا يقدر من عظم بطنه، فقلت: من هؤلاء يا جبرئيل؟ قال: هؤلاء الذين [يأكلون الربا لا يقومون إلا كما يقوم الذي] يتخبطه الشيطان من المس، فإذا هم بسبيل آل فرعون يعرضون على النار غدوا و عشيا، يقولون: ربنا متى تقوم الساعة؟».

Ali Bin Ibrahim, 'My father related it to me, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said – in a Hadeeth of the Ascension: 'Then I[saww] passed by a people, and one of them wanted to stand up but could not do so due to the greatness of his belly, so I[saww] said, 'Who are these, O Jibraeel[as]?' He[as] said: 'They are the ones ***[2:275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise***. So they are upon the way of the people of Pharaoh[la] who are ***[40:46] The Fire; they shall be brought before it (every) morning evening***. They would be saying, 'Our Lord[azwj]! When with the Hour be Established?'[4219]

علي بن إبراهيم: قال رجل لأبي عبد الله (عليه السلام): ما تقول في قول الله عز و جل: النَّارُ يُعْرَضُونَ عَلَيْها غُدُوًّا وَ عَشِيًّا؟ فقال أبو عبد الله (عليه السلام): «ما يقول الناس فيها؟»، فقال: يقولون إنها في نار الخلد و هم [لا] يعذبون فيما بين ذلك، فقال (عليه السلام): «فهم من السعداء». فقيل له: جعلت فداك، فكيف هذا؟ فقال: «إنما هذا في الدنيا، و أما في نار الخلد فهو قوله تعالى: وَ يَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذابِ».

Ali Bin Ibrahim said,

'A man said to Abu Abdullah[asws], 'What are you[asws] saying about the Words of Allah[azwj] Mighty and Majestic ***[40:46] The Fire; they shall be brought before it (every) morning evening***?' So Abu Abdullah[asws] said: 'What are the people saying regarding this?' He said, 'They are saying that it is a Fire in the Eternal abode, and they are not being Punished in what is between that'. So he[asws] said: 'They are in the darkness'. So he said to him[asws], 'May I be sacrificed for you[asws], so how is that?' He[asws] said: 'But rather, this is in the world, and as for the Fire of the eternal abode, so these are the Words of the High ***and on the Day when the Hour shall be Established: the Pharaoh's people would be Entered into the severest Punishment***'.[4220]

الطبرسي: عن نافع، عن ابن عمر: أن رسول الله (صلى الله عليه و آله) قال: «إن أحدكم إذا مات عرض عليه مقعده بالغداة و العشي، إن كان من أهل الجنة [فمن الجنة]، و إن كان من أهل النار [فمن النار، يقال: هذا مقعدك] حتى يبعثك الله يوم القيامة».

Al-Tabarsy, from Nafau, from Ibn Umar,

'Rasool-Allah[saww] said: 'Whenever one of you dies, his seat is presented to him in the morning and the evening. If he was from the people of the Paradise, so (his seat) from the Paradise, and if he was from the people of the Fire, so (his seat) from the

[4219] تفسير القمّي 2: 7.
[4220] تفسير القمّي 2: 258

Fire. It would be said: 'This is your seat, until Allah[azwj] Resurrects you on the Day of Judgement'.

و قال أبو عبد الله (عليه السلام): «ذلك في الدنيا قبل يوم القيامة، لأن نار القيامة لا تكون غدوا و عشيا». ثم قال: «إن كانوا إنما يعذبون في النار غدوا و عشيا ففيما بين ذلك هم من السعداء. لا، و لكن هذا في البرزخ قبل يوم القيامة، ألم تسمع قوله عز و جل: وَ يَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذابِ؟».

And Abu Abdullah[asws] said: 'That is in the world before the Day of Judgement, because the Fire of the Day of Judgement does not have any morning and evening'. Then he[asws] said: 'If they think that there is a morning and evening in the Fire, so with regards to that, they are in the darkness. No, but this is in the Purgatory (البرزخ) before the Day of Judgement. Have you not heard the Words of the Mighty and Majestic ***[40:46] and on the Day when the Hour shall be Established: the Pharaoh's would be Entered into the severest Punishment***?'[4221]

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن إبراهيم بن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك من الآل؟ قال: «ذرية محمد (صلى الله عليه و آله)». قلت: فمن الأهل؟ قال: «الأئمة (عليهم السلام)». فقلت: قوله عز و جل: أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذابِ؟ قال: «و الله ما عنى إلا ابنته».

Ibn Babuwayh, from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al-Daylami, from his father who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]. Who is from the Progeny?' He[asws] said: 'Offspring of Muhammad[saww]'. I said, 'So who are the People[asws] (الأهل)?' He[asws] said: 'The Imams[asws]'. I said, '(What about) the Words of the Mighty and Majestic ***[40:46] the Pharaoh's people would be Entered into the severest Punishment***?' He[asws] said: 'By Allah[azwj]! It does not Mean any but his[la] daughter'.[4222]

VERSES 47 - 50

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ {47} قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ {48} وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ {49} قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ ۖ قَالُوا بَلَىٰ ۚ قَالُوا فَادْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {50}

[40:47] And when they shall contend with each other in the Fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the Fire? [40:48] Those who were proud shall say: We are all in it: Allah has Judged between the servants. [40:49] And those who are in the Fire shall say to the Keepers of Hell: Call upon your Lord that He may Lighten to us one Day of the Punishment. [40:50] They shall say: Did not your Rasools come to you with clear Proofs? They shall say: Yes. They (Keepers) shall say: So call. And the call of the unbelievers is only in error.

ابن طاوس في (الدروع الواقية)، قال: ذكر أبو جعفر أحمد القمي في كتاب (زهد النبي)، عن النبي (صلى الله عليه و آله)، و قد نزل عليه جبرئيل، و هو متغير اللون- و ذكر حديثا طويلا، قال: و في الحديث-: أن أهل النار إذا دخلوها و رأوا

[4221] مجمع البيان 8: 818.
[4222] معاني الأخبار: 94/ 2.

أنكالها و أهوالها، و علموا عذابها و عقابها، و رأوها كما قال زين العابدين (عليه السلام): «ما ظنك بنار لا تبقي على من تضرع إليها، و لا تقدر على التخفيف عمن خشع لها، و استسلم إليها، تلقي سكانها بأحر ما لديها من أليم النكال، و شديد الوبال».

Ibn Tawoos, in Al-Darou Al-Waqia, said,

'Abu Ja'far Ahmad Al-Qummi mentioned in his Book Zohad of the Prophet[saww], from the Prophet[saww], and Jibraeel[as] had descended upon him[saww], and his[saww] colour changed – and he mentioned a lengthy Hadeeth in which he[saww] said: 'The people of the Fire, when they enter it, they would see its horrors, and would come to know its Punishment and its Torments, and they would see it just as Zayn Al-Abideen[asws] has said: 'What do you think of the Fire, it will not let remain anyone who goes into it, and he will not have the ability to Lighten it from the one who fears it, and will submit to it. It will receive its settlers with the hottest of its heat, and the extreme afflictions'.

يعرفون أن أهل الجنة في ثواب عظيم، و نعيم مقيم، فيؤملون أن يطعموهم أو يسقوهم ليخفف عنهم بعض العذاب الأليم، كما قال الله جل جلاله في كتابه العزيز: وَ نادى أَصْحابُ النَّارِ أَصْحابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنا مِنَ الْماءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ. قال: فيحبس عنهم الجواب إلى أربعين سنة، ثم يجيبونهم بلسان الاحتقار و التهوين: إِنَّ اللَّهَ حَرَّمَهُما عَلَى الْكافِرِينَ ،

They will recognise that the people of the Paradise are among Great Rewards, and Eternal Bounties, and they would hope that they would feed them and quench them, so that some of the painful Punishment may be Lightened from them, just as Allah[azwj] Majetic is His[azwj] Majesty Says in His[azwj] Mighty Book ***[7:50] And the inmates of the Fire shall call out to the dwellers of the Paradise, saying: Pour on us some water or of that which Allah has Given you.*** So the answer would be withheld from them for a period of forty years, then they would be answered in a contemptible and belittling manner ***Surely Allah has Prohibited these both to the unbelievers***'.

قال: فيرون الخزنة عندهم و هم يشاهدون ما نزل بهم من المصاب فيؤملون أن يجدوا عندهم فرحا بسبب من الأسباب، كما قال الله جل جلاله: وَ قالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْماً مِنَ الْعَذابِ، قال: فيحبس عنهم الجواب أربعين سنة، ثم يجيبونهم بعد خيبة الآمال قالُوا فَادْعُوا وَ ما دُعاءُ الْكافِرِينَ إِلَّا فِي ضَلالٍ، قال: فإذا يئسوا من خزنة جهنم، رجعوا إلى مالك مقدم الخزان، و أملوا أن يخلصهم من ذلك الهوان، كما قال الله جل جلاله: وَ نادَوْا يا مالِكُ لِيَقْضِ عَلَيْنا رَبُّكَ قال: فيحبس عنهم الجواب أربعين سنة، و هم في العذاب، ثم يجيبهم، كما قال الله تعالى في كتابه المكنون: قالَ إِنَّكُمْ ماكِثُونَ

So they would be seeing the Keepers in the presence, and they would be witnessing what is descending upon them from the difficulties, and it would give them hope that they might find a reason for happiness with them, just as Allah[azwj] Majestic is His[azwj] Majesty Says ***[40:49] And those who are in the Fire shall say to the Keepers of Hell: Call upon your Lord that He may Lighten to us one Day of the Punishment***. So the answer would be withheld from them for a period of forty years, then they would be answered after their having become disappointed ***[40:50] They (Keepers) shall say: So call. And the call of the unbelievers is only in error***. So when they have despaired from the Keepers of Hell, they would return to Maalik, and Head Keeper, and they would hope that perhaps he would finish them from that horror, just as Allah[azwj], Mighty is His[azwj] Majesty Says ***[43:77] And they shall call out: O Maalik! Let your Lord Decide about us.*** So the answer would be withheld from them for a period of forty years, whilst they would be in Punishment, then they

would be answered just as Allah[azwj] the High Says in His[azwj] Protected Book ***He shall say: Surely you shall remain***'.[4223]

VERSES 51 & 52

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ {51} يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {52}

[40:51] Most surely We Help Our Rasools, and those who believe, in the life of the world and on the Day when the witnesses shall stand [40:52] The Day on which their excuses shall not benefit the unjust, and for them is the Curse and for them is the evil abode.

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن جميل، عن أبي عبد الله (عليه السلام)، قال: قلت: قول الله تبارك و تعالى: إِنَّا لَنَنْصُرُ رُسُلَنا وَ الَّذِينَ آمَنُوا فِي الْحَياةِ الدُّنْيا وَ يَوْمَ يَقُومُ الْأَشْهادُ، قال: «ذلك و الله في الرجعة، أما علمت أن أنبياء كثيرة لم ينصروا في الدنيا و قتلوا، و أئمة من بعدهم قوتلوا و لم ينصروا، و ذلك في الرجعة».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

'Abu Abdullah[asws], said, 'I asked, '(What about) the Words of Allah[azwj] Blessed and High ***[40:51] Most surely We Help Our Rasools, and those who believe, in the life of the world and on the Day when the witnesses shall stand***?' He[asws] said: '<u>By Allah[azwj]! That is during the Return (الرجعة)</u>. But, do you know that many Prophets[as] were not Helped in the world and were killed, and the Imams[asws] from after them[as] were also killed, and were not Helped? And that (will happen) during the Return (الرجعة)'.[4224]

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبي (رحمه الله)، عن سعد ابن عبد الله، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية: إِنَّا لَنَنْصُرُ رُسُلَنا وَ الَّذِينَ آمَنُوا فِي الْحَياةِ الدُّنْيا وَ يَوْمَ يَقُومُ الْأَشْهادُ، قال: «الحسين بن علي (عليهما السلام) [منهم]، قتل و لم ينصر بعد»، ثم قال: «و الله لقد قتل قتلة الحسين (عليه السلام) و لم يطلب بدمه بعد».

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat, said, 'My father narrated to me, from Sa'd Ibn Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Ja'far[asws], said, 'He[asws] recited this Verse ***[40:51] Most surely We Help Our Rasools, and those who believe, in the life of the world and on the Day when the witnesses shall stand***, and said: 'Al-Husayn[asws] Bin Ali[asws] is among them. He[asws] was killed and was not Helped afterwards'. Then he[asws] said: 'By Allah[azwj]! <u>By Allah[azwj], the killers of Al-Husayn[asws] have been killed, and his[asws] blood has not been avenged from them yet</u>'.[4225]

[4223] الدروع الواقية: 58 «مخطوط»، البحار 8: 304/ 63
[4224] تفسير القمّي 2: 258.
[4225] كامل الزيارات: 63/ 2.

VERSES 53 - 60

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ {53} هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ {54} فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ {55} إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۙ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ ۚ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {56} لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {57} وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَا تَتَذَكَّرُونَ {58} إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {59} وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ {60}

[40:53] And We Gave Musa the Guidance, and We made the children of Israel inherit the Book, [40:54] A Guidance and a Reminder to the men of understanding. [40:55] Therefore be patient; surely the Promise of Allah is True; and ask Forgiveness for your sin and Glorify the Praise of your Lord in the evening and the morning. [40:56] Surely (as for) those who dispute about the Signs of Allah without any authority that has come to them, there is naught in their chests but (a desire) to become great which they shall never attain to; Therefore seek Refuge with Allah, surely He is the Hearing, the Seeing. [40:57] Surely the Creation of the skies and the earth is greater than the Creation of the people, but most of the people do not know [40:58] And the blind and the seeing are not alike, nor those who believe and do good and the disobedient; little is it that you are mindful. [40:59] Most surely the Hour is coming, there is no doubt therein, but most people do not believe. [40:60] And your Lord says: Call upon Me, I will Answer you; surely those who are too proud to worship Me shall soon enter Hell abased.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، قال: إن الله عز و جل يقول: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ؟ قال: «هو الدعاء، و أفضل العبادة الدعاء».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from hamaad Bin Isa, from Hareyz, from Zurara,

'Abu Ja'far[asws] said: 'Allah[azwj] Mighty and Majestic is Saying ***[40:60] surely those who are too proud to worship Me shall soon enter Hell abased***?' He[asws] said: 'It is the supplication, and the best (form of) worship is the supplication'.[4226]

وعنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «ادع، و لا تقل: قد فرغ من الأمر، فإن الدعاء هو العبادة، إن الله عز و جل يقول: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ و قال تعالى: ادْعُونِي أَسْتَجِبْ لَكُمْ».

And from him, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa,

'I heard Abu Abdullah[asws] saying: 'Supplicate, and do not say, 'The matter is finished', for the supplication is the worship. Allah[azwj] Mighty and Majestic is Saying ***[40:60] surely those who are too proud to worship Me shall soon enter Hell abased***, and the High Said ***Call upon Me, I will Answer you***'.[4227]

[4226] الكافي 2: 338/ 1.
[4227] الكافي 2: 339/ 5.

الشيخ في (التهذيب): بإسناده، عن الحسين بن سعيد، عن حماد بن عيسى، عن معاوية بن عمار، قال: قلت لأبي عبد الله (عليه السلام): رجلان افتتحا الصلاة في ساعة واحدة، فتلا هذا القرآن، فكانت تلاوته أكثر من دعائه، و دعا هذا فكان دعاؤه أكثر من تلاوته، ثم انصرفا في ساعة واحدة، أيهما أفضل؟ قال: «كل فيه فضل، كل حسن».

Al-Sheykh in Al-Tehzeeb, by his chain, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Muawiya Bin Amaar who said,

'I said to Abu Abdullah[asws], 'Two men open (begin) the Prayer (الصلاة) at one time. So this one recites the Quran more that his supplication, and this one supplicates more than his recited, then they both leave at one time, Which one of the two is better?' He[asws] said: 'In all of this are merits. They are all good'.

قلت: إني قد علمت أن كلا حسن، و أن كلا فيه فضل، فقال: «الدعاء أفضل أما سمعت قول الله عز و جل: وَ قالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ، هي و الله العبادة، هي و الله أفضل، هي و الله أفضل، أ ليست هي العبادة؟ هي و الله العبادة، هي و الله العبادة، أ ليست هي أشدهن؟ هي و الله أشدهن، هي و الله أشدهن».

I said, 'I do know that all of this is good, and that there are merits in all of these'. So he[asws] said: 'The supplication is better. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[40:60] And your Lord says: Call upon Me, I will Answer you; surely those who are too proud to worship Me shall soon enter Hell abased***. By Allah[azwj], it is the worship. By Allah[azwj] it is better. By Allah[azwj] it is better. Is this not the worship? By Allah[azwj], it is the worship. Is it not the more difficult? By Allah[azwj], it is the more difficult (of the two)'.[4228]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان بن عثمان، عن الحسن بن المغيرة، أنه سمع أبا عبد الله (عليه السلام) يقول: «إن فضل الدعاء بعد الفريضة على الدعاء بعد النافلة كفضل الفريضة على النافلة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Aban Bin Usman, from Al-Hassan Bin Al-Mugheira,

I heard Abu Abdullah[asws] saying: 'The preference of the supplication after the Obligatory (Prayer) over the supplication after the Optional (Prayer) is like the preference of the Obligatory (Prayer) over the Optional (Prayer)'.

قال: ثم قال: «ادعه و لا تقل: قد فرغ من الأمر، فإن الدعاء هو العبادة، إن الله عز و جل يقول: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ، و قال: ادْعُونِي أَسْتَجِبْ لَكُمْ»،

He[asws] said: 'Supplicate to Him[azwj] and do not say, 'The matter is finished', for the supplication, it is the worship. Allah[azwj] Mighty and Majestic is Saying ***[40:60] surely those who are too proud to worship Me shall soon enter Hell abased***, and the High Said ***Call upon Me, I will Answer you***'.

و قال: «أردت أن تدعو الله فمجده و احمده و سبحه و هلله، و أثن عليه، و صل على النبي (صلى الله عليه و آله)، ثم سل تعط».

[4228] التهذيب 2: 104/ 394

And he[asws] said: 'If you intend to supplicate to Allah[azwj], so Glorify Him[azwj], and Praise Him[azwj], and Extol His[azwj] Holiness, and Commend Him[azwj], and send greetings upon the Prophet[saww], then ask, you will be Given it'.[4229]

المفيد في (الاختصاص): عن محمد بن علي، عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن هشام بن سالم، قال: قلت للصادق (عليه السلام): يا ابن رسول الله، ما بال المؤمن إذا دعا ربما استجيب له، و ربما لم يستجب له، و قد قال الله عز و جل: وَ قالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ؟

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Ali, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Hisham Bin Salim who said,

'I said to Al-Sadiq[asws], 'O son[asws] of Rasool-Allah[saww]! What is the matter that when the Believer supplicates, sometimes he is Answered, and sometimes he does not get Answered, and Allah[azwj] Mighty and Majestic has Said ***[40:60] And your Lord says: Call upon Me, I will Answer you***?'

فقال (عليه السلام): «إن العبد إذا دعا الله تبارك و تعالى بنية صادقة و قلب مخلص، استجيب له بعد وفائه بعهد الله عز و جل، و إذا دعا الله بغير نية و إخلاص لم يستجب له، أ ليس الله تعالى يقول: أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ؟ فمن و فى وفي له».

So he[asws] said: 'When the servant supplicates to Allah[azwj] Blessed and High with true intention and a sincere heart, gets Answered after he has been loyal to the Covenant of Allah[azwj] Mighty and Majestic. And when he supplicates without a (true) intention and sincerity, does not get Answered. Is Allah[azwj] the High not Saying ***[2:40] and fulfil your covenant with Me as I fulfil My Covenant with you***? So the one who fulfills it, He[azwj] Fulfills it for him'.[4230]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عمن حدثه، عن أبي عبد الله (عليه السلام) قال: قلت: آيتان في كتاب الله عز و جل أطلبهما فلا أجدهما، قال: «و ما هما؟» قلت: قول الله عز و جل: ادْعُونِي أَسْتَجِبْ لَكُمْ، فندعوه و لا نرى إجابة!

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it to him,

'Abu Abdullah[asws] replied to my (question) 'There are two Verses in the Book of Allah[azwj] Mighty and Majestic, I seek by these two but I do not find (a result from) these two'. He[asws] said: 'And what are these two?' I said, 'The Words of Allah[azwj] Mighty and Majestic ***[40:60] Call upon Me, I will Answer you***. So we supplicate to Him[azwj], and we do not see an Answer!'

قال: «أفترى الله عز و جل أخلف وعده؟» قلت: لا. قال: «فبما ذلك؟» قلت: لا أدري. قال: «و لكني أخبرك، من أطاع الله عز و جل فيما أمره من دعائه من جهة الدعاء أجابه». قلت: و ما جهة الدعاء؟ قال: «تبدأ فتحمد الله و تذكر نعمه عندك، ثم تشكره، ثم تصلي على النبي (صلى الله عليه و آله)، ثم تذكر ذنوبك فتعترف بها، ثم تستعيذ منها، فهذا جهة الدعاء».

He[asws] said; 'Do you think that Allah[azwj] Mighty and Majestic is Opposing His[azwj] Own Promise?' I said, 'No'. He[asws] said: 'So why is it like that?' I said, 'I do not know'. He[asws] said: 'But, I[asws] shall inform you. The one who obeys Allah[azwj] Mighty and Majestic regarding whatever He[azwj] has Commanded him from the mannerisms of

[4229] الكافي 3: 341/ 4.
[4230] الاختصاص: 242.

the supplication, He[azwj] would Answer him'. I said, 'And what are its mannerisms of the supplication?' He[asws] said: 'You begin by the Praise of Allah[azwj] and mention His[azwj] Bounties which are with you. Then thank Him[azwj], then send greetings upon the Prophet[saww]. Then recall your sins and admit having committed them, then seek Refuge from these. So these are the mannerisms of the supplication'.

ثم قال: «و ما الآية الاخرى؟» قلت: قول الله عز و جل: وَ ما أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ، و إني أنفق و لا أرى خلفا! قال: «أفترى الله عز و جل أخلف وعده؟» فقلت: لا. قال: «فمم ذلك؟» قلت: لا أدري. قال: «لو أن أحدكم اكتسب المال من حله و أنفقه في حله، لم ينفق درهما إلا أخلف عليه».

Then he[asws] said: 'And what was the other Verse?' I said, 'The Words of Allah[azwj] Mighty and Majestic ***[34:39] and whatever thing you spend (in His cause) but He replaces it: for He is the Best of those who Grant Sustenance***. And I spend and I do not see its replacement!' He[asws] said: 'Do you think that Allah[azwj] Mighty and Majestic Opposes His[azwj] Own Promise?' So I said, 'No'. He[asws] said: 'So why is that then?' I said, 'I do not know'. He[asws] said: 'If one of you were to attain your wealth from its Permissible way, and spend it in its Permissible way, would not spend a Dirham except that it would be Replaced for him'.[4231]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن علي بن رئاب، عن ابن عيينة، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى ليمن على عبده المؤمن يوم القيامة، فيأمره أن يدنو منه- يعني من رحمته- فيدنو حتى يضع كفه عليه، ثم يعرفه ما أنعم به عليه، يقول: ألم تكن تدعوني يوم كذا و كذا، فأجبت دعوتك؟ ألم تسألني يوم كذا و كذا، و أعطيتك مسألتك؟ ألم تستغث بي يوم كذا و كذا، فأغثتك؟ ألم تسألني كشف ضر كذا و كذا، فكشفت عنك ضرك، و رحمت صوتك؟ ألم تسألني مالا، فملكتك؟ ألم تسألني أن أزوجك فلانة و هي منيعة عند أهلها، فزوجتكها؟

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Ibn Ayayna,

'Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and High would Bestow upon His[azwj] Believing servant on the Day of Judgement, so He[azwj] would Command him to approach Him[azwj] – Meaning His[azwj] Mercy – So he would come closer until he places his palm towards Him[azwj], then he would understand what Bounties have been Bestowed upon him. He[azwj] would Say: "Did you not supplicate to Me[azwj] on such and such a day, so I[azwj] Answered your supplication? Did you not ask Me[azwj] on such and such a day, and I[azwj] Gave you what you asked Me[azwj] for?' Did you not cry out for help to Me[azwj] on such and such a day, so I[azwj] Helped you? Did you not ask Me[azwj] to remove such and such a harm, so I[azwj] Removed from you, your harm, and had Mercy on your voice? Did you not ask Me[azwj] for wealth, so I[azwj] Made you wealthy? Did you not ask Me[azwj] to get you married to so and so, and she was unapproachable within her family, so I[azwj] got you to be married to her?'

قال: فيقول العبد: بلى يا رب، أعطيتني كل ما سألتك، و كنت يا رب أسألك الجنة، فيقول الله له: فإني منعم لك بما سألتنيه الجنة لك مباحا، أرضيت؟ فيقول المؤمن: نعم يا رب أرضيتني و قد رضيت. فيقول الله: عبدي كنت أرضى أعمالك، و أنا أرضي لك أحسن الجزاء، فإن أفضل جزاء عندي أن أسكنك الجنة. و هو قوله تعالى: ادْعُونِي أَسْتَجِبْ لَكُمْ».

So the servant would be saying, 'Yes, O Lord[azwj]! You[azwj] Gave me everything I asked You[azwj] for, and I had asked You[azwj] for the Paradise'. So Allah[azwj] would be Saying to him: "So I[azwj] hereby Gift for you with what you had asked Me[azwj] of the

[4231] الكافي 2: 352/ 8

Paradise. Are you pleased?" So the Believer would be saying, 'Yes, O Lord[azwj]! You[azwj] have pleased me, so have I pleased You[azwj]?' So Allah[azwj] would be Saying: "My[azwj] servant! Your deeds were to satisfaction, and I[azwj] am satisfying you with the best of the Recompense. So the best of the Recompense is that I[azwj] should Settle you in the Paradise". So these are the Words of the High ***[40:60] Call upon Me, I will Answer you***'.[4232]

محمد بن العباس: قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن محمد بن سنان، عن محمد بن النعمان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله عز و جل لم يكلنا إلى أنفسنا، و لو وكلنا إلى أنفسنا لكنا كبعض الناس، و لكن نحن الذين قال الله عز و جل: ادْعُونِي أَسْتَجِبْ لَكُمْ».

Muhammad Bin Al-Abbasm from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Sinan, from Muhammad Bin Al-No'man who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Mighty and Majestic did not Leave us[asws] to ourselves[asws], and had He[azwj] Left us[asws] to ourselves[asws], we[azwj] would be like the other people. But, we[asws] are the ones for whom Allah[azwj] Mighty and Majestic Says ***[40:60] Call upon Me, I will Answer you***'.[4233]

على بن محمد عن ابن جمهور عن أبيه عن رجاله قال: قال أبو عبد الله عليه السلام: من كانت له إلى الله عزوجل حاجة فليبدأ بالصلوة على محمد وآله ثم يسئل حاجته، ثم يختم بالصلوة على محمد وآل محمد، فان الله عزوجل أكرم من أن يقبل الطرفين ويدع الوسط، إذا كانت الصلوة على محمد وآل محمد لا تحجب عنه.

Ali Bin Muhammad, from Ibn Jamhour, from his father, from his men who said, 'Abu Abdullah[asws] said: 'The one who has a need for himself to Allah[azwj] Mighty and Majestic, so he should begin by sending the salutation (الصلوة) upon Muhammad[saww] and his[saww] Progeny[asws], then he should ask his need. Then he should end with the salutation (الصلوة) upon Muhammad[saww] and his[saww] Progeny[asws], for Allah[azwj] Mighty and Majestic is more Generous than that He[azwj] should Accept the two sides, and Leave out the middle. If there was a salutation upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], he would not be blocked from it'.[4234]

VERSES 61 - 65

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {61} ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ {62} كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ {63} اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {64} هُوَ الْحَيُّ لَا إِلَٰهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {65}

[40:61] Allah is He Who Made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to the people, but most of the people do not appreciate [40:62] That is Allah, your Lord, the Creator of everything; there is no Allah but He; whence are you then turned away? [40:63] Thus were turned away those who fought against the Signs of Allah [40:64] Allah is He Who Made the earth a resting-place for you and the sky a canopy, and He Formed you, then Made best your forms, and He Provided you with goodly things; that is Allah, your Lord; Blessed then is Allah, the Lord of the

[4232] تفسير القمّي 2: 259.
[4233] تأويل الآيات 2: 532/ 16
[4234] Tafseer Noor Al Saqalayn – CH 40 H 94

Worlds. [40:65] He is the Living, there is no God but He, therefore call on Him, being sincere to Him in the Religion; (all) Praise is due to Allah, the Lord of the Worlds.

علي بن إبراهيم: قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود، رفعه، قال: جاء رجل إلى علي بن الحسين (عليهما السلام) فسأله عن مسائل، ثم عاد ليسأل عن مثلها، فقال علي بن الحسين (عليهما السلام): «مكتوب في الإنجيل: لا تطلبوا علم ما لا تعملون، و لما عملتم بما علمتم، فإن العالم إذا لم يعمل به، لم يزدد بعلمه من الله إلا بعدا».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood, raising it with an unbroken chain, said,

'A man came to Ali[asws] Bin Al-Husayn[asws], so he asked him[asws] some questions, then repeated in asking similar to these. So Ali[asws] Bin Al-Husayn[asws] said: 'It is written in the Evangel: 'Do not seek knowledge what you do not want to learn, and what you are already doing in accordance with what you know, for the knowledge, when you do not act in accordance with it, does not increase with its knowledge from Allah[azwj] except for the remoteness'.

ثم قال: «عليك بالقرآن، فإن الله خلق الجنة بيده، لبنة من ذهب، و لبنة من فضة، و جعل ملاطها المسك، و ترابها الزعفران، و حصاها اللؤلؤ، و جعل درجاتها على قدر آيات القرآن، فمن قرأ القرآن قال له: اقرأ و ارق و من دخل منهم الجنة لم يكن أحد في الجنة أعلى درجة منه، ما خلا النبيين و الصديقين».

Then he[asws] said: 'It is upon you to be with the Quran, for Allah[azwj] Created the Paradise by His[azwj] Hands, from bricks of gold, and bricks of silver, and Made its mortar of the Musk, and its dust from the Saffron. There is no one in the Paradise upon a Level higher than this, except for the Prophets[as] and the Truthful ones[as]'.

و قال له الرجل: فما الزهد؟ قال: «الزهد عشرة أجزاء فأعلى درجات الزهد أدنى درجات الرضا، ألا و إن الزهد في آية من كتاب الله لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ وَ لا تَفْرَحُوا بِما آتاكُمْ.

And the man said to him[asws], 'So what is the asceticism?' He[asws] said: 'The asceticism has ten parts, so the higher level of the asceticism is the lowest level of the Pleasure. Indeed! The asceticism is in a Verse from the Book of Allah[azwj] ***[57:23] So that you may not despair over what has escaped you, nor be happy at what He has Given you***'.

فقال الرجل: لا إله إلا الله. و قال علي بن الحسين (عليهما السلام): «و أنا أقول لا إله إلا الله، فإذا قال: أحدكم لا إله إلا الله، فليقل: الحمد لله رب العالمين. فإن الله يقول: هُوَ الْحَيُّ لا إِلهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ».

So the man said, 'There is no god except for Allah[azwj]'. And Ali[asws] Bin Al-Husayn[asws] said: 'And I[asws] (also) say there is no god except for Allah[azwj]. So when one of you says, 'There is no god except for Allah[azwj]', so he should (immediately) say, 'The Praise is due to Allah[azwj] the Lord[azwj] of the Worlds', for Allah[azwj] is Saying ***[40:65] He is the Living, there is no God but He, therefore call on Him, being sincere to Him in the Religion; (all) Praise is due to Allah, the Lord of the Worlds***'.[4235]

[4235] تفسير القمّي 2: 259

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو نصر الليث بن محمد بن الليث العنبري إملاء من أصل كتابه، قال: حدثنا أحمد بن عبد الصمد بن مزاحم الهروي سنة إحدى و ستين و مائتين، قال: حدثنا خالي أبو الصلت عبد السلام بن صالح الهروي، قال:

Al-Sheykh in his Majaalis, said, 'A group informed us, from Abu Al-Mufazzal, from Abu Nasr Al-lays Bin Muhammad Bin Al-Lays Al-Anbary dictated from the originAl-of his book, from Ahmad Bin Abdul Samad Bin mazahim Al-Harwy in the year two hundred and sixty one, from Khaly Abu Al-Salt Abdul Salam Bin Salih Al-Harwy who said,

كنت مع الرضا (عليه السلام) لما دخل نيسابور و هو راكب بغلة شهباء، و قد خرج علماء نيسابور في استقباله، فلما صار إلى المرتعة تعلقوا بلجام بغلته، و قالوا: يا ابن رسول الله، حدثنا بحق آبائك الطاهرين، حدثنا عن آبائك صلوات الله عليهم أجمعين.

I was with Al-Reza[asws] when he[asws] entered Neyshapour, and he[asws] was upon his[asws] mule, and the scholars of Neyshapour had come out for his[asws] welcoming. So when they came to him[asws] they held on to the reins of his[asws] mule and they said, 'O son[asws] of Rasool-Allah[saww]! Narrate to us a Hadeeth by the right of your[asws] Purified forefathers[asws]. Narrate to us from your[asws] forefathers, may peace be upon all of them[asws]'.

فأخرج رأسه من الهودج، و عليه مطرف خز، فقال: «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين سيد شباب أهل الجنة، عن أبيه أمير المؤمنين، عن رسول الله (صلى الله عليه و آله)، قال: أخبرني جبرئيل الروح الأمين، عن الله تقدست أسماؤه، و جل وجهه، قال: إني أنا الله، لا إله إلا أنا وحدي، عبادي فاعبدوني، و ليعلم من لقيني منكم بشهادة أن لا إله إلا الله مخلصا بها، أنه قد دخل حصني، و من دخل حصني أمن عذابي».

So he[asws] brought his[asws] head out from the veil, and it was a green material, so he[asws] said: 'My[asws] father[asws] Musa[asws] Bin Ja'far[asws] narrated to me[asws], from his[asws] father[asws] Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] Muhammad[asws] Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws] Al-Husayn[asws] Chief of the youths of the Paradise, from his[asws] father[asws] Amir-ul-Momineen[asws], from Rasool-Allah[saww] having said: 'Jibraeel[as] the Trustworthy Spirit informed me[saww], from Allah[azwj] Holy are His[azwj] Names, and Majestic is His[azwj] Majesty, having Said: "I[saww] am Allah[azwj]. There is no god except for Me[azwj] Alone, so My[azwj] servants should worship Me[azwj], and let them know that the one from among you who meets Me[azwj] with the sincere testimony that there is no god except for Allah[azwj], would have entered into My[azwj] Fort. And the one who enters into My[azwj] Fort is safe from My[azwj] Punishment!"

قالوا: يا ابن رسول الله، و ما إخلاص الشهادة لله؟ قال: «طاعة الله و رسوله، و ولاية أهل بيته (عليهم السلام)».

They said, 'O son[asws] of Rasool-Allah[saww]! And what is the sincere testimony for the sake of Allah[azwj]?' He[asws] said: 'Obedience to Allah[azwj] and to His[azwj] Rasool[saww], <u>and the Wilayah of the People[asws] of his[saww] Household</u>'.[4236]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد ابن محمد، جميعا، عن الوشاء، عن أحمد بن عائذ، عن أبي الحسن السواق، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: «يا أبان، إذا قدمت الكوفة فارو هذا الحديث: من شهد أن لا إله إلا الله مخلصا، وجبت له الجنة».

[4236] الأمالي 2: 201

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether from Al-Washa, from Ahmad Bin A'iz, from Abu Al-Hassan Al-Sawaq, from Aban Bin Taghlub,

'Abu Abdullah[asws] has said: 'O Aban! When you proceed to Al-Kufa, so narrate this Hadeeth: 'The one who sincerely testifies that there is no god except for Allah[azwj], the Paradise becomes obligatory upon him'.

قال: قلت له: إنه يأتيني من كل صنف، أ فأروي لهم هذا الحديث؟ قال: «نعم. يا أبان، إذا كان يوم القيامة، و جمع الله الأولين و الآخرين، فتسلب لا إله إلا الله منهم، إلا من كان على هذا الأمر».

I said, 'They will come to me from every type of people, so shall I report to them this Hadeeth?' He[asws]: 'Yes. O Aban! When it will be the Day of Judgement, and Allah[azwj] Gathers the Former ones and the Later ones, so He[azwj] will Confiscate 'There is no god but Allah[azwj] from them, except from the one who was upon this matter (Al-Wilyah)'.[4237]

VERSES 66 - 68

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ {66} هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۚ وَمِنْكُمْ مَنْ يُتَوَفَّىٰ مِنْ قَبْلُ ۖ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ {67} هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {68}

[40:66] Say: I am Forbidden to worship those whom you call upon besides Allah when clear Proofs have come to me from my Lord, and I am Commanded that I should submit to the Lord of the Worlds. [40:67] He it is Who Created you from dust, then from a sperm, then from a clot, then Brought you forth as a child, then that you may become old, then that you may be old; and among you there are some who are caused to die before, and that you may reach an appointed term, and that you may understand. [40:68] He it is Who Gives life and Causes death, so when He decrees an affair, He only says to it: Be, and it is.

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله، و من الخلق؟ قال: فقال: «الإرادة من الخلق: الضمير، و ما يبدو لهم بعد ذلك من الفعل. و أما من الله تعالى فإرادته: إحداثه، لا غير ذلك، لأنه لا يروي، و لا يهم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق،

Muhammad Bin Yaqoub from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar,

'Safwan Bin Yahya who said to Abu Al-Hassan[asws], 'Inform me about the Will from Allah[azwj] and from the creatures?' He[asws] said: 'The Will from the creatures – the Conscience, and it begins and ends up in the action. And from Allah[azwj] the High, so His[azwj] Will – It is His [azwj] Invention and nothing apart from that, because He[azwj] does not reflect, and does not deliberate, and does not think, and these are the Attributes which are away from Him[azwj], and these are the qualities of the creatures.

فإرادة الله الفعل لا غير ذلك، يقول له: كن، فيكون. بلا لفظ، و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له».

[4237] الكافي 2: 378/ 1

Allah[azwj]'s Will is the Action and not different to that. ***[40:68] He only says to it: Be, and it is***. This is without the Word, and Speaking by the tongue, and not by deliberating, and not by thinking, and not by mood to do that, as He[azwj] has no moods.[4238]

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

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

Abu Abdullah[asws] Al-Sadiq[asws] said: 'When Musa[as] went to the (Mount) Toor to speak to his[as] Lord[azwj] Mighty and Majestic, said: 'Lord[azwj]!, Show me Your[azwj] Treasures.' So He[azwj] Said: 'O Musa[as]! But rather, My[azwj] Treasure is, I[azwj] Intend something, I[azwj] Say to it, Be! And it is.'[4239]

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

In Nahj-ul-Balagah, he[asws] (Amir-ul-Momineen [asws] said: 'He[azwj] Said when Intending the Universe "Be, and it was" – not by sound branching out, and not a Call that could be heard, and it is the Speech of the Glorious, Action from Him[azwj], His[azwj] Desire and the like of it. There was no universe like that before, and if there had been one from before, it would require another God'.[4240]

VERSES 69 - 74

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرَفُونَ {69} الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ {70} إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ {71} فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ {72} ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ {73} مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُو مِنْ قَبْلُ شَيْئًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ {74}

[40:69] Have you not seen those who dispute regarding the Signs of Allah: how are they turned away? [40:70] Those who belie the Book and that with which We have Sent Our Rasools; so they shall soon come to know, [40:71] When the fetters and the chains shall be on their necks; they shall be dragged [40:72] Into the boiling water, then in the Fire shall they be burned; [40:73] Then shall it be said to them: Where is that which you used to associate [40:74] Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah Err the Infidels.

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: الَّذِينَ كَذَّبُوا بِالْكِتابِ وَ بِما أَرْسَلْنا بِهِ رُسُلَنا- إلى قوله تعالى- كَذلِكَ يُضِلُّ اللَّهُ الْكافِرِينَ فقد سماهم الله كافرين مشركين بأن كذبوا بالكتاب، و قد أرسل الله رسله بالكتاب، و بتأويل الكتاب، فمن كذب بالكتاب، أو كذب بما أرسل به رسله من تأويل الكتاب، فهو مشرك.

[4238] الكافي 1: 85/ 3.
[4239] التوحيد: 133/ 17
[4240] Noor Al Thaqalayn – CH 36 H 93

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] regarding the Words of the High ***[40:70] Those who belie the Book and that with which We have Sent Our Rasools*** - up to His[azwj] Words ***[40:73] Thus does Allah Err the Infidels***, he[asws] said : 'Allah[azwj] has Named them as Infidels, as Polytheists for having belied the Book, and Allah[azwj] had Sent His[azwj] Rasools[as] with the Book, and with the explanation of the Book. So the one who belies the Book, or belies with what Message His[azwj] Rasools[as] came with from the explanation of the Book, so they are the Polytheists (مشرك)'.[4241]

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابى البلاد عن على بن المغيرة قال نزل أبو جعفر عليه السلام بوادي ضجنان فقال ثلث مرات لا غفر الله لك ثم قال لاصحابه اتدرون لم قلت ما قلت قالوا لم قلت جعلنا الله فداك قال مر معاوية يجر سلسلة قد ادلى لسانه يسئلنى ان استغفر له وانه يقال هذا وادى ضجنان من اودية جهنم.

It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from Ali Bin Al-Mugheira who said:

'Abu Ja'far[asws] descended into the Zajnaan valley. He[asws] said three times: 'There is no Forgiveness of Allah[azwj] for you'. Then said to his[asws] companions: 'Do you all know why I[asws] said that which I[asws] said?' They said, 'Why did you[asws] say it, may Allah[azwj] Make us to be sacrificed for you[asws]?' He[asws] said: 'Muawiya passed by being pulled by the chains, and asked me[asws] to forgive him', and he[asws] said, 'This is the Zajnaan valley, one of the valleys of Hell'.[4242]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد و سهل بن زياد، و علي بن إبراهيم، عن أبيه، جميعا، عن ابن محبوب، عن ابن رئاب، عن ضريس الكناسي، قال: سألت أبا جعفر (عليه السلام): إن الناس يذكرون أن فراتنا يخرج من الجنة، فكيف هو، و هو يقبل من المغرب، و تصب فيه العيون و الأودية؟

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, from Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Ibn Ra'ib, from Zareys Al-Kunasy who said,

'I asked Abu Ja'far[asws], 'The people are mentioning that our (River) Furaat comes out from the Paradise. So how can that be, and it come from the west, and there pour into it the springs and the (water of the) valleys?'

قال: فقال أبو جعفر (عليه السلام): «و أنا أسمع أن لله جنة خلقها في المغرب، و ماء فراتكم يخرج منها، و إليها تخرج أرواح المؤمنين من حفرهم عند كل مساء، و تسقط على ثمارها، و تأكل منها، و تتنعم فيها، و تتلاقى و تتعارف، فإذا طلع الفجر هاجت من الحنة، فكانت في الهواء فيما بين السماء و الأرض، تطهير ذاهبة و جائية، و تعهد حفرها إذا طلعت الشمس، و تتلاقى في الهواء و تتعارف».

Abu Ja'far[asws] said: 'And I[asws] hear that Allah[azwj] has a garden which He[azwj] Created in the West, and the water of your Furaat comes out from it, and to it come out the Spirits of the Believers from their graves every evening, and settle upon its fruits, and eat from these, and enjoy in it, and they meet (each other) and they recognise (each other). So when the dawn emerges, they get excited and they meet (each other) in what is between the sky and the earth, going and coming, and pledge to (return) to

[4241] تفسير القمّي 2: 260.
[4242] Basaair Al Darajaat – P 6 CH 7 H 3

their graves when the sun emerges, and they meet (each other) and recognise (each other)'.

قال: «و إن لله نارا في المشرق، و خلقها ليسكنها أرواح الكفار، و يأكلون من زقومها، و يشربون من حميمها ليلهم، فإذا طلع الفجر هاجت إلى واد باليمن، يقال له: برهوت، أشد حرا من نيران الدنيا، كانوا فيها يتلاقون و يتعارفون، فإذا كان المساء عادوا إلى النار، فهم كذلك إلى يوم القيامة».

He[asws] said: 'And Allah[azwj] has a fire in the East, and He[azwj] Created it for Settling the Spirits of the Infidels. And they eat from its Zaroom (Tree), and drink from its boiling water during their nights. So when the dawn breaks, they come to the valley of Al-Yemen called Barhoot, which is hotter that the fires of the world, wherein they meet and recognise (each other). So when it is the evening, they return to the fire. So they are like that up to the Day of Judgement'.

قال: قلت: أصلحك الله، فما حال الموحدين المقرين بنبوة محمد (صلى الله عليه و آله) من المسلمين المذنبين، الذين يموتون و ليس لهم إمام، و لا يعرفون ولايتكم؟ فقال: «أما هؤلاء فإنهم في حفرتهم لا يخرجون منها، فمن كان له عمل صالح، و لم تظهر منهم عداوة، فإنه يخد له خدا إلى الجنة التي خلقها الله في المغرب، فيدخل عليه منها الروح إلى حفرته إلى يوم القيامة، فيلقى الله فيحاسبه بحسناته و سيئاته، فإما إلى الجنة، و إما إلى النار، فهؤلاء موقوفون لأمر الله».

I said, 'May Allah[azwj] Keep you[asws] well. So what is the condition of the Monotheists who are accepting the Prophet-hood of Muhammad[saww] from the Muslims, who are sinners, and when they die there is no Imam[asws] for them, nor are they recognising your[asws] Wilayah?' So he[asws] said: 'As for these, so they will be in their graves and not coming out from these. So the one who had righteous deeds for himself, and did not display enmity (towards us[asws]), so he has a dugout for him in the garden which Allah[azwj] Created in the West. So there would enter into it the Spirit, to its dugout, up to the Day of Judgement. So he would meet Allah[azwj] for his Reckoning of the good and evil deeds of his. Either they will go to the Paradise or go into the Fire. So they are awaiting the Command of Allah[azwj]'.

قال: «و كذلك يفعل الله بالمستضعفين و البله و الأطفال و أولاد المسلمين الذين لم يبلغوا الحلم، فأما النصاب من أهل القبلة، فإنهم يخد لهم خد إلى النار التي خلقها الله في المشرق، فيدخل عليهم منها اللهب و الشرر و الدخان و فورة الحميم إلى يوم القيامة، ثم مصيرهم إلى الجحيم في النار يسجرون، ثم قيل لهم: أين ما كنتم تشركون من دون الله؟ أين إمامكم الذي اتخذتموه دون الإمام الذي جعله الله للناس إماما؟».

He[asws] said: 'And similar to that is what Allah[azwj] will DeAl-with the weak ones, and the foolish ones, and the children, and the children of the Muslims who have not yet attained puberty. So, as for the Hostile Ones (النصاب) from the people of the Qiblah (Muslims), so for them are dugouts in the fire which Allah[azwj] has Created in the East. So there would come upon them from it, flames, and sparks, and smoke, gushes of boiling water up to the Day of Judgement. Then they would be made to travel to the Blazing Fire (الجحيم) which will be flowing. ***[40:73] Then shall it be said to them: Where is that which you used to associate [40:74] Besides Allah?*** Where are your Imams which you used to serve besides the Imam[asws] whom Allah[azwj] Made to be an Imams[asws] for the people?'[4243]

[4243] الكافي 3: 246/ 1

VERSES 75 - 77

ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ {75} ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ {76} فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ {77}

[40:75] That is because you were rejoicing in the land without right and because you were boisterous [40:76] Enter the Gates of Hell to abide therein eternally, evil then is the abode of the proud [40:77] So be patient, surely the Promise of Allah is True. Either We Show you some of what We Threaten them with, or We Cause you to pass away, to Us shall they be returning

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «إن الفرح و المرح و الخيلاء، كل ذلك في الشرك و العمل في الأرض بالمعصية».

Then (Ali Bin Ibrahim) said, ‘And in a report of Abu Al-Jaroud,

‘Abu Ja’far[asws] having said: ‘The rejoicing, and the fun, and the showing off, all of that are in the Association (الشرك), and the disobedient deeds in the earth’.[4244]

VERSES 78 - 82

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ {78} اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ {79} وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ {80} وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ {81} أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {82}

[40:78] And certainly We Sent Rasools before you: there are some of them that We have Mentioned to you and there are others whom We have not Mentioned to you, and it was not for a Rasool that he should bring a Sign except with Allah’s Permission, but when the Command of Allah came, Judgment was given with Truth, and those who belied it were in loss [40:79] Allah is He Who Made the cattle for you that you may ride on some of them, and some of them you eat [40:80] And there are benefits for you in them, and that you may attain thereon a want which is in your chests, and upon them and upon the ships you are borne [40:81] And He shows you His Signs: which then of Allah’s Signs will you be denying? [40:82] Have they not then travelled in the land and seen how was the end of those before them? They were more numerous than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «كان ما بين آدم و نوح من الأنبياء مستخفين، و لذلك خفي ذكرهم في القرآن، فلم يسموا كما سمي من استعلن من الأنبياء (صلوات الله عليهم)، و هو قول الله عز و جل: وَ رُسُلًا قَدْ قَصَصْناهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ.

[4244] تفسير القمّي 2: 261.

And there were in between Adam[as] and Noah[as], Prophets[as] who were in hiding and it is for that reason their[as] mention is hidden in the Quran. So they[as] have not been named as have been named the proclaimed Prophets[as], greetings be upon all of them[as], and these are the Words of Allah[azwj] ***[40:78] And certainly We Sent Rasools before you: there are some of them that We have Mentioned to you and there are others whom We have not Mentioned to you***'.[4245]

علي بن إبراهيم: في قوله تعالى: يُرِيكُمْ آياتِهِ يعني أمير المؤمنين و الأئمة (عليهم السلام) في الرجعة.

Ali Bin Ibrahim –

Regarding the Words of the High ***[40:81] And He Shows you His Signs*** Meaning Amir-ul-Momineen[asws] and the Imams[asws] during the Return (الرجعة)'.[4246]

VERSES 83 - 85

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {83} فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ {84} فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۖ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ {85}

[40:83] Then when their Rasools came to them with clear proofs, they exulted in what they had with them of knowledge, and there beset them that which they used to mock. [40:84] But when they saw Our Punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. [40:85] But their belief was not going to profit them when they had seen Our Punishment; (this is) Allah's Way, which has been excluded regarding His servants, and there the unbelievers are in loss

ابن بابويه، قال: حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري العطار (رضي الله عنه)، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان النيسابوري، قال: حدثنا إبراهيم بن محمد الهمداني، قال: قلت لأبي الحسن الرضا (عليه السلام): لأي علة أغرق الله عز و جل فرعون، و قد آمن به و أقر بتوحيده؟ قال: «لأنه آمن عند رؤية البأس و الإيمان عند رؤية البأس غير مقبول، ذلك حكم الله تعالى في السلف و الخلف، قال الله تعالى: فَلَمَّا رَأَوْا بَأْسَنا قالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَ كَفَرْنا بِما كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمانُهُمْ لَمَّا رَأَوْا بَأْسَنا».

Ibn Babuwayh said, 'It has been narrated to us from Abdul Wahid Bin Muhammad Bin Abdous Al-Neyshapouri Al-Attar, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman Al-Neyshapouri, from Ibrahim Bin Muhammad Al-Hamdany who said,

'I said to Al-Hassan Al-Reza[asws], 'For which reason did Allah[azwj] Mighty and Majestic Drown Pharaoh[la], and he[la] had believed in Him[azwj] and accepted His[azwj] Oneness?' He[asws] said: 'Because he[la] believed when he[la] saw the evil (Punishment), and the belief when one sees the evil (Punishment) is not Acceptable. That is the Judgement of Allah[azwj] the High regarding the ancestors and the posterities. Allah[azwj] the High Says ***[40:84] But when they saw Our Punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. [40:85] But their belief was not going to profit them when they had seen Our Punishment***'.[4247]

[4245] الكافي 8: 115/ 92
[4246] تفسير القمّي 2: 261.
[4247] عيون أخبار الرّضا (عليه السّلام) 2: 77/ 7.

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن أحمد، عن جعفر بن رزق الله- أو رجل، عن جعفر بن رزق الله- قال: قدم إلى المتوكل رجل نصراني، فجر بامرأة مسلمة، فأراد أن يقيم عليه الحد فأسلم، فقال يحيى بن أكثم: قد هدم إيمانه شركه و فعله، و قال بعضهم: يضرب ثلاثة حدود، و قال بعضهم: يفعل به كذا و كذا، فأمر [المتوكل] بالكتاب إلى أبي الحسن الثالث (صلوات الله عليه)، سؤاله عن ذلك،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ja'far Bin Razaqallah, or a man, from Ja'far Bin Razaqallah who said,

'A Christian man who done an immoral act with a Muslim woman, was brought before Al-Mutawakkil. So he wanted to apply the Limits of the Law upon him. He became a Muslim. So Yahya Bin Aksam said, 'His belief has been destroyed, along with this association, and his deed'. And some of them said, 'Apply three times the Limit upon him'. And some of them said, 'Do such and such with him'. So Al-Mutawakkil ordered for a letter to be written to Abu Al-Hassan The Third[asws] (11th Imam[asws]), asking him[asws] about that.

فلما قرأ الكتاب كتب: «يضرب حتى يموت». فأنكر يحيى بن أكثم، و أنكر فقهاء العسكر ذلك، و قالوا: يا أمير المؤمنين، سل عن هذه، فإنه شيء لم ينطق به كتاب، و لم تجيء به سنة، فكتب إليه: إن فقهاء المسلمين قد أنكروا هذا، و قالوا: لم تجيء به سنة، و لم ينطق به كتاب فبين لنا لم أوجبت عليه الضرب حتى يموت؟

So when he[asws] read the letter, he[asws] wrote back: 'Strike him until he dies'. Yahya Bin Aksam did not accept that, and the scholars of Al-Askar also denied that and said, 'O commander of the faithful, ask him[asws] about this, for this is something which the Book (Quran) does not Speak about, and no Sunnah has come for this'. So he wrote to him[asws] that the Muslims scholar are denying this and are saying, 'A Sunnah has not come to us for this, and the Book does not Speak about it, so let him[asws] explain to us why the striking (of his neck) is obligated upon him, until he dies?'

فكتب: «بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ فَلَمَّا رَأَوْا بَأْسَنا قالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَ كَفَرْنا بِما كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمانُهُمْ لَمَّا رَأَوْا بَأْسَنا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبادِهِ وَ خَسِرَ هُنالِكَ الْكافِرُونَ» قال: فأمر به المتوكل فضرب حتى مات.

So he[asws] wrote back: 'In the Name of Allah[azwj], the Beneficent, the Merciful ***[40:84] But when they saw Our Punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. [40:85] But their belief was not going to profit them when they had seen Our Punishment, (this is) Allah's Way, which has been excluded regarding His servants, and there the unbelievers are in loss***'. So (Al-Mutawakkil) ordered for his (neck) to be struck until he died'.[4248]

[4248] الكافي 7: 238/ 2

CHAPTER 41

FUSSILAT

(54 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي المغرا، عن ذريح المحاربي، قال: قال أبو عبد الله (عليه السلام): «من قرأ حم السجدة كانت له نورا يوم القيامة مد بصره و سرورا، و عاش في الدنيا محمودا مغبوطا».

Ibn babuwayh, by his chain, from Abu Al-Magra, from Zareeh Al-Maharby who said,

'Abu Abdullah[asws] said: 'The one who recites *Ha Meem Sajda* (Chapter 41) (حم السجدة) would have a Light for himself on the Day of Judgement for as far as the eye can see, and a happiness, and would live in the world as a praised one'.[4249]

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله بعدد حروفها عشر حسنات و من كتبها في إناء و غسله، و عجن به عجينا ثم سحقه، و أسفه كل من به وجع الفؤاد، زال عنه و برىء بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (41), Allah[azwj] would Give him ten Rewards for the number of its letters. And the one who writes it in a container and washes with it, and kneads it with a kneading, then applies it everywhere there is pain of the heart, it would pass away from him, and he would be free from it by the Permission of Allah[azwj,].[4250]

وقال الصادق (عليه السلام): «من كتبها في إناء و محاها بماء المطر، و سحق بذلك الماء كحلا، و تكحل به من في عينه بياض أو رمد، زال عنه ذلك الوجع، و لم يرمد بها أبدا، و إن تعذر الكحل فليغسل عينيه بذلك الماء، يزول عنه الرمد بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it in a container, and wipes it with the rain water, and mixes Kohl with that water, and applies it to the whiteness of his eyes or conjunctivitis, that paid would go away from him, and he would never have conjunctivitis ever and if he washes his eyes with the water of that insoluble Kohl, the conjunctivitis would go away from him, by the Permission of Allah[azwj,].[4251]

VERSES 1 & 2

حم {1} تَنْزِيلٌ مِنَ الرَّحْمَٰنِ الرَّحِيمِ {2}

[4249] ثواب الأعمال: 113.
[4250] (خواص القرآن)
[4251] خواص القرآن: 49 «مخطوط»

[41:1] Ha Meem [41:2] A Revelation from the Beneficent, the Merciful

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

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

(It has been narrated) from Al-Sadiq[asws] – a lengthy Hadeeth in which he[asws] is saying: 'And as for ***[43:1] Ha Mim***, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد)'.[4252]

VERSES 3 - 6

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ {3} بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ {4} وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ {5} قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِلْمُشْرِكِينَ {6}

[41:3] A Book of which the Verses are detailed, an Arabic Quran for a people who have Knowledge [41:4] A herald of good news and a warning, but most of them turn away so they are not listening [41:5] And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we are also working. [41:6] Say: But rather, I am only a mortal like you; it is Revealed to me that your God is one God, therefore follow the right way to Him and ask His Forgiveness; and woe to the Polytheists;

محمد بن العباس في (تفسيره)، قال: حدثنا علي بن محمد بن مخلد الدهان، عن الحسن بن علي بن أحمد العلوي، قال: بلغني، عن أبي عبد الله (عليه السلام) أنه قال لداود الرقي: «أيكم ينال السماء؟ فو الله إن أرواحنا و أرواح النبيين لتنال العرش كل ليلة جمعة. يا داود، قرأ أبي محمد بن علي (عليه السلام) حم السجدة حتى بلغ فَهُمْ لا يَسْمَعُونَ، ثم قال: نزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) بأن الإمام بعده علي (عليه السلام)، ثم قرأ (عليه السلام): حم تَنْزِيلٌ مِنَ الرَّحْمنِ الرَّحِيمِ كِتابٌ فُصِّلَتْ آياتُهُ قُرْآناً عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ حتى بلغ فَأَعْرَضَ أَكْثَرُهُمْ عن ولاية علي فَهُمْ لا يَسْمَعُونَ وَ قالُوا قُلُوبُنا فِي أَكِنَّةٍ مِمَّا تَدْعُونا إِلَيْهِ وَ فِي آذانِنا وَقْرٌ وَ مِنْ بَيْنِنا وَ بَيْنِكَ حِجابٌ فَاعْمَلْ إِنَّنا عامِلُونَ».

Muhammad Bin Al-Abbas in his Tafseer said, 'It has been narrated to by Ali Bin Muhammad Bin Makhlad Al-Dahaan, from Al-Hassan Bin Ali Bin Ahmad Al-Alawy who said,

'It has reached me from Abu Abdullah[asws] that he[asws] said to Dawood Al-Raqy: 'Which one of you can attain the sky? By Allah[azwj]! Our[asws] Spirits and the Spirits of the Prophets[as] arrive at the Throne every Friday Night. O Dawood! My[asws] father[asws] Muhammad[asws] Bin Ali[asws] recited *Ha Meem Sajda* (Chapter 41) until he[asws] reached ***[41:4] so they are not listening***, then said: 'Jibraeel[as] upon Rasool-Allah[saww] with that the Imam[asws] after him[saww] is Ali[asws]. Then he[asws] recited ***[41:1] Ha Meem [41:2] A Revelation from the Beneficent, the Merciful [41:3] A Book of which the Verses are detailed, an Arabic Quran for a people who have Knowledge*** until he[asws] reached ***[41:4] A herald of good news and a warning, but most of them turn away*** <u>from the Wilayah of Ali</u>[asws] ***so they are not listening [41:5] And they say: Our hearts are under coverings from that to which you call us, and there***

[4252] Tafseer Noor Al Saqalayn – CH 46 H 3

is a heaviness in our ears, and a veil hangs between us and you, so work, we are also working'.[4253]

الشيخ الفاضل عمر بن إبراهيم الأوسي: قال: روي عن أمير المؤمنين (عليه السلام): «لما نزلت سورة الشعراء في آخرها آية الإنذار وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ «2» أمرني رسول الله (صلى الله عليه و آله)، و قال: يا علي، اطبخ و لو كراع شاة، و لو صاعا من طعام و قعبا من لبن، و اعمد إلى قريش.

Al-Sheykh Al-Fazel Umar Bin Ibrahim Al-Awsy said,

'It has been reported from Amir-ul-Momineen[asws] having said: 'When Surah Al-Shoara at its end the Verse of the Warning ***[26:214] And warn your nearest relations***, Rasool-Allah[saww] ordered me[asws] and said: 'O Ali[asws]! Cook, even if it is a leg of a lamb, and even if is a measure of food, and a cup of milk, and extend it for the Qureysh.

قال: فدعوتهم و اجتمعوا أربعين بطلا بزيادة، و كان فيهم أبو طالب و حمزة و العباس، فحضرت ما أمرني به رسول الله (صلى الله عليه و آله) معمولا، فوضعته بين أيديهم، فضحكوا استهزاء، فأدخل إصبعه رسول الله (صلى الله عليه و آله) بأربعة جوانب الجفنة، فقال: كلوا و قولوا: بسم الله الرحمن الرحيم.

He[asws] said: 'So I[asws] invited them, and more than forty of their notables gathered, and among them was Abu Talib[as], and Hamza[as], and Al-Abbas. So I[asws] presented with what Rasool-Allah[saww] had ordered me[asws] and placed it in front of them. They laughed in ridicule. So Rasool-Allah[saww] (circled) his[saww] finger in four sides of the bowl and said: 'Eat and say, 'In the Name of Allah[azwj] the Beneficent the Merciful'.

فقال أبو جهل: يا محمد، ما نأكل، و أحدنا يأكل الشاة مع أربعة أصوع من الطعام! فقال: كل و أرني أكلك. فأكلوا حتى تملؤوا، و أيم الله ما يرى أثر أكل أحدهم، و لا نقص الزاد، فصاح بهم رسول الله (صلى الله عليه و آله): كلوا. فقالوا: و من يقدر على أكثر من هذا؟ فقال: ارفعه يا علي. فرفعته، فدنا منهم محمد (صلى الله عليه و آله)، و قال: يا قوم اعملوا أن الله ربي و ربكم. فصاح أبو لهب، و قال: قوموا إن محمدا سحركم.

So Abu Jahl Said, 'O Muhammad[saww]! What do we eat, and one of us eats four times as much sheep at mealtimes'. He[saww] said: 'Eat, and show me[saww] you eating (capability)'. So they ate until they were full up, and I[asws] swear upon Allah[azwj], there were not seen the effects of eating of even one of them, nor did the food diminish. So Rasool-Allah[saww] asked them: 'Eat!' So they said, 'And who has ability to eat more than this?' So he[saww] said: 'Lift it (the food), O Ali[asws]'. So I[asws] raised it, and Muhammad[saww] approached them and said: 'O people! It has been Done by Allah[azwj], my[saww] Lord[azwj] and your Lord[azwj]'. So Abu Lahab shouted and said, 'Arise, for Muhammad[saww] has enchanted you all!'

فقاموا و مضوا فاستعقبهم علي بن أبي طالب، و أراد أن يبطش بهم، فقال له رسول الله (صلى الله عليه و آله): لا يا علي، ادن مني. فتركهم و دنا منه، فقال له: أمرنا بالإنذار لا بذات الفقار، لأن له وقتا، و لكن اعمل لنا من الطعام مثل ما عملت، و ادع لي من دعيت، فلما أتى غد، فعلت ما بالأمس فعلت.

So they stood up and left, and Ali[asws] Bin Abu Talib[asws] followed behind them, wanting to reply to them. So Rasool-Allah[saww] said: 'No, O Ali[asws]! Come near me[saww]'. So he[asws] left them and came near him[saww]. He[saww] said to him[asws]: 'We[saww] have been Commanded to warn them, not by the Zulfiqar (sword), because for them

[4253] تأويل الآيات 2: 533/ 1.

is time (respite). But, do for us[saww] from the food, similar to what you[asws] did, and invite for me[saww] whom you[asws] invited'. So I[asws] did what I[asws] had done the day before'.

فلما اجتمعوا و أكلوا كما أكلوا. قال لهم رسول الله (صلى الله عليه و آله): ما أعلم شابا من العرب جاء قومه بأفضل ما جئتكم به من أمر الدنيا و الآخرة. قيل: فقال أبو جهل: قد شغلنا أمر محمد، فلو قابلتموه برجل مثله يعرف السحر و الكهانة، لكنا استرحنا.

So when they gathered and ate like what they had eaten before, Rasool-Allah[saww] said to them: 'I[saww] do not know of a young man from the Arabs who has come to his people with something better than what I[saww] have come to you from the affairs of the world and the Hereafter'. So Abu Jahl said, 'The matter of Muhammad[saww] has pre-occupied us, so if you were to come across a man like him[saww] you will recognise the sorcery and the sooth-saying, we would be relieved.

فقطع كلامه عتبة بن ربيعة، و قال: و الله إني لبصير بما ذكرته. فقال: لم لا تباحثه؟ قال: حاشا أن كان به ما ذكرت، فقال له: يا محمد، أنت خير أم هاشم؟ أنت خير أم عبد المطلب؟ أنت خير أم عبد الله؟ أنت خير أم علي بن أبي طالب، دامغ الجبابرة، قاصم أصلاب أكبرهم؟ فلم تضل آبائنا و تشتم آلهتنا، فإن كنت تريد الرئاسة عقدنا لك أولويتها، و كن رئيسا لنا ما بقيت و إن كان بك الباه زوجناك عشرة نسوة من أكبرنا. و إن كنت تريد المال جمعنا لك من أموالنا ما يغنيك أنت و عقبك من بعدك، فما تقول؟

So Utba Bin Rabi'a cut off his speech and said, 'By Allah[azwj], we have seen what you are mentioning'. So he said, 'So why did you not discuss it?' He said, 'God forbid it should be what you mentioned'. So he said to him[saww], 'O Muhammad[saww]! Are you[saww] better or Hashim[as]? Are you[saww] better of Abdul Muttalib[as]? Are you[saww] better or Abdullah[as]? Are you[saww] better or Ali[asws] Bin Abu Talib[asws], the silencer of the tyrants, breaker of the backbones of their great ones? You[saww] have not deviated from faulting our forefathers and cursing our gods, so if you[saww] wanted the government, we will give you[saww] priority for its presidency, and the leadership for us would be with what remained. And if it was desire (of women), we would get you[saww] to be married to ten women from our great ones. And if it was wealth that you wanted, we would gather for you[saww] from our wealth what would make you[saww] needless, you[saww] as well as your[saww] posterity from after you[saww]. So what do you[saww] say?'

فقال (صلى الله عليه و آله): بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ حم، تَنْزِيلٌ مِنَ الرَّحْمنِ الرَّحِيمِ كِتابٌ فُصِّلَتْ آياتُهُ قُرْآناً عَرَبِيًّا إلى آخر الآية، فإن أعرضوا فقل أنذرتكم صاعقة مثل صاعقة عاد و ثمود، فأمسك عتبة على فيه، و رجع فناشده بالله اسكت، فسكت، و قام و مضى، فقام من كان حاضرا خلفه فلم يلحقوه، فدخل و لم يخرج أبدا، فغدوه قريش، فقال أبو جهل: قوموا بنا إليه. فدخلوا و جلسوا.

So he[saww] said: 'In the Name of Allah[azwj] the Beneficent, the Merciful ***[41:1] Ha Meem [41:2] A Revelation from the Beneficent, the Merciful [41:3] A Book of which the Verses are detailed, an Arabic Quran*** to the last Verse. ***[41:13] But if they turn aside, then say: I have warned you of a Lightning like the Lightning of Ad and Samood***. So grabbed hold of what he was upon, and returned. He[saww] said, 'I adjure you[as] by Allah[azwj], calm down!' So he[saww] became silent, and stood up and left. So the one who were present went behind him. They did not meet him, for he entered (his house) and did not come out at all. So when it was the morning, the Qureysh went to him, Abu Jahl said, 'Arise with us to go to him'. So they came up to him and were seated.

فقال أبو جهل: يا عتبة، محمد سحرك. فقام قائما على قدميه، و قال: يا لكع الرجال، و الله لو لم تكن ببيتي لقتلتك شر قتلة، يا ويلك. قلت: محمد ساحر كاهن شاعر، سرنا إليه، سمعناه تكلم بكلام من رب السماء، فحلفته و أمسك، و قد سميتموه الصادق الأمين، هل رأيتم منه كذبة؟ و لكني لو تركته يتمم ما قرأ لحل بكم العذاب و الذهاب».

So Abu Jahl said, 'O Utba! Muhammad[saww] has cast a spell on you'. He stood upright upon his feet and said, 'O men! By Allah[azwj]! If you were not in my house I would have killed you with an evil killing. O woe be unto you all! You say, 'Muhammad is a sorcerer, a soothsayer, a poet'. We went to him[saww], we heard his[saww] speech with a speech from the Lord[azwj] of the sky. So he[saww] adjured and I grabbed you, and I had heard the truthful, the trustworthy. Did you see lies from it? But if you had left him[saww] to complete what he[saww] was reciting, The Punishment would have befallen upon you'.[4254]

VERSE 7

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {7}

[41:7] Those who do not give the Zakat and of the Hereafter, they are deniers

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن محبوب، عن أبي جميلة، عن أبان بن تغلب، قال: قال لي أبو عبد الله (عليه السلام): «يا أبان أ ترى أن الله عز و جل طلب من المشركين زكاة أموالهم و هم يشركون به حيث يقول: وَ وَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ لا يُؤْتُونَ الزَّكاةَ وَ هُمْ بِالْآخِرَةِ هُمْ كافِرُونَ».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Jameela, from Aban Bin Taghlub who said,

'Abu Abdullah[asws] said to me: 'O Aban! Do you see that Allah[azwj] Mighty and Majestic Sought Zakaat from the Polytheists, from their wealth, and they ***[41:6] and woe to the Polytheists [41:7] Those who do not give the Zakat and of the Hereafter, they are deniers***'.

قلت له: كيف ذلك جعلت فداك، فسره لي؟ فقال: «و ويل للمشركين الذين أشركوا بالإمام الأول، و هم بالأئمة الآخرين كافرون، يا أبان، إنما دعا الله العباد إلى الإيمان به، فإذا آمنوا بالله و رسوله افترض عليهم الفرائض».

I said to him[asws], 'May I be sacrificed for you[asws], how is that? Explain it to me'. So he[asws] said: '***[41:6] and woe to the Polytheists*** who associated with the first Imam[asws], and they are deniers of the Later Imams[asws]. O Aban! But rather, Allah[azwj] Called the servants to the belief by it, so when they believed by Allah[azwj] and His[azwj] Rasool[saww], Obligated the Obligations upon them'.[4255]

محمد بن العباس، قال: حدثني الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن سعدان بن مسلم، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام) و قد تلا هذه الآية: «يا أبان، هل ترى الله سبحانه طلب من المشركين زكاة أموالهم، و هم يعبدون معه إلها غيره؟». قال: قلت: فمن هم؟ قال: «ويل للمشركين الذين أشركوا بالإمام الأول، و لم يردوا إلى الآخر ما قال فيه الأول، و هم به كافرون».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sa'dan Bin Muslim, from Aban Bin Taghlub who said,

[4254] Tafseer Al Burhan – H 9401
[4255] تفسير القمّي 2: 262.

'Abu Abdullah[asws] after he[asws] had recited this Verse: 'O Aban! Do you see that Allah[azwj] the Glorious Sought Zakat from the Polytheists, from their wealth, and they were worshipping another god with Him[azwj]?' I said, 'So who are they?' He[asws] said: '***[41:6] and woe to the Polytheists*** who associated (their own selected imam) with the first Imam[asws], and did not refer to the Later one[asws] what the first one[asws] said, and they were deniers of it'.[4256]

قال: و روى أحمد بن محمد بن سيار، بإسناده إلى أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «ويل للمشركين الذين أشركوا مع الإمام الأول غيره، و لم يردوا إلى الآخر ما قال فيه الأول، و هم به كافرون».

And it has been reported by Ahmad Bin Muhammad Bin Sayyar, by his chain going up to Aban Bin Taghlub who said,

'Abu Abdullah[asws] said: '***[41:6] and woe to the Polytheists***, the ones who associated someone else with the first Imam[asws], and did not refer to the later ones[asws] what the first one had said, and they were deniers of it'.

قال شرف الدين النجفي عقيب هذا الحديث: فمعنى الزكاة هاهنا: زكاة الأنفس، و هي طهارتها من الشرك المشار إليه، و قد وصف الله سبحانه المشركين بالنجاسة، يقول: إِنَّمَا الْمُشْرِكُونَ نَجَسٌ، و من أشرك بالإمام فقد أشرك بالنبي (صلى الله عليه و آله) و من أشرك بالنبي (صلى الله عليه و آله) فقد أشرك بالله.

Sharaf Al-Deen Al-Najafy said, immediately after this Hadeeth, 'So the meaning of the Zakat over here, is the Zakaat of the self, and it is the purification from the association (الشرك) and this had been indicated to. Allah[azwj] has Described the Polytheists with the uncleanness by Saying ***[9:28] But rather, the Polytheists are unclean***, and the one who associates (his own selected one) with the Imam[asws], so he has associated with the Prophet[saww]. And the one who associates with the Prophet[saww], so he has associated with Allah[azwj]'.

و قوله تعالى: الَّذِينَ لا يُؤْتُونَ الزَّكاةَ أي أعمال الزكاة و هي ولاية أهل البيت (عليهم السلام)، لأن بها تزكى الأعمال يوم القيامة.

And the Words of the High ***[41:7] Those who do not give the Zakat***, i.e., the Zakat of the deeds, and it is the Wilayah of the People[asws] of the Household, because, by it that the deeds get purified on the Day of Judgement'.[4257]

VERSES 8 - 14

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {8} قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ {9} وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلسَّائِلِينَ {10} ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ {11} فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {12} فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ {13} إِذْ جَاءَتْهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {14}

[41:8] (As for) those who believe and do good, they shall surely have an uninterrupted Reward [41:9] Say: You are disbelieving in Him Who Created the

[4256] تأويل الآيات 2: 2: 533/ 2.
[4257] تأويل الآيات 2: 2: 534/ 3

earth in two days, and you are setting up equals with Him? That is the Lord of the Worlds [41:10] And He Made in it mountains above its surface, and He Blessed therein and made therein its foods, in four days: alike for the questioners [41:11] Then He Directed Himself to the sky and it is a smoke, so He Said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly. [41:12] So He Ordained them to be seven skies in two days, and Revealed in every sky its affair; and We Adorned the sky of the world with stars and Guarded it; that is the Decree of the Mighty, the Knowing. [41:13] But if they turn aside, then say: I have warned you of a Lightning like the Lightning of Ad and Samood. [41:14] When their Rasools came to them from before them and from after them, saying, do not worship any but Allah, they said: If our Lord had so Desired, He would certainly have sent down Angels, so we are surely deniers of that with which you are Sent.

علي بن إبراهيم: و قوله: ثُمَّ اسْتَوى إِلَى السَّماءِ أي دبر و خلق و قد سئل أبو الحسن الرضا (عليه السلام) عمن كلم الله لا من الجن و لا من الإنس، فقال: «السماوات و الأرض، في قوله تعالى: ائْتِيا طَوْعاً أَوْ كَرْهاً قالَتا أَتَيْنا طائِعِينَ».

Ali Bin Ibrahim –

And His[azwj] Words ***[41:11] Then He Directed Himself to the sky***, i.e., Masterminded and Created, and it was asked of Abu Al-Hassan Al-Reza[asws] about the one whom Allah[azwj] Spoke to who were neither from the Jinn nor from the Human Being, so he[asws] said: 'The skies and the earth, in the Words of the High ***[41:11] Come both, willingly or unwillingly. They both said: We come willingly***'.[4258]

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرَضِينَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبِعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah[asws] saying that: 'Allah[azwj] Created the good on the day of Sunday, and He[azwj] did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and that is the Statement of the Mighty and Majestic; ***"[32:4] Allah it is Who created the heavens and the earth, and that which is between them, in six Days"***.[4259]

VERSES 15 & 16

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ {15} فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنْصَرُونَ {16}

[41:15] Then as for (people of) Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than us? Did they not see that Allah

[4258] تفسير القمّي 2: 262
[4259] Al Kafi – H14565

Who Created them was Mightier than them in strength, and they fought against Our Communications? [41:16] So We Sent on them a Sar Sar wind in unlucky days, that We may make them taste the disgraceful Punishment in this world's life; and certainly the Punishment of the Hereafter is much more abasing, and they shall not be helped.

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَأَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً: «و الصرصر: الريح الباردة فِي أَيَّامٍ نَحِساتٍ أي أيام مياشيم».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

Abu Ja'far[asws] regarding the Words of the High ***[41:16] So We Sent on them a Sar Sar wind***, he[asws] said: 'And *Al-Sar Sar* – It is the cold wind ***in unlucky days***, i.e., during evil days'.[4260]

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي و ما سأل عنه أمير المؤمنين عليه السلام حديث طويل وفيه ثم قام إليه رجل آخر فقال: يا أمير المؤمنين أخبرني عن يوم الاربعاء وتطيرنا منه وثقله وأى اربعاء هو ؟ قال: آخر أربعاء في الشهر وهو المحاق، وفيه قتل قابيل هابيل أخاه إلى أن قال عليه السلام: ويوم الاربعاء أرسل الله عزوجل الريح على قوم عاد.

In Uyoon Al-Akhbar, in the chapter in which has come from Al-Reza[asws] the Hadeeth of the Syrian and what he asked Amir-ul-Momineen[asws] – a lengthy Hadeeth – and in it is: 'Then another man stood up, so he said, 'O Amir-ul-Momineen[asws]! Inform me about the day of Wednesday, and we are pessimistic about it and its weight (upon us), and which Wednesday was it?' He[asws] said; 'The last Wednesday of the Month, and it is the decline. And it was during it that Qabeel[la] killed his[la] brother Habeel[as,] – until he[asws] said: 'And on the day of Wednesday Allah[azwj] Mighty and Majestic Sent the Wind upon the people of Aad'.[4261]

ابن بابويه: بإسناده عن عبد الحميد بن أبي الديلم، عن أبي عبد الله جعفر بن محمد الصادق (عليهما السلام)، قال: «لما بعث الله عز و جل هودا، أسلم له العقب من ولد سام، و أما الآخرون فقالوا: مَنْ أَشَدُّ مِنَّا قُوَّةً فأهلكوا بالريح العقيم، و أوصاهم هود و بشرهم بصالح (عليه السلام)».

Ibn Babuwayh, by his chain, from Abdul Hameed Bin Abu Al-Daylam,

Abu Abdullah[asws] Ja'far[asws] Bin Muhammad[asws] Al-Sadiq[asws] having said: 'When Allah[azwj] Mighty and Majestic Sent Hud[as], the posterity from the children of Sam[as] submitted to him[as], and as for the later ones, so they said ***[41:15] Who is mightier in strength than us?*** So they were destroyed by the wind Al-Aqeem, and Hud[as] bequeathed to them and gave them the good news of Salih[as,].[4262]

VERSE 17 - 19

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ {17} وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {18} وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ {19}

[4260] تفسير القمّي 2: 263
[4261] Tafseer Noor Al Saqalayn – CH 54 H 25
[4262] كمال الدين و تمام النعمة: 136/ 5.

[41:17] And as to Samood, We Guided them but they chose blindness over the Guidance, so there overtook them the Punishment of the Lightning for what they had earned [41:18] And We Delivered those who believed and were pious [41:19] And on the Day that the enemies of Allah shall be herded to the Fire, so they shall be groups.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن فضال، عن ثعلبة ابن ميمون، عن حمزة بن محمد الطيار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ ما كانَ اللَّهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَداهُمْ حَتَّى يُبَيِّنَ لَهُمْ ما يَتَّقُونَ، قال: «حتى يعرفهم ما يرضيه و ما يسخطه، و قال تعالى: فَأَلْهَمَها فُجُورَها وَ تَقْواها، قال: بين لها ما تأتي و ما تترك،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazaal, from Sa'albat Ibn Maymoun, from hamza Bin Muhammad Al-Tayyar,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[9:115] It is not for Allah that He should Lead a people astray after He has Guided them until He Clarifies to them what they should guard against***, he[asws] said: 'Until He[azwj] has Made them to recognise what Pleases Him[azwj], and what Angers Him[azwj]. And the High Said ***[91:8] Then He Inspired it to understand what is right and wrong for it***, he[asws] said: 'Explained to it (soul) what to do and what to avoid'.

و قال تعالى: إِنَّا هَدَيْناهُ السَّبِيلَ إِمَّا شاكِراً وَ إِمَّا كَفُوراً، قال: عرفناه إما آخذا و إما تاركا، و قال تعالى: وَ أَمَّا ثَمُودُ فَهَدَيْناهُمْ فَاسْتَحَبُّوا الْعَمى عَلَى الْهُدى، قال: عرفناهم، فاستحبوا العمى على الهدى، و هم يعرفون».

And the High Said ***[76:3] Surely, We have shown him the Way: he may be thankful or unthankful***, he[asws] said: 'Made him recognise what he should take and what he should leave'. And the High Said ***[41:17] And as to Samood, We Guided them but they chose blindness over the Guidance***, he[asws] said: 'Made them recognise, by they preferred blindness over the Guidance, whilst they were aware of it'.[4263]

شرف الدين النجفي، قال: روى علي بن محمد، عن أبي جميلة، عن الحلبي. و رواه علي بن الحكم، عن أبان بن عثمان، عن الفضل أبي العباس، عن أبي عبد الله (عليه السلام)، قال: قوله تعالى: كَذَّبَتْ ثَمُودُ بِطَغْواها، قال: «ثمود رهط من الشيعة، فإن الله سبحانه يقول: وَ أَمَّا ثَمُودُ فَهَدَيْناهُمْ فَاسْتَحَبُّوا الْعَمى عَلَى الْهُدى فَأَخَذَتْهُمْ صاعِقَةُ الْعَذابِ و هو السيف إذا قام القائم (عليه السلام)».

Sharaf Al-Deen Al-Najafi, from Ali Bin Muhammad, from Abu Jameela, from Al-Halby. And Ali Bin Al-Hakam reported from Abaan Bin Usman, from Al-FazAl-Abu Al-Abbas,

'Abu Abdullah[asws] said: '(What about) The Words of the High ***[91:11] Samood gave the lie (to the truth) in their inordinacy***? He[asws] said: 'Samood was a group from the Shias, for Allah[azwj] is Saying ***[41:17] And as to Samood, We Guided them but they chose blindness over the Guidance, so there overtook them the Punishment of the Lightning***, and <u>it is the sword when Al-Qaim[asws] rises</u>'.[4264]

[4263] الكافي 1: 124/ 3
[4264] تأويل الآيات 2: 804/ 1.

VERSES 20 - 23

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ {20} وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ {21} وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ {22} وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ {23}

[41:20] Until when they come to it, their ears and their eyes and their skins shall testify against them as to what they did [41:21] And they shall say to their skins: Why have you testified against us? These shall say: Allah, Who Makes everything to speak has Made us speak, and He Created you at first, and to Him you shall be returning. [41:22] And you did not veil yourselves lest your ears and your eyes and your skins should testify against you, but you thought that Allah did not know most of what you did [41:23] And that was your conjecture which you conjectured about your Lord that has ruined you so are you are one of the losers

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام)- في حديث، قال فيه-: «ثم نظم ما فرض على القلب و اللسان و السمع و البصر في آية، فقال: وَ ما كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لا أَبْصارُكُمْ وَ لا جُلُودُكُمْ يعني [بالجلود]: الفروج و الأفخاذ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Bureyd, from Abu Amro and Al-Zubeyri,

'Abu Abdullah[asws] – in a Hadeeth in which he[asws] said: 'Then He[azwj] Composed what He[azwj] Obligated upon the heart, and the tongue, and the hearing and the vision, in a Verse, so He[azwj] Said ***[41:22] And you did not veil yourselves lest your ears and your eyes and your skins should testify against you***, Meaning by the skins – the private parts and the thighs'.[4265]

علي بن إبراهيم: إنها نزلت في قوم تعرض عليهم أعمالهم فينكرونها، فيقولون: ما عملنا منها شيئا، فتشهد عليهم الملائكة الذين كتبوا عليهم أعمالهم. قال:

Ali Bin Ibrahim –

'It was Revealed about a people whose deeds would be presented to them, so they would be denying these. They would be saying, 'We do not know (having committed) anything from these. So the Angels who wrote down their deeds would testify against them.

قال الصادق (عليه السلام): «فيقولون لله: يا رب، هؤلاء ملائكتك يشهدون لك، ثم يحلفون بالله ما فعلوا من ذلك شيئا، و هو قول الله تعالى: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَما يَحْلِفُونَ لَكُمْ، و هم الذين غصبوا أمير المؤمنين (عليه السلام)، فعند ذلك يختم الله على ألسنتهم،

Al-Sadiq[asws] said: 'So they would be saying, 'O Lord[azwj]! These Angels of Yours[azwj] are testifying for You[azwj]'. They would be swearing by Allah[azwj] that they did not do anything from that, and these are the Words of Allah[azwj] the High ***[58:18] On the Day that Allah will Resurrect them all, then they will swear to Him as they have***

[4265] الكافي 2: 30/ 1

been swearing to you, and they are the ones who usurped the rights of Amir-ul-Momineen[asws], upon which Allah[azwj] would Seal their tongues, and their organs would talk.

و ينطق جوارحهم، فيشهد السمع بما سمع مما حرم الله، و يشهد البصر بما نظر إلى ما حرم الله، و تشهد اليدان بما أخذتا، و تشهد الرجلان بما سعتا فيما حرم الله، و يشهد الفرج بما ارتكب مما حرم الله، ثم أنطق الله ألسنتهم فيقولون: لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنا قالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَ هُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَ إِلَيْهِ تُرْجَعُونَ وَ ما كُنْتُمْ تَسْتَتِرُونَ أي من الله أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لا أَبْصارُكُمْ وَ لا جُلُودُكُمْ و الجلود: الفروج وَ لكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لا يَعْلَمُ كَثِيراً مِمَّا تَعْمَلُونَ».

And their ears would testify to what they had heard from what Allah[azwj] had Prohibited, and the eyes would testify to what they had looked at towards what Allah[azwj] had Prohibited, and the hands would testify to what they had done, and the two feet would testify to what sought for what Allah[azwj] had Prohibited, and the private parts would testify to what they had indulged in from what Allah[azwj] had Prohibited. Then Allah[azwj] would Make their tongues to speak, so they would be saying, '***[41:21] to their skins: Why have you testified against us? These shall say: Allah, Who Makes everything to speak has Made us speak, and He Created you at first, and to Him you shall be returning. [41:22] And you did not veil yourselves lest your ears and your eyes and your skins should testify against you, but you thought that Allah did not know most of what you did***'.[4266]

الطبرسي، قال الصادق (عليه السلام): «ينبغي للمؤمن أن يخاف الله خوفا كأنه يشرف على النار، و يرجوه رجاء كأنه من أهل الجنة، إن الله تعالى يقول: ذلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ الآية». ثم قال: «إن الله عند ظن عبده به، إن خيرا فخير، و إن شرا فشر».

Al-Tabarsy –

'Al-Sadiq[asws] said: 'It befits a Believer that he should Fear Allah[azwj] as if he is overlooking upon the Fire, and hopes with a hope as if he is an inhabitant of the Paradise. Allah[azwj] the High is Saying ***[41:23] And that was your conjecture which you conjectured about your Lord*** – the Verse'. Then he[asws] said: 'Surely, Allah[azwj] is worshipped in the thoughts – if these are good, so good, and if these are evil, so evil'.[4267]

علي بن إبراهيم: عن أبيه، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، قال: قلت لأبي عبد الله (عليه السلام): حديث يرويه الناس في من يؤمر به آخر الناس إلى النار، فقال: «أما إنه ليس كما يقولون، قال رسول الله (صلى الله عليه و آله): إن آخر عبد يؤمر به إلى النار فإذا أمر به التفت، فيقول الجبار: ردوه. فيردونه، فيقول له: لم التفت إلي؟ فيقول: يا رب، لم يكن ظني بك هذا.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al-Hajaj who said,

'I said to Abu Abdullah[asws], 'There is a Hadeeth which the people are reporting regarding the last person who would be take to the Fire', so he[asws] said: 'It is not as what the people are saying. Rasool-Allah[saww] said: 'The last servant who would be taken to the Fire, so when he is ordered to enter, he would turn around. So the Compeller would Say: "Return him!" So they would return him. He[azwj] would Say to him: "Why did you turn around towards Me[azwj]?' So he would be saying, 'O Lord[azwj]! I did not think this about You[azwj]'.

[4266] تفسير القمّي 2: 264.
[4267] مجمع البيان 9: 14.

فيقول: و ما كان ظنك بي؟ فيقول: يا رب، كان ظني بك أن تغفر لي خطيئتي، و تسكنني جنتك. قال: فيقول الجبار: يا ملائكتي، لا و عزتي و جلالي و آلائي و علوي و ارتفاع مكاني، ما ظن بي عبدي هذا ساعة من خير قط، و لو ظن بي ساعة من خير ما روعته بالنار، أجيزوا له كذبه، و أدخلوه الجنة.

So He[azwj] would Say: “And what was it that you thought about Me[azwj]?’ He would say, ‘O Lord[azwj]! I thought about You[azwj], that You[azwj] would Forgive for my errors, and Settle me in Your[azwj] Paradise’. So the Compeller would Say: “O My[azwj] Angels! No! By My[azwj] Honour, and My[azwj] Majesty, and My[azwj] Highness, and My[azwj] Lofty Position, this servant of mine did not think good about me even for a moment (in his life of the world), and had he thought good about Me[azwj] even for a moment, I[azwj] would not have Made him to face the terror of the Hell, and I[azwj] would have Entered him into the Paradise”.

ثم قال رسول الله (صلى الله عليه و آله): ليس من عبد يظن بالله خيرا إلا كان عند ظنه به، و ذلك قوله تعالى: وَ ذلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْداكُمْ فَأَصْبَحْتُمْ مِنَ الْخاسِرِينَ».

Then Rasool-Allah[saww] said: ‘There is none from the servants who thinks good about Allah[azwj] except that in His[azwj] Presence would that which he thought about, and these are the Words of the High ***[41:23] And that was your conjecture which you conjectured about your Lord that has ruined you so are you are one of the losers***’.[4268]

VERSES 24 - 28

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ ۖ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ {24} وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ {25} وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ {26} فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ {27} ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ ۖ لَهُمْ فِيهَا دَارُ الْخُلْدِ ۖ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ {28}

[41:24] Then if they will endure, still the Fire is their abode, and if they ask for goodwill, then are they not of those who shall be Granted goodwill. [41:25] And We have Appointed partners for them so they have made fair-seeming to them what is before them and what is behind them, and the Word proved true against them among the nations of the Jinn and the Humans that have passed away before them that they shall surely be losers. [41:26] And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome [41:27] Therefore We will most certainly make those who disbelieve Taste a severe Punishment, and We will most certainly Recompense them for the evil deeds they used to do [41:28] That is the Recompense of the enemies of Allah - the Fire; for them therein shall be the house of eternAl-abiding; a Recompense for their fighting against Our Signs.

محمد بن العباس: قال: حدثنا علي بن أسباط، عن علي بن محمد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، أنه قال: «قال الله عز و جل: فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا بتركهم ولاية علي بن أبي طالب (عليه السلام) عَذاباً شَدِيداً في الدنيا وَ لَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كانُوا يَعْمَلُونَ في الآخرة ذلِكَ جَزاءُ أَعْداءِ اللَّهِ النَّارُ لَهُمْ فِيها دارُ الْخُلْدِ جَزاءً بِما كانُوا بِآياتِنا يَجْحَدُونَ و الآيات: الأئمة (عليهم السلام)».

[4268] تفسير القمّي 2: 264.

Muhammad Bin Al-Abbas, from Ali Bin Asbaat, from Ali Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic ***[41:27] Therefore We will most certainly make those who disbelieve Taste*** due to their leaving the Wilayah of Ali[asws], ***a severe Punishment*** in the world ***and We will most certainly Recompense them for the evil deeds they used to do***, in the Hereafter. ***[41:28] That is the Recompense of the enemies of Allah - the Fire; for them therein shall be the house of eternal abiding; a Recompense for their fighting against Our Signs*** And the Signs – the Imams[asws]'.[4269]

VERSES 29 - 32

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا اللَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ {29} إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ {30} نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ {31} نُزُلًا مِنْ غَفُورٍ رَحِيمٍ {32}

[41:29] And those who disbelieve will say: Our Lord! Show us those two from among the Jinn and the Human Beings who led us astray that we may trample those two under our feet so that they may be of the lowest [41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised. [41:31] We are your Guardians in the life of the world and in the Hereafter, and you shall have therein what your souls desire and you shall have therein whatever you call for [41:32] A provision from the Forgiving, the Merciful.

مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حُسَيْنٍ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبَّنَا أَرِنَا اللَّذَيْنِ أَضَلَّانا مِنَ الْجِنِّ وَ الْإِنْسِ نَجْعَلْهُما تَحْتَ أَقْدامِنا لِيَكُونا مِنَ الْأَسْفَلِينَ قَالَ هُمَا ثُمَّ قَالَ وَ كَانَ فُلَانٌ شَيْطَاناً.

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

Abu Abdullah[asws] regarding the Statement of Allah[azwj] Blessed and High: ***[41:29] And those who disbelieve will say: Our Lord! Show us those two from among the Jinn and the Human Beings who led us astray that we may trample those two them under our feet so that they may be of the lowest***, he[asws] said: 'Those two '. Then said: 'And that one was a (son of) Satan[la]'.[4270]

يُونُسُ عَنْ سَوْرَةَ بْنِ كُلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبَّنا أَرِنَا الَّذَيْنِ أَضَلَّانا مِنَ الْجِنِّ وَ الْإِنْسِ نَجْعَلْهُما تَحْتَ أَقْدامِنا لِيَكُونا مِنَ الْأَسْفَلِينَ قَالَ يَا سَوْرَةُ هُمَا وَ اللَّهِ هُمَا ثَلَاثاً وَ اللَّهِ يَا سَوْرَةُ إِنَّا لَخُزَّانُ عِلْمِ اللَّهِ فِي السَّمَاءِ وَ إِنَّا لَخُزَّانُ عِلْمِ اللَّهِ فِي الْأَرْضِ.

Yunus, from Sowrat Bin Kuleyb, who has reported the following:

[4269] تأويل الآيات 2: 534/ 4
[4270] Al Kafi – H 14971

Abu Abdullah[asws] regarding the statement of Allah[azwj] Blessed and High: ***[41:29] And those who disbelieve will say: Our Lord! Show us those two from among the Jinn and the Human Beings who led us astray that we may trample those two under our feet so that they may be of the lowest***, he[asws] said: 'O Sowrat! Those two , by Allah[azwj] those two three times over. By Allah[azwj], O Sowrat, we[asws] are the Treasurers of the Knowledge of Allah[azwj] in the sky and we[asws] are the Treasurers of the Knowledge of Allah[azwj] in the earth'.[4271]

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصم، عن حماد بن عثمان، عن أبي عبد الله (عليه السلام)- في حديث طويل يصف فيه حال قنفذ و صاحبه يوم القيامة-: «فيؤتيان هو و صاحبه، فيضربان بسياط من نار، لو وقع سوط منها على البحار لغلت من مشرقها إلى مغربها، و لو وضعت على جبال الدنيا لذابت حتى تصير رمادا، فيضربان بها،

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat said, 'Muhammad Bin Abdullah Bin Ja'far Al-Humeyri narrated to me from his father, from Ali Bin Muhammad Bin Saalim, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahmaan Al-A'asam, from Hamaad Bin Usman,

(It has been narrated) from Abu Abdullah[asws] – in a lengthy Hadeeth in which is the description of the condition of Qunfuz and his companions on the Day of Judgement: 'So they will bring both of them, him (Qunfuz) and his companion , so they would both be struck with whips from the Fire. If a whip from these were to occur upon the sea, it would melt whatever is in it from the East to the West, and if it were to be placed upon a mountain of the world, it would have melted to the extent that it would turn into ashes. So, the two of them would be hit by this.

ثم يجثو أمير المؤمنين (عليه السلام) للخصومة بين يدي الله مع الرابع، و يذهب الثلاثة في جب، فيطبق عليهم، لا يراهم أحد و لا يرون أحدا، فيقول الذين كانوا في ولايتهم: رَبَّنا أَرِنَا الَّذَيْنِ أَضَلَّانا مِنَ الْجِنِّ وَ الْإِنْسِ نَجْعَلْهُما تَحْتَ أَقْدامِنا لِيَكُونا مِنَ الْأَسْفَلِينَ، قال الله عز و جل: وَ لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذابِ مُشْتَرِكُونَ».

Then Amir-ul-Momineen[asws] would make the four of them to kneel in front of Allah[azwj] due to their hostilities, and make three to be in the pit, forming a layer against them. Nor will they be able to see anyone, nor will anyone see them. So the one who used to be their friends would say ***[41:29] And those who disbelieve will say: Our Lord! Show us those two from among the Jinn and the Human Beings who led us astray that we may trample those two under our feet so that they may be of the lowest***. Allah[azwj] Mighty and Majestic would Say: "***[43:39] And it will not profit you this Day since you were unjust, that you are sharers in the Punishment***'.[4272]

علي بن إبراهيم، قال: قال العالم: «من الجن إبليس الذي دل على قتل رسول الله (صلى الله عليه و آله) في دار الندوة، و أضل الناس بالمعاصي، و جاء بعد وفاة رسول الله (صلى الله عليه و آله) إلى فلان و بايعه، و من الإنس فلان نَجْعَلْهُما تَحْتَ أَقْدامِنا لِيَكُونا مِنَ الْأَسْفَلِينَ».

Ali Bin Ibrahim said,

[4271] Al Kafi – H 14972
[4272] كامل الزيارات: 332/ 11

'The Knowledgeable One[asws] (العالم) said: 'From the Jinn it was Iblees[la] who arranged for the murder of Rasool-Allah[saww] in the House of Al-Nadwa, and led the people astray by the disobedience. And after the passing away of Rasool-Allah[saww] he[la] came to so and so and pledged his[la] allegiance to him. And (Satan) from the Human beings, it was so and so ***[41:29] that we may trample those two under our feet so that they may be of the lowest***'.

ثم ذكر أمير المؤمنين من شيعة أمير المؤمنين (عليه السلام)، قوله تعالى: إِنَّ الَّذِينَ قالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقامُوا، قال: على ولاية أمير المؤمنين (عليه السلام)، قوله تعالى: تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ، قال: عند الموت: أَلَّا تَخافُوا وَ لا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ نَحْنُ أَوْلِياؤُكُمْ فِي الْحَياةِ الدُّنْيا، قال: كنا نحرسكم من الشياطين وَ فِي الْآخِرَةِ أي عند الموت وَ لَكُمْ فِيها ما تَشْتَهِي أَنْفُسُكُمْ وَ لَكُمْ فِيها ما تَدَّعُونَ يعني في الجنة نُزُلًا مِنْ غَفُورٍ رَحِيمٍ.

Then He[azwj] Mentions Amir-ul-Momineen[asws] and the Shias of Amir-ul-Momineen[asws]. The Words of the High ***[41:30] (As for) those who say: Our Lord is Allah, then are steadfast,*** he[asws] said: 'Upon the Wilayah of Amir-ul-Momineen[asws].

The Words of the High ***the Angels descend upon them,*** at the time of the death ***saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised [41:31] We are your Guardians in the life of the*** world, he[asws] said: 'We used to guard you from the Satans ***and in the Hereafter,*** i.e., during the death ***and you shall have therein what your souls desire and you shall have therein whatever you call for*** i.e., in the Paradise ***[41:32] A provision from the Forgiving, the Merciful***'.[4273]

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: «ما يموت موال لنا، مبغض لأعدائنا، إلا و يحضره رسول الله (صلى الله عليه و آله) و أمير المؤمنين و الحسن و الحسين (عليهم السلام)، فيسرونه و يبشرونه، و إن كان غير موال لنا يراهم بحيث يسوءه، و الدليل على ذلك قول أمير المؤمنين (عليه السلام) لحارث الهمداني: يا حار همدان من يمت يرني من مؤمن أو منافق قبلا»

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Ibn Sinan,

'Abu Abdullah[asws] has said: 'He does not die, one who befriended us[asws] and hated our[asws] enemies, except that Rasool-Allah[saww] and Amir-ul-Momineen[asws], and Al-Hassan[asws], and Al-Husayn[asws] present themselves[asws] to him, making him happy and giving him the good news. And if he is not one who had befriended us[asws], he would be shown that which he does not like. And the evidence upon that are the words of Amir-ul-Momineen[asws] to Haris Al-Hamadany: 'O Haris Hamadan! The one who dies sees me[asws] face to face, be it a Believer or a hypocrite'.[4274]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن فضالة بن أيوب، عن الحسين بن عثمان، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ الَّذِينَ قالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقامُوا، فقال أبو عبد الله (عليه السلام): «استقاموا على الأئمة واحدا بعد واحد تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ أَلَّا تَخافُوا وَ لا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ».

[4273] تفسير القمّي 2: 265.
[4274] تفسير القمّي 2: 265.

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Al-Husayn Bin Usman, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about the Words of Alla [azwj] Mighty and Majestic ***[41:30] (As for) those who say: Our Lord is Allah, then are steadfast***, so Abu Abdullah[asws] said: 'Steadfast upon the Imams[asws], one[asws] after the other[asws] ***the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised***'.[4275]

قال رسول الله (صلى الله عليه وآله): لا يزال المؤمن خائفا من سوء العاقبة، لا يتيقن الوصول إلى رضوان الله حتى يكون وقت نزع روحه وظهور ملك الموت له. وذلك أن ملك الموت يرد على المؤمن وهو في شدة علته، وعظيم ضيق صدره بما يخلفه من أمواله، ولما هو عليه من ـ شدة ـ اضطراب أحواله في معامليه وعياله ـ و ـ قد بقيت في نفسه حسراتها، واقتطع دون أمانيه فلم ينلها.

Rasool-Allah[saww] said: 'The fear of a Believer of the consequences of his fate does not recede, nor does he have conviction on achieving the Pleasure of Allah[azwj] until the time of extraction of his soul and the Angel of death appears to him. And that the Angel of death comes to the Believer when he is severely ill and there is tightness in his chest about the inheritors of his wealth, for he is worried about the severity of the disorder in the situations and affairs of his family members and there remain within himself the regrets of it, and the cutting off of the rest of his desires which he could not achieve'.

فيقول له ملك الموت: مالك تجرع غصصك؟ فيقول: لاضطراب أحوالي، واقتطاعك لي دون ـ أموالي و ـ آمالي. فيقول له ملك الموت: وهل يحزن عاقل من فقد درهم زائف واعتياض ألف ألف ضعف الدنيا؟

The Angel of death says to him: 'Why are you so worried?' He says: 'The disorder is in my affairs and your cutting-off my aspirations and being without wealth and my deeds.' The Angel of death says to him: 'Does a man of intellect grieve over the loss of a fake coin when in exchange for it he gets a million times more than the world?'

فيقول: لا. فيقول ملك الموت: فانظر فوقك. فينظر، فيرى درجات الجنان وقصورها التي تقصر دونها الاماني، فيقول ملك الموت: تلك منازلك ونعمك وأموالك وأهلك وعيالك ومن كان من أهلك ههنا وذريتك صالحا، فهم هناك معك أفترضى به بدلا مما هناك؟ فيقول: بلى والله. ثم يقول: انظر. فينظر، فيرى محمدا وعليا والطيبين من آلهما في أعلى عليين فيقول ـ له ـ: أو تراهم؟ هؤلاء ساداتك وأئمتك، هم هناك جلاسك واناسك ـ أ ـ فما ترضى بهم بدلا مما تفارق ههنا؟ فيقول: بلى وربي.

He would be saying: 'No.' The Angel of death says: 'Look above you.' He would look and see the levels of the Gardens and its palaces which would make his other aspirations seem to be worthless.' The Angel of death says: 'These stations of yours, and your bounties, and your wealth, and your family and relatives of yours, and those of your good progeny, are you not happy that they be with you over there rather than over here?' He says: 'Yes, by Allah[azwj], I am!' The Angel of death says: 'Look!'. He looks and sees Muhammad[saww], Ali[asws] and goodly from among their[asws] Progeny[asws] at the top of the *Illiyeen*. The Angel of death says: 'Do you see them? They[asws] are your chiefs and your Imams[asws], they[asws] are sitting there and are those that love you. Are you not happy for this to be in exchange for what you are parting from over here?' He says: 'Yes by my Lord[azwj], I am.'

[4275] الكافي 1: 172/ 2.

فذلك ما قال الله عزوجل: (إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ألا تخافوا ولا تحزنوا) فما أمامكم من الاهوال فقد كفيتموها (ولا تحزنوا) على ما تخلفونه من الذراري والعيال ـ والاموال ـ، فهذا الذي شاهدتموه في الجنان بدلا منهم (وأبشروا بالجنة التي كنتم توعدون) هذه منازلكم، وهؤلاء ساداتكم واناسكم وجلاسكم.

And that is what Allah the Almighty says ***[41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved,*** From the terrors of your situation "*and do not grieve*" over the offspring and family members you are leaving behind, and the wealth, for you have witnessed what you are receiving in exchange for these in the Gardens ***and receive good news of the Paradise which you were Promised.*** These are your stations and they[asws] are your chiefs and your loved ones and companions.[4276]

حدثنا عمران بن موسى عن موسى بن جعفر عن الحسن بن على قال حدثنا عبد الله بن سهل الاشعري عن ابيه عن ابى اليسع قال دخل حمران بن اعين على ابى جعفر عليه السلام وقال له جعلت فداك يبلغنا ان الملائكة تنزل عليكم فقال ان الملائكة والله لتنزل علينا تطأ فرشنا اما تقراء كتاب الله تعالى ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون

Narrated to us Umran Bin Musa, from Musa Bin Ja'far, from Al-Hassan Bin Ali, from Abdullah Biin Sahl Al-Ashary, from his father, from Abu Al-Yas'a who said:

'Amran Bin Ayn visited Abu Ja'far[asws] and said to him[asws], 'May I be sacrificed for you[asws], they tell me that the Angels Come down to you[asws]?' He[asws] said: 'The Angels, by Allah[azwj] Come down to us[asws] setting foot upon our[asws] floor, and sometimes recite the Book of Allah[azwj] ***[41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised***.'[4277]

حدثنا عبد الله بن عامر عن الربيع بن الخطاب عن جعفر بن بشير عن سليمان بن خالد عن ابى عبد الله عليه السلام قوله تعالى ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون فقال أبو عبد الله عليه السلام اما والله وسدناهم الوسايد في منازلنا.

Narrated to us Abdullah Bin Aamir, from Al-Rabi'e Bin Al-Khataab, from Ja'far Bin Bashir, from Suleyman Bin Khalid, who has said:

Abu Abdullah[asws], the Words of the High ***[41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised***,' has said: 'By Allah[azwj], they recline on the cushions in our[asws] homes.'[4278]

حدثنا احمد بن محمد عن الحسن بن محبوب عن ابى ايوب عن ابى بصير قال سألت ابا عبد الله عليه السلام عن قول الله عزوجل ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون قال هم الائمة من آل محمد.

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Ayub, from Abu Baseer who said:

[4276] Tafseer Imam Hassan Al Askari[asws] – S 117
[4277] Basaair Al Darajaat – P 2 CH 17 H 3
[4278] Basaair Al Darajaat – P 2 CH 17 H 4

'I asked Abu Abdullah[asws], about the Words of Allah[azwj] Mighty and Majestic ***[41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised***, said: 'These are the Imams[asws] from the Progeny[asws] of Muhammad[saww]'.[4279]

حدثنا احمد بن محمد عن الحسن بن محبوب عن ابى بصير قال سئلت ابا عبد الله عليه السلام عن قول الله تعالى الذين قالوا ربنا الله ثم استقاموا قال يا ابا محمد هم الائمة من آل محمد فقلت له تتنزل عليهم الملائكة عند الموت بالبشرى الا تخافوا ولا تحزنوا وهى والله تجرى فيمن استقام من شيعتنا وسكت لامرنا وكتم حديثنا ولم بوزعه عند عدونا.

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] the High ***[41:30] (As for) those who say: Our Lord is Allah, then are steadfast,*** said: 'O Abu Muhammad, these are the Imams[asws] from the Progeny[asws] of Muhammad[saww].' I said to him, '***the Angels descend upon them,***' He[asws] said: 'During death with the good news - ***saying: Fear not, nor be grieved,*** - and this is, by Allah[azwj] is what flows for the one who continues in the right way from our[asws] Shias, and are silent on our[asws] commands, and conceal our[asws] Hadeeth, and they do not deploy them among our[asws] enemies.'[4280]

محمد بن العباس، قال: حدثني محمد بن الحسين بن حميد، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ قالُوا رَبُّنَا اللَّهُ يقول: «استكملوا طاعة الله و طاعة رسوله و ولاية آل محمد (عليهم السلام): ثُمَّ اسْتَقامُوا [عليها] تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ يوم القيامة أَلَّا تَخافُوا وَ لا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ فأولئك الذين إذا فزعوا يوم القيامة حين يبعثون تتلقاهم الملائكة و يقولون لهم: لا تخافوا و لا تحزنوا نحن كنا معكم في الحياة الدنيا، لا نفارقكم حتى تدخلوا الجنة، و أبشروا بالجنة التي كنتم توعدون».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn Bin Hameed, from Ja'far Bin Abdullah Al-Muhammadi, from Kaseer Bin Ayaash, from Abu Al-Jaroud,

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[41:30] (As for) those who say: Our Lord is Allah,*** He[azwj] is Saying, those who are completely obedient to Allah[azwj], and obedient to Rasool-Allah[saww], and Wilayah of the Progeny[asws] of Muhammad[saww] ***then are steadfast*** upon it ***the Angels descend upon them,*** on the Day of Judgement ***saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised***. So when there is panic on the Day of Judgement, when they would be Resurrected, the Angels would meet them and would be saying to them: '***Fear not, nor be grieved.*** We were with you in the life of the world, and will not separate from you until you enter the Paradise, ***and receive good news of the Paradise which you were Promised***'.[4281]

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: إِنَّ الَّذِينَ قالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقامُوا، قال: «هو و الله ما أنتم عليه و هو قوله تعالى: وَ أَنْ لَوِ اسْتَقامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْناهُمْ ماءً غَدَقاً».

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

[4279] Basaair Al Darajaat – P 2 CH 17 H 15
[4280] Basaair Al Darajaat – P 2 CH 17 H 19
[4281] تأويل الآيات 2: 536/ 8.

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[41:30] (As for) those who say: Our Lord is Allah, then are steadfast***, he[asws] said: 'By Allah[azwj]! It is what you (Shias) are upon, and these are the Words of the High ***[72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water***'.

قلت: متى تتنزل عليهم الملائكة بأن لا تخافوا و لا تحزنوا و أبشروا بالجنة التي كنتم توعدون، نحن أولياؤكم في الحياة الدنيا و في الآخرة؟ فقال: «عند الموت و يوم القيامة».

I said, 'When would the Angels descend upon them ***saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised [41:31] We are your Guardians in the life of the world and in the Hereafter***? So he[asws] said: 'At the time of death and on the Day of Judgement'.[4282]

VERSE 33

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ {33}

[41:33] And who speaks better than he who calls to Allah and does good deeds, and says: I am from the submitters?

العياشي: عن جابر، قال: قلت لمحمد بن علي (عليه السلام)، قول الله في كتابه: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ؟ قال: «هما، و الثالث و الرابع و عبد الرحمن و طلحة، و كانوا سبعة عشر رجلا».

Al-Ayyashi, from Jabir who said,

'I said to Muhammad[asws] Bin Ali[asws], '(What about) the Words of Allah[azwj] in His[azwj] ***Book [4:137] Surely (as for) those who believe then disbelieve***, he[asws] said: 'Those two , and the third , and the fourth (Muawiya), and Abdul Rahmaf (Ibn Awf), and Talha, and they were seventeen men'.

قال: «لما وجه النبي (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام)، و عمار بن ياسر (رحمه الله) إلى أهل مكة، [قالوا: بعث هذا الصبي، و لو بعث غيره- يا حذيفة- إلى أهل مكة.] و في مكة صناديدها؟ و كانوا يسمون عليا (عليه السلام) الصبي، لأنه كان اسمه في كتاب الله الصبي، لقول الله: وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعا إِلَى اللَّهِ وَ عَمِلَ صالِحاً و هو صبي وَ قالَ إِنَّنِي مِنَ الْمُسْلِمِينَ».

He[asws] said: 'When the Prophet[saww] directed Ali[asws] Bin Abu Talib[asws] and Ammar Yaasir to the people of Makkah, they said, 'He[saww] has sent this boy, and if only he[saww] had sent someone else – O Huzeyfa – to the people of Makkah, and in Makkah are its braves?' And they used to call Ali[asws] 'the boy', because his[asws] name in the Book of Allah[azwj] is 'the boy' (الصبي) in the Words of Allah[azwj] ***[41:33] And who speaks better than he who calls to Allah and does good deeds,*** and he[asws] is the boy (صبي) ***and says: I am from the submitters?***'.[4283]

ابن شهر آشوب: عن ابن عباس، عن النبي (صلى الله عليه و آله): «أن عليا باب الهدى بعدي، و الداعي إلى ربي، و هو صالح المؤمنين وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعا إِلَى اللَّهِ وَ عَمِلَ صالِحاً الآية».

[4282] تأويل الآيات 2: 537/ 10
[4283] تفسير العياشي 1: 279/ 286

Ibn Shehr Ashub, from Ibn Abbas,

(It has been narrated) from the Prophet[saww] having said: 'Ali[asws] is the Door of Guidance after me[saww], and the Caller to my[saww] Lord[azwj], and he[asws] is the Corrector of the Believers (صالح المؤمنين) ***[41:33] And who speaks better than he who calls to Allah and does good deeds*** – the Verse.[4284]

VERSE 34 & 35

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ {34} وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ {35}

[41:34] And the good and the evil are not alike. Refute (evil) with what is best, So if there is enmity between you and him, as if it is an intimate friend [41:35] And none are made to receive it but those who are patient, and none are made to receive it but those who have a great fortune.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عمن أخبره، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ لا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ، قال: «الحسنة: التقية، و السيئة: الإذاعة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from the one who informed him,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[41:34] And the good and the evil are not alike***, he[asws] said: 'The good – The dissimulation; and the evil – the publicity'.

و قوله عز و جل: ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ «4»، قال: «التي هي أحسن، التقية فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ».

And the Words of the Mighty and Majestic ***Repel (evil) with what is best,*** he[asws] said: 'That which is best – the dissimulation ***So if there is enmity between you and him, it would be as if he were a intimate friend***'.[4285]

محمد بن العباس، قال: حدثنا الحسين بن أحمد المالكي، قال: حدثنا محمد بن عيسى، عن يونس بن عبد الرحمن، عن سورة بن كليب، عن أبي عبد الله (عليه السلام)، قال: «لما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ قال رسول الله (صلى الله عليه و آله): أمرت بالتقية، فسار بها عشرا حتى أمر أن يصدع بما امر، و أمر بها علي، فسار بها حتى أمر أن يصدع بها، ثم أمر الأئمة بعضهم بعضا فساروا بها، فإذا قام قائمنا سقطت التقية و جرد السيف، و لم يأخذ من الناس و لم يعطهم إلا بالسيف».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sowrat Bin Kaleyb,

'Abu Abdullah[asws] has said: 'When this Verse was Revealed ***[41:34] Repel (evil) with what is best, So if there is enmity between you and him, it would be as if he were a intimate friend***, Rasool-Allah[saww] said: 'I[saww] ordered by the dissimulation,

[4284] المناقب 3: 77
[4285] الكافي 2: 173/ 6

so ten (people) moved by it until I[saww] ordered to stop what I[saww] had ordered. And Ali[asws] ordered by it, so he[asws] moved by it until he[asws] stopped it. Then the Imams[asws] ordered by it to each others, so they[asws] moved by it. So, when our[asws] Qaim[asws] rises, the dissimulation would cease (would not be applicable) and the sword would rise, and he[asws] would not take from the people, and would not give them, except by the sword'.[4286]

وعنه، قال: حدثنا الصالح الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن محمد بن فضيل، عن العبد الصالح (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ لا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ، فقال: «نحن الحسنة، و بنو امية السيئة».

And from him, from Al-Salih Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Fazeyl,

'Al-Abd Al-Salih (7th. Imam[asws]) replied when I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[41:34] And the good and the evil are not alike***, so he[asws] said: 'We[asws] are the good, and the Clan of Umayya are the evil'.[4287]

VERSES 36 - 44

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {36} وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ {37} فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۩ {38} وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {39} إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۚ اعْمَلُوا مَا شِئْتُمْ ۖ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {40} إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۖ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ {41} لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ {42} مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ {43} وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ {44}

[41:36] And if an interference of the Shaitan should cause you mischief, seek Refuge with Allah; surely He is the Hearing, the Knowing. [41:37] And among His Signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who Created these, if it is Him that you are worshipping [41:38] But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired [41:39] And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who Revives it would Give life to the dead; surely He has Power over all things. [41:40] Surely they who deviate from the right way concerning Our Communications are not hidden from Us.

What! Is he then who is cast into the Fire better, or he who comes safe on the Day of Judgement? Do what you like, surely He sees what you do [41:41] Surely those who disbelieve in the Reminder when it comes to them, and most surely it is a Mighty Book: [41:42] Falsehood has not come to it from before it nor from after it; a Revelation from the Wise, the Praised One [41:43] What is

[4286] تأويل الآيات 2: 539/ 13.
[4287] تأويل الآيات 2: 540/ 14

said to you is what was said to the Rasools before you; surely your Lord is the Lord of Forgiveness and the Lord of painful Retribution. [41:44] And if We had made it a Quran in a foreign language, they would have said: if only its Verses had been made clear? What! A foreign language and Arabic! Say: It is to those who believe, a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a remote place.

الطبرسي: عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله تعالى: لا يَأْتِيهِ الْباطِلُ الآية: «معناه أنه ليس في إخباره عما مضى باطل، و لا في إخباره عما يكون في المستقبل باطل، بل أخباره كلها موافقة لمخبراتها».

Al-Tabarsy –

From Abu Ja'far[asws] and Abu Abdullah[asws] regarding the Words of the High ***[41:42] Falsehood has not come to it*** – the Verse, said: 'Its Meaning is that there is nothing in its News from the past which is false, nor is there anything in its News about what is to happen in the future anything false, but, all of its News is in accordance with what it's information is'.[4288]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جاءَهُمْ: «يعني القرآن لا يَأْتِيهِ الْباطِلُ مِنْ بَيْنِ يَدَيْهِ». قال: «لا يأتيه الباطل من قبل التوراة، و لا من قبل الإنجيل و الزبور، و أما مِنْ خَلْفِهِ لا يأتيه من بعده كتاب يبطله».

Then Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding the Words of the High ***[41:41] Surely those who disbelieve in the Reminder when it comes to them***, Meaning the Quran ***[41:42] Falsehood has not come to it from before it***, he[asws] said: 'No falsehood came from before it, the Torah, nor from before it, the Evangel and the Psalms. And as for from after it, there will not be coming from after it any Book to falsify (invalidate) it'.

قوله تعالى: لَوْ لا فُصِّلَتْ آياتُهُ ءَ أَعْجَمِيٌّ وَ عَرَبِيٌّ، قال: «لو كان هذا القرآن أعجميا لقالوا: كيف نتعلمه، و لساننا عربي، و أتيتنا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم، و قد قال الله عز و جل: وَ ما أَرْسَلْنا مِنْ رَسُولٍ إِلَّا بِلِسانِ قَوْمِهِ «1»».

The Words of the High ***if only its Verses had been made clear? What! A foreign language and Arabic!*** He[asws] said: 'If this Quran was in a non-Arabic language they would have said, 'How do we learn it, and our language is Arabic, and he[saww] has brought us a Quran in a non-Arabic language?' So Allah[azwj] Loved it that He[azwj] should Reveal it in their language, and Allah[azwj] Mighty and Majestic has Said ***[14:4] And We did not Send any Rasool but with the language of his own people***'.[4289]

VERSES 45 - 51

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {45} مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ {46} إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۚ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي قَالُوا آذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ {47} وَضَلَّ عَنْهُمْ مَا كَانُوا

[4288] مجمع البيان 9: 23.
[4289] تفسير القمّي 2: 266

يَدْعُونَ مِنْ قَبْلُ ۖ وَظَنُّوا مَا لَهُمْ مِنْ مَحِيصٍ {48} لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ {49} وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ {50} وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ {51}

[41:45] And certainly We gave the Book to Musa, but they differed about it, and had not a Word already gone forth from your Lord, Judgement would certainly have been given between them; and most surely they are in a disquieting doubt about it. [41:46] Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants [41:47] To Him is referred the knowledge of the Hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His Knowledge; and on the Day when He shall Call out to them, Where are (those whom you called) My associates? They shall say: We declare to You, none of us is a witness. [41:48] And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them [41:49] Man is never tired of praying for good, and if evil touches him, and then he is despairing, hopeless. [41:50] And if We Make him taste Mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the Hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will Inform those who disbelieved of what they did, and We will make them taste of hard Punishment. [41:51] And when We show Favour to the Human being, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ لَقَدْ آتَيْنا مُوسَى الْكِتابَ فَاخْتُلِفَ فِيهِ وَ لَوْ لا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ، قال: «اختلفوا كما اختلفت هذه الامة في الكتاب، و سيختلفون في الكتاب الذي مع القائم لما يأتيهم به حتى ينكره ناس كثير فيقدمهم و يضرب أعناقهم».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahman, from Aasim Bin Hameed, from Abu Hamza,

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[41:45] And certainly We gave the Book to Musa, but they differed about it, and had not a Word already gone forth from your Lord, Judgement would certainly have been given between them.*** He[asws] said: 'They differed just like this community has differed regarding the Book, and they will be differing with regards to the Book which is with Al-Qaim[asws] with that he[asws] will be coming to them, to the extent that numerous people would deny it. So he[asws] will march against them and strike their necks.[4290]

ابن بابويه: بإسناده، عن إبراهيم بن أبي محمود، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الله تعالى: هل يجبر عباده على المعاصي؟ فقال: «بل يخيرهم و يمهلهم حتى يتوبوا». قلت: فهل يكلف عباده ما لا يطيقون؟ فقال: «و كيف يفعل ذلك؟ و هو يقول: وَ ما رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ».

Ibn Babuwayh, by his chain, from Ibrahim Bin Abu Mahmoud,

[4290] الكافي 8: 287/ 432

'Abu Al-Hassan Al-Reza[asws], replied when I asked him[asws] about Allah[azwj] the High, does He[azwj] Compel His[azwj] servants upon the disobedience?' So he[asws] said: 'But, He[azwj] Gives them the option, and Reprieves them until they repent'. I said, 'So does He[azwj] Assign His[azwj] servants with what they cannot bear?' So he[asws] said: 'And how can He[azwj] do that? And He[azwj] is Saying ***[41:46] and your Lord is not in the least unjust to the servants***'.

ثم قال (عليه السلام): «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، أنه قال: من زعم أن الله تعالى يجبر عباده على المعاصي، و يكلفهم ما لا يطيقون، فلا تأكلوا ذبيحته، و لا تقبلوا شهادته، و لا تصلوا وراءه، و لا تعطوه من الزكاة شيئا».

Then he[asws] said: 'My[asws] father[asws] Musa[asws] Bin Ja'far[asws] narrated to me[asws] from his[asws] father[asws] Ja'far[asws] Bin Muhammad[asws] having said: 'The one who alleges that Allah[azwj] Compels His[azwj] servants upon the disobedience and Assigns them with what they cannot bear, so do not eat their slaughtered (meat), and do not accept their testimonies, and do not Pray behind them, and do not give them anything from the Zakat'.[4291]

VERSES 52 - 54

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ {52} سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {53} أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ {54}

[41:52] Say: if you consider that if it was from Allah; then you disbelieved in it, who would be in greater error than he who is in a prolonged discord? [41:53] We will Show them Our signs in the horizons and within their own selves, until it will become quite clear to them that it is the Truth. Is it not sufficient as regards your Lord that He is a Witness over all things? [41:54] Indeed they are in doubt as to the meeting of their Lord; now surely He Encompasses all things

أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سليمان، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن بكر الأرجاني، عن أبي عبد الله (عليه السلام)- في حديث- قال: «يقول الله تعالى: سَنُرِيهِمْ آياتِنا فِي الْآفاقِ وَ فِي أَنْفُسِهِمْ فأي آية في الآفاق غيرنا أراها الله أهل الآفاق؟».

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'asam, from Abdullah Bin Bakr Al-Arjany,

(It has been narrated) from Abu Abdullah[asws] – in a Hadeeth – said: 'Allah[azwj] the High is Saying ***[41:53] We will Show them Our signs in the horizons and within***

[4291] عيون أخبار الرّضا (عليه السّلام) 1: 124/ 16

their own selves, so which Sign is there in the horizons apart from us[asws] which Allah[azwj] would Show to the people of the horizons?'[4292]

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن القاسم بن إسماعيل الأنباري، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن إبراهيم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: سَنُرِيهِمْ آياتِنا فِي الْآفاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ [قال: «في الآفاق: انتقاص الأطراف عليهم، و في أنفسهم: بالمسخ حتى يتبين لهم أنه الحق] أي أنه القائم (عليه السلام)».

Muhammad Bin Al-Abbas, from Ja'far Bin Malik, from Al-Qasim Bin Ismail Al-Anbary, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Ibrahim,

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[41:53] We will Show them Our signs in the horizons and within their own selves, until it will become quite clear to them that it is the Truth***, he[asws] said: '***in the horizons*** – In the wide expanse surrounding them; ***and within their own selves*** – By the metamorphosis ***until it will become quite clear to them that it is the Truth***, i.e., he[asws] is definitely Al-Qaim[asws]'.[4293]

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنُرِيهِمْ آياتِنا فِي الْآفاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ خَسْفٌ وَ مَسْخٌ وَ قَذْفٌ قَالَ قُلْتُ حَتَّى يَتَبَيَّنَ لَهُمْ قَالَ دَعْ ذَا ذَاكَ قِيَامُ الْقَائِمِ.

Sahl Bin Ziyad, from Ibn Fazzaal, from Sa'albat Bin Maymoun, from Al-Tayyaar, who has narrated the following:

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***[41:53] We will Show them Our signs in the horizon and within their own selves, until it will become quite clear to them that it is the Truth***. He[asws] said: 'Submerging (in the ground), and metamorphosis, and stoning'. I said, 'What about "***until it will become quite clear to them***"?' He[asws] said: 'Leave that. That is the rising of the Rising One (Al-Qaim[asws])'.[4294]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنُرِيهِمْ آياتِنا فِي الْآفاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ يُرِيهِمْ فِي أَنْفُسِهِمُ الْمَسْخَ وَ يُرِيهِمْ فِي الْآفَاقِ انْتِقَاضَ الْآفَاقِ عَلَيْهِمْ فَيَرَوْنَ قُدْرَةَ اللَّهِ عَزَّ وَ جَلَّ فِي أَنْفُسِهِمْ وَ فِي الْآفَاقِ قُلْتُ لَهُ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ خُرُوجُ الْقَائِمِ هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ يَرَاهُ الْخَلْقُ لَا بُدَّ مِنْهُ.

Abu Ali Al-Ashary, from Muhammad bin Abdul Jabbar, from Al-Hassan Bin Ali, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Mighty and Majestic: ***[41:53] We will Show them Our signs in the horizon and within their own selves, until it will become quite clear to them that it is the Truth***, he[asws] said: 'He[azwj] Showed them in their own selves, the metamorphosis, and Showed them in the horizon, the breakdowns in the horizons so they would see the Power of Allah[azwj] Mighty and Majestic within themselves and in the horizon'. So I said to him, (What about) **"*until it will become quite clear to them that it is the truth"***?' He[asws] said:

[4292] كامل الزيارات: 329/ 2
[4293] تأويل الآيات 2: 541/ 17
[4294] Al Kafi – H 14629

'The coming out of Al-Qaim[asws], it is the truth from the Presence of Allah[azwj] Mighty and Majestic which the creatures will see, it is inevitable'.[4295]

[4295] Al Kafi – H 15022

CHAPTER 42

AL SHURA

(53 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن سيف بن عميرة، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (حم عسق) بعثه الله يوم القيامة و وجهه كالثلج، أو كالشمس، حتى يقف بين يدي الله عز و جل، فيقول: عبدي أدمت قراءة (حم عسق) و لم تدر ما ثوابها؟ أما لو دريت ما هي و ما ثوابها؟ لما مللت قراءتها، و لكن سأجزيك جزاءك، أدخلوه الجنة و له فيها قصر من ياقوتة حمراء، أبوابها و شرفها و درجها منها، و يرى ظاهرها من باطنها، و باطنها من ظاهرها، و له حوراء من الحور العين، و ألف جارية و ألف غلام من الولدان المخلدين، الذين وصفهم الله عز و جل».

Ibn Babuwayh, by his chain, from Sayf Bin Umeyra,

from Abu Abdullah[asws] having said: 'The one who recites ***[42:1] Ha Meem [42:2] Ayn Seen Qaf*** (Chapter 42) Allah[azwj] would Resurrect him on the Day of Judgement and his face would be as white as snow, or like the sun, until he pauses in front of Allah[azwj] Mighty and Majestic, so He[azwj] would Say: "My[azwj] servant was habitual in reciting ***[42:1] Ha Meem [42:2] Ayn Seen Qaf*** (Chapter 42), and do you know what its Rewards are? But if only he had known what its Rewards are, he would not have become weary of reciting it. But I[azwj] will Recompense you with your Recompense!" He would be entered into the Paradise, and for him therein would be a castle of red Sapphire, and its doors, and its prestige, and its Levels from it. And he would see its outside from its inside, and its inside from its outside. For him would be Houries from the Maiden Houries, and a thousand maids, and a thousand butlers from the eternal youths, whom Allah[azwj] Mighty and Majestic has Described'.[4296]

ومن (خواص القرآن) : روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة صلت عليه الملائكة، و ترحموا عليه بعد موته و من كتبها بماء المطر، و سحق بذلك الماء كحلا، و اكتحل به من بعينه بياض قلعه، و زال عنه كل ما كان عارضا في عينه من الآلام بإذن الله تعالى».

And from Khawas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (42), the Angels would greet him, and would be merciful towards him after his death. And the one who writes it with the rain water, and crush the kohl with the water, and applies it in his eyes, its whiteness would reduce, and every pain would go away from his eyes, by the Permission of Allah[azwj].[4297]

وقال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من الناس، و من شربها فى سفر أمن».

[4296] ثواب الأعمال: 113.
[4297] (خواص القرآن)

And Al Sadiq[asws] said: 'The one who writes it, and attaches it upon himself would be safe from the people, and the one who drinks (its water) during a journey, would be safe'.[4298]

VERSES 1 - 3

حم {1} عسق {2} كَذَٰلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {3}

[42:1] Ha Meem [42:2] Ayn Seen Qaf [42:3] That is how it has been Revealed to you, and unto those before you, Allah is the Mighty, the Wise

علي بن إبراهيم: حدثنا أحمد بن علي، و أحمد بن إدريس، قالا: حدثنا محمد بن أحمد العلوي، عن العمركي، عن محمد بن جمهور، قال: حدثنا سليمان بن سماعة، عن عبد الله بن القاسم، عن يحيى بن ميسرة الخثعمي، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «حم عسق عدد سني القائم، و ق: جبل محيط بالدنيا من زمرد أخضر، و خضرة السماء من ذلك الجبل، و علم كل شيء في عسق».

Ali Bin Ibrahim said, 'Ahmad Bin Ali and Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad Al Alawy, from Al Amarky, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Yahya Bin Maysara Al Khash'amy,

from Abu Ja'far[asws], said, 'I heard him[asws] saying: '***[42:1] Ha Meem [42:2] Ayn Seen Qaf*** is the number of the year of Al Qaim[asws]. And Qaf is a mountain (force) of green emeralds encompassing the world, and the greenery of the sky is from that mountain (force), and the knowledge of everything is in ***[42:2] Ayn Seen Qaf***'.[4299]

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد الثقفي، عن يوسف بن كليب المسعودي، عن عمرو بن عبد الغفار الفقيمي، عن محمد بن الحكم بن المختار، عن الكلبي، عن أبي صالح، عن ابن عباس، قال: حم اسم من أسماء الله عز و جل، و عسق علم علي (عليه السلام) بفسق كل جماعة و نفاق كل فرقة.

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafy, from Yusuf Bin Kaleyb Al Mas'udi, from Amro Bin Abdul Ghaffar Al Faqeymi, from Muhammad Bin Al Hakam Bin Al Mukhtar, from Al Kalby, from Abu Salih, from Abu Salih,

from Ibn Abbas who said, '***[42:1] Ha Meem*** is a Name from the Magnificent Names of Allah[azwj] Mighty and Magestic. And ***[42:2] Ayn Seen Qaf*** is Knowledge of Ali[asws] of the debauchery of every group, and the hypocrisy of every sect'.[4300]

تأويل آخر: بحذف الإسناد، يرفعه إلى محمد بن جمهور، عن السكوني، عن أبي جعفر (عليه السلام)، قال: «حم حتم، و (عين) عذاب، و (سين) سنون كسني يوسف (عليه السلام)، و (قاف) قذف [و خسف] و مسخ يكون في آخر الزمان بالسفياني و أصحابه، و ناس من كلب ثلاثون ألف «1» يخرجون معه، و ذلك حين يخرج القائم (عليه السلام) بمكة، و هو مهدي هذه الامة».

Another explanation – by a deleted chain, going up to Muhammad Bin Jamhour, from Al Sakuny,

from Abu Ja'far[asws] having said: '***[42:1] Ha Meem*** is Ordained, and ***[42:2] Ayn*** is Punishment, and ***Seen*** are years like the years of Yusuf[as], and ***Qaf*** is the repelling and the swallowing (by the earth) and the metamorphosis which would happen

[4298] Tafseer Al Burhan – H 9463
[4299] تفسير القمّي 2: 267
[4300] تأويل الآيات 2: 541/ 1

during the end of the Times with Al Sufyani and his companions, and the thirty thousand dogs of the people who would come out with him, and that is when Al Qaim[asws] would emerge at Makkah, and he[asws] is the Mahdi[asws] of this community'.[4301]

VERSES 4 & 5

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَلِيُّ الْعَظِيمُ {4} تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۚ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ {5}

[42:4] His is what is in the skies and what is in the earth, and He is the High, the Magnificent [42:5] The skies may almost rend asunder from above them and the Angels Glorify the Praise of their Lord and seek Forgiveness for those in the earth; Indeed, Allah, He is the Forgiving, the Merciful.

علي بن إبراهيم، في قوله تعالى: تَكادُ السَّماواتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَ الْمَلائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ، قال: للمؤمنين من الشيعة التوابين خاصة، و لفظ الآية عام و معناه خاص.

Ali Bin Ibrahim –

Regarding the Words of the High ***[42:5] The skies may almost rend asunder from above them and the Angels Glorify the Praise of their Lord and seek Forgiveness for those in the earth***, he said, 'The Believers from the Shiah, the repentants especially. And the Wording of the Verse is general, and its Meaning is particular'.[4302]

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ: «أي يتصدعن».

And in a report of Abu Al Jaroud,

from Abu Ja'far[asws] regarding the Words of the High ***[42:5] The skies may almost rend asunder from above them***, he[asws] said: 'i.e. Crack up'.[4303]

VERSES 6 & 7

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {6} وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ {7}

[42:6] And (as for) those who take guardians besides Him, Allah is a Protector over them, and you are not an agent for them. [42:7] And thus have We Revealed to you an Arabic Quran, that you may warn the Mother City and those around it, and that you may give warning of the Day of gathering together wherein is no doubt; a party shall be in the Paradise and a party in the Blazing Fire

[4301] تأويل الآيات 2: 542/ 3.
[4302] تفسير القمّي 2: 268.
[4303] تفسير القمّي 2: 268.

حدثنا احمد بن محمد عن ابى عبد الله البرقى عن جعفر بن محمد الصوفى قال سألت ابا جعفر عليه السلام محمد بن على الرضا عليه السلام وقلت له يابن رسول الله لم سمى النبي الامي قال ما يقول الناس قال قلت له جعلت فداك يزعمون انما سمى النبي الامي لانه لم يكتب فقال كذبوا عليهم لعنة الله انى يكون ذلك والله تبارك وتعالى يقول في محكم كتابه هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة فكيف كان يعلمهم مالا يحسن والله لقد كان رسول الله صلى الله عليه وآله يقرأ ويكتب باثنين وسبعين أو بثلثة وسبعين لسانا وانما سمى الامي لانه كان من اهل مكة و مكة من امهات القرى وذلك قول الله تعالى في كتابه لتنذر ام القرى ومن حولها.

It has been narrated to us Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said:

'I said to Abu Ja'far[asws], 'O son of Rasool-Allah[saww], why was the Prophet[saww] called '*Al-Ummy*'?' He[asws] said: 'What do the people say'. I said to him[asws], 'May I be sacrificed for you[asws], they are alleging that the Prophet[saww] was called 'Al-Ummy' because he[saww] could not write'. He[asws] said: 'They are (attributing lies) lying about him[saww], may Allah[azwj] Curse them. I[asws] say that, by Allah[azwj] Blessed and High has Said in His[azwj] Decisive Book ***[62:2] He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom***, How was he[saww] able to teach them if he[saww] was not good in it. By Allah[azwj], the Rasool-Allah[saww] was able to read and write in seventy two to seventy three languages, and he[saww] has been called '*Al-Ummy'* because he[saww] was an inhabitant of Mecca, and Mecca is the mother (*Umm*) of all towns, and that is the Statement of Allah[azwj] the High in His[azwj] Book ***[42:7] And thus have We Revealed to you an Arabic Quran, that you may warn the Mother City and those around it***'.[4304]

علي بن إبراهيم، قال: أم القرى مكة، سميت أم القرى لأنها أول بقعة خلقها الله من الأرض، لقوله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبارَكاً.

Ali Bin Ibrahim, said,

'The Mother City is Makkah. It has been Named as the Mother City because it was the first spot which Allah[azwj] Created from the earth, as the Words of the High ***[3:96] Most surely the first House appointed for men is the one at Bekka, Blessed***'.[4305]

VERSE 8

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {8}

[42:8] And if Allah had so Desired, He would have Made them a single community, but He Makes whom He Desires to enter into His mercy, and the unjust it is that shall have no guardian or helper.

علي بن إبراهيم، في قوله تعالى: وَ لَوْ شاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً واحِدَةً، قال: لو شاء الله يجعلهم كلهم معصومين مثل الملائكة بلا طباع، لقدر عليه، وَ لكِنْ يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ وَ الظَّالِمُونَ لآل محمد (صلى الله عليه و آله) حقهم ما لَهُمْ مِنْ وَلِيٍّ وَ لا نَصِيرٍ.

Ali Bin Ibrahim –

[4304] Basaair Al Darajaat – P 5 CH 4 H 1
[4305] تفسير القمّي 2: 268.

Regarding the Words of the High ***[42:8] And if Allah had so Desired, He would have Made them a single community***, said, 'Had Allah[azwj] so Desired, He[azwj] would have Made them all Infallible like the Angels without temperament, as such ***but He Makes whom He Desires to enter into His Mercy, and the unjust*** to the progeny[asws] of Muhammad[saww] of their[asws] rights ***it is that shall have no guardian or helper***'.[4306]

محمد بن العباس، قال: حدثنا علي بن العباس، عن حسن بن محمد، عن عباد بن يعقوب، عن عمرو بن جبير، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: وَ لكِنْ يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ، قال: «الرحمة: ولاية علي بن أبي طالب (عليه السلام) وَ الظَّالِمُونَ ما لَهُمْ مِنْ وَلِيٍّ وَ لا نَصِيرٍ».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Abaad Bin Yaqoub, from Amro Bin Jubeyr,

from Ja'far Bin Muhammad[asws] regarding the Words of the High ***[42:8] but He Makes whom He Desires to enter into His mercy***, he[asws] said: 'The Mercy – Wilayah of Ali Bin Abu Talib[asws] ***and the unjust it is that shall have no guardian or helper***'.[4307]

VERSES 9 - 12

أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {9} وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۚ ذَٰلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ {10} فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ {11} لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {12}

[42:9] Or have they taken guardians besides Him? But Allah is the Guardian, and He Gives life to the dead, and He has Power over all things. [42:10] And in whatever thing you disagree, the Judgment thereof is Allah's; that is Allah, my Lord, on Him do I rely and to Him do I turn time after time. [42:11] Originator of the skies and the earth; He Made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is a likeness of Him; and He is the Hearing, the Seeing. [42:12] His are the Reins of the skies and the earth; He makes Ample and Straitens the means of subsistence for whom He Desires to; surely He is Aware of all things

ابن شهر آشوب: من كتاب العلوي البصري: أن جماعة من اليمن أتوا إلى النبي (صلى الله عليه و آله) فقالوا: نحن بقايا الملك المقدم من آل نوح، و كان لنبينا وصي اسمه سام، و أخبر في كتابه، أن لكل نبي معجزة، و له وصي يقوم مقامه، فمن وصيك؟ فأشار بيده نحو علي (عليه السلام)، فقالوا: يا محمد، إن سألناه أن يرينا سام بن نوح، فيفعل؟ فقال (صلى الله عليه و آله): «نعم، بإذن الله»

Ibn Shehr Ashub, from the book of Al Alawy Al Basry that,

'A group from Al Yemen came to the Prophet[saww]. They said, 'We are the remainder of the previous king from the Progeny of Noah[as], and our Prophet[as] had a successor[as] whose name was Saam[as]. In his[as] Book there is news that for every Prophet[as] there is a Miracle, as well as for his[as] successor[as] who stands in his[as] place. So who is your[saww] successor[asws]?' So he[saww] gestured by his[saww] in the

[4306] تفسير القمّي 2: 272.
[4307] تأويل الآيات 2: 542/ 4

direction of Ali[asws]. They said, 'O Muhammad[saww]! We are asking him[asws] to show us Saam Bin Noah[as], so will he[asws] (be able to) do it?' He[saww] said: 'Yes, by the Permission of Allah[azwj]'.

و قال: «يا علي، قم معهم إلى داخل المسجد فصل ركعتين، و اضرب برجلك الأرض عند المحراب». فذهب علي، و بأيديهم صحف، إلى أن بلغ محراب رسول الله (صلى الله عليه و آله) داخل المسجد، فصلى ركعتين، ثم قام فضرب برجله على الأرض فانشقت الأرض و ظهر لحد و تابوت، فقام من التابوت شيخ يتلألأ وجهه مثل القمر ليلة البدر، و ينفض التراب من رأسه، و له لحية إلى سرته، و صلى على علي (عليه السلام)، و قال: أشهد أن لا إله إلا الله، و أن محمدا رسول الله، سيد المرسلين، و أنك علي وصي محمد، سيد الوصيين، أنا سام بن نوح.

And he[saww] said: 'O Ali[asws]! Go with them to the inside of the Masjid, Pray two Cycles, and strike the ground with your[asws] leg by the Prayer Niche'. So Ali[asws] went, and in their hands were their Parchments, until he[asws] reached the Prayer Niche of Rasool-Allah[saww] inside the Masjid. So he[asws] Prayed two Cycles, then stood up and struck the ground with his[asws] leg. So the ground split up and a grave and a coffin became apparent. An old man arose from the coffin, his[as] face shining like the moon of the night of the full moon, and shook off the dust from his[as] head, and he[as] had his[as] beard up to his[as] belly. And he[as] greeted Ali[asws] and said: 'I[as] testify that there is no God except for Allah[azwj], and that Muhammad[saww] is Rasool-Allah[saww], Chief of the Rasools[as], and you[asws] Ali[asws] are the successor[asws] of Muhammad[saww], Chief of the successors[asws], and I[as] am Saam Bin Noah[as]!'

فنشروا أولئك صحفهم، فوجدوه كما وصفوه في الصحف، ثم قالوا: نريد أن يقرأ من صحفه سورة. فأخذ في قراءته حتى تمم السورة، ثم سلم على علي، و نام كما كان، فانضمت الأرض، و قالوا بأسرهم: إن الدين عند الله الإسلام. و آمنوا، فأنزل الله تعالى: أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِياءَ فَاللَّهُ هُوَ الْوَلِيُّ وَ هُوَ يُحْيِ الْمَوْتى إلى قوله: أُنِيبُ.

So they brought out their Parchments, and found him[as] to be as he[as] had been Described therein. Then they said, 'We want him[as] to recite a Chapter from the Parchment. He[as] recited the Complete Chapter, then greeted Ali[asws], and went back to sleep as he[as] had been. The ground converged back. And they said, 'Surely the Religion in the Presence of Allah[azwj], is Al Islam'. And they expressed belief. So, Allah[azwj] the High Revealed ***[42:9] Or have they taken guardians besides Him? But Allah is the Guardian, and He Gives life to the dead,*** up to His[azwj] Words ***[42:10] I turn time after time***'.[4308]

VERSES 13 - 18

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ {13} وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {14} فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ {15} وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ {16} اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ {17} يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ {18}

[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined

[4308] المناقب 2: 339.

upon Ibrahim and Musa and Isa that be steadfast upon the Religion and be not divided therein; hard to the Polytheists is that which you call them to; Allah Chooses for Himself whom He Desires to, and Guides to Himself him who turns (to Him), frequently. [42:14] And they did not become divided until after Knowledge had come to them out of envy among themselves; and had not a Word gone forth from your Lord till an appointed term, certainly Judgment would have been given between them; and those who were made to inherit the Book from after them are in disquieting doubt concerning it. [42:15] So, to that go on inviting, and be steadfast as you are Commanded, and do not follow their low desires, and say: I believe in what Allah has Revealed from the Book, and I am Commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will Gather us together, and to Him is the journey [42:16] And (as for) those who dispute about Allah after that obedience has been Obligated upon Him, their plea is null with their Lord, and upon them is Wrath, and for them is severe Punishment. [42:17] Allah it is Who Revealed the Book with Truth, and the Balance, and what shall make you know that the Hour is close? [42:18] Those who do not believe in it would seek to hasten it on, and those who believe are in fear from it, and they know that it is the Truth. Indeed, those who dispute obstinately concerning the Hour are in a far straying

حدثنا عبد الله بن عامر عن عبد الرحمن بن ابى نجران قال كتب أبو الحسن الرضا عليه السلام رسالة واقرأنيها قال قال على بن الحسين عليه السلام ان محمدا صلى الله عليه وآله كان امين الله في ارضه فلما قبض محمد صلى الله عليه وآله كنا اهل البيت ورثته ونحن امناء الله في ارضه

It has been narrated to us Abdullah Bin Aamir, from Abdul Rahmaan Bin Abu Najran who said:

'Abu Al-Hassan Al-Reza[asws] wrote a letter which was read out to me in which he[asws] said: 'Ali Bin Al-Husayn[asws] said that Muhammad[saww] was a Trustee of Allah[azwj] in His[azwj] Earth. When Allah[azwj] Caused Muhammad[saw] to pass away, the People[asws] of the Household inherited from him[saww], and we[asws] are Trustees of Allah[azwj] in His[azwj] Earth.

عندنا علم البلايا والمنايا وانساب العرب ومولد الاسلام وانا لنعرف الرجل إذا رأيناه بحقيقة الايمان وحقيقة النفاق وان شيعتنا لمكتوبون باسمائهم واسماء آبائهم اخذ الله علينا و عليهم الميثاق يردون موردنا ويدخلون مدخلنا

With us[asws] is the knowledge of the calamities and the deaths, and the lineage of the Arabs and the birth of Islam, and I[asws] recognise the man if I[asws] were to see him by his true faith and true hypocrisy, and our[asws] Shiah have been in the Books by their names and the names of their fathers. Allah[azwj] Took the covenant from them to (love) us[asws]. They respond to our[asws] resource and enter our[asws] gateway.

نحن النجباء وافراطنا افراط الأنبياء ونحن ابناء الاوصياء ونحن المخصوصون في كتاب الله ونحن اولى الناس بالله ونحن اولى الناس بكتاب الله ونحن إولى الناس بدين الله ونحن الذين شرع لنا دينه فقال في كتابه شرع لكم يا آل محمد من الدين ما وصى به نوحا وقد وصانا بما اوصى به نوحا والذى اوحينا اليك يا محمد وما وصينا به ابراهيم واسماعيل وموسى وعيسى واسحق ويعقوب

We[asws] are the Rescuers, and our[asws] perfection is the perfection of the Prophets[as], and we[asws] are the sons of the successors[as], and we[asws] are the Special Ones in the

Book of Allah[azwj], and we[asws] are the first of the people by Allah[azwj], and we[asws] are the first of the people by the Book of Allah[azwj], and we[asws] are the first of the people by the Religion of Allah[azwj], and we[asws] are the ones to whom His[azwj] Religion was Prescribed to. He[azwj] Said in His[azwj] Book ***[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you*** O Muhammad[saww] and what We[azwj] had Enjoined upon Ibrahim[as], and Ismail[as], and Musa[as], and Isa[as], and Is'haq[as], and Yaqoub[as].

فقد علمنا وبلغنا ما علمنا واستودعنا علمهم نحن ورثة الأنبياء ونحن ورثة اولى العزم من الرسل ان اقيمو الدين يا آل محمد ولا تفرقوا فيه وكونوا على جماعة كبر على المشركين من اشرك بولاية على ما تدعوهم إليه من ولاية على ان الله يا محمد يهدى إليه من ينيب من يجيبك إلى ولاية على عليه السلام.

He[azwj] Taught us[asws] and it has reached us[asws] what we[asws] learnt and have been Entrusted with their[as] knowledge. We[asws] are the inheritors of the Determined Ones (Ul Ul Azm) from the Messengers[as] ***be steadfast upon the Religion,*** O Progeny[asws] of Muhammad[saww] ***and be not divided therein*** and be on the group for it is ***hard to the Polytheists is that which you call them to*** the ones who have associated (others) with the Wilayah of Ali[asws] which is what you[saww] are calling them to, the Wilayah of Ali[asws] , surely (is the Wilayat of) Allah[azwj], O Muhammad[saww] ***and Guides to Himself him who turns (to Him), frequently*** in answering you[saww] to Wilayah of Ali[asws]'.[4309]

حدثنا محمد بن الحسين عن النضر عن عبد الغفار عن ابى عبد الله عليه السلام قال ان الله تعالى قال لنبيه ولقد وصيناك بما وصى به آدم ونوحا وابراهيم من قبلك ان اقيموا الدين ولا تتفرقوا فيه انا يعنى الولاية كبر على المشركين ما تدعوهم إليه يعنى كبر على قومك يا محمد ما تدعوهم من تولية على عليه السلام

It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar, from Abdul Ghaffar, who has narrated:

Abu Abdullah[asws] having said that: 'Allah[azwj] the High Said to His[azwj] Prophet[saww]: ***[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa that be steadfast upon the Religion and be not divided therein;*** It means 'Al-Wilayah', and "***hard to the Polytheists is that which you call them to",*** meaning, it is hard on your[saww] community, O Muhammad[saww], of what you[saww] are calling them to befriend Ali[asws]'.

قال ان الله قد اخذ ميثاق كل نبى وكل مؤمن ليؤمنن بمحمد صلى الله عليه وآله وعلى وبكل نبى وبالولاية ثم قال لمحمد صلى الله عليه وآله اولئك الذين هدى الله فبهديهم اقتده يعنى آدم ونوحا وكل نبى بعده.

Allah[azwj] had Taken the Covenant from every Prophet[as], and every believer to believe in Muhammad[saww] and Ali[asws], and with every Prophet[as] by 'Al-Wilayah'. Then He[azwj] Said to Muhammad[saww]: ***"[6:90] These are they whom Allah guided, therefore follow their guidance"***, meaning Adam[as] and Nuh[as] and every Prophet[as] after him[as]'.[4310]

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد ابن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشري، قال: حدثنا عبد الله بن جبلة، عن عمران بن قطن، عن زيد الشحام، قال: سألت أبا عبد الله

[4309] Basaair Al Darajaat – P 3 CH 3 H 1
[4310] Basaair Al Darajaat – P 10 CH 18 H 35

(عليه السلام): هل كان رسول الله (صلى الله عليه و آله) يعرف الأئمة (عليهم السلام)؟ قال: «قد كان نوح (عليه السلام) يعرفهم، الشاهد على ذلك قول الله عز و جل في كتابه: شَرَعَ لَكُمْ مِنَ الدِّينِ ما وَصَّى بِهِ نُوحاً وَ الَّذِي أَوْحَيْنا إِلَيْكَ وَ ما وَصَّيْنا بِهِ إِبْراهِيمَ وَ مُوسى وَ عِيسى».

Muhammad Bin Ibrahim Al Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Al Qasim Bin Muhammad Ibn Al Hassan Bin Hazim, from Isa Bin Hisham Al Nashary, from Abdullah Bin Jabalat, from Umran Bin Qatan, from Zayd Al Shahaam who said,

'I asked Abu Abdullah[asws], 'Did Rasool-Allah[saww] introduce the Imams[asws]?' He[asws] said: 'In fact Noah[as] had introduced them[asws]. The testimony over that are the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa***'.

قال: «شَرَعَ لَكُمْ مِنَ الدِّينِ يا معشر الشيعة ما وَصَّى بِهِ نُوحاً».

He[asws] said: '***[42:13] He has Legislated to you***, O group of Shiah, ***what He Enjoined upon Nuh***'.[4311]

وعنه، قال: حدثنا محمد بن همام، عن عبد الله بن جعفر، عن عبد الله القصباني، عن عبد الرحمن ابن أبي نجران، قال: كتب أبو الحسن الرضا (عليه السلام) إلى عبد الله بن جندب رسالة، و أقرأنيها: «قال علي بن الحسين (عليهما السلام): [نحن أولى الناس بالله عز و جل]، و نحن أولى الناس بكتاب الله، و نحن أولى الناس بدين الله، و نحن الذين شرع الله لنا دينه، فقال في كتابه: شَرَعَ لَكُمْ مِنَ الدِّينِ يا آل محمد ما وَصَّى بِهِ نُوحاً فقد وصانا بما وصى به نوحا وَ الَّذِي أَوْحَيْنا إِلَيْكَ يا محمد وَ ما وَصَّيْنا بِهِ إِبْراهِيمَ و إسماعيل و إسحاق و يعقوب وَ مُوسى وَ عِيسى

And from him, from Muhammad Bin Hamaam, from Abdullah Bin Ja'far, from Abdullah Al Qasbany, from Abdul Rahman Ibn Abu Najran who said,

'Abu Al Hassan Al Reza[asws] wrote a letter to Abdullah Bin Jundab: 'Ali Bin Al Husayn[asws] said: 'We[asws] are higher than the people, by Allah[azwj] Mighty and Majestic, and we[asws] are higher than the people by the Book of Allah[azwj], and we[asws] are higher than the people by the Religion of Allah[azwj], and we[asws] and the ones for whom Allah[azwj] Legislated His[azwj] Religion for, so He[azwj] in His[azwj] Book ***[42:13] He has Legislated to you from the Religion*** O Progeny[asws] of Muhammad[saww] ***what He Enjoined upon Nuh*** and he[azwj] Enjoined upon us[asws] what He[azwj] had Enjoined upon Noah [as] ***and that which We have Revealed to you*** O Muhammad[saww] ***and that which We Enjoined upon Ibrahim*** and Ismail[as] and Is'haq[as] and Yaqoub[as] ***and Musa and Isa***.

فقد علمنا و بلغنا ما علمنا و استودعنا، فنحن ورثة الأنبياء، و نحن ورثة أولي العزم من الرسل أَنْ أَقِيمُوا الدِّينَ يا آل محمد وَ لا تَتَفَرَّقُوا فِيهِ و كونوا على جماعة كَبُرَ عَلَى الْمُشْرِكِينَ ما تَدْعُوهُمْ إِلَيْهِ من ولاية علي (عليه السلام)، إن اللَّهُ يا محمد يَجْتَبِي إِلَيْهِ مَنْ يَشاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ من يجيبك إلى ولاية علي (عليه السلام)».

So He[azwj] Taught us[asws], and we[asws] preached what He[azwj] Taught us[asws] and was Entrusted to us[asws]. So we[asws] are the inheritors of the Prophets[as], and we[asws] are the inheritors of the Determined Ones (أولي العزم) from the Rasools[as] ***that be steadfast upon the Religion*** O Progeny[asws] of Muhammad[saww] ***and be not divided therein*** and become a group ***hard to the Polytheists is that which you call them to*** from the Wilayah of Ali[asws] ***Allah*** O Muhammad[saww] ***Chooses for Himself whom He***

[4311] الغيبة: 113/ 6.

Desires to, and Guides to Himself him who turns (to Him), frequently the one who answers you[saww] to the Wilayah of Ali[asws]'.[4312]

علي بن إبراهيم: حدثني أبي، عن علي بن مهزيار، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: أَنْ أَقِيمُوا الدِّينَ، قال: «الإمام وَ لا تَتَفَرَّقُوا فِيهِ كناية عن أمير المؤمنين (عليه السلام)، ثم قال: كَبُرَ عَلَى الْمُشْرِكِينَ ما تَدْعُوهُمْ إِلَيْهِ من ولاية علي (عليه السلام) اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشاءُ كناية عن علي (عليه السلام) وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ،

Ali Bin Ibrahim said, 'My father narrated to me from Ali Bin Mahziyar, from one of our companions,

from Abu Abdullah[asws] regarding the Words of the High ***[42:13] be steadfast upon the Religion***, he[asws] said: '(Be steadfast upon) the Imam[asws] ***and be not divided therein*** an indirect expression for Amir Ul Momineen[asws]. Then He[azwj] Said ***hard to the Polytheists is that which you call them to*** from the Wilayah of Ali[asws] ***Allah Chooses for Himself whom He Desires to*** an indirect expression for Amir Ul Momineen[asws] ***and Guides to Himself him who turns (to Him), frequently***.

ثم قال: فَلِذلِكَ فَادْعُ يعني إلى ولاية علي أمير المؤمنين (عليه السلام)، وَ لا تَتَّبِعْ أَهْواءَهُمْ فيه وَ قُلْ آمَنْتُ بِما أَنْزَلَ اللَّهُ مِنْ كِتابٍ وَ أُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنا وَ رَبُّكُمْ إلى قوله: وَ إِلَيْهِ الْمَصِيرُ».

[42:15] So, to that go on inviting, Meaning to the Wilayah of Ali Amir Ul Momineen[asws] ***and do not follow their low desires and say: I believe in what Allah has Revealed from the Book, and I am Commanded to do justice between you: Allah is our Lord and your Lord*** up to His[azwj] ***and to Him is the journey***'.[4313]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن عبد الله بن إدريس، عن محمد بن سنان، عن الرضا (عليه السلام)، في قول الله عز و جل: «كَبُرَ عَلَى الْمُشْرِكِينَ بولاية علي ما تَدْعُوهُمْ إِلَيْهِ يا محمد من ولاية علي، هكذا في الكتاب محفوظ».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan,

from Al Reza[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***hard to the Polytheists is*** the Wilayah of Ali [asws] ***that which you call them to*** O Muhammad[saww], from the Wilayah of Ali [asws]. This is how it is in the Protected Book (الكتاب محفوظ)'.[4314]

نرجع إلى رواية علي بن إبراهيم: ثم قال عز و جل: اللَّهُ الَّذِي أَنْزَلَ الْكِتابَ بِالْحَقِّ وَ الْمِيزانَ، قال: الميزان: أمير المؤمنين (عليه السلام)، و الدليل على ذلك قوله في سورة الرحمن: وَ السَّماءَ رَفَعَها وَ وَضَعَ الْمِيزانَ يعني الإمام.

We return to the report of Ali Bin Ibrahim,

'Then the Mighty and Majestic Said ***[42:17] Allah it is Who Revealed the Book with Truth, and the Balance***, said, 'The Balance (الْمِيزانَ) – Amir Ul Momineen[asws], and the evidence over that are His[azwj] Words in Surah Al Rahman (Chapter 55)

[4312] تأويل الآيات 2: 543/ 6
[4313] تفسير القمّي 2: 273
[4314] الكافي 1: 346/ 32.

[55:7] And the sky, He elevated it, and He Placed the Scale, Meaning the Imam[asws]'.[4315]

VERSES 19 & 20

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۖ وَهُوَ الْقَوِيُّ الْعَزِيزُ {19} مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ {20}

[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to, and He is the Strong, the Mighty. [42:20] Whoever desires the gain of the Hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion.

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسين بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت: اللَّهُ لَطِيفٌ بِعِبادِهِ يَرْزُقُ مَنْ يَشاءُ، قال: «ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al Khataab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

from Abu Abdullah[asws], said, 'I said, '(What about) ***[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to***?' He[asws] said; '(The sustenance) is Amir Ul Momineen[asws]'.

قلت: مَنْ كانَ يُرِيدُ حَرْثَ الْآخِرَةِ، فقال: «معرفة أمير المؤمنين و الأئمة (عليهم السلام)». نَزِدْ لَهُ فِي حَرْثِهِ قال: «نزيده منها»، قال: «يستوفي نصيبه من دولتهم» وَ مَنْ كانَ يُرِيدُ حَرْثَ الدُّنْيا نُؤْتِهِ مِنْها وَ ما لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ. قال: «ليس له في دولة الحق مع القائم نصيب».

I said, '(What about) ***[42:20] Whoever desires the gain of the Hereafter***?' He[asws] said: 'Recognition (معرفة) of Amir Ul Momineen[asws] and the Imams[asws]'. ***We will give him more of that gain***, he[asws] said: 'We[asws] Give him more from it'. He[asws] said: 'Fulfilling his share from their[asws] governance'. ***and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion***, he[asws] said: 'There would be no portion for them in the government with Al Qaim[asws]'.[4316]

علي بن إبراهيم، قال: حدثني أبي، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: «المال و البنون حرث الدنيا، و العمل الصالح حرث الآخرة، و قد يجمعهما [الله] لأقوام».

Ali Bin Ibrahim said, 'My father narrated to me, from Bakr Bin Muhammad Al Azdy,

from Abu Abdullah[asws] having said: 'The wealth and the sons are the gain of the world, and the righteous deeds are the gain of the Hereafter, and Allah[azwj] has Gathered the two of them for the people'.[4317]

[4315] تفسير القمّي 12: 274.
[4316] الكافي 1: 361/ 92.
[4317] تفسير القمي 2: 274.

VERSES 21 - 23

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۚ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {21} تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۖ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {22} ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا ۚ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ {23}

[42:21] Or have they associates who have legislated for them from the Religion that Allah did not Sanction? And were it not for the Decisive Word, Judgement would have certainly been given between them; and surely the unjust shall have a painful Punishment. [42:22] You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do righteous deeds shall be in the Gardens of the Paradise; they shall have whatever they desire in the Presence of their Lord: that is the Great Grace. [42:23] That is of which Allah Gives the good news to His servants, (to) those who believe and do righteous deeds. Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives; and whoever earns good, We Give him more of good therein; surely Allah is Forgiving, Grateful.

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: أما قوله عز و جل: وَ لَوْ لا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَ إِنَّ الظَّالِمِينَ لَهُمْ عَذابٌ أَلِيمٌ قال: «لو لا ما تقدم فيهم من أمر الله عز و جل ما أبقى القائم (عليه السلام) منهم واحدا».

And as for the Words of the Mighty and Majestic: ***[42:21] And were it not for the Decisive Word, Judgement would have certainly been Given between them; and surely the unjust shall have a painful Punishment***. Had it not been for what had preceded among them from the Commands of Allah[azwj] Mighty and Majestic, Al-Qaim[asws] would not let remain any one among them'.[4318]

علي بن إبراهيم، قال: الكلمة: الإمام، و الدليل على ذلك قوله تعالى: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ [يعني الإمامة]، ثم قال: وَ إِنَّ الظَّالِمِينَ يعني الذين ظلموا هذه الكلمة لَهُمْ عَذابٌ أَلِيمٌ ثم قال: تَرَى الظَّالِمِينَ لآل محمد حقهم، مُشْفِقِينَ مِمَّا كَسَبُوا، قال: خائفون مما ارتكبوا [و عملوا] وَ هُوَ واقِعٌ بِهِمْ [أي ما يخافونه].

Ali Bin Ibrahim said,

'The (Decisive) Word is the Imam[asws], and the evidence upon that are the Words of the High ***[43:28] And He Made it a Word to continue in his posterity that they may return*** Meaning the Imamate. Then He[azwj] Said ***and surely the unjust*** Meaning the ones who have been unjust to this (Decisive) Word ***shall have a painful Punishment [42:22] You will see the unjust*** who were unjust to the Progeny[asws] of their[asws] rights ***fearing on account of what they have earned***, said, 'They are scared of what they had done ***and it must befall them***, i.e what they are afraid of'.[4319]

حدثنا محمد بن عيسى عن فضالة عن ابان عن محمد بن مسلم عن ابى جعفر عليه السلام في قول الله تعالى ومن يقترف حسنة نزد له فيها حسنا قال الاقتراف التسليم لنا والصدق علينا ولا يكذب علينا.

[4318] الكافي 8: 287/ 432.
[4319] تفسير القمي 2: 274

It has been narrated to us by Muhammad Bin Isa, from Fazaalat, from Abaan, from Muhammad Bin Muslim, who has narrated:

Abu Ja'far[asws] regarding the Words of Allah[azwj] the High "***[42:23] and whoever earns good, We give him more of good therein***". He[asws] said: 'The earning is submitting to us[asws], and the sincerity to us[asws], and do not forge lies to us[asws]'.[4320]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لِأَبِي جَعْفَرٍ الْأَحْوَلِ وَ أَنَا أَسْمَعُ أَتَيْتَ الْبَصْرَةَ فَقَالَ نَعَمْ قَالَ كَيْفَ رَأَيْتَ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَ دُخُولَهُمْ فِيهِ قَالَ وَ اللَّهِ إِنَّهُمْ لَقَلِيلٌ وَ لَقَدْ فَعَلُوا وَ إِنَّ ذَلِكَ لَقَلِيلٌ فَقَالَ عَلَيْكَ بِالْأَحْدَاثِ فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ ثُمَّ قَالَ مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ الْآيَةِ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى قُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِأَقَارِبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ كَذَبُوا إِنَّمَا نَزَلَتْ فِينَا خَاصَّةً فِي أَهْلِ الْبَيْتِ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ أَصْحَابِ الْكِسَاءِ (عليهم السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Ismail Bin Abd Al-Khaliq who said:

'I heard Abu Abdullah[asws] saying to Abu Ja'far Al-Ahwal, and I was listening: 'Did you go to Al-Basra?' He said, 'Yes'. He[asws] said: 'How did you see the hastening of the people to this matter and their entering in it to be?' He said, 'By Allah[azwj], they are few, and they have done it but that is little'. He[asws] said: 'It is on you to (approach) the juveniles for they are quick to every good'. Then he[asws] said: 'What are the people of Al-Basra saying regarding this Verse: ***'[42:23] Say: I do not ask of you any reward for it but love for my near relatives"***. I said, 'May I be sacrificed for you[asws], they are saying that it is for the near relatives of the Rasool[saww] of Allah[azwj]'. He[asws] said: 'They lie. But rather it Descended with regards to us[asws] especially, regarding the People[asws] of the Household, regarding Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], the ones of the Cloak (As'haab Al-Kisaa)'.[4321]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَاكَ يَزِيدُهُ وَلَايَةَ مَنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

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

'Abu Ja'far[asws] regarding the Statement of Allah[azwj] Mighty and Majestic: ***"[42:23] and whoever earns good, We give him more of good therein"***, said; 'The one who befriends (Tawalla) the successors[asws] from the Progeny[asws] of Muhammad[saww], and follows their[asws] footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets[as], and the former Believers until their Wilayah arrives to Adam[as], and it is the Statement of Allah[azwj] ***"[27:89] Whoever brings good, he shall have better than it"***, He[azwj] will Enter him into the Paradise, and it is the Statement of Allah[azwj]: ***"[34:47] Say: Whatever reward I have asked of you, that is only for yourselves"***. He[saww] is saying that the reward is the cordiality which I[saww] never

[4320] Basaair Al Darajaat – P 10 CH 20 H 6
[4321] Al Kafi – H 14514

asked for anything other than it, so it is for you to be guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.

وَ قَالَ لِأَعْدَاءِ اللَّهِ أَوْلِيَاءِ الشَّيْطَانِ أَهْلِ التَّكْذِيبِ وَ الْإِنْكَارِ قُلْ ما أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ ما أَنَا مِنَ الْمُتَكَلِّفِينَ يَقُولُ مُتَكَلِّفاً أَنْ أَسْأَلَكُمْ مَا لَسْتُمْ بِأَهْلِهِ

And he[saww] said to the enemies of Allah[azwj], the friends of Satan[la], the people of the belying and the denial: ***"[38:86] Say: "No reward do I ask of you for this, nor am I a pretender"***. He[saww] is saying; 'I[saww] would be a pretender if I[saww] were to ask you what you are not deserving of'.

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَ مَا يَكْفِي مُحَمَّداً أَنْ يَكُونَ قَهَرَنَا عِشْرِينَ سَنَةً حَتَّى يُرِيدُ أَنْ يُحَمِّلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَتَقَوَّلُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَداً

So the hypocrites said to each other, with regards to that, 'But it did not suffice Muhammad[saww] after having conquered us for twenty years, to the extent that he[saww] now wants to burden us with the People[asws] of his[saww] Household upon our necks'. So they said, 'Allah[azwj] has not Revealed this, nor is it anything except for his[saww] words, intending to raise the People[asws] of his[saww] Household upon our necks, and if Muhammad[saww] were to be killed or dies, we would take it (rule) away from the People[asws] of his[saww] Household, then we would not let it return to be among them ever'.

وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْلِمَ نَبِيَّهُ (صلى الله عليه وآله) الَّذِي أَخْفَوْا فِي صُدُورِهِمْ وَ أَسَرُّوا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَ جَلَّ أَمْ يَقُولُونَ افْتَرى عَلَى اللَّهِ كَذِباً فَإِنْ يَشَإِ اللَّهُ يَخْتِمْ عَلى قَلْبِكَ يَقُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكَلَّمْ بِفَضْلِ أَهْلِ بَيْتِكَ وَ لَا بِمَوَدَّتِهِمْ

And Allah[azwj] Wanted to let know His[azwj] Prophet[saww] of that which was hidden in their chests and what they were keeping as a secret. So He[azwj] Said in His[azwj] Book: ***"[42:24] Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart"***. He[azwj] is Saying: "Had I[azwj] so Liked to, I[azwj] would have Stopped the Revelation, so you[saww] would not have been able to speak of the virtues of the People[asws] of your[saww] Household, or of their cordiality".[4322]

محمد بن يعقوب: عن الحسين بن محمد الأشعري، عن معلي بن محمد، عن الوشاء، عن المثنى، عن زرارة، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله تعالى: قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى، قال: «هم الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad Al Ashary, from Moaly Bin Muhammad, from Al Washa, from Sumaly, from Zurara, from Abdullah Bin Ajlaan,

from Abu Ja'far[asws] regarding the Words of the High ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives***, he[asws] said: '<u>They[asws] are the Imams</u>[asws]'.[4323]

[4322] Al Kafi – H 15021
[4323] الكافي 1: 342/ 7.

محمد بن العباس، قال: حدثنا الحسن بن محمد بن يحيى العلوي، عن أبي محمد إسماعيل بن محمد بن إسحاق بن جعفر بن محمد، قال: حدثني عمي علي بن جعفر، عن الحسين بن زيد، عن أبيه، عن جده (عليهم السلام) قال: خطب الحسن بن علي بن أبي طالب (عليهما السلام) حين قتل علي (عليه السلام)، ثم قال: «و إنا من أهل بيت افترض الله مودتهم على كل مسلم حيث يقول: قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً فاقتراف الحسنة مودتنا أهل البيت».

Muhammad Bin Al Abbas, from Al Hassan Bin Muhammad Bin Yahya Al Alawy, from Abu Muhammad Ismail Bin Muhammad Bin Is'haq Bin Ja'far Bin Muhammad, from the uncle of Ali Bin Ja'far, from Al Husayn Bin Zayd, from his father, from his grandfather who said,

'Al Hassan Bin Ali Bin Abu Talib[asws] gave a sermon when Ali[asws] was murdered, saying: 'And I[asws] am from the People[asws] of the Household whose cordiality Allah[azwj] has Obligated upon every Muslim where He[azwj] is Saying ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives; and whoever earns good, We Give him more of good therein***. So the earning of the good is (to have) our[asws] cordiality, of the People[asws] of the Household'.[4324]

أحمد بن محمد بن خالد البرقي: عن الحسن بن علي الخزاز، عن مثنى الحناط، عن عبد الله بن عجلان، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى، قال: «هم الأئمة الذين لا يأكلون الصدقة و لا تحل لهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Al Hassan Bin Ali Al Khazaz, from Masny Al Hanaat, from Abdullah Bin Ajlan who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives***, he[asws] said: 'They[asws] are the Imams[asws] who do not consume the charity (الصدقة) and it is not Permissible for them[asws]'.[4325]

عبد الله بن جعفر الحميري: بإسناده، عن هارون بن مسلم، قال: حدثني مسعدة بن صدقة، قال: حدثني جعفر بن محمد، عن آبائه (عليهم السلام): «لما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى، قام رسول الله (صلى الله عليه و آله)، فقال: أيها الناس، إن الله تبارك و تعالى قد فرض لي عليكم فرضا، فهل أنتم مؤدوه؟ قال: فلم يجبه أحد منهم، فانصرف.

Abdullah Bin Ja'far Al Humeyri, from Haroun Bin Muslim, from Mas'adat Bin Sadqa,

from Ja'far Bin Muhammad[asws], from his forefathers[asws] having said: 'When this Verse ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives*** was Revealed unto Rasool-Allah[saww], so Rasool-Allah[saww] stood up and said: 'O you people! Verily Allah[azwj] has Obligated upon you all certain Obligations regarding me[saww], so are you going to be its performers?' He[asws] said: 'So no one from among them answered him[saww], and they left.

فلما كان من الغد قام فيهم فقال مثل ذلك، ثم قام فيهم، و قال [مثل] ذلك في اليوم الثالث، فلم يتكلم أحد، فقال: أيها الناس، إنه ليس من ذهب و لا فضة و لا مطعم و لا مشرب. قالوا: فألقه إذن. قال: إن الله تبارك و تعالى أنزل علي قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى قالوا: أما هذه فنعم».

[4324] تأويل الآيات 2: 2: 545/ 8
[4325] تأويل الآيات 2: 545/ 9

So when it was the next day, he[saww] stood up among them and said similar to that. Then he[saww] stood up among them and said similar to that for the third day, but no one spoke'. So he[saww] said: 'O you people! It is not gold, nor silver, nor food, nor drink'. So they said, 'They say it'. He[saww] said: 'Allah[azwj] Blessed and High Revealed unto me[saww] ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives***'. So they said, 'But if it is this, so yes'.

فقال أبو عبد الله (عليه السلام): «فو الله ما وفى بها إلا سبعة نفر: سلمان، و أبو ذر، و عمار، و المقداد بن الأسود الكندي، و جابر بن عبد الله الأنصاري، و مولى لرسول الله (صلى الله عليه و آله) يقال له الثبيت، و زيد بن أرقم».

So Abu Abdullah[asws] said: 'By Allah[azwj]! No one was loyal to it except for seven of them – Salman[ar], and Abu Dharr[ar], and Ammar[ar], and Al Miqdad Bin Al Aswad Al Kindy[ar], and Jabir Bin Abdullah Al Ansary[ar], and a slave of Rasool-Allah[saww] called Al Sabit[ar], and Zayd Bin Arqam[ar]'.[4326]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله: قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى: «يعني في أهل بيته».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Muslim, who said,

'I heard Abu Ja'far[asws] saying regarding the Words of Allah[azwj] ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives***: 'It Means the people[asws] of his[saww] Household'.

قال: «جاءت الأنصار إلى رسول الله (صلى الله عليه و آله)، فقالوا: إنا قد نصرنا و فعلنا فخذ من أموالنا ما شئت، فأنزل الله: قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى يعني في أهل بيته، ثم قال رسول الله (صلى الله عليه و آله) بعد ذلك: من حبس أجيرا أجره فعليه لعنة الله و الملائكة و الناس أجمعين، لا يقبل الله منه يوم القيامة صرفا و لا عدلا، و هو محبة آل محمد».

He[asws] said: 'The Helpers came to Rasool-Allah[saww], so they said, 'We have been victorious in our actions, so take from our wealth whatsoever you[saww] like to'. Thus Allah[azwj] Revealed ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives***, Meaning with regards to the people[asws] of his[saww] Household. Then Rasool-Allah[saww] sad after that: 'The one who withholds this recompense, so upon him are the Curses of Allah[azwj] and His[azwj] Angels, and of all the people put together. Allah[azwj] will not Accept from him on the Day of Judgement, only and just the love of the Progeny[asws] of Muhammad[saww]'.

ثم قال: «وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً و هي [إقرار] الإمامة لهم، و الإحسان إليهم، و برهم وصلتهم نَزِدْ لَهُ فِيها حُسْناً أي نكافئ على ذلك بالإحسان».

Then he[asws] said: '***and whoever earns good, We Give him more of good therein*** and it is the acceptance of their[asws] Imamate, and the goodness towards them[asws], and being righteous with them[asws], and maintaining good relations with them[asws] ***We Give him more of good therein***, i.e We[azwj] will Reward him upon that with the goodness'.[4327]

[4326] قرب الإسناد: 38
[4327] تفسير القمّي 2: 275 (extract)

ثم قال: و أخبرنا السيد أبو جعفر مهدي بن نزار الحسيني، قال: أخبرنا الحاكم أبو القاسم الحسكاني، قال: حدثنا القاضي أبو بكر الحيري، قال: أخبرنا أبو العباس الضبعي، قال: أخبرنا الحسن بن علي بن زياد السري، قال: أخبرنا يحيى بن عبد الحميد الحماني، قال: أخبرنا حسين الأشقر، قال: أخبرنا قيس عن الأعمش، عن سعيد بن جبير، عن ابن عباس، قال: لما نزلت قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً الآية، قالوا: يا رسول الله من هؤلاء الذين أمر الله بمودتهم؟ قال: «علي و فاطمة و ولدها».

Then said, 'And Al Syed Abu Ja'far Al mahdy Bin Nazaar Al Husayni informed us, from Al Hakim Abu Al Qasim Al Haskany, from Al Qazy Abu Bakr Al Hayry, from Abu Al Abbas Al Zab'ie, from Al Hassan Bin Ali Bin Ziyad Al Saray, from Yahya Bin Abdul Hameed Al Hamany, from Husayn Al Ashqar, from Qays, from Al Amsh, from Saeed Bin Jubeyr,

from Ibn Abbas who said, 'When ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives*** was Revealed, they said, 'O Rasool-Allah[saww]! Who are these whom Allah[azwj] has Commanded us for their[asws] cordiality?' He[saww] said: 'Ali[asws], and Fatima[asws] and their[asws] children[asws]'.[4328]

ثم قال: و أخبرنا السيد أبو جعفر، قال: أخبرنا الحاكم أبو القاسم بالإسناد المذكور في كتاب (شواهد التنزيل لقواعد التفضيل) مرفوعا إلى أبي أمامة الباهلي، قال: قال رسول الله (صلى الله عليه و آله): «إن الله تعالى خلق الأنبياء من أشجار شتى، و خلقت أنا و علي من شجرة واحدة، فأنا أصلها، و علي فرعها، [و فاطمة لقاحها]، و الحسن و الحسين ثمارها، و أشياعنا أوراقها، فمن تعلق بغصن من أغصانها نجا، و من زاغ عنها هوى، و لو أن عبدا عبد الله بين الصفا و المروة ألف عام ثم ألف عام ثم ألف عام حتى يصير كالشن البالي، ثم لم يدرك محبتنا، أكبه الله على منخريه في النار. ثم تلا قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى».

Then said, 'And Al Syed Abu Ja'far informed us saying, 'Al Hakim Abu Al Qasim informed us by the chain mentioned in the book Shawaheed Al Tanzeel Li Qawaaid Al Tafzeel, raising it up to Abu Amama Al Bahily who said,

'Rasool-Allah[saww] said: 'Allah[azwj] Created the Prophets[as] from various Trees, and Created me[saww] and Ali[asws] from one Tree. So I[saww] am its origin, and Ali[asws] is its branch, and Fatima[asws] is its sap, and Al Hassan[asws] and Al Husayn[asws] are its fruits, and our[asws] Shiah are its leaves. So the one who attaches himself to one of its branches is saved, and the one who alienates from it has fallen. Even if a servant was to worship between Al Safa and Al Marwa for a thousand years, then a thousand years, then a thousand years until he becomes obsolete, then he does not become aware of our[asws] love, Allah[azwj] would Pull him by his nostril into the Fire'. Then he[saww] recited ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives***'.[4329]

الثعالبي قال: أنبأني عقيل بن محمد، قال: أخبرنا المعافى بن المبتلى، حدثنا محمد بن جرير، حدثني محمد بن عمارة، حدثني إسماعيل بن أبان، حدثنا الصباح بن يحيى المزني، عن السدي، عن أبي الديلم، قال: لما جيء بعلي بن الحسين (صلوات الله عليهما) أسيرا قائما على درج دمشق، قام رجل من أهل الشام، فقال: الحمد لله الذي قتلكم، و استأصل شأفتكم، و قطع قرن الفتنة.

Al Sa'alby, from the sons of Aqeel Bin Muhammad, from Al Ma'afy Bin al Mubtala, from Muhammad Bin Jureyr, from Muhammad Bin Amarat, from Ismail Bin Aban, from Al Sabah Bin Yahya Al Mazny, from Al Sady, from Abu Al Daylam who said,

[4328] مجمع البيان 9: 43، الصواعق المحرقة: 170
[4329] مجمع البيان 9: 43، شواهد التنزيل 2: 140/ 137

'When they came with Ali Bin Al Husayn[asws] as a captive at the stairway of Damascus, a Syrian man stood up and said, 'The Praise is due to Allah[azwj] Who Killed you[asws], and Eradicated your[asws] roots, and Cut off a century of discord (الفتنة)'.

فقال له علي بن الحسين (صلوات الله عليهما): «أقرأت القرآن؟» قال: نعم. قال: «قرأت آل حم». قال: قرأت القرآن، و لم أقرأ آل حم. قال: «قرأت قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى؟». قال: لأنتم هم؟ قال: «نعم».

Ali Bin Al Husayn[asws] said to him: 'Have you read the Quran?' He said, 'Yes'. He[asws] said: 'Have you read The Progeny[asws] of Ha Meem (آل حم)?' He said, 'I have read the Quran, but I have not read The Progeny[asws] of Ha Meem (آل حم)'. He[asws] said: 'Have you read ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives***?' He said, 'Are you[asws] them[asws]?' He[asws] said: 'Yes'.[4330]

قال: فكيف يجوز أن يحث على قضاء حق من صغر ـ الله ـ حقه، ولا يحث على قضاء حق من كبر ـ الله ـ حقه؟ قلت: لا يجوز ذلك. قال: فاذا حق رسول الله (صلى الله عليه وآله) أعظم من حق الوالدين، وحق رحمه أيضا أعظم من حق رحمهما، فرحم رسول الله (صلى الله عليه وآله) أولى بالصلة، وأعظم في القطيعة فالويل كل الويل لمن قطعها، والويل كل الويل لمن لم يعظم حرمتها. أوما علمت أن رحمة رحم رسول الله (صلى الله عليه وآله) حرمة رسول الله، وأن حرمة رسول الله حرمة الله تعالى، وأن الله أعظم حقا من كل منعم سواه، وأن كل منعم سواه إنما أنعم حيث قيضه لذلك ربه، ووفقه له.

Imam[asws] said: 'How could it be possible that a small right should be so highly recommended by Allah[azwj] whilst the greater right would not be so highly recommended by Him[azwj]? This is impossible. The rights of the Rasool-Allah[saww] has to be greater than the rights of the parents, and the rights of Prophet[saww]'s relatives also have to be greater than the rights of their relatives; therefore the (right) of near-relatives of the Rasool-Allah[saww] is, surely, even higher and more highly prohibited to be cut off. So woe upon woe be on the one who cuts it off, and woe upon woe be on the one who does not hold high respect for Prophet[saww]'s relatives. Do you not know that the sanctity of the relatives of the Rasool-Allah[saww] is more sanctimonious with Allah[azwj]. Surely, Allah[azwj] 's Rights are higher than all other (rights), so only that person would be given all Bounties, whom He[azwj] Choses.'[4331]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن حكيم، عن أبي مسروق، عن أبي عبد الله (عليه السلام)، قال: قلت: إنا نكلم الناس فنحتج عليهم بقول الله عز و جل: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ ، فيقولون: نزلت في أمراء السرايا. فنحتج عليهم بقوله عز و جل: إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ إلى آخر الآية، فيقولون: نزلت في المؤمنين. و نحتج عليهم بقول الله عز و جل: قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى، فيقولون: نزلت في قربى المسلمين. قال:

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeem, from Abu Masrouq,

from Abu Abdullah[asws], said, 'We speak to the people, so we argue against them by the Words of Allah[azwj] Mighty and Majestic ***[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you***, so they are saying it was Revealed regarding the commanders of the armies. So we argue against them by the Words of the Mighty and Majestic ***[5:55] Your Guardian can be only Allah; and His Rasool*** up to the end of the Verse, so they are saying, 'It was Revealed

[4330] تفسير الطبري 25: 16، العمدة: 51/ 46
[4331] Tafseer Imam Hassan Al Askari[asws] – S 12 (Extract)

regarding the Believers. And we argue against them by the Words of Allah[azwj] Mighty and Majestic ***[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives***, so they are saying, 'It has been Revealed regarding the near relatives of the Muslims'.

فلم أدع شيئا مما حضرني ذكره من هذا و شبهه إلا ذكرته، فقال لي: «إذا كان ذلك فادعهم إلى المباهلة». قلت: و كيف أصنع؟ قال: «أصلح نفسك- ثلاثا، و أظنه قال:- و صم و اغتسل و ابرز أنت و هو إلى الجبان، فشبك أصابعك من يدك اليمنى في أصابعه، ثم أنصفه، و أبدأ بنفسك، و قل: اللهم رب السماوات السبع و رب الأرضين السبع، عالم الغيب و الشهادة الرحمن الرحيم، إن كان أبو مسروق جحد حقا و ادعى باطلا، فأنزل عليه حسبانا من السماء و عذابا أليما. ثم رد الدعوة عليه، فقل: و إن كان فلان جحد حقا و ادعى باطلا، فأنزل عليه حسبانا من السماء و عذابا أليما».

So I did not leave anything from what I remembered from these, and the likes of these except that I mentioned it. He[asws] said to me: 'If it was like that, then call them for the imprecation (المباهلة)'. I said, 'And how do I do that?' He[asws] said: 'Correct yourself for three days', and I think he[asws] said, 'and Fast and shower, and you and he go to the mountain. So cross the fingers of your right hand with his fingers, and yield to justice and begin yourself by saying, 'Our Allah[azwj], Lord[azwj] of the seven skies and the seven firmaments, the Knower of the hidden and the apparent, the Beneficent, the Merciful! If Abu Masrouq has fought against the right, and called to the falsehood, so let our Reckoning Descend upon him from the sky and a Painful Punishment'. The return the call against him, so say, 'And if so and so has fought against the right, and called to the falsehood, so let out Reckoning Descend upon him from the sky and a painful Punishment'.

[ثم] قال لي: «فإنك لا تلبث أن ترى ذلك [فيه]». فو الله ما وجدت خلقا يجيبني إليه.

Then he[asws] said to me: 'So it won't be long before you that in him'. (The narrator) said, 'By Allah[azwj]! I did not find any creature who answered me for this'.[4332]

VERSES 24 - 27

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ فَإِنْ يَشَإِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {24} وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ {25} وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ {26} وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ {27}

[42:24] Or are they saying: He has forged a lie against Allah? But if Allah Desired, He would Seal your heart; and Allah will Wipe out the falsehood and confirm the Truth with His words; surely He is Aware of what is in the chests. [42:25] And He it is Who Accepts repentance from His servants and Pardons the evil deeds and He knows what you do; [42:26] And He Answers those who believe and do righteous deeds, and Gives them more out of His Grace; and (as for) the unbelievers, they shall have a severe Punishment. [42:27] And if Allah should Amplify the provision for His servants they would certainly revolt in the earth; but He Sends it down according to a measure as He Desires to; surely He is Knowing of His servants, Seeing

[4332] الكافي 2: 372/ 1.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف ابن عميرة، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى: وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ، قال: «هو المؤمن يدعو لأخيه بظهر الغيب، فيقول له الملك: آمين و يقول الله العزيز الجبار: و لك مثل ما سألت، و قد أعطيت ما سألت لحبك إياه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Ibn Umeyra, from Amro Bin Shimr, from Jabir,

from Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High ***[42:26] And He Answers those who believe and do righteous deeds, and Gives them more out of His Grace***, he[asws] said: 'He is the Believer who supplicates for his brother behind his back, so the Angels says to him: 'Ameen!' And Allah[azwj] the Mighty, the Compeller Says: "And for you is the like of what you have asked, and I[azwj] shall Give you what you have asked for your love for him".[4333]

علي بن إبراهيم: قوله تعالى: وَ لَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبادِهِ لَبَغَوْا فِي الْأَرْضِ قال: قال الصادق (عليه السلام): «لو فعل لفعلوا، و لكن جعلهم محتاجين بعضهم إلى بعض و استعبدهم بذلك، و لو جعلهم كلهم أغنياء لبغوا في الأرض وَ لكِنْ يُنَزِّلُ بِقَدَرٍ ما يَشاءُ مما يعلم أنه يصلحهم في دينهم و دنياهم إِنَّهُ بِعِبادِهِ خَبِيرٌ بَصِيرٌ».

Ali Bin Ibrahim –

The Words of the High ***[42:27] And if Allah should Amplify the provision for His servants they would certainly revolt in the earth***, said, 'Al Sadiq[asws] said: 'Had He[azwj] Done it, they would have done it, but, He[azwj] Made some of them to be need to the others, and Enslaved them by that. Had He[azwj] Made all of them to be needless, they would have rebelled in the earth ***but He Sends it down according to a measure as He Desires to; surely He is Knowing of His servants, Seeing***'.[4334]

VERSE 28

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ {28}

[42:28] And He it is Who Sends down the rain after they have despaired, and He unfolds His Mercy; and He is the Guardian, the Praised One.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ رُزَيْقٍ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى قَوْمٌ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ بِلَادَنَا قَدْ قُحِطَتْ وَ تَوَالَتِ السِّنُونَ عَلَيْنَا فَادْعُ اللَّهَ تَبَارَكَ وَ تَعَالَى يُرْسِلِ السَّمَاءَ عَلَيْنَا فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالْمِنْبَرِ فَأُخْرِجَ وَ اجْتَمَعَ النَّاسُ فَصَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ دَعَا وَ أَمَرَ النَّاسَ أَنْ يُؤَمِّنُوا

Ali Bin Ibrahim, from Saleh Bin Al-Sandy, from Ja'far Bin basher, from Ruzeyq Abu Al-Abbas, who has narrated the following:

Abu Abdullah[asws] having said: 'The people came to the Rasool Allah[saww], so they said, 'O Rasool Allah[saww]! Our towns have drought and it has prevailed for years upon us. So supplicate to Allah[azwj] Blessed and High to Send the sky (to rain) upon us'. So the Rasool Allah[saww] ordered for the Pulpit. They brought it out, and the

[4333] الكافي 2: 368/ 3
[4334] تفسير القمّي 2: 276.

people gathered. The Rasool Allah[saww] ascended and supplicated, and ordered the people to say ‘Ameen’.

فَلَمْ يَلْبَثْ أَنْ هَبَطَ جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ أَخْبِرِ النَّاسَ أَنَّ رَبَّكَ قَدْ وَعَدَهُمْ أَنْ يُمْطَرُوا يَوْمَ كَذَا وَ كَذَا وَ سَاعَةَ كَذَا وَ كَذَا فَلَمْ يَزَلِ النَّاسُ يَنْتَظِرُونَ ذَلِكَ الْيَوْمَ وَ تِلْكَ السَّاعَةَ حَتَّى إِذَا كَانَتْ تِلْكَ السَّاعَةُ أَهَاجَ اللَّهُ عَزَّ وَ جَلَّ رِيحاً فَأَثَارَتْ سَحَاباً وَ جَلَّلَتِ السَّمَاءَ وَ أَرْخَتْ عَزَالِيَهَا

It was not long before Jibraeel descended and said; ‘O Muhammad[saww]! Inform the people that your[saww] Lord[azwj] has Promised to them that He[azwj] would Make it rain on such and such a day, and at such and such a time’. So the people did not cease to look out for that day and that particular time, until that time came up. Allah[azwj] Mighty and Majestic Excited a wind, so it raised clouds which covered the sky, and released the rain.

فَجَاءَ أُولَئِكَ النَّفَرُ بِأَعْيَانِهِمْ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لَنَا أَنْ يَكُفَّ السَّمَاءَ عَنَّا فَإِنَّا كِدْنَا أَنْ نَغْرَقَ فَاجْتَمَعَ النَّاسُ وَ دَعَا النَّبِيُّ (صلى الله عليه وآله) وَ أَمَرَ النَّاسَ أَنْ يُؤَمِّنُوا عَلَى دُعَائِهِ فَقَالَ لَهُ رَجُلٌ مِنَ النَّاسِ يَا رَسُولَ اللَّهِ أَسْمِعْنَا فَإِنَّ كُلَّ مَا تَقُولُ لَيْسَ نَسْمَعُ فَقَالَ قُولُوا اللَّهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا اللَّهُمَّ صُبَّهَا فِي بُطُونِ الْأَوْدِيَةِ وَ فِي نَبَاتِ الشَّجَرِ وَ حَيْثُ يَرْعَى أَهْلُ الْوَبَرِ اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَ لَا تَجْعَلْهَا عَذَاباً.

So those individuals came with their rich ones to the Prophet[saww]. They said, ‘O Rasool Allah[saww], Supplicate to Allah[azwj] for us to withhold the sky (stop the rain) from us, for we are about to drown. So the people gathered, and the Prophet[saww] supplicated, and ordered the people that they should say ‘Ameen’ upon his[saww] supplication. A man from the people said, ‘O Rasool Allah[saww], make us hear it, for all what you[saww] are saying, we cannot hear’. So he[saww] said; ‘Say, ‘Our Allah[azwj]! Around us and not upon us. Our Allah[azwj]! Let it pour in the middle of the valleys, and in the growth of the trees, and where the shepherds pasture. Our Allah[azwj]! Make it to be a Mercy, and do not Make it to be a Punishment’.[4335]

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He[asws] said: ‘And Allah[azwj] Mighty is His[azwj] Mention has winds of Mercy which occur, and others besides that which He[azwj] Displays His[azwj] Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah[azwj], and from these are winds which Allah[azwj] has Numbered in His[azwj] Book.[4336]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ الْعَزْرَمِيِّ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ سُئِلَ عَنِ السَّحَابِ أَيْنَ يَكُونُ قَالَ يَكُونُ عَلَى شَجَرٍ عَلَى كَثِيبٍ عَلَى شَاطِئِ الْبَحْرِ يَأْوِي إِلَيْهِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرْسِلَهُ أَرْسَلَ رِيحاً فَأَثَارَتْهُ وَ وَكَّلَ بِهِ مَلَائِكَةً يَضْرِبُوهُ بِالْمَخَارِيقِ وَ هُوَ الْبَرْقُ فَيَرْتَفِعُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ اللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحاباً فَسُقْناهُ إِلى بَلَدٍ مَيِّتٍ الْآيَةَ وَ الْمَلَكُ اسْمُهُ الرَّعْدُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Al-Azramy with an unbroken chain has said the following:

[4335] Al Kafi – H 14714
[4336] Al Kafi – H 14511 (Extract)

Amir-ul-Momineen[asws] replied when he[asws] was asked, 'Where do the clouds come from?' He[asws] as said: 'They are on the dense trees, on the dunes, and on the shores which are a resort for them. So if Allah[azwj] Mighty and Majestic Intends to Send a wind which stirs them, and Allocates Angels to these who strike it by 'Al-makhareeq', and it is the lightning. So they rise up'. Then he[asws] recited this Verse: ***"[35:9] And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death"***, the Verse. And the Angel, its name is 'Al-Ra'ad' (The Thunder)'.[4337]

VERSE 29 & 30

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ {29} وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ {30}

[42:29] And one of His Signs is the creation of the skies and the earth and what He has spread forth in both of them of living beings; and when He Desires to He is able to Gather them together [42:30] And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults).

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد البرقي، عن أبيه، عن النضر بن سويد، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، [قال:] «أما إنه ليس من عرق يضرب، و لا نكبة و لا صداع و لا مرض إلا بذنب، و ذلك قول الله عز و جل في كتابه: وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ، قال: و ما يعفو الله أكثر مما يؤآخذ به».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Al nazar Bin Suweyd, from Hisham Bin Salim,

from Abu Abdullah[asws] having said: 'There is no vein which is struck, and no catastrophe, and no headache, and no illness except due to a sin. And these are the Words of the Mighty and Majestic in His[azwj] Book ***[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought***. And Allah[azwj] Excuses more than what He[azwj] Takes Account for'.[4338]

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه جميعا، عن ابن محبوب، عن علي بن رئاب، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ، أ رأيت ما أصاب عليا (عليه السلام) و أهل بيته (عليهم السلام) من بعده، أهو بما كسبت أيديهم، و هم أهل بيت طهارة معصومون؟ فقال: «إن رسول الله (صلى الله عليه و آله) كان يتوب إلى الله و يستغفره في كل يوم و ليلة مائة مرة من غير ذنب، إن الله يخص أولياءه بالمصائب ليأجرهم عليها».

And from him, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father altogether, from Ibn Mahboub, from Ali Bin Ra'ib who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought and (yet) He Pardons most (of your faults)***. Do you[asws] see what afflicted Ali[asws] and the people[asws] of his[asws] Household from after him[asws]. Is it what their [asws] own hands had wrought, and they[asws] are the People[asws] of the Household, Purified,

[4337] Al Kafi – H 14716
[4338] الكافي 2: 207/ 3.

Infallible?' So he[asws] said: 'Rasool-Allah[saww] used to repent to Allah[azwj], and seek Forgiveness seventy times every day and night, without having any sin to him[saww]. Allah[azwj] had Specialised His[azwj] friends with the afflictions in order to Recompense them with Him[azwj]'.[4339]

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن، عن مسمع بن عبد الملك، عن أبي عبد الله (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام)، في قول الله عز و جل: وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ: «ليس من التواء عرق، و لا نكبة حجر، و لا عثرة قدم، و لا خدش عود إلا بذنب، و لما يعفو الله عز و جل أكثر، و من عجل الله عقوبة ذنبه في الدنيا، فإن الله عز و جل أجل و أعظم من أن يعود في عقوبته في الآخرة».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Masma'a Bin Abdul Malik,

from Abu Abdullah[asws] having said: 'Amir Ul Momineen[asws] said regarding the Words of Allah[azwj] Mighty and Majestic ***[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought and (yet) He Pardons most (of your faults)***: 'There is none from the injuring of the veins, or stumbling upon a rock, or slipping of the feet, or a scratch except that it is due to a sin, and what Allah[azwj] Mighty and Majestic Excuses is far more, and for the one whom Allah[azwj] Hastens the Punishment in the world, for Allah[azwj] Mighty and Majestic is more Majestic, and more Magnificent than to repeat the Punishment in the Hereafter'.[4340]

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

Ali Bin Ibrahim (Tafseer Qummi) –

Al Sadiq[asws] said: 'When the head of Al Husayn[asws] was brought to Yazeed (l.a), May Allah[azwj] Curse him[la], and were brought to him[la] Ali Bin Al Husayn[asws] and daughters of Amir Ul Momineen[asws]; and Ali Bin Al Husayn[asws] was bound and shackled. Yazeed[la] said: 'O Ali Bin Al Husayn[asws]! The Praise is due to Allah[azwj] Who Killed your[asws] father[asws]'. So Ali Bin Al Husayn[asws] said: '<u>Curse of Allah[azwj] be upon the one who killed my[asws] father[asws]</u>!'

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

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

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

[4339] الكافي 2: 326/ 2.
[4340] الكافي 2: 323/ 6.

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

ثم قال: يا علي بن الحسين ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ فقال علي بن الحسين (عليهما السلام): كلا ما هذه فينا نزلت، إنما نزلت فينا: ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لا فِي أَنْفُسِكُمْ الآية فنحن الذين لا نأسى على ما فاتنا، من الدنيا و لا نفرح بما آتانا منها».

Then he[la] said: 'O Ali Bin Al Husayn[asws] ! ***[42:30] And whatever difficulty befalls you, it is on account of what your own hands have wrought***'. So Ali Bin Al Husayn[asws] said: 'Not at all! This has not been Revealed regarding us[asws]! But rather, (what has been) Revealed regarding us[asws] is ***[57:22] No difficulty befalls upon the earth nor upon your own souls*** – the Verse. So we[asws] are the ones who do not despair upon what has escaped us[asws] from the world, nor are we[asws] happy with what has been Given to us[asws] from it'.[4341]

VERSES 31 - 37

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {31} وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ {32} إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {33} أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ {34} وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ {35} فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {36} وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ {37}

[42:31] And you cannot escape in the earth, and you shall not have a Guardian or a Helper besides Allah. [42:32] And among His Signs are the ships in the sea, like mountains. [42:33] If He pleases, He Causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one, [42:34] Or He may Make them founder for what they have earned, and (even then) pardon most; [42:35] And (that) those who dispute about Our Signs may know; there is no place of refuge for them. [42:36] So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely upon their Lord. [42:37] And those who shun the major sins and indecencies, and whenever they are angry they forgive.

أحمد بن محمد بن خالد البرقي، في (المحاسن): عن الحسن بن يزيد النوفلي، عن إسماعيل بن أبي زياد السكوني، عن أبي عبد الله، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من أحب أن يعلم ما له عند الله، فليعلم ما لله عنده».

Ahmad Bin Muhammad Bin Khalid Al Barqy, in Al Mahasin, from Al Hassan Bin Yazeed Al Nowfaly, from Ismail Bin Abu Zyad Al Sakuny,

[4341] تفسير القمّي 2: 352

from Abu Abdullah[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'The one who loves that he should know what is for him with Allah[azwj], so he should know what is there with himself for the sake of Allah[azwj]'.[4342]

قال: قال أبو جعفر (عليه السلام): «من كظم غيظا، و هو يقدر على إمضائه، حشا الله قلبه أمنا و إيمانا يوم القيامة». قال: «و من ملك نفسه إذا رغب و إذا رهب و إذا غضب، حرم الله جسده على النار».

Abu Ja'far[asws] said: 'The one who controls his anger, and he has the ability over its decline, Allah[azwj] would Make his heart to be safe and full of belief on the Day of Judgement. And the one who controls himself when he has hope, and fear, and anger, Allah[azwj] would Prohibit his body upon the Fire'.[4343]

VERSES 38 - 40

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {38} وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ {39} وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ {40}

[42:38] And those who respond to their Lord and keep up the Prayer, and their affair is to consult among themselves, and who spend out of what We have Given them. [42:39] And those who, when great wrong afflicts them, defend themselves. [42:40] And the Recompense of evil is Punishment like it, but whoever forgives and amends, so his Recompense is upon Allah; surely He does not Love the unjust

علي بن إبراهيم، في قوله تعالى: وَ الَّذِينَ اسْتَجابُوا لِرَبِّهِمْ، قال: في إقامة الإمام وَ أَقامُوا الصَّلاةَ وَ أَمْرُهُمْ شُورى بَيْنَهُمْ أي يقبلون ما أمروا به و يشاورون الإمام فيما يحتاجون إليه من أمر دينهم كما قال الله تعالى: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلى أُولِي الْأَمْرِ مِنْهُمْ.

Ali Bin Ibrahim –

Regarding the Words of the High ***[42:38] And those who respond to their Lord***, said, 'Regarding the establishing of the Imam[asws] ***and keep up the Prayer, and their affair is to consult among themselves,*** i.e. they accept whatever is ordered to them and <u>they consult the Imam[asws] regarding whatever that they need from him[asws] from the matters of their Religion</u>, just as Allah[azwj] the High Said ***[4:83] and if they had referred it to the Rasool and to those in authority among them***'.[4344]

VERSES 41 - 46

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ {41} إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ {42} وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ {43} وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ {44} وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۗ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ {45} وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ {46}

[4342] المحاسن: 252/ 273
[4343] تفسير القمي 2: 277.
[4344] تفسير القمي 2: 277

[42:41] And whoever overcomes after his being oppressed, these it is against whom there is no way (to blame). [42:42] The way (to blame) is only against those who oppress men and rebel without the right, these shall have a painful punishment. [42:43] And whoever is patient and forgiving, these most surely are actions due to courage. [42:44] And whomsoever Allah Causes to stray, he has no Guardian after it; and you shall see the unjust, when they see the Punishment, saying: Is there any way to return? [42:45] And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the Day of Judgement. Now surely the unjust shall remain in lasting chastisement. [42:46] And they shall have no friends to help them besides Allah; and whomsoever Allah Causes to err, he shall have no way.

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال الأحمسي، عن الحسن بن وهب، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ لَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولئِكَ ما عَلَيْهِمْ مِنْ سَبِيلٍ، قال: «ذلك القائم (عليه السلام)، إذا قام انتصر من بني امية و من المكذبين و النصاب».

Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal Al Ahmasy, from Al Hassan Bin Wahab, from Jabir Al Ju'fy,

from Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[42:41] And whoever overcomes after his being oppressed, these it is against whom there is no way (to blame)***, he[asws] said: 'That is Al Qaim[asws], when he[asws] rises, he[asws] would overcome the Clan of Umayya, and the beliers, and the Hostile Ones (النصاب)'.[4345]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السياري، عن محمد بن خالد، عن محمد بن علي الصيرفي، عن محمد بن فضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، أنه قرأ: «وَ تَرَى الظَّالِمِينَ آل محمد حقهم لَمَّا رَأَوُا الْعَذابَ و علي هو العذاب يَقُولُونَ هَلْ إِلى مَرَدٍّ مِنْ سَبِيلٍ يعني أنه سبب العذاب، لأنه قسيم الجنة و النار».

Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Fazeyl, from Abu Hamza,

from Ja'far[asws] having recited ***[42:44] and you shall see the unjust,*** to the Progeny[asws] of Muhammad[saww] of their[asws] rights ***when they see the Punishment,*** and Ali[asws] is the Punishment ***saying: Is there any way to return?*** Meaning, he[asws] is the reason for their Punishment, because he[asws] is the Distributor of the Paradise and the Fire (قسيم الجنة و النار)'.[4346]

وعنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السياري، عن البرقي، عن محمد بن أسلم، عن أيوب البزاز، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: خاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ يعني [إلى] القائم (عليه السلام)».

And from him, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al sayyari, from Al barqy, from Muhammad Bin Aslam, from Ayoub Al Bazaz, from Amro Bin Shimr, from Jabir Bin Yazeed,

[4345] تأويل الآيات 2: 549/ 18.
[4346] تأويل الآيات 2: 550/ 19.

from Abu Ja'far[asws] having said: 'The Words of the Mighty and Majestic ***[42:45] And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance***, Meaning at Al Qaim[asws]'.[4347]

ثم قال علي بن إبراهيم: أخبرنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «وَ لَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ يعني القائم (عليه السلام) و أصحابه فَأُولئِكَ ما عَلَيْهِمْ مِنْ سَبِيلٍ و القائم إذا قام انتصر من بني امية و من المكذبين و النصاب هو و أصحابه، و هو قول الله تبارك و تعالى: إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولئِكَ لَهُمْ عَذابٌ أَلِيمٌ».

Then Ali Bin Ibrahim said, 'Ja'far Bin Ahmad informed us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

from Abu Ja'far[asws], said, 'I heard him[asws] saying: '***[42:41] And whoever overcomes after his being oppressed***, Meaning Al Qaim[asws] and his[asws] companions ***these it is against whom there is no way (to blame)***. And Al Qaim[asws], when he[asws] rises, would overcome the Clan of Umayya, and the beliers, and the Hostiles Ones (النصاب), him[asws] and his[asws] companions, and these are the Words of Allah[azwj] Blessed and High ***[42:42] The way (to blame) is only against those who oppress men and rebel without the right, these shall have a painful punishment***'.

ثم قال أيضا: «قوله تعالى: وَ تَرَى الظَّالِمِينَ لآل محمد حقهم لَمَّا رَأَوُا الْعَذابَ و علي (عليه السلام) هو العذاب في هذا الوجه يَقُولُونَ هَلْ إِلى مَرَدٍّ مِنْ سَبِيلٍ فنوالي عليا (عليه السلام) وَ تَراهُمْ يُعْرَضُونَ عَلَيْها خاشِعِينَ مِنَ الذُّلِّ لعلي يَنْظُرُونَ إِلى علي مِنْ طَرْفٍ خَفِيٍّ وَ قالَ الَّذِينَ آمَنُوا يعني آل محمد و شيعتهم إِنَّ الْخاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيامَةِ أَلا إِنَّ الظَّالِمِينَ لآل محمد حقهم فِي عَذابٍ مُقِيمٍ،

Then he[asws] said as well: 'The Words of the High ***[42:44] and you shall see the unjust,*** to the Progeny[asws] of Muhammad[saww] of their[asws] rights ***when they see the Punishment,*** and Ali[asws] is the Punishment in this aspect ***saying: Is there any way to return?*** So Ali[asws] would govern over them ***[42:45] And you shall see them brought before it humbling themselves because of the abasements,*** before Ali[asws] ***looking*** at Ali[asws] ***with a faint glance***. ***And those who believe*** Meaning the Progeny[asws] of Muhammad[saww] and their[asws] Shiah ***shall say: Surely the losers are they who have lost themselves and their followers on the Day of Judgement. Now surely the unjust*** to the Progeny[asws] of Muhammad[saww] of their[asws] rights ***shall remain in lasting chastisement.***

قال: و الله يعني النصاب الذين نصبوا العداوة لأمير المؤمنين و ذريته (عليهم السلام) و المكذبين وَ ما كانَ لَهُمْ مِنْ أَوْلِياءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَ مَنْ يُضْلِلِ اللَّهُ فَما لَهُ مِنْ سَبِيلٍ».

He[asws] said: 'And Allah[azwj] Means the Hostile Ones (النصاب) who established enmity towards Amir Ul Momineen[asws] and his[asws] offspring[asws], and the beliers ***[42:46] And they shall have no friends to help them besides Allah; and whomsoever Allah Causes to err, he shall have no way***'.[4348]

[4347] تأويل الآيات 2: 550/ 20.
[4348] تفسير القمّي 2: 278

VERSES 47 - 50

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۚ مَا لَكُمْ مِنْ مَلْجَإٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ {47} فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ {48} لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ {49} أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ۖ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ {50}

[42:47] Hearken to your Lord before there comes the Day from Allah for which there shall be no averting; you shall have no refuge on that Day, nor shall it be yours to make a denial. [42:48] But if they turn aside, We have not sent you as a watcher over them; on you is only the preaching; and surely when We make the human being taste Mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then surely the human being is ungrateful. [42:49] Allah's is the Kingdom of the skies and the earth; He Creates what He Desires to; He Grants to whom He Desires daughters and Grants to whom He Desires, sons. [42:50] Or He Pairs them of both sorts, male and female; and He Makes whom He Desires to, barren; surely He is Knowing, Powerful

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَهَبُ لِمَنْ يَشاءُ إِناثاً: «يعني ليس معهن ذكر وَ يَهَبُ لِمَنْ يَشاءُ الذُّكُورَ يعني ليس معهم أنثى أَوْ يُزَوِّجُهُمْ ذُكْراناً وَ إِناثاً أي يهب لمن يشاء ذكرانا و إناثا جميعا، يجمع له البنين و البنات، أي يهبهم جميعا لواحد».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

from Abu Ja'far[asws] regarding the Words of the High ***[42:49] He Grants to whom He Desires daughters***, he[asws] said: 'Meaning there are no sons with them ***and Grants to whom He Desires, sons*** Meaning there are no daughters with them ***[42:50] Or He Pairs them of both sorts, male and female***, i.e He[azwj] Endows to whosoever He[azwj] Desires to, males and females together, Gathering for him the sons and the daughters, i.e Endowing them all for one person'.[4349]

ثم قال علي بن إبراهيم: حدثني أبي، عن المحمودي، و محمد بن عيسى بن عبيد، عن محمد بن إسماعيل الرازي، عن محمد بن سعيد، أن يحيى بن أكثم سأل موسى بن محمد، عن مسائل و فيها: أخبرنا عن قول الله عز و جل: أَوْ يُزَوِّجُهُمْ ذُكْراناً وَ إِناثاً، فهل يزوج الله عباده الذكران، و قد عاقب قوما فعلوا ذلك؟

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Mahmoudy, and Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Ismail Al Razy, from Muhammad Bin Saeed who said that,

'Yahya Bin Aksam asked Musa Bin Muhammad certain questions, and among these was, 'Inform us about the Words of Allah[azwj] Mighty and Majestic ***[42:50] Or He Pairs them of both sorts, male and female***. So, does Allah[azwj] Pair two males, and He[azwj] has Punished people who did that?'

فسأل موسى أخاه أبا الحسن العسكري (عليه السلام)، و كان من جواب أبي الحسن (عليه السلام): «أما قوله تعالى: أَوْ يُزَوِّجُهُمْ ذُكْراناً وَ إِناثاً، فإن الله تبارك و تعالى يزوج ذكران المطيعين إناثا من الحور العين، و إناث المطيعات من النساء من ذكران المطيعين، و معاذ الله أن يكون الجليل عنى ما لبست على نفسك تطلبا للرخصة لارتكاب المآثم وَ مَنْ يَفْعَلْ ذلِكَ يَلْقَ أَثاماً يُضاعَفْ لَهُ الْعَذابُ يَوْمَ الْقِيامَةِ وَ يَخْلُدْ فِيهِ مُهاناً أي إن لم يتب».

[4349] تفسير القمّي 2: 278.

So Musa asked his brother Abu Al Hassan Al Askary[asws], and from the answer of Abu Al Hassan[asws] was: 'As for the Words of the High ***[42:50] Or He Pairs them of both sorts, male and female***, so Allah[azwj] Blessed and High would get the obedient males to be married to women from the Maiden Houries, and the obedient females to the obedient males. And Allah[azwj] Forbid that the Majestic should Mean what you have clothed upon yourself in seeking a licence for the commission of sins ***[25:68] and he who does this shall find a requital of sin [25:69] The punishment shall be doubled to him on the day of resurrection, and he shall abide eternally therein in humiliation***', i.e. if he does not repent'.[4350]

VERSE 51

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيٌّ حَكِيمٌ {51}

[42:51] And it is not for any mortal that Allah should Speak to him except by Revelation or from behind a Veil, or by Sending a Rasool and Revealing by His Permission what He Desires to; surely He is High, Wise.

حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان ومحمد عن معاوية بن عمار عن ابى الزبير عن جابر بن عبد الله الانصاري ان رسول الله صلى الله عليه وآله في غزوة الطايف دعا عليا عليه السلام فناجاه فقال الناس وقال أبو بكر وعمر ناجاه دوننا فقام النبي صلى الله عليه وآله فحمد الله واثنى عليه ثم قال ايها الناس انكم تقولون انى ناجيت عليا عليه السلام انى والله ما ناجيته ولكن الله ناجاه قال فعرضت هذا الحديث على ابى عبد الله عليه السلام فقال ان ذلك ليقال.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan and Muhammad, from Muawiya Bin Amaar, from Abu Al-Zayd, from Jabir Bin Abdullah Al-Ansary the following:

'The Rasool Allah[saww], during the expedition of Al-Ta'if, called Ali[asws]. He[saww] whispered to him[asws]'. The people said, and Abu Bakr and Umar said, 'He[saww] is whispering to him[asws] apart from us'. The Prophet[saww] stood up. He[saww] Praised Allah[azwj] and Commended Him[azwj], then said: 'O you people, you all are saying that I[saww] whispered to Ali[asws]. By Allah[azwj], I[saww] did not whisper to him[asws], but Allah[azwj] whispered to him[asws]'. I presented this Hadeeth to Abu Abdullah[asws]. He[asws] said: 'That is what he[saww] said'.[4351]

وعنه بهذا الاسناد عن منيع عن يونس عن على بن اعين عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لاهل الطايف لابعثن اليكم رجلا كنفسي يفتح الله به الخيبر سيفه سوطه فيشرف الناس له فلما اصبح ودعا عليا عليه السلام فقال اذهب بالطايف ثم امر الله النبي صلى الله عليه وآله ان يرحل إليها بعد ان رحله على عليه السلام فلما صار إليها كان على راس الجبل فقال له رسول الله صلى الله عليه وآله اثبت فسمعناه مثل صرير الرجل فقال يا رسول الله صلى الله عليه وآله ما هذا قال ان الله يناجى عليا عليه السلام.

And from him by this chain, from Muni'e, from Yunus, from Ali Bin Ayn, who has said:

'Abu Abdullah[asws] having said: 'The Rasool Allah[saww] said for the inhabitants of Al-Ta'if: 'I[saww] am sending to you a man who[asws] is like myself[saww]. Allah[azwj] will Conquer Al-Khyber by him[asws], his[asws] sword, his[asws] whip. The people are honoured by it'. When it was the morning, he[saww] called Ali[asws]. He[saww] said; 'Go to Al-Ta'if'. Then Allah[azwj] Ordered the Prophet[saww] that he[saww] should also join him[asws] after Ali[asws] had

[4350] تفسير القمّي 2: 278.
[4351] Basaair Al Darajaat – P 8 CH 16 H 3

left. When he[saww] reached to him[asws], Ali[asws] was on the top of the mountain. The Rasool Allah[saww] said to him[asws]: 'Stay there!' We heard a squeak like the squeak of the man. We said, 'O Rasool Allah[saww], what is this?' He[saww] said that: 'Allah[azwj] is Whispering to Ali[asws]'.[4352]

حدثنا ابراهيم بن هاشم عن البرقى عن ابن سنان وغيره عن عبد الله بن سنان قال قال أبو عبد الله عليه السلام قال رسول الله صلى الله عليه وآله لقد اسرى بى ربى فأوحى إلى من وراء الحجاب ما اوحى وكلمني فكان مما كلمني ان قال يا محمد على الاول و على الاخر وهو بكل شى عليم فقال يا رب اليس ذلك انت اليس ذلك انت فقال فقال يا محمد صلى الله عليه وآله انا الله لا اله الا انا الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر سبحان الله عما يشركون انى انا الله لا اله الا انا الخالق البارئ المصور له الاسماء الحسنى يسبح له من في السموات والارضين وانا العزيز الحكيم

It has been narrated to us by Ibrahim Bin Haasham, from Al-Barqy, from Ibn Sinan, and someone else, from Abdullah Bin Sinan who said:

'Abu Abdullah[asws] says that the Rasool Allah[saww] said: 'My[saww] Lord[azwj], He[azwj] Revealed unto me[saww] from behind the Veil what He[azwj] Revealed, and Spoke to me[saww] from what He[azwj] Spoke to me[saww]. He[azwj] Said: "O Muhammad[saww], Ali[asws] is the First and the Last and he[asws] is a knower of everything". He[saww] said: 'O Lord[azwj], is that not You[azwj], is that not You[azwj]?' He[azwj] Said: "O Muhammad[saww], I[azwj] am Allah[azwj]. There is no god but I[azwj], the King, the Holy, the Saviour, the Guarantor, the Guardian, the Mighty, the Compeller, the Supreme. Glory be to Allah[azwj] for there are no associates with Me[azwj]. I[azwj] am Allah[azwj], there is no god but I[azwj], the Creator, the Evolver, the Designer, for Whom[azwj] are the Good Names. Whatsoever is in the Heavens and the earth Glorify Him[azwj], and I[azwj] am the Mighty, the Wise.

يا محمد صلى الله عليه وآله انا الله لا اله الا انا الاول ولا شئ قبلى وانا الاخر فلا شئ بعدى وانا الظاهر فلا شئ فوقى وانا الباطن فلا شئ تحتي وانا الله لا اله الا انا بكل شى عليم يا محمد صلى الله عليه وآله على الاول اول من اخذ ميثاقي من الائمة يا محمد صلى الله عليه وآله على الاخر آخر من اقبض روحه من الائمة وهى الدابة التى تكلمهم

O Muhammad[saww], I[azwj] am Allah[azwj], there is no god but I[azwj]. The First, and there is nothing before Me[azwj], and I[azwj] am the Last. There is nothing after Me[azwj], and I[azwj] am the Manifest. There is nothing Higher than Me[azwj], and I[azwj] am the Hidden. There is nothing below Me[azwj]. And I[azwj] am Allah[azwj], there is no god but I[azwj], the Knower of everything. O Muhammad[saww], Ali[azwj] is the first of the first one from the Imams[asws] who took My[azwj] Covenant. O Muhammad[saww], Ali[asws] is the last one from the Imams[asws] whose soul will be Captured, and he[asws] is the walker (*Al-Dabbat*) who speaks.

يا محمد على الظاهر اظهر عليه جميع ما اوصيته اليك ليس لك ان تكتم منه شيئا يا محمد على الباطن ابطنة سر الذى اسررته اليك وليس فيما بينى و بينك سر ازويه عن على ما خلقت من حلال أو حرام على عليم به.

O Muhammad[saww], Ali[asws] is the manifest, for all that I[azwj] have Advised to you has been showed to him[asws]. It is not for you[saww] to conceal from it anything. O Muhammad[saww], Ali[asws] is the hidden. I[azwj] Confided in him[asws] the secret which I[azwj] Confided in you[saww], and there is nothing between Me[azwj] and you[saww] of a secret but it has been narrated to Ali[asws]. Whatever I[azwj] have Created from the Permissible and the Prohibited, Ali[asws] is the knower of it'.[4353]

[4352] Basaair Al Darajaat – P 8 CH 16 H 10
[4353] Basaair Al Darajaat – P 10 CH 18 H 36

VERSES 52 & 53

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {52} صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ {53}

[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light, Guiding thereby whom We Desire to of Our servants; and most surely you show the way to the Straight Path [42:53] The Path of Allah, Whose is whatsoever is in the skies and whatsoever is in the earth; Indeed, to Allah do all affairs eventually come

قالوا: يا أمير المؤمنين وما الذي أعد الله في هذا اليوم للمطيعين له؟ فقال أمير المؤمنين (عليه السلام): لا أحدثكم إلا بما سمعت من رسول الله (صلى الله عليه وآله): لقد بعث رسول الله (صلى الله عليه وآله) جيشا ذات يوم إلى قوم من أشداء الكفار، فأبطأ عليه خبرهم، وتعلق قلبه بهم، وقال: ليت ـ لنا ـ من يتعرف أخبارهم، ويأتينا بأنبائهم.

They said: 'O Amir Ul Momineen[asws]! What is it which Allah[azwj] has Prepared on this day for the servants obedient to Him[azwj]?' Amir Ul Momineen[asws] said: 'I[asws] will not relate to you except for that which I[asws] have heard from Rasool-Allah[saww]. One day, Rasool-Allah[saww] sent a battalion against a group of hardened Infidels. There was a delay in receiving news from them, and his[saww] heart was concerned about them, and he[saww] said: 'If only someone can bring their news to me[saww]'.

بينا هو قائل هذا، إذ جاءه البشير بأنهم قد ظفروا بأعدائهم واستولوا ـ عليهم ـ وصيروهم بين قتيل وجريح وأسير، وانتهبوا أموالهم، وسبوا ذراريهم وعيالهم.

He[saww] was in the middle of saying this, when someone brought the good news that the battalion had been victorious against the enemies, all of them had either been killed, or wounded, or made captives, and their wealth had been confiscated, and their families and children had also been taken as captive.

فلما قرب القوم من المدينة، خرج إليهم رسول الله (صلى الله عليه وآله) بأصحابه يتلقاهم، فلما لقيهم ورئيسهم زيد بن حارثة، وكان قد أمره عليهم ـ فلما رأى زيد رسول الله (صلى الله عليه وآله) ـ نزل عن ناقته، وجاء إلى رسول الله (صلى الله عليه وآله)، وقبل رجله، ثم قبل يده، فأخذه رسول الله (صلى الله عليه وآله) وقبل رأسه. ـ ثم نزل إلى رسول الله (صلى الله عليه وآله) عبدالله بن رواحة فقبل يده ورجله وضمه رسول الله (صلى الله عليه وآله) إلى نفسه.

When the battalion came near Medina, Rasool-Allah[saww] went out along with his[saww] companions to greet them. When he[saww] met them, and their leader was Zayd Bin Harisa, and he was appointed to be in-charge over them. When Zayd saw Rasool-Allah[saww], he dismounted from his camel, and came over to Rasool-Allah[saww], kissed his[saww] leg, then kissed his[saww] hand. Rasool-Allah[saww] embraced him and kissed his forehead. Then Abdullah Bin Rawahat dismounted and kissed his[saww] leg and hand, and Rasool-Allah[saww] embraced him too.

ثم نزل إليه قيس بن عاصم المنقري فقبل يده ورجله وضمه رسول الله (صلى الله عليه وآله) إليه ـ. ثم نزل إليه سائر الجيش ووقفوا يصلون عليه، ورد عليهم رسول الله (صلى الله عليه وآله) خيرا ثم قال لهم: حدثوني خبركم وحالكم مع أعدائكم.

Then Qays Bin Aasim dismounted and kissed his[saww] leg and hand, and Rasool-Allah[saww] embraced him. Then the rest of the battalion dismounted and sent

salutations upon him[saww], and he[saww] returned the greetings and wished them well. Then he[saww] said to them: 'Relate to me your news and your conditions with your enemies'.

وكان معهم من أسراء القوم وذراريهم وعيالاتهم وأموالهم من الذهب والفضة وصنوف الامتعة شئ عظيم. فقالوا: يا رسول الله لو علمت كيف حالنا لعظم تعجبك. فقال رسول الله (صلى الله عليه وآله): لم أكن أعلم ذلك حتى عرفنيه الآن جبرئيل (عليه السلام)، وما كنت أعلم شيئا من كتابه ودينه أيضا حتى علمنيه ربي، قال الله عزوجل: (وكذلك أوحينا إليك روحا من أمرنا ماكنت تدري ما الكتاب ولا الايمان - إلى قوله - صراط مستقيم). ولكن حدثوا بذلك إخوانكم هؤلاء المؤمنين، لا صدقكم - فقد أخبرني جبرئيل بصدقكم -

And with them were from the captives of the Infidels and their possessions and their families and their wealth from gold, and the silver and many types of luggage. They said: 'O Rasool-Allah[saww]! If you[saww] knew what happened you will be astonished'. Rasool-Allah[saww] said: 'I[saww] was not aware of this until now when Jibraeel[asws] made me aware of this, and I[saww] did not have the knowledge of anything from His[azwj] Book and His[azwj] Religion as well until my[saww] Lord[azwj] Gave me[saww] the Knowledge of it. Allah[azwj] the Almighty Says: ***[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light, Guiding thereby whom We Desire to of Our servants; and most surely you show the way to the Straight Path*** but, relate that for the benefit of these believing brothers of yours so that they may ratify you, for Jibraeel[as] has already informed me[saww] that you will speak the truth'.[4354]

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال، عن الحسن بن وهب العبسي، عن جابر الجعفي، عن أبي جعفر (عليه السلام) في قول الله عز و جل: وَ لكِنْ جَعَلْناهُ نُوراً نَهْدِي بِهِ مَنْ نَشاءُ مِنْ عِبادِنا، قال: «ذاك علي بن أبي طالب (عليه السلام)».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Al Hassan Bin Wahab Al Abasy, from Jabir Al Ju'fy,

from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[42:52] but We Made it a Light, Guiding thereby whom We Desire to of Our servants***, he[asws] said: 'That (Light) is Ali Bin Abu Talib[asws]'.[4355]

محمد بن الحسن الصفار: عن عبد الله بن عامر، عن أبي عبد الله البرقي، عن الحسين بن عثمان، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «قوله تعالى: إِنَّكَ لَتَهْدِي إِلى صِراطٍ مُسْتَقِيمٍ، إنك لتأمر بولاية علي (عليه السلام) و تدعو إليها، و هو الصراط المستقيم».

Muhammad Bin Al Hassan Al Saffar, from Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Al Fazeyl, from Abu Hamza,

from Abu Ja'far[asws] having said: 'The Words of the High ***[42:52] and most surely you show the way to the Straight Path***, you[saww] are commanding for the Wilayah of Ali[asws] and are calling them to him[asws], and he[asws] is the Straight Path'.[4356]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قول الله لنبيه (صلى الله عليه و آله): ما كُنْتَ تَدْرِي مَا

[4354] Tafseer Imam Hassan Al Askari [asws] – S 371
[4355] تأويل الآيات 2: 551/ 22.
[4356] بصائر الدرجات: 98/ 5

الْكِتابُ وَ لَا الْإِيمانُ وَ لكِنْ جَعَلْناهُ نُوراً: «يعني عليا (عليه السلام)، و علي هو النور، فقال: نَهْدِي بِهِ مَنْ نَشاءُ مِنْ عِبادِنا يعني عليا (عليه السلام)، هدى به من هدى من خلقه.

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

from Abu Ja'far[asws] regarding the Words of Allah[azwj] to His[azwj] Prophet[saww] ***[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light***, he[asws] said: 'Meaning Ali[asws], and Ali[asws] is the Light, so He[azwj] Said ***Guiding thereby whom We Desire to of Our servants***, Meaning Ali[asws], Guide by him[asws] the one whom He[azwj] Guides from His[azwj] creatures'.

و قال لنبيه (صلى الله عليه و آله): وَ إِنَّكَ لَتَهْدِي إِلى صِراطٍ مُسْتَقِيمٍ يعني إنك لتأمر بولاية أمير المؤمنين (عليه السلام)، و تدعو إليها، و علي هو الصراط المستقيم صِراطِ اللَّهِ يعني عليا (عليه السلام) الَّذِي لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ يعني عليا (عليه السلام) أن جعله خازنه على ما في السماوات و ما في الأرض، و أئتمنه عليه أَلا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ».

And he[azwj] Said to His[azwj] Prophet[saww] ***and most surely you show the way to the Straight Path***, Meaning you[saww] are commanding for the Wilayah of Amir Ul Momineen[asws], and calling them to it, and Ali[asws] is the Straight Path, ***[42:53] The Path of Allah,*** Meaning Ali[asws] ***Whose is whatsoever is in the skies and whatsoever is in the earth*** Meaning Ali[asws] having Made him[asws] as the Treasurer of whatsoever is in the skies and in the earth, and Entrusted it to him[asws] ***Indeed, to Allah do all affairs eventually come***'.[4357]

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابى الصباح الكنانى عن ابى بصير قال سئلت ابا عبد الله عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدرى ما الكتاب ولا الايمان قال خلق من خلق الله اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يخبره ويسدده وهو مع الائمة من بعده.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Blessed and High ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was,"***. He[asws] said: 'A Divine Creation (Al-Noor) from the creatures of Allah[azwj], greater than Jibraeel and Mikaeel. It was with the Messenger of Allah[saww], informed him[saww] and protected him[saww], and it is with the Imams[asws] after him[saww]'.[4358]

حدثنا محمد بن الحسين عن صفوان عن ابى الصباح الكنانى عن ابى بصير قال قلت قول الله وكذلك اوحينا اليك روحا من امرنا قال هو خلق اعظم من جبرئيل وميكائيل وكل بمحمد صلى الله عليه وآله يخبره ويسدده وهو مع الائمة يخبرهم ويسددهم.

It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abu Al-Sabaah Al-Kanany, from Abu Baseeer who said:

[4357] تفسير القمّي 2: 279.
[4358] Basaair Al Darajaat – P 9 CH 16 H 2

'I recited ***"[42:52] And thus have We inspired to you a Spirit of Our command."*** He[asws] said: 'It is a creature greater than Jibraeel and Mikaeel, allocated to Muhammad[saww], informed him[saww], and protected him[saww], and it is with the Imams[asws], informing them[asws] and protecting them[asws]'.[4359]

حدثنا احمد بن محمد عن البرقى عن ابى الجهم عن على بن اسباط قال سئل ابا عبد الله عليه السلام رجل وانا حاضر عن قول الله تعالى وكذلك اوحينا اليك روحا من امرنا فقال منذ انزل الله ذلك الروح على محمد صلى الله عليه وآله لم يصعد إلى السماء وانه لفينا.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Abu Al-Jaham, from Ali Bin Asbaat who said:

'A man asked Abu Abdullah[asws], and I was present, about the Statement of Allah[azwj] ***"[42:52] And thus have We inspired to you a Spirit of Our command"***. He[asws] said: 'Since Allah[azwj] Sent down that Spirit upon Muhammad[saww], it did not ascend to the sky, and it is within us[asws]'.[4360]

حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسين بن عثمان عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام في قول الله تبارك وتعالى صراط الله الذى له مافى السموات وما في الارض يعنى عليا انه جعل عليا خازنه على مافى السموات وما في الارض من شئ وائتمنه عليه الا إلى الله تصير الامور.

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Blessed and High ***[42:53] The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the Earth; now surely to Allah do all affairs eventually come,*** has said: 'It means Ali[asws]. He[azwj] Made Ali[asws] His[azwj] Treasurer on whatsoever is in the Heavens and whatsoever is in the Earth from things and entrusted it all to him[asws], but it is to Allah[azwj] that the matters return'.[4361]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين، عن النضر، عن القاسم بن سليمان، عن أبي مريم الأنصاري، عن جابر، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «وقع مصحف في البحر فوجدوه قد ذهب ما فيه إلا هذه الآية أَلا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn, from Al Nazar, from Al Qasim Bin Suleyman, from Abu Maryam Al Ansary, from Jabir,

from Abu Ja'far[asws], said, 'I heard him[asws] saying: 'A copy of the Parchment (Quran) was found in the sea, and whatever was in it had been wiped out except for this Verse ***[42:53] Indeed, to Allah do all affairs eventually come***'.[4362]

[4359] Basaair Al Darajaat – P 9 CH 16 H 8
[4360] Basaair Al Darajaat – P 9 CH 16 H 11
[4361] Basaair Al Darajaat – P 2 CH 19 H 16
[4362] الكافي 2: 462/ 18

CHAPTER 43

AL-ZUKHRUF

(89 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

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

Ibn Babuwayh, by his chain, from Abu Baseer,

Abu Ja'far[asws] has said: 'The one who habitually recites *Ha Mim Al-Zukhruf* (Chapter 43), Allah[azwj] would Grant him safety in his grave from the vermin of the earth and the squeezing of the grave, until he pauses in front of Allah[azwj] Mighty and Majestic. Then he will go until he enters the Paradise by the Command of Allah[azwj] Blessed and High'.[4363]

و من (خواص القرآن): روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كان ممن يقال له يوم القيامة: يا عباد الله، لا خوف عليكم و لا أنتم تحزنون. و من كتبها و شربها لم يحتج إلى دواء يصيبه لمرض، و إذا رش بمائها مصروع أفاق من صرعته، و احترق شيطانه، بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from Rasool-Allah[saww] having said: 'The one who recites this Chapter (43) would be from the ones to whom it would be Said on the Day of Judgement: "O servants of Allah[azwj]! There is no fear for you nor will you be grieving!" And the one who writes is and drinks (its water), would not be needy of medication when struck by illness. And if its water is sprinkled upon an epileptic, he would come round from his fit, and it would burn its devil, by the Permission of Allah[azwj]'.[4364]

VERSES 1- 4

حم {1} وَالْكِتَابِ الْمُبِينِ {2} إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {3} وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ {4}

[43:1] Ha Mim. [43:2] I swear by the Clarifying Book [43:3] We have made it an Arabic Quran that you may understand [43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man).

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

[4363] ثواب الأعمال: 113
[4364] خواص القرآن:

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

Al-Sadiq[asws] – a lengthy Hadeeth in which he[asws] is saying: 'And as for ***[43:1] Ha Mim***, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد)'.[4365]

علي بن إبراهيم: حم حروف من اسم الله الأعظم وَ الْكِتابِ الْمُبِينِ يعني القرآن الواضح إِنَّا جَعَلْناهُ قُرْآناً عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ.

Ali Bin Ibrahim –

[43:1] Ha Mim are letters from the Magnificent Name of Allah[azwj] (اسم الله الأعظم) ***[43:2] I swear by the Clarifying Book*** Meaning a Quran with clarity ***[43:3] We have made it an Arabic Quran that you may understand***.

قال قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتابِ لَدَيْنا لَعَلِيٌّ حَكِيمٌ يعني أمير المؤمنين (عليه السلام) مكتوب في الفاتحة ، في قوله تعالى: اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ «4»، قال أبو عبد الله (عليه السلام): «هو أمير المؤمنين (صلوات الله عليه)».

The Words of the High ***[43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man)*** Meaning Amir-ul-Momineen[asws] written in Al-Fatiha (Chapter 1) regarding the Words of the High ***[1:6] Guide us to be on the Straight Path***. Abu Ja'far[asws] said: 'It is Amir-ul-Momineen[asws]'.[4366]

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

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

Abu Abdullah[asws] regarding the Words of the High ***[1:6] the Straight Path***, he[asws] said: 'It is Amir-ul-Momineen[asws] and his[asws] recognition, and the evidence that it is Amir-ul-Momineen[asws] are the Words of the High ***[43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man)***'.[4367]

وعنه، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن حماد الشاشي، عن الحسين بن أسد الطفاوي، عن علي بن إسماعيل الميثمي، عن عباس الصائغ، عن سعد الإسكاف، عن الأصبغ بن نباتة، قال: خرجنا مع أمير المؤمنين (عليه السلام) حتى انتهينا إلى صعصعة بن صوحان (رحمه الله)، فإذا هو على فراشه، فلما رأى عليا (عليه السلام) خف له، فقال له (صلوات الله عليه): «لا تتخذن زيارتنا فخرا على قومك». قال: لا يا أمير المؤمنين، و لكن ذخرا و أجرا، فقال له: «و الله ما كنت علمتك إلا خفيف المؤنة، كثير المعونة». فقال صعصعة: و أنت و الله- يا أمير المؤمنين- ما علمتك إلا أنك بالله لعليم، و أن الله في عينك لعظيم، و أنك في كتاب الله لعلي حكيم، و أنك بالمؤمنين لرؤوف رحيم.

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

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

[4365] Tafseer Noor Al Saqalayn – CH 46 H 3
[4366] تفسير القمّي 2: 280.
[4367] تفسير القمّي 1: 28

assistance'. Sa'sa said, 'And you[asws] – by Allah[azwj] – O Amir-ul-Momineen[asws] – I do not know you[asws] except that you[asws] are with Allah[azwj], the most knowledgeable, and that Allah[azwj] is Magnificent in your[asws] eyes, and that you[asws] are in the Book of Allah[azwj] as ***[43:4] for Ali, a wise (man)***, and that you[asws] are kind and merciful with the Believers'.[4368]

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

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

'I heard Abu Abdullah Al-Sadiq[asws] mentioning the merits of the Day of Al-Ghadeer and the supplication during it, up to the point where he[asws] said in the supplication: 'So be a Witness, O my[asws] God that he[asws] is the Imam[asws] of Guidance, the Guide of the guided, Ali[asws] Amir-ul-Momineen[asws], whom You[azwj] Mentioned in Your[azwj] Book, so You[azwj] Said ***[43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man)***'.[4369]

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

Al-Tabrasy said,

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

و قوله تعالى: وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا ،

And the Words of the High ***[19:50] And We granted to them of Our mercy, and We Assigned for them a truthful tongue, (of) Ali***.

و قوله تعالى: وَ اجْعَلْ لِي لِسانَ صِدْقٍ فِي الْآخِرِينَ،

And the Words of the High ***[26:84] "Grant me honourable mention on the tongue of truth among the later (generations)***

و قوله تعالى: إِنَّ عَلَيْنا جَمْعَهُ وَ قُرْآنَهُ ،

And the Words of the High ***[75:17] Surely on Us is the collecting of it and the reciting of it***.

[4368] تأويل الآيات 2: 552/ 4.
[4369] التهذيب 3: 145/ 317

و قوله تعالى: إِنَّما أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ، فالمنذر رسول الله (صلى الله عليه و آله)، و علي بن أبي طالب (عليه السلام) الهادي.

And the Words of the High ***[13:7] You are only a warner and (there is) a guide for every people***, so the warner is Rasool-Allah[saww], and Ali[asws] Bin Abu Talib[asws] is the Guide'.

و قوله تعالى: أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ فالبينة محمد (صلى الله عليه و آله)، و الشاهد علي (عليه السلام)،

And the Words of the High ***[11:17] Is he then who has with him clear proof from his Lord, and a witness from Him recites it***, so the clear proof (Bayyina) is Muhammad[saww], and the witness (Al-Shaahid) is Ali[asws],.

و قوله تعالى: إِنَّ عَلَيْنا لَلْهُدى وَ إِنَّ لَنا لَلْآخِرَةَ وَ الْأُولى، و قوله تعالى: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً، و قوله تعالى: أَنْ تَقُولَ نَفْسٌ يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لَمِنَ السَّاخِرِينَ جنب الله علي بن أبي طالب (عليه السلام)،

And the Words of the High ***[92:12] Surely it is upon us to Guide [92:13] And most surely Ours is the hereafter and the former***. And the Words of the High ***[33:56] Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a salutation***. And the Words of the High ***[39:56] Lest a soul should say: O my regret! For what I neglected regarding the Side (Janb) of Allah, and most surely I was of those who laughed to scorn*** – 'Janb Allah[azwj] is Ali[asws] Bin Abu Talib[asws],.

و قوله تعالى: وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ معناه علي (عليه السلام)،

And the Words of the High ***[36:12] and We have recorded everything in a clear Imam***, its Meaning is Ali[asws].

و قوله تعالى: إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلى صِراطٍ مُسْتَقِيمٍ، و قوله تعالى: لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ معناه عن حب علي بن أبي طالب (عليه السلام).

And the Words of the High ***[36:3] Most surely you are one of the Messengers [36:4] On a straight path***. And the Words of the High ***[102:8] Then on that day you shall most certainly be questioned about the Boons***, it Means, about the love for Ali[asws] Bin Abu Talib[asws],[4370].

VERSES 5 - 12

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ {5} وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ {6} وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {7} فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ {8} وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ {9} الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ {10} وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ

[4370] الفضائل لابن شاذان: 174

مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ {11} وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ {12}

[43:5] What! Shall We then turn away the Reminder from you altogether because you are an extravagant people? [43:6] And how many a Prophet have We Sent among the ancients [43:7] And there came not to them a Prophet but they mocked at him [43:8] Then We Destroyed those who were stronger than these in prowess, and the case of the ancients has gone before, [43:9] And if you should ask them, Who Created the skies and the earth? They would say: The Mighty, the Knowing One, has Created them; [43:10] He Who Made the earth a resting-place for you, and Made in it ways for you that you may go aright [43:11] And He Who sends down water from the cloud according to a measure, then We Revive thereby a dead country, thus shall you be brought forth; [43:12] And He Who Created pairs of all things, and Made for you of the ships and the cattle what you ride on

علي بن إبراهيم: قوله تعالى: أَ فَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحاً استفهام، أي ندعكم مهملين لا نحتج عليكم برسول أو بإمام أو بحجج، و قوله تعالى: وَ كَمْ أَرْسَلْنا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ وَ ما يَأْتِيهِمْ إلى قوله تعالى: أَشَدَّ مِنْهُمْ يعني من قريش بَطْشاً وَ مَضى مَثَلُ الْأَوَّلِينَ، و قوله تعالى: الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْداً أي مستقرا وَ جَعَلَ لَكُمْ فِيها سُبُلًا أي طرقا لَعَلَّكُمْ تَهْتَدُونَ أي كي تهتدون.

Ali Bin Ibrahim –

The Words of the High ***[43:5] What! Shall We then turn away the Reminder from you altogether because you are an extravagant people?*** A question. i.e. Shall We[azwj] Leave you as neglected, not Arguing against you with a Rasool[saww], or with an Imam[asws] or with Arguments?' And the Words of the High ***[43:6] And how many a Prophet have We Sent among the ancients [43:7] And there came not to them a Prophet but they mocked at him [43:8] Then We Destroyed those who were stronger than these in prowess, and the case of the ancients has gone before*** and the Words of the High ***[43:10] He Who Made the earth a resting-place for you,*** i.e., stable ***and Made in it ways*** i.e., roads ***for you that you may go aright*** i.e., guided'.

ثم احتج على الدهرية، فقال: وَ الَّذِي نَزَّلَ مِنَ السَّماءِ ماءً بِقَدَرٍ فَأَنْشَرْنا بِهِ بَلْدَةً مَيْتاً كَذلِكَ تُخْرَجُونَ. و قوله تعالى: وَ جَعَلَ لَكُمْ مِنَ الْفُلْكِ وَ الْأَنْعامِ ما تَرْكَبُونَ هو معطوف على قوله تعالى: وَ الْأَنْعامَ خَلَقَها لَكُمْ فِيها دِفْءٌ وَ مَنافِعُ وَ مِنْها تَأْكُلُونَ.

Then He[azwj] Argued against the Fatalists, so He[azwj] Said ***[43:11] And He Who sends down water from the cloud according to a measure, then We Revive thereby a dead country, thus shall you be brought forth***. And the Words of the High ***[43:12] And He Who Created pairs of all things, and Made for you of the ships and the cattle what you ride on*** is joined to the Words of the High ***[16:5] And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat***'.[4371]

[4371] تفسير القمّي 2: 280.

VERSES 13 & 14

لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ {13} وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ {14}

[43:13] That you may firmly sit on their backs, then remember the Favour of your Lord when you are firmly seated thereon, and say: Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن سيف بن عميرة، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): هل للشكر حد إذا فعله العبد كان شاكرا؟ قال: «نعم». قلت: ما هو؟ قال: «يحمد الله على كل نعمة عليه في أهل و مال، و إن كان فيما أنعم عليه في ماله حق أداه، و منه قوله عز و جل: سُبْحانَ الَّذِي سَخَّرَ لَنا هذا وَ ما كُنَّا لَهُ مُقْرِنِينَ، و منه قوله تعالى: رَبِّ أَنْزِلْنِي مُنْزَلًا مُبارَكاً وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ، و قوله تعالى: رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطاناً نَصِيراً».

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

'I said to Abu Abdullah[asws], 'Is there a limit of appreciation if the servant were to do it, he would be a thankful one?' He[asws] said: 'Yes'. I said, 'What is it?' He[asws] said: 'He Praises Allah[azwj] over every Bounty to him regarding family and wealth, and if regarding his wealth which has been Favoured to him, there is a right, he should fulfill it. And from it are the Words of the Mighty and Majestic ***[43:13] Glory be to Him Who Made this subservient to us and we were not able to do it***; and from it are the Words of the High ***[23:29] And say: O my Lord! Cause me to disembark a blessed alighting, and You are the best to cause to alight***; and the Words of the High ***[17:80] Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and Grant me from Your Presence an authority to aid (me)***'.[4372]

علي بن إبراهيم، قال: حدثني أبي، عن ابن فضال، عن المفضل بن صالح، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: أمسكت لأمير المؤمنين (عليه السلام) بالركاب، و هو يريد أن يركب، فرفع رأسه ثم تبسم، فقلت له: يا أمير المؤمنين، رأيتك رفعت رأسك، ثم تبسمت؟

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Fazaal, from Al-Mufazzal Bin Salih, from Sa'd Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I held the reins for Amir-ul-Momineen[asws], and he[asws] wanted to ride. So he[asws] raised his[asws] head, then smiled. So I said to him[asws], 'O Amir-ul-Momineen[asws]! I saw you[asws] raise your[asws] head, then smiled?'

قال: «نعم يا أصبغ، أمسكت أنا لرسول الله (صلى الله عليه و آله)، كما أمسكت أنت لي الركاب، فرفع رأسه و تبسم، فسألته عن تبسمه كما سألتني، و سأخبرك كما أخبرني رسول الله (صلى الله عليه و آله). أمسكت لرسول الله (صلى الله عليه و آله) بغلته الشهباء، فرفع رأسه إلى السماء و تبسم، فقلت: يا رسول الله، رفعت رأسك [إلى السماء] و تبسمت، لما ذا؟

[4372] الكافي 2: 78/ 12

He[asws] said: 'O Asbagh! I[asws] held the reins for Rasool-Allah[saww], just as you held the reins for me[asws], so he[saww] raised his[saww] head and smiled. So I[asws] asked him[saww] about his[saww] smile just as you have asked me[asws], and I[asws] shall inform you just as Rasool-Allah[saww] informed me[asws]. I[asws] held the reins for Rasool-Allah[saww] of his [saww] mule Al-Shahba'. So he[saww] raised his[saww] head towards the sky and smiled. So I[asws] said: 'O Rasool-Allah[saww]! You[saww] raised your[saww] head towards the sky and smile, what was that for?'

فقال: يا علي، إنه ليس أحد يركب فيقرأ آية الكرسي، ثم يقول: استغفر الله الذي لا إله إلا هو الحي القيوم، و أتوب إليه، اللهم اغفر لي ذنوبي، فإنه لا يغفر الذنوب إلا أنت، إلا قال السيد الكريم: يا ملائكتي، عبدي يعلم أنه لا يغفر الذنوب غيري، اشهدوا أني قد غفرت له ذنوبه».

So he[saww] said: 'O Ali[asws]! There is no one who rides and recites the Verse of the Chair (آية الكرسي), then says, 'I seek Forgiveness of Allah[azwj], there is no god except for Him[azwj], the Alive, the Eternal, and I repent to Him[azwj]. Our Allah[azwj]! Forgive me my sins, for no one Forgives the sins except for You[azwj]', but the Chief of the Benevolent[azwj] Says: "O My[azwj] Angels! My[azwj] servant Knows that no one Forgives the sins apart from Me[azwj]. Bear witness that I[azwj] Have Forgiven his sins for him'.[4373]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن أسباط و محمد بن أحمد، عن موسى بن القاسم البجلي، عن علي بن أسباط قال: قلت لأبي الحسن [الرضا] (عليه السلام): جعلت فداك ما ترى، آخذ برا أو بحرا؟ فإن طريقنا مخوف شديد الخطر؟ فقال: «اخرج برا، و لا عليك أن تأتي مسجد رسول الله (صلى الله عليه و آله)، و تصلي ركعتين في غير وقت فريضة، ثم لتستخير الله ، ثم تنظر، فإن عزم الله لك على البحر، فقل الذي قال الله عز و جل: وَ قالَ ارْكَبُوا فِيها بِسْمِ اللَّهِ مَجْراها وَ مُرْساها إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ، فإذا اضطرب بك البحر فاتكئ على جانبك الأيمن، و قل: بسم الله، اسكن بسكينة الله، و قر بقرار الله، و أهدأ بإذن الله، و لا حول و لا قوة إلا بالله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Asbat and Muhammad Bin Ahmad, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Asbat who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'May I be sacrificed for you[asws]! What do you[asws] see, shall I take to the land or the sea?' For our way is full of fear and very dangerous?' So he[asws] said: 'Go out by land, and it is upon you when you come to the Masjid of Rasool-Allah[saww], and Pray two Cycles in a time other than the obligatory one, and then seek the better option (Istikhara) of Allah[azwj], and then consider. So if Allah[azwj] has Intended for you over the sea, so say that which Allah[azwj] Mighty and Majestic has Said ***[11:41] And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful***. So if the sea is turbulent, lean upon your right side and say, 'In the Name of Allah[azwj], calm down by the Tranquility (بسكينة) of Allah[azwj], and be with the Decision of Allah[azwj], and calm down by the Permission of Allah[azwj], and there is no Might and not Power except by Allah[azwj]!'

قلنا: ما السكينة أصلحك الله؟ قال: «ريح تخرج من الجنة لها صورة كصورة الإنسان، و رائحة طيبة، و هي التي نزلت على إبراهيم، فأقبلت تدور حول أركان البيت، و هو يضع الأساطين». قيل له: هي من التي قال الله عز و جل: فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسى وَ آلُ هارُونَ.؟

We said, 'What is the Tranquility (السكينة), may Allah[azwj] Keep you well?' He[asws] said: 'A wind which comes out from the Paradise, which has an image for it like the image

[4373] تفسير القمّي 2: 281.

of the human being, and it has a good aroma, and it is which descended upon Ibrahim[saww]. So it came and circles around the corners of the House, and it placed the authorities'. It was said to him[asws], 'Is it from which Allah[azwj] Mighty and Majestic Says ***[2:248] in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left***?'

قال: «تلك السكينة في التابوت، و كانت في طست يغسل فيها قلوب الأنبياء، و كان التابوت يدور في بني إسرائيل مع الأنبياء». ثم أقبل علينا، فقال: «ما تابوتكم»؟ قلنا: السلاح. قال: «صدقتم، هو تابوتكم، و إن خرجت برأ فقل الذي قال الله عز و جل: سُبْحانَ الَّذِي سَخَّرَ لَنا هذا وَ ما كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلى رَبِّنا لَمُنْقَلِبُونَ، فإنه ليس من عبد يقولها عند ركوبه فيقع من بعير أو دابة فيصيبه شيء بإذن الله».

He[asws] said: 'That is the Tranquility in the box (التابوت), and it was in a container in which the hearts of the Prophets[as] were washed. And the box revolved among the Children of Israel with the Prophets[as]'. Then he[asws] turned towards us and said: 'What is your box (التابوت)?' We said, 'The weapons'. He[asws] said: 'You speak the truth. It is your box. And If you were to go out by land, so say that which Allah[azwj] Mighty and Majestic Said ***[43:13] Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return***, for there is no servant who says it during his riding a camel or animal, that he would be affected by anything, by the Permission of Allah[azwj]'.

ثم قال: «فإذا خرجت من منزلك فقل: بسم الله آمنت بالله، توكلت على الله، لا حول و لا قوة إلا بالله، فإن الملائكة تضرب وجوه الشياطين، و يقولون: قد سمى الله، و آمن بالله، و توكل على الله، و قال: لا حول و لا قوة إلا بالله».

Then he[asws] said: 'So when you come out from your house, say, 'In the Name of Allah[azwj], I am safe with Allah[azwj]. I place reliance upon Allah[azwj]. There is no Might and no Power except by Allah[azwj]', so the Angels strike the faces of the devils and they say, 'He has Named Allah[azwj], and is safe by Allah[azwj], and is relying upon Allah[azwj], and said, 'There is no Might and no Power except by Allah[azwj]'.[4374]

الطبرسي: روى العياشي بإسناده، عن أبي عبد الله (عليه السلام)، قال: «ذكر النعمة أن تقول: الحمد لله الذي هدانا للإسلام، و علمنا القرآن، و من علينا بمحمد (صلى الله عليه و آله)، و تقول بعده: سُبْحانَ الَّذِي سَخَّرَ لَنا هذا إلى آخر الآية».

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

Abu Abdullah[asws] has said: 'Remember the Bounty and say, 'The Praise is due to Allah[azwj] Who Guided us to Al-Islam, and Taught us the Quran, and Favoured us by Muhammad[saww]'. And after that, say Majestic ***[43:13] Glory be to Him Who Made this subservient to us*** - up to the end of the Verse'.[4375]

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ الْحَكَمِ بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَطَاءٍ يَقُولُ قَالَ أَبُو جَعْفَرٍ (عليه السلام) قُمْ فَأَسْرِجْ دَابَّتَيْنِ حِمَاراً وَ بَغْلًا فَأَسْرَجْتُ حِمَاراً وَ بَغْلًا فَقَدَّمْتُ إِلَيْهِ الْبَغْلَ وَ رَأَيْتُ أَنَّهُ أَحَبُّهُمَا إِلَيْهِ فَقَالَ مَنْ أَمَرَكَ أَنْ تُقَدِّمَ إِلَيَّ هَذَا الْبَغْلَ قُلْتُ اخْتَرْتُهُ لَكَ قَالَ وَ أَمَرْتُكَ أَنْ تَخْتَارَ لِي ثُمَّ قَالَ إِنَّ أَحَبَّ الْمَطَايَا إِلَيَّ الْحُمُرُ

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

[4374] الكافي 3: 471/ 5.
[4375] مجمع البيان 9: 63

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

قَالَ فَقَدَّمْتُ إِلَيْهِ الْحِمَارَ وَ أَمْسَكْتُ لَهُ بِالرِّكَابِ فَرَكِبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا بِالْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنَّ عَلَيْنَا بِمُحَمَّدٍ (صلى الله عليه وآله) الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سَارَ وَ سِرْتُ حَتَّى إِذَا بَلَغْنَا مَوْضِعاً آخَرَ قُلْتُ لَهُ الصَّلَاةَ جُعِلْتُ فِدَاكَ فَقَالَ هَذَا وَادِي النَّمْلِ لَا يُصَلَّى فِيهِ حَتَّى إِذَا بَلَغْنَا مَوْضِعاً آخَرَ قُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ هَذِهِ الْأَرْضُ مَالِحَةٌ لَا يُصَلَّى فِيهَا

So I offered the donkey to him[asws] and grabbed the reins for him[asws]. He[asws] climbed upon it and said; 'Praise be to Allah[azwj] Who Guided us[asws] by Al-Islam, and Taught us[asws] the Quran, and Bestowed upon us[asws] by Muhammad[saww]. Praise be to Allah[azwj] ***"[43:13] Who made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return"***, and Praise be to Allah[azwj] the Lord[azwj] of the Worlds'. And he[asws] went and I went (with him[asws]) until we reached another place. I said to him[asws], 'The Salat, may I be sacrificed for you[asws]'. He[asws] said: 'This is a valley of the ants, one cannot Pray here', until we reached another place. I said to him[asws] similar to that. He[asws] said; 'This is a salty ground, one cannot Pray here'.[4376]

VERSES 15 - 20

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ {15} أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ {16} وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {17} أَوَمَنْ يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ {18} وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَٰنِ إِنَاثًا ۚ أَشَهِدُوا خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ {19} وَقَالُوا لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ {20}

[43:15] And they assign to Him a part of His servants; The human being is clearly ungrateful. [43:16] What! Has He taken daughters to Himself of what He Himself Creates and Chosen you to have sons? [43:17] And when one of them is given news of that of which he sets up as a likeness for the Beneficent, his face becomes black and he is full of rage. [43:18] What! That which is made in ornaments and which in contention is unable to make plain speech! [43:19] And they make the Angels them who are the servants of the Beneficent Allah female (divinities). What! Did they witness their creation? Their evidence shall be written down and they shall be questioned. [43:20] And they say: If the Beneficent had Pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

محمد بن العباس، قال: حدثنا أحمد بن هوذة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد، عن عمرو بن شمر، قال: قال أبو عبد الله (عليه السلام): «أمر رسول الله (صلى الله عليه و آله) أبا بكر و عمر و عليا (عليه السلام) أن يمضوا إلى الكهف و الرقيم، فيسبغ أبو بكر الوضوء و يصف قدميه و يصلي ركعتين، و ينادي ثلاثا، فإن أجابوه و إلا فليقل مثل ذلك عمر، فإن أجابوه و إلا فليقل مثل ذلك علي (عليه السلام) فمضوا و فعلوا ما أمرهم به رسول الله (صلى الله عليه و آله)، فلم يجيبوا أبا بكر و لا عمر، فقام علي (عليه السلام) و فعل ذلك فأجابوه، و قالوا: لبيك لبيك. ثلاثا،

[4376] Al Kafi – H 14865

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

'Abu Abdullah[asws] said: 'Rasool-Allah[saww] ordered Abu Bakr, and Umar, and Ali[asws] that they should go to the cave at Al-Raqeem. So Abu Bakr performed ablution and cleaned his feet and Prayed two Cycles, and called out three times, but it did not respond to him. And Umar said similar to that, and it did not respond to him. And Ali[asws] went and spoke similar to that, and did what Rasool-Allah[saww] had ordered him[asws] to do. So it did not respond neither to Abu Bakr nor Umar, so when Ali[asws] arose and did that, it responded to him and said, 'At your[asws] disposal, at your[asws] disposal!' three times'.

فقال لهم: ما لكم لم تجيبوا الأول و الثاني، و أجبتم الثالث؟ فقالوا: إنا أمرنا أن لا نجيب إلا نبيا أو وصي نبي. ثم انصرفوا إلى النبي (صلى الله عليه و آله)، فسألهم ما فعلوا؟ فأخبروه. فأخرج رسول الله (صلى الله عليه و آله) صحيفة حمراء، و قال لهم: اكتبوا شهادتكم بخطوطكم فيها بما رأيتم و سمعتم، فأنزل الله عز و جل: سَتُكْتَبُ شَهادَتُهُمْ وَ يُسْئَلُونَ يوم القيامة».

So he[asws] said to it: 'What is the matter that you did not respond to the first one and the second one , and responded to the third?' So it said, 'I am under instruction that I shall not respond to any except to a Prophet[as] or a successor[asws] to a Prophet[as]'. Then they went to the Prophet[saww], so he[saww] asked them of what they had done'. They informed him[saww]. So Rasool-Allah[saww] brought out a red Parchment, and said to them: 'Write down your testimonies by your handwriting in it regarding what you saw and heard'. Thus Allah[azwj] Mighty and Majestic Revealed ***[43:19] Their evidence shall be written down and they shall be questioned***, on the Day of Judgement'.[4377]

وعنه، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن خلف، عن حماد بن عيسى، عن أبي بصير، قال: ذكر أبو جعفر (عليه السلام) الكتاب الذي تعاقدوا عليه في الكعبة، و أشهدوا فيه، و ختموا عليه بخواتيمهم، فقال: «يا [أبا] محمد، إن الله أخبر نبيه بما يصنعونه قبل أن يكتبوه، و أنزل الله فيه كتابا». قلت: و أنزل فيه كتابا؟ قال: «نعم، ألم تسمع قول الله تعالى: سَتُكْتَبُ شَهادَتُهُمْ وَ يُسْئَلُونَ».

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

'Abu Ja'far[asws] mentioned the written agreement which they (Abu Bakr, Umar, Ubaydullah Bin Jarrah, Saalim Mawla, and Ma'az Bin Jabal) had agreed upon in the Kaaba, and testified to it, and sealed it by their seals, so he[asws] said: 'O Abu Muhammad! Allah[azwj] Informed His[azwj] Prophet[saww] of what they had done before they had written it, and Allah[azwj] Revealed it in His[azwj] Book'. I said, 'And Revealed it in His[azwj] Book?' He[asws] said: 'Yes. Have you not heard the Words of Allah[azwj] the High ***[43:19] Their evidence shall be written down and they shall be questioned***?'[4378]

حدثنا احمد بن الحسين عن ابيه عن بكير بن صالح عن عبد الله بن ابراهيم بن عبد العزيز بن محمد بن على بن عبد الرحمن بن جعفر الجعفري قال حدثنا يعقوب بن جعفر قال كنت مع ابى الحسن ع بمكة فقال له رجل انك لتفسر من كتاب الله ما لم تسمع به فقال أبو الحسن عليه السلام علينا نزل قبل الناس ولنا فسر قبل ان يفسر في الناس فنحن نعرف حلاله وحرامه وناسخه ومنسوخه وسفريه وحضريه وفى أي ليلة نزلت كم من آية وفيمن نزلت وفيما نزلت فنحن حكماء الله في ارضه وشهداؤه على خلقه وهو قول الله تبارك وتعالى ستكتب شهادتهم ويسألون فالشهادة لنا والمسألة للمشهود عليه فهذا علم ما قد انهيته اليك وادبته اليك ما لزمنى فان قبلت فاشكر وان تركت فان الله على كل شئ شهيد.

[4377] تأويل الآيات 2: 553/ 7
[4378] تأويل الآيات 2: 555/ 9

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

'I was with Abu Al-Hassan[asws] in Mecca. A man said to him[asws], 'You[asws] are interpreting from the Book of Allah[saww] what has not been heard before'. Abu Al-Hassan[asws] said: 'To us[asws] Came down (the Verses) before the people, the explanation for us[asws] before it was explained later to the people, for we[asws] understand its Permissible, and its Prohibited, and its Abrogating, and its Abrogated, its Journeying, and its Staying, and in which night Came down how many Verses, and where it Came down, and for what it Came down. We[asws] are the Judges of Allah[azwj] in His[azwj] earth, and His[azwj] Witnesses on His[azwj] creation, and that is that Statement of Allah[azwj] Blessed and High ***[43:19] Their evidence shall be written down and they shall be questioned*** Bearing witness is for us[asws] and the questioning is for those against who witness is being borne. This knowledge, I[asws] have informed to you, and have taught you, it was not necessary for me[asws], then, if you accept it, I[asws] am thankful, and if you leave it, then Allah[azwj] is a Witness over all things'.[4379]

VERSES 21 - 27

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ {21} بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ {22} وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ {23} قَالَ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ ۖ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {24} فَانْتَقَمْنَا مِنْهُمْ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {25} وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ {26} إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ {27}

[43:21] Or have We Given them a Book before it so that they hold fast to it? [43:22] But, they say: We found our fathers on a course, and surely we are guided by their footsteps. [43:23] And thus, We did not Send before you any warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps. [43:24] (The warner) said: What! Even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are unbelievers in that with which you are sent. [43:25] So We Inflicted Retribution on them, then see how was the end of the rejecters. [43:26] And when Ibrahim said to his father and his people: Surely I am clear of what you worship, [43:27] Save Him Who Created me, for surely He will Guide me.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ

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

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْماً مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقَدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَماً لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْراً بِبَرَكَةِ ابْنِكِ هَذَا قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقَدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَزَعاً شَدِيداً فَقَالَ لَهُ أَيَّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ ما تَنْحِتُونَ فَقَالَ آزَرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابُ مُلْكِنَا عَلَى يَدَيْهِ.

[4379] Basaair Al Darajaat – P 4 CH 8 H 4

Abu Abdullah[asws] said; 'One day from the days during which, his[as] brothers were in the middle of carving the idols, Ibrahim[as] took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his[as] mother, 'I hope that we receive good luck from the blessings of this son[as] of yours'. He[asws] said; 'So when they were in the middle of that, Ibrahim[as] grabbed hold of the tool and broke the idol which he[as] had carved. So his[as] father got scared and was overcome with severe panic. He said to him[as], 'What would you[as] have done with it?' Ibrahim[as] said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim[as] said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his[as] mother, 'This is the one due to whom our kingdom would go away, by his[as] hands'.[4380]

VERSE 28

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ {28}

[43:28] And He Made it a Word to continue in his posterity that they may return.

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

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

Abu Baseer who said, 'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[43:28] And He Made it a Word to continue in his posterity***, he[asws] said: 'It is the Imamate. Allah[azwj] Mighty and Majestic Made it to be <u>in the posterity of Al-Husayn</u>[asws], remaining up to the Day of Judgement'.[4381]

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

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

[4380] Al Kafi – H 15005 (Extract)
[4381] معاني الأخبار: 131/ 1

Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[43:28] And He Made it a Word to continue in his posterity***, so he[asws] said: 'In the posterity of Al-Husayn[asws]. So this matter will not cease to be in Al-Husayn[asws], from son[asws] to son[asws], not going to a brother or an uncle, and not taking place from anyone among them except a boy[asws] is born unto him[asws]'. And that Abdullah (son of 6th Imam[asws]) exited from the world and there was no son for him'.[4382]

وعنه، رفعه إلى هشام بن سالم، قال: قلت للصادق جعفر بن محمد (عليه السلام): الحسن أفضل أم الحسين؟ فقال: «الحسن أفضل من الحسين».

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

'I said to Al-Sadiq Ja'far Bin Muhammad[asws], 'Is Al-Hassan[asws] higher or Al-Husayn[asws]?' He[asws] said: 'Al-Hassan[asws] is higher than Al-Husayn[asws]'.

قلت: و كيف صارت [الإمامة] من بعد الحسين في عقبه دون ولد الحسن؟ فقال: «إن الله تبارك و تعالى أحب أن يجعل سنة موسى و هارون جارية في الحسن و الحسين (عليهما السلام)، ألا ترى أنهما كانا شريكين في النبوة، كما كان الحسن و الحسين شريكين في الإمامة، و أن الله عز و جل جعل النبوة في ولد هارون و لم يجعلها في ولد موسى، و إن كان موسى أفضل من هارون».

I said, 'And how did the Imamate come to be in the posterity of Al-Husayn[asws] from after him[asws], apart from Al-Hassan[asws]?' So he[asws] said: 'Allah[azwj] Blessed and High Loved for the Sunnah of Musa[as] and Haroun[as] to flow in Al-Hassan[asws] and Al-Husayn[asws]. Do you not see that the two of them[as] were both associates in the Prophet-hood just as Al-Hassan[asws] and Al-Husayn[asws] are both associates in the Imamate?' Allah[azwj] Mighty and Majestic Made the Prophet-hood to be in the sons of Haroun[as] and did not Make it to be in the sons of Musa[as], although Musa[as] was higher than Haroun[as]'.

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

I said, 'So can there be two Imams[asws] at any one time?' He[asws] said: 'No, except that one of the two would be silent and follow his[asws] companion[asws], and the other one would be a speaking Imam[asws] for his[asws] companion[asws]. So as for there to be two speaking Imams[asws] at any one time, so no'.

قلت: فهل تكون الإمامة في أخوين بعد الحسن و الحسين (عليهما السلام)؟ قال: «لا، إنما هي جارية في عقب الحسين (عليه السلام)، كما قال الله عز و جل: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ ثم هي جارية في الأعقاب و أعقاب الأعقاب إلى يوم القيامة».

I said, 'So will be Imamate come to be in two brothers after Al-Hassan[asws] and Al-Husayn[asws]?' He[asws] said: 'No, but it is flowing in the posterity of Al-Husayn[asws], just as Allah[azwj] Mighty and Majestic Said ***[43:28] And He Made it a Word to continue in his posterity***, then it will flow in the posterity, and the posterity of the posterity up to the Day of Judgement'.[4383]

[4382] علل الشرائع: 207/ 6.
[4383] كمال الدين و تمام النعمة: 416/ 9

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

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

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

فقلت: يا ابن رسول الله، أخبرني كيف صارت الإمامة في ولد الحسين دون ولد الحسن (عليهما السلام)، و هما ولدا رسول الله (صلى الله عليه و آله)، و سبطاه، و سيدا شباب أهل الجنة؟ فقال: «يا مفضل، إن موسى و هارون نبيان مرسلان أخوان، فجعل الله النبوة في صلب هارون، و لم يكن لأحد أن يقول: [لم فعل ذلك؟ و كذلك الإمامة، و هي خلافة الله عز و جل، و ليس لأحد أن يقول:] لم جعلها في صلب الحسين و لم يجعلها في صلب الحسن، لأن الله عز و جل الحكيم في أفعاله، لا يسئل عما يفعل و هم يسئلون».

So I said, 'O son[asws] of Rasool-Allah[saww]! Inform me, how did the Imamate come to be in the sons[asws] of Al-Husayn[asws] apart from the sons of Al-Hassan[asws], and they[asws] are both sons[asws] of Rasool-Allah[saww], and his[saww] grandsons[asws], and Chiefs of the youths of the people of the Paradise?' So he[asws] said: 'O Mufazzal! Musa[as] and Haroun[as] were two Sent Prophets[as], brothers. So Allah[azwj] Made the Prophet-hood to be in the loins of Haroun[as], and it is not for anyone that he should say, 'Why did He[azwj] Do that? And similar to that is the Imamate, and it is the Caliphate of Allah[azwj] Mighty and Majestic, and it is not for anyone to say, 'Why did He[azwj] Make it to be in the loins of Al-Husayn[asws], and why did He[azwj] not Make it to be in the loins of Al-Hassan[asws]?', because Allah[azwj] Mighty and Majestic is the Wise in His[azwj] Actions, and He[azwj] is not to be asked regarding what He[azwj] Does, rather they are the ones questionable'.[4384]

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأكفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال: خرج علينا علي بن أبي طالب (عليه السلام)، و نحن في المسجد فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين و الآخرين، لم يدع لقائل مقالا، و لا يعلم تأويله إلا الله و الراسخون في العلم، و ليسوا بواحد،

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

'Ali[asws] Bin Abu Talib[asws] came out to us, and we were in the Masjid, so we went to him[asws]. He[asws] said: 'Ask me[asws] before you lose me! Ask me[asws] about the Quran, for in the Quran is Knowledge of the Former ones and the Later ones, not leaving a word to be said by a speaker, ***"[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge"***, and is not with anyone else.

و رسول الله (صلى الله عليه و آله) كان واحدا منهم، علمه الله سبحانه إياه، و علمنيه رسول الله (صلى الله عليه و آله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسى وَ آلُ هارُونَ تَحْمِلُهُ الْمَلائِكَةُ، فأنا من رسول الله (صلى الله عليه و آله) بمنزلة هارون من موسى إلا النبوة، و العلم في عقبنا إلى أن تقوم الساعة»

[4384] الآيات 2: 556/ 12، الخصال: 305/ 84، معاني الأخبار: 126/ 1

And Rasool-Allah[saww] was one of them (firmly rooted in the Knowledge). Allah[azwj] the Glorious had Taught him[saww], and Rasool-Allah[saww] learnt it. Then it will not cease to be in his[saww] posterity up to the Day of Judgement'. Then he[asws] recited ***[2:248] and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it***. So I[asws] am of the status with Rasool-Allah[saww] which Haroun[as] had from Musa[as] except for the Prophet-hood, and the Knowledge will be in our[asws] posterity until the Establishment of the Hour'.

ثم قرأ: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ ثم قال: «كان رسول الله (صلى الله عليه و آله) عقب إبراهيم (عليه السلام)، و نحن أهل البيت عقب إبراهيم، و عقب محمد (صلى الله عليه و آله)».

Then he[asws] recited ***[43:28] And He Made it a Word to continue in his posterity***, then said: 'Rasool-Allah[saww] was from the posterity of Ibrahim[as], and we[asws] are the People[asws] of the Household of the posterity of Ibrahim[as], and posterity of Muhammad[saww]'.[4385]

ابن بابويه: عن محمد بن عبد الله الشيباني (رحمه الله)، قال: حدثنا أبو عبد الله جعفر بن محمد بن جعفر بن الحسن العلوي، قال: حدثني أبو نصر أحمد بن عبد المنعم الصيداوي، قال: حدثني عمرو بن شمر الجعفي، عن جابر بن يزيد الجعفي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: قلت له: يا ابن رسول الله، إن قوما يقولون: إن الله تبارك و تعالى جعل الأئمة في عقب الحسن دون الحسين. قال: «كذبوا و الله، أو لم يسمعوا أن الله تعالى ذكره يقول: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ فهل جعلها إلا في عقب الحسين؟».

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

Abu Ja'far Muhammad[asws] Bin Ali[asws] Al-Baqir[asws], replied when I said from him[asws], 'O son[asws] of Rasool-Allah[saww]! There are people who are saying that Allah[azwj] Blessed and High Made the Imamate to be in the posterity of Al-Hassan[asws] apart from Al-Husayn[asws]'. He[asws] said: 'They are lying, by Allah[azwj]! Or have they not heard that Allah[azwj] Saying ***[43:28] And He Made it a Word to continue in his posterity***, so did He[azwj] Make it to be except in the posterity of Al-Husayn[asws]?'

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

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

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

[4385] تأويل الآيات 2: 555/ 10

By Allah[azwj]! No one will make a claim for it apart from us[asws] except that Allah[azwj], Blessed and High would Resurrect him with Iblees[la]'. Then he[asws] took a breath, and said: 'Allah[azwj] did not Safeguard the rights of this community, for it did not safeguards the rights of its Prophet[saww]. But, by Allah[azwj], had they left the rights to be for its rightful ones, no two would have differed with regards to Allah[azwj]'.[4386]

وعنه، قال: حدثنا أبو عبد الله أحمد بن محمد بن عبيد الله الجوهري، قال: حدثنا عبد الصمد بن علي بن محمد بن مكرم، قال: حدثنا الطيالسي أبو الوليد، عن أبي الزناد عبد الله بن ذكوان، عن أبيه، عن الأعرج، عن أبي هريرة، قال: سألت رسول الله (صلى الله عليه و آله) عن قوله عز و جل: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ، قال: «جعل الأئمة في عقب الحسين، يخرج من صلبه تسعة من الأئمة، و منهم مهدي هذه الامة»، ثم قال: «لو أن رجلا ظعن بين الركن و المقام، ثم لقي الله مبغضا لأهل بيتي، دخل النار».

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

'I asked Rasool-Allah[saww] about the Words of the Mighty and Majestic ***[43:28] And He Made it a Word to continue in his posterity***, he[saww] said: 'Made the Imams[asws] to be in the posterity of Al-Husayn[asws]. There will come out from his[asws] progeny, nine from the Imams[asws], and among them is Mahdi[asws] of this community'. Then he[saww] said: 'Even if a man were to die between Al-Ruk and Al-Maqaam, then meets Allah[azwj] as harbouring hatred towards the People[asws] of my[saww] Household, would, still enter the Fire'.[4387]

وعنه، بهذا الإسناد، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: أحدهما كتاب الله عز و جل، من اتبعه كان على الهدى، و من تركه كان على الضلالة، ثم أهل بيتي، أذكركم في أهل بيتي». ثلاث مرات،

And from him, by this chain, said,

'Rasool-Allah[saww] said: 'I[saww] am leaving behind among you all the two weighty things (الثقلين) – One of these is the Book of Allah[azwj] Mighty and Majestic, the one who follows it would be upon the Guidance, and the one who leaves it would be upon the straying. Then the People[asws] of my[saww] Household. I[saww] remind you regarding the People[asws] of my[saww] Household' – three times.

فقلت لأبي هريرة: فمن أهل بيته، نساؤه؟ قال: لا، أهل بيته أصله و عصبه، و هم الأئمة الاثنا عشر، الذين ذكرهم الله في قوله تعالى: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ.

So I said to Abu Hureyra, 'So the ones from his[saww] Household, are his[saww] wives?' He said, 'No. The People[asws] of his[saww] Household, are its origin and its backbone, and they[asws] are the twelve Imams[asws] whom Allah[azwj] the High has Mentioned ***[43:28] And He Made it a Word to continue in his posterity***'.[4388]

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب، قال: حدثنا القاسم بن العلاء، قال: حدثني إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الحناط، عن محمد بن قيس، عن ثابت الثمالي، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليه السلام)، أنه قال: «فينا نزلت هذه الآية: وَ أُولُوا

[4386] كفاية الأثر: 246
[4387] كفاية الأثر: 86.
[4388] كفاية الأثر: 87.

الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ، و فينا نزلت هذه الآية: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ، و الإمامة في عقب الحسين إلى يوم القيامة.

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

Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws], from Ali[asws] Bin Abu Talib[asws] having said: 'It was with regards to us[asws] that this Verse was Revealed ***[33:6] and the possessors of relationship have the better claim in the Book of Allah***, and it was regarding us[asws] that this Verse was Revealed ***[43:28] And He Made it a Word to continue in his posterity***. And the Imamate will be in the posterity of Al-Husayn[asws] up to the Day of Judgement.

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

And the one who will be absent from amongst us[asws] would have two absences, one of these being longer than the other. As for the first, so it could be of six days, or six months, or of six years. And as for the other one, so its term would be extended to the extent that most of those who speak of this matter would retract from it. So no one would be steadfast upon it except for the one who is strong in conviction, and his understanding is healthy, and does not find objection within himself from what happens, and submits to us[asws], the People[asws] of the Household'.[4389]

علي بن إبراهيم، في معنى الآية: ثم ذكر الله الأئمة (عليهم السلام)، فقال: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ، يعني فإنهم يرجعون، أي الأئمة (عليهم السلام) إلى الدنيا.

Ali Bin Ibrahim –

Regarding the Meaning of the Verse, said, 'Then Allah[azwj] Mentions the Imams[asws], so He[azwj] Says ***[43:28] And He Made it a Word to continue in his posterity that they may return***, Meaning that they[asws] would be returning, i.e., the Imams[asws], to the world'.[4390]

VERSES 29 - 32

بَلْ مَتَّعْتُ هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ {29} وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَٰذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ {30} وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ {31} أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ {32}

[43:29] But, I Gave them and their fathers time to enjoy until there came to them the Truth and a clarifying Rasool [43:30] And when there came to them the truth they said: This is magic, and surely we are disbelievers in it. [43:31] And they say: If only this Quran was Revealed to a man of importance from the two towns [43:32] Will they distribute the Mercy of your Lord? We Distribute among them their livelihood in the life of this world, and We have Exalted

[4389] كمال الدين و تمام النعمة: 323/ 8.
[4390] تفسير القمّي 2: 283

some of them above others in degrees, that some of them may take others in subjection; and the Mercy of your Lord is better than what they amass.

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن سنان، عن أبي عبد الله (عليه السلام): «أنه عروة بن مسعود الثقفي، و كان عاقلا لبيبا، و هو الذي أنزل الله تعالى فيه: وَ قالُوا لَوْ لا نُزِّلَ هذَا الْقُرْآنُ عَلى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ».

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Ibn Sinan,

Abu Abdullah[asws] has said: 'It was Urwat Bin Masoud Al-Saqafy, and he was (considered to be) an intellectual, and he is the one regarding whom Allah[azwj] the High Revealed ***[43:31] And they say: If only this Quran was Revealed to a man of importance from the two towns***'.[4391]

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: لو لا نزل هذا القرآن على رجل من القريتين عظيم: الوليد بن المغيرة بمكة أو عروة بالطائف، فان الله تعالى ليس يستعظم مال الدنيا كما تستعظمه أنت، ولا خطر له عنده كما ـ له ـ عندك، بل لو كانت الدنيا عنده تعدل جناح بعوضة لما سقى كافرا به، مخالفا له شربة ماء، وليس قسمة رحمة الله إليك، بل الله ـ هو ـ القاسم للرحمات، والفاعل لما يشاء في عبيده وإمائه،

Then Rasool-Allah[saww] said: 'And as for your saying: ***[43:31] If only this Quran was Revealed to a man of importance from the two towns***, like Al-Walid Bin Al-Mugheira in Mecca, or Urwat in Taif, so Allah[azwj] does not Give any Importance to the wealth of the world, like you give it the importance, nor is it a danger for Him[azwj] like it is for you, <u>but if the value of the World with Him[azwj] was even equal to the wing of a mosquito, He[azwj] would have kept the infidels thirsty of it</u>, and Prevented them from drinking the water and would not have Distributed His[azwj] Mercy towards you, but Allah[azwj] is the Distributor of Mercies, and Does whatever He[azwj] so Desires to His[azwj] male and female servants.

وليس هو عزوجل ممن يخاف أحدا كما تخافه ـ أنت ـ لماله وحاله، فتعرفه بالنبوة لذلك، ولا ممن يطمع في أحد في ماله ـ أو في حاله ـ كما تطمع، فتخصه بالنبوة لذلك، ولا ممن يحب أحدا محبة الهوى كما تحب، فتقدم من لا يستحق التقديم. وإنما معاملته بالعدل، فلا يؤثر بأفضل مراتب الدين وجلاله إلا الافضل في طاعته والاجد في خدمته وكذلك لايؤخر في مراتب الدين وجلاله إلا أشدهم تباطؤا عن طاعته، وإذا كان هذا صفته لم ينظر إلى مال ولا إلى حال بل هذا المال والحال من تفضله، وليس لاحد من عباده عليه ضربة لازب.

He[azwj] the Mighty and Majestic does not fear the wealthy like you fear his wealth and his situation. And that is how He[azwj] has Introduced the Prophet-hood, that none of them have any greed for wealth and position like you do, and that is how He[azwj] has Chosen His[azwj] Prophets to be. And He[azwj] Does not Love any for His[azwj] 'Own Self' like you do, by preferring the undeserving over the deserving one'. And, His[azwj] Affair is based on Justice, and He[azwj] Does not Grace anyone with status in religion, unless he is the highest in obedience to Him[azwj] and service; and, He[azwj] Does not lower his status in religion unless he is extremely complacent in his obedience to Him[azwj]. And, this wealth and good condition is a Grace from Him[azwj] and no one is obligated to be their recipient'.

فلا يقال: إذا تفضل بالمال على عبده فلابد ـ من ـ أن يتفضل عليه بالنبوة أيضا لانه ليس لاحد إكراهه، على خلاف مراده ولا إلزامه تفضلا، لانه تفضل قبله بنعمه. ألا ترى يا عبدالله كيف أغنى واحدا وقبح صورته؟ وكيف حسن صورة واحد

[4391] - تفسير القمّي 2: 310.

وأفقره؟ وكيف شرف واحدا وأفقره؟ وكيف أغنى واحدا ووضعه؟ ثم ليس لهذا الغني أن يقول: وهلا اضيف إلى يساري جمال فلان؟ ولا للجميل أن يقول: هلا اضيف إلى جمالي مال فلان؟ ولا للشريف أن يقول: هلا اضيف إلى شرفي مال فلان؟ ولا للوضيع أن يقول: " هلا اضيف إلى ضعتي شرف فلان؟ ولكن الحكم لله، يقسم كيف يشاء ويفعل كما يشاء، وهو حكيم في أفعاله، محمود في أعماله وذلك قوله تعالى: (وقالوا لو لا نزل هذا القرآن على رجل من القريتين عظيم.

'You cannot say to Him[azwj] that: 'Since a person has been given wealth then he should also be Given Prophet-hood as well, because He[asws] cannot be compelled in any of His[azwj] Actions, to Go against what He[azwj] Intended, or Obligated in any way, for He[azwj] has already Granted many a Bounty beforehand. Have you not seen, O Abdullah, how someone has been Enriched although he is ugly looking? And how a beautiful person has been Impoverished? How someone has been honoured but is poor? And an Enriched but is disgraceful? Then it is not for a rich man to say: 'Why did I not receive beauty like that person along with my wealth? Or for the beautiful one to say: 'Why does He[azwj] not Increase my beauty by the wealth of that person? And it is not for the honourable to say: 'Can you add the wealth of that person to my honour?' Or for the disgraced one to say: 'Why have I not been given the honour of that person?' But, the Judgement is with Allah[azwj] Who Distributes as He[azwj] Likes and Does what He[azwj] Wants, and He[azwj] is Wise in His[azwj] Deeds. And these are the Words of the High ***[43:31] If only this Quran was Revealed to a man of importance from the two towns***.

قال الله تعالى: (أهم يقسمون رحمت ربك ـ يا محمد؟ ـ نحن قسمنا بينهم معيشتهم في الحياة الدنيا) فأحوجنا بعضا إلى بعض، أحوجنا: هذا إلى مال ذلك وأحوج ذاك إلى سلعة هذا، ـ وهذا ـ إلى خدمته،

Allah[azwj] Said: ***[43:32] Will they distribute the Mercy of your Lord?*** O Muhammad[asws]! ***We Distribute among them their livelihood in the life of this world*** Some have been made to be needy of others, This man has been made needy of the wealth of that one, and that one has been made needy of some commodity of this one, or for his service.

فترى أجل الملوك وأغنى الاغنياء محتاجا إلى أفقر الفقراء في ضرب من الضروب: إما سلعة معه ليست معه، وإما خدمة يصلح لها لا يتهيأ لذلك الملك أن يستغني ـ إلا ـ به، وإما باب من العلوم والحكم، فهو فقير إلى أن يستفيدها من هذا الفقير، فهذا الفقير يحتاج إلى مال ذلك الملك الغني، وذلك الملك يحتاج إلى علم هذا الفقير أو رأيه أو معرفته، ثم ليس للفقير أن يقول: هلا: اجتمع إلى رأيي وعلمي وما أتصرف فيه من فنون الحكم مال هذا الملك الغني؟ ولا للملك أن يقول هلا اجتمع إلى ملكي علم هذا الفقير. ثم قال: (ورفعنا بعضهم فوق بعض درجات ليتخذ بعضهم بعضا سخريا). ثم قال: يا محمد (ورحمت ربك خير مما يجمعون) يجمع هؤلاء من أموال الدنيا.

Do you see that sometimes the king who is the richest of the rich, becomes needy of one who is the poorest of the poor in a variety of matters – sometimes he has something which the king does not have, or some service he can provide which the king cannot get from anywhere else except from him, or a door from his knowledge or wisdom which the king can benefit from, and the poor man is deprived of the wealth of that rich king, and that king is in need of the knowledge of that poor man or his opinion or understanding. Then it is not for the poor man to say: 'Why was I not given the wealth like that king, on top of the knowledge and wisdom that I have?' Or for the king to say: 'Why was I not given the knowledge and wisdom like that poor man?' Then He[azwj] Said: ***[43:32] and We have Exalted some of them above others in degrees, that some of them may take others in subjection; and the***

Mercy of your Lord is better than what they amass the amassing of these ones from the wealth of this world.[4392]

VERSES 33 - 36

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ {33} وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَّكِئُونَ {34} وَزُخْرُفًا ۚ وَإِنْ كُلُّ ذَٰلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ {35} وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ {36}

[43:33] And were it not that all people had been a single nation, We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses and the stairs by which they ascend. [43:34] And the doors of their houses and the couches on which they recline, [43:35] And (other) embellishments of gold; and all this is naught but provision of this world's life, and the Hereafter is with your Lord only for those who are pious [43:36] And whoever turns himself away from the Remembrance of the Beneficent, We appoint for him a Devil, so he becomes his associate.

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن الحسن بن محبوب، عن عبد الله بن غالب الأسدي، عن أبيه، عن سعيد بن المسيب، قال: سألت علي بن الحسين (عليه السلام) عن قول الله عز و جل: وَ لَوْ لا أَنْ يَكُونَ النَّاسُ أُمَّةً واحِدَةً، قال: «عنى بذلك أمة محمد أن يكونوا على دين واحد كفارا كلهم لَجَعَلْنا لِمَنْ يَكْفُرُ بِالرَّحْمنِ لِبُيُوتِهِمْ سُقُفاً مِنْ فِضَّةٍ وَ مَعارِجَ عَلَيْها يَظْهَرُونَ و لو فعل ذلك بأمة محمد (صلى الله عليه و آله) لحزن المؤمنون و غمهم ذلك، و لم يناكحوهم و لم يوارثوهم».

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

'I asked Ali[asws] Bin Al-Husayn[asws] about the Words of Allah[azwj] Mighty and Majestic ***[43:33] And were it not that all people had been a single nation***, he[asws] said: 'It Means by that, the community of Muhammad[saww] becoming upon one Religion, all of them being Infidels ***We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses and the stairs by which they ascend***. And had that been done with the community of Muhammad[saww], the Believers would have grieved and saddened by that, and would neither have married them nor inherited from them'.[4393]

علي بن إبراهيم، قال: قوله تعالى: وَ لَوْ لا أَنْ يَكُونَ النَّاسُ أُمَّةً واحِدَةً أي على مذهب واحد لَجَعَلْنا لِمَنْ يَكْفُرُ بِالرَّحْمنِ لِبُيُوتِهِمْ سُقُفاً مِنْ فِضَّةٍ وَ مَعارِجَ عَلَيْها يَظْهَرُونَ، قال: المعارج التي يظهرون بها وَ لِبُيُوتِهِمْ أَبْواباً وَ سُرُراً عَلَيْها يَتَّكِؤُنَ وَ زُخْرُفاً البيت المزخرف بالذهب. قال:

Ali Bin Ibrahim said –

The Words of the High ***[43:33] And were it not that all people had been a single nation, We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses and the stairs by which they ascend*** ascending towards it ***[43:34] And the doors of their houses and the***

[4392] Tafseer Imam Hassan Al Askari[asws] – S 314
[4393] علل الشرائع: 589/ 33.

couches on which they recline [43:35] And (other) embellishments of gold, the house decorated with the gold.

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

So Al-Sadiq[asws] said: 'Had He[azwj] done that, not one would have believed, but He[azwj] Made the rich to be among the Believers and the poor to be among the Infidels, and the rich to be among the Infidels and the poor to be among the Believers, then Tested them by the Commands and the Prohibitions, and the patience and the pleasure'. ***and all this is naught but provision of this world's life, and the Hereafter is with your Lord only for those who are pious [43:36] And whoever turns himself away from the Remembrance of the Beneficent, We appoint for him a Devil, so he becomes his associate***'.[4394]

VERSES 37 - 39

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ {37} حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ {38} وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ {39}

[43:37] And most surely they prevent from the Way, and they think that they are guided ones [43:38] Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate! [43:39] And it will not profit you this Day since you were unjust, that you are sharers in the Punishment.

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) فِيَّ مَنَاقِبُ لَوْ ذَكَرْتُهَا لَعَظُمَ بِهَا الِارْتِفَاعُ فَطَالَ لَهَا الِاسْتِمَاعُ وَ لَئِنْ تَقَمَّصَهَا دُونِيَ الْأَشْقَيَانِ وَ نَازَعَانِي فِيمَا لَيْسَ لَهُمَا بِحَقٍّ وَ رَكِبَاهَا ضَلَالَةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَبِئْسَ مَا عَلَيْهِ وَرَدَا وَ لَبِئْسَ مَا لِأَنْفُسِهِمَا مَهَّدَا يَتَلَاعَنَانِ فِي دُورِهِمَا وَ يَتَبَرَّأُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ يَقُولُ لِقَرِينِهِ إِذَا الْتَقَيَا يا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ فَيُجِيبُهُ الْأَشْقَى عَلَى رُئُوثَةٍ يَا لَيْتَنِي لَمْ أَتَّخِذْكَ خَلِيلًا لَقَدْ أَضْلَلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

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

Abu Ja'far[asws], from Amir-ul-Momineen[asws] in Sermon of the Means (خطبة الوسيلة), Amir-ul-Momineen[asws] said: 'If I[asws] were to mention my[asws] merits, its loftiness would be great, and it's listening prolonged. And about me[asws], two miserable ones before me[asws] disputed with me[asws] regarding that in which they had no rights over it, and they both rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, ***[43:38] Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!*** who answered

[4394] تفسير القمّي 2: 284

him, the miserable one upon his ragged condition, ***"[25:28] O woe is me! would that I had not taken such a one for a friend. [25:29] He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need"***.

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينُ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ وَ لَئِنْ رَتَعَا فِي الْحُطَامِ الْمُنْصَرِمِ وَ الْغُرُورِ الْمُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ لَهُمَا عَلَى شَرِّ وُرُودٍ فِي أَخْيَبِ وُفُودٍ وَ أَلْعَنِ مَوْرُودٍ يَتَصَارَخَانِ بِاللَّعْنَةِ وَ يَتَنَاعَقَانِ بِالْحَسْرَةِ مَا لَهُمَا مِنْ رَاحَةٍ وَ لَا عَنْ عَذَابِهِمَا مِنْ مَنْدُوحَةٍ

So I[asws] am the Reminder from which he went astray, and the Way from which he deviated, and the Belief which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he digressed. And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire (prepared) for them - an evil return amongst the wicked group, to a condemned destination. They will be shouting curses at each other grumbling in regret. There will be no rest for these two ; nor a respite from their inevitable Punishment.[4395]

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

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

Abu Ja'far[asws] having said: '***[43:39] And it will not profit you this Day since you were unjust,*** to the Progeny[asws] of Muhammad[saww] of their[asws] rights ***that you are sharers in the Punishment***'.[4396]

كتاب (صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)- في حديث يذكر فيه حال الكافرين يوم القيامة- قال: «ثم يدفع- يعني الكافر- في صدره دفعة، فيهوي على رأسه سبعين ألف عام حتى يواقع الحطمة، فإذا واقعها دقت عليه و على شيطانه، و جاذبه الشيطان بالسلسلة، كلما رفع رأسه و نظر إلى قبح وجهه، كلح في وجهه، قال: فيقول: يا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ، ويحك كما أغويتني احمل عني من عذاب الله من شيء. فيقول: يا شقي، كيف أحمل عنك من عذاب الله من شيء، و أنا و أنت في العذاب مشتركون».

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

Abu Ja'far[asws] – in a Hadeeth, mentioned in it the situation of the Infidels on the Day of Judgement – said: 'Then the Infidel would be pushed by the chest, and will fall for seventy thousand years until he reaches *Al-Hutama*. So when he reaches there, he and his devil would bang against it, and his devil would be chained to him. Every time he raises his head he would end up looking at his ugly face. ***[43:38] he says: O***

[4395] الكافي (Extract) 8: 27/ 4
[4396] تأويل الآيات 2: 557/ 13

would that between me and you there were the distance of the East and the West; so evil is the associate! O woe be unto you, for you have not been able to carry anything from the Punishment of Allah[azwj]'. So the devil would say, 'O unfortunate one! How can I carry anything from the Punishment of Allah[azwj] for I and you ***are sharers in the Punishment***'.[4397]

VERSES 40 & 41

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ {40} فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ {41}

[43:40] What! Can you then make the deaf to hear or guide the blind and him who is in clear error? [43:41] Even if We Take you away, We shall still Exact Revenge from them

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

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

Abu Abdullah[asws] having said: '***[43:41] Even if We Take you away,*** O Muhammad[saww], We will Return you[saww] to it, ***We shall still Exact Revenge from them***, by Ali[asws] Bin Abu Talib[asws]'.[4398]

وعنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن عيسى بن مهران، عن يحيى بن حسن ابن فرات، بإسناده إلى أبي حرب بن أبي الأسود الدؤلي، عن عمه، أنه قال: إن النبي (صلى الله عليه و آله) [قال:] «لما نزلت: فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ أي بعلي، كذلك حدثني جبرئيل (عليه السلام)».

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

'The Prophet[saww] said when the Verse was Revealed: '***[43:41] Even if We Take you away, We shall still Exact Revenge from them*** by Ali [asws], that is how Jibraeel[as] narrated to me[saww]'.[4399]

الطبرسي: روى جابر بن عبد الله الأنصاري، قال: إني لأدناهم من رسول الله (صلى الله عليه و آله) في حجة الوداع بمني. حتى قال: «لألفينكم ترجعون بعدي كفارا يضرب بعضكم رقاب بعض، و أيم الله لئن فعلتموها لتعرفني في الكتيبة التي تضاربكم». ثم التفت إلى خلفه، فقال: «أو علي. أو علي أو علي» ثلاث مرات، فرأينا أن جبرئيل (عليه السلام) غمزة، فأنزل الله إثر ذلك: فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ بعلي بن أبي طالب (عليه السلام).

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

'I approached Rasool-Allah[saww] during the Farewell Pilgrimage and he[saww] said: 'You shall be returning, after me[saww], as Infidels, striking at each other's throats, and I[saww] swear upon Allah[azwj], if you were to do that, then the battalion which would be

[4397] الاختصاص: 362.
[4398] تفسير القمّي 2: 284.
[4399] تأويل الآيات 2: 559/ 17.

striking you is known to me[saww]'. Then he[saww] turned to his[saww] back and said: 'Or Ali[asws], or Ali[asws]' – three times. We saw (the effects of) Jibraeel [as] having had descended upon him[saww]. So, Shortly after that Allah[azwj] Revealed ***[43:41] Even if We Take you away, We shall still Exact Revenge from them by Ali[asws] Bin Abu Talib'***.[4400]

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

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

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic '***[43:41] Even if We Take you away, We shall still Exact Revenge from them***, he[asws] said: 'Revenge (taken) by Ali[asws] on the Day of Al-Basra (The battle of the Camel), and it is that which Allah[azwj] Promised to His[azwj] Rasool[saww]'.[4401]

VERSES 42 - 44

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ {42} فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {43} وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ {44}

[43:42] Rather We will Show you that which We have Promised them; for We have Power over them. [43:43] Therefore attach yourselves to that which has been Revealed to you; surely you are on the Straight Path [43:44] And it is a Reminder for you and your people, and you shall soon be questioned.

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن النضر بن شعيب، عن خالد ابن ماد، عن محمد بن الفضيل، عن الثمالي، عن أبي جعفر (عليه السلام)، قال: «أوحى الله إلى نبيه (صلى الله عليه و آله): فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلى صِراطٍ مُسْتَقِيمٍ» [قال:] «إنك على ولاية علي، و علي هو الصراط المستقيم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Khalid Ibn Maad, from Muhammad Bin Al-Fazeyl, from Al-Sumaly,

Abu Ja'far[asws] having said: 'Allah[azwj] Revealed unto His[azwj] Prophet[saww] ***[43:43] Therefore attach yourselves to that which has been Revealed to you; surely you are on the Straight Path***, he[asws] said: 'You[saww] are upon the Wilayah of Ali[asws], and Ali[asws], he[asws] is the Straight Path'.[4402]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد ابن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «نزلت هاتان الآيتان هكذا، قول الله: حَتَّى إِذا جاءَنا يعني فلانا و فلانا، يقول أحدهما لصاحبه حين يراه: يا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ. فقال الله لنبيه: قل لفلان و فلان و أتباعهما: لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ آل محمد حقهم أَنَّكُمْ فِي الْعَذابِ مُشْتَرِكُونَ.

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

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[4400] مجمع البيان 9: 75
[4401] تأويل الآيات 2: 559/ 19
[4402] الكافي 1: 345/ 24.

Abu Ja'far[asws] having said; 'These two Verses were Revealed like this – The Words of Allah[azwj] ***[43:38] Until when he comes to Us,*** Meaning so and so, and so and so ***he says:*** one of them to the other ***O would that between me and you there were the distance of the East and the West; so evil is the associate!*** So Allah[azwj] Said to His[azwj] Prophet[saww]: Say to so and so, and so and so and the followers of these two ***[43:39] And it will not profit you this Day since you were unjust,*** to the Progeny[asws] of Muhammad[saww] of their[asws] rights ***that you are sharers in the Punishment***'.

ثم قال الله لنبيه (صلى الله عليه و آله): أَ فَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَ مَنْ كانَ فِي ضَلالٍ مُبِينٍ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ يعني من فلان و فلان و أتباعهما، ثم أوحى الله إلى نبيه (صلى الله عليه و آله): فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ في علي (عليه السلام) إِنَّكَ عَلى صِراطٍ مُسْتَقِيمٍ، يعني إنك على ولاية علي، و علي هو الصراط المستقيم».

Then He[azwj] Said to His[azwj] Prophet[saww] ***[43:40] What! Can you then make the deaf to hear or guide the blind and him who is in clear error? [43:41] Even if We Take you away, We shall still Exact Revenge from them***, Meaning from so and so, and so and so and the followers of these two. Then Allah[azwj] Revealed to His[azwj] Prophet[saww] ***[43:43] Therefore attach yourselves to that which has been Revealed to you;*** regarding Ali[asws] ***surely you are on the Straight Path*** Meaning, you[saww] are upon the Wilayah of Ali[asws], and Ali[asws], he[asws] is the Straight Path'.[4403]

ورواه علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ، فقال: «في علي بن أبي طالب (عليه السلام)».

And it has been reported by Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Jabir Bin Yazeed,

Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[43:43] Therefore attach yourselves to that which has been Revealed to you***, so he[asws] said: 'It is regarding Ali[asws] Bin Abu Talib[asws]'.[4404]

حدثنا العباس بن معروف عن حماد بن عيسى عن عمرو بن يزيد قال قال أبو جعفر عليه السلام وانه لذكر لك ولقومك وسوف تسئلون قال رسول الله صلى الله عليه وآله واهل بيته اهل الذكر وهم المسئولون.

Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Amro Bin Yazeed who said:

Abu Ja'far[asws] said: '***[43:44] and most surely it is a Reminder for you and your people, and you shall soon be questioned***. The Rasool-Allah[saww] and the People[asws] of his[saww] Household are the People[asws] of the Reminder (اهل الذكر) and they[asws] are to be asked from.'[4405]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ. قال: «قال رسول الله (صلى الله عليه و آله): الذكر أنا، و الأئمة أهل الذكر».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abdullah Bin Ajlan,

[4403] تفسير القمّي 2: 286
[4404] تأويل الآيات: 544 «طبع جماعة المدرسين».
[4405] Basaair Al Darajaat – P 1 CH 18 H 5

Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[16:43] so ask the People of the Reminder if you do not know***, he[asws] said: 'Rasool-Allah[saww] said: 'I[saww] am the Reminder (الذكر), and the Imams[asws] are the People[asws] of the Reminder (أهل الذكر)'.

و قوله عز و جل: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ، قال أبو جعفر (عليه السلام): «نحن قومه، و نحن المسؤولون».

And the Words of the Mighty and Majestic '***[43:44] and most surely it is a Reminder for you and your people, and you shall soon be questioned***, Abu Ja'far[asws] said: 'We[asws] are his[saww] people, and we[asws] are ones[asws] to be asked from'.[4406]

وعنه، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «قوله عز و جل: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ فرسول الله (صلى الله عليه و آله) الذكر، و أهل بيته (صلوات الله عليهم) أهل الذكر، و هم المسؤولون، أمر الله الناس يسألونهم، فهم ولاة الناس و أولاهم، فليس يحل لأحد من الناس أن يأخذ هذا الحق الذي افترضه الله لهم».

And from him, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn, from Ibn Fazaal, from Abu Jameela, from Muhammad Al-Halby,

Abu Abdullah[asws] having said: 'The Words of the Mighty and Majestic '***[43:44] and most surely it is a Reminder for you and your people, and you shall soon be questioned***, so Rasool-Allah[saww] is the Reminder (الذكر), and the People[asws] of his[saww] Household are the People[asws] of the Reminder (أهل الذكر), and they[asws] are the questioned ones. Allah[azwj] has Commanded the people to ask them[asws], so they are the Guardians of the people and higher than them. So it is not for anyone from the people that he should take this right which Allah[azwj] has Obligated for them[asws]'.[4407]

وروي عن محمد بن خالد البرقي، عن الحسين بن سيف، عن أبيه، عن ابني القاسم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ، قال: «قوله: وَ لِقَوْمِكَ يعني عليا أمير المؤمنين (صلوات الله عليه) وَ سَوْفَ تُسْئَلُونَ عن ولايته».

And it has been reported from Muhammad Bin Khalid Al-Barqy, from Al-Husayn Bin Sayf, from his father, from Ibn Al-Qasim,

Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[43:44] and most surely it is a Reminder for you and your people, and you shall soon be questioned***, he[asws] said: 'His[azwj] Words ***and your people*** Means Ali[asws] Amir-ul-Momineen[asws] ***and you shall soon be questioned*** about his[asws] Wilayah'.[4408]

VERSE 45

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ {45}

[43:45] And ask those of Our Rasools whom We Sent before you: Did We ever Appoint gods to be worshipped besides the Beneficent?

[4406] الكافي 1: 163/ 1
[4407] تأويل الآيات 2: 561/ 25
[4408] تأويل الآيات 2: 562/ 27

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ ثَابِتِ بْنِ دِينَارٍ الثُّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فِي رُكْنِ الْبَيْتِ وَ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَّ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ اشْهَدْ لَآتِيَنَّهُ فَلَأَسْأَلَنَّهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوِ ابْنُ نَبِيٍّ أَوْ وَصِيُّ نَبِيٍّ قَالَ فَاذْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُخْجِلُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi'e who said:

'We went on Pilgrimage with Abu Ja'far[asws] in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa'u, the retainer of Umar Bin Al-Khattaab. So Nafa'u looked towards Abu Ja'far[asws] in the corner of the House and the people had gathered around him'. Nafa'u asked, 'O Commander of the Faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad[asws] Bin Ali[asws]'. He said, 'Be a witness for I shall ask him[asws] about certain matters that nobody can answer with regards to it except for a Prophet[as] or a son[asws] of a Prophet[as], or a successor[asws] of a Prophet[as]'. He said, 'So go ahead and ask him[asws], perhaps you can embarrass him[asws]'.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَاةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَلَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ أَوِ ابْنُ نَبِيٍّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَخْبِرْنِي كَمْ بَيْنَ عِيسَى وَ بَيْنَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ سَنَةٍ قَالَ أُخْبِرُكَ بِقَوْلِي أَوْ بِقَوْلِكَ قَالَ أَخْبِرْنِي بِالْقَوْلَيْنِ جَمِيعاً قَالَ أَمَّا فِي قَوْلِي فَخَمْسُمِائَةِ سَنَةٍ وَ أَمَّا فِي قَوْلِكَ فَسِتُّمِائَةِ سَنَةٍ

So Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far[asws]. He said, 'O Muhammad[asws] Bin Ali[asws]! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their Permissibles, and their Prohibitions, and I have come to ask you[asws] about certain matters that none can answer with regards to it except for a Prophet[as], or a successor[asws] of a Prophet[as], or son[asws] of a Prophet[as]'. He (the narrator) said, 'Abu Ja'far[asws] raised his[asws] head and said; 'Ask, or shall I[asws] begin for you?' He said, 'Inform me, how many years were there in between Isa[as] and Muhammad[saww]?' He[asws] said: 'Shall I[asws] inform you in accordance to your words or to mine[asws]?' He said, 'Inform me in accordance to both together'. He[asws] said: 'In accordance to my[asws] words, so there were five hundred years, and in accordance to your words there were six hundred years'.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ وَ سْئَلْ مَنْ أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رُسُلِنا أَ جَعَلْنا مِنْ دُونِ الرَّحْمنِ آلِهَةً يُعْبَدُونَ مَنِ الَّذِي سَأَلَ مُحَمَّدٌ (صلى الله عليه وآله) وَ كَانَ بَيْنَهُ وَ بَيْنَ عِيسَى خَمْسُمِائَةِ سَنَةٍ قَالَ

He said, 'So inform me about the Statement of Allah[azwj] Mighty and Majestic to His[azwj] Prophet[saww]: ***"[43:45] And ask those of Our Rasools whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?"*** who was the one that Muhammad[saww] asked since there were five hundred years in between him[saww] and Isa[as]?'

فَتَلَا أَبُو جَعْفَرٍ (عليه السلام) هَذِهِ الْآيَةَ سُبْحانَ الَّذِي أَسْرى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بارَكْنا حَوْلَهُ لِنُرِيَهُ مِنْ آياتِنا فَكَانَ مِنَ الْآيَاتِ الَّتِي أَرَاهَا اللَّهُ تَبَارَكَ وَ تَعَالَى مُحَمَّداً (صلى الله عليه وآله) حَيْثُ أَسْرَى بِهِ إِلَى بَيْتِ

الْمَقْدِسِ أَنْ حَشَرَ اللَّهُ عَزَّ ذِكْرُهُ الْأَوَّلِينَ وَ الْآخِرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ أَمَرَ جَبْرَئِيلَ (عليه السلام) فَأَذَّنَ شَفْعاً وَ أَقَامَ شَفْعاً

Abu Ja'far[asws] recited this Verse: ***"[17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing"***, so Allah[azwj] Blessed and High Showed to Muhammad[saww] certain Signs when He[azwj] Made him[saww] to travel to the *Bayt Al-Maqdas*, was that Allah[azwj] Mighty is His[azwj] Mention, Resurrected from the former ones and the later ones, Prophets[as] and Rasools[as], then Commanded Jibraeel[as] to Call out the *Adhaan* and the *Iqamah*.

وَ قَالَ فِي أَذَانِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ ثُمَّ تَقَدَّمَ مُحَمَّدٌ (صلى الله عليه وآله) فَصَلَّى بِالْقَوْمِ فَلَمَّا انْصَرَفَ قَالَ لَهُمْ عَلَى مَا تَشْهَدُونَ وَ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ أَخَذَ عَلَى ذَلِكَ عُهُودَنَا وَ مَوَاثِيقَنَا

And he recited in his *Adhaan* "Hurry to the Best of the deeds" (Hayya Ala Khayr Al-Amal). Then Muhammad[saww] proceeded and Prayed with the people. When he[saww] had finished, he[saww] asked them: 'What did you testify to and what did you worship?' They replied, 'We testified that there is no god except Allah[azwj], One with no associates to Him[azwj], and that you[saww] are the Rasool[saww] of Allah[azwj], and it is upon that, that He[azwj] Took a Covenant from us and the Confirmation'.

فَقَالَ نَافِعٌ صَدَقْتَ يَا أَبَا جَعْفَرٍ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَ وَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّماواتِ وَ الْأَرْضَ كانَتا رَتْقاً فَفَتَقْناهُما قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَهْبَطَ آدَمَ إِلَى الْأَرْضِ وَ كَانَتِ السَّمَاوَاتُ رَتْقاً لَا تَمْطُرُ شَيْئاً وَ كَانَتِ الْأَرْضُ رَتْقاً لَا تُنْبِتُ شَيْئاً فَلَمَّا أَنْ تَابَ اللَّهُ عَزَّ وَ جَلَّ عَلَى آدَمَ (عليه السلام) أَمَرَ السَّمَاءَ فَتَقَطَّرَتْ بِالْغَمَامِ ثُمَّ أَمَرَهَا فَأَرْخَتْ عَزَالِيَهَا ثُمَّ أَمَرَ الْأَرْضَ فَأَنْبَتَتِ الْأَشْجَارَ وَ أَثْمَرَتِ الثِّمَارَ وَ تَفَهَّقَتْ بِالْأَنْهَارِ فَكَانَ ذَلِكَ رَتْقَهَا وَ هَذَا فَتْقَهَا

So Nafa'u said, 'You[asws] have spoken the truth, O Abu Ja'far[asws]! So Inform me about the Statement of Allah[azwj]: ***"[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them"***. He[asws] said: 'When Allah[azwj] Blessed and High Sent Adam[as] to the earth, and the skies were closed up and did not rain at all, and the earth was closed up and did not grow any vegetation. So when Allah[azwj] Accepted the repentance of Adam[as], He[azwj] Commanded the sky, so it collected rain in the clouds. Then He[azwj] Commanded it, so it allowed it to fall. Then He[azwj] Commanded the earth, so it produced the trees, and the fruits, and the rivers flowed. So that is (what is meant by) 'closed up', and this is (what is meant by) 'it opened up''.

قَالَ نَافِعٌ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّماواتُ أَيُّ أَرْضٍ تُبَدَّلُ يَوْمَئِذٍ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرْضٌ تَبْقَى خُبْزَةً يَأْكُلُونَ مِنْهَا حَتَّى يَفْرُغَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْحِسَابِ

Nafa'u said, 'You[asws] had spoken the truth, O son[asws] of the Rasool[saww] of Allah[azwj]. So inform me about the Statement of Allah[azwj]: ***"[14:48] On the day when the earth shall be changed into a different earth, and the heavens (as well)"***. Which earth would it be replaced by on the Day?' So Abu Ja'far[asws] said: 'It will be the ground which would become edible, from which they will be eating until such time as Allah[azwj] has Completed the Accounting'.

فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ هُمْ يَوْمَئِذٍ أَشْغَلُ أَمْ إِذْ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ بَلْ إِذْ هُمْ فِي النَّارِ قَالَ فَوَ اللَّهِ مَا شَغَلَهُمْ إِذْ دَعَوْا بِالطَّعَامِ فَأُطْعِمُوا الزَّقُّومَ وَ دَعَوْا بِالشَّرَابِ فَسُقُوا الْحَمِيمَ

Nafa'u said, 'They would be busy (with the accounting) instead of eating'. So Abu Ja'far[asws] said: 'Would they be busy on that Day or would they be in the Fire?' Nafa'u said, 'But they would be in the Fire'. He[asws] said: 'By Allah[azwj], they would not be busy, it's just that when they call for the food, so they will be fed the *Zaqoom* (a tree in Hell), and they will call for drink and they will be quenched with *Al-Hameem* (a river of Hell)'.

قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ وَ لَقَدْ بَقِيَتْ مَسْأَلَةٌ وَاحِدَةٌ قَالَ وَ مَا هِيَ قَالَ أَخْبِرْنِي عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَتَى كَانَ قَالَ وَيْلَكَ مَتَى لَمْ يَكُنْ حَتَّى أُخْبِرَكَ مَتَى كَانَ سُبْحَانَ مَنْ لَمْ يَزَلْ وَ لَا يَزَالُ فَرْداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً

He said, 'You[asws] has spoken the truth, O son[asws] of the Rasool[saww] of Allah[azwj], and there remains one question'. He[asws] said: 'And what is that?' He said, 'Inform me about Allah[azwj] Blessed and High, when (did He[azwj] Exist) from?' He[asws] said: 'Woe be unto you. When was he[azwj] not from that I[asws] inform you when He[azwj] was from? Glory be to the One Who[azwj] always Was and will never cease to Be, Alone, Eternal, He[azwj] has not Taken any associate nor a son'.

ثُمَّ قَالَ يَا نَافِعُ أَخْبِرْنِي عَمَّا أَسْأَلُكَ عَنْهُ قَالَ وَ مَا هُوَ قَالَ مَا تَقُولُ فِي أَصْحَابِ النَّهْرَوَانِ فَإِنْ قُلْتَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ قَتَلَهُمْ بِحَقٍّ فَقَدِ ارْتَدَدْتَ وَ إِنْ قُلْتَ إِنَّهُ قَتَلَهُمْ بَاطِلًا فَقَدْ كَفَرْتَ قَالَ فَوَلَّى مِنْ عِنْدِهِ وَ هُوَ يَقُولُ أَنْتَ وَ اللَّهِ أَعْلَمُ النَّاسِ حَقّاً حَقّاً فَأَتَى هِشَاماً فَقَالَ لَهُ مَا صَنَعْتَ قَالَ دَعْنِي مِنْ كَلَامِكَ هَذَا وَ اللَّهِ أَعْلَمُ النَّاسِ حَقّاً حَقّاً وَ هُوَ ابْنُ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَقّاً وَ يَحِقُّ لِأَصْحَابِهِ أَنْ يَتَّخِذُوهُ نَبِيّاً.

Then he[asws] said: 'O Nafa'u, inform me of what I[asws] ask you about'. He said, 'And what is it?' He[asws] said: 'What do you say about the companions of Nahrwaan (a battle), for if you say that Amir-ul-Momineen[asws] killed them rightfully, therefore they were apostates, and if you were to say then he[asws] killed them wrongly, so you would have blasphemed'. He (the narrator) said, 'He turned around from those that were with him, and he was saying, 'By Allah[azwj], you[asws] are truly the most knowledgeable of the people'. So he came to Hisham who asked, 'What did you do?' He said, 'Leave me from your speech. By Allah[azwj], this one[asws] is truly the most knowledgeable of the people, and he[asws] is truly the son[asws] of the Rasool[saww] of Allah[azwj], and his[asws] companions are quite right in taking him[asws] as a Prophet[as]'.[4409]

محمد بن العباس: عن جعفر بن محمد الحسني، عن علي بن إبراهيم القطان، عن عباد بن يعقوب، عن محمد بن الفضل، عن محمد بن سوقة، عن علقمة، عن عبد الله بن مسعود، قال: قال لي رسول الله (صلى الله عليه و آله)، في حديث الإسراء: «فإذا ملك قد أتاني، فقال: يا محمد، سل من أرسلنا من قبلك من رسلنا: على ماذا بعثتم؟ فقلت لهم: معاشر الرسل و النبيين على ماذا بعثكم الله قبلي؟ قالوا: على ولايتك يا محمد، و ولاية علي بن أبي طالب».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Al-Hasany, from Ali Bin Ibrahim Al-Qatan, from Abaad Bin Yaqoub, from Muhammad Bin Al-Fazal, from Muhammad Bin Sowqat, from Alqama, from Abdullah Bin Mas'oud who said,

'Rasool-Allah[saww] said to me in a Hadeeth of the Ascension: 'An Angel came to me[saww] and said: 'O Muhammad[saww]! ***[43:45] And ask those of Our Rasools whom We Sent before you*** – upon what they[as] were Sent?' I[saww] said to them[as]: 'O group of the Rasools[as] and the Prophets[as], upon what did Allah[azwj] Send you[as] all before

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me[saww]?' They[as] said: '<u>Upon your[saww] Wilayah, O Muhammad[saww], and the Wilayah of Ali[asws] Bin Abu Talib</u>[asws]'.[4410]

الحسن بن أبي الحسن الديلمي، بإسناده إلى محمد بن مروان، قال: حدثنا محمد بن السائب، بإسناده عن ابن عباس، قال: قال رسول الله (صلى الله عليه و آله): «لما عرج بي إلى السماء، انتهى بي المسير مع جبرئيل إلى السماء الرابعة، فرأيت بيتا من ياقوت أحمر، فقال لي جبرئيل: يا محمد، هذا البيت المعمور، خلقه الله قبل خلق السماوات و الأرضين بخمسين ألف عام، فصل فيه.

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain going up to Muhammad Bin Marwan, from Muhammad Bin Al-Sa'ib, by his chain,

Ibn Abbas narrates that Rasoo-Allah[saww] said: 'When I[saww] Ascended to the sky, I[saww] ended up in the journey, at the fourth sky. So I[saww] saw a House of red sapphire. Jibraeel[as] said to me[saww]: 'O Muhammad[saww]! This is the Frequented House (لبيت المعمور). Allah[azwj] Created it before the creation of the skies and the firmaments by fifty thousand years, therefore Pray in it'.

فقمت للصلاة، و جمع الله النبيين و المرسلين، فصفهم جبرئيل صفا، فصليت بهم. فلما سلمت أتاني آت من عند ربي، فقال: يا محمد، ربك يقرئك السلام، و يقول لك: سل الرسل: على ماذا أرسلتم من قبلي؟ فقلت: معاشر الأنبياء و الرسل، على ماذا بعثكم ربي قبلي؟ قالوا: على ولايتك و ولاية علي بن أبي طالب، و ذلك قوله تعالى: وَ سْئَلْ مَنْ أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رُسُلِنا».

So I[saww] established the Prayer, and Allah[azwj] Gathered the Prophets[as] and the Rasools[as]. Jibraeel[as] organised them[as] in rows, and I[saww] Prayed with them[as] (Praying behind me[saww]). So when I[saww] greeted (Completed the Prayer), there came a Messenger from the Presence of my[saww] Lord[azwj] and said: 'O Muhammad[saww]! Your[saww] Lord[azwj] Coveys His[azwj] Greetings to you[saww], and is Saying to you[saww]: "Ask the Rasools[as], upon what were they[as] all Sent from before me[saww]?' So I[saww] said: 'O group of Prophets[as] and the Rasools[as]! Upon what did my[saww] Lord[azwj] Sent you[as] all, before me[saww]?' They said: '<u>Upon your[saww] Wilayah, and the Wilyah of Ali[asws] Bin Abu Talib</u>[asws]' – and these are the Words of the High ***[43:45] And ask those of Our Rasools whom We Sent before you***'.[4411]

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن سيف، عن العباس ابن عامر، عن أحمد بن رزق الغمشاني، عن محمد بن عبد الرحمن، عن أبي عبد الله (عليه السلام)، قال: «ولايتنا ولاية الله التي لم يبعث الله نبيا قط إلا بها».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ali Bin Sayf, from Al-Abbas Ibn Aamir, from Ahmad Bin Razaq Al-Ghamshany, from Muhammad Bin Abdul Rahman,

Abu Abdullah[asws] having said: '<u>Our[asws] Wilayah, is the Wilayah of Allah</u>[azwj]. Allah[azwj] never Sent a Prophet[saww], except with it'.[4412]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «ولاية علي (عليه السلام) مكتوبة في جميع صحف الأنبياء، و لن يبعث الله رسولا إلا بنبوة محمد (صلى الله عليه و آله) و وصية علي (عليه السلام)».

[4410] تأويل الآيات 2: 562/ 29.
[4411] تأويل الآيات 2: 563/ 30.
[4412] الكافي 1: 362/ 3.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

Abu Al-Hassan[asws] having said: 'Wilayah of Ali[asws] is Written in all the Books of the Prophets[as], and Allah[azwj] never Sent a Rasool[as] except with the Prophet-hood of Muhammad[saww] and the successorship of Ali[asws]'.[4413]

ومن طريق المخالفين: أبو نعيم المحدث، في (حلية الأولياء) في تفسير قوله تعالى: وَ سْئَلْ مَنْ أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رُسُلِنا، قال: إن النبي (صلى الله عليه و آله) ليلة أسري به، جمع الله بينه و بين الأنبياء، قال: سلهم- يا محمد- على ماذا بعثتم؟ قالوا: بعثنا على شهادة: أن لا إله إلا الله، و الإقرار بنبوتك، و الولاية لعلي بن أبي طالب.

And from Tareeq Al-Mukhalifeen –

Abu Naeem the narrator, in Hulyat Al-Awliya regarding the Tafseer of the Words of the High ***[43:45] And ask those of Our Rasools whom We Sent before you***, said, 'During the night of the Ascension of the Prophet[saww], Allah[azwj] Gathered the Prophets[as] around him[saww] and Said: "Ask them[as] – O Muhammad[saww] – upon what were they all Sent?' They[as] said: 'We [as] were Sent upon the testimonies that – There is no god except for Allah[azwj], and the acceptance of your[saww] Prophet-hood[saww], and the Wilayah of Ali[asws] Bin Abu Talib[asws]'.[4414]

شرف الدين النجفي، قال: و مما ورد في أن أمير المؤمنين (عليه السلام) أفضل من النبيين (صلوات الله عليهم)، روي مسندا مرفوعا، عن جابر بن عبد الله (رضي الله عنه) أنه قال: قال لي رسول الله (صلى الله عليه و آله): «يا جابر، أي الإخوة أفضل؟» قال: قلت: البنون من الأب و الام. فقال: «إنا معاشر الأنبياء إخوة، و أنا أفضلهم، و أحب الإخوة إلي علي بن أبي طالب، فهو عندي أفضل من الأنبياء، فمن زعم أن الأنبياء أفضل منه، فقد جعلني أقلهم، و من جعلني أقلهم فقد كفر، لأني لم أتخذ عليا أخا إلا لما علمت من فضله».

Sharaf Al-Deen Al-Najafy said,

'And from what has been reported regarding that Amir-ul-Momineen[asws] is higher than the Prophets[as], is a correct report with an unbroken chain going up to Jabir Bin Abdullah who said, 'Rasool-Allah[saww] said: 'O Jabir! Which of the brothers are higher?' I said, 'The sons from the (same) father and mother'. So he[saww] said: 'The group of Prophets[as] are brothers, and I[saww] am higher than them[as] all, and the most beloved of the brothers to me[saww] is Ali[asws] Bin Abu Talib[asws], thus he[asws] is higher with me[saww] than the Prophets[as]. <u>So the one who claims that the Prophets[as] are higher than him[asws], so he has belittled him[asws], and the one who belittles him[asws] has blasphemed (كفر)</u>, because I[saww] did not take Ali[asws] as a brother except that I[saww] know of his[asws] preferences'.[4415]

ثم قال: و بيان ذلك أن معنى الاخوة بينهما: المماثلة في الفضل إلا النبوة، لما روى المفضل بن عمر المهلبي، عن رجاله مسندا، عن محمد بن ثابت، قال: حدثني أبو الحسن موسى (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): «أنا رسول الله المبلغ عنه، و أنت وجه الله المؤتم به، فلا نظير لي إلا أنت، و لا مثل لك إلا أنا».

[4413] الكافي 1: 363/ 6.
[4414] تأويل الآيات 2: 563/ 31
[4415] تأويل الآيات 2: 566/ 37.

Then said, ‘And that has been explained, the meaning of the brotherhood between the two (Rasool-Allah[saww] and Ali[asws]), similarity in the merits except for the Prophet-hood, is what Mufazzal Bin Umar Al-Mahalby reported from his men, a correct report, from Muhammad Bin Sabit who said, ‘Abu Al-Hassan Musa[asws] narrated to me saying: ‘Rasool-Allah[saww] said to Ali[asws]: ‘I[saww] am a Rasool[saww] of Allah[azwj], the Preacher from Him[azwj], and you[asws] are the Face of Allah[azwj] Conferred by Him[azwj]. Therefore there is no match for me[saww] except for you[asws], and no similarity for you[asws] except for me[saww]’.[4416]

VERSES 46 - 48

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ {46} فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ {47} وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ {48}

[43:46] And We had Sent Musa with Our Signs to Pharaoh and his chiefs, so he said: Surely I am the Rasool of the Lord of the Worlds. [43:47] But when he came to them with Our Signs, they were of those that laughed at them [43:48] And We did not Show them a sign but it was greater than its like, and We Seized them with the Punishment that they may return.

أبو القاسم جعفر بن محمد بن قولويه، في (كامل الزيارات)، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد، عن عبد الله بن عبد الرحمان الأصم، عن عبد الله بن بكر الأرجاني، قال: صحبت أبا عبد الله (عليه السلام) في طريق مكة من المدينة، فنزلنا منزلا يقال له: عسفان، ثم مررنا بجبل أسود عن يسار الطريق وحش، فقلت له: يا ابن رسول، ما أوحش هذا الجبل! ما رأيت في الطريق مثل هذا. فقال لي: «يا ابن بكر، أ تدري أي جبل هذا؟» قلت: لا.

Abu Al-Qasim Ja’far Bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat, from Muhammad Bin Abdullah Bin Ja’far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Saalim, from Muhammad Bin Khalid, from Abdullah Bin Hamaad, from Abdullah Bin Abdul Rahman Al-Asim, from Abdullah Bin Bakr Al-Arjany who said,

‘I accompanied Abu Abdullah[asws] in a road to Makkah from Al-Medina. We encamped at a place called Asfaan. Then we passed by a monstrous black mountain on the left of the road. So I said to him[asws], ‘O son[asws] of Rasool[saww]! What a monstrous mountain this is! I have never see in the road, the like of this’. So he[asws] said to me: ‘O Ibn Bakr! Do you know which mountain this is?’ I said, ‘No’.

قال: «هذا جبل يقال له الكمد، و هو على واد من أودية جهنم، و فيه قتلة أبي الحسين (عليه السلام)، استودعهم الله فيه، تجري من تحتهم مياه جهنم من الغسلين و الصديد و الحميم، و ما مررت بهذا الجبل في سفري فوقفت به إلا رأيتهما يستغيثان و إني لأنظر إلى قتلة أبي، و أقول لهما: إنما هؤلاء فعلوا ما أسستما، لم ترحمونا إذ وليتم، و قتلتمونا و حرمتمونا، و وثبتم على حقنا، و استبددتم بالأمر دوننا، فلا رحم الله من يرحمكما، ذوقا وبال ما قدمتما، و ما الله بظلام للعبيد. و أشدهما تضرعا و استكانة الثاني، فربما وقفت عليهما ليتسلى عني بعض ما في قلبي، و ربما طويت الجبل الذي هما فيه و هو جبل الكمد».

[4416] تأويل الآيات 2: 567/ 38

He[asws] said: 'This mountain is called Al-Kamad, and it stands upon a valley from the valleys of Hell, and in it is the murderer of my[asws] father[asws] Al-Husayn[asws]. Allah[azwj] has Entrusted them to it. The rivers of Hell flow underneath it, of foul stench, and pus, and boiling water, and I[asws] do not pass by this mountain in my[asws] journey and pause by it, except that I[asws] see the two of them crying out for help, and I[asws] look at the murderer of my[asws] father[asws], and I[asws] say for the two of them: 'But rather, they did what was already established, and were never merciful to us[asws] when they became rulers, and murdered us[asws] and obstructed us[asws], and established themselves upon our[asws] rights, and tyrannised us[asws] by the commands. May Allah[azwj] not have Mercy upon the one who is merciful to the both of them. Taste what has you sent before, and Allah[azwj] is not in the least unjust to the servants. And the harsher of the two implored and the second one submitted. So sometimes I[asws] pause here looking at the two of them for (transquility) of what is in my[asws] heart, and sometimes I[asws] just cross over the mountain in which the both of them are, and it is the Kamad mountain'.

قال: قلت له: جعلت فداك، فإذا طويت الجبل، فما تسمع؟ قال: «أسمع أصواتهما يناديان: عرج علينا نكلمك، فإنا نتوب و اسمع من الجبل صارخا يصرخ بي: أجبهما و قل لهما: اخسؤوا فيها و لا تكلمون». قال: قلت له: جعلت فداك، و من معهم؟ قال: «كل فرعون عتا على الله و حكى الله عنه فعاله، و كل من علم العباد الكفر».

I said, 'May I be sacrificed for you[asws]! So when you[asws] cross over the mountain, what do you[asws] hear?' He[asws] said: 'I[asws] hear both their voices calling out, 'Raise us to you[asws] so that we may speak with you[asws], for we would like to repent'. And I[asws] hear from the mountain shrieks that they shriek out by. I[asws] answer the both of them and say to them both: 'Become defeated inside in, and do not speak'. I asked, 'May I be sacrificed for you[asws], and who is with them?' He[asws] said: 'Every Pharaoh who rebelled against Allah[azwj] and Allah[azwj] Told about him and his actions, and everyone who taught infidelity to the servants'.

قلت: من هم؟ قال: «نحو بولس الذي علم اليهود أن يد الله مغلولة، و نحو نسطور الذي علم النصارى أن عيسى المسيح ابن الله، و قال: إنه ثالث ثلاثة و نحو فرعون موسى الذي قال: أنا ربكم الأعلى و نمرود الذي قال: قهرت أهل الأرض، و قتلت من في السماء و قاتل أمير المؤمنين و قاتل فاطمة و محسن، و قاتل الحسن و الحسين (عليهم السلام)، و أما معاوية و عمرو بن العاص فهما يطمعان في الخلاص و معهم كل من نصب لنا العداوة، و أعان علينا بلسانه و يده و ماله».

I said, 'And who are they?' He[asws] said: 'About Paul who taught the Jews that Allah[azwj]'s Hands are tied, and about Nestorius who taught the Christians that Isa[as] the Messiah is the son of Allah[azwj] and said, 'He[asws] is the third of the three', and about Pharaoh[la] of Musa[as] who said, 'I am your highest Lord', and Nimrod[la] who said, 'I will subdue the inhabitants of the earth, and kill the one who is in the sky; and the murderer of Amir-ul-Momineen[asws], and the murderer of (Syeda) Fatima[asws] and Mohsin[as], and murderer of Al-Hassan[asws] and Al-Husayn[asws]. And as for Muawiya, and Amro Bin Al-Aas, so these two covet the salvation, and with them is everyone who established the enmity against us[asws], and helped against us[asws] with his tongue, and his hand, and his wealth'.

و قلت له: جعلت فداك، فأنت تسمع هذا كله و لا تفزع؟ قال: «يا ابن بكر، إن قلوبنا غير قلوب الناس، [إنا مطيعون مصفون مصطفون، نرى ما لا يرى الناس، و نسمع ما لا يسمع الناس]،

And I said to him[asws], 'May I be sacrificed for you[asws]! So you[asws] listen to all of this and do not panic?' He[asws] said: 'O Ibn Bakr! Our[asws] hearts are not like the hearts of

the people. We[asws] are obedient Chosen ones. We[asws] see what the people do not see, and we[asws] hear what the people do not hear.

و إن الملائكة تنزل علينا في رحالنا، و تتقلب على فرشنا، و تشهد طعامنا، و تحضر موتنا، و تأتينا بأخبار ما يحدث قبل أن يكون، و تصلي معنا، و تدعو لنا، و تلقي علينا أجنحتها، و تتقلب على أجنحتها صبياننا، و تمنع الدواب أن تصل إلينا، و تأتينا مما في الأرضين من كل نبات في زمانه، و تسقينا من ماء كل أرض، نجد ذلك في آنيتنا، و ما من يوم و لا ساعة و لا وقت صلاة إلا و هي تنبهنا لها، و ما من ليلة تأتي علينا إلا و أخبار كل أرض عندنا، و ما يحدث فيها، و أخبار الجن و أخبار [أهل] الهواء من الملائكة، و ما من ملك يموت في الأرض و يقوم غيره مقامه إلا أتتنا بخبره و كيف سيرته في الذين قبله، و ما من أرض من ستة أرضين إلى أرض السابعة إلا و نحن نؤتى بخبرها».

And the Angels descend upon us[asws] in our[asws] travels, and turn upon our[asws] beds, and witness our[asws] meals, and present at our[asws] passing away, and comes to us[asws] with the news of what has happened and what will be happening, and Pray with us[asws], and supplicate for us[asws], and cast their wings upon us[asws], and our[asws] young ones play upon their wings, and prevent the animals to arrive to us, and bring to us[asws] what is in the firmaments from every vegetation of its time, and quench us[asws] from the water of every land. We[asws] find that saved in our[asws] containers. And there is none from the days, nor hour, nor time for Prayer except that they alert us[asws] for it, and there is no night which comes upon us[asws] except that the news of the whole earth (ends up to be) in our[asws] possession, and what new events which have occurred in it, and the news of the Jinn, and the news of the inhabitants of the air from the Angels. And there is none from the kings who dies in the earth, and another one stands in his place, except they come to us[asws] with his news, and how his way is regarding the one before him. And there is none from the earth, from the sixth firmament to the seventh firmament, except that we[asws] are given of its news'.

فقلت له: جعلت فداك أين ينتهي هذا الجبل؟ قال: «إلى الأرض السادسة، و فيها جهنم على واد من أوديتها، عليه حفظة أكثر من نجوم السماء و قطر المطر، و عدد ما في البحار، و عدد الثرى، و قد وكل كل ملك منهم بشيء، و هو مقيم عليه لا يفارقه».

So I said to him[asws], 'May I be sacrificed for you[asws]! Where does this mountain end?' He[asws] said: 'To the sixth firmament, and in it is Hell, upon a valley from its valleys. There are guardians over it more numerous than the stars of the sky, and the drops of the rain, and the number of what is in the sea, and the number of the soils. And every Angel from them has been allocated to a task, and he stays firm upon it, not separating from it'.

قلت: جعلت فداك، إليكم جميعا يلقون الأخبار؟ قال: «لا، إنما يلقى ذلك إلى صاحب الأمر، و إنا لنحمل ما لا يقدر العباد على حمله، و لا على الحكومة فيه «2»، فمن لم يقبل حكومتنا أجبرته الملائكة على قولنا، و أمرت الذين يحفظون ناحيته أن يقسروه على قولنا، فإن كان من الجن أهل الخلاف و الكفر أوثقته و عذبته حتى يصير إلى ما حكمنا به».

I said, 'May I be sacrificed for you[asws]! The news is submitted to all of you[asws]?' He[asws] said: 'No, but that is submitted to the Master[asws] of the Command (صاحب الأمر). We[asws] carry what the servants are incapable of carrying, and upon the ones in the government. So the one who does not accept our[asws] judgements, the Angels compel him upon our[asws] words, and order the ones who have persevered and are deficient to our[asws] words. So if he was from the Jinn, the opposer, and the blasphemer, gets Tortured and Punished until he comes to be upon what we[asws] have judged by'.

قلت له: جعلت فداك، فهل يرى الإمام ما بين المشرق و المغرب؟ قال: «يا ابن بكر، فكيف يكون حجة على ما بين قطريها، و هو لا يراهم و لا يحكم فيهم! و كيف يكون حجة على قوم غيب لا يقدر عليهم و لا يقدرون عليه! و كيف يكون مؤديا عن الله و شاهدا على الخلق و هو لا يراهم؟! و كيف يكون حجة عليهم و هو محجوب عنهم، و قد حيل بينهم و بينه أن يقوم بأمر الله فيهم!

I said to him[asws], 'May I be sacrificed for you! Does the Imam[asws] see what is in between the East and the West?' O Ibn Bakr! So how can he[asws] be a Proof over what is between its parts, and he[asws] cannot see them or passes judgement with regards to them? And how can he[asws] be a Proof over a hidden people, not having ability over them, and they are not able to (communicate) with him[asws]?' And how can he[asws] be a Caller from Allah[azwj], and a witness over the creatures, if he [asws] cannot see them? And how can he[asws] be a Proof against them, and he[asws] is hidden from them, and he[asws] is there to establish the Commands of Allah[azwj] among them?

و الله يقول: وَ ما أَرْسَلْناكَ إِلَّا كَافَّةً لِلنَّاسِ يعني به من على الأرض، و الحجة من بعد النبي (صلى الله عليه و آله) يقوم مقام النبي (صلى الله عليه و آله)، و هو الدليل على ما تشاجرت فيه الامة، و الآخذ بحقوق الناس، و القائم بأمر الله، و المنصف لبعضهم من بعض، فإذا لم يكن معهم من ينفذ قوله تعالى، و هو يقول: سَنُرِيهِمْ آياتِنا فِي الْآفاقِ وَ فِي أَنْفُسِهِمْ، فأي آية في الآفاق غيرنا أراها الله أهل الآفاق؟ و قال تعالى: وَ ما نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِها فأي آية أكبر منا».

And Allah[azwj] is Saying ***[34:28] And We have not Sent you but to all the people***, Meaning by it the ones upon the earth, and the Proof from after the Prophet[saww], standing in the place of the Prophet[saww], and he[asws] is the evidence upon what the community is disputing about, and the seizer of the rights of the people, and the establisher of the Commands of Allah[azwj], and the equity for one from the other. So if he[asws] is not with them, who will implement the Words of the High ***[41:53] We will soon show them Our signs in the Universe and in their own selves***. So which is the Sign in the Universe apart from us[asws] which Allah[azwj] is Showing to the people of the Universe? And the High Said ***[43:48] And We did not Show them a sign but it was greater than its like***'.[4417]

VERSES 49 - 56

وَقَالُوا يَا أَيُّهَ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ {49} فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ {50} وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي ۖ أَفَلَا تُبْصِرُونَ {51} أَمْ أَنَا خَيْرٌ مِنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ {52} فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ {53} فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {54} فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ {55} فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ {56}

[43:49] And they said: O magician! Call upon your Lord for our sake, as He has made the Covenant with you; we shall surely be the followers of the right way. [43:50] But when We Removed from them the Punishment, lo! They broke the pledge. [43:51] And Pharaoh proclaimed amongst his people: O my people! Is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see? [43:52] Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly: [43:53] But why have not bracelets of gold been put upon him, or why have there not come with him Angels as companions? [43:54] So he incited his people to levity and they obeyed him: surely they were a transgressing people. [43:55] Then when they displeased

[4417] كامل الزيارات: 326/ 2

Us, We Inflicted a retribution on them, so We Drowned them all together, [43:56] And We Made them a precedent and example to the later generations.

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل بن بزيع، عن عمه حمزة بن بزيع، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَلَمَّا آسَفُونا انْتَقَمْنا مِنْهُمْ فقال: «إن الله عز و جل لا يأسف كأسفنا، و لكنه خلق أولياء لنفسه، يأسفون و يرضون، و هم مخلوقون مربوبون، فجعل رضاهم رضا نفسه، و سخطهم سخط نفسه، لأنه جعلهم الدعاة إليه، و الأدلاء عليه، فلذلك صاروا كذلك، و ليس أن ذلك يصل إلى الله كما يصل إلى خلقه، لكن هذا معنى ما قال من ذلك، و قد قال: من أهان لي وليا فقد بارزني بالمحاربة و دعاني إليها. و قال: مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ، و قال: إِنَّ الَّذِينَ يُبايِعُونَكَ إِنَّما يُبايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazi'e, from his uncle Hamza Bin Yazi'e,

It has been narrated from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[43:55] Then when they displeased Us, We Inflicted a retribution on them***. He[asws] said: 'Allah[azwj] does not get displeased like we do, but He[azwj] Created Friends for Himself[azwj] who get displeased and become pleased, and they[asws] are creatures, and nourished. So He[azwj] Made their[asws] happiness to be His[azwj] Happiness, and their[asws] anger to be His[azwj] Anger, because He[azwj] Made them to be the Callers to Him[azwj], and Guides to Him[azwj]. So it is for that, that they[asws] are like that, and that (Displeasure) does not reach Allah[azwj] like it reaches to His[azwj] creatures, but this is the Meaning of what is said from that, and He[azwj] has Said: "The one who humiliate My[azwj] friends, so he has come out to duel with Me[azwj] and Leave Me[azwj] to Deal with him". And He[azwj] Said ***[4:80] Whoever obeys the Messenger, he indeed obeys Allah***. And He[azwj] Said ***[48:10] Surely, those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands***'.[4418]

VERSES 57 - 60

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ {57} وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ {58} إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ {59} وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ {60}

[43:57] And when an example of the son of Maryam is given, lo! Your people raise a clamour thereat (in ridicule). [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; but, they are a contentious people. [43:59] He was naught but a servant on whom We Bestowed Favour, and We made him an example for the children of Israel. [43:60] And if We please, We could Make among you angels to be successors in the land.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَاتَ يَوْمٍ جَالِساً إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهاً مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَإٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

[4418] الكافي 1: 112/ 6.

'One day Rasool Allah[saww] was explaining (matters) in a session, when Amir-ul-Momineen[asws] came over. Rasool Allah[saww] said to him[asws] that: 'In you[asws] there is a similarity with Isa[as] Bin Maryam[as], and had it not been for a sect from my[saww] community saying regarding you[asws] what the Christians are saying regarding Isa[as] Bin Maryam[asws], I[saww] would have said regarding you[asws] such words that none from the people would pass by you[asws] except that he would take the dust from under your[asws] feet seeking Blessings by that'.

قَالَ فَغَضِبَ الْأَعْرَابِيَّانِ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنَ مَرْيَمَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قالُوا أَ آلِهَتُنا خَيْرٌ أَمْ هُوَ ما ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ وَ لَوْ نَشاءُ لَجَعَلْنا مِنْكُمْ يَعْنِي مِنْ بَنِي هَاشِمٍ مَلائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

He[asws] said: 'Two Arabs became angered along with Al-Mugheira Bin Sho'bat as well a number from the Qureish among them. So they said, 'He[saww] was not happy until he[saww] struck an example for the son[asws] of his[saww] uncle[as] with Isa[as] Bin Maryam[as]'. So Allah[azwj] Revealed unto His[azwj] Prophet[saww] Saying: ***[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule) [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Ineed, they are a contentious people. [43:59] He was naught but a servant on whom We Bestowed favour, and We made him an example for the children of Israel [43:60] And if it were Our Will, We could make angels from amongst you*** meaning the Clan of Hashim[as], ***"succeeding each other on the earth"***

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفِهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كانَ هذا هُوَ الْحَقَّ مِنْ عِنْدِكَ أَنَّ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرَقْلًا بَعْدَ هِرَقْلٍ فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

He[asws] said: 'Al-Haaris Bin Amro Al-Fahry became angry and said, 'Our Allah[azwj]! If this was the truth from You[azwj] that the Clan of Hashim[as] will be inheriting from Heraclius and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment'. So Allah[azwj] Revealed against the words of Al-Haaris and this Verse Came down: ***"[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness"***.

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبْتَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئاً مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he[saww] said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad[saww], but you[saww] have made for all of the Qureish something from what is in your[saww] hands, for the Clan of Hashim[as] have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أَرْحَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جَنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet[saww] said to him: 'That is not up to me[saww], but that is up to Allah[azwj] Blessed and High'. He said, 'O Muhammad[saww], my heart does not incline me for the

repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دافِعٌ مِنَ اللَّهِ ذِي الْمَعارِجِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرَؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهِ نَزَلَ بِهَا جَبْرَئِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهِ مُثْبَتٌ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام)

Then Revelation Came to the Prophet[saww] Saying: ***"[70:1] One demanding, demanded the chastisement which must befall [70:2] Upon the disbelievers, of the Wilayah of Ali[asws] which none can repel [70:3] From Allah, Lord of the Ascending Stairways"***. He (the narrator) said, 'I said, 'May I be sacrificed for you[asws], we do not read it like this'. He[asws] said: 'By Allah[azwj]! This is how Jibraeel Descended with it upon Muhammad[saww], and by Allah[azwj], this is how it is recorded in the Parchment (Mus'haf) of Fatima[asws]'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خابَ كُلُّ جَبَّارٍ عَنِيدٍ .

So the Rasool Allah[saww] said to those who were around him[saww] from the hypocrites: 'Go to your companion, for he has got what he was seeking for'. Allah[azwj] Mighty and Majestic Said: ***"[14:15] And they asked for Judgement and every insolent opposer was disappointed"***.[4419]

علي بن إبراهيم، قال: حدثني أبي، عن وكيع، عن الأعمش، عن سلمة بن كهيل، عن أبي صادق، عن أبي الأغر، عن سلمان الفارسي، قال: بينا رسول الله (صلى الله عليه و آله) جالس في أصحابه إذ قال: «إنه يدخل عليكم الساعة شبيه عيسى بن مريم» فخرج بعض من كان جالسا مع رسول الله (صلى الله عليه و آله) ليكون هو الداخل، فدخل علي بن أبي طالب (عليه السلام)، فقال الرجل لبعض أصحابه: ما رضي محمد أن فضل علينا حتى يشبهه بعيسى بن مريم! و الله لآلهتنا التي كنا نعبدها في الجاهلية أفضل منه،

Ali Bin Ibrahim said, 'My father narrated to me, from Waki'e, from Al-Amsh, from Salmat Bin Kaheyl, from Abu Sadiq, from Abu Al-A'gar,

Salman Al-Farsy[ar] having said, 'Once Rasool-Allah[saww] was seated among his[saww] companions when he [aww] said: 'There will come to you, in a while, a similarity of Isa Bin Maryam[as]'. So, one person, who was seated with Rasool-Allah[saww] went out from his place in order to become the one who would enter, but it was Ali Bin Abu Talib[asws] who entered. So the man said to some of his companions, 'Muhammad[saww] is not happy, to prefer Ali[asws] over us to the extent that he[saww] is now comparing him[asws] with Isa Bin Maryam[as]! By Allah [azwj]! Our gods which we used to worship during the era of ignorance are better than him[asws]'.

فأنزل الله في ذلك المجلس «و لما ضرب ابن مريم مثلا إذا قومك منه يضجون» فحرفوها يصدون «و قالوا ءآلهتنا خير أم هو ما ضربوه لك إلا جدلا بل هم قوم خصمون، إن علي إلا عبد أنعمنا عليه و جعلناه مثلا لبني إسرائيل» فمحي اسمه و كشط منهذا الموضع.

So Allah[azwj] Revealed, during that sitting ***[43:57] And when an example of the son of Marium is given, lo! Your people grumble***. So they altered it (to read) raise a clamour thereat (in ridicule). ***[43:58] And they say: Are our gods better, or is he?***

[4419] Al Kafi – H 14466

They do not set it forth to you save by way of disputation; but, they are a contentious people. Ali is naught but a servant whom We have Favoured, and Made him an example for the Children of Israel. So they removed his[asws] name, and scrubbed it off from this place'.[4420]

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن محمد بن عمر الحنفي، عن عمر بن قائد، عن الكلبي، عن أبي صالح، عن ابن عباس، قال: بينما النبي (صلى الله عليه و آله) في نفر من أصحابه إذ قال: «الآن يدخل عليكم نظير عيسى بن مريم في أمتي». فدخل أبو بكر، فقالوا: هو هذا؟ فقال: «لا». فدخل عمر، فقالوا: هو هذا؟ فقال: «لا». فدخل علي (عليه السلام) فقالوا: هو هذا؟ فقال: «نعم».

Muhammad Bin Al-Abbas, from Al-Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Muhammad Bin Umar Al-Hanafy, from Umar Bin Qa'id, from Al-Kalby, from Abu Salih,

Ibn Abbas who said, 'Once the Prophet[saww] was among a number of his[saww] companions, when he[saww] said: 'Now there will enter to come to you a peer of Isa Bin Maryam[as] in my[saww] community'. So Abu Bakr entered, so they said, 'Is he the one?' He[saww] said: 'No'. Umar entered, so they said, 'Is he the one?' He[saww] said: 'No'. Ali[asws] entered, so they said, 'Is he[asws] the one?' So he[saww] said: 'Yes'.

فقال قوم: لعبادة اللات و العزى أهون من هذا، فأنزل الله عز و جل: وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قالُوا أَ آلِهَتُنا خَيْرٌ الآيات.

So the people said, 'The worship of Al-Laat and Al-Uzza is better than this. Therefore, Allah[azwj] Mighty and Majestic Revealed ***[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule)*** – the Verse'.[4421]

وعنه، قال: حدثنا محمد بن سهل العطار، قال: حدثنا أحمد بن عمر الدهقان، عن محمد بن كثير الكوفي، عن محمد بن السائب، عن أبي صالح، عن ابن عباس، قال: جاء قوم إلى النبي (صلى الله عليه و آله) فقالوا: يا محمد، إن عيسى بن مريم كان يحيي الموتى، فأوحي لنا الموتى، فقال لهم: «من تريدون؟» قالوا: نريد فلانا، و إنه قريب عهد بموت، فدعا علي بن أبي طالب (عليه السلام)، فأصغى إليه بشيء لا نعرفه، ثم قال له: «انطلق معهم إلى الميت فادعه باسمه و اسم أبيه»،

And from him, from Muhammad Bin Sahl Al-Attar, from Ahmad Bin Umar Al-Dahqan, from Muhammad Bin Kaseer Al-Kufy, from Muhammad Bin Al-Sa'ib, from Abu Salih,

Ibn Abbas who said, 'A group came to the Prophet[saww] so they said, 'O Muhammad[saww]! Isa Bin Maryam[as] used to revive the dead'. So he[saww] said to them: 'Whom do you want?' They said, 'We want so and so (to be revived), and he has died recently. So he[saww] called Ali[asws] Bin Abu Talib[asws], said something in his[asws] ear, we did not recognise what it was, then said to him[asws]: 'Go with them to the dead one, and call him by his name, and the name of his father'.

فمضى معهم حتى وقف على قبر الرجل، ثم ناداه: يا فلان بن فلان، فقام الميت، فسألوه. ثم اضطجع في لحده، ثم انصرفوا و هم يقولون: إن هذا من أعاجيب بني عبد المطلب، أو نحوها، فأنزل الله عز و جل: وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ أي يضحكون.

So he[asws] went with them until he[asws] paused at the grave of the man, then called out to him: 'O so and so, son of so and so! So the dead man stood up. They questioned

[4420] تفسير القمّي 2: 285.
[4421] تأويل الآيات 2: 567/ 39.

him. Then he lay down in his grave. Then they left and they were saying, 'This is from the wonders of the Clan of Abdul Muttalib[as]' – or something like that. Thus, Allah[azwj] Mighty and Majestic Revealed ***[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule)***, i.e., laughing'.[4422]

وعنه: عن عبد الله بن عبد العزيز، عن عبد الله بن عمر، عن عبد الله بن نمير، عن شريك، عن عثمان بن عمير البجلي، عن عبد الرحمن بن أبي ليلى، قال: قال لي علي (عليه السلام): «مثلي في هذه الأمة مثل عيسى ابن مريم، أحبه قوم فغالوا في حبه فهلكوا، و أبغضه قوم فأفرطوا في بغضه فهلكوا، و اقتصد فيه قوم فنجوا».

And from him, from Abdullah Bin Abdul Aziz, from Abdullah Bin Umar, from Abdullah Bin Numeyr, from Shareek, from Usman bin Umeyr Al-Bajaly, from Abdul Rahman Bin Abu Layli who said,

'Ali[asws] said to me: 'My[asws] example in this community is an example of Isa Bin Maryam[as]. A group loved him[as], so they melted in his[as] love, so they were destroyed. And a group hated him[as], they went too far in their hatred, so they were destroyed. And a group took the middle course, so they were Saved'.[4423]

وعنه، قال: حدثنا محمد بن مخلد الدهان، عن علي بن أحمد العريضي بالرقة، عن إبراهيم بن علي بن جناح، عن الحسن بن علي بن محمد بن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام): «أن رسول الله (صلى الله عليه و آله) نظر إلى علي (عليه السلام) و أصحابه حوله و هو مقبل، فقال (صلى الله عليه و آله): أما إن فيك لشبها من عيسى، و لو لا مخافة أن تقول فيك طوائف من امتي ما قالت النصاري في عيسى بن مريم، لقلت فيك مقالا لا تمر بملإ من الناس إلا أخذوا من تحت قدميك التراب، يبتغون فيه البركة.

And from him, from Muhammad Bin Makhlad Al-Dahaan, from Ali Bin Ahmad Al-Areyzi at Al-raqat, from Ibrahim Bin Ali bin Janaah,

Al-Hassan[asws] Bin Ali[asws] Bin Muhammad[asws] Bin Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws] that: 'Rasool-Allah[saww] looked towards Ali [asws], whilst his[saww] companions were around him[saww] and he[asws] was facing him[saww], so he[saww] said: 'But, in you[asws] there is a resemblance with Isa[as], and if I[saww] did not fear that a party from my[saww] community would be saying about you[asws] what the Christians are saying regarding Isa[as] Bin Maryam[as], I[saww] would have said such words, that there would not have passed a passer-by from the people except that he would have taken the dust from underneath your[asws] feet for the blessing'.

فغضب من كان حوله، و تشاوروا فيما بينهم، و قالوا: لم يرض [محمد] إلا أن يجعل ابن عمه مثلا لبني إسرائيل! فأنزل الله عز و جل: وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قالُوا أَ آلِهَتُنا خَيْرٌ أَمْ هُوَ ما ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ وَ لَوْ نَشاءُ لَجَعَلْنا من بني هاشم مَلائِكَةً فِي الْأَرْضِ يَخْلُفُونَ».

So the ones who were around him[saww] were angered by that, and they consulted between themselves, and said, 'Muhammad[saww] is not happy except that he[saww] now makes his[saww] cousin[asws] as example for the Children of Israel!' So Allah[azwj] Mighty and Majestic Revealed ***[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule). [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; but, they are a contentious people. [43:59] He was naught but a***

[4422] تأويل الآيات 2: 568/ 40
[4423] تأويل الآيات 2: 568/ 41.

servant on whom We Bestowed Favour, and We made him an example for the children of Israel. [43:60] And if We please, We could Make from the Clan of Hashim Angels to be successors in the land.

قال: قلت لأبي عبد الله (عليه السلام) ليس في القرآن: بني هاشم ؟ قال: «محيت و الله فيما محي، و لقد قال عمرو بن العاص على منبر مصر: محي من كتاب الله ألف حرف، و حرف منه بألف حرف، و أعطيت مائتي ألف درهم على أن أمحي إِنَّ شانِئَكَ هُوَ الْأَبْتَرُ ، فقالوا: لا يجوز ذلك فكيف جاز ذلك لهم و لم يجز لي؟ فبلغ ذلك معاوية، فكتب إليه: قد بلغني ما قلت على منبر مصر، و لست هناك».

I said to Abu Abdullah[asws], 'The (Words) Clan of Hashim[as]' are not in the Quran?' He[asws] said: 'By Allah[azwj]! It was erased with what was erased. And Amro Bin Al-Aas said upon the Pulpit of Egypt, 'I have obliterated from the Book of Allah[azwj] a thousand words. I will give two thousand Dirhams for the obliteration of ***[108:3] Surely your enemy is the one who shall be without posterity***, said: 'That is not permissibe.' I said, 'How is that permissible for him, and not permissible for me?' That reached Muawiya[la]. He[la] wrote to him, 'It has reached to me[la] what you[la] have said on the pulpit of Egypt, and do not go that way'.[4424]

الطبرسي: روى سادات أهل البيت، عن علي (عليه السلام)، قال: «جئت إلى النبي (صلى الله عليه و آله) يوما، فوجدته في ملأ من قريش، فنظر إلي، ثم قال: يا علي، إنما مثلك في هذه الامة كمثل عيسى بن مريم، أحبه قوم فأفرطوا في حبه فهلكوا، و أبغضه قوم و أفرطوا في بغضه فهلكوا، و اقتصد فيه قوم فنجوا، فعظم ذلك عليهم و ضحكوا، و قالوا: شبهه بالأنبياء و الرسل» فنزلت هذه الآية.

Al-Tabarsy –

The *Sadaat* of the People[asws] of the Household have reported from Ali[asws] having said: 'I[asws] came to the Prophet[saww] one day, so I[asws] found him [saww] to be surrounded by the Qureysh. He[saww] looked towards me[asws], then said; 'O Ali[asws]! But rather, your[asws] example in this community is like an example of Isa Bin Maryam[saww] – A group loved him[as] and went too far in his[as] love, so they were destroyed. And a group hated him[as] and went too far in their hatred, so they were destroyed. And a group took the middle course, so they were Saved'. So that was a great matter against the, and they laughed and said, 'He[azwj] is resembling him[asws] with the Prophets[as] and the Rasools[as]!' So, this Verse was Revealed'.[4425]

VERSES 61 & 62

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ {61} وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {62}

[43:61] And he it is (with) a knowledge of the Hour, therefore have no doubt about it and follow me: this is the Straight Path. [43:62] And let not the Shaitan prevent you; surely he is your open enemy.

الشيخ في (أماليه): عن محمد بن علي، عن جابر بن عبد الله الأنصاري، عن رسول الله (صلى الله عليه و آله)- في حديث- قال (صلى الله عليه و آله): «و إن عليا لعلم للساعة لك و لقومك و لسوف تسألون عن محبة علي بن أبي طالب (عليه السلام)».

[4424] تأويل الآيات 2: 568/ 42.
[4425] مجمع البيان 9: 80.

Al-Sheykh in his Amaali, from Muhammad Bin Ali, from Jabir Bin Abdullah Al-Ansary,

Rasool-Allah[saww] – in a Hadeeth – said: 'And it is Ali[asws] who has the knowledge of the Hour for you, and for your people, and you will all be questioned about the love for Ali[asws] Bin Abu Talib[asws]'.[4426]

شرف الدين النجفي، قال: جاء في تفسير أهل البيت (عليهم السلام): أن الضمير في (إنه) يعود إلى علي بن أبي طالب (عليه السلام)، لما روي بحذف الإسناد، عن زرارة بن أعين، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ إِنَّهُ لَعِلْمٌ لِلسَّاعَةِ، قال: «عنى بذلك أمير المؤمنين (عليه السلام)». و قال: «قال رسول الله (صلى الله عليه و آله): يا علي، أنت علم هذه الامة، فمن اتبعك نجا، و من تخلف عنك هلك و هوى».

Sharaf Al-Deen Al-Najafy said, 'It has come in Tafseer of the People [asws] of the Household that the conscience in returning to Ali Bin Abu Talib [asws], is what has been reported by a deleted chain, from Zurara Bin Ayn who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[43:61] And he is (with) a knowledge of the Hour***, he[asws] said: 'It Means by that Amir-ul-Momineen[asws]'. And he[asws] said: 'Rasool-Allah[saww] said: 'O Ali[asws]! You[asws] are the flag of this community, so the one who follows you[asws] is saved, and the one who opposes you[asws] is destroyed and fallen'.[4427]

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، قال: قلت له [: قوله تعالى]: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ؟ فقال: «الذكر: القرآن، و نحن قومه، و نحن المسؤولون وَ لا يَصُدَّنَّكُمُ الشَّيْطانُ يعني الثاني، عن أمير المؤمنين (عليه السلام) إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Yahya Bin Zakariyya, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

'I asked from Abu Abdullah[asws], (What about) ***[43:44] And it is a Reminder for you and your people, and you shall soon be questioned***?, so he[asws] said: 'The Reminder (الذكر) is the Quran, and we[asws] are its People[asws], and we[asws] are to be asked from ***[43:62] And let not the Shaitan*** Meaning the second one ***prevent you;*** from Amir-ul-Momineen[asws] ***surely he is your open enemy***'.[4428]

VERSES 63 - 66

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {63} إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ {64} فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ {65} هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {66}

[43:63] And when Isa came with clear Proofs, he said: I have come to you indeed with the Wisdom, and that I may make clear to you part of what you differ in; so fear Allah and obey me: [43:64] Surely Allah is my Lord and your Lord, therefore serve Him; this is the Straight Path: [43:65] But parties from among them differed, so woe to those who were unjust because of the

[4426] الأمالي 1: 373.
[4427] المناقب: 275/ 321.
[4428] تفسير القمّي 2: 286.

Punishment of a painful Day. [43:66] Are they looking out for Hour, that it should come upon them all of a sudden while they do not perceive?

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر الحضرمي، عن زرارة بن أعين، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً، قال: «هي ساعة القائم (عليه السلام)، تأتيهم بغتة».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al-Hazramy, from Zurara Bin Ayn who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[43:66] Are they looking out for Hour, that it should come upon them all of a sudden***, he[asws] said: 'It is the Hour of Al-Qaim[asws], it will come upon them suddenly'.[4429]

VERSE 67

الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ {67}

[43:67] The friends shall on that Day be enemies of each other, except for the pious

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله (عليه السلام)- في حديث أبي بصير- قال له: «يا أبا محمد الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ، و الله ما أراد بهذا غيركم».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father,

Abu Baseer narrates from Abu Abdullah[asws] – in a Hadeeth that Imam[asws] said: 'O Abu Muhammad! ***[43:67] The friends shall on that Day be enemies of each other, except for the pious***. By Allah[azwj]! He[azwj] does not Intend by this apart from you (Shias)'.[4430]

علي بن إبراهيم، في معنى الآية: يعني: الأصدقاء يعادي بعضهم بعضا، قال: و قال الصادق (عليه السلام): «ألا كل خلة كانت في الدنيا في غير الله، فانها تصير عداوة يوم القيامة».

Ali Bin Ibrahim,

Regarding the Meaning of the Verse said, 'The friends would be enemies of each other, and Al-Sadiq[asws] said: 'Indeed! Every friend in the world who was a friend for the sake of other than Allah[azwj], so he would become an enemy on the Day of Judgement'.

و قال أمير المؤمنين (عليه السلام): «و للظالم غدا بكفه عضة، و الرحيل و شيك، و للأخلاء ندامة إلا المتقين».

[4429] تأويل الآيات 2: 1: 571/ 46.
[4430] الكافي 8: 35/ 6.

And Amir-ul-Momineen[asws] said: 'And the unjust one will bite his wrist Tomorrow, and the departure is imminent, and the friends would be in regret except for the pious'.[4431]

VERSE 68 – 75

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ {68} الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ {69} ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ {70} يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنْتُمْ فِيهَا خَالِدُونَ {71} وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ {72} لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ {73} إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ {74} لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ {75}

[43:68] O servants! There is no fear for you this Day, nor shall you grieve. [43:69] Those who believed in Our Communications and were submissive: [43:70] Enter the garden, you and your wives; you shall be delighted. [43:71] There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein for all eternity [43:72] And this is the Paradise which you are given as an inheritance on account of what you did [43:73] For you therein are many fruits of which you shall eat [43:74] Surely the guilty shall abide in the Punishment of Hell. [43:75] It shall not be abated from them and they shall therein be despairing.

علي بن إبراهيم، في قوله تعالى: الَّذِينَ آمَنُوا بِآياتِنا: يعني الأئمة (عليهم السلام) وَ كانُوا مُسْلِمِينَ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَ أَزْواجُكُمْ تُحْبَرُونَ أي تكرمون يُطافُ عَلَيْهِمْ بِصِحافٍ مِنْ ذَهَبٍ وَ أَكْوابٍ أي قصاع و أواني وَ فِيها ما تَشْتَهِيهِ الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ.

Ali Bin Ibrahim –

Regarding the Words of the High ***[43:69] Those who believed in Our Communications*** Meaning the Imams[asws] ***and were submissive: [43:70] Enter the garden, you and your wives; you shall be delighted***, i.e., honoured by ***[43:71] There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein for all eternity***.[4432]

ثم قال علي بن إبراهيم: أخبرني أبي، عن الحسن بن محبوب، عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: «إن الرجل في الجنة يبقى على مائدته أيام الدنيا، و يأكل في أكلة واحدة بمقدار أكله في الدنيا».

Then Ali Bin Ibrahim said, 'My father informed me, from Al-Hassan Bin Mahboub, from Ibn Sinan,

'Abu Abdullah[asws] having said: 'The man in the Paradise would remain upon the food, for days of the world, and would eat in one meal the measurement of what he ate in the world'.

ثم ذكر الله عز و جل ما أعده لأعداء آل محمد (عليهم السلام)، فقال: إِنَّ الْمُجْرِمِينَ فِي عَذابِ جَهَنَّمَ خالِدُونَ لا يُفَتَّرُ عَنْهُمْ وَ هُمْ فِيهِ مُبْلِسُونَ أي آيسون من الخير، فذلك قول أمير المؤمنين (عليه السلام): «و أما أهل المعصية فخلدهم في النار، و أوثق منهم الأقدام، و غل منهم الأيدي إلى الأعناق، و ألبس أجسادهم سرابيل القطران، و قطعت لهم منها ثياب من مقطعات

[4431] تفسير القمّي 2: 287.
[4432] تفسير القمّي 2: 288.

النيران «4»، هم في عذاب قد اشتد حره، و نار قد أطبق على أهلها، لا تفتح عنهم أبدا، و لا يدخلهم ريح أبدا، و لا ينقضي لهم غم أبدا، العذاب أبدا شديد، و العقاب أبدا جديد، لا الدار زائلة فتفنى، و لا آجال القوم تقضى».

Then Allah[azwj] Mighty and Majestic Mentions what He[azwj] has Prepared for the enemies of the Progeny[asws] of Muhammad[saww], so He[azwj] Said ***[43:74] Surely the guilty shall abide in the Punishment of Hell. [43:75] It shall not be abated from them and they shall therein be despairing***, i.e., they would have despaired from the good. So that is in the words of Amir-ul-Momineen[asws]: 'And as for the people of the disobedience, so their eternal abode will be in the Fire, and their feet would be bound, and their hands to their necks, and they would be clothed with shirts of tar, and their clothes would be the cut pieces from the Fires. They would be in Punishment of extreme heat, and a Fire which would have engulfed its deserving ones, not opening up for them, ever, and not letting any wind enter upon them, ever, and their grief would not pass from them, ever. The Punishment would be eternally intense. There would be no house which would be temporary and perish, and no term of the people would have been Decided'.[4433]

VERSE 76

وَمَا ظَلَمْنَاهُمْ وَلَٰكِنْ كَانُوا هُمُ الظَّالِمِينَ {76}

[43:76] And We are not unjust unto them, but they themselves were unjust.

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السياري، عن محمد بن خالد، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ ما ظَلَمْناهُمْ وَ لكِنْ كانُوا هُمُ الظَّالِمِينَ، [قال]: «و ما ظلمناهم بتركهم ولاية أهل بيتك، و لكن كانوا هم الظالمين».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Suleyman, from his father,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[43:76] And We are not unjust unto them, but they themselves were unjust***, he[asws] said: ***[43:76] And We are not unjust unto them,*** due to their leaving the Wilayah of the People[asws] of your[saww] Household ***but they themselves were unjust***'.[4434]

VERSES 77 & 78

وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُمْ مَاكِثُونَ {77} لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ {78}

[43:77] And they shall call out: O Malik! let your Lord Decide about us. He shall say: Surely you shall remain [43:78] Certainly We came to you with the Truth, but most of you are averse to the Truth

علي بن إبراهيم: ثم حكى نداء أهل النار، فقال: وَ نادَوْا يا مالِكُ لِيَقْضِ عَلَيْنا رَبُّكَ، قال: أي نموت، فيقول مالك: إِنَّكُمْ ماكِثُونَ.

Ali Bin IBrahim –

[4433] تفسير القمّي 2: 288.
[4434] تأويل الآيات 2: 571/ 47

Then Allah[azwj] Tells of the calls of the people of the Fire, so He[azwj] Said ***[43:77] And they shall call out: O Malik! let your Lord Decide about us*** i.e., Cause us to die, so Malik (Keeper of Hell) ***He shall say: Surely you shall remain***.

ثم قال الله تعالى: لَقَدْ جِئْناكُمْ بِالْحَقِّ يعني بولاية أمير المؤمنين (عليه السلام) وَ لكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كارِهُونَ يعني لولاية أمير المؤمنين (عليه السلام)، و الدليل على أن الحق ولاية أمير المؤمنين (عليه السلام) قوله تعالى: وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ يعني ولاية علي (عليه السلام) فَمَنْ شاءَ فَلْيُؤْمِنْ وَ مَنْ شاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنا لِلظَّالِمِينَ آل محمد حقهم ناراً.

Then Allah[azwj] the High Said ***[43:78] Certainly We came to you with the Truth,*** Meaning the Wilayah of Amir-ul-Momineen[asws] ***but most of you are averse to the Truth***, Meaning to the Wilayah of Amir-ul-Momineen[asws] and the evidence upon it that the Truth is Wilayah of Amir-ul-Momineen[asws] are the Words of the High ***[18:29] And say: The Truth is from your Lord,*** Meaning the Wilayah of Ali[asws] ***so let him who please believe, and let him who please disbelieve; surely We have Prepared for the unjust*** to the Progeny[asws] of Muhammad[saww] of their[asws] rights ***a Fire***'.[4435]

ابن طاوس (رحمه الله):- في حديث، عن النبي (صلى الله عليه و آله)، في أهل النار- قال (صلى الله عليه و آله): «فإذا يئسوا من خزنة جهنم رجعوا إلى مالك مقدم الخزان، و أملوا أن يخلصهم من ذلك الهوان، قال الله جل جلاله: وَ نادَوْا يا مالِكُ لِيَقْضِ عَلَيْنا رَبُّكَ، قال: فيحبس عنهم الجواب أربعين سنة و هم في العذاب، ثم يجيبهم كما قال الله تعالى في كتابه المكنون: قالَ إِنَّكُمْ ماكِثُونَ،

Ibn Tawoos –

In a Hadeeth from the Prophet[saww] regarding the inhabitants of the Fire – He[saww] said: 'So when they have despaired from the Keepers of Hell, they would return to Malik, the Head of the Keepers, and hope that he would save them from that humiliation. Allah[azwj], Majestic is His[azwj] Majesty Says ***[43:77] And they shall call out: O Malik! let your Lord Decide about us***'. He[saww] said: 'The Answer would be withheld from them for a duration of forty years whilst they are enduring the Punishment. Then they would be answered as Allah[azwj] the High Says in His[azwj] Protected Book ***He shall say: Surely you shall remain***.

قال: فإذا يئسوا من مولاهم رب العالمين الذي كان أهون شيء عندهم في دنياهم، و كان قد آثر كل واحد منهم هواه عليه مدة الحياة».

He[saww] said: 'So when they have despaired from their Master[azwj], the Lord[azwj] of the Worlds, which was a lesser thing for them in the world of theirs, and the effect of their desires of each one of them would last for the duration of their lifetime'.[4436]

VERSES 79 & 80

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ {79} أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ {80}

[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down.

[4435] تفسير القمّي 2: 289
[4436] الدروع الواقية: 58 «مخطوط»

علي بن إبراهيم، قال: ثم ذكر على إثر هذا خبرهم، و ما تعاهدوا عليه في الكعبة، أن لا يردوا الأمر في أهل بيت رسول الله (صلى الله عليه و آله) فقال: أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ إلى قوله تعالى لَدَيْهِمْ يَكْتُبُونَ.

Ali Bin Ibrahim said,

'Then He[azwj] Mentions the effects of this news of theirs, and what they (Abu Bakr, Umar, Ubeydullah Ibn Jarrah, Saalim Mawla, and Ma'az Bin Jabal) had agreed upon in the Kaaba that they would not let the Command rotate in the Household of Rasool-Allah[saww], so He[azwj] Said ***[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down***.[4437]

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلَّا هُوَ رابِعُهُمْ وَ لا خَمْسَةٍ إِلَّا هُوَ سادِسُهُمْ وَ لا أَدْنى مِنْ ذلِكَ وَ لا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ ما كانُوا ثُمَّ يُنَبِّئُهُمْ بِما عَمِلُوا يَوْمَ الْقِيامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فُلَانٍ وَ فُلَانٍ وَ أَبِي عُبَيْدَةَ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ وَ الْمُغِيرَةِ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَقُوا لَئِنْ مَضَى مُحَمَّدٌ لَا تَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَ لَا النُّبُوَّةُ أَبَداً فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ هَذِهِ الْآيَةَ

From him, from Ali Bin Al-Husayn, from Ali Bin Abu hamza, from Abu Baseer, who has narrated the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and Majestic: ***"[58:7] Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things"***.

He[asws] said; 'This was Revealed regarding so and so and so and so , and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad[saww] were to pass away, they would not let the Caliphate to be in the Clan of Hashim[as], nor the Prophet-hood ever. So Allah[azwj] Mighty and Majestic Revealed this Verse with regards to them.

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَ نَجْواهُمْ بَلى وَ رُسُلُنا لَدَيْهِمْ يَكْتُبُونَ قَالَ وَ هَاتَانِ الْآيَتَانِ نَزَلَتَا فِيهِمْ ذَلِكَ الْيَوْمَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَعَلَّكَ تَرَى أَنَّهُ كَانَ يَوْمٌ يُشْبِهُ يَوْمَ كُتِبَ الْكِتَابُ إِلَّا يَوْمَ قُتِلَ الْحُسَيْنُ (عليه السلام) وَ هَكَذَا كَانَ فِي سَابِقِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَعْلَمَهُ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَنْ إِذَا كُتِبَ الْكِتَابُ قُتِلَ الْحُسَيْنُ وَ خَرَجَ الْمُلْكُ مِنْ بَنِي هَاشِمٍ فَقَدْ كَانَ ذَلِكَ كُلُّهُ

I said, 'The Statement of the Mighty and Majestic: ***"[43:79] Or have they settled an affair? Then surely, We are the settlers. [43:80] Or do they think that We do not hear what they conceal and their secret discourses? Indeed (We do), and Our Messengers are by them, to record"***. He[asws] said: 'And these two Verse were Revealed regarding them on that day'. Abu Abdullah[asws] said: 'Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn[asws] was martyred, and thus it had preceded in the Knowledge of Allah[azwj] Mighty and Majestic which He[azwj] Made known to the Rasool Allah[saww] that

[4437] تفسير القمّي 2: 289

when the agreement is written down, Al-Husayn[asws] would be martyred, and the kingdom would exit from the Clan of Hashim. So, all of that did take place.[4438]

وعنه، عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، و علي بن عبد الله، عن علي بن حسان، عن عبد الرحمان بن كثير، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى: كَرِهُوا ما أَنْزَلَ اللَّهُ، و الذي أنزل الله ما افترض على خلقه من ولاية أمير المؤمنين (عليه السلام)، و كان معهم أبو عبيدة، و كان كاتبهم، فأنزل الله تعالى: أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَ نَجْواهُمْ الآية».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, and Ali Bin Abdullah, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

Abu Abdullah[asws] having said: 'The Words of the High ***[47:9] That is because they hated what Allah Revealed, so He Nullified their deeds***, and that which Allah[azwj] Revealed was what He[azwj] Obligated upon His[azwj] creatures from the Wilayah of Amir-ul-Momineen[asws], and with them was Abu Ubeyda (Ibn Jarrah), and he was their scribe, so Allah[azwj] the High Revealed ***[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses?*** – the Verse'.[4439]

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن حماد الشاشي، عن الحسين بن أسد الطفاوي، عن علي بن إسماعيل الميثمي، عن الفضيل بن الزبير، عن أبي داود، عن بريدة الأسلمي: أن النبي (صلى الله عليه و آله) قال لبعض أصحابه: «سلموا على علي بإمرة المؤمنين». فقال رجل من القوم: لا و الله لا تجتمع النبوة و الإمامة في أهل بيت أبدا. فأنزل الله عز و جل: أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَ نَجْواهُمْ بَلى وَ رُسُلُنا لَدَيْهِمْ يَكْتُبُونَ.

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Bin Hamaad Al-Shashy, from Al-Husayn Bin Asad Al-Tafawy, from Ali Bin Ismail Al-Maysami, from Al-Fazeyl Bin Al-Zubeyr, from Abu Dawood, from Bureyda Al-Aslamy who said,

'The Prophet[saww] said to some of his[saww] companions: 'Greet Ali[asws] as 'Amir-ul-Momineen'.' So a man from the group said, 'No, by Allah[azwj]! The Prophet-hood and the Imamate will not (allowed to) be gathered in the People[asws] of the Household, ever!' Thus, Allah[azwj] Mighty and Majestic Revealed ***[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down***'.[4440]

روى عبد الله بن عباس، أنه قال: إن رسول الله (صلى الله عليه و آله) أخذ عليهم الميثاق مرتين لأمير المؤمنين (عليه السلام)، الاولى: حين قال: «أ تدرون من وليكم من بعدي؟» قالوا: الله و رسوله أعلم، قال: «صالح المؤمنين». و أشار بيده إلى علي بن أبي طالب (عليه السلام)، و قال: «هذا وليكم بعدي».

It has been reported by Abdullah Ibn Abbas who said, that,

'Rasool-Allah[saww] took the Covenant with them twice, for Amir-ul-Momineen[asws]. The first was where he[saww] said: 'Do you know who is your Guardian from after me[saww]?' They said, 'Allah[azwj] and His[azwj] Rasool[saww] are more knowledgeable'. He[saww] said: 'The Corrector of the Believers', - and he[saww] indicated by his[saww] hand towards Ali[asws] Bin Abu Talib[asws], and said: 'This is your Guardian, after me[saww]'.

[4438] Al Kafi – H 14650
[4439] الكافي 1: 348/ 43.
[4440] تأويل الآيات 2: 572/ 48.

و الثانية: يوم غدير خم يقول: «من كنت مولاه فهذا علي مولاه». و كانوا قد أسروا في أنفسهم و تعاقدوا: أن لا نرجع إلى أهل هذا البيت هذا الأمر، و لا نعطيهم الخمس فأطلع الله نبيه (صلى الله عليه و آله) على أمرهم، و أنزل عليه: أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَ نَجْواهُمْ بَلى وَ رُسُلُنا لَدَيْهِمْ يَكْتُبُونَ.

And the second was on the Day of Ghadeer Khumm where he[saww] said: 'The one whom I[saww] am the Master of, so this Ali[asws] is his Master'. And they had impacted within themselves and agreed upon that, 'We will never let this command return to the People[asws] of this Household, nor will we give them[asws] the fifth (الخمس). So, Allah[azwj] Notified His[azwj] Prophet[saww] about their affair, and Revealed unto him[saww] ***[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down***'.[4441]

VERSE 81

قُلْ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ {81}

[43:81] Say: If the Beneficent has a son, I am the first one of the worshippers

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، [قال:] «إن الله جل و عز لما أراد أن يخلق آدم (عليه السلام) أرسل الماء على الطين، ثم قبض قبضة فعركها، ثم فرقها فرقتين بيده، ثم ذرأهم فإذا هم يدبون. ثم رفع لهم نارا، فأمر أهل الشمال أن يدخلوها، فذهبوا إليها فهابوها و لم يدخلوها،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Ali Al-Halby,

'Abu Abdullah[asws] having said: 'When Allah[azwj], Majestic and Mighty Intended to Create Adam[as], Sent the water to be upon the clay. Then He[azwj] Grabbed it by His[azwj] Hands and Kneaded it, and Divided it into two parts, then Scattered them and they started to move. Then He[azwj] Raised the Fire for them. So He[azwj] Commanded the ones on the left that they should enter into it. So they went towards it, were scared of it and did not enter into it.

ثم أمر أهل اليمين أن يدخلوها، فذهبوا فدخلوها. فأمر الله عز و جل النار فكانت عليهم بردا و سلاما، فلما رأى ذلك أهل الشمال. قالوا: ربنا أقلنا فأقالهم، ثم قال لهم: ادخلوها فذهبوا فقاموا عليها و لم يدخلوها، فأعادهم طينا و خلق منها آدم (عليه السلام)».

Then He[azwj] Commanded the ones on the right that they should enter into it. So they went towards it and entered into it. Allah[azwj] Mighty and Majestic Commanded the Fire to become cool and a safety for them. So when the ones on the left saw that, they said, 'Our Lord[azwj]! Forgive us!' So He[azwj] Forgave them. Then He[azwj] Said to them: "Enter it!" So they went towards it and did not enter into it. So He[azwj] Returned (all of) them to be as clay, and Created Adam [as] from it'.

و قال أبو عبد الله (عليه السلام): «فلن يستطيع هؤلاء أن يكونوا من هؤلاء، و لا هؤلاء أن يكونوا من هؤلاء». قال: «فيرون أن رسول الله (صلى الله عليه و آله) أول من دخل تلك النار، فذلك قوله جل و عز: قُلْ إِنْ كانَ لِلرَّحْمنِ وَلَدٌ فَأَنَا أَوَّلُ الْعابِدِينَ».

[4441] تأويل الآيات 2: 572/ 49

And Abu Abdullah[asws] said; 'So those ones would never be able to become these, and these ones would never be able to become those'. He[asws] said: 'So they saw that Rasool-Allah[saww] was the first one who entered into that Fire, thus these are the Words of the Majestic and Mighty ***[43:81] Say: If the Beneficent has a son, I am the first one of the worshippers***'.[4442]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: قُلْ إِنْ كانَ لِلرَّحْمنِ وَلَدٌ فَأَنَا أَوَّلُ الْعابِدِينَ «أي الجاحدين» التأويل في هذا القول، باطنه مضاد لظاهره.

Al-Tabarsy in Al-Ihtijaj –

From Amir-ul-Momineen[asws] regarding the Words of the High ***[43:81] Say: If the Beneficent has a son, I am the first one of the worshippers*** – i.e., the one to fight against it. The explanation regarding these Words, <u>its esoteric is contrary to its apparent</u>'.[4443]

VERSE 82

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {82}

[43:82] Glory to the Lord of the skies and the earth, the Lord of Power, from what they describe

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب الشجري بنيسابور، قال: أخبرنا أبو الحسن أحمد بن محمد بن عبد الله بن حمزة الشعراني العماري، من ولد عمار بن ياسر، قال: حدثنا أبو محمد عبد الله بن يحيى بن عبد الباقي الأذني بأذنة، قال: حدثنا علي بن الحسن المعاني، قال: حدثنا عبد الله بن يزيد، عن يحيى بن عقبة بن أبي العيزار، قال: حدثنا محمد بن جحادة، عن يزيد بن الأصم، قال: سأل رجل عمر بن الخطاب: ما تفسير سبحان الله؟ قال: إن في هذا الحائط رجلا إذا سئل أنبأ، و إذا سكت ابتدأ فدخل فإذا هو علي بن أبي طالب (عليه السلام)، فقال: يا أبا الحسن، ما تفسير سبحان الله؟ قال: «هو تعظيم جلال الله عز و جل، و تنزيهه عما قال فيه كل مشرك، فإذا قالها العبد صلى عليه كل ملك».

Ibn Babuwayh, from Abdullah Bin Muhammad Bin Abdul Wahab Al-Shajary at Nesabour, from Abu Al-Hassan Ahmad Bin Muhammad Bin Abdullah Bin Hamza Al-Sha'rany Al-A'amiry, from a son of Ammar Bin Yaasir, from Abu Muhammad Abdullah Bin Yahya Bin Abdul Baqy Al-Azny, from Ali Bin Al-Hassan Al-ma'any, from Abdullah Bin Yazeed, from Yahya Bin Uqba Bin Abu Al-Ayzar, from Muhammad Bin Jhaadat, from Yazeed Bin Al-Assam who said,

'A man asked Umar Bin Al-Khattab, 'What is the explanation of 'Glory be to Allah[azwj]' (سبحان الله)?' He said, 'In this wall there is a man[asws], if you were to ask him[asws], he[asws] would tell you about it'. So when he was silent, he came to the wall and there was Ali[asws] Bin Abu Talib[asws]. So he said, 'O Abu Al-Hassan[asws]! What is the explanation of 'Glory be to Allah[azwj]' (سبحان الله)?' He [asws] said: 'It is the Magnification of the Majesty of Allah[azwj] Mighty and Majestic, and Higher than what every Polytheist says about Him[azwj]. So when the servant says it, every Angel sends greetings upon him'.[4444]

[4442] الكافي 2: 5/ 3
[4443] الاحتجاج: 250
[4444] التوحيد: 311/ 1

VERSES 83 & 84

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {83} وَهُوَ الَّذِي فِي السَّمَاءِ إِلَٰهٌ وَفِي الْأَرْضِ إِلَٰهٌ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ {84}

[43:83] So leave them plunging into false discourses and sporting until they meet their Day which they are Promised with [43:84] And He is That Who is God in the skies and God in the earth; and He is the Wise, the Knowing.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن الحكم، قال: قال أبو شاكر الديصاني: إن في القرآن آية هي قولنا. قلت: ما هي؟ فقال: وَ هُوَ الَّذِي فِي السَّماءِ إِلهٌ وَ فِي الْأَرْضِ إِلهٌ فلم أدر بما أجيبه، فحججت، فخبرت أبا عبد الله (عليه السلام)، قال: «هذا كلام زنديق خبيث، إذا رجعت إليه فقل له: ما أسمك بالكوفة؟ فإنه يقول: فلان، فقل له: ما اسمك بالبصرة؟ فإنه يقول: فلان، فقل: كذلك الله ربنا في السماء إله، و في البحار إله، و في الأرض إله، و في القفار إله، و في كل مكان إله»، قال: فقدمت فأتيت أبا شاكر فأخبرته، فقال: هذه نقلت من الحجاز.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al-Hakam who said,

'Abu Shakir Al-Daysany said, 'There is a Verse in the Quran which are our words'. I said, 'Which one is it?' So he said, '***[43:84] And He it is Who is God in the skies and God in the earth***'. So I did not know what to answer him with, So when I went on Pilgrimage, I informed Abu Abdullah[asws]. He[asws] said: 'These are the evil words of the atheists. When you return to him, so say to him, 'What is your name in Al-Kufa?' So when he says, 'So and so', so say to him, 'What is your name in Al-Basra?' So he will say, 'So and so'. So say, 'Similar to that, Allah[azwj] is our Lord[azwj] in the sky a God, and in the sea a God, and in the earth a God, and in the wilderness a God, and in every place a God'. He said, 'So I proceeded and came up to Abu Shakir and informed him of it. So he said, 'This is what was quoted from Al-Hijaz'.[4445]

حدثنا محمد بن الحسين عن عثمان بن عيسى عن ابن مسكان عن سدير عن ابى جعفر عليه السلام قال لما لقى موسى العالم كلمه وسائله نظر إلى خطاف يصفر ويرتفع في السماء ويتسفل في البحر فقال العالم لموسى اتدرى ما يقول هذا الخطاف قال وما يقول قال يقول ورب السماء ورب الارض ما علمكما في علم ربكما الا مثل ما اخذت بمنقارى من هذا البحر قال

It has been narrated to us Muhammad Bin Al-Husayn, from Usmaan Bin Isa, from Ibn Muskaan, from Sudeyr, who has said the following:

Abu Ja'far[asws] said: 'When Musa[as] met 'العالم' the 'scholar' (among the birds), he spoke to it and asked it looking at the yellowness rising up in the sky, and lowering into the sea, the bird with knowledge said to Musa[as], 'Do you[as] know what they say about this yellowness?' He[as] said: 'And what do they say?' It said, 'They say, there is a Lord[azwj] of the sky, and there is a Lord[azwj] of the Earth (The Imam[asws]), what do both of us know regarding the knowledge of our Lord[azwj], except the like of what I have taken by my beak from this sea'.

فقال أبو جعفر عليه السلام اما لو كنت عندهما لسئلتهما عن مسألة لا يكون عندهما فيها علم.

[4445] الكافي 1: 99/ 1

Abu Ja'far[asws] said: 'But, if I[asws] was between the two of them (Musa[as] and Al-Khizr[as]), I[asws] would have asked them both[as] about the issues which both[as] of them did not possess the knowledge of'.[4446]

السيد الرضي في (الخصائص) - ثم قال الأسقف: بقيت مسألة واحدة، أخبرني أنت- يا عمر- أين الله تعالى؟ قال: فغضب عمر، فقال أمير المؤمنين (عليه السلام): أنا أجيبك و سل عما شئت، كنا عند رسول الله (صلى الله عليه و آله) ذات يوم، إذا أتاه ملك فسلم، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ قال: من سبع سماوات من عند ربي.

Al-Syed Al-Razy in Al-Ikhtisas -

Then the Bishop said, 'There remain one questions. You inform me – O Umar – where is Allah[azwj] the High?' Umar got angry, so Amir-ul-Momineen[asws] said: 'I[asws] will answer you, and ask whatsoever you like to. We were in the presence of Rasool-Allah[saww] one day, when an Angel came up and greeted. So Rasool-Allah[saww] said to him: 'From where have you been Sent?' He said: 'From the seventh sky, from the Presence of my Lord[azwj]'.

ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من سبع أرضين من عند ربي. ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من مشرق الشمس من عند ربي. ثم أتى ملك آخر، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ فقال: من مغرب الشمس من عند ربي.

Then another Angel came up, so Rasool-Allah[saww] said to him: 'From where have you been Sent?' He said: 'From the seventh firmament, from the Presence of my Lord[azwj]'. Then another Angel came up, and greeted. So Rasool-Allah[saww] said to him: 'From where have you been Sent?' He said: 'From the east of the sun, from the Presence of my Lord[azwj]'. Then another Angel came up, so Rasool-Allah[saww] said to him: 'From where have you been sent?' He said: 'From the west of the sun, from the Presence of my Lord[azwj]'.

فالله ها هنا و ها هنا، في السماء إله، و في الأرض إله، و هو الحكيم العليم».

Thus, Allah[azwj] is over here, and over there, in the sky He[azwj] is God, and in the earth He[azwj] is God, and He[azwj] is the Wise, the Knower'.

قال أبو جعفر (عليه السلام): «معناه من ملكوت ربي في كل مكان، و لا يعزب عن علمه شيء تبارك و تعالى».

Abu Ja'far[asws] said: 'Its Meaning is – From the Kingdom of my Lord[azwj], in every place, and there is nothing which is far from His[azwj] Knowledge, the Blessed and High'.[4447]

VERSES 85 - 89

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ {85} وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ {86} وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ {87} وَقِيلِهِ يَا رَبِّ إِنَّ هَٰؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ {88} فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۚ فَسَوْفَ يَعْلَمُونَ {89}

[4446] Basaair Al Darajaat – P 5 CH 6 H 2
[4447] 92 :خصائص أمير المؤمنين (عليه السّلام) (extract)

[43:83] So leave them plunging into false discourses and sporting until they meet their Day which they are Promised with. [43:84] And He is Who is Allah in the skies and Allah in the earth; and He is the Wise, the Knowing. [43:85] And Blessed is He Whose is the Kingdom of the skies and the earth and what is between them, and with Him is the Knowledge of the Hour, and to Him shall you be returning. [43:86] And those whom they call upon besides Him have no authority for intercession, except for the one who testifies with the Truth and they know (him). [43:87] And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back? [43:88] And his words: O Lord! Surely they are a people who do not believe. [43:89] So turn away from them and say, Peace, for they shall soon come to know.

محمد بن يعقوب: عن محمد بن الحسن، و غيره، عن سهل، عن محمد بن عيسى، و محمد بن يحيى، و محمد بن الحسين، جميعا، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام)- في حديث- قال فيه: «فلما بعث الله عز و جل محمدا (صلى الله عليه و آله) سلم له العقب من المستحفظين، و كذبه بنو إسرائيل، و دعا إلى الله عز و جل، و جاهد في سبيله،

Muhammad Bin Yaqoub, from Muhammad Bin Al-Hassan, and someone else, from Sahl, from Muhammad Bin Isa, and Muhammad Bin yahya, and Muhammad Bin Al-Husayn, altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam,

Abu Abdullah[asws] – in a Hadeeth – in which he[asws] said: 'So when Allah[azwj] Mighty and Majestic Sent Muhammad[saww], the offspring from those that had preserved it, submitted to him[saww], and the Children of Israel belied him[saww]. And he[saww] called to Allah[azwj] Mighty and Majestic, and struggled in His[azwj] Way.

ثم أنزل الله جل ذكره عليه أن أعلن فضل وصيك فقال: إن العرب قوم جفاة، لم يكن فيهم كتاب، و لم يبعث إليهم نبي، و لا يعرفون نبوة «1» الأنبياء، و لا شرفهم، و لا يؤمنون بي إن أنا أخبرتهم بفضل أهل بيتي.

Then Allah[azwj], Majestic is His[azwj] Mention, Revealed: "Announce the virtues of your[saww] successor". So he[saww] said: 'The Arabs are a harsh people. They do not have a Book among them, nor has a Prophet[as] been Sent to them, nor do they comprehend the Prophet-hood, nor their[as] nobility. They will not believe me[saww] if I[saww] were to inform them of the virtues of the People[asws] of my[saww] Household'.

فقال الله جل ذكره: وَ لا تَحْزَنْ عَلَيْهِمْ، وَ قُلْ سَلامٌ فَسَوْفَ يَعْلَمُونَ، فذكر من فضل وصيه ذكرا، فوقع النفاق في قلوبهم، فعلم رسول الله (صلى الله عليه و آله) ذلك، فقال الله جل ذكره: وَ لَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِما يَقُولُونَ، فَإِنَّهُمْ لا يُكَذِّبُونَكَ وَ لكِنَّ الظَّالِمِينَ بِآياتِ اللَّهِ يَجْحَدُونَ، و لكنهم يجحدون بغير حجة لهم».

So Allah[azwj], Majestic is His[azwj] Mention ***[16:127] and grieve not for them***, ***[43:89] and say, Peace, for they shall soon come to know***. So he[saww] mentioned the virtues of his[saww] successor[asws], and hypocrisy occurred in their hearts. Rasool-Allah[saww] came to know that, so Allah[azwj], Majestic is His[azwj] Mention ***[15:97] And surely We Know that your chest is constricted at what they are saying***, ***[6:33] We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the Signs of Allah***, but they are arguing against you[saww] without having any proof for them'.[4448]

[4448] الكافي 1: 233/ 3

CHAPTER 44

AL-DUKHAAN

(59 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، قال: قال أبو جعفر (عليه السلام): «من قرأ سورة الدخان في فرائضه و نوافله، بعثه الله من الآمنين يوم القيامة تحت عرشه، و حاسبه حسابا يسيرا، و أعطاه كتابه بيمينه».

Ibn Babuwayh, by his chain, said,

'Abu Ja'far[asws] said: 'The one who recites Surah *Al-Dukhaan* in his obligatory or in his optional (Salat), Allah[azwj] would Resurrect him among the secured ones on the Day of Judgement under His[azwj] Throne, and Reckon him with an easy Reckoning, and Give him his book in his right hand'.[4449]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد كل حرف منها مائة ألف رقبة عتيق، و من قرأها ليلة الجمعة غفر الله له جميع ذنوبه و من كتبها و علقها عليه أمن من كيد الشياطين و من جعلها تحت رأسه رأى في منامه كل خير، و أمن من قلقه في الليل و إذا شرب ماءها صاحب الشقيقة برىء و إذا كتبت و جعلت في موضع فيه تجارة ربح صاحب الموضع، و كثر ماله سريعا».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (44), would have for him the Recompense of freeing one hundred thousand slaves for every letter from it. And the one who recites it on the night (before) Friday (Thursday Night), Allah[azwj] would Forgive all of his sins. And the one who writes it and attaches it (Amulet) upon himself, would be safe from the plots of Satan[la]. And the one who makes it to be under his head would dream everything good, and would be safe from worry during the night. And if its water is drunk by the one with migraine, would be free from it. And if it is written and made to be in a place where trading takes place, the owner of the place would profit and his wealth would increase quickly'.[4450]

VERSES 1 - 9

حم {1} وَالْكِتَابِ الْمُبِينِ {2} إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنْذِرِينَ {3} فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ {4} أَمْرًا مِنْ عِنْدِنَا ۚ إِنَّا كُنَّا مُرْسِلِينَ {5} رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {6} رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِنْ كُنْتُمْ مُوقِنِينَ {7} لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ {8} بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ {9}

[44:1] Ha Mim! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning [44:4] Therein every wise

[4449] ثواب الأعمال: 114.
[4450] (خواص القرآن)

affair is made distinct, [44:5] A Command from Us; surely We are the Senders (of Messages), [44:6] A Mercy from your Lord, surely He is the Hearing, the Knowing, [44:7] The Lord of the skies and the earth and what is between them, if you would be certain [44:8] There is no god but He; He Gives life and Causes death, your Lord and the Lord of your forefathers [44:9] But, they are in doubt, they are playing

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

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

Al-Sadiq[asws] has said in a lengthy Hadeeth: 'And as for ***[44:1] Ha Mim***, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد)'.[4451]

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعا، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال: كنت عند أبي الحسن موسى (عليه السلام)، إذ أتاه رجل نصراني، و نحن معه بالعريض، فقال له النصراني: إني أسألك أصلحك الله؟ قال: «سل»، قال: أخبرني عن الكتاب الذي أنزل على محمد، و نطق به ثم وصفه بما وصفه، فقال: حم وَ الْكِتابِ الْمُبِينِ إِنَّا أَنْزَلْناهُ فِي لَيْلَةٍ مُبارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ما تفسيرها في الباطن؟ فقال: «أما حم فهو محمد (صلى الله عليه و آله)، و هو في كتاب هود الذي انزل عليه، و هو منقوص الحروف، و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)، و أما الليلة ففاطمة (عليها السلام)، و أما قوله تعالى: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يقول: يخرج منها خير كثير، فرجل حكيم، و رجل حكيم، و رجل حكيم».

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

'I was in the presence of Abu Al-Hassan Musa[asws], when a Christian man came up, and we were with him[asws]. So the Christian said to him[asws], 'May Allah[azwj] Keep you[asws] well, can I ask you[asws]?' He[asws] said: 'Ask'. He said, 'Inform me about the Book which was Revealed unto Muhammad[saww], and he[saww] spoke by it, then described what he[saww] described, so He[azwj] Said ***[44:1] Ha Mim! [44:2] I swear by the clearly Expressing Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning [44:4] Therein every wise affair is made distinct***, what is its esoteric explanation?'

فقال: «أما حم فهو محمد (صلى الله عليه و آله)، و هو في كتاب هود الذي انزل عليه، و هو منقوص الحروف، و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)، و أما الليلة ففاطمة (عليها السلام)، و أما قوله تعالى: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يقول: يخرج منها خير كثير، فرجل حكيم، و رجل حكيم، و رجل حكيم».

So he[asws] said: 'As for ***[44:1] Ha Mim!*** So it is Muhammad[saww], and it is in the Book of Hud[as] which was Revealed unto him[as], and these are Abbreviated Letters. And as for ***[44:2] I swear by the Clarifying Book***, so it is Amir-ul-Momineen[asws]. And as for ***[44:3] Night*** so it is (Syeda tul Nisa-e-Alameen) Fatima[asws]. And as for the Words of the High ***[44:4] Therein every wise affair is made distinct***, He[azwj] is Saying: "A lot of good comes out from it, so it is a wise man[asws], and a wise man[asws], and a wise man[asws] (The Imams[asws]) '.[4452]

[4451] Tafseer Noor Al-Saqalayn – CH 46 H 3
[4452] 4 /398 :1 الكافي (Extract)

حدثنا احمد بن محمد عن عمربن عبد العزيز عن يونس عن الحرث بن المغيرة البصري وعن عمرو عن ابن ابى عمير عمن رواه عن هشام قال قلت لابي عبد الله عليه السلام قول الله تعالى في كتابه فيها يفرق كل امر حكيم قال تلك ليلة القدر يكتب فيها وفد الحاج وما يكون فيها من طاعة أو معصية أو موت اوحيوة ويحدث الله في الليل والنهار وما يشاء ثم يلقيه إلى صاحب الارض قال الحرث بن المغيرة البصري قلت ومن صاحب الارض قال صاحبكم.

It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Yunus, from Al-Hars Bin Al-Mugheira Al-Basry, and from Amro, from Ibn Abu Umeyr, from Haashim who said:

'I said to Abu Abdullah[asws] the Statement of Allah[azwj] in His[azwj] Book ***[44:4] Therein every wise affair is made distinct***, he[asws] said: 'That Night of Power, He[azwj] Writes down in it the delegation of the Pilgrims, and what is going to happen in it from obedience or disobedience, or death or life, and Allah[azwj] Makes events to take place in the night and the day whatsoever that He[azwj] so Desires, then He[azwj] Delivers it to the Master of the Earth'. Al-Hars Bin Al-Mugheira Al-Basry said, 'And who is the Master of the earth?' He[asws] said: 'Your Master (Imam[asws])'.[4453]

حدثنا سلمة بن الخطاب قال حدثنا عبد الله بن محمد عن عبد الله بن القاسم عن محمد بن حمران عن ابى عبد الله عليه السلام قال قلت له ان الناس يقولون ان ليلة النصف من شعبان تكتب فيه الاجال وتقسم فيه الارزاق وتخرج صكاك الحاج فقال ما عندنا في هذا شئ ولكن إذا كانت ليلة تسع عشر من شهر رمضان يكتب فيها الاجال ويقسم فيها الارزاق ويخرج صكاك الحاج ويطلع الله على خلقه فلا يبقى مؤمن الا غفر له الا شارب مسكر فإذا كانت ليلة ثلث وعشرين فيها يفرق كل امر حكيم امضاه ثم انهاه قال قلت إلى من جعلت فداك فقال إلى صاحبكم ولولا ذلك لم يعلم ما يكون في تلك السنة.

It has been narrated to us Salmat Bin Al-khataab, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim, from Muhammad Bin Hamraan, who has reported:

'I said to Abu Abdullah[asws] that the people are saying that the night of the middle of Shabaan, the terms, and the sustenance is distributed during it, and the details of the Pilgrims come out'. He[asws] said: 'There is nothing with us[asws] regarding this thing, but if it was the Night of Power, twenty night of the month of Ramadhaan, He[azwj] Writes down in it the terms, and He[azwj] Distributes during it the sustenance, and Brings out the details of the Pilgrims, and Allah[azwj] has Notified to His[azwj] creation: "There will not remain a believer, but I[azwj] will Forgive him except for the drinker of intoxicants". If it was the night of the twenty third of it ***[44:4] Therein every wise affair is made distinct***, and dealt with, then completed'. I said, 'To whom, may I be sacrificed for you[asws]?' He[asws] said: 'To your companion[asws], and had it not been for that, he[asws] would not know what will happen in that year'[4454].

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل في ليلة القدر: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يقول: ينزل فيها كل أمر حكيم، و المحكم ليس بشيئين، إنما هو شيء واحد، فمن حكم بما ليس فيه اختلاف فحكمه من حكم الله عز و جل، و من حكم بأمر فيه اختلاف فرأى أنه مصيب فقد حكم بحكم الطاغوت، إنه لينزل في ليلة القدر إلى ولي الأمر تفسير الأمور سنة سنة،

And from him by this chain from:

'Abu Ja'far[asws] said: 'Allah[azwj] Says in 'ليلة القدر' the Night of Predestination ***[44:4] In the (Night) is made distinct every affair of wisdom***. He[asws] said: 'In it Descends the Order for every affair, and there is never single order for two things, but rather each thing has its own Order. One who makes an order which is not different, so his

[4453] Basaair Al-Darajaat P 5 CH 3 H 4
[4454] Basaair Al-Darajaat P 5 CH 3 H 11

order would be from the Orders of Allah[azwj] and the one who issues an order in which there is discrepancy believing that one to be correct would have issued the order of the tyrant. These have Come down during the Night of Predestination (Laylat Al-Qadr) to the Master of the Command (Wali Al-Amr[asws]) explaining the affairs, year by year.

يؤمر فيها في أمر نفسه بكذا و كذا، و في أمر الناس بكذا و كذا، و إنه ليحدث لولي الأمر سوى ذلك كل يوم من علم الله عز ذكره الخاص و المكنون العجيب المخزون مثل ما ينزل في تلك الليلة من الأمر» ثم قرأ وَ لَوْ أَنَّ ما فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ما نَفِدَتْ كَلِماتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

The Imam[asws] issues in that the same order for such and such, and in the affairs of the people by such and such, and it happens to the Master of the Command (Wali Al-Amr[asws]) like that every day from the Knowledge of Allah[azwj], Mighty is His Mention[azwj], the special, and the hidden, and what a wonderful treasure the like of which has Come down in that Night from the Orders.' Then he[asws] recited ***[31:27] And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise***'.[4455]

في تهذيب الاحكام أبو الصباح الكنانى عن ابى عبد الله عليه السلام قال: إذا كان ليلة القدر وفيها يفرق كل امر حكيم نادى مناد، تلك الليلة من بطنان العرش: ان الله تعالى قد غفر لمن اتى قبر الحسين عليه السلام في هذه الليلة.

In *Tehzeeb Al-Ahkaam*, Abu Al-Sabaah Al-kanany, who has said:

'Abu Abdullah[asws] said: 'Whenever it is the *Night of Predestination* (Laylat Al-Qadr), ***[44:4] In the (Night) is made distinct every affair of wisdom***, a Caller calls out in that night from the middle of the Throne: 'Surely, Allah[azwj] has Forgiven the one who came to the grave of Al-Husayn[asws] during this night'.[4456]

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل في ليلة القدر: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يقول: ينزل فيها كل أمر حكيم، و المحكم ليس بشيئين، إنما هو شيء واحد، فمن حكم بما ليس فيه اختلاف فحكمه من حكم الله عز و جل، و من حكم بأمر فيه اختلاف فرأى أنه مصيب فقد حكم بحكم الطاغوت، إنه لينزل في ليلة القدر إلى ولي الأمر تفسير الأمور سنة سنة،

And from him by this chain from:

'Abu Ja'far[asws] said: 'Allah[azwj] Says in the Night of Predestination ***[44:4] Therein every wise affair is made distinct***. He[asws] said: 'In it Descends the Order for every affair, and no one order is for two things, but rather each thing has its own Order for it. One who makes an order which is not different, so his order would be from the Orders of Allah[azwj] and one who issues an order in which there is discrepancy believing that one to be correct would have issued the order of the tyrant. These have Come down during the Night of Predestination (Laylat Al-Qadr) to the Master of the Command (Wali Al-Amr[asws]) explaining the affairs, year by year.

يؤمر فيها في أمر نفسه بكذا و كذا، و في أمر الناس بكذا و كذا، و إنه ليحدث لولي الأمر سوى ذلك كل يوم من علم الله عز ذكره الخاص و المكنون العجيب المخزون مثل ما ينزل في تلك الليلة من الأمر» ثم قرأ وَ لَوْ أَنَّ ما فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ما نَفِدَتْ كَلِماتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

[4455] (الكافي 1: 192/ 3.)
[4456] Tafseer Noor Al-Thaqalayn – Ch 97 H 9

The Imam[asws] issues in that the same order for such and such, and in the affairs of the people by such and such, and it happens to the Master of the Command (Wali Al-Amr[asws]) like that every day from the Knowledge of Allah[azwj], Mighty is His Mention[azwj], the special, and the hidden, and what a wonderful treasure the like of which has Come down in that Night from the Orders.' Then he[asws] recited ***[31:27] And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise***'.[4457]

علي بن إبراهيم: حم وَ الْكِتابِ الْمُبِينِ إِنَّا أَنْزَلْناهُ يعني القرآن فِي لَيْلَةٍ مُبارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ، و هي ليلة القدر، أنزل الله القرآن فيها إلى البيت المعمور جملة واحدة، ثم نزل من البيت المعمور على النبي (صلى الله عليه و آله) في طول عشرين سنة فِيها يُفْرَقُ يعني في ليلة القدر كُلُّ أَمْرٍ حَكِيمٍ أي يقدر الله كل أمر من الحق و الباطل، و ما يكون في تلك السنة، و له فيه البداء، و المشيئة يقدم ما يشاء و يؤخر ما يشاء من الآجال و الأرزاق و البلايا «8» و الأمراض، و يزيد فيها ما يشاء، و ينقص ما يشاء، و يلقيه رسول الله (صلى الله عليه و آله) إلى أمير المؤمنين (صلى الله عليه و آله)، و يلقيه أمير المؤمنين إلى الأئمة (عليهم السلام)، حتى ينتهي ذلك إلى صاحب الزمان (عليه السلام) و يشترط له ما فيه البداء و المشيئة و التقديم و التأخير.

Ali Bin Ibrahim –

[44:1] Ha Mim! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it, Meaning the Quran ***on a Blessed Night surely We are ever Warning*** and it is the Night of Pre-destination (ليلة القدر). Allah[azwj] Revealed the Quran during it upon the Frequented House (البيت المعمور) as one Word. Then it was Revealed from the Frequented House (البيت المعمور) upon the Prophet[saww] over a duration of twenty years ***[44:4] Therein*** Meaning during the Night of Pre-destination ***every wise affair is made distinct***, i.e., Allah[azwj] Ordains every affair, from the Truth and the Falsehood, and what is to transpire during that year, and for it therein is the start, and the Will to Bring forward whatsoever He[azwj] so Desires to, and delaying whatsoever He[azwj] so Desires to from the terms (of life), and the sustenance, and the afflictions, and Increases in it Whatsoever He[azwj] Desires to, and Decreases whatsoever He[azwj] may Desire to. And Rasool-Allah[saww] gives it to Amir-ul-Momineen[asws], and Amir-ul-Momineen[asws] gives it to the Imams[asws], until that ends up with the Master of the Era (Al-Qaim[asws]) it is required of him[asws] to start (a matter), or the Desire (of Allah[azwj]) and the bringing forward (of a matter) and the delaying of it'.

ثم قال علي بن إبراهيم: حدثني بذلك أبي، عن ابن أبي عمير، عن عبد الله بن مسكان، عن أبي جعفر و أبي عبد الله و أبي الحسن (عليهم السلام).

Then Ali Bin Ibrahim said,'That was narrated to me from my father, from Ibn Abu Umeyr, from Abdullah Bin Muskan,

from Abu Ja'far[asws] and Abu Abdullah[asws], and Abu Al-Hassan[asws]'.[4458]

قال: «و حدثني أبي، عن ابن أبي عمير، عن يونس، عن داود بن فرقد، عن أبي المهاجر، عن أبي جعفر (عليه السلام)، قال: «يا أبا المهاجر، لا تخفي علينا ليلة القدر، إن الملائكة يطوفون بنا فيها».

(Ali Bin Ibrahim) said, 'My father narrated to me from Ibn Abu Umeyr, from Yunus, from Dawood Bin Farqad, from Abu Al-Muhajir,

[4457] (الكافي 1: 192/ 3.)
[4458] تفسير القمّي 2: 290

Abu Ja'far[asws] having said: 'O Abu Al-Muhajir! The Night of Pre-destination (ليلة القدر) is not hidden from us[asws], for the Angels circle around us[asws] during it'.

قوله تعالى: رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ إلى قوله تعالى: رَبُّكُمْ وَ رَبُّ آبائِكُمُ الْأَوَّلِينَ، فهو محكم. ثم قال: بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ، يعني في شك مما ذكرناه مما يكون في ليلة القدر.

The Words of the High ***[44:6] A Mercy from your Lord, surely He is the Hearing, the Knowing,*** up to His[azwj] Words ***[44:8] your Lord and the Lord of your forefathers*** so it is Decisive. Then He[azwj] Said ***[44:9] But, they are in doubt, they are playing***, Meaning in doubt regarding what We[azwj] have Mentioned from what is to transpire during the Night of Pre-destination (ليلة القدر)'.[4459]

VERSES 10 - 28

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ {10} يَغْشَى النَّاسَ ۖ هَٰذَا عَذَابٌ أَلِيمٌ {11} رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ {12} أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ {13} ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ {14} إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَائِدُونَ {15} يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنْتَقِمُونَ {16} وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ {17} أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {18} وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ۖ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ {19} وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ {20} وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ {21} فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُجْرِمُونَ {22} فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ {23} وَاتْرُكِ الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُنْدٌ مُغْرَقُونَ {24} كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ {25} وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ {26} وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ {27} كَذَٰلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ {28}

[44:10] Therefore keep waiting for the day when the skies shall bring a clearly evident smoke, [44:11] That shall overtake men; this is a painful Punishment. [44:12] Our Lord! Remove from us the Punishment; surely we are Believers. [44:13] How shall they be reminded, and there came to them a clarifying Rasool [44:14] Yet they turned their backs on him and said: One taught (by others), a madman. [44:15] We will Remove the Punishment a little, (but) you will be returning (to evil). [44:16] On the Day when We will Seize (them) with a major Seizing; We will Taking Retribution. [44:17] And certainly We Tried before them the people of Firon, and there came to them a noble Rasool, [44:18] Saying: Deliver to me the servants of Allah, surely I am a faithful Rasool to you, [44:19] And that do not exalt yourselves against Allah, surely I will bring to you a clear Authority: [44:20] And surely I take refuge with my Lord and your Lord that you should stone me to death: [44:21] And if you do not believe in me, then leave me alone. [44:22] Then he called upon his Lord: These are a guilty people. [44:23] So go forth with My servants by night; surely you will be pursued: [44:24] And leave the sea intervening; surely they are a host that shall be drowned. [44:25] How many of the gardens and fountains have they left! [44:26] And cornfields and noble places! [44:27] And goodly things wherein they rejoiced; [44:28] Thus (it was), and We gave them as a heritage to other people.

علي بن إبراهيم: قوله تعالى: فَارْتَقِبْ أي اصبر، يَوْمَ تَأْتِي السَّماءُ بِدُخانٍ مُبِينٍ، قال: ذلك إذا خرجوا في الرجعة من القبر.

Ali Bin Ibrahim –

[4459] تفسير القمي 2: 290.

The Words of the High ***[44:10] Therefore keep waiting***, i.e., be patient ***for the day when the skies shall bring a clearly evident smoke***, said, 'That which will emerge during the Return (الرجعة) from the grave'.[4460]

ابن شهر آشوب: روي أن النبي (صلى الله عليه و آله) قال: «اللهم العن رعلا و ذكوان، أللهم اشدد وطأتك على مضر، اللهم اجعل سنيهم كسني يوسف». ففي الخبر أن الرجل منهم كان يلقى صاحبه فلا يمكنه الدنو، فإذا دنا منه لا يبصره من شدة دخان الجوع، و كان يجلب إليهم من كل ناحية، فإذا اشتروه و قبضوه لم يصلوا به إلى بيوتهم حتى يتسوس و ينتن، فأكلوا الكلاب الميتة و الجيف و الجلود، و نبشوا القبور، و أحرقوا عظام الموتى فأكلوها، و أكلت المرأة طفلها،

Ibn Shehr Ashub –

It has been reported from the Prophet[saww] having said: 'Our Allah[azwj]! Curse Ra'ala and Zakwaan! Our Allah[azwj]! Intensify Your[azwj] Crushing upon (the tribe of) Muzar! Our Allah[azwj]! Make their years to be like the years of Yusuf[as]!' So it is in the news that the man among them will be meeting his companion and will not be able to approach him. So if he approaches him, will not be able to visualise him due to the intensity of the smoke and the hunger, which will come to them from all direction. So if they were to buy (food) and capture it, they will not reach with it to their houses until it decays and rots. So they will eat the dead dogs, and the carcasses, and the skins, and they will be digging up the graves and burn the bones of the dead in order to eat it, and the woman will eat her young child.

و كان الدخان يتراكم بين السماء و الأرض، و ذلك قوله تعالى: فَارْتَقِبْ يَوْمَ تَأْتِي السَّماءُ بِدُخانٍ مُبِينٍ يَغْشَى النَّاسَ هذا عَذابٌ أَلِيمٌ.

And the smoke would be seen from the sky to the earth, and these are His[azwj] Words ***[44:10] Therefore keep waiting for the day when the skies shall bring a clearly evident smoke, [44:11] That shall overtake men; this is a painful Punishment.***

فقال أبو سفيان و رؤساء قريش: يا محمد، أ تأمرنا بصلة الرحم، فأدرك قومك فقد هلكوا فدعا لهم، و ذلك قوله تعالى: رَبَّنَا اكْشِفْ عَنَّا الْعَذابَ إِنَّا مُؤْمِنُونَ، فقال الله تعالى: إِنَّا كاشِفُوا الْعَذابِ قَلِيلًا إِنَّكُمْ عائِدُونَ، فعاد إليهم الخصب و الدعة، و هو قوله تعالى: فَلْيَعْبُدُوا رَبَّ هذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَ آمَنَهُمْ مِنْ خَوْفٍ.

So Abu Sufyan and the heads of the Qureysh said, 'O Muhammad[saww]! You[saww] are ordering us for maintaining the ties of kinship, so I see you[saww] that your[saww] people have perished, so supplicate for them'. And these are the Words of the High ***[44:12] Our Lord! Remove from us the Punishment; surely we are Believers***. So Allah[azwj] the High Said ***[44:15] We will Remove the Punishment a little, (but) you will be returning (to evil)***, so there would return to them their richness, and their complacency, and these are the Words of the High ***[106:3] So let them serve the Lord of this House [106:4] Who feeds them against hunger and gives them security against fear***'.[4461]

VERSE 29

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ {29}

[4460] تفسير القمي 2: 290.
[4461] المناقب 1: 82 و 107 «نحوه»، البحار 16: 411/ 1.

[44:29] So the sky and the earth did not weep for them, nor were they Respited.

ثم قال علي بن إبراهيم: حدثني أبي، عن حنان بن سدير، عن عبد الله بن الفضيل الهمداني، عن أبيه، عن جده، عن أمير المؤمنين (عليه السلام)، قال: «مر عليه رجل عدو الله و لرسوله، فقال: فَما بَكَتْ عَلَيْهِمُ السَّماءُ وَ الْأَرْضُ وَ ما كانُوا مُنْظَرِينَ، ثم مر عليه الحسين بن على (عليهما السلام)، فقال: لكن هذا لتبكين عليه السماء و الأرض، و قال: و ما بكت السماء و الأرض إلا على يحيى بن زكريا و الحسين بن علي (عليهم السلام).

Then Ali Bin Ibrahim said, 'My father narrated to me from hanan Bin Sudeyr, from Abdullah Bin Al-Dazeyl Al-Hamdany, from his father, from his grandfather has reported:

Amir-ul-Momineen[asws] said, 'A man from the enemies of Allah[azwj] and His[azwj] Rasool[saww] passed by him[asws], so he[asws] said: '***[44:29] So the sky and the earth did not weep for them, nor were they Respited***'. Then Al-Husayn Bin Ali[asws] passed by him[asws], so he[asws] said: 'But this is the one[asws] upon whom the sky and the earth will be weeping'. And he[asws] said: 'And the sky and the earth will not weep upon anyone except for Yahya Bin Zakariyya[as], and Al-Husayn Bin Ali[asws]'.[4462]

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبي (رحمه الله) و جماعة من مشايخنا، عن علي بن الحسين و محمد بن الحسين، عن سعد بن عبد الله عن يعقوب بن يزيد، عن أحمد بن الحسن الميثمي، عن علي الأزرق، عن الحسن بن الحكم النخعي، عن رجل، قال: سمعت أمير المؤمنين (عليه السلام)، فى الرحبة، و هو يتلو هذه الآية: فَما بَكَتْ عَلَيْهِمُ السَّماءُ وَ الْأَرْضُ وَ ما كانُوا مُنْظَرِينَ إذ خرج عليه الحسين بن علي (عليهما السلام) من بعض أبواب المسجد، فقال: «أما هذا سيقتل و تبكي عليه السماء و الأرض».

Abu Al-Qasim Ja'far Bin Qawlawiyah in Kaamil Al-Ziyaraat said, 'My father narrated to me from a group of our elders, from Ali Bin Al-Jusayn, and Muhammad Bin Al-Husayn, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Ahmad Bin Al-Hassan Al-Maysami, from Ali Al-Azraq, from Al-Hassan Bin Al-Hakam Al-Nakhai'e, from a man who said:

'I heard Amir-ul-Momineen[asws], in Al-Rahbat, and he[asws] was reciting this Verse ***[44:29] So the sky and the earth did not weep for them, nor were they Respited***, when Al-Husayb Bin Ali[asws] came out from one of the doors of the Masjid, so he[asws] said; 'But, this one, he[asws] will be murdered, and the sky and the earth would weep over him[asws]'.[4463]

و عنه، قال: حدثني محمد بن جعفر الرزاز، عن محمد بن الحسين، عن الحكم بن مسكين، عن داود بن عيسى الأنصاري، عن محمد بن عبد الرحمن بن أبي ليلى، عن إبراهيم النخعي، قال: خرج أمير المؤمنين (عليه السلام)، فجلس في المسجد، و اجتمع أصحابه حوله، و جاء الحسين (صلوات الله عليه) حتى قام بين يديه، فوضع يده على رأسه، فقال: «يا بني، إن الله عير أقواما بالقرآن، فقال: فَما بَكَتْ عَلَيْهِمُ السَّماءُ وَ الْأَرْضُ وَ ما كانُوا مُنْظَرِينَ، و أيم الله لتقتلن من بعدي، ثم تبكيك السماء و الأرض».

And from him who said, 'Muhammad Bin Ja'far Al-Razaz narrated to me, from Muhammad Bin Al-Husayn, from Al-Hakam Bin Maskeyn, from Dawood Bin Isa Al-Ansary, from Muhammad Bin Abdul Rahman Biin Abu Layli, from Ibrahim Al-Nakhai'e who said,

'Amir-ul-Momineen[asws] went out and sat in the Masjid, and his[asws] companions gathered around him[asws], and Al-Husayn[asws] came until he[asws] stood in front of him[asws]. So he[asws] place his[asws] hand upon his[asws] head and said; 'O my[asws] son[asws]! Allah[azwj] Rebuked a people in the Quran, so He[azwj] Said ***[44:29] So the sky and the earth did not weep for them, nor were they Respited***, and I[asws] swear upon

[4462] تفسير القمّي 2: 291.
[4463] كامل الزيارات: 88/ 1

Allah[azwj] that you[asws] will be murdered from after me[asws], then the sky and the earth would weep over you[asws]'.[4464]

و عنه، قال: حدثني أبي، عن محمد بن الحسن بن علي بن مهزيار، عن أبيه، عن علي بن مهزيار، عن الحسين بن سعيد، عن فضالة بن أيوب، عن داود بن فرقد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كان الذي قتل الحسين (عليه السلام) ولد زنا، و الذي قتل يحيى بن زكريا ولد زنا، و قد احمرت السماء حين قتل الحسين (عليه السلام) سنة». ثم قال: بكت السماء و الأرض على الحسين بن علي و يحيى بن زكريا، و حمرتها بكاؤها».

And from him who said, 'My father narrated to me, from Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad who said,

'I heard Abu Abdullah[asws] saying: 'The one who murdered Al-Husayn[asws] was a son of adultery (illegitimate), and the one who murdered Yahya Bin Zakariyya was a son of adultery (illegitimate). And the sky turned red for a year where Al-Husayn[asws] was murdered'. Then he[asws] said: 'The sky and the earth wept upon Al-Husayn[asws] Bin Ali[asws] and Yahya[as] Bin Zakariyya[as], and became redder due to their crying'.[4465]

الطبرسي: عن زرارة بن أعين، عن أبي عبد الله (عليه السلام)، إنه قال: «بكت السماء على يحيى بن زكريا، و على الحسين بن علي (عليهم السلام)، أربعين صباحا، و لم تبك إلا عليهما» قلت: فما بكاؤها؟ قال: «كانت تطلع حمراء و تغيب حمراء».

Al-Tabrsy, from Zurara Bin Ayn,

Abu Abdullah[asws] having said: 'The sky cried over Yahya Bin Zakariyya[as], and over Al-Husayn[asws], for forty mornings, and did not weep upon anyone except over these two'. I said, 'So what was (the manner of) its crying?' He[asws] said: 'The redness emerged, and the redness disappeared'.[4466]

VERSES 30 - 32

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ {30} مِنْ فِرْعَوْنَ ۚ إِنَّهُ كَانَ عَالِيًا مِنَ الْمُسْرِفِينَ {31} وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ {32}

[44:30] And certainly We Rescued the Children of Israel from the abasing Punishment, [44:31] From Firon; surely he was haughty, (and) one of the extravagant. [44:32] And certainly We chose them, having knowledge, to be above the nations.

علي بن إبراهيم، قوله تعالى: وَ لَقَدْ نَجَّيْنا بَنِي إِسْرائِيلَ مِنَ الْعَذابِ الْمُهِينِ، إلى قوله تعالى: عَلَى الْعالَمِينَ، فلفظه عام و معناه خاص، و إنما اختارهم و فضلهم على عالمي زمانهم.

Ali Bin Ibrahim –

The Words of the High ***[44:30] And certainly We Rescued the Children of Israel from the abasing Punishment*** up to His[azwj] Words ***[44:32] to be above the***

[4464] كامل الزيارات: 89/ 2
[4465] كامل الزيارات: 93/ 21.
[4466] مجمع البيان 9: 98

nations, so its Wording is general and its Meaning is particular. But rather, He[azwj] Chose them, and Preferred them over the nations during their era'.[4467]

شرف الدين النجفي: عمن رواه، عن محمد بن جمهور، عن حماد بن عيسى، عن حريز، عن الفضيل، عن أبي جعفر (عليه السلام)، قال: قوله عز و جل: وَ لَقَدِ اخْتَرْناهُمْ عَلى عِلْمٍ عَلَى الْعالَمِينَ، قال: الأئمة من المؤمنين، و فضلناهم على من سواهم».

Sharaf Al-Deen Al-najafy, from the one reported it, from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from Al-Fazeyl,

Abu Ja'far[asws] having said: 'The Words of the High ***[44:32] And certainly We chose them, having knowledge, to be above the nations***, these are the Imams[asws] from the Believers, and they[asws] were Preferred over all others'.[4468]

VERSES 33 - 42

وَآتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُبِينٌ {33} إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ {34} إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ {35} فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {36} أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ أَهْلَكْنَاهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ {37} وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {38} مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {39} إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ {40} يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنْصَرُونَ {41} إِلَّا مَنْ رَحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ {42}

[44:33] And We gave them of the Communications wherein was clear Blessing. [44:34] Most surely these do say: [44:35] There is naught but our first death and we shall not be Raised again. [44:36] So bring our fathers (back), if you are truthful. [44:37] Are they better or the people of Tubba and those before them? We Destroyed them, for surely they were guilty. [44:38] And We did not Create the skies and the earth and what is between them in sport [44:39] We did not Create them both but with the Truth, but most of them do not know. [44:40] Surely the Day of separation is their appointed term, of all of them [44:41] The Day on which a friend shall not avail (his) friend aught, nor shall they be helped, [44:42] Save those on whom Allah shall have Mercy; surely He is the Mighty the Merciful.

فَقَالَ يَا أَبَا مُحَمَّدٍ وَ اللَّهِ مَا اسْتَثْنَى اللَّهُ عَزَّ وَ جَلَّ بِأَحَدٍ مِنْ أَوْصِيَاءِ الْأَنْبِيَاءِ وَ لَا أَتْبَاعِهِمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَ شِيعَتَهُ فَقَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ يَوْمَ لا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً وَ لا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ يَعْنِي بِذَلِكَ عَلِيّاً (عليه السلام) وَ شِيعَتَهُ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

So he[asws] said: 'O Abu Muhammad, By Allah[azwj], Allah[azwj] has not Made an Exception for anyone from the successors[as] of the Prophets[as] and their[as] followers except for Amir-ul-Momineen[asws] and his[asws] Shias. So He[azwj] Said in His[azwj] Book, and His[azwj] Words are True: ***"[44:41] The day on which a friend shall not avail (his) friend aught, nor shall they be helped, [44:42] Save those on whom Allah shall have Mercy; surely He is the Mighty the Merciful"*** Meaning by that Ali[asws] and his[asws] Shias.'[4469]

[4467] تفسير القمّي 2: 292.
[4468] تأويل الآيات 2: 574/ 2.
[4469] الكافي (Extract) 8: 35/ 6.

محمد بن العباس (رحمه الله): عن حميد بن زياد، عن عبد الله بن أحمد، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن أبي اسامة زيد الشحام، قال كنت عند أبي عبد الله (عليه السلام) ليلة الجمعة، فقال لي: «اقرأ» فقرأت، ثم قال: «اقرأ» فقرأت، ثم قال: «يا شحام اقرأ فإنها ليلة قرآن». فقرأت حتى إذا بلغت يَوْمَ لا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً وَ لا هُمْ يُنْصَرُونَ، قال: «هم» قال: قلت: إِلَّا مَنْ رَحِمَ اللَّهُ، قال: «نحن القوم الذين رحم الله، و نحن القوم الذين استثنى الله، و إنا و الله نغني عنهم».

Muhammad Bin Al-Abbas, from Hameed Bin Ziyad, from Abdullah Bin Ahmad, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama Zayd Al-Shahaam who said,

'I was in the presence of Abu Abdullah[asws] on the night (before) Friday, so he[asws] said to me: 'Recite!' So I recited. Then he[asws] said: 'Recite (more)!' So I recited (more). Then he[asws] said: 'O Shahaam! Recite (more) for it is the night of the Quran'. So I recited until I reached ***"[44:41] The day on which a friend shall not avail (his) friend aught, nor shall they be helped***. So he[asws] said: 'It is them'. I said, '(What about) ***[44:42] Save those on whom Allah shall have Mercy"*** He[asws] said: 'We[asws] are the people upon whom Allah[azwj] has Mercy, and we[asws] are the people whom Allah[azwj] has Made an Exception for, and by Allah[azwj], we[asws] are needless of them'.[4470]

و عنه: عن أحمد بن محمد النوفلي، عن محمد بن عيسى، عن النضر بن سويد، عن يحيى الحلبي، عن ابن مسكان، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يَوْمَ لا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً وَ لا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ، قال: «نحن أهل الرحمة».

And from him, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Yaqoub Bin Shuayb,

Abu Abdullah[asws] regarding the Words of the High ***[44:41] The day on which a friend shall not avail (his) friend aught, nor shall they be helped, [44:42] Save those on whom Allah shall have Mercy***, he[asws] said: 'We[asws] are the people of the Mercy'.[4471]

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن إسحاق بن عمار، عن شعيب، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: يَوْمَ لا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً وَ لا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ، قال: «نحن و الله الذين رحم الله، و الذين استثنى، و الذين تغني ولايتنا».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Is'haq Bin Amaar, from Shuayb,

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[44:41] The day on which a friend shall not avail (his) friend aught, nor shall they be helped, [44:42] Save those on whom Allah shall have Mercy***, he[asws] said: 'By Allah[azwj]! We[asws] are the ones[asws] upon whom Allah[azwj] has Mercy, and the ones for whom He[azwj] has Made an exception for, and the ones who become needless by our[asws] Wilayah'.[4472]

علي بن إبراهيم: قوله تعالى: يَوْمَ لا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً، قال: «من والى غير أولياء الله لا يغني بعضهم عن بعض، ثم استثنى من والى آل محمد، فقال: «إِلَّا مَنْ رَحِمَ اللَّهُ.

[4470] تأويل الآيات 2: 574/ 3.
[4471] تأويل الآيات 2: 574/ 4.
[4472] تأويل الآيات 2: 2: 575/ 5

Ali Bin Ibrahim –

The Words of the High ***[44:41] The day on which a friend shall not avail (his) friend aught***, said, 'The one befriends other than the Guardians from Allah[azwj], will not be able to help each other. Then He[azwj] Made an exception for the one who befriends the Progeny[asws] of Muhammad[saww], so He[azwj] Said ***[44:42] Save those on whom Allah shall have Mercy***'.[4473]

VERSES 43 - 49

إِنَّ شَجَرَتَ الزَّقُّومِ {43} طَعَامُ الْأَثِيمِ {44} كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ {45} كَغَلْيِ الْحَمِيمِ {46} خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ {47} ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ {48} ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ {49}

[44:43] Surely, the tree of the Zaqqum, [44:44] Is the food of the sinful [44:45] Like dregs of oil; it shall boil in (their) bellies, [44:46] Like the boiling of hot water. [44:47] Seize him, then drag him down into the middle of the Hell; [44:48] Then pour above his head of the torment of the boiling water: [44:49] Taste; you were indeed the mighty, the honourable:

ثم قال علي بن إبراهيم: إِنَّ شَجَرَةَ الزَّقُّومِ طَعامُ الْأَثِيمِ، نزلت في أبي جهل بن هشام، قوله تعالى: كَالْمُهْلِ قال: «الصفر المذاب: يَغْلِي فِي الْبُطُونِ كَغَلْيِ الْحَمِيمِ، و هو الذي قد حمي و بلغ المنتهى، ثم قال: «خُذُوهُ فَاعْتِلُوهُ، أي اضغطوه من كل جانب، ثم انزلوا به: إِلى سَواءِ الْجَحِيمِ، ثم يصب عليه ذلك الحميم، ثم يقال له: ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ. فلفظه خبر و معناه حكاية عمن يقول له ذلك، و ذلك أن أبا جهل كان يقول: أنا العزيز الكريم، فيعير بذلك في الآخرة.

Then Ali Bin Ibrahim said,

'***[44:43] Surely the tree of the Zaqqum, [44:44] Is the food of the sinful [44:45]*** was Revealed regarding Abu Jahl Bin Hishaam. The Words of the High ***[44:45] Like dregs of oil***, it shall melt their insides ***it shall boil in (their) bellies [44:46] Like the boiling of hot water***, and it is like the one who has heated up with intense fever. Then He[azwj] Said ***[44:47] Seize him, then drag him*** grabbed from every side and descended with him ***down into the middle of the Hell***, then he would be Tormented by the boiling water. Then it would be said to him, '***[44:49] Taste; you were indeed the mighty, the honourable***, and that is because Abu Jahl used to say, 'I am the mighty and the honourable'. So he would be Reproached due to that in the Hereafter'.[4474]

VERSES 50 - 59

إِنَّ هَٰذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ {50} إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ {51} فِي جَنَّاتٍ وَعُيُونٍ {52} يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ {53} كَذَٰلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ {54} يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ {55} لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۖ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ {56} فَضْلًا مِنْ رَبِّكَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {57} فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {58} فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ {59}

[44:50] Surely this is what you were uncertain of [44:51] Surely the pious are in a secure place, [44:52] In Gardens and Springs; [44:53] They shall wear of fine and thick silk, (sitting) face to face; [44:54] Thus (shall it be), and We will wed

[4473] تفسير القمّي 2: 292.
[4474] تفسير القمّي 2: 292.

them with Houries pure, beautiful ones. [44:55] They shall call therein for every fruit in security; [44:56] They shall not taste therein death except for the first death, and He will Save them from the Punishment of the Hell, [44:57] A Grace from your Lord; this is the great achievement. [44:58] So have We made it easy in your tongue that they may be mindful. [44:59] So look forward to it; they are (also) looking forward to it.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: «أيما عبد أقبل قبل ما يحب الله عز و جل أقبل الله قبل ما يحب، و من اعتصم بالله عصمه الله، و من أقبل الله قبله و عصمه لم يبال لو سقطت السماء على الأرض، أو كانت نازلة نزلت على أهل الأرض فشملتهم بلية كان في حزب الله بالتقوى من كل بلية، أليس الله عز و جل يقول: إِنَّ الْمُتَّقِينَ فِي مَقامٍ أَمِينٍ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, who has said:

Abu Abdullah[asws] has said: 'Whichever servant advances towards what Allah[azwj] Mighty and Majestic Loves, Allah[azwj] would Advances towards him what he loves. And the one who seeks the Protection of Allah[azwj], Allah[azwj] Protects him. And the one who advances towards Allah[azwj], Allah[azwj] Advances towards him and Protects him even if the sky were to fall upon the earth, or there descends upon all the inhabitants of the earth, that which descends, so the misfortune would include him, but he would be among the Party of Allah[azwj] being Guarded from every misfortune. Is Allah[azwj] Mighty and Majestic not Saying ***[44:51] Surely the pious are in a secure place***'.[4475]

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام)، قال: «يا سعد، تعلموا القرآن، فإن القرآن يأتي يوم القيامة في أحسن صورة نظر إليها الخلق، . . . . . قال: «فينطلق به إلى رب العزة تبارك و تعالى، فيقول: يا رب عبدك و أنت أعلم به، قد كان نصبا بي، مواظبا علي، يعادي بسببي، و يحب بي و يبغض.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'd Al-Khafaf,

Abu Ja'far[asws] has said: 'O Sa'd! Learn the Quran, for the Quran would come on the Day of Judgement in a beautiful image looked at by the creatures' . . . So it (the Quran) will go with the (learner) to the Lord[azwj] of Honour, the Blessed and High, so it would be saying: 'O Lord[azwj]! This is Your[azwj] servant and You[azwj] are more Aware of it, that he used to establish Me, and antagonise (others) by Me, and love (others) by Me, and hate (others) by Me'.

فيقول الله عز و جل: أدخلوا عبدي جنتي، و اكسوه حلة من حلل الجنة، و توجوه بتاج الكرامة. فإذا فعل به ذلك عرض على القرآن، فيقال له: هل رضيت بما صنع بوليك؟ فيقول: يا رب، إني أستقل هذا له، فزده مزيد الخير كله، فيقول: و عزتي و جلالي و ارتفاع مكاني، لأنحلن له اليوم خمسة أشياء، مع المزيد له و لمن كان بمنزلته: ألا إنهم شباب لا يهرمون، و أصحاء لا يسقمون، و أغنياء لا يفتقرون، و فرحون لا يحزنون، و أحياء لا يموتون ثم تلا هذه الآية: لا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولى».

So Allah[azwj] and Mighty and Majestic would Say: "Enter My[azwj] servant in My[azwj] Paradise, and dress him with the Garments of the Paradise, and crown him with the Crown of Prestige". So when that is done to him, Allah[azwj] would Turn towards the

[4475] الكافي 2: 53/ 4

Quran and say to it: “Are you pleased with what I[azwj] have Done with your friend?’ So it would say: ‘O Lord[azwj]! I consider it to be little for him, so Increase it more, with all the goodness’. So He[azwj] would Say: “And by My[azwj] Honour and My[azwj] Majesty, and Elevated Position, I[azwj] shall Favour him today with five things, and Increase it for him and the one who is at his position – He will be a youth and never age, and be healthy and not become sick, and be rich and not become poor, and be happy and no grieve, and be alive and not die’. Then he[asws] recited this Verse ***[44:56] They shall not taste therein death except for the first death***’.[4476]

علي بن إبراهيم: ثم وصف ما أعده للمتقين من شيعة أمير المؤمنين (عليه السلام)، فقال تعالى: إِنَّ الْمُتَّقِينَ فِي مَقامٍ أَمِينٍ فِي جَنَّاتٍ وَ عُيُونٍ إلى قوله تعالى: إِلَّا الْمَوْتَةَ الْأُولى يعني في الجنة غير الموتة التي في الدنيا.

Ali Bin Ibrahim –

Then He[azwj] Describes what He[azwj] has Prepared for the pious from the Shias of Amir-ul-Momineen[asws], so the High Said ***[44:51] Surely the pious are in a secure place, [44:52] In Gardens and Springs*** up to His[azwj] Words ***[44:56] They shall not taste therein death except for the first death*** Meaning in the Paradise is without the death which is in the world’.[4477]

[4476] الكافي 2: 436/ 1 (Extract)
[4477] تفسير القمّي 2: 292.

CHAPTER 45

AL-JAASIYA

(37 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن عاصم، عن أبي بصير، عن أبي عبدالله (عليه السلام)، قال: «من قرأ سورة الجاثية كان ثوابها أن لا يرى النار أبدا، و لا يسمع زفير جهنم و لا شهيقها، و هو مع محمد (صلى الله عليه و آله).

Ibn babuwayh, by his chain, from Aasim, from Abu Baseer,

Abu Abdullah[asws] has said: 'The one who recites Surah *Al-Jaasiya*, its Rewards is that he will never ever see the Fire, nor will he hear exhalation of Hell, nor its inhalation, and he will be with (Prophet) Muhammad[saww]'.[4478]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سكن الله روعته يوم القيامة إذا جثا على ركبتيه و سترت عورته، و من كتبها و علقها عليه أمن من سطوة كل جبار و سلطان، و كان مهابا محبوبا وجيها في عين كل من يراه من الناس، تفضلا من الله عز و جل».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] that the one who recites this Chapter (45), Allah[azwj] would Calm down his horror on the Day of Judgement when he kneels upon his kneels and would conceal his private parts. And the one who writes it and attaches it (Amulet) would be safe from the influence of every tyrant and authority and would be a beloved one with everyone from the people who looks at him, a Favour from Allah[azwj] Mighty and Majestic'.[4479]

و قال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من شر كل نمام، و ليس يغتب عند الناس أبدا، و إذا علقت على الطفل حين يسقط من بطن امه، كان محفوظا و محروسا بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it and attaches it (Amulet) to himself, would be safe from every evil gossiper. And if it attached (Amulet) upon the child when it is cut from the womb of its mother, would be safe and fortified, by the Permission of Allah[azwj] the High'.[4480]

VERSES 1 - 5

حم {1} تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2} إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ {3} وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ {4} وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ {5}

[4478] ثواب الأعمال: 114
[4479] خواصّ القرآن
[4480] خواص القرآن: 50 «مخطوط»

[45:1] Ha Mim [45:2] The Revelation of the Book is from Allah, the Mighty, the Wise. [45:3] Most surely in the skies and the earth there are signs for the Believers. [45:4] And in your (own) creation and in what He Spreads abroad of animals there are signs for a people that are certain [45:5] And (in) the variation of the night and the day, and (in) what Allah Sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people of intellect.

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

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

It is reported from Al-Sadiq[asws] – a lengthy Hadeeth in which he[asws] is saying: 'And as for ***[45:1] Ha Mim***, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد)'.[4481]

علي بن إبراهيم: في قوله تعالى: إِنَّ فِي السَّماواتِ وَ الْأَرْضِ لَآياتٍ لِلْمُؤْمِنِينَ و هي النجوم و الشمس و القمر، و في الأرض ما يخرج منها من أنواع النبات للناس و الدواب لآيات لقوم يعقلون.

Ali Bin Ibrahim –

Regarding the Words of the High ***[45:3] Most surely in the skies and the earth there are signs for the Believers*** – And these are the stars and the sun and the moon, and in the earth is what comes out from it from the types of vegetation for the people and the animals, as Signs for the people of intellect'.[4482]

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «يا هشام، إن الله تبارك و تعالى بشر أهل العقل و الفهم في كتابه، فقال: فَبَشِّرْ عِبادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولئِكَ الَّذِينَ هَداهُمُ اللَّهُ وَ أُولئِكَ هُمْ أُولُوا الْأَلْبابِ.

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ash'ary, from one of our companions, from Hisham Bin Al-Hakam who said,

'Abu Al-Hassan[asws] Musa[asws] Bin Ja'far[asws] said to me: 'O Hisham! Allah[azwj] Blessed and High has Given good News for the people of the intellect and the understanding, in His[azwj] Book, so He[azwj] Said ***[39:17] therefore give good news to My servants, [39:18] Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding***'.

يا هشام، إن الله تبارك و تعالى أكمل للناس الحجج بالعقول، و نصر النبيين بالبيان، و دلهم على ربوبيته بالأدلة، فقال: إِلهُكُمْ إِلهٌ واحِدٌ لا إِلهَ إِلَّا هُوَ الرَّحْمنُ الرَّحِيمُ إِنَّ فِي خَلْقِ السَّماواتِ وَ الْأَرْضِ وَ اخْتِلافِ اللَّيْلِ وَ النَّهارِ وَ الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِما يَنْفَعُ النَّاسَ وَ ما أَنْزَلَ اللَّهُ مِنَ السَّماءِ مِنْ ماءٍ فَأَحْيا بِهِ الْأَرْضَ بَعْدَ مَوْتِها وَ بَثَّ فِيها مِنْ كُلِّ دَابَّةٍ وَ تَصْرِيفِ الرِّياحِ وَ السَّحابِ الْمُسَخَّرِ بَيْنَ السَّماءِ وَ الْأَرْضِ لَآياتٍ لِقَوْمٍ يَعْقِلُونَ.

O Hisham! Allah[azwj] Blessed and High Completed the Argument to the people by the intellect, and Supported the Prophets[as] with the Explanations, And Proved His[azwj] Lordship by the evidence, so He[azwj] Said ***[2:163] And your Allah is one Allah!***

[4481] Tafseer Noor Al Saqalayn – CH 46 H 3
[4482] تفسير القمي 2: 293.

There is no god but He; He is the Beneficent, the Merciful. [2:164] Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people of intellect'.

يا هشام، قد جعل الله ذلك دليلا على معرفته بأن لهم مدبرا، فقال: وَ سَخَّرَ لَكُمُ اللَّيْلَ وَ النَّهارَ وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومُ مُسَخَّراتٌ بِأَمْرِهِ إِنَّ فِي ذلِكَ لَآياتٍ لِقَوْمٍ يَعْقِلُونَ. و قال: هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخاً وَ مِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ وَ لِتَبْلُغُوا أَجَلًا مُسَمًّى وَ لَعَلَّكُمْ تَعْقِلُونَ. و قال: (إن في اخْتِلافِ اللَّيْلِ وَ النَّهارِ وَ ما أَنْزَلَ اللَّهُ مِنَ السَّماءِ مِنْ رِزْقٍ فَأَحْيا بِهِ الْأَرْضَ بَعْدَ مَوْتِها وَ تَصْرِيفِ الرِّياحِ وَ السَّحابِ الْمُسَخَّرِ بَيْنَ السَّماءِ وَ الْأَرْضِ لَآياتٍ لِقَوْمٍ يَعْقِلُونَ).

O Hisham! Allah[azwj] has Made that as evidence upon their understanding that there is a Mastermind for them, so He[azwj] Said ***[16:12] And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people of intellect***. And Said ***[40:67] He is Who created you from dust, then from a small lifegerm, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old–and of you there are some who are caused to die before – and that you may reach an appointed term, and that you may understand***. And Said ***[45:5] And (in) the variation of the night and the day, and (in) what Allah Sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people of intellect***'.[4483]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far[asws] about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he[asws] said: 'Allah[azwj] has armies of winds by which He[azwj] Punishes whomsoever that He[azwj] so Wishes to from the ones who disobey Him[azwj], and from every wind from these is an Angel allocated to it. So if Allah[azwj] Intends to Punish a people by some kind of torment, He[azwj] Reveals to the Angel in charge of that particular type of the winds by which He[azwj] Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

[4483] الكافي 1: 10/ 12

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قَالَ فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He[asws] said: 'And for every wind from these is a name. Have you not heard the Words of the High[azwj]: ***"[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster"***, and Said: ***"[51:41] When We sent upon them the destructive wind (Al-Aqeem)"***, and Said: ***"[46:24] a blast of wind in which is a painful punishment,"***, and Said: ***"[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up"***. And (others) from winds which have not been Mentioned by which Allah[azwj] Punishes the ones who disobey Him[azwj]'.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He[asws] said: 'And Allah[azwj] Mighty is His[azwj] mention has winds of Mercy which occur, and others besides that which He[azwj] Displays His[azwj] Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah[azwj], and from these are winds which Allah[azwj] has Counted in His[azwj] Book.

فَأَمَّا الرِّيَاحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهِبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah[azwj] Intends the North wind to blow, He[azwj] Commands the Angel whose name is the North (Al-Shimaal), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah[azwj] Intends to Send the South winds, He[azwj] Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Al-Saba* wind, He[azwj] Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Daboura*, He[azwj] Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah[azwj] Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ مَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

Then Abu Ja'far[asws] said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba wind*, but rather these are the Angels who have been entrusted with these.[4484]

VERSES 6 - 13

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ {6} وَيْلٌ لِكُلِّ أَفَّاكٍ أَثِيمٍ {7} يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ {8} وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ {9} مِنْ وَرَائِهِمْ جَهَنَّمُ ۖ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ {10} هَٰذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ {11} اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {12} وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {13}

[45:6] These are the Communications of Allah which We recite to you with Truth; then in what Hadeeth would they believe in after Allah and His Signs?[45:7] Woe to every sinful liar, [45:8] Who hears the Communications of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment. [45:9] And when he comes to know of any of Our Communications, he takes it for a mockery; these it is that shall have abasing Punishment. [45:10] Before them is Hell, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have a grievous Punishment. [45:11] This is Guidance; and (as for) those who disbelieve in the Communications of their Lord, they shall have a painful Punishment on account of uncleanness. [45:12] Allah is He Who made subservient to you the sea that the ships may run therein by His Command, and that you may seek of His Grace, and that you may give thanks. [45:13] And He has Made subservient to you whatsoever is in the skies and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.

الطبرسي في (الاحتجاج): عن صفوان بن يحيى، قال: سألني أبو قرة المحدث صاحب شبرمة أن أدخله على أبي الحسن الرضا (عليه السلام)- إلى أن قال- و سأله عن قول الله عز و جل: سُبْحانَ الَّذِي أَسْرى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرامِ إِلَى الْمَسْجِدِ الْأَقْصَى.

Al-Tabarsy in Al-Ihtijaj – From Safwan Bin Yahya who said,

[4484] Al Kafi – H 14511

'I asked Qarat Al-Muhaddith, a companion of Shabramat that I would like to see Abu Al-Hassan[asws] Al-Reza[asws], and I asked him[asws] about the Words of Allah[azwj] Mighty and Mjestic ***[17:1] Glory be to Him Who Made His servant to go on a night from the Sacred Masjid to the Masjid Al-Aqsa***'.

فقال أبو الحسن (عليه السلام): قد أخبر الله تعالى أنه أسرى به، ثم أخبر أنه لم أسرى به، فقال: لِنُرِيَهُ مِنْ آياتِنا ، فآيات الله غير الله، فقد أعذر و بين لم فعل به ذلك، و ما رآه و قال: فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَ آياتِهِ يُؤْمِنُونَ، فأخبر أنه غير الله.

So Abu Al-Hassan[asws] said: 'Allah[azwj] the High has Informed that He[azwj] Made him[saww] to ascend, and then Informed as to why He[azwj] Made him[saww] to ascend, so He[azwj] Said ***[17:1]So that We may show to him some of Our Signs***.

Thus, the Signs of Allah[azwj] is other than Allah[azwj] and He[azwj] has Given the reason as to why He[azwj] did that with him[saww] and what he[saww] saw ***[45:6] then in what Hadeeth would they believe in after Allah and His Signs?*** So He[azwj] Informed that it (Sign) was other than Allah[azwj]'.[4485]

ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن ابى الصامت في قول الله عزوجل وسخر لكم ما في السموات وما في الارض جميعا منه قال اجبرهم بطاعتهم.

Ibrahim Bin Haashim, from Al-Husayn Bin Sayf, from his father, from Abu Al-Saamit

Regarding the Statement of Allah[azwj] Mighty and Majestic ***[45:13] And He has made subservient to you whatsoever is in the heavens and whatsoever is in the Earth, all, from Himself*** said, 'Compelled them to be in their[asws] (Imams[asws]) obedience.'[4486]

VERSE 14

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ {14}

[45:14] Say to those who believe (that) they forgive those who do not fear the Days of Allah that He may Reward a people for what they earn.

قال: روي عن أبي عبد الله (عليه السلام)، أنه قال: «أيام الله المرجوة ثلاثة: يوم قيام القائم (عليه السلام)، و يوم الكرة، و يوم القيامة».

And in has been reported from Abu Abdullah[asws] having said; 'The expected Days of Allah[azwj] are three – The Day of the rising of Al-Qaim[asws], and the Day of the world (Raj'at), and the Day of Judgement'.[4487]

علي بن إبراهيم: قوله تعالى: قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لا يَرْجُونَ أَيَّامَ اللَّهِ، قال: يقول لأئمة الحق: لا تدعوا على أئمة الجور حتى يكون الله الذي يعاقبهم، في قوله تعالى: لِيَجْزِيَ قَوْماً بِما كانُوا يَكْسِبُونَ

Ali Bin Ibrahim –

[4485] الاحتجاج 2: 405
[4486] Basaair Al Darajaat – P 2 CH 6 Rare H 1
[4487] تأويل الآيات 2: 576/ 3.

The Words of the High ***[45:14] Say to those who believe (that) they forgive those who do not fear the Days of Allah***, said, 'The Imams[asws] of the Truth said: 'Do not supplicate against the Imams of Injustice until they become of those whom Allah[azwj] will be Punishing, regarding the Words of the High ***that He may Reward a people for what they earn***'.[4488]

ثم قال علي بن إبراهيم: حدثنا أبو القاسم، قال: حدثنا محمد بن عباس، قال: حدثنا عبد الله بن موسى، قال: حدثنا عبد العظيم بن عبد الله الحسني، قال: حدثنا عمر بن رشيد، عن داود بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لا يَرْجُونَ أَيَّامَ اللَّهِ، قال: قل للذين مننا عليهم بمعرفتنا أن يعرفوا الذين لا يعلمون، فإذا عرفوهم فقد غفروا لهم».

Then Ali Bin Ibrahim said, 'Abu Al-Qasim narrated to us, from Muhammad Bin Abbas, from Abdullah Bin Musa, from Abdul Azeem Bin Abdullah Al-Hasny, from Umra Bin Rasheyd, from Dawood Bin Kaseer,

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[45:14] Say to those who believe (that) they forgive those who do not fear the Days of Allah***, he[asws] said: 'Say to those from us who have our[asws] recognition, that when they come to recognise the ones who do not know, so when they recognise them, they should forgive them'.[4489]

VERSE 15

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {15}

[45:15] Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then it is to your Lord you shall be returning

علي بن إبراهيم، قال: حدثنا سعيد بن محمد، قال: حدثنا بكر بن سهل، قال: حدثنا عبد الغني ابن سعيد، قال: حدثنا موسى بن عبد الرحمن، عن ابن جريج، عن عطاء، عن ابن عباس، في قوله تعالى: مَنْ عَمِلَ صالِحاً فَلِنَفْسِهِ، يريد المؤمنين: وَ مَنْ أَساءَ فَعَلَيْها، يريد المنافقين و المشركين: ثُمَّ إِلى رَبِّكُمْ تُرْجَعُونَ، يريد إليه تصيرون

Ali Bin Ibrahim said, 'Saeed Bin Muhammad narrated to us, from Bakr Bin Sahl, from Abdul Ghani Ibn Saeed, from Musa Bin Abdul Rahman, from Ibn Jareej, from Ata'a,

Ibn Abbas regarding the Words of the High ***[45:15] Whoever does good, it is for his own soul,*** it is the Believers who are Intended here ***and whoever does evil, it is against himself;*** it is the hypocrites and the Polytheists who are Intended here ***then it is to your Lord you shall be returning***, it is the returning to Him[azwj] that is Intended here'.[4490]

VERSES 16 - 19

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ {16} وَآتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {17} ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ {18} إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ {19}

[4488] تفسير القمّي 2: 293.
[4489] تفسير القمّي 2: 294.
[4490] تفسير القمّي 2: 294.

[45:16] And certainly We Gave the Book and the Wisdom and the Prophet-hood to the Children of Israel, and We gave them of the goodly things, and We Made them to excel the nations. [45:17] And We gave them clear Arguments in the affair, but they did not differ until after knowledge had come to them out of envy among themselves; surely your Lord will Judge between them on the Day of Judgement concerning that wherein they differed. [45:18] Then We have Made you to follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know [45:19] Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the Guardian of the pious.

علي بن إبراهيم: في قوله تعالى: ثُمَّ جَعَلْناكَ عَلى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْها وَ لا تَتَّبِعْ أَهْواءَ الَّذِينَ لا يَعْلَمُونَ إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئاً، فهذا تأديب لرسول الله (صلى الله عليه و آله) و المعنى لامته.

Ali Bin Ibrahim –

Regarding the Words of the High ***[45:18] Then We have Made you to follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know [45:19] Surely they shall not avail you in the least against Allah***, so this is the Discipline for Rasool-Allah[saww] and the Meaning of it is the community'.[4491]

VERSES 20 - 24

هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ {20} أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ {21} وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {22} أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ {23} وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ {24}

[45:20] These are insights for the people, and a Guidance and a Mercy for a people who have certainty [45:21] Or, do those who have wrought evil deeds think that We will Make them like those who believe and do good, that their life and their death shall be equal? Evil it is that they judge. [45:22] And Allah Created the skies and the earth with the Truth and that every soul may be Recompensed for what it has earned and they shall not be wronged. [45:23] Have you then considered him who takes his low desire for his god, and Allah has Made him err having knowledge and has set a seal upon his hearing and his heart and put a covering upon his eye. So who can then guide him after Allah? Will you not then be mindful? [45:24] And they say: There is nothing but our life in this world; we die and we live and nothing destroys us but the passage of time, and they have no knowledge of that; they only but conjecture.

محمد بن العباس، قال: حدثنا علي بن عبيد، عن حسين بن حكم، عن حسن بن حسين، عن حيان بن علي، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله عز و جل: أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئاتِ الآية، قال: الذين آمنوا و عملوا الصالحات: بنو هاشم و بنو عبد المطلب، و الذين اجترحوا السيئات: بنو عبد شمس.

[4491] تفسير القمّي 2: 294

Muhammmad Bin Al-Abbas, from Ali Bin Ubeyd, from Husayn Bin Hakam, from hasan Bin Husayn, from Hayan Bin Ali, from Al-Kalby, from Abu Salih,

Ibn Abbas regarding the Words of the Mighty and Mjestic ***[45:21] Or, do those who have wrought evil deeds think*** – the Verse, said, 'The ones who believed and did good deeds are the Clan of Hashim[as] and the Clan of Abdul Muttalib[as]; and the ones who wrought evil deeds was the Clan of Abd Shams'.[4492]

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن أيوب بن سليمان، عن محمد ابن مروان، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله عز و جل: أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئاتِ، الآية، قال: إن هذه الآية نزلت في علي بن أبي طالب (عليه السلام) و حمزة بن عبد المطلب، و عبيدة بن الحارث، هم الذين آمنوا، و في ثلاثة من المشركين عتبة، و شيبة ابني ربيعة، و الوليد بن عتبة، و هم الذين اجترحوا السيئات.

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ayoub Bin Suleyman, from Muhammad Bin Marwan, from Al-Kalby, from Abu Salih,

Ibn Abbas, regarding the Words of the Mighty and Majestic ***[45:21] Or, do those who have wrought evil deeds think*** – the Verse, said, 'This Verse was Revealed regarding Ali[asws] Bin Abu Talib[asws], and Hamza[as] Bin Abdul Muttalib[as], and Ubeyda Bin Al-Haris, they are the ones who believed; and regarding three from the Polytheists – Utba, and Sheyba the son of Rabi'a, and Al-Waleed Bin Utba, and they are the ones who wrought evil deeds'.[4493]

علي بن إبراهيم: قال: قوله تعالى: أَ فَرَأَيْتَ مَنِ اتَّخَذَ إِلهَهُ هَواهُ، نزلت في قريش، كلما هووا شيئا عبدوه وَ أَضَلَّهُ اللَّهُ عَلى عِلْمٍ، أي عذبه على علم منه فيما ارتكبوا من أمير المؤمنين (عليه السلام)، و جرى ذلك بعد رسول الله (صلى الله عليه و آله)، فيما فعلوه بعده بأهوائهم و آرائهم، و أزالوا الخلافة و الإمامة عن أمير المؤمنين (عليه السلام) بعد أخذ الميثاق عليهم مرتين لأمير المؤمنين (عليه السلام).

Ali Bin Ibrahim said,

'The Words of the High ***[45:23] Have you then considered him who takes his low desire for his god*** was Revealed regarding the Qureysh. Whenever they loved something, they worshipped it ***and Allah has Made him err having knowledge***, i.e. Punished him as he had knowledge regarding what he committed with regards to Amir-ul-Momineen[asws], and that flowed after Rasool-Allah[saww], regarding what they did after him[saww] with their desires and their opinions, <u>and took away the Caliphate and the Imamate from Amir-ul-Momineen[asws] after the Covenant had been taken from them twice for Amir-ul-Momineen[asws]</u>'.[4494]

علي بن إبراهيم: قوله تعالى: أَ فَرَأَيْتَ مَنِ اتَّخَذَ إِلهَهُ هَواهُ، نزلت في قريش، و جرت بعد رسول الله (صلى الله عليه و آله) في أصحابه الذين غصبوا أمير المؤمنين (عليه السلام)، و اتخذوا إماما بأهوائهم، و الدليل على ذلك قوله تعالى: وَ مَنْ يَقُلْ مِنْهُمْ إِنِّي إِلهٌ مِنْ دُونِهِ ، قال: من زعم أنه إمام و ليس هو بإمام، فمن اتخذ إماما ففضله على علي (عليه السلام)،

Ali Bin Ibrahim –

The Words of the High ***[45:23] Have you then considered him who takes his low desire for his god*** was Revealed regarding the Qureysh, and after Rasool-Allah[saww]

[4492] تأويل الآيات 2: 576/ 5.
[4493] تأويل الآيات 2: 577/ 6.
[4494] تفسير القمّي 2: 294.

it flowed in his[saww] companions who usurped (the rights of) Amir-ul-Momineen[asws], and took an imam by their own desires. And the evidence to that are the Words of the High ***[21:29] And whoever of them should say: Surely I am a god besides Him***. The one who claims that he is an Imam, although he is not an Imam[asws], and so the one who takes him to be an Imam has given him preference over Ali[asws].

ثم عطف على الدهرية الذين قالوا: لا نحيا بعد الموت، فقال: وَ قالُوا ما هِيَ إِلَّا حَياتُنَا الدُّنْيا نَمُوتُ وَ نَحْيا وَ ما يُهْلِكُنا إِلَّا الدَّهْرُ، و هذا مقدم و مؤخر، لأن الدهرية لم يقروا بالبعث و النشور بعد الموت، و إنما قالوا: نحيا و نموت و ما يهلكنا إلا الدهر إلى قوله تعالى: يَظُنُّونَ، فهذا ظن شك، و نزلت هذه الآية في الدهرية و جرت في الذين فعلوا ما فعلوا بعد رسول الله (صلى الله عليه و آله) بأمير المؤمنين و أهل بيته (عليهم السلام)، و إنما كان أيمانهم إقرارا بلا تصديق فرقا من السيف، و رغبة في المال.

Then Allah[azwj] Turns towards the Fatalists who said, 'We will not live after the death, so He[azwj] Said ***[45:24] And they say: There is nothing but our life in this world; we die and we live and nothing destroys us but the passage of time***, and this is what has arrived and what had been delayed, because the Fatalists do not accept the Resurrection after the death, but rather they said, 'We just live and die, and nothing destroys except the passage of the time. The Words of the High ***they only but conjecture***. So this conjecture is the doubt, and this Verse was Revealed regarding the Fatalists, and it flowed within the ones who did what they did after Rasool-Allah[saww] with Amir-ul-Momineen[asws] and the People[asws] of his[asws] Household, and their belief was acceptance without ratification, fear from the sword, and wishing for the wealth'.[4495]

VERSES 25 - 29

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {25} قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {26} وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ {27} وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ {28} هَٰذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ {29}

[45:25] And when Our clear Communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful. [45:26] Say: Allah Gives you life, then He Makes you die, then will He Gather you on the Day of Judgement wherein is no doubt, but most people do not know. [45:27] And Allah's is the Kingdom of the skies and the earth; and on the Day when the Hour is Established, on that Day shall the falsifiers shall be in loss. [45:28] And you shall see every nation kneeling down; every nation shall be called to its Book: today you shall be Recompensed for what you did. [45:29] This is Our Book that speaks to you with the Truth; surely We have Recorded what you have been doing.

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ الْمِصْرِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ هذا كِتابُنا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ قَالَ فَقَالَ إِنَّ الْكِتَابَ لَمْ يَنْطِقْ وَ لَنْ يَنْطِقَ وَ لَكِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) هُوَ النَّاطِقُ بِالْكِتَابِ قَالَ اللَّهُ عَزَّ وَ جَلَّ هَذَا كِتَابُنَا يُنْطَقُ عَلَيْكُمْ بِالْحَقِّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرَؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهِ نَزَلَ بِهِ جَبْرَئِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ لَكِنَّهُ فِيمَا حُرِّفَ مِنْ كِتَابِ اللَّهِ .

[4495] تفسير القمّي 2: 294.

Sahl Bin Ziyad, from Muhammad Bin Suleyman Al-Saylami Al-Misry, from his father, from Abu Baseer, who has narrated:

Abu Abdullah[asws] said when the Statement of Allah[azwj] Mighty and Majestic was recited to him[asws]; ***"[45:29] This is Our book that speaks to you with the Truth"***, he[asws] said: 'Surely, the Book has never Spoken and will never Speak, but the Rasool-Allah[saww], he[saww] is the speaker by the Book. Allah[azwj] has Said: ***"[45:29] This (the Rasool-Allah[saww]) is Our Book that speaks to you with the Truth"***. The narrator said, 'I asked, 'May I be sacrificed for you[asws], we do not read it as such'. He[asws] said: 'By Allah[azwj], this is how Jibraeel[as] came down with it upon Muhammad[saww], but this is what was altered from the Book of Allah[azwj]'.[4496]

محمد بن العباس (رحمه الله)، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السياري، عن محمد بن خالد البرقي، عن محمد بن سليمان، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: هذا كِتابُنا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ؟ قال: «إن الكتاب لا ينطق، و لكن محمد و أهل بيته (عليهم السلام)، هم الناطقون بالكتاب».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqi, from Muhammad Bin Suleyman, from Abu Baseer who said,

'I said to Abu Ja'far[asws], '(What about) the Words of the High ***"[45:29] This is Our book that speaks to you with the Truth"***, he[asws] said: 'Surely the Book does not speak, but Muhammad[saww] and the People[asws] of his[saww] Household, they[asws] are the speakers by the Book'.[4497]

إِنَّا لَمْ نُحَكِّمِ الرِّجَالَ، وَإِنَّمَا حَكَّمْنَا الْقُرْآنَ. وهذَا الْقُرْآنُ إِنَّمَا هُوَ خَطٌّ مَسْتُورٌ بَيْنَ الدَّفَّتَيْنِ، لاَ يَنْطِقُ بِلِسَانٍ، وَلاَ بُدَّ لَهُ مِنْ تَرْجُمَانٍ، وَإِنَّمَا يَنْطِقُ عَنْهُ الرِّجَالُ.

We did not appoint the men as the arbitrators but we appointed the Qur'an as the arbitrator. And this is the Qur'an. But rather, it is a writing written between two flaps, and it does not speak by a tongue. It should therefore necessarily have an interpreter. But rather, it is the men[asws] who will speak of it'.[4498]

روي عن النبي (صلى الله عليه و آله)، أنه قال: «إذا ذكر العبد ربه في قلبه، كتب الله له ذلك في صحيفة، ثم يعارض الملائكة يوم الخميس، فيريهم الله ذكر عبده له بقلبه، فيقول الملائكة: ربنا عمل هذا العبد قد أحصيناه، أما هذا العمل فما نعرفه. فيقول الرب: إن عبدي قد ذكرني بقلبه فأثبته في صحيفته، فذلك قوله تعالى: إِنَّا كُنَّا نَسْتَنْسِخُ ما كُنْتُمْ تَعْمَلُونَ».

It has been reported from the Prophet[saww] having said: 'When the servant remembers his Lord[azwj] in his heart, Allah[azwj] Writes that down for him in his book, then He[azwj] Presents it to the Angels on the day of Thursday. So Allah[azwj] Shows them the remembrance of His[azwj] servant for Him[azwj] in his heart. The Angels say: 'Our Lord[azwj]! This act of this servant which You[azwj] have Written it, but we do not recognise this deed'. So the Lord[azwj] Says: '"My[azwj] servant had remembered Me[azwj] in his heart, so I[azwj] Established it in his book". So these are the Words of the High ***[45:29] surely, We have Recorded what you have been doing***'.[4499]

[4496] Al Kafi – H 14459
[4497] تأويل الآيات 2: 577/ 7.
[4498] Nahj Al Balagah – Sermon 124
[4499] Tafseer Al Burhan – H 9752

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلى على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، في تفسير الحروف المقطعة في القرآن، قال: «و أما النون فهو نهر في الجنة، قال الله عز و جل: اجمد فجمد، فصار مدادا، ثم قال عز و جل للقلم: اكتب فسطر القلم في اللوح المحفوظ ما كان و ما هو كائن إلى يوم القيامة، فالمداد مداد من نور، و القلم قلم من نور، و اللوح لوح من نور».

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma, from Juweiriya, from Sufyan Bin Saeed Al-Sowry, who has said:

'Al-Sadiq[asws], regarding the interpretation of the 'الحروف المقطعة' (Abbreviated Letters) in the Quran, having said: 'And as for the (Letter) 'النون' Al-*Noon*, so it is a river in the Paradise. Allah[azwj] Mighty and Majestic Said: "Freeze!" So it froze becoming like ink. Then the Mighty and Majestic Said to the Pen: "Write!" So the pen wrote in the Guarded Tablet (اللوح المحفوظ), what had transpired, and what will be transpiring up to the Day of Judgement. So the Ink was the Ink of 'نور' Light, and the Pen was a Pen of 'نور' Light, and the Tablet was a Tablet of 'نور' Light'.[4500]

VERSES 30 - 37

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ {30} وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُجْرِمِينَ {31} وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ {32} وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {33} وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ {34} ذَٰلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ {35} فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ {36} وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {37}

[45:30] Then as to those who believed and did good, their Lord will Make them enter into His Mercy; that is the manifest achievement. [45:31] As to those who disbelieved: So were not My Communications recited to you? But you were proud and you were a guilty people. [45:32] And when it was said, Surely the Promise of Allah is True and as for the Hour, there is no doubt about it, you said: We do not know what the Hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure. [45:33] And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them. [45:34] And it shall be said: Today We Forsake you as you neglected the meeting of this Day of yours and your abode is the Fire, and there are not for you any helpers: [45:35] That is because you took the Signs of Allah for a mockery and the life of this world deceived you. So on that Day they shall not be brought forth from it, nor shall they be Granted goodwill. [45:36] Therefore to Allah is due (all) Praise, the Lord of the skies and the Lord of the earth, the Lord of the worlds. [45:37] And to Him belongs Greatness in the skies and the earth, and He is the Mighty, the Wise.

[4500] (معاني الأخبار: 23: 1)

علي بن إبراهيم، في قوله تعالى: وَ قِيلَ الْيَوْمَ نَنْساكُمْ، أي نترككم، فهذا النسيان هو الترك كَما نَسِيتُمْ لِقاءَ يَوْمِكُمْ هذا وَ مَأْواكُمُ النَّارُ وَ ما لَكُمْ مِنْ ناصِرِينَ ذلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ آياتِ اللَّهِ هُزُواً، و هم الأئمة (عليهم السلام)، أي كذبتموهم و استهزأتم بهم فَالْيَوْمَ لا يُخْرَجُونَ مِنْها، يعني من النار وَ لا هُمْ يُسْتَعْتَبُونَ، يعني لا يجابون ، و لا يقبلهم الله فَلِلَّهِ الْحَمْدُ رَبِّ السَّماواتِ وَ رَبِّ الْأَرْضِ رَبِّ الْعالَمِينَ وَ لَهُ الْكِبْرِياءُ يعني القدرة فِي السَّماواتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ.

Ali Bin Ibrahim –

Regarding the Words of the High ***[45:34] And it shall be said: Today We Forsake you*** i.e., neglect you all. So this is the forsaking, it is the neglecting ***as you neglected the meeting of this Day of yours and your abode is the Fire, and there are not for you any helpers: [45:35] That is because you took the Signs of Allah for a mockery***, and these are the Imams[asws] i.e., belied them[asws] and mocked them ***So on that Day they shall not be brought forth from it***, Meaning from the Fire ***nor shall they be Granted goodwill*** Meaning they will not be responded to, and Allah[azwj] will not Accept from them ***[45:36] Therefore to Allah is due (all) Praise, the Lord of the skies and the Lord of the earth, the Lord of the worlds [45:37] And to Him belongs Greatness*** Meaning the Power ***in the skies and the earth, and He is the Mighty, the Wise***'.[4501]

في مجمع البيان " وله الكبرياء في السماوات والارض " وفى الحديث: يقول الله سبحانه الكبرياء ردائي، والعظمة ازارى، فمن نازعنى واحدة منهما القيته في نار جهنم.

In Majma Al-Bayan –

Regarding ***[45:37] And to Him belongs Greatness in the skies and the earth*****,** and it is in the Hadeeth: 'Allah[azwj] the Glorious is Saying: 'The Greatness (الكبرياء) is My[azwj] Robe, and the Magnificence is My[azwj] Wrapping, so the one who Contests with Me[azwj] about one of these two, I[azwj] will Cast him into the Fire of Hell'.[4502]

[4501] تفسير القمّي 2: 295
[4502] Tafseer Noor Al Saqalayn – CH 45 H 22

CHAPTER 46

AL-AHQAF

(35 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن عبد الله بن أبي يعفور، عن أبي عبد الله (عليه السلام)، قال: «من قرأ كل يوم أو كل جمعة سورة الأحقاف، لم يصبه الله بروعة في الحياة الدنيا، و آمنه من فزع يوم القيامة، إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Abdullah Bin Abu Ya'four,

Abu Abdullah[asws] has said: 'The one who recites every day, or every Friday Surah *Al-Ahqaf*, Allah[azwj] would never Let him be hit by fright in the life of the world, and would Secure him from the panic on the Day of Judgement, if Allah[azwj] so desires it'.[4503]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كتبت له من الحسنات بعدد كل رجل مشت على الأرض عشر مرات، و محي عنه عشر سيئات، و رفع له عشر درجات، و من كتبها و علقها عليه، أو على طفل، أو ما يرضع، أو سقاه ماءها، كان قويا في جسمه، سالما مما يصيب الأطفال من الحوادث كلها، قرير العين في مهده بإذن الله تعالى و منه عليه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said; 'The one who recites this Chapter (46), there would be written for him ten times the Rewards of the number of men walking upon the earth, and remove ten sins from him, and raise him by ten levels. And the one who writes it and attaches it (Amulet) upon himself, or upon a child, or a breast-fed baby, or drinks its water, would be strong of body, a safety for the children from all the accidents which could affect them, and be a delight to the eyes in the cradle, by the Permission of Allah[azwj] the High'.[4504]

و قال الصادق (عليه السلام): «من كتبها في صحيفة و غسلها بماء زمزم، و شربها كان عند الناس محبوبا، و كلمته مسموعة، و لا يسمع شيئا إلا وعاه، و تصلح لجميع الأغراض، تكتب و تمحى و تغسل بها الأمراض، يسكن بها المرض بإذن الله تعالى».

Al-Sadiq[asws] said: 'The one who writes it (46) in a parchment, and washes with the water of *Zam zam*, and drinks it, would be a beloved in the presence of the people, and would be a good listener, and will not hear anything excepts that he would retain it, and suitable for all purposes, written, and erased, and washing the disease with it would settle the disease, by the Permission of Allah[azwj]'.[4505]

[4503] ثواب الأعمال: 114
[4504] (خواص القرآن)
[4505] خواصّ القرآن: 51 «مخطوط»

VERSES 1 - 4

حم {1} تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2} مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُسَمًّى ۚ الَّذِينَ كَفَرُوا عَمَّا أُنْذِرُوا مُعْرِضُونَ {3} قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۖ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَٰذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ {4}

[46:1] Ha Mim. [46:2] The Revelation of the Book is from Allah, the Mighty, the Wise. [46:3] We did not Create the skies and the earth and what is between them two except with the Truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of. [46:4] Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the skies? Bring me a Book before this or traces of the Knowledge, if you are truthful.

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

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

(It is reported from) Al-Sadiq[asws] – a lengthy Hadeeth in which he[asws] is saying: 'And as for ***[46:1] Ha Mim***, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد)'.[4506]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن جميل بن صالح، عن أبي عبيدة، قال: سألت أبا جعفر (عليه السلام)، عن قوله تعالى: ائْتُونِي بِكِتابٍ مِنْ قَبْلِ هذا أَوْ أَثارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صادِقِينَ، قال: «عني بالكتاب التوراة و الإنجيل، و أثارة من علم، فإنما عني بذلك علم أوصياء الأنبياء (عليهم السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Saalih, from Abu Ubeyda who said,

'I asked Abu Ja'far[asws] about the Words of the High ***Bring me a Book before this or traces of the Knowledge, if you are truthful***, he[asws] said: 'The Meaning of the Book, the Torah and the Evangel, and traces of the Knowledge, so what it Means by that is the Knowledge of the successors[as] of the Prophets[as]'.[4507]

وعنه عن الحسن عمن رواه عن ابى عبيده قال سألت ابا جعفر عليه السلام عن قول الله ائتونى بكتاب من قبل هذا أو اثارة من علم انما عنى بذلك علم الاوصياء والانبياء ان كنتم صادقين.

And from him, from Al-Hassan, from Abu Ubeyda who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj]: ***"[46:4] Bring me a book before this or traces of knowledge"***. He[asws] said: 'But it means by that the knowledge of the successors[as] and the Prophets[as] ***"if you are truthful"***.[4508]

[4506] Tafseer Noor Al Saqalayn – CH 46 H 3
[4507] الكافي 1: 353/ 72
[4508] Basaair Al Darajaat – P 10 CH 18 H 42

حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن رجل عن سليمان بن خالد قال قال أبو عبد الله عليه السلام ان في الجفر الذى يذكرونه لما يسئوهم لانهم لا يقولون الحق والحق فيه فليخرجوا قضايا على عليه السلام وفرايضه ان كانوا صادقين وسلوهم عن الخالات والعمات وليخرجوا مصحف فاطمة فان فيه وصية فاطمة ومعه سلاح رسول الله صلى الله عليه وآله ان الله يقول أيتونى بكتاب من قبل هذا أو اثارة من علم ان كنتم صادقين.

It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umran, from Yunus, from a man, from Suleyman Bin Khalid who has said the following:

Abu Abdullah[asws] said: 'In *Al-Jafr*, which they are mentioning, what disappoints them is that they are not speaking the truth, and the truth is in it (*Al-Jafr*). Let them bring out the judgement of Ali[asws] and his[asws] obligations if they were truthful. And ask them about the paternal aunts and the maternal aunts, and let them bring out the Parchment of Fatima[asws] for in it is the will of Fatima[asws] and with it are the weapons of Rasool-Allah[saww]. Allah[azwj] Says ***[46:4] Bring me a book before this or traces of knowledge, if you are truthful***'.[4509]

حدثنا احمد بن محمد عن النضر بن سويد عن هشام بن سالم عن سليمان بن خالد قال سمعته يقول ان في الجفر الذى يذكرونه لما يسؤهم انهم لا يقولون الحق وان الحق لفيه فليخرجوا قضايا على وفرايضه ان كانوا صادقين وسلوهم عن الخالات والعمات وليخرجوا مصحفا فيه وصية فاطمة ع وسلاح رسول الله قال الله تعالى أيتونى بكتاب من قبل هذا أو اثارة من علم ان كنتم صادقين.

It has been narrated to us Ahmad Bin Muhammad, from Al-Nazar Bin Suweyd, from Hashaam Bin Saalim, from Suleyman Bin Khalid who said:

'I heard him[asws] say: 'In Al-Jafr, which they are mentioning, what displeases them is that they are not speaking the truth, and that the truth is in it (*Al-Jafr*). Let them bring the judgement of Ali[asws] and his[asws] (rules of) obligations if they are truthful. And ask them about the paternal aunts and maternal aunts. And let them bring out the Vulgate in which, is the will of Fatima[asws], and the weapons of Rasool-Allah[saww]. Allah[azwj] has Said: ***[46:4] Bring me a book before this or traces of knowledge, if you are truthful***'.[4510]

حدثنا محمد بن عيسى عن صفوان عن ابى عثمان عن معلى بن خنيس عن ابى عبد الله عليه السلام انه قال في بنى عمه لو انكم سألوكم واجبتموهم كان احب إلى ان تقولوا لهم انا لسنا كما يبلغكم ولكنا قوم نطلب هذا العلم عند من هو ومن صاحبه فان يكن عندكم فانا نتبعكم إلى من يدعونا إليه وان يكن عند غيركم فانا نطلبه حتى نعلم من صاحبه

It has been narrated to us by Muhammad Bin Isa, from Safwaan, from Abu Usmaan, from Moala Bin Khunays, who has said the following:

Abu Abdullah[asws] having said regarding the clan of his[asws] uncle: 'And if they were to ask you and you were to answer them, this would have been more beloved to me[asws] than for you to say to them that I[asws] am not as it has reached you, but we[asws] are a people who seek this knowledge from the one[asws] whose has it, and who is the owner of it. If this happens to be with you, then I[asws] will follow you to the one you are calling us[asws] to, and if this happens to be with others, I[asws] would seek it until I[asws] know it from its owner'.

[4509] Basaair Al Darajaat - P 3 CH 14 H 16
[4510] Basaair Al Darajaat - P 3 CH 14 H 21

وقال ان الكتب كانت عند على بن ابى طالب عليه السلام فلما سار إلى العراق استودع الكتب ام سلمة فلما قتل كانت عند الحسن فلما هلك الحسن كانت عند الحسين ثم كانت عند ابى ثم تزعم يسبقونا إلى خير ام هم ارغب إليه منا ام هم اسرع إليه منا ولكنا ننتظر امر الاشياخ الذين قبضوا قبلنا اما انا فلا احرج ان اقول ان الله قال في كتابه لقوم أو اثارة من علم ان كنتم صادقين فمرهم فليدعوا من عنده اثرة من علم ان كانوا صادقين.

And said: 'The Book used to be with Ali[asws] Bin Abu Talib[asws]. When he[asws] went to Al-Iraq, he[asws] entrusted the Book to Umm Salma[sa]. When he[asws] was martyred, it used to be with Al-Hassan[asws], when Al-Hassan[asws] was no more, it used to be with Al-Husayn[asws], then it used to be with my[asws] father[asws], but I[asws] without any hesitation would say that Allah[azwj] has Stated in His[azwj] Book to the people ***[46:4] or traces of knowledge, if you are truthful*** Pass by them, let them call on the one with whom are the traces of knowledge if they were the truthful'.[4511]

VERSES 5 - 8

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ {5} وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ {6} وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَٰذَا سِحْرٌ مُبِينٌ {7} أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ {8}

[46:5] And who is more erroneous than the one who calls besides Allah upon the ones who will not answer him till the Day of Resurrection, and they are heedless of their call? [46:6] And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them). [46:7] And when Our clear communications are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear magic. [46:8] Or they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He Knows best what you utter concerning it; He is Sufficient as a Witness between me and you, and He is the Forgiving, the Merciful.

علي بن إبراهيم، في قوله تعالى: وَ مَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لا يَسْتَجِيبُ لَهُ إِلى يَوْمِ الْقِيامَةِ إلى قوله تعالى: بِعِبادَتِهِمْ كافِرِينَ، قال: من عبد الشمس و القمر و الكواكب و البهائم و الشجر و الحجر، إذا حشر الناس كانت هذه الأشياء له أعداء، و كانوا بعبادتهم كافرين.

Ali Bin Ibrahim –

Regarding the Words of the High ***[46:5] And who is more erroneous than the one who calls besides Allah upon the ones who will not answer him till the Day of Resurrection,*** up to His[azwj] Words ***[46:6] and shall be deniers of their worshipping (them)***, said, 'The one who worshipped the sun, and the moon, and the planets, and the animals, and the tree, and the rock, when the people are Resurrected, these are the very things which would be his enemies, and ***[46:6] and shall be deniers of their worshipping (them)***'.

قال: قوله تعالى: أَمْ يَقُولُونَ يا محمد افْتَراهُ يعني القرآن، وضعه من عنده فقل لهم: إِنِ افْتَرَيْتُهُ فَلا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئاً، إن أثابني أو عاقبني على ذلك هُوَ أَعْلَمُ بِما تُفِيضُونَ فِيهِ، أي تكذبون كَفى بِهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ هُوَ الْغَفُورُ الرَّحِيمُ.

[4511] Basaair Al Darajaat – P 4 CH 1 H 21

The Words of the High ***[46:8] Or they say:*** O Muhammad[saww]! ***He has forged it*** Meaning the Quran, and displayed it from his[saww] own self ***Say: If I have forged it, you do not control anything for me from Allah;*** whether He[azwj] Rewards me[saww] or Punishes me[saww] for that ***He Knows best what you utter concerning it; He is Sufficient as a Witness between me and you, and He is the Forgiving, the Merciful***'.[4512]

VERSE 9

قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ {9}

[46:9] Say: I am not the first of the Rasools, and I do not know what will be Done with me or with you: I do not follow anything but that which is Revealed unto me, and I am nothing but a plain warner.

أحمد بن محمد بن خالد البرقي: عن أبيه محمد بن خالد البرقي، عن خلف بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)- في حديث- قال: «قد كان الشيء ينزل على رسول الله (صلى الله عليه و آله) فيعمل به زمانا، ثم يؤمر بغيره فيأمر به أصحابه و أمته، قال أناس: يا رسول الله، إنك تأمرنا بالشيء حتى إذا اعتدناه و جرينا عليه، أمرتنا بغيره؟ فسكت النبي (صلى الله عليه و آله) عنهم، فأنزل الله عليه: قُلْ ما كُنْتُ بِدْعاً مِنَ الرُّسُلِ وَ ما أَدْرِي ما يُفْعَلُ بِي وَ لا بِكُمْ إِنْ أَتَّبِعُ إِلَّا ما يُوحى إِلَيَّ وَ ما أَنَا إِلَّا نَذِيرٌ مُبِينٌ».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father Muhammad Bin Khalid Al-Barqy, from Khalaf Bin Hamaad, from Amro Bin Shimr, from Jabir,

(It has been reported) from Abu Ja'far[asws] – in a Hadeeth – said: 'A matter was Revealed upon Rasool-Allah[saww], so he[saww] acted upon it for a time, then he[saww] commanded for other than it, so he[saww] ordered his[saww] companions and the community for it. Anas said, 'O Rasool-Allah[saww]! You[saww] commanded us with the thing to the extent that we got used to it and followed it, you[saww] are (now) ordering us for other than it?' So the Prophet[saww] was silent from them, and Allah[azwj] Revealed upon him[saww] ***[46:9] Say: I am not the first of the Rasools, and I do not know what will be Done with me or with you: I do not follow anything but that which is Revealed unto me, and I am nothing but a plain warner***'.[4513]

شرف الدين النجفي، قال: روي مرفوعا، عن محمد بن خالد البرقي، عن أحمد بن النضر، عن أبي مريم عن بعض أصحابنا، رفعه إلى أبي جعفر و أبي عبد الله (عليهما السلام)، قالا: « [لما] نزلت على رسول الله (صلى الله عليه و آله): قُلْ ما كُنْتُ بِدْعاً مِنَ الرُّسُلِ وَ ما أَدْرِي ما يُفْعَلُ بِي وَ لا بِكُمْ، يعني في حروبه، قالت قريش: فعلى ما نتبعه، و هو لا يدري ما يفعل به و لا بنا؟ فأنزل الله تعالى: إِنَّا فَتَحْنا لَكَ فَتْحاً مُبِيناً». و قالا: «قوله تعالى: إِنْ أَتَّبِعُ إِلَّا ما يُوحى إِلَيَّ في علي، هكذا نزلت».

Sharaf Al-Deen Al-Najafy said, 'It has been reported with an unbroken chain, from Muhammad Bin Khalid Al-Barqy, from Ahmad Bin Al-Nazar, from Abu Maryam, from one of our companions, raising it to

Abu Ja'far[asws] and Abu Abdullah[asws] having said: 'When the Revelation descended upon Rasool-Allah[saww] ***[46:9] Say: I am not the first of the Rasools, and I do not know what will be Done with me or with you***, Meaning regarding his[saww] wars, the Qureysh said, 'So we will not follow him[saww], and he[saww] does not know what will be

[4512] تفسير القمّي 2: 296
[4513] المحاسن: 299/ 1

Done with him[saww] or with us?' Therefore Allah[azwj] Revealed ***[48:1] Surely We have Given to you a clear victory***. And He[asws] said; 'The Words of the High ***I do not follow anything but that which is Revealed unto me regarding Ali[asws]*** – this is how it was Revealed'.[4514]

علي بن إبراهيم، قال: قوله تعالى: قُلْ لهم يا محمد: ما كُنْتُ بِدْعاً مِنَ الرُّسُلِ، أي لم أكن واحدا من الرسل، فقد كان قبلي أنبياء كثيرة.

Ali Bin Ibrahim said,

'The Words of the High ***[46:9] Say:*** to them, O Muhammad[saww] ***I am not the first of the Rasools*** i.e., I[saww] am not the only one who is from the Rasools[as], for there have been many Prophets[as] before me[saww]'.[4515]

VERSE 10

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {10}

[46:10] Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness upon something similar to it, so he believed, whilst you are arrogant; surely Allah does not guide the unjust people.

علي بن إبراهيم، قال: قل إن كان القرآن من عند الله وَ شَهِدَ شاهِدٌ مِنْ بَنِي إِسْرائِيلَ عَلى مِثْلِهِ فَآمَنَ وَ اسْتَكْبَرْتُمْ، قال: الشاهد: أمير المؤمنين (عليه السلام)، و الدليل عليه في سورة هود: أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ ، يعني أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim said,

'Say, if the Quran was from the Presence of Allah[azwj] ***and a witness from among the children of Israel has borne witness upon something similar to it so he believed, whilst you are arrogant***, said, 'The witness – Amir-ul-Momineen[asws], and the evidence upon it is in Surah Hud (Chapter 11) ***[11:17] Is he then who has with him clear proof from his Lord, and a witness from Him recites it*** – Meaning Amir-ul-Momineen[asws]'.[4516]

VERSES 11 - 13

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَٰذَا إِفْكٌ قَدِيمٌ {11} وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنْذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ {12} إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {13}

[46:11] And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie. [46:12] And

[4514] تأويل الآيات 2: 578/ 2.
[4515] تفسير القمّي 2: 296
[4516] تفسير القمّي 2: 297.

before it the Book of Musa was a Guide and a Mercy: and this is a Book verifying (it) in the Arabic language that it may Warn those who are unjust and as Good News for the doers of good. [46:13] Surely, those who say, Our Lord is Allah, then they continue, they shall have no fear nor shall they grieve.

علي بن إبراهيم، قال: استقاموا على ولاية علي أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim said, '***[46:13] then they Continue*** - upon the Wilayah of Amir-ul-Momineen[asws]'.[4517]

VERSES 14 & 15

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {14} وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ {15}

[46:14] These are the dwellers of the Paradise, abiding therein: a Reward for what they did. [46:15] And We have enjoined on man doing of good to his parents; with abhorrence did his mother bear him and with abhorrence did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! Grant me that I may give thanks for Your Favour which You have Bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; I turn to You, and I am of those who submit.

و عنه: عن محمد بن يحيى، عن علي بن إسماعيل، عن محمد بن عمرو الزيات، عن رجل من أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «إن جبرئيل (عليه السلام) نزل على محمد (صلى الله عليه و آله)، فقال له: يا محمد، إن الله يبشرك بمولود يولد من فاطمة تقتله أمتك من بعدك. فقال: يا جبرئيل، و على ربي السلام، لا حاجة لي في مولود يولد من فاطمة تقتله أمتي من بعدي، فعرج جبرئيل (عليه السلام) إلى السماء ، ثم هبط و قال له مثل ذلك، فقال: يا جبرئيل، و على ربي السلام، لا حاجة لي في مولود تقتله أمتي من بعدي، فعرج جبرئيل (عليه السلام) إلى السماء، ثم هبط و قال: يا محمد إن ربك يقرئك السلام، و يبشرك بأنه جاعل في ذريته الإمامة و الوصية، فقال: قد رضيت.

And from him, from Muhammad Bin Yahya, from Ali Bin Ismail, from Muhammad bin Amro Al-Ziyat, from a man from our companions,

Abu Abdullah[asws] having said: 'Jibraeel[as] descended upon Muhammad[saww] and said to him[saww]: 'O Muhammad[saww]! Allah[azwj] Gives you[saww] the good news of a son[asws] to be gifted to Syeda Fatima[asws], who[asws] would be murdered by your[saww] community from after you[saww]'. So he[saww] said: 'O Jibraeel[as]! And upon my[saww] Lord[azwj] be the Greetings. There is no need for me[saww] for a son[asws] being gifted to Fatima[asws] who would be murdered by my[saww] community from after me[saww]'. So Jibraeel[as] ascended to the sky, then descended and said to him[saww] similar to that. So he[saww] said: 'O Jibraeel[as]! And upon my[saww] Lord[azwj] be the Greetings. There is no need for me[saww] for a son[asws] being given to Fatima[asws] who would be murdered by my[saww] community from after me[saww]'. So Jibraeel[as] ascended to the sky, then descended and said: 'O Muhammad[saww]! Your[saww] Lord[azwj] Conveys the Greetings to you[saww], and Gives the

[4517] تفسير القمّي 2: 297

good news that there shall flow in his[asws] progeny, the Imamate and the successorship'. He[saww] said: 'I[saww] am pleased with it'.

ثم أرسل إلى فاطمة: أن الله يبشرني بمولود يولد لك تقتله أمتي من بعدي. فأرسلت إليه: لا حاجة لي في مولود تقتله أمتك من بعدك. فأرسل إليها: أن الله قد جعل في ذريته الإمامة و الولاية و الوصية، فأرسلت إليه: اني قد رضيت،

Then he[saww] sent a message to Syeda Fatima[asws]: 'Allah[azwj] has Given me[saww] the good news of a son[asws] to be gifted to you[asws] who would be murdered by my[saww] community from after me[saww]'. So she[asws] sent a message to him[saww]: 'There is no need for me[asws] to have a son[asws] who would be murdered by your[saww] community from after you[saww]'. So he[saww] sent a message to her[asws]: 'Allah[azwj] has Made the Imamate and the successorship to be in his[asws] progeny'. So she[asws] sent a message to him[saww]: 'I[asws] am pleased with it'.

فحملته: كُرْهاً وَ وَضَعَتْهُ كُرْهاً وَ حَمْلُهُ وَ فِصالُهُ ثَلاثُونَ شَهْراً حَتَّى إِذا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً قالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلى والِدَيَّ وَ أَنْ أَعْمَلَ صالِحاً تَرْضاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي، فلو أنه قال: أصلح لي ذريتي، لكان ذريته كلهم أئمة.

[46:15] with abhorrence did his mother bear him and with abhorrence did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! Grant me that I may give thanks for Your Favour which You have Bestowed on me and on my parents, and that I may do good which pleases You and virtuousness in respect of my offspring. So had he[asws] (Al-Husayn[asws]) said: '<u>Make my[asws] offspring to be virtuous, all of his[asws] offspring would have been Imams</u>'.

و لم يرضع الحسين (عليه السلام) من فاطمة (عليها السلام)، و لا من أنثى، كان يؤتى به النبي (صلى الله عليه و آله)، فيضع إبهامه في فيه، فيمص منها ما يكفيه اليومين و الثلاثة، فنبت لحم الحسين (عليه السلام) من لحم رسول الله (صلى الله عليه و آله)، و دمه من دمه.

And Al-Husayn[asws] did not partake milk from Fatima[asws], nor from any other females. They used to bring him[asws] to the Prophet[saww], so he[saww] would place his[saww] thumb in his[asws] mouth, and there would flow from it what sufficed him[asws] for two or three days. So the flesh of Al-Husayn[asws] grew from the flesh of Rasool-Allah[saww], and so did his[asws] blood from his[saww] blood.[4518]

الشيخ في (مجالسه)، قال: أخبرنا أبو عبد الله الحسين بن إبراهيم القزويني، قال: أخبرنا أبو عبد الله محمد بن وهبان الهنائي البصري، قال: حدثني أحمد بن إبراهيم بن أحمد، قال: أخبرني أبو محمد الحسن ابن علي بن عبد الكريم الزعفراني، قال: حدثني أحمد بن محمد بن خالد البرقي أبو جعفر، قال: حدثني أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبدالله (عليه السلام)، قال: «حمل الحسين (عليه السلام) ستة أشهر و أرضع سنتين، و هو قول الله عز و جل: وَ وَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ إِحْساناً حَمَلَتْهُ أُمُّهُ كُرْهاً وَ وَضَعَتْهُ كُرْهاً وَ حَمْلُهُ وَ فِصالُهُ ثَلاثُونَ شَهْراً».

Al-Sheykh in his Majaalis, said, 'Abu Abdullah Al-Husayn Bin Ibrahim Al-Qazwiny informed us, from Abu Abdullah Muhammad Bin Wahbaan Al-hana'ie Al-basry, from Ahmad Bin Ibrahim Bin Ahmad, from Abu Muhammad Al-Hassan Ibn Ali Bin Abdul Kareem Al-Za'frany, from Ahmad Bin Muhammad Bin Khalid Al-Barqy Abu Ja'far, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

[4518] Al Kafi – H 1253

Abu Abdullah[asws] has said: 'The carrying of Al-Husayn[asws] was for six months, and his[asws] weaning was for two years, and these are the Words of Allah[azwj] Mighty and Majestic ***[46:15] And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months***'.[4519]

و عنه: عن أحمد بن هوذة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن نصر بن يحيى، عن المقيس بن عبد الرحمن، عن أبيه، عن جده [قال]: كان رجل من أصحاب رسول الله (صلى الله عليه و آله) مع عمر بن الخطاب، فأرسله في جيش، فغاب ستة أشهر، ثم قدم و كان مع أهله ستة أشهر، فعلقت منه، فجاءت بولد لستة أشهر فأنكره، فجاء بها إلى عمر.

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamaad Al-Ansary, from Nasr Bin Yahya, fromo Al-Maqeys Bin Abdul Rahman, from his father, from his grandfather who said,

'A man from the companions of Rasool-Allah[saww] was with Umar Bin Al-Khattab, so he sent him in the army. He remained absent for six months, then came and was with his family for six months, she (his wife) brought a boy of six months to him. He denied it, so they both came with it to Umar.

فقال: يا أمير المؤمنين، كنت في البعث الذي وجهتني فيه، و تعلم أني قدمت منذ ستة أشهر، و كنت مع أهلي، و قد جاءت بغلام و هو ذا، و تزعم أنه مني، فقال لها عمر: ما تقولين، أيتها المرأة؟ فقالت: و الله ما غشيني رجل غيره، و ما فجرت، و إنه لابنه. و كان اسم الرجل الهيثم، فقال لها عمر: أحق ما يقول زوجك؟ قالت: صدق يا أمير المؤمنين.

So he said, 'O commander of the faithful, I was sent (in the army) and was in it, and you know that I came up since six months ago, and I was with my family. So she has come with a boy, and this is him, and she is alleging that he is from me'. So Umar said to her, 'What have you to say, O woman?' So she said, 'By Allah[azwj]! No man has come to me apart from him, and I am not immoral, and this is his son'. And the name of the man was Al-Haysam, so Umar said to her, 'Are you deserving of what your husband is saying?' She said, 'He speaks the truth, O commander of the faithful'.

فأمر بها عمر أن ترجم، فحفر لها حفيرة، ثم أدخلها فيها، فبلغ ذلك عليا (عليه السلام) فجاء مسرعا، حتى أدركها، و أخذ بيدها، فسلها من الحفيرة، ثم قال لعمر: «اربع على نفسك «1»، إنها قد صدقت، إن الله عز و جل يقول في كتابه: وَ حَمْلُهُ وَ فِصالُهُ ثَلاثُونَ شَهْراً، و قال في الرضاع: وَ الْوالِداتُ يُرْضِعْنَ أَوْلادَهُنَّ حَوْلَيْنِ كامِلَيْنِ فالحمل و الرضاع ثلاثون شهرا، و هذا الحسين ولد لستة أشهر»

So Umar ordered for her to be stoned, and had a pit dug out for her, then entered her in it'. So that reached Ali[asws], so he[asws] came rushing until he[asws] reached her, and grabbed her by her hand and pulled her out from the pit, then said to Umar: 'Four (witnesses are needed) upon yourself, she has spoken the truth. Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***[46:15] and the bearing of him and the weaning of him was thirty months***'. And He[azwj] Said regarding the weaning ***[2:233] And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling***, so the carrying and the weaning is of thirty months, and this is Al-Husayn[asws], a son[asws] after six months'.

فعندها قال عمر: لو لا علي لهلك عمر.

[4519] الأمالي 2: 274

So it was for that, that Umar said, ‘Had it not been for Ali[asws], Umar would have been destroyed’.[4520]

الشيخ في (التهذيب): بإسناده، عن علي بن الحسن بن فضال، عن أحمد و محمد ابني الحسن، عن أبيهما، عن أحمد بن عمر الحلبي، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «سأله أبي و أنا حاضر، عن قول الله عز و جل: حَتَّى إِذا بَلَغَ أَشُدَّهُ قال: «الاحتلام فقال: «يحتلم في ست عشرة و سبع عشرة سنة و نحوها»

Al-Sheykh in Tehzeeb, by his chain, from Ali Bin Al-Hassan Bin Fazaal, from Ahmad and Muhammad Ibn Al-Hassan, from their father, from Ahmad Bin Umar Al-Halby, from Abdullah Bin Sinan,

Abu Abdullah[asws], said, ‘My father asked him[asws] and I was present, about the Words of Allah[azwj] Mighty and Majestic ***[46:15] until when he attains his maturity***, he[asws] said: ‘The wet dreams. He will have wet dreams until sixteen and seventeen years, or around that’.[4521]

الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط قال خرج عليه السلام علي فنظرت إلى رأسه ورجليه لاصف قامته لاصحابنا بمصر فبينا أنا كذلك حتى قعد وقال يا علي إن الله احتج في الامامة، بمثل ما احتج في النبوة، فقال: "آتيناه الحكم صبيا " قال: " ولما بلغ أشده ". " وبلغ أربعين سنة " فقد يجوز أن يؤتى الحكم صبيا ويجوز أن عطاها وهو ابن أربعين سنة.

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbaat who said,

‘He[asws] (9th Imam[asws]) came out towards me, so I looked at him[asws] from head to toe, so that I would be able to describe him[asws] to our companions in Egypt. I kept on doing that until I sat down and he[asws] said: ‘O Ali! Allah[azwj] has Argued regarding the Imamate similar to what He[azwj] has Argued regarding the Prophet-hood, so He[azwj] Said ***[19:12] And We Gave him wisdom when a child***. He[azwj] Said ***[46:15] until when he attains his maturity, and reaches forty years***’. So it is Permissible that he be Given the Wisdom when a child, or be Given it and he is a son of forty years of age’.[4522]

VERSES 16 - 18

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ {16} وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {17} أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ {18}

[46:16] These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the Paradise; the Promised Truth which they were promised. [46:17] And he who says to his parents: Ugh! Do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is True. But he says: This is nothing but stories of the ancients. [46:18] These are they against whom the Word has proved true among nations of the Jinn and the Humans that have already passed away before them; surely they are losers.

[4520] تأويل الآيات 2: 581/ 6
[4521] التهذيب 9: 182/ 6.
[4522] Al Kafi – H 1300

علي بن إبراهيم، قوله تعالى: وَ الَّذِي قالَ لِوالِدَيْهِ أُفٍّ لَكُما أَ تَعِدانِنِي أَنْ أُخْرَجَ وَ قَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي، الآية قال: نزلت في عبد الرحمن بن أبي بكر.

Ali Bin Ibrahim (Tafseer Qummi) –

[46:17] And he who says to his parents: Ugh! Do you threaten me that I shall be brought forth when generations have already passed away before me? – The Verse was Revealed regarding Abdul Rahman Bin Abu Bakr'.[4523]

ثم قال علي بن إبراهيم: حدثني العباس بن محمد، قال: حدثني الحسن بن سهل، بإسناد رفعه إلى جابر بن يزيد، عن جابر بن عبد الله، قال: أتبع جل ذكره مدح الحسين بن علي (عليهما السلام) بذم عبد الرحمن بن أبي بكر، قال جابر بن يزيد، فذكرت هذا الحديث لأبي جعفر (عليه السلام) فقال أبو جعفر (عليه السلام): «يا جابر، و الله لو سبقت الدعوة من الحسين: و أصلح لي ذريتي، كانوا ذريته كلهم أئمة طاهرين و لكن سبقت الدعوة: وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي «1»، فمنهم الأئمة (عليهم السلام) واحدا فواحدا، ثبت الله بهم حجته».

Then Ali Bin Ibrahim said, 'Al-Abbas Bin Muhammad narrated to me, from Al-Hassan Bin Sahl, by a chain going up to Jabir Bin Yazeed,

Jabir Bin Abdullah who said, 'Allah[azwj], Mighty is His[azwj] Mention followed up on the Praise of Al-Husayn Bin Ali[asws] by the condemnation of Abdul Rahman Bin Abu Bakr'. Jabir Bin Yazeed said, 'So I mentioned this Hadeeth to Abu Ja'far[asws], so Abu Ja'far[asws] said: 'O Jabir! By Allah[azwj]! Had the call from Al-Husayn[asws] preceded, and our offspring would have been corrected, for all of his[asws] offspring are Purified Imams[asws], but the call preceded ***[46:15] and virtuousness in respect of my offspring***. So from among them are the Imams[asws], one by one, Allah[azwj] Establishes the Argument by them[asws]'.

قال مؤلف الكتاب: أ ترى إلى أبي جعفر (عليه السلام)، لما عرض عليه جابر الحديث، كيف انتقل إلى ذكر ما في الحسين (عليه السلام)، و لم يذكر أن الآية نزلت في عبد الرحمن بن أبي بكر، بل أعرض عنه إلى ذكر الحسين (عليه السلام).

The author of the book said, 'Did you see how Abu Ja'far[asws], when Jabir presented the Hadeeth to him[asws], how he[asws] turned to the mention of what is in Al-Husayn[asws], and did not mention if the Verse was Revealed regarding Abdul Rahman Bin Abu Bakr, but turned away from it to the mention of Al-Husayn[asws]'.[4524]

و في (كشف البيان): الآية نزلت في عبد الرحمن بن أبي بكر، و قيل: في أبيه قبل إسلامه.

And in Kashf Al-Bayaan – 'The Verse was Revealed regarding Abdul Rahman Bin Abu Bakr, and it is said, regarding his father before Al-Islam'.[4525]

الطبرسي في (مجمع البيان): قيل: نزلت في عبد الرحمن بن أبي بكرعن ابن عباس، و أبي العالية، و السدي، و مجاهد.

Al-Tabarsy, in Majma Al-Bayan from Ibn Abbas, and Abu Al-Aaliya, and Al-Sady, and Mujahid,

'It is said that it was Revealed regarding Abdul Rahman Bin Abu Bakr'.[4526]

[4523] تفسير القمي 2: 297.
[4524] تفسير القمي 2: 297
[4525] نهج البيان 3: 264 «مخطوط»
[4526] مجمع البيان 9: 132

VERSES 19 & 20

وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا ۖ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ {19} وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ {20}

[46:19] And for all are degrees according to what they did, and that He may Pay them back fully their deeds and they shall not be wronged. [46:20] And on the Day when those who disbelieve shall be brought before the Fire: You squandered your good things in your life of the world and you enjoyed them with these, so today you shall be Recompensed with the Punishment of abasement because you were unjustly proud in the land and because you transgressed.

علي بن إبراهيم، في قوله تعالى: وَ يَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّباتِكُمْ فِي حَياتِكُمُ الدُّنْيا وَ اسْتَمْتَعْتُمْ بِها قال: أكلتم و شربتم و لبستم و ركبتم، و هي في بني فلان: فَالْيَوْمَ تُجْزَوْنَ عَذابَ الْهُونِ، قال: العطش بِما كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَ بِما كُنْتُمْ تَفْسُقُونَ.

Ali Bin Ibrahim –

Regarding the Words of the High ***[46:20] And on the Day when those who disbelieve shall be brought before the Fire: You squandered your good things in your life of the world and you enjoyed them with these***, said, 'You ate, and drank, and wore, and rode, and this is regarding the Clan of so and so (Umayya) ***so today you shall be Recompensed with the Punishment of abasement***, said, 'The thirst with what ***because you were unjustly proud in the land and because you transgressed***'.[4527]

المفيد في (أماليه): قال: أخبرني أبو الحسن علي بن بلال المهلبي، قال: حدثنا عبد الله بن راشد الأصفهاني، قال: حدثنا إبراهيم بن محمد الثقفي، قال: أخبرنا أحمد بن شمر، قال: حدثنا عبد الله بن ميمون المكي مولى بني مخزوم، عن جعفر الصادق بن محمد الباقر، عن أبيه (عليهما السلام): «أن أمير المؤمنين علي بن أبي طالب (عليه السلام) أتي بخبيص، فأبى أن يأكل، فقالوا له: أ تحرمه؟ قال: لا، و لكني أخشى أن تتوق إليه نفسي فأطلبه» ثم تلا هذه الآية: أَذْهَبْتُمْ طَيِّباتِكُمْ فِي حَياتِكُمُ الدُّنْيا وَ اسْتَمْتَعْتُمْ بِها.

Al-Mufeed in his Amaali said, 'Abu Al-Hassan Ali Bin BilAl-Al-Mahalby informed me, from Abdullah Bin Rashid Al-Isfahany, from Ibrahim Bin Muhammad Al-Saqafy, from Ahmad Bin Shimr, from Abdullah Bin Maymoun Al-Makky,

Ja'far[asws] Al-Sadiq[asws] Bin Muhammad[asws] Al-Baqir[asws] having said: 'A sweet dish called Bakhees (of dates and margarine) was brought to Amir-ul-Momineen[asws], so he[asws] refused to eat it'. So they said to him[asws], 'Are you[asws] prohibiting it?' He[asws] said: 'No, but I[asws] fear I[asws] may crave for it'. Then he[asws] recited this Verse ***[46:20] You squandered your good things in your life of the world and you enjoyed them with these***'.[4528]

[4527] تفسير القمّي 2: 298.
[4528] أمالي المفيد: 134/ 2

ابن شهر آشوب: قال الأحنف بن قيس: دخلت على معاوية، فقدم إلي من الحلو و الحامض ما كثر تعجبي منه، ثم قدم لونا ما أدري ما هو، فقلت: ما هذا؟ فقال: مصارين البط محشوة بالمخ، قد قلى بدهن الفستق، و ذر عليه الطبرزد، فبكيت، فقال: ما يبكيك؟ فقلت ذكرت عليا (عليه السلام)، بينا أنا عنده، فحضر وقت إفطار فسألني المقام، إذ دعا بجراب مختوم، فقلت: ما هذا الجراب؟ قال: «سويق الشعير»، فقلت: خفت عليه أن يؤخذ، أو بخلت به؟ قال: «لا و لا أحدهما، لكني خفت أن يلينه الحسن و الحسين بسمن أو زيت». قلت: محرم هو؟ قال: «لا، و لكن يجب على أئمة الحق أن يقتدوا بالقسم من ضعفة الناس كيلا يطغى بالفقير فقره»، فقال معاوية: ذكرت من لا ينكر فضله.

Ibn Shehr Ashub –

Al-Ahnaf Bin Qays said, ‘I came up to Muawiya, so he brought out for me numerous sweet and sour food dishes which astounded me. Then he presented colourful things, I don’t know what they were, so I said, ‘What is this?’ He said, ‘Duck stuffed with the brain, fried pistachio, with sugar sprinkled over it’. So I cried. He said, ‘What makes you to cry?’ I said, ‘I remembered Ali[asws]. Once, I was in his[asws] presence, so the time for breaking the Fast (Iftaar) approached, so he[asws] asked me to stay. When he[asws] called for a sealed bag, I said, ‘What is this bag?’ He[asws] said: ‘The barley stem’. So I said, ‘Shall I fear to partake from it, or shall I be niggardly with it?’ He[asws] said: ‘Neither of the two, but I[asws] fear I[asws] may have to soften it for Al-Hassan[asws] and Al-Husayn[asws] with margarine or oil’. I said, ‘Is it prohibited (upon you[asws])?’ He[asws] said: ‘No, but it is obligatory upon the truthful Imams[asws] to follow the section of the weak people who are the poorest of the poor’. So Muawiya said, ‘You mentioned the one[asws] whose merits cannot be denied’.[4529]

و فى خبر عن الصادق (عليه السلام): «أنه مد يده إليه ثم قبضها، فقيل له في ذلك، فقال: ذكرت رسول الله (صلى الله عليه و آله) أنه لم يأكله قط، فكرهت أن آكله».

And in a Hadeeth from Al-Sadiq[asws]: ‘He (Ali[asws]) extended his[asws] hand towards (some food item) then retracted it. It was asked to him[asws] regarding that, so he[asws] said: ‘I[asws] remembered Rasool-Allah[saww], he[saww] did not eat it at all, so I[asws] did not like to eat it’.[4530]

الطبرسي: في الحديث أن عمر بن الخطاب قال: استأذنت على رسول الله (صلى الله عليه و آله)، فدخلت عليه في مشربة أم إبراهيم، و إنه لمضطجع على خصفة، و أن بعضه على التراب، و تحت رأسه وسادة محشوة ليفا، فسلمت عليه ثم جلست، فقلت: يا رسول الله، أنت نبي الله و صفوته و خيرته من خلقه، و كسرى و قيصر على سرر الذهب و فرش الديباج و الحرير! فقال رسول الله (صلى الله عليه و آله): «أولئك قوم عجلت طيباتهم، و هي وشيكة الانقطاع، و إنما أخرت لنا طيباتنا».

Al-Tabarsy – In the Hadeeth –

‘Umar Bin Al-Khattab said, ‘I sought permission to see Rasool-Allah[saww], and came up to him[saww] in the chamber the mother of Ibrahim[as], and he[saww] lying on date palm leaves, and part of him[saww] was upon the ground, and under his[saww] head was a pillow stuffed with fibre. So I greeted him[saww], then sat down. I said, ‘O Rasool-Allah[saww]! You[saww] are the Prophet[saww] of Allah[azwj], and of His[azwj] qualities, and the best one of His[azwj] creation, whereas Chosroe (King of Persia) and Caesar (King of Rome) are upon beds of gold and mattresses of brocade and silk!’ So Rasool-Allah[saww] said: ‘They are a people for whom the good things have been brought

[4529] حيلة الأبرار 1: 352.
[4530] المناقب 2: 99.

forward, and its interruption is imminent. But rather, our[saww] good things have been Delayed for us'.[4531]

VERSE 21

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {21}

[46:21] And mention the brother of Ad; when he warned his people in the sandy plains, - and indeed warners came before him and after him - saying Serve none but Allah; surely I fear for you the Punishment of a Great Day.

ثم قال: حدثني أبي، قال: أمر المعتصم أن يحفر بالبطانية بئر، فحفروا ثلاثمائة قامة، فلم يظهر الماء، فتركه و لم يحفره، فلما ولي المتوكل أمر أن يحفر ذلك أبدا حتى يظهر الماء، فحفروا حتى وضعوا في كل مائة قامة؟ بكرة، حتى انتهوا إلى صخرة، فضربوها بالمعول فانكسرت، فخرج عليهم منها ريح باردة، فمات من كان يقربها، فأخبروا المتوكل بذلك، فلم يعلم ما ذاك، فقالوا: سل ابن الرضا عن ذلك، و هو أبو الحسن علي بن محمد العسكري (عليه السلام)، فكتب إليه يسأله عن ذلك، فقال أبو الحسن (عليه السلام): «تلك بلاد الأحقاف، و هم قوم عاد، الذين أهلكهم الله بالريح الصرصر».

Then (Ali Bin Ibrahim) said,

'My father narrated to me saying, 'Al-Mo'tasam ordered for the digging of a well at Al-Bataniya. So they dug it for a depth of three hundred, but they still could not see the water. So they left it and did not dig any more. So when Al-Mutawakkil became the ruler, he issued the order that it should be dug any more until water is seen. So they dug for a hundred more until they ended up at the rock. So they struck at the rock with the pick axes and broke it. A cold wind came out from it killing those who were near to it. So they informed Al-Mutawakkil about that, but he did not know what that was, so he said, 'Ask Ibn Al-Reza[asws] about that' – and he[asws] is Abu Al-Hassan[asws] Ali[asws] Bin Muhammad[asws] Al-Askari[asws]. So they wrote to him[asws] asking about that. Abu Al-Hassan[asws] said: 'These were the cities of Al-Ahqaaf, and they were the people of Aad whom Allah[azwj] Destroyed by the Sar Sar wind'.[4532]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَاحَ رَحْمَةٍ وَ رِيَاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَاحِ رَحْمَةً فَعَلَ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيحِ عَذَاباً قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْماً قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحَوُّلِهِمْ عَنْ طَاعَتِهِ

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, who said:

Abu Ja'far[asws] said that 'Allah[azwj] has winds of Mercy as well as winds of Punishment. So if Allah[azwj] Desires that He[azwj] Turns the winds of Punishment into the winds of Mercy, He[azwj] Does it, but He[azwj] never Makes (winds of) Mercy to be turned into the wind of Punishment'.

He[asws] said: 'And it is never the case that He[azwj] is Merciful to all people who obey Him[azwj] and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

[4531] مجمع البيان 9: 133
[4532] تفسير القمّي 2: 298

قَالَ كَذَلِكَ فَعَلَ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He[asws] said: 'That is how He[azwj] Acted with the people of Yunus[as]. When they believed, Allah[azwj] Bestowed mercy upon them after having had Ordained for them the Punishment. He[azwj] had Decided, then Enclosed them with His[azwj] Mercy. So He[azwj] Made the Punishment that was pre-destined for them as a Mercy. He[azwj] Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him[azwj],

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحُ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرَضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمِ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He[asws] said: 'And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah[azwj] was Wrathful against them. So He[azwj] Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَتْ عَلَى الْخُزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخِرِ الثَّوْرِ تَغَيُّظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَجَّ الْخُزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَّارِ بِلَادِكَ

He[asws] said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He[asws] said: 'So the Keepers grumbled to Allah[azwj] from that. They said, 'Our Lord[azwj]! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You[azwj] from Your[azwj] creatures who built Your[azwj] City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جَبْرَئِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتِ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أُمِرَتْ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He[asws] said: 'So Allah[azwj] Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He[asws] said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.[4533]

VERSES 22 - 28

قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {22} قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ {23} فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُمْطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ {24} تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ {25} وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {26} وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ {27} فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ {28}

[4533] Al Kafi – H 14512

[46:22] They said: Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones. [46:23] He said: The knowledge is only with Allah, and I deliver to you the Message with which I am sent, but I see you are a people who are ignorant. [46:24] So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful Punishment, [46:25] Destroying everything by the Command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We Recompense the guilty people. [46:26] And certainly We had established them in what We have not established you in, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the Communications of Allah, and that which they mocked encompassed them. [46:27] And certainly We Destroyed the towns which are around you, and We Repeat the Communications that they might turn. [46:28] Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.

علي بن إبراهيم: ثم حكى الله قوم عاد: قالُوا أَ جِئْتَنا لِتَأْفِكَنا، أي تزيلنا بكذبك عما كان يعبد آباؤنا: فَأْتِنا بِما تَعِدُنا، من العذاب إِنْ كُنْتَ مِنَ الصَّادِقِينَ، و كان نبيهم هود (عليه السلام)، و كانت بلادهم كثيرة الخير خصبة، فحبس الله عنهم المطر سبع سنين حتى أجدبوا، و ذهب خيرهم من بلادهم، و كان هود يقول لهم ما حكى الله في سورة هود: اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ، إلى قوله تعالى: وَ لا تَتَوَلَّوْا مُجْرِمِينَ «1» فلم يؤمنوا، و عتوا،

Ali Bin Ibrahim –

'Then Allah[azwj] Speaks about the people of Aad ***[46:22] They said: Have you come to us to turn us away from our gods*** i.e., take us away by your lies from what our forefathers used to worship***; then bring us what you threaten us with,*** from the Punishment ***if you are of the truthful ones***. Their Prophet[as] was Hud[as], and their cities were abundantly fertile, and Allah[azwj] Withheld the rains from them for seven years until they became barren, and their goodness went away from their cities. And Hud[as] used to say to them what Allah[azwj] has Said in Surah Hud[as] ***[11:52] Ask Forgiveness of your Lord, then turn to Him; He will Send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty***. But they did not believe and became arrogant'.

فأوحى الله إلى هود (عليه السلام): أنه يأتيهم العذاب في وقت كذا و كذا رِيحٌ فِيها عَذابٌ أَلِيمٌ، فلما كان ذلك الوقت، نظروا إلى سحابة، قد أقبلت، ففرحوا و قالوا: هذا عارِضٌ مُمْطِرُنا الساعة بمطر، فقال لهم هود: بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ.

So Allah[azwj] Revealed unto Hud[as]: 'The Punishment will come upon them at such and such a time ***a blast of wind in which is a painful Punishment***. So when it was that time, they looked towards the clouds which were approaching, so they were overjoyed and said, '***This is a cloud which will give us rain*** this very moment. Hud[as] said to them ***Nay! It is what you sought to hasten on***.

في قوله تعالى: فَأْتِنا بِما تَعِدُنا إِنْ كُنْتَ مِنَ الصَّادِقِينَ. رِيحٌ فِيها عَذابٌ أَلِيمٌ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّها، فلفظه عام و معناه خاص، لأنها تركت أشياء كثيرة لم تدمرها، و انما دمرت ما لهم كله، فكان كما قال الله تعالى: فَأَصْبَحُوا لا يُرى إِلَّا مَساكِنُهُمْ، و كل هذه الأخبار من هلاك الأمم تخويف و تحذير لأمة محمد (صلى الله عليه و آله).

With regards to the Words of the High ***[46:22] then bring us what you threaten us with, if you are of the truthful ones - a blast of wind in which is a painful Punishment [46:25] Destroying everything by the Command of its Lord***. So its wording is general, and its Meaning is particular, because it left many things which it did not destroy, but rather is Destroyed all what was for them. Thus it was what Allah[azwj] Said ***so they became such that naught could be seen except their dwellings***, and all of this is the news from the destruction of the communities for frightening and cautioning the community of Muhammad[saww].

و قوله تعالى: وَ لَقَدْ مَكَّنَّاهُمْ فِيما إِنْ مَكَّنَّاكُمْ فِيهِ وَ جَعَلْنا لَهُمْ سَمْعاً وَ أَبْصاراً وَ أَفْئِدَةً، أي قد أعطيناهم فكفروا، فنزل بهم العذاب، فاحذروا أن ينزل بكم ما نزل بهم.

And the Words of the High ***[46:26] And certainly We had established them in what We have not established you in, and We had given them ears and eyes and hearts*** i.e., these were Given to them but they denied, so the Punishment descended among them. So beware of it befalling you what befell them.

ثم خاطب الله تعالى قريشا: وَ لَقَدْ أَهْلَكْنا ما حَوْلَكُمْ مِنَ الْقُرى وَ صَرَّفْنَا الْآياتِ، أي بينا، و هي بلاد عاد و قوم صالح و قوم لوط، ثم قال احتجاجا عليهم: فَلَوْ لا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْباناً آلِهَةً بَلْ ضَلُّوا عَنْهُمْ أي بطلوا وَ ذلِكَ إِفْكُهُمْ أي كذبهم وَ ما كانُوا يَفْتَرُونَ.

Then Allah[azwj] Addresses the Qureysh ***[46:27] And certainly We Destroyed the towns which are around you, and We Repeat the Communications that they might turn***, i.e., explained (the Communications), and these were the cities of Aad and the people of Salih[as] and the people of Lot[as]. Then He[azwj] Said Argumentatively against them ***[46:28] Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! They were lost to them;*** i.e., falsified ***and this was their lie and what they forged***'.[4534]

VERSES 29 - 32

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ {29} قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ {30} يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ {31} وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ {32}

[46:29] And when We turned towards you a party of the Jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them). [46:30] They said: O our people! We have listened to a Book Revealed after Musa verifying that which is before it, Guiding to the Truth and to a right path: [46:31] O our people! Accept the Divine Caller and believe in Him, He will Forgive you of your faults and Protect you from a painful Punishment. [46:32] And whoever does not accept the Divine Caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error.

[4534] تفسير القمّي 2: 298

قال: قوله تعالى: وَ إِذْ صَرَفْنا إِلَيْكَ نَفَراً مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ، إلى قوله تعالى: فَلَمَّا قُضِيَ، أي فرغ وَلَّوْا إِلى قَوْمِهِمْ مُنْذِرِينَ قالُوا يا قَوْمَنا إِنَّا سَمِعْنا إلى قوله تعالى: أُولئِكَ فِي ضَلالٍ مُبِينٍ، فهذا كله حكاية عن الجن، و كان سبب نزولها أن رسول الله (صلى الله عليه و آله) خرج من مكة إلى سوق عكاظ، و معه زيد بن حارثة، يدعو الناس إلى الإسلام، فلم يجبه أحد، و لم يجد من يقبله، ثم رجع إلى مكة، فلما بلغ موضعا [يقال] له: وادي مجنة تهجد بالقرآن في جوف الليل،

(Ali Bin Ibrahim) said, 'Regarding the Words of the High ***[46:29] And when We turned towards you a party of the Jinn who listened to the Quran*** - up to His[azwj] Words ***[46:32] these are in manifest error*** – So all this is the story from the jinn. And the reason for its Revelation is that Rasool-Allah[saww] went out from Makkah to the market of Akaaz, and with him[saww] was Zayd Bin Haris, calling the people to Al-Islam, but not one person responded to him[saww], nor did they find anyone who accepted it. Then he[saww] returned to Makkah. So when he[saww] reached a place called the Valley of Majnat, he[saww] Prayed Tahajjud in the middle of the night with the (recitation of) the Quran.

فمر به نفر من الجن، فلما سمعوا قراءة رسول الله (صلى الله عليه و آله)، استمعوا له، فلما سمعوا قراءته، قال بعضهم لبعض: أَنْصِتُوا، يعني اسكتوا: فَلَمَّا قُضِيَ، أي فرغ: وَلَّوْا إِلى قَوْمِهِمْ مُنْذِرِينَ قالُوا يا قَوْمَنا إِنَّا سَمِعْنا كِتاباً أُنْزِلَ مِنْ بَعْدِ مُوسى مُصَدِّقاً لِما بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَ إِلى طَرِيقٍ مُسْتَقِيمٍ يا قَوْمَنا أَجِيبُوا داعِيَ اللَّهِ وَ آمِنُوا بِهِ، إلى قوله تعالى: أُولئِكَ فِي ضَلالٍ مُبِينٍ،

A number of jinn passed by. So when they heard the recitation of Rasool-Allah[saww] they intently listened to it. After listening to his[saww] recitation they said to each other, 'Listen!' Meaning, maintain silence. ***then when it was finished, they turned back to their people warning (them). [46:30] They said: O our people! We have listened to a Book Revealed after Musa verifying that which is before it, Guiding to the Truth and to a right path [46:31] O our people! Accept the Divine Caller and believe in Him*** up to His[azwj] Words ***[46:32] these are in manifest error***.

فجاءوا إلى رسول الله (صلى الله عليه و آله)، و أسلموا و آمنوا، و علمهم شرائع الإسلام، فأنزل على نبيه قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ ، السورة كلها، فحكى [الله] عز و جل قولهم و ولى عليهم رسول الله (صلى الله عليه و آله) و كانوا يعودون إلى رسول الله (صلى الله عليه و آله) فى كل وقت، فأمر رسول الله (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) أن يعلمهم و يفقههم، فمنهم مؤمنون و كافرون و ناصبون، و يهود و نصارى و مجوس، و هم ولد الجان.

So they came to Rasool-Allah[saww], and greeted and believed. And he[saww] taught them the Laws of Al-Islam. So it was revealed unto the Prophet[saww] ***[72:1] Say: It has been revealed to me that a party of the Jinn listened***, the whole of the chapter (72). Thus Allah[azwj] Related their words, and Made Rasool-Allah[saww] the Guardian over them, and they used to regularly return to Rasool-Allah[saww] every time. So Rasool-Allah[saww] asked Amir-ul-Momineen[asws] that he[asws] should teach them and make them understand, for among them are Believers, and the Infidels, and Hostile ones, and Jews, and Christians, and Magians, and they are the children of the Jinn'.[4535]

قال: و سئل العالم (عليه السلام) عن مؤمني الجن أ يدخلون الجنة؟ فقال: «لا، و لكن لله حظائر بين الجنة و النار، و يكون فيها مؤمنو الجن و فساق الشيعة».

(Ali Bin Ibrahim) said,

[4535] تفسير القمّي 2: 298

‘And it was asked of the Knowledgeable one[asws] (العالم), about the Believer Jinns, would they be entering the Paradise?’ So he[asws] said: ‘No, but Allah[azwj] has hangars in between the Paradise and the Fire, in which will be the Believer Jinns and the immoral (فساق) Shias’.[4536]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، و قد سأله يهودي، قال اليهودي: فإن هذا سليمان سخرت له الشياطين، يعملون له ما يشاء من محاريب و تماثيل. قال له علي (عليه السلام): «لقد كان كذلك. و لقد أعطي محمد (صلى الله عليه و آله) أفضل من هذا، إن الشياطين سخرت لسليمان و هي مقيمة على كفرها، و سخرت لنبوة محمد (صلى الله عليه و آله) الشياطين بالإيمان،

Al-Tabarsy in Al-Ihtijaj,

(Who has narrated) from Amir-ul-Momineen[asws], and a Jews has asked him[asws], ‘So this is Suleyman[as], the devils were made to be subservient to him[as]. He[as] made them work whatsoever he[as] desired, from the niches and the sculptures’. Ali[asws] said; ‘Such was the case. And Muhammad[saww] has been Given higher than that. The devils were subservient to Suleyman[as], and this was established upon their infidelity, whilst the devils were made subservient to the Prophet-hood of Muhammad[saww], with the belief’.[4537]

فقال قيس: إن الله عز وجل بعث محمدا رحمة للعالمين، فبعثه إلى الناس كافة، إلى الجن والأنس والأحمر والأسود والأبيض، واختاره لنبوته واختصه برسالته.

(Sulaym Bin) Qays said,

‘Surely, Allah[azwj] Mighty and Majestic Sent Muhammad[saww] as a Mercy to the Worlds. So He[azwj] Sent him[saww] <u>to the people for all the beings</u>, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him[saww] for Prophet-hood, and Honoured him[saww] by His[azwj] Message.

فكان أول من صدقه وآمن به ابن عمه علي بن أبي طالب وكان أبو طالب عمه يذب عنه ويمنع منه ويحول بين كفار قريش وبينه أن يروعوه أو يؤذوه ويأمره بتبليغ رسالات ربه.

So the first one to ratify him[saww], and believe in him[saww] was the son[asws] of his[saww] uncle[asws] Ali[asws] bin Abu Talib[asws], and his[saww] uncle Abu Talib[asws] used to defend him[saww] and prevent (the enemies) from him[saww] and he[asws] was a shield between the infidels of Qureish and him[saww], so that they do not frightened him[saww] or hurt him[saww], and ordered him[saww] to preach the Message of his[saww] Lord[azwj] .[4538]

حدثنا احمد بن محمد عن على بن الحكم عن مالك بن عطيه عن ابى حمزة الثمالى قال كنت استأذن على ابى جعفر عليه السلام فقيل عنده قوم اثبت قليلا حتى يخرجوا فخرج قوم انكرتهم ولم اعرفهم ثم اذن لى فدخلت عليه فقلت جعلت فداك هذا زمان بنى امية وسيفهم يقطر دما فقال لى يا ابا حمزة هولاء وفد شيعتنا من الجن جاؤا يسئلوننا عن معالم دينهم.

Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Maalik Bin Atiya, from Abu Hamza Al-Thumaly who said:

[4536] تفسير القمّي 2: 300
[4537] الاحتجاج: 222
[4538] Kitaab Sulaym Bin Qays Al Hilali – H 26

'I asked for permission to see Abu Ja'far[asws]. I was told that there is a group with him which will stay for a little while, so wait until they leave. A group came out that I did not get involved with and did not recognise them. Then permission was given to me. I entered to see him[asws]. I said to him, 'May I be sacrificed for you[asws], these are the times of the Clan of Umayya[la], and their swords are dripping with blood.' He[asws] said to me: 'O Abu Hamza, this is a delegation from our[asws] Shiah from among the Jinn who came to us[asws] to learn their religion.[4539]

VERSE 33

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {33} وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {34} فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ {35}

[46:33] Have they not considered that Allah, Who created the skies and the earth and was not tired by their Creation, is able to give life to the dead? Aye! He has Power over all things. [46:34] And on the Day when those who disbelieve shall be brought before the Fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the Punishment, because you disbelieved. [46:35] Therefore bear up patiently as did the Determined Ones from the Rasools bear up with and do not seek to hasten for them (their doom). On the Day that they shall see what they are Promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be Destroyed except the transgressing people?

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الرحمن بن كثير، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن أول وصي كان على وجه الأرض هبة الله شيث بن آدم، و ما من نبي مضى إلا وله وصي، و كان جميع الأنبياء مائة ألف نبي و عشرين ألف نبي، منهم خمسة أولو العزم: نوح، و إبراهيم، و موسى، و عيسى، و محمد (عليهم السلام).

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'The first successor[as] who was upon the face of the earth was Hibbatullah Shees Bin Adam[as]. And there is none from the past Prophet[as] except that there was a successor[as] for him[as]. And the total of the Prophets were one hundred thousand Prophets[as], and twenty thousand Prophets[as], from whom five were the Determined Ones (أولو العزم) – Noah[as], and Ibrahim[as], and Musa[as] and Isa[as] and Muhammad[saww].

و إن علي بن أبي طالب (عليه السلام) كان هبة الله لمحمد (صلى الله عليه و آله) و ورث علم الأوصياء و علم من كان قبله، أما إن محمدا (صلى الله عليه و آله) ورث علم من كان قبله من الأنبياء و المرسلين.

And Ali[asws] Bin Abu Talib[asws] was the Hibtullah of Muhammad[saww], and the inheritor of the Knowledge of the successors[as], and the Knowledge of the ones who were before him[asws]. But rather, Muhammad[saww] inherited the Knowledge of the ones who were before him[saww] from the Prophets[as] and the Rasools[as].

[4539] Basaair Al Darajaat P 2 CH 18 H 3

على قائمة العرش مكتوب: حمزة أسد الله و أسد رسوله و سيد الشهداء، و في ذؤابة العرش: علي أمير المؤمنين، فهذه حجتنا على من أنكر حقنا، و جحد ميراثنا، و ما منعنا من الكلام و أمامنا اليقين، فأي حجة تكون أبلغ من هذا؟».

Upon the Columns of the Throne it is Inscribed – "Hamza is a Lion of Allah[azwj] and a lion of Rasool-Allah[saww] and a Chief of the Martyrs". And in the front of the Throne it is Inscribed – "Ali[asws] is Amir-ul-Momineen". So this is our[asws] proof against the one who denies our[asws] rights, and fights against our[asws] inheritance. And we are not being prevented from speaking and in front of us[asws] is the conviction. So which proof is more informative than this'.[4540]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن سماعة ابن مهران، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: فَاصْبِرْ كَما صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ؟ فقال: «نوح و إبراهيم و موسى و عيسى و محمد (صلوات الله عليهم)».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Ibn Mahran, who said,

'I said to Abu Abdullah[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[46:35] Therefore bear up patiently as did the Determined Ones from the Rasools bear up with***?' So he[asws] said: 'Noah[as], and Ibrahim[as], and Musa[as], and Isa[as] and Muhammad[saww]'.

قلت: كيف صاروا أولي العزم؟ قال: «لأن نوحا بعث بكتاب و شريعة، و كل من جاء بعد نوح أخذ بكتاب نوح و شريعته و منهاجه، حتى جاء إبراهيم (عليه السلام) بالصحف و بعزيمة ترك كتاب نوح لا كفرا به، فكل نبي جاء بعد إبراهيم (عليه السلام) أخذ بشريعة إبراهيم و منهاجه و بالصحف، حتى جاء موسى بالتوراة و شريعته و منهاجه و بعزيمة ترك الصحف،

I said, 'How did they[as] become the Determined Ones (أولي العزم)?' He[asws] said: 'Because Noah[as] was Sent with a Book and a Law, and everyone who came after Noah[as] took to the Book of Noah[as] and his[as] Law, and his[as] agenda, until Ibrahim[as] came with the Parchment and resolved to leave the Book of Noah[as], not out of rejection of it. So the Prophets[as] who came after Ibrahim[as] took to the Law of Ibrahim[as] and his[as] Agenda by the Parchment, until Musa[as] came with the Torah, and his[as] Law and his[as] Agenda, and resolved to leave the Parchment.

فكل نبي جاء بعد موسى (عليه السلام) أخذ بالتوراة و بشريعته و منهاجه، حتى جاء المسيح (عليه السلام) بالإنجيل و بعزيمة ترك شريعة موسى و منهاجه، فكل نبي جاء بعد المسيح (عليه السلام) أخذ بشريعته و منهاجه حتى جاء محمد (صلى الله عليه و آله)، فجاء بالقرآن و بشريعته و منهاجه، فحلاله حلال إلى يوم القيامة، و حرامه حرام إلى يوم القيامة، فهؤلاء أولو العزم من الرسل (عليهم السلام)».

So the Prophets[as] who came after Musa[as] took to the Torah and his[as] Law and his[as] Agenda, until the Messiah[as] came with the Evangel, and resolved to leave the Law of Musa[as] and his[as] Agenda. So the Prophets[as] who came after the Messiah[as] took to his[as] Law and his[as] Agenda until Muhammad[saww] came. So he[saww] came with the Quran, and with his[saww] Law, therefore his[saww] Permissible is permissible until the Day of Judgement, and his[saww] Prohibition is prohibited until the Day of Judgement. So these[as] are the Determined One (أولو العزم) from the Rasools[as]'.[4541]

[4540] الكافي 1: 175/ 2.
[4541] الكافي 2: 14/ 2.

مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصٍ الْمُؤَذِّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَتَبَ . . . . وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيَّتُهَا الْعِصَابَةُ النَّاجِيَةُ إِنْ أَتَمَّ اللَّهُ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَتِمُّ الْأَمْرُ حَتَّى يَدْخُلَ عَلَيْكُمْ مِثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّى تُبْتَلَوْا فِي أَنْفُسِكُمْ وَ أَمْوَالِكُمْ وَ حَتَّى تَسْمَعُوا مِنْ أَعْدَاءِ اللَّهِ أَذًى كَثِيراً

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah[asws] as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

(Abu Abdullah[asws]) wrote – 'And there is no Might with us[asws] or with you except by Him[azwj]. So, fear Allah[azwj], O group of saved people, that Allah[azwj] will Complete for you what He[azwj] has Granted you with, for the matter will not be complete until He[azwj] Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah[azwj], a lot of painful words.

فَتَصْبِرُوا وَ تَعْرُكُوا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَذِلُّوكُمْ وَ يُبْغِضُوكُمْ وَ حَتَّى يُحَمِّلُوا عَلَيْكُمُ الضَّيْمَ فَتَحَمَّلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ حَتَّى تَكْظِمُوا الْغَيْظَ الشَّدِيدَ فِي الْأَذَى فِي اللَّهِ عَزَّ وَ جَلَّ يَجْتَرِمُونَهُ إِلَيْكُمْ وَ حَتَّى يُكَذِّبُوكُمْ بِالْحَقِّ وَ يُعَادُوكُمْ فِيهِ وَ يُبْغِضُوكُمْ عَلَيْهِ

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah[azwj] and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah[azwj] Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.

فَتَصْبِرُوا عَلَى ذَلِكَ مِنْهُمْ وَ مِصْدَاقُ ذَلِكَ كُلِّهِ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جَبْرَئِيلُ (عليه السلام) عَلَى نَبِيِّكُمْ (صلى الله عليه وآله) سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ (صلى الله عليه وآله) فَاصْبِرْ كَما صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah[azwj] which Jibraeel[as] Descended with upon your Prophet[saww], getting your Prophet[saww] to hear the Words of Allah[azwj] Mighty and Majestic: ***"[46:35] Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom)."*** Then He[azwj] Said: ***"[35:4] And if they call you a liar, truly messengers before you were called liars".***

فَصَبَرُوا عَلى ما كُذِّبُوا وَ أُوذُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُوذُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَّكُمْ أَمْرُ اللَّهِ فِيهِمُ الَّذِي خَلَقَهُمْ لَهُ فِي الْأَصْلِ [أَصْلِ الْخَلْقِ] مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنا مِنْهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ

So observe patience on what they lie about and hurt you with, for they had belied the Prophet[saww] of Allah[azwj], and the Messengers[as] from before him[saww], and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah[azwj] regarding them[asws] whom Allah[azwj] Created for Himself[zwj] in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah[azwj] that He[azwj] Created them in the origin and the ones whom Allah[azwj] has

Named in His[azwj] book in His[azwj] Words: ***"[28:41] And We made them Imams who call to the fire"***.[4542]

في روضة الواعظين للمفيد (ره) وقيل للنبى صلى الله عليه واله: كم مابين الدنيا والاخرة: قال: غمضة عين، قال الله عزوجل: كأنهم يوم يرون ما يوعدون لم يلبثوا الا ساعة من نهار بلاغ

In Rowzat Al-Waizeen of Al-Mufeed –

'And it was said to the Prophet[saww], 'How much is there in between the world and the Hereafter?' He[saww] said: 'The blink of an eye. Allah[azwj] Mighty and Majestic Said ***[46:35] On the Day that they shall see what they are Promised they shall be as if they had not tarried save an hour of the day***'.[4543]

[4542] Al Kafi – H 14449 (Extract)
[4543] Tafseer Noor Al Saqalayn – CH 46 H 49

CHAPTER 47

MUHAMMAD[SAWW]

(38 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي المغرا، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الَّذِينَ كَفَرُوا لم يرتب أبدا، و لم يدخله شك في دينه أبدا، و لم يبتله الله بفقر أبدا، و لا خوف من سلطان أبدا، و لم يزل محفوظا من الشك و الكفر أبدا حتى يموت، فإذا مات وكل الله به في قبره ألف ملك يصلون في قبره، يكون ثواب صلاتهم له، و يشيعونه حتى يوقفوه موقف الأمن عند الله عز و جل، و يكون في أمان الله و أمان محمد (صلى الله عليه و آله)».

Ibn Babuwayh, by his chain, from Abu Al-Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws]: 'The one who recites Surah ***[47] (As for) those who disbelieve*** (Chapter 47 known as Surah Muhammad[saww]) would not be suspicious ever, and doubt will not enter in his Religion ever, and Allah[azwj] will never Involve him in poverty ever, and will not fear the authorities ever, and will not cease being Protected from the doubt and the infidelity ever until he dies. So when he dies, Allah[azwj] Allocates a thousand Angels to be in his grave to be Praying in his grave, their Rewards of their Prayers would be transferred onto him, these would be spread for him until he pauses at a secure place in the Presence of Allah[azwj] Mighty and Majestic, and would become to be in the Protection of Allah[azwj] and the protection of Muhammad[saww]'.[4544]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة لم يول وجهه جهة إلا رأى فيه وجه رسول الله (صلى الله عليه و آله) إذا خرج من قبره، و كان حقا على الله تعالى أن يسقيه من أنهار الجنة، و من كتبها و علقها عليه، أمن في نومه و يقظته من كل محذور ببركتها».

And from Khawas Al-Quran – It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (47), his face would not be given authorisation until he sees in it the face of Rasool-Allah[saww] when he comes out form his grave. And he would have a right upon Allah[azwj] the High that he should be quenched from the River of the Paradise. And the one who recites it and attaches it (Amulet), would be safe in his sleep, and be vigilant from every hazard due to its Blessings'.[4545]

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه، أمن في نومه و يقظته من كل محذور، و كان محروسا من كل بلاء و داء».

[4544] ثواب الأعمال: 114.
[4545] (خواص القرآن)

And Rasool-Allah[saww] said: 'The one who writes it (47) and attaches it (Amulet), would be safe in his sleep, and be vigilant from every hazard, and would be given strength against every affliction and disease'.[4546]

و قال الصادق (عليه السلام): «من كتبها و علقها عليه دفع عنه الجان، و أمن في نومه و يقظته و إذا جعلها إنسان على رأسه كفي شر كل طارق بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it and attaches it (Amulet), the Jinn would be repulsed from him, and he would be safe in his sleep, and be vigilant when a human makes an evil to come upon his head on every road, by the Permission of Allah[azwj]'.[4547]

في مجمع البيان بعد ان نقل حديث ثواب الاعمال وقال عليه السلام: من اراد ان يعرف حالنا وحال اعدائنا فليقرأ سورة محمد صلى الله عليه واله فانه يراها آية فينا وآية فيهم.

In Majma Al-Bayaan after having copied a Hadeeth from Sawaab Al-Amaal,

And he[asws] said: 'The one who intends to recognise our[asws] situation and the situation of our[asws] enemies, so he should recite Surah Muhammad[saww], for he would see a Verse regarding us[asws] and a Verse regarding them'.[4548]

VERSE 1

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ {1}

[47:1] (As for) those who disbelieve and from Allah's way, He shall Render their works to be in vain

علي بن إبراهيم: نزلت في أصحاب رسول الله (صلى الله عليه و آله) الذين ارتدوا بعد رسول الله (صلى الله عليه و آله)، و غصبوا أهل بيته حقهم، و صدوا عن أمير المؤمنين (عليه السلام)، و عن ولايته، أَضَلَّ أَعْمالَهُمْ أي أبطل ما كان تقدم منهم مع رسول الله (صلى الله عليه و آله) من الجهاد و النصرة.

Ali Bin Ibrahim –

It was Revealed regarding the companions of Rasool-Allah[saww] who became apostates after Rasool-Allah[saww], and usurped the rights of the People[asws] of the Household, and prevented (people) from Amir-ul-Momineen[asws], and from his[asws] Wilayah ***[47:1] He shall Render their works to be in vain*** i.e., invalidate what had preceded from them with Rasool-Allah[saww], from the Jihaad and the support'.[4549]

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسن بن العباس الحريشي، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، بعد وفاة رسول الله (صلى الله عليه و آله) في المسجد و الناس مجتمعون بصورت عال: الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمالَهُمْ، فقال له: ابن عباس: يا أبا الحسن، لم قلت ما قلت؟ قال: قرأت شيئا من القرآن.

[4546] Tafseer Al Burhan – H 9807
[4547] Tafseer Al Burhan – H 9808
[4548] Tafseer Noor Al Saqalayn – CH 47 H 2
[4549] تفسير القمي 2: 330.

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Al-Hareyshi,

Abu Ja'far[asws] has said: 'Amir-ul-Momineen[asws] said in a loud voice after the passing away of Rasool-Allah[saww], in the Masjid, and the people had gathered, ***[47:1] (As for) those who disbelieve and from Allah's way, He shall Render their works to be in vain***. So Ibn Abbas said to him[asws], 'O Abu Al-Hassan[asws]! Why did you[asws] say what you[asws] said?' He[asws] said: 'I[asws] recited something from the Quran'.

قال: لقد قلته لأمر. قال: نعم إن الله تعالى يقول في كتابه: ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا، أ فتشهد على رسول الله (صلى الله عليه و آله) أنه استخلف أبا بكر؟ قال: ما سمعت رسول الله (صلى الله عليه و آله) أوصى إلا إليك. قال فهلا بايعتني؟ قال: اجتمع الناس على أبي بكر، فكنت منهم.

He said, 'You[asws] have said a command'. He[asws] said: 'Yes. Allah[azwj] the High is Saying in His[azwj] Book ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. Did you testify to Rasool-Allah[saww] having appointed Abu Bakr as a successor?' He said, 'I heard Rasool-Allah[saww] bequeathing it to you[asws]'. He[asws] said: 'So had you not pledged your allegiance to me[asws]?' He said, '<u>The people gathered around Abu Bakr, so I was among them</u>'.

فقال أمير المؤمنين (عليه السلام): كما اجتمع أهل العجل على العجل، هاهنا فتنتم، و مثلكم: كَمَثَلِ الَّذِي اسْتَوْقَدَ ناراً فَلَمَّا أَضاءَتْ ما حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُماتٍ لا يُبْصِرُونَ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لا يَرْجِعُونَ».

So Amir-ul-Momineen[asws] said: '<u>Just as the people of the calf had gathered around the calf</u>. This here is your trial, and your example ***[2:17] Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, Allah took away their light, and left them in utter darkness - they do not see [2:18] Deaf, dumb (and) blind, so they will not turn back***'.[4550]

محمد بن العباس: عن أحمد بن محمد بن سعيد، عن أحمد بن الحسن، عن أبيه، عن حصين ابن مخارق، عن سعد بن طريف و أبي حمزة، عن الأصبغ، عن علي (عليه السلام)، أنه قال: «سورة محمد (صلى الله عليه و آله) آية فينا، و آية في بني أمية».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Hassan, from his father, from Haseyn Ibn Makharaq, from Sa'd Bin Tareyf and Abu Hamza, from Al-Asbagh,

(It has been narrated that) Ali[asws] said: 'Surah Muhammad[saww] has a Verse regarding us[asws], and a Verse regarding the Clan of Umayya'.[4551]

و عنه، قال: حدثنا أحمد بن محمد الكاتب، عن حميد بن الربيع، عن عبيد بن موسى، قال: أخبرنا فطر بن إبراهيم، عن أبي الحسن موسى (عليه السلام)، أنه قال: «من أراد أن يعلم فضلنا على عدونا، فليقرأ هذه السورة التي يذكر فيها الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ فينا آية، و فيهم آية، إلى آخرها».

And from him, from Ahmad Bin Muhammad Al-Katib, from Hameed Bin Al-Rabi'e, from Ubeyd Bin Musa, from Fatar Bin Ibrahim,

Abu Al-Hassan[asws] Musa[asws] has said: 'The one who intends to know our[asws] merits upon our[asws] enemies, so he should recite this Chapter in which is Mentioned ***[47:1]***

[4550] تفسير القمي 2: 301
[4551] تأويل الآيات 2: 582/ 1.

(As for) those who disbelieve and prevent from Allah's way. Regarding us[asws] is a verse, and regarding them is a Verse, up to its end'.[4552]

ابن شهرآشوب: عن جعفر، و أبي جعفر (عليهما السلام)، في قوله تعالى: الَّذِينَ كَفَرُوا: يعني بني أمية وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ عن ولاية علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub,

Ja'far[asws] and Abu Ja'far[asws] regarding the Words of the High ***[47:1] (As for) those who disbelieve*** Meaning the Clan of Umayya ***and prevent from Allah's way*** from the Wilayah of Ali[asws] Bin Abu Talib[asws]'.[4553]

VERSES 2 & 3

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ {2}
ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ {3}

[47:2] And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will Remove their evil from them and Improve their condition. [47:3] That is because those who disbelieve follow falsehood, and those who believe follow the Truth from their Lord; thus does Allah Set forth to men their examples.

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد بإسناده، عن إسحاق بن عمار، قال: قال أبو عبد الله (عليه السلام): «وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ وَ آمَنُوا بِما نُزِّلَ عَلى مُحَمَّدٍ في علي وَ هُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئاتِهِمْ وَ أَصْلَحَ بالَهُمْ، هكذا نزلت».

Ali Bin Ibrahim said, 'Al-Husayn Bin Muhammad informed us, from Al-Moala Bin Muhammad, by his chain, from Is'haq Bin Amaar who said,

'Abu Abdullah[asws] said: '***[47:2] And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, regarding Ali, and it is the very truth from their Lord, He will Remove their evil from them and Improve their condition***. This is how it was Revealed'.[4554]

ثم قال علي بن إبراهيم أيضا، في قوله تعالى: وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ: نزلت في أبي ذر و سلمان و عمار و المقداد، و لم ينقضوا العهد وَ آمَنُوا بِما نُزِّلَ عَلى مُحَمَّدٍ، أي ثبتوا على الولاية التي أنزلها الله: وَ هُوَ الْحَقُّ، يعني أمير المؤمنين (عليه السلام): مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئاتِهِمْ وَ أَصْلَحَ بالَهُمْ أي حالهم.

Then Ali Bin Ibrahim said as well,

'Regarding the Words of the High ***[47:2] And (as for) those who believe and do good,*** was Revealed regarding Abu Dharr[ar], and Salman[ar], and Ammar, and Al-Miqdad[ar], and they did not breach the pledge ***and believe in what has been revealed to Muhammad,*** i.e., they were steadfast upon the Wilayah which Allah[azwj] Revealed ***and it is the very truth*** Meaning Amir-ul-Momineen[asws] ***from their Lord,***

[4552] تأويل الآيات 2: 584/ 3.
[4553] المناقب 3: 72.
[4554] تفسير القمّي 2: 301.

He will Remove their evil from them and Improve their condition i.e., their state of affairs.

ثم ذكر أعمالهم فقال: ذلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْباطِلَ و هم الذين اتبعوا أعداء رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام): وَ أَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ.

Then He[azwj] Mentioned their deeds, so He[azwj] Said ***[47:3] That is because those who disbelieve follow falsehood,*** and these are the ones who followed the enemies of Rasool-Allah[saww] and Amir-ul-Momineen[asws] ***and those who believe follow the Truth from their Lord***'.[4555]

VERSE 4

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَٰكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ {4}

[47:4] So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had Pleased He would certainly have Exacted what is due from them, but that He may Try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means Allow their deeds to be in vain.

علي بن إبراهيم، قال: حدثني أبي، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «في سورة محمد (صلى الله عليه و آله) آية فينا و آية في عدونا، و الدليل على ذلك قوله تعالى: كَذلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثالَهُمْ فَإِذا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقابِ إلى قوله تعالى: لَانْتَصَرَ مِنْهُمْ، فهذا السيف على مشركي العجم من الزنادقة، و من ليس معه كتاب من عبدة النيران و الكواكب».

Ali Bin Ibrahim said, 'My father narrated to me, from one of our companions,

'Abu Abdullah[asws] said: 'In Surah Muhammad[saww] is a Verse regarding us[asws], and a Verse regarding our[asws] enemies, and the evidence upon that are the Words of the High ***[47:3] That thus does Allah Set forth to men their examples [47:4] So when you meet in battle those who disbelieve, then smite the necks*** up to His[azwj] Words ***He would certainly have Exacted what is due from them***. So this is the sword against the non-Arab Polytheists from the Atheists, and the one who does not have a Book, and worships the fires and the planets'.[4556]

و قال أيضا: قوله تعالى: فَإِذا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقابِ فالمخاطبة للجماعة، و المعنى لرسول الله (صلى الله عليه و آله) و الامام من بعده.

And he (Ali Bin Ibrahim) said as well –

[4555] تفسير القمّي 2: 301
[4556] تفسير القمّي 2: 301.

'Regarding the Words of the High ***[47:4] So when you meet in battle those who disbelieve, then smite the necks***, Even though it Addresses the group, the Meaning is for Rasool-Allah[saww] and the Imams[asws] from after him[saww]'.[4557]

يَحْيَى الْحَلَبِيُّ عَنْ أَبِي الْمُسْتَهِلِّ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) فَقَالَ مَا دَعَاكُمْ إِلَى الْمَوْضِعِ الَّذِي وَضَعْتُمْ فِيهِ زَيْداً قَالَ قُلْتُ خِصَالٌ ثَلَاثٌ أَمَّا إِحْدَاهُنَّ فَقِلَّةُ مَنْ تَخَلَّفَ مَعَنَا إِنَّمَا كُنَّا ثَمَانِيَةَ نَفَرٍ وَ أَمَّا الْأُخْرَى فَالَّذِي تَخَوَّفْنَا مِنَ الصُّبْحِ أَنْ يَفْضَحَنَا وَ أَمَّا الثَّالِثَةُ فَإِنَّهُ كَانَ مَضْجَعَهُ الَّذِي كَانَ سَبَقَ إِلَيْهِ فَقَالَ كَمْ إِلَى الْفُرَاتِ مِنَ الْمَوْضِعِ الَّذِي وَضَعْتُمُوهُ فِيهِ قُلْتُ قَذْفَةُ حَجَرٍ

Yahya Al-Halby, from Abu Al-Mustahal, from Suleyman Bin Khalid who said:

Abu Abdullah[asws] questioned me: 'What was the place in which you placed (the body of) Zayd?' I said, 'There were three issues. As for one of them, so there were very few of us who were left behind with us, but rather, we were eight persons. As for the other one, so we were afraid from the morning, which would have exposed us. And as for the third, so it was his bed (resting place) which he proceeded to'. So he[asws] said: 'How far was the Euphrates from the place in which you placed (buried) him?' I said, 'A stone's throw away'.

فَقَالَ سُبْحَانَ اللَّهِ أَ فَلَا كُنْتُمْ أَوْقَرْتُمُوهُ حَدِيداً وَ قَذَفْتُمُوهُ فِي الْفُرَاتِ وَ كَانَ أَفْضَلَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا وَ اللَّهِ مَا طُقْنَا لِهَذَا فَقَالَ أَيَّ شَيْءٍ كُنْتُمْ يَوْمَ خَرَجْتُمْ مَعَ زَيْدٍ قُلْتُ مُؤْمِنِينَ قَالَ فَمَا كَانَ عَدُوُّكُمْ قُلْتُ كُفَّاراً قَالَ فَإِنِّي أَجِدُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا فَإِذا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقابِ حَتَّى إِذا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثاقَ فَإِمَّا مَنًّا بَعْدُ وَ إِمَّا فِداءً حَتَّى تَضَعَ الْحَرْبُ أَوْزارَها فَابْتَدَأْتُمْ أَنْتُمْ بِتَخْلِيَةِ مَنْ أَسَرْتُمْ سُبْحَانَ اللَّهِ مَا اسْتَطَعْتُمْ أَنْ تَسِيرُوا بِالْعَدْلِ سَاعَةً.

So he[asws] said: 'Glory be to Allah[azwj]! So why did you all not tie a (piece of) iron to him, and throw him in the Euphrates, and that would have been preferable?' I said, 'May I be sacrificed for you[asws], no, by Allah[azwj], we had no way for this'. So he[asws] said: 'Which thing (were you on) on the day you all came out with Zayd?' I said, 'We were Believers'. He[asws] said: 'Who were your enemies?' I said, 'Infidels'. He[asws] said: 'I[asws] found in the Book of Allah[azwj] Mighty and Majestic: ***"[47:4] So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates"***. You all began by evacuating yourselves from captivity. Glory be to Allah[azwj]! You did not have the ability to travel with the justice even for a while'.[4558]

VERSES 5 & 6

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ {5} وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ {6}

[47:5] He will Guide them and Improve their condition. [47:6] And Cause them to enter the Garden which He has made known to them.

علي بن إبراهيم: قوله تعالى: وَ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمالَهُمْ سَيَهْدِيهِمْ وَ يُصْلِحُ بالَهُمْ وَ يُدْخِلُهُمُ الْجَنَّةَ عَرَّفَها لَهُمْ أي وعدها إياهم، و ادخرها لهم.

Ali Bin Ibrahim –

[4557] تفسير القمّي 2: 302.
[4558] Al Kafi – H 14799

The Words of the High ***[47:4] and (as for) those who are slain in the way of Allah, He will by no means Allow their deeds to be in vain [47:5] He will Guide them and Improve their condition. [47:6] And Cause them to enter the Garden which He has made known to them***, i.e., Promised it for them, and Saved it for them'.[4559]

VERSE 7

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ {7}

[47:7] O you who believe! If you help (the cause of) Allah, He will Help you and make firm your feet.

علي بن إبراهيم: خاطب الله أمير المؤمنين (عليه السلام)، فقال تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَ يُثَبِّتْ أَقْدامَكُمْ.

Ali Bin Ibrahim –

'Allah[azwj] is Addressing Amir-ul-Momineen[asws], so the High Said ***[47:7] O you who believe! If you help (the cause of) Allah, He will Help you and make firm your feet***'.[4560]

VERSES 8 & 9

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ {8} ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ {9}

[47:8] And (as for) those who disbelieve, for them is destruction and He has made their deeds to be in vain [47:9] That is because they hated what Allah Revealed, so He Nullified their deeds

في تفسير على بن ابراهيم حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم بن عبد الرحيم عن محمد بن على عن محمد بن الفضيل عن أبى حمزة عن أبى جعفر عليه السلام قال: نزل جبرئيل على محمد صلى الله عليه واله بهذه الاية هكذا: " ذلك بانهم كرهوا ما انزل الله في على " الا أنه كشط الاسم " فأحبط اعمالهم ".

In Tafseer Qummi – Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeylm from Abu Hamza,

'Abu Ja'far[asws] has said: 'Jibraeel [as] descended upon Muhammad[saww] by this Verse like this ***[47:9] That is because they hated what Allah Revealed, regarding Ali, so He Nullified their deeds***. Indeed, they have rubbed off the name, ***so He Nullified their deeds***'.[4561]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد، عن أحمد بن خالد عن محمد بن علي، عن ابن الفضيل، عن أبي حمزة، عن جابر، عن أبي جعفر (عليه السلام)، أنه قال: «قوله تعالى: ذلِكَ بِأَنَّهُمْ كَرِهُوا ما أَنْزَلَ اللَّهُ في علي فَأَحْبَطَ أَعْمالَهُمْ».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Ahmad Bin Khalid, from Muhammad Bin Ali, from Ibn Al-Fazeyl, from Abu Hamza, from Jabir,

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[4559] تفسير القمّي 2: 302.
[4560] تفسير القمّي 2: 302
[4561] Tafseer Noor Al Saqalayn –CH 47 H 21

'Abu Ja'far[asws] has said: 'The Words of the High ***[47:9] That is because they disliked what Allah Revealed, regarding Ali, so He Nullified their deeds***'.[4562]

VERSES 10 - 14

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا {10} ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ {11} إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ {12} وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ {13} أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ {14}

[47:10] Have they not then journeyed in the land and seen how was the end of those before them: Allah Brought Devastation upon them, and for the unbelievers is what is similar to it. [47:11] That is because Allah is the Mawla of those who believe, and because the unbelievers shall have no Mawla for them. [47:12] Surely Allah will make those who believe and do good enter Gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the Fire is their abode. [47:13] And how many a town which was far more powerful than the town of yours which has driven you out: We Destroyed them so there was no helper for them. [47:14] What! Is he who has a clear argument from his Lord like him to whom the evil of his work is made to be fair-seeming: and they follow their own desires.

ابن بابويه، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: أَ فَلَمْ يَسِيرُوا فِي الْأَرْضِ، قال: «معناه أ و لم ينظروا في القرآن».

Ibn Babuwayh said,

'Al-Sadiq[asws] was asked about the Words of Allah[azwj] Mighty and Majestic ***[47:10] Have they not then journeyed in the land***, he[asws] said: 'Its Meaning is – 'Have they not looked in the Quran?'[4563]

و قال جابر: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: أَ فَلَمْ يَسِيرُوا فِي الْأَرْضِ، فقرأ أبو جعفر (عليه السلام): الَّذِينَ كَفَرُوا، حتى بلغ أَ فَلَمْ يَسِيرُوا فِي الْأَرْضِ، ثم قال: «هل لك في رجل يسير بك [فيبلغ بك] من المطلع إلى المغرب [في] يوم واحد؟». قال: فقلت: يا بن رسول الله- جعلني الله فداك- و من لي بهذا؟ فقال: «ذاك أمير المؤمنين (عليه السلام)، أ لم تسمع قول رسول الله (صلى الله عليه و آله): لتبلغن الأسباب، و الله لتركبن السحاب، و الله لتؤتن عصا موسى، و الله لتعطن خاتم سليمان». ثم قال: «هذا قول رسول الله (صلى الله عليه و آله)».

And Jabir said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[47:10] Have they not then journeyed in the land***, so Abu Ja'far[asws] recited ***[47:8] And (as for) those who disbelieve*** until he[asws] reached ***[47:10] Have they not then journeyed in the land***, then said: 'Is there a man among you with whom you can journey from the East to the West in one day?' I said, 'O son[asws] of Rasool-Allah[saww] – May Allah[azwj] Makes us to be sacrificed for you[saww] – and who is this for me?' So he[asws] said: 'That is Amir-ul-Momineen[asws]. Have you not heard the Words of Rasool-

[4562] تأويل الآيات 2: 583/ 6.
[4563] الخصال: 396/ 102.

Allah[saww]: 'He[asws] will be preaching the reasons. By Allah[azwj], he[asws] will be riding the clouds. By Allah[azwj], he[asws] will come with the Staff of Musa[as]. By Allah[azwj], he[asws] will be wearing the ring of Suleyman[as]'. Then he[asws] said: 'These are the Words of Rasool-Allah[saww]'.[4564]

علي بن إبراهيم، في قوله تعالى: دَمَّرَ اللَّهُ عَلَيْهِمْ: أي أهلكهم و عذبهم، قوله تعالى: وَ لِلْكافِرِينَ يعني الذين كفروا و كرهوا ما أنزل الله في علي أَمْثالُها أي لهم مثل ما كان للأمم الماضية من العذاب و الهلاك.

Ali Bin Ibrahim,

Regarding the Words of the High ***[47:10] Allah Brought Devastation upon them*** i.e., Destroyed them and Punished them. The Words of the High ***and for the unbelievers*** Meaning the ones who denied and disliked what Allah[azwj] Revealed with regards to Ali[asws] ***is what is similar to it***, i.e., for them is the like of what was for the past communities, from the Punishment and the Destruction.

ثم ذكر المؤمنين الذين ثبتوا على إمامة أمير المؤمنين (عليه السلام)، فقال تعالى: ذلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَ أَنَّ الْكافِرِينَ لا مَوْلى لَهُمْ.

Then He[azwj] Mentions the Believers who were steadfast upon the Imamate of Amir-ul-Momineen[asws]. So the High Said ***[47:11] That is because Allah is the Mawla of those who believe, and because the unbelievers shall have no Mawla for them***.

ثم ذكر المؤمنين، فقال تعالى: إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ يعني بولاية علي (عليه السلام): جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ وَ الَّذِينَ كَفَرُوا أعداؤه يَتَمَتَّعُونَ وَ يَأْكُلُونَ كَما تَأْكُلُ الْأَنْعامُ يعني أكلا كثيرا وَ النَّارُ مَثْوىً لَهُمْ وَ كَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْناهُمْ فَلا ناصِرَ لَهُمْ قال: الذين أهلكناهم من الأمم السالفة كانوا أشد قوة من قريتك، يعني أهل مكة الذين أخرجوك منها، فلم يكن لهم ناصر

Then He[azwj] Mentions the Believer, so the High Said ***[47:12] Surely Allah will make those who believe and do good*** Meaning with the Wilayah of Ali[asws] ***enter Gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat,*** Meaning eat a lot ***and the Fire is their abode [47:13] And how many a town which was far more powerful than the town of yours which has driven you out: We Destroyed them so there was no helper for them***. The ones whom We[azwj] Destroyed, from the past communities, were much stronger than your[saww] town, Meaning the people of Makkah who threw you[saww] out from it, so they will be no helper for them.

أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ يعني أمير المؤمنين (عليه السلام): كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ يعني الذين غصبوه وَ اتَّبَعُوا أَهْواءَهُمْ.

[47:14] What! Is he who has a clear argument from his Lord Meaning Amir-ul-Momineen[asws] ***like him to whom the evil of his work is made to be fair-seeming:*** Meaning the ones who usurped (his[asws] rights) ***and they follow their own desires***'.[4565]

[4564] تأويل الآيات 2: 584/ 9
[4565] تفسير القمي 2: 302.

VERSE 15

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ {15}

[47:15] A parable of the Paradise which the pious are promised with: Therein are rivers of water which does not alter, and rivers of milk the taste whereof does not change, and rivers of wine delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and Forgiveness from their Lord. (Are these) like those who abide in the Fire and who are made to drink boiling water so it rends their bowels asunder.

علي بن إبراهيم: ثم ضرب لأوليائه و أعدائه مثلا، فقال لأوليائه: مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيها أَنْهارٌ مِنْ ماءٍ غَيْرِ آسِنٍ إلى قوله تعالى: لَذَّةٍ لِلشَّارِبِينَ أي خمرة إذا تناولها ولي الله وجد رائحة المسك فيها وَ أَنْهارٌ مِنْ عَسَلٍ مُصَفًّى وَ لَهُمْ فِيها مِنْ كُلِّ الثَّمَراتِ وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ.

Ali Bin Ibrahim –

Then He[azwj] Struck an example of His[azwj] friends and His[azwj] enemies, so He[azwj] Said for His[azwj] Friends ***[47:15] A parable of the garden which the pious are promised with: Therein are rivers of water which does not alter*** up to the Words of the High***, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink,*** i.e., when the friend of Allah[azwj] partakes from it, he would find the aroma of musk in it ***and rivers of honey clarified and for them therein are all fruits and Forgiveness from their Lord***'.

ثم ضرب لأعدائه مثلا، فقال: كَمَنْ هُوَ خالِدٌ فِي النَّارِ وَ سُقُوا ماءً حَمِيماً فَقَطَّعَ أَمْعاءَهُمْ فقال: ليس من هو في هذه الجنة الموصوفة كمن هو في هذه النار، كما أنه ليس عدو الله كوليه.

Then He[azwj] Struck an example for His[azwj] enemies, so He[azwj] Said ***(Are these) like those who abide in the Fire and who are made to drink boiling water so it rends their bowels asunder***. There is none in this Paradise with these qualities, like the one who is in this Fire, just as the enemy of Allah[azwj] is not like His[azwj] friend'.[4566]

ثم قال شرف الدين: و منها ما رواه مرفوعا، عن ابن أبي عمير، عن حماد بن عيسى، عن محمد الحلبي، قال: ثم قال (عليه السلام): «مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ، و هم آل محمد و أشياعهم»، ثم قال: « [قال] أبو جعفر (عليه السلام): أما قوله تعالى: فِيها أَنْهارٌ، فالأنهار رجال، و قوله تعالى: مِنْ ماءٍ غَيْرِ آسِنٍ فهو علي (عليه السلام) في الباطن، و قوله تعالى: وَ أَنْهارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ فإنه الإمام (عليه السلام)، و أما قوله تعالى: وَ أَنْهارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ ، فإنه علمهم يتلذذ منه شيعتهم، و إنما كنى عن الرجال بالأنهار على سبيل المجاز، أي أصحاب الأنهار و مثله وَ سْئَلِ الْقَرْيَةَ، فالأئمة (عليهم السلام) هم أصحاب الجنة و ملاكها».

Then he[asws] said: '***[47:15] A parable of the Paradise which the pious are promised with*** and they[asws] are the Progeny[asws] of Muhammad[saww] and their[asws] Shias'. Then Abu Ja'far[asws] said: 'As for the Words of the High ***Therein are rivers*** so the rivers are men[asws], and the Words of the High ***of water which does not alter,*** so it is Ali[asws] in the esoteric (Meaning), and the Words of the High ***and rivers of milk the taste whereof does not change,*** so this is the Imam[asws], and as for the Words

[4566] تفسير القمي 2: 303

of the High ***and rivers of wine delicious to those who drink,*** so this is their[asws] Knowledge, delicious for their[asws] Shias. But rather, the teknonyms from the men with the rivers is upon the way of the metaphors, i.e. 'Companions of the Rivers' (أصحاب الأنهار) and its example ***[12:82] And inquire in the town***. So the Imams[asws], they[asws] are the Companions of the Paradise (أصحاب الجنة) and their owners'.

ثم قال (عليه السلام): «و أما قوله تعالى: وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ، ولاية أمير المؤمنين (عليه السلام)، أي من والى أمير المؤمنين (عليه السلام) له مغفرة من ربه، فذلك قوله تعالى: وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ».

Then he[asws] said: 'And as for the Words of the High ***[47:15] and Forgiveness from their Lord*** – Wilayah of Amir-ul-Momineen[asws], i.e., the one who befriends Amir-ul-Momineen[asws] would have Forgiveness for him from his Lord[azwj], so these are His[azwj] Words ***[47:15] and Forgiveness from their Lord***'.

ثم قال (عليه السلام): «كَمَنْ هُوَ خالِدٌ فِي النَّارِ، أي إن المتقين كمن هو خالد داخل في ولاية عدو آل محمد، و ولاية عدو آل محمد هي النار، من دخلها فقد دخل النار، ثم أخبر سبحانه عنهم: وَ سُقُوا ماءً حَمِيماً فَقَطَّعَ أَمْعاءَهُمْ».

Then he[asws] said: '***[47:15] (Are these) like those who abide in the Fire***, i.e., the pious are the ones who are abiding in the Wilayah of the Progeny[asws] of Muhammad[saww], (are they like) the ones who abide in the Wilayah of the enemies of the Progeny[asws] of Muhammad[saww], and this is the Fire. The one who enters it has entered the Fire. Then the Glorious Informs about them ***and who are made to drink boiling water so it rends their bowels asunder***'.[4567]

أبو القاسم بن قولويه: عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن عيسى ابن عبد الله بن محمد بن عمر بن علي بن أبي طالب، عن أبيه، عن جده، عن علي (عليه السلام)، قال: «الماء سيد شراب الدنيا و الآخرة، و أربعة أنهار في الدنيا من الجنة: الفرات، و النيل، و سيحان، و جيحان ، الفرات: الماء، و النيل: العسل، و سيحان: الخمر، و جيحان: اللبن».

Abu Al-Qasim Bin Qulawayh, from his father, from Sa'd Bin Abdullah, from Ahmad bin Muhammad Bin Isa, from Isa Ibn Abdullah Bin Muhammad Bin Umar, son of Ali Bin Abu Talib [asws], from his father, from his grandfather,

Ali[asws] Bin Abu Talib[asws] has said: 'The water is the chief of the drinks of the world and the Hereafter. And four rivers in the world are from the Paradise – The Euphrates, the Nile, the Sayhan, and the Jayhan. The Euphrates is the water, and the Nile is the honey, and Sayhan is the wine, and Jayhan is the milk'.[4568]

ابن بابويه: بإسناده، عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن علي (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله): «أربعة أنهار من الجنة: الفرات، و النيل، و سيحان، و جيحان، فالفرات: الماء في الدنيا و الآخرة، و النيل: العسل، و سيحان: الخمر، و جيحان: اللبن».

Ibn Babuwayh, by his chain, from Isa Bin Abdullah Al-Hashimy, from his father, from his grandfather,

(Amir-ul-Momineen[asws]) Ali[asws] having said: 'Rasool-Allah[saww] said: 'Four rivers are from the Paradise – The Euphrates, and the Nile, and Sayhan, and Jayhan. So the

[4567] (Extract) تأويل الآيات 2: 585/ 13.
[4568] كامل الزيارات: 47/ 1.

Euphrates is the water in the world and the Hereafter, and the Nile is the honey, and Sayhan is the wine, and Jayhan is the milk'.[4569]

VERSES 16 & 17

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۚ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ {16} وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ {17}

[47:16] And among them are ones who listen to you intently, until when they go out from you, they say to the one who has been given the Knowledge: What was it that he said just now? These are they upon whose hearts Allah has Set a seal and they follow their own desires. [47:17] And (as for) those who follow the right direction, He Increases them in Guidance and Gives them their piety.

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن عيسى العبيدي، عن أبي محمد الأنصاري- و كان خيرا- عن صباح المزني، عن الحارث بن حصيرة، عن الأصبغ بن نباتة، عن علي (عليه السلام)، أنه قال: «كنا [نكون] عند رسول الله (صلى الله عليه و آله) فيخبرنا بالوحي، فأعيه أنا دونهم و الله و ما يعونه، و إذا خرجوا قالوا لي: ماذا قال آنفا».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Bin Isa Al-Ubeydi, from Abu Muhammad Al-Ansary, from Sabah Al-Mazany, from Al-Haris Bin Haseyra, from Al-Asbagh Bin Nabata, who has narrated:

Ali[asws] has said: 'We were in the presence of Rasool-Allah[saww], so he[saww] was informing us of the Revelation. I[asws] retained it, apart from them, and by Allah[azwj], they did not retain it. And when they went out, they said to me[asws], '***[47:16] What was it that he said just now?***'[4570]

حدثنا محمد بن عيسى عن ابى محمد الأنصاري عن صباح المزني عن الحرث بن حصيرة المزني عن الاصبغ بن نباته قال قال لما قدم على الكوفة صلى بهم اربعين صباحا فقرء بهم سبح اسم ربك الأعلى فقال المنافقون والله ما يحسن ان يقراء ابن ابى طالب القرآن ولو احسن ان يقراء لقراء بنا غير هذه السوره قال فبلغه ذلك فقال ويلهم انى لاعرف ناسخه ومنسوخه ومحكمه ومتشابهه وفصله من وصله وحروفه من معانيه

It has been narrated to us Muhammad Bin Isa, from Abu Muhammad Al-Ansary, from Sabaah Al-Mazn, from Al-Hars Bin Haseerat Al-Mazny, from Al-Asbagh Bin Nabaata who said:

'When Ali[asws] came to Al-Kufa, he[asws] led them for forty mornings reciting ***[87] Glorify the Name of your Lord, the Most High***'. The hypocrites said, 'By Allah[azwj], it is not best for the son[asws] of Abu Talib[as] to recite the Quran that he[asws] recites, it would have been better if he[asws] had recited for us a Chapter other than this Chapter'. That reached him[asws]. He[asws] said: 'Woe be unto them! I[asws] am aware of its Abrogating ones, and its Abrogated ones, and its Decisive ones, and its Allegorical ones, and its Separated ones, and its Linked ones, and its Letters from its meanings.

والله ما حرف نزل على محمد صلى الله عليه وآله الا وانا اعرف فيمن انزل وفى أي يوم نزل وفى أي موضع نزل ويلهم اما يقرأون ان هذا لفى الصحف الاولى صحف ابراهيم وموسى والله عندي ورثتها رسول الله وورثها رسول الله صلى الله عليه وآله من ابراهيم وموسى ويلهم والله انى انا الذى انزل الله في وتعيها اذن واعية فانا كنا عند رسول الله فخبرنا بالوحى فاعيه ويفوتهم فإذا خرجنا قالوا ما ذا قال انفا.

[4569] الخصال: 250/ 116
[4570] تأويل الآيات 2: 584/ 10.

By Allah[azwj], there is no word which Came down upon Muhammad[saww] except that I[asws] am aware of who it Came down for, and in which day it Came down, and for which subject it Came down. Woe be unto them, but what they are reading, ***[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa***. By Allah[azwj], with me[asws] is the inheritance of Rasool-Allah[saww], and the Rasool-Allah[saww] inherited from Ibrahim[as] and Musa[as]. Woe be unto them, by Allah[azwj], I[asws] am the one regarding whom[asws] Allah[azwj] Sent down ***[69:12] and that the retaining ear might retain it***, for I[asws] was with Rasool-Allah[saww]. He[saww] informed us of the Revelation. I[asws] retained it whilst they missed out on it, when they went out from us[asws] they said ***[47:16] What was it that he said just now?'***[4571]

ثم قال علي بن إبراهيم: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة، عن وهب بن حفص، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «إن رسول الله (صلى الله عليه و آله) كان يدعو أصحابه، فمن أراد الله به خيرا سمع و عرف ما يدعو إليه، و من أراد الله به شرا طبع على قلبه و لا يسمع و لا يعقل، و هو قول الله تعالى: حَتَّى إِذا خَرَجُوا مِنْ عِنْدِكَ إلى قوله تعالى: ما ذا قالَ آنِفاً أُولئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلى قُلُوبِهِمْ الآية».

Then Ali Bin Ibrahim said, 'Muhammad Bin Ahmad Bin Sabit narrated to us, from Al-Hassan Bin Muhammad Bin Sama'at, from Wahab Bin Hafs, from Abu Baseer,

'I heard Abu Ja'far[asws] him[asws] saying: 'Rasool-Allah[saww] used to call his[saww] companions, so the one for whom Allah[azwj] Intended goodness, heard and understood what he was being called to, and the one for whom Allah[azwj] Intended evil, his heart was sealed, and neither heard nor understood, and these are the Words of Allah[azwj] the High ***[47:16] And among them are ones who listen to you intently, until when they go out from you, they say to the one who has been given the Knowledge: What was it that he said just now? These are they upon whose hearts Allah has Set a seAl-and they follow their own desires***'.[4572]

ثم قال شرف الدين: و منها ما رواه مرفوعا، عن ابن أبي عمير، عن حماد بن عيسى، عن محمد الحلبي، قال: قرأ أبو عبد الله (عليه السلام): «وَ الَّذِينَ اهْتَدَوْا، بولاية علي (عليه السلام)، زادَهُمْ هُدىً حيث عرفهم الأئمة (عليهم السلام) من بعده و القائم (عليه السلام)، وَ آتاهُمْ تَقْواهُمْ [أي ثواب تقواهم] أمانا من النار».

Then he[asws] recited ***[47:17] And (as for) those who follow the right direction,*** by the Wilayah of Ali[asws] ***He Increases them in Guidance*** where they achieve recognition of the Imams[asws] from after him[saww] and Al-Qaim[asws] ***and Gives them their piety*** i.e., the Reward for their piety – security from the Fire'.[4573]

VERSE 18

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ {18}

[47:18] Do they then wait for anything but the hour that it should come to them all of a sudden? Now indeed the Signs of it have (already) come, but how shall they have their reminder when it comes on them?

علي بن إبراهيم، قال: حدثنا أبي، عن سليمان بن مسلم الخشاب، عن عبد الله بن جريح المكي، عن عطاء بن أبي رياح، عن عبد الله بن عباس، قال: حججنا مع رسول الله (صلى الله عليه و آله) حجة الوداع، فأخذ بحلقة باب الكعبة، ثم أقبل علينا

[4571] Basaair Al Darajaat – P3 CH 10 H 3
[4572] تفسير القمّي 2: 303
[4573] تأويل الآيات 2: 585/ 13. (Extract)

بوجهه، فقال: «ألا أخبركم بأشراط الساعة؟».- و كان أدنى الناس [منه] يومئذ سلمان (رحمة الله عليه)- فقالوا: بلى يا رسول الله،

Ali Bin Ibrahim said, 'My father narrated to me, from Suleyman Bin Muslim Al-Khashaab, from Abdullah Bin Jareeh Al-Makky, from Ata'a Bin Abu Riyah,

Abdullah Bin Abbas who said, 'We were on a Pilgrimage with Rasool-Allah[saww] during the Farewell Pilgrimage, when he[saww] grabbed hold of the Door of the Kaaba, then turned towards us by his[saww] face and said: 'Shall I[saww] inform you all with the Signs of the Hour?' And the nearest to him[saww] on that day was Salman[ar], so he[ar] said, 'Yes, O Rasool-Allah[saww]!'

فقال (صلى الله عليه و آله): «من أشراط الساعة إضاعة الصلاة ، و اتباع الشهوات، و الميل إلى الأهواء و تعظيم أصحاب المال، و بيع الدين بالدنيا، فعندها يذاب قلب المؤمن في جوفه كما يذاب الملح بالماء، مما يرى من المنكر فلا يستطيع أن يغيره». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده».

So he[saww] said: 'From the Signs of the Hour is wasting of the Prayer, and following of the lusts, and the tendency towards the (personal) desires, and reverence for the owners of the wealth, and selling of the Religion for the world. Therefore, during it, the heart of the Believer would melt from his inside, just like salt melts in the water, from what he would be seeing from the evil, so he would not have the ability to change it'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سليمان، إن عندها أمراء جورة و وزراء فسقة، و عرفاء ظلمة، و أمناء خونة». فقال سلمان: و إن هذا لكائن، يا رسول الله؟ فقال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman[ar]! During it the rich would be inequitable, and the ministers immoral, and the officers unjust, and the trustees embezzlers'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان إن عندها يكون المنكر معروفا، و المعروف منكرا، و يؤتمن الخائن، و يخون الأمين، و يصدق الكاذب، و يكذب الصادق». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman[ar]! During it the evil would be considered good, and good as evil, and the trustworthy as embezzlers and the embezzlers as trustworthy, and the truthful as a liar, and a liar as a truthful'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان فعندها تكون إمارة النساء، و مشاورة الإماء، و قعود الصبيان على المنابر، و يكون الكذب ظرفا، و الزكاة مغرما، و الفيء مغنما، و يجفو الرجل والديه، و يبر صديقه، و يطلع الكوكب المذنب». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman[ar]! So during it, the women would be in high positions, and the slave girls would be consulted, and the young would ascend the Pulpits, and lying would become common, and Zakat regarded as a tax, and Al-Fey as a gain, and the man would abandon his parents and respect his friend (instead), and the sinful planet would emerge'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، و عندها تشارك المرأة زوجها في التجارة، و يكون المطر قيظا، و يغاظ الكرام غيظا، و يحتقر الرجل المعسر، فعندها تقارب الأسواق، إذا قال هذا: لم أبع شيئا، و قال هذا: لم أربح [شيئا]، فلا ترى إلا ذاما لله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman[ar]! And during it, the person would associate his wife in the business, and rains would be pre-destined, and the nobles would be enraged with a rage, and the man would despise the insolvent (man), so during it the markets would be approached. This one would say, 'I did not sell anything', and this one would say, 'I did not gain anything', so you will not see anything except them blaming Allah[azwj]'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، فعندها يليهم أقوام إن تكلموا قتلوهم و إن سكتوا استباحوهم، ليستأثروا بفيئهم، و ليطؤن حرمتهم، و ليسفكن دماءهم، و لتملأن قلوبهم دغلا و رعبا، فلا تراهم إلا و جلين خائفين مرعوبين مرهوبين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman[ar]! So, during it, if the people speak out, they would be killed, and if they remain silent, they would be considered neutral, their privacies would be invaded and their blood would be shed, and their hearts would be filled with corruption and terror. So you will not see them except as frightened, and terrified and scared'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، إن عندها يؤتى بشيء من المشرق و شيء من المغرب يلون أمتي، فالويل لضعفاء أمتي منهم، و الويل لهم من الله، لا يرحمون صغيرا، و لا يوقرون كبيرا، و لا يتجاوزون عن مسيء، جثتهم جثة الآدميين، و قلوبهم قلوب الشياطين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman[ar]! During it, a thing would be brought from the East, and a thing from the West to colour my[saww] community, so woe be unto the weak ones of my[saww] community among them, and the woe be unto them from Allah[azwj]. They will not be merciful to the young ones, nor would they respect the elders, nor would they forgive the harm. Their bodies would be the bodies of the human beings and their hearts would be of the devils'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، و عندها يكتفي الرجال بالرجال، و النساء بالنساء، و يغار على الغلمان كما يغار على الجارية في بيت أهلها، و تشبه الرجال بالنساء و النساء بالرجال، و يركبن ذوات الفروج السروج، فعليهن من أمتي لعنة الله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman[ar]! And during it, the man would be satisfied by the man, and the woman by the woman, and would be covetous of the male servant just like he was covetous of the female servant in his family home, and the man would resemble the woman, and the woman would resemble the man, and they with the openings (women) would ride the saddles, so upon these women from my[saww] community is the Curse of Allah[azwj]!' Salman [ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان إن عندها تزخرف المساجد كما تزخرف البيع و الكنائس، و تحلى المصاحف، و تطول المنارات، و تكثر الصفوف بقلوب متباغضة و ألسن مختلفة». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman[ar]! During it, the Masjids would be decorated, as if for sale and like the Churches, and the Qurans would be sweetened, and the Minarets would be tall, and the rows (for Prayers) would increase with the hostile hearts and differing tongues'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، و عندها تحلى ذكور أمتي بالذهب و يلبسون الحرير و الديباج، و يتخذون جلود النمور صفاقا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman[ar]! And during it, my[saww] community would be mentioned by the gold and their wearing of the silk and brocade, and they would be taking to the tiger skins for (صفاقا)'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، و عندها يظهر الربا. و يتعاملون بالعينة و الرشا، و يوضع الدين، و ترفع الدنيا» قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman[ar]! And during it, usury would be apparent, and they would be working on forward selling and the bribery, and they would put down the Religion and raise the world'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، و عندها يكثر الطلاق، فلا يقام لله حد، و لن يضر الله شيئا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده.

O Salman[ar]! And during it there would be numerous divorces, so the Limits (of the Law) would not be established for the sake of Allah[azwj], and they will not be able to do any harm to Allah[azwj]'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، و عندها تظهر القينات و المعازف، و يليهم شرار أمتي». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman[ar]! And during it, there will appear singing and musical instruments, and it would be followed by the evil ones of my[saww] community'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، و عندها تحج أغنياء أمتي للنزهة، و تحج أوساطها للتجارة، و تحج فقراؤها للرياء و السمعة، فعندها يكون أقوام يتعلمون القرآن لغير الله، فيتخذونه مزامير، و يكون أقوام يتفقهون لغير الله، و تكثر أولاد الزنا و يتغنون بالقرآن، و يتهافتون بالدنيا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman[ar]! And during it, the rich ones would go on Pilgrimage for pleasure, and the middle class for the business, and the poor ones for the showing off and to be named (as Haajis). So during it, the people would be learning the Quran for other than Allah[azwj]. So they would be taking to wind instruments, and the people would be pondering for other than Allah[azwj], and the sons of adultery would be numerous, and they would be singing with the Quran, and they would be scrambling for the world'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[aww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، ذاك إذا انتهكت المحارم، و اكتسبت المآثم، و تسلط الأشرار على الأخيار، و يفشو الكذب، و تظهر اللجاجة، و تفشو الفاقة، و يتباهون في اللباس، و يمطرون في غير أوان المطر، و يستحسنون الكوبة، و المعازف، و ينكرون الأمر بالمعروف و النهي عن المنكر، حتى يكون المؤمن في ذلك الزمان أذل من الأمة، و يظهر قراؤهم و عبادهم فيما بينهم التلاوم، فأولئك يدعون في ملكوت السماوات الأرجاس و الأنجاس». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman[ar]! That is when incest would be violated, and the sins would be acquired, and the evil ones would overcome the good ones, and the lying would be widespread, and obstinacy would be apparent, and hunger would be widespread, and there would be boasting regarding the dress, and it would be raining in other than the time for the rains, and the string instruments would be favoured, and the musical instruments, and the enjoining of the good would be disliked along with the prohibiting of the evil, to the extent that the believer of that era would be the most humiliated one of the community, and their reciters and their worshippers would blame each other, so these are the ones who would be referred to in the Kingdoms of the skies are the dirty and the impure'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، فعندها لا يخشى الغني الا الفقير، حتى إن السائل يسأل فيما بين الجمعتين لا يصيب أحدا يضع في كفه شيئا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman[ar]! So, during it, the rich would not be afraid of the poor, to the extent that he would ask in what is between the two groups, no one would place anything in his hand'. Salman[ar] said, 'And this is to happen, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul'.

يا سلمان، و عندها يتكلم الرويبضة». قال سلمان: و ما الرويبضة، يا رسول الله؟ فداك أبي و امي، قال (صلى الله عليه و آله): «يتكلم في أمر العامة من لم يكن يتكلم، فلم يلبثوا إلا قليلا حتى تخور الأرض خورة، فلا يظن كل قوم إلا أنها خارت في ناحيتهم، فيمكثون ما شاء الله، ثم يمكثون في مكثهم فتلقي لهم الأرض أفلاذ كبدها».

O Salman[ar]! And during it 'Al-Ruweyza' would speak'. Salman[ar] said, 'May my[ar] father and mother be sacrificed for you[saww], and what is 'Al-Ruweyza', O Rasool-Allah[saww]?' He[saww] said: 'He will speak, the one who did not speak in public matters. So this will not remain as such until the earth is routed with a weakness. So every community would think that it has weakened in their area only. This would remain as such for as long as Allah[azwj] so Desires it to, then they would remain in their situation, so the earth would give to them pieces of its interior'.

قال: «ذهب و فضة». ثم أومأ بيده إلى الأساطين، فقال: «مثل هذا، فيومئذ لا ينفع ذهب و لا فضة».

He[saww] said: 'Gold and silver'. Then he[saww] gestured by his[saww] hand to the two sleeves, so he[saww] said: 'Similar to this. So one that Day, neither gold nor the silver would be of benefit'.

فهذا معنى قوله تعالى: فَقَدْ جاءَ أَشْراطُها.

So this is the Meaning of the Words of the High ***[47:18] Now indeed the Signs of it have (already) come***'.[4574]

VERSE 19

فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ {19}

[47:19] So know that there is no God but Allah, and, ask Forgiveness for your sin and for the Believing men and the Believing women; and Allah knows the place of your returning and the place of your abiding.

محمد بن يعقوب: بإسناده عن الفضيل بن عبد الوهاب، عن إسحاق بن عبيد الله، عن عبيد الله بن الوليد الوصافي، رفعه، قال: قال رسول الله (صلى الله عليه و آله): «من قال لا إله إلا الله، غرست له شجرة في الجنة من ياقوتة حمراء، نبتها في مسك أبيض أحلى من العسل، و أشد بياضا من الثلج، و أطيب ريحا من المسك، فيها أمثال ثدي الأبكار، تفلق عن سبعين حلة».

Muhammad Bin Yaqoub, by his chain from Al-Fazeyl Bin Abdul Wahab, from Is'haq Bin Ubeydullah, from Ubeydullah Bin Al-Waleed Al-Wasafy, with an unbroken chain, said,

'Rasool-Allah[saww] said: 'The one who says 'There is no god except for Allah[azwj], a tree of red rubies is planted for him in the Paradise, in (ground of) musk whiter and sweeter than honey, and more intensely white than the snow, and more fragrant than the musk. In it are similar to the bosom of the virgins, would be visible from behind seventy veils'.

و قال رسول الله (صلى الله عليه و آله): «خير العبادة قول لا إله إلا الله» و قال: «خير العبادة الاستغفار، و ذلك قول الله عز و جل في كتابه: فَاعْلَمْ أَنَّهُ لا إِلهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِذَنْبِكَ».

And Rasool-Allah[saww] said: 'The best of worship is to say 'There is no god except for Allah[azwj]'. The best worship is the Repentance, and these are the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[47:19] So know that there is no god but Allah, and, ask Forgiveness for your sin***'.[4575]

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن الحسين بن زيد، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): الاستغفار و قول: لا إله إلا الله، خير العبادة، قال الله العزيز الجبار: فَاعْلَمْ أَنَّهُ لا إِلهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِذَنْبِكَ

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al-Husayn Bin Zayd,

'Abu Abdullah[asws] has narrated that Rasool-Allah[saww] said: 'The repentance, and the saying that there is no god except for Allah[azwj], are the best of the worship. Allah[azwj] the Mighty, the Compeller Said ***[47:19] So know that there is no God but Allah, and, ask Forgiveness for your sin***'.[4576]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ابن بكير، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) كان يتوب إلى الله في كل يوم سبعين مرة من غير ذنب».

[4574] تفسير القمّي 2: 303
[4575] Al Kafi – H 3246
[4576] الكافي 2: 366/ 6

And from him, from Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr,

'Abu Abdullah[asws] having said: 'Rasool-Allah[saww] used to repent to Allah[azwj] seventy times every day, without having sinned'.[4577]

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): خير الدعاء الاستغفار».

And from him, from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The best of supplications, is repentance'.[4578]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عمار بن مروان، قال: قال أبو عبد الله (عليه السلام): «من قال: أستغفر الله، مائة مرة في [كل] يوم، غفر الله له سبعمائة ذنب، و لا خير في عبد يذنب في كل يوم سبعمائة ذنب».

A from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwan who said,

'Abu Abdullah[asws] said: 'The one who says 'I seek Forgiveness from Allah[azwj, (أستغفر الله) a hundred times every day, Allah[azwj] would Forgive seven hundred sins for him. And there is no good in a servant who sins (more than) seven hundred every day'.[4579]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن علي بن عقبة بياع الأكسية، عن أبي عبد الله (عليه السلام)، قال: «إن المؤمن ليذنب الذنب فيذكر بعد عشرين سنة، فيستغفر الله فيغفر له، و إنما يذكره ليغفر له، و إن الكافر ليذنب فينساه من ساعته».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Ali Bin Uqba,

'Abu Abdullah[asws] having said: 'The Believer commits a sin and remembers it after twenty years, so he seeks Forgiveness from Allah[azwj] and He[azwj] Forgives him. But rather, he remembers it, and He[azwj] Forgives it for him. And if the Infidel commits a sin, so he forgets about it from the same moment'.[4580]

و عنه: عن علي بن إبراهيم، عن ياسر، عن الرضا (عليه السلام)، قال: «مثل الاستغفار مثل ورق على شجرة تحرك فيتناثر، و المستغفر من ذنب و يفعله كالمستهزئ بربه».

And from him, from Ali Bin Ibrahim, from Yaaser,

(Imam) Al-Reza[asws] has said: 'The example of the repentance is similar to the leaves upon a tree, which, when shaken, they fall off. And the repenting one from the sin, when he commits it (repeatedly) is like one who is mocking his Lord[azwj, .[4581]

[4577] الكافي 2: 325/ 1
[4578] Al Kafi – H 3204
[4579] الكافي 2: 318/ 10.
[4580] الكافي 2: 318/ 6.
[4581] الكافي 2: 366/ 3

وباسناده إلى اسحاق بن راهويه قال: لما وافى أبو الحسن الرضا عليه السلام نيشابور واراد ان يخرج منها إلى المأمون أجتمع إليه اصحاب الحديث فقالوا: يابن رسول الله ترحل عنا ولا تحدثنا بحديث فنستفيده منك وكان قعد في العمارية فاطلع راسه وقال: سمعت أبى موسى بن جعفر يقول: سمعت ابى جعفر بن محمد يقول: سمعت ابى محمد بن على يقول: سمعت ابى على بن الحسين يقول. سمعت ابى الحسين بن على يقول: سمعت ابى أمير المؤمنين على بن ابى طالب عليه السلام يقول: سمعت رسول الله صلى الله عليه واله يقول: سمعت جبرئيل يقول: سمعت الله يقول: لا اله الا الله حصنى فمن دخل حصنى امن من عذابي، فلما مرت الراحلة نادى: بشروطها و انا بشروطها.

And by his chain going up to Is'haq Bin Rahawiya who said, 'When Abu Al-Hassan Al-Reza[asws] was going to Neyshabour, and intended to come out from it to go to Al-Ma'moun, the companions (narrators) of the Hadeeth gathered around him[asws], so they said, 'O son[asws] of Rasool-Allah[saww]! You[asws] are going away from us and why don't you[asws] narrate to us a Hadeeth so we can benefit by it from you[asws], and he[asws] was seated in the carriage, so his[asws] head emerged from it, and he[asws] said: 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying, 'I[asws] heard it from my[asws] father[asws] Ja'far[asws] Bin Muhammad[asws] saying, 'I[asws] heard my[asws] father[asws] Muhammad[asws] Bin Ali[asws] saying, 'I[asws] heard my[asws] father[asws] Ali[asws] Bin Al-Husayn[asws] saying, 'I[asws] heard my[asws] father[asws] Al-Husayn[asws] Bin Ali[asws] saying, 'I[asws] heard my[asws] father[asws] Amir-ul-Momineen[asws] Ali[asws] Bin Abu Talib[asws] saying: 'I[asws] heard Rasool-Allah[saww] saying:

'I[saww] heard Jibraeel[as] saying: 'I[as] heard Allah[azwj] Saying: "There is no god except for Allah[azwj] (The Phrase) is My[azwj] Fort. So the one who enters My[azwj] Fort is safe from My[azwj] Punishment". So when the camel passed by, he[asws] called out: '(It is), however, with conditions, and I[asws] am (one of) its conditions'.[4582]

وباسناده إلى على بن بلال عن على بن موسى الرضا عن موسى بن جعفر عن جعفر بن محمد عن محمد بن على عن على بن الحسين عن حسين بن على بن أبى طالب عليهم السلام عن النبي صلى الله عليه واله عن جبرئيل عن ميكائيل عن اسرافيل عن اللوح عن القلم قال: يقول الله عزوجل: ولاية على بن أبى طالب حصنى فمن دخل حصنى أمن من عذابي.

And by his chain going up to Ali Bin Bilal,

(It has been narrated from) Ali[asws] Bin Musa Al-Reza[asws] from Musa[asws] Bin Ja'far[asws], from Ja'far[asws] Bin Muhammad[asws], from Muhammad[asws] Bin Ali[asws], from Ali[asws] Bin Al-Husayn[asws], from Husayn Bin Ali Bin Abu Talib[asws], from the Prophet[saww], from Jibraeel[as], from Mikaeel[as], from Israfeel[as], from the (Guarded) Tablet, from The Pen (القلم) having Said: 'Allah[azwj] Mighty and Majestic is Saying: "Wilayah Ali[asws] Bin Abu Talib[asws] is My[azwj] Fort, so the one who enters My[azwj] Fort is safe from My[azwj] Punishment'.[4583]

وفى باب ما جاء عن الرضا من أخبار هذه المجموعة قال: قال رسول الله صلى الله عليه واله التوحيد نصف الدين.

And in the chapter of what has come from Al-Reza[asws] and this is its summary – Rasool-Allah[saww] said: 'The Monotheism (التوحيد) is half the Religion'.[4584]

[4582] Tafseer Noor Al Saqalayn –CH 47 H 49
[4583] Tafseer Noor Al Saqalayn –CH 47 H 50
[4584] Tafseer Noor Al Saqalayn –CH 47 H 51

VERSES 20 - 23

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۙ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ {20} طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ {21} فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ {22} أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ {23}

[47:20] And those who believe are saying: If only a Chapter was revealed! But when a Decisive Chapter is Revealed, and fighting is mentioned therein, you see those in whose hearts is a disease looking at you with the look of one fainting because of death. Woe unto them! [47:21] Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them. [47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ عُمَرَ لَقِيَ عَلِيّاً (صلوات الله عليه) فَقَالَ لَهُ أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ بِأَيِّكُمُ الْمَفْتُونُ وَ تُعَرِّضُ بِي وَ بِصَاحِبِي

And by this chain, from Abaan, from Abdul Rahmaan Bin Abu Abdullah, from Abu Al-Abbas Al-Makky who said:

'I heard Abu Ja'far[asws] saying that: 'Umar met Ali[asws], so he said to him[asws], 'You[asws] are the one who is reciting this Verse: ***"[68:6] Which of you is afflicted with madness"*** and applying it to me and to my companion'.

قَالَ فَقَالَ لَهُ أَ فَلَا أُخْبِرُكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمَيَّةَ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ فَقَالَ كَذَبْتَ بَنُو أُمَيَّةَ أَوْصَلُ لِلرَّحِمِ مِنْكَ وَ لَكِنَّكَ أَبَيْتَ إِلَّا عَدَاوَةً لِبَنِي تَيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةَ.

He[asws] said to him: 'Shall I not inform you of a Verse which has Descended about the Clan of Umayya: ***"[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship"***?' So he said, 'You[asws] are lying. The Clan of Umayya are better at maintaining relations than you[asws] are, but you[asws] refuse to do anything except be inimical to the Clan of Taym (Abu Bakr's tribe), and the Clan of Ady (Umar's tribe), and the Clan of Umayya (Muawiya's tribe)'.[4585]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن عمرو بن عثمان، عن محمد بن عذافر، عن بعض أصحابه، عن محمد بن مسلم، أو أبي حمزة، عن أبي عبدالله، عن أبيه (عليهما السلام)، قال: «قال علي بن الحسين (عليهما السلام)- في حديث فيه- قال: و إياك و مصاحبة القاطع لرحمه، فإني وجدته ملعونا في كتاب الله عز و جل في ثلاثة مواضع، قال الله عز و جل: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ أُولئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعْمى أَبْصارَهُمْ،

And from him, from a number of our companions, from Sahl Bin Ziyad, from Amro bin Usman, from Muhammad Bin Azafar, from one of his companions, from Muhammad Bin Muslim, or Abu Hamza,

'Abu Abdullah[asws], from his[asws] father[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] – in a Hadeeth in which he[asws] said: 'And beware of accompanying the one who severs the

[4585] Al Kafi – H 14524

ties of kinship, for I[asws] have found him to be Cursed in the Book of Allah[azwj] Mighty and Majestic, in three places. Allah[azwj] Mighty and Majestic Said ***[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes***.

و قال: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثاقِهِ وَ يَقْطَعُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ،

And Said ***[13:25] And those who break the Covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode***.

و قال في البقرة: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثاقِهِ وَ يَقْطَعُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ هُمُ الْخاسِرُونَ».

And Said in (Surah) Al-Baqra ***[2:27] Who break the Covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers***.[4586]

و من طريق المخالفين: و (تفسير الثعلبي) في تفسير قوله تعالى: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ: أن الآية نزلت في بني أمية و بني المغيرة: أُولئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعْمى أَبْصارَهُمْ.

And from Tareeq Al-Mukhalifeen, and Tafseer Sa'alby in the Tafseer –

The Words of the High ***[47:22] But if you held command*** – The Verse was Revealed regarding the Clan of Umayya, and the Clan of Al-Mugheira ***[47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes***'.[4587]

روى الشيخ شرف الدين النجفي، قال: ذكر علي بن إبراهيم في (تفسيره) في تأويل هذه السورة، قال: حدثني أبي، عن إسماعيل بن مرار، عن محمد بن الفضيل، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: ذلِكَ بِأَنَّهُمْ كَرِهُوا ما أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمالَهُمْ، و قوله تعالى: ذلِكَ بِأَنَّهُمْ قالُوا لِلَّذِينَ كَرِهُوا ما نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَ اللَّهُ يَعْلَمُ إِسْرارَهُمْ.

Al-Skeykh Sharaf Al-Deen Najafy has reported that Ali Bin Ibrahim has mentioned in his Tafseer (Qummi) in the explanation of this Chapter saying that it was to him by his father, from Ismail Bin Marar, from Muhammad Bin Al-Fazeyl, who has narrated the following:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[47:9] That is because they disliked what Allah Revealed, so He Nullified their deeds*** and the Words of the High ***[47:26] That is because they say to those who hate what Allah has Revealed: We will obey you in some of the affairs; and Allah knows their secrets***'.

[4586] الكافي 2: 279/ 7. (Exract)
[4587] العمدة: 454/ 946.

قال: «إن رسول الله (صلى الله عليه و آله) لما أخذ الميثاق لأمير المؤمنين (عليه السلام)، قال: أ تدرون من وليكم من بعدي؟ قالوا: الله و رسوله أعلم. فقال: إن الله يقول: وَ إِنْ تَظاهَرا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلاهُ وَ جِبْرِيلُ وَ صالِحُ الْمُؤْمِنِينَ ، يعني عليا (عليه السلام)، هو وليكم من بعدي،

He[asws] said: 'When Rasool-Allah[saww] took the covenant (from them) for Amir-ul-Momineen[asws], he[saww] said: 'Do you know the one who is your guardian from after me[saww]?' They said, 'Allah[azwj] and His[azwj] Rasool[saww] are more knowing'. So he[saww] said: 'Allah[azwj] is Saying ***[66:4] and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the Corrector of the Believers*** Meaning Ali[asws]. He[asws] is your guardian after me[saww]'.

هذه الأولى، و أما الثانية: لما أشهدهم غدير خم، و قد كانوا يقولون: لئن قبض محمد لا نرجع هذا الأمر في آل محمد، و لا نعطيهم من الخمس شيئا. فأطلع الله نبيه على ذلك، و أنزل عليهم: أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَ نَجْواهُمْ بَلى وَ رُسُلُنا لَدَيْهِمْ يَكْتُبُونَ،

This is the first (thing), and as for the second – When he[saww] made them bear witness at Ghadeer Khumm, and they were saying, 'If Muhammad[saww] were to pass away, we would not let this command return to be in the Progeny[asws] of Muhammad[saww], and we will not give them from the Khums anything whatsoever'. So Allah[azwj] Notified His[azwj] Prophet[saww] about that, and it was revealed against them ***[43:80] Or do they think that We Hear not their secrets and their private counsels? Indeed (We do), and Our Messengers are by them, to record***.

و قال: أيضا فيهم: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ أُولئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعْمى أَبْصارَهُمْ أَ فَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلى قُلُوبٍ أَقْفالُها إِنَّ الَّذِينَ ارْتَدُّوا عَلى أَدْبارِهِمْ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْهُدَى، و الهدى سبيل أمير المؤمنين (عليه السلام) الشَّيْطانُ سَوَّلَ لَهُمْ وَ أَمْلى لَهُمْ».

And Said as well regarding them ***[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes [47:24] Do they not then reflect on the Quran? Or upon their hearts are locks [47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them,*** and the Guidance is the way of Amir-ul-Momineen[asws] ***the Shaitan has made it a light matter to them; and He gives them respite***'.

قال: و قرأ أبو عبد الله (عليه السلام) هذه الآية هكذا: «فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ. و سلطتم و ملكتم: أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ، نزلت في بني عمنا بني عباس و بني أمية، و فيهم يقول الله تعالى: أُولئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعْمى أَبْصارَهُمْ أَ فَلا يَتَدَبَّرُونَ الْقُرْآنَ، فيقضوا ما عليهم من الحق أَمْ عَلى قُلُوبٍ أَقْفالُها».

He (the narrator) said, 'And Abu Abdullah [asws] recited this Verse like this ***[47:22] But if you held command, overcame and possessed (authority), you were sure to make mischief in the land and cut off the ties of kinship***, it was Revealed regarding the Clan of Amna, and Clan of Abbas, and Clan of Umayya. And it is regarding them that Allah[azwj] the High is Saying ***[47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes [47:24] Do they not***

then reflect on the Quran? So they eliminated what was against them from the Truth ***Or upon their hearts are locks***'.[4588]

9883/ [6]- ثم قال شرف الدين: و منها ما رواه مرفوعا، عن ابن أبي عمير، عن حماد بن عيسى، عن محمد الحلبي، قال: قرأ أبو عبد الله (عليه السلام): فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ، و سلطتم و ملكتم أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ. ثم قال: «نزلت هذه الآية في بني عمنا بني عباس و بني أمية»

Then Sharaf Al-Deen said, 'And from it is what has been reported with an unbroken chain, from Ibn Abu Umeyr, from Hamaad Bin Isa, from Muhammad Al-Halby who said,

'Abu Abdullah[asws] recited ***[47:22] But if you held command, overcame and possessed (authority), you were sure to make mischief in the land and cut off the ties of kinship***, then said: 'This Verse was Revealed regarding the Clan of Amna, Clan of Abbas, and Clan of Umayya'.[4589]

VERSE 24

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا {24}

[47:24] Do they not then reflect on the Quran? Or upon their hearts are locks

وقال عزوجل: " أفلا يتدبرون القرآن أم على قلوب أقفالها " أم " طبع الله على قلوبهم فهم لا يفقهون " أم " قالوا سمعنا وهم لا يسمعون * إن شر الدواب عنه الله الصم البكم الذين لا يعقلون * ولو علم الله فيهم خيرا لاسمعهم ولو أسمعهم لتولوا وهم معرضون " أم " قالوا سمعنا وعصينا " بل هو فضل الله يؤتيه من يشاء والله ذو الفضل العظيم، فكيف لهم باختيار الامام؟ ! والامام عالم لا يجهل، وراع لا ينكل، معدن القدس والطهارة، والنسك والزهاد، والعلم والعبادة، مخصوص بدعوة الرسول صلى الله عليه وآله ونسل المطهرة البتول، لا مغمز فيه في نسب، ولا يدانيه ذو حسب، في البيت من قريش والذروة من هاشم، والعترة من الرسول صلى الله عليه وآله والرضا من الله عزوجل، شرف الاشراف، والفرع من عبد مناف، نامي العلم، كامل الحلم، مضطلع بالامامة، عالم بالسياسة، مفروض الطاعة، قائم بأمر الله عزوجل، ناصح لعباد الله، حافظ لدين الله.

Abu Abdullah[asws] said: 'And Allah[azwj] Mighty and Majestic Said ***[47:24] Do they not then reflect on the Quran? Or upon their hearts are locks; [9:87] They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand; [8:21] And be not like those who said, We hear, and they did not hear; [8:22] For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not. [8:23] Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse; [2:93] They said: We hear and disobey [62:4] That is Allah's Grace; He Grants it to whomsoever He Desires to, and Allah is the Lord of Magnificent Grace –*** So how can they have the choice of choosing an Imam[asws]?'[4590]

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران عن عبيس بن هشام، عمن ذكره، عن أبي جعفر عليه السلام قال: قراء القرآن ثلاثة: رجل قرأ القرآن فاتخذه بضاعة واستدربه الملوك واستطال به على الناس ورجل قرأ القرآن فحفظ حروفه وضيع حدوده وأقامه إقامة القدح فلا كثرالله هؤلاء من حملة القرآن ورجل قرأ القرآن فوضع دواء القرآن على داء قلبه فأسهر به ليله وأظمأ به نهاره وقام به في مساجده وتجافى به عن فراشه

[4588] تأويل الآيات 2: 2: 588/ 16
[4589] تأويل الآيات 2: 585/ 13.
[4590] Al Kafi – H 523 (Extract)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Ubeys Bin Hisham, from the one who mentioned it,

'Abu Ja'far[asws] has said: 'The reciters of the Quran are three – A man who recites the Quran, so he takes it as a merchandise in order to attract the rulers and dominate the people by it. And a man who recites the Quran, so he memorises its letters but wastes its Limits, so his standing is the standing of the slander. I[asws] wish Allah[azwj] would not Make these type who bear the Quran to be numerous. And a man who recites the Quran, so he places the medicine of the Quran upon the sickness of his heart, so he is vigilant with it at night, and endures thirst due to it during the day, and stands by it in his Masjid, and forsakes his bed for it.

فباولئك يدفع الله العزيز الجبار البلاء وباولئك يديل الله عزوجل من الاعداء وباولئك ينزل الله عزوجل الغيث من السماء فو الله لهؤلاء في قراء القرآن أعز من الكبريت الاحمر.

So it is by these (type of reciters) that Allah[azwj] the Mighty the Compeller Repulses the afflictions, and it is by these that Allah[azwj] Defends against the enemies, and it is by these that Allah[azwj] Mighty and Majestic Sends down the rains from the sky. So, by Allah[azwj], these ones among the reciters of the Quran are more cherished than red sulphur'.[4591]

أحمد بن محمد بن خالد البرقي: عن أبيه، عن هشام بن سالم، عن سليمان بن خالد، قال: قال أبو عبد الله (عليه السلام): «يا سليمان، إن لك قلبا و مسامع، و إن الله إذا أراد أن يهدي عبدا فتح مسامع قلبه، و إذا أراد به غير ذلك ختم مسامع قلبه، فلا يصلح أبدا، و هو قول الله عز و جل: أَمْ عَلى قُلُوبٍ أَقْفالُها».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

'Abu Abdullah[asws] said: 'O Suleyman! You have a heart (which has ears), and if Allah[azwj] Intends to Guide a servant, He[azwj] Opens the ears of his heart, and if He[azwj] Intends for him other than that, Seals the ears of his heart, so he does not get corrected ever, and these are the Words of Allah[azwj] Mighty and Majestic ***[47:24] Or upon their hearts are locks***'.[4592]

VERSES 25 - 28

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ {25} ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ {26} فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ {27} ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ {28}

[47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite. [47:26] That is because they say to those who hate what Allah has Revealed: We will obey you in some of the affairs; and Allah knows their secrets. [47:27] But how will it be when the Angels Cause them to die smiting their backs. [47:28] That is because they follow what is displeasing to Allah and are averse to His Pleasure, therefore He has made Nullified their deeds

[4591] Al Kafi – H 3551
[4592] المحاسن: 200/ 35

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن أورمة، و علي بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ ارْتَدُّوا عَلى أَدْبارِهِمْ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْهُدَى: «فلان و فلان و فلان ارتدوا عن الإيمان في ترك ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, and Ali Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

Abu Abdullah[asws] regarding the Words of the High ***[47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them***, he[asws] said: 'So and so, and so and so, and so and so (Abu Bakr, and Umar, and Usman) turned back from the belief (Became apostates) by leaving the Wilayah of Amir-ul-Momineen[asws]'.

قلت: قوله تعالى: ذلِكَ بِأَنَّهُمْ قالُوا لِلَّذِينَ كَرِهُوا ما نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ؟ قال: «نزلت فيهما و في أتباعهما، و هو قول الله عز و جل الذي نزل به جبرئيل على محمد (صلى الله عليه و آله): ذلِكَ بِأَنَّهُمْ قالُوا لِلَّذِينَ كَرِهُوا ما نَزَّلَ اللَّهُ، في علي (عليه السلام): سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ،

I said, '(What about) the Words of the High ***[47:26] That is because they say to those who hate what Allah has Revealed: We will obey you in some of the affairs***?' He[asws] said: 'It was Revealed regarding the two of them , and regarding the ones who followed the two of them, and these are the Words of Allah[azwj] Mighty and Majestic which Jibraeel[as] descended with upon Muhammad[saww] ***[47:26] That is because they say to those who hate what Allah has Revealed regarding Ali We will obey you in some of the affairs***

قال: «دعوا بني أمية إلى ميثاقهم ألا يصيروا الأمر فينا بعد النبي (صلى الله عليه و آله)، و لا يعطونا من الخمس شيئا، و قالوا: إن أعطيناهم إياه لم يحتاجوا إلى شيء، و لم يبالوا أن لا يكون الأمر فيهم، فقالوا: سنطيعكم في بعض الأمر الذي دعوتمونا إليه، و هو الخمس، أن لا نعطيهم منه شيئا، و قوله تعالى: كَرِهُوا ما نَزَّلَ اللَّهُ، و الذي نزل الله ما افترض على خلقه من ولاية أمير المؤمنين (عليه السلام)، و كان معهم أبو عبيدة، و كان كاتبهم، فأنزل الله عز و جل: أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَ نَجْواهُمْ الآية».

He[asws] said: 'The Clan of Umayya called to their covenant, that they will never let the command to be among us[asws] after the Prophet[saww], nor will they give to us[asws] anything from the Khums, and said, 'We will not give to them[asws] who are not needy for anything', and they did not care if the command were not to be among them, so they said, ***We will obey you in some of the affairs*** which you are calling us to, and it is Al-Khums that we will not give to them[asws] anything of, and the High Said ***[47:26] hate what Allah has Revealed*** and this is which Allah[azwj] Revealed what He[azwj] Obligated upon His[azwj] creatures from the Wilayah of Amir-ul-Momineen[asws]. And among them was Abu Ubeyda, and he was their scribe, so Allah[azwj] Mighty and Majestic Revealed ***[43:80] Or do they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down***'.[4593]

علي بن إبراهيم، قال: حدثنا محمد بن القاسم، عن عبيد الكندي، قال: حدثنا عبد الله بن عبد الفارس، عن محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ ارْتَدُّوا عَلى أَدْبارِهِمْ: «عن الإيمان بتركهم ولاية أمير المؤمنين (عليه السلام) الشَّيْطانُ سَوَّلَ لَهُمْ وَ أَمْلى لَهُمْ، يعني الثاني.

[4593] Al Kafi – H 108

Ali Bin Ibrahim, from Muhammad Bin Al-Qasim, from Ubeyd Al-Kindy, from Abdullah Bin Abdul Faras, from Muhammad Bin Ali,

Abu Abdullah[asws] regarding the Words of the High ***[47:25] Surely (as for) those who turn back on their backs*** from the Wilayah of Amir-ul-Momimeen[asws] ***the Shaitan has made it a light matter to them*** Meaning the second one '.[4594]

محمد بن العباس، قال: حدثنا علي بن سليمان الزراري، عن محمد بن الحسين، عن ابن فضال، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ ارْتَدُّوا عَلى أَدْبارِهِمْ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْهُدَى، قال: «الهدى هو سبيل علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Ali Bin Suleyman Al-Zarari, from Muhammad Bin Al-Husayn, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al-Halby,

Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them***, he[asws] said; 'The Guidance – It is the way of Ali[asws] Bin Abu Talib[asws]'.[4595]

علي بن إبراهيم أيضا: في قوله تعالى: إِنَّ الَّذِينَ ارْتَدُّوا عَلى أَدْبارِهِمْ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْهُدَى، نزلت في الذين نقضوا عهد الله في أمير المؤمنين (عليه السلام) الشَّيْطانُ سَوَّلَ لَهُمْ أي هون [لهم] و هو فلان وَ أُمْلِي لَهُمْ، أي بسط لهم أن لا يكون مما يقول محمد (صلى الله عليه و آله) شيء ذلِكَ بِأَنَّهُمْ قالُوا لِلَّذِينَ كَرِهُوا ما نَزَّلَ اللَّهُ، يعني في أمير المؤمنين (عليه السلام): سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ، يعني في الخمس أن لا يردوه في بني هاشم وَ اللَّهُ يَعْلَمُ إِسْرارَهُمْ.

Ali Bin Ibrahim said as well – Regarding the Words of the High ***[47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them*** it was Revealed regarding the one who breached the Covenant of Allah[azwj] regarding Amir-ul-Momineen[asws] ***the Shaitan has made it a light matter to them*** and he was so and so ***and He gives them respite*** i.e., an extension for them that they will not be doing anything from what Muhammad[saww] is saying ***[47:26] That is because they say to those who hate what Allah has Revealed:*** Meaning regarding Amir-ul-Momineen[asws] ***We will obey you in some of the affairs;*** meaning regarding the Khums, that they will not be returning it to the Clan of Hashim[as] ***and Allah knows their secrets***'.

قال الله تعالى: فَكَيْفَ إِذا تَوَفَّتْهُمُ الْمَلائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَ أَدْبارَهُمْ بنكثهم و بغيهم و إمساكهم الأمر من بعد أن أبرم عليهم إبراما، يقول: إذا ماتوا ساقتهم الملائكة إلى النار، فيضربونهم من خلفهم و من قدامهم ذلِكَ بِأَنَّهُمُ اتَّبَعُوا ما أَسْخَطَ اللَّهَ يعني موالاة فلان و فلان ظالمي أمير المؤمنين (عليه السلام): فَأَحْبَطَ أَعْمالَهُمْ يعني الذين عملوها من الخيرات.

Allah[azwj] the High Said ***[47:27] But how will it be when the Angels Cause them to die smiting their backs*** due to their breaching (the Covenant), and their oppression, and their holding back from the matter after it had been concluded upon them. He[azwj] is Saying that when they die, the Angels would lead them into the Fire, so they would be hitting them from behind them and from their front ***[47:28] That is because they follow what is displeasing to Allah and are averse to His Pleasure,*** Meaning the friendship of so and so, and so and so who were unjust to Amir-ul-Momineen[asws]

[4594] تفسير القمّي 2: 308
[4595] تأويل الآيات 2: 587/ 14.

therefore He has made Nullified their deeds Meaning the charitable deeds which they had done'.[4596]

الطبرسي: المروي عن أبي جعفر و أبي عبد الله (عليهما السلام): «أنهم بنو أمية، كرهوا ما أنزل الله في ولاية علي (عليه السلام)».

Al-Tabarsy –

The report from Abu Ja'far[asws] and Abu Abdullah[asws] having said: 'They were the Clan of Umayya who hated what Allah[azwj] Revealed regarding the Wilayah of Ali[asws]'.[4597]

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر الحضرمي، عن جابر بن يزيد، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: ذلِكَ بِأَنَّهُمُ اتَّبَعُوا ما أَسْخَطَ اللَّهَ وَ كَرِهُوا رِضْوانَهُ فَأَحْبَطَ أَعْمالَهُمْ، قال: «كرهوا عليا، و كان علي رضا الله و رضا رسوله (صلى الله عليه و آله)، أمر الله بولايته يوم بدر، و يوم حنين و ببطن نخلة و يوم التروية، نزلت فيه اثنتان و عشرون آية في الحجة التي صد فيها رسول الله (صلى الله عليه و آله) عن المسجد الحرام بالجحفة و بخم».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al-Hazramy, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***. [47:28] That is because they follow what is displeasing to Allah and are averse to His Pleasure, therefore He has made Nullified their deeds***, he[asws] said: 'They hated Ali[asws], and Ali[asws] was the Pleasure of Allah[azwj] and the pleasure of His[azwj] Rasool[saww]. Allah[azwj] Commanded for the Wilayah of Ali[asws] on the Day of Badr, and the Day of Hunayn, and under the Palm tree on the Day of Al-Tarwiyya. Twenty two Verses were Revealed with regards to it in rebuttal of the argument in which Rasool-Allah[saww] closed (the doors) from the Sacred Masjid at Al-Johfa and Bakham'.[4598]

VERSES 29 & 30

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ {29} وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ {30}

[47:29] Or do those in whose hearts is a disease reckon that Allah will not bring forth their spite? [47:30] And if We please We would have Made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the tone of speech; and Allah Knows your deeds.

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن جعفر بن محمد بن عمارة، قال: حدثني أبي، عن جابر، عن أبي جعفر محمد بن علي (عليهما السلام)، عن جابر بن عبد الله (رضي الله عنه)، قال: «لما نصب رسول الله (صلى الله عليه و آله)، عليا (عليه السلام) يوم غدير خم قال قوم: ما باله يرفع بضبع ابن عمه! فأنزل الله تعالى: أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغانَهُمْ».

[4596] تفسير القمّي 2: 308.
[4597] مجمع البيان 10: 160.
[4598] تأويل الآيات 2: 589/ 17

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amarat, from his father, from Jabir,

Abu Ja'far Muhammad Bin Ali[asws], from Jabir Bin Abdullah having said, 'When Rasool-Allah[saww] nominated Ali[asws] on the Day of Ghadeer Khumm, the people said, 'What is the matter he[saww] is raising his[saww] cousin by the arms?' So Allah[azwj] Revealed ***[47:29] Or do those in whose hearts is a disease reckon that Allah will not bring forth their spite?***[4599]

و عنه: عن أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن علي ابن رئاب، عن ابن بكير، قال: قال أبو جعفر (عليه السلام): «إن الله جل و عز أخذ ميثاق شيعتنا بالولاية، فنحن نعرفهم في لحن القول».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Ibn Ra'aib, from Ibn Bakeyr who said,

'Abu Ja'far[asws] said: 'Allah[azwj] Mighty and Majestic Took the Covenant from our[asws] Shias for the Wilayah, so we[asws] recognise them by the tone of their speech'.[4600]

أحمد بن محمد بن خالد البرقي: بإسناد مرفوع، قال: قلت لأبي عبد الله (عليه السلام): كان حذيفة بن اليمان يعرف المنافقين؟ فقال: «أجل، كان يعرف اثني عشر رجلا، و أنت تعرف أثني عشر ألف رجل، إن الله تبارك و تعالى يقول: وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ، فهل تدري ما لحن القول؟» قلت: لا و الله. قال: «بغض علي بن أبي طالب (صلوات الله عليه) و رب الكعبة».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, by an unbroken chain, said,

'I said to Abu Abdullah[asws], 'Huzeyfa Bin Al-Yaman used to recognise the hypocrites?' So he[asws] said: 'Yes, he used to recognise twelve men, and you can recognise twelve thousand men. Allah[azwj] Blessed and High is Saying ***[47:30] you can recognize them by the tone of speech***, so do you know what is the tone of speech?' I said, 'No, by Allah[azwj]'. He[asws] said: 'Hatred of Ali[asws] Bin Abu Talib[asws], by the Lord[azwj] of the Kaaba'.[4601]

VERSE 31

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ {31}

[47:31] And most certainly We will Test you until We have Known those among you who exert themselves hard, and the patient, and Test your news

الطبرسي: عن أبي الحسن علي بن محمد الهادي (عليه السلام) في رسالته إلى أهل الأهواز، قال في قوله تعالى: وَ لَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجاهِدِينَ مِنْكُمْ وَ الصَّابِرِينَ وَ نَبْلُوَا أَخْبارَكُمْ ... و قوله تعالى: وَ لَوْ يَشاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَ لكِنْ لِيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ، و غيرها من الآيات: «أن جميعها جاءت في القرآن بمعنى الاختبار».

Al-Tabarsy –

From Abu Al-Hassan[asws] Ali[asws] Bin Muhammad[asws] Al-Hadi[asws] in his[asws] letter to the people of Ahvaaz, said regarding the Words of the High ***[47:31] And most certainly***

[4599] تأويل الآيات 2: 590/ 18.
[4600] تأويل الآيات 2: 590/ 20
[4601] المحاسن: 168/ 132.

We will Test you until We have Known those among you who exert themselves hard, and the patient, and Test your news . . . . and the Words of the High ***[47:4] and if Allah had Pleased He would certainly have Exacted what is due from them, but that He may Try some of you by means of others*** and other Verses like these have all come in the Quran in the Meaning of the trials'.[4602]

VERSE 32

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ {32}

[47:32] Surely those who disbelieve and prevent from Allah's way and resist the Rasool after that Guidance has become clear to them, can never harm Allah in any way, and He will Nullify their deeds.

علي بن إبراهيم، في قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ، قال: عن أمير المؤمنين (عليه السلام): وَ شَاقُّوا الرَّسُولَ، أي قطعوه في أهل بيته بعد أخذ الميثاق عليهم له.

Ali Bin Ibrahim –

Regarding the Words of the High ***[47:32] Surely those who disbelieve and prevent from Allah's way***, said, '(Prevent) from Amir-ul-Momineen[asws] ***and resist the Rasool*** i.e., cut-off (relations) regarding the People[asws] of his[saww] Household after he[saww] had taken a covenant against them for it'.[4603]

ابن شهر آشوب: عن أبي الورد، عن أبي جعفر (عليه السلام): وَ شَاقُّوا الرَّسُولَ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْهُدى، قال: «في أمر علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Abu Al-Ward, who has narrated the following:

'Abu Ja'far[asws] ***[47:32] and resist the Rasool after that Guidance has become clear to them***, he[asws] said: 'Regarding the matter of Amir-ul-Momineen[asws]'.[4604]

VERSE 33

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ {33}

[47:33] O you who believe! Obey Allah and obey the Rasool, and do not make your deeds to be Nullified

ابن بابويه، قال: حدثنا أحمد بن هارون الفامي (رضي الله عنه)، قال: حدثني محمد بن عبد الله الحميري، عن أبيه، عن أحمد بن محمد بن خالد البرقي، عن أبي عبد الله الصادق (عليه السلام)، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من قال: سبحان الله، غرس الله له بها شجرة في الجنة، و من قال: الحمد لله، غرس الله له بها شجرة في الجنة. و من قال: لا إله إلا الله غرس الله له بها شجرة في الجنة، و من قال: الله أكبر غرس له بها شجرة في الجنة.

[4602] الاحتجاج: 453.
[4603] تفسير القمّي 2: 309.
[4604] المناقب 3: 83

Ibn babuwayh, from Ahmad Bin Haroun Al-Famy, from Muhammad Bin Abdullah Al-Humeyri, from his father, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, who has narrated the following:

'Abu Abdullah Al-Sadiq[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'Rasool-Allah[saww] said: 'The one who says, 'Glory be to Allah[azwj,' (سبحان الله), Allah[azwj] would Plant a tree for him in the Paradise. And the one who says 'The Praise is due to Allah[azwj] (الحمد لله), Allah[azwj] would Plant for him a tree in the Paradise. And the one who says 'There is no god except for Allah[azwj] (لا إله إلا الله), Allah[azwj] would Plant a tree for him in the Paradise. And the one who says 'Allah[azwj] is the Greatest (الله أكبر), Allah[azwj] would Plant a tree for him in the Paradise'.

فقال رجل من قريش: يا رسول الله، إن شجرنا في الجنة، كثير! قال: نعم، و لكن إياكم أن ترسلوا عليها نيرانا فتحرقوها، و ذلك أن الله عز و جل يقول: يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ لا تُبْطِلُوا أَعْمالَكُمْ».

So a man from Qureysh said, 'O Rasool-Allah[saww]! There would be a lot of trees for us in the Paradise!' He[saww] said: 'Yes, but beware not to send fires towards them so they would be burnt down, and that Allah[azwj] Mighty and Majestic is Saying ***[47:33] O you who believe! Obey Allah and obey the Rasool, and do not make your deeds to be Nullified***'.[4605]

VERSES 35 - 38

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ {34} فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ {35} إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ {36} إِنْ يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ {37} هَا أَنْتُمْ هَٰؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ ۖ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ ۚ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۚ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ {38}

[47:34] Surely those who disbelieve and prevent from Allah's way, then they die while they are unbelievers, Allah will by no means Forgive them. [47:35] And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not Bring your deeds to naught. [47:36] But rather, the life of this world is only idle sport and play, and if you believe and are pious He will give you your Rewards, and will not ask of you your wealth. [47:37] If He should ask you for it and urge you, you will be niggardly, and He will Bring forth your malice. [47:38] Behold! You are those who are called upon to spend in Allah's Way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

علي بن إبراهيم: في قوله تعالى: فَلا تَهِنُوا وَ تَدْعُوا إِلَى السَّلْمِ وَ أَنْتُمُ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَتِرَكُمْ أَعْمالَكُمْ، أي لم ينقصكم إِنَّمَا الْحَياةُ الدُّنْيا لَعِبٌ وَ لَهْوٌ وَ إِنْ تُؤْمِنُوا وَ تَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَ لا يَسْئَلْكُمْ أَمْوالَكُمْ إِنْ يَسْئَلْكُمُوها فَيُحْفِكُمْ تَبْخَلُوا، أي يجدكم تبخلوا: وَ يُخْرِجْ أَضْغانَكُمْ، قال: العداوة التي في صدوركم،

Ali Bin Ibrahim –

[4605] أمالي الصدوق: 486/ 14.

Regarding the Words of the High ***[47:35] And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not Bring your deeds to naught*** i.e., you will not be deficient ***[47:36] But rather, the life of this world is only idle sport and play and if you believe and are pious He will give you your Rewards, and will not ask of you your wealth [47:37] If He should ask you for it and urge you, you will be niggardly,*** i.e., you will be found to be niggardly ***and He will Bring forth your malice*** the enmity which is in you chests.

ثم قال: ها أَنْتُمْ هؤُلاءِ، معناه أنتم يا هؤلاء: تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَ مَنْ يَبْخَلْ إلى قوله تعالى: وَ إِنْ تَتَوَلَّوْا، يعني عن ولاية أمير المؤمنين (عليه السلام): يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ، قال: يدخلهم في هذا الأمر: ثُمَّ لا يَكُونُوا أَمْثالَكُمْ، في معاداتهم و خلافهم و ظلمهم لآل رسول الله (صلى الله عليه و آله).

Then He[azwj] Said: '***[47:38] Behold! You are those who are called upon to spend in Allah's Way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul and if you turn back*** Meaning from Amir-ul-Momineen[asws] ***He will bring in your place another people,*** He[azwj] will Include them in this matter ***then they will not be like you*** regarding their hostilities, and their opposition, and their injustices to the Progeny[asws] of Rasool-Allah[saww]'.[4606]

ثم قال علي بن إبراهيم: حدثني محمد بن عبد الله، عن أبيه عبد الله بن جعفر، عن السندي بن محمد، عن يونس بن يعقوب، عن يعقوب بن قيس، قال: قال أبو عبد الله (عليه السلام): «يا بن قيس وَ إِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لا يَكُونُوا أَمْثالَكُمْ عنى أبناء الموالي المعتقين».

Then Ali Bin Ibrahim said, 'Muhammad Bin Abdullah narrated to me, from his father, Abdullah Bin Ja'far, from Al-Sindy Bin Muhammad, from Yunus Bin Yaqoub, from Yaqoub Bin Qays who said,

'Abu Abdullah[asws] said: 'O Bin Qays! ***[47:38] and if you turn back He will bring in your place another people, then they will not be like you***, it Means the sons of the loyal people in the Wilayah (الموالي المعتقين)'.[4607]

الطبرسي: روى أبو بصير، عن أبي جعفر (عليه السلام) ، قال: «إِنْ تَتَوَلَّوْا، يا معشر العرب يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ يعني الموالي».

Al-Tabarsy – It has been reported by Abu Baseer,

'Abu Ja'far[asws] having said: '***[47:38] and if you turn back*** O group of Arabs ***He will bring in your place another people, then they will not be like you*** Meaning the people in the Wilayah (الموالي)'.

و عن أبي عبد الله (عليه السلام)، قال: «قد و الله أبدل [بهم] خيرا منهم، الموالي».

And from Abu Abdullah[asws] having said: 'And Allah[azwj] has Replaced them by those better than them, the people in the Wilayah (الموالي)'.[4608]

قال أبو عبد الله (عليه السلام): «لا يخرج من شيعتنا أحد إلا أبدلنا الله به من هو خير منه، و ذلك لأن الله يقول: وَ إِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لا يَكُونُوا أَمْثالَكُمْ».

[4606] تفسير القمّي 2: 309.
[4607] تفسير القمّي 2: 309
[4608] مجمع البيان 9: 164.

Abu Abdullah[asws] said: 'No one exits from our[asws] Shias except that Allah[azwj] replaces him with one who is better than him, and that is because Allah[azwj] is Saying ***[47:37] and if you turn back He will bring in your place another people, then they will not be like you***'.[4609]

في مجمع البيان روى أبو هريرة ان اناسا من اصحاب رسول الله صلى الله عليه واله قالوا: يا رسول لله من هؤلاء الذين ذكر الله في كتابه ؟ وكان سلمان إلى جنب رسول الله صلى الله عليه واله فضرب عليه السلام يده على فخذ سلمان فقال: هذا وقومه، والذى نفسي بيده لو كان الايمان منوطا بالثريا لتناوله رجال من فارس.

In Majma Al-Bayan – It has been reported by Abu Hureira that,

'People from the companions of Rasool-Allah[saww] said, 'O Rasool-Allah[saww]! Who are the ones whom Allah[azwj] has Mentioned in His[saww] Book?' (Meaning in 47:37). And Salman[ar] was by the side of Rasool-Allah[saww], so he[saww] struck his[saww] hand upon the thigh of Salman[ar] and said: 'This one and his[ar] people. By the One[azwj] in Whose Hand is my[saww] soul, even if the belief was vested on the sun, a man from Persia would have attained it'.[4610]

[4609] تأويل الآيات 2: 2: 585/ 11.
[4610] Tafseer Noor Al Saqalayn – CH 47 H 89

CHAPTER 48

AL-FAT'H

(29 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن عبد الله بن بكير، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «حصنوا أموالكم و نساءكم و ما ملكت أيمانكم من التلف بقراءة: إِنَّا فَتَحْنا، فإنه من كان يدمن قراءتها نادى مناد يوم القيامة حتى يسمع الخلائق: أنت من عباد الله المخلصين، ألحقوه بالصالحين من عبادي، و أسكنوه جنات النعيم، و اسقوه من الرحيق المختوم بمزاج الكافور».

Ibn Babuwayh, by his chain, from Abdullah Bin Bakeyr, from his father,

'Abu Abdullah[asws] has said: 'Fortify your wealth, and your wives, and whatever possessions which are in your hands by reciting (Surah Al-Fatih – Chapter 48), for the one who is habitual in reciting it, a Caller will Call out on the Day of Judgement to the extent that the creatures would hear it: "You are from the sincere worshippers of Allah[azwj], join up with the righteous ones from My[azwj] servants", and settle him in the Garden of Bliss, and quench him from the Sealed Nectar the admixture of which is the camphor'.[4611]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كتب الله له من الثواب كمن بايع النبي (صلى الله عليه و آله) تحت الشجرة و أوفى ببيعته، و كمن شهد مع النبي (صلى الله عليه و آله) يوم فتح مكة، و من كتبها و جعلها تحت رأسه أمن من اللصوص، و من كتبها في صحيفة و غسلها بماء زمزم و شربها، كان عند الناس مسموع القول، و لا يسمع شيئا يمر عليه إلا وعاه و حفظه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (48), Allah[azwj] would Write for him the Recompense of the one who pledged his allegiance to the Prophet[saww] under the tree and was loyal to his pledge, and as the one who was with the Prophet[saww] on the Day of the Conquest of Makkah. And the one who writes it, and makes it to be under his head, would be safe from the thieves. And the one who writes it in a parchment, and washes with the water of Zam Zam and drinks it, would be a listening one in the presence of the people, and he will not hear anything which passes by him except that he would retain it and memorise it'.[4612]

و قال الصادق (عليه السلام): «من كتبها و جعلها في وقت محاربة أو خصومة أمن من جميع ذلك، و فتح عليه باب الخير، و من شرب ماءها للرجف و الرعب، يسكن الرجف و يطلقه، و من قرأها في ركوب البحر، أمن من الغرق بإذن الله تعالى».

[4611] ثواب الأعمال: 115.
[4612] (خواص القرآن)

Al-Sadiq[asws] said: 'The one who writes it (48) and makes it to be during the time of fighting and disputes, would be secure from all of that, and the door of the goodness would be Opened for him. And the one who drinks its water for the tremors and the fear, the tremors would settle. And the one, who recites it during sailing in the sea, would be safe from the drowning. By the Permission of Allah[azwj]'.[4613]

VERSES 1 & 2

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا {1} لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا {2}

[48:1] Surely We have Given to you a clear victory [48:2] That Allah may Forgive you what has preceded from your sins and what is to follow, and complete His Favour upon you and Guide you on a Straight Path

قتادة عن أنس قال: لما رجعنا من غزاة الحديبية وقد حيل بيننا وبين نسكنا فنحن بين الحزن والكابة أنزل الله عزوجل: " انا فتحنا لك فتحا مبينا " فقال رسول الله صلى الله عليه واله: لفد نزلت على آية هي أحب إلى من الدنيا وما فيها

Qatada, from Anas who said,

'When we returned from the expedition of Al-Hudaybiyya, our sacrifices came to be in between us and our tranquillity, so we were in between sadness and depression. Allah[azwj] Mighty and Majestic Revealed ***[48:1] Surely We have Given to you a clear victory***. So Rasool-Allah[saww] said: 'There has been Revealed unto me[saww] a Verse which is more beloved to me[saww] than the (whole) world and whatever is in it'.[4614]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ غَيْرِهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي غَزْوَةِ الْحُدَيْبِيَةِ خَرَجَ فِي ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى الْمَكَانِ الَّذِي أَحْرَمَ فِيهِ أَحْرَمُوا وَ لَبِسُوا السِّلَاحَ فَلَمَّا بَلَغَهُ أَنَّ الْمُشْرِكِينَ قَدْ أَرْسَلُوا إِلَيْهِ خَالِدَ بْنَ الْوَلِيدِ لِيَرُدَّهُ قَالَ ابْغُونِي رَجُلًا يَأْخُذُنِي عَلَى غَيْرِ هَذَا الطَّرِيقِ فَأُتِيَ بِرَجُلٍ مِنْ مُزَيْنَةَ أَوْ مِنْ جُهَيْنَةَ فَسَأَلَهُ فَلَمْ يُوَافِقْهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and someone else, from Muawiya Bin Ammaar, who has reported the following:

Abu Abdullah[asws] has said; 'When Rasool-Allah[saww] went out in a military expedition of Al-Hudaybiyya, it was the Month of Zil-al-Qadaha. So when he[saww] ended up at the place in which Ihram had to be worn, they did so and wore their weapons as well. So when it (news) reached the 'الْمُشْرِكِينَ' (Polytheists), they sent to him[saww] Khalid Bin Waleed to turn him[saww] back. He[saww] said; 'Bring me a man who can take me[saww] via a different road to this one. So they came with a man from Muzaynat or from Juhaynat. He[saww] asked him, but he did not agree.

فَقَالَ ابْغُونِي رَجُلًا غَيْرَهُ فَأُتِيَ بِرَجُلٍ آخَرَ إِمَّا مِنْ مُزَيْنَةَ وَ إِمَّا مِنْ جُهَيْنَةَ قَالَ فَذَكَرَ لَهُ فَأَخَذَهُ مَعَهُ حَتَّى انْتَهَى إِلَى الْعَقَبَةِ فَقَالَ مَنْ يَصْعَدْهَا حَطَّ اللَّهُ عَنْهُ كَمَا حَطَّ اللَّهُ عَنْ بَنِي إِسْرَائِيلَ فَقَالَ لَهُمُ ادْخُلُوا الْبابَ سُجَّداً... نَغْفِرْ لَكُمْ خَطاياكُمْ قَالَ فَابْتَدَرَهَا خَيْلُ الْأَنْصَارِ الْأَوْسِ وَ الْخَزْرَجِ قَالَ وَ كَانُوا أَلْفاً وَ ثَمَانَمِائَةٍ فَلَمَّا هَبَطُوا إِلَى الْحُدَيْبِيَةِ إِذَا امْرَأَةٌ مَعَهَا ابْنُهَا عَلَى الْقَلِيبِ فَسَعَى ابْنُهَا هَارِباً فَلَمَّا أَثْبَتَتْ أَنَّهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) صَرَخَتْ بِهِ هَؤُلَاءِ الصَّابِئُونَ لَيْسَ عَلَيْكَ مِنْهُمْ بَأْسٌ

[4613] خواص القرآن: 7 «مخطوط»
[4614] Tafseer Noor Al Saqalayn – CH 48 H 4

So he[saww] said; 'Bring to me[saww] a man other than him'. So they came with another man from Muzaynat, or from Juhaynat. He said, 'I remember it. So he took them with him until they ended up at Al-Uqba. So he[saww] said: 'The one who climbs it, Allah[azwj] would Forgive him just as He[azwj] Forgave the Children of Israel, so He[azwj] Said: ***"[7:161] and enter the gate making obeisance, We will forgive you your wrongs"***. The cavalry of the Helpers, Al-Aws, and Al-Khazraj initiated the advance, and they were one thousand eight hundred of them. So when they descended to Al-Hudaybiyya, there was a woman who had her son with her at Al-Quleyb. So her son ran away. So when she established that it was the Rasool Allah[saww], she screamed, 'These are Al-Sa'ibun, there is no problem to you from them'.

فَأَتَاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَمَرَهَا فَاسْتَقَتْ دَلْواً مِنْ مَاءٍ فَأَخَذَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَشَرِبَ وَ غَسَلَ وَجْهَهُ فَأَخَذَتْ فَضْلَتَهُ فَأَعَادَتْهُ فِي الْبِئْرِ فَلَمْ تَبْرَحْ حَتَّى السَّاعَةِ وَ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَرْسَلَ إِلَيْهِ الْمُشْرِكُونَ أَبَانَ بْنَ سَعِيدٍ فِي الْخَيْلِ فَكَانَ بِإِزَائِهِ ثُمَّ أَرْسَلُوا الْحُلَيْسَ فَرَأَى الْبُدْنَ وَ هِيَ تَأْكُلُ بَعْضُهَا أَوْبَارَ بَعْضٍ فَرَجَعَ وَ لَمْ يَأْتِ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ قَالَ لِأَبِي سُفْيَانَ يَا أَبَا سُفْيَانَ أَمَا وَ اللَّهِ مَا عَلَى هَذَا حَالَفْنَاكُمْ عَلَى أَنْ تَرُدُّوا الْهَدْيَ عَنْ مَحِلِّهِ فَقَالَ اسْكُتْ فَإِنَّمَا أَنْتَ أَعْرَابِيٌّ فَقَالَ أَمَا وَ اللَّهِ لَتُخَلِّيَنَّ عَنْ مُحَمَّدٍ وَ مَا أَرَادَ أَوْ لَأَنْفِرَدَنَّ فِي الْأَحَابِيشِ فَقَالَ اسْكُتْ حَتَّى نَأْخُذَ مِنْ مُحَمَّدٍ وَلْثاً

The Rasool Allah[saww] came up to her and asked her to draw a bucket of water. Then Rasool Allah[saww] took it. He[saww] drank, and washed his[saww] face. She took its remaining bit and returned it back in the well. That well still has water until this time. And the Rasool Allah[saww] came out, and the Polytheists sent to him[saww] Aban Bin Saeed with some horsemen in front of them. Then they sent Al-Hulays, so he saw the animals being prepared for sacrifice. He returned and did not come to the Rasool Allah[saww], and said to Abu Sufyan: ' By Allah[azwj], it was not this that we agreed upon, to return the sacrifices from its place'. He said, 'Be quiet! For you are only a Bedouin'. He said, 'But, by Allah[azwj], stay away from Muhammad[saww] and what he[saww] wants, or else I shall revolt among Al-Ahabeysh'. He said, 'Keep quiet until we take an agreement from Muhammad[saww]'.

فَأَرْسَلُوا إِلَيْهِ عُرْوَةَ بْنَ مَسْعُودٍ وَ قَدْ كَانَ جَاءَ إِلَى قُرَيْشٍ فِي الْقَوْمِ الَّذِينَ أَصَابَهُمُ الْمُغِيرَةُ بْنُ شُعْبَةَ كَانَ خَرَجَ مَعَهُمْ مِنَ الطَّائِفِ وَ كَانُوا تُجَّاراً فَقَتَلَهُمْ وَ جَاءَ بِأَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَبَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يَقْبَلَهَا وَ قَالَ هَذَا غَدْرٌ وَ لَا حَاجَةَ لَنَا فِيهِ فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا عُرْوَةُ بْنُ مَسْعُودٍ قَدْ أَتَاكُمْ وَ هُوَ يُعَظِّمُ الْبُدْنَ

So they sent to him[saww] Urwat Bin Masoud and he had gone to the Qureysh regarding the people whom Al-Mugheira Bin Soh'ba had killed when they had gone with him from Al-Taef, and they used to be businessmen. So he (al-Mughirah) killed them and had come with their wealth to the Rasool Allah[saww]. So the Rasool Allah[saww] had refused to accept it and said; 'This is treachery, and we[saww] have no need with regards to it'. They sent him so they said, 'O Rasool Allah[saww], this is Urwat Bin Masoud who has come to you, and he magnifies the sacrifices'.

قَالَ فَأَقِيمُوهَا فَأَقَامُوهَا فَقَالَ يَا مُحَمَّدُ مَجِيءَ مَنْ جِئْتَ قَالَ جِئْتُ أَطُوفُ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَنْحَرُ هَذِهِ الْإِبِلَ وَ أُخَلِّي عَنْكُمْ عَنْ لُحْمَانِهَا

He[saww] said: 'Make him stand here'. They brought him to stand. He said, 'O Muhammad[saww], why have you[saww] come?' He[saww] said: 'I[saww] have come to circumambulate (Tawaaf) the House, and perform Sa'ee between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you'.

قَالَ لَا وَ اللَّاتِ وَ الْعُزَّى فَمَا رَأَيْتُ مِثْلَكَ رُدَّ عَمَّا جِئْتَ لَهُ إِنَّ قَوْمَكَ يُذَكِّرُونَكَ اللَّهَ وَ الرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِلَادَهُمْ بِغَيْرِ إِذْنِهِمْ وَ أَنْ تَقْطَعَ أَرْحَامَهُمْ وَ أَنْ تُجَرِّيَ عَلَيْهِمْ عَدُوَّهُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَنَا بِفَاعِلٍ حَتَّى أَدْخُلَهَا قَالَ وَ كَانَ عُرْوَةُ بْنُ مَسْعُودٍ حِينَ كَلَّمَ رَسُولَ اللَّهِ (صلى الله عليه وآله) تَنَاوَلَ لِحْيَتَهُ وَ الْمُغِيرَةُ قَائِمٌ عَلَى رَأْسِهِ

He said, ‘No, I swear by al-laat and al-uzza, a person like you[saww] should not be sent back from what he has come for. If your[saww] people bind you[saww] to Allah[azwj] and the mercy, to enter their city without their permission, and cut-off their relationships, and make enemies to go against them’. So the Rasool Allah[saww] said: ‘I[saww] will not do it until I[saww] enter the city’. And when Urwat Bin Masoud was speaking with the Rasool Allah[saww], he was holding his beard, and Al-Mugheira was standing near to his head.

فَضَرَبَ بِيَدِهِ فَقَالَ مَنْ هَذَا يَا مُحَمَّدُ فَقَالَ هَذَا ابْنُ أَخِيكَ الْمُغِيرَةُ فَقَالَ يَا غُدَرُ وَ اللَّهِ مَا جِئْتَ إِلَّا فِي غَسْلِ سَلْحَتِكَ قَالَ فَرَجَعَ إِلَيْهِمْ فَقَالَ لِأَبِي سُفْيَانَ وَ أَصْحَابِهِ لَا وَ اللَّهِ مَا رَأَيْتُ مِثْلَ مُحَمَّدٍ رُدَّ عَمَّا جَاءَ لَهُ

So he hit him by his hand and said, ‘Who is this, O Muhammad[saww]! So he[saww] said: ‘This is the son of your brother, Al-Mugheira’. He said, ‘O treachery! By Allah[azwj], I did not come here except for the reconciliation with you[saww’. So he returned to them and said to Abu Sufyan and his companions, ‘No, by Allah[azwj], a person like Muhammad[saww] should not be turned back from what he has come for’.

فَأَرْسَلُوا إِلَيْهِ سُهَيْلَ بْنَ عَمْرٍو وَ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّى فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأُثِيرَتْ فِي وُجُوهِهِمُ الْبُدْنُ فَقَالَا مَجِيءَ مَنْ جِئْتَ قَالَ جِئْتُ لِأَطُوفَ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَنْحَرَ الْبُدْنَ وَ أُخَلِّيَ بَيْنَكُمْ وَ بَيْنَ لُحْمَانِهَا فَقَالَا إِنَّ قَوْمَكَ يُنَاشِدُونَكَ اللَّهَ وَ الرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِلَادَهُمْ بِغَيْرِ إِذْنِهِمْ وَ تَقْطَعَ أَرْحَامَهُمْ وَ تُجَرِّيَ عَلَيْهِمْ عَدُوَّهُمْ قَالَ فَأَبَى عَلَيْهِمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا أَنْ يَدْخُلَهَا وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَرَادَ أَنْ يَبْعَثَ عُمَرَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَشِيرَتِي قَلِيلٌ وَ إِنِّي فِيهِمْ عَلَى مَا تَعْلَمُ وَ لَكِنِّي أَدُلُّكَ عَلَى عُثْمَانَ بْنِ عَفَّانَ

So they sent to him[saww] Suhail Bin Amro and Huweytab Bin Abdul Uzza. So Rasool Allah[saww] commanded for the sacrificial animals to be spread out in front of their eyes. He said, ‘Why have you[saww] come here?’ He[saww] said: ‘For circumambulation of the House, and the Sa’ee between Al-Safa and Al-Marwa, and sacrifice the animals and leave their meat between you’. If your[saww] people bind you[saww] to Allah[azwj] and the mercy from entering their city without their permission, and cut-off their relationships, and make their enemies to go against them’. He[asws] said; ‘The Rasool Allah[saww] refused the two of them, except that he[saww] would enter it. And the Rasool Allah[saww] had intended to send Umar to them. So he said, ‘O Rasool Allah[saww], my relatives are few, and I am among them of the status that you[saww] know about (a humiliating one). You[saww] should send Usman Bin Affan’.

فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ انْطَلِقْ إِلَى قَوْمِكَ مِنَ الْمُؤْمِنِينَ فَبَشِّرْهُمْ بِمَا وَعَدَنِي رَبِّي مِنْ فَتْحِ مَكَّةَ فَلَمَّا انْطَلَقَ عُثْمَانُ لَقِيَ أَبَانَ بْنَ سَعِيدٍ فَتَأَخَّرَ عَنِ السَّرْحِ فَحَمَلَ عُثْمَانَ بَيْنَ يَدَيْهِ وَ دَخَلَ عُثْمَانُ فَأَعْلَمَهُمْ وَ كَانَتِ الْمُنَاوَشَةُ فَجَلَسَ سُهَيْلُ بْنُ عَمْرٍو عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ جَلَسَ عُثْمَانُ فِي عَسْكَرِ الْمُشْرِكِينَ وَ بَايَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُسْلِمِينَ وَ ضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى لِعُثْمَانَ وَ قَالَ الْمُسْلِمُونَ طُوبَى لِعُثْمَانَ قَدْ طَافَ بِالْبَيْتِ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَحَلَّ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ لِيَفْعَلَ فَلَمَّا جَاءَ عُثْمَانُ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَ طُفْتَ بِالْبَيْتِ فَقَالَ مَا كُنْتُ لِأَطُوفَ بِالْبَيْتِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَمْ يَطُفْ بِهِ ثُمَّ ذَكَرَ الْقِصَّةَ وَ مَا كَانَ فِيهَا

So the Rasool Allah[saww] sent for him and said, ‘Go to your people from the Believers. Give them the good news of what my[saww] Lord[azwj] has Promised me[saww] of the victory over Makkah’. So when Usman went, he met Aban Bin Saeed. So he delayed the camel and made room for Usman to ride with him. Usman entered (Makkah) and there was a skirmish. So Suhail Bin Amro seated himself in the presence of the

Rasool Allah[saww], and Usman sat in the army of the Polytheists. And the Rasool Allah[saww] got the Muslims to pledge their allegiances and tap one by his hand upon the other and Muslims said: 'How good of Usman that he has circumambulated the House and performed Sa'ee between Al-Safa and Al-Marwa and be lawful (out of Ihraam)'. So the Rasool Allah[saww] said: 'He did what he had to do'. So when Usman came, the Rasool Allah[saww] said to him; 'Did you circumambulate the House?' He said, 'I could not circumambulate the House whilst the Rasool Allah[saww] had not circumambulated it'. Then he mentioned the story and what had happened'.

فَقَالَ لِعَلِيٍّ (عليه السلام) اكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ سُهَيْلٌ مَا أَدْرِي مَا الرَّحْمَنُ الرَّحِيمُ إِلَّا أَنِّي أَظُنُّ هَذَا الَّذِي بِالْيَمَامَةِ وَ لَكِنِ اكْتُبْ كَمَا نَكْتُبُ بِاسْمِكَ اللَّهُمَّ قَالَ وَ اكْتُبْ هَذَا مَا قَاضَى عَلَيْهِ رَسُولُ اللَّهِ سُهَيْلَ بْنَ عَمْرٍو فَقَالَ سُهَيْلٌ فَعَلَى مَا نُقَاتِلُكَ يَا مُحَمَّدُ فَقَالَ أَنَا رَسُولُ اللَّهِ وَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ قَالَ اكْتُبْ فَكَتَبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ

So he[saww] said to Ali[asws]: 'Write – In the Name of Allah[azwj], the Beneficent, the Merciful'. Suhail said, 'I don't know what the Beneficent, the Merciful is except that I think this is the one at Al-Yamama. But, write as we write – 'By Your[azwj] Name, our Allah[azwj]'. He[saww] said; 'And write this – What has been agreed upon by the Rasool Allah[saww] and Suhail Bin Amro'. So Suhail said, 'What are we fighting you[saww] for, O Muhammad[saww]?' So he[saww] said; 'I[saww] and the Rasool Allah[saww] and I[saww] am Muhammad bin Abdullah[saww]'. So the people said: 'You[saww] are the Rasool Allah[saww]'. He said, 'Write – Write that this is what has been agreed upon by Muhammad Bin Abdullah[saww]'. So the people said: 'You[saww] are the Rasool Allah[saww]'.

وَ كَانَ فِي الْقَضِيَّةِ أَنَّ مَنْ كَانَ مِنَّا أَتَى إِلَيْكُمْ رَدَدْتُمُوهُ إِلَيْنَا وَ رَسُولُ اللَّهِ غَيْرُ مُسْتَكْرِهٍ عَنْ دِينِهِ وَ مَنْ جَاءَ إِلَيْنَا مِنْكُمْ لَمْ نَرُدَّهُ إِلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا حَاجَةَ لَنَا فِيهِمْ وَ عَلَى أَنْ يُعْبَدَ اللَّهُ فِيكُمْ عَلَانِيَةً غَيْرَ سِرٍّ وَ إِنْ كَانُوا لَيَتَهَادَوْنَ السُّيُورَ فِي الْمَدِينَةِ إِلَى مَكَّةَ وَ مَا كَانَتْ قَضِيَّةٌ أَعْظَمَ بَرَكَةً مِنْهَا لَقَدْ كَادَ أَنْ يَسْتَوْلِيَ عَلَى أَهْلِ مَكَّةَ الْإِسْلَامُ فَضَرَبَ سُهَيْلُ بْنُ عَمْرٍو عَلَى أَبِي جَنْدَلٍ ابْنِهِ فَقَالَ أَوَّلُ مَا قَاضَيْنَا عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هَلْ قَاضَيْتُ عَلَى شَيْءٍ فَقَالَ يَا مُحَمَّدُ مَا كُنْتَ بِغَدَّارٍ قَالَ فَذَهَبَ بِأَبِي جَنْدَلٍ فَقَالَ يَا رَسُولَ اللَّهِ تَدْفَعُنِي إِلَيْهِ قَالَ وَ لَمْ أَشْتَرِطْ لَكَ قَالَ وَ قَالَ اللَّهُمَّ اجْعَلْ لِأَبِي جَنْدَلٍ مَخْرَجاً.

And what was in the agreement that – 'The one who was from us, if he were to come to you, shall be returned back to us and the Rasool Allah[saww] will not keep him unwillingly from his religion, and the one who comes to us from you will not be returned back to you'. So the Rasool Allah[saww] said; 'There is no need for us regarding them, and they should be allowed to worship Allah[azwj] among you openly, not in secret, and be allowed to exchange gifts between Al-Medina to Makkah'. And there was not agreement more magnificent in Blessings than it for it made Al-Islam to almost take over the people of Makkah. So Suhail Bin Amro struck his hand upon his son Abu Jandal, so he said, 'The first of what we have agreed with you'. The Rasool Allah[saww] said: 'Have I[saww] applied the agreement upon anything yet?' He said, 'O Muhammad[saww]! You[saww] are not a traitor'. So he went with Abu Jandal'. So he said, 'O Rasool Allah[saww], you[saww] are handing me over to him?' He[saww] said: 'And I[saww] did not set any conditions for you'. And said: 'Our Allah[azwj]! Make a way out for Abu Jandal!'[4615]

ابن بابويه، قال: حدثنا أبو علي أحمد بن يحيى المكتب، قال: حدثنا أحمد بن محمد الوراق، قال: حدثني بشير بن سعيد بن قيلويه العدل بالرافقة، قال: حدثنا عبد الجبار بن كثير التميمي اليماني، قال: سمعت محمد بن حرب الهلالي أمير المدينة

[4615] Al Kafi – H 14951

يقول: سألت جعفر بن محمد (عليه السلام)، فقلت له: يا بن رسول الله، في نفسي مسألة، أريد أن أسألك عنها، فقال: «إن شئت أخبرتك بمسألتك [قبل أن تسألني]، و إن شئت فسل».

Ibn Babuwayh, from Abu Ali Ahmad Bin Yahya Al-Maktab, from Ahmad Bin Muhammad Al-Waraq, from Basheer Bin Saeed Bin Qaylawiya, from Abdul Jabbar Bin Kaseer Al-Tameemy Al-Yamani, from Muhammad Bin Harb Al-Halaly, the Emir of Al-Medina who said,

'I asked Ja'far Bin Muhammad[asws] , 'O son[asws] of Rasool-Allah[saww]! I have within myself, a certain question which I want to ask you about'. So he[asws] said; 'If you like I[asws] would inform you of your questions before you even ask me[asws] , and if you so like, then ask'.

قال: قلت له: يا بن رسول الله، و بأي شيء تعرف ما في نفسي قبل سؤالي؟ قال: «بالتوسم و التفرس، أما سمعت قول الله عز و جل: إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ ، و قول رسول الله (صلى الله عليه و آله): اتقوا فراسة المؤمن فإنه ينظر بنور الله؟» قال: فقلت: يا بن رسول الله، فأخبرني بمسألتي.

I said, 'O son[asws] of Rasool-Allah[saww]! And by which thing do you[asws] recognise what is within myself before I even ask you[asws] ?' He[asws] said: 'By expectation and insight. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[15:75] Surely in this are signs for those who examine***, and the words of Rasool-Allah[saww]: 'Fear the insight of a Believer for he looks by the Light of Allah[azwj]?' I said, 'O son[asws] of Rasool-Allah[saww], so inform me regarding my questions'.

قال: «أردت أن تسألني عن رسول الله (صلى الله عليه و آله)، [لم] لم يطق حمله علي بن أبي طالب (عليه السلام) عند حطه الأصنام عن سطح الكعبة، مع قوته و شدته و ما ظهر منه في قلع باب القموص بخيبر و الرمي به إلى ورائه أربعين ذراعا، و كان لا يطيق حمله أربعون رجلا، و قد كان رسول الله (صلى الله عليه و آله) يركب الناقة و الفرس و الحمار، و ركب البراق ليلة المعراج، و كل ذلك دون علي (عليه السلام) في القوة و الشدة؟ قال: فقلت له: عن هذا و الله أردت أن أسألك، يا بن رسول الله.

He[asws] said: 'You intend to ask me about Rasool-Allah[saww] as to why did he[saww] carry Ali Bin Abu Talib[asws] to bring down the idols from the surface of the Kabah, when he[asws] had the strength and the intensity which he[asws] displayed when he[asws] ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah[saww] had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension (المعراج), and all that was lower than Ali[asws] in strength and intensity?' I said, 'By Allah (s.w.t.), this is what I intended to ask you[asws], O son[asws] of Rasool-Allah[saww].

و ذكر الحديث، إلى أن قال: «و قد قال النبي (صلى الله عليه و آله) لعلي (عليه السلام): يا علي، إن الله تبارك و تعالى حملني ذنوب شيعتك ثم غفرها لي، و ذلك قوله عز و جل: لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ».

And mentioned the Hadeeth, until he[asws] said: 'And the Prophet[saww] said to Ali[asws] : '<u>O Ali[asws] ! Allah[azwj] Blessed and High Burdened me[saww] with the sins of your[asws] Shias, then Forgave them for me[saww]</u>, and these are the Words of the Mighty and Majestic ***[48:2] That Allah may Forgive you what has preceded from your sins and what is to follow***'.[4616]

[4616] علل الشرائع: 173/ 1.

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حمله ذنوب شيعته ثم غفرها له».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No'man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

'I said to Abu Abdullah[asws] , '(What about) the Words of Allah[azwj] in His[azwj] Book ***[48:2] That Allah may Forgive you what has preceded from your sins and what is to follow***. He[asws] said: 'There was no sin on him[saww], nor was he[saww] with a sin, but Allah[azwj] burdened him[saww] with the sins of his[saww] Shias, then Forgave them for his[saww] sake'.[4617]

قال شرف الدين النجفي: و يؤيده ما روي مرفوعا عن أبي الحسن الثالث (عليه السلام): أنه سئل عن قول الله عز و جل: لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ، فقال (عليه السلام): و أي ذنب كان لرسول الله (صلى الله عليه و آله) متقدما أو متأخرا؟ و إنما حمله الله ذنوب شيعة علي (عليه السلام)، من مضى منهم و من بقي، ثم غفرها له».

Sharaf Al-Deen Al-Najafi said,

'And it is supported by what has been reported from Abu Al-Hassan[asws] the Third having said about the Words of Allah[azwj] Mighty and Majestic ***[48:2] That Allah may Forgive you what has preceded from your sins and what is to follow***, so he[asws] said: 'And which sin was committed by Rasool-Allah[saww], before or after?' But rather, Allah[azwj] Burdened him[saww] with the sins of the Shias of Ali[asws] , from the past among them and the ones who remain, then Forgave them on his[saww] behalf'.[4618]

الطبرسي: روى المفضل بن عمر، عن الصادق (عليه السلام)، قال: سأله رجل، عن هذه الآية، فقال: «و الله ما كان له ذنب، و لكن الله سبحانه ضمن له أن يغفر ذنوب شيعة علي (عليه السلام) ما تقدم من ذنبهم و ما تأخر».

Al-Tabarsy – It has been reported by Al-MufazzAl-Bin Umar,

'A man asked Al-Sadiq[asws] about this Verse, so he[asws] said: 'By Allah[azwj], there was no sin for him[saww], but Allah[azwj] the Glorious, Guaranteed him[saww] that He[azwj] would Forgive the sins of the Shias of Ali[asws] , whatever had preceded from their sins and whatever is to follow'.[4619]

وروى الشيخ أبو جعفر الطوسي (قدس الله روحه) عن رجاله، عن زيد بن يونس الشحام، عن أبي الحسن موسى بن جعفر عليه السلام قال: قلت لابي الحسن عليه السلام: الرجل من مواليكم عاق يشرب الخمر، ويرتكب الموبق من الذنب نتبرأ منه ؟ فقال: تبرؤوا من فعله ولا تتبرؤوا من خيره وابغضوا عمله.

And Al-Sheykh Abu Ja'far Al-Toosy has reported from his men, from Zayd Bin Yunus Al-Shahaam,

(It is narrated from) Abu Al-Hassan[asws] Musa Bin Ja'far[asws] . I said to Abu Al-Hassan[asws] , 'The man from your[asws] friends is not hindered from drinking wine, and overcomes the barrier of committing sins. Shall we distance ourselves (تبرأ) from him?' He[asws] said: 'Distance yourselves from his actions and do not distance yourselves from his goodness, but hate his actions'.

[4617] تفسير القمّي 2: 314.
[4618] تأويل الآيات 2: 593/ 4.
[4619] مجمع البيان 9: 168.

فقلت: يتسع لنا أن نقول: فاسق فاجر ؟ فقال: لا، الفاسق الفاجر الكافر الجاحد لنا ولاوليائنا، أبى الله أن يكون ولينا فاسقا فاجرا، وإن عمل ما عمل، ولكنكم قولوا: فاسق العمل فاجر العمل مؤمن النفس، خبيث الفعل طيب الروح والبدن لا والله لا يخرج ولينا من الدنيا إلا والله ورسوله ونحن عنه راضون،

So I said, 'Is there leeway for us that we should be saying, 'Evil-doer, immoral (فاسق فاجر)?' So he[asws] said: 'No. The evil-doer, immoral is the Infidel who fights against us[asws] and our[asws] friends. Allah[azwj] had refused that our[asws] friend should be an evil-doer, immoral, even if he does what he does. But, you all should be saying, 'Evil in his actions, immoral in his actions, a Believer in his self. Bad of action, good of the soul and the body. No, by Allah[azwj]! Our[asws] friend does not exit from the world except that Allah[azwj] and His[azwj] Rasool[saww], and we[asws] are pleased with him.

يحشره الله على ما فيه من الذنوب مبيضا وجهه، مستورة عورته، آمنة روعته، لا خوف عليه ولا حزن. وذلك أنه لا يخرج من الدنيا حتى يصفى من الذنوب، إما بمصيبة في مال أو نفس أو ولد أو مرض، وأدنى ما يصنع بولينا أن يريه الله رؤيا مهولة فيصبح حزينا لما رآه، فيكون ذلك كفارة له، أو خوفا يرد عليه من أهل دولة الباطل، أو يشدد عليه عند الموت،

Allah[azwj] would resurrect him upon what he is in from the sins, as white of face, veiled private parts, secure and in splendour, neither will there be any fear for him nor any grief. And that is because he will not exit from the world until he is clear from the sins, by difficulties in wealth, or self (esteem), or children, or illness. And the lowest of what our[asws] friend does, Allah[azwj] Shows him an alarming nightmare and he would be grieved at what he had seen. So all that would become an expiation for him. Or he would experience fear from the authorities of the government of the falsehood, or he would have difficulties during his death.

فيلقى الله عزوجل طاهرا من الذنوب، آمنة روعتة بمحمد وأمير المؤمنين، صلوات الله عليهما. ثم يكون أمامه أحد الامرين: رحمة الله الواسعة التي هي أوسع من أهل الارض جميعا، أو شفاعة محمد وأمير المؤمنين، صلوات الله عليهما، إن أخطأته رحمة الله أدركته شفاعة نبيه وأمير المؤمنين، صلوات الله عليهما، فعندها تصيبه رحمة الله الواسعة، وكان أحق بها وأهلها وله إحسانها وفضلها

So he would meet Allah[azwj] Mighty and Majestic having been purified from the sins, secure and in splendour due to Muhammad[saww] and Amir-ul-Momineen[asws] . Then there will be one of the two matters in front of him – The Extensive Mercy of Allah[azwj] which is more expansive than all of the inhabitants of the earth, or intercession of Muhammad[saww] and Amir-ul-Momineen[asws] . If the Mercy of Allah[azwj] does not reach him, the intercession of His[azwj] Prophet[saww] and Amir-ul-Momineen[asws] will. Then would befall upon him the Extensive Mercy of Allah[azwj], and he would have been rightful of it, and deserving of it, and for him would be its goodness and its virtues'.[4620]

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام قال: هذا شرايع الدين إلى ان قال عليه السلام: والانبياء واوصياؤهم لا ذنوب لهم، لانهم معصومون مطهرون.

In the book Al-Khisal, from Al-Amsh,

[4620] Taweel Al Ayaat Al Zahira – CH 48 H 6

'Ja'far Bin Muhammad[asws] has said: 'These are the Laws of the Religion' – until he[asws] said: 'And the Prophets[as], and their[as] successors[as], there are no sins to them, because they[as] are (all) Infallible, Purified'.[4621]

VERSES 3 - 7

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا {3} هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {4} لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا {5} وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا {6} وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {7}

[48:3] And that Allah would Help you with a Mighty Help. [48:4] He it is Who sent down tranquillity into the hearts of the Believers that they might have more of faith added to their faith - and Allah's are the armies of the skies and the earth, and Allah is Knowing, Wise [48:5] That He may Cause the Believing men and the Believing women to enter Gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a Grand achievement with Allah [48:6] And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is Angry with them and has Cursed them and Prepared Hell for them, and evil is the resort. [48:7] And Allah's are the armies of the skies and the earth; and Allah is Mighty, Wise.

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري و هشام بن سالم و غيرهما، عن أبي عبد الله (عليه السلام)، في قوله الله عز و جل: هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ، قال: «هو الإيمان».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary and Hisham Bin Saalim and someone else,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[48:4] He it is Who sent down tranquillity into the hearts of the Believers***, he[asws] said: 'It is the belief'.[4622]

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاضْطَرَمَ نَاراً ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَ مِنْ خُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِيِّ الْأَكْبَرُ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A'ala, from Muhammad Bin Muslim who said:

Abu Ja'far[asws] said to me: 'Everything used to be water, and His[azwj] Throne used to be on the water. So Allah[azwj] Mighty is His[azwj] Mention Commanded the water, so a fire was ignited. Then He[azwj] Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah[azwj] Created the Heavens from that smoke, and

[4621] Tafseer Noor Al Saqalayn – CH 48 H 19
[4622] الكافي 2: 13/ 4

Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, 'I am the greatest army of Allah[azwj]', and the wind said, 'I am the greatest army of Allah[azwj], and the fire said, 'I am the greatest army of Allah[azwj]. So Allah[azwj] Mighty and Majestic Revealed unto the wind: "You are My[azwj] greatest army".[4623]

VERSES 8 – 10

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {8} لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {9} إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا {10}

[48:8] Surely We have sent you as a witness and as a bearer of good news and as a warner, [48:9] That you may believe in Allah and His Rasool and may aid him and revere him; and (that) you may declare His Glory, morning and evening. [48:10] Surely, those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has Covenanted with Allah, He will grant him a Mighty Reward.

علي بن إبراهيم: في قوله تعالى: هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدادُوا إِيماناً مَعَ إِيمانِهِمْ وَ لِلَّهِ جُنُودُ السَّماواتِ وَ الْأَرْضِ، فهم الذين لم يخالفوا رسول الله (صلى الله عليه و آله)، و لم ينكروا عليه الصلح. ثم قال: لِيُدْخِلَ الْمُؤْمِنِينَ وَ الْمُؤْمِناتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ إلى قوله تعالى: الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دائِرَةُ السَّوْءِ، و هم الذين أنكروا الصلح، و اتهموا رسول الله (صلى الله عليه و آله) وَ غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَهُمْ وَ أَعَدَّ لَهُمْ جَهَنَّمَ وَ ساءَتْ مَصِيراً وَ لِلَّهِ جُنُودُ السَّماواتِ وَ الْأَرْضِ وَ كانَ اللَّهُ عَزِيزاً حَكِيماً إِنَّا أَرْسَلْناكَ شاهِداً وَ مُبَشِّراً وَ نَذِيراً.

Ali Bin Ibrahim –

Regarding the Words of the High ***[48:4] He it is Who sent down tranquillity into the hearts of the Believers that they might have more of faith added to their faith - and Allah's are the armies of the skies and the earth***. So they were the ones who did not oppose Rasool-Allah[saww] and did not express dislike against him[saww] for the reconciliation. Then He[azwj] Said ***[48:5] That He may Cause the Believing men and the Believing women to enter Gardens beneath which rivers flow*** up to His[azwj] Words ***[48:6] the entertainers of evil thoughts about Allah On them is the evil turn,*** and they are the ones who disliked the reconciliation, and accused Rasool-Allah[saww] ***and Allah is Angry with them and has Cursed them and Prepared Hell for them, and evil is the resort. [48:7] And Allah's are the armies of the skies and the earth; and Allah is Mighty, Wise [48:8] Surely We have sent you as a witness and as a bearer of good news and as a warner***.

ثم عطف المخاطبة على أصحابه، فقال: لِتُؤْمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ تُعَزِّرُوهُ وَ تُوَقِّرُوهُ، ثم عطف على نفسه عز و جل فقال: وَ تُسَبِّحُوهُ بُكْرَةً وَ أَصِيلًا معطوف على قوله: لِتُؤْمِنُوا بِاللَّهِ وَ رَسُولِهِ.

Then Allah[azwj] Addressed his[saww] companions Sympathetically, so He[azwj] Said ***[48:9] That you may believe in Allah and His Rasool and may aid him and revere him;*** and the Mighty and Majestic Turned it towards Himself[azwj], so He[azwj] Said ***and (that)***

[4623] Al Kafi – H 14516

you may declare His Glory, morning and evening, Combining to His[azwj] Words ***[48:9] That you may believe in Allah and His Rasool***.

و نزلت في بيعة الرضوان: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبايِعُونَكَ تَحْتَ الشَّجَرَةِ ، و اشترط عليهم ألا ينكروا بعد ذلك على رسول الله (صلى الله عليه و آله) شيئا يفعله، و لا يخالفوه في شيء يأمرهم به، فقال الله عز و جل بعد نزول آية الرضوان: إِنَّ الَّذِينَ يُبايِعُونَكَ إِنَّما يُبايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّما يَنْكُثُ عَلى نَفْسِهِ وَ مَنْ أَوْفى بِما عاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْراً عَظِيماً، و إنما رضي عنهم بهذا الشرط أن يفوا بعد ذلك بعهد الله و ميثاقه، و لا ينقضوا عهده و عقده، فبهذا العقد رضي الله عنهم،

And with regards to the Allegiance of Satisfaction (بيعة الرضوان), it was Revealed ***[48:18] Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree***, and Stipulated that they would not abhor anything which Rasool-Allah[saww] were to do after that, nor would they oppose him[saww] in anything which he[saww] ordered them for. So Allah[azwj] Mighty and Majestic, after the Revelation of the Verse of the Allegiance of Satisfaction (48:18) ***[48:10] Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has Covenanted with Allah, He will grant him a Mighty Reward***. But rather, He[azwj] was Pleased with them upon the condition that they would be loyal after that with the Oath to Allah[azwj] and His[azwj] Covenant, and will not breach the pledge and the contract with Him[azwj]. So it was by this pledge that Allah[azwj] was Pleased with them.

فقدموا في التأليف آية الشرط على بيعة الرضوان، و إنما نزلت أولا بيعة الرضوان ثم آية الشرط عليهم فيها.

So they (Usman during compilation of holy Quran) placed in the composition (of this Quran) the Verse of the condition of the Pledge of Satisfaction (48:10), but rather, the Verse of the Pledge of Satisfaction (48:18) was Revealed first, then the Verse of the conditions of the Pledge of Satisfaction (48:10)'.[4624]

VERSES 11 - 17

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا {11} بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا {12} وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا {13} وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {14} سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ۚ قُلْ لَنْ تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا {15} قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا {16} لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا {17}

[48:11] Those Bedouins who were left behind will say to you: Our property and our families kept us busy, so ask Forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you Harm or if He intends to do you Good; nay, Allah is Aware of what you do: [48:12] Nay! You rather thought that the Rasool and the Believers would not return to their families ever, and that was

[4624] تفسير القمّي 2: 315

made to seem fair to your hearts and you thought an evil thought and you were a people doomed to perish. [48:13] And whoever does not believe in Allah and His Rasool, then surely We have Prepared Blazing Fire for the unbelievers [48:14] And Allah's is the Kingdom of the heavens and the earth; He Forgives whom He Pleases to and Punishes whom He Pleases to, and Allah is Forgiving, Merciful. [48:15] Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah Say before. But they will say: Nay! You are jealous of us. Nay! They do not understand but a little. [48:16] Say to those Bedouins who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will Grant you a good Reward; and if you turn back as you turned back before, He will Punish you with a painful Punishment. [48:17] There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Rasool, He will Cause him to enter Gardens beneath which rivers flow, and whoever turns back, He will Punish him with a painful Punishment.

علي بن إبراهيم: ثم ذكر الأعراب الذين تخلفوا عن رسول الله (صلى الله عليه و آله)، فقال: سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرابِ شَغَلَتْنا أَمْوالُنا، إلى قوله تعالى وَ كُنْتُمْ قَوْماً بُوراً ، أي قوم سوء، و هم الذين استنفرهم في الحديبية. و لما رجع رسول الله (صلى الله عليه و آله) إلى المدينة من الحديبية غزا خيبر فاستأذنه المخلفون أن يخرجوا معه، فأنزل الله: سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلى مَغانِمَ لِتَأْخُذُوها ذَرُونا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونا كَذلِكُمْ قالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنا بَلْ كانُوا لا يَفْقَهُونَ إِلَّا قَلِيلًا.

Ali Bin Ibrahim –

'Then He[azwj] Mentions the Bedouins who kept themselves behind from Rasool-Allah[saww], so He[azwj] Said ***[48:11] Those Bedouins who were left behind will say to you: Our property and our families kept us busy,*** up to His[azwj] Words ***[48:12] and you were a people doomed to perish***, i.e., an evil people, and they are the ones whom he[saww] had mobilised during Al-Hudaybiyya. And when Rasool-Allah[saww] returned to Al-Medina from Al-Hudaybiyya, went on the military expedition of Khaybar. So they sought permission to be left behind from going out with him[saww]. So Allah[azwj] Revealed ***[48:15] Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah Say before. But they will say: Nay! You are jealous of us. Nay! They do not understand but a little***'.

ثم قال: قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرابِ سَتُدْعَوْنَ إِلى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقاتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْراً حَسَناً وَ إِنْ تَتَوَلَّوْا كَما تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذاباً أَلِيماً.

Then He[azwj] Said ***[48:16] Say to those Bedouins who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will Grant you a good Reward; and if you turn back as you turned back before, He will Punish you with a painful Punishment***'.

ثم رخص عز و جل في الجهاد، فقال: لَيْسَ عَلَى الْأَعْمى حَرَجٌ وَ لا عَلَى الْأَعْرَجِ حَرَجٌ وَ لا عَلَى الْمَرِيضِ حَرَجٌ وَ مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ، ثم قال: وَ مَنْ يَتَوَلَّ يُعَذِّبْهُ عَذاباً أَلِيماً. ثم قال: وَعَدَكُمُ اللَّهُ مَغانِمَ كَثِيرَةً تَأْخُذُونَها فَعَجَّلَ لَكُمْ هذِهِ وَ كَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ، يعني فتح خيبر: وَ لِتَكُونَ آيَةً لِلْمُؤْمِنِينَ.

Then the Mighty and Majestic Gave Permission for the Jihaad, so He[azwj] Said ***[48:17] There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Rasool, He will Cause him to enter Gardens beneath which rivers flow, and whoever turns back, He will Punish him with a painful Punishment***. Then He[azwj] Said ***[48:20] Allah Promises you many war booties which you will take, then He Hastened on this one for you and held back the hands of men from you*** Meaning the victory of Khyber ***and that it may be a Sign for the Believers***'.[4625]

VERSE 18

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا {18}

[48:18] Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree, and He Knew what was in their hearts, so He sent down tranquillity on them and Rewarded them with a near victory

علي بن إبراهيم، قال: حدثني الحسين بن عبد الله السكيني، عن أبي سعيد البجلي، عن عبد الملك بن هارون، عن أبي عبد الله (عليه السلام)، عن آبائه، عن أمير المؤمنين (عليهم السلام)، قال: «أنا الذي ذكر الله اسمه في التوراة و الإنجيل بمؤازرة رسول الله (صلى الله عليه و آله)، و أنا أول من بايع رسول الله (صلى الله عليه و آله) تحت الشجرة في قوله تعالى: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبايِعُونَكَ تَحْتَ الشَّجَرَةِ».

Ali Bin Ibrahim, from Al-Husayn Bin Abdullah Al-Sakayni, from Abu Saeed Al-Bajaly, from Abdul Malik Bin Haroun,

'Abu Abdullah[asws] , from his[asws] forefathers[asws] , from Amir-ul-Momineen[asws] having said: 'I[asws] am the one whose name Allah[azwj] Mentioned in the Torah and the Evangel with the successorship of Rasool-Allah[saww], and I[asws] am the first one to pledge allegiance to Rasool-Allah[saww] under the tree, with regards to the Words of the High ***[48:18] Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree***'.[4626]

محمد بن العباس، قال: حدثنا محمد بن أحمد الواسطي، عن زكريا بن يحيى، عن إسماعيل بن عثمان، عن عمار الدهني، عن أبي الزبير، عن جابر عن أبي جعفر (عليه السلام)، قال: قلت: قول الله عز و جل: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبايِعُونَكَ تَحْتَ الشَّجَرَةِ كم كانوا؟ قال: «ألفا و مائتين» قلت: هل كان فيهم علي (عليه السلام)؟ قال: «نعم [علي] سيدهم و شريفهم».

Muhammad Bin Al-Abbas, from Muhammad Bin Ahmad Al-Wasity, from Zakariyya Bin Yahya, from Ismail Bin Usman, from Amaar Al-Dahny, from Abu Al-Zubeyr, from Jabir,

'I asked from Abu Ja'far[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[48:18] Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree***, how many were they?' He[asws] said: 'One

[4625] تفسير القمي 2: 315
[4626] تفسير القمي 2: 268.

thousand two hundred'. I said, 'Was Ali[asws] among them?' He[asws] said: 'Yes, Ali[asws] was the Chief of them, and the most noble of them'.[4627]

و من طريق المخالفين: ما رواه موفق بن أحمد، في قوله تعالى: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبايِعُونَكَ تَحْتَ الشَّجَرَةِ نزلت في أهل الحديبية. قال جابر: كنا يوم الحديبية ألفا و أربعمائة، فقال لنا النبي (صلى الله عليه و آله): «أنتم خيار أهل الأرض»

And from Tareeq Al-Mukhalifeen is what has been reported by Mowfaq Bin Ahmad -

Regarding the Words of the High ***[48:18] Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree***, said, 'It was Revealed regarding the people of Al-Hudaybiyya'. Jabir said, 'On the Day of Al-Hudaybiyya there were one thousand four hundred, so the Prophet[saww] said to us: 'You are the best of the people of the earth'.

فبايعنا تحت الشجرة على الموت، فما نكث أصلا أحد إلا ابن قيس، و كان منافقا، و أولى الناس بهذه الآية علي بن أبي طالب (عليه السلام)، لأنه قال: وَ أَثابَهُمْ فَتْحاً قَرِيباً يعني [فتح] خيبر، و كان ذلك على يد علي بن أبي طالب (عليه السلام).

So we pledge our allegiances until death. No one broke the reconciliation except for Ibn Qays, and he was a hypocrite. And the first of the people by this Verse was Ali[asws] Bin Abu Talib[asws], because He[azwj] Said ***and Rewarded them with a near victory*** Meaning the victory of Khaybar, and that was upon the hands of Ali[asws] Bin Abu Talib[asws]'.[4628]

VERSES 19 - 25

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {19} وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا {20} وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا {21} وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {22} سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {23} وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {24} هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ۖ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا {25}

[48:19] And many war booties which they will take; and Allah is Mighty, Wise. [48:20] Allah Promises you many war booties which you will take, then He Hastened on this one for you and held back the hands of men from you, and that it may be a Sign for the Believers and that He may Guide you on a Straight Path [48:21] And others which you have not yet been able to achieve, Allah has surely Encompassed them, and Allah has Power over all things [48:22] And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper. [48:23] Such has been the Course of Allah that has indeed run before, and you shall not find a change in Allah's Course. [48:24] And He it is Who Held back their hands from you and your hands from them in the valley of Mecca after He had Given you victory over them; and Allah is Seeing what you do. [48:25] It is they who disbelieved and turned you away from the Sacred Mosque and prevented the offering from

[4627] تأويل الآيات 2: 595/ 7.
[4628] مناقب الخوارزمي: 195.

arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge - so that Allah may Cause to enter into His Mercy whomsoever He Pleases to; had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment.

و روى العياشي: عن زرارة، و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن رسول الله (صلى الله عليه و آله) كان معه يوم الفتح إثنا عشر ألفا حتى جعل أبو سفيان و المشركون يستغيثون».

And Al-Ayashi has reported, from Zurara, and Humran,

Abu Ja'far[asws] and Abu Abdullah[asws] (have both said) that: 'Rasool-Allah[saww] had with him[saww], on the Day of the Coquest (of Makkah) twelve thousand (men), to the extent that Abu Sufyan and the Polytheists were crying out'.[4629]

علي بن إبراهيم: ثم أخبر الله عز و جل نبيه (صلى الله عليه و آله) بعلة الصلح، و ما أجاز الله لنبيه، فقال:هُمُ الَّذِينَ كَفَرُوا وَ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرامِ وَ الْهَدْيَ مَعْكُوفاً أَنْ يَبْلُغَ مَحِلَّهُ وَ لَوْ لا رِجالٌ مُؤْمِنُونَ وَ نِساءٌ مُؤْمِناتٌ يعني بمكة: لَمْ تَعْلَمُوهُمْ أَنْ تَطَؤُهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ، فأخبر الله نبيه أن علة الصلح إنما كان للمؤمنين و المؤمنات الذين كانوا بمكة، و لو لم يكن صلح و كانت الحرب لقتلوا،

Ali Bin Ibrahim –

'Then Allah[azwj] Mighty and Majestic Informed His[azwj] Prophet[saww] about the reasons for the reconciliation, and what Allah[azwj] had Permitted to His[azwj] Prophet[saww], so he[azwj] Said ***[48:25] It is they who disbelieved and turned you away from the Sacred Mosque and prevented the offering from arriving at its destined place; and were it not for the believing men and the believing women,*** Meaning the ones who were in Makkah ***whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge***. So Allah[azwj] Informed His[azwj] Prophet[saww] of the reason for the reconciliation, which was for the safety of the Believing men and the Believing women who were at Makkah, and <u>had it not been for the reconciliation and a battle had ensued, they would have been killed</u>.

فلما كان الصلح آمنوا و أظهروا الإسلام، و يقال: إن ذلك الصلح كان أعظم فتحا على المسلمين من غلبهم.

So when the reconciliation took place, they were safe, and Al-Islam was triumphant, and it was said, 'That reconciliation was the greatest victory for the Muslims over the ones they overcame'.[4630]

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير، عمن ذكره، عن أبي عبد الله (عليه السلام)، [قال]: قلت له: ما بال أمير المؤمنين (عليه السلام) لم يقاتل فلانا و فلانا «1»؟ قال: «لآية في كتاب الله عز و جل: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذاباً أَلِيماً».

Ibn Babuwayh, from Ja'far Bin Muhammad Bin Masroor, from Al-Husayn Bin Muhammad Ibn Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from the one who mentioned it,

[4629] تفسير العيّاشي 2: 54/ 43.
[4630] تفسير القمّي 2: 316

'Abu Abdullah[asws] replied, ' (when) I asked from him[asws] , 'What was it with Amir-ul-Momineen[asws] that he did not kill so and so, and so and so ?' He[asws] said: 'The Verse in the Book of Allah[azwj] Mighty and Majestic ***[48:25] had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment***'.

قال: قلت: و ما يعني بتزايلهم؟ قال: «ودائع مؤمنون في أصلاب قوم كافرين، و كذلك القائم (عليه السلام) لن يظهر أبدا حتى تخرج ودائع الله عز و جل، فإذا خرجت ظهر على من ظهر من أعداء الله عز و جل فقتلهم».

I said, 'And what is the Meaning of ***widely separated one from another***?' He[asws] said: 'And the Believers are deposits in the loins (أصلاب) of the Infidels, and similar to that is Al-Qaim[asws] , who will never appear ever until Allah[azwj] Mighty and Majestic Brings out (all of) these deposits. So when they are exited from the backs of the enemies of Allah[azwj] Mighty and Majestic, he[asws] would kill them'.[4631]

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، عن علي بن محمد، عن أحمد بن محمد، عن الحسن بن محبوب، عن إبراهيم الكرخي، قال: قلت لأبي عبد الله (عليه السلام)، أو قال له رجل: أصلحك الله ألم يكن علي (عليه السلام) قويا في دين الله عز و جل؟ قال: «بلى» قال: فكيف ظهر عليه القوم، و كيف لم يدفعهم، و ما منعه من ذلك؟ قال: «آية في كتاب الله عز و جل منعته».

And from him, from Al-Muzaffar Bin Ja'far Bin Al-Muzaffar Al-Alawy, from Ja'far Bin Muhammad Bin Msa'ud, from his father, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ibrahim Al-Karkhy who said,

'I said to Abu Abdullah[asws] , 'May Allah[azwj] Keep you[asws] well! Wasn't Ali[asws] strong in the Religion of Allah[azwj] Mighty and Majestic?' He[asws] said: 'Yes'. I said, 'So how did the people overcome him[asws] , and why was it that he[asws] did not repulse them, and what is the meaning of it from that?' He[asws] said: 'A Verse in the Book of Allah[azwj] Mighty and Majestic Prevented him[asws] '.

قال: قلت: و أية آية هي؟ قال: «قوله عز و جل: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذاباً أَلِيماً، إنه كان لله عز و جل ودائع مؤمنون في أصلاب قوم كافرين و منافقين، فلم يكن علي (عليه السلام) ليقتل الآباء حتى تخرج الودائع، فلما خرجت الودائع ظهر على من ظهر، فقاتله و كذلك قائمنا أهل البيت، لن يظهر أبدا حتى تظهر و ودائع الله عز و جل، فإذا ظهرت ظهر على من ظهر، فقتله».

I said, 'And which Verse is it?' He[asws] said: 'The Words of the Mighty and Majestic ***[48:25] had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment***. Allah[azwj] Mighty and Majestic had Deposited Believers in the loins (أصلاب) of the Infidels and the hypocrites. So it was not for Ali[asws] to kill the forefathers until the deposits come out. So when the deposits came out from the backs in which they were in, he[asws] killed them. And similar to that is our[asws] Qaim[asws] of the People[asws] of the Household, who will never ever appear until these deposits of Allah[azwj] Mighty and Majestic appear. So when they appear from the backs in which they were in, he[asws] would kill them'.[4632]

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا جبرئيل بن أحمد، قال: حدثني محمد بن عيسى بن عبيد، عن يونس بن عبد الرحمن، عن منصور بن

[4631] كمال الدين و تمام النعمة: 641
[4632] كمال الدين و تمام النعمة: 641

حازم، عن أبي عبد الله (عليه السلام)، قال في قول الله عز و جل: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذاباً أَلِيماً: «لو أخرج الله عز و جل ما في أصلاب المؤمنين من الكافرين، و ما في أصلاب الكافرين من المؤمنين، لعذب الذين كفروا».

And from him, from Al-Muzaffar Bin Ja'far Bin Al-Alawy Al-Samarqandy, from Ja'far Bin Muhammad Bin Masoud, from his father, from Jibraeel Bin Ahmad, from Muhammad Bin isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Mansour Bin Hazim,

'Abu Abdullah[asws] has said regarding the Words of Allah[azwj] Mighty and Majestic ***[48:25] had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment***: 'Had Allah[azwj] Mighty and Majestic Brought out the Infidels who are in the loins of the Believers, and the Believers who are in loins of the Infidels, He[azwj] Punish those who disbelieve'.[4633]

VERSE 26

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {26}

[48:26] When those who disbelieved harboured in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, so Allah sent down His tranquillity on His Rasool and upon the Believers, and Necessitated for them the word of piety, and they were entitled to it and worthy of it; and Allah is Aware of all things.

علي بن إبراهيم: ثم قال: إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجاهِلِيَّةِ يعني قريشا و سهيل بن عمرو، حين قالوا لرسول الله (صلى الله عليه و آله): لا نعرف الرحمن الرحيم، و قولهم: لو علمنا أنك رسول الله ما حاربناك، فاكتب: محمد بن عبد الله. فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَلْزَمَهُمْ كَلِمَةَ التَّقْوى وَ كانُوا أَحَقَّ بِها وَ أَهْلَها وَ كانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيماً.

Ali Bin Ibrahim –

Then He[azwj] Said ***[48:26] When those who disbelieved harboured in their hearts (feelings of) disdain, the disdain of (the days of) ignorance*** Meaning Qureysh and Suhayl Bin Amro where he said to Rasool-Allah[saww], 'We do not recognise the Beneficent the Merciful. If we knew you[saww] to be Rasool-Allah[saww], we would not be fighting you[saww], so write – Muhammad Bin Abdullah[saww]'. ***so Allah sent down His tranquillity on His Rasool and upon the Believers, and Necessitated for them the word of piety, and they were entitled to it and worthy of it; and Allah is Aware of all things***'.[4634]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني المظفر بن محمد البلخي، قال: حدثنا محمد بن جرير، قال: حدثنا عيسى، قال: «أخبرنا مخول بن إبراهيم، قال: حدثنا عبد الرحمن بن الأسود، عن محمد بن عبيد الله، عن عمر بن علي، عن أبي جعفر (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن الله عهد إلي عهدا، فقلت: رب بينه لي: قال: اسمع. قلت: سمعت. قال: يا محمد، إن عليا راية الهدى بعدك، و إمام أوليائي، و نور من أطاعني، و هو الكلمة التي ألزمها الله المتقين، فمن أحبه فقد أحبني، و من أبغضه فقد أبغضني، فبشره بذلك».

[4633] كمال الدين و تمام النعمة: 642
[4634] تفسير القمّي 2: 317

Al-Sheykh in his Amaali, from Muhammad Bin Muhammad, from Al-Muzaffar Bin Muhammad Al-Balkhy, from Muhammad Bin Jareer, from Isa, from Makhowl Bin Ibrahim, from Abdul Rahman Bin Al-Aswad, from Muhammad Bin Ubeydullah, from Umar Bin Ali,

'Abu Ja'far[asws] , from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said that: 'Allah[azwj] Oathed to me[saww] an oath, so I[saww] said: 'Lord[azwj]! Explain if for me[saww]'. He[azwj] Said: "Listen!" I said, 'I[saww] am listening'. He[azwj] Said: "O Muhammad[saww]! Ali[asws] is the Banner of Guidance after you[saww], and the Imam[asws] of My[azwj] friends, and a Light for the one who obeys Me[azwj], and he[asws] is the Word which Allah[azwj] has Necessitated upon the pious. So the one who loves him[asws] , so he has loved Me[azwj], and the one who hates him[asws] , so he has hated Me[azwj]. Therefore, give him [asws] the good news of that".[4635]

شرف الدين النجفي، قال: روى الحسن بن أبي الحسن الديلمي (رحمه الله)، بإسناده عن رجاله، عن مالك بن عبد الله، قال: قلت لمولاي الرضا (عليه السلام): قوله تعالى: وَ أَلْزَمَهُمْ كَلِمَةَ التَّقْوى وَ كانُوا أَحَقَّ بِها وَ أَهْلَها؟ قال: «هي ولاية أمير المؤمنين (عليه السلام)».

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Al-Hasan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Malik Bin Abdullah who said,

'I said to (Imam) Al-Reza[asws] , '(What about) the Words of the High ***[48:26] and Necessitated for them the word of piety, and they were entitled to it and worthy of it***?' He[asws] said; 'It is the Wilayah of Amir-ul-Momineen[asws] '.[4636]

تأويله: رواه الحسن بن أبي الحسن الديلمى (رحمه الله) بإسناده عن رجاله، عن مالك بن عبد الله قال: قلت لمولاي الرضا عليه السلام: قوله تعالى (وألزمهم كلمة التقوى وكانوا أحق بها) قال: هي ولاية أمير المؤمنين عليه السلام. فالمعنى: أن الملزمين بهاهم شيعته " وكانوا أحق بها وأهلها ".

Its explanation – It has been reported by Al-Hassan Bin Abu Al-Hassan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Maalik Bin Abdullah who said,

'I said to my Master Al-Reza[asws], '(What about) the Words of the High ***[48:26] and Necessitated for them the word of piety, and they were entitled to it and worthy of it***?' He[asws] said: 'It is the Wilayah of Amir-ul-Momineen[asws] . So the Meaning of the one upon whom it has been necessitated are the Shias ***and they were entitled to it and worthy of it***'.[4637]

VERSE 27

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا {27}

[48:27] Certainly Allah had Endorsed to His Rasool the vision with the truth: you shall enter the Sacred Masjid, if Allah Pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear; So He knows what you do not know, so He brought about a near victory before that.

[4635] أمالي الطوسي 1: 250
[4636] تأويل الآيات 2: 595/ 8.
[4637] Taweel Al Ayaat Al Zahira – CH 48 H 8

علي بن إبراهيم، قال: و أنزل في تظهيرالرؤيا التي رآها رسول الله: لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرامَ إِنْ شاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُسَكُمْ وَ مُقَصِّرِينَ لا تَخافُونَ فَعَلِمَ ما لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذلِكَ فَتْحاً قَرِيباً يعني فتح خيبر، لأن رسول الله (صلى الله عليه و آله) لما رجع من الحديبية غزا خيبر.

Ali Bin Ibrahim –

'And it was Revealed regarding the Endorsement, the dream which Rasool-Allah[saww] saw ***[48:27] Certainly Allah had Endorsed to His Rasool the vision with the truth: you shall enter the Sacred Masjid, if Allah Pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear; So He knows what you do not know, so He brought about a near victory before that***, Meaning the victory of Khyber, because Rasool-Allah[saww], when he[saww] returned from Al-Hudaybiyya, went on the military expedition of Khyber'.[4638]

ابن بابويه: عن أبيه قال: حدثنا محمد بن يحيى العطار: قال: حدثنا أبو سعيد الآدمي، عن الحسن بن محبوب، عن علي بن رئاب، عن الحسن بن زياد العطار، قال: قلت لأبي عبد الله (عليه السلام): إنهم يقولون لنا: أ مؤمنون أنتم؟ فنقول: نعم، إن شاء الله تعالى. فيقولون: أليس المؤمنون في الجنة؟ فنقول: بلى. فيقولون: أ فأنتم في الجنة؟ فإذا نظرنا إلى أنفسنا ضعفنا و انكسرنا عن الجواب. قال: فقال: «إذا قالوا لكم: أ مؤمنون أنتم؟ فقولوا: نعم، إن شاء الله تعالى».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Abu Saeed Al-Admy, from Al-Hasan Biin Mahboub, from Ali Bin Ra'ib, from Al-Hassan Bin Ziyad Al-Ataar who said,

'I said to Abu Abdullah[asws] , 'They (people) are saying to us, 'Are you Believers'. So we are saying to them, 'Yes, if Allah[azwj] so Desires'. So they are saying, 'Are not the Believers going to be in the Paradise?' So we are saying to them, 'Yes'. So they are saying, 'So you are all going to be in the Paradise?' So when we look into our weak selves, we are deficient in the answer'. So he[asws] said: 'Whenever they say to you, 'Are you all Believers? So you say to them, 'Yes, if Allah[azwj] the High so Desires'.

قال: قلت: و إنهم يقولون: إنما استثنيتم لأنكم شكاك. قال: فقولوا لهم: و الله ما نحن بشكاك، و لكنا استثنينا كما قال الله عز و جل: لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرامَ إِنْ شاءَ اللَّهُ آمِنِينَ، و هو يعلم أنه يدخلونه أولا، و قد سمى الله عز و جل المؤمنين بالعمل الصالح مؤمنين، و لم يسم من ركب الكبائر، و ما وعد الله عز و جل عليه النار في قرآن و لا أثر، فلا يسميهم بالإيمان بعد ذلك الفعل».

I said, 'And they are saying, 'But it means that you are in doubt'. He[asws] said; 'So you should say to them, 'By Allah[azwj]! We are not with doubt, but we are saying this just as Allah[azwj] Mighty and Majestic has Said ***[48:27] you shall enter the Sacred Masjid, if Allah Pleases, in security***, and He[azwj] Knew that they would be entering it beforehand. And Allah[azwj] Mighty and Majestic has Named them as Believers due to correct actions of the Believers, and did not Name it for the one who rides upon the major sins, and whatever Allah[azwj] has Obligated the Fire for its commission in the Quran and in Hadeeth. So do not refer to them as such (Believers) after they have committed such actions'.[4639]

VERSE 28

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا {28}

[4638] تفسير القمي 2: 317
[4639] معاني الأخبار: 413/ 105.

[48:28] He it is Who sent His Rasool with the Guidance and the true Religion that He may make it Prevail over all the Religions; and Allah is Sufficient as a Witness

علي بن إبراهيم، قال: و هو الإمام الذي يظهره الله على الدين كله، فيملأ الأرض قسطا و عدلا كما ملئت ظلما و جورا. و هذا مما ذكرنا أن تأويله بعد تنزيله.

Ali Bin Ibrahim –

'And it is the Imam[asws] whom Allah[azwj] would Make to prevail over all the Religion. So he[asws] would fill the earth with equity and justice just as it had been filled with inequity and injustice. And this is from what has been mentioned to us about its explanation, after its Revelation'.[4640]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدى وَ دِينِ الْحَقِّ؟ قال: «هو الذي أمر رسوله [بالولاية] لوصية، و الولاية هي دين الحق».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

'I asked from Abu Al-Hassan[asws], '(What about) ***[48:28] He it is Who sent His Rasool with the Guidance and the true Religion?***' He[asws] said: 'He[azwj] it is Who Commanded His[azwj] Rasool[saww] with the Wilayah of the successor[asws] , and <u>the Wilayah is the true Religion (دين الحق)</u>'.

قلت: لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ؟ قال: «يظهره على جميع الأديان عند قيام القائم، يقول الله: وَ اللَّهُ مُتِمُّ نُورِهِ، ولاية القائم وَ لَوْ كَرِهَ الْمُشْرِكُونَ «1» بولاية علي (عليه السلام)».

I said, '***that He may make it Prevail over all the Religions***?' He[asws] said: 'Make it to prevail over all the Religion during the rising of Al-Qaim[asws] . Allah[azwj] is Saying ***[61:8] They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His light, though the unbelievers may be averse to it*** – (Complete it) by the Wilayah of Ali[asws] '.[4641]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, from an unbroken chain.

أُوصِيكَ يَا مُوسَى وَصِيَّةَ الشَّفِيقِ الْمُشْفِقِ بِابْنِ الْبَتُولِ عِيسَى ابْنِ مَرْيَمَ صَاحِبِ الْأَتَانِ وَ الْبُرْنُسِ وَ الزَّيْتِ وَ الزَّيْتُونِ وَ الْمِحْرَابِ وَ مِنْ بَعْدِهِ بِصَاحِبِ الْجَمَلِ الْأَحْمَرِ الطَّيِّبِ الطَّاهِرِ الْمُطَهَّرِ فَمَثَلُهُ فِي كِتَابِكَ أَنَّهُ مُؤْمِنٌ مُهَيْمِنٌ عَلَى الْكُتُبِ كُلِّهَا وَ أَنَّهُ رَاكِعٌ سَاجِدٌ رَاغِبٌ رَاهِبٌ إِخْوَانُهُ الْمَسَاكِينُ وَ أَنْصَارُهُ قَوْمٌ آخَرُونَ وَ يَكُونُ فِي زَمَانِهِ أَزْلٌ وَ زِلْزَالٌ وَ قَتْلٌ وَ قِلَّةٌ مِنَ الْمَالِ اسْمُهُ أَحْمَدُ مُحَمَّدٌ الْأَمِينُ مِنَ الْبَاقِينَ مِنْ ثُلَّةِ الْأَوَّلِينَ الْمَاضِينَ يُؤْمِنُ بِالْكُتُبِ كُلِّهَا وَ يُصَدِّقُ جَمِيعَ الْمُرْسَلِينَ وَ يَشْهَدُ بِالْإِخْلَاصِ لِجَمِيعِ النَّبِيِّينَ أُمَّتُهُ مَرْحُومَةٌ مُبَارَكَةٌ مَا بَقُوا فِي الدِّينِ عَلَى حَقَائِقِهِ لَهُمْ سَاعَاتٌ مُوَقَّتَاتٌ يُؤَدُّونَ فِيهَا الصَّلَوَاتِ أَدَاءَ الْعَبْدِ إِلَى سَيِّدِهِ نَافِلَتَهُ فَبِهِ فَصَدِّقْ وَ مِنْهَاجَهُ فَاتَّبِعْ فَإِنَّهُ أَخُوكَ

I[azwj] Bequeath to you[as], O Musa[as], a bequest of the compassionate, the kind-hearted son of the Pious Lady, Isa[as] son of Maryam[as], owner of the mule, and the hooded

[4640] تفسير القمّي 2: 317.
[4641] الكافي 1: 358/ 91.

gown, and the oil and the olive, and the Prayer Niche. And from after him[saww], about the owner of the red camel, the food, and pure, the purified. His[saww] example in your[as] Book is that he[saww] is a Believer, dominant over all the Books, and that he[saww] is the bowing one, the prostrating one, a seeker, a Monk, his[saww] brothers will be the poor, and his[saww] helpers will be another people, and there will occur in his[saww] era hardships and earthquakes, killings, and shortages of the wealth. His[saww] name would be Ahmad[saww], Muhammad[saww], the trusted one from the remaining ones of the previous generations. He[saww] will believe in all the Books and ratify all the Messengers[as] and testify sincerely for all the Prophets[as]. His[saww] community will be the ones under the Mercy, Blessed with what will remain in the Religion upon its reality. They will fulfill their Prayers at its prescribed times, as servants optionally do for their chiefs, acknowledge him[saww] and follow his[saww] path. So he[saww] is your[as] brother.

يَا مُوسَى إِنَّهُ أُمِّيٌّ وَ هُوَ عَبْدٌ صِدْقٌ يُبَارَكُ لَهُ فِيمَا وَضَعَ يَدَهُ عَلَيْهِ وَ يُبَارَكُ عَلَيْهِ كَذَلِكَ كَانَ فِي عِلْمِي وَ كَذَلِكَ خَلَقْتُهُ

O Musa[as]! He[saww] is the 'Ummy', and he[saww] is a truthful servant. Whatever he[saww] places his[saww] hand upon, it becomes a Blessing for him[saww] and a Blessing for it. That is how it was in My[saww] Knowledge and that is how I[azwj] Created him[saww] as.

بِهِ أَفْتَحُ السَّاعَةَ وَ بِأُمَّتِهِ أَخْتِمُ مَفَاتِيحَ الدُّنْيَا فَمُرْ ظَلَمَةَ بَنِي إِسْرَائِيلَ أَنْ لَا يَدْرُسُوا اسْمَهُ وَ لَا يَخْذُلُوهُ وَ إِنَّهُمْ لَفَاعِلُونَ

It is by him[saww] that I[azwj] will Open the Hour (Day of Judgement) and it is by his[saww] community I[azwj] shall Seal (Bring an end to) the keys of the world. So, order the unjust ones of the Children of Israel that they should learn his[saww] name, and not to abandon it, but they (surely) will do it.

وَ حُبُّهُ لِي حَسَنَةٌ فَأَنَا مَعَهُ وَ أَنَا مِنْ حِزْبِهِ وَ هُوَ مِنْ حِزْبِي وَ حِزْبُهُمُ الْغَالِبُونَ فَتَمَّتْ كَلِمَاتِي لَأُظْهِرَنَّ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ لَأُعْبَدَنَّ بِكُلِّ مَكَانٍ وَ لَأُنْزِلَنَّ عَلَيْهِ قُرْآناً فُرْقَاناً شِفَاءً لِمَا فِي الصُّدُورِ مِنْ نَفْثِ الشَّيْطَانِ فَصَلِّ عَلَيْهِ يَا ابْنَ عِمْرَانَ فَإِنِّي أُصَلِّي عَلَيْهِ وَ مَلَائِكَتِي

And to love him[saww] is a good deed to Me[azwj], for I[azwj] am with him[saww] and I[azwj] am from his[saww] group, and he[saww] is from My[azwj] Group, and their group shall overcome. So, I[azwj] have Completed My[azwj] Words and will Make his[saww] Religion to prevail over all the Religions, and I[azwj] will be worshipped in all places, and I[azwj] shall Reveal unto him[saww] the Quran as a Criterion, a healing for what is in the chests from the whisperings of Satan[la]. So send greetings to him[saww], O son[as] of Imran[as], for I[azwj] Send Greetings to him[saww] and so do My[azwj] Angels.[4642]

VERSE 29

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا {29}

[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure;

[4642] Al Kafi – H 14456 (Extract)

their marks are in their faces because of the effect of prostrations; that is their example in the Torah and their example in the Evangel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the planters, that He may enrage the unbelievers on account of them; Allah has Promised those among them who believe and do good, Forgiveness and a great Reward.

علي بن إبراهيم: ثم أعلم الله عز و جل أن صفة رسول الله (صلى الله عليه و آله) و صفة أصحابه المؤمنين في التوراة و الإنجيل مكتوب، فقال: مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَماءُ بَيْنَهُمْ، يعني: يقتلون الكفار و هم أشداء عليهم، و فيما بينهم رحماء، تَراهُمْ رُكَّعاً سُجَّداً يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْواناً سِيماهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ.

Ali Bin Ibrahim –

'Then Allah[azwj] Mighty and Majestic Made Known the description of Rasool-Allah[saww] and the description of his[saww] Believing companions written in the Torah and the Evangel, so He[azwj] Said ***[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves***, Meaning that they kill the Infidels and are harsh against them, and with regards to what is in between themselves are merciful ***you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure; their marks are in their faces because of the effect of prostrations***.

ثم ضرب لهم مثلا، فقال: ذلِكَ مَثَلُهُمْ فِي التَّوْراةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ، يعني فلانا فَآزَرَهُ، يعني فلانا فَاسْتَغْلَظَ فَاسْتَوى عَلى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ مِنْهُمْ مَغْفِرَةً وَ أَجْراً عَظِيماً.

Then Struck an example for them, so He[azwj] Said ***that is their example in the Torah and their example in the Evangel; like as seed-produce that puts forth its sprout,*** Meaning so and so ***then strengthens it,*** Meaning so and so, ***so it becomes stout and stands firmly on its stem, delighting the planters, that He may enrage the unbelievers on account of them; Allah has Promised those among them who believe and do good, Forgiveness and a great Reward***'.[4643]

أحمد بن محمد بن خالد البرقي في (المحاسن): عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثماني، عن أبي جعفر (عليه السلام)، قال: «المؤمن أخو المؤمن لأبيه و أمه، لأن الله خلق طينتهما من سبع سماوات، و هي من طينة الجنان. ثم تلا: رُحَماءُ بَيْنَهُمْ، فهل يكون الرحيم إلا برا وصولا». و في حديث آخر: «و أجرى فيهما من روح رحمته».

Ahmad Bin Muhammad Bin Khalid Al-Barqy in Al-Mahasin, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly,

'Abu Ja'far[asws] having said: '<u>The Believer is a brother of a Believer as from his father and his mother</u>, because Allah[azwj] Created their clay (طينت) from the seventh sky, and it is from the clay of the Gardens'. Then he[asws] recited ***[48:29] compassionate among themselves***, so can the compassion occur except by goodness and maintaining relationships?'[4644]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام) قال: «نزلت هذه الآية في اليهود و النصارى، يقول الله تبارك و تعالى: الَّذِينَ آتَيْناهُمُ الْكِتابَ يَعْرِفُونَهُ كَما يَعْرِفُونَ أَبْناءَهُمْ «1»، يعني

[4643] تفسير القمّي 2: 317. و قطعة منه في المخطوطة: 121.
[4644] المحاسن: 134/ 11

رسول الله (صلى الله عليه و آله)، لأن الله عز و جل قد أنزل عليهم في التوراة و الإنجيل و الزبور صفة محمد (صلى الله عليه و آله) و صفة أصحابه، و مبعثه و مهاجره، و هو قوله تعالى: مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَماءُ بَيْنَهُمْ تَراهُمْ رُكَّعاً سُجَّداً يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْواناً سِيماهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذلِكَ مَثَلُهُمْ فِي التَّوْراةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ، فهذه صفة رسول الله (صلى الله عليه و آله) و صفة أصحابه في التوراة و الإنجيل، فلما بعثه الله عز و جل، عرفه أهل الكتاب، كما قال جل جلاله».

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Hamaad, from Hareyz,

'Abu Abdullah having said: 'This Verse was Revealed regarding the Jews and the Christians. Allah[azwj] Blessed and High is Saying ***[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it)*** Meaning Rasool-Allah[saww], because Allah[azwj] Mighty and Majestic had Revealed for them in the Torah, and the Evangel, and the Psalms, a description of Muhammad[saww] and a description of his[saww] companions, and Sent him[saww], and Emigrated him[saww], and these are the Words of the High ***[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure; their marks are in their faces because of the effect of prostrations; that is their example in the Torah and their example in the Evangel***. So this is a description of Rasool-Allah[saww] and his[saww] companions in the Torah and the Evangel. So when Allah[azwj] Mighty and Majestic Sent him[saww], the People of the Book recognised him[saww] just as the Majestic Said'.[4645]

ابن بابويه، بإسناده في (الفقيه): عن عبد الله بن سنان، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: سِيماهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ، قال: «هو السهر في الصلاة».

Ibn Babuwayh, by his chain, in Al-Faqih, from Abdullah Bin Sinan who said,

'I asked Al-Sadiq[asws] about the Words of Allah[azwj] Mighty and Majestic ***[48:29] their marks are in their faces because of the effect of prostrations***, he[asws] said: 'It is the vigilance during the Prayer'.[4646]

و من طريق المخالفين: ما رواه ابن مردويه، عن الحسن بن علي (صلوات الله عليهما)، قال: «استوى الإسلام بسيف علي (عليه السلام)».

And from Tareeq Al-Mukhalifeen is what Ibn Mardawayh has reported,

'Al-Hassan Bin Ali[asws] having said: '<u>Al-Islam was firmly established by the sword of Ali[asws]</u>'.[4647]

محمد بن العباس، قال: حدثنا محمد بن أحمد بن عيسى بن إسحاق، عن الحسن بن الحارث بن طليب، عن أبيه، عن داود بن أبي هند، عن سعيد بن جبير، عن ابن عباس، في قوله عز و جل: كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوى عَلى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ، قال: قوله تعالى: كَزَرْعٍ أَخْرَجَ شَطْأَهُ، أصل الزرع عبد المطلب، و شطأه محمد (صلى الله عليه و آله)، و يُعْجِبُ الزُّرَّاعَ، قال: علي بن أبي طالب (عليه السلام)».

[4645] تفسير القمّي 1: 32.
[4646] من لا يحضره الفقيه 1: 299/ 1369.
[4647] غاية المرام: 442.

Muhammad Bin Al-Abbas, from Muhammad Bin Ahmad Bin Isa Bin Is'haq, from Al-Hassan Bin Haris Bin Taleyb, from his father, from Dawood Bin Abu Hind, from Saeed Bin Jubeyr,

'Ibn Abbas regarding the Words of the Mighty and Majestic ***[48:29] like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the planters, that He may enrage the unbelievers on account of them***, said, 'The Words of the High ***[48:29] like as seed-produce that puts forth its sprout***, the origin of the plantation is Abdul Muttalib[as] , and ***puts forth its sprout*** is Muhammad[saww] and ***delighting the planters***, is Ali[asws] Bin Abu Talib[asws] '.[4648]

الشيخ في (أماليه) قال: أخبرنا الحفار، قال: حدثنا إسماعيل، قال: حدثنا دعبل، قال: حدثنا مجاشع بن عمرو، عن ميسرة بن عبيد الله، عن عبد الكريم الجزري، عن سعيد بن جبير، عن ابن عباس، أنه سئل عن قول الله عز و جل: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ مِنْهُمْ مَغْفِرَةً وَ أَجْراً عَظِيماً، قال: سأل قوم النبي (صلى الله عليه و آله) فقالوا: فيمن نزلت هذه الآية يا نبي الله؟

Al-Sheykh in his Amaali, from Al-Hafaar, from Ismail, from De'bal, from Majasha'a Bin Amro, from Maysara Bin Ubeydullah, from Abdul Kareem Al-Jazry, from Saeed Bin Jubeyr,

'Ibn Abbas who was asked about the Words of Allah[azwj] Mighty and Majestic ***[48:29] Allah has Promised those among them who believe and do good, Forgiveness and a great Reward***, he said, 'A group of people asked the Prophet[saww] (about it) saying, 'With regards to whom has it been Revealed?'

قال: «إذا كان يوم القيامة، عقد لواء من نور أبيض، و نادى مناد: ليقم سيد المؤمنين [و معه الذين آمنوا بعد بعث محمد (صلى الله عليه و آله)]، فيقوم علي بن أبي طالب، فيعطي الله اللواء من النور الأبيض بيده، تحته جميع السابقين الأولين من المهاجرين و الأنصار، لا يخالطهم غيرهم، حتى يجلس على منبر من نور رب العزة، و يعرض الجميع عليه، رجلا رجلا، فيعطى أجره و نوره،

He[saww] said: 'When it will be the Day of Judgement, a Caller will Call out whilst holding a flag of white Light: "Let the Chief of the Believers arise!" And with him[asws] would be the ones who believed after the Sending of Muhammad[saww]. So Ali[asws] Bin Abu Talib[asws] would stand, and Allah[azwj] would Give him[asws] the flag of white Light in his[asws] hand. Under it, would be all the Foremost ones of the Former ones from the Emigrants and the Helpers, not including with them anyone apart from them, until he[asws] would sit upon the Pulpit of Light of the Lord[azwj] of Honour. Everyone would be presented to him[asws] , man after man, and he[asws] would give him his Recompense and his Light.

فإذا أتى على آخرهم، قيل لهم: قد عرفتم موضعكم و منازلكم من الجنة، إن ربكم يقول: عندي لكم مغفرة و أجر عظيم يعني الجنة فيقوم علي بن أبي طالب و القوم تحت لوائه معه حتى يدخل الجنة،

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

[4648] تأويل الآيات 2: 600/ 13

ثم يرجع إلى منبره، و لا يزال يعرض عليه جميع المؤمنين، فيأخذ نصيبه منهم إلى الجنة و يترك أقواما على النار، فذلك قوله عز و جل: وَ الَّذِينَ آمَنُوا و عملوا الصالحات لَهُمْ أَجْرُهُمْ و نورهم، يعني السابقين الأولين، و المؤمنين، و أهل الولاية له، و قوله تعالى: وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآياتِنا أُولئِكَ أَصْحابُ الْجَحِيمِ، هم الذين قاسم عليهم النار فاستحقوا الجحيم».

Then he[asws] would come back to his[asws] Pulpit. So the presentation of all the Believers would not cease, and he[asws] would take some of them to the Paradise, and leave a people for the Fire. So these are the Words of the Mighty and Majestic ***[57:19] And (as for) those who believe in Allah and His Rasools . . . they shall have their Reward and their Light***, Meaning the Foremost ones of the Former ones, and the Believers, and the people of Al-Wilayah. And the Words of the High ***[57:19] and (as for) those who disbelieve and reject Our Verses, these are the inmates of the Hell***, these are the ones to whom the (place in the) Fire would have been distributed, so they would be deserving of the Blazing Fire'.[4649]

فالاول ما نقله ابن مردويه الحافظ وأخطب خوارزم قال: قوله تعالى (تراهم ركعا سجدا) نزلت في علي بن أبي طالب عليه السلام.

The first of what Ibn Mardaway Al-Haafiz has recorded, and preached by Khawarizm saying,

'The Words of the High High ***[48:29] you will see them bowing down, prostrating themselves***, it was Revealed regarding Ali[asws] Bin Abu Talib[asws]'.[4650]

[4649] أمالي الطوسي 1: 387.
[4650] Taweel Al Ayaat Al Zahira – CH 48 H 12

CHAPTER 49

AL-HUJURAAT

(18 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الحجرات في كل ليلة، أو في كل يوم، كان من زوار محمد (صلى الله عليه و آله)».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Abu Al-A'la,

Abu Abdullah[asws] having said: 'The one who recites *Surah Al-Hujuraat* (49) during every night, or during every day, would be from the visitors (زوار) of Muhammad[saww]'.[4651]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من أطاع الله تعالى و عدد من عصاه عشر مرات، و من كتبها و علقها عليه في قتال أو خصومة أمن خوف ذلك، و فتح الله تعالى على يديه باب كل خير».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Hujuraat-49), would be Given from the Recompense ten times of the number who obeyed Allah[azwj] and the number who disobeyed. And the one who writes it and attaches it (Amulet) during fighting or dispute, would be safe from the fear of that, and Allah[azwj] would Open for him the door of every good'.[4652]

و قال الصادق (عليه السلام): «من كتبها و علقها على المتبوع، أمن من شيطانه، و لم يعد إليه، و أمن من كل ما يحذر من الخوف، و المرأة إذا شربت ماءها درت اللبن بعد إمساكه، و حفظ جنينها، و أمنت على نفسها من كل خوف و محذور بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it and attaches it upon the stalked one, would be safe from its devil, and will not return to it, and be safe from every danger which he fears. And when the woman drinks it water, would release the milk after its withholding, and would protect her unborn child, and would have security for herself from every fear and hazard, by the Permission of Allah[azwj]'.[4653]

VERSE 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {1}

[4651] ثواب الأعمال: 115.
[4652] (خواص القرآن)
[4653] خواص القرآن: 7 «مخطوط»

[49:1] O you who believe! Do not put yourselves forward in front of Allah and His Rasool, and fear Allah; surely Allah is Hearing, Knowing.

المفيد في (الاختصاص): روي عن ابن كدينة الأودي ، قال: قام رجل إلى أمير المؤمنين (عليه السلام)، فسأله عن قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا لا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَ رَسُولِهِ فيمن نزلت؟ قال: «في رجلين من قريش».

Al-Mufeed, in Al-Ikhtisas – It has been reported from Ibn Kadeynat Al-Awdy who said,

'A man stood up in front of Amir-ul-Momineen[asws] and asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[49:1] O you who believe! Do not put yourselves forward in front of Allah and His Rasool, and fear Allah; surely Allah is Hearing, Knowing***, regarding whom was it Revealed?' He[asws] said; 'Regarding two men from Qureysh'.[4654]

علي بن إبراهيم: نزلت في وفد بني تميم، كانوا إذا قدموا على رسول الله (صلى الله عليه و آله) وقفوا على باب حجرته، فنادوا: يا محمد، اخرج إلينا، و كانوا إذا خرج رسول الله (صلى الله عليه و آله) تقدموه في المشي، و كانوا إذا كلموه رفعوا أصواتهم فوق صوته، يقولون: يا محمد يا محمد ما تقول في كذا و كذا؟ كما يكلمون بعضهم بعضا، فأنزل الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا لا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَ رَسُولِهِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ».

Ali Bin Ibrahim (Tafseer Qummi) –

It was Revealed regarding a delegation of the Clan of Tameem, when they had proceeded to Rasool-Allah[saww] and paused at the door of his[saww] Chamber. So they called out, 'O Muhammad[saww]! Come out to us!'. When Rasool-Allah[saww] came out, they walked in front of him[saww], and when they used to speak to him[saww], they would do so in raised voices higher than his[saww] voice saying, 'O Muhammad[saww]! O Muhammad[saww]! What do you[saww] say about such and such?' Just as they used to speak to each other. So Allah[azwj] Mighty and Majestic Revealed ***[49:1] O you who believe! Do not put yourselves forward in front of Allah and His Rasool, and fear Allah; surely Allah is Hearing, Knowing***'.[4655]

VERSES 2 & 3

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ {2} إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {3}

[49:2] O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds became null while you do not perceive. [49:3] Surely those who lower their voices in the presence Rasool-Allah, they are the ones whose hearts Allah has Tested for piety; they shall have Forgiveness and a great Recompense.

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن محمد بن أحمد، عن المنذر بن جفير، قال: حدثني أبي جفير بن حكيم، عن منصور بن المعتمر، عن ربعي بن خراش، قال: خطبنا علي (عليه السلام) في الرحبة، ثم قال: «لما كان في زمان الحديبية، خرج إلى رسول الله (صلى الله عليه و آله) أناس من قريش، من أشراف أهل مكة، فيهم سهيل بن عمرو،

[4654] الاختصاص: 128.
[4655] تفسير القمّي 2: 318

فقالوا: يا محمد، أنت جارنا و حليفنا و ابن عمنا، و قد لحق بك أناس من أبنائنا و إخواننا و أقاربنا، ليس بهم التفقه في الدين، و لا رغبة فيما عندك، و لكن إنما خرجوا فرارا من ضياعنا و أعمالنا و أموالنا، فارددهم علينا.

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad, from Al-Munzar Bin Jafeyr, from Abu Jafey Bin Hakim, from Mansour Bin Al-Mo'tamar, from Rabi'e Bin Kharash who said,

'Ali[asws] preached in Al-Rahbat, then said, 'During the time of Al-Hudaybiyya, some people from Qureysh came out to Rasool-Allah[saww]. Among them was Suhayl Bin Amro, so they said, 'O Muhammad[saww]! You[saww] are our neighbour, and our ally and our cousin. The people from our sons, and our brothers, and our relatives have attached themselves to you[saww]. There is no understanding with them regarding the Religion, and they have no desire regarding what is with you[saww]. But, they have come out fleeing from our businesses and our wealth, so return them to us'.

فدعا رسول الله (صلى الله عليه و آله) أبا بكر، فقال له: انظر ما يقولون. فقال: صدقوا يا رسول الله، أنت جارهم، فارددهم عليهم. قال: ثم دعا عمر فقال مثل قول أبي بكر، فقال رسول الله (صلى الله عليه و آله) عند ذلك: لن تنتهوا- يا معاشر قريش- حتى يبعث الله عليكم رجلا امتحن الله قلبه للتقوى، يضرب رقابكم على الدين.

So Rasool-Allah[saww] called Abu Bakr and said to him: 'Look at what they are saying'. So he said, 'They are speaking the truth, O Rasool-Allah[saww]! You[saww] are their neighbour, so return these (people) to them'. Then he[saww] called Umar, who said similar to the words of Abu Bakr. So Rasool-Allah [saww] said with regards to that: 'You will never stop – O group of Qureysh – until Allah[azwj] Sends to you a man whose heart Allah[azwj] has tested for the piety. He will strike your reins upon the Religion'.

فقال أبو بكر: أنا هو يا رسول الله؟ قال: لا. فقام عمر، فقال: أنا هو يا رسول الله؟ قال: لا، و لكنه خاصف النعل، و كنت أخصف نعل رسول الله (صلى الله عليه و آله)».

So Abu Bakr said, 'Am I the one, O Rasool-Allah[saww]?' He[saww] said: 'No'. So Umar stood up and said, 'Am I the one, O Rasool-Allah[saww]?' He[saww] said: 'No, but he is the repairer of the sandal', and I[asws] had repaired the sandal of Rasool-Allah[saww'.

قال: ثم التفت إلينا علي (عليه السلام)، و قال: «سمعت رسول الله (صلى الله عليه و آله) يقول: من كذب علي متعمدا فليتبوأ مقعده من النار».

He (the narrator) said, 'Then Ali[asws] turned towards us and said: 'I[asws] heard Rasool-Allah[saww] saying: 'The one who deliberately belies Ali[asws], so let him take his seat in the Fire'.[4656]

VERSE 4 & 5

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ {4} وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {5}

[49:4] (As for) those who call out to you from behind the private chambers, surely most of them do not understand. [49:5] And if they wait patiently until

[4656] تأويل الآيات 2: 2: 602/ 1

you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful

الزمخشري في (ربيع الأبرار)، قال: كان قوم من سفهاء بني تميم، أتوا رسول الله (صلى الله عليه و آله) فقالوا: يا محمد، اخرج إلينا نكلمك. فغم ذلك رسول الله (صلى الله عليه و آله) و ساءه ما ظهر من سوء أدبهم، فأنزل الله تعالى: إِنَّ الَّذِينَ يُنادُونَكَ مِنْ وَراءِ الْحُجُراتِ أَكْثَرُهُمْ لا يَعْقِلُونَ.

Al-Zamakhshary, in Rabi Al-Abraar said,

'There was a group of foolish people of the Clan of Tameem who came to Rasool-Allah[saww], so they were saying, 'O Muhammad[saww]! Come out to us, we want to talk to you[saww]!' So that grieved Rasool-Allah[saww], and displeased him[saww] of what they had displayed from their evil manners. So Allah[azwj] the High Revealed ***[49:4] (As for) those who call out to you from behind the private chambers, surely most of them do not understand***'.[4657]

VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ {6}

[49:6] O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be regretful for what you have done.

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن أبي جميلة المفضل بن صالح، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام) عن الفسوق، فقال: «الفسوق هو الكذب، ألا تسمع قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جاءَكُمْ فاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْماً بِجَهالَةٍ».

Ibn babuwayh said, 'My father narrated to us, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela Al-MufazzAl-Bin Salih, from Zayd Al-Shahaam who said,

'I asked Abu Abdullah[asws] about the evil (الفسوق), so he[asws] said: 'The evil is the lie. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[49:6] O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be regretful for what you have done***'.[4658]

و قال شرف الدين النجفي: ذكر علي بن إبراهيم في (تفسيره) ما صورة لفظه: قال: سألته عن هذه الآية، فقال: «إن عائشة قالت لرسول الله (صلى الله عليه و آله): إن مارية يأتيها ابن عم لها، و لطختها بالفاحشة، فغضب رسول الله (صلى الله عليه و آله) و قال لها: إن كنت صادقة فأعلميني إذا دخل إليها، فرصدتها، فلما دخل عليها ابن عمها أخبرت رسول الله (صلى الله عليه و آله)، فقالت: هو الآن عندها. فأنزل الله عليه: يا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جاءَكُمْ فاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْماً بِجَهالَةٍ فَتُصْبِحُوا عَلى ما فَعَلْتُمْ نادِمِينَ».

And Sharaf Al-Deen Al-Najafy said, 'Ali Bin Ibrahim mentioned vividly in his Tafseer (Qummi), said,

'I asked him[asws] about this Verse, so he[asws] said: 'Ayesha said to Rasool-Allah[saww], 'There is a cousin of Mariah who comes to (visit) her, tarnishing her image'. So Rasool-Allah[saww] got angry and said to her: 'If you are true, so let me[saww] know when

[4657] ربيع الأبرار 2: 305
[4658] معاني الأخبار: 294/ 1.

he comes to her'. So she monitored her, and when her cousin came up, she informed Rasool-Allah[saww]. So she said, 'He is in her presence at the moment'. So Allah[azwj] Revealed unto him[saww] ***[49:6] O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be regretful for what you have done***'.

فقال زرارة: إن العامة يقولون: نزلت هذه الآية في الوليد بن عقبة بن أبي معيط حين جاء إلى النبي (صلى الله عليه و آله)، فأخبره عن بني خزيمة أنهم كفروا بعد إسلامهم؟ فقال أبو جعفر (عليه السلام): «يا زرارة، أو ما علمت أنه ليس من القرآن آية إلا و لها ظهر و بطن؟ فهذا الذي في أيدي الناس ظهرها، و الذي حدثتك به بطنها».

So Zurara (the narrator) said, 'The general Muslims are saying that it has been Revealed regarding Al-Waleed Bin Uqba Bin Abu Maeet when he came to the Prophet[saww], so he informed him[saww] about the Clan of Khuzeyma had become infidels after having professed Al-Islam?' Abu Ja'far[asws] said: 'O Zurara! Or do you not know that there is no Verse from the Quran except that it has an apparent and a hidden? Therefore, this which is in the hands of the people is it's apparent, and that which I[asws] narrated to you with, is its hidden'.[4659]

الطبرسي في (الاحتجاج) في حديث ذكر فيه ما جرى بين الحسن بن علي (عليهما السلام) و بين جماعة من أصحاب معاوية بمحضره، فقال الحسن (عليه السلام): «و أما أنت يا وليد بن عقبة، فو الله ما ألومك أن تبغض عليا، و قد جلدك في الخمر ثمانين، و قتل أباك صبرا بيده يوم بدر، أم كيف تسبه و قد سماه الله مؤمنا في عشر آيات من القرآن و سماك فاسقا!

Al-Tabarsy, in Al-Ihtijaj,

In a Hadeeth regarding what transpired between Al-Hassan[asws] Bin Ali[asws] and a group of the companions of Muawiya in his presence. So Al-Hassan[asws] said: 'And as for you, O Waleed Bin Uqba, what I[asws] accuse you for is that you hate Ali[asws], and that he[asws] whipped you eighty lashes for consuming wine, and your father was killed at his[asws] hand on the Day of Badr. Or how insulting can it be that Allah[azwj] has Named him[asws] as a Believer in ten Verses from the Quran, and has Named you as an evil doer (فاسقا)?

و هو قول الله عز و جل: أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ، و قوله عز و جل: إِنْ جاءَكُمْ فاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْماً بِجَهالَةٍ فَتُصْبِحُوا عَلى ما فَعَلْتُمْ نادِمِينَ، و ما أنت و ذكر قريش، و إنما أنت ابن علج، من أهل صفورية، يقال له ذكوان».

And these are the Words of Allah[azwj] Mighty and Majestic ***[32:18] Is he then who is a Believer like him who is an evil-doer? They are not equal***. And the Words of the Mighty and Majestic ***[49:6] O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be regretful for what you have done***, and what are you and the mention of the Qureysh. But rather, you are the son of Alaj from the people of Safuriyya, called Zakwaan'.[4660]

[4659] تأويل الآيات: 584. «طبع جماعة المدرسين».
[4660] الاحتجاج: 276

VERSE 7

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ {7}

[49:7] And know that among you is Rasool-Allah; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has Adorned it in your hearts, and He has made hateful to you the unbelief and transgression and disobedience; these it is that are the followers of a right way.

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ ثَعْلَبَةَ بْنِ مَيْمُونٍ وَ غَالِبِ بْنِ عُثْمَانَ وَ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فِي فُسْطَاطٍ لَهُ بِمِنًى فَنَظَرَ إِلَى زِيَادٍ الْأَسْوَدِ مُنْقَلِعَ الرِّجْلِ فَرَثَى لَهُ فَقَالَ لَهُ مَا لِرِجْلَيْكَ هَكَذَا قَالَ جِئْتُ عَلَى بَكْرٍ لِي نِضْوٍ فَكُنْتُ أَمْشِي عَنْهُ عَامَّةَ الطَّرِيقِ فَرَثَى لَهُ وَ قَالَ لَهُ عِنْدَ ذَلِكَ زِيَادٌ إِنِّي أُلِمُّ بِالذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ ذَكَرْتُ حُبَّكُمْ فَرَجَوْتُ النَّجَاةَ وَ تَجَلَّى عَنِّي

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

'I was in the presence of Abu Ja'far[asws] in his[asws] tent at Mina. He[asws] looked at the feet of Ziyad which had turned black, so he[asws] pitied it saying: 'What is the matter with your feet that they are like this?' He said, 'I came upon a weak ride and so had to walk most of the way'. He[asws] lamented to him and Ziyad said to him[asws] during that, 'I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you[asws] which gave me hope for salvation and it brightened my situation'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَّبَ إِلَيْكُمُ الْإِيمانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هاجَرَ إِلَيْهِمْ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أُحِبُّ الْمُصَلِّينَ وَ لَا أُصَلِّي وَ أُحِبُّ الصَّوَّامِينَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ وَ قَالَ مَا تَبْغُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّهَا لَوْ كَانَ فَزْعَةٌ مِنَ السَّمَاءِ فَزِعَ كُلُّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَزِعْنَا إِلَى نَبِيِّنَا وَ فَزِعْتُمْ إِلَيْنَا .

So Abu Ja'far[asws] said: '<u>And is the Religion anything except for the love?</u> Allah[azwj] the High has Said: ***"[49:7] But Allah has endeared the Faith to you, and has adorned it in your hearts"***, and Said: ***"[3:31] Say: If you love Allah, then follow me, Allah will love you"***, and Said: ***"[59:9] love those who have fled to them"***. A man came up to the Prophet[saww] so he said, 'O Rasool-Allah[saww], I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself'. The Rasool-Allah[saww] said: 'You are with the one whom you love, but to you belongs what you have acquired'. And he[asws] said: 'What you are seeking and what you want, but it is if there is a scare from the sky, every people would seek protection in its safe place, and we[asws] will seek safety with our Prophet[saww], and you will be seeking safety with us[asws]'.[4661]

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان، عن عبد الرحمان بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: حَبَّبَ إِلَيْكُمُ الْإِيمانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ: «يعني أمير المؤمنين (عليه السلام)»: وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيانَ: «الأول و الثاني و الثالث».

[4661] Al Kafi – H 14483

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

'Abu Abdullah[asws] regarding the Words of the High ***[49:7] but Allah has endeared the faith to you and has Adorned it in your hearts,*** , he[asws] said: 'It Means Amir-ul-Momineen[asws] ***and He has made hateful to you the unbelief and transgression and disobedience***, The First one , and the Second one and the Third one '.[4662]

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن فضيل بن يسار، قال: سألت أبا عبد الله (عليه السلام) عن الحب و البغض، أمن الإيمان هو؟ فقال: «و هل الإيمان إلا الحب و البغض». ثم تلا هذه الآية: حَبَّبَ إِلَيْكُمُ الْإِيمانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيانَ أُولئِكَ هُمُ الرَّاشِدُونَ.

And from him, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Fazeyl Bin Yasaar who said,

'I asked Abu Abdullah[asws] about the love and the hate, are these from the faith?' So he[asws] said: 'And is faith except the love and the hate?' Then he[asws] recited this Verse ***[49:7] but Allah has endeared the faith to you and has Adorned it in your hearts, and He has made hateful to you the unbelief and transgression and disobedience; these it is that are the followers of a right way***'.[4663]

VERSES 8 & 9

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {8} وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {9}

[49:8] A Grace from Allah and a Favour; and Allah is Knowing, Wise. [49:9] And if two parties of the believers quarrel, make reconciliation between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make reconciliation between them with justice and act equitably; surely Allah loves the equitable people

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلَّا هُوَ رابِعُهُمْ وَ لا خَمْسَةٍ إِلَّا هُوَ سادِسُهُمْ وَ لا أَدْنى مِنْ ذلِكَ وَ لا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ ما كانُوا ثُمَّ يُنَبِّئُهُمْ بِما عَمِلُوا يَوْمَ الْقِيامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فُلَانٍ وَ فُلَانٍ وَ أَبِي عُبَيْدَةَ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ وَ الْمُغِيرَةِ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَقُوا لَئِنْ مَضَى مُحَمَّدٌ لَا تَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَ لَا النُّبُوَّةُ أَبَداً فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ هَذِهِ الْآيَةَ

From him, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***"[58:7] Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things"***. He[asws] said; 'This was Revealed regarding so and so and so and so , and

[4662] الكافي 1: 353/ 71.
[4663] الكافي 2: 102/ 5

Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad[saww] were to pass away, they would not let the Caliphate to be in the Clan of Hashim, nor the Prophet-hood ever. So Allah[azwj] Mighty and Majestic Revealed this Verse with regards to them.

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَ نَجْواهُمْ بَلى وَ رُسُلُنا لَدَيْهِمْ يَكْتُبُونَ قَالَ وَ هَاتَانِ الْآيَتَانِ نَزَلَتَا فِيهِمْ ذَلِكَ الْيَوْمَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَعَلَّكَ تَرَى أَنَّهُ كَانَ يَوْمٌ يُشْبِهُ يَوْمَ كُتِبَ الْكِتَابُ إِلَّا يَوْمَ قُتِلَ الْحُسَيْنُ (عليه السلام) وَ هَكَذَا كَانَ فِي سَابِقِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَعْلَمَهُ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَنْ إِذَا كُتِبَ الْكِتَابُ قُتِلَ الْحُسَيْنُ وَ خَرَجَ الْمُلْكُ مِنْ بَنِي هَاشِمٍ فَقَدْ كَانَ ذَلِكَ كُلُّهُ

I said, 'The Words of the Mighty and Majestic: ***"[43:79] Or have they settled an affair? Then surely, We are the settlers. [43:80] Or do they think that We do not hear what they conceal and their secret discourses? Indeed (We do), and Our messengers are by them, to record"***.

He[asws] said: 'And these two Verses were Revealed regarding them on that day'. Abu Abdullah[asws] said: 'Hopefully you will see that is was a day resembling the day of the writing of the agreement except for the day Al-Husayn[asws] was martyred, and thus it had preceded in the Knowledge of Allah[azwj] Mighty and Majestic which He[azwj] Made known to the Rasool Allah[saww] that when the agreement is written down, Al-Husayn[asws] would be martyred, and the kingdom would exit from the Clan of Hashim. So all of that did take place.

قُلْتُ وَ إِنْ طائِفَتانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُما فَإِنْ بَغَتْ إِحْداهُما عَلَى الْأُخْرى فَقاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلى أَمْرِ اللَّهِ فَإِنْ فاءَتْ فَأَصْلِحُوا بَيْنَهُما بِالْعَدْلِ قَالَ الْفِئَتَانِ إِنَّمَا جَاءَ تَأْوِيلُ هَذِهِ الْآيَةِ يَوْمَ الْبَصْرَةِ وَ هُمْ أَهْلُ هَذِهِ الْآيَةِ وَ هُمُ الَّذِينَ بَغَوْا عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَكَانَ الْوَاجِبَ عَلَيْهِ قِتَالُهُمْ وَ قَتْلُهُمْ حَتَّى يَفِيئُوا إِلَى أَمْرِ اللَّهِ وَ لَوْ لَمْ يَفِيئُوا لَكَانَ الْوَاجِبَ عَلَيْهِ فِيمَا أَنْزَلَ اللَّهُ أَنْ لَا يَرْفَعَ السَّيْفَ عَنْهُمْ حَتَّى يَفِيئُوا وَ يَرْجِعُوا عَنْ رَأْيِهِمْ لِأَنَّهُمْ بَايَعُوا طَائِعِينَ غَيْرَ كَارِهِينَ وَ هِيَ الْفِئَةُ الْبَاغِيَةُ كَمَا قَالَ اللَّهُ تَعَالَى

I said, 'The Verse: ***"[49:9] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably"***. He[asws] said: 'The two groups, but rather its explanation came on the day of Al-Basra (The battle of the Camel), and they are the ones belonging to this Verse, and they are the ones who rebelled against Amir-ul-Momineen[asws]. So it was obligatory upon him[asws] to fight them, and he[asws] fought them until they submitted to the Command of Allah[azwj]. And had they not been submitted, it became obligatory upon him[asws] with regards to what Allah[azwj] Revealed, that he[asws] should not raise his sword (stop fighting) until they complied and returned from their opinions, because they had pledged their allegiances willingly, without compulsion. And this is the rebel group as Allah[azwj] the High has Said.

فَكَانَ الْوَاجِبَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنْ يَعْدِلَ فِيهِمْ حَيْثُ كَانَ ظَفِرَ بِهِمْ كَمَا عَدَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي أَهْلِ مَكَّةَ إِنَّمَا مَنَّ عَلَيْهِمْ وَ عَفَا وَ كَذَلِكَ صَنَعَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِأَهْلِ الْبَصْرَةِ حَيْثُ ظَفِرَ بِهِمْ مِثْلَ مَا صَنَعَ النَّبِيُّ (صلى الله عليه وآله) بِأَهْلِ مَكَّةَ حَذْوَ النَّعْلِ بِالنَّعْلِ

So it was obligatory upon Amir-ul-Momineen[asws] that he[asws] should deal with justice among them when he[asws] was victorious over them, just as the Rasool Allah[saww] had

been just among the people of Mecca, he[saww] was benevolent upon them and forgave them. And that is what Amir-ul-Momineen[asws] did with the people of Al-Basra when he[asws] was victorious over them similar to what the Rasool Allah[saww] did with the people of Mecca. Like a sandal follows a sandal (same footsteps).

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُؤْتَفِكَةَ أَهْوى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

I said, '(What about) the Statement of the Mighty and Majestic: ***"[53:53] And He destroyed the Overthrown Cities (of Sodom and Gomorrah)"***. He[asws] said: 'These are the people of Al-Basra. It is the overthrown city'.

قُلْتُ وَ الْمُؤْتَفِكاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّناتِ قَالَ أُولَئِكَ قَوْمُ لُوطٍ انْتَفَكَتْ عَلَيْهِمُ انْقَلَبَتْ عَلَيْهِمْ.

I said, '(What about) ***"[9:70] and the overthrown cities; their messengers came to them with clear arguments"***. He[asws] said: 'They were the people of Lut[as], their town was turned upside down upon them'.[4664]

و عنه: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، عن أبيه (عليه السلام)- في حديث الأسياف الخمسة- قال: «و أما السيف المكفوف [فسيف] على أهل البغي و التأويل، قال الله عز و جل: وَ إِنْ طائِفَتانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُما فَإِنْ بَغَتْ إِحْداهُما عَلَى الْأُخْرى فَقاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلى أَمْرِ اللَّهِ، فلما نزلت هذه الآية قال رسول الله (صلى الله عليه و آله): إن منكم من يقاتل بعدي على التأويل كما قاتلت على التنزيل فسئل النبي (صلى الله عليه و آله): من هو؟ فقال: خاصف النعل، يعني أمير المؤمنين (عليه السلام)،

And from him, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al-Qasany, altogether, from Al-Qasim Bin Muhammad, from Suleyman Biin Dawood Al-Munqary, from Hafs Bin Ghayas,

'Abu Abdullah[asws], from his[asws] father[asws] – in a Hadeeth of the five swords (الأسياف الخمسة) – said: 'And as for the blind sword, so it is a sword against the oppressive people, and the explanation is, Allah[azwj] Mighty and Majestic Said ***"[49:9] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command;*** So when this Verse was Revealed, Rasool-Allah[saww] said: 'Surely among you is the one[asws] who will fight after me[saww] upon the explanation (of the Holy Quran) just as he[asws] fought upon the Revelation'. So the Prophet[saww] was asked, 'Who is he?' So he[saww] said: 'The repairer of the sandal' – meaning Amir-ul-Momineen[asws]'.

فقال عمار بن ياسر: قاتلت بهذه الراية مع رسول الله (صلى الله عليه و آله) ثلاثا و هذه الرابعة، و الله لو ضربونا حتى يبلغوا بنا السعفات من هجر لعلمنا أنا على الحق و أنهم على الباطل، و كانت السيرة فيهم من أمير المؤمنين (عليه السلام) ما كان من رسول الله (صلى الله عليه و آله) في أهل مكة يوم فتح مكة، فإنه لم يسب لهم ذرية، و قال: من أغلق بابه فهو آمن، و من ألقى سلاحه فهو آمن،

Amaar Bin Yaasir said: 'I fought by this flag alongside Rasool-Allah[saww] thrice, and this is the fourth. By Allah[azwj], if they were to beat us until it reaches with us to be abandoned like leaves, we would know that we are upon the Truth, and that they are upon the Falsehood, And the way (السيرة) among them from Amir-ul-Momineen[asws] is what was from Rasool-Allah[saww] regarding the people of Makkah on the Day of the

[4664] Al Kafi – H 14650

conquest of Makkah, for he[saww] did not insult their offspring, and said: 'The one who locks his door, so he is safe. The one who puts down his weapons, so he is safe'.

و كذلك قال أمير المؤمنين (عليه السلام) يوم البصرة، نادى فيهم: لا تسبوا لهم ذرية، و لا تجهزوا على جريح، و لا تتبعوا مدبرا، و من أغلق بابه و ألقى سلاحه فهو آمن».

And that is what Amir-ul-Momineen[asws] said on the Day of Al-basra (Battle of the Camel). He[asws] called out among them: 'Do not insult their offspring, and do not destroy the wounded, and do not follow the fleers. And the one who locks his door and puts down his weapons, so he is safe'.[4665]

VERSE 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {10}

[49:10] But rather, the Believers are brothers, therefore reconcile between your brethren and fear Allah so that Mercy may be Shown upon you

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو حامد محمد بن هارون، و أحمد بن عبيد الله بن محمد بن عمار الثقفي، قال: حدثنا علي بن محمد بن سليمان النوفلي، قال: حدثنا أبي، عن أبيه، عن إسحاق بن عبد الله بن الحارث، عن أبيه، عن عبد الله بن العباس، قال: لما نزلت إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ، آخى رسول الله (صلى الله عليه و آله) بين المسلمين، فآخى بين أبي بكر و عمر، و بين عثمان و عبد الرحمن، و بين فلان و فلان حتى آخى بين أصحابه أجمعهم على قدر منازلهم، ثم قال لعلي بن أبي طالب (عليه السلام): «أنت أخي و أنا أخوك».

Al-Sheykh in his Majaalis said, 'A group informed us from Abu Al-Mufazzal, from Abu Hamaad Muhammad Bin Haroun, and Ahmad Bin Ubeydullah Bin Muhammad Bin Amaar Al-Saqafy, from Ali Bin Muhammad Bin Suleyman Al-Nowfaly, from his father, from his father, from Is'haq Bin Abdullah Bin Al-Haris, from his father,

'Abdullah Bin Al-Abbas who said, 'When the Verse ***[49:10] But rather, the Believers are brothers*** was Revealed, Rasool-Allah[saww] established brotherhood between the Muslims. So he[saww] established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between so and so and so and so, until he[saww] established it between all of his[saww] companions in accordance to their status. Then he[saww] said to Ali[asws] Bin Abu Talib[asws]: 'You[asws] are my[saww] brother, and I[saww] am your[asws] brother'.[4666]

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبي عبد الله بن محمد بن المطلب الشيباني، سنة ست عشرة و ثلاثمائة، و فيها مات، قال: حدثنا إبراهيم بن بشر بالكوفة، قال: حدثنا منصور بن أبي نويرة الأسدي، قال: حدثنا عمرو بن شمر، عن إبراهيم بن عبد الأعلى، عن سعد بن حذيفة بن اليمان، عن أبيه، قال: آخى رسول الله (صلى الله عليه و آله) بين الأنصار و المهاجرين اخوة الدين، و كان يؤاخي بين الرجل و نظيره، ثم أخذ بيد علي بن أبي طالب (عليه السلام)، فقال: «هذا أخي». قال حذيفة: فرسول الله (صلى الله عليه و آله) سيد المرسلين، و إمام المتقين، و سيد ولد آدم «1»، و رسول رب العالمين، الذي ليس له في الأنام شبه و لا نظير، و علي بن أبي طالب أخوه.

And from him, who said, 'A group informed us, from Abu Al-Mufazzal, from Abu Abdullah Bin Muhammad Bin Al-Muttalib Al-Shaybani, in the three hundred and sixteen, in which he died, from Ibrahim Bin Bishr at Al-Kufa, from Mansour Bin Abu Nuweyra Al-Asady, from Amro Bin Shimr, from Ibrahim Bin Abdul A'la, from Sa'd Bin Huzeyfa Bin Al-Yamaan, from his father who said,

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[4665] الكافي 5: 11/ 2

[4666] الكافي 5: 16/ 1.

'Rasool-Allah[saww] established brotherhood between the Helpers and the Emigrants, a brotherhood of the Religion, and he[saww] had established brotherhood between the man and his peer. Then he[saww] grabbed the hand of Ali[asws] Bin Abu Talib[asws], so he[saww] said: 'This is my[saww] brother[asws]'. Huzeyfa said, 'So Rasool-Allah[saww] is the Chief of the Rasools[as], and Imam of the Pious, and Chief of the Children of Adam[as], and a Rasool[saww] of the Lord[azwj] of the Worlds, for whom there is no similarity, nor a peer among the creatures, and Ali[asws] Bin Abu Talib[asws] is his[saww] brother'.[4667]

حدثنا الحسن بن على بن معاوية عن محمد بن سليمان عن ابيه عن عيسى بن اسلم عن معاوية بن عمار قال قلت لابي عبد الله عليه السلام جعلت فداك هذا الحديث الذى سمعته منك ما تفسيره قال وما هو قال ان المؤمن ينظر بنور الله فقال يا معاوية ان الله خلق المؤمنين من نوره وصبغهم في رحمته واخذ ميثاقهم لنا بالولاية على معرفته يوم عرفهم نفسه فالمؤمن اخو المؤمن من لابيه وامه ابوه النور وامه الرحمة وانما ينظر بذلك النور الذى خلق منه.

Narrated to us Al-Hassan Bin Ali Bin Muawiya, from Muhammad Bin Suleyman, from his father, from Isa Bin Aslam, from Muawiya Bin Amaar who said:

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], this Hadeeth which I have heard from you[asws], what is its interpretation?' He[asws] said: 'And what is it?' He said: 'The believer sees by the Light of Allah[azwj].' He[asws] said: 'O Muawiya, Allah[azwj] Created the Believer from the Light and Covered him by His[azwj] Mercy and Took from him the covenant of our[asws] Wilayah on the same day when he recognised his existence, for the Believer is the brother of the Believer as from the same father and mother. His father is the Light and his mother is the Mercy, but rather he sees by that Noor which he has been created from.'[4668]

VERSE 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {11}

[49:11] O you who believe! Let not (one) people make fun of (another) people perchance they may be better than they, nor women at women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is an evil name after the faith, and whoever does not turn, these it is that are the unjust.

علي بن إبراهيم: فإنها نزلت في صفية بنت حيي بن أخطب، و كانت زوجة رسول الله (صلى الله عليه و آله)، و ذلك أن عائشة و حفصة كانتا تؤذيانها و تشتمانها، و تقولان لها: يا بنت اليهودية. فشكت ذلك إلى رسول الله (صلى الله عليه و آله) فقال [لها]: «ألا تجيبيهما؟» فقالت: بماذا يا رسول الله؟ قال: «قولي: إن أبي هارون نبي الله، و عمي موسى كليم الله، و زوجي محمد رسول الله، فما تنكران مني؟»

Ali Bin Ibrahim –

'So it was Revealed regarding Safiyya Bint Hayy, and she was a wife of Rasool-Allah[saww], and that Ayesha and Hafsa used to hurt her and insult her, and say to her, 'O daughter of the Jew!' So she complained about that to Rasool-Allah[saww], so he[asws] said to her; 'Did you not answer back to them?' So she said, 'With what, O Rasool-

[4667] الأمالي 2: 199.
[4668] Basaair Al Darajaat – P 2 CH 11 H 2

Allah[saww]?' He[saww] said: 'My[saww] words - my father is Haroun[as] the Prophet of Allah[azwj], and my uncle is Musa[saww] the speaker with Allah[azwj], and my husband is Muhammad[saww], Rasool-Allah[saww], so what makes you deny me?'

فقالت لهما. فقالتا: هذا علمك رسول الله. فأنزل الله في ذلك: يا أَيُّهَا الَّذِينَ آمَنُوا لا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ- إلى قوله تعالى- وَ لا تَنابَزُوا بِالْأَلْقابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمانِ.

So she said it to the two of them. They said, 'This is what Rasool-Allah[saww] taught you. So Allah[azwj] Revealed regarding that ***[49:11] O you who believe! Let not (one) people make fun of (another)*** - up to His[azwj] Words - ***and do not find fault with your own people nor call one another by nicknames; evil is an evil name after the faith***'.[4669]

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا علي بن الحسين، السعدآبادي، عن أحمد بن أبي عبد الله، عن أبيه ، و عن محمد بن سليمان الصنعاني، عن إبراهيم بن الفضل، عن أبان بن تغلب، قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه رجل من أهل اليمن فسلم عليه فرد عليه السلام، و قال له: «مرحبا بك يا سعد» فقال له الرجل: بهذا الاسم سمتني أمي، و ما أقل من يعرفني به! فقال له أبو عبد الله (عليه السلام): «صدقت، يا سعد المولى» فقال له الرجل: جعلت فداك، بهذا كنت ألقب. فقال له أبو عبد الله (عليه السلام): «لا خير في اللقب، إن الله تبارك و تعالى يقول في كتابه: وَ لا تَنابَزُوا بِالْأَلْقابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمانِ ، ما صنعك يا سعد؟». فقال: جعلت فداك، أنا من [أهل] بيت ننظر في النجوم، لا نقول إن باليمن أحدا أعلم بالنجوم منا.

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn, Al-Sa'adabady, from Ahmad Bin Abu Abdullah, from his father, and from Muhammad Bin Suleyman Al-Sana'any, from Ibrahim Bin Al-Fazl, from Aban Bin Taghlub who said:

'I was in the presence of Abu Abdullah[asws], when a man from the people of Al-Yemen came up to him[asws]. So he greeted him[asws], and he[asws] returned his greeting, and then said to him: 'Welcome to you, O Sa'ad'. So the man said to him[asws], 'It is with this name that my mother had named me, and very few recognise me by it!' So Abu Abdullah[asws] said to him: 'You speak the truth, O Sa'ad Al-Mowla'. The man said to him, 'May I be sacrificed for you[asws], it is this very teknonym that I had'. So Abu Abdullah[asws] said to him: 'There is no good in the nickname.

Allah[azwj], Blessed and High is Saying in His[azwj] Book ***[49:11] and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith***. What is your work, O Sa'ad?' He said, 'May I be sacrificed for you[asws], I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are'.

فقال له أبو عبد الله (عليه السلام): «فما زحل عندكم في النجوم؟». فقال اليماني: نجم نحس. فقال أبو عبد الله (عليه السلام): «مه، لا تقولن هذا، فإنه نجم أمير المؤمنين (عليه السلام) و هو نجم الأوصياء (عليهم السلام) و هو النجم الثاقب الذي قال الله عز و جل في كتابه». فقال [له] اليماني: فما يعني بالثاقب؟ قال: «إن مطلعه في السماء السابعة، و إنه ثقب بضوئه حتى أضاء في السماء الدنيا، فمن ثم سماه الله عز و جل النجم الثاقب».

So Abu Abdullah[asws] said to him: 'So what is Saturn, with you all, with regards to the stars?' The Yemeni said, 'A star of jinx (bad luck)'. So Abu Abdullah[asws] said: 'Muh! (Shh!) Do not say this, for it is a star of Amir-ul-Momineen[asws], and it is a star of the successors[as], and it is ***[86:3] The star of piercing brightness*** which Allah[azwj] Mighty and Majestic has Spoken of in His[azwj] Book'.

[4669] تفسير القمّي 2: 321

The Yemeni said to him[asws], 'So what is the meaning of 'Al-Saaqib?' He[asws] said: 'It's beginning is in the seventh sky, and it pierces by its illumination to the extent that it illuminates in the sky of the world. Hence, Allah[azwj] Mighty and Majestic has Named it as ***[86:3] The star of piercing brightness*** (Al-Saaqib)'.[4670]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ إِبْلِيسَ أَ كَانَ مِنَ الْمَلَائِكَةِ أَمْ كَانَ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ لَا كَرَامَةَ فَأَتَيْتُ الطَّيَّارَ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَهُ وَ قَالَ وَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraaj who said:

I asked Abu Abdullah[asws] about Iblees[la], 'Was he[la] from the Angels or was he[la] in-charge of something from the matters of the sky?' So he[asws] said: 'He[la] was not from the Angels, nor was he[la] in-charge of anything from the matters of the sky, nor was he[la] honourable'. I came up to Al-Tayyaar, so I informed him of what I had heard, He denied it and said, 'How can he[la] not be from the Angels and Allah[azwj] is Saying: ***"[2:34] And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not)"***.

فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتَ قَوْلَهُ عَزَّ وَ جَلَّ يا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ مِنْ مُخَاطَبَةِ الْمُؤْمِنِينَ أَ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ قَالَ نَعَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ وَ الضُّلَّالُ وَ كُلُّ مَنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ.

Al-Tayyaar came up to him[asws], so he asked him[asws] and I was in his[asws] presence, 'May I be sacrificed for you[asws], do you[asws] see that the Words of the Mighty and Majestic: ***[49:11] O you who believe!***, and in other places where the Believers are addressed, are the hypocrites included in this?' The Imam[asws] replied: 'Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently'.[4671]

VERSE 12

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ {12}

[49:12] O you who believe! Avoid most of conjecture, for surely conjecture in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be fearful to Allah, surely Allah is Oft-returning (to mercy), Merciful.

في جوامع الجامع وروى ان ابا بكر وعمر بعثا سلمان إلى رسول الله صلى الله عليه وآله ليأتي بهما بطعام، فبعثه إلى أسامة بن زيد وكان خازن رسول الله صلى الله عليه وآله على رحله فقال: ما عندي شيئ، فعاد اليهما فقالا: بخل أسامة ولو بعثنا سلمان إلى بئر سميحة لغار ماؤها،

In Jawame Al-Jamea -

[4670] (الخصال: 489/ 68)
[4671] Al Kafi – H 14861

It has been reported that Abu Bakr and Umar sent Salman[ar] to Rasool-Allah[saww] to bring some good for the two of them. So he[saww] sent him[ar] to Asama Bin Zayd who was a treasurer of Rasool-Allah[saww] on his[saww] journey. So he said, 'There is nothing with me'. So he[ar] returned to the two of them. So they said, 'Asama is stingy. Had we sent Salman[ar] to the well of Sameehat, it would have given its water'.

ثم انطلقا إلى رسول الله صلى الله عليه وآله فقال لهما: مالى أرى خضرة اللحم في أفواهكما ؟ قالا: يا رسول الله ما تناولنا اليوم لحما، قال ظلتم تأكلون لحم سلمان واسامة فنزلت.

Then they went to Rasool-Allah[saww] who[saww] said to the two of them: 'What is it that makes me[saww] see the greenery of meat in the mouths of the two of you?' They said, 'O Rasool-Allah[saww]! We have not had any meat today'. He[saww] said: 'You have been eating the flesh of Salman[ar] and Asama'. It (Verse 49:12) was Revealed'.[4672]

ثم قال الكليني: عنه، عن أبيه، عمن حدثه، عن الحسين بن المختار، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام) في كلام له: ضع أمر أخيك على أحسنه حتى يأتيك ما يقلبك «1»، و لا تظنن بكلمة خرجت من أخيك سوءا و أنت تجد لها في الخير محملا».

The Al-Kulayni said, 'From his father, from the one who narrated to him, from Al-Husayn Bin Al-Mukhtar,

'Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] said in a speech of his[asws]: Place the affairs of your brother upon the best (interpretation) until there comes to you (evidence) which overturns it, and do not act upon conjecture of a word which has come out from your brother except that you find for it in goodness'.[4673]

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): الغيبة أسرع في دين الرجل المسلم من الأكلة في جوفه».

And from him, from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

'Abu Abdullah[asws] has said that Rasool-Allah[saww] said: 'The backbiting consumes the Religion of the Muslim man quicker than the food in his stomach'.

قال: «و قال رسول الله (صلى الله عليه و آله): الجلوس في المسجد انتظارا للصلاة عبادة ما لم يحدث، قيل: يا رسول الله، و ما يحدث؟ قال: الاغتياب».

He (the narrator) said: 'Rasool-Allah[saww] said: 'The sitting in the Masjid awaiting the Prayer is worship so long as it does not take place'. It was said: 'O Rasool-Allah[saww], and what does not take place?' He[saww] said: 'The backbiting'.[4674]

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن داود بن سرحان قال: سألت أبا عبد الله (عليه السلام) عن الغيبة، قال: «هو أن تقول لأخيك في دينه ما لم يفعل، و تبث عليه أمرا قد ستره الله عليه لم يقم عليه فيه حد».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Dawood Bin Sarhan who said,

[4672] Tafseer Noor Al Saqalayn – CH 49 H 80
[4673] الكافي 2: 269/ 3
[4674] الكافي 2: 266/ 1.

'I asked Abu Abdullah[asws] about the backbiting. He[asws] said: 'It is when you say for your brother regarding his Religion what he has not done, and publicise against him a matter which Allah[azwj] has Kept a secret, about which the Limit of the Law has not been applied'.[4675]

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن هارون بن الجهم، عن حفص بن عمر، عن أبي عبد الله (عليه السلام)، قال: «سئل النبي (صلى الله عليه و آله): ما كفارة الاغتياب؟ قال: أن تستغفر لمن اغتبته كلما ذكرته».

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Haroun Bin Al-Jaham, from Hafs Bin Umar,

'Abu Abdullah[asws] having said: 'The Prophet[saww] was asked, 'What is the expiation for the backbiting?' He[saww] said: 'That you should seek Forgiveness for the one whom you backbit against, every time you remember him'.[4676]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن العباس بن عامر، عن أبان، عن رجل لا نعلمه إلا يحيى الأزرق، قال: قال لي أبو الحسن (عليه السلام): «من ذكر رجلا من خلفه بما هو فيه مما عرفه الناس لم يغتبه، و من ذكره من خلفه بما هو فيه مما لا يعرفه الناس اغتابه، و من ذكره بما ليس فيه فقد بهته».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Abbas Bin Aamir, from Abaan, from Yahya Al-Azraq who said,

'Abu Al-Hassan[asws] said to me: 'The one who mentions a man from behind him with what is found in him from what the people do know about, has not backbit him. And the one whom mentions from behind him from what the people do not know about has backbit him. And the one who mentions it with what in not to be found in him, has backbit him'.[4677]

المفيد: قال رسول الله (صلى الله عليه و آله): «الغيبة أشد من الزنا، فقيل: و لم ذلك يا رسول الله؟ فقال: «صاحب الزنا يتوب فيتوب الله عليه، و صاحب الغيبة يتوب فلا يتوب الله عليه حتى يكون صاحبه الذي يحلله».

Al-Mufeed –

'Rasool-Allah[saww] said: '<u>The backbiting is worse than the adultery</u>'. So it was said, 'And why is that, O Rasool-Allah[saww]?' So he[saww] said: 'The committer of adultery repents, so Allah[azwj] Turns towards him (with Mercy), and the committer of the backbiting repents, so Allah[azwj] does not Turn towards him until the backbit person permits it'.[4678]

محمد بن يحيى، عن محمدبن أحمد، عن محمد بن عيسى، عن يوسف بن عقيل عن محمد بن قيس، عن أبي جعفر عليه السلام قال: محرمة الجنه على القتاتين المشائين بالنميمة.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

[4675] الكافي 2: 266/ 3.
[4676] الكافي 2: 266/ 4.
[4677] الكافي 2: 266/ 6.
[4678] الإختصاص: 226.

'Abu Ja'far[asws] has said: 'The Paradise is prohibited unto the spies and the gossipers'.[4679]

VERSE 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {13}

[49:13] O you people! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you in the Presence of Allah is the one among you most pious; surely Allah is Knowing, Aware.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَنَانٍ قَالَ سَمِعْتُ أَبِي يَرْوِي عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ سَلْمَانُ جَالِساً مَعَ نَفَرٍ مِنْ قُرَيْشٍ فِي الْمَسْجِدِ فَأَقْبَلُوا يَنْتَسِبُونَ وَ يَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى بَلَغُوا سَلْمَانَ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ أَخْبِرْنِي مَنْ أَنْتَ وَ مَنْ أَبُوكَ وَ مَا أَصْلُكَ فَقَالَ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ وَ جَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ عَائِلًا فَأَغْنَانِي اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ مَمْلُوكاً فَأَعْتَقَنِي اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَ هَذَا حَسَبِي

Ali Bin Ibrahim, from Abdullah Bin Muhammad Bin Isa, from Safwan Bin yahya, from Hanaan who said:

'I heard my father narrated from Abu Ja'far[asws] having said: 'Salman[ar] was seated with a number of people from Qureish in the Masjid. They started priding over their lineages and ancestry until they reached Salman[ar]. Umar Bin Al-Khattab said to him[ar], 'Inform me, who you[ar] are, and who your[ar] father is, and what is your[ar] origin'. So he[ar] said: 'I[ar] am Salman[ar] son of a servant of Allah[azwj]. I[ar] had strayed, so Allah[azwj] Mighty and Majestic Guided me[ar] by Muhammad[saww], and I[asws] was needy, so Allah[azwj] Made me[ar] to be self-sufficient by Muhammad[saww], and I[ar] was a slave, so Allah[azwj] Freed me[ar] by Muhammad[saww]. This is my[ar] lineage, and this is my[asws] nobility'.

قَالَ فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ يُكَلِّمُهُمْ فَقَالَ لَهُ سَلْمَانُ يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ هَؤُلَاءِ جَلَسْتُ مَعَهُمْ فَأَخَذُوا يَنْتَسِبُونَ وَ يَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى إِذَا بَلَغُوا إِلَيَّ قَالَ عُمَرُ بْنُ الْخَطَّابِ مَنْ أَنْتَ وَ مَا أَصْلُكَ وَ مَا حَسَبُكَ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) فَمَا قُلْتَ لَهُ يَا سَلْمَانُ قَالَ قُلْتُ لَهُ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ عَائِلًا فَأَغْنَانِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ مَمْلُوكاً فَأَعْتَقَنِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَ هَذَا حَسَبِي

He[asws] said: 'The Rasool Allah[saww] came out and Salman[ar] spoke to him[saww]. Salman[ar] said to him[saww], 'O Rasool Allah[saww], what has been meted out to me[ar] from those when I[ar] was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me[ar]. Umar Bin Al-Khattab said to me, 'Who are you[ar], and what is your[ar] origin, and what is your[ar] status?' So the Prophet[saww] said: 'So what did you[ar] say to him, O Salman[ar]?' He[ar] said, 'I[ar] said, ''I[ar] am Salman[ar] son of a servant of Allah[azwj]. I[ar] had strayed, so Allah[azwj] Guided me[ar] through Muhammad[saww], and I[asws] was needy, so Allah[azwj] Made me[ar] to be self-sufficient through Muhammad[saww], and I[ar] was a slave, so Allah[azwj] Freed me[ar] through Muhammad[saww]. This is my[ar] lineage, and this is my[asws] nobility'.

[4679] Al Kafi – H 2790

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ قُرَيْشٍ إِنَّ حَسَبَ الرَّجُلِ دِينُهُ وَ مُرُوءَتَهُ خُلُقُهُ وَ أَصْلَهُ عَقْلُهُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أُنْثَى وَ جَعَلْنَاكُمْ شُعُوباً وَ قَبَائِلَ لِتَعارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقاكُمْ ثُمَّ قَالَ النَّبِيُّ (صلى الله عليه وآله) لِسَلْمَانَ لَيْسَ لِأَحَدٍ مِنْ هَؤُلَاءِ عَلَيْكَ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ كَانَ التَّقْوَى لَكَ عَلَيْهِمْ فَأَنْتَ أَفْضَلُ.

So the Rasool Allah[saww] said: 'O group of Qureish, the nobility of a man is his Religion, and his chivalry in his manners and his origin is his intellect. And Allah[azwj] Mighty and Majestic has Said: ***"[49:13] O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you in the Presence of Allah is the one among you most careful (of his duty)".*** Then the Prophet[saww] said to Salman[ar]: 'There is no preference over you[ar] from any of these ones except by fear of Allah[azwj] Mighty and Majestic, <u>and if there is piety for you[ar] over them, so you[ar] are more preferable</u>'.[4680]

ثم قال: علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن الحسين ابن علوان الكلبي، عن علي بن الحسين العبدي، عن أبي هارون العبدي، عن ربيعة السعدي، عن حذيفة بن اليمان: أن رسول الله (صلى الله عليه و آله) أرسل إلى بلال، فأمره أن ينادي بالصلاة قبل وقت كل يوم في رجب لثلاث عشرة خلت منه، قال: فلما نادى بلال بالصلاة فزع الناس من ذلك فزعا شديدا و ذعروا، و قالوا: رسول الله بين أظهرنا، لم يغب عنا، و لم يمت!

Then (Ali Bin Ibrahim) said, 'Al-Hassan Bin Ali Informed us, from his father, from Al-Husayn Bin Saeed, from Al-Husayn Ibn Alwaan Al-kalby, from Ali Bin Al-Husayn Al-Abdy, from Abu Haroun Al-Abdy, from Rabi'at Al-Sa'ady, from Huzeyfa Bin Al-Yaman who said,

'Rasool-Allah[saww] sent a message to Bilal ordering him to call for the Prayer, before its time, every day in Rajab, with thirteen days left from it. So when Bilal called for the Prayer, the people panicked due to that with an intense panic and were alarmed, and they said, 'Rasool-Allah[saww] is present amongst us, and is not absent from us, and had not died!'

فاجتمعوا و حشدوا، فأقبل رسول الله (صلى الله عليه و آله) يمشي حتى انتهى إلى باب من أبواب المسجد، فأخذ بعضادتيه، و في المسجد مكان يسمى السدة، فسلم ثم قال: «هل تسمعون أهل السدة؟» فقالوا: سمعنا و أطعنا. فقال: «هل تبلغون؟» قالوا ضمنا ذلك لك يا رسول الله.

So they gathered and mobilised. Rasool-Allah[saww] came walking until he[saww] ended up at a door from the doors of the Masjid. So he[saww] grabbed its handle, and it the Masjid was a place called 'Al-Sadat'. So He[saww] greeted, then said: 'Are you listening, O people of Al-Sadat?' So they said, 'We hear and we obey'. So he[saww] said: 'Are you preaching?' They said, 'That is for you[saww], O Rasool-Allah[saww]!'

ثم قال رسول الله (صلى الله عليه و آله): «أخبركم أن الله خلق الخلق قسمين، فجعلني في خيرهما قسما، و ذلك قوله: وَ أَصْحابُ الْيَمِينِ وَ أَصْحابُ الشِّمالِ، فأنا من أصحاب اليمين، و أنا من خير أصحاب اليمين،

Then Rasool-Allah[saww] said: 'I[saww] am informing you that Allah[azwj] Created the creatures, so He[azwj] Made me[saww] to be in the better of the two types, and these are His[azwj] Words ***[56:8] Companions of the right hand*** and ***[56:9] Companions of the left hand***. So I[saww] am from the companions of the right hand, and <u>I[saww] am the best of the companions of the right hand</u>.

[4680] Al Kafi – H 14651

ثم جعل القسمين أثلاثا، فجعلني في خيرها ثلثا، و ذلك قوله: فَأَصْحابُ الْمَيْمَنَةِ ما أَصْحابُ الْمَيْمَنَةِ وَ أَصْحابُ الْمَشْئَمَةِ ما أَصْحابُ الْمَشْئَمَةِ وَ السَّابِقُونَ السَّابِقُونَ، فأنا من السابقين، و أنا خير السابقين،

Then He[azwj] Made the two types into three, so He[azwj] Made me[saww] to the best of the third (type), and these are His[azwj] Words ***[56:8] So the companions of the right hand; what are the companions of the right hand! [56:9] And the companions of the left hand; what are the companions of the left hand! [56:10] And the foremost are the foremost***. So I[saww] am from the foremost ones, and I[saww] am the best of the foremost ones.

ثم جعل الأثلاث قبائل، فجعلني في خيرها قبيلة، و ذلك قوله تعالى: يا أَيُّهَا النَّاسُ إِنَّا خَلَقْناكُمْ مِنْ ذَكَرٍ وَ أُنْثى وَ جَعَلْناكُمْ شُعُوباً وَ قَبائِلَ لِتَعارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقاكُمْ، فقبيلتي خير القبائل، و أنا سيد ولد آدم و أكرمهم على الله و لا فخر،

Then He[azwj] Made three tribes, so He[azwj] Made me[saww] to be in the best tribe, and these are the Words of the High ***[49:13] O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you in the Presence of Allah is the one among you most pious***. So my[saww] tribe is the best of the tribes, and I[saww] am the Chief of the Children of Adam[as], and the most honourable one of them to Allah[azwj], and no pride.[4681]

و عنه، قال: أخبرنا أبو عبد الله الحسين بن إبراهيم القزويني، قال: أخبرنا أبو عبد الله محمد بن وهبان الهنائي البصري، قال: حدثني أحمد بن إبراهيم بن أحمد، قال: أخبرني أبو محمد الحسن بن علي بن عبد الكريم الزعفراني، قال: حدثني أحمد بن محمد بن خالد البرقي أبو جعفر، قال: حدثني أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قوله تعالى: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقاكُمْ، قال: «أعملكم بالتقية».

And from him who said, ‘Abu Abdullah Al-Husayn Bin Ibrahim Al-Qazwimy informed us, from Abu Abdullah Muhammad Bin Wahban Al-Hanai’e Al-Basry, from Ahmad Bin Ibrahim Bin Ahmad, from Abu Muhammad Al-Hassan Bin Ali Bin Abdul Kareem Al-Za’frany, from Ahmad Bin Muhammad Bin Khalid Al-Barqy Abu Ja’far, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

‘Abu Abdullah[asws] regarding the Words of the High ***[49:13] surely the most honourable of you in the Presence of Allah is the one among you most pious***. He[asws] said: ‘Your deeds by ‘Taqeeya’ the dissimulation’.[4682]

أحمد بن محمد بن خالد البرقي، عن أبيه، عن حماد بن عيسى، عن عبد الله بن حبيب، عن أبي الحسن (عليه السلام)، في قول الله تعالى: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقاكُمْ، قال: «أشدكم تقية».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Hamaad Bin Isa, from Abdullah Bin Habeeb,

‘Abu Al-Hassan[asws] regarding the Words of Allah[azwj] the High ***[49:13] surely the most honourable of you in the Presence of Allah is the one among you most pious***, he[asws] said: ‘The strongest among you in ‘تقية’ dissimulation’.[4683]

[4681] تفسير القمّي 2: 346
[4682] أمالي الطوسي 2: 274.
[4683] المحاسن: 258/ 302.

VERSE 14

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَٰكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

[49:14] The Bedouins say: We believe. Say: You do not believe but say, We submit; and belief has not yet entered into your hearts; and if you obey Allah and His Rasool, He will not diminish anything of your deeds; surely Allah is Forgiving, Merciful.

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد ابن محمد، جميعا، عن الوشاء، عن أبان، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: قالَتِ الْأَعْرابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لكِنْ قُولُوا أَسْلَمْنا، فمن زعم أنهم آمنوا فقد كذب، و من زعم أنهم لم يسلموا فقد كذب».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether, from Al-Washa, from Abaan, from Abu Baseer, who has narrated:

'I heard Abu Ja'far[asws] say: '***[49:14] The Bedouins say: We believe. Say: You do not believe but say, We submit***, so the one who claims that he has believed, so he has lied, and the one who claims that he has not submitted, so he has lied'.[4684]

و عنه: عن علي بن إبراهيم: عن محمد بن عيسى، عن يونس، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: قالَتِ الْأَعْرابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لكِنْ قُولُوا أَسْلَمْنا وَ لَمَّا يَدْخُلِ الْإِيمانُ فِي قُلُوبِكُمْ، فقال لي: «ألا ترى أن الإيمان غير الإسلام».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel Bin Daraaj who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[49:14] The Bedouins say: We believe. Say: You do not believe but say, We submit; and belief has not yet entered into your hearts***, so he[asws] said to me: 'Can't you see that the belief is other than Al-Islam?'[4685]

على بن ابراهيم عن ابيه وعلى بن محمد القاسانى عن القاسم بن محمد عن سليمان بن داود المنقرى عن حفص بن غياث عن ابى عبد الله عليه السلام قال: حرام على قلوبكم ان تعرف حلاوة الايمان حتى تزهد في الدنيا.

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al-Qasany, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayas,

Abu Abdullah[asws] has said: 'It is prohibited upon your hearts to taste the sweetness of the belief until you become ascetic (exceedingly strict) in the world'.[4686]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن العلاء، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «الإيمان إقرار و عمل، و الإسلام إقرار بلا عمل».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-A'ala, from Muhammad Bin Muslim,

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[4684] الكافي 2: 21/ 5.
[4685] الكافي 2: 20/ 3.
[4686] Tafseer Noor Al Saqalayn – CH 49 H 17

One of them[asws] (5th. Or 6th Imams[asws]) having said: 'The belief is the acceptance and the action, whereas Al-Islam is acceptance without any action'.[4687]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سفيان بن السمط، قال: سأل رجل أبا عبد الله (عليه السلام) عن الإسلام و الإيمان، ما الفرق بينهما؟ فلم يجبه، [ثم سأله فلم يجبه] ثم التقيا في الطريق و قد أزف من الرجل الرحيل، فقال له أبو عبد الله (عليه السلام): «كأنه قد أزف منك رحيل؟» فقال: نعم،

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sufyan Bin Al-Samit who said,

'A man asked Abu Abdullah[asws] about Al-Islam and the belief, what is the difference between the two?' So he[asws] did not answer him. Then he asked him[asws] again, but he[asws] did not answer him. Then they met up on a road, and the man was about to leave, so Abu Abdullah[asws] said to him: 'It seems that you are about to leave?' So he said, 'Yes'.

فقال: «فالقني في البيت». فلقيه، فسأله عن الإسلام و الإيمان، ما الفرق بينهما؟ فقال: «الإسلام هو الظاهر الذي عليه الناس، شهادة أن لا إله إلا الله [وحده لا شريك له] و أن محمدا عبده و رسوله، و إقام الصلاة، و إيتاء الزكاة، و حج البيت، و صيام شهر رمضان، فهذا الإسلام».

He[asws] said: 'Come and meet me[asws] in the house'. So he met him[asws], and asked him[asws] about Al-Islam and the belief (Al-Eman), what is the difference between the two?' So he[asws] said: 'Al-Islam is the apparent which the people are upon – testifying that there is no god except for Allah[azwj], One with no associates to Him[azwj], and that Muhammad[saww] is His[azwj] worshipper and His[azwj] Rasool[saww], and the establishing of the Prayer, and the giving of the Zakaat, and the Pilgrimage of the House, and the Fasting in the Month of Ramadhan, so this is Al-Islam'.

و قال: «الإيمان: معرف؟ هذا الأمر مع هذا، فإن أقربها و لم يعرف هذا الأمر، كان مسلما و كان ضالا».

And he[asws] said: 'The belief (الإيمان) – recognise it? It is this command (Al-Wilayah) along with this. So if one accepts by it (Al-Islam) but does not recognise this command (Al-Wilayah), he would be a Muslim, but would be in 'ضالا' straying'.[4688]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن الحكم بن أيمن عن القاسم الصيرفي شريك المفضل، قال: سمعت أبا عبد الله (عليه السلام) يقول: «الإسلام يحقن به الدم، و تؤدى به الأمانة، و تستحل به الفروج، و الثواب على الإيمان».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Hakam Bin Ayman, from Al-Qasim Al-Sayrafi in association with Al-MufazzAl-who said,

'I heard Abu Abdullah[asws] saying: 'Al-Islam is the protection of blood (life) and the returning of the trusts, and the permissibility of the marriages. And the <u>Rewards are based upon the belief (الإيمان)</u>'.[4689]

[4687] الكافي 2: 20/ 2.
[4688] الكافي 2: 20/ 4
[4689] الكافي 2: 21/ 6.

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، قال: سألته عن الإيمان و الإسلام، قلت له: أفرق بين الإسلام و الإيمان؟ قال: «فأضرب لك مثله»؟ قال: قلت: أورد ذلك. قال: «مثل الإيمان و الإسلام مثل الكعبة من الحرم،

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran who said,

'I asked him[asws] about the 'Eman' and Al-Islam. I said to him[asws], 'Is there a difference between Al-Islam and the Eman?' He[asws] said: 'Shall I[asws] strike for you an example for it?' I said, 'Yes, I would report that'. He[asws] said: 'The example of the Eman and Al-Islam is like the example of the Kabah from the Sacred (Masjid).

قد يكون في الحرم و لا يكون في الكعبة، و لا يكون في الكعبة حتى يكون في الحرم، و قد يكون مسلما و لا يكون مؤمنا، و لا يكون مؤمنا حتى يكون مسلما».

You can be in the Sacred (Masjid) without being in the Kabah, but you cannot be in the Kabah until you are in the Sacred (Masjid). And you can be a Muslim and not be a Momin, but you cannot be a Momin until you are a Muslim'.

قال: قلت: فيخرج من الإيمان بشيء؟ قال: «نعم». قلت يصير إلى ماذا؟ قال: «إلى الإسلام أو الكفر»

I said, 'So can one come out from the Eman at all?' He[asws] said: 'Yes'. I said, 'And go into what?' He[asws] said: 'To Al-Islam or Infidelity'.

و قال: «لو أن رجلا دخل الكعبة فأفلت منه بوله، أخرج من الكعبة و لم يخرج من الحرم، فغسل ثوبه و تطهر، ثم لم يمنع أن يدخل الكعبة، و لو أن رجلا دخل الكعبة فبال فيها معاندا أخرج من الكعبة و من الحرم و ضربت عنقه».

And he[asws] said: 'If a man enters the Kabah, and urine comes out from him, he exits from the Kabah but he does not exit from the Sacred (Masjid). So he washes his clothes and purifies, then cannot be prevented to enter the Kabah. And if the man enters the Kabah, and urinates deliberately, he comes out from the Kabah and from the Sacred (Masjid), and his neck is struck'.[4690]

VERSE 15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ {15}

[49:15] But rather, the ones who believe are only those who believe in Allah and His Rasool, then they doubt not and struggle hard with their wealth and their lives in the Way of Allah; they are the truthful ones

علي بن إبراهيم: قوله تعالى: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتابُوا أي لم يشكوا وَ جاهَدُوا بِأَمْوالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ الآية، قال: نزلت في أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim –

[4690] الكافي 2: 23/ 2

The Words of the High ***[49:15] But rather, the ones who believe are only those who believe in Allah and His Rasool, then they doubt not*** i.e., did not complain ***and struggle hard with their wealth and their lives in the Way of Allah*** – the Verse, was Revealed regarding Amir-ul-Momineen[asws]'.[4691]

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن حفص بن غياث، عن مقاتل بن سليمان، عن الضحاك بن مزاحم، عن ابن عباس أنه قال في قول الله عز و جل: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتابُوا وَ جاهَدُوا بِأَمْوالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولئِكَ هُمُ الصَّادِقُونَ، قال ابن عباس: ذهب علي (عليه السلام) بشرفها و فضلها.

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Hafs Bin Ghayas, from Maqatil Bin Suleyman, from Al-Zahaak Bin Mazahim,

Ibn Abbas who said regarding the Words of the Mighty and Majestic ***[49:15] But rather, the ones who believe are only those who believe in Allah and His Rasool, then they doubt not and struggle hard with their wealth and their lives in the Way of Allah; they are the truthful ones***, 'Amir-ul-Momineen[asws] went by its honour and its merits'.[4692]

VERSES 16 - 18

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {16} يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ {17} إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ {18}

[49:16] Say: Are you notifying Allah of your Religion, and Allah Knows what is in the skies and what is in the earth; and Allah is Aware of all things. [49:17] They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by Guiding you to the faith if you are truthful. [49:18] Surely Allah knows the hidden of the skies and the earth; and Allah Sees what you do

الشيخ في (مصباح الأنوار): بإسناده يرفعه إلى جابر بن عبد الله (رضي الله عنه)، قال: كنت مع رسول الله (صلى الله عليه و آله) في حفر الخندق، و قد حفر الناس و حفر علي (عليه السلام)، فقال له النبي (صلى الله عليه و آله): «بأبي من يحفر و جبرئيل يكنس التراب بين يديه و ميكائيل يعينه، و لم يكن يعين أحدا قبله من الخلق».

Al-Sheykh, in Misbah Al-Anwaar, by his chain, raising it to Jabir Bin Abdullah who said,

'I was with Rasool-Allah[saww] in the ditch of Khandaq, and the people were digging, and Ali[asws] was digging. So Rasool-Allah[saww] said to him[asws]: 'By my[saww] father[as], the one is digging, and Jibraeel[as] is clearing the dirt from his[asws] hands, and Mikaeel is supporting him[asws], and they[as] have not supported anyone before him[asws] from the creatures'.

ثم قال النبي (صلى الله عليه و آله) لعثمان بن عفان: «احفر» فغضب عثمان و قال: لا يرضى محمد أن أسلمنا على يده حتى يأمرنا بالكد، فأنزل الله على نبيه: يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لا تَمُنُّوا عَلَيَّ إِسْلامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَداكُمْ لِلْإِيمانِ إِنْ كُنْتُمْ صادِقِينَ.

[4691] تفسير القمّي 2: 322.
[4692] تأويل الآيات 2: 607/ 8.

Then the Prophet[saww] said to Usman Bin Affan: 'Dig!' So Usman got angered and said, 'Muhammad[saww] is not happy that we have accepted Al-Islam upon his[saww] hands to the extent that he[saww] is now ordering us for toiling'. So Allah[azwj] Revealed unto His[azwj] Prophet[saww] ***[49:17] They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by Guiding you to the faith if you are truthful***'.[4693]

علي بن إبراهيم: قوله تعالى: يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا نزلت في عثمان يوم الخندق، و ذلك أنه مر بعمار بن ياسر و هو يحفر الخندق، و قد ارتفع الغبار من الحفر، فوضع عثمان كمه على أنفه و مر، فقال عمار: لا يستوي من يعمر المساجدا - يظل فيها راكعا و ساجدا - كمن يمر بالغبار حائدا - يعرض عنه جاهدا معاندا.

Ali Bin Ibrahim –

The Words of the High ***[49:17] They think that they lay you under an obligation by becoming Muslims*** were Revealed regarding Usman on the Day of Al-Khandaq. And that was when he passed by Amaar Bin Yaasir whilst he was digging the trench, and the dust was being raised from the ditch. So Usman placed his sleeve upon his nose and passed by. So Amaar said (in prose), 'Not equal is the one who settles in the Masjid bowing and prostrating to the one who passes by the dust deviating, turning away from it struggling obstinately'.

فالتفت إليه عثمان، فقال: يا بن السوداء، إياي تعني؟ ثم أتى رسول الله (صلى الله عليه و آله)، فقال له: لم ندخل معك لتسب أعراضنا، فقال له رسول الله (صلى الله عليه و آله): «قد أقلتك إسلامك فاذهب». فأنزل الله تعالى يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لا تَمُنُّوا عَلَيَّ إِسْلامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَداكُمْ لِلْإِيمانِ إِنْ كُنْتُمْ صادِقِينَ. أي لستم صادقين. إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّماواتِ وَ الْأَرْضِ وَ اللَّهُ بَصِيرٌ بِما تَعْمَلُونَ.

So Usman turned towards him and said, 'O son of the black (slave), is it me that you mean?' Then he came up to Rasool-Allah[saww] and said to him[saww], 'We did not enter (the fold of Al-Islam) to you[saww] in order to be reviled'. So Rasool-Allah[saww] said to him: 'You have removed your Islam, so go away'. Thus Allah[azwj] the High Revealed ***[49:17] They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by Guiding you to the faith if you are truthful. [49:18] Surely Allah knows the hidden of the skies and the earth; and Allah Sees what you do***'.[4694]

[4693] مصباح الأنوار: 325 «مخطوط»
[4694] تفسير القمّي 2: 322

CHAPTER 50

QAF

(45 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: «من أدمن في فرائضه و نوافله قراءة سورة ق، وسع الله [عليه في] رزقه، و أعطاه الله كتابه بيمينه، و حاسبة حسابا يسيرا».

Ibn Babuwayh, by his chain, from Abu Hamza Al-Sumaly,

Abu Ja'far[asws] has said: 'The one who is habitual in the recitation of Surah Qaf (50) in his obligatory (Salat) and optional (Salat), Allah[azwj] would Extend his sustenance, and would Give him his book in his right hand, and Reckon him with an easy Reckoning'.[4695]

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، هون الله عليه سكرات الموت، و من كتبها و علقها على مصروع أفاق من صرعته و أمن من شيطانه، و إن كتبت و شربتها امرأة قليلة اللبن كثر لبنها».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] that the one who recite this Chapter (Qaf:50), would Diminish for him the pangs of death. And the one who writes it and attaches it (Amulet) upon an epileptic (person), it would awaken him from its fit, and he would be secure from its devil. And if it is written, and its water is drunk by a woman of little milk, her milk would be plenty'.[4696]

VERSES 1 - 9

قٓ وَالْقُرْآنِ الْمَجِيدِ {1} بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَٰذَا شَيْءٌ عَجِيبٌ {2} أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ {3} قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ حَفِيظٌ {4} بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ {5} أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ {6} وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ {7} تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ {8} وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ {9}

[50:1] Qaf! By the Glorious Quran [50:2] But, they are astounded that there has come to them a warner from among themselves, so the unbelievers say: This is a strange thing: [50:3] What! when we are dead and have become dust? That is a far (from probable) return. [50:4] We know indeed what the earth diminishes of them, and with Us is a writing that is Preserves [50:5] Nay, they belied the Truth when it came to them, so they are (now) in a state of confusion. [50:6] Do they not then look up to sky above them how We have

[4695] ثواب الأعمال: 115.
[4696] خواص القرآن

Made it and Adorned it and it has no gaps? [50:7] And the earth, We have made it plain and cast in it pegs and We have made to grow therein of all beautiful kinds of pairs [50:8] To give sight and as a Reminder to every servant who turns frequently (to Allah). [50:9] And We Send down from the sky Blessed water then We Cause to grow thereby gardens and the grain that is reaped,

ابن بابويه: بإسناده المذكور في أوائل السور المصدرة بالحروف المقطعة، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، و سئل عن معنى ق؟ قال: « [و أما] (ق) فهو الجبل المحيط بالأرض، و خضرة السماء منه، و به يمسك الله الأرض أن تميد بأهلها».

Ibn Babuwayh, by his chain mentioned in the first of the Chapters regarding the Abbreviated letters, from Sufyan Bin Saeed Al-Sowry,

'Al-Sadiq[asws], and he[asws] was asked about the Meaning of (the letter) 'Qaf'?' He[asws] said: 'And as for Qaf, so it is the mountain (force) encompassing the earth, and the sky gets its greenery from it, and it is by it that Allah[azwj] Holds the earth from shaking its inhabitants'.[4697]

حدثنا سلمة عن احمد بن عبد الرحمن بن عبد ربه الصيرفى عن محمد بن سليمان عن يقطين الجواليقى عن قلقلة عن ابى جعفر عليه السلام قال ان الله خلق جبلا محيطا بالدنيا من زبرجد خضر وانما خضرة السماء من خضرة ذلك الجبل وخلق خلقا ولم يفرض عليهم شيئا مما افترض على خلقه من صلوة وزكوة وكلهم يلعن رجلين من هذه الامة وسماهما.

It has been narrated to us by Salmat, from Ahmad Bin Abdul Rahmaan Bin Abd Rabih Al-Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al-Jawalayqi, from Qalqalat, who has narrated:

'Abu Ja'far[asws] having said that: 'Allah[azwj] Created a mountain (force) of green aquamarine which encompasses the world, and that mountain (force) is more greener than the vegetation under the sky. And He[azwj] Created creatures, and did not Obligate them anything from what He[azwj] has Obligated upon the creatures from the Prayers and the Zakat, <u>and all of them are invoking curses upon two men from this community</u>'. He[asws] named them both'.[4698]

حدثنا احمد بن الحسين عن على بن زيات عن عبيد الله بن عبد الله الدهقان عن ابى الحسن عليه السلام قال سمعته يقول ان الله خلق هذا النطاق زبرجدة خضراء فمن خضرتها اخضرت السماء قال قلت وما النطاق قال الحجاب ولله وراء ذلك سبعون الف عالم اكثر من عدد الانس والجن وكلهم يلعن فلانا وفلانا.

It has been narrated to us by Ahmad Bin Al-Husayn, from Ali Bin Ziyaat, from Ubeydullah Bin Abdullah Al-Dahqaan, who has narrated:

'I heard Abu Al-Hassan[asws] say that: 'Allah[azwj] has Created this Domain of green aquamarine. It is from its greenery that the sky appears as such'. I said, 'And what is the Domain?' He[asws] said: 'The veil. By Allah[azwj], behind that (veil) are seventy thousand worlds, more numerous that the number of the human beings, and the Jinn, and all of them curse that one and that one '.[4699]

[4697] معاني الأخبار: 22: 1.
[4698] Basaair Al Darajaat – P CH 14 H 6
[4699] Basaair Al Darajaat – P CH 14 H 7

و في كتاب (منهج التحقيق إلى سواء الطريق) لبعض الإمامية- في حديث طويل- في سؤال الحسن أباه (عليهما السلام)، أن يريه ما فضله الله تعالى به من الكرامة، و ساق الحديث إلى أن قال: ثم إن أمير المؤمنين (عليه السلام)، أمر الريح فصارت بناء إلى جبل (ق) فانتهينا إليه، فإذا هو من زمردة خضراء، و عليها ملك على صورة النسر، فلما نظر إلى أمير المؤمنين (عليه السلام) قال الملك: السلام عليك يا وصي رسول رب العالمين و خليفته، أ تأذن لي في الرد؟ فرد (عليه السلام) و قال له: «إن شئت تكلم، و إن شئت أخبرتك عما تسألني عنه». فقال الملك: بل تقول يا أمير المؤمنين. قال: «تريد أن آذن لك أن تزور الخضر (عليه السلام)». فقال: نعم، قال (عليه السلام): «قد أذنت لك». فأسرع الملك بعد أن قال: بسم الله الرحمن الرحيم.

And in the book Manhaj Al-Tehqeeq Ila Sawa' Al-Tareeq of some of the Imamiya – in a lengthy Hadeeth –

Regarding the questions Al-Hassan[asws] asked his[asws] father, to show him[asws] what Allah[azwj] has Graced him[asws] of the Prestige, and the base of the Hadeeth is – 'Then Amir-ul-Momineen[asws] commanded the wind, so it went and reached a mountain (Qaf). So it was made from green aquamarine, and upon it was an Angel in the shape of an eagle. So when Amir-ul-Momineen[asws] looked towards it, the Angel said: 'Peace be upon you[asws] O successor[asws] of Rasool[asws] of the Lord[azwj] of the Worlds, and his[saww] Caliph! Do you[asws] allow me a response?' So he[asws] responded and said to it: 'If you so wish, speak, and if you so wish, I[asws] will inform you for what you are going to ask me about'. So the Angel said: 'But, you[asws] speak, O Amir-ul-Momineen[asws]!' He[asws] said: 'You want that I[asws] should allow you to visit Al-Khizr[asws]'. So it said: 'Yes'. He[asws] said: 'I[asws] have allowed it to you'. So the Angel hurried away after saying: 'In the Name of Allah[azwj], the Beneficent, the Merciful'.

ثم تمشينا على الجبل هنيئة، فإذا بالملك قد عاد إلى مكانه بعد زيارة الخضر (عليه السلام). فقال سلمان: يا أمير المؤمنين، رأيت الملك ما زار الخضر إلا حين أخذ إذنك؟ فقال (عليه السلام): «و الذي رفع السماء بغير عمد لو أن أحدهم رام أن يزول من مكانه بقدر نفس واحد، لما زال حتى آذن له، و كذا يصير حال ولدي الحسن، و بعده الحسين، و تسعة من ولد الحسين تاسعهم قائمهم».

Then we strolled on the mountain pleasantly, so there was the Angel who had returned after having visited Al-Khizr[asws]'. So Salman[ar] said: 'O Amir-ul-Momineen[asws]! I[ar] saw the Angel which visited Al-Khizr[as], took your[asws] permission?' So he[asws] said: 'By the One Who[azwj] Raised the sky without pillars, even if one of them aspired to go away from his place by the measurement of one breath (a moment), he would not be able to unless I[asws] allow it. And such is the situation of my[asws] son[asws] Al-Hassan[asws], and after him[asws] Al-Husayn[asws], and nine from the sons[asws] of Al-Husayn[asws], the ninth one being their Qaim[asws]'.

فقلنا: ما اسم الملك الموكل بقاف؟ فقال: (عليه السلام): «ترجائيل». فقلنا: يا أمير المؤمنين، كيف تأتي كل ليلة إلى هذا الموضع و تعود؟ فقال (عليه السلام): «كما أتيت بكم، و الذي فلق الحبة و برأ النسمة، إني لأملك من ملكوت السماوات و الأرض، ما لو علمتم ببعضه لما احتمله جنانكم،

So we said: 'What is the name of the Angel allocated to Qaf?' So he[asws] said: 'Tarjaeel'. We said, 'O Amir-ul-Momineen[asws], how does it come to this place every night and returns?' So he[asws] said: 'Just as you come to it. By the One Who[azwj] Split the Seed and Formed the human, I[asws] am the owner of the Kingdoms of the Heavens and the Earth. If only you knew some of it, it would carry you to your Gardens (Paradise)'.

إن اسم الله الأعظم على ثلاثة و سبعين حرفا، عند آصف بن برخيا حرف واحد فتكلم به فخسف الله تعالى الأرض ما بينه و بين عرش بلقيس، حتى تناول السرير، ثم عادت الأرض كما كانت، أسرع من طرفة النظر، و عندنا نحن- و الله- اثنان و سبعون حرفا، و حرف واحد عند الله تعالى استأثر به في علم الغيب، و لا حول و لا قوة إلا بالله العلي العظيم، عرفنا من عرفنا، و أنكرنا من أنكرنا».

'The Great Name of Allah[azwj] is on seventy three letters, Asif (Bin Barkhia), however, only had the knowledge of one of these. He spoke by it and the Earth contracted between him and the throne of Bilquis, then he grabbed the throne of Bilquis by his hand, then the earth became as it was before. This happened in the blink of an eye. By Allah[azwj]! And with us[asws] are seventy two letters, and one letter is with Allah[azwj] by which He[azwj] Accounts of the knowledge of the unseen which is with Him[azwj], and there is no Power and no Might except with Allah[azwj] the High, the Magnificent. So the one who recognised us[asws], recognised us[asws], and the one who denied us[asws], denied us[asws]'.[4700]

علي بن إبراهيم، في قوله تعالى: ق وَ الْقُرْآنِ الْمَجِيدِ، قال: ق جبل محيط بالدنيا من وراء يأجوج و مأجوج، و هو قسم، بَلْ عَجِبُوا، يعني قريشا أَنْ جاءَهُمْ مُنْذِرٌ مِنْهُمْ، يعني رسول الله (صلى الله عليه و آله)، فَقالَ الْكافِرُونَ هذا شَيْءٌ عَجِيبٌ أَ إِذا مِتْنا وَ كُنَّا تُراباً ذلِكَ رَجْعٌ بَعِيدٌ، قال: نزلت في أبي ابن خلف، قال لأبي جهل، إني لأعجب من محمد، ثم أخذ عظما ففته، ثم قال: يزعم محمد أن هذا يحيا! فقال الله بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ يعني مختلف.

Ali Bin Ibrahim –

Regarding the Words of the High ***[50:1] Qaf! By the Glorious Quran***, said, 'Qaf is a mountain encompassing the world from behind Gog and Magog. And it is a Swear. ***[50:2] But, they are astounded that there has come to them a warner from among themselves,*** Meaning Rasool-Allah[saww] ***so the unbelievers say: This is a strange thing [50:3] What! when we are dead and have become dust? That is a far (from probable) return***. He said, 'It was Revealed regarding Ubay Bin Khalaf, who said to Abu Jahl, 'I am astounded from Muhammad[saww]'. Then he took some bones and crushed them, then said, 'Muhammad[saww] is alleging that this would be revived!' So Allah[azwj] said: '***[50:5] Nay, they belied the Truth when it came to them, so they are (now) in a state of confusion***, Meaning, they are differing'.

ثم احتج عليهم و ضرب للبعث و النشور مثلا فقال: أَ فَلَمْ يَنْظُرُوا إِلَى السَّماءِ فَوْقَهُمْ كَيْفَ بَنَيْناها وَ زَيَّنَّاها وَ ما لَها مِنْ فُرُوجٍ وَ الْأَرْضَ مَدَدْناها وَ أَلْقَيْنا فِيها رَواسِيَ وَ أَنْبَتْنا فِيها مِنْ كُلِّ زَوْجٍ بَهِيجٍ. أي حسن تَبْصِرَةً وَ ذِكْرى لِكُلِّ عَبْدٍ مُنِيبٍ وَ نَزَّلْنا مِنَ السَّماءِ ماءً مُبارَكاً فَأَنْبَتْنا بِهِ جَنَّاتٍ وَ حَبَّ الْحَصِيدِ قال: كل حب يحصد.

Then He[azwj] Argued against them, and Spoke about the Sending and the Resurrection, so he[azwj] Said ***[50:6] Do they not then look up to sky above them how We have Made it and Adorned it and it has no gaps? [50:7] And the earth, We have made it plain and cast in it pegs and We have made to grow therein of all beautiful kinds of pairs***. i.e., beautiful ***[50:8] To give sight and as a Reminder to every servant who turns frequently (to Allah). [50:9] And We Send down from the sky Blessed water then We Cause to grow thereby gardens and the grain that is reaped***. He said, 'Every seed harvested'.[4701]

[4700] المحتضر: 73، البحار 27: 36/ 5.
[4701] تفسير القمّي 2: 323

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن أحمد، عن يعقوب بن يزيد، عن علي بن يقطين، عن عمرو بن إبراهيم، عن خلف بن حماد، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: «قال رسول الله (صلى الله عليه و آله) في قوله تعالى: وَ نَزَّلْنا مِنَ السَّماءِ ماءً مُبارَكاً، قال: ليس [من] ماء في الأرض إلا و قد خالطه ماء السماء».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ali Bin Yaqteen, from Amro Bin Ibrahim, from Khalaf Bin Hamaad, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'Rasool-Allah[saww] said regarding the Words of the High ***[50:9] And We Send down from the sky Blessed water***, he[saww] said: 'There is none from the water of the earth except that it was been mixed with the water from the sky'.[4702]

VERSES 10 & 11

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ {10} رِزْقًا لِلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَٰلِكَ الْخُرُوجُ {11}

[50:10] And the tall palm-trees having clusters bunched, [50:11] A sustenance for the servants, and We Give life thereby to a dead land; thus is the rising

علي بن إبراهيم، في قوله تعالى: وَ النَّخْلَ باسِقاتٍ أي مرتفعات لَها طَلْعٌ نَضِيدٌ يعني بعضه على بعض رِزْقاً لِلْعِبادِ وَ أَحْيَيْنا بِهِ بَلْدَةً مَيْتاً كَذلِكَ الْخُرُوجُ، جوابا لقولهم: أَ إِذا مِتْنا وَ كُنَّا تُراباً ذلِكَ رَجْعٌ بَعِيدٌ، فقال الله: كما أن الماء إذا أنزلناه من السماء، فيخرج النبات من الأرض، كذلك أنتم تخرجون من الأرض.

Ali Bin Ibrahim –

Regarding the Words of the High ***[50:10] And the tall palm-trees*** i.e., rising high with it ***having clusters bunched*** i.e., one upon the other ***[50:11] A sustenance for the servants, and We Give life thereby to a dead land; thus is the rising*** is an Answer to their words ***[50:3] What! when we are dead and have become dust? That is a far (from probable) return***, so Allah[azwj] Said, just as when the water descends from the sky, so the vegetation comes out from the ground, similar to that, you would be coming out from the ground'.[4703]

VERSES 12 - 14

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ {12} وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ {13} وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ {14}

[50:12] (Others) before them rejected (prophets): the people of Nuh and the dwellers of Ar-Rass and Samood, [50:13] And Ad and Firon and Lut's brethren, [50:14] And the dwellers of the grove and the people of Tuba; all rejected the Rasools, so they deserved the Promised (Threat)

محمد بن يعقوب: عن أبي علي الأشعري، عن الحسن بن علي الكوفي، عن عبيس بن هشام، عن حسين بن أحمد المنقري، عن هشام الصيدناني، عن أبي عبد الله (عليه السلام)، قال: سأله رجل عن هذه الآية كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ أَصْحابُ الرَّسِّ، فقال بيده هكذا، فمسح إحداهما بالأخرى، فقال: «هن اللواتي باللواتي» يعني النساء بالنساء.

[4702] الكافي 6: 387/ 1.
[4703] تفسير القمّي 2: 323

Muhammad Bin Yaqoub, from Abu Ali Al-Ashary, from Al-Hassan Bin Ali Al-Kufy, from Ubeys Bin Hisham, from Husayn Bin Ahmad Al-Munqary, from Hisham Al-Saydanany,

'Abu Abdullah[asws], said, 'A man asked him[asws] about this Verse ***[50:12] (Others) before them rejected (Prophets): the people of Nuh and the dwellers of Ar-Rass***, so he[asws] said: 'Like this', and gestured by wiping one of his[asws] hands upon the other and said: 'They were the sodomists with the sodomists (lesbians)', meaning the women with the women'.[4704]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن أبي حمزة و هشام و حفص، عن أبي عبد الله (عليه السلام)، أنه دخل عليه نسوة، فسألته امرأة منهن عن السحق؟ فقال: «حدها حد الزاني». فقالت المرأة: ما ذكر الله عز و جل ذلك في القرآن؟ فقال: «بلى». [قالت: و أين هو؟]. قال: «هن أصحاب الرس».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and Hisham and Hafs,

'Abu Abdullah[asws], and the women had come up to see him[asws]. So a woman from among them said, '(What about) the Lesbian?' So he[asws] said: 'Its Limit (Punishment) is the Limit of the adulterer'. So the woman said, 'Has Allah[azwj] Mighty and Majestic Mentioned it in the Quran?' So he[asws] said: 'Yes'. She said, 'And where is it?' He[asws] said: 'These women were ***[50:12] the dwellers of Ar-Rass***'.[4705]

VERSE 15

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ {15}

[50:15] Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن عبد الله بن هلال، عن العلاء بن رزين، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: «لقد خلق الله عز و جل في الأرض منذ خلقها سبعة عوالم ليس فيها من ولد آدم، خلقهم من أديم الأرض، فأسكنهم فيها واحدا بعد واحد مع عالمه،

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-Khatab, from Muhammad Bin Abdullah Bin Hilal, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'Allah[azwj] Mighty and Majestic has Created in the earth, since He[azwj] Created it, seven worlds wherein there is no son of Adam[as] in it. He[azwj] Created them from the crust of the earth. So He[azwj] Settled them, one by one with their world.

ثم خلق عز و جل آدم أبا هذا البشر و خلق ذريته منه، لا و الله ما خلت الجنة من أرواح المؤمنين منذ خلقها، و لا خلت النار من أرواح الكفار العصاة منذ خلقها عز و جل، لعلكم ترون أنه إذا كان يوم القيامة، و صير [الله] أبدان أهل الجنة مع أرواحهم في الجنة، و صير أبدان أهل النار مع أرواحهم في النار، أن الله تبارك و تعالى لا يعبد في بلاده، و لا يخلق خلقا يعبدونه و يوحدونه [و يعظمونه]،

[4704] الكافي 5: 551/ 1.
[4705] الكافي 7: 202/ 1.

Then the Mighty and Majestic Created Adam[as], father of this species, and Created his[as] offspring from him[as]. No, by Allah[azwj], the Paradise is not empty of the souls of the Believers since its creation, and the Fire is not empty from the souls of the disobedient Infidels since its creation by the Mighty and Majestic. Perhaps you are thinking that when it will be the Day of Judgement, and Allah[azwj] Sends the bodies of the people of the Paradise along with their souls to be in the Paradise, and Sends the bodies of the people of the Fire along with their souls to be in the Fire, Allah[azwj] will not be worshipped in His[azwj] Kingdom, nor will He[azwj] Create a creation who will be worshipping Him[azwj], and Extolling His[azwj] Oneness, and Magnifying Him[azwj].

بلى و الله ليخلقن الله خلقا من غير فحولة و لا إناث يعبدونه و يوحدونه و يعظمونه، و يخلق لهم أرضا تحملهم، و سماء تظلهم، أليس الله عز و جل يقول: يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّماواتُ، و قال عز و جل: أَ فَعَيِينا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ».

Yes, by Allah[azwj], Allah[azwj] will Create a creation from others, with no potency and no females who will be worshipping Him[azwj], and Extolling His[azwj] Oneness, and Magnifying Him[azwj], and Create for them an earth which would carrying them, and a sky which would shade them. Is not Allah[azwj] Mighty and Majestic Saying ***[14:48] On the day when the earth shall be changed into a different earth, and the skies (as well)***. And Allah[azwj] Mighty and Majestic Said ***[50:15] Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation***'.[4706]

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن عيسى، عن الحسن بن محبوب، عن عمرو بن شمر، عن جابر بن يزيد، قال: سألت أبا جعفر (عليه السلام)، عن قوله عز و جل: أَ فَعَيِينا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ.

And from him, from his father, from Sa'd Bin Abdullah, from Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Amro Bin Shimr, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far[asws], about the Words of the Mighty and Majestic ***[50:15] Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation***'.

قال: «يا جابر، تأويل ذلك أن الله عز و جل إذا أفنى هذا الخلق و هذا العالم، و سكن أهل الجنة الجنة و أهل النار النار، جدد الله عالما غير هذا العالم، و جدد خلقا من غير فحولة و لا إناث يعبدونه و يوحدونه، و خلق لهم أرضا غير هذه الأرض تحملهم، و سماء غير هذه السماء تظلهم، لعلك ترى [أن الله] إنما خلق هذا العالم الواحد، و ترى أن الله لم يخلق بشرا غيركم، بلى و الله، لقد خلق ألف ألف عالم، و ألف ألف آدم، أنت في آخر تلك العوالم و أولئك الآدميين».

He[asws] said: 'O Jabir! The explanation of that is that when Allah[azwj] Mighty and Majestic Destroys this world, and Settles the people of the Paradise in the Paradise, and the people of the Fire into the Fire, Allah[azwj] will Create a new world apart from this world, and a new creation without potency and no females who will be worshipping Him[azwj], and Extolling His[azwj] Oneness, and will Create for them an earth apart from this earth to carry them, and a sky other than this sky to shade them. Perhaps you think that Allah[azwj] has Created this world only, and you think that Allah[azwj] has never Created humans apart from you. Yes, by Allah[azwj], He[azwj] has

[4706] الخصال: 358/ 45

Created a thousand, thousand worlds, and thousand, thousand Adams. You are in the last of those worlds, and those Adams'.[4707]

VERSE 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ {16}

[50:16] And We created the human being, and We know what his mind suggests to him, and We are nearer to him than his jugular vein.

في الكافي على بن ابراهيم رفعه عن محمد بن مسلم قال: دخل - أبو حنيفة على ابى عبد الله عليه السلام فقال له: رأيت ابنك موسى يصلى والناس يمرون بين يديه فلا ينهاهم وفيه ما فيه ؟ فقال أبو عبد الله عليه السلام: ادعوا لى موسى، فدعى فقال: يا بنى ان ابا حنيفة يذكر انك كنت صليت والناس يمرون بين يديك فلا تنهاهم ؟ فقال: يا ابت ان الذى كنت اصلى له كان اقرب إلى منهم، يقول الله عزوجل ونحن أقرب إليه من حبل الوريد قال: فضمه أبو عبد الله عليه السلام إلى نفسه ثم قال: بأبى انت وامى يا مستودع الاسرار، وهذا تأديب منه عليه السلام لا انه ترك الفضل.

In Al-Kafi, from Ali Bin Ibrahim, raising it from Muhammad Bin Muslim who said,

'Abu Hanifa came up to Abu Abdullah[asws] and said to him[asws], 'I saw your[asws] son[asws] Musa[asws] Praying, and the people were passing by in front of him. So he[asws] did not prevent them, and in it is what is in it?' So Abu Abdullah[asws] said: 'Call Musa[asws] for me[asws]!' So he[asws] was called. He[asws] said: 'O my[asws] son[asws]! Abu Hanifa is mentioning that you[asws] were Praying, and the people were passing in front of you, so you[asws] did not prevent them?' So he[asws] said: 'O father[asws]! I[asws] was Praying to the One who Was closer to me[asws] than they were. Allah[azwj] Mighty and Majestic is Saying ***[50:16] and We are nearer to him than his jugular vein***'. So, Abu Abdullah[asws] agreed with him[asws], then said: 'May my[asws] father[asws] and mother be sacrificed for you[asws], O container of secrets! And this is education from him[asws]. He[asws] did not leave a (single) merit (but mentioned)'.[4708]

شرف الدين النجفي، قال: تأويله جاء في تفسير أهل البيت (عليهم السلام)، و هو ما روي عن محمد ابن جمهور، عن فضالة، عن أبان عن عبد الرحمن، عن ميسر، عن بعض آل محمد (صلوات الله عليهم)، في قوله تعالى: وَ لَقَدْ خَلَقْنَا الْإِنْسانَ وَ نَعْلَمُ ما تُوَسْوِسُ بِهِ نَفْسُهُ. قال: «هو الأول»،

Sharaf Al-Deen Najafy said, 'Its explanation has come from the People [asws] of the Household, and it is what is reported from Muhammad Bin Jamhour, from Fazalat, from Aban, from Abdul Rahman, from Maysar,

From one of the Progeny[asws] of Muhammad[saww] regarding the Words of the High ***[50:16] And We created the human being, and We know what his mind suggests to him***, he[asws] said: 'He is the first one '.

و قال في قوله تعالى: قالَ قَرِينُهُ رَبَّنا ما أَطْغَيْتُهُ وَ لكِنْ كانَ فِي ضَلالٍ بَعِيدٍ، قال: «هو زفر، و هذه الآيات إلى قوله تعالى: يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَ تَقُولُ هَلْ مِنْ مَزِيدٍ، فيهما و في أتباعهما، و كانوا أحق بها و أهلها».

And he[asws] said regarding the Words of the High ***[50:27] His friend will say: Our Lord! I did not lead him into inordinacy but he himself was in a great error***, he[asws] said: 'He is Zufer , and these are the Verses up to the Words of the High

[4707] التوحيد: 277/ 2.
[4708] Tafseer Noor Al Saqalayn – CH 50 H 18

[50:30] On the Day that We will say to Hell: Are you filled up? And it will say: Are there any more? is regarding the two of them and regarding the followers of these two, and they would be rightfully deserving of it'.[4709]

VERSES 17 & 18

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ {17} مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ {18}

[50:17] When the two receivers receive, seated on the right and on the left. [50:18] He utters not a word but there is by him a watcher at hand.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «ما من قلب إلا و له أذنان، على إحداهما ملك مرشد، و على الاخرى شيطان مفتن، هذا يأمره و هذا يزجره، الشيطان يأمره بالمعاصي، و الملك يزجره عنها، و هو قول الله عز و جل: عَنِ الْيَمِينِ وَ عَنِ الشِّمالِ قَعِيدٌ ما يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad, from Al-Halby, who has said:

'Abu Abdullah[asws] has said: 'There is none from the heart except that is has two ears for it. Upon one of them is a guiding Angel and upon the other one is a misleading devil. This one orders him, and this one (also) orders him. The Satan[la] orders him for the disobedience, and the Angel rebuffs him from it, and these are the Words of Allah[azwj] Mighty and Majestic ***[50:17] seated on the right and on the left. [50:18] He utters not a word but there is by him a watcher at hand***'.[4710]

الحسين بن سعيد، قال: حدثنا محمد بن أبي عمير، عن محمد بن حمران، عن زرارة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «ما من عبد إلا و معه ملكان يكتبان ما يلفظه، ثم يرفعان ذلك إلى ملكين فوقهما، فيثبتان ما كان من خير و شر، و يلقيان ما سوى ذلك».

Al-Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Umran, from Zarara who said,

'I heard Abu Abdullah[asws] saying: 'There is none from the servants except that there are two Angels who write down what he utters, then they raise that to two Angels higher than them. So these two establish what was from the good and evil, and cast everything else'.[4711]

و عنه: عن الحسين بن علوان، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال سألته عن موضع الملكين من الإنسان؟ قال: «هاهنا واحد، و هاهنا واحد» يعني عند شدقيه.

And from him, from Al-Husayn Bin Ulwan, from Amro Bin Shimr, from Jabir, who has said:

[4709] تأويل الآيات 2: 608/ 1
[4710] الكافي 2: 205/ 1.
[4711] الزهد: 53/ 141.

'I asked Abu Ja'far[asws] about the place of the two Angels upon the human beings?' He[asws] said: 'Over here is one, and over here is one', - meaning near the jawbones'.[4712]

و عنه: عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: إِذْ يَتَلَقَّى الْمُتَلَقِّيانِ عَنِ الْيَمِينِ وَ عَنِ الشِّمالِ قَعِيدٌ قال: «هما الملكان».

And from him, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has reported:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High ***[50:17] When the two receivers receive, seated on the right and on the left***, he[asws] said: 'These two are two Angels'.

و سألته عن قول الله تبارك و تعالى: هذا ما لَدَيَّ عَتِيدٌ، قال: «هو الملك الذي يحفظ عليه عمله».

And I asked him[asws] about the Words of Allah[azwj] Blessed and High ***[50:23] This is what is ready with me***, he[asws] said: 'This is the Angel which preserves his deeds'.

و سألته عن قول الله تبارك و تعالى: قالَ قَرِينُهُ رَبَّنا ما أَطْغَيْتُهُ، قال: «هو شيطانه».

And I asked him[asws] about the Words of Allah[azwj] Blessed and High ***[50:27] His friend will say: Our Lord! I did not lead him into inordinacy***, he[asws] said: 'He is his devil'.[4713]

ثم قال محمد بن يعقوب: عنه، علي بن حفص العوسي، عن علي بن سائح، عن عبد الله بن موسى بن جعفر، عن أبيه (عليهم السلام)، قال: سألته عن الملكين، هل يعلمان بالذنب إذا أراد العبد أن يفعله أو الحسنة؟ فقال: «ريح الكثيف و الطيب سواء؟» قلت: لا. قال: «إن العبد إذا هم بالحسنة خرج نفسه طيب الريح، فقال صاحب اليمين لصاحب الشمال: قم، فإنه قد هم بالحسنة فإذا فعلها كان لسانه قلمه، و ريقه مداده فأثبتها له.

The Muhammad Bin Yaqoub said, 'From him, from Ali Bin Hafs Al-Awsy, from Ali Sa'i, who has narrated:

'(It has been reported from) Abdullah, son of Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], said when asked about the two Angels whether they know of the sins or the good deeds when the servant intends to commit these?' So he[asws] said: 'Are the pong and the perfume equal?' I said, 'No'. He[asws] said: 'When the servant thinks of doing a good deed, a good aroma comes out from himself, so the one on the right says to his companion on the left: 'Arisem for he has thought of doing a good deed. So when he does that (good deed), it is like a word on his tongue, his saliva becomes ink and it gets recorded for him'.

و إذا هم بالسيئة: خرج نفسه منتن الريح، فيقول صاحب الشمال لصاحب اليمين: قف، فإنه قد هم بالسيئة، فإذا هو فعلها كان لسانه قلمه، و ريقه مداده، و أثبتها عليه».

And when he thinks of sinning, a rotten smell comes out from him, so the one on the left says to his companion on the right: 'Pause, for he has thought of sinning. So

[4712] الزهد: 53/ 142.
[4713] الزهد: 54/ 146.

when he commits it, it would be like a word upon his tongue, and his saliva would be ink, and it would be recorded against him'.[4714]

و عنه: عن أبي علي الأشعري و محمد بن يحيى، جميعا، عن الحسين بن إسحاق و علي بن إبراهيم، عن أبيه، جميعا، عن علي بن مهزيار، عن النضر بن سويد، عن عبد الله بن سنان، عن حفص، قال: سمعت أبا عبد الله (عليه السلام) يقول: «ما من مؤمن يذنب ذنبا إلا أجله الله عز و جل سبع ساعات من النهار، فإن هو تاب لم يكتب عليه شيء، و إن هو لم يفعل كتب عليه سيئة».

And from him, from Abu Ali Al-Ashary, and Muhammad Bin Yahya, altogether, from Al-Husayn Bin Is'haq and Ali Bin Ibrahim, from his father, altogether, from Ali Bin Mahziyar, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan, from Hafs who said,

'I heard Abu Abdullah[asws] saying: 'There is none from the Believers (Shias) who commits a sins except that Allah[azwj] Mighty and Majestic Suspends (its recording) for a term of seven hours from the day. So if he repents, nothings gets written against him, and if he does not do that, a sin is recorded against him'.

فأتاه عباد البصري فقال له: بلغنا أنك قلت: ما من عبد يذنب ذنبا إلا أجله الله عز و جل سبع ساعات من النهار؟ فقال: «ليس هكذا قلت، و لكني قلت: ما من مؤمن، و كذلك كان قولي».

So I came to Abaad Al-Basry and said to him, 'It has reached us that you said, 'There is none from a servant who commits a sin except that Allah[azwj] Mighty and Majestic Suspends (its writing) for a term of seven hour from the day?' So he said, 'I did not say it like this. But, I said, 'There is none from a Believer (Shias)', and those were my words'.[4715]

الديلمي، قال: قال رسول الله (صلى الله عليه و آله): «إن الله تعالى ليحصي على العبد كل شيء، حتى أنينه في مرضة».

Al-Dulaymi said,

'Rasool-Allah[saww] said: 'Allah[azwj] the High Counts everything on the servant, to the extent of his groans during his illness'.[4716]

ابن بابويه في (بشارات الشيعة): عن أبيه، قال: حدثني سعد بن عبد الله، عن عباد بن سليمان، عن سدير الصيرفي، عن أبي عبد الله (عليه السلام)، قال: دخلت عليه و عنده أبو بصير و ميسرة و عدة من جلسائه، فلما ان أخذت مجلسي أقبل علي بوجهه، و قال: «يا سدير، أما إن ولينا ليعبد الله قائما و قاعدا و نائما و حيا و ميتا».

Ibn Babuwayh in Bashaarat Al-Shiah, from his father, from Sa'd Bin Abdullah, from Abaad Bin Suleyman, from Sudeyr Al-Sayrafi, who has reported:

(It has been reported) from Abu Abdullah[asws], that 'I came up to him[asws], and in his[asws] presence were Abu Baseer, and Maysarat, and a number of our companions from his[asws] gathering. So when he[asws] took my seat (dealt with me) turned to face me and said: 'O Sudeyr! But, our[asws] friend worships Allah[azwj] whilst standing, and seated, and sleeping, and alive and dead'.

[4714] الكافي 2: 313/ 3.
[4715] الكافي 2: 318/ 9.
[4716] إرشاد القلوب: 70.

قال: قلت جعلت فداك، أما عبادته قائما و قاعدا و حيا فقد عرفنا، كيف يعبد الله نائما و ميتا؟ قال: «إن ولينا ليضع رأسه فيرقد، فإذا كان وقت الصلاة وكل به ملكان خلقا في الأرض، لم يصعدا إلى السماء، و لم يريا ملكوتهما، فيصليان عنده حتى ينتبه، فيكتب [الله ثواب] صلاتهما له، و الركعة من صلاتهما تعدل ألف صلاة من صلاة الآدميين.

I said, 'May I be sacrificed for you[asws], but we recognise his worship whilst standing, and seated, and alive. How does he worship Allah[azwj] whilst sleeping and dead?' He[asws] said: 'Our[asws] friend, places his head lying, so if it was the time for the Prayer, two Angels are allocated with it in the earth. They do not ascend to the sky, and do not see the Kingdom. So the two of them Pray in his presence until he realises it, and Allah[azwj] Writes down the Prayers of these two for him, and a Cycle from the Prayers of these two (Angels) equals to a thousand Prayers from the Prayers of the human beings'.

و إن ولينا ليقبضه الله إليه، فيصعد ملكاه إلى السماء فيقولان: يا ربنا، عبدك فلان بن فلان، انقطع و استوفى أجله، و لأنت أعلم منا بذلك، فاذن لنا نعبدك في آفاق سمائك و أطراف أرضك، قال: فيوحي الله إليهما: أن في سمائي لمن يعبدني، و ما لي في عبادته من حاجة بل هو أحوج إليها، و إن في أرضي لمن يعبدني حق عبادتي، و ما خلقت خلقا أحب إلي منه.

And if Allah[azwj] Captures the soul of our[asws] friend to Him[azwj], the two Angels ascend to the sky saying: 'O our Lord[azwj]! In Your[azwj] Presence is so and so son of so and so whose term has been cut off and he has died, and You[azwj] are more Knowing about that than we are. So Permit us to worship You[azwj] in the horizons of Your[azwj] sky, and the neighbourhoods of Your[azwj] earth'. So Allah[azwj] Reveals unto them both: "In My[azwj] sky there are the ones who are worshipping Me[azwj] and there is no need for Me[azwj] of his worship and he is more is need of it, and in My[azwj] earth (also) are ones who worship Me[azwj] with the rightful worship. And I[azwj] have not Created a creation move Beloved to Me[azwj] than them".

فيقولان: يا ربنا من هذا الذي يسعد بحبك إياه؟ قال: فيوحي الله إليهما: ذلك من أخذ ميثاقه بمحمد عبدي و وصيه و ذريتهما بالولاية، اهبطا إلى قبر وليي فلان بن فلان، فصليا عنده إلى أن أبعثه في القيامة. قال: فيهبط الملكان، فيصليان عند القبر إلى أن يبعثه الله، فيكتب ثواب صلاتهما له، و الركعة من صلاتهما تعدل ألف صلاة من صلاة الآدميين».

So the two of them say: 'O our Lord[azwj]! Who is this one who is happy with Your[azwj] Love for him?' Allah[azwj] Reveals unto the both of them: "That is the one who took (was loyal) to the Covenant of Muhammad[saww] My[azwj] servant, and of his[saww] successor[asws] and Imams[asws] of their Wilayah. Descend to the grave of My[azwj] so and so servant, so Pray in his presence up to (the time) I[azwj] Resurrect him on the Day of Judgement". So the two Angels descend and Pray in the grave until Allah[azwj] Resurrects him. So the Prayers of these two get written for him, and the Cycle from the Prayers of the two of them is equal to a thousand Prayers from the Prayers of the human beings'.

قال سدير: جعلت فداك، يا بن رسول الله، فإذن وليكم نائما و ميتا أعبد منه حيا و قائما؟ قال: فقال: «هيهات يا سدير، إن ولينا ليؤمن على الله عز و جل يوم القيامة فيجيز أمانه».

Sudeyr said, 'May I be sacrificed for you[asws], O son[asws] of Rasool-Allah[saww]! So, your[asws] friend is more a worshipper when he is sleeping and dead than when he is

alive and standing?' So he[asws] said: 'Alas, O Sudeyr! Our[asws] friend is a believer in Allah[azwj] Mighty and Majestic so his safety is Approved for the Day of Judgement'.[4717]

VERSE 19

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ {19}

[50:19] And the agony of death will come with the Truth; that is what you were trying to escape.

علي بن إبراهيم: قال: نزلت: (و جاءت سكرة الحق بالموت).

Ali Bin Ibrahim (Tafseer Qummi), said, 'It was Revealed as "And there will come the agony of the Truth with the death".[4718]

و روى الطبرسي مثله، قال: و رواه أصحابنا عن أئمة الهدى (عليهم السلام).

And it has been reported by Al-Tabarsy, similar to it, said, 'And it has been reported from the Imams[asws] of Guidance'.[4719]

VERSES 20 - 23

وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ {20} وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ {21} لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ {22} وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ {23}

[50:20] And the Trumpet shall be blown; that is the Promised Day [50:21] And every soul shall come, with it will be an usher and a witness. [50:22] Certainly you were heedless from this, but now We have Removed your veil, so your vision today is sharp. [50:23] And his companion shall say: This is what is ready with me.

علي بن إبراهيم، في قوله تعالى: ذلِكَ ما كُنْتَ مِنْهُ تَحِيدُ، قال: نزلت في الأول،

Ali Bin Ibrahim,

Regarding the Words of the High ***[50:19] that is what you were trying to escape***, said, 'It was Revealed regarding the first one .

و قوله تعالى: وَ جاءَتْ كُلُّ نَفْسٍ مَعَها سائِقٌ وَ شَهِيدٌ، يشهد عليها، قال: سائق يسوقها.

And the Words of the High ***[50:21] And every soul shall come, with it will be an usher and a witness***, testifying against him. An usher would be ushering him.

قوله: وَ قالَ قَرِينُهُ، يعني شيطانه، و هو الثاني. هذا ما لَدَيَّ عَتِيدٌ.

[4717] فضائل الشيعة: 65/ 23
[4718] تفسير القمّي 2: 324
[4719] مجمع البيان 9: 216

His[azwj] Words ***[50:23] And his companion shall say*** Meaning his devil, and he is the second one ***This is what is ready with me***'.[4720]

الحسن بن أبي الحسن الديلمي: بإسناده عن رجاله، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ جاءَتْ كُلُّ نَفْسٍ مَعَها سائِقٌ وَ شَهِيدٌ. قال: «السائق: أمير المؤمنين (عليه السلام)، و الشهيد: رسول الله (صلى الله عليه و آله)».

Al-Hassan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Jabir Bin Yazeed,

Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[50:21] And every soul shall come, with it will be an usher and a witness***. He[asws] said: 'The usher – is Amir-ul-Momineen[asws], and the witness is Rasool-Allah[saww]'.[4721]

وَأَشْهَدُ أَنْ لاَ إِلهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ: الأَوَّلُ لاَ شَيْءَ قَبْلَهُ، وَالاخِرُ لاَ غَايَةَ لَهُ، لاَ تَقَعُ الأَوْهَامُ لَهُ عَلى صِفَة، وَلاَ تُعْقَدُ الْقُلُوبُ مِنْهُ عَلَى كَيْفِيَّة، وَلاَ تَنَالُهُ التَّجْزِئَةُ وَالتَّبْعِيضُ، وَلاَ تُحِيطُ بِهِ الأَبْصَارُ وَالْقُلُوبُ.

And I[asws] testify that there is no god except for Allah[azwj], One with no associates to Him[azwj]. The First, as there was no thing before Him[azwj], and the Last, as there is no Limit for Him[azwj]. His[azwj] Description cannot be caught in the imagination, nor can hearts entertain His[azwj] Essence, nor can the analysis and divisions be applied to Him[azwj], nor can the visions and the hearts compare Him[azwj].

فَاتَّعِظُوا عِبَادَ اللهِ بِالعِبَرِ النَّوَافِعِ، وَاعْتَبِرُوا بِالأي السَّوَاطِعِ، وَازْدَجِرُوا بِالنُّذُرِ الْبَوَالِغِ، وَانْتَفِعُوا بِالذِّكْرِ وَالْمَوَاعِظِ، فَكَأَنْ قَدْ عَلِقَتْكُمْ مَخَالِبُ الْمَنِيَّةِ، وَانْقَطَعَتْ مِنْكُمْ عَلاَئِقُ الأُمْنِيَّةِ، وَدَهِمَتْكُمْ مُفْظِعَاتُ الأُمُورِ، وَالسِّيَاقَةُ إِلى الْوِرْدِ الْمَوْرُودِ، **(وَكُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ)**: سَائِقٌ يَسُوقُهَا إِلَى مَحْشَرِهَا، وَشاهِدٌ يَشْهَدُ عَلَيْهَا بِعَمَلِهَا.

Servants of Allah[azwj]! Take lesson from the beneficial and shining instructions, and caution from the items of warning. Benefit from the preaching and advice. It is as though the claws of death are immersed into you, whilst the connections of hope and desires have been cut off, difficult affairs have befallen upon you and your march is towards the marching place. ***[50:21] And every soul shall come, with it will be an usher and a witness***. An usher driving him towards the Resurrection Plains, and a witness testifying against his deeds.

دَرَجَاتٌ مُتَفَاضِلاَتٌ، وَمَنَازِلُ مُتَفَاوِتَاتٌ، لاَ يَنْقَطِعُ نَعِيمُهَا، وَلاَ يَظْعَنُ مُقِيمُهَا، وَلاَ يَهْرَمُ خَالِدُهَا، وَلاَ يَبْأَسُ سَاكِنُهَا.

(In Paradise) there are preferential Levels, and different status. Its Bounties are never cut-off, nor is its eternal life interrupted, nor will its inhabitants face want'.[4722]

VERSE 24

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ {24}

[50:24] Do cast into Hell every contumacious rebel

[4720] تفسير القمّي 2: 324.
[4721] تأويل الآيات 2: 609/ 2.
[4722] Nahj Al Balagah – Sermon 84

علي بن إبراهيم، قال: حدثنا أبو القاسم الحسيني، قال: حدثنا فرات بن إبراهيم، قال: حدثنا محمد بن أحمد بن حسان، قال: حدثنا محمد بن مروان، عن عبيد بن يحيى، عن محمد بن الحسين بن علي بن الحسين، عن أبيه، عن جده، عن علي بن أبي طالب (عليهم السلام)، في قوله تعالى: أَلْقِيا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ، قال: «قال رسول الله (صلى الله عليه و آله): إن الله تعالى إذا جمع الناس يوم القيامة في صعيد واحد، كنت أنا و أنت يومئذ عن يمين العرش، ثم يقول الله تبارك و تعالى لي و لك. قوما فألقيا في جهنم من أبغضكما و كذبكما، و عاداكما في النار».

Ali Bin Ibrahim, from Abu Al-Qasim Al-Husayni, from Furat Bin Ibrahim, from Muhammad Bin Ahmad Bin Hasaan, from Muhammad Bin Marwan, from Ubeyd Bin Yahya, who has narrated:

From Muhammad[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws], from his grandfather[asws], from Ali[asws] Bin Abu Talib[asws] regarding the Words of the High ***[50:24] Do cast into Hell every contumacious rebel***, he[asws] said: 'Rasool-Allah[saww] said: 'Allah[azwj] the High will Gather the people of the Day of Judgement on one plain. I[saww] and you (Ali[asws]) would be at the right of the Throne. Then Allah[azwj] Blessed and High will Say to me[saww] and to you[asws]: "Arise, so cast into Hell the one who hated the two of you[asws], and belied the two of you[asws], and was inimical to the two of you[asws], into the Fire!"[4723]

الشيخ في (أماليه) قال: قال رسول الله (صلى الله عليه و آله) في قوله عز و جل أَلْقِيا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ، قال: «نزلت في و في علي بن أبي طالب، و ذلك أنه إذا كان يوم القيامة شفعني ربي و شفعك يا علي، و كساني و كساك يا علي، ثم قال لي و لك: ألقيا في جهنم كل من أبغضكما و أدخلا الجنة كل من أحبكما، فإن ذلك هو المؤمن».

Al-Sheykh, in his Amaali said,

'Rasool-Allah[saww] said regarding the Words of the Mighty and Majestic ***[50:24] Do cast into Hell every contumacious rebel***, he[saww] said: 'It was Revealed regarding myself[saww] and regarding Ali Bin Abu Talib[asws], and that when it will be the Day of Judgement, my[saww] Lord[azwj] will Accept my[saww] intercession and your[asws] intercession O Ali[asws] and would Clothe me[saww] and Clothe you[asws] O Ali[asws], then will Say to me[saww]: "Do cast into Hell everyone who hated the two of you[asws], and Enter into the Paradise everyone who loved the two of you[asws], so for that He[azwj] is the Guarantor'.[4724]

و عنه: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن محمد بن الوليد شباب الصيرفي، قال: حدثنا سعيد الأعرج، قال: دخلت أنا و سليمان بن خالد على أبي عبد الله (عليه السلام)، و ذكر الحديث إلى أن قال: «قال أمير المؤمنين (عليه السلام): أنا قسيم الله بين الجنة و النار، و أنا الفاروق الأكبر، و أنا صاحب العصا و الميسم».

And from him, from Ali Bin Muhammad, and Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al-Waleed Shabab Al-Sayrafi, from Saeed Al-A'raj who said,

'I and Suleyman Bin Khalid came up to Abu Abdullah[asws] and mentioned the Hadeeth, until he[asws] said: 'Amir-ul-Momineen[asws] said: 'I[asws] am the Distributor (on behalf) of Allah[azwj] between the Paradise and the Fire, and I[asws] am the Great Differentiator (الفاروق الأكبر), and I[asws] and the owner of the Staff and the features'.[4725]

[4723] تفسير القمّي 2: 324
[4724] الأمالي 1: 378.
[4725] الكافي 1: 153/ 2.

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا أبو العباس القطان، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن داهر، قال: حدثنا أبي، عن محمد ابن سنان، عن المفضل بن عمر، قال: قلت لأبي عبد الله جعفر بن محمد الصادق (عليه السلام): لم صار أمير المؤمنين (عليه السلام) قسيم الجنة و النار؟ قال: «لأن حبه إيمان، و بغضه كفر، و أنما خلقت الجنة لأهل الايمان، و النار لأهل الكفر، فهو (عليه السلام) قسيم الجنة و النار لهذه العلة، فالجنة لا يدخلها إلا أهل محبته، و النار لا يدخلها إلا أهل بغضه».

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qatan, from Ahmad Bin Yahya Bin Zakariya Abu Al-Abbas Al-Qatan, from Muhammad Bin Ismail Al-Barmakky, from Abdullah Bin Dahar, from his father, from Muhammad Ibn Sinan, from Al-MufazzAl-Bin Umar who said,

'I said to Abu Abdullah Ja'far[asws] Bin Muhammad[asws] Al-Sadiq[asws]: 'How come Amir-ul-Momineen[asws] become the Distributor of the Paradise and the Fire?' He[asws] said: 'Because the love for him[asws] is belief, and hatred for him[asws] is infidelity. And rather, the Paradise has been Created for the people of belief, and the Fire for the people of infidelity, thus he[asws] is the Distributor of the Paradise and the Fire, for this reason. Therefore, no one will enter the Paradise except the people who love him[asws], and no one will enter the Fire except the people who hate him[asws]'.

قال المفضل، فقلت: يا بن رسول الله، فالأنبياء و الأوصياء (عليهم السلام)، كانوا يحبونه، و أعداؤهم كانوا يبغضونه؟ قال: «نعم». قلت: فكيف ذلك؟ قال: «أما علمت أن النبي (صلى الله عليه و آله) قال يوم خبير لأعطين الراية غدا رجلا يحب الله و رسوله، و يحبه الله و رسوله، ما يرجع حتى يفتح الله على يديه؟ فدفع الراية إلى علي (عليه السلام)، ففتح الله عز و جل على يديه». قلت: بلى.

Al-Mufazzal said, 'So I said, 'O son[asws] of Rasool-Allah[saww]! The (former) Prophets[as] and the successors[as], used to love him[asws], and their[as] enemies used to hate him[asws]?' He[asws] said: 'Yes'. I said, 'So how is that?' He[asws] said: 'But, do you know that the Prophet[saww] said on the Day of Khaybar: 'I[saww] will be giving the flag tomorrow to a man who loves Allah[azwj] and His [azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]. He[asws] will not return until Allah[azwj] Grants victory upon his[asws] hands?' So he[saww] handed over the flag to Ali[asws], so Allah[azwj] Mighty and Majestic Granted victory upon his[asws] hands?' I said, 'Yes'.

قال: «أما علمت أن رسول الله (صلى الله عليه و آله) لما أتي بالطائر المشوي قال (صلى الله عليه و آله): اللهم ائتني بأحب خلقك إليك و إلي، يأكل معي من هذا الطائر و عنى به عليا (عليه السلام). قلت، بلى. قال: «فهل يجوز أن لا يحب أنبياء الله و رسله و أوصياؤهم (عليهم السلام) رجلا يحبه الله و رسوله، و يحب الله و رسوله؟ فقلت له: لا.

He[asws] said: 'But, do you know that when Rasool-Allah[saww] came with the roasted bird, he[saww] said: 'Our Allah[azwj]! Bring me[saww] the one most Beloved to You[azwj] and to me[saww], to eat with me[as] from this bird', and he[saww] meant by it, Ali[asws]?' I said, 'Yes'. He[asws] said: 'Is it therefore permissible that the Prophets[as] of Allah[azwj] and His[azwj] Rasools[as] and their[as] successors[as] would not love a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]?' So I said, 'No'.

قال: «فهل يجوز أن يكون المؤمنون من أممهم لا يحبون حبيب الله و رسوله و أنبيائه (عليهم السلام) قلت: لا. قال: «فقد ثبت أن جميع أنبياء الله و رسله و جميع المؤمنين كانوا لعلي بن أبي طالب (عليه السلام) محبين، و ثبت أن أعدائهم و المخالفين لهم كانوا لهم و لجميع أهل محبتهم مبغضين؟». قلت: نعم. قال: «فلا يدخل الجنة إلا من أحبه من الأولين و الآخرين، و لا يدخل النار إلا من أبغضه من الأولين و الآخرين، فهو إذن قسيم الجنة و النار».

He[asws] said: 'Is it therefore permissible for a Believer from their[as] communities not to love the Beloved of Allah[azwj] and His[azwj] Rasool[saww], and His[azwj] Prophet[as]?' I said,

'No'. He[asws] said: 'Thus, Allah[azwj] has Affirmed all of the Prophets[as] of Allah[azwj], and His[azwj] Rasools[as], and all the Believers (of before) for Ali[asws] Bin Abu Talib[asws] as those that love him[asws]. And He[azwj] Affirmed those who were their[as] enemies and were their[as] opponents, as being those that love him[asws] and those that hate him[asws]?' I said, 'Yes'. He[asws] said: 'Therefore, no one will enter the Paradise except the one that loves him[asws] from the Former ones and the Later ones, and no one will enter the Fire except the one who hates him[asws] from the former ones and the Later ones. So then, he[asws] is the Distributor of the Paradise and the Fire'.

قال المفضل بن عمر: فقلت له: يا بن رسول الله، فرجت عني فرج الله عنك، فزدني مما علمك الله. قال: «سل يا مفضل». فقلت له: يا بن رسول الله، فعلي بن أبي طالب (عليه السلام) يدخل محبه الجنة، و مبغضه النار، أو رضوان و مالك؟

Al-Mufazzal Bin Umar said, 'So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Relieve me, may Allah[azwj] Relieve you[asws]. Increase for me from what Allah[azwj] has Taught you[asws]'. He[asws] said: 'Ask, O Mufazzal!' So I said to him[asws], 'Will Ali[asws] Bin Abu Talib[asws] be entering those that love him[asws] into the Paradise, and those that hate him[asws] into the Fire, or will it be Rizwaan (Keeper of the keys of the Paradise) or Maalik (Keeper of the keys of the Hell)?'

فقال: «يا مفضل، أما علمت أن الله تبارك و تعالى بعث رسول الله (صلى الله عليه و آله) و هو روح إلى الأنبياء (عليهم السلام) و هم أرواح قبل خلق الخلق بألفي عام»؟ قلت: بلى. قال: «أما علمت أنه دعاهم إلى توحيد الله و طاعته، و اتباع أمره، و وعدهم الجنة على ذلك، و أوعد من خالف ما أجابوا إليه و أنكره النار؟». قلت: بلى.

So he[asws] said: 'O Mufazzal! But, do you know that Allah[azwj] Blessed and High Sent Rasool-Allah[saww], whilst he[saww] was a Spirit, to the Prophets[as], whilst they[as] were Spirits, before He[azwj] Created the creation, by two thousand years?' I said, 'Yes'. He[asws] said: 'But, do you know that he[saww] called them[as] to the Oneness of Allah[azwj] and to His[azwj] obedience, and the following of His[azwj] Commands, and promised them the Paradise upon that, and promised the Fire to the ones who opposed and did not answer him[saww], and denied him[saww]?' I said, 'Yes'.

قال: «أ فليس النبي (صلى الله عليه و آله) ضامنا لما وعد و أوعد عن ربه عز و جل؟». قلت: بلى. قال: «أو ليس علي بن أبي طالب (عليه السلام) خليفته و إمام أمته؟». قلت: بلى. قال: «أو ليس رضوان و مالك من جملة الملائكة و المستغفرين لشيعته الناجين بمحبته؟». قلت: بلى. قال: «فعلي بن أبي طالب (عليه السلام) إذن قسيم الجنة و النار، عن رسول الله (صلى الله عليه و آله)، و رضوان و مالك صادران عن أمره بأمر الله تبارك و تعالى،

He[asws] said: 'So wasn't the Prophet[saww] a guarantor when he[saww] promised (on behalf of) his[saww] Lord[azwj] Mighty and Majestic?' I said, 'Yes'. He[asws] said: 'Or is not Ali[asws] Bin Abu Talib[asws] his[saww] Caliph, and Imam[asws] of his[saww] community?' I said, 'Yes'. He[asws] said: 'Or are not Rizwaan and Maalik from the totality of the Angels, and the seekers of the Forgiveness for his[asws] Shias, the rescued ones due to their love for him[asws]?' I said, 'Yes'. He[asws] said: 'So then Ali[asws] Bin Abu Talib[asws] is the Distributor of the Paradise and the Fire, (on behalf of) Rasool-Allah[saww], and Rizwaan and Maalik are two who carry out his[asws] command by the Command of Allah[azwj] Blessed and High.

يا مفضل خذ هذا فإنه من مخزون العلم و مكنونه، و لا تخرجه إلا إلى أهله».

O Mufazzal! Take this, for this is from the treasures of the Knowledge and its hidden, and do not give it out, except to those that are deserving of it'.[4726]

محمد بن العباس (رحمه الله): عن أحمد بن هوذة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله ابن حماد، عن شريك، قال: بعث [إلينا] الأعمش و هو شديد المرض، فأتيناه و قد اجتمع عنده أهل الكوفة، و فيهم أبو حنيفة و ابن قيس الماصر، فقال: لابنه: [يا بني] أجلسني. فأجلسه، فقال: يا أهل الكوفة، إن أبا حنيفة و ابن قيس الماصر أتياني فقالا: إنك قد حدثت في علي بن أبي طالب أحاديث، فارجع عنها، فإن التوبة مقبولة ما دامت الروح في البدن، فقلت لهما: مثلكما يقول لمثلي هذا!

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq, from Abdullah Ibn Hamaad, from Shareek who said,

'Al-Amsh sent for us, and he was very sick. So we went to him, and the people of Al-Kufa had gathered in his presence, and among them were Abu Hanifa and Qays Al-Masar. So he (Al-Amsh) said to his son, 'O my son, make me to be seated'. So he sat him up. He said, 'O people of Al-Kufa! Abu Hanifa and Qays Al-Masar came to me and said, 'You have narrated regarding Ali Bin Abu Talib[asws] a Hadeeth, so withdraw from it, for the repentance is acceptable for as long as the soul remains in the body'. So I said to the two of them, 'The likes of the two of you are saying to me something like this!

أشهدكم- يا أهل الكوفة- فإني في آخر يوم من أيام الدنيا، و أول يوم من أيام الآخرة، أني سمعت عطاء بن أبي رياح يقول: سألت رسول الله (صلى الله عليه و آله) عن قول الله عز و جل: أَلْقِيا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ». فقال رسول الله (صلى الله عليه و آله): «أنا و علي نلقي في جهنم كل من عادانا». فقال أبو حنيفة لابن قيس: قم بنا لا يجيء ما هو أعظم من هذا. فقاما و انصرفا.

I adjure you – O people of Al-Kufa! – for I am in the end of my days of the world, and the beginning of the day from the days of the Hereafter. I heard Ata'a Bin Abu Riyah saying, 'I asked Rasool-Allah[saww] about the Words of Allah[azwj] Mighty and Majestic ***[50:24] Do cast into Hell every contumacious rebel***, so Rasool-Allah[saww] said: '<u>I[saww] and Ali[asws] will cast into Hell everyone who was inimical to us[asws]</u>'. So Abu Hanifa said to Ibn Qays, 'Arise with us, for there will not come that which is greater than this'. So they both stood up and left'.[4727]

ثم قال شرف الدين: و يؤيده ما روي بحذف الإسناد، عن محمد بن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: أَلْقِيا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ فقال: «إذا كان يوم القيامة وقف محمد و علي (صلوات الله عليهما) على الصراط، فلا يجوز عليه إلا من معه براءة». قلت: و ما براءته؟ قال: «ولاية علي بن أبي طالب (عليه السلام) و الأئمة من ولده (عليهم السلام)، و ينادي مناد، يا محمد، يا علي: أَلْقِيا فِي جَهَنَّمَ كُلَّ كَفَّارٍ بنبوتك عَنِيدٍ، لعلي بن أبي طالب و الأئمة من ولده».

Then Sharaf Al-Deen said, 'And what supports it is what has been reported by the deleted chain, from Muhammad Bin Humran who said,

'I asked Abu Abdullah[asws] about the Words of the Mighty and Majestic ***[50:24] Do cast into Hell every contumacious rebel***, so he[asws] said; 'When it will be the Day of Judgement, Muhammad[saww] and Ali[asws] will pause upon the Bridge (الصراط), so they will not permit the crossing of it except the one who as a pass'. So I said, 'So what would be his pass?' He[asws] said: '<u>Wilayah of Ali[asws] Bin Abu Talib[asws] and the Imams[asws] from his[asws] sons[asws]</u>'. And the Caller will Call out: 'O Muhammad[saww], O

[4726] علل الشرائع: 161/ 1
[4727] تأويل الآيات 2: 610/ 6

Ali[asws]! ***[50:24] Do cast into Hell every contumacious rebel***, (who rebelled against) Ali[asws] Bin Abu Talib[asws] and the Imams[asws] from his[asws] sons[asws]'.[4728]

VERSES 25 - 29

مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ {25} الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ {26} قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَٰكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ {27} قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ {28} مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ {29}

[50:25] Forbidder of good, exceeder of limits, doubter, [50:26] Who sets up another god with Allah, so do cast him into severe Punishment. [50:27] His friend will say: Our Lord! I did not lead him into inordinacy but he himself was in a great error. [50:28] He will say: Do not quarrel in My Presence, and indeed I gave you the Threatening beforehand: [50:29] My word shall not be changed, nor am I in the least unjust to the servants.

علي بن إبراهيم: في قوله: مَنَّاعٍ لِلْخَيْرِ، قال: المناع: الثاني، و الخير: ولاية أمير المؤمنين (عليه السلام)، و حقوق آل رسول الله (صلى الله عليه و آله)، و لما كتب الأول كتاب فدك بردها على فاطمة (عليها السلام)، منعه الثاني، فهو: مُعْتَدٍ مُرِيبٍ الَّذِي جَعَلَ مَعَ اللَّهِ إِلهاً آخَرَ، قال: هو ما قالوا: نحن كافرون بمن جعل لكم الإمامة و الخمس.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His[azwj] Words ***[50:25] Forbidder of good***, said, 'The forbidder, is the second one , and the good is Wilayah of Amir-ul-Momineen[asws] and the rights of the Progeny[asws] of Rasool[saww]. And when the first one wrote Fidak to be returned to Fatima[asws], the second one forbid it, thus he is the ***exceeder of limits, doubter [50:26] Who sets up another god with Allah***. Said, 'It is what he said, 'We are the deniers of the Imamate and the Khums'.

قال: و أما قوله: قالَ قَرِينُهُ، أي شيطانه، و هو الثاني رَبَّنا ما أَطْغَيْتُهُ، يعني الأول وَ لكِنْ كانَ فِي ضَلالٍ بَعِيدٍ، فيقول الله لهما: لا تَخْتَصِمُوا لَدَيَّ وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ما يُبَدَّلُ الْقَوْلُ لَدَيَّ، أي ما فعلتم لا يبدل حسنات، ما وعدته لا اخلفه.

He said, 'And as for His[azwj] Words ***[50:27] His friend will say***, i.e., his devil, and he is the second one ***Our Lord! I did not lead him into inordinacy*** meaning the first one ***but he himself was in a great error***. So Allah[azwj] Will be Saying to the two of them ***. [50:28] He will say: Do not quarrel in My Presence, and indeed I gave you the Threatening beforehand: [50:29] My word shall not be changed*** i.e., what the two of them did, will not be changed into good deeds. What has been Promised will not be differed from'.[4729]

VERSE 30

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ {30}

[50:30] On the Day that We will say to Hell: Are you filled up? And it will say: Are there any more?

[4728] تأويل الآيات 2: 609/ 5
[4729] تفسير القمّي 2: 326.

علي بن إبراهيم، قال: هو استفهام، لأن الله وعد النار أن يملأها، فتمتلئ النار فيقول لها: هل امتلأت»؟ و تقول: هل من مزيد؟ على حد الاستفهام، أي ليس في مزيد، قال: فتقول الجنة: يا رب وعدت النار أن تملأها، و وعدتني أن تملأني، فبم تملأني و قد ملأت النار؟ قال: فيخلق الله يومئذ خلقا يملأ بهم الجنة

Ali Bin Ibrahim (Tafseer Qummi), said,

'This is a question, because Allah[azwj] Promised the Fire that He[azwj] would Fill it. So the Fire would be filled, and He[azwj] will Say to it ***[50:30] We will say to Hell: Are you filled up? And it will say: Are there any more?*** Upon the limit of the questioning, i.e., it is nor regarding the increase. So the Paradise will say: 'O Lord[azwj]! You[azwj] Promised the Fire that You[azwj] will Fill it, and Promised me that You[azwj] will Fill me. So what would You[azwj] be Filling me with and You[azwj] have Filled the Fire?' On that Day Allah[azwj] would Create creatures by whom He[azwj] will Fill the Paradise'.

. قال أبو عبد الله (عليه السلام): «طوبى لهم [إنهم] لم يروا هموم الدنيا و غمومها».

Abu Abdullah[asws] said: 'Blessings for the ones who do not see the worries of the world and its grief'.[4730]

VERSE 31

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ {31}

[50:31] And the Paradise shall be brought closer for the pious, not far off

علي بن إبراهيم: في قوله تعالى: وَ أُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ أي زينت غَيْرَ بَعِيدٍ: قال بسرعة.

Ali Bin Ibrahim –

Regarding the Words of the High ***[50:31] And the Paradise shall be brought closer for the pious*** i.e., decorated ***not far off***, quickly'.[4731]

VERSES 32 - 37

هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ {32} مَنْ خَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ {33} ادْخُلُوهَا بِسَلَامٍ ۖ ذَٰلِكَ يَوْمُ الْخُلُودِ {34} لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ {35} وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ {36} إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ {37}

[50:32] This is what you were Promised with, (it is) for everyone who turns frequently (to Allah), keeps (His limits); [50:33] Who fears the Beneficent in secret and comes with a penitent heart: [50:34] Enter it in peace, that is the Day of eternal abiding. [50:35] They have therein what they wish and with Us is more yet. [50:36] And how many a generation did We Destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge? [50:37] Most surely there is a Reminder in this for him who has a heart or listens and is a witness.

[4730] تفسير القمّي 2: 326
[4731] تفسير القمّي 2: 327.

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه عن هشام بن الحكم، قال: قال [لي] أبو الحسن موسى بن جعفر (عليه السلام)- في حديث طويل- قال فيه: «يا هشام، إن الله تعالى يقول في كتابه: إِنَّ فِي ذَلِكَ لَذِكْرى لِمَنْ كانَ لَهُ قَلْبٌ، يعني عقل».

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ashary, from one of our companions, with an unbroken chain going up to Hisham Bin Al-Hakam who said,

'Abu Al-Hassan[asws] Musa[asws] Bin Ja'far[asws] said to me – in a lengthy Hadeeth: 'O Hisham! Allah[azwj] is Saying in His[azwj] Book ***[50:37] Most surely there is a Reminder in this for him who has a heart***, it Means intellect'.[4732]

ابن بابويه: بإسناده، عن جابر الجعفي، عن أبي جعفر محمد بن علي، عن أمير المؤمنين (عليهم السلام) قال في خطبة: «و أنا ذو القلب، يقول الله تعالى: إِنَّ فِي ذَلِكَ لَذِكْرى لِمَنْ كانَ لَهُ قَلْبٌ».

Ibn Babuwayh, by his chain, from Jabir Al-Ju'fy,

'Abu Ja'far Muhammad Bin Ali[asws] , from Amir-ul-Momineen[asws] having said in his[asws] sermon: 'And I[asws] am the one with the heart, which Allah[azwj] the High is Speaking about ***[50:37] Most surely there is a Reminder in this for him who has a heart***'.[4733]

VERSE 38

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ {38}

[50:38] And We have Created the skies and the earth and what is between them in six days and there touched Us not any fatigue.

ابن بابويه، قال: حدثنا الحسين بن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبيد الله مولى رسول الله (صلى الله عليه و آله)، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه و آله)، و ذكر الحديث و قال فيه: أخبرني عن أول يوم خلق الله عز و جل؟ قال: «يوم الأحد» قال: و لم سمي يوم الأحد؟ قال: «لأنه واحد محدود».

Ibn Babuwayh, from Al-Husayn Bin Yahya Bin Zareys Al-Bajaly, from his father, from Abu Ja'far Amarat Al-Sakry Al-Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al-Karkhy, from Abu Ja'far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Ubeydullah, from Abu Abdullah Bin

Yazeed, from Yazeed Bin Salaam who asked Rasool-Allah[saww] and mentioned the Hadeeth and in it said, 'Inform me about the first day which Allah[azwj] Mighty and Majestic Created?' He[saww] said: 'Sunday'. He said, 'And why is it called 'The First' (الأحد)?' He[saww] said: 'Because it is single and limited'.

قال: فالاثنين؟ قال: « [هو] اليوم الثاني من الدنيا». قال: و الثلاثاء؟ قال: «الثالث من الدنيا». قال: فالأربعاء؟ قال: «اليوم الرابع من الدنيا». قال: فالخميس؟ قال: «هو اليوم الخامس من الدنيا، و هو يوم أنيس، لعن فيه إبليس، و رفع فيه إدريس، قال: فالجمعة؟ قال: «هو يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذلِكَ يَوْمٌ مَشْهُودٌ، و هو شاهد و مشهود»،

[4732] الكافي 1: 12/ 12.
[4733] معاني الأخبار: 59/ 9.

He said, ‘So (what about) the Monday (لاثنين)?’ He[saww] said: ‘It is the second day from the world’. He said, ‘(What about) Tuesday (الثلاثاء)?’ He[saww] said: ‘The third from the world’. He said, ‘So (what about) Wednesday (لأربعاء)?’ He[saww] said: ‘The fourth day from the world’. He said, ‘So (what about) Thursday (الخامس)?’ He[saww] said: ‘The fifth day from the world, and it is a friendly day. Iblees[la] was Cursed during it, and Idrees[as] was raised in it’. He said, ‘So (what about) Friday (الجمع)?’ He[saww] said: ‘***[11:103] this is a Day on which the people shall be gathered together and this is a Day that shall be witnessed***, and ***[85:3] And the witness and the witnessed***’.

قال: فالسبت؟ قال: «يوم مسبوت، و ذلك قوله عز و جل في القرآن: وَ لَقَدْ خَلَقْنَا السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ، [فمن الأحد إلى يوم الجمعة ستة أيام] و السبت معطل». قال: صدقت يا رسول الله.

He said, ‘So (what about) Saturday?’ He[saww] said: ‘It is hibernated day, and these are the Words of the Mighty and Majestic in the Quran ***[50:38] And We have Created the skies and the earth and what is between them in six days***, so from Sunday up to the day of Friday are six days, and the Saturday, is off’. He said, ‘You[saww] speak the truth, O Rasool-Allah[saww]!’[4734]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عبد الله بن سنان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله خلق الخير يوم الأحد، و ما كان ليخلق الشر قبل الخير، و في يوم الأحد و الاثنين خلق الأرضين، و خلق أقواتها في يوم الثلاثاء، و خلق السماوات يوم الأربعاء و يوم الخميس، و خلق أقواتها يوم الجمعة، و ذلك قول الله عز و جل: خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah[asws] saying: ‘Allah[azwj] Created the good on the day of Sunday, and did not Create the evil before the good. And during the day of Sunday and the Monday Created the two firmaments, and Created its timings on the day of Tuesday, and Created the skies on the day of Wednesday and the day of Thursday, and Created its timings on the day of Friday. And these are the Words of Allah[azwj] Mighty and Majestic ***[50:38] And We have Created the skies and the earth and what is between them in six days***’.[4735]

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

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja’far[asws] has narrated (on behalf of) Abu Abdullah[asws] that he said: ‘Allah[azwj] Created the skies and the earth in six days, so the year is six days’ short’.[4736]

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

From Al-Sabah Bin Sayabat,

[4734] علل الشرائع: 47/ 33
[4735] الكافي 8: 145/ 117
[4736] تفسير العيّاشي 2: 120/ 6.

'Abu Ja'far[asws] having said: 'Allah[azwj] Created the months as twelve months, and these are of three hundred and sixty days. So He[azwj] Separated six days from it in which He[azwj] created the skies, and the earth. So from then the months are deficient'.[4737]

VERSES 39 - 40

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ {39} وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ {40}

[50:39] Therefore be patient of what they say, and Glorify the Praise of your Lord before the rising of the sun and before the setting. [50:40] And from the night, so glorify Him and after the prostrations

الطبرسي في (مجمع البيان) قال: روي عن أبي عبد الله (عليه السلام) أنه سئل عن قوله: وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ، فقال: «تقول حين تصبح و حين تمسي عشر مرات: لا إله إلا الله، وحده لا شريك له، له الملك و له الحمد، و هو على كل شيء قدير».

Al-Tabarsy, in Majma Al-Bayan said that it has been reported,

'Abu Abdullah[asws] that he[asws] was asked about His[azwj] Words ***[50:39] and Glorify the Praise of your Lord before the rising of the sun and before the setting***, so he[asws] said: 'You will be saying ten times, 'There is no god except for Allah[azwj], One with no associates to Him[azwj], for Him[azwj] is the Kingdom and for Him[azwj] is the Praise, and He[azwj] has Power over everything'.[4738]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت: وَ أَدْبارَ السُّجُودِ، قال: «ركعتان بعد المغرب».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Zurara, who has narrated:

'I asked from Abu Ja'far[asws], '(What about) ***[50:40] and after the prostrations***?' He[asws] said: 'The two prayers (4 cycles) (after the Maghrib (Prayer)'.[4739]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي نصر، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل: وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ أَدْبارَ السُّجُودِ، قال: «أربع ركعات بعد المغرب».

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I asked Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[50:40] And from the night, so glorify Him and after the prostrations***, he[asws] said: 'Four Cycles after Al-Maghrib (Prayer)'.[4740]

[4737] تفسير العيّاشي 2: 120/ 7.
[4738] مجمع البيان 9: 225
[4739] الكافي 3: 444/ 11.
[4740] تفسير القمّي 2: 327.

VERSES 41 - 45

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ {41} يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ {42} إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ {43} يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ {44} نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ {45}

[50:41] And listen intently on the Day when the Caller will Call out from a near place [50:42] The Day when they shall hear the Scream with the Truth; that is the Day of coming forth. [50:43] Surely We give life and cause to die, and to Us is the eventual journey [50:44] The Day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us. [50:45] We know best what they say, and you are not one to compel them; therefore remind by means of the Quran, the one who fears the Promise

علي بن إبراهيم: قوله تعالى: وَ اسْتَمِعْ يَوْمَ يُنادِ الْمُنادِ مِنْ مَكانٍ قَرِيبٍ قال: ينادي المنادي باسم القائم و اسم أبيه (عليهما السلام)،

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[50:41] And listen intently on the Day when the Caller will Call out from a near place***, said, 'The Caller will call out by name, Al-Qaim[asws] and the name of his[asws] father[asws]'.

قوله تعالى: يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ، قال: صيحة القائم من السماء، ذلِكَ يَوْمُ الْخُرُوجِ.

The Words of the High ***[50:42] The Day when they shall hear the Scream with the Truth***, said, 'Scream about Al-Qaim[asws] from the sky ***; that is the Day of coming forth***'.[4741]

ثم قال علي بن إبراهيم: حدثنا أحمد بن محمد، عن عمر بن عبد العزيز، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذلِكَ يَوْمُ الْخُرُوجِ قال: «هي الرجعة».

Then Ali Bin Ibrahim said, 'Ahmad Bin Muhammad narrated to us, from Umar Bin Abdul Aziz, from Jameel Bin Daraaj,

'Abu Abdullah[asws] regarding the Words of the High ***[50:42] The Day when they shall hear the Scream with the Truth; that is the Day of coming forth***, he[asws] said: 'The return (الرجعة)'.[4742]

علي بن إبراهيم، في قوله تعالى: يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِراعاً، قال: في الرجعة،

Ali Bin Ibrahim, regarding the Words of the High ***[50:44] The Day on which the earth shall cleave asunder under them***, said, 'During the Return (الرجعة)'.

قوله تعالى: فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخافُ وَعِيدِ، قال: ذكر- يا محمد- بما وعدناه من العذاب.

[4741] تفسير القمّي 2: 327
[4742] تفسير القمّي 2: 327.

The Words of the High ***[50:45] therefore remind by means of the Quran, the one who fears the Promise***, said, 'Remind – O Muhammad[saww] – with what We[azwj] have Promised, from the Punishment'.[4743]

[4743] تفسير القمّي 2: 327

CHAPTER 51

AL-ZARIYAAT

(60 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن داود بن فرقد، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الذاريات في يومه، أو في ليلته، أصلح الله له معيشته، و أتاه برزق واسع، و نور له في قبره بسراج يزهر إلى يوم القيامة».

Ibn Babuwayh, by his chain, from Dawood Bin Farqad,

'Abu Abdullah[asws] having said: 'The one who recites Surah Al-Zariyaat (Chapter 51) during his day, or during his night, Allah[azwj] would Correct his life for him, and Give from extensive sustenance, and Light up his grave with a lantern which would illuminate up to the Day of Judgement'.[4744]

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله تعالى بعدد كل ريح هبت و جرت في الدنيا عشر حسنات».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Al-Zariyaat:51), Allah[azwj] the High would Give him ten Rewards for every wind which descended and flowed in the world'.[4745]

و قال رسول الله (صلى الله عليه و آله): «من كتبها في إناء و شربها زال عنه وجع البطن، و إن علقت على الحامل المتعسرة ولدت سريعا».

And Rasool-Allah[saww] said: 'The one who writes it (Chapter 51) in a container and drinks it (water), his stomach pain would go away. And if it is attached (Amulet) upon the pregnant (woman) with obstruction (in birth), would give birth easily'.[4746]

و قال الصادق (عليه السلام): «من كتبها عند مريض يساق سهل الله عليه جدا، و إذا كتبت و علقت على امرأة مطلقة وضعت في عاجل بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it (Chapter 51) for the patient in the pangs of death, Allah[azwj] would ease it for him. And if it is written and attached (Amulet) upon the divorced woman, she would be placed quickly, by the Permission of Allah[azwj]'.[4747]

[4744] ثواب الأعمال: 115
[4745] خواص القرآن
[4746] Tafseer Al Burhan – H 10105
[4747] خواص القرآن 9: «مخطوط»

VERSES 1 - 6

وَالذَّارِيَاتِ ذَرْوًا {1} فَالْحَامِلَاتِ وِقْرًا {2} فَالْجَارِيَاتِ يُسْرًا {3} فَالْمُقَسِّمَاتِ أَمْرًا {4} إِنَّمَا تُوعَدُونَ لَصَادِقٌ {5} وَإِنَّ الدِّينَ لَوَاقِعٌ {6}

[51:1] I swear by Al-Zariyaat which scatters far and wide, [51:2] Then those bearers bearing the load [51:3] Then those that flow easily, [51:4] Then those who distribute by Our Command; [51:5] What you are Promised with is most surely true, [51:6] And the Religion must most surely come about.

cfdعلي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ الذَّارِياتِ ذَرْواً، فقال: «إن ابن الكواء سأل أمير المؤمنين (عليه السلام) عن الذاريات ذروا، فقال: هي الريح، و عن الحاملات وقرا، فقال: هي السحاب، و عن الجاريات يسرا فقال: هي السفن، و عن المقسمات أمرا، فقال: الملائكة».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel, who has narrated:

'Abu Abdullah[asws] regarding the Words of the High ***[51:1] I swear by Al-Zariyaat which scatters far and wide***, so he[asws] said: 'Ibn Kawa asked Amir-ul-Momineen[asws] about ***[51:1] I swear by Al-Zariyaat which scatters far and wide***, so he[asws] said: 'It is the wind'. And about ***[51:2] Then those bearers bearing the load***, he[asws] said: 'It is the clouds'. And about ***[51:3] Then those that flow easily***, he[asws] said; 'It is the ships'. And about ***[51:4] Then those who distribute by Our Command***, he[asws] said: 'The Angels'.

و هو قسم كله و خبر إِنَّما تُوعَدُونَ لَصادِقٌ وَ إِنَّ الدِّينَ لَواقِعٌ يعني المجازاة و المكافأة.

(Ali Bin Ibrahim) said, 'And all of this is a Swear and the news ***[51:5] What you are Promised with is most surely true, [51:6] And the Religion must most surely come about***, Meaning the Recompense and the Reward'.[4748]

الشيخ في (التهذيب) مرسلا، قال: قال الصادق (عليه السلام)، في قول الله عز و جل: فَالْمُقَسِّماتِ أَمْراً، قال: «الملائكة تقسم أرزاق بني آدم من طلوع الفجر إلى طلوع الشمس، فمن نام فيما بينهما نام عن رزقه».

Al-Sheykh in Al-Tehzeeb, transmitted by a chain, saying,

'Al-Sadiq[asws] said regarding the Words of Allah[azwj] Mighty and Majestic ***[51:4] Then those who distribute by Our Command***, he[asws] said: 'The Angels distribute sustenance between the emergence of the dawn and the sunrise. So the one who sleeps in between these two (times), has slept from his sustenance'.[4749]

الطبرسي، قال: قال أبو جعفر و أبو عبد الله (عليها السلام): «لا يجوز لأحد أن يقسم إلا بالله تعالى، و الله تعالى يقسم بما يشاء من خلقه».

Al-Tabarsy said,

[4748] تفسير القمّي 2: 327.
[4749] التهذيب 2: 139/ 541.

'Abu Ja'far[asws] and Abu Abdullah[asws] both said: 'It is not permissible for anyone that he should swear, except by Allah[azwj] the High. And Allah[azwj] the High Swear by whatsoever He[azwj] may so Desire from his creation'.[4750]

شرف الدين النجفي، قال: روي بإسناد، متصل إلى أحمد بن محمد بن خالد البرقي، عن الحسين بن سيف بن عميرة، عن أخيه، عن أبيه، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: إِنَّما تُوعَدُونَ لَصادِقٌ، في علي، هكذا أنزلت».

Sharaf Al-Deen Al-Najafy, reporting by a chain going up to Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Al-Husayn Bin Sayf Bin Umeyra, from his brother, from his father, from Abu Hamza Al-Sumaly,

'Abu Ja'far[asws] has said: 'The Words of the Mighty and Majestic ***[51:5] What you are Promised with is most surely true***, regarding Ali[asws] – this is how it was Revealed'.[4751]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: «سمعت أبا جعفر (عليه السلام) يقول في قول الله عز و جل: إِنَّما تُوعَدُونَ لَصادِقٌ، يعني في علي (عليه السلام): وَ إِنَّ الدِّينَ لَواقِعٌ يعني عليا، و علي هو الدين».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-fazeyl, from Abu Hamza who said,

'I heard Abu Ja'far[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic ***[51:5] What you are Promised with is most surely true***, 'It Means regarding Ali[asws]. And ***[51:6] And the Religion must most surely come about***, It Means Ali[asws], and Ali[asws] is the Religion (الدين)'.[4752]

VERSES 7 – 9

وَالسَّمَاءِ ذَاتِ الْحُبُكِ {7} إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ {8} يُؤْفَكُ عَنْهُ مَنْ أُفِكَ {9}

[51:7] I swear by the sky full of ways [51:8] Most surely you are at variance with each other in what you say, [51:9] He is turned away from it who would be turned away

حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسين بن عثمان عن محمد بن الفضيل عن ابى حمزة قال سئلت ابا جعفر عليه السلام عن قول الله تبارك ..... واما قوله انكم لفى قول مختلف فانه على يعنى انه لمختلف عليه وقد اختلفت هذه الامة في ولايته فمن استقام على ولاية على دخل الجنة ومن خالف ولاية على دخل النار

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Blessed and High, he[asws] said: 'And as for His[asws] Words ***[51:8] Most surely you are at variance with each other in what you say*** for it is Ali[asws], meaning they differed about him[asws] and there were differences in this community regarding his[asws] Wilayah. The one who was steadfast

[4750] مجمع البيان 9: 23.
[4751] تأويل الآيات 2: 614/ 1
[4752] تفسير القمّي 2: 329.

on the Wilayah of Ali[asws] will enter the Paradise, and one who opposed the Wilayah of Ali[asws] will enter the Fire.

واما قوله يؤفك عنه من افك فانه يعنى عليا من افك من ولايته افك على الجنة فذلك قوله يوفك عنه من افك.

And as for His[azwj] Words ***[51:9] He is turned away from it who would be turned away.*** It means Ali[asws], one who turns away from his[asws] Wilayah has turned away from the Paradise, for that is His[azwj] Statement ***[51:9] He is turned away from it who would be turned***.[4753]

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز و جل: وَ السَّماءِ ذاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه. فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّماواتِ بِغَيْرِ عَمَدٍ تَرَوْنَها؟ فقال: «سبحان الله! أليس الله يقول: بِغَيْرِ عَمَدٍ تَرَوْنَها؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

'I asked from Abu Al-Hassan Al-Reza[asws], 'Inform me about the Words of Allah[azwj] Mighty and Majestic ***[51:7] I swear by the sky full of ways***'. He[asws] said: 'Linked to the earth' – and clasped his[asws] fingers together. So I said, 'How can it become linked to the earth, and Allah[azwj] is Saying ***[13:2] Allah is He Who raised the skies without any pillars that you see***?' So he[asws] said: 'Glory be to Allah[azwj]! Is Allah[azwj] not Saying ***without any pillars that you see***?' I said, 'Yes'. So he[asws] said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة، و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، فوق السماء الخامسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوق السماء السادسة، و السماء السابعة فوقها قبة،

I said, 'May I be sacrificed for you[asws], how is that?' He[asws] extended his[asws] left hand and placed his[asws] right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky. And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَماواتٍ طباقا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ فأما صاحب الأمر فرسول الله (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين». قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لهن فوقنا».

And the Throne of the Beneficent, Blessed and high is above the seventh sky, and these are the Words of Allah[azwj] Mighty and Majestic ***[65:12] Allah is He Who***

[4753] Basaair Al Darajaat – P 2 CH 10 (Rare) H 5 (Extract)

Created seven skies, (in layers) ***and of the earth the like of them the Command continues to descend among them***. So as for the Master of the Command, so it is Rasool-Allah[saww], and the successor[asws] after Rasool-Allah[saww], established upon the face of the earth. So the Command Descends upon him[asws] from above the sky of the (seven) skies and the (seven) earths (firmaments)'. I said, 'So what is underneath us except for one earth?' So he[asws] said: 'There is nothing underneath us except for one earth, and the six of these are above it'.[4754]

VERSES 10 - 14

قُتِلَ الْخَرَّاصُونَ {10} الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ {11} يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ {12} يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ {13} ذُوقُوا فِتْنَتَكُمْ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {14}

[51:10] Cursed be the conjecturers [51:11] Who are in an abyss of neglect [51:12] They ask: When is the Day of Judgement? [51:13] (It is) the Day on which they shall be tried at the Fire. [51:14] Taste your persecution! This is what you wanted to be hastened.

و قال علي بن إبراهيم، في قوله تعالى: قُتِلَ الْخَرَّاصُونَ: الذين يخرصون ، بآرائهم من غير علم و لا يقين، الَّذِينَ هُمْ فِي غَمْرَةٍ ساهُونَ، أي في ضلال، و الساهي: الذي لا يذكر الله، و قوله تعالى: يَسْئَلُونَ، يا محمد: أَيَّانَ يَوْمُ الدِّينِ، أي متى يكون يوم الحساب، قال الله: يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ، أي يعذبون ذُوقُوا فِتْنَتَكُمْ، أي عذابكم: هذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ.

And Ali Bin Ibrahim said –

Regarding the Words of the High ***[51:10] Cursed be the conjecturers*** are the ones who used to conjecture by their opinions without knowledge and certainty ***[51:11] Who are in an abyss of neglect*** i.e., in straying and the neglect in which they do not remember Allah[azwj]. And the Words of the High, O Muhammad[saww]! ***[51:12] They ask: When is the Day of Judgement?*** i.e., when will it be the Day of Reckoning. Allah[azwj] Said ***[51:13] (It is) the Day on which they shall be tried at the Fire***, i.e., being Punished ***[51:14] Taste your persecution***, i.e., your Punishment ***This is what you wanted to be hastened***'.[4755]

سعد بن عبد الله: عن أبي عبد الله أحمد بن محمد السياري، عن أحمد بن عبد الله بن قبيصة المهلبي، عن أبيه، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، في باب «1» الكرات، في قول الله عز و جل: عَلَى النَّارِ يُفْتَنُونَ، قال: «يكسرون في الكرة كما يكسر الذهب، حتى يرجع كل شيء إلى شبهه»، يعني إلى حقيقته.

Sa'd Bin Abdullah, from Abu Abdullah Ahmad Bin Muhammad Al-Sayyari, from Ahmad Bin Abdullah Bin Qabisat Al-Mahlby, from his father, from one of his men,

'Abu Abdullah[asws] in the Chapter of Al-Karaat, regarding the Words of Allah[azwj] Mighty and Majestic ***[51:13] (It is) the Day on which they shall be tried at the Fire***, he[asws] said: 'They would be broken down just like the breaking down of the gold until everything returns to its likeness - meaning to its reality'.[4756]

[4754] تفسير القمّي 2: 328
[4755] تفسير القمّي 2: 329
[4756] مختصر بصائر الدرجات: 28.

VERSES 15 - 21

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {15} آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُحْسِنِينَ {16} كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ {17} وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ {18} وَفِي أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ {19} وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ {20} وَفِي أَنْفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ {21}

[51:15] Surely those who are pious shall be in Gardens and Fountains. [51:16] Taking what their Lord Gives them; surely they were before that, the doers of good [51:17] They used to sleep but little in the night. [51:18] And in the morning they sought Forgiveness. [51:19] And in their property was a portion due to him who begs and to him who is denied [51:20] And in the earth there are signs for those who are convinced [51:21] And within themselves (too); will you not then see?

الشيخ في (التهذيب): بإسناده، عن محمد بن علي بن محبوب، عن الحسن بن علي، عن العباس بن عامر، عن جابر، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: كانُوا قَلِيلًا مِنَ اللَّيْلِ ما يَهْجَعُونَ، قال: «كان القوم ينامون، و لكن كلما انقلب أحدهم، قال: الحمد لله، و لا إله إلا الله، و الله أكبر».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al-Hassan Bin Ali, from Al-Abbas Bin Aamir, from Jabir, from Abu Baseer,

'Abu Ja'far[asws] has said: '***[51:17] They used to sleep but little in the night***, he[asws] said: 'The people used to be sleeping, but every time one of them tossed and turned, he said, 'The Praise is due to Allah[azwj], and there is no god except for Allah[azwj], and Allah[azwj] is Greatest'.[4757]

و عنه: بإسناده، عن الحسين بن سعيد، عن فضالة، عن معاوية بن عمار، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز و جل: وَ بِالْأَسْحارِ هُمْ يَسْتَغْفِرُونَ: «في الوتر في آخر الليل سبعين مرة».

And from him, by his chain, from Al-Husayn Bin Saeed, from Fazalat, from Muawiya Bin Amaar who said,

'I heard Abu Abdullah[asws] saying with regards to the Words of Allah[azwj] Mighty and Majestic ***[51:18] And in the morning they sought Forgiveness***, he[asws] said: 'During the solitary (الوتر) Prayer, at the end of the night, seventy times'.[4758]

محمد بن يعقوب: بإسناده، عن ابن فضال، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: لِلسَّائِلِ وَ الْمَحْرُومِ، قال: «المحروم: المحارف الذي حرم كد يده في الشراء و البيع».

Muhammad Bin Yaqoub, by his chain, from Ibn Fazal, from Safwan Al-Jamal,

'Abu Abdullah[asws] regarding His[azwj] Words of the Mighty and Majestic ***[51:19] him who begs and to him who is denied***, said: 'The denied – The struggler for the livelihood, who has been prevented from buying and selling'.[4759]

[4757] التهذيب 2: 335/ 1384.
[4758] التهذيب 2: 130/ 498
[4759] الكافي 3: 500/ 12

VERSES 22 & 23

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ {22} فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ {23}

[51:22] And in the sky is your sustenance and what you are threatened with. [51:23] And by the Lord of the skies and the earth! It is most surely the truth, similar to what you are speaking about

الشيخ في (التهذيب): بإسناده، عن أحمد بن أبي عبد الله، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله، عن آبائه (عليهم السلام): «أن أمير المؤمنين (عليه السلام)، قال: إذا فرغ أحدكم من الصلاة، فليرفع يديه إلى السماء، و لينصب في الدعاء». فقال ابن سبأ: يا أمير المؤمنين، أليس الله في كل مكان؟ قال: بلى. قال: فلم يرفع يديه إلى السماء؟ فقال: رزقكم أما تقرأ: وَ فِي السَّماءِ رِزْقُكُمْ وَ ما تُوعَدُونَ فمن أين يطلب الرزق إلا من موضعه؟ و موضع الرزق و ما وعد الله السماء».

Al-Sheykh, in Al-Tehzeeb, by his chain, from Ahmad Bin Abu Abdullah, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer,

'Abu Abdullah[asws], from his forefathers[asws] having said: 'Amir-ul-Momineen[asws] said; 'When one of you is free from the Prayer, so he should raise his hand to the sky, and he should focus on the supplication'. So Ibn Saba said, 'O Amir-ul-Momineen[asws], Isn't Allah[azwj] in every place?' He[asws] said: 'Yes'. He said, 'So why should he raise his hand towards the sky?' So he[asws] said: 'For your sustenance. But, have you not read ***[51:22] And in the sky is your sustenance and what you are threatened with***? So where should he seek the sustenance except from its place? And the place of the sustenance, and what Allah[azwj] has Threatened, is the sky'.[4760]

محمد بن العباس (رحمه الله)، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، عن الحسن بن الحسين، عن سفيان بن إبراهيم، عن عمرو بن هاشم، عن إسحاق بن عبد الله، عن علي بن الحسين (عليهما السلام)، في قول الله عز و جل: فَوَ رَبِّ السَّماءِ وَ الْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ ما أَنَّكُمْ تَنْطِقُونَ، قال: «قوله تعالى: إِنَّهُ لَحَقٌّ، [هو] قيام القائم (عليه السلام)، و فيه نزلت: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al-Saqafy, from Al-Hassan Bin Al-Husayn, from Sufyan Bin Ibrahim, from Amro bin Hashim, from Is'haq Bin Abdullah,

'Ali Bin Al-Husayn[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[51:23] And by the Lord of the skies and the earth! It is most surely the truth, similar to what you are speaking about***. He[asws] said: 'The Words of the High ***It is most surely the truth***, <u>it is the rising of Al-Qaim</u>[asws], and it was regarding him[asws] was Revealed ***[24:55] Allah has Promised to those of you who believe and do good that He will most certainly Make them rulers in the earth as He Made rulers those before them, and that He will most certainly establish for them their Religion which He has Chosen for them, and that He will most certainly, after their fear, give them security in exchange***'.[4761]

[4760] التهذيب 2: 322/ 1315.
[4761] تأويل الآيات 2: 615/ 4

VERSES 24 - 37

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ {24} إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ {25} فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ {26} فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ {27} فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ {28} فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ {29} قَالُوا كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ {30} قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {31} قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ {32} لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ {33} مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ {34} فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ {35} فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ {36} وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ {37}

[51:24] Has there come to you a Hadeeth of about the honoured guests of Ibrahim? [51:25] When they entered upon him, they said: Peace. Peace, said he, a strange people. [51:26] Then he turned aside to his family secretly and brought a fat (roasted) calf, [51:27] So he brought it near them. He said: What! will you not eat? [51:28] So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge. [51:29] Then his wife came up in great grief, and she struck her face and said: An old barren woman! [51:30] They said: Thus Says your Lord: Surely He is the Wise, the Knowing. [51:31] He said: What is your affair then, O Messengers! [51:32] They said: Surely we are sent to a guilty people, [51:33] That we may send down upon them stones of clay, [51:34] Sent forth from your Lord for the extravagant. [51:35] Then We brought forth such as were therein of the Believers. [51:36] But We did not find therein save a (single) house of those who submitted [51:37] And We left therein a Sign for those who fear the painful Punishment.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاكٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُّونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِيناً حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah[asws] having said that: 'Allah[azwj] Sent four Angels (to Prophet Ibrahim[as]) for the destruction of the people of Lut[as] – Jibraeel[as], and Mikaeel[as], and Israfeel[as], and Karoubeel[as] and they had obscured their faces. They greeted him[as]. He[as] did not recognise them and saw them as good persons. So he[as] said (to himself[as]), 'No one shall attend to them except for myself personally', and he[as] was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he[as] placed it in front of them, ***"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them".***

فَلَمَّا رَأَى ذَلِكَ جَبْرَئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتِ امْرَأَتُهُ سَارَةُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel[as] saw that, he[as] removed the turban from his[as] face and from his[as] head. Ibrahim[as] recognised him[as]. He[as] said: 'You[as] are he[as]!' He[as] said: 'Yes', and his[as] wife passed by and he[as] gave her[as] the good news of Is'haq[as], and after Is'haq[as]

of Yaqoub[as]. So she[as] said what Allah[azwj] has Stated, and they[as] answered her[as] with what is in the Mighty Book. So Ibrahim[as] said to them: 'What have you[as] come for?' They[as] said to him[as]: 'For the destruction of the people of Lut[as]'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشَرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِداً قَالَ لَا قالَ إِنَّ فِيها لُوطاً قالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيها لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كانَتْ مِنَ الْغابِرِينَ ثُمَّ مَضَوْا

So he[as] said to them[as]: 'Suppose there were a hundred Believers among them, would you[as] destroy them?' Jibraeel[as] said: 'No'. He[as] said: 'If there were fifty?' He[as] said: 'No'. He[as] said, 'If there were thirty?' He[as] said; No'. He[as] said: 'If there were twenty?' He[as] said: 'No'. He[as] said: 'if there were ten?' He[as] said; 'No'. He[as] said: 'If there were five?' He[as] said: 'No'. He[as] said: 'If there was one?' He[as] said: 'No'. ***"[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind"***. Then they[as] left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلَ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجادِلُنا فِي قَوْمِ لُوطٍ

And Al-Hassan[asws] Al-Askari[asws] Abu Muhammad[asws] said, and I would not information whether it is the speech except that it has been preserved: 'And it is the Statement of Allah[azwj] Mighty and Majestic: ***"[11:74] he began to plead with Us for Lut's people"***.

فَأَتَوْا لُوطاً وَ هُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُّونَ فَلَمَّا رَآهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيَّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرَئِيلُ (عليه السلام) لَا نَعْجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ

So they[as] came to Lut[as] whilst he[as] was in his[as] farm near the city. So they[as] greeted him[as] whilst they[as] had obscured their[as] faces. So when he[as] saw them to be as good persons clad in white turbans and white robes, he[as] said to them[as]: 'Lodging?' They[as] said: 'Yes'. So he[as] led them[as] and they[as] walked behind him[as]. He[as] regretted having offered lodging to them[as] and said (to himself[as]): 'What shall I[as] do when I[as] come to my[as] people and I recognise them?' So he[as] turned towards them[as] and said: 'You[as] have come to evil creatures of Allah[azwj]'. And Jibraeel[as] had said: 'We[as] will not make haste against them until he[as] testifies by three testimonies'.

فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

So Jibraeel[as] said (to himself[as]): 'This is one testimony'. Then they[as] walked for a while, then he[as] turned towards them and said: 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are two'. Then they[as] went, so when they reached the gate of the city, he[as] turned towards them[as] and said; 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّنَتْ فَلَمَّا رَأَوُا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً

Then he[as] entered (the city) and they[as] entered with him[as]. So when his[as] wife saw them[as] of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He[as] has such people with him[as] that I have not seen such beauty ever better than theirs.

فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَآهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لا تُخْزُونِ فِي ضَيْفِي أَ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلى رُكْنٍ شَدِيدٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاثَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

They came to the gate, so when Lut[as] saw them, he[as] said: 'O people! Fear Allah[azwj] and do not harass regarding my[as] guests. Is there no man with guidance among you? These are my[as] (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You[as] are aware that there is no right for us regarding your daughters, and you[as] well know what we want'. So he[as] said; 'If I[as] had strength or support I[as] would have resorted to a strong corner'. So Jibraeel[as] said (to himself[as]): 'If only he[as] knew how much strength he[as] had'. So they spoke a lot until they[as] entered the house'.

قَالَ فَصَاحَ بِهِ جَبْرَئِيلُ يَا لُوطُ دَعْهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرَئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرَئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرَئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جَبْرَئِيلُ عَجِّلْ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ

He[asws] said: 'Jibraeel[as] shouted: 'O Lut[as]! Call them to enter the house'. So when they entered, Jibraeel[as] pointed by his[as] finger around them, so their eyesight was lost and it is His[azwj] Words: ***"[54:37] but We blinded their eyes"***. Then Jibraeel[as] called out: 'We[as] have been Sent to destroy you all'. So he[as] said: 'O Jibraeel[as], hurry up'. So he[as] said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمَرَهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ اقْتَلَعَهَا جَبْرَئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرَضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He[asws] said; 'So he (Jibraeel[as]) commanded him to carry with him those who were with him[as] except for his[as] wife. Then Jibraeel[as], by his[as] wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he[as] overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.[4762]

و عنه: بهذا الإسناد، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام): «فقال رسول الله (صلى الله عليه و آله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام، قال: فقال له رسول الله (صلى الله عليه و آله): أ رايتك حين قلبتها، في أي موضع من الأرضين وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين بحر الشام إلى مصر، فصارت تلولا في البحر».

[4762] Al Kafi – H 14953 (Extract)

And from him, by this chain, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Sumaly,

'Abu Ja'far[asws] has said: 'Rasool-Allah[saww] said: 'O Jibraeel[as]! And where was their village from the cities (of today)?' So Jibraeel[as] said: 'The place of their village was in a place called the Sea of Galilee today, and it is around Syria'. So Rasool-Allah[saww] said to him[as]: 'Did you[as] see, when you[as] overturned them, in which place of the firmaments did the village and its inhabitants end up in?' So he[as] said: 'O Muhammad[saww]! They ended up in what is between the sea of Syria and Egypt. (The village called Taloula) ended up in the sea'.[4763]

و عنه: قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن أبان، عن أبي بصير، و غيره، عن أحدهما (عليهما السلام)، قال: «إن الملائكة لما جاءت في هلاك قوم لوط قالوا: إنا مهلكو أهل هذه القرية. قالت سارة، و عجبت من قلتهم و كثرة أهل القرية، فقالت: و من يطيق قوم لوط؟ فبشروها بإسحاق و من وراء إسحاق يعقوب، فصكت وجهها، و قالت: عجوز عقيم، و هي يومئذ ابنة تسعين سنة، و إبراهيم يومئذ ابن عشرين و مائة سنة،

And from him who said, 'My father narrated to us, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from Abu Baseer, and someone else,

One of the two of them[asws] (5th Or 6th Imam[asws]) having said: 'When the Angels came in for the destruction of the people of Lot[as], they said: 'We will be destroying the people of this village'. Sara[as] said, wondering at their few number and the huge number of the people of the village: 'And who endures the people of Lot[as]?' So they gave her the good news of Is'haq[as], and from after Is'haq[as] of Yaqoub[as]. ***[51:29] and she struck her face and said: An old barren woman!*** And in those days she[as] was ninety years of age, and Ibrahim[as] was one hundred and twenty years old.

فجادل إبراهيم عنهم، و قال: إن فيها لوطا! قال جبرئيل: نحن أعلم بمن فيها. فزاد «1» إبراهيم، فقال جبرئيل: يا إبراهيم، أعرض عن هذا، إنه قد جاء أمر ربك، و إنهم آتيهم عذاب غير مردود».

So Ibrahim[as] pleaded to them and said: 'But Lot[as] is among them!' Jibraeel[as] said: 'We are aware of the ones who are in it'. So Ibrahim[as] persisted with this, so Jibraeel[as] said: 'Turn away from this, for the Command of your[as] Lord[azwj] has Come, and there will come upon them a Punishment, which cannot be turned back'.

قال: «و إن جبرئيل لما أتى لوطا في هلاك قومه، فدخلوا عليه، و جاءه قومه يهرعون إليه، قام فوضع يده على الباب، ثم ناشدهم، فقال: اتقوا الله و لا تخزوني في ضيفي. قالوا: أ و لم ننهك عن العالمين؟ ثم عرض عليهم بناته نكاحا، قالوا: ما لنا في بناتك من حق، و إنك لتعلم ما نريد، قال: فما منكم رجل رشيد!

He[asws] said: 'And when Jibraeel[as] came to Lot[as] for the destruction of his[as] people, his[as] people came rushing in towards him[as]. So he[as] placed his[as] hand upon the door, then adjured them saying: 'Fear Allah[azwj]! And do not harass my[as] guests'. They said, 'Did we prevent you[as] from anything from the world?' Then he[as] presented to them the daughters of his[as] people for marriage. They said, 'What is there for us in your (people's) daughters, from the right, and you[as] well know what we want'. He[as] said: 'So there is no man among you who is upon the righteousness?'

[4763] علل الشرائع: 550/ 5.

قال: فأبوا، فقال: لو أن لي بكم قوة أو آوي إلى ركن شديد، قال: و جبرئيل ينظر إليهم، فقال: لو يعلم أي قوة له. ثم دعاه فأتاه، ففتحوا الباب و دخلوا، فأشار إليهم جبرئيل بيده فرجعوا عميانا، يلتمسون الجدار بأيديهم، يعاهدون الله لئن أصبحنا لا نستبقي أحدا من آل لوط».

He[asws] said: 'They refused, so he[as] said: 'If only I [as] had the strength for it, I[as] would have resorted myself[as] to a difficult corner'. And Jibraeel[as] was looking at him [as] and said (to himself); 'If only he[as] knew the strength for him[as]. Then he[as] called them in, opened the door and entered. Jibraeel[as] gestured towards them (people) with his[as] hand, so they all became blind. They started groping the walls by their hands (to find their way). Allah[azwj] Threatened them that when the morning comes, there will not remain anyone from the people of Lot[as]'.

قال: «لما قال جبرئيل: إنا رسل ربك. قال له لوط: يا جبرئيل عجل. قال: نعم قال: يا جبرئيل عجل. قال: إن موعدهم الصبح أليس الصبح بقريب؟ ثم قال جبرئيل: يا لوط، اخرج منها أنت و ولدك حتى تبلغ موضع كذا و كذا. قال: يا جبرئيل إن حمري ضعاف، قال: ارتحل فاخرج منها. فارتحل حتى إذا كان السحر نزل إليها جبرئيل فأدخل جناحه تحتها حتى إذا استعلت قلبها عليهم، و رمى جدران المدينة بحجارة من سجيل، و سمعت امرأة لوط الهدة فهلكت منها».

He[asws] said: 'When Jibraeel[as] said: 'I[as] am a Messenger of your[as] Lord[azwj]!', Lot[as] said to him[as]: 'O Jibraeel[as], hurry!' He[as] said: 'Yes'. He[as] said: 'O Jibraeel[as], hurry!' He[as] said: 'Their Promised time is the morning. Is the morning nor near?' Then Jibraeel[as] said: 'O Lot[as]! You[as] and your[as] children should get out from it (the city) until you[as] reach to such and such a place'. He[as] said: 'O Jibraeel[as]! My mule is weak'. He[as]: 'Depart!' So he[as] went out from it. He[as] travelled until when it was the morning, Jibraeel[as] descended upon them, immersed his[as] wing under it (the city) until he[as] overturned it upon them, and the walls of the city rained stones of baked clay, and the wife of Lot[as] was heard screaming, so she was destroyed from it'.[4764]

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن جعفر البغدادي، عن علي بن معبد، عن عبد الله الدهقان، عن درست، عن عطية أخي أبي المغرا، قال: ذكرت لأبي عبد الله (عليه السلام)، المنكوح من الرجال؟ قال: «ليس يبتلي الله عز و جل بهذا البلاء أحدا و له فيه حاجة، إن في أدبارهم أرحاما منكوسة و حياء، أدبارهم كحياء المرأة، و قد شرك فيهم ابن لإبليس يقال له زوال، فمن شرك فيه من الرجال كان منكوحا، و من شرك فيه من النساء كانت عقيما من المولود، و العامل بها من الرجال إذا بلغ أربعين سنة لم يتركه، و هم بقية سدوم، أما إني لست أعني بقيتهم أنهم ولده، و لكن من طينتهم».

And from him who said, 'My father narrated to us from Muhammad Bin yahya Al-Ataar, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al-Baghdady, from Ali Bin Ma'bad, from Abdullah Al-Dahqan, from Darast, from Atiya the brother of Abu Al-Magra who said,

'I mentioned to Abu Abdullah[asws], '(What about) the passive homosexual from the men?' He[asws] said: 'May Allah[azwj] not Test anyone with this affliction, and there is a need for it, for there is in their backs a shame, like the backs of the women. And the son of Iblees[la] called Zawal associated himself regarding this among them, so the ones among the men who associated themselves were the passive homosexuals, and the ones from the women who associated themselves in it were sterile from the birth, and the perpetrator of it from the men, when he reaches the age of forty and did not leave it, and they were of the remainder of Sodom. But I[asws] do not mean that the rest of them, that they were (like that) from their birth, but from their clay (طينت)'.

[4764] علل الشرائع: 551/ 6

قلت: سدوم التي قلبت عليهم؟ قال: «هي أربع مدائن: سدوم، و صديم، ولدنا، و عسيرا» قال: «فأتاهم جبرئيل (عليه السلام) و هن مقلوبات إلى تخوم الأرضين السابعة، فوضع جناحه تحت السفلى منهن، و رفعهن جميعا حتى سمع أهل السماء الدنيا نباح كلابهم ثم قلبها».

I said, '(What about) Sodom which was overturned upon them?' He[asws] said: 'These were four cities – Sodom, and Sadeym, and Waladna, and Aseyra. So Jibraeel[as] came to them, and these were overturned down to the seventh firmament. So he[as] placed his[as] wings under the lowest of these, and raised all of them, to the extent that the people of the sky heard the barking of the dogs of the earth, then overturned these'.[4765]

في كتاب علل الشرايع باسناده إلى ابى بصير عن ابى جعفر عليه السلام حديث طويل وفيه قال أبو بصير: فقلت له: جعلت فداك فهل كان اهل قرية لوط كلهم هكذا يعملون ؟ فقال: نعم الا اهل البيت منهم مسلمين اما تسمع لقوله تعالى: " فاخرجنا من كان فيها من المؤمنين فما وجدنا فيها غير بيت من المسلمين ".

In the book IllAl-Al-Sharai'e, by his chain going up to Abu baser,

'Abu Ja'far[asws] – a lengthy Hadeeth, and in it Abu Baseer said, 'So I said to him[asws], 'May I be sacrificed for you[asws]! Did all the people of Lot[as] used to act like this?' So he[asws] said: 'Yes, except for the People of the Household of the Muslims among them. But, have you not heard the Words of the High ***[51:36] But We did not find therein save a (single) house of those who submitted***'.[4766]

سعد بن عبد الله، قال: حدثني أحمد بن محمد بن عيسى، عن محمد و غيره، عمن حدثه، عن الحسين بن أحمد المنقري، عن يونس بن ظبيان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لم ينزل من السماء شيء أقل و لا أعز من ثلاثة أشياء: أما أولها فالتسليم، و الثانية البر، و الثالثة اليقين، إن الله عز و جل يقول في كتابه: فَما وَجَدْنا فِيها غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ».

Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad and someone else, from the one who narrated to him, from Al-Husayn Bin Ahmad Al-Munqary, from Yunus Bin Zibyan who said,

'I heard Abu Abdullah[asws] saying: 'There did not descend from the sky anything, neither less nor dearer than three things. As for the first of it, so it is the submission; and the second one is the righteousness; and the third is the conviction. Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***[51:36] But We did not find therein save a (single) house of those who submitted***'.[4767]

VERSES 38 – 47

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ {38} فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ {39} فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ {40} وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ {41} مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ {42} وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ {43} فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ {44} فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ {45} وَقَوْمَ نُوحٍ مِنْ قَبْلُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {46} وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ {47}

[51:38] And in Musa: When We sent him to Firon with clear authority. [51:39] But he turned away with his forces and said: A magician or a mad man. [51:40]

[4765] علل الشرائع: 552/ 7
[4766] Tafseer Noor Al Saqalayn – CH 51 H 41
[4767] مختصر بصائر الدرجات: 93

So We seized him and his hosts and hurled them into the sea and he was blameable. [51:41] And in Ad: When We sent upon them the destructive wind. [51:42] It did not leave aught on which it blew, but it made it like ashes. [51:43] And in Samood: When it was said to them: Enjoy yourselves for a while. [51:44] But they revolted against the Commandment of their Lord, so the rumbling overtook them while they saw. [51:45] So they were not able to rise up, nor could they defend themselves [51:46] And the people of Nuh before, surely they were a transgressing people. [51:47] And the heaven, We raised it high with power, and most surely We are the makers of things ample.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far[asws] about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he[asws] said: 'Allah[azwj] has armies of winds by which He[azwj] Punishes whomsoever that He[azwj] so Wishes to from the ones who disobey Him[azwj], and from every wind from these is an Angel allocated to it. So if Allah[azwj] Intends to Punish a people by some kind of torment, He[azwj] Reveals to the Angel in charge of that particular type of the winds by which He[azwj] Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قَالَ فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He[asws] said: 'And for every wind from these is a name. Have you not heard the Words of the High[azwj]: ***"[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster"***, and Said: ***"[51:41] When We sent upon them the destructive wind (Al-Aqeem)"***, and Said: ***"[46:24] a blast of wind in which is a painful punishment,"***, and Said: ***"[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up"***. And (others) from winds which have not been Mentioned by which Allah[azwj] Punishes the ones who disobey Him[azwj]'.[4768]

VERSES 48 - 55

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ {48} وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ {49} فَفِرُّوا إِلَى اللَّهِ ۖ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {50} وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ ۖ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {51} كَذَٰلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا

[4768] Al Kafi – H 14511

قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ {52} أَتَوَاصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ {53} فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ {54} وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ {55}

[51:48] And the earth, We Spread it out; how excellent is its extent [51:49] And of everything We have created pairs that you may be mindful. [51:50] Therefore flee to Allah, surely I am a plain warner to you from Him. [51:51] And do not set up with Allah another god: surely I am a plain warner to you from Him. [51:52] Similarly, there did not come to those before them a Rasool but they said: A magician or a mad man. [51:53] Have they charged each other with this? But, they are an inordinate people. [51:54] Then turn your back upon them for you are not to blame [51:55] And continue to remind, for surely the reminder profits the Believers.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن سنان، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ، قال: «حجوا إلى الله عز و جل».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al-Jaroud,

'Abu Ja'far[asws] has said: '***[51:50] Therefore flee to Allah, surely I am a plain warner to you from Him***, 'Go on Pilgrimage to Allah[azwj], Mighty and Majestic'.[4769]

و عنه في (الفقيه): بإسناده، عن زيد بن علي، عن أبيه (عليه السلام)، في قوله تعالى: فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ: «يعني حجوا إلى بيت الله، يا بني إن الكعبة بيت الله، فمن حج بيت الله فقد قصد إلى الله، و المساجد بيوت الله، فمن سعى إليها فقد سعى إلى الله و قصد إليه».

And from him, by his chain,

'Zayd, the son Of Ali[asws], from his father[asws] Ali[asws] regarding the Words of the High ***[51:50] Therefore flee to Allah, surely I am a plain warner to you from Him***, he[asws] said: 'It Means go for the Pilgrimage to the House of Allah[azwj]. O my[asws] son! The Kabah is the House of Allah[azwj], so the one who Pilgrimages the House of Allah[azwj], so he has aimed to Allah[azwj]. And the Masjids are the Houses of Allah[azwj], so the one who runs towards these, so he has run towards Allah[azwj], and aimed towards Him[azwj]'.[4770]

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمَا قَالَا إِنَّ النَّاسَ لَمَّا كَذَّبُوا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) هَمَّ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلِيّاً فَمَا سِوَاهُ بِقَوْلِهِ فَتَوَلَّ عَنْهُمْ فَما أَنْتَ بِمَلُومٍ ثُمَّ بَدَا لَهُ فَرَحِمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِنَبِيِّهِ (صلى الله عليه وآله) وَ ذَكِّرْ فَإِنَّ الذِّكْرى تَنْفَعُ الْمُؤْمِنِينَ.

And by this chain, from Abaan, from Abu Baseer, who has said:

Abu Ja'far[asws] and Abu Abdullah[asws], that the two of them[asws] said: 'When the people belied the Rasool[sawww] Allah[azwj], Allah[azwj] Blessed and High Decided to Destroy the people of the earth except for Ali[asws] and no one else by His[azwj] Statement: ***"[51:54] Then turn your back upon them for you are not to blame"***. Then Changed it for them so He[azwj] was Merciful to the Believers. Then He[azwj] Said to His[azwj]

[4769] الكافي 4: 256/ 21.
[4770] من لا يحضره الفقيه 1: 127/ 603.

Prophet[sawww]: ***"[51:55] And continue to remind, for surely the reminder profits the believers"***.[4771]

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن ابن ابى حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال ان الله تبارك وتعالى قال لنبيه فتول عنهم فما انت بملوم اراد ان يعذب اهل الارض ثم بدا لله فنزلت الرحمة فقال ذكر يا محمد فان الذكرى تنفع المؤمنين فرجعت من قابل فقلت لابي عبد الله عليه السلام جعلت فداك انى حدثت اصحابنا فقالوا بدا لله ما لم يكن في علمه قال فقال أبو عبد الله عليه السلام ان لله علمين علم عنده لم يطلع عليه احدا من خلقه وعلم نبذه إلى ملائكته ورسله فما نبذه إلى ملائكته فقد انتهى الينا.

Narrated to us Ahmad Bin Muhammad, from Al-Husan Bin Saeed, from Al-Qasim Bin Muhammad, from Ibn Abu Hamza, from Abu Baseer, who has said:

Abu Abdullah[asws] having said: 'Surely Allah[azwj] Said to His[azwj] Prophet[sawww]: "Turn away from them, for you[sawww] are not to be blamed". Allah[azwj] Intended to Punish the inhabitants of the Earth, then Allah[azwj] Adopted a more kind Approach and Sent down the Mercy. He[azwj] Said: "***[51:55] And continue to remind,*** O Muhammad[sawww]**,** ***for surely the reminder profits the believers***". I returned to the subject. I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], I narrated to our companions, they said, 'It seems that it was not in Allah[azwj]'s Knowledge'. Abu Abdullah[asws] said: 'The Knowledge of Allah[azwj] is of two types – a Knowledge which is with Him[azwj] and none from the creation gets it, and a knowledge He[azwj] has Given to His[azwj] Angels and His[azwj] Rasools[sa] . He[azwj] did not Give it to them but it reached to us[asws]'.[4772]

VERSES 56 - 60

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ {56} مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ {57} إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ {58} فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ {59} فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ {60}

[51:56] And I have not Created the Jinn and the Humans except that they should worship [51:57] I do not desire from them any sustenance and I do not desire that they should feed Me. [51:58] Surely Allah is the Bestower of sustenance, the Lord of the Strong Power [51:59] So surely those who are unjust have sinned like the sins of their companions, therefore let them not ask Me to Hasten on. [51:60] Therefore woe to those who disbelieve because of their Day which they are Promised with

ابن بابويه، قال: حدثنا محمد بن أحمد الشيباني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَ ما خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ، قال: «خلقهم ليأمرهم بالعبادة».

Ibn Babuwayh, from Muhammad Bin Ahmad Al-Shaybani, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Imran Al-Nakhai'e, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

'I asked Abu Abdullah[asws] about the Words of the Mighty and Majestic ***[51:56] And I have not Created the Jinn and the Humans except that they should worship***, he[asws] said: 'Created them for Commanding them for the worship'.

[4771] Al Kafi – H 14526
[4772] Basaair Al Darajaat – P 2 CH 21 H 4

قال: و سألته عن قوله عز و جل: وَ لا يَزالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ ، قال: «خلقهم ليفعلوا ما يستوجبون [به] رحمته فيرحمهم».

(The narrator) said, 'And I asked him[asws] about the Words of the Mighty and Majestic ***[11:118] and they will not stop differing [11:119] Except those upon whom your Lord has Mercy; and for this did He create them***, he[asws] said: 'Created them so that they would do what would obligate His[azwj] Mercy upon them, so that He[azwj] would be Merciful to them'.[4773]

و عنه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ ما خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ، قال: «خلقهم للعبادة». قلت: خاصة أم عامة؟ قال: «لا، بل عامة».

And from him, from Muhammad Bin Musa Bin Al-Mutawakkal, from Ali Bin Al-Husayn Al-Asadabady, from Ahmad Bin Abu Abdullah Al-Barqy, from Al-Hassan Bin Ali Bin Fazal, from Sa'albat Al-Maymoun, from Jameel Bin Daraaj,

'Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[51:56] And I have not Created the Jinn and the Humans except that they should worship***, he[asws] said: 'Created them for the worship'. I said, 'In particular, or generally?' He[asws] said: 'No, but, generally (for worship)'.[4774]

و عنه، قال: حدثنا الشريف أبو علي محمد بن أحمد بن محمد بن زيادة بن عبد الله بن الحسن ابن الحسين بن علي بن الحسين بن علي أبي طالب (عليهم السلام)، قال: حدثنا علي بن محمد بن قتيبة النيسابوري، عن الفضل بن شاذان، عن محمد بن أبي عمير، قال: سألت أبا الحسن موسى بن جعفر (عليهما السلام)، عن معنى قول رسول الله (صلى الله عليه و آله): «الشقي من شقي في بطن أمة، و السعيد من سعد في بطن أمه؟». فقال: «الشقي من علم الله و هو في بطن أمه أنه سيعمل أعمال الأشقياء، و السعيد من علم الله و هو في بطن أمه أنه سيعمل أعمال السعداء».

And from him, from Al-Shareef Abu Ali Muhammad Bin Ahmad Bin Ziyadat Bin Abdullah Bin Al-Hassan Ibn Al-Husayn Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib [asws]. He said, 'Ali Bin Muhammad Quteyba Al-Neysapuri narrated to us, from Al-FazAl-Bin Shazan, from Muhammad Bin Abu Umeyr who said,

'I asked Abu Al-Hassan Musa Bin Ja'far[asws] about the Meaning of the words of Rasool-Allah[saww]: 'The wretched is a wretch in the womb of his mother, and the happy is the one happy in his mother's womb?' He[asws] said; 'The wretch, from the Knowledge of Allah[azwj] whilst he is in the womb of his mother that he would be doing the wretched deeds. And the happy from the Knowledge of Allah[azwj], and whilst he is in the womb of his mother, that he would be doing the pleasurable deeds'.

قلت [له]: فما معنى قوله (صلى الله عليه و آله): «اعملوا فكل ميسر لما خلق له». فقال: إن الله عز و جل خلق الجن و الإنس ليعبدوه، و لم يخلقهم ليعصوه، و ذلك قوله عز و جل: وَ ما خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ، فيسر، كلا لما خلق له، فالويل لمن استحب العمى على الهدى».

I said, 'So what is the Meaning of his[saww] words: 'Work, for every facility has been Created for it'. So he[asws] said: 'Allah[azwj] Mighty and Majestic Created the Jinn and the Humans to worship Him[azwj], and He[azwj] did not Create them to disobey Him[azwj], and

[4773] علل الشرائع: 13/ 10
[4774] علل الشرائع: 14/ 12.

these are the Words of the Mighty and Majestic ***[51:56] And I have not Created the Jinn and the Humans except that they should worship***, so he[azwj] Facilitated everything what was Created for it. So woe be upon the one who prefers the blindness rather than the Guidance'.[4775]

علي بن إبراهيم: قوله تعالى: وَ ما خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ، قال: خلقتهم للأمر و النهي و التكليف، و ليست خلقة جبر أن يعبدوه، و لكن خلقه اختيار ليختبرهم بالأمر و النهي، و من يطيع الله و من يعصي.

Ali Bin Ibrahim –

Regarding the Words of the High ***[51:56] And I have not Created the Jinn and the Humans except that they should worship***, he[asws] said, 'Created them for the Commands, and the Prohibitions, and the exertion, and He[azwj] did not create Compulsively that they would worship Him[azwj], But, He[azwj] Created the choice for them for the Commands and the Prohibitions, and who obeys Allah[azwj] and who disobeys'.

قال: و في حديث آخر، قال: هي منسوخة بقوله تعالى: وَ لا يَزالُونَ مُخْتَلِفِينَ ، و قوله تعالى: ما أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ، و إني لم أخلقهم لحاجة بي إليهم،

He (Ali Bin Ibrahim) said, 'And in another Hadeeth, he[asws] said: 'This has been Abrogated by the Words of the High ***[11:118] and they will not stop differing***. And the Words of the High ***[51:57] I do not desire from them any sustenance***, and I[azwj] did not Created them for any need which I[azwj] had from them'.

قوله تعالى: فَإِنَّ لِلَّذِينَ ظَلَمُوا آل محمد حقهم ذَنُوباً مِثْلَ ذَنُوبِ أَصْحابِهِمْ فَلا يَسْتَعْجِلُونِ، العذاب، ثم قال تعالى: فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ.

The Words of the High ***[51:59] So surely those who are unjust*** to the progeny[asws] of Muhammad[saww] of their[asws] rights ***have sinned like the sins of their companions, therefore let them not ask Me to Hasten on***, the Punishment. Then the High Said ***[51:60] Therefore woe to those who disbelieve because of their Day which they are Promised with***'.[4776]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثني الحسين بن الحسن، قال: حدثنا عبد الله بن داهر، قال: حدثني الحسين بن يحيى الكوفي، قال: حدثني قثم بن قتادة، عن عبد الله بن يونس، عن أبي عبد الله (عليه السلام)، قال: «بينا أمير المؤمنين (عليه السلام) يخطب على منبر الكوفة، إذ قام رجل يقال له ذعلب، ذرب اللسان، بليغ في الخطاب، شجاع القلب، فقال: يا أمير المؤمنين، هل رأيت ربك؟ فقال: ويلك يا ذعلب ما كنت أعبد ربا لم أره. قال: يا أمير المؤمنين كيف رأيته؟ فقال: ويلك يا ذعلب، لم تره العيون بمشاهدة الأبصار، و لكن رأته القلوب بحقائق الإيمان،

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad Bin Imran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from Abdullah Bin Dahar, from Al-Husayn Bin Yahya Al-Kufy, from Qasam Bin Qatada, from Abdullah Bin Yunus,

'Abu Abdullah[asws] has said: 'Once Amir-ul-Momineen[asws] was preaching upon the Pulpit of Al-Kufa, when a man called Za'lab stood up. He was of fluent tongue,

[4775] التوحيد: 356/ 3.
[4776] - تفسير القمّي 2: 331

eloquent speech, and brave of heart. He said, 'O Amir-ul-Momineen[asws], have you[asws] seen your[asws] Lord[azwj]?' So he[asws] said: 'Woe be unto you, O Za'lab, I[asws] have never worshipped a Lord [azwj] I [asws] have not seen'. He said, 'O Amir-ul-Momineen[asws], how do you[asws] visualise Him[azwj]?' So he[asws] said: 'Woe be unto you, O Za'lab! You will never see Him[azwj] with the eyes like the visions visualise, but, the hearts see Him[azwj] with the realities of the faith'.[4777]

[4777] التوحيد: 308/ 2

CHAPTER 52

AL-TOOR

(49 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي عبد الله و أبي جعفر (عليهما السلام)، قالا: «من قرأ سورة الطور، جمع الله له خير الدنيا و الآخرة».

Ibn Babuwayh, by his chain, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim,

'Abu Abdullah[asws] and Abu Ja'far[asws] both having said: 'The one who recites Surah Al-Toor (Chapter 52), Allah[azwj] would Gather for him the good of the world and the Hereafter'.[4778]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، قال: «من قرأ هذه السورة كان حقا على الله تعالى أن يؤمنه من عذابه، و أن ينعم عليه في جنته، و من قرأها و أدمن في قراءتها، و كان مقيدا مغلولا مسجونا، سهل الله عليه خروجه، و لو كان ما كان من الجنايات».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Surah Al-Toor), would have a right on Allah[azwj] to Secure him from His[azwj] Punishment, and (Endow) Bounties upon him in His[azwj] Paradise. And the one who recites it and is habitual in its recitation, and was bound, shackled and imprisoned, Allah[azwj] would Ease his release, even if he was from the criminals'.[4779]

و قال الصادق (عليه السلام): «من أدمن في قراءتها، و هو معتقل، سهل الله خروجه، و لو كان ما كان عليه من الحدود الواجبة و إذا أدمن في قراءتها و هو مسافر، أمن في سفره مما يكره و إذا رش بمائها على لدغ العقرب، برئت بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who is habitual in its (Chapter 52)recitation, and he is a detained, Allah[azwj] would Ease his release, even if the Limits (of the Law) had been obligated upon him. And when he is habitual in its recitation, and his is on a journey, would be safe in his journey whatever he dislikes. And if its water is sprinkled upon the bite of a scorpion, it would be healed by the Permission of Allah[azwj]'.[4780]

VERSES 1 - 4

وَالطُّورِ {1} وَكِتَابٍ مَسْطُورٍ {2} فِي رَقٍّ مَنْشُورٍ {3} وَالْبَيْتِ الْمَعْمُورِ {4}

[4778] ثواب الأعمال: 116
[4779] (خواص القرآن)
[4780] خواص القرآن: «مخطوط»

[52:1] I swear by the Toor [52:2] And the written Book [52:3] In published Parchment, [52:4] And the frequented House

شرف الدين النجفي، قال: تأويله: روي بإسناد متصل، عن علي بن سليمان، عمن أخبره، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ كِتابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ، قال: «كتاب كتبه الله عز و جل في ورقة آس، و وضعه على عرشه، قبل خلق الخلق بألفي عام: يا شيعة آل محمد، إني أنا الله أجبتكم قبل أن تدعوني، و أعطيتكم قبل أن تسألوني، و غفرت لكم قبل أن تستغفروني».

Sharaf Al-Deen Najafi – Its explanation is with a continuous chain, from Ali Bin Suleyman, from the one who informed him,

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[52:2] And the written Book [52:3] In published Parchment***, he[asws] said: 'A Writing which Allah[azwj] Mighty and Majestic Wrote upon a myrtle leaf, and Placed it upon His[azwj] Throne, before the Creation of the creatures by two thousand years: 'O Shias of the Progeny[asws] of Muhammad[saww]! I[azwj] am Allah[azwj]! I[azwj] Answer you before you supplicate to Me[azwj], and Give you before you ask Me[azwj], and Forgive you before you seek Forgiveness from Me[azwj]'.[4781]

ثم نادى ربنا عزوجل: يا امة محمد إن قضائي عليكم أن رحمتي سبقت غضبي، وعفوي قبل عقابي، فقد استجبت لكم من قبل أن تدعوني، وأعطيتكم من قبل أن تسألوني، من لقيني منكم بشهادة: أن لا إله إلا الله وحده لا شريك له. وأن محمدا عبده ورسوله، صادق في أقواله، محق في أفعاله وأن علي بن أبي طالب أخوه ووصيه من بعده ووليه، يلتزم طاعته ـ كما يلتزم طاعة ـ محمد وأن أولياءه المصطفين الاخيار المطهرين المباينين بعجائب آيات الله ودلائل حجج الله من بعدهما أولياؤه، أدخلته جنتي، إن كانت ذنوبه مثل زبد البحر.

Then Allah[azwj] The Majestic Announced: 'O community of Muhammad[saww]! I[azwj] have Decreed it that for you My[azwj] Mercy will overcome My[azwj] Anger, and My[azwj] Forgiveness will overcome My[azwj] Punishment, I[azwj] Will Answer you before you even supplicate to Me[azwj], and I[azwj] will Give you before you even ask for it. Whoever of you bears witness that there is no god but Allah[azwj], One without any partner, and that Muhammad[saww] is His[azwj] servant and Rasool[asws], true in his[saww] speech, correct in his[saww] deeds and that Ali[asws] Ibn Abi Talib[asws] is his[saww] brother and trustee and his[saww] successor after him[saww] and has a commitment to obey him[asws] just like the obedience to Muhammad[saww]; and their children[asws] are the chosen ones[asws], purified, are Signs of Allah[azwj] and Proofs of Allah[azwj] and are their[asws] successors after them[asws], I shall make him enter Paradise even though his sins may be as numerous as the foam of the sea.

قال: فلما بعث الله عزوجل نبينا محمد (صلى الله عليه وآله) قال: يا محمد " وما كنت بجانب الطور إذ نادينا " امتك بهذه الكرامة. ثم قال عزوجل لمحمد (صلى الله عليه وآله): قل: الحمد لله رب العالمين على ما اختصني به من هذه الفضيلة. وقال لامته: ـ و ـ قولوا أنتم: الحمد لله رب العالمين على ما اختصنا به من هذه الفضائل.

He[asws] said: 'When Allah[azwj] Sent our Prophet[saww] with Prophet hood, Allah[azwj] Said: 'O Muhammad[saww]! 'Were you[saww] not present at the mountain of *Toor* when I[azwj] made the Announcement that your community has these virtues?' Then Allah[azwj] Said: 'O Muhammad[saww]! 'Say Praise be to the Lord of the worlds that He[azwj] has bestowed upon us[asws] these virtues.' And then Allah[azwj] Said to the people: 'And you

[4781] تأويل الآيات 2: 616/ 1

say Praise be to the Lord of the worlds for having making known to you 'these virtues'.[4782]

[الصدوق] حدثنا علي بن حاتم قال: حدثنا القاسم بن محمد قال: حدثنا حمدان بن الحسين، عن الحسين بن الوليد، عن أبي بكر، عن حنان بن سدير، عن أبي حمزة الثمالي، عن علي بن الحسين (عليه السلام) قال: قلت: لم صار الطواف سبعة أشواط ؟ قال: لأن الله تبارك وتعالى قال للملائكة: * (إنى جاعل في الارض خليفة) * فردوا على الله تبارك وتعالى و * (قالوا أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال إنى أعلم ما لا تعلمون) * وكان لا يحجبهم عن نوره سبعة آلاف عام، فلاذوا بالعرش سبعة آلاف سنة، فرحمهم وتاب عليهم وجعل لهم البيت المعمور الذي في السماء الرابعة وجعله مثابة ووضع البيت الحرام تحت البيت المعمور، فجعله مثابة للناس وأمنا، فصار الطواف سبعة أشواط واجبا على العباد لكل ألف سنة شوطا واحدا.

(Al-Sadooq) Narrated from Ali Bin Hatim from Al-Qasim Bin Muhammad from Hamdan Bin Al-Husayn from Al-Husayn Bin Al-Waleed from Abu Bakr from Hannan Bin Sudeyr from Abu Hamza Al-Thumaly

'Ali[asws] Bin Al-Husayn[asws] said when he[asws] was asked: 'Why is he circumambulation seven times?' He[asws] said: 'Because Allah[azwj] Blessed and High Said to the Angels ***"I am going to place in the earth a Caliph"*** they retorted to Allah[azwj] Blessed the High ***"they said: What! Will You place in it such as shall make mischief in it and shed blood, and we celebrate Your Praise and extol Your Holiness?"*** And they had not been Veiled from His[azwj] Light for seven thousand years, they sought to be excused for seven thousand years, He[azwj] was Merciful to them and Turned to them, and Made for them the *Bayt Al-Mamoor* which is located on the fourth Heaven, and modeled for mankind the *Bayt Al-Haram* (Kabah) beneath the *Bayt Al-Mamoor*, a resort and a sanctuary. The circumambulation is for seven runs obligatory for the servants, one run for each of the thousand years (of the Angels)'.[4783]

علي بن إبراهيم، قال: الطور: جبل سيناء وَ كِتابٍ مَسْطُورٍ، أي مكتوب فِي رَقٍّ مَنْشُورٍ وَ الْبَيْتِ الْمَعْمُورِ، قال: هو في السماء الرابعة، هو الضراح يدخله كل يوم سبعون ألف ملك، ثم لا يعودون [إليه] أبدا».

Ali Bin Ibrahim (Tafseer Qummi), said, '***[52:1] the Toor*** is Mount Sinai, and ***[52:2] And the written Book*** i.e., written ***[52:3] In published Parchment [52:4] And the frequented House***, said, 'It is in the fourth sky. It is Al-Zaraah in which enter seventy thousand Angels every day, then do not come back to it ever'.[4784]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن سنان، عن أبي عباد عمران بن عطية، عن أبي عبد الله (عليه السلام)- في حديث- قال فيه: «فأمر الله ملكا من الملائكة، أن يجعل له بيتا في السماء السادسة، يسمى الضراح، بإزاء عرشه، فصيره لأهل السماء، يطوف به سبعون ألف ملك في كل يوم، لا يعودون، و يستغفرون».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Abaad Imran Bin Atiya,

'Abu Abdullah[asws] – in a Hadeeth in which he[asws] said: 'So Allah[azwj] Commanded an Angel from the Angels; that he should make for Him[azwj] a House in the sixth sky, called Al-Zaraah towards His[azwj] Throne. So He[azwj] Made it to be for the inhabitants

[4782] Tafseer Imam Hassan Al Askari [asws] – S 11
[4783] Tafseer Abu Hamza Thumaly – H 13
[4784] تفسير القمّي 2: 331

of the sky. Seventy thousand Angels circumambulate it every day, not returning, and seeking Forgiveness'.[4785]

ومن حضر مجلسا وقد حضر فيه كلب يفترس عرض أخيه الغائب واتسع جاهه فاستخف به، ورد عليه، وذب عن عرض أخيه الغائب، قيض الله الملائكة المجتمعين عند البيت المعمور لحجهم، وهم شطر ملائكة السماوات، وملائكة الكرسي والعرش، وملائكة الحجب، فأحسن كل واحد منهم بين يدي الله تعالى محضره، يمدحونه ويقربونه ويسألون الله تعالى له الرفعة والجلالة. فيقول الله تعالى: أما أنا فقد أوجبت له بعدد كل واحد من ما دحيكم مثل عدد جميعكم من درجات ـ و ـ قصور، وجنان، وبساتين، وأشجار، وما شئت، مما لا يحيط به المخلوقون.

'And if any person is present in a sitting where a dog (person) backbites an absent believer, and he rebuffs that person (the backbiter), and returns the (bad) comments back to him (the backbiter), and adorns his absent brother's prestige by good words, then Allah[azwj] Orders each one of the Angels who gather at the *'Bayt Al-Ma'moor'* for Pilgrimage, and they are only a part of the Angels of the skies, and the Angels of the Chair, and the Angels of the Veils, to supplicate for this person (the defender of a true Believer) and extol his praise and ask Allah[azwj] to elevate his position and increase his magnificence.' Allah[azwj] Says to them: 'To the equal of each of your number (the angels), I shall Grant him levels, and palaces and gardens, and orchards, and trees, and anything else that I[azwj] Wish from My creation'.[4786]

VERSES 5 - 16

وَالسَّقْفِ الْمَرْفُوعِ {5} وَالْبَحْرِ الْمَسْجُورِ {6} إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ {7} مَا لَهُ مِنْ دَافِعٍ {8} يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا {9} وَتَسِيرُ الْجِبَالُ سَيْرًا {10} فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {11} الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ {12} يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا {13} هَٰذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ {14} أَفَسِحْرٌ هَٰذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ {15} اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ {16}

[52:5] And the elevated canopy [52:6] And the swollen sea [52:7] Most surely the Punishment of your Lord will come to pass; [52:8] There shall be none to avert it; [52:9] On the Day when the sky shall move from side to side [52:10] And the mountains shall pass away, passing away (altogether). [52:11] So woe on that Day to those who reject (the truth), [52:12] Those who sport entering into vain discourses. [52:13] The Day on which they shall be Called to the fire of Hell with a Calling [52:14] This is the Fire which you used to give the lie to. [52:15] Is this sorcery then or do you not see? [52:16] Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; but rather, you shall only be requited for what you did.

علي بن إبراهيم: هذا كله قسم، و جوابه إِنَّ عَذابَ رَبِّكَ لَواقِعٌ ما لَهُ مِنْ دافِعٍ و قوله تعالى يَوْمَ تَمُورُ السَّماءُ مَوْراً أي تنفش وَ تَسِيرُ الْجِبالُ سَيْراً أي تسير مثل الريح فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ، قال: يخوضون في المعاصي.

Ali Bin Ibrahim –

[52:9] On the Day when the sky shall move from side to side [52:10] And the mountains shall pass away, passing away (altogether) i.e., like the passing away of the wind ***[52:11] So woe on that Day to those who reject (the truth), [52:12]***

[4785] الكافي 4: 187/ 1
[4786] Tafseer Imam Hassan Al Askari [asws] – S 43

Those who sport entering into vain discourses, said, 'They would be going through disobedience'.

و قوله تعالى: يَوْمَ يُدَعُّونَ إِلى نارِ جَهَنَّمَ دَعًّا، قال: يدفعون في النار. وقال رسول الله (صلى الله عليه و آله) لما مر بعمرو بن العاص، و الوليد بن عقبة بن أبي معيط، و هما في حائط، يشربان و يغنيان بهذا البيت في حمزة بن عبد المطلب لما قتل: كم من حواري تلوح عظامه وراء الحرب عنه أن يجر فيقبرا فقال النبي (صلى الله عليه و آله): «اللهم العنهما، و اركسهما في الفتنة ركسا، و دعهما إلى النار دعا».

And the Words of the High ***[52:13] The Day on which they shall be Called to the fire of Hell with a Calling***, said, 'They would be pushed into the Fire. And Rasool-Allah[saww] said, when he[saww] passed by Amro Bin Al-Aas, and Al-Waleed Bin Uqba Bin Abu Mueet whilst they were both upon a wall, drinking and singing by the House (Kabah) regarding Hamza Bin Abdul Muttalib[as] when he[as] was killed, 'How many a disciple, whose bones have appeared, after the war, so he has been buried'. So the Prophet[saww] said: 'Our Allah[azwj]! Curse both of them, and Overturn them in 'الفتنة' the strife with an overturning, and Call the two of them to the Fire with a Calling'.

قوله تعالى: اصْلَوْها فَاصْبِرُوا أَوْ لا تَصْبِرُوا أي اجترءوا، أو لا تجترئوا، لأن أحدا لا يصبر على النار، و الدليل على ذلك قوله: فَما أَصْبَرَهُمْ عَلَى النَّارِ يعني ما أجرأهم!.

The Words of the High ***[52:16] Enter into it, then bear (it) patiently, or do not bear (it) patiently,*** i.e., whether you dare or not dare, because there is no one who can bear patiently upon the Fire, and the evidence for that are His[azwj] Words ***[2:175] how bold they are to encounter the Fire***'.[4787]

VERSES 17 - 43

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ {17} فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ {18} كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ {19} مُتَّكِئِينَ عَلَىٰ سُرُرٍ مَصْفُوفَةٍ ۖ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ {20} وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ {21} وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ {22} يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ {23} وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ {24} وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ {25} قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ {26} فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ {27} إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ {28} فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ {29} أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ {30} قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ {31} أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَٰذَا ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ {32} أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ {33} فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ {34} أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ {35} أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ {36} أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ {37} أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ {38} أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ {39} أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ {40} أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ {41} أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ {42} أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {43}

[52:17] Surely those who are pious shall be in Gardens and Bliss [52:18] Rejoicing because of what their Lord Gave them, and their Lord Saved them from the Punishment of the Blazing Fire. [52:19] Eat and drink pleasantly for what you did, [52:20] Reclining on thrones set in rows, and We will get them married to Maiden Houries [52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is dependent upon what he earns [52:22] And We will aid them with fruit and flesh such as they

[4787] تفسير القمّي 2: 331

desire. [52:23] They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin. [52:24] And round them shall go boys of theirs as if they were hidden pearls. [52:25] And some of them shall advance towards others questioning each other. [52:26] Saying: Surely we feared before on account of our families: [52:27] But Allah has been Gracious to us and He has Saved us from the Punishment of the hot wind: [52:28] Surely we called upon Him before: Surely He is the Benign, the Merciful. [52:29] Therefore, continue to remind, for by the Grace of your Lord, you are not a soothsayer, or a madman. [52:30] Or do they say: A poet, we wait for him the evil accidents of time. [52:31] Say: Wait, for surely I too with you am of those who wait [52:32] Nay! do their understandings bid them this? Or are they an inordinate people? [52:33] Or do they say: He has forged it. Nay! they do not believe. [52:34] Then let them bring an announcement like it if they are truthful. [52:35] Or were they created without there being anything, or are they the creators? [52:36] Or did they create the heavens and the earth? Nay! they have no certainty. [52:37] Or have they the treasures of your Lord with them? Or have they been set in absolute authority? [52:38] Or have they the means by which they listen? Then let their listener bring a clear authority. [52:39] Or has He daughters while you have sons? [52:40] Or do you ask them for a reward, so that they are overburdened by a debt? [52:41] Or have they the (knowledge of the unseen so that they write (it) down? [52:42] Or do they desire a war? But those who disbelieve shall be the vanquished ones in war. [52:43] Or have they a god other than Allah? Glory be to Allah from what they associate (with Him).

حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان بن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال الذيى آمنوا واتبعتهم ذريتهم بايمان الحقنا بهم ذرياتهم وما التناهم من عملهم من شئ قال الذين آمنوا النبي وامير المؤمنين والذرية والائمة الاوصياء الحقنا بهم ولم تنقص ذريتهم من الجهة التى جاء بها محمد صلى الله عليه وآله في على وحجتهم واحدة وطاعتهم واحدة.

It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan Bin Abdul Rahmaan Bin Kaseer, who said:

Abu Abdullah[asws] having said: "***[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work***". He[asws] said: '***And (as for) those who believe*** – this is the Prophet[saww] and Amir-ul-Momineen[asws], ***and their offspring*** and the Imams[asws], the successors[asws] ***We will unite*** and nothing will be deficient from the offspring anything from the authority which Muhammad[saww] came with regarding Ali[asws], and their[asws] Proofs are one, and their[asws] obedience is one (the same)'.[4788]

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الأشعري، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ، قال: «قصرت الأبناء عن عمل الآباء، فألحق الله عز و جل الأبناء بالآباء ليقر بذلك أعينهم».

[4788] Basaair Al Darajaat – P 10 CH 8 H 1

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakal, from Muhammad Bin Yahy Al-Ataar, from Muhammad Bin Ahmad Bin Yahya Bin Umran Al-Ash'ary, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Abu Bakr Al-Khazramy,

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic "***[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring***, he[asws] said: 'The children who had fallen short of the deeds of the fathers, so Allah[azwj] Mighty and Majestic would United the children with their fathers in order to delight their (father's) eyes'.[4789]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن عيسى بن مهران، عن داود بن المجبر، عن الوليد بن محمد، عن زيد جدعان، عن عمه علي بن زيد، قال: قال: عبد الله بن عمر، كنا نفاضل فنقول: أبو بكر و عمر و عثمان، و يقول قائلهم: فلان و فلان، فقال له رجل، يا أبا عبد الرحمن، فعلي؟ فقال علي من أهل بيت لا يقاس بهم أحد من الناس، علي مع النبي (صلى الله عليه و آله) في درجته، إن الله عز و جل يقول: وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ، ففاطمة ذرية النبي (صلى الله عليه و آله)، و هي معه في درجته، و علي مع فاطمة (صلوات الله عليهما).

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasi, from Isa Bin Mahran, from Dawood Bin Al-Majbar, from Al-Waleed Bin Muhammad, from Zayd Jad'an, from his uncle Ali Bin Zayd who said,

'Abdullah Bin Umar said, 'We were comparing which one is better, so we were saying, 'Abu Bakr, and Umar, and Usman, and he was saying, 'Refer to them as 'so and so, and so and so, and so and so'. Thus a man said to him, 'So (what about) Ali[asws]?' He said, 'Ali[asws] is from the People[asws] of the Houehold, there is no comparison with him[asws] with anyone from the people. Ali[asws] is with the Prophet[saww] at his[saww] level. Allah[azwj] Mighty and Majestic is Saying: ***[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring***. So Fatima[asws] is the child of the Prophet[saww], and she[asws] is with him[saww] at his[saww] level, and Ali[asws] is with Fatima[asws]'.[4790]

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن إبراهيم بن محمد، عن علي بن نصير، عن الحكم ابن ظهير، عن السدي، عن أبي مالك، عن ابن عباس (رحمه الله)، في قوله تعالى: وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ، قال: نزلت في النبي (صلى الله عليه و آله) و علي و فاطمة و الحسن و الحسين (عليهم السلام).

And from him, from Abdul Aziz Bin Yahya, from Ibrahim Bin Muhammad, from Ali Bin Naseer, from Al-Hakam Ibn Zaheer, from Al-Sady, from Abu Malik,

Ibn Abbas regarding the Words of the High ***[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring***, said, 'It was Revealed regarding the Prophet[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]'.[4791]

و عنه، قال: حدثنا أبو عبد الله جعفر بن محمد الحسيني، عن محمد بن الحسين، عن جندل بن والق، عن محمد بن يحيى المازني، عن الكلبي، عن الإمام جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «إذا كان يوم القيامة نادى مناد من لدن العرش: يا معشر الخلائق، غضوا أبصاركم حتى تمر فاطمة بنت محمد (صلى الله عليه و آله)، فتكون أول من يكسى، و يستقبلها من الفردوس اثنا عشر ألف حوراء، معهن خمسون ألف ملك على نجائب من ياقوت، أجنحتها اللؤلؤ الرطب، و الزبرجد، عليها رحائل من در، على كل رحل نمرقة من سندس، حتى تجوز بها الصراط، و يأتون الفردوس فيتباشر بها أهل الجنة، و تجلس على عرش من نور، و يجلسون حولها.

[4789] التوحيد: 394/ 7
[4790] تأويل الآيات 2: 618/ 5
[4791] تأويل الآيات 2: 618/ 6

And from him, from Abu Abdullah Ja'far Bin Muhammad Bin Al-Husayni, from Muhammad Bin Al-Husayn, from JandAl-Bin Waliq, from Muhammad Bin Yahya Al-Maziny, from Al-Kalby,

(It has been narrated) from the Imam Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'When it will be the Day of Judgement, a Caller will Call out from underneath the Throne: 'O group of creatures! Close your eyes until Fatima[asws], daughter[asws] of Muhammad[saww] passes by (The Bridge)! So she[asws] would be the first one over it, and she[asws] would be received from the Firdows (a Garden of the Paradise) by twelve thousand Houries, with whom would be fifty thousand Angels wearing strange (attires) of sapphire, with wet pearls upon their wings, and the aquamarine, with saddle-bags of jewels. Upon each of the saddle-bags would be flaps of brocade, until she[asws] crosses over the Bridge (الصراط), and they would bring her[asws] to the Firdows. So the people of the Paradise would be overjoyed by it, and she[asws] would be seated upon a throne of Light, and they would all sit around her[asws].

و في بطنان العرش قصران، قصر أبيض و قصر أصفر من لؤلؤ، من عرق واحد، و إن في القصر الأبيض سبعين ألف دار، مساكن محمد و آل محمد، و إن في القصر الأصفر سبعين ألف دار، مساكن إبراهيم و آل إبراهيم، و يبعث الله إليها ملكا لم يبعث إلى أحد قبلها، و لا يبعث إلى أحد بعدها، فيقول لها: إن ربك عز و جل يقرأ عليك السلام، و يقول لك: سليني أعطك،

And in the middle of the Throne there are two castles – a white castle and a yellow castle of pearls or a single type. And in the white castle are seventy thousand houses, dwellings for Muhammad[saww] and the Progeny[asws] of Muhammad[saww]. And in the yellow castle are seventy thousand houses, dwellings for Ibrahim[as] and his[as] Progeny. And Allah[azwj] would Send to her[asws] an Angel who had never been Sent to anyone before her[asws], nor would it ever be Sent to anyone after her[asws], so he would be saying to her[asws]: 'Your[asws] Lord[azwj], Mighty and Majestic Conveys the Greetings to you[asws], and is Saying to you[asws]: "Ask Me[azwj] and I[azwj] shall Give it to you[asws]!"

فتقول: قد، أتم علي نعمته، و أباحني جنته، و هنأني كرامته، و فضلني على نساء خلقه، أسأله أن يشفعني في ولدي و في ذريتي و من ودهم بعدي و حفظهم بعدي.

So she[asws] would be saying: 'His[azwj] Bounties have been completed upon me[asws], and He[azwj] has Congratulated with His[azwj] Prestige, and Preferred me[asws] over the women of His[azwj] creation. I[asws] ask Him[azwj] that He[azwj] should let me[asws] intercede regarding my[asws] children, and my[asws] descendants, and the ones who were cordial with them[asws] after me[asws], and protected them[asws] after me[asws]'.

قال: فيوحي الله إلى ذلك الملك من غير أن يتحول من مكانه أن خبرها أني قد شفعتها في ولدها و ذريتها و من ودهم و أحبهم و حفظهم بعدها، قال: فتقول: الحمد لله الذي أذهب عني الحزن، و أقر عيني».

He[asws] said: 'So Allah[azwj] would Reveal unto that Angel to shift from his place and inform her[asws] that: "I[azwj] have (Allowed) her[asws] to intercede regarding her[asws] children, and her[asws] descendants, and the ones who were cordial with them, and loved them, and protected them after her[asws]". So she[asws] would be saying: 'The Praise is due to Allah[azwj] Who Made the grief to go away from me[asws], and delighted my[asws] eyes'.

ثم قال أبو جعفر (عليه السلام): «كان أبي إذا ذكر هذا الحديث تلا هذه الآية: وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ وَ ما أَلَتْناهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِما كَسَبَ رَهِينٌ».

Then Abu Ja'far[asws] said: 'Whenever my[asws] father[asws] used to mention this Hadeeth, would recite this Verse ***[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is dependent upon what he earns***'.[4792]

الشيخ في (أماليه)، قال: حدثنا محمد بن علي بن خشيش، عن محمد بن عبد الله، قال: حدثنا محمد بن محمد بن معقل العجلي القرميسيني بسهرورد، قال: حدثنا محمد بن أبي الصهبان الذهلي، قال: حدثنا أحمد بن محمد بن أبي نصر، عن كرام بن عمرو الخثعمي، عن محمد بن مسلم، قال: سمعت أبا جعفر و جعفر بن محمد (عليهما السلام) يقولان: «إن الله تعالى عوض الحسين (عليه السلام) من قتله أن جعل الإمامة في ذريته، و الشفاء في تربته، و إجابة الدعاء عند قبره، و لا تعد أيام زائريه جائيا و راجعا من عمره».

Al-Sheykh in his Amaali, from Muhammad Bin Ali Bin Khasheesh, from Muhammad Bin Abdullah, from Muhammad Bin Muhammad Bin Ma'qAl-Al-Akaly Al-Qarmeysini Basharurad, from Muhammad Bin Abu Al-Sahban Al-Zahly, from Ahmad Bin Muhammad Bin Abu Nasr, from Karaam Bin Amro Al-Khash'amy, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] and Ja'far Bin Muhammad[asws] both saying: 'Allah[azwj] the High has, for the killing of Al-Husayn[asws] Made the Imamate to be in his[asws] descendants, and the intercession to be in his[asws] soil, and the Answering of the supplications to be in the presence of his[asws] grave, and does not Number the days spent in visiting him[asws] and returns them from his (visitor's) life'.

قال محمد بن مسلم: فقلت لأبي عبد الله (عليه السلام): في هذه الخلال تنال بالحسين، فما له في نفسه؟ قال: «إن الله تعالى ألحقه بالنبي (صلى الله عليه و آله)، فكان معه في درجته و منزلته». ثم تلا أبو عبد الله (عليه السلام): وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ، الآية.

Muhammad Bin Muslim said, 'So I said to Abu Abdullah[asws], 'In this is what is achieved with Al-Husayn[asws], so what is there for himself[asws]?' He[asws] said: 'Allah[azwj] the High will Unite him[asws] with the Prophet[saww], so he[asws] would be in his[saww] Level and his[saww] status'. Then Abu Abdullah[asws] recited ***[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring***' – the Verse'.[4793]

علي بن إبراهيم، قال: حدثني أبي، عن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن أطفال شيعتنا من المؤمنين تربيهم فاطمة (عليها السلام)». و قوله تعالى: أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ، قال: «يهدون إلى آبائهم يوم القيامة».

Ali Bin Ibrahim said, 'My father narrated to me, from Suleyman Al-Dulaymi, from Abu Baseer,

'Abu Abdullah[asws] has said: 'The children of our[asws] Shias from the Believers (who have died), would be looked after by Fatima[asws]. And the Words of the High ***We will unite with them their offspring***, he[asws] said: 'They would be gifted to their fathers on the Day of Judgement'.[4794]

وباسناده إلى أبى بصير قال: قال أبو عبد الله عليه السلام: إذا مات الطفل من أطفال المؤمنين نادى مناد في ملكوت السماوت والارض ألا ان فلان بن فلان قد مات، فان كان قد مات والداه أو أحدهما أو بعض أهل بيته من المؤمنين دفع إليه يغذوه، والا دفع إلى فاطمة عليها السلام تغذوه حتى يقدم أبواه أو أحدهما، أو بعض أهل بيته من المؤمنين فتدفعه إليه.

[4792] تأويل الآيات 2: 618/ 7
[4793] الأمالي 1: 324.
[4794] تفسير القمّي 2: 332

And by his chain going up to Abu Baseer who said,

'Abu Abdullah[asws] said: 'When a child from the children of the Believers dies, a Caller Calls out in the Kingdom of the skies and the earth: 'Indeed! So and so had died! So if its parent have died, or one of the two, or one of his family members from the Believers, then the child is handed over to them to be nourished, or else it is handed over to Fatima[asws] to console it until its father or one of the two (parents) comes over, or one of its family members from the Believers, so it is handed over to him'.[4795]

ابن بابويه، في (الفقيه): بإسناده، عن الحسن بن محبوب، عن علي بن رئاب، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى أكفل إبراهيم و سارة أطفال المؤمنين، يغذونهم بشجرة في الجنة، لها أخلاف كأخلاف البقر، في قصر من درة، فإذا كان يوم القيامة البسوا و طيبوا و أهدوا إلى آبائهم، فهم ملوك في الجنة مع آبائهم، و هو قول الله تعالى: وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ».

Ibn Babuwayh, in Al-Faqih, by his chain, from Al-Hassan Bin Mahboub, from Ali Bin Ta'ib, from Al-Halby,

'Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and High has Made Ibrahim[as] and Sara[as] to be responsible for the children of the Believers. They[as] would be feeding them from a Tree in the Paradise, which would have for it udders like the udders of the cow, in a castle of jewels. So when it will be the Day of Judgement, they[as] would clothe them, and apply perfume on them, and gift them to their (respective) fathers, so they would be in the possession of their fathers in the Paradise, and these are the Words of Allah[azwj] the High ***[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring***'.[4796]

VERSES 44 - 46

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ {44} فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ {45} يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنْصَرُونَ {46}

[52:44] And if they should see a portion of the sky coming down, they would say: Piled up clouds. [52:45] Leave them then till they meet that Day of theirs wherein they shall be made to swoon [52:46] The day on which their struggle shall not avail them aught, nor shall they be helped.

في كتاب (طب الأئمة (عليهم السلام)): عن أحمد بن الخضيب النيسابوري، عن النضر، عن فضالة، عن عبد الرحمن بن سالم، قال: قلت لأبي جعفر (عليه السلام): جعلت فداك، هل يكره في وقت من الأوقات الجماع؟ قال: «نعم، و إن كان حلالا، يكره ما بين طلوع الفجر إلى طلوع الشمس، و ما بين مغيب الشمس إلى سقوط الشفق، و في اليوم الذي تنكسف فيه الشمس، و في الليلة و اليوم الذي يكون فيه الزلزلة و الريح السوداء و الريح الحمراء و الصفراء.

In the book Tibb Al-Aimma [asws], from Ahmad Bin Al-Khazeyb Al-Neyshapuri, from Al-Nazar, from Fazalat, from Abdul Rahman Bin Salim who said,

'I said Abu Ja'far[asws], 'May I be sacrificed for you[asws], is there abhorrence in certain times for the marital relationships?' He[asws] said: 'Yes. Although it is permissible, what is between the dawn up to the sunrise, and what is between the disappearance of the sun up to the disappearance of the redness, and during the day in which there is

[4795] Tafseer Noor Al Saqalayn – CH 52 H 29
[4796] من لا يحضره الفقيه 3: 316/ 1536

the sun eclipse, and during the night and the day in which there has occurred an earthquake, and the black wind, and the red and the yellow winds'.

و لقد بات رسول الله (صلى الله عليه و آله) مع بعض نسائه في ليلة انكسف فيها القمر، فلم يكن منه في تلك الليلة شيء مما كان في غيرها من الليالي، فقالت له: يا رسول الله، لبغض كان هذا الجفاء؟ فقال (صلى الله عليه و آله): أما علمت أن هذه الآية ظهرت في هذه الليلة، فكرهت أن أتلذذ و ألهو فيها، و أتشبه بقوم عيرهم الله في كتابه عز و جل: وَ إِنْ يَرَوْا كِسْفاً مِنَ السَّماءِ ساقِطاً يَقُولُوا سَحابٌ مَرْكُومٌ، فَذَرْهُمْ يَخُوضُوا وَ يَلْعَبُوا حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي، كانوا يُوعَدُونَ «1»، و قوله تعالى: حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ».

And Rasool-Allah[saww] had come to one of his[saww] wives during the night in which there was an eclipse of the moon. So he[saww] did not do anything during that night, from what he[saww] had in the other nights apart from this one. So she said to him[saww], 'O Rasool-Allah[saww]! Is this dislike due to alienation?' So he[saww] said: 'But, do you know that this Sign appeared during this night, so I[saww] did not like it that I[saww] should indulge in pleasure and recreation in it, and resemble a people whom Allah[azwj] Mighty and Majestic has Rebuked in His[azwj] Book ***[52:44] And if they should see a portion of the sky coming down, they would say: Piled up clouds [43:83] So leave them plunging into false discourses and sporting until they meet their day which they are threatened with***, and the Words of the High ***[52:45] till they meet that Day of theirs wherein they shall be made to swoon***'.

ثم قال أبو جعفر (عليه السلام): «و ايم الله، لا يجامع أحد في هذه الأوقات التي كره رسول الله (صلى الله عليه و آله) الجماع فيها، ثم رزق له ولد، فيرى في ولده ما لا يحب، بعد أن يكون علم ما نهى عنه رسول الله (صلى الله عليه و آله) من الأوقات التي كره فيها الجماع و اللهو و اللذة، و اعلم- يا بن سالم- أن من لا يجتنب اللهو و اللذة عند ظهور الآيات، ممن كان يتخذ آيات الله هزوا».

Then Abu Ja'far[asws] said: 'And I[asws] swear by Allah[azwj]! No one will copulate in these times which Rasool-Allah[saww] disliked to copulate in, then received the sustenance of a child, so he would see in his child what he does not like, after having come to know what Rasool-Allah[saww] prevented from it, from the times which he[saww] disliked to copulate in, and the recreation and the pleasures. And know – O Ibn Salim – that the one who does not keep away from the recreation and the pleasures during the appearance of the Signs, is from the one who has regarded the Signs of Allah[azwj] as a mockery'.[4797]

VERSE 47

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {47}

[52:47] And surely those who are unjust shall have a Punishment besides that but most of them do not know.

علي بن إبراهيم: في قوله تعالى وَ إِنَّ لِلَّذِينَ ظَلَمُوا آل محمد حقهم عَذاباً دُونَ ذلِكَ، قال: عذاب الرجعة بالسيف.

Ali Bin Ibrahim (Tafseer Qummi) – Regarding the Words of the High ***[52:47] And surely those who are unjust*** to the Progeny[asws] of Muhammad[saww] ***shall have a***

[4797] طب الأئمة: 131

Punishment besides that, said, 'The punishment of the Return (الرجعة) with the sword'.[4798]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ إِنَّ لِلَّذِينَ ظَلَمُوا، الآية، قال: «إِنَّ لِلَّذِينَ ظَلَمُوا، آل محمد حقهم: عَذاباً دُونَ ذلِكَ».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly,

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[52:47] And surely those who are unjust***, the Verse, he[asws] said: '***[52:47] And surely those who are unjust*** to the Progeny[asws] of Muhammad[saww] of their[asws] rights ***shall have a Punishment besides that***'.[4799]

VERSES 48 & 49

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ {48} وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ {49}

[52:48] And wait patiently for the Judgement of your Lord, for surely you are before Our eyes, and Glorify the Praise of your Lord when you rise; [52:49] And in the night, Glorify Him, and at the retreat of the stars.

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي نصر، عن الرضا (عليه السلام)، قال: «إدبار السجود: أربع ركعات بعد المغرب، و إدبار النجوم: ركعتان قبل صلاة الصبح».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

'Al-Reza[asws] has said: 'Retreat of the Prostration – Four Cycles after the Evening (المغرب) Prayer; and the retreat of the stars – Four Cycles before the Dawn (الصبح) Prayer'.[4800]

[4798] تفسير القمّي 2: 333.
[4799] تأويل الآيات 2: 620/ 8
[4800] تفسير القمّي 2: 333.

CHAPTER 53

AL-NAJM

(62 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن يزيد بن خليفة، عن أبي عبد الله (عليه السلام)، قال: «من كان يدمن قراءة النجم في كل يوم، أو في كل ليلة، عاش محمودا بين الناس، و كان مغفورا له، و كان محبوبا بين الناس».

Ibn Babuwayh, by his chain from Yazeed Bin Khalifa,

'Abu Abdullah[asws] has said: 'The one who has been habitually in the recitation of (Surah 53) Al-Najm during every day, or during every night, would live as a praised one between the people, and a forgiven one from them, and a beloved one of them'.[4801]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله عشر حسنات بعدد من صدق بمحمد (صلى الله عليه و آله)، و من كتبها في جلد نمر و علقها عليه، قوي قلبه على كل سلطان دخل عليه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Al-Najm:53), Allah[azwj] would Grant him Rewards of the number of the ones who ratified Muhammad[saww]. The one who writes it in tiger skin and attaches it, it would strengthen his heart over every authority he comes up to'.[4802]

و قال الصادق (عليه السلام): «من كتبها على جلد نمر و علقها عليه، قوي بها على كل شيطان، و لا يخاصم أحدا إلا قهره، و كان له اليد و القوة بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it in tiger skin, it would strengthen his heart over every authority he comes up to, and no one would quarrel with him except being overcome, and there would be for him the (strong) hand and the strength by the Permission of Allah[azwj]'.[4803]

VERSES 1 – 4

وَالنَّجْمِ إِذَا هَوَىٰ {1} مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ {2} وَمَا يَنْطِقُ عَنِ الْهَوَىٰ {3} إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ {4}

[53:1] I swear by the star when it goes down. [53:2] Your companion does not err, nor does he go astray; [53:3] Nor does he speak out of desire. [53:4] It is naught but Revelation that is Revealed,

[4801] ثواب الأعمال: 116.
[4802] (خواص القرآن)
[4803] خواص القرآن: 9 «مخطوط»

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن محمد بن مسلم، قال: قلت لأبي جعفر (عليه السلام): قول الله عز و جل: وَ اللَّيْلِ إِذا يَغْشى، وَ النَّجْمِ إِذا هَوى، و ما أشبه ذلك؟ فقال: «إن لله عز و جل أن يقسم من خلقه بما يشاء، و ليس لخلقه أن يقسموا إلا بالله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad, from Muhammad Bin Muslim who said:

'I said to Abu Ja'far[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[92:1] I swear by the night when it draws a veil***, ***[53:1] I swear by the star when it goes down***, and what is that similarity?' So he[asws] said: 'Allah[azwj] Mighty and Majestic, Swore from His[azwj] creation whatsoever he[azwj] so Desired by, <u>and it is not for His[azwj] creatures to swear except by Him[azwj]</u>'.[4804]

في اصول الكافي على بن محمد عن سهل بن زياد عن أحمد بن محمد عن عمر بن عبد العزيز عن هشام بن سالم وحماد بن عثمان وغيره قالوا: سمعنا أبا عبد الله عليه السلام يقول: حديثى حديث أبى، وحديث أبى حديث جدى، وحديث جدى حديث الحسين، وحديث الحسين حديث الحسن، وحديث الحسن حديث أمير – المؤمنين، وحديث أمير المؤمنين حديث رسول الله صلى الله عليه وآله، وحديث رسول الله صلى الله عليه وآله قول الله عزوجل.

In Usool Al-kafi – Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hisham Bin Salim and Hamad Bin Usman, and someone else.

They said, 'We heard Abu Abdullah[asws] saying: 'My[asws] Hadeeth is a Hadeeth of my[asws] father[asws]; and a Hadeeth of my[asws] father[asws] is a Hadeeth of my[asws] grandfather[asws]; and a Hadeeth of my[asws] grandfather[asws] is a Hadeeth of Al-Husayn[asws]; and a Hadeeth of Al-Husayn[asws] is a Hadeeth of Al-Hassan[asws]; and a Hadeeth of Al-Hassan[asws] is a Hadeeth of Amir-ul-Momineen[asws]; and a Hadeeth of Amir-ul-Momineen[asws] is a Hadeeth of Rasool-Allah[saww]; <u>and a Hadeeth of Rasool-Allah[saww] is the Words of Allah[azwj] Mighty and Majestic</u>'.[4805]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام)

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

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَ مَا يَكْفِي مُحَمَّداً أَنْ يَكُونَ قَهَرَنَا عِشْرِينَ سَنَةً حَتَّى يُرِيدُ أَنْ يُحَمِّلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَتَقَوَّلُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَداً

From Abu Ja'far[asws]: 'So the hypocrites said to each other, with regards to that, 'But it did not suffice Muhammad[saww] after having conquered us for twenty years, to the extent that he[saww] now wants to burden us with the People[asws] of his[saww] Household upon our necks'. So they said, 'Allah[azwj] has not Revealed this, nor is it anything except for his[saww] own words, intending to raise the People[asws] of his[saww] Household upon our necks, and if Muhammad[saww] were to be killed or dies, we would take it (rule) away from the People[asws] of his[saww] Household, then we would not let it return to be among them ever'.

[4804] الكافي 7: 449/ 1
[4805] Tafseer Noor Al Saqalan – CH 53 H 15

وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْلِمَ نَبِيَّهُ (صلى الله عليه وآله) الَّذِي أَخْفَوْا فِي صُدُورِهِمْ وَ أَسَرُّوا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَ جَلَّ أَمْ يَقُولُونَ افْتَرى عَلَى اللَّهِ كَذِباً فَإِنْ يَشَإِ اللَّهُ يَخْتِمْ عَلى قَلْبِكَ يَقُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكَلَّمْ بِفَضْلِ أَهْلِ بَيْتِكَ وَ لَا بِمَوَدَّتِهِمْ

And Allah[azwj] Wanted to let know His[azwj] Prophet[saww] of that which was hidden in their chests and what they were keeping as a secret. So He[azwj] Said in His[azwj] Book: ***"[42:24] Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart"***. He[azwj] is Saying: "Had I[azwj] so Liked to, I[azwj] would have Stopped the Revelation, so you[saww] would not have been able to speak of the virtues of the People[asws] of your[saww] Household, or of their cordiality".

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ يَمْحُ اللَّهُ الْباطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِماتِهِ يَقُولُ الْحَقُّ لِأَهْلِ بَيْتِكَ الْوَلَايَةُ إِنَّهُ عَلِيمٌ بِذاتِ الصُّدُورِ وَ يَقُولُ بِمَا أَلْقَوْهُ فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ لِأَهْلِ بَيْتِكَ وَ الظُّلْمِ بَعْدَكَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هذا إِلَّا بَشَرٌ مِثْلُكُمْ أَ فَتَأْتُونَ السِّحْرَ وَ أَنْتُمْ تُبْصِرُونَ

And Allah[azwj] has Said: ***"[42:24] And Allah will wipe out the lie and will vindicate the truth by His words"*** He[azwj] is Saying that the Truth is the Wilayah for the People[asws] of the Household ***"Lo! He is Aware of what is hidden in the breasts"***, and is Speaking of what is attached in their chests from the enmity to the People[asws] of the Household, and the injustices after you[saww], and it is the Statement of Allah[azwj] Mighty and Majestic: ***"[21:3] and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?"***

وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ النَّجْمِ إِذا هَوى قَالَ أُقْسِمُ بِقَبْضِ مُحَمَّدٍ إِذَا قُبِضَ ما ضَلَّ صاحِبُكُمْ بِتَفْضِيلِهِ أَهْلَ بَيْتِهِ وَ ما غَوى وَ ما يَنْطِقُ عَنِ الْهَوى يَقُولُ مَا يَتَكَلَّمُ بِفَضْلِ أَهْلِ بَيْتِهِ بِهَوَاهُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنْ هُوَ إِلَّا وَحْيٌ يُوحى

And regarding the Words of the Mighty and Majestic: ***"[53:1] I swear by the star when it goes down*** He[asws] said; '(It means) I[azwj] Swear by the passing away of Muhammad[saww] when he[saww] passes away ***[53:2] Your companion does not err***, in giving out the virtues of the People[asws] of his[saww] Household ***nor does he go astray; [53:3] Nor does he speak out of desire.*** He[azwj] is Saying that he[saww] does not speak of the virtues of the People[asws] of his[saww] Household out of his[saww] own desires, and it is the Statement of Allah[azwj] Mighty and Majestic ***[53:4] It is naught but Revelation that is Revealed"***.[4806]

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى، قال: حدثنا بكر ابن عبد الله، قال: حدثنا الحسن بن زياد الكوفي، قال: حدثنا علي بن الحكم، قال: حدثنا منصور بن أبي الأسود، عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، قال: «لما مرض النبي (صلى الله عليه و آله) مرضه الذي قبضه الله فيه، اجتمع إليه أهل بيته و أصحابه، فقالوا: يا رسول الله، إن حدث بك حدث، فمن لنا بعدك، و من القائم فينا بأمرك، فلم يجبهم بجواب، و سكت عنهم،

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qatan, from Ahmad Bin Yahya, from Bakr Bin Abdullah, from Al-Hassan Bin Ziyad Al-Kufy, from Ali Bin Al-Hakam, from Mansour Bin Abu Al-Aswad,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers having said: 'When The Prophet[saww] became ill with his[saww] illness during which Allah[azwj] Captured his[saww] soul, the People of his[saww] Household gathered around him[saww] along with his[saww] companions. So they said, 'O Rasool-

[4806] Al Kafi – H 15021 (Extract)

Allah[saww]! If it happens with you[saww] what happens, so who will be for us after you[saww], and the one who will establish (القائم) your[saww] command amongst us?' So he[saww] did not answer them with an answer and observed silence from them.

فلما كان اليوم الثاني أعادوا عليه [القول]، فلم يجبهم عن شيء مما سألوه، فلما كان اليوم الثالث أعادوا عليه، و قالوا: يا رسول الله، إن حدث بك حدث، فمن لنا بعدك، و من القائم فينا بأمرك؟ فقال لهم: إذا كان غد هبط نجم من السماء في دار رجل من أصحابي، فانظروا من هو، فهو خليفتي عليكم من بعدي، و القائم فيكم بأمري، و لم يكن فيهم أحد إلا و هو يطمع أن يقول له: أنت القائم من بعدي.

So when it was the second day, they repeated their words to him[saww]. He[saww] did not answer them anything from what they had asked him[saww]. So when it was the third day, they reiterated it to him[saww] and said, 'O Rasool-Allah[saww]! If it happens with you[saww] what happens, so who will be for us after you[saww], and the one who will establish (القائم) your[saww] command amongst us?'

So he[saww] said to them: 'When it is tomorrow, a star would descend from the sky in the house of a man from my[saww] companions. So look at who he[asws] is, for he[asws] is my[saww] Caliph over you from after me[saww], and the establisher amongst you of my[saww] command'. And there was no one among them except that he coveted that it should be said to him: 'You are the establisher (القائم) from after me[saww]'.

فلما كان في اليوم الرابع جلس كل رجل منهم في حجرته ينتظر هبوط النجم، إذ انقض نجم من السماء، قد غلب ضوؤه على ضوء الدنيا حتى وقع في حجرة علي (عليه السلام)، فهاج القوم، و قالوا: لقد ضل هذا الرجل و غوى، و ما ينطق في ابن عمه إلا بالهوى، فأنزل الله تبارك و تعالى في ذلك: وَ النَّجْمِ إِذا هَوى ما ضَلَّ صاحِبُكُمْ وَ ما غَوى وَ ما يَنْطِقُ عَنِ الْهَوى إِنْ هُوَ إِلَّا وَحْيٌ يُوحى، إلى آخر السورة».

So when it was the fourth day, every man from among them sat in his chamber, awaiting the descent of the star. When a star swooped from the sky, its light overcame the light of the world until it occurred in the chamber of Ali[asws]. So the people got incited and said, 'This man[saww] has strayed and has erred, and he[saww] does not speak regarding his[saww] cousin[asws] except with the (personal) desire. So Allah[azwj], Blessed and High Revealed regarding that ***[53:1] I swear by the star when it goes down. [53:2] Your companion does not err, nor does he go astray; [53:3] Nor does he speak out of desire. [53:4] It is naught but Revelation that is Revealed*** – up to the end of the Chapter'.[4807]

و عنه، قال: حدثنا الحسن بن محمد بن سعيد الهاشمي الكوفي، قال: حدثنا فرات بن إبراهيم ابن فرات الكوفي، قال: حدثنا محمد بن أحمد بن علي الهمداني، قال: حدثني الحسين بن علي، قال: حدثني عبد الله بن سعيد، قال: حدثنا عبد الواحد بن غياث، قال: حدثنا عاصم بن سليمان، قال: حدثنا جويبر، عن الضحاك، عن ابن عباس، قال: صلينا العشاء الآخرة ذات ليلة مع رسول الله (صلى الله عليه و آله)، فلما سلم، أقبل علينا بوجهه، ثم قال: «أما إنه سينقض كوكب من السماء مع طلوع الفجر، فيسقط في دار أحدكم، فمن سقط ذلك الكوكب في داره فهو وصيي و خليفتي و الإمام بعدي».

And from him, from Al-Hassan Bin Muhammad Bin Saeed Al-Hashimi Al-Kufy, from Furat Bin Ibrahim Ibn Furat Al-Kufy, from Muhammad Bin Ahmad Bin Ali Al-Hamdany, from Al-Husayn Bin Ali, from Abdullah Bin saeed, from Abdul Wahid Biin Gayas, from Asim Bin Suleyman, from Juweybir, from Al-Zahak,

'Ibn Abbas who said, 'One night we Prayed the Evening Prayer (العشاء) with Rasool-Allah[saww]. So when we had Prayed, he[saww] turned around to face us, then said: 'But,

[4807] أمالي الصدوق: 468/ 1

a star would be collapsing from the sky with the sunrise, and, it would settle in the house of one of you. So the one for whom that star falls in his house, so he is my[saww] successor, and my[saww] Caliph, and my the Imam[asws] after me[saww]'.

فلما كان قرب الفجر جلس كل واحد منا في داره، ينتظر سقوط الكوكب في داره، و كان أطمع القوم في ذلك أبي العباس بن عبد المطلب، فلما طلع الفجر انقض كوكب من الهواء، فسقط في دار علي بن أبي طالب (عليه السلام)، فقال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): «يا علي و الذي بعثني بالنبوة، لقد وجبت لك الوصية و الخلافة و الإمامة بعدي».

So when it was near to the dawn, each one of us sat in his house, awaiting the falling of the star in his house. So the most covetous of the people with regards to that was my father Al-Abbas son of Abdul Muttalib[as]. So when the dawn came, a star swooped from the air, and (it's light) settled in the house of Ali[asws] Bin Abu Talib[asws]. So Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! By the One Who[azwj] Sent me[saww] with the Prophet-hood, the successor-ship has been obligated for you[asws], and the Caliphate, and the Imamate after me[saww]'.

فقال المنافقون، عبد الله بن أبي و أصحابه: لقد ضل محمد في محبة ابن عمه و غوى، و ما ينطق في شأنه إلا بالهوى فأنزل الله تبارك و تعالى: وَ النَّجْمِ إِذا هَوى، يقول عز و جل و خالق النجم إذا هوى ما ضَلَّ صاحِبُكُمْ، يعني في محبة علي بن أبي طالب (عليه السلام): وَ ما غَوى وَ ما يَنْطِقُ عَنِ الْهَوى، في شأنه إِنْ هُوَ إِلَّا وَحْيٌ يُوحى.

So the hypocrites – Abdullah Bin Ubay and his companions – said, 'Muhammad[saww] has strayed in his[saww] love for his[saww] cousin and has erred, and he[saww] does not speak in his[asws] praise except with the (personal) desire'. So Allah[azwj] Blessed and High Revealed ***[53:1] I swear by the star when it goes down*** The Mighty and Majestic and the Creator of the star is Saying, when He[azwj] Breaks it ***[53:2] Your companion does not err,*** Meaning, he[saww] has not erred regarding the love for Ali[asws] Bin Abu Talib[asws] ***nor does he go astray; [53:3] Nor does he speak out of desire.*** In his[asws] praise ***[53:4] It is naught but Revelation that is Revealed***'.[4808]

محمد بن العباس (رحمه الله): عن جعفر بن محمد العلوي، عن عبد الله بن محمد الزيات، عن جندل بن والق، عن محمد بن أبي عمير، عن غياث بن إبراهيم، عن جعفر بن محمد (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): أنا سيد الناس و لا فخر، و علي سيد المؤمنين، اللهم وال من والاه، و عاد من عاداه. فقال رجل من قريش: و الله ما يألو يطري ابن عمه فأنزل الله سبحانه: وَ النَّجْمِ إِذا هَوى ما ضَلَّ صاحِبُكُمْ وَ ما غَوى وَ ما يَنْطِقُ عَنِ الْهَوى، و ما هذا القول الذي يقوله بهواه في ابن عمه: إِنْ هُوَ إِلَّا وَحْيٌ يُوحى».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Al-Alawy, from Abdullah Bin Muhammad Al-Zayat, from JandAl-Bin Walq, from Muhammad Bin Abu Umeyr, from Gayas Bin Ibrahim,

'Ja'far[asws] Bin Muhammad[asws] having said: 'Rasool-Allah[saww] said: 'I[saww] am the Chief of the people, without being proud, and Ali[asws] is the Chief of the Believers. Our Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to the one who is inimical to him[asws]'. So a man from Qureysh said, 'By Allah[azwj]! He[azwj] spares (no effort) in the praise of his[saww] cousin[asws]'. So Allah[azwj], the Glorious Revealed ***[53:1] I swear by the star when it goes down. [53:2] Your companion does not err, nor does he go astray; [53:3] Nor does he speak out of desire*** and these words

[4808] أمالي الصدوق: 453/ 4

which he[saww] speak about his[saww] cousin[asws] are not by the (personal) desire ***[53:4] It is naught but Revelation that is Revealed***'.[4809]

و عنه: عن أحمد بن القاسم، عن أحمد بن محمد، عن أحمد بن خالد الأزدي ، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ النَّجْمِ إِذا هَوى: «ما فتنتم إلا ببغض آل محمد إذا مضى ما ضَلَّ صاحِبُكُمْ بتفضيل أهل بيته، إلى قوله تعالى: إِنْ هُوَ إِلَّا وَحْيٌ يُوحى».

And from him, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Ahmad Bin Khalid Al-Azdy, from Amro Bin Shimr, from Jabir,

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[53:1] I swear by the star when it goes down***, he[asws] said: 'You are not being tried except with the hatred for the Progeny[asws] of Muhammad[saww] when he[saww] passes away ***[53:2] Your companion does not err, nor does he go astray*** with the preferences of the People[asws] of his[saww] Household' – up to the Words of the High ***[53:4] It is naught but Revelation that is Revealed***'.[4810]

و عنه: عن أحمد بن القاسم، عن منصور بن العباس، عن الحصين، عن العباس القصباني، عن داود بن الحصين، عن فضل بن عبد الملك، عن أبي عبد الله (عليه السلام)، قال: «لما أوقف رسول الله (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) يوم الغدير، افترق الناس ثلاث فرق، فقالت فرقة: ضل محمد، و فرقة قالت: غوى، و فرقة قالت: بهواه يقول في أهل بيته و ابن عمه فأنزل الله سبحانه: وَ النَّجْمِ إِذا هَوى ما ضَلَّ صاحِبُكُمْ وَ ما غَوى وَ ما يَنْطِقُ عَنِ الْهَوى إِنْ هُوَ إِلَّا وَحْيٌ يُوحى».

And from him, from Ahmad Bin Al-Qasim, from Mansour Bin Al-Abbas, from Al-Haseyn, from Al-Abbas Al-Qasbany, from Dawood Al-Haseyn, from Fazl Bin Abdul Malik,

'Abu Abdullah[asws] has said; 'When Rasool-Allah[saww] paused (to announce the Wilayat of) Amir-ul-Momineen[asws] on the Day of Ghadeer, the (strayed) people were divided into three categories. One group said, 'Muhammad[saww] is mistaken'. And a group said, 'Strayed'. And a group said, 'He[saww] speaks by (personal) desire regarding the People[asws] of his[saww] Household and his[saww] cousin[asws]'. So Allah[azwj] the Glorious Revealed ***[53:1] I swear by the star when it goes down. [53:2] Your companion does not err, nor does he go astray; [53:3] Nor does he speak out of desire. [53:4] It is naught but Revelation that is Revealed***'.[4811]

و عنه، قال: حدثنا أحمد بن هوذة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري عن محمد بن عبد الله، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ليلة أسري في إلى السماء صرت إلى سدرة المنتهى، فقال لي: جبرئيل، تقدم يا محمد،

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamad Al-Ansary, from Muhammad Bin Abdullah,

'Abu Abdullah[asws] Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Ali[asws] having said: 'Rasool-Allah[saww] said: 'On the night of the Ascension (Mi'raj), I[saww] came to the sky, and (then arrived above) the sky, and came to the Lote Tree (سدرة المنتهى). So Jibraeel[as] said to me[saww] (and said Allah[azwj] Wants you[saww] to) 'Proceed, O Muhammad[saww]!'

[4809] تأويل الآيات 2: 623/ 4.
[4810] تأويل الآيات 2: 623/ 5.
[4811] تأويل الآيات 2: 623/ 6

فدنوت دنوة- و الدنوة مد البصر- فرأيت نورا ساطعا، فخررت لله ساجدا، فقال لي: يا محمد، من خلفت في الأرض؟ قلت يا ربي أعدلها و أصدقها و أبرها و آمنها علي بن أبي طالب، وصيي و وارثي، و خليفتي في أهلي. فقال لي: أقرئه مني السلام، و قل له: إن غضبه عز، و رضاه حكم.

So I[saww] advanced and advance – and the advance was as far as the eye could see – and I[saww] saw a brilliant 'نورا' Light, so I[saww] fell down in prostration to Allah[azwj]. So He[azwj] Said to me[saww]: "O Muhammad[saww]! Whom have you[saww] left behind (in your[saww] place) in the earth?' I[saww] said, 'O my[saww] Lord[azwj]! I[saww] have left for it, and ratified for it, and fulfilled it, and entrusted it to Ali[asws] Bin Abu Talib[asws] as my[saww] successor, and my[saww] inheritor, and my[saww] Caliph in my[saww] Family'. So He[azwj] Said to me[saww]: "Convey to him[asws] the Greetings from Me[azwj], and tell him[asws]: 'His[asws] strike is mighty and his[asws] approval is wise'.

يا محمد، إني أنا الله لا إله إلا أنا العلي الأعلى، و هبت لأخيك اسما من أسمائي، فسميته، عليا، و أنا العلي الأعلى:

O Muhammad[saww]! I[azwj] am Allah[azwj]. There is no god except for Me[azwj], the Highest of the High, and I[azwj] have Gifted to your[saww] brother[asws] a Name from My[azwj] Names, so I[azwj] Named him[asws] Ali[asws], and I[azwj] am the Highest of the High.

يا محمد، إني أنا الله لا إله إلا أنا فاطر السماوات و الأرض، و هبت لابنتك اسما من أسمائي، فسميتها فاطمة، و أنا فاطر كل شيء، .

O Muhammad[saww]! I[azwj] am Allah[azwj]. There is no god except for Me[azwj], the Originator of the Skies and the earth. And I[azwj] have Gifted to your[saww] daughter[asws] a Name from My[azwj] Names, so I[azwj] Named her Fatima[asws], and I[azwj] am the Originator of everything.

يا محمد، إني أنا الله لا إله إلا أنا الحسن البلاء، و هبت لسبطيك اسمين من أسمائي، فسميتهما الحسن و الحسين، و أنا الحسن البلاء.

O Muhammad[saww]! I[azwj] am Allah[azwj]. There is no god except for Me[azwj], I[azwj] am the Beauty spread out, and have Gifted two Names from My[azwj] Names, so I[azwj] Named them Al-Hassan[asws] and Al-Husayn[asws], and I[azwj] am the Beauty spread out".

قال: فلما حدث النبي (صلى الله عليه و آله) قريشا بهذا الحديث، قال قوم: ما أوحى الله إلى محمد بشيء، و إنما تكلم هو عن نفسه، فأنزل الله تبارك و تعالى تبيان ذلك وَ النَّجْمِ إِذا هَوى ما ضَلَّ صاحِبُكُمْ وَ ما غَوى وَ ما يَنْطِقُ عَنِ الْهَوى إِنْ هُوَ إِلَّا وَحْيٌ يُوحى عَلَّمَهُ شَدِيدُ الْقُوى».

He[asws] said: 'So when the Prophet[saww] narrated this Hadeeth to the Qureysh, the people said, 'Allah[azwj] has not Revealed to Muhammad[saww] anything. But rather, he[saww] speaks from his[saww] own self. So Allah[azwj] Blessed and High Revealed the explanation of that ***[53:1] I swear by the star when it goes down. [53:2] Your companion does not err, nor does he go astray; [53:3] Nor does he speak out of desire. [53:4] It is naught but Revelation that is Revealed [53:5] The Mighty Power Taught him***'.[4812]

[4812] تأويل الآيات 2: 624/ 7.

البرسي: بالإسناد، يرفعه، عن علي بن محمد الهادي، عن زين العابدين (عليهما السلام)، عن جابر ابن عبد الله الأنصاري، أنه قال: اجتمع أصحاب رسول الله (صلى الله عليه و آله) ليلة في عام فتح مكة، فقالوا: يا رسول الله، ما كان الأنبياء إلا أنهم إذا استقام أمرهم أن يوصي إلى وصي أو من يقوم مقامه بعده، و يأمره بأمره، و يسير في الأمة كسيرته؟ فقال (صلى الله عليه و آله): «قد وعدني ربي بذلك، أن يبين ربي عز و جل من يحب أنه من الأمة بعدي من هو الخليفة على أمتي بآية تنزل من السماء، ليعلموا الوصي بعدي».

Al-Barsy, by the chain going up to Ali Bin Muhammad Al-Hady,

(It has been narrated) from Zayn Al-Abideen[asws], from Jabir Bin Abdullah Al-Ansary who said, 'The companions of Rasool-Allah[saww] gathered at night in the year of the conquest over Makkah, so they said, 'O Rasool-Allah[saww]! There has not been a Prophet[as] except that he[as] straightened his[as] affair by bequeathing to a successor[as], to the one who would stand in his[asws] place after him[as], and would order what he[as] had ordered for, and walk in the community like his[as] walking?' So he[saww] said: 'My[saww] Lord[azwj] has Promised that to me[saww], and would my[saww] Lord[azwj] Mighty and Majestic would Manifest the one[asws] whom He[azwj] Loves from the community after me[saww], the one[asws] who is the Caliph over my[saww] community by a Sign (Miracle) from the sky, to make known the successor[asws] after me[saww]'.

فلما صلى بهم صلاة العشاء الآخرة في تلك الساعة، نظر الناس إلى السماء، لينظروا ما يكون، و كانت ليلة ظلماء لا قمر فيها، و إذا بضوء عظيم قد أضاء المشرق و المغرب، و قد نزل نجم من السماء إلى الأرض، و جعل يدور على الدور حتى وقف على حجرة علي بن أبي طالب (عليه السلام)، و له شعاع هائل، و صار على الحجرة كالغطاء على التنور «2»، و قد أظل شعاعه الدور، و قد فزع الناس، فجعل الناس يهللون و يكبرون، و قالوا: يا رسول الله، نجم قد نزل من السماء إلى ذروة حجرة علي بن أبي طالب (عليه السلام)! قال: فقام و قال: «هو و الله، الإمام من بعدي، و الوصي القائم «3» بأمري، فأطيعوه و لا تخالفوه، و لا تتقدموه، فهو خليفة الله في أرضه من بعدي».

So when he[saww] Prayed the evening Prayer (العشاء) with them in that time, the people looked towards the sky, looking at what was to happen. And it was a dark night in which there was no moon, and a great Light lit up the east and the west. And a star had descended from the sky to the earth, and went on circling the houses until it paused upon the chamber of Ali[asws] Bin Abu Talib[asws], and it was a great beam which was upon the chamber like the cover upon the oven, and it had shaded the (other) houses. And the people had panicked, and then went on to cheer and extol the Greatness (of Allah[azwj]), and they said, 'O Rasool-Allah[saww]! A star has descended from the sky onto the height of the chamber of Ali[asws] Bin Abu Talib[asws]! So he[saww] stood up and said: 'By Allah[azwj]! He[asws] is the Imam[asws] from after me[saww], and the successor[asws] who will establish my[saww] command. Therefore, you should obey him[asws] and not oppose him[asws], and do not precede him[asws] for he[asws] is the Caliph of Allah[azwj] in His[azwj] earth from after me[saww]'.

قال: فخرج الناس من عند رسول الله (صلى الله عليه و آله)، فقال واحد من المنافقين: ما يقول في ابن عمه إلا بالهوى، و قد ركبته الغواية حتى لو تمكن أن يجعله نبيا لفعل، قال. فنزل جبرئيل، و قال: يا محمد، العلي الأعلى يقرئك السلام، و يقول لك: اقرأ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ النَّجْمِ إِذا هَوى ما ضَلَّ صاحِبُكُمْ وَ ما غَوى وَ ما يَنْطِقُ عَنِ الْهَوى إِنْ هُوَ إِلَّا وَحْيٌ يُوحى.

He[asws] said; 'The people went out from the presence of Rasool-Allah[saww], so one of the hypocrites said, 'He[azwj] is not speaking about his[saww] cousin except by (personal) desire, and he[saww] is riding upon the error to the extent that if it was possible for him[saww] to make him[asws] to be a Prophet[as], he[saww] would have done it'. So Jibraeel[as] descended and said: 'O Muhammad[saww]! The Highest of the High Sends the

Greetings to you[saww], and is Saying to you[saww]: "Read in the Name of Allah[azwj], the Beneficent, the Merciful. ***[53:1] I swear by the star when it goes down. [53:2] Your companion does not err, nor does he go astray; [53:3] Nor does he speak out of desire. [53:4] It is naught but Revelation that is Revealed [53:5] The Mighty Power Taught him***'.[4813]

VERSES 5 & 6

عَلَّمَهُ شَدِيدُ الْقُوَىٰ {5} ذُو مِرَّةٍ فَاسْتَوَىٰ {6}

[53:5] The Mighty Power Taught him, [53:6] with a seal, so he attained completion

علي بن إبراهيم: وَ النَّجْمِ إِذا هَوى، قال: النجم: رسول الله (صلى الله عليه و آله) إِذا هَوى لما أسري به إلى السماء، و هو في الهواء، و هو رد على من أنكر المعراج، و هو قسم برسول الله (صلى الله عليه و آله)، و هو فضل له على سائر الأنبياء، و جواب القسم ما ضَلَّ صاحِبُكُمْ وَ ما غَوى وَ ما يَنْطِقُ عَنِ الْهَوى، أي لا يتكلم بالهوى: إِنْ هُوَ يعني القرآن إِلَّا وَحْيٌ يُوحى عَلَّمَهُ شَدِيدُ الْقُوى يعني الله عز و جل: ذُو مِرَّةٍ فَاسْتَوى يعني رسول الله (صلى الله عليه و آله).

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding ***[53:1] I swear by the star when it goes down***, said, 'Rasool-Allah[saww] was in the air when he[saww] ascended to the sky, and he[saww] was in 'Al-Hawa' (Air), and it is a rebuttal to the one who denies the Ascension (المعراج), and it is a Swear by Rasool-Allah[saww], and it is a merit for him[asws] over the rest of the Prophets[as]. And the answer of the Swear is ***[53:2] Your companion does not err, nor does he go astray [53:3] Nor does he speak out of desire*** i.e., he[saww] does not speak with the (personal) desire ***[53:4] It is*** Meaning the Quran ***naught but Revelation that is Revealed [53:5] The Mighty Power Taught him*** Meaning Allah[azwj] Mighty and Majestic ***[53:6] with a seal, so he attained completion*** Meaning Rasool-Allah[saww]'.[4814]

قال: و حدثني ياسر عن أبي الحسن (عليه السلام) قال: «ما بعث الله نبيا إلا صاحب مرة سوداء صافية».

(Ali Bin Ibrahim) said, 'It was narrated to me from Abu Al-Hassan[asws] having said: 'Allah[azwj] did not Send a Prophet[as] except that he[as] was the owner of a clear black seal (of Prophet-hood)'.[4815]

سَهْلُ بْنُ زِيَادٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيّاً قَطُّ إِلَّا صَاحِبَ مِرَّةٍ سَوْدَاءَ صَافِيَةٍ وَ مَا بَعَثَ اللَّهُ نَبِيّاً قَطُّ حَتَّى يُقِرَّ لَهُ بِالْبَدَاءِ.

Sahl Bin Ziyad, from Al-Rayyaan Bin Al-Salt, from Yunus who said:

Abu Abdullah[asws] said that: 'Allah[azwj] Mighty and Majestic never Sent a Prophet[as] at all except that he[as] would have a clear 'مِرَّةٍ سَوْدَاءَ' (Seal of Prophet-hood) and Allah[azwj]

[4813] البحار 35: 275/ 3، عن الروضة لابن شاذان، الفضائل لابن شاذان: 65.
[4814] تفسير القمّي 2: 333.
[4815] تفسير القمّي 2: 334.

did not Send a Prophet[as] at all until he[as] accepts the ‘يُقِرَّ لَهُ بِالْبَدَاءِ’ The Decision of Allah at the Start (About the First ‘Al-Noor’-Muhammad[saww] and Aley Muhammad[asws]).[4816]

VERSES 7 - 18

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ {7} ثُمَّ دَنَا فَتَدَلَّىٰ {8} فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ {9} فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ {10} مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ {11} أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ {12} وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ {13} عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ {14} عِنْدَهَا جَنَّةُ الْمَأْوَىٰ {15} إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ {16} مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ {17} لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ {18}

[53:7] And he was in the highest part of the horizon [53:8] Then he approached, so he bowed [53:9] So he was the measure of two bows or even closer [53:10] So He Revealed unto His servant what He Revealed. [53:11] The heart did not belie what it saw [53:12] Are you disputing over what he saw? [53:13] And certainly he saw it in another descent, [53:14] At the Lote Tree [53:15] Near to the Garden of abode [53:16] When the Lote Tree overwhelmed what it overwhelmed [53:17] Neither did the sight deviate, nor was it overcome [53:18] He saw of the greatest Signs of his Lord.

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عبد الصمد بن بشير قال ذكر عند ابى عبد الله عليه السلام بدو الاذان وقصة الاذان في اسراء النبي صلى الله عليه وآله حتى انتهى إلى السدرة قال فقالت السدرة المنتهى ما جاوزني مخلوق قبلك قال ثم دنى فتدلى فكان قاب قوسين أو أدنى فأوحى إلى عبده ما اوحى قال فدفع إليه كتاب اصحاب اليمين واصحاب الشمال

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdul Samad Bin Bashir who said:

‘It has been mentioned from Abu Abdullah[asws] that the beginning of Azaan (Call for Prayer) and story of the Azaan during the ascension (Me’raaj) of the Prophet[saww] until ending up at *Al-Sidrat*. I said, ‘*Al-Sidrat Al-Muntaha* (The Lote Tree), no creature has exceeded for me before you[asws] (i.e.,) told me more)’. He[asws] said: ‘***[53:7] While he was in the highest part of the horizon [53:8] Then he approached and came closer [53:9] So he was the measure of two bows or closer still [53:10] And He revealed to His servant what He revealed,*** He[asws] said: ‘And He[azwj] Handed over to him[saww] a Book of the companions of the right and (a Book of) companions of the left.[4817]

حدثنا محمد بن عيسى عن عبد الصمد بن بشير عن ابى جعفر عليه السلام قال انتهى النبي صلى الله عليه وآله إلى السماء السابعة وانتهى إلى سدرة المنتهى قال فقالت السدرة ما جاوزني مخلوق قبلك ثم دنى فتدلى فكان قاب قوسين أو ادنى فأوحى قال فدفع إليه كتاب اصحاب اليمين وكتاب اصحاب الشمال فاخذ كتاب اصحاب اليمين بيمينه وفتحه ونظر فيه فإذا فيه اسماء اهل الجنة واسماء آبائهم وقبايلهم قال وفتح كتاب اصحاب الشمال ونظر فيه فإذا هي اسماء اهل النار واسماء آبائهم وقبايلهم ثم نزل ومعه الصحيفتان فدفعهما إلى على بن ابي طالب عليه السلام.

It has been narrated to us by Muhammad Bin Isa, from Abdul Samad Bin Bashir who has said:

Abu Ja’far[asws] said: ‘The Prophet[saww] reached the seventh sky and came to *Sidrat Al-Muntaha* (The Lote Tree)’. I said, ‘*Al-Sidrat*, no one has told me more about it before you[asws]’. Then ‘***[53:7] While he was in the highest part of the horizon [53:8] Then he approached and came closer [53:9] So he was the measure of two***

[4816] Al Kafi – H 14625
[4817] Basaair Al Darajaat – P4 CH 5 H 1

bows or closer still [53:10] And He revealed to His servant, He[asws] said: 'He[azwj] handed over to him[saww] a Book of companions of the right and a Book of companions of the left. He[saww] took the Book of companions of the right by his[saww] right hand, and opened it, and looked in it. In it were the names of the inhabitants of the Paradise and the names of their fathers and their tribes. And he[saww] opened the Book of companions of the left and looked in it. In it were the names of the inhabitants of the Fire and the names of their fathers and their tribes. Then he[saww] came down and with him[saww] were two Parchments. He[saww] handed them both over to Ali[asws] Bin Abu Talib[asws]'.[4818]

علي بن إبراهيم: قوله تعالى: وَ هُوَ بِالْأُفُقِ الْأَعْلى، يعني رسول الله (صلى الله عليه و آله) ثُمَّ دَنا فَتَدَلَّى فَكانَ قابَ قَوْسَيْنِ أَوْ أَدْنى، قال: كان من الله كما بين مقبض القوس إلى رأس السية أَوْ أَدْنى أي من نعمته و رحمته، قال: بل أدنى من ذلك فَأَوْحى إِلى عَبْدِهِ ما أَوْحى، قال: وحي مشافهة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[53:7] And he was in the highest part of the horizon***, Meaning Rasool-Allah[saww] ***[53:8] Then he approached, so he bowed [53:9] So he was the measure of two bows or even closer***, said, 'As is from Allah[azwj] like what is between the two ends of the bow ***or even closer*** i.e., from His[azwj] Bounties, and His[azwj] Mercy'. He said, 'But even closer than that ***[53:10] So He Revealed unto His servant what He Revealed***, said, 'Verbal Revelation'.[4819]

علي بن إبراهيم: ثم قال: عَلَّمَهُ شَدِيدُ الْقُوى، ثم أذن له فرقى في السماء، فقال: ذُو مِرَّةٍ فَاسْتَوى وَ هُوَ بِالْأُفُقِ الْأَعْلى ثُمَّ دَنا فَتَدَلَّى فَكانَ قابَ قَوْسَيْنِ أَوْ أَدْنى، كان بين لفظه و بين سماع رسول الله كما بين وتر القوس و عودها: فَأَوْحى إِلى عَبْدِهِ ما أَوْحى ، فسئل رسول الله (صلى الله عليه و آله) عن ذلك الوحي، فقال: «أوحي إلي أن عليا سيد الوصيين، و إمام المتقين، و قائد الغر المحجلين، و أول خليفة يستخلفه خاتم النبيين

Ali Bin Ibrahim (Tafseer Qummi) –

Then He[azwj] Said ***[53:5] The Mighty Power Taught him***, the Permitted for him[saww] to ascend to the sky so He[azwj] Said ***[53:6] with a seal, so he attained completion [53:7] And he was in the highest part of the horizon [53:8] Then he approached, so he bowed [53:9] So he was the measure of two bows or even closer*** Between His[azwj] Words and the Hearing of Rasool-Allah[saww] was like the (distance) between the two ends of the bow ***[53:10] So He Revealed unto His servant what He Revealed***. So they asked Rasool-Allah[saww] about that Revelation, so he[saww] said: 'He[azwj] Revealed that Ali[asws] is the Chief of the successors[as], and Imam[asws] of the pious, and the leader of the resplendent, and the first Caliph which the last of the Prophets Nominated'.

فدخل القوم في الكلام، فقالوا له: أمن الله و من رسوله؟ فقال الله جل ذكره لرسوله (صلى الله عليه و آله): قل لهم: ما كَذَبَ الْفُؤادُ ما رَأى، ثم رد عليهم، فقال: أَ فَتُمارُونَهُ عَلى ما يَرى، ثم قال لهم رسول الله (صلى الله عليه و آله): «قد أمرت فيه بغير هذا، أمرت ان أنصبه للناس، و أقول لهم: هذا وليكم من بعدي، و هو بمنزلة السفينة يوم الغرق، من دخل فيها، نجا، و من خرج عنها غرق».

So the people entered into discussion and said to him[saww], 'Is this from Allah[azwj] and from His[azwj] Rasool[saww]?' So Allah[azwj], Mighty is His[azwj] Mention said to His[azwj]

[4818] Basaair Al Darajaat – P4 CH 5 H 6
[4819] تفسير القمّي 2: 334.

Rasool[saww]: "Say to them: ***[53:11] The heart did not belie what it saw***. Then He[azwj] Responded to them, so He[azwj] Said ***[53:12] Are you disputing over what he saw?*** Then Rasool-Allah[saww] said to them: 'I[saww] have (already) commanded with regarding it (even) without this. I[saww] had commanded for him[asws] to be Nominated for the people, and I[saww] said to them: 'This is your Guardian[asws] from after me[saww], and he[asws] is of the status of a ship on the day of drowning. The one who enters into it is saved, and the one who comes out from it, drowns'.

ثم قال: وَ لَقَدْ رَآهُ نَزْلَةً أُخْرى، يقول: رأيت الوحي مرة أخرى: عِنْدَ سِدْرَةِ الْمُنْتَهى، التي يتحدث تحتها الشيعة في الجنان، ثم قال الله عز و جل: إِذْ يَغْشَى السِّدْرَةَ ما يَغْشى يقول: إذ يغشى السدرة ما يغشى من حجب النور: ما زاغَ الْبَصَرُ، يقول: ما عمي البصر عن تلك الحجب وَ ما طَغى يقول: و ما طغى القلب بزيادة فيما أوحي إليه، و لا نقصان: لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى يقول: لقد سمع كلاما لو أنه قوي ما قوي.

Then said, '***[53:13] And certainly he saw it in another descent***, He[azwj] is Saying that he[saww] saw the Revelation for a second time ***[53:14] At the Lote Tree*** underneath which the Shias would be narrating (Hadeeth) in the Paradise. Then Allah[azwj] Mighty and Majestic Said ***[53:16] When the Lote Tree overwhelms what it overwhelms***. He[azwj] is Saying ***[53:16] When the Lote Tree overwhelms what it overwhelms*** from the Veils of Light ***[53:17] Neither did the sight deviate*** He[azwj] is Saying the vision was not blinded from those Veils ***nor was it overcome*** by the increase in what was Revealed, nor by the decrease ***[53:18 He saw of the greatest Signs of his Lord*** He[azwj] Saying, he[saww] heard the Speech, and it strengthened what was (already) strong'.[4820]

ثم قال علي بن إبراهيم في قوله تعالى: وَ لَقَدْ رَآهُ نَزْلَةً أُخْرى عِنْدَ سِدْرَةِ الْمُنْتَهى قال: في السماء السابعة، و أما الرد على من أنكر خلق الجنة و النار، فقوله تعالى: عِنْدَها جَنَّةُ الْمَأْوى أي عند سدرة المنتهى في السماء السابعة. و جنة المأوى عندها.

Then Ali Bin Ibrahim said

Regarding the Words of the High ***[53:13] And certainly he saw him in another descent, [53:14] At the Lote Tree***, said, 'In the seventh sky, and it is a rebuttal to the one who denies the creation of the Paradise and the Fire, so the Words of the High ***[53:15] Near to the Garden of abode*** i.e., near to the Lote Tree (سدرة المنتهى) in the seventh sky. And the Garden of the abode is near it'.[4821]

ثم قال: حدثني أبي، عن إبراهيم بن محمد الثقفي، عن أبان بن عثمان، عن أبي داود، عن أبي بردة الأسلمي، قال: سمعت رسول الله (صلى الله عليه و آله) يقول لعلي (عليه السلام): «يا علي إن الله أشهدك معي في سبعة مواطن أما أول ذلك: فليلة أسري بي إلى السماء، قال لي جبرئيل: أين أخوك؟ فقلت خلفته ورائي. قال: ادع الله فليأتك به، فدعوت الله، فإذا مثالك معي، و إذا الملائكة وقوف صفوف، فقلت: يا جبرئيل، من هؤلاء؟ قال: هم الذين يباهيهم الله بك يوم القيامة، فدنوت و نطقت بما كان و بما يكون إلى يوم القيامة.

Then (Ali Bin Ibrahim) said, 'My father narrated to me, from Ibrahim Bin Muhammad Al-Saqafy, from Aban Bin Usman, from Abu Dawood, from Abu Bardat Al-Aslamy who said,

'I heard Rasool-Allah[saww] saying to Ali[asws]: 'O Ali[asws]! Allah[azwj] is a Witness with me[saww] in seven occasions. As for the first of that is on the night of the Ascension to the sky. Jibraeel[as] said to me[saww]: 'Where is your[saww] brother[asws]?' So I[saww] said: 'I[saww]

[4820] تفسير القمّي 2: 334
[4821] تفسير القمّي 2: 335

left him[asws] behind me[saww]'. He[as] said: 'Supplicate to Allah[azwj] and He[azwj] will Bring him[asws] to you[saww]'. So I[saww] supplicated to Allah[azwj], and there was your[asws] resemblance with me[saww]. And when the Angels paused in rows, I[saww] said: 'O Jibraeel[as], who are they?' He[as] said: 'They are the ones whom Allah[azwj] will Boast to regarding you[saww] on the Day of Judgement. So I[saww] approached, and we spoke of what has happened and what will be happening up to the Day of Judgement'.

و الثاني: حين أسري بي في المرة الثانية، فقال لي جبرئيل: أين أخوك؟ قلت: خلفته ورائي. قال ادع الله فليأتك به فدعوت الله، فإذا مثالك معي، فكشط لي عن سبع سماوات حتى رأيت سكانها و عمارها و موضع كل ملك منها.

And the second (occasion) – Where I[saww] went on Ascension for the second time. Jibraeel[as] said to me[saww]: 'Where is your[saww] brother[asws]?' I[saww] said: 'I[saww] left him[asws] behind me[saww]'. He[as] said: 'Supplicate to Allah[azwj], so He[azwj] would Bring him[asws] to you[saww]'. So I[saww] supplicated to Allah[azwj], and there was your[asws] resemblance with me[saww]. So the seven skies were Displayed to me[saww] to the extent that I[saww] saw its dwellers, and its buildings, and the place of every Angel from it'.

و الثالث: حين بعثت إلى الجن، فقال لي جبرئيل أين أخوك؟ قلت: خلفته ورائي. فقال: ادع الله فليأتك به، فدعوت الله، فإذا أنت معي، فما قلت لهم شيئا، و لا ردوا علي شيئا إلا سمعته.

And the third (occasion) – Where I[saww] was sent to the Jinn. Jibraeel[as] said to me[saww]: 'Where is your[saww] brother[asws]?' I[saww] said: 'I[saww] left him[asws] behind me[saww]'. So he[as] said: 'Supplicate to Allah[azwj], so He[azwj] will Bring him[asws] to you[saww]'. So I[saww] supplicated to Allah[azwj], and there you[asws] were with me[saww]. So there was nothing which I[saww] said to them, nor did they reply anything to me[saww] except that you[asws] heard it (as well)'.

و الرابع: خصصنا بليلة القدر، و ليست لأحد غيرنا.

And the fourth (occasion) – Specialised us with the Night of Pre-destination (ليلة القدر), and it is not for anyone apart from us[asws]'.

و الخامس: دعوت الله فيك فأعطاني فيك كل شيء إلا النبوة، فإنه قال: خصصتك- يا محمد- بها، و ختمتها بك.

And the fifth (occasion) – I[saww] supplicated to Allah[azwj] regarding you[asws], so Allah[azwj] Gave me[saww] everything regarding you[asws] except for the Prophet-hood, for He[azwj] Said: "I[azwj] have Specialised it for you[saww] – O Muhammad[saww] – and end it with you[saww]'.

و أما السادس: لما أسري بي إلى السماء، جمع الله النبيين فصليت بهم و مثالك خلفي.

And as for the sixth (Occasion) – When I[saww] ascended to the sky, Allah[azwj] Gathered the Prophets[as]. So I[saww] Prayed with them[as], and your[asws] resemblance was behind me[saww]'.

و السابع: هلاك الأحزاب بأيدينا». فهذا رد على من أنكر المعراج.

And the seventh (Occasion) – Destruction of the parties (الأحزاب) by our[asws] hands'. (Ali Bin Ibrahim) said, 'So this is the rebuttal to the one who denies the Ascension (المعراج)'.[4822]

الشيخ في (أماليه)، قال: أخبرنا أبو الفتح هلال بن محمد بن جعفر الحفار، قال: حدثنا ابن الجعابي، قال: حدثنا أبو عثمان سعيد بن عبد الله بن عجب الأنباري، قال: حدثنا خلف بن درست، قال: حدثنا القاسم بن هارون، قال: حدثنا سهل بن صقين، عن همام، عن قتادة، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «لما عرج بي إلى السماء، دنوت من ربي عز و جل، حتى كان بيني و بينه قاب قوسين أو أدنى، فقال: يا محمد من تحب من الخلق؟ قلت: يا رب عليا، قال: التفت يا محمد فالتفت عن يساري، فإذا علي بن أبي طالب».

Al-Sheykh in his Amaali, from Abu Al-fatah HilAl-Bin Muhammad Bin Ja'far Al-Hafar, from Ibn Al-Ja'aby, from Abu Usman Saeed Bin Abdullah Bin Ajab Al-Anbary, from Khalaf Bin Darast, from Al-Qasim Bin Haroun, from Sahl Bin Saqeen, from Hamam, from Qatada, from Anas who said,

'Rasool-Allah[saww] said: 'When I[saww] ascended up to the sky, I[saww] approached my[saww] Lord[azwj] Mighty and Majestic, until there was between me[saww] and Him[azwj] ***[53:9] the measure of two bows or even closer***. So He[azwj] Said: "O Muhammad[saww]! Whom do you[saww] love from the creation?" I said: 'O Lord[azwj]! Ali[asws]!' He[azwj] Said: "Turn, O Muhammad[saww]!" So I[saww] turned to my[saww] left, so there was Ali[asws] Bin Abu Talib[asws]'.[4823]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: سألني أبو قرة المحدث أن أدخله على أبي الحسن الرضا (عليه السلام)، فاستأذنته في ذلك، فأذن لي، فدخل عليه، فسأله عن الحلال و الحرام حتى بلغ سؤاله إلى التوحيد، فقال أبو قرة: إنا روينا أن الله قسم الرؤية و الكلام بين نبيين، فقسم الكلام لموسى، و لمحمد الرؤية؟

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

'Abu Qarat the narrator (of Hadeeth) asked me that I should take him to Abu Al-Hassan[asws] Al-Reza[asws], so I sought permission from him[asws] regarding that. He[asws] permitted me, so we went to him[asws].

He asked him[asws] about the Permissibles and the Prohibited, until his questions reached to the Monotheism (التوحيد), so Abu Qarat said, 'We (the narrators) are reporting that Allah[azwj] has Divide the Sighting and the Speech between two Prophets[as]. So He[azwj] Gave the (division of) the Speech to Musa[as], and to Muhammad[saww] He[azwj] Gave the (division of) the Sighting?'

فقال أبو الحسن (عليه السلام): «فمن المبلغ عن الله إلى الثقلين من الجن و الإنس: لا تدركه الأبصار، و لا يحيطون به علما، و ليس كمثله شيء، أليس محمد (صلى الله عليه و آله)؟ قال: بلى. قال: كيف يجيء رجل إلى الخلق جميعا فيخبرهم أنه جاء من عند الله، و أنه يدعوهم إلى الله بأمر الله فيقول: لا تُدْرِكُهُ الْأَبْصارُ و لا يُحِيطُونَ بِهِ عِلْماً ، و لَيْسَ كَمِثْلِهِ شَيْءٌ، ثم يقول: أنا رأيته بعيني، و أحطت به علما، و هو على صورة البشر؟! أما تستحيون، ما قدرت الزنادقة أن ترميه بهذا، أن يكون يأتي من عند الله بشيء ثم يأتي بخلافه من وجه آخر».

So Abu Al-Hassan[asws] said: 'So who was it that preached from Allah[azwj] to the Jinn and the Humans, that the visions cannot grasp Him[azwj], nor can He[azwj] be comprehended by knowledge, and there is no likeness for Him[azwj]?' Was it not Muhammad[saww]?' He said, 'Yes it was '. He[asws] said: 'So how can a man come to all

[4822] تفسير القمّي 2: 335.
[4823] الأمالي 1: 362.

the creatures and inform them that he is from the Presence of Allah[azwj], and that he is calling them to Allah[azwj] by Allah[azwj]'s Command, so he says ***[6:103] No vision can grasp Him ; [20:110] they do not comprehend Him in knowledge ; [42:11] nothing is like a likeness of Him***, then one goes on to say: 'I have seen him (Allah[azwj]) with my own eyes! And I comprehended him (Allah[azwj]) in my knowledge, and that he (Allah[azwj]) was in the image of a man (Naouzobillah)? But, you should be ashamed of yourselves.

Even the Atheists have not been able to say this, that he[saww] brought one thing from the Presence of Allah[azwj] and then came up with something opposite to it'.

قال أبو قرة: فإنه يقول: وَ لَقَدْ رَآهُ نَزْلَةً أُخْرى؟ فقال أبو الحسن (عليه السلام): «إن بعد هذه الآية ما يدل على ما رأى، حيث قال: ما كَذَبَ الْفُؤادُ ما رَأى يقول: ما كذب فؤاده ما رأت عيناه، ثم أخبر بما رأى، فقال: لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى، فآيات الله غير الله، و قد قال الله عز و جل: وَ لا يُحِيطُونَ بِهِ عِلْماً فإذا رأته الأبصار فقد أحاط به العلم، و وقعت المعرفة».

Abu Qarat said, 'But, He[azwj] is Saying ***[53:13] And certainly he saw it in another descent***?' So Abu Al-Hassan[asws] said: 'In the Verse after this, what is the evidence upon what was seen where He[azwj] Says ***[53:11] The heart did not belie what it saw***. He[azwj] is Saying that the heart did not belie what the eyes saw, then Informs about what was seen ***[53:18 He saw of the greatest Signs of his Lord***, so the Sign of Allah[azwj] is other than Allah[azwj], And Allah[azwj] Mighty and Majestic Said ***[20:110] they do not comprehend Him in knowledge***, so if the eye has seen therefore the knowledge has grasped it, and understanding occurs'.

فقال أبو قرة: فتكذب بالروايات؟ فقال أبو الحسن (عليه السلام): «إذا كانت الروايات مخالفة للقرآن كذبتها، و ما أجمع المسلمون عليه أنه لا يحاط به علما، و لا تدركه الأبصار، و ليس كمثله شيء».

Abu Qarat said, 'So you[asws] are belying the reports?' So Abu Al-Hassan[asws] said: 'If the report opposes the Quran, I[asws] deny it, and what the Muslims have formed a consensus upon is that He[azwj] cannot be grasped by knowledge, nor can the eyes visualise Him[azwj], and there is nothing similar to Him[azwj]'.[4824]

و عنه، قال: حدثنا محمد بن أحمد السناني، و علي بن أحمد بن محمد الدقاق، و الحسين بن إبراهيم بن هاشم المؤدب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي الأسدي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن ثابت ابن دينار، قال: سألت زين العابدين علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، عن الله جل جلاله، هل يوصف بمكان؟ فقال: «تعالى الله عن ذلك».

And from him, from Muhammad Bin Ahmad Al-Sanany, from Ali Bin Ahmad Bin Muhammad Daqaq, and Al-Husayn Bin Ibrahim Bin Hisham Al-Mowdab, and Ali Bin Abdullah Al-Waraq, from Muhammad Bin Abu Abdullah Al-Kufy Al-Asady, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim, from his father, from Sabit Ibn Dinar who said,

'I asked Zayn Al-Abideen[asws] Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] about Allah[azwj] Majestic is His[azwj] Majesty, can He[azwj] be described with a place?' So he[asws] said: 'Allah[azwj] is Higher than that'.

قلت: لم أسرى بنبيه (صلى الله عليه و آله) إلى السماء؟ قال: «ليريه ملكوت السماوات و ما فيها من عجائب صنعه و بدائع خلقه». قلت: فقول الله عز و جل: ثُمَّ دَنا فَتَدَلَّى فَكانَ قابَ قَوْسَيْنِ أَوْ أَدْنى؟ قال: «ذاك رسول الله (صلى الله عليه و آله)، دنا

[4824] الكافي 1: 74/ 2

من حجب النور، فرأى ملكوت السماوات، ثم تدلى (صلى الله عليه و آله) فنظر من تحته إلى ملكوت الأرض، حتى ظن أنه في القرب من الأرض كقاب قوسين أو أدنى».

I said, 'Why did He[azwj] Make His[azwj] Prophet[saww] to ascend to the sky?' He[asws] said: 'To Make him[saww] see the Kingdoms of the skies and whatever is in these from the wonders of His[azwj] Making and His[azwj] creatures'. I said, 'So (what about) the Words of Allah[azwj] Mighty and Majestic ***[53:8] Then he approached, so he bowed [53:9] So he was the measure of two bows or even closer***?' He[asws] said: 'That is Rasool-Allah[saww], approaching the Veils of the Light. So he[saww] saw the Kingdoms of the skies, then he[asws] bowed, so he[saww] looked underneath him[saww] to the kingdoms of the earth until he[saww] thought he[saww] was near to the earth ***[53:9] the measure of two bows or even closer***'.[4825]

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن الفضيل، قال: سألت أبا الحسن (عليه السلام): هل رأى رسول الله (صلى الله عليه و آله) ربه عز و جل؟ قال: «نعم بقلبه، أما سمعت الله عز و جل يقول: ما كَذَبَ الْفُؤادُ ما رَأى، لم يره بالبصر، و لكن رآه بالفؤاد».

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-Khatab, from Muhammad Bin Al-Fazeyl who said,

'I asked Abu Al-Hassan[asws], 'Did Rasool-Allah[saww] see his[saww] Lord[azwj] Mighty and Majestic?' Yes, by his[saww] heart. Have you not heard Allah[azwj] Mighty and Majestic Saying ***[53:11] The heart did not belie what it saw***? He[saww] did not see Him[azwj] with the vision, but he[saww] saw Him[azwj] with the heart'.[4826]

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن أحمد بن هلال، عن الحسن بن محبوب، عن عبد الله بن بكير، عن حمران بن أعين، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل في كتابه: ثُمَّ دَنا فَتَدَلَّى فَكانَ قابَ قَوْسَيْنِ أَوْ أَدْنى. فقال: «أدنى الله محمدا (صلى الله عليه و آله) منه، فلم يكن بينه و بينه إلا قفص لؤلؤ، فيه فراش من ذهب يتلألأ فأري صورة، فقيل له، يا محمد، أ تعرف هذه الصورة؟ فقال: نعم، هذه صورة علي بن أبي طالب (عليه السلام)، فأوحى الله تعالى إليه: أن زوجه فاطمة، و اتخذه وصيا».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Ahmad Bin Hilal, from Al-Hassan Bin Mahboub, from Abdullah Bin Bakeyr, from Humran Bin Ayn who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[53:8] Then he approached, so he bowed [53:9] So he was the measure of two bows or even closer***. So he[asws] said: 'Muhammad[saww] approached to be closest to Allah[azwj], so there was nothing in between except for an enclosure of pearls, in which was a mattress of shining gold. So he[saww] saw an image. It was Said to him[saww]: "O Muhammad[saww]! Do you[saww] recognise this image?' So he[saww] said: 'Yes, this is an image of Ali[asws] Bin Abu Talib[asws]'. So Allah[azwj] Revealed to him[saww]: "Get him[asws] married to Fatima[asws], and take him[asws] to be your[saww] successor[asws]'.[4827]

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيس بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه، عن جده، عن علي (عليه السلام) في قوله عز و جل: إِذْ يَغْشَى السِّدْرَةَ ما يَغْشى. قال: «إن النبي (صلى الله عليه و آله) لما

[4825] علل الشرائع: 131/ 1
[4826] التوحيد: 116/ 17.
[4827] تأويل الآيات 2: 625/ 8

أسري به إلى ربه، قال: وقف بي جبرئيل (عليه السلام) عند شجرة عظيمة، لم أر مثلها، على كل غصن منها ملك، و على كل ورقة منها ملك، و على كل ثمرة منها ملك، و قد تجللها نور من نور الله عز و جل،

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Ays Bin Dawood,

'Abu Al-Hassan[asws] Al-Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Ali[asws] regarding the Words of the Mighty and Majestic ***[53:16] When the Lote Tree overwhelmed what it overwhelmed***. He[asws] said: 'When the Prophet[saww] went on Ascension to his[saww] Lord[azwj], he[saww] said (about it): 'Jibraeel[as] paused with me[saww] in the presence of a Magnificent Tree. I[saww] had never seen the like of it before. Upon each of its branches was an Angel, and upon each of its leaves was an Angel, and upon each of its fruit was an Angel, and it was Radiating Light from the Light of Allah[azwj] Mighty and Majestic.

فقال جبرئيل [(عليه السلام): هذه سدرة المنتهى، كان ينتهي الأنبياء قبلك إليها]، ثم لا يتجاوزونها، و أنت تجوزها إن شاء الله ليريك من آياته الكبرى، فاطمئن أيدك الله تعالى بالثبات حتى تستكمل كراماته، و تصير إلى جواره،

Jibraeel[as] said: 'This here is The Lote Tree (سدرة المنتهى). The Prophets[as] before you[saww] have ended up to here, then they[as] never exceeded it, and you[saww] exceed it, and if Allah[azwj] so Desires, He[azwj] would Show you[saww] from the Greatest Signs. Be assured that Allah[azwj] the High would Support you[saww] to be steadfast until He[azwj] Completes His[azwj] Prestige (upon you[saww]), and you[saww] journey to His[azwj] Nearness'.

ثم صعد بي إلى تحت العرش، فدلي إلي رفرف أخضر، ما أحسن أصفه، فرفعني بإذن ربي، فصرت عنده، و انقطع عني أصوات الملائكة و دويهم، و ذهبت المخاوف و الروعات، و هدأت نفسي و استبشرت، و جعلت أمتد و أنقبض، و وقع علي السرور و الاستبشار، و ظننت أن جميع الخلائق قد ماتوا، و لم أر غيري أحدا من خلقه، فتركني ما شاء الله، ثم رد علي روحي فأفقت، و كان توفيقا من ربي أن غمضت عيني، و كل بصري و غشي عن النظر، فجعلت أبصر بقلبي كما أبصر بعيني، بل أبعد و أبلغ، و ذلك قوله تعالى: ما زاغَ الْبَصَرُ وَ ما طَغى لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى و إنما كنت أبصر مثل مخيط «1» الإبرة نورا بيني و بين ربي لا تطيقه الأبصار.

Then I[saww] ascended to be underneath the Throne, so a green flap approached me[saww], the beauty of which I[saww] cannot describe, so it raised me[saww] by the Permission of my[saww] Lord[azwj]. I went to be in His[azwj] Presence, and the voices of the Angels and their sounds was cut off from me[asws], and the fears and the concerns went away from me[saww] and I[saww] calmed myself[saww] and was encouraged, and I[saww] extended myself[saww] and was overcome by the delightfulness and the serenity of it all, and I[saww] thought that the whole of the creation had died out, and I[saww] did not see anyone apart from myself[saww] from His[azwj] Creatures. So I[saww] was left (in that situation) for as long as Allah[azwj] so Desired to. Then He[azwj] Returned my[saww] soul back to me[saww], so I[saww] came around, and it was a Guidance from my[saww] Lord[azwj] that my[saww] eyes were closed, and every vision and look was covered. So I[saww] went on to visualise with my[saww] heart just as I[saww] visualise with my[saww] eyes. But it was more extensive and more profound, and these are the Words of the High ***[53:11] The heart did not belie what it saw [53:18 He saw of the greatest Signs of his Lord***. But rather, I[saww] was visualising a corridor of Light like a needle, between me[saww] and my[saww] Lord[azwj], which the sight cannot bear'.

فناداني ربي، فقال تبارك و تعالى: يا محمد. قلت: لبيك ربي و سيدي و إلهي لبيك. قال: [هل] عرفت قدرك عندي، و موضعك و منزلتك؟ قلت: نعم، يا سيدي. قال: يا محمد، هل عرفت موقعك مني و موقع ذريتك؟ قلت: نعم، يا سيدي،

So my[saww] Lord[azwj] Blessed and High Called out to me[saww]: “O Muhammad[saww]!” I[saww] said: ‘Here I[saww] am my[saww] Lord[azwj], and my[saww] God[azwj], and my[saww] Master[azwj]!’ He[azwj] Said: “Do you[saww] understand your[saww] worth in my[saww] Presence, and your[saww] place, and your[saww] status?” I[saww] said: ‘Yes, my[saww] Master[azwj]!’ He[azwj] Said: “O Muhammad[saww]! Do you[saww] understand your[saww] place from Me[azwj] and the place of your[saww] descendants?’ I[saww] said: ‘Yes, my[saww] Master[azwj]!’

قال: فهل تعلم يا محمد فيما اختصم الملأ الأعلى؟ قلت: يا رب أنت أعلم و أحكم، و أنت علام الغيوب. قال: اختصموا في الدرجات و الحسنات [فهل تدري ما الدرجات و الحسنات]، قلت: أنت أعلم سيدي و أحكم. قال: إسباغ الوضوء في المفروضات، و المشي على الأقدام إلى الجماعات [معك]، و مع الأئمة من ولدك، و انتظار الصلاة بعد الصلاة، و إفشاء السلام، و إطعام الطعام، و التهجد بالليل و الناس نيام.

He[azwj] Said: “So do you[saww] know, O Muhammad[saww], regarding what the High Assembly quarrelled?’ I[saww] said: ‘O Lord[azwj], You[azwj] are more Knowing and more Wise, and You[azwj] are the Knower of the Hidden matters’. He[azwj] Said: “They quarrelled regarding the Levels, and the Rewards. So, do you[saww] know what are these Levels and the Rewards?” I[saww] said: ‘You[azwj] are more Knowing my[saww] Master[azwj], and more Wise’. He[azwj] Said: “The performance of the ablution during the obligations, and the walking upon the feet to the congregation with you[saww], and with your[saww] children[asws], and the awaiting for the Prayer after the Prayer, and disclosure of the greetings, and the feeding of the food, and the Tahajjud (Prayer) at night when the people sleep”.

ثم قال: آمَنَ الرَّسُولُ بِما أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ قلت: وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَ قالُوا سَمِعْنا وَ أَطَعْنا غُفْرانَكَ رَبَّنا وَ إِلَيْكَ الْمَصِيرُ، قال: صدقت، يا محمد: لا يُكَلِّفُ اللَّهُ نَفْساً إِلَّا وُسْعَها لَها ما كَسَبَتْ وَ عَلَيْها مَا اكْتَسَبَتْ فقلت: رَبَّنا لا تُؤاخِذْنا إِنْ نَسِينا أَوْ أَخْطَأْنا رَبَّنا وَ لا تَحْمِلْ عَلَيْنا إِصْراً كَما حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنا رَبَّنا وَ لا تُحَمِّلْنا ما لا طاقَةَ لَنا بِهِ وَ اعْفُ عَنَّا وَ اغْفِرْ لَنا وَ ارْحَمْنا أَنْتَ مَوْلانا فَانْصُرْنا عَلَى الْقَوْمِ الْكافِرِينَ، قال: ذلك لك و لذريتك يا محمد، قلت: لبيك ربي و سعديك سيدي و إلهي.

Then I[saww] Said: “***[2:285] The Rasool believes in what has been Revealed to him from his Lord, and (so do) the Believers; they all believe in Allah and His angels and His Books and His Rasools; We do not disregard His Rasuls; and they say: We hear and obey, our Lord! Your Forgiveness (do we crave), and to You is the eventual journey***’. He[azwj] Said: “You[saww] speak the truth O Muhammad[saww]! ***[2:286] Allah does not Impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not Punish us if we forget or make a mistake; Our Lord! do not Lay on us a burden as You Laid on those before us, Our Lord do not Impose upon us that which we have not the strength to bear; and Pardon us and Grant us Protection and have Mercy on us, You art our Protector, so Help us against the unbelieving people***. That is for you[saww] and your[saww] descendants, O Muhammad[saww]!” I[saww] said: ‘Yes! My[saww] Lord[azwj], I[saww] am at Your[saww] Disposal and at Your[azwj] Service, my[saww] Master[azwj], and my[saww] God[azwj]’.

قال: أسألك عما أنا أعلم به منك، من خلفت في الأرض بعدك؟ قلت: خير أهلها، أخي و ابن عمي، و ناصر دينك و الغاضب لمحارمك إذا استحلت و لنبيك غضب النمر إذا غضب علي بن أبي طالب.

He[azwj] Said: “I[azwj] Ask you[saww], although I[azwj] am more Knowing of it than you[saww] are, who is the one[asws] whom you[saww] have left behind (in your[saww] place) in the earth after you[saww]?’ I[saww] said: ‘The best of my[saww] Family, my[saww] brother and cousin, and

helper of Your[azwj] Religion, and the angry one at those who permit Your[azwj] Prohibitions, and for the sake of Your[azwj] Prophet[saww], has the anger of the angry tiger, Ali[asws] Bin Abu Talib[asws].

قال: صدقت يا محمد، إني اصطفيتك بالنبوة، و بعثتك بالرسالة، و امتحنت عليا بالبلاغ و الشهادة على أمتك و جعلته حجة في الأرض معك و بعدك، و هو نور أوليائي، و ولي من أطاعني، و هو الكلمة التي ألزمتها المتقين، يا محمد، و زوجه فاطمة، فإنه وصيك و وارثك و وزيرك، و غاسل عورتك، و ناصر دينك، و المقتول على سنتي و سنتك، يقتله شقي هذه الامة.

He[azwj] Said: "You[saww] have spoke the truth, O Muhammad[saww]! I[azwj] Chose you[saww] for the Prophet-hood, and Sent you[saww] with the Message, and Selected Ali[asws] with the preaching and the martyrdom upon your[saww] community, and Made him[asws] as a Proof in the earth with you[saww] and after your[saww]. And he[asws] is the Light of the Former ones, and the Guardian of the one who obeys Me[azwj], and he[asws] is the 'Word' which is necessitated upon the pious. O Muhammad[saww]! And get him[asws] married to Fatima[asws], for he[asws] is your[saww] successor, and your[saww] inheritor, and your Vizier, and washer of your[saww] body, and helper of your[saww] Religion, and the murdered one upon My[azwj] Sunnah and your[saww] Sunnah, and it would be the wretched one of this community who would kill him[asws]".

قال رسول الله (صلى الله عليه و آله): ثم إن ربي أمرني بأمور و أشياء، و أمرني أن أكتمها، و لم يأذن لي في إخبار أصحابي بها ثم هوى بي الرفرف، فإذا بجبرئيل (عليه السلام) فتناولني حتى صرت إلى سدرة المنتهى، فوقف بي تحتها، ثم أدخلني جنة المأوى، فرأيت مسكني و مسكنك يا علي فيها،

Rasool-Allah[saww] said: 'Then my[saww] Lord[azwj] Commanded me[saww] with matters and things, and Commanded me[saww] that I[saww] keep these concealed, and did not Permit me[saww] for informing my[saww] companions about these. Then the (green) flap raised me[asws], and took me[saww] back to Sidrat Al-Muntaha to be with Jibraeel[as], who was waiting for me[saww] underneath it. Then he entered me[saww] into the Garden of Shelter (جنة المأوى). So I[saww] saw my[saww] dwelling place, and your[asws] dwelling, O Ali[asws], in it.

فبينما جبرئيل يكلمني إذ علاني نور من نور الله، فنظرت إلى مثل مخيط الإبرة، مثل ما كنت نظرت إليه في المرة الاولى، فناداني ربي جل جلاله: يا محمد. قلت: لبيك يا ربي و إلهي و سيدي؟ قال: سبقت رحمتي غضبي لك و لذريتك، أنت صفوتي من خلقي، و أنت أميني و حبيبي و رسولي، و عزتي و جلالي لو لقيني جميع خلقي يشكون فيك طرفة عين أو ينقصونك أو ينقصون صفوتي من ذريتك لأدخلتهم ناري و لا ابالي.

While Jibraeel[as] was speaking to me[saww], I[saww] noticed a Light from the Light of Allah[azwj]. So I[saww] looked at it, and it was like a needle, similar to what I[saww] saw the first time. So my[saww] Lord[azwj], Majestic is His[azwj] Majesty Called out to me[saww]: "O Muhammad[saww]!" I[saww] said: 'Here I[asws] am, my[saww] Lord[azwj], my[saww] God[azwj], my[saww] Master[azwj]?' He[azwj] Said: "My[azwj] Mercy Precedes My[azwj] Anger for you[saww] and for your[saww] descendants[asws]. You[saww] are of My[azwj] qualities from My[azwj] creatures, and you[saww] are My[azwj] Trustworthy one, and My[azwj] Beloved, and My[azwj] Rasool[saww], and My[azwj] Honour, and My[azwj] Majesty. Even if all of My[azwj] creatures were to doubt regarding you[saww], for the blink of an eye, or (try to find) faults in you[saww], or (try to find) fault in your[saww] descendants[asws], I[azwj] would Enter all of them into the Fire, and I[azwj] would not Care.

يا محمد، علي أمير المؤمنين، و سيد المرسلين، و قائد الغر المحجلين إلى جنات النعيم، أبو السبطين سيدي شباب جنتي المقتولين بي ظلما.

O Muhammad[saww]! Ali[asws] is the Amir-ul-Momineen[asws], and the Chief of the Rasools[as], and the Guide of the Resplendent to the Garden of Bliss, father[asws] of the grandsons (السبطين) the Chiefs of the youths of My[azwj] Paradise, the ones (who will be) murdered by injustice".

ثم فرض علي الصلاة و ما أراد تبارك و تعالى، و قد كنت قريبا منه فى المرة الأولى مثل ما بين كبد القوس إلى سيته، فذلك قوله تعالى: كقاب قوسين أو أدنى من ذلك».

Then He[azwj] Obligated upon me[saww] the Prayer, and whatever the Blessed and High Wanted, and I[saww] was closer to Him[azwj] in the first time, similar to what is in between the two ends of the bow. So these are the Words of the High ***[53:9] So he was the measure of two bows or even closer***'.[4828]

VERSES 19 - 32

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ {19} وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ {20} أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنْثَىٰ {21} تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ {22} إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ۖ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ {23} أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ {24} فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ {25} وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ {26} إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنْثَىٰ {27} وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا {28} فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا {29} ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ {30} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى {31} الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ {32}

[53:19] Have you then considered the Laat and the Uzza, [53:20] And Manat, the third, the last? [53:21] What! for you the males and for Him the females! [53:22] This indeed is an unjust division! [53:23] They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord. [53:24] Or shall the human have what he wishes for? [53:25] Nay! for Allah is the Hereafter and the former (life). [53:26] And how many an Angel is there in the skies whose intercession does not avail at all except after Allah has Given Permission to whom He Pleases and Chooses. [53:27] Most surely they who do not believe in the Hereafter name the Angels with female names. [53:28] And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all. [53:29] Therefore turn aside from him who turns his back upon Our Reminder and does not desire anything but this world's life. [53:30] That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction. [53:31] And Allah's is what is in the skies and what is in the earth, that He may Reward those who do evil according to what they do, and (that) He may Reward those who do good with goodness. [53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'; surely your Lord is liberal in Forgiving. He knows you best when He brings you forth from the earth and when you are

[4828] تأويل الآيات 2: 625/ 9

embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him who fears.

ابن شهر آشوب، في (المناقب): عن الأعمش، عن أبي إسحاق، عن الحارث بن سعيد بن قيس، عن علي بن أبي طالب (عليه السلام)، و عن جابر الأنصاري، كليهما عن النبي (صلى الله عليه و آله)، قال: «أنا واردكم على الحوض، و أنت يا علي الساقي، و الحسن الرائد، و الحسين الآمر، و علي بن الحسين الفارط، و محمد بن علي الناشر، و جعفر ابن محمد السائق، و موسى بن جعفر محصي المحبين و المبغضين و قامع المنافقين، و علي بن موسى مزين المؤمنين، و محمد بن علي منزل أهل الجنة في درجاتهم، و علي بن محمد خطيب شيعتهم و مزوجهم الحور، و الحسن بن علي سراج أهل الجنة، يستضيئون به، و الهادي المهدي شفيعهم يوم القيامة، حيث لا يأذن إلا لمن يشاء و يرضى».

Ibn Shehr Ashub, in Al-Manaqib, from Al-Amsh, from Abu Is'haq, from Al-Haris Bin Saeed Bin Qays,

Ali[asws] Bin Abu Talib[asws], and from Jabir Al-Ansary, from the Prophet[saww] having said: 'I[saww] am your receiver at the Fountain, and you[asws] Ali[asws] are the Quencher, and Al-Hassan[asws] is the Pioneer, and Al-Husayn[asws] is the Commander, and Ali[asws] Bin Al-Husayn[asws] is the Proceder (to the water), and Muhammad[asws] Bin Ali[asws] is the Announcer, and Ja'far[asws] Bin Muhammad[asws] is the Driver (Usher), and Musa[asws] Bin Ja'far[asws] is the Counter of the lovers and the haters and the repressor of the hypocrites, and Ali[asws] bin Musa[asws] is the Decorator of the Believers, and Muhammad[asws] Bin Ali[asws] is the Settler of the people of the Paradise in the Levels, and Ali[asws] Bin Muhammad[asws] is the Speaker of the Shias and Conductor of their marriages with the Houries, and Al-Hassan[asws] Bin Ali[asws] is the Lamp of the people of the Paradise, illuminating them by it, and the Guide, the Guided (Al-Mahdi[asws]), is their (Shias) intercessor on the Day of Judgement, where he[asws] will only give ***[53:26] Permission to whom He Pleases and Chooses***'.[4829]

في كتاب ثواب الاعمال باسناده إلى عباد بن كثير النوا قال: سألت أبا جعفر عليه السلام عن الكبائر فقال: كل شئ وعد الله عليه النار.

In the book Sawaab Al-Amaal, by his chain going up to Abaad Bin Kaseer Al-Naza who said, 'I asked Abu Abdullah[asws] about the major sins, so he[asws] said: 'Everything for which Allah[azwj] has Promised the Fire, for its commission'.[4830]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the Second narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse ***[53:32] Those who keep aloof from the great sins and the immoralities***, then held back. So Abu Abdullah[asws] said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

[4829] تأويل الآيات 2: 625/ 9
[4830] Tafseer Noor Al Saqalayn – CH 53 H 75

فقال: نعم- يا عمرو- و أكبر الكبائر الشرك بالله، يقول الله: (و من يشرك بالله فقد حرم الله عليه الجنة) ، و بعده اليأس من روح الله، لأن الله عز و جل يقول: إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكافِرُونَ

So he[asws] said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah[azwj]. Allah[azwj] is Saying; "And the one who Associates with Allah[azwj], so Allah[azwj] has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah[azwj], because Allah[azwj] Mighty and Majestic is Saying ***[12:87] and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people***.

ثم الأمن من مكر الله، لأن الله عز و جل يقول: فَلا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخاسِرُونَ،

Then is the security from the Scheme of Allah[azwj], because Allah[azwj] Mighty and Majestic is Saying ***[7:99] What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who lose out***.

و منها عقوق الوالدين، لأن الله سبحانه جعل العاق جبارا شقيا، و قتل النفس التي حرم الله إلا بالحق، لأن الله عز و جل يقول فَجَزاؤُهُ جَهَنَّمُ خالِداً فِيها «3»، إلى آخر الآية،

And from it is the disobedience to the parents, because Allah[azwj], the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah[azwj] has Prohibited to kill except with the right to do so, because Allah[azwj] the Mighty and Majestic is Saying ***[4:93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it*** – up to the end of the Verse.

و قذف المحصنة، لأن الله عز و جل يقول: لُعِنُوا فِي الدُّنْيا وَ الْآخِرَةِ وَ لَهُمْ عَذابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah[azwj] Mighty and Majestic is Saying ***[24:23] Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and they shall have a grievous Punishment***.

و أكل مال اليتيم، لأن الله عز و جل يقول: إِنَّما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَ سَيَصْلَوْنَ سَعِيراً،

And the devourer of the wealth of the orphan, because Allah[azwj] Mighty and Majestic is Saying ***[4:10] (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter Blazing Fire***.

و الفرار من الزحف، لأن الله عز و جل يقول: وَ مَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفاً لِقِتالٍ أَوْ مُتَحَيِّزاً إِلى فِئَةٍ فَقَدْ باءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْواهُ جَهَنَّمُ وَ بِئْسَ الْمَصِيرُ،

And the fleer from the battlefield, because Allah[azwj] Mighty and Majestic is Saying ***[8:16] If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!***

و أكل الربا، لأن الله عز و جل يقول: الَّذِينَ يَأْكُلُونَ الرِّبا لا يَقُومُونَ إِلَّا كَما يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah[azwj] Mighty and Majestic is Saying ***[2:275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.***

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَراهُ ما لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ،

And the sorcery, because Allah[azwj] Mighty and Majestic ***[2:102] And they knew that the buyers of (sorcery) would have no share in the happiness of the Hereafter.***

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذلِكَ يَلْقَ أَثاماً يُضاعَفْ لَهُ الْعَذابُ يَوْمَ الْقِيامَةِ وَ يَخْلُدْ فِيهِ مُهاناً،

And the adultery, because Allah[azwj] Mighty and Majestic is Saying ***[25:68] and whosoever does this shall pay the penalty [25:69] The Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy***.

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمانِهِمْ ثَمَناً قَلِيلًا أُولئِكَ لا خَلاقَ لَهُمْ فِي الْآخِرَةِ،

The immersing oath in the immorality, because Allah[azwj] Mighty and Majestic is Saying ***[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter***.

و الغلول ، لأن الله عز و جل يقول: وَ مَنْ يَغْلُلْ يَأْتِ بِما غَلَّ يَوْمَ الْقِيامَةِ،

And the embezzlement, because Allah[azwj] Mighty and Majestic is Saying ***[3:161] Whosever embezzles will bring what he embezzled with him on the Day of Judgement***.

و منع الزكاة المفروضة لأن الله عز و جل يقول: فَتُكْوى بِها جِباهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

The prevention (Non-payment) of the obligatory Zakat ***[9:35] then their foreheads and their sides and their backs shall be branded with it***.

و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْها فَإِنَّهُ آثِمٌ قَلْبُهُ،

And perjury and the concealment of the testimony, because Allah[azwj] Mighty and Majestic is Saying ***[2:283] and do not conceal testimony, and whoever conceals it, his heart is surely sinful***.

و شرب الخمر، لأن الله عز و جل نهى عنها، كما نهى عن عبادة الأوثان، و ترك الصلاة متعمدا، أو شيئا مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمدا فقد برىء من ذمة الله و ذمة رسوله،

And drinking of the intoxicants, because Allah[azwj] Mighty and Majestic has Prohibited from it just as He[azwj] has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah[azwj] has Obligated, because Rasool-Allah[saww] said: 'The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah[azwj] and the responsibility of His[azwj] Rasool[saww]'.

و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah[azwj] Mighty and Majestic is Saying ***[13:25] For them is the Curse and theirs the ill abode***'.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your[asws] merits and the Knowledge'.[4831]

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ إِلَّا اللَّمَمَ، قال: «الفواحش: الزنا و السرقة، و اللَّمَمَ: الرجل يلم بالذنب فيستغفر الله منه». قلت: بين الضلال و الكفر منزلة؟ قال: «ما أكثر عرى الإيمان».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is'haq Bin Amaar,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'***, he[asws] said: 'The immoralities – The adultery and the theft. And the 'Lamam' – The man commits the sin, so he asks Forgiveness of Allah[azwj] from it'. I asked, 'Is there a level between the straying and the infidelity?' He[asws] said: 'More numerous than the bonds of Eman'.[4832]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: قلت له: أ رأيت قول الله عز و جل: الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ إِلَّا اللَّمَمَ؟ قال: «هو الذنب يلم به الرجل، فيمكث ما شاء الله، ثم يلم [به] بعد».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

'I asked Abu Abdullah[asws], 'Do you[asws] see the Words of Allah[azwj] Mighty and Majestic ***[53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'***?' He[asws] said; 'It is the sin which a man would commit, but then he remains (away from it) for as long as Allah[azwj] so Desires, then commits it afterwards (again)'.[4833]

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن العلاء، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: قلت له الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ إِلَّا اللَّمَمَ؟ قال: «الهنة بعد الهنة، أي الذنب بعد الذنب [يلم به] العبد».

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al-A'la, from Muhammad Bin Muslim,

(It has been narrated) from one of them[asws] (5th or the 6th Imam[asws]), 'I said to him[asws], '(What about) ***[53:32] Those who keep aloof from the great sins and the***

[4831] Al Kafi – H 2454
[4832] Al Kafi – H 2437
[4833] Al Kafi – H 2973

immoralities except for the 'Lamam'?' He[asws] said: 'The defiance after the defiance, i.e., the sin after the sin, the servant commits it'.[4834]

في كتاب علل الشرايع باسناده إلى ابن اسحاق الليثى عن أبى جعفر الباقر عليه السلام حديث طويل يذكر فيه خلق الله طينة الشيعة وطينة الناصب وان الله مزج بينهما إلى قوله: فما رأيته من شيعتنا من زنا أو لواط أو ترك صلوة أو صيام أو حج أو جهاد أو خيانة أو كبيرة من هذا الكبائر فهو من طينة الناصب وعنصره الذى قد مزج فيه، لا من سنخ الناصب وعنصره وطينته اكتساب المآثم والفواحش والكبائر،

In the book IllAl-Al-Sharai'e, by his chain going up to Ibn Is'haq Al-Jaysi,

(It has been narrated) from Abu Ja'far Al-Baqir[asws] – a lengthy Hadeeth in which he[asws] mentioned the clay (طينة) of the Shias, and the clay of the Nasibi (Hostile one), and that Allah[azwj] Mixed them up, up to his[asws] words: 'So what you see from our[asws] Shias indulging in adultery, or the sodomy, or the avoidance of the Prayer, or Fasts, or Pilgrimage, or Jihaad, or misappropriation, or major sins from these major sins, so he is from the clay of the Nasibi, and its component which had been mixed up in it. And there is none from the Nasibis, and its components, and its clay except that it is in the acquisition of the sins, and the immoralities, and the major sins.

وما رأيت من الناصب ومواظبته على الصلوة والصيام والزكوة والحج والجهاد وأبواب البر فهو من طينة المؤمن وسنخه الذى قد مزج فيه، لان من سنخ المؤمن وعنصره وطينته اكتساب الحسنات واستعمال الخير واجتناب المآثم

And what you see from the Nasibi and his persistence upon the Prayer, and the Fasts, and the Zakaat, and the Pilgrimage, and the Jihaad, and the doors of the righteousness, so he is from the clay of the Believers, and his persistence is from the mixed up with it, because it is from the essence of the Believer, and his components, and his clay to be in the acquisition of the good deeds, and the acting upon the good, and the keeping away from the sins'.

وفى آخره قال عليه السلام: اقرأ يا ابراهيم: " الذين يجتنبون كبائر الاثم والفواحش الا اللمم ان ربك واسع المغفرة هو أعلم بكم إذا نشأكم من الارض " يعنى من الارض المنتنة " فلا تزكوا انفسكم هو اعلم بمن اتقى " يقول: لا يفتخر احدكم بكثرة صلوته وصيامه وزكوته ونسكه لان الله عزوجل، أعلم بمن اتقى منكم، فان ذلك من قبل اللمم وهو المزج وفى هذا الحديث ايضاح وفوائد وهو مذكور في سورة الفرقان عند قوله تعالى: " اولئك يبدل الله سيئاتهم حسنات ".

And at the end of it he[asws] said: 'Read, O Ibrahim, ***[53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'; surely your Lord is liberal in Forgiving. He knows you best when He brings you forth from the earth*** Meaning the rotten land ***Therefore justify not yourselves: He knows best who it is that guards against evil; He knows him who fears***. He[azwj] is saying that one of you should not pride himself over the frequency of his Prayers, and his Fasts, and his Zakat and his rituals, because Allah[azwj] is More Knowing of the one who is the pious one amongst you, and that is before the 'Lamam', and it is the temperament. And in this Hadeeth it is clear, and the benefits, and it is Mentioned in Surah Al-Furqan in the Words of the High ***[25:70] so these are they of whom Allah changes the evil deeds to good ones***'.[4835]

[4834] Al Kafi – H 2974
[4835] Tafseer Noor Al Saqalayn – CH 53 H 77

في كتاب الاحتجاج للطبرسي (ره) وعن معمر بن راشد قال: سمعت ابا عبد الله عليه السلام يقول: أتى يهودى إلى رسول الله صلى الله عليه وآله فقام بين يديه يحد النظر إليه فقال: يا يهودى ما حاجتك ؟ فقال: أنت أفضل ام موسى بن عمران النبي الذى كلمه الله عزوجل، وأنزل عليه التوراة، والعصاء، وفلق له البحر وأظله بالغمام ؟

In the book Al-Ihtijaj Al-tabarsy, and from Moamar Bin Rashid who said,

'I heard Abu Abdullah[asws] saying: 'A Jew came up to Rasool-Allah[saww] and stood in front of him[saww], blocking his[saww] view. So he[saww] said: 'O Jew, what is your need?' So he said, 'Are you[saww] higher or Musa[as] Bin Imran[as], the Prophet[as] whom Allah[azwj] Mighty and Majestic Spoke to, and Revealed the Torah unto him[as], and the Staff, and Parted for him[as] the sea, and Shaded him[as] with the clouds?'

فقال له النبي صلى الله عليه وآله: انه يكره للعبد أن يزكى نفسه ولكني أقول: ان آدم عليه السلام لما أصاب الخطيئة كانت توبته ان قال: اللهم انى اسئلك بحق محمد و آل محمد لما غفرت لى فغفر الله له،

So the Prophet[saww] said to him: 'He[azwj] Dislikes that the servant should attribute purity to himself, but, I[saww] say that when Adam[as] made the error, repented by saying: 'Our Allah[azwj]! I[as] ask You[azwj] for the Sake of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. So when I[saww] (agreed) to his[as] Forgiveness, therefore Allah[azwj] Forgave him[as].

وان نوحا عليه السلام لما ركب السفينة وخاف الغرق قال: اللهم انى اسئلك بحق محمد وآله محمد لما أنجيتني من الغرق فنجاه الله عزوجل

And when Noah[as] sailed in the ship and feared the drowning, he[as] said: 'Our Allah[azwj]! I[as] ask You[azwj] for the Sake of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. So when I[saww] (agreed) to save him[as] from the drowning, therefore Allah [azwj] Mighty and Majestic Saved him[as]'.

وان ابراهيم عليه السلام لما القى في النار قال: اللهم انى اسئلك بحق محمد وآل محمد لما انجيتنى منها، فجعلها الله عليه بردا وسلاما

And when Ibrahim[saww] was flung into the fire, he[as] said: 'Our Allah[azwj]! I[as] ask You[azwj] for the Sake of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. So when I[saww] (agreed) for his[saww] rescue, therefore Allah[azwj] Made it (fire) to be cool and safe for him[as]'.

وان موسى عليه السلام لما القى عصاه وأوجس في نفسه خيفة قال: اللهم انى اسئلك بحق محمد وآله محمد لما آمنتني، قال الله عزوجل: " لا تخف انك انت الاعلى "

And when Musa[as] struck his[as] staff (in the sea), he[as] felt fear within himself[as], said: 'Our Allah[azwj]! I[as] ask You[azwj] for the Sake of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. When I[saww] (agreed) for his[as] security, Allah[azwj] Mighty and Majestic Said ***[20:68] We said: "Fear not! For thou have indeed the upper hand***.

يا يهودى ان موسى لو أدركني ثم لم يؤمن بى وبنبوتى ما نفعه ايمانه شيئا، ولا نفعته النبوة، يا يهودى و من ذريتي المهدى إذا خرج نزل عيسى بن مريم عليه السلام لنصرته فقدمه ويصلى خلفه.

O Jew! If Musa[as] came to know me[saww], then did not believe in me[saww] and my[saww] Prophet-hood, his[as] faith would not benefit him[as] for anything, nor would the Prophet-

hood have benefitted him[as]. O Jew! And from my[saww] descendants is Al-Mahdi[asws]. When he[asws] comes out, Isa[as] Bin Maryam[as] would descend to him[asws] for his[asws] help. So he[asws] would proceed to Pray, and he[as] would Pray behind him[asws]. [4836]

في كتاب مقتل الحسين (ع) لابي مخنف رحمه الله من أشعار الحسين عليه السلام في موقف كربلاء أنا ابن على الحر من آل هاشم * كفانى بهذا مفخرا حين افخر - بنا بين الله الهدى عن ضلاله * وينجز بنا دين الاله ويظهر - علينا وفينا انزل الوحى والهدى * ونحن سراج الله في الارض نزهر - ونحن ولاة الحوض نسقى محبنا * بكأس رسول الله ما ليس ينكر

In the book MaqtAl-Al-Husayn [asws] of Abu Makhnaf, from the poem of Al-Husayn [asws] in the stance at Karbala –

'I[asws] am the son[asws] of Ali[asws], the elevated one[asws] from the Progeny of Hashim[as]. It suffices me[asws] by this to pride over, when I[asws] pride. It was by us[asws] that Allah[azwj] Explained between the Guidance and the straying. And He[azwj] Completed by us[asws] the Religion and Manifested it. It was to us[asws], and among us[asws] that the Revelation descended, and the Guidance. And we[asws] are the lanterns of Allah[azwj] in the earth which blossomed. And we[asws] are the rulers of the Fountain, quenching those that love us[asws] with the treasurer of Rasool-Allah[saww], which is not denied (for the seekers).

وشيعتنا في الناس اكرم شيعة * ومبغضنا يوم القيامة يخسر - فطوبى لعبد زارنا بعد موتنا * بجنة عدن صفوها لا يكدر ومنها: خيرة الله من الخلق ابى * بعد جدى فأنا ابن الخيرتين - امى الزهراء حقا وأبى * وارث العلم ومولى الثقلين -

And our[asws] Shias among the people are the most prestigious of the Shias. And those that hate us[asws] would be the losers on the Day of Judgement. So good news be to the servant who would come to visit us[asws] after our[asws] martyrdom, of the Paradise of Eden, which is indescribable. From these is – The best of the creatures of Allah[azwj] is my[asws] father[asws], after my[asws] grandfather[saww]. So I[asws] am the son [asws] of the two best ones[asws]. My[asws] mother[asws] is Al-Zahra[asws], and my[asws] father[asws] is the inheritor of the Knowledge and the Master of the Jinn and human beings.

فضة قد صفيت من ذهب * فأنا الفضة وابن الذهبين - والدى شمس وامى قمر * فأنا الكوكب وابن القمرين - من له جد كجدي في الورى * أو كامى في جميع المشرقين - خصه الله بفضل وتقى *

Silver has been clarified from the gold. So I[asws] am the silver, and my[asws] sons are golden. My[asws] father[asws] is a sun, and my[asws] mother[asws] is a moon. So I[asws] am a star and the son[asws] of two moons. Who has a grandfather like my[asws] grandfather in mankind, or like my[asws] mother in the whole of the East and the West. Allah[azwj] Specialised them with the preferences and the piety.

فأنا الازهر وابن الازهرين - جوهر من فضة مكنونة * فأنا الجوهر وابن الدرتين - نحن أصحاب العبا خمستنا * قد ملكنا شرقها والمغربين - نحن جبرئيل لنا سادسنا * ولنا البيت ومولى الحرمين - كل ذا العالم يرجو فضلنا * غير ذا الرجس اللعين الوالدين.

So I[asws] am the flower of the two flowers, a hidden jewel of silver. So I[asws] am the jewel and son[asws] of two pearls. We[asws] are the owners of the Blanket, the five of us[asws]. We[asws] have possessed its both East and the West, us[asws] and Jibraeel[as] (was proud to be included as) the sixth one of us[asws]. And for us[asws] is the House and the

[4836] Tafseer Noor Al Saqalayn – CH 53 H 79

Mastership of the two Sanctities. All that is the Knowledge, which returns our[asws] virtues. Apart from that is the Uncleanness, of the accursed parents'.[4837]

VERSES 33 - 37

أَفَرَأَيْتَ الَّذِي تَوَلَّىٰ {33} وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ {34} أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰ {35} أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ {36} وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ {37}

[53:33] Have you then seen him who turns his back? [53:34] And gives a little and (then) withholds. [53:35] Has he the knowledge of the unseen so that he can see? [53:36] Or, has he not been informed of what is in the scriptures of Musa [53:37] And (of) Ibrahim who fulfilled it?

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ إِبْراهِيمَ الَّذِي وَفَّى، قال: «إنه كان يقول إذا أصبح و أمسى: أصبحت و ربي محمود، أصبحت لا أشرك بالله شيئا، و لا أدعو مع الله إلها آخر، و لا أتخذ من دون الله وليا، فسمي بذلك عبدا شكورا».

Ibn Babuwayh said, 'My father narrated to me, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from hafs Bin Al-Bakhtary,

(It has been narrated) from Abu Abdullah regarding the Words of Allah[azwj] Mighty and Majestic ***[53:37] And (of) Ibrahim who fulfilled it***, he[asws] said: 'He[as] used to say when it was the morning and evening: 'And my[as] Lord[azwj] is the Praised One. I[as] wake up in the morning and I[as] do not associate anything with Allah[azwj], nor do I[as] supplicate to another god but Allah[azwj], nor do I[as] take a Guardian apart from Allah[azwj]'. So he[as] was Named, due to that, as a thankful servant'.[4838]

في تفسير على بن ابراهيم وقوله: " وابراهيم الذى وفى " قال: وفى بما أمره الله به من الامر والنهى وذبح ابنه. قال عز من قائل: وأن ليس للانسان الا ما سعى

In Tafseer of Ali Bin Ibrahim (Qummi) –

And regarding His[azwj] Words ***[53:37] And (of) Ibrahim who fulfilled it***, said, 'Fulfilled what Allah[azwj] Commanded him[as] with, from the matters, and the Prohibitions, and the sacrifice of his[as] son[as]. Allah[azwj] Mighty and Majestic Said ***[53:39] And that man shall have nothing but what he strives for***'.[4839]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «ولاية علي (عليه السلام) مكتوبة في جميع صحف الأنبياء، و لن يبعث الله رسولا إلا بنبوة محمد (صلى الله عليه و آله) و وصية علي (عليه السلام)».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

[4837] Tafseer Noor Al Saqalayn – CH 53 H 82
[4838] علل الشرائع: 37/ 1.
[4839] Tafseer Noor Al Saqalayn – CH 53 H 86

'Abu Al-Hassan[asws] has said: 'The Wilayah of Ali[asws] is written in all the Books of the Prophets[as]. And Allah[azwj] never Sent a Messenger except with the Prophet-hood of Muhammad[saww] and the successor-ship of Ali[asws]'.[4840]

VERSES 38 & 39

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ {38} وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ {39}

[53:38] That no bearer of burden shall bear the burden of another [53:39] And that man shall have nothing but what he strives for

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هوكذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza[asws],'What would you[asws] say regarding a Hadeeth which is being reported from Al-Sadiq[asws] that, when Al-Qaim[asws] comes out, he[asws] would kill the descendants of the killers of Al-Husayn[asws], for the actions of their forefathers?' So he[asws] said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى ما معناه؟ قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئا كان كمن أتاه، و لو أن رجلا قتل بالمشرق فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعل آبائهم

So I said, 'And the Words of Allah[azwj] Mighty and Majestic ***[53:38] That no bearer of burden shall bear the burden of another***, what does then it Mean?' He[asws] said: 'Allah[azwj] is True in all of His[azwj] Statements, but the descendants of the killers of Al-Husayn[asws] would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the East and the man in the West was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah[azwj] Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim[asws] would kill them when he[asws] comes out, for them being pleased with the actions of their forefathers'.

». قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ ببني شيبة، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him[asws], 'With what thing will Al-Qaim[asws] from you, begin with?' He[asws] said: 'He[asws] will begin with the Clan of Shayba, and he[asws] will cut off their hands, because they are thieves in the House of Allah[azwj] Mighty and Majestic'.[4841]

[4840] (الكافي 1: 363/ 6.)
[4841] عيون أخبار الرّضا (عليه السّلام) 1: 273/ 5، علل الشرائع: 229/ 1، ينابيع المودة: 424.

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي و أحمد بن الحسن القطان و محمد بن أحمد السناني و الحسين بن إبراهيم بن أحمد بن هشام المكتب و عبد الله بن محمد الصائغ و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا أبو معاوية، عن الأعمش، عن جعفر بن محمد (عليهما السلام)، قال فيما وصف له من شرائع الدين: «إن الله لا يكلف نفسا إلا وسعها، و لا يكلفها فوق طاقتها، و أفعال العباد مخلوقة خلق تقدير لا خلق تكوين، و الله خالق كل شيء،

Ibn Babuwayh Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, and Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab and Abdullah Bin Muhammad Al-Sa'ig and Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al-Amsh,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws] said regarding what was described to him[asws] from the Laws of the Religion: 'Allah[azwj] does not Burden a soul except to its capacity, and does not Burden it above its strength. And the actions of the servant are a creation Created in accordance to a measurement and not configured, and Allah[azwj] is the Creator of everything.

و لا نقول بالجبر و لا بالتفويض، و لا يأخذ الله عز و جل البريء بالسقيم، و لا يعذب الله عز و جل الأبناء بذنوب الآباء فإنه قال في محكم كتابه: وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى و قال عز و جل: وَ أَنْ لَيْسَ لِلْإِنْسانِ إِلَّا ما سَعى.

And we[asws] are not saying with the compulsion, nor with the delegation, and Allah[azwj] Mighty and Majestic does not Take the Created being with the sickness, nor does Allah[azwj] Mighty and Majestic Punish the sons for the sins of the father, for He[azwj] Said in the Decisive (Verses) of His[azwj] Book ***[53:38] That no bearer of burden shall bear the burden of another*** and Allah[azwj] Mighty and Majestic Said ***[53:39] And that man shall have nothing but what he strives for***.'[4842]

VERSES 40 - 42

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ {40} ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ {41} وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ {42}

[53:40] And that his striving shall soon be seen [53:41] Then shall he be Rewarded for it with the fullest Reward [53:42] And that to your Lord is the ending

أحمد بن محمد بن خالد البرقي: عن أبيه، عن صفوان بن يحيى، و محمد بن أبي عمير، عن عبد الرحمن بن الحجاج، عن سليمان بن خالد، قال: قال أبو عبد الله (عليه السلام): «يا سليمان، إن الله عز و جل يقول: وَ أَنَّ إِلى رَبِّكَ الْمُنْتَهى، فإذا انتهى الكلام إلى الله فأمسكوا».

Ahmad Bin Muhammad Al-Khalid Al-Barqy, from his father, from Safwan Bin Yahya, and Muhammad Bin Abu Umeyr, from Abdul Rahman Bin Al-Hajjaj, from Suleyman Bin Khalid who said,

'Abu Abdullah[asws] said: 'O Suleyman! Allah[azwj] is Saying ***[53:42] And that to your Lord is the ending***, so when the speech (discussion) ends up to Allah[azwj] (His[azwj] Essence), so hold (stop there and refrain from further comments)'.[4843]

[4842] التوحيد: 506/ 5، الخصال: 603/ 9.
[4843] المحاسن: 237/ 206.

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا أبو الحسين محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن سليمان، عن الحسن الكوفي، قال: حدثنا عبد الله ابن محمد بن خالد، عن علي بن حسان الواسطي، عن بعض أصحابنا، عن زرارة، قال: قلت لأبي جعفر (عليه السلام): إن الناس قبلنا قد أكثروا في الصفة، فما تقول؟ فقال: «مكروه، أما تسمع الله عز و جل يقول: وَ أَنَّ إِلى رَبِّكَ الْمُنْتَهى، [تكلموا فيما دون ذلك]».

And from him, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Abu Al-Husayn Muhammad Bin Abu Abdullah Al-Kufy, from Muhammad Bin Suleyman, from Al-Hassan Al-Kufy, from Abdullah Ibn Muhammad Bin Khalid, from Ali Bin Hasaan Al-Wasity, from one of our companions, from Zurara who said,

'I said to Abu Ja'far[asws] that, 'The people before you[asws] have frequented in (discussing) the Attributes, so what are you[asws] saying?' So he[asws] said: 'It is detestable! But, have you not heard Allah[azwj] Mighty and Majestic Saying ***[53:42] And that to your Lord is the ending***? Speak regarding other than that'.[4844]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: «إذا انتهى الكلام إلى الله فأمسكوا، و تكلموا فيما دون العرش، فإن قوما تكلموا فيما فوق العرش فتاهت عقولهم، حتى كان الرجل ينادى من بين يديه فيجيب من خلفه، و ينادى من خلفه، فيجيب من بين يديه».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the speech (discussion) ends up to Allah[azwj], so hold, and speak (only) regarding what is underneath the Throne, for there was a people who spoke regarding what was above the Throne, so their intellects were lost, to the extent that there was the man who was called from in front of him, so he answered from his back, and he was called from his back, so he answered from his front'.[4845]

VERSE 43

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ {43}

[53:43] And that He it is Who makes (people) laugh and makes (them) cry

ابن شهر آشوب: عن شعبة، و قتادة، و عطاء، و ابن عباس، في قوله تعالى: وَ أَنَّهُ هُوَ أَضْحَكَ وَ أَبْكى أضحك أمير المؤمنين و حمزة و عبيدة و المسلمين، و أبكى كفار مكة حتى قتلوا و دخلوا النار.

Ibn Shehr Ashub, from Sha'bat, and Qatada, and Ata'a, and Ibn Abbas

Regarding the Words of the High ***[53:43] And that He it is Who makes (men) laugh and makes (them) cry***. Amir-ul-Momineen[asws], and Hamza[as], and Ubeyda, and the Muslims laughed, and the Infidels of Makkah cried, until they were killed and entered the Fire'.[4846]

VERSES 44 - 46

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا {44} وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَىٰ {45} مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ {46}

[4844] التوحيد: 457/ 18
[4845] تفسير القمّي 1: 25.
[4846] المناقب 3: 118.

[53:44] And that He it is Who Causes death and Gives life [53:45] And that He Created pairs, the male and the female [53:46] From the sperm when it gushes forth

وعن ثوبان قال: ان يهوديا قال لرسول الله صلى الله عليه وآله: أفلا اسألك عن شئ لا يعلمه الا نبى ؟ قال: وما هو ؟ قال: عن شبه الولد بأبيه وامه، قال: ماء الرجل أبيض غليظ وماء المرأة أصفر رقيق، فإذا علا ماء الرجل ماء المرأة كان الولد ذكرا باذن الله عزوجل، ومن قبل ذلك يكون الشبه، وإذا علا ماء المرأة ماء الرجل خرج الولد انثى باذن الله عزوجل، ومن قبل ذلك يكون الشبه، والحديث طويل أخذنا منه موضع الحاجة.

And from Sowban who said:

'A Jew said to the Rasool-Allah[saww], 'Shall I not ask you[saww] about something which no one would know except a Prophet[as]?' He[saww] said: 'And what is it?' He said, 'About the resemblance of the son to his father and his mother'. He[saww] said: 'The water of the man is white and thick, and the water of the woman is yellow and thin. So if the water of the man were higher than the water of the woman, the child would be male by the Permission of Allah[azwj] Mighty and Majestic, and before that it becomes similar. And if the water of the woman is higher than the water of the man, so the female child would come out by the Permission of Allah[azwj] Mighty and Majestic, and before that it becomes similar'. – And the Hadeeth is lengthy and we have taken from it the necessary subject'.[4847]

وباسناده إلى محمد بن عبد الله بن زرارة عن على بن عبد الله عن أبيه عن جده عن أمير المؤمنين عليه السلام قال: تعتلج النطفتان في الرحم فايتهما كانت أكثر جاءت تشبهها فان كانت نطفة المرأة اكثر جاءت تشبه أخواله، وان كانت نطفة الرجل أكثر جاءت تشبه أعمامه، وقال: تجول النطفة في الرجل أربعين يوما فمن أراد أن يدعو الله عزوجل ففى تلك الاربعين قبل ان يخلق، ثم يبعث الله عزوجل ملك الارحام فيأخذها فيصعد بها إلى الله عزوجل، فيقف ما شاء الله فيقول: يا الهى اذكر ام انثى ؟ فيوحى الله عزوجل ما يشاء ويكتب الملك.

And by his chain going up to Muhammad Bin Abdullah Bin Zurara, from Ali Bin Abdullah, from his father, from his grandfather, who has narrated:

'Amir-ul-Momineen[asws] has said: 'Two sperms occupy the womb. So whichever of the two is more, it would adopt its resemblance. So if it was the sperm of the woman which is more, it would come to resemble its maternal uncle, and if the sperm of the man was more, it would come to resemble its paternal uncle'. And he[asws] said: 'The sperm wanders in the man for forty days. So the one who intends (to have a child) should supplicate to Allah[azwj] Mighty and Majestic, during those forty (days) before He[azwj] Creates. Then Allah[azwj] Mighty and Majestic Sends an Angel of the womb who takes it, and ascends by it to Allah[azwj] Mighty and Majestic. So it pauses for as long as Allah[azwj] so Desires it to. He (the Angel) says: 'O my God[azwj]! Male or female?' So Allah[azwj] Reveals what He[azwj] so Desires to, and the Angels writes it'.[4848]

VERSES 47 & 48

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ {47} وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ {48}

[53:47] And that on Him is another growth [53:48] And that He it is Who enriches and satisfies

[4847] Tafseer Noor Al Saqalayn – CH 86 H 7
[4848] Tafseer Noor Al Saqalayn – Ch 86 H 9

علي بن إبراهيم، قال: حدثنا أبو العباس، قال: حدثنا محمد بن أحمد، قال: حدثنا إبراهيم بن هاشم، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن آبائه (عليهم السلام)، قال: قال أمير المؤمنين (عليه السلام) في قول الله تعالى: وَ أَنَّهُ هُوَ أَغْنى وَ أَقْنى، قال: «أغنى كل إنسان بمعيشته، و أرضاه بكسب يده».

Ali Bin Ibrahim, from Abu Al-Abbas, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Al-Nowfaly, from Al-Sakuny,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws], from his[asws] forefathers[asws] having said: 'Amir-ul-Momineen[asws] said regarding the Words of Allah[azwj] the High ***[53:48] And that He it is Who enriches and satisfies***, said: 'Enriches every human being with his livelihood, and Satisfy him with the gain by his hand'.[4849]

VERSE 49

وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ {49}

[53:49] And that He is the Lord of the Sirius

علي بن إبراهيم، قال: هو نجم في السماء، يسمى الشعرى، كانت قريش و قوم من العرب يعبدونه، و هو نجم يطلع في آخر الليل.

Ali Bin Ibrahim said,

'It is a star in the sky called the Sirius. The Qureysh and communities of the Arabs used to worship it, and it is a star which emerges at the end of the night'.[4850]

VERSES 50 - 54

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ {50} وَثَمُودَ فَمَا أَبْقَىٰ {51} وَقَوْمَ نُوحٍ مِنْ قَبْلُ ۖ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ {52} وَالْمُؤْتَفِكَةَ أَهْوَىٰ {53} فَغَشَّاهَا مَا غَشَّىٰ {54}

[53:50] And that He Destroyed the Aad, the former ones [53:51] And Samood, so they did not remain [53:52] And the people of Nuh before; surely they were most unjust and most inordinate; [53:53] And the overthrown cities did He overthrow, [53:54] So there covered them that which covered.

محمد بن يعقوب: عن علي، عن علي بن الحسين، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُؤْتَفِكَةَ أَهْوى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

Muhammad Bin Yaqoub, from Ali, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, when I asked, '(What about) the Statement of the Mighty and Majestic: ***"[53:53] And He destroyed the Overthrown Cities (of Sodom and Gomorrah)"***. He[asws] said: 'These are the people of Al-Basra. It is the overthrown city'.

قُلْتُ وَ الْمُؤْتَفِكاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّناتِ قَالَ أُولَئِكَ قَوْمُ لُوطٍ ائْتَفَكَتْ عَلَيْهِمُ انْقَلَبَتْ عَلَيْهِمْ.

[4849] تفسير القمّي 2: 339.
[4850] تفسير القمّي 2: 339.

I said, '(What about) ***"[9:70] and the overthrown cities; their messengers came to them with clear arguments"***. He[asws] said: 'They were the people of Lut[as], their town was turned upside down upon them'.[4851]

علي بن إبراهيم: قوله تعالى: وَ الْمُؤْتَفِكَةَ أَهْوى، قال: المؤتفكة: البصرة، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «يا أهل البصرة، يا أهل المؤتفكة، يا جند المرأة، و أتباع البهيمة، رغا فأجبتم، و عقر فانهزمتم، ماؤكم زعاق ، و أديانكم رقاق، و فيكم ختم النفاق، و لعنتم على لسان سبعين نبيا،

Ali Bin Ibrahim –

Regarding the Words of the High ***[53:53] And the overthrown cities did He overthrow***, said, 'The Overthrown city – Al-Basra, and the evidence upon that is the speech of Amir-ul-Momineen[asws]: 'O people of Al-Basra! O people of ***[53:53] the overthrown cities***! O army of women, and the followers of the animals. You hoped and were answered, and betrayed so you were defeated! Your water is salty (cannot be drunk), and your Religion is that of slaves, and among you is the seal of the hypocrisy, and your have been Cursed upon the tongues of seventy Prophets[as].

إن رسول الله (صلى الله عليه و آله) أخبرني أن جبرئيل (عليه السلام) أخبره أنه طوى له الأرض، فرأى البصرة أقرب الأرضين من الماء، و أبعدها من السماء، و فيها تسعة أعشار الشر و الداء العضال، المقيم فيها بذنب، و الخارج منها [متدارك] برحمة [من ربه]، و قد ائتفكت بأهلها مرتين، و على الله [تمام] الثالثة، و تمام الثالثة في الرجعة».

Rasool-Allah[saww] informed me[asws] that Jibraeel[as] informed him[saww] that the earth was rolled up for him[as], so he[as] saw Al-Basra to be nearest of the lands from the water, and furthest from the sky, and in it were nine-tenths of the evil and chronic illnesses. The residents of it are (immersed) in sin, and the outsiders from it are rectifying by the Mercy from their Lord[azwj]. And it has been overthrown twice along with its inhabitants, and it is upon Allah[azwj] to complete the third, and the third overthrowing would be during the Return (الرجعة)'.[4852]

VERSE 55

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ {55}

[53:55] Which of your Lord's benefits will you then dispute about?

والشك على أربع شعب: على المرية والهوى والتردد والاستسلام، وهو قول الله عز وجل: (فبأي آلاء ربك تتمارى).

Amir-ul-Momineen[asws] said: - And the doubt has four branches – the dispute, and the desire, and the hesitation, and the surrender (giving up), and it is the Statement of Allah[azwj] Mighty and Majestic: ***"[53:55] Which of your Lord's benefits will you then dispute about?"***

فمن هاله ما بين يديه نكص على عقبيه ومن امترى في الدين تردد في الريب وسبقه الأولون من المؤمنين وأدركه الآخرون ووطئته سنابك الشيطان.

[4851] الكافي 8: 18/ 202.
[4852] تفسير القمّي 2: 339.

The one who is petrified of what is in front of him will turn back on his heels, and the one who disputes in the Religion will frequently be in (deep) uncertainties, and the former ones from the Believers will move in front of him, and the later ones will catch up with him, and he will be trod on by the feet of the Satan[la].

ومن استسلم لهلكة الدنيا والآخرة هلك فيما بينهما، ومن نجا من ذلك فمن فضل اليقين، ولم يخلق الله خلقا أقل من اليقين.

And the one who surrenders (gives up) due to the severe exhaustion of the world and the Hereafter will perish in what is in between them, and the one who will achieve salvation from that is the one who preferred the conviction (certainty), and Allah[azwj] did not Create (anything) less than conviction (certainty).[4853]

VERSE 56 - 61

هَٰذَا نَذِيرٌ مِنَ النُّذُرِ الْأُولَىٰ {56} أَزِفَتِ الْآزِفَةُ {57} لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ {58} أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ {59} وَتَضْحَكُونَ وَلَا تَبْكُونَ {60} وَأَنْتُمْ سَامِدُونَ {61}

[53:56] This is a Warner from the Warners of old. [53:57] The near event draws nearer [53:58] There shall be none besides Allah to Remove it. [53:59] Do you then wonder at this Hadeeth? [53:60] And will you laugh and not weep? [53:61] While you are indulging in vanities.

ثم قال: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن محمد بن علي، عن علي بن أسباط، عن علي بن معمر، عن أبيه، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: هذا نَذِيرٌ مِنَ النُّذُرِ الْأُولى، قال: «إن الله تعالى لما ذرأ الخلق إلى الذر الأول، فأقامهم صفوفا، و بعث الله محمدا (صلى الله عليه و آله)، فآمن به قوم، و أنكره قوم، فقال الله عز و جل: هذا نَذِيرٌ مِنَ النُّذُرِ الْأُولى يعني به محمدا (صلى الله عليه و آله)، حيث دعاهم إلى الله عز و جل في الذر الأول».

Then (Ali Bin Ibrahim) said, 'Ali Bin Al-Husayn narrated to me, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Asbaat, from Ali Bin Moamar, from his father who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[53:56] This is a Warner from the Warners of old***, he[asws] said: 'When Allah[azwj] the High Created the creatures as the first particles, so He[azwj] established them in rows, and Sent Muhammad[saww]. So a group believing in it, and a group denied it. So Allah[azwj] Mighty and Majestic Said ***[53:56] This is a Warner from the Warners of old***, Meaning by it Muhammad[saww], where he[saww] called them to Allah[azwj] Mighty and Majestic in the first (world of the) particles'.[4854]

الشيخ في (مجالسه)، قال: أخبرنا الحسين بن إبراهيم القزويني قال: حدثنا أبو عبد الله محمد ابن وهبان، قال: حدثنا أبو القاسم علي بن حبشي، قال: حدثنا أبو الفضل العباس بن محمد بن الحسين، قال: حدثنا أبي، قال: حدثنا صفوان بن يحيى، عن الحسين بن أبي غندر عن المفضل، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله نبيا أكرم من محمد (صلى الله عليه و آله)، و لا خلق قبله أحدا، و لا أنذر الله خلقه بأحد من خلقه قبل محمد (صلى الله عليه و آله)، فذلك قوله تعالى: هذا

[4853] Kitaab Sulaym Bin Qays Al Hilali – H 86
[4854] تفسير القمّي 2: 340.

نَذِيرٌ مِنَ النُّذُرِ الْأُولى، و قال: إِنَّما أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ فلم يكن قبله مطاع في الخلق، و لا يكون بعده إلى أن تقوم الساعة، في كل قرن إلى أن يرث الله الأرض و من عليها».

Al-Shaykh, in his Majaalis said, 'Al-Husayn Bin Ibrahim Al-Qazwiny informed us from Abu Abdullah Muhammad Ibn Wahban, from Abu Al-Qasi, Ali Bin Habashy, from Abu Al-fazl Al-Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, from Al-Husayn Bin Abu Gandar, from Al-Mufazzal,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] did not Send a Prophet[as] more prestigious than Muhammad[saww], and nor Created anyone before him[saww], from the creatures before Muhammad[saww]. So these are the Words of the High ***[53:56] This is a Warner from the Warners of old*** and Said ***[13:7] You are only a Warner and for every people is a Guide***. So there has not been anyone obeyed among the creatures before him[saww], and there will not be anyone obeyed after him[saww] up to the Establishment of the Hour, in every century until Allah[azwj] Takes back the earth and the ones who are upon it'.[4855]

في عيون الاخبار في باب النصوص على الرضا عليه السلام حديث قدسي حكاه صلى الله عليه وآله وفيه: وهذا القائم الذى يحل حلالى ويحرم حرامى وبه أنتقم من أعدائي وهو راحة لاوليائي وهو الذى به يشفى قلوب شيعتك من الظالمين والجاحدين و الكافرين، فيخرج اللات والعزى طريين فيحرقهما فيفتتن الناس بهما أشد من فتنة العجل والسامري.

In Uyoon Al-Akhbar, in the chapter of the links to Al-Reza[asws] – a Holy Hadeeth (حديث قدسي) in which is: 'And this Al-Qaim[asws] who will permit My[azwj] Permissibles, and prohibit My[azwj] Prohibitions, and by whom[asws] I[azwj] will Exact revenge from My[azwj] enemies. He[asws] is the comfort for My[azwj] friends, and he[asws] is the one by whom[asws] the hearts of your[saww] Shias would be healed, from the unjust ones, and the opposition, and the Infidels". So he[asws] would bring out Al-Laat and Al-Uzza afresh, so he[asws] would incinerate the two of them, for the people would have been affected the strife of these two more than the strife of the calf and Al-Samiri[la]'.[4856]

VERSE 62

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۩ {62}

[53:62] So make obeisance to Allah and worship (Him).

الصَّدُوقُ فِي الْهِدَايَةِ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ لَا تَقْرَأْ فِي الْفَرِيضَةِ شَيْئاً مِنَ الْعَزَائِمِ الْأَرْبَعِ وَ هِيَ سَجْدَةُ لُقْمَانَ وَ حم السَّجْدَةُ وَ النَّجْمُ وَ سُورَةُ اقْرَأْ بِاسْمِ رَبِّكَ وَ لَا بَأْسَ أَنْ تَقْرَأَ بِهَا فِي النَّافِلَةِ

Al-Sadqouq in Al-Hidayat,

(It has been narrated) from Al-Sadiq[asws] having said: 'Do not recite in the obligatory Prayers anything from The Four Resolutions (الْعَزَائِمِ), and these are Chapter 31 – (سَجْدَةُ لُقْمَانَ) and Chapter 32 (حم السَّجْدَةُ) and Chapter 53 (وَ النَّجْمُ) and Chapter 96 (اقْرَأْ بِاسْمِ رَبِّكَ), and there is no problem if you recite with these in the Optional Prayers'.[4857]

[4855] الأمالي 2: 282.
[4856] Tafseer Noor Al Saqalayn – CH 53 H 59
[4857] مستدركالوسائل 4490 30 202 4

CHAPTER 54

AL-QAMAR

(55 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن يزيد بن خليفة، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة اقْتَرَبَتِ السَّاعَةُ أخرجه الله من قبره على ناقة من نوق الجنة».

Ibn Babuwayh, by his chain, from Yazeed Bin Khalifat,

from Abu Abdullah[asws] having said: 'The one who recites ***[54:1] The time approached*** (Surah Al-Qamar:54), Allah[azwj] would Bring him out from his grave upon a she-camel from the she-camels of the Paradise'.[4858]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة بعثه الله تعالى يوم القيامة و وجهه كالقمر ليلة البدر، مسفرا على وجه الخلائق، و من قرأها كل ليلة كان أفضل، و من كتبها يوم الجمعة وقت الصلاة الظهر و جعلها في عمامته أو تعلقها، كان وجيها أينما قصد و طلب».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (54), Allah[azwj] the High would Resurrect him on the Day of Judgement, and his face would be like the moon on the night of the full moon, continuously emitting light from his face upon the creatures. And the one who recites it every night, it would be better. And the one who writes it on the Day of Friday at the time of the Midday (الظهر) Prayer, and keeps it in his turban or attaches it (Amulet), it would be reasonable, wherever he may intend and seek'.[4859]

و قال رسول الله (صلى الله عليه و آله): «من كتبها يوم الجمعة وقت الظهر و تركها في عمامته، أو علقها عليه، كان وجيها عند الناس محبوبا».

And Rasool-Allah[saww] said: 'The one who writes it on the Day of Friday at the time of Mid-day (Prayer) and leaves it in his turban, or attaches it (Amulet), would be a reasonable one and will be loved by the people'.[4860]

و قال الصادق (عليه السلام): «من كتبها يوم الجمعة عند صلاة الظهر و علقها على عمامته، كان عند الناس وجيها و مقبولا، و سهلت عليه الأمور الصعبة بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it on the Day of Friday during the Midday (الظهر) Prayer, and attaches it upon his turban, would become acceptable in the

[4858] ثواب الأعمال: 116.
[4859] Tafseer Al Burhan – H10257
[4860] خواص القرآن: 52 «مخطوط».

presence of the people and his difficult affairs would be easy by the Permission of Allah[azwj]'.[4861]

VERSES 1 & 2

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ {1} وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ {2}

[54:1] The time approached and the moon split [54:2] And if they see a miracle they turn aside and say: Temporary magic.

ثم قال علي بن إبراهيم: حدثنا حبيب بن الحسن بن أبان الآجري، قال: حدثنا محمد بن هشام، عن محمد، قال: حدثنا يونس، قال: قال [لي] أبو عبد الله (عليه السلام): «اجتمع أربعة عشر رجلا أصحاب العقبة ليلة أربع عشرة من ذي الحجة، فقالوا للنبي (صلى الله عليه و آله): ما من نبي إلا و له آية، فما آيتك في ليلتك هذه؟ فقال [النبي (صلى الله عليه و آله)]: ما الذي تريدون؟ فقالوا: إن يكن لك عند ربك قدر فأمر القمر أن ينقطع قطعتين.

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

'Abu Abdullah[asws] said to me: 'Fourteen companions of Al-Uqba gathered on the night of the fourteenth of Zial-Hijja, so they said to the Prophet[saww], 'There is none from the Prophets[as] except that he[as] had a miracle to show, so what is your[saww] miracle in this night of yours[saww]?' So the Prophet[saww] said: 'What is it which you are wanting?' So they said, 'If there is Power in your[saww] Lord[azwj], so order the moon that it should split into two pieces'.

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

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

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

So the Prophet[saww] prostrated in appreciation to Allah[azwj], and our[asws] Shias (also) prostrated. They said, 'O Muhammad[saww]! When our travellers come back from Syria and the Yemen, we will ask them what they saw in this night. So if they have (also) seen the like of what we saw, we will know that it is from your[saww] Lord[azwj]. And if they did not see the like of what we saw, we will know that it is sorcery which you[saww]

[4861] خواص القرآن: 9 «مخطوط»

have enchanted us with. Thus, Allah[azwj] Revealed ***[54:1] The time approached*** – up to the end of the Chapter'.[4862]

الشيخ في (أماليه): عن أحمد بن محمد بن الصلت، قال: حدثنا ابن عقدة، يعني أحمد بن محمد بن سعيد، قال: حدثني علي بن محمد بن علي الحسيني، قال: حدثنا جعفر بن محمد بن عيسى، قال: حدثنا عبيد الله بن علي، عن علي بن موسى، عن أبيه، عن جده، عن آبائه، عن علي (عليهم السلام)، قال: انشق القمر بمكة، فلقتين، فقال رسول الله (صلى الله عليه و آله): اشهدوا، اشهدوا بهذا».

Al-Sheykh (Al-Sadouq) in his Amaali – From Ahmad Bin Muhammad Bin Al-Salt, from Ibn Uqdat, meaning Ahmad Bin Muhammad Bin Saeed, from Ali Bin Muhammad Bin Ali Al-Husayni, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

(It has been narrated) from Ali[asws] Bin Musa[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from his[asws] forefathers[asws], from Ali[asws] having said: 'The moon split into two halves at Mecca, so Rasool-Allah[saww] said: 'Bear witness! Bear witness of this!'[4863]

الحسين بن حمدان الخصيبي: بإسناده، عن المفضل بن عمر، عن الصادق (عليه السلام)، قال: «لما ظهر رسول الله (صلى الله عليه و آله) بالرسالة، و دعا الناس إلى الله تعالى، تحيرت قبائل قريش، و قال بعضهم لبعض: ما ترون [من الرأي في] ما يأتينا من محمد كرة بعد كرة مما لا يقدر عليه السحرة و الكهنة؟ و اجتمعوا على أن يسألوه شق القمر في السماء، و إنزاله إلى الأرض شعبتين، و قالوا: إن القمر ما سمعنا في سائر النبيين أحدا قدر عليه، كما قدر على الشمس، فإنها ردت ليوشع بن نون وصي موسى (عليه السلام)، و كان الناس يظنون أنها لا ترد عن موضعها.

Al-Husayn Bin Hamdan Al-Khaseybi, by his chain, from Al-MufazzAl-Bin Umar,

'Al-Sadiq[asws] having said: 'When Rasool-Allah[saww] appeared with the Message, and called the people to Allah[azwj] the High, the tribes of Qureysh were confused, and some of them said to the others, 'What do you think (from your opinion) regarding what can be given to us from Muhammad[saww], which the magicians and the soothsayers have not been capable of, century after century?' And they formed a consensus that they would ask him[saww] to split the moon in the sky and descend in upon the earth in two parts, and they said, 'The moon is what we have not heard regarding any of the rest of the Prophets[as] having control over, like they had control over the sun, for it was returned for Yoshua Bin Noon[as], successor of Musa[as], and the people used to think that it did not return from its place'.

و أجمعوا أمرهم و جاءوا إلى النبي (صلى الله عليه و آله)، فقالوا: يا محمد، اجعل بيننا و بينك آية، إن أتيت بها آمنا بك و صدقناك. فقال لهم: سلوا، فإني آتيكم بكل ما تختارون. فقالوا: الوعد بيننا و بينك سواد الليل و طلوع القمر، و أن تقف بين المشعرين، فتسأل ربك الذي تقول إنه أرسلك رسولا، أن يشق القمر شعبتين و ينزله، من السماء حتى ينقسم قسمين، و يقع قسم على المشعرين و قسم على الصفا.

They formed a consensus in their matter and came to the Prophet[saww]. So they said, 'O Muhammad[saww]! Make a miracle to be between us and you[saww]. A miracle by which we can believe in you[saww], and ratify you[saww]'. So he[saww] said to them: 'Ask, and I[saww] shall give you everything what you will be choosing'. So they said, 'The promise is between us and you[saww], the darkness of the night and the emergence of the moon, and it stands in between the two signs. So ask your[saww] Lord[azwj] Whom you[saww] are saying that He[azwj] Sent you[saww] as a Rasool[saww], that He[azwj] should Split

[4862] تفسير القمّي 1: 341
[4863] الأمالي 1: 351.

the moon into two parts and Descend it from the sky until it gets divided into two parts, and a part should occur upon the two groups, and a part upon Al-Safa'.

فقال رسول الله (صلى الله عليه و آله): الله أكبر، أنا وفي بالعهد، فهل أنتم موفون بما قلتم إنكم تؤمنون بالله و رسوله؟ قالوا: نعم يا محمد. و تسامع الناس، ثم تواعدوا سواد الليل. و أقبل الناس يهرعون إلى البيت و حوله حتى أقبل الليل و أسود، و طلع القمر و أنار، و النبي (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و من آمن بالله و رسوله، يصلون خلف النبي (صلى الله عليه و آله) و يطوفون بالبيت.

So Rasool-Allah[saww] said: 'Allah[azwj] is Greatest! I[saww] shall fulfil the promise. Will you all be fulfilling with what you have said that you will believe in Allah[azwj] and His[azwj] Rasool[saww]?' They said, 'Yes, O Muhammad[saww]!' And the people heard, then they agreed with the darkness of the night. And the people came up rushing into the House (Kaaba) and around it until the night came up and it was at its darkest, and the moon emerged and was the most radiant. And Amir-ul-Momineen[asws], and the ones who believed in Allah[azwj] and His[azwj] Rasool[saww] were Praying behind the Prophet[saww], and were circumambulating the House (Kabah).

و أقبل أبو لهب و أبو جهل و أبو سفيان على النبي (صلى الله عليه و آله)، فقالوا: الآن يبطل سحرك و كهانتك و حيلتك، هذا القمر، فأوف بوعدك. فقال النبي (صلى الله عليه و آله): قم- يا أبا الحسن- فقف بجانب الصفا، و هرول إلى المشعرين، و ناد نداء ظاهرا، و قل في ندائك: اللهم رب البيت الحرام، و البلد الحرام، و زمزم و المقام، و مرسل الرسول التهامي، ائذن للقمر أن ينشق و ينزل إلى الأرض، فيقع نصفه على الصفا و نصفه على المشعرين، فقد سمعت سرنا و نجوانا و أنت بكل شيء عليم.

And there came up Abu Lahab, and Abu Jahal, and Abu Sufyan, to the Prophet[saww], so they said, 'Now your[saww] sorcery, and your[saww] soothsaying, and your[saww] trickery would be invalidated. This is the moon, so fulfill your[saww] promise. So the Prophet[saww] said: 'Arise – O Abu Al-Hassan[asws] – so pause by the side of Al-Safa and run to the two Signs (Muzdalifa and Arafa), and call out an apparent call and say in your[asws] call: 'Our Allah[azwj]! Lord[azwj] of the Sacred House! And the Sacred City! And Zamzam and Al-Maqam (Ibrahim[as])! And Sender of the Al-Tahamy (Meccan) Rasool[saww]! Permit the moon to split and descend upon the earth, so half of it would occur upon Al-Safa, and half of it should occur upon the two Signs! So You[azwj] have Heard our secret and confidential talk, and You[azwj] are a Knower of everything!'

قال: فتضاحكت قريش فقالوا: إن محمدا قد استشفع بعلي، لأنه لم يبلغ الحلم و لا ذنب له، و قال أبو لهب: لقد أشمتني الله بك- يا بن أخي- في هذه الليلة. فقال رسول الله (صلى الله عليه و آله): إخسأ، يا من أتب الله يديه، و لم ينفعه ما له، و تبوأ مقعده من النار. قال أبو لهب: لأفضحنك في هذه الليلة بالقمر و شقه و إنزاله إلى الأرض، و إلا ألفت كلامك هذا و جعلته سورة، و قلت: هذا اوحي إلي في أبي لهب.

He[asws] said: 'So the Qureysh started laughing and were saying, 'Muhammad[saww] has sought intercession by Ali[asws], because he[asws] has not reached the adulthood and there is no sin to him[asws]'. And Abu Lahab said, 'I have let myself be gloated upon by you[saww] – O son[saww] of my brother – in this night'. So Rasool-Allah[saww] said: 'You will be defeated, O one whose hands Allah[azwj] will break, and his wealth will not benefit him, and will hold the seat from the Fire'. Abu Lahab said, 'You[saww] will be exposed in this night by the moon and its splitting and its descend to the earth, and you[saww] turn these words of yours[saww] into a Chapter, and you[saww] will say: 'This is what has been Revealed unto me[saww] regarding Abu Lahab'.

فقال النبي (صلى الله عليه و آله): امض يا علي فيما أمرتك و استعذ بالله من الجاهلين. و هرول علي (عليه السلام) من الصفا إلى المشعرين، و نادى و أسمع و دعا، فما استتم كلامه حتى كادت الأرض أن تسيخ بأهلها، و السماء أن تقع على الأرض، فقالوا: يا محمد، حيث أعجزك شق القمر أتيتنا بسحرك لتفتنا به. فقال النبي (صلى الله عليه و آله): هان عليكم ما دعوت الله به. فإن السماء و الأرض لا يهون عليهما ذلك، و لا يطيقان سماعه، فقفوا بأماكنكم و انظروا إلى القمر.

So the Prophet[saww] said: 'Go, O Ali[asws], regarding what I[saww] ordered you[asws] for, and seek Refuge with Allah[azwj] from the ignoramuses'. And Ali[asws] ran from Al-Safa to the two Signs, and called out, and let it be heard, and called out. So his[asws] words had not even completed and the ground started subsiding along with its people, and the sky started occurring upon the earth. So they said, 'O Muhammad[saww]! When the splitting of the moon frustrated you[saww], so you[saww] have brought us your[saww] sorcery to tempt us with?' So the Prophet[saww] said: 'It is easy for you what I[saww] have supplicated Allah[azwj] for. The sky and the earth, do not underestimate them for that, nor will the two of them tolerate what they are hearing. So stay in your places and look towards the moon'.

قال: ثم إن القمر انشق نصفين، قسم وقع على الصفا، و قسم وقع على المشعرين، فأضاءت دواخل مكة و أوديتها و شعابها، و صاح الناس من كل جانب آمنا بالله و رسوله. و صاح المنافقون: أهلكتنا بسحرك فافعل ما تشاء، فلن نؤمن لك بما جئتنا به، ثم رجع القمر إلى منزله من الفلك، و أصبح الناس يلوم بعضهم بعضا، و يقولون لكبرائهم: و الله لنؤمنن بمحمد، و لنقاتلنكم معه مؤمنين به، فقد سقطت الحجة و تبينت الأعذار، و تبين الحق.

He[asws] said: 'Then the moon split into two halves. One half of it occurred upon Al-Safa, and a half occurred upon the two Signs. So it illuminated the interior of Makkah, and its valleys and its paths, and the people shouted from every side, 'We believe in Allah[azwj] and His[azwj] Rasool[saww]!' And the hypocrites shouted, 'Your[saww] sorcery has destroyed us, so do whatsoever you[saww] like. We will never believe you[saww] with what you[saww] have come with'.

Then the moon returned to its place in the sky, and the people started blaming each other, and they were saying to their elder ones, 'By Allah[azwj]! We will have to believe in Muhammad[saww], and fight alongside him[as] having believed in him[saww], for the argument has been silenced and the excuses and the truth has been clarified'.

و أنزل الله عز و جل في ذلك اليوم سورة أبي لهب و اتصلت به. فقال: آه لمحمد، نظر ما قلته له في تأليفه هذا الكلام، و الله إن محمدا ليعاديني لكفري به و تكذيبي له، فإنه ليس من أولاد عبد المطلب، لما أتت أمه بتلك الفاحشة و حرقها أبونا عبد المطلب على الصفا، و كان أشدهم له جحدا الحارث و الزبير و أبو لهب، فحلفت باللات و العزى أنه من أبينا عبد المطلب حتى ألحقت عبد الله بالنسب ،

And Allah[azwj] Mighty and Majestic Revealed in that very day, Surah Abu Lahab (Chapter 111), and contacted him. So he said, 'Ah! To Muhammad[saww]! Consider what I said to him[saww] regarding the composition of this speech. By Allah[azwj]! Muhammad[saww] is antagonising me so I would deny it and belie it'. So he (Abu Lahab) is not from the children of Abdul Muttalib[as], when his mother came with that immorality and (tried to) associate (the new born to) our father Abdul Muttalib[as] at Al-Safa, and it was the most difficult for him[as] to fight against Al-Haris, and Al-Zubeyr, and Abu Lahab (who were on her side). So she swore by by Al- Lat and Al-Ozza that it is from our father Abdul Muttalib[asws] until she attached Abdullah to the kinship.

فمن أجل ذلك شعر و ألف هذا الذي زعم أنه سورة أنزلها الله عليه في، فو حق اللات و العزى لو أتى محمد بما يملأ الأفق في من مدح ما آمنت به، و حسبي أن أباين محمدا من أهل بيته فيما جاء به، و لو عذبني رب الكعبة بالنار.

(Abu Lahab) said, ‘So from that term, he[saww] composed a thousand and one poems, and this is what he[saww] is alleging that it is a Chapter which Allah[azwj] has Revealed unto him[saww] with regards to me. So (he said), by the right of Al-Uzza, even if Muhammad[saww] were to come with filling the horizon with the praise, I would not believe in it. And it is sufficient for me that I refuse Muhammad[saww] from the People[asws] of his[saww] Household regarding what he[saww] has come with, even if the Lord[azwj] of the Kabah were to Punish me’.

فآمن في ذلك اليوم ستمائة و إثنا عشر رجلا أسر أكثرهم إيمانه و كتمه إلى أن هاجر رسول الله (صلى الله عليه و آله)، و مات أبو لهب على كفره، و قتل أبو جهل، و آمن أبو سفيان و معاوية و عتبة يوم الفتح، و العباس و زيد بن الخطاب و عقيل بن أبي طالب، و آمن كثير منهم تحت القتل، ثمانون رجلا، و كانوا طلقاء و لم ينفعهم إيمانهم».

So, during that day (the splitting of the moon) six hundred and twelve men expressed belief, and most of them kept it a secret and concealed it until Rasool-Allah[saww] emigrated. And Abu Lahab died upon his infidelity, and Abu Jahal was killed, and Abu Sufyan expressed belief along with Muawiya, and Otba on the day of the conquest (over Makkah). And Abbas, and Zayd Bin Khatib, and Aqeel Bin Abu Talib, and a lot of them expressed belief under the killing (threat of execution), eighty men, and they were the freed ones, and their belief did not benefit them’.[4864]

عمر بن إبراهيم الأوسي، قال: قال ابن عباس: سألوا أهل مكة رسول الله (صلى الله عليه و آله) أن يريهم أكبر الآيات، فأراهم القمر فرقتين حتى رأوا حراء بينهما.

Umar Bin Ibrahim Al-Awsy,

‘Ibn Abbas who said, ‘The people of Makkah asked Rasool-Allah[saww] that he[saww] should show them a great Miracle, so he[saww] showed them the splitting of the moon into two pieces to the extent that they saw (Mount) Hira between them’.

قال: و قال ابن مسعود: انشقاق القمر لرسول الله (صلى الله عليه و آله)، و رد الشمس لعلي بن أبي طالب (عليه السلام)، لأن كل فضل أعطى الله لنبيه (صلى الله عليه و آله) أعطى مثله لوليه إلا النبوة. و قيل: هذا خاتم النبيين، و هذا خاتم الوصيين.

And Ibn Mas’ud said, ‘The splitting of the moon was for Rasool-Allah[saww], and the returning of the sun was for Ali[asws] Bin Abu Talib[asws], because every merit Given by Allah[azwj] to His[azwj] Prophet[saww], a similar one is Given to His[azwj] Guardian except for the Prophet-hood. And it is said, ‘This one is the last of the Prophets [as] and this one is the last of the successors[as]’.[4865]

محمد بن إبراهيم النعماني، قال: حدثنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد بن الحسين بن حازم، قال: حدثنا عبيس بن هشام الناشري، عن عبد الله بن جبلة، عن عبد الصمد بن بشير، عن أبي عبد الله جعفر بن محمد (عليهما السلام) و قد سأله عمارة الهمداني، فقال [له]: أصلحك الله، إن ناسا يعيروننا و يقولون: إنكم تزعمون أنه سيكون صوت من السماء.

Muhammad Bin Ibrahim Al-Nu’mani, from Ahmad Bin Muhammad Bin Saeed, from Al-Qasim Bin Muhammad Bin Al-Husayn Bin Hazim, from Ubeys Bin Hisham Al-Nashiry, from Abdullah Bin Jabalat, from Abdul Samad Bin Basheer,

[4864] الهداية الكبرى: 70/ 24
[4865] Tafseer Al Burhan – H 10264

'Abu Abdullah[asws] Ja'far[asws] Bin Muhammad[asws] (replied) when Amarat Al-Hamdany asked him[asws], 'May Allah[azwj] Keep you[asws] well! The people are reporting that you[asws] are claiming that there will be coming a voice from the sky?'

فقال له: «لا ترو عني، و ارو عن أبي، كان أبي يقول: هو في كتاب الله عز و جل: إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّماءِ آيَةً فَظَلَّتْ أَعْناقُهُمْ لَها خاضِعِينَ فيؤمن أهل الأرض جميعا للصوت [الأول]، فإذا كان من الغد صعد إبليس اللعين حتى يتوارى في جو السماء، ثم ينادي: ألا إن عثمان قتل مظلوما، فاطلبوا بدمه،

So he[asws] said: 'Do not report it from me[asws], and report it from my[asws] father[asws]. My[asws] father[asws] had said: 'It is in the Book of Allah[azwj] Mighty and Majestic ***[26:4] If We please, We would send down upon them a Sign from the sky so that their necks would stoop to it***. So, all the people of the earth would believe in the first voice. So, on the next day, Iblees[la] the Accursed would ascend until he[la] would hide in the atmosphere of the sky. Then he[la] would call out, 'Indeed! Usman had been killed as an oppressed one so avenge his blood.

فيرجع من أراد الله عز و جل به شرا، و يقولون هذا سحر الشيعة، و حتى يتناولونا، و يقولون: هو من سحرهم، و هو قول الله عز و جل: وَ إِنْ يَرَوْا آيَةً يُعْرِضُوا وَ يَقُولُوا سِحْرٌ مُسْتَمِرٌّ».

So Allah[azwj] would Return the ones for whom He[azwj] Intends evil, and they would be saying, 'This is sorcery of the Shias!' To the extent that they would be addressing us[asws], and they would be saying, 'He[asws] is from their sorcery'. And these are the Words of Allah[azwj] Mighty and Majestic ***[54:2] And if they see a miracle they turn aside and say: Temporary magic***'.[4866]

و عنه، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا علي بن الحسن التيملي، قال: حدثنا عمرو بن عثمان، عن الحسن بن محبوب، عن عبد الله بن سنان، قال: كنت عند أبي عبد الله (عليه السلام)، فسمعت رجلا من همدان يقول [له]: إن هؤلاء العامة يعيرونا، و يقولون لنا: إنكم تزعمون أن مناديا ينادي من السماء باسم صاحب هذا الأمر و كان متكئا، فغضب و جلس، ثم قال: «لا ترووه عني و ارووه عن أبي، و لا حرج عليكم في ذلك، أشهد إني [قد] سمعت أبي (عليه السلام) يقول: و الله إن ذلك في كتاب الله جل و عز لبين حيث يقول: إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّماءِ آيَةً فَظَلَّتْ أَعْناقُهُمْ لَها خاضِعِينَ،

An from him, from Ahmad Bin Muhammad Bin Saeed, from Ali Bin Al-Hassan Al-Taymali, from Amro Bin Usman, from Al-Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I was in the presence of Abu Abdullah[asws], so I heard a man from Hamdan saying to him[asws], 'The general Muslims are saying to us, 'You are alleging that a Caller will be calling out from the sky with the name of the Master[asws] of this Command!' And he[asws] was leaning upon a pillow, so he[asws] got angered and sat up, then said: 'Do not report it from me[asws], and report it from my[asws] father[asws], and there is not with you doing that. I[asws] testify that I[asws] heard my[asws] father[asws] saying: 'By Allah[azwj], that is in the Book of Allah[azwj] Mighty and Majestic where He[azwj] is Saying ***[26:4] If We please, We would send down upon them a Sign from the sky so that their necks would stoop to it***.

فلا يبقى في الأرض يومئذ أحد إلا خضع و ذلت رقبته [لها]، فيؤمن أهل الأرض إذا سمعوا الصوت من السماء: ألا إن الحق في علي بن أبي طالب (عليه السلام) و شيعته. قال: فإذا كان من الغد صعد إبليس في الهواء حتى يتوارى عن أهل الأرض، ثم ينادي: ألا إن الحق في عثمان بن عفان [و شيعته]، فإنه قتل مظلوما، فاطلبوا بدمه-

[4866] الغيبة: 261/ 20.

So there will not remain anyone on that day except that he would be humbled and his neck would be lowered. The people of the earth would believe when they hear the voice from the sky: 'Indeed! The truth is with Ali[asws] Bin Abu Talib[asws] and his[asws] Shias'. So when it will be the next day, Iblees[la] would ascend in the air until he[la] hides from the people of the earth. Then he[la] would call out, 'Indeed! The truth is regarding Usman Bin Affan and his adherents, for he was killed as an oppressed one, therefore avenge his blood'.

قال:- فيثبت الله الذين آمنوا بالقول الثابت على الحق، و هو النداء الأول، و يرتاب يومئذ الذين في قلوبهم مرض، و المرض و الله عداوتنا. فعند ذلك يبرءون منا و يتناولونا، و يقولون:إن المنادي الأول سحر من أهل هذا البيت». ثم تلا أبو عبد الله (عليه السلام) قول الله عز و جل: وَ إِنْ يَرَوْا آيَةً يُعْرِضُوا وَ يَقُولُوا سِحْرٌ مُسْتَمِرٌّ.

He[asws] said: 'Allah[azwj] would Affirm those who believe in the words to be steadfast upon the truth, and it is the first call. And those in whose heart is a sickness would be suspicious. And, by Allah[azwj], the sickness is enmity towards us[asws]. So those who distance themselves from us[asws], would be saying, 'The first Caller was a sorcery from the people[asws] of this Household'. Then Abdu Abdullah[asws] recited the Words of Allah[azwj] Mighty and Majestic ***[54:2] And if they see a miracle they turn aside and say: Temporary magic***'.[4867]

VERSES 3 - 8

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُسْتَقِرٌّ {3} وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ {4} حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُغْنِ النُّذُرُ {5} فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُكُرٍ {6} خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ {7} مُهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ {8}

[54:3] And they belie it, and follow their desires; and every affair has its appointed term. [54:4] And some news has come to them wherein is prevention [54:5] Consummate wisdom - but warnings do not avail; [54:6] So turn (your) back on them (for) the Day when the Caller shall Call them to a something abhorrent [54:7] Their eyes cast down, going forth from their graves as if they were scattered locusts, [54:8] Hastening to the Caller. The unbelievers shall say: This is a difficult Day.

علي بن إبراهيم: قوله تعالى: وَ كَذَّبُوا وَ اتَّبَعُوا أَهْواءَهُمْ، أي كانوا يعملون برأيهم، و يكذبون أنبيائهم: وَ لَقَدْ جاءَهُمْ مِنَ الْأَنْباءِ ما فِيهِ مُزْدَجَرٌ، أي متعظ.

Ali Bin Ibrahim –

The Words of the High ***[54:3] And they belie it, and follow their desires***, i.e., they used to follow their opinions, and were belying their Prophets[as] ***[54:4] And some news has come to them wherein is prevention*** i.e., advice'.

و قوله تعالى: فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلى شَيْءٍ نُكُرٍ قال: الإمام [إذا خرج] يدعوهم إلى ما ينكرون.

And the Words of the High ***[54:6] So turn (your) back on them (for) the Day when the Caller shall Call them to a something abhorrent***, said, 'The Imam[asws], when he[asws] comes out, would be calling them to what they abhor'.

[4867] الغيبة: 260/ 19

قوله تعالى: مُهْطِعِينَ إِلَى الدَّاعِ إذا رجع، فيقول: ارجعوا يَقُولُ الْكافِرُونَ هذا يَوْمٌ عَسِرٌ.

The Words of the High ***[54:8] Hastening to the Caller***, when he[asws] returns, so he[asws] would be saying: 'Return!' ***The unbelievers shall say: This is a difficult Day***'.[4868]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفَرِهِمْ عُزْلًا بُهْماً جُرْداً مُرْداً فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ النُّورُ وَ تَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقِفُوا عَلَى عَقَبَةِ الْمَحْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضاً وَ يَزْدَحِمُونَ دُونَهَا فَيُمْنَعُونَ مِنَ الْمُضِيِّ فَتَشْتَدُّ أَنْفَاسُهُمْ وَ يَكْثُرُ عَرَقُهُمْ وَ تَضِيقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ ضَجِيجُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali[asws] Bin Al-Husayn[asws] narrating in the Masjid of the Rasool[saww] Allah[azwj] saying: 'Narrated to me[asws] by my[asws] father[asws], and he[asws] heard it from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] narrating to the people saying: 'When it will be the Day of Judgement, Allah[azwj] will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He[asws] said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكاً مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنْكَسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ تَخْشَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْزَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هذا يَوْمٌ عَسِرٌ

He[asws] said: 'The Compeller[azwj] Blessed and High will Attend to them from above His[azwj] Throne in the shadow of the Angels, so He[azwj] Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller[azwj]'. He[asws] said: 'So the last of them would hear it just as the first of them'. He[asws] said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He[asws] said: 'So when that happens, ***[54:8] The unbelievers shall say: This is a difficult Day***'.[4869]

[4868] تفسير القمّي 2: 341.
[4869] Al Kafi – H 14527

VERSES 9 - 16

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ {9} فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ {10} فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ {11} وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ {12} وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ {13} تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ {14} وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ {15} فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ {16}

[54:9] Before them the people of Nuh belied, so they belieded Our servant and called (him) mad, and he was driven away. [54:10] Therefore he called upon his Lord: I am overcome, so Help. [54:11] So We opened the gates of the sky with water pouring [54:12] And We made water to flow forth in the land in springs, so the water gathered together according to a measure pre-Ordained. [54:13] And We bore him on that which was made of planks and nails [54:14] Sailing, before Our eyes, a Reward for him who was denied. [54:15] And certainly We left it as a Sign, but is there anyone who minds? [54:16] So how was then My Punishment and Warning?

علي بن إبراهيم: ثم حكى الله عز و جل هلاك الأمم الماضية، فقال: كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنا وَ قالُوا مَجْنُونٌ وَ ازْدُجِرَ أي آذوه و أرادوا رجمه.

Ali Bin Ibrahim –

'Then Allah[azwj] Mighty and Majestic Tells about the destruction of the past communities, so He[azwj] Says ***[54:9] Before them the people of Nuh belied, so they belieded Our servant and called (him) mad, and he was driven away***, i.e., insulted him[as] and wanted to stone him[as]'.[4870]

الطبرسي في (الاحتجاج): روي أن أمير المؤمنين (عليه السلام) كان جالسا في بعض مجالسه بعد رجوعه من النهروان، فجرى الكلام حتى قيل له: لم لا حاربت أبا بكر و عمر كما حاربت طلحة و الزبير و معاوية؟

Al-Tabarsy in Al-Ihtijaj, reporting that

Amir-ul-Momineen[asws] was seated in one of his[asws] sessions, after returning from (the battle of) Al-Naharwan. The discussion went on until it was said to him[asws], 'Why did you[asws] not battle against Abu Bakr, and Umar, like you[asws] battled against Talha, and Al-Zubeyr, and Muawiya?'

فقال علي (عليه السلام): «إني كنت لم أزل مظلوما مستأثرا على حقي». فقام إليه الأشعث بن قيس فقال: يا أمير المؤمنين. لم لم تضرب بسيفك، و لم تطلب بحقك؟ فقال: «يا أشعث، قد قلت قولا فاسمع الجواب و عه، و استشعر الحجة، إن لي أسوة بستة من الأنبياء (صلوات الله عليهم أجمعين). أولهم: نوح حيث قال: رب أَنِّي مَغْلُوبٌ فَانْتَصِرْ فإن قال قائل: إنه قال هذا لغير خوف فقد كفر، و إلا فالوصي أعذر».

So Ali[asws] said: '<u>I[asws] have never ceased to be oppressed, removed from my[asws] rights</u>'. So Al-Ash'as Bin Qays stood up and said, 'O Amir-ul-Momineen[asws]! Why, O why did you[asws] not strike with your[asws] sword, and why did you[asws] not ask for your[asws] rights?' So he[asws] said: 'O Ash'as! You have said (these) words, so listen to the answer and sense the argument. There are for me[asws], examples from six of the Prophets[as]. The first one is Noah[as] where he[as] said: ***[54:10] Lord: I am overcome,***

[4870] تفسير القمّي 2: 341.

so Help. So if the speaker were to say this without being in fear, so he has blasphemed, and there is an excuse except for the successor[asws]'.[4871]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي رَزِينٍ الْأَسَدِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَالَ إِنَّ نُوحاً (صلوات الله عليه) لَمَّا فَرَغَ مِنَ السَّفِينَةِ وَ كَانَ مِيعَادُهُ فِيمَا بَيْنَهُ وَ بَيْنَ رَبِّهِ فِي إِهْلَاكِ قَوْمِهِ أَنْ يَفُورَ التَّنُّورُ فَفَارَ فَقَالَتِ امْرَأَتُهُ إِنَّ التَّنُّورَ قَدْ فَارَ فَقَامَ إِلَيْهِ فَخَتَمَهُ فَقَامَ الْمَاءُ وَ أَدْخَلَ مَنْ أَرَادَ أَنْ يَدْخُلَ وَ أَخْرَجَ مَنْ أَرَادَ أَنْ يَخْرُجَ ثُمَّ جَاءَ إِلَى خَاتَمِهِ فَنَزَعَهُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ فَفَتَحْنا أَبْوابَ السَّماءِ بِماءٍ مُنْهَمِرٍ وَ فَجَّرْنَا الْأَرْضَ عُيُوناً فَالْتَقَى الْماءُ عَلى أَمْرٍ قَدْ قُدِرَ وَ حَمَلْناهُ عَلى ذاتِ أَلْواحٍ وَ دُسُرٍ قَالَ وَ كَانَ نَجَرَهَا فِي وَسَطِ مَسْجِدِكُمْ وَ لَقَدْ نَقَصَ عَنْ ذَرْعِهِ سَبْعُمِائَةِ ذِرَاعٍ.

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Abu Hamza Al-Thumaly, from Abu Razeyn Al-Asady, who has narrated the following:

Amir-ul-Momineen[asws] said: 'When Noah[asws] was free from building the ship and there were (many) seasons between him[as] and his[as] Lord[azwj] for the destruction of his[as] people, the overflowing of the oven. His[as] wife said, 'The oven has overflowed'. So he[as] stood up and covered it. The water was contained. And he[as] entered into the ship whosoever that he[as] wanted to, and exited from it whosoever he[as] wanted to. Then he[as] came to his[as] covering and took it off. Allah[azwj] Mighty and Majestic Said: ***[54:11] So We opened the gates of the sky with water pouring [54:12] And We made water to flow forth in the land in springs, so the water gathered together according to a measure pre-Ordained. [54:13] And We bore him on that which was made of planks and nails***. And he[as] had built it in the middle of your Masjid and it was of seven hundred cubits'.[4872]

VERSES 17 - 21

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ {17} كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ {18} إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ {19} تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ {20} فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ {21}

[54:17] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? [54:18] (People of) Ad belied, so how was My punishment and Warning? [54:19] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck [54:20] Tearing men away as if they were the trunks of palm-trees torn up. [54:21] How was then My punishment and Warning!

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

[4871] الإحتجاج: 189
[4872] Al Kafi – H 14870

'I asked Abu Ja'far[asws] about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'.

So he[asws] replied: 'Allah[azwj] has armies of winds by which He[azwj] Punishes whomsoever that He[azwj] so Wishes to from the ones who disobey Him[azwj], and from every wind from these is an Angel allocated to it. So if Allah[azwj] Intends to Punish a people by some kind of torment, He[azwj] Reveals to the Angel in charge of that particular type of the winds by which He[azwj] Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قَالَ فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He[asws] said: 'And for every wind from these is a name. Have you not heard the Words of the High[azwj]: ***"[54:19] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck"***, and Said: ***"[51:41] When We sent upon them the destructive wind (Al-Aqeem)"***, and Said: ***"[46:24] a blast of wind in which is a painful punishment,"***, and Said: ***"[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up"***. And (others) from winds which have not been Mentioned by which Allah[azwj] Punishes the ones who disobey Him[azwj]'.[4873]

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي و ما سأل عنه أمير المؤمنين عليه السلام حديث طويل وفيه ثم قام إليه رجل آخر فقال: يا أمير المؤمنين أخبرني عن يوم الاربعاء وتطيرنا منه وثقله وأى اربعاء هو ؟ قال: آخر أربعاء في الشهر وهو المحاق، وفيه قتل قابيل هابيل أخاه إلى أن قال عليه السلام: ويوم الاربعاء أرسل الله عزوجل الريح على قوم عاد.

In Uyoon Al-Akhbar, in the chapter in which has come from Al-Reza[asws] the Hadeeth of the Syrian and what he asked Amir-ul-Momineen[asws] – a lengthy Hadeeth – and in it is: 'Then another man stood up, so he said, 'O Amir-ul-Momineen[asws]! Inform me about the day of Wednesday, and we are pessimistic about it and its weight (upon us), and which Wednesday was it?' He[asws] said; 'The last Wednesday of the Month, and it is the decline. And it was during it that Qabeel[la] killed his[la] brother Habeel[as,] – until he[asws] said: 'And on the day of Wednesday Allah[azwj] Mighty and Majestic Sent the Wind upon the people of Aad'.[4874]

VERSES 22 - 31

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ {22} كَذَّبَتْ ثَمُودُ بِالنُّذُرِ {23} فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ {24} أَأُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ {25} سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِرُ {26} إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ {27} وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُحْتَضَرٌ {28} فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ {29} فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ {30} إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ {31}

[54:22] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? [54:23] (People of) Samood belied the Warning.

[4873] Al Kafi – H 14511
[4874] Tafseer Noor Al Saqalayn – CH 54 H 25

[54:24] So they said: What! A single mortal from among us! Shall we follow him? Most surely we shall in that case be in error and distress: [54:25] Has the reminder been made to light upon him from among us? Nay! He is an insolent liar! [54:26] They will know tomorrow who is the liar, the insolent one. [54:27] We are going to send the she-camel as a trial for them; therefore watch them and have patience. [54:28] And inform them that the water is to be shared between them; every share of the water shall be regulated. [54:29] But they called their companion, so he took (the sword) and slew her [54:30] How was then My punishment and Warning! [54:31] Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ فَقَالُوا أَ بَشَراً مِنَّا واحِداً نَتَّبِعُهُ إِنَّا إِذاً لَفِي ضَلالٍ وَ سُعُرٍ أَ أُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنا بَلْ هُوَ كَذَّابٌ أَشِرٌ قَالَ هَذَا كَانَ بِمَا كَذَّبُوا بِهِ صَالِحاً وَ مَا أَهْلَكَ اللَّهُ عَزَّ وَ جَلَّ قَوْماً قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرُّسُلَ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Ali Bin Abu Hamza, who has narrated the following:

Abu Abdullah[asws] said when it was said to him[asws] ***"[54:23] (The tribe of) Thamud rejected warnings [54:24] For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness [54:25] Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!"***, he[asws] said: 'This is what they belied Saleh[as] with, and Allah[azwj] Mighty and Majestic does not Destroy a people at all until He[azwj] Sends to them, before that, the Rasool[as].

فَيَحْتَجُّوا عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحاً فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوا وَ عَتَوْا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةً عُشَرَاءَ وَ كَانَتِ الصَّخْرَةُ يُعَظِّمُونَهَا وَ يَعْبُدُونَهَا وَ يُذَبِّحُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيّاً رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تُخْرَجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَّاءِ نَاقَةٌ عُشَرَاءُ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

They argued against them (the Rasools[as]), so Allah[azwj] Sent Saleh[as] to them. He[as] called them towards Allah[azwj]. They did not respond and were insolent to him[as], and said, 'We will not believe you[as] until you[as] bring out for us from this rock a tame she-camel. And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, 'If you[as] are as you are alleging to be, a Prophet[as], a Rasool[as], so call upon your[as] Lord[azwj] for us until He[azwj] Brings out for us from this solid rock a tame she-camel'. So Allah[azwj] Brought it out as they had sought from him[as].

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شِرْبَ يَوْمٍ وَ لَكُمْ شِرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمُ شِرْبِهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا غَدَوْا إِلَى مَائِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then Allah[azwj] Blessed and High Revealed unto him[as]: "O Saleh[as]! Tell them that Allah[azwj] has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day". And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old one except that

he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah[azwj] so Desired it to.

ثُمَّ إِنَّهُمْ عَتَوْا عَلَى اللَّهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْقِرُوا هَذِهِ النَّاقَةَ وَ اسْتَرِيحُوا مِنْهَا لَا نَرْضَى أَنْ يَكُونَ لَنَا شِرْبُ يَوْمٍ وَ لَهَا شِرْبُ يَوْمٍ ثُمَّ قَالُوا مَنِ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلَ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرُ أَشْقَرُ أَزْرَقُ وَلَدُ زِنًى لَا يُعْرَفُ لَهُ أَبٌ يُقَالُ لَهُ قُدَارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَشْئُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا فَلَمَّا تَوَجَّهَتِ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرِدُهُ تَرَكَهَا حَتَّى شَرِبَتِ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَقَعَدَ لَهَا فِي طَرِيقِهَا فَضَرَبَهَا بِالسَّيْفِ ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئاً فَضَرَبَهَا ضَرْبَةً أُخْرَى فَقَتَلَهَا وَ خَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصِيلُهَا حَتَّى صَعِدَ إِلَى الْجَبَلِ فَرَغَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

Then they rebelled against Allah[azwj] and some of them walked towards the others and said, 'Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink'. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar. A wretched one of all wretched ones of a sinister character, so they made up for him a reward for it. So when the she-camel went towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

وَ أَقْبَلَ قَوْمُ صَالِحٍ فَلَمْ يَبْقَ أَحَدٌ مِنْهُمْ إِلَّا شَرِكَهُ فِي ضَرْبَتِهِ وَ اقْتَسَمُوا لَحْمَهَا فِيمَا بَيْنَهُمْ فَلَمْ يَبْقَ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَ عَصَيْتُمْ رَبَّكُمْ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنَّ قَوْمَكَ قَدْ طَغَوْا وَ بَغَوْا وَ قَتَلُوا نَاقَةً بَعَثْتُهَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ لَهُمْ مِنْهَا أَعْظَمُ الْمَنْفَعَةِ فَقُلْ لَهُمْ إِنِّي مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّالِثِ

And the people of Saleh[as] came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Saleh[as] saw that, he[as] came up to them and said, 'O People! What called you all to do what you have done and rebelled against your Lord[azwj]?' So Allah[azwj] Blessed and High unto Saleh[as]: "Your[as] people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I[azwj] will be Sending upon you all My[azwj] Punishment after three days. So they were to repent and return (from their ways), I[azwj] shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I[azwj] will Send to them My[azwj] Punishment on the third day".

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمِ إِنِّي رَسُولُ رَبِّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْتُمْ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ تُبْتُ عَلَيْكُمْ فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَعْتَى مَا كَانُوا وَ أَخْبَثَ وَ قَالُوا يا صالِحُ ائْتِنا بِما تَعِدُنا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمِ إِنَّكُمْ تُصْبِحُونَ غَداً وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِيَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّالِثَ وُجُوهُكُمْ مُسْوَدَّةٌ

So Saleh[as] came and said to them: 'O people! I[as] am a Rasool[as] of your Lord[azwj]. He[azwj] is Saying to you all that if you were to repent and return (from your ways) and

seek Forgiveness, He[azwj] would Forgive you all and Turn towards you (Mercifully)'. So when he[as] said that to them they became more rebellious and treacherous than what they had been and said, 'O Saleh[as]! Let it come to us, what you[as] are calling for us, if you[as] are from the Rasools[as], the truthful ones'. He[as] said: 'O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black'.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَ وُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبَلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيماً فَلَمَّا كَانَ الْيَوْمُ الثَّانِي أَصْبَحَتْ وُجُوهُهُمْ مُحْمَرَّةً فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمِ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَوْ أُهْلِكْنَا جَمِيعاً مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانَ آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ أَصْبَحُوا وَ وُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمِ أَتَاكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, 'There has come upon you what Saleh[as] had spoken of'. So the rebellious ones among them said, 'We will not listen to the words of Saleh[as] and will not accept his[as] words, even though they may be great'. So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, 'O people! There has come upon you what Saleh[as] had spoken about for you all'. So the rebellious ones among them said, 'Even if we were all to be destroyed, we will not listen to the words of Saleh[as] nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)'. So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people! There has come upon you what Saleh[as] had spoken of for you all'. So the rebellious ones from among them said, 'Let it come upon us what Saleh[as] had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَتَاهُمْ جَبْرَئِيلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرْخَةً خَرَقَتْ تِلْكَ الصَّرْخَةُ أَسْمَاعَهُمْ وَ فَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادَهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَحَنَّطُوا وَ تَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرُهُمْ وَ كَبِيرُهُمْ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاغِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَضَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتَهُمْ.

So when it was the middle of the night, Jibraeel[as] came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah[azwj] Destroyed it. They had all died in their homes and on their beds. Then Allah[azwj] Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.[4875]

حدثنا على بن حسان عن جعفر بن هارون الزيات قال كنت اطوف بالكعبة فرايت ابا عبد الله عليه السلام فقلت في نفسي هذا هو الذى يتبع والذى هو الامام وهو كذا و كذا قال فما علمت به حتى ضرب يده على منكبي ثم اقبل على وقال ابشرا منا واحدا نتبعه انا إذا لفى ضلال وسعر

It has been narrated to us Ali Bin Hasaan, from Ja'far Bin Haroun Al-Ziyaat who said:

[4875] Al Kafi – H 14662

'I was circling the Kabah (*Tawaaf*), when I saw Abu Abdullah[asws]. I said to myself, 'He[asws] is the 'one' who is followed, and he[asws] is the one who is the Imam[asws], and he[asws] is such and such'. I did not know about it until he[asws] hit his[asws] hand on my shoulder, then faced me and said: '***[54:24] So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress***'.[4876]

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاك، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاك، و روي الخطيب في (التاريخ) عن جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاك، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiya by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

'The Prophet[saww] said: 'O Ali[asws]! The most unfortunate of the former ones is the slayer of the she-camel, and most unfortunate one of the later ones would be your[asws] murderer'.[4877]

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتهما واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قطام.

Ibn Abbas said,

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Saleh[as], and both of their stories are one (the same), because Qadaar was in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'. (For whom they both did what they did)'.[4878]

VERSES 32 - 39

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ {32} كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ {33} إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ۖ نَجَّيْنَاهُمْ بِسَحَرٍ {34} نِعْمَةً مِنْ عِنْدِنَا ۚ كَذَٰلِكَ نَجْزِي مَنْ شَكَرَ {35} وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ {36} وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ {37} وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ {38} فَذُوقُوا عَذَابِي وَنُذُرِ {39}

[54:32] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? [54:33] The people of Lut belied the Warning [54:34] Surely We sent upon them a hailstorm, except for Lut's followers; We saved them a little before daybreak, [54:35] A favour from Us; thus do We Reward him who gives thanks. [54:36] And certainly he warned them of Our violent seizure, but they obstinately disputed the warning. [54:37] And they endeavoured to turn him from his guests, but We blinded their eyes; so taste

[4876] Basaair Al Darajaat – P 5 CH 10 H 21
[4877] (المناقب 3: 309.)
[4878] (المناقب 3: 309)

My chastisement and Warning. [54:38] And certainly a lasting Punishment overtook them in the morning. [54:39] So taste My Punishment and Warning.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاكٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُّونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِيناً حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah[asws] having said that: 'Allah[azwj] Sent four Angels (to Prophet Ibrahim[as]) for the destruction of the people of Lut[as] – Jibraeel[as], and Mikaeel[as], and Israfeel[as], and Karoubeel[as] and they had obscured their faces. They greeted him[as]. He[as] did not recognise them and saw them as good persons. So he[as] said (to himself[as]), 'No one shall attend to them except for myself personally', and he[as] was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he[as] placed it in front of them, ***"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them".***

فَلَمَّا رَأَى ذَلِكَ جَبْرَئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتِ امْرَأَتُهُ سَارَةُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel[as] saw that, he[as] removed the turban from his[as] face and from his[as] head. Ibrahim[as] recognised him[as]. He[as] said: 'You[as] are he[as]!' He[as] said: 'Yes', and his[as] wife passed by and he[as] gave her[as] the good news of Is'haq[as], and after Is'haq[as] of Yaqoub[as]. So she[as] said what Allah[azwj] has Stated, and they[as] answered her[as] with what is in the Mighty Book. So Ibrahim[as] said to them: 'What have you[as] come for?' They[as] said to him[as]: 'For the destruction of the people of Lut[as]'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشَرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِداً قَالَ لَا قَالَ إِنَّ فِيهَا لُوطاً قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضَوْا

So he[as] said to them[as]: 'Suppose there were a hundred Believers among them, would you[as] destroy them?' Jibraeel[as] said: 'No'. He[as] said: 'If there were fifty?' He[as] said: 'No'. He[as] said, 'If there were thirty?' He[as] said; No'. He[as] said: 'If there were twenty?' He[as] said: 'No'. He[as] said: 'if there were ten?' He[as] said; 'No'. He[as] said: 'If there were five?' He[as] said: 'No'. He[as] said: 'If there was one?' He[as] said: 'No'. ***"[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind"***. Then they[as] left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلَ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجادِلُنا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطاً وَ هُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُّونَ فَلَمَّا رَآهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيَّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرَئِيلُ (عليه السلام) لَا نَعْجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askary Abu Muhammad[asws] said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah[azwj] Mighty and Majestic: ***"[11:74] he began to plead with Us for Lut's people"***. So they[as] came to Lut[as] whilst he[as] was in his[as] farm near the city. So they[as] greeted him[as] whilst they[as] had obscured their[as] faces. So when he[as] saw them to be as good persons clad in white turbans and white robes, he[as] said to them[as]: 'Lodging?' They[as] said: 'Yes'. So he[as] led them[as] and they[as] walked behind him[as]. He[as] regretted having offered lodging to them[as] and said (to himself[as]): 'What shall I[as] do when I[as] come to my[as] people and I recognise them?' So he[as] turned towards them[as] and said: 'You[as] have come to evil creatures of Allah[azwj]'. And Jibraeel[as] had said: 'We[as] will not make haste against them until he[as] testifies by three testimonies'. So Jibraeel[as] said (to himself[as]): 'This is one testimony'. Then they[as] walked for a while, then he[as] turned towards them and said: 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are two'. Then they[as] went, so when they reached the gate of the city, he[as] turned towards them[as] and said; 'You[as] have come to evil creatures of Allah[azwj]'. So Jibraeel[as] said (to himself[as]): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّنَتْ فَلَمَّا رَأَوُا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَآهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لا تُخْزُونِ فِي ضَيْفِي أَ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هؤُلاءِ بَناتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلى رُكْنٍ شَدِيدٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاثَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

Then he[as] entered (the city) and they[as] entered with him[as]. So when his[as] wife saw them[as] of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He[as] has such people with him[as] that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut[as] saw them, he[as] said: 'O people! Fear Allah[azwj] and do not harass regarding my[as] guests. Is there no man with guidance among you? These are my[as] (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You[as] are aware that there is no right for us regarding your daughters, and you[as] well know what we want'. So he[as] said; 'If I[as] had strength or support I[as] would have resorted to a strong corner'. So Jibraeel[as] said (to himself[as]): 'If only he[as] knew how much strength he[as] had'. So they spoke a lot until they[as] entered the house'.

قَالَ فَصَاحَ بِهِ جَبْرَئِيلُ يَا لُوطُ دَعْهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرَئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرَئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرَئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جَبْرَئِيلُ عَجِّلْ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ

He[asws] said: 'Jibraeel[as] shouted: 'O Lut[as]! Call them to enter the house'. So when they entered, Jibraeel[as] pointed by his[as] finger around them, so their eyesight was lost and it is His[azwj] Words: ***"[54:37] but We blinded their eyes"***. Then Jibraeel[as] called out: 'We[as] have been Sent to destroy you all'. So he[as] said: 'O Jibraeel[as], hurry up'. So he[as] said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمَرَهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ اقْتَلَعَهَا جَبْرَئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرَضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He[asws] said; 'So he (Jibraeel[as]) commanded him to carry with him those who were with him[as] except for his[as] wife. Then Jibraeel[as], by his[as] wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he[as] overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.[4879]

VERSES 40 - 47

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ {40} وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ {41} كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ {42} أَكُفَّارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ {43} أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ {44} سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ {45} بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ {46} إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ {47}

[54:40] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? [54:41] And certainly the Warning came to Firon's people. [54:42] They belied all of Our Signs, so We Seized them with the Seizure of a Mighty, Powerful One. [54:43] Are the unbelievers of yours better than these, or is there an exemption for you in the Psalms? [54:44] Or do they say: We are allied together to help each other? [54:45] Soon shall they be routed, and they shall turn (their) backs. [54:46] But, the Hour is their promised time, and the Hour shall be most grievous and bitter. [54:47] Surely the criminals are in error and in (Saeer) distress.

علي بن إبراهيم، قوله تعالى: أَ كُفَّارُكُمْ مخاطبة لقريش خَيْرٌ مِنْ أُولئِكُمْ يعني هذه الأمم الهالكة أَمْ لَكُمْ بَراءَةٌ فِي الزُّبُرِ أي في الكتب لكم براءة أن لا تهلكوا كما هلكوا،

Ali Bin Ibrahim –

Regarding the Words of the High ***[54:43] Are the unbelievers of yours*** Addressing the Qureish ***better than these,*** Meaning these destroyed communities ***or is there an exemption for you in the Psalms?*** i.e., in the Book for you, exemption that you will not be Destroyed like they were Destroyed.

فقالت قريش: قد اجتمعنا لننتصر و نقتلك يا محمد، فأنزل الله: أَمْ يَقُولُونَ يا محمد نَحْنُ جَمِيعٌ مُنْتَصِرٌ سَيُهْزَمُ الْجَمْعُ وَ يُوَلُّونَ الدُّبُرَ يعني يوم بدر حين هزموا و أسروا و قتلوا

So Qureysh said, 'We have gathered for helping each other, and we will kill you[saww], O Muhammad[saww]!' So Allah[azwj] Revealed ***[54:44] Or do they say:*** O Muhammad[saww]! ***We are allied together to help each other? [54:45] Soon shall***

[4879] Al Kafi – H 14953

they be routed, and they shall turn (their) backs Meaning, on the day of Badr where they were defeated, captured and killed.

ثم قال: بَلِ السَّاعَةُ مَوْعِدُهُمْ يعني القيامة وَ السَّاعَةُ أَدْهى وَ أَمَرُّ أي أشد و أغلظ [و أمر]، و قوله تعالى: إِنَّ الْمُجْرِمِينَ فِي ضَلالٍ وَ سُعُرٍ أي في عذاب، و سعر: واد في جهنم عظيم.

Then He[azwj] Said ***[54:46] But, the Hour is their promised time,*** Meaning the Day of Judgement ***and the Hour shall be most grievous and bitter***, i.e., most difficult and most harsh. And the Words of the High ***[54:47] Surely the criminals are in error and in (Saeer) distress*** i.e., in the Punishment. And Saeer is a great valley in Hell'.[4880]

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن موسى بن محمد العجلي، عن يونس بن يعقوب، رفعه، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: كَذَّبُوا بِآياتِنا كُلِّها «يعني الأوصياء كلهم».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al-has any, from Musa Bin Muhammad Al-Ajaly, from Yunus Bin Yaqoub, with an unbroken chain going up to

Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[54:42] They belied all of Our Signs***, he[asws] said: '<u>Meaning the successors[asws], all of them</u>[asws]'.[4881]

فأوحى الله إلى موسى: (أن اضرب بعصاك البحر) وقل: اللهم بجاه محمد وآله الطيبين لما فلقته. ففعل، فانفلق، وظهرت الارض إلى آخر الخليج. فقال موسى (عليه السلام): ادخلوها، قالوا: الارض وحلة نخاف أن نرسب فيها. فقال الله عزوجل: يا موسى قل: اللهم بحق محمد وآله الطيبين جففها. فقالها، فأرسل الله عليها ريح الصبا فجفت. وقال موسى: ادخلوها.

Allah[azwj] Revealed unto Musa[as]: **"*Then We revealed to Musa: Strike the sea with your staff" – 26:63*** and say: 'Our Allah[azwj]! For the sake of Muhammad[saww] and his[saww] pious Progeny[asws], part the sea.' He[asws] did that and it parted and revealed the earth up to the end of the gulf. Musa[as] said: 'Enter into it!' They said: 'The earth is wet, we fear that we may sink into it.' Allah the Almighty Said: 'O Musa[as], say: 'Our Allah[azwj]! By the right of Muhammad[saww] and his[saww] goodly Progeny[asws], make it dry.' He[asws] said it, and Allah[azwj] sent the wind over it and dried it, and Musa[as] said: 'Enter into it!'

فقالوا: يا نبي الله نحن اثنتا عشرة قبيلة بنو اثني عشر أبا، وإن دخلنا رام كل فريق منا تقدم صاحبه، ولا نأمن وقوع الشر بيننا، فلو كان لكل فريق منا طريق على حدة لامنا ما نخافه. فأمر الله موسى أن يضرب البحر بعددهم اثنتي عشرة ضربة في اثني عشر موضعا إلى جانب ذلك الموضع، ويقول: اللهم بجاه محمد وآله الطيبين بين الارض لنا وأمط الماء عنا. فصار فيه تمام اثني عشر طريقا، وجف قرار الارض بريح الصبا فقال: ادخلوها. فقالوا: كل فريق منا يدخل سكة من هذه السكك لا يدري ما يحدث على الآخرين.

They said: 'O Prophet[asws] of Allah[azwj]! We are twelve tribes, the children of twelve fathers, and if we all enter together then each of us would like to precede the other and there will be conflict between us. If each of us had his own path then this would allay our fears,' Allah[azwj] Ordered Musa[as] to strike the sea with his staff twelve times, and there were twelve paths alongside each other with water between them. Each time he[asws] used to recite, 'Our Allah[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], separate the water from the earth.' Then there were twelve

[4880] تفسير القمّي 2: 342
[4881] الكافي 1: 161/ 2.

complete paths, all dried up by the wind passing over them. Musa[as] said: Enter into it!' They said: 'All the groups will enter onto the path of these paths but will not know what is happening to the others.'

فقال الله عزوجل: فاضرب كل طود من الماء بين هذه السكك. فضرب وقال: اللهم بجاه محمد وآله الطيبين لما جعلت في هذا الماء طيقانا واسعة يرى بعضهم بعضا ـ منها ـ ، فحدثت طيقان واسعة يرى بعضهم بعضا ـ منها ـ ثم دخلوها. فلما بلغوا آخرها جاء فرعون وقومه، فدحل بعضهم، فلما دخل آخرهم، وهم أولهم بالخروج أمر الله تعالى البحر فانطبق عليهم، فغرقوا، وأصحاب موسى ينظرون إليهم فذلك قوله عزوجل: (وأغرقنا آل فرعون وأنتم تنظرون) إليهم.

Allah the Almighty Said: 'Strike each of the walls of water with your staff.' He[asws] struck and said: 'Our Allah[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], let there be gaps within the water so that some of them can see some of the others.' There appeared huge gaps with the walls of water and some of them could see the others. Then they entered onto the paths. When the last of them reached the end of the gulf, Pharaoh[la] and his people came over and started entering. When the last of them had entered, and the first of then intended to exit, Allah[azwj] Ordered the water to form layers over them, and they drowned, and the companions of Musa[as] were watching that. The Words of the Almighty ***[2:50] And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by*** at them.[4882]

VERSES 48 - 55

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ {48} إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ {49} وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ {50} وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَّكِرٍ {51} وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ {52} وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ {53} إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ {54} فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ {55}

[54:48] On the Day when they shall be dragged upon their faces into the Fire; Taste the touch of (Saqar) Hell. [54:49] Surely We have created everything according to a measure (Ordained) [54:50] And Our command is but one, as the blink of an eye. [54:51] And certainly We have already Destroyed the likes of you, but is there anyone who will mind? [54:52] And everything they have done is in the Psalms [54:53] And everything small and great is written down. [54:54] Surely the pious shall be in Gardens and Rivers, [54:55] In a truthful seat in the Presence of a Powerful King.

ابن بابويه، قال: حدثنا أبو الحسن محمد بن إبراهيم بن إسحاق الفارسي العزائمي، قال: حدثنا أبو سعيد أحمد بن محمد بن رميح النسوي، قال: حدثنا عبد العزيز بن يحيى التميمي بالبصرة، و أحمد بن إبراهيم ابن معلى بن أسد العمي، قالا: حدثنا محمد بن زكريا الغلابي، قال: حدثنا أحمد بن عيسى بن زيد، قال: حدثنا عبد الله بن موسى بن عبد الله بن حسن، عن أبيه، عن آبائه، عن الحسن بن علي، عن علي بن أبي طالب (عليهم السلام)، أنه سئل عن قول الله عز و جل: إِنَّا كُلَّ شَيْءٍ خَلَقْناهُ بِقَدَرٍ، فقال: «يقول الله عز و جل: إِنَّا كُلَّ شَيْءٍ خَلَقْناهُ لأهل النار بِقَدَرٍ أعمالهم».

Ibn babuwayh, from Abu Al-Hassan Muhammad Bin Ibrahim Bin Is'haq Al-Farsy Al-Aza'imy, from Abu Saeed Ahmad Bin Muhammad Bin Rameeh Al-Nasuiy, from Abdul Aziz Bin Yahya Al-Tamimy at Al-Basra, and Ahmad Bin Ibrahim Ibn Moala Bin Asad Al-Amy, from Muhammad Bin Zakariya Al-Ghalaby, from Ahmad Bin Isa Bin Zayd, from Abdullah Bin Musa Bin Abdullah Bin Hasan, from his father, from his forefathers,

[4882] Tafseer Imam Hassan Al Askari[asws] – S 120

'Al-Hassan[asws] Bin Ali[asws], from Ali[asws] Bin Abu Talib[asws] who was asked about the Words of Allah[azwj] Mighty and Majestic ***[54:49] Surely We have created everything according to a measure***, so he[asws] said: 'Allah[azwj] Mighty and Majestic is Saying ***[54:49] Surely We have created everything*** for the people of the Fire ***according to a measure (Ordained)*** of their deeds'.[4883]

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبي عبد الله (عليه السلام)، قال: سألته، عن الرقى أ تدفع من القدر شيئا؟ فقال: «هي من القدر».

And from him, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa bin Umran Al-Nakhai'e, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim,

'Abu Abdullah[asws] said, (when) I asked him[asws] about the charms, do they repel anything from that which is ordained?' So he[asws] said: 'It is from the ordained'.

و قال (عليه السلام): «إن القدرية مجوس هذه الأمة، و هم الذين أرادوا أن يصفوا الله بعدله، فأخرجوه من سلطانه، و فيهم نزلت هذه الآية يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْناهُ بِقَدَرٍ».

And he[asws] said: 'The Qadiriyya (Fatalists) are the Magians of this community, and they are the ones who wanted to Describe Allah[azwj] by His[azwj] Justice, but took Him[azwj] out of His[azwj] Authority, and it is with regards to them that this Verse was Revealed ***[54:48] On the Day when they shall be dragged upon their faces into the Fire; Taste the touch of (Saqar) Hell. [54:49] Surely We have created everything according to a measure (Ordained)***'.[4884]

علي بن إبراهيم، في قوله تعالى: إِنَّا كُلَّ شَيْءٍ خَلَقْناهُ بِقَدَرٍ قال: له وقت و أجل و مدة.

Ali Bin Ibrahim –

Regarding the Words of the High ***[54:49] Surely, We have created everything according to a measure (Ordained)***, said, 'For (everything) is a time, and an end, and a period'.[4885]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قلت: إِنَّ الْمُتَّقِينَ؟ قال: «نحن و الله و شيعتنا، ليس على ملة إبراهيم غيرنا، و سائر الناس منها برآء».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

I asked from Abu Al-Hassan[asws] '(What about) ***[54:54] Surely the pious***?' He[asws] said: 'By Allah[azwj]! Us[asws] and our[asws] Shias. There is none upon the Nation of Ibrahim[as] apart from us[asws], while the rest of the people are remote from it'.[4886]

[4883] التوحيد: 382/ 30.
[4884] التوحيد: 382/ 29
[4885] تفسير القمّي 2: 342
[4886] الكافي 1: 361/ 91

محمد بن العباس: عن محمد بن عمران بن أبي شيبة، عن زكريا بن يحيى، عن عمرو بن ثابت، عن أبيه، عن عاصم بن ضمرة، قال: إن جابر بن عبد الله، قال: كنا عند رسول الله (صلى الله عليه و آله) في المسجد، فذكر بعض أصحابه الجنة فقال النبي (صلى الله عليه و آله): «إن أول أهل الجنة دخولا إليها علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Muhammad Bin Umran Bin Abu Shayba, from Zakariyya Bin Yahya, from Amro Bin Sabit, from his father, from Aasim Bin Zamrat, from Jabir Bin Abdullah who said,

'I was in the presence of Rasool-Allah[saww] in the Masjid, and one of his[saww] companions mentioned the Paradise. So the Prophet[saww] said: 'The first of the people of the Paradise to enter into it would be Ali[asws] Bin Abu Talib[asws]'.

فقال أبو دجانة الأنصاري: يا رسول الله، [أليس] أخبرتنا أن الجنة محرمة على الأنبياء حتى تدخلها، و على الأمم حتى تدخلها أمتك؟ فقال (صلى الله عليه و آله): «بلى، يا أبا دجانة، أما علمت أن لله عز و جل لواء من نور، و عمودا من نور، خلقهما الله تعالى قبل أن يخلق السماوات و الأرض بألفي عام، مكتوب على ذلك اللواء: لا إله إلا الله، محمد رسول الله، خير البرية آل محمد، صاحب اللواء علي، و هو إمام القوم».

So Abu Dajjan Al-Ansary said, 'O Rasool-Allah[saww]! Did you[saww] not inform us that the Paradise is forbidden unto (all) the Prophets[as] until you[saww] enter it, and (forbidden) unto the (other) communities until your[saww] community enters it?' So he[saww] said: 'Yes, O Abu Dajjana! But, do you know that Allah[azwj] Mighty and Majestic has a Flag of Light, and a Column of Light, both of which have been Created by Allah[azwj] the High before He[azwj] Created the skies and the earth by two thousand years. It is Inscribed upon that Flag: "There is no god except for Allah[azwj], Muhammad[saww] is Rasool-Allah[saww], the best of the creatures are the Progeny[asws] of Muhammad[saww], Master of the Flag is Ali[asws] and he[asws] is the Imam[asws] of the people"?'

فقال علي (عليه السلام): «الحمد لله الذي هدانا بك يا رسول الله، و شرفنا». فقال [النبي] (صلى الله عليه و آله): «أبشر يا علي، ما من عبد ينتحل مودتك إلا بعثه الله معنا يوم القيامة».

So Ali[asws] said: 'The Praise is due to Allah[azwj] Who Guided us by you [saww], O Rasool-Allah[saww], and Honoured us'. So the Prophet[saww] said: 'Receive good news, O Ali[asws]! There is none from the servants who has your[asws] cordiality except that Allah[azwj] would Resurrect him with us[asws] on the Day of Judgement'.

و جاء في رواية أخرى: «يا علي أما علمت أنه من أحبنا و انتحل محبتنا أسكنه الله معنا». و تلا هذه الآية: إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهَرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ.

And it has come in another report – He[saww] said: 'O Ali[asws]! But, do you[asws] know that the one who loves us[asws] and displays love for us[asws], Allah[azwj] would Settle him with us[asws]?' And he[saww] recited this Verse ***[54:54] Surely the pious shall be in Gardens and Rivers, [54:55] In a truthful seat in the Presence of a Powerful King***'.[4887]

الشيخ الأجل شرف الدين النجفي: عن الشيخ أبي جعفر الطوسي (رحمه الله)، قال: رويناه بالإسناد إلى جابر بن عبد الله (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): « [يا علي] من أحبك و تولاك أسكنه الله معنا في الجنة». ثم تلا رسول الله (صلى الله عليه و آله) إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهَرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ.

Al-Sheykh Al-A'jAl-Shar Al-Deen Al-Najafy, from Al-Sheykh Abu Ja'far Al-Toosy, reporting by a chain going up to Jabir Bin Abdullah who said,

[4887] تأويل الآيات 2: 629/ 2

'Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! The one who loves you[asws], and befriends you[asws], Allah[azwj] would Settle him with us[asws] in the Paradise'. Then he[saww] recited ***[54:54] Surely the pious shall be in Gardens and Rivers, [54:55] In a truthful seat in the Presence of a Powerful King***'.[4888]

[4888] تأويل الآيات 2: 629/ 1.

CHAPTER 55

AL-RAHMAAN

(78 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

محمد بن العباس، قال: حدثنا الحسن بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن غير واحد، عن أبي عبد الله (عليه السلام)، قال: «سورة الرحمن نزلت فينا من أولها إلى آخرها».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from another one,

(It has been narrated) from Abu Abdullah[asws]: 'Surah Al-Rahman was Revealed regarding us[asws], from its beginning to its end.'[4889]

الشيخ: بإسناده، عن علي بن مهزيار، عن محمد بن يحيى الخزاز، عن حماد بن عثمان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «يستحب أن تقرأ في دبر صلاة الغداة يوم الجمعة الرحمن، ثم تقول كلما قلت: فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ قلت: لا بشيء من آلائك رب أكذب».

Al-Sheykh, by his chain, from Ali Bin Mahziyar, from Muhammad Bin Yahya Al-Khazaz, from Hamaad Bun Uthman, said,

'I heard Abu Abdullah[asws] say: 'It is recommended for you to recite Al-Rahman during the Dawn Prayer on Friday, then whenever you say ***[55:13] Which then of the Favours of your Lord will you two deny?*** You should say, 'There is nothing from Your[azwj] Favours Lord[azwj] which I deny.'[4890]

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «لا تدعوا قراءة سورة الرحمن و القيام بها، فإنها لا تقر في قلوب المنافقين، و يأتي [بها ربها] يوم القيامة في صورة آدمي، في أحسن صورة، و أطيب ريح، حتى تقف من الله موقفا لا يكون أحد أقرب إلى الله منها، فيقول لها: من الذي كان يقوم بك في الحياة الدنيا، و يدمن قراءتك؟ فتقول: يا رب، فلان و فلان. فتبيض وجوههم، فيقول [لهم]: اشفعوا فيمن أحببتم. فيشفعون، حتى لا يبقى لهم غاية [و لا أحد يشفعون له]، فيقول لهم: ادخلوا الجنة، و اسكنوا فيها حيث شئتم».

Ibn Babuwayh by his chain, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws]: 'Do not leave the recitation of Surah *Al-Rahman* and stand up by it, for it is not recited in the hearts of the hypocrites, and its Lord[azwj] will Bring it on the Day of Judgement in the form of a human being, of a beautiful face, and a sweet smell, until it is in a position near to Allah[azwj] such that none will be as closer to Allah[azwj] than it. He[azwj] will Say to it: 'Who was the one who used to stand up by you in the life of the world, and was habitually reading you?' It will say: 'O Lord[azwj], so and so.' Their faces will be whitened. He[azwj] Will Say to them: 'Intercede for the ones that you love, until there will be no one remaining for them,

[4889] تأويل الآيات 2: 630/ 1.
[4890] التهذيب 3: 8/ 25.

not a single one that it will not intercede for. He[azwj] will Say to them: 'Enter the Paradise, and settle therein wherever you so feel like.'[4891]

و عنه: عن أبيه (رحمه الله)، قال: حدثني سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن أبي عمير، عن هشام، أو بعض أصحابنا، عمن حدثه، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الرحمن، فقال عند كل آية فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ: لا بشيء من آلائك رب أكذب، فإن قرأها ليلا ثم مات شهيدا، و إن قرأها نهارا ثم مات مات شهيدا».

And from him, from his father[ar], from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham, or one of the companions,

(It has been narrated) from Abu Abdullah[asws]: 'One who recites Surah *Al-Rahman*, he says during each Verse ***[55:13] Which then of the Favours of your Lord will you two deny?*** "There is nothing of Your[azwj] Favours, Lord[azwj] do I deny, and if he recites at night, then dies, he will die a martyr, and if he recites in the daytime, then dies, he will die a martyr.'[4892]

ابن شهر آشوب: عن محمد بن المنذر، عن جابر بن عبد الله، قال: لما قرأ النبي (صلى الله عليه و آله) الرحمن على الناس سكتوا، فلم يقولوا شيئا، فقال (صلى الله عليه و آله): «للجن كانوا أحسن جوابا منكم، لما قرأت عليهم فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ، قالوا: لا بشيء من آلائك ربنا نكذب».

Ibn Shehr Ashub, from Muhammad Bin Al-Munzar, from Jabir Bin Abdullah who said,

'When Rasool-Allah[saww] recited (Surah) Al-Rahman on the people, they were silent, they did not say a thing. He[saww] said to the Jinn: 'That was a good answer for you.' When he[saww] recited to them ***[55:13] Which then of the Favours of your Lord will you two deny?*** They said, 'There is nothing from Your[azwj] Favours Lord[azwj] do we deny.'[4893]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة رحم الله ضعفه، و أدى شكر ما أنعم عليه، و من كتبها و علقها عليه هون الله عليه كل أمر صعب، و إن علقت على من به رمد برىء».

And from *Khawaas Al-Quran* –

It has been reported from the Prophet[saw] having said: 'One who recites this Chapter, Allah[azwj] will have Mercy on him in his old age, and Thank him by Giving Bounties to him. And the one who writes it and attaches it to himself (Amulet), Allah[azwj] will make all his difficult affairs to be easy and his will be away from eye problems.'[4894]

و قال الصادق (عليه السلام): «من كتبها و علقها على الأرمد زال عنه، و إذا كتبت جميعا على حائط البيت منعت الهوام منه بإذن الله تعالى».

And Al-Sadiq[asws] said: 'One who writes it and attaches it to himself will have his eye problems pass away from him, and if he writes it all on the walls of the house, it will prevent the vermin (pests or insects) from these by the Permission of Allah[azwj].'[4895]

[4891] ثواب الأعمال: 116.
[4892] ثواب الأعمال: 116
[4893] المناقب 1: 47.
[4894] خواص القرآن: 52 «مخطوط»
[4895] خواص القرآن: 9

VERSES 1 - 4

الرَّحْمَٰنُ {1} عَلَّمَ الْقُرْآنَ {2} خَلَقَ الْإِنْسَانَ {3} عَلَّمَهُ الْبَيَانَ {4}

[55:1] The Beneficent [55:2] Taught the Quran [55:3] Created the Human being [55:4] Taught him Al-Bayaan (the clarification)

في مجمع البيان وروى أبو سعيد الخدرى عن النبي صلى الله عليه وآله ان عيسى بن مريم قال: الرحمن رحمن الدنيا، والرحيم رحيم الاخرة.

In *Majma Ul Bayan* and narrated by Abu Saeed Al-Khudhry,

(It has been narrated) from the Holy Prophet[saww]: 'Verily Isa[as] Bin Maryam[as] said: '***"The Beneficent"*** is Beneficent in the world, and the ***"Merciful"*** is Merciful in the Hereafter'.[4896]

وروى عن الصادق عليه السلام انه قال: الرحمن اسم خاص بصفة عامة والرحيم اسم عام بصفة خاصة.

And it has been narrated from Al-Sadiq[asws]: '**"*The Beneficent*"** is a special Name with a general Description and **"*the Merciful*"** is a general Name with special Description'.[4897]

قال الامام (عليه السلام): " الرحمن ": العاطف على خلقه بالرزق، لايقطع عنهم مواد رزقه، وإن انقطعوا عن طاعته. " الرحيم " بعباده المؤمنين في تخفيفه عليهم طاعاته وبعباده الكافرين في الرفق بهم في دعائهم إلى موافقته.

The Imam[asws] said: '***"The Beneficent"*** – He[azwj] Gives sustenance to His creation which never gets cut off regardless of whether they are obedient to Him or not. ***"The Merciful"*** – For the believing servants, He[azwj] makes their obedience easy for them, and for the disbelieving servants approves their supplications.'

قال: وإن أمير المؤمنين (عليه السلام) قال: " الرحمن " هو العاطف على خلقه بالرزق. قال: ومن رحمته أنه لما سلب الطفل قوة النهوض والتعذي جعل تلك القوة في امه، ورققها عليه لتقوم بتربيته وحضانته، فان قسا قلب ام من الامهات أوجب تربية هذا الطفل ـ وحضانته ـ على سائر المؤمنين، ولما سلب بعض الحيوانات قوة التربية لاولادها، والقيام بمصالحها، جعل تلك القوة في الاولاد لتنهض حين تولد وتسير إلى رزقها المسبب لها.

He[asws] said: Amir-ul-Momineen[asws] said: '***"The Beneficent"*** – He[saww] Gives sustenance to His[azwj] creation. It is His[azwj] Mercy that when a child does not yet have the strength to run around and acquire its sustenance, He[saww] Gives that strength to its mother so that she can look after the child. And if the mother does not look after the child then it becomes more than obligatory for the general Muslims to look after the child. Some animals have not been given this instinct to look after their young ones and so they start looking for their own sustenance very shortly after birth.[4898]

الطبرسي: قال الصادق (عليه السلام): «البيان: الاسم الأعظم الذي علم به كل شيء».

[4896] Tafseer Tafseer Noor Al Saqalayn CH 1 – H 53
[4897] Tafseer Tafseer Noor Al Saqalayn CH 1 – H 54
[4898] Tafseer Imam Hassan Al Askari[asws] – S 12

Al-Tabarsy – Al-Sadiq[asws] said: '***Al-Bayaan***' is the Magnificent Name (الاسم الأعظم) by which everything can be known.'[4899]

سعد بن عبد الله: عن إبراهيم بن هاشم، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن قول الله عز و جل: الرَّحْمنُ عَلَّمَ الْقُرْآنَ، فقال: «إن الله عز و جل علم [محمدا] القرآن».

Sa'd Bin Abdullah from Ibrahim Bin Hashim, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'Abu Al-Hassan Al-Reza[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[55:1] The Beneficent [55:2] Taught the Quran***, so he[asws] said: 'Allah[azwj] Mighty and Majestic Taught Muhammad[saww] the Quran.'

قلت: خَلَقَ الْإِنْسانَ عَلَّمَهُ الْبَيانَ؟ قال: «ذاك علي بن أبي طالب (عليه السلام)، علمه بيان كل شيء مما يحتاج إليه الناس».

I said, '(What about) ***[55:3] Created the Human being [55:4] Taught him Al-Bayaan***?' He[asws] said: 'That is Ali[asws] Bin Abu Talib[asws], Taught him[asws] the clarification of everything from what the people would need from him[asws].'[4900]

ويؤيد هذا التأويل: ما رواه صاحب كتاب الاحتجاج بإسناده إلى عبد الله بن جعفر الحميري ذكر حديثا مسندا يرفعه إلى حماد اللحام قال: قال أبو عبد الله عليه السلام: نحن والله نعلم ما في السماوات والارض، وما في الجنة وما في النار، وما بين ذلك. قال حماد: فنهنهت إليه النظر. فقال: يا حماد إن ذلك في كتاب الله يقولها ثلاثا، ثم تلا هذه الآية (ويوم نبعث في كل امة شهيدا عليهم من أنفسهم وجئنا بك شهيدا على هؤلاء ونزلنا عليك الكتاب تبيانا لكل شئ وهدى ورحمة وبشرى للمسلمين). إنه من كتاب الله الذي فيه تبيان كل شئ. فمعنى قوله: إنه من كتاب الله (أي أن الذي نعلمه من كتاب الله) الذي فيه تبيان كل شئ يحتاج الناس إليه.

And what supports this explanation, is what has been reported by the author of the book Al-Ihtijaj by his chain to Abdullah Bin Ja'far Al-Humeyri with a chain going up to Hamaad Al-Haam who said that Abu Abdullah[asws] said: 'We[asws], by Allah[azwj], know what is in the heavens and the earth, and what is in Paradise and what is in Hell, and what there is in between that.' Hamaad said, 'I looked towards him.' He[asws] said: 'O Hamaad, that is in the Book of Allah[azwj], He[asws] has Spoken it three times.' The he[asws] recited this Verse ***[16:89] And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these - and We have revealed the Book to you explaining clearly everything, and a Guidance and Mercy and Good News for those who submit*** This is from the Book of Allah[azwj] in which is an explanation of all things.' The meaning of his[asws] statement 'This is from the Book of Allah[azwj],' meaning that they know it from the Book of Allah[azwj] in which is the explanation of everything that will be required by the people from them[asws].'[4901]

ويعضده: ما رواه بحذف الاسناد مرفوعا إلى أبي حمزة الثمالي قال: قلت لمولاي علي بن الحسين عليه السلام: اسالك عن شئ تنفي به عني ما خامر نفسي. قال: ذاك إليك، قلت: أسالك عن الأول والثاني فقال: عليهما لعائن الله كلها مضيا والله مشركين كافرين بالله العظيم.

And what has been reported by the unbroken chain going up to Abu Hamza Al-Thumaly who said,

[4899] مجمع البيان 9: 299.
[4900] مختصر البصائر: 57.
[4901] Taweel Al Ayaat – CH 55 H 3

'I said to my Master Ali[asws] Bin Al-Husayn[asws], 'I ask you[asws] about something, benefit me by it for my soul.' He[asws] said: 'That will be to you.' I said, 'I ask you[asws] about the first one and the second one .' He[asws] said: 'Curse of Allah[azwj] be on both of them for everything they have done. By Allah[azwj] they were Polytheists, unbelievers by Allah[azwj] the Magnificent.'

قال: قلت: يا مولاي والائمة منكم يحيون الموتى ويبرؤون الاكمه والابرص ويمشون على الماء ؟ فقال عليه السلام: ما أعطى الله نبيا شيئا إلا أعطى محمدا صلى الله عليه وآله مثله، وأعطاه ما لم يعطهم وما لم يكن عندهم، وكلما كان عند رسول الله صلى الله عليه وآله فقد أعطاه أمير المؤمنين ثم الحسن ثم الحسين، ثم إماما بعد إمام إلى يوم القيامة، مع الزيادة التي تحدث في كل سنة وفي كل شهر وفي كل يوم.

I said, 'My Master[asws], and the Imams[asws] among you[asws] used to give life to the dead, and cured the blind and the leper and walked over the water.' He[asws] said: 'Allah[azwj] Has not Given the Prophets[sa] anything but has Given to Muhammad[saww] and his[saww] Progeny[asws] the like of it, and has Given them[asws] what was never Given to them[as] (Prophets) and is never going to be with them[as], and all of this was with the Rasool-Allah[saww], and he[saww] gave it to Amir-ul-Momineen[asws], then Al-Hassan[asws] and Al-Husayn[asws], then to the Imam[asws] after Imam[asws] up to the Day of Judgement, and it increases by more every year, and every month, and every day.'[4902]

VERSES 5 TO 12

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ {5} وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ {6} وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ {7} أَلَّا تَطْغَوْا فِي الْمِيزَانِ {8} وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ {9} وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ {10} فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ {11} وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ {12}

[55:5] The sun and the moon follow a Reckoning [55:6] And the star and the tree both prostrate [55:7] And the sky, He elevated it, and He Placed the Scale [55:8] That you may not be inordinate in respect of the Scale [55:9] And keep up the weight with equity and do not be deficient in the measurement [55:10] And the earth, He has set it for the living creatures [55:11] Therein is fruit and palms having sheathed clusters, [55:12] And the grain with (its) husk and fragrance.

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، في قوله تعالى: الرَّحْمنُ عَلَّمَ الْقُرْآنَ، قال (عليه السلام): «الله علم [محمدا] القرآن». قلت: خَلَقَ الْإِنْسانَ؟ قال: «ذلك أمير المؤمنين (عليه السلام)». قلت: عَلَّمَهُ الْبَيانَ؟ قال: «علمه تبيان كل شيء يحتاج الناس إليه». قلت: الشَّمْسُ وَ الْقَمَرُ بِحُسْبانٍ، قال: «هما يعذبان». قلت: الشمس و القمر يعذبان؟ قال: «إن سألت عن شيء فأتقنه، إن الشمس و القمر آيتان من آيات الله، يجريان بأمره، مطيعان له، ضوؤهما من نور عرشه، و جرمهما من جهنم،

Ali Bin Ibrahim said that it has been narrated from his father, from Al-Husayn Bin Khalid, from Abu Al-Hassan Bin Khalid,

'Abu Al-Hassan Al-Reza[asws], regarding the Words of Allah[azwj] ***[55:1] The Beneficent [55:2] Taught the Quran*** said: 'Taught Muhammad[saww] the Quran.' I said, '(What about) ***[55:3] Created the Human being***?' He[asws] said: 'That is Amir-ul-Momineen[asws]. I said, '(What about) ***[55:4] Taught him Al-Bayaan (the clarification)?***' He[asws] said: 'Taught him[asws] the explanation of all things that the

[4902] Taweel Al Ayaat – CH 36 – H 4

people would need from him[asws].' I said, ***[55:5] The sun and the moon follow a Reckoning***?' He[asws] said: 'They are both undergoing punishment.' I said, 'The sun and the moon are being punished?' He[asws] said: 'Let me[asws] ask you something. The sun and the moon are the Signs from the Signs of Allah[azwj], they flow by His[azwj] Command, obedient to Him[azwj], their illumination is from His[azwj] Throne, and their heat is from Hell.

فإذا كانت القيامة عاد إلى العرش نورهما، و عاد إلى النار جرمهما، فلا يكون شمس و لا قمر، و إنما عنا هما لعنهما الله، أليس قد روى الناس: أن رسول الله (صلى الله عليه و آله) قال: إن الشمس و القمر نوران [في النار]؟». قلت: بلى. قال: «و ما سمعت قول الناس: فلان و فلان شمسا هذه الأمة و نورهما؟ فهما في النار، و الله ما عنى غيرهما».

So when it will be the Day of Judgement, their Light would return to the Throne, and their heat would return to the Fire. So these are not the sun and the moon, but rather what is Meant is those two that have been Cursed by Allah[azwj]. Have not the people reported that Rasool-Allah[saww] has said that the sun and the moon are two lights in the Fire?' I said, 'Yes.' He[asws] said: 'Have you not heard the words of the people, 'That one and that one are the suns of this community and their light? They are both in the Fire, and that is what Allah[azwj] has Meant.

قلت: وَ النَّجْمُ وَ الشَّجَرُ يَسْجُدانِ قال: «النجم: رسول الله (صلى الله عليه و آله)، و لقد سماه الله في غير موضع، فقال: وَ النَّجْمِ إِذا هَوى، و قال: وَ عَلاماتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ، [فالعلامات: الأوصياء، و النجم: رسول الله (صلى الله عليه و آله)»]. قلت: يَسْجُدانِ؟ قال: «يعبدان».

I said, '***[55:6] And the star and the tree both prostrate***' He[asws] said: 'The star is Rasool-Allah[saww], and Allah[azwj] has Called this in other places. He[azwj] Says ***[53:1] I swear by the star when it goes down*** and Says ***[16:16] And landmarks; and by the stars they find the right way*** The landmarks are the successors[asws], and the star is Rasool-Allah[saww].' I said, '***both prostrate***?' He[asws] said: 'They both worship.'

قلت: وَ السَّماءَ رَفَعَها وَ وَضَعَ الْمِيزانَ؟ قال: «السماء: رسول الله (صلى الله عليه و آله)، رفعه الله إليه، و الميزان: أمير المؤمنين (عليه السلام)، نصبه لخلقه». قلت: أَلَّا تَطْغَوْا فِي الْمِيزانِ؟ قال: «لا تعصوا الإمام». قلت: [وَ أَقِيمُوا الْوَزْنَ بِالْقِسْطِ؟ قال: «أقيموا الإمام بالعدل». قلت:] وَ لا تُخْسِرُوا الْمِيزانَ؟ قال: «لا تبخسوا الإمام حقه، و لا تظلموه».

I said, '***[55:7] And the sky, He elevated it, and He Placed the Scale***?' He[asws] said: 'The sky is Rasool-Allah[saww], Allah[azwj] Raised him[saww] to Him[azwj], and the Scale is Amir-ul-Momineen[asws], having Nominated him[asws] for His[azwj] creation.' I said, '***[55:8] That you may not be inordinate in respect of the Scale***?' He[asws] said: 'Do not be disobedient to the Imam[asws].' I said, '***[55:9] And keep up the weight with equity***?' Establish the Imam[asws] by justice.' I said, '***and do not be deficient in the measurement***?' He[asws] said: 'Do not wrong the right of the Imam[asws] and do not oppress him[asws].'

و قوله تعالى: وَ الْأَرْضَ وَضَعَها لِلْأَنامِ، قال: «للناس»، فِيها فاكِهَةٌ وَ النَّخْلُ ذاتُ الْأَكْمامِ قال: «يكبر ثمر النخل في القمع، ثم يطلع منه». و قوله تعالى: وَ الْحَبُّ ذُو الْعَصْفِ وَ الرَّيْحانُ، قال: «الحب: الحنطة و الشعير و الحبوب، و العصف: التين، و الريحان: ما يؤكل منه، و قوله تعالى: فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ، قال: «في الظاهر مخاطبة للجن و الإنس، و في الباطن فلان و فلان».

And His[azwj] Statement ***[55:10] And the earth, He has set it for the living creatures*** He[asws] said: 'To the people.' ***[55:11] Therein is fruit and palms having sheathed clusters*** He[asws] said: 'Fruit of the palm tree grows in the season, then comes out

from it.' And the Statement of the High ***[55:12] And the grain with (its) husk and fragrance*** He[asws] said: 'The grain of the wheat, and the barley, and the grain, and the fig, and the basil, and what is eaten from them.' And the Statement of the High ***[55:13] Which then of the Favours of your Lord will you two deny?*** He[asws] said: 'In its apparent it addresses the Jinn and the human, and in its hidden (it addresses) that one and that one .' [4903]

و عنه، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن سعيد بن عثمان، عن داود الرقي، قال: سألت أبا عبد الله (عليه السلام)، [عن قول الله عز و جل] الشَّمْسُ وَ الْقَمَرُ بِحُسْبانٍ، قال: «يا داود، سألت عن أمر فاكتف بما يرد عليك، إن الشمس و القمر آيتان من آيات الله، يجريان بأمره، ثم إن الله ضرب ذلك مثلا لمن وثب علينا و هتك حرمتنا و ظلمنا حقنا، فقال: هما بحسبان، قال: هما في عذابي».

And from him, from Jafar Bin Muhammad Bin Maalik, from Al-Hassan Bin Ali Bin Marwan, Sa'eed Bin Uthman, from Dawood Al-Raqy, said,

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Mighty and Majestic ***[55:5] The sun and the moon follow a Reckoning*** He[asws] said: 'O Dawood, you have asked about an affair that I[asws] reply to you. The sun and the moon are two Signs from the Signs of Allah[azwj], they are flowing by His[azwj] Command, then Allah[azwj] has Struck that example about those who pounced on us[asws] and deprived us[asws] our[asws] dignity and oppressed our[asws] rights.' He Said, '***follow a Reckoning***, He[asws] said: 'They are in punishment.'

قال: قلت: وَ النَّجْمُ وَ الشَّجَرُ يَسْجُدانِ؟ قال: «النجم: رسول الله (صلى الله عليه و آله) و الشجر: أمير المؤمنين و الأئمة (عليهم السلام) لم يعصوا الله طرفة عين». قال: قلت: وَ السَّماءَ رَفَعَها وَ وَضَعَ الْمِيزانَ؟ قال: «السماء: رسول الله (صلى الله عليه و آله)، قبضه الله ثم رفعه إليه وَ وَضَعَ الْمِيزانَ و الميزان: أمير المؤمنين (عليه السلام)، و نصبه لهم من بعده». قلت: أَلَّا تَطْغَوْا فِي الْمِيزانِ؟ قال: «لا تطغوا في الامام بالعصيان و الخلاف». قلت: وَ أَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَ لا تُخْسِرُوا الْمِيزانَ؟ قال: «أطيعوا الإمام بالعدل، و لا تبخسوه في حقه».

I said, '***[55:6] And the star and the tree both prostrate***'' He said: 'The star is Rasool-Allah[saww] and the tree is Amir-ul-Momineen[asws] and the Imams[asws], never were they[asws] disobedient to Allah[azwj] even for the blink of an eye.' I said, '***[55:7] And the sky, He elevated it,***?' He[asws] said: 'The sky is the Messenger of Allah[saww], Allah[azwj] Captured him[saww], then Raised him[saww] to Him[azwj] ***and He Placed the Scale*** and the Scale is the Amir-ul-Momineen[asws], and Nominated him[asws] after him[saww].' I said, '***[55:8] That you may not be inordinate in respect of the Scale***? He[asws] said: 'Do not be inordinate to the Imam[asws] by disobedience and opposition.' I said, '***[55:9] And keep up the weight with equity and do not be deficient in the measurement***?' He[asws] said: 'Follow the Imam[asws] by justice and do not usurp his[asws] rights.'[4904]

VERSE 13 (REPEATED IN VERSES 16, 18, 21, 23, 25, 28, 30, 32, 34, 36, 38, 40, 42, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 70, 73, 75 & 77)

فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ {13}

[55:13] Which then of the Favours of your Lord will you two deny?

[4903] تفسير القمّي 2: 343
[4904] تأويل الآيات 2: 2: 632/ 5.

Ali Bin Ibrahim said that it has been narrated from his father, from Al-Husayn Bin Khalid, from Abu Al-Hassan Bin Khalid,

Abu Al-Hassan Al-Reza[asws], regarding the Words of Allah[azwj] ***[55:13] Which then of the Favours of your Lord will you two deny?*** He[asws] said: 'In its apparent it addresses the Jinn and the human, and in its hidden (it addresses) that one and that one .'[4905]

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن سعيد بن عثمان، عن داود الرقي، عن أبي عبد الله (عليه السلام)، قال: «و قوله تعالى: فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ، أي بأي، نعمتي تكذبان بمحمد أم بعلي؟ فبهما أنعمت على العباد».

Muhammad Bin Al-Abbas said that it has been narrated from Ja'far Bin Muhammad Bin Maalik, from Al-Hassan Bin Ali Bin Marwan, from Saeed Bin Uthman, from Dawood Al-Raqy,

'Abu Abdullah[asws] said: 'And the Words of the High ***[55:13] Which then of the Favours of your Lord will you two deny?*** Meaning, which of the two Favours will you deny, that of Muhammad[saww] or that of Ali[asws]? They[asws] are the Favours to the servants.'[4906]

VERSE 14

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ {14}

[55:14] He Created the human being from dry clay like the pottery

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Mahboub who said that it was narrated to him from a Sheykh from the people of Medina called Bashar Ibn Abu Uqba, from Abu Ja'far[asws] and Abu Abdullah[asws], said:

'Surely Allah[azwj] Created Muhammad[saww] from the clay from the jewel under the Throne, and that it was the clay that seeped from it that became a mountain, Amir-ul-Momineen[asws] was from the clay that seeped from the clay of the Rasool-Allah[saww]. And it was the seepage from the clay of Amir-ul-Momineen[asws] so that it became a mountain that was Our[asws] clay from the grace of the clay of Amir-ul-Momineen[asws], and it was the seepage from our[asws] clay that became a mountain for the clay of our[asws] Shias. Their hearts yearned for us[asws] and our[asws] hearts were merciful to them, like the mercy of the father to the son, and we[asws] are good to them and they are good to us[asws], and the Rasool-Allah[saww] is good to us[asws] and we[asws] are good to him[saww].'[4907]

حدثنا محمد بن عيسى عن ابى الحاج قال قال لى أبو جعفر عليه السلام يا ابا الحجاج ان الله خلق محمدا وآل محمد من طينة عليين وخلق قلوبهم من طينة فوق ذلك وخلق شيعتنا من طينة دون عليين وخلق قلوبهم من طينة عليين فقلوب شيعتنا من ابدان آل محمد وان الله خلق عدو آل محمد من طين سجين وخلق قلوبهم من طين اخبث من ذلك وخلق شيعتهم من طين دون طين سجين وخلق قلوبهم من طين سجين فقلوبهم من ابدان اولئك وكل قلب يحن إلى بدنه.

It has been narrated to us Muhammad Bin Isa, from Abu Al-Haaj who said:

[4905] تفسير القمّي 2: 343
[4906] تأويل الآيات 2: 2: 633/ 6.
[4907] Basaair Al Darajaat – P 1 CH 9 H 1

'Abu Ja'far[asws] said to me: 'O Abu Al-Hajaaj, surely Allah[azwj] Created the clay of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] from the clay of *Illiyeen*, and Created their[asws] hearts from the clay higher than that, and Created our[asws] Shiah from the clay of other than *Illiyeen* and created their hearts from the *Illiyeen*. The hearts of our[asws] Shiah are from the bodies of the Progeny[asws] of Muhammad[saww], and surely Allah[azwj] Created the enemies of the Progeny[asws] of Muhammad[saww] from the clay of *Sijjeen* and Created their hearts from clay worse than that, and Created their Shiah from clay other than the clay of Sijjeen, and Created their hearts from clay of *Sijjeen*. Their hearts are from the bodies of those ones, and every heart longs for its body.'[4908]

VERSE 15

وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ {15}

[55:15] And Created the Jinn from smokeless fire.

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي وما سأل عنه أمير المؤمنين عليه السلام حديث طويل: وفيه سأله عن أسم أبى الجن، فقال: شومان وهو الذى خلق من مارج من نار

In Uyoon Al-Akhbar Al-Reza[asws] in the chapter of what has come from Al-Reza[asws] from the news of the Syrian and what he asked the Amir-ul-Momineen[asws] in a lengthy Hadeeth, and in it he asked him[asws] about the name of the father of the Jinn. He[asws] said: 'Shumaan, and he is the one who was created from smokeless fire.'[4909]

(تحفة الإخوان): بالإسناد، عن أبي بصير، عن الصادق (عليه السلام)، أنه قال: أخبرني عن خلق آدم (عليه السلام)، كيف خلقه الله تعالى، قال: «إن الله تعالى لما خلق نار السموم، و هي نار لا حر لها و لا دخان، فخلق منها الجان، فذلك معنى قوله تعالى: وَ الْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ، و سماه مارجا، و خلق منها زوجه و سماها مارجة، فواقعها فولدت الجان، ثم ولد الجان ولدا و سماه الجن، و منه تفرعت قبائل الجن، و منهم إبليس اللعين، و كان يولد للجان الذكر و الأنثى، و يولد الجن كذلك توأمين، فصاروا تسعين ألفا ذكرا و أنثى، و ازدادوا حتى بلغوا عدد الرمال».

In *Tohfat Al-Ikhwaan* by the chain, from Abu Baseer,

'I asked Al-Sadiq[asws], 'Inform me about the creation of Adam[as], how did Allah[azwj] the High Create him[as]?' He[asws] said: 'When Allah[azwj] the High, Created the poisonous fire, and it was a fire with no heat to it and no smoke. He[azwj] Created from it the Jinn. That is the Meaning of the Words of the High ***[15:27] And the Jinn race, We had created before, from the fire of a scorching wind*** and Called it *Marjaa*, and Created from it their females and Called them *Marjat*. They bore children, the *Jaan*, then the *Jaan* had children and Called them the *Jinn*, and from them is a tribe of the *Jinn* called *Tafra'at*, and from this tribe is Iblees[la], the accursed, and the *Jaan* bore children, male and female, and the *Jinn* bore as well. They were all ninety thousand male and female, and increased to extent that they became as numerous as the number of grains of sand.'[4910]

[4908] Basaair Al Darajaat – P 1 CH 9 H 2
[4909] Tafseer Noor Al Saqalayn– CH 55 H 14
[4910] تحفة الإخوان: 62 «مخطوط»

VERSE 17

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ {17}

[55:17] Lord of the two Easts and Lord of the two Wests

ثم قال: و في رواية سيف بن عميرة، عن إسحاق بن عمار، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ قال: «المشرقين: رسول الله (صلى الله عليه و آله)، و أمير المؤمنين (عليه السلام)، و المغربين: الحسن و الحسين (عليهما السلام)، [و في] أمثالهما تجري» فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ، قال: «برسول الله و أمير المؤمنين (عليهما السلام)».

Then said – and in the report of Sayf Bin Umeyr, from Is'haq Bin Amaar, from Abu Baseer who said,

'I asked Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[55:17] Lord of the two Easts and Lord of the two Wests*** said: 'The two Easts are Rasool-Allah[saww], and Amir-ul-Momineen[asws], and the two Wests are Al-Hassan[asws] and Al-Husayn[asws] and in these two examples flows ***[55:18] Which then of the Favours of your Lord will you two deny?*** With Rasool-Allah[saww] and Amir-ul-Momineen[asws].'[4911]

الطبرسي في (الاحتجاج): عن الأصبغ بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أثنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، ما الذاريات ذروا؟ قال: «الرياح» قال: فما الحاملات وقرا قال: «السحاب»، قال: فما الجاريات يسرا قال: «السفن» قال: فما المقسمات أمرا؟ قال: «الملائكة».

Al-Tabarsy, in Al-Ihtijaj, from Al-Asbagh Bin Nabata who said,

'Amir-ul-Momineen[asws] preached to us upon the Pulpit of Al-Kufa. So he[asws] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you people! Ask me[asws], for between my[asws] ribs is Knowledge'. So Ibn Al-Kawa stood up and said, 'O Amir-ul-Momineen[asws], what is ***[51:1] that which scatters far and wide***?' He[asws] said: The Wind'. He said, '***[51:2] Then those which are bearing the load***?' He[asws] said: 'The clouds'. He said, 'So what is ***[51:3] Then those that glide easily***?' He[asws] said: 'The ships'. He said, 'So what are ***[51:4] Then those who distribute Blessings by Our command***?' He[asws] said: 'The Angels'.

قال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا، قال: «ثكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟» قال: يا أمير المؤمنين، سمعته يقول: بِرَبِّ الْمَشارِقِ وَ الْمَغارِبِ و قال في آية أخرى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ، و قال في آية اخرى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He said, 'O Amir-ul-Momineen[asws], I have found in the Book of Allah[azwj] (Verses) which invalidate each other'. He[asws] said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah[azwj], (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'. He said, 'O Amir-ul-Momineen[asws]! I heard Him[azwj] Saying ***[70:40] I swear by the Lord of the Easts and the Wests***, and He[azwj] Said in another Verse ***[55:17] Lord of the two Easts and Lord of the two Wests***, and Said in another Verse ***[26:28] He said: The Lord of the East and the West***'.

[4911] تفسير القمّي 2: 344

قال: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فإن مشرق الشتاء على حدة، و مشرق الصيف على حدة، أما تعرف ذلك من قرب الشمس و بعدها؟ و أما قوله: بِرَبِّ الْمَشارِقِ وَ الْمَغارِبِ فإن لها ثلاث مائة و ستين برجا، تطلع كل يوم من برج و تغرب في آخر، فلا تعود إليه إلا من قابل في ذلك اليوم».

He[asws] said: 'May your mother be bereft of you, O Ibn Al-Kawa! This is the east and this is the west. And as for His[azwj] Words ***[55:17] Lord of the two Easts and Lord of the two Wests***, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness? And as for His[azwj] Words ***[70:40] I swear by the Lord of the Easts and the Wests***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from a meeting in that particular day'.[4912]

VERSES 19 TO 22

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ {19} بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ {20} فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {21} يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ {22}

[55:19] He United the two seas so they meet [55:20] Between them is a barrier which they do not violate [55:21] Which then of the Favours of your Lord will you two deny? [55:22] There come forth from them pearls and rubies

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان بن داود المنقري، عن يحيى بن سعيد القطان، قال: سمعت أبا عبد الله (عليه السلام) يقول في قوله عز و جل: مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ بَيْنَهُما بَرْزَخٌ لا يَبْغِيانِ، قال: «علي و فاطمة (عليهما السلام) بحران من العلم عميقان، لا يبغي أحدهما على صاحبه، يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ الحسن و الحسين (عليهما السلام)».

Ibn Babuwayh said it has been narrated from his father, from Sa'd Bin Abdullah, from Al-Qasim Bin Muhammad Al-Asbahany, from Suleyman Bin Dawood Al-Munqary, from Yahya Bin sa'eed Al-Qataan who said,

'I hear Abu Abdullah[asws] say regarding the Words of Mighty and Majestic ***[55:19] He United the two seas so they meet [55:20] Between them is a barrier which they do not violate***, he[asws] said: 'Ali[asws] and Fatima[asws] are two deep oceans of knowledge, they do not cross over on to each other, ***[55:22] There come forth from them pearls and rubies*** Al-Hassan[asws] and Al-Husayn[asws]'.[4913]

و عنه: عن علي بن مخلد الدهان، عن أحمد بن سليمان، عن إسحاق بن إبراهيم الأعمش، عن كثير بن هشام، عن كهمس بن الحسن، عن أبي السليل، عن أبي ذر (رضي الله عنه)، في قوله عز و جل: مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ، قال: علي و فاطمة (عليهما السلام)، يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ الحسن و الحسين (عليهما السلام)، فمن رأى مثل هؤلاء الأربعة: علي و فاطمة و الحسن و الحسين (عليهم السلام)؟ لا يحبهم إلا مؤمن، و لا يبغضهم إلا كافر، فكونوا مؤمنين بحب أهل البيت، و لا تكونوا كفارا ببغضهم فتلقوا في النار.

And from him, from Ali Bin Mukhald Al-Dahaan, from Ahmad Bin Suleyman, from Is'haq Bin Ibrahim Al-Amsh, from Kaseer Bin Hisham, from Khams Bin Al-Hasan, from Abu Al-Suleyl,

[4912] (الاحتجاج: 259)
[4913] الخصال: 65/ 96

'Abu Dharr[ar], regarding the Words of Mighty and Majestic ***[55:19] He United the two seas so they meet*** said: 'Ali[asws] Fatima[asws], ***[55:22] There come forth from them pearls and rubies*** Al-Hassan[asws] and Al-Husayn[asws], Who has seen the like of those four – Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws]? None will love them[asws] except a believer, and none will hate them[asws] except an infidel. So become Believers by the love for the People[asws] of the Household[asws], and do not become infidels by hating them[asws] for you will be received in the Fire.'[4914]

محمد بن العباس، قال: حدثنا محمد بن أحمد، عن محفوظ بن بشير، عن عمرو بن شمر، عن جابر الجعفي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ، قال: «علي و فاطمة (عليهما السلام)» بَيْنَهُما بَرْزَخٌ لا يَبْغِيانِ قال: «لا يبغي علي على فاطمة، و لا فاطمة تبغي على علي». يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ، قال: «الحسن و الحسين (عليهما السلام)».

Muhammad Bin Al-Abbas, from Muhammad Bin Ahmad, from Mahfouz Bin Basheer, from Amro Bin Shimr, from Jabir Al-Ju'fy,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[55:19] He United the two seas so they meet***, he[asws] said: 'Ali[asws] and Fatima[asws]'. ***[55:20] Between them is a barrier which they do not violate***, he[asws] said: 'Neither does Ali[asws] do injustice against Fatima[asws], nor does Fatima[asws] do injustice against Ali[asws]'. ***[55:22] There come forth from them pearls and rubies***, he[asws] said: 'Al-Hassan[asws] and Al-Husayn[asws]'.[4915]

عبد الله بن جعفر الحميري: عن جعفر بن محمد، عن أبيه، عن علي (عليهم السلام)، قال: يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ، قال: «من ماء السماء و من ماء البحر، فإذا أمطرت فتحت الأصداف أفواهها في البحر، فيقع فيها من الماء المطر، فتخرج اللؤلؤ الصغيرة من القطرة الصغيرة، و اللؤلؤة الكبيرة من القطرة الكبيرة».

Abdullah Bin Ja'far Al-Humeyri,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws], from Ali[asws] having said: '***[55:22] There come forth from them pearls and rubies***, he[asws] said: 'From water (vapour) of the sky and water of the sea. So when it rains, the shells open their mouths in the sea, and there occur in them from the water of the rain, and there come out the small pearls from the small drops, and the large pearls from the large drops'.[4916]

VERSE 24

وَلَهُ الْجَوَارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ {24}

[55:24] And for Him are the neighbourhood of the facilities in the sea, like the banners

ابن بابويه: بإسناده، عن علي (عليه السلام)، في قوله تعالى: وَ لَهُ الْجَوارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالْأَعْلامِ قال: السفن.

Ibn Babuwayh, by his chain,

[4914] تأويل الآيات 2: 636/ 14
[4915] تأويل الآيات 2: 635/ 11
[4916] قرب الإسناد: 64.

'Ali[asws] regarding the Words of the High ***[55:24] And for Him are the neighbourhood of the facilities in the sea, like the* banners,** he[asws] said: 'The ships.'[4917]

VERSES 26 & 27

كُلُّ مَنْ عَلَيْهَا فَانٍ {26} وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ {27}

[55:26] Everyone upon it is mortal [55:27] And will Remain the Face of your Lord, with the Majesty and the Honour

و قال علي بن الحسين (عليهما السلام): «نحن الوجه الذي يؤتى الله منه».

And Ali Bin Al-Husayn[asws] said: 'We[asws] are the Face which Allah[azwj] has Given from Himself[azwj].'[4918]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن سيف بن عميرة، عمن ذكره، عن الحارث بن المغيرة النصري، قال: سئل أبو عبد الله (عليه السلام) عن قول الله تبارك و تعالى: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، فقال: «ما يقولون فيه؟» قلت: يقولون يهلك كل شيء إلا وجه الله. فقال: «سبحان الله! لقد قالوا قولا عظيما، إنما عنى بذلك وجه الله الذي يؤتى منه».

Muhammad Bin Yaqoub from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali bi Al-No'man, from Sayf bin Umeyra, from Al-Haris Bin Al-Mugeira Al-Nasry who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High ***[28:88] Everything will perish except for His Face*** said: 'What are they saying about this?' I said, 'Everything will be destroyed except the Face of Allah[azwj].' He[asws] said: 'Glory be to Allah[azwj]! They are speaking a great word, but rather, what is meant by that Face of Allah[azwj] is the one[asws] Given from him[azwj].'[4919]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن أبي سلام النحاس، عن بعض أصحابنا، عن أبي جعفر (عليه السلام)، قال: «نحن المثاني التي أعطاها الله نبينا محمدا (صلى الله عليه و آله)، و نحن وجه الله، نتقلب في الأرض بين أظهركم، و نحن عين الله في خلقه، و يده المبسوطة بالرحمة على عباده، عرفنا من عرفنا، و جهلنا من جهلنا و إمامة المتقين».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Salaam Al-Nahaas, from one of our companions,

Abu Ja'far[asws] said: 'We[asws] are the double (المثاني) which Allah[azwj] has Given to our Prophet Muhammad[saww], and we[asws] are the Face of Allah[azwj], we[asws] have appeared in the earth among you, and we[asws] are the Eye of Allah[azwj] in His[azwj] creation, and His[azwj] Hand stretched out by Mercy to His[azwj] servants. The one who has recognized us[asws], has recognized us[asws], and one who is ignorant of us[asws], is ignorant of us[asws], and we[asws] are the Imams[asws] of the pious.'[4920]

4917 عيون أخبار الرّضا (عليه السّلام) 2: 66/ 300.
4918 تفسير القمّي 2: 345.
4919 الكافي 1: 111/ 1.
4920 الكافي 1: 111/ 3.

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام في التوحيد حديث طويل وفيه: فقلت: يابن رسول الله فما معنى الخبر الذى رووه أن ثواب لا اله الا الله النظر إلى وجه الله تعالى ؟ فقال عليه السلام: يا ابا الصلت من وصف الله عزوجل بوجه كالوجوه فقد كفر، ولكن وجه الله أنبياءه وحججة صلوات الله عليهم، الذين بهم يتوجه إلى الله عزوجل والى دينه ومعرفته، وقال الله عزوجل: " كل من عليها فان * ويبقى وجه ربك " وقال عزوجل: " كل شئ هالك الا وجهه " فالنظر إلى انبياء الله تعالى ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة، وقد قال النبي صلى الله عليه وآله: من ابغض أهل بيتى وعترتي لم يرنى ولم أره يوم القيامة.

In Uyoon Al-Akhbaar Al-Reza[asws] in the chapter what has come from Al-Reza[asws] regarding the Divine Unity, a lengthy Hadeeth, and in it, it was said to him[asws], 'O son[asws] of Rasool-Allah[saww], what is the meaning of the news which has been reported for the Reward of "There is no god but Allah[azwj]," the looking at the Face of Allah[azwj]?' He[asws] said: 'O Abu Salt, whoever characterizes Allah[azwj] Mighty and Majestic with a face like the faces has blasphemed, but the Face of Allah[azwj] are His[azwj] Prophets[sa] and His[azwj] Proofs by whom attention is paid to Allah[azwj] Mighty and Majestic and on His[azwj] Religion and His[azwj] recognition, and Allah[azwj] Mighty and Majestic Says ***[55:26] Everyone upon it is mortal [55:27] And will Remain the Face of your Lord, with the Majesty and the Honour*** and the Mighty and Majestic Says ***[28:88] Everything will perish except for His Face*** In looking at the Prophets[sa] of Allah[azwj] the High and His[azwj] Rasools[sa] and His[azwj] Proofs[asws] in their levels is a great Reward for the believers on the Day of Judgement, and the Prophet[saww] said: 'Whosoever hates the members of my[saww] Household, and my[saww] Progeny[asws], will never see me[saww] and I[saww] will never see him on the Day of Judgement.'[4921]

في كتاب الاحتجاج للطبرسي (ره) عن امير المؤمنين عليه السلام حديث طويل وفيه: واما قوله: " كل شئ هالك الا وجهه " فالمراد كل شئ هالك الا دينه لان من المحال ان يهلك الله كل شئ ويبقى الوجه هو اجل واعظم من ذلك وانما يهلك من ليس منه، الا ترى انه قال " كل من عليها فان * ويبقى وجه ربك " ففصل بين خلقه ووجهه،

In the book Al-Ihtijaj Al-Tabarsy

'Amir-ul-Momineen[asws], in a lengthy Hadeeth, and in it he[asws] said: 'And as for His[azwj] Words ***[28:88] Everything will perish except for His Face*** What is meant by it is that everything will perish except for His[azwj] Religion (us[asws]), because it is from the impossibilities that Allah[azwj] will Cause everything to perish and for His[azwj] Face to remain. He[azwj] is more Majestic and Greater than that, that He[azwj] would destroy one who is not from Him[azwj]. Have you not seen that He[azwj] has ***[55:26] Everyone upon it is mortal [55:27] And will Remain the Face of your Lord, with the Majesty and the Honour***. He[azwj] Differentiated between His[azwj] creatures and His[azwj] Face.'[4922]

VERSE 29

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ {29}

[55:29] All those who are in the skies and the earth ask Him; every day He is in Splendour

[4921] Tafseer Noor Al Saqalayn– CH 55 H 23
[4922] Tafseer Noor Al Saqalayn– CH 55 H 26

في اصول الكافي خطبة مروية عن امير المؤمنين عليه السلام وفيها: الحمد لله الذى لا يموت ولا تنقضي عجائبه، لانه كل يوم هو في شأن.

In Usool Al-Kafi a sermon has been reported,

'Amir-ul-Momineen[asws], and in it is: 'Praise be to Allah[azwj] Who neither dies, nor do His[azwj] Wonders ever cease, because ***[55:29] every day He is in Splendour***'.[4923]

الشيخ في (مجالسه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الفضل بن محمد بن المسيب أبو محمد الشعراني البيهقي بجرجان، قال: حدثنا هارون بن عمرو بن عبد العزيز بن محمد أبو موسى المجاشعي، قال: حدثني محمد بن جعفر بن محمد (عليهما السلام)، قال: حدثنا أبي أبو عبد الله (عليه السلام)، قال المجاشعي: و حدثنا الرضا علي بن موسى (عليه السلام)، عن أبيه موسى، عن أبيه أبي عبد الله جعفر بن محمد، عن آبائه، عن علي (عليهم السلام)، قال: «إن النبي (صلى الله عليه و آله) قال: قال الله تعالى: كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ، فإن من شأنه أن يغفر ذنبا، و يفرج كربا، و يرفع قوما و يضع آخرين».

Al-Sheykh in his Majaalises said that it has been narrated from Abu Al-Mufazzal, from Al-Fazl Bin Muhammad Bin Al-Musayab Abu Muhammad Al-Sha'rani Al-Bayhaqi Bijarjan,, from Haroun Bin Amro Bin Abdul Aziz Bin Muhammad Abu Musa Al-Majashi,

'Muhammad[asws] Bin Ja'far[asws] Bin Muhammad[asws] in a Hadeeth of Abu Abdullah[asws]. Al-Maj'ashy said that it has also been narrated from Al-Reza[asws] Bin Musa[asws], from his[asws] father Musa[asws], from his[asws] father Abu Abdullah[asws] Ja'far[asws] Bin Muhammad[asws], from his[asws] forefathers[asws], from Ali[asws] that Rasool-Allah[saww] said: 'Allah[azwj] Said ***[55:29] every day He is in Splendour*** From among His[azwj] Splendour is that He[azwj] Forgives the sins, and Rescues from distress, and Elevates a people and Abases another.'[4924]

علي بن إبراهيم: يَسْئَلُهُ مَنْ فِي السَّماواتِ وَ الْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ قال: يحيي و يميت، و يرزق و يزيد و ينقص.

Ali Bin Ibrahim (Tafseer Qummi) - ***[55:29] All those who are in the skies and the earth ask Him; every day He is in Splendour***, said, 'He[azwj] Causes to live, and to die, and Gives Sustenance, and Increases, and Decreases'.[4925]

في كتاب المناقب لابن شهر آشوب وقال المسيب بن نجية الفزارى وسليمان بن صرد الخزاعى للحسن بن على عليهما السلام: ما ينقضى تعجبنا منك، بايعت معاوية ومعك أربعون ألف مقاتل من الكوفة سوى أهل البصرة والحجاز ؟ فقال الحسن عليه السلام: قد كان ذلك فما ترى الان ؟ قال: والله ارى أن ترجع لانه نقض فقال: يا مسيب ان الغدر لاخير فيه ولو أردت لما فعلت،

In the book Manaqib of Ibn Sher Aashub, Al-Musayab Bin Najiya Al-Farai and Suleyman Bin Sard Al-Khazaie,

Who said to Al-Hasan Bin Ali[asws], 'We never cease to be surprised from your[asws], allegiance to Muawiya, and with you[asws] are forty thousand soldiers from Al-Kufa and the same from Basra and Al-Hijaz?' Al-Hassan[asws] said: 'That was what it used to be. So what do you see now?' He said, 'By Allah[azwj], I see them turning because they have ceased (to support). He[asws] said: 'O Musayyab, this is the treachery of the last resort in them, and had they wanted to, they would have acted.'

[4923] Tafseer Noor Al Saqalayn– CH 55 H 29
[4924] الأمالي 2: 135
[4925] تفسير القمّي 2: 345

فقال حجر بن عدى: أما والله لوددت انك مت في ذلك اليوم ومتنا معك ولم نر هذا اليوم، فانا رجعنا راغبين بما كرهنا، ورجعوا مسرورين بما أحبوا، فلما خلا به الحسن عليه السلام قال: يا حجر قد سمعت كلامك في مجلس معاوية وليس كل انسان يحب ما تحب ولا رأيه كرأيك، وانى لم أفعل ما فعلت الا ابقاءا عليكم، والله تعالى كل يوم هو في شأن.

So Hujr Bin Adayy said, 'By Allah[azwj], I wish you[asws] had died this day and we would have (also) died with you[asws], and never had to see this day. They are returning wishing what is abhorrent to us, and I return happy with your[asws] love.' When there was no one else with Al-Hassan[asws], He[asws] said: 'O Hujr! Did you hear their speech in their sittings with Muawiya, and not every person loves what you love, nor does everyone share your opinion, and I[asws] would never have done what I[asws] did except for your survival, and by Allah[azwj] ***[55:29] every day He is in Splendour***'.[4926]

VERSE 31

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ {31}

[55:31] Soon We shall Deal with you (with) the two weighty things!

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن هارون ابن خارجة، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلانِ، قال: «الثقلان: نحن و القرآن».

Muhammad Bin Al-Abbas said that it has been narrated from Al-Husayn Bin Ahmad, from Muhammad Biin Isa, from Yunus, from Haroun Ibn Jariya, from Yaqoub Bin Shuaib,

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[55:31] Soon We shall Deal with you (with) the two weighty things!*** He[asws] said: 'The two weighty things – Us[asws] and the Quran.'[4927]

علي بن إبراهيم، قوله تعالى: سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلانِ، قال: قال: «نحن و كتاب الله، و الدليل على ذلك قول رسول الله (صلى الله عليه و آله): إني تارك فيكم الثقلين، كتاب الله و عترتي أهل بيتي».

Ali Bin Ibrahim –

Regarding the Words of the High ***[55:31] Soon We shall Deal with you (with) the two weighty things!*** Said, 'He[asws] said: 'We[asws] and the Book of Allah[azwj]. And the evidence for that are the words of Rasool-Allah[saww]: 'I[saww] am leaving among you the two weighty things (الثقلين), Book of Allah[azwj] and my[saww] Family, the People[asws] of my[saww] Household'.[4928]

و عنه: عن عبد الله بن محمد بن ناجية، عن مجاهد بن موسى، عن ابن مالك، عن حجام بن عطية، عن أبي سعيد الخدري، قال: قال النبي (صلى الله عليه و آله): «إني تارك فيكم الثقلين، أحدهما أكبر من الآخر، كتاب الله حبل ممدود من السماء إلى الأرض، و عترتي أهل بيتي، لن يفترقا حتى يردا علي الحوض».

And from him from Abdullah Bin Muhammad Bin Najiya, from Mujahid Bin Musa, from Ibn Maalik, from Hajaam Bin Atiya, from Abu Saeed Al-Khuzry who said that,

[4926] Tafseer Noor Al Saqalayn– CH 55 H 31
[4927] تأويل الآيات 2: 637/ 17
[4928] تفسير القمي 2: 345.

The Prophet[saww] said: 'I[saww] am leaving among you ***the two weighty things*** (الثقلين), one of whom is greater than the other, the Book of Allah[azwj], a strong rope extended from the sky to the earth, and my[saww] Progeny[asws], the People[asws] of my[saww] Household. They will not separate until their return to me[saww] at the Fountain.'[4929]

الديلمي، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al-Daylami, and Abu Al-Hassan Muhammad Bin Shazaan, from Zayd Bin Thabit who said that:

'The Rasool Allah[saww] said: 'I[saww] am leaving behind among you two weighty things (الثقلين) – the Book of Allah[azwj] and Ali[asws] Bin Abu Talib[asws]. And, Ali[asws] is higher for you than the Book of Allah, because he[asws] is an explainer for you about the Book of Allah[azwj]'.[4930]

VERSE 33

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ {33}

[55:33] O assembly of the Jinn and the Humans! If you are able to penetrate the diameter of the skies and the earth, then penetrate; you will not penetrate except with authority

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو ابن أبي شيبة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن لله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها، فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو آت،- يعني أمره- حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الاخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضي الأمر و إلى الله ترجع الأمور، ثم يأمر الله مناديا ينادي: يا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطارِ السَّماواتِ وَ الْأَرْضِ فَانْفُذُوا لا تَنْفُذُونَ إِلَّا بِسُلْطانٍ».

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

The (narrator says) I heard Abu Ja'far[asws] say from the beginning: 'When Allah[azwj] Wants to Prove to His[azwj] creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be weak in its descent. When the inhabitants of the sky of the world will see that, they will say, 'Our Lord[azwj] is coming.' The Caller will Say: 'No! It is still coming' – meaning His[azwj] Command – until the whole of the sky descends, becoming one with the other, and it will be weak in its descent. Then the Command of Allah[azwj] will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, and to Allah[azwj] return all affairs (Commands). Then Allah[azwj] will Command the Caller to call out ***[55:33] O assembly of the Jinn and***

[4929] تأويل الآيات 2: 638/ 19
[4930] ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86

the Humans! If you are able to penetrate the diameter of the skies and the earth, then penetrate; you will not penetrate except with authority.

قال: و بكى (عليه السلام) حتى إذا سكت، قلت: جعلني الله فداك، يا أبا جعفر، و أين رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و شيعته؟. فقال أبو جعفر (عليه السلام): «رسول الله (صلى الله عليه و آله) و علي (عليه السلام) و شيعته، على كثبان من المسك الأذفر، على منابر من نور، يحزن الناس و لا يحزنون، و يفزع الناس و لا يفزعون»

He said, 'And he[asws] wept, until when[asws] he was calm, I said, 'May Allah[azwj] Make me to be your[asws] sacrifice, O Abu Ja'far[asws], and where will be Rasool-Allah[saww] and the Amir-ul-Momineen[asws] and their[asws] Shias?' Abu Ja'far[asws] said: 'The Rasool-Allah[saww] and Ali[asws] and their[asws] Shias will be on the dunes of Musk and Saffron, on pulpits of Light. The people will grieve and they will not, and the people will panic and they will not.'

ثم تلا هذه الآية مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها وَ هُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ. «فالحسنة: ولاية علي (عليه السلام)» ثم قال: لا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ. قوله تعالى: بِسُلْطانٍ أي بحجة.

Then he[asws] recited this Verse ***[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the day***. As for this "good", it is the Wilayah of Ali[asws].' Then said: ***'[21:103] The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised*** The Word of the High ***authority***, it means, with the Proof[asws].'[4931]

روى مسعدة بن صدقة عن كليب قال: كنا عند أبى عبد الله عليه السلام فانشأ يحدثنا فقال: إذا كان يوم القيامة جمع الله العباد في صعيد واحد وذلك انه يوحى إلى السماء الدنيا ان اهبطي بمن فيك، فتحبط أهل السماء الدنيا بمثلى من في الارض من الجن والانس والملائكة، فلا يزالون كذلك حتى يهبط أهل سبع سماوات فتصير الجن والانس في سبع سرادقات من الملائكة، فينادى مناد: " يا معشر الجن والانس ان استطعتم " الاية فينظرون فإذا قد احاط بهم سبعة أطواق من الملائكة.

It has been reported from Mas'ada Bin Sadaqa from Kuleyb who said,

'I was with Abu Abdullah[asws] when he[asws] narrated to us: 'When it will be the Day of Judgement, Allah[azwj] will Gather the servants in one instant, and that He[azwj] will Reveal unto the sky of the world to get down, and the inhabitants of the sky of the world will be similar to the inhabitants of the world from the Jinn and the humans and the Angels. That will not stop until the inhabitants of the seven skies get down. The Jinn and the Humans will be with the seven levels of the Angels. The Caller will Call out ***[55:33] O assembly of the Jinn and the Humans! If you are able to penetrate*** – the Verse. So they will be looking at the seven levels of Angels that will have surrounded them.'[4932]

VERSE 35

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ {35}

[55:35] The flames of fire and smoke will be sent on you two, then the two of you will not be able to help yourselves.

[4931] تفسير القمي 2: 77 و 345
[4932] Tafseer Noor Al Saqalayn– CH 55 H 38

في كتاب الاحتجاج للطبرسي رحمه الله باسناده إلى الامام محمد بن على الباقر عليه السلام عن النبي صلى الله عليه وآله حديث طويل وفيه خطبة الغدير وفيها يقول صلى الله عليه وآله: معاشر الناس انى ادعها امامة ووراثة في عقبى إلى يوم القيامة، وقد بلغت ما أمرت بتبليغه حجة على كل حاضر وغايب، وعلى كل أحد من شهد أو لم يشهد، ولد أو لم يولد فليبلغ الحاضر الغائب، والوالد الولد إلى يوم القيامة،

In the book Al-Ihtijaj Al-Tabarsy[ar] by his chain to the

Imam Muhammad[asws] Bin Ali[asws], Al-Baqir[asws] from the Prophet[saww], a lengthy Hadeeth, and in it is the sermon of Ghadeer, he[saww] said: 'Group of people! I[saww] have fulfilled the Imamate and the inheritance in front of you, up to the Day of Judgement, and have communicated what I[saww] have been Commanded to by this communication as a proof on everyone present and absent, and on everyone whether he has witnessed it nor not, the born and the unborn, the present and the absent, the parent and the child should communicate it to those present and the absent, and the father and the son, to the Day of Judgement.

وسيجعلونها ملكا واغتصابا، ألا لعن الله الغاصبين والمغتصبين، وعندها " سنفرغ لكم ايها الثقلان * فيرسل عليكما شواظ من نار ونحاس فلا تنتصران ".

And those who make it to be a kingdom and usurp it, then the Curse of Allah[azwj] is on the usurpers and the prejudicial, and with them ***[55:31] Soon We shall Deal with you (with) the two weighty things! [55:35] The flames of fire and smoke will be sent on you two, then the two of you will not be able to help yourselves.***[4933]

VERSE 37

فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ {37}

[55:37] So when the sky is split, would become rosy like red hide

أحمد بن محمد بن خالد البرقي: عن أبيه، عن سعدان بن مسلم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة يدعى رسول الله (صلى الله عليه و آله) فيكسى حلة وردية». فقلت: جعلت فداك، و ردية؟ قال: «نعم، أما سمعت قول الله عز و جل: فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهانِ، ثم يدعى [علي فيقوم على يمين رسول الله، ثم يدعى] من شاء الله فيقومون على يمين علي، ثم يدعى شيعتنا فيقومون على يمين من شاء الله». ثم قال: «يا أبا محمد، أين ترى ينطلق بنا»؟ قال: قلت إلى الجنة. قال: «ما شاء الله».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Sa'dan Bin Muslim, from Abu Baseer,

'Abu Abdullah[asws] said: 'When it will be the Day of Judgement, Rasool-Allah[saww] will be Called. He[saww] will be wearing a rosy garment.' I said, 'May I be your sacrifice, rosy?' He[asws] said: 'Yes. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[55:37] So when the sky is split, would become rosy like red hide***? Then Ali[asws] will be Called. He[asws] will stand on the right of Rasool-Allah[saww]. Then Allah[azwj] will Call whosoever that He[azwj] so Desires to. They will all stand on the right of Ali[asws]. Then our[asws] Shias will be Called. They will all stand on the right of whosoever that Allah[azwj] so Desires.' Then he[asws] said: 'O Abu Muhammad! Where

[4933] Tafseer Noor Al Saqalayn– CH 55 H 33

do you see yourself going with us[asws]?' I said, 'To Paradise.' He[asws] said: 'Whatever Allah[azwj] so Desires.'[4934]

VERSE 39

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ {39}

[55:39] So on that Day neither Human being nor Jinn would be asked about his sin

ابن بابويه في (بشارات الشيعة)، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا محمد بن يحيى، عن حنظلة، عن ميسرة، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «لا يرى منكم في النار اثنان، لا و الله و لا واحد». قال: قلت: فأين ذا من كتاب الله؟ فأمسك عني سنة، قال: فإني معه ذات يوم في الطواف،

Ibn Babuwayh in Bashaarat Al-Shia, said that it has been narrated from Muhammad Bin Ali Majaylawiya[ar], from Muhammad Bin Yahya, from Hanzala, from Maysara who said,

'I heard Abu Al-Hassan Al-Reza[asws]: 'I do not see two of you (shias) in the Fire, no by Allah[azwj], not even one.' I said, 'Where is that, from the Book of Allah[azwj]?' He[asws] grabbed me and said: 'I[asws] will be with them on that Day in the circle.'

إذ قال: «يا ميسرة، أذن لي في جوابك عن مسألتك كذا». قال: قلت: فأين هو من القرآن؟ قال: «في سورة الرحمن و هو قول الله عز و جل: (فيومئذ لا يسئل عن ذنبه منكم إنس و لا جان). فقلت له: ليس فيها (منكم)؟ قال: «إن أول من غيرها ابن أروى «1»، و ذلك أنها حجة عليه و على أصحابه، و لو لم يكن فيها (منكم) لسقط عقاب الله عز و جل عن خلقه، إذا لم يسئل عن ذنبه إنس و لا جان، فلمن يعاقب الله إذن يوم القيامة»؟.

Then said: 'O Maysara, let me[asws] answer you by a question of mine.' I said, 'Where is this from the Quran?' He[asws] said: 'In Surah *Al-Rahmaan* and these are the Words of Allah[azwj] Mighty and Majestic ***[55:39] So on that Day neither some of the Human beings nor Jinn would be asked about his sin***'. I said to him[asws], 'There is no "some of them" (منكم) in there!' The first one who altered it was Ibn Arwa, and that it is now a proof for them and their companions, and if this word "Minkum" (some of them) is not there, it would eliminate the Punishment of Allah[azwj] Mighty and Majestic upon His[azwj] creation. If He[azwj] is not going to Question the sins of the humans and the Jinn, then upon whom will He[azwj] Authorise Punishment on the Day of Judgement?'[4935]

في مجمع البيان وروى عن الرضا عليه السلام انه قال: " فيومئذ لا يسئل منكم عن ذنبه انس ولا جان " ان من اعتقد الحق ثم اذنب ولم يتب في الدنيا عذب عليه في البرزخ ويخرج يوم القيامة، وليس له ذنب يسأل عنه.

In Majma Ul Bayaan,

It has been reported from Al-Reza[asws] that he[asws] said: '***[55:39] So on that Day neither some of the Human beings nor Jinn would be asked about their sin***. The one who believes in the truth, then sins, and does not repent in the world, will

[4934] المحاسن: 180/ 171.
[4935] فضائل الشيعة: 76/ 43

have punishment in the purgatory and will come out on the Day of Judgement, and there will be no sins upon him which he will be questioned about.'[4936]

علي بن إبراهيم: قوله فَيَوْمَئِذٍ لا يُسْئَلُ عَنْ ذَنْبِهِ، قال: منكم، يعني من الشيعة إِنْسٌ وَ لا جَانٌّ، قال: معناه أن من تولى أمير المؤمنين (عليه السلام)، و تبرأ من أعدائه، و أحل حلاله و حرم حرامه، ثم دخل فى الذنوب و لم يتب في الدنيا، عذب عليها في البرزخ، و يخرج يوم القيامة، و ليس له ذنب يسئل عنه يوم القيامة.

Ali Bin Ibrahim,

Regarding His[azwj] Words ***[55:39] So on that Day neither Human being nor Jinn would be asked about his sin*** said, '**Some of them, meaning from the Shites from among the humans and the Jinn**. Its meaning is that the one who loves Amir-ul-Momineen[asws], and distances himself from his[asws] enemies, and permits for himself what he[asws] has permitted, and prohibits from himself what he[asws] has prohibited, then enters into the sins and does not repent in the world, will be punished in the purgatory, and will come out on the Day of Judgement, and there will be no sins which he will be questioned about on the Day of Judgement.'[4937]

VERSE 41

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ {41}

[55:41] The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن أحمد، قال: أخبرنا عبيد الله بن موسى، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يُعْرَفُ الْمُجْرِمُونَ بِسِيماهُمْ، قال: «الله يعرفهم، و لكن أنزلت في القائم يعرفهم بسيماهم فيخبطهم بالسيف هو و أصحابه خبطا».

Muhammad Bin Ibrahim Al-No'many, from Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhamamd Bin Suleyman Al-Dulaymi, from Abu Baseer,

'Abu Abdullah[asws] regarding the Words of the High ***[55:41] The criminals would be recognised by their marks***, he[asws] said: 'Allah[azwj] (already) Recognises them, but it was Revealed regarding Al-Qaim[asws] so he[asws] would recognise them by their marks. He[asws] would thus mark them by the sword, (that will be he[asws]) himself[asws] as well as his[asws] companions'.[4938]

حدثنا ابراهيم بن هاشم عن ابى سليمان الديلمى عن معاوية الدهنى عن ابى عبد الله عليه السلام في قول الله عزوجل يعرف المجرمون بسيماهم فيؤخذ بالنواصى والاقدام فقال يا معاوية ما يقولون في هذا قال قلت يزعمون ان الله تبارك وتعالى يعرف المجرمون بسيماهم يوم القيمة فيأمر بهم فيؤخذ بنواصيهم واقدامهم ويلقون في النار قال فقال لى و كيف يحتاج الجبار تبارك وتعالى إلى معرفة خلق انشأهم وهو خلقهم

Muhammad Bin Hassan Al-Saffar, from Ibrahim Bin Hashim, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, from Muawiya Al-Dahny, who has said:

[4936] Tafseer Noor Al Saqalayn– CH 55 H 42
[4937] تفسير القمّي 2: 345.
[4938] الغيبة: 242/ 39.

Abu Abdullah[asws], regarding the Statement of Allah[azwj], Blessed and High ***[55:41] The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet*** said: 'O Muawiya, what are they saying about this?' I said, 'They claim that Allah[azwj] Blessed and High will Recognise the criminals by their marks on the Day of Judgement. He[azwj] will Order them to be seized by their forelocks and their feet, to be flung into the Fire.' He[asws] said to me: 'And how does the need arise for Allah[azwj], the Compeller, the Blessed and High to Recognise the creation that He[azwj] Himself[azwj] Created?'

قال فقلت فما ذاك جعلت فداك قال ذلك اوقد قام قائمنا اعطاء الله السيما فيأمر بالكافر فيوخذ بنواصيهم و اقدامهم ثم يخبط بالسيف خبطا.

I said, 'May I be sacrificed for you[asws], and what is that?' He[asws] said: 'That is when Al-Qaim[asws] makes the stand, Allah[azwj] will Give him[asws] the Sign. He[asws] will order the infidels to be seized by their forelocks and their feet, then he[asws] will mark them by the sword.'[4939]

VERSES 43 & 44

هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ {43} يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ {44}

[55:43] This here is Hell which the criminals belied [55:44] They will circle between it and the spring of boiling water

الطبرسي: و قرأ أبو عبد الله (عليه السلام): «هذه جهنم التي كنتما بها تكذبان تصليانها لا تموتان و لا تحييان».

Al-Tabarsy –

'And Abu Abdullah[asws] recited: 'This here is Hell which the two of you were belying. The two of you will arrive to it, wherein the two of you shall neither die nor live'.[4940]

عبد الله بن جعفر الحميري، عن محمد بن عيسى، قال: حدثني إبراهيم بن عبد الحميد في سنة ثمان و تسعين و مائة في المسجد الحرام، قال: دخلت على أبي عبد الله (عليه السلام)، فأخرج إلي مصحفا، فتصفحت، فوقع بصري على موضع منه، فإذا فيه مكتوب: (هذه جهنم التي كنتما بها تكذبان فاصليا فيها لا تموتان و لا تحييان) يعني الأولين.

Abdullah Bin Ja'far Al-Humeyri, from Muhammad Bin Isa, from Ibrahim Abdul Hameed in the year one hundred and ninety eight in Al-Masjid Al-Haram, who said, 'I came up to Abu Abdullah[asws], so he[asws] brought out to me a Parchment (Quran). He[asws] browsed through it and my sight fell upon a place from it, so it was written there 'This here is Hell which the two of you were belying. The two of you will arrive to it, wherein the two of you shall neither die nor live' Meaning the first two '.[4941]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم، عن أبيه إبراهيم بن هاشم، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام)، قال: قلت له: يا بن رسول الله، فأخبرني عن الجنة و النار، أ هما اليوم مخلوقتان؟ فقال: «نعم، و إن رسول الله (صلى الله عليه و آله) قد دخل الجنة و رأى النار، لما عرج به إلى السماء».

[4939] Basaair Al Darajaat – P 7 CH 17 H 8
[4940] مجمع البيان 9: 308
[4941] الاختصاص: 304.

Ibn Babuwayh said that it has been narrated from Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim, from his father Ibrahim Bin Hashim, from Abdul Salaam Bin Saleh Al-Harwy,

'Al-Reza[asws] replied, when I said to him[asws], 'O son[asws] of the Rasool-Allah[saww]! Inform me about the Paradise and the Fire, do they both exist as created entities today?' He[asws] said: 'Yes, and Rasool-Allah[saww] entered the Paradise and saw the Fire, when he[saww] ascended to the sky.'

قال: فقلت له: إن قوما يقولون: إنهما اليوم مقدرتان غير مخلوقتين؟ فقال (عليه السلام): «لا هم منا و لا نحن منهم، من أنكر خلق الجنة و النار فقد كذب رسول الله و كذبنا، و ليس من ولايتنا على شيء، و يخلد في نار جهنم، قال الله تعالى هذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ يَطُوفُونَ بَيْنَها وَ بَيْنَ حَمِيمٍ آنٍ

I said to him, 'The people are saying, 'They both exist potentially today, not creations in actuality?' He[asws] said: 'They are not from us[asws] and we[asws] are not from them. The one who denies the creation of the Paradise and the Fire had belied the Rasool-Allah[saww] and belied us[asws], and there is nothing from our[asws] Wilayah with him, and he will abide eternally in the Fire of Hell. Allah[azwj] Says ***[55:43] This here is Hell which the criminals belied [55:44] They will circle between it and the spring of boiling water***.

و قد قال النبي (صلى الله عليه و آله): لما عرج بي إلى السماء أخذ بيدي جبرئيل (عليه السلام) فأدخلني الجنة، فناولني من رطبها فأكلته، فتحول ذلك نطفة فى صلبي، فلما هبطت إلى الأرض واقعت خديجة فحملت بفاطمة، ففاطمة حوراء إنسية، فكلما اشتقت إلى رائحة الجنة تشممت رائحة ابنتي فاطمة».

The Prophet[saww] said: 'When I[saww] ascended to the sky, Jibraeel took me[saww] by the hand, and entered me[saww] into the Paradise, and I[saww] ate therein from the date fruit. That stayed within me[saww]. When I[saww] got down to the earth, I[saww] narrated this event to Khadija[asws], and she[asws] was blessed by Fatima[asws]. Fatima[asws] is the Hourie of the humans. Every time that I[saww] miss the aroma of the Paradise, I[saww] smell the aroma of my[saww] daughter Fatima[asws] .'[4942]

VERSES 46 & 48 & 50 & 52

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ {46} ذَوَاتَا أَفْنَانٍ {48} فِيهِمَا عَيْنَانِ تَجْرِيَانِ {50} فِيهِمَا مِن كُلِّ فَاكِهَةٍ زَوْجَانِ {52}

[55:46] And for the one who fears to stand before his Lord are two Gardens [55:48] Having two branches [55:50] In both of them are two fountains flowing [55:52] In both of them are two pairs of every fruit

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن داود الرقي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ لِمَنْ خافَ مَقامَ رَبِّهِ جَنَّتانِ. قال: «من علم أن الله يراه، و يسمع ما يقول و يعلم ما يعلمه من خير و شر، فيحجزه ذلك عن القبيح من الأعمال، فذلك الذي خاف مقام ربه و نهى النفس عن الهوى».

Muhamma Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Dawood Al-Raqy,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[55:46] And for the one who fears to stand before his Lord are two Gardens*** said: 'One who knows that Allah[azwj] is Watching him, and Hears whatever

[4942] أمالي الصدوق: 373/ 7

he says, and knows that He[azwj] is Aware of the good and the bad, will then stay back from the ugly ones of the deeds. That is ***fears to stand before his Lord*** and prohibits himself from the desires.'[4943]

في كتاب التوحيد خطبة لامير المؤمنين عليه السلام وفيها: ايها الناس من خاف ربه كف ظلمه.

In the book Al-Tawheed –

In a sermon of Amir-ul-Momineen[asws] and in it (Imam[asws] said): 'O you people! One who fears his Lord[azwj], how will he be unjust?'[4944]

في كتاب الخصال عن الحسن قال: قال رسول الله صلى الله عليه وآله: قال الله تبارك وتعالى: وعزتي وجلالى لا اجمع على عبدى خوفين. ولا أجمع له أمنين. فإذا امننى في الدنيا أخفته في الاخرة يوم القيامة، وإذا خافني في الدنيا امنته يوم القيامة.

In the book Al-Khisal:

(It has been narrated) from Al-Hassan[asws] that Rasool-Allah[saww] said: 'Allah[azwj] Says: 'By My[azwj] Honour and My[azwj] Majesty, two-fears will not be together on My[azwj] servant, nor will two-securities come together on him. If he is secure in the world, he will fear in the Hereafter, the Day of Judgement, and if he fears Me[azwj] in the world, he will be secure on the Day of Judgement.'[4945]

كتاب (الجنة و النار): أبو جعفر أحمد بن محمد بن عيسى، عن عوف بن عبد الله، عن جابر بن يزيد الجعفي، عن أبي جعفر (عليه السلام)، قال: «إن الجنان أربع، و ذلك قول الله عز و جل: وَ لِمَنْ خافَ مَقامَ رَبِّهِ جَنَّتانِ، و هو أن الرجل يهجم على شهوة من شهوات الدنيا و هي معصية، فيذكر مقام ربه، فيدعها من مخافته، فهذه الآية فيه، فهاتان جنتان للمؤمنين و السابقين.

In the book *Jannat Wa Al-Naar* – Abu Ja'far Ahmad Bin Muhammad Bin Isa, from Auf Bin Abdullah, from Jabir Bin Yazid Al-Ju'fy,

'Abu Ja'far[asws] said: 'The Gardens are four, and that is the Statement of Allah[azwj] Mighty and Majestic ***[55:46] And for the one who fears to stand before his Lord are two Gardens*** and he is the man who attacks his lust, from the lusts of the world and these are the sins, which serve as a reminder that he will have to stand before his Lord[azwj]. This is the verse in which have been Given the two Gardens, to the Believers and the former ones.'

و أما قوله: وَ مِنْ دُونِهِما جَنَّتانِ، يقول: من دونهما في الفضل، و ليس من دونهما في القرب، و هما لأصحاب اليمين، و هي جنة النعيم و جنة المأوى، و في هذه الجنان الأربع فواكه في الكثرة كورق الشجر و النجوم، و على هذه الجنان الأربع حائط محيط بها، طوله مسيرة خمس مائة عام، لبنة من فضة، و لبنة من ذهب، و لبنة من در، و لبنة من ياقوت، و ملاطه المسك و الزعفران، و شرفه نور يتلألأ، يرى الرجل وجهه في الحائط، و في الحائط ثمانية أبواب، على كل باب مصراعان، عرضهما كحضر الفرس الجواد سنة».

And as for His[azwj] Statement ***[55:62] And besides these two are two (other) Gardens*** he[asws] said: 'Besides these are two (more) regarding status, and not regarding proximity. These are the companions of the right hand, and this is the

[4943] الكافي 2: 57/ 10
[4944] Tafseer Noor Al Saqalayn– CH 55 H 50
[4945] Tafseer Noor Al Saqalayn– CH 55 H 51

Garden of Bounties and the Garden of Shelter, and in these two gardens are four fruits found in abundance like the bark of the tree and the stars, and on these two Gardens are four walls surrounding it, the length of which is the travel of five hundred years, made of bricks of silver, and bricks of gold, and bricks of precious stones, and bricks of sapphire, with mortar of musk and saffron, with light radiating from it. A man can see his face in the wall, and in these walls are eight entrances, on each entrance has two gates, taking a horse a year to reach it.'[4946]

في كتاب سعد السعود لابن طاوس رحمه الله نقلا عن تفسير محمد بن العباس بن مروان باسناده إلى جعفر بن محمد عن آبائه عن أمير المؤمنين على بن ابى طالب عليهم السلام عن النبي صلى الله عليه وآله حديث طويل وفيه يقول صلى الله عليه وآله مخاطبا للمقداد بعد ان ذكر شيعة على عليه السلام وكرامتهم عند الله: فلا يزالوا يا مقداد ومحبى على بن أبى طالب عليه السلام في العطايا والمواهب حتى ان المقصر من شيعة على يتمنى في امنيته مثل جميع الدنيا منذ خلقها الله إلى يوم القيامة،

In the book *Sa'd Al-Saoud* of Ibn Tawoos copied from the commentary of Muhammad Bin Al-Abbas Bin Marwaan by his chain going up to:

Ja'far[asws] bin Muhammad[asws] from his[asws] forefathers[asws] from Amir-ul-Momineen[asws] from the Prophet[saww], a lengthy Hadeeth and in it he[saww] said, addressing Al-Miqdad after having mentioned the Shias of Ali[asws] and their prestige with Allah[azwj]: '<u>The gifts do not stop, O Miqdad, for those that love Ali[asws] Bin Abu Talib[asws]</u>, and these gifts and presents keep coming until the negligent among the Shias will desire the like of all the world which Allah[azwj] has Created up to the Day of Judgement.'

قال لهم ربهم تبارك وتعالى: لقد قصر في امانيكم ورضيتم بدون ما يحق لكم، فانظروا إلى مواهب ربكم، فإذا بقبابوقصور في اعلى عليين من الياقوت الاحمر والاخضر والابيض والاصفر يزهر نورها، فلولا انه مسخر إذا للمعت الابصار منها، فما كان من تلك القصور من الياقوت الاحمر مفروش بالسندس الاخضر، وما كان منها من الياقوت الابيض فهو مفروش بالرياط الصفر مبثوثة بالزبرجد الاخضر والفضة البيضاء، و الذهب الاحمر قواعدها وأركانها من الجواهر ينور من أبوابها وأعراضها، ونور شعاع الشمس عنده مثل الكواكب الدرى في النهار المضئ، وإذا على باب كل قصر من تلك القصور جنتان مدهامتان فيهما عينان نضاختان وفيهما من كل فاكهة زوجان

Their Lord[azwj] Blessed and High will Say to them: 'We[azwj] have a palace for you to live in despite you are not deserving of it. Take a look at the gifts of your Lord[azwj], the palaces with domes in the highest places, made from rubies, red, and green, and white, and yellow, emanating light. Had these not been reduced in their luminosity, they would have blinded the eyes.' From among those palaces of red sapphire, will be furnished by green carpets, and those of white rubies will be furnished by yellow framework, embedded with emeralds, green and white silver, and red gold, and its elements will be from jewels emanating lights from their doors like the rays of the sun, like glowing planets in the daytime, and to the door of every palace from those palaces will be ***[55:64] Plush green in colour [55:66] In both of them are two springs gushing forth. [55:52] In both of them are two pairs of every fruit.***[4947]

VERSE 54 & 56 & 58

مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى الْجَنَّتَيْنِ دَانٍ {54} فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ {56} كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ {58}

[4946] الإختصاص: 356.
[4947] Tafseer Noor Al Saqalayn– CH 55 H 54

[55:54] Reclining upon beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens will stoop (towards them) [55:56] In them shall be those (females) who lower their eyes; neither human nor Jinni shall have touched them before [55:58] As is they were pearls and rubies

ابن بابويه: بإسناده، عن موسى بن إبراهيم، عن أبي الحسن موسى بن جعفر، عن أبيه، عن جده (عليهم السلام)، قال: «قالت أم سلمة (رضي الله عنها) لرسول الله (صلى الله عليه و آله): بأبي أنت و أمي، المرأة يكون لها زوجان فيموتون، و يدخلون الجنة، لأيهما تكون؟ فقال (صلى الله عليه و آله): «يا أم سلمة، تخير أيهما أحسن خلقا، و خيرهما لأهله. يا أم سلمة، إن حسن الخلق ذهب بخير الدنيا و الآخرة».

Ibn Babuwayh, by his chain, from Musa Bin Ibrahim,

(It has been narrated) from Abu Al-Hassan[asws] Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'Umm Salma[as] said to Rasool-Allah[saww]: 'May my[as] father and mother be sacrificed for you[saww]! (How about a) woman who had two husbands for her (one after the other) but who had both died, and both of them had entered the Paradise, which one of them two would be for her (In the Hereafter)?' So he[saww] said: 'O Umm Salma[as]! The choice is with the one with better morals, and the one who was better with his family. O Umm Salma[as]! The good morals are the wealth of this world and the Hereafter'.[4948]

VERSE 60

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ {60}

[55:60] Is the Recompense of goodness except for the goodness?

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبيه، عن جده الحسن بن علي بن أبي طالب (عليهم السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله)، فسأله أعلمهم، فقال له: أخبرني عن تفسير: سبحان الله، و الحمد لله، و لا إله إلا الله، و الله أكبر،

Ibn Babuwayh said that it has been narrated from Ali Bin Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah Al-Barqy, from Abu Al-Hassan Ali Bin Al-Husayn Al-Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al-Hassan Bin Abdullah, from his father,

(It has been narrated) from his grandfather Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws], said: 'A number of Jews came to Rasool-Allah[saww], questioning his[saww] Knowledge. They said to him[saww], 'Inform me about the explanation of Glory be to Allah[azwj], and Praise be to Allah[azwj], and there is no god but Allah[azwj], and Allah[azwj] is Great.'

فقال النبي (صلى الله عليه و آله): علم الله عز و جل أن بني آدم يكذبون على الله، فقال: سبحان الله، براءة مما يقولون، و أما قوله: الحمد لله، فإنه علم أن العباد لا يؤدون شكر نعمته، فحمد نفسه قبل أن يحمده العباد، و هو أول كلام، لو لا ذلك لما أنعم الله عز و جل على أحد بنعمة و قوله: لا إله إلا الله، يعني وحدانيته، لا يقبل الله الأعمال إلا بها، و هي كلمة التقوى يثقل الله بها الموازين يوم القيامة، و أما قوله: الله أكبر، فهي كلمة أعلى الكلمات و أحبها إلى الله عز و جل، يعني ليس شيء أكبر من الله، و لا تصح الصلاة، إلا بها لكرامتها على الله عز و جل، و هو الاسم الأعز الأكرم.

[4948] أمالي الصدوق: 403/ 8.

The Prophet[saww] said; 'Allah[azwj] Mighty and Majestic Knows that the children of Adam[asws] are lying to Allah[azwj].' He[saww] said: 'Glory be to Allah[azwj], I[saww] am away from what they are saying, and as for His[azwj] Statement "***Praise be to Allah[azwj]", He[azwj] Knows that the servants will not be paying their appreciation for His[azwj] Blessings, the servants would thank themselves before they thank Him[azwj], and that is the first speech, had it not been for that, what Blessings would Allah[azwj] have Blessed a single one of them with***, and His Statement "***There is no god but Allah[azwj]", meaning Divine Unity, Allah[azwj] does not Accept any deeds except by it, and these are the Pious Words with Which Allah[azwj] will Make heavy the scales on the Day of Judgment,*** and as for His[azwj] Statement ***"Allah[azwj] is Great", this is the highest of all Words and is beloved to Allah[azwj] Mighty and Majestic, meaning, there is nothing greater that Allah[azwj], and the Prayer is not correct, except by it and its prestige to Allah[azwj] Mighty and Majestic, and this is the Great Name and Prestigious.'***

قال اليهودي: صدقت يا محمد، فما جزاء قائلها؟ قال: إذا قال العبد: سبحان الله، سبح معه ما دون العرش، فيعطى قائلها عشر أمثالها، و إذا قال: الحمد لله، أنعم الله عليه بنعيم الدنيا موصولا بنعيم الآخرة، و هي الكلمة التي يقولها أهل الجنة إذا دخلوها، و ينقطع الكلام الذي يقولونه في الدنيا ما خلا: الحمد لله، و ذلك قوله عز و جل: دَعْواهُمْ فِيها سُبْحانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيها سَلامٌ وَ آخِرُ دَعْواهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ، و أما قوله: لا إله إلا الله، و ثمنها الجنة، و ذلك قوله عز و جل: هَلْ جَزاءُ الْإِحْسانِ إِلَّا الْإِحْسانُ يقول: هل جزاء من قال: لا إله إلا الله إلا الجنة، فقال اليهودي: صدقت يا محمد».

The Jew said, 'You[saww] have spoken the truth, O Muhammad[saww], what is the Reward for the one says these?' He[saww] said: 'When the servant says "Glory be to Allah[azwj]", all those below the Throne glorify with him. The servants is given ten times the like of that, and when he says "Praise be to Allah[azwj]", Allah[azwj] Blesses him with the Blessings of this world along with those of the Hereafter, and these are the Words that will be spoken by the inhabitants of Paradise when they enter it, and cutting off the words that they speak in the world when it becomes empty "Praise be to Allah[azwj]", and that is the Statement of Allah[azwj] Mighty and Majestic ***[10:10] Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.*** And as for His[azwj] Statement "There is no god but Allah[azwj]", and its recompense is Paradise, and that is the Statement of the Mighty and Majestic ***[55:60] Is the Recompense of goodness except for the goodness?*** Is the Reward of the one who says "There is no god but Allah[azwj]" anything but Paradise?' The Jew said, 'You[saww] have spoken the truth, O Muhammad[saww].'[4949]

الحسين بن سعيد في كتاب (الزهد): عن عثمان بن عيسى، عن علي بن سالم، قال: سمعت أبا عبد الله (عليه السلام) يقول: [آية] في كتاب الله مسجلة». قلت: ما هي؟ قال: «قول الله تبارك و تعالى: هَلْ جَزاءُ الْإِحْسانِ إِلَّا الْإِحْسانُ جرت في المؤمن و الكافر و البر و الفاجر، من صنع إليه معروف فعليه أن يكافئ به، و ليست المكافاة أن يصنع كما صنع به، بل حتى يرى مع فعله لذلك: أن له فضل المبتدئ».

Al-Husayn bin Saeed in the book Al-Zohd, from Usman Bin Isa, from Ali Bin Saalim who said,

'I heard Abu Abdullah[asws] say: 'The Verse has been registered in the Book of Allah[azwj].' I said, 'Which one is it?' He[asws] said: 'The Words of Allah[azwj] Blessed and High ***[55:60] Is the Recompense of goodness except for the goodness?*** This has to take place for the Believer, and the infidel, and the good, and the

[4949] أمالي الصدوق: 158/ 1

mischievous, one to whom goodness is done it shall be upon him to suffice by it, and it is not sufficient to do exactly what was done for him, but he should see what act he can (on top) for the like of that; the preference is to the initiator (of the good deed).'[4950]

و عنه، قال: حدثنا أبو أحمد الحسن بن عبد الله بن سعيد العسكري، قال: حدثنا محمد بن أحمد بن حمدان القشيري، قال: حدثنا أبو الحريش أحمد بن عيسى الكلابي، قال: حدثنا موسى بن إسماعيل بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام) سنة خمسين و مائتين، قال: حدثني أبي، عن جده جعفر بن محمد، عن أبيه، عن ءابائه، عن علي (عليهم السلام) في قوله عز و جل: هَلْ جَزاءُ الْإِحْسانِ إِلَّا الْإِحْسانُ، قال علي (عليه السلام): «سمعت رسول الله (صلى الله عليه و آله) يقول: إن الله عز و جل قال: ما جزاء من أنعمت عليه بالتوحيد إلا الجنة».

And from him, from Abu Ahmad Al-Hassan Bin Abdullah Bin Saeed Al-Askary, from Muhammad Bin Ahmad Bin Hamdan Al-Qusheyri, from Abu Al-Hareesh Ahmad bin Isa Al-Kalby,

(It has been narrated) from Musa Bin Ismail Bin Musa Bin Ja'far[asws] bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] who[asws] said: 'It has been narrated to me[asws] from my[asws] grandfather[asws] Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws], from Ali[asws] regarding the Words of the Mighty and Majestic ***[55:60] Is the Recompense of goodness except for the goodness?***, said: 'Ali[asws] said: 'I[asws] heard Rasool-Allah[saww] saying: 'Allah[azwj] Mighty and Majestic Said: "What is the Recompense for the one who has been Blessed with Monotheism (Al-Tawheed), except for the Paradise?"[4951]

VERSE 62

وَمِنْ دُونِهِمَا جَنَّتَانِ {62}

[55:62] And besides these two are two (other) Gardens

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن غالب، عن عثمان بن محمد بن عمران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله جل ثناؤه: وَ مِنْ دُونِهِما جَنَّتانِ، قال: «خضراوان في الدنيا يأكل المؤمنون منها حتى يفرغ «1» من الحساب».

Ali Bin Ibrahim said that it has been narrated from Ahmad Bin Idrees from Ahmad Bin Muhammad, from Al-Husayn Bin Ghalib, from Usman Bin Muhammad Bn Umran who said,

'I asked Abu Abdullah[asws] regarding the Words of Allah[azwj] Majestic is His[azwj] Praise ***[55:62] And besides these two are two (other) Gardens*** said: 'Greenery in the world which the Believers would eat from until they are free from the Accounting.'[4952]

الطبرسي: روى العياشي بالإسناد عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: جعلت فداك، أخبرني عن الرجل المؤمن، له امرأة مؤمنة، يدخلان الجنة، يتزوج أحدهما الآخر؟ فقال: «يا أبا محمد، إن الله حكم عدل، إذا كان هو أفضل منها خيره، فإن اختارها كانت من أزواجه، و إن كانت هي خيرا منه خيرها، فإن اختارته كان زوجا لها».

Al-Tabarsy - A report of Al-Ayyashi by a chain from Abu Baseer,

[4950] الزهد 31: 78.
[4951] التوحيد: 28/ 29، أمالي الصدوق: 316/ 7
[4952] تفسير القمي 2: 345

(It has been narrated) from Abu Abdullah[asws] where he said, ‘ (when) I asked from him[asws], ‘May I be sacrificed for you[asws], inform me about a male Believer, who has a Believing wife, they both enter Paradise, will one of them be married to the other?’ He[asws] said: ‘O Abu Muhammad, surely Allah[azwj]’s Governance is Just. If he were to be higher than her, better for him, for he will have the choice whether to be married to her; and if she were to be higher than him, better for her, for she will have the choice whether to be married to him.’

قال: و قال أبو عبد الله (عليه السلام): «لا تقولن جنة واحدة، إن الله يقول: وَ مِنْ دُونِهِما جَنَّتانِ، و لا تقولن درجة واحدة، إن الله تعالى يقول: (درجات بعضها فوق بعض) إنما تفاضل القوم بالأعمال». قال: و قلت له: إن المؤمنين يدخلان الجنة، فيكون أحدهما أرفع مكانا من الآخر، فيشتهي أن يلقى صاحبه؟ قال: «من كان فوقه فله أن يهبط، و من كان تحته لم يكن له أن يصعد، لأنه لم يبلغ ذلك المكان، و لكنهم إذا أحبوا ذلك و اشتهوه التقوا على الأسرة».

He said, ‘And Abu Abdullah[asws] said: ‘Do not say that there is only one Garden, surely Allah[azwj] has Said ***[55:62] And besides these two are two (other) Gardens*** and do not say there is one Level, surely Allah[azwj] has Said “Levels, some of them above the others” the people will be given preferences based upon their deeds.’ (The narrater) says, ‘I said to him[asws], ‘The Believers will enter the Paradise, it will be that one of them will be higher than the other, and he craves to meet his companion?’ He[asws] said: ‘The one who is above will be able to get down, and the one who is below will not be able to climb up, for he has yet to achieve that station, but if they like that and crave for it, he can be taken there.’[4953]

و عن العلاء بن سيابة، عن أبي عبد الله (عليه السلام)، [قال]: قلت له: إن الناس يتعجبون منا إذا قلنا: يخرج قوم من النار فيدخلون الجنة، فيقولون لنا: فيكونون مع أولياء الله في الجنة؟ فقال: «يا علاء، إن الله تعالى يقول: وَ مِنْ دُونِهِما جَنَّتانِ، لا و الله لا يكونون مع أولياء الله». قلت: كانوا كافرين؟ قال (عليه السلام): «لا و الله، لو كانوا كافرين ما دخلوا الجنة». قلت: كانوا مؤمنين؟ قال: «لا و الله، لو كانوا مؤمنين ما دخلوا النار، و لكن بين ذلك».

And from Al-A’la Bin Siyaba,

(It has been narrated) from Abu Abdullah[asws], when he (the narrator) asked from him[asws], ‘The people are surprised when we say that there will be a people from the Fire who will enter the Paradise. They say to us, ‘They will end up with the friends of Allah[azwj] in the Paradise?’

He[asws] said: ‘O A’la, surely Allah[azwj] has Said ***[55:62] And besides these two are two (other) Gardens***. No, by Allah[azwj], they will not be with the friends of Allah[azwj].’ I said, ‘Will they be the Infidels?’ He[asws] said: ‘No, by Allah[azwj], if they were infidels, they would not enter the Paradise.’ I said, ‘Will they be the Believers?’ He[asws]: ‘No, by Allah[azwj], if they were Believers, they would not have entered the Fire, but these are the ones (having Eman/status) in between them.’[4954]

في مجمع البيان " ومن دونهما جنتان " روى عن النبي صلى الله عليه وآله انه قال: جنتان من فضة أبنيتهما وما فيهما وجنتان من ذهب أبنيتهما وما فيهما.

In Majma ul Bayaan

[4953] مجمع البيان 9: 318.
[4954] مجمع البيان 9: 318.

[55:62] And besides these two are two (other) Gardens - It has been reported from the Prophet[saww] that he[saww] said: 'Two Gardens of silver buildings and whatever is in these two, and two Gardens of golden buildings and whatever is in these two.'[4955]

في من لا يحضره الفقيه في مناهى النبي صلى الله عليه وآله قال عليه السلام: ومن عرضت له فاحشة أو شهوة فاجتنبها من مخافة الله عزوجل حرم عليه النار، وآمنه من الفزع الاكبر، وانجز له ما وعده في كتابه. وقوله عزوجل: ولمن خاف مقام ربه جنتان.

In *Man La Yahzur Al-Faqih*

Regarding the Prohibitions of the Prophet[saww], he[asws] said: 'And the one to whom are presented the obscenities and lusts, he stays away due to the fear of Allah[azwj] Mighty and Majestic, the Fire is Prohibited unto him, and he will be safe from the great panic, and will transpire for him that which is promised to him in His[azwj] Book. And these is His[azwj] Words ***[55:62] And besides these two are two (other) Gardens***'.[4956]

كتاب (الجنة و النار): أبو جعفر أحمد بن محمد بن عيسى، عن عوف بن عبد الله، عن جابر بن يزيد الجعفي، عن أبي جعفر (عليه السلام)، قال: «إن الجنان أربع، و ذلك قول الله عز و جل: وَ لِمَنْ خافَ مَقامَ رَبِّهِ جَنَّتانِ، و هو أن الرجل يهجم على شهوة من شهوات الدنيا و هي معصية، فيذكر مقام ربه، فيدعها من مخافته، فهذه الآية فيه، فهاتان جنتان للمؤمنين و السابقين.

In the book *Jannat Wa Al-Naar* – Abu Ja'far Ahmad Bin Muhammad Bin Isa, from Auf Bin Abdullah, from Jabir Bin Yazid Al-Ju'fy,

(It has been narrated) from Abu Ja'far[asws]: 'The Gardens are four, and these are the Words of Allah[azwj] Mighty and Majestic ***[55:46] And for the one who fears to stand before his Lord are two Gardens*** and he is the man who attacks his lust, from the lusts of the world and these are the sins, which serve as a reminder that he will have to stand before his Lord[azwj]. This is the Verse in which have been Given the two Gardens, to the Believers and the Former ones.'

و أما قوله: وَ مِنْ دُونِهِما جَنَّتانِ، يقول: من دونهما في الفضل، و ليس من دونهما في القرب، و هما لأصحاب اليمين، و هي جنة النعيم و جنة المأوى، و في هذه الجنان الأربع فواكه في الكثرة كورق الشجر و النجوم، و على هذه الجنان الأربع حائط محيط بها، طوله مسيرة خمس مائة عام، لبنة من فضة، و لبنة من ذهب، و لبنة من در، و لبنة من ياقوت، و ملاطه المسك و الزعفران، و شرفه نور يتلألأ، يرى الرجل وجهه في الحائط، و في الحائط ثمانية أبواب، على كل باب مصراعان، عرضهما كحضر الفرس الجواد سنة».

And as for His[azwj] Words ***[55:62] And besides these two are two (other) Gardens*** he[asws] said: 'Besides these two regarding status, and not regarding proximity. These are the companions of the right hand, and this is the Garden of Bounties and the Garden of Shelter, and in these two gardens are four fruits found in abundance like the bark of the tree and the stars, and on these two Gardens are four walls surrounding it, the length of which is the travel of five hundred years, made of bricks of silver, and bricks of gold, and bricks of precious stones, and bricks of sapphire, with mortar of musk and saffron, with light emanating from it, a man can see his face

[4955] Tafseer Noor Al Saqalayn– CH 55 H 65
[4956] Tafseer Noor Al Saqalayn– CH 55 H 49

in the wall, and in these walls are eight entrances, on each entrance has two gates, taking a horse a year to reach it.'[4957]

VERSE 64

مُدْهَامَّتَانِ {64}

[55:64] Both, plush green in foliage

في تفسير على بن ابراهيم باسناده إلى يونس بن ظبيان عن أبى عبد الله عليه السلام في قول الله: " مدهامتان " قال: يتصل ما بين مكة والمدينة نخلا، وقوله: " فيها عينان نضاختان " قال: تفوران.

In the commentary of Ali Bin Ibrahim by his chain going up to Yunus Bin Zabyaan,

'Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[55:64] Both, plush green in foliage*** said: 'Just like the palm trees between Mecca and Medina, and His[azwj] Statement ***[55:66] In both of them are two springs gushing forth*** said: 'Two Fountains.'[4958]

VERSE 66 & 68

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ {66} فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ {68}

[55:66] In both of them are two springs gushing forth [55:68] In both of them are fruits, and dates and pomegranates

في الكافي عدة من أصحابنا عن أحمد بن أبى عبد الله عن أبيه عن أحمد ابن سليمان عن أحمد بن يحيى الطحان عمن حدثه عن أبى عبد الله عليه السلام قال: خمس من فواكه الجنة في الدنيا: الرمان الامليسى والتفاح الشيسقان والسفرجل والعنب الرازقي والرطب المشان.

In Al-Kafi – a number of our companions, from Ahmad Bin Abdullah, from his father, from Ahmad Bin Suleyman, from Ahmad Bin Yahya Al-Tahaan, a narration

'Abu Abdullah[asws] said: 'Five of the fruits of Paradise are in the world – The 'Al-Amleysi' Pomegranate, and the 'Al-Sheyskan' Apple, and the Quince, and the 'Al-Raziqi' Grapes and the 'Al-Mashaan' Dates.'[4959]

على بن ابراهيم عن أبيه عن هارون بن مسلم عن مسعدة بن زياد عن أبى عبد الله عليه السلام قال: الفاكهة مأة وعشرون لونا سيدها الرمان.

Ali Bin Ibrahim, from his father Haroun Bin Muslim, from Mas'adat Bin Ziyad, from Abu Abdullah[asws], said: 'The Pomegranate is the chief of one hundred and twenty colours (types) of fruit.'[4960]

وباسناده إلى عمر بن أبان الكلبى قال: سمعت أبا جعفر وأبا عبد الله عليهما السلام يقولان: ما على وجه الارض ثمرة كانت أحب إلى رسول الله صلى الله عليه وآله من الرمان، وكان والله إذا أكله لا يشركه فيها أحد.

[4957] الإختصاص: 356.
[4958] Tafseer Noor Al Saqalayn– CH 55 H 68
[4959] Tafseer Noor Al Saqalayn– CH 55 H 69
[4960] Tafseer Noor Al Saqalayn– CH 55 H 71

And by his chain going up to Amr Bin Aban Al-Kalby, said,

'I heard Abu Ja'far[asws] and Abu Abdullah[asws], both say: 'There is no fruit on the face of the earth more beloved to Rasool-Allah[saww] than the Pomegranate, and by Allah[azwj], if it was to be eaten, not a single person would associate another one with it.'[4961]

في الكافي أبو على الاشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن منصور بن حازم عن ابى عبد الله عليه السلام قال: من اكل حبة من الرمان امرضت شيطان الوسوسة اربعين يوما

In Al-Kafi – Abu Ali Al-Ashtari from Muhammad Bin Abdul Jabbar from Safwan Bin Yahya from Mansour Bin Hazim

'Abu Abdullah[asws] said: 'One who eats the seed of the pomegranate, will not be affected by the whispering of Satan for forty days'.[4962]

وباسناده إلى حماد بن عثمان عن أبى عبد الله عليه السلام قال: ما من شئ أشارك فيه أبغض إلى من الرمان، وما من رمانة الا وفيها حبة من الجنة، فإذا أكلها الكافر بعث الله عزوجل إليه ملكا فانتزعها منه.

And by his chain going up to Hamaad Bin Usman

'Abu Abdullah[asws] said: 'There is nothing that can be compared to the Pomegranate, and there is no Pomegranate but it has a seed from the Paradise in it. If an infidel eats it, Allah[azwj] Mighty and Majestic Sends to him an Angel, to take it out from him.'[4963]

VERSES 70 & 72 & 74 & 76

فِيهِنَّ خَيْرَاتٌ حِسَانٌ {70} حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ {72} لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ {74} مُتَّكِئِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ {76}

[55:70] Wherein are the best beautiful females [55:72] Houries confined to the pavilions [55:74] Neither the Human would have touched them before nor Jinn [55:76] Reclining on green cushions, and ingeniously (decorated), beautiful

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن أبي أيوب، عن الحلبي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فِيهِنَّ خَيْراتٌ حِسانٌ، قال: «هن صوالح المؤمنات العارفات». قال: قلت: حُورٌ مَقْصُوراتٌ فِي الْخِيامِ؟ قال: «الحور: هن البيض المصونات المخدرات في خيام الدر و الياقوت و المرجان، لكل خيمة أربعة أبواب، على كل باب سبعون كاعبا حجابا لهن، و يأتيهن في كل يوم كرامة من الله عز ذكره، يبشر الله عز و جل بهن المؤمن».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayyub, from Al-Halby, said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[55:70] Wherein are the best beautiful females*** said: 'These are upright believing women, well known.' I said, '***[55:72] Houries confined to the pavilions***? He[asws] said: 'The *Houries*, carefully preserve like eggs, in the tents of sapphire stones, and rubies,

[4961] Tafseer Noor Al Saqalayn– CH 55 H 72
[4962] Tafseer Noor Al Saqalayn- CH 114 H 10
[4963] Tafseer Noor Al Saqalayn– CH 55 H 73

having four doors to each of these tents, upon each of the doors will be seventy curtains as a veil for them. Every day they will be receiving Prestige from Allah[azwj] as He[azwj] has Mentioned that He[azwj] will be Giving this good news to the Believers, by them.'[4964]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن يزيد، النوفلي، عن الحسين ابن أعين أخي مالك بن أعين، قال: سألت أبا عبد الله (عليه السلام) عن قول الرجل للرجل: جزاك الله خيرا، ما يعنى به؟ قال: أبو عبد الله (عليه السلام): «إن خيرا نهر في الجنة، مخرجه من الكوثر، و الكوثر مخرجه من ساق العرش، عليه منازل الأوصياء و شيعتهم، على حافتي ذلك النهر جوار نابتات، كلما قلعت واحدة نبتت أخرى، سمي بذلك النهر، و ذلك قوله تعالى: فِيهِنَّ خَيْراتٌ حِسانٌ، فإذا قال الرجل لصاحبه: جزاك الله خيرا، فإنما يعني بذلك تلك المنازل التي أعدها الله عز و جل لصفوته و خيرته من خلقه».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Yazeed Al-Nwafali, from Al-Husayn Ibn Ayn the brother of Malik Bin Ayn who said,

'I asked Abu Abdullah[asws] about the statement of the man to the man "May Allah[azwj] Give you good Reward" (جزاك الله خيرا) what is meant by this?' Abu Abdullah[asws] said: 'The 'Khayra' is a river in Paradise, coming out from the *Kawsar*, and the *Kawsar* comes out from Pillar of the Throne, to it are stations for the successors[asws] and their[asws] Shias. On the banks of the river, next to it they grow. If one of them is taken, another grows back in its place, that is what the rivers gets its name from, and these is the Words of the High ***[55:70] Wherein are the best beautiful females***. So when a man says to his companion "May Allah[azwj] Give you good Reward" What it means by that is those stations which Allah[azwj] Mighty and Majestic will Grant to the best of His[azwj] creatures.'[4965]

في من لا يحضره الفقيه وقال الصادق عليه السلام: الخيرات الحسان من نساء اهل الدنيا، وهن اجمل من الحور العين.

In Man La Yahzur Al-Faqih –

And Al-Sadiq[asws] said: 'The "Khayraat-ul-Hisaan", are the women of the world, and they are more beautiful than the Maiden Houries.'[4966]

في مجمع البيان وعن أنس عن النبي صلى الله عليه وآله قال: مررت ليلة اسرى بى بنهر حافتاه قباب المرجان فنوديت عنه: السلام عليك يا رسول الله فقلت: يا جبرئيل من هؤلاء ؟ قال: هؤلاء جوار من الحور العين استأذن ربهن ان يسلمن عليك فأذن لهن فقلن: نحن الخالدات فلا نموت ونحن الناعمات فلا نيأس أزواج رجال كرام، ثم قرء صلى الله عليه وآله " حور مقصورات في الخيام ".

In *Majma Ul Bayaan*, and from Anas,

(It has been narrated) from the Prophet[saww]: 'I[saww] passed by, on the night of the Ascension (Me'raaj), by a river, on the banks of which were domes of rubies. They called out "Peace be upon you[saww], O Rasool-Allah[saww]!" I[saww] said: 'O Jibraeel, who are they?' He said: 'They are from the vicinity of the Maiden Houries who asked permission from their Lord[azwj] to be able to salute you[saww]. They were Given the permission.' They said, 'We are the eternal ones, we do not die, and we are the

[4964] الكافي 8: 156/ 147
[4965] الكافي 8: 230/ 298.
[4966] Tafseer Noor Al Saqalayn– CH 55 H 76

Bounties. We do not lose hope of marrying the prestigious men.' Then he[saww] recited ***[55:72] Houries confined to the pavilions***'.[4967]

وروى عن النبي صلى الله عليه وآله قال: الخيمة درة واحدة طولها في السماء ستون ميلا.

And it has been reported from the Prophet[saww], having said: 'One tent of precious stones, its length is sixty miles in the sky.'[4968]

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)- في حديث طويل- قال: : «أن الحور العين خلقهن الله في الجنة مع شجرها، و حبسهن على أزواجهن في الدنيا، على كل واحدة منهن سبعون حلة، يرى بياض سوقهن من وراء الحلل السبعين، كما يرى الشراب الأحمر في الزجاجة البيضاء، و السلك الأبيض في الياقوتة الحمراء، يجامعها في قوة مائة رجل في شهوة أربعين سنة، و هن أتراب أبكار عذارى، كلما نكحت صارت عذراء: لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَ لا جَانٌّ «1» يقول: لم يمسهن إنسي و لا جني قط:

In the book Sifat Al-Jannat Wa Al-Naar – From Abu Ja'far Ahmad Bin Muhammad Bin Isa, from Saeed Bin Junah, from Awf Bin Abdullah Al-Azdy,

(It has been narrated) from Abu Abdullah[asws] - in a lengthy Hadeeth – said: 'The Maiden Houries, Allah[azwj] Created them in the Paradise along with its trees and confined them for their husbands in the world. For each one of them would be seventy garments. Their legs would be seen through the seventieth garment, just as you can see the red drink in the white glass and the white cord in the red sapphire. They would copulate with them with the strength of a hundred men during the desire at the age of forty. And they would be virgins of equal age. Every time they copulate they would (return to) become virgins. ***[55:74] Neither the Human would have touched them before nor Jinn***. He[azwj] is Saying that neither the human being nor Jinn has ever touched them at all.

فِيهِنَّ خَيْراتٌ حِسانٌ، يعني خيرات الأخلاق حسان الوجوه: كَأَنَّهُنَّ الْياقُوتُ وَ الْمَرْجانُ» ، يعني صفاء الياقوت و بياض اللؤلؤ».

[55:70] Wherein are the best beautiful females – Meaning, best in the manners and beautiful of face ***[55:58] As is they were pearls and rubies*** – Meaning the clearness of sapphire and the whiteness of the pearl'.

قال: «و إن في الجنة لنهرا حافتاه الجواري- قال: فيوحي إليهن الرب تبارك و تعالى: أسمعن عبادي تمجيدي و تسبيحي و تحميدي فيرفعن أصواتهن بألحان و ترجيع لم يسمع الخلائق مثلها قط، فيطرب أهل الجنة».

He[asws] said: 'And in the Paradise is a River, on the banks of it are Nymphs'. So the Lord[azwj] Blessed and High would Reveal unto them: "Let My[azwj] servants hear My[azwj] Glorification, and (Extollation of) My[azwj] Holiness, and My[azwj] Praise". So they would raise their voices with the melodious tone the like of which the creatures have never heard before at all. So the people of the Paradise would be delighted'.[4969]

[4967] Tafseer Noor Al Saqalayn– CH 55 H 80
[4968] Tafseer Noor Al Saqalayn– CH 55 H 81
[4969] الإختصاص: 351

VERSE 78

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ {78}

[55:78] Blessed is the Name of your Lord, with the Majesty and Honour!

علي بن إبراهيم، قال: حدثنا علي بن الحسين، عن أحمد بن عبد الله، عن أحمد بن محمد بن أبي نصر، عن هشام بن سالم، عن سعد بن طريف، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى: تَبارَكَ اسْمُ رَبِّكَ ذِي الْجَلالِ وَ الْإِكْرامِ فقال: «نحن جلال الله و كرامته التي أكرم الله العباد بطاعتنا».

Ali Bin Ibrahim, from Ali Bin Al-Husayn, from Ahmad Bin Abdullah, from Ahmad bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Sa'ad Bin Tareyf,

'Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High ***[55:78] Blessed is the Name of your Lord, with the Majesty and Honour!***, so he[asws] said: 'We[asws] are the Majesty of Allah[azwj], and His[azwj] Honour which He[azwj] has Honoured His[azwj] servants with being obedient to us[asws]'.[4970]

[4970] تفسير القمّي 2: 346.

CHAPTER 56

AL-WAQIA

(96 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه، عن أبيه، قال: حدثني أحمد بن إدريس، قال: حدثني محمد بن أحمد، قال: حدثني محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ في كل ليلة جمعة الواقعة، أحبه الله و أحبه الى الناس أجمعين، و لم ير في الدنيا بؤسا أبدا و لا فقرا و لا فاقة، و لا آفة من آفات الدنيا، و كان من رفقاء أمير المؤمنين (عليه السلام)، و هذه السورة لأمير المؤمنين (عليه السلام) خاصة، لم يشركه فيها أحد».

Ibn Babuwayh, from his father who said that it has been narrated from Ahmad Bin Idrees, from Muhammad Bin Muhammad, from Muhammad Bin Hasaan, from Ismail Bin Mahraan, from Al-Hassan Bin Ali, from his father, from Abu Baseer,

Abu Abdullah[asws], said: 'One who recites *Al-Waqia* every night of Friday (Thusday night), Allah[azwj] will Love him, and make him beloved to the people altogether, and will never see in the world despair ever, and no poverty, and no hunger, and no affliction from the afflictions of the world, and he will be from the friends of the Amir-ul-Momineen[asws], and this Chapter is especially for Amir-ul-Momineen[asws], there is no one associated with him[as] with regards to it.'[4971]

و عنه، قال: حدثني محمد بن الحسن، قال: حدثني محمد بن الحسن الصفار، قال: حدثني محمد بن يحيى، عن أحمد بن معروف، عن محمد بن حمزة، [قال]: قال الصادق (عليه السلام): «من اشتاق إلى الجنة و إلى صفتها، فليقرأ الواقعة، و من يحب أن ينظر إلى صفة النار، فليقرأ سجدة لقمان».

And from him, said that it has been narrated from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Yahya, from Ahmad Bin Ma'rouf, from Muhammad Bin Hamza who said that

Al-Sadiq[asws] said: 'One who yearns for the Paradise and its description should recite Al-Waqia, and who loves to look at the characteristics of the Fire should recite *Sajda*, *Luqman*.'[4972]

و عنه، قال: حدثني محمد بن الحسن، قال: حدثني محمد بن الحسن الصفار، عن العباس، عن حماد، عن عمرو، عن زيد الشحام، عن أبي جعفر (عليه السلام)، قال: «من قرأ الواقعة كل ليلة قبل أن ينام، لقي الله عز و جل و وجهه كالقمر ليلة البدر».

And from him, who said that it has been narrated from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas, from Hamaad, from Amro, from Zayd Al-Shahaam,

[4971] ثواب الأعمال: 117.
[4972] ثواب الأعمال: 117.

Abu Ja'far[asws], said: 'One who recites Al-Waqia every night before going to sleep, will meet Allah[azwj] Mighty and Majestic, and his face would be like the moon, on the night of the full moon.'[4973]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة لم يكتب من الغافلين، و إن كتبت و جعلت في المنزل نما من الخير فيه، و من أدمن على قراءتها زال عنه الفقر، و فيها قبول و زيادة حفظ و توفيق و سعة في المال».

And from Khwaas Al-Quran,

It has been reported from the Prophet[saww] having said: 'One who recites this Chapter (56) will never be written among the heedless ones. And one who writes it and keeps it in his house will see good growth in it. And one who habitually recites it, his poverty will pass away, and in it is Acceptance and an increase in memory, and inclination, and increase in the wealth.'[4974]

و قال الصادق (عليه السلام): «إن فيها من المنافع ما لا يحصى، فمن ذلك إذا قرئت على الميت غفر الله له، و إذا قرئت على من قرب أجله عند موته سهل الله عليه خروج روحه بإذن الله تعالى».

And Al-Sadiq[asws] said: 'In this there are countless benefits, and from those, is that when it is recited over the dead, Allah[azwj] Forgives him, and when it is recited on the one who is near to death, Allah[azwj] will make his soul to exit easier, by the Permission of Allah[azwj] the High.'[4975]

VERSES 1 TO 11

إِذَا وَقَعَتِ الْوَاقِعَةُ {1} لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ {2} خَافِضَةٌ رَافِعَةٌ {3} إِذَا رُجَّتِ الْأَرْضُ رَجًّا {4} وَبُسَّتِ الْجِبَالُ بَسًّا {5} فَكَانَتْ هَبَاءً مُنْبَثًّا {6} وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً {7} فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ {8} وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ {9} وَالسَّابِقُونَ السَّابِقُونَ {10} أُولَئِكَ الْمُقَرَّبُونَ {11}

[56:1] When the great event occurs [56:2] There is no belying its occurrence [56:3] Abasing (one party), exalting (the other), [56:4] When the earth shall be shaken with a (severe) shaking, [56:5] And the mountains shall be made to crumble with a crumbling, [56:6] So that they shall be like scattered dust. [56:7] And you shall be three sorts. [56:8] So the companions of the right hand; what are the companions of the right hand! [56:9] And the companions of the left hand; what are the companions of the left hand! [56:10] And the foremost are the foremost, [56:11] These are the ones of proximity

علي بن إبراهيم، في قوله تعالى: إِذا وَقَعَتِ الْواقِعَةُ لَيْسَ لِوَقْعَتِها كاذِبَةٌ، قال: [القيامة] هي حق، قوله تعالى خافِضَةٌ، قال: لأعداء الله رافِعَةٌ، قال: لأولياء الله إِذا رُجَّتِ الْأَرْضُ رَجًّا قال: يدق بعضها بعضا وَ بُسَّتِ الْجِبالُ بَسًّا، قال: قلعت الجبال قلعا فَكانَتْ هَباءً مُنْبَثًّا قال: الهباء: الذي يدخل في الكوة من شعاع الشمس.

Ali Bin Ibrahim,

regarding the Words of the High ***[56:1] When the great event occurs [56:2] There is no belying its occurrence***, said: 'The Day of Judgement, it is the truth, ***[56:3]***

[4973] ثواب الأعمال: 117.
[4974] (خواص القرآن)
[4975] Tafseer Al Burhan – H 10370

Abasing (one party) said: 'The enemies of Allah[azwj],' ***exalting (the other)*** said: 'The friends of Allah[azwj],' ***[56:4] When the earth shall be shaken with a (severe) shaking*** said: 'Some of them will shove each other,' ***[56:5] And the mountains shall be made to crumble with a crumbling*** said: 'The mountains will crash against each other,' ***[56:6] So that they shall be as scattered dust*** He said: 'The dust, in which will enter the strength from the rays of the sun.'

قوله تعالى وَ كُنْتُمْ أَزْواجاً ثَلاثَةً، قال: يوم القيامة فَأَصْحابُ الْمَيْمَنَةِ ما أَصْحابُ الْمَيْمَنَةِ و هم المؤمنون من أصحاب التبعات يوقفون للحساب وَ أَصْحابُ الْمَشْئَمَةِ ما أَصْحابُ الْمَشْئَمَةِ وَ السَّابِقُونَ السَّابِقُونَ الذين قد سبقوا إلى الجنة بلا حساب.

The Words of the High ***[56:7] And you shall be three sorts***. Said: 'On the Day of Judgement, ***[56:8] Then (there will be) the Companions of the right hand; What are the Companions of the Right Hand?*** And these will be the Believers from the companions detained for the Reckoning ***[56:9] And the Companions of the Left Hand, what are the Companions of the left hand? [56:10] And the foremost are the foremost*** the ones who would be going to the Paradise first, without Reckoning.'[4976]

وباسناده إلى محمد بن ابى عمير قال: قلت لابي الحسن موسى عليه السلام: اخبرني عن تختم امير المؤمنين عليه السلام بيمينه لاى شئ كان ؟ فقال: انما كان يتختم بيمينه لانه امام اصحاب اليمين بعد رسول الله صلى الله عليه وآله، وقد مدح الله عزوجل اصحاب اليمين وذم اصحاب الشمال، والحديث طويل اخذنا منه موضع الحاجة.

By his chain going up to Muhammad Bin Abu Umeyr who said,

'I said to Abu Al-Hassan Musa[asws], 'Inform me about the ring of Amir-ul-Momineen[asws] in his[asws] right hand, what was it?' He[asws] said: 'He[asws] used to wear the ring in his[asws] right hand because he[asws] is the Imam of the ***companions of the right hand*** after the Rasool-Allah[saww]; and Allah[azwj] Mighty and Majestic has Praised the ***companions of the right hand*** and Condemned the ***companions of the left hand***.' – and the Hadeeth is lengthy, and we have taken from it the necessary subject.'[4977]

في اصول الكافي أبو على الاشعري ومحمد بن يحيى عن محمد بن اسماعيل عن على بن الحكم عن أبان بن عثمان عن زرارة عن أبى جعفر عليه السلام قال: لو علم الناس كيف ابتداء الخلق ما اختلف اثنان، ان الله عزوجل قبل أن يخلق الخلق قال: كن ماءا عذبا أخلق منك جنتي وأهل طاعتي، وكن ملحا اجاجا أخلق منك نارى وأهل معصيتى، ثم أمرهما فامتزجا فمن ذلك صار يلد المؤمن الكافر، والكافر المؤمن، ثم أخذ طينا من اديم الارض فعركه عركا شديدا (1) فإذا هم كالذر يدبون فقال لاصحاب اليمين: إلى الجنة بسلام، وقال لاصحاب النار: إلى النار ولا ابالى، ثم أمر نارا فاسعرت

In Usool Al-Kafi – Abu Ala Al-Ashary and Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Aban Bin Usman, from Zarara,

'Abu Ja'far[asws] said: 'Had the people known how the creation was initiated, no two of them would have differed. Surely, before Allah[azwj] Created the creation, Said: "Be sweet water, and I[azwj] Created from you My[azwj] Paradise and the people of obedience, and Be sour water, I[azwj] Created from you My[azwj] Fire and the people of disobedience." Then Ordered for both to be mixed. From that became the believer giving birth to the infidel and the infidel to the believer. Then Took the mud from the soil of the earth and Gave it a severe scrubbing. When it became like particles of

[4976] تفسير القمّي 2: 346
[4977] Tafseer Noor Al Thaqalayn – CH 56 H 42

powder, Said to the ***companions of the right Hand***: “To the Paradise, with safety,” and Said to the ***companions of the left Hand***: “To the Fire and I[azwj] do not Care.”[4978]

على بن ابراهيم عن أبيه عن ابن أبى عمير عن ابن أذينة عن زرارة ان رجلا سأل أبا جعفر عليه السلام عن قوله عزوجل: " واذ اخذ ربك من بنى آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم ألست بربكم قالوا بلى " الاية فقال وأبوه يسمع عليهما السلام حدثنى أبى ان الله عزوجل قبض قبضة من تراب التربة التى خلق منها آدم عليه السلام، فصب عليها العذب الفرات ثم تركها أربعين صباحا، ثم صب عليها الماء المالح الاجاج فتركها أربعين صباحا فلما اختمرت الطينة أخذها فعركها عركا شديدا، فخرجوا كالذر من يمينه وشماله، وأمرهم جميعا ان يقعوا في النار، فدخل أصحاب اليمين فصارت عليهم بردا وسلاما وأبى أصحاب الشمال أن يدخلوها.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zarara –

A man questioned Abu Ja’far[asws] regarding the Words of the Mighty and Majestic ***[7:172] And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness*** the Verse, said: ‘My[asws] father[asws] narrated to me[asws], surely Allah[azwj] Mighty and Majestic, Grabbed in His[azwj] Grip the dust from the dust from which Adam[asws] was Created from, Poured on it the fresh water of the Euphrates and then left it for forty mornings, then Poured on it the salty water, and left it for forty mornings. When it became like dough, Took the mud and had it Scrubbed severely. Particles emerged from it from the right and from the left, and Ordered all of them to fall into the Fire. The ***companions of the right hand*** and it became for them a place of coolness and safety, and not for the ***companions of the left hand*** when they entered it.’[4979]

على بن ابراهيم عن ابيه عن الحسن بن سيف عن أبيه عمن ذكره عن أبى عبد الله عليه السلام قال: خطب رسول الله صلى الله عليه وآله الناس ثم رفع يده اليمنى قابضا على كفه ثم قال: أتدرون أيها الناس ما في كفى ؟ قالوا: الله ورسوله أعلم، فقال: فيها أسماء أهل الجنة وأسماء آبائهم وقبائلهم إلى يوم القيامة، ثم رفع يده الشمال فقال: ايها الناس اتدرون ما في كفى ؟ قالوا: الله ورسوله اعلم، فقال: اسماء اهل النار واسماء آبائهم وقبائلهم إلى يوم القيامة ; ثم قال: حكم الله وعدل، حكم الله وعدل، فريق في الجنة وفريق في السعير.

Ali Bin Ibrahim, from his father Al-Hassan Bin Sayf, from his father who mentioned that Abu Abdullah[asws] said: ‘The Rasool-Allah[saww] gave a sermon to the people, then raised his[saww] right hand with a closed fist, then said: ‘Do you know, O people, what is in my[saww] fist?’ They said, ‘Allah[azwj] and His[azwj] Prophet[saww] know.’ He[saww] said: ‘In it are the names of the inhabitants of the Paradise and the names of their fathers and their tribes, up to the day of Judgement.’ Then raised his[saww] left hand, said: ‘O you people! Do you know what is in my fist?’ They said, ‘Allah[azwj] and His[azwj] Messenger[saww] know.’ He[saww] said: ‘The names of the inhabitants of the Fire and the names of their fathers, and their tribes up to the day of Judgement.’ Then said: ‘The Judgement of Allah[azwj] and Justice, the Judgement of Allah[azwj] and Justice. A group in the Paradise and a group in the blazing Fire.’[4980]

ثم قال: علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن الحسين ابن علوان الكلبي، عن علي بن الحسين العبدي، عن أبي هارون العبدي، عن ربيعة السعدي، عن حذيفة بن اليمان: أن رسول الله (صلى الله عليه و آله)

[4978] Tafseer Noor Al Thaqalayn – CH 56 H 34
[4979] Tafseer Noor Al Thaqalayn – CH 56 H 35
[4980] Tafseer Noor Al Thaqalayn – CH 56 H 37

أرسل إلى بلال، فأمره أن ينادي بالصلاة قبل وقت كل يوم في رجب لثلاث عشرة خلت منه، قال: فلما نادى بلال بالصلاة فزع الناس من ذلك فزعا شديدا و ذعروا، و قالوا: رسول الله بين أظهرنا، لم يغب عنا، و لم يمت!

Then (Ali Bin Ibrahim) said, 'Al-Hassan Bin Ali Informed us, from his father, from Al-Husayn Bin Saeed, from Al-Husayn Ibn Alwaan Al-kalby, from Ali Bin Al-Husayn Al-Abdy, from Abu Haroun Al-Abdy, from Rabi'at Al-Sa'ady, from Huzeyfa Bin Al-Yaman who said,

'Rasool-Allah[saww] sent a message to Bilal ordering him to call for the Prayer, before its time, every day in Rajab, with thirteen days left from it. So when Bilal called for the Prayer, the people panicked due to that with an intense panic and were alarmed, and they said, 'Rasool-Allah[saww] is present amongst us, and is not absent from us, and had not died!'

فاجتمعوا و حشدوا، فأقبل رسول الله (صلى الله عليه و آله) يمشي حتى انتهى إلى باب من أبواب المسجد، فأخذ بعضادتيه، و في المسجد مكان يسمى السدة، فسلم ثم قال: «هل تسمعون أهل السدة؟» فقالوا: سمعنا و أطعنا. فقال: «هل تبلغون؟» قالوا ضمنا ذلك لك يا رسول الله.

So they gathered and mobilised. Rasool-Allah[saww] came walking until he[saww] ended up at a door from the doors of the Masjid. So he[saww] grabbed its handle, and it the Masjid was a place called 'Al-Sadat'. So He[saww] greeted, then said: 'Are you listening, O people of Al-Sadat?' So they said, 'We hear and we obey'. So he[saww] said: 'Are you preaching?' They said, 'That is for you[saww], O Rasool-Allah[saww]!'

ثم قال رسول الله (صلى الله عليه و آله): «أخبركم أن الله خلق الخلق قسمين، فجعلني في خيرهما قسما، و ذلك قوله: وَ أَصْحابُ الْيَمِينِ وَ أَصْحابُ الشِّمالِ، فأنا من أصحاب اليمين، و أنا من خير أصحاب اليمين،

Then Rasool-Allah[saww] said: 'I[saww] am informing you that Allah[azwj] Created the creatures, so He[azwj] Made me[saww] to be in the better of the two types, and these are His[azwj] Words ***[56:8] Companions of the right hand*** and ***[56:9] Companions of the left hand***. So I[saww] am from the companions of the right hand, and I[saww] am the best of the companions of the right hand.

ثم جعل القسمين أثلاثا، فجعلني في خيرها ثلثا، و ذلك قوله: فَأَصْحابُ الْمَيْمَنَةِ ما أَصْحابُ الْمَيْمَنَةِ وَ أَصْحابُ الْمَشْئَمَةِ ما أَصْحابُ الْمَشْئَمَةِ وَ السَّابِقُونَ السَّابِقُونَ، فأنا من السابقين، و أنا خير السابقين،

Then He[azwj] Made the two types into three, so He[azwj] Made me[saww] to the best of the third (type), and these are His[azwj] Words ***[56:8] So the companions of the right hand; what are the companions of the right hand! [56:9] And the companions of the left hand; what are the companions of the left hand! [56:10] And the foremost are the foremost***. So I[saww] am from the foremost ones, and I[saww] am the best of the foremost ones.

ثم جعل الأثلاث قبائل، فجعلني في خيرها قبيلة، و ذلك قوله تعالى: يا أَيُّهَا النَّاسُ إِنَّا خَلَقْناكُمْ مِنْ ذَكَرٍ وَ أُنْثى وَ جَعَلْناكُمْ شُعُوباً وَ قَبائِلَ لِتَعارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقاكُمْ، فقبيلتي خير القبائل، و أنا سيد ولد آدم و أكرمهم على الله و لا فخر،

Then He[azwj] Made three tribes, so He[azwj] Made me[saww] to be in the best tribe, and these are the Words of the High ***[49:13] O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most pious***. So my[saww] tribe is the best of the tribes, and I[saww] am the Chief of

the Children of Adam[as], and the most honourable one of them to Allah[azwj], and no pride.

ثم جعل القبائل بيوتا، فجعلني في خيرها بيتا، و ذلك قوله: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

Then He[azwj] Made the tribes into households, so He[azwj] Made me (s.a.w.) to be in the best of the Households, and these are His[azwj] Words ***[33:33] Allah only desires to keep away the uncleanness from you, O people of the Household, and to purify you a purifying***.

ألا و إن الله اختارني في ثلاثة من أهل بيتي، و أنا سيد الثلاثة و أتقاهم [و لا فخر] لله، اختارني و عليا و جعفرا أبني أبي طالب، و حمزة بن عبد المطلب، كنا رقودا بالأبطح، ليس منا إلا مسجى بثوبه على وجهه، علي بن أبي طالب عن يميني، و جعفر عن يساري، و حمزة عند رجلي، فما نبهني عن رقدتي غير حفيف أجنحة الملائكة، و برد ذراع علي بن أبي طالب في صدري،

Indeed! Allah[azwj] Chose me[saww] from three of my[as] Family, and I[saww] and the Chief of the three, and the most pious of them, and no pride. Allah[azwj] Chose me[saww], and Ali[asws], and Ja'far Ibn Abu Talib[as], and Hamza Bin Abul Muttalib[as]. We were lying by the plains, and there was none from us except that he had a garment across his face. Ali Bin Abu Talib[asws] was on my[saww] right, and Ja'far[as] on my[saww] left, and Hamza[as] at my[saww] feet. So what alerted me[saww] from my[saww] sleep was the light rustling of the wings of the Angels, and I[saww] had the armour of Ali Bin Abu Talib[asws] upon my[saww] chest.

فانتبهت من رقدتي و جبرئيل في ثلاثة أملاك، يقول له أحد الأملاك الثلاثة: يا جبرئيل إلى أي هؤلاء أرسلت، فركضني برجله، فقال: إلى هذا. قال: و من هذا؟ يستفهمه، فقال: هذا محمد سيد النبيين، و هذا علي بن أبي طالب سيد الوصيين، و هذا جعفر بن أبي طالب له جناحان خضيبان يطير بهما في الجنة، و هذا حمزة بن عبد المطلب سيد الشهداء».

So I woke up from my[saww] sleep, and there was Jibraeel[as] among three Angels. One of the three Angels said to him[as]: 'O Jibraeel[as]! To whom have these been Sent?' So he[as] touched me[saww] with his[as] wing and said: 'To this one!' He said: 'And who is this one? Introduce him[saww]'. So he[as] said: 'This is Muhammad[saww], Chief of the Prophets[as]; and this is Ali Bin Abu Talib[asws] Chief of the successors[as]; and this is Ja'far Bin Abu Talib[as] who has two wings by which he flies in the Paradise; and this is Hamza Bin Abdul Muttalib, Chief of the martyrs'.[4981]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو نصير محمد بن الحسين المقري، قال: حدثنا عمر بن محمد الوراق، قال: حدثنا علي بن عباس البجلي، قال: حدثنا حميد بن زياد، قال: حدثنا محمد بن تسنيم الوراق، قال: حدثنا أبو نعيم الفضل بن دكين، قال: حدثنا مقاتل بن سليمان، عن الضحاك ابن مزاحم، عن ابن عباس، قال: سألت رسول الله (صلى الله عليه و آله) عن قول الله عز و جل: وَ السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ، فقال: «قال لي جبرئيل: ذلك علي و شيعته، هم السابقون إلى الجنة، المقربون من الله بكرامته لهم».

Al-Sheykh in his Amaali, said that he was informed by Muhammad Bin Muhammad, from Abu Naseer Muhammad Bin Al-Husayn Al-Maqary, from Amr Bin Muhammad Al-Waraaq, from Ali Bin Abbas Al-Bajaly, from Hameed Bin Ziyad, from Muhammad Bin Tasneem Al-Waraaq, Abu Naeem Al-FazAl-Bin Dakayn, from Maqaatil Bin Suleyman, from Al-Zahaak Ibn Mazaahim,

'Ibn Abbas who said, 'I asked Rasool-Allah[saww] about the Words of Allah[azwj] Mighty and Majestic ***[56:10] And the foremost are the foremost, [56:11] These are the***

[4981] تفسير القمّي 2: 346

ones of proximity [56:12] In the Gardens of Bliss said: 'Jibraeel[as] said to me[saww], 'That is Ali[asws] and his[asws] Shites, they are will be the first ones to go to the Paradise, and of the proximity ones to Allah[azwj] due to their prestige.'[4982]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن جابر الجعفي، قال: قال أبو عبد الله (عليه السلام): «يا جابر، إن الله تبارك و تعالى خلق الخلق ثلاثة أصناف، و هو قوله عز و جل: وَ كُنْتُمْ أَزْواجاً ثَلاثَةً فَأَصْحابُ الْمَيْمَنَةِ ما أَصْحابُ الْمَيْمَنَةِ وَ أَصْحابُ الْمَشْئَمَةِ ما أَصْحابُ الْمَشْئَمَةِ وَ السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Umar Al-Yamani, from Jabir Al-Ju'fy who said that

Abu Abdullah[asws] said: 'O Jabir, surely Allah[azwj] Blessed and High, Created the creation in three varieties, and these is the[j] Words of the Mighty and Majestic ***[56:7] And you shall be three sorts. [56:8] So the companions of the right hand; what are the companions of the right hand! [56:9] And the companions of the left hand; what are the companions of the left hand! [56:10] And the foremost are the foremost, [56:11] These are the ones of proximity***

فالسابقون هم رسل الله (عليهم السلام)، و خاصة الله من خلقه، جعل فيهم خمسة أرواح، أيدهم بروح القدس، فبه عرفوا الأشياء، و أيدهم بروح الايمان، فبه خافوا الله عز و جل، و أيدهم بروح القوة، فبه قدروا على طاعة الله، و أيدهم بروح الشهوة، فبه اشتهوا طاعة الله عز و جل، و كرهوا معصيته، و جعل فيهم روح المدرج، الذي به يذهب الناس و يجيئون، و جعل في المؤمنين أصحاب الميمنة روح الايمان، فبه خافوا الله، و جعل فيهم روح القوة، فبه قدروا على طاعة الله، و جعل فيهم روح الشهوة فبه اشتهوا طاعة الله عز و جل، و جعل فيهم روح المدرج الذي به يذهب الناس و يجيئون».

So as for the ***foremost***, they are the Rasool-Allah[saww], and the special ones of Allah[azwj] from His[azwj] creation. Five Spirits will go into them. He[azwj] will Strengthen them by the Holy Spirit, by which they will recognise the things, and He[azwj] will Strengthen them by the Spirit of Faith by which they will Fear Allah[azwj] Mighty and Majestic, and He[azwj] will Strengthen them with the Spirit of Strength, by which they will have the power on the obedience to Allah[azwj], and they will be strengthened by the Spirit of Desire, by which they will desire to be obedient to Allah[azwj] Mighty and Majestic, and they will abhor being disobedient to Him[azwj], and into them will enter the Spirit of Stations, by which the people will go and come, and into the believers of the companions of the right hand will enter the Spirit of Faith by which they will Fear Allah[azwj], and will enter into them the Spirit of Strength by which they will have the power over the obedience to Allah[azwj], and will enter into them the Spirit of Desire by which they will desire to be obedient to Allah[azwj] Mighty and Majestic, and will enter into them the Spirit of Stations by which the people will come and go.'[4983]

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

Al-Sheykh (Al-Sadouq) in his Majaalis, from a group, from Abu Al-Mufazzal, from Abu Al-Abbas Ahmad bin Muhammad Bin Saeed Bin Abdul Rahman Al-Hamdany at Al-Kufa, from Muhammad Bin

[4982] الأمالي 1: 70
[4983] الكافي 1: 213/ 1.

Al-MufazzAl-Bin Ibrahim Bin Qays Al-Ash'ary, from Ali Bin Hisan Al-Wasity, Abdul Rahman Bin Kaseer,

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

«فصدق أبي رسول الله (صلى الله عليه و آله) سابقا و وقاه بنفسه، ثم لم يزل رسول الله (صلى الله عليه و آله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحته لله عز و جل و رسوله [و إنه أقرب المقربين من الله و رسوله، و قد قال الله عز و جل:] وَ السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه و آله) و أقرب الأقربين،

My[asws] father (Ali[asws]) ratified Rasool-Allah[saww] before, and protected him[saww] with his[asws] own self. Then Rasool-Allah[saww] did not cease to put him[asws] forward in every situation, and sending him[asws] in every difficulty, placing reliance upon him[asws] and being reassured by him[asws] being aware of his[saww] knowledge and his[saww] advice for the Sake of Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww]. And he[asws] is the foremost of the foremost ones from Allah[azwj] and His[azwj] Rasool[saww]. And Allah[azwj] Mighty and Majestic has Said ***[56:10] And the foremost are the foremost, [56:11] These are the ones of proximity***. So my[asws] father[asws] was the foremost of the foremost ones to Allah[azwj] Mighty and Majestic, and to His[azwj] Rasool[saww], and the nearest of the nearest ones.

و قد قال الله تعالى: لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قاتَلَ أُولئِكَ أَعْظَمُ دَرَجَةً، فأبي كان أولهم إسلاما و إيمانا، و أولهم إلى الله و رسوله هجرة و لحوقا، و أولهم على وجده و وسعه نفقة، قال سبحانه: وَ الَّذِينَ جاؤُ مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنا وَ لِإِخْوانِنَا الَّذِينَ سَبَقُونا بِالْإِيمانِ وَ لا تَجْعَلْ فِي قُلُوبِنا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنا إِنَّكَ رَؤُفٌ رَحِيمٌ،

And Allah[azwj] has Said ***[57:10] They are not alike among you those who spent before the victory and fought (and those who did not): they are more exalted in rank*** . So my[asws] father[asws] was the first of them in Al-Islam and in faith, and the first of them to Allah[azwj] and His[azwj] Rasool[saww] emigrating and overtaking (them), and the first one of them upon its passion and the leniency is spending. The Glorious Said ***[59:10] And those who come after them say: Our Lord! Forgive us and those of our brethren who have preceded us in faith, and do not allow any grudge to remain in our hearts towards those who believe, our Lord! Surely You are Kind, Merciful*.**

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه به أحد، و قد قال الله تعالى: وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهاجِرِينَ وَ الْأَنْصارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسانٍ رَضِيَ اللَّهُ عَنْهُمْ، فهو سابق جميع السابقين، فكما أن الله عز و جل فضل السابقين على المختلفين [و المتأخرين، فكذلك] فضل سابق السابقين على السابقين».

And the people in all of the cities are seeking Forgiveness for him[asws] for him[asws] having preceded them to the faith with his[asws] Prophet[saww], and that no one has ever preceded him[asws]. And Allah[azwj] the High Said ***[9:100] And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them***. Thus he[asws] preceded all of the preceding ones. So just as Allah[azwj] Mighty and Majestic has Preferred the preceding

ones over the differing ones and the late comers, so similar to that He[azwj] has Preferred the most preceding one over the preceding ones'.[4984]

و عنه، قال: حدثنا أحمد بن محمد بن سعيد بإسناده، عن سليم بن قيس، عن الحسن بن علي (عليه السلام)، في قوله عز و جل: وَ السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ، قال: «أبي أسبق السابقين إلى الله عز و جل و إلى رسوله، و أقرب الأقربين إلى الله و إلى رسوله».

And from him, who said that it has been narrated from Ahmad Bin Muhammad Bin Saeed by his chain, from Suleym Bin Qays,

'Al-Hasan Bin Ali[asws] regarding the Statement of the Mighty and Majestic ***[56:10] And the foremost are the foremost, [56:11] These are the ones of proximity*** said: 'My[asws] father[asws] is the foremost of the foremost ones to Allah[azwj] Mighty and Majestic and to His[azwj] Rasool[saww], and the nearest of the ones of proximity to Allah[azwj] and to His[azwj] Rasool[saww].'[4985]

الطبرسي عن أبي جعفر (عليه السلام)، قال: «السابقون أربعة: ابن آدم المقتول، و سابق أمة موسى (عليه السلام) و هو مؤمن آل فرعون، و سابق أمة عيسى (عليه السلام) و هو حبيب النجار، و السابق في امة محمد (صلى الله عليه و آله) و هو علي بن أبي طالب (عليه السلام)».

Al-Tabarsy, from Abu Ja'far[asws], said: 'The foremost ones are four – The son of Adam[sa] who was killed, and the foremost of the community of Musa[asws] and he is the believer of the people of the Pharaoh[la], and the foremost of the community of Isa[asws] and he is Habib Al-Najjar (John the Carpenter?), and the foremost in the community of Muhammad[saww], and he is Ali[asws] Bin Abu Talib[asws].'[4986]

في اصول الكافي على بن محمد عن سهل بن زياد عن اسمعيل بن مهران عن الحسن القمى عن ادريس بن عبد الله عن ابى عبد الله عليه السلام قال: سألته عن تفسير هذه الاية: " ما سلككم في سقر قالوا لم نك من المصلين " قال: عنى بها لم نك من اتباع الائمة الذين قال الله تبارك وتعالى فيهم " والسابقون السابقون اولئك المقربون " أما ترى الناس يسمون الذى يلى السابق في الحلبة مصلى فذلك الذى عنى حيث قال: " لم نك من المصلين " لم نك من اتباع السابقين.

In Usool Al-Kafi – Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mehran, from Al-Hassan Al-Qummi, from Idrees Bin Abdullah,

'I asked Abu Abdullah[asws] about the explanation of this Verse ***[74:42] What has brought you into Hell? [74:43] They shall say: We were not of those who Prayed;***' He[asws] said: 'The meaning by it is that they were not from those that followed the Imams[asws] about whom[asws] Allah[azwj] Blessed and High Said ***[56:10] And the foremost are the foremost, [56:11] These are the ones of proximity*** As you have seen, the people call the one who follows the lead in the circuit as "*Musalli*". That is the meaning of the words ***We were not of those who prayed*** ; they were not from those that followed ***the foremost*** (the Imams[asws]).[4987]

في روضة الواعظين للمفيد رحمه الله قال أبو عبد الله عليه السلام: زرارة و أبو بصير ومحمد بن مسلم وبريد من الذين قال الله: " والسابقون السابقون * اولئك المقربون " وقال عليه السلام: ما أحد أحيى ذكرنا وأحاديث أبى عليه السلام الا زرارة وأبو بصير ليث المرادى ومحمد بن مسلم وبريد بن معاوية العجلى لولا هؤلاء ما كان أحد يستنبط هذا، هؤلاء حفاظ الدين وأمناء أبى على حلال الله وحرامه، وهم السابقون الينا في الدنيا والسابقون الينا في الاخرة، قال أبو عبد الله عليه السلام:

[4984] الأمالي 2: 175
[4985] تأويل الآيات 2: 642/ 4.
[4986] مجمع البيان 9: 325.
[4987] Tafseer Noor Al Thaqalayn – CH 56 H 15

قال ابى لاناس من الشيعة: انتم شيعة الله وانتم انصار الله، وأنتم السابقون الاخرون الينا ; السابقون في الدنيا إلى ولايتنا، والسابقون في الاخرة إلى الجنة، قد ضمنا لكم الجنة بضمان الله وبضمان رسول الله صلى الله عليه وآله.

In Rowzat Al-Waizeen of Al-Mufeed –

Abu Abdullah[asws] said: 'Zarara, and Abu Baseer, and Muhammad Bin Muslim, and Bureyd are from those about whom Allah[azwj] has Said ***[56:10] And the foremost are the foremost, [56:11] These are the ones of proximity***.' And he[asws] said: 'No one has revived our[asws] remembrance and the Hadeeth of my[asws] father[asws] except for Zarara, and Abu Baseer Layth Al-Muraadi, and Muhammad Bin Muslim, and Bureyd Bin Muawiya Al-Ajaly. Had it not been for them, no one would have extracted this. They are the preservers of the Religion and have safeguarded what my[asws] father (taught) of the Permissibles and the Prohibitions of Allah[azwj], and they are the ***foremost*** to us[asws] in the world, and the ***foremost*** to us[asws] in the hereafter.' Abu Abdullah[asws] said; 'My[asws] father[asws] said to the Shiite people: 'You are the Shiah of Allah[azwj] and you are the helpers of Allah[azwj], and you are the ***foremost*** of the later ones to us[asws]; the ***foremost*** in the world to our[asws] Wilayah, and the ***foremost*** in the Hereafter to the Paradise. We[asws] guarantee the Paradise for you by the Guarantee of Allah[azwj] and the guarantee of the Rasool-Allah[saww]'.[4988]

قال أبو الحسن موسى عليه السلام: إذا كان يوم القيامة نادى مناد: اين حوارى محمد بن عبد الله رسول الله الذين لم ينقضوا العهد ومضوا عليه ؟ فيقوم سلمان والمقداد وأبو ذر ثم ينادى: أين حوارى على بن أبى طالب وصى محمد بن عبد الله رسول الله صلى الله عليه وآله، فيقوم عمرو بن الحمق الخزاعى ومحمد بن أبى بكر وميثم بن يحيى التمار مولى بنى أسد، وأويس القرنى

Abu Al-Hassan Al-Musa[asws] said: 'When the Day of Judgement takes place, a call will come from the Caller: 'Where are the disciples of Muhammad Bin Abdullah[saww] the Rasool-Allah[saww] who never abandoned the Covenant and remained upon it?' Salman[ar], and All Miqdad[ar] and Abu Dharr[ar] will stand up. Then the Caller will call out: 'Where are the disciples of Ali[asws] Bin Abu Talib[asws], the successor[asws] of Muhammad[asws] Bin Abdullah[saww] the Rasool-Allah[saww]?' Amro Bin Al-Hamaq Al-Kazaie, and Muhammad Bin Abu Bakr, and Maytham Bin Yahya Al-Tammar the retainer of the Clan of Assad, and Owais Qarny will stand up.

قال: ثم ينادى المنادى: أين حوارى الحسن بن على بن فاطمة بنت محمد بن عبد الله رسول الله صلى الله عليه وآله ؟ فيقوم سفيان بن ليلى الهمداني وحذيفة بن أسد الغفاري قال: ثم ينادى: اين حوارى الحسين بن على ؟ فيقوم من استشهد معه ولم يتخلف عليه قال: ثم ينادى أين حوارى على بن الحسين ؟ فيقوم جبير بن مطعم ويحيى بن ام الطويل وأبو خالد الكابلي وسعيد بن المسيب،

He[asws] said: 'Then the Caller will call out: 'Where are the disciples of Al-Hassan[asws] Bin Ali[asws] the son of Fatima[asws] the daughter of Muhammad[asws] Bin Abdullah[saww] the Rasool-Allah[azwj]? Sufyan Bin Layli Al-Hamdany, and Huzaifa Bin Asad Al-Ghafari will stand up.' He[asws] said: 'Then the Caller will call out: 'Where are the disciples of Al-Husayn[asws] Bin Ali[asws]?' Those that were martyred with him[asws] and never opposed him[asws] will stand up.' He[asws] said: 'Then the Caller will call out: 'Where are the disciples of Ali[asws] Bin Al-Husayn[asws]?' Jubeyr Bin Mat'am, and Yahya Bin Um Al-Taweel, and Abu Khalid Al-Kabily, and Saeed Bin Al-Musayyab will stand up.'

[4988] Tafseer Noor Al Thaqalayn – CH 56 H 21

ثم ينادى: اين حوارى محمد بن على وحواري جعفر بن محمد ؟ فيقوم عبد الله بن شريك العامري وزرارة بن أعين وبريد بن معاوية العجلى ومحمد بن مسلم وأبو بصير ليث بن البختري المرادى، وعبد الله بن ابى يعفور، وعامر بن عبد الله بن جذاعة، و حجر بن زائدة، وحمران بن اعين، ثم ينادى ساير الشيعة مع ساير الائمة عليهم السلام يوم القيامة فهؤلاء اول السابقين واول المقربين واول المتحورين من التابعين.

Then he will call out: 'Where are the disciples of Muhammad[asws] Bin Ali[asws] and the disciples of Ja'far[asws] Bin Muhammad[asws]?' Abdullah Bin Shureyk Al-Aamiry, and Zarara Bin Ayn, and Bureyd Bin Muawiya Al-Ajaly, and Muhammad Bin Muslim, and Abu Baseer Layth Bin Al-Bakhtary Al-Murady, and Abdullah Bin Abu Ya'four, and Aamir Bin Abdullah Bin Jaza'at, and Hujr Bin Zaaeda, and Hamraan Bin Ayn will stand up.' Then he will proclaim on the Day of Judgement: 'The rest of the Shias with the rest of the Imams[asws], these are the first of the ***foremost ones***, and the first of the ***ones of proximity*** and the first of the disciples from the followers.'[4989]

في كتاب الخصال عن رجل من همدان عن ابيه قال: قال على بن ابى طالب عليه السلام: السباق خمسة، فانا سابق العرب، وسلمان سابق الفرس، وصهيب سابق الروم، وبلال سابق الحبش، وخباب سابق النبط.

In the book Al-KhisaAl-– from a man from Hamdaan, from his father who said,

'Ali[asws] Bin Abu Talib[asws] said: 'The ***foremost*** ones are five – I[asws] am the ***foremost*** of the Arabs, and Salmaan[ar] is the ***foremost*** of the Persians, and Suheyb[ar] is the ***foremost*** of the Romans, and Bilal[ar] is the ***foremost*** of the Ethiopians, and Khabaab[ar] is the ***foremost*** of the *Al-Nabt*.'[4990]

وباسناده إلى سليم بن قيس الهلالي عن امير المؤمنين عليه السلام أنه قال في جمع من المهاجرين والانصار في المسجد ايام خلافة عثمان: فأنشدكم بالله أتعلمون حيث نزلت: " والسابقون الاولون من المهاجرين والانصار " و " السابقون السابقون اولئك المقربون " سئل عنها رسول الله صلى الله عليه وآله فقال: انزلها الله تعالى في الانبياء واوصيائهم، فأنا افضل انبياء الله ورسله، وعلى بن ابى طالب وصيى افضل الاوصياء ؟ قالوا: اللهم نعم.

And by his chain going up to Suleym Bin Qays Al-Hilali (Hadeeth 11),

'Amir-ul-Momineen[asws] who[asws] said in a gathering of the Emigrants and the Helpers in the Masjid during the days of the Caliphate of Uthman: 'Do you know, by Allah[azwj], the Verses ***[9:100] And (as for) the foremost, the first of the Muhajirs and the Ansars*** and ***[56:10] And the foremost are the foremost*** were Revealed, Rasool-Allah[saww] was asked whom these were for, he[saww] said: 'Allah[azwj] Revealed these regarding the Prophets[as] and their successors[sa]. I[saww] am the highest of the Prophets[sa] of Allah[azwj] and His[azwj] Rasools[sa], and Ali[asws] Bin Abu Talib[asws], my[saww] successors[asws] is the highest of the successors[as] ?' They said, 'Our Allah[azwj], yes!'[4991]

VERSES 12 TO 21

فِي جَنَّاتِ النَّعِيمِ {12} ثُلَّةٌ مِنَ الْأَوَّلِينَ {13} وَقَلِيلٌ مِنَ الْآخِرِينَ {14} عَلَىٰ سُرُرٍ مَوْضُونَةٍ {15} مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ {16} يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ {17} بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ {18} لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ {19} وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ {20} وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ {21}

[4989] Tafseer Noor Al Thaqalayn – CH 56 H 22
[4990] Tafseer Noor Al Thaqalayn – CH 56 H 24
[4991] Tafseer Noor Al Thaqalayn – CH 56 H 26

[56:12] In the Gardens of Bliss. [56:13] A numerous company from among the first, [56:14] And a few from among the latter. [56:15] On decorated couches, [56:16] Reclining upon them, facing one another. [56:17] Around about them shall go eternal youths [56:18] With goblets and ewers and a cup of pure drink; [56:19] They shall not be affected with headache thereby, nor shall they get exhausted, [56:20] And fruits such as they choose, [56:21] And the flesh of fowl such as they desire.

محمد بن العباس، قال: حدثنا محمد بن الحرير، عن أحمد بن يحيى، عن الحسن بن الحسين، عن محمد بن الفرات، عن جعفر بن محمد (عليه السلام)، في قوله تعالى: ثُلَّةٌ مِنَ الْأَوَّلِينَ وَ قَلِيلٌ مِنَ الْآخِرِينَ، قال: ثُلَّةٌ مِنَ الْأَوَّلِينَ ابن آدم الذي قتله أخوه، و مؤمن آل فرعون، و حبيب النجار صاحب يس: وَ قَلِيلٌ مِنَ الْآخِرِينَ علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Al-Hareer, from Ahmad Bin Yahya, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Al-Furaat,

'Ja'far Bin Muhammad[asws] regarding the Statement of the High ***[56:13] A numerous company from among the first, [56:14] And a few from among the latter*** said: '***[56:13] A numerous company from among the first*** son of Adam[sa] who was killed by his brother, and the believer of the people of Pharaoh[la], and Habib Al-Najjar the companion of *Yaseen*; ***[56:14] And a few from among the latter*** Ali[asws] Bin Abu Talib[asws] '.[4992]

الطبرسي، في معنى الولدان: عن علي (عليه السلام): «أنهم أولاد أهل الدنيا، لم يكن لهم حسنات فيثابوا عليها، و لا سيئات فيعاقبوا عليها، فانزلوا هذه المنزلة».

Al-Tabarsee, regarding the meaning of **[56:17]** ***youths*** from Ali[asws]: 'These are the children of the people of the world who never had any good deeds they could be Rewarded for, and no sins which they could be Punished for. They will be descended to this status.[4993]

قال: و روي عن النبي (صلى الله عليه و آله) أنه سئل عن أطفال المشركين، فقال: «هم خدام أهل الجنة».

(Al-Tabarsee) said that –

It has been reported from the Prophet[saww] when asked about the children of the Polytheists, said: 'They will be the servants of the inhabitants of Paradise.'[4994]

ابن بابويه: عن أبي عبد الله (عليه السلام)، قال: حدثني أبي، عن آبائه، عن أمير المؤمنين (عليهم السلام)، قال: «حوضنا [مترع] فيه مثعبان ينصبان من الجنة: أحدهما من تسنيم، و الآخر من معين».

Ibn Babuwayh –

'Abu Abdullah[asws], said: 'My[asws] father[asws] narrated to me[asws], from his[asws] forefathers[asws], from Amir-ul-Momineen[asws], said: 'Our[asws] Fountain is filled to the

[4992] تأويل الآيات 2: 2: 643/ 7
[4993] مجمع البيان 9: 327.
[4994] مجمع البيان 9: 327.

brim from two sources established from the Paradise – one of them from ***Tasneem*** and the other from ***Maeen***.'[4995]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الوشاء، عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن سيد الإدام في الدنيا و الآخرة. فقال: «اللحم، أما سمعت قول الله عز و جل: وَ لَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Washa'a, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah[asws] regarding the chief of the foods in the world and the Hereafter, said: 'The meat. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[56:21] And the flesh of fowl such as they desire***?'[4996]

على بن محمد بن بندار عن أحمد بن أبى عبد الله عن محمد بن على عن عيسى بن عبد الله العلوى عن أبيه عن جده عن على صلوات الله عليه قال: قال رسول الله صلى الله عليه وآله: اللحم سيد الطعام في الدنيا والاخرة.

Ali Bin Muhammad Bin Bandaar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali Bin Isa Bin Abdullah Al-Alawy, from his father, from his grandfather,

(It has been narrated) from Ali[asws] that Rasool-Allah[saww] said: 'The meat is the chief of the foods in the world and in the Hereafter.'[4997]

VERSES 22 TO 24

وَحُورٌ عِينٌ {22} كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ {23} جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {24}

[56:22] And the Maiden Houries [56:23] The like of the hidden pearls [56:24] A Reward for what they used to do.

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)، قال: «ما من مؤمن يدخل الجنة إلا كان له من الأزواج خمسمائة حوراء، مع كل حوراء سبعون غلاما و سبعون جارية، كأنهن اللؤلؤ المنثور، و كأنهن اللؤلؤ المكنون، و تفسير المكنون بمنزلة اللؤلؤ في الصدف، لم تمسه الأيدي و لم تره الأعين، و أما المنثور فيعني في الكثرة، و له سبعة قصور، في كل قصر سبعون بيتا و في كل بيت سبعون سريرا، على كل سرير سبعون فراشا، عليها زوجة من الحور العين

In the book *Sifat Al-Jannat WAl-Al-Naar* – from Abu Ja'far Ahmad Bin Muhammad Bin Isa, who said that it has been narrated from Saeed Bin Junaah, from Awf Bin Abdullah Al-Azdy,

'Abu Abdullah[asws] said: 'There will be no one from the Believers who will enter the Paradise, but he will have as wives, fifty thousand Houries, with each of the Houries will be seventy young boys and seventy attendants going around, as if they were scattered pearls, and they (Houries) will be like hidden pearls, and the explanation of "***the hidden***" is like the pearl in the oyster, never been touched by the hand and never been seen by the eye, and as for the "***scattered***", it is in the meaning of numerous; and for (the Believer) will be seven palaces, with each palace having seventy houses, and in every house will have seventy beds, on all the beds will be seventy mattresses, on which will be the wife from the Maiden Hourie.

[4995] الخصال: 624/ 10
[4996] الكافي 6: 308/ 1.
[4997] Tafseer Noor Al Thaqalayn – CH 56 H 31

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ أنهار من ماء غير آسن صاف ليس بالكدر وَ أَنْهارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ لم يخرج من ضروع المواشي وَ أَنْهارٌ مِنْ عَسَلٍ مُصَفًّى لم يخرج من بطون النحل وَ أَنْهارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ لم يعصره الرجال بأقدامهم، فإذا اشتهوا الطعام جاءتهم طيور بيض يرفعن أجنحتهن، فيأكلون من أي الألوان اشتهوا، جلوسا إن شاءوا أو متكئين، و إن اشتهوا الفاكهة سعت إليهم الأغصان، فأكلوا من أيها اشتهوا، قال: وَ الْمَلائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بابٍ سَلامٌ عَلَيْكُمْ بِما صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ».

[7:43] the rivers shall flow beneath them rivers of water which does not change, clear and not muddy.' ***[47:15] and rivers of milk the taste whereof does not change,*** which never come out from the udders of livestock ***and rivers of honey clarified*** which never came out of the stomach of the bee ***and rivers of drink delicious to those who drink,*** not the juice from men squashing the grapes with their feet. Whenever they desire food, the birds will come to them, holding their eggs. They will eat them in whichever state that they so desire, sitting or reclining, and if they desire the fruits, the branches will seek them out. They will eat from them whatsoever that they desire.' He[asws] said: '***[13:23] and the angels will enter in upon them from every gate: [13:24] Peace be on you because you were constant, how excellent, is then, the issue of the abode***.'[4998]

VERSES 25 & 26

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا {25} إِلَّا قِيلًا سَلَامًا سَلَامًا {26}

[56:25] They shall not hear therein vain or sinful discourse [56:26] Except the word peace, peace

في تفسير على بن ابراهيم وقوله: لا يسمعون فيها لغوا ولا تأثيما قال: الفحش والكذب والغنا،

In the commentary of Ali Bin Ibrahim –

And His[azwj] Statement ***[56:25] They shall not hear therein vain or sinful discourse***, he[asws] said: 'The obscenities, and the lies, and the music.'[4999]

VERSE 27

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ {27}

[56:27] And the Companions of the Right Hand - what are the Companions of the Right Hand?

علي بن إبراهيم: قوله تعالى: لا يَسْمَعُونَ فِيها لَغْواً وَ لا تَأْثِيماً، قال: الفحش و الكذب و الغناء، قوله تعالى: وَ أَصْحابُ الْيَمِينِ ما أَصْحابُ الْيَمِينِ، قال: اليمين: علي أمير المؤمنين (عليه السلام) و أصحابه و شيعته،

Ali Bin Ibrahim –

The Words of the High ***[56:27] The Companions of the Right Hand - what will be the Companions of the Right Hand?*** He[asws] said: 'The right hand – Ali[asws] Amir-ul-Momineen[asws], and his[asws] companions, and his[asws] Shiah.'

[4998] الاختصاص: 352.
[4999] Tafseer Noor Al Thaqalayn – CH 56 H 33

و قوله تعالى: فِي سِدْرٍ مَخْضُودٍ، قال: شجر لا يكون له ورق و لا شوك فيه».

And the Words of the High ***[56:28] Amid thornless lote-trees***, he[asws] said: 'A tree with neither leaves nor thorns in them'.

و قرأ أبو عبد الله (عليه السلام): (و طلح منضود) قال: «بعضه إلى بعض».

And Abu Abdullah[asws] recited ***And banana-trees, one above another*** said: 'One towards another.'[5000]

VERSES 28 TO 34

فِي سِدْرٍ مَخْضُودٍ {28} وَطَلْحٍ مَنْضُودٍ {29} وَظِلٍّ مَمْدُودٍ {30} وَمَاءٍ مَسْكُوبٍ {31} وَفَاكِهَةٍ كَثِيرَةٍ {32} لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ {33} وَفُرُشٍ مَرْفُوعَةٍ {34}

[56:28] Amid thornless lote-trees, [56:29] And banana-trees, one above another. [56:30] And extended shade, [56:31] And water flowing constantly, [56:32] And abundant fruit, [56:33] Neither intercepted nor forbidden, [56:34] And raised furnishings

الطبرسي: روى أصحابنا، عن يعقوب بن شعيب، قال: قلت لأبي عبد الله: وَ طَلْحٍ مَنْضُودٍ؟ قال: «لا، و طلع منضود».

Al-Tabarsee – It has been reported from our companions, from Yaqoub Bin Shuaib who said,

'I said to Abu Abdullah[asws], ***"[56:29] And banana-trees (with fruits), one above another***"? He[asws] said: 'No. "And they come to you (*Tal'a*)."[5001]

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، عن محمد بن عمرو بن سعيد الزيات، عن بعض أصحابه، عن نصر بن قابوس، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ ظِلٍّ مَمْدُودٍ وَ ماءٍ مَسْكُوبٍ وَ فاكِهَةٍ كَثِيرَةٍ لا مَقْطُوعَةٍ وَ لا مَمْنُوعَةٍ قال: «يا نصر، إنه و الله ليس حيث يذهب الناس، إنما هو العلم و ما يخرج منه».

Sa'd Bin Abdullah, from Ali Bin Ismail Bin Isa, from Muhammad Bin Amro Bin Sa'eed Al-Ziyaat, from one of his companions, from Nasr Bin Qaboos, said,

'I asked Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[56:30] And extended shade, [56:31] And water flowing constantly, [56:32] And abundant fruit, [56:33] Neither intercepted nor forbidden,*** said: 'O Nasr, By Allah[azwj] this is not as the people are going with it. But, this is knowledge and what comes out from it.'

و سألته عن قول الله عز و جل: وَ بِئْرٍ مُعَطَّلَةٍ وَ قَصْرٍ مَشِيدٍ ، قال: «البئر المعطلة: الإمام الصامت، و القصر المشيد: الإمام الناطق».

And I asked him[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[22:45] and (how many a) deserted well and palace raised high*** he[asws] said: '***deserted***

[5000] تفسير القمّي 2: 348.
[5001] مجمع البيان 9: 330.

well The Imam[asws] who is silent, and ***palace raised high*** The Imam[asws] who speaks.'[5002]

الشيخ ورام: عن النبي (صلى الله عليه و آله)، أنه قال: «في الجنة شجرة يسير الراكب في ظلها مائة سنة لا يقطعها، اقرءوا إن شئتم قول الله تبارك و تعالى: وَ ظِلٍّ مَمْدُودٍ، و موضع سوط في الجنة خير من الدنيا و ما فيها»، و اقرءوا إن شئتم فَمَنْ زُحْزِحَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فازَ وَ مَا الْحَياةُ الدُّنْيا إِلَّا مَتاعُ الْغُرُورِ».

The Sheykh has reported

(It has been narrated) from the Prophet[saww], that he[saww] said: 'In the Paradise there is a tree that a rider can travel in its shade for a hundred years and will not be cut-off from it; if you like you can recite the Words of Allah[azwj] Blessed and High ***[56:30] And extended shade***, and the place (occupied by a) whip in the Paradise, is better than the world and what it contains. And if you like you can recite ***[3:185] then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities***'.[5003]

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)- في حديث طويل- قال: «فإذا انتهى- يعني المؤمن- إلى باب الجنة قيل له: هات الجواز، قال: هذا جوازي مكتوب فيه: بسم الله الرحمن الرحيم، هذا جواز جائز من الله العزيز الحكيم لفلان بن فلان من رب العالمين، فينادي مناد يسمع أهل الجمع كلهم: ألا إن فلان بن فلان، قد سعد سعادة لا يشقى بعدها أبدا

In the book *Sifat Al-Jannat Wa Al-Naar* – from Abu Ja'far Ahmad Bin Muhammad Bin Isa, said that it has been narrated from Saeed Bin Junaah, from Awf Bin Abdullah Al-Azdy,

(It has been narrated) from Abu Abdullah[asws] – in a lengthy Hadeeth – said: 'When he has ended up – meaning the Believer – at the Door of the Paradise, it will be said to him: 'Show the permit.' This is the permit in which is written "In the Name of Allah[azwj] the Beneficent the Merciful. This permit is the Permission from Allah[azwj] the Mighty, the Wise for Such and such from the Lord[azwj] of the Worlds." The Caller will call out which all the inhabitants of the Paradise will hear: 'As for such and such, happiness is for him and he will not grieve after this, ever.'

قال: فيدخل فإذا هو بشجرة ذات ظل ممدود، و ماء مسكوب، و ثمار مهدلة تسمي رضوان، يخرج من ساقها عينان تجريان، فينطلق إلى إحداهما كما أمر بذلك، فيغتسل منها، فيخرج و عليه نضرة النعيم، ثم يشرب من الأخرى، فلا يكون في بطنه مغص، و لا مرض و لا داء أبدا، و ذلك قوله تعالى: وَ سَقاهُمْ رَبُّهُمْ شَراباً طَهُوراً.

He[asws] said: 'He will enter. When he comes to the Tree with ***[56:30] And extended shade, [56:31] And water flowing constantly*** and fruits in the orchard named "*Rizwan*", emerging from underneath it will be ***[55:50] two fountains flowing***. One of the streams will meet him as it had been Ordered to. He will bathe from it. He will come out of it and to him will be ***[83:24] in their faces the brightness of bliss***. Then he will drink from the other. He will not have in his stomach any cramps, and no illnesses, and no diseases ever, and these are the Words of the High ***[76:21] and their Lord shall make them drink a pure drink***.

[5002] مختصر بصائر الدرجات: 57
[5003] تنبيه الخواطر: 7.

ثم تستقبله الملائكة و تقول: طبت فادخلها مع الداخلين فيدخل فإذا هو بسماطين من شجر، أغصانها اللؤلؤ، و فروعها الحلي و الحلل، ثمارها مثل ثدي الجواري الأبكار فتستقبله الملائكة معهم النوق و البراذين و الحلي و الحلل، فيقولون: يا ولي الله، اركب ما شئت، [و ألبس ما شئت] و سل ما شئت، قال: فيركب ما اشتهى، و يلبس ما اشتهى و هو على ناقة أو برذون من نور، و ثيابه من نور و حلية من نور، يسير في دار النور معه ملائكة من نور، و غلمان من نور، و وصائف من نور حتى تهابه الملائكة مما يرون من النور، فيقول بعضهم لبعض: تنحوا فقد جاء وفد الحليم الغفور.

Then the Angels will welcome him and say to him: ‘You are Blessed, so enter along with the other entrants.’ He will enter. When he comes to the Tree, its branches will have pearls and jewellery; its fruits will be similar to the breasts of virgin maidens. The Angels will welcome him and there will be with them the camels and carriages, the ornaments and the garments. They will say to him: ‘O friend of Allah[azwj], ride wherever you wish to, and wear whatsoever you desire, and disembark wherever you wish to.’ He will ride on whatever he likes, and wear whatever he likes, and he will be on the camel or the carriage of light, and his clothing will be of light, and the covering from light, and he will travel to the house of light along with the Angels of light, and the servants of light, in the summer of light, until he outshines the Angels when they see his light. Some of them will say to others: ‘Step down, for the delegation of the Forgiving, the Forbearing, is passing by.’

قال: فينظر إلى أول قصر له من فضة، مشرفا بالدر و الياقوت، فتشرف عليه أزواجه، فيقلن: مرحبا مرحبا، انزل بنا فيهم أن ينزل بقصره، قال: فتقول له الملائكة: سر- يا ولي الله- فإن هذا لك و غيره حتى ينتهي إلى قصر من ذهب، مكلل بالدر و الياقوت، [فتشرف عليه أزواجه، فيقلن: مرحبا مرحبا يا ولي الله. انزل بنا،] فيهم أن ينزل بقصره، فتقول له الملائكة: سر يا ولي الله.

He[asws] said: He will look at the first palace for him, made from silver, decorated by precious stones and sapphire. His wives will greet him, ‘Welcome, welcome, get down among us.’ He will get down by his palace.’ The Angels will say to him: ‘Be gratified, O friend of Allah[azwj], for this is for you, and another one’, until they take him to the palace of gold, crowned with precious stones and sapphire. His wives will greet him, ‘Welcome, welcome, O friend of Allah[azwj], get down among us.’ He will get down among them in his palace. The Angels will say to him: ‘Be gratified, O friend of Allah[azwj].’

قال: ثم يأتي قصرا من ياقوت أحمر، مكللا بالدر و الياقوت، فيهم بالنزول بقصره، فتقول له الملائكة سر- يا ولي الله- فإن هذا لك و غيره، قال: فيسير حتى يأتي تمام ألف قصر، كل ذلك ينفذ فيه بصره، و يسير في ملكه أسرع من طرفة العين، فإذا انتهى إلى أقصاها قصرا نكس رأسه، فتقول الملائكة: ما لك يا ولي الله؟ قال: فيقول: و الله لقد كاد بصري أن يختطف [فيقولون: يا ولي الله، أبشر فإن الجنة] ليس فيها عمى و لا صمم. فيأتي قصرا يرى ظاهره من باطنه، و باطنه من ظاهره لبنة من فضة، و لبنة من ذهب و لبنة من ياقوت و لبنة من در، ملاطه المسك، قد شرف بشرف من نور يتلألأ و يرى الرجل وجهه في الحائط، و ذلك قوله تعالى: خِتامُهُ مِسْكٌ «1» يعني ختام الشراب.

He[asws] said: ‘Then he will be given a palace of red sapphire, crowned with precious stones and sapphire. He will get down in his palace. The Angels will say to him: ‘Be gratified, O friend of Allah[saww], for this is for you, and another one.’ He[asws] said: ‘He will travel until he will be given all the one thousand palaces, all of those will settle in his vision, and he will travel in his kingdom journeying in the blink of an eye. When he finishes, he will lift his head. The Angels will say: ‘What is the matter, O friend of Allah[azwj]?’ He will say, ‘By Allah[azwj], my vision has been hijacked.’ They will say: ‘O friend of Allah[azwj], good news for you. This is Paradise. There is no blindness therein, nor deafness.’ He will be given a palace which he will see its exterior from its interior, and its interior from its exterior, made from bricks of silver, and bricks of gold, and

bricks of sapphire, and bricks of precious stones, cemented with musk. It will be decorated with prestigious lights, reflections, and the man will see his face in the wall and these are the Words of the High ***[83:26] The sealing of it is (with) musk*** Meaning the sealing of the drinks.'

ثم ذكر النبي (صلى الله عليه و آله) الحور العين، فقالت ام سلمة: بأبي أنت و أمي يا رسول الله، أما لنا فضل عليهن؟ قال: بلى، بصلاتكن و صيامكن و عبادتكن لله بمنزلة الظاهرة على الباطنة».

Then the Prophet[saww] mentioned the Maiden Houries. Umm Salma[ar] said: 'May my father and my mother be sacrificed for you[saww], O Rasool-Allah[saww], is there for us any preferences over them?' He[saww] said: 'Yes, by your Prayers, and your Fasts, and your acts of worship of Allah[azwj], by the status of the apparent over the hidden.'[5004]

في روضة الكافي على بن ابراهيم عن ابن محبوب عن محمد بن اسحق المدنى عن ابى جعفر عليه السلام قال: سئل رسول الله صلى الله عليه وآله ونقل حديثا طويلا يقول فيه صلى الله عليه وآله حاكيا حال اهل الجنة: ويزور بعضهم بعضا. ويتنعمون في جناتهم في ظل ممدود، في مثل ما بين طلوع الفجر إلى طلوع الشمس، وأطيب من ذلك.

In Rowzat Al-Kafi – Ali Bin Ibrahim, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madny,

'Abu Ja'far[asws] said: 'The Rasool-Allah[saww] was asked, and a lengthy Hadeeth has been copied in which he[saww] has described the condition of the inhabitants of the Paradise: 'And they will visit each other, they will enjoy in their Gardens in the ***[56:30] extended shade*** the example of which is what is between the dawn and sunrise, and better than that.'[5005]

في تفسير على بن ابراهيم حدثنى أبى عن بعض اصحابه رفعه قال: قال رسول الله صلى الله عليه وآله: لما دخلت الجنة رأيت في الجنة شجرة طوبى اصلها في دار على وما في الجنة قصر ولا منزل الا ومنها فترفيها اعلاها اسفاط حلل من سندس واستبرق، يكون للعبد المؤمن ألف ألف سفط، في كل سفط مأة حلة، ما فيها حلة تشبه الاخرى على الوان مختلفة، وهو ثياب اهل الجنة ; ووسطها ظل ممدود ; عرض الجنة كعرض السماء والارض اعدت للذين آمنوا بالله ورسله، يسير الراكب في ذلك الظل مسيرة مأتى عام فلا يقطعه، وذلك قوله: " وظل ممدود " وأسفلها ثمار اهل الجنة وطعامهم متذلل في بيوتهم، يكون في القضيب منها مأة لون من الفاكهة مما رأيتم في دار الدنيا ومما لم تروه، وما سمعتم به وما لم تسمعوا مثلها وكلما يجتنى منها شئ نبتت مكانها اخرى، لا مقطوعة ولا ممنوعة والحديث طويل اخذنا منه موضع الحاجة.

In the commentary of Ali Bin Ibrahim – It has been narrated to me from my father from one of his companions with an unbroken chain, said:

'The Rasool-Allah[saww] said: 'When I[saww] entered the Paradise I[saww] saw in the Paradise the "Tooba" tree, its origin was in the house and what is in the Paradise of the palaces and the levels, and from it was engraved with exquisite coverings from silk and brocade, for the believing servant to extract a thousand (over) thousand coverings, in each of these coverings were a hundred clothes, no two of them being alike and in different colours, and these are the clothes for the inhabitants of the Paradise; and in the middle of it is the ***[56:30] extended shade*** the view of the Paradise is like the view of the sky and the earth prepared for those that believe in Allah[azwj] and His[azwj] Rasool[saww]; the rider will travel in that shade a travel distance of a hundred years without coming to the end of it, and these are His[azwj] Words ***[56:30] and extended shade*** underneath it will be the fruits for the inhabitants of the Paradise, and their food, subservient in their houses, bearing from them a hundred

[5004] الاختصاص: 350
[5005] Tafseer Noor Al Thaqalayn – CH 56 H 47

colours of fruit which you have seen in the house of the world or that you have not seen, whether you have heard of such fruit or never heard the like of them before, and whenever one is take from it another one grows back in its place ***[56:33] Neither intercepted nor forbidden***.' And the Hadeeth is lengthy and we have taken from it the necessary subject.[5006]

في كتاب الاحتجاج للطبرسي (ره) عن أبى عبد الله الصادق عليه السلام حديث طويل وفيه قال السائل: فمن أين قالوا: ان أهل الجنة يأتي الرجل منهم إلى ثمرة يتناولها فإذا اكلها عادت كهيئتها ؟ قال: نعم ذلك على قياس السراج يأتي القابس فيقتبس منه فلا ينقص من ضوئه شيئا وقد امتلئت منه الدنيا سراجا.

In the book *Al-Ihtijaj* Al-Tabarsy[ar],

'Abu Abdullah Al-Sadiq[asws], in a lengthy Hadeeth, in which the questioner asked, 'From where is it said that the inhabitants of the Paradise, when a fruit is given to them, they eat it and it returns back to its original form?' He[asws] said: 'Yes, that is like the example of the lamp from which light comes out, it does not diminish any of its illumination at all, and this is just the lamp of the world.'[5007]

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ غُرَفٌ مِنْ فَوْقِها غُرَفٌ مَبْنِيَّةٌ بِمَا ذَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ غُرَفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالدُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ سُقُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ غُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيبَاجِ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ حَشْوُهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٍ مَرْفُوعَةٍ إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكَرَامَةِ أُلْبِسَ حُلَلَ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الدُّرِّ الْمَنْظُومِ فِي الْإِكْلِيلِ تَحْتَ التَّاجِ

Ali[asws] said: 'O Rasool[saww] Allah[azwj]! Inform us about the Statement of Allah[azwj]; ***"[39:20] But it is for those who fear their Lord. That lofty mansions, one above another, have been built"***, O Rasool[saww] Allah[azwj]'. So he[saww] said: 'O Ali[asws]! Those are mansions which Allah[azwj] has Built for His[azwj] friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and that is the Statement of Allah[azwj]: ***"[56:34] And raised couches"***. When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown'.[5008]

VERSES 35 TO 38

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً {35} فَجَعَلْنَاهُنَّ أَبْكَارًا {36} عُرُبًا أَتْرَابًا {37} لِأَصْحَابِ الْيَمِينِ {38}

[56:35] Surely We have made them to grow into a (new) growth, [56:36] Then We have made them virgins, [56:37] Loving, equals in age, [56:38] For the companions of the right hand.

[5006] Tafseer Noor Al Thaqalayn – CH 56 H 48
[5007] Tafseer Noor Al Thaqalayn – CH 56 H 50
[5008] Al Kafi – H 14517 (Extract)

علي بن إبراهيم، قوله تعالى: إِنَّا أَنْشَأْناهُنَّ إِنْشاءً، قال: الحور العين في الجنة فَجَعَلْناهُنَّ أَبْكاراً عُرُباً، قال: يتكلمون بالعربية، و قوله تعالى أَتْراباً، أي مستويات السن» لِأَصْحابِ الْيَمِينِ أصحاب أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim –

Words of the High ***[56:35] Surely We have made them to grow into a (new) growth*** said: 'The virgin Houries in the Paradise.' ***[56:36] Then We have made them virgins*** said: 'They will be conversing in Arabic.' And the Words of the High ***[56:37] Loving, equals in age*** meaning equality of age ***[56:38] For the companions of the right hand*** the companions of Amir-ul-Momineen[asws] ,[5009].

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، عن عوف بن عبد الله، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «إن الرب تبارك و تعالى يقول: تدخلون الجنة برحمتي، و تنجون من النار بعفوي و تقسمون الجنة بأعمالكم، فو عزتي لأنزلنكم دار الخلود، دار الكرامة،

In the book *Sifat Al-Janna Wa Al-Naar* – from Abu Ja'far Ahmad Bin Isa, from Awf Bin Abdullah, from Jabir Bin Yazeed,

'Abu Ja'far[asws] having said: 'Surely the Lord[azwj] Blessed and High Said: "I[azwj] will Make you to enter the Paradise due to My[azwj] Mercy, and rescue you from the Fire due to My[azwj] Forgiveness, and will Divide the Paradise in accordance with your deeds. By My[azwj] Honour, I[azwj] will Make you to descend into the Eternal Abode, the House of Prestige."

فإذا دخلوها صاروا على طول آدم سبعين ذراعا، و على ملد عيسى ثلاث و ثلاثين سنة، و على لسان محمد العربية، و على صورة يوسف في الحسن، ثم يعلو وجوههم النور، و على قلب أيوب في السلامة من الغل».

When they enter it they will have the height of Adam[as], seventy arm lengths, and have the youth of Isa[sa], thirty three years, and be on the language of Muhammad[saww], Arabic, and have the image of Yusuf[as] in beauty, then light will emanate from their faces, and will be on the heart of Ayyub[as], safe from rancour.'[5010]

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «إن أهل الجنة جرد مرد، مكحلين مكللين، مطوقين مسرورين مختمين، ناعمين محبورين مكرمين، يعطى أحدهم قوة مائة رجل في الطعام و الشراب و الشهوة و الجماع و يجد لذة غدائه مقدار أربعين سنة، و لذة عشائه مقدار أربعين سنة، قد ألبس الله وجوههم النور، و أجسادهم الحرير، بيض الألوان، صفر الحلي، خضر الثياب».

And from him, by this chain,

'Abu Ja'far[asws] having said: 'The inhabitants of Paradise will be beardless, tireless, blissful, joyful, dignified. Each one of them will be Given the strength of a hundred men for eating and drinking and desires and copulation, and the pleasure of his lunch will remain for a measure of forty years, and the pleasure of his dinner will last for a measure of forty years. Allah[azwj] will Cover their faces with the Light, and their bodies with silk, white in colour, yellow ornaments, and green clothes.'[5011]

[5009] تفسير القمّي 2: 348.
[5010] الاختصاص: 356.
[5011] الاختصاص: 358

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «إن أهل الجنة يحيون فلا يموتون أبدا، و يستيقظون فلا ينامون ابدا، و يستغنون فلا يفتقرون ابدا، و يفرحون فلا يحزنون ابدا، و يضحكون فلا يبكون ابدا، و يكرمون فلا يهانون أبدا، و يفكهون و لا يقطبون أبدا، و يحبرون و يسرون أبدا، و يأكلون فلا يجوعون أبدا، و يروون فلا يظمؤون أبدا، و يكسون فلا يعرون أبدا، و يركبون و يتزاورون أبدا، يسلم عليهم الولدان المخلدون أبدا، بأيديهم أباريق الفضة و آنية الذهب أبدا، متكئين على سرر أبدا، على الأرائك ينظرون أبدا، تأتيهم التحية و التسليم من الله أبدا، نسأل الله الجنة برحمته، إنه على كل شيء قدير».

And from him, by this chain,

'Abu Ja'far[asws], said: 'The inhabitants of Paradise will be living and will not die ever, will be keeping awake and will not sleep ever, will be self sufficient and will not lack ever, and will be happy and will not grieve ever, will smile and will not weep ever, will be prestigious and will not be humiliated ever, will be humorous and will not be grumpy ever, and will be in delight forever, and they will be eating and will not be hungry ever, will be narrating and will not be condemning ever, and will be riding and visiting each other forever, will be saluted by the eternal youths forever, in whose hands will be the pitchers of silver and the goblets of gold forever, reclining on couches forever, on the thrones they shall gaze forever, Greetings from Allah[azwj] will be delivered to them forever. We[asws] ask Allah[azwj] for the Paradise by His[azwj] Mercy, for He[azwj] has Power over all matters.'[5012]

و عنه: بإسناده، عن جابر، عن أبي جعفر (عليه السلام)، قال: «إن أرض الجنة رخامها فضة، و ترابها الورس ، و الزعفران، و كنسها المسك، و رضراضها الدر و الياقوت».

And from him, by his chain, from Jabir,

'Abu Abdullah[asws] said: 'The ground of the Paradise has pathways of silver marble, and its dust is of *Al-Ors* (Yellow material found in Yemen) and saffron, and its scented with musk, and its particles are precious stones and sapphire.'[5013]

الحسين بن سعيد في كتاب (الزهد): عن الحسن بن علوان، عن عمرو بن خالد، عن زيد بن علي، عن آبائه، عن علي (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن أدنى أهل الجنة منزلة من الشهداء من له اثنا عشر ألف زوجة من الحور العين، و أربعة آلاف بكر، و اثنا عشر ألف ثيب، يخدم كل [زوجة] منهن سبعون ألف خادم، غير أن الحور العين، يضعف لهن، يطوف على جماعتهن في كل أسبوع، فإذا كان يوم إحداهن أو ساعتها، اجتمعن إليها يصوتن بأصوات لا أصوات أحلى منها و لا أحسن، حتى ما يبقى في الجنة شيء إلا اهتز لحسن أصواتهن، يقلن: ألا نحن الخالدات فلا نموت، أبدا، و نحن الناعمات فلا نبأس أبدا، و نحن الراضيات فلا نسخط أبدا».

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Hasan Bin Alwan, from Amro Bin Khalid, from Zayd Bin Ali, from his forefathers,

(It has been narrated) from Ali[asws] that Rasool-Allah[saww] said: 'The lowest level of the people of the Paradise are from the martyrs, would have for himself, twelve thousand wives from the Maiden Houries, and four thousand virgins, and ten thousand others. For each of these wives would be seventy thousand servants, apart from the Maiden Houries, who would have more. They would be circling them every morning. So if it is the day or the time for one of them, they gather to her speaking in voices which there is none sweeter than it nor better, to the extent that there would not remain in the Paradise any except would be thrilled by their voices. They would say, 'We are

[5012] الاختصاص: 358.
[5013] الاختصاص: 357.

the eternal, so we do not die, ever. And we are the Bounties, so we are never evil. And we are the satisfied ones, so we are never angry'.[5014]

الحسين بن سعيد في كتاب (الزهد): عن النضر بن سويد، عن درست، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «لو أن حوراء من الحور العين أشرفت على أهل الدنيا، و أبدت ذؤابة من ذوائبها، لأفتن أهل الدنيا- أو لأماتت أهل الدنيا - و إن المصلي ليصلي فإذا لم يسأل ربه أن يزوجه من الحور العين قلن: ما أزهد هذا فينا!».

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Nazar Bin Suweyd, from one of his companions,

'Abu Abdullah[asws] having said: 'If Houries from the Maiden Houries were to display a forelock from her forelocks, it would charm the people of the world, or it would kill the people of the world. And when the Praying one Prays, so if he does not ask to be married to the Maiden Hourie, they say, 'What is this abstaining regarding us!'[5015]

الطبرسي في (الاحتجاج): عن الصادق (عليه السلام)- في جوابه لسؤال زنديق- قال له: فمن أين قالوا: إن أهل الجنة يأتي الرجل منهم إلى ثمرة يتناولها، فإذا أكلها عادت كهيئتها؟ قال (عليه السلام): «نعم، ذلك على قياس السراج، يأتي القابس فيقتبس منه، فلا ينقص من ضوئه شيء و قد امتلأت الدنيا منه سراجا».

Al-Tabarsy, in Al-Ihtijaj,

'Al-Sadiq[asws] – in answer to the questions of the atheist – who said to him[asws], 'From where do you[asws] say that the people of the Paradise, a man from among them would come to the fruit and takes it, so if he eats it, it would return back to what is used to be?' He[asws] said: 'Yes, that is upon the example of the lantern. The one who want light comes to it, to take the light from it, so it does not reduce anything from its illumination, and a single lamp has filled the world from it'.

قال: أليس يأكلون و يشربون، و تزعم أنه لا تكون لهم الحاجة؟ قال (عليه السلام): «بلى، لأن غذاءهم رقيق لا ثفل له، بل يخرج من أجسادهم بالعرق».

He said, 'Is it not that they would be eating and drinking, and you[asws] don't think that they would have the need (excretion)?' He[asws] said: 'Yes, because their food is light, not heavy for them. But it would comes out from their bodies by the sweat'.

قال: فكيف تكون الحوراء في كل ما أتاها زوجها عذراء؟ قال (عليه السلام): «لأنها خلقت من الطيب، لا تعتريها عاهة، و لا تخالط جسمها آفة، و لا يجري في ثقبها شيء و لا يدنسها حيض، فالرحم ملتزقة ملدم إذ ليس فيه لسوى الإحليل مجرى».

He said, 'So how will the Hourie return to become a virgin, every time he comes to her?' He[asws] said: 'Because she has been Created from the Good, and she is not riddled with any disabilities, nor is her body mixed with affliction, nor does anything come out of her, nor does she menstruate. So the womb is predominantly flesh, so it is not the only flow for the urine passage'.

قال: فهي تلبس سبعين حلة، و يرى زوجها مخ ساقها من وراء حللها [و بدنها]؟ قال (عليه السلام): «نعم، كما يرى أحدكم الدراهم إذا ألقيت في ماء صاف قدره قدر رمح».

[5014] الزهد: 101/ 276
[5015] الزهد: 102/ 280

He said, ‘So if she is wearing seventy garments, and her husband would (still) be able to see her leg from behind that (and her body)?’ He[asws] said: ‘Yes, just as one of you can see the Dirham when it falls into the clear water, to a depth the measurement of a spear’.

قال: فكيف تنعم أهل الجنة بما فيها من النعيم، و ما منهم أحد إلا و قد افتقد ابنه أو أباه أو حميمه أو أمه، فإذا افتقدوهم في الجنة، لم يشكوا في مصيرهم إلى النار، فما يصنع بالنعيم من يعلم أن حميمه في النار يعذب؟ قال (عليه السلام): «إن أهل العلم قالوا: ينسون ذكرهم، و قال بعضهم: انتظروا قدومهم، و رجوا أن يكونوا بين الجنة و النار في أصحاب الأعراف».

He said, ‘So how do the people of the Paradise sleep whilst being in the middle of the bounties, and there is none among them except that he would miss his son, or his father, or his intimate one, or his mother. So if they are missing them in the Paradise, there is no doubt that they would have gone into the Fire. So what would they make of the Bounties, the one who knows that his intimate one is being Punished in the Fire?’ He[asws] said: ‘The people of the knowledge would say, ‘We have forgotten their remembrance. And some of them would say, ‘Wait, they would be coming, and would hope that they are in between the Paradise and the Fire, among ‘أصحاب الأعراف’ the companions of the ‘Araf’ (a place below Paradise)’.[5016]

ابن بابويه: بإسناده، عن عبد الله بن الحسن بن الحسن بن علي، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من قال: صلى الله على محمد و آله، قال الله جل جلاله: صلى الله عليك فليكثر من ذلك، و من قال: صلى الله على محمد، و لم يصل على آله لم يجد ريح الجنة، و ريحها توجد من مسيرة خمسمائة عام».

Ibn Babuwayh, by his chain, from Abdullah Bin Al-Hassan Bin Al-Hassan Bin Ali, from his father, from his grandfather who said,

‘Rasool-Allah[saww] said: ‘The one who says, ‘Salutation of Allah[azwj] be upon Muhammad[saww] and his[saww] Progeny[asws], (صلى الله على محمد و آله), Allah[azwj], Majestic is His[azwj] Majesty Says: “Salutation of Allah [azwj] be upon you”. So He [azwj] Increases from that. And the one who says, ‘Salutation of Allah[azwj] be upon Muhammad[saww], (while omitting the pure progeny), would not find the aroma of the Paradise, and its scent which would be found at a travel distance of five hundred years’.[5017]

VERSES 39 & 40

ثُلَّةٌ مِنَ الْأَوَّلِينَ {39} وَثُلَّةٌ مِنَ الْآخِرِينَ {40}

[56:39] A numerous company from among the first, [56:40] And a numerous company from among the last

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسن بن علي، عن أسباط، عن سالم بياع الزطي، قال: سمعت أبا سعيد المدائني يسأل أبا عبد الله (عليه السلام)، عن قول الله تعالى: ثُلَّةٌ مِنَ الْأَوَّلِينَ وَ ثُلَّةٌ مِنَ الْآخِرِينَ، قال: «ثُلَّةٌ مِنَ الْأَوَّلِينَ حزقيل مؤمن آل فرعون، وَ ثُلَّةٌ مِنَ الْآخِرِينَ علي بن أبي طالب (عليه السلام)».

[5016] الإحتجاج: 351.
[5017] أمالي الصدوق: 310/ 6.

Ali Bin Ibrahim said that it has been narrated to him from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Asbaat, from Saalim Bayaa Al-Zati who said,

'I heard Saeed Al-Madaaini ask Abu Abdullah[asws] regarding the Words of Allah[azwj] ***[56:39] A numerous company from among the first, [56:40] And a numerous company from among the last*** said: '***[56:39] A numerous company from among the first*** Hizkeel the believer from the people of the Pharaoh[la], ***[56:40] And a numerous company from among the last*** Ali[asws] Bin Abu Talib[asws].'[5018]

وفيه وقوله: " ثلة من الاولين " قال: من الطبقة التى كانت مع النبي صلى الله عليه وآله " وثلة من الاخرين " قال: بعد النبي صلى الله عليه وآله من هذه الامة.

And in it, and His[azwj] Words ***[56:39] A numerous company from among the first*** said: 'From the group that was with the Prophet[saww].' and ***[56:40] And a numerous company from among the last*** said: 'After the Prophet[saww], from this community.'[5019]

VERSES 41 TO 44

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ {41} فِي سَمُومٍ وَحَمِيمٍ {42} وَظِلٍّ مِنْ يَحْمُومٍ {43} لَا بَارِدٍ وَلَا كَرِيمٍ {44}

[56:41] And the companions of the left hand, what are the companions of the left hand [56:42] Amid toxins and boiling water, [56:43] And the shade of black smoke, [56:44] Neither cool nor honourable

في تفسير العياشي عن ابى بصير عن ابن عبد الله عليه السلام حديث طويل يقول فيه عليه السلام: والكتاب الامام، ومن انكره كان من اصحاب الشمال الذين قال الله: ما اصحاب الشمال في سموم وحميم وظل من يحموم إلى آخر الاية.

In the commentary of Al-Ayyashi, from Abu Baseer,

(It has been narrated) from Ibn Abdullah[asws], a lengthy Hadeeth in which he[asws] said: 'And the Book is the Imam[asws], and one who denies him[asws], will be from the companions of the left hand about whom Allah[azwj] has Said: ***"[56:41] And the Companions of the Left Hand, what are the Companions of the Left Hand? [56:42] Amid toxins and boiling water [56:43] And the shade of black smoke*** up to the end of the Verse.'[5020]

في كتاب الخصال عن سليمان بن يزيد عن أبيه قال: قال رسول الله صلى الله عليه وآله: اهل الجنة مأة وعشرون صفا، هذه الامة منها ثمانون صفا.

In the book Al-Khisaal, from Suleyman Bin Yazeed, from his father who said,

'The Rasool-Allah[saww] said; 'The inhabitants of Paradise are of one hundred and twenty ranks, of which eighty ranks are from this community.'[5021]

[5018] تفسير القمي 2: 348
[5019] Tafseer Noor Al Thaqalayn – CH 56 H 59
[5020] Tafseer Noor Al Thaqalayn – Ch 56 H 62
[5021] Tafseer Noor Al Thaqalayn – CH 56 H 60

علي بن إبراهيم، قوله تعالى: ثُلَّةٌ مِنَ الْأَوَّلِينَ، قال: من الطبقة الأولى التي كانت مع النبي (صلى الله عليه و آله)، وَ ثُلَّةٌ مِنَ الْآخِرِينَ، قال: بعد النبي (صلى الله عليه و آله) من هذه الأمة. وَ أَصْحابُ الشِّمالِ ما أَصْحابُ الشِّمالِ، قال: أصحاب الشمال أعداء آل محمد (صلى الله عليه و آله) و أصحابهم الذين والوهم فِي سَمُومٍ وَ حَمِيمٍ، قال: السموم: اسم النار، و الحميم: ماء قد حمي وَ ظِلٍّ مِنْ يَحْمُومٍ قال: ظلمة شديدة الحر لا بارِدٍ وَ لا كَرِيمٍ، قال: ليس بطيب فَشارِبُونَ شُرْبَ الْهِيمِ قال: من الزقوم، و الهيم: الإبل.

Ali Bin Ibrahim,

Words of the High ***[56:39] A numerous company from among the first*** said: 'From the group that was with the Prophet[saww].' and ***[56:40] And a numerous company from among the last*** said: 'After the Prophet[saww], from this community. And ***[56:41] And the Companions of the Left Hand, what are the Companions of the Left Hand?*** Said: 'Companions of the left hand are the enemies of the Progeny[asws] of Muhammad[saww] and their companions who befriend them will be in ***[56:42] Amid toxins and boiling water***.' He[asws] said: '*Al-Samoom* is the name of the Fire, and *Al-Hameem* is water which gives out smoke ***[56:43] And the shade of black smoke,***' He[asws] said: 'Extremes of darkness and heat.' ***[56:44] Neither cool nor refreshing*** He[asws] said: 'Not with any goodness.' ***[56:55] And drink as drinks the thirsty camel*** He[asws] said: 'From the *Zaqoom* and "*Al-Heem*", is the camel.'[5022]

VERSES 45 TO 50

إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُتْرَفِينَ {45} وَكَانُوا يُصِرُّونَ عَلَى الْحِنْثِ الْعَظِيمِ {46} وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {47} أَوَآبَاؤُنَا الْأَوَّلُونَ {48} قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ {49} لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَعْلُومٍ {50}

[56:45] Surely they were before that in a luxurious life [56:46] And they persisted in the great perjury [56:47] And they used to say: What! When we die and have become dust and bones, shall we then indeed be Resurrected? [56:48] Or our forefathers? [56:49] Say: The former ones and the later ones, [56:50] Shall be Gathered together for the appointed time of a known Day.

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، و قد سأله يهودي، فقال: إن إبراهيم قد بهت كافرا ببرهان نبوته. قال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله) أتاه مكذب بالبعث بعد الموت، و هو أبي بن خلف الجمحي، معه عظم نخر، ففركه، ثم قال: يا محمد، من يحيي العظام و هي رميم؟ فأنطق الله محمدا (صلى الله عليه و آله) بمحكم آياته، و بهته ببرهان نبوته، فقال: يحييها الذي أنشأها أول مرة و هو بكل خلق عليم، فانصرف مبهوتا».

Al-Tabarsy in Al-Ihtijaj –

'Musa Bin Ja'far[asws], from the Amir-ul-Momineen[asws], when a Jew questioned him[asws], 'Ibrahim[as] silenced the unbeliever by the demonstration of his[as] Prophet-hood. Ali[asws] said to him: 'And so it was the same, and Muhammad[saww] came across the deniers of Resurrection after the death, and he was Abayy Bin Khalaf Al-Jamhy, with him was a bone. He crumbled it and said, 'O Muhammad[saww], who will give life to the bones after they have rotted away? Allah[azwj] Made Muhammad[saww] speak by a Decisive Verse, and Demonstrated his[saww] Prophet-hood, Said ***[36:79] Say: He will give life to them Who brought them into existence at first, and He is Aware of all creation***. He left having been silenced.'

[5022] تفسير القمّي 2: 349.

الطبرسي: عن أبي عبد الله (عليه السلام): «أن القائل أبي بن خلف».

Al-Tabarsy – from Abu Abdullah[asws]:'The speaker was Abayy Bin Khalaf.'[5023]

VERSES 51 TO 56

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ {51} لَآكِلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ {52} فَمَالِئُونَ مِنْهَا الْبُطُونَ {53} فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ {54} فَشَارِبُونَ شُرْبَ الْهِيمِ {55} هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ {56}

[56:51] Then, O you who have strayed and are belying! [56:52] You shall be eating from a tree of Zaqoom, [56:53] And fill the bellies with it; [56:54] So you shall be drinking over it from the boiling water; [56:55] And drinking as drinks the camel. [56:56] This will descend upon them on the Day of Requital.

في تفسير العياشي عن محمد بن هاشم عمن أخبره عن أبى جعفر عليه السلام قال: قال له الابرش الكلبى: بلغنا انك قلت في قول الله: " يوم تبدل الارض " انها تبدل خبزة فقال أبو جعفر عليه السلام: صدقوا تبدل الارض خبزة نقية في الموقف يأكلون منها، فضحك الابرش وقال: أمالهم شغل بما هم فيه عن أكل الخبز ؟ فقال: ويحك أي المنزلتين هم أشد شغلا وأسوء حالا ؟ إذا هم في الموقف أو في النار يعذبون ؟ فقال: لا في النار، فقال ويحك وان الله يقول: لاكلون من شجر من زقوم فمالئون منها البطون فشاربون عليه من الحميم فشاربون شرب الهيم قال: فسكت.

In the commentary of Al-Ayyashi, from Muhammad Bin Haashim, who was informed,

'Abu Ja'far[asws], replied when Al-Abarsh Al-Kalby asked him[asws], 'They tell me that you[asws] have said regarding the Statement of Allah[azwj] ***[14:48] On the day when the earth shall be changed*** that it will change into bread.' Abu Ja'far[asws] said: 'True, the earth will be changed into pure bread during the pause, they will eat from it.' Al-Barsh laughed and said, 'The occupation that they will be in, they will be eating bread?' He[asws] said: 'Woe be unto you, which two stations will be for them, a harsh occupation or an evil condition?' Will they be punished during the pause or in the Fire?' He said, 'No, in the Fire.' He[asws] said: 'Woe be unto you, and Allah[azwj] has Said ***[56:52] You shall be eating from a tree of Zaqoom, [56:53] And fill the bellies with it; [56:54] So you shall be drinking over it from the boiling water; [56:55] And drinking as drinks the camel***'.[5024]

في روضة الواعظين للمفيد رحمه الله عن أبى عبد الله عليه السلام عن جبرئيل عليه السلام حديث طويل يذكر فيه أحوال النار وفيه يقول مخاطبا لرسول الله صلى الله عليه وآله: ولو ان قطرة من الزقوم والضريع قطرت في شراب أهل الدنيا مات أهل الدنيا من نتنها.

In *Rowzat Al-Waizeen* of Al-Mufeed,

(It has been narrated) from Abu Abdullah[asws], from Jibraeel[as], a lengthy Hadeeth in which is mentioned the condition of the Fire, and in it he[as] said addressing the Rasool-Allah[saww]: 'If one drop from Al-Zaqoom and Al-Zari'e drop were to be in the drink of the inhabitants of the world, the inhabitants of the world would have died from its stink.'[5025]

[5023] الاحتجاج: 213.
[5024] Tafseer Noor Al Thaqalayn – CH 56 H 64
[5025] Tafseer Noor Al Thaqalayn – CH 56 H 67

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن عثمان بن عيسى، عن شيخ من أهل المدينة، قال: سألت أبا عبد الله (عليه السلام) عن الرجل يشرب الماء و لا يقطع نفسه حتى يروى؟ قال: فقال (عليه السلام): «و هل اللذة إلا ذاك؟». قلت: فإنهم يقولون إنه شرب الهيم، [قال]: فقال: «كذبوا، إنما شرب الهيم ما لم يذكر اسم الله عز و جل عليه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Usman Bin Isa, from Sheykh from the people of Medina who said,

'I asked Abu Abdullah[asws] about the man who drinks water without interrupting himself until he is satisfied?' He[asws] said: 'Is enjoyment other than that?' I said, 'They are saying that this is the ***[56:55] as drinks the camel*** He[asws] said: 'They lie! But rather, ***[56:55] as drinks the camel*** is what the Name Allah[azwj] Mighty and Majestic, has not been mentioned upon it.'[5026]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا محمد بن أبي القاسم، عن محمد بن علي الكوفي، بإسناده، رفعه إلى أبي عبد الله (عليه السلام)، أنه قيل له: الرجل يشرب بنفس واحد؟ قال: «لا بأس». قلت: فإن من قبلنا يقول: ذلك شرب الهيم؟ فقال: «إنما شرب الهيم ما لم يذكر اسم الله عليه».

Ibn Babuwayh, from his father, from Muhammad Bin Abu Al-Qasim, from Muhammad Bin Ali Al-Kufy, by his chain, going up to

Abu Abdullah[asws] having said: 'The man, he drinks in one breath?' He[asws] said: 'Not a problem'. I said, 'The ones from before us were saying that, that is ***[56:55] as drinks the camel***?' So he[asws] said: 'But rather, ***[56:55] as drinks the camel*** is upon what the Name of Allah[azwj] has not been Mentioned'.[5027]

في تفسير على بن ابراهيم وقوله: هذا نزلهم يوم الدين قال: هذا شرابهم يوم المجازاة.

In the commentary of Ali Bin Ibrahim and His[azwj] Statement ***[56:56] This will descend upon them on the Day of RequitAl-***said: 'This is their drink on the Day of the Sanction.'[5028]

VERSES 57 TO 70

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ {57} أَفَرَأَيْتُمْ مَا تُمْنُونَ {58} أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ {59} نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ {60} عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ {61} وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ {62} أَفَرَأَيْتُمْ مَا تَحْرُثُونَ {63} أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ {64} لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ {65} إِنَّا لَمُغْرَمُونَ {66} بَلْ نَحْنُ مَحْرُومُونَ {67} أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ {68} أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ {69} لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ {70}

[56:57] We have Created you, so why do you not ratify? [56:58] Have you considered what you sow? [56:59] Is it you that Create it or are We the Creators? [56:60] We have Ordained death among you and We are not to be overcome, [56:61] In order that We may Bring in your place the likes of you and Make you grow into what you know not. [56:62] And certainly you know the first growth, so why do you not then remember? [56:63] Have you considered what you cultivate? [56:64] Is it you who cause it to grow, or are We the Causers of its growth? [56:65] If We Desired, We would have Made it

[5026] الكافي 6: 383/ 9
[5027] معاني الأخبار: 149/ 1.
[5028] Tafseer Noor Al Thaqalayn – CH 56 H 78

into debris, then would you begin to lament: [56:66] we have been penalised [56:67] Nay! But we have been deprived. [56:68] Have you considered the water which you are drinking? [56:69] Is it you that send it down from the clouds, or are We the Senders? [56:70] If We Desired, We would have made it salty; why do you not then give thanks?

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

'Ali[asws] Bin Al-Husayn[asws] said: 'Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees ***the first growth*** (resurrection).'[5029]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذنية، عن ابن بكير، قال: قال أبو عبد الله (عليه السلام): «إذا أردت أن تزرع زرعا فخذ قبضة من البذر، و استقبل القبلة، و قل: أَ فَرَأَيْتُمْ ما تَحْرُثُونَ أَ أَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ثلاث مرات، ثم قل: بل الله الزارع ثلاث مرات، ثم قل: اللهم اجعله حبا مباركا، و ارزقنا فيه السلامة ثم انثر القبضة التي في يدك في القراح».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azinat, from Ibn Bakeyr who said that,

Abu Abdullah[asws] said: 'When you intend to sow the seed, take seeds in your grip, and face towards the Qiblah, and say ***[56:63] Have you considered what you cultivate? [56:64] Is it you who cause it to grow, or are We the Causers of its growth?*** three times, then say, "But Allah[azwj] is the Cultivator" three times, then say "Our Allah[azwj]! Make this to be a blessed growth, and Sustain us in this in safety", then spread out the seeds that are in your hand in the barren land.'[5030]

محمد بن يحيى عن سلمة بن الخطاب عن ابراهيم بن عقبة عن صالح بن على بن عطية عن رجل ذكره قال: مر أبو عبد الله عليه السلام بناس من الانصار وهم يحرثون فقال لهم: احرثوا فان رسول الله صلى الله عليه وآله قال: ينبت الله بالريح كما ينبت بالمطر قال: فحرثوا فجاءت زروعهم.

Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ibrahim Bi Uqba, from Saleh Bin Ali Bin Atiya, from a man who mentioned,

'Abu Abdullah[asws] passed by the people from the Helpers, and they were sowing seeds. He[asws] said to them: 'Keep sowing, for Rasool-Allah[saww] said: 'Allah[azwj] Causes to grow by the wind as by the rain.' He said, 'They sowed, and their plantation grew.'[5031]

[5029] الكافي 3: 258/ 28
[5030] الكافي 5: 262/ 1.
[5031] Tafseer Noor Al Thaqalayn – CH 56 H 81

VERSES 71 TO 73

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ {71} أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ {72} نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ {73}

[56:71] Have you considered the fire which you strike? [56:72] Is it you that grows the trees for it, or are We the Growers? [56:73] We have made it a reminder and a comfort for the wayfarers of the desert.

علي بن إبراهيم، قوله تعالى: أَ فَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ أي تورونها و توقدنها و تنتفعون بها أَ أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَها أَمْ نَحْنُ الْمُنْشِؤُنَ نَحْنُ جَعَلْناها تَذْكِرَةً لنار يوم القيامة وَ مَتاعاً لِلْمُقْوِينَ، قال: المحتاجين.

Ali Bin Ibrahim,

Words of Allah[azwj] ***[56:71] Have you considered the fire which you strike?*** Said: 'Meaning strike and make it glow and benefit by it,' ***[56:72] Is it you that grows the trees for it, or are We the Growers? [56:73] We have made it a reminder*** to the Fire on the Day of Judgement ***and a comfort for the wayfarers of the desert*** said: 'The needy of it.'[5032]

وفيه قال أبو عبد الله عليه السلام: ان ناركم هذه جزء من سبعين جزءا من نار جهنم، وقد أطفيت سبعين مرة بالماء ثم التهبت، ولولا ذلك ما استطاع آدمى ان يطفيها، وانها ليؤتى بها يوم القيامة حتى توضع على النار فتصرخ صرخة لا يبقى ملك مقرب ولا نبى مرسل الاجثى على ركبتيه فزعا من صرختها.

And in it, Abu Abdullah[asws] said: 'This fire of yours is only a seventieth part of the Fire of Hell, and it was cooled down by water seventy times, then it became as such, and had it not been for that what human could have borne it? And it will be brought on the Day of Judgement until it is placed on the Fire and will be equal -to it in heat. There will not remain any Angel of Proximity and no Prophet[sa] but will go down on his knees screaming in panic from its intensity.'[5033]

VERSE 74

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {74}

[56:74] Therefore Glorify the Name of your Lord, the Magnificent

فيمن لا يحضره الفقيه لما أنزل الله سبحانه: فسبح باسم ربك العظيم قال النبي صلى الله عليه وآله: اجعلوها في ركوعكم.

In Man La Yahzur Al-Faqih –

When Allah[azwj] Sent down ***Therefore Glorify the Name of your Lord, the Magnificent***, the Prophet[saww] said: 'Make it to be in your bowings (In Prayers).'[5034]

حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الله بن بحر عن عبد الله مسكان عن ابى بصير عن ابى المقدام عن جويرية بن مسهر قال اقبلنا مع امير المؤمنين عليه السلام من قتل الخوارج حتى إذا قطعنا في ارض بابل حضرت صلوة

[5032] تفسير القمّي 2: 349
[5033] Tafseer Noor Al Thaqalayn – CH 56 H 85
[5034] Tafseer Noor Al Thaqalayn – CH 56 H 86

العصر قال فنزل امير المؤمنين ونزل الناس فقال امير المؤمنين يا ايها الناس ان هذه الارض ملعونة وقد عذبت من الدهر ثلث مرات وهى احدى المؤتفكات وهى اول ارض عبد فيها وثن انه لا يحل لنبى ولوصى نبى ان يصلى فيها فامر الناس فمالوا عن جنبى الطريق يصلون وركب بغلة رسول الله فمضى عليها

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Muskaan, from Abu Baseer, from Abu Al-Maqdaam, from Juweiriya Bin Mas'har who said:

'We were with Amir-ul-Momineen[asws] from the killing of the *Khawarijites* until when we came to the land of Babel. It was time for the *Asr* (mid-afternoon) Prayer. Amir-ul-Momineen[asws] descended, and the people descended. Amir-ul-Momineen[asws] said: 'O you people! This is an accursed land and will be in torment three times, and this is one of the *Al-Mowtafaqaat*, and it is the first land in which the idol was worshipped and praised. It is not permitted for the Prophet[saww] or the successor[asws] of the Prophet[saww] to Pray therein'. He[asws] ordered the people to deviate from the side of the road to Pray, and he[asws] rode the mule of Rasool-of Allah[saww] and went towards it.

قال جويريه فقلت والله لاتبعن امير المؤمنين ولاقلدنه صلوة اليوم قال فمضيت خلفه فو الله ما صرنا جسر سورا حتى غابت الشمس قال فسببته أو هممت ان اسبه قال فقال يا جويريه اذن قال فقلت نعم يا امير المؤمنين قال فنزل ناحية فتوضاء ثم قام فنطق بكلام لا احسبه الا بالعبرانية ثم نادى بالصلوة فنظرت والله إلى الشمس قد خرجت من بين جبلين لها صرير فصلى العصر وصليت معه قال فلما فرغنا من صلوته عاد الليل كما كان فالتفت إلى فقال يا جويريه بن مسهر ان الله يقول فسبح باسم ربك العظيم فانى سألت الله باسمه العظيم فرد على الشمس.

Juweiriya said, 'I said, 'By Allah[azwj], I will follow Amir-ul-Momineen[asws] and will imitate him[asws] in Prayer today'. I went behind him[asws], for, by Allah[azwj], we did not come to a bridge or fence until the Sun disappeared'. I found a reason and resolved to insult him[asws] (Nouzobillah). He[asws] said: 'O Juweiriya, Call the Azaan (call for Prayer)'. I said, 'Yes, O Amir-ul-Momineen[asws]'. He[asws] descended towards an area and performed ablution, then stood up and spoke in a speech that I could not classify it except for (something like) Hebrew. Then he[asws] called for the Prayer. By Allah[azwj], I looked at the Sun and it had come out from between the two mountains with a creaking sound. He[asws] Prayed *Al-Asr*, and I Prayed with him[asws]. When he[asws] had finished his[asws] Prayer, the night came back as it was before. He[asws] turned towards me and said: 'O Juweiriya Bin Mas'har, surely, Allah[azwj] has Said ***[56:74] Therefore Glorify the Name of your Lord, the Magnificent***. I[asws] asked Allah[azwj] by His[azwj] Magnificent Name, the Sun returned'.[5035]

VERSES 75 & 76

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ {75} وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ {76}

[56:75] So do not swear by the places of the stars [56:76] And it is a very great oath if you only knew

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، قال: قال أبو عبد الله (عليه السلام)، في قول الله عز و جل: فَلا أُقْسِمُ بِمَواقِعِ النُّجُومِ، قال: «كان أهل الجاهلية يحلفون بها، فقال الله عز و جل: فَلا أُقْسِمُ بِمَواقِعِ النُّجُومِ. قال: «عظم أمر [من] يحلف بها».

[5035] Basaair Al Darajaat – P5 CH 2 H 1

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Abu Abdullah[asws] said regarding the Statement of Allah[azwj] Mighty and Majestic ***[56:75] So do not swear by the places of the stars*** said: 'It was the people of ignorance who used to swear by it. Allah[azwj] Mighty and Majestic has Said ***[56:75] So do not swear by the places of the stars*** It is a great matter to swear by it.

قال: «و كانت الجاهلية يعظمون الحرم و لا يقسمون به و لا بشهر رجب، و لا يعرضون فيهما لمن كان فيها ذاهبا أو جائيا، و إن كان [قد] قتل أباه، و لا لشيء [يخرج] من الحرم دابة أو شاة أو بعير أو غير ذلك، فقال الله عز و جل لنبيه (صلى الله عليه و آله): لا أُقْسِمُ بِهذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ «1»» قال: «فبلغ من جهلهم أنهم استحلوا قتل النبي (صلى الله عليه و آله)، و عظموا أيام الشهر حيث يقسمون به [فيفون]».

And the people of ignorance used to magnify the House and did not swear by the month of Rajab, and did not violate anything therein when they used to go and come, and if his father was killed, or anything, they would not let out of the House, an animal, or sheep or camel or any other than that. Allah[azwj] Mighty and Majestic Said to His[azwj] Prophet[saww] ***[90:1] Indeed! I swear by this city [90:2] And you are a dweller of this city*** said: 'Reaching from their ignorance, <u>they had made it permissible the killing of the Prophet[saww], and used to magnify the days of the month, which they used to swear by them</u>.'[5036]

و عنه: عن علي بن إبراهيم، عن أبيه، عن إسماعيل بن مرار، عن يونس، عن بعض أصحابنا، قال: سألته عن قول الله عز و جل: فَلا أُقْسِمُ بِمَواقِعِ النُّجُومِ، قال: «آثم من يحلف بها».

And from him, from Ali Bin Ibrahim, from his father, from Ismail Bin Maraar, from Yunus, from one of our companions who said,

'I asked regarding the Words of Allah[azwj] Mighty and Majestic ***[56:75] So do not swear by the places of the stars*** he[asws] said: 'A great sin, for the one who swears by it'.

قال: «و كان أهل الجاهلية يعظمون الحرم، و لا يقسمون به، و يستحلون حرمة الله فيه، و لا يعرضون لمن كان فيه، و لا يخرجون منه دابة، فقال الله تبارك و تعالى: لا أُقْسِمُ بِهذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ وَ والِدٍ وَ ما وَلَدَ قال: «يعظمون البلد أن يحلفوا به و يستحلون فيه حرمة رسول الله (صلى الله عليه و آله)».

He[asws] (said) and it was the people of ignorance who used to magnify the House, and did not swear by it, and made it permissible the Sanctity of Allah[azwj] in it, and did not violate anything when they were in it, and did not shove out any animal that was in it. Allah[azwj] Blessed and High Said ***[90:1] Indeed! I swear by this city [90:2] And you are a dweller of this city [90:3] And parent and* child**, he[asws] said: 'He[azwj] Magnified the city and Swore by it and Permitted in it the sanctity of the Rasool-Allah[saww].'[5037]

ابن بابويه في (الفقيه): بإسناده، عن المفضل بن عمر الجعفي، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز و جل: فَلا أُقْسِمُ بِمَواقِعِ النُّجُومِ وَ إِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ: «يعني به اليمين بالبررة من الأئمة (عليهم السلام)، يحلف بها الرجل، يقول: إن ذلك عندي عظيم».

[5036] الكافي 7: 450/ 4.
[5037] الكافي 7: 45/ 5.

Ibn Babuwayh in Al-Faqih, by his chain, from Al-MufazzAl-Bin Umar Al-Ju'fy, who said,

'I heard Abu Abdullah[asws] say regarding the Statement of Allah[azwj] Mighty and Majestic ***[56:75] So do not swear by the places of the stars [56:76] And it is a very great oath if you only*** knew, said: 'Meaning by it the rightful sons[asws] of the Imams[asws], that the man swears by them[asws]. That is great with us[asws].'[5038]

الطبرسي، قال: روي عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن مواقع النجوم: رجومها للشياطين».

Al-Tabarsy said that it has been reported

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws]: 'These places of the (shooting) stars are what the Satans are pelted with.'[5039]

الشيباني في (نهج البيان)، قال: روي عن الصادق جعفر بن محمد (عليهما السلام): أنه قال: «كان أهل الجاهلية يحلفون بالنجوم، فقال الله سبحانه: لا أحلف بها، و قال: ما أعظم إثم من يحلف بها، و إنه لقسم عظيم عند الجاهلية».

Al-Shaybany in *Nahj Ul Bayaan*, said that it has been reported

(It has been narrated) from Al-Sadiq Ja'far Bin Muhammad[asws], that he[asws] said: 'The people of ignorance used to swear by the stars, Allah[azwj] the Glorious Said "Do not swear by it". And he[asws] said: 'There is no greater sin than to swear by it, and this was a great swear with the people of ignorance.'[5040]

VERSES 77 TO 81

إِنَّهُ لَقُرْآنٌ كَرِيمٌ {77} فِي كِتَابٍ مَكْنُونٍ {78} لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ {79} تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ {80} أَفَبِهَٰذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ {81}

[56:77] It is an Honored Quran, [56:78] In a Book that is Hidden [56:79] None touch it except for the Purified ones. [56:80] A Revelation from the Lord of the Worlds [56:81] So by this Hadeeth you are holding it in contempt?

في تفسير على بن ابراهيم حدثنى أبى عن ابن أبى عمير عن عبد الرحيم القصير عن أبى عبد الله عليه السلام قال: سألته عن " ن والقلم " قال: ان الله خلق القلم من شجرة في الجنة يقال لها الخلد. ثم قال لنهر في الجنة: كن مدادا، فجمد النهر وكان أشد بياضا من الثلج وأحلى من الشهد، ثم قال للقلم: اكتب، قال: يا رب وما اكتب ؟ قال: اكتب ما كان وما هو كائن إلى يوم القيامة فكتب القلم في رق أشد بياضا من الفضة وأصفى من الياقوت، ثم طواه فجعله في ركن العرش، ثم ختم على فم القلم فلم ينطق بعد ولا ينطق أبدا، فهو الكتاب المكنون الذى منه النسخ كلها أو لستم عربا ؟ فكيف لا تعرفون معنى الكلام وأحدكم يقول لصاحبه: انسخ ذلك الكتاب ؟ أو ليس انما ينسخ من كتاب آخر من الاصل ؟ وهو قوله: " انا كنا نستنسخ ما كنتم تعملون ".

In the commentary of Ali Bin Ibrahim he said that it has been narrated to him from his father, from Ibn Abu Umeyr, from Abdul Rahmaan Al-Qaseer,

(It has been narrated) from Abu Abdullah[asws] said when he[asws] was asked about ***[68:1] Noon, and I swear by the Pen*** said: 'Surely, Allah[azwj] Created the Pen from the tree in the Paradise and said to it "Be eternal". Then Said to the river in Paradise:

[5038] من لا يحضره الفقيه 3: 237/ 1123
[5039] مجمع البيان 9: 341
[5040] نهج البيان 3: 284. «مخطوط»

"Be its helper". The river froze, and was extreme in whiteness and softer that honey, then Said to the Pen: "Write." It said: 'O Lord[azwj], what shall I write?' He[azwj] Said: "Write all that has transpired and all that is yet to happen until the Day of Judgement." The Pen wrote on the paper which was extremely whiter than silver, and flawless than sapphire, then took it and placed it conveniently at the corner of the Throne. Then He[azwj] Sealed the mouth of the Pen and it never spoke again, nor will it ever speak. This is the ***[56:78] In a book that is Hidden*** from which everything in copied, or you are not Arabs? How did you not know the meaning of the Words when one of you says to your companions, "Copy that book?" Or copy from a book other than the original? And this is His[azwj] Statement ***[45:29] Lo! We have caused (all) that you did to be recorded***'.[5041]

في كتاب الاحتجاج للطبرسي رحمه الله لما استخلف عمر سأل عليا عليه السلام ان يدفع إليهم القرآن فيحرفوه فيما بينهم، فقال: يا أبا الحسن ان جئت بالقرآن الذى كنت جئت به إلى أبى بكر حتى يجتمع عليه فقال عليه السلام: هيهات ليس إلى ذلك سبيل، انما جئت به إلى أبى بكر لتقوم الحجة عليكم، ولا تقولوا يوم القيامة انا كنا عن هذا غافلين، أو تقولوا ما جئتنا به، فان القرآن الذى عندي لا يمسه الا المطهرون، والاوصياء من ولدى، فقال عمر: فهل وقت لاظهاره معلوم ؟ قال على عليه السلام: نعم إذا قام القائم من ولدى يظهره، ويحمل الناس على فتجرى السنة به.

In the book Al-Ihtijaj Al-Tabarsy when the Caliph Umar asked Ali[asws] to hand over to him the Quran, so that he may differentiate what is between them. He said, 'O Abu Al-Hassan[asws], you[asws] bring the Quran which Abu Bakr has already brought, until they can both be compared.' He[asws] said: 'Alas! There is no way to that. He has come with it so that he can establish the proof to you, and do not say on the Day of Judgement, "I was unaware of this", or say that we[asws] did not come with this, for the Quran is the one which is with us[asws], ***[56:79] None touch it except for the Purified ones*** and the successors[asws] from my[asws] sons[asws].' Umar said, 'Will there come a time when it (Holy Qoran) will be shown so that it can be known?' Ali[asws] said: 'Yes, when *Al-Qaim*[asws] from my[asws] sons[asws] makes his[asws] stand he[asws] will show it, and make the people bear it, and get the *Sunnah* to flow from it.'[5042]

الشيخ في (التهذيب): بإسناده، عن علي بن الحسن بن فضال، عن جعفر بن محمد بن حكيم، و جعفر بن محمد بن أبي الصباح، جميعا، عن إبراهيم بن عبد الحميد، عن أبي الحسن (عليه السلام)، قال: «المصحف لا تمسه على غير طهر، و لا جنبا، و لا تمس خيطه «1»، و لا تعلقه، إن الله يقول: لا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ».

Al-Sheykh in *Al-Tehzeeb*, by his chain, from Ali Bin Al-Hassan Bin Fazaal, from Ja'far Bin Muhammad Bin Hakim, and Ja'far Bin Muhammad Bin Abu Al-Sabaah, together, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Abdullah[asws]: 'The Parchment should not be touched by the one who is not clean, nor kept by his side, and not touch its writing, and not attached to him, for Allah[azwj] has Said ***[56:79] None touch it except for the Purified ones***'.[5043]

الطبرسي: لا يجوز للجنب و الحائض و المحدث مس المصحف، عن محمد بن علي الباقر (عليهما السلام) في معنى الآية.

Al-Tabarsy,

[5041] Tafseer Noor Al Thaqalayn – CH 56 H 94
[5042] Tafseer Noor Al Thaqalayn – CH 56 H 95
[5043] التهذيب 1: 127/ 344

(It has been narrated) from Muhammad[asws] Bin Ali[asws] Al-Baqir[asws] regarding the Meaning of this Verse said: 'It is not permissible for the one who is in a state which requires major ablution, and the menstruating woman, and the impure, to touch the Parchment.'[5044]

في الكافي على بن ابراهيم عن أبيه عن ابن ابى عمير عن داود بن فرقد عن أبى عبد الله عليه السلام قال: سألته عن التعويذ يعلّق على الحائض ؟ قال: نعم لا بأس، قال: وقال: تقرءه وتكتبه ولا تصيبه يدها.

In Al-Kafi – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah[asws], said when he[asws] was asked about the amulet worn by the menstruating woman? He[asws] said: 'Yes, there is no problem with that.' He said, 'And he[asws] said: 'Reading it, and writing it, and not picking it up by her hand.'[5045]

VERSES 82 TO 87

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ {82} فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ {83} وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ {84} وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ {85} فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ {86} تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ {87}

[56:82] And make it (Quran) to be your means of livelihood, you are belying it [56:83] So why is it not then that when it (soul) comes up to the throat, [56:84] And you at that time are looking on [56:85] And We are nearer to it than you are, but you are not seeing [56:86] So why is it not - if you are not held under authority [56:87] That you do not send it back, if you are truthful?

علي بن إبراهيم، قال: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة و أحمد بن الحسن القزاز، جميعا، عن صالح بن خالد، عن ثابت بن شريح، قال: حدثني أبان بن تغلب، عن عبد الأعلى الثعلبي، و لا أراني سمعته إلا من عبد الأعلى، قال: حدثني أبو عبد الرحمن السلمي: أن عليا (عليه السلام) قرأ بهم الواقعة (و تجعلون شكركم أنكم تكذبون) فلما انصرف، قال: «إني عرفت أنه سيقول قائل: لم قرأ هكذا، إني سمعت رسول الله (صلى الله عليه و آله) يقرأها هكذا، و كانوا إذا مطروا قالوا: مطرنا بنوء كذا و كذا، فأنزل الله عليهم (و تجعلون شكركم أنكم تكذبون)».

Ali Bin Ibrahim, said that it has been narrated to him from Muhammad Bin Ahmad Bin Thabit, from Al-Hassan Bin Muhammad Bin Sama't and Ahmad Bin Al-Hassan AAl-Qazzaz, together, from Saleh Bin Kahlid, from Thabit Bin Shureyh, from Aban Bin Taghlub, from Abdul A'la Al-Tha'alby, from Abu Abdul Rahman Al-Salmy,

'Ali[asws] read out to them (Surah) Al-Waqia ***[56:82] And that you may give thanks, which you are belying*** And when he had finished, said: 'I[asws] know that the speaker would be saying, 'Do not recite it like this', I heard the Rasool-Allah[saww] read it like this (*Rizqaqum*), and it was for the rain'. He[asws] said: 'The rain comes down on us as storm, such and such. Allah [azwj] Sent down on him[saww] ***[56:82] And that you may give thanks, that you deny.***[5046]

و عنه، قال: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن أبيه، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ تَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ، قال: «بل هي: (و تجعلون شكركم أنكم تكذبون)».

[5044] مجمع البيان 9: 341
[5045] Tafseer Noor Al Thaqalayn – CH 56 H 97
[5046] تفسير القمّي 2: 349

And from him, that it has been narrated from Ali Bin Al-Husayn, from Ahmad Bin Abu Abdullah, from his father, from Ibn Abu Umeyr, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], regarding the Statement of Allah[azwj] ***[56:82] And make it (Quran) to be your means of livelihood, you are belying it*** said: 'But, it is ***[56:82] And that you may give thanks, which you are belying***'.[5047]

شرف الدين النجفي، قال: جاء في تأويل أهل البيت الباطن، في حديث أحمد بن إبراهيم، عنهم (عليهم السلام) وَ تَجْعَلُونَ رِزْقَكُمْ أي شكركم النعمة التي رزقكم الله و ما من عليكم بمحمد و آل محمد أَنَّكُمْ تُكَذِّبُونَ بوصية فَلَوْ لا إِذا بَلَغَتِ الْحُلْقُومَ وَ أَنْتُمْ حِينَئِذٍ تَنْظُرُونَ إلى وصيه أمير المؤمنين (عليه السلام) بشر وليه بالجنة، و عدوه بالنار وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ يعني أقرب إلى أمير المؤمنين منكم وَ لكِنْ لا تُبْصِرُونَ أي لا تعرفون.

Sharaf Al-Deen Al-Najafy said,

'It has come in the esoteric explanation of the People[asws] of the Household[asws], in the Hadeeth of Ahmad Bin Ibrahim, that they[asws] said: 'We Send to you ***sustenance***, meaning ***give thanks*** for the Favour which Allah[azwj] has Given to you as Sustenance, and that is having Sent to you Muhammad[saww] and the Progeny[asws] of Muhammad[saww] that you deny, the successorship ***[56:83] So why is it not then that when it (soul) comes up to the throat, [56:84] And you at that time are looking on*** to his[saww] successor[asws] Amir-ul-Momineen[asws] giving news to his[asws] friends of the Paradise, and his[asws] enemies of the Fire ***[56:85] And We are nearer to it than you are, but you are not seeing*** meaning near to Amir-ul-Momineen[asws] from you ***but you are not seeing*** meaning you do not realise.'[5048]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن سليمان بن داود، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قوله عز و جل: فَلَوْ لا إِذا بَلَغَتِ الْحُلْقُومَ إلى قوله إِنْ كُنْتُمْ صادِقِينَ؟ فقال: «إذا بلغت الحلقوم، ثم رأى منزله في الجنة، فيقول: ردوني إلى الدنيا حتى أخبر أهلي بما أرى، فيقال له: ليس إلى ذلك سبيل».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

'I said to Abu Abdullah [asws], '(What about) the Words of the Mighty and Majestic ***[56:83] So why is it not then that when it (soul) comes up to the throat*** up to His[azwj] Words ***[56:87] if you are truthful?***' So he[asws] said: 'When it reaches to the throat, then he sees his level in the Paradise, so he would be saying, 'Return me to the world until I inform my family of what I have seen'. So they will say to him: 'There is no way to that!'[5049]

فقيل له: يا ابن رسول الله ففي القبر نعيم، وعذاب؟ قال: إي، والذي بعث محمدا (صلى الله عليه وآله) بالحق نبيا، وجعله زكيا هاديا، مهديا. وجعل أخاه عليا بالعهد وفيا، وبالحق مليا ولدى الله مرضيا، وإلى الجهاد سابقا، ولله في أحواله موافقا، وللمكارم حائزا، وبنصر الله على أعدائه فائزا، وللعلوم حاويا، ولاولياء الله مواليا، ولاعدائه مناويا وبالخيرات ناهضا، وللقبائح رافضا وللشيطان مخزيا، وللفسقة المردة مقصيا ولمحمد (صلى الله عليه وآله) نفسا، وبين يديه لدى المكاره ترسا وجنة. آمنت به أنا، وأبي علي بن أبي طالب (عليه السلام)، عبد رب الارباب، المفضل على أولي الالباب الحاوي لعلوم

[5047] تفسير القمّي 2: 349
[5048] تأويل الآيات 2: 644/ 9.
[5049] الكافي 3: 135/ 15.

الكتاب، زين من يوافي يوم القيامة في عرصات الحساب بعد محمد (صلى الله عليه وآله) صفي الكريم العزيز الوهاب إن في القبر نعيما يوفر الله به حظوظ أوليائه وإن في القبر عذابا يشدد الله به على أعدائه.

Someone said to him[asws]: 'O son[asws] of Rasool-Allah[saww]! Is there Reward and Punishment in the grave?' He[asws] said: 'Yes. By the One Who sent Muhammad[saww] by the Truth as a Prophet[saww], and sent him[saww] as a Guide for Guidance and Sent his[saww] brother Ali[asws] with a Covenant to fulfill, and by the Truth reflecting the Wishes of Allah[azwj], and on the Jihaad he[asws] is the foremost, and Allah[azwj] is Aware of his[asws] situation, and is the holder of nobility, and the sufficient helper of Allah[azwj] against His[azwj] enemies, and has overwhelming control of Knowledge, and is the friend of the friends of Allah[azwj], and an enemy to His[azwj] enemies, and the performer of good deeds, and avoider of ugly deeds and humiliater of Satan[la], and the dispeller of the stubborn, and for Muhammad[saww] a soul and a shield. I[saww] believe in my[saww] brother Ali Bin Abu Talib[asws], a servant of the Lord[azwj] of the lords, the highest of the learned ones and has overwhelming knowledge of the Book, and is well aware of the accounting of the Day of Judgement after Muhammad[saww] in the characteristics of the grave are rewards that Allah[azwj] Grants to his[asws] friends and in the grave are harsh Punishments upon his[asws] enemies.'

ان المؤمن الموالي لمحمد وآله الطيبين، المتخذ لعلي بعد محمد (صلى الله عليه وآله) إمامه الذي يحتذي مثاله، وسيده الذي يصدق أقواله، ويصوب أفعاله، ويطيعه بطاعة من يندبه من أطائب ذريته لامور الدين وسياسته، إذا حضره من ـ أمر ـ الله تعالى مالا يرد، ونزل به من قضائه مالا يصد، وحضره ملك الموت وأعوانه، وجد عند رأسه محمدا (صلى الله عليه وآله) رسول الله ـ سيد النبيين ـ من جانب، ومن جانب آخر عليا (عليه السلام) سيد الوصيين، وعند رجليه من جانب الحسن (عليه السلام) سبط سيد النبيين، ومن جانب آخر الحسين (عليه السلام) سيد الشهداء أجمعين، وحواليه بعدهم خيار خواصهم ومحبيهم الذين هم سادة هذه الامة بعد ساداتهم من آل محمد

A Believer who is loyAl-to Muhammad[saww] and his[saww] purified Progeny[asws], and accepts Ali[asws], after Muhammad[saww] as an Imam like him[saww] and as his Master[asws] and testifies to the truthfulness of his[asws] words, and the correctness of his[asws] deeds, is obedient to him[asws] and his[asws] descendans in the affairs of religion and policies, when the Order of Allah[azwj] (death) comes to him which cannot be dispelled and cannot be postponed, and the Angel of death comes up to him with his aides and there will be present near his head Rasool-Allah[saww] the Chief of the Prophets[as] near him, and on the other side will be Ali[asws] the Chief of the successors[as] and near his feet will be Al-Hassan[asws] the grandson of the Chief of the Prophets[saww] and on another side will be Al-Husayn[asws] the Chief of all the martyrs. Around him will be those speciAl-ones that love him who are the Masters[asws] of this community after the Masters[asws] from the progeny of the Family of the Prophet[saww].

فينظر إليهم العليل المؤمن، فيخاطبهم بحيث يحجب الله صوته عن آذان حاضريه كما يحجب رؤيتنا أهل البيت ورؤية خواصنا عن عيونهم، ليكون إيمانهم بذلك أعظم ثوابا لشدة المحنة عليهم فيه.

The sick believer looks at them[asws] and converses with them[asws], but Allah[azwj] Veils his voice from the ears of those that are present around him in this world, just like He[azwj] Veils the seeing of us[asws] the Household[asws] of the Prohphet[saww] by our speciAl-ones from their eyes. This is so that their belief will deserve them of the great Rewards, for the severity of their ordeals.'

فيقول المؤمن: بأبي أنت وأمي يا رسول رب العزة، بأبي أنت وأمي يا وصي رسول ـ رب ـ الرحمة، بأبي أنتما وأمي يا شبلي محمد وضرغاميه، و ـ يا ـ ولديه وسبطيه، و ـ يا ـ سيدي شباب أهل الجنة المقربين من الرحمة والرضوان. مرحبا

بكم ـ يا ـ معاشر خيار أصحاب محمد وعلي وولديهما ماكان أعظم شوقي إليكم! وما أشد سروري الآن بلقائكم! يا رسول الله هذا ملك الموت قد حضرني، ولا أشك في جلالتي في صدره لمكانك ومكان أخيك مني.

The believer says to them: 'May my father and my mother be sacrificed for you O Rasool[saww] of the Mighty Lord[saww]! My father and mother be sacrificed for you O Trustee of the Merciful Lord[asws]! My father and my mother be sacrificed for you all O lions of Muhammad[asws] and his[saww] grandsons and the Chiefs of the youths of Paradise, who are in the proximity of the Mercy and Pleasure of Allah[azwj]! Welcome to you O group of good companions of Muhammad[saww] and Ali[asws] and their sons[asws]. I was greatly looking forward to meeting you! I have great pleasure in meeting you! O Rasool-Allah[saww]! This is the Angel of death who is present here, and I have no doubt in my chest about your[saww] majesty and the station of your[saww] brother[asws] with me.'

فيقول رسول الله (صلى الله عليه وآله): كذلك هو. ثم يقبل رسول الله (صلى الله عليه وآله) على ملك الموت فيقول: يا ملك الموت استوص بوصية الله في الاحسان إلى مولانا وخادمنا ومحبنا ومؤثرنا. فيقول ـ له ـ ملك الموت: يا رسول الله مره أن ينظر إلى ماقد أعد ـ الله ـ له في الجنان. فيقول له رسول الله (صلى الله عليه وآله): أنظر إلى العلو. فينظر إلى مالا تحيط به الالباب ولا يأتي عليه العدد والحساب.

Rasool-Allah[saww] would say to him; 'And us[asws] as well.' Then Rasool-Allah[saww] says to the Angel of death: 'O Angel of death! Act according to the Bequest of Allah[azwj] in goodness to our[asws] friend and servant and one who loves us[asws] and honours us[asws].' The Angel of death says to him[saww]: O Rasool-Allah[saww]! Look at what Allah[azwj] has Prepared for him in the Gardens.' Rasool-Allah[saww] says to him: 'Look at the high level.' He looks towards the heavens and sees Bounties which cannot be counted or numbered.'

فيقول ملك الموت: كيف لا أرفق بمن ذلك ثوابه، وهذا محمد وعترته زواره؟ يا رسول الله لو لا أن الله جعل الموت عقبة لا يصل إلى تلك الجنان إلا من قطعها، لما تناولت روحه، ولكن لخادمك ومحبك هذا أسوة بك وبسائر أنبياء الله ورسله وأوليائه الذين أذيقوا الموت بحكم الله تعالى.

The Angel of death says to him[saww]: 'Why should I not be gentle with one whose Rewards are these and that Muhammad[saww] and his[saww] Progeny[asws] are his visitors? O Rasool-Allah[saww]! If Allah[azwj] had not made death an obstacle to be overcome on the way to the Gardens then I would not have taken his soul, but this servant of yours and a lover of yours will have to go the way you[saww] did and the way of the other Prophets[asws] of Allah[azwj] and Rasools[asws] and Guardians[asws] who tasted death by the Order of Allah[azwj] the High'.

ثم يقول محمد (صلى الله عليه وآله): يا ملك الموت هاك أخانا قد سلمناه إليك فاستوص به خيرا. ثم يرتفع هو ومن معه إلى ربض الجنان، وقد كشف عن الغطاء والحجاب لعين ذلك المؤمن العليل، فيراهم المؤمن هناك بعد ماكانوا حول فراشه.

Then Muhammad[saww] would say: 'O Angel of death! We hand our[asws] brother over to you so be good to him.' Then they[asws] all ascend to the Gardens and the veils are removed from the eyes of the believer and he sees them[asws] ascending after they[asws] were around his bed.'

فيقول: يا ملك الموت الوحا، الوحا تناول روحي ولا تلبثني ههنا، فلا صبر لي عن محمد وعترته وألحقني بهم. فعند ذلك يتناول ملك الموت روحه فيسلها، كما يسل الشعرة من الدقيق، وإن كنتم ترون أنه في شدة فليس في شدة، بل هو في رخاء ولذة.

The Believer says: 'O Angel of death! Take my soul and do not delay me here for I cannot wait to be with Muhammad[saww] and his[saww] Progeny[asws].' The Angel of death then takes his soul in a gentle manner, like taking a hair out of flour, although you see him in difficulty and it is not distress, but he is comfortable and in pleasure.'

فاذا أدخل قبره وجد جماعتنا هناك، فاذا جاء منكر ونكير قال أحدهما للاخر: هذا محمد، و ـ هذا ـ علي والحسن والحسين وخيار صحابتهم بحضرة صاحبنا فلنتضع لهم. فيأتيان ويسلمان على محمد (صلى الله عليه وآله) سلاما ـ تاما ـ منفردا، ثم يسلمان على علي سلاما تاما منفردا، ثم يسلمان على الحسن والحسين سلاما يجمعانهما فيه، ثم يسلمان على سائر من معنا من أصحابنا. ثم يقولان: قد علمنا يا رسول الله زيارتك في خاصتك لخادمك ومولاك، ولو لا أن الله يريد إظهار فضله لمن بهذه الحضرة من أملاكه ـ ومن يسمعنا من ملائكته بعدهم ـ لما سألناه، ولكن أمر الله لابد من امتثاله.

And when he enters his grave he will find us[asws] present over there. And then *Munkar* and *Nakeer* (Two questioning Angels) say to each other: This is Muhammad[saww] and this is Ali[asws] and Al-Hassan[asws] and Al-Husayn[asws] and good companions are present with our companion, so let us pay them[asws] our respect.' So they both salute Muhammad[saww] complete and alone, and then they salute Ali[asws] complete and alone then they salute Al-Hassan[asws] and Al-Husayn[asws] both and then salute the rest of the companions that are with us[asws]. Then they both say: 'We know, O Rasool-Allah[saww], you[saww] have visited your[saww] speciAl-servant and friend, but, were it not for Allah[azwj] Wanting to display the virtues of this person, in front of these Angels present, and what will be heard by the Angels after him, we would not have questioned him, but we have to comply with the Order of Allah[azwj].'

ثم يسألانه فيقولان: من ربك؟ وما دينك؟ ومن نبيك؟ ومن إمامك؟ وما قبلتك؟ ومن إخوانك؟ فيقول: الله ربي، ومحمد نبيي؟؟، وعلي وصي محمد إمامي، والكعبة قبلتي والمؤمنون الموالون لمحمد وعلي ـ وآلهما ـ وأوليائهما، والمعادون لاعدائهما إخواني. ـ و ـ أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله وأن أخاه عليا ولي الله، وأن من نصبهم للامامة من أطائب عترته وخيار ذريته خلفاء الامة وولاة الحق، والقوامون بالعدل. فيقول: على هذا حييت، وعلى هذا مت، وعلى هذا تبعث إن شاء الله تعالى، وتكون مع من تتولاه في دار كرامة الله ومستقر رحمته.

Then they start their questioning and say to him: 'Who is your Lord? And what is your Religion? And who is your Prophet? And who is your Imam? And what is your Qibla? Who are your brothers?' He will say: 'Allah[azwj] is my Lord, and Muhammad[saww] is my Prophet, and Ali[asws] the successor[asws] of Muhammad[saww] is my Imam[asws], and the Kaaba is my Qibla and the Believers who are the friends of Muhammad[saww] and Ali[asws] and their Progeny[asws] and their[asws] friends and are inimicAl-towards their[asws] enemies are my brothers. And I bear witness that there is not god but Allah[azwj] the One without any partner, and I bear witness that Muhammad[saww] is his servant and His Rasool[saww] and his[saww] brother Ali[asws] is Guardian from Allah[azwj], and those[asws] whom they[asws] have appointed are the Imams[asws] from their Progeny[asws] from the good ones are the Caliphs and Imams[asws] who established the truth and justice.' The two Angels would say: 'You have lived on these beliefs and have died on these, and Allah[azwj] Willing you will be resurrected on these beliefs. You and your friends will be in the place of Dignity of Allah[azwj] and his Mercy.'

قال رسول الله (صلى الله عليه وآله): وإن كان لاوليائنا معاديا، ولاعدائنا مواليا، ولاضدادنا بألقابنا ملقبا، فاذا جاءه ملك الموت لنزع روحه. مثل الله عزوجل لذلك الفاجر سادته الذين اتخذهم أربابا من دون الله، عليهم من أنواع العذاب مايكاد نظره إليهم يهلكه، ولا يزال يصل إليه من حر عذابهم مالا طاقة له به. فيقول له ملك الموت: ـ يا ـ أيها الفاجر الكافر تركت أولياء الله إلى أعدائه فاليوم لا يغنون عنك شيئا، ولا تجد إلى مناص سبيلا. فيرد عليه من العذاب ما لو قسم أدناه على أهل الدنيا لاهلكهم.

The Rasool-Allah[saww] said: 'If any one were to be an enemy to our[asws] friends, or a friend to our[asws] enemies, or endows upon them with a title from our titles, the Angel of death comes over to take his soul then Allah[azwj] Places in front of him a likeness of those that he took as Lords other than Allah[azwj] in a situation whereby they are engulfed in such harsh Punishments that when he looks towards them he gets almost destroyed, and there will not be a decline in their Punishment and the heat reaches him and he has no power to stop it. The Angel of death says to him: 'O you wicked infidel! You left the friends of Allah[azwj] for their enemies, now they cannot profit you anything, and you cannot find a way to escape. Such harsh torments are unleashed upon him that if Allah[azwj] were to divide these punishments over the inhabitants of the earth, they would all be destroyed.

ثم إذا أدلي في قبره رأى بابا من الجنة مفتوحا إلى قبره يرى منه خيراتها، فيقول ـ له ـ منكر ونكير: انظر إلى ما حرمته من ـ تلك ـ الخيرات. ثم يفتح له في قبره باب من النار يدخل عليه منه ـ من ـ عذابها. فيقول: يا رب لاتقم الساعة ـ يارب ـ لا تقم الساعة.

Then the door of Paradise will be opened for him to see its resources from his grave and he will be rebuked by *Munkar* and *Nakeer*: 'Look at the sactimonious bounties!' Then one of the doors of the Fire will be opened up for him from his grave and he will be made to enter it in his punishment. He will say: O Lord! Do not Bring about the Hour! O Lord! Do not Bring about the Hour! (Day of Judgement).'[5050]

VERSES 88 - 95

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ {88} فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ {89} وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ {90} فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ {91} وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ {92} فَنُزُلٌ مِنْ حَمِيمٍ {93} وَتَصْلِيَةُ جَحِيمٍ {94} إِنَّ هَٰذَا لَهُوَ حَقُّ الْيَقِينِ {95}

[56:88] Then if he is one of proximity [56:89] Then cool breeze and aroma and a Garden of Bliss. [56:90] And if he is from the companions of the right hand, [56:91] So peace to you from companions of the right hand. [56:92] And if he is one of the beliers and the strayers, [56:93] He shall descend from the boiling water, [56:94] And arrive in the Blazing Fire. [56:95] Most surely this is a certain truth.

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني المظفر بن محمد، قال: أخبرنا أبو بكر محمد بن أحمد بن أبي الثلج، قال: حدثنا أحمد بن محمد بن موسى الهاشمي، قال: حدثنا محمد بن عبد الله الزراري، عن أبيه، عن الحسن بن محبوب، عن أبي زكريا الموصلي، عن جابر، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن رسول الله (صلى الله عليه و آله) قال لعلي (عليه السلام): أنت الذي احتج الله بك في ابتدائه الخلق حيث أقامهم أشباحا، فقال لهم: أ لست بربكم؟ قالوا: بلى. قال: و محمد رسولي؟ قالوا: بلى. قال: و علي أمير المؤمنين [وصيي]؟ فأبى الخلق جميعا إلا استكبارا و عتوا عن ولايتك إلا نفر قليل، و هم أقل القليل، و هم أصحاب اليمين».

Al-Sheykh in his Amaali, said that it has been narrated to him from Muhammad Bin Muhammad, from Al-Muzaffar Bin Muhammad, from Abu Bakr Muhammad in Ahmad Bin Abu Al-Thulj, from Ahmad Bin Muhammad Bin Musa Al-Hashmy, from Muhammad Bin Abdul Al-Zarary, from his father, from Al-Hassan Bin Mahboub, from Abu Zakariyya Al-Mowsaly, from Jabir,

(It has been narrated) from Abu Ja'far[asws], who from his[asws] father[asws], from his[asws] grandfather[asws]: 'The Rasool-Allah[saww] said to Ali[asws]: 'You[asws] are the one[asws] by

[5050] Tafseer Imam Hassan Al Askari[asws] – S 98

whom Allah[azwj] Argued, at the inception of creation, when He[azwj] Made the spirits to stand. He[azwj] Said to them: “Am I[azwj] not your Lord[azwj]?” They said: ‘Yes.’ He[azwj] Said: “And Muhammad[saww] My[azwj] Rasool?’ They said: ‘Yes.’ He[azwj] Said: “And Ali Ami-ul-Momineen[asws], My[azwj] Trustee?” The whole of the creation refused, became arrogant and insolent from your[asws] Wilayah except for a small number, and they were fewer than the few, and they are ***[56:90] the companions of the right hand***.’[5051]

ابن بابويه، قال: حدثنا علي بن حاتم القزويني، قال: حدثني علي بن الحسين النحوي، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي أيوب سليمان بن مقبل المدني، عن موسى ابن جعفر، عن أبيه الصادق جعفر بن محمد (عليهم السلام)، قال: «إذا مات المؤمن شيعه سبعون ألف ملك إلى قبره، فإذا أدخل قبره جاءه منكر و نكير فيقعدانه، فيقولان له: من ربك، و ما دينك، و من نبيك؟ فيقول: ربي الله، و محمد نبيي، و الإسلام ديني، فيفسحان له في قبره مد بصره، و يأتيانه بالطعام من الجنة، و يدخلان عليه الروح و الريحان، و ذلك قوله عز و جل فَأَمَّا إِنْ كانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَ رَيْحانٌ يعني في قبره وَ جَنَّةُ نَعِيمٍ يعني في الآخرة».

Ibn Babuwayh said that is has been narrated from Ali Bin Haatim Al-Qazwiny, from Ali Bin Al-Husayn Al-Nahwy, from Ahmad Bin Abu Abdullah Al-Barqy, from his father Muhammad Bin Khalid, from Abu Ayyub Suleyman Bin Maqbl Al-Madany,

(It has been narrated) from Musa[asws] Ibn Ja’far[asws], from his[asws] father Al-Sadiq[asws] Ja’far[asws] Bin Muhammad[asws], said: ‘When a believer dies, seventy thousand Angels accompany him to his grave. When he enters his grave, *Munkar* and *Nakeer* come to him they both sit with him and both say to him: ‘Who is your Lord[azwj], and what is your Religion, and who is your Prophet[saww]? He says: ‘My Lord is Allah[azwj], and Muhammad[saww] is my Prophet, and Islam is my religion.’ They expand for him in his grave to the extent of his vision, and give to him food from the Paradise, and enter to him the cool breeze and aroma, and these are the Words of the Mighty and Majestic ***[56:88] Then if he is one of proximity [56:89] Then cool breeze and aroma*** meaning in his grave ***and a Garden of Bliss*** meaning in the Hereafter.’

ثم قال (عليه السلام): «إذا مات الكافر شيعه سبعون ألف من الزبانية إلى قبره، و إنه ليناشد حامليه بصوت يسمعه كل شيء إلا الثقلين، و يقول: لو أن لي كرة فأكون من المؤمنين و يقول: ارجعوني لعلي أعمل صالحا فيما تركت، فتجيبه الزبانية: كلا إنها كلمة هو قائلها، و يناديهم ملك: لو رد لعاد لما نهي عنه

Then he[asws] said: ‘When the infidel dies, seventy thousand of the Zabaniyya (Angels of Hell) accompany him to his grave, and he appeals to the bearers of the voices and hears everything from them but not from the humans and the Jinns (الثقلين), and he says: ‘Had I but known I would have been a Believer,’ and says: ‘Return me so that I can perform the good deeds which I had avoided.’ The *Zabaniyya* reply to him: ‘No, these are just words that you speak.’ And the Angels call out to him: ‘If you are returned you will indulge in the prohibitions again.’

فإذا أدخل قبره و فارقه الناس، أتاه منكر و نكير في أهول صورة فيقيمانه، ثم يقولان له: من ربك، و ما دينك، و من نبيك؟ فيتلجلج لسانه، و لا يقدر على الجواب، فيضربانه ضربة من عذاب الله يذعر لها كل شيء، ثم يقولان [له]: من ربك، و ما دينك، و من نبيك؟ فيقول: لا أدري، فيقولان له: لا دريت و لا هديت و لا أفلحت

When he enters his grave and separates from the people, the Munkar and Nakeer (Two Angels) come to him in a terrifying appearance. They stand to him, then both say to him: ‘Who is your Lord, and what is your Religion, and who is your Prophet?’ He will stammer, and will not have the ability to answer. They will strike him from the

[5051] الأمالي 1: 237.

Punishment of Allah[azwj] such that he will panic in everything. Then they will both say to him: 'Who is your Lord, and what is your Religion, and who is your Prophet?' He will say: 'I don't know.' They will both say to him: 'You have neither been guided nor are you successful.'

ثم يفتحان له بابا إلى النار، و ينزلان إليه الحميم من جهنم، و ذلك قول الله عز و جل: وَ أَمَّا إِنْ كانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ يعني في القبر وَ تَصْلِيَةُ جَحِيمٍ يعني في الآخرة».

Then they open for him the door to the Fire, and descend to him the boiling water from Hell, and that is the Statement of the Mighty and Majestic ***[56:92] And if he is one of the beliers and the strayers, [56:93] He shall descend from the boiling water,*** meaning in the grave ***[56:94] And arrive in the Blazing Fire.*** meaning in the Hereafter.'[5052]

و عنه، قال: حدثنا الحسين بن علي بن شعيب الجوهري، قال: حدثنا عيسى بن محمد العلوي، قال: حدثنا الحسين بن الحسن الحميري بالكوفة، قال: حدثنا الحسن بن الحسين العرني، عن عمرو بن جميع، عن أبي المقدام، قال: قال الصادق جعفر بن محمد (عليهما السلام): «نزلت هاتان الآيتان في أهل ولايتنا، و أهل عداوتنا فَأَمَّا إِنْ كانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَ رَيْحانٌ يعني في قبره وَ جَنَّةُ نَعِيمٍ يعني في الآخرة، وَ أَمَّا إِنْ كانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ يعني في قبره وَ تَصْلِيَةُ جَحِيمٍ يعني في الآخرة».

And from him who said that it has been narrated from Al-Husayn Bin Ali Bin Shuayb Al-Jawhary, from Isa in Muhammad Al-Alawy, from Al-Husayn Bin Al-Hassan Al-Humeyri in Al-Kufa, from Al-Hasan Bin Al-Husayn Al-Arny, from Amro Bin Jami'e, from Abu Al-Maqdaam who said that

Al-Sadiq Ja'far Bin Muhammad[asws] said: 'These two Verses have been Revealed for those who are in our[asws] (Wilayah), and those who are in our[asws] enmity ***[56:88] Then if he is one of proximity [56:89] Then cool breeze and aroma*** meaning in his grave ***and a Garden of Bliss*** meaning in the Hereafter, ***[56:92] And if he is one of the beliers and the strayers, [56:93] He shall descend from the boiling water,*** meaning in the grave ***[56:94] And arrive in the Blazing Fire*** meaning in the Hereafter.'[5053]

محمد بن يعقوب: عن الحسين بن محمد، عن محمد بن أحمد النهدي، عن معاوية بن حكيم، عن بعض رجاله، عن عنبسة بن بجاد، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ أَمَّا إِنْ كانَ مِنْ أَصْحابِ الْيَمِينِ فَسَلامٌ لَكَ مِنْ أَصْحابِ الْيَمِينِ، فقال: «قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): هم شيعتك، فسلم ولدك منهم أن يقتلوهم».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Muhammad Bin Ahmad Al-Nahdy, from Muawiya Bin Hakim, from one of his men, from Anbas Bin Bajaad, from Abu Abdullah[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[56:90] And if he is from the companions of the right hand, [56:91] So peace to you from companions of the right hand*** the Rasool-Allah[saww] said to Ali[asws]: 'These are your[asws] Shias, your[asws] son[asws] is safe from them from being killed.'[5054]

و عنه: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق بن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال: «انزل في الواقعة: وَ أَمَّا إِنْ كانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ وَ تَصْلِيَةُ جَحِيمٍ فهؤلاء مشركون».

[5052] أمالي الصدوق: 239/ 12
[5053] أمالي الصدوق: 383/ 11.
[5054] الكافي 8: 260/ 373.

And from him, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razaaq Bin Mahraan, from Al-Husayn Bin Maymoon, from Muhammad Bin Saalim,

'Abu Ja'far[asws] said: 'It has come down in (Surah) Al-Waqia ***[56:92] And if he is one of the beliers and the strayers, [56:93] He shall descend from the boiling water, [56:94] And arrive in the Blazing Fire*** these are the Polytheists.'[5055]

محمد بن العباس، قال: حدثنا علي بن العباس، عن جعفر بن محمد، عن موسى بن زياد، عن عنبسة العابد، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَسَلامٌ لَكَ مِنْ أَصْحابِ الْيَمِينِ، قال: «هم الشيعة، قال الله سبحانه لنبيه (صلى الله عليه و آله)، في قول الله عز و جل: فَسَلامٌ لَكَ مِنْ أَصْحابِ الْيَمِينِ يعني إنك تسلم منهم لا يقتلون ولدك».

Muhammad Bin Al-Abba, from Ali Bin Al-Abbas, from Ja'far Bin Muhammad, from Musa Bin Ziyad, from Anbasat Al-Aabid, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[56:91] So peace to you from companions of the right hand***, he[asws] said: 'They are the Shias. Allah[azwj] the Glorious Said to His[azwj] Prophet[saww] in the Words of Allah[azwj] Mighty and Majestic ***[56:91] So peace to you from companions of the right hand***, Meaning, He[azwj] is (Sending) Greetings from them (Shias) who will not be killing your[saww] son[asws]'.[5056]

و عنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، عن محمد بن عمران، عن عاصم بن حميد، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ أَمَّا إِنْ كانَ مِنْ أَصْحابِ الْيَمِينِ فَسَلامٌ لَكَ مِنْ أَصْحابِ الْيَمِينِ، قال أبو جعفر (عليه السلام): «هم شيعتنا و محبونا».

And from him, who said that it has been narrated from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al-Thaqafy, from Muhammad Bin Umran, from Aasim Bin Hameed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[56:90] And if he is from the companions of the right hand, [56:91] So peace to you from companions of the right hand***. Abu Ja'far[asws] said: '<u>These are our[asws] Shias and those that love us[asws]</u>'.[5057]

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن عبد الرحمن بن الفضل، عن جعفر بن الحسين، عن أبيه، عن محمد بن زيد، عن أبيه، قال سألت أبا جعفر (عليه السلام)، عن قول الله عز و جل: فَأَمَّا إِنْ كانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَ رَيْحانٌ وَ جَنَّةُ نَعِيمٍ، فقال: «هذا في أمير المؤمنين و الأئمة من بعده (صلوات الله عليهم)».

And from him, who said that it has been narrated from Abdul Aziz Bin Yahya, from Muhammad Bin Abdul Rahmaan Bin Al-Fazal, from Ja'far Bin Al-Husayn, from his father, from Muhammad Bin Zayd, from his father who said,

'I asked Abu Ja'far[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[56:90] And if he is from the companions of the right hand, [56:91] So peace to you from companions of the right hand*** said: 'This is regarding Amir-ul-Momineen[asws] and the Imams[asws] after him[asws]'.[5058]

[5055] الكافي 2: 25/ 1
[5056] تأويل الآيات 2: 651/ 12.
[5057] تأويل الآيات 2: 651/ 13.
[5058] تأويل الآيات 2: 652/ 16.

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن محمد بن فضيل، عن محمد بن حمران، قال: قلت لأبي جعفر (عليه السلام): فقوله عز و جل: فَأَمَّا إِنْ كانَ مِنَ الْمُقَرَّبِينَ؟ قال: «ذلك من [كانت له] منزلة عند الإمام».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Fazaal, from Muhammad Bin Hamraan who said,

'I asked Abu Ja'far[asws] about the Words of the Mighty and Majestic ***[56:88] Then if he is one of proximity***?' He[asws] said: 'That is the one who has a status for him with the Imam[asws].'

قلت: وَ أَمَّا إِنْ كانَ مِنْ أَصْحابِ الْيَمِينِ؟ قال: «ذلك من وصف بهذا الأمر» قلت: وَ أَمَّا إِنْ كانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ؟ قال: «الجاحدين للإمام».

I said, '(What about) ***[56:90] And if he is from the companions of the right hand***?' He[asws] said: 'That is the quality gained by this matter (Al-Wilayah).' I said, '***[56:92] And if he is one of the beliers and the strayers***?' He[asws] said: 'The ones who fight against the Imam[asws].'[5059]

في الكافي على بن ابراهيم عن أبيه عن عمرو بن عثمان وعدة من أصحابنا عن سهل بن زياد عن أحمد بن محمد بن أبى نصر والحسن بن على جميعا عن ابى جميلة مفضل بن صالح عن جابر عن عبد الاعلى وعلى بن ابراهيم عن محمد بن عيسى عن يونس عن ابراهيم بن عبد الاعلى عن سويد بن غفلة قال: قال أمير المؤمنين عليه السلام: ان أبن آدم إذا كان في آخر يوم من أيام الدنيا وأول يوم من ايام الاخرة مثل له ماله وولده وعمله، فيلتفت إلى عمله فيقول: والله انى كنت فيك لزاهد، وان كنت على لثقيلا، فماذا عندك ؟ فيقول: أنا قرينك في قبرك ويوم نشرك حتى أعرض أنا وأنت على ربك ; قال: فان كان لله وليا أتاه أطيب الناس ريحا واحسنهم منظرا واحسنهم رياشا، فيقول: أبشر بروح وريحان وجنة نعيم، ومقدمك خير مقدم، فيقول له: من أنت ؟ فيقول: أنا عملك الصالح ارتحل من الدنيا إلى الجنة.

In Al-Kafi – Ali Bin Ibrahim, from his father, from Amro Bin Usman and a number from our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr and Al-Hasan Bin Ali, together, from Abu Jameela MufazzAl-Bin Saleh, from Jabir, from Abdul A'la and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim Bin Abdul A'la, from Suweyd Bin Ghaflat who said that,

Amir-ul-Momineen[asws] said: 'When the son of Adam[asws] will be in the last day of the days of the world and the first day from the days of the Hereafter, his wealth and his children and his deeds become a parable for him. He pays attention to his deeds. He says, 'By Allah[azwj], I was with you an ascetic, and it was very difficult, what is there with you?' It (The deed) will say, 'I am your companion in your grave, and the Day when you will be Resurrected until I and you are presented to your Lord[azwj].' He[asws] said: 'If he is a friend of Allah[azwj], there will come to him a cool breeze, and beautiful sceneries, and a beautiful living. It will say to him, 'Good news to you ***[56:89] Then cool breeze and aroma and a Garden of Bliss*** and your Provider is the best Provider.' He will say to it, 'Who are you?' It will say, 'I am your good deed travelling with you from the world to the Paradise.'[5060]

رواه الشيخ أبو جعفر الطوسي (قدس الله روحه) باسناده عن رجاله، عن أبي محمد الفضل بن شاذان النيسابوري مرفوعا إلى أبي جعفر عليه السلام قال: إن الله عزوجل يقول: ما توجه إلي أحد من خلقي أحب (إلي من داع دعاني) يسأل بحق محمد وأهل بيته، وإن الكلمات التي تلقاها آدم من ربه

It has been reported by Al-Sheykh Abu Ja'far Al-Toosi by his chain from one of his me, from Abu Muhammad Al-FazAl-Bin Shazaan Al-Neshpuri with an unbroken chain going up to

[5059] تأويل الآيات 2: 653/ 18
[5060] Tafseer Noor Al Thaqalayn – CH 56 H 106

Abu Ja'far[asws], said: 'Surely Allah[azwj] Mighty and Majestic Said: "There is none more beloved to Me[azwj] from My[azwj] creation than the ones who supplicates to Me[azwj]," he should ask by the right of Muhammad[saww] and the People[asws] of his[azwj] Household, and these are the words which Adam[sa] received from his[asws] Lord[azwj].

قال: اللهم أنت وليي (في) نعمتي، والقادر على طلبتي وقد تعلم حاجتي فأسألك بحق محمد وآل محمد إلا ما رحمتني وغفرت زلتي.

He[as] said: "Our Allah[azwj]! You[azwj] are my Guardian for my bounties, and have Power over what I[sa] seek, and You[azwj] Know of my need. I[as] ask You[azwj] by the right of Muhammad[saww] and the Progeny[asws] of Muhammad[saww], but have Mercy upon me[as] and Forgive my[sa] humiliation."

فأوحى الله إليه: يا آدم أنا ولي نعمتك، والقادر على طلبتك، وقد علمت حاجتك فكيف سألتني بحق هؤلاء ؟ فقال: يا رب إنك لما نفخت في الروح رفعت رأسي إلى عرشك، فإذا حوله مكتوب " لا إله إلا الله محمد رسول الله " فعلمت أنه أكرم خلقك عليك، ثم عرضت علي الاسماء، فكان ممن مر بي من أصحاب اليمين آل محمد وأشياعهم، فعلمت أنهم أقرب خلقك إليك. قال: صدقت يا آدم.

Allah[azwj] Revealed unto him[as]: "O Adam[as], I[azwj] am the Guardian over your[as] bounties, and have Power over what you[as] are seeking, and am Aware of your need. How did you supplicate by the right of these[asws]?" He[as] said: 'O Lord[azwj]!. When You[azwj] Blew the soul into me[as], I[as] raised my[as] head towards Your[azwj] Throne, for around it was written "There is no god but Allah[azwj] and Muhammad[saww] is the Rasool-Allah[azwj]." I[as] knew that he[saww] was the prestigious of Your[azwj] Creation to You[azwj]. Then were presented to me[as] the names when the companions of the right Hand passed by me[as], the Progeny[asws] of Muhammad[saww] and their[asws] Shias, I knew that they were the nearest of Your[azwj] Creation to You[azwj].' He[azwj] Said: "You[as] speak the truth, O Adam[as].'[5061]

VERSE 96

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {96}

[56:96] Therefore Glorify the Name of your Lord, the Magnificent

This has been dealt with under Verse 56:74 above. Kindly refer to the Ahadeeth under it.

[5061] Taweel Al Ayaat – CH 56 H 14

CHAPTER 57

AL-HADEED

(29 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

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

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

(It has been narrated) from Abu Abdullah[asws] who has said: 'The one who recites *Surah Al-Hadeed* (Chapter 57), and *Al-Mujaadila* (Chapter 58) in the Obligatory Prayers, making a habit of it, would not be Punished by Allah[azwj] ever, until he dies, and he will never see any evil in himself or in his family ever, nor any discord in his body'.[5062]

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

Al-Tabarsy, from Amro Bin Shimr, from Jabir Al-Ju'fy,

(It has been narrated) from Abu Ja'far[asws] who has said: 'The one who recites all of The Glorifiers (المسبحات) (Ch 57 Al-Hadeed; Ch 59 Al-Hashr; Ch 61 Al-Saff; Ch 62 Jumm'a and Ch 64 Al-Taghabun) before he sleeps, will not die until he sees Al-Qaim[asws]. And if he dies, he would be in the neighbourhood of Rasool-Allah[saww]'.[5063]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان حقا على الله أن يؤمنه من عذابه، و أن ينعم عليه في جنته. و من أدمن قراءتها و كان مقيدا مغلولا مسجونا، سهل الله خروجه، و لو كان ما كان عليه من الجنايات».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (57) would have a right upon Allah[azwj] to Grant him Security from His[azwj] Punishment, and Grant him Bounties in His[azwj] Paradise. And the one who habitually recites it, and was bound, shackled and imprisoned, Allah[azwj] would Ease his release even if he was a criminal'.[5064]

[5062] ثواب الأعمال: 117.
[5063] مجمع البيان 9: 345.
[5064] Tafseer Al Burhan – H 10460

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه و هو في الحرب لم يصبه سهم و لا حديد، و كان قوي القلب في طلب القتال، و إن قرئت على موضع فيه حديد خرج من وقته من غير ألم».

And Rasool-Allah[saww] said: 'The one who writes it, and attaches it (Amulet), and he was in the war, neither an arrow nor iron would hit him, and he would be strong of heart in seeking the battle. And if it is recited upon a place in which there is iron (battle), he would come out immediately from the midst of the difficulty'.[5065]

VERSE 1 - 3

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1} لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {2} هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {3}

[57:1] Whatever is in the skies and the earth declares the Glory of Allah, and He is the Mighty, the Wise. [57:2] His is the Kingdom of the heavens and the earth; He Gives life and Causes death; and He has Power over all things. [57:3] He is the First and the Last and the Manifest, and the Hidden, and He is Knowledgeable of all things

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

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

'I heard Abu Abdullah[asws], and I had asked about the First and the Last, so he[asws] said: 'The First – There was no first before Him[azwj], nor did any beginning precede Him[azwj]. And the Last – There is no annihilation for Him[azwj] like the qualities of the created things, but He[azwj] is Eternal, First, Last. He[azwj] has always Been and will always Be, without any beginning or an end. Changes do not occur to Him[azwj], nor does He[azwj] Change from one state to another. He[azwj] is the Creator of everything'.[5066]

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

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

[5065] خواصّ القرآن: 20، 53 «مخطوط»
[5066] الكافي 1: 90/ 6

‘I heard Abu Dharr Jundab Al-Janaada Al-Ghaffary say, ‘I saw Al-Sayyad Muhammad[saww] that he[saww] said to Amir-ul-Momineen[asws] one night: ‘When it is the morning, proceed towards the Baqee Mountains and pause upon the high ground, so when the sun emerges, greet it, for Allah[azwj] has Ordered it that it should answer you[asws] with regards to yourself[asws]’.

فلما كان من الغد خرج أمير المؤمنين عليه السلام ومعه أبو بكر وعمر وجماعة من المهاجرين والأنصار، حتى وافى البقيع ووقف على نشز من الأرض. فلما أطلعت الشمس قرنيها قال عليه السلام: (السلام عليك يا خلق الله الجديد المطيع له). فسمعوا دويا من السماء وجواب قائل يقول: (وعليك السلام يا أول، يا آخر، يا ظاهر، يا باطن، يا من هو بكل شيء عليم).

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

They heard a rumble from the sky and a Caller answered saying, ‘And Peace be upon you[asws] ‘يا أول’ (O the First one), ‘يا آخر’ (O the Last one), ‘يا ظاهر’ (O the Apparent one), ‘يا باطن’ (O Hidden one), ‘يا من هو بكل شيء عليم’ O the one who is knowledgeable of all things!’

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

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

تفسير كلام الشمس مع علي عليه السلام

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

Explanation of the speech of the sun with Ali[asws]

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

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

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

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

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

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

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

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

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

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

All of them stood up and said, 'Muhammad[saww] has placed us in the 'darkness', and exited from the door of the Masjid.[5067]

محمد بن العباس، عن محمد بن سهل العطار، عن أحمد بن محمد، عن أبي زرعة عبيد الله بن عبد الكريم، عن قبيصة بن عقبة، عن سفيان بن يحيى، عن جابر بن عبد الله، قال: لقيت عمارا في بعض سكك المدينة، فسألته عن النبي (صلى الله عليه و آله)، فأخبر أنه في مسجده في ملأ من قومه، و أنه لما صلى الغداة أقبل علينا، فبينما نحن كذلك و قد بزغت الشمس، إذا أقبل علي بن أبي طالب (عليه السلام)، فقام إليه النبي (صلى الله عليه و آله)، و قبل بين عينيه، و أجلسه إلى جنبه حتى مست ركبتاه ركبتيه، ثم قال: «يا علي، قم للشمس فكلمها، فإنها تكلمك».

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

'I met Amaar in one of the markets of Al-Medina, so I asked him about the Prophet[saww]. He informed me that he[saww] was in his[saww] Masjid filled with his[saww] people, and that when he[saww] Prays the Dawn Prayer, he[saww] would turn towards us. Whilst we were in the midst of that, the sun emerged. When Ali[asws] Bin Abu Talib[asws] came up, the Prophet[saww] stood up for him[asws], and kissed him[asws] between his[asws] eyes, and made him[asws] to be seated by his[saww] side to the extent that his[asws] knees were touching his[saww] knees, then said: 'O Ali[asws]! Arise and go speak to the sun, for it would speak to you'.

فقام أهل المسجد، فقالوا: أ ترى الشمس تكلم عليا؟ و قال بعض: لا يزال يرفع خسيسة ابن عمه و ينوه باسمه إذ خرج علي (عليه السلام) فقال للشمس: «كيف أصبحت، يا خلق الله؟» فقالت: بخير يا أخا رسول الله، يا أول يا آخر، يا ظاهر يا باطن، يا من هو بكل شيء عليم.

The people of the Masjid stood up and said, 'Do you see that the sun would speak to Ali[asws]?' And some said, 'He[saww] never stops to raise the despicable cousin[asws] of his[saww] and hinting with his[asws] name'. When Ali[asws] went out, he[asws] said to the sun:

[5067] Kitaab Sulaym Bin Qays Al Hilali – H 72

'How is your morning, O creature of Allah[azwj]?' It said, 'With goodness, O brother[asws] of Rasool-Allah[saww], O First, O Last, O Manifest, O Hidden, O one who is a knower of all things!'

فرجع علي (عليه السلام) إلى النبي (صلى الله عليه و آله) [فتبسم النبي (صلى الله عليه و آله)] فقال: «يا علي، تخبرني أو أخبرك؟» فقال: «منك أحسن، يا رسول الله». فقال رسول الله (صلى الله عليه و آله): «أما قولها لك: يا أول، فأنت أول من آمن بالله، و قولها: يا آخر، فأنت آخر من تعايني على مغسلي، و قولها: يا ظاهر، فأنت أول من يظهر على مخزون سري، و قولها: يا باطن، فأنت المستبطن لعلمي، و أما العليم بكل شيء، فما أنزل الله تعالى علما من الحلال و الحرام و الفرائض و الأحكام و التنزيل و التأويل و الناسخ و المنسوخ و المحكم و المتشابه و المشكل إلا و أنت به عليم،

So Ali[asws] returned to the Prophet[saww]. The Prophet[saww] smiled and said: 'O Ali[asws]! Will you[asws] inform me[saww], or shall I[saww] inform you[asws]?' So he[asws] said: 'It would be better from you[saww], O Rasool-Allah[saww]!' So Rasool-Allah[saww] said: 'But rather, it said to you[asws]: 'O First – so you[asws] are the first one to believe in Allah[azwj]. And it said to you: 'O Last – so you[asws] would be the last one to support me on washing me[saww]. And its words: 'O Manifest – So you[asws] are the first one to whom were manifested the treasures of my[saww] secrets. And its words: 'O Hidden – so you[asws] the one in whom my[saww] Knowledge is hidden in. And as for (its words): 'The knower of all things', so there is no Knowledge which Allah[azwj] the High has Revealed about the Permissibles, and the Prohibited, and the Obligations, and the Regulations, and the Revelation, and the Abrogations, and the Abrogated, and the Decisive, and the Allegorical, and the difficult, except that you[asws] are the knower of it.

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

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

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

Jabir said, 'So when Amaar was free from narrating it, Salman[ar] came up. So Amaar said, 'And this Salman[ar] was with us'. So Salman[ar] narrated to me as Amaar had narrated it to me'.[5068]

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

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

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

[5068] تأويل الآيات 2: 654/ 1

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

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

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

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

فقالت: و عليك السلام يا أول يا آخر، يا ظاهر يا باطن، يا من ينجي محبيه، و يوثق مبغضيه، فقال له النبي (صلى الله عليه و آله): ما ردت عليك الشمس؟ فكان علي كاتما عنه [فقال له النبي (صلى الله عليه و آله): قل ما قالت لك الشمس؟ فقال له ما قالت].

So it said: 'And peace be upon you[asws], O First, O Last, O Manifest, O Hidden, O one who rescues those who love him[asws], and destroys the ones who hate him[asws]'. So the Prophet[saww] said: 'What did the sun reply to you[asws]?' So Ali[asws] was shy of him[saww]. So the Prophet[saww] said to him[asws]: 'Speak, what did the sun say to you[asws]?' So he[asws] told him[saww] what it said.

فقال [النبي (صلى الله عليه و آله)]: إن الشمس قد صدقت، و عن أمر الله نطقت، أنت أول المؤمنين إيمانا، و أنت آخر الوصيين، ليس بعدي نبي، و لا بعدك وصي و أنت الظاهر على أعدائك، و أنت الباطن في العلم الظاهر عليه، و لا فوقك فيه أحد، أنت عيبة علمي و خزانة وحي ربي، و أولادك خير الأولاد، و شيعتك هم النجباء يوم القيامة».

So the Prophet[saww] said: 'The sun has spoken the truth, and it is from the Command of Allah[azwj] that it spoke. You are the first Believer to have faith in me[saww], and you[asws] are the last of the successors[asws] for there is no Prophet[as] to come after me[saww], and no successor[asws] after you[asws]. And you[asws] are the manifest upon your[asws] enemies, and you[asws] are the hidden in the Knowledge which is apparent to it. There is no one above you[asws] with regards to it. You[asws] are the withdrawer of my[saww] knowledge, and the treasurer of the Revelation of my[saww] Lord[azwj], and your[asws] children are the best of the children, and your[asws] Shiah, they will be saved on the Day of Judgement'.[5069]

VERSE 4

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

[57:4] He it is who Created the skies and the earth in six days, then Established upon the Throne; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the sky and that

[5069] تأويل الآيات 2: 655/ 2

which goes up into it, and He is with you wherever you are; and Allah sees what you do.

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

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[57:4] He it is who Created the skies and the earth in six days*** – i.e., in six time periods'.[5070]

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرَضِينَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبِعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah[asws] saying that: 'Allah[azwj] Created the good on the day of Sunday, and He[azwj] did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and that is the Statement of the Mighty and Majestic; ***"[32:4] Allah it is Who Created the skies and the earth, and that which is between them, in six Days"***.[5071]

VERSES 5 & 6

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {5} يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ {6}

[57:5] His is the kingdom of the skies and the earth; and to Allah are (all) affairs returned. [57:6] He Causes the night to enter in upon the day, and Causes the day to enter in upon the night, and He is Aware of what is in the hearts.

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) يقول: «ما ينقص من الليل يدخل في النهار، و ما ينقص من النهار يدخل في الليل».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far[asws], who has said: 'Whatever is deficient from the night enters into the day, and whatever is deficient from the day enters into the night'.[5072]

[5070] تفسير القمّي 2: 350.
[5071] Al Kafi – H 14565
[5072] تفسير القمّي 2: 167

VERSES 7 - 9

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ {7} وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۙ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {8} هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ {9}

[57:7] Believe in Allah and His Rasool, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great Reward. [57:8] And what reason have you that you should not believe in Allah? And the Rasool calls on you that you may believe in your Lord, and indeed He has made a Covenant with you if you are believers. [57:9] He it is who sends down clear Verses upon His servant, that he may bring you forth from utter darkness into the light; and most surely Allah is Kind, Merciful to you.

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

Ibn Shehr Ashub,

(Has narrated) from Abu Ja'far[asws] and Ja'far[asws] regarding the Words of Allah[azwj] the High ***[57:9] that he may bring you forth from utter darkness into the light***, said: 'From the Infidelity to the faith, meaning to the Wilayah of Ali[asws]'.[5073]

VERSE 10

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

[57:10] And what reason have you that you should not spend in Allah's way? And with Allah's is the inheritance of the skies and the earth; not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards; and Allah has Promised good to all; and Allah is Aware of what you do.

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

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

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

[5073] المناقب 3: 80.

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

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

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

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

و قد قال الله تعالى: لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قاتَلَ أُولئِكَ أَعْظَمُ دَرَجَةً، فأبي كان أولهم إسلاما و إيمانا، و أولهم إلى الله و رسوله هجرة و لحوقا، و أولهم على وجده و وسعه نفقة، قال سبحانه: وَ الَّذِينَ جاؤُ مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنا وَ لِإِخْوانِنَا الَّذِينَ سَبَقُونا بِالْإِيمانِ وَ لا تَجْعَلْ فِي قُلُوبِنا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنا إِنَّكَ رَؤُفٌ رَحِيمٌ،

And Allah[azwj] has Said ***[57:10] They are not alike among you those who spent before the victory and fought (and those who did not): they are more exalted in rank*** . So my[asws] father[asws] was the first of them in Al-Islam and in faith, and the first of them to Allah[azwj] and His[azwj] Rasool[saww] emigrating and overtaking (them), and the first one[asws] of them upon its passion and the leniency is spending. The Glorious Said ***[59:10] And those who come after them say: Our Lord! Forgive us and those of our brethren who have preceded us in faith, and do not allow any grudge to remain in our hearts towards those who believe, our Lord! Surely You are Kind, Merciful*.**

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه به أحد، و قد قال الله تعالى: وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهاجِرِينَ وَ الْأَنْصارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسانٍ رَضِيَ اللَّهُ عَنْهُمْ، فهو سابق جميع السابقين، فكما أن الله عز و جل فضل السابقين على المختلفين [و المتأخرين، فكذلك] فضل سابق السابقين على السابقين».

And the people in all of the cities are seeking Forgiveness for him[asws] for him[asws] having preceded them to the faith with his[asws] Prophet[saww], and that no one has ever preceded him[asws]. And Allah[azwj] the High Said ***[9:100] And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them***. Thus he[asws] preceded all of the preceding ones. So just as Allah[azwj] Mighty and Majestic has Preferred the preceding ones over the differing ones and the late comers, so similar to that He[azwj] has Preferred the most preceding one over the preceding ones'.[5074]

[5074] الأمالي 2: 175

VERSES 11 & 12

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ {11} يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {12}

[57:11] Who is there that will lend to Allah a good loan so He will double it for him, and he shall have an excellent Reward. [57:12] On that Day you will see the Believing men and the Believing women - their light running before them and on their right hand - good news for you today: Gardens beneath which rivers flow, to abide therein, that is the grand achievement.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن أبي المغرا، عن إسحاق بن عمار، عن أبي إبراهيم (عليه السلام)، قال: سألته عن قول الله مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قال: «نزلت في صلة الإمام».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Al-Magra, from Is'haq Bin Amaar,

Abu Ibrahim[asws] (7th Imam[asws]), said (when) I asked him[asws] about the Words of Allah[azwj] ***[57:11] Who is there that will lend to Allah a good loan so He will double it for him, and he shall have an excellent Reward***, he[asws] said:' It was Revealed regarding maintaining good relations with the Imam[asws]'.[5075]

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صِلَةُ الْإِمَامِ فِي دَوْلَةِ الْفَسَقَةِ.

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

Abu Al-Hassan the Last[asws], regarding the Statement of the High: ***[57:11] Who is there that will lend to Allah a good loan so He will double it for him, and he shall have an excellent Reward***, he[asws] said; 'It is the 'maintaining good relations' towards the Imam[asws] during the government of the mischief'.[5076]

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

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

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[57:11] Who is there that will lend to Allah a good loan***, he[asws] said: 'Regarding maintaining good relations with relatives, and the relatives are relatives of the Progeny[asws] of Muhammad[saww] especially'.[5077]

[5075] الكافي 1: 451/ 4
[5076] Al Kafi – H 14909
[5077] تأويل الآيات 2: 2: 658/ 5

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

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

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] does not ask His[azwj] creatures for what is in their hands, a loan like the one who has a need for it, and whatever Rights which are Allah[azwj]'s, so they are for His[azwj] Guardian[asws]'.[5078]

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

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

'Abu Abdullah[asws] said to me: 'O Mayaah! One Dirham given to the Imam[asws] is greater in weight than (the mountain of) Ohad'.[5079]

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

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

'I heard Abu Abdullah[asws] saying: 'I[asws] take the Dirham from one of you, whilst I[asws] am from the wealthiest people of Al-Medina. I[asws] do not intend by that except to purify you'.[5080]

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

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

'I heard Abu Abdullah[asws] and he[asws] was saying: '***[57:12] their light running before them and on their right hand***. This is 'نور' the Light of the Imams[asws] of the Believers on the Day of Judgement running in front of the Believers, and on their right until they encamp with them at their dwelling in the Paradise'.[5081]

ابن بابويه، قال: حدثنا أبو محمد عمار بن الحسين (رحمه الله)، قال: حدثنا علي بن محمد بن عصمة، قال: حدثنا أحمد بن محمد الطبري بمكة، قال: حدثنا الحسن بن الليث الرازي، عن شيبان بن فروخ الابلي، عن همام بن يحيى، عن القاسم بن

[5078] الكافي 1: 451/ 3
[5079] الكافي 1: 452/ 5
[5080] الكافي 1: 452/ 7.
[5081] تأويل الآيات 2: 2: 659/ 9

عبد الواحد، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الأنصاري، قال: كنت ذات يوم عند النبي (صلى الله عليه و آله)، إذ أقبل بوجهه على علي بن أبي طالب (عليه السلام)، فقال: «ألا أبشرك يا أبا الحسن؟» قال: «بلى يا رسول الله».

Ibn Babuwayh, from Abu Muhammad Amar bin Al-Husayn, from Ali Bin Muhammad Bin Asmat, from Ahmad Bin Muhammad Al-Tabary at Makkah, from Al-Hassan Bin Al-Lays Al-Razy, from Shayban Bin Farouj Al-Ably, from hamam Bin Yahya, from Al-Qasim Bin Abdul Wahid, from Abdullah Bin Muhammad Bin Aqeel,

Jabir Bin Abdullah Al-Ansary who said, 'One day I was in the presence of the Prophet[saww] when he[saww] turned his[saww] face towards Ali[asws] Bin Abu Talib[asws], so he[saww] said: 'Shall I[saww] give you[asws] the good news, O Abu Al-Hassan[asws]?' He[asws] said: 'Yes, O Rasool-Allah[saww]!'

قال: «هذا جبرئيل يخبرني عن الله جل جلاله أنه قد أعطى شيعتك و محبيك سبع خصال: الرفق عند الموت، و الأنس عند الوحشة، و النور عند الظلمة، و الأمن عند الفزع، و القسط عند الميزان، و الجواز على الصراط، و دخول الجنة قبل الناس، «نورهم يسعى بين أيديهم و بأيمانهم».

He[saww] said: 'This here is Jibraeel[saww] informing me[saww] about Allah[azwj], Majestic is His[azwj] Majesty having Given your[asws] Shiah, and those that love you[asws], seven qualities – The kindness during the death, and the companions during the loneliness (of the grave), and the Light in the darkness, and the security during the panic, and the equity at the Scale, and the Permit over the Bridge, and the entrance into the Paradise before the people, ***[57:12] their light running before them and on their right hand***'.[5082]

VERSES 13 - 15

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ {13} يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۖ قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ {14} فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ مَأْوَاكُمُ النَّارُ ۖ هِيَ مَوْلَاكُمْ ۖ وَبِئْسَ الْمَصِيرُ {15}

[57:13] On the Day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Return back and seek a light. Then separation would be brought about between them, with a wall having a gate in it; (as for) the inside of it, there shall be Mercy in it, and (as for) the outside of it, before it there shall be Punishment. [57:14] They will cry out to them: Were we not with you? They shall say: Yes! But you fell into temptation, and you waited and doubted, and vain desires deceived you till the Command of Allah came, while the arch deceiver deceived you about Allah. [57:15] So today, ransom shall not be accepted from you nor from those who disbelieved; your abode is the Fire; it is your guardian and evil is the resort.

الحسين بن سعيد في كتاب (الزهد): عن القاسم، عن علي، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام): «إن الناس يقسم بينهم النور يوم القيامة على قدر إيمانهم، و يقسم للمنافق فيكون نوره على [قدر] إبهام رجله اليسرى، فيطأ» نوره، فيقول: مكانكم حتى أقتبس من نوركم. قيل: ارْجِعُوا وَراءَكُمْ فَالْتَمِسُوا نُوراً يعني حيث قسم النار».

Al-Husayn Bin Saeed in Kitaab Al-Zohad, from Al-Qasim, from Ali, from Abu Baseer who said,

[5082] الخصال: 402/ 112.

'Abu Abdullah[asws] said: 'The Light would be distributed between the people in accordance with their 'beliefs'. The hypocrites would be distributed their light which would be in their big toe of their left leg, so he will tread on his light, so he would be saying, 'Stay in your places until I take some of your light'. ***[57:13] it shall be said: Return back and seek a light***, Meaning where the Fire is distributed'

قال: «فيرجعون فيضرب بينهم السور، فينادونهم من وراء السور: أَ لَمْ نَكُنْ مَعَكُمْ قالُوا بَلى وَ لكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَ تَرَبَّصْتُمْ وَ ارْتَبْتُمْ وَ غَرَّتْكُمُ الْأَمانِيُّ حَتَّى جاءَ أَمْرُ اللَّهِ وَ غَرَّكُمْ بِاللَّهِ الْغَرُورُ فَالْيَوْمَ لا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لا مِنَ الَّذِينَ كَفَرُوا مَأْواكُمُ النَّارُ هِيَ مَوْلاكُمْ وَ بِئْسَ الْمَصِيرُ».

He[asws] said: 'So they would be returning, but a wall would be struck between them. So they would be calling out from behind the wall ***[57:14] They will cry out to them: Were we not with you? They shall say: Yes! But you fell into temptation, and you waited and doubted, and vain desires deceived you till the Command of Allah came, while the arch deceiver deceived you about Allah. [57:15] So today, ransom shall not be accepted from you nor from those who disbelieved; your abode is the Fire; it is your guardian and evil is the resort***'.

ثم قال: «يا أبا محمد، أما و الله ما قال الله لليهود و النصارى، و لكنه عنى أهل القبلة».

Then he[asws] said: 'O Abu Muhammad! By Allah[azwj]! But Allah[azwj] is not Speaking to the Jews and the Christians, but He[azwj] is Meaning by it the People of the Qiblah (Muslims)'.[5083]

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن أحمد السناني، و علي بن أحمد ابن موسى الدقاق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، عن مكحول، قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام): «لقد علم المستحفظون من أصحاب النبي محمد (صلى الله عليه و آله) أنه ليس فيهم رجل له منقبة إلا و قد شركته فيها و فضلته، و لي سبعون منقبة لم يشركني فيها أحد».

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Ali Bin Ahmad Ibn Musa Al-Daqaq, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab, and Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeen, from Tameem Bin Bahlool, from Suleyman Bin Hakeem, from Sowrat Bin Yazeed, from Mak'howl who said,

'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] said: 'The memorisers from the companions of the Prophet[saww] knew that there was no man among them who had virtues for him except that I[asws] had a share in it and had preference in it. And for me[asws] there are seventy virtues in which no one has a share with me[asws]'.

قلت: يا أمير المؤمنين، فأخبرني بهن، فقال (عليه السلام):- و ذكر السبعين- قال: «و أما الثلاثون فإني سمعت رسول الله (صلى الله عليه و آله) يقول: تحشر أمتي يوم القيامة على خمس رايات، فأول راية ترد علي راية فرعون هذه الأمة و هو معاوية، و الثانية مع سامري هذه الأمة و هو عمرو بن العاص، و الثالثة مع جاثليق هذه الأمة و هو أبو موسى الأشعري، و الرابعة مع أبي الأعور السلمي، و أما الخامسة فمعك يا علي، تحتها المؤمنون و أنت إمامهم،

I said, 'O Amir-ul-Momineen[asws]! Inform me of these'. So he[asws] said, and he[asws] mentioned seventy, and said: 'And as for the thirtieth, so I[asws] heard Rasool-Allah[saww]

[5083] الزهد: 93/ 249

saying: 'My[saww] community would he herded on the Day of Judgement upon five banners. So the first banner would be the banner of the Pharaoh of this community, and he is Muawiya. And the second would be with the Samiri of this community, and he is Umar Bin Al-A'as. And the third would be with the Catholic (جاثليق) of this community and he is Abu Musa Al-Ashary. And the fourth would be with Abu Al-Awr Al-Salmy. And the fifth would be with you[asws], O Ali[asws], beneath it would be the Believers and you[asws] their Imam[asws]'.

ثم يقول الله تبارك و تعالى للأربعة: ارْجِعُوا وَراءَكُمْ فَالْتَمِسُوا نُوراً فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بابٌ باطِنُهُ فِيهِ الرَّحْمَةُ، و هم شيعتي، و من والاني، و قاتل معي الفئة الباغية و الناكبة عن الصراط، و باب الرحمة هم شيعتي، فينادي هؤلاء أَ لَمْ نَكُنْ مَعَكُمْ قالُوا بَلى وَ لكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَ تَرَبَّصْتُمْ وَ ارْتَبْتُمْ وَ غَرَّتْكُمُ الْأَمانِيُّ في الدنيا حَتَّى جاءَ أَمْرُ اللَّهِ وَ غَرَّكُمْ بِاللَّهِ الْغَرُورُ فَالْيَوْمَ لا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لا مِنَ الَّذِينَ كَفَرُوا مَأْواكُمُ النَّارُ هِيَ مَوْلاكُمْ وَ بِئْسَ الْمَصِيرُ،

Then Allah[azwj], Blessed and High will Say to the four ***[57:13] Return back and seek a light. Then separation would be brought about between them, with a wall having a gate in it; (as for) the inside of it, there shall be Mercy in it***, <u>and they are my[asws] Shiah, and the ones who befriended me[asws], and fought alongside me[asws] against the rebellious group and strayers off the Path</u>. And the Gate of Mercy, they are my[asws] Shiah. Those ones will call out ***[57:14] They will cry out to them: Were we not with you? They shall say: Yes! But you fell into temptation, and you waited and doubted, and vain desires deceived you till the Command of Allah came, while the arch deceiver deceived you about Allah. [57:15] So today, ransom shall not be accepted from you nor from those who disbelieved; your abode is the Fire; it is your guardian and evil is the resort.***

ثم ترد أمتي و شيعتي، فيروون من حوض محمد (صلى الله عليه و آله)، و بيدي عصا عوسج، أطرد بها أعدائي طرد غريبة الإبل».

<u>Then my[asws] community and my[asws] Shiah would be received by Muhammad[saww] at the Fountain</u>. And in my[asws] hand would be a stick with which I[asws] shall repel my[asws] enemies like the repelling of the strange camel'.[5084]

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي بن مهزيار، عن أبيه، عن جده، عن الحسن بن محبوب، عن الأحول، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله تبارك و تعالى: فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بابٌ باطِنُهُ فِيهِ الرَّحْمَةُ وَ ظاهِرُهُ مِنْ قِبَلِهِ الْعَذابُ يُنادُونَهُمْ أَ لَمْ نَكُنْ مَعَكُمْ».

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

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Blessed and High ***[57:13] Then separation would be brought about between them, with a wall having a gate in it; (as for) the inside of it, there shall be Mercy in it, and (as for) the outside of it, before it there shall be Punishment. [57:14] They will cry out to them: Were we not with you?***

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

[5084] الخصال: 575/ 1.

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

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

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

قال: «فيناديهم الملك من عند الله: بلى، و لكنكم فتنتم أنفسكم بعد نبيكم، ثم توليتم، و تركتم اتباع من أمركم به نبيكم، و تربصتم به الدوائر، و ارتبتم فيما قال فيه نبيكم، و غرتكم الأماني و ما اجتمعتم عليه من خلافكم لأهل الحق، و غركم حلم الله عنكم في تلك الحال، حتى جاء الحق- يعني بالحق ظهور علي بن أبي طالب (عليه السلام) و من ظهر من بعده من الأئمة (عليه السلام) بالحق- و قوله عز و جل: وَ غَرَّكُمْ بِاللَّهِ الْغَرُورُ يعني الشيطان فَالْيَوْمَ لا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لا مِنَ الَّذِينَ كَفَرُوا أي لا توجد لكم حسنة تفدون بها أنفسكم مَأْواكُمُ النَّارُ هِيَ مَوْلاكُمْ وَ بِئْسَ الْمَصِيرُ».

He[asws] said; 'So the Angel would Call out to them from the Presence of Allah[azwj]: 'Yes! But you fell into temptation after your Prophet[saww], then turned back from him[saww] and abandoned the following of the one[asws] whom your Prophet[saww] had ordered you to, and went around in circles with it, and doubted what your Prophet[saww] had said with regards to him[asws], and your wishes deceived you when you gathered upon it by opposing the rightful people. And Allah[azwj], and the Forbearance of Allah[azwj] deceived you in that situation, until there came the Truth – meaning with the Truth, the appearance of Ali[asws] Bin Abu Talib[asws], and the appearance of the Imams[asws] from after him[asws] with the Truth – and the Words of the Mighty and Majestic ***while the arch deceiver deceived you about Allah*** Meaning the Satan[la] ***[57:15] So today, ransom shall not be accepted from you nor from those who disbelieved***, Meaning you will not find a good deed with which you would be able to ransom yourselves ***your abode is the Fire; it is your guardian and evil is the resort***'.[5085]

VERSES 16 & 17

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {16} اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {17}

[57:16] Has not the time yet come for those who believe that their hearts should be humble for the Remembrance of Allah and what has come down of the Truth? And that they should not be like those who were given the Book

[5085] تأويل الآيات 2: 660/ 11

before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors. [57:17] Know that Allah Revives the earth after its death; We have made the Verses clear to you so that you may understand.

محمد بن إبراهيم النعماني، قال: حدثنا محمد بن همام، قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعة، قال: حدثنا أحمد بن الحسن الميثمي، عن رجل من أصحاب أبي عبد الله جعفر بن محمد (عليهما السلام)، قال: سمعته يقول: «نزلت هذه الآية التي في سورة الحديد وَ لا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلُ فَطالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فاسِقُونَ في أهل زمان الغيبة، ثم قال عز و جل اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِها قَدْ بَيَّنَّا لَكُمُ الْآياتِ لَعَلَّكُمْ تَعْقِلُونَ، و قال: «إن الأمد أمد الغيبة».

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

A man from the companions of Abu Abdullah[asws] Ja'far[asws] Bin Muhammad[asws], said: 'I heard him[asws] saying: 'This Verse in Surah Al-Hadeed ***[57:16] And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors*** was Revealed regarding the era of the occultation'.

Then the Mighty and Majestic Said ***[57:17] Know that Allah Revives the earth after its death; We have made the Verses clear to you so that you may understand***, and he[asws] said: 'Prolongation of the duration of the occultation'.[5086]

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

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

'Abu Abdullah[asws] has said: 'This Verse was Revealed regarding Al-Qaim[asws] ***[57:16] And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors***'.[5087]

الشيخ المفيد: بإسناده، عن محمد بن همام، عن رجل من أصحاب أبي عبد الله (عليه السلام) قال: سمعته يقول: «نزلت هذه الآية: وَ لا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلُ فَطالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فاسِقُونَ، في أهل زمان الغيبة، و الأمد أمد الغيبة»

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

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

[5086] الغيبة: 24

[5087] كمال الدين و تمام النعمة: 668/ 12

كأنه أراد عز و جل، يا أمة محمد، أو يا معشر الشيعة، لا تكونوا كالذين أوتوا الكتاب من قبل فطال عليهم الأمد. فتأويل هذه الآية جار [في أهل] زمان الغيبة و أيامها دون غيرهم.

As is the Mighty and Mjestic Wanted, O community of Muhammad[saww], or O community of the Shiah! Do not become like the ones who were Given the Book before, and the duration was prolonged for them. So the explanation of this Verse flows regarding the people of the era of the occultation, and its days, apart from others'.[5088]

محمد بن يعقوب: عن أحمد بن مهران، عن محمد بن علي، عن موسى بن سعدان، عن عبد الرحمن بن الحجاج، عن أبي إبراهيم (عليه السلام)، في قول الله عز و جل: يُحْيِ الْأَرْضَ بَعْدَ مَوْتِها، قال: «ليس يحييها بالقطر، و لكن يبعث الله عز و جل رجالا، فيحيون العدل، فتحيا الأرض لإحياء العدل، و لإقامة الحد فيها «2» أنفع في الأرض من القطر أربعين صباحا».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Abdul Rahman Bin Al-Hajaj,

Imam Abu Ibrahim[asws] (7th Imam[asws]), regarding the Words of Allah[azwj] Mighty and Majestic ***[57:17] Revives the earth after its death***, he[asws] said: 'He[azwj] will not be reviving it as countries, but Allah[azwj] will be Resurrecting men[asws], so they would be reviving the justice. So the revival of the earth is the revival of the justice, and the application of the Limits (of the Law) in it, benefiting in the earth in the diameters of the earth, for forty mornings'.[5089]

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدٍ الْحَلَبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اعْلَمُوا أَنَّ اللَّهَ يُحْيِ الْأَرْضَ بَعْدَ مَوْتِها قَالَ الْعَدْلَ بَعْدَ الْجَوْرِ.

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

I asked Abu Abdullah[asws] about the Statement of Allah[azwj]: ***[57:17] Revives the earth after its death***. He[asws] said: 'The justice, after the oppression'.[5090]

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

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

'Abu Ja'far[asws] Al-Ahowl, from Salam Bin Al-Mustaneer, from Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[57:17] Revives the earth after its death***, he[asws] said: 'It Means by ***its death***, the Infidels of it, and the Infidel is a dead (person). So Allah[azwj] will Revive it with Al-Qaim[asws], who[asws] will do justice in it, so the earth would be revived, and its people would be revived, after their death'.[5091]

[5088] تأويل الآيات 2: 662/ 14
[5089] الكافي 7: 174/ 2
[5090] Al Kafi – H 14838
[5091] تأويل الآيات 2: 663/ 15.

VERSE 18

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ {18}

[57:18] The charitable men and the charitable women and the lenders to Allah a goodly loan, it shall be compounded for them and they shall have a noble Reward.

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «مكتوب على باب الجنة: الصدقة بعشرة، و القرض بثمانية عشر».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar, who has narrated:

'Abu Abdullah[asws] has said: 'It is inscribed upon the Gate of the Paradise, "The charity (is compounded) by ten, and the loan, by eighteen'.[5092]

VERSE 19

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ ۖ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {19}

[57:19] And (as for) those who believe in Allah and His Rasools, these it is that are the truthful and the martyrs in the Presence of their Lord: they shall have their Reward and their Light, and (as for) those who disbelieve and reject Our Verses, these are the inmates of the Hell.

أحمد بن محمد بن خالد البرقي: عن أبيه، عن حمزة بن عبد الله الجعفري عن جميل بن دراج، عن عمرو بن مروان، عن الحارث بن حصيرة، عن زيد بن أرقم، عن الحسين بن علي (عليهما السلام)، قال: «ما من شيعتنا إلا صديق شهيد».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Hamza Bin Abdullah Al-Ja'fary, from Jameel Bin Daraj, from Amro Bin Marwan, from Al-Haris Bin Haseyra, from Zayd Bin Arqam,

'Al-Husayn[asws] Bin Ali[asws] having said: 'There is none from our[asws] Shiah except that he is truthful, a martyr'.

قال: قلت: جعلت فداك، أنى يكون ذلك و عامتهم يموتون على فرشهم؟ فقال: «أما تتلو كتاب الله في الحديد: وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولئِكَ هُمُ الصِّدِّيقُونَ وَ الشُّهَداءُ عِنْدَ رَبِّهِمْ» قال: فقلت: كأني لم أقرأ هذه الآية من كتاب الله عز و جل قط. قال: «لو كان ليس إلا كما تقولون كان الشهداء قليلا».

I said, 'May I be sacrificed for you[asws]! How can that be and most of them are dying upon their beds?' So he[asws] said: 'Have you not recited the Book of Allah[azwj], in (Surah) Al-Hadeed ***[57:19] And (as for) those who believe in Allah and His Rasools, these it is that are the truthful and the martyrs in the Presence of their Lord***?' So I said, 'It is as if I have never recited this Verse from the Book of Allah[azwj] at all!' He[asws] said: 'Had it not been except for as you are saying it, the martyrs would be very few'.[5093]

[5092] الكافي 4: 33/ 1.
[5093] المحاسن: 163/ 115.

و عنه: عن أبي يوسف يعقوب بن يزيد، عن محمد بن أبي عمير، عن عمر بن عاصم، عن منهال القصاب، قال: قلت لأبي عبد الله (عليه السلام): ادع الله لي بالشهادة؟ فقال: «إن المؤمن لشهيد حيث مات، أو ما سمعت قول الله في كتابه: وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولئِكَ هُمُ الصِّدِّيقُونَ وَ الشُّهَداءُ عِنْدَ رَبِّهِمْ».

And from him, from Abu Yusuf Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Aasim, from MinhAl-Al-Qasaab who said,

'I said to Abu Abdullah[asws], 'Will you[asws] supplicate to Allah[azwj] for me to be a martyr?' So he[asws] said: 'The Believer is a martyr wherever he may die. Or, have you not heard the Words of Allah[azwj] in His[azwj] Book ***[57:19] And (as for) those who believe in Allah and His Rasools, these it is that are the truthful and the martyrs in the Presence of their Lord***?'[5094]

و عنه: عن الحسين» بن علي المقرئ بإسناده، عن رجاله، مرفوعا إلى أبي أيوب الأنصاري، قال: قال رسول الله (صلى الله عليه و آله): «الصديقون ثلاثة: حزقيل مؤمن آل فرعون، و حبيب صاحب آل يس، و علي بن أبي طالب (عليه السلام)، و هو أفضل الثلاثة».

And from him, from Al-Husayn Bin Ali Al-Munqary, by his chain, from his men, with an unbroken chain going up to Abu Ayoub Al-Ansary who said,

'Rasool-Allah[saww] said: 'The Truthful are three – Hizkeel, a believer of the people of the Pharaoh[la], and Habeeb, the companion of the people of Yaseen (آل يس), and Ali[asws] Bin Abu Talib[asws] who is the highest of the three'.[5095]

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

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

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws], who from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'An Angel who had twenty thousand heads came down unto the Prophet[saww].

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

And the Angel was called Mahmoud, and in between his shoulders was Inscribed: "There is no god except for Allah[azwj], Muhammad[saww] is the Rasool[saww] of Allah[azwj], Ali[asws] is the Greatest Truthful (الصديق الأكبر). So the Prophet[saww] said to him: 'O my[saww] beloved Mahmoud! Since when has this been Inscribed between your shoulders?' He said, 'From before Allah[azwj] Created Adam [as], by twelve thousand years'.[5096]

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

[5094] المحاسن: 164/ 117.
[5095] تأويل الآيات 2: 664/ 17
[5096] تأويل الآيات 2: 664/ 18

و آله)، [بسيفه]» ثم قال الثالثة: «بل و الله كمن استشهد مع رسول الله (صلى الله عليه و آله) في فسطاطه، و فيكم آية من كتاب الله».

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

'I was in the presence of Abu Ja'far[asws] when he[asws] said: 'The one among you who understands this matter (Al-Qaim[asws]) and waits for it, the good has been calculated in it, is like the one who fought, by Allah[azwj], alongside Al-Qaim[asws] of the Progeny[asws] of Muhammad[saww] by his sword'. Then he[asws] said: 'But, as if he fought alongside Rasool-Allah[saww] with his sword'. Then he[asws] said, for the third time: 'But, by Allah[azwj], like the one who was martyred alongside Rasool-Allah[saww] in his marquee, and regarding you all is a Verse from the Book of Allah[azwj]'.

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

I said, 'May I be sacrificed for you[asws], and which Verse?' He[asws] said: 'The Words of Allah[azwj] Mighty and Majestic ***[57:19] And (as for) those who believe in Allah and His Rasools, these it is that are the truthful and the martyrs in the Presence of their Lord***'. Then he[asws] said: 'By Allah[azwj]! You all will become the truthful, the martyrs in the presence of your Lord[azwj]'.[5097]

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

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

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

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

He[asws] said: 'O Abu Hamza, or what does the martyr see except for the killing?' I said, 'Yes, may I be sacrificed for you[asws]'. So he[asws] said to me: 'O Abu Hamza! The one who believes in us[asws], and ratifies our[asws] Hadeeth, and awaits our[asws] command, is like the one who was killed under the flag of Al-Qaim[asws]. But, by Allah[azwj], under the flag of Rasool-Allah[saww]'.[5098]

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

And from Abu Baseer who said,

[5097] مجمع البيان 9: 359
[5098] تأويل الآيات 2: 665/ 21

'Al-Imam Al-Sadiq[asws] said to me: 'O Abu Muhammad! The dead upon this matter is a martyr'. I said, 'May I be sacrificed for you[asws]! And if he dies upon his bed?' He[asws] said: 'Even if he dies upon his bed. So he is alive, being Sustained'.[5099]

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

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

Abu Abdullah[asws] said to me: 'O Maalik! Will you not be happy that you establish the Prayer, and you give the Zakat, and you restrain yourself, and you enter the Paradise? O Maalik! There is none from the people who followed the imam in the world except that he (their imam) will come on the Day of Judgement cursing them and they would be cursing him except for you and the one who is similar to your condition. O Maalik! By Allah[azwj], the dead ones from among you who were upon this matter (Al-Qaim[asws]) is a martyr of the status of the striker with his sword in the Way of Allah[azwj]'.[5100]

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

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

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

إن الله تبارك و تعالى اطلع على الأرض فاختارنا، و اختار لنا شيعة ينصروننا و يفرحون لفرحنا، و يحزنون لحزننا، و يبذلون أموالهم و أنفسهم فينا [أولئك منا] و إلينا، و ما من الشيعة عبد يقارف أمرا نهيناه عنه فلا يموت حتى يبتلى ببلية تمحص فيها ذنوبه، إما في ماله، أو ولده، أو في نفسه حتى يلقى الله عز و جل و ما له ذنب، و إنه ليبقى عليه الشيء من ذنوبه فيشدد [به] عليه عند موته،

Allah[azwj], Blessed and High Considered upon the earth, so He[azwj] Chose us[asws], and Chose our[asws] Shiah for us[asws]. They help us[asws], and are happy with our[asws] happiness, and are aggrieved at our[asws] grief, and they spend their wealth and their lives for us. They are from us[asws] and to us[asws]. And there is none from the Shiah servant who goes near a matter from which we[asws] have prohibited him from, so he does not die until he is Tested with a misfortune during which his sins are examined, be it with his wealth, or his children, or with himself, until he meets Allah[azwj] Mighty and Majestic, and there are no sins to him. And for him on whom some sins still remain, so there are difficulties for him during his death.

[5099] تأويل الآيات 2: 666/ 22.
[5100] Al Kafi – H 14570

و الميت من شيعتنا صديق شهيد صدق بأمرنا، و أحب فينا، و أبغض فينا، يريد بذلك وجه الله عز و جل، مؤمن بالله و رسوله، قال الله عز و جل: وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولئِكَ هُمُ الصِّدِّيقُونَ وَ الشُّهَداءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَ نُورُهُمْ».

And the dead from our[asws] Shiah, is a truthful, a martyr, having ratified our[asws] matter. And he loves regarding us[asws], and hates regarding us[asws], returning by that to face of Allah[azwj] Mighty and Majestic, as a Believer in Allah[azwj] and His[azwj] Rasool[saww]. Allah[azwj] Mighty and Majestic Says ***[57:19] And (as for) those who believe in Allah and His Rasools, these it is that are the truthful and the martyrs in the Presence of their Lord: they shall have their Reward and their Light***'.[5101]

ابن بابويه، في (فضائل الشيعة): عن أبيه، قال: حدثني سعد بن عبد الله، عن معاوية بن عمار، عن جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إذا كان يوم القيامة يؤتى بأقوام على منابر من نور، تتلألأ وجوههم كالقمر ليلة البدر، يغبطهم الأولون و الآخرون، ثم سكت، ثم أعاد الكلام ثلاثا.

Ibn Babuwayh, in Fazaail Al-Shiah, from his father, from Sa'd Bin Abdullah, from Muawiya Bin Amar,

(It has been narrated) from Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said; 'Rasool-Allah[saww] said: 'When it will be the Day of Judgement, they will come with a people upon Pulpits of Light. Their faces would be shining like the moon on the night of the full moon. They will be envied by the former ones and the later ones'. Then he[saww] was silent. Then he[saww] repeated the speech three times'.

فقال عمر بن الخطاب: بأبي أنت و أمي، هم الشهداء؟ قال: هم الشهداء، و ليس هم الشهداء الذين تظنون؟ قال: هم الأنبياء؟ قال: هم الأنبياء، و ليس هم الأنبياء الذين تظنون؟ قال: هم الأوصياء؟ قال: هم الأوصياء، و ليس هم الأوصياء الذين تظنون،

So Umar Bin Al-Khatab said, 'May my father and my mother be sacrificed for you[saww], they are the martyrs?' He[saww] said: 'They are the martyrs, but they are not the martyrs which you are thinking them to be'. He said, 'They will be the Prophets[as]?' He[saww] said: 'They are the Prophets[as], but they are not the Prophets[as] which you are thinking them to be'. He said, 'They are the successors[as]?' He[saww] said: 'They are the successors[as], but they are not the successors[as] which you are thinking them to be'.

قال: فمن أهل السماء أو من أهل الأرض؟ قال: هم [من] أهل الأرض، قال: فأخبرني من هم؟ قال: فأومأ بيده إلى علي (عليه السلام)، فقال: هذا و شيعته، ما يبغضه من قريش إلا سفاحي، و لا من الأنصار إلا يهودي، و لا من العرب إلا دعي، و لا من سائر الناس إلا شقي، يا عمر كذب من زعم أنه يحبني و يبغض هذا».

He said, 'So, are they from the people of the sky, or from the people of the earth?' He[saww] said: 'They are from the people of the earth'. He said, 'So inform me, who are they?' He[asws] said: '<u>So he[saww] indicated by his[saww] hand to Ali[asws] and said: 'This one and his[asws] Shiah</u>. None from the Qureysh will hate him[asws] except for the thugs, and none from the Helpers except for Jews, and none from the Arabs except for a bastard (دعي), and none from the rest of the people except for a wretch. O Umar! He has lied! The one who alleges that he loves me[saww], and hates this one[asws]'.[5102]

[5101] الخصال: 635/ 10، تأويل الآيات 2: 667/ 25
[5102] فضائل الشيعة: 67/ 25.

موفق بن أحمد: يرفعه إلى ابن عباس، قال: سأل قوم النبي (صلى الله عليه و آله): فيمن نزلت هذه الآية؟ قال: «إذا كان يوم القيامة عقد لواء من نور أبيض، و نادى مناد: ليقم سيد الوصيين و معه الذين آمنوا بعد بعث محمد (صلى الله عليه و آله) فيقوم علي بن أبي طالب (عليه السلام)، فيعطى اللواء من النور الأبيض بيده، و تحته جميع السابقين الأولين من المهاجرين و الأنصار، لا يخالطهم غيرهم، حتى يجلس على منبر من نور رب العزة، و يعرض الجميع عليه رجلا رجلا، فيعطيه أجره و نوره،

Mowqaf Bin Ahmad, with an unbroken chain going up to

Ibn Abbas who said, 'A group of people asked the Prophet[saww], 'For whom was this Verse Revealed?' He said, 'When it will be the Day of Judgement, a Caller will Call out holding a flag of white Light: 'Let him[asws] arise, the Chief of the successors[asws], and with him[asws] those who belied, after the Sending of Muhammad[saww]!' So Ali[asws] Bin Abu Talib[asws] would arise. So he[asws] would be Given the flag of white Light in his[asws] hand, and underneath it would be all the foremost ones of the former ones from the Emigrants and the Helpers. No other would be included with them until he[asws] is seated upon the Pulpit of Light of the Lord[azwj] of Honour, and there are presented to him[asws] all, man after man. So he[asws] would give them their Reward and their Light.

فإذا أتى على آخرهم قيل لهم: قد عرفتم صفتكم و منازلكم في الجنة، إن ربكم يقول: إن لكم عندي مغفرة و أجرا عظيما يعني الجنة، فيقوم علي و القوم تحت لوائه معه يدخل بهم الجنة، ثم يرجع إلى منبره، فلا يزال يعرض عليه جميع المؤمنين، فيأخذ نصيبه منهم إلى الجنة، و ينزل أقواما على النار، فذلك قوله تعالى: وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولئِكَ هُمُ الصِّدِّيقُونَ وَ الشُّهَداءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَ نُورُهُمْ يعني السابقين الأولين [من] المؤمنين و أهل الولاية وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآياتِنا أُولئِكَ أَصْحابُ الْجَحِيمِ يعني كفروا و كذبوا بالولاية و بحق علي (عليه السلام)».

So when it comes to the last of them, it will be Said to them: 'You have come to know your qualities and your dwelling in the Paradise. Your Lord[azwj] is Saying: "In My[azwj] Presence, for you all, is Forgiveness and a Great Reward", Meaning, the Paradise. So Ali[asws] would arise, and the people underneath the flag would be with him[asws], and enter the Paradise with them. Then he[asws] will return to his[asws] Pulpit. So they will not stop presenting to him[asws] all the Believers, and he[asws] will give them their share and take them into the Paradise, and he[asws] will descend (other) people onto the Fire. So these are the Words of the High ***[57:19] And (as for) those who believe in Allah and His Rasools, these it is that are the truthful and the martyrs in the Presence of their Lord: they shall have their Reward and their Light,*** Meaning the foremost ones of the former ones from the Believers and the people of Al-Wilayah ***and (as for) those who disbelieve and reject Our Verses, these are the inmates of the Hell***, Meaning denied and belied the Wilayah and the right of Ali[asws], [5103].

VERSES 20 & 21

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {20} سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {21}

[5103] مناقب ابن المغازلي: 322/ 369.

[57:20] Know that this world's life is only play and amusement and festivities and boasting among yourselves, and competing for the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the Infidels, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the Hereafter is a severe Punishment and (also) Forgiveness from Allah and (His) Pleasure; and what is the life of the world except for a means of deception. [57:21] Hasten to Forgiveness from your Lord and to a Garden the extensiveness of which is as the extensiveness of the skies and the earth; it is prepared for those who believe in Allah and His Rasools; that is the Grace of Allah: He gives it to whom He pleases, and Allah is the Lord of Mighty Grace.

الرضي في (الخصائص): بإسناد مرفوع إلى أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «قدم أسقف نجران على عمر بن الخطاب، فقال: يا أمير المؤمنين، إن أرضنا أرض باردة شديدة المؤونة لا تحتمل الجيش، و أنا ضامن لخراج أرضي أحمله إليك في كل عام كملا، فكان يقدم هو بالمال بنفسه و معه أعوان له حتى يوفيه بيت المال، و يكتب له عمر البراءة».

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

Abu Ja'far[asws] Muhammad[asws] Bin Ali[asws] Al-Baqir[asws] having said: 'A Bishop of Najran came to Umar Bin Al-Khattab. He said, 'O commander of the faithful! Our land is an intensely cold land which the army cannot tolerate, and I am responsible for the land tax which I bring to you every year completely'. And he had come with the wealth by himself, and along with him were his helpers until he was loyal to the public treasury, and Umar had written for him the receipt (for full payment).

قال: «فقدم الأسقف ذات عام، و كان شيخا جميلا، فدعاه عمر إلى الله و إلى دين رسول الله (صلى الله عليه و آله)، و أنشأ، يذكر فضل الإسلام، و ما يصير إليه المسلمون من النعيم و الكرامة، فقال له الأسقف: يا عمر، أنتم تقرءون في كتابكم أن [لله] جنة عرضها كعرض السماء و الأرض، فأين تكون النار؟ قال: فسكت عمر، و نكس رأسه، فقال أمير المؤمنين (عليه السلام)- و كان حاضرا- أجب هذا النصراني. فقال: له عمر: بل أجبه أنت. فقال (عليه السلام) له: يا أسقف نجران، أنا أجيبك، إذا جاء النهار أين يكون الليل، و إذا جاء الليل أين يكون النهار؟ فقال الأسقف: ما كنت أرى [أن] أحدا يجيبني عن هذه المسألة. ثم قال: من هذا الفتى، يا عمر؟ قال عمر: هذا علي بن أبي طالب، ختن رسول الله (صلى الله عليه و آله) و ابن عمه و أول مؤمن معه، هذا أبو الحسن و الحسين.

So, that year the bishop came, and he was a handsome old man. Umar Bin Al-Khattab invited him to the Religion of Rasool-Allah[saww], and he mentioned the virtues of Al-Islam and what the Muslims are going towards the Blessings and the Prestige. So the bishop said to him, 'O Umar! You are reading in your Book that Allah[azwj] has ***a Garden the extensiveness of which is as the extensiveness of the skies and the earth***, so where is the Fire (Hell)?' Umar was silent, and bowed his head. So Amir-ul-Momineen[asws] – and he[asws] was present – said: 'I[asws] am astounded at this Christian. So Umar said to him[asws], 'But you[asws] answer him'. So he[asws] said to him: 'O Bishop of Najran! I[asws] will answer you. When the day comes, where does the night go, and when the night comes, where does the day go? The Bishop said, 'I have not seen anyone answer me about this question'. Then he said, 'Who is this young man, O Umar?' Umar said, 'This is Ali[asws] Bin Abu Talib[asws], son-in-law of Rasool-Allah[saww], and the son[asws] of his[saww] uncle[as], and the first to believe in him[saww]. This is the father of Al-Hassan[asws] and Al-Husayn[asws]'.

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

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

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

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

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

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

ثم قال الأسقف: يا عمر، أخبرني عن أول دم وقع على وجه الأرض، أي دم كان فقال: سل الفتى. فقال (عليه السلام): أنا أجيبك يا أسقف نجران، أما نحن فلا نقول كما تقولون أنه دم ابن آدم الذي قتله أخوه و ليس هو كما قلتم، و لكن أول دم وقع على وجه الأرض مشيمة حواء حين ولدت قابيل بن آدم. قال الأسقف: صدقت يا فتى.

Then the Bishop said, 'O Umar! Inform me about the first blood which fell upon the face of the earth, which blood was it?' So he said, 'Ask the young man'. So he[asws] said: 'I[asws] will answer you, O Bishop of Najran! But rather, we are not saying as you are saying, that it was the blood of the son[as] of Adam[as] who was killed by his[asws] brother[la], and it is not like what you are saying. But, the first blood, which fell upon the face of the earth was of Eve[as], where she [as] gave birth to Qabeel[la], son of Adam[as]'. The Bishop said, 'You[asws] have spoken the truth, O young man[asws]'.

ثم قال الأسقف: بقيت مسألة واحدة، أخبرني أنت- يا عمر- أين الله تعالى؟ قال: فغضب عمر، فقال أمير المؤمنين (عليه السلام): أنا أجيبك و سل عما شئت، كنا عند رسول الله (صلى الله عليه و آله) ذات يوم، إذا أتاه ملك فسلم، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ قال: من سبع سماوات من عند ربي.

Then the Bishop said, 'There remain one questions. You inform me – O Umar – where is Allah[azwj] the High?' Umar got angry, so Amir-ul-Momineen[asws] said: 'I[asws] will answer you, and ask whatsoever you like to. We were in the presence of Rasool-Allah[saww] one day, when an Angel came up and greeted. So Rasool-Allah[saww] said to him: 'From where have you been Sent?' He said: 'From the seventh sky, from the Presence of my Lord[azwj]'.

ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من سبع أرضين من عند ربي. ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من مشرق الشمس من عند ربي. ثم أتى ملك آخر، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ فقال: من مغرب الشمس من عند ربي.

Then another Angel came up, so Rasool-Allah[saww] said to him: 'From where have you been Sent?' He said: 'From the seventh firmament, from the Presence of my Lord[azwj]'. Then another Angel came up, and greeted. So Rasool-Allah[saww] said to him: 'From where have you been Sent?' He said: 'From the east of the sun, from the Presence of my Lord[azwj]'. Then another Angel came up, so Rasool-Allah[saww] said to him: 'From where have you been sent?' He said: 'From the west of the sun, from the Presence of my Lord[azwj]'.

فالله ها هنا و ها هنا، في السماء إله، و في الأرض إله، و هو الحكيم العليم».

Thus, Allah[azwj] is over here, and over there, in the sky He[azwj] is God, and in the earth He[azwj] is God, and He[azwj] is the Wise, the Knower'.

قال أبو جعفر (عليه السلام): «معناه من ملكوت ربي في كل مكان، و لا يعزب عن علمه شيء تبارك و تعالى».

Abu Ja'far[asws] said: 'Its Meaning is – From the Kingdom of my Lord[azwj], in every place, and there is nothing which is far from His[azwj] Knowledge, the Blessed and High'.[5104]

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

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

(It has been narrated) from Amir-ul-Momineen[asws] – in a Hadeeth – and a Catholic had asked him[asws], 'Inform me about the Paradise and the Fire, where are these two?' He[asws] said: 'The Paradise in underneath the Throne in the Hereafter, and the Fire is underneath the seventh firmament, the lowest'. So the Catholic said, 'You[asws] have spoken the truth'.[5105]

[5104] خصائص الأئمة (عليه السّلام): 90
[5105] (فضائل العترة)

في تفسير على بن ابراهيم حدثنا ابى عن ابن ابى عمير عن أبى بصير قال: قال أبو عبد الله عليه السلام: ان أدنى أهل الجنة منزلا لو نزل به الثقلان الجن و الانس لو سعهم طعاما وشرابا، ولا ينقض مما عنده شيئا، وان أيسر أهل الجنة منزلا من يدخل الجنة فيرفع له ثلاث حدائق ; فإذا دخل ادناهن راى فيها من الازواج ومن الخدم والانهار والثمار ما شاء الله، مما يملاء عينه قرة وقلبه مسرة،

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

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

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

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

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

He[asws] said: 'So it will be Said: 'Open the Door for him to the Paradise', and it will be Said to him: 'Raise your head!' So when the Door from the EternAl Paradise (الخلد) is opened for him, and he sees more than what was from before, so he would be saying during the magnification of his pleasure, 'Lord[azwj]! For You[saww] is the Praise which cannot be numbered since You[azwj] Bestowed upon my heart and Rescued me from the Fires'. And the Hadeeth is lengthy. We have taken what was needed from it'.[5106]

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: ذلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشاءُ من عباده، و في قوله تعالى: وَ لا تَتَمَنَّوْا ما فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلى بَعْضٍ: «إنهما نزلتا في أمير المؤمنين (عليه السلام) ».

Ibn Shehr Ahsub,

'Al-Baqir[asws] and Al-Sadiq[asws] regarding the Words of the High ***[57:21] that is the Grace of Allah: He gives it to whom He pleases***, from His[azwj] servants, and regarding the Words of the High ***[4:32] And do not covet that by which Allah has made some of you excel others***, said: 'Both of these were Revealed regarding Amir-ul-Momineen[asws]'.[5107]

[5106] Tafseer Noor Al Saqalayn – CH 57 H 83
[5107] المناقب 3: 99

VERSE 22 & 23

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ {22} لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ {23}

[57:22] No difficulty befalls upon the earth nor upon your own souls, but it is in a Book before We Bring it into existence; surely that is easy for Allah: [57:23] So that you may not despair over what has escaped you, nor be happy at what He has Given you; and Allah does not Love any arrogant boaster:

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن علي بن هاشم بن البريد، عن أبيه: أن رجلا سأل علي بن الحسين (عليهما السلام) عن الزهد فقال: «عشرة أشياء فأعلى درجة الزهد أدنى درجة الورع، و أعلى درجة الورع أدنى درجة اليقين، و أعلى درجة اليقين أدنى درجة الرضا، [ألا] و إن الزهد كله في آية من كتاب الله عز و جل: لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ وَ لا تَفْرَحُوا بِما آتاكُمْ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Ali Bin Hashim Bin Al-Bureyd, from his father,

(It has been narrated) from a man who asked Ali[asws] Bin Al-Husayn[asws] about the ascetism, so he[asws] said: 'There are ten things. So the highest level of ascetism is the lowest level of the piety. And the highest level of the piety is the lowest level of conviction. And the highest level of conviction is the lowest level of the Pleasure (of Allah[azwj]). Indeed! The ascetism, all of it is in a Verse from the Book of Allah[azwj] Mighty and Majestic ***[57:23] So that you may not despair over what has escaped you, nor be happy at what He has Given you***'.[5108]

و عنه، قال: حدثنا محمد بن أبي عبد الله، قال: حدثنا سهل بن زياد، عن الحسن بن العباس بن الحريش، عن أبي جعفر الثاني (عليه السلام)، في قوله تعالى: لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ، قال: «قال أبو عبد الله (عليه السلام): سأل رجل أبي (عليه السلام) عن ذلك، فقال: نزلت في أبي بكر «1» و أصحابه، واحدة مقدمة و واحدة مؤخرة لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ من الفتنة التي عرضت لكم بعد رسول الله (صلى الله عليه و آله). فقال الرجل: أشهد أنكم أصحاب الحكم الذي لا اختلاف فيه، ثم قام الرجل فذهب فلم أره».

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

(It has been narrated) from Abu Ja'far the second[asws], regarding the Words of the High ***[57:23] So that you may not despair over what has escaped you***, he[asws] said: 'Abu Abdullah[asws] said: 'A man asked my[asws] father[asws] about that, so he[asws] said: 'It was Revealed regarding Abu Bakr, and his companions, one preceded and one delayed ***[57:23] So that you may not despair over what has escaped you*** which presented to you all after Rasool-Allah[saww]'. So the man said, 'I hereby testify that you[asws] are the companions of the wisdom in whom there is no differing'. Then the man stood up and went away. So he was not seen (again)'.[5109]

و عنه، قال: حدثنا محمد بن جعفر الرزار، عن يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لا فِي أَنْفُسِكُمْ إِلَّا فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها:

[5108] الكافي 2: 104/ 4.
[5109] تفسير القمي 2: 351.

«صدق الله و بلغت رسله، كتابه في السماء علمه بها، و كتابه في الأرض إعلامنا في ليلة القدر و في غيرها إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ».

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

'Abu Abdullah[asws] regarding the Words of the High ***[57:22] No difficulty befalls upon the earth nor upon your own souls, but it is in a Book before We Bring it into existence***, he[asws] said: 'I[asws] ratify Allah[azwj] and the preaching of His[azwj] Message. His[azwj] in the sky, I[asws] am aware of it, and His[azwj] book in the earth, we[asws] know it during the Night of Pre-destination (ليلة القدر) and during other than it ***surely that is easy for Allah***'.[5110]

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

Ali Bin Ibrahim (Tafseer Qummi) –

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

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

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

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

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

ثم قال: يا علي بن الحسين ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ فقال علي بن الحسين (عليهما السلام): كلا ما هذه فينا نزلت، إنما نزلت فينا: ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لا فِي أَنْفُسِكُمْ الآية فنحن الذين لا نأسى على ما فاتنا، من الدنيا و لا نفرح بما آتانا منها».

Then he[la] said: 'O Ali[asws] Bin Al-Husayn! ***[42:30] And whatever difficulty befalls you, it is on account of what your own hands have wrought***'. So Ali[asws] Bin Al-

[5110] تفسير القمي 2: 351

Husayn[asws] said: 'Not at all! This has not been Revealed regarding us[asws]! But rather, (what has been) Revealed regarding us[asws] is ***[57:22] No difficulty befalls upon the earth nor upon your own souls*** – the Verse. So we[asws] are the ones who do not despair upon what has escaped us[asws] from the world, nor are we[asws] happy with what has been Given to us[asws] from it'.[5111]

في كتاب مقتل الحسين (ع) لابي مخنف ان يزيد لعنه الله لما نظر إلى على بن الحسين عليهما السلام قال له: ابوك قطع رحمى وجهل حقى ونازعني في سلطاني فعل الله به ما رأيت ؟ فقال على بن الحسين: " ما أصاب من مصيبة في الارض ولا في انفسكم الا في كتاب من قبل ان نبرأها ان ذلك على الله يسير ".

And in the book Maqtal of Al-Husayn[asws] for Abu Makhnaf – 'When Yazeed[la], Curse of Allah[azwj] be upon him[la] looked towards Ali[asws] Bin Al-Husayn[asws], said to him[asws], 'Your[asws] father[asws] cut-off relationships with me[la], and ignored my[la] right, and disputed with me[la] regarding my[la] authority. So Allah[azwj] Did with him[asws] what you[asws] saw?' So Ali[asws] Bin Al-Husayn[asws] said: '***[57:22] No difficulty befalls upon the earth nor upon your own souls, but it is in a Book before We Bring it into existence; surely that is easy for Allah***'.[5112]

VERSES 24 & 25

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {24} لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {25}

[57:24] Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Self sufficient, the Praised. [57:25] Certainly We sent Our Rasools with clear arguments, and sent down with them the Book and the Scale that men may conduct themselves with equity; and We have Sent down the iron, wherein is great violence and advantages for men, and that Allah may know who helps Him and His Rasools in the secret; surely Allah is Strong, Mighty.

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

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

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

[5111] تفسير القمّي 2: 352
[5112] Tafseer Noor Al Saqalayn – CH 57 H 88

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

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

يقول الله تعالى لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب والميزان الكتاب الاسم الاكبر وانما عرف مما يدعى العلم التورية والانجيل والفرقان فما كان كتب نوح وما كتاب صالح وشعيب وابراهيم وقد اخبر الله ان هذا لفى الصحف الاولى صحف ابراهيم وموسى

Allah[azwj] the High has Said ***[57:25] Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the Scale***, and the Book is the Great Name (*Al-Ism Al-Akbar*), and they also knew from what is called the knowledge of the Torah, and the Evangel and the Furqaan. What was written by Nuh[as], and what Saleh[as] wrote, and Shuayb[as], and Ibrahim[as], and this has been Informed by Allah[azwj] that "***[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa***".

فاين صحف ابراهيم (فقال ظ) اما صحف ابراهيم فالاسم الاكبر وصحف موسى الاسم الاكبر فلم تزال الوصية يوصيها عالم بعد عالم حتى دفعوها إلى محمد صلى الله عليه وآله ثم اتاه جبرئيل فقال له انك قد قضيت نبوتك واستكملت ايامك فاجعل الاسم الاكبر وميراث العلم وآثار النبوة عند على عليه السلام فانى لااترك الارض الاولى فيها عالم يعرف به طاعتي ويعرف به ولايتى فيكون حجة لمن ولد بين قبض نبى إلى خروج آخر فأوحى بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى على بن ابى طالب عليه السلام.

So, where are the Scriptures of Ibrahim[as]? But, the Scriptures of Ibrahim[as] is the Great Name (Al-Ism Al-Akbar), and Scriptures of Musa[as] is the Great Name (Al-Ism Al-Akbar). The successors[as] never ceased to bequeath these to knowledgeable one after knowledgeable, until they were handed over to Muhammad[saww]. Then Jibraeel came to him[saww]. He said to him[saww]: 'You[saww] have come to the end of your[saww] Prophet-hood, and your[saww] days are completed. Transfer the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effects of the Prophet-hood to be in the possession of Ali[asws], for I[azwj] do not Leave the Earth without My Wali (Guardian) who is the most knowledgeable one[asws] and Has My utmost recognition, by whom[asws] My[azwj] obedience and My[azwj] Wilayat can be recognised. It is a Proof to the ones who were born between the passing away of the Prophet[saww] to the coming out of the last one. He[azwj] Revealed <u>that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali[asws] Bin Abu Talib[asws]</u>'.[5113]

حدثنا محمد بن يحيى العطار قال حدثنى احمد بن محمد بن عيسى عن احمد بن محمد بن ابى نصر عن هشام بن سالم عن سعد عن ابى جعفر عليه السلام قال نحن عنده ثمانية رجال فذكرنا رمضان فقال لا تقولوا هذا رمضان ولا ذهب رمضان

[5113] Basaair Al Darajaat – P 9 CH 22 H 4

ولا جاء رمضان فان رمضان اسم من اسماء الله لا يجئ ولا يذهب وانما يجئى ويذهب الزايل ولكن قولوا شهر رمضان فالشهر المضاف إلى الاسم والاسم اسم الله وهو الشهر الذى انزل فيه القرآن

It has been narrated to us from Muhammad Bin Yahya Al-Ataar, from Ahmad Bin Muhammad, Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Hashaam Bin Salim, from Sa'd, who has said the following:

'There were eight of our men with Abu Ja'far[asws]. We mentioned Ramadhan. He[asws] said: 'Do not say "This is Ramadhan", and Ramadhan does not go nor does Ramadhan come, for Ramadhan is a Name from the Names of Allah[azwj]. It does not come nor does it go, but rather, that 'which' comes and goes is temporary, but say "Month of Ramadhan". Add "The Month" to the Name, and the Name is the Name of Allah[azwj], and it is a month in which the Quran Descended.

جعله الله مثلا في هذا المكان في الاصل لا يفعل الخروج في شهر رمضان لزيادة الائمة عليهم السلام وعيدا الا ومن خرج في شهر رمضان من بيته في سبيل الله ونحن سبيل الله الذى من دخل عليه يطاف بالحصن والحصن هو الامام فيكبرعند رؤيته كانت له يوم القيمة صخرة اثقل في ميزانه من السموات السبع والارضين السبع وما فيهن وما بينهن وما تحتهن

Allah[azwj] Made an example in this in place of the original. Do not go out in the Month of Ramadhan for the Imams[asws] are Increased (with knowledge) and Aided, except for the one who comes out in the Month of Ramadhan from his house in the way of Allah[azwj], and we[asws] are the way of Allah[azwj] which, one who enters it, has entered the fortress, and the fortress, that is the Imam[asws]. He will see the greatness of its value when it will be the Day of Judgement as if it was a heavy rock on his Scale from the heavens and the seven earths and what is contained within them, and what it between them, and what it under them'.

قلت يابا جعفر عليه السلام وما الميزان فقال انك قد ازددت قوة ونظر ايا سعد رسول الله صلى الله عليه وآله الصخرة ونحن الميزان وذلك قول الله في الامام ليقوم الناس بالقسط قال ومن كبر بين يدى الامام وقال لا اله الا الله وحده لا شريك له كتب الله له رضوانه الاكبر ومن كتب الله رضوانه الاكبر يجب ان يجمع بينه وبين ابراهيم ومحمد صلى الله عليه واله والمرسلين في دار الجلال

I said, O Abu Ja'far[asws], and what is the Scale?' He[asws] said: 'You will have an increase in strength and vision, O Sa'ad. The Rasool-Allah[saww] is the rock and we[asws] are the scale, and that is the Statement of Allah[azwj] regarding the Imam[asws] ***[57:25] that men may stand forth in justice***'. He[asws] said: 'And who is greater in front of the Imam[asws]?' And said: 'There is no god but Allah[azwj], One[azwj] with no associates to Him[azwj]. Allah[azwj] Writes for him His[azwj] Great Pleasure, and the one for whom is Written His[azwj] Great Pleasure, it becomes obligatory for there to be a gathering between him and between Ibrahim[as] and Muhammad[saww], and the Rasools[as] in the House of Majesty'.

فقلت له وما دار الجلال قال نحن الدار وذلك قول الله تلك الدار الاخرة نجعلها للذين لا يريدون علوا في الارض ولا فسادا والعاقبة للمتقين فنحن العاقبة يا سعد واما مودتنا للمتقين فيقول الله تبارك وتعالى تبارك اسم ربك ذى الجلال والاكرام فنحن جلال الله وكرامته التى اكرم الله تبارك وتعالى العباد بطاعتنا.

I said to him[asws], 'And what is the House of Majesty?' He[asws] said: 'We[asws] are the House and that is the Statement of Allah[azwj] ***[28:83] (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard***, for we[asws] are the

"Good end", O Sa'd, and our[asws] friendship is for those who guard (pious). Allah[azwj] Blessed and High has Said ***[55:78] Blessed be the name of you Lord, full of Majesty, and Honour***. We[asws] are the Majesty of Allah[azwj] and His[azwj] Honour which Allah[azwj] Blessed and High has Honoured His[azwj] servants with, of obedience to us[asws].[5114]

VERSE 26

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

[57:26] And certainly We sent Nuh and Ibrahim and We Made the Prophet-hood and the Book to be in their offspring; so among them are those who are guided, and most of them are transgressors.

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

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

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

فقالت العلماء: فهذا رسول الله (صلى الله عليه و آله) يؤثر عنه أنه قال: «أمتي آلي» و هؤلاء أصحابه يقولون بالخبر المستفاض الذي لا يمكن دفعه: آل محمد: أمته. فقال أبو الحسن (عليه السلام): «أخبروني هل تحرم الصدقة على الآل»؟ قالوا: نعم. قال: «فتحرم على الأمة»؟ قالوا: لا. قال: «هذا فرق بين الآل و الأمة، و يحكم أين يذهب بكم؟ أ ضربتم عن الذكر صفحا أم أنتم قوم مسرفون؟

The scholars said, 'So as for this, Rasool-Allah[saww] preferred from it, for he[saww] said: 'My[saww] community is my[saww] Family'. And those were his[saww] companions who were saying with the news (Hadeeth), which is not possible to repulse: The Progeny[asws] of Muhammad[saww] is his[saww] community'. So Abu Al-Hassan[asws] said: 'You all inform me, is charity prohibited upon the Progeny[asws]'. They said, 'Yes'. He[asws] said: 'So is it Prohibited upon the community?' They said, 'No'. He[asws] said: 'This is the difference between the Progeny[asws] and the community. Woe be unto you all! Where are you all headed? Are you striking about the Remembrance of the clemency or you are an extravagant people?

أما علمتم أنه وقعت الوراثة و الطهارة على المصطفين المهتدين دون سائرهم»؟ قالوا: و من أين، يا أبا الحسن؟ فقال (عليه السلام): «من قول الله عز و جل: وَ لَقَدْ أَرْسَلْنا نُوحاً وَ إِبْراهِيمَ وَ جَعَلْنا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فاسِقُونَ فصارت وراثة النبوة و الكتاب للمهتدين دون الفاسقين.

[5114] Basaair Al Darajaat – P 6 CH 18 H 12

But, do you know that the inheritance, and the purification is upon the chosen, the guided ones, apart from the rest of them?' They said, 'And from where is it, O Abu Al-Hassan[asws]?' So he[asws] said: 'From the Words of Allah[azwj] Mighty and Majestic ***[57:26] And certainly We sent Nuh and Ibrahim and We Made the Prophet-hood and the Book to be in their offspring; so among them are those who are guided, and most of them are transgressors***. So the inheritance of the Prophet-hood and the Book is for the guided ones, apart from the transgressors.

أما علمتم أن نوحا (عليه السلام) حين سأل ربه تعالى ذكره، فقال: رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحاكِمِينَ و ذلك أن الله عز و جل وعده أن ينجيه و أهله، فقال له ربه عز و جل: يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ فَلا تَسْئَلْنِ ما لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجاهِلِينَ؟».

But, do you know that Noah[as], when he[as] asked his[as] Lord[azwj], Elevated is His[azwj] Mention, so he[as] said ***[11:45] My Lord! Surely my son is of my family, and Your Promise is surely True, and You are the most Judge of the Judges***, and that Allah[azwj] Mighty and Majestic had Promised him[as] that He[azwj] would Rescue his[as] family. So his[as] Lord[azwj] Mighty and Majestic Said to him [as] ***[11:46] He said: O Nuh! Surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant***'.[5115]

VERSE 27

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

[57:27] Then We made Our Rasools to follow in their footsteps, and We sent Isa son of Marium afterwards, and We gave him the Evangel, and We put in the hearts of those who followed him - kindness and mercy; and (as for) monasticism, they innovated it - We did not prescribe it to them - only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed, their Reward, and most of them are transgressors.

ويعضد هذا ما جاءت به الرواية عن ابن مسعود قال: كنت رديف رسول الله صلى الله عليه وآله على الحمار فقال: يا ابن ام عبد هل تدرى من أين أحدثت بنو اسرائيل الرهبانية ؟ فقلت: الله ورسوله أعلم، فقال: ظهرت عليهم الجبابرة بعد عيسى عليه السلام يعملون بمعاصي الله، فغضب أهل الايمان فقاتلوهم، فهزم اهل الايمان ثلاث مرات فلم يبق منهم الا القليل،

And to complement this is what has come

Ibn Mas'ud who said, 'I accompanied Rasool-Allah[saww] upon the donkey, so he[saww] said: 'O son of Umm Abd! Do you know from where the Children of Israel have started the Monasticism (Priesthood)?' So I said, 'Allah[azwj] and His[azwj] Rasool[saww], know'. So he[saww] said: 'The tyrants appeared over them after Isa[as], acting in disobedience to Allah[azwj]. So the people of the faith were angered, so they (tyrants) tried to kill them. So the people of the faith were defeated three times, and there did not remain from them any except for a few.

[5115] عيون أخبار الرّضا (عليه السّلام) 1: 229/ 1

فقالوا: ان ظهرنا لهؤلاء افنونا ولم يبق للدين أحد يدعو إليه، فتعالوا نتفرق في الارض إلى أن يبعث الله النبي الذى وعدنا به عيسى عليه السلام يعنون محمدا صلى الله عليه وآله، فتفرقوا في غيران الجبال وأحدثوا رهبانية،

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

فمنهم من تمسك بدينه ; ومنهم من كفر ثم تلا هذه الاية: " ورهبانية ابتدعوها ما كتبناها عليهم " إلى آخرها ثم قال: يابن ام عبد أتدرى ما رهبانية أمتى ؟ قال: الله ورسوله أعلم، قال: الهجرة الجهاد والصلوة والصوم والحج والعمرة.

So, from among them is one who attaches himself to his Religion; and from among them is one who disbelieved'. Then he[saww] recited this Verse ***[57:27] and (as for) monasticism, they innovated it - We did not prescribe it to them*** – up to the end of it. Then he[saww] said: 'O son of Umm Abd! Do you know what is the Monasticism (Priesthood) of my[saww] community?' He said, 'Allah[azwj] and His[azwj] Rasool[saww] know'. He[saww] said: 'The Emigration, and the Jihad, and the Prayer, and the Fast, and the Pilgrmiage, and the Umrah'.[5116]

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن علي بن أسباط، عن محمد بن علي بن أبي عبد الله، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: وَ رَهْبانِيَّةً ابْتَدَعُوها ما كَتَبْناها عَلَيْهِمْ إِلَّا ابْتِغاءَ رِضْوانِ اللَّهِ، قال: «صلاة الليل».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat,

'Muhammad[asws] Bin Ali[asws] Bin Abu Abdullah[asws], from Abu Al-Hassan[asws] regarding the Words of the Mighty and Majestic ***[57:27] and (as for) monasticism, they innovated it - We did not prescribe it to them - only to seek Allah's pleasure***, he[asws] said: 'The Night Prayer (صلاة الليل)'.[5117]

VERSES 28 & 29

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {28} لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِنْ فَضْلِ اللَّهِ ۙ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {29}

[57:28] O you who believe! Fear Allah and believe in His Rasool: He will give you two portions of His Mercy, and Make for you a Light with which you will walk, and forgive you, and Allah is Forgiving, Merciful; [57:29] So that the followers of the Book may know that they do not control anything of the Grace of Allah, and that Grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of Mighty Grace

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

[5116] Tafseer Noor Al Saqalayn – CH 57 H 107
[5117] الكافي 3: 488/ 12

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Fazaal, from Sa'alba Bin Maymoun, from Abu Al-Jaroud who said,

'I said to Abu Ja'far[asws], 'Allah[azwj] has Given the People of the Book a lot of good'. He[asws] said: 'And what is that?'

قلت: قول الله عز و جل: الَّذِينَ آتَيْناهُمُ الْكِتابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ إلى قوله تعالى: أُولئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِما صَبَرُوا. قال: فقال: «قد آتاكم الله كما آتاهم»، ثم تلا: يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُوراً تَمْشُونَ بِهِ «يعني إماما تأتمون به».

I said, 'The Words of Allah[azwj] Mighty and Majestic ***[28:52] (As to) those whom We gave the Book before it, they are believers in it*** up to His[azwj] Words ***[28:54] These shall be granted their reward twice, because they are steadfast***'. So he[asws] said: 'Allah[azwj] has Given you the like of what He[azwj] has Given them'. Then he[asws] recited ***[57:28] O you who believe! Fear Allah and believe in His Rasool: He will give you two portions of His Mercy, and Make for you a Light with which you will walk***, Meaning the Imam[asws] for you to follow'.[5118]

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

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

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[57:28] He will give you two portions of His Mercy***, he[asws] said: 'Al-Hassan[asws] and Al-Husayn[asws]' ***and Make for you a Light with which you will walk***, he[asws] said: 'The Imam[asws] you to follow by'.[5119]

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

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

'Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from Jabir Bin Abdullah, from the Prophet[saww] regarding the Words of the High ***[57:28] He will give you two portions of His Mercy***, he[saww] said: 'Al-Hassan[asws], and Al-Husayn[asws]'. ***and Make for you a Light with which you will walk***, he[saww] said: 'Ali[asws]'.[5120]

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

[5118] الكافي 1: 150/ 3.
[5119] الكافي 1: 356/ 86.
[5120] تأويل الآيات 2: 669/ 28.

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

'Somebody taunted Ali[asws] in the presence of Rasool-Allah[saww], so he[saww] struck my chest, then said: 'O Ka'ab! For Ali[asws], there are two Lights – A Light in the sky, and a Light in the earth. So the one who attaches to his[asws] Light will enter the Paradise, and the one who offended him[asws], Allah[azwj] would Make him enter the Fire. Therefore, give this good news to the people from me[saww], about that'.[5121]

قال شرف الدين النجفي: و روي في معنى نوره (عليه السلام) ما روي مرفوعا، عن أنس بن مالك، قال: قال رسول الله (صلى الله عليه و آله): «خلق الله من نور وجه علي بن أبي طالب (عليه السلام) سبعين ألف ملك يستغفرون له و لمحبيه إلى يوم القيامة».

Sharaf Al-Deen Al-Najafy –

It has been reported regarding his[asws] Light what has been reported with an unbroken chain from Anas Bin Malik who said, 'Rasool-Allah[saww] said: 'Allah[azwj] Created from the Light of the face of Ali[asws] Bin Abu Talib[asws], seventy thousand Angels who seek Forgiveness for him[asws] and for those who love him[asws], up to the Day of Judgement'.[5122]

[5121] تأويل الآيات 2: 669/ 30.
[5122] تأويل الآيات 2: 670/ 31.

CHAPTER 58

AL-MUJAADILA

(22 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

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

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

(It has been narrated) from Abu Abdullah[asws]: 'The one who recites *Surah Al-Hadeed* (Chapter 57), and *Al-Mujaadila* (Chapter 58) in the Obligatory Prayers, making a habit of it, would not be Punished by Allah[azwj] ever, until he dies, and he will never see any evil in himself or in his family ever, nor any discord in his body'.[5123]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان يوم القيامة من حزب الله المفلحين. و من كتبها و علقها على مريض، أو قرأها عليه، سكن عنه ما يؤلمه. و إن قرئت على ما يدفن أو يحرز، حفظته إلى أن يخرجه صاحبه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (58), would be from the party of Allah[azwj], the successful ones, on the Day of Judgement. And the one who writes it and attaches it (Amulet) upon a patient, or recites it over him, it would settle whatever pain he was in. And if it is recited upon what is buried or secured, it would Protect it until its owner takes it out'.[5124]

و قال الإمام الصادق (عليه السلام): «من قرأها عند مريض نومته و سكنته. و إذا أدمن على قراءتها ليلا أو نهارا حفظ من كل طارق. و إن قرئت على ما يخزن أو يدفن يحفظ إلى أن يخرج من ذلك الموضع. و إذا كتبت و طرحت في الحبوب، زال عنها ما يفسدها و يتلفها بإذن الله تعالى».

And Al-Imam Al-Sadiq[asws] said: 'The one who recites it in the presence of a (sick) patient, it would put him to sleep and settle him. And its habitually recitation, day or night, would Protect him from every darkness. And if it is recited upon what has been treasured, or buried, it would be Protected until it is taken out from that place. And if it is written and placed in the grain, whatever spoils it and destroys it, would go away from it by the Permission of Allah[saww]'.[5125]

[5123] ثواب الأعمال: 117.
[5124] Tafseer Al Burhan – H 10546
[5125] خواص القرآن: 10 «مخطوط».

في مجمع البيان أبى بن كعب قال: قال رسول الله صلى الله عليه وآله ومن قرأ سورة المجادلة كتب من حزب الله يوم القيامة.

In Majma Al-Bayan – Ubayy Bin Ka'ab said,

'Rasool-Allah[saww] said: 'And the one who recites *Surah Al-Mujaadila*, would be Written as being from the party of Allah[azwj], on the Day of Judgement'.[5126]

VERSES 1 - 4

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {1} الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ ۖ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ {2} وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {3} فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ۖ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {4}

[58:1] Allah has Heard the words of her who pleaded with you about her husband and complained to Allah, and Allah Knows the contentions of both of you; surely Allah is Hearing, Seeing. [58:2] (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving. [58:3] And (as for) those who put away their wives by likening their backs to the backs of their mothers then withdraw what they said, should free a captive before they touch them; that is what you are Advised for; and Allah is Aware of what you do. [58:4] But whoever has not the means, let him fast for two months successively before they touch them; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Rasool; and these are Allah's Limits, and the unbelievers shall have a painful Punishment.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن أبي ولاد الحناط، عن حمران، عن أبي جعفر (عليه السلام)، قال: «إن أمير المؤمنين (عليه السلام) قال: إن امرأة من المسلمين أتت رسول الله (صلى الله عليه و آله) فقالت له: يا رسول الله، إن فلانا زوجي قد نثرت له بطني، و أعنته على دنياه و آخرته، فلم ير مني مكروها، و أنا أشكوه إلى الله عز و جل و إليك. قال: مما تشتكينه؟ قالت له: إنه قال لي اليوم: أنت علي حرام كظهر أمي، و قد أخرجني من منزلي، فانظر في أمري.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Walaad Al-Hanat, from Hamir Uran,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir-ul-Momineen[asws] said: 'A woman from the Muslims came to Rasool-Allah[saww]. She said to him[saww], 'O Rasool-Allah [saww]! So and so is my husband, and has had many children from my stomach, and I have been obedient to him in his worldly matters and in his matters of the Hereafter. So he had never seen abhorrence from me, and I hereby complain to Allah[azwj], Mighty and Majestic, and to you[saww]'. He[saww] asked: 'What are you complaining about?' She said, 'He said to me today, 'You are prohibited unto me like

[5126] Tafseer Noor Al Saqalayn – CH 58 H 2

the back of my mother', and he has thrown me out from my house. So (please) look into my matter'.

فقال رسول الله (صلى الله عليه و آله): ما أنزل الله علي كتابا أقضي به بينك و بين زوجك، و أنا أكره أن أكون من المتكلفين فجعلت تبكي و تشتكي ما بها إلى الله و رسوله (صلى الله عليه و آله)، و انصرفت، فسمع الله عز و جل محاورتها لرسوله (صلى الله عليه و آله) في زوجها و ما شكت إليه، فأنزل الله عز و جل قرآنا بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجادِلُكَ فِي زَوْجِها وَ تَشْتَكِي إِلَى اللَّهِ وَ اللَّهُ يَسْمَعُ تَحاوُرَكُما، يعني محاورتها لرسول الله (صلى الله عليه و آله) في زوجها: إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ الَّذِينَ يُظاهِرُونَ مِنْكُمْ مِنْ نِسائِهِمْ ما هُنَّ أُمَّهاتِهِمْ إِنْ أُمَّهاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَ إِنَّهُمْ لَيَقُولُونَ مُنْكَراً مِنَ الْقَوْلِ وَ زُوراً وَ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ.

So Rasool-Allah[saww] said: 'Allah[azwj] has not Revealed upon me[saww] a Writing by which I[saww] can judge between you and your husband, and I[saww] dislike that I[saww] should become from the pretenders'. That led her to cry and complained to Allah[azwj] and His[azwj] Rasool[saww], and she left. So Allah[azwj] Heard her argument to His[azwj] Rasool[saww] regarding her husband, and what she complained against him. So Allah[azwj], Mighty and Majestic Revealed the Quran ***In the Name of Allah[azwj] the Beneficent the Merciful. [58:1] Allah has Heard the words of her who pleaded with you about her husband and complained to Allah, and Allah Knows the contentions of both of you*** Meaning her argument to Rasool-Allah[saww] regarding her husband, ***surely Allah is Hearing, Seeing. [58:2] (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.***

فبعث رسول الله (صلى الله عليه و آله) إلى المرأة فأتته، فقال لها: جيئيني بزوجك فأتته به، فقال له: أقلت لامرأتك هذه: أنت علي حرام كظهر أمي؟ قال: قد قلت لها ذلك، فقال له رسول الله (صلى الله عليه و آله): قد أنزل الله عز و جل فيك و في امرأتك قرآنا، فقرأ عليه ما أنزل الله من قوله: قَدْ سَمِعَ اللَّهُ إلى قوله تعالى: إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ فضم امرأتك إليك، فإنك قد قلت منكرا من القول و زورا قد عفا الله عنك و غفر لك، فلا تعد، فانصرف الرجل و هو نادم على ما قال لامرأته.

So Rasool-Allah[saww] sent for the woman, and she came over. He[saww] said to her: 'Come to me[saww] with your husband'. So she came up with him. He[saww] said to him: 'Did you say this to your wife, 'You are prohibited unto me like the back of my mother?' He said, 'I did say that to her'. So Rasool-Allah[saww] said to him: 'Allah[azwj], Mighty and Majestic has Revealed regarding you and your wife, Quran'. So he[saww] recited to him what Allah[azwj] had Revealed from His[azwj] Words ***[58:1] Allah has Heard*** up to the Words of the High ***surely Allah is Pardoning, Forgiving***. So I[saww] join your wife to you, for you have said ***a hateful word and a falsehood***, and Allah[azwj] has Excused you and Forgiven you. So do not return to it'. The man left and he was remorseful upon what he had said to his wife.

و كره الله ذلك للمؤمنين بعد، فأنزل الله عز و جل: وَ الَّذِينَ يُظاهِرُونَ منكم مِنْ نِسائِهِمْ ثُمَّ يَعُودُونَ لِما قالُوا يعني لما قال الرجل لامرأته: أنت علي حرام كظهر أمي قال: فمن قالها بعد ما عفا الله و غفر للرجل الأول، فإن عليه: فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا يعني مجامعتها ذلِكُمْ تُوعَظُونَ بِهِ وَ اللَّهُ بِما تَعْمَلُونَ خَبِيرٌ فَمَنْ لَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُتَتابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعامُ سِتِّينَ مِسْكِيناً فجعل الله عقوبة من ظاهر بعد النهي هذا، و قال: ذلِكَ لِتُؤْمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ تِلْكَ حُدُودُ اللَّهِ فجعل الله عز و جل هذا حد الظهار».

And Allah[azwj] Dislike it for the Believers after that. So Allah[azwj], Mighty and Majestic Revealed ***[58:3] And (as for) those who put away their wives by likening their backs to the backs of their mothers then withdraw what they said***, Meaning

what the man says to his wife, 'You are prohibited unto me like the back of my mother', so the one who says it after what Allah[azwj] had Excused and Forgiven the first man, so upon him would be ***should free a captive before they touch them***, Meaning, before he copulates with her ***that is what you are Advised for; and Allah is Aware of what you do. [58:4] But whoever has not the means, let him fast for two months successively before they touch them; then as for him who is not able, let him feed sixty needy ones***, so Allah[azwj] Made a Punishment for the one who does it after the Prohibition of this, and Said ***that is in order that you may have faith in Allah and His Rasool; and these are Allah's Limits***, thus Allah[azwj], Mighty and Majestic this as the Limit for this (الظهار)'.

قال حمران: قال أبو جعفر (عليه السلام): «و لا يكون ظهار في يمين، و لا في إضرار، و لا في غضب، و لا يكون ظهار إلا على طهر بغير جماع بشهادة شاهدين مسلمين».

Hamran said, 'Abu Ja'far[asws] said: 'And it does not become a 'Zihar' in a vow, nor during harming, nor during anger, and it does not become a 'Zihar' except upon cleanliness before copulation, with a testimony of two Muslim witnesses'.[5127]

علي بن إبراهيم، قال: كان سبب نزول هذه السورة، أنه أول من ظاهر في الإسلام كان رجلا يقال له أوس بن الصامت من الأنصار، و كان شيخا كبيرا، فغضب على أهله يوما، فقال لها: أنت علي كظهر أمي، ثم ندم على ذلك، قال: و كان الرجل في الجاهلية إذا قال لأهله: أنت علي كظهر أمي، حرمت عليه إلى آخر الأبد.

Ali Bin Ibrahim (Tafseer Qummi) said,

'The reason for the Revelation of this Chapter was that the first one to do 'Zihar' in Al-Islam was a man called Aws Bin Al-Samat, from the Helpers, and he was an old man. He got angry with his wife one day and said to her, 'You are unto me like the back of my mother'. Then he regretted that'. And during the era of ignorance, when the man said to his wife, 'You are unto me like the back of my mother', she would become forbidden unto him forever.

و قال أوس [لأهله]: يا خولة: إنا كنا نحرم هذا في الجاهلية، و قد أتانا الله بالإسلام، فاذهبي إلى رسول الله (صلى الله عليه و آله) فسليه عن ذلك، فأتت خولة رسول الله (صلى الله عليه و آله)، فقالت: بأبي أنت و أمي يا رسول الله إن أوس ابن الصامت زوجي و أبو ولدي و ابن عمي، فقال لي: أنت علي كظهر أمي. و كنا نحرم ذلك في الجاهلية، و قد آتانا الله الإسلام بك، فأنزل الله السورة.

And Aws said to his wife, 'O Khawla! This used to be prohibited during the era of ignorance, and Allah[azwj] has Brought Al-Islam to us. So go to Rasool-Allah[saww] and ask him[saww] about that. So Khawla came to Rasool-Allah[saww] and said, 'May my father and my mother be sacrificed for you[saww], O Rasool-Allah[saww]! Aws Bin Al-Samat is my husband, and father of my children, and my cousin, so he said to me, 'You are unto me like the back of my mother'. And we used to be prohibited by that during the era of ignorance, and Allah[azwj] has Brought to us Al-Islam with you[saww]'. Therefore Allah[azwj] Revealed this Chapter'.[5128]

[5127] الكافي 6: 152/ 1
[5128] تفسير القمّي 2: 353

VERSES 5 - 7

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {5} يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۚ أَحْصَاهُ اللَّهُ وَنَسُوهُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {6} أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ مَا يَكُونُ مِنْ نَجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۖ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {7}

[58:5] Those who oppose Allah and His Rasool will be suppressed as those before them were suppressed; and We have Revealed clear Verses, and the unbelievers shall have an abasing Punishment [58:6] On the Day when Allah will Resurrect all of them, then Inform them of what they did: Allah has Recorded it whilst they have forgotten it; and Allah is a Witness over all things. [58:7] Do you not see that Allah Knows whatever is in the skies and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they are; then He will Inform them of what they did, on the Day of Judgement: surely Allah is the Knower of all things.

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلَّا هُوَ رابِعُهُمْ وَ لا خَمْسَةٍ إِلَّا هُوَ سادِسُهُمْ وَ لا أَدْنى مِنْ ذلِكَ وَ لا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ ما كانُوا ثُمَّ يُنَبِّئُهُمْ بِما عَمِلُوا يَوْمَ الْقِيامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فُلَانٍ وَ فُلَانٍ وَ أَبِي عُبَيْدَةَ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ وَ الْمُغِيرَةِ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَقُوا لَئِنْ مَضَى مُحَمَّدٌ لَا تَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَ لَا النُّبُوَّةُ أَبَداً فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ هَذِهِ الْآيَةَ

From him, from Ali Bin Al-Husayn, from Ali Bin Abu hamza, from Abu Baseer, who has narrated the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and Majestic: ***[58:7] Do you not see that Allah Knows whatever is in the skies and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they are; then He will Inform them of what they did, on the Day of Judgement: surely Allah is the Knower of all things"***. He[asws] said; 'This was Revealed regarding so and so and so and so , and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad[saww] were to pass away, they would not let the Caliphate to be in the Clan of Hashim, nor the Prophet-hood, ever. So Allah[azwj] Mighty and Majestic Revealed this Verse with regards to them'.[5129]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن أبي بكر الحضرمي و بكر بن أبي بكر، قال: حدثنا سليمان بن خالد، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: إِنَّمَا النَّجْوى مِنَ الشَّيْطانِ، قال: «الثاني» و قوله تعالى: ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلَّا هُوَ رابِعُهُمْ، قال: «فلان و فلان و ابن فلان أمينهم، حين اجتمعوا فدخلوا الكعبة، فكتبوا بينهم كتابا: إن مات محمد أن لا يرجع الأمر فيهم أبدا».

[5129] Al Kafi – H 14650

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Bakr Al-Hazramy and Bakr Bin Abu Bakr, from Suleyman Bin Khalid who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[58:10] But rather, the secret counsels are from the Shaitan***, he[asws] said: 'The second one '. And His[azwj] Words ***[58:7] Nowhere is there a secret counsel between three persons but He is the fourth of them***, he[asws] said: 'So and so, and so and so and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kaaba. So they wrote between them an agreement, 'If Muhammad[saww] were to die, they would not let the command to return among them, ever'.[5130]

VERSE 8

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ الْمَصِيرُ {8}

[58:8] Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Rasool, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say among themselves: Why does not Allah Punish us for what we say? Hell is sufficient for them; they will arrive to it, and evil is the resort.

علي بن إبراهيم، في قوله تعالى: أَ لَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوى ثُمَّ يَعُودُونَ لِما نُهُوا عَنْهُ، قال: كان أصحاب رسول الله (صلى الله عليه و آله) يأتون رسول الله (صلى الله عليه و آله) فيسألونه أن يسأل الله لهم، و كانوا يسألون ما لا يحل لهم، فأنزل الله عز و جل: وَ يَتَناجَوْنَ بِالْإِثْمِ وَ الْعُدْوانِ وَ مَعْصِيَةِ الرَّسُولِ، و قولهم له إذا أتوه: أنعم صباحا، [و] أنعم مساء، و هي تحية أهل الجاهلية، فأنزل الله تعالى: وَ إِذا جاؤُكَ حَيَّوْكَ بِما لَمْ يُحَيِّكَ بِهِ اللَّهُ، فقال لهم رسول الله (صلى الله عليه و آله): «قد أبدلنا بخير من ذلك: تحية أهل الجنة، السلام عليكم».

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[58:8] Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden***, said, 'The companions of Rasool-Allah[saww] were coming to Rasool-Allah[saww] asking him[saww] to ask Allah[azwj] for them, and they used to ask for (things) which were not Permissible for them. So Allah[azwj] Mighty and Majestic Revealed ***and they hold secret counsels for sin and revolt and disobedience to the Rasool*** and their words to him[saww], when they used to come to him[saww] were 'Blessed morning (أنعم صباحا) and Blessed evening (أنعم مساء), and this was the greeting of the people of ignorance. So Allah[azwj] the High Revealed ***and when they come to you they greet you with a greeting with which Allah does not greet you***, so Rasool-Allah[saww] said to them: 'We have changed it with something better than that. The greeting of the people of the Paradise is 'Peace be upon you' (السلام عليكم)'.[5131]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «دخل يهودي على رسول الله (صلى الله عليه و آله) و عائشة عنده، فقال: السام عليكم.

[5130] تفسير القمّي 2: 356.
[5131] تفسير القمّي 2: 354.

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

(It has been narrated) from Abu Ja'far[asws] having said: 'A Jew came up to Rasool-Allah[saww] and Ayesha was in his[saww] presence. He said, 'Poison (death) be upon you[saww] (السام عليكم).

فقال رسول الله (صلى الله عليه و آله): عليكم، ثم دخل آخر، فقال مثل ذلك، فرد عليه كما رد على صاحبه، ثم دخل آخر، فقال مثل ذلك، فرد عليه رسول الله (صلى الله عليه و آله) كما رد على صاحبيه، فغضبت عائشة، فقالت: عليكم السام و الغضب و اللعنة يا معشر اليهود و يا إخوة القردة و الخنازير.

So Rasool-Allah[saww] said: 'To you (as well)'. Then another one came up and said similar to that. So he[saww] replied to him just like he[saww] had replied to his companion. Then another one came up and said similar to that, so Rasool-Allah[saww] replied just like he[saww] had replied to his two companions before. Ayesha got angry, so she said, 'Posion (death) be unto you, and the Wrath, and the Curse, O group of Jews, and O brothers of the monkeys and the pigs!'

فقال لها رسول الله (صلى الله عليه و آله): يا عائشة، إن الفحش لو كان ممثلا لكان مثال سوء، و إن الرفق لم يوضع على شيء قط إلا زانه، و لا يرفع عنه قط إلا شانه. فقالت: يا رسول الله، أما سمعت إلى قولهم: السام عليكم؟ فقال: بلى، أما سمعت ما رددت عليهم؟ قلت: عليكم، فإذا سلم عليكم مسلم فقولوا: سلام عليكم، و إذا سلم عليكم كافر فقولوا: عليك».

So Rasool-Allah[saww] said to her: 'O Ayesha! If obscenity is represented, it is an evil example, and that kindness is not placed upon anything except that it adorns it, and it does not raise from it anything at all except for its glory'. So she said, 'O Rasool-Allah[saww], did you[saww] not listen to their words, 'Poison (death) be unto you (السام عليكم)?' So he[saww] said: 'Yes, but did you hear what I[saww] replied to them? I[saww] said: 'To you (as well)'. So if a Muslim greets you, so you should say 'Peace be upon you', and when an Infidel greets you, so you should say, 'To you' (عليك)'.[5132]

VERSE 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {9}

[58:9] O you who believe! When you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Rasool, and give to each other counsel of goodness and piety; and fear Allah, to Whom you shall be Gathered together.

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو جعفر محمد بن الحسين بن حفص الخثعمي بالكوفة، قال: حدثنا عباد بن يعقوب أبو سعيد الأسدي، قال: أخبرني السيد بن عيسى الهمداني، عن الحكم بن عبد الرحمن بن أبي نعيم، عن أبي سعيد الخدري، قال: كانت أمارة المنافقين بغض علي بن أبي طالب (عليه السلام)، فبينا رسول الله (صلى الله عليه و آله) [في المسجد ذات يوم في نفر من المهاجرين و الأنصار، و كنت فيهم، إذا أقبل علي (عليه السلام)

Al-Sheykh (Al-Sadouq) in his Majalis, from a group, from Abu Al-Mufazzal, from Abu Ja'far Muhammad Bin Al-Hassan Bin Hafs Al-Khash'amy at Al-Kufa, from Abaas Bin Yaqoub Abu Saeed Al-Asady, from Al-Syed Bin Isa Al-Hamdany, from Al-Hakam Bin Abdul Rahman Bin Abu Naeem, from Abu Saeed Al-Khudry who said,

[5132] الكافي 2: 474/ 1

'A person from the hypocrites used to harbour hatred against Ali[asws] Bin Abu Talib[asws]. One day Rasool-Allah[saww] was among a number of the Emigrants and the Helpers in the Masjid, and he was among them, when Ali[asws] came over.

فتخطى القوم حتى جلس إلى النبي (صلى الله عليه و آله)] و كان هناك مجلسه الذي يعرف فيه، فسار رجل رجلا، و كانا يرميان بالنفاق، فعرف رسول الله (صلى الله عليه و آله) ما أرادا، فغضب غضبا شديدا حتى التمع وجهه، ثم قال: «و الذي نفسي بيده، لا يدخل عبد الجنة حتى يحبني، و كذب من زعم أنه يحبني و يبغض هذا». و أخذ بكف علي (عليه السلام)،

He[asws] moved across the people until he came to be seated near the Prophet[saww], and over there was a seat which he[asws] was recognised by it. So man by man started leaving, and two of them were throwing (accusations of) hypocrisy. Rasool-Allah[saww] recognised what they intended, so he[saww] got angered with intense anger to the extent that his[saww] face shone, then he[saww] said: 'By the One in Whose[azwj] Hand is my[saww] soul, no servant will enter the Paradise until he loves me[saww], and he has lied, the one who things that he loves me[saww] whilst he hates this one' – and he[saww] grabbed the wrist of Ali[asws]'.

فأنزل الله عز و جل هذه الآية في شأنهما: يا أَيُّهَا الَّذِينَ آمَنُوا إِذا تَناجَيْتُمْ فَلا تَتَناجَوْا بِالْإِثْمِ وَ الْعُدْوانِ وَ مَعْصِيَةِ الرَّسُولِ إلى آخر الآية.

So Allah[azwj] Mighty and Majstic Revealed this Verse regarding the affair of those two ***[58:9] O you who believe! When you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Rasool,*** up to the end of the Verse'.[5133]

VERSE 10

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {10}

[58:10] But rather, the secret counsels are from the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's Permission, and upon Allah let the Believers rely.

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن أبي بكر الحضرمي و بكر بن أبي بكر، قال: حدثنا سليمان بن خالد، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: إِنَّمَا النَّجْوى مِنَ الشَّيْطانِ، قال: «الثاني» و قوله تعالى: ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلَّا هُوَ رابِعُهُمْ، قال: «فلان و فلان و ابن فلان أمينهم، حين اجتمعوا فدخلوا الكعبة، فكتبوا بينهم كتابا: إن مات محمد أن لا يرجع الأمر فيهم أبدا».

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Bakr Al-Hazramy and Bakr Bin Abu Bakr, from Suleyman Bin Khalid who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[58:10] But rather, the secret counsels are from the Shaitan***, he[asws] said: 'The second one '. And His[azwj] Words ***[58:7] Nowhere is there a secret counsel between three persons but He is the fourth of them***, he[asws] said: 'So and so, and so and so and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kaaba. So they wrote between them an agreement, 'If

[5133] الأمالي 2: 217

Muhammad[saww] were to die, they would not let the command to return among them, ever'.[5134]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا رَأَى الرَّجُلُ مَا يَكْرَهُ فِي مَنَامِهِ فَلْيَتَحَوَّلْ عَنْ شِقِّهِ الَّذِي كَانَ عَلَيْهِ نَائِماً وَ لْيَقُلْ إِنَّمَا النَّجْوى مِنَ الشَّيْطانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضارِّهِمْ شَيْئاً إِلَّا بِإِذْنِ اللَّهِ ثُمَّ لْيَقُلْ عُذْتُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَاؤُهُ الْمُرْسَلُونَ وَ عِبَادُهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ وَ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammaar, who has said:

Abu Abdullah[asws] said: 'If the man sees what he does not like in his dream, so he should change his sleeping position which he was in and should say, '***[58:10] But rather, the secret counsels are from the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's Permission***. Then he should say, 'I seek Refuge with what the Angels of Proximity of Allah[azwj] and His[azwj] Prophets[as], and the righteous servants sought Refuge with, from the evil what I saw, and from the evil of the castaway Satan[la]'.[5135]

VERSE 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {11}

[58:11] O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will Give you ample, and when it is said: Rise up, then rise up. Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels; and Allah is Aware of what you do.

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ينبغي للجلساء في الصيف أن يكون بين كل اثنين، مقدار عظم الذراع، لئلا يشق بعضهم على بعض في الحر».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

(It has been narrated) from Abu Abdullah[asws] that Rasool-Allah[saww] said; 'It is befitting for those seated in a gathering during the Summer that there should be in between every two of them, a distance greater than a 'Zira' (Arms length), lest some of them shove each other in the heat'.[5136]

و عنه: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن طلحة بن زيد، عن أبي عبد الله (عليه السلام)، قال: «كان رسول الله (صلى الله عليه و آله) أكثر ما يجلس تجاه القبلة».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from some of his companions, from Talha Bin Zayd,

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[5134] تفسير القمّي 2: 356.
[5135] Al Kafi H 14554
[5136] الكافي 2: 485/ 8

(It has been narrated) from Abu Abdullah[asws] that Rasool-Allah[saww] frequently used to sit facing the Qiblah'.[5137]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن مرازم، عن أبي سليمان الزاهد، عن أبي عبد الله (عليه السلام)، قال: «من رضي بدون التشرف من المجلس لم يزل الله عز و جل و ملائكته يصلون عليه حتى يقوم».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Marazim, from Abu Suleyman Al-Zahid,

(It has been narrated) from Abu Abdullah[asws]: 'The one who is happy to be without been honoured in a gathering, Allah[azwj] Mighty and Majestic and His[azwj] Angels do not cease Sending Salutations upon him, until he arises (from it)'.[5138]

واتصل بأبى الحسن على بن محمد العسكرى (عليهما السلام) أن رجلا من فقهاء شيعته كلم بعض النصاب فأفحمه بحجته حتى أبان عن فضيحته، فدخل على علي بن محمد (عليهما السلام) وفي صدر مجلسه دست عظيم منصوب، وهو قاعد خارج الدست، وبحضرته خلق ـ كثير ـ من العلويين وبني هاشم، فما زال يرفعه حتى أجلسه في ذلك الدست، وأقبل عليه فاشتد ذلك على أولئك الاشراف: فأما العلوية فأجلوه عن العتاب، وأما الهاشميون فقال له شيخهم: يابن رسول الله هكذا تؤثر عاميا على سادات بني هاشم من الطالبيين والعباسيين؟ فقال (عليه السلام): إياكم وأن تكونوا من الذين قال الله تعالى فيهم: (ألم تر إلى الذين اوتوا نصيبا من الكتاب يدعون إلى كتاب الله ليحكم بينهم ثم يتولى فريق منهم وهم معرضون) أترضون بكتاب الله عزوجل حكما؟ قالوا: بلى.

Imam Ali[asws] Al-Naqi[asws] received the news that a man of understanding from his[asws] Shias had a discussion with a Nasibi[la] and made him understand by his proofs until he was ashamed. He came to Imam Ali[asws] Bin Muhammad[asws] and in the centre of the gathering, a great stage had been set-up, and he[asws] was sitting away from the stage, and in his[asws] presence were a lot of people from the dignitaries and the Clan of Hashim[as]. He[asws] did not cease to raise him until he[asws] brought him over to the stage and made him sit on it, and the dignitaries accepted this with scepticism and difficulty, but a Sheykh from the Clan of Hashim[as] said: 'O son[asws] of the Rasool-Allah[saww]! This is how you[asws] are giving preference to an ordinary person over the progeny (سادات) of the clan of Abbas?' He[asws] said: 'Beware! Do not include yourself among those about whom Allah[azwj] Says **"*[3:23] Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they withdraw*"** Are you all happy with making the Book of Allah[azwj] as a Decider for you?' They said: 'Yes'.

قال: أليس الله تعالى يقول: (يا أيها الذين ءامنوا إذا قيل لكم تفسحوا في المجالس فافسحوا يفسح الله لكم وإذا قيل انشزوا فانشزوا يرفع الله الذين ءامنوا منكم والذين اوتوا العلم درجات)، فلم يرض للعالم المؤمن إلا أن يرفع على المؤمن غير العالم، كما لم يرض للمؤمن إلا أن يرفع على من ليس بمؤمن،

He[asws] asked: 'Has not Allah[azwj] Said ***[58:11] O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will Give you ample, and when it is said: Rise up, then rise up. Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels***? Allah[azwj] is not Happy until you give preference to a believing scholar over a believer who is not a scholar, just like He[azwj] is not Happy until a Believer is placed higher than the one who is not a Believer.

[5137] الكافي 2: 484/ 4
[5138] الكافي 2: 484/ 4

أخبروني عنه؟ أقال: يرفع الله الذي اوتوا العلم درجات؟ أو قال: يرفع الله الذين اوتوا شرف النسب درجات؟ أو ليس قال الله: (قل هل يستوي الذين يعلمون والذين لا يعلمون) فكيف تنكرون رفعي لهذا لما رفعه الله؟ إن كسر هذا لفلان الناصب بحجج الله التي علمه إياها لافضل له من كل شرف في النسب.

You tell me, has not Allah[azwj] Said ***[58:11] Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels***? Or has He[azwj] Said that He[azwj] will Exalt those who are prestigious by their lineage in high degrees? Or has not Allah[azwj] Said ***[39:9] Are those who know and those who do not know alike?*** Why do you disapprove the exalting of this one whom Allah[azwj] has Exalted? He has defeated that particular *Nasibi*[la] by the Proofs[asws] of Allah[azwj]. This is higher than all the prestige of lineage'.

فقال العباسي: يا بن رسول الله قد شرفت علينا من هو ذو نسب يقصر بنا، ومن ليس له نسب كنسبنا، ومازال منذ أول الاسلام يقدم الافضل في الشرف على من دونه.

The Abbasid said: 'O son[asws] of Rasool-Allah[saww]! You have honoured over us one whose lineage is below ours and is not of the same lineage as ours. It has been the norm from the beginning of Islam to give preference to the prestigious ones over the others'.

فقال (عليه السلام): سبحان الله أليس العباس بايع لابى بكر وهو تيمي والعباس هاشمي؟ أو ليس عبدالله بن العباس كان يخدم عمر بن الخطاب، وهو هاشمي وأبوالخلفاء وعمر عدوي؟ وما بال عمر أدخل البعداء من قريش في الشورى ولم يدخل العباس؟ فان كان رفعنا لمن ليس بهاشمي على هاشمي منكرا فأنكروا على العباس بيعته لابي بكر وعلى عبدالله بن العباس خدمته لعمر بعد بيعته له، فان كان ذلك جائزا فهذا جائز. فكأنما القم هذا الهاشمي حجرا.

He[asws] said: 'Glory be to Allah[azwj]! Did not Abbas pay allegiance to Abu Bakr[la] and he[la] was Taymi and Abbas was Hashimi? Or did not Abdullah Bin Abbas serve Umar Bin Al-Khattab[la] and he was a Hashimite and the father of the Caliphs and Umar[la] is my[asws] enemy? Why was it that Umar[la] included the distant ones of Qureish in the consultation council but did not include Abbas? And if my[asws] exaltation of a non-Hashimite over the Hashimite is abhorrent, then you should also consider abhorrent the allegiance paid by Abbas to Abu Bakr[la] and the service provided by Abdullah Bin Abbas to Umar[la] after having paid allegiance to him[la]. And if these are permissible then so is this one'. The Hashimite Sheykh became silent as if a stone was stuck in his throat'.[5139]

وقال على بن محمد (عليهما السلام): لو لا من يبقى بعد غيبة قائمكم عليه الصلاة والسلام من العلماء الداعين إليه، والدالين عليه، والذابين عن دينه بحجج الله، والمنقذين لضعفاء عباد الله من شباك إبليس ومردته، ومن فخاخ النواصب لما بقي أحد إلا ارتد عن دين الله، ولكنهم الذين يمسكون أزمة قلوب ضعفاء الشيعة كما يمسك صاحب السفينة سكانها أولئك هم الافضلون عند الله عزوجل.

Imam Ali[asws] Bin Muhammad[asws] Al-Naqi[asws]: 'And were not to remain during the occultation of The Rising One[asws] (Al-Qaim[ajfj]) scholars who call towards him[asws], and provide evidence towards him[ajfj], and usher people towards his[asws] religion by the Proofs[asws] of Allah[azwj] and rescue the weak servants of Allah[azwj] from the deception of Iblees[la] and his[la] stubborn ones, and from the traps of the *Nasibis*, there would not have remain in the religion of Allah[azwj] not a single one but they would have all turned apostate**;** but, they hold on to the helm of the hearts of the weak Shiites just like

[5139] Tafseer Imam Hassan Al Askari[asws] – S 238

captain of the ship holds the helm of the ship. These are the preferable ones with Allah[azwj] the Almighty'.[5140]

VERSES 12 & 13

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {12} أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {13}

[58:12] O you who believe! When you consult the Rasool, then give something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful. [58:13] Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (Mercifully), then establish the Prayer and give the Zakaat and obey Allah and His Rasool; and Allah is Aware of what you do.

و عنه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن أحمد السناني، و علي بن أحمد بن موسى الدقاق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، عن مكحول، قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام): «لقد علم المستحفظون من أصحاب النبي محمد (صلى الله عليه و آله) أنه ليس فيهم رجل له منقبة إلا و قد شركته فيها و فضلته، و لي سبعون منقبة لم يشركني فيها أحد منهم».

And from him, from Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Ali Bin Ahmad Bin Musa Al-Daqaq, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab, and Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qatan, from Bakr Bin Abdullah Bin Habeen, from Tameem Bin Bahlool, from Suleyman Bin Hakeem, from Sawr Biin Yazeed, from Mak'houwl who said,

'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] said: 'The memorisers from the companions of the Prophet[saww] knew that there was no man from among them for whom was a virtue except that there was a sharer in it and its preference. And for me[asws] there are seventy virtues which none from among them has a share in it'.

قلت: يا أمير المؤمنين، فأخبرني بهن؟ فقال (عليه السلام): «إن أول منقبة- و ذكر السبعين و قال في ذلك- و أما الرابعة و العشرون، فإن الله عز و جل أنزل على رسوله: يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً فكان لي دينار فبعته بعشرة دراهم، فكنت إذا ناجيت رسول الله (صلى الله عليه و آله) أتصدق قبل ذلك بدرهم، و و الله ما فعل هذا أحد غيري من أصحابه قبلي و لا بعدي فأنزل الله عز و جل أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقاتٍ فَإِذْ لَمْ تَفْعَلُوا وَ تابَ اللَّهُ عَلَيْكُمْ الآية، فهل تكون التوبة إلا من ذنب كان؟».

I said, 'O Amir-ul-Momineen[asws], can you[asws] inform me about these?' So he[asws] said: 'The first virtue' – and he[asws] went on to mention those seventy and said during that – 'And as for the twenty fourth, Allah[azwj] Mighty and Majestic Revealed upon His[azwj] Rasool ***[58:12] O you who believe! When you consult the Rasool, then give something in charity before your consultation***. So there was a Dinar with me[asws]

[5140] Tafseer Imam Hassan Al Askari[asws] – S 225

and I[asws] changed it for ten Dirhams. So whenever I[asws] consulted Rasool-Allah[saww], I[asws] gave one Dirham in charity before that.

By Allah[azwj]! No one did that from his[saww] companions apart from myself[asws], neither before me[asws] nor after me[asws]. So Allah[azwj] Mighty and Majestic Revealed ***[58:13] Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (Mercifully)*** – the Verse. So is there repentance except for the one who was a (persistent) sinner?'[5141]

علي بن إبراهيم، قال: حدثنا أحمد بن زياد، عن الحسن بن محمد بن سماعة، عن صفوان بن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً، قال: «قدم علي بن أبي طالب (عليه السلام) بين يدي نجواه صدقة، ثم نسختها: أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقاتٍ».

Ali Bin Ibrahim, from Ahmad Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Safwan Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], when I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[58:12] O you who believe! When you consult the Rasool, then give something in charity before your consultation*** he[asws] said: 'Ali[asws] Bin Abu Talib[asws] preceded his[asws] consultation with charity, then it was Abrogated by ***[58:13] Do you fear that you will not (be able to) give in charity before your consultation?***'[5142]

محمد بن العباس: عن علي بن عتبة ، و محمد بن القاسم، قالا: حدثنا الحسن بن الحكم، عن حسن بن حسين، عن حيان بن علي، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً، قال: نزلت في علي (عليه السلام) خاصة، كان له دينار فباعه بعشرة دراهم، فكان كلما ناجاه قدم درهما حتى ناجاه عشر مرات، ثم نسخت فلم يعمل بها أحد قبله و لا بعده.

Muhammad Bin Al-Abbas, from Ali Bin Utba and Muhammad Bin Al-Qasim, from Al-Hassan Bin Al-Hakam, from hasan Bin Husayn, from Hayan Bin Ali, from Al-Kalby, from Abu Salih,

(It has been narrated) from Ibn Abbas regarding the Words of the Mighty and Majestic ***[58:12] O you who believe! When you consult the Rasool, then give something in charity before your consultation***, said, 'It was Revealed regarding Ali[asws] especially. He[asws] had a Dinar which he[asws] changed it to ten Dirhams. So every time he[asws] consulted him[saww], he[asws] preceded it by a Dirham until he[asws] had consulted him[saww] ten times. Then it was Abrogated, so no one acted upon it, neither before him[asws] nor after him[asws]'.[5143]

و عنه، قال: حدثنا علي بن عباس، عن محمد بن مروان، عن إبراهيم بن الحكم بن ظهير، عن أبيه، عن السدي، عن عبد خير، عن علي (عليه السلام)، قال: «كنت أول من ناجى رسول الله (صلى الله عليه و آله) كان عندي دينار فصرفته بعشرة دراهم، و كلمت رسول الله (صلى الله عليه و آله) عشر مرات، كلما أردت أن أناجيه تصدقت بدرهم، فشق ذلك على أصحاب رسول الله (صلى الله عليه و آله)، فقال المنافقون: ما باله ما ينجش لابن عمه؟ حتى نسخها الله عز و جل فقال: أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقاتٍ إلى آخر الآية». ثم قال (عليه السلام): «فكنت أول من عمل بهذه الآية و آخر من عمل بها، فلم يعمل بها أحد قبلي و لا بعدي».

[5141] الخصال: 574/ 1
[5142] تفسير القمّي 2: 357
[5143] تأويل الآيات 2: 673/ 4.

And from him, from Ali Bin Abbas, from Muhammad Bin Marwan, from Ibrahim Bin Al-Hakam Bin Zaheer, from his father, from Al-Sady, from Abd Khayr,

(It has been narrated) from Ali[asws] who has said: 'I[asws] was the first one who consulted Rasool-Allah[saww]. I[asws] had a Dinar with me[asws], so I[asws] changed it to ten Dirhams, and I[asws] spoke to Rasool-Allah[saww] ten times. Every time I[asws] intended that I[asws] should consult him[saww], I[asws] gave one Dirham in charity. So that was too difficult upon the companions of Rasool-Allah[saww], so the hypocrites said, 'What spares him[saww] to consult with the son[asws] of his[saww] uncle?' Until Allah[azwj] Mighty and Majesti Abrogated it, so He[azwj] Said ***[58:13] Do you fear that you will not (be able to) give in charity before your consultation?*** Up to the end of the Verse'. Then he[asws] said: 'I[asws] was the first one to act upon this Verse and the last one to act upon it. So no one has acted upon it before me[asws] or after me[asws]'.[5144]

ثم قال شرف الدين: و نقلت من مؤلف شيخنا أبي جعفر الطوسي (رحمه الله): أنه في جامع الترمذي و تفسير الثعلبي بإسناده، عن علي بن علقمة الأنماري يرفعه إلى علي (عليه السلام)، أنه قال: « [بي] خفف الله عن هذه الأمة، لأن الله امتحن الصحابة بهذه الآية، فتقاعسوا عن مناجاة الرسول (صلى الله عليه و آله)، و كان قد احتجب في منزله من مناجاة كل أحد إلا من تصدق بصدقة، و كان معي دينار فتصدقت به، فكنت أنا سبب التوبة من الله على المسلمين حين علمت بالآية، و لو لم يعمل بها أحد لنزل العذاب، لامتناع الكل من العمل بها».

Then Sharaf Al-Deen (Al-Najafy) said, 'And we copied from our Sheykh Abu Ja'far Al-Toosy, it is in the collection of Al-Tirmidhi and Tafseer Sa'alby by his chain, from Ali Bin Al-Qamah Al-Anmary, with an unbroken chain going up to

Ali[asws] having said: 'It was by me[asws] that Allah[azwj] Lightened (the load) from this community, because Allah[azwj] Tested the companions with this Verse. They hesitated from consulting the Rasool[saww], and he[saww] had veiled himself[saww] from every one, by sitting in his[saww] house, except from the one who gave in charity. And I[asws] had a Dinar with me[asws], so I[asws] gave charity with it. Thus I[asws] was the reason of the Turning with Mercy by Allah[azwj] upon the Muslims when I[asws] acted upon the Verse. And had no one acted upon it, the Punishment would have befallen, since no one would have acted upon it'.[5145]

VERSE 14 - 21

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ {14} أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {15} اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ {16} لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {17} يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ {18} اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ {19} إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ {20} كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {21}

[58:14] Have you not seen those who befriend a people with whom Allah is Angry? They are neither from you nor from them, and they swear falsely while they know. [58:15] Allah has Prepared for them a severe Punishment; surely it is evil what they used to do. [58:16] They make their oaths to serve as a cover

[5144] تأويل الآيات 2: 673/ 5.
[5145] الآيات 2: 675/ 7، سنن الترمذي 5: 406/ 3300، غاية المرام: 349/ 4.

so they turn away from Allah's way; therefore they shall have an abasing Punishment. [58:17] Neither their wealth nor their children shall avail them at all against Allah; they are the inmates of the Fire, therein they shall abide. [58:18] On the Day that Allah will Resurrect them all, then they will swear to Him as they have been swearing to you, and they think that they have something; Indeed, they are the ones who are the liars. [58:19] The Shaitan has gained the mastery over them, so he has made them forget the Remembrance of Allah; they are the Shaitan's party; Indeed, the Shaitan's party, they are the losers. [58:20] Surely those who oppose Allah and His Rasool; they shall be among the most abased. [58:21] Allah has written down: I will most certainly Prevail, I and My Rasools; surely Allah is Strong, Mighty.

علي بن إبراهيم، قال: نزلت في الثاني، لأنه مر به رسول الله (صلى الله عليه و آله) و هو جالس عند رجل من اليهود يكتب خبر رسول الله (صلى الله عليه و آله)، فأنزل الله جل و عز: أَ لَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْماً غَضِبَ اللَّهُ عَلَيْهِمْ ما هُمْ مِنْكُمْ وَ لا مِنْهُمْ

Ali Bin Ibrahim (Tafseer Qummi), said,

'It was Revealed regarding the second one because Rasool-Allah[saww] passed by him whilst he was seated with a Jew writing the news of Rasool-Allah[saww]. So Allah[azwj] Mighty and Majestic Revealed ***[58:14] Have you not seen those who befriend a people with whom Allah is Angry? They are neither from you nor from them, and they swear falsely while they know.***

فجاء الثاني إلى رسول الله (صلى الله عليه و آله)، فقال له رسول الله: «رأيتك تكتب عن اليهود و قد نهى الله عن ذلك؟». فقال: يا رسول الله، كتبت عنه ما في التوراة من صفتك، و أقبل يقرأ ذلك على رسول الله (صلى الله عليه و آله) و هو غضبان، فقال له رجل من الأنصار: ويلك، أما ترى غضب رسول الله عليك؟ فقال: أعوذ بالله من غضب الله و غضب رسوله، إني إنما كتبت ذلك لما وجدت فيه من خبرك؟ فقال له رسول الله (صلى الله عليه و آله): «يا فلان، لو أن موسى بن عمران فيهم قائما ثم أتيته رغبة عما جئت به لكنت كافرا [بما جئت به]» و هو قوله تعالى: اتَّخَذُوا أَيْمانَهُمْ جُنَّةً أي حجابا بينهم و بين الكفار، و إيمانهم إقرار باللسان فرقا من السيف و رفع الجزية».

So the second one came to Rasool-Allah[saww]. Rasool-Allah[saww] said to him: 'I[saww] saw you writing from the Jew and Allah[azwj] has Prohibited from that?' So he said, 'O Rasool-Allah[saww]! I wrote from him of what was your[saww] description in the Torah', and went on to recite that on Rasool-Allah[saww], and he[saww] was angry. So a man from the Helpers said to him, 'Woe be unto you! Did you not see the anger of Rasool-Allah[saww] against you?' So he said, 'I seek Refuge from the Anger of Allah[azwj] and His[azwj] Rasool[saww], but I wrote what I found in it from your[saww] news?' So Rasool-Allah[saww] said to him: 'O so and so ! Even if Musa Bin Imranas was standing among them, then you came to himas desiring about what heas had come with, you would still be an Infidel with what you have come with, and these are the Words of the High ***[58:16] They make their oaths to serve as a cover*** i.e., as a veil from between them and the Infidels ***so they turn away from Allah's way***, and their faith is their acceptance by their tongues, separate from the sword (war) and raising of the taxes'.

و قوله تعالى: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَما يَحْلِفُونَ لَكُمْ قال: إذا كان يوم القيامة جمع الله الذين غصبوا آل محمد حقهم، فيعرض عليهم أعمالهم، فيحلفون له أنهم لم يعملوا منها شيئا كما حلفوا لرسول الله (صلى الله عليه و آله) في الدنيا حين حلفوا أن لا يردوا الولاية في بني هاشم، و حين هموا بقتل رسول الله (صلى الله عليه و آله) في العقبة، فلما أطلع الله نبيه و أخبره، حلفوا له أنهم لم يقولوا ذلك و لم يهموا به حتى أنزل الله على رسوله: يَحْلِفُونَ بِاللَّهِ ما قالُوا وَ لَقَدْ قالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلامِهِمْ وَ هَمُّوا بِما لَمْ يَنالُوا وَ ما نَقَمُوا إِلَّا أَنْ أَغْناهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْراً لَهُمْ.

And the Words of the High ***[58:18] On the Day that Allah will Resurrect them all, then they will swear to Him as they have been swearing to you***, said, 'When it will be the Day of Judgement, Allah[azwj] will Gather the ones who usurped the rights of the Progeny[asws] of Muhammad[saww], so He[azwj] will Present their deeds to them, so they would swear to Him[azwj] that they did not do any of the deeds from those just like they used to swear to Rasool-Allah[saww] in the world where <u>they swore that they would not let the Wilayah to be in the Clan of Hashim[as]</u>, <u>and where they resolved to murder Rasool-Allah[saww] in Al-Uqba</u>.

So when Allah[azwj] Notified His[azwj] Prophet[saww] and Informed him[saww], they swore to him[saww] that they did not say that and did not resolve for it, until Allah[azwj] Revealed unto His[azwj] Rasool[saww] ***[9:74] They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them***'.

قال: ذلك إذا عرض الله عز و جل ذلك عليهم في القيامة ينكرونه و يحلفون له كما حلفوا لرسول الله (صلى الله عليه و آله)، و هو قوله: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَما يَحْلِفُونَ لَكُمْ وَ يَحْسَبُونَ أَنَّهُمْ عَلى شَيْءٍ أَلا إِنَّهُمْ هُمُ الْكاذِبُونَ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطانُ فَأَنْساهُمْ ذِكْرَ اللَّهِ أي غلب عليهم الشيطان أُولئِكَ حِزْبُ الشَّيْطانِ أي أعوانه أَلا إِنَّ حِزْبَ الشَّيْطانِ هُمُ الْخاسِرُونَ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَ رَسُولَهُ أُولئِكَ فِي الْأَذَلِّينَ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَ رُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

He said, 'When Allah[azwj] Mighty and Majestic Presents that to them during the Day of Judgement, they would deny it, and swear to Him[azwj] just as they swore to Rasool-Allah[saww], and these are His[azwj] Words ***[58:18] On the Day that Allah will Resurrect them all, then they will swear to Him as they have been swearing to you, and they think that they have something; Indeed, they are the ones who are the liars. [58:19] The Shaitan has gained the mastery over them, so he has made them forget the Remembrance of Allah; they are the Shaitan's party; Indeed, the Shaitan's party, they are the losers. [58:20] Surely those who oppose Allah and His Rasool; they shall be among the most abased. [58:21] Allah has written down: I will most certainly Prevail, I and My Rasools; surely Allah is Strong, Mighty.***[5146]

<u>افتراق الأمة إلى ثلاث وسبعين فرقة</u>

قال أبان: قال سليم: سمعت علي بن أبي طالب عليه السلام يقول: إن الأمة ستفترق على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وفرقة في الجنة. وثلاث عشرة فرقة من الثلاث والسبعين تنتحل محبتنا أهل البيت، واحدة منها في الجنة واثنتا عشرة في النار

Division of the community into seventy three sects

Abaan said that Sulaym said, 'I heard Ali[asws] Bin Abu Talib[asws] say that: 'The community will be divided into seventy three sects, seventy two sects will be in the Fire and one sect will be in the Paradise. Thirteen of the seventy-three sects will arrogate to love us[asws] the People[asws] of the Household, one of these will be in the Paradise and twelve will be in the Fire.

<u>تعيين الفرقة الناجية</u>

[5146] تفسير القمّي 2: 357

وأما الفرقة الناجية المهدية المؤملة المؤمنة المسلمة الموافقة المرشدة فهي المؤتمنة بي المسلمة لأمري المطيعة لي المتبرئة من عدوي المحبة لي والمبغضة لعدوي، التي قد عرفت حقي وإمامتي وفرض طاعتي من كتاب الله وسنة نبيه، فلم ترتد ولم تشك لما قد نور الله في قلبها من معرفة حقنا وعرفها من فضلها، وألهمها وأخذها بنواصيها فأدخلها في شيعتنا حتى اطمأنت قلوبها واستيقنت يقينا لا يخالطه شك.

Specifications of the rescued sect

And as for the rescued sect, it is the guided, the hopeful, and the submissive in accordance with the guide[asws]. This sect is the trusted one to follow the orders that I[asws] issue, and it keeps away from my[asws] enemies, and loves me[asws], and harbours hatred towards my[asws] enemies. It has recognised my[asws] rights, and my[asws] Imamate, and the obligation to obey me[asws] from the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww], and has not turned apostate nor does it have any doubts, for Allah[azwj] has Enlightened its hearts by the recognition of our[asws] rights, and have understood its merits, and Inspired it and Taken it by its corners and entered it into the hearts of our[asws] Shiites until they achieved reassurance in their hearts and had firm conviction, not mixed with doubt'.

أئمة الفرقة الناجية

إني أنا وأوصيائي بعدي إلى يوم القيامة هداة مهتدون، الذين قرنهم الله بنفسه ونبيه في آي من الكتاب كثيرة، وطهرنا وعصمنا وجعلنا شهداء على خلقه وحجته في أرضه وخزانه على علمه ومعادن حكمه وتراجمة وحيه وجعلنا مع القرآن والقرآن معنا لا نفارقه ولا يفارقنا حتى نرد على رسول الله صلى الله عليه وآله حوضه كما قال.

Imams of the rescued sect

I[asws] am, and the successors[asws] after me[asws], are Guides and the Guided ones up to the Day of Judgement, whom Allah[azwj] has Joined them[asws] to Himself[azwj], and with His[azwj] Prophet[saww] in numerous Verses from the Book, and has Purified us[asws], and Made us[asws] to be infallible and as witnesses over His[azwj] creation, and His[azwj] Proof in his[azwj] earth, and the trustees on His[azwj] Knowledge, and the mine of His[azwj] Wisdom, and the Interpreters of His[azwj] Revelation, and Made us[asws] to be with the Quran, and the Quran to be with us[asws], it will not separate from us[asws] nor will we separate from it until we[asws] return to the Messenger of Allah[saww] to his[saww] Fountain as he[saww] has said'.

الفرق الثلاث والسبعون يوم القيامة

وتلك الفرقة الواحدة من الثلاث والسبعين فرقة هي الناجية من النار ومن جميع الفتن والضلالات والشبهات، وهم من أهل الجنة حقا، وهم سبعون ألفا يدخلون الجنة بغير حساب. وجميع تلك الفرق الاثنتين والسبعين هم المتدينون بغير الحق، الناصرون لدين الشيطان الآخذون عن إبليس وأوليائه، هم أعداء الله تعالى وأعداء رسوله وأعداء المؤمنين، يدخلون النار بغير حساب. براء من الله ومن رسوله، نسوا الله ورسوله وأشركوا بالله وكفروا به وعبدوا غير الله من حيث لا يعلمون، وهم يحسبون أنهم يحسنون صنعا، يقولون يوم القيامة: (والله ربنا ما كنا مشركين) ، (يحلفون له كما يحلفون لكم ويحسبون أنهم على شيئ ألا إنهم هم الكاذبون).

The seventy third sect on the Day of Judgement

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the Paradise, and seventy thousand of them will enter the Paradise without reckoning. And all those seventy two sects have taken to the Religion without the truth, helping the religion of

the Satan, taking it from Iblees[la] and his[la] friends. They are the enemies of Allah[azwj] and His[azwj] Messenger[saww], and the enemies of the believers, and will be entering the Fire without reckoning. They are remote from Allah[azwj] and from His[azwj] Messenger[saww], having forgotten Allah[azwj] and His[azwj] Messenger[saww] and have associated with Allah[azwj], and denied Him[azwj], and have worshipped others apart from Allah[azwj] without having realised it, and they count themselves as having done something good.

They will say on the Day of Judgement ***"[6:23] By Allah, our Lord, we were not polytheists"***; ***"[58:18] then they will swear to Him as they swear to you, and they think that they have something; no surely they are the liars"***.[5147]

VERSE 22

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ {22}

[58:22] You shall not find a people who believe in Allah and the Last Day befriending those who oppose Allah and His Rasool, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has Impressed faith, and He has Supported them with a Spirit from Him: and He will Cause them to enter Gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him; these are Allah's party: Indeed the party of Allah are the successful ones.

علي بن إبراهيم: قوله تعالى: لا تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كانُوا آباءَهُمْ أَوْ أَبْناءَهُمْ أَوْ إِخْوانَهُمْ أَوْ عَشِيرَتَهُمْ الآية، أي من يؤمن بالله و اليوم الآخر لا يؤاخي من حاد الله و رسوله،

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[58:22] You shall not find a people who believe in Allah and the Last Day befriending those who oppose Allah and His Rasool, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk*** – the Verse, i.e., The one who believes in Allah[azwj] and the Last Day does not become a brother to the one who opposes Allah[azwj] and His[azwj] Rasool[saww].

قوله تعالى: أُولئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمانَ و هم الأئمة (عليهم السلام) وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ قال: الروح: ملك أعظم من جبرئيل و ميكائيل، كان مع رسول الله (صلى الله عليه و آله)، و هو مع الأئمة (عليهم السلام).

The Words of the High ***these are they into whose hearts He has Impressed faith,*** and they[asws] are the Imams[asws] ***[58:22] and He has Supported them with a Spirit from Him***, said, 'The Spirit – An Angel greater than Jibraeel[as] and Mikaeel[as], who used to be with Rasool-Allah[saww], and he[as] is with the Imams[asws]'.[5148]

[5147] Kitaab Sulaym Bin Qays Al Hilali – H 7
[5148] تفسير القمّي 2: 358.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ، قال: «هو الإيمان». قال: و سألته عن قوله عز و جل: وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ، قال: «هو الإيمان».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Hamza,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj], Mighty and Majestic ***[48:4] He it is Who sent down tranquillity into the hearts of the believers***, he[asws] said: 'It is the Eman'. He said, 'And I asked him[asws] about the Words of the Mighty and Majestic ***[58:22] and He has Supported them with a Spirit from Him***, he[asws] said: 'It is the Eman'.[5149]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: «ما من مؤمن إلا و لقلبه أذنان في جوفه: اذن ينفث فيها الوسواس الخناس، و أذن ينفث فيها الملك، فيؤيد الله المؤمن بالملك، فذلك قوله تعالى: وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ».

And from him (Yaqoub Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah[asws] who has said: 'There is none from the Believers except for his heart there are two ears in the inside of it – An ear into which the sneaking whisperer (Satan[la]) whispers into; and an ear into which the Angels whispers. So Allah[azwj] Supported the Believer with the Angel, so these are His[azwj] Words ***[58:22] and He has Supported them with a Spirit from Him***'.[5150]

محمد بن العباس، قال: حدثنا المنذر بن محمد، عن أبيه، قال: حدثني عمي الحسين بن سعيد، عن أبان بن تغلب، عن علي بن محمد بن بشر، قال: قال محمد بن علي (عليه السلام)- ابن الحنفية- إنما حبنا أهل البيت شيء يكتبه الله في أيمن قلب العبد، و من كتبه الله في قلبه لا يستطيع أحد محوه، أما سمعت الله سبحانه يقول: أُولئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمانَ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ إلى آخر الآية، فحبنا أهل البيت الإيمان.

Muhammad Bin Al-Abbas, from Al-Munzar Bin Muhammad, from his father, from Ummy Al-Husayn Bin Saeed, from Abaan Bin Taghlub, from Ali Bin Muhammad Bin Bashar who said,

'Muhammad[asws] Bin Ali[asws] said: 'Ibn Hanafiyya – But rather, <u>the love for us[asws], the People[asws] of the Household is a thing which Allah[azwj] Wirtes upon the right (side) of the heart of the servant</u>. And on whose heart Allah[azwj] Writes it, no one has the ability to delete it. Have you not heard Allah[azwj], the Glorious Saying ***[58:22] these are they into whose hearts He has Impressed faith, and He has Supported them with a Spirit from Him***, up to the end of the Verse. <u>So the love for us[asws], the People[asws] of the Household, is the Eman (faith)</u>'.[5151]

علي بن إبراهيم: قوله تعالى: أُولئِكَ حِزْبُ اللَّهِ يعني الأئمة (عليهم السلام) أعوان الله أَلا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ.

[5149] الكافي 2: 12/ 1
[5150] الكافي 2: 206/ 3.
[5151] تأويل الآيات 2: 676/ 8.

Ali Bin Ibrahim (Tafseer Qummi) – Regarding the Words of the High ***[58:22] these are Allah's party*** Meaning the Imams[asws], agents of Allah[azwj] ***Indeed the party of Allah are the successful ones***'.[5152]

[5152] تفسير القمّي 2: 358.

CHAPTER 59

AL-HASHR

(24 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بن كعب، عن النبي (صلى الله عليه و آله)، قال: «من قرأ سورة الحشر لم تبق جنة و لا نار و لا عرش و لا كرسي و لا حجب و لا السماوات السبع و لا الأرضون السبع و الهواء و الريح و الطير و الشجر و الجبال و الشمس و القمر و الملائكة، إلا صلوا عليه و استغفروا له، و إن مات في يومه أو ليلته مات شهيدا».

Ibn Babuwayh, by his chain, from Ubayy Bin Ka'ab,

Rasool Allah[saww] has said: 'The one who recites Surah Al-Hashr, there would neither remain Paradise, nor Fire, nor Throne, nor Chair, nor Veils, nor seven skies and the seven firmaments, and the atmosphere, and the wind, and the birds, and the trees, and the mountains, and the sun, and the moon, and the Angels, except that they would Pray for him and seek Forgiveness for him. And if he dies during that day or that night, he would have died a martyr'.[5153]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: « و من قرأها ليلة الجمعة أمن من البلاء حتى يصبح. و من صلى أربع ركعات، يقرأ في كل ركعة الحمد و الحشر و يتوجه إلى أي حاجة شاءها و طلبها، قضاها الله تعالى، ما لم تكن معصية».

It has been reported from the Rasool Allah[saww] having said: 'the one who recites it (59) on 'ليلة الجمعة' (Night of Thursday), would be safe from afflictions until the morning. And the one who Prays four Cycles, reciting in every Cycle Al-Hamd (Chapter 1) and Al-Hashr (Chapter 59), and diverts himself to whichever need he so feels like and seeks it, Allah[azwj] would Fulfill it, the one which does not become disobedience'.[5154]

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها و توجه في حاجة، قضاها الله له، ما لم تكن في معصية».

And Rasool-Allah[saww] said: 'The one who writes it (59), and attaches it (Amulet), and diverts himself for a need, Allah[azwj] would Fulfill it for him, that which is not in the (way of) disobedience'.[5155]

و قال الصادق (عليه السلام): «من قرأها ليلة جمعة أمن من بلائها إلى أن يصبح. و من توضأ عند طلب حاجة ثم صلى أربع ركعات يقرأ في كل ركعة الحمد و السورة إلى أن يفرغ من الأربع ركعات و يتوجه إلى حاجة، يسهل الله أمرها. و من كتبها بماء طاهر و شربها رزق الذكاء و قلة النسيان بإذن الله تعالى».

Al-Sadiq[asws] said: 'The one who recites it (59) during Friday night, would be safe from afflictions up to the morning. And the one who performs ablution during the seeking

[5153] ثواب الأعمال: 117.
[5154] And from Khawas Al Quran
[5155] خواصّ القرآن: 21، 53 «مخطوط»

of a need, then Prays four Cycles, reciting in every Cycle Al-Hamd, and the Chapter (Al-Hashr), until he is free from the four Cycles, and diverts himself to a need, Allah[azwj] would Make its affair to be easy. And the one who writes it with clean water, and drinks it, would be intelligent and of little forgetfulness, by the Permission of Allah[azwj] the High'.[5156]

VERSES 1 - 4

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1} هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا ۖ وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۖ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ {2} وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ {3} ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {4}

[59:1] Whatever is in the skies and whatever is in the earth declares the Glory of Allah, and He is the Mighty, the Wise. [59:2] He it is Who Caused those who disbelieved from the People of the Book to go forth from their homes at the first banishment; you did not think that they would be going forth, while they were certain that their fortresses would defend them against Allah; but Allah Came to them whence they did not expect, and Cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have vision! [59:3] And had it not been that Allah had Decreed for them the exile, He would certainly have Punished them in this world, and in the Hereafter they shall have Punishment of the Fire. [59:4] That is because they acted in opposition to Allah and His Rasool, and whoever acts in opposition to Allah, so Allah is Severe in Punishment.

علي بن إبراهيم، قال: سبب ذلك أنه كان بالمدينة ثلاثة أبطن من اليهود: بنو النضير، و قريظة و قينقاع، و كان بينهم و بين رسول الله (صلى الله عليه و آله) عهد و مدة، فنقضوا عهدهم، و كان سبب ذلك من بني النضير في نقض عهدهم، أنه أتاهم رسول الله (صلى الله عليه و آله) يستسلفهم دية رجلين قتلهما رجل من أصحابه غيلة، يعني يستقرض، و كان قصد كعب بن الأشرف فلما دخل على كعب قال: مرحبا يا أبا القاسم و أهلا، و قام كأنه يصنع له الطعام، و حدث نفسه بقتل رسول الله (صلى الله عليه و آله) و تتبع أصحابه، فنزل جبرئيل (عليه السلام) فأخبره بذلك.

Ali Bin Ibrahim (Tafseer Qummi), said,

'The reason for that – In Al-Medina there were three Clans of the Jews – the Clan of Al-Nazeyr, and Qureyza, and Qaynaqa'a. And there was an agreement and a term fixed between them and Rasool-Allah[saww]. They nullified their agreement, and the reason for it was that in the Clan of Nazeyr regarding the nullifying of their agreement, they came to Rasool-Allah[saww] demanding blood money for the killing of two of their men by one of his[saww] companions, meaning he[saww] should give it to them, and it was Ka'b Bin Al-Ashraf who intended for it. So when he[saww] came up to Ka'b, he said, 'Congratulations O Abu Al-Qasim[saww] and welcome'. And he stood up as if he was making arrangements for the food for him[saww]. And he thought to himself of killing Rasool-Allah[saww] and followed by his[saww] companions. So Jibraeel[as] descended and informed him[saww] of that.

[5156] خواصّ القرآن: 21، 53 «مخطوط»

فرجع رسول الله (صلى الله عليه و آله) إلى المدينة، و قال لمحمد بن مسلمة الأنصاري: «اذهب إلى بني النضير، فأخبرهم أن الله عز و جل أخبرني بما هممتم به من الغدر، فإما أن تخرجوا من بلادنا، و إما أن تأذنوا بحرب». فقالوا: نخرج من بلادكم فبعث إليهم عبد الله بن أبي، أن لا تخرجوا، و تقيموا و تنابذوا محمدا الحرب، فإني أنصركم أنا و قومي و حلفائي، فإن خرجتم خرجت معكم، و لئن قاتلتم قاتلت معكم، فأقاموا و أصلحوا حصونهم و تهيئوا للقتال، و بعثوا إلى رسول الله (صلى الله عليه و آله): إنا لا نخرج فاصنع ما أنت صانع.

So Rasool-Allah[saww] returned to Al-Medina, and said to Muhammad Bin Muslim Al-Ansary: 'Go to the Clan of Al-Nazeyr, and inform them that Allah[azwj] Mighty and Majestic has Informed me[saww] of what they are thinking of from the treachery. So either you should leave our city, or you make allowance for war'. So they said, 'We will go out from your city'. So he[saww] sent Abdullah Bin Ubayy to them but he said, 'If you do not go out, and stay put, you will be the focus for the war of Muhammad[saww]. I am your helper, along with my people and my allies. So if you go out, I shall go out with you, and if you fight, I shall fight with you'. So they stayed put, and repaired their fortresses and prepared for the battle. And they sent a message to Rasool-Allah[saww], 'We will not leave, so you[saww] do what you want to do'.

فقام رسول الله (صلى الله عليه و آله) و كبر و كبر أصحابه، و قال لأمير المؤمنين (عليه السلام): «تقدم الى بني النضير» فأخذ أمير المؤمنين (عليه السلام) الراية و تقدم، و جاء رسول الله (صلى الله عليه و آله) و أحاط بحصنهم، و غدر [بهم] عبد الله بن أبي.

So Rasool-Allah[saww] stood up and was aroused, and his[saww] companions were aroused, and he[saww] said to Amir-ul-Momineen[asws]; 'March (in battle) to the Clan of Al-Nazeyr'. So Amir-ul-Momineen[asws] grabbed the flag and marched, and Rasool-Allah[saww] came and surrounded their fortresses, and Abdullah Bin Ubayy betrayed them'.

و كان رسول الله (صلى الله عليه و آله) إذا ظهر بمقدم بيوتهم حصنوا ما يليهم و خربوا ما يليه، و كان الرجل منهم ممن كان له بيت حسن خربه، و قد كان رسول الله (صلى الله عليه و آله) أمر بقطع نخلهم فجزعوا من ذلك، فقالوا: يا محمد، إن الله يأمرك بالفساد؟ إن كان لك هذا فخذوه، و إن كان لنا فلا تقطعه فلما كان بعد ذلك قالوا: يا محمد، نخرج من بلادك فأعطنا مالنا. فقال: «لا، و لكن تخرجون [و لكم ما حملت الإبل» فلم يقبلوا ذلك فبقوا أياما، ثم قالوا: نخرج و لنا ما حملت الإبل. قال: «لا و لكن تخرجون] و لا يحمل أحد منكم شيئا، فمن وجدنا معه شيئا قتلناه».

And Rasool-Allah[saww] had, when their houses were apparent from the march, fortified some and ruined some. And the man from them for whom was a good house, it was ruined. And Rasool-Allah[saww] had ordered for the cutting of their palm trees, so their grieved from that. They said, 'O Muhammad[saww]! Has Allah[azwj] Commanded you[saww] for the mischief? If this is for you[saww], so take it, and if it is for us, so do not cut it'. So, after that they said, 'O Muhammad[saww]! We will go out from your[saww] city, so give us our wealth'. He[saww] said: 'No. But you will be leaving with what the camel can carry'. So they did not accept that, and they remained for a few days'. Then they said, 'We will leave, and for us would be what the camel can carry'. He[saww] said: 'No, but not one of you will carry anything. So the one who is found with something which is with him, he would be killed'.

فخرجوا على ذلك، و وقع قوم منهم إلى فدك و وادي القرى، و خرج منهم قوم إلى الشام، فأنزل الله فيهم: هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتابِ مِنْ دِيارِهِمْ لِأَوَّلِ الْحَشْرِ ما ظَنَنْتُمْ أَنْ يَخْرُجُوا وَ ظَنُّوا أَنَّهُمْ مانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا إلى قوله تعالى وَ مَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقابِ

So they went out upon that, and a group from them went to Fadak and the valley of Al-Qura, and a group from them went to Syria. So Allah[azwj] Revealed regarding them ***[59:2] He it is Who Caused those who disbelieved from the People of the Book to go forth from their homes at the first banishment; you did not think that they would be going forth, while they were certain that their fortresses would defend them against Allah; but Allah Came to them whence they did not expect,*** up to His[azwj] Words ***and whoever acts in opposition to Allah, so Allah is Severe in Punishment.***

و أنزل الله عليه فيما عابوه من قطع النخل: ما قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوها قائِمَةً عَلى أُصُولِها فَبِإِذْنِ اللَّهِ وَ لِيُخْزِيَ الْفاسِقِينَ إلى قوله: رَبَّنا إِنَّكَ رَؤُفٌ رَحِيمٌ.

And Allah[azwj] Revealed regarding what they had refused from the cutting of the palm tree ***[59:5] Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's Command, and that He may Abase the transgressors*** up to His[azwj] Words ***[59:10] Surely You are Kind, Merciful***'.

و أنزل الله عليه في عبد الله بن أبي و أصحابه: أَ لَمْ تَرَ إِلَى الَّذِينَ نافَقُوا يَقُولُونَ لِإِخْوانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَ لا نُطِيعُ فِيكُمْ أَحَداً أَبَداً وَ إِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَ اللَّهُ يَشْهَدُ إِنَّهُمْ لَكاذِبُونَ إلى قوله لا يُنْصَرُونَ ثم قال: كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ يعني بني قينقاع قَرِيباً ذاقُوا وَبالَ أَمْرِهِمْ وَ لَهُمْ عَذابٌ أَلِيمٌ،

And Allah[azwj] Revealed regarding Abdullah Bin Ubayy and his companions ***[59:11] Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears Witness that they are most surely liars*** up to His[azwj] Words ***[59:12] they shall not be helped***. Then Said ***[59:15] Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful Punishment***.

ثم ضرب في عبد الله بن أبي و بني النضير مثلا، فقال: كَمَثَلِ الشَّيْطانِ إِذْ قالَ لِلْإِنْسانِ اكْفُرْ فَلَمَّا كَفَرَ قالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخافُ اللَّهَ رَبَّ الْعالَمِينَ فَكانَ عاقِبَتَهُما أَنَّهُما فِي النَّارِ خالِدَيْنِ فِيها وَ ذلِكَ جَزاءُ الظَّالِمِينَ «4».

Then He[azwj] Gave an example regarding Abdullah Bin Ubayy and the Clan of Nazeyr, so He[azwj] Said ***[59:16] Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am clear of you; I fear Allah, the Lord of the Worlds. [59:17] Therefore the end of both of them is that they are both in the Fire to abide therein, and it is the Reward of the unjust***'.[5157]

VERSE 5

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ {5}

[59:5] Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's Command, and that He may Abase the transgressors.

[5157] تفسير القمّي 2: 358

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أحمد بن عائذ، عن أبي خديجة، عن أبي عبد الله (عليه السلام)، قال: «العجوة أم التمر، و هي التي أنزلها الله عز و جل من الجنة لآدم (عليه السلام)، و هو قول الله عز و جل: ما قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوها قائِمَةً عَلى أُصُولِها، قال: «يعني العجوة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Ahmad bin A'iz, from Abu Khadija,

'Abu Abdullah[asws] has said: 'Al-Ajwa or Al-Tamr (Both date trees) - and it is the one which Allah[azwj] Mighty and Majestic Sent down from the Paradise for Adam[as], and these are the Words of the Mighty and Majestic ***[59:5] Whatever palm-tree you cut down or leave standing upon its roots***, he[asws] said: 'Meaning, Al-Ajwa'.[5158]

VERSES 6 & 7

وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {6} مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {7}

[59:6] And whatever Allah restored to His Rasool from them you did not press forward against it any horse or a riding camel but Allah gives authority to His Rasools against whom He pleases, and Allah has power over all things. [59:7] Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin and the orphans and the needy and the sons of the Way, so that it may not be a thing taken by turns among the rich ones of you, and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back, and fear Allah; surely Allah is Severe in the Punishment.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبان بن أبي عياش، عن سليم بن قيس، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «نحن و الله الذين عنى الله بذي القربى، الذين قرنهم الله بنفسه و نبيه (صلى الله عليه و آله) فقال: ما أَفاءَ اللَّهُ عَلى رَسُولِهِ مِنْ أَهْلِ الْقُرى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى وَ الْيَتامى وَ الْمَساكِينِ وَ ابْنِ السَّبِيلِ منا خاصة، و لم يجعل لنا سهما في الصدقة، أكرم الله نبيه، و أكرمنا أن يطعمنا أوساخ ما في أيدي الناس».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamad Bin Isa, from Ibrahim Bin umar Al-Yamani, from Aban Bin Abu Ayyash, from Sulaym Bin Qays who said,

'I heard Amir-ul-Momineen[asws] saying: '<u>We[asws] are the ones</u> Meant by Allah[azwj] as '***near of kin***', the one whom Allah[azwj] has Joined with Himself[azwj], and His[azwj] Prophet[saww], so He[azwj] Said ***[59:7] Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin and the orphans and the needy and the sons of the Way***, are from us[asws] especially. And He[azwj] did not Make for us[asws] a share in the charity (الصدقة). Allah[azwj] Honoured His[azwj] Prophet[saww], and Honoured us[asws] that He[azwj] should not Feed us[asws] the dirt from the hands of the people'.[5159]

الشيخ في (التهذيب): بإسناده، عن علي بن الحسين بن فضال، عن محمد بن علي، عن أبي جميلة، قال: و حدثني محمد بن الحسن، عن أبيه، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، قال: وَ ما أَفاءَ اللَّهُ عَلى رَسُولِهِ

[5158] الكافي 6: 347/ 11.
[5159] الكافي 1: 453/ 1.

مِنْهُمْ فَما أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَ لا رِكابٍ وَ لكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلى مَنْ يَشاءُ، قال: «الفيء ما كان من أموال لم يكن فيها هراقة دم أو قتل، و الأنفال مثل ذلك، هو بمنزلته».

Al-Sheykh, in Al-Tehzeeb, from Ali Bin Al-Husayn Bin Fazaal, from Muhammad Bin Ali, from Abu Jameela, from Muhammad Bin Al-Hassan, from his father, from Abu Jameela, from Muhammad Bin Ali Al-Halby,

'Abu Abdullah[asws] having said: '***[59:6] And whatever Allah restored to His Rasool from them you did not press forward against it any horse or a riding camel but Allah gives authority to His Rasools against whom He pleases***, he[asws] said: 'The 'Fey' (الفيء) is what was from the wealth for which neither blood was spilt nor fighting took place, and the 'Anfaal' is similar to that, it is of the same status'.[5160]

و عنه: بإسناده، عن علي بن الحسن، عن سندي بن محمد، عن علاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «الفيء و الأنفال ما كان من أرض لم يكن فيها هراقة من الدماء، و قوم صولحوا و أعطوا بأيديهم، و ما كان من أرض خربة أو بطون أودية فهو كله من الفيء، فهذا لله و لرسوله (صلى الله عليه و آله)، فما كان لله فهو لرسوله (صلى الله عليه و آله) يضعه حيث شاء، و هو للإمام (عليه السلام) بعد الرسول (صلى الله عليه و آله) و قوله: وَ ما أَفاءَ اللَّهُ عَلى رَسُولِهِ مِنْهُمْ فَما أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَ لا رِكابٍ قال: ألا ترى هو هذا.

And from him (Sheykh Al-Sadouq), by his chain, from Ali Bin Al-Hassan, from Sany Bin Muhammad, from A'la, from Muhammad Bin Muslim,

'I heard Abu Ja'far[asws] saying: 'The Fey (الفيء), and the Anfaal-(الأنفال), is what was from the land in which blood was not shed, and people made peace and gave it with their own hands, and what was from the ruined land or middle of a valley, so all of it is from the Fey. So this is for His[azwj] Rasool[saww]. So whatever was for Allah[azwj], so it is for His[azwj] Rasool[saww]. He[saww] places wherever he[saww] desires to, and it is for the Imam[asws] after the Rasool[saww]. And His[azwj] Words '***[59:6] And whatever Allah restored to His Rasool from them you did not press forward against it any horse or a riding camel***, he[asws] said: 'Do you not see, it is this?'

و أما قوله: ما أَفاءَ اللَّهُ عَلى رَسُولِهِ مِنْ أَهْلِ الْقُرى فهذا بمنزلة المغنم، كان أبي (عليه السلام) يقول ذلك، و ليس لنا فيه غير سهمين: سهم الرسول، و سهم القربى، نحن شركاء الناس فيما بقي».

And as for His[azwj] Words ***[59:7] Whatever Allah has restored to His Rasool from the people of the towns***, so this is of the status of spoils of war. My[asws] father[asws] was saying that: 'And there is nothing regarding it for us apart from two portions – Portion of the Rasool[saww], and portion of the 'near of kin'. We[asws] are partners of the people regarding what remain'.[5161]

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن علي بن حديد، و محمد بن إسماعيل بن بزيع، جميعا، عن منصور بن حازم، عن زيد بن علي (عليه السلام)، قال: قلت له: جعلت فداك، قول الله عز و جل: ما أَفاءَ اللَّهُ عَلى رَسُولِهِ مِنْ أَهْلِ الْقُرى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى؟ قال: القربى هي و الله قرابتنا.

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, and Muhammad Bin Ismail Bin Yazi'e, together, from Mansour Bin Hazim,

[5160] التهذيب 4: 133/ 371
[5161] التهذيب 4: 134/ 376.

Zayd the son of Ali[asws] said, 'I asked from him[asws] (Ali[asws], 'May I be sacrificed for you[asws]! (What about) The Words of Allah[azwj] Mighty and Majestic ***[59:7] Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin***?' He[asws] said: 'By Allah[azwj]! The next of kin, are our[asws] next of kin'.[5162]

و عنه، قال: حدثنا أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عمرو بن أبي المقدام، عن أبيه، قال: سألت أبا جعفر (عليه السلام)، عن قول الله عز و جل: ما أَفاءَ اللَّهُ عَلى رَسُولِهِ مِنْ أَهْلِ الْقُرى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى وَ الْيَتامى وَ الْمَساكِينِ وَ ابْنِ السَّبِيلِ، فقال أبو جعفر (عليه السلام): «هذه الآية نزلت فينا خاصة، فما كان لله و للرسول فهو لنا، و نحن أولو القربى، و نحن المساكين، لا تذهب مسكنتنا من رسول الله (صلى الله عليه و آله) أبدا، و نحن أبناء السبيل فلا يعرف سبيل الله إلا بنا، و الأمر كله لنا».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Amro Bin Abu Al-Maqdam, from his father who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[59:7] Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin and the orphans and the needy and the sons of the Way***, Abu Ja'far[asws] said: 'This Verse was Revealed regarding us[asws] especially. So whatever was for Allah[azwj] and for His[azwj] Rasool[saww], it is for us[asws], and we[asws] are the next of kin, and we[asws] are the poor, and our[asws] poor did not go away from Rasool-Allah[saww], ever, and we[asws] are the sons[asws] of the (Divine) Path. So the Path of Allah[azwj] cannot be recognised except by us[asws], and all of the affairs are for us[asws]'.[5163]

في عيون الاخبار في باب ذكر مجلس الرضا عليه السلام مع المأمون في الفرق بين العترة والامة حديث طويل وفيه: قالت العلماء: فأخبرنا هل فسر الله تعالى الاصطفاء في الكتاب ؟ فقال الرضا عليه السلام: فسر الاصطفاء في الظاهر سوى الباطن في اثنى عشر موطنا وموضعا فأول ذلك قوله عزوجل إلى أن قال: والاية الخامسة قول الله تعالى: و " آت ذا القربى حقه " خصوصية خصهم الله العزيز الجبار واصطفاهم على الامة،

In Uyoon Al-Akhbar,

In a chapter mentioning a gathering of Al-Reza[asws] with Al-Ma'moun, regarding the difference the Family (العترة) and the community – a lengthy Hadeeth – and in it the scholars said, 'So inform us, has Allah[azwj] the High Explained 'the selection' (الاصطفاء) in the Quran?' So Al-Reza[asws] said: 'The selection has been Explained in the apparent, apart from the hidden, in twelve places. And the first place of that are the Words of the Mighty and Majestic in the Verse of the fifth (Khums), ***[17:26] And give to the near of kin his due*** is special. Allah[azwj] the Mighty, the Subduer has Specialised them[asws] and chose them[asws] over the community.

فلما نزلت هذه الاية على رسول الله صلى الله عليه وآله قال: ادعوا لى فاطمة، فدعيت له فقال: يا فاطمة قالت لبيك يا رسول الله، فقال: هذه فدك هي مما لم يوجف عليه بخيل ولا ركاب ; وهى خاصة لك دون المسلمين، وقد جعلها لك لما أمرنى الله به فخذيها لك ولولدك فهذه الخامسة.

So when the Verse was revealed unto Rasool-Allah[saww], he[saww] said: 'Call Fatima[asws] for me[saww]'. So Fatima[asws] was called for him[saww]. He[saww] said: 'O Fatima[asws]! She[asws] said: 'Here I[asws] am, O Rasool-Allah[saww]!' So he[saww] said: 'This here is Fadak. It is

[5162] تأويل الآيات 2: 677/ 1.
[5163] تأويل الآيات 2: 677/ 2.

from what ***[59:6] did not press forward against it any horse or a riding camel***, and it is especially for you[asws] apart from the Muslims, and I[saww] have made it to be for you[asws] when Allah[azwj] Commanded me[saww] with it. Therefore take it for yourself[asws] and for your[asws] children[asws]'. So this is the fifth'.[5164]

على بن محمد عن بعض اصحابنا أظنه السيارى عن على بن أسباط قال: لما ورد أبو الحسن الموسى عليه السلام على المهدى رآه يرد المظالم فقال: يا امير المؤمنين ما بال مظلمتنا لا ترد ؟ فقال له وما ذاك يا ابا الحسن ؟ قال: ان الله تبارك وتعالى لما فتح على نبيه صلى الله عليه وآله فدك وما والاها لم يوجف عليه بخيل ولا ركاب، فأنزل الله على نبيه صلى الله عليه وآله " وآت ذا القربى حقه " فلم يدر رسول الله صلى الله عليه وآله من هم،

Ali Bin Muhammad, from one of our companions, probably Sayyari, from Ali Bin Asbaat who said,

'When Abu Al-Hassan Al-Musa[asws] went to see Al-Mahdy for the return of the confiscated properties, he[asws] said: 'o commander of the momineen, what is the matter that you do not return to us[asws] the properties confiscated from us?' So he said to him[asws], 'What is that (property), O Abu Al-Hassan[asws]?' He[asws] said: 'Allah[azwj] Blessed and High Gave victory to His[azwj] Prophet[saww] over Fadak and ***[59:6] did not press forward against it any horse or a riding camel***, so Allah[azwj] Revealed upon His[azwj] Prophet[saww] ***[17:26] And give to the near of kin his due***, so Rasool-Allah[saww] did not know who they were.

فراجع في ذلك جبرئيل وراجع جبرئيل عليه السلام ربه فأوحى الله إليه: ان ادفع فدك إلى فاطمة عليها السلام فدعاها رسول الله صلى الله عليه وآله فقال لها: يا فاطمة ان الله امرني ان أدفع اليك فدك، فقال: قد قبلت يا رسول الله من الله ومنك،

So he[saww] referred that to Jibraeel[as], and Jibraeel[as] referred it to his[as] Lord[azwj]. So Allah[azwj] Revealed unto him[saww] that he[saww] should hand over Fadak to Fatima[asws]. So Rasool-Allah[saww] called for her[asws] and said to her[asws]: 'Allah[azwj] has Commanded me[saww] that I[saww] should hand over Fadak to you[asws]'. So she [asws] said: 'I[asws] have accepted it, O Rasool-Allah[saww], from Allah [azwj] and from you[saww]'.

فلم يزل وكلائها فيها حياة رسول الله صلى الله عليه وآله فلما ولى أبو بكر اخرج منها وكلائها، فأتته وسئلته أن يردها عليها فقال لها ائتنى بأسود أو أحمر يشهد لك بذلك، فجائت أمير المؤمنين عليه السلام وام ايمن، فشهدا لها فكتب لها بترك التعرض،

So the caretakers did not cease from it during the lifetime of Rasool-Allah[saww]. When Abu Bakr became the ruler, he exited the caretakers from it. So she[asws] came up to him and asked him that he should return it to her[asws]. So he said to her[asws], 'Bring me a black (man) or a red (man) to testify for you for that'. So Amir-ul-Momineen[asws] came along with Umm Ayman who both testified for her. So he wrote it for her[asws] in order to avoid the confrontation.

فخرجت والكتاب معها فلقيها عمر، فقال: ما هذا معك يا بنت محمد ؟ قالت: كتاب كتبه لى ابن أبى قحافة، قال أرينيه فأبت فانتزعه من يدها ونظر فيه، ثم تفل فيه ومحاه وخرقه، وقال لها: هذا لم يوجف عليه أبوك بخيل ولا ركاب، فضعى الحبال في رقابنا،

So she[asws] went out, and the letter was with her[asws]. Umar met her[asws], so he said, 'What is this which is with you[asws], O daughter of Muhammad[saww]?' She[asws] said: 'A letter which Ibn Abu Qohafa has written it out for me[saww]'. He said, 'Show it to me'.

[5164] Tafseer Noor Al Saqalayn – CH 59 H 12

She[asws] refused. So he snatched it from her[asws] hand and looked into it, then spat at it, then tore it up and destroyed it, and said to her[asws], 'This is what your[asws] father ***[59:6] did not press forward against it any horse or a riding camel***, so he[saww] placed the rope around our throats'.

فقال له المهدى: يا أبا الحسن حدها لى، قال: حد منها جبل احد وحد منها عريش مصر، وحد منها سيف البحر وحد منها دومة الجندل، فقال له: كل هذا ؟ قال: نعم يا أمير المؤمنين هذا كله ان هذا كله مما لم يوجف على أهله رسول الله صلى الله عليه وآله بخيل ولا ركاب، فقال: كثيروا نظر فيه.

So Al-Mahdy said to him[asws], 'O Abu Al-Hassan[asws]! (show) me its boundaries'. He[asws] said: 'The boundary from it is the mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal'. So he said to him[asws], 'All this?' He[asws] said: 'Yes, o commander of the faithful, All of this. All of this is from what Rasool-Allah[saww] ***[59:6] did not press forward against it any horse or a riding camel***, against its owners'. So he said, 'It is a lot. I will consider it'.[5165]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن أبي زاهر، عن علي بن إسماعيل، عن صفوان بن يحيى، عن عاصم بن حميد، عن أبي إسحاق النحوي، قال: دخلت على أبي عبد الله (عليه السلام) فسمعته يقول: «إن الله عز و جل أدب نبيه على محبته، فقال: وَ إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ «1» ثم فوض إليه فقال عز و جل: وَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا، و قال عز و جل: مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Ismail, from Safwan Bin Yahya, from Aasim Bin Hameed, from Abu Is'haq Al-Nahwy who said,

'I came up to Abu Abdullah[asws], so I heard him[asws] saying: 'Allah[azwj] Mighty and Majestic Educated His[azwj] Prophet[saww] upon His[azwj] Love, so He[azwj] Said ***[68:4] And you are upon magnificent morals***, the Delegated to him[saww] so the Mighty and Majestic Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. And the Mighty and Majestic Said ***[4:80] Whoever obeys the Rasool, so he has obeyed Allah***.

قال: ثم قال: «و إن نبي الله فوض إلى علي (عليه السلام) و ائتمنه، فسلمتم و جحد الناس، فو الله لنحبكم أن تقولوا إذا قلنا، و أن تصمتوا إذا صمتنا، و نحن فيما بينكم و بين الله عز و جل، ما جعل الله لأحد خيرا في خلاف أمرنا».

Then he[asws] said: 'The Prophet[saww] authorised (matters) to Ali[asws] and entrusted him[asws]. So you submitted to him[asws] and the people fought against him[asws]. So, by Allah[azwj]! We[asws] would love it if you say that which we[asws] say, and you keep quiet when we[asws] are silent. And we[asws] are regarding what is between you and Allah[azwj] Mighty and Majestic. Allah[azwj] has not Made goodness to be for anyone in opposition to our[asws] commands'.[5166]

حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن ابراهيم بن عبد الحميد عن ابى اسامه عن ابى جعفر عليه السلام قال ان الله خلق محمدا صلى الله عليه وآله عبدا فادبه حتى إذا بلغ اربعين سنة اوحى إليه وفوض إليه الاشياء فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا.

It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asaamah, who has said:

[5165] Tafseer Noor Al Saqalayn – CH 59 H 14
[5166] الكافي 1: 207/ 1

'Abu Ja'far[asws] having said that: 'Allah[azwj] Created Muhammad[saww] a servant. He[azwj] Enlightened him[saww] until he[saww] reached the age of forty years. He[azwj] Revealed unto him[saww], and Authorised to him[saww] the things. He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'.[5167]

حدثنا محمد بن عبد الجبار عن الحسن بن على بن فضال عن ثعلبة عن زرارة انه سمع ابا عبد الله عليه السلام وابا جعفر عليه السلام يقولان ان الله فوض إلى نبيه عليهم السلام امر خلقه لينظر كيف طاعتهم ثم تلا هذه الاية وما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا.

It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Bin Fazaal, from Tha'albat, from Zarara who says:

'I heard it from Abu Abdullah[asws] and Abu Ja'far[asws] both say that: 'Allah[azwj] Authorised to His[azwj] Nabi[as] (The Prophets[as]) matters of His[azwj] Creation, to See how they are in their obedience'. Then he[asws] recited this Verse ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'.[5168]

حدثنا محمد بن عيسى عن ابى عبد الله المؤمن عن اسحق بن عمار عن ابى عبد الله عليه السلام قال ان الله ادب نبيه حتى إذا اقامه على ما اراد قال له وأمر بالمعروف و اعرض عن الجاهلين فلما فعل ذلك له رسول الله صلى الله عليه وآله زكاه الله فقال انك لعلى خلق عظيم فلما زكاه فوض إليه دينه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فحرم الله الخمر وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك كله وان الله انزل الصلوة وان رسول الله صلى الله عليه وآله وقت اوقاتها فاجاز الله ذلك له

It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Is'haq Bin Amaar, who has said:

'Abu Abdullah[asws] having said that: 'Allah[azwj] Enlightened His[azwj] Prophet[saww] until He[azwj] Established for him[saww] what He[azwj] Intended, He[azwj] Said to him[saww] ***[7:199] Take to forgiveness and enjoin good and turn aside from the ignorant***. When the Rasool Allah[saww] did that for Him[azwj], Allah[azwj] Commended him[saww] Saying ***[68:4] And most surely you conform to sublime morality***. When He[azwj] Commended him[saww], He[azwj] Authorised to him[saww] His[azwj] Religion. He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. Allah[azwj] Prohibited alcohol, and the Rasool Allah[azwj] prohibited all intoxicants. Allah[azwj] Permitted him[saww] to do all that, and that Allah[azwj] Sent down Prayers, and that the Rasool Allah[saww] specified its timings. Allah[azwj] Permitted that for him[saww]'.[5169]

حدثنا بعض اصحابه عن محمد بن الحسن عن على بن النعمان عن ابن مسكان عن اسماعيل بن عبد العزيز قال قال لى جعفر بن محمد ان رسول الله صلى الله عليه واله كان يفوض إليه ان الله تبارك وتعالى فوض إلى سليمان ملكه فقال هذا عطاؤنا فامنن أو امسك بغير حساب وان الله فوض إلى محمد نبيه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فقال رجل انما كان رسول الله صلى الله عليه وآله مفوضا إليه في الزرع والضرع فلوى جعفر عليه السلام عنه عنقه مغضبا فقال في كل شئ والله في كل شئ.

It has been narrated to us by one of his companions, from Muhammad Bin Al-Hassan, from Ali Bin No'man, from Ibn Muskaan, from Ismail Bin Abdul Aziz who said:

[5167] Basaair Al Darajaat CH 4 H1
[5168] Basaair Al Darajaat CH 4 H2
[5169] Basaair Al Darajaat CH 4 H5

'Abu Ja'far Bin Muhammad[asws] said to me that: 'The Rasool Allah[saww] said that Allah[azwj] had Delegated to him[saww] the kingdom that He[azwj] had Delegated to Suleiman[as]'. He[asws] said: '***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning***, and that Allah[azwj] Delegated to Muhammad[as] His[azwj] Prophet[saww]. He[azwj] Said: ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'. A man said, 'But, was the Rasool Allah[saww] Authorised regarding the agriculture and farming?' Abu Ja'far[asws] turned his[asws] neck towards him in disapproval. He[asws] said: 'Regarding everything, by Allah[azwj], regarding everything'.[5170]

حدثنا يعقوب بن يزيد عن زياد القندى عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال قلت له كيف كان يصنع امير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فان عاد قال يحده ثلث مرات فان عاد كان يقتله قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك ان الله لما ادب نبيه انتدب ففوض إليه وان الله حرم مكة وان رسول الله حرم المدينة

It has been narrated to us by Yaqoub Bin Yazeed, from Zyad Al-Qindy, from Abdullah Bin Sinan, who has said:

'I asked Abu Abdullah[asws], 'How did Amir-ul-Momineen[asws] deal with the drinker of alcohol?' He[asws] said: 'He[asws] limited it'. I said, 'And if he returned to it?' He[asws] said: 'He[asws] limited it three times, and if he returned to it, he[asws] killed him'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He[asws] said: '(Yes it's the) Same'. I considered that as great (major issue). He[asws] asked from me: 'Don't you consider that to be great? When Allah[azwj] Enlightened His[azwj] Prophet[saww] (with the best morality) and He[azwj] Completed it, He[azwj] Placed to him[saww] (the Religion). Allah[azwj] Sanctified Mecca, and the Rasool Allah[saww] sanctified Al-Medina.

فاجاز الله له ذلك وان الله حرم الخمر وان رسول الله حرم المسكر فاجاز الله ذلك كله وان الله فرض الفرايض من الصلب وان رسول الله صلى الله عليه وآله يطعم الجد فاجاز الله ذلك له ثم قال حرف وما حرف من يطع الرسول فقد اطاع الله.

So Allah[azwj] Permitted for him[saww] all of that. Allah[azwj] Prohibited the alcohol, and the Rasool Allah[saww] prohibited all intoxicants. Allah[azwj] Permitted that for him[saww]; and Allah[azwj] Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet[saww]) and that the Rasool Allah[saww] included in it the ancestors. Allah[azwj] Permitted for him[saww] all of that. Then he[asws] said to him: 'O Fazeyl, they have distorted (*Tahreef*), and what have they distorted ***[4:80] Whoever obeys the Rasool, he indeed obeys Allah***'.[5171]

حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسن بن عثمان عن محمد بن الفضيل عن ابى حمزة الثمالى قال قرات هذه الاية إلى ابى جعفر عليه السلام ليس لك من الامر شئ قول الله تعالى لنبيه وانا اريد ان اسئله عنها فقال أبو جعفر عليه السلام بل وشئ يشئ مرتين وكيف لا يكون له من الامر شئ فقد فوض الله إليه دينه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فما احل رسول الله صلى الله عليه واله فهو حلال وما حرم فهو حرام.

It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I recited this Verse to Abu Ja'far[asws] ***[3:128] You have no concern in the affair***, the Statement of Allah[azwj] to His[azwj] Prophet[saww], and I wanted that I should ask him[asws]

[5170] Basaair Al Darajaat CH 4 H9
[5171] Basaair Al Darajaat CH 4 H13

about it'. Abu Ja'far[asws] said: 'And a thing and something twice, and how can there be for him[saww] from the Commands, a thing. Allah[azwj] had Placed His[azwj] Religion to him[saww]. He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'. Whatever the Rasool Allah[saww] has permitted, it is permissible, and what he[saww] has prohibited, it is forbidden'.[5172]

حدثنا احمد بن محمد عن محمد بن اسماعيل عن محمد بن عذافر عن عبد الله بن سنان عن بعض اصحابنا عن ابى جعفر عليه السلام قال ان الله تبارك وتعالى ادب محمدا صلى الله عليه وآله فلما تأدب فوض إليه فقال تبارك وتعالى ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فقال من يطع الرسول فقد اطاع الله فكان فيما فرض في القرآن فرايض الصلب وفرض رسول الله صلى الله عليه وآله فرايض الجد فاجاز الله ذلك له وانزل الله في القرآن تحريم الخمر بعينها فحرم رسول الله صلى الله عليه وآله تحريم المسكر فاجاز الله له ذلك في اشياء كثيرة فما حرم رسول الله صلى الله عليه وآله فهو بمنزلة ما حرم الله.

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abdullah Bin Sinan, from one of our companions,

'Abu Ja'far[asws] having said that: 'Allah[azwj] Blessed and High Enlightened Muhammad[saww]. When he[saww] achieved the morals, Placed to him[saww] (the Religion). The Blessed and High Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. He[azwj] Said ***[4:80] Whoever obeys the Rasool, he indeed obeys Allah***. Allah[azwj] Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet[saww]) and that the Rasool Allah[saww] included in it the ancestors. Allah[azwj] Permitted that for him[saww], and Allah[azwj] Send down in His[azwj] Book the Prohibition of the alcohol especially. The Rasool Allah[saww] prohibited the intoxicants. Allah[azwj] Permitted that for him[saww] in many of the things. The prohibition of the Rasool Allah[saww] is of the same status of the Prohibition of Allah[azwj]'.[5173]

محمد بن العباس، قال: حدثنا الحسن بن أحمد المالكي، عن محمد بن عيسى، عن محمد بن أبي عمير، عن عمر بن أذينة، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن أمير المؤمنين (عليه السلام)، أنه قال: «قوله عز و جل: ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ و ظلم آل محمد فإن الله شديد العقاب لمن ظلمهم».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Muhammad Bin Abu Umer, from umar Bin Azina, from Aban Bin Abu Ayyash, from Sulaymn Bin Qays Al-Hilaly,

Amir-ul-Momineen[asws] having said: 'The Words of the Mighty and Majestic ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back, and fear Allah*** from being unjust to the Progeny[asws] of Muhammad[saww] ***surely, Allah is Severe in the Punishment*** to the one who is unjust to them[asws].[5174]

VERSES 8 & 9

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ {8} وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {9}

[5172] Basaair Al Darajaat CH 4 H15
[5173] Basaair Al Darajaat CH 4 H16
[5174] تأويل الآيات 2: 678/ 3.

[59:8] (It is) for the poor who fled their homes and their possessions, seeking Grace of Allah and (His) Pleasure, and assisting Allah and His Rasool: these it is that are the truthful. [59:9] And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن محمد ابن سماعة، عن أبي بصير، عن أحدهما (عليهما السلام)، قال: قلت له: أي الصدقة أفضل؟ قال: «جهد المقل، أما سمعت قول الله عز و جل: وَ يُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ ترى ها هنا فضلا؟».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Ibn Sama'at, from Abu Baseer,

One of them[asws] (the 5th Or the 6th Imam[asws]), said, 'I said to him[asws], 'Which is the highest (form of) charity?' He[asws] said: 'Selfless struggle. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***[59:9] and prefer (them) before themselves though poverty may afflict them***? Do you see the preference over here?'[5175]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن أبي علي صاحب الكلل، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قلت: أخبرني عن حق المؤمن على المؤمن؟ فقال: «يا أبان، دعه لا ترده». قلت: بلى جعلت فداك، فلم أزل اردد عليه، فقال: «يا أبان، تقاسمه شطر مالك»

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Abu Ali Sahib Al-Kilal, from Aban Bin Taghlub,

I asked Abu Abdullah[asws], 'Will you[asws] inform me about the right of the Believer upon the Believer?' So he[asws] said: 'O Aban! Leave it. Do not return to it'. I said, 'Yes, May I be sacrificed for you[asws]'. But, I did not stop returning to it, so he[asws] said: 'O Aban! Share with him by giving him half your wealth'.

ثم نظر إلي فرأى ما دخلني، فقال: «يا أبان، ألم تعلم أن الله عز و جل قد ذكر المؤثرين على أنفسهم؟» قلت: بلى جعلت فداك فقال: «إذا قاسمته، فلم تؤثره بعد، إنما أنت و هو سواء، إنما إذا أعطيته من النصف الآخر».

Then he[asws] looked towards me, so he[asws] saw what I was going through, so he[asws] said: 'O Aban! Do you not know that Allah[azwj] Mighty and Majestic has Mentioned the ones who prefer others over their own selves?' I said, 'Yes, may I be sacrificed for you[asws]'. So he[asws] said: 'When you distribute it (half of your wealth) to him, so <u>you still would not have preferred him over yourself</u>, but rather you and him would be equal. But it is when you give him (more) from the other half'.[5176]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو نصر محمد بن الحسين المقرئ، قال: حدثنا محمد بن سهل العطار، قال: حدثنا أحمد بن عمر الدهقان، قال: حدثنا محمد بن كثير مولى عمر بن عبد العزيز، قال: حدثنا عاصم بن كليب، عن أبيه، عن أبي هريرة، قال: جاء رجل إلى النبي (صلى الله عليه و آله) فشكا إليه الجوع، فبعث رسول الله (صلى الله عليه و آله) إلى بيوت أزواجه فقلن: ما عندنا إلا الماء.

[5175] الكافي 4: 18/ 3
[5176] الكافي 2: 137/ 8.

Al-Sheykh (Al-Sadouq), in his Amaali, from Muhammad Bin Muhammad, from Abu Nasr Muhammad Bin Al-Husayn Al-Muqray, from Muhammad Bin Sahl Al-Ataar, from Ahmad Bin Umar Al-Dahqan, from Muhammad Bin Kaseer, Mowla of Umar bin Abdul Aziz, from Aasim Bin Kaleyb, from his father, from Abu Hureyra who said,

'A man came up to the Prophet[saww]. He complained about the hunger. So Rasool-Allah[saww] sent (a message) to the chambers of his[asws] wives. They said, 'There is nothing with us except for the water'.

فقال رسول الله (صلى الله عليه و آله): «من لهذا الرجل الليلة»؟ فقال علي بن أبي طالب (عليه السلام): «أنا له يا رسول الله، فأتى فاطمة (عليها السلام) فقال لها: «ما عندك يا ابنة رسول الله؟» فقالت: «ما عندنا إلا قوت الصبية، لكنا نؤثر ضيفنا».

Rasool-Allah[saww] said: 'Who is the one for this man (to feed him), for the night?' So Ali[asws] Bin Abu Talib[asws] said: 'I[asws] am for him, O Rasool-Allah[saww]! So he[asws] came up to Fatima[asws]. He[asws] said to her: 'O daughter of Rasool-Allah[saww]! What is there in your[asws] possession?' So she[asws] said: 'There is nothing with me[asws] except for the food of the children, but we[asws] give preference to our[asws] guest'.

فقال علي (عليه السلام): «يا ابنة محمد، نومي الصبية، و أطفئي المصباح» فلما أصبح علي (عليه السلام) غدا على رسول الله (صلى الله عليه و آله)، فأخبره الخبر، فلم يبرح حتى أنزل الله عز و جل: وَ يُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ.

Ali[asws] said: 'O daughter of Muhammad[saww]! Put the boys[asws] to sleep, and extinguish the lamp'. So when it was the morning, Ali[asws] went to Rasool-Allah[saww] and informed him[saww] of the news'. He[asws] had not departed and Allah[azwj] Mighty and Majestic Revealed ***[59:9] and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones***'.[5177]

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين ابن سعيد، عن فضالة بن أيوب، عن كليب بن معاوية الأسدي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ يُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ، قال: «بينا علي (عليه السلام) عند فاطمة (عليها السلام) إذ قالت له: يا علي، اذهب إلى أبي فابغنا منه شيئا. فقال: نعم. فأتى رسول الله (صلى الله عليه و آله) فأعطاه دينارا، و قال: يا علي اذهب فابتع لأهلك طعاما.

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Ibn Saeed, from Fazalat Bin Ayoub, from Kaleyb Bin Muawiya Al-Asady,

Abu Abdullah[asws] regarding the Words of the High ***[59:9] and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones***, he[asws] said: 'Ali[asws] was in the presence of Fatima[asws] when she[asws] said to him[asws]: 'O Ali[asws]! Go to my[asws] father[saww], so get something from him[saww] for us[asws]'. So he[asws] said: 'Yes'. He[asws] came to Rasool-Allah[saww], and he[saww] gave him[asws] a Dinar and said: 'O Ali[asws]! Go and buy some food for your[asws] family'.

[5177] الأمالي 1: 188.

فخرج من عنده فلقيه المقداد بن الأسود (رحمه الله) و قاما ما شاء الله أن يقوما و ذكر له حاجته، فأعطاه الدينار و انطلق إلى المسجد، فوضع رأسه فنام، فانتظره رسول الله (صلى الله عليه و آله) فلم يأت، ثم انتظره فلم يأت، فخرج يدور في المسجد، فإذا هو بعلي (عليه السلام) نائما في المسجد فحركه رسول الله (صلى الله عليه و آله) فقعد. فقال له: يا علي، ما صنعت؟ فقال: يا رسول الله، خرجت من عندك فلقيني المقداد بن الأسود، فذكر لي ما شاء الله أن يذكر فأعطيته الدينار.

So he[asws] went out from his[saww] presence. Al-Miqdad Bin Al-Aswad[ar] met up with him[asws], and stood with him[asws] for as long as Allah[azwj] so Desired, and he mentioned his need to him[asws]. So he[asws] gave him the Dinar and went to the Masjid. He[asws] placed his[asws] head down and closed eyes. Rasool-Allah[saww] waited for him[asws], but he[asws] did not come. Then he[saww] waited some more, but he[asws] did not come. So he[saww] went around in the Masjid, and there was Ali[asws] in the Masjid. So Rasool-Allah[saww] moved him[asws], and he[asws] sat up. So he[saww] said to him[asws]: 'O Ali[asws]! What did you[asws] do?' He[asws] said: 'O Rasool-Allah[saww], I[asws] went out from your[saww] presence, and Al-Miqdad Bin Al-Aswad[ar] met up with me[asws]. He[ar] mentioned to me[asws] what Allah[azwj] so Desired him[ar] to mention, so I[asws] gave the Dinar to him[ar]'.

فقال رسول الله (صلى الله عليه و آله): أما إن جبرئيل (عليه السلام) قد أنبأني بذلك، و قد أنزل الله فيك كتابا وَ يُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ».

Rasool-Allah[saww] said to him[asws]: 'But, Jibraeel[as] has already given me[saww] the news of that and Allah[azwj] has Revealed regarding you[asws] ***[59:9] and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones***'.[5178]

و عنه، قال: حدثنا محمد بن أحمد بن ثابت، عن القاسم بن إسماعيل، عن محمد بن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «أوتي رسول الله (صلى الله عليه و آله) بمال و حلل، و أصحابه حوله جلوس، فقسمه عليهم حتى لم يبق منه حلة و لا دينار، فلما فرغ منه جاء رجل من فقراء المهاجرين و كان غائبا،

And from him, from Muhammad Bin Ahmad Bin Sabit, from Al-Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama'at Bin Mahran, from Jabir Bin Yazeed,

Abu Ja'far[asws] has said; 'Rasool-Allah[saww] was given some money and garments, and his[saww] companions were seated around him[saww]. So he[saww] distributed it among them until there did not remain a single garment or a Dinar. So when he[saww] was free from it, there came a poor man from the Emigrants, and he was absent (during the distribution).

فلما رآه رسول الله (صلى الله عليه و آله) قال: أيكم يعطي هذا نصيبه و يؤثره على نفسه؟ فسمعه علي (عليه السلام) فقال: نصيبي. فأعطاه إياه، فأخذه رسول الله (صلى الله عليه و آله) فأعطاه الرجل، ثم قال: يا علي، إن الله جعلك سباقا للخير، سخاء بنفسك عن المال، أنت يعسوب المؤمنين، و المال يعسوب الظلمة، و الظلمة هم الذين يحسدونك و يبغون عليك و يمنعونك حقك بعدي».

So when the Rasool-Allah[saww] saw him, he[saww] said: 'Which one of you will give me[saww] his share, and prefer it over himself?' So Ali[asws] heard it, and said: 'My[asws] share!' So he[asws] gave it to him[saww]. So Rasool-Allah[saww] took it and gave it to the man, then said: 'O Ali[asws]! Allah[azwj] has Made you[asws] to be the foremost in goodness, generous with yourself[asws] with the wealth. You[asws] are 'يعسوب المؤمنين' the *Yasoob* of the Believers, and the wealth is 'يعسوب الظلمة' the *Yasoob* of the injustice. And the

[5178] تأويل الآيات 2: 679/ 5

unjust are the ones who are envious of you[asws], and rebelling against you[asws], and would be preventing you[asws] from your[asws] rights after me[saww]'.[5179]

و عنه: بهذا الإسناد، عن القاسم بن إسماعيل، عن إسماعيل بن أبان، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) كان جالسا ذات يوم و أصحابه جلوس حوله، فجاء علي (عليه السلام) و عليه سمل ثوب متخرق عن بعض جسده، فجلس قريبا من رسول الله (صلى الله عليه و آله)، فنظر إليه ساعة ثم قرأ: وَ يُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ.

And from him, by this chain, from Al-Qasim Bin Ismail, from Ismail Bin Aban, from Amro Bin Shimr, from Jabir Bin Yazeed,

'Abu Ja'far[asws] having said: 'The Rasool-Allah[saww] was seated one day, and his[saww] companions were seated around him[saww]. So Ali[asws] came up, and upon him[asws] was a dress which was torn in parts of it. He[asws] sat close to Rasool-Allah[saww]. So he[saww] looked at him[asws] for a while, then recited ***and prefer (them) before themselves though poverty may afflict them and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones***'.

ثم قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): أما إنك رأس الذين نزلت فيهم هذه الآية و سيدهم و إمامهم. ثم قال رسول الله (صلى الله عليه و آله) لعلي: أين حلتك التي كسوتكها يا علي؟ فقال: يا رسول الله، إن بعض أصحابك أتاني يشتكي عريه و عري أهل بيته، فرحمته و آثرته بها على نفسي، و عرفت أن الله سيكسوني خيرا منها،

Then Rasool-Allah[saww] said to Ali[asws]: 'But rather, you[asws] are the head of the ones regarding whom this Verse was Revealed, and their Chief, and their Imam[asws]'. Then Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! Where is your[asws] clothing which you[asws] had (over it)?' He[asws] said: 'O Rasool-Allah[saww]! One of your[saww] companions came to me[asws] complaining about his exposure and the exposure of his family. So I[asws] had mercy upon him, and preferred him with it over my[asws] own self, and I[asws] recognised that Allah[azwj] would be Clothing me with goodness from it'.

فقال رسول الله (صلى الله عليه و آله): صدقت أما إن جبرئيل قد أتاني يحدثني أن الله اتخذ لك مكانها في الجنة حلة خضراء من إستبرق، و صنفتها من ياقوت و زبرجد، فنعم الجواز جواز ربك بسخاوة نفسك و صبرك على شملتك هذه المنخرقة، فأبشر يا علي. فانصرف علي (عليه السلام) فرحا مستبشرا بما أخبره به رسول الله (صلى الله عليه و آله)».

So Rasool-Allah[saww] said: 'You[asws] have spoken the truth. Jibraeel[as] has come to me[saww], narrating to me[saww] that Allah[azwj] has Taken for you[asws] in its place, a green garment of brocade in the Paradise, and bordered it with sapphire and aquamarine. So, Blessed is the Recompense, the Recompense of your[asws] Lord[azwj] due to the generousity of yourself[asws], and your[asws] patience upon your[asws] charity of these rags. So receive good news, O Ali[asws]!' So Ali[asws] left happy and joyful with what Rasool-Allah[saww] had informed him[asws] with'.[5180]

في محاسن البرقى عنه عن أحمد بن أبى نصر عن صفوان الجمال عن أبى عبيدة عن أبى جعفر عليه السلام في حديث له قال: يا زياد ويحك وهل الدين الا الحب ؟ ألا ترى إلى قول الله: " ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم " أولا ترون قول الله لمحمد صلى الله عليه وآله " حبب اليكم الايمان وزينه في قلوبكم " وقال: يحبون من هاجر إليهم وقال: الدين هو الحب، والحب هو الدين.

In Mahasin, of Al-Barqy – From Ahmad Bin Abu Nasr, from Safwan Al-Jamal, from Abu Ubeyda,

[5179] تأويل الآيات 2: 679/ 6.
[5180] تأويل الآيات 2: 680/ 7

Abu Ja'far[asws], in a Hadeeth of his[asws], said: 'O Ziyad! Woe be unto you! And is Religion (anything) other than the love? Have you not looked at the Words of Allah[azwj] ***[3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you (and) your sins***. Or have you not seen the Words of Allah[azwj] to Muhammad[saww] ***[49:7] But Allah has endeared the Faith to you, and has made it beautiful in your hearts***. And Said ***[59:9] love those who have fled to them***'. And he[asws] said: 'The Religion, it is the love, and the love, it is the Religion'.[5181]

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ ثَعْلَبَةَ بْنِ مَيْمُونٍ وَ غَالِبِ بْنِ عُثْمَانَ وَ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فِي فُسْطَاطٍ لَهُ بِمِنًى فَنَظَرَ إِلَى زِيَادٍ الْأَسْوَدِ مُنْقَلِعَ الرِّجْلِ فَرَثَى لَهُ فَقَالَ لَهُ مَا لِرِجْلَيْكَ هَكَذَا قَالَ جِئْتُ عَلَى بَكْرٍ لِي نِضْوٍ فَكُنْتُ أَمْشِي عَنْهُ عَامَّةَ الطَّرِيقِ فَرَثَى لَهُ وَ قَالَ لَهُ عِنْدَ ذَلِكَ زِيَادٌ إِنِّي أُلِمُّ بِالذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ ذَكَرْتُ حُبَّكُمْ فَرَجَوْتُ النَّجَاةَ وَ تَجَلَّى عَنِّي

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

'I was in the presence of Abu Ja'far[asws] in his[asws] tent at Mina. He[asws] looked at the feet of Ziyad which had turned black, so he[asws] pitied it saying: 'What is the matter with your feet that they are like this?' He said, 'I came upon a weak ride and so had to walk most of the way'. He[asws] lamented to him and Ziyad said to him[asws] during that, 'I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you[asws] which gave me hope for salvation and it brightened my situation'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَّبَ إِلَيْكُمُ الْإِيمانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هاجَرَ إِلَيْهِمْ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أُحِبُّ الْمُصَلِّينَ وَ لَا أُصَلِّي وَ أُحِبُّ الصَّوَّامِينَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ وَ قَالَ مَا تَبْغُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّهَا لَوْ كَانَ فَزْعَةٌ مِنَ السَّمَاءِ فَزِعَ كُلُّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَزِعْنَا إِلَى نَبِيِّنَا وَ فَزِعْتُمْ إِلَيْنَا .

So Abu Ja'far[asws] said: 'And is the Religion anything except for the love? Allah[azwj] the High has Said: ***"[49:7] But Allah has endeared the Faith to you, and has made it beautiful in your hearts"***, and Said: ***"[3:31] Say: If you love Allah, then follow me, Allah will love you"***, and Said: ***"[59:9] love those who have fled to them"***. A man came up to the Prophet[saww] so he said, 'O Messenger[saww] of Allah[azwj], I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself'. The Messenger[saww] of Allah[azwj] said: 'You will be with the one whom you love, but to you would belong what you have acquired'. And he[asws] said: 'What you are seeking and what you want, but it is if there is a scare from the sky, every people would seek protection in its safe place, and we[asws] will seek safety with our Prophet[saww], and you will be seeking safety with us[asws]'.[5182]

VERSE 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ {10}

[5181] Tafseer Noor Al Saqalayn – CH 59 H 49
[5182] Al Kafi – H 14483

[59:10] And those who come after them say: Our Lord! Forgive us and those of our brethren who have preceded us in faith, and do not allow any grudge to remain in our hearts towards those who believe, our Lord! Surely You are Kind, Merciful.

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

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

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

«فصدق أبي رسول الله (صلى الله عليه و آله) سابقا و وقاه بنفسه، ثم لم يزل رسول الله (صلى الله عليه و آله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحته لله عز و جل و رسوله [و إنه أقرب المقربين من الله و رسوله، و قد قال الله عز و جل:] وَ السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه و آله) و أقرب الأقربين،

My[asws] father (Ali[asws]) ratified Rasool-Allah[saww] before, and protected him[saww] with his[asws] own self. Then Rasool-Allah[saww] did not cease to put him[asws] forward in every situation, and sending him[asws] in every difficulty, placing reliance upon him[asws] and being reassured by him[asws] being aware of his[saww] knowledge and his[saww] advice for the Sake of Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww]. And he[asws] is the foremost of the foremost ones from Allah[azwj] and His[azwj] Rasool[saww]. And Allah[azwj] Mighty and Majestic has Said ***[56:10] And the foremost are the foremost, [56:11] These are the ones of proximity***. So my[asws] father[asws] was the foremost of the foremost ones to Allah[azwj] Mighty and Majestic, and to His[azwj] Rasool[saww], and the nearest of the nearest ones.

و قد قال الله تعالى: لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قاتَلَ أُولئِكَ أَعْظَمُ دَرَجَةً ، فأبي كان أولهم إسلاما و إيمانا، و أولهم إلى الله و رسوله هجرة و لحوقا، و أولهم على وجده و وسعه نفقة، قال سبحانه: وَ الَّذِينَ جاؤُ مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنا وَ لِإِخْوانِنَا الَّذِينَ سَبَقُونا بِالْإِيمانِ وَ لا تَجْعَلْ فِي قُلُوبِنا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنا إِنَّكَ رَؤُفٌ رَحِيمٌ،

And Allah[azwj] has Said ***[57:10] They are not alike among you those who spent before the victory and fought (and those who did not): they are more exalted in rank***. So my[asws] father[asws] was the first of them in Al-Islam and in faith, and the first of them to Allah[azwj] and His[azwj] Rasool[saww] emigrating and overtaking (them), and the first one of them upon its passion and the leniency is spending. The Glorious Said ***[59:10] And those who come after them say: Our Lord! Forgive us and those of our brethren who have preceded us in faith, and do not allow any grudge to remain in our hearts towards those who believe, our Lord! Surely You are Kind, Merciful*.**

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه بـه أحد، و قد قال الله تعالى: وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهاجِرِينَ وَ الْأَنْصارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسانٍ رَضِيَ اللَّهُ عَنْهُمْ، فهو سابق جميع السابقين، فكما أن الله عز و جل فضل السابقين على المختلفين [و المتأخرين، فكذلك] فضل سابق السابقين على السابقين».

And the people in all of the cities are seeking Forgiveness for him[asws] for him[asws] having preceded them to the faith with his[asws] Prophet[saww], and that no one has ever preceded him[asws]. And Allah[azwj] the High Said ***[9:100] And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them***. Thus he[asws] preceded all of the preceding ones. So just as Allah[azwj] Mighty and Majestic has Preferred the preceding ones over the differing ones and the late comers, so similar to that He[azwj] has Preferred the most preceding one over the preceding ones'.[5183]

VERSES 11 - 17

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {11} لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ {12} لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {13} لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ {14} كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ۖ ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {15} كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ {16} فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ {17}

[59:11] Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears Witness that they are most surely liars. [59:12] Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped. [59:13] You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand [59:14] They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense. [59:15] Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful Punishment. [59:16] Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am clear of you; I fear Allah, the Lord of the Worlds. [59:17] Therefore the end of both of them is that they are both in the Fire to abide therein, and it is the Reward of the unjust.

Note - These have already been explained at the beginning of this Chapter

VERSES 18 & 19

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {18} وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ {19}

[5183] الأمالي 2: 175

[59:18] O you who believe! Fear Allah, and let every soul consider what it has sent on for tomorrow, and fear Allah; surely Allah is Aware of what you do. [59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ ما كانَ رَبُّكَ نَسِيًّا؟ و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْساهُمْ أَنْفُسَهُمْ أُولئِكَ هُمُ الْفاسِقُونَ، و قوله عز و جل: فَالْيَوْمَ نَنْساهُمْ كَما نَسُوا لِقاءَ يَوْمِهِمْ هذا أي بتركهم الاستعداد للقاء يومهم هذا».

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqaam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza[asws] Ali[asws] Bin Musa[asws] about the Words of Allah[azwj] Mighty and Majestic ***[9:67] They have forgotten Allah; so He has forgotten them***. So he[asws] said: 'Allah[azwj] Blessed and High, neither forgets nor does He[azwj] slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic ***[19:64] and your Lord is not forgetful***? But rather, He[azwj] Recompenses the one who forgets Him[azwj] and forgets his meeting Him[azwj] on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said ***[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors***, and the Words of the Mighty and Majestic ***[7:51] That day shall We Forget them as they forgot the meeting of this Day of theirs***'.[5184]

VERSE 20

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ {20}

[59:20] They are not equal the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious.

ابن بابويه، قال: حدثنا أبو الحسن علي بن عيسى المجاور، في مسجد الكوفة، قال: حدثنا إسماعيل بن علي بن رزين- ابن أخي دعبل بن علي الخزاعي- عن أبيه، قال: حدثنا الإمام أبو الحسن علي بن موسى الرضا (عليه السلام)، قال: حدثني أبي، عن آبائه، عن علي بن أبي طالب (عليهم السلام)، قال: «إن رسول الله (صلى الله عليه و آله) تلا هذه الآية: لا يَسْتَوِي أَصْحابُ النَّارِ وَ أَصْحابُ الْجَنَّةِ أَصْحابُ الْجَنَّةِ هُمُ الْفائِزُونَ، فقال (صلى الله عليه و آله): أصحاب الجنة من أطاعني، و سلم لعلي بن أبي طالب بعدي، و أقر بولايته. و أصحاب النار؟ من سخط الولاية، و نقض العهد، و قاتله بعدي».

Ibn Babuwayh, from Abu Al-Hassan Ali Bin Isa Al-Majawar, in Masjid Al-Kufa, from Ismail Bin Ali Bin Razeyn – the son of the brother of De'bAl-Bin Al-Al-Khuzai – from his father,

Imam Abu Al-Hassan[asws] Ali[asws] Bin Musa[asws] Al-Reza[asws] having said: 'My[asws] father[asws] narrated to me[asws], from his[asws] forefathers[asws] from Ali[asws] Bin Abu Talib[asws] having said that: 'The Rasool-Allah[saww] recited this Verse ***[59:20] They are not***

[5184] عيون أخبار الرّضا (عليه السّلام) 1: 125/ 18

equal the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious, so he[saww] said: 'The dwellers of the Paradise are the ones who obey me[asws], and submit to Ali[asws] Bin Abu Talib[asws] after me[saww], and accept his[asws] Wilayah. And the inmates of the Fire? The ones who are discontented with Al-Wilayah, and will nullify the oath, and fight against him[asws], after me[saww]'.[5185]

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا محمد بن جعفر الرزاز، قال: حدثني جدي محمد بن عيسى القيسي، قال: حدثنا إسحاق بن يزيد الطائي، قال: حدثنا سعد بن طريف الحنظلي، عن عطية بن سعد العوفي، عن محدوج بن زيد الذهلي، و كان في وفد قومه إلى النبي (صلى الله عليه و آله)، تلا هذه الآية: لا يَسْتَوِي أَصْحابُ النَّارِ وَ أَصْحابُ الْجَنَّةِ أَصْحابُ الْجَنَّةِ هُمُ الْفائِزُونَ، قال: فقلنا: يا رسول الله، من أصحاب الجنة؟ قال: «من أطاعني و سلم لهذا من بعدي».

And from him (Sheykh Al-Sadouq), from a group, from Abu Al-Mufazzal, from Muhammad Bin Ja'far Al-Razaz, from Jadayy Muhammad Bin Isa Al-Qaysi, from Is'haq bin Yazeed Al-Ta'iy, from Sa'd Bin Tareyf Al-Hanzala, from Atiya Bin Sa'd Al-Awfi,

Mahdouj Bin Zayd Al-Zahli who was in a delegation to the Prophet[saww], when he[saww] recited this Verse ***[59:20] They are not equal the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious***. So we said, 'O Rasool-Allah[saww]! Who is the dweller of the Paradise?' He[saww] said: 'The one who obeyed me[saww] and submitted to this one[asws] from after me[saww]''.

قال: و أخذ رسول الله (صلى الله عليه و آله) بكف علي (عليه السلام)- و هو يومئذ إلى جنبه- فرفعها، و قال: «ألا إن عليا مني و أنا منه، فمن حاده فقد حادني، و من حادني أسخط الله عز و جل» ثم قال: «يا علي، حربك حربي و سلمك سلمي، و أنت العلم بيني و بين أمتي».

He said, 'And Rasool-Allah[saww] grabbed the wrist of Ali[asws] – and on that day he[asws] was up to his[saww] side (in length) – so he[saww] raised it and said: 'Indeed! Ali[asws] is from me[saww] and I[saww] am from him[asws]. So the one who opposes him[asws] has opposed me[saww], and the one who opposes me[saww] has Enraged Allah[azwj] Mighty and Majestic'. Then he[saww] said: 'O Ali[asws]! Your[asws] war is my[saww] war, and your[asws] peace is my[saww] peace, and you[asws] are the Flag between myself[saww] and my[saww] community'.[5186]

صاحب (الأربعين) في الحديث التاسع و العشرين، قال: أخبرني أبو علي محمد بن محمد المقرئ (رحمه الله) بقراءتي عليه، قال: حدثنا السيد أبو طالب يحيى بن الحسين بن هارون العلوي الحسيني أصلا، قال: حدثنا أبو أحمد محمد بن علي (رحمه الله)، قال: حدثنا محمد بن جعفر القمي، قال: حدثنا أحمد بن أبي عبد الله البرقي، قال: حدثنا الحسن بن محبوب، عن صفوان بن يحيى، قال: قال جعفر بن محمد (عليه السلام): «من اعتصم بالله تبارك و تعالى هدي، و من توكل على الله عز و جل كفي، و من قنع بما رزقه الله اغني، و من اتقى الله نجا، فاتقوا عباد الله ما استطعتم، و أطيعوا الله و سلموا الأمر لأهله تفلحوا، و اصبروا إن الله مع الصابرين وَ لا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْساهُمْ أَنْفُسَهُمْ الآية لا يَسْتَوِي أَصْحابُ النَّارِ وَ أَصْحابُ الْجَنَّةِ أَصْحابُ الْجَنَّةِ هُمُ الْفائِزُونَ، و هم شيعة علي (عليه السلام).

The author of Al-Arbaeen, in the twenty ninth Hadeeth, said, 'Abu Ali Muhammad Bin Muhammad Al-Muqray informed me, from Al-Syed Abu Talib Yahya Bin Al-Husayn Bin Al-Husayn Bin Haroun Al-Alawy Al-Husayni originally, from Abu Ahmad Muhammad Bin Ali, from Muhammad Bin Ja'far Al-Qummi, from Ahmad Bin Abu Abdullah Al-Barqy, from Al-Hassan Bin Mahboub, from Safwan Bin Yahya who said,

'Ja'far Bin Muhammad[asws] said: 'The one who adhered to Allah[azwj] Blessed and High was Guided, and the one who relied upon Allah[azwj] Mighty and Majestic was

[5185] عيون أخبار الرّضا (عليه السّلام) 1: 280/ 22.
[5186] الأمالي 2: 100

Sufficed, and the one who was contented with what Allah[azwj] has Provided him with was needless, and the one who feared Allah[azwj] was Saved. So fear, servants of Allah[azwj], in accordance with your abilities, and obey Allah[azwj] and submit the affairs to its rightful ones[asws], and you will be successful, and be patient for Allah[azwj] is with the patient ones ***[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors [59:20] They are not equAl-- the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious*** – and these are the Shias of Ali[asws]'.

حدثني بذلك أبي، عن أبيه، عن أم سلمة زوج النبي (صلى الله عليه و آله): أنها قالت: أقراني رسول الله (صلى الله عليه و آله) لا يَسْتَوِي أَصْحابُ النَّارِ وَ أَصْحابُ الْجَنَّةِ أَصْحابُ الْجَنَّةِ هُمُ الْفائِزُونَ، فقلت: يا رسول الله، من أصحاب النار؟ قال: مبغض علي و ذريته و منقصوهم. فقلت: يا رسول الله، فمن الفائزون منهم؟ قال: شيعة علي هم الفائزون».

That has been narrated from my[asws] father[asws], from his[asws] father[asws], from Umm Salma[as] wife of the Prophet[saww] having said, 'Rasool-Allah[saww] read out to me[as] ***[59:20] They are not equal the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious***, so I [as] said, 'O Rasool-Allah[saww], who are the inmates of the Fire?' He[saww] said: 'Those who are averse to Ali[asws] and his[asws] descendants and fault them'. So I said, 'O Rasool-Allah[saww]! So who are the victorious ones among them?' He[saww] said: 'Shias of Ali[asws], they are the victorious ones'.[5187]

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

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

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

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

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

ثم قال: «إنه أولكم إيمانا معي، و أوفاكم بعهد الله، و أقومكم بأمر الله، و أعدلكم في الرعية، و أقسمكم في السوية، و أعظمكم عند الله مزية» قال: و نزلت إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Then he[saww] said: 'He[asws] is the first one of you in believing in me[saww], and the most loyal one of you with the Covenant of Allah[azwj], and the most established of you with the Command of Allah[azwj], and the most just one of you among the citizens, the most equitable one of you regarding the distribution, and the most magnificent one of you with merits with Allah[azwj]'.

[5187] أربعين الخزاعي: 28/ 29.

قال: و نزلت إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

He (Jabir) said, 'And the Verse ***[98:7] (As for) those who believe and do good, surely they are the best of the created beings*** was Revealed'.[5188]

و عنه: بإسناده قال: قال رسول الله (صلى الله عليه و آله)- لفاطمة (عليها السلام)، في حديث-: «يا فاطمة لا تبكي، فإني إذا دعيت غدا إلى رب العالمين فيكون علي معي، و إذا بعثت غدا بعث علي معي. يا فاطمة لا تبكي، فإن عليا و شيعته هم الفائزون، يدخلون الجنة».

And from him, by his chain, said,

'Rasool-Allah[saww] said to Fatima[asws] – in a Hadeeth - : 'O Fatima[asws]! Do not weep, for when I[saww] am Invited to my[saww] Lord[azwj] tomorrow, so Ali[asws] would be with me[saww], and when I[saww] am Resurrected tomorrow, Ali[asws] would be Resurrected with me[saww]. O Fatima[asws]! Do not weep, for Ali[asws] and his[asws] Shias – they are the victorious ones. They would be entering the Paradise'.[5189]

VERSES 21 - 24

لَوْ أَنْزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ {21} هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ {22} هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {23} هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {24}

[59:21] Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect. [59:22] He is Allah there is no God except He; the Knower of the hidden and the apparent; He is the Beneficent, the Merciful [59:23] He is Allah, there is no God except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness Glory be to Allah from what they set up (with Him). [59:24] He is Allah the Creator, the Maker, the Fashioner; His are the most Beautiful Names; whatever is in the skies and the earth declares His Glory; and He is the Mighty, the Wise.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النضر بن سويد، عن هشام بن الحكم، أنه سأل أبا عبد الله (عليه السلام) عن أسماء الله و اشتقاقها، [الله] مما هو مشتق؟ قال: فقال لي: «يا هشام، الله مشتق من أله، و الإله يقتضي مألوها، و الاسم غير المسمى، فمن عبد الاسم دون المعنى فقد كفر و لم يعبد شيئا، و من عبد الاسم و المعنى فقد كفر و عبد اثنين، و من عبد المعنى دون الاسم فذاك التوحيد، أ فهمت يا هشام؟» قال: فقلت: زدني.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Nazar Bin Suweyd, from Hisham Bin Al-Hakam who says:

I asked Abu Abdullah[asws] about the Names of Allah[azwj] and their Derivations, 'What is 'Allah' (The Name) Dervied from?' So he[asws] said to me: 'O Hisham! (The Name) 'Allah' is Derived from 'ألـه' 'God', and God necessitates (the existence of) a servant

[5188] أربعين الخزاعي: 28/ 28.
[5189] مناقب الخوارزمي: 206 «نحوه».

(مألوها). And the Name is other than the named. So the one who worshipped the Name apart from the Meaning, so he has blasphemed and has not worshipped anything. And the one who worshipped the Name as well as the Meaning, so he has blasphemed for he has worshipped two. And the one who worshipped the Meaning apart from the Name, so that is the Oneness (التوحيد). Do you understand, O Hisham?' So I said, 'Increase it for me'.

فقال: «إن لله تسعة و تسعين اسما، فلو كان الاسم هو المسمى، لكان كل اسم منها إلها، و لكن الله معنى يدل عليه بهذه الأسماء و كلها غيره. يا هشام، الخبز اسم للمأكول، و الماء اسم للمشروب، و الثوب اسم للملبوس، و النار اسم للمحرق، أ فهمت- يا هشام- فهما تدفع به و تناضل به أعداءنا الملحدين مع الله عز و جل غيره؟» قلت: نعم، قال: فقال: «نفعك الله و ثبتك، يا هشام» قال هشام: فو الله ما قهرني أحد في التوحيد حين قمت من مقامي هذا.

So he[asws] said: 'For Allah[azwj], there are ninety nine Names. So if the Name was the same as the named, each one of the Names would be a god, but Allah[azwj] is the Meaning to which these Names point to, and every one of them is other than Him[azwj]. O Hisham! The bread is the name of the food, and the water is the name of the drink, and the cloth is the name of the garment, and the fire is the name of the incinerator. Do you understand - O Hisham – with its understanding you can defend and strive against our[asws] enemies, the ones who worship other than Allah[azwj] Mighty and Majestic?' I said, 'Yes'. So he[asws] said: 'May Allah[azwj] benefit you and Make you to be steadfast, O Hisham'. Hisham said, 'By Allah[azwj], no one ever overcame me (in a debate) regarding Oneness (التوحيد) since he[asws] made me reach to this position of mine'.[5190]

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدي، عن سليمان بن مهران، عن الصادق جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) إن لله تبارك و تعالى تسعة و تسعين اسما، مائة إلا واحد، من أحصاها دخل الجنة، و هي:

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qataan, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abdy, from Suleyman Bin Mahran,

from Al-Sadiq Ja'far Bin Muhammad[asws], from his[asws] father[asws] Muhammad Bin Ali[asws], from his[asws] father[asws] Al-Husayn Bin Ali[asws], from his[asws] father[asws] Ali Bin Abu Talib [asws] having said, 'Rasool-Allah [saww] said that: 'For Allah[azwj], Blessed and High are ninety nine Names – a hundred less one. The one who learns These would enter the Paradise. And these are: -

(1) الله – The God ; (2) الواحد – The One ; (3) الأحد – The Unique ; (4) الصمد – The Absolute ; (5) الأول – The First ; (6) الآخر – The Last ; (7) السميع – The All Hearing ; (8) البصير – The All Seeing ; (9) القدير – The Powerful ; (10) القاهر – The Omnipotent ; (11) العلي – The Sublime ; (12) الأعلى – The High ; (13) الباقي – The Everlasting ; (14) البديع – The Incomparable ; (15) البارئ – The Evolver ; (16) الأكرم – The Most Generous ; (17) الظاهر – The Manifest ; (18) الباطن – The Hidden ; (19) الحي – The Living ; (20) الحكيم – The Wise ; (21) العليم – The Knowing ; (22) الحليم – The Forbearing ; (23) الحفيظ – The Preserver ; (24) الحق – The Truth ; (25) الحسيب – The Reckoner ; (26) الحميد – The Praiseworthy ; (27) الحفي – The Subtle ; (28) الرب – The Lord ; (29) الرحمن – The

[5190] الكافي 1: 68/ 2

Beneficent ; (30) الرحيم – The Merciful ; (31) الذارئ – Sower ; (32) الرازق – The Sustainer ; (33) الرقيب – The Watchful ; (34) الرؤوف – The Affectionate ; (35) البار – The Observer ; (36) السلام – The Source of Peace ; (37) المؤمن – The Provider of Security ; (38) المهيمن – The Dominant ; (39) العزيز – The Mighty ; (40) الجبار – The Subduer ; (41) المتكبر – The Possessor of Greatness ; (42) السيد – The Chief ; (43) السبوح – The Glorified ; (44) الشهيد – The Witness ; (45) الصادق – The Truthful ; (46) الصانع – The Maker ; (47) الطاهر – The Pure ; (48) العدل – The Just ; (49) العفو – The Excuser ; (50) الغفور – The Forgiver ; (51) الغني – The Needless ; (52) الغياث – The Aid ; (53) الفاطر – The Originator ; (54) الفرد – The Alone ; (55) الفتاح – The Initiator ; (56) الفالق - The Splitter ; (57) القديم – The EternAl-; (58) الملك – The King ; (59) القدوس – The Holy ; (60) القوي – The Strong ; (61) القريب – The Near ; (62) القيوم – The Self-subsistent ; (63) القابض – The Seizer ; (64) الباسط – The Extender ; (65) قاضي الحاجات – The Fulfiller of Needs ; (66) المجيد – The Glorious ; (67) المولى – The Guardian ; (68) المنان – The Benefactor ; (69) المحيط – The Encompasser ; (70) المبين – The Manifested ; (71) المقيت – The Feeder ; (72) المصور – The Designer ; (73) الكريم – The Honourable ; (74) الكبير – The Great ; (75) الكافي – The Sufficient ; (76) كاشف الضر – Remover of the Harm ; (77) الوتر – The Singular ; (78) النور – The Light ; (79) الوهاب – The Bestower ; (80) الناصر – The Helper ; (81) الواسع – The Ample-giving ; (82) الودود – The CordiAl-; (83) الهادي - The Guide ; (84) الوفي – The LoyAl-; (85) الوكيل – The Custodian ; (86) الوارث – The Inheritor ; (87) البر – The Righteous ; (88) الباعث – The Resurrector ; (89) التواب – The Oft-returning (in Mercy) ; (90) الجليل – The Majestic ; (91) الجواد – The Generous ; (92) الخبير – The Fully Informed ; (93) الخالق – The Creator ; (94) خير الناصرين – The Best of the Helpers ; (95) الديان – The Judge ; (96) الشكور – The Thankful ; (97) العظيم – The Magnificent ; (98) اللطيف – The Kind ; (99) الشافي – The Healer[5191].

[5191] التوحيد: 194/ 8

CHAPTER 60

AL-MUMTAHANA

(13 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي حمزة الثمالي، عن علي بن الحسين (عليهما السلام) قال: «من قرأ سورة الممتحنة في فرائضه و نوافله، امتحن الله قلبه للإيمان، و نور له بصره، و لا يصيبه فقر أبدا، و لا جنون في بدنه و لا في ولده ».

Ibn Babuwayh, by his chain, from Abu Hamza Al-Sumaly,

'Ali Bin Al-Husayn[asws] has said: 'The one who recites Surah *Al- Mumtahana* (Chapter 60) in his obligatory (Salat) and his optional (Salat), Allah[azwj] would Test his heart for faith, and Enlighten is vision for him, and not Hit him with poverty, ever, nor insanity in his body nor in his children'.[5192]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة صلت عليه الملائكة و استغفرت له، و إذا مات في يوم أو ليلته مات شهيدا، و كان المؤمنون شفعاؤه يوم القيامة. و من كتبها و شربها ثلاثة أيام متوالية لم يبق له طحال «1»، و أمن من وجعه و زيادته، و تعلق الرياح مدة حياته بإذن الله تعالى».

And from Khawas Al- Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (60), the Angels would Pray for him and seek Forgiveness for him. And when he dies, be it during the day or night, would die a martyr, and the Believers would intercede for him on the Day of Judgement. And the one who writes it and drinks it water for three consecutive days, the (illness of the) spleen would not remain in him, and he would be safe from its pain and its increase, terminate the gastric (winds) for the duration of his lifetime, by the Permission of Allah[azwj] the High'.[5193]

VERSES 1 - 3

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ۙ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {1} إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ {2} لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {3}

[60:1] O you who believe! Do not take My enemy and your enemy as friends: would you offer them cordiality while they deny what has come to you of the Truth, driving out the Rasool and yourselves because you believe in Allah,

[5192] ثواب الأعمال: 118.
[5193] Tafseer Al Burhan – H 10651

your Lord? If you go forth struggling hard in My Way and seeking My Pleasure, would you manifest cordiality to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has strayed from the Way [60:2] If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve. [60:3] Your relationships would not profit you, nor your children on the Day of Judgement; He will Decide between you; and Allah Sees what you do.

علي بن إبراهيم: نزلت في حاطب بن أبي بلتعة، و لفظ الآية عام، و معناه خاص، و كان سبب ذلك أن حاطب بن أبي بلتعة كان قد أسلم و هاجر إلى المدينة، و كان عياله بمكة، و كانت قريش تخاف أن يغزوهم رسول الله (صلى الله عليه و آله)، فصاروا إلى عيال حاطب، و سألوهم أن يكتبوا إلى حاطب يسألونه عن خبر رسول الله (صلى الله عليه و آله)، و هل يريد أن يغزو مكة،

Al-i Bin Ibrahim (Tafseer Qummi) –

'It was Revealed regarding Hatib Bin Abu Balta'at, and the Words of the Verse are general, but its Meaning is special. And the reason for that was that Hatib Bin Abu Balta'at had become a Muslim and migrated to Al-Medina, and his family was in Makkah, and the Qureysh were afraid that Rasool-Allah[saww] would embark upon a military expedition against them. So they came to the relatives of Hatib and asked them that they should write to Hatib asking him about the news of Rasool-Allah[saww], and whether he[saww] intends to send a military expedition to Makkah.

فكتبوا إلى حاطب يسألونه عن ذلك، فكتب إليهم حاطب: إن رسول الله (صلى الله عليه و آله) يريد ذلك، و دفع الكتاب إلى امرأة تسمى صفية، فوضعته في قرونها و مرت، فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) فأخبره بذلك.

So they wrote to Hatib asking him about that. So Hatib wrote back to them that Rasool-Allah[saww] does intend to do that, and handed over the letter to a woman called Safiya. She hid that inside her hair (in the shape of a horn) and went. So Jibraeel[as] descended upon Rasool-Allah[saww] and informed him[saww] about that.

فبعث رسول الله (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) و الزبير بن العوام في طلبها فلحقاها، فقال لها أمير المؤمنين (عليه السلام): «أين الكتاب؟» فقالت: ما معي شيء، ففتشاها فلم يجدا معها شيئا، فقال الزبير: ما نرى معها شيئا، فقال أمير المؤمنين (عليه السلام): «و الله ما كذبنا رسول الله (صلى الله عليه و آله) و لا كذب رسول الله (صلى الله عليه و آله) على جبرئيل (عليه السلام)، و لا كذب جبرئيل على الله جل ثناؤه، و الله لتظهرن الكتاب أو لأوردن رأسك إلى رسول الله (صلى الله عليه و آله). فقالت: تنحيا حتى أخرجه، فأخرجت الكتاب من قرونها، فأخذه أمير المؤمنين (عليه السلام) و جاء به إلى رسول الله (صلى الله عليه و آله)،

So Rasool-Allah[saww] sent Amir-ul-Momineen[asws] and Al-Zubeyr Bin Al-Awwam to seek her out. So when they met her, Amir-ul-Momineen[asws] said to her: 'Where is the letter?' So she said, 'There is nothing with me'. So they checked her. They did not find anything with her, so Al-Zubeyr said, 'We do not see anything with her'. So Amir-ul-Momineen[asws] said: 'By Allah[azwj]! Rasool-Allah[saww] did not lie to us, nor did Rasool-Allah[saww] lie against Jibraeel[as], nor did Jibraeel[as] lie against Allah[azwj], Majestic is His[azwj] Praise. By Allah[azwj]! if you do not display the letter, I[asws] will return your head to Rasool-Allah[saww]!' So she said, 'Step back while I bring it out'. So she brought the letter out from (the mound of) her hair. Amir-ul-Momineen[asws] grabbed it and went with it to Rasool-Allah[saww].

فقال رسول الله (صلى الله عليه و آله): «يا حاطب ما هذا؟» فقال حاطب: و الله- يا رسول الله- ما نافقت و لا غيرت و لا بدلت، و إني أشهد أن لا إله إلا الله و أنك رسول الله حقا، و لكن أهلي و عيالي كتبوا إلي بحسن صنع قريش إليهم فأحببت أن أجازي قريشا بحسن معاشرتهم،

So, Rasool-Allah[saww] said: 'O Hatib, what is this?' Hatib said, 'By Allah[azwj] - O Rasool-Allah[saww] – I have neither become a hypocrite, nor have I changed, nor have I switched sides, and I hereby testify that there is not god except for Allah[azwj], and you[saww] are Rasool-Allah[saww] truly. But, it was my relatives who wrote to me with the good dealings of the Qureysh towards them, so I wanted to repay the Qureysh for their goodness towards them'.

فأنزل الله جل ثناؤه على رسوله (صلى الله عليه و آله): يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِياءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ- إلى قوله تعالى- لَنْ تَنْفَعَكُمْ أَرْحامُكُمْ وَ لا أَوْلادُكُمْ يَوْمَ الْقِيامَةِ يَفْصِلُ بَيْنَكُمْ وَ اللَّهُ بِما تَعْمَلُونَ بَصِيرٌ.

So Allah[azwj], Majestic is His[azwj] Praise, Reveled upon Rasool-Allah[saww] ***[60:1] O you who believe! Do not take My enemy and your enemy as friends: would you offer them cordiality*** up to His[azwj] Words ***[60:3] Your relationships would not profit you, nor your children on the Day of Judgement; He will Decide between you; and Allah Sees what you do***'.[5194]

VERSES 4 & 5

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۖ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ {4} رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {5}

[60:4] Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we distance ourselves from you and what you are worshipping besides Allah; We deny you, and enmity and hatred have appeared between us and you and will be forever until you believe in Allah Alone – except for the words of Ibrahim to his father: I would certainly ask Forgiveness for you, and I do not control for anything from Allah - Our Lord! Upon You do we rely, and to You do we turn, and to You is the eventual arrivAl- [60:5] Our Lord! Do not make us a triAl- for those who disbelieve, and Forgive us, our Lord! Surely You are the Mighty, the Wise.

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن إبراهيم بن عقبة، عن إسماعيل بن سهل و إسماعيل بن عباد، جميعا، يرفعانه إلى أبي عبد الله (عليه السلام)، قال: «ما كان من ولد آدم مؤمن إلا فقيرا، و لا كافر إلا غنيا، حتى جاء إبراهيم (عليه السلام) فقال: رَبَّنا لا تَجْعَلْنا فِتْنَةً لِلَّذِينَ كَفَرُوا فصير الله في هؤلاء أموالا و حاجة و في هؤلاء أموالا و حاجة».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Ismail Bin Sahl, and Ismail Bin Abaad, together, with an unbroken chain going up to Abu Abdullah[asws]:

Abu Abdullah[asws] has said: 'There was none from the Children of Adam[as] who was a Believer except that he was poor, and not Infidel except that he was rich, until

[5194] تفسير القمّي 2: 361.

Ibrahim[as] came, so he[as] said ***[60:5] Our Lord! Do not make us a trial for those who disbelieve***, so Allah[azwj] Made wealth to be in these ones and needy, and wealth to be in those and needy'.[5195]

VERSES 6 & 7

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۚ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {6} عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً ۚ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {7}

[60:6] Certainly there is for you in them a good example, for the one who hopes for Allah and the Last Day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised. [60:7] It may be that Allah will Bring about cordiality between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِينَ عادَيْتُمْ مِنْهُمْ مَوَدَّةً وَ اللَّهُ قَدِيرٌ وَ اللَّهُ غَفُورٌ رَحِيمٌ: «فإن الله أمر نبيه (صلى الله عليه و آله) و المؤمنين بالبراءة من قومهم ما داموا كفارا».

Al-i Bin Ibrahim said, 'And in a report of Abu Al- Jaroud,

'Abu Ja'far[asws] regarding the Words of the High ***[60:7] It may be that Allah will Bring about cordiality between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful***, he[asws] said: 'Allah[azwj] has Commanded His[azwj] Prophet[saww] and the Believers to distance themselves from those people so long as they are Infidels'.

و قوله تعالى: قَدْ كانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْراهِيمَ وَ الَّذِينَ مَعَهُ إِذْ قالُوا لِقَوْمِهِمْ إِنَّا بُرَآؤُا مِنْكُمْ وَ مِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنا بِكُمْ «1» الآية، قطع الله عز و جل ولاية المؤمنين [منهم] و أظهروا لهم العداوة فقال: عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِينَ عادَيْتُمْ مِنْهُمْ مَوَدَّةً

And the Words of the High ***[60:4] Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we distance ourselves from you and what you are worshipping besides Allah; We deny you*** – the Verse. Allah[azwj] Mighty and Majestic Cut-off the friendship of the Believers from them and Manifested the enmity to them, so He[azwj] Said ***[60:7] It may be that Allah will Bring about cordiality between you and those whom you hold to be your enemies among them***.

فلما أسلم أهل مكة خالطهم أصحاب رسول الله (صلى الله عليه و آله) و ناكحوهم، و تزوج رسول الله (صلى الله عليه و آله) أم حبيب بنت أبي سفيان بن حرب ثم قال: لا يَنْهاكُمُ اللَّهُ إلى آخر الآيتين.

So when the people of Makkah became Muslims, the companions of Rasool-Allah[saww] inter-mingled with them and inter-married. And Rasool-Allah[saww] married Umm Habeeb, daughter of Abu Sufyan Bin Harb. Then He[azwj] Said ***[60:8] Allah does not Forbid you*** – to the end of two Verses'.[5196]

[5195] الكافي 2: 202/ 1.
[5196] تفسير القمّي 2: 362

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت: أخبرني عن وجوه الكفر في كتاب الله عز و جل؟ قال: الكفر في كتاب الله عز و جل على خمسة أوجه- و ذكر الخمسة و قال فيها- و الوجه الخامس من وجوه الكفر: كفر البراءة، و ذلك قول الله عز و جل يحكي قول إبراهيم (عليه السلام): كَفَرْنا بِكُمْ وَ بَدا بَيْنَنا وَ بَيْنَكُمُ الْعَداوَةُ وَ الْبَغْضاءُ أَبَداً حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ يعني تبرأنا منكم».

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from his father, from Bakr Bin SAl-ih, from Al- Qasim Bin Bureyd, from Abu Amro Al- Zubeyri,

'Abu Abdullah[asws], said, 'I said, 'Inform me about the aspect of the disbelief (الكفر) in the Book of Allah[azwj] Mighty and Majestic?' He[asws] said: 'The disbelief in the Book of Allah[azwj] Mighty and Majestic is upon five aspects' – and he[asws] mentioned the fifth one and said with regards to it – 'And the fifth aspect from the aspects of the disbelief is the denial- with the distancing (Tabarra), and these are the Words of Allah[azwj] Mighty and Majestic Spoke of as the words of Ibrahim[saww] ***[60:4] We deny you, and enmity and hatred have appeared between us and you and will be forever until you believe in Allah Alone*** – Meaning, 'We are distancing ourselves from you (Tabarra)'.[5197]

VERSES 8 - 10

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {8} إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {9} يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَآتُوهُمْ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {10}

[60:8] Allah does not Forbid you respecting those who have not made war against you on account of (your) Religion, and have not driven you forth from your homes, that you show them kindness and deal with them equitably; surely Allah loves the equitable people [60:9] Allah only Forbids you respecting those who made war upon you on account of (your) Religion, and drove you forth from your homes and backed up (others) in your expulsion, that you should be friendly with them, and whoever is friendly with them, these are the unjust. [60:10] O you who believe! When believing women come to you emigrating, then examine them; Allah is Aware of their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgement; He Judges between you, and Allah is Knowing, Wise.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن علي بن يعقوب، عن مروان بن مسلم، عن الحسين بن موسى الحناط، عن الفضيل بن يسار، قال: قلت لأبي عبد الله (عليه السلام): إن لامرأتي أختا عارفة على رأينا، و ليس على رأينا بالبصرة إلا قليل فأزوجها ممن لا يرى رأيها؟ فقال: «لا، و لا نعمة، إن الله عز و جل يقول: فَلا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لا هُنَّ حِلٌّ لَهُمْ وَ لا هُمْ يَحِلُّونَ لَهُنَّ».

[5197] الكافي 2: 288/ 1.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn FazAl-, from Al-i Bin Yaqoub, from Marwan Bin Muslim, from Al- Husayn Bin Musa Al- Hanat, from Al- Fazeyl Bin Yasaar who said,

'I said to Abu Abdullah[asws], 'My wife has a sister who is recognised to be upon our views, and there are none upon our views in Al-Basra except for a few. So shall I get her married to the ones from whose views do not match with her view?' So he[asws] said: 'No. And it is not a Blessing. Allah[azwj] Mighty and Majestic is Saying ***[60:10] do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent***'.[5198]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن أحمد بن عمر، عن درست الواسطي، عن علي بن رئاب، عن زرارة بن أعين، عن أبي جعفر (عليه السلام)، قال: «لا ينبغي نكاح أهل الكتاب» قلت: جعلت فداك، و أين تحريمه؟ قال: قوله تعالى: وَ لا تُمْسِكُوا بِعِصَمِ الْكَوافِرِ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn FazaAl-, from Ahmad Bin Umar, from Darsat Al- Wasity, from Al-i Bin Ra'ib, from Zurara Bin Ayn,

Abu Ja'far[asws] has said: 'It is not befitting to marry the People of the Book'. I said, 'May I be sacrificed for you[asws], and where is its Prohibition?' He[asws] said: 'The Words of the High ***[60:10] and hold not to the ties of marriage of unbelieving women***'.[5199]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن علي بن رئاب، عن زرارة بن أعين، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ الْمُحْصَناتُ مِنَ الَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ، فقال: «هذه منسوخة بقوله تعالى: وَ لا تُمْسِكُوا بِعِصَمِ الْكَوافِرِ».

And from him, from Al-i Bin Ibrahim, from his father, from Ibn Mahboub, from Al-i Bin Ra'ib, from Zurara Bin Ayn, who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[5:5] and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you)***, so he[asws] said: 'This is Abrogated by the Words of Allah[azwj] ***[60:10] and hold not to the ties of marriage of unbelieving women***'.[5200]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لا تُمْسِكُوا بِعِصَمِ الْكَوافِرِ، يقول: «من كانت عنده امرأة كافرة يعني على غير ملة الإسلام و هو على ملة الإسلام، فليعرض عليها الإسلام، فإن قبلت فهي امرأته، و إلا فهي بريئة منه، نهى الله أن يتمسك بعصمتها».

Ali Bin Ibrahim, and in a report of Abu Al-Jaroud,

from Abu Ja'far[asws], regarding the Words of the High ***[60:10] and hold not to the ties of marriage of unbelieving women***, he[asws] said: 'The one who had an Infidel wife, meaning upon a nation other than Al-Islam, and he was upon the nation of Al-Islam, so he should present Al-Islam to her. So if she accepts it, so she is his wife,

[5198] الكافي 5: 349/ 6
[5199] الكافي 5: 358/ 7.
[5200] الكافي 5: 358/ 8.

otherwise she is free from him. Allah[azwj] has Prohibited him to cling to unbelieving women'.[5201]

VERSE 11 & 12

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {11} يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ ۙ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {12}

[60:11] And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and fear Allah in Whom you believe. [60:12] O Prophet! When believing women come to you giving you a pledge that they will not associate anything with Allah, and will not steal, and will not commit adultery, and will not kill their children, and will not bring a slander which they have forged with their own hands and feet, and will not disobey you in what is good, so accept their Allegiance, and ask Forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، عن أبان، عن أبي عبد الله (عليه السلام)، قال: «لما فتح رسول الله (صلى الله عليه و آله) مكة بايع الرجال، ثم جاء النساء يبايعنه، فأنزل الله عز و جل: يا أَيُّهَا النَّبِيُّ إِذا جاءَكَ الْمُؤْمِناتُ يُبايِعْنَكَ عَلى أَنْ لا يُشْرِكْنَ بِاللَّهِ شَيْئاً وَ لا يَسْرِقْنَ وَ لا يَزْنِينَ وَ لا يَقْتُلْنَ أَوْلادَهُنَّ وَ لا يَأْتِينَ بِبُهْتانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَ أَرْجُلِهِنَّ وَ لا يَعْصِينَكَ فِي مَعْرُوفٍ فَبايِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ،

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan,

Abu Abdullah[asws] has said: 'When Rasool-Allah[saww] conquered Makkah, the men pledged their Allegiances, then the women came to pledge their Allegiances. So Allah[azwj] Mighty and Majestic Revealed ***[60:12] O Prophet! When believing women come to you giving you a pledge that they will not associate anything with Allah, and will not steal, and will not commit adultery, and will not kill their children, and will not bring a slander which they have forged with their own hands and feet, and will not disobey you in what is good, so accept their Allegiance, and ask Forgiveness for them from Allah; surely Allah is Forgiving, Merciful***'.

فقالت: هند: أما الولد فقد ربينا صغارا و قتلتهم كبارا، و قالت أم حكيم بنت الحارث بن هشام و كانت عند عكرمة بن أبي جهل: يا رسول الله، ما ذلك المعروف الذي أمرنا الله به أن لا نعصيك فيه؟ فقال: لا تلطمن خدا، و لا تخمشن وجها، و لا تنتفن شعرا، و لا تشققن جيبا، و لا تسودن ثوبا، و لا تدعين بويل، فبايعهن رسول الله (صلى الله عليه و آله) على هذا.

So Hind said, 'We raised our children since they were young and you[saww] killed them when they were grown up'. And Umm Hakeem, daughter of Hisham, who was married to Akramat Bin Abu Jahl said, 'O Rasool-Allah[saww]! What is that 'good' which Allah[azwj] has Commanded us with that we should not disobey you[saww] with regards to it?' So he[saww] said: 'You will not slap a cheek, and not scratch a face, and not pluck

[5201] تفسير القمّي 2: 363.

out a hair, and not tear up a garment, and not blacken the clothes, and not call out for woe'. So they pledged their Allegiance to Rasool-Allah[saww] upon that'.

فقالت: يا رسول الله، كيف نبايعك؟ فقال: إن لا أصافح النساء، فدعا بقدح من ماء فأدخل يده ثم أخرجها، فقال: ادخلن أيديكن في هذا الماء فهي البيعة».

So she said, 'O Rasool-Allah[saww]! How do we pledge our Allegiances to you[saww]?' So he[saww] said: 'I[saww] do not shake hands with the women'. So he[saww] called for a container of water, and immersed his[saww] hand in it, then took it out'. He[saww] said: 'Immerse your hands in this water, so it is the pledge of Allegiance'.[5202]

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن أحمد بن إسحاق، عن سعدان بن مسلم، قال: قال أبو عبد الله (عليه السلام): «أ تدري كيف بايع رسول الله (صلى الله عليه و آله) النساء؟» قلت: الله أعلم و ابن رسوله، قال: «جمعهن حوله ثم دعا بتور برام و صب فيه نضوحا، ثم غمس يده فيه، ثم قال: اسمعن يا هؤلاء، أبايعكن على أن لا تشركن بالله شيئا، و لا تسرقن، و لا تزنين، و لا تقتلن أولادكن، و لا تأتين ببهتان تفترينه بين أيديكن و أرجلكن، و لا تعصين بعولتكن في معروف، أقررتن؟ قلن: نعم، فأخرج يده من التور ثم قال لهن: اغمسن أيديكن، ففعلن، فكانت يد رسول الله (صلى الله عليه و آله) الطاهرة أطيب من أن يمس بها كف أنثى ليست له بمحرم».

And from him, from Abu Al-i Al- Ash'ary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim who said,

'Abu Abdullah[asws] said: 'Do you know how the women pledge their Allegiances to Rasool-Allah[saww]?' I said, 'Allah[azwj] Knows, and the son[asws] of His[azwj] Rasool[saww] knows'. He[asws] said: 'They gathered around him[saww], then he[saww] called for a container, and poured water into it, and immersed his[saww] hand in it, then said: 'Hear me[saww], O those who are around. You will be pledging Allegiance upon the (conditions) that you will not associate anything with Allah[azwj], nor will you steal, or commit adultery, nor kill your children, nor slander by forging with your hands and your feet, nor disobey me[saww] regarding the good. Do you accept?' They said, 'Yes'. So he[saww] took his[saww] hand out from the container, then said to them: 'Immerse your hands'. So they did that'. The hand of Rasool-Allah[saww] was pure, and clean from being touched by a female who was not a 'Mahram' to him[saww]'.[5203]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن علي عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله وَ لا يَعْصِينَكَ فِي مَعْرُوفٍ، قال: «هو ما افترض الله عليهن من الصلاة و الزكاة، و ما أمرهن به من خير».

Al-i Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-i, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[60:12] and will not disobey you in what is good***, he[asws] said: 'It is what Allah[azwj] has Necessitated upon them (Women) from the Prayer, and the Zakat, and whatsoever they have been Commanded for, from the good'.[5204]

الشيخ المقداد في (كنز العرفان): روي أنه (صلى الله عليه و آله) بايعهن على الصفا، و كان عمر أسفل منه، و هند بنت عتبة متنقبة متنكرة مع النساء خوفا من أن يعرفها رسول الله (صلى الله عليه و آله)، فقال: «أبايعكن على أن لا تشركن بالله

[5202] الكافي 5: 527/ 5
[5203] الكافي 5: 526/ 2.
[5204] تفسير القمّي 2: 364.

شيئا». فقالت هند: إنك لتأخذ علينا أمرا ما رأيناك أخذته على الرجال! و ذلك أنه بايع الرجال يومئذ على الإسلام و الجهاد فقط،

Al- Sheykh Al- Miqdad, in Kanz Al- Irfan has reported that,

'He[saww] took the Allegiances of the women at Al-Safa, and Umar crouched to be the lowest from them (in order not to be seen), and Hind, daughter of Utba covered herself and hid herself among the women in fear that Rasool-Allah[saww] might recognise her'. So he[saww] said: 'You will be pledging your Allegiances upon (the condition that) you will not associate anything with Allah[azwj,'. Hind said, 'You[saww] are taking against us a matter which we did not see you[saww] take against the men!' And that the men had pledged their Allegiances on the day upon Al-Islam and the Jihaad, only'.

فقال النبي (صلى الله عليه و آله): «و لا تسرقن». فقالت هند: إن أبا سفيان رجل ممسك، و إني أصبت من ماله هنات، فلا أدري أ يحل لي أم لا؟ فقال أبو سفيان: ما أصبت من شيء فيما مضى و فيما غبر فهو لك حلال. فضحك رسول الله (صلى الله عليه و آله) و عرفها، فقال لها: «و إنك لهند ابنة عتبة؟» فقالت: نعم، فاعف عما سلف يا نبي الله، عفا الله عنك.

The Prophet[saww] said: 'And you shall not steal'. So Hind said, 'Abu Sufyan is a man who withholds (wealth), and I have found flaws in his wealth. So I do not know whether it is Permissible for me or not?' So Abu Sufyan said, 'Whatever has come to you from the past, and regarding what was dusted so it is permissible for you'. Rasool-Allah[saww] laughed, and recognised her, so he[saww] said to her; 'And you are Hind, daughter of Utba?' So she said, 'Yes, so forgive about what has passed, O Prophet[saww] of Allah[azwj], may Allah[azwj] Forgive you[saww,'.

فقال: «و لا تزنين» فقالت هند: أو تزني الحرة؟ فتبسم عمر بن الخطاب لما جرى بينه و بينها في الجاهلية، فقال (صلى الله عليه و آله): «و لا تقتلن أولادكن». فقالت هند: ربيناهم صغارا و قتلتموهم كبارا، فأنتم و هم أعلم، و كان ابنها حنظلة بن أبي سفيان قتله علي بن أبي طالب (عليه السلام) يوم بدر، فضحك عمر حتى استلقى على قفاه، و تبسم النبي (صلى الله عليه و آله) و قال «2»: «و لا تأتين ببهتان تفترينه». قالت هند: و الله إن البهتان قبيح، و ما تأمرنا إلا بالرشد و مكارم الأخلاق، و لما قال: «و لا تعصينني في معروف» قالت هند: ما جلسنا مجلسنا هذا و في أنفسنا أن نعصيك في شيء.

So he[saww] said: 'And you shall not commit adultery'. So Hind said, 'Or the free (man) can commit adultery?' So Umar Bin Al-Khattab smiled, due to what had transpired between him and her during the days of ignorance (Pre-Islamic era). So he[saww] said: 'And you will not kill your children'. So Hind said, 'We raised them from infancy, and you[saww] killed them when they were grown up, and you[saww] as well as him[asws] know that'. And her son Hanzal a Bin Abu Sufyan was killed by Ali[asws] Bin Abu Talib[asws] on the Day of Badr. So Umar laughed to the extent that he leaned upon his neck, and the Prophet[saww] smiled and said: 'And you shall not slander by forging it'. Hind said, 'By Allah[azwj]! The slander is an ugly (matter), and you[saww] are not commanding us except with the righteousness and the prestigious morals'. And when he[saww] said: 'And you shall not disobey me[saww] regarding goodness', Hind said, 'We shall not sit in this gathering of ours, and among ourselves if we disobey you[saww] regarding anything'.[5205]

قال: و عن جعفر بن محمد (عليهما السلام): «أن فاطمة بنت أسد أول امرأة هاجرت إلى رسول الله (صلى الله عليه و آله) من مكة إلى المدينة على قدميها».

[5205] كنز العرفان 1: 385

And from Ja'far Bin Muhammad[asws] having said: 'Fatima Bin Asad[as] was the first woman to emigrate to Rasool-Allah[saww], from Makkah to Al-Medina, upon her feet (walking)'.[5206]

VERSE 13

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ {13}

[60:13] O you who believe! Do not befriend a people with whom Allah is Angry with; Indeed they despair of the Hereafter as the unbelievers despair of the occupants of the graves.

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، قال: سمعت محمد بن صالح بن مسعود، قال: حدثني أبو الجارود زياد بن المنذر، عمن سمع عليا (عليه السلام): «يقول العجب كل العجب بين جمادى و رجب».

Muhammad Bin Al- Abbas, from Al-i Bin Abdullah, from Ibrahim Bin Muhammad Al- Saqafy, from Muhammad Bin SAl-ih Bin Mas'ud, from Abu Al- Jaroud Ziyad Bin Al- Manzar, from the one who heard it,

Ali[asws] said: 'Wonder of All wonders between Jamaad (Al-Sany) and Rajab'.

فقام رجل فقال: يا أمير المؤمنين، ما هذا العجب الذي لا تزال تعجب منه؟ فقال: «ثكلتك أمك، و أي العجب أعجب من أموات يضربون كل عدو لله و لرسوله و لأهل بيته، و ذلك تأويل هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَوَلَّوْا قَوْماً غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَما يَئِسَ الْكُفَّارُ مِنْ أَصْحابِ الْقُبُورِ فإذا اشتد القتل قلتم: مات و هلك و أي واد سلك، و ذلك تأويل هذه الآية: ثُمَّ رَدَدْنا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ أَمْدَدْناكُمْ بِأَمْوالٍ وَ بَنِينَ وَ جَعَلْناكُمْ أَكْثَرَ نَفِيراً».

So a man stood up and said, 'O Amir-ul-Momineen[asws]! What is this wonder which you[asws] do not cease to wonder from it?' So he[asws] said: 'May your mother be bereft of you! And which wonder is stranger than the deaths which are inflicted upon every enemy of Allah[azwj], and His[azwj] Rasool[saww], and the People[asws] of his[saww] Household? And that is the interpretation of this Verse ***[60:13] O you who believe! Do not befriend a people with whom Allah is Angry with; Indeed they despair of the Hereafter as the unbelievers despair of the occupants of the graves***. So when the killing intensifies, you say, 'They died and perished, and which valley have they travelled to? And that is the interpretation of this Verse ***[17:6] Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous number***'.[5207]

على بن ابراهيم عن أبيه عن ابن أبى عمير عن هشام بن سالم وحفص بن البخترى عن أبى عبد الله عليه السلام قال: ان الرجل ليحبكم وما يعرف ما أنتم عليه، فيدخله الله عزوجل الجنة بحبكم، وان الرجل ليبغضكم وما يعرف ما أنتم عليه فيدخله الله ببغضكم النار.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Hafs Bin Al-Bakhtary,

'Abu Abdullah[asws] has said: 'The man who loves you and does not understand what you (Shias) are upon (believing in), So Allah[azwj] Mighty and Majestic, would Make him to enter into the Paradise due to his love for you (Shias). And the man who

[5206] مناقب الخوارزمي: 196.
[5207] تأويل الآيات 2: 684/ 2.

hates you (Shias) and does not understand what you (Shias) are upon (believing in), so Allah[azwj] would Make him to enter the Fire due to his hatred for you (Shias)'.[5208]

وباسناده إلى اسحق بن عمار عن أبى عبد الله عليه السلام قال: كل من لم يحب على الدين ولم يبغض على الدين فلا دين له.

And by his chain going up to Is'haq Bin Amaar, from Abu Abdullah[asws] having said: 'Everyone who does not love due to the Religion, and does not hate because of the Religion, so he has no Religion'.[5209]

[5208] Tafseer Noor Al Saqalayn – CH 60 H 11
[5209] Tafseer Noor Al Saqalayn – CH 60 H 13

CHAPTER 61

AL SAFF

(14 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة الصف و أدمن قراءتها في فرائضه و نوافله، صفه الله مع ملائكته و أنبيائه المرسلين إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Abu Baseer,

Abu Ja'far[asws] has said: 'The one who recites Surah Al-Saff (Chapter 61), and habitually recites it in his obligatory (Salat) and his optional (Salat), Allah[azwj] would Place him in the ranks of His[azwj] Angels, and (in close proximity of) His[azwj] Prophet[as], and the Rasools[as], if Allah[azwj] so Desires it'.[5210]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) إنه قال: «من قرأ هذه السورة كان عيسى (عليه السلام) مصليا عليه و مستغفرا له ما دام في الدنيا، و إن مات كان رفيقه في الآخرة. و من أدمن قراءتها في سفره حفظه الله، و كفي طوارقه حتى يرجع».

And from Khawas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, Isa[as] would Pray for him, and seek Forgiveness for him for as long as he stays in the world, and if he were to die, he would be his[as] friend in the Hereafter. And the one who habitually recites in his travels, Allah[azwj] would Protect him, and Suffice for him in his journey until he returns'.[5211]

VERSES 1 – 3

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1} يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ {2} كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ {3}

[61:1] Whatever is in the skies and whatever is in the earth declares the Glory of Allah; and He is the Mighty, the Wise. [61:2] O you who believe! Why do you say that which you do not do? [61:3] It is most Hateful to Allah that you should say that which you do not do.

علي بن إبراهيم: مخاطبة لأصحاب رسول الله (صلى الله عليه و آله) الذين و عدوه أن ينصروه و لا يخالفوا أمره و لا ينقضوا عهده في أمير المؤمنين (عليه السلام)، فعلم الله أنهم لا يفون بما يقولون فقال: لِمَ تَقُولُونَ ما لا تَفْعَلُونَ كَبُرَ مَقْتاً عِنْدَ اللَّهِ الآية، و قد سماهم الله مؤمنين بإقرارهم و إن لم يصدقوا.

[5210] ثواب الأعمال: 118.
[5211] Tafseer Al Burhan – H 10679

Ali Bin Ibrahim (Tafseer Qummi) said,

'It Addresses the companions of Rasool-Allah[saww] who promised him[saww] that they would help him[saww], and will not oppose his[saww] orders, and will not break their oaths regarding Amir-ul-Momineen[asws]. So, Allah[azwj] Knew that they are not being loyal with what they had been saying, so He[azwj] Said ***[61:2] O you who believe! Why do you say that which you do not do? [61:3] It is most Hateful to Allah that you should say that which you do not do***, and Allah[azwj] has Referred to them as Believers due to their acceptance, but they were not ratifying it'.[5212]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، قال: سمعت أبا عبد الله (عليه السلام) يقول: «عدة المؤمن أخاه نذر لا كفارة له، فمن أخلف فبخلف الله بدأ، و لمقته تعرض، و ذلك قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ ما لا تَفْعَلُونَ كَبُرَ مَقْتاً عِنْدَ اللَّهِ أَنْ تَقُولُوا ما لا تَفْعَلُونَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I heard Abu Abdullah[asws] saying: 'A promise of the believer to his brother is a vow for which there is no expiation, so the one who have violated it, has violated against Allah[azwj], and has exposed himself to His[azwj] Abhorrence, and these are the Words of the High ***[61:2] O you who believe! Why do you say that which you do not do?***'[5213]

VERSE 4

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ {4}

[61:4] Surely Allah loves those who fight in His way in ranks as if they were a solid structure.

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن ميسرة بن محمد، عن إبراهيم بن محمد، عن ابن فضيل، عن حسان بن عبيد الله، عن الضحاك بن مزاحم، عن ابن عباس (رضي الله عنه)، قال: كان علي (عليه السلام) إذا صف في القتال كأنه بنيان مرصوص، يتبع ما قال الله فيه، فمدحه الله، و ما قتل من المشركين، كقتله أحد.

And from him, from Abdul Aziz Bin Yahya, from Maysara Bin Muhammad, from Ibrahim bin Muhammad, from Ibn Fazeyl, from Hisan Bin Ubeydullah, from Al Zahak Bin Mazahim,

Ibn Abbas narrates: '<u>Whenever Ali[asws] stood in a rank during the fighting, he[asws] was like a solid structure</u>. He[asws] followed whatever Allah[azwj] Said with regards to it. Thus Allah[azwj] Praised him[asws], and no one killed the Polytheists like he[asws] did'.[5214]

(تحفة الإخوان): عن محمد بن العباس بحذف الإسناد، عن أبي جعفر (عليه السلام)، قال: «نزلت في علي بن أبي طالب (عليه السلام)، و حمزة، و عبيدة بن الحارث، و سهل بن حنيف، و الحارث بن الصمة، و أبي دجانة الأنصاري، و المقداد بن الأسود الكندي».

Tohfat Al Ikhwan, from Muhammad Bin Al Abbas with the deleted chain,

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[5212] تفسير القمّي 2: 365.
[5213] الكافي 2: 270/ 1
[5214] تأويل الآيات 2: 686/ 3.

from Abu Ja'far[asws] having said: 'It was Revealed regarding Ali[asws] Bin Abu Talib[asws], and Hamza[ar], and Ubeyda Bin Al Haris, and Sahl Bin Haneef, and Al Haris Bin Al Samat, and Abu Dajjana Al Ansary, and Al Miqdad Bin Al Aswad Al Kindy'.[5215]

VERSES 5 - 6

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {5} وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ مُبِينٌ {6}

[61:5] And when Musa said to his people: O my people! Why do you cause me harm? And you know indeed that I am Allah's Rasool to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not Guide the transgressing people. [61:6] And when Isa son of Maryiam said: O Children of Israel! surely I am the Rasool of Allah to you, verifying that which is before me of the Torah and giving the good news of Rasool who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear sorcery.

علي بن إبراهيم: في قوله تعالى: فَلَمَّا زاغُوا أَزاغَ اللَّهُ قُلُوبَهُمْ أي شكك الله قلوبهم، ثم حكى قول عيسى بن مريم (عليه السلام) لبني إسرائيل إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقاً لِما بَيْنَ يَدَيَّ مِنَ التَّوْراةِ وَ مُبَشِّراً بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جاءَهُمْ بِالْبَيِّناتِ قالُوا هذا سِحْرٌ مُبِينٌ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[61:5] but when they turned aside, Allah made their hearts turn aside***, i.e., they doubted Allah[azwj] in their hearts. Then Allah[azwj] Tells of the words of Isa Bin Maryiam[as] to the Children of Israel ***[61:6] O Children of Israel! surely I am the Rasool of Allah to you, verifying that which is before me of the Torah and giving the good news of Rasool who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear sorcery.***

قال: و سأل بعض اليهود رسول الله (صلى الله عليه و آله)، فقال: لم سميت محمدا و أحمد و بشيرا و نذيرا؟ فقال: «أما محمد فإني في الأرض محمود، و أما أحمد فإني في السماء أحمد [منه في الأرض]، و أما البشير فأبشر من أطاع الله بالجنة، و أما النذير فأنذر من عصى الله بالنار».

He said, 'And some Jews asked Rasool-Allah[saww], 'Why are you[saww] called Muhammad [saww], and Ahmad [saww], and Basheer (Giver of good news), and Nazeer (Warner)?' So he[saww] said: 'As for 'Muhammad'[saww], So I[saww] am the praised one in the earth; and as for 'Ahmad', so I[saww] am in the skies 'Ahmad'; and as for 'Al Basheer', so I[saww] give good news of the Paradise to the one who obeys Allah[azwj]; and as for 'Al Nazeer', so I[saww] warn the one who disobeys Allah[azwj] with the Fire'.[5216]

فَلَمَّا نَزَلَتِ التَّوْرَاةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيُّ مُوسَى يُوشَعَ بْنَ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ بِمُحَمَّدٍ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ فَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ

[5215] تحفة الاخوان: 95 «مخطوط».
[5216] تفسير القمّي 2: 365، و المخطوط: 129.

تَعَالَى يَجِدُونَهُ يَعْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَعْنِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَعْنِي فِي التَّوْراةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّراً بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بِبَعْضٍ حَتَّى بَلَغَتْ مُحَمَّداً (صلى الله عليه وآله)

So when the Torah was Revealed unto Musa[as], it gave the good News of Muhammad[saww], and in between Yusuf[as] and Musa[as] were Prophets[as]. And Musa[as] had bequeathed to Yoshua bin Noon[as] and he[as] was the young man whom Allah[azwj] Mentioned in His[azwj] Book. The Prophets[as] never ceased to give the good News of Muhammad[saww] until Allah[azwj] Blessed and High Sent the Messiah Isa Bin Maryiam[as]. So he[as] gave the good News of Muhammad[saww] and that is the Statement of the High: ***"[7:157] they find*** meaning the Jews and the Christians ***written down with them*** meaning the description of Muhammad[saww] ***in the Taurat and the Injeel (who) enjoins them good and forbids them evil,"*** and it is the Statement of Allah[azwj]: ***"[61:6] And when Isa son of Maryiam said giving the good news of an Rasool who will come after me, his name being Ahmad,"***, and Musa[as] and Isa[as] gave the good news of Muhammad[saww] just as the Prophets[as] had given to one another until it reached Muhammad[saww].[5217]

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي وما سأل عنه أمير المؤمنين عليه السلام في جامع الكوفة حديث طويل وفيه: وقام إليه آخر و سأله عن ستة من الانبياء لهم اسمان ؟ فقال: يوشع بن نون وهو ذو الكفل ويعقوب وهو اسرائيل، والخضر وهو حليقا، ويونس وهو ذو النون، وعيسى وهو المسيح، ومحمد وهو أحمد صلوات الله عليهم اجمعين.

In Uyoon Al-Akhbaar –

In a chapter which came from Al-Reza[asws] from the news of the Syrian and what he asked from Amir-ul-Momineen[asws] in a gathering at Al-Kufa, there is a lengthy Hadeeth, and in it is: 'And another one stood up and asked him[asws] about six Prophets[as] who had two names each for themselves. So he[asws] said: 'Yoshua Bin Noon[as], and he[as] is Zulkifl; and Yaqoub[as], and he[as] is Israeel; and Al-Khizr[as], and he[as] is Haleeqa; and Younus[as], and he[as] is Zul Noon; and Isa[as], and he[as] is Al-Maseeh; and Muhammad[saww], and he[saww] is Ahmad[saww]'.[5218]

VERSES 7 & 8

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {7} يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {8}

[61:7] And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not Guide the unjust people. [61:8] They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His light, though the unbelievers may be averse to it.

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام) قال: سألته عن قول الله تعالى: يُرِيدُونَ لِيُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ، قال: «يريدون ليطفئوا ولاية أمير المؤمنين (عليه السلام) بأفواههم».

[5217] Al Kafi 14540 (Extract)
[5218] Tafseer Noor Al Saqalayn – CH 61 H 12

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al Fazeyl, who has narrated:

'I asked Abu Al-Hassan[asws] about the Words of the High ***[61:8] They are intending to extinguish the Light of Allah with their mouths***, he[asws] said: 'They are intending to extinguish the Wilayah of Amir-ul-Momineen[asws] with their mouths (talk)'.

قلت: وَ اللَّهُ مُتِمُّ نُورِهِ؟ قال: «و الله متم الإمامة لقوله عز و جل: فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنا فالنور هو الإمام».

I said, '(What about) ***but Allah will Complete His light***?' He[asws] said: 'And Allah[azwj] will Complete the Imamate as per the Words of the Mighty and Majestic ***[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down***. So the Light, it is the Imam[asws]'.

قلت: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدى وَ دِينِ الْحَقِّ؟ قال: «هو [الذي] أمر رسوله محمدا بالولاية لوصيه، و الولاية هي دين الحق».

I said, '***[61:9] He it is Who sent His Rasool with the Guidance and the true Religion***?' He[asws] said: 'He[azwj] is Who Commanded His[azwj] Rasool Muhammad[saww] with the Wilayah of his[saww] successor[asws]. And the Wilayah – it is the true Religion (دين الحق)'.

قلت: لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ؟ قال: «يظهره على جميع الأديان عند قيام القائم (عليه السلام) وَ لَوْ كَرِهَ الْكافِرُونَ بولاية علي» قلت: هذا تنزيل؟ قال: «نعم أما هدف الحرف فتنزيل، و أما غيره فتأويل».

I said, '(What about) ***that He may make it overcome the religions, all of them***?' He[asws] said: 'Overcoming all the religion during the rise of Al-Qaim[asws] ***though the disbelievers*** in the Wilayah of Ali[asws] ***may be averse to it***'. I said, 'This is (how it was) Revealed?' He[asws] said: 'Yes. As for the aim of the Word, so it is Revelation, and apart from it, is explanation'.[5219]

و عنه: عن أحمد بن إدريس، عن الحسين بن عبد الله، عن محمد بن الحسن و موسى بن عمر، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: سألته عن قول الله عز و جل: يُرِيدُونَ لِيُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ، قال: «يريدون ليطفئوا ولاية أمير المؤمنين (عليه السلام) بأفواههم».

And from him, from Ahmad Bin Idrees, from Al Husayn Bin Abdullah, from Muhammad Bin Al Hassan and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fazeyl,

from Abu Al-Hassan[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[61:8] They are intending to extinguish the Light of Allah with their mouths***, he[asws] said: 'They are intending to extinguish the Wilayah of Amir-ul-Momineen[asws] with their mouths (talk)'.

قال: قلت قوله عز و جل وَ اللَّهُ مُتِمُّ نُورِهِ؟ قال: «يقول: و الله متم الإمامة و الإمامة هي النور، و ذلك قوله تعالى: فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنا «2»- قال- [النور] هو الإمام».

I said, '(What about) the Words of the Mighty and Majestic ***but Allah will Complete His light***?' He[asws] said: 'He[azwj] is Saying: "And Allah[azwj] will Complete the Imamate".

[5219] الكافي 1: 358/ 91، تأويل الآيات 2: 686/ 5

And the Imamate – it is 'النور' the Light. And these are the Words of the High ***[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down***. So the Light, it is the Imam[asws]'.[5220]

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إسماعيل بن إسحاق، عن يحيى بن هاشم، عن أبي الجارود، عن أبي جعفر (عليه السلام)، أنه قال: «يُرِيدُونَ لِيُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ وَ اللَّهُ مُتِمُّ نُورِهِ و الله لو تركتم هذا الأمر، ما تركه الله».

Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ismail Bin Is'haq, from Yahya Bin Hisham, from Abu Al Jaroud,

Abu Ja'far[asws] has said: '***[61:8] They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His light***. By Allah[azwj]! If you were to leave this matter (Al-Wilayah), what you would have left with (to show to) Allah[azwj]'.[5221]

محمد بن الحسين، عن محمد بن وهبان، عن أحمد بن جعفر الصولي، عن علي بن الحسين، عن حميد بن الربيع، عن هشيم بن بشير، عن أبي إسحاق الحارث بن عبد الله الحاسدي، عن علي (عليه السلام) قال: «صعد رسول الله (صلى الله عليه و آله) المنبر فقال: إن الله نظر إلى أهل الأرض نظرة فاختارني منهم، ثم نظر ثانية فاختار عليا أخي و وزيري و وارثي و وصيي، و خليفتي في أمتي، و ولي كل مؤمن بعدي،

Muhammad Bin Al Husayn, from Muhammad Bin Wahban, from Ahmad Bin Ja'far Al Sowly, from Ali Bin Al Husayn, from Hameed Bin Al Rabi'e, from Hasheem Bin Basheer, from Abu Is'haq Al Haris Bin Abdullah Al Hasidy,

Ali[asws] has said: 'Rasool-Allah[saww] ascended the Pulpit, so he[saww] said: 'Allah[azwj] looked at the people of the earth with a Consideration, so He[azwj] Chose me[saww] from them. Then He[azwj] Looked with a second Consideration, so He[azwj] Chose Ali[asws], as my[saww] brother, and my[saww] Vizier, and my[saww] inheritor, and my[saww] successor[asws], and my[saww] Caliph in my[saww] community, and my[saww] Guardian of every Believer after me[saww].

من تولاه تولى الله، و من عاداه عادى الله، و من أحبه أحبه الله، و من أبغضه أبغضه الله، و الله لا يحبه إلا مؤمن، و لا يبغضه إلا كافر، و هو نور الأرض بعدي و ركنها، و هو كلمة التقوى و العروة الوثقى،

The one who befriends him[asws] has befriended Allah[azwj], and the one who is inimical to him[asws] is an enemy of Allah[azwj]. And the one who loves him[asws] would be Loved by Allah[azwj], and the one who hates him[asws] would be Hated by Allah[azwj]. And Allah[azwj] does not Love (anyone) except for a Believer, and does not hate (anyone) except for an Infidel. And he[asws] is the Light of the earth after me[saww] and its Pillar. And he[asws] is the Pious Word (كلمة التقوى) and the Firmest Handle (العروة الوثقى)'.

ثم تلا رسول الله (صلى الله عليه و آله) يُرِيدُونَ أَنْ يُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ وَ يَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَ لَوْ كَرِهَ الْكافِرُونَ. يا أيها الناس، ليبلغ مقالتي هذه شاهدكم غائبكم، اللهم إني أشهدك عليهم.

Then Rasool-Allah[saww] recited ***[9:32] They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except to Complete His light, though the unbelievers are averse to it***. O you people! These words of mine[saww],

[5220] الكافي 1: 151/ 6
[5221] تأويل الآيات 2: 686/ 4

those who are present should make it reach to those who are absent! Our Allah[azwj]! I[saww] am a witness over them.

أيها الناس، و إن الله نظر ثالثة، و اختار بعدي و بعد علي بن أبي طالب أحد عشر إماما، واحدا بعد واحد، كلما هلك واحد قام واحد، كمثل نجوم السماء، كلما غاب نجم طلع نجم، هداة مهديون، لا يضرهم كيد من كادهم، و خذلان من خذلهم، [هم] حجة الله في أرضه، و شهداؤه على خلقه، من أطاعهم أطاع الله، و من عصاهم عصى الله، هم مع القرآن و القرآن معهم، لا يفارقهم و لا يفارقونه حتى، يردوا علي الحوض».

O you people! And Allah[azwj] Looked for a third Consideration, and Chose, for after me[saww] and after Ali[asws] Bin Abu Talib[asws], eleven Imams[asws], one after the other. Every time one passes away, another one stands in his[asws] place, like the stars of the sky, every time a stars goes into hiding, another one emerges. They[asws] are the Guided Guides. The plots of the plotters do not harm them, and the one who abandons them[asws] gets abandoned. They[asws] are the Proofs of Allah[azwj] in His[azwj] earth, and witnesses over His[azwj] creation. The one who obeys them[asws] obeys Allah[azwj], and the one who disobeys them[asws] disobeys Allah[azwj]. They[asws] are with the Quran and the Quran is with them. Neither will it separate from them[asws] nor will they[asws] separate from it until they return to me[saww] at the Fountain'.[5222]

VERSE 9

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {9}

[61:9] He it is Who sent His Messenger with the Guidance and the true Religion, that He may make it overcome the religions, all of them, though the Polytheists may be averse to it.

محمد بن العباس، قال: حدثنا أحمد بن هوذة، عن إبراهيم، عن عبد الله بن حماد، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل في كتابه هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ، فقال: «و الله ما نزل تأويلها بعد».

Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim, from Abdullah Bin Hamaad, from Baseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[61:9] He it is Who sent His Messenger with the Guidance and the true Religion, that He may make it overcome the religions, all of them, though the Polytheists may be averse to it***, so he[asws] said: 'By Allah[azwj]! Its explanation has yet to come till now'.

قلت: جعلت فداك، و متى ينزل تأويلها، قال: «حين يقوم القائم إن شاء الله تعالى، فإذا خرج القائم (عليه السلام) لم يبق كافر أو مشرك إلا كره خروجه حتى لو أن كافرا أو مشركا في بطن صخرة لقالت الصخرة: يا مؤمن، في بطني كافر أو مشرك فاقتله، فيجيئه فيقتله».

I said, 'May I be sacrificed for you[asws]! And when would its explanation come?' He[asws] said: 'When Al-Qaim[asws] rises, when Allah[azwj] so Desires. So when Al-Qaim[asws] comes out, there would not remain any Infidel or Polytheist except that he would hate his[asws] coming out, to the extent that if an Infidel or a Polytheist were to be in the

[5222] تأويل الآيات 2: 686/ 4

middle of a rock, the rock would say, 'O Believer! Inside me is an Infidel, or a Polytheist, so kill him'. So he would come to him, and kill him'.[5223]

سعد بن عبد الله، قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله تعالى: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ، قال: «يظهره الله عز و جل في الرجعة».

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayni Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar bin Marwan, from Al Munkhal Bin Jameel, from Jabir Bin Yazeed,

Abu Ja'far[asws] regarding the Words of the High ***[61:9] He it is Who sent His Messenger with the Guidance and the true Religion, that He may make it overcome the religions, all of them, though the Polytheists may be averse to it***, he[asws] said: 'Allah[azwj] Mighty and Majestic would Make it overcome during the Return (الرجعة)'.[5224]

علي بن إبراهيم، في قوله تعالى: يُرِيدُونَ لِيُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ وَ اللَّهُ مُتِمُّ نُورِهِ، قال: بالقائم من آل محمد (عليهم السلام) إذا خرج يظهره الله على الدين كله حتى لا يعبد غير الله، و هوقوله: «يملأ الأرض قسطا و عدلا كما ملئت ظلما و جورا».

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High '***[61:8] They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His light'***, he said, 'With Al-Qaim[asws] from the Progeny[asws] of Muhammad[saww]. When he[asws] comes out, Allah[azwj] would Make him[asws] to prevail over all of the religion until no one apart from Allah[azwj] would be worshipped, and these are his[asws] words: 'He[asws] would fill the earth with equity and justice just as it was filled with inequity and injustice'.[5225]

VERSES 10 - 13

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ {10} تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {11} يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {12} وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {13}

[61:10] O you who believe! shall I Show you a trade which will save you from a painful Punishment? [61:11] You shall believe in Allah and His Rasool, and struggle hard in Allah's Way with your wealth and your lives; that is better for you, did you but know! [61:12] He will Forgive you your faults and Cause you to enter into Gardens, beneath which rivers flow, and goodly dwellings in Gardens of perpetuity; that is the magnificent victory; [61:13] And yet another (Blessing) that you love: help from Allah and a victory near at hand; and give good news to the Believers.

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلى تِجارَةٍ تُنْجِيكُمْ مِنْ عَذابٍ أَلِيمٍ: «فقالوا: لو نعلم ما هي لبذلنا فيها الأموال و الأنفس و الأولاد، فقال تعالى: تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ وَ تُجاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوالِكُمْ وَ أَنْفُسِكُمْ إلى قوله تعالى: ذلِكَ الْفَوْزُ الْعَظِيمُ وَ أُخْرى تُحِبُّونَها نَصْرٌ مِنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ يعني في الدنيا بفتح القائم، و أيضا فتح مكة».

[5223] تأويل الآيات 2: 688/ 7.
[5224] مختصر بصائر الدرجات: 17.
[5225] تفسير القمّي 2: 365.

Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding the Words of the High ***[61:10] O you who believe! shall I Show you a trade which will save you from a painful Punishment?***, so they said, 'If only we knew what it is, we would have exerted with regards to it, the wealth, and the lives, and the children'. So the High Said ***[61:11] You shall believe in Allah and His Rasool, and struggle hard in Allah's Way with your wealth and your lives;*** up to His[azwj] Words ***that is the magnificent victory [61:13] And yet another (Blessing) that you love: help from Allah and a victory near at hand***, Meaning, in the world by the victory of Al-Qaim[asws], and also the conquest over Makkah'.[5226]

الحسن بن أبي الحسن الديلمي (رحمه الله): عن رجاله، بإسناد متصل إلى النوفلي، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): أنا التجارة المربحة المنجية من العذاب الأليم التي دل الله عليها في كتابه، فقال: «يا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلى تِجارَةٍ تُنْجِيكُمْ مِنْ عَذابٍ أَلِيمٍ».

Al Hassan Bin Abu Al Hassan Al Daylami, from his men, by a continuous chain going up to Al Nowfali,

'Abu Abdullah[asws] having said that 'Amir-ul-Momineen[asws] said: 'I[asws] am the lucrative trade which saves from the painful Punishment which Allah[azwj] has Pointed to in His[azwj] Book, so He[azwj] Said ***[61:10] O you who believe! shall I Show you a trade which will save you from a painful Punishment?***'.[5227]

و عن الشيخ أبي جعفر الطوسي: عن عبد الواحد بن الحسن، عن محمد بن محمد الجويني، قال: قرأت على علي بن أحمد الواحدي حديثا مرفوعا إلى النبي (صلى الله عليه و آله) أنه قال: «لمبارزة علي لعمرو بن عبد ود أفضل من عمل أمتي إلى يوم القيامة، و هي التجارة المربحة المنجية من العذاب الأليم، يقول الله تعالى: هَلْ أَدُلُّكُمْ عَلى تِجارَةٍ تُنْجِيكُمْ مِنْ عَذابٍ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ وَ تُجاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوالِكُمْ وَ أَنْفُسِكُمْ ذلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ وَ مَساكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذلِكَ الْفَوْزُ الْعَظِيمُ».

And from Al Sheikh Abu Ja'far Al Toosy, from Abdul Wahid Bin Al Hassan, from Muhammad Bin Muhammad Al Juweyni who said,

'I recited a Hadeeth to Ali Bin Ahmad, with an unbroken chain going up to the Prophet[saww] having said: 'The duel of Ali[asws] against Umar Bin Abd Wadd is the best of the deeds of my[saww] community up to the Day of Judgement, and it is the lucrative trade which saves from the painful Punishment. Allah[azwj] the High is Saying ***[61:10] O you who believe! shall I Show you a trade which will save you from a painful Punishment? [61:11] You shall believe in Allah and His Rasool, and struggle hard in Allah's Way with your wealth and your lives; that is better for you, did you but know! [61:12] He will Forgive you your faults and Cause you to enter into Gardens, beneath which rivers flow, and goodly dwellings in Gardens of perpetuity; that is the magnificent victory.***'[5228]

VERSE 14

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۖ فَآمَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ {14}

[5226] تفسير القمّي 2: 365.
[5227] تأويل الآيات 2: 689/ 10.
[5228] تأويل الآيات 2: 690/ 11.

[61:14] O you who believe! Become helpers of Allah, as Isa son of Maryiam said to (his) disciples: Who are my helpers for Allah? The disciples said: We are helpers of Allah. So a party of the children of Israel believed and another party disbelieved; So We Aided those who believed against their enemy, and they became victorious.

علي بن إبراهيم: قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصارَ اللَّهِ كَما قالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوارِيِّينَ مَنْ أَنْصارِي إِلَى اللَّهِ قالَ الْحَوارِيُّونَ نَحْنُ أَنْصارُ اللَّهِ فَآمَنَتْ طائِفَةٌ مِنْ بَنِي إِسْرائِيلَ وَ كَفَرَتْ طائِفَةٌ، قال: التي كفرت هي التي قتلت شبيه عيسى (عليه السلام) و صلبته، و التي آمنت هي التي قبلت شبيه عيسى (عليه السلام) حتى لا يقتل. فقتلت الطائفة التي قتلته و صلبته، و هو قوله تعالى: فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلى عَدُوِّهِمْ فَأَصْبَحُوا ظاهِرِينَ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[61:14] O you who believe! Become helpers of Allah, as Isa son of Maryiam said to (his) disciples: Who are my helpers for Allah? The disciples said: We are helpers of Allah. So a party of the children of Israel believed and another party disbelieved***, said, 'The one who disbelieved were the one who killed the one who resembled Isa[as] and crucified him. And the one who believed are the ones who accepted the one who resembled Isa[as] and did not kill him. So the group which killed him and crucified him, were themselves killed, and these are the Words of the High ***So We Aided those who believed against their enemy, and they became victorious***.[5229]

حَدَّثَنَا ابْنُ مَحْبُوبٍ عَنْ أَبِي يَحْيَى كَوْكَبِ الدَّمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَوَارِيَّ عِيسَى (عليه السلام) كَانُوا شِيعَتَهُ وَ إِنَّ شِيعَتَنَا حَوَارِيُّونَا وَ مَا كَانَ حَوَارِيُّ عِيسَى بِأَطْوَعَ لَهُ مِنْ حَوَارِيِّنَا لَنَا وَ إِنَّمَا قَالَ عِيسَى (عليه السلام) لِلْحَوَارِيِّينَ مَنْ أَنْصارِي إِلَى اللَّهِ قالَ الْحَوارِيُّونَ نَحْنُ أَنْصارُ اللَّهِ فَلَا وَ اللَّهِ مَا نَصَرُوهُ مِنَ الْيَهُودِ وَ لَا قَاتَلُوهُمْ دُونَهُ وَ شِيعَتُنَا وَ اللَّهِ لَمْ يَزَالُوا مُنْذُ قَبَضَ اللَّهُ عَزَّ ذِكْرُهُ رَسُولَهُ (صلى الله عليه وآله) يَنْصُرُونَّا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرَقُونَ وَ يُعَذَّبُونَ وَ يُشَرَّدُونَ فِي الْبُلْدَانِ جَزَاهُمُ اللَّهُ عَنَّا خَيْراً

Narrated to us Ibn Mahboub, from Abu Yahya Kowkab Al-Dam, who has said:

Abu Abdullah[asws] having said that: 'The disciples of Isa[as] were his[as] Shias, and that our[asws] Shias are our[asws] disciples and the disciples of Isa[as] were not more obedient to him[as] than our[asws] Shiah are to us[asws]. But rather, Isa[as] said to the disciples: ***"[3:52] Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah"***. So No, by Allah[azwj], none from the Jews helped him[as] nor did they fight for him[as]. By Allah[azwj] since Allah[azwj] Made Rasool Allah[saww] to pass away, our[asws] Shias have never ceased to help us[asws], and they fought for us[asws], and they were burnt, and tortured, and displaced in the cities. May Allah[azwj] Recompense them goodly from us[asws].

وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ اللَّهِ لَوْ ضَرَبْتُ خَيْشُومَ مُحِبِّينَا بِالسَّيْفِ مَا أَبْغَضُونَا وَ وَ اللَّهِ لَوْ أَدْنَيْتُ إِلَى مُبْغِضِينَا وَ حَثَوْتُ لَهُمْ مِنَ الْمَالِ مَا أَحَبُّونَا.

And Amir-ul-Momineen[asws] has said: 'By Allah[azwj]! Even if I[asws] were to strike the noses of those who love us[asws] with the sword, they will not hate us[asws], and by

[5229] تفسير القمّي 2: 366، بحار الأنوار 14: 337/ 7.

Allah[azwj], if I[asws] were to approach those that hate us[asws] and urge them by the wealth, they will still not love us[asws]'.[5230]

[5230] Al Kafi – H 14844

CHAPTER 62

AL JUMM'A

(11 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «الواجب على كل مؤمن- إذا كان لنا شيعة- أن يقرأ في ليلة الجمعة بالجمعة و سبح اسم ربك الأعلى، و في صلاة الظهر بالجمعة و المنافقين، فإذا فعل ذلك فكأنما يعمل كعمل رسول الله (صلى الله عليه و آله)، و كان جزاؤه و ثوابه على الله الجنة».

In Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour Bin Hazim:

Abu Abdullah[asws] having said: 'It is obligatory upon every Believer – if he was our[asws] Shia – that he should recite during the night of the Friday (Thursday from Maghabeen-evening prayers) with (Surah) Al-Jumm'a (Chapter 62), and ***[87:1] Glorify the Name of your Lord, the Most High*** (Chapter 87), and during the Midday Prayer (الظهر) with (Surah) Al-Jumm'a (Chapter 62) and Al-Munafiqoun (Chapter 63). So when he does that, it would be as if he has carried out what Rasool-Allah[saww] had done, and his Recompense and his Reward upon Allah[azwj] would be the Paradise'.[5231]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الله بن المغيرة، عن جميل، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «إن الله أكرم بالجمعة المؤمنين، فسنها رسول الله (صلى الله عليه و آله) بشارة لهم، و المنافقين توبيخا للمنافقين، و لا ينبغي تركهما، و من تركهما متعمدا فلا صلاة له».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Al-Mugheira, from Jameel, from Muhammad Bin Muslim:

'Abu Ja'far[asws] said: 'Verily Allah[azwj] has Honoured the Believers by Al-Jumm'a (Chapter 62). So Rasool-Allah[saww] enacted it by good news for them, and Al-Munafiqoun (Chapter 63) is a rebuke to the hypocrites, and it does not befit one to avoid these two, and the one who avoids these two intentionally, there is no Prayer to him (his Prayer is not valid).'[5232]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كتب الله له عشر حسنات بعدد من اجتمع في الجمعة في جميع الأمصار، و من قرأها في كل ليلة أو نهار، أمن مما يخاف و صرف عنه كل محذور».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (62), Allah[azwj] would Write ten Rewards for him for the number of the ones who gathered regarding the Jumm'a Prayers in all the regions. And the one, who

[5231] ثواب الأعمال: 118
[5232] الكافي 3: 425/ 4.

recites during every night or day, would be safe from whatever he fears and all his hazards would be overturned'.[5233]

و قال الصادق (عليه السلام): «من قرأها ليلا أو نهارا في صباحه و مسائه، أمن من وسوسة الشيطان، و غفر له ما يأتي في ذلك اليوم إلى اليوم الثاني».

And Al-Sadiq[asws] said: 'The one who recites it (Chapter 62) during the night or day, in the morning and evening, would be safe from the whisperings of Satan[la], and Allah[azwj] would Forgive him whatever comes during that day up to the second day'.[5234]

في الكافي على بن ابراهيم عن محمد بن عيسى عن يونس بن عبد الرحمان عن أبى أيوب الخزاز عن محمد بن مسلم قال: قلت لابي عبد الله عليه السلام: القرائة في الصلوة فيها شئ موقت ؟ قال: لا الا الجمعة فانه يقرء فيها الجمعة والمنافقين.

In *Al-Kafi* – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahmaan, from Abu Ayyub Al-Khazaaz, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah[asws], 'For the recitation in Salat (Prayers), is there anything prescribed?' He[asws] said: 'No, except for the Friday, for in that Al-Jumm'a (Chapter 62) and Al-Munafiqoun (Chapter 63) is to be recited.'[5235]

محمد بن يحيى عن محمد بن الحسين عن صفوان بن يحيى عن منصور ابن حازم عن أبى عبد الله عليه السلام قال: ليس في القرائة موقت الا الجمعة يقرأ بالجمعة والمنافقين.

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya from Mansour Ibn Haazim,

Abu Abdullah[asws] said: 'There is nothing prescribed in the recitation (for Salat), except for the Friday, recite it with Al-Jumm'a (Chapter 62) and Al-Munafiqoun (Chapter 63).'[5236]

محمد بن يحيى عن أحمد بن محمد ومحمد بن الحسين عن عثمان بن عيسى عن سماعة عن أبى بصير قال: قال أبو عبد الله عليه السلام: اقرأ في ليلة الجمعة بالجمعة وسبح اسم ربك الاعلى، وفى الفجر بسورة الجمعة وقل هو الله أحد، وفى الجمعة بالجمعة والمنافقين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al-Husayn, from Usman Bin Isa, from Sama'at, from Abu Baseer who said that,

'Abu Abdullah[asws] said: 'Recite in the night of Friday (Thursday eve) *Al-Jumm'a* and ***[87]*** *Glorify the Name of your Lord, the Most High*, and in *Al-Fajr* (Dawn Prayer) the Chapter *Al-Jumm'a* and recite ***[112] Say: He, Allah, is One***, and in the Friday *Al-Jumm'a* (62) and *Al-Munafiqoun(63)*.'[5237]

محمد بن يحيى عن أحمد بن محمد عن على بن الحكم عن العلا عن محمد بن مسلم عن أحدهما عليهما السلام في الرجل يريد ان يقرأ بسورة الجمعة في الجمعة فيقرأ قل هو الله أحد ؟ قال: يرجع إلى سورة الجمعة.

[5233] خواص القرآن: 10 «مخطوط»
[5234] Tafseer Al Burhan – H 10713
[5235] Tafseer Noor Al Saqalayn – CH 62 – H 3
[5236] Tafseer Noor Al Saqalayn – CH 62 – H 4
[5237] Tafseer Noor Al Saqalayn – CH 62 – H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Al-A'ala, from Muhammad Bin Muslim,

'One of the two Imams[asws] (Imam Al-Baqir[asws] or Imam Al-Sadiq[asws]), regarding a man who wanted to recite the Chapter *Al-Jumm'a*, in the Friday Prayer, but (asked about another who) recited ***[112] Say: He, Allah, is One*?** (Imam[asws]) Said: 'He should return to the Chapter *Al-Jumm'a (62)*.'[5238]

على بن ابراهيم عن أبيه عن ابن أبى عمير عن معاوية بن عمار عن عمر بن يزيد قال: قال أبو عبد الله عليه السلام: من صلى الجمعة بغير الجمعة والمنافقين أعاد الصلوة في سفر أو حضر وروى لا بأس في السفر ان يقرأ بقل هو الله احد.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar, from Amr Bin Yazeed who said that,

'Abu Abdullah[asws] said; 'One who Prays the Friday Prayer without *Al-Jumm'a* and *Al-Munafiqoun*, fulfilled the Prayer during travel or hazard, there is no problem during travel if he recites by ***[112] Say: He, Allah, is One***.[5239]

في كتاب علل الشرايع أبى رضى الله عنه قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن حماد بن عيسى عن حريز عن زرارة عن أبى جعفر عليه السلام في حديث طويل يقول: اقرأ سورة الجمعة والمنافقين، فان قرائتهما سنة يوم الجمعة في الغداة والظهر والعصر ولا ينبغى لك ان تقرء بغيرهما في صلوة الظهر، يعنى الجمعة اماما كنت أو غير امام.

In the book *IllAl-Al-Sharaie*, it has been narrated from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareer, from Zarara,

'Abu Ja'far[asws], in a lengthy Hadeeth (said): 'Recite the Chapter *Al-Jumm'a* and *Al-Munafiqoun*, for their recitation is the *Sunnah* on the day of Friday in the morning, and the midday and the afternoon (Prayers), and <u>it does not befit you that you recite without these two in the *Al-Zohr* Prayers</u>, meaning the Jumm'a, be it with or without the Imam[asws] .'[5240]

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن موسى، عن العباس بن معروف، عن ابن أبي نجران، عن عبد الله بن سنان، عن ابن أبي يعفور، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قال له رجل: يف سميت الجمعة جمعة؟ قال: «إن الله عز و جل جمع فيها خلقه لولاية محمد و وصيه في الميثاق، فسماه يوم الجمعة لجمعه فيه خلقه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Musa, from Al-Abbas Bin Ma'rouf, from Ibn Abu Najran, from Abdullah Bin Sinan, from Ibn Abu Ya'four,

'Abu Ja'far[asws] said, when a man asked from him[asws], 'Why has *Al-Jumm'a* called *Jumm'a* ? He[asws] said: 'Surely Allah[azwj] Mighty and Majestic <u>Gathered in it His[azwj] Creation for the Wilayah of Muhammad[saww] and his[saww] successor[asws] regarding the Covenant</u>. It has been called the day of Friday (*Jumm'a*) because the creation was Gathered (*Jama'a*) in it.'[5241]

الشيخ في (مجالسه)، قال: أخبرنا أبو الحسن محمد بن أحمد بن الحسن بن شاذان، عن القاضي أبو الفرج المعافى بن زكريا، قال: حدثنا أحمد بن هوذة، قال: حدثنا إبراهيم بن إسحاق، قال: حدثني محمد بن سليمان الديلمي، عن أبيه، قال:

[5238] Tafseer Noor Al Saqalayn – CH 62 – H 9
[5239] Tafseer Noor Al Saqalayn – CH 62 – H 10
[5240] Tafseer Noor Al Saqalayn – CH 62 – H 11
[5241] الكافي 3: 415/ 7.

سألت جعفر بن محمد (عليهما السلام): لم سميت الجمعة جمعة؟ قال: «لأن الله تعالى جمع فيها خلقه لولاية محمد و أهل بيته (عليهم السلام)».

Al-Sheykh in his Majaalis, said that he has been informed by Abu Al-Hassan Muhammad Bin Ahmad Bin Ahmad Bin Al-Hassan Bin Sahazaan, from Al-Qaazy Abu Alfaraj in Zakariya, from Ahmad Bin Hawza, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al-Daylami, from his father who said,

'I asked Ja'far[asws] Bin Muhammad[asws], 'Why has the day of Friday been called *Al-Jumm'a*?' He[asws] said: 'Because Allah[azwj] Gathered in it His[azwj] Creation for the Wilayah of Muhammad[saww] and the People[asws] of his[saww] Household.'[5242]

عدة من أصحابنا عن أحمد بن محمد بن عيسى عن محمد بن الحسن بن علان عن حماد بن عيسى وصفوان بن يحيى عن ربعى بن عبد الله عن فضيل بن يسار عن أبى جعفر عليه السلام قال: ان من الاشياء أشياء موسعة وأشياء مضيقة، فالصلوات مما وسع فيه تقدم مرة وتؤخر اخرى، والجمعة مما ضيق فيها فان وقتها يوم الجمعة ساعة تزول، ووقت العصر فيها وقت الظهر في غيرها.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al-Hassan Bin Alaan, from Hamaad Bin Isa and Safwaan Bin Yahya, from Rabie Bin Abdullah from Fuzeyl Bin Yasaar,

'Abu Ja'far[asws] said: 'As from the things, there are those things which are subject to leniency (extension), and things which are subject to constriction. The Salat (Prayers) for which leniency has been extended, they can be on time or delayed sometimes, but the Friday Prayer is the one in which is constriction, for it there is a time on the day of Friday which passes away, and the time for the afternoon Prayer (العصر) in it and the time for the midday Prayer (الظهر) is apart from it.'[5243]

في كتاب الخصال وعن على عليه السلام قال: قال رسول الله صلى الله عليه وآله: اطرقوا أهليكم في كل جمعة بشئ من الفاكهة واللحم حتى يفرحوا بالجمعة وكان النبي صلى الله عليه وآله إذا خرج في الصيف من بيت خرج يوم الخميس، وإذا اراد ان يدخل البيت في الشتاء من البرد دخل يوم الجمعة.

In the book Al-Khisaal,

Ali[asws] narrates that Rasool-Allah[saww] said: 'Give to your family on every Friday something from the fruits and the meat, until they are happy with the day of Friday.' And whenever the Prophet[saww] went out in the summer from home, it was on the day of Thursday, and when he[saww] intended to enter the home in the cold winter, entered it on the day of Friday.'[5244]

وصح الحديث عن أبى ذر قال: قال رسول الله صلى الله عليه وآله: من اغتسل يوم الجمعة فأحسن غسله ولبس صالح ثيابه، ومس من طيب بيته أو دهنه، ثم لم يفرق بين اثنين غفر الله له ما بينه وبين الجمعة الاخرى وزيادة ثلاثة ايام بعدها.

And in a correct Hadeeth,

Abu Dharr[ar] says that Rasool-Allah[saww] said: 'One who washes (bathes) on the day of Friday in a good way, and wears good clothes, and touches the perfume to his

[5242] الامالي 2: 299.
[5243] Tafseer Noor Al Saqalayn – CH 62 H 32
[5244] Tafseer Noor Al Saqalayn – CH 62 H 37

house or his body, then does not separate between two (Fridays), Allah[azwj] Forgives him between this and the next Friday, and increases three days for him (his life).'[5245]

عن الصقر بن ابى دلف الكرخي قال: قلت لابي الحسن العسكري عليه السلام حديث يروى عن النبي صلى الله عليه وآله لا اعرف معناه ؟ قال: وما هو ؟ قلت: قوله: لا تعادوا الايام فتعاديكم ما معناه ؟ قال: نعم، الايام نحن ما قامت السموات والارض فالسبت اسم رسول الله صلى الله عليه وآله، والاحد كناية عن أمير المؤمنين عليه السلام ; والاثنين الحسن والحسين، والثلثاء على بن الحسين ومحمد بن على وجعفر بن محمد، و الاربعاء موسى بن جعفر وعلى بن موسى ومحمد بن على وانا، والخميس ابني الحسن بن على، والجمعة ابن ابني واليه تجمع عصابة الحق، وهو الذى يملاءها قسطا وعدلا كما ملئت جورا وظلما، فهذا معنى الايام. فلا تعادوهم في الدنيا فيعادوكم في الاخرة.

From Al-Saqr Bin Abu Dalaf Al-Karkhy said,

'I said to the father[asws] of Al-Hassan Al-Askari[asws] about the Hadeeth that had been reported from the Prophet[saww], which I did not know the meaning of, he[asws] said: 'And what is that?' I said, 'His[saww] statement, "Do not count the days like the way you count them", what does it means?' He[asws] said: 'Yes, the days are us[asws]. The skies and the earth were established. So, Saturday is the name of the Rasool-Allah[saww], and the Sunday is the teknonym of Amir-ul-Momineen[asws], and the Monday Al-Hassan[asws] and Al-Husayn[asws], and the Tuesday Ali[asws] Bin Al-Husayn[asws] and Muhammad[asws] Bin Ali[asws] and Ja'far[asws] Bin Muhammad[asws], and the Wednesday Musa[asws] Bin Ja'far[asws] and Ali[asws] Bin Musa[asws] and Muhammad[asws] Bin Ali[asws] and myself[asws], and the Thursday my[asws] son Al-Hassan[asws] Bin Ali[asws], and the Friday the son[asws] of my[asws] son, and for him[asws] has been combined the whole truth, and he[asws] is the one who will fill the earth with equality and justice just like it had been filled with inequality and injustice. This is the meaning of the days. Do not count them in the world, like he[saww] counted for you regarding the Hereafter.'[5246]

و قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن صفوان، عن ابن مسكان، عن أبي بصير: أنه سئل عن الجمعة، كيف يخطب الإمام؟ قال: يخطب قائما، إن الله يقول: وَ تَرَكُوكَ قائِماً.

And Ali Bin Ibrahim said that he was informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwan, from Ibn Muskaan,

Abu Baseer, who asked about the Friday Prayer, how should the Imam sermon? He[asws] said: 'He sermons whilst standing. Surely Allah[azwj] has said ***[62:11] and leave you standing***'.[5247]

VERSE 1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ {1}

[62:1] Whatever is in the skies and whatever is in the earth declares the Glory of Allah, the King, the Holy, the Mighty, the Wise

في كتاب علل الشرايع باسناده إلى عبد الله بن الفضل الهاشمي عن عن أبى عبد الله عليه السلام حديث طويل يقول فيه عليه السلام: ومتى علمنا انه عزيز حكيم صدقنا بأن افعاله كلها حكمة، وان وجهها غير منكشف.

[5245] Tafseer Noor Al Saqalayn – CH 62 H 50
[5246] Tafseer Noor Al Saqalayn – CH 62 H 4
[5247] تفسير القمّي 2: 367.

In the book *IllAl-Al-Sharaie*, by his chain going up to Abdullah Bin Al-Fadhl Al-Hashmy,

Abu Abdullah[asws] in a lengthy Hadeeth in which he[asws] said: 'And when we know that He[azwj] is Mighty, Wise, we ratify that He[azwj] is Wise in all of His[azwj] Actions, and its Aspect (وجهها) is not uncovered.'[5248]

VERSE 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {2}

[62:2] He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom, although they were from before in clear error,

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

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

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

فقال (عليه السلام): «كذبوا عليهم لعنة الله، أنى ذلك و الله يقول في محكم كتابه: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آياتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتابَ وَ الْحِكْمَةَ فكيف كان يعلمهم ما لم يحسن؟ و الله لقد كان رسول الله (صلى الله عليه و آله) يقرأ و يكتب باثنين- أو قال بثلاثة- و سبعين لسانا، و إنما سمي الأمي لأنه كان من أهل مكة، و مكة من أمهات القرى، و ذلك قول الله عز و جل: لِتُنْذِرَ أُمَّ الْقُرى وَ مَنْ حَوْلَها.

He[asws] said: 'They lie! Upon them be the Curse of Allah[azwj], I[asws] for that, say that Allah[azwj] has Said in the Decisive (Verse) of His[azwj] Book ***[62:2] He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom,*** How does he[saww] teach them whilst not been well learned? By Allah[azwj], the Rasool-Allah[saww] was able to read and write seventy two' - (or said) - 'seventy three languages, and He[asws] has been called '*Al-Ummy*' because he[saww] was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah[azwj] Mighty and Majestic ***[6:92] And that you may warn the mother of towns*** (أُمَّ الْقُرى) ***and those around it***'.[5249]

و عنه، قال: حدثنا محمد بن الحسن، قال: حدثنا سعد بن عبد الله، قال: حدثنا الحسن بن موسى الخشاب، عن علي بن حسان، و علي بن أسباط، و غيره، رفعه، عن أبي جعفر (عليه السلام)، قال: قلت له: إن الناس يزعمون أن رسول الله

[5248] Tafseer Noor Al Thaqalayn – CH 62 – H 13
[5249] علل الشرائع: 124/ 1

(صلى الله عليه و آله) لم يكتب و لا يقرأ. فقال: «كذبوا لعنهم الله أنى يكون ذلك و قد قال الله عز و جل: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آياتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتابَ وَ الْحِكْمَةَ وَ إِنْ كانُوا مِنْ قَبْلُ لَفِي ضَلالٍ مُبِينٍ؟ فكيف يعلمهم الكتاب و الحكمة، و ليس يحسن أن يقرأ و يكتب؟». قال: قلت: فلم سمي النبي (صلى الله عليه و آله) الأمي؟ قال: «نسب إلى مكة، و ذلك قول الله ع و جل: لِتُنْذِرَ أُمَّ الْقُرى وَ مَنْ حَوْلَها، و أم القرى مكة، فقيل أمي لذلك».

And it has been narrated from Muhammad Bin Al-Hassan, from Sa'd Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, and Ali Bin Asbaat, and someone else, with a chain going up to,

It was asked from Abu Ja'far[asws] that, 'The people claim that Rasool-Allah[saww] could not write or read.' He[asws] said: 'They lie! Curse of Allah[azwj] be upon them. I[asws] for that say that Allah[azwj] has Said ***[62:2] He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom, although they were from before in clear error.*** How did he[saww] teach them the Book and the Wisdom, without being good at reading and writing?' I said, 'Why was the Prophet[saww] called '*Al-Ummy*?' He[asws] said: 'He[asws] was established in Mecca, and that is the Statement of Allah[azwj] Mighty and Majestic ***[6:92] And and that you may warn the mother of towns and those around her*,** and the mother of towns is Mecca. So he[saww] was Referred to as *Ummy* because of that.'[5250]

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن كثير، عن حسين بن نصر بن مزاحم، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن علي (عليه السلام)، قال: «نحن الذين بعث الله فينا رسولا يتلو علينا آياته و يزكينا و يعلمنا الكتاب و الحكمة».

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Al-Qasim, from Ubeyd Bin Katheer, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Suleym Bin Qays Al-Hilali,

'Ali[asws] said: 'We[asws] are the ones among whom Allah[azwj] Sent the Rasool, Recited to us[asws] the Verses, and Purified us[asws], and Taught us[asws] the Book and the Wisdom.'[5251]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قوله تعالى: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، قال: «كانوا يكتبون، و لكن لم يكن معهم كتاب من عند الله، و لا يبعث إليهم رسولا فنسبهم إلى الأمية».

Ali Bin Ibrahim said it has been narrated from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

Abu Abdullah[asws], regarding the Words of the High ***[62:2] He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves*** said: 'They used to be able to write, but they never had a Book from Allah[azwj], nor was a Rasool Sent to them before. He[saww] was established to the illiterate ones.'[5252]

محمد بن الحسن الصفار: عن الحسين بن علي، عن أحمد بن هلال، عن خلف بن حماد، عن عبد الرحمن بن الحجاج، قال: قال أبو عبد الله (عليه السلام): «إن النبي (صلى الله عليه و آله) كان يقرأ و يكتب، و يقرأ ما لم يكتب».

[5250] علل الشرائع: 125/ 2
[5251] - تأويل الآيات 2: 2: 692/ 1.
[5252] بصائر الدرجات: 247/ 5.

Muhammad Bin Al-Hassan Al-Saffar, from Al-Husayn Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamaad, from Abdul Rahman Bin Al-Hajaaj who said,

'Abu Abdullah[asws] said: 'The Prophet[saww] used to read and write, and he[saww] read what he[saww] did not write (What someone else had written)'.[5253]

في الكافي عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن أبى الحسن الاول عليه السلام قال: بعث الله عزوجل محمدا صلى الله عليه وآله رحمة للعالمين في سبع وعشرين من رجب، فمن صام ذلك اليوم كتب الله له صيام ستين شهرا.

In Al-Kafi – a number of our companions, from Sahl Bin Ziyad, from one of our companions,

'Abu Al-Hassan[asws] the First[asws], said: 'Allah[azwj] Mighty and Majestic Sent Muhammad[saww], the Mercy to the Worlds on the **27th Rajab**. The one who Fasts on that day, Allah[azwj] will Write for him the Fasts of sixty months.'[5254]

VERSE 3

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {3}

[62:3] And later ones from among them who have not yet joined them; and He is the Mighty, the Wise

في مجمع البيان " وآخرين منهم لما يلحقوا بهم " وهم كل من بعد الصحابة إلى يوم القيامة إلى قوله: وقيل: هم الاعاجم ومن لا يتكلم بلغة العرب، فان النبي صلى الله عليه وآله مبعوث إلى من شاهده والى من بعدهم من العجم والعرب، عن ابن عمر وسعيد بن جبير وروى ذلك عن أبى جعفر عليه السلام.

In Majma Ul Bayaan

[62:3] And later ones from among them who have not yet joined them; and He is the Mighty, the Wise - 'And these are all the ones after the companions up to the Day of Judgement.' And he[asws] said: 'These are the non-Arabs, and ones who do not speak the Arabic language, for the Prophet[saww] has been Sent to those that witnessed him[saww] and to the ones after him[saww] from the non-Arabs and the Arabs.' – From Ibn Amr and Saeed Bin Jubeyr have reported that from Abu Ja'far[asws].[5255]

وروى ان النبي صلى الله عليه وآله قرأ هذه الاية فقيل له: من هؤلاء ؟ فوضع يده على كتف سلمان وقال: لو كان الايمان في الثريا لنالته رجال من هؤلاء.

And it has been reported that,

Prophet[saww], recited this Verse, so it was said to him[saww], 'Who are they?' He[saww] placed his[saww] hand on the shoulder of Salman[ar], and said: 'If there was belief to be found on the sun, one of them would have attained it.'[5256]

[5253] بصائر الدرجات: 247/ 5.
[5254] Tafseer Noor Al Thaqalayn – CH 62 – H 14
[5255] Tafseer Noor Al Thaqalayn – CH 62 – H 21
[5256] Tafseer Noor Al Thaqalayn – CH 62 – H 22

VERSE 4

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {4}

[62:4] That is Allah's Grace; He Grants it to whomsoever He Desires to, and Allah is the Lord of Magnificent Grace.

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

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

'Abu Abdullah[asws] said: 'From the Angels who are in the sky of the world, are those that come to one, and two, and three (Shias) when they mention the virtues of the Progeny[asws] of Muhammad[saww]. They say: 'Do you see these who are few in number and their enemies are numerous, describing the virtues of the Progeny[asws] of Muhammad[saww]?' The other group (of Angels) say ***[62:4] That is Allah's Grace; He Grants it to whomsoever He Desires to, and Allah is the Lord of Magnificent Grace***'.[5257]

عن وائل، عن نافع، عن أم سلمة أم المؤمنين (رضي الله عنها)، قالت: سمعت رسول الله (صلى الله عليه و آله) يقول: «ما من قوم اجتمعوا يذكرون فضل محمد و علي بن أبي طالب و أهل بيته إلا و هبطت الملائكة من السماء يحفون بهم، فإذا تفرقوا عرجت الملائكة إلى السماء، فيقول الملائكة: إنا نشم منكم رائحة ما شممناها، و لا رائحة أطيب منها، فيقولون: إنا كنا قعودا عند قوم يذكرون فضل محمد و آل محمد فعبق بنا من ريحهم، فيقولون: اهبطوا بنا إلى المكان الذي كانوا فيه فيقولون: إنهم تفرقوا».

From Wa'il, from Nafe',

'Umme Salma[ar], the Mother of the Believers, said: 'I[ar] heard the Rasool-Allah[saww] say: 'There is no group that gathers together to mention the virtues of Muhammad[saww] and Ali[asws] Ibn Abu Talib[asws], and their[asws] Household[asws], but the Angels descend from the sky to be with them. When they disperse, the Angels return back to the sky. The (other) Angels say: 'Surely, we smell the fragrance that you did not have before nor did you emit such pleasant aroma.' They will say: 'We were sitting in the presence of a group who were mentioning the virtues of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]. Their fragrance has remained with us.' So they say: 'Descend with us to their place where they were.' They will say: 'They have already dispersed.'[5258]

VERSES 5 & 6

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {5} قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {6}

[5257] الكافي 2: 149/ 4.

[5258] ينابيع المودة: 246، بحار الأنوار 38: 199/ 7 عن روضة ابن شاذان

[62:5] The example of those who carried the Torah, then they did not observe it, is like the example of the donkey carrying books, evil is the example of the people who belied the Communications of Allah; and Allah does not Guide the unjust people. [62:6] Say: O you who are Jews, if you are alleging that you are the friends of Allah to the exclusion of other people, then invoke death If you are truthful.

علي بن إبراهيم: ثم ضرب مثلا في بني إسرائيل، فقال: مَثَلُ الَّذِينَ حُمِّلُوا التَّوْراةَ ثُمَّ لَمْ يَحْمِلُوها كَمَثَلِ الْحِمارِ يَحْمِلُ أَسْفاراً قال: الحمار يحمل الكتب و لا يعلم ما فيها و لا يعمل [بها] كذلك بنو إسرائيل قد حملوا مثل الحمار لا يعلمون ما فيه و لا يعلمون به.

Ali Bin Ibrahim –

Then an example has been given regarding the Children of Israel, He[azwj] Says ***[62:5] The example of those who carried the Torah, then they did not observe it, is like the example of the donkey carrying books***. He said, 'The donkey carries the books but does not know what is written in them, nor does it act in accordance with them, similarly to that are the Children of Israel, who are carrying (the Book), similar to the donkey, they do not know what is in it, nor do they act in accordance with it'.

قوله تعالى: يا أَيُّهَا الَّذِينَ هادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِياءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صادِقِينَ، قال: في التوراة مكتوب: أولياء الله يتمنون الموت.

The Statement of the High ***[62:6] Say: O you who are Jews, if you are alleging that you are the friends of Allah to the exclusion of other people, then invoke death If you are truthful.*** He said: 'In the Torah it is written that the friends of Allah[azwj] wish for death.'[5259]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الله ابن يحيى الكاهلي، عن محمد بن مالك، عن عبد الأعلى مولى آل سام، قال: حدثني أبو عبد الله (عليه السلام) بحديث، فقلت له: جعلت فداك، زعمت لي الساعة كذا و كذا؟ فقال: «لا»، فعظم ذلك علي، فقلت: بلى و الله زعمت. فقال: «لا و الله ما زعمت». قال: فعظم ذلك علي، فقلت: و الله قد قلته. قال: «نعم، قد قلته، أما علمت أن كل زعم في القرآن كذب؟».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Ibn Yahya Al-Kahily, from Muhammad Bin Maalik, from Abdul A'la Mowla of AAl-Saam who said,

'Abu Abdullah[asws] narrated to me with a Hadeeth. So I said to him[asws], 'May I be sacrificed for you[asws]! You[asws] made such and such a 'Zam' (allege) against me'. He[asws] said: 'No, for it is a great matter to me[asws]'. So I said, 'Yes, by Allah[azwj], you[asws] did had 'Zam' '. So he[asws] said: 'No, by Allah[azwj], I[asws] did not allege, for it is a great matter to me[asws]'. So I said, 'By Allah[azwj], you[asws] did say it (Za'm)'. He[asws] said: 'Yes, I[asws] did say it, but do you know that every 'Za'm' (Mentioned) in the Quran signify a lie?'[5260]

VERSE 7

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {7}

[5259] تفسير القمّي 2: 366.
[5260] الكافي 2: 256/ 20

***[62:7] And they will never invoke it because of what their hands have sent before; and Allah is Aware of the unjust*.**

ثم قال لهم رسول الله (صلى الله عليه وآله) بعد ما عرض هذا عليهم: لا يقولها أحد منكم إلا غص بريقه فمات مكانه. وكانت اليهود علماء بأنهم هم الكاذبون، وأن محمدا (صلى الله عليه وآله) وعليا (عليه السلام) ومصدقيهما هم الصادقون، فلم يجسروا أن يدعوا بذلك لعلمهم بأنهم إن دعوا فهم الميتون. فقال الله تعالى: (ولن يتمنوه أبدا بما قدمت أيديهم) يعني اليهود لن يتمنوا الموت بما قدمت أيديهم من كفرهم بالله، وبمحمد رسول الله ونبيه وصفيه، وبعلي أخي نبيه ووصيه وبالطاهرين من الائمة المنتجبين.

Then Rasool-Allah[azwj] said to them after they could find no excuse: 'Not one of them (Jews) will ever say this, but his saliva will get stuck in his throat and he will die in his place'. And the Jews knew fully well that they themselves are the liars, and that Muhammad[saww] and Ali[asws] are truthful in what they[asws] say, and that they themselves will incur losses if they were to supplicate like this and will meet their death'. Allah[azwj] Said: ***[62:7] And they will never invoke it because of what their hands have sent before*** Meaning, the Jews will never desire death due to their past actions from their disbelief in Allah[azwj], and in Muhammad[saww] the Rasool-Allah[azwj], His[azwj] Prophet[saww], the one with His[azwj] attributes, and in Ali[asws] the brother of His[azwj] Prophet[saww] and his[saww] successor[asws], and with the Purified ones from the chosen Imams[asws].[5261]

VERSE 8

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8}

[62:8] Say: (As for) the death from which you are fleeing from, so it will surely meet you, then you shall be sent back to the Knower of the hidden and the apparent, and He will inform you of that which you had done

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلاقِيكُمْ- إلى قوله- تَعْمَلُونَ- قال- تعد السنين، ثم تعد الشهور، ثم تعد الأيام، ثم تعد الساعات، ثم تعد النفس فَإِذا جاءَ أَجَلُهُمْ لا يَسْتَأْخِرُونَ ساعَةً وَ لا يَسْتَقْدِمُونَ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al-Azdy,

Abu Abdullah[asws] having said: '***[62:8] Say: (As for) the death from which you are fleeing from, so it will surely meet you, then you shall be sent back to the Knower of the hidden and the apparent, and He will inform you of that which you had done***, Count the years, then count the months, then count the days, then count the hours, then count the (النفس) seconds ***[7:34] To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)*'.**[5262]

VERSE 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {9}

[5261] Tafseer Imam Hassan Al Askari[asws] – S 294 (Extract)
[5262] الكافي 3: 262/ 44

[62:9] O you who believe! When the call is made for prayer on Friday, then hasten to the Remembrance of Allah and leave off trading; that is better for you, if you know.

المفيد في (الاختصاص)، قال: روي عن جابر الجعفي، قال: كنت ليلة من بعض الليالي عند أبي جعفر (عليه السلام) فقرأت هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا إِذا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلى ذِكْرِ اللَّهِ، قال: فقال (عليه السلام): «مه يا جابر، كيف قرأت؟» قلت: يا أَيُّهَا الَّذِينَ آمَنُوا إِذا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلى ذِكْرِ اللَّهِ، قال: «هذا تحريف، يا جابر». قال: قلت: فكيف أقرأ، جعلني الله فداك؟ قال: فقال: «يا أيها الذين ءامنوا إذا نودي للصلوة من يوم الجمعة فامضوا إلى ذكر الله» هكذا نزلت يا جابر [لو كان سعيا لكان عدوا، لما كرهه رسول الله (صلى الله عليه و آله)] لقد كان يكره أن يعدو الرجل إلى الصلاة.

Al-Mufeed in *Al-Ikhtisaas*, said that it has been reported from Jabir Al-Ju'fy who said,

'In one of the nights I was in the presence of Abu Ja'far[asws]. I recited this Verse ***[62:9] O you who believe! When the call is made for prayer on Friday, then hasten to the Remembrance of Allah***, He[asws] said: 'Shh! O Jabir! How did you read it?' I said, ***[62:9] O you who believe! When the call is made for prayer on Friday, then hasten to the Remembrance of Allah*** he[asws] said: 'This is an alteration, O Jabir.' I said, 'How do I recite it, may Allah[azwj] make me to be sacrificed for you[asws]?' He[asws] said: '***O you who believe! When the call is made for prayer on Friday, then 'spend it in' the Remembrance of Allah***. This is what was Revealed, O Jabir. Had it been hastening (سعيا) it The Salat) would have been like an enemy (for the man). Rasool-Allah[saww] hated it that the man should be forced to run to the Salat'.

يا جابر، لم سميت الجمعة يوم الجمعة؟» قال: قلت: تخبرني، جعلني الله فداك. قال: «أ فلا أخبرك بتأويله الأعظم؟» قال: قلت: بلى، جعلني الله فداك، قال: فقال: «يا جابر، سمى الله الجمعة جمعة لأن الله عز و جل جمع في ذلك اليوم الأولين و الآخرين، و جميع ما خلق الله من الجن و الإنس، و كل شيء خلق ربنا و السماوات و الأرضين و البحار، و الجنة و النار، و كل شيء خلقه الله في الميثاق، فأخذ الميثاق منهم له بالربوبية، و لمحمد (صلى الله عليه و آله) بالنبوة، و لعلي (عليه السلام) بالولاية، و في ذلك اليوم قال الله للسماوات و الأرض ائْتِيا طَوْعاً أَوْ كَرْهاً قالَتا أَتَيْنا طائِعِينَ. فسمى الله ذلك اليوم الجمعة لجمعه فيه الأولين و الآخرين،

'O Jabir, why was the *Jumm'a* named as the day of *Jumm'a*?' I said, 'You[saww] inform me, may Allah[azwj] make me to be your[asws] sacrifice.' He[asws] said: 'Shall I[asws] tell you it's magnificent explanation?' I said, 'Yes, may Allah[azwj] make me to be your[asws] sacrifice.' He[asws] said: 'Allah[azwj] has Named *Al-Jumm'a* as *Jumm'a* because Allah[azwj] Mighty and Majestic Gathered in that day the former ones and the later ones, and Gathered what Allah[azwj] had Created from the Jinn, and the Humans, and everything our Lord had Created, and the heavens, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah[azwj] had Created for the Covenant. He[azwj] Took the covenant from them for His[azwj] Lordship, and to Muhammad[saww] for his[saww] Prophet-hood, and to Ali[asws] for his[asws] Wilayah, and on that Day Allah[azwj] Said to the Heavens and the earth ***[41:11] He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly*** Allah[azwj] Named that day as *Al-Jumm'a*, because the former ones and the later ones had gathered therein.

ثم قال عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا إِذا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الْجُمُعَةِ من يومكم هذا الذي جمعكم فيه، و الصلاة أمير المؤمنين (عليه السلام) يعني بالصلاة الولاية، و هي الولاية الكبرى، ففي ذلك اليوم أتت الرسل و الأنبياء، و الملائكة و كل شيء خلق الله، و الثقلان الجن و الإنس، و السماوات و الأرضون، و المؤمنون بالتلبية لله عز و جل: (فامضوا إلى ذكر الله) و ذكر الله: خَيْرٌ لَكُمْ من بيعة الأول و ولايته إِنْ كُنْتُمْ تَعْلَمُونَ فَإِذا قُضِيَتِ الصَّلاةُ يعني بيعة أمير المؤمنين (عليه

السلام) فَانْتَشِرُوا فِي الْأَرْضِ يعني بالأرض الأوصياء، أمر الله بطاعتهم و ولايتهم كما أمر بطاعة الرسول و طاعة أمير المؤمنين (عليه السلام)، كنى الله في ذلك عن أسمائهم فسماهم بالأرض (و ابتغوا فضل الله)». قال جابر: وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ! قال: «تحريف، هكذا أنزلت: و ابتغوا فضل الله على الأوصياء وَ اذْكُرُوا اللَّهَ كَثِيراً لَعَلَّكُمْ تُفْلِحُونَ.

Then the Mighty and Majestic Said ***[62:9] O you who believe! When the call is made for prayer on Friday*** from your days in which you have gathered together, and the Prayer (الصلاة) is the Amir-ul-Momineen[asws], meaning by the 'Salat' being the Wilayah', and this is the great Wilayah, for in that day were brought (together) the Rasools[as], and the Prophets[as], and the Angels, and everything Created by Allah[azwj], and the two races of the Jinn and the humans, and the heavens and the earths, and the Believers by their acceptance of Allah[azwj] Mighty and Majestic, *then spend it in (Fa'amazu)* ***the Remembrance of Allah***. And the Remembrance of Allah[azwj] ***that is better for you*** than the allegiance to the first one and his wilayah ***if you know [62:10] But when the prayer is ended*** meaning the allegiance has been paid to Amir-ul-Momineen[asws] ***then disperse in the land*** meaning by the earth the successors[asws] that Allah[azwj] has Commanded to be in their[asws] obedience and to be in their[asws] Wilayah as they had been Commanded to be in obedience to the Rasool[saww] and the obedience to Amir-ul-Momineen[asws], and that is how Allah[azwj] has Teknonymed them[asws] from their[asws] names. So He[azwj] Named them as the earth ***and seek (Wa'abtaghu) of Allah's Grace***'. Jabir said, 'Seek (Wa'abtaghu) Allah's Grace!' He[asws] said: 'An alteration. This is how it Came down *and seek (Wa'abtaghu) of Allah's Grace* to the successors[asws] *and remember Allah much, that you may be successful*

ثم خاطب الله عز و جل في ذلك الموقف محمدا (صلى الله عليه و آله)، فقال: يا محمد وَ إِذا رَأَوْا الشكاك و الجاحدون تِجارَةً يعني الأول أَوْ لَهْواً يعني الثاني (انصرفوا إليها)». قال: قلت: انْفَضُّوا إِلَيْها! قال: «تحريف، هكذا نزلت وَ تَرَكُوكَ مع علي قائِماً قُلْ يا محمد ما عِنْدَ اللَّهِ من ولاية علي و الأوصياء خَيْرٌ مِنَ اللَّهْوِ وَ مِنَ التِّجارَةِ يعني بيعة الأول و الثاني (للذين اتقوا)، قال: قلت: ليس فيها (للذين اتقوا)؟ قال: فقال: «بلى، هكذا نزلت الآية، و أنتم هم الذين اتقوا وَ اللَّهُ خَيْرُ الرَّازِقِينَ».

Then Allah[azwj] Mighty and Majestic, in that position, Addresses Muhammad[saww], Says ***[62:11] And when they see*** i.e., the doubters and the strugglers ***merchandise*** meaning the first one ***or 'لَهْواً'*** meaning the second one *they (Ansarafu) disperse to go to them* I said, '***they break up for It***!' He[asws] said: 'An alteration! This is what has Come down ***and leave you*** with Ali[asws] ***standing Say***: O Muhammad[saww]! ***What is with Allah*** from the Wilayah of Ali[asws] and the successors[asws] ***is better than sport and (better) than merchandise*** meaning paying allegiance to the first one and the second one *for those that are pious* I said, 'This is not in there "for those that are pious"?' He[asws] said: 'Yes, this is how the Verse was Revealed, and you are the ones who are pious ***and Allah is the best of Sustainers***'.[5263]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: «يا أَيُّهَا الَّذِينَ آمَنُوا إِذا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلى ذِكْرِ اللَّهِ وَ ذَرُوا الْبَيْعَ، يقول: اسعوا [أي] امضوا، و يقول: اسعوا أي اعملوا لها، و هو قص الشارب، و نتف الإبطين، و تقليم الأظفار، و الغسل، و لبس أنظف الثياب ، و تطيب للجمعة، فهو السعي لقول الله: وَ مَنْ أَرادَ الْآخِرَةَ وَ سَعى لَها سَعْيَها وَ هُوَ مُؤْمِنٌ.

Ali Bin Ibrahim said,

[5263] الاختصاص: 128

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding the Statement of the High ***[62:9] O you who believe! When the call is made for prayer on Friday, then hasten to the Remembrance of Allah and leave off trading; that is better for you, if you know***, he[asws] said: 'Hasten, meaning preparing for it.' And he[asws] said: 'Hastening, means to act for that, and that is the trimming of the moustache, and plucking (hair) from the armpits, clipping the nails, and the washing (shower), and wearing the clean clothes, and applying the perfume. That is the hastening to the Words of Allah[azwj] ***[17:19] And whoever desires the hereafter and strives for it as he ought to strive and he is a believer***'.[5264]

في كتاب علل الشرايع باسناده إلى الحلبي عن أبى عبد الله عليه السلام قال: إذا قمت إلى الصلوة انشاء الله فأتها سعيا وليكن عليك السكينة والوقار، فما أدركت فصل وما سبقت فأتمه، فان الله عزوجل يقول: " يا ايها الذين آمنوا إذا نودى للصلوة من يوم الجمعة فاسعوا إلى ذكر الله " ومعنى فاسعوا هو الانكفاء.

In the book IllAl-Al-Sharaie by his chain going up to Al-Halby,

'Abu Abdullah[asws] said: 'When you stand for Salat, Allah[azwj] Willing, you have to prepare for it, and you have to be in tranquillity and be dignified. Do not be distant and do not precede in its accomplishment, for Allah[azwj] Mighty and Majestic has Said ***[62:9] O you who believe! When the call is made for prayer on Friday, then hasten to the Remembrance of Allah and leave off trading; that is better for you, if you know*** and the meaning of "*Fas'au*' is the retreat.'[5265]

فيمن لا يحضره الفقيه وروى انه كان بالمدينة إذا اذن المؤذن يوم الجمعة نادى مناد: حرم البيع لقول الله عزوجل: يا ايها الذين آمنوا إذا نودى للصلوة من يوم الجمعة فاسعوا إلى ذكر الله وذروا البيع.

In Man La Yahzur Al-Faqih is a report,

Imam[asws] said in Medina, when the Call (Azaan) is called by the caller (Muezzin) on the day of Friday: 'It is prohibited to trade as per the Words of Allah[azwj] Mighty and Majestic ***[62:9] O you who believe! When the call is made for prayer on Friday, then hasten to the Remembrance of Allah and leave off trading***'.[5266]

الطبرسي، في قوله تعالى: فَاسْعَوْا إِلى ذِكْرِ اللَّهِ، قال: قرأ عبد الله بن مسعود: «فامضوا إلى ذكر الله» قال: و روي ذلك عن علي (عليه السلام)، و قال: و هو المروي، عن أبي جعفر و أبي عبد الله (عليهما السلام).

Al-Tabarsy – regarding the Statement of the High *then hasten to the remembrance of Allah* Abdullah Bin Mas'ud recited "*Fa'amazu*" (instead of "*Fas'au*") to the Remembrance of Allah[azwj]" said, 'That has also been reported from Ali[asws].' And said, 'This has been reported from Abu Ja'far[asws] and Abu Abdullah[asws].' (red coloured text pointing to Tahreef in the Holy Quran,).[5267]

VERSES 10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {10}

[5264] تفسير القمّي 2: 367
[5265] Tafseer Noor Al Thaqalayn – CH 62 H 34
[5266] Tafseer Noor Al Thaqalayn – CH 62 H 29
[5267] مجمع البيان 10: 434

[62:10] But when the prayer is ended, then disperse in the land and seek of Allah's Grace, and remember Allah much, that you may be successful.

في مجمع البيان وروى انس عن النبي صلى الله عليه وآله قال في قوله: " فإذا قضيت الصلوة فانتشروا في الارض " الاية ليست بطلب الدنيا، ولكن عيادة مريض وحضور جنازة وزيارة أخ في الله.

In Majma Ul Bayaan, the report from Anas,

The Prophet[saww] said regarding His[azwj] Words ***[62:10] But when the prayer is ended, then disperse in the land***, he[saww] said 'The Verse is not for seeking the world, but for consoling the sick, and being present in the funeral, and visitation of the brothers for the Sake of Allah[azwj]'.[5268]

في الكافي الحسين بن محمد عن عبد الله بن عامر عن على بن مهزيار عن جعفر بن محمد الهاشمي عن أبى حفص العطار شيخ من أهل المدينة قال: سمعت أبا عبد الله عليهم السلام يقول: قال رسول الله صلى الله عليه وآله: إذا صلى أحدكم المكتوبة وخرج من المسجد فليقف بباب المسجد ثم ليقل: اللهم دعوتني فأجبت دعوتك وصليت مكتوبك وانتشرت في أرضك كما أمرتنى فأسئلك من فضلك العمل بطاعتك واجتناب سخطك والكفاف في الرزق برحمتك.

In Al-Kafi – Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ja'far Bin Muhammad Al-Hashmy, from Abu Hafs Al-Ataar, a Sheykh from the inhabitants of Medina who said,

'I heard Abu Abdullah[asws] say: 'The Rasool-Allah[saww] said: 'When one of you have Prayed as prescribed, and comes out of the Mosque, he should grab the door, and he should say, 'Our Allah[azwj]! You[azwj] have Called me, I answered Your[azwj] Call and have Prayed the prescribed Prayers, and I am dispersing in Your[azwj] earth as You[asws] have Commanded me to. I ask You[azwj] from Your[azwj] Grace, to act in Your[azwj] obedience, and avoid Your[azwj] Wrath, and sufficiency in the sustenance by Your[azwj] Mercy.'[5269]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن أبي أيوب إبراهيم بن عيسى الخزاز، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَإِذا قُضِيَتِ الصَّلاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ قال: «الصلاة يوم الجمعة، و الانتشار يوم السبت».

Ibn Babuwayh said said that it has been reported from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Abu Ayyub Ibrahim Bin Isa Al-Khazaaz who said,

'I asked Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[62:10] But when the prayer is ended, then disperse in the land and seek of Allah's Grace, and remember Allah much, that you may be successful***, he[asws] said: 'The Prayer is on the day of Friday, and the dispersing is on the day of Saturday.'

و قال أبو عبد الله (عليه السلام): «أف للرجل المسلم أن لا يفرغ نفسه في الأسبوع يوم الجمعة لأمر دينه فيسأل عنه».

[5268] Tafseer Noor Al Thaqalayn – CH 62 H 43
[5269] Noor Al Thaqalayn – CH 62 H 48

And Abu Abdullah[asws] said: '*Uff* to the Muslim man who does not free himself in the week, for the day of Friday for his Religious affairs. He will be questioned about it.'[5270]

و عنه: بإسناده عن جعفر بن محمد (عليهما السلام)، قال: «السبت لنا، و الأحد لشيعتنا، و الاثنين لبني امية، و الثلاثاء لشيعتهم، و الأربعاء لبني العباس، و الخميس لشيعتهم، و الجمعة لسائر الناس جميعا، و ليس فيه سفر ، قال الله تعالى: فَإِذا قُضِيَتِ الصَّلاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ يعني يوم السبت».

And from him, by his chain, from Ja'far Bin Muhammad[asws], said: 'The Saturday is for us[asws], and the Sunday is for our[asws] Shias, and the Monday is for the Clan of Umayya[la], and the Tuesday is for their Shias (their adherents), and the Wednesday is for the Clan of Abbas, and the Thursday is for their Shias (their adherents), and the Friday is for the rest of the people altogether, and there is no travel in it, Allah[azwj] has Said ***[62:10] But when the prayer is ended, then disperse in the land and seek of Allah's Grace, and remember Allah much, that you may be successful*** - meaning on the day of Saturday.'[5271]

وروى عمر بن يزيد عن أبى عبد الله قال: انى لا ركب في الحاجة التى كفاها الله ما أركب فيها الا التماس أن يرانى الله أضحى في طلب الحلال ; أما تسمع قول الله عز اسمه: " فإذا قضيت الصلوة فانتشروا في الارض وابتغوا من فضل الله " أرأيت لو أن رجلا دخل بيتا وطين عليه بابه، ثم قال: رزقي ينزل على أكان يكون هذا ؟ اما انه أحد الثلاثة الذين لا يستجاب لهم، قال: قلت: من هؤلاء ؟ قال: رجل تكون عنده المرأة فيدعو عليها فلا يستجاب له ; لان عصمتها في يده لو شاء أن يخلى سبيلها، والرجل يكون له الحق على الرجل فلا يشهد عليه فيجحده حقه فيدعو عليه فلا يستجاب، لانه ترك ما أمر به، والرجل يكون عنده الشيئ فيجلس في بيته فلا ينتشر ولا يطلب ولا يلتمس حتى يأكله ثم يدعو فلا يستجاب له.

And Amr Bin Yazeed has reported,

Abu Abdullah[asws] said: 'I[asws] do not ride for the need which Allah[azwj] has Sufficed me[asws] with except that He[azwj] will See me[asws] make a move for seeking the permissible; as you have heard Allah[azwj] Mighty is His[azwj] Name ***[62:10] But when the prayer is ended, then disperse in the land and seek of Allah's Grace*** Do you think that a man enters the house and there is mud on its door, then says, 'My sustenance to come down to me,' can this be?' He is one of the three whose (supplications) will not be answered.' I said, 'Who are they?' He[asws] said: 'A Man who has a wife and he supplicates against her, it will not be answered for him, because the matter is in his hand, if he wants, he can separate from her; and the man to whom is the right on the man, he has not witnesses for it, he struggles for his right, he supplicates against him, it will not be answered for him, because he has ignored that which he had been ordered to do; and the man with whom is something, and he sits in his home, does not disperse nor seek, nor requests, until he eats it up, then supplicates, it will not be answered for him.'[5272]

VERSE 11

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ {11}

[5270] الخصال: 393/ 96.
[5271] عيون أخبار الرّضا (عليه السّلام) 2: 42/ 146.
[5272] Tafseer Noor Al Thaqalayn – CH 62 H 44

[62:11] And when they see merchandise or sport they break up for It, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers

في عيون الاخبار في باب ذكر اخلاق الرضا عليه السلام ووصف عبادته: و كان يقرء في سورة الجمعة: " قل ما عند الله خير من اللهو ومن التجارة للذين اتقوا و الله خير الرازقين ".

In Uyoon Al-Akhbaar –

In the chapter mentioning the morals of Al-Ridha[asws] and the characteristics of his[asws] worship: 'He[asws] used to recite in Surah *Al-Jumm'a* ***[62:11] Say: What is with Allah is better than sport and (better) than merchandise,*** for the pious***, and Allah is the best of Sustainers***'.[5273]

محمد بن العباس قال: حدثنا عبد العزيز بن يحيى، عن المغيرة بن محمد، عن عبد الغفار بن محمد، عن قيس بن الربيع، عن حصين، عن سالم بن أبي الجعد، عن جابر بن عبد الله، قال: ورد المدينة عير فيها تجارة من الشام، فضرب أهل المدينة بالدفوف، و فرحوا و ضحكوا، و دخلت و النبي (صلى الله عليه و آله) يخطب يوم الجمعة، فخرج الناس من المسجد و تركوا رسول الله (صلى الله عليه و آله) قائما، و لم يبق معه في المسجد إلا اثنا عشر رجلا، علي بن أبي طالب (عليه السلام) منهم.

Muhammad Bin Al-Abbas said that it has been narrated from Abdul Aziz Bin Yahya, from Al-Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Qays Bin Al-Rabie, from Husayn, from Saalim Bin Abu Al-Ja'ad,

'Jabir Bin Abdullah[ar] who said, 'A trader from Syria passed by Medina. He drew the attention of the people of Medina by beating on his tambourine, rejoicing and laughing, and entered, and the Prophet[saww] was preaching on the day of Friday. The people got exited from the Mosque and left the Rasool-Allah[saww] standing, and there did not remain with him[saww] in the Masjid except for twelve men, Ali[asws] Bin Abu Talib[asws] being among them.'[5274]

و عنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد بن سيار، عن محمد بن خالد، عن الحسن بن سيف بن عميرة، عن عبد الكريم بن عمرو، عن جعفر الأحمر بن سيار، عن أبي عبد الله (عليه السلام)، [في قوله تعالى]: وَ إِذا رَأَوْا تِجارَةً أَوْ لَهْواً انْفَضُّوا إِلَيْها وَ تَرَكُوكَ قائِماً؟ «قال: «انفضوا عنه إلا علي بن أبي طالب (عليه السلام) فأنزل الله عز و جل: قُلْ ما عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَ مِنَ التِّجارَةِ وَ اللَّهُ خَيْرُ الرَّازِقِينَ».

And from him, said that it has been narrated from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Bin Sayaar, from Muhammad Bin Khalid, from Al-Hassan Bin Sayf Bin Umeyr, from Abdul Kareem Bin Amro, from Ja'far Al-Ahmar Bin Sayaar,

Abu Abdullah[asws] regarding the Words of the High ***[62:11] And when they see merchandise or sport they break up for It, and leave you standing***? He[asws] said: 'They all went except for Ali[**asws**] Bin Abu Talib[**asws**]. Allah[azwj] Mighty and Majestic Revealed ***Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers***'.[5275]

[5273] Tafseer Noor Al Thaqalayn – CH 62 H 60
[5274] تأويل الآيات 2: 2: 693/ 3.
[5275] تأويل الآيات 2: 693/ 4.

علي بن إبراهيم: قوله تعالى: وَ إِذا رَأَوْا تِجارَةً أَوْ لَهْواً انْفَضُّوا إِلَيْها وَ تَرَكُوكَ قائِماً قال: كان رسول الله (صلى الله عليه و آله) يصلي بالناس يوم الجمعة، و دخلت ميرة و بين يديها قوم يضربون بالدفوف و الملاهي، فترك الناس الصلاة و مروا ينظرون إليهم، فأنزل الله تعالى: وَ إِذا رَأَوْا تِجارَةً أَوْ لَهْواً انْفَضُّوا إِلَيْها وَ تَرَكُوكَ قائِماً قُلْ ما عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَ مِنَ التِّجارَةِ وَ اللَّهُ خَيْرُ الرَّازِقِينَ.

Ali Bin Ibrahim,

Regarding the Words of the High ***[62:11] And when they see merchandise or sport they break up for It, and leave you standing***, said: 'Rasool-Allah[saww] was Praying with the people on the day of Friday, and the woman entered (the city) and in front of her were people striking the tambourines and dancing. The people left the Prayer and went to see them. Allah[azwj] the High Sent down ***[62:11] And when they see merchandise or sport they break up for It, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers***'.[5276]

الطبرسي: عن أبي عبد الله (عليه السلام)، في معنى انْفَضُّوا إِلَيْها، قال: «انصرفوا إليها».

Al-Tabarsy –

from Abu Abdullah[asws], regarding the Meaning of ***they break up for It*** : 'Went away from him[saww].'[5277]

[5276] تفسير القمّي 2: 367.
[5277] مجمع البيان 10: 436

CHAPTER 63

AL-MUNAFIQOUN

(11 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «الواجب على كل مؤمن- إذا كان لنا شيعة- أن يقرأ في ليلة الجمعة بالجمعة و سبح اسم ربك الأعلى، و في صلاة الظهر بالجمعة و المنافقين، فإذا فعل ذلك فكأنما يعمل كعمل رسول الله (صلى الله عليه و آله)، و كان جزاؤه و ثوابه على الله الجنة».

In Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour Bin Hazim,

from Abu Abdullah[asws] having said: 'It is obligatory upon every Believer – if he was our[asws] Shia – that he should recite during the night of the Friday (Thursday at night) with (Surah) Al-Jummah (Chapter 62), and ***[87] Glorify the Name of your Lord, the Most High*** (Chapter 87), and during the Midday Prayer (الظهر) with (Surah) Al-Jummah (Chapter 62) and Al-Munafiqoun (Chapter 63). So when he does that, it would be as if he has carried out what Rasool-Allah[saww] had done, and his Recompense and his Reward upon Allah[azwj] would be the Paradise'.[5278]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة برىء من النفاق و الشك في الدين، و إن قرئت على الدماميل أزالتها، و إن قرئت على الأوجاع الباطنة سكنتها».

And from Khawas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (63) would be free from the hypocrisy and the doubt in the Religion. And if it is recited upon the boil, it would recede. And if it is recited upon the inner aches, it would settle down'.[5279]

و قال رسول الله (صلى الله عليه و آله): «من قرأ هذه السورة برىء من الشرك و النفاق في الدين، و إن قرئت على عليل أو على وجيع شفاه الله تعالى».

And Rasool-Allah[saww] said: 'The one who recites this Chapter (63) would be free from the polytheism (الشرك) and the hypocrisy in the Religion. And if it is recited upon the sick or upon a pain, Allah[azwj] the High would Heal it'.[5280]

و قال الصادق (عليه السلام): «من قرأها على الأرمد خفف الله عنه و أزاله، و من قرأها على الأوجاع الباطنة سكنتها، و تزول بقدرة الله تعالى».

[5278] ثواب الأعمال: 118
[5279] خواص القرآن
[5280] Tafseer Al Burhan – H 10748

And Al-Sadiq[asws] said: 'The one who recites it upon the sore eyes, Allah[azwj] would Soften it and Cure it. And the one who recites it upon the internal aches, they would settled down and eased by the Power of Allah[azwj] the High'.[5281]

VERSES 1 TO 3

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۗ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ {1} اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {2} ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {3}

[63:1] When the hypocrites come to you, they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites are liars [63:2] They are making their oaths to be a cover, and thus turning away from Allah's Way; surely evil is that which they are doing [63:3] That is because they believe, and disbelieve, thus a seal is set upon their hearts so that they do not understand.

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)- في حديث- قال: قلت: ذلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا؟ قال: «إن الله تبارك و تعالى سمى من لم يتبع رسوله في ولاية وصيه منافقين،

Muhammad Bin Yaqoub, from Al-i Bin Muhammad, from one of his companions, from Ibn Mahboub, from Muhammad Bin Al- Fazeyl, who has narrated:

'Abu Al-Hassan[asws] – in a Hadeeth –, said, 'when I asked, '(What about) ***[63:3] That is because they believe, and disbelieve***?' He[asws] said: 'Allah[azwj] Blessed and High has Named <u>those who did not follow His[azwj] Rasool[saww] regarding the Wilayah of his[saww] successor[asws] as 'hypocrites' (منافقين)</u>.

و جعل من جحد وصيه و إمامته كمن جحد محمدا و أنزل بذلك قرآنا، فقال: يا محمد إِذا جاءَكَ الْمُنافِقُونَ بولاية وصيك قالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنافِقِينَ بولاية علي لَكاذِبُونَ اتَّخَذُوا أَيْمانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ و السبيل هو الوصي إِنَّهُمْ ساءَ ما كانُوا يَعْمَلُونَ ذلِكَ بِأَنَّهُمْ آمَنُوا برسالتك و كَفَرُوا بولاية وصيك فَطُبِعَ الله عَلى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ».

And He[azwj] Made the one who fought against his[saww] successor[asws], and his[asws] Imamate to be like the one who fought against Muhammad[saww], and with that He[azwj] Revealed the Quran, so He[azwj] Said: "O Muhammad[saww]! ***[63:1] When the hypocrites come to you,*** with the Wilayah of your[saww] successor[asws] ***they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites*** <u>with regards to the Wilayah of Ali[asws]</u> ***are liars [63:2] They are making their oaths to be a cover, and thus turning away from Allah's Way;*** and the Way is the successor[asws] ***surely evil is that which they are doing [63:3] <u>That is because they believe,</u>*** <u>in your[saww] Prophethood (Risaalat)</u> ***<u>but disbelieve</u>*** <u>in the Wilayah of your[saww] successor[asws]</u> ***thus a seal is set upon their hearts so that they do not understand***'.

[5281] خواص القرآن: 10 «مخطوط»

قلت: ما معنى لا يفقهون؟ قال: «يقول: لا يعقلون بنبوتك». [قلت]: وَ إِذا قِيلَ لَهُمْ تَعالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ؟ قال: «و إذا قيل لهم ارجعوا إلى ولاية علي، يستغفر لكم النبي من ذنوبكم لَوَّوْا رُؤُسَهُمْ قال الله وَ رَأَيْتَهُمْ يَصُدُّونَ عن ولاية علي وَ هُمْ مُسْتَكْبِرُونَ عليه،

I said, 'What is the Meaning of ***they do not understand***?' He[asws] said: 'Allah[azwj] is Saying: "They do not understand your[saww] Prophet-hood". I said, '(What about) ***[63:5] And when it is said to them: Come, Rasool Allah will ask Forgiveness for you***?' He[asws] said: 'And when it is said to them, return to the Wilayah of Ali[asws], the Prophet[saww] would seek Forgiveness for you for your sins ***they turn back their heads***. And Allah[azwj] Said ***and you may see them turning away*** from the Wilayah of Ali[asws] ***while they are big with arrogance*** against him[asws].

ثم عطف القول من الله بمعرفته بهم فقال: سَواءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الْفاسِقِينَ يقول: الظالمين لوصيك».

Then the Words from Allah[azwj] Complimented His[azwj] Recognition of them ***[63:6] It is Alike to them whether you seek Forgiveness for them or do not seek Forgiveness for them; Allah will never Forgive them; surely Allah does not Guide the transgressing people***. Allah[azwj] is Saying: "The ones who oppress your[saww] successor[asws]'.[5282]

الطبرسي في (الاحتجاج): عن أبي بصير، عن أبي جعفر محمد بن علي (عليه السلام)، قال له طاوس اليماني: أخبرني عن قوم شهدوا شهادة الحق و كانوا كاذبين؟ قال: «المنافقون حين قالوا لرسول الله (صلى الله عليه و آله) نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ فأنزل الله عز و جل إِذا جاءَكَ الْمُنافِقُونَ قالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنافِقِينَ لَكاذِبُونَ».

Al- Tabarsy, in Al- Ihtijaj, from Abu Baseer,

Tawoos Al-Yamani asked from Abu Ja'far[asws] Bin Muhammad Bin Ali[asws], 'Inform me about the people who testified the true testimony, but they were liars?' He[asws] said: 'The hypocrites – where they said to Rasool-Allah[saww] ***We testify that you are Rasool-Allah***. So Allah[azwj] Mighty and Majestic Revealed ***[63:1] When the hypocrites come to you, they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites are liars***'.[5283]

VERSES 4 & 5

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ {4} وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ {5}

[63:4] And when you see them, their persons would please you, and If they speak, you will listen to their speech; They are like planks of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; Allah will Destroy them; how they are deluded? [63:5] And when it is said to them: Come, the Messenger of Allah will ask

[5282] الكافي 1: 358/ 91
[5283] الإحتجاج: 329

forgiveness for you, they turn back their heads and you may see them turning away while they are big with arrogance.

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يقول: «لا يسمعون و لا يعقلون، قوله: يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ يعني كل صوت هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ فلما نعتهم الله لرسوله و عرفه مساءتهم إليه و إلى عشائرهم فقالوا لهم: قد افتضحتم ويلكم فأتوا نبي الله يستغفر لكم فلووا رؤوسهم و زهدوا في الاستغفار، يقول الله: وَ إِذا قِيلَ لَهُمْ تَعالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُؤُسَهُمْ».

Then Al-i Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding the Words of the High ***They are like planks of wood clad with garments***, (has narrated that) Allah[azwj] is Saying: "They are neither hearing nor are they understanding". His[azwj] Words ***they think every cry to be against them.*** Meaning every voice (of their) ***They are the enemy, therefore beware of them; Allah will Destroy them; how they are deluded?*** So when Allah[azwj] Described their intentions to His[azwj] Rasool[saww], and Made him[saww] to understand their plans against him[saww], and of their families, so (some of) them said to (some of) them, 'You have been exposed, woe be unto you!' So they came to the Prophet[saww] of Allah[azwj] that he[saww] should forgive them, but (then) they turned back their head and abstained from seeking the forgiveness. Allah[azwj] Said ***[63:5] And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads***'.[5284]

VERSE 6

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {6}

[63:6] It is Alike to them whether you seek Forgiveness for them or do not seek Forgiveness for them; Allah will never Forgive them; surely Allah does not guide the transgressing people.

العياشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام)، قال: «إن الله تعالى قال لمحمد (صلى الله عليه و آله): إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فاستغفر لهم مائة مرة ليغفر لهم فأنزل الله: سَواءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ، و قال: وَ لا تُصَلِّ عَلى أَحَدٍ مِنْهُمْ ماتَ أَبَداً وَ لا تَقُمْ عَلى قَبْرِهِ فلم يستغفر لهم بعد ذلك، و لم يقم على قبر أحد منهم».

Al- Ayyashi, from Al- Abbas Bin Hilal,

from Abu Al-Hassan Al-Reza[asws] having said: 'Allah[azwj] Said to Muhammad[saww] ***[9:80] even if you ask forgiveness for them seventy times, Allah will not Forgive them*** So (when requested) he[saww] would sought forgiveness for them (i.e.,) a hundred times. So Allah[azwj] Revealed ***[63:6] It is Alike to them whether you seek Forgiveness for them or do not seek Forgiveness for them; Allah will never Forgive them; surely Allah does not guide the transgressing people***, and Said ***[9:84] And never offer prayer for any one of them who dies and do not stand by***

[5284] تفسير القمّي 2: 370

his grave. So he[saww] never sought Forgiveness for them after that, and never stood at the grave of any one of them'.[5285]

VERSES 7 & 8

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُّوا ۗ وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ {7} يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ {8}

[63:7] They are the ones who are saying: Do not spend upon those who are with Rasool-Allah until they are wiped out. And Allah's are the Treasures of the skies and the earth, but the hypocrites do not understand. [63:8] They say: When we return to Medina, the honourable will surely drive out the humble from there; and to Allah belongs the Honour and to His Rasool and to the Believers, but the hypocrites do not know.

قال: حدثنا أبو القاسم العلوي [قال: حدثنا فرات] معنعنا: عن زيد بن أرقم قال: كنا مع رسول الله صلى الله عليه وآله وسلم في سفر قال: فسمعت عن عبد الله بن أبي بن السلول يقول: والله (لئن رجعنا إلى المدينة ليخرجن الاعز منها الاذل). قال [زيد بن أرقم. ب]: فجئت إلى رسول الله صلى الله عليه وآله و سلم فأخبرته [عن ذلك. ر] فأنزل الله تعالى سورة المنافقين [ر: هذه السورة] من أولها إلى آخرها وأنزل عذري وتصديقي.

Furaat said, 'Abu Al- Qasim Al- Al-awi narrated to us, from Zayd bin Arqam who said,

'I was with Rasool-Allah[saww] during a journey, so I heard Abdullah Bin Ubayy Bin Al-Saloul saying, 'By Allah[azwj]! ***[63:8] When we return to Medina, the honourable will surely drive out the humble from there***'. Zayd bin Arqam said, 'So I came to Rasool-Allah[saww] and informed him[saww] about that. So Allah[azwj] the High Revealed Surah Al-Munafiqoun (Chapter 63) from its beginning to its end, and Revealed excuses and ratifications'.[5286]

محمد بن يعقوب: عن محمد بن الحسين، عن إبراهيم بن إسحاق الأحمر، عن عبد الله بن حماد الأنصاري، عن عبد الله بن سنان، عن أبي الحسن الأحمسي، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل فوض إلى المؤمن أموره كلها، و لم يفوض إليه أن يكون ذليلا، أما تسمع قول الله عز و جل يقول: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ، فلمؤمن يكون عزيزا و لا يكون ذليلا». ثم قال: «إن المؤمن أعز من الجبل، أن الجبل يستقل منه بالمعاول، و المؤمن لا يستقل من دينه شيء».

Muhammad Bin Yaqoub, from Muhammad Bin Al- Husayn, from Ibrahim Bin Is'haq Al-Ahmar, from Abdullah Bin Hamaad Al-Ansary, from Abdullah Bin Sinan, from Abu Al-Hassan Al-Ahmasy,

'Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic Authorised to the Believer, All of his affairs, but did not Authorise for him to be humiliated'. Then he[asws] said: 'Surely, the Believer is mightier than the mountain. One can take pieces of the mountain out from it with a pick axe, but (as for) the Believer, you cannot take anything out from his Religion'.[5287]

[5285] تفسير العيّاشي 2: 100/ 92
[5286] Tafseer Furaat Al Kufy – H 632 - 1
[5287] الكافي 5: 63/ 1

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة، قال: قال أبو عبد الله (عليه السلام): «إن الله عز و جل فوض إلى المؤمن أموره كلها، و لم يفوض إليه أن يذل نفسه، ألم تسمع لقول الله عز و جل: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ، فالمؤمن ينبغي أن يكون عزيزا و لا يكون ذليلا، يعزه الله بالإيمان و الإسلام».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah[asws] said: 'Allah[azwj] Mighty and Majestic Authorised to the Believer All of his affairs, but did not Authorise that he should humiliate himself. Have you not heard the Words of Allah[azwj] Mighty and Majestic ***and to Allah belongs the Honour and to His Rasool and to the Believers***? So it is befitting for the Believer that he should become honourable, and does not become humiliated. Allah[azwj] has Honoured him with the faith and Al-Islam'.[5288]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن داود الرقي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا ينبغي للمؤمن أن يذل نفسه». قيل له: و كيف يذل نفسه؟ قال: «يتعرض لما لا يطيق».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al- Hassan Bin Mahboub, from Dawood Al- Raqy who said:

'I heard Abu Abdullah[asws] saying: 'It is not befitting for the Believer that he should humiliate himself'. It was said to him[asws], 'And how does he humiliate himself?' He[asws] said: 'He exposes himself to more than what he can tolerate/handle/accomplish'.[5289]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): «لا ينبغي للمؤمن أن يذل نفسه»، قلت: بماذا يذل نفسه؟ قال: «يدخل فيما لا يقدر عليه.

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin KhAl-id, from his father, from Muhammad Bin Sinan, from Al- MufazzAl- Bin Umar who said:

'Abu Abdullah[asws] said: 'It does not befit for the Believer to humiliate himself'. I said, 'With what does he humiliate himself?' He[asws] said: 'He enters in what he does not have the ability for'.[5290]

محمد بن العباس: عن أبي الأزهر، عن الزبير بن بكار، عن بعض أصحابه، قال: قال رجل للحسن (عليه السلام): إن فيك كبرا، فقال: «كلا، الكبر لله وحده، و لكن في عزة، قال الله عز و جل: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ».

Muhammad Bin Al-Abbas, from Abu Al-Azhar, from Al-Zubeyr Bin Bakaar, from some of his companions who said,

'A man said to Al-Hassan[asws], 'There is greatness in you[asws]'. He[asws] said: 'Never! The greatness is for Allah[azwj] the One. But, in me[asws], there is honour. Allah[azwj] Mighty and Majestic Says ***and to Allah belongs the Honour and to His Rasool and to the Believers***'.[5291]

[5288] الكافي 5: 63/ 2
[5289] الكافي 5: 63/ 4
[5290] الكافي 5: 64/ 5
[5291] تأويل الآيات 2: 695/ 2

الزمخشري في (ربيع الأبرار): قيل للحسن بن علي (عليهما السلام): فيك عظمة، قال: «لا، بل في عزة، قال الله سبحانه و تعالى: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ».

Al- Zamakhshary, in Rabi Al-Abraar –

'It was said to Al-Hassan[asws] Bin Ali[asws], 'In you[asws] there is magnificence'. He[asws] said: 'No! But, in me[asws] there is honour. Allah[azwj], Glorious and High Says ***and to Allah belongs the Honour and to His Rasool and to the Believers***'.[5292]

VERSES 9 TO 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ {9} وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ {10} وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {11}

[63:9] O you who believe! Do not let your wealth, or your children, divert you from the Remembrance of Allah; and whoever does that, these are the losers. [63:10] And spend out of what We have given you before death comes to one of you, so that he would be saying: My Lord! If only You had Delayed it for me to a near future, so that I would have given charity and been of the righteous ones? [63:11] And Allah never respites a soul when its appointed term has come, and Allah is Aware of what you are doing

ابن بابويه في (الفقيه): مرسلا عن الصادق (عليه السلام)، قال: سئل عن قول الله عز و جل: فَأَصَّدَّقَ وَ أَكُنْ مِنَ الصَّالِحِينَ، قال: «فَأَصَّدَّقَ من الصدقة وَ أَكُنْ مِنَ الصَّالِحِينَ أي أحج».

Ibn Babuwayh, in Al-Faqeeh, in a chain:

Al-Sadiq[asws]. He[asws] was asked about the Words of Allah[azwj] Mighty and Majestic ***so that I would have given charity and been of the righteous ones***. He[asws] said: '(فَأَصَّدَّقَ) is from the charity. And ***and been of the righteous ones*** i.e., (perform) the Pilgrimage'.[5293]

الطبرسي: عن ابن عباس، قال: ما من أحد يموت و كان له مال فلم يؤد زكاته، و أطاق فلم يحج، إلا سأل الله الرجعة عن الموت، قالوا: يا ابن عباس اتق الله، إنما نرى هذا الكافر يسأل الرجعة؟ فقال: أنا أقرأ عليكم قرآنا، ثم قرأ هذه الآية إلى قوله تعالى: مِنَ الصَّالِحِينَ

Al-Tabarsy, from Ibn Abbas who said:

'There is no one who dies and he had wealth from which he had not paid Zakat, and had (financial) capability but did not perform the Pilgrimage, except that he would ask Allah[azwj] to return the death from him'. They said, 'O Ibn Abbas! Fear Allah[azwj]. But rather, we see that this is the infidel who will ask for the return?' So he said, 'I am reciting to you the Quran'. Then he recited this Verse up to His[azwj] Words ***of the righteous ones***'.

. و روي ذلك عن أبي عبد الله (عليه السلام).

[5292] ربيع الأبرار 3: 177.
[5293] من لا يحضره الفقيه 2: 142/ 618

And that has been reported from Abu Abdullah[asws] (as well).[5294]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن هارون بن خارجة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لَنْ يُؤَخِّرَ اللَّهُ نَفْساً إِذا جاءَ أَجَلُها قال: «إن عند الله كتبا موقوفة يقدم منها ما يشاء و يؤخر ما يشاء، فإذا كان ليلة القدر أنزل الله فيها كل شيء يكون إلى ليلة مثلها، فذلك قوله تعالى: وَ لَنْ يُؤَخِّرَ اللَّهُ نَفْساً إِذا جاءَ أَجَلُها إذا أنزله و كتبه كتاب السماوات ، و هو الذي لا يؤخره».

Al-i Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Haroun Bin Kharjat, from Abu Baseer, who has said:

'Abu Ja'far[asws] regarding the Words of the High ***[63:11] And Allah never respites a soul when its appointed term has come***. He[asws] said: 'Surely in the Presence of Allah[azwj] there is a Suspended Book. From it precedes whatsoever He[azwj] so Desires, and Delays whatsoever He[azwj] so Desires. So when it is the Night of Measurement (ليلة القدر) Allah[azwj] Sends down during it everything which is to take place up to a Night similar to it. So that is in His[azwj] Words ***[63:11] And Allah never respites a soul when its appointed term has come***. When it Comes down, and it is Written in the Book of the Heavens, and this is what is not Delayed'.[5295]

[5294] مجمع البيان 10: 445
[5295] تفسير القمّي 2: 370

CHAPTER 64

AL-TAGHABUN

(18 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة التغابن في فريضة كانت شفيعة له يوم القيامة، و شاهد عدل عند من يجيز شهادتها، ثم لا تفارقه حتى يدخل الجنة».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Abu Al-A'la, from Abu Baseer,

Abu Abdullah[asws] having said: 'The one who recites Surah *Al-Taghabun* in obligatory (Prayers), it would intercede for him on the Day of Judgement, and be a just witness in the Presence of the One who will Allow its Testimony. Then it would not separate from him until he enters the Paradise'.[5296]

و عنه: بإسناده، عن عمرو بن شمر، عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «من قرأ المسبحات كلها قبل أن ينام لم يمت حتى يدرك القائم (عليه السلام)، و إن مات كان في جوار النبي (صلى الله عليه و آله)».

And from him, by his chain, from Amro Bin Shimr, from Jabir, who said,

'I heard Abu Ja'far[asws] saying: 'The one who recites the whole of it (with) the rosaries' (المسبحات) before he goes to sleep (Chapter 64), will never die until he sees Al-Qaim[asws]. And if he dies, he would be in the neighbourhood of the Prophet[saww]'.[5297]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة دفع الله عنه موت الفجأة، و من قرأها و دخل على سلطان يخاف بأسه، كفاه الله شره».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Surah (Al-Taghabun), Allah[azwj] would Repel from him the sudden death. The one who recites it and comes up to an authority and he is fearful of him and is distressed, Allah[azwj] would Suffice him from its evil'.[5298]

VERSE 1 & 2

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1} هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {2}

[5296] ثواب الأعمال: 118.
[5297] ثواب الأعمال: 118
[5298] خواص القرآن

[64:1] Whatever is in the skies and whatever is in the earth declares the Glory of Allah; for Him is the Kingdom, and for Him is the Praise, and He has Power over all things. [64:2] He it is Who Created you, so among you is an unbeliever and among you is a Believer; and Allah Sees what you do.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين ابن نعيم الصحاف، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: فَمِنْكُمْ كافِرٌ وَ مِنْكُمْ مُؤْمِنٌ، فقال: «عرف الله عز و جل إيمانهم بولايتنا و كفرهم بها يوم أخذ عليهم الميثاق في صلب آدم (عليه السلام)، و هم ذر».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Hassan Ibn Naeem Al-Sahaaf who said,

'I asked Abu Abdullah[asws] about the Words of Allah[asws] the High ***[64:2] so among you is an unbeliever and among you is a Believer***, so he[asws] said: 'Allah[azwj] Mighty and Majestic Recognised their belief in our[asws] Wilayah, and their denial of it on the Day in which He[azwj] Took the Covenant from them in the 'صلب' of Adam[as], and they were particles (ذر')'.[5299]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين بن نعيم الصحاف، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: فَمِنْكُمْ كافِرٌ وَ مِنْكُمْ مُؤْمِنٌ، فقال: «عرف الله عز و جل إيمانهم بموالاتنا و كفرهم بها يوم أخذ عليهم الميثاق، و هم ذر في صلب آدم (عليه السلام)».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Husayn Bin Naeem Al-Sahaaf who said:

'I asked Abu Abdullah[asws] about the Words of Allah[asws] the High ***[64:2] so among you is an unbeliever and among you is a Believer***, so he[asws] said: 'Allah[azwj] Mighty and Majestic Recognised their belief in our[asws] Wilayah, and their denial of it on the Day in which He [azwj] Took the Covenant from them and they were particles (ذر') in the back of Adam[as]'.

و سألته عن قوله عز و جل: وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّما عَلى رَسُولِنَا الْبَلاغُ الْمُبِينُ، قال: «أما و الله ما هلك من كان قبلكم، و ما هلك من هلك حتى يقوم قائمنا (عليه السلام) إلا في ترك ولايتنا و جحود حقنا، و ما خرج رسول الله (صلى الله عليه و آله) من الدنيا حتى ألزم رقاب هذه الأمة حقنا، و الله يهدي من يشاء إلى صراط مستقيم».

And I asked him[asws] about the Words of the Mighty and Majestic ***[64:12] And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message)***, he [asws] said: 'By Allah [azwj]! But the ones before you were not Destroyed, and the ones Destroyed up to the rising of Al-Qaim[asws] will not be Destroyed except for the avoiding of our[asws] Wilayah and fighting against our[asws] rights. And Rasool-Allah[saww] did not go out from this world until he[saww] necessitated the reins of our[asws] rights upon this community. And Allah[azwj] Guides who He[azwj] so Desires to, upon the Straight Path (Ali[asws])'.[5300]

على عن محمد بن عيسى عن يونس عن محمد بن الفضيل قال قال أبو جعفر عليه السلام حبنا ايمان وبغضنا كفر.

Ali, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Al-Fazeyl who said,

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[5299] الكافي 1: 341/ 4.
[5300] الكافي 1: 353/ 74.

'Abu Ja'far[asws] said: 'The love for us[asws] is belief, and the hatred towards us[asws] is disbelief (Kufr)'.[5301]

VERSES 3 TO 6

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ الْمَصِيرُ {3} يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {4} أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {5} ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا ۚ وَاسْتَغْنَى اللَّهُ ۚ وَاللَّهُ غَنِيٌّ حَمِيدٌ {6}

[64:3] He created the skies and the earth with the Truth, and He Shaped you, then made your shape to be beautiful, and to Him is the ultimate resort. [64:4] He knows what is in the skies and the earth, and He knows what you are hiding and what you are manifesting; and Allah is Aware of what is in the hearts. [64:5] Has there not come to you the news of those who disbelieved before, then tasted the consequences of their conduct, and for them is a Painful Punishment? [64:6] That is because there came to them their Rasools with clear Proofs, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن بعض أصحابه، عن حمزة بن بزيع، عن علي بن سويد السائي، قال: سألت العبد الصالح (عليه السلام) عن قول الله عز و جل: ذلِكَ بِأَنَّهُ كانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّناتِ، قال: «البينات هم الأئمة (عليهم السلام)».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his companions, from Hamza Bin Bazi'e, from Ali Bin Suweyd Al-Sa'iy who said,

'I asked Al-Abd Al-Salih[asws] (7th Imam[asws]) about the Words of Allah[azwj] Mighty and Majestic ***[64:6] That is because there came to them their Rasools with clear Proofs***, he[asws] said: 'They[asws] are the Imams[asws]'.[5302]

VERSE 7

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ {7}

[64:7] Those who disbelieve think that they shall never be Resurrected. Say: Yes! By my Lord! You shall most certainly be Resurrected, then you shall most certainly be Informed of what you did; and that is easy for Allah.

علي بن إبراهيم: ثم حكى الله سبحانه أهل الدهرية، فقال: زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلى وَ رَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِما عَمِلْتُمْ وَ ذلِكَ عَلَى اللَّهِ يَسِيرٌ.

Ali Bin Ibrahim (Tafseer Qummi) –

Then Allah[azwj] Spoke to the Eternalists, so He[azwj] Said ***[64:7] Those who disbelieve think that they shall never be Resurrected. Say: Yes! By my Lord! You shall***

[5301] Tafseer Noor Al Saqalayn – Ch 64 H 7
[5302] تفسير القمّي 2: 372

most certainly be Resurrected, then you shall most certainly be Informed of what you did; and that is easy for Allah'.[5303]

VERSES 8 to 11

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {8} يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۖ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {9} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ {10} مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {11}

[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down; and Allah is Aware of what you are doing. [64:9] On the Day that He will Gather you for the Day of gathering, that is the Day of loss and gain; and whoever believes in Allah and does good, He will remove from him his evil and Cause him to enter Gardens beneath where rivers flow, to abide therein forever; that is the great achievement. [64:10] And (as for) those who disbelieve and reject Our Signs, they are the inmates of the Fire, to abide therein and evil is the resort. [64:11] No affliction comes about but by Allah's Permission; and whoever believes in Allah, He guides aright his heart; and Allah is Aware of all things.

علي بن إبراهيم: وَ النُّورِ الَّذِي أَنْزَلْنا أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim (Tafseer Qummi) - ***[64:8] and the Light which We have Sent down*** – is Amir Ul Momineen[asws]'.[5304]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن مرداس، قال: حدثنا صفوان بن يحيى، و الحسن بن محبوب، عن أبي أيوب، عن أبي خالد الكابلي، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنا.

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Mardaas, from Safwan Bin Yahya, and Al-Hassan Bin Mahboub, from Abu Ayoub, from Abu Khalid Al-Kalby who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down***'.

فقال: «يا أبا خالد، النور و الله الأئمة (عليهم السلام) من آل محمد (صلى الله عليه و آله) إلى يوم القيامة، و هم و الله نور الله الذي أنزل، و هم و الله نور الله في السماوات و الأرض،

He[asws] said: 'O Abu Khalid! By Allah[azwj]! 'النور' The Light are the Imams[asws] from the Progeny[asws] of Muhammad[saww] up to the Day of Judgement. By Allah[azwj]! And they[asws] are the Light which Allah[azwj] Sent down. By Allah[azwj]! And they[asws] are the Light of Allah[azwj] in the skies and the earth.

[5303] تفسير القمّي 2: 371.
[5304] تفسير القمّي 2: 371

و الله- يا أبا خالد- لنور الإمام في قلوب المؤمنين أنور من الشمس المضيئة بالنهار، و هم و الله ينورون قلوب المؤمنين و يحجب الله عز و جل نورهم عمن يشاء فتظلم قلوبهم،

By Allah[azwj]! O Abu Kahlid! The Light of the Imam[asws] in the hearts of the Believers is more illuminating than the bright sun during the day. By Allah[azwj]! And they[asws] are illuminating the hearts of the Believers, and Allah[azwj] Mighty and Majestic Veils their[asws] Light from the one whom He[azwj] so Desires to, so their hearts become darkened.

و الله- يا أبا خالد- لا يحبنا عبد، و يتولانا حتى يطهر الله قلبه، و لا يطهر الله قلب عبد حتى يسلم لنا و يكون سلما لنا، فإذا كان سلما لنا سلمه الله من شديد الحساب، و آمنه من فزع يوم القيامة الأكبر».

By Allah[azwj]! O Abu Khalid! A servant does not love us[asws] and befriend us[asws] until Allah[azwj] Cleans his heart. And Allah[azwj] does not Clean the heart of a servant until he submits to us[asws] and becomes submissive to us[asws]. So when he is submissive to us[asws], Allah[azwj] Keeps him Safe from the difficult Accounting, and Gives him security from the great panic on the Day of Judgement'.[5305]

و عنه: عن أحمد بن إدريس، عن الحسين بن عبيد الله، عن محمد بن الحسن و موسى بن عمر، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: سألته عن قول الله عز و جل: يُرِيدُونَ لِيُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ، قال: «يريدون ليطفئوا ولاية أمير المؤمنين (عليه السلام) بأفواههم».

And from him, from Ahmad Bin Idrees, from Al-Husayn Bin Ubeydullah, from Muhammad Bin Al-Hassan and Musa Bin Umar, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-fazeyl:

'I asked Abu Al-Hassan[asws] about the Words of Allah[azwj] Mighty and Majestic ***[61:8] They are intending to extinguish the Light of Allah with their mouths***, he[asws] said: 'They intended to extinguish the Wilayah of Amir-ul-Momineen[asws] with their mouths (Talk)'.

قلت: قوله تعالى: وَ اللَّهُ مُتِمُّ نُورِهِ، قال: «يقول: و الله متم الإمامة، و الإمامة هي النور، و ذلك قوله تعالى: فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنا- قال- النور هو الإمام».

I said, '(What about) the Words of the High ***[61:8] but Allah will Complete His light***, he[asws] said: 'And Allah[azwj] will Complete the Imamate. And the Imamate is the Light, and that is in the Words of the High ***[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down***'. He[asws] said: 'The Light – it is the Imam[asws]'.[5306]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق: يوم يلتقي أهل السماء و أهل الأرض، و يوم التناد: يوم ينادي أهل النار أهل الجنة: أَنْ أَفِيضُوا عَلَيْنا مِنَ الْماءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ، و يوم التغابن: يوم يغبن أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالموت فيذبح».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Isfahany, from Suleyman Bin Dawood, from Hafs Bin Ghayas:

[5305] الكافي 1: 150/ 1
[5306] الكافي 1: 151/ 6

'Abu Abdullah[asws] has said: 'The Day of Meeting – The Day the people of the sky would meet the people of the earth. And the Day of Calling – The Day the people of the Fire would call out to the people of the Paradise ***[7:50] And the inmates of the Fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has Given you***. And the Day of Loss and Gain (التغابن) – The Day the people of the Paradise would gain over the people of the Fire. And the Day of Regret – The Day they will bring the death, so it would be slaughtered'.[5307]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن القلب ليرجج فيما بين الصدر و الحنجرة حتى يعقد على الإيمان، فإذا عقد على الإيمان قر، و ذلك قول الله عز و جل: وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ- قال- يسكن».

Muhammad Bin Yaqoub (Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer:

'Abu Abdullah[asws] has said: 'The heart is restless in what is between the chest and the throat until it holds on to the faith. So when it holds on to the faith, it rejoices, and these are the Words of Allah[azwj] Mighty and Majestic ***[64:11] and whoever believes in Allah, He guides aright his heart***'. He[asws] said: 'Makes it to be tranquil'.[5308]

VERSE 12

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ {12}

[64:12] And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message)

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين ابن نعيم الصحاف، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّما عَلى رَسُولِنَا الْبَلاغُ الْمُبِينُ، فقال: «أما و الله ما هلك من كان قبلكم، و ما هلك من هلك حتى يقوم قائمنا (عليه السلام)، إلا في ترك ولايتنا و جحود حقنا، و ما خرج رسول الله (صلى الله عليه و آله) من الدنيا حتى ألزم رقاب هذه الأمة حقنا، و الله يهدي من يشاء إلى صراط مستقيم».

Muhammad Bin Yaqoub (Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Husayn Ibn Naeem Al-Sahaaf:

'I asked Abu Abdullah[asws] about the Words of the High ***[64:12] And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message)***, so he[asws] said: 'But, by Allah[azwj], the ones before you were not Destroyed, and the ones who will be Destroyed will not be Destroyed until the rising of Al-Qaim[asws] except regarding the avoidance of our[asws] Wilayah and having fought against our[asws] rights. And Rasool-Allah[saww] did not go out from the world until he[saww] necessitated the reins of our[asws] rights upon this community. And Allah[azwj] Guides whom He[azwj] Desires to, upon the Straight Path (Ali[asws])'.[5309]

[5307] معاني الأخبار: 156/ 1
[5308] الكافي 2: 308/ 4.
[5309] الكافي 1: 353/ 74

VERSES 13 & 14

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {13} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

[64:13] Allah, there is no god but He; and upon Allah, then, let the Believers rely. [64:14] O you who believe! Surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ مِنْ أَزْواجِكُمْ وَ أَوْلادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ، «و ذلك أن الرجل إذا أراد الهجرة إلى رسول الله (صلى الله عليه و آله) تعلق به ابنه و امرأته، و قالوا: ننشدك الله أن تذهب عنا [و تدعنا] فنضيع بعدك، فمنهم من يطيع أهله فيقيم، فحذرهم الله أبناءهم و نساءهم، و نهاهم عن طاعتهم، و منهم من يمضي و يذرهم و يقول: أما و الله لئن لم تهاجروا معي ثم جمع الله بيني و بينكم في دار الهجرة، لا أنفعكم بشيء أبدا. فلما جمع الله بينه و بينهم أمره الله أن يتوق بحسن وصلة، فقال تعالى: وَ إِنْ تَعْفُوا وَ تَصْفَحُوا وَ تَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud:

Abu Ja'far[asws] regarding the Words of the High ***[64:14] Surely from among your wives and your children there is an enemy to you; therefore beware of them***, he[asws] said: 'And that is when the man intends migration to Rasool-Allah[saww] attached with his son and his wife, and they say, 'We, for the sake of Allah[azwj] (plead) that you are going away from us, and leaving us behind, so we would be wasted after you. So among them would be one who would obey his family and stay back. So Allah[azwj] has Cautioned them about their sons and their wives, and Prohibited them from obeying them. And among them is one who goes and leaves them, and says, 'But, by Allah[azwj]! If you do not migrate with me, then Allah[azwj] would Gather you and me in the house of the Migration (Hereafter), nothing would benefit you forever'. So when Allah[azwj] Gathered him and them, Allah[azwj] Commanded him that he should be anxious for their good arrival, so He[azwj] Said ***[64:14] and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful***'.[5310]

VERSE 15

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ {15}

[64:15] Your wealth and your children are a trial, and Allah it is with Whom is a Magnificent Reward

قال علي بن إبراهيم:نَّما أَمْوالُكُمْ وَ أَوْلادُكُمْ فِتْنَةٌ أي حب.

Ali Bin Ibrahim (Tafseer Qummi) –

[64:15] Your wealth and your children are a trial- – i.e., love (for these)'.[5311]

[5310] تفسير القمي 2: 372، بحار الأنوار 19: 89/ 43.
[5311] تفسير القمي 2: 372.

VERSE 16

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۗ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {16}

[64:16] Therefore fear Allah as much as you can, and hear and obey and spend, it is better for your selves; and whoever saves himself from the stinginess, these it is that are the successful

الطبرسي: روي ذلك عن أبي جعفر و أبي عبد الله (عليهما السلام)، من أنها ناسخة لقوله تعالى: اتَّقُوا اللَّهَ حَقَّ تُقاتِهِ.

Al-Tabarsy –

That has been reported from Abu Ja'far[asws] and Abu Abdullah[asws] that it (***[64:16] Therefore fear Allah as much as you can***) Abrogates the Words of the High ***[3:102] Fear Allah with the care which is due to Him***'.[5312]

ابن شهر آشوب: عن تفسير وكيع، حدثنا سفيان بن مرة الهمداني، عن عبد خير، قال: سألت علي بن أبي طالب (عليه السلام) عن قوله تعالى: اتَّقُوا اللَّهَ حَقَّ تُقاتِهِ، قال: «و الله ما عمل بها غير أهل بيت رسول الله (صلى الله عليه و آله)، نحن ذكرنا الله فلا ننساه، و نحن شكرناه فلن نكفره، و نحن أطعناه فلم نعصه، فلما نزلت هذه قالت الصحابة: لا نطيق ذلك، فأنزل الله تعالى: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

Ibn Shehr Ashub, from Tafseer of Waki'e, from Sufyan Bin Marat Al-Hamdany, from Abdul Khayr who said,

'I asked Ali[asws] Bin Abu Talib[asws] about the Words of the High ***[3:102] Fear Allah with the care which is due to Him***, he[asws] said: 'By Allah[azwj]! No one acts upon that apart from the People[asws] of the Household of Rasool-Allah[saww]. We[asws] remember Allah[azwj] and we[asws] never forget Him[azwj], and we[asws] thank Him[azwj] and we[asws] never deny Him[azwj], and we[asws] obey Him[azwj] and we never disobey Him[azwj]'. So when this was Revealed, the companions said, 'We cannot tolerate that'. So Allah[azwj] the High Revealed ***[64:16] Therefore fear Allah as much as you can***'.

قال وكيع: يعني ما أطقتم، ثم قال: وَ اسْمَعُوا ما تؤمرون به وَ أَطِيعُوا يعني أطيعوا الله و رسوله و أهل بيته فيما يأمرونكم به.

Waki'e said, 'It Means, 'Whatever fear you can have'. Then He[azwj] Said ***[64:16] and hear*** whatsoever you have been Commanded with ***and obey***, Meaning, obey Allah[azwj], and His[azwj] Rasool[saww], and the People[asws] of his[saww] Household with regards to whatsoever you have been Commanded with'.[5313]

ثم قال علي بن إبراهيم: و حدثني أبي، عن الفضل بن أبي قرة، قال: رأيت أبا عبد الله (عليه السلام) يطوف من أول الليل إلى الصباح، و هو يقول: «اللهم قني شح نفسي» فقلت: جعلت فداك، ما سمعتك تدعو بغير هذا الدعاء! فقال: «و أي شيء أشد من شح النفس، إن الله يقول: وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ».

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'My father narrated to me, from Al-Fazal Bin Abu Qarat who said,

[5312] مجمع البيان 2: 805
[5313] المناقب 2: 177.

'I saw Abu Abdullah[asws] circumambulating (Tawaaf of the Kaabah), from the beginning of the night until the morning, and he[asws] was saying: 'Our Allah[azwj]! Save me[asws] from the stinginess of myself[asws]!' So I said, 'May I be sacrificed for you[asws]! I did not hear you[asws] supplicating with other than this very supplication!' So he[asws] said: 'And which thing is more difficult than the stinginess of the self? Allah[azwj] is Saying ***[64:16] and whoever saves himself from the stinginess, these it is that are the successful***'.[5314]

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر، عن آبائه (عليهم السلام): أن أمير المؤمنين (عليه السلام) سمع رجلا يقول: إن الشحيح أغدر من الظالم، فقال له: «كذبت، إن الظالم قد يتوب و يستغفر و يرد الظلامة على أهلها، و الشحيح إذا شح منع الزكاة و الصدقة و صلة الرحم و قري الضيف و النفقة في سبيل الله و أبواب البر، و حرام على الجنة أن يدخلها شحيح».

Muhammad Bin Yaqoub (Kulayni), from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqat:

Ja'far[asws], from his[asws] forefathers[asws] having said: 'Amir-ul-Momineen[asws] heard a man saying that, 'The oppressor is more treacherous than the miser'. So he[asws] said to him: 'You are lying! The oppressor can repent, and seek Forgiveness, and return the usurped (property) back to is owners, whilst the miser, when he is miserly, prevents the Zakat, and the charity, and the maintenance of relationships, and catering for the guest, and the spending in the Way of Allah[azwj], and the doors of goodness, and it is Forbidden upon the Paradise that a miser should enter into it'.[5315]

عنه: عن أحمد بن محمد، عن شريف بن سابق، عن الفضل بن أبي قرة، قال: قال لي أبو عبد الله (عليه السلام): «تدري ما الشحيح؟» قلت: هو البخيل، قال: «الشح هو أشد من البخل، إن البخيل يبخل بما في يده، و الشحيح يشح بما في أيدي الناس و على ما في يده حتى لا يرى مما في أيدي الناس شيئا إلا تمنى أن يكون له بالحل و الحرام، و لا يقنع بما رزقه الله».

And from him (Yaqoub Kulayni), from Ahmad Bin Muhammad, from Shareef Bin Sabiq, from Al-fazAl-Bin Abu Qarat who said,

'Abu Abdullah[asws] said to me: 'Do you know what is the miser (الشحيح)?' I said, 'He is the stingy one'. He[asws] said: 'The miser is more severe than the stingy one, for the stingy one is stingy with that he owns, whilst the miser is miserly with what is in the hands of the people as well as what is in his own hands, until he does not see anything what is in the hands of the people except that he would wish it were in his hands, Permissible and Prohibited, and is not content with what Allah[azwj] has provided him with'.[5316]

و عنه، قال: حدثنا أحمد بن محمد بن عبد الرحمن المقرئ، قال: حدثنا أبو الحسن علي بن الحسن بن بندار بن المثنى التميمي الطبري، قال: حدثنا أبو نصر محمد بن الحجاج المقرئ الرقي، قال: حدثنا أحمد بن العلاء بن هلال، قال: حدثنا أبو زكريا، قال: حدثنا سليمان بن بلال، عن عمارة بن عزية، عن عبد الله بن علي بن الحسين، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): البخيل [حقا] من ذكرت عنده فلم يصل علي».

And from him (Sheykh Al-Sadouq), from Ahmad Bin Muhammad Bin Abdul Rahman Al-Muqary, from Abu Al-Hassan Ali Bin Al-Hassan Bin Bandaar bin Al-Masny Al-Tabary, from Abu nasr Muhammad

[5314] تفسير القمّي 2: 372.
[5315] الكافي 4: 44/ 1
[5316] الكافي 4: 45/ 7

Bin Al-Hajjaj Al-Muqary Al-Raqy, from Ahmad Bin Al-A'la Bin Hilal, from Abu Zakariya, from Suleyman Bin Bilal, from Amarat Bin Aziya:

'Abdullah son of Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws] his[asws] grandfather[asws] having said: 'Rasool-Allah[saww] said: 'The true miser is the one in whose presence I[saww] am mentioned, and he does not send greetings (Salawaat) upon me[saww]'.[5317]

VERSE 18

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ {17} عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ {18}

[64:17] If you lend Allah a goodly loan, He will Increase it for you and Forgive you; and Allah is Appreciative, Forbearing, [64:18] The Knower of the Hidden and the apparent, the Mighty, the Wise.

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صِلَةُ الْإِمَامِ فِي دَوْلَةِ الْفَسَقَةِ

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

Abu Al-Hassan the Last[asws] regarding the Statement of the High: ***"[57:11] Who is he that will Loan to Allah a beautiful loan? for (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward"***, he[asws] said; 'It is the 'good' towards the Imam[asws] during the government of the mischief.'[5318]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عِيسَى بْنِ سُلَيْمَانَ النَّحَّاسِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الْخَيْبَرِيِّ وَ يُونُسَ بْنِ ظَبْيَانَ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ إِخْرَاجِ الدَّرَاهِمِ إِلَى الْإِمَامِ وَ إِنَّ اللَّهَ لَيَجْعَلُ لَهُ الدِّرْهَمَ فِي الْجَنَّةِ مِثْلَ جَبَلِ أُحُدٍ ثُمَّ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ أَضْعافاً كَثِيرَةً قَالَ هُوَ وَ اللَّهِ فِي صِلَةِ الْإِمَامِ خَاصَّةً

A number of our people have narrated from Ahmad ibn Muhammad from al¬Washsha' from 'Isa ibn Sulayman al-Nahhas from al-Mufaddl ibn 'Umar from al -Khaybari and Yunus ibn Zabyan who both have said that we heard:

'Abu Abd Allah[asws] has said, 'There is nothing more beloved to Allah[azwj] than the Dirhams taken out (of one's property) to pay to the Imam[asws]. On the Day of Judgement Allah[azwj] will make his Dirham in Paradise as big as the mountain of 'Uhud'. 'He[asws] then said, 'Allah[azwj], the Most High, has said in His[azwj] Book, ***'One who generously lends to Allah will be paid back in many multiples of the ' قَرْضاً حَسَناً' loan ... " (2:245).*** The Imam[asws] said, "This is a special reference to the favours extended to the Imam[asws].[5319]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ نَزَلَتْ فِي صِلَةِ الْإِمَامِ

[5317] معاني الأخبار: 246/ 9.
[5318] Al-Kafi, Vol. 8, H. 14909, h.461
[5319] الكافي ج : 1 ص : 537, h.2.

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from abu al-Mughra from Ishaq ibn 'Ammar from Abu Ibrahim[asws]:

'I asked Abu Ibrahim[asws] about the Words of Allah[azwj]: ***'Whoever gives a virtuous loan to Allah will receive in multiples from Him in addition to an Honourable reward (57:11).***'

The Imam[asws] said. "It was revealed about the virtuous favours extended to the Imam[asws].'[5320]

[5320] Ibid, h.4.

CHAPTER 65

AL-TALAAQ

(12 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الطلاق و التحريم في فريضة، أعاذه الله أن يكون يوم القيامة ممن يخاف أو يحزن، و عوفي من النار، و أدخله الله الجنة بتلاوته إياهما و محافظته عليهما، لأنهما للنبي (صلى الله عليه و آله)».

Ibn Babuwayh, from Abu Baseer,

Abu Abdullah[asws] having said: 'The one who recites Surah Al-Talaaq (CH 65) and Surah Al-Tahreem (CH 66) in the obligatory (Prayers) these would Invoke Allah[azwj] for him not to be from the ones who will be in fear and grief on the Day of Judgement, and be Excused from the Fire, and Allah[azwj] would Make him Enter into the Paradise by recitation of these two and their memorisation, because these two (Chapters) are for the Prophet[saww,5321]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله توبة نصوحا، و إذا كتبت و غسلت و رش ماؤها في منزل لم يسكن فيه أبدا، و إن سكن لم يزل فيه الشر إلى حيث يجلى».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (65), Allah[azwj] would give him the sincere repentance. And if it is written, and (it is recited on) water, and its water sprinkled in a house which lacks tranquillity it will be in peace forever. And if there is already tranquillity, the evil would not come near it, until that place is evacuated'.[5322]

و قال الصادق (عليه السلام): «إذا كتبت و رش بمائها في موضع لم يأمن من البغضاء، و إذا رش بمائها في موضع مسكون وقع القتال في ذلك الموضع و كان الفراق».

And Al-Sadiq[asws] said: 'When it is written, and its water is sprinkled in a place, where there was no safety from the animosity. And when its water is sprinkled in a dwelled place where there is fighting it would be taken away'.[5323]

VERSE 1

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا {1}

[5321] ثواب الأعمال: 119
[5322] (خواص القرآن)
[5323] خواص القرآن: 11 «مخطوط».

[65:1] O Prophet! When you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

علي بن إبراهيم، قال: المخاطبة للنبي (صلى الله عليه و آله) و المعنى للناس، و هو ما قال الصادق (عليه السلام): «إن الله عز و جل بعث نبيه بإياك أعني و اسمعي يا جارة».

Ali Bin Ibrahim said,

'(Although in the Verse) The Addressee is the Prophet[saww] but it is the people who are Meant by it, and this is what Al-Sadiq[asws] said: 'Allah[azwj] Mighty and Majestic Sent His[azwj] Prophet[saww] onto you and Allah[asws] Meant by it, and (it's like) Making a neighbour listen to it'.[5324]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و محمد بن يحيى، عن أحمد بن ابن محمد، و علي بن إبراهيم، عن أبيه، جميعا، عن الحسن بن محبوب، عن علي بن رئاب، عن زرارة، عن أبي جعفر (عليه السلام)، أنه قال: «كل طلاق لا يكون على السنة أو طلاق على العدة فليس بشيء».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Ibn Muhammad, and Ali Bin Ibrahim, from his father, together, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Zurara, who has said:

Abu Ja'far[asws] has said: '<u>Every divorce (طلاق) which does not take place upon the Sunnah, or a divorce upon the waiting period (العدة), so it is nothing (invalid)</u>'.

قال زرارة: فقلت لأبي جعفر (عليه السلام): فسر لي طلاق السنة و طلاق العدة؟ فقال: «أما طلاق السنة فإذا أراد الرجل أن يطلق امرأته فلينتظر بها حتى تطمث و تطهر، فإذا خرجت من طمثها طلقها تطليقة من غير جماع، و يشهد شاهدين على ذلك، ثم يدعها حتى تطمث طمثتين، فتنقضي عدتها بثلاث حيض، و قد بانت منه، و يكون خاطبا من الخطاب إن شاءت تزوجته، و إن شاءت لم تتزوجه، و عليه نفقتها و السكنى ما دامت في عدتها، و هما يتوارثان حتى تنقضي العدة».

Zurara said, 'So I said to Abu Ja'far[asws], 'Will you[asws] explain to me the divorce upon the Sunnah, and the divorce upon the waiting period?' So he[asws] said: 'As for the divorce upon the Sunnah, so it is when the man intends to divorce his wife, so he waits until she menstruates and is clean from it. So when she comes out from her menstruation, he divorces her 'a divorce' without having marital relations with her, and two witnesses testify upon that. Then he leaves her until she menstruates twice. Her waiting period would be complete after three menstrual cycles, and has become clear from him. And he would have become a suitor from among the suitors. If she likes she can marry him, and if she likes she does not marry him. And upon him would be the burden of her expenses, and the dwelling for as long as she is in her waiting period. And they would both be eligible to inherit from each other until the waiting period is over'.

قال: «و أما طلاق العدة الذي قال الله تعالى: فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَ أَحْصُوا الْعِدَّةَ فإذا أراد الرجل منكم أن يطلق امرأته طلاق العدة، فلينتظر بها حتى تحيض و تخرج من حيضها، ثم يطلقها تطليقة من غير جماع، و يشهد شاهدين عدلين، و يراجعها

[5324] تفسير القمّي 2: 373.

من يومه ذلك إن أحب، أو بعد ذلك بأيام، قبل أن تحيض، و يشهد على رجعتها و يواقعها، و تكون معه حتى تحيض، فإذا حاضت و خرجت من حيضها طلقها تطليقة أخرى من غير جماع، و يشهد على ذلك، ثم يراجعها أيضا متى شاء، قبل أن تحيض، و يشهد على رجعتها و يواقعها، و تكون معه إلى أن تحيض الحيضة الثالثة، فإذا خرجت من حيضتها الثالثة طلقها التطليقة الثالثة بغير جماع، و يشهد على ذلك، فإذا فعل ذلك فقد بانت منه، و لا تحل له حتى تنكح زوجا غيره».

He[asws] said: 'And as for the divorce upon the waiting period which Allah[azwj] the High has Spoken of ***divorce them for their prescribed time, and calculate the number of the days prescribed***, so it is when the man from among you divorces his wife the divorce upon the waiting period, he will be waiting with her until she menstruates and comes out from her menstruation. Then he divorces her without copulating with her, and two just witnesses testify. And he can return to her from that day if he so wishes, or the days after that before she menstruates, and testify upon returning to her and copulating with her, and being with her until she menstruates. So when she menstruates, and comes out from her menstruation, he divorces her again (another) divorce without copulation, and testifies upon that. Then he returns to her again whenever he likes, before she menstruates, and testifies upon returning to her and copulating with her, and being with her until she menstruates for the third menstruation. So when she comes out from her third menstruation, he divorces her for the third time without copulation, and he testifies upon that. So when he acts like that, so she has become clear from him, and is not permissible unto him until she marries another husband'.

قيل له: فإن كانت ممن لا تحيض، قال: «مثل هذه تطلق طلاق السنة».

I said to him[asws], 'So if she was from the ones who does not menstruate?' He[asws] said: 'She would be divorced similar to this, the divorce upon the Sunnah'.[5325]

عبد الله بن جعفر الحميري: بإسناده عن صفوان، قال: سمعته- يعني أبا عبد الله (عليه السلام)- و جاء رجل فسأله، فقال: إني طلقت امرأتي ثلاثا في مجلس؟ فقال: «ليس بشيء». ثم قال: «أما تقرأ كتاب الله تعالى: يا أَيُّهَا النَّبِيُّ إِذا طَلَّقْتُمُ النِّساءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَ أَحْصُوا الْعِدَّةَ وَ اتَّقُوا اللَّهَ رَبَّكُمْ لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَ لا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفاحِشَةٍ مُبَيِّنَةٍ؟ ثم قال: لا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذلِكَ أَمْراً» ثم قال: «كل ما خالف كتاب الله و السنة فهو يرد إلى كتاب الله و السنة».

Abdullah Bin Ja'far Al-Humeyri, by his chain from Safwan who said:

'I heard him[asws] – meaning Abu Abdullah[asws] – and a man came and asked him[asws], so he said, '<u>I have divorced by wife three times in one sitting</u>'. So he[asws] said: '<u>It is nothing</u>'. Then he[asws] said: 'But, have you not read the Book of Allah[azwj] the High ***[65:1] O Prophet! When you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency***?' Then Said ***You do not know that Allah may after that bring about reunion***'. Then he[asws] said: 'Everything which opposes the Book of Allah[azwj] and the Sunnah, so it should be referred back to the Book of Allah[azwj] and the Sunnah'.[5326]

[5325] الكافي 6: 65/ 2
[5326] قرب الإسناد: 30.

و عنه: عن بعض أصحابنا، عن علي بن الحسن الميثمي، عن علي بن أسباط، عن محمد بن علي بن جعفر، قال: سأل المأمون الرضا (عليه السلام) عن قول الله عز و جل: لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَ لا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفاحِشَةٍ مُبَيِّنَةٍ، قال: «يعني بالفاحشة المبينة أن تؤذي أهل زوجها، فإذا فعلت، فإن شاء أن يخرجها من قبل أن تنقضي عدتها فعل».

And from him (Yaqoub Kulayni), from some of our companions, from Ali Bin Al-Hassan Al-Maysami, from Ali Bin Asbaat, from Muhammad Bin Ali Bin Ja'far who said:

'A Believer asked (Imam) Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[65:1] Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency***, he[asws] said: 'The meaning of 'open indecency' is that she harms the family of her husband. So if she were to do that, he can drive her out even before she has completed her term'.[5327]

و عنه: بإسناده عن سعد بن عبد الله القمي، عن القائم (عليه السلام)، قال: قلت له: فأخبرني عن الفاحشة المبينة التي إذا أتت المرأة بها في أيام عدتها حل لزوجها أن يخرجها من بيته. قال: «الفاحشة المبينة هي السحق دون الزنا، فإن المرأة إذا زنت و أقيم عليها الحد ليس لمن أرادها أن يمتنع بعد ذلك من التزوج بها لأجل الحد، فإذا سحقت وجب عليها الرجم، و الرجم خزي، و من قد أمر الله برجمه فقد أخزاه، و من أخزاه فقد أبعده، و من أبعده فليس لأحد أن يقربه».

And from him (Sheykh Al-Sadouq), by his chain, from Sa'd Bin Abdullah Al-Qummi,

from Al-Qaim (a.s.), said, 'I said to him (a.s.), 'Inform me about the 'open indecency' which if the woman commits it during the days of her waiting period, it becomes permissible for her husband to drive her out from his house'. He (a.s.) said: 'The 'open indecency' – It is the Al-Sahaq (السحق) apart from the adultery. So if the woman commits adultery, and the Limits are applied on her, it would not be possible for the one who wants to marry her to be able to prevent from the term of the Limit. So if she has committed 'Al-Sahaq', it would obligate stoning upon her. And the stoning is a disgrace, and the one for whom Allah (s.w.t.) has Commanded for the stoning, so He (s.w.t.) has disgraced him, and the one whom He (s.w.t.) has Disgrace, so he is remote from Him (s.w.t.), and the one who is remote, it is not for anyone that he should go near to him'.[5328]

علي بن إبراهيم: في معنى الآية، قال: لا يحل لرجل أن يخرج امرأته إذا طلقها و كان له عليها رجعة من بيته، و هي أيضا لا يحل لها أن تخرج من بيتها إِلَّا أَنْ يَأْتِينَ بِفاحِشَةٍ مُبَيِّنَةٍ و معنى الفاحشة أن تزني أو تسرق على الرجل، و من الفاحشة أيضا السلاطة على زوجها، فإن فعلت شيئا من ذلك حل له أن يخرجها.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Meaning of the Verse, said, 'it is not permissible for the man to drive out his wife from his house, when he divorces her, and there is for him (the leeway) to return to her. And for her as well, it is not permissible for her to go out from her house ***unless they commit an open indecency***, and the Meaning of the 'open indecency' it that she would commit adultery, or steal from the man. And from the 'open indecency' as well is harshness against her husband. So if she were to do anything from that, it would be permissible for him to drive her out'.[5329]

[5327] الكافي 6: 97/ 2.
[5328] كمال الدين و تمام النعمة: 459/ 21.
[5329] تفسير القمّي 2: 374.

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، عن القاسم بن عروة، عن زرارة، عن أبي عبد الله (عليه السلام)، قال: «المطلقة تكتحل و تختضب و تطيب و تلبس ما شاءت من الثياب، لأن الله عز و جل يقول: لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذلِكَ أَمْراً لعلها أن تقع في نفسه فيراجعها».

And from him (Yaqoub Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Urwat, from Zurara, who has narrated:

Abu Abdullah[asws] has said, 'The divorced woman can apply Kohl, and dye her hair, and apply perfume, and wear whatsoever clothes she likes to, because Allah[azwj] Mighty and Majestic is Saying ***[65:1] Allah may after that bring about reunion***. Maybe it would occur in his self, so he would return to her'.[5330]

VERSE 2

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا {2}

[65:2] So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and establish the testimony for the sake of Allah. With that is admonished the one who believed in Allah and the latter Day; and whoever is fearful of Allah, He will make for him an outlet.

علي بن إبراهيم، قوله تعالى: فَإِذا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فارِقُوهُنَّ بِمَعْرُوفٍ يعني إذا انقضت عدتها، إما أن يراجعها، و إما أن يفارقها، يطلقها و يمتعها، على الموسع قدره، و على المقتر قدره.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[65:2] So when they have reached their prescribed time, then retain them with kindness or separate them with kindness*** – Meaning, when she completes her waiting period, either he returns to her, or he separates from her, divorces her and pleases her, upon the increased amount, and upon the (initially) proposed amount'.[5331]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، قال: سألت أبا الحسن (عليه السلام) عن رجل طلق امرأته بعد ما غشيها، بشهادة عدلين. فقال: «ليس هذا بطلاق». فقلت: جعلت فداك، كيف طلاق السنة؟ فقال: «يطلقها إذا طهرت من حيضها، قبل أن يغشاها، بشهادة عدلين، كما قال الله عز و جل في كتابه، فإن خالف ذلك رد إلى كتاب الله عز و جل».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al-Hassan[asws] about a man who divorced his wife after overwhelmed by two just witnesses'. So he[asws] said: 'This is not a divorce'. So I said, 'May I be sacrificed for you[asws], how is the divorce upon the Sunnah?' So he[asws] said: 'He divorces her when she is clean from her menstruation. Before he overwhelms her by two just witnesses, just as Allah[azwj] Mighty and Majestic Says in His[azwj] Book, so if it opposes that, refer back to the Book of Allah[azwj] Mighty and Majestic'.

[5330] الكافي 6: 92/ 14.
[5331] تفسير القمّي 2: 374.

فقلت له: فإن طلق على طهر من غير جماع بشاهد و امرأتين؟ فقال: «لا تجوز شهادة النساء في الطلاق، و قد تجوز شهادتهن مع غيرهن في الدم إذا حضرته». فقلت: إذا أشهد رجلين ناصبيين على الطلاق، أ يكون طلاقا؟ فقال: «من ولد على الفطرة أجيزت شهادته على الطلاق بعد أن يعرف منه خير».

So I said, 'So if he divorces, when she is clean, without copulation, by two women witnesses?' So he[azwj] said: 'It is not permissible, the testimony of a woman regarding the divorce, and her testimony may be permissible with others regarding the blood, if she is present. So I said, 'If two Nasibi (Hostile) men testify upon the divorce, would it become a divorce?' So he[asws] said: 'The one who is born upon the nature (الفطرة), his testimony upon the divorce is permissible, after good is recognised from him'.[5332]

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن عبد الرحمن بن أبي نجران، و محمد بن علي، عن أبي جميلة، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله): «من كتم شهادة أو شهدها ليهدر بها دم امرئ مسلم، أو يزوي مال امرئ مسلم، أتى يوم القيامة و لوجهه ظلمة مد البصر، و في وجهه كدوح ، تعرفه الخلائق باسمه و نسبه، و من شهد شهادة حق ليحيي بها حق امرئ مسلم، أتى يوم القيامة و لوجهه نور مد البصر تعرفه الملائكة «4» باسمه و نسبه». ثم قال أبو جعفر (عليه السلام): «ألا ترى أن الله تبارك و تعالى يقول: وَ أَقِيمُوا الشَّهادَةَ لِلَّهِ؟».

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Abu Abdullah, from Abdul Rahman Bin Abu Najran, and Muhammad Bin Ali, from Abu Jameela, from Jabir:

Abu Ja'far[asws] has said: 'Rasool-Allah[saww] said: 'The one who conceals a testimony, or testifies it, due to which the blood of a Muslim person is shed, or the wealth of a Muslim person is wasted, would come on the Day of Judgement and there would be darkness upon his face as far as the eye can see, and upon his face would be scratches. The creatures would recognise him by his name and his lineage. And the one who testifies the true testimony due to which the rights of a Muslim person is revived, would come on the Day of Judgement and there would be light emanating from his face for as far as the eye can see. The Angels would recognise him by his name and his lineage'. The Abu Ja'far[asws] said: 'Have you not seen Allah[azwj] Blessed and High Saying ***[65:2] and establish the testimony for the sake of Allah***'.[5333]

VERSE 3

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا {3}

[65:3] And He provides for him from (sources) he never could imagine; and whoever relies upon Allah, He is sufficient for him; surely Allah Attains His purpose; Allah has appointed a measure for everything.

عَلِيٌّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ الْكُنَاسِيِّ قَالَ حَدَّثَنَا مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ ذِكْرُهُ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لا يَحْتَسِبُ قَالَ هَؤُلَاءِ قَوْمٌ مِنْ شِيعَتِنَا ضُعَفَاءُ لَيْسَ عِنْدَهُمْ مَا يَتَحَمَّلُونَ بِهِ إِلَيْنَا فَيَسْمَعُونَ حَدِيثَنَا وَ يَقْتَبِسُونَ مِنْ عِلْمِنَا فَيَرْحَلُ قَوْمٌ فَوْقَهُمْ وَ يُنْفِقُونَ أَمْوَالَهُمْ وَ يُتْعِبُونَ أَبْدَانَهُمْ حَتَّى يَدْخُلُوا عَلَيْنَا فَيَسْمَعُوا حَدِيثَنَا فَيَنْقُلُونَهُ إِلَيْهِمْ فَيَعِيهِ هَؤُلَاءِ وَ تُضَيِّعُهُ هَؤُلَاءِ فَأُولَئِكَ الَّذِينَ يَجْعَلُ اللَّهُ عَزَّ ذِكْرُهُ لَهُمْ مَخْرَجاً وَ يَرْزُقُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ

Ali, from Ali Bin Al-Husayn, from Muhammad Al-Kunary who said:

[5332] الكافي 6: 67/ 6.
[5333] الكافي 7: 380/ 1

'It was narrated to us with an unbroken chain going up to Abu Abdullah[asws] regarding His[azwj] Statement, Mighty is His[azwj] Mention: ***"[65:2] and whoever is fearful of Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he never could imagine"***. He[asws] said: 'These are our[asws] weak Shias who do not have the means in order to take it (directly) from us[asws]. So they hear our[asws] Ahadeeth and they try to accumulate from our[asws] Knowledge. A people who are higher than them, who spend their wealth, tiring their bodies to the extent that they come up to us[asws], hear our[asws] Hadeeth and transmit these to them. So these ones preserve them, whilst those ones waste them. So they are the ones for whom Allah[azwj] Mighty is His[azwj] Mention Makes an outlet for them and Gives them Sustenance (Ahadeeth) from a source which they had not even considered beforehand.

وَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَلْ أَتاكَ حَدِيثُ الْغاشِيَةِ قَالَ الَّذِينَ يَغْشَوْنَ الْإِمَامَ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ لا يُسْمِنُ وَ لا يُغْنِي مِنْ جُوعٍ قَالَ لَا يَنْفَعُهُمْ وَ لَا يُغْنِيهِمْ لَا يَنْفَعُهُمُ الدُّخُولُ وَ لَا يُغْنِيهِمُ الْقُعُودُ.

And with regards to the Statement of Allah[azwj] Mighty and Majestic: ***"[88:1] Has not there come to you the news of the overwhelming calamity?"*** he[asws] said; 'These are the ones who have cheated the Imam[asws]' – up to the Statement of the Mighty and Majestic: ***"[88:7] Which will neither nourish nor satisfy hunger"***, said: 'It will neither benefit them, nor free them from needs, nor will it benefit them with the marital relationships, nor free them from the need of sitting down (from begging for more)'.[5334]

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن صفوان، عن محمد بن أبي الهزهاز، عن علي بن السري، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله عز و جل جعل أرزاق المؤمنين من حيث لا يحتسبون، و ذلك أن العبد إذا لم يعرف وجه رزقه كثر دعاؤه».

And from him (Yaqooub Kulayyni), from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Safwaan, from Muhammad Bin Abu Hazhaaz, from Ali Bin Al-Sarayy who said,

'I heard Abu Abdullah[asws] saying that: 'Allah[azwj] Mighty and Majestic Sustains the believers from (a source) they had not considered, and that the servant would frequently supplicate for it when he does not know the direction of his sustenance'.[5335]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن غير واحد، عن علي بن أسباط، عن أحمد بن عمر الحلال، عن علي بن سويد، عن أبي الحسن الأول (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ، فقال: «التوكل على الله درجات، منها أن تتوكل على الله في أمورك كلها، فما فعل بك كنت عنه راضيا، تعلم أنه لا يألوك خيرا و فضلا، و تعلم أن الحكم في ذلك له، فتوكل على الله بتفويض ذلك [إليه] وثق [به] فيها و في غيرها».

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al-Hilal, from Ali Bin Suweyd,

'I asked Abu Al-Hassan[asws] about the Words of Allah[azwj] Mighty and Majestic ***[65:3] and whoever relies upon Allah, He is sufficient for him***, so he[asws] said: 'The reliance upon Allah[azwj] has (different) levels. From these is that you should rely upon Allah[azwj] in all your affairs. So whatever He[azwj] Does with you, you should be pleased

[5334] Al Kafi – H 14649
[5335] الكافي 5: 84/ 4.

with it, knowing that He[azwj] will not Leave out good and excellent from you, and knowing that the Decision with regards to that is His[azwj]. So reply upon Allah[azwj] and have confidence in Him[azwj] with regards to it and other matters'.[5336]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، جميعا، عن يحيى ابن المبارك، عن عبد الله بن جبلة، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: «من أعطي ثلاثا لم يمنع ثلاثا، من أعطي الدعاء أعطي الإجابة، و من أعطي الشكر أعطي الزيادة، و من أعطي التوكل أعطي الكفاية».

And from him, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, together, from Yahya Ibn Al-Mubarak, from Abdullah Bin Jabalat, from Muawiya Bin Wahab,

Abu Abdullah[asws] having said: 'The one who gives three, is not denied from (the other) three. The one who recites a supplication is given the Answer (Fulfilment); and the one who gives the thanks is given the increase; and the one who gives the reliance is given the sufficiency'.

[ثم] قال: «أ تلوت كتاب الله عز و جل: وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ، و قال: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ، و قال: ادْعُونِي أَسْتَجِبْ لَكُمْ؟».

Then he[asws] said: 'Have you not recited the Book of Allah[azwj] Mighty and Majestic ***[65:3] and whoever relies upon Allah, He is sufficient for him***, and Said ***[14:7] If you are grateful, I would certainly give to you more***, and Said ***[40:60] And your Lord says: Call upon Me, I will answer you***'.[5337]

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن محمد بن علي، عن هارون بن حمزة، عن علي بن عبد العزيز، قال: قال لي أبو عبد الله (عليه السلام): «ما فعل عمر بن مسلم؟». فقلت: جعلت فداك، أقبل على العبادة و ترك التجارة. فقال: «ويحه! أما [علم] أن تارك الطلب لا يستجاب له، إن قوما من أصحاب رسول الله (صلى الله عليه و آله) لما نزلت وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لا يَحْتَسِبُ أغلقوا الأبواب و أقبلوا على العبادة، و قالوا: قد كفينا.

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Haroun Bin Hamza, from Ali Bin Abdul Aziz who said:

'Abu Abdullah[asws] said to me: 'What was the deed of Umar Bin Muslim?' So I said, 'May I be sacrificed for you[asws], turning towards the worship and leaving the business'. So he[asws] said: 'Woe be upon him! Do you not know that the avoider of the seeking (of livelihood) does not get (his supplications) Answered? When the Verse ***"[65:2] and whoever is fearful of Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he never could imagine"***, a group from the companions of Rasool-Allah[saww] locked the doors (of their shops) and turned towards the worship, and said, 'We are satisfied'.

فبلغ ذلك النبي (صلى الله عليه و آله)، فأرسل إليهم، فقال: ما حملكم على ما صنعتم؟ فقالوا: يا رسول الله، تكفل لنا بأرزاقنا، فأقبلنا على العبادة. فقال: إنه من فعل ذلك لم يستجب له دعاؤه، عليكم بالطلب».

So that reached the Prophet[saww], so he[saww] sent for them and said: 'What made you to do what you did?' So they said, 'O Rasool-Allah[saww]! We have been ensured of our sustenance, so we have turned towards worship'. So he[saww] said: 'The one who does

[5336] الكافي 2: 53/ 5
[5337] الكافي 2: 53/ 6.

that, will not get his supplications Answered. It is upon you to seek (the sustenance)'.[5338]

علي بن إبراهيم، قال: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد، عن محمد بن زياد، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لا يَحْتَسِبُ قال: «في دنياه».

Ali Bin Ibrahim, from Muhammad in Ahmad Bin Sabit, from Al-Hassan Bin Muhammad, from Muhammad Bin Ziyad, from Abu Ayoub, from Muhammad Bin Muslim who said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj], Mighty and Majestic ***"[65:2] and whoever is fearful of Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he never could imagine"***, said; 'Regarding his worldly matters'.[5339]

VERSE 4

وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ ۚ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا {4}

[65:4] And (as for) those of your women who have doubts about their menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their menstruation; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is fearful of Allah He will make easy for him his affair.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «عدة المرأة التي لا تحيض، و المستحاضة التي لا تطهر ثلاثة أشهر، و عدة التي تحيض و يستقيم حيضها ثلاثة قروء».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Al-Halby:

'Abu Abdullah (a.s.) having said: 'The waiting period of the woman who does not menstruate, and the menstruating woman who is not clean (from it) is of three months. And the waiting period of the one who menstruates and her menstruation is established, is of three periods'.

و سألته عن قول الله عز و جل: إِنِ ارْتَبْتُمْ، ما الريبة؟ فقال: «ما زاد على شهر فهو ريبة، فلتعتد ثلاثة أشهر، و لتترك الحيض، و ما كان في الشهر لم تزد في الحيض عليه ثلاث حيض فعدتها ثلاث حيض».

And I asked him[asws] about the Words of Allah[azwj], Mighty and Majestic ***[65:4] doubts about their menstruation***, what is the doubt?' So he[asws] said: 'What is more than one month, so it is doubtful. Thus her waiting period is of three month, and if she misses the menstruation, and what was in the month, it will not increase with regards

[5338] الكافي 5: 84/ 5.
[5339] تفسير القمّي 2: 375

to the menstruation upon her more than three periods. So her waiting period would be of three menstruations'.[5340]

و عنه: عن علی بن ابراهیم، عن أبیه عن ابن أبي نجران، عن عاصم بن حمید، عن محمد بن قیس، عن أبي جعفر (علیه السلام)، قال: «الحامل أجلها أن تضع حملها، و علیه نفقتها بالمعروف حتی تضع حملها».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Qays:

Abu Ja'far[asws] having said: 'The pregnant woman, her term is that she should lay down her burden (give birth), and for her is her expenses with goodness until she gives birth'.[5341]

VERSE 5 TO 7

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا {5} أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ۚ وَإِنْ كُنَّ أُولَاتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ ۖ وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ {6} لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ ۖ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا {7}

[65:5] That is the Command of Allah which He has Revealed to you, and whoever is fearful of Allah, He will remove from him his evil and give him a big Reward. [65:6] Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him. [65:7] Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has Given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.

محمد بن یعقوب: عن محمد بن یحیی، عن أحمد بن محمد، عن محمد بن إسماعیل، عن محمد بن الفضیل، عن أبي الصباح الکناني، عن أبي عبد الله (علیه السلام)، قال: «إذا طلق الرجل المرأة و هي حبلی، أنفق علیها حتی تضع حملها، فإذا وضعته أعطاها أجرها و لا یضارها إلا أن یجد من هي أرخص أجرا منها، فإن رضیت بذلك الأجر فهي أحق بابنها حتی تفطمه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, from Abu Al-Sabah Al-Kanany:

Abu Abdullah[asws] having said: 'If the man divorces a woman when she is pregnant, she would be entitled to expenses until such time as she gives birth. So when she has done that, there would be recompense for her, and he should not harm her, except if he finds a cheaper way to recompense her from it. So if she is happy with that recompense, so she would be deserving for her baby until she weans it'.[5342]

[5340] الکافي 6: 100/ 8
[5341] الکافي 6: 103/ 1
[5342] الکافي 6: 103/ 2

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «لا يضار الرجل امرأته إذا طلقها فيضيق عليها حتى تنتقل قبل أن تنقضي عدتها، فإن الله عز و جل قد نهى عن ذلك، فقال: وَ لا تُضارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad, from Al-Halby:

Abu Abdullah[asws] having said: 'The man should not harm his wife if he divorces her, so he would put her in straitened circumstances until she moves before the ending of her waiting period, for Allah[azwj] Mighty and Majestic has Prohibited from that, so He[azwj] Said: '***[65:6] and do not injure them in order that you may straiten them***'.[5343]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتاهُ اللَّهُ، قال: «إذا أنفق الرجل على امرأته ما يقيم ظهرها مع الكسوة، و إلا فرق بينهما».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer:

Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[65:7] whoever has his means of subsistence straitened to him, let him spend out of that which Allah has Given him***, said: 'When the man spends upon his wife, what he covers her back with the clothes, or a difference among them'.[5344]

علي بن إبراهيم: في قوله تعالى: أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ، قال: المطلقة التي لزوجها عليها رجعة، لها عليه سكنى و نفقة ما دامت في العدة، فإن كانت حاملا ينفق عليها حتى تضع حملها.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[65:6] Lodge them where you lodge according to your means***, said, 'The divorcee who has for her husband, the right of return, for her would be the right of accommodation, and expenses for as long as she is in her waiting period. So if she was pregnant, he has to bear her expenses until she gives birth'.[5345]

و عنه: عن حميد بن زياد، عن جعفر بن سماعة، عن علي بن عمران السقا، عن ربعي بن عبد الله، عن عبد الرحمن بن أبي عبد الله البصري، عن أبي عبد الله (عليه السلام)، قال: سألته عن رجل طلق امرأته و هي حبلى، و كان في بطنها اثنان، فوضعت واحدا و بقي واحد. فقال: «تبين بالأول، و لا تحل للأزواج حتى تضع ما في بطنها».

And from him, from Hameed Bin Ziyad, from Ja'far Bin Sama'at, from Ali Bin Umran Al-Saqaa, from Rabie Bin Abdullah, from Abdul Rahman Bin Abu Abdullah Al-Basry:

'I asked Abu Abdullah[asws] about a man who divorces his wife and she is pregnant with twins, so she gives birth to one, and one remains'. So he[asws] said: 'She

[5343] الكافي 6: 123/ 1
[5344] تفسير القمّي 2: 375.
[5345] تفسير القمّي 2: 374

becomes clear of the first one, and it is not permissible for her to marry until she gives birth to the second one'.[5346]

VERSES 8 TO 11

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكْرًا {8} فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا {9} أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا {10} رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا {11}

[65:8] And how many a town which rebelled against the Commandment of its Lord and His Messengers, so We called them to account severely and We Punished them (with) a stern Punishment. [65:9] So they tasted the evil result of their conduct, and the end of their affair was perdition. [65:10] Allah has Prepared for them severe Punishment, therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Messenger who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will Cause him to enter Gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly Sustenance.

علي بن إبراهيم، في قوله تعالى: وَ كَأَيِّنْ مِنْ قَرْيَةٍ قال: أهل قرية عَتَتْ عَنْ أَمْرِ رَبِّها وَ رُسُلِهِ فَحاسَبْناها حِساباً شَدِيداً وَ عَذَّبْناها عَذاباً نُكْراً. قوله تعالى: قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْراً رَسُولًا قال: ذكر: اسم رسول الله (صلى الله عليه و آله). قالوا: نحن أهل الذكر.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[65:8] And how many a town***, said, 'People of the town' ***which rebelled against the Commandment of its Lord and His Rasools so We called them to account severely and We Punished them (with) a stern Punishment***. The Words of the High ***[65:10] Allah has Sent down to you a Reminder, [65:11] a Rasool***, said, 'Zikr – is a name of Rasool-Allah[saww]. They[asws] said: 'We[asws] are the People of The Reminder (Ahl Al-Zikr)'.[5347]

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام)، قال في حديث مجلس المأمون، قال: «الذكر: رسول الله (صلى الله عليه و آله)، و نحن أهله، و ذلك بين في كتاب الله عز و جل حيث يقول في سورة الطلاق: فَاتَّقُوا اللَّهَ يا أُولِي الْأَلْبابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْراً رَسُولًا يَتْلُوا عَلَيْكُمْ آياتِ اللَّهِ مُبَيِّناتٍ». قال: «فالذكر: رسول الله (صلى الله عليه و آله)، و نحن أهله».

Ibn Babuwayh, from Ali Bin Al-Husyan Bin Shazawiya Al-Mu'dab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt:

'Al-Reza[asws] having said in a session with Al-Ma'moun: 'The Reminder (الذكر) is Rasool-Allah[saww], and we[asws] are its people (Family), and that is what is Clarified in the Book of Allah[azwj] Mighty and Majestic where He[azwj] is Saying in Surah Al-Talaaq

[5346] الكافي 6: 82/ 10
[5347] تفسير القمّي 2: 375.

(CH 65) ***[65:10] Allah has Prepared for them severe Punishment, therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Rasool who recites to you the clear communications of Allah***'. He[asws] said: 'So the Reminder (الذكر) is Rasool-Allah[saww] and we[asws] are its People[asws]'.[5348]

ابن شهر آشوب: عن ابن عباس، في قوله تعالى: ذِكْراً رَسُولًا النبي ذكره من الله، و علي ذكر من محمد (صلى الله عليه و آله)، كما قال الله: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ.

Ibn Shehr Ashub:

Ibn Abbas regarding the Words of the High ***[65:10] a Reminder, [65:11] A Rasool***, 'The Prophet[saww] is a Reminder from Allah[azwj] and Ali[asws] is a Reminder from Muhammad[saww], just as Allah[azwj] Said ***[43:44] And most surely it is a Reminder for you and your people***'.[5349]

VERSE 12

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا {12}

[65:12] Allah is He Who Created seven skies, and of the earth the like of them; the Command continues to descend among them, that you may know that Allah has Power over all things and that Allah Encompasses all things in (His) Knowledge

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز و جل: وَ السَّماءِ ذاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه. فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّماواتِ بِغَيْرِ عَمَدٍ تَرَوْنَها؟ فقال: «سبحان الله! أليس الله يقول: بِغَيْرِ عَمَدٍ تَرَوْنَها؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid:

'I said to Abu Al-Hassan Al-Reza[asws], 'Inform me about the Words of Allah[azwj] Mighty and Majestic ***[51:7] I swear by the sky full of ways***'. He[asws] said: 'Linked to the earth' – and clasped his[asws] fingers together. So I said, 'How can it become linked to the earth, and Allah[azwj] is Saying ***[13:2] Allah is He Who raised the skies without any pillars that you see***?' So he[asws] said: 'Glory be to Allah[azwj]! Is Allah[azwj] not Saying ***without any pillars that you see***?' I said, 'Yes'. So he[asws] said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة، و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء

[5348] عيون أخبار الرّضا (عليه السّلام) 1: 239/ 1
[5349] المناقب 3: 97.

الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، فوق السماء الخامسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوق السماء السادسة، و السماء السابعة فوقها قبة،

I said, 'May I be sacrificed for you[asws], how is that?' He[asws] extended his[asws] left hand and placed his[asws] right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky. And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَماواتٍ طباقا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ فأما صاحب الأمر فرسول الله (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين». قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لهن فوقنا».

And the Throne of the Beneficent, Blessed and high is above the seventh sky, and these are the Words of Allah[azwj] Mighty and Majestic ***[65:12] Allah is He Who Created seven skies,*** in layers ***and of the earth the like of them the Command continues to descend among them***. So as for the Master of the Command, so it is Rasool-Allah[saww], and the successor[asws] after Rasool-Allah[saww], established upon the face of the earth. So the Command Descends upon him[asws] from above the sky of the (seven) skies and the (seven) earths (firmaments)'. I said, 'So what is underneath us except for one earth?' So he[asws] said: 'There is nothing underneath us except for one earth, and the six of these are above it'.[5350]

ابن بابويه، قال: حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري بإيلاق، قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ، قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي، قال: حدثنا أبي، قال: حدثنا علي بن موسى الرضا (عليه السلام)، قال: حدثنا أبي موسى بن جعفر، قال: حدثنا أبي جعفر بن محمد، قال: حدثنا أبي محمد بن علي، قال: حدثنا أبي علي بن الحسين، قال: حدثنا أبي الحسين ابن علي (عليهم السلام)، قال: «كان علي بن أبي طالب (عليه السلام) [بالكوفة] في الجامع، إذ قام إليه رجل من أهل الشام، فقال: يا أمير المؤمنين، إني أسألك عن أشياء. فقال: سل تفقها و لا تسأل تعنتا، فأحدق الناس بأبصارهم،

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al-Basry Baylaq narrated to us, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Jabalat Al-Waiz, from Abu Al-Qasim Abdullah Bin Ahmad Bin Aamir Al-Ta'ai, from his father who said:

'Ali[asws] Bin Musa Al-Reza[asws] narrated to us saying: 'My[asws] father Musa[asws] Bin Ja'far[asws] narrated to me[asws], from his[asws] father Ja'far[asws] Bin Muhammad[asws], from his[asws] father Muhammad[asws] Bin Ali[asws], from his[asws] father Ali[asws] Bin Al-Husayn[asws] , from his[asws] father Al-Husayn[asws] Bin Ali[asws] having said: 'Ali[asws] Bin Abu Talib[asws] was at Al-Kufa among a group, when a Syrian man stood up, so he said, 'O Amir-ul-Momineen[asws], I would like to ask you[asws] about (certain) things'. So he[asws] said: 'Ask, to ponder, and do not ask to be intransigent, for the people are surrounding you with their eyes'.

[5350] تفسير القمّي 2: 328

فقال: أخبرني عن أول ما خلق الله تعالى؟ قال: خلق النور. قال: فمم خلقت السماوات؟ قال (عليه السلام): من بخار الماء. قال: فمم خلقت الأرض؟ قال (عليه السلام): من زبد الماء. قال: فمم خلقت الجبال؟ قال (عليه السلام): من الأمواج. قال: فلم سميت مكة أم القرى؟ قال (عليه السلام): لأن الأرض دحيت من تحتها.

So he said, 'Inform me about the first of what Allah[azwj] the High, Created?' He[asws] said: 'He[azwj] Created 'النور' the Light'. He asked, 'From what did He[azwj] Created the skies?' He[asws] said: 'From the water vapour'. He asked, 'From what did He[azwj] Created the earth?' He[asws] said: 'From the froth of the water'. He asked, 'From what did He[azwj] Create the mountains?' He[asws] said: 'From the waves'. He asked, 'So why has Makkah been called the Mother City (أم القرى)?' He said, 'Because the ground was spread (solidified) from underneath it'.

و سأله عن سماء الدنيا، فمم هي؟ قال (عليه السلام): من موج مكفوف.

And he asked him[asws] about the sky of the world, 'So from what is it?' He[asws] said: 'From the waves'.

و سأله عن ألوان السماوات السبع و أسمائها. فقال له: اسم السماء الدنيا رفيع، و هي من ماء و دخان، و اسم السماء الثانية قيدوم «2»، و هي على لون النحاس، و السماء الثالثة اسمها الماروم و هي على لون الشبه، و السماء الرابعة اسمها أرفلون، و هي على لون الفضة، و السماء الخامسة اسمها هيعون، و هي على لون الذهب، و السماء السادسة اسمها عروس، و هي ياقوتة خضراء، و السماء السابعة اسمها عجماء، و هي درة بيضاء».

And he asked him[asws] about the colours of the seven skies and their names, so he[asws] said to him: 'The name of the sky of the world is Rafi'e (رفيع) and it is from the water and smoke. And the name of the second sky is Qaydoum (قيدوم) and it is of the colour of copper. And the third sky, its name is Al-Maroum (الماروم) and it is of the colour of iron. And the fourth sky, its name is Arfaloun (أرفلون) and it is of the colour of silver. And the fifth sky, its name is Hayown (هيعون), and it is of the colour of gold. And the sixth sky, its name is Arous (عروس), and it is of green ruby'. And the seventh sky, its name is Ajma'a (عجماء), and it is of the colour of white pearl'.[5351]

[5351] عيون أخبار الرّضا (عليه السّلام) 1: 240/ 1

CHAPTER 66

AL-TAHREEM

(12 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الطلاق و التحريم في فريضة، أعاذه الله أن يكون يوم القيامة ممن يخاف أو يحزن، و عوفي من النار، و أدخله الله الجنة بتلاوته إياهما و محافظته عليهما، لأنهما للنبي (صلى الله عليه و آله)».

Ibn Babuwayh, from Abu Baseer,

Abu Abdullah[asws] has said: 'The one who recites Surah Al-Talaaq (Chapter 65) and Surah Al-Tahreem (Chapter 66) in the obligatory (Prayers) these would Invoke Allah[azwj] for him not to be from the ones who will be in fear and grief on the Day of Judgement, and be Excused from the Fire, and Allah[azwj] would Make him Enter into the Paradise by recitation of these two and their memorisation, because these two (Chapters) are for the Prophet[saww]'.[5352]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأها أعطاه الله توبة نصوحا، و من قرأها على ملسوع شفاه الله و لم يمش السم فيه، و إن كتبت و رش ماؤها على مصروع احترق شيطانه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites it (Chapter 66), Allah[azwj] would Grant him the sincere repentance. And the one who recites it upon the bitten one, Allah[azwj] would Heal him and the poison would not flow into him. And if it is written and its water sprinkled upon the epileptic person, it would incinerate its devils (The fit would go away)'.[5353]

و قال الصادق (عليه السلام): «من قرأها على المريض سكنته، و من قرأها على الرجفان بردته، و من قرأها على المصروع تفيقه، و من قرأها على السهران تنومه، و إن أدمن في قراءتها من كان عليه دين كثير لم يبق شيء بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who recites (Chapter 66) upon a patient, it would settle him. And the one who recites it upon the trembling, it would cool it down. And the one who recites it upon the epileptic, it would wake him up. And the one who recites it upon the restless, it would put him to sleep. And the habitual recitation of it by the one who is heavily in debt, nothing of it would remain, by the Permission of Allah[azwj] the High'.[5354]

[5352] (ثواب الأعمال: 119.)
[5353] (خواص القرآن)
[5354] (خواص القرآن: 11 «مخطوط»)

VERSES 1 TO 5

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {1} قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ {2} وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ {3} إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ {4} عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا {5}

[66:1] O Prophet! Do not deny (yourself) that which Allah has made lawful for you; seeking to please your wives; and Allah is Forgiving, Merciful. [66:2] Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing the Wise. [66:3] And when the Prophet secretly communicated a piece of information to one of his wives - but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part of it; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me. [66:4] If you both turn to Allah, then indeed your hearts are inclined (for this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the Corrector of the Believers, and the angels after that are the aiders. [66:5] Maybe, if he divorces you, his Lord, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن أبي نصر، عن محمد بن سماعة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن رجل قال لامرأته: أنت علي حرام؟ فقال: «لو كان لي عليه سلطان لأوجعت رأسه، و قلت [له]: الله أحلها لك، فما حرمها عليك؟ إنه لم يزد على أن كذب، فزعم أن ما أحل الله له حرام، و لا يدخل عليه طلاق و لا كفارة». فقلت: قول الله عز و جل: يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ ما أَحَلَّ اللَّهُ لَكَ فجعل فيه الكفارة؟ فقال: «إنما حرم عليه جاريته مارية القبطية، و حلف أن لا يقربها، و إنما جعل النبي (صلى الله عليه و آله) عليه الكفارة في الحلف، و لم يجعل عليه في التحريم».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Muhammad Bin Sama'at, from Zurara,

'I asked Abu Ja'far[asws] about a man who says to his wife, 'You are prohibited (Haraam) unto me'?' So he[asws] said: 'If I[asws] had authority over him, I[asws] would have hit his head, and would say to him: 'Allah[azwj] had Made her to be Permissible for you, so what makes her to be prohibited to you? It does not increase in anything except for (him) but the lie to think that what Allah[azwj] has Made Permissible, is prohibited for him, nor does divorce enter into it or an expiation'. So I said, '(What about) the Words of Allah[azwj] Mighty and Majestic ***[66:1] O Prophet! Do not deny (yourself) that which Allah has made lawful for you***, so He[azwj] Made an expiation to be for it?' So he[asws] said: 'But rather, he[saww] made the maid Mariah the Coptic to be prohibited unto himself[saww], and vowed that he[saww] would not go near her. But rather, He[azwj] Made the expiation to be upon the Prophet[saww] regarding the vow, and did not Make it to be upon him[saww] for the prohibition'.[5355]

[5355] (الكافي 6: 134/ 1)

الشيخ في (أماليه)، قال: أخبرنا الشيخ السعيد أبو عبد الله محمد بن محمد بن النعمان، قال: حدثنا أبو حفص عمر بن محمد، قال: حدثنا أبو عبد الله الحسين بن إسماعيل، قال: حدثنا عبد الله بن شبيب، قال: حدثني محمد بن محمد بن عبد العزيز، قال: وجدت في كتاب أبي، عن الزهري، عن عبيد الله بن عبد الله، عن ابن عباس، قال: وجدت حفصة رسول الله (صلى الله عليه و آله) مع أم إبراهيم في يوم عائشة، فقالت: لأخبرنها.

Al-Sheykh in his Amaly, said, 'Al-Sheykh Al-Saeed Abu Abdullah Muhammad Bin Muhammad Bin Al-No'man narrated to us, from Abu Hafs Umar Bin Muhammad, from Abu Abdullah Al-Husayn Bin Ismail, from Abdullah Bin Shuayb, from Muhammad Bin Muhammad Bin Abdul Aziz, from his father, from Al-Zuhry, from Ubeydullah Bin Abdullah:

from Ibn Abbas who said, 'Hafsa found Rasool-Allah[saww] with Umm-e-Ibrahim in a day (meant for) Ayesha, so she said, 'I will inform her'.

فقال رسول الله (صلى الله عليه و آله): «اكتمي ذلك، و هي علي حرام». فأخبرت حفصة عائشة بذلك، فأعلم الله نبيه (صلى الله عليه و آله)، فعرف حفصة أنها أفشت سره، فقالت له: من أنبأك هذا؟ قال: «نبأني العليم الخبير». فآلى رسول الله (صلى الله عليه و آله) من نسائه شهرا، فأنزل الله عز اسمه: إِنْ تَتُوبا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُما

Rasool-Allah[saww] said: 'You conceal that, and she is forbidden unto me[saww]'. So Hafsa informed Ayesha about that. So Allah[azwj] Made His [zwj] Prophet[saww] to know it, and he[saww] realised that Hafsa had divulged his[saww] secret. So she said to him[saww], 'Who gave you[saww] the news of this?' He[saww] said: 'The Knower, the Aware Gave me[saww] the news'. So Rasool-Allah[saww] stayed away from his[saww] wives for a month. So Allah[azwj], Mighty is His[azwj] Name, Revealed ***[66:4] If you both turn to Allah, then indeed your hearts are inclined (for this)***.

قال ابن عباس: فسألت عمر بن الخطاب: من اللتان تظاهرتا على رسول الله (صلى الله عليه و آله)؟ فقال: حفصة و عائشة.

Ibn Abbas said, 'So I asked Umar Bin Al-Khattab, 'Who were the two women who pretended (to repent to Allah[azwj]), against Rasool-Allah[saww]?' So he said, '<u>Hafsa and Ayesha</u>'.[5356]

ثم قال علي بن إبراهيم: كان سبب نزولها أن رسول الله (صلى الله عليه و آله) كان في بعض بيوت نسائه، و كانت مارية القبطية معه تخدمه، و كان ذات يوم في بيت حفصة، فذهبت حفصة في حاجة لها، فتناول رسول الله (صلى الله عليه و آله) مارية، فعلمت حفصة بذلك، فغضبت و أقبلت على رسول الله (صلى الله عليه و آله)، و قالت: يا رسول الله، هذا [في] يومي، و في داري، و على فراشي!

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'The reason for its Revelation was that Rasool-Allah[saww] was in one of the chambers of his[saww] wives, and Mariah Al-Qibtiah (Coptic) was serving him[saww], and it was a day to be in the chamber of Hafsa. So Hafsa was away for (some of) her need, and Rasool-Allah[saww] was looking after Mariah. Hafsa came to know about that, so she got angry and faced against Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! This is my day, and (you[saww] should be) in my chamber, and upon my bed!'

فاستحيا رسول الله (صلى الله عليه و آله) منها، فقال: «كفي فقد حرمت مارية على نفسي، و لا أطأها بعد هذا أبدا، و أنا أفضي إليك سرا، فإن أنت أخبرت به فعليك لعنة الله و الملائكة و الناس أجمعين». فقالت: نعم، ما هو؟ فقال: «إن أبا بكر يلي الخلافة من بعدي، ثم من بعده عمر أبوك». فقالت: من أخبرك بهذا؟ قال: «الله أخبرني».

[5356] (الأمالي 1: 150.)

So Rasool-Allah[saww] was insulted from it, so he[saww] said: 'Restrain your hand, for I[saww] have denied Mariah upon myself, and will not tread towards her, after this, ever only if you keep my[saww] secret, so if you were to inform of it, then upon you would be the Curse of Allah[azwj], and the Angels, and the people altogether'. So she said, 'Yes, what is it?' Abu Bakr will be ruling the Caliphate after me[saww], then after him would be your father, Umar'. So she said, 'Who has informed you[saww] of this?' He[saww] said: 'Allah[azwj] Informed me [aww]'.

فأخبرت حفصة عائشة من يومها بذلك، و أخبرت عائشة أبا بكر، فجاء أبو بكر إلى عمر، فقال له: إن عائشة اخبرتني عن حفصة كذا، و لا أثق بقولها، فسل أنت حفصة، فجاء عمر إلى حفصة، فقال لها: ما هذا الذي أخبرت عنك عائشة؟ فأنكرت ذلك، و قالت: ما قلت لها من ذلك شيئا. فقال لها عمر: إن كان هذا حقا فأخبرينا حتى نتقدم فيه؟ فقالت: نعم، قد قال ذلك رسول الله.

So Hafsa informed Ayesha about that, and Ayesha informed Abu Bakr. So Abu Bakr went to Umar and said to him, 'Ayesha has informed me of such and such from Hafsa, and I do not place reliance upon her words, so you ask Hafsa'. So Umar went to Hafsa and said to her, 'What is this which you have informed Ayesha from yourself?' She denied that and said, 'I have not said anything from that'. So Umar said to her, 'If this was true, so tell us (or you want to wait) until we get old regarding this?' So she said, 'Yes, Rasool-Allah[saww] did say that'.

فاجتمع أربعة على أن يسموا رسول الله (صلى الله عليه و آله)، فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) بهذه السورة: يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ ما أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضاتَ أَزْواجِكَ وَ اللَّهُ غَفُورٌ رَحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمانِكُمْ يعني قد أباح الله لك أن تكفر عن يمينك وَ اللَّهُ مَوْلاكُمْ وَ هُوَ الْعَلِيمُ الْحَكِيمُ وَ إِذْ أَسَرَّ النَّبِيُّ إِلى بَعْضِ أَزْواجِهِ حَدِيثاً فَلَمَّا نَبَّأَتْ بِهِ [أي أخبرت به] بِهِ وَ أَظْهَرَهُ اللَّهُ عَلَيْهِ يعني أظهر الله نبيه على ما أخبرت به و ما هموا به من قتله عَرَّفَ بَعْضَهُ أي أخبرها و قال: «لم أخبرت بما أخبرتك به؟».

So the four of them assembled (agreed upon) that they will poison Rasool-Allah[saww]. So Jibraeel[as] descended upon Rasool-Allah[saww] with this Chapter ***[66:1] O Prophet! Do not deny (yourself) that which Allah has made lawful for you; seeking to please your wives; and Allah is Forgiving, Merciful. [66:2] Allah indeed has sanctioned for you*** Meaning Permitted you[saww] ***the expiation of your oaths and Allah is your Protector, and He is the Knowing the Wise. [66:3] And when the Prophet secretly communicated a piece of information to one of his wives – but when she informed (others) of it, and Allah Made him to know it,*** Meaning, Allah[azwj] Made it clear to His[azwj] Prophet[saww] of what she had informed about it, and what they were thinking of, of murdering him[saww] ***he made known part of it*** i.e., informed her and said: 'Why did you inform of what I[saww] had informed you with?'[5357]

علي بن إبراهيم، قوله تعالى: وَ أَعْرَضَ عَنْ بَعْضٍ قال: لم يخبرهم بما علم مما هموا به من قتله، قالَتْ: مَنْ أَنْبَأَكَ هذا؟ قالَ: نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ إِنْ تَتُوبا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُما وَ إِنْ تَظاهَرا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلاهُ وَ جِبْرِيلُ وَ صالِحُ الْمُؤْمِنِينَ يعني أمير المؤمنين (عليه السلام) وَ الْمَلائِكَةُ بَعْدَ ذلِكَ ظَهِيرٌ يعني لأمير المؤمنين (عليه السلام)

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***and avoided part of it***, said, 'He[saww] did not inform them of what he[saww] knew from what they had planned of murdering him[saww]. ***she said: Who informed you of this? He said: The Knowing, the one Aware,***

[5357] (تفسير القمّي 2: 375)

informed me [66:4] If you both turn to Allah, then indeed your hearts are inclined (for this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the Corrector of the Believers Meaning Amir-ul-Momineen[asws].

ثم خاطبها، فقال: عَسى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْواجاً خَيْراً مِنْكُنَّ مُسْلِماتٍ مُؤْمِناتٍ قانِتاتٍ تائِباتٍ عابِداتٍ سائِحاتٍ ثَيِّباتٍ وَ أَبْكاراً.

Then He[azwj] Addressed her, so He[azwj] Said ***[66:5] Maybe, if he divorces you, his Lord, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins***'.[5358]

ابن بابويه، في (الفقيه)، قال: قال الصادق (عليه السلام): «إني لأكره للرجل أن يموت و قد بقيت عليه خلة من خلال رسول الله (صلى الله عليه و آله) لم يأتها». فقلت له: تمتع رسول الله (صلى الله عليه و آله)؟ قال: «نعم» و قرأ هذه الآية وَ إِذْ أَسَرَّ النَّبِيُّ إِلى بَعْضِ أَزْواجِهِ حَدِيثاً إلى قوله: ثَيِّباتٍ وَ أَبْكاراً.

Ibn Babuwayh, in Al-Faqih, said,

'Al-Sadiq[asws] said: 'I[asws] would hate it for the man that he should die and there remained for him a quality from the qualities of Rasool-Allah[saww] that he did not perform'. So I said to him[asws], 'Mut'ah (Temporary Marriage) of Rasool-Allah[saww]?' He[asws] said: 'Yes' And he[asws] recited these Verses ***[66:3] And when the Prophet secretly communicated a piece of information to one of his wives - but when she informed (others) of it*** up to His[azwj] Words ***widows and virgins***'.[5359]

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا عبد الله بن محمد، عن ابن أبي نجران، عن عاصم بن حميد، عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: إِنْ تَتُوبا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُما وَ إِنْ تَظاهَرا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلاهُ وَ جِبْرِيلُ وَ صالِحُ الْمُؤْمِنِينَ، قال: «صالح المؤمنين علي (عليه السلام)».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far Narrated to us, from Abdullah Bin Muhammad, from Ibn Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said,

'I heard Abu Ja'far[asws] saying: '***[66:4] If you both turn to Allah, then indeed your hearts are inclined (for this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the Corrector of the Believers***, he[asws] said: 'The Corrector of the Believers – is the Ali[asws]'.[5360]

محمد بن العباس، أورد اثنين و خمسين حديثا هنا من طريق الخاصة و العامة، منها: قال: حدثنا جعفر بن محمد الحسيني، عن عيسى بن مهران، عن مخول بن إبراهيم، عن عبد الرحمن بن الأسود، عن محمد بن عبد الله بن أبي رافع، عن عون بن عبد الله بن أبي رافع، قال: لما كان اليوم الذي توفي فيه رسول الله (صلى الله عليه و آله) غشي عليه ثم أفاق، و أنا أبكي و أقبل يديه، و أقول: من لي و لولدي بعدك، يا رسول الله؟ قال: «لك الله بعدي و وصيي صالح المؤمنين علي بن أبي طالب».

Muhammad Bin Al-Abbas reported fifty two Hadeeth from the speciAl-(Shiah) and the generAl-(Non-Shiah). From it is, 'Ja'far Bin Muhammad Al-Husayni narrated to us, from Isa Bin Mahran, from Makhowl Bin Ibrahim, from Abdul Rahman Bin Al-Aswad,

[5358] (تفسير القمّي 2: 376)
[5359] (من لا يحضره الفقيه 3: 297/ 1416)
[5360] (تفسير القمّي 2: 377)

Muhammad Bin Abdullah Bin Abu Raf'a who said, 'When it was the day in which Rasool-Allah[saww] passed away, he[saww] fainted and then woke up, and I was weeping and kissed his[saww] hand, and I said, 'Who is there for me and for my sons after you[saww], O Rasool-Allah[saww]?' He[saww] said: 'For you, after me[saww] is my[saww] successor[asws], the Corrector of the Believers is Ali[asws] Bin Abu Talib[asws]'.[5361]

و عنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) عرف أصحابه أمير المؤمنين (عليه السلام) مرتين، و ذلك أنه قال لهم: أ تدرون من وليكم من بعدي؟ قالوا: الله و رسوله أعلم، قال: فإن الله تبارك و تعالى قد قال: فَإِنَّ اللَّهَ هُوَ مَوْلاهُ وَ جِبْرِيلُ وَ صالِحُ الْمُؤْمِنِينَ، يعني أمير المؤمنين (عليه السلام)، و هو وليكم بعدي. و المرة الثانية يوم غدير خم حين قال: من كنت مولاه فعلي مولاه».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Abu Jameela, from Muhammad Al-Halby,

'Abu Abdullah[asws] having said: 'Rasool-Allah[saww] introduced Amir-ul-Momineen[asws] twice, and then he[saww] said to them: 'Do you know the one[asws] who is your guardian from after me[saww]?' They said, 'Allah[azwj] and His[azwj] Rasool[saww] know'. He[saww] said: 'So Allah[azwj], Blessed and High has Said ***[66:4] then surely Allah it is Who is his Guardian, and Jibraeel and the Corrector of the Believers***, Meaning Amir-ul-Momineen[asws], and he[asws] is your guardian after me[saww]'. And the second time was on the Day of Ghadeer Khumm where he[saww] said: 'The one whom I[saww] was the Master of, so Ali[asws] is his Master (من كنت مولاه فعلي مولاه)'.[5362]

VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {6}

[66:6] O you who believe! Save yourselves and your families from a Fire whose fuel are the human beings and stones; over it are Angels of extreme cruelty, they do not disobey Allah in what He Commands them for, and they do as they are Commanded to do.

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن علي بن حديد، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: دخل عليه الطيار، فسأله و أنا عنده، فقال له: جعلت فداك، أ رأيت قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا في غير مكان من مخاطبة المؤمنين، أ يدخل في هذا المنافقون؟ قال: «نعم، يدخل في هذا المنافقون و الضلال و كل من أقر بالدعوة الظاهرة».

Muhammad Bin Yaqoub, from Abu A'la Al-Ashary, from Muhammad Bin Abdul Jabbar, from Ali Bin Hadeed, from Jameel Bin Daraaj:

'Abu Abdullah[asws] said, 'Al-Tayyaar came up to him[asws], so he asked him[asws] and I was in his[asws] presence, 'May I be sacrificed for you[asws], do you[asws] see that the Statement of the Mighty and Majestic: "***[66:6] O you who believe!***", and in another place where the Believers are addressed, are the hypocrites included in this?' The

[5361] (تأويل الآيات 2: 698/ 1)
[5362] (تأويل الآيات 2: 699/ 3.)

Imam[asws] replied: 'Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently'.[5363]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن عذافر، عن إسحاق بن عمار، عن عبد الأعلى مولى آل سام، عن أبي عبد الله (عليه السلام)، قال: «لما نزلت هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ ناراً جلس رجل من المسلمين يبكي، و قال: أنا عجزت عن نفسي و كلفت أهلي. فقال رسول الله (صلى الله عليه و آله): حسبك أن تأمرهم بما تأمر به نفسك، و تنهاهم عما تنهى عنه نفسك».

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azafer, from Is'haq Bin Amaar, from Abdul A'la, Mowla of A'Al-Saam:

'Abu Abdullah[asws] has said: 'When this Verse was Revaled ***[66:6] O you who believe! Save yourselves and your families from a Fire***, a man from the Muslims who was seated, started weeping and said: 'I have failed myself and my family'. So Rasool-Allah[saww] said: 'It is sufficient for you that you should enjoin for them what you enjoin for yourself, and forbid from them what you forbid for yourself'.[5364]

و عنه: بإسناده عن عثمان بن عيسى، عن سماعة، عن أبي بصير، في قول الله عز و جل: قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ ناراً قلت: كيف أقيهم؟ قال: «تأمرهم بما أمر الله، و تنهاهم عما نهاهم الله، فإن أطاعوك كنت قد وقيتهم، و إن عصوك كنت قد قضيت ما عليك».

And from him (Yaqoub Kulayni), by his chain, from Usman Bin Isa, from Sama'at, from Abu Baseer,

regarding the Words of Allah[azwj] Mighty and Majestic ***[66:6] O you who believe! Save yourselves and your families from a Fire***. I said, 'How can I save them?' He[asws] said: 'by ordering them with what Allah[azwj] has Commanded, and forbidding them from what Allah[azwj] has Prohibited from them. So if they were to obey you, you would have saved them, and if they disobey you would have fulfilled whatever was upon you'.[5365]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن عبد الله ابن مسكان، عن سليمان بن خالد، قال: قلت لأبي عبد الله (عليه السلام): إن لي أهل بيت و هم يسمعون مني، أ فأدعوهم إلى هذا [الأمر]؟ فقال: «نعم، إن الله عز و جل يقول في كتابه: يا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ ناراً وَقُودُهَا النَّاسُ وَ الْحِجارَةُ».

And from him (Yaqoub Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-No'man, from Abdullah Ibn Muskan, from Suleyman Bin Khalid who said:

'I said to Abu Abdullah[asws], 'I have a family who listen to me. Shall I invite them to this matter (Al-Wilayah)?' So he[asws] said: 'Yes. Allah[azwj], Mighty and Majestic is Saying in His[azwj] Book ***[66:6] O you who believe! Save yourselves and your families from a Fire whose fuel are the human beings and stones***'.[5366]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قال- في حديث-: «و لقد مررنا معه- يعني رسول الله (صلى الله عليه و آله)- بجبل، فإذا الدموع تخرج من بعضه، فقال له النبي (صلى الله عليه و آله): ما يبكيك يا جبل؟ فقال: يا رسول الله، كان عيسى مر بي و هو يخوف الناس بنار وقودها الناس و الحجارة، فأنا أخاف أن أكون من تلك الحجارة؟ قال له: لا تخف، تلك حجارة الكبريت، فقر الجبل و سكن».

[5363] Al Kafi – H 14861
[5364] (الكافي 5: 62/ 1)
[5365] (الكافي 5: 62/ 2.)
[5366] (الكافي 2: 168/ 1.)

Al-Tabarsy, in Al-Ihtijaj:

'Amir Ul Momineen[asws] said – in a Hadeeth - : 'And we passed by with him[saww] – meaning Rasool-Allah[saww] – by a mountain. So it shed tears from its side. So the Prophet[saww] said to it: 'What makes you weep, O mountain?' So it said, 'O Rasool-Allah[saww]! Isa Bin Maryam[as] had passed by me and he[as] was fearful of the people regarding the Fire, and its fuel being the people and the stones. So I am scared lest I become from those stones?' He[saww] said to it: 'Do not be afraid, those are the stones of sulphur'. So the mountain was delighted and calmed down'.[5367]

VERSES 7 & 8

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ {7} يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {8}

[66:7] O you who disbelieve! Do not offer excuses today; you shall be Recompensed according to what you did [66:8] O you who believe! Turn to Allah with a sincere repentance; maybe your Lord will Remove from you your evil and Cause you to enter Gardens beneath which rivers flow, on the Day on which Allah will not abase the Prophet and those who believe with him; their light shall run on in front of them and on their right; they shall be saying: Our Lord! Complete for us our light, and Forgive us; You have Power over all things.

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): يا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً؟ قال: «هو الذنب الذي لا يعود فيه أبدا». فقلت: و أينا لم يعد ؟ فقال: «يا أبا محمد، إن الله يحب من عباده المفتن التواب».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim (Tafseer Qummi), from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer who said:

'I said to Abu Abdullah[asws], '(What about) ***[66:8] O you who believe! Turn to Allah with a sincere repentance***?' He[asws] said: 'It is the sin which he would not repeat it, ever'. So I said, 'And what does it mean, never repeat?' He[asws] said: 'O Abu Muhammad! Allah[azwj] Loves from His[azwj] servants, the tempted one who repents'.[5368]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب، قال: سمعت أبا عبد الله (عليه السلام) يقول: إذا تاب العبد توبة نصوحا أحبه الله، فستر عليه في الدنيا و الآخرة. فقلت: و كيف يستر عليه؟ قال: «ينسي ملكيه ما كتبا عليه من الذنوب، و يوحي إلى جوارحه: اكتمي عليه [ذنوبه] و يوحي إلى بقاع الأرض: اكتمي ما كان يعمل عليك من الذنوب، فيلقى الله حين يلقاه و ليس شيء يشهد عليه من الذنوب».

And from him (Yaqoub Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah[asws] saying: 'When a servant repents with the sincere repentance, Allah[azwj] Loves him, so He[azwj] Veils for him in the world and the Hereafter'. So I said, 'And how does He[azwj] Veil him?' He[asws] said: 'He[azwj] Makes

[5367] (الاحتجاج: 220.)
[5368] (الكافي 2: 314/ 4)

His[azwj] Angel to forget writing down his sins, and Reveals to his organs: “Conceal his sins!” And Reveals unto the remainder of the earth: “Conceal what he has done upon you, from the sins!” So he meets Allah[azwj] and there is nothing to testify against him, from the sins’.[5369]

ابن بابويه: عن أبيه، قال: حدثنا محمد بن يحيى، عن محمد بن أحمد، عن أحمد بن هلال، قال: سألت أبا الحسن الأخير (عليه السلام) عن التوبة النصوح، فكتب (عليه السلام): «أن يكون الباطن كالظاهر و أفضل من ذلك».

Ibn Babuwah, from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin HilAl-who said:

‘I asked Abu Al-Hassan[asws] about the sincere repentance, so he[asws] wrote: ‘The esoteric (Baatin) (of the person) becomes like the exoteric (Zaahir) and better than that’.[5370]

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن موسى بن القاسم البجلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً، قال: «هو صوم يوم الأربعاء و الخميس و الجمعة».

And from him (Sheykh Al-Sadouq), from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Safar, from Ahmad Bin Muhammad Bin Isa, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Abu Hamza, from Abu Baseer:

‘Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[66:8] Turn to Allah with a sincere repentance***, he[asws] said: ‘It is the Fasting on the day of Wednesday, and the Thursday, and the Friday’.[5371]

و عنه: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل الهمداني، قال: قال أبو عبد الله (عليه السلام) في قوله: «يَسْعى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَ بِأَيْمانِهِمْ أئمة المؤمنين يوم القيامة تسعى بين أيدي المؤمنين و بأيمانهم حتى ينزلوهم منازل أهل الجنة».

And from him (Yaqoub Kulayni), from Ali Bin Muhammad, and Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shamoun, from Adullah Bin Abdul Rahman Al-A’sam, from Abdullah Bin Al-Qasim, from Salih Bin Sahl Al-Hamdany who said,

‘Abu Abdullah[asws] said regarding His[azwj] Words ***their light shall run on in front of them and on their right*** – The Imams[asws] of the Believers, on the Day of Judgement, (their[asws] Light) would be running on in front of the Believers and on their right, until they settled the people of the Paradise in their houses’.[5372]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) [في قوله]: يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمانِهِمْ» فمن كان له نور يومئذ نجا، و كل مؤمن له نور».

Ali Bin Ibrahim said, ‘And in a report of Abu Al-Jaroud,

[5369] (الكافي 2: 314/ 1)
[5370] (معاني الأخبار: 174/ 1)
[5371] (معاني الأخبار: 174/ 2)
[5372] (الكافي 1: 151/ 5.)

Abu Ja'far[asws] regarding His[azwj] Words ***on the Day on which Allah will not abase the Prophet and those who believe with him; their light shall run on in front of them and on their right***, he[asws] said: 'So the one who would have 'نور' Light for him, would achieve salvation. And every Believer would have a 'نور' Light for himself'.[5373]

ابن بابويه، قال: حدثنا أبو محمد عمار بن الحسين (رحمه الله)، قال: حدثنا علي بن محمد بن عصمة، قال: حدثنا أحمد بن محمد الطبري بمكة، قال: حدثنا الحسن بن ليث الرازي، عن شيبان بن فروخ الأبلي، عن همام بن يحيى، عن القاسم بن عبد الواحد، عن عبد الله بن عقيل، عن جابر بن عبد الله الأنصاري، قال: كنت ذات يوم عند النبي (صلى الله عليه و آله) إذ أقبل بوجهه على علي بن أبي طالب (عليه السلام)، فقال: «ألا أبشرك يا أبا الحسن؟» قال: «بلى، يا رسول الله».

Ibn Babuwayh, from Abu Muhammd Amaar Bin Al-Hassan, from Ali Bin Muhammad Bin Asmat, from Ahmad Bin Muhammad Al-Tabari, from Al-Hassan Bin Lays Al-Razy, from Shayban Bin Farouj Al-Ably, from Hamam Bin Yahya, from Al-Qasim Bin Abdul Wahid, from Abdullah Bin Aqeel,

Jabir Bin Abdullah Al-Ansary says, 'One day I was in the presence of the Prophet[saww] when he[saww] kissed the face of Ali[asws] Bin Abu Talib[asws], so he[saww] said: 'Shall I[saww] not give you[asws] the good news, O Abu Al-Hassan[asws]?' He[asws] said: 'Yes, O Rasool-Allah[saww]!'

قال: «هذا جبرئيل يخبرني عن الله جل جلاله أنه قد أعطى شيعتك و محبيك سبع خصال: الرفق عند الموت، و الأنس عند الوحشة، و النور عند الظلمة، و الأمن عند الفزع، و القسط عند الميزان، و الجواز على الصراط، و دخول الجنة قبل الناس، نورهم يسعى بين أيديهم و بأيمانهم».

He[saww] said: 'This here is Jibraeel[as], informing me[saww] from Allah[azwj], Majestic is His[azwj] Majesty, that your[asws] Shias and those that love you[asws] have been Given seven qualities – The kindness at the time of death, and the companion in the loneliness (of the grave), and 'النور' the Light in the darkness, and the safety during the panic, and the justice at the Scale (Al-Mizaan), and the permit upon the Bridge (Al-Siraat), and the entrance into the Paradise before the (other) people, ***their light shall run on in front of them and on their right***'.[5374]

VERSE 9

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ {9}

[66:9] O Prophet! Do Jihaad against the unbelievers and the hypocrites, and be harsh against them; and their abode is Hell; and evil is the resort.

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد، عن أحمد بن محمد ابن عبد الله، عن يعقوب بن يزيد، عن سليمان الكاتب، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، في قوله: (يأيها النبي جاهد الكفار بالمنافقين)، قال: «هكذا نزلت، فجاهد رسول الله (صلى الله عليه و آله) الكفار، و جاهد علي (عليه السلام) المنافقين جهاد رسول الله (صلى الله عليه و آله)».

Ali Bin Ibrahim, from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Ahmad Bin Muhammad Ibn Abdullah, from Yaqoub Bin Yazeed, from Suleyman Al-Kaatib, from one of his companions,

[5373] (تفسير القمّي 2: 378.)
[5374] (تفسير القمّي 2: 378)

Abu Abdullah[asws] regarding His[azwj] Words ***[66:9] O Prophet! Do Jihaad against the unbelievers and the hypocrites***, he[asws] said: 'So Rasool-Allah[saww] fought against the infidels, and Ali[asws] fought against the hypocrites, the Jihaad (on behalf) of Rasool-Allah[saww]'.[5375]

VERSES 10 TO 12

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ {10} وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ {11} وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ {12}

[66:10] Allah sets forth an example to those who disbelieve - the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them. So it did not benefit the two of them, anything from Allah, and it was said: Enter you both, the Fire, along with those who enter. [66:11] And Allah sets forth an example to those who believe the - wife of Pharaoh when she said: My Lord! Build for me a house in the Paradise and Deliver me from Pharaoh and his deeds, and Deliver me from the unjust people [66:12] And Maryiam, the daughter of Imran, who guarded her chastity, so We breathed into her of Our Spirit and she accepted the truth of the Words of her Lord and His Books, and she was of, the obedient ones

و عنه: بالإسناد المتقدم، عن أبي عبد الله (عليه السلام)، أنه قال: «وَ مَرْيَمَ ابْنَتَ عِمْرانَ الَّتِي أَحْصَنَتْ فَرْجَها مثل ضربة الله لفاطمة (عليها السلام)، و قال: إن فاطمة أحصنت فرجها فحرم الله ذريتها على النار».

And from him, by the previous chain,

Abu Abdullah[asws] having said: '***[66:12] And Maryiam, the daughter of Imran, who guarded her chastity***, is an example cited for Syeda Fatima[asws]'. And he[asws] said: 'Fatima[asws] guarded her[asws] chastity, so Allah[azwj] Made the Fire (of Hell) to be Prohibited upon her[asws] (pious) descendants'.[5376]

محمد بن العباس، عن أحمد بن القاسم، عن أحمد بن محمد السياري، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ مَرْيَمَ ابْنَتَ عِمْرانَ الَّتِي أَحْصَنَتْ فَرْجَها، قال: «هذا مثل ضربه الله لفاطمة بنت رسول الله (صلى الله عليه و آله)».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad bin Muhammad Al-Sayyari, from one of his companions,

from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[66:12] And Maryiam, the daughter of Imran, who guarded her chastity***, he[asws] said: 'This is an example which Allah[azwj] has cited in (praise of) Fatima[asws], daughter of Rasool-Allah[saww]'.[5377]

[5375] (تفسير القمّي 2: 377.)
[5376] (تأويل الآيات 2: 700/ 9.)
[5377] (تأويل الآيات 2: 700/ 10)

CHAPTER 67

AL-MULK

(30 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ تبارك الذي بيده الملك في المكتوبة قبل أن ينام، لم يزل في أمان الله حتى يصبح، و في أمانه يوم القيامة حتى يدخل الجنة».

Ibn Babuwayh, by his chain, from Abu Baseer,

'Abu Abdullah[asws] has said: 'The one who recites ***[67] Blessed is the One in Whose Hand is the Kingdom*** (Surah Al-Mulk) in the Prescribed (Prayers) before he sleeps, he would never cease to be in the Protection of Allah[azwj] until the morning, and in His[azwj] Protection on the Day of Judgement until he enters the Paradise'.[5378]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و محمد بن يحيى، عن أحمد بن محمد بن عيسى جميعا، عن ابن محبوب، عن جميل، عن سدير، عن أبي جعفر (عليه السلام)، قال: «سورة الملك هي المانعة، تمنع من عذاب القبر، و هي مكتوبة في التوراة سورة الملك، [و] من قرأها في ليلته فقد أكثر و أطاب و لم يكتب من الغافلين، و إني لأركع بها بعد العشاء الآخرة و أنا جالس، و إن والدي (عليه السلام) كان يقرؤها في يومه و ليلته.

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa altogether, from Ibn Mahboub, from Jameel, from Sudeyr, who has narrated the following:

'Abu Ja'far[asws] has said: 'Surah Al-Mulk (67), it is the Preventer, it Prevents from the Punishment of the grave. And Surah Al-Mulk, it is Written in the Torah. And the one who recites it during his night which has mostly past, and repents, and will never be written down as being from the oblivious ones. And I[asws] was kneeling by it after the last dinner, and I[asws] was seated, and that my[asws] father[asws] used to recite it during his[asws] day and his[asws] night.

و من قرأها، إذا دخل عليه في قبره ناكر و نكير من قبل رجليه قالت رجلاه لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقوم علي، فيقرأ سورة الملك في كل يوم و ليلة فإذا أتياه من قبل جوفه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد أوعاني في كل يوم و ليلة سورة الملك، و إذا أتياه من قبل لسانه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقرأ بي في كل يوم و ليلة سورة الملك».

And the one who recites it, when there enter upon him Naakir and Nakeer (Two questioning Angels) from the side of his feet, his feet would say to the two of them, 'There is no way for the two of you towards me, for this is the servant who used to stand upon me, so he recited Surah Al-Mulk every day and night. So if they come to him from his middle side, it would say to the two of them, 'There is no way for the two of you towards me', for this is the servant who blew on to me Surah Al-Mulk, every

[5378] (ثواب الأعمال: 119.)

day and night. And if they come to him from the side of his tongue, it would say to the two of them, 'There is no way for the two of you towards me, for this servant used to recite Surah Al-Mulk with me every day and night'.[5379]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، و هي المنجية من عذاب القبر، أعطي من الأجر كمن أحيا ليلة القدر، و من حفظها كانت أنيسه في قبره، تدفع عنه كل نازلة تهم به في قبره من العذاب، و تحرسه إلى يوم بعثه، و تشفع له عند ربها و تقربه حتى يدخل الجنة آمنا من وحشته و وحدته في قبره».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, and it is a Rescuer from the Punishment of the grave, and be Given the Recompense as if he revived the Night of Measurement (ليلة القدر). And the one who memorises it, it would be his companion in the grave, repelling from him every Punishment which descends upon him in his grave, and it would Guard him up to the Day of his Resurrection, and intercede for him in the Presence of its Lord[azwj], and be nearby him until he enters the Paradise safely from its Horrors, and loneliness in his grave'.[5380]

و قال رسول الله (صلى الله عليه و آله): «من حفظها كانت له أنسا في قبره، و تشفع له عند الله يوم القيامة حتى يدخل الجنة آمنا، و من قرأها و أهداها إلى إخوانه أسرعت إليهم كالبرق الخاطف، و خففت عنهم ما هم فيه، و آنستهم في قبورهم».

And the Rasool-Allah[saww] said: 'The one who memorises it, it would be a companion for him in his grave, and intercede for him in the Presence of Allah[azwj] on the Day of Judgement until he enters the Paradise safely. And the one who recites it, and gifts it to his brothers, it would rush to them like a streak of lightning, and Protect them from whatever they are in, and be a companion for them in their graves'.[5381]

و قال الصادق (عليه السلام): «من قرأها على ميت خفف الله عنه ما هو فيه، و إذا قرئت و أهديت إلى الموتى أسرعت إليهم كالبرق الخاطف بإذن الله تعالى».

And Al-Sadiq[asws] said; 'The one who recites it (Surah Al-Mulk) upon a dead body, Allah[azwj] would Protect him from whatever he is in. And if it is recited and gifted to the dead, it would rush to them like the streak of lightning, by the Permission of Allah[azwj]'.[5382]

VERSES 1

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

[67:1] Blessed is the One in Whose Hand is the Kingdom, and He has Power over all things,

[5379] (الكافي 2: 463/ 26.)
[5380] (خواص القرآن)
[5381] Tafseer Al Burhan – H 10906
[5382] (خواص القرآن: 11 «مخطوط»)

قال: ـ ولقد مر أمير المؤمنين (عليه السلام) على قوم من أخلاط المسلمين ليس فيهم مهاجري ولا أنصاري، وهم قعود في بعض المساجد في أول يوم من شعبان، إذا هم يخوضون في أمر القدر وغيره مما اختلف الناس فيه، قد أرتفعت أصواتهم واشتد فيه محكهم وجدالهم،

Imam Hassan[asws] Al-Askari[asws] said: 'And it so happened that the Amir-ul-Momineen[asws] passed by a group of Muslims and among them were neither the Emigrants, nor anyone from the Helpers, and they were sitting in one of the Masjids on the first day of Shabaan. They were engaged in the discussion regarding the matter of القدر (pre-destination and free will) and other such matters in which they differed, and their voices were raised due to the intensity of their arguments.

فوقف عليهم، فسلم، فردوا عليه وأوسعوا وقاموا إليه يسألونه القعود إليهم، فلم يحفل بهم، ثم قال لهم ـ وناداهم ـ: يا معشر المتكلمين فيما لا يعنيهم ولا يرد عليهم، ألم تعلموا أن لله عبادا قد أسكتتهم خشيته من غير عي ولا بكم، وإنهم لهم الفصحاء العقلاء الالباء العالمون بالله وأيامه. ولكنهم إذا ذكروا عظمة الله انكسرت ألسنتهم، وانقطعت أفئدتهم، وطاشت عقولهم، وهامت حلومهم، إعزازا لله، وإعظاما وإجلالا له.

He[asws] paused near them. So he[asws] greeted them and they returned to him[asws] (the greeting) and some of them stood up and made space for him[asws] to sit with them, but he[asws] did not. Then he[asws] said to them – and called out to them - : 'O group of speakers who are speaking about a matter which will neither help them nor will it return any benefit to them. Do you not know that there are servants of Allah[azwj] who are silent due to their fear of Him[azwj] but are neither blind nor mute, and they have extensive intellect and are knowledgeable, as considered by Allah[azwj] as such. But, when the Greatness of Allah[azwj] is mentioned their tongues get cut off, their hearts start sinking, and their intellects get bewildered, and they bow down to His[saww] Might, and Greatness, and Majesty.

فاذا أفاقوا من ذلك استبقوا إلى الله بالاعمال الزاكية، يعدون أنفسهم مع الظالمين والخاطئين، وأنهم براء من المقصرين والمفرطين، إلا أنهم لا يرضون لله بالقليل ولا يستكثرون لله الكثير، ولا يدلون عليه بالاعمال فهم متى ما رأيتهم مهمومون مروعون، خائفون، مشفقون، وجلون.

And when they are in this state, they move towards Allah[azwj] by pure deeds, and consider themselves to still be unjust and the erroneous ones, and they are away from 'المقصرين والمفرطين' the Reducers and the Exaggerators, except that they do not begrudge Allah[azwj] a lot, nor are they proud of their deeds, but when someone looks at them he will see them to be grieved, appalled, fearful and in awe.

فأين أنتم منهم يا معشر المبتدعين ألم تعلموا أن أعلم الناس بالقدر أسكتهم عنه وأن أجهل الناس بالقدر أنطقهم فيه؟

Where are you among them, O group of innovators! Do you not know that, regarding this matter (pre-determination and free will), the knowledgeable people are the ones who are silent and the ignorant people are the ones who speak a lot about it?'[5383]

VERSE 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ {2}

[5383] Tafseer Imam Hassan Al-Askari[asws] – S 371

[67:2] Who created death and life that He may try you - which of you is best in deeds; and He is the Mighty, the Forgiving,

محمد بن يعقوب: بإسناده عن فضالة، عن موسى بن بكر، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «الحياة و الموت خلقان من خلق الله، فإذا جاء الموت فدخل في الإنسان، لم يدخل في شيء إلا و قد خرجت منه الحياة».

Muhammad Bin Yaqoub, by his chain from Fazalat, from Musa Bin Bakr, from Zurara, who has narrated the following:

'Abu Ja'far[asws] has said: 'The life and the death are two creations of Allah[azwj]. So if the (time of) death comes, it enters into the human being. It never enters into anything except that the life has departed from it'.[5384]

ابْنُ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْغَضَبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلْمَةِ.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Salaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far[asws] said: 'Allah[azwj] Created the Paradise before He[azwj] Created the Fire, and Created the obedience before He[azwj] Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the 'النُّورَ' (the Divine Light) before the darkness'.[5385]

في اعتقادات الامامية للصدوق (ره) قيل لعلى بن الحسين عليهما السلام: ما الموت ؟ قال: الموت للمؤمن كنزع ثياب وسخة قملة وفك قيود وأغلال ثقيلة، و الاستبدال بافخر الثياب وأطيبها روايح. واوطأ المراكب وآنس المنازل، وللكافر كخلع ثياب فاخرة والنقل عن منازل أنيسة والاستبدال بأوسخ الثياب وأخشنها، وأوحش المنازل وأعظم العذاب.

In Itiqadaat Al-Imamiya of Al-Sadouq –

'It was said to Ali[asws] Bin Al-Husayn[asws], 'What is the death?' He[asws] said: 'The death for the Believer is like the removing of the dirty clothes, and lice, and lifting of the constraints and heavy shackles, and to be replaced by the finest garments and best fragrance, and easier rides and lovely houses. And for the Infidel, it is like the removal of luxurious garments, and being transferred from lovely houses, and to be replaced by the dirtiest garments rougher than it, and horrible houses, and greatest Punishment'.[5386]

وقيل لمحمد بن على الباقر عليه السلام: ما الموت ؟ قال: هو النوم الذى يأتيكم في كل ليلة، الا انه طويل مدته لا ينتبه منه إلى يوم القيامة.

[5384] (الكافي 3: 259/ 34.)
[5385] Al Kafi – H 14564
[5386] Tafseer Noor Al Saqalayn _ CH 67 H 10

And it was said to Muhammad[asws] Bin Ali[asws] Al-Baqir[asws], 'What is the death?' He[asws] said: 'It is a sleep which comes to you during every night, except that it is extended in its length, unnoticed, up to the Day of Judgement'.[5387]

وعن أنس بن مالك قال: اثنى قوم على رجل عند رسول الله صلى الله عليه وآله فقال رسول الله صلى الله عليه وآله: كيف عقله ؟ قالوا: يارسول الله نخبرك عن اجتهاده في العبادة واصناف الخير و تسألنا عن عقله ؟ فقال: ان الاحمق يصيب بحمقه اعظم من فجور الفاجر، وانما يرتفع العباد غدا في الدرجات وينالون الزلفى من ربهم على قدر عقولهم.

And from Anas Bin Malik who said:

'A group praised a man in the presence of Rasool-Allah[saww], so Rasool-Allah[saww] said: 'How is his intellect?' They said, 'O Rasool-Allah[saww], we are informing you[saww] of his struggle in the worship and the types of good (deeds) and you[saww] are asking about his intellect?' So he[saww] said: '<u>The fool injures by his foolishness more than the immorality of the immoral</u>. But rather, the servants would be raised higher in their levels tomorrow and achieve nearness to their Lord[azwj] in accordance with their intellect'.[5388]

و عنه: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفيان بن عيينة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا، قال: «ليس يعني أكثركم عملا، و لكن أصوبكم عملا، و إنما الإصابة خشية الله و النية الصادقة و الحسنة

And from him, from Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Al-Muqary, from Sufyan Bin Ayyayna, who has narrated the following:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[67:2] that He may try you - which of you is best in deeds***, he[asws] said: 'It does not Mean which one of you has the most deeds, <u>but the most correct deeds</u>. And the correctness is the humbleness to Allah[azwj], and the true intention, and the goodness'.

- ثم قال- الإبقاء على العمل حتى يخلص أشد من العمل، ألا و العمل الخالص: الذي لا تريد أن يحمدك عليه أحد إلا الله عز و جل، و النية أفضل من العمل، إلا و إن النية هي العمل- ثم تلا قوله عز و جل- قُلْ كُلٌّ يَعْمَلُ عَلى شاكِلَتِهِ يعني على نيته».

Then said, 'And the remaining upon the deed is more severe than the deed itself, except that the intention, it is the deed'. Then he[asws] recited the Words of the Mighty and Majestic ***[17:84] Say: Every one acts according to his manner*** – Meaning, upon the intention'.[5389]

VERSES 3 TO 9

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۖ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِنْ تَفَاوُتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ {3} ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ {4} وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ {5} وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ {6} إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ {7} تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ {8} قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ {9}

[5387] Tafseer Noor Al Saqalayn – CH 67 H 11
[5388] Tafseer Noor Al Saqalayn – CH 67 H 21
[5389] (الكافي 2: 13/ 4)

[67:3] Who created the seven skies in layers; you see no disparity in the creation of the Beneficent; then look again, can you see any disorder? [67:4] Then turn back the eye again and again; your look shall come back to you confused while it is fatigued. [67:5] And certainly We have adorned the sky of the world with lamps and We have made these missiles for the Devils, and We have prepared for them the Punishment of the Blazing Fire [67:6] And for those who disbelieve in their Lord is the Punishment of Hell, and evil is the resort. [67:7] When they shall be cast therein, they shall hear a loud moaning of it as it heaves, [67:8] Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner? [67:9] They shall say: Yes! Indeed there came to us a warner, but we rejected (him) and said: Allah has not Revealed anything, you are only in a great error.

ابن بابويه، قال: حدثنا علي بن أحمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، أنه سأله رجل فقال: لأي شيء بعث الله الأنبياء و الرسل إلى الناس؟ فقال: «لئلا يكون للناس على الله حجة بعد الرسل، و لئلا يقولوا: ما جاءنا من بشير و لا نذير، و لتكون حجة الله عليهم، ألا تسمع قول الله عز و جل، يقول حكاية عن خزنة جهنم و احتجاجهم على أهل النار بالأنبياء و الرسل: أَ لَمْ يَأْتِكُمْ نَذِيرٌ قالُوا بَلى قَدْ جاءَنا نَذِيرٌ فَكَذَّبْنا وَ قُلْنا ما نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلالٍ كَبِيرٍ؟».

Ibn Babuwayh said, ‘Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated:

‘A Man asked Abdullah[asws], ‘Which thing did Allah[azwj] Send (with) the Prophets[as] and the Rasools[as] to the people?’ So he[asws] said: ‘Lest there be an argument against Allah[azwj] after the Rasools[as]. And that they should be saying, ‘There did not come to us a Giver of Good News or a Warner’, but they[as] would become the Argument of Allah[azwj] against them. Have you not heard the Words of Allah[azwj] Mighty and Majestic, Telling about the Keepers of Hell and their argumentation against the people of the Hell, by the Prophets[as] and the Rasools[as]? ***[67:8] Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner? [67:9] They shall say: Yes! indeed there came to us a warner, but we rejected (him) and said: Allah has not Revealed anything, you are only in a great error***’.[5390]

VERSES 10 & 11

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ {10} فَاعْتَرَفُوا بِذَنْبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ {11}

[67:10] And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning Fire. [67:11] So they shall acknowledge their sins, but far will be (Forgiveness) from the inmates of the Blazing Fire.

علي بن إبراهيم: وَ قالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ ما كُنَّا فِي أَصْحابِ السَّعِيرِ، قال: قد سمعوا و عقلوا، و لكنهم لم يطيعوا و لم يفعلوا» ، و الدليل على أنهم قد سمعوا و عقلوا و لم يقبلوا، قوله: فَاعْتَرَفُوا بِذَنْبِهِمْ فَسُحْقاً لِأَصْحابِ السَّعِيرِ.

Ali Bin Ibrahim (Tafseer Qummi) –

[5390] (علل الشرائع: 120/ 4)

Regarding ***[67:10] And they shall say: Had we but listened or pondered, we would not have been among the inmates of the Blazing Fire***, The Imam[asws] said: 'They had heard and pondered, but they never obeyed and never acted (upon it), and the evidence on the fact that they did hear and ponder but never acted (upon it), are His[azwj] Words ***[67:11] So they shall acknowledge their sins, but far will be (Forgiveness) from the inmates of the burning Fire***'.[5391]

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث يذكر فيه أهل النار: «فيقولون: إن عذبنا ربنا، لم يكن ظلمنا شيئا- قال- فيقول مالك: فَاعْتَرَفُوا بِذَنْبِهِمْ فَسُحْقاً لِأَصْحابِ السَّعِيرِ أي بعدا لأصحاب السعير».

The book – Sifat Al-Jannat Wa Al-Naar – from Saeed Bin Junah, from Awf Bin Abdullah Al-Azdy, from Jabir Ibn Yazeed Al-Ju'fy, who has said:

'Abu Ja'far[asws], in a Hadeeth in which are mentioned the people of the Fire: 'So they would be saying, 'Our Lord[azwj] has Punished us, but was not Unjust to us for anything'. So Malik (Keeper of the Fire) will be saying: '***[67:11] So they shall acknowledge their sins, but far will be (Forgiveness) from the inmates of the Blazing Fire*** i.e., remote for the inmates of the Blazing Fire (Al-Saeer)'.[5392]

VERSES 12 TO 14

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {12} وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {13} أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ {14}

[67:12] (As for) those who fear their Lord in secret, they shall surely have Forgiveness and a great Reward [67:13] And conceal your word or manifest it; He Knows what is in the hearts. [67:14] Indeed, he Knows Who created, And He is the Subtle, the Aware.

و عنه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن المختار بن محمد بن المختار الهمداني، عن الفتح بن يزيد الجرجاني، عن أبي الحسن (عليه السلام)- في حديث- قال: فقولك: اللطيف الخبير فسره [لي] كما فسرت الواحد، فإني أعلم أن لطفه على خلاف لطف خلقه للفصل، غير أني أحب أن تشرح لي ذلك؟

And from him, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from Al-Mukhtar Bin Muhammad Bin Al-Mukhtar Al-Hamdany, from Al-Fatah Bin Yazeed Al-Jarjany, who has narrated the following:

'In a Hadeeth – I asked from Abu Al-Hassan[asws] 'So your[asws] words: 'the Subtle, the Aware', so explain it to me just as you[asws] explained 'the One', for I would like to know in detail the difference between His[azwj] Subtlety and the subtlety of His[azwj] creatures, and I would love it if you[asws] could explain that for me?'

فقال: «يا فتح، إنما قلنا اللطيف، للخلق اللطيف، و لعلمه بالشيء اللطيف، أو لا ترى- وفقك الله و ثبتك- إلى أثر صنعه في النبات اللطيف و غير اللطيف و في [الخلق اللطيف] من الحيوان الصغار من البعوض و الجرجس و ما [هو] أصغر منهما مما لا تكاد تستبينه العيون، بل لا يكاد يستبان- لصغره- الذكر من الأنثى، و الحدث المولود من القديم،

[5391] (تفسير القمّي 2: 378.)
[5392] (الاختصاص: 364.)

So he[asws] said: 'O Fatah! But rather, we say 'The Subtle', for the creation which is subtle, and for His[azwj] Knowledge of subtle things. Or, do you not see – and may Allah[azwj] Help you and Make you steadfast – the effects of His[azwj] Making in the plants which are soft and not subtle (hard), and in the subtle creation of the small animals like the fly and the mosquito, and whatever is smaller than these two, which do not even appear to the eyes. But it is not possible to differentiate between the male and the female (of the species), and the young and the old.

فلما رأينا صغر ذلك و لطفه، و اهتدائه للسفاد و الهرب من الموت، و الجمع لما يصلحه مما في لجج البحار و ما في لحاء الأشجار و المفاوز و القفار، و فهم بعضها عن بعض منطقها، و ما تفهم به أولادها عنها، و نقلها الغذاء إليها، ثم تأليف ألوانها حمرة مع صفرة و بياض مع حمرة، و ما لا تكاد عيوننا تستبينه بتمام خلقها، و لا تراه عيوننا، و لا تمسه أيدينا، علمنا أن خالق هذا الخلق لطيف، لطف في خلق ما سميناه بلا علاج و لا أداة و لا آلة، و أن كل صانع شيء فمن شيء صنع، و الله الخالق اللطيف خلق و صنع لا من شيء».

So when we see the smallness of that and its subtlety, their guidance out of decay, and their fleeing from the death, and the gathering of what is in the depths of the oceans, and what is in the branches of the trees, and the deserts, and the wilderness, and we come to understand that some of them talk to each other, and what their young ones understand from them, and how they transfer the food to them. Then we distinguish their colours, the red with the yellow, and white with the red, and what our eyes can hardly see the completeness of its creation. Neither can our eyes see it, nor can our hands touch it. We come to know that the Creator of this creation is Subtle, Creating it without any instruments or machinery. And for every made thing is the One who Made it, and Allah[azwj] is the Creator, the Subtle Who Created and Made (everything) from nothing'.[5393]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن يعقوب الكليني، قال: حدثنا علي بن محمد، عن محمد بن عيسى، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «إنما سمي الله بالعلم لغير علم حادث علم به الأشياء، و استعان به على حفظ ما يستقبل من أمره، و الرواية فيما يخلق [من خلقه] و بعينه ما مضى مما أفنى من خلقه مما لو لم يحضره ذلك العلم و يعنه كان جاهلا ضعيفا، كما أنا رأينا علماء الخلق إنما سموا بالعلم لعلم حادث إذ كانوا قبله جهلة، و ربما فارقهم العلم بالأشياء، فصاروا إلى الجهل، و إنما سمي الله عالما لأنه لا يجهل شيئا، و قد جمع الخالق و المخلوق [اسم العلم] و اختلف المعنى على ما رأيت.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Umran Al-Daqaq narrated to us, from Muhammad Ibn Yaqoub Al-Kulayni, from Ali Bin Muhammad, from Muhammad Bin Isa, from Al-Husayn bin Khalid, who has narrated the following:

'Abu Al-Hassan Al-Reza[asws] having said: 'But rather, we say Allah[azwj] is the Knower, it is not the Knowledge after Him[azwj] having Created the things, and Uses it to Preserve what will be transpiring from His[azwj] Commands, and the reporting of what He[azwj] Created from His[azwj] creation, and what has passed from the perished. If He[azwj] did not have that Knowledge, it would mean ignorance and weakness, just as we see that the knowledgeable ones of the creatures who have been called the learned ones, it is due to their acquired knowledge, which they were ignorant of before, and the knowledge of these things would separate from them, so they would end up becoming ignorant again. But rather, Allah[azwj] has been Named as the Knower because He[azwj] is not ignorant of anything. And so the Creator and the

[5393] (التوحيد: 186/ 1)

created are both named as knower, surely there is a difference in the meaning as you can see.[5394]

VERSES 15 TO 21

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ {15} أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ {16} أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ {17} وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ {18} أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ {19} أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَٰنِ ۚ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ {20} أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ {21}

[67:15] He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death. [67:16] Are you secure of those in the heaven that He should not make the earth to swallow you up? Then lo! It shall be in a state of commotion. [67:17] Or are you secure of those in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning. [67:18] And certainly those before them rejected (the truth), then how was My disapproval. [67:19] Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent Allah? Surely He sees everything. [67:20] Or who is it that will be a host for you to assist you besides the Beneficent? The unbelievers are only in deception. [67:21] Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.

علي بن إبراهيم، قوله: هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا أي فراشا فَامْشُوا فِي مَنَاكِبِها أي في أطرافها.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His[azwj] Words ***[67:15] He it is Who made the earth smooth for you***, i.e., like a mattress ***therefore go about in the spacious sides thereof***, i.e., to its edges'.[5395]

VERSE 22

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {22}

[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: أَ فَمَنْ يَمْشِي مُكِبًّا عَلى وَجْهِهِ أَهْدى أَمَّنْ يَمْشِي سَوِيًّا عَلى صِراطٍ مُسْتَقِيمٍ؟ قال: «إن الله ضرب مثلا من حاد عن ولاية علي (عليه السلام) كمن يمشي على وجهه، لا يهتدي لأمره، و جعل من تبعه سويا على صراط مستقيم، و الصراط المستقيم أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated the following:

[5394] (التوحيد: 188/ 2)
[5395] (تفسير القمّي 2: 379.)

'Abu Al-Hassan[asws] has said: '***[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?*** He[asws] said: 'Allah[azwj] has Struck an example of the one not upon the Wilayah of Ali[asws] as being like the one who walks upon his face (upside down), not guided by his[asws] command. And He[azwj] Made the one who follows him[asws] as an upright person upon a Straight Path. And the Straight Path is Amir-ul-Momineen[asws]'.[5396]

محمد بن العباس: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن صالح بن خالد، عن منصور، عن حريز، عن فضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية و هو ينظر إلى الناس أَ فَمَنْ يَمْشِي مُكِبًّا عَلى وَجْهِهِ أَهْدى أَمَّنْ يَمْشِي سَوِيًّا عَلى صِراطٍ مُسْتَقِيمٍ: «يعني و الله عليا و الأئمة (عليهم السلام) ».

Muhammad Bin Al-Abbas, from hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Salih Bin Khalid, from Mansour, from Hareyz, from Fazeyl Bin Yasaar, who has narrated:

The (narrator) says: 'Abu Ja'far[asws] recited this Verse and he[asws] was looking at the people ***[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?***, and said: 'By Allah[azwj]! It Means Ali[asws] and the Imams[asws]'.[5397]

VERSES 23 TO 27

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَا تَشْكُرُونَ {23} قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {24} وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {25} قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ {26} فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ {27}

[67:23] Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks. [67:24] Say: He it is Who multiplied you in the earth and to Him you shall be gathered. [67:25] And they say: When shall this threat be (executed) if you are truthful? [67:26] Say: The knowledge (thereof) is with Allah and I am only a plain warner. [67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by.

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن إسماعيل بن سهل، عن القاسم بن عروة، عن أبي السفاتج، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ، قال: «هذه نزلت في أمير المؤمنين (عليه السلام) و أصحابه الذين عملوا ما عملوا، يرون أمير المؤمنين (عليه السلام) في أغبط الأماكن فيسيء وجوههم، و يقال لهم: هذا الذي كنتم به تدعون، الذي انتحلتم اسمه، أي سميتم أنفسكم بأمير المؤمنين».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Ismail Bin Sahl, from Al-Qasim Bin Arwat, from Al-Safataj, from Zurara, who has narrated the following:

'Abu Ja'far[asws] regarding the Words of the High ***[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by***, he[asws] said: 'It was Revealed regarding Amir-ul-Momineen[asws] and his[asws] companions who acted upon what he[asws] did. They will be seeing Amir-ul-Momineen[asws] with envy and despair upon their faces, so it will

[5396] (الكافي 1: 359/ 91.)
[5397] (تأويل الآيات 2: 702/ 2.)

be said to them, '***[67:27] This is that which you used to be called by***, the ones who impersonated by his[asws] name, i.e., they called themselves as 'Amir-ul-Momineen'.[5398]

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) الْمَسْجِدَ الْحَرَامَ وَ هُوَ مُتَّكِئٌ عَلَيَّ فَنَظَرَ إِلَى النَّاسِ وَ نَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فُضَيْلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقّاً وَ لَا يَدِينُونَ دِيناً يَا فُضَيْلُ انْظُرْ إِلَيْهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَ فَمَنْ يَمْشِي مُكِبًّا عَلى وَجْهِهِ أَهْدى أَمَّنْ يَمْشِي سَوِيًّا عَلى صِراطٍ مُسْتَقِيمٍ يَعْنِي وَ اللَّهِ عَلِيّاً (عليه السلام) وَ الْأَوْصِيَاءَ (عليهم السلام)

From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja'far[asws], he[asws] was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he[asws] said: 'O Fazeyl, this is how they used to circumambulate during the era of ignorance, not understanding the truth, nor having a Religion by our[asws] Religion. O Fazeyl! Look at them falling down upon their faces (prostrating). May Allah[azwj] Curse these ridiculed creatures falling down upon their faces'. Then he[asws] recited this Verse: ***"[67:22] What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?"*** By Allah[azwj], it means Ali[asws], and the successors[asws]'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَا فُضَيْلُ لَمْ يَتَسَمَّ بِهَذَا الِاسْمِ غَيْرُ عَلِيٍّ (عليه السلام) إِلَّا مُفْتَرٍ كَذَّابٌ إِلَى يَوْمِ الْبَأْسِ هَذَا أَمَا وَ اللَّهِ يَا فُضَيْلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرَكُمْ وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَ لَا يَتَقَبَّلُ إِلَّا مِنْكُمْ وَ إِنَّكُمْ لَأَهْلُ هَذِهِ الْآيَةِ إِنْ تَجْتَنِبُوا كَبائِرَما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً يَا فُضَيْلُ أَ مَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكُفُّوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ ثُمَّ قَرَأَ أَ لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكاةَ أَنْتُمْ وَ اللَّهِ أَهْلُ هَذِهِ الْآيَةِ.

Then he[asws] recited this Verse: ***"[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by"***. O Fazeyl! It is Amir-ul-Momineen[asws]. No one has been named with this name apart from Ali[asws], except for the impostor, a liar up to the Day of Judgement. But this, by Allah[azwj] O Fazeyl, there is no Pilgrimage apart from yours, and no Forgiveness of sins except for you (Shias), and no Acceptance except from you (Shias), and it is you all that are mentioned in this Verse: ***"[4:31] If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honourable place of entering."*** O Fazeyl! Are you not pleased that you are establishing the Salat, and giving the Zakat, and withholding your tongues, and we[asws] would be making you to enter the Paradise?' Then he[asws] recited: ***"[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up Salat and pay the poor-rate"***. You (Shias) are the ones who are referred to in this Verse'.[5399]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يُوسُفَ بْنِ أَبِي سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَاتَ يَوْمٍ فَقَالَ لِي إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلَائِقَ كَانَ نُوحٌ صَلَّى اللَّهُ عَلَيْهِ أَوَّلَ مَنْ يُدْعَى بِهِ فَيُقَالُ لَهُ هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ (صلى الله عليه وآله)

[5398] (الكافي 1: 352/ 68.)
[5399] Al Kafi – H 14882

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Muhammad, from Jameel Bin Salih, from Yusuf Bin Abu Saeed who said:

I was in the presence of Abu Abdullah[asws] one day, so he[asws] said to me: 'When it will be the Day of Judgement and Allah[azwj] Blessed and High Gathers the creatures, Noah[as] would be the first one to be called. It will be said to him[as]: 'Did you[as] preach?' So he[as] will say: 'Yes'. It will be said to him[as]: 'Who will testify for you[as]?' So he[as] will say: 'Muhammad Bin Abdullah[saww'.

قَالَ فَيَخْرُجُ نُوحٌ (عليه السلام) فَيَتَخَطَّى النَّاسَ حَتَّى يَجِيءَ إِلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هُوَ عَلَى كَثِيبِ الْمِسْكِ وَ مَعَهُ عَلِيٌّ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا فَيَقُولُ نُوحٌ لِمُحَمَّدٍ (صلى الله عليه وآله) يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَأَلَنِي هَلْ بَلَّغْتَ فَقُلْتُ نَعَمْ فَقَالَ مَنْ يَشْهَدُ لَكَ فَقُلْتُ مُحَمَّدٌ (صلى الله عليه وآله) فَيَقُولُ يَا جَعْفَرُ يَا حَمْزَةُ اذْهَبَا وَ اشْهَدَا لَهُ أَنَّهُ قَدْ بَلَّغَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَجَعْفَرٌ وَ حَمْزَةُ هُمَا الشَّاهِدَانِ لِلْأَنْبِيَاءِ (عليهم السلام) بِمَا بَلَّغُوا فَقُلْتُ جُعِلْتُ فِدَاكَ فَعَلِيٌّ (عليه السلام) أَيْنَ هُوَ فَقَالَ هُوَ أَعْظَمُ مَنْزِلَةً مِنْ ذَلِكَ.

He[asws] said: 'So Noah[as] would go out and pass over the people until he[as] would come to Muhammad[saww], and he[saww] would be clothed in the musk, and with him[saww] would be Ali[asws], and it is the Statement of Allah[azwj] Mighty and Majestic: ***"[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry".*** So Noah[as] will say to Muhammad[saww]: 'O Muhammad[saww]! Allah[azwj] Blessed and High Questioned me[as] Saying: "Did you[as] preach?" I[as] said: 'Yes'. So He[azwj] Said: "Who will testify for you[as]?' So I[as] said: 'Muhammad[saww'. So he[saww] will say: 'O Ja'far[as], O Hamza[as], go and testify for him[as] that he[as] did preach'. So Abu Abdullah[asws] said: 'Thus Ja'far[as] and Hamza[as] are the two witnesses for the Prophets[as] of what they[as] had preached'. So I said, 'May I be sacrificed for you[asws], so where will Ali[asws] be?' He[asws] said: '<u>He[asws] is of a status greater than that</u>'.[5400]

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصم، عن حماد بن عثمان، عن أبي عبد الله (عليه السلام)- في حديث طويل- يذكر فيه أبا بكر و عمر و حالهما يوم القيامة-: «و يريان عليا (عليه السلام)، فيقال لهما: فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ يعني بإمرة المؤمنين».

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiya in Kaamil Al-Ziyaraat, said, 'It has been narrated to me by Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'sam, from Hamaad Bin Usman, who has narrated the following:

'Abu Abdullah[asws] – in a lengthy Hadeeth – in which he[asws] mentioned Abu Bakr and Umar and what their condition would be on the Day of Judgement: 'And the two of them would be seeing Ali[asws], so it would be said to them ***"[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by"*** – Meaning, as 'amir-ul-momineen'.[5401]

محمد بن العباس: عن حسن بن محمد، عن محمد بن علي الكناني، عن حسين بن وهب الأسدي، عن عبيس بن هاشم، عن داود بن سرحان، قال: سألت جعفر بن محمد (عليه السلام) عن قوله عز و جل: فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ

[5400] Al Kafi – H 14840
[5401] (كامل الزيارات: 332/ 11)

قِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ، قال: «ذلك علي (عليه السلام)، إذا رأوا منزلته و مكانه من الله تعالى أكلوا أكفهم على ما فرطوا في ولايته».

Muhammad Bin Al-Abbas, from Hassan Bin Muhammad, from Muhammad Bin Ali Al-kanany, from Husayn Bin Wahab Al-Asady, from Ubeys Bin hashim, from Dawood Bin Sarhaan who said:

'I asked Ja'far Bin Muhammad[asws] about the Words of the Mighty and Majestic ***"[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by"***, he[asws] said: 'That is Ali[asws]. When they see his[asws] status and place from Allah[azwj], they would eat (bite) their own hands over what they left out regarding his[asws] Wilayah'.[5402]

و عنه، قال: حدثنا حميد بن زياد، عن الحسن بن محمد، عن صالح بن خالد، عن منصور، عن حريز، عن فضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ثم قال: «أ تدري ما رأوا؟ رأوا و الله عليا (عليه السلام) مع رسول الله (صلى الله عليه و آله) و قربه [منه] وَ قِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ: أي تتسمون بأمير» المؤمنين (عليه السلام).

And from him, from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad, from Salih Bin Khalid, from Mansour, from Hareyz, from Fazeyl Bin Yasaar, who has narrated:

Abu Ja'far[asws] said, 'He[asws] recited this Verse ***"[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by"***, then said: 'Do you know what they will see? By Allah[azwj]! They will see Ali[asws] with Rasool-Allah[saww], and his[asws] proximity to him[saww] ***and it shall be said; This is that which you used to be called by***, i.e., you were (liked to be) called as 'amir-ul-momineen'.

يا فضيل، لا يتسمى بها أحد غير أمير المؤمنين (عليه السلام) إلا مفتر كذاب إلى يوم الناس هذا».

O Fazeyl! No one will call himself by it apart from Amir-ul-Momineen[asws] except for a lying imposter, up to the Day of the people, this (will hold)'.[5403]

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: فَلَمَّا رَأَوْهُ زُلْفَةً: «نزلت في علي (عليه السلام)، و ذلك لما رأوا عليا (عليه السلام) يوم القيامة اسودت وجوه الذين كفروا لما رأوا منزلته و مكانه من الله أكلوا أكفهم على ما فرطوا في ولاية علي (عليه السلام)».

Ibn Shehr Ashub has narrated:

'Al-Baqir[asws] and Al-Sadiq[asws] regarding the Words of the High ***[67:27] But when they shall see it nigh***, said: 'It was Revealed regarding Ali[asws], and that is when they see Ali[asws] on the Day of Judgement, it would blacken the faces of the ones who denied him[asws] when they see his[asws] status, and place from Allah[azwj], they would eat (bite) their own hands over what they left regarding the Wilayah of Ali[asws]'.[5404]

[5402] (تأويل الآيات 2: 704/ 4.)
[5403] (تأويل الآيات 2: 705/ 7)
[5404] (المناقب 3: 213.)

VERSES 28 & 29

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ {28} قُلْ هُوَ الرَّحْمَٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ {29}

***[67:28] Say: Have you considered if Allah should destroy me and those with me, or He will have Mercy on us; So who will protect the unbelievers from a Painful Punishment? [67:29] Say: He is the Beneficent, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error*.**

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط، عن علي ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلالٍ مُبِينٍ: «يا معشر المكذبين حيث أنبأتكم رسالة ربي في ولاية علي و الأئمة (عليهم السلام) من بعده، فستعلمون من هو في ضلال مبين».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbat, from Ali Ibn Abu Hamza, from Abu Baseer, who has reported the following:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[67:29] so you shall come to know who it is that is in clear error***, he[asws] said: 'O group of the beliers, where you were given the news of the Message of my[saww] Lord[azwj] regarding the Wilayah of Ali[asws] and of the Imams[asws] from after him[asws], ***[67:29] so you shall come to know who it is that is in clear error***'.[5405]

شرف الدين النجفي: عن علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: قُلْ أَ رَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَ مَنْ مَعِيَ أَوْ رَحِمَنا فَمَنْ يُجِيرُ الْكافِرِينَ مِنْ عَذابٍ أَلِيمٍ، قال (عليه السلام): «هذه الآية مما غيروا و حرفوا، ما كان الله ليهلك محمدا (صلى الله عليه و آله) و لا من كان معه من المؤمنين، و هو خير ولد آدم (عليه السلام)، و لكن قال عز و جل: قل أ رأيتم إن أهلككم الله جميعا أو رحمنا فمن يجير الكافرين من عذاب أليم».

Sharaf Al-Deen Al-Najafy, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about the Words of the Mighty and Majestic ***[67:28] Say: Have you considered if Allah should destroy me and those with me, or He will have Mercy on us; So who will protect the unbelievers from a Painful Punishment?*** He[asws] said: 'This Verse is from what they have changed and distorted. Allah[azwj] was not going to Destroy Muhammad[saww], nor the ones who were with him[saww] from the Believers, and he[saww] was the best of the Children of Adam[as]. But, Allah[azwj] Mighty and Majestic Said: *"Say: Have you considered if Allah were to Destroy all of you together, or (and) have Mercy upon us; So who will protect the unbelievers from the Painful Punishment?"* [5406]

قال: و يؤيده ما روي عن محمد البرقي يرفعه، عن عبد الرحمن بن سالم الأشل، قال: قيل لأبي عبد الله (عليه السلام): قُلْ أَ رَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَ مَنْ مَعِيَ أَوْ رَحِمَنا؟ قال: «ما أنزلها الله هكذا، و ما كان الله ليهلك نبيه (صلى الله عليه و آله) و من معه، و لكن أنزلها: قل أرأيتم إن أهلككم الله و من معكم و نجاني و من معي فمن يجير الكافرين من عذاب أليم».

He said, 'And what supports it is what has been reported from Muhammad Al-Barqy, with an unbroken chain, from Abdul Rahman Bin Saalim Al-Ashal who said:

[5405] (الكافي 1: 349/ 45.)
[5406] (تأويل الآيات 2: 707/ 10.)

'It was said to Abu Abdullah[asws], ***[67:28] Say: Have you considered if Allah should destroy me and those with me, or He will have Mercy on us?*** He[asws] said: 'Allah[azwj] did not Reveal it like this, and Allah[azwj] was not going to Destroy His[azwj] Prophet[saww] and the ones with him[saww], but Allah[azwj] Revealed it (in the Holy Quran) as *"Say: Have you considered if Allah were to Destroy you and the ones with you and Save me and the ones with me; So who will protect the unbelievers from the Painful Punishment?"* [5407]

VERSE 30

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ {30}

[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن موسى بن القاسم بن معاوية بن وهب البجلي، و أبي قتادة علي بن محمد بن حفص، عن علي بن جعفر، عن أخيه موسى بن جعفر (عليهما السلام)، قال: قلت: ما تأويل قول الله عز و جل: قُلْ أَ رَأَيْتُمْ إِنْ أَصْبَحَ ماؤُكُمْ غَوْراً فَمَنْ يَأْتِيكُمْ بِماءٍ مَعِينٍ؟ فقال: «إذا فقدتم إمامكم فلم تروه فما ذا تصنعون؟».

And from him, said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muha Bin Al-Qasim Bin Muawiya Bin Wahab Al-Bajaly, and Abu Qatada Ali Bin Muhammad Bin Hafs, who has narrated the following:

'Ali son of Ja'far[asws], from his brother Musa[asws] Bin Ja'far[asws], said, 'I said, 'What is the explanation of the Words of Allah[azwj] Mighty and Majestic ***[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?***' So he[asws] said: 'When you lose your Imam[asws], so you do not see him[asws] (anymore), so what is it what you would be doing?'[5408]

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن القاسم بن العلاء، قال: حدثنا إسماعيل بن علي الفزاري، عن محمد بن جمهور، عن فضالة بن أيوب، قال: سئل الرضا (عليه السلام) عن قول الله عز و جل: قُلْ أَ رَأَيْتُمْ إِنْ أَصْبَحَ ماؤُكُمْ غَوْراً فَمَنْ يَأْتِيكُمْ بِماءٍ مَعِينٍ فقال (عليه السلام): «ماؤكم أبوابكم، أي الأئمة (عليهم السلام)، و الأئمة أبواب الله بينه و بين خلقه فَمَنْ يَأْتِيكُمْ بِماءٍ مَعِينٍ يعني بعلم الإمام».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Al-Qasim Bin Al-A'la, from Ismail Bin Ali Al-Fazary, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub said:

'I asked Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?***, so he[asws] said: 'Your water, is 'Your doors'. i.e., the Imams[asws], and the Imams[asws] are the Doors of Allah[azwj] between Him[azwj] and His[azwj] creatures ***who is it then that will bring you flowing water?*** Meaning (come to you) with the Knowledge of the Imam[asws]'.[5409]

[5407] (تأويل الآيات 2: 707/ 11)
[5408] (كمال الدين و تمام النعمة: 360/ 3.)
[5409] (تفسير القمي 2: 379.)

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن موسى بن القاسم بن معاوية البجلي، عن علي بن جعفر، عن أخيه موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: قُلْ أَ رَأَيْتُمْ إِنْ أَصْبَحَ ماؤُكُمْ غَوْراً فَمَنْ يَأْتِيكُمْ بِماءٍ مَعِينٍ، قال: «إذا غاب عنكم إمامكم فمن يأتيكم بإمام جديد؟».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al-Qasim Bin Muawiya Al-Bajaly, who has narrated the following:

'Ali son of Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?***, he[asws] said: 'When your Imam[asws] is hidden from you, so who is the one who will come to you with a new Imam?'[5410]

ابن بابويه، قال: أخبرنا محمد بن عبد الله بن المطلب الشيباني، قال: حدثنا محمد بن الحسين بن حفص الخثعمي الكوفي، قال: حدثنا عباد بن يعقوب، قال: حدثنا علي بن هاشم، عن محمد بن عبد الله، عن أبي عبيدة بن محمد بن عمار، عن أبيه، عن جده عمار، قال: كنت مع رسول الله (صلى الله عليه و آله) في بعض غزواته، و قتل علي (عليه السلام) أصحاب الألوية و فرق جمعهم، و قتل عمرو بن عبد الله الجمحي، و قتل شيبة بن نافع، أتيت رسول الله (صلى الله عليه و آله) فقلت له: يا رسول الله، إن عليا قد جاهد في الله حق جهاده. فقال: «لأنه مني و أنا منه، و إنه وارث علمي، و قاضي ديني، و منجز وعدي، و الخليفة من بعدي، و لولاه لم يعرف المؤمن المحض بعدي، حربه حربي، و حربي حرب الله، و سلمه سلمي، و سلمي سلم الله، ألا إنه أبو سبطي، و الأئمة من صلبه، يخرج الله تعالى الأئمة الراشدين من صلبه، و منهم مهدي هذه الأمة».

Ibn Babuwayh said, 'Muhammad Bin Abdullah Bin Al-Matlab Al-Shaybani narrated to us, from Muhammad Bin Al-Hassan Bin Hafs Al-Khash'amy Al-kufy, from Abaad Bin Yaqoub, from Ali Bin Hisham, from Muhammad Bin Abdullah, from Abu Ubeyda Bin Muhammad Bin Amaar, from his father, from his grandfather Amaar who said:

'I was with Rasool-Allah[saww] in one of his[asws] military expeditions, and Ali[asws] killed brigadiers and the groups of them, and killed Amro Bin Abdullah Al-Jamhy, and killed Shaybat Bin Naf'a. I came up to Rasool-Allah[saww], so I said to him[saww], 'O Rasool-Allah[saww]! Ali[asws] has done Jihaad for the Sake of Allah[azwj], a rightful Jihaad'. So he[saww] said: 'Because he[asws] is from me[saww], and I[saww] am from him[asws], and he[asws] is the inheritor of my[saww] knowledge, and the fulfiller of my[saww] debts, and completer of my[saww] promises, and is the Caliph from after me[saww]. And were it not for him[asws], the pure Believer would not have been recognised after me[saww]. His[asws] war is my[saww] war, and my[saww] was is the War of Allah[azwj], and his[asws] peace is my[saww] peace, and my[saww] is peace is the Peace of Allah[azwj]. Indeed! He[asws] is the father of my[saww] grandsons[asws], and the Imams[asws] are from his[asws] back. Allah[azwj] would Bring out the Righteous Imams[asws] from his[asws] 'صلب' lineage, and among them[asws] is the Mahdi[asws] of this community'.

فقلت: بأبي و أمي يا رسول الله، من هذه المهدي؟ قال: «يا عمار، إن الله تبارك و تعالى عهد إلي أنه يخرج من صلب الحسين أئمة تسعة، و التاسع من ولده يغيب عنهم، و ذلك قوله عز و جل: قُلْ أَ رَأَيْتُمْ إِنْ أَصْبَحَ ماؤُكُمْ غَوْراً فَمَنْ يَأْتِيكُمْ بِماءٍ مَعِينٍ تكون له غيبة طويلة، يرجع عنها قوم و يثبت عليها آخرون، فإذا كان في آخر الزمان يخرج فيملأ الدنيا قسطا و عدلا كما ملئت جورا و ظلما، و يقاتل على التأويل كما قاتلت على التنزيل، و هو سميي و أشبه الناس بي.

So I said, 'May my father and my mother be sacrificed for you[saww], O Rasool-Allah[saww], who is this Al-Mahdi[asws]?' He[saww] said: 'O Amaar! Allah[azwj], Blessed and High has Given to me[saww] an Oath, that He[azwj] would Bring out from the 'صلب' of Al-Husayn[asws], nine Imams[asws], and the ninth from his[asws] sons[asws] would be hidden from

[5410] (الكافي 1: 274/ 14)

them (the people), and these are the Words of Allah[azwj] Mighty and Majestic ***[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?*** It would become a prolonged occultation, a people would turn back from it, and another would be steadfast upon it. So when it is the end of the times, he[asws] would come out and fill the world with equity and justice as it had been filled with inequity and injustice, and he[asws] would fight upon the explanation (of the Quran) just as I[saww] fought upon the Revelation (of the Quran), and he has my[saww] name, and would be the most similar to me[saww] of the people.

يا عمار، ستكون بعدي فتنة، فإذا كان ذلك فاتبع عليا و اصحبه، فإنه مع الحق و الحق معه. يا عمار، إنك ستقاتل بعدي مع علي صنفين: الناكثين و القاسطين، ثم تقتلك الفئة الباغية». قال: يا رسول الله، أليس ذلك على رضا الله و رضاك؟ قال: «نعم، على رضا الله و رضاي، و يكون آخر زادك من الدنيا شربة من لبن تشربه».

O Amaar! There will be 'فتنة' strife after me[saww]. So when it is like that, follow Ali[asws] and his[asws] companions, for he[asws] is with the truth and the truth is with him[asws]. O Amaar! After me[saww], you will be fighting against two types – the breakers (of the covenant) and the unjust, then you will be killed by the rebellious group. I said, 'O Rasool-Allah[saww]! Is that not upon the Pleasure of Allah[azwj] and your[saww] pleasure?' He[asws] said: 'Yes, upon the Pleasure of Allah[azwj] and my[saww] pleasure, and it would become the last of your provision from the world, a drink of milk which you will be drinking it'.

فلما كان يوم صفين خرج عمار بن ياسر إلى أمير المؤمنين (عليه السلام)، فقال له: يا أخا رسول الله، أ تأذن لي في القتال؟ فقال: «مهلا رحمك الله» فلما كان بعد ساعة أعاد عليه الكلام، فأجابه بمثله، فأعاد عليه ثالثا، فبكى أمير المؤمنين (عليه السلام)، فنظر إليه عمار، فقال: يا أمير المؤمنين، إنه اليوم الذي وصفه لي رسول الله (صلى الله عليه و آله)

So when it was the Day of Siffeen, Amaar Bin Yasser came out to Amir-ul-Momineen[asws] and said to him[asws], 'O brother[asws] of Rasool-Allah[saww]! Do you[asws] permit me for the fighting?' So he[asws] said: 'Shh! No. May Allah[azwj] have Mercy on you'. So after some time, he repeated the speech to him[asws], so he[asws] answered him similar to it. So he repeated to him[asws] for a third time, so Amir-ul-Momineen[asws] wept. Amaar looked at him[asws] and said, 'O Amir-ul-Momineen[asws], it is the Day which Rasool-Allah[saww] described to me'.

فنزل أمير المؤمنين (عليه السلام) عن بغلته، و عانق عمارا و ودعه، ثم قال: «يا أبا اليقظان جزاك الله عن نبيك و عني خيرا، فنعم الأخ كنت، و نعم الصاحب كنت». ثم بكى (عليه السلام) و بكى عمار، ثم قال: و الله- يا أمير المؤمنين- ما اتبعتك إلا ببصيرة، فإني سمعت رسول الله (صلى الله عليه و آله) يقول يوم خيبر: «يا عمار، ستكون بعدي فتنة، فإذا كان ذلك فاتبع عليا و حزبه، فإنه مع الحق و الحق معه، و ستقاتل بعدي الناكثين و القاسطين» فجزاك الله خيرا- يا أمير المؤمنين- عن الإسلام أفضل الجزاء، فلقد أديت و أبلغت و نصحت.

So Amir-ul-Momineen[asws] descended from his[asws] mule, hugged Amaar and bid farewell to him, then said: 'O Abu Al-Yaqzan! Your Reward, from Allah[azwj] and from His[azwj] Prophet[saww], and from me[asws] is good, for you were a good brother, and a good companion'. Then he[asws] wept, and Amaar wept, then said, 'O Amir-ul-Momineen[asws], I do not follow you[asws] except with insight, for I heard Rasool-Allah[saww] saying to me on the Day of Khyber; 'O Amaar! There will take place strife after me[saww]. So when it is like that, follow Ali[asws] and his[asws] party, for he[asws] is with the truth and the truth is with him[asws], and you will be fighting against the breakers (of the covenant) and the unjust, after me[saww]'. So, may Allah[azwj] Reward you good, O Amir-

ul-Momineen, about Al-Islam, the best of the Rewards, for I have performed and have been preached to, and been advised'.

ثم ركب و ركب أمير المؤمنين (عليه السلام)، ثم برز إلى القتال، ثم دعا بشربة من ماء فقيل: ما معنا ماء. فقام إليه رجل من الأنصار و سقاه شربة من لبن فشربه، ثم قال: هكذا عهد إلى رسول الله (صلى الله عليه و آله) أن يكون آخر زادي من الدنيا شربة لبن، ثم حمل على القوم، فقتل ثمانية عشر نفسا، فخرج إليه رجلان من أهل الشام فطعناه، و قتل (رحمه الله)،

Then he mounted and Amir-ul-Momineen[asws] mounted (the mule). Then he went out for the battle. Then he called for a drink of water, so it was said, 'We have not water with us'. So a man from the Helpers stood up and quenched him with a drink of milk, so he drank it, then said, 'This is what Rasool-Allah[saww] promised to me and it would be the last of my provision from the world, a drink of milk. Then he attacked the people (enemy), so he killed eighteen of them. Two men from the people of Syria came out to him, so they stabbed and killed him.

فلما كان في الليل طاف أمير المؤمنين (عليه السلام) في القتلى، فوجد عمارا ملقى بين القتلى، فجعل رأسه على فخذه، ثم بكى عليه و أنشأ يقول: ألا أيها الموت الذي ليس تاركي - أرحني فقد أفنيت كل خليل - أيا موت كم هذا التفرق عنوة فلست تبقي خلة لخليل - أراك بصيرا بالذين أحبهم - كأنك تمضي نحوهم بدليل

So when it was night time, Amir-ul-Momineen[asws] circled in the battlefield, so he[asws] found Amaar lying among the dead. So he[asws] placed his head upon his[asws] thigh, then wept over him, and recited a poem – Indeed, O death, you do not leave any – so you have perished all friends – Regardless of how death forcibly separates – so there does not remain a solitary one for a friend – I[asws] see you are looking at the ones I[asws] love – As if you have evidence against them'.[5411]

وباسناده إلى ابى بصير عن ابى جعفر عليه السلام في قول الله عزوجل: " قل ارايتم ان اصبح ماؤكم غورا فمن يأتيكم بماء معين " فقال: هذه نزلت في الامام القائم يقول: ان اصبح امامكم غائبا عنكم لا تدرون اين هو ؟ فمن يأتيكم بامام ظاهر يأتيكم باخبار السماوات والارض وحلال الله وحرامه، ثم قال عليه السلام: والله ما جاء تأويل هذه الاية ولابد ان يجيئ تأويلها.

And by his chain going up to Abu Baseer, who has narrated:

'Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?***, so he[asws] said: 'It was Revealed regarding Al-Qaim[asws]. He[azwj] is Saying; "When your Imam[asws] recedes and is hidden from you all, you will not be knowing where he[asws] is? So there comes to you the apparent Imam[asws], bringing to you the news of the heavens and the earth, and Permissibles of Allah[azwj] and His[azwj] Prohibitions". Then he[asws] said: 'By Allah[azwj]! The interpretation of this Verse has not come yet, and it is inevitable that its interpretation should come'.[5412]

[5411] (كفاية الأثر: 120)
[5412] Tafseer Noor Al Saqalayn – CH 67 H 41

CHAPTER 68

AL-QALAM

(52 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن علي بن ميمون الصائغ، قال: قال أبو عبد الله (عليه السلام): «من قرأ سورة (ن و القلم) في فريضة أو نافلة آمنه الله عز و جل من أن يصيبه فقر أبدا، و أعاذه الله إذا مات من ضمة القبر».

Ibn Babuwayh, by his chain, from Ali Bin Maymoun Al-Sa'aig who said,

'Abu Abdullah[asws] said: 'The one who recites Surah *Noon Wa Al-Qalam* (Chapter 68) in either the obligatory (Prayers) or the optional (Prayers) Allah[azwj] Mighty and Majestic would Secure him from ever being poor, and it would invoke Protection of Allah[azwj] for him in the grave when he dies'.[5413]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله): أنه قال: «من قرأ هذه السورة أعطاه الله كثواب الذين أجل الله أحلامهم، و إن كتبت و علقت على الضرس المضروب سكن ألمه من ساعته».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Chaapter 68), Allah[azwj] would Give to him the Rewards of the ones whose dreams Allah[azwj] has Fulfilled. And if it is written and attached (Amulet) for the toothache, it would settle down after a while'.[5414]

VERSES 1 TO 3

نۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ {1} مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ {2} وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ {3}

[68:1] Noon, and I swear by the Pen and what they will be writing [68:2] By the Grace of your Lord you are not mad [68:3] And most surely you shall have the unrestricted Reward.

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلى على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، في تفسير الحروف المقطعة في القرآن، قال: «و أما النون فهو نهر في الجنة، قال الله عز و جل: اجمد فجمد، فصار مدادا، ثم قال عز و جل للقلم: اكتب فسطر القلم في اللوح المحفوظ ما كان و ما هو كائن إلى يوم القيامة، فالمداد مداد من نور، و القلم قلم من نور، و اللوح لوح من نور».

[5413] (ثواب الأعمال: 119.)
[5414] (خواص القرآن)

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma, from Juweiriya, from Sufyan Bin Saeed Al-Sowry, who has said:

'Al-Sadiq[asws], regarding the interpretation of the 'الحروف المقطعة' (Abbreviated Letters) in the Quran, having said: 'And as for the (Letter) 'النون' Al-*Noon*, so it is a river in the Paradise. Allah[azwj] Mighty and Majestic Said: "Freeze!" So it froze becoming like ink. Then the Mighty and Majestic Said to the Pen: "Write!" So the pen wrote in the Guarded Tablet (اللوح المحفوظ), what had transpired, and what will be transpiring up to the Day of Judgement. So the Ink was the Ink of 'نور' Light, and the Pen was a Pen of 'نور' Light, and the Tablet was a Tablet of 'نور' Light'.

قال سفيان: فقلت له: يا بن رسول الله، بين [لي] أمر اللوح و القلم و المداد فصل بيان، و علمني مما علمك الله؟ فقال: «يا بن سعيد، لو لا أنك أهل للجواب ما أجبتك، فنون ملك يؤدي إلى القلم و هو ملك، و القلم يؤدي إلى اللوح و هو ملك، و اللوح يؤدي إلى إسرافيل، و إسرافيل يؤدي إلى ميكائيل، و ميكائيل يؤدي إلى جبرئيل، و جبرئيل يؤدي إلى الأنبياء و الرسل (صلوات الله عليهم)». قال: ثم قال [لي]: «قم- يا سفيان- فلا نأمن عليك».

Sufyan said, 'So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Can you[asws] explain to me the matter of the Tablet, and the Pen, and the Ink, in a detailed explanation, and teach me from what Allah[azwj] has Taught you[asws]?' So he[asws] said: 'O Bin Saeed! Had you not been deserving of the answer, I[asws] would not have answered you. An Angel leads to the Pen, and it is an Angel. And the Pen leads to the Tablet and it is an Angel. And the Tablet leads to Israfeel[as] and Israfeel[as] leads to Mikaeel[as], and Mikaeel leads to Jibraeel[as], and Jibraeel[as] leads to the Prophets[as] and the Rasools[as]'. Then he[asws] said: 'Arise O Sufyan! We[asws] cannot entrust it to you (any more than this much)'.[5415]

و عنه، قال: أخبرنا علي بن حبشي بن قوني (رحمه الله) فيما كتب إلي، قال: حدثنا حميد بن زياد، قال: حدثنا القاسم بن إسماعيل، قال: حدثنا محمد بن سلمة، عن يحيى بن أبي العلاء الرازي، أن رجلا دخل على أبي عبد الله (عليه السلام)، فقال: جعلت فداك، أخبرني عن قول الله عز و جل: ن وَ الْقَلَمِ وَ ما يَسْطُرُونَ، فقال: «أما نون فكان نهرا في الجنة أشد بياضا من الثلج و أحلى من العسل، قال الله عز و جل: كن مدادا، فكان مدادا، ثم أخذ شجرة فغرسها بيده- ثم قال: و اليد: القوة، و ليس بحيث تذهب إليه المشبهة- ثم قال لها: كوني قلما، فكانت قلما، ثم قال له: اكتب. فقال له: يا رب، و ما أكتب؟ قال: اكتب ما هو كائن إلى يوم القيامة، ففعل ذلك، ثم ختم عليه و قال: لا تنطقن إلى يوم الوقت المعلوم».

And from him, from Ali Bin Habshy Bin Qawny, regarding what he wrote to him, from Hameed Bin Ziyad, from Al-Qasim Bin Ismail, from Muhammad Bin Salma, from Yahya Bin Abu Al-A'la Al-Razy who said:

'A man came up to Abu Abdullah[asws], so he said, 'May I be sacrificed for you[asws]! Inform me about the Words of Allah[azwj] Mighty and Majestic ***[68:1] Noon, and I swear by the Pen and what they will be writing***'. So he[asws] said: 'As for the (Letter) Noon, so it was a river in the Paradise, whiter than the snow and sweeter than the honey. Allah[azwj] Mighty and Majestic Said: "Be Ink!" So it became Ink. Then He[azwj] Took a tree, so He[azwj] Planted it by His[azwj] Hand' – then said: 'And the Hand is the Power, and it is not as where you go with the example' – then He[azwj] Said to it: "Become a Pen!" So it became a Pen. Then He[azwj] Said to it: "Write!" So it said to Him[azwj]: 'O Lord[azwj]! And what shall I write?' He[azwj] Said: "Write what is going to

[5415] (معاني الأخبار: 23: 1)

happen up to the Day of Judgement'. So it did that. Then He[azwj] Sealed it and Said: "Do not speak up to a Day of the Known time'.[5416]

و عنه قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا عبد الرحمن بن محمد الحسني، قال: حدثنا أبو جعفر أحمد بن عيسى بن أبي مريم العجلي، قال: حدثنا محمد بن أحمد بن عبد الله بن رباط العرزمي، قال: حدثنا علي بن حاتم المنقري، عن إبراهيم الكرخي، قال: سألت جعفر بن محمد (عليهما السلام) عن اللوح و القلم، فقال: «هما ملكان».

And he said, 'Ahmad Bin Al-Hassan Al-Qataan narrated to us, from Abdul Rahman Bin Muhammad Al-Hasny, from Abu Ja'far Ahmad Bin Isa Bin Abu Maryam Al-Ajaly, from Muhammad Bin Ahmad Bin Abdullah Bin Rabaat Al-Arzamy, from Ali Bin Hatim Al-Munqary, from Ibrahim Al-Karkhy who said,

'I asked Ja'far Bin Muhammad[asws] about the Tablet and the Pen, so he[asws] said: 'These two, are the two Angels'.[5417]

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب و أحمد بن الحسن بن علي بن فضال، عن علي بن أسباط، عن الحسين بن يزيد، قال: حدثني محمد بن سالم، عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام): «ن وَ الْقَلَمِ وَ ما يَسْطُرُونَ فالقلم قلم من نور، و كتاب من نور، و في لوح محفوظ، يشهده المقربون و كفى بالله شهيدا».

And from him, said, 'Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed narrated to us, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, and Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Asbaat, from Al-Husayn Bin Yazeed, from Muhammad Bin Salim, from Al-Asbagh Bin Nabata, who has said:

'Amir-ul-Momineen[asws] has said: '***[68:1] Noon, and I swear by the Pen and what they will be writing***, so the Pen is a pen of Light, and Writing of Light, and in a Guarded Tablet, and the ones of Proximity bear witness ***[4:166] and Allah is sufficient as a witness***'.[5418]

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافى عن الكلبى عن ابى عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبى له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل ومبشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فسئل يا كلبي عما بدا لك قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah[asws] said to me: 'How many names are there in the Quran for Muhammad[saww]?' I said, 'Two names or three'. He[asws] said: 'O Kalby, for him[saww] there are ten names. ***[3:144] And <u>Muhammad i</u>s no more than a messenger*** <u>(Al-Rasool)</u>***; the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being <u>Ahmad</u>; and [72:19] And when the slave of Allah*** <u>(Abdullah)</u> ***stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] <u>Ta-Ha</u> [20:2] We have not revealed unto thee this Qur'an that you should be distressed; and [36:1] <u>Ya Seen</u> [36:2] I swear by the Quran full of wisdom [36:3] Most surely you are one***

[5416] (علل الشرائع: 402/ 2)
[5417] (معاني الأخبار: 30/ 1)
[5418] (الخصال: 332/ 30)

of the messengers [36:4] On a right way; and [68:1] Noon. I swear by the Pen and what they will be writing, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments (Muzzammil) ***; [74:1] O you who are clothed*** (Muddassir)***; [65:10] Allah has indeed revealed to you a reminder*** (Zikr)***, [65:11] A Messenger"***.

The Reminder (Al-Zikr) is a name from the names of Muhammad[saww]. We[asws] are the People[asws] of the Reminder (Ahl Al-Zikr). Ask, O Kalby, of what has appeared to you'. He said, 'By Allah[azwj], I forgot the Quran, all of it. I did not memorise a letter from it, to ask him[asws] about it'.[5419]

الحسن بن أبي الحسن الديلمي: بإسناده إلى محمد بن الفضيل، عن أبي الحسن موسى (عليه السلام)، قال: سألته عن قول الله عز و جل: ن وَ الْقَلَمِ وَ ما يَسْطُرُونَ: «فالنون اسم لرسول الله (صلى الله عليه و آله)، و القلم اسم لأمير المؤمنين (عليه السلام)».

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain going up to Muhammad Bin Al-Fazeyl, who has narrated the following:

'I asked Abu Al-Hassan Musa[asws] about the Words of Allah[azwj] Mighty and Majestic ***[68:1] Noon, and I swear by the Pen and what they will be writing***, he[asws] said: 'So the (letter) Noon is a name of the Rasool-Allah[saww], and the Pen is a name of Amir-ul-Momineen[asws]'.[5420]

VERSE 4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ {4}

[68:4] And you are upon magnificent morals

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن أبيه، عن فضالة، عن أبان، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ، قال: «هو الإسلام».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Fazalat, from Aban, from Abu Al-Jaroud, who has reported the following:

'Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[68:4] And you are upon magnificent morals***, he[asws] said: 'هو الإسلام' 'It is the Al-Islam'.[5421]

علي بن إبراهيم: عن أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ أي على دين عظيم».

Ali Bin Ibrahim, from Abu Al-Jaroud, who has narrated:

'Abu Ja'far[asws] has said: 'His[azwj] Words ***[68:4] And you are upon magnificent morals***, i.e., upon a magnificent Religion'.[5422]

[5419] Basaair Al Darajaat – P10 CH 18 H 26
[5420] (تأويل الآيات 2: 710/ 1.)
[5421] (معاني الأخبار: 188/ 1)
[5422] (تفسير القمّي 2: 382)

الشيخ ورام: روي أن رسول الله (صلى الله عليه و آله) كان يمشي و معه بعض أصحابه، فأدركه أعرابي فجذبه جذبا شديدا، و كان عليه برد نجراني غليظ الحاشية، فأثرت الحاشية في عنقه (صلى الله عليه و آله) [من شدة جذبه، ثم قال: يا محمد، هب لي من مال الله الذي عندك، فالتفت إليه رسول الله (صلى الله عليه و آله)] فضحك، ثم أمر بإعطائه، و لما أكثرت قريش أذاه و ضربه قال: «اللهم اغفر لقومي، فإنهم لا يعلمون». فلذلك قال الله تعالى: وَ إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ.

The Sheykh reported that,

'The Rasool-Allah[saww] was walking and with him[saww] were some of his[saww] companions, so a Bedouin realised it and was struck by an intense temptation (to ask for charity). And the Prophet[saww] had upon him a Najrany scarf, which he placed it around his[saww] neck, (which also encourage him to ask), he therefore said, 'O Muhammad[saww]! Gift to me from the wealth of Allah[azwj] which is in your[asws] possession'. So the Rasool-Allah[saww] turned towards him smiling, then commanded for (something) to be given to him. And when many of them from Qureysh got around so much so that it became unpleasant, as they were harming him[saww] and hitting him[saww], he[saww] said: 'Our Allah[azwj]! Forgive my[saww] people, for they are unawre of the (harm they are doing to me[saww])'. So that is why Allah[azwj] the High Said ***[68:4] And you are upon magnificent morals***'.[5423]

VERSES 5 TO 13

فَسَتُبْصِرُ وَيُبْصِرُونَ {5} بِأَيِّيكُمُ الْمَفْتُونُ {6} إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {7} فَلَا تُطِعِ الْمُكَذِّبِينَ {8} وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ {9} وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ {10} هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ {11} مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ {12} عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ {13}

[68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is mad [68:7] Surely your Lord best Knows him who errs from His way, and He best Knows the followers of Guidance [68:8] So do not follow the beliers. [68:9] They wish that you should be pliant so they (too) would be pliant. [68:10] And do not follow any mean swearer [68:11] Defamer, going about with slander [68:12] Forbidder of good, aggressive sinner [68:13] Ignoble, besides all that, base-born;

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ عُمَرَ لَقِيَ عَلِيّاً (صلوات الله عليه) فَقَالَ لَهُ أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ بِأَيِّكُمُ الْمَفْتُونُ وَ تُعَرِّضُ بِي وَ بِصَاحِبِي

And by this chain, from Abaan, from Abdul Rahmaan Bin Abu Abdullah, from Abu Al-Abbas Al-Makky who said:

'I heard Abu Ja'far[asws] saying that: 'Umar met Ali[asws], so he said to him[asws], 'You[asws] are the one who is reciting this Verse: ***"[68:6] Which of you is mad"*** and applying it to me and to my companion'.

قَالَ فَقَالَ لَهُ أَ فَلَا أُخْبِرُكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمَيَّةَ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ فَقَالَ كَذَبْتَ بَنُو أُمَيَّةَ أَوْصَلُ لِلرَّحِمِ مِنْكَ وَ لَكِنَّكَ أَبَيْتَ إِلَّا عَدَاوَةً لِبَنِي تَيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةَ.

He[asws] said to him: 'Shall I not inform you of a Verse which has Descended about the Clan of Umayya: ***"[47:22] But if you held command, you were sure to make***

[5423] (تنبيه الخواطر 1: 99.)

mischief in the land and cut off the ties of kinship"?' So he said, 'You[asws] are lying (Nouzobillah). The Clan of Umayya are better at maintaining relations than you[asws] are, but you[asws] refuse to do anything except be inimical to the Clan of Taym (Abu Bakr's tribe), and the Clan of Ady (Umar's tribe), and the Clan of Umayya (Muawiya's tribe)'.[5424]

محمد بن العباس: عن عبد العزيز بن يحيى، عن عمرو بن محمد بن تركي، عن محمد بن الفضل، عن محمد بن شعيب، عن دلهم بن صالح، عن الضحاك بن مزاحم، قال: لما رأت قريش تقديم النبي (صلى الله عليه و آله) عليا (عليه السلام) و إعظامه له، نالوا من علي (عليه السلام)، و قالوا: قد افتتن به محمد (صلى الله عليه و آله) فأنزل الله تبارك و تعالى: ن وَ الْقَلَمِ وَ ما يَسْطُرُونَ

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Amro Bin Muhammad Bin Tarky, from Muhammad Bin Al-Fazal, from Muhammad Bin Shuayb, from Dalham Bin Salih, from Zahak Bin Mazahim who said:

'When the Qureysh saw the preferring by the Prophet[saww] of Ali[asws] and his[saww] glorification of him[asws], they are going to be governed by Ali[asws], and said, 'Muhammad[saww] has been possessed'. So Allah[azwj] Blessed and High Revealed ***[68:1] Noon, and I swear by the Pen and what they will be writing***'.

قسم أقسم الله تعالى به ما أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ وَ إِنَّ لَكَ لَأَجْراً غَيْرَ مَمْنُونٍ وَ إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ فَسَتُبْصِرُ وَ يُبْصِرُونَ بِأَيِّكُمُ الْمَفْتُونُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ و سبيله: علي بن أبي طالب (عليه السلام).

It was a swear which Allah[azwj], the High, Swore by ***[68:2] By the Grace of your Lord you are not mad [68:3] And most surely you shall have the unrestricted Reward [68:4] And you are upon magnificent morals [68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is possessed [68:7] Surely your Lord best Knows him who errs from His way, and He best Knows the followers of Guidance***. And His[azwj] Way – Ali[asws] Bin Abu Talib[asws]'.[5425]

و عنه: عن علي بن العباس، عن حسن بن محمد، عن يوسف بن كليب، عن خالد، عن حفص ابن عمر، عن حنان، عن أبي أيوب الأنصاري، قال: لما أخذ النبي (صلى الله عليه و آله) بيد علي (عليه السلام) فرفعها، و قال: «من كنت مولاه فعلي مولاه» قال أناس: إنما افتتن بابن عمه فنزلت الآية فَسَتُبْصِرُ وَ يُبْصِرُونَ بِأَيِّكُمُ الْمَفْتُونُ.

And from him, from Ali Bin Al-Abbas, from Hassan Bin Muhammad, from Yusuf Bin Kaleyb, from Khalid, from Hafs Ibn Umar, from hanan, from Abu Ayoub Al-Ansary who said:

'When the Prophet[saww] held the hand of Ali[asws], so he[saww] raised it and said: 'The one whom I[saww] was the Master of, so Ali[asws] is his Master' (من كنت مولاه فعلي مولاه), Anas said, 'But rather, his uncle[asws] (Nouzobillah) is a madman'. So the Verse ***[68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is mad***'.[5426]

علي بن إبراهيم، قوله تعالى: فَسَتُبْصِرُ وَ يُبْصِرُونَ بِأَيِّكُمُ الْمَفْتُونُ بأيكم تفتنون، هكذا نزلت في بني أمية بِأَيِّكُمُ أي حبتر و زفر و علي.

Ali Bin Ibrahim (Tafseer Qummi) –

[5424] Al Kafi – H 14524
[5425] (تأويل الآيات 2: 711/ 2.)
[5426] (تأويل الآيات 2: 711/ 3.)

Regarding the Words of the High ***[68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is mad [68:7]*** – Which one of you is creating strife (تفتنون), this is how it was Revealed regarding the Clan of Umayya, which one of you – i.e., Hibter , and Zafar and Ali[asws]'.[5427]

شرف الدين النجفي: عن محمد بن جمهور، عن حماد بن عيسى، عن الحسين بن المختار، عنهم (صلوات الله عليهم أجمعين): قوله عز و جل: وَ لا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ الثاني هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ عُتُلٍّ بَعْدَ ذلِكَ زَنِيمٍ قال: «العتل: الكافر العظيم الكفر، و الزنيم: ولد الزنا».

Sharaf Al-Deen Najafy, from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has narrated the following:

'(They) the Imams[asws], regarding the Words of the Mighty and Majestic ***[68:10] And do not follow any mean swearer*** The second ***[68:11] Defamer, going about with slander [68:12] Forbidder of good, aggressive sinner [68:13] Ignoble, besides all that, base-born***'. He[asws] said: 'Al-Utul' (عُتُلٍّ) is the infidel of great infidelity. And the base-born (الزنيم) – Is the one born of adultery'.[5428]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ قَالَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) فِي الْمَسْجِدِ الْحَرَامِ فَذَكَرَ بَنِي أُمَيَّةَ وَ دَوْلَتَهُمْ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ إِنَّمَا نَرْجُو أَنْ تَكُونَ صَاحِبَهُمْ وَ أَنْ يُظْهِرَ اللَّهُ عَزَّ وَ جَلَّ هَذَا الْأَمْرَ عَلَى يَدَيْكَ فَقَالَ مَا أَنَا بِصَاحِبِهِمْ وَ لَا يَسُرُّنِي أَنْ أَكُونَ صَاحِبَهُمْ إِنَّ أَصْحَابَهُمْ أَوْلَادُ الزِّنَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ مُنْذُ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ سِنِينَ وَ لَا أَيَّاماً أَقْصَرَ مِنْ سِنِينِهِمْ وَ أَيَّامِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ الْمَلَكَ الَّذِي فِي يَدِهِ الْفَلَكُ فَيَطْوِيهِ طَيّاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, together from Ali Bin hadeed, from Jameel Bin Darraaj, from Zurara who said:

Abu Ja'far[asws] was in the Sacred Masjid. So there was a mention of the Clan of Umayya and their government. Some of his[asws] companions said to him[asws], 'We hope that you[asws] will become their master and that Allah[azwj] will Display this Command upon your[asws] hands'. So he[asws] said: 'I[asws] am not their master, nor am I[asws] happy to be their master, for their companions are the sons of adultery. Allah[azwj] never Created, since the creation of the Heavens and the earth, years nor days shorter than their years and their days. Allah[azwj] Ordered those Angels control (the movement of) orbit, to rotate it like a scroll'.[5429]

أحمد بن محمد بن خالد البرقي، عن أبيه، عمن حدثه، عن جابر، قال: قال أبو جعفر (عليه السلام): «قال رسول الله (صلى الله عليه و آله): ما من مؤمن إلا و قد خلص ودي إلى قلبه [و ما خلص ودي إلى قلب أحد] إلا و قد خلص ود علي إلى قلبه،

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from the one who narrated it, from Jabir who said:

'Abu Ja'far[asws] said: 'The Rasool-Allah[saww] said: 'There is none from the Believer except that he is sincere and friendly to his own heart, and there is no one who is sincere and cordial to his heart except that he has sincere cordiality to Ali[asws], (who controls) his heart.

[5427] (تفسير القمّي 2: 380)
[5428] (تأويل الآيات 2: 2: 712/ 4.)
[5429] Al Kafi – H 14985

كذب- يا علي- من زعم أنه يحبني و يبغضك، قال: فقال رجلان من المنافقين: لقد فتن رسول الله (صلى الله عليه و آله) بهذا الغلام فأنزل الله تبارك و تعالى فَسَتُبْصِرُ وَ يُبْصِرُونَ بِأَيِّكُمُ الْمَفْتُونُ ... وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ وَ لا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ قال: نزلت فيهما إلى آخر الآية».

(The Rasool-Allah[saww] added): He has lied – O Ali[asws] – the one who thinks that he loves me[saww] but he hates you[asws]'. So two men from the hypocrites said, 'The Rasool-Allah[saww] has been mesmerised by this boy'. So Allah[azwj] Blessed and High Revealed ***[68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is possessed [68:7] . . . . . [68:9] They wish that you should be pliant (easily swayed) so they (too) would be pliant. [68:10] And do not follow any mean swearer***, this was Revealed for the two of them , up to the end of the Verse'.[5430]

علي بن إبراهيم: قوله تعالى فَلا تُطِعِ الْمُكَذِّبِينَ قال: في علي (عليه السلام) وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ أي أحبوا أن تغش في علي فيغشون معك وَ لا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ قال: الحلاف: الثاني، حلف لرسول الله (صلى الله عليه و آله) أنه لا ينكث عهدا هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ قال: كان ينم على رسول الله (صلى الله عليه و آله) و يهمز بين أصحابه، قال: الذي يغمز الناس و يستحقر الفقراء.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[68:8] So do not follow the beliers***, he[asws] said: 'Regarding Ali[asws] (Not to follow the beliers) ***[68:9] They wish that you should be easily swayed so they (too) would be easily swayed***, i.e., they would love it if you[saww] were to betray Ali[asws], so they would betray him[asws] along with you[saww] ***[68:10] And do not follow any mean swearer***, he[asws] said: 'The swearer – The second one . He used to swear to Rasool-Allah[saww] that he would never break the oath, ***[68:11] Defamer, going about with slander***. He[asws] said: 'He betrayed the Rasool-Allah[saww] and used to instigate among his[saww] companions. He used to wink at the people, and would belittle the poor.

قوله تعالى: مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ قال: الخير: أمير المؤمنين (عليه السلام)، مُعْتَدٍ أي اعتدى عليه، و قوله: عُتُلٍّ بَعْدَ ذلِكَ زَنِيمٍ قال: العتل: العظيم الكفر، و الزنيم: الدعي.

The Words of the High ***[68:12] Forbidder of good, aggressive sinner***. He[asws] said: The good – Amir-ul-Momineen[asws]. The aggressive sinner – i.e., he aggressively assaulted him[asws]. And His[azwj] Words ***[68:13] Ignoble, besides all that, base-born***. He[asws] said: 'Al-Utul' – The great infidelity. And base-born – adoptee.[5431]

VERSES 14 TO 16

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ {14} إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {15} سَنَسِمُهُ عَلَى الْخُرْطُومِ {16}

[68:14] He had the possession of wealth and sons. [68:15] When Our communications are recited to him, he says: Stories of the former ones [68:16] We will brand him on the nose.

[5430] (المحاسن: 151/ 71.)
[5431] (تفسير القمّي 2: 380)

علي بن إبراهيم: قوله: إِذا تُتْلى عَلَيْهِ آياتُنا قال: كنى عن الثاني، قالَ أَساطِيرُ الْأَوَّلِينَ أي أكاذيب الأولين، قوله: سَنَسِمُهُ عَلَى الْخُرْطُومِ قال: في الرجعة، إذا رجع أمير المؤمنين (عليه السلام) و رجع أعداؤه، فيسمهم بميسم معه كما توسم البهائم، على الخراطيم: الأنف و الشفتين.

Ali Bin Ibrahim (Tafseer Qummi) –

His[azwj] Words ***[68:15] When Our communications are recited to him*** He[asws] said: 'Teknonym about the Second one ***he says: Stories of the former ones*** i.e., belier of the former ones. His[azwj] Words ***[68:16] We will brand him on the nose***, he[asws] said: 'Regarding the Return (Al-Raj'at). When Amir-ul-Momineen[asws] returns, and his[asws] enemies (also) return, so their foreheads would be branded like the branding of the animal, upon their noses – the nose and the two lips'.[5432]

VERSES 17 TO 33

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ {17} وَلَا يَسْتَثْنُونَ {18} فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ {19} فَأَصْبَحَتْ كَالصَّرِيمِ {20} فَتَنَادَوْا مُصْبِحِينَ {21} أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ {22} فَانْطَلَقُوا وَهُمْ يَتَخَافَتُونَ {23} أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ {24} وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ {25} فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ {26} بَلْ نَحْنُ مَحْرُومُونَ {27} قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ {28} قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ {29} فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ {30} قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ {31} عَسَىٰ رَبُّنَا أَنْ يُبْدِلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ {32} كَذَٰلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ {33}

[68:17] Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning, [68:18] And they were not willing to set aside a portion [68:19] Then there encompassed it a visitation from your Lord while they were sleeping. [68:20] So it became as black, barren land. [68:21] And they called out to each other in the morning, [68:22] Saying: Go early to your farm if you would cut (the produce). [68:23] So they went, while they consulted together secretly, [68:24] Saying: No poor man shall enter it today upon you. [68:25] And in the morning they went, having the power to prevent. [68:26] But when they saw it, they said: We have gone astray [68:27] Nay! we are made to suffer privation. [68:28] The best of them said: Did I not say to you, Why do you not Glorify (Allah)? [68:29] They said: Glory be to our Lord, surely we were unjust. [68:30] Then some of them advanced against others, blaming each other. [68:31] Said they: O woe to us! Surely, we were inordinate: [68:32] Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition. [68:33] Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!

محمد بن يعقوب: عن محمد بن يحيى، عن عبد الله بن محمد، عن علي بن الحكم، عن أبان ابن عثمان، عن الفضيل، عن أبي جعفر (عليه السلام)، قال: «إن الرجل ليذنب الذنب فيدرأ عنه الرزق، و تلا هذه الآية: إِذْ أَقْسَمُوا لَيَصْرِمُنَّها مُصْبِحِينَ وَ لا يَسْتَثْنُونَ فَطافَ عَلَيْها طائِفٌ مِنْ رَبِّكَ وَ هُمْ نائِمُونَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al-Hakam, from Aban Ibn Usman, from Al-Fazeyl,

[5432] (تفسير القمّي 2: 381)

'Abu Ja'far[asws] having said: 'The man commits the sin, so it staves off the sustenance', and then recited this Verse ***[68:17] Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning, [68:18] And they were not willing to set aside a portion***'.[5433]

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله تعالى: إِنَّا بَلَوْناهُمْ كَما بَلَوْنا أَصْحابَ الْجَنَّةِ أن أهل مكة ابتلوا بالجوع كما ابتلي أصحاب الجنة، و هي [الجنة التي] كانت في الدنيا و كانت باليمن، يقال لها الرضوان، على تسعة أميال من صنعاء».

And Ali Bin Ibrahim said:

'And it is in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding the Words of the High ***[68:17] Surely We will try them as We tried the owners of the garden***. The people of Makkah were Tried by the hunger just like the trial of the owners of the gardens, and these were gardens which were in the world, and were in Al-Yemen, called *Al-Rizwaan*, about nine miles from Sana'a'.

قوله تعالى: فَطافَ عَلَيْها طائِفٌ مِنْ رَبِّكَ وَ هُمْ نائِمُونَ و هو العذاب، قوله: إِنَّا لَضَالُّونَ قال: خاطئو الطريق، قوله: لَوْ لا تُسَبِّحُونَ يقول: ألا تستغفرون؟

The Words of the High ***[68:19] Then there encompassed it a visitation from your Lord while they were sleeping***, and it is the Punishment. His[azwj] Words ***[68:26] But when they saw it, they said: We have gone astray***, he[asws] said: 'Erred from the way'. His[azwj] Words ***[68:28] The best of them said: Did I not say to you, Why do you not Glorify (Allah)?*** They were saying, 'Not seek Forgiveness?'[5434]

VERSES 34 TO 43

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ {34} أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ {35} مَا لَكُمْ كَيْفَ تَحْكُمُونَ {36} أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ {37} إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ {38} أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ {39} سَلْهُمْ أَيُّهُمْ بِذَٰلِكَ زَعِيمٌ {40} أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ {41} يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ {42} خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ {43}

[68:34] Surely those who are pious shall have with their Lord Gardens of Bliss. [68:35] What! shall We then make (that is, treat) those who submit as the guilty? [68:36] What has happened to you? How do you judge? [68:37] Or have you a Book wherein you read, [68:38] That you have surely therein what you choose? [68:39] Or have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you demand? [68:40] Ask them which of them will vouch for that, [68:41] Or have they associates if they are truthful. [68:42] On the Day when there shall be uncovered a leg, and they shall be called upon to make obeisance, so they shall not be able to, [68:43] Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance (bow) indeed while yet they were safe.

[5433] (الكافي 2: 208/ 12)
[5434] (تفسير القمّي 2: 382.)

و قال علي بن إبراهيم، في قوله: سَلْهُمْ أَيُّهُمْ بِذلِكَ زَعِيمٌ: أي كفيل، قوله: يَوْمَ يُكْشَفُ عَنْ ساقٍ وَ يُدْعَوْنَ إِلَى السُّجُودِ قال: يكشف عن الأمور التي خفيت و ما غصبوا آل محمد حقهم

And Ali Bin Ibrahim (Tafseer Qummi) says–

Regarding His[azwj] Words ***[68:40] Ask them which of them will vouch for that***, i.e., responsible. His[azwj] Words ***[68:42] On the Day when there shall be uncovered a leg, and they shall be called upon to make obeisance, but they shall not be able to***, he[asws] said: 'He[azwj] will Uncover the matters which were hidden, and what rights of the Progeny[asws] of Muhammad[saww] which were usurped.

وَ يُدْعَوْنَ إِلَى السُّجُودِ قال: يكشف لأمير المؤمنين (عليه السلام)، فتصير أعناقهم مثل صياصي البقر- يعني قرونها- فَلا يَسْتَطِيعُونَ أن يسجدوا، و هي عقوبة لأنهم لا يطيعون الله في الدنيا في أمره، و هو قوله: وَ قَدْ كانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سالِمُونَ قال: إلى ولايته في الدنيا و هم يستطيعون.

and they shall be called upon to make obeisance, He[azwj] will Uncover (the status of) Amir-ul-Momineen[asws], so all their necks would become like those of cows – meaning their horns - ***so they shall not be able to*** prostrate, and this is a Punishment, because they did not obey Allah[azwj] in the world regarding His[azwj] Command (regarding Amir-ul-Momineen[asws]), and these are His[azwj] Words ***[68:43] and they were called upon to make obeisance indeed while yet they were safe***, to his[asws] Wilayah in the world, but they (ignored and now) do not have the ability to do it (prostration to demonstrate submission)'.[5435]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي قال: حدثنا الحسين بن الحسن، عن بكر، عن الحسين بن سعيد، عن أبي الحسن (عليه السلام)، في قوله عز و جل: يَوْمَ يُكْشَفُ عَنْ ساقٍ وَ يُدْعَوْنَ إِلَى السُّجُودِ، قال: «حجاب من نور يكشف فيقع المؤمنون سجدا، و تدمج أصلاب المنافقين فلا يستطيعون السجود».

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Ibn Abu Abdullah Al-Kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from Bakr, from Al-Husayn Bin Saeed, who has narrated:

'Abu Al-Hassan[asws] regarding the Words of the Mighty and Majestic ***[68:42] On the Day when there shall be uncovered a leg, and they shall be called upon to make obeisance***. He[asws] said: 'A Veil of Light would be Uncovered, so the Believer would fall prostrate, and the backbones of the hypocrites would merge, and they would not be able to perform the prostration'.[5436]

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن ابن فضال، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: يَوْمَ يُكْشَفُ عَنْ ساقٍ، قال: «تبارك الجبار- ثم أشار إلى ساقه، فكشف عنها الإزار- قال: وَ يُدْعَوْنَ إِلَى السُّجُودِ فَلا يَسْتَطِيعُونَ

And from him, from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al-Halby, who has narrated:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[68:42] On the Day when there shall be uncovered a leg***. He[asws] said: 'Blessed is the Mighty' –

[5435] (تفسير القمّي 2: 383.)
[5436] (التوحيد: 154/ 1)

Then gestured to his[asws] own leg, so he[asws] uncovered from it the outfit – said: '***and they shall be called upon to make obeisance, so they shall not be able to***'.

قال: أفحم القوم و دخلتهم الهيبة، و خشعت الأبصار، و بلغت القلوب الحناجر خاشِعَةً أَبْصارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَ قَدْ كانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سالِمُونَ

He[asws] said: 'The people understand, and the prestige enters into them, and the visions are humbled, and their hearts reach to the throats' ***[68:43] Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe***.

». قال ابن بابويه: قوله: «تبارك الجبار، و أشار إلى ساقه فكشف عنها الإزار» يعني به تبارك الجبار من أن يوصف بالساق الذي هذا صفته.

Ibn Babuwayh said, 'His[asws] words: 'Blessed is the Mighty' – Then gestured to his[asws] own leg, so he[asws] uncovered from it, the outfit, it means by it that (our[asws] Noor to be Revealed in the front of people in the Hereafter), 'Blessed is the Mighty from being Described with the leg, the description of which is this'.[5437]

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن الحسين بن موسى، عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: يَوْمَ يُكْشَفُ عَنْ ساقٍ، قال: كشف إزاره عن ساق، و يده الأخرى على رأسه فقال: «سبحان ربي الأعلى!».

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Al-Husayn Bin Musa, from Ubey Bin Zurara, who has said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[68:42] On the Day when there shall be uncovered a leg***, he[asws] uncovered his[asws] outfit from a leg, and placed his[asws] other hand upon his[asws] head, so he[asws] said: 'Glorious is my[asws] Lord[azwj], the High!'

قال ابن بابويه: قوله: «سبحان ربي الأعلى!» تنزيه لله عز و جل أن يكون له ساق.

Ibn Babuwayh said, 'His[asws] words: 'Glorious is my[asws] Lord[azwj], the High!' Allah[azwj] Mighty and Majestic Transcends the notion that there should be a leg for Him[azwj]'.[5438]

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسين بن الحسن ابن أبان، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبان بن عثمان، عن حمزة بن محمد الطيار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ قَدْ كانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سالِمُونَ، قال: «مستطيعون، يستطيعون الأخذ بما أمروا به و الترك لما نهوا عنه، و بذلك ابتلوا» ثم قال: «ليس شيء مما أمروا به و نهوا عنه إلا و من الله عز و جل فيه ابتلاء و قضاء».

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Al-Husayn Bin Al-Hassan Ibn Aban, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from Hamza Bin Muhammad Al-Tayyar who said:

[5437] (التوحيد: 154/ 2)
[5438] (التوحيد: 155/ 3.)

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[68:43] and they were called upon to make obeisance indeed while yet they were safe***, he[asws] said: 'They were capable. They did have the ability to take to what they had been Commanded to, and leave what was prohibited from them, but they were Tried (felt it as a burden)'. Then he[asws] said: 'There is nothing which they were Commanded to do, and Prohibited from, except that there was a Trial in it from Allah[azwj] Mighty and Majestic, and a Judgement'.[5439]

و عنه، قال: حدثني أبي و محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قالا: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن عبد الله، عن محمد بن أبي عمير، عن أبي الحسن الحذاء، عن المعلى بن خنيس، قال: قلت لأبي عبد الله (عليه السلام): ما يعني بقوله عز و جل وَ قَدْ كانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سالِمُونَ؟ قال: «و هم مستطيعون».

And from him, said, 'My father narrated to me, from Al-Hassan Bin Ahmad Bin Al-Waleed, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abdullah, from Muhammad Bin Abu Umeyr, from Abu Al-Hassan Al-Haza'a, from Al-Moala Bin Khunays who said:

'I asked from Abu Abdullah[asws], 'What is the Meaning of the Words of the Mighty and Majestic ***[68:43] And they had been summoned to prostrate themselves while they were yet unhurt.***?' He[asws] said: 'And they were capable (of doing it)'.[5440]

VERSES 44 TO 48

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَٰذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {44} وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ {45} أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ {46} أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ {47} فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ {48}

[68:44] So leave Me and the one who belies this Hadeeth; We will overtake them by degrees, from whence they perceive not [68:45] And I do bear with them, surely My plan is firm. [68:46] Or do you ask from them a reward, so that they are heavily taxed? [68:47] Or have they (the knowledge of) the Hidden, so that they write (it) down? [68:48] So wait patiently for the Ruling of your Lord, and be not like the companion of the fish, when he cried whilst he was repressed.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الله بن جندب، عن سفيان بن السمط، قال: قال أبو عبد الله (عليه السلام): «إن الله إذا أراد بعبد خيرا فأذنب ذنبا أتبعه بنقمة و ذكره الاستغفار، و إذا أراد بعبد شرا فأذنب ذنبا أتبعه بنعمة لينسيه الاستغفار و يتمادى بها، و هو قول الله عز و جل: سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ بالنعم عند المعاصي».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al-Samt who said:

'Abu Abdullah[asws] said: 'When Allah[azwj] Intends good for a servant, whenever he commits a sin, he would regret it and remember to seek the Forgiveness. And when He[azwj] Intends evil for a servant, so he when he commits a sin, he would follow it without regret but he would forget to seek Forgiveness, and would be deliberate with it. And these are the Words of the Mighty and Majestic ***[68:44] We will overtake***

[5439] (التوحيد: 349/ 9.)
[5440] Tafseer Al Burhan – H 10986

them by degrees, from whence they perceive not, with the Bounties during the disobedience'.[5441]

و قال علي بن إبراهيم: في قوله: سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ، قال: تحذيرا عن المعاصي، ثم قال لنبيه (صلى الله عليه و آله): فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لا تَكُنْ كَصاحِبِ الْحُوتِ يعني يونس (عليه السلام)، [لما] دعا على قومه ثم ذهب مغاضبا.

And Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His[azwj] Words ***[68:44] We will overtake them by degrees, from whence they perceive not***, He[asws] said; 'It is a caution against the disobedience. Then He[azwj] Said to His[azwj] Prophet[saww] ***[68:48] So wait patiently for the Ruling of your Lord, and be not like the companion of the fish***, Meaning Yunus[as], when he[as] called upon his[as] people, but then went away angrily'.[5442]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِذْ نادى وَ هُوَ مَكْظُومٌ يقول: «مغموم».

Then (Ali Bin Ibrahim) said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding His[azwj] Words ***whilst he was repressed***, he[as] was in grief'.[5443]

VERSES 49 TO 52

لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ {49} فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ {50} وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ {51} وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {52}

[68:49] Were it not for him redressing the Favour of his Lord openly, he would have been condemned [68:50] Then his Lord Chose him, and He made him of the righteous [68:51] And those who disbelieve would almost smite you with their eyes when they hear the Reminder, and they say: He is mad. [68:52] And it is naught but a Reminder to the Worlds

علي بن إبراهيم: في قوله: لَوْ لا أَنْ تَدارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ قال: النعمة: الرحمة لَنُبِذَ بِالْعَراءِ قال: العراء: الموضع الذي لا سقف له. قوله تعالى: وَ إِنْ يَكادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ قال: لما أخبرهم رسول الله (صلى الله عليه و آله) بفضل أمير المؤمنين (عليه السلام) قالوا: هو مجنون، فقال الله سبحانه: وَ ما هُوَ يعني أمير المؤمنين (عليه السلام): إِلَّا ذِكْرٌ لِلْعالَمِينَ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His[azwj] Words ***[68:49] Were it not for him redressing the Favour of his*** Lord, he[asws] said: 'The Favour – The Mercy; Openly – The place where there is no roof over it'. The Words of the High ***[68:51] And those who disbelieve would almost smite you with their eyes when they hear the Reminder,*** He[asws] said: '<u>When Rasool-Allah[saww] informed them of the virtues of Amir-ul-Momineen</u>[asws], ***and***

[5441] (الكافي 2: 327/ 1.)
[5442] (تفسير القمّي 2: 383.)
[5443] (تفسير القمّي 2: 383)

they say: He is mad, so Allah[azwj] Said ***[68:52] And it is naught*** Meaning Amir-ul-Momineen[asws] ***but a Reminder to the Worlds***'.[5444]

الشيخ في (التهذيب): بإسناده، عن محمد بن أحمد بن يحيى، عن محمد بن الحسين، عن الحجال، عن عبد الصمد بن بشير، عن حسان الجمال، قال: حملت أبا عبد الله (عليه السلام) من المدينة إلى مكة، قال: فلما انتهينا إلى مسجد الغدير نظر في ميسرة الجبل»، فقال: «ذاك موضع قدم رسول الله (صلى الله عليه و آله)، حيث قال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Al-Husayn, from Al-Hajaal, from Abdul Samad Bin Basheer, from Hasaan Al-Jamaal who said,

'We were riding with Abu Abdullah[asws] from Al-Medina to Makkah. So when we ended up at Masjid Al-Ghadeer, he[asws] looked at the left of the mountain, so he[asws] said: 'That is the place where the Rasool-Allah[saww] stood when he[saww] said: 'The one whom I[saww] am the Master of, Ali[asws] is his Master (من كنت مولاه فعلي مولاه). Our Allah[azwj]! Befriend the one who befriends him[asws], and be an Enemy to the one who is inimical to him[asws]'.

ثم نظر في الجانب الآخر، قال: «ذاك موضع فسطاط أبي فلان و فلان و سالم مولى أبي حذيفة و أبي عبيدة ابن الجراح، فلما رأوه رافعا يده، قال بعضهم: انظروا إلى عينيه تدوران كأنهما عينا مجنون، فنزل جبرئيل (عليه السلام) بهذه الآية: وَ إِنْ يَكادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ ما هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ» ثم قال: «يا حسان، لو لا أنك جمالي ما حدثتك بهذا الحديث».

Then he looked at the other side and said: 'That is the place of the tents of Abu so and so , and so and so , and Saalim Mowla Abu Huzeyfa, and Abu Ubeydullah Ibn Jarrah. So when they saw him[saww] raising his[asws] hands, one of them said, 'Look at his[saww] eyes. They are round eyes of a man possessed (madman). So Jibraeel[as] descended by these Verses ***[68:51] And those who disbelieve would almost smite you with their eyes when they hear the Reminder, and they say: He is mad. [68:52] And it is naught but a Reminder to the Worlds***'. Then he[asws] said: 'O Hasaan! Had it not been for you, Jamaaly, I[asws] would not have narrated to you this Hadeeth'.[5445]

محمد بن العباس، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس ابن عبد الرحمن، عن عبد الله بن سنان، عن الحسين الجمال، قال حملت: أبا عبد الله (عليه السلام) من المدينة إلى مكة، فلما بلغ غدير خم نظر إلي، و قال: «هذا موضع قدم رسول الله (صلى الله عليه و آله) حين أخذ بيد علي (عليه السلام) و قال: من كنت مولاه فعلي مولاه، و كان عن يمين الفسطاط أربعة نفر من قريش- سماهم لي- فلما نظروا إليه و قد رفع يده حتى بان بياض إبطيه، قالوا: انظروا إلى عينيه، قد انقلبتا كأنهما عينا مجنون، فأتاه جبرئيل فقال: اقرأ وَ إِنْ يَكادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ ما هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ و الذكر: علي بن أبي طالب (عليه السلام)». فقلت: الحمد لله الذي أسمعني منك هذا. فقال: «لو لا أنك جمال ما حدثتك بهذا، لأنك لا تصدق إذا رويت عني».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Ibn Abdul Rahman, from Abdullah Bin Sinan, from Al-Husayn Al-Jamal who said,

'We rode with Abu Abdullah[asws] from Al-Medina to Al-Makkah. So when we reached Ghadeer Khumm, he[asws] looked at me and said: 'This is the place where Rasool-Allah[saww] stood when he[saww] grabbed the hands of Ali[asws] and said: 'The one whom I[saww] am the Master of, Ali[asws] is his Master (من كنت مولاه فعلي مولاه), and on the right

[5444] (تفسير القمّي 2: 383.)
[5445] (التهذيب 3: 263/ 746.)

there were tents of four people from Qureysh' – he[asws] named them for me – 'So when they looked at him[saww] having raised his[asws] hands to the extent that the whiteness of his[saww] armpits were seen, they said, 'Look at his[saww] eyes, they are turning like the eyes of a madman'. So Jibraeel[as] came to him[saww], so he[as] said; 'Read! ***[68:51] And those who disbelieve would almost smite you with their eyes when they hear the Reminder, and they say: He is mad. [68:52] And it is naught but a Reminder to the Worlds***.

And the Reminder (الذكر) is Ali[asws] Bin Abu Talib[asws]'. So I said, 'Praise is due to Allah[azwj] who Made me listen to this from you[asws]'. So he[asws] said: 'Had it not been for you, Jamal, I[asws] would not have narrated this to you, because you would not have believed it, that it has been reported from me[asws]'.[5446]

حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن اسحق بن عمار عن ابى عبد الله عليه السلام قال ان الله ادب نبيه على ادبه فلما انتهى به إلى ما اراد قال له انك لعلى خلق عظيم ففوض إليه دينه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا وان الله فرض في القرآن ولم يقسم للجد شيئا وان رسول الله صلى الله عليه وآله اطعمه السدس فاجاز الله له وان الله حرم الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله له ذلك وذلك قول الله هذا عطاونا فامنن أو امسك بغير حساب.

It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Is'haq Bin Amaar, who has said:

'Abu Abdullah[asws] having said that: 'Allah[azwj] Enlightened His[azwj] Prophet[saww] on his[saww] manners. When He[asws] Completed what He[azwj] Intended to, He[azwj] Said ***[68:4] And most surely you conform to sublime morality***. He[azwj] Delegated to him[saww] His[azwj] Religion. He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***, and that Allah[azwj] (Obligated) Obligations in the Quran but did not specify anything for the ancestors and left it for Rasool Allah[saww] to decide, which was fixed at one-sixth. Allah[azwj] Permitted for him[saww], and that Allah[azwj] Prohibited the alcohol specifically, and the Rasool Allah[saww] prohibited all intoxicants. Allah[azwj] Permitted that for him[saww], and that is the Statement of Allah[azwj] ***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning***'.[5447]

[5446] (تأويل الآيات 2: 713/ 6)
[5447] Basaair Al Darajaat – P8 CH 4 H4

CHAPTER 69

AL-HAAQAT

(52 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن جابر، عن أبي عبد الله (عليه السلام)، قال: «أكثروا من قراءة الحاقة، فإن قراءتها في الفرائض و النوافل من الإيمان بالله و رسوله، لأنها إنما نزلت في أمير المؤمنين (عليه السلام) و معاوية، و لم يسلب قارئها دينه حتى يلقى الله عز و جل».

Ibn Babuwayh, by his chain, from Jabir, has narrated:

'Abu Abdullah[asws] has said: 'Frequently recite *Surah Al-Haaqat*, for its recitation in the obligatory (Prayers) or optional (Prayers) is from the faith in Allah[azwj] and His[azwj] Rasool[saww], because it was Revealed regarding (the praise of) Amir-ul-Momineen[asws] and (in the condemnation of) Muawiya. And the Religion of the one who recites it would not be taken away (by Allah[azwj]) until he meets Allah[azwj] Mighty and Majestic'.[5448]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و من كتبها و علقها على امرأة، حامل حفظ ما في بطنها بإذن الله تعالى، و إن كتبت و غسلت و سقي ماؤها طفلا يرضع اللبن قبل كمال فطامه، خرج ذكيا حافظا».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (Al Haaqat) would be Accounted for by Allah[azwj] with an easy Accounting. And the one who writes it and attaches it (Amulet) to a pregnant woman, it would Protect what is inside her by the Permission of Allah[azwj]. And if written, or washed with, or drunk by the breastfed child, it would complete his weaning, and he would be intelligent, and with a good memory'.[5449]

و قال الصادق (عليه السلام): «إذا كتبت و علقت على حامل حفظت الجنين، و إذا سقي منها الولد ذكاه و سلمه الله تعالى، و نشأ أحسن نشوء بإذن الله تعالى».

And Al-Sadiq[asws] said: 'If it is written and attached (Amulet) to a pregnant woman, it would Protect the unborn. And if the child is quenched from it (its water), it would be intelligent and would submit to Allah[azwj] and would grow with a good growth'.[5450]

(ثواب الأعمال: 119.)

[5449] Tafseer Al Burhan – H 10995

[5450] (خواص القرآن: 11 «مخطوط»)

VERSES 1 TO 8

الْحَاقَّةُ {1} مَا الْحَاقَّةُ {2} وَمَا أَدْرَاكَ مَا الْحَاقَّةُ {3} كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ {4} فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ {5} وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ {6} سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ {7} فَهَلْ تَرَىٰ لَهُمْ مِنْ بَاقِيَةٍ {8}

[69:1] The Reality! [69:2] What is the Reality! [69:3] And what would make you realise what the Reality is! [69:4] Samood and Ad called the striking calamity a lie. [69:5] Then as to Samood, they were destroyed by the tyrant [69:6] And as to Ad, they were destroyed by the Sarsar wind which came to them. [69:7] Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein lying as if they were the trunks of hollow palms. [69:8] Do you then see of them one who remains?

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَاحَ رَحْمَةٍ وَ رِيَاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَاحِ رَحْمَةً فَعَلَ

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, who said:

Abu Ja'far[asws] said that 'Allah[azwj] has winds of Mercy as well as winds of Punishment. So if Allah[azwj] Desires that He[azwj] Turns the winds of Punishment into the winds of Mercy, He[azwj] Does it, but He[azwj] never Makes (winds of) Mercy to be turned into the winds of Punishment'.

قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيحِ عَذَاباً قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْماً قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحَوُّلِهِمْ عَنْ طَاعَتِهِ

He[asws] said: 'And it is never the case that He[azwj] is Merciful to all people who obey Him[azwj] and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He[asws] said: 'That is how He[azwj] Acted with the people of Yunus[as]. When they believed, Allah[azwj] Bestowed mercy upon them after having had Ordained for them the Punishment. He[azwj] had Decided, then Enclosed them with His[azwj] Mercy. So He[azwj] Made the Punishment that was pre-destined for them as a Mercy. He[azwj] Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him[azwj]'.

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحُ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرَضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He[asws] said: 'And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath of the seven earths,

and not a (single) wind came out from it at all except upon the people of Aad when Allah[azwj] was Wrathful against them. So He[azwj] Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَتْ عَلَى الْخُزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخِرِ الثَّوْرِ تَغَيُّظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَجَّ الْخُزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَّارِ بِلَادِكَ

He[asws] said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He[asws] said: 'So the Keepers grumbled to Allah[azwj] from that. They said, 'Our Lord[azwj]! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You[azwj] from Your[azwj] creatures who built Your[azwj] City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جَبْرَئِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتِ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أُمِرَتْ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He[asws] said: 'So Allah[azwj] Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He[asws] said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.[5451]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far[asws] about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he[asws] said: 'Allah[azwj] has armies of winds by which He[azwj] Punishes whomsoever that He[azwj] so Wishes to from the ones who disobey Him[azwj], and from every wind from these is an Angel allocated to it. So if Allah[azwj] Intends to Punish a people by some kind of torment, He[azwj] Reveals to the Angel in charge of that particular type of the winds by which He[azwj] Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قَالَ فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He[asws] said: 'And for every wind from these is a name. Have you not heard the Words of the High[azwj]: ***"[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster"***, and Said: ***"[51:41] When We sent upon***

[5451] Al Kafi – H 14512

them the destructive wind (Al-Aqeem)", and Said: ***"[46:24] a blast of wind in which is a painful punishment,"***, and Said: ***"[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up"***. And (others) from winds which have not been Mentioned by which Allah[azwj] Punishes the ones who disobey Him[azwj].

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He[asws] said: 'And Allah[azwj] Mighty is His[azwj] mention has winds of Mercy which occur, and others besides that which He[azwj] Displays His[azwj] Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah[azwj], and from these are winds which Allah[azwj] has Counted in His[azwj] Book.

فَأَمَّا الرِّيَاحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهِبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah[azwj] Intends the North wind to blow, He[azwj] Commands the Angel whose name is the North (Al-Shimaal), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah[azwj] Intends to Send the South winds, He[azwj] Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Al-Saba* wind, He[azwj] Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah[azwj] Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah[azwj] Intends to Send *Daboura*, He[azwj] Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah[azwj] Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ مَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

Then Abu Ja'far[asws] said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba wind*, but rather these are the Angels who have been entrusted with these.[5452]

ابن بابويه: عن الحسين بن أحمد، عن أبيه، عن أحمد بن محمد، عن عثمان بن عيسى، رفعه إلى أبي عبد الله (عليه السلام)، قال: «الأربعاء يوم نحس مستمر، لأنه أول يوم و آخر يوم من الأيام التي قال الله عز و جل: سَخَّرَها عَلَيْهِمْ سَبْعَ لَيالٍ وَ ثَمانِيَةَ أَيَّامٍ حُسُوماً».

Ibn Babuwayh, from Al-Husayn Bin Ahmad, from his father, from Ahmad Bin Muhammad, from Usman Bin Isa, with an unbroken chain going up to Imam Abu Abdullah[asws]:

Abu Abdullah[asws] having said: 'Wednesday is a day of continuous bad luck, because of which the first day and the last day from the days which Allah[azwj] Mighty and Majestic Said ***[69:7] Which He made to prevail against them for seven nights and eight days unremittingly***'.[5453]

VERSE 9

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ {9}

[69:9] And Firon came and those before him and the overthrown cities continuously committed sins.

علي بن إبراهيم: قوله تعالى: وَ جاءَ فِرْعَوْنُ وَ مَنْ قَبْلَهُ وَ الْمُؤْتَفِكاتُ بِالْخاطِئَةِ المؤتفكات: البصرة، و الخاطئة: فلانة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[69:9] and those before him and the overthrown cities continuously committed sins*** – The overthrown (المؤتفكات) city is Al-Basra, and the one who continuously committed sins (الخاطئة) is so and so '.[5454]

شرف الدين النجفي: عن محمد البرقي، عن الحسين بن سيف بن عميرة، عن أخيه، عن منصور بن حازم، عن حمران، قال: سمعت أبا جعفر (عليه السلام) يقرأ: وَ جاءَ فِرْعَوْنُ وَ مَنْ قَبْلَهُ وَ الْمُؤْتَفِكاتُ بِالْخاطِئَةِ قال: وَ جاءَ فِرْعَوْنُ يعني الثالث، وَ مَنْ قَبْلَهُ الأولين وَ الْمُؤْتَفِكاتُ [أهل البصرة] بِالْخاطِئَةِ [الحميراء] يعني عائشة».

Sharaf Al-Deen Al-Najafy, from Muhammad Al-Barqy, from Al-Husayn Bin sayf Bin Umeyra, from his brother, from Mansour Bin Hazim, from Humran who said:

'I heard Abu Ja'far[asws] recite ***[69:9] And Firon came and those before him and the overthrown cities continuously committed sins***, he[asws] said: '***And Firon came*** Meaning the third one (Usman), ***and those before him*** the first two ***and the***

[5452] Al Kafi – H 14511
[5453] (علل الشرائع: 381/ 2)
[5454] (تفسير القمّي 2: 384.)

overthrown cities the people of Al-Basra ***continuously committed sins*** 'Al-Humeyra', meaning Ayesha'.[5455]

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُؤْتَفِكَةَ أَهْوى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

I said, '(What about) the Statement of the Mighty and Majestic: ***"[53:53] And He destroyed the Overthrown Cities"***. He[asws] (Amir-ul-Momineen[asws]) said: 'These are the people of Al-Basra. It is the overthrown city'.[5456]

VERSE 10

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً {10}

[69:10] And they disobeyed the Messenger of their Lord, so they were overtaken by a Hold for their excesses

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَأَخَذَهُمْ أَخْذَةً رابِيَةً: « [و الرابية] التي أربت على ما صنعوا».

Ali Bin Ibrahim (Tafseer Qummi) said, 'And in a report of Abu Al-Jaroud, the following:

'Abu Ja'far[asws] regarding the Words of the High ***[69:10] so they were overtaken by a Punishment for their excesses***, he[asws] said: 'And Al-Rab'iat is the one who exceeds (crosses his limits) in what he does'.[5457]

VERSE 11

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ {11}

[69:11] Surely when the water rose high We Carried you in the ship,

علي بن إبراهيم: قوله تعالى: إِنَّا لَمَّا طَغَى الْماءُ حَمَلْناكُمْ فِي الْجارِيَةِ يعني أمير المؤمنين (عليه السلام) و أصحابه.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[69:11] Surely when the water rose high We Carried you in the ship***, it (ship) Means Amir-ul-Momineen[asws] and his[asws] companions'.[5458]

VERSE 12

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ {12}

[69:12] And We Made it a Reminder for you and that the retaining ear would retain it

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[5455] (تأويل الآيات 2: 714/ 1)
[5456] Al Kafi – H 11650 (Extract)
[5457] (تفسير القمّي 2: 385.)
[5458] (تفسير القمّي 2: 384.)

سعد بن عبد الله: عن الحسن بن موسى الخشاب، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ تَعِيَها أُذُنٌ واعِيَةٌ ، قال: «وعتها أذن أمير المؤمنين (عليه السلام) من الله و ما كان و ما يكون».

Sa'ad Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[69:12] and that the retaining ear would retain it***, he[asws] said: 'The Retaining Ear is Amir-ul-Momineen[asws], from Allah[azwj] of what has happened and what will be happening'.[5459]

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله، عن يحيى بن سالم، عن أبي عبد الله (عليه السلام)، قال: «لما نزلت وَ تَعِيَها أُذُنٌ واعِيَةٌ قال رسول الله (صلى الله عليه و آله): أذنك يا علي».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah, from Yahya Bin Salim, who has narrated:

'Abu Abdullah[asws] has said: 'When (the Verse) ***[69:12] and that the retaining ear would retain it*** was Revealed, the Rasool-Allah[saww] said: 'Your[asws] ear, O Ali[asws]' (the Divine Noor of Allah[azwj]).[5460]

حدثنا محمد بن عيسى عن ابى محمد الأنصاري عن صباح المزني عن الحرث بن حصيرة المزني عن الاصبغ بن نباته قال قال لما قدم على الكوفة صلى بهم اربعين صباحا فقرء بهم سبح اسم ربك الأعلى فقال المنافقون والله ما يحسن ان يقراء ابن ابى طالب القرآن ولو احسن ان يقراء لقراء بنا غير هذه السوره قال فبلغه ذلك فقال ويلهم انى لاعرف ناسخه ومنسوخه ومحكمه ومتشابهه وفصله من وصله وحروفه من معانيه

It has been narrated to us Muhammad Bin Isa, from Abu Muhammad Al-Ansary, from Sabaah Al-Mazn, from Al-Hars Bin Haseerat Al-Mazny, from Al-Asbagh Bin Nabaata who said:

'When Ali[asws] came to Al-Kufa, he[asws] led them for forty mornings reciting ***[87] Glorify the name of your Lord, the Most High***'. The hypocrites said, 'By Allah[azwj], it is not best for the son[asws] of Abu Talib[as] to recite the Quran that he[asws] recites, it would have been better if he[asws] had recited for us a Chapter other than this Chapter'. That reached him[asws]. He[asws] said: 'Woe be unto them! I[asws] am aware of its Abrogating ones, and its Abrogated ones, and its Decisive ones, and its Allegorical ones, and its Separated ones, and its Linked ones, and its Letters from its meanings.

والله ما حرف نزل على محمد صلى الله عليه وآله الا وانا اعرف فيمن انزل وفى أي يوم نزل وفى أي موضع نزل ويلهم اما يقرأون ان هذا لفى الصحف الاولى صحف ابراهيم وموسى والله عندي ورثتها رسول الله وورثها رسول الله صلى الله عليه وآله من ابراهيم وموسى ويلهم والله انى انا الذى انزل الله في وتعيها اذن واعية فانا كنا عند رسول الله فخبرنا بالوحى فاعيه ويفوتهم فإذا خرجنا قالوا ما ذا قال انفا.

By Allah[azwj], there is no word which Came down upon Muhammad[saww] except that I[asws] am aware of who it Came down for, and in which day it Came down, and for which subject it Came down. Woe be unto them, but what they are reading, ***[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa***. By Allah[azwj], with me[asws] is the inheritance of the Messenger of Allah[saww], and the Messenger of Allah[saww] inherited from Ibrahim[as] and Musa[as]. Woe be unto

[5459] (مختصر بصائر الدرجات: 65)
[5460] (الكافي 1: 350/ 57.)

them, by Allah[azwj], I[asws] am the one regarding whom[asws] Allah[azwj] Sent down ***[69:12] and that the retaining ear might retain it***, for I[asws] was with the Messenger of Allah[saww]. He[saww] informed us of the Revelation. I[asws] retained it whilst they missed out on it, when they went out from us[asws] they said ***[47:16] What was it that he said just now?'***[5461]

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى الجلودي بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهما السلام)، عن علي (عليه السلام)، قال: «أنا الأذن الواعية، يقول الله عز و جل: وَ تَعِيَها أُذُنٌ واعِيَةٌ ».

Ibn Babuwayh said, 'Abu Al-Abbas Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany narrated to us, from Abdul Aziz Bin yahya Al-Jaloudy at Al-Basra, from Al-Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jabir Al-Ju'fy, who has narrated:

'Abu Ja'far Muhammad Bin Ali[asws] from Ali[asws] having said: 'I[asws] am the Retaining Ear which Allah[azwj] Mighty and Majestic has Spoken about ***[69:12] and that the retaining ear would retain it***'.[5462]

محمد بن العباس: روى ثلاثين حديثا، عن الخاص و العام، منها: ما رواه عن محمد بن سهل القطان، عن أحمد بن عمر الدهقان، عن محمد بن كثير، عن الحارث بن حصيرة، عن أبي داود، عن أبي بريدة، قال: قال رسول الله (صلى الله عليه و آله): «إني سألت الله ربي أن يجعل لعلي أذنا واعية، فقيل لي: قد فعل ذلك به».

Muhammad Bin Al-Abbas has reported thirty Hadeeth from the speciAl-ones (Shiah) and the generAl-ones (Muslims), from it is what has been reported from Muhammad Bin Sahl Al-Qataan, from Ahmad Bin Umar Al-Dahqaan, from Muhammad Bin Kaseer, from Al-Haris Bin Haseyrat, from Abu Dawood, from Abu Bureyda who said:

'The Rasool-Allah[saww] said: 'I[saww] asked my[saww] Lord[azwj] that He[azwj] should Make Ali[asws] as the Retaining Ear, so He[azwj] Said to me[saww]: "I[azwj] have already done that"'.[5463]

و عنه: عن محمد بن جرير الطبري، عن عبد الله بن أحمد المروزي، عن يحيى بن صالح، عن علي بن حوشب الفزاري، عن مكحول، في قوله عز و جل وَ تَعِيَها أُذُنٌ واعِيَةٌ، قال: قال رسول الله (صلى الله عليه و آله): «سألت الله أن يجعلها أذن علي» قال: و كان علي (عليه السلام) يقول: «ما سمعت من رسول الله (صلى الله عليه و آله) شيئا إلا حفظته و لا أنساه «1»».

And from him, from Muhammad Bin Jareer Al-Tabary, from Abdullah Bin Ahmad Al-Marouzy, from Yahya Bin Salih, from Ali Bin Howshab Al-Fazary, from Mak'howl, who has narrated:

'Regarding the Words of the Mighty and Majestic ***[69:12] and that the retaining ear would retain it***, said, 'The Rasool-Allah[saww] said: 'I[saww] asked Allah[azwj] that He[azwj] should Make Ali[asws] as the Retaining Ear'. He said, 'And Ali[asws] used to say: 'I[asws] did not hear anything from the Rasool-Allah[saww] except that I[asws] memorised it and did not forget it'.[5464]

[5461] Basaair Al Darajaat – P3 CH 10 H 3
[5462] Tafseer Al Burhan – H 11008
[5463] (تأويل الآيات 2: 715/ 3.)
[5464] (تأويل الآيات 2: 715/ 4.)

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن سالم الأشل، عن سعد بن طريف، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ تَعِيَها أُذُنٌ واعِيَةٌ ، قال: «الأذن الواعية أذن علي (عليه السلام)، وعى قول رسول الله (صلى الله عليه و آله)، و هو حجة الله على خلقه، من أطاعه أطاع الله، و من عصاه عصى الله».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Salim Al-Ashal, from Sa'ad Bin Tareyf, who has narrated:

'Abu Ja'far[asws] regarding the Words of the High ***[69:12] and that the retaining ear would retain it***, he[asws] said: 'The Retaining Ear is the ear of Ali[asws], which retained the words of the Rasool-Allah[saww], and he[asws] is the Proof of Allah[azwj] over His[azwj] creatures. The one who obeys him[asws] has obeyed Allah[azwj], and the one who disobeys him[asws] has disobeyed Allah[azwj]'.[5465]

VERSES 13 TO 16

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ {13} وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً {14} فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ {15} وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ {16}

[69:13] And when the trumpet is blown with a single blast, [69:14] And the earth and the mountains would be carried away and crushed with a single crushing. [69:15] On that Day shall the event will occur, [69:16] And the sky shall cleave asunder, so that on that day it shall be frail,

علي بن إبراهيم، قوله تعالى: وَ حُمِلَتِ الْأَرْضُ وَ الْجِبالُ، قال: وقعت فدك بعضها على بعض، و قوله: فَهِيَ يَوْمَئِذٍ واهِيَةٌ، قال: باطلة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[69:14] And the earth and the mountains would be carried away***, said, 'They would be crushed one on top of the other'. And His[azwj] Words ***[69:16] so that on that day it shall be frail***, said, 'Invalidated'.[5466]

VERSE 17

وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ {17}

[69:17] And the Angels shall be on the sides thereof; and above them eight shall bear on that Day the Throne of your Lord

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد ابن أبي نصر، عن محمد بن الفضيل، عن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: «حملة العرش- و العرش: العلم- [ثمانية] أربعة منا، و أربعة ممن شاء الله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Ibn Abu Nasr, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated:

[5465] (تأويل الآيات 2: 715/ 5.)
[5466] (تفسير القمّي 2: 384.)

'Abu Abdullah[asws] has said: 'Carrying the Throne – and the Throne is the Knowledge. Of the eight, four are from us[asws], and four from the ones whom Allah[azwj] so Desires'.[5467]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن حملة العرش ثمانية، كل واحد منهم له ثمانية أعين، كل عين طباق الدنيا».

Ibn Babuwayh said, 'Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed narrated to us, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Asbahany, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayas Bin Al-Nakha'ie who said:

'I heard Abu Abdullah[asws] saying: 'The bearers of the Throne are eight. Each one from them has eight eyes. Each eye is a layer of the world'.[5468]

في كتاب الخصال في سؤال بعض اليهود عليا عليه السلام عن الواحد إلى المأة قال له اليهودي: فربك يحمل أو يحمل ؟ قال: ان ربى يحمل كل شئ بقدرته، ولا يحمله شئ، قال: فكيف قوله عزوجل: ويحمل عرش ربك فوقهم يومئذ ثمانية قال: يا يهودى ألم تعلم أن لله ما في السموات وما في الارض وما بينهما وما تحت الثرى، فكل شئ على الثرى، والثرى على القدرة، والقدرة، تحمل كل شئ.

In the book Al-Khisaal,

Regarding the questions of a Jew to Ali[asws], from one to a hundred, the Jew said, 'So your Lord[azwj], does He[azwj] Carry or is He[azwj] carried?' He[asws] said: 'My[asws] Lord[azwj] Carries everything by His[azwj] Power, and is not carried by anything'. He said, 'So how are the Words of the Mighty and Majestic ***[69:17] and above them eight shall bear on that Day the Throne of your Lord***?' He[asws] said: 'O Jew! Do you not know that for Allah[azwj] is whatever is in the heavens and whatever is in the earth, and what is in between them, and what is under the ground. So everything is upon the ground, and the ground is upon the Power, and the Power bears everything'.[5469]

محمد بن العباس: عن جعفر بن محمد بن مالك، عن أحمد بن الحسين العلوي، عن محمد بن حاتم، عن هارون بن الجهم، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله عز و جل: الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ «1»، قال: «يعني محمدا و عليا و الحسن و الحسين و نوح و إبراهيم و موسى و عيسى (صلوات الله عليهم أجمعين)» يعني أن هؤلاء الذين حول العرش.

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Al-Husayn Al-Alawy, from Muhammad Bin Hatim, from Haroun Bin Al-Jahm, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic ***[40:7] Those who bear the Throne and those around it***, he[asws] said: 'Meaning, Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Noah[as], and Ibrahim[as], and Musa[as], and Isa[as], meaning that they are the ones who are around the Throne'.[5470]

[5467] (الكافي 1: 102/ 6.)
[5468] (الخصال: 407/ 4)
[5469] Tafseer Noor Al Saqalayn – CH 69 H 21
[5470] (تأويل الآيات 2: 716/ 7.)

و قال الشيخ أبو جعفر ابن بابويه في (اعتقاداته)، قال: و أما العرش الذي هو العلم فحملته أربعة من الأولين و أربعة من الآخرين، فأما الأربعة من الأولين: فنوح و إبراهيم و موسى و عيسى (عليهم السلام)، و أما الأربعة من الآخرين: فمحمد و علي و الحسن و الحسين (صلوات الله عليهم أجمعين)، هكذا روي بالأسانيد الصحيحة عن الأئمة (عليهم السلام).

And Al-Sheykh Abu Ja'far Ibn babuwayh said in I'tiqadaat:

'And as for the Throne which is the Knowledge, so it is borne by four from the former ones and four from the later ones. So as for the four from the former ones – Noah[as], and Ibrahim[as], and Musa[as], and Isa[as]. And as for the four from the later ones – Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws]. This is how it has been reported by the correct chains, from the Imams[asws]'.[5471]

VERSES 18 TO 21

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ {18} فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ {19} إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ {20} فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ {21}

[69:18] On that Day you shall be presented - no secret of yours shall remain hidden [69:19] So as for him who is given his book in his right hand, he will be saying! Come and read my book: [69:20] I thought that I would meet my account [69:21] So he shall be in a life of pleasure

محمد بن العباس، قال: حدثنا محمد بن الحسين، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ، إلى آخر الكلام: «نزلت في علي (عليه السلام)، و جرت في أهل الايمان مثلا».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn, from Ja'far Bin Abdullah Al-Muhammady, from Kaseer Bin Ayyash, from Abu Al-Jaroud, who has narrated:

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[69:19] So as for him who is given his book in his right hand*** up to the end of the speech, he[asws] said: 'It was Revealed regarding (the followers of) Ali[asws], and flowed in the people of the faith, similarly'.[5472]

و عنه: عن أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن عمرو ابن عثمان، عن حنان بن سدير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هاؤُمُ اقْرَؤُا كِتَابِيَهْ، قال: «هذا أمير المؤمنين».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Amro Ibn Usman, from Hanaan Bin Sudeyr, who has narrated the following:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[69:19] So as for him who is given his book in his right hand, he will be saying! Come and read my book***, he[asws] said: 'This is Amir-ul-Momineen[asws]'.[5473]

[5471] (اعتقادات الصدوق: 75.)
[5472] (تأويل الآيات 2: 717/ 10)
[5473] (تأويل الآيات 2: 717/ 11)

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يدعى كل بإمامه الذي مات في عصره، فإن أثبته أعطي كتابه بيمينه، لقوله: يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ فَمَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَأُولئِكَ يَقْرَؤُنَ كِتابَهُمْ و اليمين إثبات الامام، لأنه كتاب يقرؤه، إن الله يقول: فَأَمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَيَقُولُ هاؤُمُ اقْرَؤُا كِتابِيَهْ إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسابِيَهْ الآية،

Al-Ayyashi, from Abu Baseer, who had narrated:

'Abu Abdullah[asws] has said: 'When it will be the Day of Judgement, everyone would be called with his respective Imam[asws] in whose era he died in, so if he was proven, then he would be given his book in his right hand ***[17:71] The Day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book***, and the right hand proves the Imam[asws], because he[asws] would be reading the book. Allah[azwj] is Saying ***[69:19] So as for him who is given his book in his right hand, he will be saying! Come and read my book [69:20] I thought that I would meet my account*** - the Verse.

و الكتاب: الإمام، فمن نبذه وراء ظهره كما قال: فَنَبَذُوهُ وَراءَ ظُهُورِهِمْ و من أنكره كان من أصحاب الشمال الذين قال الله: وَ أَصْحابُ الشِّمالِ ما أَصْحابُ الشِّمالِ فِي سَمُومٍ وَ حَمِيمٍ وَ ظِلٍّ مِنْ يَحْمُومٍ إلى آخر الآية».

And the book – is the Imam[asws]. So the one who cast him[asws] behind his back just as He[azwj] Said ***[3:187] but they cast it behind their backs and took a small price for it***, and the one who denied him[asws] would be from the companions of the left hand about whom Allah[azwj] Said ***[56:41] And those of the left hand, how wretched are those of the left hand! [56:42] In hot wind and boiling water, [56:43] And the shade of black smoke*** – up to the end of the Verse'.[5474]

(كتاب صفة الجنة و النار)، قال: حدثنا أبو جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله)، في حديث طويل في حال المؤمن يوم القيامة، و في الحديث عن الله سبحانه: «ثم يقول: يا جبرئيل، انطلق بعبدي فأره كرامتي، فيخرج من عند الله قد أخذ كتابه بيمينه فيدحو به مد البصر، فيبسط صحيفته للمؤمنين و المؤمنات، و هو ينادي هاؤُمُ اقْرَؤُا كِتابِيَهْ إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسابِيَهْ فَهُوَ فِي عِيشَةٍ راضِيَةٍ».

The book Sifat Al-Jannat Wa Al-Naar, said, 'Abu Ja'far Ahmad Bin Muhammad Bin Isa narrated to us, from Saeed Bin Junah, from Awf Bin Abdullah Al-Azdy, who has narrated the following:

'Abu Abdullah[asws] has narrated that the Rasool-Allah[saww] said, in a lengthy Hadeeth regarding the condition of the Believer on the Day of Judgement, and in the Hadeeth, from Allah[azwj] the Glorious: 'Then He[azwj] would be Saying: "O Jibraeel[as]! Go to My[saww] servant, so show him My[azwj] Prestige'. So he[as] would come out from the Presence of Allah[azwj], and Grab his book by his right, so he[as] would display it for as far as the eye can see, So he[as] would streamline the book of the Believing man and the Believing woman, and he[as] would call out: ***[69:19] Come and read my book [69:20] I thought that I would meet my account [69:21] So he shall be in a life of pleasure***'.[5475]

علي بن إبراهيم، قوله تعالى: فَأَمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ قال: قال الصادق (عليه السلام): «كل امة يحاسبها إمام زمانها، و يعرف الأئمة أولياءهم و أعداءهم بسيماهم، و هو قوله تعالى: وَ عَلَى الْأَعْرافِ رِجالٌ [و هم الأئمة] يَعْرِفُونَ كُلًّا بِسِيماهُمْ «4» فيعطون أولياءهم كتبهم بأيمانهم، فيمرون إلى الجنة بغير حساب، و يعطون أعداءهم كتبهم بشمالهم، فيمرون إلى النار بلا حساب،

[5474] (تفسير العياشي 2: 302/ 115)
[5475] (الاختصاص: 350.)

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[69:19] So as for him who is given his book in his right hand***, said, 'Al-Sadiq[asws] said: 'Each community would be Accounted with the Imam[asws] of their time, and the Imams[asws] recognise their friends and their[asws] enemies by their marks, and these are the Words of the High ***[7:46] and on the most elevated places there shall be men who know all by their marks***, so they[asws] would be giving to their[asws] friends, their book in their right hand, so they will be passing by to the Paradise without Accounting. And they[asws] would be giving to their[asws] enemies, their books in their left hand, so they will be passing by to the Fire without Accounting.

فإذا نظر أولياؤهم في كتبهم يقولون لإخوانهم: هاؤُمُ اقْرَؤُا كِتابِيَهْ إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسابِيَهْ فَهُوَ فِي عِيشَةٍ راضِيَةٍ أي مرضية، فوضع الفاعل مكان المفعول».

So when their[asws] friends see their brothers, they would be saying to them ***[69:19] Come and read my book: [69:20] I thought that I would meet my account [69:21] So he shall be in a life of pleasure***, i.e., being pleased. So the doer is in the place of the done' (الفاعل مكان المفعول).[5476]

VERSE 22 & 23

فِي جَنَّةٍ عَالِيَةٍ {22} قُطُوفُهَا دَانِيَةٌ {23}

[69:22] In a lofty garden, [69:23] The fruits of which are near at hand

علي بن إبراهيم، قوله تعالى: قُطُوفُها دانِيَةٌ يقول: مدلية ينالها القاعد و القائم.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[69:23] The fruits of which are near at hand***, - A person would be able to grab it whilst seated or standing'.[5477]

VERSE 24

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ {24}

[69:24] Eat and drink pleasantly for what you did beforehand in the empty days gone by

محمد بن الحسن الشيباني في (نهج البيان)، قال: جاء في أخبارنا عن الصادق (عليه السلام)، قال: «الأيام الخالية: أيام الصوم في الدنيا».

Muhammad Bin Al-Hassan Al-Shaybani in Nahj Al-Bayan, said:

'It has come in our Hadeeth from Al-Sadiq[asws] having said: '***in the empty days*** – the days of Fasting in the world'.[5478]

[5476] (تفسير القمّي 2: 384)
[5477] (تفسير القمّي 2: 385.)

في كتاب علل الشرايع باسناده إلى عبد الله بن مرة عن ثوبان قال: قال يهودى للنبى صلى الله عليه وآله فما اول ما يأكل اهل الجنة إذا دخلوها ؟ قال: كبد الحوت قال: فما شرابهم على اثر ذلك ؟ قال: السلسبيل قال: صدقت.

In the book IllAl-Al-Shara'ie, by his chain going up to Abdullah Bin Marat, from Sowban who said:

'The Jew said to the Prophet[saww], 'So what is the first thing that the people of the Paradise would eat when they enter into it?' He[saww] said: 'Liver of the cod'. He said, 'So what would be their drink after that?' He[saww] said: 'Al-Salsabeel'. He said, 'You[saww] have spoken the truth'.[5479]

في مجمع البيان وعن زيد بن ارقم قال: جاء رجل من اهل الكتاب إلى رسول الله صلى الله عليه وآله فقال: يا ابا القاسم تزعم ان اهل الجنة يأكلون ويشربون ؟ قال: والذى نفسي بيده ان الرجل منهم ليؤتى قوة مأة رجل في الاكل والشرب والجماع، قال: فان الذى يأكل ويشرب يكون له الحاجة ؟ فقال: عرق يفيض مثل ريح المسك فإذا كان ذلك ضمر له بطنه.

In Majma Al-Bayan, from from Zayd Bin Arqam who said:

'A man from the people of the Book came to Rasool-Allah[saww], so he said, 'O Abu Al-Qasim! Are you[saww] alleging that the people of the Paradise would be consuming food and liquids?' He[saww] said: 'By the One in Whose Hand is my[saww] soul, the man from among them would be Given the strength of a hundred men with regards to the eating, and the drinking, and the copulation'. He said, 'So if they eat and drink, they would be becoming needy for the excretion?' So he[saww] said: 'Their sweat would overflow like the scent of the musk. So when it is like that, his stomach would diminish'.[5480]

VERSES 25 TO 32

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ {25} وَلَمْ أَدْرِ مَا حِسَابِيَهْ {26} يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ {27} مَا أَغْنَىٰ عَنِّي مَالِيَهْ ۜ {28} هَلَكَ عَنِّي سُلْطَانِيَهْ {29} خُذُوهُ فَغُلُّوهُ {30} ثُمَّ الْجَحِيمَ صَلُّوهُ {31} ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ {32}

[69:25] And as for him who is given his book in his left hand he shall be saying: I wish that my book had never been given to me: [69:26] And I had not known what my account was: [69:27] O I wish I was gone [69:28] My wealth has availed me nothing [69:29] My authority is destroyed [69:30] Grab hold of him, so bind him [69:31] Then throw him into the burning Fire, [69:32] Then thrust him into a chain the length of which is seventy cubits

علي بن إبراهيم، قال: نزلت في معاوية فَيَقُولُ يا لَيْتَنِي لَمْ أُوتَ كِتابِيَهْ وَ لَمْ أَدْرِ ما حِسابِيَهْ يا لَيْتَها كانَتِ الْقاضِيَةَ يعني الموت ما أَغْنى عَنِّي مالِيَهْ يعني ماله الذي جمعه هَلَكَ عَنِّي سُلْطانِيَهْ أي حجته، فيقال: خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ أي أسكنوه ثُمَّ فِي سِلْسِلَةٍ ذَرْعُها سَبْعُونَ ذِراعاً فَاسْلُكُوهُ قال: معنى السلسلة السبعين ذراعا في الباطن، هم الجبابرة السبعون.

Ali Bin Ibrahim (Tafseer Qummi), said:

'<u>It was Revealed regarding Muawiya</u> ***[69:25] And as for him who is given his book in his left hand he shall be saying: I wish that my book had never been given to me: [69:26] And I had not known what my account was: [69:27] O I wish I was***

[5478] (نهج البيان 3: 300 «مخطوط»)
[5479] Tafseer Noor Al Saqalayn – CH 69 H 39
[5480] Tafseer Noor Al Saqalayn – CH 69 H 41

gone meaning the death ***[69:28] My wealth has availed me nothing*** meaning his wealth which he had gathered ***[69:29] My authority is destroyed*** i.e., his argument ***[69:30] Grab hold of him, so bind him [69:31] Then throw him into the burning Fire,*** i.e., settle him ***[69:32] Then thrust him into a chain the length of which is seventy cubits***, said, 'The meaning of the chain seventy cubits long is esoteric – They were seventy tyrants'.[5481]

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابى البلاد عن على بن المغيرة قال نزل أبو جعفر عليه السلام بوادي ضجنان فقال ثلث مرات لا غفر الله لك ثم قال لاصحابه اتدرون لم قلت ما قلت قالوا لم قلت جعلنا الله فداك قال مر معاوية يجر سلسلة قد ادلى لسانه يسئلنى ان استغفر له وانه يقال هذا وادى ضجنان من اودية جهنم.

It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from Ali Bin Al-Mugheira who said:

'Abu Ja'far[asws] descended into the Zajnaan valley. He[asws] said three times: 'There is no Forgiveness of Allah[azwj] for you'. Then said to his[asws] companions: 'Do you all know why I[asws] said that which I[asws] said?' They said, 'Why did you[asws] say it, may Allah[azwj] Make us to be sacrificed for you[asws]?' He[asws] said: 'Muawiya passed by being pulled by the chains, and asked me[asws] to forgive him', and he[asws] said, 'This is the Zajnaan valley, one of the valleys of Hell'.[5482]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن الحسين بن أبي العلاء قال: قال أبو عبد الله (عليه السلام): «كان معاوية صاحب السلسلة التي قال الله عز و جل: فِي سِلْسِلَةٍ ذَرْعُها سَبْعُونَ ذِراعاً فَاسْلُكُوهُ إِنَّهُ كانَ لا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ و كان فرعون هذه الأمة».

Muhammad Bin Yqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Al-Husayn Bin Abu Al-A'la who said:

'Abu Abdullah[asws] said: '<u>Muawiya is the one with the chains</u> which Allah[azwj] Mighty and Majestic Spoke about ***[69:32] Then thrust him into a chain the length of which is seventy cubits [69:33] Surely he did not believe in Allah, the Great***, and <u>he was the Pharaoh of this community</u>'.[5483]

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث طويل يذكر فيه صفة الكافر يوم القيامة، قال: «ثم تجيء صحيفته تطير من خلف ظهره، فتقع في شماله، ثم يأتيه ملك فيثقب صدره إلى ظهره، ثم يقلب شماله إلى خلف ظهره.

In the Book Sifat Al-Jannat Wa Al-Naar – From Saeed Bin Janah, from Awf Bin Abdullah Al-Azdy, from Jabir Bin Yazeed Al-Ju'fy, who has said:

'Abu Ja'far[asws], in a lengthy Hadeeth in which he[asws] mentioned the description of the infidel on the Day of Judgement. He[asws] said: 'Then his book will come flying in from behind him, so it would settle on his left. Then an Angel would come to him and pierce his chest all the way to his back, then turn his left side to behind his back.

ثم يقال له: اقرأ كتابك. قال فيقول: كيف أقرأ و جهنم أمامي؟ قال: فيقول الله: دق عنقه، و اكسر صلبه، و شد ناصيته، إلى قدميه، ثم يقول: خُذُوهُ فَغُلُّوهُ.

[5481] (تفسير القمّي 2: 384.)
[5482] Basaair Al Darajaat – P6 CH 7 H 3
[5483] (الكافي 4: 244/ 1.)

Then he will say to him: 'Read your book'. So he would say, 'How can I read whilst Hell is in front of me?' Allah[azwj] will Say: "Break his neck, and break his backbone, and tighten his forehead to his feet". Then He[azwj] will Say ***[69:30] Grab hold of him, so bind him***'.

قال: فيبتدره لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من ينتف لحيته، و منهم من يعض لحمه، و منهم من يحطم عظامه، قال: فيقول: أما ترحموني؟ قال: فيقولون: يا شقي، كيف نرحمك و لا يرحمك أرحم الراحمين! أ فيؤذيك هذا؟ قال: فيقول: نعم، أشد الأذى. قال: فيقولون: يا شقي، و كيف لو طرحناك في النار؟ قال: فيدفعه الملك في صدره دفعة فيهوي سبعين ألف عام، قال: فيقولون: يا لَيْتَنا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَا

He[asws] said: 'In respect of the Words of Allah[azwj], seventy thousand Angels of extreme cruelty would surprise him. So, from among them would be one who would pluck his beard, and from them would be one who would bite his flesh, and from among them would be one who would break his bones'. So he would be saying, 'Will you not have mercy on me?' They would be saying, 'O wretch! How can we have mercy on you, and the most Merciful One[azwj] did not have Mercy on you? Is this hurting you?' He would be saying, 'Yes, it hurts extremely'. So they would be saying, 'O wretch! And how would it be if we flung you into the Fire?' So the Angel on his chest would fling him, and he would fall for seventy thousand years'. So he would be saying ***[33:66] O we wish that we had obeyed Allah and obeyed the Messenger!***'

قال: فيقرن معه حجر [عن يمينه]، و شيطان عن يساره، حجر كبريت من نار يشتعل في وجهه، و يخلق الله له سبعين جلدا، كل جلد غلظه أربعون ذراعا، [بذراع الملك الذي يعذبه، و] بين الجلد إلى الجلد [أربعون ذراعا، و بين الجلد إلى الجلد] حيات و عقارب من نار، و ديدان من نار، رأسه مثل الجبل العظيم، و فخذاه مثل جبل ورقان- و هو جبل بالمدينة- مشفره أطول من مشفر الفيل، فيسحبه سحبا، و أذناه عضوضان بينهما سرادق من نار تشتعل، قد أطلعت النار من دبره على فؤاده، فلا يبلغ دوين بنيانها «4» حتى يبدل له سبعون سلسلة، للسلسلة سبعون ذراعا، ما بين الذراع إلى الذراع حلق، عدد قطر المطر، لو وضعت حلقة منها على جبال الأرض لأذابتها».

He[asws] said: 'So he would be paired with a rock from his right, and a devil from his left, a stone of sulphur from Fire burning in his face. And Allah[azwj] would have Created for him seventy (layers of) skin tightened for forty cubits, with the Angel Punishing him with one layer, and between one layer of skin and the other layer are forty cubits, and between the skin and the other skin are snakes and scorpions from Fire, and worms from Fire. Its head would be like the great mountain, and its thighs would be like Mount Warqan – and it is a mountain at Al-Medina – its nose longer than the nose of the elephant. So it would be exhaling clouds, and its two ears are long and narrow, between each of them would be a marquee from Fire. It would exhale fire from its behind on to his heart. So its affliction would not reach until they change for it the seventy chains, ***[69:32] into a chain the length of which is seventy cubits***. In between one cubit and another would be rings the number of the drops of rain. If one of it were to be placed upon a mountain of the earth, it would melt it'.[5484]

VERSES 33 TO 37

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ {33} وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ {34} فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ {35} وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ {36} لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ {37}

[5484] Tafseer Al Burhan – (الاختصاص: 361)

[69:33] Surely he did not believe in Allah, the Magnificent [69:34] Nor did he urge the feeding of the poor [69:35] Therefore he has not here today a true friend, [69:36] Nor any food except foul pus [69:37] Which none but the wrongdoers eat.

علي بن إبراهيم: قوله تعالى: إِنَّهُ كانَ لا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ لا يَحُضُّ عَلى طَعامِ الْمِسْكِينِ حقوق آل محمد التي غصبوها، قال الله: فَلَيْسَ لَهُ الْيَوْمَ هاهُنا حَمِيمٌ أي قرابة وَ لا طَعامٌ إِلَّا مِنْ غِسْلِينٍ قال: عرق الكفار.

Ali Bin Ibrahim (Tafseer Qummi) –

The Words of the High ***[69:33] Surely he did not believe in Allah, the Magnificent [69:34] Nor did he urge the feeding of the poor***, said, 'These are the rights of the Progeny[asws] of Muhammad[saww] which he had usurped'. Allah[azwj] Said ***[69:35] Therefore he has not here today a true friend, [69:36] Nor any food except foul pus***, said, 'Sweat of the infidels'.[5485]

VERSES 38 TO 52

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ {38} وَمَا لَا تُبْصِرُونَ {39} إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ {40} وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَا تُؤْمِنُونَ {41} وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَا تَذَكَّرُونَ {42} تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ {43} وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ {44} لَأَخَذْنَا مِنْهُ بِالْيَمِينِ {45} ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ {46} فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ {47} وَإِنَّهُ لَتَذْكِرَةٌ لِلْمُتَّقِينَ {48} وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ {49} وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ {50} وَإِنَّهُ لَحَقُّ الْيَقِينِ {51} فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {52}

[69:38] But nay! I swear by that which you see, [69:39] And by that which you do not see. [69:40] Most surely, it is the Word of an Honoured Messenger, [69:41] And it is not the word of a poet; little it is that you believe [69:42] Nor the word of a soothsayer; little is it that you mind. [69:43] It is a Revelation from the Lord of the Worlds. [69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand, [69:46] Then We would certainly have cut off his aorta (vein). [69:47] And not one of you could have withheld Us from him. [69:48] And it is a Reminder for the pious. [69:49] And We know that some of you are beliers. [69:50] And it is a regret to the unbelievers. [69:51] And most surely it is the true certainty [69:52] So Glorify the Name of your Lord, the Magnificent

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: قوله إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ؟ قال: «يعني جبرئيل عن الله في ولاية علي (عليه السلام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

'I asked from Abu Al-Hassan[asws], '(What about) ***[69:40] Most surely, it is the Word of an Honoured Messenger***?' He[asws] said: 'It Means Jibraeel[as], from Allah[azwj], regarding the Wilayah of Ali[asws]'.

قلت: وَ ما هُوَ بِقَوْلِ شاعِرٍ قَلِيلًا ما تُؤْمِنُونَ؟ قال: «قالوا: إن محمدا كذاب على ربه، و ما أمره الله بهذا في علي. فأنزل الله بذلك قرآنا، فقال: إن ولايةً علي تنزيل من رب العالمين، و لو تقول علينا بعض الأقاويل، لأخذنا منه باليمين، ثم لقطعنا منه الوتين.

[5485] Tafseer Al Burhan – H 11048 (تفسير القمّي 2: 384)

I said, '(What about) ***[69:41] And it is not the word of a poet; little it is that you believe***?' He[asws] said: 'They were saying, 'Muhammad[saww] is lying (Nouzobillah)[5486] against his[saww] Lord[azwj]. And Allah[azwj] has not Commanded by this regarding Ali[asws]'. So Allah[azwj] Revealed the Quran with that, so He[azwj] Said: "***[69:43] It*** the Wilayah of Ali[asws] ***is a Revelation from the Lord of the Worlds. [69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand [69:46] Then We would certainly have cut off his aorta***

ثم عطف القول: [فقال] إن ولاية علي لتذكرة للمتقين- للعالمين- و إنا لنعلم أن منكم مكذبين، و إن عليا لحسرة على الكافرين، و إن ولاية علي لحق اليقين فسبح- يا محمد- باسم ربك العظيم. يقول: اشكر ربك العظيم الذي أعطاك هذا الفضل».

Then there is Kindness in the Words, so He[azwj] Said ***[69:48] And it*** the Wilayah of Ali[asws] ***is a Reminder for the pious*** – to the Worlds ***[69:49] And We know that some of you are beliers [69:50] And it*** (Wilayah of) Ali[asws] ***is a regret to the unbelievers. [69:51] And it*** Wilayah of Ali[asws] ***is the true certainty [69:52] So Glorify*** – O Muhammad[saww] ***the Name of your Lord, the Magnificent***'. He[azwj] is Saying: 'Be thankful to your[saww] Lord[azwj] the Magnificent, who Gave you[saww] this Grace'.[5487]

ابن شهر آشوب: عن معاوية بن عمار، عن الصادق (عليه السلام)- في خبر- «لما قال النبي (صلى الله عليه و آله): من كنت مولاه فعلي مولاه قال العدوي: لا و الله ما أمره الله بهذا، و ما هو إلا شيء يتقوله، فأنزل الله تعالى: وَ لَوْ تَقَوَّلَ عَلَيْنا بَعْضَ الْأَقاوِيلِ إِلى قوله: وَ إِنَّهُ لَحَسْرَةٌ عَلَى الْكافِرِينَ يعني محمدا وَ إِنَّهُ لَحَقُّ الْيَقِينِ يعني به عليا (عليه السلام)».

Ibn Shehr Ahub, from Muawiya Bin Amaar:

'Al-Sadiq[asws] – in a Hadeeth - : 'So when the Prophet[saww] said: 'The one whom I[saww] am the Master of, so Ali[asws] is his Master' (من كنت مولاه فعلي مولاه), the enemies said, 'No, by Allah[azwj]! Allah[azwj] has not Commanded with this, and it is not anything except what he[saww] is saying'. So Allah[azwj], the High, Revealed ***[69:44] And if he had fabricated against Us some of the sayings*** up to His[azwj] Words ***[69:50] And it is a regret to the unbelievers*** Meaning by it Muhammad[saww] ***[69:51] And most surely it is the true certainty*** Meaning by it Ali[asws]'.[5488]

حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الله بن بحر عن عبد الله مسكان عن ابى بصير عن ابى المقدام عن جويرية بن مسهر قال اقبلنا مع امير المؤمنين عليه السلام من قتل الخوارج حتى إذا قطعنا في ارض بابل حضرت صلوة العصر قال فنزل امير المؤمنين ونزل الناس فقال امير المؤمنين يا ايها الناس ان هذه الارض ملعونة وقد عذبت من الدهر ثلث مرات وهى احدى المؤتفكات وهى اول ارض عبد فيها وثن انه لا يحل لنبى ولوصى نبى ان يصلى فيها فامر الناس فمالوا عن جنبى الطريق يصلون وركب بغلة رسول الله فمضى عليها

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Muskaan, from Abu Baseer, from Abu Al-Maqdaam, from Juweiriya Bin Mas'har who said:

'We were with Amir-ul-Momineen[asws] returning from the killing of the *Khawarijites* until when we came to the land of Babel. It was time for the *Asr* (mid-afternoon)

[5486] God forbid
[5487] (الكافي 1: 359/ 91.)
[5488] (المناقب 3: 37.)

Prayer. Amir-ul-Momineen[asws] descended, and the people descended. Amir-ul-Momineen[asws] said: 'O you people! This is an accursed land and will be in torment three times, and this is one of the *Al-Mowtafaqaat*, and it is the first land in which the idol was worshipped and praised. It is not permitted for the Prophet[saww] or the successor[asws] of the Prophet[saww] to Pray therein'. He[asws] ordered the people to deviate from the side of the road to Pray, and he[asws] rode the mule of the Messenger of Allah[saww] and went towards it.

قال جويريه فقلت والله لاتبعن امير المؤمنين ولاقلدنه صلوة اليوم قال فمضيت خلفه فو الله ما صرنا جسر سورا حتى غابت الشمس قال فسببته أو هممت ان اسبه قال فقال يا جويريه اذن قال فقلت نعم يا امير المؤمنين قال فنزل ناحية فتوضاء ثم قام فنطق بكلام لا احسبه الا بالعبرانية ثم نادى بالصلوة فنظرت والله إلى الشمس قد خرجت من بين جبلين لها صرير فصلى العصر وصليت معه قال فلما فرغنا من صلوته عاد الليل كما كان فالتفت إلى فقال يا جويريه بن مسهر ان الله يقول فسبح باسم ربك العظيم فانى سألت الله باسمه العظيم فرد على الشمس.

Juweiriya said, 'I said (to myself), 'By Allah[azwj], I will follow Amir-ul-Momineen[asws] and will imitate him[asws] in Prayer today'. I went behind him[asws], for, by Allah[azwj], we did not come to a bridge or fence until the Sun disappeared'. I found a reason and resolved to insult him[asws]. He[asws] said: 'O Juweiriya, Call the Azaan (call for Prayer)'. I said, 'Yes, O Amir-ul-Momineen[asws]'. He[asws] descended towards an area and performed ablution, then stood up and spoke in a speech that I could not understand it except for (something like) Hebrew. Then he[asws] called for the Prayer. By Allah[azwj], I looked at the Sun and it had come out from between the two mountains with a creaking sound. He[asws] Prayed *Al-Asr*, and I Prayed with him[asws]. When he[asws] had finished his[asws] Prayer, the night came back as it was before. He[asws] turned towards me and said: 'O Juweiriya Bin Mas'har, surely, Allah[azwj] has Said ***[69:52] So Glorify the Name of your Lord, the Magnificent*** I[asws] asked Allah[azwj] by His[azwj] Magnificent Name, (and as a result) the Sun returned'.[5489]

[5489] Basaair Al Darajaat – P5 CH2 H 1

CHAPTER 70

AL-MA'ARIJ

(44 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن جابر، عن أبي عبد الله (عليه السلام)، قال: أكثروا من قراءة سَأَلَ سائِلٌ فإن من أكثر قراءتها لم يسأله الله تعالى يوم القيامة عن ذنب عمله، و أسكنه الجنة مع محمد (صلى الله عليه و آله) إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Jabir, who has said:

'Abu Abdullah[asws] has said: 'Frequent yourselves in the recitation of ***[70] A questioner, asked*** (Surah Al-Ma'arij), for the one who frequently recites it, would not be Questioned by Allah[azwj] the High on the Day of Judgement, about the sins he committed, and He[azwj] would Settle him with Muhammad[saww], if Allah[azwj] so Desires it'.[5490]

و قال رسول الله (صلى الله عليه و آله): «من قرأها و هو مسجون أو مأسور فرج الله تعالى عنه و رجع إلى أهله سالما».

And the Rasool-Allah[saww] said: 'The one who recites it (Chapter 70) whilst he is imprisoned, or held captive, Allah[azwj] the High would Set him free from it, and he would return to his family safely'.[5491]

و قال الصادق (عليه السلام): «من قرأها ليلا أمن من الجنابة و الاحتلام، و أمن في تمام ليله إلى أن يصبح بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who recites it (Chapter 70) at night would be safe from the bed wetting (impurities) and wet dreams, and would be safe the whole night up to the morning, by the Permission of Allah[azwj].[5492]

VERSES 1 TO 5

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ {1} لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ {2} مِنَ اللَّهِ ذِي الْمَعَارِجِ {3} تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ {4} فَاصْبِرْ صَبْرًا جَمِيلًا {5}

[70:1] A questioner, asked for the Punishment to befall [70:2] For the unbelievers, there is none to avert it [70:3] From Allah, the Lord of the ways of Ascent. [70:4] To Him ascend the Angels and the Spirit in a day the measure of which is fifty thousand years. [70:5] So endure with a goodly patience

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[5490] (ثواب الأعمال: 119.)
[5491] Tafseer Al Burhan – H 11054
[5492] Tafseer Al Burhan – H 11054

علي بن إبراهيم، قال: سئل أبو جعفر (عليه السلام) عن معنى هذا؟ فقال: «نار تخرج من المغرب و ملك يسوقها من خلفها حتى تأتي دار [بني] سعد بن همام عند مسجدهم، فلا تدع دارا لبني امية إلا أحرقتها و أهلها، و لا تدع دارا فيها وتر لآل محمد إلا أحرقتها، و ذلك المهدي (عليه السلام)».

Al-i Bin Ibrahim (Tafseer Qummi), said:

'Abu Ja'far[asws] was asked about the Meaning of the (***Punishment to befall*** :70:1), so Imam[asws] replied: 'A fire which would come out from the west and driven from behind it by a king, until it comes to the house of the son of Sa'd Bin Hamam at their Masjid. So it would not leave any house of the Clan of Umayya except that it would incinerate it Along with its inhabitants, nor will it leave a house in which was injustice to the Progeny[asws] of Muhammad[saww] except that it would incinerate it, and that is Al-Mahdi[asws]'.[5493]

و في حديث آخر: «لما اصطفت الخيلان يوم بدر، رفع أبو جهل يديه فقال: اللهم أقطعنا للرحم، و أتانا بما لا نعرفه، فأجنه العذاب، فأنزل الله عز و جل: سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ».

And in another Hadeeth (Tafseer Qummi) –

'When the Cavalry lined up on the Day of Badr, Abu Jahl raised his hands and said, 'O our gods! We have severed our ties (of kinship), and they have come against us those whom we do not recognise (anymore), so let the punishment befall. So Alllah[azwj] Revealed ***[70:1] A questioner, asked for the Punishment to befall***'.[5494]

علي بن إبراهيم: و أخبرنا أحمد بن إدريس، عن محمد بن عبد الله، عن محمد بن علي، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي الحسن (عليه السلام)، في قوله تعالى: سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ، قال: «سأل رجل عن الأوصياء، و عن شأن ليلة القدر و ما يلهمون فيها؟ فقال: النبي (صلى الله عليه و آله): سألت عن عذاب واقع ثم كفرت «1» بأن ذلك لا يكون، فإذا وقع ف لَيْسَ لَهُ دافِعٌ مِنَ اللَّهِ ذِي الْمَعارِجِ قال: تَعْرُجُ الْمَلائِكَةُ وَ الرُّوحُ في صبح ليلة القدر إِلَيْهِ من عند النبي (صلى الله عليه و آله) و الوصي (عليه السلام)».

Al-i Bin Ibrahim (Tafseer Qummi) said, 'Ahmad Bin Idrees informed us, from Muhammad Bin Abdullah, from Muhammad Bin Al-i, from Al-i Bin Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

from Abu Al- Hassan[asws] regarding the Words of the High ***[70:1] A questioner, asked for the Punishment to befall,*** he[asws] said: 'A man asked about the successors[asws], and about the Glory of the Night of Measurement (Laylat Al- Qadr), and what Inspiration is there during it?' So the Prophet[saww] said: 'You have asked about the Punishment to befall, then denied it, hoping that it would not happen, so when it does occur ***[70:2] For the unbelievers, there is none to avert it [70:3] From Allah, the Lord of the ways of Ascent***'. He[saww] said: '***[70:4] To Him ascend the Angels and the Spirit*** in the morning of *Laylat Al-Qadr* to Him[azwj] from the presence of the Prophet[saww] and the successor[asws]'.[5495]

محمد بن يعقوب: عن علي بن إبراهيم، عن أحمد بن محمد، عن محمد بن خالد، عن محمد ابن سليمان، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ بولاية علي لَيْسَ لَهُ دافِعٌ ثم قال: «هكذا و الله نزل بها جبرئيل (عليه السلام) على محمد (صلى الله عليه و آله)».

[5493] (تفسير القمي 2: 385.)
[5494] (تفسير القمي 2: 385.)
[5495] (تفسير القمي 2: 385)

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin KhAl-id, from Muhammad Ibn Suleyman, from his father, from Abu Baseer, who has said:

'Abu Abdullah[asws] regarding the Words of the High:

'سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ بولايـة علـي لَيْسَ لَـهُ دافِعٌ' ***[70:1] A questioner, asked for the Punishment to befall [70:2] For the unbelievers, in the Wilayah of Ali[asws] there is none to avert it"***. Then he[asws] said: 'By Allah[azwj], this is how Jibraeel[as] descended with it upon Muhammad[saww]'[5496].

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَاتَ يَوْمٍ جَالِساً إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهاً مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَإٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

'One day the Rasool Allah[saww] was explaining (matters) in a session, when Amir-ul-Momineen[asws] came over. The Rasool Allah[saww] said to him[asws] that: 'In you[asws] there is a similarity with Isa[as] Bin Maryam[as], and had it not been for a sect from my[saww] community saying regarding you[asws] what the Christians are saying regarding Isa[as] Bin Maryam[asws], I[saww] would have said regarding you[asws] such words that none from the people would pass by you[asws] except that they would take the dust from under your[asws] feet seeking Blessings by that'.

قَالَ فَغَضِبَ الْأَعْرَابِيَّانِ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنَ مَرْيَمَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قالُوا أَ آلِهَتُنا خَيْرٌ أَمْ هُوَ ما ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ وَ لَوْ نَشاءُ لَجَعَلْنا مِنْكُمْ يَعْنِي مِنْ بَنِي هَاشِمٍ مَلائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

He[asws] said: 'Two Arabs became angered Along with Al-Mugheira Bin Sho'bat as well as a number from the Qureish among them. So they said, 'He[saww] was not happy until he[saww] struck an example for the son[asws] of his[saww] uncle[as] with Isa[as] Bin Maryam[as]'. So Allah[azwj] Revealed unto His[azwj] Prophet[saww] Saying: ***"[43:57] When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)! [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Indeed, they are a contentious people. [43:59] He was naught but a servant on whom We bestowed favour, and We made him an example for the children of Israel [43:60] And if it were Our Will, We could make Angels from amongst you"*** meaning the Clan of Hashim[as], ***"succeeding each other on the earth"***

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفِهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كانَ هذا هُوَ الْحَقَّ مِنْ عِنْدِكَ أَنَّ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرَقْلًا بَعْدَ هِرَقْلٍ فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

He[asws] said: 'Al-Haaris Bin Amro Al-Fahry became angry and said, 'O Allah[azwj]! If this was the truth from You[azwj] that the Clan of Hashim[as] will be inheriting from Heraclius

[5496] (الكافي 1: 349/ 47.)

and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment'. So Allah[azwj] Revealed against the words of Al-Haaris and this Verse Came down: ***"[8:33] But Allah was not going to chastise them while you (Rasool Allah) were among them, nor is Allah going to chastise them while yet they ask for forgiveness"***.

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبْتَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئاً مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he[saww] said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad[saww], but you[saww] have made for All of the Qureish something from what is in your[saww] hands, for the Clan of Hashim[as] have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أَرْحَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جَنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet[saww] said to him: 'That is not up to me[saww], but that is up to Allah[azwj] Blessed and High'. He said, 'O Muhammad[saww], my heart does not incline me for the repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دافِعٌ مِنَ اللَّهِ ذِي الْمَعارِجِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرَؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهِ نَزَلَ بِهَا جَبْرَئِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهِ مُثْبَتٌ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام)

Then Revelation Came to the Prophet[saww] Saying: ***"[70:1] A questioner asked for the Punishment to befall [70:2] Upon the disbelievers, in the Wilayah of Ali[asws] which none can repel [70:3] From Allah, Lord of the ways of ascent"***. He (the narrator) said, 'I said, 'May I be sacrificed for you[asws], we do not read it like this'. He[asws] said: 'By Allah[azwj]! This is how Jibraeel Descended with it upon Muhammad[saww], and by Allah[azwj], this is how it is recorded in the Parchment (Mus'haf) of Fatima[asws]'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خابَ كُلُّ جَبَّارٍ عَنِيدٍ .

So the Rasool Allah[saww] said to those who were around him[saww] from the hypocrites: 'Go to your companion, for he has got what he was seeking for'. Allah[azwj] Mighty and Majestic Said: ***"[14:15] And they asked for Judgement and every insolent opposer was disappointed"***.[5497]

أبو علي الطبرسي، في (مجمع البيان)، قال: أخبرنا السيد أبو الحمد، قال: حدثنا الحاكم أبو القاسم الحسكاني، قال: أخبرنا أبو عبد الله الشيرازي، قال: أخبرنا أبو بكر الجرجاني، قال: أخبرنا أبو أحمد البصري، قال حدثنا محمد بن سهل، قال: حدثنا زيد بن إسماعيل مولى الأنصار، قال: حدثنا محمد بن أيوب الواسطي، قال: حدثنا سفيان بن عيينة، عن جعفر بن محمد الصادق (عليهما السلام)، عن آبائه (عليهم السلام)، قال: «لما نصب رسول الله (صلى الله عليه و آله) عليا (عليه السلام) يوم غدير خم، و قال: من كنت مولاه فعلي مولاه، شاع ذلك في البلاد،

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Abu Al-i Al- Tabrsy, in Majma Al-Bayan, said, 'Al-Syed Abu Al- Hamad narrated to us, from Al- Hakim Abu Al- Qasim Al- Haskany, from Abu Abdullah Al- Sheyrazi, from Abu Bakr Al-Jarjany, from Abu Ahmad Al-Basry, from Muhammad Bin Sahl, from Zayd Bin Ismail Mola Al-Ansaar, from Muhammad Bin Ayoub Al-Wasity, from Sufyan Bin Ayayna, who has narrated the following,

'Ja'far Bin Muhammad Al-Sadiq[asws], from his[asws] forefathers[asws] having said: 'When Rasool-Allah[saww] nominated Ali[asws] on the Day of Ghadeer Khumm and said: 'The one whom I[saww] was the Master of, so Ali[asws] is his Master (من كنت مولاه فعلي مولاه), that became common knowledge in the country.

فقدم على النبي (صلى الله عليه و آله) النعمان بن الحارث الفهري، فقال: أمرتنا عن الله أن نشهد أن لا إله إلا الله و أنك رسول الله، و أمرتنا بالجهاد و الحج و الصوم و الصلاة و الزكاة فقبلناها، ثم لم ترض حتى نصبت هذا الغلام، فقلت: من كنت مولاه فعلي مولاه، فهذا شيء منك أو أمر من الله؟ فقال: بلى و الله الذي لا إله إلا هو، إن هذا من الله،

Then Al-No'man Al-Haris Al-Fahry came to the Prophet[saww], so he said, 'You[saww] commanded us from Allah[azwj] that we should testify that there is no god except for Allah[azwj], and that you[saww] are the Rasool-Allah[saww], and commanded us for the Jihaad, and the Hajj, and the Fasts, and the Prayer, and the Zakat, so we accepted these, then you[asws] are not happy until you[saww] nominate this boy, so you[saww] said: 'The one whom I[saww] was the Master of, so Ali[asws] is his Master (من كنت مولاه فعلي مولاه)'. So is this thing from you[saww] or a Command from Allah[azwj]?' So he[saww] said: 'Yes, and Allah[azwj] is the One, there is no god except Him[azwj], this is from Allah[azwj]'.

فولى النعمان بن الحارث و هو يقول: اللهم إن كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء، فرماه الله بحجر على رأسه فقتله، و أنزل الله تعالى: سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ».

So No'man Bin Al-Haris turned around and he was saying, 'O Allah[azwj])! If this is the Truth from You[azwj], so let stones rain upon us from the sky!' So Allah[azwj] Stoned him upon his head, and killed him. And Allah[azwj] Revealed ***[70:1] A questioner asked for the Punishment to befall***'.[5498]

و عنه: عن محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحسن بن علي، عن صالح بن سهل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ، فقال: «تأويلها فيما يجيء: عذاب يقع في الثوية- يعني نارا- تنتهي إلى كناسة بني أسد حتى تمر بثقيف، لا تدع وترا لآل محمد إلا أحرقته، و ذلك قبل خروج القائم (عليه السلام)».

And from him, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin MAl-ik, from Muhammad Bin Al- Husayn Bin Abu Al- Khatab, from Al- Hasan Bin Al-i, from SAl-ih Bin Sahl, who has narrated the following:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[70:1] A questioner asked for the Punishment to befall***, so he[asws] said: 'Its explanation regarding what is to come – A Punishment which would occur in 'Al-Sawiya' – meaning fire – ending up to the Clan of Asad, until it passes by Saqeef, <u>not leaving any oppressor of the Progeny[asws] of Muhammad[saww] except that it would incinerate it, and that would be before the rising of Al-Qaim[asws]</u>'.[5499]

[5498] (مجمع البيان 10: 529.)
[5499] (الغيبة: 272/ 48)

علي بن إبراهيم، في قوله تعالى: فِي يَوْمٍ كانَ مِقْدارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، قال: في يوم القيامة خمسون موقفا، كل موقف ألف سنة.

Al-i Bin Ibrahim (Tafseer Al- Qummi),

Regarding the Words of the High ***[70:4] a Day the measure of which is fifty thousand years***, said, 'During the Day of Judgement there are fifty Pausing stations, each of which is of a thousand years'.[5500]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «إذا أراد أحدكم أن لا يسأل ربه شيئا إلا أعطاه، فليأس من الناس كلهم، و لا يكون له رجاء إلا من عند الله جل ذكره، فإذا علم الله ذلك من قلبه لم يسأله شيئا إلا أعطاه، فحاسبوا أنفسكم قبل أن تحاسبوا عليها، فإن للقيامة خمسين موقفا، كل موقف مقداره ألف سنة»، ثم تلا: فِي يَوْمٍ كانَ مِقْدارُهُ خَمْسِينَ أَلْفَ سَنَةٍ.

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from his father, and Al-i Bin Muhammad Al- Qasany, together from Al- Qasim Bin Muhammad, from Suleyman Bin Dawood Al- Munqary, from Hafs Bin Gayas who said:

'Abu Abdullah[asws] said: 'If one of you intends that he should not ask his Lord[azwj] for something except that he would be Given it, so he should despair from the people, All of them, and not have any hope except from the Presence of Allah[azwj]. So when Allah[azwj] Knows that to be in his heart, he would not ask for anything except that He[azwj] would Give it to him. Therefore, you should take account of yourselves before Accounting is Taken from you, for on the Day of Judgement there are fifty Pausing Stations for it, each of which is of the measurement of a thousand years'.[5501]

الطبرسي: روي عن أبي عبد الله (عليه السلام): «لو ولي الحساب غير الله لمكثوا فيه خمسين ألف سنة من قبل أن يفرغوا، و الله سبحانه يفرغ من ذلك في ساعة».

Al- Tabrsy said:

'It has been reported from Abu Abdullah[asws] having said: 'If the Accounting were to be managed by anyone other than Allah[azwj], you would remain in it for fifty thousand years before you are free from it, and Allah[azwj] the Glorious would be Free from that in no time'.[5502]

و عن أبي عبد الله (عليه السلام)، قال: «لا ينتصف ذلك اليوم حتى يكون يقبل أهل الجنة في الجنة و أهل النار في النار».

And from Abu Abdullah[asws] having said: 'It will not come to the middle of that Day until the people of the Paradise are welcomed in the Paradise, and the people of the Fire are in the Fire'.[5503]

السيد المعاصر في (الرجعة): عن أسد بن إسماعيل، عن أبي عبد الله (عليه السلام)، أنه قال حين سئل عن اليوم الذي ذكر الله تعالى مقداره في القرآن: فِي يَوْمٍ كانَ مِقْدارُهُ خَمْسِينَ أَلْفَ سَنَةٍ: «هي كرة رسول الله (صلى الله عليه و آله)، فيكون ملكه في كرته خمسين ألف سنة، و يملك أمير المؤمنين (عليه السلام) في كرته أربعا و أربعين ألف سنة».

[5500] (تفسير القمّي 2: 386)
[5501] (الكافي 2: 119/ 2)
[5502] (مجمع البيان 10: 531.)
[5503] (مجمع البيان 10: 531.)

Al- Syed Al- Ma'asir in Al- Raj'at, from Asad Bin Ismail, who has said:

'Abu Abdullah[asws] has said where he[asws] was asked about the Day the Accountability of which Allah[azwj] the High Mentioned in the Quran ***[70:4] a day the measure of which is fifty thousand years***, he[asws] said: 'This is a realm (كرة) of the Rasool-Allah[saww], so he[saww] will become its king in his[saww] realm for fifty thousand years, and Amir-ul-Momineen[asws] will rule in his[asws] realm for forty four thousand years'.[5504]

VERSES 6 TO 21

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا {6} وَنَرَاهُ قَرِيبًا {7} يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ {8} وَتَكُونُ الْجِبَالُ كَالْعِهْنِ {9} وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا {10} يُبَصَّرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ {11} وَصَاحِبَتِهِ وَأَخِيهِ {12} وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ {13} وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ {14} كَلَّا ۖ إِنَّهَا لَظَىٰ {15} نَزَّاعَةً لِلشَّوَىٰ {16} تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّىٰ {17} وَجَمَعَ فَأَوْعَىٰ {18} إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا {19} إِذَا مَسَّهُ الشَّرُّ جَزُوعًا {20} وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا {21}

[70:6] They see it to be remote, [70:7] And We see it to be near. [70:8] On the Day when the sky shall be as molten copper [70:9] And the mountains shall be as tufts of wool [70:10] And friend shall not ask of a friend [70:11] (although) they shall be looking at each other. The criminal would want to redeem himself from the Punishment of that Day by (sacrificing) his children, [70:12] And his wife and his brother [70:13] And the nearest of his kinsfolk who gave him shelter, [70:14] And all those that are in the earth, (wishing) then (that) this might Rescue him. [70:15] By no means! It is a flaming Fire [70:16] Dragging them in agony [70:17] It shall claim him who turned and fled [70:18] And amasses then locks it up. [70:19] The human being is created of a hasty temperament [70:20] Being greatly grieved when evil afflicts him [70:21] And niggardly when good befalls him

علي بن إبراهيم: قوله تعالى: يَوْمَ تَكُونُ السَّماءُ كَالْمُهْلِ، قال: الرصاص الذائب و النحاس كذلك تذوب السماء، و قوله: وَ لا يَسْئَلُ حَمِيمٌ حَمِيماً قال: لا ينفع.

Al-i Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[70:9] And the mountains shall be as tufts of wool***, said, 'The dissolving of the lead and the copper, similar to that, the sky would melt'. And His[azwj] Words ***[70:10] And friend shall not ask of a friend***, said, '(people) Will not benefit (from each other)'.[5505]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يُبَصَّرُونَهُمْ يقول: «يعرفونهم ثم لا يتساءلون، قوله: يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذابِ يَوْمِئِذٍ بِبَنِيهِ وَ صاحِبَتِهِ وَ أَخِيهِ وَ فَصِيلَتِهِ الَّتِي تُؤْوِيهِ و هي أمه التي ولدته».

Then Al-i Bin Ibrahim said:

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws], regarding the Words of the High ***[70:11] (Al-though) they shall be looking at each other***, he[asws] said: 'They will be recognising (each other), but they would not be asking about each other'. His[azwj] Words ***The criminal would want to redeem himself from the Punishment***

[5504] Tafseer Al Burhan – H 11074
[5505] (تفسير القمّي 2: 386.)

of that Day by (sacrificing) his children, [70:12] And his wife and his brother [70:13] And the nearest of his kinsfolk who gave him shelter, and she would be his mother who gave him birth'.[5506]

علي بن إبراهيم، في قوله تعالى: كَلَّا إِنَّها لَظى، قال: تلتهب عليهم النار، قوله تعالى: نَزَّاعَةً لِلشَّوى قال: تنزع عينيه و تسود وجهه تَدْعُوا مَنْ أَدْبَرَ وَ تَوَلَّى، قال: تجره إليها وَ جَمَعَ فَأَوْعى أي جمع مالا و دفنه و وعاه و لم ينفقه في سبيل الله، و قوله تعالى: إِنَّ الْإِنْسانَ خُلِقَ هَلُوعاً أي حريصا إِذا مَسَّهُ الشَّرُّ جَزُوعاً، قال: الشر: هو الفقر و الفاقة وَ إِذا مَسَّهُ الْخَيْرُ مَنُوعاً، قال: الغناء و السعة.

Al-i Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[70:15] By no means! It is a flaming Fire***, said, 'The Fire would be inflamed for them ***[70:16] Dragging them in agony,*** Eyes removed and blackened faces ***[70:17] It shall claim him who turned and fled,*** said, 'It shall be attracted to them ***[70:18] And amasses then locks it up*** i.e., gathers wealth, and buries it, and locks it up, and does not spend it in the Way of Allah[azwj]. And the Words of the High ***[70:19] The human being is created of a hasty temperament*** i.e., eager ***[70:20] Being greatly grieved when evil afflicts him***, said, 'The evil – It is the poverty and hunger ***[70:21] And niggardly when good befalls him***, the richness and the vastness'.[5507]

VERSE 22 & 23

إِلَّا الْمُصَلِّينَ {22} الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ {23}

[70:22] Except those who Pray, [70:23] Those who are constant at their Prayer

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «ثم استثنى فقال: إِلَّا الْمُصَلِّينَ فوصفهم بأحسن أعمالهم الَّذِينَ هُمْ عَلى صَلاتِهِمْ دائِمُونَ يقول: إذا فرض على نفسه شيئا من النوافل دام عليه».

Then Al-i Bin Ibrahim said, 'And in a report of Abu Al- Jaroud, who has said:

'Abu Ja'far[asws] has said: 'Then He[azwj] Mentioned Exemptions', so he[azwj] Said ***[70:22] Except those who Pray***, so He[azwj] Described them with the best of their deeds ***[70:23] Those who are constant at their Prayer***, if he imposes upon himself anything from the optional, he would be constant upon it'.[5508]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، و محمد بن يحيى، عن أحمد بن محمد، عن حماد بن عيسى، عن حريز، عن الفضيل، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ الَّذِينَ هُمْ عَلى صَلَواتِهِمْ يُحافِظُونَ «1»، قال: «هي الفريضة»، قلت: الَّذِينَ هُمْ عَلى صَلاتِهِمْ دائِمُونَ؟ قال: «هي النافلة».

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from his father, from Hamaad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamaad Bin Isa, from Hareyz, from Al- Fazeyl who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[70:34] And those who keep a guard on their Prayer***. He[asws] said: 'These are the obligatory

[5506] (تفسير القمّي 2: 386)
[5507] (تفسير القمّي 2: 386.)
[5508] (تفسير القمّي 2: 386.)

(Prayers)'. I said, '***[70:23] Those who are constant at their Prayer***?' These are the optional (Prayers)'.[5509]

و عنه: عن أبي عبد الله (عليه السلام)، قال: «حدثني أبي، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام)، قال: لا يصلي الرجل نافلة في وقت فريضة إلا من عذر، و لكن يقضي بعد ذلك إذا أمكنه القضاء، قال الله تعالى: الَّذِينَ هُمْ عَلى صَلاتِهِمْ دائِمُونَ الذين يقضون ما فاتهم من الليل بالنهار، و ما فاتهم من النهار بالليل، لا تقضي نافلة في وقت فريضة، ابدأ بالفريضة ثم صل ما بدا لك».

And from him, the following:

'Abu Abdullah[asws] has said: 'My[asws] father[asws] narrated to me[asws], from his[asws] forefathers[asws], from Amir-ul-Momineen[asws] having said: 'The man should not Pray the optional during the time of the Obligatory except from an excuse. But, he should fulfil it after that if possible, the Qaza (القضاء). Allah[azwj] the High Said ***[70:23] Those who are constant at their Prayer*** the ones which have been missed from the night, by the day, and what have been missed from the day, by the night. Do not fulfil the option during the times of the obligatory. Begin by the obligatory, then Pray whatever you feel like'.[5510]

VERSES 24 & 25

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ {24} لِلسَّائِلِ وَالْمَحْرُومِ {25}

[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل فرض للفقراء في مال الأغنياء، فريضة لا يحمدون بأدائها، و هي الزكاة، بها حقنوا دماءهم، و بها سموا مسلمين، و لكن الله عز و جل فرض في أموال الأغنياء حقوقا غير الزكاة، فقال عز و جل: وَ الَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ، فالحق المعلوم [من] غير الزكاة و هو شيء يفرضه الرجل على نفسه في ماله يجب عليه أن يفرضه على قدر طاقته و سعة ماله، فيؤدي الذي فرض على نفسه، إن شاء في كل يوم، و إن شاء في كل جمعة، و إن شاء في كل شهر».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran, who has narrated the following:

'Abu Abdullah[asws] has said: 'Allah[azwj] Mighty and Majestic has Obligated for the poor in the wealth of the rich, and obligation which they have no choice but to give it, and this is the Zakat. By it, they fortify their blood, and by it they are called Muslims. But, Allah[azwj] Mighty and Majestic has Obligated in the wealth of the rich, a right which is other than the Zakat. So the Mighty and Majestic Said ***[70:24] And those in whose wealth there is a known right***. So, the known right is from other than the Zakat, and it is something which the man obligated upon himself in his wealth, obligating in accordance with his strength and the vastness of this wealth. So he fulfils that which he has obligated upon himself, if he so wishes, every day, and if he so wishes, every Friday, and if he so wishes, every month'.[5511]

[5509] (الكافي 3: 269/ 12)
[5510] (الخصال 628/ 10.)
[5511] (الكافي 3: 498/ 8.)

و عنه: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغرا، عن أبي بصير، قال: كنا عند أبي عبد الله (عليه السلام) و معنا بعض أصحاب الأموال، فذكروا الزكاة، فقال أبو عبد الله (عليه السلام): «إن الزكاة ليس يحمد بها صاحبها، إنما هو شيء ظاهر، إنما حقن بها دمه، و سمي بها مسلما، و لو لم يؤدها لم تقبل له صلاة، و إن عليكم في أموالكم غير الزكاة»

And from him, from Al-i Bin Ibrahim, from his father, from Al- Husayn Bin Saeed, from FazAl-at Bin Ayoub, from Abu Al- Magra, from Abu Baseer who said:

'We were in the presence of Abu Abdullah[asws], and with us was some wealth, and so Zakat was mentioned. Abu Abdullah[asws] said: 'The Zakat is not something which its Payer is praised by, but it is something apparent. But rather, it fortifies his blood, and he is called a Muslim by it. And were he not to fulfil it, his Prayer would not be Accepted from him. And there is upon you, in your wealth, other than the Zakaat'.

[فقلت: أصلحك الله، و ما علينا في أموالنا غير الزكاة؟] فقال: «سبحان الله! أما تسمع الله عز و جل يقول في كتابه: وَ الَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ». قال: قلت: ماذا الحق المعلوم الذي علينا؟ قال: «هو الشيء يعمله الرجل في ما له، يعطيه في اليوم أو في الجمعة أو في الشهر، قل أو كثر، غير أنه يدوم عليه».

So I said, May Allah[azwj] Keep you well, and what is upon us in our wealth, other than the Zakat?' So he[asws] said: 'But have you not heard Allah[azwj] Mighty and Majestic Saying in His[azwj] Book ***[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied***?' I said, 'What is that known right which is upon us?' He[asws] said: 'It is something which the man acts upon in his wealth. He gives it during the day, or on Friday, or in a month, little or more, but he endures with it'.[5512]

و عنه: عن علي بن محمد بن عبد الله، عن أحمد بن محمد، عن الحسن بن محبوب، عن عبد الرحمن بن الحجاج، عن القاسم بن عبد الرحمن الأنصاري، قال: سمعت أبا جعفر (عليه السلام) يقول: «إن رجلا جاء إلى أبي علي بن الحسين (عليهما السلام) فقال له: أخبرني عن قول الله عز و جل: وَ الَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ ما هذا الحق المعلوم؟ فقال له علي بن الحسين (عليهما السلام): الحق المعلوم: الشيء يخرجه الرجل من ماله، ليس من الزكاة، و لا من الصدقة المفروضتين.

And from him, from Al-i Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from Al- Hassan Bin Mahboub, from Abdul Rahman Bin Al- Hajaj, from Al- Qasi, Bin Abdul Rahman Al- Ansary who said:

'I heard Abu Ja'far saying: 'A man came to my[asws] father[asws] Ali[asws] Bin Al-Husayn[asws], so he said to him[asws], 'Inform me about the Words of Allah[azwj] Mighty and Majestic ***[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied***. What is that known right?' So Ali[asws] Bin Al-Husyan[asws] said to him: 'The known right – The thing which the man takes out from his wealth, which is not from the Zakat, nor from the Charity (Sadaqa), the two enforced ones'.

قال: فإذا لم يكن من الزكاة و لا من الصدقة، فما هو؟ فقال: هو الشيء يخرجه الرجل من ماله، إن شاء أكثر، و إن شاء أقل، على قدر ما يملك. فقال له الرجل: فما يصنع به؟ قال: يصل به رحمه و يقوي به ضعيفا ، و يحمل به كلا، أو يصل به أخا له في الله لنائبة تنوبه، فقال الرجل: الله يعلم حيث يجعل رسالته».

[5512] (الكافي 3: 499/ 9)

He said, ‘So if it is not from the Zakat, nor is it from the charity (Sadaqa), so what is it?’ He[asws] said: ‘It is something which the man takes out from his wealth, be it a lot, be it a little, in accordance to what he owns’. So the man said to him[asws], ‘So what does he do with it?’ He[asws] said: ‘He gives it to his relatives, strengthens the (financially) weak with it, and gives it to all, or gives it to his brother in the Way of Allah[azwj]’. So the man said, ‘Allah[azwj] Knows where to Keep His[azwj] Message’.[5513]

و في رواية أخرى، عن أبي جعفر و أبي عبد الله (عليهما السلام) أنهما قالا: «المحروم: الرجل الذي ليس بعقله بأس، و لم يبسط له في الرزق، و هو محارف».

And in another report:

‘Abu Ja’far[asws] and Abu Abdullah[asws] both have said: ‘The deprived – The man who is not deprived of his intellect. And the one who does not have a livelihood, he is the ‘Maharif’’.[5514]

محمد بن العباس: عن محمد بن أبي بكر، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه (عليهم السلام): «أن رجلا سأل أبا جعفر محمد بن علي (عليهما السلام)، عن قول الله عز و جل: وَ الَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ، فقال له أبي: أحفظه يا هذا و انظر كيف تروي عني، إن السائل و المحروم شأنهما عظيم، أما السائل فهو رسول الله (صلى الله عليه و آله) في مسألة الله لهم في حقه، و المحروم هو من حرم الخمس: أمير المؤمنين علي بن أبي طالب و ذريته الأئمة (صلوات الله عليهم أجمعين)، هل سمعت و فهمت؟ ليس هو كما يقول الناس».

Muhammad Bin Al- Abbas, from Muhammad Bin Abu Bakr, from Muhammad Bin Ismail, from Isa Bin Dawood, who has said:

‘Abu Al- Hassan Musa Bin Ja’far[asws], from his[asws] father[asws]. A man asked Abu Ja’far Muhammad Bin Ali[asws] about the Words of Allah[azwj] Mighty and Majestic ***[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied***, so my[asws] father[asws] said to him: ‘You should memorise it, and consider how you are reporting it from me[asws]. The beggar (Questioner) and the deprived (السائل و المحروم) their glory is great. As for the asker, so he[saww] is the Rasool-Allah[saww] regarding what Allah[azwj] has Asked them regarding his[saww] rights. And the deprived – He[asws] is the one who has been deprived of the Khums – Amir-ul-Momineen[asws] Ali[asws] Bin Abu TAl-ib[asws], and his[asws] descendants, the Imams[asws]. Did you hear and understand it? This is not as what the people are saying about it’.[5515]

VERSE 26 TO 28

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ {26} وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ {27} إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ {28}

[70:26] And those who ratify the Day of the Religion [70:27] And those who are fearful of the Punishment of their Lord [70:28] Surely the Punishment of their Lord is not to be felt secure of

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ الَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ، قال: «بخروج القائم (عليه السلام)».

[5513] (الكافي 3: 500/ 11.)
[5514] (الكافي 3: 500/ 12)
[5515] (تأويل الآيات 2: 724/ 5)

Muhammad Bin Yaqoub, from Al-i Bin Muhammad, from Al-i Bin Al- Abbas, from Al- Hassan Bin Abdul Rahman, from Asim Bin Hameed, from Abu Hamza, who has said:

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[70:26] And those who ratify the Day of the Religion***, he[asws] said: '(Ratifying) The rising of Al-Qaim[asws]'.[5516]

VERSE 29 TO 31

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {29} إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {30} فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {31}

[70:29] And those who guard their private parts, [70:30] Except in the case of their wives or those whom their right hands possess - for these surely are not to be blamed, [70:31] But he who seeks to go beyond this, these it is that go beyond the limits

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن العباس بن موسى، عن إسحاق، عن أبي سارة، قال: سألت أبا عبد الله (عليه السلام)، عنها، يعني المتعة؟ فقال لي: «حلال، فلا تتزوج إلا عفيفة، إن الله عز و جل يقول: وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حافِظُونَ و لا تضع فرجك حيث لا تأمن على دراهمك «1»».

Muhammad Bin Yaqoub, from Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al- Abbas Bin Musa, from Is'haq, from Abu Sara who said:

'I asked Abu Abdullah[asws] about it, 'It Means 'Al-Mut'a?' He[asws] said to me: 'Permissible. So do not marry anyone except the chaste. Allah[azwj] Mighty and Majestic is Saying ***[70:29] And those who guard their private parts***, and do not place your private parts where you are not sure of your Dirhams (inheritors/children)'.[5517]

VERSES 32 TO 35

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {32} وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ {33} وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ {34} أُولَٰئِكَ فِي جَنَّاتٍ مُكْرَمُونَ {35}

[70:32] And those who are faithful to their trusts and their Covenant [70:33] And those who are upon more than two testimonies[5518], [70:34] And those who keep a guard on their prayer, [70:35] Those shall be in gardens, honoured.

ابن بابويه: عن محمد بن موسى بن المتوكل، بإسناده، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، في قوله عز و جل: إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلى صَلاتِهِمْ دائِمُونَ، قال: «أولئك و الله أصحاب الخمسين من شيعتنا» قال: قلت: وَ الَّذِينَ هُمْ عَلى صَلَواتِهِمْ يُحافِظُونَ؟ قال: «أولئك أصحاب الخمس [صلوات] من شيعتنا» قال: قلت: وَ أَصْحابُ الْيَمِينِ؟ قال: «هم و الله من شيعتنا».

Ibn Babuwayh, from Muhammad Bin Musa Bin Al- Mutawakkil, by his chain, from Muhammad Bin Al-Fazeyl, who has narrated:

[5516] (الكافي 8: 287/ 432)
[5517] (الكافي 5: 453/ 2.)
[5518] Shahadat (singular); Sahadatayn (Dual); Shahadaat (Plural – More than two) testimonies

'Abu Al-Hassan[asws] regarding the Words of the Mighty and Majestic ***[70:22] Except those who Pray, [70:23] Those who are constant at their Prayer***, he[asws] said: 'By Allah[azwj], these are the companions of the fifty from our[asws] Shias'. I said, '(What about) ***[70:34] And those who keep a guard on their Prayer***, he[asws] said: 'These are the companions of the five (Prayers) from our[asws] Shias'. I said, '(What about) ***[56:27]The companions of the right hand***?' He[asws] said: 'By Allah[azwj]! these are from our[asws] Shias'.[5519]

VERSES 36 TO 41

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ {36} عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ {37} أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ {38} كَلَّا ۖ إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ {39} فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ {40} عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ {41}

[70:36] But what is the matter with those who disbelieve that they hasten on around you, [70:37] On the right and on the left, in sundry parties? [70:38] Does every person from them desires that he should be made to enter the Garden of Bliss? [70:39] By no means! Surely We have created them of what they know. [70:40] But nay! I swear by the Lord of the Easts and the Wests that We are certainly able [70:41] To bring instead (others) better than them, and We shallnot be overcome

الطبرسي في (الاحتجاج): عن الأصبغ بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أثنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، ما الذاريات ذروا؟ قال: «الرياح» قال: فما الحاملات وقرا قال: «السحاب»، قال: فما الجاريات يسرا قال: «السفن» قال: فما المقسمات أمرا؟ قال: «الملائكة».

Al- Tabarsy, in Al- Ihtijaj, from Al- Asbagh Bin Nabata who said:

'Amir-ul-Momineen[asws] preached to us upon the Pulpit of Al- Kufa. So he[asws] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you people! Ask me[asws], for between my[asws] ribs is Knowledge'. So Ibn Al-Kawa stood up and said, 'O Amir-ul-Momineen[asws], what is ***[51:1 that which scatters far and wide***?' He[asws] said: The Wind'. He said, '***[51:2] Then those which are bearing the load***?' He[asws] said: 'The clouds'. He said, 'So what is ***[51:3] Then those that glide easily***?' He[asws] said: 'The ships'. He said, 'So what are ***[51:4] Then those who distribute Blessings by Our command***?' He[asws] said: 'The Angels'.

قال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا، قال: «ثكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟» قال: يا أمير المؤمنين، سمعته يقول: بِرَبِّ الْمَشارِقِ وَ الْمَغارِبِ و قال في آية أخرى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، و قال في آية اخرى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He said, 'O Amir-ul-Momineen[asws], I have found in the Book of Allah[azwj] (Verses) which invalidate each other'. He[asws] said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah[azwj], (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'. He said, 'O Amir-ul-Momineen[asws]! I heard Him[azwj] Saying ***[70:40] I swear by the Lord of the Easts and the Wests***, and He[azwj]

[5519] (تأويل الآيات 2: 724/ 4)

Said in another Verse ***[55:17] Lord of the two easts and Lord of the two wests***, and Said in another Verse ***[26:28] He said: The Lord of the east and the west***'.

قال: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فإن مشرق الشتاء على حدة، و مشرق الصيف على حدة، أما تعرف ذلك من قرب الشمس و بعدها؟ و أما قوله: بِرَبِّ الْمَشارِقِ وَ الْمَغارِبِ فإن لها ثلاث مائة و ستين برجا، تطلع كل يوم من برج و تغرب في آخر، فلا تعود إليه إلا من قابل في ذلك اليوم».

He[asws] said: 'May your mother be bereft of you, O Ibn Al- kawa! This is the east and this is the west. And as for His[azwj] Words ***[55:17] Lord of the two easts and Lord of the two wests***, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness? And as for His[azwj] Words ***[70:40] I swear by the Lord of the Easts and the Wests***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from a meeting in that particular day'.[5520]

شرف الدين النجفي: عن محمد بن خالد البرقي، عن محمد بن سليمان، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام) [في قوله عز و جل]: فَلا أُقْسِمُ بِرَبِّ الْمَشارِقِ وَ الْمَغارِبِ، قال: «المشارق: الأنبياء، و المغارب: الأوصياء (صلوات الله عليهم أجمعين)».

Sharaf Al- Deen Al- Najafy, from Muhammad Bin KhAl-id Al- Barqy, from Muhammad Bin Suleyman, from his father, from Abu Baseer, who has reported:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[70:40] But nay! I swear by the Lord of the Easts and the Wests***, he[asws] said: 'The Easts – The Prophets[as]; and the Wests – The successors[as]'.[5521]

VERSES 42 TO 44

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {42} يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ {43} خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ {44}

[70:42] Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened; [70:43] The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal, [70:44] Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with

شرف الدين النجفي: بإسناده، عن سليمان بن خالد، عن ابن سماعة، عن عبد الله بن القاسم، عن يحيى بن ميسر، عن أبي جعفر (عليه السلام)، في قوله عز و جل: خاشِعَةً أَبْصارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذلِكَ الْيَوْمُ الَّذِي كانُوا يُوعَدُونَ، قال: «يعني يوم خروج القائم (عليه السلام)».

Sharaf Al- Deen Al- Najafy, by his chain, from Suleyman Bin KhAl-id, from Ibn Sama'at, from Abdullah Bin Al- Qasim, from Yahya Bin Maysar, who has said:

[5520] (الاحتجاج: 259)
[5521] (تأويل الآيات 2: 725/ 6.)

'Abu Ja'far[asws], regarding the Words of the Mighty and Majestic ***[70:44] Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with***, he[asws] said: 'It Means the day of the rising of Al-Qaim[asws]'.[5522]

[5522] (تأويل الآيات 2: 726/ 7)

CHAPTER 71

SURAH NUH[AS]

(28 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من كان يؤمن بالله و يقرأ كتابه، لا يدع قراءة إِنَّا أَرْسَلْنا نُوحاً إِلى قَوْمِهِ فأي عبد قرأها محتسبا صابرا في فريضة أو نافلة أسكنه الله تعالى في مساكن الأبرار، و أعطاه ثلاث جنان مع جنته كرامة من الله، و زوجه مائتي حوراء، و أربعة آلاف ثيب إنشاء الله تعالى».

Ibn Babuwayh, by his chain, how has narrated;

'Abu Abdullah[asws] has said: 'The one who believes in Allah[azwj] and reads His[azwj] Book, should not leave the recitation of ***[71] Surely We sent Nuh to his people*** (Surah Nuh[as]). So if any servant reads it steadily, and patiently in the obligatory (Prayers) or optional (Prayers), Allah[azwj] the High would Settle him in the dwellings of the righteous, and Give him three Gardens along with His[azwj] Paradise, a Prestige from Allah[azwj], and Get him to be married to a hundred Houries, and four thousand others, if Allah[azwj] so Desires'.[5523]

و من (خواص القرآن): قال رسول الله (صلى الله عليه و آله): «من قرأها و طلب حاجة سهل الله قضائها».

And from Khawas Al-Quran –

The Rasool-Allah[saww] said: 'The one who recites it (71) and seeks a need, Allah[azwj] would Fulfill it quickly'.[5524]

و قال الصادق (عليه السلام): «من أدمن قراءتها ليلا أو نهارا لم يمت حتى يرى مقعده في الجنة، و إذا قرئت في وقت طلب حاجة قضيت بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who habitually recites it (71), during the night or the day, will not die until he sees his seat in the Paradise. And if it is recited during the seeking of a need, it would be Fulfilled, by the Permission of Allah[azwj] the High'.[5525]

THE STORY OF NOAH[as]

HIS[as] NAME

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن العباس بن معروف، عن علي بن مهزيار، عن أحمد بن الحسن الميثمي، عمن ذكره، عن أبي عبد الله (عليه السلام) أنه قال: «كان اسم نوح (عليه السلام) عبد الغفار، و إنما سمي نوحا لأنه كان ينوح على قومه».

[5523] (ثواب الأعمال: 120.)
[5524] (خواص القرآن)
[5525] (خواصّ القرآن: 11 «مخطوط»)

Ibn Babuwayh said, 'My father narrated to me from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Abbas Bin Marouf, from Ali Bin Mahziyar, from Ahmad Bin Al-Hassan Al-Maysamy, from the one who mentioned it:

'Abu Abdullah[asws] has said: 'The name of Noah[as] was Abdul Ghaffar, and he was called Noah[as] because he[as] lamented (Nawha) over his[as] people'.[5526]

و عنه: عن محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن عبد الرحمن بن أبي نجران، عن سعيد بن جناح، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: «كان اسم نوح عبد الملك، و إنما سمي نوحا لأنه بكى خمسمائة سنة».

And from him (Ibn Babuwayh), from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Saeed Bin Janah, from one of our companions:

from Abu Abdullah[asws] having said: 'The name of Noah[as] was Abdul Malik, and he[as] was called Noah[as] because he[as] wept for five hundred years'.[5527]

و عنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عمن ذكره، عن سعيد بن جناح، عن رجل، عن أبي عبد الله (عليه السلام) قال: «كان اسم نوح عبد الأعلى، و إنما سمي نوحا لأنه بكى خمسمائة عام

And from him (Ibn Babuwayh), 'My father narrated to me from Muhammad Bin Yahya Al-Ataar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awramat, from the one who mentioned it, from Saeed Bin Janah, from a man,

from Abu Abdullah[asws] having said: 'The name of Noah [as] was Abdul A'la, and he[saww] was called Noah[as] because he[saww] wept for five hundred years'.

ثم قال ابن بابويه: الأخبار في اسم نوح (عليه السلام) كلها متفقة غير مختلفة، تثبت له التسمية بالعبودية، و هو عبد الغفار و الملك و الأعلى.

Then Ibn Babuwayh said, The News regarding the name of Noah[as] are all co-incidental, without differences, for his[as] names were the names of the worshipper, and he[as] was a servant of Al-Ghaffar, and Al-Malik, and Al-A'la'.[5528]

DROWNING OF THE PEOPLE

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز و جل الدنيا كلها في زمن نوح (عليه السلام)، و فيهم الأطفال و من لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza[asws], 'What was the reason for Allah[azwj] Mighty and Majestic to Drown all of the world during the era of Noah[as], and among them were children and ones who had no sin upon them?'

[5526] (علل الشرائع: 28/ 1)
[5527] (علل الشرائع: 28/ 2)
[5528] (علل الشرائع: 28/ 3.)

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا و لا طفل فيهم، ما كان الله عز و جل ليهلك بعذابه من لا ذنب له. و أما الباقون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و أتاه».

So he[asws] said: 'There were no children among them, because Allah[azwj] Mighty and Majestic Sterilised the backbones of the people of Noah[as] and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were no children among them. Allah[azwj] Mighty and Majestic did not Destroy by His[azwj] Punishment, the one who did not have a sin upon him. And as for the remainder of them, from the people of Noah[as], He[azwj] Drowned them due to their belying the Prophet[as] of Allah[azwj] - Noah[as], and the rest of them drowned due to their being pleased with the belying of the beliers. And the one who was absent from a matter and was happy with it, is like the one who was present and came to it (participated in it)'.[5529]

حدثنا معاوية بن حكم عن سيلمان بن جعفر الجعفري قال كنت عند ابى الحسن عليه السلام بالحمراء في مشربة مشرفة على البردة والمائدة بين ايدينا إذ رفع رأسه فرأى رجلا مسرعا فرفع يده من الطعام فما لبث ان جاء فصعد إليه فقال البشرى جعلت فداك مات الزبيري فاطرق إلى الارض وتغير لونه واصفر وجهه ثم رفع رأسه فقال انى اصبته قد ارتكب في ليلته هذه ذنبا ليس باكبر ذنوبه قال والله مما خطيئاتهم اغرقوا فادخلوا ناراثم مد يده فاكل فلم يلبث ان جاء رجل مولى له جعلت فداك مات الزبيري فقال وما كان سبب موته فقال شرب الخمر البارحة فغرق فيه فمات.

It has been narrated to us Muawiya Bin Hakam, from Suleyman Bin Ja'far Al-Ja'fary who said:

'I was with Abu Al-Hassan[asws] at Al-Hamara where water was available and there were delicious food in front of us at dining mat, when he[asws] raised his[asws] head and saw a man rushing. he[asws] lifted his[asws] hand from the food. As soon as he arrived he came up to him[asws] saying, 'The good news! May I be sacrificed for you[asws], Al-Zubeyri has died'. He[asws] performed prostration on the ground, and his[asws] colour changed and his[asws] face became yellow. Then he[asws] raised his[asws] head saying: 'He suffered for having indulged in this night in a sin from which there is no greater sin'. He[asws] said, 'And Allah[azwj], from which of their errors Drowns them and they enter the Fire' Then he[asws] extended his[asws] hand and ate. But soon a man came and said for his master, 'May I be sacrificed for you, Al-Zubeyri has died'. He[asws] said, 'And what was the reason for his death?' He said: 'Drinking intoxicant yesterday. He drowned in it. He died'.[5530]

THE FLOOD

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتِ امْرَأَةُ نُوحٍ (عليه السلام) وَ هُوَ يَعْمَلُ السَّفِينَةَ فَقَالَتْ لَهُ إِنَّ التَّنُّورَ قَدْ خَرَجَ مِنْهُ مَاءٌ فَقَامَ إِلَيْهِ مُسْرِعاً حَتَّى جَعَلَ الطَّبَقَ عَلَيْهِ وَ خَتَمَهُ بِخَاتَمِهِ فَقَامَ الْمَاءُ فَلَمَّا فَرَغَ مِنَ السَّفِينَةِ جَاءَ إِلَى الْخَاتَمِ فَفَضَّهُ وَ كَشَفَ الطَّبَقَ فَفَارَ الْمَاءُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from one of his companion, who has narrated the following:

Abu Abdullah[asws] has said: 'The wife of Noah[as] came whilst he[as] was building the ship. So she said to him[as], 'Water is flowing out from the oven'. So he[as] stood up

[5529] (علل الشرائع: 30/ 1.)
[5530] Basaair Al Darajaat – P 5 CH 11 H 12

quickly, until he[as] went and covered it and sealed it with his[as] seal. The water stopped. So when he[as] was free from building the ship, he[as] went to the seal, broke it and uncovered the lid. The water gushed forth'.

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحاً (عليه السلام) لَمَّا غَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَّاساً حَتَّى إِذَا طَالَ النَّخْلُ وَ كَانَ جَبَّاراً طُوَالًا قَطَعَهُ ثُمَّ نَحَتَهُ فَقَالُوا قَدْ قَعَدَ نَجَّاراً ثُمَّ أَلَّفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَّاحاً فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَغَ مِنْهَا.

From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju'fy, who has narrated the following:

Abu Ja'far[asws] has said that: 'When Noah[as] planted the seeds, his[as] people passed by him[as]. They were laughing at him[as] and were mocking him[as] and were saying, 'He[as] has become a planter (farmer)', until the trees became tall and mighty, he[as] cut them, then carved them. So they said, 'He[as] has become a carpenter'. Then he[as] composed it into a ship. So they passed by him[as] laughing, and mocking, and they were saying, 'He[as] has become a navigator in the wilderness of the earth', until he[as] completed it'.[5531]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ارْتَفَعَ الْمَاءُ عَلَى كُلِّ جَبَلٍ وَ عَلَى كُلِّ سَهْلٍ خَمْسَةَ عَشَرَ ذِرَاعاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

Abu Abdullah[asws] has said: 'The water (of the storm of Noah[as]) rose above every mountain, and above every coast by fifteen cubits'.[5532]

AFTER THE FLOOD

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن الوشاء، عن علي بن أبي حمزة، قال: قال لي أبو الحسن (عليه السلام): «إن سفينة نوح كانت مأمورة، طافت بالبيت حيث غرقت الأرض، ثم أتت منى في أيامها، ثم رجعت السفينة و كانت مأمورة، و طافت بالبيت طواف النساء».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Al-Washa, from Ali Bin Abu Hamza who said:

'Abu Al-Hassan[asws] said to me: 'The ship of Noah[as] was Commanded to circumambulate the House (Tawaaf of Kaabah) where the ground had submerged. Then it came to Mina during its days. Then the ship returned and was Commanded to circumambulate the House for the circumambulation of the women (Tawaaf Al-Nisa)'.[5533]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) أَلْفَيْ سَنَةٍ وَ ثَلَاثَمِائَةِ سَنَةٍ مِنْهَا ثَمَانُمِائَةٍ وَ خَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفُ سَنَةٍ إِلَّا خَمْسِينَ عَاماً وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسُمِائَةِ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَ نَضَبَ الْمَاءُ فَمَصَّرَ الْأَمْصَارَ وَ أَسْكَنَ وُلْدَهُ الْبُلْدَانَ ثُمَّ إِنَّ مَلَكَ الْمَوْتِ

[5531] Al Kafi – H 144871
[5532] Al Kafi – H 14876
[5533] (الكافي 4: 212/ 1.)

جَاءَهُ وَ هُوَ فِي الشَّمْسِ فَقَالَ السَّلَامُ عَلَيْكَ فَرَدَّ عَلَيْهِ نُوحٌ (عليه السلام) قَالَ مَا جَاءَ بِكَ يَا مَلَكَ الْمَوْتِ قَالَ جِئْتُكَ لِأَقْبِضَ رُوحَكَ قَالَ دَعْنِي أَدْخُلْ مِنَ الشَّمْسِ إِلَى الظِّلِّ فَقَالَ لَهُ نَعَمْ فَتَحَوَّلَ ثُمَّ قَالَ يَا مَلَكَ الْمَوْتِ كُلُّ مَا مَرَّ بِي مِنَ الدُّنْيَا مِثْلُ تَحْوِيلِي مِنَ الشَّمْسِ إِلَى الظِّلِّ فَامْضِ لِمَا أُمِرْتَ بِهِ فَقَبَضَ رُوحَهُ (عليه السلام).

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions, who has narrated the following:

Abu Abdullah[asws] has said: 'The life span of Noah[as] was of two thousand and three hundred years, of which eight hundred and fifty were spent before he[as] was Sent (as a Prophet[as]), and a thousand years less fifty years (950) was whilst he[as] was among his[as] people calling them, and five hundred years were after he[as] had disembarked from the ship, and the water subsided, so he[as] built the cities and settled his[as] children in them. Then the Angel of death came whilst he[as] was in the open sun and said: 'Peace be upon you[as]!' So Noah[as] returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you[as] to capture your[as] soul'. He[as] said: 'Leave me whilst I[asws] come out from the open sun and enter into the shade'. So he said to him[as]; 'Yes'. So he[as] transferred himself[as], then said: 'O Angel of Death! All of what has passed by me[as] from the (life of the) world is like my[as] transfer from the open sun into the shade. So fulfil the task you have been Commanded to'. So he captured his[as] soul'.[5534]

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) بَعْدَ الطُّوفَانِ خَمْسَمِائَةِ سَنَةٍ ثُمَّ أَتَاهُ جَبْرَئِيلُ (عليه السلام) فَقَالَ يَا نُوحُ إِنَّهُ قَدِ انْقَضَتْ نُبُوَّتُكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَانْظُرْ إِلَى الِاسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ الَّتِي مَعَكَ فَادْفَعْهَا إِلَى ابْنِكَ سَامٍ فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ تُعْرَفُ بِهِ طَاعَتِي وَ يُعْرَفُ بِهِ هُدَايَ وَ يَكُونُ نَجَاةً فِيمَا بَيْنَ مَقْبِضِ النَّبِيِّ وَ مَبْعَثِ النَّبِيِّ الْآخَرِ وَ لَمْ أَكُنْ أَتْرُكُ النَّاسَ بِغَيْرِ حُجَّةٍ لِي وَ دَاعٍ إِلَيَّ وَ هَادٍ إِلَى سَبِيلِي وَ عَارِفٍ بِأَمْرِي فَإِنِّي قَدْ قَضَيْتُ أَنْ أَجْعَلَ لِكُلِّ قَوْمٍ هَادِياً أَهْدِي بِهِ السُّعَدَاءَ وَ يَكُونُ حُجَّةً لِي عَلَى الْأَشْقِيَاءِ

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah[asws] has said: 'Noah[as] lived for five hundred years after the storm. Then Jibraeel[as] came to him[as], so he[as] said: "O Noah[as]! Your[as] Prophet-hood has expired, and your[as] days are complete, so look to the Great Name (Al-Ism Al-Akbar), and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood which is with you[as] and hand these over to your[as] son Saam[as], for I[azwj] do not Leave the earth except that there is in it a Knowledgeable one by whom obedience to Me[azwj] can be recognised, and My[azwj] Guidance can be understood, and salvation can be in what is in between the passing away of a Prophet[as] and Sending of another Prophet[as] and I[azwj] never Leave the people without a Proof from Me[azwj] calling towards Me[azwj], and guiding to My[azwj] Way, and clarifying My[azwj] Commands, for I[azwj] have Ordained that I[azwj] shall Make for every people a guide who will guide the fortunate ones and will be the Argument from Me[azwj] against the wretched ones".

قَالَ فَدَفَعَ نُوحٌ (عليه السلام) الِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ إِلَى سَامٍ وَ أَمَّا حَامٌ وَ يَافِثُ فَلَمْ يَكُنْ عِنْدَهُمَا عِلْمٌ يَنْتَفِعَانِ بِهِ قَالَ وَ بَشَّرَهُمْ نُوحٌ (عليه السلام) بِهُودٍ (عليه السلام) وَ أَمَرَهُمْ بِاتِّبَاعِهِ وَ أَمَرَهُمْ أَنْ يَفْتَحُوا الْوَصِيَّةَ فِي كُلِّ عَامٍ وَ يَنْظُرُوا فِيهَا وَ يَكُونُ عِيداً لَهُمْ.

[5534] Al Kafi – H 1487

He[asws] said: 'So Noah[as] handed over the Great Name, and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood to Saam[as]. And as for Haam, and Yaafas, so there was no knowledge in their possession that could be benefited from'. And Noah[as] gave them the good news of Hud[as] and commanded them to be obedient to him[as], and commanded them that they will open the will during every year, and look into it, and make it to be a day of festivities for themselves'.[5535]

THE SHIP OF NOAH[as]

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مِائَتَيْ ذِرَاعٍ وَ عَرْضُهَا ثَمَانُمِائَةِ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعاً وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ.

Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated the following:

Abu Abdullah[asws] has said: 'The ship of Noah[as] was of the length of a thousand and two hundred cubits, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy'.[5536]

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةُ أُحِلَّ لَهُمْ صَيْدُهَا وَ مِنَ الْمَعْزِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الظَّبْيُ الَّتِي تَكُونُ فِي الْمَفَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبَخَاتِيُّ وَ الْعِرَابُ وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجُ الْآخَرُ الْبَقَرُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ غَرِقَتِ الْأَرْضُ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju'fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah[asws] has said: 'Noah[as] carried eighty pairs in the ship about which Allah[azwj] Mighty and Majestic has Said: ***"[6:143] Eight in pairs - two of sheep and two of goats [6:144] And two of camels and two of cows"***. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.[5537]

[5535] Al Kafi – H 14878
[5536] Al Kafi – H 14874
[5537] Al Kafi – H 14875

VERSES 1 TO 12

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {1} قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ {2} أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُونِ {3} يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۖ لَوْ كُنْتُمْ تَعْلَمُونَ {4} قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا {5} فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا {6} وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا {7} ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا {8} ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا {9} فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا {10} يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا {11} وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا {12}

[71:1] Surely We sent Nuh to his people, saying: Warn your people before there comes upon them a painful Punishment. [71:2] He said: O my people! Surely I am a plain warner to you: [71:3] That you should serve Allah and fear Him and obey [71:4] He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes, is not postponed; did you but know! [71:5] He said: O my Lord! Surely I have called my people by night and by day! [71:6] So my calling did not increase them except for their fleeing [71:7] And whenever I have called them that You may Forgive them, they put their fingers in their ears, cover themselves with their garments, and persist in scorn and arrogance [71:8] Then I called to them aloud [71:9] Then I spoke to them in public, and I spoke to them in secret [71:10] So I said, Ask forgiveness of your Lord, surely He is the most Forgiving [71:11] He will send down upon you the cloud, pouring down abundance of rain: [71:12] And Help you with wealth and sons, and Make for you gardens, and Make for you rivers

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابه، قال: شكا الأبرش الكلبي إلى أبي جعفر (عليه السلام) أنه قال: لا يولد له، و قال: علمني شيئا؟ قال: «استغفر الله في كل يوم أو في كل ليلة مائة مرة، فإن الله يقول: اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كانَ غَفَّاراً إلى قوله وَ يُمْدِدْكُمْ بِأَمْوالٍ وَ بَنِينَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said:

'Al-Abrash Al-Kalby complained to Abu Ja'far[asws] saying that he had no children, and said, 'Can you[asws] teach me something?' He[asws] said: 'Seek Forgiveness every day, or every night, one hundred times, for Allah[azwj] is Saying ***[71:10] So I said, Ask forgiveness of your Lord, surely He is the most Forgiving*** up to His[azwj] Words ***[71:12] And Help you with wealth and sons***'.[5538]

VERSES 13 TO 22

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا {13} وَقَدْ خَلَقَكُمْ أَطْوَارًا {14} أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا {15} وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا {16} وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا {17} ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا {18} وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا {19} لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا {20} قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا {21} وَمَكَرُوا مَكْرًا كُبَّارًا {22}

[71:13] What is the matter with you that you do not hope for the Dignity of Allah? [71:14] And indeed He has created you through various grades [71:15] Do you not see how Allah has created the seven skies in layers, [71:16] And

[5538] (الكافي 6: 8/ 4.)

made the moon therein a light, and made the sun a lamp? [71:17] And Allah has made you grow out of the earth as a growth: [71:18] Then He returns you to it, then will He bring you forth a (new) bringing forth: [71:19] And Allah has made for you the earth a wide expanse, [71:20] That you may go along therein in wide paths. [71:21] Nuh said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss. [71:22] And they have planned a very great plan.

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: لا تَرْجُونَ لِلَّهِ وَقاراً، قال: «لا تخافون لله عظمة».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, who has said:

'Abu Ja'far[asws], regarding the Words of the High ***[71:13] What is the matter with you that you do not hope for the Dignity of Allah?*** He[asws] said: 'Do you not fear the Greatness of Allah[azwj]?'[5539]

وفى رواية أبى الجارود عن أبى جعفر عليه السلام في قوله: سبع سماوات طباقا يقول: بعضها فوق بعض.

And in a report of Abu Al-Jaroud, who has adi:

'Abu Ja'far[asws] regarding His[azwj] Words ***[71:15] seven skies in layers***, he[asws] said: 'One on top of the other'.[5540]

علي بن إبراهيم، قوله تعالى: وَ قَدْ خَلَقَكُمْ أَطْواراً، قال: على اختلاف الأهواء و الإرادات و المشيئات، قوله: وَ اللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ أي على وجه الأرض نَباتاً، قوله: رَبِّ إِنَّهُمْ عَصَوْنِي وَ اتَّبَعُوا مَنْ لَمْ يَزِدْهُ مالُهُ وَ وَلَدُهُ إِلَّا خَساراً، قال: اتبعوا الأغنياء وَ مَكَرُوا مَكْراً كُبَّاراً أي كبيرا.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[71:14] And indeed He has created you through various grades***, said, 'Upon the differences of whims, and the intentions, and the desires'. His[azwj] Words ***[71:17] And Allah has made you grow out of the earth*** i.e., upon its face ***as a growth***. His[azwj] Words ***[71:21] My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss***, said, 'They followed the rich people'. ***[71:22] And they have planned a very great plan*** i.e., significant'.[5541]

VERSES 23 TO 27

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا {23} وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا {24} مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا {25} وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا {26} إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا {27}

[71:23] And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';- [71:24] And indeed they have led astray many, and do not increase the unjust in aught but

[5539] (تفسير القمّي 2: 387.)
[5540] Tafseer Noor Al Saqalayn – CH 71 H 17
[5541] (تفسير القمّي 2: 387.)

error. [71:25] Because of their wrongs they were drowned, then made to enter Fire, so they did not find any helpers besides Allah. [71:26] And Nuh said: My Lord! leave not upon the land any dweller from among the unbelievers: [71:27] For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد ابن عيسى، قال: حدثنا محمد بن خالد البرقي، قال: حدثنا حماد بن عيسى، عن حريز بن عبد الله السجستاني، عن جعفر بن محمد (عليهما السلام)، في قول الله عز و جل: وَ قالُوا لا تَذَرُنَّ آلِهَتَكُمْ وَ لا تَذَرُنَّ وَدًّا وَ لا سُواعاً وَ لا يَغُوثَ وَ يَعُوقَ وَ نَسْراً، قال: «كانوا يعبدون الله عز و جل فماتوا، فضج قومهم و شق ذلك عليهم، فجاءهم إبليس لعنه الله، فقال لهم: اتخذ لكم أصناما على صورهم فتنظرون إليهم و تأنسون بهم و تعبدون الله، فأعد لهم أصناما على مثالهم، فكانوا يعبدون الله عز و جل [و ينظرون إلى تلك الأصنام، فلما جاءهم الشتاء و الأمطار أدخلوا الأصنام البيوت، فلم يزالوا يعبدون الله عز و جل] حتى هلك ذلك القرن و نشأ أولادهم فقالوا: إن آباءنا كانوا يعبدون هؤلاء، فعبدوهم من دون الله عز و جل، و ذلك قول الله عز و جل: وَ لا تَذَرُنَّ وَدًّا وَ لا سُواعاً الآية».

Ibn Babuwayh said, ‘My father narrated to me, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Isa, from Muhammad Bin Khalid Al-Barqy, from Hamaad Bin Isa, from Hareyz Bin Abdullah Al-Sajastany, who has said:

‘Ja’far Bin Muhammad[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[71:23] And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr' -***, he[asws] said: ‘They used to worship Allah[azwj] Mighty and Majestic. So when they (the generation) died, the people were divided upon them. Iblees[la] may Allah[azwj] Curse him[la], came and said to them, ‘Take idols for them in their images, and look at these in order remember them by these, but keep on worshipping Allah[azwj]. So he[la] prepared idols for them upon their resemblances. So they used to worship Allah[azwj] Mighty and Majestic and were looking at those idols. So when winter came up, and the rain, they brought the idols inside their homes. So they did not cease worshipping Allah[azwj] Mighty and Majestic until that generation died out and their children grew up. So they said, ‘Our forefathers used to worship these’. So they started worshipping these apart from Allah[azwj] Mighty and Majestic, and these are the Words of Allah[azwj] Mighty and Majestic, ***[71:23] And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr'*** – the Verse’.[5542]

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن العباس بن عامر، عن أحمد ابن رزق الغمشاني، عن عبد الرحمن بن الأشل بياع الأنماط، عن أبي عبد الله (عليه السلام)، قال: «كانت قريش تلطخ الأصنام التي كانت حول الكعبة بالمسك و العنبر، و كان يغوث قبال الباب، و كان يعوق عن يمين الكعبة، و كان نسر عن يسارها، و كانوا إذا دخلوا خروا سجدا ليغوث و لا ينحنون، ثم يستدبرون بحيالهم إلى يعوق، ثم يستدبرون بحيالهم إلى نسر، ثم يلبون فيقولون: لبيك اللهم لبيك لا شريك لك إلا شريك هو لك، تملكه و ما ملك،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Al-Abbas Bin Aamir, from Ahmad Ibn Rizq Al-Ghamshany, from Abdul Rahman Bin Al-AshAl-Baya’ Al-Anmaat, who said:

‘Abu Abdullah[asws] has said: ‘The Quresyh used to apply the Musk and the Amber to the idols what were around the Kaabah. (The idol) Yagus was in front of the door, and (the idol) Yauq was on the right of the Kaabah, and (the idol) Nasr was on the

[5542] (علل الشرائع: 3/ 1.)

left of it. Then they would meet up and say, 'Here I am, our Lord, here I am' (لبيك اللهم لبيك), there is no associate for you except for the associate whom you have, and you own whatever I own'.

قال: فبعث الله ذبابا أخضر له أربعة أجنحة، فلم يبق من ذلك المسك و العنبر شيئا إلا أكله، و أنزل الله عز و جل: يا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُباباً وَ لَوِ اجْتَمَعُوا لَهُ وَ إِنْ يَسْلُبْهُمُ الذُّبابُ شَيْئاً لا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَ الْمَطْلُوبُ».

He[asws] said: 'So Allah[azwj] Sent a greenfly which had four wings. So there did not remain any of the Musk and the Amber except that it devoured it, and Allah[azwj] Mighty and Majestic Revealed ***[22:73] O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly, even if they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it. Weak is the invoker and the invoked***'.[5543]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن إسماعيل، عن حنان بن سدير، عن أبيه، قال: قلت لأبي جعفر (عليه السلام): أ رأيت نوحا (عليه السلام) حين دعا على قومه فقال: رَبِّ لا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكافِرِينَ دَيَّاراً إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبادَكَ وَ لا يَلِدُوا إِلَّا فاجِراً كَفَّاراً؟ قال (عليه السلام): « [إنه] لم ينجب من بينهم أحد». قال: قلت: و كيف علم ذلك؟ قال: «أوحى الله إليه أنه لا يؤمن من قومك إلا من قد آمن، فعندها دعا عليهم بهذا الدعاء».

Ibn Babuwayh, from Muhammad Bin Al-Hasan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Hanan Bin Sudeyr, from his father who said:

'I said to Abu Ja'far[asws], 'What is your[asws] view of Noah[as] where he[as] supplicated to Allah[azwj] against his[as] people, so he[as] said ***[71:26] And Nuh said: My Lord! leave not upon the land any dweller from among the unbelievers: [71:27] For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)***?' He[asws] said: 'Not one from among them was going to answer him[as]'. I said, 'And how did he[as] know that?' He[asws] said, 'Allah[azwj] revealed unto him[as] that no one else is going to believe from your[as] people except the one who has already believed. So then he[as] supplicated against them with this supplication'.[5544]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيعَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الْإِخْلَاصِ وَ خَلْعِ الْأَنْدَادِ وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَى نُوحٍ (عليه السلام) وَ عَلَى النَّبِيِّينَ (عليهم السلام) أَنْ يَعْبُدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَمَرَ بِالصَّلَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْحَلَالِ وَ الْحَرَامِ وَ لَمْ يَفْرِضْ عَلَيْهِ أَحْكَامَ حُدُودٍ وَ لَا فَرَضَ مَوَارِيثَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Ismail Al-Ju'fy, who has narrated the following:

Abu Ja'far[asws] has said: 'The Law (Sharia) of Noah[as] was that they should worship Allah[azwj] with Oneness (Al-Tauheed), and have sincerity, and not associate others, and this is the nature upon which the people have been Created. And Allah[azwj] Took

[5543] (الكافي 4: 542/ 11.)
[5544] (علل الشرائع: 31/ 1)

a Covenant with Noah[as] and to All the Prophets[as] that they[as] would worship Allah[azwj] and will not associate anything with Him[azwj], and Commanded for the Salaat, and the enjoining of the good, and the prohibiting of the bad, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inheritance.

فَهَذِهِ شَرِيعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ سِرّاً وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلا تَبْتَئِسْ بِما كانُوا يَفْعَلُونَ [يَعْمَلُونَ] فَلِذَلِكَ قَالَ نُوحٌ (عليه السلام) وَ لا يَلِدُوا إِلَّا فاجِراً كَفَّاراً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ.

So this is the Law which Noah[as] remained upon among them for a thousand years except for fifty years (950) calling them secretly and in the open. So when they refused and rebelled, he[as] said to his[as] Lord[azwj]: 'I[as] have been overcome, so Help!' So Allah[azwj] Revealed unto him[as]: "No one else from your[as] people are going to believe except for the ones who have already believed, so do not be disheartened at what they have done". So for that reason Noah[as] said: 'They will not give birth to anyone except tyrannous infidels'. So Allah[azwj] Revealed unto him[as] to make the ship'.[5545]

VERSE 28

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا {28}

[71:28] My Lord! Forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in nothing but destruction

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن المفضل بن صالح، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: رَبِّ اغْفِرْ لِي وَ لِوالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِيَ مُؤْمِناً: «إنما يعني الولاية، من دخل في الولاية دخل في بيت الأنبياء (عليهم السلام)،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Al-MufazzAl-Bin Salih, from Muhammad Bin Ali Al-Halby, who has said:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[71:28] My Lord! Forgive me and my parents and him who enters my house believing***, he[asws] said; 'But rather, it Means the Wilayah – the one who enters into the Wilayah has entered into the House of the Prophets[as]'.

و قوله تعالى: إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً يعني الأئمة (عليهم السلام) و ولايتهم، من دخل فيها دخل في بيت النبي (صلى الله عليه و آله)».

And the Words of the High ***[33:33] Allah only desires to keep away the uncleanness from you, O people of the House, and purify you with a purifying***, it Means the Imams[asws] and their[asws] Wilayah – the one who enters in it has entered in the House of the Prophet[saww]'.[5546]

[5545] Al Kafi – H 14872
[5546] (تفسير القمي 2: 387.)

CHAPTER 72

AL-JINN

(28 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن حنان بن سدير، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة قُلْ أُوحِيَ إِلَيَّ لم يصبه في الحياة الدنيا شيء من أعين الجن و لا نفثهم و لا سحرهم و لا كيدهم، و كان مع محمد (صلى الله عليه و آله)، فيقول: يا رب لا أريد منه بدلا، و لا أبغي عنه حولا».

Ibn Bbuwayh, by his chain, from Hanaan Bin Sudeyr, who has narrated the following:

'Abu Abdullah[asws] having said: 'The one who frequents in the recitation of ***[72] Say: It has been revealed to me*** (Surah Al-Jinn), will not be affected in the life of the world by anything from the evil eye of the Jinn, or their whisperings, or their sorcery, or their plots, and as if he is with Muhammad[saww], so he is saying, 'O Lord[azwj]. I do not want anyone else in exchange for him[saww], nor do I want to turn around from him[saww]'.[5547]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد كل جني و شيطان صدق بمحمد (صلى الله عليه و آله) أو كذب به عتق رقبة، و أمن من الجن».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (72), would have for himself the Recompense of the number of all the Jinn and the Devils who ratified or denied Muhammad[saww], and freed the slaves, and the Believers from the Jinn'.[5548]

و قال رسول الله (صلى الله عليه و آله): «من قرأها كان له أجر عظيم، و أمن على نفسه من الجن».

And the Rasool-Allah[saww] said: 'The one who recites it would have a great recompense for himself, and would have safety for himself from the Jinn'.[5549]

و قال الصادق (عليه السلام): «قراءتها تهرب الجان من الموضع، و من قرأها و هو قاصد إلى سلطان جائر أمن منه، و من قرأها و هو مغلغل سهل الله عليه خروجه، و من أدمن في قرائتها و هو في ضيق فتح الله له باب الفرج بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The recitation of it (72) makes the Jinn flee from the place. And the one who recites it and he was being harassed by an unjust authority (Sultan), would be safe from him. And the one who recites it and he was in

[5547] (ثواب الأعمال: 120.)
[5548] (خواص القرآن)
[5549] Tafseer Al Burhan – H 11122

uncertainty, Allah[azwj] would Ease an exit for him. And the one who habitually recites it and he was in straitened circumstances, Allah[azwj] would Open the door of the relief for him, by the Permission of Allah[azwj]. [5550]

VERSES 1 TO 4

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا {1} يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا {2} وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا {3} وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا {4}

[72:1] Say: It has been revealed to me that a party of the Jinn listened, and they said: Surely we have heard a strange Quran, [72:2] Guiding to the right way, so we believe in it, and we will not associate any one with our Lord: [72:3] And that He - Exalted be the Majesty of our Lord - has not taken a companion, nor a son: [72:4] And that the foolish amongst us used to forge exaggerations against Allah:

ثم قال علي بن إبراهيم: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قول الجن: وَ أَنَّهُ تَعالى جَدُّ رَبِّنا فقال: «شيء كذبه الجن فقصه الله كما قالوا».

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'Ali Bin Al-Husayn narrated to us, from Ahmad Bin Abu Abdullah, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan, who has narrated:

'Abu Abdullah [asws], regarding the words of the Jinn ***[72:3] And that He - Exalted be the Majesty of our Lord -*** , so he[asws] said: 'Something which the Jinn belied, so Allah[azwj] Related their story just as they said'. [5551]

VERSES 5 & 6

وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا {5} وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا {6}

[72:5] And that we thought that human beings and the Jinn did not utter a lie against Allah [72:6] And that men from the human beings used to seek refuge with men from the Jinn, so they increased them in wrongdoing

علي بن إبراهيم: عن أحمد بن الحسين، عن فضالة، عن أبان بن عثمان، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ أَنَّهُ كانَ رِجالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجالٍ مِنَ الْجِنِّ فَزادُوهُمْ رَهَقاً قال: «كان الجن ينزلون على قوم من الإنس يعوذون برجال من الجن فزادوهم رهقا- قال- كان الرجل ينطلق إلى الكاهن الذي يوحي إليه الشيطان فيقول: قل لشيطانك: فلان قد عاذ بك».

Ali Bin Ibrahim, from Ahmad Bin Al-Husayn, from Fazalat, from Aban Bin Usman, from Zurara who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] ***[72:6] And that men from the human beings used to seek refuge with men from the Jinn, so they increased them in wrongdoing***, he[asws] said: 'The Jinn used to descend upon a community

[5550] (خواص القرآن: 11 «مخطوط».)
[5551] (تفسير القمّي 2: 388)

from the humans seeking refuge with the men from the Jinn, so it increased their wrongdoing. The men went to the soothsayers whom the Satan[la] had inspired, so they would say, 'Say to your Satan[la], 'So and so has sought refuge with you'.[5552]

و قال علي بن إبراهيم أيضا، في قوله: وَ أَنَّهُ كانَ رِجالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجالٍ مِنَ الْجِنِّ فَزادُوهُمْ رَهَقاً، قال: كان الجن ينزلون على قوم من الإنس، و يخبرونهم الأخبار التي يسمعونها في السماء من قبل مولد رسول الله (صلى الله عليه و آله)، و كان الناس يكهنون بما خبروهم الجن. قوله: فَزادُوهُمْ رَهَقاً أي خسرانا.

And Ali Ibrahim said as well –

regarding His[azwj] Words ***[72:6] And that men from the human beings used to seek refuge with men from the Jinn, so they increased them in wrongdoing***, said: 'The Jinn used to descend upon a community from the humans, and were informing them of the news which they had heard in the sky, from before the birth of Rasool-Allah[saww], and the people used to soothsay with what the Jinn had informed them. His[azwj] Words ***so they increased them in wrongdoing*** i.e., loss'.[5553]

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ ذَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يُعَوِّذُ بَعْضَ وُلْدِهِ وَ يَقُولُ عَزَمْتُ عَلَيْكِ يَا رِيحُ وَ يَا وَجَعُ كَائِناً مَا كُنْتِ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) رَسُولُ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَلَى جِنِّ وَادِي الصَّبْرَةِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أَجَبْتِ وَ أَطَعْتِ وَ خَرَجْتِ عَنِ ابْنِي فُلَانٍ ابْنِ ابْنَتِي فُلَانَةَ السَّاعَةَ السَّاعَةَ.

Muhammad, from Ahmad, from Ibn Mahboub, from Jameel Bin Saaleh, from Zareeh who said:

'I heard Abu Abdullah[asws] seeking refuge for one of his[asws] sons and he[asws] was saying: 'I[asws] am resolved against you, O wind, and O pain, whatever creature you are, with the determination which Ali[asws] Bin Abu Talib[asws] and the Rasool-Allah[saww] held against the Jinn in the valley of Al-Sabrah. So they answered, and they obeyed. You answer and obey, and go away from my[asws] son so and so, so of my[asws] daughter so and so, at this very moment, at this very moment'.[5554]

VERSES 7 TO 13

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا {7} وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا {8} وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا {9} وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا {10} وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَائِقَ قِدَدًا {11} وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا {12} وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۖ فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا {13}

[72:7] And they thought as you think, that Allah will not Resurrect anyone: [72:8] And we touched the sky, but we found it filled with strong guards and flaming stars. [72:9] And that we used to sit in some of the gatherings thereof listen in, so the one who tries to listen now would find a flame lying in wait for him [72:10] And that we do not know whether evil is meant for those who are on the earth or whether their Lord means to Show them the right way [72:11] And that some of us are righteous and others of us are below that: we are sects following different ways: [72:12] And that we think that we cannot frustrate Allah in the earth, nor can we escape Him by flight: [72:13] And that

[5552] (تفسير القمّي 2: 389.)
[5553] (تفسير القمّي 2: 389.)
[5554] Al Kafi H 14494

when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor Punishment

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن عيسى، عن زياد، عن الحسن بن علي بن فضال، عن ابن بكير، عن الحسن بن زياد، قال: سمعت أبا عبد الله (عليه السلام) يقول في قوله: وَ أَنَّا لا نَدْرِي أَ شَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرادَ بِهِمْ رَبُّهُمْ رَشَداً، فقال: «لا، بل و الله شر أريد بهم حين بايعوا معاوية و تركوا الحسن بن علي (عليهما السلام)». قوله: فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلا يَخافُ بَخْساً وَ لا رَهَقاً قال: البخس، النقصان، و الرهق: العذاب.

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Muhammad Bin Isa, from Ziyad, from Al-Hassan Bin Ali Bin Fazaal, from Ibn Bakeyr, from Al-Hassan Bin Ziyad who said:

'I heard Abu Abdullah[asws] saying regarding His[azwj] Words ***[72:10] And that we do not know whether evil is meant for those who are on the earth or whether their Lord means to Show them the right way***, so he[asws] said: 'No, but evil is what was intended with them where they pledged allegiance to Muawiya, and left Al-Hassan Bin Ali[asws]'. For His[azwj] Words ***so whoever believes in his Lord, he should neither fear loss nor Punishment***, he[asws] said: '*Al-Bakhs* – The loss, and *Al-Rahq* is the Punishment'.[5555]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: قوله: أَنَّا لَمَّا سَمِعْنَا الْهُدى آمَنَّا بِهِ قال: «الهدى: الولاية، آمنا بمولانا فمن آمن بولاية مولاه فلا يخاف بخسا و لا رهقا». قلت: تنزيل؟ قال: «لا، تأويل».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated:

'Abu Al-Hassan[asws], said, 'I said, '(What about) His[azwj] Words ***[72:13] And that when we heard the guidance, we believed in it***, he[asws] said: 'The Guidance is the Wilayah. (They said), 'We believed in our Master (Ali[asws]), so the one who believes in the Wilayah of his Master[asws], so he should neither fear loss nor Punishment'. I said, '(This is) Revelation?' He[asws] said: 'No, interpretation'.

قلت: قوله: لا أَمْلِكُ لَكُمْ ضَرًّا وَ لا رَشَداً. قال: «إن رسول الله (صلى الله عليه و آله) دعا الناس إلى ولاية علي (عليه السلام)، فاجتمعت إليه قريش، فقالوا: يا محمد، أعفنا من هذا. فقال لهم رسول الله (صلى الله عليه و آله): هذا إلى الله ليس إلي. فاتهموه و خرجوا من عنده، فأنزل الله: قُلْ إِنِّي لا أَمْلِكُ لَكُمْ ضَرًّا وَ لا رَشَداً قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَداً إِلَّا بَلاغاً مِنَ اللَّهِ وَ رِسالاتِهِ في علي». قلت: هذا تنزيل؟ قال: «نعم،

I said, '(What about) His[azwj] Words ***[72:21] Say: I do not control for you evil or good***. He[asws] said: 'The Rasool-Allah[saww] called the people to the Wilayah of Ali[asws]. So the Qureysh gathered around him[saww] and said, 'O Muhammad[saww]! Excuse us from this'. So the Rasool-Allah[saww] said to them: 'This is up to Allah[azwj] and not up to me[saww]'. So they threw accusations at him[saww] and went away from his[saww] presence. So Allah[azwj] Revealed ***[72:21] Say: I do not control for you evil or good. [72:22] Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge: [72:23] It is a Preaching from Allah and His Message*** regarding Ali[asws]'. I said, 'This is Revelation (How it was Revealed)?' He[asws] said: 'Yes'.

ثم قال توكيدا: وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ في ولاية علي فَإِنَّ لَهُ نارَ جَهَنَّمَ خالِدِينَ فِيها أَبَداً».

[5555] (تفسير القمّي 2: 391، 389)

Then He[azwj] Said Assertively ***and whoever disobeys Allah and His Rasool*** regarding the Wilayah of Ali[asws] ***surely he shall have the Fire of Hell to abide therein forever.***

قلت: حَتَّى إِذا رَأَوْا ما يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ ناصِراً وَ أَقَلُّ عَدَداً: «يعني بذلك القائم (عليه السلام) و أنصاره».

I said, '(What about) ***[72:24] Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number***, he[asws] said: 'It Means by that Al-Qaim[asws] and his[asws] helpers'.[5556]

VERSES 14 TO 28

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا {14} وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا {15} وَأَنْ لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا {16} لِنَفْتِنَهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا {17} وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا {18} وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا {19} قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا {20} قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا {21} قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {22} إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا {23} حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا {24} قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا {25} عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا {26} إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا {27} لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا {28}

[72:14] And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way: [72:15] And as to the deviators, they are fuel of Hell: [72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water, [72:17] So that We might try them with respect to it; and whoever turns aside from the Reminder of his Lord, He will make him enter into an afflicting chastisement: [72:18] And that the mosques are Allah's, therefore call not upon any one with Allah: [72:19] And that when the servant of Allah stood up calling upon Him, they well nigh crowded him [72:20] Say: I only call upon my Lord, and I do not associate any one with Him. [72:21] Say: I do not control for you evil or good. [72:22] Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge: [72:23] It is a Preaching from Allah and His Message; and whoever disobeys Allah and His Rasool surely he shall have the fire of Hell to abide therein for ever [72:24] Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number. [72:25] Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term: [72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Messenger; for surely He makes a guard to march before him and after him, [72:28] So that He may know that he has truly delivered the Message of his Lord, and He encompasses what is with him and He records the number of all things.

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن موسى بن محمد، عن يونس بن يعقوب، عمن ذكره، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ أَنْ لَوِ اسْتَقامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْناهُمْ ماءً غَدَقاً، [قال: «يعني لو استقاموا على ولاية علي بن أبي طالب أمير المؤمنين و الأوصياء من ولده (عليهم السلام)، و قبلوا طاعتهم في أمرهم و

[5556] (الكافي 1: 369/ 91.)

نهيهم لَأَسْقَيْناهُمْ ماءً غَدَقاً] يقول: لأشربنا قلوبهم الايمان،و الطريقة هي ولاية «1» علي بن أبي طالب (عليه السلام) و الأوصياء (عليهم السلام)».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abul Azeem Bin Abdullah Al-Hasny, from Muha Bin Muhammad, from Yunus Bin Yaqoub, from the one who mentioned it:

'Abu Ja'far[asws] regarding the Words of the High ***[72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water***, he[asws] said: 'It Means, "Had they stayed upon the Wilayah of Ali[asws] Bin Abu Talib[asws] Amir-ul-Momineen[asws] and the Successors[asws] from his[asws] sons[asws], and accepted being obedient to them[asws] in their[asws] Commands" ***We would certainly give them to drink of abundant water***, He[azwj] is Saying: "We[azwj] would have Made their hearts to drink the faith". And the *Way*, is the Wilayah of Ali[asws] Bin Abu Talib[asws] and the Successors[asws]'.[5557]

محمد بن العباس، قال: حدثنا أحمد بن هوذة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن سماعة، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز و جل: وَ أَنْ لَوِ اسْتَقامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْناهُمْ ماءً غَدَقاً لِنَفْتِنَهُمْ فِيهِ، قال: «يعني استقاموا على الولاية في الأصل عند الأظلة حين أخذ الله الميثاق على ذرية آدم لَأَسْقَيْناهُمْ ماءً غَدَقاً يعني لكنا أسقيناهم من الماء الفرات العذب».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sama'at who said:

'I heard Abu Abdullah[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic ***[72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water, [72:17] So that We might try them with respect to it***, he[asws] said: 'It Means, remaining steadfast upon the Wilayah during the origin in the beginning where Allah[azwj] Took the Covenant on the descendants of Adam[as] ***We would certainly give them to drink of abundant water***, it Means, "We[azwj] would have Made them drink from the fresh water of the Euphrates'.[5558]

و عنه: بالإسناد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ أَنْ لَوِ اسْتَقامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْناهُمْ ماءً غَدَقاً: «يعني لأمددناهم علما، كي يتعلموه من الأئمة (عليهم السلام)».

From him, by the chain, from Abu Baseer, who has said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water***, he[asws] said: 'It Means: "We[azwj] would Extend for them the Knowledge in order to learn it from the Imams[asws]'.[5559]

و عنه: عن أحمد بن محمد، عن محمد بن خالد، عن محمد بن علي، عن محمد بن مسلم، عن بريد العجلي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ أَنْ لَوِ اسْتَقامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْناهُمْ ماءً غَدَقاً، قال: «لأذقناهم علما كثيرا يتعلمونه من الأئمة (عليهم السلام)». قلت: قوله: لِنَفْتِنَهُمْ فِيهِ؟ قال: «إنما هؤلاء يفتنهم فيه، يعني المنافقين».

And from him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Ali ,from Muhamad Bin Muslim, from Bureyd Al-Ajaly who said:

[5557] (الكافي 1: 171/ 1)
[5558] (تأويل الآيات 2: 727/ 1.)
[5559] (تأويل الآيات 2: 727/ 2.)

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water***, he[asws] said: 'Make them taste a lot of knowledge which they would learn from the Imams[asws]'. I said, '(What about) His[azwj] Words ***[72:17] So that We might try them with respect to it***?' He[asws] said: 'It is about those who have been tried with regards to it (Wilayah), meaning - the hypocrites'.[5560]

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في قول الله عز و جل: فَمَنْ أَسْلَمَ فَأُولئِكَ تَحَرَّوْا رَشَداً: «أي الذين أقروا بولايتنا فَأُولئِكَ تَحَرَّوْا رَشَداً وَ أَمَّا الْقاسِطُونَ فَكانُوا لِجَهَنَّمَ حَطَباً معاوية و أصحابه وَ أَنْ لَوِ اسْتَقامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْناهُمْ ماءً غَدَقاً فالطريقة: الولاية لعلي (عليه السلام) لِنَفْتِنَهُمْ فِيهِ قتل الحسين (عليه السلام) وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذاباً صَعَداً وَ أَنَّ الْمَساجِدَ لِلَّهِ فَلا تَدْعُوا مَعَ اللَّهِ أَحَداً أي الأحد مع «1» آل محمد، فلا تتخذوا من غيرهم إماما.

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

'Ja'far Bin Muhammad[asws], from his[asws] father[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[72:14] so whoever submits, these aim at the right way***, i.e., the ones who accepted our[asws] Wilayah ***these aim at the right way [72:15] And as to the deviators, they are fuel of Hell***, Muawiya and his companions ***[72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water*** So the 'Way is the Wilayah of Ali[asws] ***[72:17] So that We might try them with respect to it***, killing of Al-Husayn[asws] ***and whoever turns aside from the Reminder of his Lord, He will make him enter into an afflicting chastisement: [72:18] And that the mosques are Allah's, therefore call not upon any one with Allah***, i.e., anyone else with the Progeny[asws] of Muhammad[saww], so do not take anyone other than them[asws] as an Imam[asws]'.

وَ أَنَّهُ لَمَّا قامَ عَبْدُ اللَّهِ يَدْعُوهُ يعني رسول الله (صلى الله عليه و آله) يدعوهم إلى ولاية أمير المؤمنين (عليه السلام) كادُوا قريش يَكُونُونَ عَلَيْهِ لِبَداً أي يتعادون عليه، قال: قُلْ إِنَّما أَدْعُوا رَبِّي، قال: إنما أدعو أمر ربي لا أَمْلِكُ لَكُمْ إن توليتم عن ولاية علي ضَرًّا وَ لا رَشَداً

[72:19] And that when the servant of Allah stood up calling upon Him, Meaning the Rasool-Allah[saww] calling them to the Wilayah of Amir-ul-Momineen[asws], the Qureysh plotted and ***they well nigh crowded him*** i.e., became hostile over it. ***[72:20] Say: I only call upon my Lord***, he[asws] said: 'But rather, call for the Command of my[saww] Lord[azwj] ***[72:21] Say: I do not control for you*** if you turn away from Wilayah of Ali[asws] ***(that is the) destruction without (any) justification'.***

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ إن كتمت ما أمرت به وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَداً يعني مأوى إِلَّا بَلاغاً مِنَ اللَّهِ أبلغكم ما أمرني الله به من ولاية علي بن أبي طالب (عليه السلام) وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ في ولاية علي (عليه السلام) فَإِنَّ لَهُ نارَ جَهَنَّمَ خالِدِينَ فِيها أَبَداً.

[72:22] Say: Surely no one can protect me against Allah, if I[saww] were to conceal what I[saww] have been Commanded with ***nor can I find besides Him any place of refuge*** Meaning, shelter ***[72:23] It is a Preaching from Allah*** what Allah[azwj] has Commanded, by Allah[azwj], with regards to the Wilayah of Ali[asws] Bin Abu Talib[asws]

[5560] (تأويل الآيات 2: 728/ 3.)

and whoever disobeys Allah and His Messenger with regards to the Wilayah of Ali[asws] ***surely, he shall have the fire of Hell to abide therein forever***.

قال النبي (صلى الله عليه و آله): يا علي، أنت قسيم النار، تقول: هذا لي و هذا لك قالوا: فمتى يكون ما تعدنا به من أمر علي و النار؟ فأنزل الله حَتَّى إِذا رَأَوْا ما يُوعَدُونَ يعني الموت و القيامة فَسَيَعْلَمُونَ يعني فلانا و فلانا و فلانا و معاوية و عمرو بن العاص و أصحاب الضغائن من قريش مَنْ أَضْعَفُ ناصِراً وَ أَقَلُّ عَدَداً.

The Prophet[saww] said: 'O Ali[asws]! You[asws] are the divider of the Fire (Hell). You[asws] will be saying (to it): 'This one is for me[asws], and this one is for you'. (The Qureysh) said, 'When will it happen, what you[saww] are threatening us with, of the matter of Ali[asws] and the Fire?' So Allah[azwj] Revealed ***[72:24] Until when they see what they are threatened with,*** Meaning, the death and the Day of Judgement ***then shall they know***, Meaning so and so, and so and so, and so and so, (Abu Bakr, and Umar, and Usman), and Muawiya, and Amro Bin Al-Aas, and the ones who hold grudges from the Qureysh, ***who is weaker in helpers and fewer in number.***

قالوا: فمتى يكون ذلك؟ قال الله لمحمد (صلى الله عليه و آله): قُلْ إِنْ أَدْرِي أَ قَرِيبٌ ما تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَداً قال: أجلا عالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلى غَيْبِهِ أَحَداً إِلَّا مَنِ ارْتَضى مِنْ رَسُولٍ يعني عليا المرتضى من الرسول (صلى الله عليه و آله) و هو منه،

(The Qureysh) said, 'So when will that take place?' Allah[azwj] Said to Muhammad[saww] ***[72:25] Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term: [72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses*** (*Artaza*) ***from the Messenger*** Meaning Ali[asws] 'Al-Murtaza', and he[asws] is from him[saww].

قال الله: فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَداً قال: في قلبه العلم، و من خلفه الرصد يعلمه علمه، و يزقه العلم زقا، و يعلمه الله إلهاما، و الرصد: التعليم من النبي (صلى الله عليه و آله) لِيَعْلَمَ النبي (صلى الله عليه و آله) أَنْ قَدْ أَبْلَغُوا رِسالاتِ رَبِّهِمْ وَ أَحاطَ علي (عليه السلام) بما لدى الرسول من العلم وَ أَحْصى كُلَّ شَيْءٍ عَدَداً ما كان أو يكون منذ يوم خلق الله آدم إلى أن تقوم الساعة من فتنة أو زلزلة أو خسف أو قذف، أو أمة هلكت فيما مضى أو تهلك فيما بقي، و كم من إمام جائر أو عادل يعرفه باسمه و نسبه، و من يموت موتا أو يقتل قتلا، و كم من إمام مخذول لا يضره خذلان من خذله، و كم من إمام منصور لا ينفعه نصر من نصره».

Allah[azwj] Said ***for surely He makes a guard to march before him and after him***. He[asws] said: 'In his[asws] heart is the Knowledge, and from after him[saww] teaching his[saww] Knowledge, and Make him[asws] taste the Knowledge, and Allah[azwj] Taught him[asws] by inspiration. And 'Al-Rasad – Is the teaching from the Prophet[saww] ***[72:28] So that He may know*** the Prophet[saww] that ***he has truly delivered the Message, of his Lord, and He encompasses what is with him*** Ali[asws] including the Message and the Knowledge ***and He records the number of all things*** what has happened and what will be happening since the day Allah[azwj] Created Adam[as] up to the Establishment of the Hour, from the 'فتنة أو زلزلة' (strife, or the earthquakes), or the eclipses, or the eruptions, or the community which were destroyed in the past, or will be destroyed what remains, and how many are the unjust or just Imams, recognising him by his name and his lineage, and the one who dies a death, or killed by a killing, and how many Imams would be abandoned, the abandonment of the ones who

abandon them would not harm them, and how many Imams would be helped, not being benefitted by the help of the ones who helped them'.[5561]

و عنه: عن محمد بن همام، عن جعفر، قال: حدثني أحمد بن محمد بن أحمد المدائني، قال: حدثني هارون بن مسلم، عن الحسين بن علوان، عن علي بن غراب، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله: وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ، قال: ذكر ربه: ولاية علي بن أبي طالب (عليه السلام)، قوله: فَأُولئِكَ تَحَرَّوْا رَشَداً أي طلبوا الحق أَمَّا الْقاسِطُونَ الآية، قال: القاسط: الحائد عن الطريق.

And from him, from Muhammad Bin Hamaam, from Ja'far, from Ahmad Bin Muhammad Bin Ahmad Al-Mada'iny, from Haroun Bin Muslim, from Al-Husayn Bin Alwaan, from Ali Bin Gurab, from Al-Kalby, from Abu Salih, who has said:

'From Ibn Abbas ***[72:17] and whoever turns aside from the Reminder (Zikr) of his Lord,*** said, 'Zikr of his Lord (is the) – Wilayah of Ali[asws] Bin Abu Talib[asws]'. His[azwj] Words ***[72:14] these aim at the right way***, i.e., seeking of the Truth (Wilayah) ***[72:15] And as to the deviators, they are fuel of Hell***, said, 'Al-Qasit' – The strayer off the 'الطريق' The Just Path (Wilayah)'.[5562]

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر، عن جابر الجعفي، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذاباً صَعَداً، قال: «من أعرض عن علي (عليه السلام) يسلكه العذاب الصعد، و هو أشد العذاب».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Tasaar, from Ali Bin Ja'far, from Jabir Al-Ju'fy who said:

'I asked Abu Ja'fer[asws] about the Words of Allah[azwj] Mighty and Majestic ***[72:17] So that We might try them with respect to it; and whoever turns aside from the Reminder of his Lord, He will make him enter into an afflicting chastisement***, he[asws] said: 'The one who turns aside from Ali[asws] travels to the Afflicting Punishment, and it is the severest Punishment'.[5563]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، في قوله: وَ أَنَّ الْمَساجِدَ لِلَّهِ فَلا تَدْعُوا مَعَ اللَّهِ أَحَداً، قال: «هم الأوصياء».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, who has narrated:

'Abu Al-Hassan[asws] regarding His[azwj] Words ***[72:18] And those the 'الْمَساجِدَ لِلَّهِ' mosques of Allah, therefore call not upon any one with Allah***, he[asws] said: '(it refers to) us[asws], the successors[asws]'.[5564]

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «المساجد: الأئمة (عليهم السلام)».

Ali Bin Ibrahim said, 'Al-Husayn Bin Khalid narrated to me, who has said:

[5561] (تفسير القمّي 2: 389)
[5562] (تفسير القمّي 2: 390.)
[5563] (تأويل الآيات 2: 729/ 6.)
[5564] (الكافي 1: 352/ 65.)

'Abu Al-Hassan Al-Reza[asws] having said: 'The Mosques (المساجد) – (in the Book) are the Imams[asws]'.[5565]

محمد بن العباس: عن الحسن بن أحمد، عن محمد بن عيسى، عن يونس، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، في قوله عز و جل: وَ أَنَّ الْمَساجِدَ لِلَّهِ، قال: «هم الأوصياء».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Al-Fazeyl, who has narrated:

'Abu Al-Hassan[asws] regarding the Words of the Mighty and Majestic ***[72:18] And that the mosques are Allah's***, he[asws] said: 'These are the successors[asws]'.[5566]

و عنه: عن محمد بن أبي بكر، عن محمد بن إسماعيل، عن عيسى بن داود النجار، عن الإمام موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: وَ أَنَّ الْمَساجِدَ لِلَّهِ فَلا تَدْعُوا مَعَ اللَّهِ أَحَداً، قال: «سمعت أبي جعفر بن محمد (عليهما السلام) يقول: هم الأوصياء الأئمة منا واحد فواحد، فلا تدعوا إلى غيرهم فتكونوا كمن دعا مع الله أحدا، هكذا نزلت».

And from him, from Muhammad Bin Abu Bakr, from Muhammad Bin Ismail, from Is Bin Dawood Al-Najaar, who has said:

'The Imam Musa[asws] Bin Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[72:18] those the 'الْمَساجِدَ لِلَّهِ' mosques of Allah, therefore call not upon any one with Allah***, he[asws] said: 'I[asws] heard Abu Ja'far Muhammad[asws] saying: 'These are the successors[asws], the Imams[asws] from us[asws], one, by one. So do not call upon anyone other than them[asws] for you will become like the one who calls upon someone else with Allah[azwj] – this is how it was Revealed'.[5567]

علي بن إبراهيم: قوله تعالى: وَ أَنَّهُ لَمَّا قامَ عَبْدُ اللَّهِ، يعني رسول الله (صلى الله عليه و آله) يَدْعُوهُ كناية عن الله كادُوا يعني قريشا يَكُونُونَ عَلَيْهِ لِبَداً أي أيدا. قوله تعالى: حَتَّى إِذا رَأَوْا ما يُوعَدُونَ، قال: القائم و أمير المؤمنين (عليهما السلام) في الرجعة فَسَيَعْلَمُونَ مَنْ أَضْعَفُ ناصِراً وَ أَقَلُّ عَدَداً قال: هو قول أمير المؤمنين (عليه السلام) لزفر: «و الله يا بن صهاك، لو لا عهد من رسول الله (صلى الله عليه و آله) و عهد من الله سبق، لعلمت أينا أضعف ناصرا، و أقل عددا».

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[72:19] And that when the servant of Allah***, Meaning the Rasool-Allah[saww] ***stood up calling upon Him, they*** Meaning Qureysh ***well nigh crowded him***, ganged up on him[asws]. The Words of the High ***[72:24] Until when they see what they are threatened with,*** He[asws] said: 'Al-Qaim[asws] and Amir-ul-Momineen[asws] during the Return (Al-Raj'at) ***then shall they know who is weaker in helpers and fewer in number***. He[asws] said: 'These are to the words of Amir-ul-Momineen[asws] to 'زفر' : 'O son of Sahaak! Were it not for the oath from the Rasool-Allah[saww] and the Oath from Allah[azwj] as a priority, you would have known ***who is weaker in helpers and fewer in number***'.

قال: فلما أخبرهم رسول الله (صلى الله عليه و آله) ما يكون من الرجعة قالوا: متى يكون هذا؟ قال الله: قُلْ يا محمد: إِنْ أَدْرِي أَ قَرِيبٌ ما تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَداً.

[5565] (تفسير القمي 2: 39.)
[5566] (تأويل الآيات 2: 729/ 7.)
[5567] (تأويل الآيات 2: 729/ 8.)

So when the Rasool-Allah[saww] informed them of what is to transpire from the Return (Al-Raj'at), they said, 'When will this happen?' Allah[azwj] Said: '***[72:25] Say:*** O Muhammad[saww]! ***I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term***'.

قوله تعالى: عالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلى غَيْبِهِ أَحَداً إِلَّا مَنِ ارْتَضى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَداً قال: يخبر الله رسوله الذي يرتضيه بما كان قبله من الأخبار، و ما يكون بعده من أخبار القائم (عليه السلام) و الرجعة و القيامة.

The Words of the High ***[72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Messenger; for surely He makes a guard to march before him and after him***, said: 'Allah[azwj] Informed His[azwj] Rasool[saww] of the one He[azwj] had Chosen before from the News Given, and what is to happen after it from the News of Al-Qaim[asws] and the Return (Al-Raj'at) and the Day of Judgement'.[5568]

حدثنا أحمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن ابى حمزة قال سمعت ابا عبد الله عليه السلام يقول والله لا يكون عالم جاهلا ابدا عالم بشى جاهل بشئ

It has been narrated to us Ahmad Bin Muhammad Bin Muhammad, from Umar Bin Abdul Azeez, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah[asws] say: 'By Allah[azwj], the *Aalim* (knowledgeable one) cannot be ignorant ever, or being knowledgeable in something while ignorant in something'.

ثم قال الله اجل واعز واعظم واكرم من ان يفرض طاعة عبد يحجب عنه علم سمائه وارضه ثم قال لا يحجب ذلك عنه.

Then said: 'Allah[azwj] is more Majestic, and more Strong, and more Magnificent, and more Generous from having necessitated the obedience to a servant[asws], but would Veil from him[asws] knowledge of His[azwj] skies and His[azwj] Earth'. Then said: 'That is not veiled from him[asws]'.[5569]

THE CORRECT WAY TO PRAY (الصلاة)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، قال: قال أبو عبد الله (عليه السلام) لي يوما: «يا حماد، تحسن أن تصلي؟». فقلت: يا سيدي، إني أحفظ كتاب حريز في الصلاة، فقال: «لا بأس عليك يا حماد، قم فصل»

Muhammad Bin Yaqoub (Al-Kafi), from Ali Bin Ibrahim (Tafseer Qummi), from his father, from Hamaad Bin Isa who said:

'Abu Abdullah[asws] said to me one day: 'Are you good in your Prayer?' So I said, 'O my Chief[asws]! I have memorised the book of Hareyz regarding the Prayer'. So he[asws] said: 'That is not a problem, O Hammad. Arise, and Pray'.

قال: فقمت بين يديه متوجها إلى القبلة، فاستفتحت الصلاة، فركعت و سجدت، فقال: «يا حماد لا تحسن أن تصلي، ما أقبح بالرجل منكم يأتي عليه ستون سنة أو سبعون سنة فلا يقيم صلاة واحدة بحدودها تامة؟!».

So he (Hammad) said, 'I stood up in front of him[asws], and directed myself to the Qiblah. So I began the Prayer, bowed down and prostrated'. So he[asws] said: 'O

[5568] (تفسير القمّي 2: 390.)
[5569] Basaair Al Darajaat - P 3 CH 5 H 2

Hamaad! Your Prayer is not good. How ugly it is for the man from among you, who has come to the age of sixty years, or seventy years, and he still cannot establish one Prayer with all of its limits?'

قال حماد: فأصابني في نفسي الذل، فقلت: جعلت فداك، فعلمتني الصلاة، فقام أبو عبد الله (عليه السلام) مستقبل القبلة منتصبا، فأرسل يديه جميعا على فخذيه، قد ضم أصابعه و قرب بين قدميه حتى كان بينهما قدر ثلاث أصابع منفرجات، و استقبل بأصابع رجليه جميعا القبلة، لم يحرفهما عن القبلة، و قال بخشوع: «الله أكبر» ثم قرأ الحمد بترتيل، و قل هو الله أحد، ثم صبر هنيئة بقدر ما يتنفس و هو قائم، ثم رفع يديه حيال وجهه، و قال: «الله أكبر» و هو قائم،

Hamaad said, 'I was struck with the disgrace regarding myself, so I said, 'May I be sacrificed for you[asws], so teach me the Prayer'. Abu Abdullah[asws] faced the Qiblah upright, and placed both his[asws] hand upon his[asws] thighs, combined his[asws] fingers, and kept his[asws] feet close to each other to the extent that there was in between them a space of three fingers, and with all of his[asws] toes facing the Qiblah, not diverting them from the Qiblah. And he[asws] said with humility: 'Allah[azwj] is Great (الله أكبر). Then he[asws] recited Al-Hamd slowly (Tarteel), and 'Say He[azwj] Allah[azwj] is One (قل هو الله أحد). Then he[asws] paused momentarily, in a measurement of breathing whilst still standing, then raised his[asws] hand towards his[asws] face and said: 'Allah[azwj] is Great (الله أكبر) whilst still standing.

ثم ركع و ملأ كفيه من ركبتيه مفرجات، و رد ركبتيه إلى خلفه حتى استوى ظهره حتى لو صب عليه قطرة من ماء أو دهن لم تزل لاستواء ظهره، و مد عنقه و غمض عينيه، ثم سبح ثلاثا بترتيل، فقال: «سبحان ربي العظيم و بحمده» ثم استوى قائما، فلما استمكن من القيام قال: «سمع الله لمن حمده» ثم كبر و هو قائم، و رفع يديه حيال وجهه.

Then he[asws] bowed (Ruk'u) and covered his[asws] knees with his[asws] palms, and pressed them backwards until his[asws] back was even to the extent that had a drop of water or oil fallen upon it, it would not have slid from his[asws] back. And he[asws] stretched his[asws] neck and closed his[asws] eyes, then Glorified three times at a slow pace: 'Glory be to the Magnificent Lord[azwj] and with my[asws] Praise' (سبحان ربي العظيم و بحمده). Then he[asws] stood upright. So when he[asws] was in the upright position, he[asws] said: 'Allah[azwj] Hears the one who Praises Him[azwj]' (سمع الله لمن حمده), then exclaimed (Takbeer الله أكبر) whilst standing, and raised his[asws] hands to his[asws] face'.

ثم سجد و بسط كفيه مضمومتي الأصابع بين يدي ركبتيه حيال وجهه، فقال: «سبحان ربي الأعلى و بحمده» ثلاث مرات، و لم يضع شيئا من جسده على شيء منه، و سجد على ثمانية أعظم: الكفين و الركبتين و أنامل إبهامي الرجلين و الجبهة و الأنف، و قال: «سبعة منها فرض يسجد عليها، و هي التي ذكرها الله في كتابه فقال: وَ أَنَّ الْمَساجِدَ لِلَّهِ فَلا تَدْعُوا مَعَ اللَّهِ أَحَداً و هي الجبهة و الكفان و الركبتان و الإبهامان، و وضع الأنف على الأرض سنة».

Then he[asws] prostrated and placed his[asws] palms with his[asws] fingers closed, in front of his[asws] knees, next to his[asws] face, so he[asws] said: 'Glory be to my[asws] Lord[azwj], the Elevated, with my[asws] Praise (سبحان ربي الأعلى و بحمده) three times, and did not place anything from his[asws] body upon anything from it, and prostrated upon eight body parts – The two palms, and the two knees, and the big toes of his[asws] two feet, and the forehead, and the nose, and said: 'Seven of these are obligatory to prostrate by, and this is what Allah[azwj] has Mentioned in His[azwj] Book, so He[azwj] Said ***[72:18] And that the mosques are Allah's, therefore call not upon any one with Allah*** and these are the forehead, and the two palms, and the two knees, and the two big toes; and the placing of the nose upon the earth is Sunnah'.

ثم رفع رأسه من السجود، فلما استوى جالسا قال: «الله أكبر» ثم قعد على فخذه الأيسر، و قد وقع ظاهر قدمه الأيمن على بطن قدمه الأيسر، و قال: «استغفر الله ربي و أتوب إليه» ثم كبر و هو جالس، و سجد السجدة الثانية، و قال كما قال في الأولى، و لم يضع شيئا من بدنه على شيء منه في ركوع و لا سجود، و كان مجنحا، و لم يضع ذراعيه على الأرض، فصلى ركعتين على هذا، و يداه مضمومتا الأصابع و هو جالس في التشهد، فلما فرغ من التشهد سلم، فقال: «يا حماد، هكذا صل».

Then he[asws] raised his[asws] head from the prostration. So when he was seated upright, he[asws] said: 'Allah[azwj] is Great' (الله أكبر), then seated upon his[asws] left thigh, and had placed the back of his[asws] right foot upon the sole of his[asws] left foot, and said: 'I[asws] seek Forgiveness of Allah[azwj] and repent to Him[azwj]' (استغفر الله ربي و أتوب إليه), then exclaimed Takbeer (الله أكبر) whilst seated, and prostrated the second prostration, and said as he[asws] had said in the first (prostration), and did not place anything of his[asws] body upon anything from it, neither in the bowing (Ruku) nor the prostration, and as if he[asws] had wings, and did not place his[asws] arms on the ground. So he[asws] Prayed two cycles upon that (procedure), and the fingers of his[asws] hands were close side by side whilst he[asws] was seated during the 'Tashahhud'. So when he[asws] was free from the Tashahhud, he[asws] sent greetings'. So he[asws] said: 'O Hammaad! Pray like this'.[5570]

MISCELLANEOUS HADEETH REGARDING THE JINN

فقال قيس: إن الله عز وجل بعث محمدا رحمة للعالمين، فبعثه إلى الناس كافة، إلى الجن والأنس والأحمر والأسود والأبيض، واختاره لنبوته واختصه برسالته.

(Sulaym Bin) Qays said,

'Surely Allah[azwj] Mighty and Majestic Sent Muhammad[saww] as a Mercy to the Worlds. So He[azwj] Sent him[saww] to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him[saww] for Prophet-hood, and Honoured him[saww] by His[azwj] Message.

فكان أول من صدقه وآمن به ابن عمه علي بن أبي طالب وكان أبو طالب عمه يذب عنه ويمنع منه ويحول بين كفار قريش وبينه أن يروعوه أو يؤذوه ويأمره بتبليغ رسالات ربه.

So the first one to ratify him[saww], and believe in him[saww] was the son[asws] of his[saww] uncle[asws] Ali[asws] bin Abu Talib[asws], and his[saww] uncle Abu Talib[asws] used to defend him[saww] and prevent (the enemies) from him[saww] and he[asws] was a shield between the infidels of Qureish and him[saww], so that they do not frightened him[saww] or hurt him[saww], and ordered him[saww] to preach the Message of his[saww] Lord[azwj].[5571]

حدثنا احمد بن محمد عن على بن الحكم عن مالك بن عطيه عن ابى حمزة الثمالى قال كنت استأذن على ابى جعفر عليه السلام فقيل عنده قوم اثبت قليلا حتى يخرجوا فخرج قوم انكرتهم ولم اعرفهم ثم اذن لى فدخلت عليه فقلت جعلت فداك هذا زمان بنى امية وسيفهم يقطر دما فقال لى يا ابا حمزة هولاء وفد شيعتنا من الجن جاؤا يسئلوننا عن معالم دينهم.

Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Maalik Bin Atiya, from Abu Hamza Al-Thumaly who said:

[5570] (الكافي 3: 311/ 8)
[5571] Kitaab Sulaym Bin Qays Al Hilali – H 26

'I asked for permission to see Abu Ja'far[asws]. I was told that there is a group with him which will stay for a little while, so wait until they leave. A group came out that I did not get involved with and did not recognise them. Then permission was given to me. I entered to see him[asws]. I said to him, 'May I be sacrificed for you[asws], these are the times of the Clan of Umayya[la], and their swords are dripping with blood.' He[asws] said to me: 'O Abu Hamza, this is a delegation from our[asws] Shiites from among the Jinn who came to us[asws] to learn their religion.'[5572]

حدثنا ابراهيم بن هاشم عن عمرو بن عثمان عن ابراهيم بن ايوب عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال بينا امير المؤمنين عليه السلام على المنبر إذ اقبل ثعبان من ناحية باب من ابواب المسجد فهم الناس ان يقتلوه فارسل امير المؤمنين عليه السلام إليهم ان كفوا فكفوا واقبل الثعبان ينساب حتى انتهى إلى المنبر فتطاول وسلم على امير المؤمنين عليه السلام فاشار امير المؤمنين بيده فنظر الناس والثعبان في اصل المنبر حتى فرغ على امير المؤمنين عليه السلام من خطبته

Narrated to us Ibrahim Bin Hashaam, from Amro Bin Usmaan, from Ibrahim Bin Ayub, from Amro Biin Shimr, from Jabir who has said:

Abu Ja'far[asws] said: 'Amir-ul-Momineen[asws] was on the Pulpit when a snake came up on a door from the doors of the Mosque. The people wanted to kill it. Amir-ul-Momineen[asws] sent someone to them to stop. They stopped, and the snake glided across until it ended up near Amir-ul-Momineen[asws], raised itself and greeted Amir-ul-Momineen[asws]. Amir-ul-Momineen[asws] gestured by his[asws] hand. The people and the snake looked on at the origin of the Pulpit, until Amir-ul-Momineen[asws] was free from delivering his[asws] sermon.

ثم اقبل عليه فقال له من انت قال انا عمرو بن عثمان خليفتك على الجن وان ابى مات واوصاني ان آتيك فاستطلع رأيك فقد اتيتك يا امير المؤمنين فما تأمرني به وما ترى

Then he[asws] turned towards it and said to it: 'Who are you?' It said, 'I am Amro Bin Usmaan, your[asws] Caliph to the Jinn, and my father died, and he had bequeathed to me that I should come to you[asws] in order to survey your[asws] opinion. So I have come to you[asws], O Amir-ul-Momineen[asws]. What are your orders for me and what do you[asws] see (that I should do)?'

فقال له امير المؤمنين عليه السلام اوصيك بتقوى الله و ان تنصرف فتقوم مقام ابيك في الجن فانك خليفتي عليهم قال فودع امير المؤمنين وانصرف فهو خليفته على الجن فقلت له جعلت فداك فيأتيك عمرو وذلك الواجب عليه قال نعم.

Amir-ul-Momineen[asws] said to it: 'My[asws] bequest to you is to fear Allah[azwj] and that when you leave, you will be standing in the place of your father among the Jinn, for you are my[asws] Caliph to them'. Abu Ja'far[asws] said: 'Amir-ul-Momineen[asws] allowed him to be and he was his[asws] Caliph to the Jinn.' I said to him, 'May I be sacrificed for you[asws], does Amro come to you[asws] and is that an obligation upon him?' He[asws] said: 'Yes.'[5573]

حدثنا احمد بن محمد عن القاسم بن يحيى عن الحسن بن راشد عن يعقوب بن ابراهيم بن محمد بن عبد الله بن جعفر بن ابى طالب قال سمعت ابراهيم بن وهب وهو يقول خرجت وانا اريد ابا الحسن عليه السلام بالعريض فانطلقت حتى اشرفت على قصر بنى سراة ثم انحدرت الوادي فسمعت صوتا لا ارى شخصه وهو يقول يا ابا جعفر صاحبك خلف القصر عند السدة فاقراه منى السلام فالتفت فلم ار احدا

[5572] Basaair Al Darajaat P 2 CH 18 H 3
[5573] Basaair Al Darajaat P 2 CH 18 H 7

Narrated to us Ahmad Bin Muhammad, from Al-Qasim Bin Yahya, from Al-Hassan Bin Rashid, from Yaqoub Bin Ibrahim Bin Muhammad Bin Abdullah Bin Ja'far Bin Abu Talib who said, 'I heard Ibrahim Bin Wahab and he was saying:

'I went out seeking Abu Al-Hassan[asws] by the wide roads but did not meet him[asws] until I was led to the mansion of Banu Saraat, then I descended into a valley. I heard a voice but did not see the person, and he was saying, 'O Abu Ja'far, your companion is behind the mansion in the embankment. He greeted me. I turned around but I did not see any one.

ثم رد على الصوت باللفظ الذى كان ثم فعل ذلك ثلثا فاقشعر جلدى ثم انحدرت في الوادي حتى اتيت قصد رأى الطريق الذى خلف القصر ولم اطاء في القصر ثم اتيت السد نحو السمرات ثم انطلقت قصد الغدير فوجدت خمسين حيات روافع من عند الغدير ثم استمعت فسمعت كلاما ومراجعة فطفقت بنعلى ليسمع وطئى فسمعت ابا الحسن يتنحنح فتنحنحت واجبته ثم نظرت وهجمت فإذا حيه متعلقه بساق شجرة

Then there was a verbal response to the voice as before. Then that was done three times. It raised my skin hair. Then I descended into the valley until I came inadvertently to the road behind the mansion and did not come to the mansion. Then I came to the Samaraat dam. Then I intended to go to Al-Ghadeer wherein I found fifty live snakes. Then I listened intently to hear the words. I heard Abu Al-Hassan[asws], he[asws] was humming to them and replying by humming sounds. But when I tried to look, a snake came forward towards me from the trunk of the tree.

فقال لا تخشى ولا ضاير فرمت بنفسها ثم نهضت على منكبه ثم ادخلت رأسها في اذنه فأكثرت من الصفير فأجاب بلى قد فصلت بينكم ولا يبغى خلاف ما اقول الا ظالم ومن ظلم في دنياه فله عذاب النار في اخرته مع عقاب شديد اعاقبه اياه وأخذ ماله ان كان له حتى يتوب فقلت بابى انت وامى الكم عليهم طاعة فقال نعم والذى اكرم محمدا بالنبوة واعز عليا بالوصية والولاية انهم لاطوع لنا منكم يا معشر الانس وقليل ماهم.

He[asws] said: 'Do not be afraid, it will not harm you, pelt (with a stone) it by yourself'. Then I stood up in their presence. Then it entered its head in his[asws] ear. There was a whistling sound. He[asws] replied: 'Yes, no one will rebel against what I[asws] say except for the unjust, and one who is unjust in world, for him is the torment of the Fire in the hereafter along with harsh Punishment. You have to take his wealth and he has to repent'. I said, 'May my father and my mother be sacrificed for you[asws], is it upon them to obey?' He[asws] said: 'Yes, by the One Who[azwj] Honoured Muhammad[saww] with Prophet-hood, and Honoured Ali[asws] by the Trusteeship and the Wilayah, <u>they are more obedient to us[asws] than you, O Humans, and they are only a few of them</u>'.[5574]

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى سُلَيْمَانَ بْنِ دَاوُدَ (عليهما السلام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الْخُرْنُوبَةُ قَالَ فَنَظَرَ سُلَيْمَانُ يَوْماً فَإِذَا الشَّجَرَةُ الْخُرْنُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكِ قَالَتِ الْخُرْنُوبَةُ قَالَ فَوَلَّى سُلَيْمَانُ مُدْبِراً إِلَى مِحْرَابِهِ فَقَامَ فِيهِ مُتَّكِئاً عَلَى عَصَاهُ فَقُبِضَ رُوحُهُ مِنْ سَاعَتِهِ قَالَ

Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic Revealed unto Suleiman Bin Dawood[as] that: "The sign of your[as] death is a tree which will come out from Bayt Al-Maqdas called *Al-Kharnouba*". Suleiman[as] looked around one day and there was *Al-Kharnouba* tree which had emerged from Bayt Al-Maqdas. So he[as] said to it:

[5574] Basaair Al Darajaat P 2 CH 18 H 15

'What is your name?' It said, 'Al-Kharnouba'. Suleiman[as] turned back to his[as] Prayer Niche and stood leaning upon his staff. His[as] soul was Captured (passed away) in that moment.

فَجَعَلَتِ الْجِنُّ وَ الْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَغْدُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ ثَابِتٌ حَتَّى دَبَّتِ الْأَرَضَةُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَأَتَهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَ فَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كانُوا يَعْلَمُونَ الْغَيْبَ ما لَبِثُوا فِي الْعَذابِ الْمُهِينِ.

The Jinn and the human beings kept on serving him[as] and were striving in his[as] command as before, and they were thinking that he[as] was alive and had not died. The morning came and passed, and he[as] was still standing still, until the woodworm gnawed away at his[as] staff and it broke, and Suleiman[as] fell down upon the ground. Have you not heard the Statement of the Mighty and Majestic: ***"[34:14] and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment"***.[5575]

سئل العالم عليه السلام عن مؤمني الجن يدخلون الجنة ؟ فقال: لا، ولكن لله حظائر بين الجنة والنار يكون فيها مؤمنو الجن وفساق الشيعة.

I asked the Aalim[asws] about the Believer Jinn, will he be entering the Paradise?' So he[asws] said: 'No. But, Allah[azwj] has hangers between the Paradise and the Fire in which will be the Believer Jinn and the evil-doers (Fasiq) Shias'.[5576]

مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حُسَيْنٍ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبَّنا أَرِنَا الَّذَيْنِ أَضَلَّانا مِنَ الْجِنِّ وَ الْإِنْسِ نَجْعَلْهُما تَحْتَ أَقْدامِنا لِيَكُونا مِنَ الْأَسْفَلِينَ قَالَ هُمَا ثُمَّ قَالَ وَ كَانَ فُلَانٌ شَيْطَاناً.

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

Abu Abdullah[asws] regarding the Statement of Allah[azwj] Blessed and High: ***"[41:29] Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest"***, he[asws] said: 'Those two '. Then said: 'And that one was a Satan[la]'.[5577]

[5575] Al Kafi – H 14562
[5576] Bihar Al Anwaar – V8 CH P 335 H1
[5577] Al Kafi – H 14971

CHAPTER 73

AL-MUZZAMMIL

(20 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة المزمل في العشاء الآخرة، أو في آخر الليل، كان له الليل و النهار شاهدين مع سورة المزمل، و أحياه الله حياة طيبة، و أماته ميتة طيبة».

Ibn Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour, who has narrated the following:

'Abu Abdullah[asws] having said: 'The one who recites Surah *Al-Muzzammil* in the later part of the evening, or late at night, the night and the day would be two witnesses for him along with Surah *Al-Muzzammil*, and Allah[azwj] would Give him a good life, and Make him die a good death'.[5578]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر كمن أعتق رقابا في سبيل الله بعدد الجن و الشياطين، و رفع الله عنه العسر في الدنيا و الآخرة، و من أدمن قراءتها و رأى النبي (صلى الله عليه و آله) في المنام فليطلب منه ما يشتهي فؤاده».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (73) would have the Recompense as if he has freed slaves in the Way of Allah[azwj] of the number of the Jinn and the Devils, and the difficulties would be lifted from him in the world and the Hereafter. And the one who habitually recites it, and sees the Prophet[saww] in the dream, so he can ask for whatsoever that his heart craves for'.[5579]

و قال رسول الله (صلى الله عليه و آله): «من قرأها دائما، رفع الله عنه العسر في الدنيا و الآخرة، و رأى النبي في المنام».

And the Rasool-Allah[saww] said: 'The one who always read it (73), Allah[azwj] would Lift the difficulties from him in the world and the Hereafter, and he would see the Prophet[saww] in the dream'.[5580]

VERSES 1 TO 3

يَا أَيُّهَا الْمُزَّمِّلُ {1} قُمِ اللَّيْلَ إِلَّا قَلِيلًا {2} نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا {3}

[5578] (ثواب الأعمال: 120.)
[5579] Tafseer Al Burhan – H 11153
[5580] Tafseer Al Burhan – H 11154

[73:1] O you who have wrapped up in your garments! [73:2] Rise to pray in the night except for a little, [73:3] Half of it, or even less,

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافى عن الكلبى عن ابى عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبى له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل ومبشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فسئل يا كلبي عما بدا لك قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah[asws] said to me: 'How many names are there in the Quran for Muhammad[saww]?' I said, 'Two names or three'. He[asws] said: 'O Kalby, for him[saww] there are ten names. ***[3:144] And <u>Muhammad i</u>s no more than a messenger*** <u>(Al-Rasool)</u>***; the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being <u>Ahmad</u>; and [72:19] And when the slave of Allah*** <u>(Abdullah)</u> ***stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] <u>Ta-Ha</u> [20:2] We have not revealed unto thee this Qur'an that you should be distressed; and [36:1] <u>Ya Seen</u> [36:2] I swear by the Quran full of wisdom [36:3] Most surely you are one of the messengers [36:4] On a right way; and [68:1] <u>Noon</u>. I swear by the pen and what they write, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments* <u>**(Muzzammil)**</u> ***; [74:1] O you who are clothed*** <u>**(Muddat'hir)**</u>***; [65:10] Allah has indeed revealed to you a reminder*** <u>**(Zikr)**</u>***, [65:11] A Messenger"***.[5581]

علي بن إبراهيم: يا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا قال: هو النبي (صلى الله عليه و آله)، كان يتزمل بثوبه و ينام، فقال الله عز و جل: يا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا، قال: انقص من القليل أو زد عليه، أي على القليل قليلا.

Ali Bin Ibrahim (Tafseer Qummi) –

[73:1] O you who have wrapped up in your garments! [73:2] Rise to pray in the night except for a little, said: 'He[saww] is the Prophet[saww], and he[saww] had wrapped up himself[saww] with a cloth and was sleeping, so Allah[azwj] Mighty and Majestic Said ***[73:1] O you who have wrapped up in your garments! [73:2] Rise to pray in the night except for a little[73:3] Half of it, or even less,*** he said: 'Even less than the little, or increasing it i.e., little upon the little'.[5582]

الشيخ في (التهذيب): بإسناده، عن محمد بن الحسين، عن محمد بن إسماعيل، عن منصور، عن عمر بن أذينة، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله تعالى: قُمِ اللَّيْلَ إِلَّا قَلِيلًا، قال: «أمره الله أن يصلي كل ليلة، إلا أن يأتي عليه ليلة من الليالي لا يصلي فيها شيئا».

Al-Sheykh in Al-Tehzeeb, by his chain from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour, from Umar Bin Azina, from Muhammad Bin Muslim,

[5581] Basaari Al Darajaat – P 10 Ch 18 H 26
[5582] (تفسير القمّي 2: 390.)

from Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] the High ***[73:2] Rise to pray in the night except for a little***, he[asws] said: 'Allah[azwj] Commanded him[saww] that he[saww] should Pray all night, except that there comes to him[saww] a night from the nights in which he[saww] should not Pray at all'.[5583]

VERSES 4 TO 6

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا {4} إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا {5} إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا {6}

[73:4] Or add to it, and recite the Quran as it ought to be recited. [73:5] Surely We will be Bringing upon you a weighty Word. [73:6] Surely the rising by night is the firmest way to tread and the best speech.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن واصل بن سليمان، عن عبد الله بن سليمان، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَ رَتِّلِ الْقُرْآنَ تَرْتِيلًا، قال: «قال أمير المؤمنين (صلوات الله عليه): بينه تبيانا و لا تهذه هذ الشعر، و لا تنثره نثر الرمل، و لكن أفزعوا قلوبكم القاسية، و لا يكن هم أحدكم آخر السورة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Wasil Bin Suleyman, from Abdullah Bin Suleyman who said:

'I asked Abu Abdullah[asws] about the Words of the Mighty and Majestic ***[73:4] and recite the Quran as it ought to be recited***, he[asws] said: Amir-ul-Momineen[asws] said: 'In between it are explanations, and do not read at the pace of the poetry, and do not scatter the words like the scattering during the divinations, but it would hurt and make your heart stiff, and do not be concerned at getting to the end of the Chapter'.[5584]

عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن على بن أبى حمزة قال: قال أبو عبد الله عليه السلام: ان القرآن لا يقرء هذرمة ولكن يرتل ترتيلا، فإذا مررت بآية فيها ذكر الجنة فقف عندها ; واسأل الله عزوجل الجنة، وإذا مررت بآية فيها ذكر النار فقف عندها وتعوذ بالله من النار.

A number of our companions, from Sahl Bin Ziyad, from one of our companions, from Ali Bin Abu Hamza who said,

'Abu Abdullah[asws] said: '<u>Do not read the Quran speedily, but recite it slowly</u>, so if you come across a Verse in which is the Mention of the Paradise, so pause during it and ask Allah[azwj] Mighty and Majestic for the Paradise; and if you come across a Verse in which the Fire is Mentioned, so pause during it and seek Refuge with Allah[azwj] from the Fire'.[5585]

علي بن إبراهيم، قوله تعالى: إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا، قال: قيام الليل، و هو قوله: إِنَّ ناشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئاً وَ أَقْوَمُ قِيلًا، قال: أصدق.

Ali Bin Ibrahim (Tafseer Qummi) –

[5583] (التهذيب 2: 335/ 1380)
[5584] (الكافي 2: 449/ 1)
[5585] Tafseer Noor Al Saqalayn – Ch 73 H 8

Regarding the Words of the High ***[73:5] Surely We will be Bringing upon you a weighty Word***, he[asws] said: 'Rising up during the night, and these are the His[azwj] Words ***[73:6] Surely the rising by night is the firmest way to tread and the best speech***, he[asws] said: 'The most truthful'.[5586]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ ناشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئاً وَ أَقْوَمُ قِيلًا، قال: «يعني بقوله: وَ أَقْوَمُ قِيلًا قيام الرجل من فراشه يريد به الله لا يريد به غيره».

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Saalim, who has narrated the following:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[73:6] Surely the rising by night is the firmest way to tread and the best speech***, he[asws] said: 'Meaning by His[azwj] Words ***and the best speech*** is the rising of the man from his bed intending Allah[azwj] by it, and not intending by it other than Him[azwj]'.[5587]

VERSE 7 & 8

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا {7} وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا {8}

[73:7] Surely you have in the day time a long occupation. [73:8] And remember the Name of your Lord and devote yourself to Him with your devotion.

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ لَكَ فِي النَّهارِ سَبْحاً طَوِيلًا يقول: فراغا طويلا لنومك و حاجتك، قوله: وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا يقول: أخلص إليه إخلاصا.

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, the following:

'Abu Ja'far[asws] regarding the Words of the High ***[73:7] Surely you have in the day time a long occupation***, He[azwj] is Saying, a long time for you[saww] to sleep and for your[saww] needs. ***[73:8] and devote yourself to Him with your devotion***, He[azwj] is Saying, 'Be sincere to him with utmost sincerity'.[5588]

الطبرسي: في معنى وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا، قال: روى محمد بن مسلم و زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن التبتل هنا رفع اليدين في الصلاة».

Al-Tabrsy, said , 'It has been reported by Muhammad Bin Muslim, and Zurara, and Humran, who has narrated:

'Regarding the Meaning of ***[73:8] and devote yourself to Him with your devotion***, from Abu Ja'far[asws] and Abu Abdullah[asws] having said: '*Al-Tabtal* is to raise the hands during the Prayer'.[5589]

[5586] (تفسير القمّي 2: 392)
[5587] (الكافي 3: 446/ 17)
[5588] (الكافي 3: 446/ 17)
[5589] (مجمع البيان 10: 571.)

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن سيف بن عميرة، عن أبي إسحاق، عن أبي عبد الله (عليه السلام)، قال: «الرغبة أن تستقبل بباطن كفيك إلى السماء، و الرهبة أن تجعل ظهر كفيك إلى السماء».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Sayf Bin Umeyra, from Abu Is'haq, who has said:

'Abu Abdullah[asws] has said: 'The desire, is to raise your palms towards the sky, and the awe is to raise the back of your hands to the sky'.

و قوله تعالى: وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا، قال: «الدعاء: بإصبع واحدة تشير بها، و التضرع: تشير بإصبعيك و تحركهما، و الابتهال: رفع اليدين و تمدهما، و ذلك عند الدمعة، ثم ادع».

And the Words of the High ***[73:8] and devote yourself to Him with your devotion***, he[asws] said: 'The supplication – gesturing with one finger; and the beseeching – gesturing by two of your fingers anxiously; and the invocation – raising your hands and extending both of them; and (all) that is during the weeping, then calling out'.[5590]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، جميعا، عن النضر بن سويد، عن يحيى الحلبي، عن أبي خالد، عن مروك بياع اللؤلؤ، عمن ذكره، عن أبي عبد الله (عليه السلام)، قال: «ذكر الرغبة و أبرز [باطن] راحتيه إلى السماء، و هكذا الرهبة: و جعل ظهر كفيه إلى السماء، و هكذا التضرع: و حرك أصابعه يمينا و شمالا، و هكذا التبتل: و يرفع أصابعه مرة، و يضعها مرة، و هكذا الابتهال و مد يده تلقاء وجهه إلى القبلة، و لا يبتهل حتى تجري الدمعة».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together, from Al-Bazar Bin Suweyd, from Yahya Al-Halby, from Abu Khalid, from Marwak Baya'a Al-Lulu, from the one who mentioned it:

'Abu Abdullah[asws] having said: 'Mention the desire and raise the palms towards the sky; and the awe 'Al-Rahba' is such – and made the back of his[asws] hands towards the sky; and the beseeching is as such – and moved his[asws] fingers to the right and the left; and such is 'Al-Tabtal' – and he[asws] raised his[asws] fingers once, and placed them back; and such is the invocation 'Al-Ibtihal' – and he[asws] extended his[asws] hands in front of his[asws] face towards the Qiblah, and there is no invocation until tears flow'.[5591]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن فضالة، عن العلاء، عن محمد بن مسلم، قال: سمعت أبا عبد الله (عليه السلام) يقول: «مر بي رجل و أنا أدعو في صلاتي بيساري، فقال: يا أبا عبد الله بيمينك، فقلت: يا أبا عبد الله، إن الله تبارك و تعالى حقه على هذه كحقه على هذه».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat, from Al-A'la, from Muhammad Bin Muslim who said:

'I heard Abu Abdullah[asws] saying: 'A man passed by and I[asws] was supplication in my[asws] Prayer by my left hand, so he said, 'O Abu Abdullah[asws], (supplicate) by your[asws] right hand' So I[asws] said: 'O servant of Allah[azwj], the Right of Allah[azwj] Blessed and High upon this (hand) is like upon this (hand)'.

[5590] (الكافي 2: 347/ 1)
[5591] (الكافي 2: 348/ 3.)

و قال: «الرغبة: تبسط يديك [و تظهر] باطنهما، و الرهبة: [تبسط يديك و] تظهر ظاهرهما، و التضرع: تحريك السبابة اليمنى يمينا و شمالا، و التبتل: تحريك السبابة اليسرى ترفعها إلى السماء رسلا و تضعها، و الابتهال: تبسط يديك و ذراعيك إلى السماء حين ترى أسباب البكاء».

And he[asws] said: ''Al-Raghbat' is the extending your hand with your palms showing; and 'Al-Rahbat' is the extending of your hands with the back of your hands upwards; and 'Al-Tazarr'a' ' Is the movement of your right index finger to the right and the left; and 'Al-Tabtal' is the movement of your left index finger, raising it towards the sky and placing it back; and 'Al-Ibtihal' is the extending of your hands and arms towards the sky, where you see the reasons for the weeping'.[5592]

VERSES 10 TO 20

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا {9} وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا {10} وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا {11} إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا {12} وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا {13} يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا {14} إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا {15} فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا {16} فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا {17} السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا {18} إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا {19} إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {20}

[73:9] The Lord of the East and the West - there is no god but He - therefore take Him as a Protector. [73:10] And bear patiently at what they say and avoid them with a becoming avoidance. [73:11] And leave Me and the rejecters, the possessors of ease and plenty, and respite them a little. [73:12] Surely with Us are heavy fetters and a flaming Fire, [73:13] And food that chokes and a painful Punishment, [73:14] On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose. [73:15] Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Firon. [73:16] But Firon disobeyed the messenger, so We laid on him a violent Hold. [73:17] How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed? [73:18] The heaven shall rend asunder thereby; His promise is ever brought to fulfilment. [73:19] Surely this is a reminder, then let him, who will take the way to his Lord. [73:20] Surely your Lord knows that you stand in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (Mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the Bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the Zakaat and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in Reward; and ask Forgiveness of Allah; surely Allah is Forgiving, Merciful

[5592] (الكافي 2: 348/ 4.)

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت له: وَ اصْبِرْ عَلى ما يَقُولُونَ؟ قال: «يقولون فيك وَ اهْجُرْهُمْ هَجْراً جَمِيلًا وَ ذَرْنِي وَ الْمُكَذِّبِينَ بوصيك أُولِي النَّعْمَةِ وَ مَهِّلْهُمْ قَلِيلًا» قلت: إن هذا تنزيل؟ قال: «نعم».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated:

'I said to Abu Al-Hassan[asws], '(What about) ***[73:10] And bear patiently at what they say***?' He[asws] said: 'What they are saying regarding you[saww] ***and avoid them with a becoming avoidance. [73:11] And leave Me and the rejecters the possessors of ease and plenty, and respite them a little***'. I said, 'This is Revelation?' He[asws] said: 'Yes'.[5593]

ابن شهر آشوب: عن أبان بن عثمان، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ ذَرْنِي وَ الْمُكَذِّبِينَ الآية، قال: «هو وعيد توعد الله عز و جل [به] من كذب بولاية علي أمير المؤمنين (عليه السلام)».

Ibn Shehr Ahub, from Abaan Bin Usman, the following:

'Abu Ja'far[asws] regarding the Words of the High ***[73:11] And leave Me and the rejecters*** - the Verse, he[asws] said: 'He is the one being Threatened by Allah[azwj] Mighty and Majestic, the one who belied the Wilayah of Ali[asws] Amir-ul-Momineen[asws]'.[5594]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنى مِنْ ثُلُثَيِ اللَّيْلِ وَ نِصْفَهُ وَ ثُلُثَهُ: «ففعل النبي (صلى الله عليه و آله) ذلك، و بشر الناس به، فاشتد ذلك عليهم».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, who has said:

'Abu Ja'far[asws] regarding the Words of the High ***[73:20] Surely your Lord knows that you stand in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it,*** said; 'So the Prophet[saww] did that, and gave the good news of it to the people, so that was hard upon them.

و قوله: عَلِمَ أَنْ لَنْ تُحْصُوهُ و كان الرجل يقوم و لا يدري متى ينتصف الليل، و متى يكون الثلثان، و كان الرجل يقوم حتى يصبح مخافة أن لا يحفظه، فأنزل الله إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ إلى قوله: عَلِمَ أَنْ لَنْ تُحْصُوهُ يقول: متى يكون النصف و الثلث، نسخت هذه الآية: فَاقْرَؤُا ما تَيَسَّرَ مِنَ الْقُرْآنِ و اعلموا أنه لم يأت نبي قط إلا خلا بصلاة الليل، و لا جاء نبي قط «1» بصلاة الليل في أول الليل.

And His[azwj] Words ***He knows that you are not able to do it,*** and the man used to rise (to Pray) and he would not know when it was the middle of the night, and when it was the third of it, and the man used to stand (Praying) until the morning, fearing that he may not preserve it. So Allah[azwj] Revealed ***[73:20] Surely your Lord knows that you stand in prayer*** up to His[azwj] Words ***He knows that you are not able to do it*** He[azwj] is Saying: 'When it is the half and the third, has been Abrogated by this Verse ***therefore read what is easy of the Quran***, and know that it never came to the Prophet[saww] at all except that he[as] stands alone in the night Prayer, and there has not come a Prophet[as] at all except that he[as] stood to Pray in the first part of the night'.

[5593] (الكافي 1: 360/ 91.)
[5594] (المناقب 3: 203.)

قوله: فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْماً يَجْعَلُ الْوِلْدانَ شِيباً يقول: كيف إن كفرتم تتقون ذلك اليوم الذي يجعل الولدان شيبا؟

His[azwj] Words ***[73:17] How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed?*** He[azwj] is Saying: "How can you deny the fear of that Day which will make children to be grey haired?'[5595]

علي بن إبراهيم، قال: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن زرعة، عن سماعة، قال: سألته عن قول الله عز و جل: وَ أَقْرَضُوا اللَّهَ قَرْضاً حَسَناً، قال: «هو غير الزكاة».

Ali Bin Ibrahim (Tafseer Qummi) said 'Al-Hassan Bin Ali informed us from his father, from Al-Husayn Bin Saeed, from Zurara, from Sama'at who said:

'I asked about the Words of Allah[azwj] Mighty and Majestic ***[73:20] and offer to Allah a goodly gift***, he[asws] said: 'It is other than the Zakat'.[5596]

REASONS FOR THE REVELATION OF THE CHAPTER

في (نهج البيان) للشيباني، قال: روي عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن السبب في نزول هذه السورة أن النبي (صلى الله عليه و آله) كان يقوم هو و أصحابه الليل كله للصلاة حتى تورمت أقدامهم من كثرة قيامهم، فشق ذلك عليه و عليهم، فنزلت السورة بالتخفيف عنه و عنهم في قوله تعالى: وَ اللَّهُ يُقَدِّرُ اللَّيْلَ وَ النَّهارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ أي لن تطيقوه».

In Nahj Al-Bayaan of Al-Shaybani, said:

'It has been reported from Abu Ja'far[asws] and Abu Abdullah[asws] that: 'The reason for the Revelation of this Chapter is that the Prophet[saww] used to stand with his[saww] companions all night for the Prayer to the extent that their feet swelled up due to the frequency of their standing, so that was difficult for him[saww] and for them. So the Chapter was Revealed to lighten it for him[saww] and for them in the Words of the High ***[73:20] and Allah measures the night and the day. He knows that you are not able to do it,*** i.e., never be able to tolerate it'.[5597]

الطبرسي، قال: روى الحاكم أبو القاسم الحسكاني بإسناده، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله: وَ طائِفَةٌ مِنَ الَّذِينَ مَعَكَ [قال]: علي و أبو ذر.

Al-Tabarsy said, 'Al-Hakam Abu Al-Qasim Al-Haskany has reported by his chain from Al-Kalby, from Abu Salih, who has narrated:

'From Ibn Abbas regarding His[azwj] Words ***[73:20] and (also) a party of those with you***, said, 'That was Ali[asws] and Abu Dharr[ar]'.[5598]

[5595] (تفسير القمّي 2: 392.)
[5596] (تفسير القمّي 2: 393)
[5597] (نهج البيان 3: 303 «مخطوط».)
[5598] (مجمع البيان 10: 575)

CHAPTER 74

AL-MUDDAT'HIR

(56 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: باسناده، عن محمد بن مسلم، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «من قرأ في الفريضة سورة المدثر كان حقا على الله عز و جل أن يجعله مع محمد (صلى الله عليه و آله) في درجته، و لا يدركه في الحياة الدنيا شقاء أبدا إن شاء الله تعالى».

Ibn Babuway, by his chain, from Muhammad Bin Muslim, who has narrated:

'Abu Ja'far Muhammad Bin Ali Al-Baqir[asws] having said: 'The one who recites Surah Al-Muddat'hir would have a right upon Allah[azwj] that He[azwj] should Make him to be with Muhammad[saww] in his[saww] Levels, and will not be regarded at a wretched one in the life of this world, ever. If Allah[azwj] the High, so Desires it to be'.[5599]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من صدق بمحمد (صلى الله عليه و آله) و بعدد من كذب به عشر مرات، و من أدمن في قراءتها و سأل الله في آخرها حفظ القرآن، لم يمت حتى يشرح الله قلبه و يحفظه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, would be Given the Recompense of the number of the ones who ratified Muhammad[saww], and the number of the ones who belied him[saww], ten times over. And the one who habitually recites in and asks Allah[azwj] as his Recompense, to memorise the Quran, will never dies until Allah[azwj] Makes Expands his heart, and he would memorise it'.[5600]

و قال الصادق (عليه السلام): «من أدمن في قراءتها، و سأل الله في آخرها حفظه، لم يمت حتى يحفظه، و لو سأله أكثر من ذلك قضاه الله تعالى له».

Al-Sadiq[asws] said: 'The one habitually recites it, and asks Allah[azwj] for his Recompense to be its (Quran's) memorisation, will not die until he memorises it. And were he to ask for more than that, Allah[azwj] would Fulfill it for him'.[5601]

VERSES 1 TO 5

يَا أَيُّهَا الْمُدَّثِّرُ {1} قُمْ فَأَنْذِرْ {2} وَرَبَّكَ فَكَبِّرْ {3} وَثِيَابَكَ فَطَهِّرْ {4} وَالرُّجْزَ فَاهْجُرْ {5}

[5599] (ثواب الأعمال: 120.)
[5600] Tafseer Al Burhan – H 11180
[5601] (خواص القرآن: 12 «مخطوط»)

[74:1] O you who are wrapped up [74:2] Arise and warn, [74:3] And your Lord do Magnify, [74:4] And your garments do purify, [74:5] And uncleanness do shun,

سعد بن عبد الله: بإسناده، عن الكلبي، عن أبي عبد الله (عليه السلام): «يا أَيُّهَا الْمُدَّثِّرُ اسم من أسماء النبي (صلى الله عليه و آله) العشرة التي في القرآن».

Sa'd Bin Abdullah, by his chain, from Al-Kalby,

'Abu Abdullah[asws] having said: '***[74:1] O you who are wrapped up*** (Muddat'hir) is a name from the names of the Prophet[saww], ten of which are in the Quran'.[5602]

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافى عن الكلبى عن ابى عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبى له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل ومبشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فسئل يا كلبي عما بدا لك قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah[asws] said to me: 'How many names are there in the Quran the (name of) Muhammad[saww]?' I said, 'Two names or three'. He[asws] said: 'O Kalby, for him[saww] there are ten names. ***[3:144] And <u>Muhammad i</u>s no more than a messenger*** <u>(Al-Rasool)</u>***; the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being <u>Ahmad</u>; and [72:19] And when the slave of Allah*** <u>(Abdullah)</u> ***stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] <u>Ta-Ha</u> [20:2] We have not revealed unto thee this Qur'an that you should be distressed; and [36:1] <u>Ya Seen</u> [36:2] I swear by the Quran full of wisdom [36:3] Most surely you are one of the messengers [36:4] On a right way; and [68:1] <u>Noon</u>. I swear by the pen and what they write, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments <u>(Muzzammil)</u> ; [74:1] O you who are clothed*** <u>(Muddassir)</u>***; [65:10] Allah has indeed revealed to you a reminder*** <u>(Zikr)</u>***, [65:11] A Messenger"***.[5603]

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: يا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ: «يعني بذلك محمدا (صلى الله عليه و آله) و قيامه في الرجعة ينذر فيها.

And from him, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Mankhal Bin Jameel, from Jabir Bin Yazeed, who has said:

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[74:1] O you who are wrapped up [74:2] Arise and warn***: 'It Means by that, Muhammad[saww], and his[saww] rising during the Return (Al-Raj'at) and his[saww] warning with regards to it'.

[5602] (مختصر بصائر الدرجات: 67.)
[5603] Basaari Al Darajaat – P 10 Ch 18 H 26

قوله: إِنَّها لَإِحْدَى الْكُبَرِ نَذِيراً يعني محمدا (صلى الله عليه و آله) نذيرا لِلْبَشَرِ في الرجعة» [و في قوله: (إنا أرسلناك كافة للناس) في الرجعة].

His[azwj] Words ***[74:35] Surely it is one great*** Meaning Muhammad[saww] ***[74:36] warning to the humans*** regarding the Return (Al-Raj'at). And regarding His[azwj] Words ***[34:28] And We have not sent you but to all the men***, in the Return (Al-Raj'at)'.[5604]

و بهذا الاسناد، عن أبي جعفر (عليه السلام): «أن أمير المؤمنين (عليه السلام) كان يقول: إن المدثر هو كائن عند الرجعة، فقال له رجل: يا أمير المؤمنين، أحياء قبل يوم القيامة ثم أموات؟ قال: فقال له عند ذلك: نعم و الله لكفرة من الكفر بعد الرجعة أشد من الكفرات قبلها».

And by this chain,

'From Abu Ja'far[asws] it is reported that 'Amir-ul-Momineen[asws] used to say that: 'Al-Muddat'hir, he[saww] will be coming during the Return (Al-Raj'at)'. So a man said to him[asws], 'O Amir-ul-Momineen[asws], living before the Day of Judgement, then dying?' He[asws] said to him for that: 'Yes. By Allah[azwj]! An infidel from the infidels after the Return (Al-Raj'at) would be severer than the infidels before it'.[5605]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: وَ ثِيابَكَ فَطَهِّرْ قال: «فشمر».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, who has reported the following:

'Abu Abdullah[asws] regarding the Words of the High ***[74:4] And your garments do purify***, said: 'Rolled up'.[5606]

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن أحمد بن عائذ، عن أبي خديجة، عن معلى بن خنيس، عن أبي عبد الله (عليه السلام)، قال: «إن عليا (عليه السلام) كان عندكم فأتى بني ديوان، فاشترى ثلاثة أثواب بدينار، القميص إلى فوق الكعب، و الإزار إلى نصف الساق، و الرداء من بين يديه إلى ثدييه، و من خلفه إلى أليتيه، ثم رفع يده إلى السماء، فلم يزل يحمد الله على ما كساه حتى دخل منزله، ثم قال: هذا اللباس الذي ينبغي للمسلمين أن يلبسوه».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Ahmad Bin A'iz, from Abu Khadija, from Moala Bin Khunays, who has reported the following:

'Abu Abdullah[asws] having said: 'Ali[asws] came to the Clan of Diwaan and bought three clothes for a Dinaar – The shirt up to the above of the ankle, and the loin cloth up to the mid-calf, and the cloak from his[asws] front to his[asws] chest, and from behind to the 'backside'. Then he[asws] raised his[asws] hands to the sky. So he[asws] did not cease Praising Allah[azwj] upon what he[asws] had adorned until he[asws] entered his[asws] house, then said: '<u>This is the dress which befits the Muslims that they should dress by</u>'.

[5604] (مختصر بصائر الدرجات: 26.)
[5605] (مختصر بصائر الدرجات: 26)
[5606] (الكافي 6: 455/ 1)

قال أبو عبد الله (عليه السلام): «و لكن لا يقدرون أن يلبسوا هذا اليوم، و لو فعلنا لقالوا مجنون، و لقالوا مرائي، و الله تعالى يقول: وَ ثِيابَكَ فَطَهِّرْ، قال: و ثيابك ارفعها و لا تجرها، و إذا قام قائمنا كان على هذا اللباس».

Abu Abdullah[asws] said: 'But, it is not possible that this can be worn today, and if we were to do it, they would say that we are mad, and they will say, 'False appearance'. And Allah[azwj] the High is Saying ***[74:4] And your garments do purify***. Your clothes be raised, not dragged'. And when our Al-Qaim[asws] rises, he[asws] would be upon this dress'.[5607]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الرحمن بن عثمان، عن رجل من أهل اليمامة كان مع أبي الحسن (عليه السلام) أيام حبس ببغداد، قال: قال لي أبو الحسن (عليه السلام): «إن الله تعالى قال لنبيه (صلى الله عليه و آله): وَ ثِيابَكَ فَطَهِّرْ و كانت ثيابه طاهرة، و إنما أمره بالتشمير».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdul Rahman Bin Usman, who has reported the following:

'A man from the people of Yamama who was with Abu Al-Hassan[asws] in his[asws] days of imprisonment in Baghdad. He said, 'Abu Al-Hassan[asws] said to me: 'Allah[azwj] the High Said to His[azwj] Prophet[saww] ***[74:4] And your garments do purify***, and his[saww] clothes were clean, but rather he[saww] was Commanded for the rolling (those) up'.[5608]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن رجل، عن سلمة بياع القلانس، قال: كنت عند أبي جعفر (عليه السلام)، إذ دخل عليه أبو عبد الله (عليه السلام)، فقال أبو جعفر (عليه السلام): «يا بني، ألا تطهر قميصك» فذهب، فظننا أن ثوبه قد أصابه شيء، فرجع إنه هكذا، فقلنا: جعلنا الله فداك، ما لقميصه؟ قال: «كان قميصه طويلا، و أمرته أن يقصر، إن الله عز و جل يقول: وَ ثِيابَكَ فَطَهِّرْ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from a man, from Salmat Baya Al-Qalanas who said:

'I was in the presence of Abu Ja'far[asws] when Abu Abdullah[asws] came up. So Abu Ja'far[asws] said: 'O my[asws] son[asws]! Will you[asws] not clean your[asws] shirt (gown)?' So we thought that something has blemished his[asws] cloth. So we said, 'May we be sacrificed for you[asws], what (was it about) his[asws] shirt (Gown)?' He[asws] said: 'His [asws] shirt (Gown) was long, and I[asws] ordered him[asws] to shorten it. Allah[azwj] Mighty and Majestic has Said ***[74:4] And your garments do purify***'.[5609]

و عنه: عن عدة من أصحابنا عن أحمد بن محمد بن خالد، عن أبيه، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن محمد بن مسلم، قال: نظر أبو عبد الله (عليه السلام) إلى رجل قد لبس قميصا يصيب الأرض، فقال: «ما هذا الثوب بطاهر».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'ay, from Muhammad Bin Muslim who said:

'Abu Abdullah[asws] looked at a man who had worn his shirt (Gown) which was touching the ground, so he[asws] said: 'This is not the clean cloth'.[5610]

[5607] (الكافي 6: 455/ 2)
[5608] (الكافي 6: 456/ 4)
[5609] (الكافي 6: 457/ 10)
[5610] (الكافي 6: 457/ 11)

ابن بابويه: عن أبي عبد الله (عليه السلام)، قال: حدثني أبي، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام)، قال: «تشمير الثياب طهورها، قال الله تبارك و تعالى: وَ ثِيابَكَ فَطَهِّرْ يعني فشمر».

Ibn Babuwayh, who has reported the following:

'Abu Abdullah[asws] having said: 'My[asws] father[asws] narrated to me[asws], from his[asws] father[asws], who from Amir-ul-Momineen[asws] having said: 'Roll up the clothes to purify them. Allah[azwj] the High has Said ***[74:4] And your garments do purify***, Meaning, roll up'.[5611]

VERSES 6 & 7

وَلَا تَمْنُنْ تَسْتَكْثِرُ {6} وَلِرَبِّكَ فَاصْبِرْ {7}

[74:6] And bestow not favours that you may receive again with increase, [74:7] And for the sake of your Lord, be patient.

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد الأشعري، عن ابن القداح، عن أبي عبد الله (عليه السلام)، قال: قال في قوله تعالى: وَ لا تَمْنُنْ تَسْتَكْثِرُ، قال: «لا تستكثر ما عملت من خير لله».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al-Ashary, from Ibn Al-Qadah, who has reported the following:

'Abu Abdullah[asws] having said regarding the Words of the High ***[74:6] And bestow not favours that you may receive again with increase***, said: 'Do not (hope) for increase, in what you do from the good deeds for the Sake of Allah[azwj]'.[5612]

VERSES 8 TO 10

فَإِذَا نُقِرَ فِي النَّاقُورِ {8} فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ {9} عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ {10}

[74:8] For when the Trumpet is sounded, [74:9] So, that Day, would be a difficult Day, [74:10] For the unbelievers, not easy

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن حسان، عن محمد بن علي، عن عبد الله بن القاسم، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: فَإِذا نُقِرَ فِي النَّاقُورِ، قال: «إن منا إماما مظفرا مستترا، فإذا أراد الله عز و جل إظهار أمره نكت في قلبه نكتة، فظهر فقام بأمر الله تعالى».

Muhammad Bin Yaqoub, from Abu Ali Al-Ashary, from Muhammad Bin Hasaan, from Muhammad Bin Ali, from Abdullah Bin Al-Qasim, from Al-MufazzAl-Bin Umar, who has reported the following:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[74:8] For when the Trumpet is sounded***, said: 'For us[asws] is an Imam[asws], who is victorious, hidden. So when Allah[azwj] Mighty and Majestic Intends to Manifest His[azwj] Command, would Imprint in his[asws] heart with an imprint, so he[asws] would appear, and rise by the Command of Allah[azwj] the High'.[5613]

[5611] (الخصال: 622/ 10.)
[5612] (الكافي 2: 362/ 1.)
[5613] (تفسير القمّي 2: 393.)

و في حديث آخر عنه (عليه السلام)، قال: «إذا نقر في أذن القائم (عليه السلام) أذن له في القيام».

And in another Hadeeth from him (6th. Imam[asws]) having said: 'When it resonates in the ears of Al-Qaim[asws], it would be the Permission for him[asws] for the Rising'.[5614]

و روى عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: فَإِذا نُقِرَ فِي النَّاقُورِ، قال: الناقور هو النداء من السماء، ألا إن وليكم الله و فلان بن فلان القائم بالحق، ينادي به جبرئيل في ثلاث ساعات من ذلك اليوم، فذلك يوم عسير على الكافرين غير يسير، يعني بالكافرين المرجئة الذين كفروا بنعمة الله و بولاية علي بن أبي الطالب (عليه السلام)».

And it has been reported from Amro Bin Shimr, from Jabir Bin Yazeed, who has reported the following:

'Abu Ja'far[asws] having said: 'The Words of the Mighty and Majestic ***[74:8] For when the Trumpet is sounded***, he[asws] said: 'The Trumpet – It is the Call from the sky: 'Indeed! Your Guardian is Allah[azwj] and so and so Al-Qaim[asws] is with the truth. Jibraeel[as] would Call out at three (different) times on that Day. ***[74:9] So, that Day, would be a difficult Day*** Meaning for the infidels, ***[74:10] For the unbelievers, not easy***, Meaning the Infidels who would be returning who had denied the Bounties of Allah[azwj] and the Wilayah of Ali[asws] Bin Abu Talib[asws]'.[5615]

ابن بابويه، قال: حدثني أبي و محمد بن الحسن (رضي الله عنهما)، قالا: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن موسى بن سعدان، عن عبد الله بن القاسم، عن المفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن تفسير جابر؟ فقال: «لا تحدث به السفلة فيذيعوه، أما تقرأ في كتاب الله عز و جل: فَإِذا نُقِرَ فِي النَّاقُورِ إن منا إماما مستترا، فإذا أراد الله عز و جل إظهار أمره نكت في قلبه نكتة، فظهر و أمر بأمر الله عز و جل».

Ibn Babuwayh said, 'It was narrated to me by my father, and Muhammad Bin Al-Hassan, from Abdullah Bin Ja'far Al-Humeyri, from Muhammad Bin Al-Husayn Bin Abu AL-Khataab, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Al-MufazzAl-Bin Umar who said:

'I asked Abu Abdullah[asws] about the Tafseer of Jabir?' So he[asws] said: 'Do not narrate it to the illegitimates, for it would be wasted. Have you not read in the Book of Allah[azwj] Mighty and Majestic ***[74:8] For when the Trumpet is sounded***? There is a hidden Imam[asws] from us[asws]. So when Allah[azwj] Mighty and Majestic Intends to Manifest His[azwj] Command, it would resonate in the heart with a resonance, so he[asws] would makes his[asws] appearance and command with the Command of Allah[azwj] Mighty and Majestic'.[5616]

VERSES 11 TO 30

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا {11} وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا {12} وَبَنِينَ شُهُودًا {13} وَمَهَّدْتُ لَهُ تَمْهِيدًا {14} ثُمَّ يَطْمَعُ أَنْ أَزِيدَ {15} كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا {16} سَأُرْهِقُهُ صَعُودًا {17} إِنَّهُ فَكَّرَ وَقَدَّرَ {18} فَقُتِلَ كَيْفَ قَدَّرَ {19} ثُمَّ قُتِلَ كَيْفَ قَدَّرَ {20} ثُمَّ نَظَرَ {21} ثُمَّ عَبَسَ وَبَسَرَ {22} ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ {23} فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ {24} إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ {25} سَأُصْلِيهِ سَقَرَ {26} وَمَا أَدْرَاكَ مَا سَقَرُ {27} لَا تُبْقِي وَلَا تَذَرُ {28} لَوَّاحَةٌ لِلْبَشَرِ {29} عَلَيْهَا تِسْعَةَ عَشَرَ {30}

[5614] (تأويل الآيات 2: 732/ 2.)
[5615] (تأويل الآيات 2: 732/ 3.)
[5616] (كمال الدين و تمام النعمة: 349/ 42.)

[74:11] Leave Me and him whom I created, alone (Al-Waheed), [74:12] And Given him vast riches, [74:13] And sons dwelling in his presence, [74:14] And I adjusted affairs for him adjustably; [74:15] And yet he desires that I should add more! [74:16] By no means! surely he offers opposition to Our Communications. [74:17] I will make a distressing punishment (Saouda) overtake him. [74:18] Surely he reflected and plotted, [74:19] But may he be cursed how he plotted; [74:20] Again, may he be cursed how he plotted; [74:21] Then he looked, [74:22] Then he frowned and scowled, [74:23] Then he turned back and was big with pride, [74:24] Then he said: This is naught but the effects of sorcery [74:25] This is naught but the words of a mortal. [74:26] I will cast him into Hell. [74:27] And what will make you realize what Hell is? [74:28] It leaves anyone nor does it spare anyone [74:29] It scorches the mortal. [74:30] Over it are nineteen.

علي بن إبراهيم: إنها نزلت في الوليد بن المغيرة، و كان شيخا كبيرا مجربا من دهاة العرب، و كان من المستهزئين برسول الله (صلى الله عليه و آله)، و كان رسول الله (صلى الله عليه و آله) يقعد في الحجرة و يقرأ القرآن، فاجتمعت قريش إلى الوليد بن المغيرة فقالوا: يا أبا عبد شمس، ما هذا الذي يقول محمد، أشعر هو أم كهانة أم خطب؟ فقال: دعوني أسمع كلامه.

Ali Bin Ibrahim (Tafseer Qummi) –

It was Revealed regarding Al-Waleed Bin Al-Mugheira, and he was a great experienced Sheikh from the villages of Arabia, and he was from the ones who used to scoff at Rasool-Allah[saww]. And Rasool-Allah[saww] was seated in the Chamber and reciting the Quran, so the Qureysh gathered around Al-Waleed Bin Al-Mugheira and they said, 'O Abu Abd Al-Shams! What is this which Muhammad[saww] is saying? Is this poetry, or prophecies or sermons?' He said, 'Call me to listen to his[saww] speech'.

فدنا من رسول الله (صلى الله عليه و آله)، فقال: يا محمد، أنشدني من شعرك. قال: «ما هو شعر، و لكن كلام الله الذي ارتضاه لملائكته و أنبيائه و رسله». فقال: اتل علي منه شيئا. فقرأ عليه رسول الله (صلى الله عليه و آله) حم السجدة، فلما بلغ قوله: فَإِنْ أَعْرَضُوا يا محمد، يعني قريشا فَقُلْ أَنْذَرْتُكُمْ صاعِقَةً مِثْلَ صاعِقَةِ عادٍ وَ ثَمُودَ «1» فاقشعر الوليد، و قامت كل شعرة على رأسه و لحيته، و مر إلى بيته، و لم يرجع إلى قريش من ذلك.

He went with a delegation to Rasool-Allah[saww], so he said, 'O Muhammad[saww]! Sing to me with your[saww] poetry'. He[saww] said: 'This is not poetry, but it is the Speech of Allah[azwj] which He[azwj] has Chosen for His[azwj] Angels, and His[azwj] Prophets[as], and His[azwj] Messengers[as]'. So he said, 'Recite something from it'. So Rasool-Allah[saww] recited ***[41:1] Ha Mim***. So when he[saww] reached His[azwj] Words ***[41:13] But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud***, Al-Waleed trembled, and all the hair on his head stood up, and went to his house, and did not return to the Qureysh from that (day)'.

فمشوا إلى أبي جهل، فقالوا: يا أبا الحكم، إن أبا عبد شمس صبا إلى دين محمد، أما تراه لم يرجع إلينا؟ فغدا أبو جهل إلى الوليد، فقال [له]: يا عم، نكست رؤوسنا و فضحتنا، و أشمت بنا عدونا، و صبوت إلى دين محمد! فقال: ما صبوت إلى دينه، و لكني سمعت [منه] كلاما صعبا تقشعر من الجلود. فقال له أبو جهل: أخطب هو؟ قال: لا، إن الخطب كلام متصل، و هذا كلام منثور، و لا يشبه بعضه بعضا. قال: فشعر هو؟ قال: لا، أما إني قد سمعت أشعار العرب بسيطها و مديدها و رملها و رجزها و ما هو بشعر، قال: فما هو؟ قال: دعني أفكر فيه.

So they went to Abu Jahl and said, ‘O Abu Al-Hakam! Abu Abd Al-Shams has aspired to the Religion of Muhammad[saww]. Have you not seen that he never returned to us?’ The next day Abu Jahl went to Al-Waleed and said to him, ‘O uncle, you have lowered our heads and exposed us, our enemies are gloating over us, and you have aspired to the Religion of Muhammad[saww]!’ So he said, ‘I have not aspired to his[saww] Religion, but I heard from him[saww] such difficult speech which shivered the skin’. Abu Jahl said to him, ‘He[saww] was preaching?’ He said, ‘No. A sermon is a continuous speech, this was a prose speech, and there is no resemblance to each other’. He said, ‘It was poetry?’ He said, ‘No. But I have heard the poems of the Arabs, their simple ones, and their prolonged ones, and battle slogans, and whatever poems which they recited’. He said, ‘So what was it?’ He said, ‘Leave me. I want to ponder over it’.

فلما كان من الغد قالوا له: يا أبا عبد شمس، ما تقول فيما قلنا؟ قال: قولوا هو سحر، فإنه آخذ بقلوب الناس. فأنزل الله عز و جل على رسوله في ذلك ذَرْنِي وَ مَنْ خَلَقْتُ وَحِيداً و إنما سمي وحيدا لأنه قال لقريش: إني أتوحد بكسوة البيت سنة، و عليكم بجماعتكم سنة. و كان له مال كثير و حدائق، و كان له عشر بنين بمكة، و كان له عشرة عبيد، عند كل عبد ألف دينار يتجر بها، و ملك القنطار في ذلك الزمان، و يقال: إن القنطار جلد ثور مملوء ذهبا، فأنزل الله عز و جل ذَرْنِي وَ مَنْ خَلَقْتُ وَحِيداً إلى قوله تعالى: صَعُوداً.

So when it was the next day, he said to him, ‘O Abu Abd Al-Shams. What do you say regarding what we spoke about?’ He said, ‘It is sorcery, for it grabs the hearts of the people’. So Allah[azwj] Mighty and Majestic Revealed upon His[azwj] Rasool[saww] regarding that ***[74:11] Leave Me and him whom I created, alone (Al-Waheed),*** and he was Named ‘Waheeda’ because he said to the Qureysh, ‘I alone have more clothes in the house for a whole year than the whole of your group has in a year’. And he had a lot of wealth and gardens. And he had ten sons in Makkah, and he had ten office bearers, in the possession of each of them were a thousand Dinaars to trade with, and he was the king of Al-Qantaar (enormous wealth) of that time. (Al-Qantar’ is an ox-skin filled with gold). So Allah[azwj] Mighty and Majestic Revealed ***[74:11] Leave Me and him whom I created, alone (Al-Waheed)*** up to His[azwj] Words ***[74:17] I will make a distressing punishment (Saouda) overtake him***’.[5617]

شرف الدين النجفي، قال: جاء في تفسير أهل البيت (عليهم السلام): رواه الرجال، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: ذَرْنِي وَ مَنْ خَلَقْتُ وَحِيداً، [قال]: «يعني بهذه الآية إبليس اللعين، خلقه وحيدا من غير أب و لا أم، و قوله: وَ جَعَلْتُ لَهُ مالًا مَمْدُوداً يعني هذه الدولة إلى يوم الوقت المعلوم، يوم يقوم القائم (عليه السلام) وَ بَنِينَ شُهُوداً وَ مَهَّدْتُ لَهُ تَمْهِيداً ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كانَ لِآياتِنا عَنِيداً يقول: معاندا للأئمة، يدعو إلى غير سبيلها، و يصد الناس عنها و هي آيات الله».

Sharaf Al-Deen Najafy said,

‘It has come in the Tafseer of the People[asws] of the Household – The man reported from Amro Bin Shimr, from Jabir Bin Yazeed, from Abu Ja’far[asws] regarding the Words of the Mighty and Majestic ***[74:11] Leave Me and him whom I created, alone (Al-Waheed)***, he[asws] said: ‘The Meaning of this verse is the Accursed Iblees[la] who was Created alone, without a father or mother’. And His[azwj] Words ***[74:12] And Given him vast riches*** Meaning this government up to the Day of known time, the day of the rising of Al-Qaim[asws] ***[74:13] And sons dwelling in his presence, [74:14] And I adjusted affairs for him adjustably; [74:15] And yet he desires that I***

[5617] (تفسير القمّي 2: 393)

should add more! [74:16] By no means! Surely, he offers opposition to Our Communications He[azwj] is Saying: "He[la] disobeyed the Imams[asws], called to other than their[asws] ways, and repelled the people from it, and they[asws] were the Signs of Allah[azwj]'.[5618]

و قال علي بن إبراهيم: حدثنا أبو العباس، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عمه عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: ذَرْنِي وَ مَنْ خَلَقْتُ وَحِيداً، قال: «الوحيد ولد الزنا و هو زفر»، وَ جَعَلْتُ لَهُ مالًا مَمْدُوداً قال: «أجلا ممدودا إلى مدة»، وَ بَنِينَ شُهُوداً، قال: «أصحابه الذين شهدوا أن رسول الله (صلى الله عليه و آله) لا يورث

And Ali Bin Ibrahim said, 'It was narrated to us b Abu Al-Abbas, from Yahya Bin Zakariyya, from Ali Bin Hasaan, from his uncle Abdul Rahman Bin Kaseer, who has narrated the following:

'Abu Abdullah[asws] regarding the Words of the High ***[74:11] Leave Me and him whom I created, alone (Al-Waheed)***, said: 'Al-Waheed is one of adulterous birth, and he is Zafar . ***[74:12] And Given him vast riches***, said: 'An extended term up to a certain time'. ***[74:13] And sons dwelling in his presence*** His companions who testified that Rasool-Allah[saww] did not bequeath (left behind Fadak as a inheritance).

وَ مَهَّدْتُ لَهُ تَمْهِيداً ملكه الذي ملكته: مهدته له»: ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كانَ لِآياتِنا عَنِيداً، قال: «لولاية أمير المؤمنين (عليه السلام)، جاحدا عاندا لرسول الله (صلى الله عليه و آله) [فيها] سَأُرْهِقُهُ صَعُوداً إِنَّهُ فَكَّرَ وَ قَدَّرَ [فكر] فيما أمر به من الولاية، و قدر إن مضى رسول الله (صلى الله عليه و آله) أن لا يسلم لأمير المؤمنين (عليه السلام) البيعة التي بايعه بها على عهد رسول الله (صلى الله عليه و آله)» فَقُتِلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ قال: «عذاب بعد عذاب، يعذبه القائم (عليه السلام)

[74:14] And I adjusted affairs for him adjustably His reign that he possessed – was prepared for him. ***[74:15] And yet he desires that I should add more! [74:16] By no means! Surely he offers opposition to Our Communications*** He[asws] said: '(Opposition to) the Wilayah of Amir-ul-Momineen[asws], and he disobeyed the Rasool-Allah[saww] ***[74:17] I will make a distressing punishment (Saouda) overtake him. [74:18] Surely, he reflected and plotted*** He reflect with regards to what was from the Wilayah, and plotted for when the Rasool-Allah[saww] passes away, that he will not be submitting the allegiance to Amir-ul-Momineen[asws] which he had pledged during the era of the Rasool-Allah[saww]. ***[74:19] But may he be cursed how he plotted; [74:20] Again, may he be cursed how he plotted*** He will be Punished with Punishment after Punishment, by Al-Qaim[asws].

ثم نظر إلى رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) فعبس و بسر مما أمر به ثُمَّ أَدْبَرَ وَ اسْتَكْبَرَ فَقالَ إِنْ هذا إِلَّا سِحْرٌ يُؤْثَرُ» قال: «إن زفر قال: إن النبي (صلى الله عليه و آله) سحر الناس بعلي إِنْ هذا إِلَّا قَوْلُ الْبَشَرِ أي ليس بوحي من الله عز و جل سَأُصْلِيهِ سَقَرَ إلى آخر الآية، فيه نزلت».

[74:21] Then he looked at Rasool-Allah[saww] and Amir-ul-Momineen[asws] ***[74:22] Then he frowned and scowled, [74:23] Then he turned back and was big with pride [74:24] Then he said: This is naught but the effects of sorcery*** He[asws] said: 'Zafar said, 'The Prophet[saww] has cast a spell on the people with Ali[asws] ***[74:25] This is naught but the words of a mortal,*** i.e., not a Revelation from Allah[azwj] Mighty

[5618] (تأويل الآيات 2: 734/ 5.)

and Majestic ***[74:26] I will cast him into Hell*** – up to the end of the Verse, was Revealed regarding him'.[5619]

الطبرسي: روى العياشي بإسناده، عن زرارة، و حمران، و محمد بن مسلم، عن أبي جعفر، و أبي عبد الله (عليهما السلام): «أن الوحيد ولد الزنا».

Al-Tabarsy has reported from Al-Ayyashi from his chain, from Zurara and Humran, and Muhammad Bin Muslim, who has narrated the following:

'Abu Ja'far[asws] and Abu Abdullah[asws] having said: '*Al-Waheed* is one of adulterous birth'.

قال زرارة: ذكر لأبي عبد الله (عليه السلام) عن أحد بني هشام، أنه قال في بعض خطبة: أنا الوليد الوحيد، فقال: «ويله! لو علم ما الوحيد ما فخر بها». فقلنا له: و ما هو؟ قال: «من لا يعرف له أب».

Zurara said, 'I mentioned to Abu Abdullah[asws] about one of the Clan of Hashim[as], had said in one of his sermons, 'Al-Waleed is *Al-Waheed*'. So he[asws] said: 'Woe be upon him! Had he know what *Al-Waheed* is, he would not pride over it'. So we said to him[asws], 'And what is he?' He[asws] said: 'One whose father is not known'.[5620]

VERSES 31 TO 56

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا ۙ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۙ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ {31} كَلَّا وَالْقَمَرِ {32} وَاللَّيْلِ إِذْ أَدْبَرَ {33} وَالصُّبْحِ إِذَا أَسْفَرَ {34} إِنَّهَا لَإِحْدَى الْكُبَرِ {35} نَذِيرًا لِلْبَشَرِ {36} لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ {37} كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ {38} إِلَّا أَصْحَابَ الْيَمِينِ {39} فِي جَنَّاتٍ يَتَسَاءَلُونَ {40} عَنِ الْمُجْرِمِينَ {41} مَا سَلَكَكُمْ فِي سَقَرَ {42} قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ {43} وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ {44} وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ {45} وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ {46} حَتَّىٰ أَتَانَا الْيَقِينُ {47} فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ {48} فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ {49} كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ {50} فَرَّتْ مِنْ قَسْوَرَةٍ {51} بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُنَشَّرَةً {52} كَلَّا ۖ بَلْ لَا يَخَافُونَ الْآخِرَةَ {53} كَلَّا إِنَّهُ تَذْكِرَةٌ {54} فَمَنْ شَاءَ ذَكَرَهُ {55} وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ {56}

[74:31] And We have not made the wardens of the Fire others than Angels, and We have not made their number but as a trial for those who disbelieve, that those who have been Given the Book may be certain and those who believe may increase in faith, and those who have been Given the Book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah Make err whom He pleases, and He Guides whom He pleases, and none knows the armies of your Lord but He Himself; and this is naught but a reminder to the humans. [74:32] Nay; I swear by the moon, [74:33] And the night when it departs, [74:34] And the daybreak when it shines; [74:35] Surely it is one great [74:36] warning to the humans [74:37] To him among you who wishes to go forward or remain behind. [74:38] Every soul is held in pledge for what it earns, [74:39] Except the people of the right hand, [74:40] In gardens, they shall ask [74:41] About the guilty: [74:42] What has brought you into Hell? [74:43] They

[5619] (تفسير القمّي 2: 394.)
[5620] (مجمع البيان 9: 584.)

shall say: We were not of those who sent Prayed (Musalleen) [74:44] And we used not to feed the poor; [74:45] And we used to enter into vain discourse with those who entered into vain discourses. [74:46] And we used to call the Day of Religion a lie; [74:47] Till death overtook us. [74:48] So the intercession of intercessors shall not avail them. [74:49] What is then the matter with them, that they turn away from the admonition? [74:50] As if they were donkeys taking fright [74:51] That had fled from a lion? [74:52] Nay; every one of them desires that he may be given Pages spread out; [74:53] Nay! but they do not fear the Hereafter. [74:54] Nay! it is surely a admonition. [74:55] So whoever pleases may mind it. [74:56] And they will not mind unless Allah Desires so. He is the one with piety and worthy to be Forgiven.

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتابَ؟ قال: «يستيقنون أن الله و رسوله و وصيه حق». قلت: وَ يَزْدادَ الَّذِينَ آمَنُوا إِيماناً؟ قال: «يزدادون بولاية الوصي إيمانا». قلت: وَ لا يَرْتابَ الَّذِينَ أُوتُوا الْكِتابَ وَ الْمُؤْمِنُونَ؟ قال: «بولاية علي (عليه السلام)». قلت: ما هذا الارتياب؟ قال: «يعني بذلك أهل الكتاب، و المؤمنين الذين ذكر «3» الله فقال و لا يرتابون في الولاية». قلت: وَ ما هِيَ إِلَّا ذِكْرى لِلْبَشَرِ؟ قال: «نعم، ولاية علي (عليه السلام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated the following:

'I asked Abu Al-Hassan[asws] '(What about) ***[74:31] that those who have been Given the Book may be certain?*** He[asws] said: 'Be certain that Allah[azwj] and His[azwj] Rasool[saww], and his[saww] successor[asws] are true. I said, (What about) ***and those who believe may increase in faith,*** He[asws] said: 'Increase in their belief in the Wilayah of the successor[asws]' I said, '(What about) ***and those who have been Given the Book and the believers may not doubt*** He[asws] said: 'In the Wilayah of Ali[asws]'. I said, 'What are these doubts?' He[asws] replied: 'It Means by that the People of the Book, and the Believers whom Allah[azwj] has Mentioned, so He[azwj] Said: "Do not doubt regarding the Wilayah'. I said, 'And what is this ***and this is naught but a reminder to the humans***?' He[asws] said: 'Yes, (it is the) Wilayah of Ali[asws]'.

قلت: إِنَّها لَإِحْدَى الْكُبَرِ؟ قال: «الولاية». قلت: لِمَنْ شاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ؟ قال: «من تقدم إلى ولايتنا أخر عن سقر، و من تأخر عنها تقدم إلى سقر» إِلَّا أَصْحابَ الْيَمِينِ قال: «هم و الله شيعتنا».

I asked, '(What about) ***[74:35] Surely it is one great***?' He[asws] replied: 'The Wilayah'. I asked, '(What about) ***[74:37] To him among you who wishes to go forward or remain behind***?' He[asws] replied: 'The one who goes forward to our[asws] Wilayah remains behind from Saqar (Hell), and the one who remains away from it (Al-Wilayah) goes forward to Saqar (Hell). I said, '(What about) ***[74:39] Except the people of the right hand***?' He[asws] said: 'By Allah[azwj]! They are our[asws] Shias'.

قلت له: لَمْ نَكُ مِنَ الْمُصَلِّينَ؟ قال: «إنا لم نتول وصي محمد و الأوصياء من بعده و لا يصلون عليهم». قلت: فَما لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ؟ قال: «عن الولاية معرضين». قلت: كَلَّا إِنَّها تَذْكِرَةٌ ؟ قال: «الولاية».

I said, '(What about) ***[74:43] We were not of those who Prayed (Musalleen)***?' He[asws] said: 'Those are the ones who did not follow the successor[asws] of Muhammad[saww] and the successors[asws] from after him[asws], nor did they send greetings upon them[asws]'. I said, '(What about) ***[74:49] What is then the matter with them, that they turn away from the admonition?*** He[asws] said: 'They turned away

from Al-Wilayah'. I said, '(What about) ***[74:54] Nay! it is surely a admonition***?' He[asws] said: 'The Wilayah'.[5621]

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد، عن الحسين بن علي الوشاء، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّها لَإِحْدَى الْكُبَرِ نَذِيراً لِلْبَشَرِ، قال: «يعني فاطمة (عليها السلام)».

Ali Bin Ibrahim (Tafseer Qummi) said, 'Al-Husayn Bin Muhammad informed us from Al-Moala Bin Muhammad, from Al-Husayn Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated the following:

'Abu Ja'far[asws] regarding the Words of the High ***[74:35] Surely it is one great [74:36] warning to the humans***, he[asws] said: 'It Means (Syeda) Fatima[asws]'.[5622]

و قوله: سَأُرْهِقُهُ صَعُوداً، قال أبو عبد الله (عليه السلام): «صعود: جبل في النار من نحاس يحمل عليه حبتر، ليصعده كارها، فإذا ضرب بيديه على الجبل ذابتا حتى تلحقا بالركبتين، فإذا رفعهما عادتا، فلا يزال هكذا ما شاء الله».

And His[azwj] Words ***[74:17] I will make a distressing punishment (Saouda) overtake him*** – Abu Abdullah[asws] said: '*Saoud* is a mountain of brass in the Fire. Hibter would be carried to it, to ascend it unwillingly. So when he places his hands upon the mountain, they would dissolve until they both fall to his knees. So when he raises them both, they would return back (to how they used to be). So this will not cease for as long as Allah[azwj] so Desires it'.

و قوله تعالى: إِنَّهُ فَكَّرَ وَ قَدَّرَ فَقُتِلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ثُمَّ نَظَرَ ثُمَّ عَبَسَ وَ بَسَرَ ثُمَّ أَدْبَرَ وَ اسْتَكْبَرَ فَقالَ إِنْ هذا إِلَّا سِحْرٌ يُؤْثَرُ إِنْ هذا إِلَّا قَوْلُ الْبَشَرِ، قال: «يعني تدبيره و نظره و فكرته و استكباره في نفسه و ادعاءه الحق لنفسه دون أهله».

And the Words of the High ***[74:18] Surely he reflected and plotted, [74:19] But may he be cursed how he plotted; [74:20] Again, may he be cursed how he plotted; [74:21] Then he looked, [74:22] Then he frowned and scowled, [74:23] Then he turned back and was big with pride, [74:24] Then he said: This is naught but the effects of sorcery [74:25] This is naught but the words of a mortal.*** He[asws] said: 'Meaning, his planning, and his consideration, and his thinking, and his arrogance in himself and making a claim for himself when he had no right to do so'.

ثم قال الله تعالى: سَأُصْلِيهِ سَقَرَ وَ ما أَدْراكَ ما سَقَرُ لا تُبْقِي وَ لا تَذَرُ لَوَّاحَةٌ لِلْبَشَرِ، قال: «يراه أهل المشرق كما يراه أهل المغرب، إنه إذا كان في سقر يراه أهل المشرق و أهل المغرب و تبين حاله». و المعني في هذه الآيات جميعها حبتر.

Then the High Said ***[74:26] I will cast him into Hell. [74:27] And what will make you realise what Hell is? [74:28] It leaves anyone nor does it spare anyone [74:29] It scorches the mortal.*** He[asws] said: 'The people of the East will see it just as the people of the West. So when he is in Saqar (Hell), the people in the east of it would see the people in the west of it and discuss their situation'. <u>And the Meaning of all these Verses is for Hibter</u> '.

قال: «قوله تعالى: عَلَيْها تِسْعَةَ عَشَرَ أي تسعة عشر رجلا، فيكونون من الناس كلهم في المشرق و المغرب». و قوله تعالى: وَ ما جَعَلْنا أَصْحابَ النَّارِ إِلَّا مَلائِكَةً، قال: «فالنار هو القائم (عليه السلام) الذي أنار ضوؤه و خروجه لأهل المشرق و

[5621] (الكافي 1: 360/ 91)
[5622] (تفسير القمّي 2: 399.)

المغرب، و الملائكة هم الذين يملكون علم آل محمد (صلى الله عليه و آله)». و قوله تعالى: وَ ما جَعَلْنا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا، قال: «يعني المرجئة».

He[asws] said: 'The Words of the High ***[74:30] Over it are nineteen*** i.e., nineteen men, who will be from all the people in the east and the west. And the Words of the High ***[74:31] And We have not made the wardens of the Fire others than Angels,*** he[asws] said: 'So the Fire is (in the control of) Al-Qaim[asws] whose coming out would inflame and illuminate the east and the west. And the Angels are the ones who would have learnt the Knowledge of the Progeny[asws] of Muhammad[saww]. And His[azwj] Words ***and We have not made their number but as a trial for those who disbelieve,*** He[asws] said: 'Meaning the Murjiites (enemies) المرجئة .

و قوله تعالى: لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتابَ، قال: «هم الشيعة، و هم أهل الكتاب، و هم الذين أوتوا الكتاب و الحكم و النبوة». و قوله تعالى: وَ يَزْدادَ الَّذِينَ آمَنُوا إِيماناً وَ لا يَرْتابَ الَّذِينَ أُوتُوا الْكِتابَ «أي لا يشك الشيعة، في شيء من أمر القائم (عليه السلام) وَ لِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْكافِرُونَ ما ذا أَرادَ اللَّهُ بِهذا مَثَلًا فقال الله عز و جل لهم: كَذلِكَ يُضِلُّ اللَّهُ مَنْ يَشاءُ وَ يَهْدِي مَنْ يَشاءُ فالمؤمن يسلم و الكافر يشك. و قوله تعالى: وَ ما يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ فجنود ربك هم الشيعة و هم شهداء الله في الأرض». و قوله تعالى: وَ ما هِيَ إِلَّا ذِكْرى لِلْبَشَرِ .... لِمَنْ شاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ [قال: «يعني اليوم قبل خروج القائم، من شاء قبل الحق و تقدم إليه، و من شاء تأخر] عنه».

And the Words of the High ***that those who have been Given the Book may be certain*** He[asws] said: 'They are the Shias, and they are the People of the Book, and they are the ones who have been Given the Book and the Wisdom and the Prophet-hood. And the Words of the High ***and those who believe may increase in faith, and those who have been Given the Book and the believers may not doubt,*** i.e., The Shias do not doubt in anything from the Matter of Al-Qaim[asws] ***and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable?*** So Allah[azwj] Mighty and Majestic Said to them. ***Thus does Allah Make err whom He pleases, and He Guides whom He pleases,*** So the Believer submits, and the Infidel doubts. And the Words of the High ***and none knows the armies of your Lord but He Himself;*** So the armies of your Lord[azwj], these are the Shias, and they are the witnesses of Allah[azwj] in the earth. And His[azwj] Words ***and this is naught but a reminder to the humans [74:37] To him among you who wishes to go forward or remain behind .*** He[asws] said: 'Meaning, the day before the rising of Al-Qaim[asws], the one who wishes to accept the truth and go forward to him[asws], and the one who wishes to delay from it'.

و قوله تعالى: كُلُّ نَفْسٍ بِما كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحابَ الْيَمِينِ، قال: «هم أطفال المؤمنين، قال الله تبارك و تعالى: وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ ، قال: [يعني] إنهم [آمنوا] بالميثاق».

And the Words of the High ***[74:38] Every soul is held in pledge for what it earns, [74:39] Except the people of the right hand,*** He[asws] said: 'These are the children of the Believers. Allah[azwj] Blessed and High has Said ***[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring*** He[asws] said: 'Meaning, they believed with the Covenant.

و قوله تعالى: وَ كُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ، قال: «بيوم خروج القائم (عليه السلام)». و قوله تعالى: فَما لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ، قال: «يعني بالتذكرة ولاية أمير المؤمنين (عليه السلام)». و قوله تعالى: كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ،

قال: « [يعني] كأنهم حمر وحش فرت من الأسد حين رأته، و كذلك المرجئة إذا سمعت بفضل آل محمد (عليهم السلام) نفرت عن الحق».

And the Words of the High ***[74:46] And we used to call the Day of Religion a lie*** he[asws] said: 'The Day of the rising of Al-Qaim[asws] And the Words of the High ***[74:49] What is then the matter with them, that they turn away from the admonition?*** He[asws] said: 'The Meaning of admonition is the Wilayah of Amir-ul-Momineen[asws] ***[74:50] As if they were donkeys taking fright [74:51] That had fled from a lion?*** It Means as if they were wild donkeys fleeing from a lion when they see it, and similarly the Murjiites (enemies) when they hear the virtues of the Progeny[asws] of Muhammad[saww] they flee from the truth.

ثم قال الله تعالى: بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتى صُحُفاً مُنَشَّرَةً، قال: «يريد كل رجل من المخالفين أن ينزل عليه كتاب من السماء». ثم قال الله تعالى: كَلَّا بَلْ لا يَخافُونَ الْآخِرَةَ، قال: «هي دولة القائم (عليه السلام)». ثم قال تعالى بعد أن عرفهم التذكرة هي الولاية: كَلَّا إِنَّهُ تَذْكِرَةٌ فَمَنْ شاءَ ذَكَرَهُ وَ ما يَذْكُرُونَ إِلَّا أَنْ يَشاءَ اللَّهُ هُوَ أَهْلُ التَّقْوى وَ أَهْلُ الْمَغْفِرَةِ، قال: «فالتقوى في هذا الموضع هو النبي (صلى الله عليه و آله)، و المغفرة أمير المؤمنين (عليه السلام)».

[74:52] Nay; every one of them desires that he may be given Pages spread out; He[asws] said: 'Every man from the opposition wants that a Book should descend upon him from the sky ***[74:53] Nay! but they do not fear the Hereafter.*** This is the government of Al-Qaim[asws]. Then Allah[azwj] the High Says afterward to Make them recognise that the admonition is the Wilayah ***[74:54] Nay! it is surely a admonition. [74:55] So whoever pleases may mind it. [74:56] And they will not mind unless Allah Desires so. He is the one with piety and worthy to be Forgiven*** He[asws] said: 'So the piety is this subject, matter is the Prophet[saww], and the Forgiveness is Amir-ul-Momineen[asws]'.[5623]

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، قوله عز و جل كُلُّ نَفْسٍ بِما كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحابَ الْيَمِينِ فِي جَنَّاتٍ يَتَساءَلُونَ عَنِ الْمُجْرِمِينَ ما سَلَكَكُمْ فِي سَقَرَ و المجرمون هم المنكرون لولايتك قالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَ لَمْ نَكُ نُطْعِمُ الْمِسْكِينَ وَ كُنَّا نَخُوضُ مَعَ الْخائِضِينَ فيقول لهم أصحاب اليمين: ليس من هذا أوتيتم، فما الذي سلككم في سقر يا أشقياء؟ قالوا: كنا نكذب بيوم الدين حتى أتانا اليقين. فقالوا لهم: هذا الذي سلككم في سقر يا أشقياء، و يوم الدين يوم الميثاق حيث جحدوا و كذبوا بولايتك، و عتوا عليك و استكبروا».

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far[asws], from his[asws] father[asws], from his[asws] grandfather[asws] that: 'The Prophet[saww] said to Ali[asws]: 'O Ali[asws]! The Words of the Mighty and Majestic ***[74:38] Every soul is held in pledge for what it earns, [74:39] Except the people of the right hand [74:40] In gardens, they shall ask [74:41] About the guilty: [74:42] What has brought you into Hell?*** And the criminals (guilty) they are the deniers of your[asws] Wilayah ***[74:43] They shall say: We were not of those who sent Prayed (Musalleen) [74:44] And we used not to feed the poor; [74:45] And we used to enter into vain discourse with those who entered into vain discourses.*** So the companions of the right hand would be saying to them, 'It is not from these that has brought you here. So what is that which made you travel to Saqar (Hell) O wretched

[5623] (تأويل الآيات 2: 734/ 6)

ones?' They would say, ***[74:46] And we used to call the Day of Religion a lie***, until (now) conviction has come to us'. They will be saying to them: 'This is what has made you travel to Saqar, O wretched ones, and the Day of Religion is the Day of the Covenant, which you strived against and belied your[asws] Wilayah, and tyrannised you[asws] and were arrogant'.[5624]

و قال علي بن إبراهيم، قال: اليمين علي (عليه السلام) و أصحابه شيعته، فيقولون لأعداء آل محمد: ما سلككم في سقر؟ قال: فيقولون: لَمْ نَكُ مِنَ الْمُصَلِّينَ أي لم نك من أتباع الأئمة (عليهم السلام).

And Ali Bin Ibrahim (Tafseer Qummi), said:

'He[asws] said: 'The right hand (Al-Yameen) is Ali[asws], and his[asws] companions are the Shias, so they will be saying to the enemies of the Progeny[asws] of Muhammad[saww] ***[74:42] What has brought you into Hell?*** So they will be saying ***[74:43] They shall say: We were not of those who sent Prayed (Musalleen)*** i.e., we were not of those who followed the Imams[asws]'.[5625]

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن إسماعيل بن مهران، عن الحسن القمي، عن إدريس بن عبد الله، عن أبي عبد الله (عليه السلام)، قال: سألته عن تفسير هذه الآية ما سَلَكَكُمْ فِي سَقَرَ قالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ، قال: «عنى بها لم نك من أتباع الأئمة الذين قال الله تبارك و تعالى فيهم: وَ السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ أما ترى الناس يسمون الذي يلي السابق في الحلبة المصلي فذلك الذي عنى حيث قال: لَمْ نَكُ مِنَ الْمُصَلِّينَ لم نك من أتباع السابقين».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mahran, from Al-Hassan Al-Qummi, from Idrees Bin Abdullah, who has narrated the following:

'I asked Abu Abdullah[asws] about the interpretation of these Verses ***[74:42] What has brought you into Hell? [74:43] They shall say: We were not of those who sent Prayed (Musalleen)***, he[asws] said: 'It means by this, 'We were not of those who followed the Imams[asws] regarding whom Allah[azwj] Blessed and High has Said ***[56:10] And the foremost are the foremost, [56:11] These are they who are drawn close***. But, do you not see the people calling the (horse) one who follows the first (horse) one in the ring as 'Al-Musalli'? So that is what is meant where they will say ***We were not of those who sent Prayed (Musalleen)*** – we were not of those who followed the foremost (Al-Sabiqeen)'.[5626]

[5624] (تأويل الآيات 2: 738/ 9.)
[5625] (تفسير القمّي 2: 395.)
[5626] (الكافي 1: 347/ 38.)

CHAPTER 75

AL-QAYAAMAT

(40 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: باسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من أدمن قراءة سورة لا أقسم، و كان يعمل بها، بعثه الله عز و جل مع رسول الله (صلى الله عليه و آله) من قبره في أحسن صورة، و يبشره و يضحك في وجهه حتى يجوز على الصراط و الميزان».

Ibn Babuwayh, by his chain, from Abu Baseer, who has said:

'Abu Ja'far[asws] having said: 'The one who habitually recites Surah ***[75] Nay! I swear by the*** (Al-Qayamat), and was acting by it, Allah[azwj] Mighty and Majestic will Resurrect him with Rasool-Allah[saww] from his grave with a beautiful face, joy and smile upon his face until he is Permitted over the Bridge (Al-Siraat) and the Scale'.[5627]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة شهدت له أنا و جبرئيل يوم القيامة أنه كان موقنا بيوم القيامة، و خرج من قبره و وجهه مسفر عن وجوه الخلائق، يسعى نوره بين يديه، و إدمان قراءتها يجلب الرزق و الصيانة و يحبب إلى الناس».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, I[saww] and Jibraeel[as] would testify for him on the Day of Judgement that he used to have certainty on the Day of Judgement, and he would come out of his grave and his face would be more radiant than the faces of the (other) creatures, emanating light in front of him. And the habitual recitation of it brings the sustenance and the livelihood, and he would be endeared to the people'.[5628]

و قال الصادق (عليه السلام): «قراءتها تخشع و تجلب العفاف و الصيانة، و من قرأها لم يخف من سلطان، و حفظ في ليله- إذا قرأها- و نهاره بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The recitation of it makes one humble and brings chastity and the livelihood. And the one who recites is would never fear the Authorities (Sultan), and would be Protected during the night – if he were to recite it – and the day, by the Permission of Allah[azwj]'.[5629]

[5627] (ثواب الأعمال: 121.)
[5628] Tafseer Al Burahn – H 11233
[5629] Tafseer Al Burhan – H 11225

VERSES 1 - 5

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ {1} وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ {2} أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ {3} بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ {4} بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ {5}

[75:1] Nay! I swear by the Day of Judgement [75:2] And Nay! I swear by the self-accusing soul. [75:3] Does the human being think that We shall not Gather his bones? [75:4] Yes! We are able to Make complete (even) his very fingertips [75:5] But, the human being desires to sin to his Imam

شرف الدين النجفي: عن محمد بن خالد البرقي، عن خلف بن حماد، عن الحلبي، قال: سمعت أبا عبد الله (عليه السلام) يقرأ: «بَلْ يُرِيدُ الْإِنْسانُ لِيَفْجُرَ أَمامَهُ أي يكذبه».

Sharaf Al-Deen Al-Najafy, from Muhammad Bin Khalid Al-Barqy, from Khalaf Bin Hamaad, from Al-Halby who said:

'I heard Abu Abdullah[asws] reciting ***[75:5] But, the human being desires to sin to his Imam***, i.e., belie him[asws]'.[5630]

قال: و قال بعض أصحابنا عنهم (عليهم السلام): «أن قول الله عز و جل: بَلْ يُرِيدُ الْإِنْسانُ لِيَفْجُرَ أَمامَهُ قال: [بل] يريد أن يفجر أمير المؤمنين (عليه السلام)، بمعنى يكيده».

And one of our companions said:

'From him[asws]: 'The Words of Allah[azwj] Mighty and Majestic ***[75:5] But, the human being desires to sin to his Imam***, he[asws] said: 'But he intends that he should sin against Amir-ul-Momineen[asws], in the meaning of plotting against him[asws]'.[5631]

VERSES 6 TO 15

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ {6} فَإِذَا بَرِقَ الْبَصَرُ {7} وَخَسَفَ الْقَمَرُ {8} وَجُمِعَ الشَّمْسُ وَالْقَمَرُ {9} يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ {10} كَلَّا لَا وَزَرَ {11} إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ {12} يُنَبَّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ {13} بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ {14} وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ {15}

[75:6] He asks: When is the Day of Judgement? [75:7] So when the sight becomes dazed, [75:8] And the moon is eclipsed [75:9] And the sun and the moon are Gathered together, [75:10] Man shall saying on that Day: Where to flee to? [75:11] By no means! There shall be nowhere to (flee to)! [75:12] With your Lord alone shall on that Day be the place of stability [75:13] On that Day the human being shall be Given the news of what he had sent before and (what he) delayed [75:14] But! The human being is evidence against himself, [75:15] Though he puts forth his excuses.

علي بن إبراهيم: قوله تعالى: يَسْئَلُ أَيَّانَ يَوْمُ الْقِيامَةِ أي متى يكون؟ فقال الله: فَإِذا بَرِقَ الْبَصَرُ، قال: يبرق البصر، فلا يقدر أن يطرف، قوله: كَلَّا لا وَزَرَ أي لا ملجأ، قوله تعالى: يُنَبَّؤُا الْإِنْسانُ يَوْمَئِذٍ بِما قَدَّمَ وَ أَخَّرَ قال: يخبر بما قدم و أخر.

[5630] (تأويل الآيات 2: 739/ 1.)
[5631] (تأويل الآيات 2: 739/ 2)

Ali Bin Ibrahim (Tafseer Qummi) –

The Words of the High ***[75:6] He asks: When is the Day of Judgement?*** i.e., When will it take place?' So Allah[azwj] Said ***[75:7] So when the sight becomes dazed***, he[asws] said: 'So he would not be able to blink' His[azwj] Words ***[75:11] By no means! There shall be nowhere to (flee to)!*** i.e., no shelter. The Words of the High ***[75:13] On that Day the human being shall be Given the news of what he had sent before and (what he) delayed***, he[asws] said: 'Informing him of what he had sent forward and held back'.[5632]

في كتاب الغيبة لشيخ الطائفة قدس سره باسناده إلى على بن مهزيار حديث طويل يذكر فيه دخوله على القائم عليه السلام وسؤاله اياه. وفيه: فقلت يا سيدى متى يكون هذا الامر ؟ فقال: إذا حيل بينكم وبين سبيل الكعبة واجتمع الشمس والقمر، واستدار بهما الكواكب والنجوم - فقلت: متى يابن رسول الله ؟ فقال لى: في سنة كذا وكذا تخرج دابة الارض من بين الصفا والمروة، معه عصى موسى وخاتم سليمان يسوق الناس إلى المحشر.

In the book Kitaab Al-Ghaybat of Sheykh Al-Ta'ifa, by his chain going up to Ali Bin Mahziyar, a lengthy Hadeeth in which he mentions the following:

One person came up to Al-Qaim[asws] and asked him[asws] certain questions, and in it was – So he asked, 'O my Chief, when will this matter happen?' So he[asws] said: 'When there are scams taking place between you and the way of the Kaabah, and the sun and the moon are gathered together, and by these two the planets and the stars would turn around'. So I asked, 'When, O son[asws] of Rasool-Allah[saww]?' So he[asws] said: 'In the year such and such, the Walker upon the earth (Da'abat Al-Ardh) would come out from between Al-Safa and Al-Marwa, with him[asws] would be the staff of Musa[as], and the ring of Suleiman[as], driving the people to the Resurrection Plains'.[5633]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن عمر بن يزيد، قال: إني لأتعشى عند «1» أبي عبد الله (عليه السلام)، إذ تلا هذه الآية بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقى مَعاذِيرَهُ : «يا أبا حفص، ما يصنع الإنسان أن يتقرب إلى الله عز و جل بخلاف ما يعلم الله تعالى؟ إن رسول الله (صلى الله عليه و آله) كان يقول: من أسر سريرة رداه الله رداءها، إن خيرا فخير، و إن شرا فشر».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Umar Bin Yazeed who said:

'I dined in the presence of Abu Abdullah[asws] when he[asws] recites this Verse ***[75:14] But! The human being is evidence against himself, [75:15] Though he puts forth his excuses***, he[asws] said: 'O Abu Hafs! What can you make of the human being that he tries to get closer to Allah[azwj] Mighty and Majestic by opposing what Allah[azwj] has Taught? The Rasool-Allah[saww] used to say: 'The one who captivates his conscience, Allah[azwj] would Respond to him, with is respective Response. If it is good, so good, and if is it evil so evil'.[5634]

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن فضل أبي العباس، عن أبي عبد الله (عليه السلام)، قال: «ما يصنع أحدكم أن يظهر حسنا و يسر سيئا؟ أليس يرجع إلى نفسه فيعلم أن ذلك ليس كذلك؟ و الله عز و جل يقول: بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ إن السريرة إذا صحت قويت العلانية».

[5632] (تفسير القمّي 2: 396.)
[5633] Tafseer Noor Al Saqalayn – CH 75 H 4
[5634] (الكافي 2: 223/ 6)

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from fazAl-Abu Al-Abbas, who has said:

'Abu Abdullah[asws] having said: 'What makes one of you to appear well pleased with a bad thing? Does he not refer to his own self, so he knows that is not as such? And Allah[azwj] Mighty and Majestic is Saying ***[75:14] But! The human being is evidence against himself, [75:15] Though he puts forth his excuses***. If the conscience is correct, it strengthens the (deeds done) openly'.[5635]

و عنه: عن محمد بن إسماعيل، عن الفضل بن شاذان، و محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن الخفقة و الخفقتين؟ فقال: «ما أدري ما الخفقة و الخفقتان، إن الله يقول: بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ ، إن عليا (عليه السلام) كان يقول: من وجد طعم النوم قائما أو قاعدا، فقد وجب عليه الوضوء».

And from him, from Muhammad Bin Ismail, from Al-FazAl-Bin Shazaan, and Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan Bin yahya, from Abdul Rahman Bin Al-Hajaaj who said:

'I asked Abu Abdullah[asws] about 'the beat', and 'two beats'?' الخفقة و الخفقتين So he[asws] said: 'What do you know about 'the beat' and 'the two beats'. Allah[azwj] is Saying ***[75:14] But! The human being is evidence against himself***. Ali[asws] used to say: 'The one who finds the taste of sleep, be it standing or sitting, so the ablution becomes obligatory upon him'.[5636]

ابن طاووس (رحمه الله) في كتاب " اليقين في تسمية علي عليه السلام أمير المؤمنين " باسناد متصل بأبي جعفر عليه السلام قال: لما نزلت هذه الآية (بل يريد الانسان ليفجر أمامه) دخل أبو بكر على النبي صلى الله عليه وآله فقال (له): سلم على علي بامرة المؤمنين. فقال: من الله ومن رسوله ؟ فقال صلى الله عليه وآله: من الله ومن رسوله.

Ibn Tawoos, has narrated:

In the book Al-Yaqeen Fi Tasmiya Ali[asws] Amir-ul-Momineen[asws], by a chain to Abu Ja'far[asws] having said: 'When this Verse ***[75:5] But, the human being desires to sin to his Imam*** was Revealed, Abu Bakr came up to the Prophet[saww]. So he[saww] said to him: 'Greet Ali[asws] as 'Amir-ul-Momineen[asws]'. So he said, '(Is this an order) from Allah[azwj] and from His[azwj] Rasool[saww]?' He[saww] said: 'From Allah[azwj] and from His[azwj] Rasool[saww].

(ثم دخل عمر، فقال: سلم على علي بامرة المؤمنين. فقال: من الله ومن رسوله ؟ فقال صلى الله عليه وآله: من الله ومن رسوله.

Then Umar came up, so he[saww] said: 'Greet Ali[asws] as 'Amir-ul-Momineen[asws]'. So he said, '(Is this as order from) Allah[azwj] and from His[azwj] Rasool[saww]?' He[saww] said: 'From Allah[azwj] and from His[azwj] Rasool[saww]''.

قال): ثم نزلت (ينبؤا الانسان يومئذ بما قدم وأخر) قال: ما قدم مما أمر به، وما أخر مما لم يفعله لما أمر به من السلام على علي عليه السلام بامرة المؤمنين.

He[asws] said: 'Then the Verse ***[75:13] On that Day the human being shall be Given the news of what he had sent before and (what he) delayed*** was Revealed'.

[5635] (الكافي 2: 223/ 11.)
[5636] (الكافي 3: 37/ 15.)

He[asws] said: 'What they proceeded with what they had been ordered to do, and what they held back which they did not do when he was ordered to do it, from greeting to Ali[asws] as 'Amir-ul-Momineen[asws]'.[5637]

في الكافي على بن محمد عن عبد الله بن اسحاق عن الحسن بن على ابن سليمان عن محمد بن عمران عن أبى عبد الله عليه السلام قال: اتى أمير المؤمنين عليه السلام و هو جالس بالكوفة بقوم وجدوهم يأكلون بالنهار في شهر رمضان، فقال لهم أمير المؤمنين عليه السلام أكلتم وانتم مفطرون ؟ قالوا: نعم، قال: يهود انتم ؟ قالوا: لا، قال: فنصارى ؟ قالوا: لا، قال: فعلى أي شئ من هذه الاديان مخالفين للاسلام ؟ قالوا: بل مسلمون قال: فسفر انتم ؟ قالوا لا قال: فيكم علة استوجبتم الافطار لا نشعر بها فانكم ابصر بأنفسكم لان الله تعالى يقول: " بل الانسان على نفسه بصيرة " قالوا: بل اصبحنا ما بنا علة، والحديث طويل أخذنا منه موضع الحاجة.

In Al-Kafi – Ali Bin Muhammad, from Abdullah Bin Is'haq, from Al-Hassan Bin Ali Ibn Suleyman, from Muhammad Bin Umran:

'From Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] came up to a group which was seated, at Al-Kufa, and he[asws] found them to be eating during the day in the Month of Ramadhan. So Amir-ul-Momineen[asws] said to them: 'You are eating, and have broken the Fast?' They said, 'Yes'. He[asws] said: 'You are Jews?' They said, 'No'. He[asws] said: 'Christians?' They said, 'No'. He[asws] said: 'So which thing are you upon, from the Religions, opposed to Al-Islam?' They said, 'But, we are Muslims'. He[asws] said: 'Are you travellers?' They said, 'No'. He[asws] said: 'Do you have a reason with you to break your Fast, and you do not feel it, so you are a witness against yourselves, because Allah[azwj] is Saying ***[75:14] But! The human being is evidence against himself***'. They said, 'We have no reason with us this morning'. – And the Hadeeth is lengthy and we have taken from it the necessary subject matter'.[5638]

VERSES 16 TO 23

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ {16} إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ {17} فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ {18} ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ {19} كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ {20} وَتَذَرُونَ الْآخِرَةَ {21} وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ {22} إِلَىٰ رَبِّهَا نَاظِرَةٌ {23}

[75:16] Do not move your tongue with it to make haste with it, [75:17] Surely on Us is the collecting of it and the reciting of it. [75:18] Therefore when We have recited it, follow its recitation. [75:19] Again on Us (devolves) the explaining of it. [75:20] Nay! But you love the present life, [75:21] And neglect the hereafter. [75:22] (Some) faces on that day shall be bright, [75:23] Looking to their Lord

علي بن إبراهيم، قال: على آل محمد جمع القرآن و قراءته فَإِذا قَرَأْناهُ فَاتَّبِعْ قُرْآنَهُ ، قال: اتبعوا إذا ما قرءوه ثُمَّ إِنَّ عَلَيْنا بَيانَهُ أي تفسيره.

Ali Bin Ibrahim (Tafseer Qummi) –

The collection of the Quran and its recitation is upon the Progeny[asws] of Muhammad[saww]. ***[75:18] Therefore when We have recited it, follow its recitation*** Follow what they[asws] read ***[75:17] Surely on Us is the collecting of it and the reciting of it***'.[5639]

[5637] Taweel Al Ayaat Al Zaahira – CH 75 H 3
[5638] Tafseer Noor Al Saqlayn – CH 75 H 10
[5639] (تفسير القمّي 2: 397.)

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عمرو بن أبي المقدام عن جابر قال: سمعت أبا جعفر عليه السلام يقول: ما ادعى أحد من الناس أنه جمع القرآن كله كما أنزل إلا كذاب، وما جمعه وحفظه كما نزله الله تعالى إلا علي بن أبي طالب عليه السلام والائمة من بعده عليهم السلام

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from Jabir who said:

'I heard Abu Ja'far[asws] saying: 'No one from the people has claimed that he gathered all of the Quran as it had been Revealed except for a liar. And no one has collected it, and preserved it as it had been Revealed by Allah[azwj] the High except for Ali[asws] Bin Abu Talib[asws], and the Imams[asws] from after him[asws]'.[5640]

الديلمي، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al-Daylami, and Abu Al-Hassan Muhammad Bin Shazaan, from Zayd Bin Thabit who said that:

'The Rasool-Allah[saww] said: 'I[saww] am leaving behind among you two weighty things – the Book of Allah[azwj] and Ali[asws] Bin Abu Talib[asws]. And, Ali[asws] is higher for you than the Book of Allah[azwj], because he[asws] is an explainer for you about the Book of Allah[azwj] '.[5641]

قال: وقال رسول الله صلى الله عليه وآله: لو ان الناس قرؤا القرآن كما انزل الله عزوجل ما اختلف اثنان.

And the Rasool-Allah[saww] said: 'If the people were to recite the Quran as it had been Revealed by Allah[azwj] Mighty and Majestic, no two would have differed'.[5642]

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

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

و قوله تعالى: وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا ،

And the Words of the High ***[19:50] And We granted to them of Our mercy, and We Assigned for them a truthful tongue, (of) Ali***.

و قوله تعالى: وَ اجْعَلْ لِي لِسانَ صِدْقٍ فِي الْآخِرِينَ،

And the Words of the High ***[26:84] "Grant me honourable mention on the tongue of truth among the later (generations)***

[5640] Al Kafi - H 602
[5641] (ارشاد القلوب: 378)
[5642] Tafseer Noor Al Saqalayn – P 726 H 15

و قوله تعالى: إِنَّ عَلَيْنا جَمْعَهُ وَ قُرْآنَهُ ،

And the Words of the High ***[75:17] Surely on Us is the collecting of it and the reciting of it***.

و قوله تعالى: إِنَّما أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ، فالمنذر رسول الله (صلى الله عليه و آله)، و علي بن أبي طالب (عليه السلام) الهادي.

And the Words of the High ***[13:7] You are only a warner and (there is) a guide for every people***, so the warner is Rasool-Allah[saww], and Ali[asws] Bin Abu Talib[asws] is the Guide'.

و قوله تعالى: أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ فالبينة محمد (صلى الله عليه و آله)، و الشاهد علي (عليه السلام)،

And the Words of the High ***[11:17] Is he then who has with him clear proof from his Lord, and a witness from Him recites it***, so the clear proof (Bayyina) is Muhammad[saww], and the witness (Al-Shaahid) is Ali[asws].

و قوله تعالى: إِنَّ عَلَيْنا لَلْهُدى وَ إِنَّ لَنا لَلْآخِرَةَ وَ الْأُولى، و قوله تعالى: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً، و قوله تعالى: أَنْ تَقُولَ نَفْسٌ يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لَمِنَ السَّاخِرِينَ جنب الله علي بن أبي طالب (عليه السلام)،

And the Words of the High ***[92:12] Surely it is upon us to Guide [92:13] And most surely Ours is the hereafter and the former***. And the Words of the High ***[33:56] Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a salutation***. And the Words of the High ***[39:56] Lest a soul should say: O my regret! For what I neglected regarding the Side (Janb) of Allah, and most surely I was of those who laughed to scorn*** – 'Janb Allah[azwj] is Ali[asws] Bin Abu Talib[asws]'.

و قوله تعالى: وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ معناه علي (عليه السلام)،

And the Words of the High ***[36:12] and We have recorded everything in a clear Imam***, its Meaning is Ali[asws].

و قوله تعالى: إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلى صِراطٍ مُسْتَقِيمٍ، و قوله تعالى: لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ معناه عن حب علي بن أبي طالب (عليه السلام).

And the Words of the High ***[36:3] Most surely you are one of the Messengers [36:4] On a straight path***. And the Words of the High ***[102:8] Then on that day you shall most certainly be questioned about the Boons***, it Means, about the love for Ali[asws] Bin Abu Talib[asws]'.[5643]

علي بن إبراهيم: كَلَّا بَلْ تُحِبُّونَ الْعاجِلَةَ، قال: الدنيا الحاضرة وَ تَذَرُونَ الْآخِرَةَ قال: تدعون وُجُوهٌ يَوْمَئِذٍ ناضِرَةٌ أي مشرقة إِلى رَبِّها ناظِرَةٌ، قال: ينظرون إلى وجه الله عز و جل، يعني إلى رحمة الله و نعمته.

Ali Bin Ibrahim (Tafseer Qummi) –

[5643] Tafseer Al Burhan – H 11238

[75:20] Nay! But you love the present life, said, 'The present world ***[75:21] And neglect the Hereafter*** i.e., left it ***[75:22] (Some) faces on that day shall be bright,*** i.e., shining ***[75:23] Looking to their Lord***, they will be looking to the Face (Wajh) of Allah[azwj] – Meaning to the Mercy of Allah[azwj] and His[azwj] Bounties (which are the Masomeen[asws])'.[5644]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه إبراهيم بن هاشم، عن عبد السلام بن صالح الهروي قال: قلت لعلي بن موسى (عليهما السلام): يا بن رسول الله، ما تقول في الحديث الذي يرويه أهل الحديث: «إن المؤمنين يزورون ربهم في منازلهم في الجنة»؟

And from him, said, 'It has been narrated to us by Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim Bin Hisham, from his father Ibrahim Bin Hisham, from Abdul Salaam Bin Salih Al-Harwy who said:

'I said to Ali Bin Musa[asws], 'O son[asws] of the Rasool-Allah[saww]! What do you[asws] say regarding the Hadeeth which is being reported by the people of the Hadeeth, 'The Believers would be visiting their Lord[azwj] in their Levels in the Paradise?'

فقال (عليه السلام): «يا أبا الصلت، إن الله تعالى فضل نبيه (صلى الله عليه و آله) على جميع خلقه من النبيين و الملائكة، و جعل طاعته طاعته، و مبايعته مبايعته ، و زيارته في الدنيا و الآخرة زيارته، فقال عز و جل: مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ،

So he[asws] said: 'O Abu Al-Salt! Allah[azwj] the High has Merited His[azwj] Prophet[saww] above all of His[azwj] creatures from the Prophets[as] and the Angels, and Made obedience to him[saww] as being obedience to Himself[azwj]; and following him[saww] as being following Himself[azwj]; and visiting him[saww] in the world and the Hereafter as having visited Himself[azwj]. So Allah[azwj] Mighty and Majestic Said ***[4:80] Whoever obeys the Messenger, he indeed obeys Allah***.

و قال: إِنَّ الَّذِينَ يُبايِعُونَكَ إِنَّما يُبايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، و قال النبي (صلى الله عليه و آله): من زارني في حياتي أو بعد موتي فقد زار الله تعالى. و درجة النبي (صلى الله عليه و آله) في الجنة أرفع الدرجات، فمن زاره في درجته في الجنة من منزله فقد زار الله تبارك و تعالى».

And Said ***[48:10] Surely, those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands.*** And the Prophet[saww] said: 'The one visits me[saww] during my[saww] lifetime, or after my[saww] passing away, so he has visited Allah[azwj]'. And the Level of the Prophet[saww] in the Paradise is the highest of the Levels. So the one who visits him[saww] in his[saww] Level in the Paradise, from his[saww] Levels, so he has visited Allah[azwj] Blessed and High.

قال: فقلت له: يا بن رسول الله، فما معنى الخبر الذي رووه أن ثواب لا إله إلا الله النظر إلى وجه الله تعالى؟ فقال (عليه السلام): «يا أبا الصلت، من وصف الله تعالى بوجه كالوجوه فقد كفر، و لكن وجه الله تعالى أنبياؤه و رسله و حججه (صلوات الله عليهم)، هم الذين بهم يتوجه إلى الله عز و جل و إلى دينه و معرفته،

I said to him[asws], 'O son[asws] of the Rasool-Allah[saww]! So what is the meaning of the News (Hadeeth) which is being reported that, 'The Reward of 'There is no god except for Allah[azwj], is the looking at the Face (Wajh) of Allah[azwj] the High?' So Ali[asws] said: 'O Abu Al-Salt! The one who describes Allah[azwj] with a face like the faces, so he has blasphemed (Kufr). But, the Face of Allah[azwj] are His[azwj] Prophets[as], and His[azwj]

[5644] (تفسير القمّي 2: 397)

Messengers[as], and His[azwj] Proofs[asws]. They[asws] are the ones by whom you are paying attention (Tawajjoh) to Allah[azwj] Mighty and Majestic, and to His[azwj] religion, and His[azwj] Recognition.

و قد قال الله تعالى: كُلُّ مَنْ عَلَيْها فانٍ وَ يَبْقى وَجْهُ رَبِّكَ ذُو الْجَلالِ وَ الْإِكْرامِ ، و قال عز و جل: كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ، فالنظر إلى أنبياء الله تعالى و رسله و حججه (عليهم السلام) في درجاتهم ثواب عظيم للمؤمنين يوم القيامة، و قد قال النبي (صلى الله عليه و آله): من أبغض أهل بيتي و عترتي لم يرني و لم أره يوم القيامة.

And Allah[azwj] the High has Said ***[55:26] Everyone on it must pass away [55:27] And there will remain forever the Face of your Lord, the Lord of Glory and Honour***. And the Mighty and Majestic Said ***[28:88] everything is perishable but His Face***. So the looking at the Prophets[as] of Allah[azwj] the High, and at His[azwj] Messengers[as], and at His[azwj] Proofs[asws] in their[asws] Levels is a great Reward for the Believers, on the Day of Judgement. And the Prophet[saww] has said: 'The one who hates the People[asws] of my[saww] Household, and my[saww] Family, will never see me[saww], I[saww] will not look at him on the Day of Judgement'.

و قال (صلى الله عليه و آله): إن فيكم من لا يراني بعد أن يفارقني. يا أبا الصلت، إن الله تعالى لا يوصف بمكان و لا تدركه الأبصار و الأوهام».

And he[saww] said: 'Among you is one who will not see me[asws] after separating from me[saww]'. O Abu Al-Salt! Verily Allah[azwj] cannot be described by a place, nor can the visions and the delusions imagine Him[azwj].[5645]

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

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

'I said to Abu Abdullah[asws], 'Inform me about Allah[azwj] Mighty and Majestic. Will the Believers see Him[azwj] on the Day of Judgement?' He[asws] said: 'Yes, and they have (already) seen him before the Day of Judgement'. I said, 'When?' He[asws] said: 'Where Allah[azwj] Said to them: ***[7:172] Am I not your Lord? They said: Yes! We do bear witness***.

ثم سكت ساعة، ثم قال: «و إن المؤمنين ليرونه في الدنيا قبل يوم القيامة، أ لست تراه في وقتك هذا؟». قال أبو بصير: فقلت له: جعلت فداك، فأحدث بهذا عنك؟ فقال: «لا، فإنك إذا حدثت به فأنكره منكر جاهل بمعنى ما تقول، ثم قدر أن ذلك تشبيه كفر، و ليست الرؤية بالقلب كالرؤية بالعين، تعالى الله عما يصفه المشبهون و الملحدون».

The he[asws] was silent for a while, then said: 'The Believers are (already) seeing Him[azwj] in the world, before the Day of Judgement. Do you not see Him[azwj] at this time of yours?' Abu Baseer said, 'I said to him[asws], 'May I be sacrificed for you[asws], So I should narrate this from you[asws]?' He[asws] said: 'No, for if you were to narrate it, the denier would deny it, being ignorant of the meaning of what you are saying. Then he will estimate that, that is similar to blasphemy (Kufr), and the visioning with the heart

[5645] (عيون أخبار الرّضا (عليه السّلام) 1: 114/ 3.)

is not the same as visioning with the eyes. Allah[azwj] is Higher from what the comparers and the atheists describe Him[azwj] to be'.[5646]

محمد بن العباس: عن أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن هاشم الصيداوي، قال: قال لي أبو عبد الله (عليه السلام): «يا هاشم، حدثني أبي و هو خير مني، عن جدي رسول الله (صلى الله عليه و آله)، أنه قال: ما من رجل من فقراء المؤمنين من شيعتنا إلا و ليس عليه تبعة».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahiim Bin Is'haq, from Abdullah Bin hamaad, from Hisham Al-Saydawi who said:

'Abu Abdullah[asws] said to me: 'O Hisham! My[asws] father[asws] narrated to me[asws], and he[asws] was better than me[asws], from his[asws] grandfather Rasool-Allah[saww] having said: 'The is none from the men from the poor Believers from our[asws] Shias except that he does not have a liability (Tabeat).

قلت: جعلت فداك، و ما التبعة؟ قال: «من الإحدى و خمسين ركعة، و من صوم ثلاثة أيام من الشهر، فإذا كان يوم القيامة خرجوا من قبورهم و وجوهم مثل القمر ليلة البدر، فيقال للرجل منهم: سل تعط، فيقول: أسأل ربي النظر إلى وجه محمد (صلى الله عليه و آله)، قال: فيأذن الله عز و جل لأهل الجنة أن يزوروا محمدا (صلى الله عليه و آله)،

I said, 'May I be sacrificed for you[asws], and what is the liability (Al-Tabeat)?' He[asws] said: 'From the fifty one cycles (of Prayer), and from Fasting thirty days from the Month (of Ramadhan). So when it will be the Day of Judgement, they will come out from their graves, and their faces would be like the moon on the night of the full moon. So it will be said to the man from among them: 'Ask, and you shall be given it'. So he will be saying, 'I ask my Lord[azwj], to be able to look at the face of Muhammad[saww]'. So Allah[azwj] Mighty and Majestic would Grant Permission to the people of the Paradise that they should visit Muhammad[saww]'.

قال: فينصب لرسول الله (صلى الله عليه و آله) منبر من نور على درنوك من درانيك الجنة، له ألف مرقاة، بين المرقاة إلى المرقاة ركضة الفرس، فيصعد محمد (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام)».

He[asws] said: 'So He[azwj] would Establish a Pulpit of Light for the Rasool-Allah[saww], upon a carpet from the carpets of the Paradise which would have a thousand grades to it. In between one grade to the other is like a horse track. So Muhammad[saww] and Amir-ul-Momineen[asws] would ascend it'.

قال: «فيحف ذلك المنبر شيعة آل محمد (عليهم السلام)، فينظر الله إليهم، و هو قوله تعالى: وُجُوهٌ يَوْمَئِذٍ ناضِرَةٌ إِلى رَبِّها ناظِرَةٌ- قال - فيلقى عليهم من النور حتى إن أحدهم إذا رجع لم تقدر الحور أن تملأ بصرها منه». قال: ثم قال أبو عبد الله (عليه السلام): «يا هاشم، لمثل هذا فليعمل العاملون».

He[asws] said: 'The Shias of the Progeny[asws] of Muhammad[saww] would be surrounding that Pulpit. So Allah[azwj] Would Look at them, and these are the Words of the High ***[75:22] (Some) faces on that day shall be bright, [75:23] Looking to their Lord***'. He[asws] said: 'The Light would have such an effect upon them, that when one of them return, he would not look at the Hourie, as his eyes would have been filled from it'. Then Abu Abdullah[asws] said: 'O Hisham! ***[37:61] For the like of this then let the workers work***'.[5647]

[5646] (التوحيد: 117/ 20)
[5647] (تأويل الآيات 2: 739/ 4.)

VERSES 24 TO 30

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ {24} تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ {25} كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ {26} وَقِيلَ مَنْ ۜ رَاقٍ {27} وَظَنَّ أَنَّهُ الْفِرَاقُ {28} وَالْتَفَّتِ السَّاقُ بِالسَّاقِ {29} إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ {30}

[75:24] And (other) faces on that Day shall be gloomy, [75:25] Thinking that there will be made to befall upon them some great calamity. [75:26] Nay! When it comes up to the throat, [75:27] And it will be Said: Who cast a spell on you? [75:28] And he would think he has separated [75:29] And affliction turns to an affliction; [75:30] To your Lord on that day shall be the driving.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عمرو بن عثمان، عن المفضل بن صالح، عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ قِيلَ مَنْ راقٍ وَ ظَنَّ أَنَّهُ الْفِراقُ ، قال: «ذلك ابن آدم، إذا حل به الموت قال: هل من طبيب؟ وَ ظَنَّ أَنَّهُ الْفِراقُ أيقن بمفارقة الأحبة وَ الْتَفَّتِ السَّاقُ بِالسَّاقِ التفت الدنيا بالآخرة ثم إِلى رَبِّكَ يَوْمَئِذٍ الْمَساقُ، قال: المصير إلى رب العالمين».

Muhammad Bin Yqoub, from Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al-MufazzAl-Bin Salih, from Jabir:

From Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***[75:27] And it will be Said: Who cast a spell on you? [75:28] And he would think he has separated***, said: 'That is the son of Adam[as], when the death comes upon him, says, 'Is there any healer?' ***[75:28] And he would think he has separated***, convinced of the separation from the loved ones ***[75:29] And affliction turns to an affliction*** The world with the Hereafter. Then ***[75:30] To your Lord on that day shall be the driving***, he[asws] said: 'To the Lord[azwj] of the Worlds'.[5648]

VERSES 31 TO 40

فَلَا صَدَّقَ وَلَا صَلَّىٰ {31} وَلَٰكِنْ كَذَّبَ وَتَوَلَّىٰ {32} ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ {33} أَوْلَىٰ لَكَ فَأَوْلَىٰ {34} ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ {35} أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى {36} أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ {37} ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ {38} فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَىٰ {39} أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ {40}

[75:31] So he did not accept the truth, nor did he Pray, [75:32] But called the truth a lie and turned back, [75:33] Then he went to his followers, walking away in haughtiness. [75:34] Nearer to you (is destruction) and nearer, [75:35] Again nearer to you and nearer. [75:36] Does the human being think that he is to be left to wander without an aim? [75:37] Was he not a sperm in the seminal fluid, [75:38] Then he was a clot of blood, so He created (him) then made (him) perfect. [75:39] Then He made of him two kinds, the male and the female. [75:40] Is not He Able to give life to the dead?

علي بن إبراهيم: أنه كان سبب نزولها أن رسول الله (صلى الله عليه و آله) دعا إلى بيعة علي (عليه السلام) يوم غدير خم، فلما بلغ الناس و أخبرهم في علي (عليه السلام) ما أراد الله أن يخبرهم به، رجع الناس، فاتكأ معاوية على المغيرة بن شعبة و أبي موسى الأشعري، ثم أقبل يتمطى نحو أهله و يقول: و الله لا نقر «1» لعلي بالولاية أبدا، و لا نصدق محمدا مقالته فيه، فأنزل الله جل ذكره فَلا صَدَّقَ وَ لا صَلَّى وَ لكِنْ كَذَّبَ وَ تَوَلَّى ثُمَّ ذَهَبَ إِلى أَهْلِهِ يَتَمَطَّى أَوْلى لَكَ فَأَوْلى العبد الفاسق،

Ali Bin Ibrahim (Tafseer Qummi) –

[5648] (الكافي 3: 259/ 32.)

'The reasons for its Revelation was that the Rasool-Allah[saww] called to the allegiance of Ali[asws] on the Day of Ghadeer Khumm. So when he[saww] preached to the people and informed them regarding Ali[asws], what Allah[azwj] Intended him[saww] to inform them of, the people returned. So Muawiya leant upon Al-Mugheira Bin Sah'ba, and Abu Musa Al-Ashary, then faced arrogantly towards his people and he was saying, 'By Allah[azwj]! We will not accept to Ali[asws] with the Wilayah, ever, nor will we ratify what Muhammad[saww] speaks about him[asws]'. So Allah[azwj], Mighty is His[azwj] Mention, ***[75:31] So he did not accept the truth, nor did he Pray, [75:32] But called the truth a lie and turned back, [75:33] Then he went to his followers, walking away in haughtiness [75:34] Nearer to you (is destruction) and nearer,*** nearer to the evil servant.

فصعد رسول الله (صلى الله عليه و آله) المنبر و هو يريد البراءة منه، فأنزل الله عز و جل: لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ فسكت رسول الله (صلى الله عليه و آله) و لم يسمه.

So the Rasool-Allah[saww] ascended the Pulpit and he[asws] wanted remoteness (Tabarra) from them, so Allah[azwj] Revealed ***[75:16] Do not move your tongue with it to make haste with it***. So the Rasool-Allah[saww] observed silence and did not name them'.[5649]

ابن شهر آشوب: قال الباقر (عليه السلام): «قام ابن هند و تمطى [و خرج] مغضبا، واضعا يمينه على عبد الله بن قيس الأشعري، و يساره على المغيرة بن شعبة، و هو يقول: و الله لا نصدق محمدا على مقالته، و لا نقر عليا بولايته، فنزل: فَلا صَدَّقَ وَ لا صَلَّى الآيات، فهم رسول الله (صلى الله عليه و آله) أن يرده فيقتله، فقال له جبرئيل (عليه السلام): لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ فسكت عنه رسول الله (صلى الله عليه و آله)».

Ibn Shehr Ashub said:

'Al-Baqir[asws] said: 'The son of Hind (Muawiya) stood up arrogantly and went out in anger placing his right hand upon Abdullah Bin Qyas Al-Ashary, and his left hand upon Al-Mugheira Bin Sha'ba, and he was saying, 'By Allah[azwj]! We will not ratify Muhammad[saww] upon his speech, nor will be accept Ali[asws] with his[asws] Wilayah'. So the Verse ***[75:31] So he did not accept the truth, nor did he Pray*** was Revealed. The Rasool-Allah[saww] wanted to have them killed, so Jibraeel[as] said ***[75:16] Do not move your tongue with it to make haste with it***. So the Rasool-Allah[saww] observed silence from it'.[5650]

[5649] (تفسير القمّي 2: 397)
[5650] (المناقب 3: 38.)

CHAPTER 76

AL-DAHR

(31 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي جعفر (عليه السلام)، قال: «من قرأ هل أتى على الإنسان في [كل] غداة خميس، زوجه الله من الحور العين ثمانمائة عذراء و أربعة آلاف ثيب حوراء من الحور العين، و كان مع النبي (صلى الله عليه و آله)».

Ibn Bauwayh, by his chain, the following:

'Abu Ja'far[asws] having said: 'The one who recites ***[76] There surely came over the human being*** (Chapter 76) on every Thursday, Allah[azwj] would get him married to eight hundred virgin Houries, and four thousand of the beautiful lustrous eyed Houries, and he would be with the Prophet[saww]'.[5651]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان جزاؤه على الله جنة و حريرا، و من أدمن قراءتها قويت نفسه الضعيفة، و من كتبها و شرب ماءها نفعت وجع الفؤاد، و صح جسمه، و برأ من مرضه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (76), Allah[azwj] would Reward him with a Garden and silk. And the one, who habitually recites it, would strengthen his weak self. And the one who writes it and drinks its water, would benefit against heart pain, and correct his body, and be free from his illness'.[5652]

و قال رسول الله (صلى الله عليه و آله): «من قرأها أجزاه الله الجنة و ما تهوى نفسه على كل الأمور، و من كتبها في إناء و شرب ماءها نفعت شر وجع الفؤاد، و نفع بها الجسد».

And the Rasool-Allah[saww] said: 'The one who recites it (76), Allah[azwj] would Recompense him with the Paradise, and whatsoever he loves for himself over all matters. And the one who recites it in a bowl and drink its water, would benefit against the evil of heart ache, and the body would benefit by it'.[5653]

و قال الصادق (عليه السلام): «قراءتها تقوي النفس و تشد [العصب، و تسكن القلق] و إن ضعف في قراءتها، كتبت و محيت و شرب [ماؤها]، منعت من [ضعف] النفس و يزول عنه بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The recitation of it (76) strengthens the self, and gives tranquillity to the heart, and if one is weak in its recitation, write it and erase it, and

[5651] (ثواب الأعمال: 121.)
[5652] (خواص القرآن)
[5653] Tafseer Al Burhan – H 11255

drink its water, it would prevent the weakness of the self, and it would decline from him, by the Permission of Allah[azwj]'.[5654]

VERSES 1 TO 3

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا {1} إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا {2} إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا {3}

[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention. [76:2] Surely, We have created man from a small life-germ uniting: We mean to try him, so We have made him hearing, seeing. [76:3] Surely, We have shown him the way: he may be thankful or unthankful.

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن علي بن أسباط، عن خلف بن حماد، عن ابن مسكان، عن مالك الجهني، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: أ و لم ير الْإِنْسانُ أَنَّا خَلَقْناهُ مِنْ قَبْلُ وَ لَمْ يَكُ شَيْئاً، فقال: «لا مقدرا و لا مكونا». قال: و سألته عن قوله تعالى: هَلْ أَتى عَلَى الْإِنْسانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً، فقال: «كان مقدرا غير مذكور».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al-Hasany, from Ali Bin Asbaat, from Khalaf Bin Hamaad, from Ibn Muskan, from Malik Al-Jahny who said:

'I asked Abu Abdullah[asws] the Words of the High ***[19:67] Does not the human being remember that We created him before, when he was nothing?*** So he[asws] said: 'Neither Measurement nor a configuration'. And I asked him[asws] about the Words of the High ***[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention***, so he[asws] said: 'He was of a measurement not worthy of mention'.[5655]

أحمد بن محمد بن خالد البرقي: عن أبيه، عن إسماعيل بن إبراهيم و محمد بن أبي عمير، عن عبد الله بن بكير، عن زرارة، عن حمران، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: هَلْ أَتى عَلَى الْإِنْسانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً، فقال: «كان شيئا و لم يكن مذكورا». قلت: فقوله: أ وَ لا يَذْكُرُ الْإِنْسانُ أَنَّا خَلَقْناهُ مِنْ قَبْلُ وَ لَمْ يَكُ شَيْئاً قال: «لم يكن شيئا في كتاب و لا علم».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Ismail Bin Ibrahim and Muhammad Bin Abu Umeyr, from Abdullah Bin Bakeyr, from Zurara, from Humran who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention***, so he[asws] said: 'He was a thing, and was not being mentioned'. I said, '(What about) His[azwj] Words ***[19:67] Does not the human being remember that We created him before, when he was nothing?*** He[asws] said: 'He had not become a thing (worth Mentioning), neither in the Book nor in the Knowledge'.[5656]

و بإسناده، عن سعيد الحداد، عن أبي جعفر (عليه السلام)، قال: «كان مذكورا في العلم، و لم يكن مذكورا في الخلق».

[5654] (خواص القرآن: 12 «مخطوط».)
[5655] (الكافي 1: 114/ 5.)
[5656] (المحاسن: 243/ 234)

And by his chain, from Saeed Al-Hadaad:

'Abu Ja'far[asws] has said: 'He was being mentioned in the Knowledge, and was not being mentioned among the creatures'.[5657]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَمْشاجٍ نَبْتَلِيهِ قال: «ماء الرجل و المرأة اختلطا جميعا».

Then (Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] regarding the Words of the High ***[76:2] Surely We have created man from a small life-germ uniting***, he[asws] said: 'The mixing of the water of the man and the woman'.[5658]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن فضال، عن ثعلبة بن ميمون، عن حمزة بن محمد الطيار، عن أبي عبد الله (عليه السلام)، قال: إِنَّا هَدَيْناهُ السَّبِيلَ إِمَّا شاكِراً وَ إِمَّا كَفُوراً، قال: «عرفناه إما آخذ و إما تارك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazaal, from Sa'albat Bin Maymoun, from Hamza Bin Muhammad Al-Tayyar, who has said:

'Abu Abdullah[asws] has said: '***[76:3] Surely, We have shown him the way: he may be thankful or unthankful***, - It is our[asws] recognition, either he adheres to it, or he leaves it'.[5659]

VERSES 4 TO 9

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا {4} إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا {5} عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا {6} يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا {7} وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا {8} إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا {9}

[76:4] Surely We have prepared for the unbelievers chains and shackles and a burning fire. [76:5] Surely, the righteous shall drink of a cup the admixture of which is camphor [76:6] A fountain from which the servants of Allah shall drink; flowing out with a good flow [76:7] They fulfill vows and fear a Day the evil of which shall be widespread. [76:8] And they give food out of love for Him to the poor and the orphan and the captive: [76:9] But rather, we only feed you for Allah's Sake; we do not want from you any recompense, nor any appreciation

المفيد في (الاختصاص): في حديث مسند برجاله، قال رسول الله (صلى الله عليه و آله): «يا علي، ما عملت في ليلتك؟» قال: «و لم يا رسول الله؟». قال: «قد نزلت فيك أربعة معال». قال: «بأبي أنت و أمي، كانت معي أربعة دراهم، فتصدقت بدرهم ليلا، و بدرهم نهارا، و بدرهم سرا، و بدرهم علانية». قال: «فإن الله أنزل فيك الَّذِينَ يُنْفِقُونَ أَمْوالَهُمْ بِاللَّيْلِ وَ النَّهارِ سِرًّا وَ عَلانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ».

Al-Mufeed in Al-Ikhtisaas in a Hadeeth with a chain of his men, who has said:

[5657] (مجمع البيان 10: 614)
[5658] (تفسير القمّي 2: 398)
[5659] (الكافي 1: 124/ 3.)

'The Rasool-Allah[saww] said: 'O Ali[asws]! What did you[asws] do during your[asws] night?' He[asws] said: 'And why (do you[saww] ask) O Rasool-Allah[saww]?' He[saww] said: 'Four Verses were Revealed with regards to you[asws]'. He[asws] said: 'May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww]. I[asws] had four Dirhams with me[asws], so I[asws] gave away one Dirham in charity at night, and one Dirham in the day, and one Dirham secretly, and one Dirham openly'.

He[saww] said: 'So Allah[azwj] has revealed regarding you[asws] ***[2:274] (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve***'.

ثم قال له: «هل عملت شيئا غير هذا؟ فإن الله قد أنزل علي سبع عشرة آية، يتلو بعضها بعضا، من قوله: إِنَّ الْأَبْرارَ يَشْرَبُونَ مِنْ كَأْسٍ كانَ مِزاجُها كافُوراً إلى قوله: إِنَّ هذا كانَ لَكُمْ جَزاءً وَ كانَ سَعْيُكُمْ مَشْكُوراً».

Then he[saww] said to him[asws]: 'Did you do anything else apart from this?' For Allah[azwj] has Revealed to me[saww] seventeen Verses, each one follows from the other, from His[azwj] Words ***[76:5] Surely the righteous shall drink of a cup the admixture of which is camphor*** up to His[azwj] Words ***[76:22] Surely this is a reward for you, and your striving shall be Appreciated***'.[5660]

وباسناده عن الهذيل عن مقاتل عن محمد بن الحنفية عن الحسن بن على بن أبى طالب عليهما السلام قال: كل ما في كتاب الله عزوجل من قوله: " ان الابرار " فوالله ما أراد به الا على بن أبى طالب وفاطمة وانا والحسين، لانا نحن ابرار بآبائنا وامهاتنا، وقلوبنا عملت بالطاعات والبر، ومبراة من الدنيا وحبها واطعنا الله في جميع فرائضه، وآمنا بوحدانيته وصدقنا برسوله.

And by his chain, from Al-Hazeyl, from Maqatal, from Muhammad Bin Al-Hanifa, who has narrated:

'Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] has said: 'Wherever in the Book of Allah[azwj] Mighty and Majestic, "The Righteous" is Mentioned, so by Allah[azwj], He[azwj] does not Intend by it except for Ali[asws] Bin Abu Talib[asws], and Fatima[asws], and Myself[asws], and Al-Husayn[asws]. This is because, we[asws] are the righteous from our[asws] forefathers, and our foremothers, and our[asws] hearts act by obedience (to Allah[azwj]) and righteousness, and are remote from the world and the love for it, and we[asws] obey Allah[azwj] is all of His[azwj] Obligations, and believe in His[azwj] Oneness, and we[asws] ratify His[azwj] Rasool[saww]'.[5661]

قوله: وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً قال: فقال العالم (عليه السلام): «أما إن عليا لم يقل في موضع: إنما نطعمكم لوجه الله لا نريد منكم جزاء منكم و لا شكورا، و لكن الله علم من قلبه أن ما أطعم لله، فأخبره بما يعلم من قلبه من غير أن ينطق به».

His[azwj] Words ***[76:8] And they give food out of love for Him to the poor and the orphan and the captive***, he said, 'The 'Aalim' (Imam[asws]) said: 'But Ali[asws] did not speak regarding the subject matter: 'But rather, we[asws] are feeding you for the Sake of Allah[azwj]. We[asws] are not intending any recompense from you, nor any appreciation from you. But Allah[azwj] Knows that what we[asws] are feeding is for the Sake of

[5660] (الاختصاص: 150)
[5661] Tafseer Noor Al Saqalayn – CH 76 H 22

Allah[azwj]. So He[azwj] Informed about it from what He[azwj] already Knew from before, apart from Him[azwj] Speaking about it'.[5662]

أحمد بن محمد بن خالد البرقي: عن أبيه، عن معمر بن خلاد، عن أبي الحسن الرضا (عليه السلام)، في قول الله تعالى: وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً، قال: قلت: حب الله، أو حب الطعام؟ قال: «حب الطعام».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Moamar Bin Khalaad, who has narrated:

'Abu Al-Hassan Al-Reza[asws], regarding the Words of the High ***[76:8] And they give food out of love for Him to the poor and the orphan and the captive***. I said, 'Love of Allah[azwj] or love of the food?' He[asws] said: '(Preferring the Love of Allah[azwj] over) the love of food'.[5663]

قوله تعالى: وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً،قال علي بن إبراهيم: حدثني أبي، عن عبد الله بن ميمون القداح، عن أبي عبد الله (عليه السلام)، قال: «كان عند فاطمة (عليها السلام) شعير، فجعلوه عصيدة، فلما أنضجوها و وضعوها بين أيديهم جاء مسكين، فقال المسكين: رحمكم الله، أطعمونا مما رزقكم الله، فقام علي (عليه السلام) و أعطاه ثلثاه،

(Ali Bin Ibrahim – Tafseer Qummi) – The Words of the High ***[76:8] And they give food out of love for Him to the poor and the orphan and the captive***,

Ali Bin Ibrahim said, 'My father narrated to me, from Abdullah Bin Maymoun Al-Qadah,

Abu Abdullah[asws] having said: 'In the possession of Fatima[asws], there was some barley, So she[asws] made porridge out of it. So when she[asws] had prepared it and placed it in front of her[asws], along came a poor (man). So the poor (man) said, 'May Allah[azwj] have Mercy on you[asws]. Feed us from what Sustenance Allah[azwj] has Given you[asws]'. So Ali[asws] stood up and gave him a third of it.

فلم يلبث أن جاء يتيم، فقال اليتيم: رحمكم الله، أطعمونا مما رزقكم الله، فقام علي (عليه السلام) و أعطاه الثلث الثاني، ثم جاء أسير، فقال الأسير: رحمكم الله، أطعمونا مما رزقكم الله، فقام علي (عليه السلام) و أعطاه الثلث الباقي، و ما ذاقوها،

But soon an orphan came up. So the orphan said, 'May Allah[azwj] have Mercy on you[asws]. Feed us from what Sustenance Allah[azwj] has Given you[asws]'. So Ali[asws] stood up and gave him the second third of it'. Then a captive came up. So the captive said, 'May Allah[azwj] have Mercy on you[asws]. Feed us from what Sustenance Allah[azwj] has Given you'. So Ali[asws] stood up and gave him the remaining third of it, and did not (even) taste it'.

فأنزل الله [فيهم] هذه الآية وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً إلى قوله تعالى: وَ كانَ سَعْيُكُمْ مَشْكُوراً في أمير المؤمنين (عليه السلام)، و هي جارية في كل مؤمن فعل مثل ذلك لله عز و جل بنشاط فيه.

So Allah[azwj] Revealed these Verses (regarding them[asws]) ***[76:8] And they give food out of love for Him to the poor and the orphan and the captive*** up to His[azwj] Words ***[76:22] Surely this is a reward for you, and your striving shall be Appreciated*** regarding Amir-ul-Momineen[asws], and it flows to every Believer who

[5662] (الاختصاص: 151)
[5663] (المحاسن: 397/ 71)

acts similarly to that for the Sake of Allah[azwj] Mighty and Majestic, (actively involved in it)'.[5664]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق، قال: حدثنا أبو أحمد بن عبد العزيز بن يحيى الجلودي البصري، قال: حدثنا محمد بن زكريا، قال: حدثنا شعيب بن واقد، قال: حدثنا القاسم بن بهرام، عن ليث، عن مجاهد، عن ابن عباس. و حدثنا محمد بن إبراهيم بن إسحاق، قال: حدثنا أبو أحمد عبد العزيز بن يحيى الجلودي، قال: حدثنا الحسن بن مهران، قال: حدثنا سلمة بن خالد، عن الصادق جعفر بن محمد، عن أبيه (عليهما السلام)، في قوله عز و جل: يُوفُونَ بِالنَّذْرِ

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq narrated to us from Abu Ahmad Bin Abdul Aziz Bin Yahya Al-Jaloudy Al-Basry, from Muhammad Bin Zakariya, from Shuayb Bin Waqad, from Al-Qasim Bin Bahram, from Lays, from Mujahid, from Ibn Abbas. And it was narrated to us by Muhammad Bin Ibrahim Bin Is'haq, from Abu Ahmad Abdul Aziz Bin yahy Al-Jaloudy, from Al-Hassan Bin Mahran, from Salmat Bin Khalid, who has said:

'Al-Sadiq Ja'far Bin Muhammad[asws], from his[asws] father[asws] regarding the Words of the Mighty and Majestic ***[76:7] They fulfill vows***

قال: «مرض الحسن و الحسين (عليهما السلام) و هما صبيان صغيران، فعادهما رسول الله (صلى الله عليه و آله) و معه رجلان، فقال أحدهما: [يا أبا الحسن] لو نذرت في ابنيك نذرا لله، إن عافاهما؟ فقال: أصوم ثلاثة أيام شكرا لله عز و جل، و كذلك قالت فاطمة (عليها السلام)، و قال الصبيان: و نحن أيضا نصوم ثلاثة أيام، و كذلك قالت جاريتهم فضة، فألبسهما الله العافية، فأصبحوا صائمين و ليس عندهم طعام.

He[asws] said: 'Al-Hassan[asws] and Al-Husayn[asws] were not well, and they[asws] were both very young boys. So the Rasool-Allah[saww] visited both of them[asws], and with him[saww] were two men. So one of them said, 'O Abu Al-Hassan[asws]! If only you[asws] would vow a vow with Allah[azwj] regarding your[asws] two sons[asws]?' So he[asws] said: 'I[asws] shall fast for three days in appreciation to Allah[azwj] Mighty and Majestic. And Fatima[asws] said similar to it. And the two young boys[asws] said: 'We[asws] shall also fast for three days'. And their[asws] maid (Fizza[as]) said that as well. Allah[azwj] Covered them[asws] with the health. So they[asws] became hungry and they[asws] did not have any food.

فانطلق علي (عليه السلام) إلى جار له من اليهود، يقال له شمعون، يعالج الصوف، فقال: هل لك أن تعطيني جزة من صوف تغزلها ابنة محمد بثلاثة أصوع من شعير؟ قال: نعم، فأعطاه، فجاء بالصوف و الشعير، و أخبر فاطمة (عليها السلام) فقبلت و أطاعت، ثم عمدت فغزلت ثلث الصوف، ثم أخذت صاعا من الشعير فطحنته و عجنته، و خبزت من خمسة أقراص، لكل واحد منهم قرص.

So Ali[asws] went to a Jewish neighbour of his[asws] called Shamoun who used to treat wool. He[asws] said: 'Could you give me[asws] some wool so that the daughter of Muhammad[saww] can spin it for you in exchange for a measure (Sa'a) of barley?' He said, 'Yes'. So he gave it to him[asws]. He[asws] came with the wool and the barley, and informed Fatima[asws]. So she[asws] accepted and obeyed, then she[asws] spun a third of the wool, then took a measure (Sa'a) of barley, so she[asws] ground it and kneaded it, and made five discs of bread from it, a disc for each one of them[asws]'.

و صلى علي (عليه السلام) مع النبي (صلى الله عليه و آله) المغرب، ثم أتى منزله، فوضع الخوان و جلسوا خمستهم، فأول لقمة كسرها علي (عليه السلام) إذا مسكين واقف [بالباب]، فقال: السلام عليكم يا أهل بيت محمد، أنا مسكين من مساكين المسلمين، أطعموني مما تأكلون أطعمكم الله على موائد الجنة، فوضع اللقمة من يده، ثم قال:

[5664] (تفسير القمّي 2: 398)

And Ali[asws] Prayed the evening Prayer (Al-Maghrib) with the Prophet[saww], then came to his[asws] house. The food was placed, and the five of them were seated. As soon as Ali[asws] broke the first morsel to eat, there was a beggar who paused at the door. He said, 'Peace be upon you[asws], O People[asws] of the Household of Muhammad[saww]! I am a poor from the poor Muslims. Feed me from what you[asws] are eating, Allah[azwj] would Feed you[asws] from the Banquets of the Paradise. So he[asws] placed the morsel back from his hand, then said (In prose):

فاطم ذات المجد و اليقين يا بنت خير الناس أجمعين أما ترين البائس المسكين جاء إلى الباب له حنين يشكو إلى الله و يستكين يشكو إلينا جائعا حزين كل امرئ بكسبه رهين من يفعل الخير يقف سمين موعده في جنة رهين حرمها الله على الضنين و صاحب البخل يقف حزين تهوي به النار إلى سجين شرابه الحميم و الغسلين يمكث فيه الدهر و السنين

'Fatima[asws], O one of glory and conviction! O daughter[asws] of the one[saww] better than all the people together! But, do you[asws] not see the poor beggar who has come to the door? He is craving to complain to Allah[azwj] and submit his complaint against us[asws]. He has come grief-stricken. Every person who does good would stand tomorrow in debt for the Garden which Allah[azwj] has Forbidden upon the stingy and the niggardly who will pause at the Blazing Fire. His drink would be boiling water (Al-Hameem), remaining in it for ages and years'.

فأقبلت فاطمة (عليها السلام) تقول: أمرك سمع يا بن عم و طاعة ما بي من لؤم و لا وضاعه غذيت باللب و بالبراعة أرجو إذا أشبعت في مجاعه أن ألحق الأخيار و الجماعه و أدخل الجنة في شفاعة

Fatima[asws] faced him[asws] and replied (in prose). She[asws] said: 'I[asws] heard your[asws] order, O cousin, and obey. I[asws] will not be accused for menial food, nor do I[asws] want lowliness due to it, and I[asws] hope that we[asws] all should participate together in the good, and enter the Paradise'.

و عمدت إلى ما كان على الخوان فدفعته إلى المسكين، و باتوا جياعا، فأصبحوا صياما لم يذوقوا إلا الماء القراح ثم عمدت إلى الثلث الثاني من الصوف فغزلته، ثم أخذت صاعا من الشعير فطحنته و عجنته، و خبزت منه خمسة أقراص، لكل واحد قرص، و صلى علي (عليه السلام) المغرب مع النبي (صلى الله عليه و آله)، ثم أتى إلى منزله، فلما وضع الخوان بين يديه و جلسوا خمستهم، فأول لقمة كسرها علي (عليه السلام) إذا يتيم من يتامى المسلمين قد وقف بالباب، فقال: السلام عليكم يا أهل بيت محمد، أنا يتيم من يتامى المسلمين، أطعموني مما تأكلون أطعمكم الله على موائد الجنة، فوضع علي (عليه السلام) اللقمة من يده، ثم قال:

And she[asws] proceeded to what was upon the table spread and handed it over to the poor beggar. And their[asws] hunger increased. That remained until the morning and they did not taste anything except for clear water (before observing fast). She[asws] proceeded to the second, third of the wool and spun it. Then she[asws] took a measure of barley and ground it, and kneaded it, and made five discs of bread with it, a disc for each one of them[asws]. And Ali[asws] Prayed the evening Prayer (Al-Maghrib) with the Prophet[saww], then came to his[asws] house. So when the food was placed in front of him[asws], and the five of them[asws] were seated, as soon as Ali[asws] broke the first morsel, an orphan from the orphans of the Muslims paused at the door and said, 'Peace be upon you[asws], O People[asws] of the Household of Muhammad[saww]! I am an orphan from the Muslim orphans. Feed me from what you[asws] are eating, Allah[azwj] would Feed you upon the Banquets of the Paradise. So Ali[asws] placed the morsel back from his[asws] hand and said (in prose):

فاطم بنت السيد الكريم بنت نبي ليس بالزنيم قد جاءنا الله بذا اليتيم من يرحم اليوم هو الرحيم موعده في جنة النعيم حرمها الله على اللئيم و صاحب البخل يقف ذميم تهوي به النار إلى الجحيم شرابه الصديد و الحميم

Fatima[asws], daughter[asws] of the Chief of the generous, daughter of the Prophet[saww] who was not with wickedness, Allah[azwj] has Come to us with that orphan. The one who is merciful to him would be in the Gardens of Bliss which Allah[azwj] has Forbidden upon the wicked and the one who is niggardly who would be plunged down into the obnoxious Fire. Their drink would be pus and boiling water'.

فأقبلت فاطمة (عليها السلام) و هي تقول: فسوف أعطيه و لا ابالي و أوثر الله على عيالي أمسوا جياعا و هم أشبالي أصغرهما يقتل في القتال في كربلا يقتل باغتيال للقاتل الويل مع الوبال تهوي به النار إلى سفال كبوله زادت على الأكبال

So Fatima[asws] turned towards him[asws] and she[asws] said (in prose): 'So I[asws] shall give and I[asws] do not mind, and I[asws] prefer Allah[azwj] over my[asws] children who are hungry, and the younger one[asws] would be killed in Karbala, killed by murdering assassins. So the woe along with the damnation be upon them who will be plunged into the Fire to its lowest level, with the Punishment increased upon them'.

ثم عمدت فأعطته جميع ما على الخوان، و باتوا جياعا لم يذوقوا إلا الماء القراح، فأصبحوا صياما، و عمدت فاطمة (عليها السلام) فغزلت الثلث الباقي من الصوف، و طحنت الصاع الباقي و عجنته، و خبزت منه خمسة أقراص، لكل واحد منهم قرص، و صلى علي (عليه السلام) [المغرب] مع النبي (صلى الله عليه و آله)، ثم أتى منزله، فقرب إليه الخوان، فجلسوا خمستهم، فأول لقمة كسرها علي (عليه السلام) إذا أسير من أسراء المشركين قد وقف بالباب، فقال: السلام عليكم يا أهل بيت محمد، تأسروننا و تشدوننا و لا تطعموننا فوضع علي (عليه السلام) اللقمة من يده، ثم قال:

Then she[asws] proceeded and gave all what was upon the table spread. And their[asws] hunger increased, and they did not taste anything except for clear water. So they[asws] were Fasting in the morning, and Fatima[asws] proceeded, to the remainder of the wool and spun it, and she[asws] ground the rest of the barley and kneaded it, and made five discs of bread from it, a disc for each one of them[asws]. And Ali[asws] Prayed the evening Prayer (Al-Maghrib) with the Prophet[saww], then came to his[asws] house. So the food was placed near to him[asws], and the five of them[asws] were seated. As soon as Ali[asws] broke the first morsel, there was a captive from the captives of the Polytheists who had paused at the door. He said, 'Peace be upon you[asws], O People[asws] of the Household of Muhammad[saww]! You[asws] have made us to be captives and do not feed us?' So Ali[asws] placed the morsel back from his hand, then said (in prose):

فاطم يا بنت النبي أحمد بنت نبي سيد مسود قد جاءك الأسير ليس يهتد مكبلا في غله مقيد يشكو إلينا الجوع قد تقدد من يطعم اليوم يجده في غد عند العلي الواحد الموحد ما يزرع الزارع سوف يحصد فأطعمي من غير من أنكد

Fatima[asws], O daughter of the Prophet Ahmad[saww]. A Prophet[saww] who is a Chief of the chiefs. There has come to your[asws] door, the captive, chained and restricted. He is complaining to us[asws] of the hunger. The one who feeds him, would sow today and reap tomorrow in the Presence of the High, the One, so do not despair'.

فأقبلت فاطمة (عليها السلام) و هي تقول: لم يبق مما كان غير صاع قد دبرت كفي مع الذراع شبلاي و الله هما جياع يا رب لا تتركهما ضياع أبوهما للخير ذو اصطناع عبل الذراعين طويل الباع و ما على رأسي من قناع إلا عبا نسجتها بصاع

So Fatima[asws] faced him[asws] and she[asws] said (in prose): 'There does not remain any other measure (of barley) behind to suffice my[asws] children. By Allah[azwj] they are

hungry. O Lord[azwj]! Do not Leave both of them[asws], as their father[asws] is the good, one with two hands (double generous) with a long span, and there is nothing in my[asws] possession which I[asws] can spin'.

و عمدوا إلى ما كان على الخوان فأعطوه، و باتوا جياعا، و أصبحوا مفطرين و ليس عندهم شيء».

And she[asws] proceeded to what was upon the table spread, so she[asws] gave it. And their[asws] hunger increased. And their Fasts had ended and there was nothing (to eat) in their[asws] possession'.

قال شعيب في حديثه: و أقبل علي (عليه السلام) بالحسن و الحسين (عليهما السلام) نحو رسول الله (صلى الله عليه و آله)، و هما يرتعشان كالفراخ من شدة الجوع، فلما بصر رسول الله (صلى الله عليه و آله) بهما قال: «يا أبا الحسن، شد ما يسؤني ما أرى بكم، انطلق إلى ابنتي فاطمة»

Shuayb said in his Hadeeth, 'And Ali[asws] went with Al-Hassan[asws] and Al-Husayn[asws] to Rasool-Allah[saww], and they[asws] were both trembling like nestlings due to the intensity of the hunger. So when the Rasool-Allah[saww] saw the two of them[asws], he[saww] said: 'O Abu Al-Hassan[asws]! I[asws] do not like what I[aww] see with you[asws] all. (So let us[asws]) go to my[saww] daughter[asws] Fatima[asws]'.

فانطلقوا [إليها] و هي في محرابها، قد لصق بطنها بظهرها من شدة الجوع و غارت عيناها، فلما رآها رسول الله (صلى الله عليه و آله) ضمها إليه، و قال: وا غوثاه، أنتم منذ ثلاث فيما أرى! فهبط جبرئيل (عليه السلام)، فقال: يا محمد، خذها هنأ لك في أهل بيتك. فقال: و ما آخذ يا جبرئيل؟ قال: هَلْ أَتى عَلَى الْإِنْسانِ حِينٌ مِنَ الدَّهْرِ حتى بلغ إِنَّ هذا كانَ لَكُمْ جَزاءً وَ كانَ سَعْيُكُمْ مَشْكُوراً.

So they[asws] went to her[asws], and she[asws] was in her[asws] Prayer niche (Mehraab). Her[asws] stomach had touched her[asws] back due to the intensity of the hunger, and her[asws] eyes had sunk. So when the Rasool-Allah[saww] saw her[asws], he[saww] took her[asws] in his[saww] arms and said: 'Waah! I[saww] seek Your[azwj] Help, with what I[saww] see you[asws] all to be in, for the last three days!' Jibraeel[as] descended and said: 'O Muhammad[saww]! Take it, that which is for you[saww] regarding the People[asws] of your[saww] Household!' So he[saww] said: 'And what shall I[saww] take, O Jibraeel[as]?' He[as] said: '***[76:1] There surely came over the human being a period of time*** – until he[as] reached ***[76:22] Surely this is a reward for you, and your striving shall be Appreciated***'.

و قال الحسن بن مهران في حديثه: فوثب النبي (صلى الله عليه و آله) حتى دخل منزل فاطمة (عليها السلام)، فرأى ما بهم فجمعهم، ثم انكب عليهم يبكي، و يقول: «أنتم منذ ثلاث فيما أرى و أنا غافل عنكم». فهبط عليه جبرئيل (عليه السلام) بهذه الآيات إِنَّ الْأَبْرارَ يَشْرَبُونَ مِنْ كَأْسٍ كانَ مِزاجُها كافُوراً عَيْناً يَشْرَبُ بِها عِبادُ اللَّهِ يُفَجِّرُونَها تَفْجِيراً

And Al-Hassan Bin Mahran said in his Hadeeth, 'So the Prophet[saww] leapt up and he[saww] went to the house of Fatima[asws]. So he[saww] saw what was with them[asws], so he[saww] gathered all of them[asws], then he[saww] started weeping and he[saww] was saying: 'You[asws] all are what I[saww] see, for the last three days, and I[saww] was oblivious from you[asws]'. So Jibraeel[as] descended by these Verses ***[76:5] Surely the righteous shall drink of a cup the admixture of which is camphor [76:6] A fountain from which the servants of Allah shall drink; flowing out with a good flow***'.

قال: هي عين في دار النبي (صلى الله عليه و آله) تتفجر إلى دور الأنبياء و المؤمنين يُوفُونَ بِالنَّذْرِ يعني عليا و فاطمة و الحسن و الحسين و جاريتهم فضة وَ يَخافُونَ يَوْماً كانَ شَرُّهُ مُسْتَطِيراً يقول عابسا كلوحا وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ يقول: على حب شهوتهم للطعام و إيثارهم له مِسْكِيناً من مساكين المسلمين وَ يَتِيماً من يتامى المسلمين وَ أَسِيراً من أسارى المشركين، و يقولون إذا أطعموهم: إِنَّما نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنْكُمْ جَزاءً وَ لا شُكُوراً، قال: و الله ما قالوا هذا، [لهم] و لكنهم أضمروه في أنفسهم، فأخبر الله بإضمارهم.

He said, ‘This is a fountain in the house of the Prophet[saww] flowing to the houses of the Prophets[as], and the Believers. ***[76:7] They fulfill vows*** Meaning Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws] and their[asws] maid Fizza[as] ***and fear a Day the evil of which shall be widespread*** (Faces) would be frowning and deformed ***[76:8] And they give food out of love for Him*** over their[asws] love for the food and preferred over their own selves ***the poor*** from the poor Muslims ***and the orphan*** from the Muslim orphans ***and the captive*** from the captives of the Polytheists, and they[asws] were saying when they[asws] were feeding them: ‘***[76:9] But rather, we only feed you for Allah's Sake; we do not want from you any recompense, nor any appreciation***’. He said, ‘By Allah[azwj]! They[asws] did not say this (these words) to them, but it was their[asws] conscience in their own selves, so Allah[azwj] Informed of what was in their conscience’.

يقول: لا نُرِيدُ مِنْكُمْ جَزاءً تكافؤننا به وَ لا شُكُوراً تثنون علينا به، و لكنا إِنَّما نُطْعِمُكُمْ لِوَجْهِ اللَّهِ و طلب ثوابه، قال الله تعالى ذكره: فَوَقاهُمُ اللَّهُ شَرَّ ذلِكَ الْيَوْمِ وَ لَقَّاهُمْ نَضْرَةً وَ سُرُوراً في القلوب وَ جَزاهُمْ بِما صَبَرُوا جَنَّةً جنة يسكنونها وَ حَرِيراً يفرشونه و يلبسونه مُتَّكِئِينَ فِيها عَلَى الْأَرائِكِ و الأريكة: السرير عليه الحجلة لا يَرَوْنَ فِيها شَمْساً وَ لا زَمْهَرِيراً،

They[asws] were saying: ‘***[76:9] we do not want from you any recompense, nor any appreciation***’ you are praising us[asws] for it (feeding you), but ***[76:9] But rather, we only feed you for Allah's Sake*** and seeking of His[azwj] Rewards. Allah[azwj], Elevated is His[azwj] Mention Said ***[76:11] Therefore Allah will Guard them from the evil of that Day and Cause them to meet with ease and happiness*** In the hearts ***[76:12] And Reward them, because they were patient, with garden*** to dwell in it ***and silk*** for furnishings and clothing ***[76:13] Reclining therein on raised couches*** Beds upon which are curtains ***they shall find therein neither the sun nor intense cold***’.

قال ابن عباس: فبينا أهل الجنة في الجنة إذا رأوا مثل الشمس [قد] أشرقت لها الجنان، فيقول أهل الجنة: يا رب، إنك قلت في كتابك: لا يَرَوْنَ فِيها شَمْساً وَ لا زَمْهَرِيراً فيرسل الله جل اسمه إليهم جبرئيل (عليه السلام) فيقول: ليس هذه بشمس، و لكن عليا و فاطمة ضحكا، فأشرقت الجنان من نور ضحكهما، و نزلت هَلْ أَتى فيهم، إلى قوله تعالى: وَ كانَ سَعْيُكُمْ مَشْكُوراً.

Ibn Abbas said, ‘So when the people of the Paradise would be in the Paradise, they will see illumination resembling the sun by which the Gardens would shine. So the people of the Paradise would be saying: ‘O Lord[azwj]! You[azwj] had Said in Your[azwj] Book ***they shall find therein neither the sun nor intense cold***?’ So Allah[azwj], Majestic is His[azwj] Name would Send Jibraeel[as] to them. So he[as] would say: ‘This is not the sun, but, Ali[asws] and Fatima[asws] have smiled, so the Gardens have brightened up from the Light of their[asws] smiles. And the Verses ***[76:1] There surely came*** up to His[azwj] Words ***[76:22] and your striving shall be Appreciated***’.

قلت: القصة رواها الخاص و العام معلومة عندهم بأنها نزلت في علي و أهل بيته (عليهم السلام) فالتشاغل بذكرها بأسانيد المخالفين يطول بها الكتاب.

I said, 'The story has been reported especially, and the world knows it from what is with them, that it (Chapter 76) was Revealed regarding Ali[asws] and the People[asws] of his[asws] Household. So to include in this, the chains from the opposition, would lengthen this book'.[5665]

محمد بن العباس، قال: حدثنا أحمد بن محمد الكاتب، عن الحسن بن بهرام، عن عثمان بن أبي شيبة، عن وكيع، عن المسعودي، عن عمرو بن مرة، عن عبد الله بن الحارث المكتب، عن أبي كثير الزبيدي، عن عبد الله بن العباس (رضي الله عنه)، قال: مرض الحسن و الحسين (عليهما السلام)، فنذر علي و فاطمة (عليهما السلام) و الجارية نذرا إن برئا صاموا ثلاثة أيام شكرا، فبرئا، فوفوا بالنذر و صاموا، فلما كان أول يوم قامت الجارية و جرشت شعيرا، فخبزت منه خمسة أقراص، لكل واحد منهم قرص، فلما كان وقت الفطر جائت الجارية بالمائدة فوضعتها بين أيديهم، فلما مدوا أيديهم ليأكلوا و إذا مسكين بالباب يقول: يا أهل بيت محمد، مسكين آل فلان بالباب، فقال علي (عليه السلام): «لا تأكلوا و آثروا المسكين».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Katib, from Al-Hassan Bin Bahram, from Usman Bin Abu Shayba, from Waki'a, from Al-Mas'oudi, from Amro Bin Marat, from Abu Abdullah Bin Al-Haris Al-Maktab, from Abu Kaseer Al-Zubeydi, who has said:

'Abdullah Bin Al-Abbas says, 'Al-Hassan[asws] and Al-Husayn[asws] were not well, so Ali[asws] and Fatima[asws] vowed a vow, and the maid (Fizza[as]) also vowed, that if they[asws] were healed, they would all fast for three days in appreciation. So they[asws] were cured, so they[asws] all fulfilled their vows and Fasted. So when it was the first day, the maid arose and ground some barley and made five pieces of bread, one for each one of them. So when it was the time to break the Fast (Iftaar), the maid came with the food and placed it in front of them[asws]. So when they[asws] extended their[asws] hands to eat from it, there was a beggar at the door saying, 'O People[asws] of the Household of Muhammad[saww]! A beggar of the clan of so and so is at the door'. So Ali[asws] said: 'We would rather not eat, and prefer the poor'.

فلما كان اليوم الثاني فعلت الجارية كما فعلت في اليوم الأول، فلما وضعت المائدة بين أيديهم ليأكلوا، فإذا يتيم بالباب و هو يقول: يا أهل بيت النبوة و معدن الرسالة، يتيم آل فلان بالباب، فقال علي (عليه السلام): «لا تأكلوا شيئا و أطعموا اليتيم». قال: ففعلوا.

So when it was the second day, the maid (Fizza[as]) did what she[as] had done on the first day. So when she[as] placed the food in front of them[asws] to eat, and there was an orphan at the door and he was saying, 'O People[asws] of the Household of the Prophet-hood and the (place of) the Revelation of the Message! An orphan of the clan of so and so is at the door'. So Ali[asws] said: 'We rather not eat, and feed the orphan'.

فلما كان في اليوم الثالث و فعلت الجارية كما فعلت في اليومين، فلما جاءت الجارية بالمائدة فوضعتها، فمدوا أيديهم ليأكلوا، و إذا شيخ كبير يصيح بالباب: يا أهل بيت محمد، تأسروننا و لا تطعموننا. قال: فبكى علي (عليه السلام) بكاء شديدا، و قال: «يا بنت محمد، إني أحب أن يراك الله و قد آثرت هذا الأسير على نفسك و أشبالك». فقالت: «سبحان الله، ما أعجب ما نحن فيه معك، ألا ترجع إلى الله في هؤلاء الصبية الذين صنعت بهم ما صنعت، و هؤلاء إلى متى يصبرون صبرنا». فقال لها علي (عليه السلام): «فالله يصبرك و يصبرهم، و يأجرنا إن شاء الله تعالى، و به نستعين، و عليه نتوكل، و هو حسبنا و نعم الوكيل، اللهم بدلنا بما فاتنا من طعامنا هذا ما هو خير منه، و اشكر لنا صبرنا و لا تنسه لنا، إنك رحيم كريم». فأعطوه الطعام.

So when it was the third day, the maid (Fizza[as]) did as she[as] had done in the past two days. So when the maid[as] came with the food, she placed it. So when they[asws] extended their[asws] hands to eat, there was an old man pleading at the door, 'O

[5665] (أمالي الصدوق: 212/ 11)

People[asws] of the Household of Muhammad[saww]! We have been made prisoners due to submitting to your[asws] love, would you[asws] (please) feed us?' Ali[asws] wept with an intense wailing, and said: 'O daughter[asws] of Muhammad[saww]. I[asws] would love it that Allah[azwj] should See you[asws] to have preferred this captive over yourself[asws], and your sons[asws]'. So she[asws] said: 'Glory be to Allah[azwj]! How strange what (situation) we[asws] are in, with you[asws]. You[asws] should not refer to Allah[azwj] regarding these boys[asws] with whom you[asws] are doing what you[asws] are doing, and for how long would these boys[asws] be able to endure patience with our[asws] patience?' So Ali[asws] said to her[asws]: 'Allah[azwj] will Give you[asws] patience and to them[asws], and will Recompense us[asws] if Allah[azwj] the High so Desires to, and by Him[azwj] do we[asws] seek Support, and upon Him[azwj] do we[asws] rely, and He[azwj] is Sufficient for us[asws] and is the Most Reliable. Our[asws] Allah[azwj] would Exchange this food for us[asws] with that which is better than it, and Thank us[asws] for our[asws] patience, and will not Forget us[asws], for He[azwj] is Merciful, Benevolent'. So they[asws] gave the food'.

و بكر إليهم النبي (صلى الله عليه و آله) في اليوم الرابع، فقال: «ما كان من خبركم في أيامكم هذه؟» فأخبرته فاطمة (عليها السلام) بما كان، فحمد الله و شكره و أثنى عليه، و ضحك إليهم، و قال: «خذوا هنأكم الله و بارك عليكم و بارك لكم قد هبط علي جبرئيل من عند ربي و هو يقرأ عليكم السلام، و قد شكر ما كان منكم، و أعطى فاطمة سؤلها، و أجاب دعوتها، و تلا عليهم إِنَّ الْأَبْرارَ يَشْرَبُونَ مِنْ كَأْسٍ كانَ مِزاجُها كافُوراً إلى قوله: إِنَّ هذا كانَ لَكُمْ جَزاءً وَ كانَ سَعْيُكُمْ مَشْكُوراً».

And the Prophet[saww] hurried to them[asws] on the fourth day, so he[saww] said: 'What was your[asws] news of these days of yours[asws]?' So Fatima[asws] informed him[saww] of what had happened. So he[saww] Praised Allah[azwj] and thanked and Extolled Him[azwj], and smiled at them[asws], and said: 'Take congratulations of Allah[azwj] and Blessings for you[asws] and Blessings upon you[asws]. Jibraeel[as] had descended from the Presence of my[saww] Lord[azwj], and he[as] conveyed Greetings (of Allah[azwj]) to you[asws] all, and His[azwj] Appreciation of what had happened from you[asws] and Granted Fatima[asws] her[asws] request, and has Answered her[asws] supplication, and recited to them[asws] ***[76:5] Surely the righteous shall drink of a cup the admixture of which is camphor*** up to His[azwj] Words ***[76:22] Surely, this is a reward for you, and your striving shall be Appreciated***'.

قال: و ضحك النبي (صلى الله عليه و آله) و قال: «إن الله قد أعطاكم نعيما لا ينفد و قرة عين أبد الآبدين، هنيئا لكم يا بيت النبي بالقرب من الرحمن، مسكنكم معه في دار الجلال و الجمال، و يكسوكم من السندس و الإستبرق و الأرجوان، و يسقيكم الرحيق المختوم من الولدان، فأنتم أقرب الخلق من الرحمن،

He[asws] said; 'And the Prophet[saww] smiled and said: 'Allah[azwj] has Given to you[asws] Bounties which will not be cut off, and would delight the eyes forever. Congratulation to you[asws], O House of the Prophet[saww], for the Proximity to the Beneficent. Your[asws] dwellings would be in His[azwj] Proximity in the House of Majestic and Beauty, and your[asws] garments would be from silk and brocade and the purple (coloured). And your[asws] drink would be of The Sealed Nectar (Al-Raheeq Al-Makhtoum) (served) from the innocent servants. So you[asws] all are the nearest of the creatures to the Beneficent.

تأمنون إذا فزع الناس، و تفرحون إذا حزن الناس، و تسعدون إذا شقي الناس، فأنتم في روح و ريحان، و في جوار الرب العزيز الجبار و هو راض عنكم غير غضبان، قد أمنتم العقاب و رضيتم الثواب، تسألون فتعطون، و تتحفون فترضون، و تشفعون فتشفعون، طوبى لمن كان معكم، و طوبى لمن أعزكم إذا خذلكم الناس، و أعانكم إذا جفاكم الناس، و آواكم إذا طردكم الناس، و نصركم إذا قتلكم الناس، الويل لكم من أمتي، و الويل لأمتي من الله».

You[asws] will be secure when the people would be in a terrifying panic, and you[asws] will be joyful when the people are in grief, and you[asws] will be happy when the people are miserable. So you[asws] will be in the breeze and aromas, and in the vicinity of the Lord[azwj], the Mighty, the Compeller, and He[azwj] would be Pleased with you[asws] forever. You[asws] have security from the Punishment of (the Day), and will be pleased with the Rewards. Whatever you[asws] will desire and will be Granted it, and will be presented with it and you[asws] will be pleased with it. And you[asws] will be Granted intercession, so you[asws] will be interceding. Blessed is the one who is with you[asws], and Blessed is the one who cherishes you[asws] when the people abandon you[asws], and support you[asws] when they are disloyal to you[asws], and befriends you[asws] when the people reject you[asws], and help you when the people murder you[asws]. And woe be unto my[saww] (devious) followers from you[asws], and woe unto them from Allah[azwj]!'

ثم قبل فاطمة و بكى، و قبل جبهة علي (عليها السلام) و بكى، و ضم الحسن و الحسين إلى صدره و بكى، و قال: «الله خليفتي عليكم في المحيا و الممات، و أستودعكم الله و هو خير مستودع،

Then Fatima[asws] kissed him[saww] and wept, and Ali[asws] kissed his[saww] forehead and wept, and Al-Hassan[asws] and Al-Husayn[asws] embraced him[saww] and wept, and he[saww] said: 'Allah[azwj], my[saww] Caliph during my[saww] life and the death, and I[saww] commit you[asws] to Allah[azwj], and He[azwj] is the best of the Repositories.

حفظ الله من حفظكم، و وصل الله من وصلكم، و أعان الله من أعانكم، و خذل الله من خذلكم و أخافكم،

May Allah[azwj] Protect the one who protects you[asws], and may Allah[azwj] Maintain Relations with the one who maintains relations with you[asws], and may Allah[azwj] Support the one who supports you[asws], and may Allah[azwj] Abandon the one who abandons you[asws] and frightens you[asws].

أنا لكم سلف و أنتم عن قليل [بي] لاحقون، و المصير إلى الله، و الوقوف بين يدي الله عز و جل، و الحساب على الله لِيَجْزِيَ الَّذِينَ أَساؤُا بِما عَمِلُوا وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ».

I[saww] am an ancestor for you[asws], and you[asws] are my[saww] descendants. And the journey is to Allah[azwj], and the Pause is in front of Allah[azwj] Mighty and Majestic. And the Reckoning is upon Allah[azwj] ***[53:31] And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness***'.[5666]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن أحمد، عن يعقوب بن يزيد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: يُوفُونَ بِالنَّذْرِ قال: «يوفون بالنذر الذي أخذ عليهم من ولايتنا».

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

'Abu Al-Hassan[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[76:7] They fulfill vows***, he[asws] said: 'They fulfil the vows which were taken against them of our[asws] Wilayah'.[5667]

[5666] (تأويل الآيات 2: 750/ 6)
[5667] (الكافي 1: 341/ 5.)

حدثنا محمد بن احمد عن يعقوب بن يزيد عن الحسن بن محبوب عن محمد بن الفضيل عن ابى الحسن عليه السلام في قول الله تعالى يوفون بالنذر الذى اخذ عليهم الميثاق من ولايتنا.

Narrated to us Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fazel who has said:

Abu Al-Hassan[asws], regarding the Statement of Allah[azwj] ***[76:7] They fulfill vows,*** has said: 'It is about the covenant of our[asws] Wilayah which was taken from them.'[5668]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغرا، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً؟ قال: «ليس من الزكاة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al-Magra, from Abu Baseer, who has said:

'I asked Abu Abdullah[asws], '(What about) ***[76:8] And they give food out of love for Him to the poor and the orphan and the captive***?' He[asws] said: 'It was not from the Zakaat (but an offering)'.[5669]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن معمر بن خلاد، عن أبي الحسن (عليه السلام)، قال: «ينبغي للرجل أن يوسع على عياله لئلا يتمنوا موته، و تلا هذه الآية وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً الأسير عيال الرجل، ينبغي للرجل إذا زيد في النعمة أن يزيد أسراءه في السعة عليهم». ثم قال: «إن فلانا أنعم الله عليه بنعمة فمنعها أسراءه و جعلها عند فلان، فذهب الله بها». قال معمر: و كان فلان حاضرا.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalad, who has said:

'Abu Al-Hassan[asws] having said: 'It befits the man that he should widen (extend) his family, if he does not wish for his death', and recited this Verse ***[76:8] And they give food out of love for Him to the poor and the orphan and the captive***, relatives of the man. It befits the man if he wants an increase in the Bounties, that he should increase and be generous to the captives'. Then he[asws] said: 'So and so was Favoured by Allah[azwj] with Bounties, but he prevented it from the captives and made it to be in the possession of so and so, thus Allah[azwj] Made it go away from him'. Moamar (the narrator) said, 'And that so and so was present'.[5670]

VERSES 10 TO 18

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا {10} فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا {11} وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا {12} مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا {13} وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا {14} وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا {15} قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا {16} وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا {17} عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا {18}

[5668] Basaair Al Darajaat – P 2 Ch 16 H 2
[5669] (الكافي 3: 499/ 9.)
[5670] (الكافي 4: 11/ 3.)

[76:10] Surely, we fear from our Lord a stern, distressful day. [76:11] Therefore Allah will Guard them from the evil of that Day and Cause them to meet with ease and happiness; [76:12] And Reward them, because they were patient, with garden and silk, [76:13] Reclining therein on raised couches, they shall find therein neither the sun nor intense cold. [76:14] And close down upon them (shall be) its shades, and its selections would droop over them [76:15] And there shall be made to go round about them vessels of silver and goblets as if made of glass, [76:16] cups, made of silver; they have measured them according to a measure. [76:17] And they shall be made to drink therein a cup the admixture of which shall be ginger, [76:18] (Of) a Fountain therein which is named Salsabeel.

في امالي شيخ الطائفة قدس سره باسناده إلى على بن عمر العطار قال: دخلت على ابى الحسن العسكري عليه السلام يوم الثلثاء فقال لم ارك امس ؟ قال: كرهت الحركة في يوم الاثنين قال: يا على من احب ان يقيه الله شر يوم الاثنين فليقرء في اول ركعة من صلاة الغداة: " هل اتى على الانسان " ثم قرء أبو الحسن عليه السلام " فوقاهم الله شر ذلك اليوم ولقاهم نضرة وسرورا ".

In Al-Amaaly of Sheykh Al-Taaifa, by his chain going up to Ali Bin Umar Al-Attaar who said:

'I came up to Abu Al-Hassan Al-Askari[asws] on the day of Tuesday. So he[asws] said: 'Why did I[asws] not see you yesterday?' I said, 'I abhor moving during the day of Monday. He[asws] said: 'O Ali! The one who loves that Allah[azwj] should Shield him from the evil of the day of Monday, so he should recite ***[76] There surely came over the human*** (Chapter 76) in the first cycle of the Dawn (Fajr) Prayer'. Then Abu Al-Hassan[asws] recited ***[76:11] Therefore Allah will Guard them from the evil of that Day and Cause them to meet with ease and happiness***'.[5671]

علي بن إبراهيم: القمطرير: الشديد. قوله تعالى: مُتَّكِئِينَ فِيها عَلَى الْأَرائِكِ [يقول: متكئين] في الحجال على السرر. قوله: وَ دانِيَةً عَلَيْهِمْ ظِلالُها، يقول: قريب ظلالها منهم، قوله: وَ ذُلِّلَتْ قُطُوفُها تَذْلِيلًا دليت عليهم ثمارها ينالها القاعد و القائم. قوله تعالى: وَ أَكْوابٍ كانَتْ قَوارِيرَا قَوارِيرَا مِنْ فِضَّةٍ الأكواب: الأكواز العظام التي لا آذان لها و لا عرى، قوارير من فضة الجنة يشربون فيها قَدَّرُوها تَقْدِيراً يقول: صنعت لهم على قدر ريهم لا تحجير فيه و لا فضل، قوله تعالى: مِنْ سُنْدُسٍ وَ إِسْتَبْرَقٍ، قال: الإستبرق: الديباج.

Ali Bin Ibrahim (Tafseer Qummi) –

[76:10] 'Al-Qamtareer' – Difficult. The Words of the High ***[76:13] Reclining therein on raised couches*** Leaning upon the bed His[azwj] Words ***[76:14] And close down upon them (shall be) its shades*** Its shade would be near to them. His[azwj] Words ***and its selections would droop over them,*** its fruits would be near to them. They would be able to take them seated, and standing. The Words of the High ***[76:15] And there shall be made to go round about them vessels of silver and goblets as if made of glass, [76:16] glass, made of silver*.** The large goblets which do not have 'ears' (handles) or any joints. Goblets made of silver of the Paradise. They will be drinking from these ***measured (which are) according to a measure*** Made for them in accordance to their rank and seniority, no mineral substances (impurities) and no separation'. The Words of the High ***[76:21] Upon them shall be garments***

[5671] Tafseer Noor Al Saqalayn – CH 76 H 4

of fine green silk and thick silk interwoven with gold, He said, 'The thick silk – Brocade'.[5672]

و عنه، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو الحسن أحمد بن محمد بن الحسن، قال: حدثني أبي، عن سعيد بن عبد الله بن موسى، قال: حدثنا محمد بن عبد الرحمن العرزمي، قال: حدثنا المعلى بن هلال، عن الكلبي، عن أبي صالح، عن عبد الله بن العباس، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «أعطاني الله تعالى خمسا و أعطى عليا خمسا، أعطاني جوامع الكلم، و أعطى عليا جوامع العلم، و جعلني نبيا، و جعله وصيا، و أعطاني الكوثر، و أعطاه السلسبيل، و أعطاني الوحى، و أعطاه الإلهام، و أسرى بي إليه، و فتح له أبواب السماء و الحجب حتى نظر إلي و نظرت إليه».

And from him, who said that it has been narrated from Muhammad Bin Muhammad, from Abu Al-Hassan Ahmad Bin Muhammad Bin Al-Hassan, from his father, from Saeed Bin Abdullah Bin Musa, from Muhammad Bin Abdul Rahmaan Al-Azmy, from Al-Moala Bin Hilal, from Al-Kalby, from Abu Saleh, from Abdullah Bin Al-Abbas who said:

'I heard the Rasool-Allah[saww] saying: 'Allah[azwj] has Given to me[saww] five, and Given to Ali[asws] five. He[azwj] has Gave me the totality of speech (The Quran) and Given to Ali[asws] the totality of the Knowledge, and has Made me[saw] a Prophet and Made him[asws] a successor, and Gave me[asws] *Al-Kawsar* and Gave him[asws] *Al-Salsabeel*, (***[76:18] (Of) a fountain therein which is named Salsabeel***), and Gave me[saww] the Revelation and Gave him[asws] the Inspiration, and Took me[saww] to Him[azwj] (*Me'raaj*) and Opened for him[asws] the Gateways of the sky and the Veil until he[asws] looked at me[saww] and I[saww] looked at him[asws].'[5673]

VERSES 19 TO 22

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنْثُورًا {19} وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا {20} عَالِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا {21} إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا {22}

[76:19] And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls. [76:20] And when you see there, you shall see Blessings and a great Kingdom. [76:21] Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink. [76:22] Surely this is a reward for you, and your striving shall be Appreciated.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ إِذا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيماً وَ مُلْكاً كَبِيراً: «يعني بذلك ولي الله و ما [هو] فيه من الكرامة و النعيم و الملك العظيم الكبير، إن الملائكة من رسل الله عز ذكره يستأذنون عليه فلا يدخلون عليه إلا باذنه، فذلك الملك العظيم الكبير،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany:

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[76:20] And when you see there, you shall see Blessings and a great Kingdom***, he[asws] said: 'It

[5672] (تفسير القمّي 2: 399.)
[5673] (الأمالي 1: 102)

Means by that, the friend of Allah[azwj] and what (situation) he would be in from the Prestige and the Bounties, and the Magnificent Kingdom, the Great. The Angels from the Messengers of Allah[azwj], Mighty is His[azwj] Mention, would be seeking permission to (visit) them, so they would not be entering to them except by his permission. So that is the Magnificent Kingdom, the Great'.

و قال: على باب الجنة شجرة، إن الورقة منها ليستظل تحتها ألف رجل من الناس، و عن يمين الشجرة عين مطهرة مزكية، قال: فيسقون منها شربة فيطهر الله بها قلوبهم من الحسد، و تسقط من أبشارهم الشعر، و ذلك قول الله عز و جل: وَ سَقاهُمْ رَبُّهُمْ شَراباً طَهُوراً. قال: و الثمار دانية منهم، و هو قوله عز و جل: وَ دانِيَةً عَلَيْهِمْ ظِلالُها وَ ذُلِّلَتْ قُطُوفُها تَذْلِيلًا من قربها منهم يتناول المؤمن من النوع الذي يشتهيه من الثمار بفيه و هو متكئ».

And he[asws] said: 'Upon the Gateway of the Paradise is a Tree, a single leaf of which can shade a thousand men from the people. And on the right of the Trees is a pure and clean Spring'. So whey will be drinking from it, Allah[azwj] would Purify their hearts by it, from the envy, and their bodily hair would fall away from them, and these are the Words of Allah[azwj] Mighty and Majestic ***[76:21] and their Lord shall make them drink a pure drink***. And the fruits would stoop down towards them, and these are the Words of the Mighty and Majestic ***[76:14] And close down upon them (shall be) its shades, and its selections would droop over them [76:15]*** Near to him. The Believer would be able to grab them, whichever type that he fancies from the fruits, whilst reclining'.[5674]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن يزيد بن إسحاق، عن عباس بن يزيد، قال: قلت لأبي عبد الله (عليه السلام) و كنت عنده غداة ذات يوم: أخبرني عن قول الله عز و جل: وَ إِذا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيماً وَ مُلْكاً كَبِيراً، ما هذا الملك الذي كبره الله حتى سماه كبيرا؟ قال: فقال لي: «إذا دخل أهل الجنة الجنة، أرسل الله رسولا إلى ولي من أوليائه، فيجد الحجبة على بابه، فتقول له: قف حتى نستأذن لك، فما يصل [إليه] رسول ربه إلا باذنه، فهو قوله عز و جل: وَ إِذا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيماً وَ مُلْكاً كَبِيراً».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Yazeed Bin Is'haq, from Abbas Bin Yazeed, who said:

'I said to Abu Abdullah[asws], and I used to be in his[asws] presence day after day, 'Inform me about the Words of Allah[azwj] Mighty and Majestic ***[76:20] And when you see there, you shall see Blessings and a great Kingdom***, what is this Kingdom which Allah[azwj] has Magnified it to the extent that He[azwj] has Named it as 'Great'?' He[asws] said to me: 'When the people of the Paradise enter the Paradise, Allah[azwj] would Send a Messenger (Angel) to the friend from His[azwj] friends. So he would find a barrier at the door. So it would be said to him: 'Pause, until we get permission for you'. So the Messenger (Angel) of his Lord[azwj] would not arrive to him except by his permission. So these are the Words of the Mighty and Majestic ***[76:20] And when you see there, you shall see Blessings and a great Kingdom***'.[5675]

VERSE 23

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا {23}

[5674] (الكافي 8: 98/ 69.)
[5675] (معاني الأخبار: 210/ 1)

[76:23] Surely We Ourselves have Revealed the Quran to you Revealing (it) in portions.

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قلت: إِنَّا نَحْنُ نَزَّلْنا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا؟ قال: «بولاية علي تنزيلا» قلت: هذا تنزيل؟ قال: «لا، ذا تأويل».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated:

'I said to Abu Al-Hassan[asws], '(What about) ***[76:23] Surely We Ourselves have Revealed the Quran to you Revealing (it) in portions***?' He[asws] said: 'It was with the Wilayah of Ali[asws], (in) that is Descended by'. I said, 'This is Revelation?' He[asws] said: 'No. That is interpretation'.[5676]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمنِ وَفْداً فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَاناً أُولَئِكَ رِجَالٌ اتَّقَوُا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمْ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated the following:

Abu Ja'far[asws] having said that: 'The Rasool[saww] of Allah[azwj] was asked about the Statement of Allah[azwj]: ***"[19:85] The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours"***, so he[saww] said: 'O Ali[asws]! Surely, the delegation will not come up except on rides. These will be the men who feared Allah[azwj], so Allah[azwj] Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنْ نُوقِ الْعِزِّ عَلَيْهَا رَحَائِلُ الذَّهَبِ مُكَلَّلَةً بِالدُّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ خُطُمُهَا جَدْلُ الْأُرْجُوَانِ تَطِيرُ بِهِمْ إِلَى الْمَحْشَرِ

Then he[saww] said to him[asws]: 'O Ali[asws]! By the One[azwj] Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفُ مَلَكٍ مِنْ قُدَّامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَزُفُّونَهُمْ زَفّاً حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ إِنَّ الْوَرَقَةَ مِنْهَا لَيَسْتَظِلُّ تَحْتَهَا أَلْفُ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهِّرَةٌ مُزَكِّيَةٌ قَالَ فَيُسْقَوْنَ مِنْهَا شَرْبَةً فَيُطَهِّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقِطُ مِنْ أَبْشَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَقاهُمْ رَبُّهُمْ شَراباً طَهُوراً مِنْ تِلْكَ الْعَيْنِ الْمُطَهِّرَةِ

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people

[5676] (الكافي 1: 360/ 91.)

under it. And on the right of the tree is a fountain pure and clear'. He[saww] said: 'They will quench themselves with a drink from it, so Allah[azwj] will Purify their hearts by it from the 'الْحَسَدِ' (jealousy/envy), and their bodily hair will drop off, and that is the Statement of Allah[azwj]: ***"[76:21] and their Lord shall make them drink a pure drink"***. It will be from that pure fountain'.

قَالَ ثُمَّ يَنْصَرِفُونَ إِلَى عَيْنٍ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَغْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَداً قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَّامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْآفَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبَرْدِ أَبَداً

He[saww] said: 'Then they will leave to go to another Fountain on the right of the Tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'. He[saww] said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold Eternally'.

قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْشُرُوا أَوْلِيَائِي إِلَى الْجَنَّةِ وَ لَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجَبَتْ رَحْمَتِي لَهُمْ وَ كَيْفَ أُرِيدُ أَنْ أُوقِفَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَ السَّيِّئَاتِ

Rasool-Allah[saww] said: 'Then the 'الْجَبَّارُ' (Compeller[azwj]) Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: "Usher My[azwj] friends to the Paradise and do not pause them - the creatures from I[azwj] am already Pleased with and My[azwj] Mercy has been Obligated for them, and how can I[azwj] Want them to be paused, the companions of the good with that of the evil?'

قَالَ فَتَسُوقُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْحَلْقَةَ ضَرْبَةً فَتَصِرُّ صَرِيراً يَبْلُغُ صَوْتُ صَرِيرِهَا كُلَّ حَوْرَاءَ أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ فِي الْجِنَانِ فَيَتَبَاشَرْنَ بِهِمْ إِذَا سَمِعْنَ صَرِيرَ الْحَلْقَةِ فَيَقُولُ بَعْضُهُنَّ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيُفْتَحُ لَهُمُ الْبَابُ فَيَدْخُلُونَ الْجَنَّةَ وَ تُشْرِفُ عَلَيْهِمْ أَزْوَاجُهُمْ مِنَ الْحُورِ الْعِينِ وَ الْآدَمِيِّينَ فَيَقُلْنَ مَرْحَباً بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقَنَا إِلَيْكُمْ وَ يَقُولُ لَهُنَّ أَوْلِيَاءُ اللَّهِ مِثْلَ ذَلِكَ

He[saww] said: 'The Angels will lead them to the Paradise. So when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah[azwj] has Prepared for His[azwj] friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (door bell), so some of them will say to the others, 'The friends of Allah[azwj] have come to us, so open the Door for them'. They will enter the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, 'Congratulations to you for we have been intensely eager in our desire to be with you', and the friends of Allah[azwj] will say to them similarly'.

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ غُرَفٌ مِنْ فَوْقِها غُرَفٌ مَبْنِيَّةٌ بِمَا ذَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ غُرَفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالدُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ سُقُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ غُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيبَاجِ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ حَشْوُهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٍ مَرْفُوعَةٍ إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكَرَامَةِ أُلْبِسَ حُلَلَ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الدُّرِّ الْمَنْظُومِ فِي الْإِكْلِيلِ تَحْتَ التَّاجِ

Ali[asws] said: 'O Rasool[saww] Allah[azwj]! Inform us about the Statement of Allah[azwj]; ***"[39:20] But it is for those who fear their Lord. That lofty mansions, one above another, have been built"***, O Rasool[saww] Allah[azwj]'. So he[saww] said: 'O Ali[asws]! Those are mansions which Allah[azwj] has Built for His[azwj] friends from the pearls, and the

sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and that is the Statement of Allah[azwj]: ***"[56:34] And raised couches"***. When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown'.

قَالَ وَ أُلْبِسَ سَبْعِينَ حُلَّةَ حَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَنْسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللُّؤْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلَّوْنَ فِيهاَ مِنْ أَساوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤاً وَ لِباسُهُمْ فِيها حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّ سَرِيرُهُ فَرَحاً فَإِذَا اسْتَقَرَّ لِوَلِيِّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجِنَانِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُوَكَّلُ بِجِنَانِهِ لِيُهَنِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدِ اتَّكَأَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحَوْرَاءُ تَهَيَّأُ لَهُ فَاصْبِرْ لِوَلِيِّ اللَّهِ

Rasool-Allah[saww] said: 'And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Statement of Allah[azwj]: ***"[22:23] they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk"***. So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah[azwj] settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah[azwj], and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, 'Stay in your place, for the friend of Allah[azwj] is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah[azwj]'.

قَالَ فَتَخْرُجُ عَلَيْهِ زَوْجَتُهُ الْحَوْرَاءُ مِنْ خَيْمَةٍ لَهَا تَمْشِي مُقْبِلَةً وَ حَوْلَهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَنْسُوجَةً بِالْيَاقُوتِ وَ اللُّؤْلُؤِ وَ الزَّبَرْجَدِ وَ هِيَ مِنْ مِسْكٍ وَ عَنْبَرٍ وَ عَلَى رَأْسِهَا تَاجُ الْكَرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مُكَلَّلَتَانِ بِالْيَاقُوتِ وَ اللُّؤْلُؤِ شِرَاكُهُمَا يَاقُوتٌ أَحْمَرُ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يَقُومَ إِلَيْهَا شَوْقاً فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ تَعَبٍ وَ لَا نَصَبٍ فَلَا تَقُمْ أَنَا لَكَ وَ أَنْتَ لِي

Rasool-Allah[saww] said: 'So his Hourie wife will come out to him from her tent, walking to welcome him, and around her will be her maids, and upon her would be seventy garments interwoven with the sapphire, and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire. So when she approaches the friend of Allah[azwj], he would understand it and he would get up for her in desire, so she will say to him, 'O friend of Allah[azwj], this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me'.

قَالَ فَيَعْتَنِقَانِ مِقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يُمِلُّهَا وَ لَا تُمِلُّهُ

Rasool-Allah[saww] said: 'So they will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

قَالَ فَإِذَا فَتَرَ بَعْضَ الْفُتُورِ مِنْ غَيْرِ مَلَالَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْهَا قَلَائِدُ مِنْ قَصَبٍ مِنْ يَاقُوتٍ أَحْمَرَ وَسَطُهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَ أَنَا الْحَوْرَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَ إِلَيَّ تَنَاهَتْ نَفْسُكَ

Rasool-Allah[saww] said: ‘So when he calms down without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pearls on which would be written, “You, O friend of Allah[azwj] is my beloved, and I am the Hourie, beloved to you. My self is devoted to you and your self is devoted to me”.

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يُهَنِّئُونَهُ بِالْجَنَّةِ وَ يُزَوِّجُونَهُ بِالْحَوْرَاءِ قَالَ فَيَنْتَهُونَ إِلَى أَوَّلِ بَابٍ مِنْ جِنَانِهِ فَيَقُولُونَ لِلْمَلَكِ الْمُوَكَّلِ بِأَبْوَابِ جِنَانِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ نُهَنِّئُهُ فَيَقُولُ لَهُمُ الْمَلَكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعْلِمَهُ بِمَكَانِكُمْ

Then Allah[azwj] will Send to him a thousand Angels to congratulate him for being in the Paradise and having been married to the Hourie’. Rasool-Allah[saww] said: ‘So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, ‘Grant us permission to the friend of Allah[azwj], for Allah[azwj] has Sent us to him to congratulate him’. The Angel will say to them, ‘Wait until I inform the guard to inform him of your places’.

قَالَ فَيَدْخُلُ الْمَلَكُ إِلَى الْحَاجِبِ وَ بَيْنَهُ وَ بَيْنَ الْحَاجِبِ ثَلَاثُ جِنَانٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعَرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَ تَعَالَى لِيُهَنِّئُوا وَلِيَّ اللَّهِ وَ قَدْ سَأَلُونِي أَنْ آذَنَ لَهُمْ عَلَيْهِ فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيَعْظُمُ عَلَيَّ أَنْ أَسْتَأْذِنَ لِأَحَدٍ عَلَى وَلِيِّ اللَّهِ وَ هُوَ مَعَ زَوْجَتِهِ الْحَوْرَاءِ

Rasool-Allah[saww] said: ‘So the Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. So he will say to the guard that, ‘A thousand Angels are awaiting at the door, having been Sent by the Lord[azwj] of the world, Blessed and High, to congratulate the friend of Allah[azwj] and have asked me to grant them permission to see him’. The guard will say to the Angel, ‘This is difficult for me that I should permit anyone to the friend of Allah[azwj] as he is with his Hourie wife’.

قَالَ وَ بَيْنَ الْحَاجِبِ وَ بَيْنَ وَلِيِّ اللَّهِ جَنَّتَانِ قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقَيِّمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعَرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعِزَّةِ يُهَنِّئُونَ وَلِيَّ اللَّهِ فَاسْتَأْذِنْ لَهُمْ فَيَتَقَدَّمُ الْقَيِّمُ إِلَى الْخُدَّامِ فَيَقُولُ لَهُمْ إِنَّ رُسُلَ الْجَبَّارِ عَلَى بَابِ الْعَرْصَةِ وَ هُمْ أَلْفُ مَلَكٍ أَرْسَلَهُمُ اللَّهُ يُهَنِّئُونَ وَلِيَّ اللَّهِ فَأَعْلِمُوهُ بِمَكَانِهِمْ

Rasool-Allah[saww] said: ‘And in between the guard and the friend of Allah[azwj] are two Gardens’. He[saww] said: ‘So the guard will come up to the supervisor and say to him that, ‘At the door are a thousand Angels whom the Lord[azwj] of Honour has Sent to congratulate the friend of Allah[azwj], so grant them permission’. The supervisor will proceed to the servants and say to them that, ‘A thousand Angels are at the door whom Allah[azwj] has Sent to congratulate the friend of Allah[azwj], so make their places known to him’.

قَالَ فَيُعْلِمُونَهُ فَيُؤْذَنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْغُرْفَةِ وَ لَهَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُوَكَّلٌ بِهِ فَإِذَا أُذِنَ لِلْمَلَائِكَةِ بِالدُّخُولِ عَلَى وَلِيِّ اللَّهِ فَتَحَ كُلُّ مَلَكٍ بَابَهُ الْمُوَكَّلَ بِهِ قَالَ فَيُدْخِلُ الْقَيِّمُ كُلَّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْغُرْفَةِ قَالَ فَيُبَلِّغُونَهُ رِسَالَةَ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بابٍ مِنْ أَبْوَابِ الْغُرْفَةِ سَلامٌ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

Rasool-Allah[saww] said: ‘So they will make it known to him, and he will tell him to grant permission to the Angels. So they will come up to the friend of Allah[azwj], and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. So he will allow the Angels to enter to be with the friend of Allah[azwj] by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion’. He[saww] said: ‘So they would then convey the Message of the Compeller[azwj] Majestic and Mighty to him and that is the Statement of Allah[azwj]: ***“[13:23] and the angels will enter in upon them from every gate”***, from the doors of the Mansion, ***“[13:24] Peace be on you”*** - up to the end of the Verse’.

قَالَ وَ ذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ وَ إِذا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيماً وَ مُلْكاً كَبِيراً يَعْنِي بِذَلِكَ وَلِيَّ اللَّهِ وَ مَا هُوَ فِيهِ مِنَ الْكَرَامَةِ وَ النَّعِيمِ وَ الْمُلْكِ الْعَظِيمِ الْكَبِيرِ إِنَّ الْمَلَائِكَةَ مِنْ رُسُلِ اللَّهِ عَزَّ ذِكْرُهُ يَسْتَأْذِنُونَ [فِي الدُّخُولِ] عَلَيْهِ فَلَا يَدْخُلُونَ عَلَيْهِ إِلَّا بِإِذْنِهِ فَلِذَلِكَ الْمُلْكُ الْعَظِيمُ الْكَبِيرُ

Rasool-Allah[saww] said: ‘And that is the Statement of the Majestic and Mighty: ***“[76:20] And when you see there, you shall see blessings and a great kingdom”***, meaning by that the friend of Allah[azwj] and what he would be in from the Prestige and the Bounties, and the Magnificent and Great Kingdom. The Angels Sent by the Message from Allah[azwj] Mighty is His[azwj] Mention, would seek permission for their entrance to him. So they do not come up to him except by his permission. So that is the Magnificent and Great Kingdom’.

قَالَ وَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِ مَسَاكِنِهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ وَ الثِّمَارُ دَانِيَةٌ مِنْهُمْ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ دانِيَةً عَلَيْهِمْ ظِلالُها وَ ذُلِّلَتْ قُطُوفُها تَذْلِيلًا مِنْ قُرْبِهَا مِنْهُمْ يَتَنَاوَلُ الْمُؤْمِنُ مِنَ النَّوْعِ الَّذِي يَشْتَهِيهِ مِنَ الثِّمَارِ بِفِيهِ وَ هُوَ مُتَّكِئٌ وَ إِنَّ الْأَنْوَاعَ مِنَ الْفَاكِهَةِ لَيَقُلْنَ لِوَلِيِّ اللَّهِ يَا وَلِيَّ اللَّهِ كُلْنِي قَبْلَ أَنْ تَأْكُلَ هَذَا قَبْلِي

Rasool-Allah[saww] said: ‘And the rivers would flow from underneath his dwelling and that is the Statement of Allah[azwj]: ***“[18:31] These it is for whom are gardens of perpetuity beneath which rivers flow”***. And the fruits would come near to them and it is the Statement of Mighty and Majestic: ***“[76:14] And close down upon them (shall be) its shadows, and its fruits shall be made near (to them) (as in humility), being easy to reach”***. The Believer would eat from the varieties of fruits by its category whilst leaning (relaxed upon the couch), and the varieties of the fruits will say to the friend of Allah[azwj], ‘Eat me before you eat this one’.

قَالَ وَ لَيْسَ مِنْ مُؤْمِنٍ فِي الْجَنَّةِ إِلَّا وَ لَهُ جِنَانٌ كَثِيرَةٌ مَعْرُوشَاتٌ وَ غَيْرُ مَعْرُوشَاتٍ وَ أَنْهَارٌ مِنْ خَمْرٍ وَ أَنْهَارٌ مِنْ مَاءٍ وَ أَنْهَارٌ مِنْ لَبَنٍ وَ أَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيُّ اللَّهِ بِغِذَائِهِ أُتِيَ بِمَا تَشْتَهِي نَفْسُهُ عِنْدَ طَلَبِهِ الْغِذَاءَ مِنْ غَيْرِ أَنْ يُسَمِّيَ شَهْوَتَهُ قَالَ ثُمَّ يَتَخَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضاً وَ يَتَنَعَّمُونَ فِي جَنَّاتِهِمْ فِي ظِلٍّ مَمْدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبُ مِنْ ذَلِكَ

Rasool-Allah[saww] said: ‘And there is none from the Believer in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So if the friend of Allah[azwj] calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire’. Rasool-Allah[saww] said: ‘Then he would seclude himself with his wife, and some of them would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that.

لِكُلِّ مُؤْمِنٍ سَبْعُونَ زَوْجَةً حَوْرَاءَ وَ أَرْبَعُ نِسْوَةٍ مِنَ الْآدَمِيِّينَ وَ الْمُؤْمِنُ سَاعَةً مَعَ الْحَوْرَاءِ وَ سَاعَةً مَعَ الْآدَمِيَّةِ وَ سَاعَةً يَخْلُو بِنَفْسِهِ عَلَى الْأَرَائِكِ مُتَّكِئاً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ

Each of the Believer would have seventy wives from the Houries, and four women from the humans, and the Believer would spend an hour with the Hourie, and an hour with the human (wife), and an hour alone with himself, being relaxed leaning on his couch, some looking at some others'.

وَ إِنَّ الْمُؤْمِنَ لَيَغْشَاهُ شُعَاعُ نُورٍ وَ هُوَ عَلَى أَرِيكَتِهِ وَ يَقُولُ لِخُدَّامِهِ مَا هَذَا الشُّعَاعُ اللَّامِعُ لَعَلَّ الْجَبَّارَ لَحَظَنِي فَيَقُولُ لَهُ خُدَّامُهُ قُدُّوسٌ قُدُّوسٌ جَلَّ جَلَالُ اللَّهِ بَلْ هَذِهِ حَوْرَاءُ مِنْ نِسَائِكَ مِمَّنْ لَمْ تَدْخُلْ بِهَا بَعْدُ قَدْ أَشْرَفَتْ عَلَيْكَ مِنْ خَيْمَتِهَا شَوْقاً إِلَيْكَ وَ قَدْ تَعَرَّضَتْ لَكَ وَ أَحَبَّتْ لِقَاءَكَ فَلَمَّا أَنْ رَأَتْكَ مُتَّكِئاً عَلَى سَرِيرِكَ تَبَسَّمَتْ نَحْوَكَ شَوْقاً إِلَيْكَ فَالشُّعَاعُ الَّذِي رَأَيْتَ وَ النُّورُ الَّذِي غَشِيَكَ هُوَ مِنْ بَيَاضِ ثَغْرِهَا وَ صَفَائِهِ وَ نَقَائِهِ وَ رِقَّتِهِ

The Believer would be covered by a shining beam of light and he would be upon his couch, and he would say to his servants, 'What is this beam of light? Perhaps it is the Brilliance of the Compeller[azwj] Who has Observed me'. His servants would say to him, 'Holy is He[azwj]! Holy is He[azwj]! Majestic is His[azwj] Majesty! But, this is a Hourie from your women (wives) whom you have never entered into. She just looked out of her tent towards you in her desire for you, and wants to present herself to you, and would love to meet with you. So when she saw you relaxed upon your couch, she smiled in her desire for you. So that was the brilliant beam that you saw and the light which you were covered in, it was from the whiteness of her mouth (teeth), and her cleanliness, and her purity, and her tenderness'.

قَالَ فَيَقُولُ وَلِيُّ اللَّهِ ائْذَنُوا لَهَا فَتَنْزِلَ إِلَيَّ فَيَبْتَدِرُ إِلَيْهَا أَلْفُ وَصِيفٍ وَ أَلْفُ وَصِيفَةٍ يُبَشِّرُونَهَا بِذَلِكَ فَتَنْزِلُ إِلَيْهِ مِنْ خَيْمَتِهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَنْسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ مُكَلَّلَةً بِالدُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ صِبْغُهُنَّ الْمِسْكُ وَ الْعَنْبَرُ بِأَلْوَانٍ مُخْتَلِفَةٍ يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً طُولُهَا سَبْعُونَ ذِرَاعاً وَ عَرْضُ مَا بَيْنَ مَنْكِبَيْهَا عَشَرَةُ أَذْرُعٍ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ أَقْبَلَ الْخُدَّامُ بِصَحَائِفِ الذَّهَبِ وَ الْفِضَّةِ فِيهَا الدُّرُّ وَ الْيَاقُوتُ وَ الزَّبَرْجَدُ فَيَنْثُرُونَهَا عَلَيْهَا ثُمَّ يُعَانِقُهَا وَ تُعَانِقُهُ فَلَا يَمَلُّ وَ لَا تَمَلُّ

He[saww] said: 'So the friend of Allah[azwj] would say, 'Grant her permission'. So a thousand servants and a thousand maids would descend to her to give her the good news of that. So she would then come to him from her tent, and she would have upon her seventy garments interwoven with the gold, and silver, laced with gems and the sapphire, and the emeralds cover with musk and ambergris, of different colours. The marrow of her leg would be seen from underneath the seventy garments of seventy cubits of length, and the (distance) between her shoulders would be of ten cubits. So when she approaches the friend of Allah[azwj], the servants would welcome her by a tray of gold and the silver in which would be gems, and the sapphire, and the emeralds, so they would display these to her. Then he would embrace her and she would embrace him. So neither would he be weary nor would she be weary'.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَّا الْجِنَانُ الْمَذْكُورَةُ فِي الْكِتَابِ فَإِنَّهُنَّ جَنَّةُ عَدْنٍ وَ جَنَّةُ الْفِرْدَوْسِ وَ جَنَّةُ نَعِيمٍ وَ جَنَّةُ الْمَأْوَى قَالَ وَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جِنَاناً مَحْفُوفَةً بِهَذِهِ الْجِنَانِ وَ إِنَّ الْمُؤْمِنَ لَيَكُونُ لَهُ مِنَ الْجِنَانِ مَا أَحَبَّ وَ اشْتَهَى يَتَنَعَّمُ فِيهِنَّ كَيْفَ يَشَاءُ وَ إِذَا أَرَادَ الْمُؤْمِنُ شَيْئاً أَوِ اشْتَهَى إِنَّمَا دَعْوَاهُ فِيهَا إِذَا أَرَادَ أَنْ يَقُولَ سُبْحَانَكَ اللَّهُمَّ فَإِذَا قَالَهَا تَبَادَرَتْ إِلَيْهِ الْخَدَمُ بِمَا اشْتَهَى مِنْ غَيْرِ أَنْ يَكُونَ طَلَبَهُ مِنْهُمْ أَوْ أَمَرَ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ دَعْواهُمْ فِيها سُبْحانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيها سَلامٌ يَعْنِي الْخُدَّامَ قَالَ وَ آخِرُ دَعْواهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ يَعْنِي بِذَلِكَ عِنْدَ مَا يَقْضُونَ مِنْ لَذَّاتِهِمْ مِنَ الْجِمَاعِ وَ الطَّعَامِ وَ الشَّرَابِ يَحْمَدُونَ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ فَرَاغَتِهِمْ

He the (narrator) said, 'Then Abu Ja'far[asws] said: 'But rather the Gardens Mentioned in the Book are the Garden of *Eden*, and the Garden of *Al-Firdows*, and Garden of *Naeem*, and Garden of *Al-Ma'wa*'. He[asws] said: 'And Allah[azwj] has Surrounded these Gardens with other Gardens, and that the Believer would be able to have for him from the Gardens whichever one what he loves, and wants and enjoy wherever he so likes to. And if the Believer intends a thing, or covets it, he would call for it by saying, 'Glory be to You[azwj], our Allah[azwj]!' So if he says it, the servants would keep coming to him with what he had coveted for even without him having asked them for it or commanded them for it, and that is the Statement of Allah[azwj] Mighty and Majestic: ***"[10:10] Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: 'سَلَامٌ' Peace"***, meaning the servants'. He[asws] said: ***"[10:10] and the last of their cry shall be: Praise be to Allah, the Lord of the worlds."***, meaning by that after their having had their enjoyment from the copulation, and the food, and the drinks, they will be Praising Allah[azwj] Mighty and Majestic during their being free from that'.

وَ أَمَّا قَوْلُهُ أُولئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ قَالَ يَعْلَمُهُ الْخُدَّامُ فَيَأْتُونَ بِهِ أَوْلِيَاءَ اللَّهِ قَبْلَ أَنْ يَسْأَلُوهُمْ إِيَّاهُ

And as for His[azwj] Statement: ***"[37:41] For them is a Sustenance determined"***, he[asws] said: 'The servants know of it, so they bring it to the friend of Allah[azwj] before he even asks them for it'.

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ فَواكِهُ وَ هُمْ مُكْرَمُونَ قَالَ فَإِنَّهُمْ لَا يَشْتَهُونَ شَيْئاً فِي الْجَنَّةِ إِلَّا أُكْرِمُوا بِهِ.

And as for the Statement of the Mighty and Majestic: ***"[37:42] Fruits, and they shall be highly honoured"***, he[asws] said: 'They will not desire anything in the Paradise, except that they will be honoured with it'.[5677]

VERSES 24 TO 31

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا {24} وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا {25} وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا {26} إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا {27} نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا {28} إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا {29} وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {30} يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا {31}

[76:24] Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one. [76:25] And glorify the name of your Lord morning and evening. [76:26] And during part of the night adore Him, and give glory to Him (a) long (part of the) night. [76:27] Surely these love the transitory and neglect a grievous day before them. [76:28] We created them and made firm their make, and when We please We will bring in their place the likes of them by a change. [76:29] Surely this is a Reminder, so whoever pleases takes to his Lord a way. [76:30] And you do not desire except what Allah Desires, surely Allah is Knowing, Wise; [76:31] He Makes whom He pleases to enter into His Mercy; and (as for) the unjust, He has prepared for them a painful Chastisement.

[5677] Al Kafi – H 14517

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قلت: إِنَّ هذِهِ تَذْكِرَةٌ؟ قال: «الولاية» قلت: يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ؟ قال: «في ولايتنا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

'Abu Al-Hassan[asws]. I said, '(What about) ***[76:29] Surely this is a Reminder***?' He[asws] said: 'The Wilayah'. I said, '(What about) ***[76:31] He Makes whom He pleases to enter into His Mercy***?' He[asws] said: 'Regarding our[asws] Wilayah'.[5678]

سعد بن عبد الله: عن أحمد بن محمد السياري، قال: حدثني غير واحد من أصحابنا، عن أبي الحسن الثالث (عليه السلام)، قال: «إن الله تبارك و تعالى جعل قلوب الأئمة (عليهم السلام) موارد لإرادته، و إذا شاء شيئا شاءوه، و هو قوله تعالى: وَ ما تَشاؤُنَ إِلَّا أَنْ يَشاءَ اللَّهُ».

Sa'd Bin Abdullah, from Ahmad Bin Muhammad Al-Sayyari, from someone else from our companions, who has said:

'Abu Al-Hassan[asws] (The Third), having said: 'Surely Allah[azwj] has Made the hearts of the Imams[asws] as resources of His[azwj] Will, and when He[azwj] Desires something, they[asws] do so(as well), and these are the Words of the High ***[76:30] And you do not desire except what Allah Desires***'.[5679]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ؟ قال: «في ولايتنا وَ الظَّالِمِينَ أَعَدَّ لَهُمْ عَذاباً أَلِيماً ألا ترى أن الله يقول: وَ ما ظَلَمُونا وَ لكِنْ كانُوا أَنْفُسَهُمْ يَظْلِمُونَ - قال- إن الله أعز و أمنع من أن يظلم، و أن ينسب نفسه إلى الظلم، و لكن الله خلطنا بنفسه، فجعل ظلمنا ظلمه، و ولايتنا ولايته، ثم أنزل بذلك قرآنا على نبيه [فقال]: وَ ما ظَلَمْناهُمْ وَ لكِنْ كانُوا أَنْفُسَهُمْ يَظْلِمُونَ» قلت: هذا تنزيل. قال: «نعم».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

'Abu Al-Hassan[asws]. I said, '(What about) ***[76:31] He Makes whom He pleases to enter into His Mercy***?' He[asws] said: 'Regarding our[asws] Wilayah ***and (as for) the unjust, He has prepared for them a painful Chastisement***. Have you not seen that Allah[azwj] is Saying ***[2:57] and they did not do Us any harm, but they made their own souls suffer the loss***. Surely Allah[azwj] is Mightier to Prevent the one who is unjust, and Link Himself[azwj] to the injustice, but Allah[azwj] is Mixing Himself[azwj] with us[asws], so He[azwj] has Made the injustice to us[asws] as being Injustice to Him[azwj], and our[asws] Wilayah to be His[azwj] Wilayah. Then he[azwj] Sent is down as the Quran upon His[azwj] Prophet[saww], so He[azwj] Said ***[16:118] and We did them no injustice, but they were unjust to themselves***'. I said, 'This is Revelation?' He[asws] said: 'Yes'.[5680]

ابن شهر آشوب: قال الباقر (عليه السلام) في قوله تعالى: يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ: «الرحمة: علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub –

[5678] (الكافي 1: 360/ 91)
[5679] (مختصر بصائر الدرجات: 65)
[5680] (الكافي 1: 360/ 91.)

Al-Baqir[asws] said regarding the Words of the High ***[76:31] He Makes whom He pleases to enter into His Mercy***: 'The Mercy – Ali[asws] Bin Abu Talib[asws]'.[5681]

[5681] (المناقب 3: 99)

CHAPTER 77

AL-MURSALAAT

(50 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ و المرسلات عرفا، عرف الله بينه و بين محمد (صلى الله عليه و آله)».

Ibn Bauwayh, by his chain:

'Abu Abdullah has said: 'The one who recites '*Al-Mursalaat*' (the Chapter 77) customarily, Allah[azwj] would Make 'عرف' an introduction between him and Muhammad[saww]'.[5682]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كتب أنه ليس من المشركين بالله، و من قرأها في محاكمة بينه و بين أحد قواه الله على خصمه و ظفر به».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said; 'The one who recites this Chapter (77), it would be written that he is not from those 'المشركين بالله' who associate others with Allah[azwj]. And the one who recites this in a trial between him and anyone, Allah[azwj] would Strengthen him against his opponent and Make him victorious'.[5683]

و قال رسول الله (صلى الله عليه و آله): «من قرأها و هو في محاكمة عند قاض أو وال، نصره الله على خصمه».

And the Rasool-Allah[saww] said: 'The one who recites it whilst he is in the presence of a judge or a ruler, Allah[azwj] would Help against his opponent'.[5684]

و قال الصادق (عليه السلام): «من قرأها في حكومة قوي على من يحاكمه، و إذا كتبت و محيت بماء البصل، ثم شربه من به وجع في بطنه، زال عنه بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who recites it regarding a government it would strengthen him against the one who is governing him. And if it (chapter 77) is written and washed with the water of the onion, then is consumed (drunk) by the one with stomach pains, it would go away by the Permission of Allah[azwj]'.[5685]

[5682] (ثواب الأعمال: 121.)
[5683] (خواص القرآن)
[5684] Tafseer Al Burhan – H 11292
[5685] Tafseer Al Burhan – H 11293

VERSES 1 TO 14

وَالْمُرْسَلَاتِ عُرْفًا {1} فَالْعَاصِفَاتِ عَصْفًا {2} وَالنَّاشِرَاتِ نَشْرًا {3} فَالْفَارِقَاتِ فَرْقًا {4} فَالْمُلْقِيَاتِ ذِكْرًا {5} عُذْرًا أَوْ نُذْرًا {6} إِنَّمَا تُوعَدُونَ لَوَاقِعٌ {7} فَإِذَا النُّجُومُ طُمِسَتْ {8} وَإِذَا السَّمَاءُ فُرِجَتْ {9} وَإِذَا الْجِبَالُ نُسِفَتْ {10} وَإِذَا الرُّسُلُ أُقِّتَتْ {11} لِأَيِّ يَوْمٍ أُجِّلَتْ {12} لِيَوْمِ الْفَصْلِ {13} وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ {14}

[77:1] I swear by the emissary winds, sent one after another [77:2] By the storm of the stormers, [77:3] and the publicity of the publishers [77:4] The dispersals of the dispersers, [77:5] The couriers of the Reminder [77:6] To excuse or to warn. [77:7] Most surely what you are Promised, is a reality [77:8] So, when the stars are made to dim [77:9] And when the sky is rent asunder, [77:10] And when the mountains explode [77:11] And when the Messengers are gathered at their appointed time [77:12] To what day is the Doom fixed? [77:13] To the Day of Decision. [77:14] And what will make you comprehend what the Day of Decision is?

علي بن إبراهيم، قال: الآيات يتبع بعضها بعضا، فَالْعاصِفاتِ عَصْفاً قال: القبر وَ النَّاشِراتِ نَشْراً قال: نشر الأموات فَالْفارِقاتِ فَرْقاً قال: الدابة فَالْمُلْقِياتِ ذِكْراً قال: الملائكة. قوله تعالى: عُذْراً أَوْ نُذْراً أي أعذركم و أنذركم بما أقول، و هو قسم و جوابه إِنَّما تُوعَدُونَ لَواقِعٌ، قوله تعالى: فَإِذَا النُّجُومُ طُمِسَتْ قال: يذهب نورها و تسقط.

Ali Bin Ibrahim (Tafseer Qummi) said:

'The Verses follow each other – ***[77:2] By the storm of the stormers***, He[asws] said: 'The grave' ***[77:3] and the publicity of the publishers*** The dead would be publicised ***[77:4] The dispersals of the dispersers,*** He[asws] said: 'The Walker (Al-Daabbat)' ***[77:5] The couriers of the Reminder***, he[asws] said, 'The Angels'. Words of the High ***[77:6] To excuse or to warn*** i.e., excusing you and warning you with what I[azwj] Say, and it is a Swear and its Answer is ***[77:7] Most surely what you are Promised, is a reality [77:8] So when the stars are made to be dim*** (Imam[asws]) said, 'Their light would go away and they would dim'.[5686]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: فَإِذَا النُّجُومُ طُمِسَتْ «طمسها: ذهاب ضوئها» و أما قوله: إِلى قَدَرٍ مَعْلُومٍ يقول: «منتهى الأجل».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] regarding His[azwj] Words ***[77:8] So when the stars are made to dim***, said: '*Tamasa,* is when its illumination goes away. And as for His[azwj] Words ***[77:22] Till an appointed term,*** he[asws] said: 'The end of the term'.[5687]

علي بن إبراهيم: وَ إِذَا السَّماءُ فُرِجَتْ قال: تنفرج و تنشق وَ إِذَا الْجِبالُ نُسِفَتْ أي تقلع وَ إِذَا الرُّسُلُ أُقِّتَتْ، قال: بعثت في أوقات مختلفة.

Ali Bin Ibrahim (Tafseer Qummi) –

[77:9] And when the sky is rent asunder, he[asws] said: 'It would inflate and split'. ***[77:10] And when the mountains explode*** i.e., taken-off ***[77:11] And when the***

[5686] (تفسير القمي 2: 400.)
[5687] (تفسير القمي 2: 401.)

Messengers are gathered at their appointed time he[asws] said: 'Resurrected at different times'.[5688]

VERSES 15 TO 19

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {15} أَلَمْ نُهْلِكِ الْأَوَّلِينَ {16} ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ {17} كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {18} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {19}

[77:15] Woe on that day to the rejecters. [77:16] Did We not destroy the former ones? [77:17] Then did We follow them up with later ones. [77:18] Even thus shall We deal with the guilty. [77:19] Woe on that day to the rejecters.

فرات قال حدثني محمد بن أحمد معنعنا عن [أمير المؤمنين] علي بن أبي طالب ع قال قال رسول الله ص ذات يوم يا علي علمت أن جبرئيل [ع] أخبرني أن أمتي تغدر بك من بعدي فويل ثم ويل [ثم ويل لهم] ثلاث مرات قلت يا رسول الله و ما ويل قال واد في جهنم أكثر أهله معادوك و القاتلون لذريتك و الناكث لبيعتك فطوبى ثم طوبى [ثم طوبى ثلاث مرات] لمن أحبك و وفى لك قلت يا رسول الله و ما طوبى قال شجرة في دارك في الجنة ليس دار من دور شيعتك في الجنة إلا و فيها غصن من تلك الشجرة تهدي [تهدل] عليهم [إليهم] بكل ما يشتهو

Furaat said, 'It has been narrated to me by Muhammad Bin Ahmad:

from Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] having said: 'One day the Rasool-Allah[saww] said: 'O Ali[asws], do you[asws] know that Jibraeel[as] informed me[saww] that my[saww] community would betray you[asws] after me[saww], so woe, upon woe, upon woe be unto them' – three times. I[asws] said: 'O Rasool-Allah[saww], and what woe (would be upon them)?' He[saww] said: 'There is a valley in Hell, most of its inhabitants are your[asws] enemies, and the murderers of your[asws] descendants, and the breakers of their allegiances to you[asws]. So Blessings, upon Blessings, thrice over, be to the one who loves you[asws] and is loyal to you[asws]'. I[saww] said: 'O Rasool-Allah[saww], and what Blessings (are for them)?' He[saww] said: 'There is a Tree in your[asws] House in the Paradise, and there is no house from the houses of your[asws] Shias, except that in it is a branch from that Tree, drooping on to them, with whatsoever that they may desire for'.[5689]

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام)، في قوله عز و جل: أَ لَمْ نُهْلِكِ الْأَوَّلِينَ، [قال]: «يعني الأول و الثاني ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ قال: الثالث و الرابع و الخامس كَذلِكَ نَفْعَلُ بِالْمُجْرِمِينَ من بني أمية، و قوله: وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بأمير المؤمنين و الأئمة (عليهم السلام)».

Sharaf Al-Deen Najafy said, 'It has been reported by a deleted unbroken chain going up to Al-Abbas Bin Ismail, who has narrated the following:

'From Abu Al-Hassan Al-Reza[asws] regarding the Words of the Mighty and Majestic ***[77:16] Did We not destroy the former ones?*** He[asws] said: 'It Means the First one and the second one'. ***[77:17] Then did We follow them up with later ones.*** He[asws] said: 'The third one, and the fourth one and the fifth one'. ***[77:18] Even thus shall We deal with the guilty*** from the Clan of Umayya'. And His[azwj] Words ***[77:19] Woe on that day to the rejectors*** of Amir-ul-Momineen[asws], and the Imams[asws]'.[5690]

[5688] (تفسير القمي 2: 400.)
[5689] Tafseer Furaat Al Kufy – Page 216
[5690] (تأويل الآيات 2: 754/ 1)

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ؟ قال: «يقول: ويل للمكذبين- يا محمد- بما أوحيت إليك من ولاية علي أَ لَمْ نُهْلِكِ الْأَوَّلِينَ ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ، قال: الأولين: الذين كذبوا الرسل في طاعة الأوصياء كَذلِكَ نَفْعَلُ بِالْمُجْرِمِينَ، قال: من أجرم إلى آل محمد و ركب من وصيه ما ركب». قلت: إِنَّ الْمُتَّقِينَ «1»؟ قال: «نحن و الله و شيعتنا، ليس على ملة إبراهيم غيرنا، و سائر الناس منها برآء».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

'I asked from Abul Al-Hassan[asws] '(What about) ***[77:15] Woe on that day to the rejecters***?' He[asws] said: 'He[azwj] is Saying: "Woe to the rejectors – O Muhammad[saww] – of what I[azwj] Revealed unto you[saww] of Wilayah of Ali[asws] ***[77:16] Did We not destroy the former ones? [77:17] Then did We follow them up with later ones.*** He[asws] said: 'The former ones – The ones who belied the Rasool[saww] regarding the obedience of the successors[asws]' ***[77:18] Even thus shall We deal with the guilty*** He[asws] said: 'The ones who committed crimes against the Progeny[asws] of Muhammad[saww], and dealt with his[saww] successor[asws] what they dealt'. I said, '(What about) ***[77:41] Surely those who guard (against evil)***?' He[asws] said: 'By Allah[azwj]! It is us[asws] and our[asws] Shias. There is none upon the nation of Ibrahim[as] apart from us[asws], and the rest of the people are remote from it'.[5691]

VERSES 20 TO 33

أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ {20} فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ {21} إِلَىٰ قَدَرٍ مَعْلُومٍ {22} فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ {23} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {24} أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا {25} أَحْيَاءً وَأَمْوَاتًا {26} وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا {27} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {28} انْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ {29} انْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ {30} لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ {31} إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ {32} كَأَنَّهُ جِمَالَتٌ صُفْرٌ {33}

[77:20] Did We not create you from contemptible water? [77:21] Then We placed it in a secure resting-place, [77:22] Till an appointed term, [77:23] So We proportion it–how well are We at proportioning (things). [77:24] Woe on that day to the rejecters. [77:25] Have We not made the earth as a place [77:26] For the living and the dead, [77:27] And made therein stable heights, and given you to drink of fresh water? [77:28] Woe on that day to the rejecters. [77:29] Go on to that which you belied [77:30] Transfer on to the covering having three branches, [77:31] Neither having the coolness of the shade nor availing against the flame. [77:32] Surely, it sends up sparks like palaces, [77:33] As if they were tawny camels.

علي بن إبراهيم: لِأَيِّ يَوْمٍ أُجِّلَتْ قال: أخرت لِيَوْمِ الْفَصْلِ، قوله: أَ لَمْ نَخْلُقْكُمْ مِنْ ماءٍ مَهِينٍ قال: منتن فَجَعَلْناهُ فِي قَرارٍ مَكِينٍ قال: في الرحم، قوله تعالى: أَ لَمْ نَجْعَلِ الْأَرْضَ كِفاتاً أَحْياءً وَ أَمْواتاً قال: الكفات: المساكن، و قال: نظر أمير المؤمنين (عليه السلام) في رجوعه من صفين إلى المقابر، فقال: «هذه كفات الأموات» أي مساكنهم، ثم نظر إلى بيوت الكوفة، فقال: «هذه كفات الأحياء» ثم تلا قوله تعالى: أَ لَمْ نَجْعَلِ الْأَرْضَ كِفاتاً أَحْياءً وَ أَمْواتاً.

Ali Bin Ibrahim (Tafseer Qummi) –

[77:12] To what day is the Doom fixed? He[asws] said: 'Delaying to the Day of the Decision'. His[azwj] Words ***[77:20] Did We not create you from contemptible water?***

[5691] (الكافي 1: 361/ 91)

He[asws] said: 'Rotten' ***[77:21] Then We placed it in a secure resting-place*** He[asws] said: 'In the womb'. The Words of the High ***[77:25] Have We not made the earth as a place, [77:26] For the living and the dead*** He[asws] said: '*Al-Kafaat* – The dwellings'. And he[asws] said: 'Amir-ul-Momineen[asws], on his[asws] return from (Battle of) Siffeen, looked at the graves, so he[asws] said: 'These are the places for the dead', i.e., their dwellings. Then he[asws] looked at the houses of Al-Kufa, so he[asws] said: 'These are places for the living'. Then he[asws] recited the Words of the High ***[77:25] Have We not made the earth as a place, [77:26] For the living and the dead***'.[5692]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود المنقري، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام)، أنه قال: نظر إلى المقابر، فقال: «يا حماد، هذه كفات الأموات» و نظر إلى البيوت فقال: «هذه كفات الأحياء» و تلا أَ لَمْ نَجْعَلِ الْأَرْضَ كِفاتاً أَحْياءً وَ أَمْواتاً. و روي أنه دفن الشعر و الظفر.

Ibn Babuway said, 'It was narrated to me by my father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Isfahany, from Suleyman Bin Dawood Al-Munqary, from Hamaad Bin Isa, who has narrated the following:

'Abu Abdullah[asws] has said when he[asws] looked at the graves: 'O Hamad! These are the places of the dead'. Then he[asws] looked at the house, so he[asws] said: 'These are the places of the living', and recited ***[77:25] Have We not made the earth as a place, [77:26] For the living and the dead***'. And it has been reported that he[asws] used to bury the (cut) hair and the (cut) nails'.[5693]

علي بن إبراهيم: قوله تعالى: وَ جَعَلْنا فِيها رَواسِيَ شامِخاتٍ قال: جبال مرتفعة وَ أَسْقَيْناكُمْ ماءً فُراتاً أي عذبا، و كل عذب من الماء فهو فرات، قوله تعالى: انْطَلِقُوا إِلى ظِلٍّ ذِي ثَلاثِ شُعَبٍ «1» قال: فيه ثلاث شعب من النار، قوله تعالى: إِنَّها تَرْمِي بِشَرَرٍ كَالْقَصْرِ ، قال: شرر النار كالقصور و الجبال، قوله تعالى: كَأَنَّهُ جِمالَتٌ صُفْرٌ، أي سود.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[77:27] And made therein stable heights,*** He[asws] said: 'High mountains'. ***and given you to drink of fresh water?*** i.e., sweet, and every sweet water, so it is fresh'. The Words of the High ***[77:30] Transfer on to the covering having three branches*** He[asws] said: 'Therein are three branches of the fire'. ***[77:32] Surely it sends up sparks like palaces,*** he[asws] said: 'The flames of the Fire are like the castles and the mountains ***[77:33] As if they were tawny camels***, i.e., black'.[5694]

الشيخ أبو جعفر الطوسي: عن أحمد بن يونس، عن أحمد بن سيار، عن أبي عبد الله (عليه السلام)، قال: «إذا لاذ الناس من العطش، قيل لهم: انْطَلِقُوا إِلى ما كُنْتُمْ بِهِ تُكَذِّبُونَ يعني أمير المؤمنين (عليه السلام)، قال: فإذا أتوه قال لهم: انْطَلِقُوا إِلى ظِلٍّ ذِي ثَلاثِ شُعَبٍ لا ظَلِيلٍ وَ لا يُغْنِي مِنَ اللَّهَبِ يعني من لهب العطش».

Al-Sheykh Abu Ja'far Al-Toosy, from Ahmad Bin Yunus, from Ahmad Bin Sayyar, who has narrated:

'Abu Abdullah[asws] has said: 'When the people flee from the thirst, it will be said to them: '***[77:29] Go on to that which you belied*** Meaning Amir-ul-Momineen[asws]'. So when they come, he[asws] will say to them ***[77:30] Transfer on to the covering***

[5692] (تفسير القمي 2: 400)
[5693] (معاني الأخبار: 342/ 1)
[5694] (تفسير القمّي 2: 400)

having three branches, [77:31] Neither having the coolness of the shade nor availing against the flame'.[5695]

محمد بن العباس: عن أحمد بن القاسم، عن أحمد بن محمد بن سيار، عن بعض أصحابنا، مرفوعا إلى أبي عبد الله (عليه السلام)، أنه قال: «إذا لاذ الإنسان من العطش قيل لهم: انْطَلِقُوا إِلى ما كُنْتُمْ بِهِ تُكَذِّبُونَ يعني أمير المؤمنين (عليه السلام)، فيقول لهم: انْطَلِقُوا إِلى ظِلٍّ ذِي ثَلاثِ شُعَبٍ قال: يعني الثلاثة: فلان و فلان و فلان».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Bin Sayyar, from one of our companions, with an unbroken chain going up to Abu Abdullah[asws]:

Abu Abdullah[asws] has said: 'When the human being flee from the thirst, it will be said to them: '***[77:29] Go on to that which you belied***, Meaning Amir-ul-Momineen[asws], so he[asws] will be saying to them: '***[77:30] Transfer on to the covering having three branches***'. He[asws] said: 'It Means the three – so and so, and so and so, and so and so (Abu Bakr, Umar, And Usman)'.[5696]

VERSES 34 TO 36

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {34} هَٰذَا يَوْمُ لَا يَنْطِقُونَ {35} وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ {36}

[77:34] Woe on that day to the rejecters. [77:35] This is the Day on which they shall not speak, [77:36] And permission shall not be given to them so that they should offer excuses.

محمد بن يعقوب: عن علي بن محمد، عن علي، عن إسماعيل بن مهران، عن حماد بن عثمان، قال: سمعت أبا عبد الله (عليه السلام) يقول [في قول الله تبارك و تعالى] وَ لا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ، فقال: «الله أجل و أعدل و أعظم من أن يكون لعبده عذر لا يدعه يعتذر به، و لكن فلج «1» فلم يكن له عذر».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali, from Ismail Bin Mahran, from Hamaad Bin Usman who said:

'I heard Abu Abdullah[asws] saying, with regards to the Words of Allah[azwj] Blessed and High ***[77:36] And permission shall not be given to them so that they should offer excuses***, so he[asws] said: 'Allah[azwj] is more Majestic, and more Just, and Greater that a servant would have a (valid) excuse and He[azwj] would not Allow him to apologise for it. But, he would have been overcome with Proofs, so there would not be any excuse for him'.[5697]

VERSES 37 TO 50

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {37} هَٰذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأَوَّلِينَ {38} فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ {39} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {40} إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ {41} وَفَوَاكِهَ مِمَّا يَشْتَهُونَ {42} كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ {43} إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {44} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {45} كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ {46} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {47} وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ {48} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {49} فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ {50}

[77:37] Woe on that day to the rejecters. [77:38] This is the day of decision: We have gathered you and and those before (you). [77:39] So if you have a plan,

[5695] (تأويل الآيات 2: 754/ 3.)
[5696] (تأويل الآيات 2: 755/ 4.)
[5697] (الكافي 8: 178/ 200)

plan against Me (now). [77:40] Woe on that day to the rejecters. [77:41] Surely, those who guard (against evil) shall be amid shades and fountains, [77:42] And fruits such as they desire. [77:43] Eat and drink pleasantly because of what you did. [77:44] Surely, thus do We reward the doers of good. [77:45] Woe on that day to the rejecters. [77:46] Eat and enjoy yourselves for a little; surely you are guilty. [77:47] Woe on that day to the rejecters. [77:48] And where it is said to them: Bow down, they do not bow down. [77:49] Woe on that day to the rejecters. [77:50] In what Hadeeth after it, will they believe?

علي بن إبراهيم: قوله تعالى: إِنَّ الْمُتَّقِينَ فِي ظِلالٍ وَ عُيُونٍ قال: ظلال من نور أنور من الشمس، قوله تعالى: وَ إِذا قِيلَ لَهُمُ ارْكَعُوا لا يَرْكَعُونَ قال: إذا قيل لهم: تولوا الإمام لم يتولوه، ثم قال لنبيه (صلى الله عليه و آله): فَبِأَيِّ حَدِيثٍ بَعْدَهُ بعد هذا الذي أحدثك به يُؤْمِنُونَ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[77:41] Surely, those who guard (against evil) shall be amid shades and fountains*** he[asws] said: 'Shaded from the rays of the sun'. The Words of the High ***[77:48] And where it is said to them: Bow down, they do not bow down***, he[asws] said: 'When it is said to them: 'Follow the Imam[asws], they do not follow him[asws]. Then He[azwj] Said to His[azwj] Prophet[saww]: "***[77:50] In what Hadeeth after it,*** After this which I[azwj] am Narrating to you[saww] by, ***will they believe?"***[5698]

شرف الدين النجفي، قال: روى الحسن بن علي الوشاء، عن محمد بن الفضيل، عن أبي حمزة الثمالي، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ إِذا قِيلَ لَهُمُ ارْكَعُوا لا يَرْكَعُونَ، قال: «هي في بطن القرآن: و إذا قيل للنصاب تولوا عليا لا يفعلون».

Sharaf Al-Deen Najafy said, 'It has been reported by Al-Hassan Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[77:48] And where it is said to them: Bow down, they do not bow down***, he[asws] said: 'This is from the esoteric of the Quran: 'When it is said to the Nasibis (Hostile ones), follow Ali[asws], they do not do it'.[5699]

ابن شهر آشوب: عن تفسير أبي يوسف يعقوب بن سفيان، عن مجاهد و ابن عباس: إِنَّ الْمُتَّقِينَ فِي ظِلالٍ وَ عُيُونٍ من اتقى الذنوب: علي بن أبي طالب و الحسن و الحسين (عليهم السلام) في ظلال من الشجر و الخيام من اللؤلؤ، طول كل خيمة مسيرة فرسخ في فرسخ- ثم ساق الحديث إلى قوله- إِنَّا كَذلِكَ نَجْزِي الْمُحْسِنِينَ المطيعين لله أهل بيت محمد في الجنة.

Ibn Shehr Ashub, from Tafseer of Abu Yusuf Yaqoub Bin Sufyan, who has said:

'Mujahid and Ibn Abbas ***[77:41] Surely those who guard (against evil) shall be amid shades and fountains*** The ones who guarded themselves[asws] (for Allah[azwj]'s Sake) – Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws], and Al-Husayn[asws] would be under the shades of the trees and the tents of pearls, the length of each tent being one *Farsakh* by one *Farsakh*' – Then the Hadeeth went to His[azwj] Words - ***[77:44]***

[5698] (تفسير القمّي 2: 400.)
[5699] (تأويل الآيات 2: 756/ 6.)

Surely thus do We reward the doers of good The obedient ones to Allah[azwj], the People[asws] of the Household of Muhammad[saww] in the Paradise'.[5700]

[5700] (المناقب 2: 94)

CHAPTER 78

AL-NABA

(40 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، [قال]: «من قرأ عم يتساءلون، لم تخرج سنته- إذا كان يدمنها في كل يوم- حتى يزور بيت الله الحرام إن شاء الله تعالى».

Ibn Babuwayh, by his chain,

'From Abu Abdullah[asws] having said: 'The one who recites ***[78] What are they asking about?*** (Surah Al-Naba), if he is habitually reciting it every day, a year would not go by until he visits the Sacred House of Allah[azwj] (Kabah), if Allah[azwj] so Desires'.[5701]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة و حفظها، لم يكن حسابه يوم القيامة إلا بمقدار سورة مكتوبة، حتى يدخل الجنة، و من كتبها و علقها عليه لم يقربه قمل، و زادت فيه قوة عظيمة».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (78) and memorises it, he will not be Reckoned with on the Day of Judgement except by the measurement of the writing of the Chapter, until he enters the Paradise. And the one who writes it, and attaches it (Amulet), lice would not come near him, and he would have a great increase in strength'.[5702]

و قال رسول الله (صلى الله عليه و آله): «من قرأها و حفظها كان حسابه يوم القيامة بمقدار صلاة واحدة، و من كتبها و علقها عليه لم يقربه قمل، و زادت فيه قوة و هيبة عظيمة».

And the Rasool-Allah[saww] said: 'The one who recites it would be saved from the Reckoning on the Day of Judgement by the measurement of one Prayer. And the one who writes it and attaches it (Amulet), lice would not come near him, and he would have an increase in his strength and dignity'.[5703]

و قال الصادق (عليه السلام): «من قرأها لمن أراد السهر سهر، و قرائتها لمن هو مسافر بالليل تحفظه من كل طارق بإذن الله تعالى».

[5701] (ثواب الأعمال: 121.)
[5702] (خواص القرآن: 27، 56 «مخطوط».)
[5703] Tafseer Al Burhan – H 11312

And Al-Sadiq[asws] said: 'The one who recites it against the sorcery of the sorcerer, and recites it for the one who is travelling at night, he would be safe from every from all roads'.[5704]

VERSES 1 TO 5

عَمَّ يَتَسَاءَلُونَ {1} عَنِ النَّبَإِ الْعَظِيمِ {2} الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ {3} كَلَّا سَيَعْلَمُونَ {4} ثُمَّ كَلَّا سَيَعْلَمُونَ {5}

[78:1] What are they asking about? [78:2] About the Great News, [78:3] About which they are differing? [78:4] Nay! they shall soon come to know [78:5] Nay! Nay! they shall soon know.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قلت له: جعلت فداك، إن الشيعة يسألونك عن تفسير هذه الآية: عَمَّ يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ قال: «ذلك إلي، إن شئت أخبرتهم، و إن شئت لم أخبرهم- ثم قال:- لكني أخبرك بتفسيرها». قلت: عَمَّ يَتَساءَلُونَ؟ قال: فقال: «هي في أمير المؤمنين (عليه السلام)، كان أمير المؤمنين (عليه السلام) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has said:

'I said to Abu Ja'far[asws], 'May I be sacrificed for you[asws], the Shiah are asking you[asws] about the explanation of this Verse ***[78:1] What are they asking about? [78:2] About the Great News***'. He[asws] said: 'That is up to me[asws] to (tell you) and I leave it to you to either share with them or keep it to yourself. Then he[asws] said: 'But I[asws] will inform you of its interpretation'. I said, '***[78:1] What are they asking about?***' He[asws] said: 'It is regarding Amir-ul-Momineen[asws]. Amir-ul-Momineen[asws] used to say: 'There is not a Sign of Allah[azwj] Mighty and Majestic which is greater than me[asws], and no News greater than me[asws]'.[5705]

حدثنا احمد بن محمد عن ابن ابى عمير وغيره عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال قلت جعلت فداك ان الشيعة يسئلونك عن تفسير هذه الاية عم يتسائلون عن النباء العظيم قال فقال ذلك إلى ان شئت اخبرتهم وان شئت لم اخبرهم قال فقال لكنى اخبرك بتفسيرها قال فقلت عم يتسائلون قال فقال هي في امير المؤمنين عليه السلام قال كان امير المؤمنين يقول ما لله آية اكبر منى ولا لله من نبأ عظيم اعظم منى ولقد عرضت ولايتى على الامم الماضية فابت ان تقبلها قال قلت له قل هو نباء عظيم انتم عنه معرضون قال هو والله امير المؤمنين عليه السلام.

Narrated to us Ahmad Bin Muhammad, from Ibn Abu Umeyr and another one, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

'I said to Abu Ja'far[asws], May I be sacrificed for you[asws], the Shiah are asking you[asws] about the explanation of this Verse ***[78:1] What are they asking about? [78:2] About the Great News***', he[asws] said: 'That is if you like you inform them but if you like do not tell them, however, I[asws] will tell you of its interpretation of what you have asked ***[78:1] What are they asking about?*** This is regarding Amir-ul-Momineen[asws]. Amir-ul-Momineen[asws] used to say: 'There is no greater Sign of Allah[azwj] than I[asws], and no Magnificent News Came from Allah[azwj] than I[asws], and my[asws] Wilayah was

[5704] (خواص القرآن: 12 «مخطوط»)
[5705] (الكافي 1: 161/ 3)

presented to the bygone imams, they refused to accept it ***[38:67] Say: It is a message of importance, [38:68] (And) you are turning aside from it***, He[asws], by Allah[azwj], is Amir-ul-Momineen[asws].[5706]

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن ارومة و محمد بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: عَمَّ يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ، قال: «النبأ العظيم: الولاية». و سألته عن قوله تعالى: هُنالِكَ الْوَلايَةُ لِلَّهِ الْحَقِّ، قال: «ولاية أمير المؤمنين (عليه السلام)».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Arwamat and Muhammad Bin Abdullah, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer, who has said:

'From Abu Abdullah[asws] regarding His[azwj] Words ***[78:1] What are they asking about? [78:2] About the Great News***, he[asws] said: 'The Great News is Al-Wilayah'. And I asked him[asws] about the Words of the High ***[18:44] Here the Wilayah is only Allah's, the Truth***, he[asws] said: 'Wilayah of Amir-ul-Momineen[asws]'.[5707]

و عنه، قال: حدثنا أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن أبان بن تغلب، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: عَمَّ يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ، قال: «هو علي بن أبي طالب (عليه السلام)، لأن رسول الله (صلى الله عليه و آله) ليس فيه خلاف».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Aban Bin Taghlub who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[78:1] What are they asking about? [78:2] About the Great News, [78:3] About which they are differing?*** He[asws] said: 'It is Ali[asws] Bin Abu Talib[asws], because (as for) the Rasool-Allah[saww] there is no differing with regards to him[saww]'.[5708]

ابن بابويه، قال: حدثنا حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام) بقم في رجب سنة تسع و ثلاثين و ثلاثمائة، قال: حدثني أبي، قال: أخبرني علي بن إبراهيم بن هاشم، فيما كتب إلي في تسع و ثلاثمائة، قال: حدثني أبي، عن ياسر الخادم، عن أبي الحسن علي بن موسى الرضا (عليه السلام)، عن أبيه، عن آبائه، عن الحسين بن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): يا علي، أنت حجة الله، و أنت باب الله، و أنت الطريق إلى الله، و أنت النبأ العظيم، و أنت الصراط المستقيم، و أنت المثل الأعلى.

Ibn Babuwayh said, 'It has been narrated to us by Hamza Bin Muhammad Bin Ahmad Bin Ja'far Bin Zayd Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib[asws], at Qum, in Rajab of the year three hundred and thirty nine. He said, 'My father narrated to me, from Ali Bin Ibrahim Bin Hisham in what he wrote to me in three hundred and nine. He said, 'My father narrated to me, from Yaser Al-Khadim, who has narrated:

'Abu Al-Hassan[asws] Ali[asws] Bin Musa[asws] Al-Reza[asws], from his[asws] father[asws], from his[asws] forefather[asws], from Al-Husayn[asws] Bin Ali[asws] having said: 'The Rasool-Allah[saww] said: 'O Ali[asws]! You[asws] are the Proof (Hujjat) of Allah[azwj], and you[asws] are the Gateway to Allah[azwj], and you[asws] are the Pathway to Allah[azwj], and you[asws] are the Great News, and you[asws] are the Straight Path, and you[asws] are the highest example (ideal).

[5706] Basaair Al Darajaat – P 2 CH 10 H3 (Rare)
[5707] (الكافي 1: 346/ 34)
[5708] (تأويل الآيات 2: 2: 758/ 3.)

يا علي، أنت إمام المسلمين، و أمير المؤمنين، و خير الوصيين، و سيد الصديقين. يا علي، أنت الفاروق الأعظم، و أنت الصديق الأكبر. يا علي، أنت خليفتي، و أنت قاضي ديني، و أنت منجز عداتي. يا علي أنت المظلوم بعدي. يا علي، أنت المفارق. يا علي أنت المهجور. أشهد الله و من حضر من أمتي أن حزبك حزبي و حزبي حزب الله، و ان حزب أعدائك حزب الشيطان».

O Ali[asws]! You[asws] are the Imam[asws] of the Muslims, and Amir-ul-Momineen[asws], and the best of the successors[asws], and the Chief of the truthful ones. O Ali[asws]! You[asws] are the Great Differentiator (Al-Farooq Al-A'azam), and you[asws] are the Great Truthful (Al-Siddique Al-Akbar). O Ali[asws]! You[asws] are my[saww] Caliph, and you[asws] are the fulfiller of my[saww] debts, and you[asws] are the completer of my[saww] affairs. O Ali[asws]! You[asws] are the oppressed one after me[saww]. O Ali[asws]! You are the Intersection (where ways separate). O Ali[asws]! You[asws] are the abandoned one (after me[saww]). I[saww] bear witness to Allah [azwj], the one from my[saww] community who is present in your[asws] party, is in my[saww] party, and my[saww] party is the Party of Allah[azwj], and the party of your[asws] enemies is the party of Satan [la'. [5709]

و من طريق المخالفين: ما رواه الحافظ محمد بن مؤمن الشيرازي في كتابه المستخرج من تفاسير الاثنى عشر، في تفسير قوله تعالى: عَمَّ يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ يرفعه إلى السدي، قال: أقبل صخر بن حرب حتى جلس إلى رسول الله (صلى الله عليه و آله)، فقال: يا محمد، هذا الأمر من بعدك لنا أم لمن؟ قال: «يا صخر، الإمرة من بعدي لمن هو مني بمنزلة هارون من موسى»

And from Tareeq Al-Mukhalifeen, what has been reported by Al-Hafiz Muhammad Bin Mo'min Al-Shirazy, in his book Al-Mustakhraj Min Tafaseer Al-Isnay Ashar, who has said:

In the interpretation of His[azwj] Words ***[78:1] What are they asking about? [78:2] About the Great News, [78:3] About which they are differing?*** With an unbroken chain going up to Al-Saday who said, 'Sakhar Bin Harb came up until he was seated near Rasool-Allah[saww], so he said, 'O Muhammad[saww]! This command, from after you[saww], is it for us or for whom?' He[saww] said: 'O Sakhr, the command from after me[saww] is for the one[asws] who is from me[saww] of the status which Haroun[as] had from Musa[as]'.

فأنزل الله: عَمَّ يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ منهم المصدق بولايته و خلافته، و منهم المكذب بها، ثم قال: كَلَّا و هو رد عليهم سَيَعْلَمُونَ سيعرفون خلافته إذ يسألون عنها في قبورهم، فلا يبقى يومئذ أحد في شرق الأرض و لا غربها، و لا في بر و لا بحر، إلا و منكر و نكير يسألانه عن ولاية أمير المؤمنين و خلافته بعد الموت، يقولان للميت: من ربك؟ و ما دينك؟ و من نبيك؟ و من إمامك؟.

So Allah[azwj] Revealed ***[78:1] What are they asking about? [78:2] About the Great News***. Among them are those who ratify his[asws] Wilayah and Caliphate, and among them are the deniers of it. Then He[azwj] Said ***[78:4] Nay!*** And it is a rebuttal against them ***they shall soon come to know,*** they will come to recognise his[asws] Caliphate when they are questioned about it in their graves. So there will not remain anyone on that day, neither in the east of the earth nor in the west of it, neither in the land nor in the sea, except that the Munkar and Nakeer (Two Angels) would question him about the Wilayah of Amir-ul-Momineen[asws] and his[asws] Caliphate, after the death. The two (Angels) would say to the dead one: 'Who is your Lord[azwj]? And what is your Religion? And who is your Prophet[saww]?' And who is your Imam[asws]?'[5710]

[5709] (عيون أخبار الرّضا (عليه السّلام) 2: 6/ 13)
[5710] (اليقين: 151.)

و ذكر صاحب (النخب) بإسناده إلى علقمة: أنه خرج يوم صفين رجل من عسكر الشام، و عليه سلاح، و فوقه مصحف، و هو يقرأ: عَمَّ يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ فأردت البراز إليه، فقال لي علي (عليه السلام): «مكانك» و خرج بنفسه فقال له: «أ تعرف النبأ العظيم الذي هم فيه مختلفون؟». قال: لا. فقال له علي (عليه السلام): «أنا- و الله- النبأ العظيم الذي فيه اختلفتم، و على ولايته تنازعتم، و عن ولايتي رجعتم بعد ما قبلتم، و ببغيكم هلكتم بعد ما بسيفي نجوتم، و يوم الغدير قد علمتم، و يوم القيامة تعلمون ما علمتم» ثم علاه بسيفه، فرمى برأسه و يده.

The author of Al-Nakhab has mention by his chain going up to Al-Qama, who has narrated:

A man went out on the day of (battle of) Siffeen from the Syrian forces, and he had a weapon on him, and on top of it was the Parchment (Quran), and he was reciting ***[78:1] What are they asking about? [78:2] About the Great News***, so I wanted to throw the excreta at him, so Ali[asws] said to me: 'In your place!' And he[asws] went out himself[asws] and said to him: 'Do you recognise ***[78:2] About the Great News, [78:3] About which they are differing?***' He said, 'No'. So Ali[asws] said to him: 'By Allah[azwj]! I[asws] am the Great News about whom they are differing, and upon the Wilayah of whom they are disputing, and it was about my[asws] Wilayah that you turned back after having accepted it, and by this rebellion of yours you were destroyed after having been rescued by my[asws] sword, and of the Day of Ghadeer you have known, and the Day of Judgement you will come to know what you knew'. Then he[asws] raised his[asws] sword and cut off his head and his hand'.[5711]

و في رواية الأصبغ بن نباتة: أن عليا (عليه السلام) قال: «و الله، أنا النبأ العظيم الذي هم فيه مختلفون، كلا سيعلمون، ثم كلا سيعلمون حين أقف بين الجنة و النار، و أقول: هذا لي، و هذا لك».

And in a report of Al-Asbagh Bin Nabata, who has said:

'Ali[asws] said: 'By Allah[azwj]! I[asws] ***[78:2] About the Great News, [78:3] About which they are differing? [78:4] Nay! they shall soon come to know [78:5] Nay! Nay! they shall soon know*** when I[asws] pause between the Paradise and the Fire and I[asws] would say: 'This one is for me[asws], and this one is for you'.[5712]

VERSES 6 TO 11

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا {6} وَالْجِبَالَ أَوْتَادًا {7} وَخَلَقْنَاكُمْ أَزْوَاجًا {8} وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا {9} وَجَعَلْنَا اللَّيْلَ لِبَاسًا {10} وَجَعَلْنَا النَّهَارَ مَعَاشًا {11}

[78:6] Have We not made the earth an wide expanse? [78:7] And the mountains as pegs? [78:8] And We created you in pairs, [78:9] And We made your sleep to be rest (to you), [78:10] And We made the night to be a covering, [78:11] And We made the day for seeking livelihood.

علي بن إبراهيم، قوله: أَ لَمْ نَجْعَلِ الْأَرْضَ مِهاداً، قال: يمهد فيها الإنسان مهدا وَ الْجِبالَ أَوْتاداً أي أوتاد الأرض وَ جَعَلْنَا اللَّيْلَ لِباساً، قال: يلبس على النهار.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His[azwj] Words ***[78:6] Have We not made the earth an wide expanse?*** He[asws] said: 'The human being lies in it like he does in a cradle ***[78:7] And the***

[5711] (مناقب ابن شهر آشوب 3: 79.)
[5712] (مناقب ابن شهر آشوب 3: 80.)

mountains as pegs? i.e., pegs of the earth ***[78:10] And We made the night to be a covering,*** He[asws] said: 'Covers upon the day'.[5713]

ابن بابويه: بإسناده، عن يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه و آله): أخبرني لم سمي الليل ليلا؟ قال: «لأنه يلايل الرجال من النساء، جعله الله عز و جل ألفة و لباسا، و ذلك قول الله عز و جل: وَ جَعَلْنَا اللَّيْلَ لِباساً وَ جَعَلْنَا النَّهارَ مَعاشاً». قال: صدقت.

Ibn Babuwayh, by his chain, reports:

'From Yazeed Bin Salaam, who asked the Rasool-Allah[saww], 'Inform me, why has the night been named as 'night'?' He[saww] said: 'Because the man يلايل (Unknown word)[5714] from the woman. Allah[azwj] Mighty and Majestic Made it for intimacy and a covering (for privacy), and these are the Words of Allah[azwj] Mighty and Majestic ***[78:10] And We made the night to be a covering [78:11] And We made the day for seeking livelihood***'. He said, 'You[saww] have spoken the truth'.[5715]

VERSES 12 TO 16

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا {12} وَجَعَلْنَا سِرَاجًا وَهَّاجًا {13} وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا {14} لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا {15} وَجَنَّاتٍ أَلْفَافًا {16}

[78:12] And We made above you seven strong ones, [78:13] And We made a shining lamp, [78:14] And We send down from the clouds abundant water [78:15] That We may bring forth thereby corn and herbs, [78:16] And gardens dense and luxuriant

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن عاصم بن حميد، عن أبي عبد الله (عليه السلام)، قال: ذاكرت أبا عبد الله (عليه السلام) فيما يروون من الرؤية؟ فقال: «الشمس جزء من سبعين جزءا من نور الكرسي، و الكرسي جزء من سبعين جزءا من نور العرش، و العرش جزء من سبعين جزءا من نور الحجاب، و الحجاب جزء من سبعين جزءا من نور الستر، فإن كانوا صادقين فليملؤوا أعينهم من الشمس ليس دونها سحاب».

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Abdul Jabbar, from Safwan Bin yahya, from Aasim Bin Hameed, who has said:

'I mentioned to Abu Abdullah[asws] regarding what they are reporting, about the 'الرؤية' visibility?' So he[asws] said: 'The sun is a seventieth part of 'نور الكرسي' the Light of the Chair (Kursy), and the Chair is a seventieth part of 'نور العرش' the Light of the Throne (Arsh), and the Throne is a seventieth part from 'نور الحجاب' the Light of the Veils, and the Veils are a seventieth part of 'نور الستر' the Light of the concealment Light. So if they are truthful, can they fill their eyes from the sun, when there is no cloud around'.[5716]

VERSES 17 & 18

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا {17} يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا {18}

[5713] (تفسير القمّي 2: 401)

[5714] قال المجلسي (رحمه اللّه): يظهر منه أن الملايلة كان في الأصل بمعنى الملابسة أو نحوها، و ليس هذا المعنى فيما عندنا من كتب اللغة. «البحار 9: 306»

[5715] (علل الشرائع: 470/ 33.)

[5716] (الكافي 1: 76/ 7.)

[78:17] Surely the Day of Decision is (a Day) appointed: [78:18] The Day on which the Trumpet shall be blown so you shall come forth in droves,

(جامع الأخبار): عن ابن مسعود، قال: كنت جالسا عند أمير المؤمنين (عليه السلام)، فقال: «إن في القيامة خمسين موقفا، كل موقف ألف سنة، فأول موقف خرج من قبره [جلسوا ألف سنة عراة حفاة جياعا عطاشا، فمن خرج من قبره مؤمنا] بربه، مؤمنا بجنته و ناره، مؤمنا بالبعث و الحساب و القيامة، مقرا بالله، مصدقا بنبيه و بما جاء [به] من عند الله عز و جل نجا من الجوع و العطش، قال الله تعالى: فَتَأْتُونَ أَفْواجاً، من القبور إلى الموقف [أمما]، كل أمة مع إمامهم» و قيل: جماعة مختلفة.

From Ibn Masoud who said:

'I was seated in the presence of Amir-ul-Momineen[asws]. He[asws] said: 'During the Day of Judgement there are fifty pausing stations, each pausing station being of a thousand years. So the first pausing station is at the coming out of the grave where they would be sitting barefooted, hungry, thirsty. So the one who comes out of his grave as a Believer in his Lord[azwj], believing in His[azwj] Paradise and in His[azwj] Fire, a believer in the Resurrection, and the Reckoning, and the Standing, accepting Allah[azwj], ratifying His[azwj] Prophet[saww] and what he[saww] came with from the Presence of Allah[azwj] Mighty and Majestic, would be Rescued from the hunger and the thirst. Allah[azwj] the High Said ***[78:18] so you shall come forth in droves***, from the graves to the pausing station of Imamate, each community being with their respective Imam'. And it was said, 'A different group'.[5717]

و عن معاذ، أنه سأل رسول الله (صلى الله عليه و آله) عن القيامة؟ فقال: «يا معاذ، سألت عن أمر عظيم من الأمور ، و قال: تحشر عشرة أصناف من أمتي: بعضهم على صورة القردة، و بعضهم على صورة الخنازير، و بعضهم على وجوههم منكسون، أرجلهم فوق رءوسهم ليحبوا «2» عليها، و بعضهم عميا، و بعضهم صما بكما، و بعضهم يمضغون ألسنتهم فهي مدلات على صدورهم، يسيل منها القيح، يتقذرهم أهل الجمع، و بعضهم مقطعة أيديهم و أرجلهم، و بعضهم مصلبون على جذوع من النار، و بعضهم أشد نتنا من الجيفة، و بعضهم ملبسون جبابا سابغة من قطران لازقة بجلودهم.

And from Ma'az who asked the Rasool-Allah[saww] about the Day of Judgement?' So he[saww] said: 'O Ma'az, you have asked about a great matter from the matters, and said: 'There shall come forth ten types from my[saww] community – Some of them upon the image of the monkeys, and some of them upon the image of the pigs, and some of them upon deformed faces, their feet being above their heads, being dragged; and some of them would be blind, and some of them deaf, dumb, and some of them chewing their tongues which would be dangling upon their chests with pus dripping out of them, polluting the other people of the groups; and some of them would be with their hands and feet cut off, and some of them being crucified upon trunks of fire, and some of them with a smell more rotten than that of a carcass, and some of them clothed in garments of tar which would be scorching their skins.

فأما الذين على صورة القردة فالعتاة من الناس، و أما الذين على صورة الخنازير فأهل السحت، و أما المنكسون على وجوههم فأكلة الربا، و أما العمي فالذين يجورون في الحكم، و أما الصم و البكم فالمعجبون بأعمالهم، و الذين يمضغون ألسنتهم العلماء و القضاة الذين خالفت أعمالهم أقوالهم، و أما الذين قطعت أيديهم و أرجلهم فهم الذين يؤذون الجيران، و أما المصلبون على جذوع من نار فالسعاة بالناس إلى السلطان، و أما الذين أشد نتنا من الجيف فالذين يتبعون الشهوات و اللذات، و يمنعون حق الله في أموالهم، و أما الذين يلبسون جبابا من نار، فأهل الكبر و الفخر و الخيلاء ».

[5717] (جامع الأخبار: 176)

So as for the ones upon the image of the monkeys are the tyrants from the people; and as for the one upon the image of the pigs would be the people of illegal wealth; and as for the deformities upon their faces would be the consumers of interest; and as for the blind would be the ones unjust in their judgements; and as for the deaf and the dumb would be those who admired their own works; and the ones who would be chewing their tongues are the scholar and the judges whose deeds opposed their tongues; and as for the ones with their hands and feet cut off, so they are the ones who harmed their neighbours; and as for the ones crucified upon the trunks of the fire, so there are the couriers to the authorities (Sultan); and as for the ones whose stench would be more intense than that of the carcass, so they are the ones who followed their lustful desires and the pleasures, and forbid the rights of Allah[azwj] in their wealth; and as for the ones clothed with garments of fire, so these are the people of arrogance, and the pride, and the show-off'.[5718]

VERSES 19 TO 23

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا {19} وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا {20} إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا {21} لِلطَّاغِينَ مَآبًا {22} لَابِثِينَ فِيهَا أَحْقَابًا {23}

[78:19] And the sky shall be opened so that it shall be all Gateways, [78:20] And the mountains shall be moved off as if they were a mirage [78:21] Surely Hell lies in wait, [78:22] A place of abode for the tyrants, [78:23] Living therein for ages

قال علي بن إبراهيم: قوله تعالى: وَ فُتِحَتِ السَّماءُ فَكانَتْ أَبْواباً، قال: تفتح أبواب الجنان، قوله تعالى: وَ سُيِّرَتِ الْجِبالُ فَكانَتْ سَراباً قال: تسير الجبال مثل السراب الذي يلمع في المفاوز، قوله تعالى: إِنَّ جَهَنَّمَ كانَتْ مِرْصاداً قال: قائمة لِلطَّاغِينَ مَآباً أي منزلا، قوله: لابِثِينَ فِيها أَحْقاباً، قال: الأحقاب: السنين، و الحقب: سنة ، و السنة: ثلاث مائة و ستون يوما، و اليوم كألف سنة مما تعدون.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[78:19] And the sky shall be opened so that it shall be all Gateways*** He[asws] said: 'The Gateways of the Paradise would be opened'. His[azwj] Words ***[78:20] And the mountains shall be moved off as if they were a mirage*** He[asws] said: 'The mountain would be moving like a mirage which shines in the desert'. The Words of the High ***[78:21] Surely Hell lies in wait*** He[asws] said: 'Established' ***[78:22] A place of abode for the tyrants*** i.e. A dwelling'. His[azwj] Words ***[78:23] Living therein for ages*** He[asws] said: 'Al-Ahqaab' – The years; and 'Al-Haqab' – A year; And the year is of three hundred and sixty days; and the day would be like a thousand years from what you are counting it to be'.[5719]

و قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن درست بن أبي منصور، عن الأحول، عن حمران بن أعين، قال: سألت أبا عبد الله (عليه السلام) عن قول الله لابِثِينَ فِيها أَحْقاباً لا يَذُوقُونَ فِيها بَرْداً وَ لا شَراباً، قال: «هذه في الذين لا يخرجون من النار».

And Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Darsat Bin Abu Mansour, from Al-Ahowl, from Hamraan Bin Ayn who said:

[5718] (جامع الأخبار: 176.)
[5719] (تفسير القمّي 2: 401)

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***[78:23] Living therein for ages [78:24] They shall not taste therein sleep nor drink***, he[asws] said: 'This is regarding for the ones who will not be coming out from the Fire'.[5720]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن جعفر بن محمد بن عقبة، عمن رواه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لابِثِينَ فِيها أَحْقاباً، قال: «الأحقاب: ثمانية أحقاب، و الحقب: ثمانون سنة، و السنة ثلاثمائة و ستون يوما، و اليوم: كألف سنة مما تعدون».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ja'far Bin Muhammad Bin Uqba, from the one who reported it:

'From Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[78:23] Living therein for ages***, he[asws] said: 'Al-Ahqaab – Eight eras, and 'Al-Ahqab' is of eighty years, and the year is of three hundred and sixty days, and the day would be of a thousand years from what you are counting it to be'.[5721]

VERSES 24 TO 33

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا {24} إِلَّا حَمِيمًا وَغَسَّاقًا {25} جَزَاءً وِفَاقًا {26} إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا {27} وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا {28} وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا {29} فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا {30} إِنَّ لِلْمُتَّقِينَ مَفَازًا {31} حَدَائِقَ وَأَعْنَابًا {32} وَكَوَاعِبَ أَتْرَابًا {33}

[78:24] They shall not taste therein sleep nor drink [78:25] But boiling water and refuse, [78:26] Requital corresponding. [78:27] Surely they feared not the account, [78:28] And called Our communications a lie, giving the lie (to the truth). [78:29] And We have recorded everything in a book, [78:30] So taste! for We will not add to you aught but chastisement. [78:31] Surely for the pious is a win, [78:32] Gardens and vineyards, [78:33] And voluptuous women of equal age

علي بن إبراهيم: في قوله تعالى: لا يَذُوقُونَ فِيها بَرْداً وَ لا شَراباً، قال: البرد: النوم، و قوله تعالى: إِنَّ لِلْمُتَّقِينَ مَفازاً، قال: يفوزون، قوله تعالى: وَ كَواعِبَ أَتْراباً قال: جوار أتراب لأهل الجنة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[78:24] They shall not taste therein sleep nor drink*** He[asws] said: 'Al-Burd' – the sleep'. And the Words of the High ***[78:31] Surely for the pious is a win*** He[asws] said: 'The would be the winners'. The Words of the High ***[78:33] And voluptuous women of equal age*** He[asws] said: 'In the vicinity of peers of the people of the Paradise'.[5722]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «أما قوله تعالى: إِنَّ لِلْمُتَّقِينَ مَفازاً فهي الكرامات، و قوله تعالى: وَ كَواعِبَ الفتيات النواهد».

Then (Ali Bin Ibrahim – Tafseer Qummi) said:

[5720] (تفسير القمّي 2: 402.)
[5721] (معاني الأخبار: 220/ 1)
[5722] (تفسير القمّي 2: 402.)

'And in a report from Abu Al-Jaroud, from Abu Ja'far[asws] having said: 'As for His[azwj] Words ***[78:31] Surely for the pious is a win***, so this is the Prestige, and His[azwj] Words ***[78:33] And voluptuous women of equal age*** – the teenage girls'.[5723]

VERSES 34 TO 38

وَكَأْسًا دِهَاقًا {34} لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا {35} جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا {36} رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ ۖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا {37} يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا {38}

[78:34] And a pure cup. [78:35] They shall not hear therein any vain words nor lying. [78:36] A reward from your Lord, a gift according to a reckoning: [78:37] The Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him. [78:38] The Day on which the Spirit and the Angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.

علي بن إبراهيم: في قوله تعالى: وَ كَأْساً دِهاقاً قال: ممتلئة يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلائِكَةُ صَفًّا لا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ قالَ صَواباً، قال: الروح: ملك أعظم من جبرئيل و ميكائيل، [و] كان مع رسول الله (صلى الله عليه و آله) و هو مع الأئمة (عليهم السلام).

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[78:34] And a pure cup*** He[asws] said: 'Filled'. ***[78:38] The Day on which the Spirit and the Angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing*** He[asws] said: 'The Spirit – An Angel greater than Jibraeel[as] and Mikaeel[as], and was with Rasool-Allah[saww], and it is with the Imams[asws]'.[5724]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلائِكَةُ صَفًّا، الآية؟ قال: «نحن و الله المأذون لهم يوم القيامة، و القائلون صوابا». قلت: ما تقولون إذا تكلمتم؟ قال: «نحمد ربنا، و نصلي على نبينا، و نشفع لشيعتنا فلا يردنا ربنا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

'I said to Abu Al-Hassan[asws], '(What about) ***[78:38] The Day on which the Spirit and the Angels shall stand in ranks*** – the Verse?' He[asws] said: 'By Allah[azwj]! We[asws] are the ones Permitted on the Day of Judgement, and the speakers of the right thing'. I said, 'What would you[asws] say when you[asws] will be saying it?' He[asws] said: 'We will Praise our[asws] Lord [azwj], and send greetings upon our[asws] Prophet[saww], and we[asws] shall interceded for our[asws] Shias. So our[asws] Lord[azwj] will not Refuse our[asws] (recommendations).[5725]

عنه: عن أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن أبي خالد القماط، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «إذا كان يوم القيامة، و جمع الله الخلائق من الأولين و الآخرين في صعيد واحد، خلع قول لا إله إلا

[5723] (تفسير القمّي 2: 402)
[5724] (تفسير القمّي 2: 402.)
[5725] (الكافي 1: 361/ 91.)

الله من جميع الخلائق إلا من أقر بولاية علي بن أبي طالب (عليه السلام)، و هو قوله تعالى: يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلائِكَةُ صَفًّا لا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ قالَ صَواباً».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Khalid Al-Qamaat, who has said:

'From Abu Abdullah[asws] from his[asws] father[asws] having said: 'When it will be the Day of Judgement, and Allah[azwj] Gathers the creatures from the former ones and the later ones in one place, the Word 'There is no god except for Allah[azwj]' would be Removed from all the creatures except for the ones who accept the Wilayah of Ali[asws] Bin Abu Talib[asws], and these are the Words of the High ***[78:38] The Day on which the Spirit and the Angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing***'.[5726]

و عنه أيضا: عن محمد بن جمهور، عن موسى بن بكر، عن زرارة، عن حمران، قال: سألت أبا عبد الله (عليه السلام) عما يفرق في ليلة القدر، هل هو ما يقدر سبحانه و تعالى فيها؟ قال: «لا توصف قدرة الله تعالى، إلا أنه قال: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ فكيف يكون حكيما إلا ما فرق، و لا توصف قدرة الله سبحانه، لأنه يحدث ما يشاء.

And from him as well, from Muhammad Bin Jamhour, from Musa Bin Bakr, from Zarara, from Hamraan who said:

'I asked Abu Abdullah[asws], 'As for that which is clarified during the Night of Measurement, is that something on which Allah[azwj] the Glorious and High, no control over?' He[asws]: 'Do not describe the Measurement of Allah[azwj] the High', until he[asws] said: '***[44:4] Therein every wise affair is made distinct*** how can it be Wise unless it has been clarified, and do not describe the Measurement of Allah[azwj] the Glorious, because He[azwj] Makes events to happens as He[azwj] Likes.'

و أما قوله تعالى: [لَيْلَةُ الْقَدْرِ] خَيْرٌ مِنْ أَلْفِ شَهْرٍ يعني فاطمة (سلام الله عليها)، و قوله: تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ فِيها و الملائكة في هذا الموضع المؤمنون الذين يملكون علم آل محمد (عليهم السلام)، و الروح روح القدس و هي فاطمة (عليها السلام) مِنْ كُلِّ أَمْرٍ سَلامٌ يقول: [من] كل أمر سلمه حَتَّى مَطْلَعِ الْفَجْرِ يعني حتى يقوم القائم (عليه السلام)».

'And as for the Statement of the High ***[97:3] The grand night is better than a thousand months*** it means Fatima[asws], and His[azwj] Statement ***[97:4] Therein come down the angels and the Spirit*** and ***the Angels*** in this subject are the Believers who have learned the knowledge of the Progeny[asws] of Muhammad[saww], and ***the Spirit*** is the Holy Spirit and she is Fatima[**asws**]**, *with every affair, peace***, he[asws] said: 'With every affair they salute him[asws] ***until the break of dawn***, meaning until the Day of Judgement.[5727]

VERSES 39 & 40

ذَٰلِكَ الْيَوْمُ الْحَقُّ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا {39} إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا {40}

[78:39] That is the sure day, so whoever desires may take refuge with his Lord. [78:40] Surely We have warned you of a chastisement near at hand: the

[5726] (تأويل الآيات 2: 761/ 9)
[5727] (تأويل الآيات 2: 818/ 3)

day when man shall see what his two hands have sent before, and the unbeliever shall say: O! I wish I were dust!

علي بن إبراهيم، قوله تعالى: إِنَّا أَنْذَرْناكُمْ عَذاباً قَرِيباً، قال: في النار، قوله تعالى:وْمَ يَنْظُرُ الْمَرْءُ ما قَدَّمَتْ يَداهُ وَ يَقُولُ الْكافِرُ يا لَيْتَنِي كُنْتُ تُراباً، قال: ترابيا أي علويا. قال: و قال: إن رسول الله (صلى الله عليه و آله) المكني أمير المؤمنين (عليه السلام) أبا تراب.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[78:40] Surely We have warned you of a chastisement near at hand*** He[asws] said: 'In the Fire'. ***the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! I wish I were dust!*** He[asws] said: 'Tarabiya i.e. Aluwiyya (People of Ali[asws]). And the Rasool-Allah[saww] entitled Amir-ul-Momineen[asws] as 'Abu Turaab''.[5728]

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن يونس بن يعقوب، عن خلف بن حماد، عن هارون بن خارجة، عن أبي بصير، و عن سعيد السمان، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى:وْمَ يَنْظُرُ الْمَرْءُ ما قَدَّمَتْ يَداهُ وَ يَقُولُ الْكافِرُ يا لَيْتَنِي كُنْتُ تُراباً يعني علويا يوالي أبا تراب».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Abdul Rahman, from Yunus Bin Yaqoub, from Khalaf Bin Hamaad, from Haroun Bin Kharjat, from Abu Baseer, and from Saeed Al-Samaan, who has said:

'Abu Abdullah[asws] has said: 'The Words of the High ***[78:40] the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! I wish I were dust!*** It Means 'Aluwiyya' the ones who befriended Abu Turaab Ali[asws])'.[5729]

قال: و جاء في باطن تفسير أهل البيت (عليهم السلام) ما يؤيد هذا التأويل في تأويل قوله تعالى: أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلى رَبِّهِ فَيُعَذِّبُهُ عَذاباً نُكْراً، قال: «هو يرد إلى أمير المؤمنين (عليه السلام)، فيعذبه عذابا نكرا، حتى يقول: يا ليتني كنت ترابا، أي من شيعة أبي تراب، و معنى ربه أي صاحبه».

He (Sharaf Al-Deen Al-Husayni) said, 'And it has come in the esoteric of the Tafseer of the People[asws] of the Household what is strengthened by this explanation in the explanation of the Words of the High ***[18:87] He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement*** – It refers to Amir-ul-Momineen[asws]. He (the unjust infidel) would be Punished with an exemplary Punishment until he will say ***[78:40] the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! I wish I were dust!*** i.e., from the Shiah of Abu Turaab. And the Meaning of ***returned to his Lord*** i.e., to his Master)'.[5730]

ابن بابويه، قال: حدثني أحمد بن الحسن القطان، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، قال: حدثنا أبو الحسن العبدي، عن سليمان بن مهران، عن عباية بن ربعي، قال: قلت لعبد الله بن عباس: لم كنى رسول الله (صلى الله عليه و آله) عليا (عليه السلام) أبا تراب؟ قال: لأنه صاحب الأرض، و حجة الله على أهلها بعده، و به بقاؤها، و إليه سكونها، و لقد سمعت رسول الله (صلى الله عليه و آله)

[5728] (تفسير القمّي 2: 402)
[5729] (تأويل الآيات 2: 2: 761/ 10)
[5730] (تأويل الآيات 2: 761/ 11.)

يقول: «إنه إذا كان يوم القيامة، و رأى الكافر ما أعد الله تبارك و تعالى لشيعة علي من الثواب و الزلفى و الكرامة، قال: يا ليتني كنت ترابا، أي من شيعة علي، و ذلك قول الله عز و جل: يَقُولُ الْكافِرُ يا لَيْتَنِي كُنْتُ تُراباً».

Ibn Babuwayh said, 'It was narrated to me by Ahmad Bin Al-Hassan Al-Qataan, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abdy, from Suleyman Bin Mahran, from Abaya Bin Rabi'e who said:

'I said to Abdullah Bin Ibn Abbas, 'Why did Rasool-Allah[saww] entitled (Kunniya) Ali[asws] as 'Abu Turaab'?' He said, '<u>Because he[asws] is the</u> <u>Master of the earth</u>, and Proof of Allah[azwj] over its people after him[saww], and its tranquillity is due to him[asws]. And I heard the Rasool-Allah[saww] saying: 'When it will be the Day of Judgement, and the Infidel would see what Allah[azwj] has Prepared for the Shiah of Ali[asws], from the Rewards and the Nearness, and the Prestige, he would say ***O! I wish I were dust!*** i.e., from the Shiah of Ali[asws] and that is in the Words of Allah[azwj] Mighty and Majestic ***[78:40] and the unbeliever shall say: O! I wish I were dust!***'[5731]

[5731] (علل الشرائع: 156/ 3)

CHAPTER 79

AL-NAZIAAT

(46 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة النازعات، لم يمت إلا ريانا، و لم يبعثه الله إلا ريانا، و لم يدخله الجنة إلا ريانا».

Ibn Babuwayh, by his chain, who has reported:

'Abu Abdullah[asws] having said: 'The one who recites the Chapter '*Al-Naziaat*' (79) will not die except as having been quenched (from his thirst) and Allah[azwj] will not Resurrect him except as quenched, and will not enter the Paradise except as quenched'.[5732]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أمن من عذاب الله تعالى، و سقاه الله من برد الشراب يوم القيامة، و من قرأها عند مواجهة أعدائه انحرفوا عنه و سلم منهم و لم يضروه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (79), would be safe from the Punishment of Allah[azwj] the High, and would be quenched from a cold drink on the Day of Judgement. And the one who recites it during a confrontation with his enemies, they would divert themselves away from it, and he would be safe from them, and they will not harm him'.[5733]

و قال الصادق (عليه السلام): «من قرأها و هو مواجه أعداءه لم يبصروه، و انحرفوا عنه، و من قرأها و هو داخل على أحد يخافه نجا منه و أمن بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who recites it (79), and he is in confrontation with his enemies will not be harmed from them, and they would divert away from him. And the one who recites it when he is coming up to anyone whom he fears, would be rescued from him, and would be safe by the Permission of Allah[azwj]'.[5734]

ابى بن كعب عن النبي صلى الله عليه وآله قال: ومن قرء سورة والنازعات لم يكن حبسه وحسابه يوم القيامة الا كقدر صلوة مكتوبة حتى يدخل الجنة.

Ubayy Bin Ka'ab, who has said:

[5732] (ثواب الأعمال: 121.)
[5733] Tafseer Al Burhan – H 11348
[5734] (خواص القرآن: 28، 57 «مخطوط».)

'Prophet[saww] has said: 'The one who recites the Chapter (79) '*Al-Naziaat*', will never be imprisoned, and his Reckoning on the Day of Judgement would be in accordance to the Prescribed Prayers until he enters the Paradise'.[5735]

VERSES 1 TO 4

وَالنَّازِعَاتِ غَرْقًا {1} وَالنَّاشِطَاتِ نَشْطًا {2} وَالسَّابِحَاتِ سَبْحًا {3} فَالسَّابِقَاتِ سَبْقًا {4}

[79:1] By the plucking out of the Pluckers [79:2] And by the activities of Al-Nashitaat [79:3] And by the Glorification of the Glorifiers [79:4] The preceding of the preceders

علي بن إبراهيم، في قوله تعالى: وَ النَّازِعاتِ غَرْقاً، قال: نزع الروح.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[79:1] By the plucking out of the Pluckers***, he[asws] said: 'Plucking out the soul'.[5736]

الطبرسي، في معنى ذلك: أنه يعني الملائكة الذين ينزعون أرواح الكفار عن أبدانهم بالشدة، كما يغرق النازع في القوس فيبلغ فيها غاية المد، قال: و روي ذلك عن علي (عليه السلام).

Al-Tabarsee reports:

Regarding the Meaning of that, 'It Means the Angels who pull out the souls of the infidels out from their bodies with severity, just as you pull on the string of the bow so it extends'. He said, 'And that has been reported from Ali[asws]'.[5737]

و قال في معنى الناشطات: عن علي (عليه السلام): «أنها الملائكة تنشط أرواح الكفار ما بين الجلد و الأظفار حتى تخرجها من أجوافهم بالكرب و الغم» و النشط: الجذب، يقال: نشطت الدلو: نزعتها.

And (Tabarsy) said:

Regarding the Meaning of ***[79:2] And by the activities of Al-Nashitaat***, from Ali[asws]: 'These are the Angels who draw out the souls of the infidels what is between the skin and the nails until it comes out from their hearts with the anguish and grief'.[5738]

علي بن إبراهيم: وَ النَّاشِطاتِ نَشْطاً، قال: الكفار ينشطون في الدنيا وَ السَّابِحاتِ سَبْحاً، قال: المؤمنون الذين يسبحون الله.

Ali Bin Ibrahim (Tafseer Qummi) –

[79:2] And by the activities of Al-Nashitaat, he[asws] said: 'The infidels are active in the world ***[79:3] And by the Glorification of the Glorifiers***, he[asws] said: 'The Believers are the ones who Glorify Allah[azwj]'.[5739]

[5735] Tafseer Noor Al Saqalayn – CH 79 H 3
[5736] (تفسير القمّي 2: 402.)
[5737] (مجمع البيان 10: 651.)
[5738] (مجمع البيان 10: 652.)
[5739] (تفسير القمّي 2: 402.)

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَالسَّابِقاتِ سَبْقاً: «يعني أرواح المؤمنين تسبق أرواحهم إلى الجنة بمثل الدنيا، و أرواح الكفار بمثل ذلك إلى النار».

Then (Ali Bin Ibrahim) said:

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] regarding the Words of the High ***[79:4] The preceding of the preceders***, he[asws] said: 'It Means the souls of the Believers, their souls would precede (in going) to the Paradise, and the souls of the infidels, similarly to that, to the Fire'.[5740]

VERSES 5 TO 7

فَالْمُدَبِّرَاتِ أَمْرًا {5} يَوْمَ تَرْجُفُ الرَّاجِفَةُ {6} تَتْبَعُهَا الرَّادِفَةُ {7}

[79:5] Then those who regulate the affair [79:6] The Day on which the surpasser will surpass [79:7] followed by the Shaker

ابن بابويه، قال: حدثنا أبو الحسن محمد بن القاسم الجرجاني (رضي الله عنه)، قال: حدثنا أحمد ابن الحسن الحسيني، عن الحسن بن علي، عن أبيه، عن محمد بن علي، عن أبيه الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كان قوم من خواص الصادق (عليه السلام) جلوسا بحضرته في ليلة مقمرة، فقالوا: يا بن رسول الله، ما أحسن أديم هذه السماء، و أنوار هذه النجوم و الكواكب! فقال الصادق (عليه السلام): إنكم لتقولون هذا، و إن المدبرات أربعة: جبرئيل، و ميكائيل، و إسرافيل، و ملك الموت (عليهم السلام)، ينظرون إلى الأرض، فيرونكم و إخوانكم في أقطار الأرض، و نوركم إلى السموات و الأرض أحسن من أنوار هذه الكواكب، و إنهم يقولون كما تقولون: ما أحسن أنوار هؤلاء المؤمنين!».

Ibn Babuwayh said, 'It has been narrated to us by Abu Al-Hassan Muhammad Bin Al-Qasim Al-Jarjany, from Ahmad Ibn Al-Hassan Al-Husayni, who has reported the following:

'Al-Hassan[asws] Bin Ali[asws], from his[asws] father[asws], from Muhammad[asws] Bin Ali[asws], from his[asws] father[asws] Al-Reza[asws], from his[asws] father[asws] Musa[asws] Bin Ja'far[asws] having said: 'There was a group of the special ones of Al-Sadiq[asws] seated in his[asws] presence during a moonlit night, so they said, 'O son[asws] of Rsool-Allah[saww]! How beautiful is the canopy of this sky, and the rays of these stars and the planets! So Al-Sadiq[asws] said: 'You all are saying this, and the regulators are four – Jibraeel[as], and Mikaeel[as], and Israfeel[as] and the Angel of Death[as], who are looking towards the earth, and they[as] see you and your brothers in the countries of the earth, and your light emanating from you to the sky is more beautiful to them[as] than these planets, and they[as] are (also) saying just as you all are saying: 'How beautiful are the rays (emission of light) of these Believers!'[5741]

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن القاسم بن إسماعيل، عن علي بن خالد العاقولي، عن عبد الكريم بن عمرو الخثعمي، عن سليمان بن خالد، قال: قال أبو عبد الله (عليه السلام): قوله عز و جل: يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ، قال: «الراجفة: الحسين بن علي (صلوات الله عليهما)، و الرادفة: علي بن أبي طالب (عليه السلام)، و أول من ينفض عن رأسه التراب الحسين بن علي (عليهما السلام) في خمسة و سبعين ألفا، و هو قوله عز و جل: إِنَّا لَنَنْصُرُ رُسُلَنا وَ الَّذِينَ آمَنُوا فِي الْحَياةِ الدُّنْيا وَ يَوْمَ يَقُومُ الْأَشْهادُ يَوْمَ لا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Malik, from Al-Qasim Bin Ismail, from Ali Bin Khalid Al-Aqouwly, from Abdul Kareem Bin Amro Al-Khash'amy, from Suleyman Bin Khalid who said:

[5740] (تفسير القمّي 2: 403.)
[5741] (عيون أخبار الرّضا (عليه السّلام) 2: 2/ 2.)

'Abu Abdullah[asws] said: 'The Words of the Mighty and Majestic ***[79:6] The Day on which the surpasser will surpass [79:7] followed by the Shaker***, - The surpasser (Al-Rajifa) is Al-Husayn[asws] Bin Ali[asws], and the Shaker (Al-Radifa) is Ali[asws] Bin Abu Talib[asws]. And the first one to recover his[asws] head from the dust is Al-Husayn[asws] Bin Ali[asws] among seventy five thousand, and these are the Words of the Mighty and Majestic ***[40:51] Most surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses shall stand [40:52] The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode***'.[5742]

ابن شهر آشوب: عن الرضا (عليه السلام)، في قوله تعالى: تَتْبَعُهَا الرَّادِفَةُ، قال: «إذا زلزلت الأرض فأتبعها خروج الدابة و قد تقدمت الروايات في معنى هذه الآية بهذا المعنى في سورة النمل.

Ibn Shehr Ashub –

From Al-Reza[asws] regarding the Words of the High ***[79:7] followed by the Shaker***, he[asws] said; 'When the earth would be in a tremor, it would be followed by the coming out of 'The Walker' (Al-Dabbat)'.

». و قال (عليه السلام) في قوله تعالى: أَخْرَجْنا لَهُمْ دَابَّةً مِنَ الْأَرْضِ، قال: «علي بن أبي طالب (عليه السلام)».

And he[asws] said regarding the Words of the High ***[27:82] We shall bring forth for them a Walker from the earth***, he[asws] said (that is): 'Ali Bin Abu Talib[asws]'.[5743]

محمد بن العباس، قال: حدثنا جعفر بن محمد الحلبي، عن عبد الله بن محمد الزيات، عن محمد ابن عبد الحميد، عن مفضل بن صالح، عن جابر بن يزيد، عن أبي عبد الله الجدلي، قال: دخلت على علي (عليه السلام)، فقال: «أنا دابة الأرض».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Al-Halby, from Abdullah Bin Muhammad Al-Zayaat, Muhammad Ibn Abdul Hameed, from MufazzAl-Bin Salih, from Jabir Bin Yazeed, who has said:

'Abu Abdullah Al-Halby who said, 'I came up to Ali[asws], so he[asws] said: 'أنا دابة الأرض' 'I[asws] am the Walker of the Earth (Daabbat Al-Ardh)'.[5744]

في كتاب كمال الدين وتمام النعمة باسناده إلى النزال بن سيارة عن أمير المؤمنين عليه السلام حديث طويل يقول فيه وقد ذكر الدجال ومن يقتله وأين يقتل: ألا ان بعد ذلك الطامة الكبرى قلنا: وما ذلك يا أمير المؤمنين قال: خروج دابة الارض من عند الصفا، معها خاتم سليمان وعصى موسى عليهما السلام، تضع الخاتم على وجه كل مؤمن فينطبع فيه هذا مؤمن حقا، وتضعه على وجه كل كافر فيكتب هذا كافر، حتى أن المؤمن لينادي: الويل لك حقا يا كافر، وان الكافر ينادى: طوبى لك يا مؤمن وددت انى كنت مثلك فأفوز فوزا عظيما،

In the book KamaAl-Al-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Al-NazaAl-Bin Sayarat, who has reported the following:

Amir-ul-Momineen[asws], a lengthy Hadeeth in which he[asws] said and mentioned Al-Dajaal[la] and the one who will kill him, and where he[la] would be killed: 'Indeed! And after that will be the great catastrophe'. We said, 'And what is that, O Amir-ul-Momineen[asws]?' He[asws] said: 'The 'دابة الارض' Walker of the earth would come out from

[5742] (تأويل الآيات 2: 762/ 1)
[5743] (المناقب 3: 102)
[5744] (تأويل الآيات 1: 403/ 7)

Al-Safa. With him[asws] would be the ring of Suleiman[as], and the Staff of Musa[as]. The ring would illuminate upon the face of every Believer, so it would inscribe on it, 'This is a true Believer'; and it would illuminate upon the face of every Infidel, so it would inscribe, 'This is an infidel'; to the extent that the Believer would call out, 'The woe is unto you, truly, O Infidel. And the Infidel would call out, 'Blessed are you, O Believer! I wish I was like you, so I would have achieved a great success'.

ثم ترفع الدابة رأسها فيراها من بين الخافقين باذن الله جل جلاله، وذلك بعد طلوع الشمس من مغربها، فعند ذلك ترفع التوبة فلا تقبل توبة ولا عمل يرفع، ولا ينفع نفسا ايمانها لم تكن آمنت من قبل أو كسبت في ايمانها خيرا،

Then the 'Walker' would raise his[asws] head, so he[asws] would see from between the two, by the Permission of Allah[azwj] Majestic is His[azwj] Majesty. And that would be after the emerging of the sun from its west. When that happens, the (door of) repentance would be raised, so no repentance would be Accepted, nor would any deed be raised, and no one would benefit from his belief, if he had not believed before, or gained a good in his belief'.

ثم قال عليه السلام: لا تسألونى عما يكون بعد هذا، فانه عهد إلى حبيبي رسول الله صلى الله عليه وآله ان لا أخبر به غير عترتي.

Then he[asws] said: 'Do not ask me[asws] about what would be taking place after this, for I[asws] have vowed to my[asws] beloved Rasool-Allah[saww] that I[asws] shall not be informing about it to anyone else apart from my[asws] Family[asws]'.[5745]

VERSES 8 TO 16

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ {8} أَبْصَارُهَا خَاشِعَةٌ {9} يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ {10} أَإِذَا كُنَّا عِظَامًا نَخِرَةً {11} قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ {12} فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ {13} فَإِذَا هُمْ بِالسَّاهِرَةِ {14} هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ {15} إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى {16}

[79:8] Hearts on that day shall palpitate, [79:9] Their eyes cast down. [79:10] They say: Shall we indeed be restored to (our) first state? [79:11] What! when we are rotten bones? [79:12] They said: That then would be a return occasioning loss. [79:13] But it shall be only a single cry, [79:14] When lo! they shall be at Al-Sahira [79:15] Has not there come to you the story of Musa? [79:16] When his Lord called upon him in the Holy valley, 'Touwa',

علي بن إبراهيم: قُلُوبٌ يَوْمَئِذٍ واجِفَةٌ أي خائفة أَبْصارُها خاشِعَةٌ يَقُولُونَ أَ إِنَّا لَمَرْدُودُونَ فِي الْحافِرَةِ، قال: قالت قريش: أ نرجع بعد الموت إذا كُنَّا عِظاماً نَخِرَةً؟ أي بالية تِلْكَ إِذاً كَرَّةٌ خاسِرَةٌ قال: قالوا هذا على حد الاستهزاء، فقال الله: فَإِنَّما هِيَ زَجْرَةٌ واحِدَةٌ فَإِذا هُمْ بِالسَّاهِرَةِ، قال: الزجرة: النفخة الثانية في الصور، و الساهرة: موضع بالشام عند بيت المقدس.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding ***[79:8] Hearts on that day shall palpitate*** i.e., fearful ***[79:9] Their eyes cast down [79:10] They will be saying: Shall we indeed be restored to (our) first state?*** He[asws] said: 'The Qureysh said, 'Will we return after the death ***[79:11] What! when we are rotten bones?*** i.e., obsolete ***[79:12] They said: That then would be a return occasioning loss*** He[asws] said: 'This is the limit of ridicule', so Allah[azwj] Said

[5745] Tafseer Noor Al Saqalayn – CH 79 H 41

[79:13] But it shall be only a single cry, [79:14] When lo! they shall be at Al-Sahira He[asws] said: 'The Scream (Al-Zajrat) – is the second blowing of the Trumpet. And '*Al-Sahira*' is a place in Syria near *Bayt Al-Maqdas*'.[5746]

سعد بن عبد الله: عن محمد بن عيسى بن عبيد، عن القاسم بن يحيى، عن جده الحسن بن راشد، قال: حدثني محمد بن عبد الله بن الحسين، قال: دخلت مع أبي على أبي عبد الله (عليه السلام)، فجرى بينهما حديث، فقال أبي لأبي عبد الله (عليه السلام): ما تقول في الكرة؟ قال: «أقول فيها ما قال الله عز و جل، و ذلك أن تفسيرها صار إلى رسول الله (صلى الله عليه و آله) قبل أن يأتي هذا الحرف بخمس و عشرين ليلة، قول الله عز و جل: تِلْكَ إِذاً كَرَّةٌ خاسِرَةٌ إذا رجعوا إلى الدنيا و لم يقضوا ذحولهم.

Sa'ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Muhammad Bin Abdullah Bin Al-Husayn who said:

'I came up along with my father, to Abu Abdullah[asws], so a discussion took place between them. My father said to Abu Abdullah[asws], 'What do you[asws] say about 'Al-Karrat'?' He[asws] said; 'I[asws] say with regards to it what Allah[azwj] Mighty and Majestic Said, and that is its interpretation from Rasool-Allah[saww], before the coming of the Verse by twenty five nights. The Words of Allah[azwj] Mighty and Majestic ***[79:12] They said: That then would be a return occasioning loss*** When they return to the world, and their revenge has not been exacted'.

فقال له أبي: يقول الله عز و جل: فَإِنَّما هِيَ زَجْرَةٌ واحِدَةٌ فَإِذا هُمْ بِالسَّاهِرَةِ أي شيء أراد بهذا؟ فقال: «إذا انتقم منهم و ماتت الأبدان بقيت الأرواح ساهرة لا تنام و لا تموت».

My father said to him[asws], 'Allah[azwj] Mighty and Majestic is Saying ***[79:13] But it shall be only a single cry, [79:14] When lo! they shall be at Al-Sahira***, which thing does He[azwj] Want by this?' So he[asws] said: 'If they are avenged from them, and their bodies died, their souls would remain vigilant, not sleeping and not dying'.[5747]

محمد بن العباس، قال: حدثنا أبو عبد الله محمد بن أحمد، عن القاسم بن إسماعيل، عن محمد بن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): الكرة المباركة النافعة لأهلها يوم الحساب ولايتي و اتباع أمري و ولاية علي و الأوصياء من بعده و اتباع أمرهم، يدخلهم الله الجنة بها، معي [و مع] علي وصيي و الأوصياء من بعده، و الكرة الخاسرة عداوتي و ترك أمري و عداوة علي و الأوصياء من بعده، يدخلهم الله بها النار في أسفل السافلين».

Muhammad Bin Al-Abbas, from Abu Abdullah Muhammad Bin Ahmad, from Al-Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama'at Bin Mahran, from Jabir Bin Yazeed, who has said:

'Abu Ja'far[asws] has said that the Rasool-Allah[saww] said: 'The Blessed occasion, is the beneficial to its people on the Day of the Reckoning, is my[saww] Wilayah, and the following of my[saww] orders, and the Wilayah of Ali[asws] and the successors[asws] from after him[asws] and the following of their[asws] orders. Allah[azwj] would Make them to enter into the Paradise due to it, along with me[saww], and with Ali[asws]- my[saww] successor[asws], and the successors[asws] from after him[asws]. And the detrimental (loss making) occasion ***[79:12]*** is being inimical to me[saww], and leaving my[saww] orders, and the

[5746] (المناقب 3: 102)
[5747] (مختصر بصائر الدرجات: 28)

enmity to Ali[asws] and the successors[asws] from after him[asws]. Allah[azwj] would Make them to enter into the Fire among the lowest of the low'.[5748]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَ إِنَّا لَمَرْدُودُونَ فِي الْحافِرَةِ يقول: «في الخلق الجديد، و أما قوله: فَإِذا هُمْ بِالسَّاهِرَةِ و الساهرة: الأرض، كانوا في القبور، فلما سمعوا الزجرة خرجوا من قبورهم فاستووا على الأرض، و أما قوله: بِالْوادِ الْمُقَدَّسِ [أي] المطهر، و أما طُوىً فاسم الوادي».

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, who has said:

'Abu Ja'far[asws] regarding the Words of the High ***[79:10] They say: Shall we indeed be restored to (our) first state?***, they are speaking about the new creation, and as for His[azwj] Words ***[79:14] When lo! they shall be at Al-Sahira***, and 'Al-Sahira' the ground which would be inside the graves, so when the Scream is heard, they would come out from the graves and spread out on the earth. And as for His[azwj] Words ***[79:16] the Holy valley, Touwa***, i.e., the pure, and as for 'Touwa', so it is the name of the valley'.[5749]

VERSES 17 TO 25

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {17} فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ {18} وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ {19} فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ {20} فَكَذَّبَ وَعَصَىٰ {21} ثُمَّ أَدْبَرَ يَسْعَىٰ {22} فَحَشَرَ فَنَادَىٰ {23} فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ {24} فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ {25}

[79:17] Go to Firown, surely he has become inordinate. [79:18] Then say: Have you (a desire) to purify yourself: [79:19] And I will guide you to your Lord so that you should fear. [79:20] So he showed him the Mighty Sign. [79:21] But he rejected and disobeyed. [79:22] Then he went back hastily. [79:23] Then he gathered (people) and called out. [79:24] He said: I am your lord, the most high. [79:25] So Allah Seized him with the Punishment of the Hereafter and the former life.

علي بن إبراهيم، في قوله تعالى: فَحَشَرَ يعني فرعون فَنادى فَقالَ أَنَا رَبُّكُمُ الْأَعْلى فَأَخَذَهُ اللَّهُ نَكالَ الْآخِرَةِ وَ الْأُولى و النكال: العقوبة، و الآخرة هو قوله: أَنَا رَبُّكُمُ الْأَعْلى، و الأولى قوله: ما عَلِمْتُ لَكُمْ مِنْ إِلهٍ غَيْرِي فأهلكه الله بهذين القولين.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His[azwj] Words of the High ***[79:23] Then he gathered (people)*** Meaning Firown[la] ***and called out. [79:24] He said: I am your lord, the most high. [79:25] So Allah Seized him with the Punishment of the Hereafter and the former life*** and 'Al-Nakaal' – The Punishment, and the Hereafter. These are his (Firown's[la]) words ***[79:24] He said: I am your lord, the most high***, as well as the foremost. His (Firown's[la]) words ***[28:38] I do not know of any god for you besides myself***, so Allah[azwj] Destroyed him due to these two views'.[5750]

الطبرسي، قال: جاء في التفسير، عن أبي جعفر (عليه السلام): «أنه كان بين الكلمتين أربعون سنة».

Al-Tabrsy said, 'It has come in the Tafseer:

[5748] (تأويل الآيات 2: 742/ 2.)
[5749] (تفسير القمّي 2: 403.)
[5750] (تفسير القمّي 2: 403.)

'Abu Ja'far[asws] having said: 'There was a period of forty years between the two expressions (of Firown[la])'.[5751]

قال: و روى أبو بصير، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): قال جبرئيل (عليه السلام): قلت: يا رب، تدع فرعون و قد قال: أَنَا رَبُّكُمُ الْأَعْلى! فقال: إنما يقول هذا مثلك من يخاف الفوت».

(Al-Tabarsy) said, 'It has been reported by Abu Baseer:

'Abu Ja'far[asws] has said that the Rasool-Allah[saww] said: 'Jibraeel[as] said: 'O Lord[azwj]! You[azwj] have let Firown[la] to be, and he[la] has said, ***[79:24] He said: I am your lord, the most high***?' He[azwj] Said: "But rather, he[la] is saying this like the (saying of the) one who fears the death'.[5752]

VERSES 26 TO 41

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِمَنْ يَخْشَىٰ {26} أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ۚ بَنَاهَا {27} رَفَعَ سَمْكَهَا فَسَوَّاهَا {28} وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا {29} وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا {30} أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا {31} وَالْجِبَالَ أَرْسَاهَا {32} مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {33} فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ {34} يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ {35} وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ {36} فَأَمَّا مَنْ طَغَىٰ {37} وَآثَرَ الْحَيَاةَ الدُّنْيَا {38} فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ {39} وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ {40} فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ {41}

[79:26] Most surely there is in this a lesson to him who fears. [79:27] Are you the harder to create or the sky? He made it. [79:28] He raised high its height, then put it into a right good state. [79:29] And He made dark its night and brought out its light. [79:30] And the earth, He expanded it after that. [79:31] He brought forth from it its water and its pasturage. [79:32] And the mountains, He made them firm, [79:33] A provision for you and for your cattle. [79:34] But when the great predominating calamity comes; [79:35] The Day on which man shall recollect what he strove after, [79:36] And the Hell shall be made manifest to him who sees [79:37] Then as for him who is inordinate, [79:38] And prefers the life of this world, [79:39] Then surely the Hell, that is the abode. [79:40] And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, [79:41] Then surely the Garden that is the abode

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ عُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أَعْيَتْ عَلَيَّ أَنْ أَجِدَ أَحَداً يُفَسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئاً غَيْرَ الَّذِي قَالَ الصِّنْفُ الْآخَرُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَاكَ قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقَدَرُ وَ قَالَ بَعْضُهُمُ الْقَلَمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Atiyya who said:

'A man from the scholars of the people of Syria (Al-Shaam) came up to Abu Ja'far[asws]. He said, 'O Abu Ja'far[asws], I have come to ask you[asws] a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said'. So Abu Ja'far[asws] said to him: 'What would that be?' He said, 'I ask you[asws] about the first thing what Allah[azwj] Created from His[azwj] creatures, for

[5751] (مجمع البيان 10: 656.)
[5752] (مجمع البيان 10: 656)

some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا قَالُوا شَيْئاً أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرَهُ وَ كَانَ عَزِيزاً وَ لَا أَحَدَ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلُ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءَ مِنَ الشَّيْءِ إِذاً لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَداً وَ لَمْ يَزَلِ اللَّهُ إِذاً وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَقَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذْ لَا شَيْءَ غَيْرَهُ

So Abu Ja'far[asws] said: 'They have not said anything. I[asws] hereby inform you that Allah[azwj] Blessed and High Existed and there was nothing other than Him[azwj], and He[azwj] was Mighty and there was no one who was mighty before Him[azwj], and that is His[azwj] Statement: ***"[37:180] Glory be to your Lord, the Lord of Honour, above what they describe"***, and He[azwj] was the Creator before the creation, and had He[azwj] Created, and Had He[azwj] Created something from His[azwj] Creation, something from something, then there would be no cut-off from it (the chain) ever, and it would never cease if Allah[azwj] had something with Him[azwj] and He[azwj] did not precede it, but He[azwj] Existed when there was nothing other than Him[azwj].

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَجَعَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَباً يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَّطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتِ الرِّيحُ مَتْنَ الْمَاءِ حَتَّى ثَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدْرِ مَا شَاءَ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضاً بَيْضَاءَ نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He[azwj] Created the thing from which are all things, and it is the water from which He[azwj] Created the things. So He[azwj] Lineage everything to the water and did not Make a lineage for the water to which it can be ascribed. And He[azwj] Created the wind from the water, then Made the wind to overcome the water. So the wind sent down into the body of the water until foam swirled from the water in accordance with what He[azwj] so Desired it to swirl. So He[azwj] Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He[azwj] Folded it, so He[azwj] Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَّقَتِ النَّارُ مَتْنَ الْمَاءِ حَتَّى ثَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدْرِ مَا شَاءَ اللَّهُ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّماءُ بَناها رَفَعَ سَمْكَها فَسَوَّاها وَ أَغْطَشَ لَيْلَها وَ أَخْرَجَ ضُحاها قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضَ بَعْدَ ذلِكَ دَحاها يَقُولُ بَسَطَهَا

Then Allah[azwj] Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah[azwj] so Desired it to rise. So He[azwj] Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and that is His[azwj] Statement: ***"[79:27] Are you the harder to create or the heaven? He made it. [79:28] He raised high its height, then put it into a right good state. [79:29] And He made dark its night and brought out its light"***. He[asws] said: 'And there was no sun, and no moon, and no stars and no clouds. Then He[azwj] Folded it and Placed it upon the earth, then Established two creations. Then He[azwj] Raised the sky before the earth, so that is His[azwj] Statement, Mighty is His[azwj] Mention: ***"[79:30] And the earth, He expanded it after that"***. He[azwj] Said that He[azwj] Spread it out'.

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَ وَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّماواتِ وَ الْأَرْضَ كانَتا رَتْقاً فَفَتَقْناهُما فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَزْعُمُ أَنَّهُمَا كَانَتَا رَتْقاً مُلْتَزِقَتَيْنِ مُلْتَصِقَتَيْنِ فَفُتِقَتْ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ

(عليه السلام) اسْتَغْفِرْ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كانَتا رَتْقاً يَقُولُ كَانَتِ السَّمَاءُ رَتْقاً لَا تُنْزِلُ الْمَطَرَ وَ كَانَتِ الْأَرْضُ رَتْقاً لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَ السَّمَاءَ بِالْمَطَرِ وَ الْأَرْضَ بِنَبَاتِ الْحَبِّ فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وُلْدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

So the Syrian said to him[asws], 'O Abu Ja'far[asws], the Statement of Allah[azwj] the High: "***[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them"***. So Abu Ja'far[asws] said: 'Perhaps you think that these two used to be stuck together and there were separated from each other?' He said, 'Yes'. Abu Ja'far[asws] said: 'Seek Forgiveness from your Lord[azwj], for it is the Statement of Allah[azwj] Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah[azwj] Blessed and High Created the creatures, He[azwj] Spread therein all kinds of animals. He[azwj] Opened up the sky by the rain and the earth by the seed'. The Syrian said, 'I testify that you[asws] are from the children of the Prophets[as] and that your[asws] knowledge is their[as] knowledge'.[5753]

في كتاب الاحتجاج للطبرسي (ره) عن ابى عبد الله عليه السلام حديث طويل وفيه قال السائل: فخلق النهار قبل الليل ؟ قال: نعم خلق النهار قبل الليل، و الشمس والقمر والارض قبل السماء. قال عز من قائل: اخرج منها ماءها ومرعاها.

In the book Al-Ihtijaj Al-Tabarsy:

'From Abu Abdullah[asws], a lengthy Hadeeth, in which the questioner asked, 'The Creation of the day was before (the creation) of the night?' He[asws] said: 'Yes. Allah[azwj] Created the day before the night, and the sun and the moon, and the earth, before the sky. The Mighty Said ***[79:31] He brought forth from it its water and its pasturage***'.[5754]

علي بن إبراهيم: قوله: وَ أَغْطَشَ لَيْلَها أي أظلم. قوله تعالى: وَ أَخْرَجَ ضُحاها، قال: الشمس، قوله: وَ الْأَرْضَ بَعْدَ ذلِكَ دَحاها قال: بسطها، وَ الْجِبالَ أَرْساها أي أثبتها، قوله: يَوْمَ يَتَذَكَّرُ الْإِنْسانُ ما سَعى، قال: يذكر ما عمله كله، وَ بُرِّزَتِ الْجَحِيمُ لِمَنْ يَرى قال: أحضرت، قوله: وَ أَمَّا مَنْ خافَ مَقامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوى فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوى قال: هو العبد إذا وقف على معصية الله و قدر عليها ثم تركها مخافة الله و نهى النفس عنها فمكافأته الجنة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His[azwj] Words ***[79:29] And He made dark its night*** i.e., got darker ***and brought out its light*** He[asws] said: 'The sun' His[azwj] Words ***[79:30] And the earth, He expanded it after that*** He[asws] said: 'Spread out'. ***[79:32] And the mountains, He made them firm*** i.e., Established ***[79:35] The Day on which man shall recollect what he strove after***, He[asws] said: 'He will remember all of what he had done'. ***[79:36] And the Hell shall be made manifest to him who sees,*** He[asws] said: 'Presented'. His[azwj] Words ***[79:40] And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, [79:41] Then surely the Garden that is the abode,*** He[asws] said: 'He is the servant who pauses upon the disobedience to Allah[azwj], and ponders over it, and leaves is due to the fear of Allah[azwj], and forbids himself from it, so he will be Rewarded with the Paradise'.[5755]

[5753] Al Kafi – H 14515
[5754] Tafseer Noor Al Saqalayn – CH 79 H 35
[5755] (تفسير القمّي 2: 403.)

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن داود الرقي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ لِمَنْ خافَ مَقامَ رَبِّهِ جَنَّتانِ، قال: «من علم أن الله يراه و يسمع ما يقول و يعلم ما يعلمه من خير أو شر، فيحجزه ذلك عن القبيح من الأعمال، فذلك الذي خاف مقام ربه و نهى النفس عن الهوى».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Dawood Al-Raqy, who has said:

'From Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[55:46] And for him who fears to stand before his Lord are two gardens***, he[asws] said: 'The one who knows that Allah[azwj] Sees him and Hears what he is saying, and He[azwj] Knows what he does from the good and the evil. So he abstains from the ugly ones of his deeds. So that is the one who fears standing (in front of) his Lord[azwj], and forbids himself from the desires'.[5756]

ابن شهر آشوب: عن سفيان بن عيينة، عن الزهري، عن مجاهد، عن ابن عباس: فَأَمَّا مَنْ طَغى وَ آثَرَ الْحَياةَ الدُّنْيا فهو علقمة بن الحارث بن عبد الدار، و أما من خاف مقام ربه: علي بن أبي طالب (عليه السلام)، خاف و انتهى عن المعصية، و نهى عن الهوى نفسه فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوى خاصا لعلي و من كان على منهاج علي، هكذا عاما.

Ibn Shehr Ashub, from Sufyan Bin Ayayna, from Al-Zuhry, from Mujahid, who has narrated the following:

'From Ibn Abbas regarding ***[79:37] Then as for him who is inordinate, [79:38] And prefers the life of this world*** so he is Alqama Bin Al-Haris Bin Abd Al-Dar. ***[79:40] And as for him who fears to stand in the presence of his Lord*** Ali[asws] Bin Abu Talib[asws], (who demonstrated how to) fear and abstain from the disobedience (to Allah[azwj]), and to forbade oneself[asws] from the desires ***[79:41] Then surely the Garden that is the abode*** especially for Ali[asws] and the one who was on the method of Ali[asws], like this for years'.[5757]

محمد بن يحيى عن أحمد بن محمد بن عيسى عن على بن الحكم عن عبد الله بن بكير عن حمزة بن حمران عن أبى جعفر عليه السلام قال: الجنة محفوفة بالمكاره والصبر، فمن صبر على المكاره في الدنيا دخل الجنة، وجهنم محفوفة باللذات والشهوات، فمن اعطى نفسها لذتها وشهوتها دخل النار.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abdullah Bin Bakeyr, from Hamza Bin Hamraan, who has said:

'Abu Ja'far[asws] has said: 'The Paradise is surrounded with the hardship and the patience. So, the one who is patient during the hardship will enter the Paradise. And the Hell is surrounded with the pleasures and the desires, so the one who gives its pleasures and its desires to himself, would enter the Hell'.[5758]

VERSES 42 TO 46

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا {42} فِيمَ أَنْتَ مِنْ ذِكْرَاهَا {43} إِلَىٰ رَبِّكَ مُنْتَهَاهَا {44} إِنَّمَا أَنْتَ مُنْذِرُ مَنْ يَخْشَاهَا {45} كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا {46}

[5756] (الكافي 2: 57/ 10.)
[5757] (المناقب 2: 94.)
[5758] Tafseer Noor Al Saqalayn – CH 79 H 46

[79:42] They ask you about the Hour, when it will come. [79:43] About what! You are one to remind of it. [79:44] To your Lord is the end of it. [79:45] You are only a warner to him who would fear it. [79:46] On the Day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it

علي بن إبراهيم، قوله: يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْساها، قال: متى تقوم؟ فقال الله: إِلى رَبِّكَ مُنْتَهاها، أي علمها عند قوله: كَأَنَّهُمْ يَوْمَ يَرَوْنَها لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحاها، قال: يوم القيامة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding ***[79:42] They ask you about the Hour, when it will come***, he[asws] said: 'When will you stand?' So Allah[azwj] Said ***[79:44] To your Lord is the end of it***, i.e., its Knowledge is with Him[azwj]. His[azwj] Words ***[79:46] On the Day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it*** He[asws] said: 'The Day of Judgement'.[5759]

[5759] Tafseer Al Burhan – H 11374 (تفسير القمّي 2: 404.)

CHAPTER 80

ABASA

(42 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: «من قرأ عبس و تولى، و إذا الشمس كورت، كان تحت جناح الله من الجنان، و في ظل الله و كرامته، و في جناته، و لم يعظم ذلك على الله إن شاء الله».

Ibn Babuwayh, by his chain, from Muawiya Bin Wahab,

from Abu Abdullah[asws] having said: 'The one who recites ***[80:1] He frowned and turned (his) back*** (the Chapter 80) and ***[81:1] When the sun is covered*** (the Chapter 81) would be under the Wing of Allah[azwj] in the Gardens, and in the Shade of Allah[azwj] and His[azwj] Prestige, and in His[azwj] Gardens, and that is not difficult for Allah[azwj], if Allah[azwj] so Desires'.[5760]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة خرج من قبره يوم القيامة ضاحكا مستبشرا، و من كتبها في رق غزال و علقها لم ير إلا خيرا أينما توجه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, would come out from his grave on the Day of Judgement smiling and in receipt of good news. And the one who writes it on skin of a gazelle and attaches it (Amulet), will never see anything except for good wherever he may turn his attention to'.[5761]

و قال الصادق (عليه السلام): «إذا قرأها المسافر في طريقه يكفى ما يليه في طريقه في ذلك السفر».

And Al-Sadiq[asws] said: 'When a traveller recites it in his route, it would suffice against whatsoever may come up in the road during that journey'.[5762]

VERSES 1 TO 10

عَبَسَ وَتَوَلَّىٰ {1} أَنْ جَاءَهُ الْأَعْمَىٰ {2} وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ {3} أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَىٰ {4} أَمَّا مَنِ اسْتَغْنَىٰ {5} فَأَنْتَ لَهُ تَصَدَّىٰ {6} وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ {7} وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ {8} وَهُوَ يَخْشَىٰ {9} فَأَنْتَ عَنْهُ تَلَهَّىٰ {10}

[80:1] He frowned and turned (his) back, [80:2] Because there came to him the blind man. [80:3] And what would make you know that he would purify himself, [80:4] Or become reminded so that the reminder should profit him? [80:5] As

[5760] (ثواب الأعمال: 121)
[5761] Tafseer Al Burhan – H 11377
[5762] Tafseer Al Burhan – H 11379

for him who has no need of you, [80:6] To him do you address yourself. [80:7] And no blame is on you if he would not purify himself [80:8] And as to him who comes to you striving hard, [80:9] And he fears, [80:10] From him will you divert yourself

علي بن إبراهيم، قال: نزلت في عثمان و ابن أم مكتوم، و كان ابن أم مكتوم مؤذنا لرسول الله (صلى الله عليه و آله)، و كان أعمى، فجاء إلى رسول الله (صلى الله عليه و آله) و عنده أصحابه، و عثمان عنده، فقدمه رسول الله (صلى الله عليه و آله) على عثمان، فعبس عثمان وجهه و تولى عنه، فأنزل الله: عَبَسَ وَ تَوَلَّى [يعني عثمان] أَنْ جاءَهُ الْأَعْمى وَ ما يُدْرِيكَ لَعَلَّهُ يَزَّكَّى أي يكون طاهرا زكيا «1» أَوْ يَذَّكَّرُ قال: يذكره رسول الله (صلى الله عليه و آله) فَتَنْفَعَهُ الذِّكْرى.

Ali Bin Ibrahim (Tafseer Qummi) –

He[asws] said: 'It was Revealed regarding Usman and Ibn Am Maktoum, and Ibn Am Maktoum used to be a Muezzin for the Rasool-Allah[saww], and he was blind. So he came to the Rasool-Allah[saww], and in his[saww] presence were his[saww] companions, and Usman was (also) in his[saww] presence. The Rasool-Allah[saww] led him (to sit) above Usman. Usman frowned his face and turned away from him. So Allah[azwj] Revealed ***[80:1] He frowned and turned (his) back,*** Meaning Usman ***[80:2] Because there came to him the blind man. [80:3] And what would make you know that he would purify himself*** i.e., to become clean, pure ***[80:4] Or become reminded*** He[asws] said: 'The Rasool-Allah[saww] reminded him ***so that the reminder should profit him?***

ثم خاطب عثمان، فقال: أَمَّا مَنِ اسْتَغْنى فَأَنْتَ لَهُ تَصَدَّى، قال: أنت إذا جاءك غني تتصدى له و ترفعه: وَ ما عَلَيْكَ أَلَّا يَزَّكَّى أي لا تبالي زكيا كان أو غير زكي، إذا كان غنيا وَ أَمَّا مَنْ جاءَكَ يَسْعى يعني ابن أم مكتوم وَ هُوَ يَخْشى فَأَنْتَ عَنْهُ تَلَهَّى أي تلهو و لا تلتفت إليه.

Then He[azwj] Addressed Usman, so He[azwj] Said ***[80:5] As for him who has no need of you, [80:6] To him do you address yourself*** He[asws] said: 'You (Usman), if a rich man comes to you, you address him and appreciate him ***[80:7] And no blame is on you if he would not purify himself*** i.e., you (Usman) would not care whether he purifies himself or does not purify himself, if he was rich ***[80:8] And as to him who comes to you striving hard*** Meaning Ibn Am Maktoum ***[80:9] And he fears, [80:10] From him will you divert yourself*** i.e., you play, and do not pay any attention to him'.[5763]

الطبرسي: روي عن الصادق (عليه السلام): أنها نزلت في رجل من بني أمية، كان عند النبي (صلى الله عليه و آله) فجاء ابن أم مكتوم، فلما رآه تقذر منه و عبس وجهه و جمع نفسه، و أعرض بوجهه عنه، فحكى الله سبحانه ذلك عنه و أنكره عليه».

Al-Tabarsy –

It has been reported from Al-Sadiq[asws]: 'It was Revealed regarding a man from the Clan of Umayya (Usman) who was in the presence of the Prophet[saww]. So Ibn Am Maktoum came up. So when he (Usman) saw him as filthy, he frowned his face, and gathered (his clothing around) himself, and turned his face away from him. So Allah[azwj] the Glorious Spoke that about him, and Blamed him for it'.[5764]

[5763] Tafseer Al Burhan – H 11380 (تفسير القمّي 2: 404.)
[5764] Tafseer Al Burhan – H 11381 (مجمع البيان 10: 664)

و قال الطبرسي أيضا: و روي أيضا عن الصادق (عليه السلام) [أنه] قال: «كان رسول الله (صلى الله عليه و آله) إذا رأى عبد الله بن أم مكتوم قال: مرحبا مرحبا، [و الله] لا يعاتبني الله فيك أبدا، و كان يصنع به من اللطف حتى كان يكف عن النبي (صلى الله عليه و آله) مما يفعل [به]».

And Al-Tabarsy said as well –

And it has been reported from Al-Sadiq[asws] having said: 'The Rasool-Allah[saww], when he[saww] saw Abdullah Bin Am Maktoum, said: 'Welcome! Welcome! And Allah[azwj] does not Admonish me[saww] regarding you ever'. And he[saww] behaved with him with kindness to the extent that he used to stay (closer) to the Prophet[saww] as he[saww] would extend kindness (and affection) toward him'.[5765]

VERSES 11 TO 16

كَلَّا إِنَّهَا تَذْكِرَةٌ {11} فَمَنْ شَاءَ ذَكَرَهُ {12} فِي صُحُفٍ مُكَرَّمَةٍ {13} مَرْفُوعَةٍ مُطَهَّرَةٍ {14} بِأَيْدِي سَفَرَةٍ {15} كِرَامٍ بَرَرَةٍ {16}

[80:11] Nay! But it is a Reminder [80:12] So let him who pleases mind it. [80:13] In honourable Books, [80:14] Exalted, Purified, [80:15] In the hands of Scribes [80:16] Noble, Virtuous

علي بن إبراهيم: قوله تعالى: كَلَّا إِنَّها تَذْكِرَةٌ، قال: القرآن فِي صُحُفٍ مُكَرَّمَةٍ مَرْفُوعَةٍ، قال: عند الله مُطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ، قال: بأيدي الأئمة كِرامٍ بَرَرَةٍ.

Ali Bin Ibrahim (reports) – Regarding the Words of the High ***[80:11] Nay! But it is a Reminder*** he[asws] said: 'The Quran ***[80:13] In honourable Books [80:14] Exalted,*** He[asws] said: 'In the Presence of Allah[azwj] ***Purified, [80:15] In the hands of Scribes*** He[asws] said: 'In the hands of the Imams[asws] ***[80:16] Noble, Virtuous***'.[5766]

محمد بن العباس: عن الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس، عن خلف بن حماد، عن أبي أيوب الخزاز، عن أبي عبد الله (عليه السلام)، في قوله تعالى: بِأَيْدِي سَفَرَةٍ كِرامٍ بَرَرَةٍ، قال: «هم الأئمة (عليهم السلام)».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus, from Khalaf Bin Hamaad, from Abu Ayoub Al-Khazaaz, who has said:

'Abu Abdullah[asws] regarding the Words of the High ***[80:15] In the hands of Scribes [80:16] Noble, Virtuous***, he[asws] said: 'They[asws] are the Imams[asws]'.[5767]

سعد بن عبد الله: عن علي بن محمد بن عبد الرحمن الحجال ، عن صالح بن السندي، عن الحسن بن محبوب، عن مالك بن عطية، عن بريد بن معاوية العجلي، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: صُحُفاً مُطَهَّرَةً فِيها كُتُبٌ قَيِّمَةٌ، قال: «هو حديثنا في صحف مطهرة من الكذب».

Sa'd Bin Abdullah, from Ali Bin Muhammad Bin Abdul Rahman Al-Hajaal, from Salih Bin Al-Sindy, from Al-Hassan Bin Mahboub, from Maalik Bin Atiyya, from Bureyd Bin Muawiya Al-Ajaly who said:

[5765] (مجمع البيان 10: 664.)
[5766] (تفسير القمّي 2: 405.)
[5767] (تأويل الآيات 2: 763/ 1.)

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[98:2] reciting pure pages, [98:3] Wherein are all the right ordinances***, he[asws] said: 'These are our[asws] Ahadeeth in a book, pure from the lies'.[5768]

VERSES 17 TO 23

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ {17} مِنْ أَيِّ شَيْءٍ خَلَقَهُ {18} مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ {19} ثُمَّ السَّبِيلَ يَسَّرَهُ {20} ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ {21} ثُمَّ إِذَا شَاءَ أَنْشَرَهُ {22} كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ {23}

[80:17] The human being was killed. What was his deniAl-[80:18] Of which thing is his creation? [80:19] Of a small seed; He created him, then He made him according to a Measure, [80:20] Then (as for) the way He has made it easy (for him) [80:21] Then He causes him to die, then Assigns to him a grave, [80:22] Then when He pleases, He will raise him to life again. [80:23] Nay; but he has not done what He Commanded him for

علي بن إبراهيم: قُتِلَ الْإِنْسانُ ما أَكْفَرَهُ، قال: [هو] أمير المؤمنين (عليه السلام)، [قال]: ما أَكْفَرَهُ أي ماذا فعل و أذنب حتى قتلوه؟ ثم قال: مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ثُمَّ السَّبِيلَ يَسَّرَهُ، قال: يسر له طريق الخير ثُمَّ أَماتَهُ فَأَقْبَرَهُ ثُمَّ إذا شاءَ أَنْشَرَهُ قال: في الرجعة كَلَّا لَمَّا يَقْضِ ما أَمَرَهُ أي لم يقض أمير المؤمنين (عليه السلام) ما قد أمره، و سيرجع حتى يقضي ما أمره.

Ali Bin Ibrahim (Tafseer Qummi) –

[80:17] The human being was killed. What was his denial, he[asws] said: 'He[asws] is the Amir-ul-Momineen[asws]. ***What was his denial***, i.e., what was that deed and sin, until you killed him[asws]?' Then He[azwj] Said ***[80:18] Of which thing is his creation? [80:19] Of a small seed; He created him, then He made him according to a Measure, [80:20] Then (as for) the way He has made it easy***. He[asws] said: 'Eased for him the road of the good (deeds) ***Then He causes him to die, then Assigns to him a grave [80:22] Then when He pleases, He will raise him to life again***, He[asws] said: 'Regarding the Return (Al-Raj'at) ***[80:23] Nay; but he has not done what He Commanded him for*** i.e., Amir-ul-Momineen[asws] was prevented from implementing Allah[azwj]'s Commanded, so he[asws] will be returning (in Al-Raj'at) until he[asws] implements what he[asws] had been Given among the Commands'.[5769]

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي نصر، عن جميل بن دراج، عن أبي أسامة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: قُتِلَ الْإِنْسانُ ما أَكْفَرَهُ قال: «نعم، نزلت في أمير المؤمنين (عليه السلام) ما أَكْفَرَهُ يعني بقتلكم إياه، ثم نسب أمير المؤمنين (عليه السلام)، فنسب خلقه و ما أكرمه الله به، فقال: مِنْ أَيِّ شَيْءٍ خَلَقَهُ من طينة الأنبياء خلقه فقدره للخير ثُمَّ السَّبِيلَ يَسَّرَهُ يعني سبيل الهدى، ثم أماته ميتة الأنبياء، ثُمَّ إذا شاءَ أَنْشَرَهُ». قلت: ما قوله: إذا شاءَ أَنْشَرَهُ؟ قال: «يمكث بعد قتله في الرجعة، فيقضي ما أمره».

Then Ali Bin Ibrahim said, 'We have been informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Jameel Bin Daraaj, from Abu Usama, who has said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[80:17] The human being was killed. What was his denial***, he[asws] said: 'Yes, it was Revealed regarding Amir-ul-Momineen[asws] ***What was his denial***, Meaning why did you kill him[asws]. Then Nominated Amir-ul-Momineen[asws], so the nomination was for His[azwj]

[5768] (مختصر بصائر الدرجات: 64.)
[5769] (تفسير القمّي 2: 405)

creatures and what Allah[azwj] had Honoured him[asws] by it, so He[azwj] Said ***[80:18] Of which thing is his creation?*** From the clay (Teenat) of the Prophets[as] was his[asws] creation ***[80:19] Of a small seed; He created him, then He made him according to a Measure*** Measured to the good ***[80:20] Then (as for) the way He has made it easy*** Meaning the way of Guidance, then killed him[asws] like the killing of the Prophets[as] ***[80:22] Then when He pleases, He will raise him to life again***'. I said, '(What about) His[azwj] Words ***[80:22] Then when He pleases, He will raise him to life again***?' He[asws] said: 'He[asws] will remain in the Return (Al-Raj'at) and fulfil what he[asws] had been Commanded to do'.[5770]

VERSES 24 TO 32

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ {24} أَنَّا صَبَبْنَا الْمَاءَ صَبًّا {25} ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا {26} فَأَنْبَتْنَا فِيهَا حَبًّا {27} وَعِنَبًا وَقَضْبًا {28} وَزَيْتُونًا وَنَخْلًا {29} وَحَدَائِقَ غُلْبًا {30} وَفَاكِهَةً وَأَبًّا {31} مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {32}

[80:24] Then let the human being look at his food, [80:25] That We pour down the water, pouring (it) down in abundance, [80:26] Then We cleave the earth, cleaving (it) asunder, [80:27] Then We cause to grow therein the grain, [80:28] And grapes and clover, [80:29] And the olive and the palm, [80:30] And thick gardens, [80:31] And fruits and herbage [80:32] A provision for you and for your cattle.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد عن أبيه، عمن ذكره، عن زيد الشحام، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَلْيَنْظُرِ الْإِنْسانُ إِلى طَعامِهِ، قلت: ما طعامه، قال: «علمه الذي يأخذه عمن يأخذه».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one whom he mentioned, from Zayd Al-Shahaam, who has said:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[80:24] Then let the human being look at his food***. I said, 'What food?' He[asws] said: 'His knowledge which he has acquired, and about the one from whom he acquired it'.[5771]

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن زياد، عن أبي عبد الله (عليه السلام)، قال: «الفاكهة مائة و عشرون لونا، سيدها الرمان».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Ziyad, who has said:

'Abu Abdullah[asws] having said: 'The fruits are of one hundred and twenty colours (types). Their chief is the pomegranate'.[5772]

[5770] (تفسير القمّي 2: 405.)
[5771] (الكافي 1 لا 39/ 8)
[5772] (الكافي 6: 352/ 2)

VERSES 33 TO 37

فَإِذَا جَاءَتِ الصَّاخَّةُ {33} يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ {34} وَأُمِّهِ وَأَبِيهِ {35} وَصَاحِبَتِهِ وَبَنِيهِ {36} لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ {37}

[80:33] But when the Scream comes [80:34] The Day on which a man shall flee from his brother, [80:35] And from his mother and his father, [80:36] And his spouse and his son [80:37] Every person from among them shall on that day have an affair which will occupy him.

علي بن إبراهيم: قوله تعالى: فَإِذا جاءَتِ الصَّاخَّةُ قال: القيامة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[80:33] But when the Scream comes***, he[asws] said (its about): 'The Day of Judgement'.[5773]

ابن بابويه، قال: حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري، قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ، قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي، قال: حدثنا أبي، قال: حدثنا علي بن موسى الرضا (عليه السلام)، قال: حدثنا أبي موسى بن جعفر، قال: حدثنا أبي جعفر بن محمد، قال: حدثنا أبي محمد بن علي، قال: حدثنا أبي علي بن الحسين، قال: حدثنا أبي الحسين بن علي (عليهم السلام)، قال: «كان علي بن أبي طالب (عليه السلام) بالكوفة في الجامع، إذا قام إليه رجل من أهل الشام- و ذكر الحديث إلى أن قال فيه- و قام رجل فسأله «1» و تعنته، و قال: يا أمير المؤمنين، أخبرنا عن قول الله عز و جل: يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَ أُمِّهِ وَ أَبِيهِ وَ صاحِبَتِهِ وَ بَنِيهِ [لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ من هم؟]، فقال: هابيل يفر من قابيل، و الذي يفر من أمه موسى، و الذي يفر من أبيه إبراهيم، و الذي يفر من صاحبته لوط، و الذي يفر من ابنه نوح، يفر من ابنه كنعان».

Ibn Babuwayh said, 'It has been narrated to us by Abu Al-Hassan Muhammad Bin Amro Bin Ali Bin Abdullah l Basry, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Jabalat Al-Waiz, from Abu Al-Qasim Abdullah Bin Ahmad Bin Amir Al-Ta'iy, from his father who said:

'It was narrated to me by Ali[asws] Bin Musa Al-Reza[asws] that: 'It was narrated to me by my[asws] father[asws] Musa[asws] Bin Ja'far[asws], from his[asws] father[asws] Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] Muhammad[asws] Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws], from his[asws] father Al-Husayn[asws] Bin Ali[asws] having said: 'Ali[asws] Bin Abu Talib[asws] was at Al-Kufa in a gathering, when a man from the people of Syria stood up and asked him[asws], 'O Amir-ul-Momineen[asws], inform us about the Words of Allah[azwj] Mighty and Majestic ***[80:34] The Day on which a man shall flee from his brother, [80:35] And from his mother and his father, [80:36] And his spouse and his son [80:37] Every person from among them shall on that day have an affair which will occupy him***, who are they?' So he[asws] said: 'Habeel[as] will flee from Qabeel; and the one who will flee from his mother is Musa[as]; and the one who will flee from his father is Ibrahim[as]; and the one who will flee from his spouse is Lut[as]; and the one who will flee from his son is Noah[as], fleeing from his[as] son Kanaan'.[5774]

(بستان الواعظين): عن رسول الله (صلى الله عليه و آله)، أنه قال له بعض أهله، يا رسول الله، هل يذكر الرجل يوم القيامة حميمه؟ فقال (صلى الله عليه و آله): «ثلاثة مواطن لا يذكر أحد أحدا: عند الميزان حتى ينظر أ يثقل ميزانه أم يخف، و عند الصراط حتى ينظر أ يجوزه أم لا، و عند الصحف حتى ينظر بيمينه يأخذ الصحف أم بشماله، فهذه ثلاثة مواطن لا

[5773] (تفسير القمّي 2: 406)
[5774] (عيون أخبار الرّضا (عليه السّلام) 1: 245/ 1)

يذكر فيها أحد حميمه و لا حبيبه و لا قريبه و لا صديقه و لا بنيه و لا والديه، و ذلك قول الله تعالى: لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ، مشغول بنفسه عن غيره من شدة ما يرى من الأهوال العظام، نسأل الله تعالى أن يسهلها لنا برحمته، و يهونها علينا برأفته و لطفه».

(The book) Bustaan Al-Waizeen –

From Rasool-Allah[saww], one of his[saww] Family members said to him[saww], 'O Rasool-Allah[saww]! Will the man remember his intimate ones on the Day of Judgement?' So he[saww] said: 'There are three places at which no one would remember anyone – At the Scale (Al-Mizaan), until he looks whether his Scale is heavy or light; and at the Bridge (Al-Siraat) until he looks to see whether he has been Permitted across it or not; and at the (presentation of the) book, until he looks to see whether he has been given it in his right hand or in his left hand. So these are the three place at which no one would remember his intimate one, or his beloved, or his relative, or his friend, or his son, or his parents; and that is in the Words of Allah[azwj] the High ***[80:37] Every person from among them shall on that day have an affair which will occupy him***, being busy with himself, apart from others due to the intensity of what he will be seeing from the great horrors. We ask Allah[azwj] to Make it easy for us by His[azwj] Mercy, and Make it easy for us by Benevolence and Kindness'.[5775]

VERSES 38 TO 42

وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ {38} ضَاحِكَةٌ مُسْتَبْشِرَةٌ {39} وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ {40} تَرْهَقُهَا قَتَرَةٌ {41} أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ {42}

[80:38] Faces on that Day shall be bright, [80:39] Laughing, joyous. [80:40] And faces on that Day, upon them shall be dust, [80:41] Darkness shall cover them. [80:42] These are they who are infidels, the immoral

علي بن إبراهيم: ثم ذكر عز و جل الذين تولوا أمير المؤمنين (عليه السلام)، و تبرءوا من أعدائه، فقال: وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ضاحِكَةٌ مُسْتَبْشِرَةٌ ثم ذكر أعداء آل الرسول وَ وُجُوهٌ يَوْمَئِذٍ عَلَيْها غَبَرَةٌ تَرْهَقُها قَتَرَةٌ أي فقراء من الخير و الثواب.

Ali Bin Ibrahim (Tafseer Qummi) –

Then the Mighty and Majestic Mentioned those who have befriended Amir-ul-Momineen[asws], and kept away from his[asws] enemies, so He[azwj] Said ***[80:38] Faces on that Day shall be bright, [80:39] Laughing, joyous***. Then He[azwj] Mentioned the enemies of the Progeny[asws] of the Rasool[saww] ***[80:40] And faces on that Day, upon them shall be dust, [80:41] Darkness shall cover them*** i.e., ruined'.[5776]

[5775] Tafseeer Al Burhan – H 11397
[5776] Tafseer Al Burhan – H 11398 (تفسير القمّي 2: 406)

CHAPTER 81

AL-TAKWEER

(29 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: «من قرأ عبس و تولى، و إذا الشمس كورت، كان تحت جناح الله من الجنان، و في ظل الله و كرامته، و في جناته، و لم يعظم ذلك على الله إن شاء الله».

Ibn Babuwayh, by his chain, from Muawiya Bin Wahab, who has said:

'Abu Abdullah[asws] has said: 'The one who recites ***[80] He frowned and turned (his) back*** (the Chapter 80) and ***[81] When the sun is covered*** (the Chapter 81) would be under the Wing of Allah[azwj] in the Gardens, and in the Shade of Allah[azwj] and His[azwj] Prestige, and in His[azwj] Gardens, and that is not difficult for Allah[azwj], if Allah[azwj] so Desires'.[5777]

روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعاذه الله من الفضيحة يوم القيامة حين تنشر صحيفته، و ينظر إلى النبي (صلى الله عليه و آله) و هو آمن، و من قرأها على أرمد العين أو مطروفها أبرأها بإذن الله عز و جل».

And it has been reported from the Prophet[saww]: 'The one who recites this Chapter (81), it would Invoke Allah[azwj] not to Expose him on the Day of Judgement when his book is published, and he would look towards the Prophet[saww] and he would be secure. And the one who recites it upon the infection of the eye or eyelid, he would be free from it by the Permission of Allah[azwj] Mighty and Majestic'.[5778]

VERSES 1 TO 6

إِذَا الشَّمْسُ كُوِّرَتْ {1} وَإِذَا النُّجُومُ انْكَدَرَتْ {2} وَإِذَا الْجِبَالُ سُيِّرَتْ {3} وَإِذَا الْعِشَارُ عُطِّلَتْ {4} وَإِذَا الْوُحُوشُ حُشِرَتْ {5} وَإِذَا الْبِحَارُ سُجِّرَتْ {6}

[81:1] When the sun is covered, [81:2] And when the stars darken, [81:3] And when the mountains are made to pass away, [81:4] And when the camels are left untended, [81:5] And when the beasts are gathered [81:6] And when the seas rise up

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن إسماعيل بن مسلم، قال: حدثنا أبو نعيم البلخي، عن مقاتل بن حيان، عن عبد الرحمن بن أبزى، عن أبي ذر الغفاري (رحمه الله)، قال: كنت آخذا بيد النبي (صلى الله عليه و آله) و نحن نتماشى [جميعا]، فما زلنا ننظر إلى الشمس حتى غابت، فقلت: يا رسول الله، أين تغيب؟ قال: «في السماء، ثم ترفع من سماء إلى سماء حتى ترفع إلى السماء السابعة العليا حتى تكون تحت العرش، فتخر ساجدة، فتسجد معها الملائكة الموكلون بها، ثم

[5777] (ثواب الأعمال: 121)
[5778] Tafseer Al Burhan – H 11400

تقول: يا رب من أين تأمرني أن أطلع، أمن مغربي أم من مطلعي؟ فذلك قوله عز و جل: وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَها ذلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يعني بذلك صنع الرب العزيز في ملكه، العليم بخلقه».

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Musa Bin Al-Mutawakkil, from Muhammad Bin Abu Ubeydullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed, from Ismail Bin Muslim, from Abu Naeem Al-Balkhy, from MaqatAl-Bin Hayaan, from Abdul Rahman Bin Abzy, who has said:

'Abu Dharr Al-Ghafary[ar] has narrated, 'I[ar] was hand in hand with the Prophet[saww], and we were walking together, so we looked at the sun until it disappeared. So I[ar] said, 'O Rasool-Allah[saww], where does it disappear to?' He[saww] said: 'In the sky, then it rises from sky to sky until it rises to the seventh high sky, to the extent that is comes to below the Throne. So it pauses in prostration, and the Angels, those who are allocated to it, prostrate along with it. Then it says, 'O Lord[azwj]! Where do You[azwj] Command me to rise from? From my West or from two ascents?' So those are the Words of the Mighty and Majestic ***[36:38] And the sun runs on to a term appointed for it; that is the Measurement of the Mighty, the Knowing***, Meaning by that what the Mighty Lord[azwj] has Made in His[azwj] kingdom, and the Knower of His[azwj] Creation'.

قال: «فيأتيها جبرئيل بحلة ضوء من نور العرش على مقادير ساعات النهار في طوله في الصيف، أو قصره في الشتاء، أو ما بين ذلك في الخريف و الربيع- قال- فتلبس تلك الحلة كما يلبس أحدكم ثيابه ثم ينطلق بها في جو السماء حتى تطلع من مطلعها».

He[saww] said: 'Jibraeel[as] comes to it with a garment of light from the Light of the Throne as per the hours of daylight regarding its length in the Summer, or less in the Winter, or what is between that in the Autumn and the Spring. It wears that Garment (of Light) just like one of you wears his clothes. Then it goes by it in the atmosphere of the sky until it emerges from where it emerges'.

قال النبي (صلى الله عليه و آله): «و كأني بها قد حبست مقدار ثلاث ليال، ثم لا تكسى ضوءها، و تؤمر أن تطلع من مغربها، فذلك قوله عز و جل: إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

The Prophet[saww] said: 'Then it is as if it has imprisoned the light for a Measurement of three nights, then it does not clothe them by its illumination, and it is Commanded to emerge from its west, so that is in the Words of the Mighty and Majestic ***[81:1] When the sun is covered, [81:2] And when the stars darken***.

و القمر كذلك من مطلعه و مجراه في أفق السماء و مغربه و ارتفاعه إلى السماء السابعة، و يسجد تحت العرش، ثم يأتيه جبرئيل بالحلة من نور الكرسي، فذلك قوله عز و جل: هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِياءً وَ الْقَمَرَ نُوراً». قال أبو ذر (رحمه الله): ثم اعتزلت مع رسول الله (صلى الله عليه و آله) فصلينا المغرب.

And the Moon as well has been informed of its course and it rises to the seventh sky, and prostrates underneath the Throne. Then Jibraeel[as] comes to it with a garment of the Light of the Chair (Al-Kursy), so that is in the Words of the Mighty and Majestic ***[10:5] He it is Who made the sun a shining brightness and the moon a light***'. Abu Dharr[ar] said, 'Then I[ar] secluded myself[ar] with Rasool-Allah[saww]. So we Prayed the Evening (Al-Maghrib) Prayer'.[5779]

[5779] (التوحيد: 280/ 7)

علي بن إبراهيم: إِذَا الشَّمْسُ كُوِّرَتْ، قال: تصير سوداء مظلمة وَ إِذَا النُّجُومُ انْكَدَرَتْ قال: يذهب ضوؤها وَ إِذَا الْجِبالُ سُيِّرَتْ، قال: تسير، كما قال الله: وَ تَرَى الْجِبالَ تَحْسَبُها جامِدَةً وَ هِيَ تَمُرُّ مَرَّ السَّحابِ،

Ali Bin Ibrahim (Tafseer Qummi) –

[81:1] When the sun is covered he[asws] said: 'It would become black and dark ***[81:2] And when the stars darken*** he[asws] said: 'Its illumination would go out ***[81:3] And when the mountains are made to pass away*** He[asws] said: 'These would become just as Allah[azwj] has Said ***[27:88] And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud***.

قوله تعالى: وَ إِذَا الْعِشارُ عُطِّلَتْ قال: الإبل تعطل إذا مات الخلق، فلا يكون من يحلبها، قوله تعالى: وَ إِذَا الْبِحارُ سُجِّرَتْ، قال: تتحول البحار التي حول الدنيا كلها نيرانا وَ إِذَا النُّفُوسُ زُوِّجَتْ، قال: من الحور العين.

The Words of the High ***[81:4] And when the camels are left untended,*** he[asws] said: 'The camels, when the creature dies, it stops producing milk ***[81:6] And when the seas rise up*** He[asws] said: 'The oceans would be transformed by the transformation of the whole world into fires ***[81:7] And when souls are married*** He[asws] said: 'From the beautiful Houries'.[5780]

VERSE 7

وَإِذَا النُّفُوسُ زُوِّجَتْ {7}

[81:7] And when souls are married,

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ إِذَا النُّفُوسُ زُوِّجَتْ، قال: «أما أهل الجنة فزوجوا الخيرات الحسان، و أما أهل النار فمع كل إنسان منهم شيطان» قرنت نفوس الكافرين و المنافقين بالشياطين، فهم قرناؤهم.

Then said, 'And in a report of Abu Al-Jaroud, who has said:

'Abu Ja'far[asws] regarding His[azwj] Words ***[81:7] And when souls are married***, he[asws] said: 'As for the people of the Paradise, they would be married to good, the beautiful, and as for the people of the Fire, so with every human being from among them, would be a Devil'. The infidels and the hypocrites would be paired off with the Devils, who they would be their partners'.[5781]

ابن شهر آشوب: عن سفيان الثوري، عن الأعمش، عن أبي صالح، عن ابن عباس، في قوله تعالى: وَ إِذَا النُّفُوسُ زُوِّجَتْ، قال: ما من مؤمن يوم القيامة إلا إذا قطع الصراط، زوجه الله على باب الجنة أربع نسوة من نساء الدنيا و سبعين ألف حورية من حور الجنة، إلا علي بن أبي طالب (عليه السلام) فإنه زوج البتول فاطمة في الدنيا و هو زوجها في الجنة، ليست له زوجة في الجنة غيرها من نساء الدنيا، لكن له في الجنان سبعون ألف حوراء، لكل حوراء سبعون ألف خادم».

Ibn Shehr Ahsub, from Sufyan Al-Sowry, from Al-Amsh, from Abu Salih, who has said:

'Ibn Abbas, regarding the Words of the High ***[81:7] And when souls are married***, he said, 'There is none from the Believers on the Day of Judgement except that when he cuts across the Bridge (Al-Siraat), Allah[azwj] would Get him to be married at

[5780] (تفسير القمّي 2: 407)
[5781] (تفسير القمّي 2: 407.)

the Gateway of the Paradise to four women from the women of the world and seventy thousand Houries from the Houries of the Paradise, except for Ali[asws] Bin Abu Talib[asws], for he[asws] is the husband of Fatima[asws] the Chaste (Al-Batool) in the world, and he[asws] would be her[asws] husband in the Paradise . There would not be for him[asws] a wife in the Paradise apart from her[asws] from the women of the world, but for him[asws] would be seventy thousand Houries, each of which would have seventy thousand attendants'.[5782]

VERSES 8 & 9

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ {8} بِأَيِّ ذَنْبٍ قُتِلَتْ {9}

[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed

أبو علي الطبرسي: روي عن أبي جعفر و أبي عبد الله (عليهما السلام): «و إذا المودة سئلت بأي ذنب قتلت» بفتح الميم و الواو و الدال، و كذلك عن ابن عباس (رحمه الله)، و هي المودة في القربى، و إن قاطعها يسأل: بأي ذنب قطعتها؟

Abu Ali Al-Tabarsee –

A report from Abu Ja'far[asws] and Abu Abdullah[asws] having said: '***[81:8] And when the cordiality (Mawaddat) is asked about*** – It is with the 'Fatah' on the 'Meem' and the 'Waaw' and the 'Daal' (i.e.) Mawaddat)'. And similar to that is from Ibn Abbas, 'And it is the cordiality (Maw'adat) for the near relatives (of the Rasool-Allah[saww]), and if it is cut-off, he would be asked: 'For what sin was it cut off?'[5783]

و روي عن ابن عباس أنه قال: من قتل في مودتنا و ولايتنا.

And it has been reported from Ibn Abbas, who says:

Imam[asws] said (about 81:8), 'The one who is killed whilst being in our[asws] cordiality, and our[asws] Wilayah'.[5784]

و عنه: عن محمد بن الحسن و غيره، عن سهل، عن محمد بن عيسى، و محمد بن يحيى، و محمد بن الحسين جميعا، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد، ابن أبي الديلم، عن أبي عبد الله (عليه السلام)- في حديث- قال: «فقال: قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى ، ثم قال: (و إذا المودة سئلت بأى ذنب قتلت) يقول: اسألكم عن المودة التي أنزلت عليكم فضلها، مودة القربى، بأي ذنب قتلتموهم؟»

And from him, from Muhammad Bin Al-Hassan, and someone else, from Sahal, from Muhammad Bin Isa, and Muhammad Bin Yahya, and Muhammad Bin Al-Husayn together, from Muhammad Bin Sinan, from Ismail Biin Jabir, and Abdul Kareem Bin Amro, from Abdul Majeed, Ibn Abu Al-Daylam, who has said:

'Abu Abdullah[asws], in a Hadeeth, said: '***[42:23] Say: I do not ask of you any reward for it but cordiality (mawaddat) for my near relatives***', then said: 'قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى' '***[81:8] And when the cordiality (Mawaddat) is asked about '***و إذا المودة سئلت بأى ذنب قتلت***' [81:9] For what sin was it killed***, He[azwj] is

[5782] (المناقب 3: 324.)
[5783] (مجمع البيان 10: 671)
[5784] (الكافي 1: 49/ 7.)

Saying: "You will be asked about the cordiality (Mawaddat), the merits of which have been Revealed for you all – the cordiality (Mawaddat) of the near-relatives (of the Rasool-Allah[saww]), for which sin did you all kill them[asws]?'[5785]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن علي بن الحكم، عن أيمن بن محرز، عن جابر، عن أبي جعفر (عليه السلام)، في قوله: (و إذا المودة سئلت بأى ذنب قتلت)، قال: «من قتل في مودتنا. و الدليل على ذلك قوله قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى».

Ali Bin Ibrahim (Tafseer Qummi), said, 'It has been narrated to us by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ayman Bin Mahraz, from Jabir, who has narrated:

'Abu Ja'far[asws] regarding His[azwj] words '***[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed***, he[asws] said: 'The one killed whilst being in our[asws] cordiality (Mawaddat). And the evidence upon that are His[azwj] Words ***[42:23] Say: I do not ask of you any reward for it but cordiality (Mawaddat) for my near relatives***'.[5786]

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن عيسى، عن علي بن حديد، عن منصور بن يونس، عن منصور بن حازم، عن زيد بن علي (عليه السلام)، قال: قلت له: جعلت فداك، قوله تعالى: وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ؟ قال: «هي و الله مودتنا، و هي و الله فينا خاصة».

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Isa, from Ali Bin Hadeed, from Mansour Bin Yunus, from Mansour Bin Hazam, who has narrated:

'Zayd, the son of Ali[asws] says that 'I said to him[asws], 'May I be sacrificed for you[asws], (what about the Words of the High ***[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed***?' He[asws] said: 'By Allah[azwj]! And this is regarding us[asws] exclusively'.[5787]

و عنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر الحضرمي، عن جابر الجعفي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ، قال: «من قتل في مودتنا سئل قاتله عن قتله».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al-Hazramy, from Jabir Al-Ju'fy who said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed***, he[asws] said: 'The one killed whilst being in our[asws] cordiality (Mawaddat), his murderer would be questioned about his murder'.[5788]

و عنه، عن محمد بن همام، عن عبد الله بن جعفر، عن محمد بن عبد الحميد، عن أبي جميلة، عن جابر، عن أبي جعفر (عليه السلام)، أنه قال: وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ، قال: «من قتل في مودتنا».

And from him, from Muhammad Bin Hamaam,from Abdullah Bin Ja'far, from Muhammad Bin Abdul Hameed, from Abu Jameela, from Jabir:

[5785] (الكافي 1: 233/ 3)
[5786] (تفسير القمّي 2: 407)
[5787] (تأويل الآيات 2: 766/ 6)
[5788] (تأويل الآيات 2: 766/ 7)

From Abu Ja'far[asws] having said: '***[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed***, he[asws] said: 'The one being killed whilst being in our[asws] cordiality (Mawaddat)'.[5789]

و عنه: عن علي بن عبد الله، عن إبراهيم بن محمد الثقفي، عن الحسن بن الحسين الأنصاري، عن عمرو بن ثابت، عن علي بن القاسم، قال: سألت أبا جعفر (عليه السلام)، عن قوله تعالى: وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ، قال: «شيعة آل محمد تسأل: بأي ذنب قتلت؟».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al-Saqafy, from Al-Hassan Bin Al-Husayn Al-Ansary, from Amro bin Sabit, from Ali Bin Al-Qasim who said:

'I asked Abu Ja'far[asws] about the Words of the High ***[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed***, he[asws] said: 'It is about the Shias of the Progeny[asws] of Muhammad[saww] who would be questioned as to which sin they were killed for?'[5790]

و عن محمد بن جمهور، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام)، قال: قلت: قوله عز و جل: وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ، قال: « [يعني] الحسين (عليه السلام)».

And from Muhammad Bin Jamhour, from Muhammad Bin Sinan, from ismail Bin Jabir, who has said:

'I asked from Abu Abdullah[asws], '(What about) the Words of the Mighty and Majestic ***[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed***, he[asws] said: 'It Means, Al-Husayn[asws]'.[5791]

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبي، عن سعد بن عبد الله، عن يعقوب بن يزيد و إبراهيم بن هاشم، عن محمد بن أبي عمير، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ، قال: «نزلت في الحسين بن علي (عليهما السلام)».

Abu Al-Qasim Ja'far bin Muhammad Bin Qulaywayh in Kaamil Al-Ziyaaraat said, 'It has been narrated to me from Sa'd bin Abdullah, from Yaqoub Bin Yazeed, and Ibrahim Bin Hashim, from Muhammad Bin Abu Umeyr, from one of his men has narrated the following:

'Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic ***[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed***, said: 'It was Revealed regarding Al-Husayn Bin Ali[asws]'.[5792]

و عن منصور بن حازم، عن رجل، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل:

وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ، قال: «هي مودتنا، و فينا نزلت».

And from Mansour Bin Haazam, from a man, who has said:

'Abu Ja'far[asws] having said: 'About the Words of Allah[azwj] Mighty and Majestic ***[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it***

[5789] (تأويل الآيات 2: 767/ 8)
(تأويل الآيات 2: 767/ 9)
[5791] (تأويل الآيات 2: 767/ 10)
[5792] (كامل الزيارات: 63/ 3)

killed, he[asws] said: 'The is our[asws] cordiality (Mawaddat), and it was regarding us[asws] that it was Revealed'.[5793]

VERSE 10

وَإِذَا الصُّحُفُ نُشِرَتْ {10}

[81:10] And when the books are spread,

وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ الْبَيْهَقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي النُّعْمَانِ بْنِ الْفَضْلِ بْنِ قُدَامَةَ عَنْ مُحَمَّدِ بْنِ شِهَابٍ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص عُنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِيِّ بْنِ أَبِي طَالِبٍ

And by this chain, from Ahmad bin Ja'far Al-Bayhaqi, from Ahmad Bin Muhammad Al-Askary, from Ibrahim bin Muhammad bin Abdullah, from Abu Al-No'man Bin Al-Fazl Bin Qudamat, from Muhammad Bin Shihab Al-Zuhry, from Anas who said:

'The Rasool-Allah[saww] said: 'The 'Heading' of the book of the Believer is 'The love of Ali[asws] Bin Abu Talib[asws]'.[5794]

علي بن إبراهيم، في قوله تعالى: وَ إِذَا الصُّحُفُ نُشِرَتْ، قال: صحف الأعمال، قوله تعالى: وَ إِذَا السَّماءُ كُشِطَتْ، قال: أبطلت.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[81:10] And when the books are spread,*** he[asws] said: 'The books of deeds'. ***[81:11] And when the sky has its covering removed***, he[asws] said: 'Overturned'.[5795]

VERSES 11 TO 14

وَإِذَا السَّمَاءُ كُشِطَتْ {11} وَإِذَا الْجَحِيمُ سُعِّرَتْ {12} وَإِذَا الْجَنَّةُ أُزْلِفَتْ {13} عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ {14}

[81:11] And when the sky has its covering removed, [81:12] And when the Hell is kindled up, [81:13] And when the Paradise is brought closer [81:14] Every soul shall (then) know what it has prepared.

ثم قال: حدثنا سعيد بن محمد، قال: حدثنا بكر بن سهل، عن عبد الغني بن سعيد، عن موسى ابن عبد الرحمن، عن ابن جريح، عن عطاء، عن ابن عباس، في قوله تعالى: وَ إِذَا الْجَحِيمُ سُعِّرَتْ يريد أوقدت للكافرين، و الجحيم، النار العليا من جهنم، و الجحيم في كلام العرب: ما عظم من النار، لقوله عز و جل: ابْنُوا لَهُ بُنْياناً فَأَلْقُوهُ فِي الْجَحِيمِ يريد النار العظيمة وَ إِذَا الْجَنَّةُ أُزْلِفَتْ يريد قربت لأولياء الله من المتقين.

Then (Ali Bin Ibrahm of Tafseer Qummi) said:

'It has been narrated to us by Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Ibn Abdul Rahmaan, from Ibn Jareeh, from Ata'a, from Ibn Abbas, regarding the Words of the High ***[81:12] And when the Hell***

[5793] (تأويل الآيات 2: 2: 766/ 5.)
[5794] Bihar Al Anwaar – V 39 CH 87 H 73
[5795] (تفسير القمّي 2: 407)

is kindled up, kindled up for the infidels, and 'Al-Jaheem' is a fire which is higher than the Hell, and 'Al-Jaheem', in the speech of the Arabs is what is greater than the fire, for the Words of the Mighty and Majestic ***[37:97] They said, "Build for him a furnace, and throw him into the blazing fire!*** The fire would want to be the greatest ***[81:13] And when the Paradise is brought closer*** wanting nearness to the friends of Allah[azwj] from the pious ones'.[5796]

أصحاب الصحيفة الملعونة في تابوت جهنم

فقال علي عليه السلام: لست بقائل غير شيئ واحد. أذكركم بالله أيها الأربعة - يعنيني وأبا ذر والزبير والمقداد -: سمعت رسول الله صلى الله عليه وآله يقول: إن تابوتا من نار فيه اثنا عشر رجلا، ستة من الأولين وستة من الاخرين، في جب في قعر جهنم في تابوت مقفل، على ذلك الجب صخرة. فإذا أراد الله أن يسعر جهنم كشف تلك الصخرة عن ذلك الجب فاستعرت جهنم من وهج ذلك الجب ومن حره.

The companions of the accursed agreement are in the Fire of Hell

Ali[asws] said: 'I[asws] am not going to say apart from one thing. I[asws] remind you four' – meaning myself (Salman[ar]), and Abu Dharr[ar], and Al-Zubeyr and Al-Miqdad[ar] – 'I[asws] heard the Messenger of Allah[saww] say that: 'There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit in the bottom of Hell inside a locked coffin, on top of which is a rock. Whenever Allah[azwj] Intends to increase the heat of Hell, He[azwj] will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit and its heat'.

قال علي عليه السلام: فسألت رسول الله صلى الله عليه وآله عنهم - وأنتم شهود به - عن الأولين، فقال: أما الأولون فابن آدم الذي قتل أخاه، وفرعون الفراعنة، والذي حاج إبراهيم في ربه، ورجلان من بني إسرائيل بدلا كتابهم وغيرا سنتهم، أما أحدهما فهود اليهود والاخر نصر النصارى، وإبليس سادسهم.

Ali[asws] said: 'I[asws] asked the Messenger of Allah[saww] about them – and you four are witness to it – about the former ones, he[saww] said: 'But as for the former ones, it is the son[as] of Adam[as] who killed his brother[as], and Pharaoh of the Pharaohs, and the one who argued with Ibrahim[sa] about his[as] Lord[azwj], and two men from the Children of Israel who altered their Books and replaced their ways, for one of them made the Jews to be Jews (Samiri), and the other one made the Christians to be Christians (Paul), and Iblees[la] is the sixth of them.

وفي الاخرين الدجال وهؤلاء الخمسة أصحاب الصحيفة والكتاب وجبتهم وطاغوتهم الذي تعاهدوا عليه وتعاقدوا على عداوتك يا أخي، وتظاهرون عليك بعدي، هذا وهذا حتى سماهم وعدهم لنا. قال سلمان: فقلنا: صدقت، نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله.

And regarding the later ones, it included these five, the companions of the agreement and the writing, and are their obligors and their tyrants who made their vows and held on to their beliefs on being inimical to you[asws] O my[saww] brother, and they will make appear to you[asws] after me[saww], this one and this one, until he[saww] named them and counted them for us. Salman[ar] said, 'We said, 'You[asws] have spoken the truth, we testify that we have heard that from Rasool-Allah[saww]'.[5797]

[5796] (تفسير القمّي 2: 408)
[5797] Kitaab Sulaym Bin Qays Al Hilali – H 4

VERSES 15 TO 19

فَلَا أُقْسِمُ بِالْخُنَّسِ {15} الْجَوَارِ الْكُنَّسِ {16} وَاللَّيْلِ إِذَا عَسْعَسَ {17} وَالصُّبْحِ إِذَا تَنَفَّسَ {18} إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ {19}

[81:15] But nay! I swear by the Concealment, [81:16] (The Angels) that run their course (and) hide [81:17] And the night when it departs, [81:18] And the morning when it brightens, [81:19] Most surely it is the Word of an honoured messenger,

محمد بن يعقوب: عن عدة من أصحابنا، عن سعد بن عبد الله، عن أحمد بن الحسن، عن عمر ابن يزيد، عن الحسن بن الربيع الهمداني، قال: حدثنا محمد بن إسحاق، عن أسيد بن ثعلبة، عن أم هانئ، قالت: لقيت أبا جعفر محمد بن علي (عليهما السلام)، فسألته عن هذه الآية فَلا أُقْسِمُ بِالْخُنَّسِ الْجَوارِ الْكُنَّسِ، قال: «الخنس: إمام يخنس في زمانه عند انقطاع من علمه عند الناس سنة ستين و مائتين، ثم يبدو كالشهاب الثاقب في ظلمة الليل، فإن أدركت ذلك قرت عينك».

Muhammad Bin Yaqoub, from a number of our companions, from Sa'd Bin Abdullah[asws], from Ahmad Bin Al-Hassan, from Umar Ibn Yazeed, from Al-Hassan Bin Al-Rabi'e Al-Hamdany, from Muhammad Bin Is'haq, from Asyad Bin Sa'albat, from Umm Hany, she said:

'I met Abu Ja'far Muhammad Bin Ali[asws], so I asked him[asws] about this Verse ***[81:15] But nay! I swear by the Concealment, [81:16] (The Angels) that run their course (and) hide***, he[asws] said; 'Al-Khunnas' is the Imam[asws] who will be going into hiding in his[asws] era during the period of the cutting off from his[asws] Knowledge from the people in the year two hundred and sixty (Al-Qaim[asws]), then he[asws] will appear like the flaming fire in the darkness of the night. So if you were to see that, it would delight your eyes'.[5798]

في كتاب كمال الدين وتمام النعمة باسناده إلى ابراهيم بن عطية عن ام هاني الثقفية قال: غدوت على سيدى محمد بن على الباقر عليهما السلام فقلت: يا سيدى آية من كتاب الله عزوجل " فلا اقسم بالخنس الجوار الكنس " قال: نعم المسألة سئلتنى يا ام هاني هذا مولود في آخر الزمان هو المهدى من هذه العترة، يكون له حيرة و غيبة يضل فيها قوم ويهتدى فيها قوم، فيا طوبى لك ان ادركتيه ويا طوبى لمن أدركه.

In the book KamaAl-Al-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Ibrahim Bin Atiya, from Umm Hany Al-Saqafy who said:

'I came to my Chief Muhammad Bin Ali[asws] Al-Baqir[asws], so I said, 'O my Chief! (Explain for me) a Verse from the Book of Allah[azwj] Mighty and Majestic ***[81:15] But nay! I swear by the Concealment, [81:16] (The Angels) that run their course (and) hide***'. He[asws] said: 'Yes, the question which you have asked me[asws], O Umm Hany, this is a coming (which will take place) regarding the end of times. He[asws] is Al-Mahdi[asws] from this Family[asws], about whom[asws] there will be confusion during his[asws] absence. A people would go astray with regards to it, and a people would be guided with regards to it. So blessings for you if you realise it, and blessings for the one who realises it'.[5799]

محمد بن العباس، قال: حدثنا عبد الله بن العلاء، عن محمد بن الحسن بن شمون، عن عثمان ابن أبي شيبة، عن الحسين بن عبد الله الأرجاني، عن سعد بن طريف، عن الأصبغ بن نباتة، عن علي (عليه السلام)، قال: سأله ابن الكواء، عن قوله عز

[5798] (الكافي 276/ 23.)
[5799] Tafseer Noor Al Saqalayn – CH 81 H 18

و جل: فَلا أُقْسِمُ بِالْخُنَّسِ الْجَوارِ الْكُنَّسِ، قال: «إن الله لا يقسم بشيء من خلقه، فأما قوله: بِالْخُنَّسِ فإنه ذكر قوما خنسوا علم الأوصياء و دعوا الناس إلى غير مودتهم، و معنى خنسوا: ستروا».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Shamoun, from Usman Ibn Abu Shayba, from Al-Husayn Bin Abdullah Al-Arjany, from Sa'd Bin Tareyf, from Asbag Bin Nabata, who has said:

'Ibn Al-Kawa asked Ali[asws] about the Words of the Mighty and Majestic ***[81:15] But nay! I swear by Concealment, [81:16] (The Angels) that run their course (and) hide***, he[as] said: 'Allah[azwj] did not Swear by anything from His[azwj] creatures, so, as for His[azwj] Words (Al-Khunnas), so it is a Mention of a people who hid the Knowledge of the successors[asws] and called the people to the cordiality (Mawaddat) of others. And the meaning of 'Khannasu' is to conceal'.

فقال له: الْجَوارِ الْكُنَّسِ؟ قال: «يعني الملائكة، جرت بالعلم إلى رسول الله (صلى الله عليه و آله) فكنسه عن الأوصياء من أهل بيته لا يعلم به أحد غيرهم، و معنى كنسه: رفعه و توارى به». قال: فقوله وَ اللَّيْلِ إِذا عَسْعَسَ [قال: «يعني ظلمة الليل،] و هذا ضربه الله مثلا لمن ادعى الولاية لنفسه و عدل عن ولاة الأمر». فقال: وَ الصُّبْحِ إِذا تَنَفَّسَ؟ قال: «يعني بذلك الأوصياء، يقول: إن علمهم أنور و أبين من الصبح إذا تنفس».

So he (Ibn Al-Kawa) said to him[asws], '(What about) 'Al-Kunnas'?' He[asws] said: 'It means the Angels, flowing with the Knowledge to the Rasool-Allah[saww], so they raise (the matter) with the successors[asws] from the People[asws] of his[saww] Household, no one knows about it apart from them[asws]. And the meaning of 'Kanasahu' is to raise it and go into hiding with it'. He (Ibn Al-Kawa) said, '(What about) His[azwj] Words ***[81:17] And the night when it departs***'. He[asws] said: 'It Means the darkness of the night, and this is the example Struck by Allah[azwj] for the one who leaves Al-Wilayah for himself, and decided against the Master[asws] of the Command (Wali Al-Amr)'. So he (Ibn Al-Kawa) said, '(What about) ***[81:18] And the morning when it brightens***?' He[asws] said: 'It Means by that, the successors[asws], their[asws] Knowledge is more illuminating and is clearer than the air when breathed (taken) in'.[5800]

VERSES 20 TO 28

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ {20} مُطَاعٍ ثَمَّ أَمِينٍ {21} وَمَا صَاحِبُكُمْ بِمَجْنُونٍ {22} وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ {23} وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ {24} وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ {25} فَأَيْنَ تَذْهَبُونَ {26} إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {27} لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ {28}

[81:20] The processor of Strength, having an honourable place with the Firm Throne, [81:21] Obedient, and trustworthy [81:22] And your companion is not mad. [81:23] And of a truth he saw it on the clear horizon. [81:24] Nor is he an enthusiastic concealer of the hidden. [81:25] Nor is it the word of the accursed Shaitan, [81:26] So where are you going? [81:27] It is naught but a Reminder for the Worlds, [81:28] For the one who desires to go straight.

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبيد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ، قال: «يعني جبرئيل».

Then Ali Bin Ibrahim (Tafseer Qummi) said,'It has been narrated to us by Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

[5800] (تأويل الآيات 2: 769/ 15)

from Abu Abdullah[asws] regarding the Words of the High ***[81:20] The processor of Strength, having an honourable place with the Firm Throne***, he[asws] said: 'It Means Jibraeel[as]'.

قلت: مُطاعٍ ثَمَّ أَمِينٍ؟ قال: «يعني رسول الله (صلى الله عليه و آله)، هو المطاع عند ربه، الأمين يوم القيامة».

I said, '(What about) ***[81:21] Obedient, and trustworthy***?' He[asws] said: 'It Means, the Rasool-Allah[saww], he[saww] is the obedient one in the Presence of his[saww] Lord[azwj], the trustworthy on the Day of Judgement'.

قلت: قوله تعالى: وَ ما صاحِبُكُمْ بِمَجْنُونٍ؟ قال: «يعني رسول الله (صلى الله عليه و آله)، ما هو بمجنون في نصبه أمير المؤمنين (عليه السلام) علما للناس».

I said, '(What about) the Words of the High ***[81:22] And your companion is not mad***, he[asws] said: 'It Means the Rasool-Allah[saww], He[saww] was not with madness in his nomination of Amir-ul-Momineen[asws] as a 'Flag' (Guide) for the people'.

قلت: قوله تعالى: وَ ما هُوَ عَلَى الْغَيْبِ بِضَنِينٍ قال: «و ما هو تبارك و تعالى على نبيه (صلى الله عليه و آله) بغيبه بضنين عليه».

I said, '(What about) the Words of the High ***[81:24] Nor is he an enthusiastic concealer of the hidden***. He[asws] said: 'And He[azwj] Blessed and High is not Enthusiastic in Concealing the Hidden from His[azwj] Prophet[saww]'.

قلت: قوله تعالى: وَ ما هُوَ بِقَوْلِ شَيْطانٍ رَجِيمٍ، قال: «يعني الكهنة الذين كانوا في قريش، فنسب كلامهم إلى كلام الشياطين الذين كانوا معهم يتكلمون على ألسنتهم، فقال: وَ ما هُوَ بِقَوْلِ شَيْطانٍ رَجِيمٍ مثل أولئك».

I said, '(What about) the Words of the High ***[81:25] Nor is it the word of the accursed Shaitan***, he[asws] said: 'The High Priests who used to be in the Qureish, so He[azwj] Likened their speech to the speech of the Satan[la] who was with them, speaking from their tongues, so He[azwj] Said ***[81:25] Nor is it the word of the accursed Shaitan***, similar to theirs (the High Priests).

قلت: قوله تعالى: فَأَيْنَ تَذْهَبُونَ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ؟ قال: «أين تذهبون في علي (عليه السلام)، يعني ولايته، أين تفرون منها؟ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ لمن أخذ الله ميثاقه على ولايته».

I said, '(What about) the Words of the High ***[81:26] So where are you going? [81:27] It is naught but a Reminder for the Worlds***?' He[asws] said: 'Where are you going with regards to Ali[asws], meaning his[asws] Wilayah, where are you fleeing to from it? ***[81:27] It is naught but a Reminder for the Worlds*** for the one from whom Allah[azwj] Took the Covenant upon his[asws] Wilayah'.

قلت: قوله تعالى: لِمَنْ شاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ؟ قال: «في طاعة علي (عليه السلام) و الأئمة من بعده».

I said, '(What about) His[azwj] Words ***[81:28] For the one who desires to go straight***?' He[asws] said: 'In the obedience to Ali[asws] and the Imams[asws] from after him[asws]'.

قلت: قوله تعالى: وَ ما تَشاؤُنَ إِلَّا أَنْ يَشاءَ اللَّهُ رَبُّ الْعالَمِينَ؟ قال: «لأن المشيئة إلى الله تعالى لا إلى الناس».

I said, '(What about) the Words of the High ***[81:29] And you do not desire except what Allah Desires, the Lord of the Worlds***?' He[asws] said: 'Because the Desire (Mashiyyat) is to Allah[azwj] the High, and not to the people'.[5801]

محمد بن العباس، قال: حدثنا علي بن العباس، عن حسين بن محمد، عن أحمد بن الحسين، عن سعيد بن خيثم، عن مقاتل، عمن حدثه، عن ابن عباس، في قوله عز و جل: إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطاعٍ ثَمَّ أَمِينٍ، قال: يعني رسول الله (صلى الله عليه و آله) ذو قوة عند ذي العرش مكين، مطاع عند رضوان خازن الجنان و عند مالك خازن النار، ثم أمين فيما استودعه [الله] إلى خلقه، و أخوه علي أمير المؤمنين (عليه السلام) أمين أيضا فيما استودعه محمد (صلى الله عليه و آله) إلى أمته.

Muhammad Bin Al-Abbas, from Ali Bin Al-Abbas, from Husayn Bin Muhammad, from Ahmad Bin Al-Husayn, from Saeed Bin Haysam, from Maqatal, from the one who narrated to him:

'Ibn Abbas regarding the Words of the Mighty and Majestic ***[81:19] Most surely it is the Word of an honoured messenger, [81:20] The processor of Strength, having an honourable place with the Firm Throne, [81:21] Obedient, and trustworthy***, he[asws] said; 'It means the Rasool-Allah[saww], with the power in the Presence of the one with the Firm Throne, being obeyed by the *Rizwaan*, the Keeper of the Gardens, and *Maalik* the Keeper of the Fire. And the trustworthy with regards to what has been Entrusted to him[saww] by Allah[azwj] for His[azwj] creatures, and his[saww] brother Ali[asws] Amir-ul-Momineen[asws], trustworthy as well with regards to what Muhammad[saww] entrusted to him[asws] for his[saww] community'.[5802]

علي بن إبراهيم، قال: حكى أبي عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في حديث الاسراء بالنبي (صلى الله عليه و آله)- إلى أن قال (صلى الله عليه و آله)-: «حتى دخلت سماء الدنيا، فما لقيني ملك إلا [كان] ضاحكا مستبشرا، حتى لقيني ملك من الملائكة لم أر خلقا أعظم منه، كريه المنظر، ظاهر الغضب، فقال [لي] مثل ما قالوا من الدعاء إلا أنه لم يضحك و لم أر فيه من الاستبشار ما رأيت فيمن ضحك من الملائكة،

Ali Bin Ibrahim said, 'It has been narrated to me by my father, from Muhammad Bin Abu Umeyr, from Hisham Bin Saalim, who has said:

'Abu Abdullah[asws] in a Hadeeth of the Ascension (Al-Me'raaj) of the Prophet[saww] – he[saww] said: 'Until[saww] entered the sky of the world, no Angel met me[saww] except that he was smiling and giving good news, until I[saww] met an Angel from the Angels, and I[saww] had never seen a creature greater than him, an unpleasant appearance, anger being apparent from him. So he said to me[saww] similar to what the others had said, from the supplications except that he never smiled, and I[saww] never saw in him anything from the good news what I[saww] had seen from the other Angels who smiled.

فقلت: من هذا يا جبرئيل، فإني قد فزعت منه؟ فقال: يجوز أن تفزع منه، و كلنا نفزع منه، إن هذا مالك خازن النار، لم يضحك [قط]، و لم يزل منذ ولاه الله جهنم يزداد كل يوم غضبا و غيظا على أعداء الله و أهل معصيته، فينتقم الله به منهم، و لو ضحك إلى أحد كان قبلك أو كان ضاحكا لأحد بعدك لضحك إليك، و لكنه لا يضحك، فسلمت عليه، فرد علي السلام و بشرني بالجنة، فقلت لجبرئيل، و جبرئيل بالمكان الذي وصفه الله مُطاعٍ ثَمَّ أَمِينٍ: ألا تأمره أن يريني النار؟ فقال له جبرئيل: يا مالك، أر محمدا النار، فكشف عنها غطاءها، و فتح بابا منها»، الحديث.

So I[saww] said: 'Who is this, O Jibraeel[as], for I[saww] am dismayed at him?' So he[as] said: 'And so you[saww] are permitted to be dismayed at him, and all of us are terrified from him. This is Maalik, the Keeper of the Fire. He never smiles at all, and since Allah[azwj]

[5801] (تفسير القمّي 2: 408)
[5802] (تأويل الآيات 2: 770/ 17)

Entrusted the Hell to him, he has never ceased to increase his anger every single day and rage at the enemies of Allah[azwj] and the people of disobedience. So Allah[azwj] will Exact Revenge by him upon them. And if he had smiled at anyone before you[saww], or was going to smile at anyone after you[saww], he would have smiled at you[saww], but he never smiles at all'. So I[saww] greeted him, and he returned my[saww] greetings, and gave me the good news of the Paradise. So I[saww] said to Jibraeel[as], and Jibraeel [as] was in the place (status) which Allah[azwj] had Described ***[81:21] Obedient, and trustworthy***, 'Ask him to show me[saww] the Fire?' So Jibraeel[as] said to him: 'O Maalik! Show Muhammad[saww], the Fire!' So he uncovered the covering from it, and opened the Gateway from it'.[5803]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، قال: حدثنا موسى بن جعفر البغدادي، عن محمد بن جمهور، عن عبد الله بن عبد الرحمن، عن محمد بن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: «من قال في كل يوم من شعبان مرة: استغفر الله الذي لا إله إلا هو الرحمن الرحيم الحي القيوم و أتوب إليه، كتب في الأفق المبين» [قال]: قلت: و ما الأفق المبين؟ قال: «قاع بين يدي العرش، فيه أنهار تطرد فيه من القدحان عدد النجوم».

Ibn Babuwayh said, 'It has been narrated to us by Sa'ad Bin Abdullah, from Musa Bin Ja'far Al-Baghdady, from Muhammad Bin Jamhour, from Abdullah bin Abdul Rahman, from Muhammad Bin Abu Hamza, who has said:

'Abu Abdullah[asws] has said: 'The one who says, once during every day of Sha'ban, 'I seek Forgiveness of Allah[azwj] Who, there is no god except for Him[azwj], the Beneficent, the Living, the Eternal, and I repent to Him[azwj]' from it getting written in the ***[81:23] the clear horizon*** (Al-Ufuk Al-Mubeen)'. I said, 'And what is 'the Clear Horizon?' He[asws] said: 'At the bottom, in front of the Throne. Therein are rivers flowing out, having cups (to drink by), of the number of stars'.[5804]

VERSE 29

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ {29}

[81:29] And you do not desire except what Allah Desires, the Lord of the Worlds

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن أحمد بن محمد السياري، عن فلان، عن أبي الحسن (عليه السلام)، قال: «إن الله عز و جل جعل قلوب الأئمة موردا لإرادته، فإذا شاء الله شيئا شاءوه، و هو قوله: وَ ما تَشاؤُنَ إِلَّا أَنْ يَشاءَ اللَّهُ رَبُّ الْعالَمِينَ».

Ali Bin Ibrahim said, 'It has been narrated to us by Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Al-Sayyari, from someone,

from Abu Al-Hassan[asws] having said: '<u>Allah[azwj] Mighty and Majesstic has Made the hearts of the Imams[asws] as a resource for His[azwj] Intentions. So if Allah[azwj] Desires something, they[asws] desire it (same desire)</u>, and these are His[azwj] Words ***[81:29] And you do not desire except what Allah Desires, the Lord of the Worlds***'.[5805]

[5803] (تفسير القمّي 2: 5)
[5804] (الخصال: 582/ 5)
[5805] (تفسير القمّي 2: 409)

CHAPTER 82

AL-INFITAAR

(19 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من قرأ هاتين السورتين، و جعلهما نصب عينه في صلاة الفريضة و النافلة: إِذَا السَّماءُ انْفَطَرَتْ و إِذَا السَّماءُ انْشَقَّتْ لم يحجبه من الله حاجب ، و لم يحجزه من الله حاجز، و لم يزل ينظر الله فينظر إليه حتى يفرغ من حساب الناس».

Ibn Babuwayh, by his chain from Al-Husayn Bin Abu Al-A'la who said:

'I heard Abu Abdullah[asws] saying: 'The one who recites these two Chapters, and makes them established in either his obligatory or optional (Prayers) - ***[82] When the sky is cleft asunder*** (The Chapter 82) and ***[84] When the sky bursts asunder*** (The Chapter 84), would not be Veiled from Allah[azwj] with a Veil, and will not be barred from Allah[azwj] with a barrier, and Allah[azwj] will not Cease to Consider him until the people are free from their Reckoning'.[5806]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعاذه الله تعالى أن يفضحه حين تنشر صحيفته، و ستر عورته، و أصلح له شأنه يوم القيامة، و من قرأها و هو مسجون أو مقيد و علقها عليه، سهل الله خروجه، و خلصه مما هو فيه و مما يخافه أو يخاف عليه، و أصلح حاله عاجلا بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (82), it would Invoke Allah[azwj] the High not to Expose him when his accounts (book) is presented, and veil his private parts, and Correct his affairs on the Day of Judgement. And the one who recites it whilst he is imprisoned or bound (held captive) and attaches it (Amulet), Allah[azwj] would Ease his release, and Finish him from what he is in, and from what he fears or fears from, and Correct his condition immediately, by the Permission of Allah[azwj] the High'.[5807]

و قال رسول الله (صلى الله عليه و آله): «من أدمن قرائتها أمن فضيحة يوم القيامة، و سترت عليه عيوبه، و أصلح له شأنه يوم القيامة، و من قرأها و هو مسجون أو موثوق عليه، أو كتبها و علقها عليه، سهل الله خروجه سريعا».

And the Rasool-Allah[saww] said: 'The one who recites it (82) would be secure from a disgrace on the Day of Judgement, and his faults would be Veiled, and his affairs would be Corrected on the Day of Judgement. And the one who recites it whilst he is

[5806] (ثواب الأعمال: 121.)
[5807] Tafseer Al Burhan – H 11437

imprisoned and it is written and attached (Amulet) to him, Allah[azwj] would Ease his release, quickly'.[5808]

و قال الصادق (عليه السلام): «من قرأها عند نزول الغيث، غفر الله له بكل قطرة تقطر، و قراءتها على العين يقوي نظرها، و يزول الرمد و الغشاوة بقدرة الله تعالى».

And Al-Sadiq[asws] said: 'The one who recites it (82) during the fall of the rain, Allah[azwj] would Forgive him for every drop which drops. And if recited it upon the eyes, it would strengthen the vision, and conjunctivitis and blurred vision would disappear by the Power of Allah[azwj]'.[5809]

VERSES 1 TO 8

إِذَا السَّمَاءُ انْفَطَرَتْ {1} وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ {2} وَإِذَا الْبِحَارُ فُجِّرَتْ {3} وَإِذَا الْقُبُورُ بُعْثِرَتْ {4} عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ {5} يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ {6} الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ {7} فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ {8}

[82:1] When the sky is cleft asunder, [82:2] And when the planets are dispersed, [82:3] And when the seas explode [82:4] And when the graves are laid open, [82:5] Every soul shall know what it has presented and held back. [82:6] O human being! What has made you careless from your Lord, the Benevolent, [82:7] Who Created you, then made you complete, then made you symmetrical? [82:8] Into whatever form He so Desired to He Constituted you

علي بن إبراهيم، قال: في قوله تعالى: وَ إِذَا الْبِحارُ فُجِّرَتْ، قال: تتحول نيرانا وَ إِذَا الْقُبُورُ بُعْثِرَتْ، قال: تنشق فيخرج الناس منها عَلِمَتْ نَفْسٌ ما قَدَّمَتْ وَ أَخَّرَتْ أي ما عملت من خير و شر، ثم خاطب الناس يا أَيُّهَا الْإِنْسانُ ما غَرَّكَ بِرَبِّكَ الْكَرِيمِ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ أي ليس فيك اعوجاج فِي أَيِّ صُورَةٍ ما شاءَ رَكَّبَكَ، قال: لو شاء ركبك على غير هذه الصورة.

Ali Bin Ibrahim (Tafseer Qummi),

Regarding the Words of the High ***[82:3] And when the seas explode ,*** Imam[asws] said: 'It would be transformed into fires ***[82:4] And when the graves are laid open,*** he[asws] said: 'They will split and the people would come out of them ***[82:5] Every soul shall know what it has presented and held back.*** i.e., what it had done from the good and the evil. Then He[azwj] Addressed the people ***[82:6] O human being ! What has made you careless from your Lord, the Benevolent, [82:7] Who Created you, then made you complete, then made you symmetrical?*** i.e., there is no distortion in you ***[82:8] Into whatever form He so Desired to He Constituted you*** He[asws] said: 'Had He[azwj] so Desired, He[azwj] would have Constituted you in other than this form'.[5810]

شرف الدين النجفي، في قوله: عَلِمَتْ نَفْسٌ ما قَدَّمَتْ وَ أَخَّرَتْ، قال: ذكر علي بن إبراهيم في (تفسيره): أنها نزلت في الثاني، يعني ما قدمه من ولاية أبي فلان و من ولاية نفسه، و ما أخره من ولاة الأمر من بعده.

Sharaf Al-Deen Al-Najafy:

[5808] Tafseer Al Burhan – H 11438
[5809] Tafseer Al Burhan – H 11439
[5810] (تفسير القمّي 2: 409.)

Regarding His[azwj] Words ***[82:5] Every soul shall know what it has presented and held back***, the narrator says, 'Ali Bin Ibrahim mentioned in his Tafseer (Qummi) that it was Revealed regarding the second one , meaning, what he brought forward from the wilayah of Abu so and so , and from the wilayah of his own self, and what he held back from the Wilayah of the matter of the one[asws] after him (Amir-ul-Momineen[asws])'[5811]

في نهج البلاغة من كلامه عليه السلام قال عند تلاوته " يا ايها الانسان ما غرك بربك الكريم " ادحض مسئول حجة وأقطع مغتر معذرة لقد ابرح جهالة بنفسه اياه يا ايها الانسان ما جرأك على ذنبك وما غرك بربك، وما آنسك بهلكة نفسك، اما من دائك بلول ام ليس من نومتك يقظة ؟

In Nahj Al-Balagah:

From his[asws] speech, where he[asws] said during the recitation of ***[82:6] O human being! What has made you careless from your Lord, the Benevolent***: 'I[asws] refute the argument of the questioner, and cut-off his excuses and have left him to his own ignorance. O human being! What has made you to be audacious upon your sins, and what has made you to be careless about your Lord[azwj], and what has made you to be satisfied with the destruction of your own self. Is there no cure for your sickness and no awakening from your sleep?

أما ترحم من نفسك ما ترحم من غيرك فلربما ترى الضاحى من حر الشمس فتظله أو ترى المبتلى بألم يمض جسده فتبكى رحمة له فما صبرك على دائك، وجلدك على مصابك، وعزاك عن البكاء على نفسك وهى أعز الانفس عليك، وكيف لا يوقظك خوف بيات نقمة، وقد تورطت بمعاصيه مدارج سطواته.

But, have you not pity for yourself like you have upon the others? Sometimes you see the one exposed to the sun, so you provide him with the shade, or you see someone afflicted with pains on his body so you weep out of mercy for him. So what makes you to be patient upon your own sickness and firm upon your own calamities, and what has consoled you from weeping upon yourself, although your life is more precious to you. And how come the fear of an ailment does not keep you awake at nights although you are on your way to the Wrath of Allah[azwj] due to your sins?'[5812]

في كتاب المناقب لابن شهر آشوب الشيرازي في كتابه باسناده إلى الحسن بن على بن أبى طالب عليه السلام قال في قوله: " في أي صورة ما شاء ركبك " قال: صور الله عزوجل على بن أبى طالب في ظهر أبى طالب على صورة محمد، فكان على بن أبى طالب أشبه الناس برسول الله صلى الله عليه وآله، وكان الحسين بن على أشبه الناس بفاطمة وكنت أشبه الناس بخديجة الكبرى.

In the book Al-Manaqib of Ibn Shehr Ashub Al-Shirazi, in his book, by his chain going up to:

Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] having said regarding His[azwj] Words ***[82:8] Into whatever form He so Desired to He Constituted you***, he[asws] said: 'Allah[azwj] Mighty and Mjestic Blessed Abu Talib[as] with Ali[asws] Bin Abu Talib[asws] upon the likeness of Muhammad[saww]. So Ali[asws] Bin Abu Talib[asws] used to be one who resembled the Rasool-Allah[saww] the most, from the people. And Al-Husayn Bin Ali[asws]

[5811] (تأويل الآيات 2: 770.)
[5812] Tafseer Noor Al Saqalayn – CH 82 H 7 (Nahj Al Balagah – Sermon 221)

who resembled Fatima[asws] the most, from the people. And I[asws] am the one who resemble Khadija[as] *Al-Kubra*, the most, from the people'.[5813]

VERSES 9 TO 19

كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ {9} وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ {10} كِرَامًا كَاتِبِينَ {11} يَعْلَمُونَ مَا تَفْعَلُونَ {12} إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {13} وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ {14} يَصْلَوْنَهَا يَوْمَ الدِّينِ {15} وَمَا هُمْ عَنْهَا بِغَائِبِينَ {16} وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ {17} ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ {18} يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ {19}

[82:9] Nay! But you give the lie to the Religion, [82:10] And most surely there are keepers over you [82:11] Honourable recorders, [82:12] They know what you do. [82:13] Most surely the righteous are in Bliss, [82:14] And most surely the wicked are in burning fire, [82:15] They shall enter it on the Day of Judgement. [82:16] And they shall by no means be absent from it. [82:17] And what will make you realize what the day of judgement is? [82:18] Again, what will make you realize what the Day of Judgement is? [82:19] The Day on which no soul shall control anything for (another) soul; and the Command on that Day shall be entirely Allah's.

قال: و ذكر أيضا، قال: و قوله عز و جل: بَلْ تُكَذِّبُونَ بِالدِّينِ، أي بالولاية، فالدين هو الولاية.

The (narrator) says, 'And he (Ali Bin Ibrahim of Tafseer Qummi) mentioned as well, saying:

'And His[azwj] Words ***[82:9] Nay! But you give the lie to the Religion*** i.e., (Belying) the Wilayah, for the Religion (Al-Deen) is the Wilayah (of Amir-ul-Momineen[asws])'.[5814]

علي بن إبراهيم: كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ قال: برسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) وَ إِنَّ عَلَيْكُمْ لَحافِظِينَ قال: الملكان الموكلان بالإنسان كِراماً كاتِبِينَ يكتبون الحسنات و السيئات إِنَّ الْأَبْرارَ لَفِي نَعِيمٍ وَ إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ يَصْلَوْنَها يَوْمَ الدِّينِ يوم المجازاة، ثم قال تعظيما ليوم القيامة: وَ ما أَدْراكَ يا محمد ما يَوْمُ الدِّينِ ثُمَّ ما أَدْراكَ ما يَوْمُ الدِّينِ يَوْمَ لا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَ الْأَمْرُ يَوْمَئِذٍ لِلَّهِ.

Ali Bin Ibrahim (Tafseer Qummi) –

[82:9] Nay! But you give the lie to the Religion (The Deen), he[asws] said: 'Belied the Rasool-Allah[saww] and Amir-ul-Momineen[asws] ***[82:10] And most surely there are keepers over you*** **,** Imam[asws] said: 'The two Angels allocated to the human being, the Honourable Recorders (Kiraman Katibayn) who write down the good deeds and the sins ***[82:13] Most surely the righteous are in Bliss [82:14] And most surely the wicked are in burning fire, [82:15] They shall enter it on the Day of Judgement*** The Day of Payback'. Then said: 'Out of respect for the Day of Judgement ***[82:17] And what will make you*** O Muhammad[saww], ***realize what the day of judgement is? [82:18] Again, what will make you realize what the Day of Judgement is? [82:19] The Day on which no soul shall control anything for (another) soul; and the Command on that Day shall be entirely Allah's***'.[5815]

[5813] Tafseer Noor Al Saqalayn – CH 82 H 11
[5814] (تأويل الآيات 2: 700)
[5815] (تفسير القمّي 2: 409)

في تفسير على بن ابراهيم حدثنى ابن عن النضر بن سويد عن محمد بن قيس عن ابن سنان عن ابى عبد الله عليه السلام قال: اقبل رسول الله صلى الله عليه وآله يوما واضعا يده على كتف العباس فاستقبله امير المؤمنين صلوات الله عليه فعانقه رسول الله صلى الله عليه وآله وقبل بين عينيه ثم سلم العباس على على فرد عليه ردا خفيا فغضب العباس فقال: يا رسول الله لا يدع على زهوه فقال رسول الله صلى الله عليه وآله: لا تقل ذلك في على فانى لقيت جبرئيل آنفا فقال: لقيني الملكان الموكلان بعلى الساعة فقالا: ما كتبا عليه ذنبا منذ يوم ولد إلى هذا اليوم.

In Tafseer of Ali Bin Ibrahim (Qummi), said; 'It has been narrated to me by Ibn Abu Al-Nazar Bin Suweyd, from Muhammad Bin Qays, from Ibn Sinan, from Abu Abdullahasws having said:

'One day the Rasool-Allah[saww] came and placed his[saww] hand on the shoulder of Al-Abbas, and welcomed Amir-ul-Momineen[asws] and embraced him[asws] and kissed him[asws] between his[asws] eyes. Then Al-Abbas greeted Ali[asws], so he[asws] returned the greeting to him subtly. So Al-Abbas got angry and said, 'O Rasool-Allah[saww]! Ali[asws] does not leave his[asws] pride'. So the Rasool-Allah[saww] said: 'Do not say that regarding Ali[asws], for I[saww] met Jibraeel[as] just now and he[as] said: 'I[as] met the two Angels allocated to Ali[asws] a while ago, and they said: 'We were not able to write down any slip-up regarding him[asws] since the day he[asws] came (to the world) to this day'.[5816]

في اصول الكافي باسناده إلى عبد الله بن موسى بن جعفر عن أبيه قال: سألته عن الملكين هل يعلمان بالذنب إذا أراد العبد أن يفعله أو الحسنة ؟ فقال: ريح الكنيف والطيب سواء ؟ قلت: لا قال: ان العبد إذا هم بالحسنة خرج نفسه طيب الريح، فقال صاحب اليمين لصاحب الشمال: قم فانه قد هم بالحسنة، فإذا فعلها كان لسانه قلمه، وريقه مداده، وأثبتها له وإذا هم بالسيئة خرج نفسه منتن الريح فيقول صاحب الشمال لصاحب اليمين: قف فانه قد هم بالسيئة فإذا هو فعلها كان لسانه قلمه وريقه مداده وأثبتها عليه.

In Usool Al-Kafi, by his chain going up to the Masoom[asws]:

Abdullah Bin Musa Bin Ja'far[asws], from his[asws] father[asws], said, 'I asked him[asws] about the two Angels. Do these two know of the sin or the good deed when the servant intends to do it? He[asws] said: 'Is the smell of toilet and perfume the same?' I said, 'No'. He[asws] said: 'When the servant thinks of a good deed, a good aroma comes out from it. So the Angel on the right says to his companion on the left: 'Arise, for he is thinking of doing the good deed'. So if he does it, his tongue would be his pen, and his saliva would be his ink, and it would be recorded for him. And when he thinks of committing a sin, a rotten smell comes out from him, so the Angel on the left says to his companion on the right: 'Pause, for he has thought of committing a sin'. So if he does it, his tongue would be his pen, and his saliva would be his ink, and it would be recorded for him'.[5817]

على بن ابراهيم عن أبيه عن ابن أبى عمير عن محمد بن حمران عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: ان العبد إذا أذنب ذنبا أجل من غدوة إلى الليل، فان استغفر الله لم يكتب عليه.

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Muhammad Bin Hamraan, from Zurara who said:

[5816] Tafseer Noor Al Saqalayn – CH 82 H 15
[5817] Tafseer Noor Al Saqalayn – CH 82 H 18

'I heard Abu Abdullah[asws] saying: 'When the servant commits a sin, he has a term from the day to the night, so if Allah[azwj] Forgives, it does not get recorded against him'.[5818]

على بن ابراهيم عن ابيه وابو علي الاشعري ومحمد بن يحيى جميعا عن الحسين بن اسحاق عن على بن مهزيار عن فضالة بن ايوب عن عبد الصمد بن بشير عن ابى عبد الله عليه السلام قال: ان العبد المؤمن إذا اذنب ذنبا اجله الله سبع ساعات فان استغفر لم يكتب عليه شئ، وان مضت الساعات ولم يستغفر كتبت عليه سيئة، وان المؤمن ليذكر ذنبه بعد عشرين سنة حتى يستغفر ربه فيغفر له، وان الكافر لينساه من ساعته.

Ali Bin Ibrahim, from his father, and Abu Ali Al-Ashary, and Muhammad Bin yahya together, from Al-Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazaalat Bin Ayoub, from Abdul Samad Bin Bahseer, who has narrated:

'Abu Abdullah[asws] has said: 'When the Believing servant commits a sin, Allah[azwj] Grants him a term of seven hours. So if he seeks Forgiveness, nothing gets written against him. And if the time passes by and he does not seek Forgiveness, a sin gets recorded against him. And if the Believer remembers his sin after twenty years to the extent that he seeks Forgiveness from his Lord[azwj], so He[azwj] would Forgive it for him. And as for the Infidel, he forgets it (after committing a sin) from that very moment'.[5819]

الطبرسي، قال: روى عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، أنه قال: «إن الأمر يومئذ و اليوم كله لله. يا جابر، إذا كان يوم القيامة بادت الحكام فلم يبق حاكم إلا الله».

Al-Tabarsy said, 'It has been reported by Amro Bin Shimr, from Jabir, has narrated the following:

'Abu Ja'far[asws] has said: '***[82:19] and the Command on that Day*** and the Day, all of it would be for Allah[azwj]. O Jabir! When it will be the Day of Judgement, the rulers would have perished, so no ruler would remain except for Allah[azwj]'.[5820]

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن محمد بن الحسين، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: إِنَّ الْأَبْرارَ لَفِي نَعِيمٍ وَ إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ، قال: «الأبرار نحن هم، و الفجار هم عدونا».

Muhammad Bin Al-Abbas said:

'It has been narrated to us by Ja'far Bin Muhammad Bin Maalik, from Muhammad Bin Al-Husayn, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza, from Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[82:13] Most surely the righteous are in Bliss, [82:14] And most surely the wicked are in burning fire***, he[asws] said: 'The Righteous, that's us[asws], and the Wicked, they are our[asws] enemies'.[5821]

في كتاب المناقب لابن شهر آشوب في كتابه بالاسناد عن الهذيل عن مقاتل عن محمد بن الحنفية عن الحسن بن على بن أبيطالب عليهم السلام قال: كلما في كتاب الله عزوجل من قوله: " ان الابرار " فو الله ما اراد به الا على بن ابي طالب وفاطمة و انا والحسين،.

[5818] Tafseer Noor Al Saqalayn – CH 82 H 20
[5819] Tafseer Noor Al Saqalayn – CH 82 H 21
[5820] (مجمع البيان 10: 683.)
[5821] (تأويل الآيات 2: 711/ 1.)

In the book Al-Manaqib of Ibn Shehr Ashub, in his book by the chain from Al-Hazeyl, from Maqatil, from Muhammad Bin Al-Hanifa, who has narrated:

'Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] has said: 'Wherever in the Book of Allah[azwj] Mighty and Majestic from His[azwj] Words "The Righteous" (*Al-Abraar*) is (Mentioned), so, by Allah[azwj]! He[azwj] had not Intended by it anyone except for Ali[asws] Bin Abu Talib[asws], and Fatima[asws], and I[asws], and Al-Husayn[asws].'[5822]

[5822] Tafseer Noor Al Saqalayn – CH 83 H 33

CHAPTER 83

AL-MUTAFFIFEEN

(36 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، قال: «من قرأ في الفريضة: وَيْلٌ لِلْمُطَفِّفِينَ أعطاه الله الأمن يوم القيامة من النار، و لم تره و لم يرها، يمر على جسر جهنم، و لا يحاسب يوم القيامة».

Ibn Babuwayh, by his chain, from Safwan Al-Jamal:

'Abu Abdullah[asws] has said: 'The one who recites in his obligatory (Prayers) ***[83] Woe to the defrauders*** (The Chapter), Allah[azwj] would Give him security from the Fire on the Day of Judgement. Neither will it see him, nor will he see it. He will pass over the Bridge of Hell, and will not have to go through the Reckoning on the Day of Judgement'.[5823]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سقاه الله تعالى من الرحيق المختوم يوم القيامة، و إن قرئت على مخزن حفظه الله من كل آفة».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (83), Allah[azwj] the high would Quench him from The Sealed Nectar on the Day of Judgement. And if it is recited upon a treasure, Allah[azwj] would Protect it from every affliction'.[5824]

و قال الصادق (عليه السلام): «لم تقرأ قط على شيء إلا و حفظ و وقي من حشرات الأرض بإذن الله تعالى».

And Al-Sadiq[asws] said: 'It does not get recited upon anything but that it Protects, and Preserves it from the insects of the earth, by the Permission of Allah[azwj] the High'.[5825]

VERSES 1 TO 6

وَيْلٌ لِلْمُطَفِّفِينَ {1} الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ {2} وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ {3} أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ {4} لِيَوْمٍ عَظِيمٍ {5} يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ {6}

[83:1] Woe to the defrauders, [83:2] Who, when they take the measure take it fully, [83:3] But when they measure out to others or weigh out for them, they are deficient. [83:4] Don't they think that they shall be raised again [83:5] For a

[5823] (ثواب الأعمال: 122.)
[5824] Tafseer Al Burhan – H 11449
[5825] (خواص القرآن: 57 «مخطوط»)

Mighty Day, [83:6] The day on which men shall stand before the Lord of the worlds?

علي بن إبراهيم، في قوله تعالى: وَيْلٌ لِلْمُطَفِّفِينَ قال: الذين يبخسون المكيال و الميزان.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High, he[asws] said: 'The ones who underestimate the weight and the measure'.[5826]

ثم قال: حدثنا سعيد بن محمد، قال: حدثنا بكر بن سهل، قال: حدثنا عبد الغني بن سعيد، قال: حدثنا موسى بن عبد الرحمن، عن ابن جريح، عن عطاء، عن ابن عباس، في قوله تعالى: الَّذِينَ إِذَا اكْتالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَ إِذا كالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ، قال: كانوا إذا اشتروا يستوفون بمكيال راجح، و إذا باعوا بخسوا المكيال و الميزان، فكان هذا فيهم فانتهوا.

Then said, 'It has been narrated to us by Saeed Bin Muhammad, from Bakr Bin Sahl, ffrom Abdul Ghani Bin Saeed, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata'a, who has said:

From Ibn Abbas, regarding the Words of the High ***[83:2] Who, when they take the measure take it fully, [83:3] But when they measure out to others or weigh out for them, they are deficient***, he[asws] said: 'Whenever they used to buy something, they would satisfy the measure, and whenever they sold, they would underestimate the measure and the scale. So this was regarding them, therefore abstain (from it)'.[5827]

شرف الدين النجفي، قال: روى أحمد بن إبراهيم، بإسناده إلى عباد، عن عبد الله بن بكير، يرفعه إلى أبي عبد الله (عليه السلام)، في قوله عز و جل: وَيْلٌ لِلْمُطَفِّفِينَ يعني الناقصين لخمسك يا محمد الَّذِينَ إِذَا اكْتالُوا عَلَى النَّاسِ يَسْتَوْفُونَ، أي إذا صاروا إلى حقوقهم من الغنائم يستوفون وَ إِذا كالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ، أي إذا سألوهم خمس آل محمد (صلى الله عليه و آله) نقصوهم.

Sharaf Al-Deen Najafi said, 'It has been reported by his chain going up to Abaad, from Abdullah Bin Bakeyr, with an unbroken chain going up to:

Abu Abdullah[asws], regarding the Words of the Mighty and Majestic ***[83:1] Woe to the defrauders,*** Meaning they are deficient for paying your[saww] *Khums* (20%) to you[saww] O Muhammad[saww] ***[83:2] Who, when they take the measure take it fully*** i.e., when they go for their (share) of the war booty, they take it fully ***[83:3] But when they measure out to others or weigh out for them, they are deficient*** i.e., when they are asked for the *Khums* of the Progeny[asws] of Muhammad[saww], they are deficient to them[asws]'.

و قوله تعالى: وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بوصيك يا محمد، و قوله تعالى: إِذا تُتْلى عَلَيْهِ آياتُنا قالَ أَساطِيرُ الْأَوَّلِينَ، قال: يعني تكذيبه بالقائم (عليه السلام)، إذ يقول له: لسنا نعرفك، و لست من ولد فاطمة (عليها السلام)، كما قال المشركون لمحمد (صلى الله عليه و آله)».

And the Words of the High ***[83:10] Woe on that day to the beliers***, belying your[saww] successor[asws], O Muhammad[saww]. And the Words of the High ***[83:13] When Our communications are recited to him, he says: Stories of the former ones***, he[asws] said: 'It Means belying Al-Qaim[asws], when they say for him[asws], 'We do not recognise

[5826] (تفسير القمي 2: 410.)
[5827] (تفسير القمي 2: 410.)

you[asws], and he[asws] is not from the sons[asws] of Fatima[asws], just like what the Polytheists used to say for Muhammad[saww]'.[5828]

علي بن إبراهيم: في قوله تعالى: الَّذِينَ إِذَا اكْتالُوا لأنفسهم عَلَى النَّاسِ يَسْتَوْفُونَ وَ إِذا كالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ فقال الله: أَ لا يَظُنُّ أُولئِكَ أي ألا يعلمون أنهم يحاسبون على ذلك يوم القيامة؟

Ali Bin Ibrahim (Tafseer Qummi) – Regarding the Words of the High ***[83:2] Who, when they take the measure take it fully, [83:3] But when they measure out to others or weigh out for them, they are deficient***, so Allah[azwj] Said ***[83:4] Don't they think*** i.e., Do they not know that they would be Reckoned upon that on the Day of Judgement?'[5829]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام): «قوله أَ لا يَظُنُّ أُولئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ أي أ ليس يوقنون أنهم مبعوثون؟».

Al-Tabarsy in Al-Ihtijaj –

From Amir-ul-Momineen[asws] regarding His[azwj] Words ***[83:4] Don't they think that they shall be raised again [83:5] For a Mighty Day*** i.e., are they not convinced that they would be resurrected?'[5830]

VERSES 7 TO 28

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ {7} وَمَا أَدْرَاكَ مَا سِجِّينٌ {8} كِتَابٌ مَرْقُومٌ {9} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {10} الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ {11} وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ {12} إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {13} كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ {14} كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ {15} ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ {16} ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {17} كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ {18} وَمَا أَدْرَاكَ مَا عِلِّيُّونَ {19} كِتَابٌ مَرْقُومٌ {20} يَشْهَدُهُ الْمُقَرَّبُونَ {21} إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {22} عَلَى الْأَرَائِكِ يَنْظُرُونَ {23} تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ {24} يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ {25} خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ {26} وَمِزَاجُهُ مِنْ تَسْنِيمٍ {27} عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ {28}

[83:7] Nay! most surely the record of the wicked is in the Sijjeen. [83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book. [83:10] Woe on that day to the beliers, [83:11] Who give the lie to the day of Judgement. [83:12] And none gives the lie to it but the exceeder of every limit, sinful one [83:13] When Our communications are recited to him, he says: Stories of the former ones. [83:14] Nay! rather, what they used to do has become like rust upon their hearts. [83:15] Nay! most surely they shall on that day be veiled from their Lord. [83:16] Then most surely they shall enter the burning fire. [83:17] Then shall it be said: This is what you gave the lie to. [83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it. [83:22] Most surely the righteous shall be in bliss, [83:23] On thrones, they shall gaze; [83:24] You will recognize in their faces the brightness of bliss. [83:25] They are made to quaff of a pure drink that is sealed (to others). [83:26] The sealing of it is (with)

[5828] (تأويل الآيات 2: 771/ 1)
[5829] (تفسير القمّي 2: 410)
[5830] (الاحتجاج: 250)

musk; and for that let the aspirers aspire. [83:27] And the admixture of it is of Tasneem, [83:28] A fountain from which drink they who are drawn near (to Allah).

علي بن إبراهيم: كَلَّا إِنَّ كِتابَ الْفُجَّارِ لَفِي سِجِّينٍ، قال: ما كتب الله لهم من العذاب لفي سجين. ثم قال: وَ ما أَدْراكَ ما سِجِّينٌ كِتابٌ مَرْقُومٌ أي مكتوب يَشْهَدُهُ الْمُقَرَّبُونَ، أي الملائكة الذين كتبوا عليهم.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding ***[83:7] Nay! most surely the record of the wicked is in the Sijjeen*** Imam[asws] said: 'Whatever Punishment Allah[azwj] has Decreed for them, it is in Sijjeen'. Then He[azwj] Said: ***[83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book*** i.e., ***[83:21] Those of Proximity witness it*** i.e., the Angels who Wrote it against them'.[5831]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «السجين: الأرض السابعة، و عليون: السماء السابعة».

Then (Ali Bin Ibrahim of Tafseer Qummi) said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws] having said: '*Al-Sijjeen* is the seventh firmament, and Al-Illiyeen is the seventh sky'.[5832]

و عن البراء بن عازب، قال: قال رسول الله (صلى الله عليه و آله): «سجين: أسفل سبع أرضين».

And from Al-Bara'a Bin Aazib who said:

'The Rasool-Allah[saww] said: 'Sijjeen is the lowest of the seven firmaments'.[5833]

ثم قال: علي بن إبراهيم: حدثنا أبو القاسم الحسيني، قال: حدثنا فرات بن إبراهيم، قال: حدثنا محمد بن الحسين بن إبراهيم، قال: حدثنا علوان بن محمد، قال: حدثنا محمد بن معروف، عن السدي، عن الكلبي، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: كَلَّا إِنَّ كِتابَ الْفُجَّارِ لَفِي سِجِّينٍ، قال: «هو فلان و فلان».

Then Ali Bin Ibrahim said, 'It has been narrated to us by Abu Al-Qasim Al-Husayni, from Furaat Bin Ibrahim, from Muhammad Bin Al-Husayn Bin Ibrahim, from Alwaan Bin Muhammad, from Muhammad Bin Ma'rouf, from Al-Sady, from Al-Kalby:

'From Ja'far Bin Muhammad[asws] regarding the Words of the High ***[83:7] Nay! most surely the record of the wicked is in the Sijjeen***, he[asws] said: '<u>It is (the record of) so and so , and so and so</u> .

وَ ما أَدْراكَ ما سِجِّينٌ، إلى قوله تعالى: الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ، الأول و الثاني وَ ما يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ إِذا تُتْلى عَلَيْهِ آياتُنا قالَ أَساطِيرُ الْأَوَّلِينَ، و هو الأول و الثاني، كانا يكذبان رسول الله (صلى الله عليه و آله)،

[83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book [83:10] Woe on that day to the beliers, [83:11] Who give the lie to the Day of Judgement – <u>He is the first one and the second one</u> ***[83:12] And none gives***

[5831] (تفسير القمّي 2: 410)
[5832] (تفسير القمّي 2: 410)
[5833] (تأويل الآيات 2: 775/ 6.)

the lie to it but the exceeder of every limit, sinful one [83:13] When Our communications are recited to him, he says: Stories of the former ones and he is the first one and the second one , they both used to belie the Rasool-Allah[saww].

إلى قوله تعالى: إِنَّهُمْ لَصالُوا الْجَحِيمِ، هما ثُمَّ يُقالُ هذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ يعنيهما و من تبعهما

[83:14] Nay! rather, what they used to do has become like rust upon their hearts. [83:15] Nay! most surely they shall on that day be debarred from their Lord. [83:16] Then most surely they shall enter the burning fire, (it is about) Those two ***[83:17] Then shall it be said: This is what you gave the lie to*** Meaning to those two and the ones who followed the two of them.

كَلَّا إِنَّ كِتابَ الْأَبْرارِ لَفِي عِلِّيِّينَ وَ ما أَدْراكَ ما عِلِّيُّونَ كِتابٌ مَرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ أي الملائكة الذين يكتبون عليهم إِنَّ الْأَبْرارَ لَفِي نَعِيمٍ عَلَى الْأَرائِكِ يَنْظُرُونَ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ، إلى قوله تعالى: عَيْناً يَشْرَبُ بِهَا الْمُقَرَّبُونَ و هم رسول الله (صلى الله عليه و آله) و أمير المؤمنين و فاطمة و الحسن و الحسين و الأئمة (عليهم السلام)

[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it. i.e., the Angels who wrote it to them ***[83:22] Most surely the righteous shall be in bliss, [83:23] On thrones, they shall gaze; [83:24] You will recognize in their faces the brightness of bliss. [83:25] They are made to quaff of a pure drink that is sealed (to others). [83:26] The sealing of it is (with) musk; and for that let the aspirers aspire. [83:27] And the admixture of it is a water of Tasnim, [83:28] A fountain from which drink they who are drawn near (to Allah)*** And they[asws] are the Rasool-Allah[saww], and Amir-ul-Momineen[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws].

إِنَّ الَّذِينَ أَجْرَمُوا، الأول و الثاني و من تبعهما كانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ وَ إِذا مَرُّوا بِهِمْ يَتَغامَزُونَ برسول الله (صلى الله عليه و آله) إلى آخر السورة فيهما.

[83:29] Surely they who transgressed The first one and the second one and the ones who followed the two of them ***used to laugh at those who believe [83:30] And when they passed by them, they winked at one another*** regarding the Rasool-Allah[saww] – up to the end of the Chapter, is regarding the two of them '.[5834]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام) قلت: كَلَّا إِنَّ كِتابَ الْفُجَّارِ لَفِي سِجِّينٍ؟، قال: «هم الذين فجروا في حق الأئمة و اعتدوا عليهم». قلت: ثُمَّ يُقالُ هذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ؟ قال: «يعني أمير المؤمنين (عليه السلام)». قلت: تنزيل؟ قال: «نعم».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

From Abu Al-Hassan[asws] (the former one). I said, '(What about) ***[83:7] Nay! most surely the record of the wicked is in the Sijjeen***?' He[asws] said; 'They are the ones who were audacious with regards to the rights of the Imams[asws] and (waged) an attack against them'. I said, '(What about) ***[83:17] Then shall it be said: This is***

[5834] (تفسير القمّي 2: 410)

what you gave the lie to?' He[asws] said: 'It Means (they belied) Amir-ul-Momineen[asws]'. I asked (this is) 'Revelation?' He[asws] said: 'Yes'.[5835]

محمد بن يعقوب: عن أبي علي الأشعري، عن عيسى بن أيوب، عن علي بن مهزيار، عن القاسم بن عروة، عن ابن بكير، عن زرارة، عن أبي جعفر (عليه السلام) [قال]: «ما من عبد إلا و في قلبه نكتة بيضاء، فإذا أذنب ذنبا خرج في النكتة نكتة سوداء، فإذا تاب ذهب ذلك السواد، و إن تمادى في الذنوب زاد ذلك السواد حتى يغطي البياض، فإذا غطى البياض لم يرجع صاحبه إلى الخير أبدا، و هو قول الله عز و جل: كَلَّا بَلْ رانَ عَلى قُلُوبِهِمْ ما كانُوا يَكْسِبُونَ».

Muhammad Bin Yaqoub, from Abu Ali Al-Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al-Qasim Bin Urwat, from Ib Bakeyr, from Zurara, who has said:

From Abu Ja'far [asws] having said: 'There is none from the servants except that there is a white spot in his heart. So when he commits a sin, a blackness appears from it. So when he repents, that blackness goes away. And if he is habitual in the sins, that blackness increases until it overcomes the whiteness. If the whiteness is (completely) covered, its owner never returns to the good, ever. And these are the Words of Allah[azwj] Mighty and Majestic ***[83:14] Nay! rather, what they used to do has become like rust upon their hearts***'.[5836]

و قال الطبرسي: قال أبو عبد الله (عليه السلام): «يصدأ القلب، فإذا ذكرته بآلاء الله انجلى عنه».

And Al-Tabarsy said:

'Abu Abdullah[asws] said: 'The heart rusts. So when it (the heart) Remembers the Favours of Allah[azwj], it (the rust) ends (goes away)'.[5837]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثنا أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسين بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام)، عن قول الله عز و جل: كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ، فقال: «إن الله تبارك و تعالى لا يوصف بمكان يحل فيه فيحجب عن عباده، و لكنه يعني أنهم عن ثواب ربهم محجوبون».

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al-Ma'azy, from Ahmad Bin Muhammad Bin Saeed Al-Kufy Al-Hamdany, from Ali Bin Al-Husayn Bin Fazaal, from his father who said:

'I asked Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[83:15] Nay! most surely they shall on that day be veiled from their Lord***, so he[asws] said: 'Allah[azwj] Blessed and High cannot be described by a place (where) he[azwj] would be in, so that He[azwj] would be veiled from His[azwj] servants. But, it means that they would be veiled from the Rewards of their Lord[azwj]'.[5838]

حدثنا محمد بن عيسى عن ابى الحاج قال قال لى أبو جعفر عليه السلام يا ابا الحجاج ان الله خلق محمدا وآل محمد من طينة عليين وخلق قلوبهم من طينة فوق ذلك وخلق شيعتنا من طينة دون عليين وخلق قلوبهم من طينة عليين فقلوب شيعتنا من ابدان آل محمد وان الله خلق عدو آل محمد من طين سجين وخلق قلوبهم من طين اخبث من ذلك وخلق شيعتهم من طين دون طين سجين وخلق قلوبهم من طين سجين فقلوبهم من ابدان اولئك وكل قلب يحن إلى بدنه.

[5835] (الكافي 1: 361/ 91.)
[5836] (الكافي 2: 209/ 20)
[5837] (مجمع البيان 10: 689.)
[5838] (عيون أخبار الرّضا (عليه السّلام) 1: 125/ 19)

It has been narrated to us Muhammad Bin Isa, from Abu Al-Haaj who said:

'Abu Ja'far[asws] said to me: 'O Abu Al-Hajaaj, surely Allah[azwj] Created the clay of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] from the clay of *Illiyeen*, and Created their[asws] hearts from the clay higher than that, and Created our[asws] Shites from the clay of other than *Illiyeen* and created their hearts from the *Illiyeen*. The hearts of our[asws] Shites are from the (left-over) clay of the Progeny[asws] of Muhammad[saww], and surely Allah[azwj] Created the enemies of the Progeny[asws] of Muhammad[saww] from the clay of *Sijjeen* and Created their hearts from clay worse than that, and Created their shites from clay other than the clay of Sijjeen, and Created their hearts from clay of *Sijjeen*. Their hearts are from the bodies of those ones, and every hearts longs for its body.'[5839]

وحدثني احمد بن محمد عن محمد بن خالد عن ابى نشهل قال حدثنى محمد بن اسمعيل عن ابي حمزة الثمالى قال سمعت ابا عبد الله عليه السلام يقول ان الله خلقنا من اعلى عليين وخلق قلوب شيعتنا مما خلقنا منه وخلق ابدانهم ممن دون ذلك فقلوبهم تهوى إلينا لأنها خلقت مما خلقنا ثم تلا هذه الاية كلا ان كتاب الأبرار لفى عليين وما ادريك ما عليون كتاب مرقوم يشهده المقربون وخلق عدونا من سجين وخلق شيعتهم مما خلقهم منه وابدانهم من دون ذلك فقلوبهم تهوى إليهم لأنها خلقت مما خلقوا منه ثم تلا هذه الاية كلا ان كتاب الفجار لفى سجين وما ادريك ماسجين كتاب مرقوم

And it has been narrated to me from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Nash'hAl-who said that it was narrated to him from Muhammad Bin Ismail, from Abu Hamza Al-Thumaly who said:

'I heard Abu Abdullah[asws] say: 'Surely, Allah[azwj] Created us[asws] from the high Illiyeen and Created the hearts of our[asws] Shites from that which we[asws] had been created, and Created their bodies from other than that. Their hearts desire for us[asws] because they have been created from what we[asws] have been created.' Then recited these Verses ***[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those who are drawn near (to Allah) shall witness it. '***And Created our[asws] enemies from Sijjeen, and Created their Shites from what they had been Created from and their bodies from other than that. Their hearts yearn towards them because these have been Created from that which those have been Created from.' Then recited these Verses ***[83:7] Nay! Most surely the record of the wicked is in the Sijjeen. [83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book.*** [5840]

حدثنى العباس بن معروف عن حماد بن عيسى عن ربعى عن على بن الحسين عليه السلام قال ان الله تعالى خلق النبيين من طينة عليين قلوبهم وابدانهم وخلق قلوب المؤمنين من تلك الطينة وخلق ابدان المؤمنين من دون ذلك وخلق الكفار من طينة سجيين قلوبهم وابدانهم فخلط بين الطينتين فمن هذا يلد المؤمن الكافر ويلد الكافر المؤمن و من هيهنا يصيب المؤمن السيئة ومن هيهنا يصيب الكافر الحسنة فقلوب المؤمنين تحن إلى ما خلقوا منه وقلوب الكافرين تحن إلى ما خلقوا منه.

It has been narrated to me Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rabai'e, from Ali Bin Al-Husayn[asws], said:

'Surely, Allah[azwj] the High Created the Prophets[as] from the clay of *Illiyeen*, their[as] hearts and their[as] bodies, and Created the hearts of the believers from that clay, and Created the bodies of the believers from other than that, and Created the infidel from

[5839] Basaair Al Darajaat – PART 1 CH 9 H 2
[5840] Basaair Al Darajaat – PART 1 CH 9 H 3

the clay of *Sijjeen*, their hearts and their bodies. These two clays were mixed up. It is due to this that the believer gives birth to an infidel and an infidel gives birth to a believer, and from this a believer commits sins and from this an infidel does good deeds. The hearts of the Believers yearn for that which they have been created from, and the hearts of the infidels yearn for that which they have been created from.'[5841]

حدثنا عمران بن موسى عن ابراهيم مهزيار عن على بن الحسين بن سعيد عن الحسن بن محبوب الهاشمي عن حنان بن منذر عن ابى عبد الله ع قال ان الله عجن طينتنا وطينة شيعتنا فخلطنا بهم وخلطهم بنا فمن كان في خلقه شئ من طينتنا حن الينا فانتم والله منا.

It has been narrated to us Umran Bin Musa, from Ibrahim Mahziyar, from Ali Bin Al-Husayn Bin Saeed, from Al-Hassan Bin Mahboub Al-Hashimy, from Hanaan Bin Munzar, from Abu Abdullah[asws], said:

'Allah[azwj] Kneaded our[asws] Clay and the clay of our[asws] Shites, mixing us[asws] with them and them with us[asws]. As for anything that was Created from our[asws] clay, it will yearn for us[asws], as for you (Shiah), by Allah[azwj], are from us[asws] .'[5842]

وعنه بهذا الاسناد عن الحسين بن سعيد عن الحسين بن ميمون عمن اخبره عن ابى عبد الله عليه الصلوة والسلام قال ان الله عزوجل خلقنا من عليين وخلق محبينا من دون ما خلقنا منه وخلق عدونا من سجين وخلق محبيهم مما خلقهم منه فلذلك يهوى كل إلى كل.

And from him by this chain, from Al-Husayn Bin Saeed, from Al-Husayn Bin Maymoun informing from Abu Abdullah[asws], said:

'Surel Allah[azwj] Mighty and Majestic Created us[asws] from Illiyeen, and Created those that love us[asws] from other than what He[azwj] Created us[asws] from, and Created our[asws] enemies from Sijjeen, and Created those that love them from which they had been Created, therefore each (group) loves each (its respective group).'[5843]

في كتاب المناقب لابن شهر آشوب الباقر عليه السلام في قوله: " كلا ان كتاب الابرار " إلى قوله: " المقربون " وهو رسول الله صلى الله عليه وآله وعلى وفاطمة والحسن والحسين عليهم السلام.

In the book Al-Manaqib of Ibn Shehr Ashub –

Al-Baqir [asws] regarding His[azwj] Words ***[83:18] Nay! Most surely the record of the righteous*** upto to His [azwj] Words ***[83:21] Those of Proximity***, so they[asws] are the Rasool-Allah[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]. [5844]

ثم قال: حدثني أبي، عن محمد بن إسماعيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «إن الله خلقنا من أعلى عليين، و خلق قلوب شيعتنا مما خلقنا منه، و خلق أبدانهم من دون ذلك، فقلوبهم تهوي إلينا لأنها خلقت مما خلقنا منه». ثم تلا قوله: كَلَّا إِنَّ كِتابَ الْأَبْرارِ لَفِي عِلِّيِّينَ، إلى قوله: يَشْهَدُهُ الْمُقَرَّبُونَ ... يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ خِتامُهُ مِسْكٌ. قال: «ماء إذا شربه المؤمن وجد رائحة المسك فيه».

Then (Ali Bin Ibrahim) said, 'It has been narrated to me from my father, from Muhammad Bin Ismail, from Abu Hamza, who has said:

[5841] Basaair Al Darajaat – PART 1 CH 9 H 5
[5842] Basaair Al Darajaat – PART 1 CH 9 H 8
[5843] Basaair Al Darajaat – PART 1 CH 9 H 9
[5844] Tafseer Noor Al Saqalayn – CH 83 H 45

'Abu Ja'far[asws] has said; 'Allah[azwj] Created us from the High Illiyeen, and Created the hearts of our[asws] Shites from what He[azwj] Created us from, and Created their bodies from other than that. So their hearts are inclined towards us, because these have been Created from what we[asws] have been Created from'. Then he[asws] recited His[azwj] Words ***[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it . . . . . [83:25] They are made to quaff of a pure drink that is sealed. [83:26] The sealing of it is (with) musk*** He[asws] said: 'When the Believer drinks it, he would find the aroma of musk in it'.[5845]

محمد بن العباس، قال: حدثنا أحمد بن محمد مولى بني هاشم، عن جعفر بن عيينة ، عن جعفر بن محمد، عن الحسن بن بكر، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله، قال: قام فينا رسول الله (صلى الله عليه و آله)، فأخذ بضبعي علي بن أبي طالب (عليه السلام) حتى رئي بياض إبطيه، و قال [له]: «إن الله ابتدأني فيك بسبع خصال».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad the slave of the Clan of Hashim, from Ja'far Bin Ayaynat, from Ja'far Bin Muhammad, from Al-Hassan Bin Bakr, from Abdullah Bin Muhammad Bin Aqeel, from Jabir Bin Abdullah who said:

'The Rasool-Allah[saww] stood-up among us, so he[saww] grabbed the two shoulders of Ali[asws] Bin Abu Talib[asws], to the extent that I saw the whiteness of his[saww] armpits, and said to him[asws]: 'Allah[azwj] will Initiate me[saww], with regards to you[asws], by seven characteristics'.

قال جابر: فقلت: بأبي [أنت] و أمي يا رسول الله، و ما السبع التي ابتدأك بهن؟ قال: «أنا أول من يخرج من قبره و علي معي، و أنا أول من يجوز على الصراط و علي معي، و أنا أول من يقرع باب الجنة و علي معي، و أنا أول من يسكن عليين و علي معي، و أنا أول من يزوج من الحور العين و علي معي، و أنا أول من يسقى من الرحيق المختوم الذي ختامه مسك و علي معي».

Jabir said, 'I said, 'May my father, and my mother be sacrificed for you[saww], O Rasool-Allah[saww]! What are the seven which He[azwj] will Initiate you[saww] with him[asws]?' He[saww] said: 'I[saww] will be the first one who will come out from his[saww] grave and Ali[asws] would be with me[saww]. And I[saww] will be the first one who will be crossing the Bridge (Al-Siraat) and Ali[asws] would be with me[saww]. And I[saww] will be the first one to knock on the Gateway of the Paradise and Ali[asws] would be with me[saww]. And I[saww] will be the first one to settle in the Illiyeen and Ali[asws] would be with me[saww]. And I[saww] will be the first one to be married to the virgin Houries and Ali[asws] would be with me[saww]. And I[saww] will be the first one to be quenched from the Sealed Nectar (Al-Raheeq Al-Makhtoum) the sealing of which is of musk and Ali[asws] would be with me[saww]'.[5846]

في كتاب المناقب لابن شهر آشوب في كتابه بالاسناد عن الهذيل عن مقاتل عن محمد بن الحنفية عن الحسن بن على بن أبيطالب عليهم السلام قال: كلما في كتاب الله عزوجل من قوله: " ان الابرار " فو الله ما اراد به الا على بن ابي طالب وفاطمة و انا والحسين،.

In the book Al-Manaqib of Ibn Shehr Ashub, in his book by the chain from Al-Hazeyl, from Maqatil, from Muhammad Bin Al-Hanifa, who has said:

[5845] (تفسير القمّي 2: 411)
[5846] (تأويل الآيات 2: 777/ 9.)

'Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] having said: 'Wherever in the Book of Allah[azwj] Mighty and Majestic from His[azwj] Words "The Righteous" (*Al-Abraar*) is (Mentioned), so, by Allah[azwj]! He[azwj] had not Intended by it anyone except for Ali[asws] Bin Abu Talib[asws], and Fatima[asws], and I[asws], and Al-Husayn[asws]'.[5847]

في اصول الكافي على بن ابراهيم عن ابيه عن حماد عن ابراهيم عن أبى حمزة عن على بن الحسين عليهما السلام قال: من أطعم مؤمنا من جوع أطعمه الله من ثمار الجنة ومن سقى مؤمنا من ظمأ سقاه الله من الرحيق المختوم

In Usool Al-Kafi – Ali Bin Ibrahim, from his father, from Hamaad, from Ibrahim, from Abu Hamza, who has said:

'Ali Bin Al-Husayn[asws] has said: 'The one who feeds a Believer from hunger, Allah[azwj] would Feed him from the fruits of the Paradise. And the one who quenches a Believer from thirst, Allah[azwj] would Quench him from the Sealed Nectar (Al-Raheeq Al-Makhtoum)'.[5848]

وفى وصية النبي صلى الله عليه وآله لأمير المؤمنين عليه السلام: يا على من ترك الخمر لله سقاه الله من الرحيق المختوم

And in the will of the Prophet[saww] to Amir-ul-Momineen[asws]: 'O Ali[asws]! The one who leaves the intoxicants for the Sake of Allah[azwj] , Allah[azwj] would Quench him from the Sealed Nectar (*Al-Raheeq Al-Makhtoum*)'.[5849]

في تفسير على بن ابراهيم: وفى ذلك فليتنافس المتنافسون قال: فيما ذكرناه من الثواب الذى يطلبه المؤمن.

In Tafseer of Ali Bin Ibrahim (Qummi) –

Regarding ***[83:26] and for that let the aspirers aspire***, he[asws] said: 'Regarding what we[asws] have mentioned from the Rewards which the Believer seeks'.[5850]

و عنه، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسن قال: حدثني أبي، عن حصين بن مخارق، عن أبي حمزة، عن أبي جعفر، عن أبيه علي بن الحسين (عليهم السلام)، عن جابر بن عبد الله (رضي الله عنه)، عن النبي (صلى الله عليه و آله)، قال: قوله تعالى: وَ مِزاجُهُ مِنْ تَسْنِيمٍ، قال: «هو أشرف شراب في الجنة، يشربه محمد و آل محمد» و هم المقربون السابقون، رسول الله (صلى الله عليه و آله)، و علي بن أبي طالب (عليه السلام)، و الأئمة، و فاطمة، و خديجة (صلوات الله عليهم)، و ذريتهم الذين اتبعوهم بإيمان يتسنم [عليهم] من أعالي دورهم.

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Al-Hassan, from his father, from Haseyn Bin Makharaq, from Abu Hamza, who has said:

'Abu Ja'far[asws] from his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws], from Jabir Bin Abdullah, from the Prophet[saww] having said: 'The Words of the High ***[83:27] And the admixture of it is of Tasneem***, it is the most noble of drinks in the Paradise. It will be drunk by Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and they[asws] are the ones of Proximity, the foremost ones (Al-Sabiqoon) – Rasool-Allah[saww], and Ali[asws] Bin Abu Talib[asws], and the Imams[asws], and Fatima[asws], and Khadija[as], and

[5847] Tafseer Noor Al Saqalayn – CH 83 H 33
[5848] Tafseer Noor Al Saqalayn – CH 83 H 35
[5849] Tafseer Noor Al Saqalayn – CH 83 H 40
[5850] Tafseer Noor Al Saqalayn – CH 93 H 41

their[asws] descendants who followed them[asws] by their faith. It shall be given to them[asws] from high above'.[5851]

و عنه: عن محمد بن أحمد الفقيه بن شاذان، عن جابر بن عبد الله الأنصاري، قال: كنت عند النبي (صلى الله عليه و آله) جالسا، إذا أقبل علي بن أبي طالب (عليه السلام) فأدناه، و مسح وجهه ببرده، و قال: «يا أبا الحسن، ألا أبشرك بما بشرني به جبرئيل؟» فقال: «بلى يا رسول الله». قال: «إن في الجنة عينا يقال لها تسنيم، يخرج منها نهران، لو أن بهما سفن الدنيا لجرت، [و على شاطئ التسنيم أشجار] قضبانها من اللؤلؤ و المرجان الرطب، و حشيشها من الزعفران، على حافتيهما كراسي من نور، عليها أناس جلوس، مكتوب على جباههم بالنور: [هؤلاء المؤمنون] هؤلاء محبو علي بن أبي طالب (عليه السلام)».

And from him, from Muhammad Bin Ahmad Al-Faqih Bin Shazaan, from Jabir Bin Abdullah Al-Ansary who said:

'I was seated in the presence of the Prophet[saww], when Ali[asws] Bin Abu Talib[asws] came over, so he[saww] wiped him[asws] with his[saww] garment and said: 'O Abu Al-Hassan[asws]! Shall I[saww] give you[asws] the good news which Jibraeel gave me[saww]?' He[asws] said: 'Yes, O Rasool-Allah[saww]! In the Paradise there is a spring called Tasneem. Two tributaries come out from it. If the world wanted to run their ships in it, they would have been able to do so. And upon the banks of the Tasneem are trees. Its pebbles are of pearls, and wet coral, and its grass is of Saffron. Upon its edges are chairs of light on which the people sit. On their forehead is inscribed, "These are the Believers. They are those who love Ali Bin Abu Talib[asws]'.[5852]

VERSES 29 TO 36

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ {29} وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ {30} وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ {31} وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ {32} وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ {33} فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ {34} عَلَى الْأَرَائِكِ يَنْظُرُونَ {35} هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ {36}

[83:29] Surely they who transgressed used to laugh at the one who believed. [83:30] And when he passed by them, they winked at one another. [83:31] And when they returned to their own followers they returned exulting. [83:32] And when they saw them, they said: Most surely these are in error; [83:33] And they were not sent to be keepers over them. [83:34] So today those who believe shall laugh at the unbelievers; [83:35] On thrones, they will look. [83:36] Surely the disbelievers are rewarded for what they used to do

محمد بن العباس: عن أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مخارق، عن يعقوب بن شعيب، عن عمران بن ميثم، عن عباية بن ربعي، عن علي (عليه السلام)، أنه كان يمر بالنفر من قريش فيقولون: انظروا إلى هذا الذي اصطفاه محمد، و اختاره من بين أهله! و يتغامزون، فنزلت هذه الآيات: إِنَّ الَّذِينَ أَجْرَمُوا كانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ وَ إِذا مَرُّوا بِهِمْ يَتَغامَزُونَ، إلى آخر السورة.

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al-Hassan, from his father, from Hasey Bin Makharaq, from Yaqoub Bin Shuayb, from Imran Bin Maysam, from Abaya Bin Rabi'e, who has said:

'Ali[asws] passed by a number of Qureysh, so they were saying, 'Look at this one who[asws] has been chosen by Muhammad[saww], and chose him[asws] from between

[5851] (تأويل الآيات 2: 777/ 10)
[5852] (مائة منقبة: 55/ 29.)

his[saww] Family[asws]!' And they winked at each other, so this Verse was Revealed ***[83:29] Surely they who transgressed used to laugh at the one who believed. [83:30] And when he passed by them, they winked at one another*** – up to the end of the Chapter'.[5853]

و عنه، قال: حدثنا محمد بن عيسى، عن يونس، عن عبد الرحمن بن سالم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ أَجْرَمُوا كانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ إلى آخر السورة: «نزلت في علي (عليه السلام) و في الذين استهزءوا به من بني أمية، و ذلك أن عليا (عليه السلام) مر على قوم من بني أمية و المنافقين فسخروا منه».

And from him, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Salim, who has said:

'Abu Abdullah[asws], regarding the Words of the Mighty and Majestic ***[83:29] Surely they who transgressed used to laugh at the one who believed*** up to the end of the Chapter. It was Revealed regarding Ali[asws] and regarding the ones who mocked him from the Clan of Umayya, and that was when Ali[asws] passed by a group from the Clan of Umayya, and the Hypocrites, so, from among them, they laughed'.[5854]

قال الامام العالم (عليه السلام): فأما استهزاء الله تعالى بهم في الدنيا فهو أنه - مع أجرائه اياهم على ظاهر أحكام المسلمين لاظهارهم ما يظهرونه من السمع والطاعة، والموافقة - يأمر رسول الله (صلى الله عليه وآله) بالتعريض لهم حتى لا يخفى على المخلصين من المراد بذلك التعريض، ويأمره بلعنهم. وأما استهزاؤه بهم في الآخرة فهو أن الله عزوجل إذا أقرهم في دار اللعنة والهوان وعذبهم بتلك الالوان العجيبة من العذاب، وأقر هؤلاء المؤمنين في الجنان بحضرة محمد (صلى الله عليه وآله) صفي الملك الديان، أطلعهم على هؤلاء المستهزئين الذين كانوا يستهزؤن بهم في الدنيا حتى يروا ماهم فيه من عجائب اللعائن وبدائع النقمات، فتكون لذتهم وسرورهم بشماتتهم بهم، كما - كان - لدتهم وسرورهم بنعيمهم في جنان ربهم.

The Imam of the world[asws] said: 'The paying back of their mockery in this world is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying, and their approval of the affair of the Rasool-Allah[saww] with their techniques which made them unafraid of the sincere believers by these techniques, until he[saww] ordered curses upon them.

And the paying back of their mockery in the Hereafter will be that Allah[azwj] will Open the chambers of curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and place these believers in the Gardens in the vicinity of Muhammad[saww] in the positions of kings. The Believers will then laugh at them and mock them like they were mocked at in the world before, to the extent that they will see the strange Punishments being inflicted upon them, and they will experience a happiness and pleasure when they see them in the Punishment, like the pleasure and happiness which they would have been Blessed with in the Garden by their Lord[azwj].'

فالمؤمنون يعرفون أولئك الكافرين والمنافقين بأسمائهم وصفاتهم، وهم على أصناف: منهم من هو بين أنياب أفاعيها تمضغه. ومنهم من هو بين مخالب سباعها تعبث به وتفترسه. ومنهم من هو تحت سياط زبانيتها وأعمدتها ومرزباتها تقع من أيديها عليه - ما - تشدد في عذابه، وتعظم خزيه ونكاله. ومنهم من هو في بحار حميمها يغرق، ويسحب فيها. ومنهم من هو في غسلينها وغساقها يزجره فيها زبانيتها. ومنهم من هو في سائر أصناف عذابها.

[5853] (تأويل الآيات 2: 779/ 12.)
[5854] (تأويل الآيات 2: 781/ 16.)

‘The Believers will recognise those infidels and the hypocrites by their names and their characteristics and their items. Some of them will be bitten by the snakes. Some of them will be between the claws of predatory animals being torn apart. Some of them will be being lashed by whips and columns of Fire, and their Punishment will keep on increasing along with their humiliation. Some of them will be drowning and being carried away by the currents of the hot seas. Some of them will be flung into the filth and puss by the Angels of Hell. Some of them will be inflicted by other forms of severe Punishment.’

والكافرون والمنافقون ينظرون، فيرون هؤلاء المؤمنين الذين كانوا بهم في الدنيا يسخرون ـ لما كانوا من موالاة محمد وعلي وآلهما صلوات الله عليهم يعتقدون ـ ويرون: منهم من هو على فرشها يتقلب. ومنهم من هو في فواكهها يرتع. ومنهم من هو في غرفها أو في بساتينها ـ أ ـ ومنتزهاتها يتبحبح ، والحور العين والوصفاء والولدان والجواري والغلمان قائمون بحضرتهم، وطائفون بالخدمة حواليهم، وملائكة الله عزوجل يأتونهم من عند ربهم بالحباء والكرامات وعجائب التحف والهدايا والمبرات، يقولون ـ لهم ـ: سلام عليكم بما صبرتم فنعم عقبى الدار.

And the infidels and the hypocrites will look and see those Believers whom they used to mock at in the world, that they are now with the friends of Muhammad[saww] and Ali[asws] and their Familiy[asws]. They will see some of them on furnishings. Some of them will be eating from the fruits. Some of them will be in lofty houses or in orchards and parks, in the company of the virgin Houries and attendants and maidens and servants standing around them serving them from every side, and the Angels of Allah the Almighty presenting to them from their Lord strange and Honourable gifts and presents and antiquities, saying to them: ‘Peace be upon you as you were among the patient ones! How wonderful is the eternal abode.’

فيقول هؤلاء المؤمنون المشرفون على هؤلاء الكافرين المنافقين: يا فلان! ويا فلان! ويا فلان! ـ حتى ينادونهم بأسمائهم ـ ما بالكم في مواقف خزيكم ماكثون؟ هلموا إلينا نفتح لكم أبواب الجنان لتخلصوا من عذابكم، وتلحقوا بنا في نعيمها.

The prestigious Believers will say to those infidels and the hypocrites: ‘O so and so! O son of so and so! O so and so!’ Until they call to them with their respective names and ask: ‘Why are you immersed in this humiliation and degradation? Let us open the doors of the Gardens so that you may be freed from this punishment and participate with us in these blissful bounties.’

فيقولون: يا ويلنا أنى لنا هذا؟ ـ ف ـ يقول المؤمنون: انظروا إلى هذه الابواب. فينظرون إلى أبواب من الجنان مفتحة يخيل إليهم أنها إلى جهنم التي فيها يعذبون، ويقدرون أنهم يتمكنون أن يتخلصوا إليها، فيأخذون بالسباحة في بحار حميمها، وعدوا بين أيدي زبانيتها وهم يلحقونهم ويضربونهم بأعمدتهم ومرزباتهم وسياطهم، فلا يزالون هكذا يسيرون هناك وهذه الاصناف من العذاب تمسهم، حتى إذا قدروا أن قد بلغوا تلك الابواب وجدوها مردومة عنهم وتدهدههم الزبانية بأعمدتها فتنكسهم إلى سواء الجحيم.

They will answer back: ‘Woe unto us! How can this be for us?’ The Believers will say to them: ‘Look towards these Doors.’ They will look at the Doors and it will appear to them to be opened up, from their place of punishment in Hell, and they will think that their punishments have ended and they will try and swim across from the hot seas. The Angels of Hell will take their whips and columns of fire and beat them back, and there will not be any respite from these varieties of punishments and even if they were to reach the Doors they will find them to be closed and will be beaten back by the Angels towards the Fire.

ويستلقي أولئك المؤمنون على فرشهم في مجالسهم يضحكون منهم مستهزئين بهم فذلك قول الله تعالى (الله يستهزئ بهم) وقوله عزوجل: (فاليوم الذين آمنوا من الكفار يضحكون * على الارائك ينظرون)

The Believers will be rolling in the carpets in their gatherings laughing at them. That is the meaning of the Verse of Allah[azwj] ***"Allah shall pay them back their mockery." And also the Words of Allah the Almighty "So today those who believe shall laugh at the unbelievers [83:34]"***. [5855]

في اصول الكافي على بن ابراهيم عن محمد عن بعض اصحابنا عن آدم بن اسحاق عن عبد الرزاق بن مهران عن الحسين بن ميمون عن محمد بن سالم عن ابى جعفر عليه السلام حديث طويل يقول فيه: وانزل في الكيل " ويل للمطففين " ولم يجعل الويل لاحد حتى يسميه كافرا، قال الله عزوجل: " فويل للذين كفروا من مشهد يوم عظيم "

In Usool Al-Kafi – Ali Bin Ibrahim, from Muhammad, from one of our companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mahran, from Al-Husayn Bin Maymoun, from Muhammad Bin Saalim, who has said:

'From Abu Ja'far[asws] in a lengthy Hadeeth, in which he[asws] said: 'And it was Revealed regarding the measuring ***[83:1] Woe to the defrauders***, and He[azwj] never Made woe to be unto anyone until He[azwj] Named him as an Infidel. Allah[azwj] Mighty and Majestic Said ***[19:37] and woe to the unbelievers from being present on a Mighty Day!***'[5856]

[5855] Tafseer Imam Hassan Al-Askari[asws] – S 63
[5856] Tafseer Noor Al Saqalayn – CH 83 H 4

CHAPTER 84

AL-INSHIQAQ

(25 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعاذه الله تعالى أن يعطى كتابه من وراء ظهره، و إن كتبت و علقت على المتعسرة بولدها، أو قرئت عليها، وضعت من ساعتها».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (CH 86), it would invoke the Protection of Allah[azwj] the High, for him, from him to be Given the (protection of) the Book from the (calamities) and deceit. And if it is written and attached (Amulet) upon the obstruction of the birth of the child, or recited upon it, she would give birth at its time (easy birth)'.[5857]

VERSES 1 TO 6

إِذَا السَّمَاءُ انْشَقَّتْ {1} وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {2} وَإِذَا الْأَرْضُ مُدَّتْ {3} وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ {4} وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {5} يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ {6}

[84:1] When the sky bursts asunder, [84:2] And Authorised by its Lord and it is a right. [84:3] And when the earth is stretched, [84:4] And casts forth what is in it and becomes empty, [84:5] And obeys its Lord and it must. [84:6] O Humans! surely you must strive to your Lord, a hard striving for meeting Him.

علي بن إبراهيم، في قوله تعالى: إِذَا السَّماءُ انْشَقَّتْ قال: يوم القيامة وَ أَذِنَتْ لِرَبِّها أي أطاعت ربها وَ حُقَّتْ، و حق لها أن تطيع ربها وَ إِذَا الْأَرْضُ مُدَّتْ وَ أَلْقَتْ ما فِيها وَ تَخَلَّتْ، قال: تمد الأرض فتنشق، فيخرج الناس منها: وَ تَخَلَّتْ، أي تخلت من الناس يا أَيُّهَا الْإِنْسانُ إِنَّكَ كادِحٌ إِلى رَبِّكَ كَدْحاً يعني تقدم خيرا أو شرا فَمُلاقِيهِ ما قدم من خير أو شر.

Ali Bin Ibrahim (Tafseer Qummi):

Regarding the Words of the High ***[84:1] When the sky bursts asunder***, he[asws] said: 'The Day of Judgement'. ***[84:2] And Authorised by its Lord*** i.e., obedience to its Lord[azwj] ***and it is a right***, and it is only right for it that it should be obedient to its Lord[azwj] ***[84:3] And when the earth is stretched, [84:4] And casts forth what is in it,*** He[asws] said: 'The ground would extend and it would split, so the people would come out from it ***and becomes empty*** i.e., empty from the people. ***[84:6] O Humans! surely you must strive to your Lord, a hard striving for meeting Him***

[5857] Tafseer Al Burhan – H 11487

Meaning, send forward good (deeds) or evil so you will meet it, what you have sent from the good or evil'.[5858]

VERSES 7 TO 18

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ {7} فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا {8} وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا {9} وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ {10} فَسَوْفَ يَدْعُو ثُبُورًا {11} وَيَصْلَىٰ سَعِيرًا {12} إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا {13} إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ {14} بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا {15} فَلَا أُقْسِمُ بِالشَّفَقِ {16} وَاللَّيْلِ وَمَا وَسَقَ {17} وَالْقَمَرِ إِذَا اتَّسَقَ {18}

[84:7] Then as for him who is given his book in his right hand, [84:8] He shall be reckoned with by an easy reckoning, [84:9] And he shall go back to his people joyful. [84:10] And as for him who is given his book behind his back, [84:11] He shall call for perdition, [84:12] And enter into burning fire. [84:13] Surely he used to be joyful among his people. [84:14] Surely he thought that he would never return. [84:15] Yea! surely his Lord does ever see him. [84:16] But nay! I swear by the sunset redness, [84:17] And the night and that which it drives on, [84:18] And the moon when it grows full,

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى: فَأَمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَسَوْفَ يُحاسَبُ حِساباً يَسِيراً وَ يَنْقَلِبُ إِلى أَهْلِهِ مَسْرُوراً هو علي و شيعته يؤتون كتبهم بأيمانهم».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Sama'at, from Abu Baseer:

'Abu Abdullah[asws] has said: 'The Words of the High ***[84:7] Then as for him who is given his book in his right hand, [84:8] He shall be reckoned with by an easy reckoning, [84:9] And he shall go back to his people joyful***, it is Ali[asws] and his[asws] Shias who would be given their books in their right hands'.[5859]

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن أبيه، عن ابن سنان، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): كل محاسب معذب، فقال له قائل: يا رسول الله، فأين قول الله عز و جل: فَسَوْفَ يُحاسَبُ حِساباً يَسِيراً؟ قال: ذاك العرض» يعني التصفح.

Ibn Babuwayh said, 'It has been narrated to us by my father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Sinan, from Abu Al-Jaroud:

'Abu Ja'far[asws] has said that the Rasool-Allah[saww] said: 'Everyone who is Reckoned with, will be Punished'. So a speaker said to him[saww], 'O Rasool-Allah[saww]! So what does it mean by the Words of Allah[azwj] Mighty and Majestic ***[84:8] He shall be reckoned with by an easy reckoning***?' He[saww] said: 'That is the presentation, meaning, the browsing (through it)'.[5860]

وفى حديث آخر: ثلاث من كن فيه حاسبه الله حسابا يسيرا وأدخله الجنة برحمته، قالوا: وما هي يا رسول الله ؟ قال: تعطى من حرمك، وتصل من قطعك، وتعفو عمن ظلمك.

And in another Hadeeth –

[5858] (تفسير القمّي 2: 412.)
[5859] (تأويل الآيات 2: 782/ 1)
[5860] (معاني الأخبار: 262/ 1)

He[saww] said: 'There are three for whom Allah[azwj] will Deal with an easy Reckoning and Enter them into the Paradise by His[azwj] Mercy'. They said, 'And what are these, O Rasool-Allah[saww]?' He[saww] said: 'Giving to the one who had prevented it from you, and establishing relations with the one who had cut it off from you, and excusing the one who had been unjust to you'.[5861]

في اصول الكافي محمد بن يحيى عن احمد بن محمد بن عيسى عن الحسن بن محبوب عن سدير الصيرفى قال قال أبو عبد الله عليه السلام: في حديث طويل: إذا بعث الله عزوجل المؤمن من قبره خرج معه مثال يقدمه امامه، كلما رأى المؤمن هولا من أهوال يوم القيامة قال له المثال: لا تفزع ولا تحزن وابشر بالسرور والكرامة من الله عزوجل، حتى يقف بين يدى الله عزوجل فيحاسبه حسابا يسير، ويأمر به إلى الجنة والمثال امامه، فيقول له المؤمن: رحمك الله نعم الخارج خرجت معى من قبري وما زلت تبشرني بالسرور والكرامة من ربى حتى رأيت ذلك، فيقول: من انت ؟ فيقول: انا السرور الذى كنت ادخلته على اخيك المؤمن في الدنيا، خلقني الله جل وعزمنه لابشرك انتهى.

In Usool Al-Kafi, Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin mahboub, from Sudeyr Al-Sayrafi who said:

'Abu Abdullah[asws] said – in a lengthy Hadeeth: 'When Allah[azwj] Mighty and Majestic Resurrects the Believer from his grave, there will come out along with him a resemblance (image) which will be preceding him, leading him. Every time that the Believer sees a terror from the terrors of the Day of Judgement, the image would say to him, 'Do not panic, and do not grieve, and receive good news of the Bliss and the Prestige from Allah[azwj] Mighty and Majestic, until he comes to pause in front of Allah[azwj] Mighty and Majestic. So He[azwj] would Reckon him with an easy Reckoning, and Command for him to go to the Paradise, and the image would be leading him. So the Believer would say to it, 'May Allah[azwj] have Mercy on you. It was so good of you to come out with me when I came out from my grave, and you have never ceased to give me the good news of the Bliss and Prestige from my Lord[azwj] until I saw that. Who are you?' It will say, 'I am the joy which you had whenever you came up to a Believer in the world. Allah[azwj] Majestic and Mighty Created me from it (that joy) to give you the good news to the end'.[5862]

الحسين بن سعيد في كتاب (الزهد): عن القاسم بن محمد، عن علي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تبارك و تعالى إذا أراد أن يحاسب المؤمن أعطاه كتابه بيمينه، و حاسبه فيما بينه و بينه، فيقول: عبدي فعلت كذا و كذا، و عملت كذا و كذا؟ فيقول: نعم يا رب، قد فعلت ذلك. فيقول: قد غفرتها لك و أبدلتها حسنات. فيقول الناس: سبحان الله أما كان لهذا العبد و لا سيئة واحدة! و هو قول الله عز و جل: فَأَمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَسَوْفَ يُحاسَبُ حِساباً يَسِيراً وَ يَنْقَلِبُ إِلى أَهْلِهِ مَسْرُوراً».

Al-Husayn Bin Saeed in the book 'Al-Zohad', from Al-Qasim Bin Muhammad, from Ali who said:

'I heard Abu Abdullah[asws] saying that: 'When Allah[azwj] Blessed and High Intends to Account with the Believer, will Give him his book in his right hand, and Account with him with regards to what is between him and Himself[azwj]. So He[azwj] Would Say: "My[azwj] servant! You have done such and such, and worked such and such?' So he would say, 'Yes, O my Lord[azwj]! I have done that'. So He[azwj] would Say: "I[azwj] have Forgiven it for you, and have Changed it into a good deed'. So the people would be saying, 'Glory be to Allah[azwj]! But there was not a single sin for this servant!' And these are the Words of Allah[azwj] Mighty and Majestic ***[84:7] Then as for him who is***

[5861] Tafseer Noor Al Saqalayn – CH 84 H 12
[5862] Tafseer Noor Al Saqalayn - CH 84 H 15

given his book in his right hand, [84:8] He shall be reckoned with by an easy reckoning, [84:9] And he shall go back to his people joyful'.

قلت: أي أهل؟ قال: «أهله في الدنيا هم أهله في الجنة، إذا كانوا مؤمنين، و إذا أراد الله بعبد شرا حاسبه على رؤوس الناس و بكته، و أعطاه كتابه بشماله، و هو قول الله عز و جل: وَ أَمَّا مَنْ أُوتِيَ كِتابَهُ وَراءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُوراً وَ يَصْلى سَعِيراً إِنَّهُ كانَ فِي أَهْلِهِ مَسْرُوراً». قلت: أي أهل؟ قال: «أهله في الدنيا». قلت: قوله تعالى: إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ؟ قال: «ظن أنه لن يرجع».

I said, 'Which people (will he go back to)?' He[asws] said: 'His family in the world, they are his family in the Paradise, if he was a Believer. And when Allah[azwj] Intends evil for a servant, He[azwj] would Reckon him with the leaders of the people and he would lament it, and would be Given his book in his left hand, and these are the Words of Allah[azwj] Mighty and Majestic ***[84:12] And enter into burning fire [84:10] And as for him who is given his book behind his back, [84:11] He shall call for perdition, [84:12] And enter into burning fire. [84:13] Surely he used to be joyful among his people***'. I said, 'Which people?' He[asws] said: 'His family in the world'. I said, '(What about) the Words of the High ***[84:14] Surely he thought that he would never return***?' He[asws] said: 'He thought that he would never return (to be resurrected and to face the Reckoning)'.[5863]

و عنه: عن إبراهيم بن أبي البلاد، عن بعض أصحابنا، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «أتى جبرئيل (عليه السلام) إلى النبي (صلى الله عليه و آله)، فأخذ بيده فأخرجه إلى البقيع، فانتهى إلى قبر، فصوت بصاحبه، فقال: قم بإذن الله، قال: فخرج منه رجل مبيض الوجه يمسح التراب عن وجهه، و هو يقول: الحمد لله و الله أكبر، فقال [جبرئيل]: عد بإذن الله،

And from him, from Ibrahim Bin Abu Al-Balaad, from one of our companions:

'Abu Abdullah[asws], from his[asws] father[asws] having said: 'Jibraeel[as] came to the Prophet[saww]. So he[as] took him[saww] by the hand, and went out to Al-Baqi'e (The Cemetery). He[saww] ended up at a grave, so he[as] called out to its occupant: 'Arise, by the Permission of Allah[azwj]!' So there came out from it a man with a white face covered in dust, and he was saying, 'The Praise is due to Allah[azwj] the Great'. Jibraeel[as] said: 'Return by the Permission of Allah[azwj]!'

ثم انتهى به إلى قبر آخر، فصوت بصاحبه، و قال له: قم بإذن الله، فخرج منه رجل مسود الوجه، و هو يقول: وا حسرتاه، وا ثبوراه، ثم قال [له جبرئيل]: عد بإذن الله تعالى، ثم قال: يا محمد، هكذا يحشرون يوم القيامة، و المؤمنون يقولون هذا القول، و هؤلاء يقولون ما ترى».

Then he[as] came up with him[saww] to another grave. So he[as] called out at its occupant and said to him: 'Arise, by the Permission of Allah[azwj]!' So there came out from it a man with a blackened face, and he was saying, 'O regret! O perdition!' Then Jibraeel[as] said to him: 'Return, by the Permission of Allah[azwj]'. Then said; 'O Muhammad[saww]! This is how they will be Resurrect on the Day of Judgement, and the Believers would be saying these words, and those ones (unbelievers) would be saying what you[saww] have seen'.[5864]

[5863] (الزهد: 92/ 246)
[5864] (الزهد: 94/ 253)

قوله تعالى: فَسَوْفَ يَدْعُوا ثُبُوراً. الثبور: الويل إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ يقول: ظن أن لن يرجع بعد ما يموت فَلا أُقْسِمُ بِالشَّفَقِ، الشفق: الحمرة بعد غروب الشمس وَ اللَّيْلِ وَ ما وَسَقَ يقول: إذا ساق كل شيء خلق «1» إلى حيث يهلكون بها وَ الْقَمَرِ إِذَا اتَّسَقَ إذا اجتمع لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ، يقول: حالا بعد حال،

Ali Bin Ibrahim (Tafseer Qummi) –

The Words of the High ***[84:11] He shall call for perdition***. Al-Sabour – (Calling for) woe'. ***[84:14] Surely he thought that he would never return*** He[asws] said: 'He thought that he would never return after his death ***[84:16] But nay! I swear by the sunset redness*** 'Al-Shafaq' is the redness after the setting of the sun ***[84:17] And the night and that which it drives on*** everything Created is brought to where it would perish by it ***[84:18] And the moon when it grows full*** when it gathers (all of it) ***[84:19] That you shall most certainly enter one state after another*** He[asws] said: 'Immediately after the event'.

قال (صلى الله عليه و آله): «لتركبن سنة من كان قبلكم حذو النعل بالنعل و القذة بالقذة، و لا تخطئون طريقهم «1»، شبرا بشبر و ذراعا بذراع، و باعا بباع، حتى إن كان من قبلكم دخل جحر ضب لدخلتموه»، قال: قالوا: اليهود و النصارى تعني، يا رسول الله؟ قال: «فمن أعني! لتنقض عرى الإسلام عروة عروة، فيكون أول ما تنقضون من دينكم الامامة ، و آخره الصلاة».

He[saww] said: 'You will be riding upon the ways of the ones who were before you like the (following) of the slipper of the slipper, and the (following of the) shoe of the shoe, step by step, and not erring from their ways, inch (Shibr) by inch, yard (Zira') by yard, and experience what they experience, to the extent that if the ones before you entered the hole of a lizard, you will enter it (as well)'. They said, '(Is it) the Jews and the Christians that you[saww] mean by this, O Rasool-Allah[saww]?' He[saww] said: 'So who (else) do I[saww] mean? You will be invalidating the Handle of Al-Islam, handle by handle. So the first of what you will be invalidating from your Religion is the Imamate, and the next one, the Prayer (Al-Salaat)'.[5865]

علي بن إبراهيم، في قوله تعالى: إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ بَلى يرجع بعد الموت فَلا أُقْسِمُ بِالشَّفَقِ و هو الذي يظهر بعد مغيب الشمس، و هو قسم و جوابه: لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ أي مذهبا بعد مذهب وَ اللَّهُ أَعْلَمُ بِما يُوعُونَ أي بما تعي صدورهم إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ، أي لا يمن عليهم.

Ali Bin Ibrahim (Tafseer Qummi) – Regarding the Words of the High ***[84:14] Surely he thought that he would never return***, Yes, returning after the death. ***[84:16] But nay! I swear by the sunset redness*** and it is which appears after the disappearance of the sun, and it is a Swear and its Answer is ***[84:19] That you shall most certainly enter one state after another***, Yes, sect after sect (Ideology) ***[84:23] And Allah knows best what they hide***, Yes, by what they are hiding in their chests ***[84:25] Except those who believe and do good; for them is a reward that shall never be cut off***, yes, not disallowed from it'.[5866]

[5865] (تفسير القمّي 2: 412)
[5866] (تفسير القمّي 2: 413.)

VERSE 19 TO 25

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ {19} فَمَا لَهُمْ لَا يُؤْمِنُونَ {20} وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۩ {21} بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ {22} وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ {23} فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {24} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {25}

[84:19] That you shall most certainly enter one state after another. [84:20] But what is the matter with them that they do not believe, [84:21] And when the Quran is recited to them they do not make obeisance? [84:22] Nay! those who disbelieve give the lie to the truth. [84:23] And Allah knows best what they hide, [84:24] So announce to them a painful punishment [84:25] Except those who believe and do good; for them is a reward that shall never be cut off

علي بن إبراهيم، قال: حدثنا علي بن الحسين، قال: حدثنا أحمد بن أبي عبد الله، عن ابن محبوب، عن جميل بن صالح، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله: لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ، قال: «يا زرارة، أو لم تركب هذه الامة بعد نبيها طبقا عن طبق في أمر فلان و فلان و فلان»؟.

Ali Bin Ibrahim said, 'It has been narrated to us by Ali Bin Al-Husayn, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Jameel Bin Salih, from Zurara, who has said:

'Abu Ja'far[asws] regarding His[azwj] Words ***[84:19] That you shall most certainly enter one state after another***. He[asws] said; 'O Zurara! Or did not this community, after its Prophet[saww], enter into one state from another regarding the matter of so and so, and so and so and so, and so and so (Abu Bakr, And Umar, and Usman)?'[5867]

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رضي الله عنه)، قال: حدثنا جعفر بن محمد بن مسعود و حيدر بن محمد السمرقندي جميعا، قالا: حدثنا محمد بن مسعود، قال: حدثنا جبرئيل بن أحمد، عن موسى بن جعفر البغدادي قال: حدثنا الحسن بن محمد الصيرفي، عن حنان بن سدير، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «إن للقائم منا غيبة يطول أمدها».

Ibn Babuwayh said, 'It has been narrated to us by Al-Muzaffar Bin Ja'far Bin Al-Muzaffar Al-Alawy, from Ja'far Bin Muhammad Bin Masoud and Hyder Bin Muhammad Al-Samarqandy together, from Muhammad Bin Masoud, from Jibraeel Bin Ahmad, from Musa Bin Ja'far Al-Baghdady, from Al-Hassan Bin Muhammad Al-Sayrafi, from Haman Bin Sudeyr, from his father, who has said:

Abu Abdullah[asws] has said: 'Al-Qaim[asws] from us[asws], the time of his[asws] occultation would be prolonged'.

فقلت له: و لم ذاك يا بن رسول الله؟ قال: «إن الله عز و جل أبي إلا أن تجرى فيه سنن الأنبياء (عليهم السلام) في غيباتهم، و إنه لا بد له- يا سدير- من استيفاء مدد غيباتهم، قال الله عز و جل: لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ، أي على سنن من كان من قبلكم».

So I said to him[asws], 'And why is that, O son[asws] of the Rasool-Allah[saww]?' He[asws] said: 'Allah[azwj] Mighty and Majestic would Refuse, until there come together some (Momineen) for his[ajfj] (company) who would be on the Sunnah of the Prophets[as] during his[asws] occultation, and it is inevitable – O Sudeyr – in order to fulfil that, the period of the occultation would be extended. Allah[azwj] Mighty and Majestic has Said:

[5867] (تفسير القمّي 2: 413)

[84:19] That you shall most certainly enter one state after another, Meaning, upon the ways of the ones before you'.[5868]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قوله تعالى: لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ: «أي لتسلكن سبيل من كان قبلكم من الأمم في الغدر بالأوصياء بعد الأنبياء».

Al-Tabrsy, in Al-Ihtijaj – From Amir Ul Momineen[asws] regarding the Words of the High ***[84:19] That you shall most certainly enter one state after another***, he[asws] said: 'They will be travelling upon the ways of the ones who were before them from the communities regarding the betrayal of the successors[as] after the Prophets[as]'.[5869]

في كتاب الاحتجاج للطبرسي (ره) عن امير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: وليس كل من اقر ايضا من أهل القبلة بالشهادتين كان مؤمنا ان المنافقين كانوا يشهدون ان لا اله الا الله وان محمدا رسول الله صلى الله عليه وآله ويدفعون عهد رسول الله صلى الله عليه وآله بما عهد به من دين الله، وعزائمه وبراهين نبوته إلى وصيه، ويضمرون من الكراهية لذلك، والنقض لما أبرمه عند امكان الامر لهم فيه ما قد بينه الله لنبيه مثل قوله: " لتركبن طبقا عن طبق " أي لتسلكن سبيل من كان قبلكم من الامم في الغدر بالاوصياء بعد الانبياء، وهذا كثير في كتاب الله عزوجل.

In the book Al-Ihtijaj Al-Tabarsy – From Amir-ul-Momineen[asws] – a lengthy Hadeeth in which he[asws] said: 'And not everyone from the people of the Qiblah (Muslims) who recites the two testimonies was a Believer. The hypocrites (also) used to testify that there is no god except for Allah[azwj] and that Muhammad[saww] is the Rasool-Allah[saww], and they fulfilled the oath of the Rasool-Allah[saww] with what he[saww] had oathed to them from the Religion of Allah[azwj], and its bequests and the proofs of his[saww] Prophet-hood to his[saww] successor[asws], but they harboured hatred for that, and broke the order to the best of their abilities, regards to which Allah[azwj] has Explained by an example in His[azwj] Words ***[84:19] That you shall most certainly enter one state after another***, Meaning that "You will be travelling upon the ways of the ones who were before you, from the communities, regarding the betrayal with the successors[asws] after the Prophets[as]" – and this is very frequently (Mentioned) in the Book of Allah[azwj]'.[5870]

[5868] (كمال الدين و تمام النعمة: 480/ 6.)
[5869] (الاحتجاج: 248)
[5870] Tafseer Noor Al Saqalayn – Ch 84 H 22

CHAPTER 85

AL-BUROOJ

(22 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: «من قرأ وَ السَّماءِ ذاتِ الْبُرُوجِ في فريضة «1»، فإنها سورة الأنبياء، كان محشره و موقفه مع النبيين و المرسلين و الصالحين».

Ibn Babuwayh, by his chain, from Yunus Bin Zibyan, who has narrated:

'Abu Abdullah[asws] has said: 'The one who recites ***[85] I swear by the mansions of the stars*** (the Chapter) in his obligatory (Prayers), and it is a Chapter of the Prophets[as], would be Resurrected and Paused along with the Prophets[as] and the Messengers[as] and the Righteous'.[5871]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله من الأجر بعدد كل من اجتمع في جمعة و كل من اجتمع يوم عرفة عشر حسنات، و قراءتها تنجي من المخاوف و الشدائد».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (85), Allah[azwj] would Give him from the Recompense, ten times the number of all who gather in a group, and all of the ones who gather on the Day of Arafaat. And its recitation rescues one from fears and adversities'.[5872]

و قال الصادق (عليه السلام): «ما علقت على مفطوم إلا سهل الله فطامه، و من قرأها على فراشه كان في أمان الله إلى أن يصبح».

And Al-Sadiq[asws] said: 'If attached (Amulet) upon the weaned (child), it would be an easy weaning. And the one who recites it upon his bed, would be in the Protection of Allah[azwj] up to the morning'.[5873]

VERSE 1

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ {1}

[85:1] I swear by the sky constellations

الشيخ المفيد في (الاختصاص): عن محمد بن علي بن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، عن محمد بن أبي عبد الله الكوفي، عن موسى بن عمران، عن عمه الحسين بن يزيد، عن علي بن سالم، عن أبيه، عن سالم بن دينار، عن

[5871] (ثواب الأعمال: 122.)
[5872] Tafseer Al Burhan – H 11504
[5873] (خواص القرآن: 13 «مخطوط»)

سعد بن طريف، عن الأصبغ بن نباتة، قال: سمعت ابن عباس يقول: قال رسول الله (صلى الله عليه و آله): «ذكر الله عز و جل عبادة، و ذكري عبادة، و ذكر علي عبادة، و ذكر الأئمة من ولده عبادة،

Al-Sheykh Al-Mufeed in 'Al-Ikhtisaas', from Muhammad Bin Ali Bin Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakal, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Imran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Saalim, from his father, from Saalim Bin Dinar, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said, 'I heard Ibn Abbas saying,

'The Rasool-Allah[saww] said: 'The Mention (ذكر) of Allah[azwj] Mighty and Majestic is worship, and my[saww] mention is worship, and the mention of Ali[asws] is worship, and the mention of the Imams[asws] from his[asws] sons[asws] is worship.

و الذي بعثني بالنبوة و جعلني خير البرية، إن وصيي لأفضل الأوصياء، و إنه لحجة الله على عباده، و خليفته على خلقه، و من ولده الأئمة الهداة بعدي، بهم يحبس الله العذاب عن أهل الأرض، و بهم يمسك السماء أن تقع على الأرض إلا بإذنه، و بهم يمسك الجبال أن تميد بهم، و بهم يسقي خلقه الغيث، و بهم يخرج النبات، أولئك أولياء الله حقا و خلفاؤه صدقا، عدتهم عدة الشهور، و هي اثنا عشر شهرا، و عدتهم عدة نقباء موسى بن عمران (عليه السلام)».

By the One Who[azwj] Sent me[saww] with the Prophet-hood, and Made me[asws] as the best of the Created Beings (Khayr Al-Bariyya). My[saww] successor[asws] is the best of the successors[as], and he[asws] is the Proof[asws] of Allah[azwj] over His[azwj] creatures, and His[azwj] Caliph over His[azwj] creatures. And the ones[asws] from his[asws] sons[asws] are the Imams[asws] of Guidance after me[saww]. It is due to them[asws] that Allah[azwj] has Withheld the Punishment from the people of the earth, and it is due to them[asws] that He[azwj] has Held back the sky from falling upon the earth except by His[azwj] Permission, and it is due to them[asws] that He[azwj] has Held firm the mountains from shaking, and it is due to them[asws] that He[azwj] Quenches the creatures by the rain, and it is due to them[asws] that He[azwj] Brings forth the vegetation. They[asws] are the Guardians of Allah[azwj] truly, and His[azwj] truthful Caliphs. Their[asws] number is the number of the Months, and these are twelve months. And their[asws] number is the number of the Heads of Musa Bin Imran[as].

ثم تلا هذه الآية: وَ السَّماءِ ذاتِ الْبُرُوجِ. ثم قال: «أ تقدر- يا بن عباس- أن الله يقسم بالسماء ذات البروج، و يعني به السماء و بروجها؟». قلت: يا رسول الله، فما ذاك، قال: «أما السماء فأنا، و أما البروج فالأئمة بعدي، أولهم علي و آخرهم المهدي».

Then he[saww] recited this Verse ***[85:1] I swear by the sky constellations***, then said: 'Do you think that Allah[azwj] has Sworn by the sky constellation, and He[azwj] Means by it the sky and the constellations?' I said, 'O Rasool-Allah[saww]! So what is that?' He[saww] said: 'And as for the constellations, so they[asws] are the Imams[asws] after me[saww] – the first of them[asws] being Ali[asws], and the last of them[asws] is Al-Mahdi[asws]'.[5874]

VERSE 2 & 3

وَالْيَوْمِ الْمَوْعُودِ {2} وَشَاهِدٍ وَمَشْهُودٍ {3}

[85:2] And the promised Day, [85:3] And the witness and the witnessed

في تفسير على بن ابراهيم واليوم الموعود أي يوم القيامة.

[5874] (الاختصاص: 223)

In Tafseer of Ali Bin Ibrahim (Qummi) – '***[85:2] And the promised Day*** i.e., the Day of Judgement'.[5875]

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ شاهِدٍ وَ مَشْهُودٍ، قال: «النبي (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin yahya, from Salmat Bin Al-Khataab, from Ali Bin hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

Abu Abdullah[asws] regarding the Words of the High ***[85:3] And the witness and the witnessed***, he[asws] said: 'The Prophet[saww] and Amir-ul-Momineen[asws]'.[5876]

رواه محمد بن يعقوب (رحمه الله)، عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمان بن كثير، عن أبي عبد الله عليه السلام في قوله عزوجل (وشاهد ومشهود) قال: (هو) النبي وأمير المؤمنين، صلوات الله عليهما. وبيانه: أن الشاهد هو النبي، والمشهود هو أمير المؤمنين عليه السلام بدليل قوله تعالى (ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس).

It has been reported by Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ali, from Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[85:3] And the witness and the witnessed***, he[asws] said: 'It is the Prophet[saww] and Amir-ul-Momineen[asws]. And its explanation is that the witness, so he[saww] is the Prophet[saww], and the witnessed is Amir-ul-Momineen[asws] by the evidence of the Words of the High ***[22:78] that the Messenger may be a bearer of witness to you, and you may be a witness against the people***.[5877]

و عنه: بهذا الإسناد، عن الحسين بن سعيد، عن النضر بن سويد، عن محمد بن هاشم، عمن روى عن أبي جعفر (عليه السلام)، قال: سأله الأبرش الكلبي، عن قول الله عز و جل: وَ شاهِدٍ وَ مَشْهُودٍ، فقال أبو جعفر (عليه السلام): «ما قيل لك؟» فقال: قالوا: الشاهد: يوم الجمعة و المشهود: يوم عرفة. فقال أبو جعفر (عليه السلام): «ليس كما قيل لك. الشاهد: يوم عرفة، و المشهود: يوم القيامة، أما تقرأ القرآن؟ قال: الله عز و جل: ذلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذلِكَ يَوْمٌ مَشْهُودٌ».

And from him, by this chain, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Muhammad Bin Hashim, from the one who reported, who has narrated:

He said, 'Ab Abrash Al-Kalby asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[85:3] And the witness and the witnessed***, so Abu Ja'far[asws] said: 'What was said to you?' So he said, 'They are saying that the 'witness' is the day of Friday, and the 'witnessed' is the day of Arafaat'. So Abu Ja'far[asws] said: 'It is not as they are saying to you. The 'witness' is the day of Arafaat, and the 'witnessed' is the Day of Judgement. Have you not recited the Quran? Allah[azwj] Mighty and Majestic has Said ***[11:103] that is a day on which the people shall be gathered together and that is a day which is witnessed***'.[5878]

[5875] Tafseer Noor Al Saqalayn – CH 85 H 6
[5876] (الكافي 1: 352/ 69.)
[5877] Taweel Al Ayaat Al Zahira – Ch 85 H 2
[5878] (معاني الأخبار: 299/ 5.)

VERSES 4 TO 9

قُتِلَ أَصْحَابُ الْأُخْدُودِ {4} النَّارِ ذَاتِ الْوَقُودِ {5} إِذْ هُمْ عَلَيْهَا قُعُودٌ {6} وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ {7} وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ {8} الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {9}

[85:4] Killed were the companions of the pit, [85:5] Of the fire (kept burning) with fuel, [85:6] When they sat by it, [85:7] And they were witnesses of what they did with the believers. [85:8] And they did not take vengeance on them only because they believed in Allah, the Mighty, the Praised [85:9] Whose is the kingdom of the heavens and the earth; and Allah is a Witness of all things.

ابن بابويه في (الغيبة): بإسناده، عن أبي رافع، عن رسول الله (صلى الله عليه و آله)- في حديث طويل- قال: «ملك مهرويه بن بخت نصر ست عشرة سنة و عشرين يوما، و أخذ عند ذلك دانيال و حفر له جبا في الأرض، و طرح فيه دانيال (عليه السلام) و أصحابه و شيعته من المؤمنين، فألقى عليهم النيران، فلما رأى أن النيران ليست تضر بهم و لا تقربهم، أستودعهم الجب و فيه الأسد و السباع، و عذبهم بكل لون من العذاب حتى خلصهم الله عز و جل منه، و هم الذين ذكرهم الله في كتابه، فقال عز و جل: قُتِلَ أَصْحابُ الْأُخْدُودِ النَّارِ ذاتِ الْوَقُودِ.

Ibn Babuwayh in Al-Ghayba, by his chai from Abu Raf'a, who has narrated:

'Rasool-Allah[saww] – in a lengthy Hadeeth – said: 'The kingdom of King Mahrawiya Bin Bakht Nasr was of sixteen years and twenty days, during which he grabbed Daniel[as], and dug a pit for him[as] in the earth, and put Daniel[as] in it, along with his[as] companions, and his[as] Shia from the Believers. So he ignited fires on them. So when he saw that the fires are neither harming them nor going anywhere near them, so he placed them in a well in which were lions and predatory animals, and tortured them with every kind of torture, until Allah[azwj] Mighty and Majestic Rescued them from it, and they are the ones whom Allah[azwj] Mentioned in His[azwj] Book. So the Mighty and Majestic Said ***[85:4] Killed were the companions of the pit, [85:5] Of the fire (kept burning) with fuel***'.[5879]

VERSE 10

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ {10}

[85:10] Surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning.

أحمد بن محمد بن خالد البرقي: عن أبيه، عن هارون بن الجهم، عن المفضل بن صالح، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «بعث الله نبيا حبشيا إلى قومه، فقاتلهم، فقتل أصحابه و أسروا، و خدوا لهم أخدودا من نار، ثم نادوا: من كان من أهل ملتنا فليعتزل، و من كان على دين هذا النبي فليقتحم النار، فجعلوا يقتحمون النار، و أقبلت امرأة معها صبي لها، فهابت النار، فقال [لها] صبيها: اقتحمي قال: فاقتحمت النار [و هم أصحاب الأخدود]».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Haroun Bin Al-Jaham, from Al-MufazzAl-Bin Salih, from Jabir Al-Ju'fy, who has narrated:

'Abu Ja'far[asws] having said: 'Allah[azwj] Sent an Ethiopian Prophet[as] to his[as] people. They killed him[as], and killed his[as] companions, and imprisoned them, and then dug

[5879] (كمال الدين و تمام النعمة: 266/ 20.)

for them a pit of fire, then called out, 'The ones who are upon our Religion, so he can rest assured, and the ones who are upon the Religion of this Prophet[as], would be entered into the fire!' So they went and entered them into the fire. And there came up a woman who had a young son with her. She feared the fire, so the boy said to her, 'Burn me (instead)'. They said, 'We will enter her into the fire' – and they are the companions of the pit (*As'haab Al-Akhdoud*)'.[5880]

و عنه: بإسناده، عن ميثم التمار، قال: سمعت أمير المؤمنين (عليه السلام)، و ذكر أصحاب الأخدود، فقال: «كانوا عشرة، و على مثالهم عشرة يقتلون في هذا السوق».

And from him, by his chain, from Maysam Al-Tammaar who said,

'I heard Amir-ul-Momineen[asws], and there was a mention of the companions of the pit. So he[asws] said: 'There were ten of them, and their example is the ten who were killed in this market'.[5881]

علي بن إبراهيم: في قوله تعالى: إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَ الْمُؤْمِناتِ أي أحرقوهم ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذابُ جَهَنَّمَ وَ لَهُمْ عَذابُ الْحَرِيقِ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[85:10] Surely (as for) those who persecute the believing men and the believing women,*** i.e., have them burnt ***then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning***'.[5882]

VERSES 11 TO 14

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ {11} إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ {12} إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ {13} وَهُوَ الْغَفُورُ الْوَدُودُ {14}

[85:11] Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement. [85:12] Surely the Might of your Lord is great. [85:13] Surely He it is Who Originates and reproduces, [85:14] And He is the Forgiving, the Loving,

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن مقاتل، عن عبد الله بن بكير، عن صباح الأزرق، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز و جل: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ: هو أمير المؤمنين (عليه السلام) و شيعته».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Maqaatal, from Abdullah Bin Bakeyr, from Sabaah Al-Azraq who said,

'I heard Abu Abdullah[asws] saying with regards to the Words of Allah[azwj] Mighty and Majestic ***[85:11] Surely (as for) those who believe and do good, they shall have***

[5880] (المحاسن: 249/ 262.)
[5881] (مجمع البيان 10: 707)
[5882] (تفسير القمّي 2: 414.)

gardens beneath which rivers flow: 'It is Amir-ul-Momineen[asws] and his[asws] Shia'.[5883]

VERSES 15 TO 22

ذُو الْعَرْشِ الْمَجِيدُ {15} فَعَّالٌ لِمَا يُرِيدُ {16} هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ {17} فِرْعَوْنَ وَثَمُودَ {18} بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ {19} وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ {20} بَلْ هُوَ قُرْآنٌ مَجِيدٌ {21} فِي لَوْحٍ مَحْفُوظٍ {22}

[85:15] Lord of the Throne, the Glorious, [85:16] The Great Doer of what He will. [85:17] Has not there come to you the story of the armies [85:18] Of Firon and Samood? [85:19] Nay! those who disbelieve are in deniAl-[85:20] And Allah Encompasses them on every side. [85:21] But! It is a Glorious Quran, [85:22] In a Guarded Tablet

ثم قال علي بن إبراهيم، و في رواية أبى الجارود، عن أبي جعفر (عليه السلام): «قوله ذُو الْعَرْشِ الْمَجِيدُ فهو الله الكريم المجيد».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, who has narrated:

'Abu Ja'far[asws] said: 'His[azwj] Words ***[85:15] Lord of the Throne, the Glorious*** – He[azwj] is Allah[azwj], the Generous, the Glorious'.[5884]

علي بن إبراهيم: في قوله تعالى: بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ، قال: اللوح المحفوظ له طرفان: طرف على يمين العرش، و طرف على جبهة إسرافيل، فإذا تكلم الرب جل ذكره بالوحي ضرب اللوح جبين إسرافيل، فينظر في اللوح، فيوحي بما في اللوح إلى جبرئيل (عليه السلام).

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[85:21] But! It is a Glorious Quran, [85:22] In a Guarded Tablet***, he[asws] said: 'The Guarded Tablet (Al-Lawh Al-Mahfooz) has two ends for it – One end is upon the right of the Throne, and an end upon the forehead of Israfeel[as]. So when the Lord[azwj] Speaks by the Revelation, it Strikes the Tablet on the forehead of Israfeel[as]. So he looks in the Tablet, so he reveals whatever is in the Tablet to Jibraeel[as]'.[5885]

[5883] (تأويل الآيات 2: 784/ 3.)
[5884] (تفسير القمّي 2: 414.)
[5885] (تفسير القمّي 2: 414)

CHAPTER 86

AL-TARIQ

(17 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من كانت قراءته في فرائضه وَ السَّماءِ وَ الطَّارِقِ، كانت له يوم القيامة عند الله جاه و منزلة، و كان من رفقاء المؤمنين و أصحابهم في الجنة».

Ibn Babuwayh, by his chain, who has narrated:

'Abu Abdullah[asws] has said: 'The one who had recited it in his obligatory (Prayers) 'وَالسَّمَاءِ وَالطَّارِقِ' ***[86] I swear by the heaven and the comer by night***, there would be for him a Prestige and a Status on the Day of Judgement, and he would be from the friends of the Believers, and their companions in the Paradise'.[5886]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كتب الله له عشر حسنات بعدد كل نجم في السماء، و من كتبها و غسلها بالماء، و غسل بها الجراح لم ترم، و إن قرئت على شيء حرسته و أمن صاحبه عليه».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (86), Allah[azwj] would Write for him ten Rewards by the number of the stars in the sky. And the one who writes it, and showers (bathes) with its water, and showers (bathes) with it on the open wounds it will not swell. And if it is recited upon something which is guarded, its owner would be secure with it'.[5887]

و قال الصادق (عليه السلام): «من غسل بمائها الجراح سكنت و لم تقح، و من قرأها على شيء يشرب دواء يكون فيه الشفاء».

And Al-Sadiq[asws] said: 'The one who showers (bathes) with its water, the open wounds would settle and not swell. And the one who recites it upon something, and drinks it as medication, there would be a healing in it'.[5888]

VERSE 1 TO 3

وَالسَّمَاءِ وَالطَّارِقِ {1} وَمَا أَدْرَاكَ مَا الطَّارِقُ {2} النَّجْمُ الثَّاقِبُ {3}

[5886] (ثواب الأعمال: 122.)
[5887] Tafseer Al Burhan – H 11527
[5888] (خواص القرآن: 13 «نحوه»)

[86:1] I swear by the heaven and the comer by night (Al-Tariq); [86:2] And what will make you know what the comer by night is? [86:3] The star of piercing brightness

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا علي بن الحسين، السعدآبادي، عن أحمد بن أبي عبد الله، عن أبيه ، و عن محمد بن سليمان الصنعاني، عن إبراهيم بن الفضل، عن أبان بن تغلب، قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه رجل من أهل اليمن فسلم عليه فرد عليه السلام، و قال له: «مرحبا بك يا سعد» فقال له الرجل: بهذا الاسم سمتني أمي، و ما أقل من يعرفني به! فقال له أبو عبد الله (عليه السلام): «صدقت، يا سعد المولى» فقال له الرجل: جعلت فداك، بهذا كنت ألقب. فقال له أبو عبد الله (عليه السلام): «لا خير في اللقب، إن الله تبارك و تعالى يقول في كتابه: وَ لا تَنابَزُوا بِالْأَلْقابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمانِ ، ما صنعك يا سعد؟». فقال: جعلت فداك، أنا من [أهل] بيت ننظر في النجوم، لا نقول إن باليمن أحدا أعلم بالنجوم منا.

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn, Al-Sa'adabady, from Ahmad Bin Abu Abdullah, from his father, and from Muhammad Bin Suleyman Al-Sana'any, from Ibrahim Bin Al-Fazl, from Aban Bin Taghlub who said:

'I was in the presence of Abu Abdullah[asws], when a man from the people of Al-Yemen came up to him[asws]. So he greeted him[asws], and he[asws] returned his greeting, and then said to him: 'Welcome to you, O Sa'ad'. So the man said to him[asws], 'It is with this name that my mother had named me, and very few recognise me by it!' So Abu Abdullah[asws] said to him: 'You speak the truth, O Sa'ad Al-Mowla'. The man said to him, 'May I be sacrificed for you[asws], it is this very teknonym that I had'. So Abu Abdullah[asws] said to him: 'There is no good in the nickname. Allah[azwj], Blessed and High is Saying in His[azwj] Book ***[49:11] and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith***. What is your work, O Sa'ad?' He said, 'May I be sacrificed for you[asws], I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are'.

فقال له أبو عبد الله (عليه السلام): «فما زحل عندكم في النجوم؟». فقال اليماني: نجم نحس. فقال أبو عبد الله (عليه السلام): «مه، لا تقولن هذا، فإنه نجم أمير المؤمنين (عليه السلام) و هو نجم الأوصياء (عليهم السلام) و هو النجم الثاقب الذي قال الله عز و جل في كتابه». فقال [له] اليماني: فما يعني بالثاقب؟ قال: «إن مطلعه في السماء السابعة، و إنه ثقب بضوئه حتى أضاء في السماء الدنيا، فمن ثم سماه الله عز و جل النجم الثاقب».

So Abu Abdullah[asws] said to him: 'So what is Saturn, with you all, with regards to the stars?' The Yemeni said, 'A star of jinx (bad luck)'. So Abu Abdullah[asws] said: 'Muh! (Shh!) Do not say this, for it <u>is a star of Amir-ul-Momineen[asws], and it is a star of the successors</u>[as], and it is ***[86:3] The star of piercing brightness*** which Allah[azwj] Mighty and Majestic has Spoken of in His[azwj] Book'. The Yemeni said to him[asws], 'So what is the meaning of 'Al-Saaqib?' He[asws] said: 'Its beginning is in the seventh sky, and it pierces by its illumination to the extent that it illuminates in the sky of the world. Hence, Allah[azwj] Mighty and Majestic has Named it as ***[86:3] The star of piercing brightness*** (Al-Saaqib)'.[5889]

و عنه، قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، عن أحمد بن النضر، عن محمد بن مروان، عن الضحاك بن مزاحم، قال: و سئل علي (عليه السلام) عن الطارق؟ قال: «هو أحسن نجم في السماء، و ليس تعرفه الناس، و إنما سمي الطارق لأنه يطرق نوره سماء سماء إلى سبع سماوات، ثم يطرق راجعا حتى يرجع إلى مكانه».

[5889] (الخصال: 489/ 68)

And from him, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Ahmad Bin Al-Nazar, from Muhammad Bin Marwan, from Al-Zahaak Bin Mazahim who said:

'I asked Ali[asws] about 'Al-Tariq'? He[asws] said: 'It is the best star in the sky, and the people do not recognise it. But rather, it has been Named as Al-Tariq because its light hits the sky, after sky up to the seventh sky, then it bounces back until it returns to its place'.[5890]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ السَّماءِ وَ الطَّارِقِ، قال: «السماء في هذا الموضع: أمير المؤمنين (عليه السلام)، و الطارق: الذي يطرق الأئمة (عليهم السلام) من عند ربهم مما يحدث بالليل و النهار، و هو الروح الذي مع الأئمة (عليهم السلام) يسددهم». قال: و النَّجْمُ الثَّاقِبُ قال: «ذاك رسول الله (صلى الله عليه و آله)».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has narrated:

'Abu Abdullah[asws] regarding His[azwj] Words ***[86:1] I swear by the sky and the comer by night (Al-Tariq)***, he[asws] said: 'The sky in this subject is Amir-ul-Momineen[asws], and 'Al-Tariq' is the coming to the Imams[asws], from the Presence of their[asws] Lord[azwj], what occurs by the night and the day, and it is the Spirit which is with the Imams[asws] informing them[asws]'. He said, 'And ***[86:3] The star of piercing brightness***?' He[asws] said: 'That is Rasool-Allah[saww]'.[5891]

VERSE 4

نْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ {4}

[86:4] There is not a soul but over it is a keeper

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ لِكُلِّ مُؤْمِنٍ حَافِظٌ وَ سَائِبٌ قُلْتُ وَ مَا الْحَافِظُ وَ مَا السَّائِبُ يَا أَبَا جَعْفَرٍ قَالَ الْحَافِظُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى حَافِظٌ مِنَ الْوَلَايَةِ يَحْفَظُ بِهِ الْمُؤْمِنَ أَيْنَمَا كَانَ وَ أَمَّا السَّائِبُ فَبِشَارَةُ مُحَمَّدٍ (صلى الله عليه وآله) يُبَشِّرُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَا الْمُؤْمِنَ أَيْنَمَا كَانَ وَ حَيْثُمَا كَانَ.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Ja'far[asws] saying: 'For every Believer is a Protector and an Informer (Sa'ib)'. I said, 'And what is the Protector, and what is the Informer, O Abu Ja'far[asws]?' He[asws] said: 'The Protector from Allah[azwj] Blessed and High, Protecting by Al-Wilayah by which the Believer is protected wherever he may be. And as for the Informer, so it is the good news of Muhammad[saww] which Allah[azwj] Blessed and High Gives to the Believer wherever he may be whatever situation he may be in'.[5892]

VERSES 5 TO 7

إِ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ {5} خُلِقَ مِنْ مَاءٍ دَافِقٍ {6} يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ {7}

[5890] (علل الشرائع: 577/ 1.)
[5891] (تفسير القمّي 2: 415.)
[5892] Al Kafi – H 14643

[86:5] So let man consider of what he is created: [86:6] He is created of water pouring forth, [86:7] Coming from between the back and the ribs

في كتاب الاحتجاج للطبرسي (ره) قال أبو محمد الحسن العسكري عليه السلام سأل عبد الله بن صوريا رسول الله فقال: أخبرني يا محمد الولد يكون من الرجل أو المرأة ؟ فقال النبي صلى الله عليه وآله: اما العظام والعصب والعروق فمن الرجل واما اللحم والدم والشعر فمن المرأة، قال: صدقت يا محمد، ثم قال: فما بال الولد يشبه اعمامه ليس فيه من شبه أخواله شئ، ويشبه أخواله وليس فيه من شبه اعمامه شئ فقال رسول الله صلى الله عليه وآله: ايهما علا مائه ماء صاحبه كان الشبه له فقال: صدقت يا محمد، والحديث طويل اخذنا منه موضع الحاجة.

In the Book Al-Ihtijaj Al-Tabarsy, who has narrated:

Abu Muhammad[asws] Al-Hassan Al-Askary[asws] said: 'Abdullah Bin Sowriya asked the Rasool-Allah[saww], 'Inform me, O Muhammad[saww]! The child forms from the man or the woman?' So the Prophet[saww] said: 'As for the bones, and the nerves, and the veins, so these are from the man, and as for the flesh, and the blood, and the hair, so these are from the woman'. He said, 'You[saww] have spoken the truth, O Muhammad[saww]'. Then said, 'What about the boy who resembles his paternal uncles and there is nothing in him which resembles his maternal uncle, and he resembles his maternal uncles and there is nothing in him which resembles his paternal uncle?' So the Rasool-Allah[saww] said: 'Whichever water is higher, it would have resemblance to its owner'. He said, 'You[saww] have spoken the truth, O Muhammad[saww]!' – And the Hadeeth is lengthy and we have taken from it the necessary subject'.[5893]

وعن ثوبان قال: ان يهوديا قال لرسول الله صلى الله عليه وآله: أفلا اسألك عن شئ لا يعلمه الا نبى ؟ قال: وما هو ؟ قال: عن شبه الولد بأبيه وامه، قال: ماء الرجل أبيض غليظ وماء المرأة أصفر رقيق، فإذا علا ماء الرجل ماء المرأة كان الولد ذكرا باذن الله عزوجل، ومن قبل ذلك يكون الشبه، وإذا علا ماء المرأة ماء الرجل خرج الولد انثى باذن الله عزوجل، ومن قبل ذلك يكون الشبه، والحديث طويل أخذنا منه موضع الحاجة.

And from Sowban who said:

'A Jew said to the Rasool-Allah[saww], 'Shall I not ask you[saww] about something which no one would know except a Prophet[as]?' He[saww] said: 'And what is it?' He said, 'About the resemblance of the son to his father and his mother'. He[saww] said: 'The water of the man is white and thick, and the water of the woman is yellow and thin. So if the water of the man is higher than the water of the woman, the child would be male by the Permission of Allah[azwj] Mighty and Majestic, and before that it becomes similar. And if the water of the woman is higher than the water of the man, so the female child would come out by the Permission of Allah[azwj] Mighty and Majestic, and before that it becomes similar'. – And the Hadeeth is lengthy and we have taken from it the necessary subject'.[5894]

وباسناده إلى محمد بن عبد الله بن زرارة عن على بن عبد الله عن أبيه عن جده عن أمير المؤمنين عليه السلام قال: تعتلج النطفتان في الرحم فايتهما كانت أكثر جاءت تشبهها فان كانت نطفة المرأة اكثر جاءت تشبه أخواله، وان كانت نطفة الرجل أكثر جاءت تشبه أعمامه، وقال: تجول النطفة في الرجل أربعين يوما فمن أراد أن يدعو الله عزوجل ففى تلك الاربعين قبل ان يخلق، ثم يبعث الله عزوجل ملك الارحام فيأخذها فيصعد بها إلى الله عزوجل، فيقف ما شاء الله فيقول: يا الهى اذكر ام انثى ؟ فيوحى الله عزوجل ما يشاء ويكتب الملك.

[5893] Tafseer Noor Al Saqalayn – CH 86 H 6
[5894] Tafseer Noor Al Saqalayn – CH 86 H 7

And by his chain going up to Muhammad Bin Abdullah Bin Zurara, from Ali Bin Abdullah, from his father, from his grandfather, who has narrated:

'Amir-ul-Momineen[asws] has said: 'Two sperms occupy the womb. So whichever of the two is more, it would adopt its resemblance. So if it was the sperm of the woman which is more, it would come to resemble its maternal uncle, and if the sperm of the man was more, it would come to resemble its paternal uncle'. And he[asws] said: 'The sperm wanders in the man for forty days. So the one who intends (to have a child) should supplicate to Allah[azwj] Mighty and Majestic, during those forty (days) before He[azwj] Creates. Then Allah[azwj] Mighty and Majestic Sends an Angel of the womb who takes it, and ascends by it to Allah[azwj] Mighty and Majestic. So it pauses for as long as Allah[azwj] so Desires it to. He (the Angel) says: 'O my God[azwj]! Male or female?' So Allah[azwj] Reveals what He[azwj] so Desires to, and the Angels writes it'.[5895]

VERSES 8 TO 17

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ {8} يَوْمَ تُبْلَى السَّرَائِرُ {9} فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ {10} وَالسَّمَاءِ ذَاتِ الرَّجْعِ {11} وَالْأَرْضِ ذَاتِ الصَّدْعِ {12} إِنَّهُ لَقَوْلٌ فَصْلٌ {13} وَمَا هُوَ بِالْهَزْلِ {14} إِنَّهُمْ يَكِيدُونَ كَيْدًا {15} وَأَكِيدُ كَيْدًا {16} فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا {17}

[86:8] Most surely He is able to return him (to life). [86:9] On the day when hidden things shall be made manifest, [86:10] He shall have neither strength nor helper. [86:11] I swear by the sky which returns [86:12] And the earth splitting [86:13] Most surely it is a decisive word, [86:14] And it is serious [86:15] Surely they will make a scheme, [86:16] And I (too) will make a scheme. [86:17] So grant the unbelievers a respite.

علي بن إبراهيم، قوله تعالى: إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْها حافِظٌ قال: الملائكة، قال: في قوله تعالى: فَلْيَنْظُرِ الْإِنْسانُ مِمَّ خُلِقَ خُلِقَ مِنْ ماءٍ دافِقٍ، قال: النطفة التي تخرج بقوة يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ، قال: الصلب للرجل، و الترائب للمرأة، و هي عظام صدرها إِنَّهُ عَلى رَجْعِهِ لَقادِرٌ كما خلقه من نطفة يقدر أن يرده إلى الدنيا و إلى يوم القيامة يَوْمَ تُبْلَى السَّرائِرُ، قال: يكشف عنها وَ السَّماءِ ذاتِ الرَّجْعِ قال: ذات المطر وَ الْأَرْضِ ذاتِ الصَّدْعِ أي ذات النبات، و هو قسم، و جوابه: إِنَّهُ لَقَوْلٌ فَصْلٌ يعني ماض، أي قاطع وَ ما هُوَ بِالْهَزْلِ أي ليس بالسخرية إِنَّهُمْ يَكِيدُونَ كَيْداً أي يحتالون الحيل وَ أَكِيدُ كَيْداً فهو من الله العذاب فَمَهِّلِ الْكافِرِينَ أَمْهِلْهُمْ رُوَيْداً، قال: دعهم قليلا.

Ali Bin Ibrahim, who has narrated:

Regarding the Words of the High ***[86:4] There is not a soul but over it is a keeper*** The Imam[asws] said: 'The Angels'. He[asws] said regarding the Words of the High ***[86:5] So let man consider of what he is created [86:6] He is created of water pouring forth*** 'The sperm which comes out with strength ***[86:7] Coming from between the back and the ribs*** He[asws] said: 'The loins for the man, and the ribs for the woman, and these are the bones of her chest ***[86:8] Most surely He is able to return him*** Just as He[azwj] had Created him from a sperm, He[azwj] is Able to return him to the world and to the Day of Judgement ***[86:9] On the day when hidden things shall be made manifest*** He[asws] said; 'Uncovered from it' ***[86:11] I swear by the sky which returns,*** He[asws] said; 'With the rains'[5896] ***[86:12] And the earth splitting*** i.e. with the vegetation. And this is the Swear, and its Answer is ***[86:13] Most surely it is a decisive word*** Meaning the past, i.e., conclusive ***[86:14] And it is serious*** i.e., it is

[5895] Tafseer Noor Al Saqalayn – Ch 86 H 9
[5896] Water circulation with the rain, back to the earth with rain and then through the sea to the clouds

not with mocking ***[86:15] Surely they will make a scheme*** i.e., outwitting tricks ***[86:16] And I (too) will make a scheme*** so it is a Punishment from Allah[azwj] ***[86:17] So grant the unbelievers a respite*** He[asws] said: 'Leave them for a little while'.[5897]

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، في قوله: فَما لَهُ مِنْ قُوَّةٍ وَ لا ناصِرٍ، قال: «ما له قوة يقوى بها على خالقه، و لا ناصر من الله ينصره، إن أراد به سوءا».

Then Ali Bin Ibrahim (Tafseer Qummi) said:

'It has been narrated to us from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer regarding His[azwj] Words ***[86:10] He shall have neither strength nor helper***, he[asws] said: 'There will be no strength to him by which he can strengthen himself against his Creator, nor a helper from Allah[azwj] to help him, if he intends evil by it'.

قلت: إِنَّهُمْ يَكِيدُونَ كَيْداً وَ أَكِيدُ كَيْداً قال: «كادوا رسول الله (صلى الله عليه و آله) و كادوا عليا (عليه السلام)، و كادوا فاطمة (عليها السلام)، فقال الله: يا محمد إِنَّهُمْ يَكِيدُونَ كَيْداً وَ أَكِيدُ كَيْداً فَمَهِّلِ الْكافِرِينَ يا محمد أَمْهِلْهُمْ رُوَيْداً لوقت بعث القائم (عليه السلام) فينتقم لي من الجبابرة و الطواغيت من قريش و بني أمية و سائر الناس».

I said, '(What about) ***[86:15] Surely, they will make a scheme [86:16] And I (too) will make a scheme***?' He[asws] said: 'They schemed against Rasool-Allah[saww], and schemed against Ali[asws], and schemed against Fatima[asws], so Allah[azwj] Said: "O Muhammad[saww]! ***[86:15] Surely they will make a scheme [86:16] And I (too) will make a scheme [86:17] So grant the unbelievers*** O Muhammad[saww], ***a respite*** up to the time of the Sending of Al-Qaim[asws], so he[asws] will exact revenge for Me[azwj] against the mighty and the tyrants from Qureysh, and the Clan of Umayya, and the rest of the people'.[5898]

روى ذلك مرفوعا عن ابى الدرداء قال: قال رسول الله صلى الله عليه وآله: ضمن الله خلقه أربع خصال: الصلوة والزكوة و صوم شهر رمضان والغسل من الجنابة وهى السرائر التى قال الله تعالى: " يوم تبلى السرائر ".

And that has been reported with an unbroken chain from Abu Al-Darda who said:

'The Rasool-Allah[saww] said: 'Allah[azwj] has Taken the Guarantee of His[azwj] creatures for four characteristics – The Prayer, and the Zakat, and the Fasts of the Month of Ramadhan, and the Major Ablution (Janabat) – and these are the secrets which Allah[azwj] has Spoken of ***[86:9] On the day when hidden things shall be made manifest'***.[5899]

في مجمع البيان: انه لقول فصل يعنى ان القرآن يفصل بين الحق والباطل بالبيان عن كل واحد منهما وروى ذلك عن الصادق عليه السلام.

In Majma Al-Bayan, who has narrated:

[86:13] Most surely it is a decisive word – He[azwj] Means the Quran which Decides between the Truth and the Falsehood of the statements of each one of them two ' –

[5897] (تفسير القمّي 2: 415.)
[5898] (تفسير القمّي 2: 416)
[5899] Tafseer Noor Al Saqalayn – CH 86 H 14

And that has been reported from Al-Sadiq[asws]'. ***[86:15] Surely, they will make a scheme, [86:16] And I (too) will make a scheme. [86:17] So grant the unbelievers a respite.***[5900]

[5900] Tafseer Noor Al Saqalayn – CH 86 H 18

CHAPTER 87

AL -A'LA

(19 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى في فريضة أو نافلة، قيل له يوم القيامة: ادخل من أي أبواب الجنة شئت».

Ibn Babuwayh, by his chain, the following:

'Abu Abdullah[asws] has said: 'The one who recites ***[87] Glorify the name of your Lord, the Most High*** (the Chapter) in his obligatory (Prayers) or his optional (Prayers), it will be Said to him on the Day of Judgement: 'Enter through whichever Door of the Paradise you like to'.[5901]

الطبرسي: روى العياشي بإسناده، عن أبي خميصة، عن علي (عليه السلام)، قال: صليت خلفه عشرين ليلة، فليس يقرأ إلا سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، و قال: «لو تعلمون ما فيها لقرأها الرجل كل يوم عشرين مرة، و إن من قرأها فكأنما قرأ صحف موسى و إبراهيم الذي وفى».

Al-Tabarsy, a report of Al-Ayyashi, by his chain, from Abu Khamees , who has narrated:

(The narrator) says, 'I Prayed behind Ali[asws] for the past twenty nights, so he[asws] did not recite except ***[87] Glorify the name of your Lord, the Most High*** (the Chapter) and said: 'If only you knew what was in it for the man who recites it twenty times every day. And the one who recites it, it would be as if he has recited the Parchments of Musa[sa] and Ibrahim[sa] faithfully'.[5902]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله من الأجر بعدد كل حرف أنزل على إبراهيم و موسى و محمد (صلى الله عليه و آله)، و إذا قرئت على الأذن الوجعة زال ذلك عنها، و إن قرئت على البواسير قلعتهن و برىء صاحبهن سريعا».

And from Khawas Al-Quran, who has narrated:

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (87), Allah[azwj] would Give him from the Recompense of the number of every letter which was Revealed upon Ibrahim[sa] and Musa[sa], and Muhammad[saww]. And when it is recited upon painful illness, that would decline from him. And if it is recited upon the haemorrhoids (piles), it would free the person from it very quickly'.[5903]

[5901] (ثواب الأعمال: 122.)
[5902] (مجمع البيان 10: 717.)
[5903] Tafseer Al Burhan – H 11537

VERSES 1 – 6

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى {1} الَّذِي خَلَقَ فَسَوَّىٰ {2} وَالَّذِي قَدَّرَ فَهَدَىٰ {3} وَالَّذِي أَخْرَجَ الْمَرْعَىٰ {4} فَجَعَلَهُ غُثَاءً أَحْوَىٰ {5} سَنُقْرِئُكَ فَلَا تَنْسَىٰ {6}

[87:1] Glorify the name of your Lord, the Most High, [87:2] Who creates, then makes complete, [87:3] And Who makes (things) according to a measure, then guides (them to their goal), [87:4] And Who brings forth herbage, [87:5] Then makes it dried up, dust-coloured [87:6] We will make you recite so you shall not forget,

الشيخ في (التهذيب): بإسناده، عن محمد بن أحمد بن يحيى، عن يوسف بن الحارث، عن عبد الله بن يزيد المنقري، عن موسى بن أيوب الغافقي، عن عمه إياس بن عامر الغافقي، عن عقبة بن عامر الجهني، أنه قال: لما نزلت فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ «1» قال لنا رسول الله (صلى الله عليه و آله): «اجعلوها في ركوعكم، فلما نزلت سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى قال لنا رسول الله (صلى الله عليه و آله): «اجعلوها في سجودكم».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ahmad Bin Yahya, from Yusuf Bin Al-Haris, from Abdullah Bin Yazeed Al-Munqary, from Musa Bin Ayoub Al-Gafaqy, from his uncle Ayaas Bin Aamir Al-Gafaqy, from Uqba Bin Aamir Al-Jahny who said:

'When ***[56:74] Therefore glorify the name of your Lord, the Magnificent*** was Revealed, the Rasool-Allah[saww] said to us: 'Make it to be in your bowings (Ruk'ou). So when ***[87:1] Glorify the name of your Lord, the Most High*** was Revealed, the Rasool-Allah[saww] said to us: 'Make it to be in your Prostrations'.[5904]

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن معلى بن محمد، عن بسطام بن مرة، عن إسحاق بن حسان، عن الهيثم بن واقد، عن علي بن الحسين العبدي، عن سعد الإسكاف، عن الأصبغ، أنه سأل أمير المؤمنين (عليه السلام)، عن قوله عز و جل: سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، فقال: «مكتوب على قائمة العرش قبل أن يخلق الله السماوات و الأرضين بألفي عام: لا إله إلا الله، وحده لا شريك له، و أن محمدا عبده و رسوله، فاشهدوا بهما، و أن عليا وصي محمد (صلى الله عليه و آله)».

Ali Bin Ibrahim, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Bustaan Bin marat, from Is'haq Bin Hasaan, from Al-Haysam bin Waqad, from Ali Bin Al-Husayn Al-Abdy, from Sa'd Al-Askaaf, from Al-Asbag, who asked:

Amir-Momineen[asws] about the Words of the Mighty and Majestic ***[87:1] Glorify the name of your Lord, the Most High***, he[asws] said: 'It has been written upon the Pillars of the Throne a thousand years before He[azwj] Created the Heavens and the earth: "There is no god except for Allah[azwj], One with no associates to Him[azwj], and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], so testify by these two, and that Ali[asws] is the successor[asws] of Muhammad[saww]'.[5905]

ابن الفارسي في (الروضة): روى جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، أنه قال: «في العرش تمثال جميع ما خلق الله في البر و البحر، و هذا تأويل قوله تعالى: وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنا خَزائِنُهُ.

Ibn Al-Farsy in Al-Rowzat, reported:

'Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'In the Throne there is an example (similarity) of all that Allah[azwj] Created in the

[5904] (التهذيب 2: 313/ 1273.)
[5905] (تفسير القمّي 2: 417.)

land and the sea. And this is the explanation of the Words of the High ***[15:21] And there is not a thing but with Us are the treasures of it***'.

و إن بين القائمة من قوائم العرش، و القائمة الثانية خفقان الطير المسرع مسيرة ألف عام، و العرش يكسى كل يوم سبعين ألف لون من النور، لا يستطيع أن ينظر إليه خلق من خلق الله.

And in between the established Pillar of the Throne and to the second Pillar, there is a distance of a thousand years of the flight of a bird. And every day the Throne is Coated with a thousand colours of Light. There is no creature from the creatures of Allah[azwj] who has the ability to look at it'.

و الأشياء كلها في العرش كحلقة في فلاة، و إن لله ملكا يقال له حزقائيل، له ثمانية عشر ألف جناح، ما بين الجناح إلى الجناح خمسمائة عام، فخطر له خاطر، هل فوق العرش شيء؟ فزاده الله مثلها أجنحة أخرى، فكان له ست و ثلاثون ألف جناح، ما بين الجناح، إلى الجناح خمسمائة عام، ثم أوحى الله إليه: أيها الملك طر، فطار مقدارعشرين ألف عام، لم ينل رأسه قائمة من قوائم العرش، ثم ضاعف الله له في الجناح و القوة و أمره أن يطير، فطار مقدار ثلاثين ألف عام، و لم ينل أيضا، فأوحى الله إليه: أيها الملك، لو طرت إلى نفخ الصور مع أجنحتك و قوتك لم تبلغ إلى ساق العرش. فقال الملك: سبحان ربي الأعلى: فأنزل الله عز و جل: سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى فقال النبي (صلى الله عليه و آله): اجعلوها في سجودكم».

And all the things in the Throne are like a ring in the desert. And Allah[azwj] called Hizkaeel who has eighteen thousand wings on him. What is between the wing to the (next) wing is (a distance of) five hundred years. So a thought came to his mind, 'Is there anything above the Throne?' So Allah[azwj] Increased for him (the number of) more wings, the like of what he had before. So he had thirty six thousand wings, with what is in between one wing to another (a distance of) five hundred years. Then Allah[azwj] Revealed unto him: "O you Angel, fly!" So it flew for a period of twenty thousand years, and it could not get its head to a Pillar from the Pillars of the Throne. Then Allah[azwj] Doubled his wings and his strength, and Commanded him to fly. So he flew for a period of thirty thousand years, and he still could not get there as well. So Allah[azwj] Revealed unto him: "O you Angel! Even if you had flown up to the (time of) the Blowing of the Trumpet, with your wings and your strength, you would not have reached the leg of the Throne'. So the Angel said: 'Glory be to my Lord[azwj], the High'. So Allah[azwj] Mighty and Majestic Revealed ***[87:1] Glorify the name of your Lord, the Most High***. So the Prophet[saww] said: 'Make it to be in your Prostrations'.[5906]

ابن شهر آشوب: عن تفسير القطان، قال ابن مسعود: قال علي (عليه السلام): «يا رسول الله، ما أقول في الركوع؟» فنزل فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ، قال: «ما أقول في السجود». فنزل سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى.

Ibn Shehr Ashub, from Tafseer Al-Qataan – Ibn Masoud said:

'Ali[asws] said: 'O Rasool-Allah[saww], what shall I[asws] say in the bowing (Rukou)?' So ***[56:74] Therefore glorify the name of your Lord, the Magnificent*** was Revealed. He[asws] said: 'What shall I[asws] say in the Prostration?' So ***[87:1] Glorify the name of your Lord, the Most High*** was Revealed'.[5907]

علي بن إبراهيم، قال: قل: سبحان ربي الأعلى و بحمده الَّذِي خَلَقَ فَسَوَّى وَ الَّذِي قَدَّرَ فَهَدى قال: قدر الأشياء بالتقدير، ثم هدى إليها من يشاء، قوله: وَ الَّذِي أَخْرَجَ الْمَرْعى، قال: أي النبات فَجَعَلَهُ بعد إخراجه غُثاءً أَحْوى، قال: يصير هشيما بعد بلوغه و يسود،

[5906] (روضة الواعظين: 47)
[5907] (المناقب 2: 15.)

Ali Bin Ibrahim Tafseer Qummi, who has narrated:

He[asws] said: 'Say, 'Glorious is my Lord[azwj], the High, and with His[azwj] Praise ***[87:2] Who creates, then makes complete, [87:3] And Who makes (things) according to a measure, then guides (them to their goal),*** He[asws] said: 'Measured the things with the Measurement, the Guided to Himself[azwj] the one whom He[azwj] so Desired to. His[azwj] Words ***[87:4] And Who brings forth herbage,*** He[asws] said: 'i.e., the vegetation ***[87:5] Then makes it*** after its coming out ***dried up, dust-coloured*** He[asws] said: 'It becomes (like) straw) after having reached its peak.

قوله: سَنُقْرِئُكَ فَلا تَنْسى أي نعلمك فلا تنسى، فقال: إِلَّا ما شاءَ اللَّهُ لأنه لا يؤمن النسيان اللغوي، و هو الترك، لأن الذي لا ينسى هو الله.

His[azwj] Words ***[87:6] We will make you recite so you shall not forget,*** We[azwj] Teach you[saww] so you[saww] will not forget. He[azwj] Said ***[87:7] Except what Allah pleases,*** because he[saww] would not be a Believer if he[saww] forgets (puts it behind), and it is the leaving of something (special, i.e., Wilayat), (otherwise one is prone to forgetfulness) because the one who does not forget, is Allah[azwj]'.[5908]

سعد بن عبد الله: عن أحمد بن محمد بن عيسى، و محمد بن الحسين بن أبي الخطاب و غيرهما، عن أحمد بن محمد بن أبي نصر، عن هشام بن سالم، عن سعد بن طريف الخفاف، قال: قلت لأبي جعفر (عليه السلام): ما تقول فيمن أخذ عنكم علما فنسيه؟ قال: «لا حجة عليه، إنما الحجة عليه، إنما الحجة على من سمع منا حديثا فأنكره، أو بلغه فلم يؤمن به و كفر، و أما النسيان فهو موضوع عنكم، إن أول سورة نزلت على رسول الله (صلى الله عليه و آله) سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، فنسيها، فلا يلزمه حجة في نسيانه ، و لكن الله تبارك و تعالى أمضى له ذلك، ثم قال: سَنُقْرِئُكَ فَلا تَنْسى».

Saeed Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Al-Husayn Bin Abu Al-Khataab and others, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Salim, from Saeed Bin Tareyf Al-Khafaf who said:

'I said to Abu Ja'far[asws], 'What do you[asws] say for the one who takes knowledge from you[asws] and forgets it?' He[asws] said: 'There is no argument against him. But rather, the argument is against the one who hears a Hadeeth from us[asws], but he denies it, or if it reaches him (from another source), so he does not believe in it and blasphemes. And as for the forgetfulness (Al-Nisyaan), it is you who are subjected to it. The first (complete) Chapter Revealed unto the Rasool-Allah[saww] was ***[87] Glorify the name of your Lord, the Most High*** but they (Muslims) forgot it. So no argument was obliged upon the leaving of it. But, Allah[azwj] Blessed and High Made that Happen again, then Said; ***[87:6] We will make you recite so you shall not forget***'.[5909]

VERSES 7 TO 13

إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ {7} وَنُيَسِّرُكَ لِلْيُسْرَىٰ {8} فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَىٰ {9} سَيَذَّكَّرُ مَنْ يَخْشَىٰ {10} وَيَتَجَنَّبُهَا الْأَشْقَى {11} الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ {12} ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ {13}

[87:7] Except what Allah pleases, surely He knows the manifest, and what is hidden. [87:8] And We will make your way smooth to a state of ease. [87:9] Therefore do remind, surely reminding does benefit. [87:10] He who fears will

[5908] (تفسير القمّي 2: 416.)
[5909] (مختصر بصائر الدرجات: 93.)

mind, [87:11] And the most unfortunate one will avoid it, [87:12] Who shall enter the great fire; [87:13] Then therein he shall neither live nor die

علي بن إبراهيم، قال: حدثنا سعيد بن محمد، قال: حدثنا بكر بن سهل، قال: حدثنا عبد الغني بن سعيد، عن موسى بن عبد الرحمن، عن ابن جريح، عن عطاء، عن ابن عباس، في قوله: إِنَّهُ يَعْلَمُ الْجَهْرَ وَ ما يَخْفى يريد ما يكون إلى يوم القيامة في قلبك و نفسك وَ نُيَسِّرُكَ يا محمد في جميع أمورك لِلْيُسْرى.

Ali Bin Ibrahim, from Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata'a, from Ibn Abbas, who has said:

Regarding His[azwj] Words ***[87:7] surely He knows the manifest, and what is hidden*** Intended – what is to transpire up to the Day of Judgement in His[azwj] Heart and His[azwj] Self ***[87:8] And We will make your way*** O Muhammad[saww], in all of your[saww] matters ***smooth to a state of ease***'.[5910]

VERSES 14 TO 19

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ {14} وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ {15} بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا {16} وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ {17} إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ {18} صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ {19}

[87:14] He indeed shall be successful who purifies himself, [87:15] And mentions the name of his Lord and prays. [87:16] Nay! you are greedy for the life of the world, [87:17] While the hereafter is better and more lasting. [87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa

الشيخ في (التهذيب): بإسناده، عن ابن أبي عمير، عن أبي بصير، عن زرارة، عن أبي عبد الله (عليه السلام)، أنه قال: «من تمام الصوم إعطاء الزكاة، كالصلاة على النبي (صلى الله عليه و آله) فإنها من تمام الصلاة، و من صام و لم يؤدها فلا صوم له إذا تركها متعمدا، و من صلى و لم يصل على النبي (صلى الله عليه و آله) و ترك ذلك متعمدا فلا صلاة له، إن الله عز و جل بدأ بها قبل الصلاة، فقال: قَدْ أَفْلَحَ مَنْ تَزَكَّى وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى».

Al-Sheykh in Al-Tehzeeb, by his chain from Ibn Abu Umeyr, from Abu Baseer, from Zurara, who has said:

'Abu Abdullah[asws] has said: 'The one who completes the Fasts, gives the Zakat, and likes the Salutation to the Prophet[saww], for it is from 'تمام الصلاة' the completion of the Prayer.

And the one who Fasts but does not recites it, so there is no Fast for him if he has avoided it deliberately. And the one who Prays and does not send greetings upon the Prophet[saww], and leaves that deliberately, so there is no Prayer for him. Allah[azwj] Mighty and Majestic has Begun by it before the Prayer ***[87:14] He indeed shall be successful who purifies himself, [87:15] And mentions the name of his Lord and prays***'.[5911]

محمد بن يعقوب: عن علي بن محمد، عن أحمد بن الحسين بن علي بن الريان، عن عبيد الله بن عبد الله الدهقان، قال: دخلت على أبي الحسن الرضا (عليه السلام)، فقال لي: «ما معنى قوله: وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى؟». قلت: كلما ذكر اسم ربه

[5910] (تفسير القمّي 2: 417)
[5911] (التهذيب 2: 159/ 625.)

قام فصلى، فقال لي: «لقد كلف الله عز و جل هذا شططا!». فقلت: جعلت فداك، فكيف هو؟ فقال: «كلما ذكر اسم ربه صلى على محمد و آله».

Muhammad Bin Yqoub, from Ali Bin Muhammad, from Ahmad Bin Al-Husayn Bin Ali Bin Al-Rayaan, from Ubeydullah Bin Abdullah Al-Dahqan who said:

'I came up to Abu Al-Hassan Al-Reza[ws], so he[asws] asked from me: 'What is the Meaning of His[azwj] Words 'وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى' ***[87:15] And mentions the name of his Lord and prays***?' I said, 'Whenever 'ذكر اسم ربه' one does the 'Zikr' (mentions) the 'Ism' his Rab, he should stand up and offer Salat (Prayed)'. So he[asws] said to me: 'So Allah[azwj] Mighty and Majestic has Burdened one enormously!' I said, 'May I be sacrificed for you[asws], so how is it?' He[asws] said: 'Whenever one mentions the 'اسم ربه' Name of his Rab (master), he should sent salutations upon Muhammad[saww] and his[saww] Progeny'.[5912]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن عبد الله بن إدريس، عن محمد بن سنان، عن المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): قوله عز و جل: بَلْ تُؤْثِرُونَ الْحَياةَ الدُّنْيا؟ قال: «ولايتهم». وَ الْآخِرَةُ خَيْرٌ وَ أَبْقى قال: «ولاية أمير المؤمنين (عليه السلام): إِنَّ هذا لَفِي الصُّحُفِ الْأُولى صُحُفِ إِبْراهِيمَ وَ مُوسى».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar who said:

'I said to Abu Abdullah[asws], '(What about) the Words of the Mighty and Majestic ***[87:16] Nay! you are greedy for the life of the world***?' He[asws] said: 'Their rule'. ***[87:17] While the hereafter is better and more lasting*** He[asws] said: 'Wilayah of Amir-Momineen[asws] ***Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa***'.[5913]

و روى حميد بن زياد، عن الحسن بن محمد بن سماعة، عن ابن رباط، عن ابن مسكان، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا ، قال: «يا [أبا] محمد، إن عندنا الصحف التي قال الله سبحانه: صُحُفِ إِبْراهِيمَ وَ مُوسى». قال: قلت. جعلت فداك، و إن الصحف هي الألواح؟ قال: «نعم».

And it has been reported by Hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Ibn Rabaat, from Ibn Muskan, from Abu Baseer, who has said:

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[59:7] and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back***, he[asws] said: 'O Abu Muhammad! In our[asws] possession are the Books about which Allah[azwj] the Glorious Said ***[87:19] The scriptures of Ibrahim and Musa***'. I said, 'May I be sacrificed for you[asws], and the Parchments, these are the Tablets?' He[asws] said: 'Yes'.[5914]

(3) حدثنا محمد بن عيسى عن ابى محمد الأنصاري عن صباح المزني عن الحرث بن حصيرة المزني عن الاصبغ بن نباته قال قال لما قدم على الكوفة صلى بهم اربعين صباحا فقرء بهم سبح اسم ربك الأعلى فقال المنافقون والله ما يحسن ان يقراء ابن ابى طالب القرآن ولو احسن ان يقراء لقراء بنا غير هذه السوره قال فبلغه ذلك فقال ويلهم انى لاعرف ناسخه ومنسوخه ومحكمه ومتشابهه وفصله من وصله وحروفه من معانيه

[5912] (الكافي 2: 359/ 18.)
[5913] (الكافي 1: 345/ 30.)
[5914] (تأويل الآيات 2: 785/ 2.)

It has been narrated to us Muhammad Bin Isa, from Abu Muhammad Al-Ansary, from Sabaah Al-Mazn, from Al-Hars Bin Haseerat Al-Mazny, from Al-Asbagh Bin Nabaata who said:

'When Ali[asws] came to Al-Kufa, he[asws] led them (in the Salat) for forty mornings reciting ***[87] Glorify the name of your Lord, the Most High***'. The hypocrites said, 'By Allah[azwj], it is not best for the son[asws] of Abu Talib[as] to recite the Quran that he[asws] recites, it would have been better if he[asws] had recited for us a Chapter other than this Chapter'. That reached him[asws]. He[asws] said: 'Woe be unto them! I[asws] am aware of its Abrogating ones, and its Abrogated ones, and its Decisive ones, and its Allegorical ones, and its Separated ones, and its Linked ones, and its Letters from its meanings.

والله ما حرف نزل على محمد صلى الله عليه وآله الا وانا اعرف فيمن انزل وفى أي يوم نزل وفى أي موضع نزل ويلهم اما يقرأون ان هذا لفى الصحف الاولى صحف ابراهيم وموسى والله عندي ورثتها رسول الله وورثها رسول الله صلى الله عليه وآله من ابراهيم وموسى ويلهم والله انى انا الذى انزل الله في وتعيها اذن واعية فانا كنا عند رسول الله فخبرنا بالوحى فاعيه ويفوتهم فإذا خرجنا قالوا ما ذا قال انفا.

By Allah[azwj], there is no word which Came down upon Muhammad[saww] except that I[asws] am aware of whom it Came down for, and in which day it Came down, and for which subject it Came down. Woe be unto them, but what they are reading, ***[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa***.

By Allah[azwj], with me[asws] is the inheritance of the Rasool Allah[saww], and the Rasool Allah[saww] inherited from Ibrahim[as] and Musa[as]. Woe be unto them, by Allah[azwj], I[asws] am the one regarding whom[asws] Allah[azwj] Sent down ***[69:12] and that the retaining ear might retain it***, for I[asws] was with the Rasool Allah[saww]. He[saww] informed us of the Revelation. I[asws] retained it whilst they missed out on it, when they went out from us[asws] they said ***[47:16] What was it that he said just now?'***[5915]

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

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

'Abu Abdullah[asws] has said: 'Musa[as] bequeathed to Yoshua Bin Noon[as], and Yoshua Bin Noon[as] bequeathed to the son of Haroun[as], and did not bequeath to the son of Musa[as], because to Allah[azwj] is the good, He[azwj] Choses whosoever that He[azwj] so Wishes to, and Musa[as] gave the good news to Yoshua Bin Noon[as] of the Messiah[as].

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

When Allah[azwj] Sent the Messiah[as], He[azwj] Said to him[as] that he[saww], the Rasool Allah[saww] will come afterwards, his[saww] name will be Ahmad[saww] from the son of Ismail. He[saww] will ratify Me[azwj], and ratify you[as]. And (a meeting) took place between

[5915] Basaair Al Darajaat – Part 3 Ch 10 H 3

the disciples among the Mustahfizeen (The guardians), and Allah[azwj] had Named them as Al-Mustahfizeen because they were guarding the Great Name (Al-Ism Al-Akbar), and it is the Book by which everything can be known which was with the Prophets[as].

يقول الله تعالى لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب والميزان الكتاب الاسم الاكبر وانما عرف مما يدعى العلم التورية والانجيل والفرقان فما كان كتب نوح وما كتاب صالح وشعيب وابراهيم وقد اخبر الله ان هذا لفى الصحف الاولى صحف ابراهيم وموسى

Allah[azwj] the High has Said "***[57:25] Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance***", and the Book is the Great Name (*Al-Ism Al-Akbar*), and they also knew from what is called the knowledge of the Torah, and the Evangel and the Furqaan. What was written by Nuh[as], and what Saleh[as] wrote, and Shuayb[as], and Ibrahim[as], and this has been Informed by Allah[azwj] that "***[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa***".

فاين صحف ابراهيم (فقال ظ) اما صحف ابراهيم فالاسم الاكبر وصحف موسى الاسم الاكبر فلم تزال الوصية يوصيها عالم بعد عالم حتى دفعوها إلى محمد صلى الله عليه وآله ثم اتاه جبرئيل فقال له انك قد قضيت نبوتك واستكملت ايامك فاجعل الاسم الاكبر وميراث العلم وآثار النبوة عند على عليه السلام فانى لااترك الارض الاولى فيها عالم يعرف به طاعتي ويعرف به ولايتى فيكون حجة لمن ولد بين قبض نبى إلى خروج آخر فأوحى بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى على بن ابى طالب عليه السلام.

So, where are the Scriptures of Ibrahim[as]? But, the Scriptures of Ibrahim[as] is the Great Name (Al-Ism Al-Akbar), and Scriptures of Musa[as] is the Great Name (Al-Ism Al-Akbar). The successors[as] never ceased to bequeath these to knowledgeable one after knowledgeable, until they were handed over to Muhammad[saww]. Then Jibraeel came to him[saww]. He said to him[saww]: 'You[saww] have come to the end of your[saww] Prophet-hood, and your[saww] days are completed. Transfer the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effects of the Prophet-hood to be in the possession of Ali[asws], for I[azwj] do not Leave the Earth without My Wali (Guardian) who is the most knowledgeable one[asws] and has My[azwj] utmost recognition, by whom[asws] My[azwj] obedience and My[azwj] Wilayat can be recognised. It is a Proof to the ones who were born between the passing away of the Prophet[saww] to the coming out of the last one. He[azwj] Revealed that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali[asws] Bin Abu Talib[asws]'.[5916]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «ولاية علي (عليه السلام) مكتوبة في جميع صحف الأنبياء، و لن يبعث الله رسولا إلا بنبوة محمد (صلى الله عليه و آله) و وصية علي (عليه السلام)».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

[5916] Basaar Al Darajaat – Part 9 CH 22 H 4

‘Abu Al-Hassan[asws] has said: ‘The Wilayah of Ali[asws] is written in all the Books of the Prophets[as]. And Allah[azwj] never Sent a Messenger except with the Prophet-hood of Muhammad[saww] and the successor-ship of Ali[asws]’.[5917]

[5917] (الكافي 1: 363/ 6.)

CHAPTER 88

AL-GHAASHIYA

(26 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من أدمن قراءة هَلْ أَتاكَ حَدِيثُ الْغاشِيَةِ في فريضة أو نافلة، غشاه الله برحمته في الدنيا و الآخرة، و آتاه الأمن من يوم القيامة من عذاب النار».

Ibn Babuwayh, by his chain, from Abu Baseer, who has narrated:

'Abu Abdullah[asws] having said: 'The one who habitually recites ***[88] Has not there come to you the Hadeeth of the overwhelming?*** (The Chapter 88) in his obligatory or optional (Prayers), Allah[azwj] would Overwhelm him with His[azwj] Mercy in the world as well as in the Hereafter, and Grant him Security on the Day of Judgement from the Punishment of the Fire'.[5918]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و من قرأها على مولود بشرا و غيره صارخ أو شارد، سكنته و هدأته».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (88), Allah[azwj] would Reckon him with an easy Reckoning. And the one who recites it upon the newborn baby, in front of it or in its absence, it would make it to be tranquil and calm'.[5919]

و قال الصادق (عليه السلام): «من قرأها على ضرس يؤلم و يضرب سكن بإذن الله تعالى، و من قرأها على ما يأكله أمن ما فيه و رزقه الله السلامة فيه».

And Al-Sadiq[asws] said: 'The one who recites it (88) upon toothache, it would calm down by the Permission of Allah[azwj] the High. And the one who recites it upon what he has eaten, he would be safe from whatever was in it, and Allah[azwj] would Give him the Sustenance of safety in it'.[5920]

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه وآله من قرءها حاسبه الله حسابا يسيرا

In Majma Al-Bayan – Ubayy Bin Ka'ab, who has narrated:

[5918] (- ثواب الأعمال: 122.)
[5919] Tafseer Al Burhan – 11556
[5920] (خواص القرآن: 14 «مخطوط».)

The Holy Prophet[saww] said: 'The one who recites it (Chapter 88) would be Reckoned with an easy Reckoning'.[5921]

VERSES 1 TO 5

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ {1} وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ {2} عَامِلَةٌ نَاصِبَةٌ {3} تَصْلَىٰ نَارًا حَامِيَةً {4} تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ {5}

***[88:1] Has not there come to you the Hadeeth of the overwhelming? [88:2] (Some) faces on that day shall be downcast, [88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire, [88:5] Made to drink from a boiling spring*.**

محمد بن يعقوب: عن جماعة، عن سهل، عن محمد، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: قلت: هَلْ أَتاكَ حَدِيثُ الْغاشِيَةِ؟ قال: «يغشاهم القائم بالسيف». قال: قلت: وُجُوهٌ يَوْمَئِذٍ خاشِعَةٌ؟ قال: «خاضعة لا تطيق الامتناع». قال: قلت: عامِلَةٌ؟ قال: «عملت بغير ما أنزل الله». قال: قلت: ناصِبَةٌ؟ قال: «نصبت غير ولاة الأمر». قال: قلت: تَصْلى ناراً حامِيَةً؟ قال: «تصلى نار الحرب في الدنيا على عهد القائم و في الآخرة نار جهنم».

Muhammad Bin Yaqoub, from a group, from Sahl, from Muhammad, from his father, who has narrated:

'The narrator says: 'I asked from Abu Abdullah[asws]: '(What about) ***[88:1] Has not there come to you the Hadeeth of the overwhelming?***' He[asws] said: 'Al-Qaim[asws] would overwhelm them with the sword'. I said, '(What about) ***[88:2] (Some) faces on that day shall be downcast***?' He[asws] said: 'Controlled, their abstention not being tolerated'. I said, '(What about) ***[88:3] Labouring***?' He[asws] said: 'With other than what Allah[azwj] Revealed'. I said, '(What about) ***hostile one (Nasibi)***?' He[asws] said: '(One who) established someone else as Master of the Command (Wali Al-Amr)'. I said, '***[88:4] Entering into burning fire***?' He[asws] said: 'Entering into the fire of war in the world during the era of Al-Qaim[asws], and in the Hereafter, the Fire of Hell'.[5922]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمرو بن أبي المقدام، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كل ناصب- و إن تعبد و اجتهد- منسوب إلى هذه الآية عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً، و كل ناصب مجتهد فعمله هباء».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

'I heard Abu Abdullah[asws] saying: 'Every Nasibi (Hostile to Masomeen[asws]) – who worshipped and worked hard – is attributed to this Verse ***[88:3] Laboring, hostile one (Nasibi) [88:4] Entering into burning Fire***, and every Nasibi Mujtahid (striving one), so his work is in vain (wasted)'.[5923]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن حنان، عن أبي عبد الله (عليه السلام) [أنه]، قال: «لا يبالي الناصب صلى أم زنى، و هذه الآية نزلت فيهم: عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً».

[5921] Tafseer Noor Al Saqalayn – Ch 88 H 2
[5922] (الكافي 8: 50/ 13.)
[5923] (الكافي 8: 213/ 259.)

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ibn Fazaal, from Hanaan, who has narrated:

'Abu Abdullah[asws] has said that It does not matter whether the Nasibi Prays or commits adultery, and this Verse has been Revealed regarding them ***[88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire***'.[5924]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من خالفكم- و إن تعبد و اجتهد- منسوب إلى هذه الآية: وُجُوهٌ يَوْمَئِذٍ خاشِعَةٌ عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah [asws] saying: 'The ones who oppose you (Shia) – and they worshipped and work hard – are attributed to this Verse ***[88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire*'.**[5925]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَرَجْتُ أَنَا وَ أَبِي حَتَّى إِذَا كُنَّا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ إِذَا هُوَ بِأُنَاسٍ مِنَ الشِّيعَةِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ إِنِّي وَ اللَّهِ لَأُحِبُّ رِيَاحَكُمْ وَ أَرْوَاحَكُمْ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ وَ اعْلَمُوا أَنَّ وَلَايَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ الِاجْتِهَادِ وَ مَنِ ائْتَمَّ مِنْكُمْ بِعَبْدٍ فَلْيَعْمَلْ بِعَمَلِهِ أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمُ السَّابِقُونَ الْأَوَّلُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ السَّابِقُونَ فِي الدُّنْيَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

I heard Abu Abdullah[asws] saying: 'I[asws] and my[asws] father[asws] went out until we[asws] arrived in between the Grave and the Pulpit (of the Rasool Allah[saww]). There was a group of Shiah over there, so I[asws] greeted them, and then said: 'By Allah[azwj]! I[asws] love your aromas, and your spirits, so help me[asws] upon that by being pious and striving. And know that our[asws] Wilayah cannot be achieved except by piety and the striving, and the one from among you who follows a servant (an Imam[asws]); he should emulate what he does. You are the Shiah of Allah[azwj], and you are the Helpers of Allah[azwj], and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

قَدْ ضَمِنَّا لَكُمُ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَ جَلَّ وَ ضَمَانِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ اللَّهِ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرُ أَرْوَاحاً مِنْكُمْ فَتَنَافَسُوا فِي فَضَائِلِ الدَّرَجَاتِ أَنْتُمُ الطَّيِّبُونَ وَ نِسَاؤُكُمُ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءُ عَيْنَاءُ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِقَنْبَرٍ يَا قَنْبَرُ أَبْشِرْ وَ بَشِّرْ وَ اسْتَبْشِرْ فَوَ اللَّهِ لَقَدْ مَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ عَلَى أُمَّتِهِ سَاخِطٌ إِلَّا الشِّيعَةَ

We[asws] have taken your responsibility for the Paradise on the Guarantee of Allah[azwj] Mighty and Majestic, and the guarantee of the Rasool Allah[saww]. By Allah[azwj]! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Believing woman is a virgin Hourie and every Believer is a Truthful one. And Amir-ul-Momineen[asws] has said to Qanbar: 'Receive good news, rejoice with the

[5924] (الكافي 8: 160/ 162.)
[5925] (تفسير القمي 2: 419.)

good news, and convey the good news, for, by Allah[azwj], the Rasool Allah[saww] passed away while he[saww] was angry with his[saww] community except for the Shia'.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزّاً وَ عِزُّ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذِرْوَةً وَ ذِرْوَةُ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفاً وَ شَرَفُ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّداً وَ سَيِّدُ الْمَجَالِسِ مَجَالِسُ الشِّيعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَاماً وَ إِمَامُ الْأَرْضِ أَرْضٌ تَسْكُنُهَا الشِّيعَةُ

Indeed! For everything there is an honour and the honour of Al-Islam are the Shia. Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shia.

Indeed! For everything there is a chief and the chief of the gatherings is the gathering of the Shia.

Indeed! For every thing is an Imam, and the Imam of the earth is the land on which the Shia live.

وَ اللَّهِ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتَ بِعَيْنٍ عُشْباً أَبَداً وَ اللَّهِ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَ لَا أَصَابُوا الطَّيِّبَاتِ مَا لَهُمْ فِي الدُّنْيَا وَ لَا لَهُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلُّ نَاصِبٍ وَ إِنْ تَعَبَّدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

By Allah[azwj]! Had you all not been in the earth, an eye would have never ever see herbs. By Allah[azwj]! Had you all not been in the earth, Allah[azwj] would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: ***"[88:3] Labouring, Hostile one [88:4] Entering into burning fire"***. <u>So every Hostile One (Nasibi) who struggles, his deeds would be wasted</u>.

شِيعَتُنَا يَنْطِقُونَ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ يَنْطِقُونَ بِتَقَلُّتٍ وَ اللَّهِ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَنَامُ إِلَّا أَصْعَدَ اللَّهُ عَزَّ وَ جَلَّ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّةٍ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخِّراً بَعَثَ بِهَا مَعَ أَمَنَتِهِ مِنَ الْمَلَائِكَةِ لِيَرُدُّوهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ

Our[asws] Shia speak with the 'بِنُورِ' Light of Allah[azwj] Mighty and Majestic, and the ones who are opposed to them speak by instinct (biological needs). By Allah[azwj]! There is none from our[asws] Shia who sleeps, except that Allah[azwj] Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He[azwj] Makes it to be within the Treasures of His[azwj] Mercy, and in the Gardens of Paradise, and in the Shade of His[azwj] Throne. And if its term (death) has been delayed, He[azwj] sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ اللَّهِ إِنَّ حَاجَّكُمْ وَ عُمَّارَكُمْ لَخَاصَّةُ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّ فُقَرَاءَكُمْ لَأَهْلُ الْغِنَى وَ إِنَّ أَغْنِيَاءَكُمْ لَأَهْلُ الْقَنَاعَةِ وَ إِنَّكُمْ كُلَّكُمْ لَأَهْلُ دَعْوَتِهِ وَ أَهْلُ إِجَابَتِهِ.

By Allah[azwj] those of you who perform the Hajj and the Umrah are the special ones of Allah[azwj] Mighty and Majestic. And the poor ones among you are the rich ones, and

your rich ones are the contented ones. And all of you are the people whom He[azwj] Invited and the people who accepted His[azwj] Call'.[5926]

شرف الدين النجفي، قال: روي عن أهل البيت (عليهم السلام) حديث مسند في قوله عز و جل: وُجُوهٌ يَوْمَئِذٍ خاشِعَةٌ عامِلَةٌ ناصِبَةٌ: «أنها التي نصبت العداوة لآل محمد (عليهم السلام)، و أما وُجُوهٌ يَوْمَئِذٍ ناعِمَةٌ لِسَعْيِها راضِيَةٌ فهم شيعة آل محمد (صلوات الله عليهم)».

Sharaf Al-Deen Al-Najafy said:

'It has been reported from the Ahl Al-Bayt[asws] in a linked Hadeeth regarding the Words of the Mighty and Majestic ***[88:2] (Some) faces on that day shall be downcast, [88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire***: 'These are the ones who established (Nasabat) enmity against the Progeny[asws] of Muhammad[saww]'. And as for ***[88:8] (Other) faces on that day shall be happy, [88:9] Well-pleased because of their striving***, so they are the Shia of the Progeny[asws] of Muhammad[saww]'.[5927]

في كتاب علل الشرايع باسناده إلى ابى اسحاق الليثى عن الباقر عليه السلام حديث طويل يقول فيه أبو اسحاق بعد ان قال: وأجد من اعدائكم ومن ناصبيكم من يكثر من الصلوة ومن الصيام ويخرج الزكاة ويتابع بين الحج والعمرة ويحض على الجهاد ويأثر على البر وعلى صلة الارحام ويقضى حقوق اخوانه ويواسيهم من ماله ويتجنب شرب الخمر والزنا واللواط وساير الفواحش ؟

And in the book Al-IllAl-Al-Saharai'e, by his chain going up to Abu Is'haq Al-Baysi:

In a lengthy Hadeeth from Imam Al-Baqir[asws], when Abu Is'haq said, 'And I find that the ones from your[asws] enemies, and the ones who are hostile to you[asws] (Nasibi), are the ones who are frequent in the Prayers, and the Fasts, and the taking out of Al-Zakat, and the going to the Pilgrimage (Al-Hajj) and the Umrah, and inciting to the Jihad, and enjoining to the righteousness, and for the maintaining of relationships, and the fulfilment of the rights of their brothers, and considering them equal with their wealth, and they keep away from drinking of intoxicants, and the adultery, and the sodomy, and the rest of the immoralities?'

وان ناصب على ما هو عليه مما وصفته من افعالهم لو اعطى ما بين المشرق والمغرب ذهبا وفضة ان يزول عن محبة الطواغيت وموالاتهم إلى موالاتكم ما فعل ولازال، ولو ضربت خياشيمه بالسيوف فيهم ولو فعل فيهم ما ارتدع ولارجع، وإذا سمع احدهم منقبة لكم وفضلا اشمأز من ذلك وتغير لونه وراى كراهة ذلك في وجهه بغضا لكم ومحبة لهم،

Imam[asws] replied: 'And if the Nasibi is upon what he is upon, from what you have described the qualities of his actions, even I[asws] were to give him what is between the East and the West of the gold and silver that he should decline from the love of the tyrants and their friends, and to be your friends, he would neither do it nor decline from it. And if I[asws] were to strike them (Shia) with the swords among them, and I[asws] were to do this among them, they would neither turn back nor return (to Kufr). but when one of them (Nasabi) hears some of your praises and merits, he would become constricted by that, and his colour would change, and his abhorrence would become apparent in his face in his hatred for you (Shia) and their love for them '.

[5926] Al Kafi - H 14707
[5927] Tafseer Al Burhan – H 11565

قال: فتبسم الباقر عليه السلام ثم قال: يا ابراهيم هيهنا هلكت " العاملة الناصبة تصلى نارا حامية تسقى من عين آنية " ومن ذلك قال عزوجل: وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا ".

He (the narrator) said, 'Al-Baqir[asws] smiled, then said: 'O Ibrahim! Here is where they are destroyed ***[88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire [88:5] Made to drink from a boiling spring***. And from that, Allah[azwj] Mighty and Majestic Said ***[25:23] And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust***'.[5928]

VERSES 6 TO 11

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ {6} لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ {7} وُجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ {8} لِسَعْيِهَا رَاضِيَةٌ {9} فِي جَنَّةٍ عَالِيَةٍ {10} لَا تَسْمَعُ فِيهَا لَاغِيَةً {11}

[88:6] They shall have no food but of thorns, [88:7] Which will neither fatten nor avail against hunger. [88:8] (Other) faces on that day shall be happy, [88:9] Well-pleased because of their striving, [88:10] In a lofty garden, [88:11] Wherein you shall not hear vain talk.

علي بن إبراهيم: في قوله تعالى: هَلْ أَتاكَ حَدِيثُ الْغاشِيَةِ يعني قد أتاك- يا محمد- حديث القيامة، و معنى الغاشية أي تغشى الناس، وُجُوهٌ يَوْمَئِذٍ خاشِعَةٌ عامِلَةٌ ناصِبَةٌ، قال: نزلت في النصاب، و هم الذين خالفوا دين الله و صلوا و صاموا، و نصبوا لأمير المؤمنين (عليه السلام)، و هو قوله تعالى: عامِلَةٌ ناصِبَةٌ عملوا و نصبوا فلا يقبل منهم شيء من أفعالهم تَصْلى وجوههم ناراً حامِيَةً تُسْقى مِنْ عَيْنٍ آنِيَةٍ، قال: لها أنين من شدة حرها لَيْسَ لَهُمْ طَعامٌ إِلَّا مِنْ ضَرِيعٍ، قال: عرق أهل النار، و ما يخرج من فروج الزواني لا يُسْمِنُ وَ لا يُغْنِي مِنْ جُوعٍ.

Ali Bin Ibrahim (Tafseer Qummi), the following:

Regarding the Words of the High ***[88:1] Has not there come to you the Hadeeth of the overwhelming?*** He[azwj] Means: "O Muhammad[saww], We[azwj] have Given you[saww] the Hadeeth of the Day of Judgement, and the meaning of 'Al-Ghashiya' is that it overwhelms the people. ***[88:2] (Some) faces on that day shall be downcast, [88:3] Labouring, hostile one (Nasibi)*** He[asws] said: 'It was Revealed regarding the *Nasibis*, and they are the ones who opposed the Religion of Allah[azwj], and Prayed, and Fasted, and were hostile to Amir-ul-Momineen[asws], and it is the Statement of the High ***[88:3] Labouring, hostile one (Nasibi)*** They work, and are hostile, so nothing would be Accepted from them from their deeds ***[88:4] Entering*** their faces ***into burning fire [88:5] Made to drink from a boiling spring.*** He[asws] said: 'For them will be an intensely hot spring ***[88:6] They shall have no food but of thorns,*** He[asws] said: 'Sweat of the people of Hell, and what comes out from the genitals of the adulterers ***[88:7] Which will neither fatten nor avail against hunger***'.

ثم ذكر أتباع أمير المؤمنين (عليه السلام)، فقال: وُجُوهٌ يَوْمَئِذٍ ناعِمَةٌ لِسَعْيِها راضِيَةٌ يرضى الله بما سعوا فيه فِي جَنَّةٍ عالِيَةٍ لا تَسْمَعُ فِيها لاغِيَةً، قال: الهزل و الكذب.

Then He[azwj] Mentioned the followers of Amir-ul-Momineen[asws], so He[azwj] Said ***[88:8] (Other) faces on that day shall be happy, [88:9] Well-pleased because of their striving***, Allah[azwj] would be Pleased with what they had sought ***[88:10] In a lofty***

[5928] Tafseer Noor Al Saqalayn – CH 88 H 9

garden, [88:11] Wherein you shall not hear vain talk He[asws] said: 'Humour and lying'.[5929]

في مجمع البيان عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: الضريع شئ يكون في النار يشبه الشوك أمر من الصبر وأنتن من الجيفة، واشد حرا من النار سماه الله الضريع.

In Majma Al-Bayan, from Ibn Abbas who said,

'The Rasool-Allah[saww] said: '*Al-Zari'e* is a thing which occurs in the Fire, similar to the thistle, more bitter than the aloe, and more smelly than the carcass, and hotter than the Fire. Allah[azwj] has Called it the - *Al-Zari'e*'.[5930]

في تفسير على بن ابراهيم حدثنى أبى عن محمد بن أبى عمير عن ابى بصير عن ابى عبد الله عليه السلام قال: قلت له: يا ابن رسول الله خوفني فان قلبى قد قسا، فقال: يابا محمد استعد للحياة الطويلة فان جبرئيل جاء إلى رسول الله صلى الله عليه وآله وهو قاطب وقد كان قبل ذلك يجئ وهو مبتسم، فقال رسول الله صلى الله عليه وآله: يا جبرئيل جئتني اليوم قاطبا ؟ فقال يا محمد قد وضعت منافخ النار، فقال: وما منافخ النار يا جبرئيل فقال: يا محمد ان الله عزوجل امر بالنار فنفخ عليها الف عام حتى ابيضت، ثم نفخ عليها الف عام حتى احمرت، ثم نفخ عليها الف عام حتى اسودت، فهى سوداء مظلمة، لو ان قطرة من الضريع قطرت في شراب اهل الدنيا لمات اهلها من نتنها، والحديث طويل اخذنا منه موضع الحاجة.

In Tafseer Qummi – Ali Bin Ibrahim said, 'It has been narrated to me from Muhammad Bin Abu Umeyr, from Abu Baseer, who has said:

'The narrator says that I said to Abu Abdullah[asws], 'O son[asws] of the Rasool-Allah[saww], someone frightened me, so my heart has become hard'. He[asws] said; 'O Abu Muhammad! Be prepared for a long life. Jibraeel[as] came to Rasool-Allah[saww], and he[as] was frowning, and before that he[as] had come whilst he[as] was smiling. So the Rasool-Allah[saww] said: 'O Jibraeel[as], you[as] have come to me[saww] today frowning?' So he[as] said: 'O Muhammad[saww]! I[as] have developed the bellows of the Fire'. So he[saww] said: 'And tell me[saww] about the bellows of the Fire, O Jibraeel[as]?' So he[as] said: 'O Muhammad[saww]! Allah[azwj] Mighty and Majestic Commanded (to deal) with the Fire, so the bellows will blow into it for a thousand years until it turns white. Then they will blow into it for a thousand years until it turns red. Then they will blow into it for a thousand years until it turns black, and it is the blackness of the darkness. If one drop from *Al-Zari'e* were to drop into the drink of the people of the world, they would all die from its stink'.[5931]

في كتاب الخصال عن أبى حمزة الثمالى عن أبى جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: جمع الخير كله في ثلاث خصال: النظر والسكوت والكلام، و كل نظر ليس فيه اعتبار فهو سهو، وكل سكوت ليس فيه فكر فهو غفلة، وكل كلام ليس فيه ذكر فهو لغو، فطوبى لمن كان نظره عبرا، وسكوته فكرا، وكلامه ذكرا، وبكى على خطيئته وأمن الناس شره.

In the Book Al-Khisaal, from Abu Hamza Al-Sumaly, who has said:

'Abu Ja'far[asws] has said that 'Amir-ul-Momineen[asws] said: 'All good has been gathered in three characteristics:

1. The consideration,

[5929] (تفسير القمي 2: 418.)
[5930] Tafseer Noor Al Saqalayn – Ch 88 H 14
[5931] Tafseer Noor Al Saqalayn – Ch 88 H 15

2. And the silence,
3. And the speech.

And every view in which there is no consideration, it is an oversight. And every silence, in which there is no pondering, it is negligence. And every speech in which there is no Remembrance, it is vain talk'.[5932]

VERSES 12 TO 16

فِيهَا عَيْنٌ جَارِيَةٌ {12} فِيهَا سُرُرٌ مَرْفُوعَةٌ {13} وَأَكْوَابٌ مَوْضُوعَةٌ {14} وَنَمَارِقُ مَصْفُوفَةٌ {15} وَزَرَابِيُّ مَبْثُوثَةٌ {16}

[88:12] Therein is a fountain flowing, [88:13] Therein are thrones raised high, [88:14] And drinking-cups ready placed, [88:15] And cushions set in a row, [88:16] And carpets spread out.

ثم قال علي بن إبراهيم: حدثنا سعيد بن محمد، عن موسى بن عبد الرحمن، عن ابن جريج، عن عطاء، عن ابن عباس، في قوله تعالى: فِيها سُرُرٌ مَرْفُوعَةٌ، ألواحها من ذهب مكللة بالزبرجد و الدر و الياقوت، تجري من تحتها الأنهار وَ أَكْوابٌ مَوْضُوعَةٌ يريد الأباريق التي ليس لها آذان.

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'It has been narrated to us from Saeed Bin Muhammad, from Musa Bin Abdul Rahman, from Ibn Jareyj, from Ata'a, from Ibn Abbas, who has said:

Regarding the Words of the High ***[88:13] Therein are thrones raised high***, Planks of gold crowned with aquamarines, and pearls, and rubies, with rivers flowing underneath them ***[88:14] And drinking-cups ready placed*** pitchers which do not have ears (handles)'.[5933]

علي بن إبراهيم، في قوله تعالى: وَ نَمارِقُ مَصْفُوفَةٌ، قال: البسط و الوسائد وَ زَرابِيُّ مَبْثُوثَةٌ، قال: كل شيء خلقه الله في الجنة له مثال في الدنيا إلا الزرابي فإنه لا يدرى ما هي.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[88:15] And cushions set in a row*** He[asws] said: 'Rugs and pillows ***[88:16] And carpets spread out*** He[asws] said: 'Everything which Allah[azwj] has Created in the Paradise has a similarity for it in the world except for 'Al-Zaraby' he (the Believer) does not know what it is'.[5934]

VERSES 17 TO 24

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ {17} وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ {18} وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ {19} وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ {20} فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ {21} لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ {22} إِلَّا مَنْ تَوَلَّى وَكَفَرَ {23} فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ {24}

[88:17] Will they not then consider the camels, how they are created? [88:18] And the heaven, how it is reared aloft, [88:19] And the mountains, how they are

[5932] Tafseer Noor Al Saqalayn – CH 88 H 25
[5933] (رجال الكشي: 460/ 874)
[5934] (تفسير القمي 2: 418.)

firmly fixed, [88:20] And the earth, how it is made a vast expanse? [88:21] Therefore do remind, for you are only a reminder. [88:22] You are not a watcher over them; [88:23] But whoever turns back and disbelieves, [88:24] Allah will chastise him with the greatest chastisement.

ثم قال علي بن إبراهيم: و رجع إلى رواية عطاء، عن ابن عباس، في قوله تعالى: أَ فَلا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ يريد الأنعام، قوله تعالى: وَ إِلَى السَّماءِ كَيْفَ رُفِعَتْ وَ إِلَى الْجِبالِ كَيْفَ نُصِبَتْ وَ إِلَى الْأَرْضِ كَيْفَ سُطِحَتْ، يقول [الله] عز و جل: هل يقدر أحد أن يخلق مثل الإبل، و يرفع مثل السماء، و ينصب مثل الجبال، و يسطح مثل الأرض غيري، أو يفعل مثل هذا الفعل [أحد] سواي؟ قوله تعالى: فَذَكِّرْ إِنَّما أَنْتَ مُذَكِّرٌ أي فعظ- يا محمد- إنما أنت واعظ.

Then Ali Bin Ibrahim said,'And it has been referred in a report of Ata'a, from Ibn Abbas, who has said:

Regarding the Words of the High ***[88:17] Will they not then consider the camels, how they are created?*** Intending the cattle. The Words of the High ***[88:18] And the heaven, how it is reared aloft, [88:19] And the mountains, how they are firmly fixed, [88:20] And the earth, how it is made a vast expanse?*** Allah[azwj] Mighty and Majestic is Saying: "Is there anyone who has the ability to Created the like of the camels, and elevate (something) like the sky, and establish (something) the like of mountains, and spread out (something) like the earth apart from Me[azwj], or anyone who can do the like of this other than I[azwj]?' The Words of the High ***[88:21] Therefore do remind, for you are only a reminder*** i.e So preach – O Muhammad[saww] – for you[saww] are only a preacher'.[5935]

ثم قال علي بن إبراهيم: في قوله: لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ، قال: لست بحافظ و لا كاتب عليهم.

Then Ali Bin Ibrahim (Tafseer Qummi) said –

Regarding His[azwj] Words ***[88:22] You are not a watcher over them***, he[asws] said: 'You[saww] are not with a protector (signatory?) or a writer over them'.[5936]

في كتاب الاهليلجة المنقول عن الصادق جعفر بن محمد عليهما السلام في الرد على من أنكر وجود الصانع قال عليه السلام لمن كان منكرا للصانع: إذا رأيت بناءا أتقر ان له بانيا، وإذا رأيت صورة أتقر أن لها مصورا ؟ قال لابد من ذلك.

In the book Al-Al-Ahlaylajat Al-Manqoul, who has said:

'(Imam[asws]) Al-Sadiq Ja'far bin Muhammad[asws] regarding the rebuttal of the one who denies the existence of the Maker, he[asws] said: '(Say) to the one who is a denier of the Maker – When you see a construction, will you not accept that there is a constructor for it, and when you see a picture will you not accept that there is a painter for it?' He[asws] said: 'It is inevitable (conclusion) from that'.[5937]

VERSE 25 & 26

إِنَّ إِلَيْنَا إِيَابَهُمْ {25} ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ {26}

[88:25] Surely to Us is their turning back, [88:26] Then surely upon Us is the taking of their account

[5935] (تفسير القمي 2: 418)
[5936] (تفسير القمّي 2: 419.)
[5937] Tafseer Noor Al Saqalayn _ CH 88 H 27

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله إِلَّا مَنْ تَوَلَّى وَ كَفَرَ: «يريد من لم يتعظ و لم يصدق و جحد ربوبيتي و كفر نعمتي فَيُعَذِّبُهُ اللَّهُ الْعَذابَ الْأَكْبَرَ يريد الغليظ الشديد الدائم إِنَّ إِلَيْنا إِيابَهُمْ، أي مرجعهم ثُمَّ إِنَّ عَلَيْنا حِسابَهُمْ».

He (Ali Bin Ibrahim-Tafseer Qummi) said:

'And in a report of Abu Al-Jaroud, from Abu Ja'far[asws], Regarding His[azwj] Words ***[88:23] But whoever turns back and disbelieves***, Intended – the one who did not learn or ratified, and fought against My[azwj] Lordship and denied My[azwj] Bounties ***[88:24] Allah will chastise him with the greatest chastisement*** Intended – (Severe and harsh Punishment forever) ***[88:25] Surely to Us is their turning back,*** i.e., their return ***[88:26] Then surely upon Us is the taking of their account***'.[5938]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سنان، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال: «يا جابر، إذا كان يوم القيامة و بعث الله عز و جل الأولين و الآخرين لفصل الخطاب، دعي رسول الله (صلى الله عليه و آله) و دعي أمير المؤمنين (عليه السلام)، فيكسى رسول الله (صلى الله عليه و آله) حلة خضراء تضيء ما بين المشرق و المغرب، و يكسى علي (عليه السلام) مثلها، [و يكسى رسول الله (صلى الله عليه و آله) حلة وردية يضيء لها ما بين المشرق و المغرب، و يكسى علي (عليه السلام) مثلها]، ثم يصعدان عندها، ثم يدعى بنا فيدفع إلينا حساب الناس، فنحن و الله ندخل أهل الجنة الجنة و أهل النار النار، ثم يدعى بالنبيين (عليهم السلام) فيقامون صفين عند عرش الله جل و عز حتى يفرغ من حساب الناس.

Muhammad Bin Yaqoub, from a number of his companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shimr, from Jabir, who has said:

'Abu Ja'far[asws] has said: 'O Jabir! When it will be the Day of Judgement, and Allah[azwj] Mighty and Majestic Resurrects the former ones and the later ones for the Decisive Speech, will Call Rasool-Allah[saww] and Call Amir-ul-Momineen[asws]. So the Rasool-Allah[saww] would be clothed with a green garment which would illuminate what is between the East and the West, and Ali[asws] would be clothed with one similar to it. And Rasool-Allah[saww] would (also) be clothed with a rosy suit which would illuminate what is between the East and the West, and Ali[asws] would be clothed with one similar to it. Then both of them[asws] would ascend in His[azwj] Presence. Then they[asws] would be Calling us[asws], so the Reckoning of the people would be handed over to us[asws]. So we[asws] are the ones who would be entering the people of the Paradise into the Paradise, and the people of Fire into the Fire. Then the Prophets[as] would be Called, so they would be standing in rows in the Presence of the Throne of Allah[azwj] Majestic and Mighty until the people are free from the Reckoning.

فإذا دخل أهل الجنة الجنة، و أهل النار النار، بعث رب العزة عليا (عليه السلام)، فأنزلهم منازلهم من الجنة و زوجهم، فعلي و الله يزوج أهل الجنة في الجنة، و ما ذاك لأحد غيره، كرامة من الله عز ذكره، [و] فضلا فضله الله [به] و من به عليه، و هو و الله يدخل أهل النار النار، و هو الذي يغلق على أهل الجنة إذا دخلوا فيها أبوابا، لأن أبواب الجنة إليه، و أبواب النار إليه».

So when the people of the Paradise have entered into the Paradise, and the people of the Fire have entered into the Fire, the Lord[azwj] of Honour would Send Ali[asws] who would settle them in their dwellings in the Paradise and get them married. <u>So Ali[asws] will be getting the people of Paradise to be married in the Paradise, and that is not for anyone apart from him[asws]</u>, a Prestige from Allah[azwj] Mighty is His[azwj] Mention, and a Grace which Allah[azwj] has Graced him[asws] with. And by Allah[azwj], he[asws] would be

[5938] (تفسير القمّي 2: 419.)

the one who will enter the people of the Fire into the Fire, and he[asws] is the one who would be locking the Doors of the Paradise when its people have entered into it, because the Doors of the Paradise are in his[asws] control, and the Doors of the Fire are in his[asws] control'.[5939]

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ سِنَانٍ عَنْ سَعْدَانَ عَنْ سَمَاعَةَ قَالَ كُنْتُ قَاعِداً مَعَ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) وَ النَّاسُ فِي الطَّوَافِ فِي جَوْفِ اللَّيْلِ فَقَالَ يَا سَمَاعَةُ إِلَيْنَا إِيَابُ هَذَا الْخَلْقِ وَ عَلَيْنَا حِسَابُهُمْ فَمَا كَانَ لَهُمْ مِنْ ذَنْبٍ بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَتَمْنَا عَلَى اللَّهِ فِي تَرْكِهِ لَنَا فَأَجَابَنَا إِلَى ذَلِكَ وَ مَا كَانَ بَيْنَهُمْ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَاهُ مِنْهُمْ وَ أَجَابُوا إِلَى ذَلِكَ وَ عَوَّضَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

Sahl Bin Ziyad, from Ibn Sinan, from Sa'daan, from Sama'at who said:

I was seated with Abu Al-Hassan the First[asws], and the people were in the circumambulation (Tawaaf) in the middle of the night, so he[asws] said: 'O Sama'at! To us[asws] is the eventual return of these people and on us[asws] is their Accounting. So there is none from their sins between them and Allah[azwj] Mighty and Majestic, but it has been Ordained by Allah[azwj] for it to be left to us[asws] so we[asws] will respond to that, and there is nothing between them and the people, but they should ask it from us[asws] and I[asws] will respond to that, and Allah[azwj] Mighty and Majestic would Recompense them for it'.[5940]

ابن بابويه، قال: حدثنا أبو علي أحمد بن أبي جعفر البيهقي بفيد بعد منصرفي من حج بيت الله [الحرام] في سنة أربع و خمسين و ثلاثمائة، قال: حدثنا علي بن محمد بن مهرويه القزويني، قال: حدثنا داود بن سليمان، قال: حدثني علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد ابن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إذا كان يوم القيامة ولينا حساب شيعتنا، فمن كانت مظلمته فيما بينه و بين الله عز و جل حكمنا فيها فأجابنا، و من كانت مظلمته فيما بينه و بين الناس استوهبناها منهم فوهبوها لنا، و من كانت مظلمته فيما بينه و بيننا كنا أحق من عفا و صفح».

Ibn Babuwayh said, 'It has been narrated to us by Abu Ali Ahmad Bin Abu Ja'far Al-Bayhaqi after leaving from the Pigrimage of the Sacred House of Allah [azwj], in the year three hundred and fifty four, said, 'It has been narrated to us by Ali Bin Muhammad Bin Mhrawiya Al-Qazwiny who said, 'it has been narrated to us by Dawood Bin Suleyman who said:

'It has been narrated to me by Ali[asws] Bin Musa Bin Ja'far[asws], from his[asws] father[asws] Ja'far Bin Muhammad[asws], from his[asws] father[asws] Muhammad Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws] Al-Husayn Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] having said: 'The Rasool-Allah[saww] said: 'When it will be the Day of Judgement, we[asws] will be appointed for the Reckoning of our[asws] Shia, so the ones who had been unjust in what is between him and Allah[azwj] Mighty and Majestic, we[asws] would judge with regards to it, so they would respond to us. And the ones who had been unjust in what is between him and the people, so we[asws] would be granting it to them and they would be granting it to us[asws]. And the ones who had been unjust in what is between him and us[asws], so we[asws] would be more deserving of pardoning and forgiving'.[5941]

[5939] (الكافي 8: 159/ 154.)
[5940] Al Kafi – H 14615
[5941] (عيون أخبار الرّضا (عليه السّلام) 2: 57/ 213.)

محمد بن العباس: عن أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة وكلنا بحساب شيعتنا، فما كان لله سألنا الله أن يهبه لنا، فهو لهم، و ما كان للآدميين سألنا الله أن يعوضهم بدله، فهو لهم، و ما كان لنا فهو لهم». ثم قرأ: إِنَّ إِلَيْنا إِيابَهُمْ ثُمَّ إِنَّ عَلَيْنا حِسابَهُمْ.

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abdullah Bin Sinan, who has narrated:

'Abu Abdullah[asws] has said: 'When it will be the Day of Judgement, and we[asws] would be appointed for the Reckoning of our[asws] Shias, so there would be nothing which we[asws] would ask for the Sake of Allah[azwj], but Allah[azwj] would Grant it to us[asws], so it would be for them. So whatever it was for the humans which we[asws] would ask Allah[azwj] to Compensate them with, so it would be for them. And whatever was for us[asws], so it would be for them'. Then he[asws] recited ***[88:25] Surely to Us is their turning back, [88:26] Then surely upon Us is the taking of their account***'.[5942]

و عن الصادق (عليه السلام)، في قوله: إِنَّ إِلَيْنا إِيابَهُمْ ثُمَّ إِنَّ عَلَيْنا حِسابَهُمْ، قال (عليه السلام): «إذا حشر الناس في صعيد واحد، أجل الله أشياعنا أن يناقشهم في الحساب، فنقول: إلهنا، هؤلاء شيعتنا. فيقول الله عز و جل: قد جعلت أمرهم إليكم و شفعتكم فيهم، و غفرت لمسيئهم، أدخلوهم الجنة بغير حساب».

And from Al-Sadiq[asws] regarding His[azwj] Words ***[88:25] Surely to Us is their turning back, [88:26] Then surely upon Us is the taking of their account***, he[asws] said: 'When the people will be Gathered together in one level, Allah[azwj] would Determine a term for our[asws] Shias to Discuss their Reckoning. So we[asws] would say: 'Our[asws] Allah[azwj]! They are our[asws] Shias'. So Allah[azwj] Mighty and Majestic would Say: "I[azwj] hereby Make (hand over) their affairs to you[asws], and would Accept your[asws] intercession for them, and Forgive their sins. Enter them into the Paradise without Reckoning!'[5943]

حدثنا الحسن بن على عن ابى الصباح عن زيد الشحام قال دخلت على ابى عبد الله عليه السلام فقال يا زيد جدد عبادة واحدث توبة قال نعيت إلى نفسي جعلت فداك قال فقال لى يا زيد ما عندنا خير لك وانت من شيعتنا قال وقلت وكيف لى انا اكون من شيعتكم قال فقال لى انت من شيعتنا الينا الصراط والميزان وحساب شيعتنا والله لانا ارحم بكم منكم بانفسكم كانى انظر اليك ورفيقك في درجتك في الجنة.

It has been narrated to us fromAl-Hassan Bin Ali, from Abu Al-Sabaah, from Zayd Al-Shahaam who said:

'I came to Abu Abdullah[asws]. He[asws] said: 'O Zayd, renew your worship and increase your repentance'. I said, 'I am worried for myself, may I be sacrificed for you[asws]'. He[asws] said to me: 'O Zayd, what is with us[asws] is better for you, and you are from our[asws] Shiah'. I said, 'And how will I become from your[asws] Shiah?' He[asws] said to me: 'You are from our[asws] Shiah to us[asws] at the Bridge (*Al-Siraat*), and the Scale (*Al-Mizaan*), and Reckoning (*Hisaab*). By Allah[azwj], for our[asws] Shiah, I[asws] will be more merciful to them than they are for themselves; it is as if I[asws] (already) see you and your friends in your levels in the Paradise'.[5944]

علي بن إبراهيم: قال الصادق (عليه السلام): «كل أمة يحاسبها إمام زمانها، و يعرف الأئمة أولياءهم و أعداءهم بسيماهم، و هو قوله تعالى: وَ عَلَى الْأَعْرافِ رِجالٌ، [و هم الأئمة] يَعْرِفُونَ كُلًّا بِسِيماهُمْ، فيعطون أولياءهم كتبهم بأيمانهم، فيمرون

[5942] (تأويل الآيات 2: 788/ 4)
[5943] (تأويل الآيات 2: 788/ 6.)
[5944] Basaair Al Darajaat – Part 6 Ch 1 H 15

على الصراط إلى الجنة بغير حساب، و يعطون أعدائهم كتبهم بشمالهم فيمرون إلى النار بغير حساب، فإذا نظر أولياؤهم في كتبهم يقولون لإخوانهم هاؤُمُ اقْرَؤُا كِتابِيَهْ إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسابِيَهْ فَهُوَ فِي عِيشَةٍ راضِيَةٍ، أي مرضية، فوضع الفاعل مكان المفعول».

Ali Bin Ibrahim (Tafseer Qummi) –

Al-Sadiq[asws] said: 'For every community, its Reckoning would be with the Imam[asws] of its time, and the Imams[asws] would recognise their[asws] friends and their[asws] enemies by their marks, and it is the Statement of the High ***[7:46] and on the most elevated places there shall be men*** and they[asws] are the Imams[asws] ***who know all by their marks*** so they[asws] will be giving to their[asws] friends, their Books in their right hands, so they would be passing upon the Bridge (Al-Siraat) to the Paradise without Reckoning. And they[asws] would be giving to their[asws] enemies, their Books in their left hands, so they would be passing over to the Fire without Reckoning. So when their[asws] friends would look in their Books they would be saying to their brothers ***[69:19] Then as for him who is given his book in his right hand, he will say: Lo! read my book: [69:20] Surely I knew that I shall meet my account. [69:21] So he shall be in a life of pleasure***, i.e., satisfactory. So the doer (Al-Fa'il) is placed in the place of the done (Al-Maf'oul)'.[5945]

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام حديث طويل يذكر فيه أحوال أهل القيامة يقول فيه عليه السلام: والناس يومئذ على طبقات ومنازل، فمنهم من يحاسب حسابا يسيرا وينقلب إلى أهله مسرورا، ومنهم الذين يدخلون الجنة بغير حساب، لانهم لم يتلبسوا من أمر الدنيا بشئ، وانما الحساب هناك على من تلبس بها هيهنا، ومنهم من يحاسب على النقير والقطمير ويصير إلى عذاب السعير.

In the Book Al-Ihtijaj Al-Tabarsy,

'Amir-ul-Momineen[asws], in a lengthy Hadeeth in which are mentioned the prevailing conditions of the people on the Day of Judgement, in which he[asws] said: 'And the people, on that day would be upon layers and levels. So, from among them would be one who would ***[84:8] He shall be reckoned with by an easy reckoning, [84:9] And he shall go back to his people joyful***. And from among them would be one who would enter into the Paradise without Reckoning, because they would have not clothed themselves with anything of the affairs of the world, but rather, the Reckoning over there is upon the one who clothes himself with it over here. And from among them would be one who would be Reckoned upon the Torment and Torture, and would travel to the Punishment of the Blazing Fire'.[5946]

في تفسير على بن ابراهيم حدثنى أبى عن جعفر بن ابراهيم عن أبى الحسن الرضا عليه السلام قال: إذا كان يوم القيامة أوقف المؤمن بين يديه فيكون هو الذى يلى حسابه، فيعرض عليه عمله فينظر في صحيفته، فأول ما يرى سيئاته فيتغير لذلك لونه وترتعد فرائصه وتفزع نفسه ثم يرى حسناته فتقر عينه وتسر نفسه وتفرح روحه، ثم ينظر إلى ما أعطاه الله من الثواب فيشتد فرحه، ثم يقول الله للملائكة: هلموا بالصحف التى فيها الاعمال التى لم يعملوها، قال: فيقرؤنها فيقولون: و عزتك انك لتعلم انا لم نعمل منها شيئا، فيقول: صدقتكم لكنكم نويتموها فكتبناها لكم ثم يثابون عليها.

In Tafseer of Ali Bin Ibrahim (Tafseer Qummi), he said, 'It has been narrated to me from Ja'far Bin Ibrahim, who has said:

[5945] (تفسير القمّي 2: 384)
[5946] Tafseer Noor Al Saqalayn – Ch 88 H 35

'Abu Al-Hassan Al-Ridha[asws] having said: 'When it will be the Day of Judgement, the Believer would be Paused in front of Him[azwj], so he shall become the one to whom his Account would be Dealt with. So they would Present to Him[azwj], his deeds. One will look into his Parchment, and the first of what he will see would be his sins. So his colour would change due to that, so his body parts would tremble and he would panic. Then he would see his good deeds. So these would delight his eyes, and he would be pleased with himself, and his soul would rejoice due to that. Then he would look at what Allah[azwj] has Granted to him from the Rewards, so his happiness would intensify. Then Allah[azwj] will Say to the Angels: "Carry the Parchments in which are deeds which he never did". He[asws] said: 'So they will read it out to him, so he would say, 'By Your[azwj] Honour! You[azwj] Know that I never did anything from it'. So He[azwj] would Say: "You speak the truth, but you intended to do these, so We[azwj] have Written these for you, then Rewarded these for you'.[5947]

[5947] Tafseer Noor Al Saqalayn – CH 88 H 39

CHAPTER 89

AL-FAJR

(30 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن داود بن فرقد، عن أبي عبد الله (عليه السلام)، قال: «اقرءوا سورة الفجر في فرائضكم و نوافلكم، فإنها سورة للحسين بن علي (عليهما السلام)، من قرأها كان مع الحسين (عليه السلام) يوم القيامة في درجته من الجنة، إن الله عزيز حكيم».

Ibn Babuwah, by his chain, from Dawood Bin Farqad:

'Abu Abdullah[asws] having said: 'Read *Surah Al-Fajr* in your obligatory (Prayers) and your optionAl-(Prayers) for it is the Chapter for Al-Husayn Bin Ali[asws]. The one who recites it would be with Al-Husayn[asws] on the Day of Judgement among his[asws] Levels from the Paradise. Surely Allah[azwj] is Mighty, Wise'.[5948]

شرف الدين النجفي، قال: روى الحسن بن محبوب بإسناده، عن صندل، عن داود بن فرقد، قال: قال أبو عبد الله (عليه السلام): «اقرءوا سورة الفجر في فرائضكم و نوافلكم، فإنها سورة الحسين بن علي، و ارغبوا فيها رحمكم الله، فقال له أبو أسامة و كان حاضر المجلس: كيف صارت هذه السورة للحسين (عليه السلام) خاصة؟ فقال: «ألا تسمع إلى قوله تعالى: يا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلى رَبِّكِ راضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبادِي وَ ادْخُلِي جَنَّتِي؟

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Al-Hassan Bin Mahboub by his chain, from Sandal, from Dawood Bin Farqad who said:

'Abu Abdullah[asws] said: 'Recite the Chapter 'Al-Fajr' in your obligatory as well as in your optional (Prayers), for it is a Chapter of Al-Husayn Bin Ali[asws], and wish in it, Allah[azwj] would be Merciful to you'. So Abu Aslama said to him[asws], and he was present in the gathering: 'How did this Chapter come to be for Al-Husayn[asws] especially?' He[asws] said: 'Did you not listen to His[azwj] Words, the High ***[89:27] O soul that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him), [89:29] So enter among My servants, [89:30] And enter into My garden***?'

إنما يعني الحسين بن علي (عليهما السلام)، فهو ذو النفس المطمئنة الراضية المرضية و أصحابه من آل محمد (صلوات الله عليهم) الراضون عن الله يوم القيامة و هو راض عنهم، و هذه السورة [نزلت] في الحسين بن علي (عليهما السلام) و شيعته، و شيعة آل محمد خاصة، من أدمن قراءة الفجر كان مع الحسين (عليه السلام) في درجته في الجنة، إن الله عزيز حكيم».

Indeed, He[azwj] Means Al-Husayn Bin Ali[asws], for he[asws] was 'النفس المطمئنة الراضية المرضية' with the contented soul, pleased and pleased with, and his[asws] companions from the Progeny[asws] of Muhammad[saww] are those who will be pleased with Allah[azwj] on the Day of Judgement, and He[azwj] being Pleased with them[asws]. And this Chapter has

[5948] (ثواب الأعمال: 123)

been Revealed regarding Al-Husayn[asws] Bin Ali[asws] and his[asws] Shites, and the Shites of the Progeny[asws] of Muhammad[saww] especially. The one who habitually recites *Al-Fajr* would be with Al-Husayn[asws] among his[asws] Levels in the Paradise. Surely Allah[azwj] is Mighty, Wise'.[5949]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة غفر الله له بعدد من قرأها، و جعل له نورا يوم القيامة، و من كتبها و علقها على وسطه، و جامع زوجته حلالا، رزقه الله ولدا ذكرا قرة عين».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (89), Allah[azwj] would Forgive him with the number of the ones who recite it, and would Make for him a Light on the Day of Judgement. And the one who recites it and attaches it (Amulet) upon his waist, and copulates with his wife in a Permissible manner, Allah[azwj] would Grant to him the sustenance of a male child, (who would be) a delight for his eyes'.[5950]

و قال الصادق (عليه السلام): «من قرأها عند طلوع الفجر أمن من كل شيء إلى طلوع الفجر في اليوم الثاني، و من كتبها و علقها على وسطه ثم جامع زوجته يرزقها الله تعالى ولدا تقر به عينه و يفرح به».

And Al-Sadiq[asws] said: 'The one who recites it at dawn, would be safe from everything up to the dawn of the second day. And the one who writes it, and attaches it upon his waist, then copulates with his wife, Allah[azwj] would Grant to him the sustenance of a son who would delight his eyes, and he would be happy with him'.[5951]

VERSES 1 TO 4

وَالْفَجْرِ {1} وَلَيَالٍ عَشْرٍ {2} وَالشَّفْعِ وَالْوَتْرِ {3} وَاللَّيْلِ إِذَا يَسْرِ {4} الَّذِينَ طَغَوْا فِي الْبِلَادِ {11} فَأَكْثَرُوا فِيهَا الْفَسَادَ {12} فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ {13}

***[89:1] I swear by the daybreak, [89:2] And the ten nights, [89:3] And the even and the odd, [89:4] And the night when it departs*.**

شرف الدين النجفي، [قال]: روي بالإسناد مرفوعا، عن عمرو بن شمر، عن جابر بن يزيد الجعفي، عن أبي عبد الله (عليه السلام)، قال: «قوله عز و جل: وَ الْفَجْرِ الفجر هو القائم (عليه السلام): وَ لَيالٍ عَشْرٍ الأئمة (عليهم السلام) من الحسن إلى الحسن وَ الشَّفْعِ أمير المؤمنين و فاطمة (عليها السلام)، وَ الْوَتْرِ هو الله وحده لاً شريك له: وَ اللَّيْلِ إِذا يَسْرِ هي دولة حبتر، فهي تسري إلى دولة «1» القائم (عليه السلام)».

Sharaf Al-Deen Najafy said, 'It has been reported by an unbroken chain, from Amro Bin Shimr, from Jabir Bin Yazeed Al-Jufy:

'Abu Abdullah[asws] has said: 'The Words of the Mighty and Majestic ***[89:1] I swear by the daybreak,*** And the daybreak (Al-Fajr) is Al-Qaim[asws] ***[89:2] And the ten nights,*** The (ten) Imams[asws] from Al-Hassan[asws] to Al-Hassan (Al-Askari)[asws] ***[89:3] And the even*** are Amir-ul-Momineen[asws] and Fatima[asws] ***and the odd,*** is Allah[azwj], One with not associates to Him[azwj] ***[89:4] And the night when it departs*** This is the

[5949] (تأويل الآيات 2: 796/ 8)
[5950] Tafseer Al Buhran – H 11584
[5951] (خواص القرآن 14 «مخطوط»)

government of Hibter , so it departs to (be eventually replaced by) the government of Al-Qaim[asws]'.[5952]

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن أبي عبد الله (عليه السلام)، أنه قال: «الشفع هو رسول الله (صلى الله عليه و آله) و علي (عليه السلام)، و الوتر هو الله الواحد القهار عز و جل».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub:

'Abu Abdullah[asws] has said: '***[89:3] And the even*** is the Rasool-Allah[saww] and Ali[asws] ***and the odd***, is Allah[azwj], the One, the Subduer, the Mighty and Majestic'.[5953]

قال: و في حديث آخر قال: الشفع الحسن و الحسين، و الوتر أمير المؤمنين (عليهم السلام).

Ali Bin Ibrahim (Tafseer Qummi) said:

'And in another Hadeeth, he[asws] said: '***[89:3] And the even*** are Al-Hassan[asws] and Al-Husayn[asws], ***and the odd*** is Amir-ul-Momineen[asws]'.[5954]

الشيباني في (نهج البيان)، قال: روي عن الصادق جعفر بن محمد (عليهما السلام): «أن الشفع محمد و علي، و الوتر الله تعالى».

Al-Shaybani, in 'Nahj Al-Bayaan' said:

'It has been reported from Al-Sadiq Ja'far[asws] Bin Muhammad[asws] that: '***[89:3] And the even*** are Muhammad[saww] and Ali[asws] ***and the odd*** is Allah[azwj] the High'.[5955]

VERSES 5 - 13

هَلْ فِي ذَٰلِكَ قَسَمٌ لِذِي حِجْرٍ {5} أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ {6} إِرَمَ ذَاتِ الْعِمَادِ {7} الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ {8} وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ {9} وَفِرْعَوْنَ ذِي الْأَوْتَادِ {10}

[89:5] Truly in that there is an oath for those who possess understanding. [89:6] Have you not considered how your Lord dealt with Ad, [89:7] (The people of) Aram, possessors of lofty buildings, [89:8] The like of which were not created in the (other) cities; [89:9] And (with) Samood, who hewed out the rocks in the valley, [89:10] And (with) Firon, the lord of hosts [89:11] Who committed inordinacy in the cities, [89:12] So they made great mischief therein? [89:13] Therefore your Lord let down upon them a portion of the chastisement.

ثم قال علي بن إبراهيم: قال الله لنبيه (صلى الله عليه و آله) أَ لَمْ تَرَ أي ألم تعلم كَيْفَ فَعَلَ رَبُّكَ بِعادٍ إِرَمَ ذاتِ الْعِمادِ الَّتِي لَمْ يُخْلَقْ مِثْلُها فِي الْبِلادِ، ثم مات عاد، و أهلك الله «3» قومه بالريح الصرصر.

Then Ali Bin Ibrahim (Tafseer Qummi) said –

[5952] (تأويل الآيات 2: 792/ 1.)
[5953] (تأويل الآيات 2: 792/ 3.)
[5954] (تفسير القمّي 2: 419.)
[5955] (نهج البيان 3: 318 «مخطوط»)

Allah[azwj] Said to His[azwj] Prophet[saww] ***[89:6] Have you not considered*** i.e., do you not know ***how your Lord dealt with Ad, [89:7] (The people of) Aram, possessors of lofty buildings, [89:8] The like of which were not created in the (other) cities***, then Ad died, and Allah[azwj] Destroyed his people with the '*Al-Sar Sar*' the Wind'.

قوله تعالى: وَ ثَمُودَ الَّذِينَ جابُوا الصَّخْرَ بِالْوادِ، أي حفروا الجوبة «4»، في الجبال، قوله تعالى: وَ فِرْعَوْنَ ذِي الْأَوْتادِ عمل الأوتاد التي أراد أن يصعد بها إلى السماء.

The Words of the High ***[89:9] And (with) Samood, who hewed out the rocks in the valley*** i.e., they dug dwellings in the mountain. The Words of the High ***[89:10] And (with) Firon, the lord of hosts*** working with pegs by which he[la] wanted to ascend by it to the sky'.[5956]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far[asws] about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he[asws] said: 'Allah[azwj] has armies of winds by which He[azwj] Punishes whomsoever that He[azwj] so Wishes to from the ones who disobey Him[azwj], and from every wind from these is an Angel allocated to it. So if Allah[azwj] Intends to Punish a people by some kind of torment, He[azwj] Reveals to the Angel in charge of that particular type of the winds by which He[azwj] Intends to Punish them by. So the Angel orders it and it gets excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قَالَ فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He[asws] said: 'And for every wind from these is a name. Have you not heard the Words of the High[azwj]: ***"[54:19] For We sent against them a furious wind (Sarsar), on a Day of violent Disaster"***, and Said: ***"[51:41] When We sent upon them the destructive wind (Al-Aqeem)"***, and Said: ***"[46:24] a blast of wind in which is a painful punishment,"***, and Said: ***"[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up"***. And (others) from winds which have not been Mentioned by which Allah[azwj] Punishes the ones who disobey Him[azwj]'.[5957]

ابن بابويه، قال: حدثنا الحسين بن إبراهيم بن أحمد بن هشام المؤدب الرازي (رضي الله عنه)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن محمد بن أبي عمير، عن أبان الأحمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَ فِرْعَوْنَ ذِي الْأَوْتادِ لأي شيء سمي ذا الأوتاد؟ قال: «لأنه كان إذا عذب رجلا بسطه على الأرض على وجهه، و

[5956] (تفسير القمّي 2: 419.)
[5957] Al Kafi – Vol 8 H 14511

مديديه و رجليه فأوتدها بأربعة أوتاد في الأرض، و ربما بسطه على خشب منبسط فوتد رجليه و يديه بأربعة أوتاد، ثم تركه على حاله حتى يموت، فسماه الله عز و جل فرعون ذا الأوتاد لذلك».

Ibn Babuwayh said, 'It has been narrated to us from Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Mowdab Al-Razy, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Aban Al-Ahmar who said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[89:10] And (with) Firon, the lord of hosts (Al-Awtaad)***, for which thing he[la] is Called '*Zi Al-Awtaad*'? He[asws] said: 'Because he[la] has tortured a man rolling him on the ground upon his face, and extended his hands and legs and pegged these with four pegs in the ground, and unrolled him upon a flat piece of wood, pegged his legs and hand with four pegs. Then he[la] left him on his condition until he died. So Allah[azwj] Mighty and Majestic Called Firawn '*Zi Al-Awtaad*' (One with pegs), for that'.[5958]

VERSE 14

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ {14}

[89:14] Most surely your Lord is awaiting.

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن مفضل بن صالح، عن جابر، عن أبي جعفر (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): أخبرني الروح الأمين أن الله لا إله غيره، إذا وقف الخلائق و جمع الأولين و الآخرين، أتى بجهنم تقاد بألف زمام، أخذ بكل زمام مائة ألف ملك من الغلاظ الشداد، و لها هدة و تحطم و زفير و شهيق، و إنها لتزفر الزفرة، فلو لا أن الله عز و جل أخرها إلى الحساب لأهلكت الجمع،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from MufazzAl-Bin Salih, from Jabir:

'Abu Ja'far[asws] has said: 'The Rasool-Allah[saww] said (Regarding ***[89:23] And they would come with hell on that day***: 'The Trustworthy Spirit (Jibraeel[as]) has informed me[saww] that Allah[azwj], there is no god apart from Him[azwj], when He[azwj] will Pause the creatures and Gather the former ones and the later ones, Hell will be brought driven by a thousand reins. Each of these reins would be held by a hundred thousand of the cruellest and strongest Angels, and it (Hell) would have a sound like rumbling crash, and exhalation, and inhalation. And it would exhale with such and exhalation, that had Allah[azwj] Mighty and Majestic not Delayed it until the Reckoning, it would have destroyed all.

ثم يخرج منها عنق يحيط بالخلائق، البر منهم و الفاجر، فما خلق الله عبدا من عباده، ملك و لا نبي إلا و ينادي: يا رب نفسي نفسي، و أنت تقول: يا رب أمتي أمتي،

Then a neck would come out of it, overcoming the creatures, be they righteous from among them or immoral. So there would not be any creature from His[azwj] creatures, neither an Angel, nor a Prophet[as] except that he would call out: 'O Lord[azwj]! (Save) My soul! (Save) soul! And you[saww] would be saying: 'O Lord[azwj]! My[saww] community! My[saww] community!'

[5958] (علل الشرائع: 69/ 1)

ثم يوضع عليها صراط أدق من الشعر، و أقطع «4» من السيف، عليه ثلاث قناطر: الأولى عليها الأمانة و الرحم ، و الثانية عليها الصلاة، و الثالثة عليها رب العالمين لا إله غيره، فيكلفون الممر عليها، فتحبسهم الأمانة و الرحم، فإن نجوا منها حبستهم الصلاة، فإن نجوا منها كان المنتهى إلى رب العالمين جل ذكره، و هو قوله تبارك و تعالى: إِنَّ رَبَّكَ لَبِالْمِرْصادِ.

Then the Bridge would be Placed above it, which would be thinner than a hair, and sharper than the sword. It would have three hurdles to it – the first of it would be of the trusts and the mercy; and the second would be of the Prayer; and the third would be of the Lord[azwj] of the Worlds, there is no god except for Him[azwj]. So the passers would attempt to cross over it, and the (hurdle of) trust and mercy would imprison them. So if they are Rescued from it, the (hurdle of) Prayer would imprison them. So if they are Rescued from it, they would end up to the Lord[azwj] of the Worlds, Mighty is His[azwj] Mention, and it is the Statement of the Blessed and High ***[89:14] Most surely your Lord is awaiting***.

و الناس على الصراط، فمتعلق تزل قدمه و تثبت قدمه، و الملائكة حولها ينادون: يا حليم يا كريم، اعف و اصفح و عد بفضلك و سلم، و الناس يتهافتون فيها كالفراش، فإذا نجا ناج برحمة الله تبارك و تعالى، نظر إليها فقال: الحمد لله الذي نجاني منك بفضله و منه».

And the people would be upon the Bridge (*Al-Siraat*), so they would be (some) attached, (some) of infirm footing, and (some) of firm footing, and the Angels would be around them Calling out: 'O Lenient! O Benevolent! Excuse and Forgive (them), and Return them by Your[azwj] Grace safely!' And the people would be rushing like moths do. So whoever is Rescued, would be Rescued by the Mercy of Allah[azwj] Blessed and High, (so he-the momin) would look at it (Al-Siraat) and say, 'The Praise is due to Allah[azwj] who Rescued me from you, by His[azwj] Grace, and from it'.[5959]

و عنه: بإسناده عن الحجال، عن غالب بن محمد، عمن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ رَبَّكَ لَبِالْمِرْصادِ، قال: «قنطرة على الصراط، لا يجوزها عبد بمظلمة».

And from him, by his chain from Al-Hajaal, from Galib Bin Muhammad, from the one whom he mentioned:

'Abu Abdullah[asws], regarding the Words of Allah[azwj] Mighty and Majestic ***[89:14] Most surely your Lord is awaiting***, he[asws] said: 'The hurdle upon the Bridge (Al-Siraat). He will not be permitted over it, a servant against whom there is a complaint'.[5960]

VERSES 15 & 16

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ {15} وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ {16}

[89:15] And as for man, when his Lord tries him, then treats him with honour and makes him lead an easy life, he says: My Lord honours me. [89:16] But when He tries him then straitens to him his means of subsistence, he says: My Lord has disgraced me.

[5959] (الكافي 8: 312/ 486.)
[5960] (الكافي 2: 248/ 2)

علي بن إبراهيم: في قوله تعالى: فَأَمَّا الْإِنْسانُ إِذا مَا ابْتَلاهُ رَبُّهُ. أي امتحنه بالنعمة فَيَقُولُ رَبِّي أَكْرَمَنِ وَ أَمَّا إِذا مَا ابْتَلاهُ أي امتحنه فَقَدَرَ عَلَيْهِ رِزْقَهُ أي أفقره فَيَقُولُ رَبِّي أَهانَنِ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[89:15] And as for man, when his Lord tries him*** i.e., with the Bounties ***he says: My Lord honours me. [89:16] But when He tries him*** i.e., examination ***then straitens to him his means of subsistence*** i.e., impoverish him ***he says: My Lord has disgraced me.***[5961]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، عن الرضا (عليه السلام)، في قوله تعالى: وَ أَمَّا إِذا مَا ابْتَلاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ: «أي ضيق [و قتر]».

Ibn Babuwayh said, 'It has been narrated to us by Tameem Bin Abdullah Bin Tameem Al-Qarshy, from his father, from Hamdaan Bin Suleyman Al-Neysaboury, from Ali Bin Muhammad Bin Al-Jaham, who has said:

'Al-Reza[asws] regarding the Words of the High ***[89:16] But when He tries him then straitens to him his means of subsistence he says: My Lord has disgraced me***, he[asws] said: '(Its about financial) constraints and impoverishment'.[5962]

VERSES 17 - 20

كَلَّاۖ بَلْ لَا تُكْرِمُونَ الْيَتِيمَ {17} وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ {18} وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا {19} وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا {20}

[89:17] Nay! but you do not honour the orphan, [89:18] Nor do you urge one another to feed the poor, [89:19] And you eat away the heritage, devouring indiscriminately, [89:20] And you love wealth with exceeding love.

علي بن إبراهيم، قال: قوله تعالى: كَلَّا بَلْ لا تُكْرِمُونَ الْيَتِيمَ وَ لا تَحَاضُّونَ عَلى طَعامِ الْمِسْكِينِ. أي لا تدعون، و هم الذين غصبوا آل محمد حقهم، و أكلوا أموال اليتامى و فقراءهم و أبناء سبيلهم، ثم قال: وَ تَأْكُلُونَ التُّراثَ أَكْلًا لَمًّا أي و حدكم وَ تُحِبُّونَ الْمالَ حُبًّا جَمًّا أي تكنزونه و لا تنفقونه في سبيل الله.

Ali Bin Ibrahim (Tafseer Qummi) –

The Words of the High ***[89:17] Nay! but you do not honour the orphan, [89:18] Nor do you urge one another to feed the poor,*** i.e., You are not calling (for this), and they are the ones who usurped the rights of the Progeny[asws] of Muhammad[saww], and ate up the wealth of their[asws] orphans, and their[asws] poor, and their[asws] sons on their[asws] path'. Then He[azwj] Said ***[89:19] And you eat away the heritage, devouring indiscriminately*** one of you ***[89:20] And you love wealth with exceeding love*** i.e., you treasure it and do not spend in the Way of Allah[azwj]'.[5963]

في مجمع البيان " لا تكرمون اليتيم " وهو الطفل الذى لا أب له، أي لا تعطونهم مما أعطاهم الله حتى تغنوهم عن ذل السؤال وخص اليتيم لانه لا كافل لهم يقوم بأمرهم، وقد قال: انا وكافل اليتيم كهاتين، وأشار بالسبابة والوسطى.

[5961] (تفسير القمّي 2: 420.)
[5962] (عيون أخبار الرّضا (عليه السّلام) 1: 201/ 1.)
[5963] (تفسير القمّي 2: 420.)

In Majma Al-Bayaan –

[89:17] Nay! but you do not honour the orphan, and he is the child who has no father for him, i.e., you are not giving to them from what Allah[azwj] has Given to the extent that you make them needless of having to ask, and especially for the orphan because there is no one to stand and take responsibility for them in their affairs'. And he[asws] said: 'I[asws] and the sponsor (Kafeel) of the orphan are like these two' – and he[asws] gestured by his[asws] index and middle finger'.[5964]

VERSE 21

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا {21}

[89:21] Nay! when the earth is made to crumble to pieces,

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: كَلَّا إِذا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا، قال: «هي الزلزلة» و قال ابن عباس: فتت فتا.

Then said (Ali Bin Ibrahim in Tafseer Qummi) –

And in a report of Abu Al-Jaroud, from Abu Ja'far[asws], regarding the Words of the High ***[89:21] Nay! when the earth is made to crumble to pieces***, he[asws] said: 'This is the earthquake'. And Ibn Abbas said, 'Breaking up into pieces'.[5965]

الشيخ في (أماليه)، قال: أخبرنا أبو الحسن أحمد بن محمد بن هارون بن الصلت الأهوازي، عن ابن عقدة، قال: حدثنا علي بن محمد، قال: حدثنا داود بن سليمان، قال: حدثني علي بن موسى، عن أبيه، عن جعفر، عن أبيه، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): هل تدرون ما تفسير هذه الآية: كَلَّا إِذا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا؟ قال: إذا كان يوم القيامة تقاد جهنم بسبعين ألف زمام بيد سبعين ألف ملك، فتشرد شردة لو لا أن الله تعالى حبسها لأحرقت السماوات و الأرض».

Al-Sheykh (Al-Sadouq) in his 'Amaali', said, 'We have been informed by Abu Al-Hassan Ahmad Bin Muhammad Bin Haroun Bin Al-Salt Al-Ahwazy, from Ibn Uqdat, from Ali Bin Muhammad, from Dawood Bin Suleyman:

'Ali[asws] Bin Musa[asws], from his[asws] father[asws], from Ja'far[asws], from his[asws] father[asws], from Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws], from Ali[asws] Bin Abu Talib[asws] having said: 'The Rasool-Allah[saww] said: 'Do you know what is the explanation (*Tafseer*) of this Verse ***[89:21] Nay! when the earth is made to crumble to pieces***? When it will be the Day of Judgement, Hell would be driven with seventy thousand reins by the hands of seventy thousand Angels. So it would move about with a movement, and had not Allah[azwj] the High Confined it, it would have incinerated the heavens and the earth'.[5966]

VERSE 22

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا {22}

[5964] Tafseer Noor Al Saqalayn – CH 89 H 17
[5965] (تفسير القمّي 2: 420.)
[5966] (الأمالي 1: 346.)

[89:22] And your Lord comes and the angel in ranks,

ثم قال علي بن إبراهيم: وَ جاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا قال: اسم الملك واحد، و معناه جمع.

Then Ali Bin Ibrahim (Tafseer Qummi) said –

(Regarding) ***[89:22] And your Lord comes and the angel in ranks***, the Imam[asws] said: 'The Angel has been Named in singular (form), and it Means plural (form)'.[5967]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس «1» المعاذي، قال: حدثنا أحمد ابن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسين بن علي بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل: وَ جاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا فقال: «إن الله عز و جل لا يوصف بالمجيء و الذهاب، تعالى الله عن الانتقال، إنما يعني بذلك و جاء أمر ربك و الملك صفا صفا».

Ibn Babuwayh said, 'It has been narrated to us from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al-Ma'azy, from Ahmad Ibn Muhammad Bin Saeed Al-Kufy Al-Hamdany, from Ali Bin Al-Husayn Bin Ali Bin Fazaal, from his father who said:

'I asked Imam Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic ***[89:22] And your Lord comes and the angel in ranks***, so he[asws] said: 'Verily Allah[azwj] cannot be Described by the coming and the going. Allah[azwj] is Higher than (to be attributed by) the transference. But rather, what He[azwj] Means by that is "And the Command of your Lord[azwj] would come, and the Angel (s), in rows upon rows'.[5968]

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام واما قوله: " وجاء ربك والملك صفا صفا " وقوله: " هل ينظرون الا أن تأتيم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فذلك كله حق وليست له جثة جل ذكره كجثة (1) خلقه وانه رب كل شئ ورب شئ من كتاب الله عزوجل يكون تأويله على غير تنزيله، ولا يشبه تأويل كلام البشر ولا فعل البشر،

In the book Al-Ihtijaj Al-Tabarsy –

'Amir Ul Momineen[asws]: 'And as for His[azwj] Words ***[89:22] And your Lord comes and the angel in ranks*** and His[azwj] Words ***[6:158] They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come***, so that is all true. And there is nothing physical (body) for Him[azwj], like the physical (body) of His[azwj] creatures. And He[azwj] is the Lord[azwj] of everything. The interpretation (Taweel) of the Book of Allah[azwj] Mighty and Majestic is upon other than its Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.

وسأنبئك بمثال لذلك تكتفى انشاء الله وهو حكاية الله عزوجل عن ابراهيم عليه السلام حيث قال: " انى ذاهب إلى ربى " فذهابه إلى ربه توجيهه إلى وعبادته واجتهاده، الا ترى ان تأويله غير تنزيله ؟

And I[asws] shall be giving you examples that would suffice for you, if Allah[azwj] so Desires. And it is the Narration of Allah[azwj] Mighty and Majestic, from Ibrahim[as] where he[as] said: ***[37:99] He said: "I will go to my Lord! He will surely guide me!*** So his[as] going to his[as] Lord[azwj] is his[as] turning his[as] attention towards Him[azwj], and worshipping

[5967] (تفسير القمّي 2: 421)
[5968] (عيون أخبار الرّضا (عليه السّلام) 1: 125/ 19.)

Him[azwj], and his[as] striving. Indeed, do you see its explanation (Taweel) is other than its Revelation (Tanzeel)?'

وقال: " انزل لكم من الانعام ثمانية ازواج " وقال: " وانزلنا الحديد فيه بأس شديد " فانزاله ذلك خلقه وكذلك قوله: " ان كان للرحمن ولد فأنا اول العابدين " أي الجاهدين فالتأويل في هذا القول باطنه مضاد لظاهره.

And He[azwj] Said ***[39:6] and He has made for you eight of the cattle in pairs***, and ***Said [57:25] and We sent down Iron, in which is (material for) mighty war***, so its Sending down, is its Creation, and similar to that are His[azwj] Words ***[43:81] Say: If the Beneficent Allah has a son, I am the foremost of those who serve*** i.e., the adversaries. So the explanation (Taweel) of these Words is its hidden one, against its apparent one'.[5969]

VERSES 23 & 24

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ {23} يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {24}

[89:23] And they would come with hell on that day. On that day shall man be mindful, and what shall being mindful (then) avail him? [89:24] He shall say: O! would that I had sent before for (this) my life!

(تحفة الإخوان): بحذف الاسناد، عن أبي سعيد الخدري، و سلمان الفارسي، قال: لما نزلت هذه الآية تغير وجه رسول الله (صلى الله عليه و آله)، و عرف ذلك من وجهه حتى اشتد على الصحابة و عظم عليهم ما رأوا من حاله، فانطلق بعضهم إلى أمير المؤمنين علي بن أبي طالب (عليه السلام)، فقالوا: يا علي، لقد حدث أمر رأيناه في وجه رسول الله (صلى الله عليه و آله)؟ قال: فأتى علي (عليه السلام) فاحتضنه من خلفه و قبل ما بين عاتقيه، ثم قال: يا نبي الله، بأبي [أنت] و أمي، ما الذي حدث عندك اليوم؟».

(Tohfat Al-Ikhwaan) – With the chain deleted, from Abu Saeed Al-Khudry, and Salman Al-Farsy[ar], who has said:

'When this Verse (89:23) was Revealed, the face of Rasool-Allah[saww] changed, and that was recognised from his[saww] face to the extent that tensions heightened among the companions and it was a great matter to them, what they saw from his[saww] condition. So some of them went to Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] and said, 'O Ali[asws]! There has taken place a matter which we saw in the face of Rasool-Allah[saww]?' So Ali[asws] came up from behind him[saww] and kissed him[saww] between his[saww] shoulders, then said: 'O Prophet[saww] of Allah[azwj]! May my[asws] father[as] and mother[as] be sacrificed for you[saww], what is it which happened to you[saww] today?'

قال: «جاء جبرئيل، فأقرأني وَ جِيءَ يَوْمَئِذٍ بِجَهَنَّمَ. فقلت: و كيف يجاء بها؟ قال: يؤمر بجهنم فتقاد بسبعين ألف زمام، لكل زمام سبعون ألف ملك، في يد كل ملك مقرعة من حديد، فيقودونها بأزمتها و سلاسلها، و لها قوائم غلاظ شداد، كل قائمة مسيرة ألف سنة من سنين الدنيا، و لها ثلاثون ألف رأس، في كل رأس ثلاثون ألف فم، في كل فم ثلاثون ألف ناب، كل ناب مثل جبل أحد ثلاثون ألف مرة، كل فم له شفتان، كل واحدة مثل أطباق الدنيا، في كل شفة سلسلة يقودها سبعون ألف ملك، كل ملك لو أمره الله أن يلتقم الدنيا كلها و السماوات كلها «1» و ما فيهن و ما بينهن، لهان ذلك عليه.

He[saww] said: 'Jibraeel[as] came, so he[as] read out to me[saww] ***[89:23] And they would come with hell on that day***. So I[saww] said: 'And how they come with it?' He[as] said: 'He[azwj] will Command Hell, and it would be pulled by seventy thousand reins. For

[5969] Tafseer Noor Al Saqalayn – Ch 89 H 21

each of those reins would be seventy thousand Angels. In the hand of each of the Angels would be a lash of iron which they would be driving its reins and its chains. And (allocated) for it would be a group (of Angels) for extreme cruelty, each one of whom would be established of a travel (distance) of a thousand years from the years of the world. (Hell) would have for it thirty thousand heads. In each of these heads would be thirty thousand mouths. In each of these mouths would be thirty thousand tongues. Each of these tongues would be bigger than the mountain of Ohad thirty thousand times over. Each of the mouths would have two lips for it, each one being like the layers of the world. In each of the lips would be attached a chain pulled by seventy thousand Angels. If Allah[azwj] were to Order it to swallow up the whole of the world, and all of the skies, and whatever these two contain, and whatsoever is between them, that would be easy for it.

فعند ذلك تفزع جهنم و تجزع و تقاد على خوف، كل ذلك خوفا من الله تعالى، ثم تقول: أقسمت عليكم يا ملائكة ربي، هل تدرون ما يريد الله أن يفعل بي، و هل أذنبت ذنبا حتى استوجبت منه العذاب؟ فيقولون كلهم: لا علم لنا يا جهنم. قال: فتقف و تشهق و تعلق و تضطرب، و تشرد شردة لو تركت لأحرقت الجمع، كل ذلك خوفا و فزعا من الله تعالى،

So Hell would be terrified and fear, and it would be led upon fear, all of that fear would be of Allah[azwj] the High. Then it will say: 'I swear to you, O Angels of my Lord[azwj]! Do you know what Allah[azwj] Wants you to do with me? Have I committed a sin which obligates the Punishment for it?' All of them (Angels) would say: 'We have no knowledge of it, O Hell!' It would pause, and sigh, and become restless, and try to move about. If it were left alone, it would burn down everything. All that would be due to its fear and panic from Allah[azwj] the High.

فيأتي النداء من قبل الله تعالى: مهلا مهلا يا جهنم، لا بأس عليك، ما خلقتك لشيء أعذبك به، و لكني خلقتك عذابا و نقمة على من جحدني، و أكل رزقي، و عبد غيري، و أنكر نعمتي، و اتخذ إلها من دوني. فتقول: يا سيدي، أ تأذن لي في السجود [و الثناء عليك]؟ فيقول الله: افعلي يا جهنم، فتسجد لله رب العالمين، ثم ترفع رأسها بالتسبيح و الثناء لله رب العالمين».

So there would come a Call from the Presence of Allah[azwj]: "No! No! O Hell! Do not worry. I[azwj] did not Create you for something which I[azwj] would Punish you with, but, I[azwj] Created you as a Punishment and a Curse against the one who fights against Me[azwj], and eats My[azwj] Sustenance, and worships other than Me[azwj], and denies My[azwj] Favours, and takes to gods apart from Me[azwj]'. So it will say: 'O my Chief! Do You[azwj] Permit me to prostrate and Praise You[azwj]?' So Allah[azwj] will Say: "Do it, O Hell! So it would prostrate to Allah[azwj], the Lord[azwj] of the Worlds. Then it would lift its head with the Glorification and the Praise of Allah[azwj], the Lord[azwj] of the Worlds'.

قال ابن عباس (رضي الله عنه): لو سمع أحد من سكان السماوات و الأرضين زفرة من زفراتها لصعقوا و ماتوا أجمعين، و ذابوا كما يذوب الرصاص و النحاس في النار، فتقوم تمشي على قوائمها، و لها زفير و شهيق، و تخطر كما يخطر البعير الهائج، و ترمي من أفواهها و مناخرها شررا كالقصر كأنه جمالة صفر، فتغشي الخلق ظلمة دخانها حتى لم يبق أحد ينظر إلى أحد من شدة الظلام، إلا من جعل الله له نورا من صالح عمله، فيضيء له تلك الظلمة،

Ibn Abbas said: 'If anyone from the dwellers of the heavens and the earth were to hear the sound of an exhalation of its exhalations, they would all swoon and die, and they would melt like lead and copper melts in the fire. It would then walk to its position, exhaling and inhaling, strutting like the strutting of a furious camel, and it would be throwing out sparks from its mouth like palaces with no beauty. The creatures would faint in the darkness of its smoke, to the extent that there would not

remain anyone who would be able to see anyone due to the intensity of the darkness, except for the one for whom Allah[azwj] would Make a Light, the ones of righteous deeds. And so there would be an illumination for them in that darkness.

فتقودها الزبانية الغلاظ الشداد لا يعصون الله فيما أمرهم [و يفعلون ما يؤمرون] حتى إذا نظرت الخلائق إليها تزفر و تشهق و تفور تكاد تميز من الغيظ، ثم تقرب أنيابها إلى بعض، و ترمي بشرر عدد نجوم السماء، كل شرارة بقدر السحابة العظيمة، فتطير منها الأفئدة، و ترجف منها القلوب، و تذهل الألباب، و تحسر الأبصار، و ترتعد الفرائص.

It (Hell) would be led by '*Al-Zabaniyya*' (Nineteen Angels of Hell) of extreme cruelty, not disobeying Allah[azwj] in whatever He[azwj] has Commanded them for, and they would be doing whatsoever He[azwj] would have Commanded them to do, to the extent that the creatures would look at them exhaling and inhaling as if almost in rage. Then they will grit their teeth towards some of them and throw out sparks, the number of stars in the sky, each spark being of the measurement of the great cloud. So the hearts would become pessimistic from it, and the hearts would tremble, and intellects would be boggled, and the eyes will lament, and the body parts would shiver.

ثم تزفر الثانية، فلم يبق قطرة في عين مخلوق إلا و انهملت و انسكبت، فتبلغ القلوب الحناجر من الكرب، و يشتد الفزع، ثم تزفر الثالثة فلو كان كل نبي عمل عمل سبعين نبيا لظن أنه مواقعها، و لم يجد عنها مصرفا، فلم يبق حينئذ نبي مرسل و لا ملك مقرب و لا ولي منتجب إلا و جثا على ركبتيه، و بلغت نفسه تراقيه،

Then it (hell) would exhale for a second time, so there would not remain a single drop in the eyes of the creatures but it would spill out. The hearts would reach up to the throat from the anguish of it, and the panic would intensity. Then it would exhale for a third time, so if there would be any Prophet[as] who would have done the (good) deeds of seventy Prophets[as], he[as] would think that he would be in its place, and the he[as] would not find any benefit from it, but it has been wasted. So there would neither remain a *Mursil* Prophet[as], nor an Angel of Proximity, nor a chosen Guardian, except that he would fall down upon his knees.

ثم يعرض لها محمد (صلى الله عليه و آله)، فتقول: ما لي و ما لك- يا محمد- فقد حرم الله لحمك علي، فلا يبقى يومئذ أحد إلا قال: نفسي نفسي، إلا نبينا محمد (صلى الله عليه و آله)، فإنه يقول: «أمتي أمتي، وعدك وعدك يا من لا يخلف الميعاد».

Then Muhammad[saww] would be presented to it (Hell), so it would say: 'What is it with me and you[saww], O Muhammad[saww]! Allah[azwj] has Prohibited your[saww] flesh to me'. So there would not remain anyone on that Day but he would say, '(Save) my soul! (Save) my soul! Except for our Prophet Muhammad[saww], for he[saww] would be saying: '(Save) my[saww] community! (Save) my[saww] community! Your[azwj] Promise! Your[azwj] Promise! O One Who[azwj] does not Go against His[azwj] Word'.[5970]

VERSES 25 & 26

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ {25} وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ {26}

[89:25] But on that day shall no one chastise with (like) His chastisement, [89:26] And no one shall bind with (like) His binding.

(تحفة الأخوان: 111)

شرف الدين النجفي، قال: روى عمر بن أذينة، عن معروف بن خربوذ، قال: قال لي أبو جعفر (عليه السلام): «يا بن خربوذ، أ تدري ما تأويل هذه الآية فَيَوْمَئِذٍ لا يُعَذِّبُ عَذابَهُ أَحَدٌ وَ لا يُوثِقُ وَثاقَهُ أَحَدٌ؟» قلت: لا. قال: «ذلك الثاني، لا يعذب الله يوم القيامة عذابه أحد».

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Umar Bin Azina, from Ma'rouf Bin Kharbouz who said:

'Abu Ja'far[asws] said to me: 'O Ibn Kharbouz! Do you know what is the explanation (*Taweel*) of this Verse ***[89:25] But on that day shall no one chastise with (like) His chastisement, [89:26] And no one shall bind with (like) His binding***?' I said, 'No'. He[asws] said: 'That is the second one . No one would be Punished (as much) by Allah[azwj] on the Day of Judgement with (like) his Punishment'.[5971]

علي بن إبراهيم، قوله: فَيَوْمَئِذٍ لا يُعَذِّبُ عَذابَهُ أَحَدٌ وَ لا يُوثِقُ وَثاقَهُ أَحَدٌ، قال: هو الثاني.

Ali Bin Ibrahim (Tafseer Qummi) – Regarding His[azwj] Words ***[89:25] But on that day shall no one chastise with (like) His chastisement***, he[asws] said: 'He is the second one '.[5972]

قال سلمان: فقلت: سمعت رسول الله صلى الله عليه وآله يقول: (إن عليك وعلى صاحبك الذي بايعته مثل ذنوب جميع أمته إلى يوم القيامة ومثل عذابهم جميعا). فقال: قل ما شئت، أليس قد بايعت ولم يقر الله عينيك بأن يليها صاحبك ؟ فقلت: أشهد أني قد قرأت في بعض كتب الله المنزلة: (إنك - باسمك ونسبك وصفتك - باب من أبواب جهنم) فقالوا لي: قل ما شئت، أليس قد أزالها الله عن أهل هذا البيت الذين اتخذتموهم أربابا من دون الله ؟

Salman[ar] says I said to him that 'I[ar] have heard the Rasool-Allah[saww] say that to you and to your companion whom you have paid allegiance to, will be the like (carrying) sins of the entire community up to the Day of Judgement, and the like of their entire Punishment'. He said, 'Say what you like. Have you not paid allegiance, and Allah[azwj] did not Accept that your[ar] eyes see it go to your[ar] companion[asws]?' I[ar] said, 'I[ar] testify that I[ar] have read in some Books of Allah[azwj] Sent down that you, by your name and your lineage and your characteristics on a Door from the Doors of Hell'. He said to me[ar], 'Say what you like, has not Allah[azwj] Taken away from the People[asws] of this Household whom you[ar] have taken as lords besides Allah[azwj]?'

فقلت له: أشهد أني سمعت رسول الله صلى الله عليه وآله يقول، وسألته عن هذه الاية: (فيومئذ لا يعذب عذابه أحد ولا يوثق وثاقه أحد)، فأخبرني بأنك أنت هو. فقال عمر: أسكت، أسكت الله نامتك، أيها العبد، يابن اللخناء فقال علي عليه السلام: أقسمت عليك يا سلمان لما سكت. فقال سلمان: والله لو لم يأمرني علي عليه السلام بالسكوت لخبرته بكل شيئ نزل فيه، وكل شيئ سمعته من رسول الله صلى الله عليه وآله فيه وفي صاحبه. فلما رأني عمر قد سكت قال لي: إنك له لمطيع مسلم.

I[ar] said to him, 'I[ar] bear witness that I[ar] have heard the Messenger of Allah[saww] say, and I[ar] asked him[saww] about this Verse ***"[89:25] But on that day shall no one chastise with (anything like) His chastisement, [89:26] And no one shall bind with (anything like) His binding"***, he[saww] informed me[ar] that it means you'. Umar said, 'Silence, silence, may Allah[azwj] Make you sleep (die), O slave, O son of the evil-tongued'.

[5971] (تأويل الآيات 2: 795/ 5.)
[5972] (تفسير القمّي 2: 421)

Ali[asws] said: 'I[asws] give you[ar] a vow, O Salman[ar], keep quiet'. Salman[ar] said, 'By Allah[azwj], had Ali[asws] not ordered me[ar] to keep quiet, I[ar] would have informed him of everything that had Come down regarding him, and everything that I[ar] have heard from the Rasool-Allah[saww] regarding him and his companion'. When Umar saw me[ar] that I[ar] have observed silence, he said to me[ar], 'You[ar] are an obedient submitter to him[asws]'.[5973]

VERSES 27 TO 29

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ {27} ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً {28} فَادْخُلِي فِي عِبَادِي {29} وَادْخُلِي جَنَّتِي {30}

[89:27] O soul that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him), [89:29] So enter among My servants, [89:30] And enter into My garden

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: يا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلى رَبِّكِ راضِيَةً مَرْضِيَّةً: «يعني الحسين بن علي (عليه السلام)».

Then Ali Bin Ibrahim (Tafseer Qummi) said,'It has been narrated to us from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has said:

'Abu Abdullah[asws] regarding His[azwj] Words ***[89:27] O soul that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him)***, It Means Al-Husayn Bin Ali[asws]'.[5974]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، عن سدير الصيرفي، قال: قلت لأبي عبد الله (عليه السلام)، جعلت فداك، يا بن رسول الله، هل يكره المؤمن على قبض روحه؟ قال: «لا و الله، إنه إذا أتاه ملك الموت لقبض روحه جزع عند ذلك، فيقول [له] ملك الموت: يا ولي الله، لا تجزع، فو الذي بعث محمدا (صلى الله عليه و آله) لأنا أبر بك و أشفق عليك من والد رحيم لو حضرك، افتح عينيك فانظر،

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Sudeyr Al-Sayrafi who said:,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], O son[asws] of the Rasool-Allah[saww]. Does the Believer abhor the capture of his soul?' He[asws] said: 'No, by Allah[azwj]! When the Angel of Death comes to him to capture his soul, he panics at that. So the Angel of Death says to him: 'O friend of Allah[azwj]! Do not panic, for, by the One Who[azwj] Sent Muhammad[saww], I am more respectful of you, and kinder to you than your merciful father, if he was present. Open your eyes and look!'

قال: و يمثل له رسول الله (صلى الله عليه و آله)، و أمير المؤمنين، و فاطمة الزهراء، و الحسن، و الحسين، و الأئمة من ذريتهم (عليهم السلام)، فيقال له: هذا رسول الله و أمير المؤمنين، و فاطمة الزهراء، و الحسن و الحسين و الأئمة (عليهم السلام) رفقاؤك.

He[asws] said: 'And there will (appear for him) similarities of the Rasool-Allah[saww], and Amir-ul-Momineen[asws], and Fatima Al-Zahra[asws], and Al-Hassan[asws] and Al-

[5973] Kitaab Sulaym Bin Qays Al Hilali – H 5
[5974] (تفسير القمّي 2: 422)

Husayn[asws], and the Imams[asws] from their[asws] descendants. So it will be said to him: 'This is the Rasool-Allah[saww], and Amir-ul-Momineen[asws], and Fatima Al-Zahra[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws], your friends'.

قال: فيفتح عينيه، فينظر فينادي روحه مناد من قبل رب العزة، فيقول: يا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ، إلى محمد و أهل بيته ارْجِعِي إِلى رَبِّكِ راضِيَةً بالولاية مَرْضِيَّةً بالثواب فَادْخُلِي فِي عِبادِي يعني محمدا و أهل بيته وَ ادْخُلِي جَنَّتِي فما شيء أحب إليه من استلال روحه و اللحوق بالمنادي».

He[asws] said: 'So he will open his eyes and look. A Caller will Call out to his soul, from the Lord[azwj] of Honour, saying: '***[89:27] O soul that art at rest!*** To Muhammad[saww] and the People[asws] of his[saww] Household ***[89:28] Return to your Lord, well-pleased*** with the Wilayah ***well-pleasing*** with the Rewards ***[89:29] So enter among My servants*** Meaning Muhammad[saww] and the People[asws] of his[saww] Household ***[89:30] And enter into My garden***. So whatever thing is more beloved to extract his soul, it would be overtake the Caller'.[5975]

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب: عن عبد الرحمن بن سالم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: يا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلى رَبِّكِ راضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبادِي وَ ادْخُلِي جَنَّتِي، قال: «نزلت في علي بن أبي طالب (عليه السلام)».

Muhamad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Abdul Rahman Bin Saalim:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[89:27] O soul that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him), [89:29] So enter among My servants, [89:30] And enter into My garden***, Imam[asws] said: 'It was Revealed regarding Ali[asws] Bin Abu Talib[asws]'.[5976]

علي بن إبراهيم، قال: إذا حضر المؤمن الوفاة، نادى مناد من عند الله: يا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ بولاية علي ارْجِعِي إِلى رَبِّكِ راضِيَةً مَرْضِيَّةً المطمئنة بولاية علي مرضية بالثواب، فَادْخُلِي فِي عِبادِي وَ ادْخُلِي جَنَّتِي فلا يكون له همة إلا اللحوق بالنداء.

Ali Bin Ibrahim (Tafseer Qummi) said -

When death presents itself to a Believer, a Caller calls out from the Presence of Allah[azwj] ***[89:27] O soul that art at rest!*** By the Wilayah of Ali[asws] ***[89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him),*** being content with the Wilayah of Ali[asws], pleased with the Rewards ***[89:29] So enter among My servants, [89:30] And enter into My garden*** so there will not be any discouragement for him, except that he will be overtaken by the Call'.[5977]

[5975] (الكافي 3: 127/ 2)
[5976] (تأويل الآيات 2: 795/ 6)
[5977] (تفسير القمّي 2: 422)

CHAPTER 90

AL-BALAD

(VERSES 20)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

11617/ [1]- ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من كان قراءته في فريضة لا أُقْسِمُ بِهذَا الْبَلَدِ كان في الدنيا معروفا أنه من الصالحين، و كان في الآخرة معروفا أن له من الله مكانا، و كان يوم القيامة من رفقاء النبيين و الشهداء و الصالحين».

Ibn Babuwayh, by his chain from Abu Baseer, who has said:

'Abu Abdullah[asws] has said: 'The one who had recited in obligatory (Prayers) ***[90] Indeed! I swear by this city*** would be well known in the world that he is from the Praying ones, and in the Hereafter would be well known that he has a status from Allah[azwj], and on the Day of Judgement he would be from the friends of the Prophets[as], and the Martyrs, and the Righteous'.[5978]

11618/ [2]- و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله تعالى الأمان من غضبه يوم القيامة، و نجاه من صعود العقبة الكؤود، و من كتبها و علقها على الطفل، أو ما يولد، أمن عليه من كل ما يعرض للأطفال».

And from Khawas Al-Quran:

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, Allah[azwj] would Give him Amnesty from His[azwj] Wrath on the Day of Judgement, and Rescue him from ascending the insurmountable obstacles. And the one who writes it and attaches it upon the children (Amulet), or what he has begotten, it would be a security from what presents itself to the children'.[5979]

VERSES 1 TO 3

لَا أُقْسِمُ بِهَٰذَا الْبَلَدِ {1} وَأَنْتَ حِلٌّ بِهَٰذَا الْبَلَدِ {2} وَوَالِدٍ وَمَا وَلَدَ {3}

[90:1] Indeed! I swear by this city [90:2] And you are a dweller of this city [90:3] And parent and child

11625/ [5]- محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد بن عبد الله، رفعه، في قوله تعالى: لا أُقْسِمُ بِهذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ وَ والِدٍ وَ ما وَلَدَ، قال: «أمير المؤمنين و ما ولد من الأئمة (عليهم السلام)».

[5978] (ثواب الأعمال: 123)
[5979] Tafseer Al Burhan – H 11618

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, with an unbroken chain, the following:

Regarding the Words of the High ***[90:1] Nay, I swear by this city [90:2] And you are a dweller of this city [90:3] And parent and child*** He[asws] said: 'Amir-ul-Momineen[asws] and those who were born from the Imams[asws]'.[5980]

محمد بن العباس: عن علي بن عبد الله، عن إبراهيم بن محمد، عن إبراهيم بن صالح الأنماطي، عن منصور، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ، قال: «يعني رسول الله (صلى الله عليه و آله)». قلت: وَ والِدٍ وَ ما وَلَدَ؟ قال: «علي و ما ولد».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ibrahim Bin Salih Al-Anmaty, from Mansour, from a man, the following:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[90:2] And you are a dweller of this city*** has said: It Means the Rasool-Allah[azwj]'. I said, '(What about) ***[90:3] And parent and child***?' He[asws] said: Ali[asws] and his sons[asws]'.[5981]

11628/ [8]- و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن عبد الله بن محمد، عن أبي بكر الحضرمي، عن أبي جعفر (عليه السلام)، قال: قال لي: «يا أبا بكر، قول الله عز و جل: وَ والِدٍ وَ ما وَلَدَ هو علي بن أبي طالب، و ما ولد الحسن و الحسين (عليهم السلام)».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Abdullah Bin Muhammad, from Abu Bakr Al-Hazramy, who has said:

'The narrator says, Abu Ja'far[asws] to me: 'O Abu Bakr! The Words of Allah[azwj] Mighty and Majestic ***[90:3] And parent and child***, he[asws] is Ali[asws] Bin Abu Talib[asws] and whom he[asws] fathered Al-Hassan[asws] and Al-Husayn[asws]'.[5982]

10434/ [1]- محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، قال: قال أبو عبد الله (عليه السلام)، في قول الله عز و جل: فَلا أُقْسِمُ بِمَواقِعِ النُّجُومِ، قال: «كان أهل الجاهلية يحلفون بها، فقال الله عز و جل: فَلا أُقْسِمُ بِمَواقِعِ النُّجُومِ. قال: «عظم أمر [من] يحلف بها». قال: «و كانت الجاهلية يعظمون الحرم و لا يقسمون به و لا بشهر رجب، و لا يعرضون فيهما لمن كان فيها ذاهبا أو جائيا، و إن كان [قد] قتل أباه، و لا لشيء [يخرج] من الحرم دابة أو شاة أو بعير أو غير ذلك، فقال الله عز و جل لنبيه (صلى الله عليه و آله): لا أُقْسِمُ بِهذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ قال: «فبلغ من جهلهم أنهم استحلوا قتل النبي (صلى الله عليه و آله)، و عظموا أيام الشهر حيث يقسمون به [فيفون].

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said:

'Abu Abdullah[asws] said regarding the Statement of Allah[azwj] Mighty and Majestic ***[56:75] Do not swear by the falling of stars*** said: 'It was the people of ignorance who used to swear by it. Allah[azwj] Mighty and Majestic has Said ***[56:75] Do not swear by the falling of stars*** as it is a great matter to swear by it. And the people of ignorance used to magnify the House and did not swear by the month of Rajab, and did not violate anything therein when they used to go and come, and if one's father was killed, or something (similar would happen), they would not let out of the House, an animal, or sheep or camel or any other than that. Allah[azwj] Mighty and Majestic Said to His[azwj] Prophet[saww] ***[90:1] Nay, I swear by this city [90:2] And you are a***

[5980] (الكافي 1: 342/ 11.)
[5981] (تأويل الآيات 2: 2: 798/ 2.)
[5982] (تأويل الآيات 2: 798/ 3.)

dweller of this city said: 'So out of their ignorance, they had made it permissible, the killing of the Prophet[saww] (by swearing) and used to magnify the days of the month, which they used to swear by.'[5983]

VERSES 4 TO 9

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ {4} أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ {5} يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا {6} أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ {7} أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ {8} وَلِسَانًا وَشَفَتَيْنِ {9}

[90:4] Certainly We have created man to be in distress. [90:5] Does he think that no one has power over him? [90:6] He shall say: I have wasted much wealth. [90:7] Does he think that no one sees him? [90:8] Have We not given him two eyes, [90:9] And a tongue and two lips,

11633/ [13]- علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن إسماعيل بن عباد، عن الحسين بن أبي يعقوب، عن بعض أصحابه، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَ يَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ: «يعني نعثل في قتله بنت النبي (صلى الله عليه و آله): يَقُولُ أَهْلَكْتُ مالًا لُبَداً يعني الذي جهز به النبي (صلى الله عليه و آله) في جيش العسرة أَ يَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ قال: فساد كان في نفسه، أَ لَمْ نَجْعَلْ لَهُ عَيْنَيْنِ، يعني رسول الله (صلى الله عليه و آله) وَ لِساناً يعني أمير المؤمنين (عليه السلام) وَ شَفَتَيْنِ يعني الحسن و الحسين (عليهما السلام) وَ هَدَيْناهُ النَّجْدَيْنِ إِلى ولايتهما فَلَا اقْتَحَمَ الْعَقَبَةَ وَ ما أَدْراكَ مَا الْعَقَبَةُ يقول: ما أعلمك؟ و كل شيء في القرآن (ما أدراك) فهو ما أعلمك؟ يَتِيماً ذا مَقْرَبَةٍ يعني رسول الله (صلى الله عليه و آله)، و المقربة قرباه أَوْ مِسْكِيناً ذا مَتْرَبَةٍ يعني أمير المؤمنين متربا بالعلم».

Ali Bin Ibrahim said, 'It has been narrated to us from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ismail Bin Abaad, from Al-Husayn Bin Abu Yaqoub, from one of his companions, the following:

'Abu Ja'far[asws] regarding the Words of the High ***[90:5] Does he think that no one has power over him?*** Meaning, such as killing the daughter[asws] of the Prophet[saww] ***[90:6] He shall say: I have wasted much wealth*** Meaning that which he spent on the army to fight against the Rasool-Allah[saww] ***[90:7] Does he think that no one sees him?*** The mischief which was within him ***[90:8] Have We not given him two eyes,*** Meaning Rasool-Allah[saww] ***[90:9] And a tongue*** Meaning Amir-ul-Momineen[asws] ***and two lips,*** Meaning Al-Hassan[asws] and Al-Husayn[asws] ***[90:10] And pointed out to him the two conspicuous ways?*** To the Wilyah of both of them[asws] ***[90:11] But he would not attempt the uphill road, [90:12] And what will make you comprehend what the uphill road is?*** He[azwj] is Saying: "What I[azwj] have Taught you[saww]. And everything is in the Quran (which you[saww] are aware of) so it is what I[azwj] have Taught you[saww] ***[90:15] To an orphan, having relationship,*** Meaning the Rasool-Allah[saww], and the relationship is with his[saww] relatives ***[90:16] Or to the poor man lying in the dust*** Meaning Amir-ul-Momineen[asws] covered all over with the Knowledge'.[5984]

علي بن إبراهيم: لا أُقْسِمُ بِهذَا الْبَلَدِ، [و البلد مكة] وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ، قال: كانت قريش لا يستحلون أن يظلموا أحدا في هذا البلد، و يستحلون ظلمك فيه وَ والِدٍ وَ ما وَلَدَ، قال: آدم و ما ولد من الأنبياء و الأوصياء لَقَدْ خَلَقْنَا الْإِنْسانَ فِي كَبَدٍ، قال: منتصبا، و لم يخلق مثله شيء أَ يَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ يَقُولُ أَهْلَكْتُ مالًا لُبَداً قال: اللبد: المجتمع.

Ali Bin Ibrahim (Tafseer Qummi), the following:

[5983] (الكافي 7: 450/ 4.)
[5984] (تفسير القمّي 2: 423)

[90:1] Indeed! I swear by this city *And the city is Makkah* ***[90:2] And you are a dweller of this city*** He[asws] said: 'And the Qureysh did not use to consider it permissible that anyone should be wronged in this city, but they considered it to be permissible to be unjust to you[saww] in it'. ***[90:3] And parent and child*** He[asws] said: 'Adam[as] and what he[as] fathered from the Prophets[as] and the successors[asws] ***[90:4] Certainly We have created man to be in distress*** He[asws] said: 'Upright, and He[azwj] did not Create anything the like of him ***[90:5] Does he think that no one has power over him? [90:6] He shall say: I have wasted much wealth*** He[asws] said: '(Al-Labad) – is the whole of society'.[5985]

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَهْلَكْتُ مالًا لُبَداً، قال: «هو عمرو بن عبدود حين عرض عليه علي بن أبي طالب (عليه السلام) الإسلام يوم الخندق، و قال: فأين ما أنفقت فيكم مالا لبدا؟ و كان أنفق مالا في الصد عن سبيل الله، فقتله علي (عليه السلام)».

And in a report of Abu Al-Jaroud,

'Abu Ja'far[asws] said regarding the Words of the High ***[90:6] I have wasted much wealth***, he[asws] said; 'He is Amro Bin Abd Wadd when Ali[asws] presented Al-Islam to him on the Day of Al-Khandaq and he[asws] said: 'So where is the wealth which you spent amongst you and wasted it?' And he had spent wealth in repelling (people) from the Way of Allah[azwj], so Ali[asws] killed him'.[5986]

VERSE 10

وَهَدَيْنَاهُ النَّجْدَيْنِ {10}

[90:10] And pointed out to him the two conspicuous ways?

وقال الحسن بلغني أن رسول الله صلى الله عليه وآله قال: ايها الناس هما نجدان نجد الخير ونجد الشر، فما جعل نجد الشر أحب اليكم من نجد الخير

And Al-Hassan[asws] said: 'It has reached me[asws] from Rasool-Allah[saww] that he[saww] said: 'O you people! These are two roads – a road of the good and a road of the evil. So do not make the road of evil to be more beloved to you than the road of good'.[5987]

VERSES 11 TO 16

فَلَا اقْتَحَمَ الْعَقَبَةَ {11} وَمَا أَدْرَاكَ مَا الْعَقَبَةُ {12} فَكُّ رَقَبَةٍ {13} أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ {14} يَتِيمًا ذَا مَقْرَبَةٍ {15} أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ {16}

[90:11] But he would not attempt the uphill road, [90:12] And what will make you comprehend what the uphill road is? [90:13] (It is) the setting free of a slave, [90:14] Or the giving of food in a day of hunger [90:15] To an orphan, having relationship, [90:16] Or to the poor man lying in the dust

[5985] (تفسير القمّي 2: 422.)
[5986] (تفسير القمّي 2: 422.)
[5987] Tafseer Noor Al Sqalayn – CH 90 H 13

ابن شهر آشوب: عن محمد بن الصباح الزعفراني، عن المزني، عن الشافعي، عن مالك، عن حميد، عن أنس، قال: قال رسول الله (صلى الله عليه و آله)، في قوله تعالى: فَلَا اقْتَحَمَ الْعَقَبَةَ: «إن فوق الصراط عقبة كؤودا، طولها ثلاثة آلاف عام، ألف عام هبوط، و ألف عام شوك و حسك و عقارب و حيات، و ألف عام صعود، أنا أول من يقطع تلك العقبة، و ثاني من يقطع تلك العقبة علي بن أبي طالب (عليه السلام)». و قال بعد كلام: «لا يقطعها في غير مشقة إلا محمد و أهل بيته» الخبر.

Ibn Shehr Ahub, from Muhammad Bin Al-Sabah Al-Zafrany, from Al-Mazny, from Al-Shafei, from Maalik, from Hameed, from Anas who said:

'The Rasool-Allah[saww] said regarding His[azwj] Words ***[90:11] But he would not attempt the uphill road***: 'Over the Bridge (Al-Siraat) is an insurmountable obstacle, then length of which is of three thousand years of descent, and a thousand years of your desires, and your feelings, and scorpions, and snakes; and a thousand years of ascent. I[asws] would be the first one to cut through those obstacles, and the second one who cuts through those obstacles would be Ali[asws] Bin Abu Talib[asws]'. And he[saww] said after the speech: 'No one will (be able to) cut through those obstacles comfortably except for Muhammad[saww] and the People[asws] of his[saww] Household'.[5988]

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن يونس بن زهير، عن أبان، قال: سألت أبا عبد الله (عليه السلام) عن هذه الآية: فَلَا اقْتَحَمَ الْعَقَبَةَ، فقال: «يا أبان، هل بلغك من أحد فيها شيء؟» فقلت: لا، فقال: «نحن العقبة، فلا يصعد إلينا إلا من كان منا».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Yunus Bin Zaheeer, from Aban who said:

'I asked Abu Abdullah[asws] about this Verse ***[90:11] But he would not attempt the uphill road***, so he[asws] said; 'O Aban! Has anything reached you about this from anyone?' So I said, 'No'. So he[asws] said: 'We[asws] are 'the uphill road' (Al-Uqba), so no one will climb up to us[asws] except for the one who is from us[asws]'.[5989]

و عنه: عن أحمد بن محمد، عن أبيه، عن معمر بن خلاد، قال: كان أبو الحسن الرضا (عليه السلام) إذا أكل أتي بصحفة، فتوضع بقرب مائدته، فيعمد إلى أطيب الطعام مما يؤتي به، فيأخذ من كل شيء شيئا، فيوضع في تلك الصحفة، ثم يأمر بها للمساكين، ثم يتلو هذه الآية: فَلَا اقْتَحَمَ الْعَقَبَةَ ثم يقول: «علم الله عز و جل أنه ليس كل إنسان يقدر على عتق رقبة، فجعل لهم سبيلا إلى الجنة».

And from him, from Ahmad Bin Muhammad, from his father, from Mo'mar Bin Khalaad who said:

'When Abu Al-Hassan Al-Reza[asws] was eating, a Parchment was brought. So he[asws] placed it near his[asws] table. So he took the best food portion from what had been brought to him[asws], and he[asws] took something from each of the things, and placed it upon that Parchment, then ordered for it (to be given to) the poor. Then he[asws] recited this Verse ***[90:11] But he would not attempt the uphill road***, then said; 'Allah[azwj] Mighty and Majestic Knows that every human being does not have the ability to free a slave, so He[azwj] Made for them a way to the Paradise'.[5990]

[5988] (المناقب 2: 155.)
[5989] (تأويل الآيات 2: 799/ 5.)
[5990] الكافي 4: 52/ 12.

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن يونس، قال: أخبرني من رفعه إلى أبي عبد الله (عليه السلام)، في قوله عز و جل: فَلَا اقْتَحَمَ الْعَقَبَةَ وَ ما أَدْراكَ مَا الْعَقَبَةُ فَكُّ رَقَبَةٍ: «يعني بقوله: فَكُّ رَقَبَةٍ ولاية أمير المؤمنين (عليه السلام)، فإن ذلك فك رقبة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Yunus, from the one with an unbroken chain going up to Abu Abdullah[asws]:

Abu Abdullah[asws] having said regarding the Words of the Mighty and Majestic ***[90:11] But he would not attempt the uphill road, [90:12] And what will make you comprehend what the uphill road is? [90:13] (It is) the setting free of a slave***, He[azwj] Means by His[azwj] Words ***[90:13] (It is) the setting free of a slave*** Wilayah of Amir-ul-Momineen[asws], for it is that which frees the slave (from the Fire)'.

ثم قال: «يا أبان، ألا أزيدك فيها حرفا، خير لك من الدنيا و ما فيها؟». قلت: بلى. قال: «فَكُّ رَقَبَةٍ، الناس مماليك النار كلهم غيرك و غير أصحابك، فككم الله منها». قلت: بما فكنا منها؟ قال: «بولايتكم أمير المؤمنين علي ابن أبي طالب (عليه السلام)».

Then he[asws] said: 'O Aban! Shall I[asws] increase for you with regards to it with a word which is better for you than the world and whatever it contains?' I said, 'Yes'. He[asws] said: '***[90:13] (It is) the setting free of a slave***. The people, all of them, are the possessions of the Fire, apart from you and your companions, for Allah[azwj] has Freed them from it'. I said, 'By what has He[azwj] Freed us from it?' He[asws] said: 'By your being in the Wilayah of Amir-ul-Momineen[asws] Ali[asws] Bin Abu Talib[asws]'. [5991]

و عنه: عن أحمد بن القاسم، عن أحمد بن محمد، عن محمد بن خالد، عن محمد بن عمر، عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَكُّ رَقَبَةٍ، قال: «الناس كلهم عبيد النار إلا من دخل في طاعتنا و ولايتنا، فقد فك رقبته من النار، و العقبة: ولايتنا».

And from him, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Umar, from Abu Bakr Al-Hazramy, who has said:

'Abu Abdullah[asws] regarding the Words of the High ***[90:13] (It is) the setting free of a slave***, said: 'All of the people are servants of the Fire except for the one who enters into our[asws] obedience and our[asws] Wilayah, so his neck would have been Freed from the Fire, and the uphill road, 'Al-Uqba' stands for our[asws] Wilayah'.[5992]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد ، قال: حدثنا عبد الله بن موسى، عن الحسن ابن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَكُّ رَقَبَةٍ، قال: «بنا تفك الرقاب، و بمعرفتنا، و نحن المطعمون في يوم الجوع و هو المسغبة».

Ali bin Ibrahim said, 'It has been narrated to us from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has said:

'Abu Abdullah[asws] regarding the Words of the High ***[90:13] (It is) the setting free of a slave***. He[asws] said: 'It is by us[asws] the necks are freed (from the Fire), and by having

[5991] (الكافي 1: 349/ 49.)
[5992] (تأويل الآيات 2: 799/ 6)

recognised us[asws], and we[asws] are the feeders in the days of the hungers, and it is the starvation'.[5993]

و عنه: عن علي بن محمد، عن سهل بن زياد، عن محمد بن سليمان الديلمي، عن أبيه، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: قلت له: جعلت فداك [قوله]: فَلَا اقْتَحَمَ الْعَقَبَةَ؟ فقال: «من أكرمه الله بولايتنا، فقد جاز العقبة، و نحن تلك العقبة التي من اقتحمها نجا».

And from him, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Al-Daylami, from his father, from Aban Bin Taghlub, who has said the following:

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], (what about) His[azwj] Words ***[90:11] But he would not attempt the uphill road***?' He[asws] said: 'The whom Allah[azwj] has Honoured with our[asws] Wilayah, so he is permitted on the uphill road, and we[asws] are on that uphill road which, the one who attempts it, would be Rescued (from the Fire)'.

قال: فسكت، فقال: «هل أفيدك حرفا، خير [لك] من الدنيا و ما فيها؟». قلت: بلى جعلت فداك. قال: «قوله: فَكُّ رَقَبَةٍ» ثم قال: «الناس كلهم عبيد النار غيرك و أصحابك، فإن الله فك رقابكم من النار بولايتنا أهل البيت».

He (the narrator) said, 'So he[asws] became silent, then said: 'Shall I[asws] benefit you with a word which is better for you than the world and the Hereafter, and whatever they contain?' I said, 'Yes, may I be sacrificed for you[asws]'. He[asws] said: 'His[azwj] Words ***[90:13] (It is) the setting free of a slave***'. Then he[asws] said: 'The people, all of them, are servants of the Fire apart from you and your companions, for Allah[azwj] has Freed your reins from the Fire by our[asws] Wilayah, the People[asws] of the Household'.[5994]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد الأشعري، عن عبد الله بن ميمون القداح، عن أبي عبد الله (عليه السلام)، قال: «من أطعم مؤمنا حتى يشبعه لم يدر أحد من خلق الله ما له من الأجر في الآخرة، لا ملك مقرب، و لا نبي مرسل، إلا الله رب العالمين». ثم قال: «من موجبات المغفرة إطعام المسلم السغبان» ثم قرأ قول الله عز و جل: أَوْ إِطْعامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيماً ذا مَقْرَبَةٍ أَوْ مِسْكِيناً ذا مَتْرَبَةٍ.

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al-Ashary, from Abdullah Bin Maymoun Al-Qadah, who has said the following:

'Abu Abdullah[asws] has said: 'The one who feeds a Believer until his hunger is satisfied, no one from the creatures of Allah[azwj] would be able to realise what would be for him from the Recompense in the Hereafter, not the Angels of Proximity, nor the *Mursal*[5995] Prophets[as], except for Allah[azwj] the Lord[azwj] of the Worlds'. Then he[asws] said: 'From the pre-requisites for the Forgiveness of the Muslim is the feeding of the starving ones'. Then he[asws] recited the Words of Allah[azwj] Mighty and Majestic ***[90:14] Or the giving of food in a day of hunger [90:15] To an orphan, having relationship, [90:16] Or to the poor man lying in the dust***'.[5996]

VERSE 17

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ {17}

[5993] (تفسير القمّي 2: 423.)
[5994] (الكافي 1: 357/ 88)
[5995] Who were given Divine Books.
[5996] (الكافي 2: 161/ 6.)

[90:17] Then he is of those who believe and enjoin one another to show patience, and enjoin one another to show compassion.

علي بن إبراهيم، قال: حدثنا سعيد بن محمد، قال: حدثنا بكر بن سهل، عن عبد الغني، عن موسى بن عبد الرحمن عن ابن جريح، عن عطاء عن ابن عباس، في قوله تعالى: وَ تَواصَوْا بِالصَّبْرِ على فرائض الله عز و جل: وَ تَواصَوْا بِالْمَرْحَمَةِ فيما بينهم، و لا يقبل هذا إلا من مؤمن.

Ali Bin Ibrahim said, 'It has been narrated to us from Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata'a, from Ibn Abbas, who has said:

Regarding the Words of the High ***[90:17] Then he is of those who believe and enjoin one another to show patience*** upon the Obligations of Allah[azwj] Mighty and Majestic ***and enjoin one another to show compassion*** regarding what is in between them, and this is not Acceptable from anyone except the Believer'.[5997]

VERSES 18 TO 20

أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ {18} وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ {19} عَلَيْهِمْ نَارٌ مُوْصَدَةٌ {20}

[90:18] These are the people of the right hand. [90:19] And (as for) those who disbelieve in our communications, they are the people of the left hand [90:20] On them is fire closed over

علي بن إبراهيم: قوله تعالى: أَصْحابُ الْمَيْمَنَةِ قال: أصحاب أمير المؤمنين (عليه السلام) وَ الَّذِينَ كَفَرُوا بِآياتِنا قال: الذين خالفوا أمير المؤمنين (عليه السلام) هُمْ أَصْحابُ الْمَشْأَمَةِ، و قال: أصحاب المشأمة: أعداء آل محمد عَلَيْهِمْ نارٌ مُؤْصَدَةٌ أي مطبقة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[90:18] These are the people of the right hand*** Imam[asws] said: 'The companions of Amir-ul-Momineen[asws] ***[90:19] And (as for) those who disbelieve in our communications,*** He[asws] said: 'The ones who opposed Amir-ul-Momineen[asws] ***they are the people of the left hand*** And he[asws] said: 'And the companions of the left hand are the enemies of the Progeny[asws] of Muhammad[saww] ***[90:20] On them is fire closed over***, i.e. layers of it'.[5998]

[5997] (تفسير القمّي 2: 423)
[5998] (تفسير القمّي 2: 423.)

CHAPTER 91

AL-SHAMS

(15 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة (و الشمس) و (و الليل إذا يغشى) و (و الضحى) و (ألم نشرح) في يوم أو ليلة، لم يبق شيء بحضرته إلا شهد له يوم القيامة، حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه، و كل ما أقلته الأرض معه، و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدي، و أجزتها «1» له، انطلقوا به إلى جناني حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة مني و فضلا عليه، و هنيئا لعبدي».

Ibn Babuwayh, by his chain, from Muawiya Bin Amaar, who has said:

'Abu Abdullah[asws] having said: 'The one who frequents in reciting ***[91] I swear by the sun,*** and ***[92] I swear by the night when it draws a veil,*** and ***[93] I swear by the early hours of the day,*** and ***[94] Have We not expanded*** during the day or night, there would not remain anything in his presence but that it would testify for him on the Day of Judgement, even his hair, and his skin, and his flesh, and his blood, and his veins, and his bones, and all that the land carried with him. And the Lord[azwj], Blessed and High would Say: "I[azwj] Accept all your testimonies for My[azwj] servant, and Recompense him for it. Go with him to My[azwj] Paradise until he chooses from it whatsoever that he likes. So Give it to him apart from others, but the Mercy is from Me[azwj], and Preference is for him, and Congratulations to My[azwj] servant'.[5999]

و قال رسول الله (صلى الله عليه و آله): «من كان قليل التوفيق فليدمن قراءتها، يوفقه الله أينما توجه، و فيها منافع كثيرة، و حفظ و قبول عند جميع الناس».

And the Rasool-Allah[saww] said: 'The one who was of little inclination so he should habitually recite it. Allah[azwj] would Guide him wherever he may go, and therein are numerous benefits, and memory, and acceptance by all the people'.[6000]

و قال الصادق (عليه السلام): «يستحب لمن يكون قليل الرزق و التوفيق كثير الخسران و الحسرات أن يدمن في قراءتها، يصيب فيها زيادة و توفيقا، و من شرب ماءها أسكن عنه الرجف بإذن الله تعالى».

And Al-Sadiq[asws] said; 'It is recommended for the one who has become of little sustenance and inclination, lots of losses and regrets that he should habitually recite it. He would end up with and increase and inclination. And the one who drinks its water, it would calm his restlessness by the Permission of Allah[azwj] the High'.[6001]

[5999] (ثواب الأعمال: 123)
[6000] Tafseer Al Burhan – H 11657
[6001] (خواص القرآن: 14 «مخطوط»)

VERSES 1 – 15

وَالشَّمْسِ وَضُحَاهَا {1} وَالْقَمَرِ إِذَا تَلَاهَا {2} وَالنَّهَارِ إِذَا جَلَّاهَا {3} وَاللَّيْلِ إِذَا يَغْشَاهَا {4} وَالسَّمَاءِ وَمَا بَنَاهَا {5} وَالْأَرْضِ وَمَا طَحَاهَا {6} وَنَفْسٍ وَمَا سَوَّاهَا {7} فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا {8} قَدْ أَفْلَحَ مَنْ زَكَّاهَا {9} وَقَدْ خَابَ مَنْ دَسَّاهَا {10} كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا {11} إِذِ انْبَعَثَ أَشْقَاهَا {12} فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا {13} فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا {14} وَلَا يَخَافُ عُقْبَاهَا {15}

[91:1] I swear by the sun and its brilliance, [91:2] And the moon when it follows the sun, [91:3] And the day when it shows it, [91:4] And the night when it draws a veil over it, [91:5] And the sky and what it is built by, [91:6] And the earth and what it is extended by [91:7] And the soul and what made it well proportioned, [91:8] Then He inspired it to understand what is right and wrong for it; [91:9] He will indeed be successful who purifies it, [91:10] And he will indeed fail who corrupts it. [91:11] Samood gave the lie (to the truth) in their inordinacy, [91:12] When the most unfortunate of them broke forth with [91:13] So Allah's messenger said to them (Leave alone) Allah's she-camel, and (give) her (to) drink. [91:14] But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground). [91:15] And He fears not its consequence

محمد بن يعقوب: عن جماعة، عن سهل، عن محمد، عن أبيه، عن أبي محمد، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ الشَّمْسِ وَ ضُحاها، قال: «الشمس: رسول الله (صلى الله عليه و آله)، به أوضح الله عز و جل للناس دينهم». قال: قلت: وَ الْقَمَرِ إِذا تَلاها؟ قال: «ذاك أمير المؤمنين (عليه السلام)، تلا رسول الله (صلى الله عليه و آله)، و نفثه بالعلم نفثا».

Muhammad Bin Yaqoub, from a group, from Sahl, from Muhammad, from his father, from Abu Muhammad, who has said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[91:1] I swear by the sun and its brilliance***, he[asws] said: 'The 'Sun' is Rasool-Allah[saww] by whom[saww] Allah[azwj] Illuminated for the people, their Religion'. I said, '(What about) ***[91:2] And the moon when it follows the sun***?' He[asws] said: 'That is Amir-ul-Momineen[asws]. He[asws] followed the Rasool-Allah[saww], and he[asws] emitted with the Knowledge, an inspiration'.

قال: قلت: وَ اللَّيْلِ إِذا يَغْشاها؟ قال: «ذاك أئمة الجور الذين استبدوا بالأمر دون آل الرسول (صلى الله عليه و آله)، و جلسوا مجلسا كان آل الرسول أولى به منهم، فغشوا دين الله بالجور و الظلم، فحكى الله فعلهم، فقال: وَ اللَّيْلِ إِذا يَغْشاها». قال: فقلت: وَ النَّهارِ إِذا جَلَّاها؟ قال: «ذاك الإمام من ذرية فاطمة (عليها السلام)، يسأل عن دين رسول «1» الله (صلى الله عليه و آله)، فيجليه لمن يسأل، فحكي الله عز و جل قوله «2»: وَ النَّهارِ إِذا جَلَّاها».

I said, '(What about) ***[91:4] And the night when it draws a veil over it***?' He[asws] said: 'The unjust imams who were tyrannical with the command to the Progeny[asws] of the Rasool[saww], and they sat in gatherings for which the Progeny[asws] of Rasool[saww] was higher for it than them. So they obscured the Religion of Allah[azwj] by the tyranny and the injustice, and so Allah[azwj] has Said of their actions, and Said: ***[91:4] And the night when it draws a veil over it***'. I said, '(What about) ***[91:3] And the day when it shows it***?' He[asws] said: 'That is the Imam[asws] from the descendants of Fatima[asws]. He[asws] would be asked about the Religion of Rasool-Allah[saww], so he[asws] would give it

to the one who asks him[asws]. Thus Allah[azwj] Mighty and Majestic has Said in His[azwj] Words ***[91:3] And the day when it shows it***'.[6002]

محمد بن العباس: عن محمد بن القاسم، عن جعفر بن عبد الله ، عن محمد بن عبد الله ، عن محمد بن عبد الرحمن، عن محمد بن عبد الله، عن أبي جعفر القمي، عن محمد بن عمر، عن سليمان الديلمي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ الشَّمْسِ وَ ضُحاها، قال: «الشمس رسول الله (صلى الله عليه و آله) أوضح للناس دينهم». قلت: وَ الْقَمَرِ إِذا تَلاها؟ قال: «ذاك أمير المؤمنين (عليه السلام)، تلا رسول الله (صلى الله عليه و آله)».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ja'far Bin Abdullah, from Muhammad Bin Abdullah, from Muhammad Bin Abdul Rahman, from Muhammad Bin Abdullah, from Abu Ja'far Al-Qummi, from Muhammad Bin Umar, from Suleyman Al-Dulaymi, who has said:

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic ***[91:1] I swear by the sun and its brilliance***, he[asws] said: 'The 'Sun' is Rasool-Allah[saww] by whom[saww] Allah[azwj] Has Illumination for the people in their Religion'. I said, '(What about) ***[91:2] And the moon when it follows the sun***?' He[asws] said: 'That is Amir-ul-Momineen[asws]. He[asws] followed the Rasool-Allah[saww], and he[asws] emitted with the Knowledge, an inspiration'.

قلت: وَ النَّهارِ إِذا جَلَّاها؟ قال: «ذاك الإمام من ذرية فاطمة نسل رسول الله (صلى الله عليه و آله)، فيجلي ظلام الجور و الظلم، فحكى الله سبحانه عنه، فقال: وَ النَّهارِ إِذا جَلَّاها يعني به القائم (عليه السلام)». قلت: وَ اللَّيْلِ إِذا يَغْشاها؟ قال: «ذاك أئمة الجور، الذين استبدوا بالأمور دون آل الرسول و جلسوا مجلسا كان آل الرسول أولى به منهم، فغشوا دين الله بالجور و الظلم، فحكى الله سبحانه فعلهم فقال: وَ اللَّيْلِ إِذا يَغْشاها».

I said, '***[91:3] And the day when it shows it***?' He[asws] said: 'That is the Imam[asws] from the descendants of Fatima[asws], lineage of Rasool-Allah[saww], so he[asws] would make clear the darkness of the tyranny and the injustice. Allah[azwj], the Glorious has Told about it, Saying: ***[91:3] And the day when it shows it***, Meaning Al-Qaim[asws]'. I said, '(What about) ***[91:4] And the night when it draws a veil over it***?' He[asws] said: 'That is the tyrannical imams who were tyrannical with the command to the Progeny[asws] of the Rasool[saww], and they sat in gatherings for which the Progeny[asws] of Rasool[saww] was higher for it than them, so they obscured the Religion of Allah[azwj] by the tyranny and the injustice, and so Allah[azwj], the Glorious has Told about their actions Saying: ***[91:4] And the night when it draws a veil over it***'.[6003]

و عنه: عن محمد بن أحمد الكاتب، عن الحسين بن بهرام، عن ليث، عن مجاهد، عن ابن عباس، قال: قال رسول الله (صلى الله عليه و آله): «مثلي فيكم مثل الشمس، و مثل علي مثل القمر، فإذا غابت الشمس فاهتدوا بالقمر».

And from him, from Muhammad Bin Ahmad Al-Katib, from Al-Husayn Bin Bahram, from Lays, from Mujahid, from Ibn Abbas who said:

'The Rasool-Allah[saww] said: 'My[saww] example among you is the example of the Sun, and an example of Ali[asws] is an example of the Moon. Therefore if the Sun is absent, so seek guidance by the Moon'.[6004]

[6002] (الكافي 8: 50/ 12.)
[6003] (تأويل الآيات 2: 805/ 3.)
[6004] (تأويل الآيات 2: 806/ 5.)

و عنه: عن أحمد بن محمد، عن الحسن بن حماد، بإسناده إلى مجاهد، عن ابن عباس، في قول الله عز و جل: وَ الشَّمْسِ وَ ضُحاها، قال: هو النبي (صلى الله عليه و آله) وَ الْقَمَرِ إِذا تَلاها، قال: علي بن أبي طالب (عليه السلام) وَ النَّهارِ إِذا جَلَّاها، [قال]: الحسن و الحسين (عليهما السلام) وَ اللَّيْلِ إِذا يَغْشاها بنو أمية.

And from him, from Ahmad Bin Muhammad, from Al-Hassan Bin Hamaad, by his chain going up to Mujahid:

'From Ibn Abbas regarding the Words of Allah[azwj] Mighty and Majestic ***[91:1] I swear by the sun and its brilliance***, he said, 'He[saww] is the Prophet[saww]'. ***[91:2] And the moon when it follows the sun***, he said, 'Ali[asws] Bin Abu Talib[asws]'. ***[91:3] And the day when it shows it***. He said, 'Al-Hassan[asws] and Al-Husayn[asws] ***[91:4] And the night when it draws a veil over it*** are the Clan of Umayya'.

ثم قال ابن عباس: قال رسول الله (صلى الله عليه و آله): «بعثني الله نبيا، فأتيت بني أمية، فقلت: يا بني أمية، إني رسول الله إليكم، قالوا: كذبت، ما أنت برسول، ثم أتيت بني هاشم، فقلت: إني رسول الله إليكم، فآمن بي علي بن أبي طالب (عليه السلام) سرا و جهرا، و حماني أبو طالب جهرا، و آمن بي سرا، ثم بعث الله جبرئيل (عليه السلام) بلوائه، فركزه في بني هاشم، و بعث إبليس بلوائه فركزه في بني أمية، فلا يزالون أعداءنا، و شيعتهم أعداء شيعتنا إلى يوم القيامة».

Then Ibn Abbas said, 'The Rasool-Allah[saww] said: 'Allah[azwj] Sent me[saww] as a Prophet[saww], so I[as] came up to the Clan of Umayya and said, 'O Clan of Umayya! I[saww] am Rasool[saww] of Allah[azwj] to you!' They said, 'You[saww] are lying. You[saww] are not with a Message'. Then I[saww] came up to the Clan of Hashim, so I[saww] said: 'I[saww] am a Rasool[saww] of Allah[azwj] to you. So Ali[asws] Bin Abu Talib[asws] believed in me[saww] privately and openly and Abu Talib[as] protected me[saww] openly, and believed in me[saww] privately. Then Allah[azwj] Sent Jibraeel[as] with a Banner, so it was established in the Clan of Hashim[as]. And Iblees[la] was sent with a banner, so it was established in the Clan of Umayya. Thus our enmity will never cease, and their Shites (adherents) are the enemies of our[asws] Shites up to the Day of Judgement'.[6005]

شرف الدين النجفي، قال: روى علي بن محمد، عن أبي جميلة، عن الحلبي، و رواه أيضا علي ابن الحكم، عن أبان بن عثمان، عن الفضل أبي العباس، عن أبي عبد الله (عليه السلام)، أنه قال: وَ الشَّمْسِ وَ ضُحاها: «الشمس: أمير المؤمنين (عليه السلام)، و ضحاها: قيام القائم (عليه السلام)، لأن الله سبحانه قال: وَ أَنْ يُحْشَرَ النَّاسُ ضُحًى،

Sharaf Al-Deen Al-Najafy said, 'It has been reported from Ali Bin Muhammad, from Abu Jameela, from Al-Halby, and it has been reported as well by Ali Ibn Al-hakam, from Aban Bin usman, from Al-Fazal Abu Al-Abbas, who has narrated:

'Abu Abdullah[asws] has said: '***[91:1] I swear by the sun and its brilliance*** – The Sun is Amir-ul-Momineen[asws], and its brilliance is the rising of Al-Qaim[asws] because Allah[azwj] the Glorious Said ***[20:59] and let the people be assembled when the sun is well up***'.

وَ الْقَمَرِ إِذا تَلاها الحسن و الحسين (عليهما السلام) وَ النَّهارِ إِذا جَلَّاها هو قيام القائم (عليه السلام) وَ اللَّيْلِ إِذا يَغْشاها حبتر و دولته، قد غشى عليه الحق».

[91:2] And the moon when it follows the sun – Are Al-Hassan[asws] and Al-Husayn[asws] ***[91:3] And the day when it shows it*** – It is the rising of Al-Qaim[asws] ***[91:4] And the night when it draws a veil over it*** – Hibter and his government, had covered over the Truth'.

[6005] (تأويل الآيات 2: 806/ 6)

و أما قوله: وَ السَّماءِ وَ ما بَناها، قال: «هو محمد (عليه و آله السلام)، هو السماء الذي يسمو إليه الخلق في العلم» و قوله: وَ الْأَرْضِ وَ ما طَحاها، قال: «الأرض: الشيعة» وَ نَفْسٍ وَ ما سَوَّاها، قال: «هو المؤمن المستور و هو على الحق» و قوله: فَأَلْهَمَها فُجُورَها وَ تَقْواها، قال: «عرفت الحق من الباطل، فذلك قوله: وَ نَفْسٍ وَ ما سَوَّاها»

And as for His[azwj] Words ***[91:5] And the sky and what it is built by***, he[asws] said: 'He[saww] is Muhammad[saww]. He[saww] is the sky which rises above the creatures regarding the Knowledge'. And His[azwj] Words ***[91:6] And the earth and what it is extended by***, he[asws] said: 'The Shites'. ***[91:7] And the soul and what made it well proportioned*** He[asws] said: 'It is the veiled (under cover) Believer and he is upon the Truth'. And His[azwj] Words ***[91:8] Then He inspired it to understand what is right and wrong for it*** He[asws] said; 'Understand the truth from the falsehood, so that is His[azwj] Statement ***[91:7] And the soul and what made it well proportioned***'.

قَدْ أَفْلَحَ مَنْ زَكَّاها، قال: «قد أفلحت نفس زكاها الله وَ قَدْ خابَ مَنْ دَسَّاها الله». و قوله: كَذَّبَتْ ثَمُودُ بِطَغْواها، قال: «ثمود: رهط من الشيعة، فإن الله سبحانه يقول: وَ أَمَّا ثَمُودُ فَهَدَيْناهُمْ فَاسْتَحَبُّوا الْعَمى عَلَى الْهُدى فَأَخَذَتْهُمْ صاعِقَةُ الْعَذابِ الْهُونِ و هو السيف إذا قام القائم (عليه السلام)،

[91:9] He will indeed be successful who purifies it He[asws] said: 'The soul is successful, Allah[azwj] Purified it ***[91:10] And he will indeed fail who corrupts it.*** And His[azwj] Words ***[91:11] Samood gave the lie (to the truth) in their inordinacy*** He[asws] said: 'Samoon is a group from the Shites, for Allah[azwj] the Glorious is Saying: ***"[41:17] And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement"***, and it is the sword, when Al-Qaim[asws] rises'.

و قوله تعالى: فَقالَ لَهُمْ رَسُولُ اللَّهِ [هو النبي (صلى الله عليه و آله)]». ناقَةَ اللَّهِ وَ سُقْياها، قال: «الناقة: الإمام الذي فهم عن الله [و فهم عن رسوله]، و سقياها، أي عنده مستقى العلم». فَكَذَّبُوهُ فَعَقَرُوها فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاها قال: «في الرجعة» وَ لا يَخافُ عُقْباها، قال: «لا يخاف من مثلها إذا رجع».

And the Words of the High ***[91:13] So Allah's Rasool*** and he[saww] is the Rasool-Allah[saww] ***said to them (Leave alone) Allah's she-camel, and (give) her (to) drink.*** He[asws] said: 'The camel is the Imam[asws] who understands from Allah[azwj] and from His[azwj] Rasool[saww] and he[asws] drinks (the Knowledge) i.e. in his[asws] possession is the thirst-quenching Knowledge'. ***[91:14] But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground)*** He[asws] said: 'During the Return (Al-Raj'at) ***[91:15] And He fears not its consequence*** He[asws] said: 'He[azwj] does not Fear the like of it if it returns (happens again)'.[6006]

ثم قال علي بن إبراهيم: حدثنا محمد بن القاسم بن عبيد الله، قال: حدثنا الحسن بن جعفر، قال: حدثنا عثمان بن عبد الله، قال: حدثنا عبد الله بن عبيد الله الفارسي، قال: حدثنا محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: قَدْ أَفْلَحَ مَنْ زَكَّاها، قال: «أمير المؤمنين (عليه السلام) زكاه ربه». وَ قَدْ خابَ مَنْ دَسَّاها، قال: «هو الأول و الثاني في بيعتهما إياه.

Then Ali Bin Ibrahim said, 'It has been narrated to us from Muhammad Bin Al-Qasim Bin Ubeydullah, from Al-Hassan Bin Ja'far, from Usman Bin Abdullah, from Abdullah Bin Ubeydullah Al-Farsy, from Muhammad Bin Ali, who has said:

'Abu Abdullah[asws] regarding the Words of the High ***[91:9] He will indeed be successful who purifies it*** He[asws] said: 'Amir-ul-Momineen[asws], Purified by his[asws]

[6006] (تأويل الآيات 2: 803/ 1.)

Lord[azwj]'. ***[91:10] And he will indeed fail who corrupts it*** He[asws] said: 'They are the first one and the second one with regards to the pledging of the allegiances to him'.[6007]

ابن شهر آشوب: عن أبي بكر بن مردويه في (فضائل أمير المؤمنين (عليه السلام)، و أبو بكر الشيرازي في (نزول القرآن): أنه قال سعيد بن المسيب: كان علي (عليه السلام) يقرأ «إِذِ انْبَعَثَ أَشْقاها فو الذي نفسي بيده لتخضبن هذه من هذا».

Ibn Shehr Ashub, from Abu Bakr Bin Marduwiya in 'Fazaail Amir-ul-Momineen[asws], and Abu Bakr Al-Shirazy in 'Nuzool Al-Quran', from Saeed Bin Al-Musayyab, who has said:

'Ali[asws] recited ***[91:12] When the most unfortunate of them broke forth with***, said: 'By the One in Whose Hand is my[asws] soul, it is the dyeing of this (beard) from this (blood of the head)'.[6008]

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاك، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاك، و روي الخطيب في (التاريخ) عن جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاك، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiya by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

'The Prophet[saww] said: 'O Ali[asws]! The most unfortunate of the former ones is the slayer of the she-camel, and most unfortunate one of the later ones would be your[asws] murderer'.[6009]

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتهما واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قطام.

Ibn Abbas said,

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Salih[as], and both of their stories are one (the same), because Qadaar was in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'. (For whom they both did what they did)'.[6010]

[6007] (تفسير القمّي 2: 424.)
[6008] (المناقب 3: 309.)
[6009] (المناقب 3: 309.)
[6010] (المناقب 3: 309)

CHAPTER 92

AL-LAIL

(21 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة (و الشمس) و (و الليل إذا يغشى) و (و الضحى) و (ألم نشرح) في يوم أو ليلة، لم يبق شيء بحضرته إلا شهد له يوم القيامة، حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه، و كل ما أقلته الأرض معه، و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدي، و أجزتها له، انطلقوا به إلى جناني حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة مني و فضلا عليه، و هنيئا لعبدي».

Ibn Babuwayh, by his chain, from Muawiya Bin Amaar:

'Abu Abdullah[asws] has said: 'The one who frequently recits ***[91] I swear by the sun,*** and ***[92] I swear by the night when it draws a veil,*** and ***[93] I swear by the early hours of the day,*** and ***[94] Have We not expanded*** during the day or night, there would not remain anything in his presence but that it would testify for him on the Day of Judgement, even his hair, and his skin, and his flesh, and his blood, and his veins, and his bones, and all that the land carried with him. And the Lord[azwj], Blessed and High would Say: "I[azwj] Accept all your testimonies for My[azwj] servant, and Recompense him for it. Go with him to My[azwj] Paradise until he chooses from it whatsoever that he likes. So Give it to him apart from others, but the Mercy is from Me[azwj], and Preference is for him, and Congratulations to My[azwj] servant'.[6011]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله تعالى حتى يرضى، و أزال عنه العسر، و يسر له اليسر، و أغناه من فضله، و من قرأها قبل أن ينام خمس عشرة مرة، لم ير في منامه إلا ما يحب من الخير، و لا يرى في منامه سوءا، و من صلى بها في العشاء الآخرة كأنما صلى بربع القرآن، و قبلت صلاته».

And from Khawas Al-Quran:

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (92), would be Given by Allah[azwj] until he is happy, and the difficulties would pass away from him, and the ease would come quickly to him, and will become needless from His[azwj] Grace. And the one who recites it <u>fifteen times</u> before he sleeps, will not see in his dream except what he likes from the good, nor will he see anything evil in his dream. And the one who Prays by it in last *Al-Isha*, it would be as if he has Prayed by a quarter of the Quran, and his Prayer would be Accepted'.[6012]

و قال الصادق (عليه السلام): «من قرأها خمس عشرة مرة، لم ير ما يكره، و نام بخير، و آمنه الله تعالى، و من قرأها في أذن مغشي عليه أو مصروع، أفاق من ساعته».

[6011] (ثواب الأعمال: 123)
[6012] Tafseer Al Burhan – H 11676

And Al-Sadiq[asws] said: 'The one recites it (Chapter 92) fifteen times, would not see (in his dream) what he abhors, and he will sleep well, and Allah[azwj] would Keep him Safe. And the one who recites in the ear of the one who fell unconscious or had an epileptic fit, he would come around at that time'.[6013]

VERSE 1 – 4

وَاللَّيْلِ إِذَا يَغْشَىٰ {1} وَالنَّهَارِ إِذَا تَجَلَّىٰ {2} وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَىٰ {3} إِنَّ سَعْيَكُمْ لَشَتَّىٰ {4}

[92:1] I swear by the night when it draws a veil, [92:2] And the day when it shines in brightness, [92:3] And the creating of the male and the female, [92:4] Your striving is most surely (directed to) various (ends).

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن محمد بن مسلم، قال: قلت لأبي جعفر (عليه السلام): قول الله عز و جل: وَ اللَّيْلِ إِذا يَغْشى، وَ النَّجْمِ إِذا هَوى و ما أشبه ذلك؟ فقال: «إن لله عز و جل أن يقسم من خلقه بما شاء، و ليس لخلقه أن يقسموا إلا به».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad, from Muhammad Bin Muslim who said:

'I said to Abu Ja'far[asws], '(What about) the Words of Allah[azwj] Mighty and Majestic ***[92:1] I swear by the night when it draws a veil***, ***[53:1] I swear by the star when it goes down***, and what is that similarity?' So he[asws] said: 'Allah[azwj] Mighty and Majestic, Swore from His[azwj] creation whatsoever he[azwj] so Desired by, <u>and it is not for His[azwj] creatures to swear except by Him[azwj]</u>'.[6014]

علي بن إبراهيم: وَ اللَّيْلِ إِذا يَغْشى، قال: حين يغشى النهار، و هو قسم. وَ النَّهارِ إِذا تَجَلَّى إذا أضاء و أشرق وَ ما خَلَقَ الذَّكَرَ وَ الْأُنْثى، إنما يعني و الذي خلق الذكر و الأنثي، قسم و جواب القسم إِنَّ سَعْيَكُمْ لَشَتَّى، قال: منكم من يسعى في الخير، و منكم من يسعى في الشر.

Ali Bin Ibrahim Tafseer Qummi):

[92:1] I swear by the night when it draws a veil, he[asws] said; 'Where it covers the day, and it is a swear. ***[92:2] And the day when it shines in brightness***. When it is illuminated and shining ***[92:3] And the creating of the male and the female***, but rather He[azwj] Means: "By the Creation of the male and the female", a Swear and an Answer to the Swear. ***[92:4] Your striving is most surely (directed to) various (ends)***. He[asws] said: 'Among you is one who strives regarding the good, and among you in one who strives regarding the evil'.[6015]

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثنا محمد بن عبد الجبار، عن ابن أبي عمير، عن حماد بن عثمان، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ اللَّيْلِ إِذا يَغْشى، قال: «الليل في هذا الموضع الثاني، يغشي أمير المؤمنين (عليه السلام) في دولته التي جرت له عليه، و أمير المؤمنين (عليه السلام) يصبر في دولتهم حتى تنقضي». قال: وَ النَّهارِ إِذا تَجَلَّى، قال: «النهار هو القائم (عليه السلام) منا أهل البيت، إذا قام غلبت دولته دولة الباطل، و القرآن ضرب فيه الأمثال للناس، و خاطب نبيه به و نحن، فليس يعلمه غيرنا».

[6013] (خواص القرآن: 14 «نحوه».)
[6014] (الكافي 7: 449/ 1.)
[6015] (تفسير القمي 2: 425.)

Then Ali Bin Ibrahim said – It has been narrated from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Muhammad Bin Muslim who said:

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic ***[92:1] I swear by the night when it draws a veil***, he[asws] said: 'The night in this subject, is the second one . He disregarded Amir-ul-Momineen[asws] during his government, which flowed to him. And Amir-ul-Momineen[asws] was patient during his government until it lapsed'. I asked (what about), '***[92:2] And the day when it shines in brightness***'. He[asws] said: 'The day he[asws] rises, the Al-Qaim[asws] from us[asws] the People[asws] of the Household, he[asws] would overcome his government and the governments of the Falsehood. And the Quran has Given examples regarding this for the people, and has Addressed His[azwj] Prophet[saww] by it and us[asws]. So no one else knows it apart from us[asws]' .[6016]

في كتاب المناقب لابن شهر آشوب الباقر عليه السلام في قوله: " وما خلق الذكر والانثى " فالذكر امير المؤمنين والانثى فاطمة عليهما السلام ان سعيكم لشتى لمختلف فأما من اعطى واتقى وصدق بالحسنى بقوته وصام حتى وفى بنذره وتصدق بخاتمه وهو راكع، وآثر المقداد بالدينار على نفسه، قال: " وصدق بالحسنى " وهى الجنة والثواب من الله بنفسه فسنيسره لذلك بأن جعله اماما في القبر وقدوة بالائمة يسره الله لليسرى.

In the book Al-Manaqib of Ibn Shehr Ashub:

Al-Baqir[asws] regarding His[azwj] Words ***[92:3] And the creating of the male and the female***, so the male is Amir-ul-Momineen[asws] and the female is Fatima[asws] ***[92:4] Your striving is most surely (directed to) various (ends)*** various ***[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best***, by his[asws] Fast until he[asws] fulfilled his[asws] vow, and gave his[asws] ring in charity whilst bowing (in Prayer), and preferred Al-Miqdad[ar] by a Dinar over himself[asws]'. He[asws] said: '***[92:6] And accepts the best***, and it is the Paradise and the Reward from Allah[azwj] by himself[asws], so he[asws] was facilitated for that by Making of him[asws] to be an Imam[asws] in the grave, and a representative of the Imams[asws], thereby facilitating an easy end (for the occupant of the grave) by Allah[azwj]'.[6017]

VERSES 5 TO 21

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ {5} وَصَدَّقَ بِالْحُسْنَىٰ {6} فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ {7} وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ {8} وَكَذَّبَ بِالْحُسْنَىٰ {9} فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ {10} وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ {11} إِنَّ عَلَيْنَا لَلْهُدَىٰ {12} وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ {13} فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ {14} لَا يَصْلَاهَا إِلَّا الْأَشْقَى {15} الَّذِي كَذَّبَ وَتَوَلَّىٰ {16} وَسَيُجَنَّبُهَا الْأَتْقَى {17} الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ {18} وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ {19} إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ {20} وَلَسَوْفَ يَرْضَىٰ {21}

[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best, [92:7] We will facilitate for him the easy end. [92:8] And as for him who is niggardly and considers himself free from need (of Allah), [92:9] And rejects the best, [92:10] We will facilitate for him the difficult end. [92:11] And his wealth will not avail him when he perishes. [92:12] Surely Ours is it to show the way, [92:13] And most surely Ours is the hereafter and the former. [92:14] Therefore I warn you of the fire that flames: [92:15] None shall enter it but the most unhappy, [92:16] Who gives the lie (to the truth) and turns (his) back. [92:17] And away from it shall be kept the one who guards most

[6016] (تفسير القمي 2: 425)
[6017] Tafseer Noor Al Saqalayn – CH 92 H 8

(against evil), [92:18] Who gives away his wealth, purifying himself [92:19] And no one has with him any boon for which he should be rewarded, [92:20] Except the seeking of the pleasure of his Lord, the Most High. [92:21] And he shall soon be well-pleased

علي بن إبراهيم: في قوله تعالى: فَأَمَّا مَنْ أَعْطى وَ اتَّقى وَ صَدَّقَ بِالْحُسْنى فَسَنُيَسِّرُهُ لِلْيُسْرى قال: نزلت في رجل من الأنصار، كانت له نخلة في دار رجل آخر، و كان يدخل عليه بغير إذن، فشكا ذلك إلى رسول الله (صلى الله عليه و آله)، فقال: رسول الله (صلى الله عليه و آله) لصاحب النخلة: «بعني نخلتك هذه بنخلة في الجنة». فقال: لا أفعل. فقال: «تبيعها بحديقة في الجنة؟» فقال: لا أفعل.

Ali Bin Ibrahim (Tafseer Qummi):

Regarding the Words of the High ***[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best, [92:7] We will facilitate for him the easy end***, he[asws] said: 'It was Revealed regarding a man from the Helpers who had a palm tree in the house of another man, and he used to enter it without permission. So he complained about that to the Rasool-Allah[saww]. So the Rasool-Allah[saww] said to the owner of the palm tree: 'Sell to me[saww] this palm tree of yours for a palm tree in the Paradise'. He said, 'I will not do it'. He[saww] said: 'Will you sell it to me[saww] for a garden in the Paradise?' He said, 'I will not do it'.

فانصرف، فمضى إليه أبو الدحداح، فاشتراها منه، و أتى أبو الدحداح إلى النبي (صلى الله عليه و آله)، فقال: يا رسول الله، خذها و اجعل لي في الجنة الحديقة التي قلت لهذا بها فلم يقبلها، فقال رسول الله (صلى الله عليه و آله): «لك في الجنة حدائق و حدائق» فأنزل الله في ذلك: فَأَمَّا مَنْ أَعْطى وَ اتَّقى وَ صَدَّقَ بِالْحُسْنى يعني أبو الدحداح فَسَنُيَسِّرُهُ لِلْيُسْرى وَ أَمَّا مَنْ بَخِلَ وَ اسْتَغْنى وَ كَذَّبَ بِالْحُسْنى فَسَنُيَسِّرُهُ لِلْعُسْرى وَ ما يُغْنِي عَنْهُ مالُهُ إِذا تَرَدَّى [يعني] إذا مات إِنَّ عَلَيْنا لَلْهُدى، قال: علينا أن نبين لهم.

So he left. Abu Al-Dahdaah went to him and bought it from him, and came to the Prophet[saww]. He said, 'O Rasool-Allah[saww]! Take it, and allocate for me the garden in the Paradise which you[saww] said would be for this one, but he did not accept it'. So the Rasool-Allah[saww] said: 'For you, in the Paradise are gardens and gardens'. So Allah[azwj] Revealed with regards to that ***[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best***, meaning Abu Al-Dahdaah ***[92:8] And as for him who is niggardly and considers himself free from need (of Allah), [92:9] And rejects the best, [92:10] We will facilitate for him the difficult end. [92:11] And his wealth will not avail him when he perishes***, Meaning, when he dies ***[92:12] Surely Ours is it to show the way***. He[asws] said: 'It is upon us[asws] to show them (the way)'.

قوله تعالى: فَأَنْذَرْتُكُمْ ناراً تَلَظَّى أي تلتهب عليهم لا يَصْلاها إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَ تَوَلَّى يعني هذا الذي بخل على رسول الله (صلى الله عليه و آله) وَ سَيُجَنَّبُهَا الْأَتْقَى، قال: أبو الدحداح.

The Words of the High ***[92:14] Therefore I warn you of the fire that flames: [92:15] None shall enter it but the most unhappy, [92:16] Who gives the lie (to the truth) and turns (his) back***, Meaning, this one who was mean to the Rasool-Allah[saww] ***[92:17] And away from it shall be kept the one who guards most (against evil)***. He[asws] said; Abu Al-Dahdaah'.

و قال الله تعالى: وَ ما لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزى إِلَّا ابْتِغاءَ وَجْهِ رَبِّهِ الْأَعْلى، قال: ليس لأحد عند الله يد على ربه بما فعله لنفسه، و إن جازاه فبفضله يفعله، و هو قوله: إِلَّا ابْتِغاءَ وَجْهِ رَبِّهِ الْأَعْلى وَ لَسَوْفَ يَرْضى أي يرضى عن أمير المؤمنين (عليه السلام).

And Allah[azwj] the High Said ***[92:19] And no one has with him any boon for which he should be rewarded, [92:20] Except the seeking of the pleasure of his Lord, the Most High***. He[asws] said: 'There is not for anyone a hand (obligation) upon his Lord[azwj] due to what he has done for himself, and if He[azwj] Recompenses him, so it would be due to His[azwj] Grace that He[azwj] has Done it, and it is His[azwj] Statement ***[92:20] Except the seeking of the pleasure of his Lord, the Most High. [92:21] And he shall soon be well-pleased***, i.e., happy about Amir-ul-Momineen[asws]'.[6018]

ثم قال علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَأَنْذَرْتُكُمْ ناراً تَلَظَّى لا يَصْلاها إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَ تَوَلَّى، قال: «في جهنم واد فيه نار لا يصلها إلا الأشقى، أي فلان الذي كذب رسول الله (صلى الله عليه و آله) في علي (عليه السلام) و تولى عن ولايته». ثم قال (عليه السلام): «النيران بعضها دون بعض، فما كان من نار هذا الوادي فللنصاب».

Then Ali Bin Ibrahim said, 'It has been narrated from Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah[asws] regarding the Words of the High ***[92:14] Therefore I warn you of the fire that flames: [92:15] None shall enter it but the most unhappy [92:16] Who gives the lie (to the truth) and turns (his) back***, he[asws] said: 'In Hell there is a valley in which is the Fire. None shall arrive in it except for the unfortunate, meaning so and so who belied the Rasool-Allah[saww] regarding Ali[asws] and turned away from his[asws] Wilayah'. Then he[asws] said: 'The Fires, some of these are for some apart from the others. So the Fire of this valley is for the Hostile Ones (Nasibis)'.[6019]

و عنه، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن محمد بن الحضيني، عن خالد بن يزيد، عن عبد الأعلى، عن أبي الخطاب، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَأَمَّا مَنْ أَعْطى وَ اتَّقى وَ صَدَّقَ بِالْحُسْنى، قال: «بالولاية» فَسَنُيَسِّرُهُ لِلْيُسْرى وَ أَمَّا مَنْ بَخِلَ وَ اسْتَغْنى وَ كَذَّبَ بِالْحُسْنى، قال: «بالولاية» فَسَنُيَسِّرُهُ لِلْعُسْرى.

And from him, who said, 'It has been narrated to us from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Hazeyni, from Khalid Bin Yazeed, from Abdul A'la, from Abu Al-Khattab, who has said:

'Abu Abdullah[asws] regarding the Words of the High ***[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best,*** he[asws] said; 'The Wilayah'. ***[92:7] We will facilitate for him the easy end [92:8] And as for him who is niggardly and considers himself free from need [92:9] And rejects the best,*** he[asws] said: 'The Wilayah' ***[92:10] We will facilitate for him the difficult end***'.[6020]

و عنه: عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، عن أبي الحسن الرضا (عليه السلام)، قال: قلت: قول الله تبارك و تعالى: إِنَّ عَلَيْنا لَلْهُدى؟ قال: «إن الله يهدي من يشاء، و يضل من يشاء».

[6018] (تفسير القمي 2: 425.)
[6019] (تفسير القمي 2: 426)
[6020] (تفسير القمّي 2: 426.)

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, who has said:

'He (the narrator) says, 'I asked from Abu Al-Hassan Al-Reza[asws], 'What about the Words of Allah [azwj] Blessed and High ***[92:12] Surely Ours is it to show the way***?' He[asws] said: 'Surely, Allah[azwj] Guides the one He[azwj] so Desires to, and He[azwj] Let's to stray the one whom He[azwj] so Desires to'.

فقلت له: أصلحك الله، إن قوما من أصحابنا يزعمون أن المعرفة مكتسبة، و إنهم إن ينظروا من وجه النظر أدركوا؟ فأنكر ذلك، فقال: «ما لهؤلاء القوم لا يكتسبون الخير لأنفسهم، ليس أحد من الناس إلا و يحب أن يكون خيرا ممن هو خير منه، هؤلاء بنو هاشم موضعهم موضعهم، و قرابتهم قرابتهم، و هم أحق بهذا الأمر منكم، أفترى أنهم لا ينظرون لأنفسهم، و قد عرفتم و لم يعرفوا! قال أبو جعفر (عليه السلام): لو استطاع الناس لأحبونا».

I said to him[asws], 'May Allah[azwj] Keep you[asws] well. There is a group from our companions who are thinking that the recognition, is acquired, and they are of the view that when they look from a particular perspective, they would realise?' So He[asws] denied that, and said: 'What is it with these people that they are not acquiring the good for themselves? There is not for anyone from the people except that he should become good from the one who is better than them. These, the Clan of Hashim, their position is their position, and their relations are their relation, and they are more deserving of the Command than you all. Can't you see that they do not look for themselves, and you all know whilst they do not know?' Abu Ja'far[asws] said: 'If the people could, they would love us[asws]'.[6021]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن مالك بن عطية، عن ضريس الكناسي، عن أبي جعفر (عليه السلام)، قال: «مر رسول الله (صلى الله عليه و آله) برجل يغرس غرسا في حائط له، فوقف عليه، فقال: ألا أدلك على غرس أثبت أصلا، و أسرع إيناعا، و أطيب ثمرا و أبقى؟ قال: بلى، فدلني يا رسول الله، فقال: إذا أصبحت و أمسيت فقل: سبحان الله، و الحمد لله، و لا إله إلا الله، و الله أكبر. فإن لك إن قلته بكل كلمة تسبيح عشر شجرات في الجنة من أنواع الفاكهة، و هن [من] الباقيات الصالحات. قال: فقال الرجل: إني أشهدك- يا رسول الله- أن حائطي هذا صدقة مقبوضة على فقراء المسلمين أهل الصدقة، فأنزل الله عز و جل آيات من القرآن: فَأَمَّا مَنْ أَعْطى وَ اتَّقى وَ صَدَّقَ بِالْحُسْنى فَسَنُيَسِّرُهُ لِلْيُسْرى».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Malik Bin Atiya, from Zareys Al-Kanasy, who has said:

'Abu Ja'far[asws] has said: 'The Rasool-Allah[saww] passed by a man who was planting a plant near his wall. So he[saww] paused by him and said: 'Indeed! Shall I[saww] not show you a planting which is more established, and swifter in its growth, and gives better fruits, and would last longer?' He said, 'Yes, show me, O Rasool-Allah[saww]!' So he[saww] said: 'When it is the morning and evening, say:

'سبحان الله، و الحمد لله، و لا إله إلا الله، و الله أكبر' 'Glory be to Allah[azwj], and the Praise is due to Allah[azwj], and there is no god except for Allah[azwj], and Allah[azwj] is Greatest'. So if you were to say this, there would be for you, for every word of Glorification, ten trees in the Paradise from different kinds of fruit, and these would be from the good deeds which would remain'. The man said, 'I hereby testify, O Rasool-Allah[saww], that these two walls of mine are a charity to the poor Muslims who are deserving of the charity'. So Allah[azwj] Mighty and Majestic Revealed the Verses from the Quran ***[92:5] Then***

[6021] (قرب الاسناد: 156.)

as for him who gives away and guards (against evil), [92:6] And accepts the best [92:7] We will facilitate for him the easy end'.[6022]

شرف الدين النجفي: في معني السورة، قال: جاء مرفوعا، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ اللَّيْلِ إِذا يَغْشى، قال: «دولة إبليس لعنه الله إلي يوم القيامة، و هو يوم قيام القائم (عليه السلام) وَ النَّهارِ إِذا تَجَلَّى، و هو القائم (عليه السلام) إذا قام، و قوله: فَأَمَّا مَنْ أَعْطى وَ اتَّقى أعطى نفسه الحق، و اتقى الباطل فَسَنُيَسِّرُهُ لِلْيُسْرى، أي الجنة

Sharaf Al-Deen Al-Najafy, regarding the meaning of the Chapter, said that it has come with an unbroken chain, from Amro Bin Shimr, from Jabir Bin Yazeed, who has said:

'Abu Abdullah[asws] regarding the Words of the High ***[92:1] I swear by the night when it draws a veil***, he[asws] said: 'The government of Iblees[la] may Allah[azwj] Curse him[la] up to the Day of Judgement. And it is the day of the rising of Al-Qaim[asws] ***[92:2] And the day when it shines in brightness***, and he[asws] is Al-Qaim[asws] when he[asws] rises. And His[azwj] Words ***[92:5] Then as for him who gives away and guards (against evil)*** Gives the Truth to himself, and guards against the falsehood ***[92:7] We will facilitate for him the easy end*** i.e., the Paradise.

وَ أَمَّا مَنْ بَخِلَ وَ اسْتَغْنى يعني بنفسه عن الحق، و استغنى بالباطل عن الحق وَ كَذَّبَ بِالْحُسْنى بولاية علي بن أبي طالب و الأئمة (عليهم السلام) من بعده فَسَنُيَسِّرُهُ لِلْعُسْرى، يعني النار.

[92:8] And as for him who is niggardly and considers himself free from need, meaning from the truth for himself, and is with the falsehood from the Truth ***[92:9] And rejects the best,*** The Wilayah of Ali[asws] Bin Abu Talib[asws] and the Imams[asws] from after him[asws] '***[92:10] We will facilitate for him the difficult end***, meaning the Fire'.

و أما قوله تعالى: إِنَّ عَلَيْنا لَلْهُدى يعني أن عليا (عليه السلام) هو الهدى وَ إِنَّ لَنا لَلْآخِرَةَ وَ الْأُولى فَأَنْذَرْتُكُمْ ناراً تَلَظَّى قال: [هو] القائم (عليه السلام) إذا قام بالغضب، فيقتل من كل ألف تسعمائة و تسعة و تسعين لا يَصْلاها إِلَّا الْأَشْقَى قال: هو عدو آل محمد (عليهم السلام) وَ سَيُجَنَّبُهَا الْأَتْقَى قال: ذاك أمير المؤمنين (عليه السلام) و شيعته».

And as for the Words of the High ***[92:12] Surely Ours is it to show the way,*** meaning that Ali[asws] is the Guide ***[92:13] And most surely Ours is the hereafter and the former [92:14] Therefore I warn you of the fire that flames***. He[asws] said; 'He[asws] is Al-Qaim[asws] when he[asws] rises with the anger, so he[asws] will kill from every thousand, nine hundred and ninety nine. ***[92:15] None shall enter it but the most unhappy*** These are the enemies of the Progeny[asws] of Muhammad[saww] ***[92:17] And away from it shall be kept the one who guards most (against evil)*** He[asws] said: 'That is Amir-ul-Momineen[asws] and his[asws] Shiah'.[6023]

DIFFERENT READINGS

و عن إسماعيل بن مهران، عن أيمن بن محرز، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية هكذا و الله: [الله] خالق الزوجين الذكر و الأنثى، و لعلي الآخرة و الأولى».

And from Ismail Bin Mahran, from Ayman Bin Mahraz, from Sama'at, from Abu Baseer, who has narrated:

[6022] (الكافي 2: 367/ 4.)
[6023] (تأويل الآيات 2: 807/ 1)

'Abu Abdullah[asws] has said: 'By Allah[azwj], it was Revealed like this: "Allah[azwj] Created the two pairs, the male and the female, and for Ali[asws] is the Hereafter at the best Status".[6024]

و روى بإسناد متصل إلى سليمان بن سماعة، عن عبد الله بن القاسم، عن سماعة بن مهران، قال: قال أبو عبد الله (عليه السلام): «و الليل إذا يغشى، و النهار إذا تجلى، الله خلق الزوجين الذكر و الأنثى، و لعلي الآخرة و الأولى».

And it has been reported by a chain going up to Auleyman Bin Sama'at, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahran who said,

'Abu Abdullah[asws] said: '***[92:1] I swear by the night when it draws a veil [92:2] And the day when it shines in brightness***, Allah[azwj] Created the two pairs, male and female, and for Ali[asws] is ***[92:13] And most surely Ours is the hereafter and the former***'.[6025]

و عن محمد بن خالد البرقي: عن يونس بن ظبيان، عن علي بن أبي حمزة، عن فيض بن مختار، عن أبي عبد الله (عليه السلام)، أنه قرأ: «إن عليا للهدى، و إن له الآخرة و الاولى» و ذلك حيث سئل عن القرآن، قال: «فيه الأعاجيب، فيه: و كفى الله المؤمنين القتال بعلي، و فيه: إن عليا للهدى، و إن له الآخرة و الاولى».

And from Muhammad Bin Khalid Al-Barqy, from Yunus Bin Zibyan, from Ali Bin Abu Hamza, from Fayz Bin Mukhtar, who has said:

'Abu Abdullah[asws] that he[asws] recited: "It is for Ali[asws] to guide, and it is for him[asws] 'الآخرة و الاولى' the Hereafter and the former" and that is where I asked about the Quran, he[asws] said: 'Marvellous things in it (Quran), and Allah[azwj] has Sufficed the Believers the fighting alongside Ali[asws], and in it is "It for Ali[asws] to guide, and it is for him[asws] the Hereafter and the former" (Verses 12 & 13).[6026]

و روى مرفوعا بإسناده، عن محمد بن أورمة، عن الربيع بن بكر، عن يونس بن ظبيان، قال: قرأ أبو عبد الله (عليه السلام): «و الليل إذا يغشى، و النهار إذا تجلى، الله خالق الزوجين الذكر و الأنثى، و لعلي الآخرة و الاولى».

And it has been reported with an unbroken chain from Muhammad Bin Awramat, from Al-Rabi'e Bin Bakr, from Yunus Bin Zibyan who said:

'Abu Abdullah[asws] recited: "By the night when it covers, and the day when it illuminates, Allah[azwj] Created the two pairs, male and the female, and for Ali[asws] is the Hereafter and the former'.[6027]

[6024] (تأويل الآيات 2: 808/ 5.)
[6025] (تأويل الآيات 2: 808/ 2)
[6026] (تأويل الآيات 2: 808/ 3.)
[6027] (تأويل الآيات 2: 808/ 4.)

CHAPTER 93

AL-ZOHA

(11 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة (و الشمس) و (و الليل إذا يغشى) و (و الضحى) و (ألم نشرح) في يوم أو ليلة، لم يبق شيء بحضرته إلا شهد له يوم القيامة، حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه، و كل ما أقلته الأرض معه، و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدي، و أجزتها له، انطلقوا به إلى جناني حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة مني و فضلا عليه، و هنيئا لعبدي».

Ibn Babuwayh, by his chain, from Muawiya Bin Amaar, who has said:

'Abu Abdullah[asws] has said: 'The one who frequently recite ***[91] I swear by the sun,*** and ***[92] I swear by the night when it draws a veil,*** and ***[93] I swear by the early hours of the day,*** and ***[94] Have We not expanded*** during the day or night, there would not remain anything in his presence but that it would testify for him on the Day of Judgement, even his hair, and his skin, and his flesh, and his blood, and his veins, and his bones, and all that the land carried with him. And the Lord[azwj], Blessed and High would Say: "I[azwj] Accept all your testimonies for My[azwj] servant, and Recompense him for it. Go with him to My[azwj] Paradise until he chooses from it whatsoever that he likes. So Give it to him apart from others, but the Mercy is from Me[azwj], and Preference is for him, and Congratulations to My[azwj] servant'.[6028]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، وجبت له شفاعة محمد (صلى الله عليه و آله) يوم القيامة، و كتب له من الحسنات بعدد كل سائل و يتيم عشر مرات، و إن كتبها على اسم غائب ضال رجع إلى أصحابه سالما، و من نسي في موضع شيئا ثم ذكره و قرأها، حفظه الله إلى أن يأخذه».

And from Khawas Al-Quran:

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (93), the intercession of Muhammad[saww] on the Day of Judgement would be obligated for him, and there will be written for him from the Rewards of the number of every beggar and orphan, ten times over. And if it is written upon the name of an absentee (missing person), he would return to his companions safely. And the one who forgets anything kept in a place, then mentions it and recites it, Allah[azwj] would Keep it Safe for him until he takes it'.[6029]

في تهذيب الاحكام الحسين بن سعيد عن فضالة عن العلا عن زيد الشحام قال: صلى بنا أبو عبد الله عليه السلام الفجر فقرأ الضحى وألم نشرح في ركعة.

[6028] (ثواب الأعمال: 123)
[6029] Tafseer Al Burhan – H 11697

In Tehzeeb Al-Ahkaam:

Al-Hassan Bin Saeed, from Fazalat, from Al-A'la, from Zayd Al-Shahaam who said, 'We Prayed the Dawn Prayer (Al-Fajr) with Abu Abdullah[asws], so he[asws] recited '*Al-Zoha*' and '*Alam Nashrah*' in one cycle'.[6030]

VERSES 1 – 5

وَالضُّحَىٰ {1} وَاللَّيْلِ إِذَا سَجَىٰ {2} مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ {3} وَلَلْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَىٰ {4} وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ {5}

[93:1] I swear by the early hours of the day, [93:2] And the night when it covers with darkness. [93:3] Your Lord has not forsaken you, nor has He become displeased, [93:4] And surely what comes after is better for you than that which has gone before. [93:5] And soon will your Lord give you so that you shall be well pleased.

علي بن إبراهيم، في قوله تعالى: وَ الضُّحى قال: [الضحى] إذا ارتفعت الشمس وَ اللَّيْلِ إِذا سَجى، قال: إذا أظلم، قوله: ما وَدَّعَكَ رَبُّكَ وَ ما قَلى، قال: لم يبغضك، فقال يصف تفضله عليه: وَ لَلْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولى وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى.

Ali Bin Ibrahim has narrated the following:

Regarding the Words of the High ***[93:1] I swear by the early hours of the day***, said: 'When the sun rises ***[93:2] And the night when it covers with darkness***, said: 'When it is the darkest. His[azwj] Words ***[93:3] Your Lord has not forsaken you, nor has He become displeased***, said: 'He[azwj] was never Angry with you[saww], so He[azwj] Described the Merits to him[saww] ***[93:4] And surely what comes after is better for you than that which has gone before. [93:5] And soon will your Lord give you so that you shall be well pleased***'.[6031]

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبيد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ لَلْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولى، قال: «يعني الكرة هي الآخرة للنبي (صلى الله عليه و آله)». [قلت] قوله: وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى، [قال]: «يعطيك من الجنة حتى ترضى.

Then Ali Bin Ibrahim said that it has been narrated from Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has said:

'Abu Abdullah[asws] regarding the Words of the High ***[93:4] And surely what comes after is better for you than that which has gone before***, said: 'It Means the Globe (world), but it is the Hereafter which is for the Prophet[saww]. I said, '(What about) His[azwj] Words ***[93:5] And soon will your Lord give you so that you shall be well pleased***?' He[asws] said: 'Prophet[saww] will be Given the Paradise until you[saww] are happy with it'.[6032]

و من طريق المخالفين: (تفسير الثعلبي)، عن جعفر بن محمد (عليه السلام)، و (تفسير القشيري)، عن جابر الأنصاري: أنه رأى النبي (صلى الله عليه و آله) فاطمة و عليها كساء من أجلة الإبل، و هي تطحن بيديها، و ترضع ولدها، فدمعت

[6030] Tafseer Noor Al Saqalayn – Ch 93 H 4
[6031] (تفسير القمّي 2: 427.)
[6032] (تفسير القمّي 2: 427)

عينا رسول الله (صلى الله عليه و آله)، فقال: «يا بنتاه، تعجلي مرارة الدنيا بحلاوة الآخرة» فقالت: «يا رسول الله، الحمد لله على نعمائه، و الشكر لله على آلائه» فأنزل الله تعالى: وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى.

And from 'Tareeq Al-Mukhalifeen' – Tafseer Al-Sa'alby, from Ja'far Bin Muhammad [asws], and Tafseer Al-Qusheyri, from Jabir Al-Ansary, who has said:

'The Prophet[saww] saw Fatima[asws], and she[asws] had upon her[asws] a blanket of camel skin, and she[asws] was grinding the millstone, so the eyes of the Rasool-Allah[saww] shed tears. So he[saww] said: 'O daughter[asws]! May the bitterness of the world hasten by the sweetness of the Hereafter'. So she[asws] said: 'O Rasool-Allah[saww]! The Praise is due to Allah[azwj] upon His[azwj] Bounties, and Thanks be to Allah[azwj] for His[azwj] Favours'. So Allah[azwj], the High Revealed ***[93:3] Your Lord has not forsaken you, nor has He become displeased***'.[6033]

و عنه: عن أحمد بن محمد النوفلي، عن أحمد بن محمد الكاتب، عن عيسى بن مهران، بإسناده إلى زيد بن علي (عليه السلام)، في قول الله عز و جل: وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى، قال: إن رضا رسول الله (صلى الله عليه و آله) إدخال أهل بيته و شيعتهم الجنة، و كيف لا و إنما خلقت الجنة لهم، و النار لأعدائهم، فعلى أعدائهم لعنة الله و الملائكة و الناس أجمعين.

And from him, from Ahmad Bin Muhammad Al-Nowfaly, from Ahmad Bin Muhammad Al-Katin, from Isa Bin Mahran, by his chain going up to Zayd Bin Ali[as]:

Regarding the Words of the Mighty and Majestic ***[93:5] And soon will your Lord give you so that you shall be well pleased***, he[asws] said: 'The satisfaction of the Rasool-Allah[saww] is the entering of his[saww] Family[asws] and their[asws] Shiah in the Paradise, and why not, for the Paradise has been Created for them[asws] and the Fire for their[asws] enemies. So upon their[asws] enemies be the Curse of Allah[azwj], and of the Angels, and of the people altogether'.[6034]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ما وَدَّعَكَ رَبُّكَ وَ ما قَلى: «و ذلك أن جبرئيل أبطأ على رسول الله (صلى الله عليه و آله)، و أنه كانت أول سورة نزلت اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ثم أبطأ عليه، فقالت خديجة: لعل ربك قد تركك، فلا يرسل إليك. فأنزل الله تبارك و تعالى: ما وَدَّعَكَ رَبُّكَ وَ ما قَلى».

Ali Bin Ibrahim (Tafseer Qummi), and in a report of Abu Al-Jaroud:

'Abu Ja'far[asws] regarding His[azwj] Words ***[93:3] Your Lord has not forsaken you, nor has He become displeased***, said: 'And that was when Jibraeel[as] was slower (a long pause) in coming upon the Rasool-Allah[saww], and he[as] had come with the first Revealed Chapter ***[96:1] Read in the name of your Lord Who created***, then there was a long pause to him[saww]. So Khadija[as] said, 'Perhaps your[saww] Lord[azwj] has Left you[as], so He[azwj] is not Sending (a Message) to you[saww]'. So Allah[azwj], Blessed and High Revealed ***[93:3] Your Lord has not forsaken you, nor has He become displeased***'.[6035]

في مجمع البيان وقيل ان المسلمين قالوا ما ينزل عليك الوحى يا رسول الله ؟ فقال: وكيف ينزل على الوحى وأنتم لا تنقون براجمكم ولا تقلمون اظفاركم، ولما نزلت السورة قال النبي صلى الله عليه وآله لجبرئيل عليه السلام: ما جئت حتى اشتقت اليك ؟ فقال جبرئيل عليه السلام: وانا كنت اشد اليك شوقا ولكني عبد مأمور وما نتنزل الا بأمر ربك.

[6033] (مناقب ابن شهر آشوب 3: 342)
[6034] (تأويل الآيات 2: 811/ 3.)
[6035] (تفسير القمّي 2: 428.)

In Majma Al-Bayan:

'The Muslims said, 'No Revelation is coming to you[saww] O Rasool-Allah[saww]?' So he[saww] said: 'And how can Revelation Descend whilst you do not purify yourselves from your copulation and do not trim your nails'. And when the Chapter was Revealed, the Prophet[saww] said to Jibraeel[as]: 'Why did you[as] not come until I[saww] missed you[as]?' So Jibraeel[as] said: 'And I[as] was intense in my[as] desire to come to you[saww], but I[as] am an obedient servant, and I[as] do not descend except by the Command of your[saww] Lord[azwj]'.[6036]

في جوامع الجامع وروى ان الوحى كان قد احتبس عنه اياما فقال المشركون ان محمدا ودعه ربه وقلاه فنزلت.

In Jawame'a Al-Jame'a –

It has been reported that, the Revelation was Withheld for days, so the Polytheists said that Muhammad[saww] has been Left by his[saww] Lord[azwj] Who is Displeased with him[saww], so it was Revealed'.[6037]

VERSES 6 – 11

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ {6} وَوَجَدَكَ ضَالًّا فَهَدَىٰ {7} وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ {8} فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ {9} وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ {10} وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {11}

[93:6] Did He not find you an orphan and give you shelter? [93:7] And find you lost and guide (them to you)? [93:8] And find you in want and make you to be free from want? [93:9] Therefore, as for the orphan, do not oppress (him). [93:10] And as for him who asks, do not chide (him), [93:11] And as for the favour of your Lord, do announce (it).

علي بن إبراهيم، قال: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن أبيه، عن خالد بن يزيد، عن أبي الهيثم الواسطي، عن زرارة، عن أحدهما (عليهما السلام)، في قوله تعالى: أَ لَمْ يَجِدْكَ يَتِيماً فَآوى: «إليك الناس وَ وَجَدَكَ ضَالًّا فَهَدى أي هدى إليك قوما لا يعرفونك حتى عرفوك وَ وَجَدَكَ عائِلًا فَأَغْنى أي وجدك تعول أقواما فأغناهم بعلمك».

Ali Bin Ibrahim (Tafseer Qummi) said that it has been narrated from Ali Bin Al-Husayn, from Ahmad Bin Abu Abdullah, from his father, from Khalid Bin Yazeed, from Abu Al-Haysam Al-Wasty, from Zurara, who has narrated:

One of them[asws] (5th or 6th Imam[asws]) regarding the Words of the High ***[93:6] Did He not find you an orphan and give you shelter?*** To you, the people ***[93:7] And find you lost and guided?*** i.e., guided the people who did not recognise you[saww], to you[saww] until they recognised you[saww] ***[93:8] And find you in want and make you to be free from want?*** i.e., the people found you[saww] as a support, so they were Made to be needless by your[saww] knowledge'.[6038]

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون- فذكر الحديث الذي فيه ذكر الآيات التي سأل المأمون الرضا (عليه السلام) في عصمة الأنبياء- قال الرضا (عليه السلام): «قال الله تعالى لنبيه محمد (صلى الله عليه و آله): أَ لَمْ يَجِدْكَ يَتِيماً فَآوى

[6036] Tafseer Noor Al Saqalayn – CH 93 H 7
[6037] Tafseer Noor Al Saqalayn – CH 93 H 8
[6038] (تفسير القمّي 2: 427.)

يقول: ألم يجدك وحيدا فآوى إليك الناس وَ وَجَدَكَ ضَالًّا يعني عند قومك فَهَدى أي هداهم إلى معرفتك وَ وَجَدَكَ عائِلًا فَأَغْنى يقول: أغناك بأن جعل دعاءك مستجابا». فقال المأمون: بارك الله فيك يا بن رسول الله.

And from him, from Tameem Bin Abdullah Bin Tameem Al-Qarshy, from his father, from Hamaad Bin Suleyman Al-Neysaboury, from Ali Bin Muhammad Bin Al-Jaham who said:

'I was present in a gathering of Al-Mamoun, so he mentioned the Hadeeth in which is the mention of the Verses which Mamoun asked Al-Reza[asws] regarding the Infallibility of the Prophets[as]. Al-Reza[asws] said: 'Allah[azwj] the High Said to His[azwj] Prophet[saww] ***[93:6] Did He not find you an orphan and give you shelter?*** He[azwj] is Saying: "Did He[azwj] not Find you[saww] as alone, so the people gave you[saww] shelter?" ***[93:7] And find you lost,*** He[azwj] Means among the people (They did not know who he[saww] was) and ***guided?*** i.e., Guided them to recognising you[saww] ***[93:8] And find you in want and make you to be free from want?*** He[azwj] is Saying: "Freed you[saww] from want by Answering your[saww] supplications'. So Al-Mamoun said, 'May Allah[azwj] Bless you[asws], O son[asws] of Rasool-Allah[saww]'.[6039]

علي بن إبراهيم أيضا: ثم قال: أَ لَمْ يَجِدْكَ يَتِيماً فَآوى قال: اليتيم: الذي لا مثل له، و لذلك سميت الدرة اليتيمة لأنه لا مثل لها وَ وَجَدَكَ عائِلًا فَأَغْنى بالوحي، فلا تسأل عن شيء إلا نبئته» وَ وَجَدَكَ ضَالًّا فَهَدى، قال: وجدك ضالا في قوم لا يعرفون فضل نبوتك، فهداهم الله بك.

Ali Bin Ibrahim (Tafseer Al-Qummi) as well, then said:

"***[93:6] Did He not find you an orphan and give you shelter?*** He[asws] said: 'The orphan (because) there is no one similar to him[saww], and that is why (the gem) is called the '*Al-Durr Al-Yateem*' because there is nothing similar to it. ***[93:8] And find you in want and make you to be free from want?*** By the Revelation, so you[saww] do not ask for anything except that you[saww] get informed about it'. ***[93:7] And find you lost and guided?*** He[asws] said: 'And Found you[saww] as lost (unknown) among the people who did not recognise the merits of your[saww] Prophet-hood, so Allah[azwj] Guided them by you[saww]'.

قوله: فَأَمَّا الْيَتِيمَ فَلا تَقْهَرْ أي لا تظلم، و المخاطبة للنبي (صلى الله عليه و آله) و المعنى للناس، قوله: وَ أَمَّا السَّائِلَ فَلا تَنْهَرْ أي لا ترد، قوله: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ، قال: بما أنزل الله عليك و أمرك به من الصلاة و الزكاة و الصوم و الحج و الولاية، و ما فضلك الله به فحدث.

His[azwj] Words ***[93:9] Therefore, as for the orphan, do not oppress (him)*** Meaning, do not be unjust, and it is Addressing the Prophet[saww] and it is the people who are Meant by it. His[azwj] Words ***[93:10] And as for him who asks, do not chide (him),*** Meaning, do not return him (empty handed) ***[93:11] And as for the favour of your Lord, do announce (it)***. He[asws] said: 'With what Allah[azwj] has Revealed unto you[saww], and Commanded you[saww] by it from the Prayer, and the Zakat, and the Fast, and the Pilgrimage, and the Wilayah, and whatever Allah[azwj] has Graced you[saww] with, so announce it'.[6040]

وعن عبد الله بن مسعود قال: قال رسول الله صلى الله عليه وآله: من مسح على رأس يتيم كان له بكل شعرة تمر به على يده نور يوم القيامة.

[6039] (عيون أخبار الرّضا (عليه السّلام) 1: 199/ 1.)
[6040] (تفسير القمّي 2: 427.)

And from Abdullah Bin Mas'oud who said:

'The Rasool-Allah[saww] said: 'The one who wipes his hand upon the head of an orphan, would have for him, for every hair that his hand passed upon, Light on the Day of Judgement'.[6041]

وقال عليه السلام: اعط السائل ولو ظهر فرس.

And he[asws] said: 'And give to the beggar, even if you are upon a horse'.[6042]

وقال أبو جعفر عليه السلام: لو يعلم السائل ما في المسألة ما سئل احد احدا، ولم يعلم المعطى ما في العطية ما رد احد احدا.

And Abu Ja'far[asws] said: 'If only the beggar knew what is in the begging, he would not ask for a single one (coin), and if the giver knew what was in the giving, he would never return a single one (empty handed)'.[6043]

محمد بن يعقوب: بإسناده، عن أحمد بن محمد بن أبي نصر، عن داود بن الحصين، عن فضل البقباق، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ، قال: «الذي أنعم عليك بما فضلك و أعطاك و أحسن إليك» ثم قال: «فحدث بدينه و ما أعطاه الله و ما أنعم به عليه».

Muhammad Bin Yaqoub, by his chain from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Al-Haseyn, from Fazl Al-Bqabaaq who said,

'I asked Abu Abdullah[asws] about the Words of the Mighty and Majestic ***[93:11] And as for the favour of your Lord, do announce (it)***, he[asws] said: 'Which has been Favoured to you[saww], with what has been Graced to you[saww], and Given you[saww], and Made good for you[saww]'. Then said: 'So announce his[saww] Religion, and what Allah[azwj] has Given him[saww], and what has been Favoured to him[saww]'.[6044]

أحمد بن محمد بن خالد البرقي: عن الوشاء، عن عاصم بن حميد، عن عمرو بن أبي نصر، قال: حدثني رجل من أهل البصرة، قال: رأيت الحسين بن علي (عليه السلام) و عبد الله بن عمر يطوفان بالبيت، فسألت ابن عمر، فقلت: قول الله تعالى: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ؟ قال: أمره أن يحدث بما أنعم الله عليه. ثم إني قلت للحسين بن علي (عليه السلام): قول الله تعالى: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قال: «أمره أن يحدث بما أنعم الله عليه من دينه».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Al-Washa, from Aasim Bin Hameed, from Amro Bin Abu Nasr who said, 'It has been narrated to me from a man from Al-Basra who said,

'I saw Al-Husayn Bin Ali[asws] and Abdullah Bin Umar both circumambulating the House (Kabah). So I asked Ibn Umar, '(What about) the Words of Allah[azwj] ***[93:11] And as for the favour of your Lord, do announce (it)***?' He said, 'Commanded him[saww] to announce what Blessings Allah[azwj] has Granted to him[saww]'. Then I said to Al-Husayn Bin Ali[asws], '(What about) the Words of Allah[azwj] ***[93:11] And as for the favour of your Lord, do announce (it)***?' He[asws] said: 'Commanded him[saww] to announce what Blessings Allah[azwj] had Granted to him[saww] from His[azwj] Religion'.[6045]

[6041] Tafseer Noor Al Saqalayn – CH 93 H 22
[6042] Tafseer Noor Al Saqalayn – CH 93 H 22
[6043] Tafseer Noor Al Saqalayn – CH 93 H 30
[6044] (الكافي 2: 77/ 5.)
[6045] (المحاسن: 218/ 115)

على بن ابراهيم عن أبيه عن ابن أبى عمير رفعه قال: قال أبو عبد الله عليه السلام: اننى لاكره للرجل ان يكون عليه من الله نعمة فلا يظهرها.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr with an unbroken chain, said,

'Abu Abdullah[asws] said: 'I[asws] do not like it for the man to whom comes the Bounty from Allah[azwj], so he does not show it'.[6046]

[6046] Tafseer Noor Al Saqalayn – CH 93 H 30

CHAPTER 94

AL-INSHIRAH

(8 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة (و الشمس) و (و الليل إذا يغشى) و (و الضحى) و (ألم نشرح) في يوم أو ليلة، لم يبق شيء بحضرته إلا شهد له يوم القيامة، حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه، و كل ما أقلته الأرض معه، و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدي، و أجزتها «1» له، انطلقوا به إلى جناني حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة مني و فضلا عليه، و هنيئا لعبدي».

Ibn Babuwayh, by his chain, from Muawiya Bin Amaar, who has said:

'Abu Abdullah[asws] has said: 'The one who frequents in reciting ***[Chapter 91] I swear by the sun,*** and ***[Chapter 92] I swear by the night when it draws a veil,*** and ***[Chapter 93] I swear by the early hours of the day,*** and ***[Chapter 94] Have We not expanded*** during the day or night, there would not remain anything in his presence but that it would testify for him on the Day of Judgement, even his hair, and his skin, and his flesh, and his blood, and his veins, and his bones, and all that the land carried with him. And the Lord[azwj], Blessed and High would Say: "I[azwj] Accept all your testimonies for My[azwj] servant, and Recompense him for it. Go with him to My[azwj] Paradise until he chooses from it whatsoever that he likes. So Give it to him apart from others, but the Mercy is from Me[azwj], and Preference is for him, and Congratulations to My[azwj] servant'.[6047]

و من (خواص القرآن): قال رسول الله (صلى الله عليه و آله): «من قرأها أعطاه الله اليقين و العافية، و من قرأها على ألم في الصدر، و كتبها له، شفاه الله».

And from Khawas Al-Quran:

The one who recites it (Chapter 94), Allah[azwj] Would Grant him conviction and the health. And the one who recites it on chest pain, and writes it for it, would be Healed by Allah[azwj]'.[6048]

و قال رسول الله (صلى الله عليه و آله): «من كتبها في إناء و شربها، و كان حصر البول، شفاه الله و سهل الله إخراجه».

And the Rasool-Allah[saww] said: 'The one who writes (Chapter 94) in a bowl and drinks it, and he had difficulty in passing the urine, Allah[azwj] would Heal him and Ease its exit'.[6049]

[6047] (ثواب الأعمال: 123)
[6048] Tafseer Al Burhan – H 11715
[6049] Tafseer Al Burhan – H 11716

و قال الصادق (عليه السلام): «من قرأها على الصدر تنفع من ضره، و على الفؤاد تسكنه بإذن الله، و ماؤها ينفع لمن به البرد بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who recites it (Verse 94) upon the chest would benefit from what harms him, and have tranquillity on his heart by the Permission of Allah[azwj], and its water (if recited on the water) would benefit the one with the cold, by the Permission of Allah[azwj]'.[6050]

VERSES 1 – 3

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ {1} وَوَضَعْنَا عَنْكَ وِزْرَكَ {2} الَّذِي أَنْقَضَ ظَهْرَكَ {3}

[94:1] Have We not expanded for you your breast, [94:2] And taken off from you your burden, [94:3] Which pressed heavily upon your back,

محمد بن الحسن الصفار: عن أحمد بن محمد، عن ابن أبي عمير، عن جميل، و الحسن بن راشد، عن أبي عبد الله (عليه السلام)، في قوله تبارك و تعالى: أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ، قال: فقال: «بولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Al-Hassan Al-Saffar – From Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel, and Al-Hassan Bin Rashid, who has said:

'Abu Abdullah[asws], regarding the Words of the Blessed and High **[*94:1] Have We not expanded for you your breast***, said: 'By the Wilayah of Amir-ul-Momineen[asws]'.[6051]

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن جعفر، عن الحسن بن موسى، عن علي بن حسان، عن عبد الرحمن، عن أبي عبد الله جعفر بن محمد (عليه السلام): قال: «قال [الله] سبحانه و تعالى: أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ بعلي وَ وَضَعْنا عَنْكَ وِزْرَكَ الَّذِي أَنْقَضَ ظَهْرَكَ ... فَإِذا فَرَغْتَ من نبوتك فَانْصَبْ عليا [وصيا] وَ إِلى رَبِّكَ فَارْغَبْ في ذلك».

Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Abdullah Bin Ja'far, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahman, who has said:

Abu Abdullah Ja'far Bin Muhammad[asws] has said: 'Allah[azwj], Glorious and High Said ***[94:1] Have We not expanded for you your breast*** with Ali[asws] ***[94:2] And taken off from you your burden, [94:3] Which pressed heavily upon your back . . . . . [94:7] So when you are free*** from your[saww] Prophet-hood ***nominate*** Ali[asws] ***[94:8] And to your Lord turn (all) your attention*** with regards to that'.[6052]

و عنه: عن محمد بن همام، بإسناده، عن إبراهيم بن هاشم، عن ابن أبي عمير، عن المهلبي، عن سلمان، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ؟ قال: «بعلي، فاجعله وصيا». قلت: و قوله: فَإِذا فَرَغْتَ فَانْصَبْ؟ قال: «إن الله عز و جل أمره بالصلاة و الزكاة و الصوم و الحج، ثم أمره إذا فعل ذلك أن ينصب عليا وصيه».

And from him, from Muhammad Bin Hamam, by his chain from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Al-Mahalby, from Salman who said:

'I said to Abu Abdullah[asws], '(What about) The Words of the High ***[94:1] Have We not expanded for you your breast***?' He[asws] said: 'With Ali[asws], so make him[asws] a successor[asws]'. I said, 'And (What about) His[azwj] Words ***[94:7] So when you are free,***

[6050] Tafseer Al Burhan – H 11717
[6051] (بصائر الدرجات: 92/ 3.)
[6052] (تأويل الآيات 2: 811/ 1)

nominate?' He[asws] said: 'Allah[azwj] Mighty and Majestic Commanded Rasool[saww] for the Prayer, and the Zakat, and the Fasting, and the Pilgrimage, then Commanded him[saww] that when he[saww] has done that, he[saww] should nominate Ali[asws] as his[saww] successor[asws]'.[6053]

و عنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن أبي جميلة، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى: فَإِذا فَرَغْتَ فَانْصَبْ كان رسول الله (صلى الله عليه و آله) حاجا، فنزلت فَإِذا فَرَغْتَ من حجتك فَانْصَبْ عليا للناس».

And from him, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abu Jameela, who has said:

'Abu Abdullah[asws] has said: 'The Words of the High ***[94:7] So when you are free, nominate*** the Rasool-Allah[saww] was on Pilgrimage, so it was Revealed ***[94:7] So when you are free,*** from your[saww] Pilgrimage, ***nominate*** Ali[asws] for the people'.[6054]

محمد بن يعقوب: عن محمد بن الحسن و غيره، عن سهل، عن محمد بن عيسى، و محمد بن الحسين، جميعا، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام)- في حديث طويل- قال: «فقال الله جل ذكره: فَإِذا فَرَغْتَ فَانْصَبْ وَ إِلى رَبِّكَ فَارْغَبْ يقول: إذا فرغت فانصب علمك و أعلن وصيك، فأعلمهم فضله علانية، فقال (صلى الله عليه و آله): من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، ثلاث مرات».

Muhammad Bin Yaqoub, from Muhammad Bin Al-Hassan, and someone else, from Sahl, from Muhammad Bin Isa, and Muhammad Bin Al-Husayn, together, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam, who has said:

'Abu Abdullah[asws] – in a lengthy Hadeeth, has said: 'Allah[azwj], Mighty is His[azwj] Mention, Said **[94:7] So when you are free, nominate. [94:8] And to your Lord turn (all) your attention**, Allah[azwj] is Saying: "So when you[saww] are free, so establish your[saww] knowledge and declare your[saww] successor[asws], so let them know of his[asws] merits openly". So Rasool Allah[saww] said: 'The one for whom I[saww] was the Master of, so Ali [asws] is his Master. Our Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to the one who is inimical to him[asws]' – (said it) three times'.[6055]

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ: «أ لم نعلمك من وصيك؟ فجعلنا ناصرك و مذل عدوك الَّذِي أَنْقَضَ ظَهْرَكَ و أخرج منه سلالة الأنبياء الذين يهتدى بهم وَ رَفَعْنا لَكَ ذِكْرَكَ فلا أذكر إلا ذكرت معي فَإِذا فَرَغْتَ من دينك فَانْصَبْ عليا للولاية تهتدي به الفرقة».

Ibn Shehr Ashub, says:

'Al-Baqir[asws] and Al-Sadiq[asws] regarding the Words of the High ***[94:1] Have We not expanded for you your breast,*** Have We[azwj] not let you[saww] know who your[saww] successor[asws] is? So We[azwj] Made him[asws] to be your[saww] helper and the humiliater of your[saww] enemies ***[94:3] Which pressed heavily upon your back*** and Brought from it the offspring of the Prophets[as] who are guided by it ***[94:4] And exalted for you your mention?*** So I[azwj] do not Mention except that I[azwj] Mention you[saww] with Me[azwj]

[6053] (تأويل الآيات 2: 812/ 3)
[6054] (تأويل الآيات 2: 812/ 4.)
[6055] (الكافي 1: 233/ 3.)

[94:7] So when you are free from your[saww] affairs ***nominate*** Ali[asws]'s Wilayah for the sect (Shiah) to be guided by it'.[6056]

البرسي: بالإسناد، يرفعه إلى المقداد بن الأسود الكندي (رضي الله عنه)، قال: كنا مع رسول الله (صلى الله عليه و آله) و هو متعلق بأستار الكعبة، و يقول: «اللهم اعضدني، و اشدد أزري، و اشرح لي صدري، و ارفع ذكري» فنزل عليه جبرئيل (عليه السلام)، و قال: اقرأ يا محمد أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ يا محمد وَ وَضَعْنا عَنْكَ وِزْرَكَ الَّذِي أَنْقَضَ ظَهْرَكَ وَ رَفَعْنا لَكَ ذِكْرَكَ بعلي صهرك. قال: فقرأها النبي (صلى الله عليه و آله). و أثبتها ابن مسعود، و انتقصها عثمان.

Al-Barsy, by his unbroken chain to Al-Miqdad Bin Al-Aswad Al-Kindy[ar] who said:

'I[ar] was with the Rasool-Allah[saww] and he[saww] was holding the curtains of the Kabah and saying: 'Our Allah[azwj]! Unburden me[saww], and Strengthen my[saww] back, and Expand for me[saww] my[saww] chest, and Raise my[saww] mention!' So Jibraeel[as] descended upon him[saww] and said: 'O Muhammad[saww], read! ***[94:1] Have We not expanded for you your breast***, O Muhammad[saww]! ***[94:2] And taken off from you your burden, [94:3] Which pressed heavily upon your back, [94:4] And exalted for you your mention?*** With Ali[asws], your[saww] son in-law. He[asws] said: 'The Prophet[saww] recited it, And Ibn Mas'ud corroborated it, but Usman dropped it'.[6057]

VERSE 4

وَرَفَعْنَا لَكَ ذِكْرَكَ {4}

[94:4] And exalted for you your mention?

في كتاب الاحتجاج للطبرسي روى عن موسى بن جعفر عن أبيه عن آبائه عن الحسين بن على عليهم السلام قال: ان يهوديا من يهود الشام وأحبارهم قال لعلى عليه السلام: هذا ادريس عليه السلام أعطاه الله عزوجل مكانا عليا ؟ قال له على عليه السلام: لقد كان كذلك ومحمد صلى الله عليه وآله أعطى ما هو أفضل من هذا، ان الله جل ثناؤه قال فيه: " ورفعنا لك ذكرك " فكفى بهذا من الله رفعة

In the book 'Al-Ihtijaj Al-Tabarsy', who has said:

It has been reported from Musa[asws] Bin Ja'far[asws] from his[asws] father[asws], from his[asws] forefather[asws], from Al-Husayn[asws] Bin Ali[asws] having said: 'A Jew from the Jews of Syria, and he was one of their Rabbis, said to Ali[asws], 'This Idrees[as], Allah[azwj] Mighty and Majestic has Given him[as] a high place'. Ali[asws] said to him: 'Such is the case, and Muhammad[saww] has been Given that which is higher than this. Allah[azwj] has Praised him[saww] and said with regards to him[saww] ***[94:4] And exalted for you your mention***. So this is sufficient as an exaltation from Allah[azwj]'.

قال له اليهودي: فقد القى الله على موسى محبة منه ؟ قال له على عليه السلام: لقد كان كذلك وقد أعطى الله محمدا صلى الله عليه وآله ما هو أفضل من هذا، لقد ألقى الله عزوجل عليه محبة منه، فمن هذا الذى يشركه في هذا الاسم اذتم من الله عزوجل به الشهادة، فلا تتم الشهادة الا أن يقال اشهد ان لا اله الا الله واشهد ان محمدا رسول الله، ينادى على المنار، فلا يرفع صوت بذكر الله عزوجل الا رفع بذكر محمد صلى الله عليه وآله معه، والحديث طويل أخذنا منه موضع الحاجة.

The Jew said to him, 'Allah[azwj] Gave to Musa[as], Love from Him[azwj]'. Ali[asws] said to him: 'Such is the case, and Gave to Muhammad[saww] that which is higher than this.

[6056] (المناقب 3: 23.)
[6057] (الفضائل لابن شاذان: 151، البحار 36: 116/ 63)

Allah[azwj], Mighty and Majestic Gave Love from Him[azwj], so from this is what He[azwj] Included him[saww] with His[azwj] Own Name in the testimony. So now, the testimony is not complete except unless one says, 'اشهد ان لا اله الا الله واشهد ان محمدا رسول الله' 'There is no god except Allah[azwj] and I testify that Muhammad[saww] is the Rasool-Allah[saww], being called out from the Minarets. So the Mention of Allah[azwj], Mighty and Majestic does not get raised except with the raising of the mention of Muhammad[saww] along with it'. – And the Hadeeth is lengthy and have only taken from it the subject which was needed'.[6058]

و عن عبد السلام بن صالح، عن الرضا (عليه السلام): «أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ يا محمد، ألم نجعل علينا وصيك؟ وَ وَضَعْنا عَنْكَ وِزْرَكَ ثقل مقاتلة الكفار و أهل التأويل بعلي بن أبي طالب (عليه السلام) وَ رَفَعْنا لَكَ [بذلك] ذِكْرَكَ أي رفعنا مع ذكرك يا محمد له رتبة».

And from Abdul Salam Bin Salih, who has said:

Imam Al-Reza[asws] has said: '***[94:1] Have We not expanded for you your breast*** *O* Muhammad[saww], Have We[azwj] not Made for you[saww] your[saww] successor[asws]? ***[94:2] And taken off from you your bur*****den** the heaviness of the fighting of the Infidels and the people of the interpretation with Ali[asws] Bin Abu Talib[asws] ***[94:4] And exalted for you*** by that ***your mention?*** i.e., O Muhammad[saww]! We[azwj] Raised your[saww] rank along with your[saww] mention'.[6059]

في مجمع البيان: وفى الحديث عن أبى سعيد الخدرى عن النبي صلى الله عليه وآله في هذه الآية قال: قال لى جبرئيل: قال الله عزوجل: إذا ذكرت ذكرت معى فان مع العسر يسرا ان مع العسر يسرا

In Majma Al-Bayan:

And in the Hadeeth from Abu Saeed Al-Khudry, from the Prophet[saww] regarding this Verse, said: 'Jibraeel[as] said to the Prophet[saww]: 'Allah[azwj], Mighty and Majestic Said: "Whenever you[saww] are mentioned, you[saww] will be mentioned with Me[azwj]".[6060]

روى عن عطاء عن ابن عباس قال: يقول الله تعالى: خلقت عسرا واحدا وخلقت يسرين، فلن يغلب عسر يسرين.

And in a report from Ata'a, from Ibn Abbas, who said:

'Allah[azwj] the High Said: "I[azwj] Created one difficulty, and Created two (double of) Eases, so the difficulty will never overcome the two eases".

VERSES 5 & 6

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا {5} إِنَّ مَعَ الْعُسْرِ يُسْرًا {6}

[94:5] Surely with difficulty is ease. [94:6] With difficulty is surely ease.

في من لا يحضره الفقيه باسناده إلى النبي صلى الله عليه وآله قال: واعلم ان مع العسر يسرا وان مع الصبر النصر وان الفرج مع الكرب وان مع العسر يسرا ان مع العسر يسرا.

[6058] Tafseer Noor Al Saqalayn CH 94 H 9
[6059] (المناقب 3: 23.)
[6060] Tafseer Noor Al Saqalayn – CH 94 H 9

In Man La Yahzar Al-Faqih, by its chain going up to the Rasool Allah[saww]

The Rasool Allah[saww] has said: 'And know that with the difficulty there is ease, and that with the patience is the Help, and that relief is with the affliction, and that with the difficulty there is ease, surely with difficulty there is ease'.[6061]

VERSE 7 & 8

فَإِذَا فَرَغْتَ فَانْصَبْ {7} وَإِلَىٰ رَبِّكَ فَارْغَبْ {8}

[94:7] So when you are free, nominate. [94:8] And to your Lord turn (all) your attention

و عن أبي حاتم الرازي: أن جعفر بن محمد (عليهما السلام) قرأ فَإِذا فَرَغْتَ فَانْصَبْ قال: «فإذا فرغت من إكمال الشريعة فانصب عليا لهم إماما».

And from Abu Hatim Al-Razy that,

'Ja'far Bin Muhammad[asws] recited **[94:7] So when you are free, nominate**, he[asws] said: '**[94:7] So when you are free** from completing the Law (Sharia), ***so nominate*** Ali[asws] to them as an Imam[asws]'.[6062]

علي بن إبراهيم، في معنى السورة: أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ قال: بعلي، فجعلناه وصيك، قال: حين فتحت مكة، و دخلت قريش في الإسلام، شرح الله صدره و يسره، وَ وَضَعْنا عَنْكَ وِزْرَكَ قال: ثقل الحرب الَّذِي أَنْقَضَ ظَهْرَكَ أي أثقل ظهرك وَ رَفَعْنا لَكَ ذِكْرَكَ، قال: تذكر إذا ذكرت، و هو قول الناس: أشهد أن لا إله إلا الله، و أن محمدا رسول الله.

Ali Bin Ibrahim regarding the meaning of the Chapter:

[94:1] Have We not expanded for you your breast, he[asws] said: 'With Ali[asws], so We[azwj] Made him[asws] as your[saww] successor[asws]'. He[asws] said: 'When Makkah was conquered, and Quresyh entered into Al-Islam, Allah[azwj] Expanded his[saww] chest and Made ease for him[saww] ***[94:2] And taken off from you your burden,*** He[asws] said: 'The heaviness of the war ***[94:3] Which pressed heavily upon your back*** i.e. heavy upon your[saww] back ***[94:4] And exalted for you your mention*** He[asws] said: 'Your[saww] mentioned when it is mentioned, and it is the statement of the people ' أشهد أن لا إله إلا الله، و أن محمدا رسول الله' 'I testify that there is no God except Allah[azwj] and that Muhammad[saww] is the Rasool-Allah[saww]'.

ثم قال: فَإِنَّ مَعَ الْعُسْرِ يُسْراً، قال: ما كنت فيه من العسر أتاك اليسر، فَإِذا فَرَغْتَ فَانْصَبْ قال: إذا فرغت من حجة الوداع فانصب أمير المؤمنين (عليه السلام) وَ إِلى رَبِّكَ فَارْغَبْ.

Then He[azwj] Said: ***[94:6] With difficulty is surely ease*** He[asws] said: 'What hardships you[saww] used to be in, there has come the ease ***[94:7] So when you are free, nominate*** He[asws] said: 'So when you[saww] are free from the Farewell Pilgrimage, so nominate Amir-ul-Momineen[asws] ***[94:8] And to your Lord turn (all) your attention***'.[6063]

[6061] Tafseer Noor Al Saqalayn – CH 94 H 13
[6062] (المناقب 3: 23.)
[6063] (تفسير القمّي 2: 428.)

CHAPTER 95

AL-TEEN

(8 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (و التين) في فرائضه و نوافله أعطي من الجنة حيث يرضى إن شاء الله تعالى».

Ibn babuwayh, by his chain:

'Abu Abdullah[asws] having said: 'The one who recites **[95]** 'و التين' **I swear by the fig** in his obligatory (Prayers) and his optional (Prayers) would be Given from the Paradise which would please him, if Allah[azwj] so Desires'.[6064]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كتب الله له من الأجر ما لا يحصى، و كأنما تلقى محمدا (صلى الله عليه و آله) و هو مغتم ففرج الله عنه، و إذا قرئت على ما يحضر من الطعام، صرف الله عنه بأس ذلك الطعام، و لو كان فيه سما قاتلا، و كان فيه الشفاء».

And from Khawas Al-Quran:

It has been reported from the Prophet[saww] having said: 'The one who recites 'و التين' this Chapter, Allah[azwj] would Decree for him the Recompense what he cannot count, and it would be as if he had met Muhammad[saww] whilst he was sad and Allah[azwj] Freed him from it. And if it is recited upon what is presented from the food, Allah[azwj] would Change from it the evil of that food even if there was lethal poison in it, and in it is Healing'.[6065]

و قال رسول الله (صلى الله عليه و آله): «من قرأها على مأكول، رفع الله عنه شر ذلك المأكول، و لو كان سما، و صير فيه الشفاء».

And the Rasool-Allah[saww] said: 'The one who recites it upon the food, Allah[azwj] would Lift from it the evil of that food, even if it was poisonous, and Turn it into the Healing'.[6066]

و قال الصادق (عليه السلام): «إذا كتبت و قرئت على شيء من الطعام، صرف الله عنه ما يضره، و كان فيه الشفاء بقدرة الله تعالى».

And Al-Sadiq[asws] said: 'If it is written and recited upon something from the food, Allah[azwj] would Exchange what harms him, and there would be a Healing in it by the Power of Allah[azwj] the High'.[6067]

[6064] (ثواب الأعمال: 123.)
[6065] Tafseer Al Burhan – H 11734
[6066] (خواص القرآن: 33 «مخطوط».)

2 - في مجمع البيان ابى بن كعب عن النبي صلى الله عليه وآله قال: من قراها اعطاه الله خصلتين العافية مادام في الدنيا، فان مات اعطاه الله من الاجر بعدد من قرأ هذه السورة صيام يوم.

In Majma Al-Bayan:

Ubayy Bin Ka'b, from the Prophet[saww] having said: 'The one who recites this 'و التين', Allah[azwj] would Give him two qualities – health for as long as he is in the world; so if he dies, Allah[azwj] would Give him from the recompense of the days of Fasting of the number of the ones who recite this Chapter'.[6068]

VERSES 1 – 8

وَالتِّينِ وَالزَّيْتُونِ {1} وَطُورِ سِينِينَ {2} وَهَٰذَا الْبَلَدِ الْأَمِينِ {3} لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ {4} ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ {5} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {6} فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ {7} أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ {8}

[95:1] I swear by the fig and the olive, [95:2] And mount Sinai, [95:3] And this city made secure, [95:4] Certainly We created man in the best make. [95:5] Then We render him the lowest of the low. [95:6] Except those who believe and do good, so they shall have a reward never to be cut off. [95:7] Then who can give you the lie after (this) about the Religion? [95:8] Is not Allah the best of the Judges?

ابن بابويه، قال: حدثنا أبي، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أحمد بن محمد ابن خالد، قال: حدثني أبو عبد الله الرازي، عن الحسين بن علي بن أبي عثمان، عن موسى بن بكر، عن أبي الحسن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن الله تبارك و تعالى اختار من البلدان أربعة، فقال عز و جل: وَ التِّينِ وَ الزَّيْتُونِ وَ طُورِ سِينِينَ وَ هذَا الْبَلَدِ الْأَمِينِ التين: المدينة، و الزيتون: بيت المقدس، و طور سينين: الكوفة، و هذا البلد الأمين: مكة».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Ahmad Bin Muhammad Ibn Khalid, from Abu Abdullah Al-Razy, from Al-Husayn Bin Ali Bin Abu Usman, from Muham Bin Bakr, who has said:

'Abu Al-Hassan Musa Bin Ja'far[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'The Rasool-Allah[saww] said: 'Allah [azwj] Blessed and High Chose four from the cities. So the Mighty and Majestic Said: ***[95:1] I swear by the fig and the olive, [95:2] And mount Sinai, [95:3] And this city made secure***. The *Fig* is Al-Medina, and the *Olive* is Bayt Al-Maqdis, and *Mount Sinai* is Al-Kufa, and *This city Made Secure* is Makkah'.[6069]

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن العلاء، عن محمد بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن البطل، عن جميل بن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قوله تعالى: وَ التِّينِ وَ الزَّيْتُونِ التين: الحسن، و الزيتون: الحسين (عليهما السلام)».

Muhammad Bin Al-Abbas, from Muhammad Bin hamaam, from Abdullah Bin Al-A'la, from Muhammad Bin Shamoun, from Abdullah Bin Abdul Rahman Al-A'sam, from Al-Batal, from Jameel Bin Daraaj who said:

[6067] (خواص القرآن: 14 «مخطوط»)
[6068] Tafseer Noor Al Saqalayn – CH 95 H 2
[6069] (معاني الأخبار: 364/ 1)

'I heard Abu Abdullah[asws] saying: 'The Words of the High **[95:1] I swear by the fig and the olive**. The *Fig* is Al-Hassan[asws], and the *Olive* is Al-Husayn[asws]'.[6070]

و عنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن يحيى الحلبي، عن بدر بن الوليد، عن أبي الربيع الشامي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ التِّينِ وَ الزَّيْتُونِ وَ طُورِ سِينِينَ، قال: «التين و الزيتون: الحسن و الحسين، و طور سينين: علي بن أبي طالب (عليهم السلام)». قلت: قوله: فَما يُكَذِّبُكَ بَعْدُ بِالدِّينِ؟ قال: «الدين: ولاية علي بن أبي طالب (عليه السلام)».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Yahya Al-Halby, from Badr Bin Al-Waleed, from Abu Al-Rabi'e Al-Shamy, who said:

'Abu Abdullah[asws] regarding the Words of the High ***[95:1] I swear by the fig and the olive, [95:2] And mount Sinai***, said: 'The Fig and the Olive are Al-Hassan[asws] and Al-Husayn[asws], and Mount Sinai is Ali[asws] Bin Abu Talib[asws]'. I said, '(What about) His[azwj] Words ***[95:7] Then who can give you the lie after (this) about the Religion?'*** He[asws] said: 'The Religion (الدين) is Wilayah of Ali[asws] Bin Abu Talib[asws]'.[6071]

و عنه: عن محمد بن القاسم، عن محمد بن زيد، عن إبراهيم بن محمد بن سعيد «1»، عن محمد ابن الفضيل، قال: قلت لأبي الحسن الرضا (عليه السلام): أخبرني عن قول الله عز و جل: وَ التِّينِ وَ الزَّيْتُونِ إلى آخر السورة، فقال: «التين و الزيتون: الحسن و الحسين».

And from him, from Muhammad Bin Al-Qasim, from Muhammad Bin Zayd, from Ibrahim bin Muhammad Bin Saeed, from Muhammad Bin Al-Fazeyl who said:

'I said to Abu Al-Hassan Al-Reza[asws], 'Inform me about the Words of the Mighty and Majestic ***[95:1] I swear by the fig and the olive*** up to the end of the Chapter'. So he[asws] said: 'The Fig and the Olive are Al-Hassan[asws] and Al-Husayn[asws]'.

قلت: وَ هذَا الْبَلَدِ الْأَمِينِ؟ قال: «هو رسول الله (صلى الله عليه و آله)، أمن الناس به من النار إذا أطاعوه».

I said, '***[95:3] And this city made secure***?' He[asws] said: 'It is the Rasool-Allah[saww]. The people became secure by him[saww] from the Fire, if they were obedient to him[saww]'.

قلت: لَقَدْ خَلَقْنَا الْإِنْسانَ فِي أَحْسَنِ تَقْوِيمٍ؟ قال: «ذاك أبو فصيل حين أخذ الله الميثاق له بالربوبية، و لمحمد (صلى الله عليه و آله) بالنبوة، و لأوصيائه بالولاية، فأقرّ و قال: نعم، ألا ترى أنه قال: ثُمَّ رَدَدْناهُ أَسْفَلَ سافِلِينَ يعني الدرك الأسفل حين نكص و فعل بآل محمد (صلى الله عليه و آله) ما فعل؟».

I said, '***[95:4] Certainly We created man in the best make***?' He[asws] said: 'That is O Abu Faseyl, where Allah[azwj] took the Covenant to him for Himself[azwj] for the Lordship, and to Muhammad[saww] for the Prophet-hood, and to his[saww] successors[asws] for the Wilayah, so he (the man) accepted and said, 'Yes'. Did you not see that He[azwj] Said ***[95:5] Then We render him the lowest of the low***, Meaning the lowest Level where he faulted, and did with the Progeny[asws] of Muhammad[saww] what he did?'

قال: قلت: إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ؟ قال: «هو و الله أمير المؤمنين (عليه السلام) و شيعته فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ».

[6070] (تأويل الآيات 2: 813/ 1)
[6071] (تأويل الآيات 2: 813/ 2)

He (the narrator) said, 'I said, ***'[95:6] Except those who believe and do good?***' He[asws] said: 'By Allah[azwj]! He[asws] is Amir-ul-Momineen[asws] and his[asws] Shiah **so they shall have a reward never to be cut off**'.

قال: قلت: فَما يُكَذِّبُكَ بَعْدُ بِالدِّينِ؟ قال: «مهلا مهلا، لا تقل هكذا، [هذا] هو الكفر بالله، لا و الله ما كذب رسول الله (صلى الله عليه و آله) بالله طرفة عين» قال: قلت: فكيف هي؟ قال: «فمن يكذبك بعد بالدين، و الدين أمير المؤمنين (عليه السلام) أَ لَيْسَ اللَّهُ بِأَحْكَمِ الْحاكِمِينَ».

He (the narrator) said, 'I said, 'So what (about) ***[95:7]*** '**فَما يُكَذِّبُكَ بَعْدُ بِالدِّينِ**' ***Then who can give you the lie after (this) about the Religion?***' He[asws] said: 'Shh! No! Shh! No! Do not say it like this. This is blasphemy with Allah[azwj]. No! By Allah[azwj]! The Rasool-Allah[saww] did not belie Allah[azwj] even for the blink of an eye'. I said, 'So how is this?' He[asws] said: 'فمن يكذبك بعد بالدين' 'So the one who belied you[saww] by the Religion, and the Religion is Amir-ul-Momineen[asws] ***[95:8] Is not Allah the best of the Judges?'***.[6072]

شرف الدين النجفي، قال: روي علي بن إبراهيم في (تفسيره): عن يحيى الحلبي، عن عبد الله ابن مسكان، عن أبي الربيع الشامي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ التِّينِ وَ الزَّيْتُونِ وَ طُورِ سِينِينَ، قال: «التين و الزيتون: الحسن و الحسين، و طور سينين: علي (عليه السلام)». و قوله: فَما يُكَذِّبُكَ بَعْدُ بِالدِّينِ، قال: « [الدين] أمير المؤمنين (عليه السلام)».

Sharaf Al-Deen Najafy said that it has been reported from Ali Bin Ibrahim in his Tafseer (Qummi) from Abdullah Ibn Muskan, from Abu Al-Rabi'e Al-Shamy, who has said:

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic: ***[95:1] I swear by the fig and the olive, [95:2] And mount Sinai***, he[asws] said: 'The *Fig* and the *Olive* are Al-Hassan[asws] and Al-Husayn[asws], and *The Mount Sinai* is Ali[asws]. And His[azwj] Words **[*95:7] Then who can give you the lie after (this) about the Religion***, he[asws] said: 'The Religion is Amir-ul-Momineen[asws]'.[6073]

(كتاب أحمد بن عبد الله المؤدب): عن أبي معاوية الضرير، عن الأعمش، عن أبي صالح، عن أبي هريرة، و ابن عباس، و في تفسير ابن جريج، عن عطاء، عن ابن عباس، في قوله تعالى: أَ لَيْسَ اللَّهُ بِأَحْكَمِ الْحاكِمِينَ و قد دخلت الروايات بعضها في بعض: أن النبي (صلى الله عليه و آله) انتبه من نومه في بيت أم هانئ فزعا، فسألته عن ذلك، فقال: «يا أم هانئ، إن الله عز و جل عرض علي في المنام القيامة و أهوالها، و الجنة و نعيمها، و النار و ما فيها و عذابها، فأطلعت في النار فإذا أنا بمعاوية و عمرو بن العاص قائمين في حر جهنم، يرضخ رأسيهما الزبانية بحجارة من جمر جهنم، يقولون لهما هلا آمنتما بولاية علي بن أبي طالب (عليه السلام)؟»

The Book of Ahmad Bin Abdullah Al-Mu'dab, from Abu Muawiya Al-Zareyr, from Al-Amsh, from Abu Salih, from Abu Hureyra and Ibn Abbas, and in the Tafseer of Ibn Jareej, from Ata'a, from Ibn Abbas, who has said:

Regarding the Words of the High: **[*95:8] Is not Allah the best of the Judges?***, said: The Prophet[saww] woke up in a shudder from his[saww] sleep, in the house of Umme Hani. So she asked him[saww] about that. He[saww] said: 'O Umme Hani! Allah[azwj] Mighty and Majestic Presented Ali[asws] to me[saww] in the dream, and the Day of Judgement and its condition, and the Paradise and its Bounties, and the Fire and what it contains, and its Punishment. So it was as if I[saww] was watching Muawiya and Amro Bin Al-Aas standing in the heat of Hell, their head lowered, being pelted by the

[6072] (تأويل الآيات 2: 2: 814/ 4.)
[6073] (تأويل الآيات 2: 813/ 3.)

stone from the embers of Hell, saying to the two of them: 'Did the two of you not believe in the Wilayah of Ali[asws] Bin Abu Talib[asws]?'

قال ابن عباس: فيخرج علي (عليه السلام) من حجاب العظمة ضاحكا مستبشرا، و ينادي: حكم لي ربي و رب الكعبة، فذلك قوله تعالى: أَ لَيْسَ اللَّهُ بِأَحْكَمِ الْحاكِمِينَ فينبعث الخبيث إلى النار، و يقوم علي في الموقف يشفع في أصحابه و أهل بيته و شيعته.

Ibn Abbas said: 'So Ali[asws] would come out from the Veil of Magnificence, laughing and jubilant, and he[asws] would be calling out: 'Judge me[asws], my[asws] Lord[azwj] and O the Lord[azwj] of the Kabah!' So that is in the Words of the High ***[95:8] Is not Allah the best of the Judges?*** So the evil ones would be Sent to the Fire, and Ali[asws] would stand in the Pausing Station, interceding for his[asws] companions, and his[asws] Family and his[asws] Shiah'.[6074]

علي بن إبراهيم أيضا: قوله: وَ التِّينِ وَ الزَّيْتُونِ وَ طُورِ سِينِينَ وَ هذَا الْبَلَدِ الْأَمِينِ، قال: التين: رسول الله (صلى الله عليه و آله)، و الزيتون: أمير المؤمنين (عليه السلام)، و طور سينين: الحسن و الحسين (عليهما السلام)، و البلد الأمين: الأئمة (عليهم السلام)

Ali Bin Ibrahim (Tafseer Qummi) has narrated a similar one:

His[azwj] Words ***[95:1] I swear by the fig and the olive, [95:2] And mount Sinai, [95:3] And this city made secure***. Imam[asws] said; 'The Fig is Rasool-Allah[saww], and the Olive is Amir-ul-Momineen[asws], and The Mount Sinai is Al-Hassan[asws] and Al-Husayn[asws], and the City Made Secure are the Imams[asws].

لَقَدْ خَلَقْنَا الْإِنْسانَ فِي أَحْسَنِ تَقْوِيمٍ قال: نزلت في الأول ثُمَّ رَدَدْناهُ أَسْفَلَ سافِلِينَ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ، قال: ذلك أمير المؤمنين (عليه السلام) فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ أي لا يمن عليهم به ثم قال لنبيه (صلى الله عليه و آله): فَما يُكَذِّبُكَ بَعْدُ بِالدِّينِ، قال: ذلك أمير المؤمنين (عليه السلام) أَ لَيْسَ اللَّهُ بِأَحْكَمِ الْحاكِمِينَ.

The Verse **'لَقَدْ خَلَقْنَا الْإِنْسانَ فِي أَحْسَنِ تَقْوِيمٍ' [95:4]**, he[asws] said: 'Revealed for the First ***[95:5] Then We render him the lowest of the low.***

[95:6] Except those who believe and do good, he[asws] said: 'That is Amir-ul-Momineen[asws] **so they shall have a reward never to be cut off** i.e. he[asws] would not be Prevented from it'. Then He[azwj] Said to His[azwj] Prophet[saww] ***[95:7] Then who can give you the lie after (this) about the Religion?*** He[asws] said: 'That (Religion) is Amir-ul-Momineen[asws] ***[95:8] Is not Allah the best of the Judges?***'[6075]

[6074] Tafseer Al Burhan – H 11744
[6075] (تفسير القمّي 2: 429)

CHAPTER 96

AL-ALAQ

(19 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام) قال: «من قرأ في يومه أو ليلته: اقْرَأْ بِاسْمِ رَبِّكَ ثم مات في يومه أو في ليلته، مات شهيدا، و بعثه الله شهيدا، و أحياه شهيدا، و كان كمن ضرب بسيفه في سبيل الله تعالى مع رسول الله (صلى الله عليه و آله)».

Ibn Babuwayh, by his chain from Suleyman Bin Khalid,

from Abu Abdullah[asws] having said: 'The one who recites 'اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ' ***[96:1] Read in the name of your Lord*** during his day or his night, then dies during his day or during his night, would have died as a martyr, and Allah[azwj] would Resurrect him as a martyr, and Revive him as a martyr. And he would be as if he had struck by his sword in the Way of Allah[azwj] along with the Rasool-Allah[saww]'.[6076]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، كتب الله له من الأجر كمثل ثواب من قرأ جزء المفصل ، و كأجر من شهر سيفه في سبيل الله تعالى، و من قرأها و هو راكب البحر سلمه الله تعالى من الغرق».

And from Khawas Al-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, Allah[azwj] would Decree for him the Recompense similar to the Rewards of the one who has recited a part of Al-Mufassal (Chapters 47 & 50 & 110), and like the Rewards of the one who brandishes his sword in the Way of Allah[azwj]. And the one who recites it whilst sailing in the sea, Allah[azwj] would Keep him safe from the drowning'.[6077]

و قال رسول الله (صلى الله عليه و آله): «من قرأها على باب مخزن، سلمه الله تعالى من كل آفة و سارق إلى أن يخرج ما فيه مالكه».

And the Rasool-Allah[saww] said: 'The one who recites it upon the door of the storage, Allah[azwj] the High would Keep it safe from every affliction and thief until its owner takes out whatever is in it'.[6078]

و قال الصادق (عليه السلام): «من قرأها و هو متوجه في سفره كفي شره، و من قرأها و هو راكب البحر سلم من ألمه بقدرة الله تعالى».

[6076] (ثواب الأعمال: 124.)
[6077] Tafseer Al Burhan – H 11748
[6078] Tafseer Al Burhan – H 11749

And Al-Sadiq[asws] said: 'The one who recites, and is heading for a journey it would suffice him from its evil. And the one who recites it whilst he is sailing in the sea, he would be safe by the Power of Allah[azwj] the High'.[6079]

في عيون الاخبار باسناده إلى الحسين بن خالد قال: قال الرضا عليه السلام: سمعت ابى يحدث عن ابيه عليه السلام ان اول سورة نزلت بسم الله الرحمن الرحيم اقرأ باسم ربك وآخر سورة نزلت " إذا جاء نصر الله "

In Uyoon Al-Akhbar, by its chain going up to Al-Husayn Bin Khalid who said,

'Al-Reza[asws] said: 'I[asws] heard my[asws] father[asws] narrated from his[asws] father[asws], that the first Chapter Revealed was ***In the Name of Allah[azwj] the Beneficent, the Merciful, [96:1] Read in the name of your Lord Who created***, and the last Chapter Revealed was ***[110:1] When there comes the help of Allah and the victory***'.[6080]

VERSES 1 – 19

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1} خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ {2} اقْرَأْ وَرَبُّكَ الْأَكْرَمُ {3} الَّذِي عَلَّمَ بِالْقَلَمِ {4} عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ {5} كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَىٰ {6} أَنْ رَآهُ اسْتَغْنَىٰ {7} إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ {8} أَرَأَيْتَ الَّذِي يَنْهَىٰ {9} عَبْدًا إِذَا صَلَّىٰ {10} أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ {11} أَوْ أَمَرَ بِالتَّقْوَىٰ {12} أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ {13} أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ {14} كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ {15} نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ {16} فَلْيَدْعُ نَادِيَهُ {17} سَنَدْعُ الزَّبَانِيَةَ {18} كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ {19}

[96:1] Read in the name of your Lord Who created. [96:2] He created man from a clot. [96:3] Read and your Lord is Most Honorable, [96:4] Who taught (to write) with the pen [96:5] Taught man what he knew not. [96:6] Nay! man is most surely inordinate, [96:7] Because he sees himself free from want. [96:8] Surely to your Lord is the return. [96:9] Have you seen him who forbids [96:10] A servant when he prays? [96:11] Have you considered if he were on the right way, [96:12] Or enjoined guarding (against evil)? [96:13] Have you considered if he gives the lie to the truth and turns (his) back? [96:14] Does he not know that Allah does see? [96:15] Nay! if he desist not, We would certainly smite his forehead, [96:16] A lying, sinful forehead [96:17] Then let him summon his council, [96:18] We too would summon the braves of the army. [96:19] Nay! obey him not, and make obeisance and draw nigh (to Allah).

فلما استكمل أربعين سنة ـ و ـ نظر الله عزوجل إلى قلبه فوجده أفضل القلوب وأجلها، وأطوعها وأخشعها وأخضعها، أذن لابواب السماء ففتحت، ومحمد (صلى الله عليه وآله) ينظر إليها، وأذن للملائكة فنزلوا ومحمد (صلى الله عليه وآله) ينظر إليهم، وأمر بالرحمة فانزلت عليه من لدن ساق العرش إلى رأس محمد وغمرته، ونظر إلى جبرئيل الروح الامين المطوق بالنور، طاووس الملائكة هبط إليه، وأخذ بضبعه وهزه وقال: يا محمد اقرأ. قال: وما أقرأ؟

When he[saww] had completed his[saww] fortieth year, and Allah[azwj] looked towards his[saww] heart, He[azwj] Saw it to be full of virtue and great and obedient and sincere and honest. He[azwj] Gave Permission for the Gateways of the sky to be opened, and Muhammad[saww] look towards it, and Gave Permission to the Angels to descend and Muhammad[saww] saw them. He[azwj] Ordered Mercy which descended towards him[saww] from the leg of the Throne onto the head of Muhammad[saww] and covered him[saww].

[6079] (خواص القرآن: 14 «نحوه».)
[6080] Tafseer Noor Al Saqalayn – CH 96 H 5

He[saww] saw Jibraeel the Trustworthy Spirit, wearing a collar of light, descending towards him[saww], and after touching Prophet[saww]'s arms said: 'Read!' He[saww] asked: 'What shall I read?'

قال: يا محمد (اقرأ باسم ربك الذي خلق خلق الانسان من علق ـ إلى قوله ـ مالم يعلم) ثم أوحى ـ إليه ـ ما أوحى إليه ربه عزوجل، ثم صعد إلى العلو، ونزل محمد (صلى الله عليه وآله) من الجبل وقد غشيه من تعظيم جلال الله، وورد عليه من كبير شأنه ماركبه به الحمى والنافض. يقول وقد اشتد عليه مايخافه من تكذيب قريش في خبره، ونسبتهم إياه إلى الجنون، ـ وأنه ـ يعتريه شيطان وكان من أول أمره أعقل خليقة الله، وأكرم براياه وأبغض الاشياء إليه الشيطان وأفعال المجانين وأقوالهم.

Jibraeel[as] said: 'O Muhammad[saww]! ***Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught (to write) with the pen Taught man what he knew not*' – (96:1 to 5)** and then revealed to him[saww] what his Lord had Revealed to him[saww], and then ascended towards the Heavens. Muhammad[saww] came down from the mountain in a trance from the veneration of Magnificence of Allah[azwj], and around him[saww] was great prestige and he[saww] was in trepidation and feeling the impact of it. This condition was exasperated by the fear that the Qureish would falsify what had just been Revealed unto him[saww] and consider him[saww] to have gone mad and being under the influence of Satan[la] although from the beginning he[saww] was seen to be an honourable person and known to hate anything that was associated to Satan[la] and the actions of the mad people and their speech.'[6081]

علي بن إبراهيم، في معنى السورة، قوله: اقْرَأْ بِاسْمِ رَبِّكَ، قال: اقرأ بسم الله الرحمن الرحيم الَّذِي خَلَقَ خَلَقَ الْإِنْسانَ مِنْ عَلَقٍ، قال: من دم اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ يعني علم الإنسان الكتابة التي تتم بها أمور الدنيا في مشارق الأرض و مغاربها. ثم قال: كَلَّا إِنَّ الْإِنْسانَ لَيَطْغى أَنْ رَآهُ اسْتَغْنى قال: إن الإنسان إذا استغنى يكفر و يطغى و ينكر إِنَّ إِلى رَبِّكَ الرُّجْعى.

Ali Bin Ibrahim, regarding the meaning of the Chapter –

His[azwj] Words ***[96:1] Read in the name of your Lord***, he[asws] said: 'Read in the Name of Allah[azwj] the Beneficent, the Merciful ***Who created [96:2] He created man from a clot***, he[asws] said: 'From blood'. ***[96:3] Read and your Lord is Most Honourable, [96:4] Who taught with the pen***, It Means that He[azwj] Taught the humans, the writing by which the affairs of the world are completed, in the East of the earth and the West of it'. Then He[azwj] Said: ***[96:6] Nay! man is most surely inordinate, [96:7] Because he sees himself free from want***. He[asws] said: 'When the human being (consider himself to be) needless, he disbelieves and tyrannises, and denies'. **[*96:8] Surely to your Lord is the return'*.**

قوله: أَ رَأَيْتَ الَّذِي يَنْهى عَبْداً إِذا صَلَّى، قال: كان الوليد بن المغيرة ينهى الناس عن الصلاة، و أن يطاع الله و رسوله، فقال الله: أَ رَأَيْتَ الَّذِي يَنْهى عَبْداً إِذا صَلَّى.

His[azwj] Words ***[96:9] Have you seen him who forbids [96:10] A servant when he prays?*** he[asws] said: 'Al-Waleed Bin Al-Mugheira used to prevent the people from the Praying and obeying Allah[azwj] and His[azwj] Rasool[saww]. So Allah[azwj] Said: ***[96:9] Have you seen him who forbids [96:10] A servant when he prays?***'

[6081] Tafseer Imam Hassan Al Askari[asws] – S 78

قول الله عز و جل: أَ رَأَيْتَ إِنْ كَذَّبَ وَ تَوَلَّى أَ لَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرى كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعاً بِالنَّاصِيَةِ أي لنأخذنه بالناصية، فنلقيه في النار.

The Words of Allah[azwj] Mighty and Majestic: ***[96:13] Have you considered if he gives the lie to the truth and turns (his) back? [96:14] Does he not know that Allah does see? [96:15] Nay! if he desist not*, We would certainly smite his forehead**, i.e. he will be Grabbed by the forehead and flung into the Fire'.

قوله: فَلْيَدْعُ نادِيَهُ قال: لما مات أبو طالب، نادى أبو جهل و الوليد عليهما لعائن الله: هلموا فاقتلوا محمدا، فقد مات الذي كان ينصره، فقال الله: فَلْيَدْعُ نادِيَهُ سَنَدْعُ الزَّبانِيَةَ، قال: كما دعا إلى قتل رسول الله (صلى الله عليه و آله)، نحن أيضا ندعو الزبانية.

His[azwj] Words: ***[96:17] Then let him summon his council,*** he[asws] said: 'When Abu Talib[as] passed away, Abu Jahl and Al-Waleed, may Curses of Allah[azwj] be upon them both, called out, 'Come and kill Muhammad[saww], for the one[as] who used to help him[saww] has died!' So Allah[azwj] said: ***[96:17] Then let him summon his council, [96:18] We too would summon the braves of the army*** (Al-Zabaniyya – Angels of Hell). He[asws] said: 'So if he calls for the killing of Rasool-Allah[saww], We would also Call *Al-Zabaniyya'*.

ثم قال: كَلَّا لا تُطِعْهُ وَ اسْجُدْ وَ اقْتَرِبْ أي لا يطيعون لما دعاهم إليه، لأن رسول الله (صلى الله عليه و آله) أجاره مطعم بن عدي بن نوفل بن عبد مناف و لم يجسر عليه أحد.

Then He[azwj] Said: ***[96:19] Nay! obey him not, and make obeisance and draw nigh***, i.e. Do not obey him to what he is calling you all to, because Rasool-Allah[saww] was protected by Mat'am Bin Udayy Bin Mowfal Bin Abd Manaaf, and no one else was capable of it'.[6082]

11754/ [4]- محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن الوشاء، قال: سمعت الرضا (عليه السلام) يقول: «أقرب ما يكون العبد من الله عز و جل و هو ساجد، و ذلك قوله عز و جل: وَ اسْجُدْ وَ اقْتَرِبْ».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Al-Washa who said,

'I heard Al-Reza[asws] saying: 'The closest that the servant gets to Allah[azwj] Mighty and Majestic is whilst he is in prostration, and that is the Statement of the Mighty and Majetic **[96:19]** ***and make obeisance and draw nigh'***.[6083]

وقال: ان عليا عليه السلام مر على رجل وهو يصليها، فقال على عليه السلام ما هذه الصلوة ؟ قال: ادعها يا أمير المؤمنين ؟ فقال على عليه السلام: اكون انهى عبدا إذا صلى ؟.

And said, 'Ali[asws] passed by a man whilst he was Praying, so Ali[asws] said: 'What is this Prayer?' He said, 'Shall I leave it, O Amir-ul-Momineen[asws]?' Ali[asws] said: 'And I[asws] should become the one who prevented a servant from Praying?'[6084]

[6082] (تفسير القمّي 2: 430)
[6083] (الكافي 3: 264/ 3.)
[6084] Tafseer Noor Al Saqalayn – CH 96 H 10

وقد روى عن على عليه السلام انه خرج في يوم عيد فرأى أناسا يصلون فقال: يا أيها الناس قد شهدنا نبى الله صلى الله عليه وآله في مثل هذا اليوم فلم يكن أحد يصلى قبل العيد - أو قال النبي - فقال رجل: يا أمير المؤمنين الا تنهى ان يصلوا قبل خروج الامام ؟ فقال: لا اريد ان انهى عبدا إذا صلى، ولكنا نحدثهم بما شهدنا من النبي أو كما قال.

And it has been reported from Ali[asws] that he[asws] went out on the Day of Eid, so he[asws] saw a person Praying. He[asws] said: 'O you people! We have witnessed the Rasool Allah[saww] on a day like this, not a single person Prayed before the Eid – or (before) the Prophet[saww] said -. So the man said, 'O Amir-ul-Momineen[asws]! Are you[asws] preventing me from Praying before the coming of the Imam?' He[asws] said: 'I[asws] do not want to prevent a servant from Praying, but I[asws] am narrating to them what we have witnessed from the Prophet[saww], or what he[saww] had said'.

قال ابن عباس لما اتى أبو جهل رسول الله صلى الله عليه وآله انتهره رسول الله صلى الله عليه وآله فقال أبو جهل: اتنتهرنى يا محمد فوالله لقد علمت ما بها احد اكثر ناديا منى فأنزل الله سبحانه فليدع ناديه.

Ibn Abbas said,

'When Abu Jahl came to Rasool-Allah[saww], the Rasool-Allah[saww] scolded him. So Abu Jahl said, 'You[saww] are scolding me, O Muhammad[saww]! By Allah[azwj], you[saww] know that there is no one who can call more than I can'. So Allah[azwj] the Glorious Revealed ***[96:17] Then let him summon his council***'.[6085]

في غوالى اللئالى وروى في الحديث انه لما نزل قوله تعالى: " واسجدوا واقترب " سجد النبي صلى الله عليه وآله فقال في سجوده: اعوذ بالله برضاك من سخطك وبما فاتك من عقوبتك واعوذ بك منك حتى لا أحصى ثناء عليك انت كما اثنيت على نفسك.

In 'Gawaaly Al-La'aly',

and it has been reported in the Hadeeth that when the Words of the High were Revealed **[96:19]** ***and make obeisance and draw nigh***, the Prophet[saww] prostrated and said in his[saww] prostration: 'I[saww] seek refuge with Allah[azwj] by Your[azwj] Pleasure, from Your[azwj] Anger, by what has been forgotten from Your[azwj] Punishment. And I[saww] seek refuge with You[azwj], from You[azwj] to the extent that I[saww] have no count of Your[azwj] Praise. You[azwj] are as You[azwj] have Praised Yourself[azwj] to be'.[6086]

[6085] Tafseer Noor Al Saqalayn – Ch 96 H 12
[6086] Tafseer Noor Al Saqalayn – CH 96 H 20

CHAPTER 97

AL-QADR

(5 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن سيف بن عميرة، عن رجل، عن أبي جعفر (عليه السلام)، قال: «من قرأ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ يجهر بها صوته، كان كالشاهر سيفه في سبيل الله، و من قرأها سرا كان المتشحط بدمه في سبيل الله، و من قرأها عشرا مرات غفر له على [نحو] ألف ذنب من ذنوبه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Sayf Bin Umeyr, from a man, who has said:

'Abu Abdullah[asws] said: 'The one who recites 'إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ' ***[97:1] We have indeed revealed this in the Night of Predestination:*** loudly, would be as if he has unleashed his sword in the way of Allah[azwj], and one who recites it secretly, would be as if he is covered by his blood in the way of Allah[azwj], and one who recites it ten times, will have about a thousand sins Forgiven from among his sins.'[6087]

و عنه: عن الحسين بن محمد، عن أحمد بن إسحاق، و علي بن إبراهيم، عن أبيه، جميعا، عن بكر بن محمد الأزدي، عن رجل، عن أبي عبد الله (عليه السلام) في العوذة، [قال]: «تأخذ قلة جديدة، فتجعل فيها ماء، ثم تقرأ عليها: إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ ثلاثين مرة، ثم تعلق و تشرب منها و تتوضأ، و يزداد فيها ماء إن شاء».

And from him, from Al-Husayn Bin Muhammad, from Ahmad Bin Is'haq, and Ali Bin Ibrahim, from his father, together, from Bakr Bin Muhammad Al-Azdy, from a man,

'Abu Abdullah[asws] said regarding seeking of Refuge: 'Take a small new jar, pour water in it, then recite over it 'إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ' ***[97] We have indeed revealed this in the Night of Predestination*** thirty times, then attach to it and drink from it and perform ablution with it, and increase in it the water if you so wish.'[6088]

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام) قال: «من قرأ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ في فريضة من فرائض الله نادى مناد: يا عبد الله، غفر الله لك ما مضى فاستأنف العمل». و سيأتي- إن شاء الله تعالى- زيادة فضل في فضل سورة التوحيد.

Ibn Babuwayh, by his chain, from Al-Husayn Bin Abu Al-A'la,

from Abu Abdullah[asws], said: 'One who recites ***[97] We have indeed revealed this (Message) in the Night of Predestination:*** in his obligatory (Prayers) from the Obligations of Allah[azwj] (Prayers), a Caller calls out: 'O servant of Allah[azwj]! Allah[azwj] has Forgiven those deeds which you had appealed for in the past', and sins –

[6087] (الكافي 2: 454/ 6.)
[6088] (الكافي 2: 456/ 19.)

Allah[azwj] the High, Willing – it is more in virtues than the virtues of the Chapter *Al-Tauheed* (112).'[6089]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، كان له من الأجر كمن صام شهر رمضان، و إن وافق ليلة القدر، كان له ثواب كثواب من قاتل في سبيل الله، و من قرأها على باب مخزن سلمه الله تعالى من كل آفة و سوء إلى أن يخرج صاحبه ما فيه».

And from Khwaas *Al-Quran*,

it has been reported from the Prophet[saww] that he[saww] said: 'One who recites this Chapter, will have the Reward for him as if he had Fasted during the month of *Ramadhan*, and if he is in agreement with the Night of Predestination (Laylat Al-Qadr), he will have for him the Rewards similar to the Reward of the one who is killed in the Way of Allah[azwj], and one who recites it on the door of storage, Allah[azwj] will keep it Safe from every affliction and evil until its owner takes out what is in it.'[6090]

و قال الصادق (عليه السلام): «من قرأها بعد عشاء الآخرة خمس عشر مرة، كان في أمان الله إلى تلك الليلة الأخرى، و من قرأها في كل ليلة سبع مرات أمن في تلك الليلة إلى طلوع الفجر، و من قرأها على ما يدخر ذهبا أو فضة أو أثاث بارك الله فيه من جميع ما يضره، و إن قرئت على ما فيه غلة نفعه بإذن الله تعالى».

And Al-Sadiq[asws] said: 'One who recites it after the last part of the night, fifteen times, would be in the Safety of Allah[azwj] until the next night. And one who recites it seven times every night, would be in safety till the break of dawn. And one who recites on what he has saved, gold or silver or furniture, Allah[azwj] will Bless it and (it will be remote) from all harm. And if it is recited on that in which are crops, it would be beneficial by the Permission of Allah[azwj], the High.'[6091]

في مهج الدعوات لابن طاوس رحمه الله انه قيل للصادق عليه السلام: بما احترست من المنصور عند دخولك عليه ؟ فقال: بالله وبقراءة انا انزلناه، ثم قلت: يا الله يا الله سبعا انى أتشفع اليك بمحمد وآله صلى الله عليه وآله من أن تقلبه لى فمن ابتلى بذلك فليصنع مثل صنعى ولولا أننا نقرأها ونأمر بقرائتها شيعتنا لتخطفهم الناس ولكن هي والله لهم كهف.

In *Mahj Al-Da'waat* of Ibn Tawoos (a.r.),

It was said to Al-Sadiq[asws], 'How did you[asws] exercise caution when you[asws] went to Al-Mansoor?' He[asws] said: 'By Allah[azwj], and by reciting (Chapter 97)***:*** then say: "O Allah[azwj]", seven times, "I[asws] seek Your[azwj] Intercession, by Muhammad[saww] and his[azwj] Progeny[asws] to Overturn this plague for me'. So the one who is involved with that, so he should do similar to what I[asws] did. And were it not for our[asws] recitation of it, and our[asws] order for its recitation, our[asws] Shiah would have been captivated by the people, but this is, by Allah[azwj], a cave (shelter) for them.'[6092]

في كتاب طب الائمة باسناده إلى ابى حمزة الثمالى عن أبى جعفر عليه السلام قال: شكا رجل من همدان إلى أمير المؤمنين وجع الظهر وانه يسهر الليل، فقال: ضع يدك على الموضع الذى تشتكى منه واقرأ ثلثا " وما كان لنفس ان تموت الا باذن الله كتابا مؤجلا ومن يرد ثواب الدنيا نؤته منها ومن يرد ثواب الاخرة نؤته منها وسنجزي الشاكرين " واقرأ سبع مرات انا انزلناه في ليلة القدر إلى آخرها فانك تعافى من العلة ان شاء الله تعالى.

[6089] (ثواب الأعمال: 124.)
[6090] Tafseer Al Burhan – H 11759
[6091] Tafseer Al Burhan – H 11761
[6092] Tafseer Noor Al Saqalayn – CH 97 H 5

In the book *Tibb Al-Aimma*, by his chain going up to Abu Hamza Al-Thumaly,

'Abu Ja'far[asws] said: 'A man from Hamadan complained to Amir-ul-Momineen[asws] of backache and he was a night watchman, he[asws] said: 'Place your hand on the area which you are complaining of and recite three times ' وما كان لنفس ان تموت الا باذن الله كتابا ' 'مؤجلا ومن يرد ثواب الدنيا نؤته منها ومن يرد ثواب الاخرة نؤته منها وسنجزي الشاكرين "No soul can die except by the Permission of Allah[azwj] Who has Decreed its term, and one who wants the Reward of the world is Given from it, and one who wants the Reward of the hereafter is Given from it, and We Recompense the thankful", and recite seven times 'انا انزلناه في ليلة القدر' (Chapter 97) till its end. You will recover from the illness, Allah[azwj], the High, Willing.'[6093]

محمد بن يعقوب عن محمد بن يحيى عن محمد بن احمد بن يحيى قال: كنت بفيد فمشيت مع على بن بلال إلى قبر محمد بن اسمعيل بن بزيع قال: فقال لى على بن بلال: قال لى صاحب هذا القبر عن الرضا عليه السلام: من اتى قبر اخيه المؤمن من أي ناحية يضع يده وقرأ انا انزلناه في ليلة القدر سبع مرات امن من الفزع الاكبر.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya Bin Muhammad Bin Ahmad Bin Yahya who said, 'I was walking with Ali Bin BilAl-to the grave of Muhammad Bin Ismail Bin Yazi'e, he said,

'The occupant of this grave had said to me from Al-Reza[asws]: 'When you come to the grave of your brother believer from any area, place your hand and recite (Chapter 97), seven times and he will have safety from the terror of the grave.'[6094]

الحسن بن محبوب عن عمرو بن ابى المقدام عن أبيه قال: مررت مع ابى جعفر عليه السلام بالبقيع، فمررنا بقبر رجل من اهل الكوفة من الشيعة فقلت لابي جعفر عليه السلام: جعلت فداك هذا قبر رجل من الشيعة ؟ قال: فوقف عليه ثم قال اللهم ارحم غربته، وصل وحدته، وآنس وحشته، واسكن إليه من رحمتك رحمة يستغنى بها عن رحمة من سواك، والحقة من كان يتولاه، ثم قرأ انا انزلناه في ليلة القدر سبع مرات.

Al-Hassan Bin Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said,

'I passed by Abu Ja'far[asws] at Al-Baqie'. A man from the inhabitants of Al-Kufa, from the Shiah, passed by us. He said to Abu Ja'far[asws], 'May I be sacrificed for you. This grave is of a Shite man?' He said, 'He[asws] paused near him, then said: 'Our Allah[azwj] have Mercy on his alienation, Ease his loneliness, and Subdue his panic, and Settle for him from Your[azwj] Mercy so that he can be free from any need of mercy from anyone other than You[azwj], and be genuinely taken care of.' Then recited ***[97]*** - seven times.'[6095]

فيمن لا يحضره الفقيه وقال الرضا عليه السلام: ما من عبد زار قبر مؤمن فقرأ عنده " انا انزلناه في ليلة القدر " سبع مرات الا غفر الله له ولصاحب القبر.

In *Man La Yahzur Al-Faqih*, and Al-Reza[asws] said: 'There is no servant who visits the grave of a believer and recites over him (Chapter 97) seven times, except that Allah[azwj] Forgives him and the occupant of the grave.'[6096]

[6093] Tafseer Noor Al Saqalayn – CH 97 H 6
[6094] Tafseer Noor Al Saqalayn – CH 97 H 10
[6095] Tafseer Noor Al Saqalayn - CH97 H 11
[6096] Tafseer Noor Al Saqalayn – CH 97 H 12

سهل بن زياد عن منصور بن العباس عن اسمعيل بن سهل قال: كتبت إلى ابى جعفر عليه السلام انى قد لزمنى دين فادح فكتب إلى اكثر من الاستغفار ورطب لسانك بقراءة انا انزلناه.

Sahl Bin Ziyad, from Mansour Bin Al-Abbas, from Ismail Bin Sahl who said,

'I wrote to Abu Ja'far[asws], 'I find the necessities of religion to be heavy.' He[asws] wrote to me: 'Seek Forgiveness a lot, and moisten your tongue by the recitation of (Chapter 97).'[6097]

عدة من اصحابنا عن سهل بن زياد عن على بن سليمان عن احمد بن الفضل ابى عمر الحذاء قال: سائت حالى فكتبت إلى ابى جعفر عليه السلام، فكتب إلى أدم قراءة " انا ارسلنا نوحا إلى قومه " قال: فقرأتها حولا فلم ار شيئا فكتبت إليه اخبره بسوء حالى وانى قد قرأت " انا ارسلنا نوحا إلى قومه " حولا كما امرتني ولم ار شيئا ؟ قال: فكتب إلى قد وفى لك الحول فانتقل منها إلى قرائة انا انزلناه قال: ففعلت فما كان الا يسيرا حتى بعث إلى ابى داود فقضى عنى دينى

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Suleyman, from Ahmad Bin Al-Fazl Abu Umar Al-Haza' who said,

'My condition worsened. I wrote to Abu Ja'far[asws].' He[asws] wrote back to me: 'Recite ***[71:1] Surely We sent Nuh to his people.***' I recited it for a year but did not see any difference. I wrote to him[asws] informing him[asws] of my unwell condition and that I had recited ***[71:1] Surely We sent Nuh to his people*** for a whole year as you[asws] had ordered me to, but I did not see any difference?' He[asws] wrote to me: 'One year has passed, now you transfer to the recitation of (Chapter 97)' I did it only for a little while, when Abu Dawood had sent to me and paid off all my debts.'[6098]

VERSE 1

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

[97:1] We have indeed revealed this in the Night of Predestination

محمد بن يحيى عن أحمد بن محمد عن الحسين بن سعيد عن القاسم ابن محمد عن على بن أبى حمزة عن أبى بصير عن أبى عبد الله عليه السلام قال: انزلت التورية في ست مضت من شهر رمضان، ونزل الانجيل في اثنى عشر ليلة مضت من. شهر رمضان، ونزل الزبور في ليلة ثمانى عشر مضت من شهر رمضان، ونزل القرآن في ليلة القدر.

Muhammad Bin Yahya, from Ahmad Bin Muhammadd, from Al-Husayn Bin Saeed, from Al-Qasim Ibn Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Abdullah[asws] said: 'The Torah Came down after six days of the month of Ramadhan, and the Evangel in the night after twelve days of the month of Ramadhan, and the Psalms Came down in the night after the eighteenth day of the month of Ramadhan, and the Quran Came down in the ***Night of Predestination*** (Laylat Al-Qadr).'[6099]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن حسان بن مهران، عن أبي عبد الله (عليه السلام)، قال: سألته عن ليلة القدر، فقال: «التمسها ليلة إحدى و عشرين، أو ثلاث و عشرين».

[6097] Tafseer Noor Al Saqalayn – CH 97 H 25
[6098] Tafseer Noor Al Saqalayn – CH 97 H 26 (Extract)
[6099] Tafseer Noor Al Saqalayn – CH 97 H 55

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyr, from Hasaan Bin Mahraan,

'Abu Abdullah[asws] has said when he[asws] was questioned about the Night of Predestination, he[asws] said: 'Seek it on the night of the twenty-first or the twenty-third.'[6100]

في من لا يحضره الفقيه وروى محمد بن حمران عن سفيان بن السمط قال: قلت لابي عبد الله عليه السلام: الليالى التى يرجى فيها من شهر رمضان ؟ فقال: تسع عشرة واحدى وعشرين وثلاث وعشرين، قلت: فان اخذت انسانا الفترة أو علة ما المعتمد عليه من ذلك ؟ فقال: ثلاث وعشرين.

In *Man La Yahzur Al-Faqih*, and Muhammad Bin Hamraan has reported from Sufyan Bin Al-Samt who said:

'I said to Abu Abdullah[asws]: 'The Night in which (matters) are referred in the Month of Ramadhan?' He[asws] said: 'Nineteenth, and the twenty-first, and the twenty-third.' I said, 'If a man takes time out or reason, which one from that shall he adopt?' He[asws] said: 'Twenty-third.'[6101]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن القاسم بن محمد الجوهري، عن علي بن أبي حمزة الثمالي، قال: كنت عند أبي عبد الله (عليه السلام)، فقال [له] أبو بصير: جعلت فداك، الليلة التي يرجى فيها ما يرجى؟ فقال: «في إحدى و عشرين، أو ثلاث و عشرين». قال: فإن لم أقو على كلتيهما؟ فقال: «ما أيسر ليلتين فيما تطلب!».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Ali Bin Abu Hamza Al-Thumaly who said:

'I was in the presence of Abu Abdullah[asws], Abu Baseer said to him[asws], 'May I be sacrificed for you[asws], the Night during which are referred (matters) which are referred?' He[asws] said: 'In the twenty-first, or the twenty-third.' He said, 'And if he does not have the strength for both of them?' He[asws] said: 'What is easier than two nights that you seek?'

قلت: فربما رأينا الهلال عندنا، و جاءنا من يخبرنا بخلاف ذلك من أرض أخرى؟ فقال: «ما أيسر أربع ليال تطلبها فيها!». قلت: جعلت فداك، ليلة ثلاث و عشرين ليلة الجهني ؟ فقال: «إن ذلك ليقال». قلت: جعلت فداك، إن سليمان بن خالد روى: في تسع عشرة [يكتب] وفد الحاج؟ فقال لي: «يا أبا محمد، وفد الحاج يكتب في ليلة القدر و المنايا و البلايا و الأرزاق و ما يكون إلى مثلها في قابل، فاطلبها في ليلة إحدى و ثلاث ، و صل في كل واحدة منهما مائة ركعة، و أحيهما إن استطعت إلى النور، و اغتسل فيهما».

I said, 'Perhaps we may not (be able to) see the moon ourselves, and there comes to us news different to that from another part of the earth?' He[asws] said: 'What is easier than four nights for you to seek in?' I said, 'May I be sacrificed for you[asws], is it the twenty-first or the twenty-third that is the night of *Al-Jahny*?' He[asws] said: 'That is what is said.' I said, 'May I be sacrificed for you[asws], Suleyman Bin Khalid has reported that it is in the nineteenth that is written for the delegation of Hajj?' He[asws] said to me: 'O Abu Muhammad, the delegation of Hajj has been Decreed in the Night of Predestination and the immunity and the affliction and the sustenance and whatsoever which will transpire the like of it next. So seek it on the night of the

[6100] (الكافي 4: 156/ 1.)
[6101] Tafseer Noor Al Saqalayn – CH 97 H 66

twenty-first and the twenty-third, and Pray in each one of them one hundred cycles, and revive them both if you can to the light, and bathe in them both.'

قال: قلت: فإن لم أقدر على ذلك و أنا قائم؟ قال: «فصل و أنت جالس». قلت: فإن لم أستطع؟ قال: «فعلى فراشك، لا عليك أن تكتحل أول الليل بشيء من النوم، إن أبواب السماء تفتح في شهر رمضان و تصفد الشياطين، و تقبل أعمال المؤمنين، نعم الشهر رمضان، كان يسمى على عهد رسول الله (صلى الله عليه و آله) المرزوق».

I said, 'And if I am not in a position to do that standing?' He[asws] said: 'Pray whilst sitting.' I said, 'And if I cannot?' He[asws] said: 'On your bed, it is not permissible for you to sleep in the beginning of the night. The Gateways of the sky are open in the Month of Ramadhan and the Devils are chained, and the deeds of the Believer are accepted, yes, the month of Ramadhan, as was called at the time of the Rasool-Allah[saww], *Al-Marzook* (The Sustained).'[6102]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن فضالة بن أيوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: سألته عن علامة ليلة القدر؟ فقال: «علامتها أن تطيب ريحها، و إن كانت في برد دفئت، و إن كانت في حر بردت و طابت».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayyub, from Al-A'la Bin Razeen, from Muhammad Bin Muslim, who has said:

One of them[asws] (5th or 6th Imam[asws]) has said when questioned about the signs of 'ليلة القدر' the Night of Predestination?' He[asws] said: 'Its sign is Aromatic fragrance, and if it is in the cold it is warmth, and if it is in the heat it is a cool breeze.'

قال: و سئل عن ليلة القدر. فقال: «تنزل فيها الملائكة و الكتبة الى السماء الدنيا، فيكتبون ما يكون في أمر السنة و ما يصيب العباد، و أمره عنده موقوف [له]، و فيه المشيئة، فيقدم [منه] ما يشاء و يؤخر منه ما يشاء. و يمحو و يثبت و عنده أم الكتاب».

He said, 'And I asked him[asws] about the *Night of Predestination* (Laylat Al-Qadr).' He[asws] said: 'The Angels descend during it and the scribes on the sky of the world, the write the affairs which will transpire in that year and what affects the servants, and their commands are held by them in reserve, and in it is the Desire (of Allah[azwj]). Then proceed from it whatever He[azwj] so Desires and delay from it whatever He[azwj] so Desires. And he[asws] (the Imam[asws]) deletes, and he[asws] installs, and in his[asws] possession is the Mother of the Book (Umm Al-Kitaab).'[6103]

محمد بن يحيى عن احمد محمد عن عثمان بن عيسى عن سماعة عن ابى عبد الله عليه السلام قال في حديث طويل: وغسل ليلة احدى وعشرين وغسل ليلة ثلاث وعشرين سنة لا تتركها، فانه يرجى في احديهن ليلة القدر.

Muhammad Bin Yahya, from Ahmad Muhammad Bin Usman Bin Isa, from Sama'at:

'Abu Abdullah[asws], in a lengthy Hadeeth, having said: 'And bathing in the night of the twenty-first and bathing in the night of the twenty-third is *Sunnah*, do not leave it, for in one of them returns the *Night of Predestination* (Laylat Al-Qadr)'.[6104]

[6102] (الكافي 4: 156/ 2.)
[6103] (الكافي 4: 157/ 3.)
[6104] Tafseer Noor Al Saqalayn – CH 97 H 60

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن أبي عبد الله (عليه السلام)- في صلاة النبي (صلى الله عليه و آله) في السماء، في حديث الاسراء- قال (عليه السلام): «ثم أوحى الله عز و جل إليه: اقرأ يا محمد نسبة ربك تبارك و تعالى [قُلْ هُوَ] اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ و هذا في الركعة الأولى، ثم أوحى الله عز و جل إليه: اقرأ بالحمد لله، فقرأها مثل ما قرأ أولا، ثم أوحى [الله عز و جل] إليه: اقرأ إِنَّا أَنْزَلْناهُ فإنها نسبتك و نسبة أهل بيتك إلى يوم القيامة».

Muhammad Biin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Ibn Azina, who has said:

'Abu Abdullah[asws] regarding the Prayer of the Prophet[saww] in the sky, in the Hadeeth of Ascension (Me'raaj), he[asws] said: 'Then Allah[azwj] Mighty and Majestic Revealed unto him[saww]: "Recite, O Muhammad[saww], that which is attributed to your[saww] Lord[azwj] Blessed and High ***[112:1] Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him***. And this is in the first cycle", Then Allah[azwj] Mighty and Majestic Revealed unto him[saww]: "Recite, with ***[1:2] All praise is due to Allah,***", he[saww] recited it like the first one. Then Allah[azwj] Mighty and Majestic Revealed unto him[saww]: "Recite ***[97:1] Surely We revealed it*** for it is attributed to you[saww] and attributed to the People[asws] of your[saww] Household up to the Day of Judgement.'[6105]

و عن أبي ذر (رضي الله عنه)، قال: قلت: يا رسول الله، ليلة القدر، شيء يكون على عهد الأنبياء ينزل عليهم فيها الأمر، فإذا مضوا رفعت؟ قال: «لا، بل هي إلى يوم القيامة».

And from Abu Dharr[ar] who said, 'I[ar] said, 'O Rasool-Allah[saww], the Night of Predestination (Laylat Al-Qadr), is it a thing which used to happen during the eras of the Prophets[as], bringing down to the Prophets[as] Commands during it, and when they[as] are gone, it will be lifted?' He[saww] said: 'No, but it is (to remain) up to the Day of Judgement.'[6106]

في بصائر الدرجات ابراهيم بن هاشم عن أبى عمير الهمداني عن يونس عن داود بن فرقد عن أبى المهاجر عن ابى الهذيل عن أبى جعفر قال: قال يابا هذيل انا لا نخفى علينا ليلة القدر، ان الملائكة يطوفون بنا فيها.

In Basaair Al-Darajaat – Ibrahim Bin Hashim Bin Hashaam, from Abu Umeyr Al-Hamdan, from Yunus, from Dawood Bin Farqad, from Abu Al-Muhajir, from Abu Al-Hazeel, who has said:

'Abu Ja'far[asws] said: 'O Abu Hazeel! To us[asws] the *Night of Predestination* (Laylat Al-Qadr) is not hidden, for the Angels circle around us[asws] during it.'[6107]

VERSE 2

وَ ما أَدْراكَ ما لَيْلَةُ الْقَدْرِ

[97:2] And what will explain to you what the Night of Predestination is?

على بن ابراهيم عن أبيه عن عبد الله بن المغيرة عن عمر الشامي عن ابى عبد الله عليه السلام قال: ان الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق السموات ولا ارض فغرة الشهور شهر الله عز ذكره، وهو شهر رمضان وقلب شهر رمضان ليلة القدر، ونزل القرآن في اول ليلة من شهر رمضان، فاستقبل الشهر بالقرآن.

[6105] (الكافي 4: 157/ 5.)
[6106] (تأويل الآيات 2: 819/ 5.)
[6107] Tafseer Noor Al Saqalayn – CH 97 H 105

Ali Bin Ibrahim, from his father, from Abdullah Bin Mugheira, from Umar Al-Shaamy, who has said:

'Abu Abdullah[asws] said: 'The months with Allah[azwj] are twelve in the Book of Allah[azwj], on the day of the Creation of the heavens and the earth took place in the month Mentioned by Allah[azwj], and this is the Month of Ramadhan, and the heart of the month of Ramadhan is the *Night of Predestination* (Laylat Al-Qadr), and the Quran Came down in the first night of the Month of Ramadhan. Therefore welcome the Month by the Quran (reciting it).'[6108]

في كتاب كمال الدين وتمام النعمة باسناده إلى حكيمة عمة ابى محمد الحسن عليه السلام انها قالت امرني أبو محمد عليه السلام بالمبيت عنده ليلة ولد القائم عليه السلام، فكنت مع نرجس ام القائم عليه السلام فلم ازل ارقبها إلى وقت طلوع الفجر وهى نائمة بين يدى لا تقلب جنبا عن جنب إلى جنب، حتى إذا كان آخر الليل وقت الفجر وثبت فزعة فضممتها إلى صدري وسميت عليها فصاح إلى أبو محمد عليه السلام وقال: اقرأي عليها انا انزلناه في ليلة القدر، فأقبلت اقرأ عليها وقلت لها: ما حالك ؟ قالت: ظهر بى الامر الذى اخبرك به مولاى، فأقبلت اقرأ عليها كما امرني فأجابني الجنين من بطنها يقرأ مثل ما اقرأ وسلم على قالت حكيمة: ففزعت لما سمعت والحديث طويل اخذنا منه موضع الحاجة.

In the book *KamaAl-Al-Deen Wa Tamaam Al-Ne'ma*, by his chain going up to

Hakima[as], mother[as] of Abu Muhammad Al-Hassan[asws], she said: 'Abu Muhammad[asws] ordered me[as] to stay overnight as Al-Qaim[asws] was to be Send Down this night. I[as] was with Narjis[as] mother[as] of Al-Qaim[asws]. I[as] stayed near her[as] up to the time of the break of dawn, and she[as] was asleep in front of me[as], not turning from side to side, until it was the time at the end of the night and the time of dawn, and I heard Abu Muhammad[asws] calling out and said: 'Recite to her ***[97] Surely We revealed it in the Night of Predestination.***' I[as] went to her[as] and recited it to her[as] as he[asws] had ordered me[as] to, and said to her[as], 'What is your[as] condition?' She[as] said, 'The affair which my[as] Master[asws] had informed you[as] of has become apparent. I[as] went near to her[as] and recited it as he[asws] had ordered me[as] to. The child[ajfj] also recited the like of what I[as] had recited and greeted me[as].' Hakima[as] said, 'When I[as] heard that, I[as] got scared.' And the Hadeeth is lengthy and we have taken the necessary subject as needed.[6109]

في كتاب معاني الاخبار باسناده إلى المفضل بن عمر قال ذكر أبو عبد الله عليه السلام انا انزلناه في ليلة القدر قال: ما أبين فضلها على المشهود قال: قلت: و أي شئ فضلها ؟ قال: نزلت ولاية امير المؤمنين عليه السلام فيها، قلت: في ليلة القدر التى نرتجيها في شهر رمضان ؟ قال: نعم هي ليلة قدرت فيها السموات والارض، و قدرت ولاية امير المؤمنين عليه السلام فيها.

In the book Ma'any Al-Akhbaar, by his chain going up to Al-MufazzAl-Ibn Umar, who said:

'Abu Abdullah[asws] mentioned ***[97] Surely We revealed it in the Night of Predestination*** The virtues for which it is acclaimed for has not been pointed out.' I said, 'And which of its virtues is that?' He[asws] said: 'Al-Wilayah of the Amir-ul-Momineen[asws] has Descended during it.' I said, 'In the Night of Predestination (Laylat Al-Qadr) which returns to us in the Month of Ramadhan?' He[asws] said: 'Yes, it is the Night in which Decisions are made in the heavens and the earth, and Awarding of the Al-Wilayah of the Amir-ul-Momineen[asws] in it.'[6110]

[6108] Tafseer Noor Al Saqalayn – Ch 97 H 28
[6109] Tafseer Noor Al Saqalayn – Ch 97 H 19
[6110] Tafseer Noor Al Saqalayn – Ch 97 H 23

وعنه صلى الله عليه وآله قال: ان الشيطان لا يخرج في هذه الليلة حتى يضئ فجرها: ولا يستطيع فيها ان ينال احدا بخبل أو داء أو ضرب من ضروب الفساد، و لا ينفذ فيه سحر ساحر.

And he[saww] said: 'Surely the Satan[la] does not come out during this Night until the illumination of its dawn, and no one is able to be affected by dementia, or disease, or being struck by the striking of corruption, and the sorcery of the sorcerer becomes ineffective.'[6111]

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل في ليلة القدر: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يقول: ينزل فيها كل أمر حكيم، و المحكم ليس بشيئين، إنما هو شيء واحد، فمن حكم بما ليس فيه اختلاف فحكمه من حكم الله عز و جل، و من حكم بأمر فيه اختلاف فرأى أنه مصيب فقد حكم بحكم الطاغوت، إنه لينزل في ليلة القدر إلى ولي الأمر تفسير الأمور سنة سنة، يؤمر فيها في أمر نفسه بكذا و كذا، و في أمر الناس بكذا و كذا، و إنه ليحدث لولي الأمر سوى ذلك كل يوم من علم الله عز ذكره الخاص و المكنون العجيب المخزون مثل ما ينزل في تلك الليلة من الأمر» ثم قرأ وَ لَوْ أَنَّ ما فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ما نَفِدَتْ كَلِماتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

And from him by this chain from:

'Abu Ja'far[asws] said: 'Allah[azwj] Says in the Night of Predestination ***[44:4] In the (Night) is made distinct every affair of wisdom***. He[asws] said: 'In it Descends the Order for every affair, and no one order is for two things, but rather each thing has its own Order for it. <u>One who makes an order which is not different, so his order would be from the Orders of Allah[azwj] and one who issues an order in which there is discrepancy believing that one to be correct would have issued the order of the tyrant</u>. These have Come down during the Night of Predestination (Laylat Al-Qadr) to the Master of the Command (Wali Al-Amr) explaining the affairs, year by year.

He[asws] (The Imam[asws]) issues in that the same order for such and such, and in the affairs of the people by such and such, and it happens to the Master of the Command (Wali Al-Amr) like that every day from the Knowledge of Allah[azwj], Mighty is His Mention[azwj], the special, and the hidden, and what a wonderful treasure the like of which has Come down in that Night from the Orders.' Then he[asws] recited ***[31:27] And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise***'.[6112]

و عنه: عن محمد بن يحيى، عن محمد بن أحمد، عن محمد بن عيسى، عن أبي عبد الله المؤمن، عن إسحاق بن عمار، قال: سمعته يقول و ناس يسألونه، يقولون: إن الأرزاق تقسم ليلة النصف من شعبان؟ قال: فقال: «لا و الله، ما ذاك إلا في ليلة تسع عشرة من شهر رمضان و إحدى و عشرين و ثلاث و عشرين، فإنه في ليلة تسع عشرة يلتقي الجمعان، و في ليلة إحدى و عشرين يفرق كل أمر حكيم، و في ليلة ثلاث و عشرين يمضى ما أراد الله عز و جل من ذلك، و هي ليلة القدر التي قال الله جل و عز خَيْرٌ مِنْ أَلْفِ شَهْرٍ.

And from him, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Abu Abdullah Al-Momin, from Is'haq Bin Amaar who said:

'I heard him[asws] say, and the people questioned him[asws] saying, 'As for the sustenance, it gets divided on the night of the middle of Shabaan?' He[asws] said: 'No, By Allah[azwj]! That does not happen except in the night of nineteenth of the month of Ramadhan, and the twenty-first, and the twenty-third. In the night of the nineteenth

[6111] Tafseer Noor Al Saqalayn – Ch 97 H 15
[6112] (الكافي 1: 192/ 3.)

the two armies meet, and in the night of the twenty-first every affair is made distinct, and in the night of the twenty-third Allah[azwj] Mighty and Majestic Proceeds with Whatever He[azwj] Intends to, and this is the Night of Predestination (Laylat Al-Qadr). Allah[azwj] Mighty and Majestic has Said ***[97:3] is better than a thousand months***'.

قال: قلت: ما معنى قوله: «يلتقي الجمعان؟» قال: «يجمع الله فيها ما أراد من تقديمه و تأخيره و إرادته و قضائه». قال: قلت: فما معنى يمضيه في ثلاث و عشرين؟ قال: «إنه يفرق في ليلة إحدى و عشرين إمضاؤه، و يكون له فيه البداء، فإذا كانت ليلة ثلاث و عشرين أمضاه، فيكون من المحتوم الذي لا يبدو [له] فيه تبارك و تعالى».

I said, 'What is the meaning of the words 'the two armies meet'? He[asws] said: 'Allah[azwj] Gathers together therein of what He[azwj] Intends from the one to be forwarded, and/or to be delayed, and His[azwj] Judgements.' I said, 'What is the meaning of 'He[azwj] Proceeds in the twenty-third?'

He[asws] said: 'He[azwj] Makes distinct in the night of the twenty first and Goes ahead with it, if there is something to take place, and it is the night of the twenty third, He[azwj] goes ahead with it, and it is inevitable that it takes place, although it may not seem so, by the Blessed and High.'[6113]

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن ابن بكير، عن زرارة، قال: قال أبو عبد الله (عليه السلام): «التقدير في ليلة تسع عشرة، و الإبرام في ليلة إحدى و عشرين، و الإمضاء في ليلة ثلاث و عشرين».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ibn Bakeyr, from Zarara who said that:

'Abu Abdullah[asws] said: 'Predestination is in the night of the nineteenth, and the conclusion is in the night of the twenty-first, and its gets Signed off in the night of the twenty-third.'[6114]

في كتاب معاني الاخبار باسناده إلى الاصبغ بن نباتة عن على بن أبيطالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: يا على أتدرى ما معنى ليلة القدر ؟ فقلت: لا يا رسول الله، فقال: ان الله تبارك وتعالى قدر فيها ما هو كائن إلى يوم القيامة، فكان فيما قدر عزوجل ولايتك وولاية الائمة من ولدك إلى يوم القيامة.

In the book *Ma'any Al-Akhbaar*, by his chain going up to Al-Asbagh Bin Nabata, who has narrated:

'Ali[asws] Bin Abu Talib[asws] said that the Rasool-Allah[saww] said: 'O Ali[asws]! Do you[asws] know what the meaning of the Night of Predestination (Laylat Al-Qadr) is?' I[asws] said: '(tell me[asws]), O Rasool-Allah[saww].' He[saww] said: 'Surely, Allah[azwj] has Destined therein what is to transpire up to the Day of Judgement. In that He[azwj] has Destined your[asws] Wilayah and the Wilayah of the Imams[asws] from your[asws] sons[asws] up to the Day of Judgement.'[6115]

وفى باب العلل التى ذكر الفضل بن شاذان في آخرها انه سمعها من الرضا عليه السلام فان قيل: فلم جعل الصوم في شهر رمضان دون ساير الشهور ؟ قيل: لان شهر رمضان هو الشهر الذى أنزل الله تعالى فيه القرآن [وفيه فرق بين الحق و الباطل كما قال الله عزوجل: شهر رمضان الذى انزل فيه القرآن هدى للناس و بينات من الهدى والفرقان] وفيه نبئ محمد صلى الله عليه وآله وفيه ليلة القدر التى هي خير من ألف شهر، وفيها يفرق كل أمر حكيم، وهو رأس السنة يقدر فيها ما يكون في السنة من خير أو شر أو مضرة أو منفعة أو رزق أو أجل ولذلك سميت ليلة القدر.

[6113] (الكافي 4: 158/ 8.)
[6114] (الكافي 4: 159/ 9.)
[6115] Tafseer Noor Al Saqalayn – Ch 97 H 80

And in the Chapter of *Al-Illal* in which is what Al-Fazl Bin Shazaan mentioned at its end that he heard from Al-Reza[asws] when he said, 'Why have Fasts been Prescribed in the Month of Ramadhan apart from the other months?' He[asws] said to me: 'Because the Month of Ramadhan is the month in which Allah[azwj] the High Sent down the Quran, in which is the differentiation between the Truth and the falsehood as Allah[azwj] has Said: ***'[2:185] The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein*** and in it Muhammad[saww] was Sent as a Prophet[saww], and in it is the *Night of Predestination* (Laylat Al-Qadr) which is better than a thousand months, and in it every wise affair gets Clarified, and it is the head of the year in which are Determined the future events during the year, from the good and the bad, or the losses, or the profits, or sustenance, and that is why it has been called the *Night of Predestination* (Laylat Al-Qadr).'[6116]

و عنه: عن محمد بن يحيى، عن محمد بن أحمد، عن السياري، عن بعض أصحابنا، عن داود ابن فرقد، قال: حدثني يعقوب، قال: سمعت رجلا يسأل أبا عبد الله (عليه السلام) عن ليلة القدر، فقال: أخبرني عن ليلة القدر، كانت أو تكون في كل عام؟ فقال أبو عبد الله (عليه السلام): «لو رفعت ليلة القدر لرفع القرآن».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al-Sayyari, from one of our companions, from Dawood Ibn Farqad, said that Yaqoub narrated to me, the following:

'I heard a man question Abu Abdullah[asws] about the *Night of Predestination*, 'Inform me about the *Night of Predestination*, Has it occurred or will it be occurring every year?' Abu Abdullah[asws] said: 'Had the *Night of Predestination* been Lifted up, the Quran would have been Lifted up (also).'[6117]

في تهذيب الاحكام أبو الصباح الكنانى عن ابى عبد الله عليه السلام قال: إذا كان ليلة القدر وفيها يفرق كل امر حكيم نادى مناد، تلك الليلة من بطنان العرش: ان الله تعالى قد غفر لمن اتى قبر الحسين عليه السلام في هذه الليلة.

In *Tehzeeb Al-Ahkaam*, Abu Al-Sabaah Al-kanany, who has said:

'Abu Abdullah[asws] said: 'Whenever it is the *Night of Predestination* (Laylat Al-Qadr), ***[44:4] In the (Night) is made distinct every affair of wisdom***, a Caller calls out in that night from the middle of the Throne: 'Surely, Allah[azwj] has Forgiven the one who came to the grave of Al-Husayn[asws] during this night.'[6118]

VERSE 3

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

[97:3] The Night of Predestination is better than a thousand months.

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن غير واحد، عن أبي عبد الله (عليه السلام)، [قالوا]: قال له بعض أصحابنا، و لا أعلمه إلا سعيد السمان: كيف تكون ليلة القدر خيرا من ألف شهر؟ قال: «العمل فيها خير من العمل في ألف شهر ليس فيها ليلة القدر».

[6116] Tafseer Noor Al Saqalayn – Ch 97 H 83
[6117] (الكافي 4: 158/ 7.)
[6118] Tafseer Noor Al Thaqalayn – Ch 97 H 9

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from another one, who has said:

'Abu Abdullah[asws], when one of our companions said to him, 'How is it that the Night of Predestination (Laylat Al-Qadr) is better than a thousand months?' He[asws] said: 'The deed during it is better than the deed during the thousand months in which there is no Night of Predestination.'[6119]

و عنه: عن أحمد بن محمد، عن علي بن الحسن، عن محمد بن الوليد، و محمد بن أحمد، عن يونس بن يعقوب، عن علي بن عيسى القماط، عن عمه، عن أبي عبد الله (عليه السلام)، قال: «أري رسول الله (صلى الله عليه و آله) [في منامه] بني أمية يصعدون على منبره من بعده و يضلون الناس عن الصراط القهقرى، فأصبح [كئيبا] حزينا، قال: فهبط عليه جبرئيل (عليه السلام)، فقال: يا رسول الله، ما لي أراك كئيبا حزينا؟ قال: يا جبرئيل، إني رأيت بني أمية في ليلتي هذه يصعدون منبري من بعدي، و يضلون الناس عن الصراط القهقرى!

And from him, from Ahmad Bin Muhammad, from Ali Bin Al-Hassan, from Muhammad Bin Al-Waleed, and Muhammad Bin Ahmad, from Yunus Bin Yaqoub, from Ali Bin Isa Al-Qamaat, from his unlce, who has said:

'Abu Abdullah[asws] said: 'The Rasool-Allah[saww] saw in his[saww] dream that the *Clan of Umayya*[la] ascending upon his[saww] Pulpit after him[saww] leading the people astray backwards from the path. He[saww] became grim and sad. Jibraeel[as] came down to him[saww] and said: 'O Rasool-Allah[saww] (Allah[azwj] Says) why do I[azwj] see you so sad?' He[saww] said: 'O Jibraeel[as], I[saww] saw the *Clan of Umayya*[la] in this night ascending my[saww] pulpit after me[saww], and leading the people backwards from 'الصراط' the Path.'

فقال: و الذي بعثك بالحق نبيا، إنني ما اطلعت عليه فعرج إلى السماء، فلم يلبث أن نزل عليه بآي من القرآن يؤنسه بها [قال]: أَ فَرَأَيْتَ إِنْ مَتَّعْناهُمْ سِنِينَ ثُمَّ جاءَهُمْ ما كانُوا يُوعَدُونَ ما أَغْنى عَنْهُمْ ما كانُوا يُمَتَّعُونَ ، و أنزل عليه إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ وَ ما أَدْراكَ ما لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ جعل الله عز و جل ليلة القدر لنبيه (صلى الله عليه و آله) خيرا من ألف شهر ملك بني أمية».

He said: 'By the One Who[azwj] Sent you[saww] by the Truth as a Prophet, Allah[azwj] cannot bear to see you[saww] like this.' He ascended to the sky, but soon came down to him[saww] with the Verse from the Quran ***[26:205] Have you then considered if We let them enjoy themselves for years, [26:206] Then there comes to them that with which they are threatened, [26:207] That which they were made to enjoy shall not avail them?*** And Came down upon him[saww] ***[97:1] Surely We revealed it on the grand night. [97:2] And what will make you comprehend what the grand night is? [97:3] The grand night is better than a thousand months***. Allah[azwj] Made the Night of Predestination for His[azwj] Prophet[saww] to be better than a thousand months of the government of the *Clan of Umayya*.'[6120]

في سند الصحيفة السجادية عن أبى عبد الله عليه السلام قال: ان أبى حدثنى عن أبيه عن جده عن على عليه السلام ان رسول الله صلى الله عليه وآله اخذته نعسة وهو على منبره فراى في منامه رجالا ينزون على منبره نزو القردة يردون الناس على أعقابهم القهقرى فاستوى رسول الله صلى الله عليه وآله جالسا والحزن يعرف في وجهه، فأتاه جبرئيل عليه السلام بهذه الآية " وما جعلنا الرؤيا التى اريناك الا فتنة للناس والشجرة المعلونة في القرآن ونخوفهم فما يزيدهم الا طغيانا كبيرا " يعنى بنى امية

In a link Al-Sahifa Al-Sajjadiya, who has narrated:

[6119] (الكافي 4: 157/ 4.)
[6120] (الكافي 4: 159/ 10.)

'Abu Abdullah[asws] has said that my[asws] father[asws] narrated to me[asws] from his[asws] father[asws], from his[asws] grandfather[asws] from Ali[asws] that the Rasool-Allah[saww] brought him[asws] near whilst he[saww] was on the pulpit, that he[saww] had seen in his[saww] dream that men were jumping on his[saww] Pulpit like the jumping of the monkeys, reverting the people backwards and the people were responding and turning. The Rasool-Allah[saww] sat down, and grief was apparent from his[saww] face. Jibraeel[as] came to him[saww] with this Verse ***[17:60] and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy*** meaning the Clan of Umayya[la].'

قال: يا جبرئيل أعلى عهدي يكونون وفي زمني ؟ قال: لا ولكن تدور رحى الاسلام من مهاجرك فتلبث بذلك عشرا، ثم تدور رحى الاسلام على رأس خمس وثلاثين من مهاجرك فتلبث بذلك خمسا، ثم لابد من رحى ضلالة هي قائمة على قطبها ثم ملك الفراعنة، قال: وأنزل الله تعالى في ذلك " انا انزلناه في ليلة القدر * ليلة القدر خير من ألف شهر " يملكها بنو امية ليس فيها ليلة القدر، قال: فاطلع الله عزوجل نبيه صلى الله عليه وآله ان بنى امية تملك سلطان هذه الامة، وملكها طول هذه المدة، فلو طاولتهم الجبال لطالوا عليها حتى يأذن الله تعالى بزوال ملكهم، وهم في ذلك يستشعرون عداوتنا اهل البيت وبغضنا اخبر الله نبيه بما يلقى أهل بيت محمد وأهل مودتهم وشيعتهم منهم في ايامهم وملكهم.

He[saww] said: 'O Jibraeel, is this going to happen during my[saww] era?' He said (Allah[azwj] Says): 'No, but Islam will rage on and soon afterwards ten of your[saww] Emigrants will adopt that. Then Islam will rage on and thirty five heads from your[saww] Emigrants and five of them will adopt that. Then this ignorance will not change and become established and they[la] will become kings like the Pharaohs used to be.' He[asws] said: 'And Allah[azwj] the High Sent down regarding that ***[97:1] Surely We revealed it in the Night of Predestination [97:3] The Night of Predestination is better than a thousand months*** that the Clan of Umayya[la] rule in, which do not contain the Night of Predestination. Allah[azwj] Made his[azwj] Prophet[saww] to foresee that the Clan of Umayya[la] will rule over this community as Sultans, and their government will be of a long duration, and if they[la] were to call out to the mountain it would follow them, until by the Permission of Allah[azwj] their kingdom will pass away, and during that they[la] will exhibit their[la] animosity toward us[asws] the People of the Household[asws], and hatred towards us[asws] which Allah[azwj] Informed His[azwj] Prophet[saww] of, what they will mete out to the People[asws] of the House of Muhammad[saww] and the people who have affection for them[asws] and their[asws] Shiah during their[la] days and rule.'[6121]

وروي عن محمد بن جمهور، عن صفوان، عن عبد الله بن مسكان عن أبي بصير، عن أبي عبد الله عليه السلام قال: قوله عزوجل (خير من ألف شهر) (هو سلطان بني أمية، وقال: ليلة من إمام عدل خير من ألف شهر) ملك بني أمية. وقال " تنزل الملائكة والروح فيها بإذن ربهم) (أي من عند ربهم) على محمد وآل محمد بكل أمر سلام.

And it has been reported from Muhammad Bin Jamhour, from Safwaan, from Abdullah Bin Muskaan, from Abu Baseer, who has said:

'Abu Abdullah[asws] said: 'The Statement of the Mighty and Majestic ***[97:3] better than a thousand months*** The authority of the Clan of Umayya[la], for a night from the just Imam[asws] is better than a thousand months of the government rule of the Clan of Umayya[la].' And said ***[97:4] Therein come down the angels and the Spirit by the***

[6121] Tafseer Noor Al Thaqalayn – Ch 97 H 44

Permission of their lord, i.e., from their Lord[azwj] to Muhammad[saww] and the Progeny[asws] of Muhammad[saww] with every affair, a salutation.'[6122]

وباسناده إلى عبد الله بن عبد الله عن رجل عن ابى جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله لما حضر شهر رمضان وذلك في ثلاث بقين من شعبان قال لبلال: ناد في الناس، فجمع الناس ثم صعد المنبر فحمد الله وأثنى عليه ثم قال: ايها الناس ان هذا الشهر قد خصكم الله به وحضركم وهو سيد الشهور ليلة فيه خير من الف شهر.

And by his chain going up to Abdullah Bin Abdullah, from a man, who has said:

'Abu Ja'far[asws] said that the Rasool-Allah[saww] said, when the Month of Ramadhan presents itself, and that was when there remained three days of Shabaan, said to Bilal[as]: 'Call the people!' The people gathered, then he[saww] ascended the Pulpit, Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you People! Surely, this is the Month which Allah[azwj] has Specialised you by it, and is presenting to you, and it is the Chief of the months. There is a night in it which is better than a thousand months'.[6123]

VERSES 4 & 5

تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ فِيها بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

[97:4] Therein come down the angels and the Spirit by Allah's permission, on every affair [97:5] Peace! Such it is till the break of the morning

سعد بن عبد الله: عن أحمد بن الحسين، عن المختار بن زياد البصري، عن محمد بن سليمان، عن أبيه، عن أبي بصير، قال: كنت مع أبي عبد الله (عليه السلام)، فذكر شيئا من أمر الإمام إذا ولد، فقال: «استوجب زيادة الروح في ليلة القدر». فقلت له: جعلت فداك، أليس الروح جبرئيل؟ فقال: «جبرئيل من الملائكة، و الروح [خلق] أعظم من الملائكة، أليس الله عز و جل يقول: تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ؟».

Saeed Bin Abdullah, from Ahmad Al-Husayn, from Al-Mukhtar Bin Ziyad Al-Basry, from Muhammad Bin Suleyman, from his father who said:

'I was with Abu Abdullah[asws], he[asws] mentioned something about the affair of the Imam[asws] when he[asws] descends. He[asws] said: 'It obligates an increase with the Spirit during the Night of Predestination (Laylat Al-Qadr).' I said to him[asws], 'May I be sacrificed for you[asws], Is not the Spirit Jibraeel?' He[asws] said: 'Jibraeel is from the Angels, and the Spirit is a creation greater than the Angels, has not Allah[azwj] Said ***[97:4] The angels and the Spirit descend therein, by the permission of their Lord, with all decrees***?'[6124]

وعن الصادق عليه السلام أنه قال: إنها باقية إلى يوم القيامة، لانها لو رفعت لارتفع القرآن بأجمعه، لان فيها " تنزل الملائكة والروح ". وقال سبحانه بلفظ المستقبل، ولم يقل " نزل " بلفظ الماضي. وذلك حق، لانها لا تجئ لقوم دون قوم، بل لسائر الخلق، فلا بد من رجل تنزل عليه الملائكة والروح فيها بالامر المحتوم في ليلة القدر في كل سنة، ولو لم يكن كذلك لم يكن بكل أمر. ففي زمن النبي صلى الله عليه وآله كان هو المنزل عليه، ومن بعده على أوصيائه أولهم أمير المؤمنين وآخرهم القائم عليهم السلام وهو المنزل عليه إلى يوم القيامة، لان الارض لا تخلو من حجة الله عليها، وهو الحجة الباقية إلى يوم القيامة عليه وعلى آبائه أفضل الصلاة التامة.

[6122] Taweel Al Ayaat – Ch 97 H 2
[6123] Tafseer Noor Al Thaqalayn – Ch 97 H 31
[6124] (بصائر الدرجات: 484/ 4.)

And from Al-Sadiq[asws], that he[asws] said: 'It will be remaining (keep occurring) up to the Day of Judgement, because had it been Lifted, the whole of the Quran would be Lifted, because in it is ***[97:4] Therein will come down the angels and the Spirit*** and the Glorious has used the word in future tense, and did not Say "Came down", by the word in the past tense. And that is truth, because it is not for one community but for all other communities, it is for the all of the creation. There needs to be a man on whom the Angels and the Spirit descend on with the inevitable Commands during the Night of Predestination (Laylat Al-Qadr) in every year, and if this does not happen then all affairs cannot be realised. In the era of the Prophet[saww] these Came down upon him[saww], and after him[saww] on his[saww] successors[asws], the first of whom is the Amir-ul-Momineen[asws], and the last of them is *Al-Qaim*[asws], and these will Come down upon him[asws] up to the Day of Judgement, for the earth cannot be empty of the Proof[asws] of Allah[azwj] on it, and he[asws] is the Proof that remains up to the Day of Judgement. Upon him[asws] and upon his[asws] forefathers be the best of the greetings.'[6125]

في كتاب جعفر بن محمد الدوريستى باسناده إلى ابن عباس عن النبي صلى الله عليه وآله حديث طويل وفيه فإذا كانت ليلة القدر يأمر الله تبارك وتعالى جبرئيل عليه السلام فيهبط في كبكبة من الملائكة ومعهم لواء اخضر، فيركن اللواء على ظهر الكعبة وله ستمأة جناح، منها جناحان لا ينشرهما الا في ليلة القدر فيجاوزان المشرق والمغرب ويثبت جبرئيل الملائكة في هذه الامة فيسلمون على كل قاعد وقائم ومصل وذاكر ويصافحونهم ويؤمنون على دعائهم حتى يطلع الفجر، فإذا طلع الفجر نادى جبرئيل: معشر الملئكة الرحيل الرحيل فيقولون: يا جبرئيل ما صنع الله تعالى في حوائج المؤمنين من امة محمد صلى الله عليه وآله فيقول: ان الله عزوجل نظر إليهم هذه الليلة فعفى عنهم وغفر لهم الا أربعة: فقيل لرسول الله صلى الله عليه وآله: من هذه الاربعة ؟ قال: رجل مات مدمن خمر، وعاق لوالديه، وقاطع رحم، وشاجن، قيل: يا رسول الله وما الشاجن ؟ قال: الصارمة.

In the book of Ja'far Bin Muhammad Al-Dowreesty, by his chain going up to Ibn Abbas, who has said:

'Prophet[saww] said in a lengthy Hadeeth: 'Whenever it is the Night of Predestination (Laylat Al-Qadr), Allah[azwj] Blessed and High Orders Jibraeel[sa] to descend with the Angels and with them is a green banner. He places the banner which has six hundred wings behind the Kabah, from which are two wings which do not get publicised except in the Night of Predestination (Laylat Al-Qadr), exceeding the East and the West, and Jibraeel establishes the Angels in this community who send greetings upon every one sitting and standing, and the worshipper and the one in remembrance, and shaking hands with them until the break of dawn. When the dawn breaks, Jibraeel calls out to the Angels: 'Leave, leave!' They say, 'O Jibraeel! What has Allah[azwj] Said about the needs of the believers from the community of Muhammad[saww]?' He says: 'Surely Allah[azwj] Mighty and Majestic Watches over them this Night, Excusing them and Forgiving them except for four.' It was said to the Rasool-Allah[azwj], 'Who are these four?' He[saww] said: 'A man addicted to alcohol, and one disowned by his parents, and the boycotter of relatives, and *Shaajin*.' It was said, 'O Rasool-Allah[saww], and what is the *Shaajin*?' He[saww] said: 'The persistent sinner.'[6126]

[6125] Taweel Al Ayaat – Ch 97 H 7
[6126] Tafseer Noor Al Thaqalayn – Ch 97 H 13

و عنه: بهذا الاسناد، عن أبي عبد الله (عليه السلام)، قال: «كان علي بن الحسين (صلوات الله عليه) يقول: إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ صدق الله عز و جل، أنزل [الله] القرآن في ليلة القدر وَ ما أَدْراكَ ما لَيْلَةُ الْقَدْرِ، قال رسول الله (صلى الله عليه و آله): لا أدري. قال الله عز و جل: لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ليس فيها ليلة القدر. قال لرسول الله (صلى الله عليه و آله): و هل تدري لم هي خير من ألف شهر؟ قال: لا. قال: لأنها تنزل فيها الملائكة و الروح بإذن ربهم من كل أمر، و إذا أذن الله عز و جل بشيء فقد رضيه سَلامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ يقول: تسلم عليك يا محمد ملائكتي و روحي بسلامي من أول ما يهبطون إلى مطلع الفجر.

And from him, by this chain:

'Abu Abdullah[asws] has said that Ali[asws] Bin All Husayn[asws] said: ***'[97:1] We have indeed revealed this in the Night of Predestination*** Allah[azwj] has Spoken the truth. Allah[azwj] Sent down the Quran in the Night of Predestination (Laylat Al-Qadr) ***[97:2] And what will explain to thee what the Night of Predestination is?*** The Rasool-Allah[saww] said: 'I[saww] do not know.' Allah[azwj] Mighty and Majestic Said ***[97:3] The Night of Predestination is better than a thousand months*** in which there is no Night of Predestination. He[azwj] Said to the Rasool-Allah[saww]: "Do you[saww] know why it is better than a thousand months?" He[saww] said: 'No.' He[azwj] Said: "Because ***[97:4] Therein come down the angels and the Spirit by Allah's permission, on every errand***", and when Allah[azwj] Mighty and Majestic Permits something, He[azwj] is Pleased with it. ***[97:5] Peace! it is till the break of the morning*** <u>They salute you[saww] O Muhammad[saww]</u>, My[azwj] Angels and My[azwj] Spirit from its beginning of their descent until dawn.'

ثم قال في بعض كتابه: وَ اتَّقُوا فِتْنَةً لا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً في إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ، و قال في بعض كتابه: وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ يقول في الآية الأولى: إن محمدا حين يموت يقول أهل الخلاف لأمر الله عز و جل: مضت ليلة القدر مع رسول الله (صلى الله عليه و آله)، فهذه فتنة أصابتهم خاصة، و بها ارتدوا على أعقابهم لأنهم إن قالوا: لم تذهب، فلا بد أن يكون الله عز و جل فيها أمر، و إذا أقروا بالأمر لم يكن له من صاحب الأمر بد».

Then Said in another part of His[azwj] Book ***[8:25] And fear an affliction which may not smite those of you in particular who are unjust*** regarding ***[97:1] We have indeed revealed this in the Night of Predestination*** and Said in another part of His[azwj] Book ***[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.*** He[azwj] has Said in the above Verse that if Muhammad[saww] passes away, the adversaries of the Commands of Allah[azwj] Mighty and Majestic, say, 'The *Night of Predestination* (Laylat Al-Qadr) is now history along with the Rasool-Allah[saww]. <u>This is the trial which will befall them especially, because they became apostates by turning back on their heels because if they were to say that it (*The Night of Predestination*) has not gone (And takes place every year), it would necessitate that Allah[azwj] Mighty and Majestic Sends down the affairs during it, and have to accept that there is someone on whom these affairs descend</u>.'[6127]

[6127] Tafseer Al Burhan - H 11766 (الكافي 1: 193/ 4.)

و عن أبي عبد الله (عليه السلام)، قال: «كان علي (عليه السلام) كثيرا ما يقول: ما اجتمع التيمي و العدوي عند رسول الله (صلى الله عليه و آله) و هو يقرأ: إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ بتخشع و بكاء، فيقولان: ما أشد رقتك لهذه السورة! فيقول رسول الله (صلى الله عليه و آله): لما رأت عيني و وعى قلبي، و لما يرى قبل هذا من بعدي، فيقولان: و ما الذي رأيت و ما الذي يرى؟ قال: فيكتب لهما في التراب تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ فِيها بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ.

And from Abu Abdullah[asws] having said: 'Ali[asws] used to often say: 'When the *Al-Taymi* and the *Al-Adawy* gathered with the Rasool-Allah[saww], and he[saww] would recite ***[97:1] We have indeed revealed this in the Night of Predestination*** humbly and weeping. They said to him, 'How much this Chapter has affected you[saww].' The Messenger of Allah[saww] said: 'For what my[saww] eyes have seen and my[saww] heart has felt, and what the heart of this one[asws] (Ali[asws]) will feel after me[saww].' They said, 'And what is it that you[aww] have seen and what will he[asws] see?' He[asws] said: 'He[saww] wrote for them in the sand ***[97:4] Therein come down the angels and the Spirit by Allah's permission, on every affair***

قال: ثم يقول: هل بقي شيء بعد قوله عز و جل: كُلِّ أَمْرٍ؟ فيقولان: لا، فيقول: هل تعلمان من المنزل إليه بذلك؟ فيقولان: أنت يا رسول الله. فيقول: نعم. فيقول: هل تكون ليلة القدر من بعدي؟ فيقولان: نعم، قال: فيقول: فهل ينزل ذلك الأمر فيها؟ فيقولان: نعم. فيقول: إلى من؟ فيقولان: لا ندري، فيأخذ برأسي و يقول: إن لم تدريا فادريا، هو هذا من بعدي، قال: فإن كانا ليعرفان تلك الليلة بعد رسول الله (صلى الله عليه و آله) من شدة ما يداخلهما من الرعب».

He[asws] said: 'Then the Rasool Allah[saww] said: 'Is there still anything left after His[azwj] Words "Every affair"? They said, 'No.' He[saww] said: 'Do you both know the one upon whom that will descend?' They said, 'You[saww], O Messenger of Allah[saww].' He[saww] said: 'Yes. Will there be a *Night of Predestination* (Laylat Al-Qadr) after me[saww]?' They said, 'Yes,' He[asws] said that the Prophet[saww] said: 'Will the affairs descend during it?' They said, 'Yes,' He[saww] said: 'On whom?' They said, 'We do not know.' He[saww] grabbed hold of my[asws] head and said: 'If you do not know, then know it, he[asws] is this one after me[saww].' And they used to know that it is the Night of Predestination, after the Rasool-Allah[saww], from the extreme fear that they would experience.'[6128]

و عن أبي جعفر (عليه السلام)، قال: «يا معشر الشيعة، خاصموا بسورة إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ تفلجوا، فو الله إنها لحجة الله تبارك و تعالى على الخلق بعد رسول الله (صلى الله عليه و آله)، و إنها لسيدة دينكم، و إنها لغاية علمنا. يا معشر الشيعة، خاصموا ب حم وَ الْكِتابِ الْمُبِينِ إِنَّا أَنْزَلْناهُ فِي لَيْلَةٍ مُبارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فإنها لولاة الأمر خاصة بعد رسول الله (صلى الله عليه و آله). يا معشر الشيعة، يقول الله تبارك و تعالى: وَ إِنْ مِنْ أُمَّةٍ إِلَّا خَلا فِيها نَذِيرٌ

And from Abu Ja'far[asws], said: 'O community of Shiah! Argue by the Chapter ***[97:1] We have indeed revealed this (Message) in the Night of Predestination***, you will win, for, by Allah[azwj], it is the Proof of Allah[azwj] on the creatures after the Raasool-Allah[saww], and it is the Chief of your Religion, and it has a lot of our[asws] knowledge. O community of Shiah! Argue by **"*[44:1] Ha Mim! [44:2] I swear by the Book that makes manifest (the truth). [44:3] Surely We revealed it on a blessed night surely We are ever warning*** for it is about the Master of the Command (Wali Al-Amr) especially after the Rasool-Allah[saww]. O community of Shiah! Allah[azwj] Blessed and High Says ***[35:24] and there is not a people but a warner has gone among them***.

[6128] (الكافي 1: 193/ 5.)

قيل: يا أبا جعفر، نذيرها محمد (صلى الله عليه و آله)؟ فقال: «صدقت، فهل كان نذير و هو حي من البعثة في أقطار الأرض؟». فقال السائل: لا، قال أبو جعفر (عليه السلام): «أ رأيت بعثه ، أليس نذيره؟ كما أن رسول الله (صلى الله عليه و آله) في بعثه من الله عز و جل نذير». فقال: بلى. قال: «فكذلك لم يمت محمد إلا و له بعيث نذير». قال: «فإن قلت: لا، فقد ضيع رسول الله (صلى الله عليه و آله) من في أصلاب الرجال من أمته». قال: و ما يكفيهم القرآن؟ قال: «بلى، إن وجدوا له مفسرا». قال: و ما فسره رسول الله (صلى الله عليه و آله)؟ قال: «بلى، قد فسره لرجل واحد، و فسر للأمة شأن ذلك الرجل، و هو علي بن أبي طالب (عليه السلام)».

It was said to him[asws], 'O Abu Ja'far[asws], the warner is Muhammad[saww]?' He[asws] said: 'You are right. Was there a warner in another part of the earth whilst he[saww] was still alive?' The questioner said, 'No.' Abu Ja'far[asws] said: 'Consider his[sa] Sending, was he[sa] not a warner, just like the Rasool-Allah[saww] being Sent from Allah[azwj] Mighty and Majestic as a warner?' He said, 'Yes.' He[asws] said: 'Similarly, Muhammad[saww] did not pass away, but he[saww] sent a warner. If you were to say, "no", then the Rasool-Allah[saww]'s guidance would be wasted for those still in the loins of the men from his[saww] community.' He said, 'Is not the Quran sufficient for them?' He[asws] said: 'Yes, if they find an explainer for it.' He said, 'And did not the Messenger of Allah[saww] explain it?' He[asws] said: 'Yes, he[saww] explained it to one man, and explained the importance of that man to the community, and he[asws] is Ali Bin Abu Talib[asws].'

قال السائل: يا أبا جعفر، كان هذا أمر خاص، لا يحتمله العامة؟ قال: «أبى الله أن يعبد إلا سرا حتى يأتي إبان أجله الذي يظهر فيه دينه، كما أنه كان رسول الله (صلى الله عليه و آله) مع خديجة (عليها السلام) مستترا حتى امر بالإعلان». قال السائل: فينبغي لصاحب هذا الدين أن يكتم؟ قال: «أو ما كتم علي بن أبي طالب (عليه السلام) يوم أسلم مع رسول الله (صلى الله عليه و آله) حتى ظهر أمره؟». قال: بلى. قال: «فكذلك أمرنا حتى يبلغ الكتاب أجله».

The questioner said, 'O Abu Ja'far[asws], this was a special matter, it could not have been be borne by the generality?' He[asws] said: 'Allah[azwj] Disdains not being worshipped in secret until His[azwj] is made public, just like the Rasool-Allah[saww], along with Khadija[as] kept it a secret until the Command came to make it public.' The questioner said, 'Does it befit the Master of this Religion to conceal it?' He[asws] said: 'Or did not Ali[asws] Bin Abu Talib[asws] conceal Islam along with the Rasool-Allah[saww] until the affair was made public?' He said. 'Yes.' He[asws] said: 'Similarly is our[asws] affair, until the time which is Ordained for it.'[6129]

و عن أبي جعفر (عليه السلام)، قال: «لقد خلق الله جل ذكره ليلة القدر أول ما خلق الدنيا، و لقد خلق فيها أول نبي يكون، و أول وصي يكون، و لقد قضى أن يكون في كل سنة ليلة يهبط فيها بتفسير الأمور إلى مثلها من السنة المقبلة، من جحد ذلك فقد رد على الله عز و جل علمه، لأنه لا يقوم الأنبياء و الرسل و المحدثون إلا أن تكون عليهم حجة بما يأتيهم في تلك الليلة مع الحجة التي يأتيهم بها جبرئيل (عليه السلام)».

And from Abu Ja'far[asws] having said: 'Allah[azwj], Majestic is His[azwj] Remembrance, Created the Night of Predestination (Laylat Al-Qadr) when He[azwj] first Created the world, and Created in it the first Prophet[sa] to come, and the first successor[sa] to come, and Decreed that there be one night in every year during which the explanation of the affairs until the like of it the next year. One who fights against that has rejected the Knowledge of Allah[azwj] Mighty and Majestic, because He[azwj] did not Establish the Prophets[as] and the Rasools[as] and the *Muhaddathun* (The successors[asws] of the Divine Commands), but gave to them Proofs during that Night along with the Proofs which Jibraeel came down with.'

[6129] (الكافي 1: 193/ 6.)

قلت: و المحدثون أيضا يأتيهم جبرئيل أو غيره من الملائكة (عليهم السلام)؟ قال: «أما الأنبياء و الرسل (صلى الله عليهم) فلا شك، و لا بد لمن سواهم من أول يوم خلقت في الأرض إلى آخر فناء الدنيا أن يكون على ظهر «1» الأرض حجة ينزل ذلك في تلك الليلة إلى من أحب من عباده، و ايم الله لقد نزل الروح و الملائكة بالأمر في ليلة القدر على آدم، و ايم الله ما مات آدم إلا و له وصي، و كل من بعد آدم من الأنبياء قد أتاه الأمر فيها، و وضع لوصيه من بعده، و ايم الله إن كان النبي ليؤمر فيما يأتيه من الأمر في تلك الليلة من آدم إلى محمد (صلى الله عليه و آله) أن أوص إلى فلان، و لقد قال الله عز و جل في كتابه لولاة الأمر من بعد محمد (صلى الله عليه و آله) خاصة: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ إلى قوله تعالى: فَأُولئِكَ هُمُ الْفاسِقُونَ.

I said, 'And the *Muhaddathun* as well received from Jibraeel or other Angels?' He[asws] said: 'As for the Prophets[as] and the Messengers[as], there is no doubt, and as for the others, from the first day of the earth up to the last of the destruction of the world it is necessary for the Proof to descend, during that Night on the one who is beloved from His[azwj] servants. And I[asws] swear by Allah[azwj] that the Spirit and the Angels descended during that Night upon Adam[as], and I[asws] swear by Allah[azwj] that Adam[as] did not die but that he[as] had a successor[as], and every one after Adam[as] from the Prophets[as] received the Commands during that Night, and clarified to his[as] successor[as] after him[as], and I[asws] swear by Allah[azwj] that the Prophet[as] was Ordered, from what he[as] had received during that Night, from Adam[as] to Muhammad[saww], to bequest it to so and so. Allah[azwj] Mighty and Majestic has Said to the Master of the Command (*Wali Al-Amr*) after Muhammad[saww] especially ***[24:55] Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors***

يقول: أستخلفكم لعلمي و ديني و عبادتي بعد نبيكم، كما استخلف وصاة آدم من بعده حتى يبعث النبي الذي يليه يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئاً يقول: يعبدونني بإيمان لا نبي بعد محمد (صلى الله عليه و آله)، فمن قال غير ذلك فَأُولئِكَ هُمُ الْفاسِقُونَ فقد مكن ولاة الأمر بعد محمد (صلى الله عليه و آله) بالعلم، و نحن هم، فاسألونا فإن صدقناكم فأقروا، و ما أنتم بفاعلين، أما علمنا فظاهر، و أما إبان أجلنا الذي يظهر فيه الدين منا حتى لا يكون بين الناس اختلاف، فإن له أجلا من ممر الليالي و الأيام، إذا أتى ظهر، و كان الأمر واحدا.

He[azwj] Said: "I[azwj] have Deputised you[asws] for My[azwj] Knowledge, and My[azwj] Religion and My[asws] worship after your Prophet[saww], just like I[azwj] Deputised the Trustee[sa] of Adam[sa] after him[sa] until the Sending of the Prophet[saww] who ***they shall serve Me, not associating aught with Me*** He[asws] said: '***they shall serve Me*** means having belief that there is no Prophet after Muhammad[saww]. The one who says otherwise ***these it is who are the transgressors*** He[azwj] has Enabled the Master of the Command (*Wali Al-Amr*) after Muhammad[saww] by Knowledge, and we[asws] are the ones. Ask us[asws], if we[asws] are truthful, accept us[asws], and you will never do this act, as for our[asws] knowledge, it is quite clear, and as for the appointed time when the Religion will be made apparent from us[asws] until there remain no differences between the people, this time passes through the nights and the days, when it does appear, it will be as if it was one command.'

و ايم الله، لقد قضى الأمر أن لا يكون بين المؤمنين اختلاف، و لذلك جعلهم شهداء على الناس ليشهد محمد (صلى الله عليه و آله) علينا، و لنشهد على شيعتنا، و لتشهد شيعتنا على الناس، أبى الله عز و جل أن يكون في حكمه اختلاف أو بين أهل علمه تناقض». ثم قال أبو جعفر (عليه السلام): «فضل إيمان المؤمن بجملة إِنَّا أَنْزَلْناهُ و تفسيرها، على من ليس مثله في الإيمان بها، كفضل الإنسان على البهائم، و إن الله عز و جل ليدفع بالمؤمنين بها عن الجاحدين لها في الدنيا لكمال عذاب الآخرة لمن علم أنه لا يتوب منهم ما يدفع بالمجاهدين عن القاعدين، و لا أعلم أن في هذا الزمان جهادا إلا الحج و العمرة و الجوار».

And I[asws] swear by Allah[azwj], that it has been decreed that there will be no differences between the Believers, and that they have been made to witnesses to the people just as Muhammad[saww] has been made as a witness to us[asws], and we[asws] are witnesses over our[asws] Shiah, and our[asws] Shiah being witnesses to the people. Allah[azwj] Mighty and Majestic Disdains that there be discrepancies in His[azwj] Judgements or between the people of His[azwj] Knowledge or any contradictions.' Then Abu Ja'far[asws] said: 'The excellence of the faith of a Believer is summarized in ***[97:1] We have indeed revealed this in the Night of Predestination*** and in its explanation, over those that do not have such faith, just like the excellence of the human beings over the beasts, and surely Allah[azwj] Might and Majestic Defends the believers by it from those who fight against it in the world and completes the Punishment in the hereafter for whom He[azwj] Knows that they will not repent from it, just as He[azwj] Defends those who struggle in His[azwj] Way from those that just sit back, and do not know that there is a Jihad in these days, except for *Hajj*, and *Umra* and being neighbourly.'[6130]

قال: و قال رجل لأبي جعفر (عليه السلام): يا بن رسول الله، لا تغضب علي. قال: «لماذا؟». قال: لما أريد أن أسألك عنه. قال: «قل». قال: و لا تغضب. قال: «و لا أغضب». قال: أ رأيت قولك في ليلة القدر، تنزل الملائكة و الروح فيها إلى الأوصياء، يأتونهم بأمر لم يكن رسول الله (صلى الله عليه و آله) قد علمه، [أو يأتونهم بأمر كان رسول الله (صلى الله عليه و آله) يعلمه] و قد علمت أن رسول الله (صلى الله عليه و آله) مات و ليس من علمه شيء إلا و علي (عليه السلام) له واع؟

And a man said to Abu Ja'far[asws], 'O son[asws] of the Rasool-Allah[saww], do not be angry with me.' He[asws] said: 'Why?' He said, 'Because of what I am about to ask you[asws].' He[asws] said: 'And I will not be angry.' He said, 'And do not be angry, for I has seen your[asws] statement regarding the *Night of Predestination* (Laylat Al-Qadr), that the Angels and the Spirit descend during it upon the successors[asws]. Do they bring to them[asws] the affairs that the Rasool-Allah[saww] did not have the knowledge of, or do they bring to them[asws] the affairs that the Rasool-Allah[saww] did know of, and from what I know, the Rasool-Allah[saww] passed away, and there was nothing from his[saww] knowledge but it was preserved with Ali[asws]?'

قال أبو جعفر (عليه السلام): «ما لي و ما لك أيها الرجل، و من أدخلك علي»؟ قال: أدخلني عليك القضاء لطلب الدين، قال: «فافهم ما أقول لك، إن رسول الله (صلى الله عليه و آله) لما أسري به لم يهبط حتى أعلمه الله جل ذكره علم ما قد كان و ما سيكون، و كان كثير من علمه ذلك جملا يأتي تفسيرها في ليلة القدر، و كذلك كان علي بن أبي طالب (عليه السلام) قد علم جمل العلم، و يأتي تفسيره في ليالي القدر، كما كان مع رسول الله (صلى الله عليه و آله)».

Abu Ja'far[asws] said: 'What is it to me[asws] and what is it to you, O man, and from where have you come to me?' He said, 'I have come to you[asws] for fulfilling the seeking of the Religion.' He[asws] said: 'Understand what I[asws] say to you. Surely, the Rasool-Allah[saww], when he[saww] went on ascension (Me'raaj), did not come down until Allah[azwj] had Taugh him[saww] about all that had transpired and all that has yet to transpire, and that was a lot from His[azwj] Knowledge that was in a summary, the detail of which was

[6130] (الكافي 1: 194/ 7.)

to come during the Night of Predestination (Laylat Al-Qadr), and similarly Ali[asws] Bin Abu Talib[asws] had the total knowledge, and its detail came during the Night of Predestination (Laylat Al-Qadr), as was with the Rasool-Allah[saww].'

قال السائل: أو ما كان في الجمل تفسيره؟ قال: «بلى، و لكنه إنما يأتي بالأمر من الله تبارك و تعالى في ليالي القدر إلى النبي (صلى الله عليه و آله) و إلى الأوصياء: افعل كذا و كذا، لأمر قد كانوا علموه، أمروا كيف يعملون فيه». قلت: فسر لي هذا؟ قال: «لم يمت رسول الله (صلى الله عليه و آله) إلا حافظا لجملة العلم و تفسيره». قلت: فالذي كان يأتيه في ليالي القدر، علم ما هو؟ قال: «الأمر و اليسر فيما كان قد علم».

The questioner said, 'Or was there no explanation of the summary available?' He[asws] said: 'Yes, but the affairs come from Allah[azwj] Blessed and High during the Night of Predestination (Laylat Al-Qadr) to the Prophet[saww] and to the successors[asws]: "Do such and such act", the Command that they knew about, and the Command was how to go about it.' The man said, 'Can you explain this to me?' The Rasool-Allah[saww] did not pass away but after preserving the total knowledge and its explanation.' The man said, 'That which came to him during the *Night of Predestination* (Laylat Al-Qadr), what knowledge was that?' He[asws] said: 'The Command and the easiness in what he[saww] already knew about.'

قال السائل: فما يحدث لهم في ليالي القدر علم سوى ما علموا؟ قال: «هذا مما أمروا بكتمانه، و لا يعلم تفسير ما سألت عنه إلا الله عز و جل». قال السائل: فهل يعلم الأوصياء ما لا يعلم الأنبياء؟ قال: «لا، و كيف يعلم وصي غير علم ما اوصي إليه؟». قال السائل: فهل يسعنا أن نقول: إن أحدا من الوصاة يعلم ما لا يعلم الآخر؟ قال: «لا، لم يمت نبي إلا و علمه في جوف وصيه، و إنما تنزل الملائكة و الروح في ليلة القدر بالحكم الذي يحكم به بين العباد».

The questioner said, 'What happens to them[asws] during the *Night of Predestination* (Laylat Al-Qadr), is it the knowledge other than what they[asws] already knew?' This is what they[asws] have been Ordered to conceal, and no one knows the detail of that which you have asked except Allah[azwj] Mighty and Majestic.' The questioner said, 'Do the successors[asws] know that which the Prophets[sa] did not?' He[asws] said: 'No, and how can the successor[asws] know any knowledge other than what has been bequeathed to him[asws]?' The questioner said, 'Can we say that one from the successors[asws] knows what the other successor[asws] does not know?' He[asws] said: 'No, no Prophet[as] passes away but his[as] knowledge gets known to the successor[asws], and it is on him[asws] that the Angels descend, and the Spirit during the *Night of Predestination* (Laylat Al-Qadr) with the Judgements by which he[asws] will judge among the servants.'

قال السائل: و ما كانوا علموا ذلك الحكم؟ قال: «بلى، قد علموه، و لكنهم لا يستطيعون إمضاء شيء منه حتى يؤمروا في ليالي القدر كيف يصنعون إلى السنة المقبلة». قال السائل: يا أبا جعفر، لا أستطيع إنكار هذا؟ قال أبو جعفر (عليه السلام): «من أنكره فليس منا». قال السائل: يا أبا جعفر، أ رأيت النبي (صلى الله عليه و آله) هل كان يأتيه في ليالي القدر شيء لم يكن علمه؟ قال: «لا يحل لك أن تسأل عن هذا، أما علم ما كان و ما يكون؟ فليس يموت نبي و لا وصي إلا و الوصي الذي بعده يعلمه، أما هذا العلم الذي تسأل عنه، فإن الله عز و جل أبى أن يطلع الأوصياء عليه إلا أنفسهم».

The questioner said, 'Did they[asws] know of that Judgement?' He[asws] said: 'Yes, they[asws] knew, but they[asws] did not know of the method carrying anything out from it until they[asws] are Commanded for it during the *Night of Predestination* (Laylat Al-Qadr), until the next year.' The questioner said, 'O Abu Ja'far[asws], Can I not deny this?' Abu Ja'far[asws] said: 'One who denies this is not from us[asws].' The questioner said, 'O Abu Ja'far[asws], Do you[asws] think that the Prophet[saww] received something during the *Night of Predestination* (Laylat Al-Qadr) which he had no knowledge of

previously?' He[asws] said: 'It is not permissible for you to ask about this. As for the knowledge of the past and the future, no Prophet[as] passes away or the successor[asws] except that the successor[asws] after him[asws] gets to know it all, and as for the knowledge that you have asked about, Allah[azwj] Might and Majestic Disdains that the successors[asws] will tell anyone about it except to themselves[asws].'

قال السائل: يا بن رسول الله، كيف أعرف أن ليلة القدر تكون في كل سنة؟ قال: «إذا أتى شهر رمضان فأقرأ سورة الدخان في كل ليلة مائة مرة، فإذا أتت ليلة ثلاث و عشرين فإنك ناظر إلى تصديق الذي سألت عنه».

The questioner said, 'O son[asws] of the Rasool-Allah[saww], how do I recognise the Night of Predestination taking place every year?' He[asws] said: 'When the month of Ramadhan comes, recite the Chapter *Al-Dukhan* one hundred times every night. When the twenty third night comes up, you will see the verification of that which you have asked for.'[6131]

و قال: قال أبو جعفر (عليه السلام): «لما ترون من بعثه الله عز و جل للشقاء على أهل الضلالة من أجناد الشياطين و أرواحهم «1» أكثر مما ترون مع خليفة الله الذي بعثه للعدل و الصواب من الملائكة» قيل: يا أبا جعفر، و كيف يكون شيء أكثر من الملائكة؟ قال: «كما يشاء الله عز و جل».

And Abu Ja'far[asws] said: 'You will see that from what Allah[azwj] Mighty and Majestic has Sent to the doubters and the people of straying of the armies of Devils and their spirits, they exceed in number than what you will see of the Angels that have been Sent to the Caliph of Allah[azwj] for justice and truth.' It was said to him[asws], 'O Abu Ja'far[asws], and how can anything be greater in number than the Angels?' He[asws] said: 'This is what Allah[azwj] has so Desired.'

قال السائل: يا أبا جعفر، إني لو حدثت بعض أصحابنا الشيعة بهذا الحديث لأنكروه، قال: «كيف ينكرونه؟» قال: يقولون: إن الملائكة (عليهم السلام) أكثر من الشياطين. قال: «صدقت، افهم عني ما أقول لك، إنه ليس من يوم و لا ليلة إلا و جميع الجن و الشياطين تزور أئمة الضلالة، و تزور أئمة الهدى، عددهم من الملائكة، حتى إذا أتت ليلة القدر فهبط «4» فيها من الملائكة إلى ولي الأمر، خلق الله- أو قال: قيض الله- عز و جل من الشياطين بعددهم ثم زاروا ولي الضلالة فأتوه بالإفك و الكذب حتى لعله يصبح

The questioner said, 'O Abu Ja'far[asws], if I were to narrate this Hadeeth to some of our Shite companions they will deny it.' He[asws] said; 'How can they deny it?' He said, 'They will say that the Angels are more numerous than the Devils.' He[asws] said: 'True, however, understand what I[asws] am saying to you, there is no day or night except that the Jinn and the Devils gather to visit the imams of misguidance, and (also) there come to visit the Imams[asws] of guidance the same number from the Angels, until the *Night of Predestination* (Laylat Al-Qadr) comes up, during which the Angels descend upon the Master of the Command (*Wali Al-Amr*), as Created by Allah[azwj] – or he[asws] said : Determined by Allah[azwj] – Mighty and Majestic from the Devils the same number visit the guardians of misguidance bringing to them the fabrications and lies until the morning.

فيقول: رأيت كذا و كذا، فلو سئل ولي الأمر عن ذلك لقال: رأيت شيطانا أخبرك بكذا و كذا حتى يفسر له تفسيرا و يعلمه الضلالة التي هو عليها، و ايم الله إن من صدق بليلة القدر ليعلم أنها لنا خاصة، لقول رسول الله (صلى الله عليه و آله) لعلي

[6131] (الكافي 1: 195/ 8.)

(عليه السلام) حين دنا موته: هذا وليكم من بعدي، فإن أطعتموه رشدتم، و لكن من لا يؤمن بما في ليلة القدر منكر، و من آمن بليلة القدر ممن على غير رأينا فإنه لا يسعه في الصدق إلا أن يقول: إنها لنا، و من لم يقل،

He says, 'I have seen such and such', and if you ask the Master of the Command (*Wali Al-Amr*) about that, he[asws] will say: 'You have seen the Devil who has informed you of such and such', until he[asws] explains to him about his misguidance on which he was, and I[asws] swear by Allah[azwj], the one who verifies the Night of Predestination will know that it is exclusively for us[asws], for the words of the Rasool-Allah[saww] about Ali[asws] to the people, at the time of death were: 'This is your guardian after me[saww], whoever follows him[asws] will be guided, but the one who does not believe in that which is in the Night of Predestination (Laylat Al-Qadr) will deny, and the one who believes in the Night of Predestination (Laylat Al-Qadr) but hold an opinion other than ours[asws] he has no leeway but to say that it is for us[asws], and the one who does not say it, is a liar.

فإنه كاذب، إن الله عز و جل أعظم من أن ينزل الأمر مع الروح و الملائكة إلى كافر فاسق، فإن قال: إنه ينزل إلى الخليفة الذي هو عليها، فليس قولهم ذلك بشيء، و إن قالوا: إنه ليس ينزل إلى أحد، فلا يكون أن ينزل شيء إلى غير شيء، و إن قالوا و سيقولون: ليس هذا بشيء؟ فقد ضلوا ضلالا بعيدا».

Surely, Allah[azwj] is Greater than to Send down the Angels and the Spirit upon an infidel and a mischief maker. If they say, 'He[azwj] Sends upon the caliph which they have with them', then there is no substance in what they are saying. And if they say, 'He[azwj] does not Send upon anyone', it is not possible for something to come down upon nothing. And if they say, and will say, 'They come down with nothing', they have surely strayed a far straying.'[6132]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن الفضيل و زرارة و محمد بن مسلم، عن حمران، أنه سأل أبا جعفر (عليه السلام) عن قول الله عز و جل: إِنَّا أَنْزَلْناهُ فِي لَيْلَةٍ مُبارَكَةٍ، قال: «نعم ليلة القدر، و هي في كل سنة في شهر رمضان، في العشر الأواخر، فلم ينزل القرآن إلا في ليلة القدر، قال الله عز و جل: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ قال: يقدر في ليلة القدر كل شيء يكون في تلك السنة إلى مثلها من قابل خير و شر و طاعة و معصية و مولود و أجل أو رزق، فما قدر في تلك السنة و قضي فهو المحتوم، و لله عز و جل فيه المشيئة».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amr Bin Azina, from Al-Fuzeyl, and Zarara and Muhammad Bin Muslim, from Hamraan:

He says, I asked Abu Ja'far[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[44:3] Surely We revealed it on a blessed night*** he[asws] said: 'Yes, the Night of Predestination (Laylat Al-Qadr), and it is in every year in the month of Ramadhan, in the last ten days. The Quran did not Come down except in the Night of Predestination (Laylat Al-Qadr). Allah[azwj] Mighty and Majestic has Said: ***[44:4] Therein every wise affair is made distinct*** said: 'During the Night of Predestination (Laylat Al-Qadr) everything that is to transpire during that year until the like of it the following year, the good and the bad, and the obedience and the disobedience, and the births and for the livelihood, that will happen in that year inevitably, and in it is Allah[azwj] Mighty and Majestic's Desire.'

[6132] (الكافي 1: 196/ 9.)

قال: قلت: لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ أي شيء عنى بذلك؟ فقال: «العمل الصالح فيها من الصلاة و الزكاة و أنواع الخير، خير من العمل في ألف شهر ليس فيها ليلة القدر، و لو لا ما يضاعف الله تبارك و تعالى للمؤمنين، ما بلغوا، و لكن الله يضاعف لهم الحسنات».

I said, ***'[97:3] The Night of Predestination is better than a thousand months*** which thing is meant by that?' He[asws] said: 'The good deed during it, from the Prayers and the Poor-rate (Zakat) and other good, are better than the deed in the thousand months in which there is no Night of Predestination, and had not Allah[azwj] Blessed and High Increased for the believers, it would not have reached them, but Allah[azwj] Increases for them the Rewards.'[6133]

محمد بن العباس: عن أحمد بن القاسم، عن أحمد بن محمد، عن محمد بن خالد، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: خَيْرٌ مِنْ أَلْفِ شَهْرٍ، قال: «من ملك بني أمية، قال: و قوله تعالى: تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ فِيها بِإِذْنِ رَبِّهِمْ أي من عند ربهم على محمد و آل محمد بكل أمر سلام».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Safwan, from Ibn Muskaan, from Abu Baseer, who has said:

'Abu Abdullah[asws], regarding the Statement of the Mighty and Majestic ***better than a thousand months*** said: 'That is the government of the Clan of Umayya[la]; And the Statement of the High ***[97:4] The angels and Gibreel descend in it by the permission of their Lord for every affair*** Meaning from their[asws] Lord[azwj] to Muhammad[saww] and the Progeny[asws] of Muhammad[saww] with all the Commands, and the Greetings.'[6134]

و عنه: عن أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن أبي يحيى الصنعاني، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «قال لي أبي محمد: قرأ علي بن أبي طالب (عليه السلام) إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ و عنده الحسن و الحسين (عليهما السلام) فقال له الحسين (عليه السلام): يا أبتاه، كان بها من فيك حلاوة. فقال له: يا بن رسول الله و ابني، أعلم أني أعلم فيها ما لا تعلم، إنها لما أنزلت بعث إلي جدك رسول الله (صلى الله عليه و آله) فقرأها علي، ثم ضرب على كتفي الأيمن، و قال: يا أخي و وصيي و وليي على أمتي بعدي، و حرب أعدائي إلى يوم يبعثون، هذه السورة لك من بعدي، و لولديك من بعدك، إن جبرئيل أخي من الملائكة حدث لي أحداث أمتي في سنتها، و إنه ليحدث ذلك إليك كأحداث النبوة، و لها نور ساطع في قلبك و قلوب أوصيائك إلى مطلع فجر القائم».

And from him, from Ahmad Bin Howza, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abu Yahya Al-Sana'any, who has said:

'Abu Abdullah[asws] says that Ali[asws] Bin Abu Talib[asws] recited ***[97:1] Surely We revealed it on the Night of Predestination*** and with him[asws] were Al-Hassan[asws] and Al-Husayn[asws]. Al-Husayn[asws] said to him[asws]: 'O father[asws], there was a sweetness in you[asws].' He[asws] said to him[asws]: 'O son[asws] of the Rasool-Allah[saww] and my[asws] son, know about this that which I[asws] did not tell (before). When this Came down, your[asws] grandfather[saww] the Rasool-Allah[saww] sent for me[asws] and recited it to me[asws], then struck my[asws] right shoulder and said: 'O my[saww] brother, and my[saww] successor[asws], and my[saww] guardian to my[saww] community after me[saww], and warrior against my[saww] enemies until the day of Resurrection, this is the Chapter to you[asws] after me[saww], and to your[asws] sons[asws] after you[asws]. Jibraeel is my[saww] brother from the Angels who narrated to me[saww] the events of my[saww] community for this year, and

[6133] (الكافي 4: 157/ 6.)
[6134] (تأويل الآيات 2: 820/ 8.)

these will be to you[asws] like prophecies, and will be a bright light in your[asws] heart and the hearts of your[asws] successors[asws] up to the break of existing dawn.'[6135]

و عنه أيضا: عن محمد بن جمهور، عن موسى بن بكر، عن زرارة، عن حمران، قال: سألت أبا عبد الله (عليه السلام) عما يفرق في ليلة القدر، هل هو ما يقدر سبحانه و تعالى فيها؟ قال: «لا توصف قدرة الله تعالى، إلا أنه قال: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ فكيف يكون حكيما إلا ما فرق، و لا توصف قدرة الله سبحانه، لأنه يحدث ما يشاء.

And from him as well, from Muhammad Bin Jamhour, from Musa Bin Bakr, from Zarara, from Hamraan who said:

'I asked Abu Abdullah[asws], 'As for that which is clarified during the Night of Predestination, is that something on which Allah[azwj] the Glorious and High, has no control over?' He[asws]: 'Do not describe the Might of Allah[azwj] the High', until he[asws] said: '***[44:4] Therein every wise affair is made distinct*** how can it be Wise unless it has been clarified, and do not describe the Might of Allah[azwj] the Glorious, because He[azwj] Makes events to happens as He[azwj] Likes.'

و أما قوله تعالى: [لَيْلَةُ الْقَدْرِ] خَيْرٌ مِنْ أَلْفِ شَهْرٍ يعني فاطمة (سلام الله عليها)، و قوله: تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ فِيها و الملائكة في هذا الموضع المؤمنون الذين يملكون علم آل محمد (عليهم السلام)، و الروح روح القدس و هي فاطمة (عليها السلام) مِنْ كُلِّ أَمْرٍ سَلامٌ يقول: [من] كل أمر سلمه حَتَّى مَطْلَعِ الْفَجْرِ يعني حتى يقوم القائم (عليه السلام)».

'And as for the Statement of the High ***[97:3] The grand night is better than a thousand months*** it means (Syeda) Fatima[asws], and His[azwj] Statement ***[97:4] Therein come down the angels and the Spirit*** and ***the Angels*** in this subject are the Believers who have learned the knowledge of the Progeny[asws] of Muhammad[saww], and ***the Spirit*** is the Holy Spirit and she is Fatima**[asws]**, ***with every affair, peace***, he[asws] said: 'With every affair they salute him[asws] ***until the break of dawn***, meaning until the Day of Judgement.'[6136]

علي بن إبراهيم، في معنى السورة: إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ فهو القرآن أنزل إلى البيت المعمور في ليلة القدر جملة واحدة، و على رسول الله (صلى الله عليه و آله) في طول [ثلاث و] عشرين سنة وَ ما أَدْراكَ ما لَيْلَةُ الْقَدْرِ و معنى ليلة القدر أن الله تعالى يقدر فيها الآجال و الأرزاق و كل أمر يحدث من موت أو حياة أو خصب أو جدب أو خير أو شر، كما قال الله: فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ إلى سنة.

Ali Bin Ibrahim (Tafseer Qummi), who has said:

Regarding the meaning of the Chapter ***[97:1] Surely We revealed it in the Night of Predestination*** This is the Quran which Came down on the *Bayt Al-Ma'mour* during the Night of Predestination in one summary, and upon the Rasool-Allah[saww] over the length of twenty three years, ***[97:2] And what will make you comprehend what the Night of Predestination is?*** And the meaning of the Night of Predestination (Laylat Al-Qadr), Allah[azwj] the High Defines the Limits and the sustenance, and every Command of the events from death, or life, or fertility or sterility, or good or bad, as has been Said by Allah[azwj] ***[44:4] Therein every wise affair is made distinct*** for the year.'

قوله: تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ فِيها قال: تنزل الملائكة و روح القدس على إمام الزمان، و يدفعون إليه ما قد كتبوه من هذه الأمور.

[6135] (تأويل الآيات 2: 820/ 9.)
[6136] (تأويل الآيات 2: 818/ 3)

His[azwj] Statement ***[97:4] Therein come down the angels and the Spirit*** said: 'The Angels and the Holy Spirit descend on the Imam[asws] of the Time, and give to him what has been written from these Commands.'

قوله: لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، قال: رأى رسول الله (صلى الله عليه و آله) في نومه كأن قردة يصعدون منبره فغمه ذلك، فأنزل الله: إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ وَ ما أَدْراكَ ما لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تملكه بنو أمية ليس فيها ليلة القدر.

His[azwj] Statement ***[97:3] The Night of Predestination is better than a thousand months*** said: 'The Rasool-Allah[saww] saw in his[saww] dream that monkeys had ascended his[saww] pulpit. That grieved him. Allah[azwj] Sent down ***[97:1] Surely We revealed it in the Night of Predestination [97:2] And what will make you comprehend what the Night of Predestination is? [97:3] The Night of Predestination is better than a thousand months*** of the government of the Clan of Umayya[la] in which there is no ***Night of Predestination*** (Laylat Al-Qadr).'

قوله: مِنْ كُلِّ أَمْرٍ سَلامٌ قال: تحية يحيى بها الامام إلى أن يطلع الفجر.

His[azwj] Statement ***with every affair, peace*** said: Greetings, and revived by it the Imam[asws] up to the break of dawn.

و قيل لأبي جعفر (عليه السلام): تعرفون ليلة القدر؟ فقال: «و كيف لا نعرف [ليلة القدر] و الملائكة تطوف بنا فيها!».

And it was said to Abu Ja'far[asws], 'Do you[asws] recognise the Night of Predestination?' He[asws] said: '<u>And how can I[asws] not recognise the *Night of Predestination* (Laylat Al-Qadr), and the Angels circle around us[asws] during it?</u>' [6137]

محمد بن يحيى عن احمد بن محمد بن عيسى ومحمد بن ابى عبد الله ومحمد ابن الحسن عن سهل بن زياد جميعا عن الحسن بن العباس بن الجريش عن ابى جعفر الثاني عليه السلام ان امير المؤمنين عليه السلام قال: لابن العباس ان ليلة القدر في كل سنة، و انه ينزل في تلك الليلة امر السنة، ولذلك الامر ولاة بعد رسول الله صلى الله عليه وآله فقال ابن عباس: من هم ؟ قال: انا واحد عشر من صلبى.

Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa and Muhammad Bin Abdullah and Muhammad Ibn Al-Hassan, from Sahl Bin Ziyad altogether, from Al-Hassan Bin Al-Abbas Bin Al-Jareysh, who has said:

'Abu Ja'far the Second[asws] says that Amir-ul-Momineen[asws] said to Ibn Abbas: 'Surely the *Night of Predestination* (Laylat Al-Qadr) is in every year, and therein Come down during that Night the affairs for the year, and that is the affair of Al-Wilayah after the Rasool-Allah[saww].' Ibn Abbas said, 'Who is he[asws]?' He[asws] said: '<u>I[asws], and eleven from my[asws] descendants</u>.' [6138]

محمد بن الحسن عن محمد بن أسلم عن على بن أبى حمزة عن أبى الحسن عليه السلام قال: سمعته يقول: مامن ملك يهبطه الله في امر ما يهبطه الا بدأ بالامام فعرض ذلك عليه وان مختلف الملائكة من عند الله تبارك وتعالى إلى صاحب هذا الامر.

Muhammad Bin Al-Hassan, from Muhammad Bin Aslam, from Ali Bin Abu Hamza, who has said:

[6137] (تفسير القمّي 2: 431.)
[6138] Tafseer Noor Al Saqalayn – Ch 97 H 36

'Abu Al-Hassan[asws] said: 'There is no Angel from among the Angels that Allah[azwj] Sent down with the Command, but he presents that first to the Imam[asws], and there are various Angels with Allah[azwj] Blessed and High going to the Master[asws] of this Command.' [6139]

محمد بن يعقوب: عن محمد بن أبي عبد الله، و محمد بن الحسن، عن سهل بن زياد، و محمد ابن يحيى، عن أحمد بن محمد، جميعا، عن الحسن بن العباس بن الحريش، عن أبي جعفر الثاني (عليه السلام)، قال: قال أبو عبد الله (عليه السلام): «بينا أبي (عليه السلام) يطوف بالكعبة إذا رجل معتجر «1»، قد قيض له، فقطع عليه أسبوعه، حتى أدخله إلى دار جنب الصفا، فأرسل إلي، فكنا ثلاثة، فقال: مرحبا يا بن رسول الله، ثم وضع يده على رأسي، و قال: بارك الله فيك يا أمين الله بعد آبائه، يا أبا جعفر إن شئت فأخبرني، و إن شئت أخبرتك، و إن شئت سألتني، و إن شئت سألتك، و إن شئت فاصدقني، و أن شئت صدقتك، قال: كل ذلك أشاء.

Muhammad Bin Yaqoub, from Muhammad in Au Abdullah, and Muhammad in Al-Hassan, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, together, from Al-Hassan in Al-Abas Bin Al-Hareysh, who has said:

'Abu Ja'far the Second[asws] says that Abu Abdullah[asws] said: 'Once my[asws] father[asws] was circling the Kabah when a 'Mo'tajar' man (One who wears the turban to the edge of his face but nothing under his chin) came by, cut short his circumambulation and took him[asws] to a house besides Al-Safa. He called me[asws] over we were then three of us. He said, 'Welcome, O son[asws] of Rasool-Allah[saww].' Then placed his hand on my[asws] head, and said, 'May Allah[azwj] Bless you[asws], O Trustworthy one of Allah[azwj] after his[asws] forefathers[asws]! O Abu Ja'far, if you[asws] so wish, inform me, and if I so wish I may inform you[asws], and if you[asws] so wish, ask me, and if I so wish I may ask you[asws], and if you[asws] so wish ratify me, and if I so wish I may ratify you.' He[asws] said: 'All that is desirable.'

قال: فإياك أن ينطق لسانك عند مسألتي بأمر تضمر لي غيره، قال: إنما يفعل ذلك من في قلبه علمان يخالف أحدهما صاحبه، و إن الله عز و جل أبي أن يكون له علم فيه اختلاف. قال: هذه مسألتي، و قد فسرت طرفا منها، أخبرني عن هذا العلم الذي ليس فيه اختلاف من يعلمه؟ قال: أما جملة العلم فعند الله جل ذكره، و أما ما لا بد للعباد منه فعند الأوصياء، قال: ففتح الرجل عجيرته، و استوى جالسا، و تهلل وجهه،

He said, 'Beware of speaking by your[asws] tongue about my questions other than what is in your conscience.' He[asws] said: 'This is the act of the one who has in his heart that which contradicts himself, and Allah[azwj] Mighty and Majestic Disdaina knowledge in which there are discrepancies.' He said, 'This is my question, and a part from which you[asws] have explained. Inform me about this knowledge in which there is no discrepancy, who knows this?' He[asws] said: 'As for the total Knowledge, it is with Allah[azwj] Majestic is His[azwj] Remembrance, and as for what the servants need, it is with the succesors[asws].' He[asws] said: 'The man opened up his turban and spread it out and sat down, and his face was cheerful.'

و قال: هذه أردت، و لها أتيت، زعمت أن علم ما لا اختلاف فيه من العلم عند الأوصياء، فكيف يعلمونه؟ قال: كما كان رسول الله (صلى الله عليه و آله) يعلمه، إلا أنهم لا يرون ما كان رسول الله (صلى الله عليه و آله) يرى، لأنه كان نبيا، و هم محدثون، و إنه كان يفد إلى الله جل جلاله فيسمع الوحي، و هم لا يسمعون. فقال: صدقت يا بن رسول الله، سآتيك بمسألة صعبة، أخبرني عن هذا العلم ما له لا يظهر كما كان يظهر مع رسول الله (صلى الله عليه و آله)؟

And said, 'This is what I wanted, that which you[asws] have given me. You[asws] think that this knowledge, in which there are no discrepancies, is with the successors[asws]. How

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do they get to know it?' He[asws] said: 'Just as the Rasool-Allah[saww] got to know it, except that they[asws] do not see what the Rasool-Allah[saww] used to see, because he[saww] was a Prophet, and they[asws] are "*Muhaddathun*". And he[saww] during his[saww] delegation to Allah[azwj] Majestic is His[azwj] Majesty, hear the Revelation, and they[asws] did not hear.' He said, 'You[asws] have spoken the truth, O son[asws] of the Rasool-Allah[saww]. I ask you[asws] a more difficult question. Inform me about this knowledge of theirs[asws], how come it does not appear as it had appeared with the Rasool-Allah[saww]?'

قال: فضحك أبي (عليه السلام)، و قال: أبى الله عز و جل أن يطلع على علمه إلا ممتحنا للايمان به، كما قضى على رسول الله (صلى الله عليه و آله) أن يصبر على أذى قومه، و لا يجاهدهم إلا بأمره، فكم من اكتتام قد اكتتم به، حتى قيل له: فَاصْدَعْ بِما تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ، و ايم الله أن لو صدع قبل ذلك لكان آمنا، و لكنه إنما نظر في الطاعة و خاف الخلاف، فلذلك كف، فوددت أن تكون عينك مع مهدي هذه الأمة، و الملائكة بسيوف آل داود بين السماء و الأرض، تعذب أرواح الكفرة من الأموات، و تلحق بهم أرواح أشباههم من الأحياء.

He[asws] said: 'My[asws] father laughed and said: 'Allah[azwj] Mighty and Majestic Disdains to Grant Access to His[azwj] Knowledge to those whom He[azwj] has not Tested for faith, as He[azwj] had Ordained to the Rasool-Allah[saww] that he[saww] would be patient on the sufferings caused by his[saww] people, and would not fight them except by His[azwj] Permission. How many times he[saww] withheld matters from them until He[saww] was Told ***[15:94] Therefore declare openly what you are bidden and turn aside from the polytheists*** and I[asws] swear by Allah[azwj] that had he[saww] conveyed to them before that, he[saww] would have been safe, but he[saww] considered the obedience to Allah[azwj] and feared differences among the people, that is why he[saww] paused. I[asws] would like you to keep your eye on the advent of the Mahdi[asws] of this community, and the Angels by the sword of the people of David[asws] between the sky and the earth will punish the spirits of the unbelievers from the dead, and destroy the spirits from the living that resemble them.'

ثم أخرج سيفا، ثم قال: ها إن هذا منها. قال: فقال أبي: إي و الذي اصطفى محمدا على البشر، قال: فرد الرجل اعتجاره و قال: أنا إلياس، ما سألتك عن أمرك و بي منه جهالة، غير أني أحببت أن يكون هذا الحديث قوة لأصحابك، و سأخبرك بآية أنت تعرفها إن خاصموا بها فلجوا.

Then the man took out his sword, then said, 'This is one of them.' My[asws] father[asws] said: 'Yes, by the One Who[azwj] Chose Muhammad[saww] to the mankind.' The man put on his turban and said, 'I am Ilyas[as]. I did not question you[asws] about your[asws] affair due to ignorance, but rather I loved it that this Hadeeth would strengthen your[asws] companions, and I inform you[asws] by a sign that you[asws] know about, they can debate by it and they will win.'

قال: فقال له أبي: إن شئت أخبرتك بها؟ قال: قد شئت. قال: إن شيعتنا إن قالوا لأهل الخلاف لنا: إن الله عز و جل يقول لرسوله (صلى الله عليه و آله): إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ إلى آخرها، فهل كان رسول الله (صلى الله عليه و آله) يعلم من العلم شيئا لا يعلمه في تلك الليلة، أو يأتيه به جبرئيل (عليه السلام) في غيرها؟ فإنهم سيقولون: لا، فقل لهم: فهل كان لما علم بد من أن يظهر؟ فيقولون: لا، فقل لهم: فهل كان فيما أظهر رسول الله (صلى الله عليه و آله) من علم الله عز ذكره اختلاف؟ فإن قالوا: لا، فقل لهم: فمن حكم بحكم الله فيه اختلاف، فهل خالف رسول الله (صلى الله عليه و آله)؟ فيقولون: نعم، فان قالوا: لا، فقد نقضوا أول كلامهم. فقل لهم: ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ فإن قالوا: من الراسخون في العلم؟ فقل: من لا يختلف في علمه.

He[asws] said: 'My[asws] father[asws] said to him: 'If you so like, I[asws] can tell you about it?' He said, 'I would like that.' He[asws] said: 'They should say to those that oppose us[asws],

'Verily Allah[azwj] Mighty and Majestic Said to His[azwj] Rasool[saww] ***[97:1] We have indeed revealed this in the Night of Predestination*** up to its end. Did the Rasool-Allah[saww] know anything from that which was Given to him[saww] on that night, or what Jibraeel came with on other occasions?'

They (opponents) will say, 'No.' They can say to them, 'Could he[saww] do anything but express such knowledge?' They (opponents) will say, 'No.' They can say to them, 'Was there any discrepancy between the knowledge that was expressed by the Rasool-Allah[saww] and that which was Mentioned by Allah[azwj]?' They (opponents) will say, 'No.' They can say to them, 'The one who issues Judgement in the Laws of Allah[azwj] in which are discrepancies, has he not opposed the Rasool-Allah[saww]?' They (opponents) will say, 'Yes.' If they (opponents) say, 'Yes', then they would have gone against their first statement. They can say to them, ***'[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge*** If they (opponents) ask, 'Who are the ones who are firmly rooted in knowledge?' They can say to them, 'The ones[asws] in whose knowledge there is no discrepancy.'

فإن قالوا: فمن هو ذاك؟ فقل: كان رسول الله (صلى الله عليه و آله) صاحب ذلك، فهل بلغ أو لا؟ فإن قالوا: قد بلغ، فقل: هل مات رسول الله (صلى الله عليه و آله) و الخليفة من بعده يعلم علما ليس فيه اختلاف؟ فإن قالوا: لا، فقل: إن خليفة رسول الله (صلى الله عليه و آله) مؤيد، و لا يستخلف رسول الله (صلى الله عليه و آله) إلا من يحكم بحكمه، و إلا من يكون مثله إلا النبوة، و إن كان رسول الله (صلى الله عليه و آله) لم يستخلف في علمه أحدا، فقد ضيع من في أصلاب الرجال ممن يكون بعده.

If they (opponents) say, 'Who are they?' They can say, 'The Rasool-Allah[saww] was the possessor of that, has that reached you or not?' They (opponents) will say, 'Yes.' They can say, 'When the Rasool-Allah[saww] passed away, and the Caliph after him[saww], did he have the knowledge in which there is no discrepancy?' If they (opponents) say, 'No', they can say to them, 'The Caliph of the Rasool-Allah[saww] was supported, and would not have deviated in his Judgements from the Judgements of the Rasool-Allah[saww], and there is no example like it except from the Prophet-hood, and if the Rasool-Allah[saww] did not appoint anyone as his[saww] Caliph, then it would have been wasted for the men who were to come after him[saww].'

فإن قالوا لك: فإن علم رسول الله (صلى الله عليه و آله) كان من القرآن، فقل: حم وَ الْكِتابِ الْمُبِينِ إِنَّا أَنْزَلْناهُ فِي لَيْلَةٍ مُبارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْراً مِنْ عِنْدِنا إِنَّا كُنَّا مُرْسِلِينَ «1». فإن قالوا لك: لا يرسل الله عز و جل إلا إلى نبي. فقل: هذا الأمر الحكيم الذي يفرق فيه هو من الملائكة و الروح التي تنزل من سماء إلى سماء، أو من سماء إلى أرض. فإن قالوا: من سماء إلى سماء، فليس في السماء أحد يرجع من طاعة إلى معصية، فإن قالوا: من سماء إلى أرض، و أهل الأرض أحوج الخلق إلى ذلك،

And if the (opposition) say to you, 'The knowledge of the Messenger of Allah[saww] was from the Quran', say ***"[44:1] Ha Mim! [44:2] I swear by the Book that makes manifest (the truth). [44:3] Surely We revealed it on a blessed night surely We are ever warning - [44:4] Therein every wise affair is made distinct, [44:5] A command from Us; surely We are the senders (of messengers)."*** And if they say to you, 'Allah[azwj] Might and Majestic did not Send any Messages except to the Prophets', say, 'This Wise Affair in which there is discrepancy came from the Angels and the Spirit who came down from the sky to the sky, or from the sky to the earth?' If they say, 'From the sky to the sky,' there is no one in the sky who turns from obedience to disobedience.' If they say, 'From the sky to the earth', and the inhabitants of the earth are a more needy creation for that.'

فقل: فهل: لهم: لا بد من سيد يتحاكمون إليه؟ فإن قالوا: فإن الخليفة هو حكمهم، فقل: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ إلى قوله: خالِدُونَ ، لعمري ما في الأرض و لا في السماء ولي لله عز و جل إلا و هو مؤيد، و من أيد لم يخطئ، و ما في الأرض عدو لله عز ذكره إلا و هو مخذول، و من خذل لم يصب، كما أن الأمر لا بد من تنزيله من السماء يحكم به أهل الأرض، كذلك و لا بد من وال، فإن قالوا: لا نعرف هذا، فقل لهم: قولوا ما أحببتم، أبى الله عز و جل بعد محمد (صلى الله عليه و آله) أن يترك العباد و لا حجة له عليهم».

Say, 'Is it necessary that they should have a chief that would govern over them?' If they say, 'It is the Caliph that is their ruler', say, '***[2:257] Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide*** I[asws] swear by my[asws] life, there is no guardian of Allah[azwj] Might and Majestic but that he[asws] is supported, and errors do not transpire from his[asws] hands, and there is no enemy of Allah[azwj] in the earth who has been mentioned but he has been abandoned, and from this abandonment does not deal rightfully. Just as it is necessary for the affairs to come down from the sky for Judgements to be based on for the inhabitants of the earth, similarly it is for the Guardians[asws].' If they say, 'We are not aware of such a person', say to them, 'Say what you like, Allah[azwj] Mighty and Majestic Disdains not to leave a Proof for them after Muhammad[saww].'

قال أبو عبد الله (عليه السلام): «ثم وقف فقال: ها هنا- يا بن رسول الله- باب غامض، أ رأيت إن قالوا: حجة الله القرآن؟ قال: إذن أقول لهم: إن القرآن ليس بناطق يأمر و ينهى، و لكن للقرآن أهل يأمرون و ينهون، و أقول: قد عرضت لبعض أهل الأرض مصيبة ما هي في السنة و الحكم الذي ليس فيه اختلاف، و ليست في القرآن، أبي الله لعلمه بتلك الفتنة أن تظهر في الأرض و ليس في حكمه راد لها و لا مفرج عن أهلها.

Abu Abdullah[asws] said: 'Then he paused. He said, 'This here, O son[asws] of the Rasool-Allah[saww], is a delicate point, for I can see them saying that the Proof of Allah[azwj] is the Quran?' He[asws] said: 'Then I[asws] say to them: 'The Quran does not speak and issue orders and prohibitions, but the Quran has its people who issue orders and they[asws] prohibit, and I[asws] also say that there be presented to the inhabitants of the earth a difficulty and it is not in the Sunnah and the Judgements in which there is no discrepancy, and is not in the Quran, and Disdains for there to be nothing in His[azwj] Knowledge for that particular problem which has appeared in the earth and there is nothing in His[azwj] Judgement to rebut it nor relief for it for them.'

فقال: ها هنا تفلجون يا بن رسول الله، أشهد أن الله عز و جل قد علم بما يصيب الخلق من مصيبة في الأرض أو في أنفسهم من الدين أو غيره، فوضع القرآن دليلا. قال: فقال الرجل: هل تدري- يا بن رسول الله- القرآن دليل ما هو؟ قال أبو جعفر (عليه السلام): نعم، فيه جمل الحدود و تفسيرها عند الحكم، فقد أبى الله أن يصيب عبدا بمصيبة في دينه أو في نفسه أو في ماله ليس في أرضه من حكمه قاض بالصواب في تلك المصيبة.

He said, 'This here, is where you[asws] have won, O son[as] of the Rasool-Allah[saww]. I testify that Allah[azwj] Mighty and Majestic Knows what difficulties would befall the creation in the earth and on their selves from the Religion or elsewhere, and has Placed the Quran as evidence.' He[asws] said: 'The man said, 'O son[asws] of the Rasool-Allah[saww], do you[asws] know the evidence of the Quran, what it is?' Abu Ja'far[asws] said: 'Yes, in it are the totality of all limits and their explanation for the Judgements, for Allah[azwj] Disdains to leave the servant in a difficulty in his Religion, or in his self, or in his possessions, and there is no one present who can issue rightful Judgements for that particular difficulty.'

قال: فقال الرجل: أما في هذا الباب فقد فلجتم بحجة، إلا أن يفتري خصمكم على الله فيقول: ليس لله عز ذكره حجة، و لكن أخبرني عن تفسير لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ مما خص به علي (عليه السلام) وَ لا تَفْرَحُوا بِما آتاكُمْ قال: في أبي فلان و أصحابه، و واحدة مقدمة، و واحدة مؤخرة، لا تأسوا على ما فاتكم مما خص به علي (عليه السلام)، و لا تفرحوا بما آتاكم من الفتنة التي عرضت لكم بعد رسول الله (صلى الله عليه و آله). فقال الرجل: أشهد أنكم أصحاب الحكم الذي لا اختلاف فيه. ثم قام الرجل و ذهب فلم أره».

He[asws] said: 'The man said, 'As for this argument, you[asws] gained victory as well by proof, unless your[asws] enemies ascribe lies to Allah[azwj] and say that Allah[azwj] Almighty did not Mention a Proof, but, inform me about the explanation of ***[57:23] So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster***.' He[asws] said: 'This is regarding the father of that one and his companions, and kept one (Verse) at the front and one at the back, and missed out the one which was especially about Ali[asws], and do not be happy about what has been given to you of the trials which presented to you after the Rasool-Allah[saww].' The man said, 'I testify that you[asws] are the master of the Wisdom in which there is no discrepancy.' Then the man stood up and left, and I[asws] did not see him again.'[6140]

و عن الشيخ أبي جعفر الطوسي، عن رجاله: عن عبد الله بن عجلان السكوني، قال: سمعت أبا جعفر (عليه السلام) يقول: «بيت علي و فاطمة [من] حجرة رسول الله (صلى الله عليه و آله)، و سقف بيتهم عرش رب العالمين، و في قعر بيوتهم فرجة مكشوطة إلى العرش معراج الوحي و الملائكة، تنزل عليهم بالوحي صباحا و مساء، و كل ساعة و طرفة عين، و الملائكة لا ينقطع فوجهم، فوج ينزل و فوج يصعد،

And from Al-Sheykh Abu Ja'far Al-Toosy, from Abudllah Bin Ajlaan Al-Sakuny who said:

'I heard Abu Ja'far[asws] say: 'The house of Ali[asws] and Fatima[asws] is from the Chamber of the Rasool-Allah[saww], and the roof of their[asws] house is the Throne of the Lord[azwj] of the Worlds, and underneath their[asws] house is a sliding hatch leading to the Throne through which the Revelation and the Angels ascend, bringing to them[asws] the Revelation morning and night, and every hour and every moment, and the regiment of the Angels does not get cut off; a regiment comes up and a regiment goes down,

و إن الله تبارك و تعالى كشف لإبراهيم (عليه السلام) عن السماوات حتى أبصر العرش، و زاد الله في قوة ناظره، و إن الله زاد في قوة ناظر محمد و علي و فاطمة و الحسن و الحسين (صلوات الله عليهم)، و كانوا يبصرون العرش، و لا يجدون لبيوتهم سقفا غير العرش، فبيوتهم مسقفة بعرش الرحمن، و معارج الملائكة، و الروح فوج بعد فوج، لا انقطاع لهم، و ما من بيت من بيوت الأئمة منا إلا و فيه معراج الملائكة، لقول الله عز و جل: تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ فِيها بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلامٌ». قال: قلت: مِنْ كُلِّ أَمْرٍ؟ قال: «**بكل أمر**» فقلت: هذا التنزيل؟ قال: «نعم».

And surely Allah[azwj] Blessed and High Uncovered the skies for Ibrahim[as] until the Throne was seen, and Allah[azwj] Increased his[as] vision, and Allah[azwj] Increased the strength of visions of Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws], and they[asws] used to see the Throne, and they[asws] did not find the roof of their[asws] house other than the Throne. Their[asws] house was roofed by the Throne of the Beneficent and the Angels ascended as per the Statement of Allah[azwj] Mighty and Majestic ***[97:4] Therein come down the angels and the Spirit with***

[6140] (الكافي 1: 188/ 1.)

every affair, peace.' I said, 'From every affair?' He[asws] said: 'With every affair.' I said, 'This is what came down?' He[asws] said: 'Yes.'[6141]

[6141] (تأويل الآيات 2: 818/ 4.)

CHAPTER 98

AL-BAYYINA

(8 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

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

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

'Abu Ja'far[asws] having said; 'The one who recites 'سورة (لم يكن)' ***[98:1] Those who*** (AL-Bayyina) would be remote from the Polytheists, and would have entered in the Religion of Muhammad[saww], and Allah[azwj] would Resurrect him as a 'مؤمنا' Believer, and Reckon him with an easy reckoning'.[6142]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان يوم القيامة مع خير البرية رفيقا و صاحبا، و هو علي (عليه السلام)، و إن كتبت في إناء جديد و نظر فيها صاحب اللقوة بعينيه برىء منها».

And from Khawas AL-Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, on the Day of Judgement, he would be a friend and a companion of the best of the created beings (Khayr Al-Bariyyya)- and he is Ali[asws]. And if it is written in a new bowl, and the owner looks into it by his eyes, would be freed from it (pain)'.[6143]

و قال الصادق (عليه السلام): «من كتبها و علقها عليه، و كان فيه يرقان، زال عنه، و إذا علقت على بياض بالعين، و البرص، و شرب ماؤها، دفعه الله عنه، و إن شربت ماءها الحوامل نفعتها، و سلمتها من سموم الطعام، و إذا كتبت على جميع الأورام أزالتها بقدرة الله تعالى».

And Al-Sadiq[asws] said: 'The one who writes it (Ch. 98) and attaches it to himself (amulet), and he was with jaundice, it would recede from him. And if he attaches it for the whiteness of the eyes, and the leprosy, and drinks it's water, Allah[azwj] would Repulse it from him. And if the pregnant woman drinks it, it would be beneficial for her, and it would keep her safe from the food poisoning. And if it is written upon all of the tumours, they would diminish by the Power of Allah[azwj] the High'.[6144]

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

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

[6142] (ثواب الأعمال: 124.)
[6143] Tafseer Al Burhan - H 11795
[6144] (خواص القرآن: 15 «مخطوط»)

'The Prophet[saww] has said: 'And the one who recites it, on the Day of Judgement he would be travelling and residing with the best of the created beings (Khayr AL-Bariyya)'.[6145]

عن ابى الدرداء قال: قال رسول الله صلى الله عليه وآله: لو يعلم الناس ما في " لم يكن الذين كفروا " لعطلوا الاهل والمال وتعلموها، فقال رجل من خزاعة: ما فيها من الاجر يا رسول الله ؟ قال: لا يقرأها منافق أبدا ولا عبد في قلبه شك في الله عزوجل، والله ان الملائكة المقر بين ليقرؤنها منذ خلق الله السماوات والارض لا يفترون من قرائتها، وما من عبد يقرأها بليل الا بعث الله ملائكة يحفظونه في دينه ودنياه، ويدعون له بالمغفرة والرحمة، فان قرأها نهارا أعطى عليها من الثواب مثل ما أضاء عليها النهار وأظلم عليه الليل.

From Abu Al-Darda who said,

'The Rasool-Allah[saww] said: 'If only the people knew what was in 'لم يكن الذين كفروا' (the Chapter) ***[98:1]***, they would have stopped their family life and their money (earning efforts) in order to learn it'. So a man from Khaza'at said, 'What is in it from the Rewards, O Rasool-Allah[saww]?' He[saww] said: 'The hypocrite would not recite it ever, nor will the servant in whose heart is doubt regarding Allah[azwj] Mighty and Majestic. By Allah[azwj], the Angels of Proximity have been reciting it since Allah[azwj] Created the Heaven and the earth, not having calmed down from reciting it. And there is none from the servants who recites it at night except that Allah[azwj] would Send the Angels to Protect him in his Religion and his world, and they will be calling for his Forgiveness and the Mercy. So if it is recited during the day, he would be Given from the Rewards similar to what is illuminated by the day and darkened by the night'.[6146]

في اصول الكافي على بن محمد عن بعض أصحابه عن احمد بن محمد ابن ابى نصر قال: رفع إلى أبو الحسن عليه السلام مصحفا وقال لا تنظر فيه، ففتحته وقرأت فيه: " لم يكن الذين كفروا " فوجدت فيها اسم سبعين رجلا من قريش بأسمائهم و اسماء آبائهم.

In Usool AL-Kafi – Ali Bin Muhammad, from one of his companions, from Ahmad Bin Muhammad Ibn Abu Nasr who said,

'Abu Al-Hassan[asws] raise the Parchment and said; 'You do not look in it'. So he[asws] opened it and recited from it (the Chapter) 'لم يكن الذين كفروا' ***[98:1]***. So it was found therein the names of seventy men from Qureysh, by their names and the names of their fathers.[6147]

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

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

from Abu Ja'far[asws] having said: '(Al-Bayyina) 'The Evidence', is Muhammad[saww'.[6148]

VERSES 1 – 8

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ {1} رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً {2} فِيهَا كُتُبٌ قَيِّمَةٌ {3} وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ {4}

[6145] Tafseer Noor Al Saqalayn – CH 98 H 2
[6146] Tafseer Noor Al Saqalayn – CH 98 H 3
[6147] Tafseer Noor Al Saqalayn – CH 98 H 4
[6148] (تفسير القمّي 2: 432.)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ {5} إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ {6} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ {7} جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ {8}

[98:1] Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence: [98:2] An messenger from Allah, reciting pure pages, [98:3] Wherein are all the right ordinances. [98:4] And those who were given the Book did not become divided except after clear evidence had come to them. [98:5] And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion. [98:6] Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of the created beings. [98:7] (As for) those who believe and do good, surely they are the best of the created beings. [98:8] Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord

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

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

'Abu Ja'far[asws] regarding the Words of the Mighty and Majestic ***[98:1] Those who disbelieved from among the followers of the Book***, he[asws] said: 'They belied the Shiah, because 'الكتاب' 'the Book' is the Verses, and 'أهل الكتاب' (the People of the Book) are the Shiah'.

و قوله: وَ الْمُشْرِكِينَ مُنْفَكِّينَ يعني المرجئة حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ، قال: حتى يتضح لهم الحق، و قوله: رَسُولٌ مِنَ اللَّهِ يعني محمدا (صلى الله عليه و آله)، يَتْلُوا صُحُفاً مُطَهَّرَةً يعني يدل على اولي الأمر من بعده و هم الأئمة (عليهم السلام) و هم الصحف المطهرة.

And His[azwj] Words ***and the polytheists*** Meaning the Murjites ***could not have separated (from the faithful) until there had come to them the clear evidence***. He[asws] said: 'Until the Truth is clarified for them'. And His[azwj] Words ***[98:2] A messenger from Allah***, Meaning Muhammad[saww], ***reciting pure pages***, Meaning evidencing to the Master[asws] of the Command (Ul Al-Amr) after him[saww], and they are the Imams[asws], and it is they[asws] who are the Pure Pages'.

و قوله: فِيها كُتُبٌ قَيِّمَةٌ أي عندهم الحق المبين، و قوله: وَ ما تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتابَ يعني مكذبي الشيعة، و قوله: إِلَّا مِنْ بَعْدِ ما جاءَتْهُمُ الْبَيِّنَةُ أي من بعد ما جاءهم الحق وَ ما أُمِرُوا هؤلاء الأصناف إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ و الإخلاص: الإيمان بالله و رسوله و الأئمة (عليهم السلام)، و قوله: وَ يُقِيمُوا الصَّلاةَ وَ يُؤْتُوا الزَّكاةَ و الصلاة: أمير المؤمنين علي بن أبي طالب (عليه السلام) وَ ذلِكَ دِينُ الْقَيِّمَةِ. قال: هي فاطمة (عليها السلام).

And His[azwj] Words ***[98:3] Wherein are all the right ordinances,*** i.e in their[asws] possession is the Manifest Truth. And His[azwj] Words ***[98:4] And those who were***

given the Book did not become divided, meaning those who belied the Shiah. And His[azwj] Words ***except after clear evidence had come to them***, i.e., from after what came to them from the Truth ***[98:5] And they*** meaning these types (of people) ***were not enjoined anything except that they should serve Allah, being sincere to Him in obedience upright*** and the sincerity in the belief by Allah[azwj] and His[azwj] Rasool[saww] and the Imams[asws] ***and keep up prayer and pay the poor-rate***, and 'الصلاة' is the Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] ***and 'ذلِكَ دِينُ الْقَيِّمَةِ' that is the right religion***, (that refers to) she[asws] is Fatima[asws].

و قوله: الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ، قال: الذين آمنوا بالله و رسوله و بأولي الأمر و أطاعوهم بما أمروهم به، فذلك هو الإيمان و العمل الصالح.

And His[azwj] Words ***[98:7] (As for) those who believe and do good***, he[asws] said: 'The ones who believe in Allah[azwj], and in His[azwj] Rasool[saww], and in the Masters[asws] of the Command (Ul Al-Amr) and obey them by whatever they[asws] command them to, so that is the belief and the good deeds'.[6149]

و قال: قوله: رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ، قال أبو عبد الله (عليه السلام): «الله راض عن المؤمن في الدنيا و الآخرة، و المؤمن و إن كان راضيا عن الله فإن في قلبه ما فيه، لما يرى في هذه الدنيا من التمحيص، فإذا عاين الثواب يوم القيامة رضي عن الله الحق حق الرضا، و هو قوله: وَ رَضُوا عَنْهُ، و قوله: ذلِكَ لِمَنْ خَشِيَ رَبَّهُ أي أطاع ربه».

And he[asws] said: 'His[azwj] Words ***[98:8] Allah is well pleased with them and they are well pleased with Him***, Abu Abdullah[asws] said: 'Allah[azwj] is Pleased with the Believer in the world and the Hereafter, and the Believer, if he is pleased with Allah[azwj] for in his heart is what is in it, when he sees in this world the scrutiny, so when he sees the Rewards of the Day of Judgement, he would be pleased with Allah[azwj] with the true satisfaction, and it is His[azwj] Statement ***and they are well pleased with Him***. And His[azwj] Words ***that is for him who fears his Lord***, i.e., obedience to his Lord[azwj].[6150]

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

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

'Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[98:5] . . and that is the right religion***, he[asws] said: 'It is the Religion of Al-Qaim[asws].[6151]

و عنه: عن أحمد بن محمد الوراق، عن أحمد بن إبراهيم، عن الحسن بن أبي عبد الله، عن مصعب بن سلام، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، عن جابر بن عبد الله (رضي الله عنه)، قال: «قال رسول الله (صلى الله عليه و آله) في مرضه الذي قبض فيه لفاطمة (عليها السلام): يا بنية بأبي أنت و أمي، أرسلي إلى بعلك فادعيه إلي»، فقالت فاطمة للحسن (عليه السلام): انطلق إلى أبيك، فقل له: إن جدي يدعوك. فانطلق إليه الحسن فدعاه، فأقبل أميرالمؤمنين (عليه السلام) حتى دخل على رسول الله (صلى الله عليه و آله) و فاطمة عنده، و هي تقول: وا كرباه لكربك يا أبتاه.

And from him, from Ahmad Bin Muhammad AL-Waraaq, from Ahmad Bin Ibrahim, from AL-Hassan Bin Abu Abdullah, from Mas'ab Bin Salaam, from Abu Hamza AL-Sumaly, who has said:

[6149] (تأويل الآيات 2: 829/ 1.)
[6150] (تأويل الآيات 2: 830/ 1.)
[6151] (تأويل الآيات 2: 831/ 2)

'Abu Ja'far[asws], from Jabir Bin Abdullah[ra] having said: 'The Rasool-Allah[saww], during his[saww] illness in which he[saww] passed away, said to Fatima[asws]: 'O my[saww] daughter[asws]! May my[saww] father[as] and my[saww] mother[as] be sacrificed for you[asws]. Send for your[asws] husband[asws] to come to me[saww]'. Fatima[asws] said to Al-Hassan[asws]: 'Go to your[asws] father[asws], say to him[asws] that your[asws] grandfather[saww] is calling you[asws]'. So Al-Hassan[asws] went to him[asws] to call him[asws]. Amir-ul-Momineen[asws] came over until he[asws] came up to the Rasool-Allah[saww], and Fatima[asws] was in his[saww] presence, and she[asws] was saying: 'Wah! Grief of your[saww] grief, O father[saww]!'.

فقال رسول الله (صلى الله عليه و آله): لا كرب على أبيك بعد هذا اليوم. يا فاطمة، إن النبي لا يشق عليه الجيب، و لا يخمش عليه الوجه، و لا يدعى عليه بالويل، و لكن قولي كما قال أبوك على ابنه إبراهيم: تدمع العين، و قد يوجع القلب، و لا نقول ما يسخط الرب، و إنا بك- يا إبراهيم- لمحزونون، و لو عاش إبراهيم لكان نبيا.

The Rasool-Allah[saww] said: 'Do not grieve over your[asws] father[saww] after this day. O Fatima[asws], for the Prophet[saww], the enclave (grave) is not difficult for him[saww], nor with there even be a scratch upon his[saww] face, nor is he[saww] being called to the doom, but my[saww] words are like what your[asws] father[saww] said to his[saww] son[as] Ibrahim[as] (Prophet Mohammed[saww]'s son who died very young): 'The eyes shed tears, and the heart has been hurt, and we do not say that which Angers the Lord[azwj], and I[saww] am, by you[as] – O Ibrahim[as] – in grief, and had Ibrahim[as] lived, he[as] would have been a Prophet[as]'.

ثم قال: يا علي ادن مني. فدنا منه، فقال: أدخل أذنك في فمي. ففعل، فقال: يا أخي، ألم تسمع قول الله عز و جل في كتابه: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ؟ قال: بلى، يا رسول الله. قال: هم أنت و شيعتك، تجيئون غرا محجلين شباعا مرويين،

Then Prophet[saww] said: 'O Ali[asws]! Come near me[saww]. So he[asws] went near him[saww]. He[saww] said: 'Bring your[asws] ears very close to my[saww] mouth'. So he[asws] did it. He[saww] said: 'O my[saww] brother[asws]! Have you[asws] not heard the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[98:7] (As for) those who believe and do good, surely they are the best of the created beings***?' He[asws] said: 'Yes'. He[saww] said: 'They are you[asws] and your[asws] Shiah. You all will be coming as youths with resplendent faces.

أ لم تسمع قوله الله عز و جل في كتابه: إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتابِ وَ الْمُشْرِكِينَ فِي نارِ جَهَنَّمَ خالِدِينَ فِيها أُولئِكَ هُمْ شَرُّ الْبَرِيَّةِ؟ قال: بلى، يا رسول الله قال: هم أعداؤك و شيعتهم، يجيئون يوم القيامة مسودة وجوههم ظماء مظمئين، أشقياء معذبين، كفارا منافقين، ذاك لك و لشيعتك، و هذا لعدوك و شيعتهم».

Have you[asws] not heard the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book ***[98:6] Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of the created beings***?' He[asws] said: 'Yes, O Rasool-Allah[saww]!' He[saww] said: 'They are your[asws] enemies and enemies of your[asws] Shiah, who will be coming on the Day of Judgement, with blackened faces, extremely thirsty, miserable, Tormented, Infidels, Hypocrites. That, would be for you[asws] and your[asws] Shiah, and this, would be for your[asws] enemies and the enemies of your[asws] Shiah'. [6152]

[6152] (تأويل الآيات 2: 832/ 5)

و عنه: عن جعفر بن محمد الحسني، و محمد بن أحمد الكاتب، قال: حدثنا محمد بن علي بن خلف، عن أحمد بن عبد الله، عن معاوية، عن عبيد الله بن أبي رافع، عن أبيه، عن جده أبي رافع: أن عليا (عليه السلام) قال لأهل الشورى: «أنشدكم بالله، هل تعلمون يوم أتيتكم و أنتم جلوس مع رسول الله (صلى الله عليه و آله) فقال: هذا أخي قد أتاكم، ثم التفت إلى الكعبة، قال: و رب الكعبة المبنية، إن هذا و شيعته هم الفائزون يوم القيامة، ثم أقبل عليكم و قال: أما إني أولكم إيمانا، و أقومكم بأمر الله، و أوفاكم بعهد الله، و أقضاكم بحكم الله، و أعدلكم في الرعية، و أقسمكم بالسوية، و أعظمكم عند الله مزية، فأنزل الله سبحانه: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ فكبر رسول الله (صلى الله عليه و آله) و كبرتم، و هنأتموني بأجمعكم، فهل تعلمون أن ذلك كذلك؟» قالوا: اللهم نعم.

From him, from Ja'far Bin Muhammad AL-Hasny, and Muhammad Bin Ahmad AL-Katib, from Muhammad Bin Ali Bin Khalaf, from Ahmad Bin Abdullah, from Muawiya, from Ubeydullah Bin Abu Raf'a, from his grandfather Abu Raf'a that:

'Ali[asws] said to the people of the consultative council (Shura): 'I[asws] adjure you to Allah[azwj]! Do you know of the day I[asws] came to you whilst you were seated with the Rasool-Allah[saww], so he[saww] (Rasool Allah[saww]) said: 'This is my[asws] brother[asws] who has come to you. Then he[saww] turned towards the Kabah and said: 'By the Lord[azwj] of the built Kabah, this one here and his[asws] Shiah are the successful ones on the Day of Judgement. Then he[saww] turned towards you all and said: 'But rather, he[asws] is higher than you in belief, and stronger with the Command of Allah[azwj], and more loyal than you with the Covenant of Allah[azwj], and more Judicial with the Judgements of Allah[azwj], and deals with justice among the citizens, and distributes with equity, and is greater in the Presence of Allah[azwj] in merits', so Allah[azwj] the Glorious Revealed ***[98:7] (As for) those who believe and do good, surely they are the best of the created beings***. So the Rasool-Allah[saww] exclaimed (Takbeer) and so did all of you and you all congratulated me[asws]. So do you know that it happened like that?' They said, 'Our Allah[azwj], yes!'[6153]

الشيخ في (أماليه)، قال: قرئ على أبي القاسم علي بن شبل بن أسد الوكيل، و أنا أسمع، في منزله ببغداد في الربض بباب محول في صفر سنة عشر و أربعمائة: حدثنا ظفر بن حمدون بن أحمد بن شداد البادرائي أبو منصور ببادرايا في شهر ربيع الآخر من سنة سبع و أربعين و ثلاثمائة، قال: حدثنا إبراهيم بن إسحاق النهاوندي الأحمري في منزله بفارسفان من رستاق الأسفيدهان من كورة نهاوند في شهر رمضان من سنة خمس و تسعين و مائتين، قال: حدثنا عبد الله بن حماد الأنصاري، عن عمرو بن شمر، عن يعقوب بن ميثم التمار مولى علي بن الحسين، قال: دخلت على أبي جعفر (عليه السلام)، فقلت له: جعلت فداك يا بن رسول الله، إني وجدت في كتب أبي أن عليا (عليه السلام) قال لأبي ميثم: «أحبب حبيب آل محمد و إن كان فاسقا زانيا، و أبغض مبغض آل محمد و إن كان صواما قوما، فإني سمعت رسول الله (صلى الله عليه و آله) و هو يقول: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ثم التفت إلي، و قال: هم و الله [أنت] و شيعتك يا علي، و ميعادك و ميعادهم الحوض غدا، غرا محجلين متوجين». فقال أبو جعفر: «هكذا هو عيان في كتاب علي (عليه السلام)».

AL-Sheykh in his Amaali, said, 'Abu AL-Qasim Ali Bin Shibl Asad AL-Wakeel read it and I heard, in his house at Baghdad, in AL-Rabz at the door of Mahowl in the year four hundred and ten, 'It has been narrated to us from Zafar Bin Hamdoun Bin Ahmad Bin Shadaad AL-Badarai Abu Mansour at Badariya in the Month of Rabbi AL-Akhar from the year three hundred and forty seven, said, 'It has been narrated to us from Ibrahim Bin Is'haq AL-Nahawandy AL-Ahmary in his house at Farsfaan, from Rasfaw Al-Asfaydhan, from Kowrat Nahawand in the Month of Ramadhan, from the year two hundred and ninety five, said, 'It has been narrated to us from Abdullah Bin Hamaad AL-Ansary, from Amro Bin Shimr, from Yaqoub Bin Maysam AL-Tammar, who has said:

The slave of Ali[asws] Bin Al-Husayn[asws] who said, 'I came up to Abu Ja'far[asws] and said to him[asws], 'May I be sacrificed for you[asws], O son[asws] of the Rasool-Allah[saww]! I have found in the book of my father that Ali[asws] said to Abu Maysam: 'Love the one who

[6153] (تأويل الآيات 2: 833/ 6.)

loves the Progeny[asws] of Muhammad[saww] even if he was an evil doer and an adulterer, and hate the one who hates the Progeny[asws] of Muhammad[saww] even if he was a Fasting one, and a Praying one, for I[asws] have heard the Rasool-Allah[saww] having said: '***[98:7] (As for) those who believe and do good, surely they are the best of the created beings***. Then he[saww] turned towards me[asws] and said: 'By Allah[azwj]! They are you[asws] and your[asws] Shiah, O Ali[asws], and your[asws] appointment and their appointment is at the Fountain tomorrow, with resplendent faces'. So Abu Ja'far[asws] said: 'This is how it has been seen in the Book of Ali[asws]'.[6154]

و عنه، قال: أخبرنا أبو عبد الله أحمد بن عبدو، المعروف بابن الحاشر، قال: أخبرنا أبو الحسن علي بن محمد بن الزبير القرشي، قال: أخبرنا علي بن الحسن بن فضال، قال: أخبرنا العباس بن عامر، قال: حدثنا أحمد بن رزق، عن يحيى بن العلاء الرازي، عن أبي عبد الله (عليه السلام)، قال: «دخل علي (عليه السلام) على رسول الله (صلى الله عليه و آله)، و هو في بيت أم سلمة، فلما رآه، قال: كيف أنت يا علي إذا جمعت الأمم، و وضعت الموازين، و برز لعرض خلقه، و دعي الناس إلى ما لا بد منه؟ قال: فدمعت عين أمير المؤمنين (عليه السلام)، فقال رسول الله (صلى الله عليه و آله): ما يبكيك يا علي، تدعى و الله أنت و شيعتك غرا محجلين، رواء مرويين، مبيضة وجوههم، و يدعى بعدوك مسودة وجوههم، أشقياء معذبين، أما سمعت إلى قول الله: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أنت و شيعتك، و الذين كفروا و كذبوا بآياتنا أولئك هم شر البرية، عدوك يا علي».

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

'Abu Abdullah[asws] said that Ali[asws] came up to the Rasool-Allah[azwj], and he[saww] was in the House of Umme Salma[ar]. When he[saww] saw him[asws], he[saww] said: 'How will you (react), O Ali[asws], when the communities get together, and place the scales, and fight against where their Creator had Placed it, and call the people to what did not emanate from Him[azwj]?' The eyes of Amir-ul-Momineen[asws] shed tears, so the Rasool-Allah[saww] said: 'What makes you[asws] weep, O Ali[asws]? By Allah[azwj], you[asws] and your[asws] Shiah would be called with Resplendent and with bright faces, and your[asws] enemies would be Called with blackened faces, miserable, Tormented. Have you not heard the Words of Allah[azwj] ***[98:7] (As for) those who believe and do good, surely they are the best of the created beings***. That is you[asws] and your[asws] Shiah. ***[22:57] And (as for) those who disbelieve in and reject Our communications***, are your[asws] enemies, O Ali[asws]'.[6155]

ابن شهر آشوب: عن أبي بكر الهذلي، عن الشعبي: أن رجلا أتى رسول الله (صلى الله عليه و آله) فقال: يا رسول الله، علمني شيئا ينفعني الله به. قال: «عليك بالمعروف، فإنه ينفعك في عاجل دنياك و آخرتك»، إذ أقبل علي (عليه السلام)، فقال: «يا رسول الله، فاطمة تدعوك» قال: «نعم». فقال الرجل: من هذا يا رسول الله؟ قال: «هذا من الذين أنزل الله فيهم إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ».

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

'A man came to the Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! Teach me something which would benefit me with Allah[azwj]'. He[saww] said: 'It is on you to be with the good, for it would be beneficial regarding your term in the world and for the Hereafter'. When Ali[asws] came, so he[asws] said, 'O Rasool-Allah[saww], Fatima[asws] is calling you[saww]'. He[saww] said; 'Yes'. So the man said, 'Who is this, O Rasool-Allah[saww]?' He[saww] said: 'This is the one for whom[asws] Allah[azwj] revealed ***[98:7] (As***

[6154] (الأمالي 2: 19)
[6155] (المناقب 3: 68.)

for) those who believe and do good, surely they are the best of the created beings'.[6156]

أبو نعيم الأصفهاني في (ما نزل من القرآن في علي (عليه السلام)): بالإسناد، عن شريك بن عبد الله، عن أبي إسحاق، عن الحارث، قال علي (عليه السلام): «نحن أهل بيت لا نقاس بالناس». فقام رجل فأتى ابن عباس، فأخبره بذلك، فقال: صدق علي، النبي لا يقاس بالناس؟ و قد نزل في علي (عليه السلام) إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Abu Na'eem AL-Isfahany in 'What Came down from the Quran regarding Ali[asws]' (*Ma NazAL-Min AL-Quran Fi Ali[asws]*) – By his chain, from Shareek Bin Abdullah, from Abu Is'haq, from AL-Haris who said:

'Ali[asws] said: 'We[asws], the People[asws] of the Household cannot be compared with the (other) people'. So a man stood up and came to Ibn Abbas and informed him of that. So he said, 'Ali[asws] has spoken the truth. The Prophet[saww] did not compare them[asws] with the people. And it has been Revealed regarding Ali[asws] ***[98:7] (As for) those who believe and do good, surely they are the best of the created beings***'.[6157]

أبو بكر الشيرازي في كتاب (نزول القرآن في شأن أمير المؤمنين (عليه السلام)): أنه حدث مالك ابن أنس، عن حميد، عن أنس بن مالك، قال: إِنَّ الَّذِينَ آمَنُوا نزلت في علي، صدق أول الناس برسول الله (صلى الله عليه و آله) وَ عَمِلُوا الصَّالِحاتِ تمسكوا بأداء الفرائض أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ يعني عليا أفضل الخليفة بعد النبي (صلى الله عليه و آله)، إلى آخر السورة.

Abu Bakr AL-Shirazy in the Book 'The Quran was Revealed regarding the glory of Amir-ul-Momineen [asws]' (*Nuzool AL-Quran Fi Sha'n Amir-ul-Momineen [asws]*) – It has been narrated by Maalik Bin Anas, from Hameed, from Anad Bin Maalik who said:

'***[98:7] (As for) those who believe*** was Revealed regarding Ali[asws]. He[asws] was the first to ratify the Rasool-Allah[saww] ***and do good***, attachment to the fulfilment of the Obligation ***surely they are the best of the created beings***, Meaning Ali[asws] is the best Caliph after the Prophet[saww]' – up to the end of the Chapter'.[6158]

الأعمش، عن عطية، عن الخدري، و روى الخطيب الخوارزمي، عن جابر، أنه لما نزلت هذه الآية قال النبي (صلى الله عليه و آله): «علي خير البرية» و في رواية جابر: كان أصحاب رسول الله (صلى الله عليه و آله) إذا أقبل علي قالوا: جاء خير البرية.

Al-Amsh, from Atiya, from AL-Khudy, and AL-Khateeb AL-Khawarizmy reported from Jabir:

'When this Verse was revealed, the Prophet[saww] said: 'Ali[asws] is the best of the Created beings (Khayr Al-Bariyya)'. And in the report of Jabir – Whenever Ali[asws] came, the companions of the Rasool-Allah[azwj] used to say, 'The best of the Created beings' (Khayr Al-Bariyya) has come'.[6159]

[و قال] علي بن إبراهيم، [في قوله]: وَ ما تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتابَ إِلَّا مِنْ بَعْدِ ما جاءَتْهُمُ الْبَيِّنَةُ، قال: لما جاءهم رسول الله (صلى الله عليه و آله) بالقرآن خالفوه و تفرقوا بعده، قوله: حُنَفاءَ، قال: طاهرين، قوله: وَ ذلِكَ دِينُ الْقَيِّمَةِ، أي دين قيم، قوله: إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتابِ وَ الْمُشْرِكِينَ فِي نارِ جَهَنَّمَ خالِدِينَ قال: أنزل عليهم القرآن فارتدوا و كفروا و عصوا أمير المؤمنين (عليه السلام) أُولئِكَ هُمْ شَرُّ الْبَرِيَّةِ، قوله: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ، قال: نزلت في آل الرسول (عليهم السلام).

[6156] (الأمالي 2: 283)
[6157] (المناقب 3: 68)
[6158] (المناقب 3: 68.)
[6159] (المناقب 3: 69)

And Ali Bin Ibrahim (Tafseer Qummi) said:

'Regarding His[azwj] Words ***[98:4] And those who were given the Book did not become divided except after clear evidence had come to them***, he[asws] said: 'When the Rasool-Allah[saww] came with the Quran, they opposed him[saww] and dispersed after him[saww]'. **[98:5] upright**, he[asws] said: 'The pure'.

His[azwj] Words **[98:5] and that is the right religion**, i.e., a valuable Religion. His[azwj] Words **[98:6] Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein**, he[asws] said: 'The Quran was Revealed against them, so they reneged, and denied, and disobeyed Amir-ul-Momineen[asws] **they are the worst of the created beings**. His[azwj] Words ***[98:7] (As for) those who believe and do good, surely they are the best of the created beings***, he[asws] said; 'It was Revealed regarding the Family[asws] of the Rasool-Allah[azwj]'.[6160]

أحمد بن محمد بن خالد، عن يعقوب بن يزيد، عن بعض الكوفيين، عن عنبسة، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ، قال: «هم شيعتنا أهل البيت».

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

'Abu Ja'far[asws] regarding the Words of the High ***[98:7] (As for) those who believe and do good, surely they are the best of the created beings***, he[asws] said: 'They are our[asws] Shiah, of the People[asws] of the Household (of Holy Prophet[saww])'.[6161]

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

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

Regarding His[azwj] Words ***[98:7] they are the best of men***, he[saww] said: 'It was Revealed regarding Ali[asws] and the People[asws] of his[asws] Household'.[6162]

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَارَةَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا قَالَ الْمُؤْمِنُ لِأَخِيهِ أُفٍّ خَرَجَ مِنْ وَلَايَتِهِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرَ أَحَدُهُمَا لِأَنَّهُ لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَحَدٍ عَمَلًا فِي تَثْرِيبٍ عَلَى مُؤْمِنٍ نَصِيحَةً وَ لَا يَقْبَلُ مِنْ مُؤْمِنٍ عَمَلًا وَ هُوَ يُضْمِرُ فِي قَلْبِهِ عَلَى الْمُؤْمِنِ سُوءاً

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

'I heard Abu Abdullah[asws] saying: 'When the believers say to his brother, 'Uff!' he comes out from his guardianship. If he says, 'You are my enemy', one of the two has blasphemed, because Allah[azwj] Mighty and Majestic does not Accept the deeds from

[6160] (تفسير القمّي 2: 432.)
[6161] Tafseer Al Burhan – H 11820 (المحاسن: 171/ 140.)
[6162] (مجمع البيان 10: 795)

anyone during the reproach of a Believer, and does not Accept from a Believer any deeds whilst he harbours evil in his heart against a Believer.

لَوْ كُشِفَ الْغِطَاءُ عَنِ النَّاسِ فَنَظَرُوا إِلَى وَصْلِ مَا بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَ الْمُؤْمِنِ خَضَعَتْ لِلْمُؤْمِنِينَ رِقَابُهُمْ وَ تَسَهَّلَتْ لَهُمْ أُمُورُهُمْ وَ لَانَتْ لَهُمْ طَاعَتُهُمْ وَ لَوْ نَظَرُوا إِلَى مَرْدُودِ الْأَعْمَالِ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَقَالُوا مَا يَتَقَبَّلُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَحَدٍ عَمَلًا

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

وَ سَمِعْتُهُ يَقُولُ لِرَجُلٍ مِنَ الشِّيعَةِ أَنْتُمُ الطَّيِّبُونَ وَ نِسَاؤُكُمُ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءُ عَيْنَاءُ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ

And I (the narrator) heard him[asws] say to a man from the Shiah: 'You all are the good ones, and your women are the good ones. Every Believing woman is a beautiful Hourie, and every believing man is a truthful one'.

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

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

وَ سَمِعْتُهُ يَقُولُ أَنْتُمْ أَهْلُ تَحِيَّةِ اللَّهِ بِسَلَامِهِ وَ أَهْلُ أُثْرَةِ اللَّهِ بِرَحْمَتِهِ وَ أَهْلُ تَوْفِيقِ اللَّهِ بِعِصْمَتِهِ وَ أَهْلُ دَعْوَةِ اللَّهِ بِطَاعَتِهِ لَا حِسَابٌ عَلَيْكُمْ وَ لَا خَوْفٌ وَ لَا حُزْنٌ أَنْتُمْ لِلْجَنَّةِ وَ الْجَنَّةُ لَكُمْ أَسْمَاؤُكُمْ عِنْدَنَا الصَّالِحُونَ وَ الْمُصْلِحُونَ وَ أَنْتُمْ أَهْلُ الرِّضَا عَنِ اللَّهِ عَزَّ وَ جَلَّ بِرِضَاهُ عَنْكُمْ وَ الْمَلَائِكَةُ إِخْوَانُكُمْ فِي الْخَيْرِ فَإِذَا جُهِدْتُمُ ادْعُوا وَ إِذَا غَفَلْتُمُ اجْهَدُوا وَ أَنْتُمْ خَيْرُ الْبَرِيَّةِ دِيَارُكُمْ لَكُمْ جَنَّةٌ وَ قُبُورُكُمْ لَكُمْ جَنَّةٌ لِلْجَنَّةِ خُلِقْتُمْ وَ فِي الْجَنَّةِ نَعِيمُكُمْ وَ إِلَى الْجَنَّةِ تَصِيرُونَ.

And I (the narrator) heard him[asws] say: 'You (Shiah) are the people Greeted by the Greetings of Allah[azwj], and the people Impacted by the Mercy of Allah[azwj], and the people Guided by the Protection of Allah[azwj], and the people Invited by Allah[azwj] for being obedient to Him[azwj]. There is no Accounting for you (Shiah), and no fear, and no grief. You are all for the Paradise and the Paradise is for you all. Your names (titles) in our[asws] presence are, 'the righteous', and 'the reformers'. And you are the people of the Pleasure of Allah[azwj], Him[azwj] being Pleased with you, and the Angels are your brothers in the good. So if you are striving, they supplicate for you, and if you are in neglect, they strive for you. And you are the best of the created beings (*Khayr AL-Bariyya*). Your houses are gardens for your (living ones), and the graves are the garden for your (deceased). It is for the Paradise that you have been created,

and it is in the Paradise that you will be Favoured by, and it is to the Paradise that you are travelling to'.[6163]

في تفسير العياشي عن محمد بن سابق بن طلحة الانصاري قال: مما قال هارون لابي الحسن موسى عليه السلام حين أدخل عليه: ما هذه الدار ودار من هي ؟ قال: لشيعتنا فترة ولغيرهم فتنة، قال: فما بال صاحب الدار لا ياخذها ؟ قال: أخذت منه عامرة ولا يأخذها الا معمورة، فقال: اين شيعتك فقرأ أبو الحسن عليه السلام: لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تأتيهم البينة قال: فنحن كفار ؟ قال: لا ولكن كما قال: " الم تر إلى الذين بدلوا نعمة الله كفرا وأحلوا قومهم دار البوار " فغضب عند ذلك وغلظ عليه.

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

'From what Haroun said to Abu Al-Hassan Musa[asws] when he[asws] came up to (see) him, 'What is this House (the world), and who is it for?' He[asws] said: 'For our[asws] Shiah it is for a period, and for others it is strife (Fitna)'. He said, 'Would the owner of the House mind if ones takes it?' He[asws] said: 'You take from it fully, whilst they (Shiah) do not take except for inhabiting it'. So he said, 'Where are your[asws] Shiah?' So Abu Al-Hassan[asws] recited ***[98:1] Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence***'. He said, 'So (does that mean) we are infidels?' He[asws] said: 'No, but as He[azwj] has Said: ***"[14:28] Have you not seen those who have changed Allah's favour for ungratefulness and made their people to alight into the abode of perdition"***. So he was angry at that, and became more restrictive against him[asws]'.[6164]

وباسناده إلى المنذر بن محمد ان أباه أخبره عن على بن موسى الرضا عن أبيه موسى بن جعفر عن جعفر بن محمد عن أبيه عن على بن الحسين عن أبيه عن على بن ابى طالب صلوات الله عليهم قال قال رسول الله صلى الله عليه وآله: ما من هدهد الا وفى جناحه مكتوب بالسريانية: آل محمد خير البرية.

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

'Ali[asws] Bin Musa Al-Reza[asws] from his[asws] father[asws] Musa Bin Ja'far[asws], from Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from Ali[asws] Bin Al-Husayn[asws], from his[asws] father, from Ali[asws] Bin Abu Talib[asws] having said; 'The Rasool-Allah[saww] said: 'There is none from the Hoopoe bird (Hud Hud) except that in its wings is inscribed in Assyrian (language), 'The Family[asws] of Muhammad[saww] are the best of the Created beings (Khayr AL-Bariyya)'.[6165]

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

In 'The Shiite Creed' (I'tiqadaat AL-Imamiya) of AL-Sadouq[ar] –

And the Prophet[saww] said: 'I[saww] am higher than Jibraeel[as], and Mikaeel[as], and Israfeel[as], and all of the Angels of Proximity, and I[saww] am the best of the created beings (Khayr Al-Bariyya), and the Chief of the Children of Adam[as]'.[6166]

[6163] Al Kafi – H 15003
[6164] Tafseer Noor Al Saqalayn – CH 98 H 5
[6165] Tafseer Noor Al Saqalayn – CH 98 H 12
[6166] Tafseer Noor Al Saqalayn – CH 98 H 15

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

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

'I was seated in the presence of Abu Ja'far[asws], and Ja'far[asws] came over. So Abu Ja'far[asws] said: 'This one is the best of the created beings (Khayr Al-Bariyya)'.[6167]

ما رواه الشيخ الصدوق أبو جعفر محمد بن بابويه (رحمة الله عليه) باسناد يرفعه إلى أبي ذر (رضي الله عنه) قال: سمعت رسول الله صلى الله عليه وآله يقول: افتخر إسرافيل على جبرئيل فقال: أنا خير منك. فقال: ولم أنت خير مني ؟ قال: لاني صاحب الثمانية حملة العرش، وأنا صاحب النفخة في الصور، وأنا أقرب الملائكة إلى الله عزوجل. فقال له جبرئيل: أنا خير منك. فقال إسرافيل: وبماذا أنت خير مني ؟ فقال: لاني أمين الله على وحيه ورسوله إلى الانبياء والمرسلين، وأنا صاحب الخسوف والقرون وما أهلك الله أمة من الامم إلا على يدي.

What has been reported by the Sheykh AL-Sadouq Abu Ja'far Muhammad Bin Babuwayh[ar] by an unbroken chain going up to Abu Dharr:

Abu Dharr[ar] having said: 'I[ar] heard the Rasool-Allah[saww] saying: 'Israfeel[as] prided over Jibraeel[as] and said: 'I[as] am better than you[as]'. So he[as] said: 'And why are you[as] better than me[as]?' He[as] said: 'Because I[as] am one of the eight who bear the Throne, and I[as] am the one who would be blowing into the Trumpet, and I am the nearest of the Angels to Allah[azwj] Mighty and Majestic'. So Jibraeel[as] said to him[as]: 'I[as] am better than you[as]'. Israfeel[as] said: 'And by what are you[as] better than me[as]?' So he[as] said: 'Because I[as] am a trusted one of Allah[azwj] for His[azwj] Revelation and His[azwj] Messenger to the Prophets[as] and the Messengers[as], and I[as] am the Extinguisher of the centuries, and there is no community from the communities Destroyed by Allah[azwj], except it was by my[as] hands'.

قال: فاختصما إلى الله تبارك وتعالى، فأوحى إليهما: اسكتا، فوعزتي وجلالي لقد خلقت من هو خير منكما. قالا: يا رب وتخلق من هو خير منا، ونحن (خلقتنا) من نور ! فقال الله: نعم. وأوحى إلى حجب القدرة: انكشفي. فانكشفت فإذا على ساق العرش (مكتوب): لا إله إلا الله محمد [رسول الله] وعلي وفاطمة والحسن والحسين خير خلق الله.

He[saww] said: 'So they (brought their) dispute to Allah[azwj] Blessed and High. So He[azwj] Revealed unto the two of them: "Calm down! By My[azwj] Honour and My[azwj] Majesty, I[azwj] have Created one who is better than the two of you[as]". They[as] said: 'O Lord[azwj]! Who is the one whom You[azwj] have Created as being better than us[as], and You[azwj] have Created the two of us[as] from Light?' So Allah[azwj] Said: "Yes". And He[azwj] Revealed unto the Veil of Power: "Be uncovered!" So it uncovered itself, and there was Inscribed upon the Column of the Throne: "There is no god except for Allah [azwj], Muhammad[saww] is the Rasool-Allah[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws] are the best of the Created beings of Allah[azwj]".

فقال جبرئيل: يا رب فأسألك بحقهم عليك أن تجعلني خادمهم. فقال الله تعالى: قد فعلت.

So Jibraeel[as] said: 'O Lord[azwj]! I[as] hereby ask You[azwj], for their[asws] sake, to Make me[as] to be their[asws] servant'. So Allah[azwj] the High Said: "And so I[azwj] have Done".

[6167] Tafseer Noor Al Saqalayn – CH 98 H 18

فجبرئيل من أهل البيت، وإنه لخادمنا. فإذا علمت ذلك فاستمسك أيها الولي بولايتهم، وتقرب إلى الله سبحانه بمودتهم، لتكون من مواليهم وشيعتهم، وتنزل يوم القيامة منزلتهم السامية العلية، وتسمو الدرجة الرفيعة السنية، وتدخل في زمرة شيعتهم الذين هم بولايتهم خير البرية فعليهم من الله أفضل السلام وأوفر التحية وأكمل الصلاة الطيبة الزكية ما زهرت النجوم الفلكية وبزغت الشمس المضيئة.

He[saww] said; 'And thus Jibraeel[as] is from the People[asws] of the Household, and he[as] is our[asws] servant'. If you get to know that, so attach yourselves, O friend, to their[asws] Wilayah, and get closer to Allah[azwj] the Glorious by their[asws] cordiality, and become from their[asws] friends and their[asws] Shiah, and you will be staying on the Day of Judgement with their supreme and sublime Rank, and you will be named with those of the exalted Level, and you will be included in the group of their[asws] Shiah who, due to their being in their[asws] Wilayah, are the best of the Created beings (Khayr Al-Bariyya). So upon them, from Allah[azwj] is the best of the Greetings, and the highest tribute, and the complete 'الصلاة' Prayer, the goodly, the Pure, from what the stars of the sky have radiated upon, and the brightness of the sun emerged upon'.[6168]

[6168] Taweel Al Ayaat Al Zahira – CH 98 H 7

CHAPTER 99

AL-ZALZALA

(8 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن أبيه، عمن ذكره، عن أبي عبد الله (عليه السلام)، أنه قال: «لا تملوا من قراءة إِذا زُلْزِلَتِ الْأَرْضُ زِلْزالَها فإنه من كانت قراءته بها في نوافله، لم يصبه الله عز و جل بزلزلة أبدا، و لم يمت بها و لا بصاعقة و لا بآفة من آفات الدنيا حتى يموت، فإذا مات نزل عليه ملك كريم من عند ربه، فيقعد عند رأسه، فيقول: يا ملك الموت أرفق بولي الله، فإنه كان كثيرا ما يذكرني و يكثر تلاوة هذه السورة، و تقول له السورة مثل ذلك، فيقول ملك الموت: قد أمرني ربي أن أسمع له و أطيع، و لا أخرج روحه حتى يأمرني بذلك، فإذا أمرني أخرجت روحه، و لا يزال ملك الموت عنده حتى يأمره بقبض روحه، و إذا كشف له الغطاء، فيرى منازله في الجنة، فيخرج روحه في ألين ما يكون من العلاج، ثم يشيع روحه إلى الجنة سبعون ألف ملك يبتدرون بها إلى الجنة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from his father, from the one whom he mentioned,

from Abu Abdullah[asws] having said: 'Do not get tired of reciting 'إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا' ***[99]***, for the one who recites it in his optional (Prayers), Allah[azwj] will not Let him be struck by an earthquake ever, nor will he die of it, nor by the thunderbolt, nor by the scourge of the pests of the world until he dies. So when he dies, benevolent Angels descend to him from the Presence of his Lord[azwj] and be seated near his head. They would say: 'O Angel of Death, be kind with the friend of Allah[azwj], for he used to frequently remember Him[azwj], and was frequent in his recitation of this Chapter', and the Chapter itself would say to him similar to that. So the Angel of Death would say: 'My Lord[azwj] has Commanded me that I should listen to him and obey, and not take out his soul until he himself orders me to do that. So if he orders me, I will take out his soul'. And the Angel of Death will not cease to be in his presence until he orders him to capture his soul. And the covers would be Lifted for him, and he will see his Position in the Paradise, so his soul would come out more easily than what he would have gone for the treatment. Then his soul would spread out to the Paradise with seventy thousand Angels desiring to be with him all the way to the Paradise'.[6169]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطي من الأجر كمن قرأ ربع القرآن، و من كتبها على خبز الرقاق و أطعمها صاحب السرقة غص بها صاحب الجريرة و أفتضح».

And from Khawas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (99) would be Given the Recompense as if he has recited a quarter of the

[6169] (الكافي 2: 458/ 24)

Quran. And the one who writes it upon bread, and a thief would eat it, he would be teemed with the guilt of it and own up to it'.[6170]

و قال الصادق (عليه السلام): «من كتبها و علقها عليه أو قرأها و هو داخل على سلطان يخاف منه، نجا مما يخاف منه و يحذر، و إذا كتبت على طشت جديد لم يستعمل و نظر فيه صاحب القوة أزيل وجعه بإذن الله تعالى بعد ثلاث أو أقل».

And Al-Sadiq[asws] said: 'The one who recites it and attaches it to himself, or recites and he is entering to be in the presence of an authority from whom he fears, he would be saved from what he is afraid of and the hazard. And if it is written upon the new wash basin which has not been used, and its owner looks into it, his pain would go away by the Permission of Allah[azwj] after three (days) or less'.[6171]

VERSES 1- 3

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا {1} وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا {2} وَقَالَ الْإِنْسَانُ مَا لَهَا {3}

[99:1] When the earth is shaken with her (violent) shaking, [99:2] And the earth brings forth her burdens, [99:3] And man says: What has befallen her?

ابن بابويه، قال: حدثنا أحمد بن محمد، عن أبيه، عن محمد بن أحمد، قال: حدثنا أبو عبد الله الرازي، عن أحمد بن محمد بن أبي نصر، عن روح بن صالح، عن هارون بن خارجة، رفعه، عن فاطمة (عليها السلام)، قالت: «أصاب الناس زلزلة على عهد أبي بكر، ففزعوا إلى أبي بكر و عمر، فوجدوهما قد خرجا فزعين إلى علي (عليه السلام)، فتبعهما الناس إلى أن انتهوا إلى [باب] علي (عليه السلام)،

Ibn Babuwayh, from Ahmad Bin Muhammad, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ahmad Bin Muhammad Bin Abu Baseer, from Rawh Bin Salih, from Haroun Bin Kharjat with an unbroken chain,

(Syeda) Fatima[asws] said: 'The people were struck by an earthquake during the era of Abu Bakr, so they panicked and went to Abu Bakr and Umar. They found the two of them to have gone out terrified, to Ali[asws]. So the people followed the two of them until they ended up at the door of Ali[asws].

فخرج إليهم علي (عليه السلام) غير مكترث لما هم فيه، فمضى فاتبعه الناس حتى انتهى إلى تلعة، فقعد عليها و قعدوا حوله و هم ينظرون إلى حيطان المدينة ترتج جائية و ذاهبة، فقال لهم علي (عليه السلام) كأنكم قد هالكم ما ترون؟ قالوا: و كيف لا يهولنا و لم نر مثلها قط! فحرك شفتيه ثم ضرب الأرض بيده، ثم قال: مالك؟ اسكني، فسكنت، فعجبوا من ذلك أكثر من تعجبهم أولا حيث خرج إليهم،

Ali[asws] came out to them, completely indifferent to what they were in. So he[asws] went and they followed him[asws] until they ended up at a raised ground. He[asws] sat down upon it, and they all seated themselves around him[asws], and they were looking around at the wall of the city which, were shaking, coming and going. So Ali[asws] said to them: 'It is as if you are all shocked at what you are seeing'. They said, 'And how can we not be terrified and we have never seen the like of it at all!' He[asws] moved his lips, then placed his[asws] hand upon the ground and said: 'What is the matter with you? Calm down!' So it calmed down. They were all more astounded at that, than what they were when they first went out to him[asws].

[6170] Tafseer Al Burhan – H 11827
[6171] (خواص 3 القرآن: 15 «نحوه».)

قال [لهم]: فإنكم قد تعجبتم من صنعي؟ قالوا: نعم، قال: أنا الرجل الذي قال الله تعالى: إِذا زُلْزِلَتِ الْأَرْضُ زِلْزالَها وَ أَخْرَجَتِ الْأَرْضُ أَثْقالَها وَ قالَ الْإِنْسانُ ما لَها، فأنا الإنسان الذي يقول لها: ما لك يَوْمَئِذٍ تُحَدِّثُ أَخْبارَها إياي تحدث أخبارها».

He[asws] said to them: 'So you are all astounded from what I[asws] have done?' They said, 'Yes'. He[asws] said: 'I[asws] am the man for whom Allah[azwj] the High Said: "***[99:1] When the earth is shaken with her (violent) shaking, [99:2] And the earth brings forth her burdens, [99:3] And man says: What has befallen her?***, so I[asws] am that man who says to her: 'What is the matter with you? ***[99:4] On that day she shall tell her news***, it is I[asws] who she (the earth) will be narrating the news of'.[6172]

محمد بن العباس: عن أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن الصباح المزني، عن الأصبغ بن نباتة، قال: خرجنا مع علي (عليه السلام) و هو يطوف في السوق، فيأمرهم بوفاء الكيل و الوزن حتى إذا انتهى إلى باب القصر ركض الأرض برجله المباركة، فتزلزلت، فقال: «هي هي، ما لك؟ اسكني، أما و الله إني أنا الإنسان الذي تنبئه الأرض أخبارها، أو رجل مني».

Muhammad Bin Al Abbas, from Ahmad Bin Howza, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Al Sabaah Al Mazny, from Al Asbag Bin Nabata who said:

'We went out with Ali[asws], and he[asws] was going around in the market ordering them (marketers) to be loyal in the measurement and the weight, until he[asws] ended up at the Palace door. He[asws] struck the ground with his[asws] blessed feet and it trembled'. He[asws] said: 'Here, here, what is the matter with you[asws]? Calm down! But, by Allah[azwj], I[asws] am the man whose news the earth will give out, or a man[asws] from me[asws]'.[6173]

و عنه: عن أحمد بن محمد، عن أبيه، عن محمد بن أحمد، عن يحيى بن محمد بن أيوب، عن علي بن مهزيار، عن ابن سنان، عن يحيى الحلبي، عن عمر بن أبان، عن جابر، قال: حدثني تميم بن حذيم، قال: كنا مع علي (عليه السلام) حيث توجهنا إلى البصرة، قال: فبينا نحن نزول إذ اضطربت الأرض، فضربها علي (عليه السلام) بيده، ثم قال لها: «ما لك؟» ثم أقبل علينا بوجهه، ثم قال لنا: «أما إنها لو كانت الزلزلة التي ذكرها الله عز و جل في كتابه لأجابتني، و لكنها ليست تلك».

And from him, from Ahmad Bin Muhammad, from his father, from Muhammad Bin Ahmad, from Yahya Bin Muhammad Bin Ayoub, from Ali Bin Mahziyar, from Ibn Sinan, from Yahya Al Halby, from Uman Bin Aban, from Jabir, from Tameem Bin Hazeym who said:

'We were with Ali[asws] where he[asws] was going to Al-Basra. We were encamping when the earth trembled. So Ali[asws] struck it with his[asws] hand and said to it: 'What is the matter with you?' Then turned towards us, then said to us: 'But rather, had it been the earthquake which Allah[azwj] Mighty and Majestic has Mentioned in His[azwj] Book, it would have answered me[asws], but it is not that one'.[6174]

VERSES 4 - 8

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا {4} بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا {5} يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ {6} فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ {7} وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ {8}

[6172] (علل الشرائع: 556/ 8)
[6173] (تأويل الآيات 2: 385/ 1.)
[6174] (علل الشرائع: 555/ 5)

[99:4] On that day she shall tell her news, [99:5] Because your Lord had inspired her. [99:6] On that day men shall come forth in sundry bodies that they may be shown their works. [99:7] So. he who has done an atom's weight of good shall see it [9:8] And he who has done an atom's weight of evil shall see it

علي بن إبراهيم: في معنى السورة إِذا زُلْزِلَتِ الْأَرْضُ زِلْزالَها وَ أَخْرَجَتِ الْأَرْضُ أَثْقالَها قال: من الناس وَ قالَ الْإِنْسانُ ما لَها، قال: ذلك أمير المؤمنين (عليه السلام) يَوْمَئِذٍ تُحَدِّثُ أَخْبارَها إلى قوله تعالى: أَشْتاتاً، قال: يجيئون أشتاتا مؤمنين و كافرين و منافقين لِيُرَوْا أَعْمالَهُمْ قال: يقفون على ما فعلوه [ثم قال]: فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْراً يَرَهُ وَ مَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ شَرًّا يَرَهُ، و هو رد على المجبرة الذين يزعمون أنه لا فعل لهم.

Ali Bin Ibrahim regarding the Meaning of the Chapter –

[99:1] When the earth is shaken with her (violent) shaking, [99:2] And the earth brings forth her burdens, from the people ***[99:3] And man says: What has befallen her?*** he[asws] said: 'That is Amir-ul-Momineen[asws] ***[99:4] On that day she shall tell her news [99:5] Because your Lord had inspired her. [99:6] On that day men shall come forth in sundry bodies,*** said: 'They will come in the groups – Believers and the Infidels, and the Hypocrites ***that they may be shown their works***, he[asws] said; 'They will be Paused on what they had done'. Then said: '***[99:7] So. he who has done an atom's weight of good shall see it [9:8] And he who has done an atom's weight of evil shall see it***, and this is a response to the compelled ones who claim that it was not their doing'.[6175]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْراً يَرَهُ:«يقول: إن كان من أهل النار [و كان] قد عمل مثقال ذرة في الدنيا خيرا [يره] يوم القيامة حسرة، إن كان عمله لغير الله وَ مَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ شَرًّا يَرَهُ يقول: إن كان من أهل الجنة رأى ذلك الشر يوم القيامة، ثم غفر الله تعالى له».

And in the report of Abu Al-Jaroud, who has said:

Abu Ja'far[asws] regarding the Words of the High ***[99:7] So. he who has done an atom's weight of good shall see it***, he[asws] said: 'If he is from the inhabitants of the Fire, and he had done a good deed of the weight of an atom would see in on the Day of Judgement in regret if he had done it for the sake of other than Allah[azwj] ***[9:8] And he who has done an atom's weight of evil shall see it***. And if he is from the inhabitants of the Paradise, he would see that evil on the Day of Judgement, but Allah[azwj] the High would Forgive him'.[6176]

في مجمع البيان وجاء في الحديث ان النبي صلى الله عليه وآله قال: اتدرون ما اخبارها ؟ قالوا: الله ورسوله اعلم، قال: اخبارها ان تشهد على كل عبد وامة بما عملوا على ظهرها، تقول: عمل كذا وكذا يوم كذا وكذا فهذا اخبارها.

In Majma Al Bayan, and it has come in a Hadeeth:

The Prophet[saww] has said: 'Do you know what is its news?' They said, 'Allah[azwj] and His[azwj] Rasool[saww] are more knowing'. He[saww] said: 'It's the news, it's the testimony against every servant and community by what they had done upon it's (earth's) back.

[6175] (تفسير القمي 2: 433.)
[6176] (تفسير القمي 2: 433)

It will be saying, ‘Such and such a deed was done on such and such a day, so this is its news’.[6177]

وروى الواحدى باسناده مرفوعا إلى ربيعة الحرشى قال: قال رسول الله صلى الله عليه وآله: حافظوا على الوضوء وخير اعمالكم الصلوة وتحفظوا من الارض فانها أمكم وليس فيها احد يعمل خيرا أو شرا الا وهى مخبرة به.

And it has been reported by Al Wahidy, by his unbroken chain going up to Rabi’at Al Harshy who said:

‘The Rasool-Allah[saww] said: ‘Be in ablution, and the best of your deeds is the Prayer, and it will be preserved in the earth, for it is your mother, and there is no one in it who does a good deed or evil, except that it (the earth) will inform about it’.[6178]

[6177] Tafseer Noor Al Saqalayn – CH 99 H 8
[6178] Tafseer Noor Al Saqalayn Ch 99 – H 9

CHAPTER 100

AL-ADIYAAT

(11 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة العاديات و أدمن قراءتها بعثه الله عز و جل مع أمير المؤمنين (عليه السلام) يوم القيامة خاصة، و كان في حجره و رفقائه».

Ibn Babuwayh, by his chain, from Suleyman Bin Khalid, who has said:

'Abu Abdullah[asws] has said: 'The one who recites *Al-Adiyaat (100)*, and is habitual in its recitation, Allah[azwj] Mighty and Majestic would Resurrect him with Amir-ul-Momineen[asws] on the Day of Judgement, and would be in his[asws] protection, and his[asws] friend'.[6179]

و قال الصادق (عليه السلام): «من قرأها للخائف أمن من الخوف، و قراءتها للجائع يسكن جوعه، و العطشان يسكن عطشه، فإذا قرأها و أدمن قراءتها المديون أدى الله عنه دينه بإذن الله تعالى».

And Al-Sadiq[asws] said: 'The one who recites it (Chaper 100) for the fear would be safe from the fear, and if recited for the hunger it would abate his hunger, and for the thirst, it would abate the thirst. If it is recited and habitually recited for the debts, it would get his debts to be paid off, by the Permission of Allah[azwj] the High'.[6180]

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه وآله قال من قرأها اعطى من الاجر عشر حسنات، بعدد من بات بالمزدلفة وشهد جمعا.

In Majma Al-Bayan – Ubayy Bin Ka'ab, who has said:

'The Rasool-Allah[saww] has said: 'The one who recites it (100) would be Given from the Recompense of ten Rewards of the number who came to Al-Muzdalifa and witnessed by them all'. [6181]

VERSES 1 - 11

وَالْعَادِيَاتِ ضَبْحًا {1} فَالْمُورِيَاتِ قَدْحًا {2} فَالْمُغِيرَاتِ صُبْحًا {3} فَأَثَرْنَ بِهِ نَقْعًا {4} فَوَسَطْنَ بِهِ جَمْعًا {5} إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ {6} وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ {7} وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ {8} أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ {9} وَحُصِّلَ مَا فِي الصُّدُورِ {10} إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ {11}

[100:1] I swear by the runners breathing pantingly, [100:2] Then those that produce fire striking, [100:3] Then those that make raids at morn, [100:4] Then

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[6179] (ثواب الأعمال: 125.)
[6180] (خواص القرآن: 15 «مخطوط».)
[6181] Tafseeer Noor Al Saqalayn – CH 100 H 2

thereby raise dust, [100:5] Then rush thereby upon an assembly: [100:6] Most surely man is ungrateful to his Lord. [100:7] And most surely he is a witness of that. [100:8] And most surely he is tenacious in the love of wealth. [100:9] Does he not then know when what is in the graves is raised, [100:10] And what is in the breasts is made apparent? [100:11] Most surely their Lord that day shall be fully aware of them

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبيد الله بن موسى، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ الْعادِياتِ ضَبْحاً فَالْمُورِياتِ قَدْحاً، قال: «هذه السورة نزلت في أهل وادي اليابس».

Ali Bin Ibrahim (Tafseer Qummi), from Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

from Abu Abdullah[asws] regarding the Words of the High ***[100:1] I swear by the runners breathing pantingly, [100:2] Then those that produce fire striking***, he[asws] said: 'This Chapter was Revealed regarding the people of the valley of Al-Yaabas'.

قال: قلت: و ما كان حالهم و قصتهم؟ قال: «إن أهل وادي اليابس اجتمعوا اثني عشر ألف فارس، و تعاقدوا و تعاهدوا و توافقوا «1» على أن لا يتخلف رجل عن رجل، و لا يخذل أحد أحدا، و لا يفر رجل عن صاحبه حتى يموتوا كلهم على حلف واحد، و يقتلوا رسول الله (صلى الله عليه و آله) و عليا (عليه السلام)، فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله)، و أخبره بقصتهم و ما تعاقدوا عليه و توافقوا، و أمره أن يبعث أبا بكر إليهم في أربعة آلاف فارس من المهاجرين و الأنصار،

I said, 'And what was their condition and their story?' He[asws] said: 'The people of the valley of Al-Yaabas gathered together twelve thousand horsemen, and they contracted themselves, and committed themselves, and agreed upon that no man would oppose any man, and no one would abandon anyone, nor would a man flee from his companion until all of them die upon one oath of killing the Rasool-Allah[saww] and Ali[asws]. So Jibraeel[as] descended upon the Rasool-Allah[saww], and informed him[saww] of their story and what they had committed themselves to and agreed upon, and He[azwj] has Commanded that he[saww] should send Abu Bakr to them among four thousand horsemen from the Emigrants and the Helpers.

فصعد رسول الله (صلى الله عليه و آله) المنبر، فحمد الله و أثنى عليه، ثم قال: يا معشر المهاجرين و الأنصار، إن جبرئيل قد أخبرني أن أهل وادي اليابس اثنا عشر ألف فارس، قد استعدوا و تعاهدوا و تعاقدوا على أن لا يغدر رجل منهم بصاحبه و لا يفر عنه، و لا يخذله حتى يقتلوني و أخي علي بن أبي طالب، [و قد] أمرني أن أسير إليهم أبا بكر في أربعة آلاف فارس، فخذوا في مسيركم، و استعدوا لعدوكم، و انهضوا إليهم على اسم الله و بركته يوم الاثنين إن شاء الله تعالى.

So the Rasool-Allah[saww] ascended the Pulpit, Praised Allah[azwj] and Extolled Him[azwj], then said: 'O group of Emigrants and Helpers. Jibraeel[as] has informed me[saww] that the people of the Valley of Al-Yaabas have twelve thousand horsemen who have prepared themselves, and committed themselves, and contracted that no man from among them would betray his companion, nor flee from him, nor abandon him until they have killed me[saww] and my[saww] brother Ali[asws] Bin Abu Talib[asws]. And He[azwj] has Commanded me[saww] that I[saww] should send against them Abu Bakr among four thousand horsemen. So take (provisions) for your journey and prepare against your

enemy, and rise against them in the Name of Allah[azwj] and His[azwj] Blessings are on the coming day, if Allah[azwj] so Desires'.

فأخذ المسلمون عدتهم و تهيؤوا، و أمر رسول الله (صلى الله عليه و آله) أبا بكر بأمره، و كان فيما أمره به أنه إذا رآهم أن يعرض عليهم الإسلام، فإن بايعوك و إلا واقفهم «1»، فاقتل مقاتليهم، و اسب ذراريهم، و استبح أموالهم، و خرب ضياعهم و ديارهم

The Muslims counted themselves and made their preparations, and the Rasool-Allah[saww] ordered Abu Bakr with the instructions. Regarding what he[saww] ordered with was: 'When you see them, present Al-Islam to them. So if they pledge their allegiances to you (fine) or else stop them. So fight against their fighters and captivate them, and capture their wealth, and ruin their dwellings'.

فمضى أبو بكر و معه من المهاجرين و الأنصار في أحسن عدة، و أحسن هيئة، يسير بهم سيرا رفيقا حتى انتهوا إلى أهل وادي اليابس، فلما نظر القوم نزول القوم عليهم، و نزل أبا بكر و أصحابه قريبا منهم، خرج إليهم من أهل وادي اليابس مائتا رجل مدججين بالسلاح، فلما صادفوهم قالوا لهم: من أنتم؟ و من أين أقبلتم؟ و أين تريدون؟ ليخرج إلينا صاحبكم حتى نكلمه فخرج إليهم أبو بكر في نفر من أصحابه المسلمين، فقال لهم: أنا أبو بكر صاحب رسول الله. قالوا: ما أقدمك علينا؟ قال: أمرني رسول الله أن أعرض عليكم الإسلام، فإن تدخلوا فيما دخل فيه المسلمون، لكم ما لهم، و عليكم ما عليهم، و إلا فالحرب بيننا و بينكم

So Abu Bakr went, and with him were the Emigrants and the Helpers with a goodly preparation, and good physical built. He travelled with them until they ended up to the people of the valley of Al-Yaabas. So when the people looked at them they encamped against them, and Abu Bakr and his companions encamped near to them. A hundred men from the people of the valley of Al-Yaabas came out to them heavily armed. When they encountered them, they said to them, 'Who are you? And where do you come from? Send out to us your companion until we speak to him'. So Abu Bakr went out to them among a number of his Muslim companions. He said to them, 'I am Abu Bakr, a companion of the Rasool-Allah[saww]'. They said, 'What made you come to us?' He said, 'The Rasool-Allah[saww] ordered me to present Al-Islam to you. So if you were to enter into what the Muslims have entered into, for you will be what is for them, and against you will be what is against them, or else there will be a war between us and you'.

قالوا: و اللات و العزى، لو لا رحم ماسة و قرابة قريبة لقتلناك و جميع من معك قتلة تكون حديثا لمن يكون بعدكم، فارجع أنت و من معك و اربحوا العافية، فإنا إنما نريد صاحبكم بعينه، و أخاه علي بن أبي طالب.

They said, 'By *Al-Laat* and *Al-Uzza* (two idols), were you not a close relative we would have killed you, and all the ones who are with you so that you would become a narration for the ones who would come after you. So, return, you and those who are with you, in good health, for we only want your master[saww] and his[saww] brother Ali[asws] Bin Abu Talib[asws]'.

فقال أبو بكر لأصحابه: يا قوم، القوم أكثر منكم أضعافا، و أعد منكم، و قد نأت داركم عن إخوانكم من المسلمين، فارجعوا نعلم رسول الله (صلى الله عليه و آله) بحال القوم، فقالوا له جميعا: خالفت- يا أبا بكر- قول رسول الله (صلى الله عليه و آله) و ما أمرك به، فاتق الله و واقع القوم، و لا تخالف قول رسول الله (صلى الله عليه و آله) فقال: إني أعلم ما لا تعلمون، و الشاهد يرى ما لا يرى الغائب، فانصرف و انصرف الناس أجمعون، فأخبر النبي (صلى الله عليه و آله) بمقالة القوم، و ما رد عليهم أبو بكر، فقال [رسول الله] (صلى الله عليه و آله): يا أبا بكر، خالفت أمري، و لم تفعل ما أمرتك به، و كنت لي و الله عاصيا فيما أمرتك.

Abu Bakr said to his companions, ‘O people! These people are much more numerous than you, and better prepared than you, and you are remote from your homes and from your Muslim brothers, so let us return and let the Rasool-Allah[saww] know of the situation of these people’. So they said to him unanimously, ‘You have opposed – O Abu Bakr – the words of the Rasool-Allah[saww] and what he[saww] had ordered you with. So fear Allah[azwj] and stop these people, and do not oppose the Rasool-Allah[saww]’. So he said, ‘I know what you do not know, and the witness sees what the absentee cannot’. He left, and all the people left with him. They informed the Prophet[saww] of the conversation with those people, and what Abu Bakr replied to them. So the Rasool-Allah[saww] said: ‘O Abu Bakr! You have opposed my[saww] order, and did not do what I[saww] commanded you to, and by Allah[azwj], you have been disobedient regarding what I[azwj] ordered you for’.

فقام النبي (صلى الله عليه و آله) حتى صعد المنبر، فحمد الله و أثنى عليه، ثم قال: يا معشر المسلمين، إني أمرت أبا بكر أن يسير إلى أهل وادي اليابس، و أن يعرض عليهم الإسلام، و يدعوهم إلى الله، فإن أجابوه و إلا واقعهم ، و إنه سار إليهم، و خرج إليه منهم مائتا رجل، فلما سمع كلامهم و ما استقبلوه به انتفخ سحره ، و دخله الرعب منهم، و ترك قولي، و لم يطع أمري، و إن جبرئيل (عليه السلام) جاء من عند الله أن أبعث إليهم عمر مكانه في أصحابه في أربعة آلاف فارس، فسر يا عمر على اسم الله، و لا تعمل ما عمل أبو بكر أخوك، فإنه قد عصى الله و عصاني، و أمره بما أمر به أبا بكر.

The Prophet[saww] ascended the Pulpit. So he[saww] Praised Allah[azwj] and Extolled Him[azwj], then said: ‘O group of Muslims! I[saww] ordered Abu Bakr that he should travel to the people of the valley of Al-Yaabas, and he should present Al-Islam to them, and call them towards Allah[azwj]. So if they respond to him (fine) or else stop them. And he travelled to them, and a hundred of their men came out to him. So when he heard their speech, and what they would be facing him with, he was filled with fear and cowardice, and he was in awe of them, and he ignored my[saww] words, and did not obey my[saww] command. And Jibraeel[as] has come from the Presence of Allah[azwj] that I[saww] should send Umar in his place among his companions among four thousand horsemen. So go, O Umar, in the Name of Allah[azwj], and do not act as your brother Abu Bakr had acted, for he has disobeyed Allah[azwj] and disobeyed me, and I[saww] hereby order you with what I[saww] had ordered Abu Bakr with’.

فخرج عمر و المهاجرين و الأنصار الذين كانوا مع أبي بكر يقصد في سيره حتى شارف القوم و كان قريبا منهم بحيث يراهم و يرونه، فخرج إليهم مائتا رجل، فقالوا له و لأصحابه مثل مقالتهم لأبي بكر، فانصرف و انصرف الناس معه، و كاد أن يطير قلبه مما رأى من عدة القوم و جمعهم، و رجع يهرب منهم، فنزل جبرئيل (عليه السلام) فأخبر رسول الله (صلى الله عليه و آله) بما صنع عمر، و أنه قد انصرف و انصرف المسلمون معه.

So Umar went out with the Emigrants and the Helpers who were with Abu Bakr, journeying along the same path until he came to the people and was close enough to them so he could see them and they could see him. A Hundred men came out to him and said to him and his companions similar to what they had said to Abu Bakr. So he left, and the people left with him. His heart almost flew out of him when he saw their huge numbers and what (weaponry) they had with them, and he returned fleeing from them. Jibraeel[as] descended and informed the Rasool-Allah[saww] of what Umar had done, and that he had left, and the Muslims had left with him.

فصعد النبي (صلى الله عليه و آله) المنبر، فحمد الله و أثنى عليه، و أخبرهم بما صنع عمر و ما كان منه، و أنه قد انصرف [و انصرف] المسلمون معه مخالفا لأمري، عاصيا لقولي، فقدم عليه فأخبره بمثل ما أخبر به صاحبه، فقال: يا عمر، عصيت الله في عرشه و عصيتني، و خالفت قولي، و عملت برأيك،

So the prophet[sawwsaww] ascended the Pulpit. He Praised Allah[azwj] and Extolled Him[azwj], and informed them of what Umar had done, and what happened from it. He[azwj] said: 'He has left, and the Muslims have left with him in opposition to my[saww] orders, having disobeyed my[saww] words. He[saww] went to them and they informed him of what they had informed his companion'. He[saww] said: 'O Umar! You have disobeyed Allah[azwj] in His[azwj] Throne and disobeyed me[saww], and opposed my[saww] words, and acted by your opinion.

ألا قبح الله رأيك، و إن جبرئيل (عليه السلام) قد أمرني أن أبعث علي بن أبي طالب (عليه السلام) في هؤلاء المسلمين، و أخبرني أن الله يفتح عليه و على أصحابه، فدعا عليا (عليه السلام) و أوصاه بما أوصى به أبا بكر و عمر و أصحابه الأربعة آلاف، و أخبره أن الله سيفتح عليه و على أصحابه.

Indeed, your opinion is ugly (in the Presence of) Allah[azwj], and that Jibraeel[as] has brought Orders for me[saww] that I[saww] should send Ali[azwj] Bin Abu Talib[asws] among these Muslims, and informs me[saww] that Allah[azwj] will Grant victory to him[asws] and to his[asws] companions'. So he[saww] called for Ali[asws] and advised him[asws] with what he[saww] had advised Abu Bakr and Umar and their companions of four thousand with, and informed him[asws] that Allah[azwj] will be Granting victory to him[asws] and his[asws] companions'.

فخرج علي (عليه السلام) و معه المهاجرون و الأنصار، فسار بهم سيرا غير سير أبي بكر و عمر، و ذلك أنه أعنف بهم في السير حتى خافوا أن ينقطعوا من التعب و تحفى دوابهم، فقال لهم: لا تخافوا، فإن رسول الله (صلى الله عليه و آله) قد أمرني بأمر، و أخبرني أن الله سيفتح علي و عليكم، فأبشروا فإنكم على خير و إلى خير، فطابت نفوسهم و قلوبهم، و ساروا على ذلك السير و التعب، حتى إذا كان قريبا منهم حيث يرونه و يراهم، أمر أصحابه أن ينزلوا،

So Ali[asws] went out, and with him[asws] were the Emigrants and the Helpers. He[asws] travelled with them by a way other than the one taken by Abu Bakr and Umar, and that was a way, which was more difficult to travel upon, to the extent that they feared cessation (of their campaign) from the fatigue and the tiredness of their animals. So he[asws] said to them: 'Do not fear, for the Rasool-Allah[saww] has ordered me[asws] with a matter, and informed me[asws] that Allah[azwj] will Grant us victory by my[asws] hand to you. So receive good news, for you are upon good and towards good'. Their hearts and their souls felt better, and they travelled upon that road until they were close enough to them so that they could see him[asws] and he[asws] could see them. He[asws] commanded his[asws] companions to encamp.

و سمع أهل وادي اليابس بمقدم علي بن أبي طالب (عليه السلام) و أصحابه، فخرج إليهم منهم مائتا رجل شاكين في السلاح، فلما رآهم علي (عليه السلام) خرج إليهم في نفر من أصحابه، فقالوا لهم: من أنتم؟ و من أين أقبلتم؟ و أين تريدون؟ قال: أنا علي بن أبي طالب، ابن عم رسول الله (صلى الله عليه و آله) و أخوه، و رسوله إليكم، أدعوكم إلى شهادة أن لا إله إلا الله، و أن محمدا رسول الله، و لكم [إن آمنتم] ما للمسلمين و عليكم ما عليهم من خير و شر. فقالوا له: إياك أردنا، و أنت طلبتنا، قد سمعنا مقالتك و ما عرضت علينا، [هذا ما لا يوافقنا]، فخذ حذرك، و استعد للحرب العوان ، و اعلم أنا قاتلوك و قاتلوا أصحابك، و الموعود فيما بيننا و بينك غدا ضحوة، و قد أعذرنا فيما بيننا و بينك.

The people of the valley of Al-Yaabas heard the approach of Ali[asws] Bin Abu Talib and his[asws] companions, so a hundred of their men went to them heavily armed. So when Ali[asws] saw them, he[asws] went out to them among a number of his[asws] companions. So they said to him[asws], 'Who are you[asws]? And where do you[asws] come from? And what do you[asws] want?' He[asws] said: 'I[asws] am Ali[asws] Bin Abu Talib[asws], the cousin of the Rasool-Allah[saww] and his[saww] brother[asws], and his[saww] messenger to you all. I[asws] hereby call you to 'إلى شهادة أن لا إله إلا الله، و أن محمدا رسول الله' the testimony of

‘There is no god except Allah[azwj], and that Muhammad[saww] is His[azwj] Rasool[saww]. If you were to express belief, for you will be what is for the Muslims, and against you would be what is against them, from the good and evil’. So they said to him[asws], ‘You[asws] are the one we want, and you[asws] are seeking us. We have heard your[asws] speech, and what you[asws] are presenting to us. This is not compatible to us. So be careful and prepare for a severe battle, and know that I shall kill you[asws] and your[asws] companions, and the promised battle starts tomorrow between us and you[asws], and we have excused ourselves between us and you[asws]’.

فقال [لهم] علي (عليه السلام): ويلكم تهددوني بكثرتكم و جمعكم، فأنا أستعين بالله و ملائكته و المسلمين عليكم، و لا حول و لا قوة إلا بالله العلي العظيم فانصرفوا إلى مراكزهم، و انصرف علي (عليه السلام) إلى مركزه، فلما جن الليل أمر أصحابه أن يحسنوا إلى دوابهم و يقضموا و يحسوا و يسرجوا، فلما انشق عمود الصبح صلى بالناس بغلس، ثم أغار عليهم بأصحابه، فلم يعلموا حتى وطئتهم الخيل، فما أدرك آخر أصحابه حتى قتل مقاتليهم، و سبى ذراريهم، و استباح أموالهم، و خرب ديارهم، و أقبل بالأسارى و الأموال معه،

So Ali[asws] said: ‘Woe be unto you! You are threatening me[asws] with your huge numbers and your unity, so I[asws] am being Supported by Allah[azwj], and the Angels[as], and the Muslims against you, and there is no Power or Mighty except with Allah[azwj], the Exalted, the Magnificent’. They returned to their positions, and Ali[asws] returned to his[asws] position. So when the night had passed, he[asws] ordered his[asws] companions that they should relieve their animals, water them, shake their dust, and saddle them. When the dawn broke, he[asws] Prayed with the people, then attacked them with his[asws] companions. They did not even know about it until the horses trod upon them. The last of their companions were not even aware that his companion had been killed. And he[asws] captivated their people, and captured their wealth, and ruined their dwellings, and went with the prisoners of war and the wealth with him[asws].

و نزل جبرئيل (عليه السلام)، فأخبر رسول الله (صلى الله عليه و آله) بما فتح الله على علي (عليه السلام) و جماعة المسلمين، فصعد رسول الله (صلى الله عليه و آله) المنبر، فحمد الله و أثنى عليه، و أخبر الناس بما فتح الله على المسلمين، و أعلمهم أنه لم يقتل منهم إلا رجلان، فنزل، و خرج يستقبل عليا (عليه السلام) في جميع أهل المدينة من المسلمين حتى لقيه على ثلاثة أميال من المدينة، فلما رآه علي (عليه السلام) مقبلا نزل عن دابته، و نزل النبي (صلى الله عليه و آله) حتى التزمه، و قبل ما بين عينيه، فنزل جماعة المسلمين إلى علي (عليه السلام) حيث نزل رسول الله (صلى الله عليه و آله)، فأقبل بالغنيمة و الأسارى و ما رزقهم الله به من أهل وادي اليابس».

And Jibraeel[asws] descended and informed the Rasool-Allah[saww] of the victory Allah[azwj] had Granted to Ali[asws] and the group of the Muslims. So the Rasool-Allah[saww] ascended the Pulpit, Praised Allah[azwj] and Extolled Him[azwj], and informed the people of the victory Granted by Allah[azwj] to the Muslims, and he[saww] let them know that no more than two of them had been killed. And he[saww] went out to welcome Ali[asws] along with all the people of Al-Medina from the Muslims until he[saww] met with him[asws] at three miles from Al-Medina. So when Ali[asws] saw him[saww], he[asws] descended from his[asws] horse, and the Prophet[saww] descended until he[saww] embraced him[asws], and kissed him[asws] between his[asws] eyes. The group of the Muslims descended to Ali[asws] where the Rasool-Allah[saww] had descended, and turned towards the war booty and the prisoners, and what sustenance Allah[azwj] has Provided them with from the people of the valley of Al-Yaabas’.

ثم قال جعفر بن محمد (عليهما السلام): «ما غنم المسلمون مثلها قط إلا أن يكون من خيبر، فإنها مثل خيبر، فأنزل الله تبارك و تعالى في ذلك وَ الْعادِياتِ ضَبْحاً يعني بالعاديات الخيل تعدو بالرجال، و الضبح: صيحتها في أعنتها و لجمها فَالْمُورِياتِ قَدْحاً فَالْمُغِيراتِ صُبْحاً فقد أخبرتك أنها أغارت عليهم صبحا».

Then Ja'far[asws] Bin Muhammad[asws] said: 'The Muslims had never achieved such war booty at all except from Khyber, for it was just like the gains from Khyber. So Allah[azwj] Blessed and High Revealed with regards to that (the whole incident) ***[100:1] I swear by the runners breathing pantingly (breath)***, Meaning the running of the horses running with the men, and their cries in their reins and in restraining them ***[100:2] Then those that produce fire striking, [100:3] Then those that make raids at morn***. Allah[azwj] has Told you that they raided them in the morning'.

[قلت]: قوله: فَأَثَرْنَ بِهِ نَقْعاً؟ قال: «يعني الخيل، فأثرن بالوادي نقعا فَوَسَطْنَ بِهِ جَمْعاً». قلت: قوله: إِنَّ الْإِنْسانَ لِرَبِّهِ لَكَنُودٌ؟ قال: «لكفور». وَ إِنَّهُ عَلى ذلِكَ لَشَهِيدٌ؟ قال: «يعنيهما جميعا، قد شهدا جميعا وادي اليابس، و كانا لحب الحياة حريصين».

I asked, '(What about) His[azwj] Words ***[100:4] Then thereby raise dust***?' He[asws] said: 'It Means the horses raising dust in the valley ***[100:5] Then rush thereby upon an assembly***'. I asked, '(What about) His[azwj] Words ***[100:6] Most surely man is ungrateful to his Lord?'*** Imam[asws] replied: 'To disbelieve'. I asked, 'And ***[100:7] And most surely he is a witness of that [100:8] And most surely he is tenacious in the love of wealth***?' Imam[asws] replied: 'Allah[azwj] Means both of them who had witnessed the valley of Al-Yaabas, and these two used to be very greedy for the love of life'.

[قلت]: قوله: أَ فَلا يَعْلَمُ إِذا بُعْثِرَ ما فِي الْقُبُورِ وَ حُصِّلَ ما فِي الصُّدُورِ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ؟ قال: «نزلت الآيتان فيهما خاصة، كانا يضمران ضمير السوء و يعملان به، فأخبر الله خبرهما و فعالهما،

I asked, 'His[azwj] Words ***[100:9] Does he not then know when what is in the graves is raised [100:10] And what is in the breasts is made apparent? [100:11] Most surely their Lord that day shall be fully aware of them***?' Imam[asws] replied: 'Two Verses were Revealed about those two especially. The two of them were concealing evil consciences and were acting in accordance with it. So Allah[azwj] has Informed the news of these two, and the actions of these two.

فهذه قصة أهل وادي اليابس و تفسير العاديات».

So this is the story of the people of the valley of Al-Yaabas and the explanation of (the Chapter) *Al-Adiyaat*'.[6182]

ثم قال علي بن إبراهيم أيضا في تفسير الْعادِياتِ ضَبْحاً: أي عدوا عليهم في الضبح، ضباح الكلاب: صوتها، فَالْمُورِياتِ قَدْحاً كانت بلادهم فيها حجارة، فإذا وطئتها سنابك الخيل كانت تقدح منها النار، فَالْمُغِيراتِ صُبْحاً أي صبحهم بالغارة فَأَثَرْنَ بِهِ نَقْعاً قال: ثارت الغبرة من ركض الخيل فَوَسَطْنَ بِهِ جَمْعاً، قال: توسط المشركين بجمعهم

Then Ali Bin Ibrahim (Tafseer Qummi) said as well in his Tafseer of ***[100:1] I swear by the runners breathing pantingly***, i.e., the enemies against them panting like the panting of dogs and their noise ***[100:2] Then those that produce fire striking*** In the cities were pebbles, and when the hooves of the horses struck against them flames lit up from these ***[100:3] Then those that make raids at morn*** i.e. it was a morning raid ***[100:4] Then thereby raise dust***, he (a.s.) said: 'The dust erupted from the running of the horses ***[100:5] Then rush thereby upon an assembly***, he (a.s.) said: 'They rushed upon all of the Polytheists.

[6182] (تفسير القمّي 2: 434)

إِنَّ الْإِنْسانَ لِرَبِّهِ لَكَنُودٌ أي كفور، و هم الذين أمروا و أشاروا على أمير المؤمنين (عليه السلام) أن يدع الطريق مما حسدوه، و كان علي (عليه السلام) قد أخذ بهم على غير الطريق الذي أخذ فيه أبو بكر و عمر، فعلموا أنه يظفر بالقوم، فقال عمرو بن العاص لأبي بكر: إن عليا غلام حدث لا علم له بالطريق، و هذا طريق مسبع لا يؤمن فيه السباع، فمشيا إليه، و قالا له: يا أبا الحسن، هذا الطريق الذي أخذت فيه طريق مسبع، فلو رجعت إلى الطريق؟ فقال لهما أمير المؤمنين (عليه السلام): «الزما رحالكما، و كفا عما لا يعنيكما، و اسمعا و أطيعا، فإني أعلم بما أصنع» فسكتا.

[100:6] Most surely man is ungrateful to his Lord, i.e., disbelieved, and they are the ones who noted that Amir-ul-Momineen left the road of those two, and they envied, and Ali[asws] had taken then upon another road than what Abu Bakr and Umar had taken before. So they knew that he[asws] would be victorious over the people. So Amro Bin Al-Aas said to Abu Bakr, 'Ali[asws] is a boy and he[asws] has no knowledge of the roads, and this road is dangerous and there is no safety in it from the lions'. So he went to him[asws] and said to him[asws], 'O Abu Al-Hassan[asws], this road which you[asws] are taking, there is danger from the lions, if only you[asws] would return to the road (which I took)?' So Amir-ul-Momineen[asws] said to them both: 'You look after your luggage, and refrain from that which you do not mean, and I[asws] hear and I[asws] obey (Rasool-Allah[saww]), so I[asws] am more knowing of what I[asws] am doing'. So they were both become quiet.

و قوله: وَ إِنَّهُ عَلى ذلِكَ لَشَهِيدٌ أي على العداوة وَ إِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ يعني حب الحياة حيث خافا السباع على أنفسهما. فقال الله عز و جل: أَ فَلا يَعْلَمُ إِذا بُعْثِرَ ما فِي الْقُبُورِ وَ حُصِّلَ ما فِي الصُّدُورِ أي يجمع و يظهر إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ.

And His[azwj] Words ***[100:7] And most surely he is a witness of that***, i.e., upon the enmity (towards Ali[asws]) ***[100:8] And most surely he is tenacious in the love of wealth*****,** Meaning the love for life, which is why they were scared of the lions for their both selves. So Allah[azwj] Mighty and Majestic Said ***[100:9] Does he not then know when what is in the graves is raised, [100:10] And what is in the breasts is made apparent?*** Collected and shown ***[100:11] Most surely their Lord that day shall be fully aware of them***'.[6183]

و عن ابن أورمة، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ الْإِنْسانَ لِرَبِّهِ لَكَنُودٌ، قال: «كنود بولاية أمير المؤمنين (عليه السلام)».

And from Ibn Awramat, from Ali Bin Hisan, fro Abdul Rahman Bin Kaseer,

from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic ***[100:6] Most surely man is ungrateful to his Lord***, Imam[asws] said: (It is about the) Disbelief in the Wilayah of Amir-ul-Momineen[asws]'.[6184]

[6183] (تفسير القمّي 2: 439)
[6184] (تأويل الآيات 2: 843/ 4.)

CHAPTER 101

AL-QARI'A

(VERSES 11)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: باسناده، عن عمرو بن ثابت، عن أبي جعفر (عليه السلام)، قال: «من قرأ و أكثر من قراءة القارعة آمنه الله عز و جل من فتنة الدجال أن يؤمن به، و من فيح جهنم يوم القيامة إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Amro Bin Sabit, who has narrated:

'Abu Ja'far[asws] has said: 'The one who recites, and is frequent in reciting it the 'القارعة' ***"[101] The terrible calamity!"*** would be Protected by Allah[azwj] Mighty and Majestic from the strife (Fitna) of Dajjal[la] if he believes in, and from the heat of Hell on the Day of Judgement, if Allah[azwj] so Desires'.[6185]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة ثقل الله ميزانه من الحسنات يوم القيامة، و من كتبها و علقها على محارف «2» معسر من أهله و خدمه، فتح الله على يديه و رزقه».

And from Khawas Al-Quran:

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter (101), would have his scale made heavier with the rewards on the Day of Judgement. And the one who writes it and attaches it upon the one who struggles to secure his livelihood and is insolvent from his family and his servants, Allah[azwj] would Open his hand and his sustenance'.[6186]

VERSES 1 – 11

الْقَارِعَةُ {1} مَا الْقَارِعَةُ {2} وَمَا أَدْرَاكَ مَا الْقَارِعَةُ {3} يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ {4} وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ {5} فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ {6} فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ {7} وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ {8} فَأُمُّهُ هَاوِيَةٌ {9} وَمَا أَدْرَاكَ مَا هِيَهْ {10} نَارٌ حَامِيَةٌ {11}

[101:1] The terrible calamity! [101:2] What is the terrible calamity! [101:3] And what will make you comprehend what the terrible calamity is? [101:4] The day on which men shall be as scattered moths, [101:5] And the mountains shall be as loosened wool. [101:6] Then as for him whose measure of good deeds is heavy, [101:7] He shall live a pleasant life. [101:8] And as for him whose measure of good deeds is light, [101:9] His mother shall be the abyss. [101:10] And what will make you know what it is? [101:11] A burning fire

[6185] (ثواب الأعمال: 125)
[6186] Tafseer Al Burhan – H 11847

علي بن إبراهيم: في قوله تعالى: الْقارِعَةُ مَا الْقارِعَةُ وَ ما أَدْراكَ مَا الْقارِعَةُ يرددها الله لهولها و فزع الناس بها يَوْمَ يَكُونُ النَّاسُ كَالْفَراشِ الْمَبْثُوثِ وَ تَكُونُ الْجِبالُ كَالْعِهْنِ الْمَنْفُوشِ، قال: العهن: الصوف فَأَمَّا مَنْ ثَقُلَتْ مَوازِينُهُ بالحسنات فَهُوَ فِي عِيشَةٍ راضِيَةٍ وَ أَمَّا مَنْ خَفَّتْ مَوازِينُهُ، قال: من الحسنات فَأُمُّهُ هاوِيَةٌ، قال: أم رأسه، يقذف في النار على رأسه ثم قال: وَ ما أَدْراكَ يا محمد ما هِيَهْ يعني الهاوية، ثم قال: نارٌ حامِيَةٌ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High ***[101:1] The terrible calamity! [101:2] What is the terrible calamity! [101:3] And what will make you comprehend what the terrible calamity is?*** Allah[azwj] has repeated the terror and panic of the people due to it ***[101:4] The day on which men shall be as scattered moths, [101:5] And the mountains shall be as loosened wool***, Imam[asws] said: 'The wool – the fleece. ***[101:6] Then as for him whose measure of good deeds is heavy***, with the Rewards ***[101:7] He shall live a pleasant life. [101:8] And as for him whose measure of good deeds is light***, Imam[asws] said: 'From the Rewards ***[101:9] His mother shall be the abyss*** Imam[asws] said: 'Mother (Umm) is his head. He will be thrown into the Fire headlong'. Then said: '***And what will make you*** O Muhammad[saww], ***know what it is?*** Meaning the abyss, then said: '***[101:11] A burning fire'***.[6187]

محمد بن العباس، قال: حدثنا الحسن بن علي بن زكريا بن عاصم الميني، عن الهيثم بن عبد الرحمن، قال: حدثنا أبو الحسن علي بن موسى بن جعفر، عن أبيه، عن جده (صلوات الله عليهم)، في قوله عز و جل: فَأَمَّا مَنْ ثَقُلَتْ مَوازِينُهُ فَهُوَ فِي عِيشَةٍ راضِيَةٍ، قال: «نزلت في علي بن أبي طالب (عليه السلام) وَ أَمَّا مَنْ خَفَّتْ مَوازِينُهُ فَأُمُّهُ هاوِيَةٌ، قال: «نزلت في ثلاثة» يعني الثلاثة.

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ali Bin Zakariya Bin Aasim Al-Mayni, from Al-Haysam Bin Abdul Rahman, who has said:

'Abu Al-Hassan[asws] Bin Musa Bin Ja'far[asws] from his[asws] father[asws], from his[asws] grandfather[asws] regarding the Words of the Mighty and Majestic ***[101:6] Then as for him whose measure of good deeds is heavy, [101:7] He shall live a pleasant life***, said: 'It was Revealed regarding Ali[asws] Bin Abu Talib[asws] ***[101:8] And as for him whose measure of good deeds is light, [101:9] His mother shall be the abyss***, said: '<u>It was Revealed regarding three, meaning the three of them (Abu Bakr, Umar, and Usman)</u>'.[6188]

ابن شهر آشوب، قال: الامامان الجعفران (عليهما السلام) في قوله تعالى: فَأَمَّا مَنْ ثَقُلَتْ مَوازِينُهُ: «فهو أمير المؤمنين (عليه السلام) فَهُوَ فِي عِيشَةٍ راضِيَةٍ وَ أَمَّا مَنْ خَفَّتْ مَوازِينُهُ و أنكر ولاية علي (عليه السلام) فَأُمُّهُ هاوِيَةٌ فهي النار، جعلها الله أمه و مأواه».

Ibn Shehr Ashub said:

'The two Imams[asws] (5th & 6th Imams[asws]) said regarding the Words of the High ***[101:6] Then as for him whose measure of good deeds is heavy***, so he[asws] is Amir-ul-Momineen[asws] ***[101:7] He shall live a pleasant life [101:8] And as for him whose measure of good deeds is light***, and the one who denied the Wilayah of

[6187] (تفسير القمّي 2: 440.)
[6188] (تأويل الآيات 2: 849/ 1.)

Ali[asws] ***[101:9] His mother shall be the abyss***, so it is the Fire. Allah[azwj] will Make it to be his mother and his abode (one who denied the Wilayah of Ali[asws])'.[6189]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا محمد بن يحيى العطار ، قال: حدثنا يعقوب بن يزيد، عن محمد بن عمر، عن صالح بن سعيد، عن أخيه سهل الحلواني، عن أبي عبد الله (عليه السلام)، قال: «بينا عيسى بن مريم (عليه السلام) في سياحته إذ مر بقرية، فوجد أهلها موتى في الطريق و الدور، قال: فقال: إن هؤلاء ماتوا بسخطة، و لو ماتوا بغيرها تدافنوا،

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Yaqoub Bin Yazeed, from Muhammad Bin Umar, from Salih Bin Saeed, from his brother Sahl Al-Halwany, who has said:

'Abu Abdullah[asws] has said: 'Once Isa Bin Maryam[as] passed by a village and found its people to be dead on the road and in their houses. So he[as] said; 'They have died as a result of the Wrath, and had they died by something else then they would have been buried'.

قال: فقال أصحابه: وددنا أنا عرفنا قصتهم، فقيل له: نادهم يا روح الله، قال، فقال: يا أهل القرية، فأجابهم مجيب منهم: لبيك يا روح الله، قال: ما حالكم و ما قصتكم؟ قال: أصبحنا في عافية، و بتنا في الهاوية، قال: فقال: و ما الهاوية؟ قال: بحار من نار فيها جبال من نار، قال: و ما بلغ بكم ما أرى؟ قال: حب الدنيا و عبادة الطواغيت.

His[as] companions said, 'We would like to know their story'. So they said to him[as], 'O Spirit of Allah[azwj], tell us about them'. He[as] said: 'O people of the village!' So one of them answered him[as], 'Here I am, O Spirit of Allah[azwj]'. He[as] said: 'What is your condition, and what is your story?'

He said, 'In the morning we were in good health, and now we are in the abyss'. He[as] said: 'And what is the abyss?' He said, 'An ocean of Fire in which are mountains of Fire'. He[as] said: 'And what has made you reach to what I [as] see?' He said, 'Love of the world and worship of the tyrants'.

قال: و ما بلغ من حبكم الدنيا؟ قال: كحب الصبي لأمه، إذا أقبلت فرح، و إذا أدبرت حزن. قال: و ما بلغ من عبادتكم الطواغيت؟ قال: كانوا إذا أمرونا أطعناهم. قال: فكيف أجبتني [أنت] من بينهم؟ قال: لأنهم ملجمون بلجم من نار، عليهم ملائكة غلاظ شداد، و إني كنت فيهم و لم أكن منهم، فلما أصابهم العذاب أصابني معهم، فأنا معلق بشجرة أخاف أن أكبكب في النار، قال: فقال عيسى (عليه السلام) لأصحابه: النوم على المزابل، و أكل خبز الشعير، خير مع سلامة الدين».

Isa[as] asked: 'And what was the love of the world?' He said, 'Like the love of the young for his mother. If she is in front of him he is happy, and if she goes away, he grieves'. Isa[as] asked: 'And what was your worship of the tyrants?' He said, 'Whenever they ordered us we obeyed them'. Isa[as] asked; 'So how did you manage to answer me[as] whilst you were in between them?' He said, 'Because they have been restrained by reins of Fire. Upon them are stern and severe Angels, and I used to be among them and had never become part of them. So when they were struck by the Punishment, it engulfed me along with them. I am hanging on to a tree, afraid to be flung into the Fire'. So Isa[as] said to his[as] companions: 'Sleeping on the garbage, and eating rye bread is better, if your Religion is intact'.[6190]

[6189] (المناقب 2: 151.)
[6190] (علل الشرائع: 466/ 21)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن محمد ابن مسلم، عن أحدهما (عليهما السلام)، قال: «ما في الميزان شيء أثقل من الصلاة على محمد و آل محمد، و إن الرجل لتوضع أعماله في الميزان فتميل به، فيخرج الصلاة على محمد فيضعها في ميزانه فترجح».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Ibn Muslim, who has said:

One of them[asws] (5th or 6th Imam [asws]) having said: 'There is nothing heavier in the Scale than the greetings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and that the man would place his deeds upon the Scale and incline it by that. So he takes out the greetings upon Muhammad[saww] and places it upon his Scale, so it would outweigh (everything else)'.[6191]

و عنه: عن علي، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): التسبيح نصف الميزان، و الحمد لله يملأ الميزان، و الله أكبر يملأ ما بين السماء و الأرض».

And from him, from Ali, from his father, from Al-Nowfaly, from Al-Sakuny, who has said:

'Abu Abdullah[asws] has said that Amir-ul-Momineen[asws] said: 'The Glorification (Al-Tasbeeh) is half the Scale, and "Praise is due to Allah[azwj]" fills up the Scale, and "Allah[azwj] is Great" fills up what is between the sky and the earth'.[6192]

في كتاب الخصال عن محمد بن موسى قال: سمعت أبا عبد الله عليه السلام يقول: ان الخير ثقل على أهل الدنيا على قدر ثقله في موازينهم يوم القيامة، وان الشر خف على اهل الدنيا على قدر خفته في موازينهم يوم القيامة.

In the Book Al-Khisaal, from Muhammad Bin Musa who said:

'I heard Abu Abdullah[asws] saying that: 'The good is as heavy upon the people of the world as it would be heavy upon their scales on the Day of Judgement, and that the evil is as light upon the people of the world as it would light upon their scales on the Day of Judgement'.

في كتاب علل الشرايع باسناده إلى الحسن بن عبد الله عن آبائه عن جده الحسن بن على بن ابي طالب عن النبي صلى الله عليه وآله حديث طويل في تفسير سبحان الله والحمد لله ولا اله الا الله والله اكبر وفيه قال النبي صلى الله عليه وآله وقوله: لا اله الا الله يعنى بوحدانيته لا يقبل الله الاعمال الا بها، وهى كلمة التقوى يثقل الله بها الموازين يوم القيامة.

In the Book Al-IllAl-Al-Sahra'ie, by its chain going up to Al-Hassan Bin Abdullah, from his forefathers, the following:

'From his grandfather[asws] Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws], from the Prophet[saww], a lengthy Hadeeth regarding the explanation of 'Glory be to Allah[azwj], and the Praise is due to Allah[azwj], and there is no god except Allah[azwj], and Allah[azwj] is Great', and in it the Prophet[saww] said: 'And His[azwj] Words: "There is no god except Allah[azwj]", it Means, by the Oneness. Allah[azwj] will not Accept the deeds except by it, and it is the Pious Speech. Allah[azwj] would Make the Scale to be heavier by it, on the Day of Judgement'.[6193]

[6191] (الكافي 2: 358/ 15.)
[6192] Tafseer Noor Al Saqalayn – Ch 101 H 10
[6193] Tafseer Noor Al Saqalayn – Ch 101 H 12

وفيه في احتجاج ابى عبد الله عليه السلام قال السائل: اوليس توزن الاعمال ؟ قال: لا لان الاعمال ليست اجساما وانما هي صفة ما عملوا، وانما يحتاج إلى وزن الشئ من جهل عدد الاشياء ولا يعرف ثقلها وخفتها، وان الله لا يخفى عليه شئ، قال: فما معنى الميزان ؟ قال: العدل قال: فما معنا في كتابه " فمن ثقلت موازينه " قال: فمن رجح عمله.

And in Ihtijaj Al-Tabarsy, writes:

'From Abu Abdullah[asws]. The questioner asked (from the Imam[asws]), 'Will not the deeds be weighed?' He[asws] said: 'No, because the deeds are not physical, but rather these are qualities of what has been done. But what is needed to weigh is the something about which you are ignorant of its weight or its lightness, and that nothing is hidden from Allah[azwj]'. He said, 'So what is the meaning of the Scale?' He[asws] said: 'The justice'. He said, 'So what is the Meaning in His[azwj] Book ***[101:6] Then as for him whose measure of good deeds is heavy***?' He[asws] said: 'The one whose deeds are preferred'.[6194]

في من لا يحضره الفقيه وروى محمد بن ابى عمير عن عيسى الفراء عن عبد الله بن ابى بعفور قال: سمعت ابا عبد الله عليه السلام يقول: قال أبو جعفر عليه السلام: من كان ظاهره ارجح من باطنه خف ميزانه.

In Man La Yahzur Al-Faqih, it has been reported from Muhammad Biin Abu Umeyr, from Isa Al-Fara'a, from Abdullah Biin Abu Ya'four who said:

'I heard Abu Abdullah[asws] saying; 'Abu Ja'far[asws] said: 'The one whose apparent (*Zaahir*) outweighs his hidden (*Baatin*), his scale would be lighter'.[6195]

[6194] Tafseer Noor Al Saqalayn – CH 101 H 5
[6195] Tafseer Noor Al Saqalayn – CH 101 H 13

CHAPTER 102

AL TAKAASUR

(8 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد بن بشير، عن عبيد الله الدهقان، عن درست، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من قرأ أَلْهاكُمُ التَّكاثُرُ عند النوم وقي فتنة القبر

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Bin Basheer, from Ubeydullah Al Dahqaan, from Darast, who has said:

Abu Abdullah[asws] has said that the Rasool-Allah[saww] said: 'The one who recites 'أَلْهاكُمُ التَّكاثُرُ' ***[102:1] (Abundance diverts you)*** at bedtime would be Protected from the trials of the grave'.[6196]

و عنه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة أَلْهاكُمُ التَّكاثُرُ في فريضة كتب الله له ثواب أجر مائة شهيد، و من قرأها في نافلة كتب الله له ثواب خمسين شهيدا، و صلى معه في فريضته أربعون صفا من الملائكة إن شاء الله تعالى».

And from him:

Abu Abdullah[asws] has said: 'The one who recites the Chapter 'أَلْهاكُمُ التَّكاثُرُ' ***[102:1] (Abundance diverts you)*** in his obligatory (Prayers), Allah[azwj] Would Write for him the rewards of a hundred martyrs. And the one who recites in his optional (Prayer), Allah[azwj] would Write for him the Rewards of fifty martyrs. And forty Angels would Pray in a row with him, if Allah[azwj] the High so Desries'.[6197]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة لم يحاسبه الله بالنعم التي أنعم الله بها عليه في الدنيا، و من قرأها عند نزول المطر غفر الله ذنوبه وقت فراغه».

And from Khawas Al Quran,

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter 'أَلْهاكُمُ التَّكاثُرُ', Allah[azwj] would not Call him to account for the Favour which Allah[azwj] had Favoured him with in the world. And the one who recites during the fall of the rain, Allah[azwj] would Forgive his sins (committed) in his free time'.[6198]

و قال الصادق (عليه السلام): «من قرأها وقت نزول المطر، غفر الله له، و من قرأها وقت صلاة العصر كان في أمان الله إلى غروب الشمس من اليوم الثاني بإذن الله تعالى».

[6196] (الكافي 2: 456/ 14.)
[6197] (ثواب الأعمال: 125.)
[6198] Tafseer Al Burhan – H 11859

And Al-Sadiq[asws] said: 'The one who recites it during the time of rainfall, Allah[azwj] would Forgive him. And the one who recites it at the time of the Midday (Al-Asr) Prayer, would be in the Protection of Allah[azwj] until the setting of the sun of the second day, by the Permission of Allah[azwj]'.[6199]

(بستان الواعظين): عن زينب بنت جحش، عن النبي (صلى الله عليه و آله)، أنه قال: «إذا قرأ القارئ أَلْهاكُمُ التَّكاثُرُ يدعى في ملكوت السماوات: مؤدي الشكر لله».

Bustaan Al Waizeen – From Zaynab Bint Jahash,

from the Prophet[saww] having said: 'When the reciter recites ***[102:1] Abundance diverts you***, he gets named in the Kingdom of Allah[azwj] as 'The performer of thanks to Allah[azwj]'.[6200]

VERSES 1 – 2

أَلْهَاكُمُ التَّكَاثُرُ {1} حَتَّىٰ زُرْتُمُ الْمَقَابِرَ {2} كَلَّا سَوْفَ تَعْلَمُونَ

[102:1] Abundance diverts you, [102:2] Until you come to the graves.

في كتاب الخصال عن أمير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: والتكاثر لهو وشغل واستبدال الذى هو ادنى بالذى هو خير

In the Book Al Khisaal –

From Amir-ul-Momineen[asws], a lengthy Hadeeth in which he[asws] said: 'And 'the abundance' (Al Takaasur) is for happiness, determination and for raising one's spiritual status from a lowly state'.[6201]

علي بن إبراهيم: في قوله تعالى: أَلْهاكُمُ التَّكاثُرُ أي أغفلكم كثرتكم حَتَّى زُرْتُمُ الْمَقابِرَ و لم تذكروا الموت «1» كَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ الْجَحِيمَ أي لا بد [من] أن ترونها ثُمَّ لَتَرَوُنَّها عَيْنَ الْيَقِينِ ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ [أي] عن الولاية، و الدليل على ذلك قوله: وَ قِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ.

Ali Bin Ibrahim (Tafseer Qummi) narrates from Imam[asws]: –

Regarding the Words of the High ***[102:1] Abundance diverts you***, yes, your abundance has made you oblivious ***[102:2] Until you come to the graves***, and you never remember the death ***[102:3] Nay! you shall soon know, [102:4] Nay! Nay! you shall soon know. [102:5] Nay! if you had known with a certain knowledge, [102:6] You Should most certainly have seen the hell***, yes, it is inevitable that one would see it ***[102:7] Then you shall most certainly see it with the eye of certainty [102:8] Then on that day you shall most certainly be questioned about the boons***, yes, about the Wilayah, and the evidence to that is His[azwj] Statement: ***"[37:24] And stop them, for they shall be questioned"***.[6202]

[6199] (خواص القرآن: 16 «مخطوط».)
[6200] Tafseer Al Burhan – H 11861
[6201] Tafseer Noor Al Saqalayn – Ch 102 H 5
[6202] (تفسير القمي 2: 440.)

VERSES 3 – 4

{3} ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ {4} كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

[102:3] Nay! you shall soon know, [102:4] Nay! Nay! you shall soon know.

شرف الدين النجفي، قال: في تفسير أهل البيت (عليهم السلام)، قال: حدثنا بعض أصحابنا، عن محمد بن علي، عن عبد الله بن نجيح اليماني، قال: قلت لأبي عبد الله (عليه السلام): قوله عز و جل: كَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ؟ قال: «يعني مرة في الكرة، و مرة أخرى يوم القيامة».

Sharaf Al Deen Najafy said in Tafseer Ahl Al Bayt [asws] – One of our companions has narrated from Muhammad Bin Ali, from Abdullah Bin Najeeh Al Yamani who said:

'I said to Abu Abdullah[asws], '(What is the meaning of) the Words of the Mighty and Majestic ***"[102:3] Nay! you shall soon know, [102:4] Nay! Nay! you shall soon know"***?' He[asws] said: 'Once in the world, and once again on the Day of Judgement'.[6203]

VERSES 5 – 7

{5} لَتَرَوُنَّ الْجَحِيمَ {6} ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ {7}

[102:5] Nay! if you had known with a certain knowledge, [102:6] You Should most certainly have seen the hell; [102:7] Then you shall most certainly see it with the eye of certainty;

أحمد بن محمد بن خالد البرقي: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قوله تعالى: لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ قال: «المعاينة».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim, who has said:

Abu Abdullah[asws] has said, regarding the Words of the High ***"[102:5] Nay! if you had known with a certain knowledge"*** 'The preview' (to the Hereafter).[6204]

VERSE 8

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ {8}

[102:8] Then on that day you shall most certainly be questioned about the boons

الشيخ في (أماليه)، قال: أخبرنا أبو عمر عبد الواحد بن محمد بن عبد الله بن محمد بن مهدي، قال: أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عبد الرحمن بن عقدة الحافظ، قال: حدثنا جعفر بن علي بن نجيح الكندي، قال: حدثنا حسن بن حسين، قال: حدثنا أبو حفص الصائغ، قال أبو العباس: هو عمر بن راشد، أبو سليمان، عن جعفر بن محمد (عليهما السلام)، في قوله: ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ، قال: «نحن من النعيم»، و في قوله: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً ، قال: «نحن الحبل».

[6203] (تأويل الآيات 2: 850/ 1.)
[6204] (المحاسن: 247/ 250.)

Al Sheykh in his Amaaly said that it has been narrated from Abu Umar Abdul Wahid Bin Muhammad Bin Abdullah Bin Muhammad Bin Mahdi, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Abdul Rahmaan Bin Uqdat Al Hafiz, from Ja'far bin Ali Bin Najeeh Al Kindy, from Hassan Bin Husayn, from Abu Hafs Al Sa'ig, from Abu Al Abbas, and he is Umar Bin Rashid Abu Suleyman, who has said:

Ja'far Bin Muhammad[asws] regarding His[azwj] Words ***[102:8] Then on that day you shall most certainly be questioned about the boons***, has said: 'We[asws] are from the Boons (Blessings)'. And regarding His[azwj] Words ***"[3:103] And hold fast by the covenant of Allah all together and be not disunited"***, he[asws] said: 'نحن الحبل' We[asws] are the Covenant (Rope)'.[6205]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن سلمة بن عطاء، عن جميل، عن أبي عبد الله (عليه السلام)، قال: قلت: قول الله: لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ؟ قال: «تسأل هذه الأمة عما أنعم الله عليها برسوله (صلى الله عليه و آله)، ثم بأهل بيته (عليهم السلام)».

Ali Bin Ibrhaim (Tafseer Qummi) – Narrated to us Ahmad Bin Idrees Bin Muhammad, from Salma Bin Ata'a, from Jameel, who has said:

I asked from Abu Abdullah[asws] about the Words of Allah[azwj] ***"[102:8] Then on that day you shall most certainly be questioned about the boons (النَّعِيمِ -blessings)"***, he[asws] said; 'This community would be questioned about what Allah[azwj] had favoured it with by His[azwj] Rasool[saww], then about the People[asws] of his[saww] Household'.[6206]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن أبي سعيد، عن أبي حمزة، قال: كنا عند أبي عبد الله (عليه السلام) جماعة، فدعا بطعام ما لنا عهد بمثله لذاذة و طيبا، و أوتينا بتمر ننظر فيه إلى وجوهنا من صفائه و حسنه، فقال رجل: لتسألن عن هذا النعيم الذي تنعمتم به عند ابن رسول الله (صلى الله عليه و آله)، فقال أبو عبد الله (عليه السلام): «إن الله عز و جل أكرم و أجل أن يطعمكم طعاما فيسوغكموه ثم يسألكم عنه، و لكن يسألكم عما أنعم عليكم بمحمد و آل محمد (صلى الله عليه و آله)».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Saeed, from Abu Hamza who said:

'There was a group in the presence of Abu Abdullah[asws], so he[asws] called for food which we had never had before the like of it in sweetness and goodness, and we were given dates and we looked into each other's faces due to its clearness and its beauty. So a man said, 'Would we be questioned about the bounties which we have been given in the presence of the son[asws] of Rasool-Allah[saww]?' So Abu Abdullah[asws] said; 'Allah[azwj] Mighty and Majestic is more Benevolent and more Majestic that He[azwj] should feed you some food, then Question you about it. But, He[azwj] will Question you about what Bounties He[azwj] Favoured you with of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'.[6207]

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن القاسم بن محمد الجوهري، عن الحارث بن حريز، عن سدير الصيرفي، عن أبي خالد الكابلي، قال: دخلت على أبي جعفر (عليه السلام) فدعا بالغداء، فأكلت معه طعاما ما أكلت طعاما قط أطيب منه و لا ألطف، فلما فرغنا من الطعام، قال: «يا أبا خالد، كيف رأيت طعامك،- أو قال- طعامنا؟» قلت: جعلت فداك، ما أكلت طعاما أطيب منه قط و لا أنظف، و لكن «1» ذكرت الآية التي في كتاب الله عز و جل: ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ، فقال أبو جعفر (عليه السلام): «لا، إنما يسألكم عما أنتم عليه من الحق».

[6205] (الأمالي 1: 378.)
[6206] (تفسير القمّي 2: 440.)
[6207] (الكافي 6: 280/ 3.)

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Al Haris Bin Hareyz, from Sudeyr Al Sayrafi, from Abu Khalid Al Kalby who said:

'I came up to Abu Ja'far[asws], so he called for the lunch. So I ate with him[asws] food, which I had never had better or nicer than it. So when we had finished from the food, he[asws] said: 'O Abu Khalid, how did you find your food' – or he[asws] said 'our food' - to be?' I said, 'May I be sacrificed for you[asws], I have never eaten food better than it, nor purer, but I remember the Verse which is in the Book of Allah[azwj] Mighty and Majestic ***"[102:8] Then on that day you shall most certainly be questioned about the boons"***. So Abu Ja'far[asws] said: 'No, but rather He[azwj] will Question you about what you are upon, from the Truth'.[6208]

ابن بابويه، قال: حدثنا الحاكم أبو علي الحسين بن أحمد البيهقي، قال: حدثنا محمد بن يحيى الصولي، قال: حدثنا أبو ذكوان القاسم بن إسماعيل بسر من رأى سنة خمس و ثمانين و مائتين، قال: حدثني إبراهيم بن العباس الصولي الكاتب بالأهواز سنة سبع و عشرين و مائتين، قال: كنا يوما بين يدي علي بن موسى الرضا (عليه السلام) فقال: «ليس في الدنيا نعيم حقيقي». فقال [له] بعض الفقهاء ممن بحضرته: قول الله عز و جل: ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ أما هذا النعيم في الدنيا و هو الماء البارد؟ فقال له الرضا (عليه السلام)- و علا صوته-: «كذا فسرتموه أنتم، و جعلتموه على ضروب فقالت طائفة: هو الماء البارد، و قال غيرهم: هو الطعام الطيب، و قال آخرون: هو النوم الطيب.

Ibn Babuwayh said that it was narrated from Al Hakim Abu Ali Al Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Abu Zakwan Al Qasim Bin Ismail at Sar Man Ray in the year two hundred and eighty five, from Ibrahim Bin Al Abbas Al Sowly the write at Al Ahwaz in the year two hundred and twenty seven, said:

'One day we were in front of Ali[asws] Bin Musa Al-Ridha[asws], so he[asws] said: 'There is no real Bounty in the world'. So one of the Jurists (Fuqaha) who was present said to him[asws], 'The Words of Allah[azwj] Mighty and Majestic ***"[102:8] Then on that day you shall most certainly be questioned about the boons*** 'النَّعِيمِ' but this is the Bounty in the world and it is the cold water?' Al Ridha[asws] said to him in a raised voice: 'Such is how you are explaining it, and made it to be different kinds. So a wide range of you all are saying, 'It is cold water', and others are saying, 'it is the good food', and others are saying, 'It is the good sleep'.

و لقد حدثني أبي، عن أبيه، عن أبي عبد الله (عليه السلام): أن أقوالكم هذه ذكرت عنده، في قول الله تعالى: ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ فغضب (عليه السلام)، و قال: إن الله تعالى لا يسأل عباده عما تفضل عليهم به، و لا يمن بذلك عليهم، و الامتنان مستقبح من المخلوقين، فكيف يضاف إلى الخالق عز و جل ما لا يرضى به للمخلوقين «3»؟! و لكن النعيم حبنا أهل البيت و موالاتنا، يسأل الله عنه بعد التوحيد و النبوة، لأن العبد إذا وفى بذلك أداه إلى نعيم الجنة الذي لا يزول،

And my[asws] father[asws] has narrated to me[asws] from Abu Abdullah[asws] these words of your were mentioned in his[asws] presence regarding the Words of Allah[azwj] the High ***"[102:8] Then on that day you shall most certainly be questioned about the boons"*** 'النَّعِيمِ' so he[asws] got annoyed and said: 'Allah[azwj] will not Question His[azwj] servants about what He[azwj] had Granted them of His[azwj] Grace, nor did He[azwj] Bestow upon them for that, and the gratitude of the creatures would become repugnant for them. However, it will be about the bounties which He extended to Creators but they were not content with? <u>But the Bounty is our[asws] love, the People[asws] of the Household, and to be in our[asws] Wilayah</u>. Allah[azwj] would Question you all about it after the Oneness (Al-Tauheed) and the Prophet-hood, because if the servant is

[6208] (الكافي 6: 280/ 5)

loyal to that, the Bounties would be added to him of the Paradise, where these would never decline.

و لقد حدثني بذلك أبي، عن أبيه، عن محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه (عليهم السلام)، أنه قال: قال رسول الله (صلى الله عليه و آله): يا علي، إن أول ما يسأل عنه العبد بعد موته شهادة أن لا إله إلا الله، و أن محمدا رسول الله، و أنك ولي المؤمنين، بما جعله الله و جعلته لك، فمن أقر بذلك و كان يعتقده صار إلى النعيم الذي لا زوال له».

And my[asws] father[asws] has narrated that to me[asws], from his[asws] father[asws], from Muhammad Bin Ali[asws], from his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws] Al-Husayn[asws] Bin Ali[asws], from his[asws] father[asws] having said: 'The Rasool-Allah[saww] said: 'O Ali[asws]! The first Question which the servants would be asked after their death is the testimony that there is no god except Allah[azwj], and that Muhammad[saww] is the Rasool-Allah[saww], and that you[asws] are the Guardian of the Believers, by what Allah[azwj] has Made it (Al-Wilayah) and what he[azwj] Made it to be for you[asws]. So the one who accepts by that, and believed by it would go to 'النعيم' the Bounties which would never decline'.

قال الصولي: و هذا حديث قد رواه الناس عن النبي (صلى الله عليه و آله)، إلا أنه ليس فيه ذكر النعيم، و الآية و تفسيرها إنما رووا أن أول ما يسأل عنه العبد يوم القيامة الشهادة و النبوة و موالاة علي بن أبي طالب (عليه السلام).

Al-Asowly said,

'And this has been narrated by the people from the Prophet[saww], except that there is no mention of Bounties in it. And the Verses and their explanation has been reported that the first of what the servant would be asked on the Day of Judgement is the testimony, and the Prophet-hood, and the Wilayah of Ali[asws] Bin Abu Talib[asws]'.[6209]

محمد بن العباس، قال: حدثني علي بن أحمد بن حاتم، عن حسن بن عبد الواحد، عن القاسم بن الضحاك، عن أبي حفص الصائغ، عن الإمام جعفر بن محمد (عليهما السلام)، أنه قال: «ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ و الله ما هو الطعام و الشراب، و لكن ولايتنا أهل البيت».

Muhammad Bin Al Abbas, from Ali Bin Ahmad Bin Hatim, from Hassan Bin Abdul Wahid, from Al Qasim Bin Al Zahaak, from Abu Hafs Al Sa'ig, the following:

Al-Imam Ja'far[asws] Bin Muhammad[asws] having said: '***"[102:8] Then on that day you shall most certainly be questioned about the boons"***, by Allah[azwj]! It is not the food and the drink, but it is our[asws] Wilayah, the People[asws] of the Household'.[6210]

و عنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد، عن محمد بن خالد، عن عمر بن عبد العزيز، عن عبد الله بن نجيح اليماني، قال: قلت لأبي عبد الله (عليه السلام): ما معنى قوله عز و جل: ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ؟ قال: «النعيم الذي أنعم الله به عليكم من ولايتنا، و حب محمد و آل محمد (صلوات الله عليهم)».

And from him, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Uman Bin Abdul Aziz, from Abdullah Bin Najeeh Al Yamani who said:

'I said to Abu Abdullah[asws], 'What is the Meaning of the Words of the Mighty and Majestic ***"[102:8] Then on that day you shall most certainly be questioned***

[6209] (عيون أخبار الرّضا (عليه السّلام) 2: 129/ 8.)
[6210] (تأويل الآيات 2: 850/ 2.)

about the boons"?' He[asws] said: 'The Bounties which Allah[azwj] Blessed you all with from our[asws] Wilayah, and love of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'.[6211]

و عنه: عن أحمد بن القاسم، عن أحمد بن محمد، عن محمد بن خالد، عن محمد بن أبي عمير عن أبي الحسن موسى (عليه السلام)، في قوله عز و جل: ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ، قال: «نحن نعيم المؤمن، و علقم الكافر».

And from him, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Abu Umeyr, from Abu Al-Hassan Musa[asws], regarding the Words of the Mighty and Majestic ***"[102:8] Then on that day you shall most certainly be questioned about the boons"***, said; 'We[asws] are the Bounty of the Believer and colocynth (bitter plant) for the Infidel'.[6212]

و عنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، عن إسماعيل بن بشار، عن علي بن عبد الله بن غالب، عن أبي خالد الكابلي، قال: دخلت على محمد بن علي (عليه السلام)، فقدم [لي] طعاما لم آكل أطيب منه، فقال لي: «يا أبا خالد، كيف رأيت طعامنا» فقلت: جعلت فداك، ما أطيبه! غير أني ذكرت آية في كتاب الله فتنغصت «1»، فقال: «و ما هي؟» قلت: ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ، فقال: «و الله لا تسأل عن هذا الطعام أبدا» ثم ضحك حتى افتر «2» ضاحكا و بدت أضراسه، و قال: «أ تدري ما النعيم؟» قلت: لا، قال: «نحن النعيم [الذي تسألون عنه]».

And from him, from Ali Bin Abdullah, from Ibhrahim Bin Muhammad Al Saqafy, from Ismail Bin Bashaar, from Ali Bin Abdullah Bin Ghalib, from Abu Khalid Al Kabily who said:

'I came up to Muhammad Bin Ali[asws], so he presented the food to me which I had never eaten, better than it. He[asws] said to me: 'O Abu Khalid! How do you find our food to be?' So I said, 'May I be sacrificed for you[asws], there is nothing nicer than it. It just that I remember a Verse in the Book of Allah[azwj] so it spoils (my enjoyment) of it'. So he[asws] said: 'And which (Verse) is it?' I said, '***"[102:8] Then on that day you shall most certainly be questioned about the boons"***. So he[asws] said: 'And Allah[azwj] will not Question you about this food ever'. Then he[asws] smiled until he[asws] laughed and his[asws] teeth were apparent, and said: 'Do you know what are the Bounties?' I said, 'No'. He[asws] said: 'We[asws] are the Bounties which you will be Questioned about'.[6213]

و روى الشيخ المفيد: بإسناده إلى محمد بن السائب الكلبي، قال: لما قدم الصادق (عليه السلام) العراق نزل الحيرة، فدخل عليه أبو حنيفة و سأله عن مسائل، و كان مما سأله أن قال له: جعلت فداك، ما الأمر بالمعروف؟ فقال (عليه السلام): «المعروف- يا أبا حنيفة- المعروف في أهل السماء، المعروف في أهل الأرض، و ذاك أمير المؤمنين علي بن أبي طالب (عليه السلام)».

And it has been reported by Sheykh Al Mufeed, by his chain going up to Muhammad Bin Al Sa'ib Al Kalby who said:

'When Al-Sadiq[asws] proceeded to Al-Iraq, he[asws] encamped at Al-Hira. Abu Hanifa came up to him and asked him[asws] some questions, and from what he asked was that he said, 'May I be sacrificed for you [asws], what is 'enjoining of the good' (Al-Amr Bil Ma'rouf)?' So he[asws] said: 'Al-Ma'rouf, O Abu Hanifa, is the one[asws] who is well known among the inhabitants of the sky, and well known among the inhabitants of the earth, and that is Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws]'.

[6211] (تأويل الآيات 2: 850/ 4.)
[6212] (تأويل الآيات 2: 851/ 5.)
[6213] (تأويل الآيات 2: 851/ 7)

قال: جعلت فداك، فما المنكر؟ قال: «اللذان ظلماه حقه، و ابتزاه أمره، و حملا الناس على كتفه». قال: ألا ما هو أن ترى الرجل على معاصي الله فتنهاه عنها؟ فقال أبو عبد الله (عليه السلام): «ليس ذاك أمرا بالمعروف، و لا نهيا عن المنكر إنما ذاك خير قدمه».

He said, 'May I be sacrificed for you[asws], so what is the evil (Al-Munkar)?' He[asws] said: 'The one who wronged his[asws] right, and blackmailed for its matter, and carried the people upon his shoulder'. He said, 'Indeed! Who is he that you[asws] see the man to be on the disobedience of Allah[azwj], so that we can forbid from him?' So Abu Abdullah[asws] said: 'That is not 'enjoining to the good' (Al-Amr Bil Ma'rouf') nor is it 'forbidding from the evil' (Nahiy An Al Munkar)'.

قال أبو حنيفة: أخبرني- جعلت فداك- عن قول الله عز و جل: ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ، قال: «فما عندك يا أبا حنيفة؟» قال: الأمن في السرب، و صحة البدن، و القوت الحاضر. فقال: «يا أبا حنيفة، لئن وقفك الله و أوقفك يوم القيامة حتى يسألك عن [كل] أكلة أكلتها و شربة شربتها ليطولن وقوفك»، قال: فما النعيم جعلت فداك؟ قال: «النعيم نحن الذين أنقذ [الله] الناس بنا من الضلالة و بصرهم بنا من العمى، و علمهم بنا من الجهل».

Abu Hanifa said, 'May I be sacrificed for you[asws], inform me about the Words of Allah[azwj] Mighty and Majestic ***"[102:8] Then on that day you shall most certainly be questioned about the boons"***. He[asws] said: 'So what do you have, O Abu Hanifa?' He said, 'The security in the flock, and the physical health, and the present livelihood'. So he[asws] said: 'O Abu Hanifa! If Allah[azwj] was to Pause you on the Day of Judgement until He[azwj] Questions you about every food that you have eaten and every drink you have drunk, it would be a very lengthy pause for you'. He said, 'May I be sacrificed for you[asws], so what are the Bounties?' He[asws] said: 'We[asws] are the Bounties which Allah[azwj] has Saved the people with, by us[asws] from the misguidance, and Made them to see by us[asws] from their blindness, and Taught them by us[asws] from their ignorance'.

قال: جعلت فداك، فكيف كان القرآن جديدا أبدا؟ قال: «لأنه لم يجعل لزمان دون زمان فتخلقه «1» الأيام، و لو كان كذلك لفني القرآن قبل فناء العالم». (1) أي تبليه.

He said, 'May I be sacrificed for you[asws], so how can the Quran be fresh forever?' He[asws] said: 'Because there will never come an era where its Vesres are not valid , and had it been that, the Quran would have ceased to be (dead) before the world ceases to be'.[6214]

الطبرسي: روي العياشي بإسناده- في حديث طويل- قال: سأل أبو حنيفة أبا عبد الله (عليه السلام) عن هذه الآية، فقال له: «ما النعيم عندك يا نعمان؟» قال: القوت من الطعام و الماء البارد. فقال: «لئن أوقفك الله يوم القيامة بين يديه حتى يسألك عن كل أكلة أكلتها أو شربة شربتها ليطولن وقوفك بين يديه»، قال: فما النعيم جعلت فداك؟ قال: «نحن أهل البيت- النعيم الذي أنعم الله بنا على العباد، و بنا ائتلفوا بعد أن كانوا مختلفين، و بنا ألف الله بين قلوبهم و جعلهم إخوانا بعد أن كانوا أعداء، و بنا هداهم الله إلى الإسلام، و هي النعمة التي لا تنقطع، و الله سائلهم عن حق النعيم الذي أنعم الله به عليهم، و هو النبي (صلى الله عليه و آله) و عترته».

Al Tabarsy – reporting from Al Ayyashi – in a lengthy Hadeeth, said,

'Abu Hanifa asked Abu Abdullah[asws] about this Verse, so he[asws] said to him: 'What are the Bounties, according to you, O No'man?' He said, 'The livelihood from the food, and the cold water'. So he[asws] said: 'If Allah[azwj] was to Pause you in front of

[6214] (تأويل الآيات 2: 852/ 8.)

Him[azwj] until He[azwj] Questions you about everything which you ate, or drink that you had drunk, it would be a prolonged pause for you in front of Him[azwj]'. He said, 'May I be sacrificed for you[asws], so what are the Bounties?' He[asws] said: 'We[asws], the People[asws] of the Household, are the Bounties which Allah[azwj] has Favoured by us[asws] upon the servants, and by us[asws] they became united after having differed, and by us[asws] Allah[azwj] Planted love between their hearts and Made them to be brothers after their having been enemies, and by us[asws] Allah[azwj] Guided them to Al-Islam, and these are the Bounties which will not be cut off. And Allah[azwj] will Question them about the true Bounty, which Allah[azwj] had Favoured them by, and it is the Prophet[saww] and his[saww] Family[asws]'.[6215]

[6215] (مجمع البيان 10: 813.)

CHAPTER 103

AL ASR

(3 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (و العصر) في نوافله بعثه الله يوم القيامة مشرقا وجهه، ضاحكا سنه، قريرة عينه حتى يدخل الجنة».

Ibn Babuwayh, by his chain from Al Husayn Bin Abu Al A'ala,

from Abu Abdullah[asws] having said: 'The one who recites *Al Asr* in his optional (Prayers) would be resurrected by Allah[azwj] on the Day of Judgment with a radiance in his face, and youthful in his age, delight in his eyes, until he enters the Paradise'.[6216]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كتب الله له عشر حسنات، و ختم له بخير، و كان من أصحاب الحق، و إن قرئت على ما يدفن تحت الأرض أو يخزن، حفظه الله إلى أن يخرجه صاحبه».

And from Khawaas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recite this Chapter, Allah[azwj] would Write ten Rewards for him, and Give him a good end, and he would be from the companions of the Truth. And if it is recited upon what is buried underneath the ground or stored, Allah[azwj] would Protect it until its owner takes it out'.[6217]

VERSES 1 - 3

وَالْعَصْرِ {1} إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ {2} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ {3}

[103:1] I swear by the time, [103:2] Most surely man is in loss, [103:3] Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience

ابن بابويه، قال: حدثنا أحمد بن هارون الفامي، و جعفر بن محمد بن مسرور، و علي بن الحسين بن شاذويه المؤذن (رضي الله عنهم)، قالوا: حدثنا محمد بن عبد الله بن جعفر بن جامع الحميري، قال: حدثنا أبي، عن محمد بن الحسين بن أبي الخطاب الزيات، عن محمد بن سنان، عن المفضل بن عمر، قال: سألت الصادق جعفر بن محمد (عليه السلام)، عن قول الله عز و جل: وَ الْعَصْرِ إِنَّ الْإِنْسانَ لَفِي خُسْرٍ، فقال (عليه السلام): «العصر: عصر خروج القائم (عليه السلام) إِنَّ الْإِنْسانَ لَفِي خُسْرٍ يعني أعداءنا، إِلَّا الَّذِينَ آمَنُوا [يعني] بآياتنا وَ عَمِلُوا الصَّالِحاتِ يعني بمواساة الإخوان وَ تَواصَوْا بِالْحَقِّ يعني بالإمامة وَ تَواصَوْا بِالصَّبْرِ، يعني في العسرة.

[6216] (ثواب الأعمال: 125.)
[6217] Tafseer Al Burhan – H 11888

Ibn babuwayh, from Ahmad Bin Haroun Al Famy, and Ja'far Bin Muhammad Bin Masour, and Ali Bin Al Husayn Bin Sahzawayh Al Muazzin, from Muhammad Bin Abdullah Bin Ja'far Bin Jam'ea Al Humeyri, from his father, from Muhammad Bin Al Husayn Bin Abu Al Khattab Al Zayaat, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I asked Al Sadiq Ja'far Bin Muhammad[asws] about the Words of Allah[azwj] ***"[103:1] I swear by the time, [103:2] Most surely man is in loss"***, so he[asws] said: '*Al Asr* – It is the time of the coming out of Al Qaim[asws]. ***[103:2] Most surely man is in loss*** – meaning our[asws] enemies. ***[103:3] Except those who believe*** – meaning with our[asws] Signs; ***and do good,*** - meaning consolation with the brothers ***and enjoin on each other truth*** – meaning with the Imamate ***and enjoin on each other patience***- meaning during the difficulties'.[6218]

محمد بن العباس، قال: حدثنا محمد بن القاسم بن سلمة، عن جعفر بن عبد الله المحمدي، عن أبي صالح الحسن بن إسماعيل، عن عمران بن عبد الله المشرقاني، عن عبد الله بن عبيد، عن محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ وَ تَواصَوْا بِالْحَقِّ وَ تَواصَوْا بِالصَّبْرِ، قال: «استثنى الله سبحانه أهل صفوته من خلقه حيث قال: إِنَّ الْإِنْسانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا بولاية أمير المؤمنين علي (عليه السلام) وَ عَمِلُوا الصَّالِحاتِ أي أدوا الفرائض وَ تَواصَوْا بِالْحَقِّ أي بالولاية وَ تَواصَوْا بِالصَّبْرِ أي وصوا ذراريهم و من خلفوا من بعدهم بها و بالصبر عليها».

Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim Bin Salma, from Ja'far Bin Abdullah Al Muhammady, from Abu Salih Al Hassan Bin Ismail, from Umran Bini Abdullah Al Mashraqany, from Abdullah Bin Ubeyd, from Muhammad Bin Ali,

from Abu Abdullah[asws] regarding the Statement of the Mighty and Majestic: ***"[103:3] Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience"***, he[asws] said: 'Allah[azwj] Excluded the people of these characteristics from His[azwj] creatures where He[azwj] Said: ***"[103:2] Most surely man is in loss, [103:3] Except those who believe"*** in the Wilayah of Amir Ul Momineen Ali[asws], ***and do good***, yes, by calling to the obligations, ***and enjoin on each other truth***, yes, to the Wilayah ***and enjoin on each other patience***, yes, they advice their offspring and the ones who will succeed them from after them, with it (Wilayah) and to be patient upon it'.[6219]

في كتاب الاحتجاج للطبرسي (ره) باسناده إلى محمد بن على الباقر عليهما السلام عن النبي صلى الله عليه وآله حديث طويل وفيه خطبة الغدير وفيها وفى على والله نزلت سورة العصر: " بسم الله الرحمن الرحيم والعصر " إلى آخره.

In the Book Al Ihtijaj Al Tabarsy, by his chain going up to

Muhammad Bin Ali Al Baqir[asws], from the Prophet[saww], a lengthy Hadeeth, and in it: 'By Allah[azwj], and it was regarding Ali[asws] that Surah Al Asr was revealed – ***"In the Name of Allah the Beneficent, the Merciful. [103:1] I swear by the time"*** up to its end'.[6220]

في مجمع البيان وقيل: ان في قراءة ابن مسعود " والعصر ان الانسان لفى خسر وانه فيه إلى آخر الدهر " وروى ذلك عن على عليه السلام.

In Majma Al Bayaan, and he said –

[6218] (كمال الدين و تمام النعمة: 656/ 1.)
[6219] (تأويل الآيات 2: 853/ 1)
[6220] Tafseer Noor Al Saqalayn – CH 103 H 3

In the recitation of Ibn Mas'ud was "I Swear by the time, Surely man is in loss, and he would be in it up to the end of time'. And that has been reported from Ali[asws]'.[6221]

[6221] Tafseer Noor Al Saqalayn – CH 103 H 4

CHAPTER 104

AL HUMAZA

(9 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله، قال: «من قرأ وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ في فرائضه، أبعد الله عنه الفقر، و جلب عليه الرزق، و يدفع عنه ميتة السوء».

Ibn Babuwayh, by his chain, from Abu Baseer,

from Abu Abdullah[asws] having said: 'The one who recites ***[104:1] Woe to every slanderer, defamer*** in his obligatory (Prayers), Allah[azwj] would distance poverty from him, and Bring to him the sustenance, and repulse from his the evil death'.[6222]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد من استهزأ بمحمد و أصحابه، و إن قرئت على العين نفعتها».

And from Khawaas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter would have for him the Rewards of the number of the ones who ridiculed Muhammad[saww] and his[saww] companions, and if it is recited upon the eyes, it would be beneficial for it'.[6223]

و قال الصادق (عليه السلام): «إذا قرئت على من به عين، زالت عنه العين بقدرة الله تعالى».

And Al Sadiq[asws] said: 'When it is recited upon the one on whom is an evil eye, it would decline from him, by the Power of Allah[azwj] the High'.[6224]

VERSES 1 – 9

وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ {1}الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ {2} يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ {3} كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ {4} وَمَا أَدْرَاكَ مَا الْحُطَمَةُ {5} نَارُ اللَّهِ الْمُوقَدَةُ {6} الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ {7} إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ {8} فِي عَمَدٍ مُمَدَّدَةٍ {9}

[104:1] Woe to every slanderer, defamer, [104:2] Who amasses wealth and considers it a provision (against mishap); [104:3] He thinks that his wealth will make him immortal. [104:4] Nay! he shall most certainly be hurled into the crushing disaster, [104:5] And what will make you realize what the crushing disaster is? [104:6] It is the fire kindled by Allah, [104:7] Which rises above the

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[6222] (ثواب الأعمال: 126.)
[6223] Tafseer Al Burhan – H 11896
[6224] (خواص القرآن: 16 «مخطوط».)

hearts. [104:8] Surely it shall be closed over upon them, [104:9] In extended columns.

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن عبد الله بن مهران، عن محمد بن خالد البرقي، عن محمد بن سليمان الديلمي، عن أبيه سليمان، قال: قلت لأبي عبد الله (عليه السلام): ما معنى قوله عز و جل: وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ؟ قال: «الذين همزوا آل محمد حقهم و لمزوهم، و جلسوا مجلسا كان آل محمد أحق به منهم».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Muhammad Bin Abdullah Bin Mahraan, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Suleyman Al Dulaimy, from his father Suleyman who said:

'I said to Abu Abdullah[asws], 'What is the Meaning of the Words of the Mighty and Majestic ***"[104:1] Woe to every slanderer, defamer"***?' He[asws] said: 'The ones who slander the Progeny[asws] of Muhammad[saww] for their[asws] rights and defame them[asws], and sit in gathering in which the Progeny[asws] of Muhammad[saww] have a more deserving right for it than them'.[6225]

علي بن إبراهيم: في معنى السورة، قوله: وَيْلٌ لِكُلِّ هُمَزَةٍ، قال: الذي يغمز الناس، و يستحقر الفقراء، و قوله: لُمَزَةٍ الذي يلوي عنقه و رأسه و يغضب إذا رأى فقيرا و سائلا، و قوله: الَّذِي جَمَعَ مالًا وَ عَدَّدَهُ، قال: أعده و وضعه يَحْسَبُ أَنَّ مالَهُ أَخْلَدَهُ قال: [يحسب أن ماله يخلده] و يبقيه، ثم قال: كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ و الحطمة: النار [التي] تحطم كل شيء.

Ali Bin Ibrahim (Tafseer Qummi) regarding the Meaning of the Chapter –

His[azwj] Words ***"[104:1] Woe to every slanderer"*** the one who winks (slyly) at the people, and belittles the poor'. And His[azwj] Words ***"defamer"***, he[asws] said: The one who twists and turns his head away when he sees a poor or a beggar'. And His[azwj] Words ***"[104:2] Who amasses wealth and considers it a provision (against mishap)"***, he[asws] said: 'Prepares it and saves it', ***"[104:3] He thinks that his wealth will make him immortal"***, he[asws] said: 'And he would remain (not die)'. Then said: ***"[104:4] Nay! he shall most certainly be hurled into the crushing disaster"***, 'A Fire which shatters everything'.

ثم قال: وَ ما أَدْراكَ يا محمد مَا الْحُطَمَةُ نارُ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ، قال: تلتهب على الفؤاد، قال أبو ذر (رضي الله عنه): بشر المتكبرين بكي في الصدور، و سحب على الظهور، قوله: إِنَّها عَلَيْهِمْ مُؤْصَدَةٌ، قال: مطبقة فِي عَمَدٍ مُمَدَّدَةٍ، قال: إذا مدت العمد عليهم أكلت و الله الجلود.

Then said: ***"[104:5] And what will make you,*** O Muhammad[saww], ***realize what the crushing disaster is? [104:6] It is the fire kindled by Allah, [104:7] Which rises above the hearts"***. He[asws] said: 'festered upon the hearts'. Abu Dharr[ar] said, 'Human beings who are proud, would be weeping in their chests, and it would pull to the backs'. His[azwj] Words "**[104:8] Surely it shall be closed over upon them,** he[asws] said: **"[104:9] In extended columns"**. He[asws] said: 'If it intends to extend over them, it would take their skins'.[6226]

الطبرسي: روي العياشي بإسناده، عن محمد بن النعمان الأحول، عن حمران بن أعين، عن أبي جعفر (عليه السلام)، قال: «إن الكفار و المشركين يعيرون أهل التوحيد في النار، و يقولون: ما نرى توحيدكم أغنىعنكم شيئا، و ما نحن و أنتم إلا سواء، قال: فيأنف [لهم] الرب تعالى، فيقول للملائكة: اشفعوا، فيشفعون لمن شاء الله، ثم يقول للنبيين: اشفعوا، فيشفعون لمن يشاء، ثم يقول للمؤمنين: اشفعوا، فيشفعون لمن شاء، و يقول الله: أنا أرحم الراحمين، اخرجوا برحمتي،

[6225] (تأويل الآيات 2: 854/ 1.)
[6226] (تفسير القمّي 2: 441.)

فيخرجون كما يخرج الفراش» قال: ثم قال أبو جعفر (عليه السلام): «مدت العمد، و أوصدت عليهم، و كان و الله الخلود».

Al Tabrasy reports from Al Ayyashi by his chain, from Muhammad Bin Al No'man Al Ahowl, from Hamraan Bin Ayn,

from Abu Ja'far[asws] having said: 'The Infidels and the Polytheists would be seeing the people of Oneness (Al Tauheed) in the Fire, and they would be saying, 'We do not see your (belief in) Oneness to have made you needless of anything, and us and you are not but equal'. The High Lord[azwj] would Disdain them, so He[azwj] would Say to the Angels: "Intercede!" So they would be interceding for the one whom Allah[azwj] so Desires. Then He[azwj] will Say to the Prophets[asws]: "Intercede!" So they[asws] would be interceding for the one whom Allah[azwj] so Desires. Then He[azwj] would Say to the Believers: "Intercede!" So they would be interceding for the one whom Allah[azwj] so Desires. And Allah[azwj] would Say: "I[azwj] am the Most Merciful of the merciful ones. Come out, by My[azwj] Mercy!" So they would be coming out like they come out of their beds'. He (the narrator) said, 'Then Abu Ja'far[asws] said: 'By Allah[azwj], they would have (otherwise) remained closed up for all eternity'.[6227]

في كتاب الخصال عن أبى عبد الله عن أبيه عن جده عليهم السلام قال: المسوخ من بنى آدم ثلثة عشر إلى أن قال: واما العقرب فكان رجلان همازا لمازا فمسخه الله عقربا.

In the Book Al Khisaal,

from Abu Abdullah[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'The metamorphosed ones from the Children of Adam[asws] are thirteen' – until he[saww] said: 'And as for the scorpion, it used to be two (types) of me Slanderer (Humaza) and Defamer (Lumaza)'.[6228]

وفيه ايضا عن جعفر بن محمد عن أبيه عن جده عن على أبيطالب عليهم السلام قال: سألت رسول الله صلى الله عليه وآله عن المسوخ فقال: هي ثلثة عشر: الفيل والدب إلى أن قال صلى الله عليه وآله: واما العقرب فكان رجلا لداغا لا يسلم من لسانه.

And in it as well,

from Ja'far Bin Muhammad[asws], from his[asws] father, from his[asws] grandfather[asws] Ali Bin Abu Talib[asws] having said: 'I[asws] asked the Messenger[saww] of Allah[azwj] about the metamorphosed ones, so he[saww] said: 'The elephant and the bear', until he[saww] said: 'And as for the scorpion, it used to be the man from whom (others) were not safe from his tongue'.[6229]

في عوالي اللئالى وقال صلى الله عليه وآله: رايت ليلة الاسراء قوما يقطع اللحم من جنوبهم ثم يلقمونه، ويقال: كلوا ما كنتم تأكلون من لحم أخيكم فقلت: يا جبرئيل من هؤلاء ؟ فقال: هؤلاء الهمازون من امتك اللمازون.

In Awaly Al Lu'aly –

[6227] (مجمع البيان 10: 819.)
[6228] Tafseer Noor Al Saqalayn – CH 104 H 3
[6229] Tafseer Noor Al Saqalayn – CH 104 H 4

And he[saww] said: 'I[saww] saw on the night of the ascension, a group of people whose flesh was being cut off from their sides and being fed to them, and it was being said to them: 'Eat! What you used to eat from the flesh of your brothers'. So I[saww] said: 'O Jibraeel[asws]! Who are these people?' So he[asws] said: 'They are the slanderers from your[saww] community, the defamers'.[6230]

في كتاب الخصال عن محمد بن اسمعيل بن بزيع قال: سمعت الرضا عليه السلام يقول: لا يجتمع المال الا بخمس خصال: بخل شديد وامل طويل، وحرص غالب، و قطيعة رحم، وايثار الدنيا على الاخرة.

In the Book Al Khisaal –

Fom Muhammad Bin Ismail Bin Bazi'e who said, 'I heard Al Ridha[asws] saying: 'Wealth cannot be gathered except by five characteristics – Extreme stinginess, and long hopes, and overwhelming greed, and severing of family ties, and giving preference to the world over the Hereafter'.[6231]

في كتاب التوحيد باسناده إلى أبان الاحمر عن الصادق عليه السلام انه جاء إليه رجل فقال له بابى انت وامى عظني موعظة. فقال عليه السلام: ان كان الحسنات حقا فالجمع لماذا ؟ وان كان الخلف من الله عزوجل حقا فالبخل لماذا ؟

In the Book Al Tawheed, by its chain going up to Aban Al Ahmar,

from Al Sadiq[asws], that a man came up to him[asws] and said to him[asws], 'May my father and my mother be sacrificed for you[asws], give me some advice'. So he[asws] said: 'If the good deeds were the true reality, so why the gathering (of the wealth)? And if the Caliph from Allah[azwj] Mighty and Majestic was the true reality, so why the miserliness?'[6232]

[6230] Tafseer Noor Al Saqalayn – CH 104 H 5
[6231] Tafseer Noor Al Saqalayn – CH 104 H 7
[6232] Tafseer Noor Al Saqalayn – CH 104 H 8

CHAPTER 105

AL FEEL

(5 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ في فرائضه: أَ لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ شهد له يوم القيامة كل سهل و جبل و مدر، بأنه كان من المصلين و ينادي له يوم القيامة مناد: صدقتم على عبدي، قبلت شهادتكم له و عليه، أدخلوه الجنة و لا تحاسبوه، فانه ممن أحبه و أحب عمله».

Ibn Babuwayh, by his chain, from Abu Baseer,

from Abu Abdullah[asws] having said: 'The one who recites in his obligatory (Prayers) ***[105:1] Have you not considered how your Lord dealt***, every coast and mountain and valley would testify for him on the Day of Judgement that he used to be from the Praying ones. And a Caller will Call out for him on the Day of Judgement: "Ratify My[azwj] Servant! I[azwj] would Accept your testimony for him, and Enter him into the Paradise, and will not Do his Accounting, for he is from the ones whom I[azwj] Love, and Love his deeds".[6233]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعاذه الله من العذاب، و المسخ في الدنيا، و إن قرئت على الرماح التي تصادم كسرت ما تصادمه».

And from Khawas Al Quran –

it has been reported from the Prophet[saww] having said: 'The one who recites this Chapter would be Protected by Allah[azwj] from the Punishment, and the metamorphosis in the world. And if it is recited upon the spear which clashes (in battle) it would break what it collides against'.[6234]

VERSES 1 – 5

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ {1} أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ {2} وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ {3} تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ {4} فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ {5}

[105:1] Have you not considered how your Lord dealt with the possessors of the elephant? [105:2] Did He not cause their war to end in confusion, [105:3] And send down (to prey) upon them birds in flocks, [105:4] Casting against them stones of baked clay, [105:5] So He rendered them like straw eaten up?

[6233] (ثواب الأعمال: 126.)
[6234] Tafseer Al Burhan – H 11904

الشيخ في (أماليه)، قال: أخبرنا أبو عبد الله محمد بن محمد- يعني المفيد- قال: حدثنا أبو الحسن علي بن بلال المهلبي، قال: حدثنا عبد الواحد بن عبد الله بن يونس الربعي، قال: حدثنا الحسين بن محمد ابن عامر، قال: حدثنا المعلى بن محمد البصري، قال: حدثنا محمد بن جمهور العمي، قال: حدثنا جعفر بن بشير، قال: حدثنا سليمان بن سماعة، عن عبد الله بن القاسم، عن عبد الله بن سنان، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، قال: «لما قصد أبرهة بن الصباح ملك الحبشة ليهدم البيت، تسرعت الحبشة، فأغاروا عليها، فأخذوا سرحا لعبد المطلب بن هاشم، فجاء عبد المطلب إلى الملك، فاستأذن عليه، فأذن له و هو في قبة ديباج على سرير له، فسلم عليه، فرد أبرهة السلام، و جعل ينظر في وجهه، فراقه حسنه و جماله و هيئته. فقال له: هل كان في آبائك مثل هذا النور الذي أراه لك و الجمال؟ قال: نعم أيها الملك، كل آبائي كان لهم هذا الجمال و النور و البهاء فقال له أبرهة: لقد فقتم [الملوك] فخرا و شرفا، و يحق لك أن تكون سيد قومك.

Al Sheykh in his Amaali, said, 'It has been narrated from Abu Abdullah Muhammad Bin Muhammad – meaning Al Mufeed – from Abu Al Hassan Ali Bin Bilal Al Mahalby, from Abdu Al Wahid Bin Abdullah Bin Yunus Al Rab'ie, from Al Husayn Bin Muhammad Ibn Aamir, from Al Moala Bin Muhammad Al Basry, from Muhammad Bin Jamhour Al Aamy, from Ja'far Bin Basheer, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

from Abu Abdullah Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'When Abraha Bin Al Sabah, King of Ethiopia intended to destroy the House (Kabah), the Ethiopians hastened to it. They raided the wealth (camels) of Abdul Muttalib Bin Hashim[sa]. So Abdul Muttalib[sa] went to the king. He[sa] sought permission to see him. He[sa] was given permission, and he was in a dome of silk upon his bed. So he[sa] greeted him. Abraha returned the greeting, and went on to look in his[sa] face which was radiating his[sa] beauty (handsomeness), and his[sa] magnificence, and his[sa] grandeur'. So he said to him[sa], 'Did there used to be in your[sa] forefathers[sa] this radiance which I see in you[sa], and the beauty?' He[sa] said: 'Yes, O king! All of my[sa] forefathers had this grandeur, and the beauty, and the light, and the glory'. So Abraha said to him[sa], 'You[sa] have surpassed the pride and honour of the kings, and you[sa] have the right to be the master of your[sa] people'.

ثم أجلسه معه على سريره، و قال لسائس فيله الأعظم- و كان فيلا أبيض عظيم الخلق، له نابان مرصعان بأنواع الدر و الجواهر، و كان الملك يباهي به ملوك الأرض- ائتني به، فجاء به سائسه، و قد زين بكل زينة حسنة، فحين قابل وجه عبد المطلب سجد له، و لم يكن يسجد لملكه، و أطلق الله لسانه بالعربية، فسلم على عبد المطلب، فلما رأى الملك ذلك ارتاع له و ظنه سحرا، فقال: ردوا الفيل إلى مكانه.

The he seated him[sa] upon his bed and said, 'Bring Sa'sah to me!' – And it as was a huge white elephant which had two tusk decorated with gems and jewels, and the king used to show off by it to the other kings of the earth. So they came with Sa'sah, and it had been decorated with all the beautiful decorations. So when it came close to the face of Abdul Muttalib[sa], it prostrated to him[sa], and did not prostrate to the king. Allah[azwj] Granted it the power of speech in Arabic, so it greeted Abdul Muttalib[sa]. So when the king saw that, he was appalled by it and thought it was sorcery. So he said, 'Return the elephant to its place!'

ثم قال لعبد المطلب: فيم جئت؟ فقد بلغني سخاؤك و كرمك و فضلك، و رأيت من هيئتك و جمالك و جلالك ما يقتضي أن أنظر في حاجتك، فسلني ما شئت. و هو يرى أن يسأله في الرجوع عن مكة، فقال له عبد المطلب: إن أصحابك غدوا على سرح لي فذهبوا به، فمرهم برده علي.

Then he said to Abdul Muttalib[sa], 'So why have you[sa] come? Your[sa] generousity, and prestige, and virtues had reached me, and I have seen your[sa] grandeur, and your[sa] beauty, and your[sa] majesty. I will do whatever it takes to fulfil your[sa] request, so ask me whatever you[sa] so like'. And he was thinking that he[sa] would ask him to return

from Makkah. Abdul Muttalib[sa] said to him, 'Your companions have taken my[sa] property and went away with it, so order them to return it to me[sa]'.

قال: فتغيظ الحبشي من ذلك، و قال لعبد المطلب: لقد سقطت من عيني، جئتني تسألني في سرحك، و أنا قد جئت لهدم شرفك و شرف قومك، و مكرمتكم التي تتميزون بها من كل جيل، و هو البيت الذي يحج إليه من كل صقع في الأرض، فتركت مسألتي في ذلك و سألتني في سرحك.

He[asws] said; 'The Ethiopian was enraged at that, and said to Abdul Muttalib[sa], 'You[sa] have fallen from my eyes. You[sa] come to me to ask me regarding your property, and I have come to destroy your[sa] honour and the honour of your[sa] people, which they are being distinguished by from every generation, and it is the House which they come to Pilgrimage for from every idol in the earth. So you[sa] leave asking me regarding that and instead you[sa] ask me regarding your[sa] property?'

فقال له عبد المطلب: لست برب البيت الذي قصدت لهدمه، و أنا رب سرحي الذي أخذه أصحابك، فجئت أسألك فيما أنا ربه، و للبيت رب هو أمنع له من الخلق كلهم، و أولى [به] منهم. فقال الملك: ردوا إليه سرحه، فردوه إليه و انصرف إلى مكة، و أتبعه الملك بالفيل الأعظم مع الجيش لهدم البيت،

So Abdul Muttalib[sa] said to him: 'I[sa] am not the Lord[azwj] of the House which you intend to destroy, but I[sa] am a Lord of my[sa] property which your companions have taken. Thus I[sa] came to ask you regarding what I[sa] am the Lord of, and for the House (Kabah) there is a Lord[azwj] for it. He[azwj] would Protect it from the creatures, all of them, and is Higher by it from them'. So the king said, 'Return to him[sa] his[sa] property'. So they returned it back to him[sa], and he[sa] left to go to Makkah. And the king followed him[sa] with the huge elephant along with his army to destroy the House (Kabah).

فكانوا إذا حملوه على دخول الحرم أناخ، و إذا تركوه رجع مهرولا، فقال عبد المطلب لغلمانه: ادعوا لي ابني، فجيء بالعباس، فقال: ليس هذا أريد، ادعوا لي ابني، فجيء بأبي طالب، فقال: ليس هذا أريد، ادعوا لي ابني، فجيء بعبد الله أبي النبي (صلى الله عليه و آله)، فلما أقبل إليه، قال: اذهب يا بني حتى تصعد أبا قبيس ، ثم اضرب ببصرك ناحية البحر، فانظر أي شيء يجيء من هناك، و خبرني به.

So before he carried on to enter the Sanctuary, he tied it, and if it had been left it would have rushed back. Abdul Muttalib[sa] said to his[sa] servant: 'Call my[sa] son for me[sa]'. So he came with Al Abbas. He[sa] said: 'This is not the one I[sa] intended. Call my[sa] son[sa] for me[sa]'. So he came with Abu Talib[sa]. He[sa] said: 'This is not the one I[sa] intended. Call my[sa] son[sa] for me[sa]. So he came with Abdullah[sa], father[sa] of the Prophet[saww]. So when he[sa] was in front of him[sa], he[sa] (Abdul Muttalib[sa]) said: 'O my[sa] son[sa]! Go and ascend Mount Abu Qubays, then turn your[sa] vision towards the ocean. So Look and see which thing is coming from over there, and give me[sa] the news of it'.

قال: فصعد عبد الله أبا قبيس، فما لبث أن جاء طير أبابيل مثل السيل و الليل، فسقط على أبي قبيس، ثم صار إلى البيت، فطاف [به] سبعا، ثم صار إلى الصفا و المروة فطاف بهما سبعا، فجاء عبد الله إلى أبيه فأخبره الخبر، فقال: انظر يا بني ما يكون من أمرها بعد فأخبرني به، فنظرها فإذا هي قد أخذت نحو عسكر الحبشة فأخبر عبد المطلب بذلك، فخرج عبد المطلب و هو يقول: يا أهل مكة، اخرجوا إلى العسكر فخذوا غنائمكم.

He[asws] said: 'Abdullah[sa] climbed Abu Qubays. So it was not long before the Ababeel birds came like the flood and the night. So he[sa] descended from Abu Qubays, then went to the House (Kabah) and circumambulated (Tawaaf) it seven times. Then he[sa]

went to Al Safa and Al Marwa and circles these seven times. Abdullah[sa] went to his[sa] father[sa] and informed him[sa] of the news. So he[sa] said: 'O my[sa] son[sa]! Look at what is to become of its matter afterwards and give me[sa] the news of it'. So he[sa] looked and saw that it had taken (killed) most the Ethiopian soldiers. So he[sa] informed Abdul Muttalib[sa] of that. Abdul Muttalib[sa] went out and he[sa] was saying: 'O people of Makkah! Come out to the army. So take your war booty'.

قال: فأتوا العسكر، و هم أمثال الخشب النخرة، و ليس من الطير إلا ما معه ثلاثة أحجار، في منقاره و رجليه، يقتل بكل حصاة منها واحدا من القوم، فلما أتوا على جميعهم انصرف الطير، و لم ير قبل ذلك و لا بعده فلما هلك القوم بأجمعهم جاء عبد المطلب إلى البيت

He[asws] said: 'So they came to the army, and they were like decayed wood, and there was none from the birds except that there were with it three pebbles – a pebble each, in its beak and its two claws. Each of the pebble killed one from the people. So when they had come upon all of them, the birds left, and there had never been seen before that, nor were ever seen after it. So when the people were destroyed in their entirety, Abdul Muttalib[sa] came to the House (Kabah).

و قال: فتعلق بأستاره، يا حابس الفيل بذي المغمس حبسته كأنه مكوكس

And he[sa] recited (a poem) by holding its curtain: - 'O Holder of the elephants at Al Maghmas (a place near Makkah on the road to Al Taef)! Pulverised them as if they were rubble. In a gathering where souls perished'.

في مجلس تزهق فيه الأنفس فانصرف و هو يقول في فرار قريش و جزعهم من الحبشة: طارت قريش إذ رأت خميسا فظلت فردا لا أرى أنيسا و لا أحس منهم حسيسا إلا أخا لي ماجدا نفيسا مسودا في أهله رئيسا».

And he[sa] was saying (a poem) regarding the fleeing of the Qureysh, and their alarm from the Ethiopian (army): 'The Qureysh flew away when they saw the Thursday. There remained an individual who did not see a single companion. And none of the felt mean about it except for a brother of mine[sa] of a glorious self. A black in his family, a chief'.[6235]

11907/ [1]- محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن محمد بن حمران، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «لما أتى «1» صاحب الحبشة بالخيل و معهم الفيل ليهدم البيت مروا بإبل لعبد المطلب فساقوها، فبلغ ذلك عبد المطلب، فأتى صاحب الحبشة، فدخل الآذن، فقال: هذا عبد المطلب بن هاشم، قال: و ما يشاء؟ قال الترجمان: جاء في إبل له ساقوها يسألك ردها، فقال ملك الحبشة لأصحابه: هذا رئيس قوم و زعيمهم! جئت إلى بيته الذي يعبده لأهدمه و هو يسألني إطلاق إبله! أما لو سألني الإمساك عن هدمه لفعلت، ردوا عليه إبله.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Hamraan, from Aban Bin Taghlub who said,

'Abu Abdullah[asws] said: 'When the Ethiopian cavalry set out, and they had elephants with them, for the destruction of the House (Kabah) they passed by the camels of Abdul Muttalib[sa], so they ushered the camels away with them. That reached Abdul Muttalib[sa], so he[sa] came to the Ethiopians. He[sa] came up and (the guard) called out,

[6235] (الأمالي 1: 78)

'This is Abdul Muttalib Bin Hashim[sa]!' He (Abraha the king) said, 'And what does he want?' The interpreter said, 'He[sa] has come regarding his[sa] camels which were ushered away. He[sa] is asking for their return'. So the Ethiopian king said to his companions, 'This is the Chief of a people and their leader! We come to the House which he worships in order to destroy it, and he [sa] is asking me to return his camels! But, had he[sa] asked me to withhold the destruction, I would have done it. Return his[sa] camels to him[sa]'.

فقال عبد المطلب لترجمانه: ما قال الملك؟ فأخبره، فقال عبد المطلب: أنا رب الإبل، و لهذا البيت رب يمنعه، فردت عليه إبله، و انصرف عبد المطلب نحو منزله، فمر بالفيل في منصرفه، فقال للفيل: يا محمود، فحرك الفيل رأسه. فقال له: أ تدري لم جاءوا بك؟ فقال «2» الفيل برأسه: لا، فقال عبد المطلب: جاءوا بك لتهدم بيت ربك، أ فتراك فاعل ذلك؟ فقال برأسه: لا.

Abdul Muttalib[sa] to his interpreter: 'What did the king say?' So he informed him[sa]. So Abdul Muttalib[sa] said: 'I[sa] am the lord of the camels, and for this House is a Lord [azwj] to prevent it (the attack)'. So he returned the camels back to him[sa], and Abdul Muttalib[sa] left to go towards his[sa] house. He[sa] passed by the elephants during his departure, so he[sa] said to the elephants: 'O Mahmoud! So the elephant moved its head. So he[sa] said to it: 'Do you know why they have come with you?' So the elephant said with (shook) its head, 'No'. So Abdul Muttalib[sa] said: 'They have come with you to destroy the House of your Lord[azwj]. Do you see yourself doing that?' So it said (shook) by its head, 'No'.

فانصرف عبد المطلب إلى منزله، فلما أصبحوا غدوا به لدخول الحرم، فأبى و امتنع عليهم، فقال عبد المطلب لبعض مواليه عند ذلك: اعل الجبل، فانظر ترى شيئا؟ فقال: أرى سوادا من قبل البحر، فقال له:يصيبه بصرك أجمع؟ فقال له: لا، و أوشك أن يصيب، فلما أن قرب قال: هو طير كثير و لا أعرفه، يحمل كل طير في منقاره حصاة مثل حصاة الحذف أو دون حصاة الحذف. فقال عبد المطلب: و رب عبد المطلب ما تريد إلا القوم، حتى لما صارت فوق رؤوسهم أجمع ألقت الحصاة، فوقعت كل حصاة على هامة رجل، فخرجت من دبره فقتلته، فما انفلت منهم إلا رجل واحد يخبر الناس، فلما أن أخبرهم ألقت عليه حصاة فقتلته».

So Abdul Muttalib[sa] left for his house. When it was the morning they left by these (elephants) to enter the Sanctuary. They (elephants) refused, and refrained against them. So Abdul Muttalib[sa] said to one of his[sa] friends during that: 'Look at the top of the mountain, do you see anything?' He said, 'I see blackness in front of the sea'. So he[sa] said to him: 'It has affected your entire vision?' He said to him[sa], 'No', and he doubted that he might be affected. So when it (blackness) was closer, he said, 'These are numerous birds and I do not recognise them'. Each bird carried in its beak a pebble like the gravel, or other. So Abdul Muttalib[sa] said: 'And the Lord[azwj] of Abdul Muttalib[sa], what He[azwj] Intends except for the group (Ethiopian cavalry). When they came over their heads, they all threw the pebbles unanimously. Each pebble fell on an important man (of the cavalry), and came out from his back, killing him. So none of them remained except for one man who informed the (Ethiopian) people. So when he had informed them (of what had happened), a pebble came down upon him, killing him'.[6236]

[6236] (الكافي 1: 372/ 25)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَرْسَلَ عَلَيْهِمْ طَيْراً أَبابِيلَ تَرْمِيهِمْ بِحِجارَةٍ مِنْ سِجِّيلٍ قَالَ كَانَ طَيْرٌ سَافٌّ جَاءَهُمْ مِنْ قِبَلِ الْبَحْرِ رُءُوسُهَا كَأَمْثَالِ رُءُوسِ السِّبَاعِ وَ أَظْفَارُهَا كَأَظْفَارِ السِّبَاعِ مِنَ الطَّيْرِ مَعَ كُلِّ طَائِرٍ ثَلَاثَةُ أَحْجَارٍ فِي رِجْلَيْهِ حَجَرَانِ وَ فِي مِنْقَارِهِ حَجَرٌ فَجَعَلَتْ تَرْمِيهِمْ بِهَا حَتَّى جُدِّرَتْ أَجْسَادُهُمْ فَقَتَلَهُمْ بِهَا وَ مَا كَانَ قَبْلَ ذَلِكَ رُئِيَ شَيْءٌ مِنَ الْجُدَرِيِّ وَ لَا رَأَوْا ذَلِكَ مِنَ الطَّيْرِ قَبْلَ ذَلِكَ الْيَوْمِ وَ لَا بَعْدَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Saaleh, from Abu Maryam,

from Abu Ja'far[asws], said, 'I asked him[asws] about the Statement of Allah[azwj] Mighty and Majestic: ***"[105:3] And send against them swarms of flying creatures [105:4] Striking them with stones of baked clay"***, he[asws] said: 'These were low flying birds which came upon them from the sea front. Their heads were like the heads of predatory birds, and their claws were like the claws of predatory birds. Along with each of the birds were three stones. In their legs were two stones and in their beaks was one stone each. So they went on to pelt them by these until their bodies became blistered with smallpox. So they killed them by it and there was not seen before that anything from the smallpox, nor were such birds seen before that day, nor after it'.

قَالَ وَ مَنْ أَفْلَتَ مِنْهُمْ يَوْمَئِذٍ انْطَلَقَ حَتَّى إِذَا بَلَغُوا حَضْرَمَوْتَ وَ هُوَ وَادٍ دُونَ الْيَمَنِ أَرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلًا فَغَرَّقَهُمْ أَجْمَعِينَ قَالَ وَ مَا رُئِيَ فِي ذَلِكَ الْوَادِي مَاءٌ قَطُّ قَبْلَ ذَلِكَ الْيَوْمِ بِخَمْسَةَ عَشَرَ سَنَةً قَالَ فَلِذَلِكَ سُمِّيَ حَضْرَمَوْتَ حِينَ مَاتُوا فِيهِ.

He[asws] said: 'And the ones from among them who escaped on that day went until they reached *Hazramaut*, and it is a valley in a part of Yemen. Allah[azwj] Sent against them a flood. So all of them drowned in it'. He[asws] said: 'And no water had been seen in that valley at all for fifteen years before that'. He[asws] said: 'So that is why it has been named as *Hazramaut* (death arrived), for that is wherein they died'.[6237]

في روضة الواعظين للمفيد (ره) قال على بن الحسين عليه السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه وآله بسيفه إلى ان قال: فقال أبو طالب: يابن اخ إلى الناس كافة ارسلت ام إلى قومك خاصة ؟ قال: لا بل إلى الناس ارسلت كافة الابيض والاسود والعربي والعجمي، والذى نفسي بيده لادعون إلى هذا الامر الابيض و الاسود ومن على رؤس الجبال ومن في لجج البحار، ولادعون السنة فارس والروم

In Rozat Al Wa'izeen of Al Mufeed who said,

'Ali Bin Al Husayn[asws] said: 'Abu Talib[sa] was discussing with the Rasool-Allah[saww]. Abu Talib[sa] said: 'O son[saww] of my[sa] brother[sa]! You[saww] have been sent to all of mankind or a particular people?' He[saww] said: 'No, but I[saww] have been Sent to all of mankind, the white, and the black, and the Arabs, and the non-Arabs. By the One[azwj] in Whose Hand is my[saww] soul, I[saww] am calling to this matter, the white and the black, and the one on top of the mountain, and the one in tossing in the oceans, and I[saww] am calling to the Sunnah, the Persians and the Byzantines (Al Roum)'.

فحيرت قريش واستكبرت وقالت: أما تسمع إلى ابن اخيك وما يقول والله لو سمعت بهذا فارس والروم لاختطفتنا من ارضنا، ولقلعت الكعبة حجرا حجرا، فأنزل الله تبارك وتعالى " وقالوا ان نتبع الهدى معك نتخطف من أرضنا أولم نمكن لهم حرما آمنا يجبى إليه ثمرات كل شئ " إلى آخر الآية وانزل في قولهم لقلعت الكعبة حجرا حجرا " الم تر كيف فعل ربك باصحاب الفيل " إلى آخر الآية.

[6237] Al Kafi – Vol 8 H 14492

So the Qureysh were baffled and were arrogant, and said, 'But, are you[sa] listening to what the son[saww] of your[sa] brother[sa] and what he[saww] is saying? By Allah[azwj]! If Persia and Byzantine were to hear this they would kidnap us from our land and break down the Kabah stone by stone'. So Allah[azwj] Blessed and High Revealed: ***"[28:57] And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?"*** up to the end of the Verse. And Revealed regarding their words, 'break down the Kabah stone by stone', ***"[105:1] Have you not considered how your Lord dealt with the possessors of the elephant?"*** up to the end of the Verse'.[6238]

وعن ابن العباس عن احدهما عليهم السلام قال: " الم تر كيف فعل ربك " و " لايلاف قريش " سورة واحدة.

And from Abu Al Abbas,

from one of them[asws] (5th. Or 6th. Imam[asws]) having said: '***[105:1] Have you not considered how your Lord dealt"*** and ***"[106:1] For the protection of the Qureysh"*** is one Chapter'.[6239]

في كتاب الخصال عن ابى عبد الله عليه السلام عن ابيه عن جده عليهم السلام قال: المسوخ من بنى آدم ثلثة عشر إلى ان قال: واما الفيل فكان ينكح البهائم فمسخه الله فيلا.

In the Book Al Khisaal,

from Abu Abdullah[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'The metamorphosed from the Children of Adam[sa] are thirteen' – until he[asws] said: 'And as for the elephant, so it was (a people) who copulated with the beasts, so Allah[azwj] metamorphosed them into elephants'.[6240]

في كتاب علل الشرايع باسناده إلى محمد بن الحسن وعلان عن ابى الحسن عليه السلام حديث طويل يقول فيه عليه السلام فاما الفيل فانه كان ملكا زناء لوطيا.

In the Book Illal Al Shara'ie by its chain going up to Muhammad Bin Al Hassan, and A'lan,

from Abu Al Hassan[asws], in a lengthy Hadeeth, in which he[asws] said: 'As for the elephant, so it was as a result of adultery like the people of Prophet Lut[sa]'.[6241]

[6238] Tafseer Noor Al Saqalayn – CH 106 H 8
[6239] Tafseer Noor Al Saqalayn – CH 106 H 4
[6240] Tafseer Noor Al Saqalayn – CH 106 H 5
[6241] Tafseer Noor Al Saqalayn – CH 106 H 7

CHAPTER 106

QUREYSH

(4 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من أكثر من قراءة (لإيلف قريش) بعثه الله يوم القيامة على مركب من مراكب الجنة حتى يقعد على موائد النور يوم القيامة».

Ibn Babuwayh, by his chain from Abu Baseer,

Abu Abdullah[asws] has said: 'The one who frequent in reciting ***[106:1] For the protection of the Qureysh*** will be resurrected by Allah[azwj] on the Day of Judgement on a ride from the rides of the Paradise until he would be seated at the tables of Light on the Day of Judgement'.[6242]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله من الأجر كمن طاف حول الكعبة و اعتكف في المسجد الحرام، و إذا قرئت على طعام يخاف منه كان فيه الشفاء، و لم يؤذ آكله أبدا».

And from Khawaas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, would be Given by Allah[azwj] the Rewards of the one who has circumambulated the Kabah and observed the *I'tikaaf* in the Sacred Masjid. And if you recite it over food that you are scared from, there would be a healing in it, and would not harm the eater ever'.[6243]

و قال رسول الله (صلى الله عليه و آله): «من قرأها على طعام لم ير فيه سوء أبدا».

And the Rasool-Allah[saww] said: 'The one who recites it upon the food, would never see evil in it ever'.[6244]

VERSES 1 TO 4

لِإِيلَافِ قُرَيْشٍ {1} إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {2} فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ {3} الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ {4}

[106:1] For the protection of the Qureysh [106:2] Their protection during their trading caravans in the winter and the summer [106:3] So let them serve the Lord of this House [106:4] Who feeds them against hunger and gives them security against fear.

[6242] (ثواب الأعمال: 126.)
[6243] Tafseer Al Burhan – H 11913
[6244] Tafseer Al Burhan – H 11914

علي بن إبراهيم، قال: نزلت في قريش، لأنه كان معاشهم من الرحلتين: رحلة في الشتاء إلى اليمن، و رحلة في الصيف إلى الشام، و كانوا يحملون من مكة الأدم و اللب، و ما يقع من ناحية البحر من الفلفل و غيره، فيشترون بالشام الثياب و الدرمك و الحبوب، و كانوا يتآلفون في طريقهم، و يثبتون في الخروج في كل خرجة رئيسا من رؤوساء قريش، و كان معاشهم من ذلك،

Ali Bin Ibrahim (Tafseer Qummi),

'It was Revealed regarding the Qureysh, because their livelihood used to be from two journeys – a journey during the winter to Al-Yemen, and a journey during the Summer to Al-Shaam (Syria). And they used to carry from Makkah, the walnuts and almonds and whatever was found near the sea from the peppers etc. So they would be buying clothes and white flour and grain. And they used to unite over this whenever they went out along with the heads of the Qureysh. And their livelihood was from that.

فلما بعث الله رسوله (صلى الله عليه و آله) استغنوا عن ذلك، لأن الناس وفدوا على رسول الله (صلى الله عليه و آله) و حجوا إلى البيت، فقال الله: فَلْيَعْبُدُوا رَبَّ هذا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ فلا يحتاجون أن يذهبوا إلى الشام وَ آمَنَهُمْ مِنْ خَوْفٍ يعني خوف الطريق.

So when Allah[azwj] Sent His[azwj] Rasool[saww], they became needless from that, because the people came to the Rasool-Allah[saww] and performed the Pilgrimage of the House (Kabah). So Allah[azwj] Said: ***"[106:3] So let them serve the Lord of this House [106:4] Who feeds them against hunger"***. So they had no need to go to Al-Sham (Syria) "***and gives them security against fear"***, Meaning the fear of the road (being attacked by bandits etc.)'.[6245]

وروى العياشي باسناده عن المفضل بن صالح عن ابى عبد الله عليه السلام قال: سمعته يقول: لا تجمع بين سورتين في ركعة واحدة الا الضحى والم نشرح، والم تر كيف ولايلاف قريش.

And it has been reported by Al Ayyashi by his chains from Al Mufazzal Bin Salih,

Abu Abdullah[asws] said, 'I heard him[asws] saying: 'Do not join two Chapters in one Cycle (of Prayer) except for ***"[93:1] I swear by the early hours of the day", and "[94:1] Have We not expanded for you your breast", and [105:1] Have you not considered how your Lord dealt" and "[106:1] For the protection of the Qureysh"***.[6246]

وعن ابى العباس عن احدهما عليهما السلام قال: " الم تر كيف فعل ربك، ولايلاف " سورة واحدة.

And from Abu Al-Abbas,

from one of them[asws] (5th Or 6th. Imam[asws]) having said: '***[105:1] Have you not considered how your Lord dealt"*** and ***"[106:1] For the protection of the Qureysh"*** is one Chapter'.[6247]

[6245] (تفسير القمّي 2: 444)
[6246] Tafseer Noor Al Saqalayn – CH 106 H 3
[6247] Tafseer Noor Al Saqalayn – CH 106 H 3

CHAPTER 107

AL MA'OUN

(7 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة غفر الله له ما دامت الزكاة مؤداة، و من قرأها بعد صلاة الصبح مائة مرة حفظه الله إلى صلاة الصبح».

And from Khawaas Al Quran –

It has been reported from the Prophet[saww] having said: 'The one who recites this Chapter, Allah[azwj] would Forgive him as long as Zakat is rendered. And the one who recites it a hundred times after the Morning Prayer. Would be Protected by Allah[azwj] up to the (next) Morning Prayer'.[6248]

و قال الصادق (عليه السلام): «من قرأها بعد صلاة العصر كان في أمان الله و حفظه إلى وقتها في اليوم الثاني».

And Al-Sadiq[asws] said: 'The one who recites it after the Al-Asr Prayer would be in the Safety of Allah[azwj] and His[azwj] Protection up to its time on the second day'.[6249]

ابن بابويه: بإسناده، عن عمرو بن ثابت، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة (أ رأيت الذي يكذب بالدين) في فرائضه و نوافله، كان فيمن قبل الله عز و جل صلاته و صيامه، و لم يحاسبه بما كان منه في الحياة الدنيا».

Ibn Babuwayh, by his chain from Amro Bin Sabit,

from Abu Ja'far[asws] having said: 'The one who recites the Chapter ***[107:1] Have you considered him who belied the Religion?*** In his obligatory and his optional (Prayers), he would be the one from whom Allah[azwj] Accepted his Prayer, and his Fast, and would not Reckon him with what he was from it in the life of the world'.[6250]

VERSE 1

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ {1}

[107:1] Have you considered him who belied the Religion?

محمد بن العباس، قال: حدثنا الحسن بن علي بن زكريا بن عاصم، عن الهيثم، عن عبد الله الرمادي، قال: حدثنا علي بن موسى بن جعفر، عن أبيه، عن جده (صلوات الله عليهم أجمعين)، في قوله عز و جل: أَ رَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ، قال: «بولاية أمير المؤمنين علي (عليه السلام)».

[6248] Tafseer Al Burhan – H 11918
[6249] Tafseer Al Burhan – H 11920
[6250] (ثواب الأعمال: 126.)

Muhammad Bin Al Abbas, from Al Hassan Bin Ali Bin Zakariyya Bin Aasim, from Al Haysam, from Abdullah Al Ramaady,

from Ali[asws] Bin Musa Bin Ja'far[asws], from his[asws] father[asws], from his[asws] grandfather[asws], regarding the Statement of the Mighty and Majestic: "***[107:1] Have you considered him who belied the Religion?"***, he[asws] said: '(Belied) the Wilayah of Amir-ul-Momineen[asws]'.[6251]

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية. ويؤيده: قوله تعالى (إن الدين عند الله الاسلام) وهولا يتم إلا بالولاية، لانه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام دينا). فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الاسلام، فلاجل ذلك صار الدين الولاية، فتمسك بهاتكن من أهلها الموالين وقل عند لك: الحمد لله رب العالمين.

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

from Abu Abdullah[asws] regarding the Statement of the Mighty and Majestic: ***"[107:1] Have you considered him who belied the Religion?"*** He[asws] said: '(Belied) the Wilayah. It means that the Religion is Al-Wilayah. And it is supported by Statement of the High: ***"[3:19] Surely the Religion with Allah is Islam"*** and it is not complete except by Al-Wilayah, because the Glorious One[azwj] Said on the day that He[azwj] Obligated the Wilayah: ***"[5:3] This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion"***. Had it not been for Al-Wilayah, the religion would not have been perfected, nor would the Favours have been completed, nor would Allah[azwj] the Glorious have been Pleased for us with the Religion of Al-Islam. For that purpose Al-Wilayah became the Religion. So attach to the organization, its people, the *Al-Mawaleen* (those with Al-Wilayah)'.[6252]

VERSES 2 & 3

فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ {2} وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ {3}

[107:2] That is the one who leaves the orphan, [107:3] And does not urge (others) to feed the poor.

علي بن إبراهيم، في معنى السورة: قوله تعالى: أَ رَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ قال: نزلت في أبي جهل و كفار قريش فَذلِكَ الَّذِي يَدُعُّ الْيَتِيمَ، أي يدفعه عن حقه وَ لا يَحُضُّ عَلى طَعامِ الْمِسْكِينِ أي لا يرغب في طعام المسكين، ثم قال: فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلاتِهِمْ ساهُونَ قال: عنى به التاركين، لأن كل إنسان يسهو في الصلاة «2»،

Ali Bin Ibrahim (Tafseer Qummi)

regarding the meaning of the Chapter, the Statement of the High: "***[107:1] Have you considered him who belied the Religion?"*** He[asws] said: 'It was revealed with regards to Abu Jahl and the infidels of Qureysh. ***"[107:2] That is the one who leaves the orphan"*** – Yes, he repulses him from his right ***[107:3] And does not urge (others) to feed the poor*** – Yes, he is not inclined to feed the poor'. Then said:

[6251] (تأويل الآيات 2: 855/ 1.)
[6252] Taweel Al Ayaat Al Zahira – CH 107 H 2

'***[107:4] So woe to the praying ones, [107:5] Who are unmindful of their prayers"***, he[asws] said: 'It Means by it the avoiders, because every human being forgets in the Prayer'.

وعن أبي عبد الله (عليه السلام)، قال: «الذي يؤخرها عن أول الوقت إلى آخره من غير عذر». قال أبو عبد اللّه (عليه السّلام): تأخير الصلاة عن أوّل وقتها لغير. الَّذِينَ هُمْ يُراؤُنَ فيما يفعلون وَ يَمْنَعُونَ الْماعُونَ مثل السراج و النار و الخمير و أشباه ذلك من الآلات التي يحتاج إليها الناس

And from Abu Abdullah[asws] having said: 'The ones who delay it from its first (exact) time to its end time without an excuse'. Abu Abdullah[asws] said: 'Delaying the Prayer from its first (exact) time to another. ***[107:6] Who do (good) to be seen,*** regarding what they do ***[107:7] And withhold the necessaries of life***, like the lamps, and the fire, and the dough, and similar things like that which are needed by the people'.[6253]

VERSES 4 & 5

فَوَيْلٌ لِلْمُصَلِّينَ {4} الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ {5}

[107:4] So woe to the praying ones, [107:5] Who are unmindful of their prayers,

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين، عن محمد بن الفضيل، قال: سألت العبد الصالح (عليه السلام) عن قول الله عز و جل: الَّذِينَ هُمْ عَنْ صَلاتِهِمْ ساهُونَ، قال: «هو التضييع».

Muhammad Bin Yaqoub – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn, from Muhammad Bin Al Fazeyl who said,

'I asked Al Abd Al Salih[asws] (7th Imam [asws]) about the Words of Allah[azwj] Mighty and Majestic: ***"[107:5] Who are unmindful of their prayers"***, he[asws] said: 'It is the wastage (of Prayers)'.[6254]

ابن بابويه: عن أبي جعفر (عليه السلام)، قال: «حدثني أبي، عن آبائه، عن أمير المؤمنين (عليهم السلام)، قال: ليس عمل أحب إلى الله عز و جل من الصلاة، فلا يشغلنكم عن أوقاتها شيء من أمور الدنيا، فإن الله عز و جل ذم أقواما فقال: الَّذِينَ هُمْ عَنْ صَلاتِهِمْ ساهُونَ يعني أنهم غافلون، استهانوا بأوقاتها».

Ibn Babuwayh,

from Abu Ja'far having said; 'My[asws] father[asws] narrated to me[asws], from his[asws] forefathers, from Amir-ul-Momineen[asws] having said: 'There is no deed more beloved to Allah[azwj] Mighty and Majestic than the Prayer. So do not let anything from the affairs of the world preoccupy you from its (Prescribed) times, for Allah[azwj] Mighty and Majestic has Condemned people: ***"[107:5] Who are unmindful of their prayers"***, Meaning they are oblivious, underestimating its (Prescribed) timings'.[6255]

الطبرسي: روى العياشي بالإسناد، عن يونس بن عمار، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله: الَّذِينَ هُمْ عَنْ صَلاتِهِمْ ساهُونَ أ هي وسوسة الشيطان؟ فقال: «لا، كل أحد يصيبه هذا، و لكن أن يغفلها و يدع أن يصليها في أول وقتها».

[6253] (تفسير القمّي 2:)
[6254] الكافي 3: 268/ 5.
[6255] (الخصال: 621/ 10)

Al Tabarsy – Al Ayyashi reports by the chain, from Yunus Bin Amaar,

from Abu Abdullah[asws], said, 'I asked him[asws] about His[azwj] Words: ***"[107:5] Who are unmindful of their prayers"***, is it the whispering of the Satan[la]?' So he[asws] said: 'No. Everyone gets affected by this, but if you overlook it, return and Pray it in its first (exact) time'.[6256]

و عن أبي أسامة زيد الشحام، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الَّذِينَ هُمْ عَنْ صَلاتِهِمْ ساهُونَ، قال: «هو الترك لها و التواني عنها».

And from Abu Asama Zayd Al Shahaam who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic: ***"[107:5] Who are unmindful of their prayers"***, he[asws] said: 'It is the leaving of it, and slackening from it'.[6257]

في مجمع البيان " فويل للمصلين الذين هم عن صلوتهم ساهون " وهم الذين يؤخرون الصلوة عن اوقاتها

In Majma Al Bayaan –

"*[107:4] So woe to the praying ones, [107:5] Who are unmindful of their prayers*" And they are the ones are delaying the Prayer from its (prescribed) time'.[6258]

VERSE 6

الَّذِينَ هُمْ يُرَاءُونَ {6}

[107:6] Who do (good) to be seen,

عن ابن عباس ومسروق، وروى ذلك مرفوعا، وقيل يريد المنافقين الذين لا يرجون ثوابا ان صلوا، ولا يخافون عليها عقابا ان تركوا، فهم عنها غافلون حتى يذهب وقتها، فإذا كانوا مع المؤمنين صلوها رياءا وإذا لم يكونوا معهم لم يصلوا، وهو قوله: الذين هم يراؤن عن على عليه السلام وابن عباس.

From Ibn Abbas and Masrouq, and that has been reported with an unbroken chain,

'And it is said that the hypocrites are the one who did not hope for the Rewards if they were to Pray, and did not fear over its Punishment if they were to leave it, so they were oblivious from it until its (prescribed) time had passed. So whenever they were with the Believers, they would Pray it to show off, and if they were not with them, they would not Pray, and it is His[azwj] Words: ***"[107:6] Who do (good) to be seen"*** – from Ali[asws] and from Ibn Abbas'.[6259]

وقوله عليه السلام: من صلى الخمس جماعة فظنوا به كل خير.

[6256] (مجمع البيان 10: 834)
[6257] (مجمع البيان 10: 834)
[6258] Tafseer Noor Al Saqalayn – CH 107 H 6
[6259] Tafseer Noor Al Saqalayn – CH 107 H 6

And he[asws] said: 'The one who Prays five congregational (Prayers) and thinks by it to be all good'.[6260]

VERSE 7

وَيَمْنَعُونَ الْمَاعُونَ {7}

[107:7] And withhold the necessaries of life

على بن ابراهيم عن ابيه عن الحسين بن سعيد عن فضالة بن ايوب عن ابى المغرا عن أبى بصير قال: كنا عند أبى عبد الله عليه السلام ومعنا بعض الاموال فذكروا الزكوة فقال أبو عبد الله عليه السلام: ان الزكوة ليس يحمد بها صاحبها، وانما هو شئ ظاهر انما حقن الله بها دمه وسمى بها مسلما، ولو لم يردها لم تقبل له صلوة، وان عليكم في اموالكم غير الزكوة،

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Abu Al Magza, from Abu Baseer who said,

'We were in the presence of Abu Abdullah[asws], and with us was some wealth. Al-Zakat was mentioned, so Abu Abdullah[asws] said: 'Al-Zakaat is not a matter for praise for its owner, but rather it is an apparent thing. But rather Allah[azwj] has injected it as blood and named it for the Muslims. And if he does not give it, his Prayer would not be Accepted from it, and if there is in your wealth other than Al-Zakaat'.

فقلت: أصلحك الله وما علينا ما في أموالنا غير الزكوة ؟ فقال: سبحان الله اما تسمع الله عزوجل يقول في كتابه " والذين في أموالهم حق معلوم * للسائل والمحروم " إلى قوله وقوله عزوجل: " ويمنعون الماعون " هو القرض يقرضه والمعروف يصنعه ومتاع البيت يعيره ومنه الزكوة، فقلت له: ان لنا جيرانا إذا أعرناهم متاعا كسروه وأفسدوه، فعلينا جناح أن نمنعهم ؟ فقال: لا ليس عليكم جناح ان تمنعوهم إذا كانوا كذلك.

So I said, 'May Allah[azwj] Keep you[asws] well, and if there is nothing with us in our wealth other than Zakat?' He[asws] said: 'Glory be to Allah[azwj]! But have you not heard Allah[azwj] Mighty and Majestic Saying in His[azwj] Book: ***"[70:24] And those in whose wealth there is a fixed portion [70:25] For the beggar and the destitute"***, up to the Statement of the Mighty and Majestic: ***"[107:7] And withhold the necessaries of life"*** – It is the loan that is lent, and the known good things which are needed, and the household items that are needed, and from these is Al-Zakat'. So I said to him[asws]; 'We have a neighbour, if we give him any household item he breaks it and spoils it, so do we have a reason to withhold it from him?' He[asws] said: 'No, that is not a reason for you to withhold it from him, even if that is what he does'.[6261]

في من لا يحضره الفقيه ونهى رسول الله صلى الله عليه وآله ان يمنع احد الماعون جاره وقال: من منع الماعون جاره منعه الله خيره يوم القيامة، ووكله إلى نفسه ومن وكله إلى نفسه فما اسوء حاله.

In Man La Yahzur Al Faiqh –

[6260] Tafseer Noor Al Saqalayn – CH 107 H 11
[6261] Tafseer Noor Al Saqalayn – CH 107 H 19

And the Rasool-Allah[saww] prohibited anyone from withholding the necessities (of life) from his neighbour, and said: 'The one who withholds the necessities from his neighbour, Allah[azwj] will Withhold his good on the Day of Judgement. And he should take the responsibility upon himself for it, for the one who takes the responsibility upon himself would not be in a bad condition'.[6262]

[6262] Tafseer Noor Al Saqalayn – CH 107 H 20

CHAPTER 108

AL-KAUSAR

(3 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من كانت قراءته: (إنا أعطيناك الكوثر) في فرائضه و نوافله، سقاه الله من الكوثر يوم القيامة، و كان محدثه عند رسول الله (صلى الله عليه و آله) في أصل طوبى».

Ibn Babuwayh, by his chain, from Abu Baseer, who has narrated:

Abu Abdullah[asws] has said: 'One who recited ***[108:1] Surely We have given you Kausar*** in his obligatory (Prayers) and his optional Prayers, Allah[azwj] will Quench (his thirst) from *Al-Kausar* on the Day of Judgement, and he will be a narrator in the presence of the Rasool Allah[saww] at the origin of the Blessed Tree *(Tooba)*.'[6263]

و قال رسول الله (صلى الله عليه و آله): «من قرأها سقاه الله من نهر الكوثر و من كل نهر في الجنة، و من قرأها ليلة الجمعة مائة مرة مكملة رأى النبي (صلى الله عليه و آله) في منامه بإذن الله تعالى».

And the Rasool Allah[saww] said: 'One who recites it will be quenched from the river *Al-Kausar* and from all the rivers in the Paradise. And one, who recites it on night of Friday one hundred times complete, **will see the Prophet[saww] in his dream** by the Permission of Allah[azwj] the High.'[6264]

VERSE 1

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ {1}

[108:1] Surely, We have given you Al-Kausar,

الشيخ في (أماليه) قال: أخبرنا محمد بن محمد- يعني المفيد- قال: أخبرنا محمد بن إسماعيل، قال: حدثنا محمد بن الصلت، قال: حدثنا أبو كدينة، عن عطاء، عن سعيد بن جبير، عن عبد الله بن العباس، قال: لما أنزل على رسول الله (صلى الله عليه و آله): إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ، قال له علي بن أبي طالب (عليه السلام): «ما هو الكوثر يا رسول الله؟». قال: «نهر أكرمني الله به».

Al-Sheykh in his *Amaali*, said that it has been narrated to him from Muhammad Bin Muhammad – meaning Al-Mufeed – from Muhammad Bin Ismail, from Muhammad Bin Al-Salt, from Abu Kadeyna, from Ata'a, from Saeed Bin Jubeyr, from Abdullah Bin Al-Abbas who said,

'When ***[108:1] Surely We have given you Kausar*** was Revealed unto the Rasool Allah[saww], Ali[asws] Bin Abu Talib[asws] said to him[saww]: 'What is this *Al-Kausar*, O Rasool Allah[saww]?' He[saww] said: 'A river that Allah[azwj] has Honoured me[saww] with.'

[6263] (ثواب الأعمال: 126.)
[6264] Tafseer Al Burhan – H 11934

قال علي (عليه السلام): «إن هذا النهر شريف، فانعته لنا يا رسول الله»؟ قال: «نعم يا علي، الكوثر نهر يجري تحت عرش الله تعالى، ماؤه أشد بياضا من اللبن و أحلى من العسل و ألين من الزبد، حصاه الزبرجد و الياقوت و المرجان، حشيشه الزعفران، ترابه المسك الأذفر، قواعده تحت عرش الله عز و جل». ثم ضرب رسول الله (صلى الله عليه و آله) يده على جنب أمير المؤمنين (عليه السلام) و قال: «يا علي، إن هذا النهر لي، و لك، و لمحبيك من بعدي».

Ali[asws] said: 'This honourable river has been given to us O Rasool Allah[saww]?' He [saww] said: 'Yes, O Ali[asws], *Al-Kausar* is a river which flows from the bottom of the Throne of Allah[azwj]. Its water is whiter than milk, and sweeter than honey, and softer than butter, its pebbles are of aquamarine, sapphire and coral, its grass is of saffron, its sand is of musk, based at the bottom of the Throne of Allah[azwj] Mighty and Majestic.' Then the Rasool Allah[saww] struck by his[saww] hand on the side of the Amir-ul-Momineen[asws] and said: '**O Ali[asws]! This river is for me[saww], and for you[asws], and for those that love you[asws] after me[saww]**.'[6265]

و عنه: عن أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مخارق، عن عمرو ابن خالد، عن زيد بن علي، عن أبيه، عن علي (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): أراني جبرئيل منازلي في الجنة، و منازل أهل بيتي، عن الكوثر».

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Al-Hassan, from his father, from Haseen Bin Mukhariq, from Amro Ibn Khalid, from Zayd Bin Ali, from his father, who has narrated:

Ali[asws] said: 'The Rasool Allah[saww] said: 'Jibraeel showed to me[saww] my[saww] Levels in the Paradise, and the Levels of the People[asws] of my[saww] Household, about ***Al-Kausar***.'[6266]

و عنه: عن الحسن بن محبوب، عن علي بن رئاب، عن مسمع بن أبي سيار، عن أنس بن مالك، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «لما أسري بي إلى السماء السابعة، قال لي جبرئيل (عليه السلام): تقدم يا محمد أمامك. و أراني الكوثر، و قال: يا محمد، هذا الكوثر لك دون النبيين، فرأيت عليه قصورا كثيرة من اللؤلؤ و الياقوت و الدر، و قال: يا محمد، هذه مساكنك و مساكن وزيرك و وصيك علي بن أبي طالب و ذريته الأبرار»، قال: فضربت بيدي على بلاطه فشممته فإذا هو مسك، و إذا أنا بقصور، لبنة من ذهب و لبنة من فضة».

And from him, from Al-Hassan Bin Mahboub, from Ali Bin Rabaab, from Masma'a Bin Abu Sayyar, from Anas Bin Malik who said:

'I heard the Rasool Allah[saww] say: 'When I[saww] was taken to the seventh Heaven, Jibraeel said to me: 'Proceed forward, O Muhammad[saww].' And I[saww] saw *Al-Kausar*. He said: 'O Muhammad[saww], this is ***Al-Kausar*** for you[saww] apart from the Prophets[as]. I[saww] saw there were numerous palaces of pearls, rubies and precious stones towards it. And he said: 'O Muhammad[saww], this is your[saww] settlement and the dwellings for your[saww] successor Ali[asws] Bin Abu Talib[asws] and the good from his[asws] Progeny.' He[saww] said: 'I[saww] struck my[saww] hand on it and smelt it, it was musk, and when I[saww] was by the palaces, they were made from bricks of gold and bricks of silver.'[6267]

فقال رسول الله (صلى الله عليه و آله): يا علي أما المنادي فجبرئيل، و الماء من نهر يقال له الكوثر، عليه اثنتا عشرة ألف شجرة، كل شجرة لها ثلاثمائة و ستون غصنا، فإذا أراد أهل الجنة الطرب، هبت ريح، فما من شجرة و لا غصن إلا

[6265] (الأمالي 1: 67.)
[6266] (تأويل الآيات 2: 856/ 2)
[6267] (تأويل الآيات 2: 586/ 3)

و هو أحلى صوتا من الآخر، و لو لا أن الله تبارك و تعالى كتب على أهل الجنة أن لا يموتوا، لماتوا فرحا من شدة حلاوة تلك الأصوات، و هذا النهر في جنة عدن، و هو لي و لك و لفاطمة و الحسن و الحسين و ليس لأحد فيه شيء».

The Rasool Allah[saww] said: 'O Ali[asws], as for the caller, it was Jibraeel, and the water was from the river which is called *Al-Kausar*, to which are twelve thousand trees, each of these trees has three hundred branches. When the inhabitants of the Paradise intend for the music, the wind blows through them, and there is no branch but it has its own sound different from the others, and had Allah[azwj] the Blessed not Decreed for the inhabitants of the Paradise not to die, they would have died of happiness from the intensity of the sweetness of those sounds, and this is the river in the Garden of Eden, and it is for me[saww], and you[asws], and for Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and there is nothing in this for anyone else.'

الطبرسي في (الاحتجاج): في حديث النبي (صلى الله عليه و آله) مع اليهود، قالت اليهود: نوح خير منك، قال النبي (صلى الله عليه و آله): «و لم ذلك؟» قالوا: لأنه ركب على السفينة فجرت على الجودي. قال النبي (صلى الله عليه و آله): «لقد أعطيت أنا أفضل من ذلك». قالوا: و ما ذاك؟ قال: «إن الله عز و جل أعطاني نهرا في الجنة مجراه من تحت العرش و عليه ألف ألف قصر، لبنة من ذهب، و لبنة من فضة، حشيشها الزعفران، و رضراضها الدر و الياقوت، و أرضها المسك الأبيض، فذلك خير لي و لأمتي، و ذلك قوله تعالى: إِنَّا أَعْطَيْناكَ الْكَوْثَرَ». قالوا: صدقت يا محمد، هو مكتوب في التوراة، و هذا خير من ذلك.

Al-Tabarsy in *Al-Ihtijaj*

In a Hadeeth of the Prophet[saww] with a Jew. The Jew said, 'Noah[as] is better than you[saww].' The Prophet[saww] said: 'And why is that?' He said, 'Because of having embarked on the ship which settled on the Joudi (Mountain).' The Prophet[saww] said: 'What I[saww] have been Given is better than that.' He said, 'And what is that?' He[saww] said: 'Surely Allah[azwj] has Given to me a river in the Paradise, which flows from beneath the Throne, and to it are thousand, thousand palaces, made from bricks of gold, and bricks of silver, its grass if of saffron, and its pebbles are of precious stones and sapphire, and its earth is of white musk. That is better for me[saww] and my[saww] community, and that is the Statement of the High ***[108:1] Surely We have given you Al-Kausar.***' He said, 'You[saww] speak the truth, O Muhammad[saww], this is written in the Torah, and (I agree) this is better than that.'[6268]

الطبرسي، قال: روي عن أبي عبد الله (عليه السلام) في معنى الكوثر، قال: «نهر في الجنة أعطاه الله نبيه (صلى الله عليه و آله) عوضا عن ابنه».

Al-Tabarsy said that it has been narrated,

from Abu Abdullah[asws] regarding the meaning of *Al-Kausar*, said: 'A river in the Paradise which Allah[azwj] has Given to His[azwj] Prophet[saww], instead of his[saww] son.'

قال: و قيل: [هو] الشفاعة. رووه عن الصادق (عليه السلام).

He said, 'And he[asws] said: 'This is the intercession.', as reported from Al-Sadiq[asws].'[6269]

[6268] (الاحتجاج: 48)
[6269] (مجمع البيان 10: 836.)

وذكر علي بن إبراهيم (رحمه الله) في هذه السورة أن الكوثر نهر في الجنة أعطاه الله تعالى محمدا صلى الله عليه وآله عوضا من ابنه إبراهيم. قال: دخل رسول الله صلى الله عليه وآله المسجد وفيه عمرو بن العاص، والحكم بن [أبي] العاص فقال عمرو: يا أبا الابتر، وكان الرجل في الجاهلية إذا لم يكن له ولد سمي أبترا ثم قال عمرو: إني لاشنا محمدا صلى الله عليه وآله - أي أبغضه -. فأنزل الله على رسوله (إنا أعطيناك الكوثر - إلى قوله تعالى - إن شانئك هو الابتر) أي مبغضك عمرو بن العاص هو الابتر، يعني لا دين له ولا نسب.

And it has been mentioned by Ali Bin Ibrahim[ar] regarding this Chapter –

'*Al-Kausar* is a river in the Paradise which Allah[azwj] has Given to Muhammad[saww] in replacement for his[saww] son Ibrahim[asws].' He said, 'The Rasool Allah[saww] entered the Mosque and in it was Amr Bin Al-Aas[la] and Al-Hakam Bin Al-Aas (father). Amro[la] said, 'O *Aba Al-Abtar* (Father of those who have no sons).' And in the days of ignorance, if a man did not have a son, he was called *Al-Abtar*. Then Amro[la] said: 'I[la] am not familiar with Muhammad[saww] – meaning in a hateful way. Allah[azwj] Sent down upon His[azwj] Messenger[saww] ***[108:1] Surely We have given you Al-Kausar***, up to the Statement of the High ***[108:3] Surely your enemy is the one who shall be without posterity*** meaning, Amro Bin Al-Aas[la] abhors you[saww], he[la] is *Al-Abtar*, meaning there is no religion to him nor any posterity.'[6270]

في كتاب معاني الاخبار باسناده إلى الحسين بن اعين اخى مالك بن اعين قال: سألت ابا عبد الله عليه السلام عن قول الرجل للرجل: جزاك الله خيرا ما يعنى به ؟ فقال أبو عبد الله عليه السلام: ان الخير نهر في الجنة مخرجه من الكوثر، والكوثر مخرجه من ساق العرش ; والحديث طويل اخذنا منه موضع الحاجة. في روضة الكافي محمد بن يحيى عن احمد بن محمد بن الحسين بن يزيد النوفلي عن الحسين بن اعين وذكر مثل ما كتاب معاني الاخبار سواء.

In the book *Ma'ani Al-Akhbaar*, by his chain going up to Al-Husayn Bin Ayn, the brother of Malik Bin Ayn, who said:

'I asked Abu Abdullah[asws] regarding the words of the statement of a person who says to another person, '*Jaza'k Allah Khaira*' (May Allah[azwj] Reward you good), what is meant by it?' Abu Abdullah[asws] said: 'As for *Al-Khair*, this is a river in the Paradise, a tributary of *Al-Kausar*, and *Al-Kausar* comes out from the bottom of the Throne.'[6271]

في كتاب المناقب لابن شهر آشوب عن يوسف بن مازن الراسبى انه لما صالح الحسن بن على عليهما السلام عذل وقيل: يا مذل المؤمنين ومسود الوجوه فقال عليه السلام: لا تعذلوني فان فيها مصلحة، ولقد راى النبي صلى الله عليه وآله في منامه تخطب بنو امية واحد بعد واحد، فحزن فنزل جبرئيل بقوله: " انا اعطيناك الكوثر " " وانا انزلناه في ليلة القدر".

In the book Al-Manaaqib of Ibn Sher Aashob – from Yusuf Bin Maazin Al-Raasaby, when Al-Hassan Bin Ali[asws] signed the Treaty, he felt humiliated, and said, 'O one who brought humiliation upon the believers and blackened their faces.' He[asws] said: 'I[asws] have not brought upon you humiliation, but it is in your interest, and I[asws] have seen the Prophet[saww] in a dream, speaking about the Clan of Umayya[la], one by one. He[saww] was grieving. Jibraeel came down by His[azwj] Statement ***[108:1] Surely We have given you Al-Kausar* and *[97:1] Surely We revealed it on the grand night***'.[6272]

و عنه، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو الحسن أحمد بن محمد بن الحسن، قال: حدثني أبي، عن سعيد بن عبد الله بن موسى، قال: حدثنا محمد بن عبد الرحمن العرزمي، قال: حدثنا المعلى بن هلال، عن الكلبي، عن أبي صالح،

[6270] Taweel Al Ayaat Al Zahira – CH 108 H 6
[6271] Tafseer Noor Al Saqalayn – CH 108 H 9
[6272] Tafseer Noor Al Saqalayn – CH 108 H 14

عن عبد الله بن العباس، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «أعطاني الله تعالى خمسا و أعطى عليا خمسا، أعطاني جوامع الكلم، و أعطى عليا جوامع العلم، و جعلني نبيا، و جعله وصيا، و أعطاني الكوثر، و أعطاه السلسبيل، و أعطاني الوحى، و أعطاه الإلهام، و أسرى بي إليه، و فتح له أبواب السماء و الحجب حتى نظر إلي و نظرت إليه».

And from him, who said that it has been narrated from Muhammad Bin Muhammad, from Abu Al-Hassan Ahmad Bin Muhammad Bin Al-Hassan, from his father, from Saeed Bin Abdullah Bin Musa, from Muhammad Bin Abdul Rahmaan Al-Azmy, from Al-Moala Bin HIlal, from Al-Kalby, from Abu Saleh, from Abdullah Bin Al-Abbas who said:

'I heard the Rasool Allah[saww] saying: 'Allah[azwj] has Given to me[saww] five, and Given to Ali[asws] five. He[azwj] has Given me the totality of speech (The Quran) and Given to Ali[asws] the totality of the Knowledge, and has Made me[saww] a Prophet and Made him[asws] a successor, and **Gave me[asws]** ***Al-Kausar*** and Gave him *Al-Salsabeel*, (***[76:18] (Of) a fountain therein which is named Salsabil***) and Gave me[saww] the Revelation and Gave him[asws] the Inspiration, and Took me[saww] to Him[azwj] (*Me'raaj*) and Opened for him[asws] the Gateways of the sky and the Veil until he[asws] looked at me[saww] and I[saww] looked at him[asws].'

قال: ثم بكى رسول الله (صلى الله عليه و آله)، فقلت له: ما يبكيك فداك أبي و أمي؟ قال: «يا بن عباس، إن أول ما كلمني به أن قال: يا محمد، انظر تحتك، فنظرت إلى الحجب قد انخرقت، و إلى أبواب السماء قد فتحت، و نظرت إلى علي و هو رافع رأسه إلي، فكلمني و كلمته، و كلمني ربي عز و جل».

He said, 'Then the Rasool Allah[saww] wept, so I said to him. 'What makes you[saww] cry, may my father and my mother be sacrificed for you[saww]?' He[saww] said: 'O Ibn Abbas, it was the first thing that was said to me[saww], which was: 'O Muhammad[saww]! Look under you[saww].' I[saww] looked towards the Veil which was breached, and towards the Gateways of the sky which were open, and looked at Ali[asws] and he[asws] had raised his[asws] head towards me[saww]. He[asws] spoke to me[saww], and I[saww] spoke to him[asws], and My[saww] Lord[azwj] Mighty and Majestic Spoke to me[saww].'

فقلت: يا رسول الله بم كلمك ربك؟ قال: «قال لي: يا محمد، إني جعلت عليا وصيك و وزيرك و خليفتك من بعدك، فأعلمه، فها هو يسمع كلامك. فأعلمته و أنا بين يدي ربي عز و جل، فقال لي: قد قبلت و أطعت.

I (the narrator) said, 'O Rasool Allah[saww], what did your[saww] Lord[azwj] Say to you[saww]?' He[saww] said: 'He[azwj] Said to me[saww]: "O Muhammad[saww]! I[azwj] have Sent Ali[asws] as your[saww] successor, as your[saww] Vizier, and as your[saww] Caliph after you[saww], for I[azwj] have let him[asws] know about this, here he[asws] is listening to your[saww] words." I[saww] let him[asws] know and I[saww] was in the Presence of my[saww] Lord[azwj] Mighty and Majestic. He[azwj] Said to me[saww]: "He[asws] has accepted it and will follow.'

فأمر الله الملائكة أن تسلم عليه، ففعلت، فرد عليهم السلام، و رأيت الملائكة يتباشرون به، و ما مررت بملائكة من ملائكة السماء إلا هنئوني و قالوا: يا محمد، و الذي بعثك بالحق نبيا، لقد دخل السرور على جميع الملائكة باستخلاف الله عز و جل لك ابن عمك، و رأيت حملة العرش قد نكسوا رؤوسهم إلى الأرض، فقلت: يا جبرئيل لم نكس حملة العرش رؤوسهم؟ فقال: يا محمد، ما من ملك من الملائكة إلا و قد نظر إلى وجه علي بن أبي طالب استبشارا به، ما خلا حملة العرش فإنهم استأذنوا الله عز و جل «2» الساعة، فأذن لهم أن ينظروا إلى علي بن أبي طالب، فنظروا إليه، فلما هبطت جعلت أخبره بذلك و هو يخبرني به، فعلمت أني لم أطأ موطئا إلا و قد كشف لعلي عنه حتى نظر إليه».

Allah[azwj] Ordered the Angels: "Salute him[saww]." They did it. I[saww] returned their greeting, and I[saww] saw the Angels giving each other the good news by it, and there

was no Angel who passed by another Angel of the sky, but congratulated me[saww] and said: 'O Muhammad[saww], by the One Who[azwj] Sent you[saww] by the Truth as a Prophet, happiness has permeated into all of the Angels by Allah[azwj] Mighty and Majestic (Choosing) the son of your[saww] uncle to be your[saww] Caliph (successor).' And I[saww] saw that the bearers of the Throne had lowered their heads towards the earth. I[saww] said: 'O Jibraeel, why have the bearers of the throne lowered their heads?' He said: 'O Muhammad[saww]! There is none from the Angels except that he is looking at the face of Ali[asws] Bin Abu Talib[asws], getting good news by it, except for the bearers of the Throne, they had asked Allah[azwj] Mighty and Majestic for the time. He[azwj] Permitted them to look at Ali[asws] Bin Abu Talib[asws]. They looked at him[asws]. When they got down, they brought his[asws] news by that and they informed me about it. I know that I will not be Given the footstool except that it has been disclosed to Ali[asws] and I have looked at him[asws].'

قال ابن عباس: فقلت: يا رسول الله، أوصني. فقال: «عليك بمودة علي بن أبي طالب، و الذي بعثني بالحق نبيا لا يقبل الله من عبد حسنة حتى يسأله عن حب علي بن أبي طالب، و هو تعالى أعلم، فإن جاء بولايته، قبل عمله على ما كان منه، و إن لم يأت بولايته لم يسأله عن شيء، ثم أمر به إلى النار. يا بن عباس، و الذي بعثني بالحق نبيا، إن النار لأشد غضبا على مبغض علي منها على من زعم أن لله ولدا.

Ibn Abbas said, 'O Rasool Allah[saww], advise me.' He[saww] said: 'It is for you to have affection for Ali[asws] Bin Abu Talib[asws]. By the One Who[azwj] Sent me[saww] by the Truth as a Prophet, Allah[azwj] will not Accept from the servant any good deed until He[azwj] Questions him about the love of Ali[asws] Bin Abu Talib[asws], and He[azwj], the High Knows that he has come with his[asws] Mastership (Wilayah), will Accept his deeds even from before it, and if he did not come by his[asws] Wilayah, He[azwj] will not Ask him about anything, and Command for him to be in the Fire. O Ibn Abbas, by the One Who[azwj] Sent me with the Truth as a Prophet, the Fire will be more intense in its fury on the one who hates Ali[asws] than on the one who claims that Allah[azwj] has a son.'

يا بن عباس، لو أن الملائكة المقربين و الأنبياء المرسلين اجتمعوا على بغض علي، و لن يفعلوا، لعذبهم الله بالنار».
قلت: يا رسول الله، و هل يبغضه أحد؟ قال: «يا بن عباس نعم، يبغضه قوم يذكرون أنهم من أمتي، لم يجعل الله لهم في الإسلام نصيبا. يا بن عباس، إن من علامة بغضهم له تفضيلهم من هو دونه عليه. و الذي بعثني بالحق نبيا، ما بعث الله نبيا أكرم عليه مني، و لا وصيا أكرم عليه من وصيي «1»».

'O Ibn Abbas, if the Angels of Proximity and the Messenger Prophets[as] gather together on the hatred of Ali[asws], and they will never do it or Allah[azwj] would have Punished them by the Fire.' I said, 'O Rasool Allah[saww], does anyone hate him[asws]?' He[saww] said: 'O Ibn Abbas, yes. The group which hates him[asws] is the one which mentions him[asws] to be from my[saww] community, Allah[azwj] will never Send them to be in Islam, any share of it. O Ibn Abbas, from the signs of their hatred is that they would have preferred it to be someone else (other than Ali[asws]). By the One Who Sent me[asws] by the Truth as a Prophet, Allah[azwj] has never Sent a Prophet more prestigious than I[saww], and no successor more prestigious than him[asws] as a successor.'

قال ابن عباس: فلم أزل له كما أمرني رسول الله (صلى الله عليه و آله) و وصاني بمودته، و إنه لأكبر عملي عندي. قال ابن عباس: ثم مضى من الزمان ما مضى، و حضرت رسول الله (صلى الله عليه و آله) الوفاة، حضرته فقلت له: فداك أبي و امي يا رسول الله، قد دنا أجلك، فما تأمرني؟ فقال: «يا بن عباس، خالف من خالف عليا، و لا تكونن لهم ظهيرا و لا وليا».

Ibn Abbas said, ‘I never removed the affection for him[asws] as the Rasool Allah[saww] had advised me, and this was a great deed with me.’ Ibn Abbas said, ‘Then years passed by, and I attended the Rasool Allah[saww] when near to death. I said to him[saww]: ‘May my father and my mother be sacrificed for you[saww], O Rasool Allah[saww], old age has come to you[saww]. What is your[saww] order for me?’ He[saww] said: ‘O Ibn Abbas, Oppose the one who opposes Ali[asws], and do not be a helper to them nor be their friend.’

قلت: يا رسول الله، فلم لا تأمر الناس بترك مخالفته؟ قال: فبكى (صلى الله عليه و آله) حتى أغمي عليه، ثم قال: «يا بن عباس [قد] سبق فيهم علم ربي. و الذي بعثني بالحق نبيا، لا يخرج أحد ممن خالفه من الدنيا، و أنكر حقه، حتى يغير الله تعالى ما به من نعمة. يا بن عباس، إذا أردت أن تلقى الله و هو عنك راض، فاسئلك طريقة علي بن أبي طالب، و مل معه حيث مال، و أرض به إماما، و عاد من عاداه، و وال من والاه. يا بن عباس، احذر أن يدخلك شك فيه، فإن الشك في علي كفر بالله عز و جل».

I said, ‘O Rasool Allah[saww], why do you[saww] not order the people to avoid opposing him[asws]?’ He said, ‘The Rasool Allah[saww] was taken over by the grief (and after recovering from crying), then he[saww] said: ‘O Ibn Abbas, my[saww] Lord[azwj] already Knows about them. By the One Who[azwj] Sent me[saww] by the Truth as a Prophet, not one of them will come out from his opposition to him[asws] in the world, and deny his[asws] right, until Allah[azwj] the High Changes it by His[azwj] Grace. O Ibn Abbas, if you intend to be Received by Allah[azwj] and He[azwj] to be Pleased with you, travel on the way of Ali[asws] Bin Abu Talib[asws], and be with him[asws] wherever he[asws] is, and attend to him[asws] as being an Imam[asws], and be an enemy to those who are his[asws] enemies, and be a friend to those who are his[asws] friends. O Ibn Abbas, be careful not to let doubt enter to you about him[asws], for the doubt regarding Ali[asws] is infidelity (blasphemy), by Allah[azwj] Mighty and Majestic.’[6273]

و عنه: بإسناده، عن عطاء بن السائب، عن أبي جعفر محمد بن علي بن الحسين، عن أبيه، عن جده، عن علي بن أبي طالب (عليه السلام)، قال: «قال النبي (صلى الله عليه و آله): أعطيت جوامع الكلم». قال عطاء: فسألت أبا جعفر (عليه السلام): ما جوامع الكلم؟ قال: «القرآن».

And from him, by his chain, from Ataa Bin Al-Saaib, who has narrated:

Abu Ja’far Muhammad Bin Ali Bin Al-Husayn[asws], from his[asws] father, from his[asws] grandfather[asws] Ali[asws] Bin Abu Talib[asws], said: ‘The Prophet[saww] said: ‘I[saww] have been Given the totality of speech.’ Ataa said, ‘I asked Abu Ja’far[asws], ‘What is the totality of speech?’ He[asws] said: ‘The Quran.’[6274]

VERSE 2

فَصَلِّ لِرَبِّكَ وَانْحَرْ {2}

[108:2] Therefore pray to your Lord and make a sacrifice.

الشيخ في (أماليه) قال: أخبرنا الحفار، قال: حدثنا إسماعيل، قال: حدثنا أبو مقاتل الكشي ببغداد، قدم علينا سنة أربع و سبعين و مائتين في قطيعة الربيع، قال: حدثنا أبو مقاتل السمرقندي، قال: حدثنا مقاتل بن حيان، قال: حدثنا الأصبغ بن

[6273] (الأمالي 1: 102)
[6274] (الأمالي 2: 99)

نباتة، عن علي بن أبي طالب (عليه السلام)، قال: «لما نزلت على النبي (صلى الله عليه و آله) فَصَلِّ لِرَبِّكَ وَ انْحَرْ، قال: يا جبرئيل، ما هذه النحيرة التي أمرني بها ربي؟ قال: يا محمد، إنها ليست نحيرة، و لكنها رفع الأيدي في الصلاة».

Al-Sheykh in his Amaali said that it has been narrated from Al-Hafaar, from Ismail, from Abu Maqaatil Al-Kashy in Baghdad, in the spring of the year two hundred and seventy four, from Abu Maqaatil Al-Samarqandy, from Maqaatil Bin Hayaan, from Asbagh Bin Nabata, who has said:

Ali[asws] Bin Abu Talib[asws], said: 'When ***[108:2] Therefore pray to your Lord and make a sacrifice*** Came down upon the Prophet[saww], he[saww] said: 'O Jibraeel, what is this sacrifice which Allah[azwj] has Ordered by it?' He said: 'O Muhammad[saww], this is not a sacrifice, but raise your[saww] hands for Prayer.'[6275]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن حماد، عن حريز، عن رجل، عن أبي جعفر (عليه السلام)، قال: قلت له: فَصَلِّ لِرَبِّكَ وَ انْحَرْ؟ قال: «النحر: الاعتدال في القيام، أن يقيم صلبه و نحره». و قال: «لا تكفر، فإنما يصنع ذلك المجوس، و لا تلثم، و لا تحتفز «1»، و لا تقع على قدميك، و لا تفترش ذراعيك».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamaad, from Hareez, from a man, who has said:

'He said, 'I asked from Abu Ja'far[asws] ***[108:2] Therefore pray to your Lord and make a sacrifice***?' He[asws] said: '*Al-Nahr* – Moderation in the standing, he establishes his standing and his throat.' And said: 'Do not blaspheme, for that is what the Magians make it to be, and do not spread the hips, and not do fall down upon your feet, and do not spread out your hands.'[6276]

الطبرسي: في معنى فَصَلِّ لِرَبِّكَ وَ انْحَرْ عن عمر بن يزيد، قال: سمعت أبا عبد الله (عليه السلام) [يقول] في قوله: فَصَلِّ لِرَبِّكَ وَ انْحَرْ: «هو رفع يديك حذاء وجهك».

Al-Tabarsy regarding the meaning of ***[108:2] Therefore pray to your Lord and make a sacrifice*** from Amr Bin Yazeed who said,

'I heard Abu Abdullah[asws] say regarding His[azwj] Statement ***[108:2] Therefore pray to your Lord and make a sacrifice*** : 'This is the raising of your hands to your face.'[6277]

و عن جميل، قال: قلت لأبي عبد الله (عليه السلام): فَصَلِّ لِرَبِّكَ وَ انْحَرْ؟ فقال بيده هكذا، يعني استقبل بيديه حذو وجهه القبلة في افتتاح الصلاة.

And from Jameel, who said:

'I said to Abu Abdullah[asws] ***[108:2] Therefore pray to your Lord and make a sacrifice***?' He[asws] said: 'By your hands like this, meaning raising of your hands towards your face to the Qiblah in the inception of the Prayer.'[6278]

في عوالي اللئالى وروى عن مقاتل عن حماد بن عثمان قال: سألت الصادق عليه السلام ما النحر ؟ فرفع يده إلى صدره فقال: هكذا ثم رفعهما فوق ذلك فقال: هكذا استقبل القبلة في استتفاح الصلوة.

In *Awaali Al-Aala* it has been reported from Maqaatil, from Hamaad Bin Usman who said:

[6275] (الأمالي 1: 386.)
[6276] (الكافي 3: 336/)
[6277] (مجمع البيان 10: 837)
[6278] (مجمع البيان 10: 837)

'I asked Al-Sadiq[asws], what is '*Al-Nahr*'?' He[asws] raised his[asws] hands up to his[asws] chest, said: 'Like this', then raised it higher than that, said: 'This is how you face the Qiblah at the inception of the Prayer.'[6279]

و روي عن مقاتل بن حيان، عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)، قال: «لما نزلت هذه السورة، قال النبي (صلى الله عليه و آله) لجبرئيل (عليه السلام): ما هذه النحيرة التي أمرني بها ربي؟ قال: ليست بنحيرة، و لكنه يأمرك إذا تحرمت للصلاة، أن ترفع يديك إذا كبرت، و إذا ركعت، و إذا رفعت رأسك من الركوع، و إذا سجدت، فإنه صلاتنا و صلاة الملائكة في السماوات السبع، فإن لكل شيء زينة و إن زينة الصلاة رفع الأيدي عند كل تكبيرة.

And it has been reported from Maqaatil Bin Hayaan, from Al-Asbagh Bin Nabata from the Amir-ul-Momineen[asws], said: '***When [108:2] Therefore pray to your Lord and make a sacrifice*** Came down upon the Prophet[saww], he[saww] said: 'O Jibraeel, what is this sacrifice which Allah[azwj] has Ordered by it?' He said: 'O Muhammad[saww], this is not a sacrifice, but He[azwj] has Ordered you to respect the Prayer, you raise your hands during inception, and during the cycles, and when you raise your heads after bowing, and when prostrating, for that is our Salaat (Prayers), and the (Salaat) Prayers of the Angels in the seven heavens. For everything there is an adornment, and the adornment of the Prayer is the raising of the hands during every *Takbeer*.'

قال النبي (صلى الله عليه و آله): «رفع الأيدي من الاستكانة. قلت: و ما الاستكانة؟ قال: «ألا تقرأ هذه الآية: فَمَا اسْتَكانُوا لِرَبِّهِمْ وَ ما يَتَضَرَّعُونَ؟.

The Prophet[saww] said: 'Raise your hands humbly.' I asked, 'What is humbleness?' He[saww] recited this Verse: ***'[23:76] but they were not submissive to their Lord, nor do they humble themselves***?'[6280]

VERSE 3

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ {3}

[108:3] Surely your enemy is the one who shall be without posterity

في كتاب الاحتجاج للطبرسي (ره) عن الحسن بن على عليه السلام حديث طويل يقول فيه عليه السلام واما أنت يا عمرو بن العاص الشانئ اللعين الابتر فانما أنت كلب (كنت ظ) أول أمرك، ان امك لبغية وانك ولدت على فراش مشترك، فتحاكمت فيك رجال قريش منهم أبو سفيان بن حرب والوليد بن المغيرة، وعثمان بن الحارث، و النضر بن الحارث بن كلدة، والعاص بن وايل، كلهم يزعم انك ابنه، فغلبهم عليك من بين قريش الامهم حسبا واخبثهم منصبا واعظمهم بغية، ثم قمت خطيبا وقلت انا شانئ محمد، وقال العاص وائل: ان محمد رجل ابتر لا ولد له، فلو قد مات انقطع ذكره، فأنزل الله تبارك وتعالى: ان شأنك هو الابتر وكانت امك تمشى إلى عبد قيس تطلب البغية، تأتيهم في دورهم ورحالهم وبطون اوديتهم.

In the book Al-Ihtijaj Al-Tabarsy[ar], who has said:

'Al-Hassan[asws] Bin Ali[asws], a lengthy Hadeeth in which he[asws] has said: 'And as for you[la], O Amr Bin Al-Aas[la], the enemy, the accursed, the one without posterity, for you are a dog from your[la] first affair. Your[la] mother gave birth to you[la] on a joint bed. The men of Qureish made claims regarding you[la], among whom were Abu Sufyan Bin Harb[la], and Al-Waleed Bin Mugheira[la], and Usmaan Bin Al-Haaris[la], and Al-Nasr Bin

[6279] Tafseer Noor Al Saqalayn CH 108 H 22
[6280] (مجمع البيان 10: 837)

Al-Haaris Bin Qalada[la], each one of them[la] thought that you[la] were his[la] son. The pain of the Qureish was overcome by regarding them in the order of greatness, for you[la]. Then Khuteyba stood up and said, 'I[la] am the enemy of Muhammad[saww], and Al-Aas Al-Waaily[la] said, 'This Muhammad[saww] is a man who has no son, were he[saww] to die, his[saww] remembrance would be cut off. Allah[azwj] Blessed and High Sent down ***[108:3] Surely your enemy is the one who shall be without posterity*** and she was your[la] mother who went to Abd Qays seeking greatness, coming upon them in their circle, and in their spaces, for their sympathies.'[6281]

في كتاب الخصال فقال أبو ذر رحمه الله أنا أحدثكم بحديث سمعتموه ألستم تشهدون ان رسول الله صلى الله عليه وآله قال: شر الاولين والاخرين اثنا عشر، ستة من الاولين وستة من الاخرين ؟ إلى أن قال: واما الستة من الاخرين فالعجل وهو نعثل وفرعون وهو معاوية، وهامان هذه الامة زياد، وقارونها وهو سعيد والسامري وهو أبو موسى عبد الله بن قيس لانه قال كما قال سامرى قوم موسى " لامساس " أي لا قتال، والابتر وهو عمرو بن العاص.

In the book *Al-Khisaal* –

Abu Dharr[ar] said, 'I[ar] am narrating to you a Hadeeth, that you have heard. Have you not witnessed that the Rasool Allah[saww] said: 'The most evil of the former ones and the later ones are twelve, six are from the former ones and six from the later ones? To the extent that he[saww] said: 'As for the six from the later ones, for the calf and he is Na'sal, and Pharaoh[la] and he is Muawiya[la], and Hamaan[la] of this community is Ziyad, and Qaroon[la] of it is Saeed, and the Samiri[la] and he is Abu Musa Abdullah Bin Qays, because he[la] said, 'Samiri[la] is from the people of Musa[as], do not be prejudicial,' meaning, do not kill him, <u>and ***Al-Abtar***, he is Amr Bin Al-Aas</u>[la].'[6282]

محمد بن العباس، قال: حدثنا محمد بن مخلد الدهان، عن علي بن شهد القريضي «1» بالرقة، عن إبراهيم بن علي بن جناح، عن الحسن بن علي بن محمد بن جعفر «2»، عن أبيه، عن آبائه (عليهم السلام)، قال: « [و لقد] قال عمرو بن العاص على منبر مصر: محي من كتاب الله ألف حرف، و حرف منه ألف. حرف، و أعطيت مائتي ألف درهم على أن أمحو إِنَّ شانِئَكَ هُوَ الْأَبْتَرُ فقالوا: لا يجوز ذلك. [قلت]: فكيف جاز ذلك لهم، و لم يجز لي؟ فبلغ ذلك معاوية، فكتب إليه: قد بلغني ما قلت على منبر مصر، و لست هناك».

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Makhlad Al-Dahaan, from Ali Bin Shahad Al-Qureyzi, from Ibrahim Bin Ali Bin Junaah, who has narrated:

'Al-Hassan[asws] Bin Ali[asws] Bin Muhammad[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] forefathers[asws], said: 'Amr Bin Al-Aas[la] said on the pulpit of Egypt, 'I have obliterated from the Book of Allah[azwj] a thousand words. I will give two thousand Dirhams for the obliteration of ***[108:3] Surely your enemy is the one who shall be without posterity***, said: 'That is not permissibe.' I said, 'How is that permissible for him, and not permissible for me?' That reached Muawiya[la]. He[la] wrote to him, 'It has reached to me[la] what you[la] have said on the pulpit of Egypt, and do not go that way.'[6283]

<u>(22)* 1 * خطبة عمرو بن العاص في الشام ضد أمير المؤمنين عليه السلام</u>

[6281] Tafseer Noor Al Saqalayn CH 108 H 23
[6282] Tafseer Noor Al Saqalayn – CH 108 H 24
[6283] (تأويل الآيات 2: 569/ 42)

1) SERMON OF AMRO BIN AL-AAS IN SYRIA AGAINST AMIR-UL-MOMINEEN[asws]

أبان عن سليم قال: بلغ أمير المؤمنين عليه السلام أن عمرو بن العاص خطب الناس بالشام فقال: بعثني رسول الله صلى الله عليه وآله على جيشه فيه أبو بكر وعمر، فظننت أنه إنما بعثني لكرامتي عليه. فلما قدمت قلت: يا رسول الله، أي الناس أحب إليك؟ فقال: (عائشة). قلت: ومن الرجال؟ قال: (أبوها).

1 - Abaan from Sulaym who said, 'It reached Amir-ul-Momineen[asws] that Amro Bin Al-Aas preached to the people in Syria saying, 'The Rasool Allah[saww] sent me to his[saww] army in which were Abu Bakr and Umar, so I thought that he[saww] had not sent me but to honour them. When I went to him[saww], I said, 'O Rasool Allah[saww], who is the most beloved of the people to you[saww]?' He[saww] said, 'Ayesha'. I said, 'And who from the men?' He[saww] said, 'Her father'.

أيها الناس، وهذا علي يطعن على أبي بكر وعمر وعثمان، وقد سمعت رسول الله صلى الله عليه وآله يقول: (إن الله ضرب بالحق على لسان عمر وقلبه) وقال في عثمان: (إن الملائكة لتستحي من عثمان) وقد سمعت عليا وإلا فصمتا - يعني أذنيه - يروي على عهد عمر: إن نبي الله نظر إلى أبي بكر وعمر مقبلين، فقال: (يا علي، هذان سيدا كهول أهل الجنة من الأولين والآخرين ما خلا النبيين منهم والمرسلين، ولا تحدثهما بذلك فيهلكا)

O you people! And this Ali[asws] who is denouncing Abu Bakr and Umar and Usman, and I have heard the Rasool Allah[saww] say that: 'Allah[azwj] had Struck the heart and tongue of Umar with the truth', and he[saww] said with regards to Usman that: 'The Angels are embarrassed by Usman'. And I have heard Ali[asws], and except for my silence' – meaning his deafness – 'narrated (to me) during the era of Umar that the Prophet[saww] looked at Abu Bakr and Umar coming over, so he[saww] said: 'O Ali[asws], These two are the Chiefs of the elderly inhabitants of Paradise, from the Former ones and the Later ones, except for the Prophets[as] among them and the Messengers[as], and do not narrate that to both of them , until they passed away'.

<u>* 2 * خطبة أمير المؤمنين عليه السلام في البصرة بتكذيب ابن العاص</u>

فقام علي عليه السلام فقال: العجب لطغاة أهل الشام حيث يقبلون قول عمرو ويصدقونه وقد بلغ من حديثه وكذبه وقلة ورعه أن يكذب على رسول الله صلى الله عليه وآله، وقد لعنه سبعين لعنة ولعن صاحبه الذي يدعو إليه في غير موطن، وذلك أنه هجا رسول الله صلى الله عليه وآله بقصيدة سبعين بيتا، فقال رسول الله صلى الله عليه وآله: (اللهم إني لا أقول الشعر ولا أحله، فالعنه أنت وملائكتك بكل بيت لعنة تترى على عقبه إلى يوم القيامة).

2 – SERMON OF AMIR-UL-MOMINEEN[asws] IN AL-BASRA IN REFUTATION OF IBN AL-AAS

Ali[asws] arose and said: 'The strangeness of the tyrants of Syria for accepting the words of Amro and ratifying him, and it has reached from his narration, and his lies, and I[asws] say that he is forging lies against the Rasool Allah[saww] who has cursed him with seventy curses, and cursed his companion who called to him in another place, and that he had ridiculed the Rasool Allah[saww] by poems in seventy verses. So the Rasool Allah[saww] said: 'Our Allah[azwj], I[saww] do not speak poetry nor do I[saww] consider it to be permissible, so You[azwj] and Your[azwj] Angels, Send Curses for each of those verses (he fabricated) and upon his descendents up to the Day of Judgement.

ثم لما مات إبراهيم بن رسول الله صلى الله عليه وآله قام فقال: إن محمدا قد صار أبتر لا عقب له، وإني لأشنأ الناس له وأقولهم فيه سوء فأنزل الله فيه: (إن شانئك هو الأبتر)، يعني أبتر من الإيمان ومن كل خير.

Then, when Ibrahim[asws], the son[asws] of the Rasool Allah[saww] passed away, he stood up and said that, 'Muhammad[saww] has become 'Abter' (tailless- without heir), there is no posterity to him[saww], and I establish the people against him[saww] and say evil regarding him[saww]. So Allah[azwj] Sent down regarding him ***[108:3] Surely, your enemy is the one who shall be without posterity*,** meaning cut-off from the faith and from every good'.

ما لقيت من هذه الأمة من كذابيها ومنافقيها

لكأني بالقراء الضعفة المجتهدين قد رووا حديثه وصدقوه فيه واحتجوا علينا أهل البيت بكذبه. إنا نقول: خير هذه الأمة أبو بكر وعمر؟ ولو شئت لسميت الثالث. والله ما أراد بقوله في عائشة وأبيها إلا رضا معاوية ولقد استرضاه بسخط الله. وأما حديثه الذي يزعم أنه سمعه مني، فلا والذي فلق الحبة وبرأ النسمة ليعلم أنه كذب علي يقينا وأن الله لم يسمعه مني سرا ولا جهرا.

WHAT THE COMMUNITY ENCOUNTERED FROM ITS LIARS AND ITS HYPOCRITES

But, weak preachers and the 'Mujtahids' have reported his Hadith and have ratified him with regards to it, and are using these to argue against us[asws] - the People[asws] of the Household with his lies. Have I[asws] said that Abu Bakr and Umar are the best ones of this community?' If I[asws] had done so I[asws] would have also named the third one. By Allah[azwj], what are they intending by his words with regards to Ayesha and her father except to please Muawiya, and their pleasing him is (at the expense of the) annoying Allah[azwj]. But rather, the Hadith which they are alleging that he has heard from me[asws], it is not so. By the One[azwj] Who Split the seed and Initiated plantation from it, he knows with conviction that he is lying about me[asws], and that Allah[azwj] has never Heard it from me[asws], neither secretly nor openly.

اللهم العن عمرا والعن معاوية بصدهما عن سبيلك وكذبهما على كتابك ونبيك واستخفافهما بنبيك وكذبهما عليه وعلي.

Our Allah[azwj]! Curse Amro and Curse Muawiya for straying from Your[azwj] Way, and their lying against Your[azwj] Book, and Your[azwj] Prophet[saww], and their contempt of him[saww] and lying against him[saww] and me[asws]. [6284]

THE ORIGINAL-REVELATION

٧٠١ أبو داود، عن رجل، عن أبي عبد الله عليه السلام: إِنَّآ أَعۡطَيۡنَٰكَ يَا مُحَمَّدُ ٱلۡكَوۡثَرَ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ إِنَّ شَانِئَكَ[١] عَمۡرَو بۡنَ ٱلۡعَاصِ هُوَ ٱلۡأَبۡتَرُ [١٠٨:١-٣] وذلك أنّ إبراهيم لمّا مات قال عمرو: أصبح محمّد[٢] أبتر لا عقب له، ‹فنزلت›[٣] هذه السورة عليه صلّى الله عليه وآله.[٤]

[6284] Kitaab Sulay Bin Qays Al Hilali – H 22

Abu Dawood, from a man, who has said:

Abu Abdullah[asws] said: ***'[108:1] Surely We have given you*** *O Muhammad*, ***Al-Kausar [108:2] Therefore pray to your Lord and make a sacrifice [108:3] Surely your enemy*** *Amro Bin Al-Aas* ***is the one who shall be without posterity*** and that was when Ibrahim[sa] died, Amro[la] said, 'This morning Muhammad[saww] has become *Al-Abtar* as a punishment to him[saww]. This Chapter Came down upon him[saww].'[6285]

[6285] Fasl Al Khitaab (Agha E Noori) P 349 – From Ibn Sayyari (701)

CHAPTER 109

AL-KAFIROUN

(6 VERSES)

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

MERITS

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام)، قال: «كان [أبي (صلوات الله عليه)] يقول: « (قل هو الله أحد) ثلث القرآن، و (قل يأيها الكافرون) ربع القرآن».

Muhammad Bin Yaqoub, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yaqoub Bin Shuayb, who has said:

'Abu Abdullah[asws] has said: 'My[asws] father[asws] used to say: 'قل هو الله أحد' ***"[112] (Say: He, Allah, is One)" Is one-third of the Quran,*** and 'قل يأيها الكافرون' ***"[109] (Say: O unbelievers)!"*** is a quarter of the Quran'.[6286]

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن إسماعيل بن مهران، عن صفوان بن يحيى، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) أنه قال: «من قرأ إذا أوى إلى فراشه (قل يأيها الكافرون) و (قل هو الله أحد) كتب الله عز و جل له براءة من الشرك».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mahran, from Safwan Bin Yahya, from Abdullah Bin Sinan, who has said:

'Abu Abdullah[asws] has said: 'The one who recites when he goes to bed, 'قل يأيها الكافرون' ***"[109] Say: O unbelievers!"*** and 'قل هو الله أحد' ***"[112] Say: He, Allah, is One."***, Allah[azwj] Mighty and Majestic Decrees for him remoteness from 'الشرك' the Polytheism'.[6287]

ابن بابويه: باسناده، عن الحسن، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (قل يأيها الكافرون) و (قل هو الله أحد) في فريضة من الفرائض غفر له و لوالديه و ما ولد، و إن كان شقيا محي من ديوان الأشقياء، و أثبت في ديوان السعداء، و أحياه الله تعالى سعيدا، و أماته شهيدا، و بعثه شهيدا».

Ibn Babuwayh, by his chain from Al-Hassan, from Al-Husayn Bin Abu Al-A'ala, who has said:

'Abu Abdullah[asws] has said: 'The one who recites 'قل يأيها الكافرون' and 'قل هو الله أحد' in the obligatory (Prayers), Allah[azwj] would Forgive him, and his parents, and his children. And if he was a wretched one (Shaqee), he would be removed from the Register of the wretched ones and established in the Register of the happy ones. And Allah[azwj] the High would Give him a life of happiness, and the death of a martyr, and resurrect him as a martyr'.[6288]

[6286] (الكافي 2: 454/ 7.)
[6287] (الكافي 2: 458/ 23.)
[6288] (ثواب الأعمال: 127)

الطبرسي: عن شعيب الحداد، عن أبي عبد الله (عليه السلام)، قال: «كان أبي يقول: (قل يأيها الكافرون) ربع القرآن، و كان إذا فرغ منها قال: أعبد الله وحده، أعبد الله وحده».

Al-Tabarsee, from Shuayb Al-Haddaad, who has said:

'Abu Abdullah[asws] has said that my[asws] father[asws] used to say: 'قل يأيها الكافرون' is a quarter of the Quran', and when he used to be free from (reciting) it, he[asws] would say: 'I[asws] worship Allah[azwj] Who is One, I[asws] worship Allah[azwj] Who is One'.[6289]

و عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «إذا قلت: لا أَعْبُدُ ما تَعْبُدُونَ فقل: و لكني أعبد الله مخلصا له ديني، فإذا فرغت منها، فقل: ديني الإسلام ثلاث مرات».

And from Hisham Bin Saalim, who has said:

'Abu Abdullah[asws] has said, 'When you say 'لا أَعْبُدُ ما تَعْبُدُونَ' ***"[109:2] I do not worship that which you worship"***, so say, ': و لكني أعبد الله مخلصا له ديني' 'But I worship Allah[azwj] with sincerity in my Religion. When you are free from (reciting) it, say, 'ديني الإسلام' 'My Religion is Al-Islam' – three times'.[6290]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله تعالى من الأجر كأنما قرأ ربع القرآن، و تباعدت عنه مؤذية الشيطان، و نجاه الله تعالى من فزع يوم القيامة، و من قرأها عند منامه، لم يتعرض إليه شيء في منامه، فعلموها صبيانكم عند النوم، و من قرأها عند طلوع الشمس عشر مرات، و دعا بما أراد من الدنيا و الآخرة استجاب الله له ما لم يكن معصية يفعلها».

And from Khawaas Al-Quran, who has said:

'It has been reported from 'النبي' (the Prophet[saww]) having said: 'The one who recites this Chapter (109), Allah[azwj] Grants him the Rewards as if he has recited a quarter of the Holy Quran, and Distances him from the harm of the Satan[la], and will Save him from the horrors on the Day of Judgment. And the one, who recites it during his sleep (time), nothing will present itself in his dreams. Therefore, you should teach it to your young ones (to recite it) at bedtime. And the one who recites it ten times during the sunrise, and supplicate with whatsoever he wants from the world and the Hereafter, Allah[azwj] would Answer him, unless it is for an act of disobedience'.[6291]

وعن أنس بن مالك قال: سأل النبي صلى الله عليه وآله رجلا من أصحابه فقال: يا فلان هل تزوجت ؟ قال: لا وليس عندي ما أتزوج به، قال: أليس معك قل هو الله أحد ؟ قال: بلى، قال: ربع القرآن قال: ليس معك " قل يا ايها الكافرون " ؟ قال: بلى قال: ربع القرآن، قال: ليس معك " إذا زلزلت " ؟ قال: بلى قال: ربع القرآن ثم قال: تزوج تزوج تزوج.

And from Anas Bin Malik who said,

'The Prophet[saww] asked a man from his[saww] companions; 'O so and so, are you married?' He said, 'No, and there is nothing in my possession to get married with'. He[saww] said: 'Is there not with you 'قل هو الله أحد' ***"[112]***?' He replied, 'Yes'. Rasool Allah[saww] said: 'It is a quarter of the Quran. Is there not with you 'قل يأيها الكافرون' ***[109]***' He replied, 'Yes'. Rasool Allah[saww] said: 'It is a quarter of the Quran. Is there not with

[6289] (مجمع البيان 10: 839)
[6290] (مجمع البيان 10: 839)
[6291] Tafseer Al-Burhan – H 11960

you ‘إذا زلزلت’ ***“[99]***?’ He[saww] said: ‘It is a quarter of the Quran’. Then said: ‘Get married, get married, get married’. [6292]

وعن جبير بن مطعم قال: قال لى رسول الله صلى الله عليه وآله: أتحب يا جبير إذا خرجت من سفر أن تكون من أمثل أصحابك هيئة واكثرهم زادا ؟ قلت: نعم بأبى أنت وامى يا رسول الله، قال: فاقرأ هذه السور الخمس: " قل يا ايها الكافرون، وإذا جاء نصر الله والفتح. وقل هو الله أحد، وقل أعوذ برب الفلق وقل أعوذ برب الناس " وافتتح قراءتك ببسم الله الرحمن الرحيم

And from Jubeyr Bin Mat’am who said, ‘The Rasool Allah[saww] said to me: ‘O Jubeyr! Would you like to go out on a journey and to be the best among your companions, and be with the most provision?’ I said, ‘Yes, may my father and my mother be sacrificed for you[saww], O Rasool Allah[saww]. He[saww] said: ‘So read these five Chapters ‘قل يأيها الكافرون’ ***“[109]!”*** and ‘وإذا جاء نصر الله والفتح’ ***“[110]***, ‘قل هو الله أحد’ ***[112]’***, and ‘ قل أعوذ برب الفلق’ ***“[113]”***, and ‘قل أعوذ برب الناس’ ***“[114]”***, and begin your recitation with ‘ ببسم الله الرحمن الرحيم’ ‘In the Name of Allah[azwj], the Beneficent, the Merciful’.

قال جبير: وكنت غير كثير المال، وكنت اخرج مع من شاء الله ان اخرج فأكون اكثرهم همة واقلهم زادا حتى ارجع من سفري ذلك.

Jubeyr said, ‘I was a man with not much wealth, and I had gone out with the ones who Allah[azwj] so Desire me to go out with. So I became more energetic than them even though I had fewer provisions, until I returned from that journey of mine’.[6293]

في من لا يحضره الفقيه وروى عن عمرو بن يزيد انه قال: شكوت إلى أبى عبد الله عليه السلام السهو في المغرب فقال: صلها بقل هو الله احد وقل يا ايها الكافرون ففعلت فذهب عنى.

In Man La Yahzur Al-Faqih – And it has been reported from Amro Bin Yazeed who said:

‘I complained to Abu Abdullah[asws] of the forgetfulness in Al-Maghrib (Prayer). So he[asws] said: ‘Pray it with ‘قل هو الله أحد’ ***“[112]*** and ‘قل يأيها الكافرون’ ***“[109]*** So I did it. It (forgetfulness) went away’.[6294]

VERSES 1 – 6

قُلْ يَا أَيُّهَا الْكَافِرُونَ {1} لَا أَعْبُدُ مَا تَعْبُدُونَ {2} وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ {3} وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ {4} وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ {5} لَكُمْ دِينُكُمْ وَلِيَ دِينِ {6}

[109:1] Say: O unbelievers! [109:2] I do not worship that which you worship, [109:3] Nor do you worship Him Whom I worship: [109:4] Nor am I going to worship that which you worship, [109:5] Nor are you going to worship Him Whom I worship: [109:6] You shall have your religion and I shall have my religion

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، قال: سأل أبو شاكر أبا جعفر الأحول، عن قول الله عز و جل: قُلْ يا أَيُّهَا الْكافِرُونَ لا أَعْبُدُ ما تَعْبُدُونَ وَ لا أَنْتُمْ عابِدُونَ ما أَعْبُدُ وَ لا أَنا عابِدٌ ما عَبَدْتُّمْ وَ لا أَنْتُمْ عابِدُونَ ما أَعْبُدُ فهل يتكلم الحكيم بمثل هذا القول و يكرره مرة بعد مرة؟ فلم يكن عند أبي جعفر الأحول في ذلك جواب،

[6292] Tafseer Noor Al-Saqalayn – CH 110 H 3
[6293] Tafseer Noor Al-Saqalayn – CH 110 H 4
[6294] Tafseer Noor Al-Saqalayn – CH 110 H 17

Ali Bin Ibrahim (Tafseer Qummi), from his father, from Muhammad Bin Abu Umeyr who said,

'Abu Shakir asked Abu Ja'far Al-Ahowl about the Statements of Allah[azwj] Mighty and Majestic: ***"[109:1] Say: O unbelievers! [109:2] I do not worship that which you worship, [109:3] Nor do you worship Him Whom I worship: [109:4] Nor am I going to worship that which you worship, [109:5] Nor are you going to worship Him Whom I worship"***, does the Wise Speak in such a manner and repeats it again and again?' So there was no answer with Abu Ja'far Al-Ahowl with regards to that.

فدخل المدينة، فسأل أبا عبد الله (عليه السلام) عن ذلك، فقال: «كان سبب نزولها و تكرارها أن قريشا قالت لرسول الله (صلى الله عليه و آله): تعبد آلهتنا سنة، و نعبد إلهك سنة، و تعبد آلهتنا سنة، و نعبد إلهك سنة، فأجابهم الله بمثل ما قالوا، فقال فيما قالوا: تعبد آلهتنا سنة: قُلْ يا أَيُّهَا الْكافِرُونَ لا أَعْبُدُ ما تَعْبُدُونَ، و فيما قالوا: نعبد إلهك سنة: وَ لا أَنْتُمْ عابِدُونَ ما أَعْبُدُ و فيما قالوا: تعبد آلهتنا سنة: وَ لا أَنا عابِدٌ ما عَبَدْتُمْ و فيما قالوا: نعبدك إلهك سنة: وَ لا أَنْتُمْ عابِدُونَ ما أَعْبُدُ لَكُمْ دِينُكُمْ وَ لِيَ دِينِ».

So He entered Al-Medina, and asked (the same question from) Abu Abdullah[asws] about that, so he[asws] said: 'It was the reason for its Revelation and its repetition. The Qureysh had said to the Rasool Allah[saww], 'You[saww] worship our gods for a year, and we would worship your[saww] God for a year, but then you worship our gods for a year, and we would worship your[saww] God for a year. Therefore, Allah[azwj] Answered them similarly to what they had said. So regarding what they said, 'You[saww] worship our gods for a year, He[azwj] Said: ***"[109:1] Say: O unbelievers! [109:2] I do not worship that which you worship"***. And regarding what they said, 'We would worship your[saww] God for a year, He[azwj] Said: "***[109:3] Nor do you worship Him Whom I worship"***. And regarding what they said, 'You[saww] worship our gods for a year, He[azwj] Said: ***"[109:4] Nor am I going to worship that which you worship"***. And regarding what they said, 'We would worship your[saww] God for a year, He[azwj] Said: "***[109:5] Nor are you going to worship Him Whom I worship, [109:6] You shall have your religion and I shall have my religion"***.

قال: فرجع أبو جعفر الأحول إلى أبي شاكر فأخبره بذلك، فقال أبو شاكر: هذا حملته الإبل من الحجاز، و كان أبو عبد الله (عليه السلام) إذا فرغ من قراءتها يقول: «ديني الإسلام» ثلاثا.

He (the narrator) said, 'Abu Ja'far Al-Ahowl returned to Abu Shakir and informed him of that. Abu Shakir said, 'This is what is borne upon the camels from Al-Hijaz, and Abu Abdullah[asws] used to say, when he[asws] was free from (reciting) it: 'My[asws] Religion is Al-Islam' – three times'. [6295]

[6295] (تفسير القمّي 2: 445.)

CHAPTER 110

AL-NASR

(3 VERSES)

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (إذا جاء نصر الله و الفتح) في نافلة أو فريضة، نصره الله على جميع أعدائه، و جاء يوم القيامة و معه كتاب ينطق، قد أخرجه الله من جوف قبره فيه أمان من حر جهنم و من النار، و من زفير جهنم، فلا يمر على شيء يوم القيامة إلا بشره و أخبره بكل خير حتى يدخل الجنة، و يفتح له في الدنيا من أسباب الخير ما لم يتمن و لم يخطر على قلبه».

Ibn Babuwayh, by his chain, who has said:

'Abu Abdullah[asws] has said: 'The one who recites 'إذا جاء نصر الله و الفتح' ***"[110] When there comes the help of Allah and the victory"*** in his optional or obligatory (Prayers), Allah[azwj] would Help him against all of his enemies, and he would come on the Day of Judgement and with him would be a Talking Book. Allah[azwj] would have Taken him out of the middle of his grave in which he was safe from the heat of Hell and from the Fire, and from the exhalation of Hell. So would not pass by anything on the Day of Judgement except that it would give him good news, and inform him of every good until he enters the Paradise. And in the world, it would open-up for him the reasons for the good which he did not even wish for, nor did it ever occur in his heart'.[6296]

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطي من الأجر كمن شهد مع النبي (صلى الله عليه و آله) يوم فتح مكة، و من قرأها في صلاة و صلى بها بعد الحمد، قبلت صلاته منه أحسن قبول».

And from Khawas Al-Quran, it has been reported:

'The Prophet[saww] has said: 'The one who recites this Chapter (110) would be Given from the Rewards as if he was martyred with the Prophet[saww] on the day of the victory over Makkah. And the one who recites it in the Prayer, and Prays by it after *Al-Hamd*, his Prayer would be Accepted with a goodly Acceptance'.[6297]

و قال الصادق (عليه السلام): «من قرأها عند كل صلاة سبع مرات، قبلت منه الصلاة أحسن قبول».

And Al-Sadiq[asws] said: 'The one who recites it (Chapter 110) seven times during every Prayer, the Prayer would be Accepted with a goodly Acceptance'.[6298]

[6296] (ثواب الأعمال: 127.)
[6297] Tafseer Al Burhan – H 11965
[6298] (خواص القرآن: 62 «مخطوط».)

VERSE 1

إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ [1]

[110:1] When there comes the help of Allah and the victory,

الشيخ في (أماليه) قال: أخبرنا محمد بن محمد، قال: أخبرني أبو الحسن علي بن بلال المهلبي، قال: حدثنا أبو العباس أحمد بن الحسن البغدادي، قال: حدثنا الحسين بن عمر المقرئ، عن علي بن الأزهر، عن علي بن صالح المكي، عن محمد بن عمر بن علي، عن أبيه، عن جده (عليهم السلام)، قال: «لما نزلت على رسول الله (صلى الله عليه و آله) إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ قال لي: يا علي، لقد جاء نصر الله و الفتح، فإذا رأيت الناس يدخلون في دين الله أفواجا فسبح بحمد ربك و استغفره إنه كان توابا.

Al-Sheykh in his Amaali, said, 'It has been narrated to me from Muhammad Bin Muhammad, from Abu Al-Hassan Ali Biin Balaad Al-Mahalby, from Abu Al-Abbas Ahmad Bin Al-Hassan Al-Baghdady, from Al-Husayn Bin Umar Al-Maqry, from Ali Bin Al-Azhar, from Ali Bin Salih Al-Makky, from Muhammad Bin Umar Bin Ali, from his father, who has said:

From his grandfather[asws] (Ali[asws]), having said: ***"[110:1] When there comes the help of Allah and the victory"*** was Revealed unto the Rasool Allah[saww], he[saww] said to me[asws]: 'O Ali[asws]! There has come the Help of Allah[azwj] and the victory, so if you[asws] see the people entering in the Religion of Allah[azwj] in droves, Glorify the Praise of your[asws] Lord[azwj], and seek Forgiveness from Him[saww] for He[azwj] was always Merciful.

يا علي، إن الله تعالى قد كتب على المؤمنين الجهاد في الفتنة من بعدي كما كتب عليهم جهاد المشركين معي. فقلت: يا رسول الله، و ما الفتنة التي كتب علينا فيها الجهاد؟ قال: فتنة قوم يشهدون أن لا إله إلا الله و أني رسول الله، و هم مخالفون لسنتي و طاعنون في ديني. فقلت: فعلام نقاتلهم يا رسول الله، و هم يشهدون أن لا إله إلا الله و أنك رسول الله؟ فقال: على إحداثهم في دينهم، و فراقهم لأمري، و استحلالهم دماء عترتي.

O Ali[asws]! Surely, Allah[azwj] has Decreed Al-Jihad upon the believers during the strife (Al-Fitna) from after me[saww] just as He[azwj] Had Decreed Jihad with me[saww] against the Polytheists'. So I[asws] said: 'O Rasool Allah[saww], and what is the strife during which He[azwj] has Decreed Jihad upon us?' He[saww] said; 'الفتنة' 'Strife of the people who would be testifying that there is no god except for Allah[azwj], and that I[saww] am the Rasool Allah[saww], and they would be opposing my[saww] Sunnah and would be disputing in my[saww] Religion'. So I[asws] said: 'So why should we fight against them O Rasool Allah[saww], and they would be testifying that there is no god except Allah[azwj] and that you[saww] are the Rasool Allah[saww]?' He[saww] said: 'Due to their innovations in their Religion, and their separating from my[saww] orders, and their considering the (shedding of the) blood of my[saww] Family to be permissible'.

قال: فقلت: يا رسول الله إنك كنت وعدتني الشهادة، فسل الله تعجيلها لي. فقال: أجل، قد كنت وعدتك الشهادة، فكيف صبرك إذا خضبت هذه من هذا؟ و أومأ إلى رأسي و لحيتي. فقلت: يا رسول الله، أما إذا ثبت لي ما ثبت ، فليس بموطن صبر، و لكنه موطن بشرى و شكر. فقال: أجل، فأعد للخصومة، فإنك مخاصم امتي.

I[asws] said: 'O Rasool Allah[saww]! You[saww] had promised the martyrdom to me[asws], so ask Allah[azwj] to Hasten it for me[asws]'. So he[saww] said: 'Yes, I[saww] had promised the martyrdom for you[asws], so how would be your[asws] patience when this here colours this?' – and he[saww] pointed to my[asws] head and my[asws] beard. So I[asws] said: 'O Rasool Allah[saww], but when it transpires for me[asws] what you[saww] have shown, so there is no place for patience, but it is a place of good news and appreciation'. He[saww] said:

'Yes, so be prepared for the disputes, for you[asws] will be disputed against by my[saww] community'.

قلت: يا رسول الله، أرشدني الفلج؟ قال: إذا رأيت قومك قد عدلوا عن الهدى إلى الضلال فخاصمهم، فإن الهدى من الله، و الضلال من الشيطان. يا علي، إن الهدى هو اتباع أمر الله دون الهوى و الرأي، و كأنك بقوم قد تأولوا القرآن، و أخذوا بالشبهات، و استحلوا الخمر و النبيذ و البخس بالزكاة، و السحت بالهدية.

I[asws] said; 'O Rasool Allah[saww], guide me[asws] to the success'. He[saww] said: 'When you see your[asws] people to have turned away from the guidance to the misguidance, so dispute with them, for the guidance is from Allah[azwj], and the misguidance is from the Satan[la]. O Ali[asws]! The guidance is to follow the Commands of Allah[azwj] instead of the desires and the opinions. It would be as if you are among a people who recite the Quran, and take to the doubtful, and permit the intoxicants, and *Al-Nabeedh* (drink), and underestimate the Zakat, and gift the illegal wealth'.

قلت: يا رسول الله، فما هم إذا فعلوا ذلك، أهم أهل فتنة أم أهل ردة؟ فقال: هم أهل فتنة يعمهون فيها إلى أن يدركهم العدل. فقلت: يا رسول الله، العدل منا، أم من غيرنا؟ فقال: بل منا، بنا فتح الله، و بنا يختم الله، و بنا ألف الله بين القلوب بعد الشرك، و بنا يؤلف بين القلوب بعد الفتنة. فقلت: الحمد لله على ما وهب لنا من فضله».

I[asws] said: 'O Rasool Allah[saww], so what would they be if they were to do that, would they be people of strife (Al-Fitna) or apostates?' So he[saww] said: 'They would be people of strife wandering during it until they perceive the justice'. I said: 'O Rasool Allah[saww], the justice is from us[asws] or from others?' He[saww] said: 'From us[asws]. It is with us[asws] that Allah[azwj] begins, and it is with us[asws] that Allah[azwj] Ends, and it is with us[asws] that Allah[azwj] Planted loved in their hearts after their Polytheism, and it is with us[asws] that He[azwj] will Plant love between the hearts after the (end of the) strife'. So I[asws] said: 'The Praise is due to Allah[azwj] upon what He[azwj] Endowed to us[asws] from His[azwj] Grace'.[6299]

و في (الأسباب و النزول): عن الواحدي، أنه روى عكرمة، عن ابن عباس، قال: لما أقبل رسول الله (صلى الله عليه و آله) من غزاة خيبر و أنزل الله سورة الفتح، قال: «يا علي، و يا فاطمة، إذا جاء نصر الله و الفتح». إلى آخر السورة.

And in Al-Asbaab Al-Nuzool, from Al-Wahidy, from Akramat, from Ibn Abbas who said:

'When the Rasool Allah[saww] returned from the (military) expedition of Khyber, and *Surah Al-Fat'h* was Revealed, he[saww] said: 'O Ali[asws], and O Fatima[asws], ' إذا جاء نصر الله و الفتح' ***"[110] When there comes the help of Allah and the victory"*** – up to the end of the Chapter'.[6300]

علي بن إبراهيم، في معنى السورة: قوله: إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ قال: نزلت بمنى في حجة الوداع إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ، فلما نزلت قال رسول الله (صلى الله عليه و آله): «نعيت إلي نفسي»، فجاء إلى مسجد الخيف فجمع الناس، ثم قال: «نضر الله امرءا سمع مقالتي فوعاها و بلغها من لم يسمعها، فرب حامل فقه غير فقيه، و رب حامل فقه إلى من هو أفقه منه. ثلاث لا يغل عليهن قلب امرئ مسلم: إخلاص العمل لله، و النصيحة لأئمة المسلمين، و اللزوم لجماعتهم، فإن دعوتهم محيطة من ورائهم

Ali Bin Ibrahim (Tafseer Qummi), regarding the meaning of the Chapter, who has said:

[6299] (الأمالي 1: 63.)
[6300] (المناقب 1: 234.)

His[azwj] Words ***"[110:1] When there comes the help of Allah and the victory"***, said, 'It was Revealed at Mina during the Farewell Pilgrimage ***"[110] When there comes the help of Allah and the victory"***. So when it was Revealed, the Rasool Allah[saww] said: 'I[saww] make the intention to myself[saww]'. So he[saww] went to Masjid Al-Kheef, and the people gathered. Then he[saww] said: 'May Allah[azwj] Help the person who hears my[saww] speech, so understand it and make it reach to the one who did not hear it. Perhaps its understanding would be carried by one who is not understanding, and perhaps its understanding would be carried to the one who is more understanding than him. There are three things which the heart of a Muslim would not cheat in – sincerity of the deeds for the Sake of Allah[azwj], and the advice of the Imams[asws] of the Muslims, and the necessary needs of their groups, for their calling encompasses the ones who are to come after them.

. يا أيها الناس، إني تارك فيكم الثقلين ما إن تمسكتم بهما لن تضلوا و لن تزلوا: كتاب الله، و عترتي أهل بيتي، فإنه قد نبأني اللطيف الخبير أنهما لن يفترقا حتى يردا علي الحوض كإصبعي هاتين- و جمع بين سبابتيه- و لا أقول كهاتين و- جمع بين سبابته و الوسطى- فتفضل هذه على هذه».

O you people! I[saww] leave among you two weighty things. The one, who attaches himself to these two will never go astray nor will he lead anyone astray – The Book of Allah[azwj] and my[saww] Family, the People[asws] of my[saww] Household. The Kind and the Aware has Given me[saww] the News that these two would never separate until they return to the Fountain like these two fingers' – and he[saww] joined his[saww] two forefingers – 'and I[saww] am not saying like these' – and he[saww] joined his[saww] forefinger and the middle one – 'So this would be preferable over the other (meaning both from the right hand, the virtuous ones)'.[6301]

في عيون الاخبار باسناده إلى الحسين بن خالد قال: قال الرضا عليه السلام: سمعت أبى يحدث عن أبيه عليهما السلام: ان اول سورة نزلت " بسم الله الرحمن الرحيم اقرأ باسم ربك " وآخر سورة نزلت " إذا جاء نصر الله ".

In Uyoon Al-Akhbaar, by its chain going up to Al-Husayn Bin Khalid who said:

'Al-Reza[asws] said: 'I[asws] heard my[asws] father[asws] narrate from his[asws] father[asws] that: ***'The first Chapter Revealed was 'بسم الله الرحمن الرحيم اقرأ باسم ربك' "In the Name of Allah[azwj] the Beneficent the Merciful [96] Read in the name of your Lord Who created"***, and the last Chapter Revealed was 'إذا جاء نصر الله "' ***"[110] When there comes the help of Allah"***.[6302]

VERSES 2 & 3

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {2} فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا {3}

[110:2] And you see the people entering the Religion of Allah in droves, [110:3] Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).

[6301] (تفسير القمّي 2: 446)
[6302] Tafseer Noor Al Saqalayn – CH 110 H 7

و عن ام سلمة، قالت: كان رسول الله (صلى الله عليه و آله)، بالآخرة لا يقوم و لا يقعد و لا يجيء و لا يذهب، إلا قال: «سبحان الله و بحمده، و أستغفر الله و أتوب إليه». فسألناه عن ذلك؟ فقال (صلى الله عليه و آله): «إني أمرت بها» ثم قرأ: إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ.

And from Umme Salma[ar] having said, 'The Rasool Allah[saww], at the end would neither stand, nor sit, nor come, nor go except that he[saww] would say: 'Glory be to Allah[azwj] and Praise be to Him[azwj], and I[saww] seek Forgiveness of Allah[azwj] and repent to Him[azwj]'. So we asked him about that. He[saww] said: 'I[saww] have been Commanded for it'. Then he[saww] recited ***"[110:1] When there comes the help of Allah and the victory"***. [6303]

BREAKING OF THE IDOLS

وعن ابن مسعود قال: دخل النبي صلى الله عليه وآله يوم الفتح وحول البيت ثلثمائة وستون صنما، فجعل يطعنها بعود في يده ويقول: " جاء الحق وما يبدئ الباطل وما يعيد " " جاء الحق وزهق الباطل ان الباطل كان زهوقا ".

And from Ibn Mas'ud who said,

'The Prophet[saww], on the day of the victory (over Makkah) entered the House (Kabah), and around the House were three hundred and sixty idols. So he[saww] went on to push them by the stick in his[saww] hand and he[saww] was saying: 'The Truth has come and the Falsehood has returned to where it originated from. ***"[17:81] Truth has come and falsehood has vanished away. Lo! falsehood was bound to vanish"***.[6304]

قال [حدثنا] أبو القاسم العلوي قال حدثنا فرات معنعنا عن أنس بن مالك قال كنا إذا أردنا أن نسأل رسول الله ص عن شيء أمرنا أمير المؤمنين علي بن أبي طالب ع أو سلمان الفارسي أو ثابت بن معاذ الأنصاري رضي الله عنهما فلما نزلت [الآية] إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ و علمنا أن رسول الله ص قد نعيت إليه نفسه قلنا لسلمان سل رسول الله ص من نسند إليه أمرنا و [أو] يكون إليه مفزعنا و من أحب الناس إليه فلقيه فسأله فأعرض عنه ثم سأله فأعرض عنه ثلاث مرات

It has been narrated to us by Al-Qasim Al-Alawy, from Anas Bin Maalik who said,

'Whenever we wanted to ask the Rasool-Allah[saww] about something, we would tell Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws], or Salman Al-Farsy[ar], or Sabit Bin Ma'az Al-Ansary. So when the Verse ***"[110] When there comes the help of Allah and the victory"*** was Revealed, and we came to know that the Rasool-Allah[saww] had made the intention to be alone, we said to Salman[ar], 'Ask the Rasool-Allah[saww], whom should we have as a link to him[saww] for our affairs, and who is the most beloved of the people to him[saww]'. So he[ar] met him[saww]. He[ar] asked him[saww], but he did not get an answer. Then he[ar] asked him[saww] again, so he[saww] refused him three times.

فخشي سلمان أن يكون النبي ص قد مقته و وجد في نفسه فلما كان بعد لقيه فقال يا سلمان يا أبا عبد الله أ لا أنبئك عما كنت سألتني قال بلى يا رسول الله إني خشيت أن تكون قد مقتني و [أو] وجدت في نفسك علي قال كلا [كان] يا سلمان إن أخي و وزيري و خليفتي في أهلي و خير من أترك بعدي يقضي ديني و ينجز موعدي أمير المؤمنين علي بن أبي طالب ع

[6303] Tafseer Al Burhan – H 11973 (مجمع البيان 10: 844)
[6304] Tafseer Noor Al Saqalayn – CH 110 H 13

So Salman[ar] feared that the Prophet[saww] had cut him[ar] off, and kept to himself. Afterwards he[ar] met him[saww], so he[saww] said: 'O Salman[ar]! O Abu Abdullah! Shall I[saww] not give you[ar] the news about what you[ar] had asked me[saww] before?' He[ar] said, 'Yes, O Rasool-Allah[saww], I was scared that you[saww] had cut me[ar] off, or you[ar] wanted to be alone'. He[saww] said: 'Never! O Salman[ar]! My[saww] brother, and my[saww] Vizier, and my[saww] Caliph in my[saww] Family[asws], and the best one I[saww] leave for you all after me[saww], who will fulfil my[saww] debts, and he[asws] will complete my[saww] promises, (who) is Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws]'.[6305]

PEOPLE WILL BE USING THEIR OPINION IN THE RELIGION

فرات قال حدثني علي بن محمد بن إسماعيل الخزاز الهمداني معنعنا عن زيد قال رجل كان قد أدرك ستة أو سبعة من أصحاب النبي ص قالوا لما نزل إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ قال النبي ص يا علي يا فاطمة [بنت محمد] قد جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ وَ رَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْواجاً فسبحان ربي و بحمده و أستغفر ربي إِنَّهُ كانَ تَوَّاباً

Furaat (Al Kufy) said,

'It has been narrated to me by Ali Bin Muhammad Bin Ismail Al-Khazaaz Al-Hamdany, from Zayd, from a man who knew six or seven of the companions of the Prophet[saww] who said, 'When ***"[110:1] When there comes the help of Allah and the victory"*** was Revealed, The Prophet[saww] said: 'O Ali[asws]! O Fatima[asws6306]! (***"[110:1] When there comes the help of Allah and the victory" [110:2] And you see the people entering the Religion of Allah in droves[110:3] Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy)***

يا علي إن الله قضى الجهاد على المؤمنين في الفتنة من بعدي فقال علي بن أبي طالب يا رسول الله و كيف نجاهد المؤمنين الذين يقولون في فتنتهم آمنا قال يجاهدون على الأحداث في الدين إذا عملوا بالرأي في الدين و لا رأي في الدين إنما الدين من الرب أمره و نهيه

O Ali[asws]! Allah[azwj] has Decred the Jihaad upon the Believers in (order to avert) the 'الفتنة' (strife) after me[saww]'. So Ali[asws] Bin Abu Talib[asws] said: 'O Rasool-Allah[saww]! And how can we fight the Believers who are saying in the strife, 'Safety' (asking for protection in the name of Islam). Rasool Allah[saww] said: 'You[asws] will be fighting against the newly occurring events during which they (the strayed ones) will be acting in accordance with their opinion in the Religion. And there is no opining in the Religion. But rather, the Religion is from the Lord[azwj], His[azwj] Command and His[azwj] Prohibitions'.

قال أمير المؤمنين ع يا رسول الله أ رأيت إذا نزل بنا أمر ليس فيه كتاب و لا سنة منك ما نعمل فيه قال النبي ص اجعلوه شورى بين المؤمنين و لا تقصرونه بأمر خاصة قال أمير المؤمنين يا رسول الله إنك قد قلت لي حين خزلت عني الشهادة و استشهد من استشهد من المؤمنين يوم أحد الشهادة من ورائك

Amir-ul-Momineen[asws] said: 'O Rasool-Allah[saww]! If I[asws] were to see a matter which has come upon us, and there is nothing with regards to it in the Book (Quran) nor a Sunnah from you[saww], what shall we do with regards to it?' The Prophet[saww] said: 'Make consultations between the Believers but do not shorten it with a special order'.

[6305] Tafseer Furaat Al Kufy – Page 613 H 769
[6306] Daughter of Muhammad[saww].

Amir-ul-Momineen[asws] said: 'O Rasool-Allah[saww]! You[saww] had told me[asws] that the testimony regarding me[asws] will be abandoned, and will martyred the ones, from the Believers, who would adhere to (your) testimony after I[saww] am gone (martyred)'.

قال [فقال رسول الله ص] فكيف صبرك إذا خضبت هذه من هذا و وضع رسول الله ص يده على رأسه و لحيته [ثم] قال علي يا رسول الله ليس حينئذ هو من مواطن الصبر و لكن من مواطن البشرى قال علي أعد خصومتك فإنك مخاصم قومك يوم القيامة

So the Rasool-Allah[saww] said: 'So how would be your[asws] patience when this is dyed from this' – and the Rasool-Allah[saww] placed his[saww] hand upon his[asws] head, and his[asws] beard. Then Ali[asws] said: 'O Rasool-Allah[saww]! In that case, it would not be from the places of patience, but from the places of good news'. Ali[asws] added: 'I[asws] am prepared to (stave off) your disputes, for your sake from the disputing people up to the Day of Judgement'.[6307]

[6307] Tafseer Furaat Al Kufy – Page 614 h 772

CHAPTER 111

AL LAHAB

(5 VERSES)

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

MERITS

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة لم يجمع الله بينه و بين أبي لهب، و من قرأها على الأمغاص التي في البطن سكنت بإذن الله تعالى، و من قرأها عند نومه حفظه الله».

And from *Khawaas Al Quran*,

it has been reported from the Prophet[saww] that: 'One who recites this Chapter, will never be Gathered together with Abu Lahab by Allah[azwj], and the one who recites it during the colic which is in the stomach, will be at peace by the Permission of Allah[azwj] the High, and one who recites it just before his sleep will be under the Protection of Allah[azwj]'.[6308]

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «إذا قرأتم (تبت يدا أبى لهب و تب) فادعوا على أبي لهب، فإنه كان من المكذبين الذين يكذبون بالنبي (صلى الله عليه و آله) و بما جاء به من عند الله عز و جل».

Ibn Babuwayh by his chain,

from Abu Abdullah[asws] having said: 'When you recite ***"[111:1] Perdition overtake both hands of Abu Lahab, and he will perish"*** so supplicate against Abu Lahab[la] for he was among the beliers who belied the Prophet[saww] and by what had come on him[saww] from the Presence of Allah[azwj] Mighty and Majestic'.[6309]

THE CIRCUMSTANCES OF THE REVELATION

وفيه عند قوله تعالى: " وانذر عشيرتك الاقربين " وعن ابن عباس قال: لما نزلت هذه الاية صعد رسول الله صلى الله عليه وآله على الصفا فقال: يا صباحاه، فاجتمعت إليه قريش فقالوا: مالك فقال ؟ ارايتكم ان اخبرتكم ان العدو مصبحكم وممسيكم ما كنتم تصدقونني ؟ قالوا: بلى قال: " فانى نذير لكم بين يدى عذاب شديد " قال أبو لهب: تبا لك ألهذا دعوتنا جميعا ؟ فانزل الله عزوجل تبت يدا ابى لهب.

And about the Verse ***"[26:214] And warn your nearest relations"*** and it is from Ibn Abbas who said, 'When this Verse came down, the Rasool Allah[saww] gathered the people at Al-Safa and said: 'O companions! The Qureysh gathered around him[saww] and said, 'What is the matter with you[saww]?' He[saww] said: 'Do you see that if I[saww] were to inform you that your enemies are preparing to attack you will you ratify?' They said, 'Yes'. He[saww] said: 'I[saww] hereby warn you of a grievous punishment in front of you'. Abu Lahab[la] said, 'Woe unto you for calling all of us for this.' Allah[saww]

[6308] Tafseer Al Burhan – H 11976
[6309] (ثواب الأعمال: 127)

Mighty and Majestic Sent down ***"[111:1] Perdition overtake both hands of Abu Lahab, and he will perish".***[6310]

VERSES 1 – 5

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ {1} مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ{2} سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ{3} وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ{4} فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ{5}

[111:1] Perdition overtake both hands of Abu Lahab, and he will perish. [111:2] His wealth and what he earns will not avail him. [111:3] He shall soon burn in Fire that Inflames, [111:4] And his wife, the bearer of fuel, [111:5] Upon her neck a halter of strongly twisted rope.

علي بن إبراهيم، في قوله تعالى: تَبَّتْ يَدا أَبِي لَهَبٍ وَ تَبَّ، قال: أي خسرت، لما اجتمع مع قريش في دار الندوة و بايعهم على قتل محمد (صلى الله عليه و آله)، و كان كثير المال، فقال الله: ما أَغْنى عَنْهُ مالُهُ وَ ما كَسَبَ سَيَصْلى ناراً ذاتَ لَهَبٍ عليه فتحرقه وَ امْرَأَتُهُ،

Ali Bin Ibrahim (Tafseer Qummi), regarding the Statement of the High:

"[111:1] Perdition overtake both hands of Abu Lahab, and he will perish", said, 'It means loss, when the Qureysh gathered together in the house of Al-Nadwa and made a pact to murder Muhammad[saww], and he had a lot of wealth. So Allah[azwj] Said: ***"[111:2] His wealth and what he earns will not avail him. [111:3] He shall soon burn in fire that flames"*** that would burn him ***"[111:4] And his wife"***.

قال: كانت أم جميل بنت صخر، و كانت تنم على رسول الله (صلى الله عليه و آله) و تنقل أحاديثه إلى الكفار حَمَّالَةَ الْحَطَبِ أي احتطبت على رسول الله (صلى الله عليه و آله) فِي جِيدِها أي في عنقها حَبْلٌ مِنْ مَسَدٍ أي من نار، و كان اسم أبي لهب عبد مناف، فكناه الله عز و جل، لأن منافا اسم صنم يعبدونه.

He said, 'Umm Jameel was the daughter of Sakhr, and she used to listen in to the Rasool-Allah[saww] and transmit his[saww] Hadeeth to the infidels ***"the bearer of fuel"***, meaning she used to gather the firewood to be used against the Rasool Allah[saww] ***"[111:5] Upon her neck"***, meaning upon her neck ***"a halter of strongly twisted rope"***, meaning, (rope) of fire. And the name of Abu Lahab was Abd Manaaf (servant of Manaaf), so his nicknamed (Manaaf) as Allah[azwj] Mighty and Majestic, because Manaaf was the name of an idol that he used to worship'. [6311]

في قرب الاسناد باسناده إلى ابى الحسن موسى بن جعفر عليه السلام حديث طويل يذكر فيه آيات النبي صلى الله عليه وآله وفيه: من ذلك ان ام جميل امرأة ابى لهب أتته حين نزلت سورة تبت ومع النبي صلى الله عليه وآله أبو بكر بن ابى قحافة، فقال: يا رسول الله هذا ام جميل محفظة أي مغضبة تريدك ومعها حجر تريد ان ترميك به ؟ فقال: انها لا تراني فقالت: لابي بكر اين صاحبك ؟ قال حيث شاء الله قالت: جئته ولو اراه لرميته فانه هجاني واللات والعزى انى لشاعرة فقال أبو بكر: يا رسول الله لم ترك، قال: لاضرب الله بينى وبينها حجابا.

In Qurb Al Asnaad with its chain going up to

Al-Hassan[asws] Musa[asws] Bin Ja'far[asws] in a lengthy Hadeeth in which are mentioned the Miracles of the Prophet[saww] and in which is – And that Umm Jameel the wife of

[6310] Tafseer Noor Al saqalayn – CH 112 H 6
[6311] (تفسير القمّي 2: 448.)

Abu Lahab, when this Chapter came down, passed by, and with the Prophet[saww] was Abu Bakr Ibn Abu Qohafa who said, 'O Rasool Allah[saww]! This Umm Jameel is hiding her anger and she has a stone intending to hit you[saww] with it'. He[saww] said: 'She does not see me'. She said to Abu Bakr, 'Where is your companion[saww]?' He said, 'Wherever Allah[azwj] Desires him[saww] to be'. She said, 'I came and if I were to see him[saww] I shall stone him[saww] for ridiculing me and *Al-Laat* and *Al-Uzza*'. Abu Bakr said, 'O Rasool Allah[saww]! Why did she avoid you[saww]?' He[saww] said: 'Allah[azwj] Struck a veil between myself[saww] and her'.[6312]

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، و محمد بن الحسين بن أبي الخطاب، عن أحمد بن النضر الخزاز، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «صلى رسول الله (صلى الله عليه و آله) ليلة فقرأ: تَبَّتْ يَدا أَبِي لَهَبٍ فقيل لأم جميل امرأة أبي لهب: إن محمدا لم يزل البارحة يهتف بك و بزوجك في صلاته، فخرجت تطلبه و هي تقول: لئن رايته لاسمعنه، و جعلت تقول: من أحس لي محمدا؟ فانتهت إلى النبي (صلى الله عليه و آله) و أبو بكر جالس معه إلى جنب حائط، فقال أبو بكر: يا رسول الله، لو تنحيت، هذه أم جميل و أنا خائف أن تسمعك ما تكرهه. فقال: إنها لم ترني و لن تراني. فجاءت حتى قامت عليهما، فقالت: يا أبا بكر، رأيت محمدا؟ فقال: لا. فمضت». قال أبو جعفر (عليه السلام): «ضرب بينهما حجاب أصفر».

Sa'd Bin Abdullah, from Ali Bin Ismail Bin Isa, and Muhammad bin Al Husayn Bin Abu Al Khataab, from Ahmad Bin Al Nazar Al Khazaaz, from Amro Bin Shimr, from Jabir Bin Yazeed, from Abu Ja'far[asws] having said: 'The Rasool Allah[saww] Prayed at night and recited ***"[111:1] Perdition overtake both hands of Abu Lahab, and he will perish"***. So it was said to Umm Jameel, the wife of Abu Lahb said, 'This Muhammad[saww] is still (supplicating) against you and your husband in his[saww] Prayers until yesterday.' She went out seeking him[saww] saying, 'When I see, I shall not listen to him.' And she went around asking, 'Who will tell me where Muhammad[saww] is?' Eventually, she ended up coming to the Prophet[saww] and Abu Bakr was sitting besides him[saww]. Abu Bakr said, 'O Rasool Allah[saww], if you[saww] could hold back. This is Umm Jameel and I am afraid that she might hear what you[saww] are reciting and she would not leave you[saww].' He[saww] said: 'She has not seen me[saww] and will not see me[saww].' She came up until she stood in front of them both. She said, 'O Abu Bakr, have you seen Muhammad[saww]?' He said, 'No.' She left. Abu Ja'far[asws] said: 'A yellow veil had been struck between them.'[6313]

INVITATION TO THE NEAR RELATIVES

و في رواية البراء بن عازب و ابن عباس: أنه بدرهم أبو لهب، فقال: هذا ما سحركم به الرجل. ثم قال لهم النبي (صلى الله عليه و آله): «إني بعثت إلى الأسود و الأبيض و الأحمر، إن الله أمرني أن أنذر عشيرتي «1» الأقربين، و إني لا أملك لكم من الله شيئا إلا أن تقولوا: لا إله إلا الله».

And in the report of Al Bara' Bin Aazib and Ibn Abbas,

'Abu Lahab said to them, 'This is a spell what the man has cast upon you'. Then the Prophet[saww] said to them: 'I[saww] have been Sent to the black, and the white, and the red. Allah[azwj] has Commanded me[saww] that I[saww] should warn my[saww] relatives, and I[saww] have not come to you all but from Allah[azwj] with anything except that you should say, 'There is no god except Allah[azwj]'.

[6312] Tafseer Noor Al Saqalayn – CH 112 H 7
[6313] (مختصر بصائر الدرجات: 9)

فقال أبو لهب: أ لهذا دعوتنا! ثم تفرقوا عنه، فنزلت تَبَّتْ يَدا أَبِي لَهَبٍ وَ تَبَّ، ثم دعاهم دعوة أخرى، و أطعمهم و سقاهم، ثم قال لهم: «يا بني عبد المطلب، أطيعوني تكونوا ملوك الأرض و حكامها، و ما بعث الله نبيا إلا جعل له وصيا، أخا و وزيرا، فأيكم يكون أخي، و وزيري، و وصيي، و وارثي، و قاضي ديني؟».

So Abu Lahab said, 'Is this what you[saww] have called us for?' Then they dispersed from him[saww]. So ***"[111:1] Perdition overtake both hands of Abu Lahab, and he will perish"*** was Revealed. Then he[saww] called them with another invitation and fed them and quenched them (their thirst), then said to them: 'O sons of Abdul Muttalib[asws]! If you were to obey me[saww] you would become kings of the earth and its rulers, and there has not been a Prophet[as] Sent by Allah[azwj] except that there has been Made for him[as] a successor, a brother, a Vizier. So, which one of you wants to become my[saww] brother, and my[saww] Vizier, and my[saww] successor, and my[saww] inheritor, and the fulfiller of my[saww] debts?'[6314]

و في (تفسير الخرگوشي): عن ابن عباس، و ابن جبير، و أبي مالك، و في (تفسير الثعلبي): عن البراء بن عازب: فقال علي، و هو أصغر القوم: «أنا يا رسول الله». فقال: «أنت». فلذلك كان وصيه. قالوا: فقام القوم، و هم يقولون لأبي طالب: أطع ابنك فقد أمر عليك!

And in the commentary of Al Khargoushy, from Ibn Abbas, and Ibn Khaybar, and Abu Maalik, and in the commentary of Al Sa'alby, from Al Bar'a Bin Aazib, who has said:

'Ali[asws] (Ibn Abi Talib[asws]) said, and he[asws] was the youngest one of the group: 'I[asws], O Rasool Allah[saww]! So he[saww] said: 'You[asws]!' So that is why he[asws] is his[saww] successor. The group stood up to leave, and they were saying to Abu Talib[asws], 'Obey your[asws] son[asws], for he[asws] has command over you[asws]'.[6315]

(تاريخ الطبري): عن ربيعة بن ناجد: أن رجلا قال لعلي (عليه السلام): يا أمير المؤمنين، بم ورثت ابن عمك دون عمك؟ فقال (عليه السلام)- بعد كلام ذكر فيه حديث الدعوة-: «فلم يقم إليه أحد، فقمت إليه، و كنت من أصغر القوم،- قال-: فقال: اجلس، ثم قال [ذلك] ثلاث مرات، كل ذلك أقوم إليه فيقول لي: اجلس، حتى كان في الثالثة، ضرب بيده على يدي، قال: فبذلك ورثت ابن عمي دون عمي».

Tareekh Al Tabary – From a report of Rabi'a Bin Najid,

'A man said to Ali[asws], 'O Amir-ul-Momineen[asws]! Why did the nephew inherit rather than the uncle?' So he[asws] said after mentioning the speech in which is the Hadeeth of the Invitation: 'No one stood up for him[asws]. I[asws] stood up for him[saww], and I[asws] was the youngest one of the group, so he[saww] said: 'Be seated. Then he[saww] said that three times, during each of which it was I[asws] who stood up for his[saww] (call), so he[saww] said to me[asws]: 'Be seated', to the extent that after the third time he[saww] struck his[saww] hand upon my[asws] hand. So it was due to that the nephew inherited, rather than the uncle'.[6316]

ابن شهر آشوب: قال النبي (صلى الله عليه و آله): «بعثت إلى أهل بيتي خاصة، و إلى الناس عامة».

Ibn Shahr Ashub –

[6314] (المناقب 2: 24.)
[6315] (المناقب 2: 25)
[6316] (المناقب 2: 25، تاريخ الطبري 2: 321)

'The Prophet[saww] said: 'I[saww] was sent to the People[asws] of my[saww] Household especially, and to the people generally'.[6317]

[6317] (المناقب 2: 24)

CHAPTER 112

AL-IKHLAAS

(4 VERSES)

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

MERITS

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة و أصغى لها أحبه الله، و من أحبه الله نجا، و قراءتها على قبور الأموات فيها ثواب كثير، و هي حرز من كل آفة».

And from *Khawaas Al Quran*, it has been reported

from the Prophet[saww] that he[saww] said: 'The one who recites this Chapter and listens to it would be Loved by Allah[azwj], and the one who is Loved by Allah[azwj] achieves salvation. And recite it upon the graves of the dead for there are a lot of Rewards in this, and it is an amulet from every affliction'.[6318]

و قال الصادق (عليه السلام): «من قرأها و أهداها للموتى كان فيها ثواب ما في جميع القرآن، و من قرأها على الرمد سكنه الله و هدأه بقدرة الله تعالى».

And Al Sadiq[asws] said: 'The one who recites it and gifts it to the dead, it would contain the Reward of whatever is in the whole of the Quran, and the one who recites is upon the conjunctivitis (illness of the eye), Allah[azwj] Would Calm it down, and he will be Relieved by the Power of Allah[azwj]'.[6319]

الرضا (عليه السلام) في (صحيفته)، قال: «قال رسول الله (صلى الله عليه و آله): من مر على المقابر و قرأ: (قل هو الله أحد) إحدى عشرة مرة ثم وهب أجره للأموات أعطي من الأجر بعدد الأموات».

Al Ridha[asws] in his[asws] Parchment, said: 'The Rasool-Allah[saww] said: 'The one who passes by the graves and recites ***"Say: He Allah is One"*** eleven times, then gifts it for the Reward of the dead, will be given the Reward of the number of the dead'.[6320]

و عنه، قال: حدثنا الحسين بن إبراهيم بن أحمد بن هاشم المكتب، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (قل هو الله أحد) مرة واحدة فكأنما قرأ ثلث القرآن، و ثلث التوراة، و ثلث الإنجيل، و ثلث الزبور».

And from him, from Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, from Muhammad Bin Abu Abdullah Al Kufy, Musa Bin Imran Al Nakha'ie, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from Abu Baseer,

[6318] Tafseer Al Burhan – 12015
[6319] (خواص القرآن: 17 «مخطوط».)
[6320] (صحيفة الإمام الرضا (عليه السّلام): 94/ 28.)

from Abu Abdullah[asws] having said: 'The one who recites ***"Say: He Allah is One"***, once, it is as if he has recited a third of the Quran, and a third of the Torah, and a third of the Evangel, and a third of the Psalms'.[6321]

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام): «أن النبي (صلى الله عليه و آله) صلى على سعد بن معاذ فقال: لقد وافى من الملائكة سبعون ألفا و فيهم جبرئيل (عليه السلام) يصلون عليه، فقلت له: يا جبرئيل، بما يستحق صلاتكم عليه؟ فقال: بقراءته (قل هو الله أحد) قائما، و قاعدا، و راكبا «1»، و ماشيا، و ذاهبا، و جائيا».

And from him, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

from Abu Abdullah[asws] having said; 'The Prophet[saww] said with regards to Sa'd Bin Mu'az: 'There came to him seventy thousand Angels, and among them was Jibraeel as to Pray over him. So I said: 'O Jibraeel[as]! Due to what does he deserve you Praying over him?' So he said: 'Due to his recitation of ***"Say: He Allah is One"*** whilst standing, and sitting, and riding, and walking, and going, and coming'.[6322]

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن علي بن النعمان، عن عبد الله بن طلحة، عن جعفر، قال: «قال رسول الله (صلى الله عليه و آله): من قرأ (قل هو الله أحد) مائة» مرة حين يأخذ مضجعه، غفر الله له ذنوب خمسين سنة».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al No'man, from Abdullah Bin Talha, from Ja'far who said,

'The Rasool-Allah[saww] said: 'The one who recites "Say: He Allah is One" a hundred times, whilst taking to the bed (sleep), Allah[azwj] would Forgive him the sins of fifty years'. [6323]

و عنه: بهذا الإسناد، عن الحسن بن سيف بن عميرة، عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام)، قال: «من كان يؤمن بالله و اليوم الآخر فلا يدع أن يقرأ في دبر الفريضة ب (قل هو الله أحد) فإن من قرأها جمع الله له خير الدنيا و الآخرة، و غفر له و لوالديه و ما ولد.

And from him, by this chain, from Al Hassan Bin Sayf Bin Umeyra, from Abu Bakr Al Hazramy,

from Abu Abdullah[asws] having said: 'The one who believed in Allah[azwj] and the Last Day should not leave reciting "Say: He Allah is One" (Chapter 112) in the obligatory (Prayers), for the one who recites it, Allah[azwj] would Gather for him the good of the world and the Hereafter, and Forgive him, and his parents, and what children he has begotten'.[6324]

و روي أنه من قرأ في الركعتين الأوليين من صلاة الليل في كل ركعة: الحمد مرة، و (قل هو الله أحد) ثلاثين مرة، انفتل «2» و ليس بينه و بين الله عز و جل ذنب إلا غفر له.

And he has reported (Al Tehzeeb), that

[6321] (التوحيد: 95/ 15.)
[6322] (الكافي 2: 455/ 13)
[6323] (الكافي 2: 454/ 4.)
[6324] (الكافي 2: 455/ 11.)

he[asws] said: 'The one who recites in the first two Cycles of the night Prayer, in each Cycle "Al Hamd" once, and ***"Say: He Allah is One"*** (Chapter 112) thirty times, and departs, there would be no sin between him and Allah[azwj] Mighty and Majestic except that he[azwj] would have Forgiven him'.[6325]

وباسناده إلى سليمان بن خالد قال: سمعت أبا عبد الله عليه السلام يقول: من مضت به ثلثة ايام لم يقرأ فيها قل هو الله أحد فقد خذل ونزع ربقة الايمان من عنقه، فان مات في هذه الثلاثة ايام كان كافرا بالله العظيم.

And by its chain going up to Suleyman Bin Khalid who said:

'I head Abu Abdullah[asws] say: 'One for whom three days pass by and he does not recite ***"Say, He Allah is One"*** (Chapter 112) has failed and his faith has run away from his neck. If he dies in these three days, he will be like one who has disbelieved in Allah[azwj] the Almighty'.[6326]

في كتاب ثواب الاعمال باسناده عن ابى عبد الله عليه السلام قال: من مضت له جمعة ولم يقرأ فيها بقل هو الله احد ثم مات مات على دين ابى لهب.

In the book Sawaab Al Amaal by its chain

from Abu Abdullah[asws], said: 'One for whom Friday passes away and he did not recite in it ***"Say, He Allah is One"***, (Chapter 112) then dies, he would have died on the religion of Abu Lahab[la].[6327]

وباسناده عن ابى عبد الله عليه السلام قال: من اصابه مرض أو شدة ولم يقرأ في مرضة أو شدته بقل هو الله احد ثم مات في مرضه أو في تلك الشدة التى نزلت به فهو من اهل النار.

And by its chain

from Abu Abdullah[asws] having said: 'One who has been struck by severe illness or pain, and does not recite in his illness or pain ***"Say, He Allah is One"***, then dies in his illness or in that pain which had come down upon him, he is from the inhabitants of the Fire'.[6328]

عن أبي علي الأشعري، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي بن أبي حمزة، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «من مضى به يوم واحد فصلى فيه بخمس صلوات و لم يقرأ فيها ب (قل هو الله أحد) قيل له: يا عبد الله، لست من المصلين».

From Abu Ali Al Ashary, from Muhammad Bin Hasaan, from Ismail Bin Mahraan, from Al Hassan Bin Ali Bin Abu Hamza, from Mansour Bin Hazim,

from Abu Abdullah[asws] having said: 'The one for whom a day passes by in which he has Prayed five Prayers, and did not recite ***"Say: He Allah is One"***, (Chapter 112) it is said to him: 'O servant of Allah[azwj], you are not from the Praying ones'.[6329]

[6325] (التهذيب 2: 124/ 470)
[6326] Tafseer Noor Al Saqalayn – CH 112 H 17
[6327] Tafseer Noor Al Saqalayn – CH 112 H 8
[6328] Tafseer Noor Al Saqalayn – CH 112 H 9
[6329] (الكافي 2: 455/ 10.)

و عنه: عن أبي داود، عن علي بن مهزيار، بإسناده، عن صفوان الجمال، قال: سمعت أبا عبد الله (عليه السلام) يقول: «صلاة الأوابين «3» كلها ب (قل هو الله أحد)».

And from him, from Abu Dawood, from Ali Bin Mahziyar, by his chain from Safwan Al Jamaal who said,

'I heard Abu Abdullah[asws] saying: 'The Prayers of all the Penitents is by ***"Say: He Allah is One"*** (Chapter 112)'.[6330]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن الحسن بن عطية، عن عمر بن يزيد، قال: قال أبو عبد الله (عليه السلام): «من قرأ (قل هو الله أحد) حين يخرج من منزله عشر مرات، لم يزل في حفظ الله عز و جل و كلاءته حتى يرجع إلى منزله».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiya, from Uman Bin Yazeed who said, 'Abu Abdullah[asws] said; 'The one who recites ***"Say: He Allah is One"*** ten times when he goes out from his house, will not cease to be in the Protection of Allah[azwj] Mighty and Majestic and being Guarded by Him[azwj] until he returns to his house'.[6331]

وباسناده إلى المفضل بن عمر قال: قال أبو عبد الله عليه السلام: يا مفضل احتجز من الناس كلهم ببسم الله الرحمن الرحيم وبقل هو الله احد، اقرءها عن يمينك وعن شمالك ومن بين يديك ومن خلفك ومن فوقك ومن تحتك، وإذا دخلت على سلطان جائر فاقرأها حين تنظر إليه ثلاث مرات واعقد بيدك اليسرى، ثم لا تفارقها حتى تخرج من عنده.

And by its chain going up to Mufazzal Ibn Umar who said that Abu Abdullah[asws] said: 'O Mufazzal! 'Protect yourselves from all the people by ***"In the Name of Allah the Beneficent the Merciful"*** and by ***"Say He Allah is One"***. Recite these from your right and from your left and from your front and from your back and from your top and from your bottom. And if you have to go to an unjust Sultan (authority), then recite these three times when you see him, and **close your left fist, then do not open it until you come out from him**'.[6332]

MANNER OF RECITATION

وفى باب ذكر اخلاق الرضا عليه السلام ووصف عبادته وكان إذا قرأ " قل هو الله احد " قال: هو احد، فإذا فرغ منها قال: كذلك الله ربنا ثلاثا.

And in the Chapter of Morals of Al Ridha[asws] and his[asws] worship, and he[asws] used to read ***"Say, He Allah is One"*** he[asws] said: 'He[azwj] is One'. And when he had finished from this, said: 'And such is Allah[azwj] our Lord[azwj], three times'.[6333]

و عنه: عن محمد بن أبي عبد الله، رفعه، عن عبد العزيز بن المهتدي، قال سألت الرضا (عليه السلام) عن التوحيد، فقال: «كل من قرأ قُلْ هُوَ اللَّهُ أَحَدٌ و آمن بها، فقد عرف التوحيد». قال: قلت: كيف يقرؤها؟ قال: «كما يقرؤها الناس، و زاد فيه: كذلك الله ربي، كذلك الله ربي».

And from him, from Muhammad Bin Abu Abdullah, with an unbroken chain, from Abdul Aziz Bin Al Mohtady who said, 'I asked Al Ridha[asws] about the Oneness (Al Tauheed), so he[asws]

[6330] (الكافي 3: 314/ 13.)
[6331] (الكافي 2: 394/ 8)
[6332] Tafseer Noor Al Saqalayn – CH 112 H 27
[6333] Tafseer Noor Al Saqalayn – CH 112 H 6

said: 'Everyone who recites "Say: He Allah is One" and believes by it, so he has understood *Al Tauheed*'. I said, 'How shall one recite it?' He[asws] said: 'Just as the people recite it, and increase in it: "Such is Allah[azwj] my Lord[azwj], such is Allah[azwj] my Lord[azwj]!' [6334]

VERSES 1 – 4

قُلْ هُوَ اللَّهُ أَحَدٌ{1} اللَّهُ الصَّمَدُ{2} لَمْ يَلِدْ وَلَمْ يُولَدْ{3} وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ{4}

[112:1] Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him.

أحمد بن إدريس، عن محمد بن عبدالجبار، عن صفوان بن يحيى، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبدالله عليه السلام قال: إن اليهود سألوا رسول الله صلى الله عليه وآله فقالوا: انسب لنا ربك فلبث ثلاثا لا يجيبهم ثم نزل قل هو الله أحد إلى آخرها.

Ahmad Ibn Idris has narrated from Muhammad Ibn 'Abd al-Jabbar from Safwan Ibn Yahya from Abu Ayyub from Muhammad Ibn Muslim

from Abu Abdullah[asws], who said the following: "The Jews asked the Rasool-Allah[saww], 'Describe for us the lineage of your Lord.' The Prophet[saww] waited for three days and gave no reply. Then the following Verses were Revealed to him: ***"He is Allah Who is One (112:1)"*** up to its end'.[6335]

وقال الصادق (عليه السلام): قال أمير المؤمنين (عليه السلام): فأنزل الله: (الحمد لله الذي خلق السموات والارض وجعل الظلمات والنور ثم الذين كفروا بربهم يعدلون) فكان في هذه الاية ردا على ثلاثة أصناف منهم: لما قال: (الحمد لله الذي خلق السموات والارض). فكان ردا على الدهرية الذين قالوا: الاشياء لابدء لها وهي دائمة.

And Imam Al Sadiq[asws] said that Amir Ul Momineen[asws] said: 'Allah[azwj] Sent down **"*All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord*" – *6:1*** In this Verse was the refutation of three types from them, when He[azwj] Said: **"*All praise is due to Allah, Who created the heavens and the earth*"** This is the refutation of the Eternalists who said that all things do not have a beginning and are eternal'.

ثم قال (وجعل الظلمات والنور) فكان ردا على الثنوية الذين قالوا: ان النور والظلمة هما المدبران. ثم قال (ثم الذين كفروا بربهم يعدلون) فكان ردا على مشركي العرب الذين قالوا: ان أوثاننا آلهة. ثم أنزل الله تعالى (قل هو الله أحد) إلى آخرها، فكان فيها ردا على كل من ادعى من دون الله ضدا أو ندا.

Then He[azwj] Said: **"*and made the darkness and the light*"** This was the refutation of the Dualists who said that light and darkness are the two governing forces. Then He[azwj] Said**: "*yet those who disbelieve set up equals with their Lord*"** This was a refutation against the Arab Polytheists who said that their idols are the gods. Then Allah[azwj] Sent down **"*Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him*." – *112:1-4*** In this was the

[6334] (الكافي 1: 72/ 4.)
[6335] Al Kafi - H 240, Ch. 7, h1

refutation of all those who called to other than Allah[azwj] or set up equals to Him[azwj]'.[6336]

قال [حدثنا] أبو القاسم قال: حدثنا فرات قال: حدثنا إبراهيم بن بنان قال: حدثنا أحمد بن زفر العنبري قال: حدثنا علي بن عبد المجيد [ب: الحميد] المفسر الواسطي قال: حدثنا حمزة بن بهرام عن حماد عن مقاتل عن الضحاك بن مزاحم. عن ابن عباس رضي الله عنه قال: إن قريشا سألوا النبي صلى الله عليه وآله وسلم منهم جبير بن مطعم وأبو جهل بن هشام ورؤوسا [خ ل: ورؤساء] من قريش: يا محمد أخبرنا عن ربك من أي شئ هو ؟ من خشب أم من نحاس أم من حديد ؟ ! وقالت اليهود: إنه قد انزل نعته في التوراة فأخبرنا عنه ؟

Abu Al Qasim says it that is has been narrated from Furaat from Ibrahim Bin Banam from Ahmad Bin Zafar Al Agbari from Ali Bin Al Majeed Al Mufassir Al Wasty from Hamza Bin Bahraam from Hamaad from Maqaatil from Al Zahaak Bin Mazaahim,

from Ibn Abbas who said that the Qureysh questioned the Prophet[saww], and among them were Jubeyr Bin Mat'am and Abu Jahl la Bin Hisham and the Chiefs of the Qureysh: 'O Muhammad[saww]! Inform us about your[saww] Lord[azwj]. From which thing is He[azwj]? From wood, copper or iron?' And the Jews said: 'The Attributes have been Sent down to us in the Torah, so inform us about it?'

فأنزل الله [تعالى إلى نبيه صلى الله عليه وآله وسلم. ر] (قل هو الله أحد الله الصمد) يعني الصمد الذي لا جوف له. وقال بعضهم: الصمد السيد الذي يسند إليه الاشياء (لم يلد ولم يولد) قال: وذلك ان المشركين قالوا: الملائكة بنات الله وقالت اليهود: عزير ابن الله وقالت النصارى المسيح ابن الله فأنزل الله (لم يلد ولم يولد ولم يكن له كفوا أحد) [يعني. ر. ب: أي] لا مثل له في الالهية ولا ضد له ولاند له ولا شبه له ولا شريك له لا إله إلا الله. قال أبو جعفر ! عليه السلام: هي مكية نزلت [ر: فنزلت]. ب: فنزل].

Allah[azwj] Sent down unto the Prophet[saww] ***"Say, He Allah is One. Allah is He on Whom all depend."*** Meaning**, "*Al Samad*" is that which is not hollow**'. And one of them said, *'Al Samad* is the chief from which all things emanate'. ***"He begets not, nor is He begotten"*** And that is what the Polytheists said: 'The Angels are the daughters of Allah[azwj]'. And the Jews said: 'Uzyer is the son of Allah[azwj]'. And the Christians said: 'The Messiah is the son of Allah[azwj]'. Allah[azwj] Sent down ***"He begets not, nor is He begotten, And none is like Him."*** Meaning, there is no one like Him[azwj] in being God, no adversary to Him[azwj] or His[azwj] match, or similar to Him[azwj], or partner with Him[azwj], there is no God but He[azwj]'.

Abu Ja'far[asws] said: 'This was revealed in Mecca'.[6337]

وقال أمير المؤمنين (عليه السلام): " لاتتجاوزوا بنا العبودية، ثم قولوا ماشئتم ولن تبلغوا وإياكم والغلو كغلو النصارى، فأني برئ من الغالين ". قال: فقام إليه رجل فقال له: يابن رسول الله صف لنا ربك، فان من قبلنا قد اختلفوا علينا.

And Amir Ul Momineen[asws] said: Do not raise your perception of us[asws] from that of worshippers, then say whatever you want apart from this. And beware of exaggeration like the Christians have done, and by this opinion they have gone astray.' A man stood up and said to him[asws]: 'O son of the Messenger of Allah[saww]! Explain to us the attributes of your Lord for the people before us have told us differently.'

[6336] Tafseer Imam Hassan Al Askari[asws] – S 324
[6337] Tafseer Al Furaat – H 773

فقال الرضا (عليه السلام): إنه من يصف ربه بالقياس، لايزال في الدهر في الالتباس مائلا عن المنهاج، طاغيا في الاعوجاج، ضالا عن السبيل، قائلا غير الجميل. ثم قال (عليه السلام): أعرفه بما عرف به نفسه، أعرفه من غير رؤية، وأصفه بما وصف به ـ نفسه ـ من غير صورة " لا يدرك بالحواس، ولا يقاس بالناس، معروف بالآيات بعيد بغير تشبيه، ومتدان في بعده بلا نظير، لا يتوهم ديموميته، ولا يمثل بخليقته، ولا يجور في قضيته الخلق إلى ما علم منهم منقادون، وعلى ما سطره في المكنون من كتابه ماضون لا يعملون بخلاف ما علم منهم، ولا غيره يريدون فهو قريب غير ملتزق، وبعيد غير متقص، يحقق ولا يمثل، ـ و ـ يوحد ولا يبعض، يعرف بالآيات، ويثبت بالعلامات، فلا إله غيره الكبير المتعال

Al Ridha[asws] said: 'Whoever describes the attributes of the Lord by his analogy will go around in the land in confusion and doubt and go astray from the way and will speak that which is not beautiful.' Then he[asws] said: 'Know Him[azwj] how He[azwj] Wants to be known, not by vision, understand His[azwj] Aattributes how He[azwj] has Described them, without an image. He[azwj] cannot be grasped by sensory perceptions and is beyond analogies of the people. He[azwj] is known through His[azwj] far Signs without examples, near, without being far, His[azwj] being Eternal cannot be conjectured, nor can an example be given for Him[azwj]from the creation, He[azwj] is not unjust in His[azwj] Orders on the creation which is obedient to Him[azwj] from before; there is no veil between Him[azwj] and what is hidden from His[azwj] Book and they are not working against from what is known from it. He[azwj] is near to all but is not attached to them, and He[azwj] is far from all but is not detached from them, He[azwj] is the reality but you cannot give an example of Him[azwj]. He[azwj]is One but cannot be made an enemy of, He[azwj] can be known from Verses and can be proved by signs, there is no God other than Him[azwj], the Great, the Almighty.'[6338]

محمد بن يحيى، عن أحمد بن محمد بن عيسى، ومحمد بن الحسين، عن ابن محبوب، عن حماد بن عمرو النصيبي، عن أبي عبدالله عليه السلام قال: سألت أبا عبدالله عن قل هو الله أحد فقال: نسبة الله إلى خلقه أحدا صمدا أزليا صمديا لا ظل له يمسكه وهو يمسك الاشياء بأظلتها، عارف بالمجهول، معروف عند كل جاهل، فردانيا، لا خلقه فيه ولا هو في خلقه، غير محسوس ولا محسوس، لا تدركه الابصار، علا فقرب ودنا فبعد، وعصي فغفر واطيع فشكر، لا تحويه أرضه ولا تقله سماواته، حامل الاشياء بقدرته ديمومي أزلي لا ينسى ولا يلهو ولا يغلط ولا يلعب ولا لارادته فصل وفصله جزاء وأمره واقع، لم يلد فيورث ولم يولد فيشارك ولم يكن له كفوا أحد.

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and Muhammad ibn al-Husayn from ibn Mahbub from Hammad ibn 'Amr al-Nusaybi who said the following: "Once I asked Imam abu 'Abd Allah[asws] about the words of Allah: ***"Say, 'He is Allah, One . . .' (112:1)*** The Imam[asws]replied, 'These verses define Allah[azwj]'s relation to His creation. He[azwj] is the One, Unique, eternal and Absolute. He[azwj] does not have any shadow to follow Him[azwj] but it is He who holds things by their shadows. He[azwj] Knows the unknown and is known to every ignorant person. He[azwj] is only One. He[azwj] is not in His[azwj] creatures and His[azwj] creatures are not in Him[azwj]. He[azwj] does not feel nor can others feel Him[azwj] (physically). Eyes cannot see Him[azwj]. He[azwj] is so High that He[azwj] is near, and is so near that He[azwj] is far. Although disobeyed, yet He[azwj] forgives. When obeyed, He[azwj] is Appreciative. His[azwj] earth does not contain Him[azwj], nor do His[azwj] heavens bear Him[azwj]. He[azwj] holds all things through His[azwj] power and He[azwj] is Everlasting and eternal. He[azwj] does not forget or amuse Himself [azwj]. He[azwj] does not make any mistakes or play. There is no lapse in His[azwj] will. His[azwj] Judgement is rewarding and His[azwj] commands are effective. He[azwj] does not have a child to

[6338] Tafseer Imam Hassan Al Askari[asws] – S 24

become His[azwj] heir nor is He[azwj] begotten so His[azwj] power would be shared. And there is no one like Him[azwj].'"[6339]

في اصول الكافي محمد بن يحيى عن احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عاصم بن حميد قال: سئل على بن الحسين صلوات الله عليه عن التوحيد فقال: ان الله عزوجل علم انه يكون في آخر الزمان اقوام متعمقون، فأنزل الله تعالى: قل هو الله احد والايات من سورة الحديد إلى قوله " عليم بذات الصدور " فمن رام وراء ذلك فقد هلك.

In Usool Al Kafi, Muhammad Bin Yahya from Ahmad Bin Muhammad from Al Husayn Bin Sa'eed from Al Nazar Bin Suweyd from Aasim Bin Hameed, said:

'I asked Ali Bin Al Husayn[asws] about the Tauheed, he[asws] said: 'Verily Allah[azwj] the Mighty and Majestic Knows that there will come at the end of times, a mischievous people who would inquire about this in a **hair-splitting manner**. Allah[azwj] the High Sent down ***"Say He Allah is One"*** and the Verses from the Chapter *Al Hadeed* ***"Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise. His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things. He is the First and the Last and the Ascendant (overall) and the Knower of hidden things, and He is Cognizant of all things. He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do. His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned. He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is in the hearts" 57:1 to 6*** The one who turns on his back after this has perished'.[6340]

علي بن محمد، ومحمد بن الحسن، عن سهل بن زياد، عن محمد بن الوليد ولقبه شباب الصيرفي، عن داود بن القاسم الجعفري قال: قلت لابي جعفر الثاني عليه السلام: جعلت فداك ما الصمد؟ قال: السيد المصمود إليه في القليل والكثير.

Ali ibn Muhammad and Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid, whose title was Shabab al-Sayrafi from Dawud ibn al-Qasim al-Ja'fari who said the following:

"Once I asked Imam Abu Ja'far al-Sani[asws], 'May Allah keep my soul in your[asws] service, what is the meaning of the word *Al-Samad*?' The Imam replied, '*Al-Samad* means the Lord[azwj] to Whom one turns for help, in a big or small matter.'"[6341]

قال وهب بن وهب القرشى: قال زين العابدين عليه السلام: الصمد الذى إذا أراد شيئا قال له كن فيكون، والصمد الذى أبدع الاشياء فخلقها اضدادا واشكالا وازواجا وتفرد بالوحدة بلا ضد ولا شكل ولا مثل ولا ند.

Wahab Bin Wahab the Qureyshi said that,

Zayn Ul Abideen[asws] said: *'Al Samad* is One Who Says Be, and it is. And *Al Samad* is One Who Originated all things, Created their opposites, and the forms, and the pairs,

[6339] Al Kafi - H 241
[6340] Tafseer Noor Al Saqalayn – CH 112 H 46
[6341] Al Kafi - H 319

and He[azwj] is Unique by being One with no adversary, and no form, and no one similar and no match'.[6342]

قال وهب بن وهب القرشي: وحدثني الصادق جعفر بن محمد عن ابيه الباقر عن آبائه عليهم السلام ان اهل البصرة كتبوا إلى الحسين بن على عليه السلام يسئلونه عن الصمد فكتب إليهم: بسم الله الرحمن الرحيم اما بعد فلا تخوضوا في القرآن و لا تجادلوا فيه ولا تتكلموا فيه بغير علم فقد سمعت جدى رسول الله صلى الله عليه وآله يقول: من قال في القرآن بغير علم فليتبوء مقعده من النار، وان الله سبحانه قد فسر الصمد فقال: الله احد الله الصمد، ثم فسره فقال: " لم يلد ولم يولد ولم يكن له كفوا احد " وستسمع تمام هذا الخبر عند قوله " لم يلد " الخ ان شاء الله تعالى.

Wahab Bin Wahab the Qureyshi said that it has been narrated

from Al Sadiq, Ja'far Bin Muhammad[asws] from his[asws] father[asws] Al Baqir[asws] from his[asws] father[asws] that the inhabitants of Basra wrote to Al Husayn Bin Ali[asws] asking him[asws] about *Al Samad*. He[asws] wrote to them, "In the Name of Allah[azwj] the Beneficent the Merciful. Having said this, do not run in the Quran and do not hold arguments in it and do not speak about it without knowledge. I[asws] have heard from my[asws] grandfather the Messenger[saww] of Allah[azwj] say: 'Whoever speaks from the Quran without knowledge has reserved a seat for himself in the Fire. And Allah[azwj] has Explained *Al Samad*. He[azwj] Said ***"He, Allah, is One. Allah is He on Whom all depend"***, then Explained it by Saying ***"He begets not, nor is He begotten, And none is like Him"*** and you can have all this information in His[azwj] Words ***"nor is He begotten"*** Allah[azwj] Willing'.[6343]

وباسناده إلى هارون بن عبد الملك عن ابى عبد الله عليه السلام انه قال: في حديث طويل: والله نور لا ظلام فيه وصمد لا مدخل فيه.

And by its chain going up to Abdul Malik,

from Abu Abdullah[asws] said in a lengthy Hadeeth: 'And Allah[azwj] is Light with no darkness in it, and *Samad* - there is nothing inside Him[azwj]'.[6344]

قال الباقر (عليه السلام): «الصمد: السيد المطاع الذي ليس فوقه آمر و ناه».

Al Baqir[asws] said: '*Al Samad* stands for – The Chief of the obeyed ones above whom there is none to command or forbid'.[6345]

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن ابن فضال، عن الحلبي و زرارة، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى أحد صمد ليس له جوف، و إنما الروح خلق من خلقه، نصر و تأييد و قوة يجعله الله في قلوب الرسل و المؤمنين».

And from him, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Al Halby, and Zurara,

from Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and High, is One (Ahad), Last (Samad) having no interior for Him[azwj]. But rather, the spirit is a creature from His[azwj]

[6342] Tafseer Noor Al Saqalayn – CH 112 H 69
[6343] Tafseer Noor Al Saqalayn – CH 112 H 70
[6344] Tafseer Noor Al Saqalayn – CH 112 H 75
[6345] Tafseer Al Burhan – 12032 (.3 /90 :التوحيد)

creatures, having Made by Allah[azwj] for helping and supporting, and strengthening the hearts of the Messengers as and the Believers'.[6346]

COMPARISON WITH THE LOVE OF ALI[ASWS]

و عنه: عن علي بن عبد الله، عن إبراهيم بن محمد، عن إسحاق بن بشر الكاهلي، عن عمرو ابن أبي المقدام، عن سماك بن حرب، عن نعمان بن بشير، قال: قال رسول الله (صلى الله عليه و آله): «من قرأ (قل هو الله أحد) مرة فكأنما قرأ ثلث القرآن، و من قرأها مرتين فكأنما قرأ ثلثي القرآن، و من قرأها ثلاث مرات فكأنما قرأ القرآن كله،

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Is'haq Bin Bishr Al Kahily, from Amro and Ibn Abu Al Maqdaam, from Samaak Bin Harb, from No'man Bin Basheer who said,

'The Rasool-Allah[saww] said; 'The one who recites ***"Say: He Allah is One"*** once, so it is as if he has recited a third of the Quran. And the one who recites it twice, so it is as if he has recited two thirds of the Quran. And the one who recites it thrice, so it is as if he has recited all of the Quran.

و كذلك من أحب عليا بقلبه أعطاه الله ثلث ثواب هذه الأمة، و من أحبه بقلبه و لسانه أعطاه الله ثلثي ثواب هذه الأمة كلها، و من أحبه بقلبه و لسانه و يده أعطاه الله ثواب هذه الأمة كلها».

And similarly, the one who loves Ali[asws] by his heart, Allah[azwj] will Give him a third of the Rewards of this community, and the one who loves Ali[asws] by his heart and his tongue, Allah[azwj] will Give him two thirds of the Rewards of the whole this community. And the one who loves him[asws] by his heart and his tongue and his hands, Allah[azwj] will Give him all of the Rewards of this community'.[6347]

فمن ذلك ما نقله أخطب خطباء خوارزم باسناد يرفعه إلى عبد الله بن العباس (رضي الله عنه) قال: قال رسول الله صلى الله عليه وآله: يا علي ما مثلك في الناس إلا كمثل " قل هو الله أحد " في القرآن، من قرأها مرة فكأنما قرأ ثلث القرآن، ومن قرأها مرتين فكأنما قرأ ثلثي القرآن، ومن قرأها ثلاث مرات فكأنما قرأ القرآن كله. وكذلك أنت يا علي، من أحبك بقلبه فقد أحب ثلث الايمان، ومن أحبك بقلبه ولسانه فقد أحب ثلثي الايمان، ومن أحبك بقلبه ولسانه ويده فقد أحب الايمان كله. والذي بعثني بالحق نبيا لو أحبك أهل الارض كما يحبك أهل السماء لما عذب الله أحدا منهم بالنار.

And this is that which was transferred, of the sermon in a chain going up to Abdullah Ibn Al Abbas who said,

that the Rasool-Allah[saww] said: 'O Ali[asws], there is no example for you[asws] in the people except for the example of ***"Say, He Allah is One"*** in the Quran. One who recites it once, it is as if he has recited a third of the Quran, and one who recites it twice, it is as if he has recited two thirds of the Quran, and one who recites it thrice, it is as if he has recited the whole of the Quran. And similarly, you[asws] O Ali[asws]! One who loves you[asws] with his heart has been endowed with a third of the faith, and one who loves you[asws] by his heart and his tongue has been endowed with two thirds of the faith, and one who loves you[asws] by his heart and his tongue and his hands has been endowed with the whole faith. By the One Who[azwj] has Sent me[asws] as a true Prophet[saww], <u>had the inhabitants of the earth loved you[asws] like the inhabitants of the</u>

[6346] Tafseer Al Burhan – 12039 (.2 /171 :التوحيد)
[6347] (.3 /861 :2 تأويل الآيات)

heavens do, not a single one of them would have been Punished by Allah[azwj] by the Fire'.[6348]

ومن ذلك ما رواه محمد بن العباس (رحمه الله)، عن سعيد بن عجب الانباري، عن سويد بن سعيد، عن علي بن مسهر، عن حكيم بن جبير، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله لعلي بن أبي طالب عليه السلام: إنما مثلك مثل " قل هو الله أحد " فان من قرأها مرة فكأنما قرأ ثلث القرآن، ومن قرأها مرتين فكأنما قرأ ثلثي القرآن، ومن قرأها ثلاث مرات فكأنما قرأ القرآن كله. وكذلك (أنت) من أحبك بقلبه كان له ثلث ثواب العباد، ومن أحبك بقلبه ولسانه كان له ثلثا ثواب العباد، ومن أحبك بقلبه ولسانه ويده كان له ثواب العباد أجمع.

And this is that which has been narrated from Muhammad Bin Al Abbas from Sa'eed Bin Ajab Al Anbari from Suweyd Bin Sa'eed from Ali Bin Mas'har from Hakim Bin Jubeyr from Ibn Abbas who said that, 'The Messenger[saww] of Allah[azwj] said to Ali Bin Abu Talib[asws]: 'The example of yours[asws] is like ***"Say, He Allah is One"***. If one recites is once it is as if he has recited a third of the Quran, and one who recites is twice is as if he has recited two thirds of the Quran, and one who recites it thrice is as if he has recited the whole of the Quran, And similarly (you[asws]) one who loves you[asws] with his heart is as if he has a third of the Rewards of the servants, and one who loves you[asws] by his heart and by his tongue is as if he has two thirds of the Rewards of the servants, and one who loves you[asws] by his heart and by his tongue and by his hands is as if he has the Rewards of all of the servants'.[6349]

ويعضده: ما رواه أيضا، عن علي بن عبد الله، عن إبراهيم بن محمد عن الحكم بن سليمان، عن محمد بن كثير، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: يا علي إن فيك مثلا من " قل هو الله أحد " من قرأها مرة فقد قرأ ثلث القرآن، ومن قرأها مرتين فقد قرأ ثلثي القرآن، ومن قرأها ثلاثا فقد قرأ القرآن [كله]. يا علي ومن أحبك بقلبه كان له مثل أجر ثلث هذه الامة، ومن أحبك بقلبه وأعانك بلسانه كان له مثل أجر ثلثي هذه الامة، ومن أحبك بقلبه وأعانك بلسانه ونصرك بسيفه كان له مثل أجر هذه الامة اعلم - وفقك الله لمحبته، وجعلك من أهل مودته - أن في هذا التأويل عبرة لذوي الاعتبار وتبصرة لاولي الابصار.

And this as well has been narrated from Ali Bin Abdullah from Ibrahim Bin Muhammad from Al Hakam Bin Suleyman, from Muhammad Bin Katheer

from Abu Ja'far[asws] who[asws] said that the Rasool-Allah[saww] said: 'O Ali[asws]! In you[asws] is the example of ***"Say: He Allah is One"***. One who recites it once it is as if he has recited a third of the Quran, and one who recites it twice it is as if he has recited two thirds of the Quran, and one who recites it thrice it is as if he has recited the Quran (whole of it). O Ali[asws]! and the one who loves you[asws] by his heart is as if he had the like of the recompense of a third of this community, and one who loves you by his heart and helps you[asws] by his tongue is as if he had the like of the recompense of two thirds of this community, and one who loves you[asws] by his heart and helps you[asws] by his tongue and helps you[asws] by his sword is as if he had the recompense of this community. Know! - May Allah[azwj] Guide you to love him[asws], and Make you to be of the people that love him[asws] - In this explanation is a lesson for the people of consideration and a visualisation for the people of vision'.[6350]

[6348] Taweel Al Ayaat Al Zahira – CH 112 H 1
[6349] Taweel Al Ayaat Al Zahira – CH 112 H 2
[6350] Taweel Al Ayaat Al Zahira – CH 112 H 4

CHAPTER 113

AL-FALAQ

(5 VERSES)

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

MERITS

في مجمع البيان وفى حديث أبى ومن قرأ: قل أعوذ برب الفلق وقل أعوذ برب الناس فكانما قرأ جميع الكتب التى أنزلها الله على الانبياء.

In *Majma Ul Bayaan* and in a Hadeeth:

'The one who recites ***"Say: I seek refuge in the Lord of Al-Falaq"*** *and* ***"Say: I seek refuge in the Lord of men"*** it is as if he had read all the Books which Allah[azwj] has Sent down upon the Prophets[asws].[6351]

و قال رسول الله (صلى الله عليه و آله): «من قرأها عند نومه كان له أجر عظيم، و هي حرز من كل سوء، و هي رقية نافعة و حرز من كل عين ناظرة».

And Rasool-Allah[saww] said; 'The one who recites it during his sleep time would have Great Rewards for himself, and it is an amulet from every evil, and a beneficial charm and an amulet from every eye which looks (with envy)'.[6352]

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، عن محمد بن أحمد، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن، عن الحسين بن أبي العلاء، عن أبي عبيدة الحذاء، عن أبي جعفر (عليه السلام)، قال: «من أوتر بالمعوذتين و (قل هو الله أحد) قيل له: يا عبد الله، أبشر فقد قبل الله و ترك».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, fromo Muhammad Bin Ahmad, from Muhammad Bin Hasaan, from Ismail Bin Mahraan, from Al-Hassan, from Al-Husayn Bin Abu Al-A'ala, from Abu Ubeyda Al-Haza'a,

Abu Ja'far[asws] has said; 'The one who recites in *Al-Witr* Prayer with the *Al-Mawuzatayn*[6353], and "Say: Allah[azwj] is One" (Al-Ikhlaas), it is said to him: 'O servant of Allah[azwj], Receive good news, Allah[azwj] has Accepted (your deeds) and Overlooked (your sins)'.[6354]

محمد بن يحيى عن أحمد بن محمد عن على بن الحكم عن سيف بن عميرة عن داود بن فرقد عن جابر مولى بسطام قال أمنا أبو عبد الله عليه السلام في صلوة المغرب، فقرأ المعوذتين ثم قال: هما من القرآن.

Muhammad Bin Yahya from Ahmad Bin Muhammad from Ali Bin Al-Hakam from Sayf Bin Ameerat from Dawood Bin Farkad from Jabir who said:

[6351] Tafseer Noor Al Saqalayn – CH 113 – H 2
[6352] Tafseer Al Burhan – H 12064
[6353] Sura-e-Al-Falaq and Sura-e-Al-Naas
[6354] (ثواب الأعمال: 129)

'Abu Abdullah[asws] in the Evening Prayer (Magrib) recited "*Al-Mawuzatain*" and then said: 'Both of these are from the Quran'.[6355]

وروى ان النبي صلى الله عليه وآله كان كثيرا ما يعوذ الحسن والحسين بهاتين السورتين.

And it has been narrated that the Prophet[saww] used to seek refuge for Al-Hassan[asws] and Al-Husayn[asws] with these two Chapters, many a time.[6356]

حدثنا على بن الحسين عن أحمد بن أبى عبد الله عن على بن الحكم عن سيف بن عميرة عن أبى بكر الحضرمي قال: قلت لابي جعفر عليه السلام: ان ابن مسعود كان يمحو المعوذتين من المصحف ؟ فقال: كان أبى يقول: انما فعل ذلك ابن مسعود برأيه وهو من القرآن.

Narrated Ali Bin Al-Husayn from Ahmad Bin Abu Abdullah from Ali Bin Al-Hakam from Sayf Bin Ameerat from Abu Bakr Al-Hazrami, who has said,

'I said to Abu Ja'far[asws]: 'Ibn Mas'ud had removed the "*Mawuzatain*" from the Parchment?' He[asws] said: 'As my father[asws] said: 'This deed of Ibn Mas'ud is based upon his own opinion, and these are from the Quran'.[6357]

[الفضل الطبرسي] روى أبو حمزة الثمالي في تفسيره: * (الفلق) * جب في جهنم يتعوذ أهل جهنم من شدة حره.

Al-FadhAl-Al-Tabarsy narrated that

Abu Hamza Al-Thumaly has reported in his Tafseer about "*Al-Falaq*": 'The inhabitants of Hell will try to seek refuge by this when affected by the severity of its heat'.[6358]

VERSES 1 - 3

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ{1} مِنْ شَرِّ مَا خَلَقَ{2} وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ{3}

[113:1] Say: I seek refuge in the Lord of Al-Falaq, [113:2] From the evil of what He has created, [113:3] And from the evil of the utterly dark night when it comes,

في تفسير على بن ابراهيم " قل اعوذ برب الفلق " قال: الفلق جب في جهنم يتعوذ أهل النار من شدة حره، سأل الله أن يأذن له أن يتنفس، فاذن له فتنفس فاحرق جهنم قال: وفى ذلك الجب صندوق من ناريتعوذ أهل تلك الجب من حر ذلك الصندوق وهو التابوت، وفى ذلك التابوت ستة من الاولين وستة من الاخرين، فاما الستة من الاولين فابن آدم الذى قتل أخاه، ونمرود ابراهيم الذى القى ابراهيم في النار، وفرعون موسى، والسامري الذى اتخذ العجل، والذى هود اليهود والذى نصر النصارى، واما الستة من الاخرين فهو الاول والثانى، والثالث والرابع، وصاحب الخوارج وابن ملجم

In Tafseer of Ali Bin Ibrahim (Qummi) regarding ***"Say: I seek refuge in the Lord of Al-Falaq"*** he[asws] said: '*Al-Falaq* is a pit in Hell whose inhabitants seek refuge from the intensity of its heat, asking Allah[azwj] to Permit them to breathe. They will be allowed to breathe and move in Hell. And, in that pit is a coffin of Fire, and the inhabitants of that pit seek refuge from the heat of that coffin, and in that coffin there

[6355] Tafseer Noor Al Saqalayn – CH 113 – H 7
[6356] Tafseer Noor Al Saqalayn – CH 113 – H 10
[6357] Tafseer Noor Al Saqalayn – CH 113 – H 13
[6358] Tafseer Abu Hamza Al Sumaly - H 378

will be six from the former ones and six from the later ones. As for the six from the former ones are the son of Adam[asws] who killed his brother, and Nimrod[la] who threw Ibrahim[as] into the fire, and the Pharaoh[la] from (the time of) Musa[asws], and the Samiri[la] who took the calf, who made the Jews to be Jews and the Christians to be Christians. And as for the six from the later ones, he is the first one, and the second one, and the third one, and the fourth one (Mauwiya), and the companion of the Khawarijites and Ibn Muljim[la].

ومن شر غاسق إذا وقب قال: الذى يلقى في الجب يقب فيه.

"And from the evil of the utterly dark night when it comes" This is the evil of the night which comes to the pit'.[6359]

الشيباني، في (نهج البيان): عن علي (عليه السلام)، أنه قال: «الغاسق إذا وقب، هو الليل إذا أدبر».

Al-Shaybani, in Nahj Al-Balagah,

from Ali[asws], he[asws] said: ***"[113:3] And from the evil of the utterly dark night when it comes"*,** it is the night when it departs'.[6360]

ابن بابويه: عن أبيه، قال: حدثنا محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن عثمان ابن عيسى، عن معاوية بن وهب، قال: كنا عند أبي عبد الله (عليه السلام) فقرأ رجل: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ فقال الرجل: و ما الفلق؟ قال: «صدع في النار فيه سبعون ألف دار، في كل دار سبعون ألف بيت، في كل بيت سبعون ألف أسود ، في جوف كل أسود سبعون ألف جرة سم، لا بد لأهل النار أن يمروا عليها».

Ibn Babuwayh, from his father, from Muhammad Bin Abu Al-Qasim, from Muhammad Bin Ali Al-Kufy, from Usman Ibn Isa, from Muawiya Bin Wahab who said,

'We were in the presence of Abu Abdullah[asws] when a man recited ***"Say: I seek refuge with the Lord of Al-Falaq",*** and the man asked, 'And what is Al-Falaq?' He[asws] said: 'A Chasm in the Fire in which are seventy thousand dwellings. In each of the dwellings are seventy thousand houses. In each house are seventy thousand huge serpents (Asoud). In the belly of each serpent are seventy thousand poison sacs. It is inevitable for the inhabitants of the Fire but to pass through them'.[6361]

في كتاب ثواب الاعمال باسناده إلى حنان بن سدير قال: حدثنى رجل من أصحاب أبى عبد الله عليه السلام قال. سمعته يقول: أن أشد الناس عذابا يوم القيامة سبعة نفر: أولهم ابن آدم الذى قتل اخاه، ونمرود الذى حاج ابراهيم عليه السلام في ربه واثنان من بنى اسرائيل هودا قومهما ونصراهما، وفرعون الذى قال: انا ربكم الاعلى، واثنان من هذه الامة احدهما شرهما في تابوت من قوارير تحت الفلق في بحار من نار.

In the book *Sawaab Ul AmaAl*-by its chain going up to Hanaan Bin Sadeer who said that it was narrated to him from,

a companion of Abu Abdullah[asws] who said that he heard him[asws] say: 'Seven of the people will be in the harshest Punishment on the Day of Judgement. The first of them will be the son of Adam[as] who killed his brother, and Nimrod[la] who disputed with Ibrahim[as] about his[asws] Lord[azwj], and two from the Children of Israel who made

[6359] Tafseer Noor Al Saqalayn – CH 113 – H 25
[6360] (نهج البيان 3: 330 «مخطوط»)
[6361] (معاني الأخبار: 227/ 1.)

the Jews to be Jews and the Christians to be Christians, and Pharaoh[la] who said, 'I[la] am your Highest Lord', and two from this community, one of them being more evil than the other, who will be in a coffin made of glass, under *Al-Falaq*, in a sea of fire'.[6362]

VERSE 4

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ{4}

[113:4] And from the evil of those who blow on knots,

قال أبو الخير [مقداد بن علي] حدثنا أبو القاسم عبد الرحمان بن محمد بن عبد الرحمان العلوي الحسني قال: حدثنا فرات بن إبراهيم الكوفي قال: حدثنا محمد بن عبد الله بن عمرو [ب: عمر] الخراز (الخزاز) قال: حدثنا إبراهيم - يعني ابن محمد بن ميمون - عن عيسى يعني ابن محمد عن [أبيه عن] جده: عن أمير المؤمنين علي بن أبي طالب عليه السلام قال: سحر لبيد بن أعصم اليهودي وأم عبد الله اليهودية رسول الله صلى الله عليه وآله وسلم في عقد من قز أحمر وأخضر وأصفر فعقدوه له في إحدى عشر عقدة ثم جعلوه في جف من طلع - قال: يعني قشور اللوز [ر: الكف !] - ثم أدخلوه في بئر بواد [أ: وادى] في المدينة [أ: بالمدينة] في مراقي البئر تحت راعوفة - يعني الحجر الخارج -

Abu Al-Khair (Miqdad Bin Ali) said: 'Narrated to me Al-Qasim Abdul Rahmaan Bin Muhammad Bin Abdul Rahmaan Al-Aluwy Al-Hasani who said that it was narrated to him from Furat Bin Ibrahim Al-Kufi who said that it was narrated to him from Muhammad Bin Abdullah Bin Amro Al-Kharaz who said it was narrated to him from Ibrahim, meaning Ibn Muhammad Bin Maymoun, from Isa, meaning Ibn Muhammad, from his forefather,

from Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws]: 'Labeed Bin Aasim the Jew and Umm Abdullah the Jewess cast a spell on Rasool Allah[saww] by tying eleven knots in a red, green and yellow string, enclosed in a container of almond skins, and took it to a well in the desert outside Medina and covered it with a stone at the bottom of the well.

فأقام النبي صلى الله عليه وآله وسلم ثلاثا لا يأكل ولا يشرب ولا يسمع ولا يبصر ولا يأتي النساء ! ! فنزل عليه جبرئيل عليه السلام ونزل معه بالمعوذتين [ن: بالمعوذات] فقال له: يا محمد ما شأنك ؟ قال: ما أدري أنا بالحال الذي ترى ! فقال: إن [ر: قال: فان] أم عبد الله ولبيد بن أعصم سحراك، وأخبره بالسحر [و] حيث هو.

For three days the Prophet[saww] would not eat or drink or hear or see or go to his[saww] wives. (Allah[azwj] Sent) Jibraeel[asws] to descend unto him[saww] with "*Mawuzatain*". He[as] said (Allah[azwj] Says): 'Umm Abdullah and Labeed Bin Aasim have cast a spell on you[saww]', and informed him[saww] on how it had been done.

ثم قرء جبرئيل عليه السلام: (بسم الله الرحمن الرحيم قل اعوذ برب الفلق) فقال رسول الله صلى الله عليه وآله وسلم ذلك فانحلت عقدة ثم لم يزل يقرء آية ويقرء النبي صلى الله عليه وآله وسلم وتنحل عقدة حتى أقرأها عليه إحدى عشر آية وانحلت إحدى عشر عقدة وجلس النبي ودخل أمير المؤمنين عليه السلام فأخبره بما جاء به [ر: أخبره] جبرئيل [به. ر] وقال [له. ب]: انطلق فأتني بالسحر

Then Jibraeel[asws] read ***"In the Name of Allah [azwj] the Beneficent the Merciful. Say: I seek refuge in the Lord of Al-Falaq"***. The Messenger[saww] of Allah[azwj] said that. One of the knots opened up. Then Jibraeel[asws] did not stop reciting and the Prophet[saww] repeated it until he[asws] had read to him[saww] eleven times and eleven knots had been opened up, and the Prophet[saww] sat up. Then Amir-ul-Momineen[asws]

[6362] Tafseer Noor Al Saqalayn – CH 113 – H 22

entered and he[saww] informed him[asws] of what Jibraeel[asws] had come with, and said to him[asws]: 'Bring to me[saww] what they had cast the spell with'.

فخرج علي فجاء به فأمر به رسول الله صلى الله عليه وآله وسلم فنقض ثم تفل [أ: ثقل] عليه وأرسل إلى لبيد بن أعصم وأم عبد الله اليهودية فقال: ما دعاكم إلى ما صنعتم ؟ ! ثم دعا رسول الله صلى الله عليه وآله وسلم على لبيد وقال: لا أخرجك الله من الدنيا سالما قال: وكان موسرا كثير المال فمر به غلام يسعى في أذنه قرط قيمته دينار فجاذبه فخرم أذن الصبي فأخذ وقطعت يده فمات من وقته [ب، ر: وقتها].

Ali[asws] went out and came back with what the Rasool-Allah[saww] had ordered. The Rasool-Allah[saww] broke it and spat on it and sent for Labeed Bin Aasim and Umm Abdullah the Jewess. He[saww] said: 'What I[saww] have called you is what have you done?' Then the Messenger[saww] of Allah[azwj] supplicated against Labeed and said: 'Allah[azwj] will not let you exit from the world safely'. He was a man with a lot of wealth. A boy passed by him wearing an ear ring valued at one Dinar which he was allured by it and cut his ears for it. The boy grabbed him and cut off his hand and he died on the spot'.[6363]

VERSE 5

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ{5}

[113:5] And from the evil of the envious when he envies.

في كتاب معاني الاخبار أبى (ره) قال: حدثنا أحمد بن محمد بن ادريس عن محمد بن أحمد عن يعقوب بن يزيد عن ابن أبى عمير رفعه في قول الله عزوجل: من شر حاسد إذا حسد قال: اما رأيته إذا فتح عينيه وهو ينظر اليك هو ذاك.

In the book *Maani Al-Akhbar*, narrated from Ahmad Bin Muhammad Idrees, from Muhammad Bin Ahmad from Yaqoub Bin Yazeed, from Ibn Abi Umeyr with an unbroken chain,

from the Rasool-Allah[azwj] regarding the Words of the Almighty ***"And from the evil of the envious when he envies"*,** he[asws] said; 'But you will see him open his eyes and he is looking at you, that is what it is'.[6364]

في كتاب الخصال عن أبى عبد الله عليه السلام قال: قال لقمان لابنه: يا بنى لكل شئ علامة تعرف بها ويشهد عليها إلى قوله: وللحاسد ثلاث علامات يغتاب إذا غاب ويتملق إذا شهد ويشمت بالمصيبة.

In the book Al-Khisaal-from

Abu Abdullah[asws] said: 'Luqman[as] said to his[as] son: 'O my son! Everything can be recognised by its sign seen from it, and testifies to his words. And the signs of the envious are three. He will backbite in your absence, and avoid meeting you when he sees you, and gloat over your afflictions'.[6365]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد و الحسين بن سعيد، عن النضر بن سويد، عن القاسم بن سليمان، عن جراح المدائني، عن أبي عبد الله (عليه السلام)، قال: «إن الحسد يأكل الإيمان كما تأكل النار الحطب».

[6363] Tafseer Al Furaat – H 774
[6364] Tafseer Noor All Saqalayn – CH 113 – H 28
[6365] Tafseer Noor Al Saqalayn – CH 113 – H 33

And from Muhammad Bin Yahya,, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al-Husayn Bin Sa'eed from Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleyman, from Jaraah Al-Mad'ini, from Abu Abdullah[asws], having said: 'Verily the envy consumes faith like the fire consumes firewood'.[6366]

عن أبى بصير قال: أبو عبد الله عليه السلام: ان أول كفر كفر بالله حيث خلق الله آدم كفر ابليس حيث رد على الله أمره، وأول الحسد حيث حسد ابن آدم أخاه، و أول الحرص حرص آدم، نهى عن الشجرة فأكل منها فأخرجه حرصه من الجنة

From Abu Baseer

that Abu Abdullah[asws] said: 'Verily the first disbelief was the disbelief in Allah[azwj] when Allah[azwj] Created Adam[asws], Iblees[la] disbelieved by rejecting Allah[azwj]'s Order, and the first envy was when the son of Adam[as] envied his brother, and the first greed was the greed of Adam[as], having been prevented from the tree, ate from it. His[as] greed had him exited from the Garden'.[6367]

عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال: ان الله تبارك وتعالى عرض على آدم في الميثاق ذريته. فمر به النبي صلى الله عليه وآله وهو متكى، على على عليه السلام وفاطمة صلوات الله عليهما تتلوهما والحسن والحسين (ع) يتلوان فاطمة، فقال الله: يا آدم اياك ان تنظر إليهم بحسد اهبطك من جواري،

From Abdul Rahman Bin Katheer,

from Abu Abdullah[asws] having said: 'Verily Allah[azwj] Blessed and High Presented to Adam[as] the Covenant about his[asws] Progeny[asws]. The Prophet[saww] passed by him[asws] along with Ali[asws] and Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws] came over. Allah[azwj] Said: 'O Adam[as]! Beware of looking towards them enviously for you[asws] will be Cast down from My[azwj] Nearness'.

فلما اسكنه الله الجنة مثل له النبي وعلى وفاطمة والحسن والحسين صلوات الله عليهم، فنظر إليهم بحسد ثم عرضت عليه الولاية فانكرها فرمته الجنة بأوراقها،

So when Allah[azwj] Settled Adam[as] in the Paradise, He[azwj] Created for him[as] a likenesses of the Prophet[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws]. He [as] looked at them[asws] with envy when Presented with their[asws] Wilayah. The covering of the leaves of the Garden fell off him[as].

فلما تاب إلى الله من حسده وأقر بالولاية و دعا بحق الخمسة محمد وعلى وفاطمة والحسن والحسين (ع) غفر الله له، وذلك قوله " فتلقى آدم من ربه كلمات " الآية.

So when he[as] repented to Allah[azwj] from his[asws] envy and accepted their[asws] Wilayah and supplicated for the sake of the Five – Muhammad[saww] and Ali [asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws], Allah[azwj] Forgave him[as], and that is in His[azwj] Words ***"Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful" 2:37***.[6368]

[6366] (الكافي 2: 231/ 2.)
[6367] Tafseer Al Ayyashi – H 17
[6368] Tafseer Al Ayyashi – H 27

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن محبوب، عن داود الرقي قال: سمعت أبا عبد الله (عليه السلام) يقول: «اتقوا الله و لا يحسد بعضكم بعضا، إن عيسى بن مريم كان من شرائعه السيح في البلاد، فخرج في بعض سيحه و معه رجل من أصحابه قصير، و كان كثير اللزوم لعيسى (عليه السلام)،

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub Dawood Al-Raqy who said:

'I heard Abu Abdullah[asws] saying: 'Fear Allah[azwj] and do not envy each other. Isa Bin Maryam[as] used to perform certain rituals in the country. So he[as] went out for one of his[as] rituals, and with him[as] was a man from his[as] companions called Quseyr, and used to have many needs from Isa[as].

فلما انتهى عيسى إلى البحر قال: باسم الله، بصحة يقين منه، فمشى على ظهر الماء، فقال الرجل القصير حين نظر إلى عيسى (عليه السلام) جازه، قال: بسم الله، بصحة يقين منه، فمشى على ظهر الماء و لحق بعيسى (عليه السلام)، فدخله العجب بنفسه، فقال: هذا عيسى روح الله يمشي على الماء، و أنا أمشي على الماء، فما فضله علي؟! قال: فرمس في الماء، فاستغاث بعيسى بن مريم (عليه السلام)، فتناوله من الماء فأخرجه، ثم قال له: ما قلت، يا قصير؟ قال: قلت: هذا روح الله يمشي على الماء، و أنا أمشي على الماء! فدخلني من ذلك عجب.

So when Isa[as] ended up at the sea shore, he[as] said: 'In the Name of Allah[azwj]' with certainty, and walked upon the back of the water. When Quseyr looked at Isa[as], he also said, 'In the Name of Allah[azwj]' with certainty, and walked upon the back of the water and met up with Isa[as]. He was astounded with himself and thought, 'This is Isa[as], the Spirit of Allah[azwj] walking upon the water, and I am walking upon the water, so what is his[as] preference over me?' He[asws] said: 'He fell into the water. He cried out to Isa Bin Maryam[as] for help. So he[as] grabbed him and took him out of the water, then said to him: 'What did you say, O Quseyr?' He said, 'I said, This is the Spirit of Allah[azwj] walking upon the water, and I am walking upon the water. So I was astounded at that'.

فقال له عيسى: لقد وضعت نفسك في غير الموضع الذي وضعك الله فيه، فمقتك الله على ما قلت، فتب إلى الله عز و جل مما قلت. قال: فتاب الرجل و عاد إلى مرتبته التي وضعه الله فيها، فاتقوا الله، و لا يحسد بعضكم بعضا».

So Isa[as] said to him: 'You had placed yourself in a place other than what Allah[azwj] has Placed you in, so Allah[azwj] Detested what you said. So repent to Allah[azwj] Mighty and Majestic for what you said'. He[asws] said: 'The man repented and returned to the status in which Allah[azwj] had Placed him in. So fear Allah[azwj], and do not envy each other'.[6369]

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): كاد الفقر أن يكون كفرا، و كاد الحسد أن يغلب القدر».

And from him, from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

from Abu Abdullah[asws] having said: 'The Messenger[saww] of Allah[azwj] said: 'The poverty almost takes you to infidelity, and the envy almost overcomes the Ordained'.[6370]

[6369] (الكافي 2: 231/ 3)
[6370] (الكافي 2: 232/ 4)

و عنه: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن الفضيل بن عياض، عن أبي عبد الله (عليه السلام)، قال: «إن المؤمن يغبط و لا يحسد، و المنافق يحسد و لا يغبط».

And from him, from Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Al-Munqary, from Al-Fazeyl Bin Ayaaz:

Abu Abdullah[asws] having said: 'The Believer is envied but does not envy, and the hypocrite envies but is not envied'.[6371]

حدثنا يعقوب بن يزيد عن محمد بن الحسين عن محمد بن ابى عمير عن عن ابن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام في قول الله تبارك وتعالى ام يحسدون الناس على ما اتيهم الله من فضله فنحن الناس المحسودون على ما اتانا الله الامامة دون خلق الله

Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Abu Azina, from Bureyd Bin Muawiya, who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Blessed and High ***[4:54] Or do they envy the people for what Allah has given them of His Grace?*** Imam[asws] said: 'We[asws] are the envied people for what Allah[azwj] has Given to us[asws] the Imamate, apart from the Creation of Allah[azwj].'[6372]

عن زيد بن على عن على عليه السلام قال: شكوت إلى رسول الله صلى الله عليه وآله حسد من يحسدنى فقال: يا على أما ترضى ان اول اربعة يدخلون الجنة أنا وأنت وذرارينا خلف ظهورنا وشيعتنا عن ايماننا وشمائلنا.

From Zayd Bin Ali,

from Ali[asws] who[asws] said: 'I[asws] complained to the Messenger[saww] of Allah[azwj] about the envy of the envious. He[saww] said: 'O Ali[asws]! Are you not pleased that the first four who will enter the Paradise would be myself[saww] and you[asws] and our[asws] Progeny[asws] would be behind our backs and our[asws] Shiah would be on our[asws] right and on our[asws] left?'[6373]

[6371] (الكافي 2: 232/ 7.)
[6372] Basaair Al Darajaat – P 2 CH 17 H 5
[6373] Tafseer Noor Al Saqalayn – CH 113 – H 39

CHAPTER 114

AL-NAAS

(5 VERSES)

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

VERSES 1 – 5

قُلْ أَعُوذُ بِرَبِّ النَّاسِ {1} مَلِكِ النَّاسِ {2} إِلَٰهِ النَّاسِ {3} مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ {4} الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ {5} مِنَ الْجِنَّةِ وَالنَّاسِ {6}

[114:1] Say: I seek refuge in the Lord of the people, [114:2] The King of the people, [114:3] The God of the people, [114:4] From the evil of the whisperings of the slinking (Satan), [114:5] Who whispers into the hearts of the people, [114:6] From among the Jinn and the people.

MERITS

في ثواب الاعمال والمجمع عن الباقر (عليه السلام) قال من أوتر بالمعوذتين وقل هو الله أحد قيل له يا عبد الله أبشر فقد قبل الله وترك.

In *Sawaab Ul Amaal* from Jabir and *Al-Majmua, who has said:*

(Imam Mohammed[asws]) Al-Baqir[asws] said: 'One who prays by the "*Mawuzatain*[6374]" and "Say that He Allah is One" (*Al-Ikhlaas*)[6375], it is said to him, 'O servant of Allah[azwj]! Take good news for Allah[azwj] has Accepted (your deeds) and Overlooked (your sins). [6376]

و قال رسول الله (صلى الله عليه و آله): «من قرأها عند النوم كان في حرز الله تعالى حتى يصبح، و هي عوذة من كل ألم و وجع و آفة، و هي شفاء لمن قرأها».

And the Rasool-Allah[saww] said: 'Whoever recites this Chapter when going to sleep will be in the Protection of Allah[azwj] until the morning, and this is a refuge from all pain and sores and afflictions, and it is a healing for the one who recites it'.[6377]

و قال الصادق (عليه السلام): «من قرأها في منزله كل ليلة، أمن من الجن و الوسواس، و من كتبها و علقها على الأطفال الصغار حفظوا من الجان بإذن الله تعالى».

And Al-Sadiq[asws] said: 'One who recites it in his home every night, will be safe from the Jinn and the whisperings, and one who writes it and attaches it to the young

[6374] Sura-e-Al-Falaq and Sura-e-Al-Naas
[6375] Verse 112, also called Al-Ikhlaas (Kul ho wallAllah ho Ahad)
[6376] Tafseer Al Safi
[6377] Tafseer Al Burhan – H 12069

children, it will keep them safe from the Jinn, by the Permission of Allah[azwj], the High'.[6378]

REASON FOR THE REVELATION

علي بن إبراهيم، قال: حدثني أبي، عن بكر بن محمد، عن أبي عبد الله (عليه السلام)، قال: «كان سبب نزول المعوذتين أنه وعك رسول الله (صلى الله عليه و آله) فنزل عليه جبرئيل (عليه السلام) بهاتين السورتين فعوذه بهما».

Ali Bin Ibrahim said, 'It has been narrated to me from my father, from Bakr Bin Muhammad, Abu Abdullah[asws] has said: 'The reason for the Revelation of *Al-Mawuzatayn* was that the Rasool-Allah[saww] was in pain, so Jibraeel[as] descended with these two Chapters, thus he[saww] sought Refuge by these two'.[6379]

الفضل بن يسار قال: سمعت أبا جعفر (ع) يقول: إن رسول الله (ص) اشتكى شكوى شديدة، ووجع وجعا شديدا، فأتاه جبرائيل وميكائيل (ع)، فقعد جبرائيل (ع) عند رأسه، وميكائيل عند رجليه، فعوذه جبرائيل بقل أعوذ برب الفلق، وعوذه ميكائيل بقل أعوذ برب الناس.

Al-Fadhl Bin Yasar said:

'I heard Abu Ja'far[asws] saying: The Rasool-Allah[saww] complained strongly about extreme soreness and pain. Jibraeel[as] and Mikaeel[as] came to him[saww]. Jibraeel[as] sat near his[saww] head, and Mikaeel[as] near his[saww] feet. So Jibraeel[as] sought Refuge by saying: ***"[113:1] Say: I seek refuge in the Lord of Al-Falaq"***, and Mikaeel[as] sought Refuge by saying: ***"[114:1] Say: I seek refuge in the Lord of the people"***. [6380]

RECITATION

و عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: «إذا قرأت قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ فقل في نفسك: أعوذ برب الفلق، و إذا قرأت قُلْ أَعُوذُ بِرَبِّ النَّاسِ قل في نفسك: أعوذ برب الناس».

And from Abdullah Bin Sinan,

from Abu Abdullah[asws] having said: 'When you recite ***"[113:1] Say: I seek refuge in the Lord of Al-Falaq"***, (the Chapter) so say to yourself ***"[114:1] Say: I seek refuge in the Lord of the people"*** (the Chapter). And if you recite ***"[114:1] Say: I seek refuge in the Lord of the people"*** (the Chapter), say to yourself ***"[113:1] Say: I seek refuge in the Lord of Al-Falaq"***, (the Chapter)'.[6381]

12075/ [2]- محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف ابن عميرة، عن داود بن فرقد، عن صابر مولى بسام، قال: أمنا أبو عبد الله (عليه السلام) في صلاة المغرب فقرأ المعوذتين، ثم قال: «هما من القرآن».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Ibn Umeyra, from Dawood Bin Farqad, from Sabir the slave of Saam, who said,

[6378] Tafseer Al Burhan – H 12070
[6379] (تفسير القمّي 2: 450.)
[6380] Al Majma Ul Bayan – Sheykh Tabarsy
[6381] (مجمع البيان 10: 870)

'For protection, Abu Abdullah[asws] recited '*Al-Mawuzatayn*' in the Evening Prayer (Al-Maghrib), then said: 'Both are from the Quran'.[6382]

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن ابن أبي نجران عن صفوان الجمال، قال: صلى بنا أبو عبد الله (عليه السلام) المغرب، فقرأ بالمعوذتين في الركعتين.

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Abu Najran, from Safwan Al-JamaAl-who said, 'Abu Abdullah[asws] Prayed with us the Evening Prayer (*Al-Maghrib*), so he[asws] recited with *Al-Mawuzatayn* (*Surah Al-Naas and Surah Al-Falaq*) in the two Cycles'.[6383]

SEEKING REFUGE

[أبو عمرو الخوري] قرأت في فضائل فاطمة بنت رسول الله صلى الله عليه ورضي عنها تأليف أبي القاسم المنيعي عبد الله بن محمد بن عبد العزيز، حدثنا يحيى بن جعفر الواسطي، قال: حدثنا كثير بن هشام، قال: حدثنا عيسى، يعني ابن إبراهيم الهاشمي، قال: حدثنا الثمالي، قال: سمعت علي بن الحسين يقول: لما دنا ولادة فاطمة أمر رسول الله صلى الله عليه ابنة عميس وام أيمن أن ائتيا فاطمة، فاقرئا عندها آية الكرسي، و * (إن ربكم الله الذى خلق السموت والأرض في ستة أيام ثم استوى على العرش يغشى اليل النهار يطلبه حثيثا والشمس والقمر والنجوم مسخرت م بأمره ألا له الخلق والأمر تبارك الله رب العلمين) * وعوذاها بالمعوذتين.

Abu Amro Al-Khuri read in The virtues of Fatima[asws], the daughter of Rasool-Allah[saww] and was pleased with the author Abu Al-Qasim Al-Maniyi Abdullah Bin Muhammad Bin Abdul Aziz, narrated to us Yahya Bin Ja'far Al-Wasity who said that it was narrted from Kathir Bin Hisham who said that it was narrated from Isa, meaning Ibn Ibrahim Al-Hashimi who said that it was narrated from Al-Thumali who said: 'I heard Ali Bin Al-Husayn[asws] saying: 'When Fatima[asws] was born, the Messenger[saww] of Allah[azwj] ordered the daughter of Umays and Umm Ayman to bring Fatima[asws]. He[saww] read over her[asws] the *Ayat Al-Kursy*, and ***"Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds" 7:54*** and sought Refuge for her[asws] by the "*Mawuzatain*" (Surah *Al-Naas and Surah Al-Falaq*).[6384]

WHISPERING OF SATAN[la]

في الكافي أبو على الاشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن منصور بن حازم عن ابى عبد الله عليه السلام قال: من اكل حبة من الرمان امرضت شيطان الوسوسة اربعين يوما

In Al-Kafi – Abu Ali Al-Ashtari from Muhammad Bin Abdul Jabbar from Safwan Bin Yahya from Mansour Bin Hazim,

from Abu Abdullah[asws], said: 'One who eats the seed of the pomegranate, will not be affected by the whispering of Satan[la] for forty days'. [6385]

[6382] (الكافي 3: 317/ 26.)
[6383] (الكافي 3: 314/ 8.)
[6384] Tafseer Abu Hamza Al Thumaly - H 379
[6385] Tafseer Noor Al Saqalayn - CH 114 H 10

و قال الصادق (عليه السلام): «ما من قلب إلا و له أذنان، على أحدهما ملك مرشد، و على الآخر شيطان مفتن، هذا يأمره و هذا يزجره، و كذلك من الناس شيطان يحمل الناس على المعاصي، كما يحمل الشيطان من الجن».

And Al-Sadiq[asws] said: ‘There is no heart except that it has for it two ears. Upon one of them is a Guiding Angel, and upon the other a mischievous Satan. This one commands him, and this one rebukes him. And similarly from the people there are Satans who carry the people to the disobedience, just like the Satans from the Jinn’.[6386]

وروى عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: ان الشيطان واضع خطمه على قلب ابن آدم فإذا ذكر الله خنس، واذانسى التقم فذلك الوسواس الخناس.

And it has been narrated from Anas Bin Malik who said:

‘The Rasool-Allah[saww] said: 'Verily the Satan[la] openly sets a seal on the heart of the son of Adam[as]. This is Mentioned by Allah[azwj] as 'whispering' and he takes it in, and that is the whispering of the Satan[la]’.[6387]

مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حُسَيْنٍ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبَّنا أَرِنَا الَّذَيْنِ أَضَلَّانا مِنَ الْجِنِّ وَ الْإِنْسِ نَجْعَلْهُما تَحْتَ أَقْدامِنا لِيَكُونا مِنَ الْأَسْفَلِينَ قَالَ هُمَا ثُمَّ قَالَ وَ كَانَ فُلَانٌ شَيْطَاناً.

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

Abu Abdullah[asws] regarding the Statement of Allah[azwj] Blessed and High: ***“[41:29] Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest”***, he[asws] said: ‘Those two ’. Then said: ‘And that one was a Satan[la]’.[6388]

[6386] (تفسير القمّي 2: 450.)
[6387] Tafseer Noor Al Saqalayn - CH 114 H 5
[6388] Al kafi – H 14971